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ELEMENTS
OF
GREEK GRAMMAR.

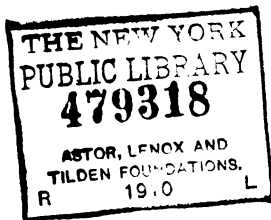
BY CHAUNCEY A. GOODRICH.

USED IN YALE COLLEGE.

HERETOFORE PUBLISHED AS THE GRAMMAR OF

CASPAR FREDERIC HACHENBURG

HARTFORD:
WILLIAM J. HAMERSLEY, PUBLISHER.
PHILADELPHIA: J. B. LIPPINCOTT & CO.



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 $\mu\iota$, 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 Matthiæ 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 Instructors 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 Matthiæ, 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 Gloucester Grammar; the list of Anomalous Verbs was formed on that of Rost and Buttman; and the Grammar of Ewing has furnished a part of the remarks on Prosody.

ORTHOGRAPHY.

THE ALPHABET.

The Greek letters are twenty-four.

Figure.		Name.		Power
<i>A</i>	<i>α</i>	<i>ἄλφα</i>	alpha	a
<i>B</i>	<i>β β</i>	<i>βῆτα</i>	beta	b
<i>Γ</i>	<i>γ Γ</i>	<i>γάμμα</i>	gamma	g
<i>Δ</i>	<i>δ</i>	<i>δέλτα</i>	delta	d
<i>E</i>	<i>ε</i>	<i>ἔψιλόν</i>	epsilon	ë
<i>Z</i>	<i>ζ</i>	<i>ζῆτα</i>	zeta	z
<i>H</i>	<i>η</i>	<i>ἦτα</i>	eta	ē
<i>Θ</i>	<i>θ θ</i>	<i>θῆτα</i>	theta	th
<i>I</i>	<i>ι</i>	<i>ἰῶτα</i>	iota	i
<i>K</i>	<i>κ</i>	<i>κάππα</i>	kappa	k
<i>Λ</i>	<i>λ</i>	<i>λάμβδα</i>	lambda	l
<i>M</i>	<i>μ</i>	<i>μῦ</i>	mu	m
<i>N</i>	<i>ν</i>	<i>νῦ</i>	nu	n
<i>Ξ</i>	<i>ξ</i>	<i>ξῖ</i>	xi	x
<i>O</i>	<i>ο</i>	<i>ὀμικρόν</i>	omicron	ō
<i>Π</i>	<i>π π</i>	<i>πῖ</i>	pi	p
<i>P</i>	<i>ρ</i>	<i>ῥῶ</i>	rho	r
<i>Σ</i>	<i>σ s</i>	<i>σίγμα</i>	sigma	s
<i>T</i>	<i>τ τ</i>	<i>ταῦ</i>	tau	t
<i>Υ</i>	<i>υ</i>	<i>ὑψιλόν</i>	upsilon	u
<i>Φ</i>	<i>φ</i>	<i>φῖ</i>	phi	ph
<i>X</i>	<i>χ</i>	<i>χῖ</i>	chi	ch
<i>Ψ</i>	<i>ψ</i>	<i>ψῖ</i>	psi	ps
<i>Ω</i>	<i>ω</i>	<i>ὠμέγα</i>	omega	ō

The character *ς* (stigma) is used for *στ*; and *ς* for *ου*.
 The dipthong *υι* is pronounced whi, as *υιός*, (whios,) *a son*.

Γ before *κ*, *γ*, *χ*, and *ξ*, has the sound of *ng*, as *ἐγγύς*.
 (eng-gus,) *near*; *λάρυγξ*, (larungx,) *the larynx*.

BREATHINGS.

To the letters may be added the *rough breath* ing (´) or English H; as, "Ομηρος, Homeros; ἕξω, hexo.

Obs. 1. The *aspirate*, or English *H*, was originally a letter among the Greeks. In the old inscriptions, ΗΕΚΑΤΟΝ is written for εκατόν; and ΠΗ for φ; ΚΗ for χ, &c. It was afterwards divided into two parts, *F* *I*. 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* *I* 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, οἱ, αὐτός.

Obs. 3. When *v* or *ρ* begins a word, it has the rough breathing; as ἕδωρ, Πήτωρ. In the middle of a word, if *ρ* is doubled, the first has the smooth, and the second the rough breathing; as, ἄρρη.

Obs. 4. The Attics frequently use the rough breathing when others use the smooth; as in ἀλύειν. The Æolics 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 Æolics. 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 Æolics 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*; τις, *some one*.

The circumflex (˘) composed of the acute and grave; as, γῆ, *land*.

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

The accents are useful in distinguishing between words which are spelled alike. Thus *τίς* (with the acute) denotes *who?* *τις* (with the grave) *some one*; *εἶσι*, *he goes*, *εἶσι*, *they are*; *βίος*, *life*, *βίος*, *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 *ᾱ*, *ε*, *ι*, *ᾶ*, *υ*, which are *short*.

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

The character *η* (eta) is put for *εε* (double epsilon.)

The character *ω* (omega) is put for *οο* (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, *ἦν* for *ἔαν*, *if*.

DIPHTHONGS are formed either by uniting *υ* and *ι*, as in *υῖος*, or by adding them to the other vowels, thus,

<p>Short vowels, From <i>ε</i> are formed <i>ει</i>, <i>ευ</i>, “ <i>ο</i> “ <i>οι</i>, <i>ου</i>, “ <i>ᾱ</i> “ <i>ᾱι</i>, <i>ᾱυ</i>.</p> <p>These are called <i>proper</i> diphthongs.</p>	<p>Long vowels, From <i>η</i> are formed <i>ηι</i>, <i>ηυ</i>, “ <i>ω</i> “ <i>ωι</i>, <i>ωυ</i>, “ <i>ᾶ</i> “ <i>ᾶι</i>, <i>ᾶυ</i>.</p> <p>These are called <i>improper</i> diphthongs.</p>
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The *Iota* after a long vowel is generally written beneath; as, *τῆ* for *τῆι*, *τῷ* for *τῷι*. It is then called the *Subscript Iota*, i. e. *Iota written under*. After capitals it is written on the side, as, *TH*.

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 $\delta\zeta$.

ξ " $\kappa\varsigma$, $\gamma\varsigma$, $\chi\varsigma$.

ψ " $\pi\varsigma$, $\beta\varsigma$, $\phi\varsigma$.

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 Ἄραβσι , from Ἄραβς ; λέξω for λέγσω , from λέγω ; πλέξω for πλέκσω , from πλέκω ; ἀλείψω for ἀλείφσω , from ἀλείφω .

Obs. 2. Among the Æolics, who never used the double consonants, $\sigma\delta$ was put for ξ , transposing the letters, because δ never immediately precedes σ .

The mutes are nine, but are all *founded* upon three; viz. π , 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.
PI MUTES.	Π with a slight aspirate is	B, with a rough one is	Φ .
KAPPA MUTES.	K with a slight aspirate is	Γ , with a rough one is	X.
TAU MUTES.	T with a slight aspirate is	Δ , with a rough one is	Θ .

Hence, those of the same class are often interchanged by a change of breathing; as, λίσφος for λίσπος , σχειλίδες for σκειλίδες . 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 μεθ' ὑμῖν for μετ' ὑμῖν , οὐχ' ἔξω for οὐκ' ἔξω . The Ionics retain the smooth mutes; as, ἐπ' ὄσον .

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, *ἐτύφθην* for *ἐτύπηθην*, *λέλεχθε* for *λέλεκθε*. But a rough mute cannot be *doubled*; hence we find *βάχχος* for *βάχχος*. After *ἐκ*, the mute is not changed, as *ἐκβάλλω*, *ἐκθλιμῖς*.

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, *πέφαγκα* for *φέφαγκα*, *πέχυκα* for *χέχυκα*.

This change takes place without exception in all cases of *reduplication*, and in some other instances; as, *τρέφω* for *θρέφω*, *ἔχω* for *ἐχω*, *τριχός* for *θριχός* from *θριξ*.

But imperatives in *θι* change the *second* of the mutes, i. e. *θι* into *τι*; as, *θέτι* for *τέτι*. Passives in *θην* and *θαι* make no change, except in *two* words, *θύω* and *τιθήμι*. Hence we find *ἐχύθην*, *μάχεσθαι*. So likewise in most compounds; as, *Κορινθόθεν*.

✓ IV. A Tau-mute (*τ*, *δ*, or *θ*) before *σ* is dropped; as, *ἀνύσω* for *ἀνύτω*, *ἐρείσω* for *ἐρείδω*, *πέσω* for *πέιδω*. So *ζ* is dropped because it contains a *δ*; as *ἀρπάσω* for *ἀρπάζω*.

V. 1. A Pi-mute (*π*, *β*, or *φ*) before *μ* is changed into *μ*; as, *τέτυμ-μαι* for *τέτυπ-μαι*, *τέττυμ-μαι* for *τέττυβ-μαι*, *γέγγαμ-μαι* for *γέγγαφ-μαι*.

2. A Kappa-mute (*κ* or *χ*) before *μ*, is changed into *γ*; as, *πέπλεγ-μαι* for *πέπλεκ-μαι*, *βέβρεγ-μαι* for *βέβρεκ-μαι*; *λέλεγ-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, *δαίμοσι* for *δαίμονσι*, from *δαίμονες*; *συνζῆν* for *συνζῆν*; *συσκιάζω* for *συνσκιάζω*.

When *with* the *ν* a Tau-mute is dropped (by Rule IV.), the preceding vowel is lengthened, as *πᾶσι* for *πάνσι*, from *πάντες*; and for this purpose *ι* is lengthened into *ιι*, and *ο* into *ου*; as, *σπίσω* for *σπίδω*, from *σπίδω*; *ἰσοῖσι* for *ἰκόνσι*, from *ἰκόντες*.

VII. 1. *ν* before a Pi-mute (*π*, *β*, or *φ*) is changed into *μ*; as, *ἐμβαίνω* for *ἐνβαίνω*, *συμφέρω* for *συνφέρω*.

2. *ν* before a Kappa-mute (*κ*, *γ*, or *χ*) is changed into *γ*; as, *πέφαγκα* for *πέφανκα*.

3. *ν* before the liquids *λ*, *μ*, *ρ*, is changed into those letters respectively; as, *συλλέγω* for *συνλέγω*, *ἐμμένω* for *ἐμμένω*. But *ν* remains unchanged before enclitics, as in *τόνγε*; and in the preposition *ἐν* before *ρ*, as *ἐνράπτω*.

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

ticularly, when μ precedes λ or ρ , the letter β is often inserted; as, *μυσημβρία*, from *μύσος* and *ἡμέρα*; *μέμβληκα* for *μμήληκα*.

When ν precedes ρ , the letter δ is frequently inserted; as, *ἄνδρός* for *ἀνέρος*. From the same attention to harmony, we find, *ἄμβροτος* for *ἄβροτος*, &c.

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

N APPENDED, (*ν ἐφελκυστικόν*.) The letter ν is annexed to datives plural in *σι*, and to all third persons of verbs ending in ϵ or ι , when the next word begins with a vowel; as *γονεῦσιν αἰτῶν*, *to their parents*; *ἔδωκεν 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 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, *καρτερός* for *κρατερός*. This often extends to the breathings; as, *κιθών* for *χιτών*; *θακίων* for *τακίων*, from *τάχυς*.

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

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

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

5. Aphæresis is the cutting off of letters from the beginning of a word; as, *στεροπή* for *ἀστεροπή*.

6. Syncope is taking from the middle of a word; as, *ἦλθον* for *ἦλυθον*.

7. Apocope is taking from the end of a word; as, *δάκρον* for *δάκρονον*.

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

1. *Περί, πρὸ, ὅτι*, 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, *ἰγ' οἶδα* for *ἰγῶ οἶδα*; *βούλομ' ἰγῶ* for *βούλομαι ἰγῶ*.

3. The first vowel of the succeeding word is sometimes omitted; as, *ἰ γαθ'* for *ἰ ἀγαθί*.

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 κατεκάλυψε*.

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

11. Synæresis unites two vowels into a diphthong; as, *τείχει* for *τείχεϊ*.

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

Crasis occurs most frequently in the article; as, *οὐκ* for *ὀκ*, *ἐπί* for *ἐπί*, *τάμα* for *τὰ ἰμά*, *τάπι* for *τὰ ἰπί*, *ὄσπαιτων* for *ὀσπαιτων*, *ὄνη* for *ὀνή*.

The cases are more difficult when the contraction swallows up the diphthongs; as, *οἱμοί* for *οἰμοί*, *ταυτοῦ* for *τοῦ αὐτοῦ*; or when *θ* is introduced from the union of *σ* with the rough breathing (Rule I., p. 4.); as, *Θημισίου* for *τοῦ ἡμισίου*.

With *ἴτιρος* the vowels of the article are usually changed into *α*; as, *ἄτιρος* for *ἰ ἴτιρος*, *θατίρου* for *τοῦ ἴτιρου*.

The conjunction *καί* also frequently occasions a Crasis; as, *κάν* for *καί ἰ*, *κάν* for *καί ἄν* or *ἰάν*, *κᾶτα* for *καί ἴτα*, *χᾶτιρος* for *καί ἴτιρος*.

The particle *τοί* with its compounds makes a long *α* with *ᾶν* or *ᾶρα*; as, *εᾶν* for *τοί ἄν*, *εᾶρα* for *τοί ᾶρα*.

13. Diastole is a comma used to separate words, which might be mistaken for parts of a single word; *ὄ, τε, and he; ὄτε, 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.

ticularly, when μ precedes λ or ρ , the letter β is often inserted; as, *μεσημβρία*, from *μέσος* and *ἡμέρα*; *μέμβληκα* for *μεμέληκα*.

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

1. *Περί, πρό, ὅτι*, 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, *ἰγ' εἶδα* for *ἰγῶ εἶδα*; *βούλομ' ἰγῶ* for *βούλομαι ἰγῶ*.

3. The first vowel of the succeeding word is sometimes omitted; as, ᾠ γασ' for ᾠ ἀγασί.

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 κατεκάλυψε.

10. Diæresis (¨) separates two vowels which might form a diphthong; as, παῖς for παις.

11. Synæresis unites two vowels into a diphthong; as, τείχει for τειχεῖ.

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

Crasis occurs most frequently in the article; as, οὐκ for ἰ κ, οὐσί for ἰ σί, τὰμά for τὰ ἰμά, τὰσί for τὰ ἰσί, ὄπαιτων for ἰ ὄπαιτων, ἀνήρ for ἰ ἀνήρ.

The cases are more difficult when the contraction swallows up the diphthongs; as, οἰμοί for οἰ μοί, ταῦταῦ for τοῦ ἀτταῦ; or when ς is introduced from the union of τ with the rough breathing (Rule I., p. 4.); as, θήμιτρου for τοῦ ἡμιτρου.

With ἴτριος the vowels of the article are usually changed into α; as, ἄτριος for ἰ ἴτριος, θάτριου for τοῦ ἰτρίου.

The conjunction καί also frequently occasions a Crasis; as, κἄν for καὶ ἄν, κἄτα for καὶ ἴτα, χἄτριος for καὶ ἴτριος.

The particle τοί with its compounds makes a long α with ἄν or ἄρα; as, τἄν for τοί ἄν, τἄρα for τοί ἄρα.

13. Diastole is a comma used to separate words, which might be mistaken for parts of a single word; ὄ, τε, and he; ὄτε, 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 Æolic 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.

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.*

Sing.	Dual.	Plural.
N. ὁ, ἡ, τό,	N. A. τῷ, τᾶ, τῶ,	N. οἱ, αἱ, τὰ,
G. τοῦ, τῆς, τοῦ,	G. D. τοῖν, ταῖν, τοῖν.	G. τῶν, τῶν, τῶν,
D. τοῦ, τῆ, τῶ,		D. τοῖς, ταῖς, τοῖς,
A. τόν, τήν, τό.		A. τοῦς, τὰς, τὰ.

Obs. 1. When δε or γε is annexed to the article, it has the force of a demonstrative pronoun; as, ὃδε, ἧδε, τόδε, *this, that*. For ὃδε the Attics use ὄδι.

Obs. 2. The article was originally τός, τή, 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 ἡ will give him (with a slight variation) the terminations of the first declension of nouns. The masculine ὁ, and the neuter τό, give the terminations of the second declension.

✓ The second has two, *ος, ον*, which, among the Attics, become *ως, ων*.

The third has nine, *α, ι, 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 *ι*, which in the first and second declensions is *subscript*.

3. The genitive plural ends in *ων*.

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 *αις* and *οις* 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 *ς*.

Nouns in *η* and *α* are thus declined:

	<i>ἡ τιμή, honor.</i>	
	Dual.	
Sing. N. τιμ-ῆ, G. τιμ-ῆς, D. τιμ-ῆι, A. τιμ-ῆν, V. τιμ-ῆ.	N. A. V. τιμ-ᾶ, G. D. τιμ-ᾶιν.	Plural. N. τιμ-αί, G. τιμ-ᾶν, D. τιμ-αῖς, A. τιμ-άς, V. τιμ-αῖ.

	<i>ἡ μουσα, a muse.</i>	
	Dual.	
Sing. N. μουσ-α, G. μουσ-ης, D. μουσ-ηι, A. μουσ-αν, V. μουσ-α.	N. A. V. μουσ-α, G. D. μουσ-αιν.	Plural. N. μουσ-αι, G. μουσ-ᾶν, D. μουσ-αις, A. μουσ-ας, V. μουσ-αι.

Nouns ending in ρα, α pure,* and ᾱ contracted, have the genitive in ας, and the dative in α; † as,

<i>ἡ φίλα, friendship.</i>		
Sing.	Dual.	Plural.
N. φίλι-α,	N. A. V. φίλι-α,	N. φίλι-αι,
G. φίλι-ας,		G. φίλι-ῶν,
D. φίλι-α.		D. φίλι-αις,
A. φίλι-αν,	G. D. φίλι-αιν.	A. φίλι-ας,
V. φίλι-α.		V. φίλι-αι.

So likewise ἀλαλά, a war cry, and some proper names, as Αἴδα.

Nouns in ας are thus declined :

<i>ὁ ταμίας, a steward.</i>		
Sing.	Dual.	Plural.
N. ταμί-ας,	N. A. V. ταμί-α,	N. ταμί-αι,
G. ταμί-ου,		G. ταμί-ῶν,
D. ταμί-α,		D. ταμί-αις,
A. ταμί-αν,	G. D. ταμί-αιν.	A. ταμί-ας,
V. ταμί-α.		V. ταμί-αι.

Nouns in ᾱς, especially proper names, sometimes make the genitive in ᾱ, after the Doric form; as, Σατανᾱς, G. ᾱ; particularly in Attic writers. Soph. Electra, 137.

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

Nouns ending in ης are thus declined :

<i>ὁ τελώνης, a tax-gatherer.</i>		
Sing.	Dual.	Plural.
N. τελών-ης,	N. A. V. τελών-α,	N. τελῶν-αι,
G. τελών-ου,		G. τελων-ῶν,
D. τελών-η,		D. τελών-αις,
A. τελών-ην,	G. D. τελών-αιν.	A. τελών-ας,
V. τελών-η.		V. τελῶν-αι.

↓ Nouns in σιης 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 φίλια.

† The ancient Latins followed this method of making the genitive in ας; thus, Gen. Sing. *terras, escas*, for *terrae, escæ*. *Pater familias* continues in use.

compounds of *πολῶ*, *μετρῶ*, and *τριῶ*, make the vocative in *α*, as, *κυνώπης*, V. *κυνῶπι*. Also some proper names; as, *Λαχνης*, *Πυραίχμης*.

Nouns in *ας* and *ης* had the nominative in *α* among the Æolics, hence *Θυέστα*. II. 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*, *εης*, *εα*, *εη*, *αα*, *ρεα*, *οη*, *αας*.

RULE.

Drop the former of the two vowels; as, *μνάα*, *μνᾶ*; *ἔρεα*, *ἔρᾶ*; *ἄπλόη*, *ἄπλῆ*; *γαλέη*, *γαλῆ*; *Ἀπελλέης*, *Ἀπελλῆς*.

But *εα*, if not preceded by *ρ* or a vowel, is changed into *ῆ*; as, *γία*, *γῆ*; *Ἐριέας*, *Ἐριῆς*.

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, *ος* and *ων*; which are lengthened by the Attics into *ως* and *ων*.

By contraction, *οος*, *οον*, and *εος*, *εον*, become *ους*, and *ουν*.

ὁ λόγος, a word, reason.

Sing.	Dual.	Plural.
N. <i>λόγ-ος</i> ,	N. A. V. <i>λόγ-ω</i> ,	N. <i>λόγ-οι</i> ,
G. <i>λόγ-ου</i> ,		G. <i>λόγ-ων</i> ,
D. <i>λόγ-ω</i> ,	G. D. <i>λόγ-οιν</i> .	D. <i>λόγ-οις</i> ,
A. <i>λόγ-ον</i> ,		A. <i>λόγ-ους</i> ,
V. <i>λόγ-ε</i> .		V. <i>λόγ-οι</i> .

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

τὸ ξύλον, wood.

Sing.	Dual.	Plural.
N. <i>ξύλ-ον</i> ,	N. A. V. <i>ξύλ-ω</i> ,	N. <i>ξύλ-α</i> ,
G. <i>ξύλ-ου</i> ,		G. <i>ξύλ-ων</i> ,
D. <i>ξύλ-ω</i> ,	G. D. <i>ξύλ-οιν</i> .	D. <i>ξύλ-οις</i> ,
A. <i>ξύλ-ον</i> ,		A. <i>ξύλ-α</i> ,
V. <i>ξύλ-ον</i> .		V. <i>ξύλ-α</i> .

Nouns in *ον*, *οῦν*, and *ων*, are neuter; those in *ος*, *οῦς*, and *ως*, are generally masculine, sometimes feminine or common.

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

Obs. 2 Some substantives in *ος* are common; as, *ὁ, ἡ, ἄνθρωπος*.

Obs. 3 Nouns in *ων* are masculine, except names of cities and islands, which are feminine; together with these three *ἕως*, *αὔρα*; *γάμος*, a brother's wife; *ἄλος*, a threshing-floor *κεῖς*, a debt, is neuter and indeclinable

ATTIC FORM. X

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 *ω*, and subscribing *ι*; as, *λαγῶς* for *λαγός*, *λαγῶ* for *λαγοῦ*, *λαγω* for *λαγοί*.

If *α* long precedes *ος*, it is changed into *ε*; as, *λεῖς* for *λαός*, and *ἀνώγειον* for *ἀνώγειον*.

<i>ὁ λεῖς, people.</i>		
Sing.	Dual.	Plural.
N. <i>λε-ῶς,</i>		N. <i>λε-ῶ,</i>
G. <i>λε-ῶ,</i>	N. A. V. <i>λε-ῶ,</i>	G. <i>λε-ῶν,</i>
D. <i>λε-ῶ,</i>		D. <i>λε-ῶς,</i>
A. <i>λε-ῶν,</i>	G. D. <i>λε-ῶν.</i>	A. <i>λε-ῶς,</i>
V. <i>λε-ῶς.</i>		V. <i>λε-ῶ.</i>

τὸ ἀνώγειον, a room above ground.

<i>τὸ ἀνώγειον, a room above ground.</i>		
Sing.	Dual.	Plural.
N. <i>ἀνώγει-ων,</i>		N. <i>ἀνώγει-ω,</i>
G. <i>ἀνώγει-ω,</i>	N. A. V. <i>ἀνώγει-ω,</i>	G. <i>ἀνώγει-ων,</i>
D. <i>ἀνώγει-ω,</i>		D. <i>ἀνώγει-ως,</i>
A. <i>ἀνώγει-ων,</i>	G. D. <i>ἀνώγει-ων.</i>	A. <i>ἀνώγει-ω,</i>
V. <i>ἀνώγει-ων.</i>		V. <i>ἀνώγει-ω.</i>

The Attics often reject *ν* in the accusative of this declension, and almost always in the following words: *Ἄθως*, *Ἀπόλως*, *ἕως*, *Κῶς*, *λαγῶς*. Sometimes in the neuter of adjectives; as, *τὸ ἀγήρω* for *ἀγήρων*. The Attics frequently decline nouns of the third declension according to this form; as, *γέλων*, (Eurip. Ion. 1191,) for *γέλωτα*, from *γέλως*.

CONTRACTIONS.

The terminations *ους* and *ουν* are contracted from *οος*, *οον*.
εος, *εον*.

RULES.

1. If the last two vowels are short ones, change them into *ου*; as, *ὄστέον*, *ὄστουν*.

2. If not, omit the former one; as, *ὄστίου*, *ὄστοῦ*; *ὄστιά*, *ὄστιά*; *ἀπλόα*, *ἀπλά*.

τό ὄστέον, a *δοπε*.

Sing.	Dual.	Plural.
N. ὄστ-έον, οῦν,	N. A. V. ὄστ-έω, ᾧ,	N. ὄστ-έα, ᾶ,
G. ὄστ-έου, οὔ,		G. ὄστ-έων, ᾶν,
D. ὄστ-έω, ᾧ,	G. D. ὄστ-έοιν, οῖν.	D. ὄστ-έοις, οῖς,
A. ὄστ-έον, οῦν,		A. ὄστ-έα, ᾶ,
V. ὄστ-έον, οῦν.		V. ὄστ-έα, ᾶ.

ὁ νόος, the *understanding*.

Sing.	Dual.	Plural.
N. ν-όος, οῦς,	N. A. V. ν-όω, ᾧ,	N. ν-όοι, οῖ,
G. ν-όου, οὔ,		G. ν-όων, ᾶν,
D. ν-όω, ᾧ,	G. D. ν-όοιν, οῖν.	D. ν-όοις, οῖς,
A. ν-όον, οῦν,		A. ν-όους, οῦς,
V. ν-όε, οῦ.		V. ν-όοι, οῖ.

So its compounds *εὔνοος*, *ἄνοος*, &c. Also, *ζόος*, *χρόος*, *πλόος*, *χρόος*, with their compounds.*

Some contracts in *ους* take the form of the third declension; as, *νοῦς*, G. *νοός*, D. *νοῖ*.

Ἰησοῦς and diminutives in *υς* are thus declined.

N. Ἰησ-οῦς,	N. Διον-ῦς,
G. Ἰησ-οῦ,	G. Διον-ῦ,
D. Ἰησ-οῦ,	D. Διον-ῦ,
A. Ἰησ-οῦν,	A. Διον-ῦν,
V. Ἰησ-οῦ.	V. Διον-ῦ.

* The compounds of *νόος* and *βέος* are not contracted in the nominative and accusative, and but seldom in the genitive plural; as, *εὔνοα*, *καλλίβροα*, not *εὔνᾶ*, *καλλιβῆα*. G. *εὔνοων*, seldom *εὔνωων*.

THIRD DECLENSION.

The terminations of this declension are nine, viz.
α, ι, υ, ω, ν, ρ, σ, ~~ξ~~ ψ.

ὁ τιτάν, *the Sun, Titan.*

Sing.		Dual.		Plural.	
N.	τιτάν,	N. A. V.	τιτᾶνε,	N.	τιτᾶνες,
G.	τιτᾶνος,	G. D.	τιτάνοιν.	G.	τιτάνων,
D.	τιτᾶνι,			D.	τιτᾶσι,
A.	τιτᾶνα,			A.	τιτᾶνας,
V.	τιτάν.			V.	τιτᾶνες.

τὸ σῶμα, *the body.*

Sing.		Dual.		Plural.	
N.	σῶμα,	N. A. V.	σώματε,	N.	σώματα,
G.	σώματος,	G. D.	σωμάτοιιν.	G.	σωμάτων,
D.	σώματι,			D.	σώμασι,
A.	σῶμα,			A.	σώματα,
V.	σῶμα.			V.	σώματα.

GENDER.

I. All nouns ending in εως, υν, ᾶν, and those having the genitive in ντος, are masculine; as, ὁ βασιλεύς, &c. The only exceptions are some names of cities.

The following are masculine with *few exceptions*.

Those ending in ειρ, ηρ, υρ, ην, ως (G. ωτος and ωος), ους, and ης-ητος.

Exceptions. (1) ειρ- ἡ χεῖρ, *the hand*. (2) ηρ- ἡ γαστήρ, *the belly*, ἡ κήρ, *fate*, ὁ, ἡ ἀήρ, ὁ, ἡ αἰθήρ, *air*, with neuter contracts in ειρ-ῆρ. (3) υρ- τὸ πῦρ, *fire*. (4) ην- ὁ, ἡ ἀδήν, *a gland*, ἡ φρήν, *the mind*, ὁ, ἡ χήν, *a goose*, ἡ Σειρήν, *a Siren*. (5) ως- τὸ φῶς, *light*. (6) ους- τὸ οὖς, *the ear*. (7) All derivative nouns in οτης and υτης are feminine, together with ἡ ἐσθής, *a garment*.

II. Nouns ending in ας-αδος, της-τητος, αυς, ω, ως-οος, and ις verbal, are always feminine; as, ἡ λαμπάς, &c.

The following are feminine, with a few exceptions.

Those ending in εις, ιν or ις, υς, ων-οος.

Exceptions. (1) εις- ὁ κτεῖς, *a comb*. (2) ιν and ις- ὁ δελφίν, or ις, *a dolphin*, ὁ, ἡ θλίν or θλίς, *a heap or shore*, ὁ, ἡ ὄφις, *a serpent*, ὁ, ἡ ἔχις, *an adder*, ὁ κόρις, *a bug*, ὁ μάρις, *a certain measure*, ὁ κίς, *a weavel*, ὁ λις, *a lion*, ὁ, ἡ ὄρνις, *a bird*, ὁ μάντις, *a prophet*, ὁ τέλμις, *mud*. (3) υς- ὁ βότους, *a bunch of grapes*, ὁ θρηῦς, *a foot-stool*, ὁ ἰχθυς, *a fish*, ὁ μῦς, *a mouse*, ὁ νεύς, *a*

corpse, ὁ πέλεκυς, *a hatchet*, ὁ στάχυς, *an ear of corn*, ὁ πῆχυς, *an ell*. (4) ὠν- ὁ ἄκμων, *an anvil*, ὁ ἀνών, *a plumb-line*, ὁ οἰή κίων, *a pillar*.

Some are common ; as, ὁ, ἡ γείτων, &c.

III. Nouns ending in α, ι, υ, ος, αρ, ορ, ωρ,* ας-ατος, and αος, are neuter ; as, τὸ σῶμα, &c.

Exceptions. (1) αρ- ὁ ψάρ, *a starling*. (2) ωρ- ὁ ἔχωρ, *lymph*, ὁ ἄχωρ, *an ulcer*. (3) ὁ λᾶς, *a stone*, ὁ οἰ τὸ κράς, *the head*.

There are no other neuters of this declension, except φῶς, οὐς, σtails, and πῦρ.

GENITIVE.

The genitive singular ends in ος ; as, τιτάν, τιτᾶν-ος ; σῶμα, σώματ-ος ; λαμπάς, λαμπάδ-ος ; ὄρνις, ὄρνιθ-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 ε ; as, ποιμήν, ποιμέν-ος ; ἄστν, ἄστε-ος.

ACCUSATIVE.

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

Exception 1. Nouns in ις, † υς, αυς, and ους, whose genitive is in ος pure, change ς of the nominative into ν ; as, ὄφις, ὄφιος, A. ὄφιν ; βότρυς-υος, βότρυν ; ναῦς, ναός, ναῦν ; βοῦς, βοός, βοῦν.

To these add, λᾶς, λᾶς ; Accus. λᾶν, λᾶν.

The poets often violate this rule ; as, βότρνα for βότρυν ; νῆα for νᾶν.

2. Barytons in † ις and υς, whose genitives are not in ος pure, have both α and ν ; as, κόρυς, κόρυθ-ος, κόρυθα or κόρυν. Χάρις has χάριτα and χάριν. To these add compounds of πούς ; as, ὠκύπους, ὠκύποδα or ὠκύπουν.

VOCATIVE.

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

* If not personal appellations ; as, ἡ φῶς, *a thief*.

† Except Δίς, Δίος, Acc. Δία, *Jupiter*.

‡ When the last syllable is accented, the accusative is α only ; as, κενεῖς, κενεῖα.

But the short vowel of the genitive, from the long vowel of the nominative, remains in the vocative; as,

Nom.	Gen.	Voc.
πατήρ,	πατέρος,	πάτερ.
Δημοσθέν-ης,	-εος,	Δημόσθενες.
Ἐκτωρ,	Ἐκτορος,	Ἐκτορ.

So likewise *σῶτερ*, *Ἀπολλον*, and *Πόσειδον*, 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,

Nom.	Gen.	Voc.
βασιλ-εύς,	-εος,	βασιλεῦ.
βοῦς,	βούς,	βού.
βότρυς,	βότρυος,	βότρυ.
νοῦς,	νόος,	νού.
So, παῖς,	παιδός,	παῖ.

Ἄναξ, in addressing the Deity, has for its vocative *ἄνα*; *γυνή*, *γύναι*; *πούς*, *ᾧ πούς*; *ὄδους*, *ᾧ ὄδους*.

Certain nouns in *εις* and *ας*, especially certain proper names, which were originally adjectives or participles, have the vocative like the nominative neuter of the primitive; as, *Αἴας*, *Αἴαν*, V. *Αἴαν*.

In proper names, the poets often reject the *ν*; as, *Θόα* for *Θόαν*.

Nouns in *ως* and *ω -οος*, have the vocative in *οι*; as, *αἰδώς*, V. *αἰδοῖ*; *ἤχώ*, V. *ἤχοῖ*.

DATIVE PLURAL.

The dative plural is formed from the dative singular, by changing the last syllable into *σι*; as, *σώμα-τι*, *σώμα-σι*; *τείχε-ι*, *τείχεσι*; *φλογ-ι*, (*φλογ-σί*) *φλοξί*; *Ἀραβ-ι*, (*Ἀραβ-σι*) *Ἀραβσι*. If *ν* precedes the last syllable, it is dropped; * as, *τιτᾶν-ι*, *τιτᾶ-σι*; *παν-τι*, *πα-σί*; and if *ε* or *ο* precedes the *ν*, it is changed into its corresponding diphthong, *ει* or *ου*; as, *λέον-τι*, *λέουσι*; *τυφθέν-τι*, *τυφθεῖ-σι*.

Nouns ending in *ς*, preceded by a diphthong, annex *ι* to the nominative singular; as, *βοῦς*, *βουσί*; *βασιλεύς*, *βασιλεῦσι*; *ναῦς*, *ναυσί*. Except, *κτεῖς*, *κτεσί*; *πούς*, *ποσί*; *οῦς*, *οῦσι*.

Syncopated nouns in *ηρ* † have the dative in *ασι*; as, *πατήρ*, *πατράσι*. So, *ἀστήρ*, *ἀστράσι*; *ἄρην*, *ἄρνος*, *ἄρνασι*.

Χερσί is from the obsolete *χέρς*, *μάρτυσι* from *μάρτυς*, *νίεσι* from *νίς*.

* By Rule VI. p. 5.

† Except *γαστήρ*, *γαστήρσι*.

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	ε, ο,
Which have their corresponding long ones,	η, ω,
And their corresponding diphthongs, . .	ει, ου.

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, βασιλέες, βασιλείς; Αητός, Αητούς. In verbs * ἐφίλεε, ἐφίλει; δηλόομεν, δηλούμεν. In the dual of the first form of contracts, εε becomes η; as, Δημοσθένης, Δημοσθένη.

2. When both the short vowels ε and ο meet, they are contracted into ου; as, τείχεος, τείχους; βόες, βούς. In verbs, φιλέομεν, φιλοῦμεν; δηλόετε, δηλοῦτε.

3. A short vowel before α is changed into its corresponding long one, † and α is dropped; as, ἔαρ, ἤρ; Αητόα, Αητώ; τύπται, τύπη. But εα pure becomes α; as, χρέεα, χρέα.

† 4. A short vowel before ι forms a diphthong with it; as, τειχεῖ, τειχει; Αητούι, Αητοῖ.

5. E before a long vowel or diphthong is dropped; as, Ήρακλῆς, Ήρακλῆς; τειχέων, τειχῶν. In verbs, φιλέω, φιλώ.

6. ‡ O before a long vowel is (with the vowel) contracted into ω; as, δηλόω, δηλώ; δηλόητε, δηλώτε.

O before a diphthong unites with the second vowel of the diphthong; as, δηλόοι, δηλοῖ; δηλόει, δηλοῖ; δηλόη, δηλοῖ; δηλόου, δηλοῦ. But in the termination οειν, ι being rejected, it is contracted into ου; as, δηλόειν, δηλοῦν.

7. When α precedes ο, οι, ου, or ω, the contraction is into ω; when otherwise, into μ; as, βοάουσι, βοῶσι; σᾶος, σᾶς; τιμάομεν, τιμῶμεν; τιμαε, τιμα. In diphthongs, ι is subscribed; as, τιμάει, τιμᾷ; τιμάη, τιμῆ; ὄραόιτο, ὄρωτο.

8. Neuters in ας pure and ρας, reject τ in the oblique cases, to produce a concurrence of vowels; as, κέρατα, κέρα, κέρα.

* 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, Δλαθίαι, Δλαθειρ.

‡ This rule applies only to verbs.

9. If the former vowel is long, or $\bar{\iota}$ or $\bar{\upsilon}$, strike out the other ; as, *τιμῆεν, τιμῆν* ; Ἴφι, Ἴφι ; βότρυνες, βότρυνς.

FIRST FORM OF CONTRACTS.

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

ἡ *τριήρης, a galley.*

Sing.	Dual.	Plural.
N. <i>τριήρ-ης,</i>	N. A. V. <i>τριήρ-εε, η,</i>	N. <i>τριήρ-εες, εις,</i>
G. <i>τριήρ-εος, ους,</i>		G. <i>τριήρ-έων, ὦν,</i>
D. <i>τριήρ-εϊ, ει,</i>		D. <i>τριήρ-εσι,</i>
A. <i>τριήρ-εα, η,</i>		A. <i>τριήρ-εας, εις,</i>
V. <i>τριήρ-εσ.</i>		G. D. <i>τριήρ-έουν, οῖν.</i>

τὸ *τείχος, a wall.*

Sing.	Dual.	Plural.
N. <i>τείχ-ος,</i>	N. A. V. <i>τείχ-εε, η,</i>	N. <i>τείχ-εα, η,</i>
G. <i>τείχ-εος, ους,</i>		G. <i>τείχ-έων, ὦν,</i>
D. <i>τείχ-εϊ, ει,</i>		D. <i>τείχ-εσι,</i>
A. <i>τείχ-ος, η,</i>		A. <i>τείχ-εα, η,</i>
V. <i>τείχ-ος.</i>		G. D. <i>τείχ-έουν, οῖν.</i>

Obs. 1. Proper names in *κλης* are, by the Attics, contracted into *ης* ; as, Ἡρακλῆς, Ἡρακλῆς -έους. 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, *χρέεα, χρέα*, from *χρέος*.

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

ὁ *Δημοσθένης, τοῦ Δημοσθένους.*
 τὸν *Δημοσθένην, ὦ Δημοσθένη.*
 οἱ *Δημοσθένας, τοὺς Δημοσθένας.*
 τὸν *ἑπταέτην, οἱ ἑπταέται, τοὺς ἑπταέτας.*

SECOND FORM OF CONTRACTS.

Two terminations, *ις* feminine, a few masculine * and common ; *ι* neuter.

* Masculine, *δελφίς, ὄφις, λις, ἄρξις, κίς, μάρις, μάντις, κύρις, πρόταυς, τιλίς, ἴχις.* Common, *λάτρις, κάσις, ἔρις, τίγρις, Σίς.*

ὁ ὄφις, *a serpent.*

Sing.	Dual.	Plural
N. ὄφ-ις,	N. A. V. ὄφ-ες,	N. ὄφ-εες, εἰς,
G. ὄφ-εως,		G. ὄφ-εων,
D. ὄφ-ει,		D. ὄφ-εσι,
A. ὄφ-ιν,	G. D. ὄφ-εων.	A. ὄφ-εας, εἰς,
V. ὄφ-ι.		V. ὄφ-εες, εἰς.

τὸ σίνηπι, *mustard.*

Sing.	Dual.	Plural.
N. σίνηπ-ι,	N. A. V. σινήπ-ιε,	N. σινήπ-ια,
G. σινήπ-εως,		G. σινήπ-έων,
D. σινήπ-ει,		D. σινήπ-ισι,
A. σίνηπ-ι,	G. D. σινήπ-εων.	A. σινήπ-ια,
V. σίνηπ-ι.		V. σινήπ-ια.

The terminations *εως, ει, εων, εις*, belong to the Attics and are most in use; the Ionics made the genitive in *ιος, or εος*, dative in *ι*. They also used *ηος* and *ῆϊ*. The Attics sometimes, though rarely, made the genitive in *εος*.

THIRD FORM OF CONTRACTS.

Three terminations, *ευσ, υς*, masculine; *υ* neuter

ὁ βασιλεύς, *a king.*

Sing.	Dual.	Plural.
N. βασιλ-εύς,	N. A. V. βασιλ-έε,	N. βασιλ-έες, εἶς,
G. βασιλ-έως,		G. βασιλ-έων,
D. βασιλ-έϊ, εἶ,		D. βασιλ-εῦσι,
A. βασιλ-έα,	G. D. βασιλ-έοιν.	A. βασιλ-έας, εἶς,
V. βασ.λ-εῦ.		V. βασιλ-έες, εἶς.

ὁ πέλεκυς, *a hatchet.*

Sing.	Dual.	Plural.
N. πέλεκ-υς,	N. A. V. πελέκ-εε,	N. πελέκ-εες, εἰς,
G. πελέκ-εως,		G. πελέκ-έων,
D. πελέκ-ει,		D. πελέκ-εσι,
A. πέλεκ-υν,	G. D. πελέκ-έοιν.	A. πελέκ-εας, εἰς,
V. πέλεκ-υ.		V. πελέκ-εες, εἰς.

τὸ ἄστυ, *a city.*

Sing.	Dual.	Plural.
N. ἄστ-υ,	N. A. V. ἄστ-εε,	N. ἄστ-εα, ἡ,
G. ἄστ-εος,		G. ἄστ-έων,
D. ἄστ-ει,		D. ἄστ-εσι,
A. ἄστ-υ.	G. D. ἄστ-έοιν.	A. ἄστ-εα, ἡ,
V. ἄστ-υ.		V. ἄστ-εα, ἡ.

Obs. 1. Sometimes, though rarely, the accusative singular is in $\tilde{\eta}$; as, βασιλῆ: and among the older Attics, the nominative plural is in $\tilde{\eta}\varsigma$; as, βασιλῆς. The Epic and Ionic writers decline throughout βασιλῆος, -ῆϊ, -ῆα, &c. The form εος, εἶ, is peculiar to the poets except in nouns in ν , which regularly take it.

Obs. 2. Nouns in ες pure contract εως into ως; and εα, into α; as, χεῦς, Gen. χεῖως, χεῦς; Acc. χεῖα, χεῦ.

Obs. 3. Most nouns in υς make the genitive in υος, dative υῖ, nominative and accusative plural υς; as, ἰχθύς, υος, υῖ, N. and A. Pl. ἰχθύες, ἰχθύας, ἰχθύς.

FOURTH FORM OF CONTRACTS.

Two terminations, ως, ω, feminine.

ἡ φειδώ, parsimony.

Sing.	Dual.	Plural.
N. φειδ-ώ,	N. A. V. φειδ-ώ,	N. φειδ-οί,
G. φειδ-όος, οῦς,	G. D. φειδ-οῖν.	G. φειδ-ῶν,
D. φειδ-οῖ, οῖ,		D. φειδ-οῖς,
A. φειδ-όα, ώ,		A. φειδ-οῦς,
V. φειδ-οῖ.		V. φειδ-οι.

Obs. 1. There are only two nouns in ως of this form, αἰδώς and ἡώς, 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, ας pure and ρας, neuter gender.

τὸ κέρας, a horn.

Singular.

N. κέρ-ας,		
G. κέρ-ατος,	κέρ-ᾶος,	κέρ-ως,
D. κέρ-ατι,	κέρ-αῖ,	κέρ-α,
A. κέρ-ας,		
V. κέρ-ας.		

Dual.

N. A. V. κέρ-ατι,	κέρ-αε,	κέρ-α,
G. D. κέρ-άτουιν,	κέρ-άουιν,	κέρ-ῶν.

	Plural.	
N. κέρ-ατα,	κέρ-αα,	κέρ-α,
G. κερ-άτων,	κερ-άων,	κερ-ῶν,
D. κέρ-ασι,		
A. κέρ-ατα,	κέρ-αα,	κέρ-α,
V. κέρ-ατα,	κέρ-αα,	κέρ-α.

Some nouns are contracted by the omission of a vowel.

1. In every case; as, *κενέων, κενῶν*.

EXAMPLES.

ων.		αας.	
Sing.		Sing.	
N. κεν-εῶν, ῶν, <i>a vessel.</i>		N. λᾶας, λᾶς, <i>a stone.</i>	
G. κεν-εῶνος, ῶνος, &c.		G. λάαος, λᾶος, &c.	
αρ.		αῖς.	
N. ἔαρ, ἦρ, <i>spring.</i>		N. δαῖς, δᾶς, <i>a torch.</i>	
G. ἔαρος, ἦρος, &c.		G. δαῖδος, δαδός, &c.	

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

EXAMPLES.

ἡ θυγάτηρ, *a daughter.*

Sing	Dual.	Plural.
N. θυγάτ-ηρ,	N. A. V. θαγατ-ἕρε, ρε,	N. θυγατ-ἕρες, ρες,
G. θυγατ-ἕρος, ρός,		G. θυγατ-ἕρων, ρῶν,
D. θυγατ-ἕρι, ρί,		D. θυγατ-ῥάσε,
A. θυγατ-ἕρα, ρα,		A. θυγατ-ἕρας, ρας,
V. θυγατ-ερ.		V. θυγατ-ἕρες, ρες.
	G. D. θυγατ-ἕροιρ, ροῖν.	

* Ἄνῆρ inserts δ, because ς never immediately precedes ρ.

† Πατήρ, μήτηρ, γαστήρ, have no contraction in the accusative singular, or in the plural, to distinguish them from πάτερ, μήτηρ, γάστρην, of the first declension.

ὁ ἀνὴρ, *a man.*

Sing.		Dual.	Plural.	
N.	ἀν-ήρ,	N. A. V. ἀν-έρε, ἄρε,	N.	ἀν-έρες, ἄρες,
G.	ἀν-έρος, ἄρός,		G.	ἀν-έρων, ἄρων,
D.	ἀν-έρι, ἄρι,		D.	ἀν-θρώσι,
A.	ἀν-έρα, ἄρα,		G. D.	ἀν-έροιν, ἄροϊν.
V.	ἄν-ερ.		A.	ἀν-έρας, ἄρας,
			V.	ἀν-έρες, ἄρες.

ὁ πατήρ, *a father.*

Sing.		Dual.	Plural.	
N.	πατ-ήρ,	N. A. V. πατ-έρε, ῥε,	N.	πατ-έρες,
G.	πατ-έρος, ῥός,		G.	πατ-έρων,
D.	πατ-έρι, ῥί,		D.	πατ-ράσι,
A.	πατ-έρα,		G. D.	πατ-έροιν, ῥοϊν.
V.	πάτ-ερ.		A.	πατ-έρας,
			V.	πατ-έρες.

Γαστήρ has γαστήρσι, as well as γασράσι, in the dative plural

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

ἡ κλεῖς, <i>a key.</i>			ἡ ναῦς, <i>a ship.</i>		
Sing.		Plural.	Sing.		Plural.
N.	κλεῖς,	N. κλ-εῖδες, } εῖς. A. κλ-εῖδας, } V. κλ-εῖδες, }	N.	ναῦς,	N. ν-αῖες, } A. ν-αῖας, } αῦς. V. ν-αῖες, }
G.	κλειδός.		A.	ναός.	
			V.		
ὁ, ἡ ὄρνις, <i>a bird.</i>			ὁ, ἡ βοῦς, <i>an ox or cow.</i>		
N.	ὄρνις,	N. ὄρν-ιθες, } εἰς A. ὄρν-ιθας, } ὄρ V. ὄρν-ιθες, } ἰς.	N.	βοῦς,	N. β-όες, } A. β-όας, } οῦς. V. β-όες, }
G.	ὄρνιθος.		A.	βοός.	
			V.		

IRREGULAR NOUNS.

Irregular nouns are either defective or redundant.

DEFECTIVE.

Some are altogether indeclinable.

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

τοῦ Ἰακώβ. Feminines are sometimes declined; and those which have taken Greek terminations; as, ὁ Ἰάκωβος.

Some have only one case; as, N. δῶς, a gift, V. ὦ τάν, friend. Dual, ὄσσε, eyes. Plur. G. εἰων, of good things. V. ὦ Πόποι, O Gods.

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

Some neuters have the same word in three cases; as, N. A. V. ὄναρ, δέμας, ὄφελος, βρέτις, &c.

Some have the singular only; as, γῆ, ἀήρ, αἴς, πῦρ.

Some have only the plural; as, names of festivals and some cities; as, Διονύσια, Bacchanalia; Ἀθῆναι, Athens: also οἱ ἑτηρίαί, the trade-winds; τὰ ἔγκατα, entrails.

REDUNDANT.

I. In the nominative,

1. Of the same declension; as,

ἡ ἀντίδοτος, τὸ ἀντίδοτον, an antidote.
ὁ στάδιος, τὸ στάδιον, stadium, &c.

In the plural of the second declension; as,

ὁ δεσμός, a bond; οἱ δεσμοί, τὰ δεσμά.
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, Δεῦς, Βδεύς, Ζύς, Ζῆς, Δίς, Ζήν, Ζάν, Δήν, Δάν. These however, differ only in dialect, and may be reduced to two Δίς,* and Ζήν, which alone are declined.

N.	G.	D.	A.	V.
Δίς, }	Διός,	Διῖ,	Δία,	_____
Ζεὺς, }				Ζεῦ.
Ζήν,	Ζηνός,	Ζηνί,	Ζῆνα,	_____

2. Of different declensions; as,

ἡ βολή, ὁ βόλος, a throw.
ἡ ἑσπέρα, ὁ ἑσπερος, evening.
ἡ νίκη, τὸ νίκος -τος, victory.
ὁ νοῦς, νοῦ, ὁ νοῦς, νόος, mind.

* Δίς has become obsolete.

II. Redundant in the oblique cases, while the nominative is the same.

N.	Gen.	Gen.
ἅγιος, μύ-κης, σκότος,	ἅγιος, -κου, σκότου,	ἅγιδος, <i>Agis</i> . -κητος, <i>a mushroom</i> . σκότειος -ους.

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, κεφαλῆφιν from κεφαλή, βιηφιν from βία.

-οφιν in words of the second declension; as, στρατόφιν from στρατός.

-εσφιν from neuters in ος -εος; as, στήθεσφιν from στήθος.

This addition was probably at first of an *adverbial* nature, like the similar syllables θι, θεν; as, κεφαλῆφι (λαβεῖν) *by the head*; θύρηφι, *before the door*. This signification was made more definite, however, by prefixing prepositions; as, διὰ στήθεσφι, *through the breast*. Sometimes, though rarely, the preposition is omitted; as, ἀγλαΐφιν πεποιθώς, *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 ις -ιδος, and της into τισ -τιδος, ιρις -τριδος or τρια.

Masc.	Fem.
ὁ Σκύθης, <i>a Scythian</i> .	ἡ Σκυθίς -ιδος, <i>a Scythian woman</i>
ὁ προφήτης, <i>a prophet</i> .	ἡ προφήτις -τιδος, <i>a prophetess</i> .
ὁ ἀλλήτης, <i>a piper</i> .	ἡ ἀλλητρις -τριδος, <i>a female piper</i> .
ὁ ψάλτης, <i>a singer</i> .	ἡ ψάλτρια, <i>a female singer</i> .

A few are formed from ας; as, ἡ νεάνις, *a young woman* from ὁ νεανίας, *a young man*.

2. In the second declension, *ος* is changed into *α* or *η*, and sometimes into *ις-ιδος* and *αινα*.

Masc.	Fem.
ὁ δούλος, <i>a man servant.</i>	ἡ δούλη, <i>a maid servant.</i>
ὁ Θεός, <i>a God.</i>	ἡ Θεά, <i>a Goddess.</i>
ὁ ἀμνός,	ἡ ἀμνίς -ιδος, <i>a lamb.</i>
ὁ λύκος,	ἡ λύκαινα, <i>a wolf.</i>

In the third declension, *ων* is changed into *αινα*; *ης*, *ξ*, *ψ*, into *σσα*; *ευς*, into *εια*, *ις*, or *ισσα*; *υς*, into *υσσα*; *ηρ* and *ωρ*, into *ειρα*; *ως*, into *ωίς*, *ωίηη*, or *ας*.

ὁ λέων, <i>a lion.</i>	ἡ λέαινα, <i>a lioness.</i>
ὁ Κρής, <i>a Cretan.</i>	ἡ Κρηῖσσα, <i>a Cretan woman.</i>
ὁ Κίλις, <i>a Cilician.</i>	ἡ Κίλισσα, <i>a Cilician woman.</i>
ὁ βασιλεύς, <i>a king.</i>	ἡ βασίλισσα, <i>a queen.</i>
ὁ σωτήρ.	ἡ σώτειρα, <i>a Savior.</i>

1. Some masculines have many feminines; as, ἰ Θεός, ἡ Θεά, Θεάισσα: ἰ βασιλεύς, the king; ἡ βασίλισσα, βασίλισσα, βασιλίς, βασιλίνα, the queen.

2. Anciently the same word was used in both genders; as, ἰ, ἡ Θεός; ἰ, ἡ λατρός; ἰ, ἡ τύραννος

3. Some of these derivatives differ in signification; as, ἰταίρη, *a friend*; ἰταίρα, or ἰταίρις, *a concubine*.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into *άδης*, *ιάδης*, and *ίδης*; as, Βορέας, Βορέ-ον, Βορέ-άδης, *the son of Boreas*; Κρόνος-ον, Κρον-ίδης; Ἄτλας-αντος, Ἀτλαντ-ιάδης.

The Ionics form their patronymics in *ισσος*; as, Κρονίων for Κρονίδης, from Κρόνος. The Æolics, in *άδιος*; as, Ἰμβάδιος for Ἰμβάδης.

Feminine patronymics end in *ις*, *ας*, *ηίς*, *ινη*, or *ωνη*.

1. Those in *ις* and *ας* are formed from their masculines by casting off *δη*; as, Νεστορίς, *daughter of Nestor*, from Νεστορι-δης, *son of Nestor*; Ἠλιάς from Ἠλιάδης.

2. Those in *ηίς* are formed by changing the nominative of the primitive into *ηίς*; as, Χρυσ-ης, Χρυσ-ηίς; Κάδμος, Καδμηίς.

3. Those in *ινη* are formed from nominatives of the second declension in *ος* impure, and of the third form of contracts, in the third declension; as, Ἄδραστος, Ἀδραστίνη; Νηρείς, Νηρίνη.

4. Those in *ωνη*. are formed from nominatives in *ιος* of the second, and *ων* of the third declension; as, *Ἰκάριος*, *Ἰκαριώνη*; *Ἡετίων*, *Ἡετιώνη*.

DIMINUTIVES.

The chief ending of diminutives is *ιον*; as, *παιδίον*, from *παῖς*, a *small child*. To make the diminutive more emphatic, the ending is often made a syllable longer; as, *-ίδιον*, *-ύριον*, *-ύλλιον*, *-ύδριον*, *-ύφιον*; as, *πινακίδιον* from *πίναξ*, a *small painting*.

Many words in *ων* have lost their diminutive sense; as, *Θηρίων*, a *wild beast*.

Diminutives are sometimes formed in *ίσκος*, or *ίσκη*; as, *παιδίσκη*, a *little maid*; and in *ις* *-ιδος*, *ιδεύς*, *ιας*, *υλος*, &c.

AMPLIFICATIVES.

These end in *ων* and *αξ*; 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 *ανος*, and *ολης*, denote the *quality* of objects from which they are derived; as, *βιγιδανός*, *shuddering*, from *βῆγος*, *cold*.

2. Those in *κος*, *ιος*, *αιος*, *ειος*, *οιος*, and *ωος*, denote *origin*, or "*belonging to*"; as, *ἀγοραῖος*, *belonging to the market*; *πατρῶος*, *relating to the father*; *γραφικός*, *belonging to painting*.

3. Those in *εις* *-ντος*, *αλεος*, *ωδης*, *ερος*, *ηρος*, and *εινος*, denote *fullness*; as, *χαριεις*, *full of grace*; *δενδρῆεις*, *full of trees*; *δειμαλιος*, *fearful*; *ψαμμώδης*, *full of sand*; *δολερός*, *full of craft*. Those in *ερος* and *ηρος* sometimes denote *propensity*: as, *οἰνηρός*, *given to wine*. Others have an *active* meaning; as, *νοσηρός*, *causing disease*.

4. Those in *ηλος*, and *ωλος* denote *propensity*; as, *σιγηλός*, *given to silence*; *ψευδωλός*, *prone to lying*.

5. Those in *εος* contracted into *ῶς*, and *ινος* with the accent on the antepenult, denote the *matter* of which a thing is

made ; as, χρύσιος or χρυσοῦς, *made of gold* ; ξύλιος, *made of wood*.

6. Those in *ιμος* denote chiefly *fitness*, passive or active ; as, μάχιμος, *warlike*.

7. Those in *μων -ονος*, which are chiefly verbals, denote the *active quality* of the verb ; as, ἐλεήμων, *compassionate*, from ἐλεέω, *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.

			<i>καλός, beautiful.</i>					
Sing.			Dual.			Plural.		
N.	καλ-ός,	ή, όν,	N. A. V.			N.	καλ-οί,	αί, ά,
G.	καλ-ού,	ής, οὔ,	καλ-ώ, ά, ώ,			G.	καλ-ών,	ών, ών,
D.	καλ-ῶ,	ῆ, ῶ,	G. D.			D.	καλ-οῖς,	αῖς, οῖς,
A.	καλ-όν,	ήν, όν,	καλ-οῖν,			A.	καλ-ούς,	άς, ά,
V.	καλ-έ,	ή, όν.	αῖν, οῖν.			V.	καλ-οί,	αί, ά.

Adjectives in *ος* pure and *ρος* have the feminine in *α* ; as, ἄξι-ος, -α, -ον ; μακρ-ός, -ά, -όν.

Those in *οος* have the feminine in *η* ; as, ὄγδοος, ὄγδοη ; θοός, θοή ; but if *ρ* precedes, they have *α* ; as, ἀθρόος, ἀθρόα.

			<i>μακρός, long.</i>					
Sing.			Dual.			Plural.		
N.	μακρ-ός,	ά, όν,	N. A. V.			N.	μακρ-οί,	αί, ά,
G.	μακρ-ού,	άς, οὔ,	μακρ-ώ, ά, ώ,			G.	μακρ-ών,	ών, ών,
D.	μακρ-ῶ,	ᾶ, ῶ,	G. D.			D.	μακρ-οῖς,	αῖς, οῖς,
A.	μακρ-όν,	άν, όν,	μακρ-οῖν,			A.	μακρ-ούς,	άς, ά,
V.	μακρ-έ,	ά, όν.	αῖν, οῖν.			V.	μακρ-οί,	αί, ά.

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

χρύσειος -οῦς, χρύσεια -ῆ, χρύσειον -οῦν, &c.
ἀπλόος -οῦς, ἀπλόη -ῆ, ἀπλόον -οῦν, &c.

But when *εος* is preceded by another vowel or by *ρ*, the feminine is contracted into *ᾶ* ; as, ἐρέεος, ἐρεοῦς, ἐρεᾶ, ἐρεοῦν.

The neuter plural is always in *ᾶ* ; as, τὰ χρυσαᾶ.

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

Sing. N. ὁ, ἡ, σῶς, (ἡ σᾶ,) τὸ σῶν.

A. τὸν, τὴν, τὸ σῶν.

Plur. N. οἱ σῶοι, (σῶι, σοῖ,) τὰ σῶα, σᾶ.

A. τοὺς, τὰς σῶς, τὰ σῶα, σᾶ.

Obs. 3. These four, *ἄλλος*, *τηλικούτος*, *τοσοῦτος*, and *τοιούτος*, have the neuter in ὄ; yet the last three sometimes have it in ον.

Obs. 4. Compounds in *ος* have commonly but two terminations; as, ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον; likewise most of those in *μος*, *ειος*, *αιος*, *ιος*; as, δόκιμος. But those in *κος*, *λος*, *νος*, *ρος*, *τος*, *εος*, have three endings.

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

ὀξύς, sharp.

Sing.	Dual.	Plural.
N. ὀξ-ύς, εἶα, ύ,	N. A. V. ὀξ-έε, εἶα, έε.	N. ὀξ-έες, εἶς, εἶαι, έα,
G. ὀξ-έος, εἶας, έος,		G. ὀξ-έων, εἰῶν, έων,
D. ὀξ-εῖ, εἶ, εἶα, εἶ, εἶ,		D. ὀξ-έσι, εἶαις, έσι,
A. ὀξ-ύν, εἶαν, ύ,	G. D. ὀξ-έοιν, εἶαιν, έοιν.	A. ὀξ-έας, εἶς, εἶαις, έα,
V. ὀξ-ύ, εἶα, ύ.		V. ὀξ-έες, εἶς, εἶαι, έα.

Obs. 1. The Poets often make the accusative of the masculine and feminine singular in *εα*; as, ἀδεία πόρτιν, for ἀδείαν πόρτιν; εὐρέα πόντιον, for εὐρὸν πόντιον.

Obs. 2. Words belonging to this form, are sometimes used with only two terminations; as, θήλυς έέρση, Od. E, 467.

εκών, willing.	πᾶς, all.
Sing.	Sing.
N. ἐκ-ών,* οὔσα, όν,	N. π-ᾶς, ᾶσα, ᾶν,
G. ἐκ-όντος, ούσης, όντος,	G. π-αντός, άσης, αντός,
D. ἐκ όντι, ούση, όντι,	D. π-αντί, άση, αντί,
A. ἐκ-όντα, ούσαν, όν,	A. π-άντα, ᾶσαν, ᾶν,
V. ἐκ-ών, οὔσα, όν.	V. π-ᾶς, ᾶσα, ᾶν.
Dual.	Dual.
N.A.V. ἐκ-όντε, ούσα, όντε,	N.A.V. π-άντε, ᾶσα, ᾶντε,
G. D. ἐκ-όντιον, ούσαιν, όντιον.	G. D. π-άντιον, ᾶσαιν, ᾶντιον.

* After this form, the participles of the present, first future, and second aorist active are declined.

Plural.

N.	ἐκ-όντες,	οὔσαι,	όντα,
G.	ἐκ-όντων,	ουσῶν,	όντων,
D.	ἐκ-ούσι,	ούσαις,	ούσι,
A.	ἐκ-όντας,	ούσας,	όντα,
V.	ἐκ-όντες,	οὔσαι,	όντα.

τέργη, tender.

Sing.

N.	τέρ-ην,	εινα,	εν,
G.	τέρ-ενος,	είνης,	ενος,
D.	τέρ-ενι,	είνη,	ενι,
A.	τέρ-ενα,	ειναν,	εν,
V.	τέρ-εν,	εινα,	εν.

Dual.

N. A. V.	τέρ-ενε,	είνα,	ενε,
G. D.	τέρ-ένοι,	είναι,	ένοι.

Plural.

N.	τέρ-ενες,	ειναι,	ενα,
G.	τέρ-ένων,	εινῶν,	ένων,
D.	τέρ-εσι,	είναις,	εσι,
A.	τέρ-ενας,	είνας,	ενα,
V.	τέρ-ενες,	ειναι,	ενα.

τιμῆς, honored.

Sing.

N.	τιμ-ῆς,	ῆσσα,	ῆν,
G.	τιμ-ῆτος,	ῆσης,	ῆτος,
D.	τιμ-ῆτι,	ῆσση,	ῆτι,
A.	τιμ-ῆντα,	ῆσαν,	ῆν,
V.	τιμ-ῆν,	ῆσσα,	ῆν.

Dual.

N. A. V.	τιμ-ῆντε,	ῆσσα,	ῆντε,
G. D.	τιμ-ῆτοι,	ῆσαι,	ῆτοι.

Plural.

N.	τιμ-ῆντες,	ῆσαι,	ῆντα,
G.	τιμ-ῆτων,	ῆσῶν,	ῆτων,
D.	τιμ-ῆσι,	ῆσαις,	ῆσι,
A.	τιμ-ῆντας,	ῆσας,	ῆντα,
V.	τιμ-ῆντες,	ῆσαι,	ῆντα.

Plural.

N.	π-άντες,	ᾄσαι,	άντα,
G.	π-άντων,	ᾄσῶν,	άντων,
D.	π-ᾄσι,	ᾄσαις,	ᾄσι,
A.	π-άντας,	ᾄσας,	άντα,
V.	π-άντες,	ᾄσαι,	άντα.

χαριεις, graceful.

Sing.

N.	χαρί-εις,	έσσα,	εν,
G.	χαρί-εντος,	έσης,	εντος,
D.	χαρί-εντι,	έσση,	εντι,
A.	χαρί-εντα,	έσαι,	εν,
V.	χαρί-εν,	έσσα,	εν.

Dual.

N. A. V.	χαρί-εντε,	έσσα,	εντε,
G. D.	χαρί-ένοι,	έσαι,	ένοι.

Plural.

N.	χαρί-εντες,	έσαι,	εντα,
G.	χαρί-έντων,	έσῶν,	έντων,
D.	χαρί-εσι,	έσαις,	εσι,
A.	χαρί-εντας,	έσας,	εντα,
V.	χαρί-εντες,	έσαι,	εντα.

πλακοῦς, broad.

Sing.

N.	πλακ-οῦς,	οὔσσα,	οῦν,
G.	πλακ-οῦτος,	οὔσης,	οῦτος,
D.	πλακ-οῦτι,	οὔσση,	οῦντι,
A.	πλακ-οῦντα,	οὔσαν,	οῦν,
V.	πλακ-οῦν,	οὔσσα,	οῦν.

Dual.

N. A. V.	πλακ-οῦντε,	οὔσσα,	οῦντε,
G. D.	πλακ-οῦνοι,	οὔσαι,	οῦνοι.

Plural.

N.	πλακ-οῦντες,	οὔσαι,	οὔντα,
G.	πλακ-οῦντων,	οὔσῶν,	οῦντων,
D.	πλακ-οῦσι,	οὔσαις,	οὔσι,
A.	πλακ-οῦντας,	οὔσας,	οὔντα,
V.	πλακ-οῦντες,	οὔσαι,	οὔντα.

Μέλας, *black*, and *τάλας*, *mis-erable*, are thought to borrow their feminine from the obsolete *μέλαινος*, and *τάλαινος*. *Μέγας*, *great*, borrows the feminine gender, with most of the masculine and neuter, from the obsolete *μεγάλ-ος*, *η*, *ον*.

Sing.		Sing.	
N. μέλ-ας,	αίνα, αν,	N. μέγ-ας,	άλη, α,
G. μέλ-ανος,	αίτης, ανος,	G. μεγάλ-ου,	ης, ου,
D. μέλ-ανι,	αίτη, ανι,	D. μεγάλ-ω,	η, ω,
A. μέλ-ανα,	αίναν, αν,	A. μέγ-αν,*	άλην, α,
V. μέλ-αν,	αίνα, αν.	V. μέγ-α,*	άλη, α.
Dual.		Dual.	
N. A. V. μέλ-ανε,	αίνα, ανε,	N. A. V. μεγάλ-ω,	α, ω,
G. D. μέλ-άνοιν,	αίναιν, άνοιν.	G. D. μεγάλ-οιν,	αιν, οιν.
Plural.		Plural.	
N. μέλ-ανες,	αίται, ανα,	N. μεγάλ-οι,	αι, α,
G. μέλ-άνων,	αινών, άνων,	G. μεγάλ-ων,	ων, ων,
D. μέλ-ασι,	αίταις, ασι,	D. μεγάλ-οις,	αις, οις,
A. μέλ-ανας,	αίνας, ανα,	A. μεγάλ-ους,	ας, α,
V. μέλ-ανες,	αίται, ανα.	V. μεγάλ-οι,	αι, α.

In like manner *τάλας*.

Πολύς, *many*, borrows the feminine, and most of the masculine and neuter, from the obsolete *πολλ-ός*, *ή*, *όν*.

Sing.	Dual.	Plural.
N. πολ-ύς, λή, ύ,	N. A. V.	N. πολλ-οί, αι, ά,
G. πολ-λοῦ, λῆς, λοῦ,	πολλ-ώ, ά, ώ,	G. πολλ-ών, ών, ών,
D. πολ-λῶ, λῆ, λῶ,	G. D.	D. πολλ-οῖς, αῖς, οῖς,
A. πολ-ύν, λήν, ύ,	πολλ-οῖν, αῖν, οῖν.	A. πολλ-ούς, άς, ά,
V. πολ-ύ, λή, ύ.		V. πολλ-οί, αι, ά.

Obs. 1. *Πολύς* is sometimes declined regularly by the poets like *ὄξύς*; as, πολ-ύς, εἶα, υ, &c. *Iliad* A 559.

Obs. 2. *Πολλός*, *πολλή*, *πολλόν*, is sometimes found regularly declined in all the cases.

* It is not certain that *μέγας* is ever used as a vocative. *Æschylus* uses *μεγάλε*.

TERMINATIONS PECULIAR TO PARTICIPLES.

ων, ουσα, ουν,	2d future active.	} 1st and 2d aorist passive, and 2d conjugation of verbs in μι.	} after the 1st and 3d declensions.	
εις, εισα, εν,				
ους, ουσα, ον,	3d			} conjugation of verbs in μι.
υς, υσα, υν,				
ως, υια, ος,	perfect active and middle.			
ως, ωσα, ως,*	perfect middle contracted.			

ων.	
Sing.	
N. τυπ-ῶν,	οὔσα, οὔν,
G. τυπ-όντος,	οὔσης, οὔτος,
D. τυπ-ούντι,	οὔση, οὔντι,
A. τυπ-ούντα,	οὔσαν, οὔν,
V. τυπ-ῶν,	οὔσα, οὔν.
Dual.	
N. A. V. τυπ-ούντε,	οὔσα, οὔντε,
G. D. τυπ-ούντων,	οὔσαι, οὔντων.
Plural.	
N. τυπ-ούντες,	οὔσαι, οὔντα,
G. τυπ-ούντων,	οὔσων, οὔντων,
D. τυπ-ούσι,	οὔσαις, οὔσι,
A. τυπ-ούντας,	οὔσας, οὔντα,
V. τυπ-ούντες,	οὔσαι, οὔντα.

εις.	
Sing.	
N. τυφθ-είς,	εῖσα, ἐν,
G. τυφθ-έντος,	εἰσης, έντος,
D. τυφθ-έντι,	εἰση, έντι,
A. τυφθ-έντα,	εἶσαν, ἐν,
V. τυφθ-είς,	εῖσα, ἐν.
Dual.	
N. A. V. τυφθ-έντε,	εἶσα, έντε,
G. D. τυφθ-έντων,	εἶσαι, έντων.
Plural.	
N. τυφθ-έντες,	εἶσαι, έντα,
G. τυφθ-έντων,	εἰσῶν, έντων,
D. τυφθ-εἶσι,	εἶσαις, εἶσι,
A. τυφθ-έντας,	εἶσας, έντα,
V. τυφθ-έντες,	εἶσαι, έντα.

ους.	
Sing.	
N. διδ-ούς,	οὔσα, όν,
G. διδ-όντος,	οὔσης, όντος,
D. διδ-όντι,	οὔση, όντι,
A. διδ-όντα,	οὔσαν, όν,
V. διδ-ούς,	οὔσα, όν.
Dual.	
N. A. V. διδ-όντε,	οὔσα, όντε,
G. D. διδ-όντων,	οὔσαι, όντων.
Plural.	
N. διδ-όντες,	οὔσαι, όντα,
G. διδ-όντων,	οὔσων, όντων,
D. διδ-ούσι,	οὔσαις, οὔσι,
A. διδ-όντας,	οὔσας, όντα,
V. διδ-όντες,	οὔσαι, όντα.

υς.	
Sing.	
N. ζευγν-ύς,	ὔσα, υν,
G. ζευγν-ύτος,	ύσης, ύντος,
D. ζευγν-ύντι,	ύση, ύντι,
A. ζευγν-ύντα,	ὔσαν, ύν,
V. ζευγν-ύς,	ὔσα, ύν.
Dual.	
N. A. V. ζευγν-ύντε,	ύσα, ύντε,
G. D. ζευγν-ύντων,	ύσαι, ύντων.
Plural.	
N. ζεύγν-ύντες,	ὔσαι, ύντα,
G. ζευγν-ύντων,	υῶν, ύντων,
D. ζευγν-ὔσι,	ύσαις, ὔσι,
A. ζευγν-ύντας,	ύσας, ύντα,
V. ζευγν-ύντες,	ὔσαι, ύντα.

* Contracted from α-ως, α-υια. α-ος.

ως.		ως contracted.	
Sing.		Sing.	
N. τετυφ-ώς, νῖα, ὄς,		N. ἔστ-ώς, ὤσα, ὄς,	
G. τετυφ-ότος, νίας, ὅτος,		G. ἔστ-ῶτος, ὠσης, ὠτος,	
D. τετυφ-ότι, νία, ὀτι,		D. ἔστ-ῶτι, ὠση, ὠτι,	
A. τετυφ-ότα, νίαν, ὄς,		A. ἔστ-ῶτα, ὠσαν, ὄς,	
V. τετυφ-ώς, νῖα, ὄς.		V. ἔστ-ώς, ὤσα, ὄς.	
Dual.		Dual.	
N. A. V. τετυφ-ότε, νία, ὀτε,		N. A. V. ἔστ-ῶτε, ὠσα, ὠτε,	
G. D. τετυφ-ότιον, νίαιν, ὀτιον.		G. D. ἔστ-ῶτιον, ὠσαιν, ὠτιον.	
Plural.		Plural.	
N. τετυφ-όεις, νίαι, ὀτα,		N. ἔστ-ῶτες, ὠσαι, ὠτα,	
G. τετυφ-ότων, νιῶν, ὀτων,		G. ἔστ-ῶτων, ὠσῶν, ὠτων,	
D. τετυφ-όσι, νίαις, ὀσι,		D. ἔστ-ῶσι, ὠσαις, ὠσι,	
A. τετυφ-ότας, νίας, ὀτα,		A. ἔστ-ῶτας, ὠσας, ὠτα,	
V. τετυφ-ότες, νίαι, ὀτα.		V. ἔστ-ῶτες, ὠσαι, ὠτα.	

ADJECTIVES OF TWO ENDINGS.

ἐνδοξος, *glorious.*

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	M. and F.	N.	
N. ἐνδοξ-ος,	ον,		N. ἐνδοξ-οι,	α,	
G. ἐνδόξ-ου,		N. A. V. ἐνδόξ-ω,	G. ἐνδόξ-ων,		
D. ἐνδόξ-ω,			D. ἐνδόξ-οις,		
A. ἐνδοξ-ον,		G. D. ἐνδόξ-οιν.	A. ἐνδόξ-ους,	α,	
V. ἐνδοξ-ε,	ον.		V. ἐνδοξ-οι,	α.	

ἀληθής, *true.*

Sing.		Dual.		Plural.	
		N. A. V.		N.	
N. ἀληθ-ής,	ές,		N. ἀληθ-έες, εῖς, έα, ἦ,*		
G. ἀληθ-είος,	ούς,	ἀληθ-έε, ἦ,	G. ἀληθ-έων,	ῶν,	
D. ἀληθ-εῖ,	εῖ,		D. ἀληθ-έσι,		
A. ἀληθ-έα, ἦ,	ές,	G. D.	A. ἀληθ-έας, εῖς, έα, ἦ,		
V. ἀληθ-ές.		ἀληθ-έοιν, οῖν.	V. ἀληθ-έες, εῖς, έα, ἦ.		

* Those which have a vowel before *ια*, are contracted into *ῃ*; as, *θυία*, *θυῖα*.

μεγαλήτωρ, magnanimous.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N.	μεγαλήτ-ωρ, ορ,			N.	μεγαλήτ-ορες, ορα,
G.	μεγαλήτ-ορος,		μεγαλήτ-ορε,	G.	μεγαλήτ-όρων.
D.	μεγαλήτ-ορι,			D.	μεγαλήτ-οροι,
A.	μεγαλήτ-ορα, ορ,		G. D.	A.	μεγαλήτ-ορας, ορα,
V.	μεγαλήτ-ορ.		μεγαλήτ-όροιον.	V.	μεγαλήτ-ορες, ορα.

αείνας, everflowing.

Sing.		Dual.		Plural.	
		N. A. V.			
N.	αείν-ας, αν,			N.	αείν-αντες, αντα,
G.	αείν-αντος,		αείν-αντε,	G.	αείν-άντων,
D.	αείν-αντι,			D.	αείν-ασι,
A.	αείν-αντα, αν,		G. D.	A.	αείν-αντας, αντα,
V.	αείν-αν.		αείν-άντιον.	V.	αείν-αντες, αντα.

εὐχαρις, agreeable.

Sing.		Dual.		Plural.	
		N. A. V.			
N.	εὐχαρ-ις, ι,			N.	εὐχάρ-ιτες, ιτα,
G.	εὐχάρ-ιτος,		εὐχάρ-ιτε,	G.	εὐχαρ-ίτων,
D.	εὐχάρ-ιτι,			D.	εὐχάρ-ισι,
A.	εὐχαρ-ιτα & ιν, ι,		G. D.	A.	εὐχαρ-ιτας, ιτα,
V.	εὐχαρ-ι.		εὐχαρ-ίτιον.	V.	εὐχαρ-ιτες, ιτα.

ἄδακρυς, tearless.

Sing.		Dual.		Plural.	
		N. A. V.			
N.	ἄδακρ-υς, υ,			N.	ἄδακρ-υες, υς, να,
G.	ἄδακρ-υος		ἄδακρ-υε,	G.	ἄδακρ-ύων,
D.	ἄδακρ-υι,			D.	ἄδακρ-υσι,
A.	ἄδακρ-υν, υ,		G. D.	A.	ἄδακρ-υας, υς, να,
V.	ἄδακρ-υ.		ἄδακρ-ύοιν.	V.	ἄδακρ-υες, υς, να.

*δίπους, two-footed.**

Sing.		Dual.		Plural.	
		N. A. V.			
N.	δίπ-ους, ουν,			N.	δίπ-οδες, οδα,
G.	δίπ-οδος,		δίπ-οδε,	G.	δίπ-όδων,
D.	δίπ-οδι,			D.	δίπ-οσι,
A.	δίπ-οδα & ουν, ουν,		G. D.	A.	δίπ-οδας, οδα,
V.	δίπ-ους & ου, ουν.		δίπ-όδοιν.	V.	δίπ-οδεις, οδα.

* Adjectives in *ου* are declined after the substantives of which they are

ἄρσην, male.

Sing.		Dual.		Plural.	
M. and F.	N.	M. F. and N.	N. A. V.	M. and F.	N.
N.	ἄρσ-ην,	εν,	ἄρσ-ενε,	N.	ἄρσ-ενες, ενα,
G.	ἄρσ-ενος,			G.	ἄρσ-ένων,
D.	ἄρσ-ενι,		G. D.	D.	ἄρσ-εσι,
A.	ἄρσ-ενα,	εν,	ἄρσ-ένοιη.	A.	ἄρσ-ενας, ενα,
V.	ἄρσ-εν.			V.	ἄρσ-ενες. ενα.

*εὔγεως, * fertile.*

Sing.		Dual.		Plural.	
	ων,	N. A. V.		N.	ω,
N.	εὔγε-ως,	εὔγε-ω,	G. D.	N.	εὔγε-ω, ω,
G.	εὔγε-ω,			G.	εὔγε-ων,
D.	εὔγε-ω,	εὔγε-ων.		D.	εὔγε-ως,
A.	εὔγε-ων,			A.	εὔγε-ως, ω,
V.	εὔγε-ως, ων.			V.	εὔγε-ω, ω.

γείτων, bordering.

Sing.		Dual.		Plural.	
	ον,	N. A. V.		N.	ονα,
N.	γείτ-ων,	γείτ-ονε,	G. D.	N.	γείτ-ονες, ονα,
G.	γείτ-ονος,			G.	γείτ-όνων,
D.	γείτ-ονι,	γείτ-όνοιη.		D.	γείτ-οσι,
A.	γείτ-ονα, ον,			A.	γείτ-ονας, ονα,
V.	γείτ-ον.			V.	γείτ-ονες, ονα.

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

Sing.

M. and F.	N.	
N.	μειζ-ων, (<i>greater</i> .)	μειζ-ον,
G.	μειζ-ονος,	
D.	μειζ-ονι,	
A.	μειζ-ονα, μειζ-οα, μειζ-ω,	μειζ-ον,
V.	μειζ-ον.	

compounded. Thus, *ἀνδρως, ους*; G. *-ωντος*; D. *-οντι*; A. *-οντα, ουν*. Contracted compounds of nouns of the second declension thus, *εὐν-ως, ους*; G. *-ων*; D. *-φ*; A. *-ουν*; V. *-ου, ουν*. In the same manner, those of *μνᾶ*; as, *δίμωνος, &c.*

* The compounds of *ἴσως, γίλως*, sometimes those of *πίσως*, follow the third declension; as, *δύστω-ως, ων*; G. *-ωντος*; *πλίως* has three terminations, *πλίως, πλία, πλίων*: sometimes the neuter loses the final *ς*; as, *ἀγάρω* for *ἀγάρως*

Dual.

M. and F.

N. A. V. *μείζ-ονε.*G. D. *μείζ-όνοιν.*

Plural.

N. *μείζ-ονες, μείζ-οες, μείζ-ους; μείζ-ονα, μείζ-οα, μείζ-ω,*G. *μείζ-όνων,*D. *μείζ-οσι,*A. *μείζ-ονας, μείζ-οας, μείζ-ους; μείζ-ονα, μείζ-οα, μείζ-ω,*V. *μείζ-οντες, μείζ-οες, μείζ-ους; μείζ-ονα, μείζ-οα, μείζ-ω.*

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

Obs. 1. Adjectives of two endings are sometimes declined with three by the Poets; as, *ἔρημ-ος, η, ον*. There are a few, which commonly take a distinct termination in the feminine; as, *τέρ-ην, εἶνα, εν; αἰώνι-ος, α, ον*.

Obs. 2. Compounds in *ης*, and especially those in *της*, 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, *πολύχειρ, &c.* 2. Those derived from *πατήρ* and *μήτηρ*; as, *ἀπάτωρ, &c.* 3. Adjectives in *ης -ητος, ως -ωτος, ας -αδος, ις -ιδος, ξ, and ψ*. All these take the form of the third declension of nouns. 4. Adjectives in *ης* and *ας*, which take the form of the first declension of nouns; as, *ἐθελοντής -οῦ*; these are all masculine.

COMPARISON OF ADJECTIVES.

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

Those in *ος* drop *s*; as, *δίκαιος (just), δικαιοτέρος, δικαιοτάτος*; and, if the penult is short, change *o* into *ω*; as, *σοφός (wise), σοφώτερος, σοφώτατος*.

Obs. 1. A few in *αιος* wholly drop the *ος*; as, *παλαιός* (*ancient*), *παλαιτερος*, *παλαιτατος*. So also *θεριος* (*belonging to summer*) has *θεριετατος* for its superlative. In like manner, *φιλος* (*dear*) has *φιλιτερος*, *φιλιτατος*, besides which *φιλαιτερος* and *φιλιωτερος* are sometimes used.

Obs. 2. Some in *ος*, especially among the Attics, change *ος* into *αι*, *εσ*, or *ις*; as, *μειος* (*in the midst*), *μειαιτερος*, *μειαιτατις*; *αφθονος* (*liberal*), *αφθονεστερος*, *αφθονεστατος*; *λαλος*, (*talkative*), *λαλιστερος*, *λαλιστατος*. *Πεπων* has *πεπαιτερος*, *-τατος*, according to the same analogy.

Those in *ασ*, *ησ*, and *υσ* add *τερος* and *τατος* to the neuter; as, *μελασ*, *μελαν*, (*black*), *μελαντερος*, *μελάντατος*; *ασθενής*, *ασθενές*, (*weak*), *ασθενεστερος*, *ασθενεστατος*; *πρεσβυς*, *πρεσβυ*, (*old*), *πρεσβυτερος*, *πρεσβυτατος*.

Those in *ων* and *ην* make the addition to the nominative plural; as, *σωφρων* (*wise*), *σωφρονες*, *σωφρονεστερος*, *σωφρονεστατος*; *τερην* (*tender*), *τερενες*, *τερενεστερος*, *τερενεστατος*.

Those in *εις* drop the *ι*, and those in *ξ* change *εσ* of the nominative plural into *ιστερος*, *ιστατος*; as, *χαριεις* (*graceful*), *χαριεστερος*, *χαριεστατος*; *βλαξ* (*stupid*), *βλακες*, *βλακιστερος*, *βλακιστατος*.

II. A few dissyllables in *υσ* and *ρος* form the comparison in *ιων* and *ιστος*; as, *ηδύς* (*sweet*), *ηδιων*, *ηδιστος*; *αισχρός* (*base*), *αισχριων*, *αισχιστος*.

Obs. 1. The only words thus compared are *βαθύς* (*deep*), *βραδύς* (*slow*), *βραχύς* (*short*), *γλυκύς*, *ηδύς*, (*sweet*), *παχύς* (*thick*), *πρεσβύς* (*old*), *ταχύς* and *ωκύς* (*swift*); *αισχρός* (*base*), *εχθρός* (*hostile*), *κυδρός* (*renowned*), *οικτός* (*piteous*).

Obs. 2. In some of these comparatives, *ιων*, with the preceding consonant, is changed into *σων* (Attic *των*); as,

Βραδύς (*slow*), *βράσσω* (for *βραδίω*), *βραδίστος*.
Ταχύς (*swift*), *θάσσω* (for *ταχίω*), *ταχίστος*.
Βαθύς (*deep*), *βάσσω* (for *βαθίω*), *βυθίστος*.
Γλυκύς (*sweet*), *γλύσσω* (for *γλυκίω*), *γλυκίστος*.
Ἐλαχύς (*small*), *ελάσσω* (for *ελαχίω*), *ελάχιστος*.

So also *μακρός*, (*long*), has *μάσσω*, (for *μακίω*), *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. <i>Ἀγαθός</i> , (<i>good, strenuous, excellent</i>),	$\left. \begin{array}{l} \text{ἀμείνων,} \\ \text{ἀρείων (Epic)} \\ \text{κρείσσω,} \\ \text{κρείττων,} \\ \text{βελτίων,} \\ \text{βέλτερος,} \\ \text{λώϊων,} \\ \text{φείτερος,} \end{array} \right\}$	<i>ἄριστος</i> .
		<i>κράτιστος</i>
		<i>βέλτιστος</i> .
		<i>βέλτατος</i> .
		<i>λώϊστος</i> .
		<i>φείτατος</i> and <i>φέριστος</i> .

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 *ἀμείνων* signifies *more excellent or useful, preferable or braver*, and is consequently most applied to external relations. *Κρείττων* signifies *stronger, victorious, superior*, (as from *κράτος*, *might*.) *Βελτίων* refers to *internal excellence and moral goodness*. *Φείτερος* and *φείτατος* are used of *external importance or distinction*.

2. <i>Κακός</i> , (<i>bad, vile</i>),	$\left. \begin{array}{l} \text{κακίων,} \\ \text{κακώτερος, (poet.)} \\ \text{χειρῶν, or} \\ \text{χειρίων, and} \\ \text{χειριότερος (Epic)} \\ \text{ἥσσω,} \\ \text{ἥττων,} \end{array} \right\}$	<i>κάκιστος</i> .
		<i>χειριστος</i> .
		<i>ἥκιστος</i> .

Note. *Κακίων* signifies *more cowardly, more wicked, more hurtful*; *χειρῶν*, *meaner, viler, more unfit, more paltry*; *ἥσσω*, *weaker, inferior, less good*.

3. <i>Μίγας</i> , (<i>great</i>),	<i>μειζων,</i>	<i>μέγιστος</i> .
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4. Μικρός, (<i>little</i>),	{ μικρότερος, μείων,	μείστος.
5. Ὀλίγος, (<i>Jew</i>),	ὀλίγων,	ὀλίγιστος.
6. Πολύς, (<i>many</i>),	πλείων,	πλεῖστος.
7. Καλός, (<i>fair</i>),	καλλίων,	κάλλιστος.
8. Ῥᾶδιος, (<i>easy</i>),	ῥᾶων,	ῥᾶτος.
9. Ἄλγεινός, (<i>painful</i>),	{ ἀλγινότερος, ἀλγίων,	ἀλγινότατος. ἄλγιστος.

Comparison from Prepositions. †

Πρό, (<i>before</i>),	πρότερος,	πρῶτος.
Ἐπί, (<i>above</i>),	ὑπέρτερος,	ὑπέριστος.
ὑπό, (<i>under</i>),	ὑστέρος,	ὑστάτος.
Ἐξ, (<i>out of</i>),		ἔσχατος.

From Adverbs.

Ἄνω, (<i>above</i>),	ἀνώτερος,	ἀνώτατος.
Ἄψι, (<i>high</i>),		ὑψιστος.
Ἐγγύς, (<i>near</i>),	{ ἐγγύτερος, ἐγγίων,	ἐγγύτατος. ἐγγιστος.

So also comparatives and superlatives are sometimes formed from κάτω, ἔξω, πόρρω, &c.

From Nouns.

βασιλεὺς, (<i>king</i>),	βασιλεύτερος,	βασιλεύτατος.
ἑταῖρος, (<i>a companion</i>),		ἑταίροτατος.

Sometimes, particularly in the Poets, new comparatives and superlatives, are derived from comparatives and superlatives already in use; as, πρῶτιστος, (*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 μάλλον, μάλιστα, *more, most*; as, τρατός, *vulnerable*; τρατός μάλλον, *more vulnerable*; θνητός μάλλον, *more mortal*; δήλος μάλιστα, *most evident*.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ρ for a hundred. But their letters being only twenty-four, they introduced three other characters: Vau, ς, 6; Koppa, ϗ, 90; Sampi, Ϟ, 900.

Thousands were denoted by the same letters with a stroke under them; as, α , 1000.

α , 1.	ι , 10.	ρ , 100.	α , 1000.	$\iota\alpha$, 11.
β , 2.	κ , 20.	σ , 200.	β , 2000.	$\iota\beta$, 12.
γ , 3.	λ , 30.	τ , 300.	γ , 3000.	$\iota\gamma$, 13.
δ , 4.	μ , 40.	υ , 400.	δ , 4000.	$\iota\delta$, 14.
ϵ , 5.	ν , 50.	ϕ , 500.	ϵ , 5000.	$\iota\epsilon$, 15.
ζ , 6.	ξ , 60.	χ , 600.	ζ , 6000.	$\iota\zeta$, 16.
η , 7.	\omicron , 70.	ψ , 700.	η , 7000.	$\iota\eta$, 17.
θ , 8.	π , 80.	ω , 800.	θ , 8000.	$\iota\theta$, 18.
ϑ , 9.	ι , 90.	ϑ , 900.	ϑ , 9000.	$\iota\vartheta$, 19.

Obs. 1. When letters are used to denote numbers, an oblique stroke is drawn over them; as, α' , 1; β' , 2.

Obs. 2. The first letter in the name of a number, was sometimes put for that number; as, *I* for $\iota\alpha$, from $\mu\iota\alpha$, one; *II*, from $\pi\acute{\epsilon}\nu\tau\epsilon$, five; *Δ*, from $\delta\acute{\epsilon}\kappa\alpha$, ten; *H*, from $\eta\epsilon\kappa\alpha\tau\acute{\omicron}\nu$, one hundred; *X*, from $\chi\acute{\iota}\lambda\iota\omicron\iota$, a thousand; *M*, from $\mu\acute{\upsilon}\rho\iota\omicron\iota$, ten thousand.

Letters thus used, except *II*, may be placed together to the amount of four, to express numbers; as, *IIII*, 4; *ΔΔII*, 22; *HH*, 200; *ΔΔΔΔ*, 40; *MMMM*, 40,000. These letters, when enclosed within a *II* were multiplied by five, $\pi\acute{\epsilon}\nu\tau\epsilon$; as, II , 50.

Obs. 3. Each letter may denote a number, according to its place in the alphabet; as, α , 1; β , 2; γ , 3; and so on to ω , 24.

Cardinal Numbers.

Ordinal Numbers.

$\epsilon\acute{\iota}\varsigma$,	one.	$\pi\rho\acute{\omega}\tau\omicron\varsigma$,	first.
$\delta\acute{\upsilon}\omicron$,	two.	$\delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$,	second.
$\tau\rho\acute{\epsilon}\iota\varsigma$,	three.	$\tau\rho\acute{\iota}\tau\omicron\varsigma$,	third.
$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$,	four.	$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$,	fourth.
$\pi\acute{\epsilon}\nu\tau\epsilon$,	five.	$\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$,	fifth.
$\xi\xi$,	six.	$\xi\kappa\tau\omicron\varsigma$,	sixth.
$\epsilon\pi\tau\acute{\alpha}$,	seven.	$\xi\delta\delta\omicron\mu\omicron\varsigma$,	seventh.
$\omicron\kappa\tau\acute{\omega}$,	eight.	$\omicron\gamma\delta\omicron\varsigma$,	eighth.
$\acute{\epsilon}\nu\eta\acute{\iota}\alpha$,	nine.	$\acute{\epsilon}\nu\eta\alpha\tau\omicron\varsigma$,	ninth.
$\delta\acute{\iota}\kappa\alpha$,	ten.	$\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	tenth.
$\xi\nu\delta\epsilon\kappa\alpha$,	eleven.	$\acute{\epsilon}\nu\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	eleventh.
$\delta\omega\delta\epsilon\kappa\alpha$,	twelve.	$\delta\omega\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	twelfth.
$\delta\epsilon\kappa\alpha\tau\rho\acute{\epsilon}\iota\varsigma$,	thirteen.	$\tau\rho\iota\sigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	thirteenth.
$\delta\epsilon\kappa\alpha\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$,	fourteen.	$\tau\epsilon\tau\tau\alpha\rho\epsilon\sigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	fourteenth.
$\delta\epsilon\kappa\alpha\pi\acute{\epsilon}\nu\tau\epsilon$,	fifteen.	$\pi\acute{\epsilon}\nu\tau\epsilon\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	fifteenth.
$\delta\epsilon\kappa\alpha\acute{\iota}\xi$,	sixteen.	$\xi\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$,	sixteenth.

δεκαεπτά,	seventeen.	ἑπτακαιδέκατος,	seventeenth.
δεκαοκτώ,	eighteen.	ὀκτοκαιδέκατος,	eighteenth.
δεκαεννέα,	nineteen.	ἐννεακαιδέκατος,	nineteenth.
εἴκοσι,	twenty.	εἰκοστός,	twentieth.
εἰκοσιεῖς, &c.,	twenty-one,	εἰκοστός πρῶτος, &c.	twenty-first,
τριακόνα,	thirty. [<i>&c.</i>]	τριακοστός,	thirtieth. [<i>&c.</i>]
τεσσαράκοντα,	forty.	τεσσαρακοστός,	fortieth.
πενήκοντα,	fifty.	πεντηκοστός,	fiftieth.
ἑξήκοντα,	sixty.	ἑξηκοστός,	sixtieth.
ἑβδομήκοντα,	seventy.	ἑβδομηκοστός,	seventieth.
ὀγδοήκοντα,	eighty.	ὀγδοηκοστός,	eightieth.
ἐννεήκοντα,	ninety.	ἐννεηκοστός,	ninetieth.
ἑκατόν,	a hundred.	ἑκατοστός,	a hundredth.
διακόσι-οι, αι, α,	two hundred.	διακοσιοστός,	two hundredth.
χίλι-οι, αι, α,	a thousand.	χιλιοστός,	a thousandth.
μύρι-οι, αι, α,	ten thousand.	μυριοστός,	ten thousandth.
ἑκατοντακισμύρι- οι, αι, α.	} a million.	ἑκατοντακισμυ- ριοστός.	} a millionth.

All the cardinal numbers, from *τέσσαρες*, *four*, to *ἑκατόν*, *a hundred*, are undeclined; all above a hundred are declined; as, *διακόσι-οι, αι, α*, *two hundred*.

All ordinal numbers are adjectives of three endings, and regularly declined like *καλός*, *ή, όν*, or *μακρός*, *ά, όν*.

Declension of εἷς, *one*; *δύο*, *two*; *τρεις*, *three*; *τέσσαρες*, *four*.

Sing.			
M.	F.	N.	
N. εἷς,	μία,	ἕν,	M. F. N.
G. ἐνός,	μιᾶς,	ἐνός,	{ οὐδέεις, οὐδεμία, οὐδέν,* &c.
D. ἐνί,	μιᾶ,	ἐνί,	{ μηδεῖς, μηδεμία, μηδέν, &c.
A. ἕνα,	μίαν,	ἕν.	
Dual.		Plur.	Plur.
N. }	δύο and δύο, †	N. —	M. & F. N.
A. }		G. δυνῶν,	N. τρεῖς, τρία.
G. }		D. δυοί.	G. τριῶν,
D. }	δυοῖν and δυεῖν.	A. —	D. τρισί,
			A. τρεῖς, τρία.

* Οὐδέεις, οὐδένας, μηδέεις, μηδένας, μηδέισι, &c., sometimes occur. — From *εἷς*, *one*, is formed *ἕτερος*, *the other* (of two); and from *οὐδέεις* and *μηδέεις* are formed *οὐδέτερος* and *μηδέτερος*, *neither* (of two); by rejecting *ς* as well as *ι*.

† Δύο is sometimes indeclinable; Od. K, 515; Ib. N, 407.

Plur.

M. F. and N.

- N. τέσσαρες, τέσσαρα,
 G. τεσσάρων,
 D. τέσσαροι,
 A. τέσσαρας, τέσσαρα.

Obs. 1. Οὐδείς, and μηδείς are sometimes resolved into their component parts, for the sake of greater strength; as, οὐδ' ὑφ' ἐνός τῶν πάποτε ἀνθρώπων κρατήθεντες, *having been overpowered by not one of those who then lived.* Xen. Hel. V. 41.

Obs. 2. Instead of δύο and δυοῖν, Homer often uses δαιοί, δαιοίς, δαιοῖς; derived from δαιός.

Obs. 3. From twelve to twenty, the smaller of the two numbers is commonly placed first, with καί between them; as, τρεῖς or τρεῖς καὶ δέκα: if the larger precedes, the καί is omitted; as, δεκαπέντε. When three numbers are united, the largest is placed first, with καί between them; as, νεῆς ἑκατὸν καὶ εἴκοσι καὶ ἑπτὰ.

Ἄκτω 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 δέω,) ἐβασίλευσε δυοῖν δέοντα τεσσαράκοντα ἔτη, *he reigned 38 years.*

Obs. 4. In expressing a *mixed* number, whose fractional part was $\frac{1}{2}$, (as 6 $\frac{1}{2}$), an *ordinal*, next greater than the whole number, was prefixed in the *singular* to the coin, weight, &c., with ἡμί between them; as, ἕβδομον ἡμιτάλαντον, 6 $\frac{1}{2}$ talents; τρίτον ἡμιδραχμον, 2 $\frac{1}{2}$ drachmæ. When the *cardinal* number was prefixed in the plural, the sense was different; as, τρία ἡμιτάλαντα, *three half-talents, or a talent and a half.*

PRONOUNS.

PERSONAL PRONOUNS.

Sing.	Dual.	Plural.
N. ἐγώ, I.	N. A. νῶϊ, νῶ,	N. ἡμεῖς,
G. ἐμοῦ, or μου,	G. D. νῶιν, νῶν.	G. ἡμῶν,
D. ἐμοί, or μοί,		D. ἡμῖν,
A. ἐμέ, or μέ.		A. ἡμᾶς.

Sing.		Dual.		Plural.	
N.	σύ, <i>thou,</i>	N. A.	σφῶϊ, σφῶί,	N.	ἡμεῖς,
G.	σοῦ,	G. D.	σφῶϊν, σφῶϊν.	G.	ἡμῶν,
D.	σὸί,			D.	ὑμῖν,
A.	σέ.			A.	ὑμᾶς.

Sing.		Dual.		Plural.	
N.	— <i>he.</i>	N. A.	σφωέ,	N.	σφεῖς, N. σφέα,
G.	οὔ,	G. D.	σφωῖν.	G.	σφῶν,
D.	οἶ,			D.	σφῖσι, or σφίν,
A.	ἐ.			A.	σφᾶς, N. σφέα.

Obs. 1. Γῆ is often annexed to these pronouns for the sake of emphasis; as, ἔγωγε, σύγε.

Obs. 2. The pronoun οὔ, 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 *καλός*.

From

ἐμοῦ; ἐ-μός, ἡ, ὄν, *mine.*

σοῦ; σός, σή, σόν, *thine.*

οὔ; ὄς, (or ἔ-ος,) ἡ, ὄν, *his,*
her, its.

ἡμεῖς; ἡμέτερος, α, ον, *our.*

ὑμεῖς; ὑμέτερος, α, ον, *your.*

σφεῖς; { σφέτερος, α, ον, *their.**
σφός, σφή, σφόν, *their.*

The ancient poets used *ρωῖτερος*, and *σφωῖτερος*, from the duals, *ρωῖ* and *σφῶϊ*.

RELATIVE PRONOUN.

ὄς, *who.*

Sing.		Dual.		Plural.	
N.	ὄς, ἡ, ὄ,	N. A.	ὦ, ᾶ, ᾶ,	N.	οἶ, αἶ, ᾶ,
G.	οὔ, ἡς, οὔ,	G. D.	οἶν, αἶν, οἶν.	G.	ᾶν, ᾶν, ᾶν,
D.	ὦ, ἡ, ὦ,			D.	οἶς, αἶς, οἶς,
A.	ὄν, ἡν, ὄ.			A.	οὔς, ᾶς, ᾶ.

Obs. 1. ὄς is frequently used in the sense of *he*, as, ἡ δὲ ὄς, *said he*: also, ὄς μὲν, *the one*; ὄς δὲ, *the other*.

* Sometimes, *your*, II. E, 189. — Also *our* and *my* in the Alexandrine poets.

Obs. 2. Το ὅς the indefinite τις, or the enclitic περ, is often added to increase the force; as, ὅστις, ὅσπερ, *whoever*. For the sake of greater force, δήποτε is sometimes added; as, ὅστις δήποτε, *whosoever*.

DEMONSTRATIVE PRONOUNS.

Αὐτός, *he*, and ἐκεῖνος, *this*, are declined like ὅς; but for the accusative of αὐτός, μιν or νιν, and also σφέ, are often used, in both numbers and all genders.

In the nominative, αὐτός denotes *self*; as, αὐτός ἔφη, *he himself said it*; παρεγενόμην αὐτός, *I came myself*. Ὁ αὐτός denotes, *the same*; as, ὁ αὐτός ἀνὴρ, *the same man*.

In the oblique cases it also denotes *self*, when placed in apposition with a noun; as, αὐτὸν τὸν βασιλέα, *the king himself*. Otherwise it denotes simply the third person; as, εἶπεν αὐτοῖς, *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 ὁ and αὐτός. It is declined and prefixes τ, like the article, thus:

		Sing.	
N.	οὗτος,	αὕτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τούτον,	ταύτην,	τούτο.
		Dual.	
N. A.	τούτῳ,	ταῦτα,	τούτῳ,
G. D.	τούτοιῶν,	ταύταιν,	τούτοιῶν.
		Plural.	
N.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

In the same manner are declined τοιοῦτος, τηλικούτος, and τοσοῦτος, though they often take *ον* in the nominative and accusative singular of the neuter.

Obs. 1. In the Attic writers the demonstratives οὗτος and ἐκεῖνος, often assume *ι*, with the *accent*, to indicate more forcibly; as, οὔτισι, τουτουῖ, τουτωῖ; but *α* or *ο* at the end of a word

is dropped, and *ι* joined to the letter preceding; as, *ταυτί* for *ταῦτα*, instead of *ταυταί*; *ἐκεινί* for *ἐκεινοί*. For the same purpose, *δι* and *γι* are often added to cases ending with a short vowel; as, *τουτοί*.

Obs. 2. *Ταῦτα* must be carefully distinguished from *ταῦτά*, *the same*, which is formed, by crasis, from *τά* and *αὐτά*.

RECIPROCAL PRONOUNS.

From the personal pronouns and *αὐτός*, are compounded, *ἑαυτοῦ*, *σεαυτοῦ*, *ἑαυτοῦ*, *myself*, *thyself*, *himself*.

Sing.	Plural.
N. _____	N. _____
G. ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ,	G. ἑαυτῶν, ἑαυτῶν, ἑαυτῶν,
D. ἑαυτῶ, ἑαυτῆ, ἑαυτῶ,	D. ἑαυτοῖς, ἑαυταῖς, ἑαυτοῖς,
A. ἑαυτόν, ἑαυτήν, ἑαυτό.	A. ἑαυτούς, ἑαυτάς, ἑαυτά.

Ἄλλήλων, *each other*, is thus declined.

N. _____
G. ἄλλήλων, ων, ων,
D. ἄλλήλοις, αἰς, οἰς,
A. ἄλλήλους, ας, α.

Homer never uses these reciprocals; but, *ἐμὲ αὐτόν*, *σὲ αὐτόν*, and *ἔ αὐτόν*, *οὐ αὐτόν*.

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

Αὐτοῦ, &c. is often found by crasis, for *ἑαυτοῦ*, and *σαντοῦ* for *σεαυτοῦ*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

Sing.	Dual.	Plural.
N. τίς, τί, <i>who</i> .	N. A. <i>τινε</i> ,	N. <i>τινες</i> , <i>τίνα</i> ,
G. <i>τινος</i> ,	G. D. <i>τινοιν</i> .	G. <i>τινων</i> ,
D. <i>τινι</i> ,		D. <i>τίσι</i> ,
A. <i>τίνα</i> , <i>τί</i> .		A. <i>τίνας</i> , <i>τίνα</i> .

The indefinite pronoun *τίς*, *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 οὐ and μή in composition with τίς are formed οὔτις, μήτις, *no one, none*, which are declined like τίς.

*Οὐτις, *whoever*, is a compound of ὅς, and τίς.

N. οὔτις, ἤτις, ὅτι, or ὅ, τι. G. οὔτινος, ἤστινος, οὔτινος. D. ὅτινι, ἤτινι, &c.

From ὅστις and οὖν is formed ὅστισοῦν, *whoever*, which is declined like ὅστις, retaining the termination οὖν, in the several cases.

The Attics use τοῦ and τῷ (with the circumflex) for the genitive and dative of the interrogative τίς, and του and τω (without the accent) for the genitive and dative of the indefinite τις. They also use ἄττα (Ion. ἄσσα) for τινά, and ἄττα for ἄτινα. Οἶον is also used for οὔτινος, and ὄτω for ὅτινι.

Δεῖνα, *some one*, is of all genders, and is thus declined, N. A. δεῖνα, G. δεῖνος, D. δεῖνι; Plu. N. οἱ δεῖνες. It is sometimes undeclined; Aris. Thes. 622.

Obs. 1. τίς, as an interrogative, has the correlative ὅστις; as, τίς τοῦτο ἐποίησε; *who did this?* οὐκ οἶδα ὅστις; *I know not who*

Obs. 2. Anciently there was another interrogative pronoun, viz. πός, πῆ, 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, πότις-ος, α, ον, *which one?* (of two), and its correlative, ὀπότερος. From them also are derived many adjectives and adverbs now in use.

Obs. 3. Among the pronouns are ranked the *gentile* adjectives, derived from δάπεδον, *the soil*, and a substantive pronoun: viz. ἡμεδαπ-ός, ἡ, ὄν, *of our country, or people*; ποδαπ-ός, ἡ, ὄν, *of what country or people?* ὑμεδαπ-ός, ἡ, ὄν, *of your country or people*.

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

Article.
τό, *the*.
τοῖος, *of the kind*.
τόσος, *of the number*.
τηλίκος, *of the size*.

Correlative.
ὁ, *which*.
οἶος, *of which kind*.
ὄσος, *of which number*.
ἡλίκος, *of which size*

Interrogative.

πό, *what?*
 ποῖος, *of what kind?*
 ποσός, *of what number?*
 πηλίκος, *of what size?*

Correlative.

ὅπό, *of what.*
 ὁποῖος, *of what kind.*
 ὁπόσος, *of what number.*
 ὁπηλίκος, *of what size.*

From these and οὔτος are derived τοιοῦτος, *τοιαύτη, τοιοῦτο, of this kind*; τοσοῦτος, *of this number*; τηλικούτος, *of this size*.

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, δέχομαι, *I receive*. Tenses, however, are frequently borrowed from the middle, but without its peculiar meaning; as, ἐδεξάμην, *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, τρέχω, *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 (ἐπ' ἑμαντιοῦ), *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 στεφανῶσαι, is *to crown another*; στεφανῶσασθαι, *to crown one's self*; ἀπάγειν, *to strangle or hang another*; ἀπάγεσθαι, *to hang one's self*; φυλάττειν, *to guard another*; φυλάττεσθαι, *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 ἐμαυτόν, ἐαυτόν, &c., and sometimes the reciprocal is understood; as, παρῆσθαι (supp. ἐμαυτόν), *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 στέλλειν, *to send another forth*, comes στέλλεσθαι, *to travel*, i. e. *to send one's self forth*; from πλάζειν, *to make another wander*, πλάζεσθαι, *to wander*; from φοβεῖν, *to terrify*, φοβεῖσθαι, *to fear*; from παύειν, *to cause to cease*, παύεσθαι, *to cease*; from εὐχαεῖν, *to feast another*, εὐχαεῖσθαι, *to banquet or regale one's self*; from πείθειν, *to persuade*, πείθεσθαι, *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, περαιοῦν τινα τὸν ποταμόν, *to pass one over the river*, περαιοῦσθαι τὸν ποταμόν, *to pass (one's self) over a river*; λούσασθαι τὴν κεφαλὴν, *to wash one's head*; ἐνδύσασθαι χειῶνα, *to put on one's robe*, &c.: or because the action, though properly intransitive, is considered in relation to some object; as, φυλάττεσθαι τινα, *to guard (one's self) as to some one*; φοβεῖσθαι τοὺς θεούς, *to revere the Gods*; τίλλεσθαι 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 ποιῆσαι, is *to make war*, πόλεμον ποιήσασθαι, *to make war in our own defense*; αἰρεῖν, *to take* αἰρεῖσθαι, *to take for one's self*, *to choose*; αἰτεῖν, *to ask*, αἰτεῖσθαι, *to ask for one's self*; ἀφαιρεῖν, *to take away*, ἀφαιρεῖσθαι, *to take away for one's benefit*; τιμωρήσασθαι, *to avenge one's self*; κλαεῖν, *to weep for another*, κλαύσασθαι, *to weep for one's self*; ποιεῖσθαι, *to make for one's self*; καταστήσασθαι φύλακας, *to place guards for one's own preservation*.

III. The middle voice denotes what we do *among* ourselves; as, *συνθήκας ποιήσασθαι*, to make leagues between themselves; *βουλευεῖν*, to counsel, *βουλεύεσθαι*, to take counsel between themselves; *διαλύειν*, to reconcile others, *διαλύεσθαι*, 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, *λοιδορεῖν*, to revile some one, *λοιδορεῖσθαι*, to revile each other.

IV. The middle voice denotes that which we *cause* to be done for ourselves; as, *ἀπογράψασθαι*, to cause one's self to be enrolled; *παραθεῖναι τράπεζαν*, is to set a table for another; *παραθεῖσθαι τράπεζαν*, to cause a table to be set for us; *γράψαι νόμον* is to propose a law; *γράψασθαι τινα* 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, *διδάξασθαι*, to cause one to be taught in our behalf; *προσβέβηκειν*, to go as an ambassador, *προσβέβηθεσθαι*, 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, *ἀκούσομαι*, *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, *ἐκοιμήθησαν*, *they slept*; *ἀλλαγείης*, *you changed yourself*; *πεποιτημένος*, *having made for himself*; *φανῆναι*, 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, *παύε τοῦ λόγου*, (for *παύσον*), *cease your speech*. Eu. Or. 288.

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

The active is sometimes used for the passive; as, *ἐάλωκα*, *I have been taken*. So likewise the passive for the active; as, *ὁ ἄπππος ἐπεποίητο*, *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. — γέγραφα, *I have written*. — *Perfect Tense*.

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

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

Past.

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

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

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

Future.

1. Past, or completed, in the future. — γεγράφεται, *it shall have been written*. — *Paulo-post-Future*. In the active, γεγραφῶς ἔσομαι would express the idea, but is not in use

2. Present, or going on, in the future. — *γράψω, I shall write. — Future Tense.*

3. Future, or impending, in the future. — *I shall be on the point of writing.* This might be expressed by *γράψων ἔσομαι*, 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 ζῶα τρέχει, animals run.* In animated narration, it is used for the aorist, transporting the mind in imagination back to the scene; as, *ἀναβαίνει οὖν Κῦρος, Cyrus therefore goes up.* In like manner, it is sometimes put for the future, where a determination or confident expectation is expressed; as, *ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν 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 *ἔκτισται 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: *γεγαμηκα, 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, *ὃς ἀμφιβέβηκας, thou who guardest; ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημι δεῖν, 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, *δέδοικα, πεφόβημαι, I am afraid; μέμνημαι, I remember.*

The *imperfect* is the *present of the past*; and represents a past action as *going on*, while something else took place; as, *ἔτ' ἐν οἷς ἡμάρτανον οἱ ἄλλοι, — οὗτος παρεσκευάζετο καὶ κατὰ πάντων ἐφύετο. 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 ὀπλῆται ἐν τάξει ἐῖποντο, 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, *ὁ ἱπποκόμος τὸν ἱππὸν ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας, the*

groom kept rubbing the horse every day. "Ὅστις δ' ἀφικνεῖτο τῶν παρὰ 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, Ἐπεὶ εἰσῆλθον, πάντα ἤδη κατεῖργαστο, *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, εἰδοίκειν, *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 (*ἐδάκρυεν, continuous.*) And they, looking on, were in amazement (*ἐθαύμαζον, continuous,*) and were silent (*ἔσιώπων, continuous.*) Then he spake (*ἔλεξε, momentary,*) these things." "The war (*ἀπιστήρηκε*) has deprived us (*and we remain so*) of every thing: it (*πεποίηκε*) has made us (*and we now are*) very poor: it (*ἠναγκάσεν*) compelled us (*formerly, in the aorist,*) to endure many dangers: it (*διαβέβληκε*) has set us at variance (*and we continue so*) with all the Greeks: and (*τεταλαιπώρηκεν*) 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 (*κατέλιπον*) in their writings." "For the Assyrian *had* sent him (*ἔπεμψε*) 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-rope stretched, is apt to dip (*ἔβαψεν*) but rises again (*ἔστη*), 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 a use.

The *future*, besides its appropriate meaning, has sometimes the sense of "is to be"; as, "If the company of guards *is to be* (ἔσται) 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, μίτην ἐμοὶ κεκλαύσεται, *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, λείπεται, *it remains*; λείψειται, *it will remain*; (but λειφθήσεται, *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, τὸ ἀγκύριον ἀνεσπασθῶ, *let the anchor be weighed* (and remain so); τὴν θύραν κεκλῆσθαι, *that the door be (and remain) shut*; εἶθ' ὁ υἱὸς νενικήκει, *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 (διαφυλάξει, *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 (κρίνατε) when you have heard me through, and (μὴ προλαμβάνετε) 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 (ξυνγράψουσι) 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 (ἐφ' ᾧ ἠσχύνθη) at which she blushed," (*propter quod erubesceret*). The optative αἰσχυνθεῖν ἄν would express mere possibility or probability.

2. In indirect interrogations; as, "They took counsel whether (κατακαύσουσι) they shall (*should*) burn them, or (χρησονται) shall (*should*) do something else," (*an concremant, an aliud quid facerent*).

3. The Historical Tenses of the indicative are often used with ἄν, where, in Latin or English, the subjunctive would be employed; as, "Since left to yourselves (ἄν ἀπολώλειτε) you would have perished long since." Sometimes ἄν is omitted; as, ἐβουλόμην οὖν — τὴν βούλην ὀρθῶς 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 (ἐλθοῖεν), we should not equal the enemy in numbers," the word ἐλθοῖεν 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 (ἤκωσι) 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, ὅτι, ὅπως, &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 μή; (because the performance of the act depends on the will of the person addressed;) as, "Let us go

(ἴωμεν) and fight (μαχόμεθα) the enemy." "Though you may be alone, neither say (μήτε λίσσης) nor do (μήτε ἐργάση) anything wrong."

2. The subjunctive is used in questions implying doubt, with or without βούλει or θέλεις; as, εἴπωμεν ἢ σίγωμεν; *shall we speak or be silent?* βούλει οὖν σκοπῶμεν; *do you wish we should inquire?* So in questions expressing indignation, when the words of another are repeated; as, Dion; "I command you, Æschylus, to be silent." Æsch.; "Am I to be silent (σιωπῶ) 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* (ἰδῶμαι)," i. e. I can hardly expect to see them.

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 (τίσειαν) for my tears, through thy arrows." In this case, εἴθε, εἰ, εἰ γάρ, ὥς, 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 ἐπιτιμήσειαν) what I have said." "Though you have suffered much evil, you *may* yet come (ἄν ἰκοισθε) to Ithaca." "That *would* be (ἄν εἴη) 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 κρύψαιμι) 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 ἐρύσαιμι) (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, *βουλόμην ἄν, I could wish; ἰδίως ἄν θεασαίμην, I should like to see, &c.* Hence the optative in interrogation; as, "Could you not stand against him?" (*οὐκ ἄν δὴ μένειας;*)

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 *αἰ* or *κεν*) 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, *ἀνασχοίμην* means, *I might endure*, (the endurance is *possible*, though not conceived of with reference to any particular event); but *ἄν ἀνασχοίμην* 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 (*ὀλέσση*) his life." Here the future *ὀλέσει*, 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 ἔθονται*). So with the preterites; as, "Here one *might* see (*ἔγνω 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 ἀπολώλιτε*) long since." So *ἐβουλόμην ἄν, ἤθελον ἄν, I could have wished*, denotes that it is now too late to cherish the desire: but *βουλόμην 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 (*ἀπελαύνει 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 (*ἀναμαχίσθαι ἄν*) by obtaining allies." "I pass over the rest, though I *might* have (*ἄν ἔχω*) 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.* *Πάρεμι ἵνα ἴδω*, I am present, that I *may* see. *Opt.* *Παρήν ἵνα ἴδοιμι*, 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, *δέδοικα μὴ ἠττηθῶμεν*, 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* (*ἐπιφόβητο*) they *might* be captured (*καταληφθεῖεν*) by the

Athenians." "He *praised* (ἐπῆνε) those whom he (ἰδοί) 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 (ἀκούσητε) 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 (ἐπιβούλευοι) 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, ὄφρα, ὡς, in order that; μή, that not, or lest.

Here the rule is peculiarly applicable, that the subjunctive follows the Leading Tenses, and the optative the Historical Tenses; as, Λέγω ἵν' εἰδῆς, "I speak that you *may* know"; ἔλεξα ἵν' εἰδείης, "I spoke that you *might* know." In these propositions, ἄν is never introduced except after ὡς 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 (ἔλον) the darkness from your eyes, that you *may* (might) know (γινώσκῃς) 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 (εἴεν) 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 (εἶη) mere ostentation."

4. When the particle *μή* 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* (δίδουσαντες) lest they *may* (should) endeavour (μή περιῶσιν) 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 (μή) through age, I *had* (might have) lost (ἐξίστηκα) my reason."

6. After *ὅπως*, the *future of the indicative* is commonly used instead of the subjunctive; as, "When Cyrus had come off with danger and disgrace, he deliberates," (ὅπως μήποτε ἔτι ἔσται) "that he *shall* (may) be no longer subject to his brother; but if possible (βασιλεύσει) *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, *ἐπει,* *ἐπειδή,* *ὡς,* *ὅτε,* *ἡνίκα,* *ὁπότε,* *when.* (2.) Those which mark a point of time *up to* which something takes place; as, *ἕως,* (*εἰσόκε, Hom.*) *ἕστ' ἄν, πρὶν, μέχρι, οὐ,* *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 (*ἐπει*) the eye is (*ἔστιν*) weak, it is defended by eye-lids?"

2 The subjunctive is used, even after the Historical Tenses, when the dependent proposition is *conditional*, and, in this case, it receives *ἄν*; * (this can happen only when the action of the dependent proposition is a present or future one) as, "Cyrus promised (*ὑπέσχετο*) to give each man five pounds of silver, when (*ἐπὶ*) they should come (*ἦκωσι*) 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 (*ὁπότε*) they were seen (*ὀρῶντο*), but also when (*ὁπότε*) they were in solitude." Sometimes the optative is used without expressing the action as frequently repeated; as, "I thought when (*ἐπεὶ*) you should have leisure (*αχολύσεις*) 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 *ἕως*, *πρὶν*, &c. Thus, (1.) When a past action is spoken of as lasting to a point of time also past, *ἕως* is followed by the indicative imperfect or aorist. (2.) When the principal action is simply past, *ἕως*, after the Historical Tenses, takes the optative without *ἄν*; as, "He commanded them to advance quietly, until a messenger should come (*ἔλθοι*)." (3.) When a present action is determined as to its time by another action, *ἕως* is followed by the subjunctive with *ἄν*; as, "Remain here, ye Grecians, until (*εὐσόκεν*) we take (*ἔλωμεν*) the city of Priam." *Πρὶν* has substantially the same construction with *ἕως*.

3. Propositions which assign the Object.

The particles chiefly used in forming these propositions are *ὅτι* and *ὥς*, *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, *ἐπὶ* *ἄν* becomes *ἐπὶ*, or *ἐπὶ*; *ἐπειδὴ* *ἄν*, *ἐπειδὴ*; *ὅτι* *ἄν*, *ὅτι*; and *ὥστε* *ἄν*, *ὥστε*; before the subjunctive. Homer, however, sometimes omits the *ἄν*.

† *Εἰ*, 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 (ὡς) battles are decided (καίνονται) 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 (ὄτι) he neither sent (πέμπτοι) any one to direct what they should do, nor showed himself (φαίνοιτο) 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 ἄν; as, "He told me, that the way led (φέροι) to the city which I saw (ὄρωην)."

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 (ἄφείστηκε), and that the Peloponnesians *are* going (μέλλουσι) 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* (ἔστι) a Milesian, and that Pasion sent (πέμψει) him."

4. Relative Propositions.

The words used to designate relations are the pronouns ὅς, ὅστις, οἷος, ὅσος, &c.; and the relative particles οὗ, ὅπου, ἐνθα, ἐνθεν, ὅθεν, 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 (οὗς τιμῶ)."^{*}

When the relatives are used *indefinitely* to denote *any* person or thing of the kind (as, ὅστις, any one, ὅπου, any where, ὅθεν from any place, &c.); 1. The subjunctive with ἄν is

* Here, according to Latin construction, the optative τιμῶν might be expected; but, to designate a matter of fact, the Greeks used the indicative.

used after the Leading Tenses; as, "Follow wherever (ὅποι) any one may lead (ἡγῆται)." The ἄν in this case properly belongs to the relative, and has the force of the Latin *cunq̄ue*.

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 (εἶδοι) or found (εἰφεύροι) crying out, he smote (εἰλάσασκε) with the sceptre." From this is to be distinguished the case of the relative in *independent* propositions; in which the optative uniformly takes ἄν, and has the sense of the English potential; as, "What is that knowledge which can make (ἄν ποιήσεται) 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 βωμοί, εἰσὶ καὶ θεοί, "If there are altars, there are also Gods;" εἰ τι ἔχεις, δός, "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 εἶχεν, εἰδίδου 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 ἔσχεν, εἰδῶκεν 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 εἰάν, ἢν, or ἄν* stands in the antecedent, and

* The ἄν is sometimes omitted in conclusions with ἢν; 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, *ἐάν 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 *ἄν* enters; as, *ἐπειδὴν ἅπαντα ἀκούσητε, 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 *ἄν*; as, *εἴ τις ταῦτα πράτοι, μέγα μ' ἄν ὠφελήσεται*, "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 *μή* 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, *μή κλέπτε* and *μή κλέψης*, (the former a general dissuasion from theft; the latter referring more commonly to a specific case.

3. The imperative is sometimes preceded by *οἶσθ' ὅτι*, *οἶσθ' ὅ*, *οἶσθ' ὡς*, and is to be resolved into English by taking the imperative first; as, *οἶσθ' ὅ δυνάσον*, "Do, you know what"; *οἶσθ' ὡς ποιήσον*, "Make it, you know how."

conclusion; as, "If the charges were true (*ἤσαν ἀληθεῖς*), it is not (i. e. would not be) possible (*οὐκ ἔω*) for the city to take just vengeance." Dem. de Coronâ.

DERIVATION.

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

1. *έω* and *έύω*. These express chiefly the *state* or *act* of the word, from which they are derived; as, from *κοινωνός*, a *partaker*, *κοινωνεῖν*, 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*, *ἵππεύειν*, to *practice riding*.

2. *αω*. These denote commonly, the *possession* of a thing in a high degree, or else *performance*; as, from *κόμη*, *hair*, *κομᾶν*, to *have long hair*; from *τιμή*, *honor*, *τιμᾶν*, to *honor*.

3. *οω*. These denote, 1. *Making* a thing; as, from *δῆλος*, *clear*, *δηλοῦν*, to *make clear*. 2. *Working* in any thing; as, from *χρυσός*, *gold*, *χρυσοῦν*, to *gild*. 3. *Furnishing* a thing; as, from *στέφανος*, a *crowm*, *στεφανοῦν*, to *crowm*.

4. *αζω* and *ιζω*. When applied to *persons*, these denote adopting the manners, language, &c. of some one; as, *ἑλληνίζειν*, to *act the Greek*.

5. *αινω* and *υνω*. These denote *imparting* some quality; as, from *ἡδύς*, *sweet*, *ἡδύνειν*, to *sweeten*; from *λευκός*, *white*, *λευκαίνειν*, to *whiten*.

6. *Desideratives*, expressing *desire*. These are commonly formed by changing the future tense *σω*, into a new present *σειω*: as, from *γελάσω*, *γελασεῖω*, *I should like to laugh*. *Desideratives* likewise end in *αω* or *αιω*; as, *στρατηγιᾶν*, to *desire to be a general*.

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

8. *Inchoatives* in *σκω*. Most of these are neuters; as, *γηράσκειν*, to *grow old*.

VERBALS.

Verbals in *-τος* and *-τεος*, 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 *εος*, correspond to the Latin participle in *dus*; as, *φιλητός*, *amandus*, *one who is to be loved*.

CONJUGATION.

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

The *root* of a verb is that to which additions are made in forming the several tenses. Thus *λεγ* 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 *πι, κτι,* 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 *-πιω*. In these the *τ* is a strengthening addition. The true characteristic is generally *π*, more rarely one of the other Pi-mutes, *β* or *φ*; as,

Long root,	<i>τύπιω</i>	<i>κρύπιω</i>	<i>ῥάπιω</i>
Short root,	<i>ΤΠΠΩ</i>	<i>ΚΡΤΒΩ</i>	<i>ΡΑΦΩ</i>

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,	<i>πράσσω</i>	<i>φρίσσω</i>	<i>πτύσσω</i>
Short root,	<i>ΠΡΑΓΩ</i>	<i>ΦΡΙΚΩ</i>	<i>ΠΤΥΧΩ</i>

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,	<i>φράζω</i>	<i>ῥζω</i>	<i>οἰμῶζω</i>
Short root,	<i>ΦΡΑΔΩ</i>	<i>ῬΔΩ</i>	<i>ΟΙ'ΜΩΓΩ</i>

4. Verbs in *-λλω* and *-μνω*. The true root is short; as, Present, *στέλλω*, Root, *ΣΤΕΛΩ*. Present, *τέμνω*, Root, *ΤΕΜΩ*. So in *φαίνω*, the true root is *φάνω*, in *σπείρω, 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, *φυγῶ, 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 $\sigma\mu\alpha\iota$: some, however, omit σ . Nor do *all* other verbs in ω pure reject the σ , 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.

First Conjugation.			Third Conjugation.		
Pres.	Fut.	Perf.	Pres.	Fut.	Perf.
$\pi, \beta, \varphi, \pi\tau.$	$\psi.$	$\varphi.$	$\tau, \delta, \theta, \zeta, \omega.$	$\sigma.$	$\kappa.$
τέρω	τέρω	τέτερω.	άνύτω	άνύσω	ήνυκα.
λείβω	λείψω	λείπειφα.	ήδω	ήσω	ήκα.
γράφω	γράψω	γέγραφα.	πλήθω	πλήσω	πέπληκα.
τύπτω	τύψω	τέτυφα.	φράζω	φράσω	πέφρακα.
			pure $\omega,$		
			as τίω	τίσω	τέτικα.
Second Conjugation.			Fourth Conjugation.		
Pres.	Fut.	Perf.	Pres.	Fut.	Perf.
$\kappa, \gamma, \chi, \sigma\sigma, \tau\tau.$	$\xi.$	$\chi.$	$\lambda, \mu, \nu, \rho, \mu\upsilon.$	$\lambda, \mu, \nu, \rho, \mu.$	$\kappa.$
πλέκω	πλέξω	πέπλεχα.	ψάλλω	ψαλώ	έψαλκα.
λέγω	λέξω	έλεχα.	νέμω	νεμῶ	νενεμηκα.
βρέχω	βρέξω	βέδρεχα.	φαίνω	φανῶ	πέφαγκα.
όρύσσω	όρύξω	ώρυχα.	απείρω	σπερῶ	έσπακα.
or			τέμνω	τεμῶ	τετέμικα.
όρύττω					

TABLE ILLUSTRATING THE CONJUGATION OF THE FOLLOWING VERBS.

Pres. Act.	1st Fu. Act.	Perf. Act.	PERFECT PASSIV.			1 Aor. Passive.	1st Future Passive.
			1st Pers.	2 Pers.	3 Pers.		
-αω	-ασω	-ακα	-ασμαι	-ασαι	-ασται	-ασθην	-ασθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-βω	-ψω	-φα p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		-φα im.	-μαι	-ψαι	-πται	-φθην	-φθησομαι
-γω	-ξω	-χα	-γμαί	-ξαι	-κται	-χθην	-χθησομαι
-δω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-εω	-εσω	-εκα	-εσμαι	-εσαι	-εσται	-εσθην	-εσθησομαι
	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-ζω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαί	-ξαι	-κται	-χθην	-χθησομαι
-ηω	-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-θω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-ιω	-ισω	-ικα	-ισμαι	-ισαι	-ισται	-ισθην	-ισθησομαι
-κω	-ξω	-χα	-γμαί	-ξαι	-κται	-χθην	-χθησομαι
-λω	-λω	-λκα	-λμαι	-λσαι	-λται	-λθην	-λθησομαι
-λλω							
-μω	-μῶ	-μηκα	-μημαι	-μησαι	-μηται	-μηθην	-μηθησομαι
-μμω							
-μνω	-νῶ	-γκα	-μμαι	-νσαι	-νται	-νθην	-νθησομαι
-νω							
		-κα	-μαι	-σαι	-ται	-θην	-θησομαι
-οω	-οσω	-οκα	-οσμαι	-οσαι	-οσται	-οσθην	-οσθησομαι
	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι
-πω	-ψω	-φα p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
-πτω							
		-φα im.	-μαι				
-ρω	-ρω	-ρκα	-ρμαι	-ρσαι	-ρται	-ρθην	-ρθησομαι
ρρω							
σω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-σσω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
	-ξω	-χα	-γμαί	-ξαι	-κται	-χθην	-χθησομαι
-τω	-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-υω	-υσω	-υκα	-υσμαι	-υσαι	-υσται	-υσθην	-υσθησομαι
-φω	-ψω	-φα p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
		-φα im.	-μαι	-ψαι	-πται	-φθην	-φθησομαι
-χω	-ξω	-χα	-γμαί	-ξαι	-κται	-χθην	-χθησομαι
-ψω	like the preceding in φω.						
-ωω	-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι

SIGNIFICATION OF THE

<i>Active.</i>	Indicative.	Imperative.	Optative.
Pres.	I strike, thou strikest, &c. <i>Dual.</i> Ye two strike, &c.	strike.	may I strike, or I might strike.
Imperf.	I was striking, or continued striking, or struck		
Ist & 2d Future.	I shall strike.		might I strike (at some future time.)
Ist & 2d Aorist.	I struck.	strike, or have struck.	might I strike.
Perf.	I have struck	have struck.	may I have struck.
Pluper.	I had struck.		
<i>Passive.</i>			
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 struck.	may I have been struck.
Pluper.	I had been struck.		
Ist & 2d Future.	I shall be struck.		may I be struck (at some future time.)
Ist & 2d Aorist.	I was struck.	be struck.	might I be struck.
Fut. 3d or Paulo-post.	I shall have been struck.		may I have been struck.

MOODS AND TENSES.

Subjunctive.	Infinitive.	Participle.
(that) I may strike.	to strike.	striking.
from time to time.		
	to be about to strike.	about to strike.
(that) I might strike.	to strike, or to have struck.	striking, or having struck.
(that) I may have struck.	to have struck.	having struck.
(that) I may be struck.	to be struck.	being struck.
(that) I may have been struck.	to have been struck.	having been struck.
	to be about to be struck.	about to be struck.
(that) I might be struck.	to be struck, or to have been struck.	struck.
	to be about to have been struck.	about to have been struck.

	Indicative.	Imperative.
Present.	S. τύπτω, -εις, -ει, D. (1) -ετον, -ετον, P. -ομεν, -ετε, -ουσι. (2)	τύπτε, -έτω, -ετον, -έτων, -ετε, -έτωσαν.
Imperf.	S. ἔτυπτον, -ες, -ε, D. -ετον, -έτην, P. -ομεν, -ετε, -ον.	
1st Fut.	S. τύψω, -εις, -ει, D. -ετον, -ετον, P. -ομεν, -ετε, -ουσι.	wanting.
1st Aor.	S. ἔτυψα, -ας, -ε, D. -ἄτον, -ἄτην, P. -ἄμεν, -ἄτε, -αν.	τύψον, -ἄτω, -ἄτον, -ἄτων, -ἄτε, -ἄτωσαν.
1st Perf.	S. τέτυφα, -ας, -ε, D. -ἄτον, -ἄτον, P. -ἄμεν, -ἄτε, -ἄσι.	τέτυφε, -έτω; -ετον, -έτων, -ετε, -έτωσαν.
2d Perf. or Perf. Mid.	S. τέτυπα, -ας, -ε, &c. declined like the 1st Per.	τέτυπε, -έτω, &c. through all the moods.
1st Plup.	S. ἐτετύφειν, -εις, -ει, (7) D. -εiton, -είτην, P. -ειμεν, -ειτε, -εισαν (-εσαν).	
2d Plup. or Perf. M.	S. ἐτετύπην, -εις, -ει, &c. declined like the 1st Plup.	
2d Aorist.	S. ἔτυπον, -ες, -ε, D. -ετον, -έτην, P. -ομεν, -ετε, -ον.	τύπε, -έτω, ετον, -έτων, -ετε, -έτωσαν.
2d Fat.	S. τυπῶ, -εῖς, -εῖ, D. -εῖτον, -εῖτον, P. -οῦμεν, -εῖτε, -οῦσι.	wanting.

NOTE. — The numbers refer to subsequent observations, p. 75.

VOICE.

Optative.	Subjunctive.	Infinitive.	Particip.
τύπτ-οίμι, -οίς, -οί, -οίτον, -οίτην, -οίμεν, -οίτε, -οίεν.	τύπτ-ω, -ης, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι.	τύπτ-ειν. (δ)	τύπτ-ων.
τύψ-οίμι, -οίς, -οί, -οίτον, -οίτην, -οίμεν, -οίτε, -οίεν.	wanting.	τύψ-ειν.	τύψ-ων.
τύψ-αίμι, -αίς, -αί, -αίτον, -αίτην, -αίμεν, -αίτε, -αίεν. (δ)	τύψ-ω, -ης, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι.	τύψ-αι.	τύψ-ας.
τετύφ-οίμι, -οίς, -οί, -οίτον, -οίτην, -οίμεν, -οίτε, -οίεν.	τετύφ-ω, -ης, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι.	τετυφ-έναι.	τετυφ-ώς.
τετύπ-οίμι, -οίς, -οί, &c.	τετύπ-ω, -ης, -η, &c.	τετυπ-έναι.	τετυπ-ώς.
τύπ-οίμι, -οίς, -οί, -οίτον, -οίτην, -οίμεν, -οίτε, -οίεν.	τύπ-ω, -ης, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι.	τυπ-εῖν.	τυπ-ών.
τυπ-οῖμι, -οῖς, -οῖ, -οῖτον, -οῖτην, -οῖμεν, -οῖτε, -οῖεν.	wanting.	τυπ-εῖν.	τυπ-ών.

	Indicative.	Imperative.	Opta-
Pres.	S. τύπι-ομαι, -η, -εται, (8) D. -όμεθον, -εσθον, -εσθον, P. (9) -όμεθα, -εσθε, -ονται.	τύπι-ου, -έσθω, -εσθον, -έσθων, -εσθε, -έσθωσαν.	τυπι-οίμην, -οίμεθον, -οίμεθα,
Imperf.	S. έτυπι-όμην, -ου, -ετο, D. -όμεθον, -εσθον, -έσθην, P. -όμεθα, -εσθε, -οντο.		
Perfect.	S. τέτυ-μμαι, -φαι, -πται, D. -μμεθον, -φθον, -φθον, P. -μμεθα, -φθε, -μμένοι εἰσι. (10)	τέτυ-ψο, -φθω, -φθον, -φθων, -φθε, -φθωσαν.	τετυμμένος εἶην, τετυμμένος τετυμμένοι εἶημεν,
Pluperf.	S. έτετύ-μην, -φο, -πτο, D. -μμεθον, -φθον, -φθην, P. μμεθα, -φθε, μμένοι ήσαν.		
1st Aor.	S. έτύφθ-ην, -ης, -η, D. -ητον, -ήτην, P. -ημεν, -ητε, -ησαν.	τύφθ-ητι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.	τυφθ-είην. -είημεν,
2d Aor.	S. έτύπ-ην, -ης, -η, D. -ητον, -ήτην, P. -ημεν, -ητε, -ησαν.	τύπ-ηθι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.	τυπ-είην, -είημεν,
1st Fut.	S. τυφθήσ-ομαι, -η, -εται, D. -όμεθον, -εσθον, -εσθον, P. -όμεθα, -εσθε, -ονται.	wanting.	τυφθησ-οίμην, -οίμεθον, -οίμεθα,
2d Fut.	S. τυπήσ-ομαι, -η, -εται, D. -όμεθον, -εσθον, -εσθον, P. -όμεθα, -εσθε, -ονται.	wanting.	τυπησ-οίμην, -οίμεθον, -οίμεθα,
Paulo- po. Fut.	S. τετύψ-ομαι, -η, -εται, D. -όμεθον, -εσθον, -εσθον, P. -όμεθα, -εσθε, -ονται.	wanting.	τετυψ-οίμην -οίμεθον, -οίμμεθα,
Perf. of pure verbs.	S. τετίμη-οι δεδήλω-μαι, -σαι, -ται, D. -μεθον, -σθον, -σθον, P. -μεθα, -σθε, -νται.	τετίμη-οι δεδή- λω-σο, -σθω, -σθον, -σθων, -σθε, -σθωσαν.	τετιμή-οι δεδηλω- -μην. -μεθον, -μεθα,
Pluperf. of pure verbs.	S. έτετιμή-οι έδεδηλώ- -μην, -σο, -το, D. -μεθον, -σθον, -σθην, P. -μεθα, -σθε, -ντο.		

VOICE.

-tive	Subjunctive.	Infinitive.	Particip.
-οιο, -οιτο, -οισθον,-οίσθην, -οισθε, -οιντο.	τύπτι-ωμαί, -ῆ, -ῆται, -ώμεθον, -ῆσθον, -ῆσθον, -ώμεθα, -ῆσθε, -ωνται.	τύπτι-εσθαι.	τυπτι-όμενος.
εἶης, εἶη, εἶητον, εἶήτην, εἶητε, εἶησαν.	τετυμμένος ὦ, ῆς, ῆ, τετυμμένω ῆτον, ῆτον, τετυμμένοι ὦμεν, ῆτε, ὦσι.	τέτυ-φθαι.	τετυ-μμένος.
-εἶης, -εἶη, -εἶητον, -εἶήτην, -εἶητε, -εἶησαν.	τυφθ-ῶ, ῆς, ῆ, ῆτον, ῆτον, ῶμεν, ῆτε, ὦσι.	τυφθ-ῆναι.	τυφθ-εἶς.
-εἶης, -εἶη, -εἶητον, -εἶήτην, -εἶητε, -εἶησαν.	τυπ-ῶ, ῆς, ῆ, ῆτον, ῆτον, ῶμεν, ῆτε, ὦσι.	τυπ-ῆναι.	τυπ-εἶς.
-οιο, -οιτο, -οισθον,-οίσθην, -οισθε, -οιντο.	wanting.	τυφθ-ῆσεσ- [θαι.	τυφθ-ῆσό- [μενος.
-οιο, -οιτο, -οισθον,-οίσθην, -οισθε, -οιντο.	wanting.	τυπ-ῆσεσ- [θαι.	τυπ-ῆσόμε- [νος.
-οιο, -οιτο, -οισθον,-οίσθην, -οισθε, -οιντο.	wanting.	τετύψ-εσ- [θαι.	τετυψ-όμε- [νος.
-ο, -το, -σθον, -σθην, -αθε, -ντο.	τετιμ-οι δεδηλ- -ῶμαι, ῆ, ῆται, -ώμεθον, -ῆσθον, -ῆσθον, ὀίμεθα, ῆσθε, ὠνται.(11)	τετιμῆ- [σθαι, δεδηλω- [σθαι.	τετιμημένος. δεδηλωμέ- [νος.

MIDDLE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Inf. Part.
1st Aor.	S. εἴψω-άμην, -ω, -αιτο, D. -άμεθον, -ασθον, -άσθην, P. -άμεθα, -ασθε, -αντο.	τύψ-αι, -άσθω, -ασθον, -άσθων, -ασθε, -άσθωσαν	τυψ-αίμην, -αιτο, -αιτο, -αίμεθον, -άσθον, -άσθην, -άμεθα, -άσθε, -αντο.	τύψ-ωμαι, -ῃ, -ηται, -ώμεθον, -ησθον, -ησθον, -ώμεθα, -ησθε, -ωνται,	τύψ-ασ- τυψ-άμ- [θαι. [ενος.
2d Fut.	S. τυπ-ούμαι, -ῃ, -ήται, D. -οὔμεθον, -έσθον, -έσθων, P. -οὔμεθα, -έσθε, -ούνται.	wanting.	τυπ-οίμην, -οῖο, -οῖτο, -οὔμεθον, -οῖσθον, -οῖσθην, -οὔμεθα, -οῖσθε, -οῖντο.	wanting.	τυπ-έσθ- τυπ-ού- [θαι. [μενος.
Pres.	τύπτ-ομαι, -ῃ, &c. like the present passive.	τύπτ-ου, -έσθω, &c. like pass.	τυπ-οίμην, -οῖο, &c. like the present passive.	τύπτ-ομαι, -ῃ, &c. like the present passive.	τύπτ-εσ- τυπ-ό- [θαι. [μενος.
Imp.	ἐτυπ-όμην, &c. like the imperfect passive.	wanting.	wanting.	wanting.	wanting.
2d Aor.	ἐτύπ-όμην, -ον, &c. like the imperfect.	τυπ-ού, -έσθω, &c.	τυπ-οίμην, -οῖο, &c.	τύπ-ομαι, ῃ, &c.	τυπ-έσθ- τυπ-ό- [θαι. [μενος
1st Fut	τύψ-ομαι, -ῃ, &c. like the first future passive.	wanting.	τυψ-οίμην, -οῖο, &c.	wanting.	τύψ-εσ- τυψ-ό- [θαι. [μενος.

Two tenses, *τέτυπα* and *ἐτέτυπεν*, 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.

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 *ον*; and third plural in *σι*, (*ουσι* or *ασι*.)

The *historical* tenses have the third dual in *ην*, and the third plural in *ν*, (*ον*, *αν*, *εισαν*, 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, *ο* and *ου* into *ω*; *ε* and *ει* into *η*; as,

Indic. *τύπτ-ω, -εις, -ει*; *-ετον, -ετον*; *-ομεν, -ετε, -ουσι*.

Sub. *τύπτ-ω, -ης, -η*; *-ητον, -ητον*; *-ωμεν, -ητε, -ωσι*.

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, *τύπτεμεν*, from which by dropping *μ*, it became *τύπτε-εν, τύπτειν*.

6. The Æolic formation of this tense, *τύψει-α, -ας, -ε*; D. *τυψει-ατον, -άτην*; P. *τυψει-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, *ἤδη, -ης, -η* for *ἦδειν, -εις, -ει*.

Remarks on the Passive.

8. The original termination of the 2d person singular was *εσαι*, in the Ind.; *ισο*, Imp.; *ησαι*, Sub. This form occurs only in the New Testament. By rejecting *σ* they became *εαι*, Ind.; *εο*, Imp.; *ηαι*, 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, *βούλει*.

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

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

11. Verbs in *ω* have more commonly *ω* throughout this tense; as, S. *δεδηλ-ῶμαι, -ῶ, -ῶται*; D. *δεδηλ-ῶμεθον, -ῶσθον, -ῶσθον*; P. *δεδηλ-ῶμεθα, -ῶσθε, -ῶνται*.

	Indicative.	Imperative.
Present.	S. τιμ-άω, -άεις, -άει,* -ῶ, -ῆς, -ῆ.	FIRST CONJU- S. τίμ-αε, -αίτω, -α, -άτω, D. -άετον, -άέτων, -ᾶτον, -ᾶτων, P. -άομεν, -άετε, -άουσι, -ῶμεν, -ᾶτε, -ῶσι.
	D.	
	P.	
Imperfect.	S. ἐτίμ-αον, -ας, -αε, -ων, -ας, -α.	
	D.	
	P.	
Present.	S. φιλ-έω, -έεις, -έει, -ῶ, -εῖς, -εῖ.	SECOND CONJU- S. φιλ-εε, -εέτω, -ει, -είτω, D. -έετον, -εέτων, -εῖτον, -εῖτων, P. -έομεν, -έετε, -έουσι, -οῦμεν, -εῖτε, -οῦσι.
	D.	
	P.	
Imperfect.	S. ἐφιλ-εον, -εε, -εε, -ουν, -εις, -ει.	
	D.	
	P.	
Present.	S. δηλ-όω, -όεις, -όει, -ῶ, -οῖς, -οῖ.	THIRD CONJU- S. δήλ-οε, -οέτω, -ου, -ούτω, D. -όετον, -οέτων, -οῦτον, -οῦτων, P. -όομεν, -όετε, -όουσι, -οῦμεν, -οῦτε, -οῦσι.
	D.	
	P.	
Imperfect.	S. ἐδήλ-οον, -οε, -οε, -ουν, -ου, -ου.	
	D.	
	P.	

* Ζάω, κινάω, διψάω, and χράωμαι contract αι and αυ in ο and ρ.

Optative. | Subjunctive. | Infin. | Part.

GATION, IN αω.

τιμ-άοιμι, -άοις, -άοι, -ᾶμι, -ᾶς, -ᾶ, -άοιτον, -αοίτην, -ᾶτον, -ᾶτην, -άοιμεν, -άοιτε, -άοισιν, -ᾶμεν, -ᾶτε, -ᾶσιν.	τιμ-άω, -άης, -άη, -ᾶ, -ᾶς, -ᾶ, -άητον, -άητον, -ᾶτον, -ᾶτον, -άωμεν, -άητε, -άωσι, -ᾶμεν, -ᾶτε, -ᾶσι.	τιμ-άειν, -ᾶν.	τιμ-άων, -ᾶν.
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GATION, IN εω.

φιλ-έοιμι, -έοις, -έοι, -οῖμι, -οῖς, -οῖ, -έοιτον, -εοίτην, -οῖτον, -οίτην, -έοιμεν, -έοιτε, -έοισιν, -οῖμεν, -οῖτε, -οῖσιν.	φιλ-έω, -έης, -έη, -ω, -ῆς, -ῆ, -έητον, -εητον, -ῆτον, -ῆτον, -έωμεν, -έητε, -έωσι, -οῖμεν, -ῆτε, -οῖσι.	φιλ-έειν, -εῖν.	φιλ-έων, -ῶν.
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GATION, IN ωω.

δηλ-όοιμι, -όοις, -όοι, -οῖμι, -οῖς, -οῖ, -όοιτον, -οοίτην, -οῖτον, -οίτην, -όοιμεν, -όοιτε, -όοισιν, -οῖμεν, -οῖτε, -οῖσιν.	δηλ-όω, -όης, -όη, -ῶ, -οῖς, -οῖ, -όητον, -όητον, -ῶτον, -ῶτον, -όωμεν, -όητε, -όωσι, -οῖμεν, -οῖτε, -οῖσι.	δηλ-όειν, -οῦν.	δηλ-όων, -ῶν.
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PASSIVE

	Indicative.	Imperative.	Opta-
FIRST CONJU-			
Present.	S. τιμ-άομαι, -άη, -άεται, -ῶμαι, -ῶ, -ᾶται,	τιμ-άου, -άεσθω, -ῶ, -άσθω,	τιμ-αοίμην, -οίμην,
	D. -αόμεθον, -αεσθον, -άεσθον, -ώμεθον, -ᾄσθον, -ᾄσθον,	-άεσθον, -αέσθων, -ᾄσθον, -άσθων,	-αοίμεθον, -ώμεθον,
	P. -αόμεθα, -άεσθε, -άονται, -ώμεθα, -ᾄσθε, -ᾄνται.	-άεσθε, -αέσθωσαν, -ᾄσθε, -άσθωσαν.	-αοίμεθα, -ώμεθα,
Imperfect.	S. ἐτιμ-αόμην, -άου, -άετο, -ώμην, -ῶ, -ᾶτο,		
	D. -αόμεθον, -άεσθον, -αέσθην, -ώμεθον, -ᾄσθον, -ᾄσθην,		
	P. -αόμεθα, -άεσθε, -άοντο, -ώμεθα, -ᾄσθε, -ᾄντο.		
SECOND CONJU-			
Present.	S. φιλ-έομαι, -έη, -έεται, -οῦμαι, -ῶ, -ῶται,	φιλ-έου, -εέσθω, -οῦ, -εέσθω,	φιλ-εοίμην, -οίμην,
	D. -εόμεθον, -εέσθον, -εέσθον, -οῦμεθον, -εῖσθον, -εῖσθον,	-εέσθον, -εέσθων, -εῖσθον, -εῖσθων,	-εοίμεθον, -οίμεθον,
	P. -εόμεθα, -εέσθε, -έονται, -οῦμεθα, -εῖσθε, -εῖνται.	-εέσθε, -εέσθωσαν, -εῖσθε, -εῖσθωσαν.	-εοίμεθα, -οίμεθα,
Imperfect.	S. ἐφιλ-εόμην, -έου, -έετο, -οῦμην, -οῦ, -εῖτο,		
	D. -εόμεθον, -εέσθον, -εέσθην, -οῦμεθον, -εῖσθον, -εῖσθην,		
	P. -εόμεθα, -εέσθε, -έοντο, -οῦμεθα, -εῖσθε, -εῖντο.		
THIRD CONJU-			
Present.	S. δηλ-όομαι, -όη, -όεται, -οῦμαι, -οῖ, -οῦται,	δηλ-όου, -οέσθω, -οῦ, -οούσθω,	δηλ-οοίμην, -οίμην,
	D. -οόμεθον, -οέσθον, -οέσθον, -οόμεθον, -οούσθον, -οούσθον,	-οέσθον, -οέσθων, -οούσθον, -οούσθων,	-οοίμεθον, -οίμεθον,
	P. -οόμεθα, -οέσθε, -όονται, -οόμεθα, -οούσθε, -οούνται.	-οέσθε, -οέσθωσαν, -οούσθε, -οούσθωσαν.	-οοίμεθα, -οίμεθα,
Imperfect.	S. ἐδηλ-οόμην, -όου, -όετο, -οοῦμην, -οοῦ, -οούτο,		
	D. -οόμεθον, -οέσθον, -οέσθην, -οόμεθον, -οούσθον, -οούσθην,		
	P. -οόμεθα, -οέσθε, -όοντο, -οόμεθα, -οούσθε, -οούντο.		

AND MIDDLE.

-tive.	Subjunctive.			Infm.	Part.
GATION, IN αω.					
-άοιο, -άοιτο,	τιμ-άωμαι, -άῃ,	-άηται,	τιμ-άεσ-	τιμ-αόμε-	
-ῶο, -ῶτο,	-ῶμαι, ῶῃ,	-ῶται,	[θαι,	[νος,	
-άοισθον, -άοισθην,	-αώμεθον, -άησθον, -άησθον,		-ᾤσθαι,	-ώμενος.	
-ῶσθον, -ῶσθην,	-ώμεθον, -ᾤσθον, -ᾤσθον,				
-άοισθε, -άοιντο,	-αώμεθα, -άησθε, -άωνται,				
-ῶσθε, -ῶντο.	-ώμεθα, -ᾤσθε, -ῶνται.				

GATION, IN εω.					
-έοιο, -έοιτο,	φιλ-έωμαι, -έῃ,	-έηται,	φιλ-έεσ-	φιλ-εόμε-	
-οιο, -οιτο,	-ῶμαι, ῶῃ,	-ῆται,	[θαι,	[νος,	
-έοισθον, -έοισθην,	-εώμεθον, -έησθον, -έησθον,		-εῖσθαι.	-ούμενος.	
-οῖσθον, -οῖσθην,	-ώμεθον, -ῆσθον, -ῆσθον,				
-έοισθε, -έοιντο,	-εώμεθα, -έησθε, -έωνται,				
-οῖσθε, -οῖντο.	-ώμεθα, -ῆσθε, -ῶνται.				

GATION, IN οω.					
-όοιο, -όοιτο,	δηλ-όωμαι, -όῃ,	-όηται,	δηλ-όεσ-	δηλ-οόμε-	
-οιο, -οιτο,	-ῶμαι, -ῶῃ,	-ῶται,	[θαι,	[νος,	
-όοισθον, -όοισθην,	-οώμεθον, -όησθον, -όησθον,		-οῦσθαι,	-ούμενος.	
-οῖσθον, -οῖσθην,	-ώμεθον, -ῶσθον, -ῶσθον,				
-όοισθε, -όοιντο,	-οώμεθα, -όησθε, -όωνται,				
-οῖσθε, -οῖντο.	-ώμεθα, -ῶσθε, -ῶνται.				

Notes on the Contract Verbs.

1. Verbs declined after the early form (see Remark 8, p. 75) are sometimes contracted; as, *πετᾶσαι* from *πετᾶομαι*.

2. Dissyllables in *αω*, from which the Attics have excluded *ι*, are not contracted; such as, *κλάω* for *κλαίω*, *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, *πλέω*, *πλέομεν*, *πλέουσι*, *πλέοις*, *πλέης*, *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 *ωην* in verbs from *αω*; as, *ὄρωην* for *ὄράοιμι*; *τελοίην* for *τελείοιμι*. In some verbs in *αω*, they change *α* into *η*; as, *ζῆς* for *ζᾶς*, *διψῆν* for *διψᾶν*.

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

6. Some are baryton or contract; as, *ἔλω* or *ἐκίεω*.

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 *έέλεπετο*, 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 ϵ prefixed to the augmented tenses; as, *ἔτυπτον*, *ἔτυγα*, from *τύπω*. *P* in the beginning of a word is doubled (though not always by the Poets); as, *ἔρραπτον* from *ράπτω*.

Exc. Three verbs, viz. *βούλομαι*, *δύναμαι*, and *μέλλω*, take the temporal augment instead of the syllabic, among the Attics; as, *ἡβουλόμην* for *ἐβουλόμην*.

REDUPLICATION.

The perfect, pluperfect, and paulo-post-future have a *reduplication*, or doubling of the first consonant of the verb, before the syllabic augment; as, *τύπω*, *τ-έ-τυφα*; and to this reduplication, the pluperfect prefixes the syllabic augment; as, *ἐ-τε-τύφειν*.

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

Exc. 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 $\gamma\nu$: as, *ζάω*, *ἔζηκα*; † *ψάλλω*, *ἔψαλκα*; *στέλλω*, *ἔσταλκα*; *γνωρίζω*, *ἔγνωρίκα*. But *μνάομαι* makes *μίνμημαι*, and *κτάομαι*, *κεκτημαι*, though *ἔκτημαι* is used.

Obs. Verbs in $\beta\lambda$ and $\gamma\lambda$ sometimes omit the reduplication, and sometimes take it.

Exc. 2. The reduplication is changed into $\epsilon\iota$ in three verbs beginning with λ , viz. *λαμβάνω*, *εἴληφα*; *λαγχάνω*, *εἴληχα*; *λέγω*, (to gather) *εἴλοχα*. In like manner, *ρέω* makes *εἴρηκα*, and *μείρομαι* makes *εἴμαρται*.

TEMPORAL AUGMENT.

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

* For the reason of this change, see Rule III. page 5.

† The reduplication is omitted to avoid an unpleasant sound.

α, ἄθω,	ἦθον.	αυ, αὐξάνω,	ἠύξανον.
ε, ἐλεύθω,	ἤλευθον.	ορ, ὀρύσσω,	ὠρυσσον.
αι, αἰρω,	ἦρον.*	οι, οἰκίζω,	ὠκίζον. †

Obs. The other vowels and diphthongs are unchanged, except that short *i* and *υ* are lengthened in the augmented tenses; as, *ἰπιτιύω, ἰπιτιύσα*. The Attics sometimes augment verbs in *ω*, as *πύχόμεν* from *πύχομαι*. They also augment one verb in *υ*, viz. *οἰκίζω*; as, *ἠπασζον*.

Exc. 1. The following change *ε* into *ει* instead of *η*.

ἔχω, to have,	ἔρπω,	} to creep,	ἔπω,	} to follow,
εἰάω, to permit,	ἐρπύζω,		ἐπομαι,	
ἔλκω,	} to draw,	} to accustom,	ἔλω, (obs.)	} to take,
ἔλκνυω,			ἔθω,	
ἐλίσσω, to roll,	ἐργάζομαι, to work,			makes εἰλον.

Exc. 2. Verbs in *εω* augment the *second* vowel, *ο*, into *ω*; as, *ἐορτάζω, ἐώρταζον*. So the pluperfects *ἐώλπειν, ἐώργειν, ἐώκειν*, are formed from the perfects *ἔολπα, ἔοργα, ἔοικα*.

Exc. 3. The temporal augment is omitted in most verbs beginning with *α*, *αυ*, and *οι*, 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:

ᾠθίω,	<i>imperf.</i> ᾠθουν,	<i>perf. pass.</i> ἔωσμαι.
ᾠνέομαι,	“ ἔωνούμην,	“ ἔώνημαι.
οὔρειω,	“ εὔρουν,	<i>perf. act.</i> εὔρηκα.
ἄγνυμι,	<i>1st aorist</i> ἄγα,	<i>perf. mid.</i> ἔαγα.
ἄλισκομαι,	<i>2d aorist</i> ἔάλων,	<i>perf. act.</i> ἐάλωκα.
ἄνδάνω,	“ ἔαδον.	

Obs. 2. Two verbs take both the augments, syllabic and temporal, viz. *ὄραω* and *ἀνοίγω*; as, *ἑώρακα*. 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, *ὀρύσσω, ὠρυχα, ὀρ-ώρυχα*.

* Here *α* is lengthened into *η*, and *ι* subscribed.

† Here *ο* is lengthened into *ω*, and *ι* subscribed.

When the perfect, thus augmented, has more than three syllables, the third is shortened; as, ἀλείφω, ἤλειφα, ἀλλήλιφα. But ἐρωτάω, and ἐρείδω, retain the long syllable; as, ἐρηρώτηκα.

The pluperfect of the Attic form admits of a temporal augment; as, ἀλ-ἤλεκα, ἤλ-ἤλεκειν. Except ἐηλύθειν.

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 πέπληγον for ἐπληγον.

In other verbs it receives the Attic reduplication, except that in the indicative the temporal augment takes the first place; as, ἤραρον for ἤρον. In the verb ἄγω, the reduplication is retained in the common language; as, ἤγαγον, ἀγάγω, ἀγάγειν.

COMPOUND VERBS.

I. Verbs compounded with a preposition take the augment between the preposition and the verb; as, προσέβληκα, προσέβαλλον, from προσβάλλω.

Obs. 1. Ἐκ in composition becomes ἐξ before a vowel; as, ἐκβάλλω, ἐξέβαλλον.

Obs. 2. Ἐν and σύν, which lose ν 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, ἡμφιεννύμην; καθέζομαι, ἐκαθεζόμην; ἀμφισβητέω, ἡμφισβήτεον, from ἀμφί and σβητέω, obsolete. To these add ἀπέχομαι, and ἀπέσχομαι. To this remark there are some exceptions.

Exc. 2. Some verbs have the augment and reduplication in the beginning or middle; as, ἀντιβόλειω, ἡντιβόλειον or ἀντεβόλειον; so, ἐγγυάω, ἀφίημι.

Exc. 3. Some, in the beginning and middle; as, ἐροχλέω, ἡνώχλειον, ἡνώχληκα; ἀνοίγω has it in the beginning, middle, or both.

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 ἀπό and αἰρέω.†

Obs. 2. P in the beginning of the simple is usually, but not always, doubled after a vowel; as, διαψέω, from διά and ψέω.

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

When *δυσ* and *εὖ* precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb; as, *δυσαρρεσιῶ, δυσηρέσειον*. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning; as, *δυστυχῶ, ἐδυστύχειν; δυσωπῶ, ἐδυσώπειν*.

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, ἔτυπτον; θύω, ἔθουον*.

FIRST FUTURE.

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

* When *πρό* precedes the syllabic augment, the two vowels are often contracted into *ου*; as, *προουρήματα*, for *προουρήματα*.

† Vide Rule I. page 4.

‡ By Rule IV. page 5.

precede; as, *τύπτω*, (*τύπ-σω*.) *τύψω*; *γράφω*, (*γράφ-σω*.) *γράψω*; *λέγω*, (*λέγ-σω*.) *λέξω*; *ἄδω*, *ἄσω*.*

Obs. When *ν* precedes *δ*, *θ*, *τ*, *ζ*, it is omitted with them, and *ι* inserted, (by Rule VI. page 5,) as, *σπένδω*, *σπεύσω*.

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,

<i>σπείρω</i> , <i>σπερῶ</i> , <i>τείνω</i> , <i>τενῶ</i> , <i>φαίρω</i> , <i>φανῶ</i> , <i>μιαίνω</i> , <i>μιανῶ</i> ,	}	dropping <i>ι</i> .	<i>τέμνω</i> , <i>τεμῶ</i> , <i>κάμνω</i> , <i>καμῶ</i> , <i>στέλλω</i> , <i>στελῶ</i> , <i>ψάλλω</i> , <i>ψαλῶ</i> ,	}	dropping <i>λ</i> .
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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 *Æolics*, who delighted in harsh sounds, used the *σ*; as, *τέλλω*, *τελῶ*, *Æol.* *τέλσω*.

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

<i>πράσσω</i> ,	<i>πράζω</i> ,	as from <i>πράγω</i> .
<i>ὀρύσσω</i> ,	<i>ὀρύξω</i> ,	<i>ὀρύγω</i> .
<i>στάζω</i> ,	<i>στάξω</i> ,	<i>στάγω</i> .
<i>στίζω</i> ,	<i>στίξω</i> ,	<i>στίγω</i> .

The following in *ζω* have either *σω* or *ξω*; viz. *ἀρπάζω*, *διστάζω*, *νυστάζω*, *μερμηρίζω*, *βύζω*, *έγγυαλίζω*, *βουκολιάζω*, *παίζω*, *βαυστάζω*:

Obs. 3. *Κλάζω*, and some others, have *γξω*; as, *κλύζω*, *κλάγξω*, as from *κλάγγω*. *Συλπίζω* has both *γξω* and *σω*.

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

Present,	<i>ἔχω</i> ,	<i>τρέφω</i> ,	<i>τρέχω</i> ,	<i>τύφω</i> ,
Future,	<i>ἔξω</i> ,	<i>θρέψω</i> ,	<i>θρέξω</i> ,	<i>θύψω</i> ,

* The learner should recollect that *ψ* and *ξ* are merely substituted for *στ*, *βθ*, *φσ*, and *κς*, *γς*, *χς*.

† *Liquid* verbs are those which have the liquids *λ*, *μ*, *ν*, *ρ*, in their terminations.

The Attics drop σ from futures in $\alpha\sigma\omega$, $\epsilon\sigma\omega$, $\iota\sigma\omega$, $\omicron\sigma\omega$, and circumflex the termination; as, $\kappa\alpha\lambda\omega\bar{\nu}$ for $\kappa\alpha\lambda\acute{\epsilon}\sigma\omega$, from $\kappa\alpha\lambda\acute{\epsilon}\omega$.

Verbs in $\alpha\omega$, $\epsilon\omega$, and $\omicron\omega$, *lengthen* the short vowel before $\sigma\omega$ of the future; viz. α and ϵ into η ; as, $\tau\iota\mu\acute{\alpha}\omega$, $\tau\iota\mu\acute{\eta}\sigma\omega$; $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\eta}\sigma\omega$: \omicron into ω ; as, $\delta\eta\lambda\acute{\omicron}\omega$, $\delta\eta\lambda\acute{\omega}\sigma\omega$.

Exc. 1. $\alpha\omega$ retains α after ϵ , ι , and $\lambda\alpha\omega$ or $\rho\alpha\omega$ pure; as, $\acute{\epsilon}\acute{\alpha}\omega$, $\acute{\epsilon}\acute{\alpha}\sigma\omega$; $\kappa\omicron\pi\iota\acute{\alpha}\omega$, $\kappa\omicron\pi\iota\acute{\alpha}\sigma\omega$; $\gamma\epsilon\lambda\acute{\alpha}\omega$, $\gamma\epsilon\lambda\acute{\alpha}\sigma\omega$; $\delta\rho\acute{\alpha}\omega$, $\delta\rho\acute{\alpha}\sigma\omega$. To these add $\acute{\alpha}\kappa\rho\omicron\acute{\alpha}\omicron\mu\alpha\iota$, $\theta\lambda\acute{\alpha}\omega$, $\kappa\lambda\acute{\alpha}\omega$, $\pi\acute{\alpha}\omega$, $\sigma\pi\acute{\alpha}\omega$, $\phi\theta\acute{\alpha}\omega$, and those from which others in $\alpha\nu\nu\omega$, $\alpha\nu\nu\mu\iota$, and $\alpha\sigma\kappa\omega$ are formed; as, $\pi\epsilon\tau\acute{\alpha}\omega$, whence $\pi\epsilon\tau\acute{\alpha}\nu\nu\mu\iota$; $\delta\rho\acute{\alpha}\omega$, whence $\delta\iota\delta\rho\acute{\alpha}\sigma\kappa\omega$.

Exc. 2. The following have either η or α ; $\acute{\alpha}\rho\acute{\alpha}\omicron\mu\alpha\iota$, $\acute{\alpha}\lambda\omicron\acute{\alpha}\omega$, $\acute{\alpha}\nu\iota\acute{\alpha}\omega$, $\acute{\alpha}\phi\acute{\alpha}\omega$, $\acute{\iota}\lambda\acute{\alpha}\omega$, $\kappa\nu\acute{\alpha}\omega$, $\kappa\rho\epsilon\mu\acute{\alpha}\omega$, $\mu\eta\kappa\acute{\alpha}\omega$, $\mu\omicron\iota\rho\acute{\alpha}\omicron\mu\alpha\iota$, $\pi\epsilon\lambda\acute{\alpha}\omega$, $\pi\epsilon\iota\rho\acute{\alpha}\omega$, $\pi\epsilon\iota\rho\acute{\alpha}\omega$, $\pi\epsilon\iota\rho\acute{\alpha}\omega$.

Exc. 3. A few in $\epsilon\omega$ have $\epsilon\sigma\omega$; as, $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega$: and some $\eta\sigma\omega$ or $\epsilon\sigma\omega$, as, $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$, $\alpha\acute{\iota}\nu\acute{\eta}\sigma\omega$ or $\alpha\acute{\iota}\nu\acute{\epsilon}\sigma\omega$.

Exc. 4. The following in $\epsilon\omega$ form their futures in $\epsilon\sigma\omega$; viz. $\theta\acute{\epsilon}\omega$, $\nu\acute{\epsilon}\omega$, $\pi\nu\acute{\epsilon}\omega$, $\rho\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\omega$, and $\pi\lambda\acute{\epsilon}\omega$; also $\kappa\alpha\acute{\iota}\omega$ makes $\kappa\alpha\acute{\upsilon}\sigma\omega$, and $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\lambda\alpha\acute{\upsilon}\sigma\omega$, from obsolete presents in $\epsilon\upsilon\omega$ and $\alpha\upsilon\omega$.

Exc. 5. Verbs in \omicron not derived from nouns, retain the \omicron ; as, $\acute{\alpha}\rho\acute{\omicron}\omega$, $\acute{\alpha}\rho\acute{\omicron}\sigma\omega$.

FIRST AORIST.

The first aorist is formed from the first future, by changing ω into α , and prefixing the augment; as, $\tau\acute{\upsilon}\psi\omega$, $\acute{\epsilon}\tau\upsilon\psi\alpha$.

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 $\epsilon\iota$; as, $\psi\alpha\lambda\omega\bar{\nu}$, $\acute{\epsilon}\psi\eta\lambda\alpha$; $\sigma\tau\epsilon\lambda\omega\bar{\nu}$, $\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$; $\nu\epsilon\mu\omega\bar{\nu}$, $\acute{\epsilon}\nu\epsilon\iota\mu\alpha$.

Exc. Verbs in $\rho\alpha\iota\nu\omega$ and $\iota\alpha\iota\nu\omega$ take merely a long α in the first aorist; as, $\pi\epsilon\rho\alpha\acute{\iota}\nu\omega$, $\pi\epsilon\rho\alpha\nu\omega\bar{\nu}$, $\acute{\epsilon}\pi\acute{\epsilon}\rho\alpha\nu\alpha$. From $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$ we have $\acute{\iota}\sigma\eta\mu\eta\nu\alpha$ and $\acute{\epsilon}\sigma\eta\mu\acute{\eta}\nu\alpha$.

Εἶπα and *ἤνεγκα* are formed from the present; *ἦκα*, *ἔθηκα*, and *ἔδωκα*, from the perfect.

Obs. A few drop *σ* in the first aorist; as *ἔχενα* and *ἔχεα* from *χέω*; *ἔκηα* from *καίω*; *ἔσενα* from *σεύω*.

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*, *ἔσταλκα*; *σπερῶ*, *ἔσπαρκα*. Polysyllables retain the *ε*.

Verbs in *εινω*, *ινω*, *υνω*, drop *ν* before *κα*; as, *τείνω*, *τενῶ*, *τέτακα*; *κρίνω*, *κρινῶ*, *κέκρικα*; *θύνω*, *θυνῶ*, *τέθυκα*.* Those in *αινω*, change *ν* into *γ*; as, *φαίνω*, *πέφαγκα*. Some verbs suffer syncope; as, *κέκληκα* for *κεκάληκα*: and in some the Attics change *ε* into *ο*; as, *στρέφω*, *ἔστροφα*.

Obs. 1. The characteristic of the perfect is properly *κα* annexed to the present; as, *λύω*, *λέλυκα*. But for ease in pronunciation, *βκ*, *πκ*, are changed into the corresponding rough mute *φ*, *κ* being little else than a breathing; as, *τρίβω*, *τέτριβ-κα*, *τέτριφα*; *λείπω*, *λέλειπ-κα*, *λέλειφα*: *γκ*, *κκ*, and *χκ*, into *χ*; as, *λέγω*, *λέλεγ-κα*, *λέλεχα*; *πλέκω*, *πέπλεκ-κα*, *πέπλεχα*. *ν* before *κ* becomes *γ* in verbs in *αινω*; as, *φαίνω*, *πέφαγκα*.

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

Obs. 3. Perfects in *κα*, among the Ionics, often drop the *κ*, and shorten the preceding vowel if long; as, *βῶω*, *βέβηκα*, *βέβῆα*. In the participle the long vowel is retained; as, *τεθνηώς*, for *τεθνηκώς*.

* To this rule Matthiæ admits no exceptions; rejecting the *γ* from the perfect of *πλύνω*, *πεύνω*, and *παχύνω*.

FIRST PLUPERFECT.

The pluperfect is formed from the perfect by changing α into $\epsilon\iota\nu$, and prefixing the augment, if the perfect begins with a consonant; as, $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\iota\nu$.

When the perfect begins with a vowel, no augment is prefixed; as, $\acute{\epsilon}\psi\acute{\alpha}\lambda\kappa\alpha$, $\acute{\epsilon}\psi\acute{\alpha}\lambda\kappa\epsilon\iota\nu$.

SECOND AORIST.

The second aorist is formed from the present by changing ω into $\omicron\nu$ and prefixing the augment; as, $\lambda\acute{\epsilon}\gamma\omega$, $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$.

The penult of this tense is in many cases shortened:

1. In *consonants* by dropping τ , and the latter of two liquids; as, $\tau\acute{\upsilon}\pi\tau\omega$, $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$; $\sigma\acute{\iota}\epsilon\lambda\lambda\omega$, $\acute{\epsilon}\sigma\tau\alpha\lambda\omicron\nu$.

Obs. 1. Some verbs in $\pi\tau$ take $\beta\omicron\nu$ in the second aorist; as, $\kappa\rho\acute{\upsilon}\pi\tau\omega$, $\acute{\epsilon}\kappa\rho\upsilon\beta\omicron\nu$. Others take $\phi\omicron\nu$; as, $\acute{\alpha}\pi\tau\omega$, $\acute{\eta}\phi\omicron\nu$.

Obs. 2. Verbs in $\sigma\omega$ and $\zeta\omega$ whose future is in $\xi\omega$, have their second aorist in $\gamma\omicron\nu$; as, $\acute{\epsilon}\pi\rho\alpha\gamma\omicron\nu$ from $\pi\rho\acute{\alpha}\sigma\sigma\omega$; also $\acute{\epsilon}\sigma\mu\nu\gamma\omicron\nu$ and $\acute{\epsilon}\psi\nu\gamma\omicron\nu$ from $\sigma\mu\acute{\iota}\chi\omega$, and $\psi\acute{\iota}\chi\omega$. But $\phi\rho\acute{\iota}\sigma\sigma\omega$ makes $\acute{\epsilon}\phi\rho\iota\kappa\omicron\nu$. Verbs in $\zeta\omega$, whose future is in $\sigma\omega$, have their second aorist in $\delta\omicron\nu$; as, $\acute{\epsilon}\phi\rho\alpha\delta\omicron\nu$.

2. In *vowels* by changing η , ω , $\alpha\iota$, and $\alpha\nu$, into α ; as, $\lambda\acute{\eta}\theta\omega$, $\acute{\epsilon}\lambda\alpha\beta\omicron\nu$; and dropping the first vowel of $\epsilon\iota$ and $\epsilon\nu$; as, $\lambda\acute{\epsilon}\acute{\iota}\pi\omega$, $\acute{\epsilon}\lambda\iota\pi\omicron\nu$; $\phi\rho\acute{\epsilon}\nu\gamma\omega$, $\acute{\epsilon}\phi\nu\gamma\omicron\nu$. But before a liquid, $\epsilon\iota$ is changed into α' in dissyllables; as, $\sigma\pi\acute{\epsilon}\acute{\iota}\rho\omega$, $\acute{\epsilon}\sigma\pi\alpha\rho\omicron\nu$; into ϵ in polysyllables; as, $\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$, $\acute{\eta}\gamma\epsilon\rho\omicron\nu$.

In dissyllables, ϵ before or after a liquid is changed into α ; * as, $\pi\lambda\acute{\epsilon}\kappa\omega$, $\acute{\epsilon}\pi\lambda\alpha\kappa\omicron\nu$: $\pi\lambda\acute{\eta}\sigma\sigma\omega$ has $\acute{\epsilon}\pi\lambda\alpha\gamma\omicron\nu$, and $\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$.

* Except $\lambda\acute{\iota}\gamma\omega$, $\beta\lambda\acute{\iota}\sigma\omega$, $\phi\lambda\acute{\iota}\gamma\omega$.

Verbs in *αω* and *εω* change these terminations into *ον*; as, *μυκάω, ἔμυκον*.

Obs. 1. The penult of this tense is necessarily long in disyllables, which take the temporal augment; as, *ἄγω, ἤγον*. So also where the penult is long by position; as, *θάλλω, ἔθαλλον*. But in many of these a transposition takes place, to preserve the analogy: thus, *πέρθω* makes, in poetry, *ἔπραθον*; *δέρκω, ἔδρακον*. A resolution or reduplication produces the same effect; thus, *ἦδον* is made *ἔαδον*; *ἦγον, ἤγαγον*.

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 *ον* into *ω* circumflexed, and casting off the augment; as, *ἔτυπον, τυπῶ*.

SECOND PERFECT, OR PERFECT MIDDLE.

The perfect middle is formed from the second aorist by changing *ον* into *α*, and prefixing the reduplication; as, *ἔτυπον, 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 *ο*; as, *ἔλεγον, λέλογα*; *ἔπλακον* (from *πλέκω*), *πέπλοκα*; *ἔσπαρον* (from *σπείρω*), *ἔσπορα*. So *ἔλπω* makes *ἔλπα*, and, with the syllabic augment, *ἔολπα*; and *ἔργω, ὄργα, ἔοργα*. 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, *ἔδων* (from *δαίω*), *δέδηα*; *ἔλαθον* (from *λήθω*), *λέληθα*. So *θάλλω* makes *τέθηλα*; *κλάζω, κέκληγα*; and *θάπτω, τέθηπα*.

Ι of the second aorist, from *ει* of the present, is changed into *οι*; as, *ἔλιπον* (from *λείπω*), *λέλοιπα*. In like manner *ἔϊκω* makes *οἶκα*, and, with the syllabic augment, *ἔοικα*.

Ἔθω makes *ἔθθα*; *ῥήσσω, ῥῥῶγα*; *δεῖδω, δέδοικα*.

SECOND PLUPERFECT, OR PLUPERFECT MIDDLE.

The pluperfect middle is formed from the perfect middle, by changing α into $\epsilon\iota\nu$, and prefixing the augment; as, $\acute{\tau}\epsilon\tau\nu\kappa\alpha$, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\pi\epsilon\iota\nu$.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The present is formed from the present active by changing ω into $\omicron\mu\alpha\iota$; as, $\acute{\tau}\acute{\upsilon}\pi\tau\omega$, $\acute{\tau}\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$.

E and o are sometimes omitted; as, $\omicron\acute{\iota}\mu\alpha\iota$ for $\omicron\acute{\iota}\omicron\mu\alpha\iota$, $\lambda\omicron\upsilon\tau\alpha\iota$ for $\lambda\omicron\upsilon\acute{\epsilon}\tau\alpha\iota$.

IMPERFECT.

The imperfect is formed from the present by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment; as, $\acute{\tau}\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$, $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\nu$.

E and o are sometimes omitted; as, $\acute{\epsilon}\lambda\omicron\upsilon\tau\omicron$ for $\acute{\epsilon}\lambda\omicron\upsilon\acute{\epsilon}\tau\omicron$, $\acute{\omega}\mu\eta\nu$ for $\acute{\omega}\acute{\omicron}\mu\eta\nu$.

PERFECT.

The perfect is formed from the perfect active by changing the last syllable into $\mu\alpha\iota$; as, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\text{-}\phi\alpha$, $\acute{\tau}\acute{\epsilon}\tau\epsilon\rho\text{-}\mu\alpha\iota$.

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

1. When $\phi\alpha$ is preceded by a vowel, μ is doubled; as, $\acute{\tau}\acute{\epsilon}\tau\nu\text{-}\phi\alpha$, $\acute{\tau}\acute{\epsilon}\tau\nu\mu\text{-}\mu\alpha\iota$.

2. When $\kappa\alpha$ is preceded by γ , that letter is changed into μ ; as, $\acute{\pi}\acute{\epsilon}\phi\alpha\gamma\text{-}\kappa\alpha$, $\acute{\pi}\acute{\epsilon}\phi\alpha\mu\text{-}\mu\alpha\iota$. See Rule V. p. 5.

3. $\chi\alpha$ of the active is changed into $\gamma\mu\alpha\iota$; as, $\acute{\lambda}\acute{\epsilon}\lambda\epsilon\text{-}\chi\alpha$, $\acute{\lambda}\acute{\epsilon}\lambda\epsilon\text{-}\gamma\mu\alpha\iota$; 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 $\mu\alpha\iota$; as, $\acute{\pi}\lambda\acute{\eta}\theta\omega$, $\acute{\pi}\lambda\acute{\eta}\sigma\omega$, $\acute{\pi}\acute{\epsilon}\pi\lambda\eta\text{-}\kappa\alpha$, $\acute{\pi}\acute{\epsilon}\pi\lambda\eta\text{-}\sigma\mu\alpha\iota$; but in verbs in ω pure, if the penult of the future is long, σ is omitted; as, $\acute{\pi}\omicron\iota\acute{\epsilon}\omega$, $\acute{\pi}\omicron\iota\acute{\eta}\sigma\omega$, $\acute{\pi}\epsilon\pi\omicron\iota\acute{\eta}\text{-}\mu\alpha\iota$.*

* Also $\acute{\alpha}\rho\acute{\iota}\omega$, and a number of others, whose penults are short or doubtful.

The following, however, with a *long penult* retain the σ : ἀκούω, γνῶω, θραύω, κελεύω, πεύω, παίω, πταίω, ραίω, σείω, χῶω.

5. From verbs in $\nu\omega$, the Attics frequently form the perfect in $\sigma\mu\alpha\iota$; as, *μυαίνω, μεμίασμα*.

6. Dissyllables that have $\tau\rho\epsilon$ in the penult of the perfect active, change ϵ into α in the perfect passive; as, *τρέπω, τέτραμμα*.

7. Verbs which in the perfect active change ϵ into o , resume the ϵ in the perfect passive; as, *κλέπτω, κέκλοφα, κέκλεμμα*.

8. Some verbs which have $\epsilon\nu$ in the penult of the perfect active, reject the ϵ ; as, *πέπευκα, πέπυσμαι*. †

On the Second and Third Persons of the Perfect.

The second and third persons singular of the perfect passive are formed from the perfect active, by changing α into $\sigma\alpha\iota$ and $\tau\alpha\iota$; as,

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

which become *τέτυψαι, τέτυπται,*

by placing the double consonant ψ for $\phi\sigma$, and changing the rough mute ϕ into its cognate smooth one.*

λέγω, λέλεχ-α, λέλεγμαι, λέλεχ-σαι, λέλεχ-ται,

λέλεξαι, λέλεκται.

Verbs whose perfect active ends in $\kappa\alpha$ drop the κ ; as, *λύω, λέλυ-κα, λέλυμαι, λέλυ-σαι, λέλυ-ται*. *φαίνω, πεφαγ-κα, πέφαμμα, πέφαν-σαι, † πέφαν-ται*. But when the first person is in $\sigma\mu\alpha\iota$, the third is in $\sigma\tau\alpha\iota$; as, *πλήθω, πέπλη-κα, πέπλησμαι, πέπλησαι, πέπλησται*.

The first person dual and plural is formed from the first person singular, by changing $\mu\alpha\iota$ into $\mu\epsilon\theta\omicron\nu$, $\mu\epsilon\theta\alpha$; as, *τέτυμμαι, τετύμ-μεθον, τετύμ-μεθα*.

The second and third persons dual are formed from the third person singular, by changing $\tau\alpha\iota$ into $\theta\omicron\nu$, and the preceding smooth mute into its cognate rough one; ‡ as, *τέτυπ-ται, τέτυφ-θον; λέλεχ-ται, λέλεχ-θον*. If $\tau\alpha\iota$ is preceded by a vowel, σ is inserted before $\theta\omicron\nu$; as, *λέλυται, λέλυ-σθον*.

The second person plural is formed from the second person dual, by changing $\theta\omicron\nu$ into $\theta\epsilon$; as, *τέτυφ-θον, τέτυφ-θε; λέλεχ-θον, λέλεχ-θε*.

* See Rule I. page 4.

† In the perfect active, ν 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 *ν* before *ται*, of the third person singular; as, *λέλυ-ται*, *λέλυται*. But if a consonant precedes the *ται*, the participle with the verb *εἰσὶ* is used; as, *τέτυπ-ται*, *τετυμμένοι εἰσὶ*.

The perfect of the *imperative* is formed from that of the indicative, by changing *αι* into *ο*; as, *τέτυψαι*, *τέτυπο*; and *ται* into *θω*, with the preceding smooth mute into its cognate rough one; * as, *τέτυπ-ται*, *τέτυφ-θω*. But if a vowel precedes *ται*, *σ* is inserted; as, *τετιμήσθω*.

When *μαι* of the perfect indicative is preceded by a vowel, it is changed into *μην*, to form the perfect *optative*; and if the preceding vowel is *η* or *ω*, *ι* is subscribed; if not, it is annexed, as, *πεφίλημαι*, *πεφιλῆμην*; *δεδήλωμαι*, *δεδηλώμην*; *δέδομαι*, *δέδοίμην*. But when *μαι* is preceded by a consonant, or a diphthong which has *υ* in it, the perfect participle is used with *εἶην*; as, *λέλεγμαι*, *λελεγμένος εἶην*.

The perfect of the *subjunctive* is formed from that of the indicative, when *μαι* is preceded by a vowel, by changing that vowel into *ω*; *ἔσταμαι*, *ἔστωμαι*. When *μαι* is preceded by a consonant, or a diphthong containing *υ*, the perfect participle with the verb *ᾶ* is used; as, *λελεγμένος ᾶ*, *ῆς*, *ῆ*.

The perfect of the *infinitive* is formed from the second person plural of the indicative perfect, by changing *ε* into *αι*; as, *τέτυφθ-ε*, *τέτυφθ-αι*. These changes will be more fully illustrated in the following table.

Synopsis of Verbs in the Perfect Passive.

Indic.	Imp.	Optat.	Subj.	Infin.	Partic.
τέτυ-μαι	-ψο	-μμένος εἶην	-μμένος ᾶ	-φθαι	-μμένος
τέτεφ-μαι		-μένος εἶην	-μένος ᾶ		-μένος
λέλεγ-μαι	-ξο	-γμένος εἶην	-γμένος ᾶ	-χθαι	-γμένος
πέπει-σμαι	-σο	-σμένος εἶην	-σμένος ᾶ	-σθαι	-σμένος
πεποί-ημαι	-ησο	-ῆμην	-ᾶμαι	-ῆσθαι	-ημένος
δεδήλ-ωμαι	-ωσο	-ῶμην	-ᾶμαι	-ᾶσθαι	-ωμένος
ἔσταλ-μαι	-σο	-μένος εἶην	-μένος ᾶ	-θαι	-μένος
ἔσπαρ-μαι		-μένος εἶην	-μένος ᾶ		-μένος
πέφα-μμαι	-νσο	-μμένος εἶην	-μμένος ᾶ	-νθαι	-μμένος

PLUPERFECT.

The pluperfect is formed from the perfect by changing *μαι* into *μην*, and prefixing the augment,

* For the reason of this change, see Rule I. page 4.

when the perfect begins with a consonant; as, *τέτυμμαι, ἐτετύμμην*.

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

	2d Sing.	3d Sing.	3d Plur.
Perf.	τέτισαι,	τέτιται,	τέτινται.
Pluperf.	ἐτέτισο,	ἐτέτιτο,	ἐτέτιντο.
Perf.	λέλεξαι,	λέλεκται,	λελεγμένοι εἰσί.
Pluperf.	ἐλέλεξο,	ἐλέλεκτο,	λελεγμένοι ῆσαν.

PAULO-POST-FUTURE.

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

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

Exc. 2. Those which drop *ν* in the perfect, have it restored in this tense by the Poets; as, *ἐκλινθην* for *ἐκλιθην*.

<i>Exc. 3.</i> ἐμνήσθην,	from μέμνηται,	} assume σ.
ἐφύωσθην,	ἐφύωται,	
ἐσώσθην,	σέσωσται,	} drops σ.
εὐρέσθην,	εὐρηται,	} change η into ε.
ἤρεσθην,	ἤρηται,	
ἐσχέσθην,	ἐσχηται,	
ἐπηνέσθην,	ἐπηνηται,	

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, *ἐτύφθην, τυφθήσομαι*.

SECOND AORIST.

The second aorist is formed from the second aorist active by changing *ον* into *ην*; as, *ἔτυπον, ἐτύπην*.

SECOND FUTURE.

The second future is formed from the second aorist by changing *ην* into *ήσομαι*, and rejecting the augment; as, *ἐτύπ-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 *ω* into *ομαι*; as, *τύψω, τύψομαι*; but in *liquid verbs*, into *οῦμαι*;* as, *στελῶ, στελοῦμαι*.

SECOND FUTURE.

The second future is formed from the second future active by changing *ῶ* into *οῦμαι*; as, *τυπῶ, τυποῦμαι*.

Obs. Πίνω, φάγω, and ἔδω, have the second future in *ομαι*.†

To these add the poetic futures *βίομαι* and *νέομαι*, by crasis *νεῦμαι*.

* Also those verbs from which *σ* has been dropped by the Attics; as, *νομιῶ, νομιούμαι*.

† Declined thus; φάγ-ομαι, -εσαι, -εσσι.

FIRST AORIST.

The first aorist is formed from the first aorist active by adding *μην*; as, *ἔτυπα, ἐτυπάμην*.

Obs. Verbs in *ω* pure have this tense often syncopated; as, *εὐράμην* for *εὐρησάμην*, *ὠνάμην* for *ὠνησάμην*.

SECOND AORIST.

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

VERBS IN *MI*.

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

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 *δόω, δίδωμι*. If the first consonant is a rough mute, it is changed into its cognate smooth one; † as, *θίω, τίθημι*.

Improper, when a rough *ι* only is prefixed, which happens to verbs beginning with *στ, πτ*, or a vowel. Thus, from *σιάω* is formed *ἴστημι*; from *θίω* is formed *τίθημι*; from *δόω* is formed *δίδωμι*; from *δεικνύω* is formed *δείκνυμι*.

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 *εἶθημι, ἴημι, δίδωμι*.

† By Rule III. page 5.

Many want the reduplication, particularly all verbs in *υμι*, 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, *γελᾶω, γέλημι*. Sometimes they repeat the initial letters; as *ἀλάω, ἀλάλημι*. In the Ionic and Bœotic dialects, the reduplication is made by *ε*; as, *ἔστημι, τέθημι*.

Obs. 2. To the common reduplication, *μ* is sometimes added; as, *πλάω, πίμπλημι*. A syncope sometimes takes place; as, *τέτλημι* from *ταλάω*. The reduplication is sometimes in the middle; as, *ὄνέω, ὀνίγημι*.

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

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, ἐτίθην; ἴστημι, ἴστην*.

SECOND AORIST.

The second aorist is formed from the imperfect by casting off the reduplication, and taking the augment; as, *ἐτίθην, ἔθην; ἴστην, ἔστην*.

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 *υμι* 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 $\mu\iota$ into $\mu\alpha\iota$, and shortening the penult; as, $\acute{\iota}\sigma\tau\eta\mu\iota$, $\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$; $\tau\acute{\iota}\theta\eta\mu\iota$, $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$.

The following do not shorten the penult; $\eta\mu\alpha\iota$, $\alpha\eta\mu\alpha\iota$, $\alpha\kappa\acute{\alpha}\chi\iota\mu\alpha\iota$, $\alpha\lambda\acute{\alpha}\lambda\eta\mu\alpha\iota$, $\alpha\lambda\alpha\lambda\acute{\upsilon}\kappa\tau\eta\mu\alpha\iota$, $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$, $\omicron\eta\mu\alpha\iota$. The last, however, sometimes shortens the penult.

IMPERFECT.

The imperfect is formed from the present by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment, except when the verb begins with ι ; as, $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$, $\acute{\epsilon}\tau\iota\theta\acute{\epsilon}\mu\eta\nu$; $\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$, $\acute{\iota}\sigma\tau\acute{\alpha}\mu\eta\nu$.

PERFECT.

The long penult of the perfect active is shortened in the passive; as, $\delta\acute{\epsilon}\delta\omega\kappa\alpha$, $\delta\acute{\epsilon}\delta\omicron\mu\alpha\iota$: $\epsilon\acute{\iota}\mu\alpha\iota$, and $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha\iota$ are exceptions.

Obs. The first aorist from $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha\iota$ has the penult shortened in $\acute{\epsilon}\tau\iota\theta\eta\nu$; so $\acute{\epsilon}\theta\eta\nu$ from $\epsilon\acute{\iota}\mu\alpha\iota$.

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, $\acute{\epsilon}\tau\iota\theta\acute{\epsilon}\mu\eta\nu$, $\acute{\epsilon}\theta\acute{\epsilon}\mu\eta\nu$.

Notes on Verbs in $\mu\iota$.

Obs. 1. In Ionic and Doric writers, these verbs often occur in the present and imperfect with the reduplication and the

contracted form; as, ἴστ-ων, -ας, -α; ἐπιτιθεῖς, διδοῖς, &c. Verbs in *μι* are sometimes declined by the Attics as if from *νω*.

Obs. 2. In the third person plural of the present active, *ασσι*, *οασσι*, and *νασι* are frequently used.

Obs. 3. In the active voice the optative present and second aorist have more commonly in the plural, *ειμεν*, *ειτε*, *ειεν*; *αιμεν*, *αιτε*, *αιεν*; *οιμεν*, *οιτε*, *οιεν*.

Obs. 4. The verb ἴσημι, ἴσημαι, is frequently formed with an epenthesis of *τ*; as, ἐπίσταντο for ἐπίσαντο.

Obs. 5. The verbs τίθημι, ἵημι, δίδωμι, have a form of the first aorist peculiar to themselves; as, ἔθηκα, ἤκα, ἔδωκα, which must be distinguished from the perfect.

Obs. 6. Ἰστημι, 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 μι.
ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
Pres. S.	ἴστωμι, ἤσ, ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.
Imperf. S.	ἴστων, ἤσων, ἤσων, ἤσων.	wanting.				
2d Aor. S.	ἴστωμι, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.
Pres. S.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἴστω(ω), ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.
Imperf. S.	ἴστων, ἤσων, ἤσων, ἤσων.	wanting.				

PASSIVE VOICE.

Pres. S.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.
Imperf. S.	ἴστων, ἤσων, ἤσων, ἤσων.	wanting.				

MIDDLE VOICE.

Present and imperfect like the passive.

Pres. S.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἴστωμαι, ἤσων, ἤσων, ἤσων.	ἤσων, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.	ἴστω, ἤσων, ἤσων, ἤσων.
Imperf. S.	ἴστων, ἤσων, ἤσων, ἤσων.	wanting.				

SECOND CONJUGATION OF VERBS IN μ .
ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.	
Pres.	S. τίθ-ημι, -ης, -ησθ, -ετον, -ετων, P. -εμεν, -ετε, -εσθε.	τίθ-ετι(ετι), -ετω, -ετον, -ετων, -ετε, -ετωσαν.	τιθ-είη, -είη, -είητον, -είητην, -είημεν, -είητε, -είησαν.	τιθ-ῶ, -ῆς, -ῆι, -ῆιτον, -ῆιτον, -ῶμεν, -ῆτε, -ῶσι.	τιθ-έ- [γαί.]	τιθ-έ- [γαί.]	τιθ-έ- [γαί.]
Imperf.	S. εἰθ-ην, -ης, -η, -ετον, -ετην, P. -εμεν, -ετε, -εσθε.						
2d Aor	S. ἔθ-ην, -ης, -η, -ετον, -ετην, P. -εμεν, -ετε, -εσθε.	θές (θέτι), θέτω, θέτον, θέτων, θέτε, θέτωσαν.	θείη, θείης, θείη, θείητον, θείητην, θείημεν, θείητε, θείησαν.	θῶ, θῆς, θῆι, θῆιτον, θῆιτον, θῶμεν, θῆτε, θῶσι.	θείναι.	θείς.	

PASSIVE VOICE.

Pres.	S. τίθ-εμαι, -εσαι, -εσθ, D. -έμεθον, -εσθον, -εσθον, P. -έμεθα, -εσθε, -εσθε.	τίθ-εσο (ου), -έσθω, -εσθον, -έσθω, -εσθε, -έσθωσαν.	θείσο, -είσο, -είσοθον, -είσοθον, -είσοθον, -είσομεθα, -είσοθε, -είσοτο.	τίθ-ῶμαι, -ῆι, -ῆται, -ῶμεθον, -ῆσθον, -ῆσθον, -ῶμεθα, -ῆσθε, -ῶσθε.	τίθ-ε- [θαί.]	τίθ-ε- [θαί.]	τίθ-ε- [θαί.]
Imperf.	S. εἰθ-έμην, -εσθ, -εσθ, D. -έμεσθον, -εσθον, -έσθον, P. -έμεσθα, -εσθε, -εσθε.						

MIDDLE VOICE.

Present and imperfect like the passive.

2d Aor	S. ἔθ-έμην, -εσθ, -εσθ, D. -έμεσθον, -εσθον, -έσθον, P. -έμεσθα, -εσθε, -εσθε.	θέσο (θού), θέσθω, θέσθον, θέσθω, θέσθε, θέσθωσαν.	θείσο, θείσο, θείσο, θείσοθον, θείσοθον, θείσοθον, θείσομεθα, θείσοθε, θείσοτο.	θείσομαι, θήι, θήιται, θείσομεθον, θήσθον, θήσθον, θείσομεθα, θήσθε, θήσθε.	θεί- [θαί.]	θεί- [θαί.]	θεί- [θαί.]
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THIRD CONJUGATION OF VERBS IN *μι*.
ACTIVE VOICE.

	Indicative.	Imperative.	Optative.	Subjunctive.	Infín.	Part.
Pres.	S. <i>ἰδὼμαι</i> , -ως, -ουσι, -οισιν, -οισι, -ομεν, -οτε, -οῦσι.	<i>ἰδὲ-οθι</i> , -οισιν, -οισι, -οτε, -οῖσασιν.	<i>ἰδῶ-οίην</i> , -οίης, -οίησιν, -οίησιν, -οίημεν, -οίητε, -οίησιν(οῖεν).	<i>ἰδῶ</i> , -ῶς, -ῶ, -ῶτον, -ῶτον, -ῶμεν, -ῶτε, -ῶσι.	<i>ἰδῶ-ο-</i> [<i>γαι</i>].	<i>ἰδῶ</i> , -ῶς, -ῶ, -ῶτον, -ῶτον, -ῶμεν, -ῶτε, -ῶσι.
Imperf.	S. <i>ἰδιδῶν</i> , -ως, -οισιν, -οισι, -ομεν, -οτε, -οῦσιν.					
2d Aor.	S. <i>ἰδῶ</i> , -οισιν, -οισι, -ομεν, -οτε, -οῦσιν.	<i>ἰδός</i> (<i>ἰδῶθι</i>), <i>ἰδοῖσιν</i> , <i>ἰδοῖσιν</i> , <i>ἰδοῖσιν</i> , <i>ἰδοῖσιν</i> .	<i>ἰδοίην</i> , <i>ἰδοίης</i> , <i>ἰδοίης</i> , <i>ἰδοίησιν</i> , <i>ἰδοίησιν</i> , <i>ἰδοίημεν</i> , <i>ἰδοίητε</i> , <i>ἰδοίησιν</i> (<i>δοίην</i>).	<i>ἰδῶ</i> , <i>ἰδῶς</i> , <i>ἰδῶς</i> , <i>ἰδῶτον</i> , <i>ἰδῶτον</i> , <i>ἰδῶμεν</i> , <i>ἰδῶτε</i> , <i>ἰδῶσι</i> .	<i>ἰδῶναι</i> , <i>ἰδῶναι</i> , <i>ἰδῶναι</i> , <i>ἰδῶναι</i> .	<i>ἰδῶς</i> .

PASSIVE VOICE.

Pres	S. <i>ἰδιδῶμαι</i> , -ομαι, -ομαι, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδιδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδιδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδιδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.	<i>ἰδιδῶσο-</i> [<i>θαι</i>].	<i>ἰδιδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.
Imperf.	S. <i>ἰδιδῶμαι</i> , -ομαι, -ομαι, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.					

MIDDLE VOICE.

Present and imperfect like the passive.	S. <i>ἰδῶμαι</i> , -ομαι, -ομαι, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.	<i>ἰδῶσο-</i> [<i>θαι</i>].	<i>ἰδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.
2d Aor.	S. <i>ἰδῶμαι</i> , -ομαι, -ομαι, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶσο(σθ)</i> , -ομαισιν, -ομαισιν, -ομαισιν, -ομαισιν.	<i>ἰδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.	<i>ἰδῶσο-</i> [<i>θαι</i>].	<i>ἰδῶμαι</i> , -ῶμαι, -ῶμαι, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν, -ῶμαισιν.

Present and imperfect like the passive.

FOURTH CONJUGATION OF VERBS IN μ .

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Particip
Pres.	S. ζεύγν-θμι, -υς, -υσι,	ζεύγν-υθι, -ύτω,	ζευγνύναι.	ζευγνύς.
	D. -υτον, -υτον,	-υτον, -ύτων,		
	P. -υμεν, -υτε, -ύσι.	-υτε, -ύτωσαν.		
Imp.	S. ἐζεύγν-υν, -υς, -υ,	D. -υτον, -ύτην,	P. -υμεν, -υτε, -υσαν.	

PASSIVE VOICE.

Pres.	S. ζεύγν-υμαι, -υσαι, -υται,	ζεύγν-υσο, -ύσθαι,	ζεύγν- [θαι]	ζευγνύμε- [νος]
	D. -ύμεθον, -υσθον, -υσθον,	-υσθον, -ύσθων,		
	P. -ύμεθα, -υσθε, -υται.	-υσθε, -ύσθωσαν.		
Imp.	S. ἐζευγν-ύμην, -υσο, -υτο,	D. -ύμεθον, -υσθον, -ύσθην,	P. -ύμε- [θα, -υσθε, -υντο]	

IRREGULAR VERBS IN μ .

σ *ἴημι*, I send, from σ *ΕΩ*.

ACTIVE.

Indicative.

	Sing.	Dual.	Plur.
Pres.	<i>ἴημι, ἴης, ἴησι,</i>	<i>ἴετον, ἴετον,</i>	<i>ἴεμεν, ἴετε, ἴασι or ἴεσι.</i>
Imperf.	<i>ἴην, ἴης, ἴη,*</i>	<i>ἴετον, ἴετην,</i>	<i>ἴεμεν, ἴετε, ἴεσαν.</i>
2d Aor.	<i>ἴην, ἴης, ἴη,</i>	<i>ἴετον, ἴετην,</i>	<i>ἴεμεν, ἴετε, ἴεσαν.†</i>
1st Fut.	<i>ἴσω.</i>	1st Aor. <i>ἴκα.</i>	Perf. <i>εἴκα.‡</i> Pluperf. <i>εἴκειν.</i>

Imperative.

Pres.	<i>ἴεθι (ἴει), ἴέτω,</i>	<i>ἴετον, ἴέτων,</i>	<i>ἴετε, ἴέτωσαν.</i>
2d Aor	<i>ἴε,</i>	<i>ἴετω,</i>	<i>ἴετε, ἴέτωσαν.</i>

Optative.

Pres.	<i>ἴει-ην, -ης, -η,</i>	<i>-ητον, -ήτην,</i>	<i>-ημεν, -ητε, -ησαν.</i>
2d Aor.	<i>εἴ-ην, -ης, -η,</i>	<i>-ητον, -ήτην,</i>	<i>-ημεν, -ητε, -ησαν. §</i>

* The imperfect is *ἴουν, ἴουε*, &c. in composition; as, *ἀφίουν* or *ἀφίουε*. An Attic-Ionic form is *ἴουν* instead of *ἴην*; as, *προἴουν*. Od. K. 100.

† The singular is not in use; and the plural is often augmented into *ἴεμεν, ἴεσι, ἴεσαν*.

‡ A less usual form was *ἴωκα*; hence in the passive *ἀφίονται*.

§ In the plural, *ἴμεν, ἴτε, ἴω*, are used for *ἴημεν*, &c.

Subjunctive.

Pres.	$\dot{\iota}\omega, \dot{\iota}\eta\varsigma, \dot{\iota}\eta\bar{\iota}$		$\dot{\iota}\eta\tau\omicron\nu, \dot{\iota}\eta\tau\omicron\nu,$		$\dot{\iota}\omega\mu\epsilon\nu, \dot{\iota}\eta\tau\epsilon, \dot{\iota}\omega\sigma\iota.$
2d Aor.	$\omega, \eta\varsigma, \eta\bar{\iota}$		$\eta\tau\omicron\nu, \eta\tau\omicron\nu,$		$\omega\mu\epsilon\nu, \eta\tau\epsilon, \omega\sigma\iota.$
<i>Infinitive.</i>			Pres. $\dot{\iota}\epsilon\nu\alpha\iota.$		2d Aor. $\epsilon\dot{\iota}\nu\alpha\iota.$
<i>Participle.</i>			Pres. $\dot{\iota}\epsilon\iota\varsigma.$		2d Aor. $\epsilon\dot{\iota}\varsigma.$

PASSIVE.

Indicative.

Pres.	$\dot{\iota}\epsilon\text{-}\mu\alpha\iota, \text{-}\sigma\alpha\iota, \text{-}\tau\alpha\iota,$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\alpha\iota.$
Imp.	$\dot{\iota}\epsilon\text{-}\mu\eta\nu, \text{-}\sigma\omicron, \text{-}\tau\omicron,$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\eta\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\omicron.$
Perf.	$\epsilon\dot{\iota}\text{-}\mu\alpha\iota, \text{-}\sigma\alpha\iota, \text{-}\tau\alpha\iota,$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\alpha\iota$
1st. A.	$\xi\theta\eta\nu$ or $\epsilon\dot{\iota}\theta\eta\nu.$				

MIDDLE.

Indicative.

1st Aor.	$\eta\kappa\text{-}\acute{\alpha}\mu\eta\nu, \text{-}\omega, \text{-}\acute{\alpha}\tau\omicron,$		$\text{-}\acute{\alpha}\mu\epsilon\theta\omicron\nu, \text{-}\alpha\sigma\theta\omicron\nu,$		$\text{-}\alpha\mu\epsilon\theta\alpha, \text{-}\alpha\sigma\theta\epsilon,$
			$[\text{-}\acute{\alpha}\sigma\theta\eta\nu,$		$[\text{-}\alpha\nu\tau\omicron.$
2d Aor.	$\epsilon\dot{\iota}\mu\eta\nu, \dot{\epsilon}\sigma\omicron, \dot{\epsilon}\tau\omicron,$		$\dot{\epsilon}\mu\epsilon\theta\omicron\nu, \dot{\epsilon}\sigma\theta\omicron\nu,$		$\dot{\epsilon}\mu\epsilon\theta\alpha, \dot{\epsilon}\sigma\theta\epsilon,$
			$[\dot{\epsilon}\sigma\theta\eta\nu,$		$[\dot{\epsilon}\nu\tau\omicron.$

Subjunctive.

2d Aor.	$\omega\mu\alpha\iota, \eta, \eta\tau\alpha\iota,$		$\omega\mu\epsilon\theta\omicron\nu, \eta\sigma\theta\omicron\nu, \eta\sigma\theta\omicron\nu,$		$\omega\mu\epsilon\theta\alpha, \eta\sigma\theta\epsilon, \omega\tau\alpha\iota.$
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Optative.

2d Aor.	$\epsilon\dot{\iota}\text{-}\mu\eta\nu, \text{-}\omicron, \text{-}\tau\omicron,$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\eta\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\omicron$
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Imperative.

2d Aor.	$\omicron\upsilon, \dot{\epsilon}\sigma\theta\omega,$		$\dot{\epsilon}\sigma\theta\omicron\nu, \dot{\epsilon}\sigma\theta\omega\nu,$		$\dot{\epsilon}\sigma\theta\epsilon, \dot{\epsilon}\sigma\theta\omega\sigma\alpha\nu.$
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Infinitive, 2d Aor. $\dot{\epsilon}\sigma\theta\alpha\iota.$ *Participle,* 2d Aor. $\dot{\epsilon}\mu\epsilon\nu\omicron\varsigma.$

$\tau^{\prime}\text{Η}\mu\alpha\iota, I\text{ sit}, I\text{ place myself,}$ from $\dot{\epsilon}\omega.$

The radical word $\dot{\epsilon}\omega$, in the sense of "to place," occurs in only a few tenses; as, 1st Aor. $\dot{\epsilon}\dot{\iota}\sigma\alpha$, Part. $\dot{\epsilon}\dot{\iota}\sigma\alpha\varsigma$; in the Fut. middle, $\dot{\epsilon}\dot{\iota}\sigma\omicron\mu\alpha\iota$, 1st Aor. $\dot{\epsilon}\dot{\iota}\sigma\acute{\alpha}\mu\eta\nu.$

$\tau^{\prime}\text{Η}\mu\alpha\iota$, which was originally the perfect passive from $\dot{\epsilon}\omega$, has gained the force of the present, $\eta\mu\alpha\iota, I\text{ sit}.$

Indicative.

Pres.	$\eta\text{-}\mu\alpha\iota, \text{-}\sigma\alpha\iota, \text{-}\tau\alpha\iota,$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\alpha\iota.$
Imp.	$\eta\text{-}\mu\eta\nu, \text{-}\sigma\omicron, \text{-}\tau\omicron$		$\text{-}\mu\epsilon\theta\omicron\nu, \text{-}\sigma\theta\omicron\nu, \text{-}\sigma\theta\eta\nu,$		$\text{-}\mu\epsilon\theta\alpha, \text{-}\sigma\theta\epsilon, \text{-}\nu\tau\omicron.$

Imperative.

Pres. ἦσο, ἦσθω, | ἦσθον, ἦσθων, | ἦσθε, ἦσθασαν.

Infinitive, Pres. ἦσθαι. *Participle*, Pres. ἦμενος.

Compounds; as, κάθημαι, καθῆσθαι, &c. There is a difference between this verb and καθέξομαι. Κάθισον, from the latter, denotes *seat thyself*; κάθησο, from κάθημαι, denotes *remain seated*. Matthiæ, I. 328.

*Εἰμί, I am, from *EΩ.**Indicative.*

Pres. εἰμί, εἷς (εἷ), ἐστί,	ἐστόν, ἐστόν,	ἐμμέν, ἐστέ, εἰσ(ν).
Imp. ἦν, ἦς,* ἦ or ἦν,	ἦτον, ἦτην,	ἦμεν, ἦτε,† ἦσαν.
Fut. ἔσ-ομαι, -ῆ (-ει),	-όμεθον, -εσθον,	-όμεθα, -εσθε, -ονται.
	[-εται,	[-εσθον,

Imperative.

Pres. ἔσθι or ἔσο, ἔστω, | ἔστον, ἔστων, | ἔσθε, ἔσθασαν (ἔστων.)

Optative.

Pres. εἴην, εἴης, εἴη,	εἴητον, εἴητην,	εἴμεν, εἴητε, εἴησαν (εἴεν.)
Fut. ἔσοι-μην, -ο, -το,	-μεθον, -σθον,	-μεθα, -σθε, -ντο.
	[-σθην,	

Subjunctive.

Pres. ᾶ, ἦς, ἦ, | ἦτον, ἦτον, | ᾶμεν, ἦτε, ᾶσι.

Infinitive.

Pres. εἶναι. Fut. ἔσεσθαι.

Participle.

Pres. ᾶν. Fut. ἐσόμενος.

Some grammarians add ἦμην, imperfect middle.

*Εἶμι, I go, from *IΩ.**Indicative.*

Pres. εἶμι, εἷς (εἷ), εἶσι,	ἶτον, ἶτον,	ἶμεν, ἶτε, εἶσι
Imp. ἦειν,‡ ἦεις, ἦει(ν),	ἦειτον, ἦείτην,	ἦειμεν, ἦειτε, ἦισαν.§

* Or ἦσα.

† Or ἦστε.

‡ Attic ἦα. Ionic ἦα.

§ The plural is often contracted into ἦμεν, ἦτε, ἦσαν, Ionic ἦισαν.

Imperative.

Pres. ἴθι (εἰ), ἴτω, | ἴτον, ἴτων, | ἴτε, ἴτωσαν (ἰόντων).

Optative.

Pres. ἴοιμι, ἴοις, ἴοι, | ἴοιτον, ἰοίτην, | ἴοιμεν, ἴοιτε, ἴοιεν.

Subjunctive.

Pres. ἴω, ἴῃς, ἴῃ, | ἴητον, ἰήτην, | ἴωμεν, ἴητε, ἴωσι.

Infinitive.

Pres. ἰέναι.

Participle.

Pres. ἰών.

MIDDLE VOICE.

Indicative.

Pres. ἴε-μαι, -σαι, -ται, | -μεθον, -σθον, -σθον, | -μεθα, -σθε, -νται.
 Imp. ἰέ-μην, -σο, -το, | -μεθον, -σθον, -σθην, | -μεθα, -σθε, -ντο.

The present Tense, *Εἶμι*, is used for the future, *I will go*.
 This verb, in the middle voice, signifies, *to hasten*.

Φημί, *I say*, from $\Phi\acute{\alpha}\Omega$.

Indicative.

Pres. φημι, φῆς, φησί, | φατόν, φατόν, | φάμεν, φατέ, φασί.
 Imp. ἔφ-ην, -ης, * -η, | -ατον, -άτην, | -αμεν, -ατε, -ασαν.

1st Fut. φήσω.

1st Aor. ἔφησα.

Imperative.

Pres. φάθι, φάτω, | φάτον, φάτων, | φάτε, φάτωσαν.

Optative.

Pres. φά-ην, -ης, -η, | -ητον, -ήτην, | -ημεν, -ητε, -ησαν,
 | -οι-μεν, -τε, -εν

Subjunctive.

Pres. φῶ, φῆς, φῆ, | φῆτον, φῆτον, | φῶμεν, φῆτε, φῶσι.

Infinitive.

Pres. φάναι.

Participle.

Pres. φάς.

The middle 2d Aor. *ἐφάμην, φάσθαι, φάσο (φάο), φάμενος,*

* Or *ἴφαστα*.

are used. The passive perfect is used in *πεφάσθω, πεφάσμενος*.

The *Infinitive φάναι*, is used in the sense of past time; *ἦν, ἦς, ἦ*, are often used for *ἔφ-ην, ἔφ-ης, ἔφ-η*; as, *ἦν δ' ἐγώ, said I*; *ἦ δ' ὅς, said he*; and *ἦμι* is used for *φημι*.

Κεῖμαι, I lie down, from ΚΕ'Ω.

Indicative.

Pres. <i>κεῖ-μαι, -σαι, -ται,</i>	<i>-μεθον, -σθον, -σθον,</i>	<i>-μεθα, -σθε, -νται.</i>
Imp. <i>ἐκεῖ-μην, -σο, -το,</i>	<i>-μεθον, -σθον, -σθην,</i>	<i>-μεθα, -σθε, -ντο.</i>
1st Fut. <i>κείσ-ομαι, -η,</i>	<i>-ομεθον, -εσθον, -εσ-</i>	<i>-ομεθα, -εσθε, -ον-</i>
	<i>[εται,</i>	<i>[θον,</i> <i>[ται.</i>

Imperative.

κείσο, κείσθω, | κείσθον, κείσθων, | κείσθε, κείσθωσαν.

Optative.

κεῖσ-μην, -ο, -το, | -μεθον, -σθον, -σθην, | -μέθα, -σθε, -ντο.

Subjunctive.

Pres. *κέ-ωμαι, -η, -ηται, &c.*

Infinitive.

Pres. *κείσθαι.*

Participle.

Pres. *κείμενος.*

Ἐννυμι, I dress myself, from ἘΩ.

This verb is derivative from *ἔω, I put on*, and in its simple form is used in poetry only, and in the following tenses. Fut. *ἔσω, ἔσσω*; 1st Aor. *ἔσσα*; Mid. *ἔσάμην*; *Infjn.* *ἔσαι*; Perf. Pass. *εἶμαι* and *ἔσμαι*. The compound *ἀμφιέννυμι* occurs in prose writers; Fut. *ἀμφιέσομαι*; Attic, *ἀμφιῶ*, (from *ἀμφιέω*); 1st Aor. *ἠμφιέσα*; Perf. Pass. *ἠμφιέμαι, or ἠμφιέσμαι*.

Οἶδα, I know, from εἶδω, I know.

Indicative.

Perf. as } S. <i>οἶδα, οἶσθα, οἶδε.</i>	D. <i>ἴστον, ἴστον.</i>	P. <i>ἴσμεν</i> (Ion
Pres. } <i>[ἴδμεν), ἴστε, ἴσασι.</i>		
Plup. as } S. <i>ἤδειν, ἤδεις, * ἤδει.</i>	P. <i>ἤδειμεν or ἤσμεν, ἤδειτε or</i>	
Imperf. } <i>[ἤσατε, ἤδεσαν or ἤσαν.</i>		

* Or *ἴσθεα.*

Imperative.

Perf. as Pres. S. ἴσθι, ἴστω. D. ἴστων, ἴστων. P. ἴσθε, ἴτωσαν.
Fut. εἴσομαι or εἰδήσω.

Optative.

Perf. & Pres. εἰδείην.

Subjunctive.

Pres. & Perf. εἰδῶ.

Infinitive.

Pres. & perf. εἰδέναι.

Participle.

Perf. εἰδώς.

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 αἰνέω, after assigning the fut. αἰνέσω, the aor. ἤνεσα 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.

* Ἄω I hurt. From this are used, aor. ἄασα or ἄσα in the act.; 3d sing. pres. αὔται, aor. αὔσθην, in the pass.; and aor. ἀσάμην in the mid.

✓ Ἀγείω, I assemble, fut. and aor. regular; perf. with the Attic reduplication ἀγήγερα; 3 plur. pluperf. pass. *ἀγγέγατο; 3 plur. aor. 2. mid. *ἠέγοντο, besides its partic. *ἀγρόμενος (both with a passive signification.)

Ἀγαμαι, I admire, pres. and imperf. as ἴσταμαι, fut. ἀγάσομαι, aor. ἠγάσθην, Epic ἠγασάμην.

ἄγνυμι, I break, from ἄΓΩ, fut. ἄξω, aor. ἔαξα, (with the syllab. augm.), (Ep. also ἤξα,) perf. 2. ἔαγα (Ion. ἔηγα), (with an intransit. signification, *I am broken*), aor. 2. pass. ἐάγη.

ἄγω, I lead, fut. ἄξω, &c. aor. 2. ἤγαγον, infin. ἀγαγεῖν, aor. 2. mid. ἡγαγόμεην (with the Attic redupl.), perf. ἤχα, by Attic redupl. and inserting ο, ἀγήοχα, perf. pass. ἤγμαι.

αἰνέω, I praise, fut. αἰνέσω, &c. — perf. pass ἤνημαι, but aor. 1. pass. ἤνέσθην, (see page 93).

αἰρέω, I take, fut. αἰρήσω, — Perf. ἤρηκα Ionic ἀραιόρηκα, 2. perf. pass. ἤρημαι. aor. 1. pass. ἤρεσθην. The aor. 2. is from ἔΛΩ, and makes εἶλον, infin. εἶλεῖν, for the act.; εἰλόμην, (in writers not Attic, -άμην, as ἀφείλατο), εἰλούμαι, εἰέσθαι for the mid.; εἶω for fut. act. is in use.

αἰσθάνομαι, I feel, fut. αἰσθήσομαι, &c. — aor. 2. ἤσθόμην, perf. ἤσθημαι.

ἀλέξω, I avert, fut. ἀλεξήσω, and from ἄΛΕΚΩ, aor. mid. ἀλέξασθαι. From ἄΛΚΩ by reduplication comes the Epic. aor. 2. ἤλέλακον.

ἀλείομαι, I avoid, aor. 1. ἀλείσθαι, and from ἀλέω, ἤλευάμην, ἀλεύσασθαι, subj.; aor. 1. ἀλέυεται for -ηται. Hom.

ἄλίσκομαι, I am caught, from ἄΛΙΩ, fut. ἀλώσομαι, (and with active form but passive sense) aor. 2. ἐάλων, Attic, and ἤλων, infin. ἀλῶναι, subj. ἀλῶ, ὧς, &c. opt. ἀλοίην, part. ἀλούς, perf. ἐάλωκα and ἤλωκα.

ἄλλομαι, I spring, fut. ἀλούμαι, aor. 1. ἤλάμην, aor. 2. ἤλόμην. Homer has the aor. 1. syncopated and without aspiration, *ἄλλο, ἄλλο, ἄλλμενος.

ἄμαρτιᾶνω, I err, fail, fut. ἄμαρτήσομαι, perf. ἡμάτηκα, aor. ἡμαρτον, for which Homer has ἡμβροτον, (see VIII. page 5.)

ἄμβλλισκω, I miscarry, fut. ἀμβλώσω, &c. from ἄΜΒΛΙΩ

ἄμπιχω and *ἀμπισαγνοῦμαι*, see under ἔχω.

ἄμφιέννυμι, I dress, ἄΜΦΙΕΩ, fut. ἀμφιέσω, Attic ἀμφιῶ, aor. ἡμφίεσα, perf. ἡμφίεσμαι, ἀμφιῆμαι.

ἀναλίσκω, I consume, spend, forms from ἀνάλω, imperf. ἀνάλων, fut. ἀνάλωσω, aor. ἀνάλωσα, perf. ἀνάλωκα. The perfect and first aorist' are without or with the augment, ἡνάλωκα, or ἀνήλωκα.

ἄνδιάνω, I please, imperf. ἡνδανον and εἰνδανον, Epic also εἰνδανον, aor. 2. εἴδον, Epic also, ἄδον, besides the third pers. εἴδιδε, infin. ἀδεῖν, perf. εἴδα and εἶδα, fut. ἀδήσω.

ἄνοιγω or *ἀνοίγνυμι*, see Οἶγω.

Ἀπεχθάνομαι, *I am hated*, fut. ἀπεχθήσομαι, perf. ἀπήχθημαι, aor. ἀπηχθόμην.

Ἀραρίσκω, *I fit*, aor. 2. ἤραρον, from ἈΡΩ, fut. ἄρω, aor. 1. ἤρσα, ἤροίμην. The perf. 2. ἄραρα, or ἄρηρα, has an intransitive signification, as also the perf. pass. ἀρήρημαι.

Ἀρεσκω, *I make favorable, or pleasing*; also intransit. *I please*, fut. ἄρεσω, &c., perf. pass. ἤρευμαι, aor. pass. ἤρευσθην, from ἈΡΩ.

Ἀυξάνω, *I increase*, aor. 2. ηὔξον, fut. αὐξήσω, aor. 1. ηὔξησα, perf. ηὔξηκα, perf. pass. ηὔξημαι, aor. ηὔξηθην; — αὐξήσομαι as fut. pass. *I shall grow*.

Ἄχθομαι, *I am vexed*, fut. ἀχθήσομαι, aor. ἤχθισθην.

B.

Βαίω, *I go*, makes from ΒΑΩ, fut. βήσομαι, perf. βίβηκα. From ΒΙΒΗΜΙ, aor. 2. ἔβην,* subj. βῶ, opt. βαίην, imperat. βήθι,† infin. βῆναι, part. βάς. Homer has pres. part. βίβης, and βιβῶν by reduplication. Some compounds have also the passive forms perf. βέβαμαι, aor. ἐβάσθην. In the Ionic dialect the simple verb is also used in the transitive sense, *to lead, bring*, and the fut. βήσω, aor. ἔβησα, stands exclusively in this signification.

Βάλλω, *I throw*, fut. βαλώ, Ion. and with later writers βαλλήσω, aor. 2. ἔβαλον, perf. βέβληκα, perf. pass. βέβλημαι, aor. 1. ἐβλήθην, aor. 2. mid. ἐβαλόμην; also Epic, as from ΒΑΙΙΜΙ, βλήτην, 3 dual imp. or aor. 2. act. and ἔβλητο, 3 sing. aor. 2. mid. with a pass. signification, besides the infin. βλήσθαι, part. βλήμενος, opt. βλείμην, βλείο, &c. Epic writers also form βεβολήατο as a 3 plur. pluperf. pass., and βεβολημένος as a partic. perf. pass. as from ΒΟΛΕΩ, perf. 2. βίβολα.

Βαστάζω, *I bear*, fut. βαστάσω, &c. adopts in the passive the other mode of formation according to the characteristic γ; for example, aor. 1. ἐβαστάχθην.

Βιβρώσκω, *I eat*, from ΒΡΩΩ, fut. βρώσω and βρώσομαι, &c. Epic. aor. 2. ἔβρων, as from ΒΡΩΜΙ. The Homeric βεβρώθους is from a derived verb βεβρώθω, *to devour*.

Βιόω, *I live*, fut. βιώσομαι, aor. 1. ἐβίωσα, besides aor. 2. ἐβίων, of which the remaining moods are chiefly used, subj. βιώ, βιώς, &c., opt. βιώην, imper. βιώθι, infin. βιώναι, part. βιούς.

* In Homer we find βάτην for βάτην, ἐπίρκασαν for -σαν.

† In composition also shortened, e. g. κατάβα.

ἄγνυμι, I break, from ἄΓΝΩ, fut. ἄξω, aor. ἔαξα, (with the syllab. augm.), (Ep. also ἤξα,) perf. 2. ἔαγα (Ion. ἔηγα). (with an intransit. signification, *I am broken*), aor. 2. pass. ἐάγην.

ἄγω, I lead, fut. ἄξω, &c. aor. 2. ἤγαγον, infin. ἀγαγεῖν, aor. 2. mid. ἡγαγόμην (with the Attic redupl.), perf. ἤξα, by Attic redupl. and inserting ο, ἀγόρα, perf. pass. ἤγμαι.

αἰνέω, I praise, fut. αἰνέσω, &c. — perf. pass ἤρημαι, but aor. 1. pass. ἤνεθην, (see page 93).

αἰρέω, I take, fut. αἰρήσω, — Perf. ἤρηκα Ionic ἀραίρηκα, perf. pass. ἤρημαι. aor. 1. pass. ἤρεθην. The aor. 2. is from ἔΛΩ, and makes εἶλον, infin. εἰεῖν, for the act.; εἰλόμην, (in writers not Attic, -άμην, as ἀφείλατο), εἰλούμαι, εἰέσθαι for the mid.; ἐλῶ for fut. act. is in use.

αἰσθάνομαι, I feel, fut. αἰσθήσομαι, &c. — aor. 2. ἤσθόμην, perf. ἤσθημαι.

ἄλεξω, I avert, fut. ἀλεξήσω, and from ἄΛΕΚΩ, aor. mid. ἀλέξασθαι. From ἄΛΚΩ by reduplication comes the Epic. aor. 2. ἤλελακον.

ἄλειομαι, I avoid, aor. 1. ἀλείσθαι, and from ἀλέω, ἡλευάμην, ἀλεύασθαι, subj.; aor. 1. ἀλείεται for -ηται. Hom.

ἄλισκομαι, I am caught, from ἄΛΙΩ, fut. ἀλώσομαι, (and with active form but passive sense) aor. 2. ἐάλων, Attic, and ἤλων, infin. ἀλῶναι, subj. ἀλῶ, ῶς, &c. opt. ἀλοίην, part. ἀλούς, perf. ἐάλωκα and ἤλωκα.

ἄλλομαι, I spring, fut. ἀλοῦμαι, aor. 1. ἤλάμην, aor. 2. ἤλόμην. Homer has the aor. 1. syncopated and without aspiration, *ἄλλο, ἄλλο, ἄλλμενος.

ἄμαρτῶνω, I err, fail, fut. ἀμαρτήσομαι, perf. ἤμαρτηκα, aor. ἤμαρτον, for which Homer has ἤμβροτον, (see VIII. page 5.)

ἄμβλλω, I miscarry, fut. ἀμβλώσω, &c. from ἄΜΒΛΩ.

ἄμπιχω and *ἀμπισχοῦμαι*, see under ἔχω.

ἄμφιέννυμι, I dress, ἄΜΦΙΕΩ, fut. ἀμφίεσω, Attic ἀμφιῶ, aor. ἤμφιεσα, perf. ἤμφιεσμαι, ἀμφιῖμαι.

ἀναλίσκω, I consume, spend, forms from ἀναλώ, imperf. ἀνάλων, fut. ἀναλώσω, aor. ἀνάλωσα, perf. ἀνάλωκα. The perfect and first aorist are without or with the augment, ἡνάλωκα, or ἀνήλωκα.

ἄνδιονοι, I please, imperf. ἤνδιονοι and εἰάνδιονοι, Epic also εἰνδιονοι, aor. 2. εἰᾶδοι, Epic also, ᾶδοι, besides the third pers. εἰᾶδε, infin. ἀδεῖν, perf. εἰᾶδα and εἰᾶδα, fut. ἀδήσω.

ἄνοιγω or *ἀνοίγνυμι*, see Οἶγω.

Ἀπεχθάνομαι, I am hated, fut. ἀπεχθήσομαι, perf. ἀπήχθημαι, aor. ἀπήχθόμην.

Ἀραρίσκω, I fit, aor. 2. ἤραρον, from ἈΡΩ, fut. ἄρω, aor. 1. ἤρσα, ἤρσάμην. The perf. 2. ἄρῶρα, or ἄρῆρα, has an intransitive signification, as also the perf. pass. ἄρῆραμαι.

Ἀρέσκω, I make favorable, or pleasing; also intransit. I please, fut. ἀρέσω, &c., perf. pass. ἤρεσμαι, aor. pass. ἤρέσθη, from ἈΡΩ.

Ἀυξάνω, I increase, aor. 2. ηὔξον, fut. αὐξήσω, aor. 1. ηὔξησα, perf. ηὔξηκα, perf. pass. ηὔξημαι, aor. ηὔξῆθην; — αὐξήσομαι as fut. pass. I shall grow.

Ἄχθομαι, I am vexed, fut. ἀχθήσομαι, aor. ἤχθισθην.

B.

Βαίω, I go, makes from ΒΑΩ, fut. βήσομαι, perf. βέβηκα. From ΒΙΒΗΜΙ, aor. 2. ἔβην, subj. βῶ, opt. βυίην, imperat. βῆθι,† infin. βῆναι, part. βάς. Homer has pres. part. βίβας, and βιβῶν by reduplication. Some compounds have also the passive forms perf. βέβαμαι, aor. ἐβάθην. In the Ionic dialect the simple verb is also used in the transitive sense, to lead, bring, and the fut. βήσω, aor. ἔβησα, stands exclusively in this signification.*

Βάλλω, I throw, fut. βαλώ, Ion. and with later writers βαλλήσω, aor. 2. ἔβαλον, perf. βέβληκα, perf. pass. βέβλημαι, aor. 1. ἐβλήθην, aor. 2. mid. ἐβαλομένη; also Epic, as from ΒΑΙΙΜΙ, βλήτην, 3 dual imp. or aor. 2. act. and ἔβλητο, 3 sing. aor. 2. mid. with a pass. signification, besides the infin. βλήσθαι, part. βλήμενος, opt. βλείμην, βλείο, &c. Epic writers also form βεβολήατο as a 3 plur. pluperf. pass., and βεβολημένος as a partic. perf. pass. as from ΒΟΛΕΩ, perf. 2. βέβολα.

Βαστάζω, I bear, fut. βαστάσω, &c. adopts in the passive the other mode of formation according to the characteristic γ; for example, aor. 1. ἐβαστάχθην.

Βιβρώσκω, I eat, from ΒΡΩΩ, fut. βρώσω and βρώσομαι, &c. Epic. aor. 2. ἔβρων, as from ΒΡΩΜΙ. The Homeric βεβρώθεις is from a derived verb βεβρώθω, to devour.

Βιόω, I live, fut. βιώσομαι, aor. 1. ἐβίωσα, besides aor. 2. ἐβίων, of which the remaining moods are chiefly used, subj. βιώ, βιώς, &c., opt. βυίην, imper. βιώθι, infin. βιώναι, part. βιούς.

* In Homer we find βάτην for ἰσάτην, ὑτίρκαται for -καται.

† In composition also shortened, e. g. κατάβα.

Βλαστάνω, I sprout, fut. βλαστήσω, &c., aor. 2. ἔβλαστον.

Βούλομαι, I will, imperf. ἐβουλόμην and ἠβουλόμην, fut. βούλησομαι, perf. βεβούλημαι, aor. ἐβουλήθην and ἠβουλήθην, προβέβουλα, Hom. The first syllable is often short in Homer; hence βόλεσθε.

Γ.

Γαμέω, I marry, fut. γαμέσω, Attic γαμῶ, also γαμήσω, perf. γεγάμηκα, aor. ἔγημα, infin. γῆμαι, fut. mid. γαμοῦμαι, aor. mid. ἐγημάμην from the root ΓΑΜΩ.

ΓΕΝΩ, the obsolete root of γεινομαι (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. ἐγενάμην, I beget. All the remaining forms in use, fut. γενήσομαι, aor. ἐγενόμην, perf. γέγονα and γεγένημαι, have the intransitive signification alone. In Epic and with the poets, perf. γέγαα, infin. γεγάμεν, part. γεγαώς, contr. γεγώς, from ΓΑΣΩ.

Γηράω or γηράσκω, I grow old, is regular except that the Attics prefer in the aor. 1. infin. instead of γηράσαι, γηρᾶναι as from γήρημι.

Γινώσκω (old and Attic), common γινώσκω, I know, root ΓΙΝΩΩ, fut. γνώσομαι, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, aor. pass. ἔγνωσθην. The aor. 2. formed according to the conj. μ, ἔγνω, plur. ἔγνωμεν, &c., infin. γνώναι, imperat. γνώθι, γνώτω, &c., opt. γνώην, part. γνούς.

Δ.

Δάκνω, I bite, from ΔΗΚΩ, fut. δήξομαι, perf. διέδηκα, &c., aor. ἔδακον.

Δαρθάνω, I sleep, fut. δαρθήσομαι, perf. δεδάρθηκα, aor. ἔδαρθον, by transposition ἔδραθον, and with a passive form but an active signification, ἐδάρθην.

**ΔΑΣΩ, primitive to διδάσκω, unites the two senses, to teach, and to learn. In the former it is used only in aor. 2. ἔδαον or δέδαον. In the latter, it occurs in aor. 2. pass. ἐδάην, (I was taught) learnt, infin. δαῆναι, subj. δαίω (by an Epic prolongation for δαῶ), fut. δαήσομαι; also the perf. δεδάηκα, δέδαα, δεδάημαι. Of the mid. the Epic infin. δεδάασθαι, (to become acquainted with,) inquire into, investigate, is alone extant.*

Δειδω, I fear, aor. 1 ἔδεια, fut. mid. δείσομαι. From δειω

comes ἴδιον. The perf. is δέδοικα and δέδια; imperat. δίδιθι. The Epic writers have δεῖδοικα and δεῖδια.

Δείκνυμι, *I show*, fut. δείξω, &c. The Ionians form the derivative forms without ι, thus δείξω, ἴδεξα, &c. The Epic form of the perf. pass. δειδέγμαι, is irregular.

Δίχομαι, *I receive*, fut. δέξομαι, &c. The Epic forms of the aor. 2. without a connective vowel ἐδέγμην, 3d pers. δέκτιο and ἴδεκτιο, imperat. δέξο, infin. δέχθαι, part. δέγμενος are to be observed.

Δίω, *I want, am deficient*, pass. δέομαι, *I have need of, beg*, fut. δεήσω, &c. In general the act. occurs only as an impersonal, pres. δεῖ, subj. δέη, opt. δέοι, infin. δεῖν, part. δέον, imperf. ἴδει, aor. ἐδέησε, fut. δεήσει.

Διδράσκω, *I run away*, usually occurring only in compounds, borrows from the root ΔΡΑΩ, fut. δρᾶσθαι, perf. δέδρᾶκα, aor. 2. ἴδραν, ᾶς, α, &c., subj. δρῶ, ᾶς, ᾶ, &c., opt. δραίην, imperat. δρᾶθι, infin. δρᾶναι, part. δράς, (all formed according to the conjugation μι).

Δοκίω, *I appear, seem*, from ΔΟΚΩ, fut. δόξω, &c., perf. has the passive form δέδογμαι, *have appeared*. The regular formation δοκήσω, &c. is more rare.

Δύνᾶμαι, *I am able*, 2d pers. δύνασαι (Poetic δύνη), imperf. ἠδυνάμην, conjugated like ἵσταμαι, fut. δυνήσομαι, aor. ἠδυνήσθην and ἐδυνάσθην, perf. δεδύνημαι. Homer has δυνήσατο.

Δύω. This verb has two meanings. 1. *To envelope, to immerse*. This sense belongs to δύω, δύσω, ἔδουσα, ἔδυσθην. 2. The reflexive sense, *to immerse one's self, i. e. to go in, to sink, or put on (clothes)*. This belongs to δύνομαι (middle), δύσομαι, ἐδυσάμην, and also to δέδουκα and ἔδυν (as from δύμι). A new verb, δύνω, has been formed, which is often used for δύνομαι.

E.

Ἐγείρω, *I wake*, regular in most of its forms, perf. ἐγήγερκα (with the Attic reduplication). — The mid. ἐγείρομαι, *I awake*, syncopates the aor. 2. ἠγρόμην (for ἠγερόμην), infin. ἐγείσθαι. — To this mid. the perf. 2. ἐγρήγορα (for ἐγγήγορα) belongs in signification, besides the Epic accessory forms ἐγρήγορθαι and ἐγρηγόρθαι (as 2d and 3d pers. plur.) and the infin. ἐγρηγόρθαι.

Ἐδω, *I eat*, used in this form only with Epic writers and Ionians, besides the perf. ἔδηδα (with the Attic reduplication)

and the fut. ἔδομαι (for ἔδοῦμαι). — Prose writers make use of ἐσθίω, as a pres., and deduce to it forms from ἔδω. *EΔΕΩ*: perf. ἐδηδόκα, [ἤδεκα, by change of vowel ἤδοκα, with the Attic reduplication ἐδήδοκα], perf. pass. ἐδήδεσμαι, (Epic ἐδήδομαι,) aor. pass. ἠδέσθην. As aor. 2. act. ἔφαγον, infin. φαγεῖν.

Ἔζομαι, *I sit*, fut. ἰδοῦμαι. In composition the imperf. ἐκαθεζόμην has the aor. sense, but later writers use ἐκαθέσθην.

Ἔθω, *I am wont*, only with Epic writers, together with the perf. 2. εἴωθα, Ionic ἔωθα.

• *EΙΔΩ*, an obsolete form, *I see, perceive*, in Epic, yet used as pass. εἶδομαι, *I am seen, appear, seem*, also the aor. εἰσάμην or εἰσισάμην. — The primitive form is *ΙΔΩ*, aor. 2. εἶδον, also without augm. ἴδον, subj. ἴδω, opt. ἴδοιμι, imper. ἴδε, infin. ἰδεῖν, part. ἰδών, aor. 2. mid. εἰδόμην, ἰδόμην. — For the perf. οἶδα, see page 106.

Εἴκω, *I am like*, the fut. εἴξω used only in the older language. The common language has the perf. 2. εἴοκα, (Ion. οἴκα,) 1. plur. εἴοκαμεν and εἴοιμεν in the present signification, part. εἴοκώς, Ionic οἴκώς, Attic εἰκώς, (which is always used by the Attics for the signification, *probable, reasonable*, while εἴοκώς in Attic only signifies *similar*), pluperf. εἴοικεν.

• Εἰπεῖν, *to say*, used only as an aor., indic. εἶπον, subj. εἶπω, opt. εἶποιμι, imperat. εἶπέ, in the plur. besides εἶπετε also ἔσπετε, part. εἰπών. Besides these also an aor. 1. εἶπα, particularly used in the imperat. εἶπον, εἰπάτω, &c.

• Εἶρω, *I say*, as a pres. only in Epic, fut. ἐρέω, Attic ἐρῶ, perf. εἶρηκα, perf. pass. εἶρημαι, fut. εἰρήσομαι (with a middle form and a passive signification), aor. pass. εἰρήσθην, εἰρέσθην Ionic, ἐρήσθην, ἐρέσθην Attic, infin. ῥηθῆναι, part. ῥηθείς, fut. ῥηθήσομαι from a root *PEΩ*.

• Ελαίνω and ἐλάω, *I drive*, fut. ἐλάσω, (Attic fut. ἐλώ, ἐλάς, ἐλᾶ, &c., infin. ἐλᾶν,) aor. ἤλασα, perf. ἐλήλακα, perf. pass. ἐλήλαμαι, (3. plur. Epic ἐληλάδαται for ἐλήλανται,) aor. pass. ἠλάσθην. Later writers have ἐλήλασμαι and ἠλάσθην.

• Επω, *I am occupied, am about something*, imperf. εἶπον, aor. 2. ἔσπον, subj. σπῶ, infin. σπεῖν (used only in compounds). — The mid. ἔπομαι, *I follow*, is much used in prose, imperf. εἰπόμην, fut. ἔψομαι, aor. 2. ἐσπόμην, subj. σπῶμαι and ἔσπωμαι, opt. σπολιμην and ἐσπολιμην, imperat. σποῦ, Epic σπέω, also σπεῖω, infin. σπέσθαι and ἐσπέσθαι, part. σπόμενος and ἐσπόμενος.

• Ἔρωμαι, *I ask*, used only as aor. ἠράμην, ἔρωμαι, ἐροῦ, ἔρεσθαι and ἐρίσθαι. — Fut. ἐρήσομαι. All deficiency is supplied

by *ἰρωτάω*. The Ionians have instead of it, pres. *εἶρομαι*, imperf. *εἶρόμην*, fut. *εἰρήσομαι*.

Ἐρόω, *I go away*, [“to ruin” in later writers], fut. *ἐρήήσω*, aor. *ἠρήησα*.

Ἐρυθραίνω also *ἐρεύθω*, *I make red*, fut. *ἐρύθησω*, aor. *ἠρύθησα* and *ἠρευσα*, perf. *ἠρύθηκα*.

Ἔρχομαι, *I go*, forms from *ἘΛΕΥΘΩ* fut. *ἐλεύσομαι* or *ἐλευσοῦμαι*, aor. 2. *ἦλυθον*, Attic *ἦλθον*, Doric *ἦνθον*, infin. *ἐλθεῖν*, imperat. *ἐλθέ*, &c., perf. *ἐλήλυθα*, Epic also *εἰλήλουθα*.

Εὔδω, *καθεύδω*, *I sleep*, fut. *εὐδήσω*, *καθευδήσω*, imperf. *ἐκάθευδον*, more rarely *καθηῦδον* and *καθεῦδον*.

Εὕρισκω, *I find*, from *ἜΡΠΩ*, aor. *εὔρον*, imperat. *εὔρε*, fut. *εὔρησω*, perf. *εὔρηκα*, perf. pass. *εὔρημαι*, aor. pass. *εὔρέθη*, aor. mid. *εὔρόμην* and *εὔράμην*.

Ἔχω, *I have*, fut. *ἔξω* and *σχήσω*, aor. *ἔσχον*, infin. *σχεῖν*, subj. *σχωῖ*, opt. *σχοίην*, imperat. *σχέ* (for *σχεῖθι*), but *πάρασχε*, perf. *ἔσχηκα*. — Pass. perf. *ἔσχημαι*, aor. *ἔσχεθην*, fut. *σχεθήσομαι*. — Mid. fut. *ἔσομαι* and *σχήσομαι*, aor. *ἔσχόμην*. — From *σχεῖν* a new pres. is formed *ἴσχω* (*I hold, keep*), with which also the fut. *σχήσω* is used.

The following as compounds of *ἴχω* must be adduced on account of certain irregularities:

1. *ἀνέχομαι*, *I endure*, takes a double augment, imperf. *ἀνιχίμην*, aor. *ἀνεσχίμην*.

2. *ἀμπίχω*, *I wrap up*, imperf. *ἀμπιῦχον*, fut. *ἀμφίξω*, aor. *ἠμπισχον*, infin. *ἀμπισχάιν*. — Mid. *ἀμπίχομαι* or *ἀμπισχνεύμαι* (*I have on*), fut. *ἀμφίξμαι*, aor. *ἠμπισχίμην*.

3. *ὑπισχνύμαι*, *I promise*, fut. *ὑποσχέσομαι*, aor. *ὑπισχίμην*, imperat. from the passive, *ὑποσχίθητι*, perf. *ὑπίσχημαι*.

Ἐψω, *I boil*, fut. *εψησω* &c., verbal adj. *εφθός* and *εψητός*, *ἔψητέος*.

Z.

Ζάω, *I live*, has *ζῶ*, *ζῆς*, *ζῆ*, (see page 76), infin. *ζῆν*. — Imperat. *ζῆθι* (according to the conjugation *μι*), imperf. *ἔζων*, *ἔζης*, &c. We find also *ἔζην* for *ἔζων*.

Ζεύγνυμι, *I join*, fut. *ζεύξω*, &c., aor. 2. pass. *ἔζυγην*.

Ζώννυμι, *I gird*, fut. *ζώσω*, &c., perf. pass. *ἔζωσμαι*, aor. *ἔζώσθη*.

* The *σ* stands in these forms, on account of the following *χ*, instead of *φ* — properly *ἀμφίχω*, *ἠμπισχω* (for *ἀμφίχω*, *ἠμπίσχω*.)

Θ.

Θίω, I run, fut. *Θεύσομαι* or *Θευσοῦμαι*. The remaining tenses are supplied by the forms of *τρέχω*.

Θιγγάνω, I touch, forms from *θίγω*, fut. *θίξω* and *θίξομαι*, aor. *ἔθιγον*.

Θνήσκω, I die, forms from *ΘΑΝΩ*, aor. *ἔθασον*, fut. *θανοῦμαι*, perf. *τέθνηκα*. Of this perfect we have the following synco-pated forms, 1 plur. *τέθναμεν*, 3 plur. *τέθνασι*; opt. *τέθνηιην*, imperat. *τέθναθι*, infin. *τέθνάσαι*, part. *τέθνηκώς*, together with *τεθνεώς*, *τεθνηώς*, *τεθνευώς*. — From the perf. is formed a fut. *τεθνήξω* and *τεθνήξομαι*, in frequent use with the Attics.

Θρώσκω, I spring, forms from *ΘΟΡΩ*, aor. 2. *ἔθορον*, fut. *θοροῦμαι*.

Ι.

Ἴζω, καθίζω, I seat, make to sit, fut. Attic *καθιῶ*, (for *καθίλω*), mid. *καθιζήσομαι*, aor. *ἐκάθισα*, &c.

Ἰκνέομαι, more rarely *ἴκω, I come*, fut. *ἴξω*, usually *ἴξομαι*, aor. *ἴξον*, aor. mid. *ἰκόμην*, perf. *ἴγμαί*. In prose the compound *ἀφικνέομαι* is alone used.

Ἰλάσκομαι, I propitiate, appease, fut. *ἰλάσομαι*, Epic *ἰλάσσομαι* (from the root *ἰλάσμαι* or *ἰλαμαι*), aor. *ἰλασάμην*. Of the active *ἰλάω* or *ἰλημι, I am propitious*, an imperat. *ἰληθι*, and of the perf. a subj. *ἰλήκω*, opt. *ἰλήκοιμι*, occur in the Epic writers.

Κ.

Καίω, I burn, Attic *κάω* (with long *α* and without contraction), fut. *καύσω*, aor. *ἔκαυσα*, perf. *κέκαυκα*, perf. pass. *κέκαυμαι*, aor. 1. pass. *ἐκαύθην*, aor. 2. pass. *ἐκάην*. In aor. 1. the *σ* is dropped in the double Epic form *ἔκηα* and *ἔκεια*, and the Attic *ἔκεια*, subj. *κήω*, opt. *κήαιμι*, imperat. *κέιον*, infin. *κήαι*, part. *κέας*, (Attic) *κειας*, (Epic) *ἐκηάμην* and *ἐκειάμην* occur in the middle form.

Κεράννυμι, I mingle, from *κεράω*, fut. *κεράσω*, (Attic *κερῶ*), aor. *ἐκέρῃσα*, (Epic *κέρασσα*, also *ἔκρησα*), perf. *κέκράκα*, perf. pass. *κέκράμαι* and *κεκέρασμαί*, aor. pass. *ἐκράσθην* and *ἐκεράσθην*.

Κερδαίνω, I gain, fut. *κερδᾶνῶ* and *κερδήσω*, aor. *ἐκέρδησα*, *ἐκέρδᾶνα*, and *ἐκέρδησα*.

Κιχάνω, I reach, overtake, subj. *κιχῶ*, Epic *κιχείω*, opt. *κιχείην*, infin. *κιχῆναι*, part. *κιχείς*, imperf. 3. dual *κιχῆτην*, all formed

from *KIXIMI*, fut. *κικήσω* and *κικήσομαι*, aor. 2. *ἔκικον*, aor. 1. mid. *ἐκίχησάμην*.

Κλαίω, *I weep*, Attic *κλάω* (with long *α*, and without contraction), fut. *κλαύσομαι* or *κλαυσοῦμαι*, aor. *ἔκλαυσα*, perf. *κῆκλαυκα*. — The fut. *κλαιήσω* or *κλαήσω* is more rare.

* *Κλύω*, *I hear*, imperat. *κλῦθι* and *κῆκλῦθι*, as from *κλύμι*.

Κορέννυμι, *I satisfy*, fut. *κορέσω*, aor. *ἐκόρεσα*, perf. *κεκόρηκα*, perf. pass. *κεκόρεσμαι*, Ionic and Epic *κεκόρημαι*.

Κρεμάννυμι, *I suspend*, pass. *κρεμάννυμαι*, *I am suspended*, and as a mid. *I suspend myself*; *κρέμαμαι* (like *ἵσταμαι*), *I hang*, to which subj. *κρέμῶμαι*, opt. *κρεμαίμην*, fut. act. *κρεμᾶσω*, Attic *κρεμῶ*, *ᾶς*, *ᾶ*, &c. The aor. pass. *ἐκρεμάσθην* is common to the pass. mid. and intransit.; but the fut. pass. *κρεμασθήσομαι* belongs only to *κρεμάννυμαι*, since *κρέμαμαι* has a peculiar fut. *κρεμήσομαι*, *I shall hang, hover*.

Κτείνω, *I kill*, fut. *κτενῶ*, (Ion. *κτανέω*), aor. 1. *ἔκτεινα*, aor. 2. *ἔκτανον*, besides Epic *ἔκταν*, *ας*, *α*, (formed according to the conjugation in *μι*, as *ἔδραν* from *διδράσκω*), 3 plur. *ἔκταν* for *ἔκτασαν*, subj. *κτῶ*, infin. *κτάναι*, *κτάμεναι*, *κτάμεν*, part. *κτάς*, perf. *ἔκτακα*, usually *ἔκτονα*, aor. 2. pass. *ἐκτάσθην* or *ἐκτάνθην*, besides the poetic form *ἐκτάμην* as passive to the aor. 2. *ἔκταν*.

Κυνέω, *I kiss*, fut. *κυνήσομαι* or (from *ΚΤΩ*) *κῦσω*, aor. *ἔκῦσα*.

A.

Λαγχάνω, *I receive by lot or fate*, root *ΛΑΧΩ* and *ΛΗΧΩ*, fut. *λήξομαι*, aor. *ἔλαχον*, perf. *εἶληχα* or *λέλοχα* (as from *ΛΕΓ-ΧΩ*).

Λαμβάνω, *I take*, root *ΛΑΒΩ* and *ΛΗΒΩ*, fut. *λήψομαι*, aor. *ἔλαβον*, perf. *εἶληφα*, perf. pass. *εἶλημμαι*, aor. 1. pass. *ἔλῃφθην*, aor. 2. mid. *ελαβόμην*. — The Ionians form perf. *λελάβηκα* and (from *ΛΑΜΒΩ*) fut. *λάμψομαι*, aor. pass. *ἐλάμφθην*, perf. pass. *λέλαμμαι*, aor. mid. *ελαμψάμην*.

Λανθάνω, more rarely *λήθω*, *I am concealed*, fut. *λήσω*, aor. *ἔλαθον*, perf. *ἔλεθηα*. — Mid. *λανθάνομαι*, more rarely *λήθομαι*, *I forget*, fut. *λήσομαι*, aor. *ἐλαθόμην*, perf. *ἔλεθημαι*.

Λέγω, (1) *I say*, forms no perf. act. in this signification, but uses instead of it *εἶρηκα* (see *εἶρω*), otherwise wholly regular, fut. *λέξω*, aor. *ἔλεξα*, perf. pass. *λέλεγμαι*, aor. 1. pass. *ἔλέχθην*. — (2) *I gather*, fut. *λέξω*, &c., perf. *εἶλοχα*, perf. pass. *εἶλεγμαι*, aor. 2. pass. *ἐλέγην*, fut. 2. pass. *λεγήσομαι*.

M.

† *Μαθαίνω, I learn*, from *ΜΑΘΩ*, aor. *ἔμαθον*, fut. *μαθήσομαι*, perf. *μεμάθηκα*.

* *Μάχομαι, I fight*, usual only in the present and imperf. opt. *μαρνοίμην*.

† *Μάχομαι, I fight*, fut. *μαχέσομαι*, (Epic *μαχήσομαι*,) Attic *μαχοῦμαι*, aor. *ἐμαχεσάμην*, perf. *μεμάχημαι*.

* *Μείρομαι, I obtain*, from the root *ΜΕΡΩ*, perf. *ἔμμορα*, perf. pass. *εἵμαρται*, *it is ordained by fate*.

Μέλλω, I am about, am to come, imperf. *ἤμελλον*, fut. *μελλήσω*, &c.

Μέλω, I concern, give concern to, lie at the heart of, is mostly used in the active form only as an impersonal *μέλει*, fut. *μελήσει*, &c. perf. Epic *μεμήλε*, perf. pass. *μέμβλεται*, mid. *μέλομαι*, *I am concerned*, fut. *μελήσομαι*, aor. *ἐμελήθην*, &c.

† *Μίγνυμι*, also *μίσγω, I mix*, fut. *μίξω*, aor. *ἔμιξα*, perf. pass. *μέμιγμαι*, aor. pass. *ἐμίχθην*, aor. 2. pass. *ἐμίγην*.

† *Μιμνήσκω, I remind*, from *ΜΝΑΣΩ*, fut. *μνήσω*, &c. — mid. *μιμνήσχομαι, I remember, mention*, aor. *ἐμνήσθην*, fut. *μνησθήσομαι*. — perf. *μémνημαι, I am mindful of, think of, remember*, subj. *μémνωμαι*, opt. *μεμνήμην* and *μεμνώμην*, to which fut. *μεμνήσομαι, I shall bear in mind*.

N.

* *Ναίω, I dwell*, fut. *νάσομαι*, aor. *ἔνασάμην*, (short *α*, and *σ* sometimes doubled in Epic writers), and *ἔνασθην* (with a pass. form), perf. *νένασμαι*. — The aor. 1. act. *ἔνασα* (*ἔνασσα*) has the transitive signification *I bring into a dwelling*.

Νάσσω, I stuff, fut. *νάξω*, aor. *ἔναξα*, perf. pass. *νένασμαι*.

Νέμω, I distribute, fut. *νεμῶ* and *νεμήσω*, aor. *ἔνειμα*, perf. *νεπέμηκα*, aor. pass. *ἐνεμήθην* and *ἐνεμέθην*.

Νέω, I swim, fut. *νεύσομαι* and *νευσοῦμαι*, aor. *ἔνευσα*, &c.

Νίξω, I wash, borrows its tenses from *νίπτω*, fut. *νίψω*, &c.

O.

* *Ὄζω, I smell*, fut. *ὄξήσω*, aor. 1. *ὄξησα*, perf. *ὄδωδα*, with a present signification.

Ὀίγω or *οἶγνυμι*, usually *ἀνοίγνυμι, I open*, imperf. *ἀνείωγον*,

αορ. ἀνέωξα, infin. ἀνοῖξαι, perf. 1. ἀνέωχα, perf. 2. ἀνέωγα, with an intransitive signification, *I stand open*. — Epic writers generally use only the temporal, not the syllabic augment, and ω is then lengthened into ωī; for example, aor. 1. ᾠῖξα, &c.

Οἶομαι or οἶμαι, *I think*, 2 pers. οἶε (the form οἶη obtains only for the subj., never for the indic.), imperf. ᾠόμην, also ᾠήμην. — fut. οἰήσομαι, aor. ᾠήθη, infin. οἰηθήναι. — Epic writers lengthen the diphthong, and say ὄομαι, or with an active form οἶω, and form the remaining tenses to it regularly; for example, aor. ᾠῖσάμην and ᾠῖσθη, &c.

Οἶχομαι, *I depart*, or *am gone*, fut. οἰχήσομαι, perf. ᾠχημαι, or in an active form, οἶχωκα.

ᾠλισθαίνω or ὀλισθάνω, *I slide*, fut. ὀλισθήσω, aor. ᾠλισθον.

ᾠλλυμι, *I destroy*, from ᾠΛΩ, fut. ὀλέσω, Attic ὀλῶ, aor. ᾠλεσα, perf. ὀλώλεκα. — Mid. ὀλλυμαι, *I perish*, fut. ὀλοῦμαι, aor. ᾠλόμην. The perf. 2. ὀλωλα has also the signification of the mid.

ᾠμνυμι, *I swear*, fut. ὀμοῦμαι, aor. ᾠμοσα, perf. ὀμώμοκα, perf. pass. ὀμώμοσμαι, but the other forms and the aor. are commonly without σ, as ὀμώμοται, ᾠμώθη.

ᾠμόγγυμι, *I wipe off*, fut. ὀμόρξω, &c.

ᾠνίημι,* *I am of use*, forms the pres. like ἵστημι, (has no imperf. but for it uses ᾠφέλου,) and the remaining tenses from the primitive ᾠΝΑΩ, fut. ὀνήσω, aor. ᾠνήσα. — Mid. ὀνίναμι, *I have advantage*, aor. 2. ᾠνάμην, Epic and Ionic also ᾠνήμην, opt. ὀναίμην, infin. ὀνασθαι.

* ᾠνομαι, *I revile*, pres. and imperf. like δίδομαι, the rest from ᾠΝΟΩ. — Fut. ὀνόσομαι, aor. ᾠνοσάμην and ᾠνόσθη, also ᾠνάμην.

ᾠράω, *I see*, imperf. ᾠῶρον, Ionic ᾠῶρον, perf. ᾠῶράκα, perf. pass. ᾠῶῤαμι, aor. pass. ᾠῶῤθη. All the remaining forms are wanting, and are supplied by aor. εἶδον, εἶδόμην, see εἶδω; and fut. ᾠσομαι, perf. pass. ᾠμίμαι, aor. ᾠφθη, from ΟΠΤΩ.

ᾠρνυμι, *I excite*, from ᾠΡΩ, fut. ᾠρσω, aor. 1. ᾠρσα, aor. 2. ᾠρορον (with the Attic reduplication), mid. ᾠρνυμαι, *I arise*, aor. ᾠρόμην, or by rejecting the connecting vowel, ᾠρμην, 2. pers. ᾠρσο, imp. ᾠρσο or ᾠρσεο, perf. ᾠρώρεμαι, usually ᾠρωρα.

ᾠσφραίνομαι, *I smell*, fut. ὀσφρήσομαι, aor. ᾠσφρόμην, Ionic ὀσφράμην.

* With a particular reduplication instead of ᾠημι.

ὄφειλω, *I am indebted, am obliged, must*, fut. *ὄφειλήσω*, &c. The aor. 2. *ὄφελον* is used merely to designate a wish: *O that! would that!* and the more usual pres. is *ὄφλισκάνω*, fut. *ὄφλήσω*, &c.

II.

Παίζω, *I jest*, fut. *παίζομαι* and *παίζομαι*, aor. 1. *ἔπαισα*, perf. *πέπαικα*, perf. pass. *πέπαισμαι* and *πέπαιγμα*.

Παίω, *I strike*, fut. usually *παίησω*, but the remaining tenses regular, aor. *ἔπαισα*, perf. *πέπαικα*, aor. pass. *ἐπαίσθη*.

Πάσχω, *I suffer*, from *ΠΑΘΩ*, aor. *ἔπαθον*, from *ΠΕΝΘΩ*, perf. *πέπονθα*, fut. *πέσομαι*. — The perf. 2. *πέπηθα*, aor. *ἔπησα*, fut. *πήσομαι* 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. *ἐπίθον*, Epic *πέπιθον*, and likewise an Epic fut. *πεπιθήσω*. — Pass. and mid. *πέιθομαι*, *I believe, follow*, likewise with an aor. 2. *πεπιθόμην*. — The perf. 2. *πέποιθα*, *I trust*.

Πέσσω, *πέτιω*, *I boil*, fut. *πέψω*, &c. from *πέπτω*.

Πετάννυμι, *I spread*, fut. *πετάσω*, Attic *πετώ*, perf. pass. *πέπιτμαι* (for *πεπέτασμαι*), aor. pass. *ἐπειτάσθη*.

Πέτομαι, *I fly*. From this primitive form by syncope aor. *ἐπτόμην*, infin. *πέσθαι*, fut. *πετήσομαι*, usually *πήσομαι*. According to the conjugation *μι* are formed: pres. *πέταμαι* and *ἵπταμαι*, aor. *ἐπτάμην* or with an active form *ἔπιτην*, infin. *πήναι*, part. *πίας*, perf. *πέπηκα*. — Besides these, Epic writers use the lengthened forms, *ποτάομαι*, *πωτάομαι*, also *ποτιόμαι*, the tenses of which are formed regularly, perf. *πεπότημαι*, &c.

Πήγνυμι, in later writers *πήσσω*, *I fix*, fut. *πήξω*, &c., aor. pass. *ἐπήχθη*, aor. 2. pass. *ἐπῆγην*. — Perf. 2. *πέπηγα*, *I stand fast*.

Πιμπλημι, *I fill*. (The *μ* is omitted when another *μ* precedes the reduplication, as *ἐμπίπλημι*.) Infin. *πιμπλάναι*, pres. and imperf. like *ἴσθημι*, fut. *πλήσω*, &c., perf. pass. *πέπλησμαι*, aor. pass. *ἐπλήσθη*. — Epic aor. 2. mid. *ἐπλήμην* or *πλήμην*, opt. *πλείμην*, with an intransitive signification, *I am full*, and a perf. 2. *πέπληθα*, likewise with an intransitive present signification and derived from an accessory form *πλήθω*, which is also not unusual as a present.

Πιμπρημι, I set on fire, infin. *πιμπράναι*, in pres. and imperf. like *ἴστημι*, the remaining forms from *ΠΡΑΣΩ* or *πρήθω*, thus fut. *πρήσω*, &c., aor. pass. *ἐπρήσθην*. — Here also the *μ* omitted as in *πίμπλημι*.

Πίνω, I drink, from *ΠΙΩ*, fut. *πίομαι* (for *πιούμαι*), aor. 2. *ἔπιον*, infin. *πιῖν*, &c. imp. *πῖθι*. — All the rest from *ΠΙΟΩ*, perf. *πέπωκα*, perf. pass. *πέπομαι*, aor. pass. *ἐπόθην*, fut. pass. *ποθήσομαι*. — The forms *πίσω*, *ἔπισα*, have the transitive signification *to give to drink*, to which *πιπίσκω* is usual as a present.

Πιπράσκω, I sell, from *περάω* come the Epic fut. *περῶσω*, and aor. 1. *ἐπέρῶσα*, — then from *ΠΡΑΣΩ*, perf. *πέπρωκα*, perf. pass. *πέπρωμαι*, aor. 1. *ἐπερῶσθην*, fut. 3. *πεπρωσομαι* in the signif. of the simple fut. pass.

Πίπτω, I fall, forms from *ΠΕΤΩ*, fut. *πεσοῦμαι*, aor. *ἔπεσον*, — and from *ΠΤΩ*, perf. *πέπτωκα*.

Πλέω, I sail, fut. *πλεύσομαι* and *πλευσοῦμαι*, aor. *ἔπλευσα*, &c., perf. pass. *πέπλευσαι*, aor. *ἐπλέυσθην*.

Πλήσσω, I strike, fut. *πλήξω*, &c. — Aor. 2. pass. *ἐπλήγην*, but in the compounds *ἐπλάγην*. — An Epic form is the aor. 2. act. *πέπληγον* with the reduplication.

Πνέω, I breathe, fut. *πνεύσω* or *πνευσοῦμαι*, &c., aor. pass. *ἐπνεύσθην*, perf. pass. **πέπνευμαι* (*I possess spirit, am wise*).

Πορεῖν, ἔπορον, I gave, a defective aor. with the poets. To the same theme (in the sense of *to distribute*) belongs the perf. pass. *πέπρωται*, *it is ordained by fate*, formed by transposition of the radical letters, part. *πεπρωμένος*.

Πυνθάνομαι, I learn, from *πύθομαι* (Poet.), fut. *πύσομαι*, aor. *ἐπυθόμην*, perf. *πέπυσμαι*.

P.

Ῥέζω, I do, fut. *ῤέξω* or from *ΕΡΙΩ*, *ῤρξω*, &c. perf. *ῤοργα*.

Ῥέω, I flow, fut. *ῤεύσω* and *ῤεύσομαι*, aor. *ῤῥέυσα*. In the active, however, the aor. 2. *ῤῥύην* (formed according to the conjugation *μι* from a root *ῤΤΕΩ*), with the fut. *ῤνήσομαι* and perf. *ῤῥύηκα*, are the only genuine Attic forms.

Ῥήγνυμι, I rend, fut. *ῤήξω*, &c., aor. pass. *ῤῥάγην*. — perf. 2. *ῤῥώγα* with an intransitive signification *am rent*.

ῤώννυμι, I strengthen, fut. *ῤώσω*, &c., perf. pass. *ῤῥώωμαι*, imperat. *ῤῥώσο* (*farewell*), aor. pass. *ῤῥώσθην*.

Σ.

Σβέννυμι, *I extinguish*, fut. σβέσω, &c., perf. pass. ἔσβεσμαι, aor. 1. ἐσβέσθην. — The perf. ἔσβηκα and the aor. 2. ἔσβην, plur. ἔσβημεν, infin. σβῆναι, have the intransitive signification *to be extinguished*, like the passive.

✕ Σκεδάννυμι, *I scatter*, fut. σκεδάσω, Attic σκεδῶ, &c., perf. pass. ἐσκέδασμαι.

Σκέλλω, *I dry up*, aor. 1. ἔσκηλα (an Epic form, as from a root ΣΚΑΛΩ). — This word has the pass. sense, *to be dried up*, or *wither*, in the active forms perf. ἔσκηκα and aor. 2. ἔσκλην, infin. σκλήναι (formed according to the conjugation μι) and in the fut. σκλήσομαι.

Σμάω, *I smear*, 2. pers. σμῆς, &c., infin. σμῆν, fut. σμήσω, &c. — Aor. pass. ἐσμήχθην (from σμήχω).

Στορῖννυμι, στόρνυμι, and στρώννυμι, *I spread*, fut. στορέσω and στρώσω, aor. ἐστόρεσα and ἔστρωσα, perf. ἔστρωκα, pass. perf. ἔστρωμαι, aor. ἐστόρέσθην and ἐστρώθην.

Σώζω, *I save*, fut. σώσω, perf. pass. σέσωσμαι, and σέσωμαι in the earlier writers, whence aor. 1. ἐσώθην.

Τ.

ΤΑΛΑΩ, *I endure*, used only in the aor. 1. ἐτάλασα, Epic ἐτάλασα. The perf. τέτληκα, plur. by syncope τέτλαμεν, imperat. τέτλαθι, infin. τετλάναι, Epic τετλάμεν, fut. τλήσομαι and aor. 2. (according to the conjugation μι) ἔτλην, infin. τλήναι, imperat. τλήθι, opt. τλαίην, part. τλάς, are formed by transposition of the radical letters.

Τέμνω, *I cut*, forms from ΤΕΜΩ, fut. τεμῶ, aor. 2. ἔτεμον, and by transposition of the radical letters perf. τέτμηκα, perf. pass. τέτμημαι, aor. 1. pass. ἐτμήθην. In Ionic this verb is τᾶμνω, from which the aor. 2. ἔταμον 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. τεύξω, aor. ἔτενξα, perf. τέτευχα, perf. pass. τέτυγμαι, aor. pass. ἐτύχθην. Epic forms of the aor. 2. are τέτυκον and τετυκόμην (by redupl.)

2. Τυχάνω, *I happen, acquire*, fut. τεύξομαι, aor. ἔτιχον, perf. τετύχηκα.

Τίκτω, *I bring forth*, from **ΤΕΚΩ**, fut. **τέξω**, usually **τέξομαι**, aor. **ἔτεκον**, perf. **τέτοκα**.

Τιτρώω, *I bore*, from **ΤΡΑΣΩ**, fut. **τρήσω**, &c. A secondary form more usual with the Attics is **τετραίνω**, to which fut. **τετρανῶ**, aor. 1. **ἔτέτηνα**. The perf. always from the radical form **τέτηρα**, pass. **τέτημαι**.

Τιτρώσκω, *I wound*, Epic **τρώω**, fut. **τρώσω**, &c., perf. pass. **τέτραμαι**, aor. 1. pass. **ἔτρωθην**, fut. **τρωθήσομαι** and **τρώσομαι** (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. **τέτισαι**, aor. 1. pass. **ἔτιυθην**. The mid. **τινομαι**, fut. **τίσομαι**, aor. **ἔτιυόμεν** has the signification *to revenge, punish*.

ΤΑΙΗΜΙ, radical form assumed for the formation of some tenses of **ΤΑΛΑΩ**, which see.

Τρέφω, *I nourish*, fut. **θρέψω**, perf. 2. **τέτροφα**, perf. pass. **τέθραμαι**, infin. **τεθράφθαι**, aor. 2. pass. **ἔτράφην**, more rarely aor. 1. **ἔθρέφθην**.

Τρέχω, *I run*, fut. **θρέξομαι**, aor. **ἔθρεξα**, more usually from **ΔΡΕΜΩ**, aor. **ἔδραμον**, fut. **δραμοῦμαι**, perf. 1. **δεδράμηκα**, perf. 2. **δέδρομα**.

Τρώγω, *I eat*, fut. **τρώξομαι**, aor. 2. **ἔτραγον** from **ΤΡΑΓΩ**.

Τυγχάνω, see **Τεύχω**.

Τύπτω, *I strike*, has usually with the Attics fut. **τυπήσω**, perf. pass. **τετύπημαι**.—Aor. 2. pass. **ἔτύπην**.

Τύφω, *I fumigate, burn*, fut. **θύψω**, aor. 2. pass. **ἔτύφην**.

Τ.

Ἔπισχέομαι, see under **Ἔχω**, 3.

Φ.

ΦΑΓΩ, see **Ἔδω**.

Φαίνω, *I cause to appear*, fut. **φανῶ**, aor. 1. **ἔφηνα**, aor. 2. **ἔφανον**, perf. 2. **πέφηνα**, perf. pass. **πέφασμαι**, aor. 1. pass. **εφάνθην**, aor. 2. **εφάνην**, fut. **φανήσομαι**. The pass. has an intransitive signification *I appear*, in which the active also is sometimes used.

φέρω, *I bear*, imperf. ἔφερον, pass. pres. φέρομαι, imperf. ἐφερόμην. All the rest are formed partly from ΟΙΩ, partly from ΕΝΕΓΚΩ, fut. οἴσω, aor. ἤνεγκον or ἤνεγκα, Ionic ἤνεικα, perf. ἐνήνοχα. — Perf. pass. ἐνήνεγμαι, Ionic ἐνήναιμαι, aor. 1. ἤνεχθην, Ionic ἤνελεθην, fut. ἐνεχθήσομαι and οἰσθήσομαι. — Mid. fut. οἴσομαι, aor. ἤνεγκάμην. — In Epic several other forms are derived from ΟΙΩ besides these adduced, as imperat. aor. οἶσε, οἶσέτω, &c., subj. aor. in the 3d pers. οἶση.

φθάω, *I am beforehand, anticipate*, forms from φθαῖν, fut. φθάσω and φθήσομαι, aor. 1. ἐφθασα, aor. 2. ἐφθην (according to the conjugation μι), subj. φθῶ, opt. φθαίην, infin. φθῆναι, part. φθάς, perf. ἐφθάκα.

φιλέω, *I love*, regular, except the aor. ἐφιλάμην, which is used with Epic writers.

φύω, *I beget*, fut. φύσω, aor. ἔφυσα. — Pass. or mid. φύομαι, *I arise, grow*, also from the act. the perf. πέφυκα, aor. 2. ἔφυν, infin. φύναι, part. φύς in the same signification.

X.

χαίρω, *I rejoice*, fut. χαίρήσω or χαίρήσομαι, (in Epic also κεχαρήσομαι and κεχαρήσω,) aor. ἐχάρην (according to the conjugation μι), subj. χαρῶ, opt. χαρείην, imperat. χάρηθι, infin. χαρῆναι, part. χαρείς. Besides these are to be observed the forms of the aor.: ἐχαίρησα with later writers, ἐχηράμην, and κεχαρόμην in Epic, perf. κέχαρηκα, usually κέχαρημαι, poetic also κέχαρμαι.

Χέζω, *I stool*, fut. χέσω, usually χεσοῦμαι, perf. 2. κέχοδα.

Χέω, *I pour*, fut. χεύσω, aor. 1. ἔχεα, Epic ἔχενα, (formed without the characteristic of the tense by merely annexing the termination), infin. χέαι, imperat. χέον, χεάτω, &c., perf. κέχυκα, perf. pass. κέχυμαι, aor. pass. ἐχῦθην.

Χράω. Of this verb must be distinguished five different forms of inflection with their significations.

1. Χράω, *I give a response*, proceeds regularly, infin. χράν, fut. χρήσω, &c., aor. pass. ἐχρήσθην.

2. Κίχρημι, *I lend*, proceeds like ἴστημι (yet without aor. 2.), fut. χρήσω, aor. ἐχρησα, &c., mid. κίχραμαι, *I borrow*, fut. χρήσομαι, aor. ἐχρησάμην.

3. Χράομαι, *I use*, takes (see page 76) η instead of α in contraction, 2d pers. χρή, χρήται, &c., infin. χρήσθαι, fut. χρήσομαι, aor. ἐχρησάμην, perf. κέχρημαι, (usually in the

signification *I want*.) The Ionic pres. and imperf. are partly in α and partly in ϵ .

4. *Χρή*, it is necessary, one must, infin. *χρῆναι*, opt. *χρήη*, subj. *χρή*, part. *χρείων*, imperf. *ἐχρήν* (anomal. accent) or *χρήν* (never *ἐχρη*), fut. *χρήσει*.

5. *Ἀπόρη*, it is sufficient, 2d plur. *ἀποχρῶσι(ν)*, infin. *ἀποχρήν*, part. *ἀποχρών*, *ῶσα*, *ῶν*, imperf. *ἀπέχη*, fut. *ἀποχρήσει*. Here also the Ionians usually take α instead of η ; for example, imperf. *ἀπέχα*.

Χρώννυμι, *I color*, fut. *χρώσω*, &c., perf. pass. *κίχρωσμαι*, aor. pass. *ἐχρώσθην*.

Χώννυμι, *I heap up*, *dam*. The radical form *χόω* is still usual as pres. with the older writers; to this belongs the infin. *χοῦν*, fut. *χώσω*, &c., perf. pass. *κίχωσμαι*, aor. *ἐχοῖσθην*.

Ω.

Ἦθίω, *I push*, imperf. *έώθουν*, fut. *ῶθήσω* and *ῶσω*, aor. *ἔωσα*, perf. *ἔωκα*, perf. pass. *ἔωσμαι*, aor. pass. *έώσθην*, all from the radical form *ῶθΩ*.

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, *ἠδέως*, *sweetly*, &c.

2. In *-δην*, from the perfect of verbs, dropping the reduplication; as, *κρύβδην*, *secretly*, from *κίεκουπται*; *βάδην*, *by steps*, &c.

3. In *-αδην* or *-ινδην*, from nouns; as, *λογάδην*, *with choice*, from *λόγ-ος*; *πλουτίνδην*, *according to wealth*, from *πλοῦτ-ος*.

4. In *-ινδα*. This denotes kinds of games; as, *οστρακίνδα*, *a game with pieces of earthen ware*, (*ὄστρακον*.)

5. In *-ηδον*, (more rarely *-αδον*), corresponding to the Latin *-atim*; as, *ἀγεληδόν*, in herds; *βοτρυδόν*, in clusters. These are formed chiefly from nouns.

6. In *-ει*, *-ι* or *τι*, from verbs and nouns; as, *ὀνομασί*, by name; *πανδημί*, with all the people, i. e. with all force.

7. In *-σι* or *ιστι*, denoting chiefly a peculiarity of nation; as, *Ἑλληνισι*, like the Greeks.

8. In *-ω*, formed mostly from prepositions; as, *ἄνω*, *ἔξω*, &c. Some others have the same ending; as, *ἄφρω*.

9. *-η* or *-α*, originally datives of nouns or adjectives; as, *κομιδῆ*, with care; hence, *very much*; *σπουδῆ*, diligently, hardly; *ἰδιᾶ* (*ὀδῶ*), separately, &c.

10. So likewise the accusative; as, *προίκα*, gratis, from *προίξ*, a gift; *ἀρχήν*, at the beginning, hence *above all*.

11. Sometimes two words are united; as, *ἐκποδών*, (*ἐκ* and *πούς*), out of the way; *ἐμποδών*, 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*, *οι*, *θι*, and *σι*; the last are added chiefly to names of cities; as, *πανταχοῦ*, every where; *ἀγρόθι*, in the country; *Ἀθήνησι*, at Athens. Thus, also, *θύρηφι*, out of doors.

2. "Whence?" These end in *θεν*, and are used instead of the preposition *ἐκ* with the genitive; as, *οὐρανόθεν*, from heaven; *Θεόθεν*, from God.

3. "Whither?" These end in *δε* or *σε*, and are added to the accusative; as, *οἰκονδε*, home; *Μαραθῶναδε*, to Marathon. After *σ* the two letters pass into *ζ*; as, *Ἀθήναζε*, to Athens, for *Ἀθήνασδε*. Thus,

<i>Οὐρανόθι,</i> in heaven,	<i>Οὐρανόθεν,</i> from heaven,	<i>Οὐρανόνδε (or σε),</i> to heaven.
<i>Θήβησι,</i> at Thebes,	<i>Θήβηθεν,</i> from Thebes,	<i>Θήβαζε,</i> to Thebes.

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with *π*, INTERROGATIVES; with *τ*, REDDITIVES.

Indefinite.	Interrogative.	Redditive.
ἧ, ὅπε, { <i>which way,</i> <i>by what</i> <i>means.</i>	πῆ, { <i>which way?</i> <i>by what</i> <i>means?</i>	τῆδε, } <i>this way,</i> οἱ } <i>by that</i> ταύτη, } <i>means.</i>
ῥ, { <i>how far,</i> ὧ, } <i>for what reason.</i>	ῥῶ, { <i>how far?</i> πῶ, } <i>for what rea-</i> son?	τῶ, { <i>so far,</i> ὧ, } <i>for that rea-</i> son.
ὅτε, ὁπότς, } <i>when.</i> ἤνικα, }	πότς, } <i>when?</i> πήνικα, }	τότς, } <i>then.</i> τήνικα, }
ὅθεν, } <i>whence.</i> ὁπόθεν, }	πόθεν, } <i>whence?</i>	τόθεν, } <i>thence.</i>
ὅθι, } <i>where.</i>	πόθι, } <i>where?</i>	τόθι, } <i>there.</i>
ὅσον, } <i>how much.</i>	πόσον, } <i>how much?</i>	τόσον, } <i>so much.</i>
οἷον, } <i>after what man-</i> ner.	ποῖον, } <i>after what</i> manner.	τοῖον, } <i>after that man-</i> ner.
ὁσάκις, } <i>how often.</i>	ποσάκις, } <i>how often?</i>	τοσάκις, } <i>so often.</i>

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, *σωφῶς, σωφώτερον, σωφώτατα*. Adverbs in *ω* from prepositions, form their comparison in *ω*; as, *ἄνω, ἀνωτέροι, ἀνωτάτω*. The same is the case with some others; as, *ἐγγύς, ἐγγυτέρω, ἐγγυτάτω*; but sometimes *ἐγγύτερον, ἐγγιον, ἐγγιστα* are found.

SYNTAX.

AGREEMENT.

Agreement of one Substantive with another. ✓

I. **APPOSITION.** Substantives signifying the same thing agree in case ; as,

Παῦλος ἀπόστολος, Paul, an Apostle.
Θεῷ κριτῇ, to God, the Judge.

Obs. 1. One of the substantives is sometimes understood ; as, Κυαζάρης, ὁ τοῦ Ἀστυάγου, (sup. υἱός,) *Cyazares, the son of Astyages.*

Obs. 2. The word ὡς usually puts a substantive, which follows it, in the same case with the preceding substantive ; as, λαβὼν Τισσαφέρην, ὡς φίλον, *taking Tissaphernes as a friend.*

Obs. 3. An infinitive, or part of a sentence, may supply the place of one of the substantives ; as, ἢ τις Ἀχαιῶν ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον, *or some one of the Greeks will throw you from the tower, a dreadful death.*

Obs. 4. Sometimes the latter substantive is put in the genitive ; as, πόλις Ἀθηῶν, for πόλις Ἀθῆναι, *the city of Athens.*

This is always the case after possessive pronouns ; as, δαῖψ αὐτ' ἐμὸς ἔσκε, κ υ ν ὀ π ι δ ο ς, *he was my brother-in-law, (of me,) shameless.* So likewise after adjectives derived from proper names ; as, Ἀθηναῖος ὢν, πολίως τῆς μεγίστης, *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,

τὸ ἅγιον Πνεῦμα, the Holy Spirit.
Ἐν ταῖς ταῖς ἡμέραις, in those days.

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 δικαίος, *the just*. So likewise οὗτος, ἐκεῖνος, τις, 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, χαλεπὸν τὸ μὴ φιλεῖν, *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, βρέφος φέροντα τόξον, *a boy bearing a bow*; τὸ θεῖον αὐτούς, *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 ἔδνε, *he descended into the middle of my heart*.

Obs. 6. Instead of an adjective, a noun with a preposition is often used; as, ἡδονὴ μετὰ δόξης, (i. e. ἔνδοξος,) *exalted pleasure*.

Obs. 7. Adverbs are frequently used as adjectives; as, ἐν τοῖς τότε ἀνθρώποις, *among the men at that time*.

Observations respecting the Gender of the Adjective.

Obs. 1. The adjective is often put in the *neuter singular*, (ζῆμα being understood,) while the substantive is masculine or feminine, or in the *plural*; as, οὐκ ἀγαθὸν πολυκοιρανίη, *a plurality of rulers is not good*; μεταβολαὶ λυπηρόν, *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, ἀδύνατα ἔστι (for ἀδύνατον,) *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, καὶ ταῦτα, *and that*.

Obs. 4. Πρῶτος and πᾶς, in the *neuter plural* are frequently applied to persons; as, Λάμπων Αἰγινητέδων τὰ πρῶτα, *Lampon, Prince of the Æginetans*.

* 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. Οἶος and ὄσος, in the *neuter plural*, are often put with substantives in the *singular*; as, γράφει χεῖλος οἷα Πειθοῦς, *paint her lips like Persuasion's*.

Obs. 6. In the *dual*, a feminine substantive has often a masculine adjective, especially among the Attics; as, ἄμφω τῶ πόλει, *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, θάπτειν τιν' ἐν τῇ ἡμέρᾳ μέλλων νεκρόν, (of a woman,) *being about to bury a dead person that day*.

Obs. 7. When a woman speaks of herself in the *plural* (ἡμεῖς), the masculine adjective is used; as, ἡμεῖς ἄτεκνοι, *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, ὡςτ' ὀρνίθων πετεινῶν ἔθρευα πολλὰ ἔνθα καὶ ἔνθα ποτῶνται, ἀγαλλόμεναι πετερυγέουσιν, *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 φαῦλοι τῶν ἀνθρώπων, *wicked men*; τὸ πολὺν τοῦ χρόνου, *much time*.

Obs. 2. Such instances as, φίλος ὦ Μενέλαε, *Iliad, A. 189*, and νεφεληγερέτα Ζεὺς, *Iliad, A. 560*, are not exceptions to the rule; φίλος is the Attic vocative, and νεφεληγερέτα the *Æolic* nominative.

Agreement of a Verb with a Nominative.

III. A verb agrees with its nominative in number and person; as,

ἐγὼ γράφω, *I write*.
ἡμῖς λέγουσι, *we say*.

Obs. 1. The nominatives of the first and second persons 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 ἀρέσκειν δυσχερέστατόν ἐστιν, *to please all is very difficult*; ἔστησαν εἰς τετρακισχίλους, *there stood about 4000*; this latter form is common to denote numbers in general terms.

Obs. 3. By an elegant idiom, the verb *Εἶμι* often takes, not the infinitive itself, but the *subject* of the infinitive, as a nom-

inative ; as, *σὲ δίκαιός εἰμι κολάζειν*, for *δίκαιόν ἐστι ἐμὲ κολάζειν σέ*, *it is right to punish you*.

So when part of the sentence would regularly be the nominative ; as, *καὶ τούτῳ εἰσὶ δὴ ἄλλοι, ὅτι εἰσὶ ξένοι*, for *καὶ τούτῳ ἐστὶ δὴ ἄλλοι, ὅτι εἰσὶ ξένοι*, *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, *εὐάλπιξε*, sc. *σαλπικτής*, *he sounded the trumpet*. The same is true of verbs expressing the operations of nature, when in English we use the *it* ; as, *ὕει*, *it rains*.

Obs. 5. The nominative is often used for the vocative, especially by the Attics ; as, *Ἥλιος, ὃς πάντ' ἐφορᾷς καὶ πάντ' ἀκούεις*, *thou Sun, who seest and hearest all things*. *Iliad, Γ.*

Obs. 6. The nominative is sometimes used without a verb ; as, *ὁ γὰρ Μωϋσῆς οὗτος — οὐκ οἶδαμεν, 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, *

ζῶα τρέχουσι, *animals run*.

Obs. Sometimes, though rarely, masculines and feminines plural take a verb singular ; as, *ἀγέεται ὄμφαί μελέων*, *the noise of songs resounds* ; *Pind. ἦν τρεῖς κεφαλαί*, *there were three heads*.

Agreement of the Dual.

V. A word in the dual may agree with another in the plural, signifying *two* ; as,

τὸ ἄμφοι χεῖρας ἀνισχόν, *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,

ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος, *all the multitude asked him*. *

* This rule applies to *ἄλλος* and *ἕκαστος* ; as, *ἄλλος πρὸς ἄλλον λίγοντες*, *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, σπουδῇ ἔζετο λαός, *with haste the people sat down.* Iliad, B. 99

Accusative before the Infinitive.

VII. The infinitive mood has an accusative before it; as,

κελεύω σε παρῆναι, *I command you to be present.*

οὐδὲν ἐτέλεσθη διὰ τὸ κεῖναι μὴ παρῆναι, *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, ὁμολογῶ ἀδικεῖν, *I acknowledge to have done wrong*; δέομαι σοῦ ἔλθειν, *I beseech you to come.* Here ἐμὲ is omitted in the one case and σέ 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 ἔφασκεν εἶναι Διὸς υἱός, *Alexander said that he was the son of Jupiter*, Lat. *dicebat se esse Jovis FILIUM*; ἐνομίζοντο οὐδ' αὐτοὶ σωθήσεσθαι, *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, GEN. ἐδέοντο αὐτοῦ εἶναι προθύμου, *they entreated him to be of good courage.* DAT. ἔξεστι μοι γενέσθαι εὐδαίμονι, *it is permitted me to be happy.*

* Here αὐτοὶ is not, as some have supposed, the subject of the infinitive, but an adjunct or qualifying term to that subject.

Agreement of Words coupled by a Conjunction.

VIII. Two or more substantives singular, coupled by the conjunctions *καί*, &c., have a verb, adjective, participle, or relative plural; as,

σπίγμα καὶ καρπὸς διαφέρουσι, *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, *ἐγὼ καὶ σὺ τὰ δίκαια 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 αὐχένα καὶ τὴν κεφαλὴν φαίνει κερυσωμένα*, *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, *πατὴρὸς καὶ μητρὸς οὐκέτι μοῦ ζιόντων*, *my father and mother being no longer alive.*

Obs. 4. Sometimes the adjective agrees with only *one* of the substantives; as, *πυθόμενος Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα*, *having learned that Strobichides 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,

ἐγὼ εἰμι διδάσκαλος, *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 *ἀκούω*, when it denotes *to be called*; as, *οὐτ' ἀκούσομαι κακός*, *I shall not be called bad.*

Obs. 2. The nominative after a verb substantive is sometimes changed into the genitive plural; as, *Κροῦτος ἐστὶ τῶν πλουσίων* for *πλούσιος*, *Cræsus is rich.*

RELATIVE.

Agreement of the Relative and Antecedent.

X. The relative $\delta\varsigma$ 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, *θησαυροποιὸς ἀνὴρ, οὗς δὴ ἐπαινεῖ τὸ πλῆθος, 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, *ἀσπάζεταιται πάντα, ᾧ ἂν περιτυχάνῃ, he salutes all, whomsoever he meets.*

Obs. 3. The relative sometimes agrees in gender and number with the noun following; as, *εἰς ἱερὸς ἀφικνοῦνται 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,

** Ἄνδρες οἱ εἰσονται, 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 λόγος ὃν εἶπε, 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, *ἅδ' ἐκείνη ἡλικία προστέτακται, διηγησόμεθα (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 ἔστιν ὃν εἶδες ἄνθρωπον, 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, ἐμοὶ δοκεῖς λέγειν οὐδὲ σύμφωνα οἷς τὸ πρῶτον ἔλεγες, (for ἐκείνοις ᾗ,) *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,

βιβλίαις αἷς (for. αὐταῖς) ἔχω, *the books which I have.*

Obs. 1. Other relative words, such as οἷος, ὅσος, etc., suffer attraction.

Obs. 2. The antecedent is often placed in the same clause with the relative; as, ἀπολαύω ὧν ἔχω ἀγαθῶν, *I enjoy what goods I have.* Sometimes the relative is placed first for the sake of force; as, οἷς ἔχει φίλοις εὐ προσφέρεται, *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. Κατ' ἐξοχήν, by *distinction*, or general notoriety; as, ὁ ποιητής, *the poet*, i. e. Homer; ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, *at the same time were impending the [well-known] plague, and the Peloponnesian war.*

The article is thus used *κατ' ἔξοχόν*, 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, *ἐπαιδύθη γέ μὴν ἐν Περσῶν νόμοις, οὔτοι δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι*, *he was educated according to the Persian laws—and those laws seem to begin, &c.* Xen. *Cyrop.* *Κολάσαντος δὲ τινὸς ἰσχυρῶς ἀκόλουθον, ἤρετό τι χαλεπαῖνοι τῷ θεράποντι*, *and some one beating his attendant severely, he inquired the reason of abusing the servant.*

3. By *implication* in the context; as, *οὔτος πρόδους τοῖς πολεμίοις Νύμφαιον φυγὰς ἐγένετο, τὴν κρίσιν οὐχ 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 εἰσῆλθεν εἰς τὴν γυναικῶν ἵτιν*, *having knocked at the gate, he entered the women's apartment.*

II. CLASSES OF PERSONS OR THINGS. Ὁ ἄνθρωπος ἐστὶ θνητός, *man is mortal*; λεγομένον τοὺς θεοὺς φρουρεῖν, ὡσπερ οἱ κύνες, 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 ἀδίκια καὶ ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι*, *injustice and intemperance are the greatest of evils.* So also when the attribute is *personified*; as, *ἡ Κακία, ὑπολάβουσα, εἶπεν*, *and Malice, interrupting, said.*

Obs. 2. The article is commonly used before nouns which are accompanied by *οὗτος, ὅδε*, and *ἐκεῖνος*, because these are *definitives*; and before *ὅλος* and *πᾶς* when the latter signifies *the whole*; as, *οὗτος ὁ ἄνθρωπος*, *this man*, *ἡ πόλις ὅλη*, *the whole city*; *εἰς πᾶσαν τὴν πόλιν*, *into the whole city.*

When *πᾶς* means *every*, the article is omitted; as, *εἰς πάντα κίνδυνον ἤλθον*, *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,

Ἡσίου δ' μ' ἵσχυε, *Eëtion, who brought me up.*

2. For the demonstrative pronoun ; as,

ὁ γὰρ ἦλθε, *for he came.*

τὴν δ' ἰγὼ οὐ λύσω, *but I will not release her.*

3. For the possessive pronoun ; as,

οὐχὶ τῆ πατρὶ καὶ τῆ μητρὶ μόνῳ γεννηθεῖναι, ἀλλὰ καὶ τῆ πατριδι, *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 δέ, *the other*. In like manner ὅς is frequently used with μὲν and δέ.

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,

τοῦ φιλοσοφῆν τὸ ζητεῖν, *inquiry is the business of philosophy.*

οἱ θνητοί, *mortals.*

τὰ ἔξω, *external things.*

ἔξυς εἰς τὸ πάντ' ἰρᾶν, *quick at discovering all things.*

οἱ ἀμφοὶ Πλάτωνα, *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 *ικός* are used with the article in two different senses. In the singular they denote generally a *whole* ; as, τὸ πολιτικόν, *the citizens taken collectively*. In the plural they signify some circumstance determinable by the context, or by general knowledge ; as, τὰ Τροϊκῶν, *the Trojan war* ; τὰ Ἑλληνικῶν, *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,

εἶναιμι ἀνθρώποις τοῖς ἀγαθοῖς, *I am with good men.*

This is likewise the case after verbs of calling; as, τὸν μόνον ἀδωροδόκητον ὀνομάζοντες, *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 πλουσίοις τοῖς πολίταις, *with the citizens being rich*, or because they were rich; ἐπὶ τοῖς πλουσίοις πολίταις, *with the rich citizens*; ἐπ' ἄκροις τοῖς ὄρεσιν, *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,

πνεῦμα ἰ 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, δίδοναι ἑμαυτόν, *to give myself*; or

2. To a *remote* object; as, δίδοναι ἑμαυτὸν τῇ πόλει, *to give myself to the state*; βοηθεῖν τῇ πατριδι, *to aid my country*; ἀπαλλάττειν τινὰ νόσου, *to deliver some one from disease*; φεῖδασθαι τῶν ἐρλήφων, *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.

I. 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. *Καλῶς ἔχειν μέθης, to be well off as to liquor, to be drunk; εὖ ἔχειν φρενῶν, to be favorable as to his feelings; ὡς ποδῶν εἶχον, as they were able in respect to their feet, i. e. as fast as they could run; Herod. vi. 116. Τέλλω τοῦ βίου εὖ ἤκοντι, Tellus being advanced (as to) in life; ὑπιέναι ὀργῆς, to cease (in respect to) from anger; ξυνετριβὴν τῆς κεφαλῆς, (I was broken as to my head) I had my head broke.*

1. Sometimes the genitive explains a whole *clause*; as, *πάντων μαθημάτων κυριώτατα, τὸ ὑπὸ τὸν μανθάνοντα βελτίω γίγνεσθαι, τὰ περὶ τοὺς νόμους κείμενα, 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, *ὀλέθριοι φίλων, destructive to friends; ἄρτιμαθῆς 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, *μειζων 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, *ἡτιῦσθαι*, &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, *ἐγκρατής*, &c. Substantives likewise; as, *ἦττα τοῦ πόματος*, *defeat by means of drinking*, i. e. intemperance in drinking.

So likewise words which denote comparison in respect to value; as, *ἄξιος*, 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*, *ἕτερος*, *ἄλλος*, *ἄλλοῖος*, *ἄλλότριος*.

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, *Δαναῶν πηλοῦμένοι*, *angry (on account of) with the Greeks*. Accordingly verbs of accusing, slandering, condemning, acquitting, and generally those that pertain to judicial proced-

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, ὦ Ζεῦ βασιλεῦ, 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*; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, *I know some of the same age with myself*; ὀπτῆσαι κρεῶν, *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, ἄλλοθι γαίης, *in another part of the country*; ὀψὲ 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, ἀφιέναι τοῦ δόρατος means *to let go of the spear*; ἀφιέναι 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, "Ἥρας ἀλατεῖαι, *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, *πειθεσθαι τινι, to obey any one; δίδοναι τι τινι, 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, *ἐνιαυτῷ πρεσβύτερος*, *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, Il. viii. 235, he would burn the ships *with flaming fire*, *νῆας ἐνιπρήσει πυρὶ κηλέω*, he fixes the mind upon fire, as the *means* by which this is done: but when in another place, Il. ix. 242, he writes, *αὐτὰς τ' ἐμπρήσειν μαλεροῦ πυρός*, 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; *ἀντίος ἦλθ' Ἀχιλλῆϊ*, *he went against Achilles*, Il. xx. 422; *ἀντία Πηλεΐωνος ἰών*, *going against the son of Peleus*, Il. xx. 113; *οἶνῳ βεβαρήσες*, *laden with wine*; *λιμοῖο βαρείας χεῖρας*, *his hands heavy from pestilence*, i. e. with pestilence; *δικάζουσι ἀχαριστίας*, *they gave judgment, as to ingratitude*; *δικάζοντες 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, *πεῖθειν*, *ὑβρίζειν*, *ἀδικεῖν*, *ἀμείβεσθαι*, *προσκυνεῖν*, *φθάνειν*, *ἐπιτροπεύειν*, *ἀποδιδράσκειν*. 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, *αἰσχύνω-*

μαι τὸν Θεόν, *I reverence the Deity*. This takes place with some neuter verbs; as, ἀλγεῖν τι, *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, καλὸς ἐστὶ 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*.*

GOVERNMENT OF SUBSTANTIVES.

I. One substantive governs another in the genitive, *when the latter substantive signifies a different thing from the former*; as,

τοῦ Θεοῦ μακροθυμία, *the long-suffering of God*.
βῆμα λίθου, *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, κριθῶν 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 Matthiæ's Greek Grammar 11. 450 — 615, from which most of the foregoing observations have been taken.

Obs. 4. The governing noun is often understood; as, Ὀλυμπίας ἡ Ἀλεξάνδρου (supp. μήτηρ), *Olympia the mother of Alexander*. Εἰς ᾧδου (supp. δόμον), *to Hades*; ἐν ᾧδου (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 βαθεῖα γῆ.

Obs. 6. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, τὸ τῆς τύχης, for ἡ τύχη, *fortune*; τὰ τῶν βαρβάρων ἄπιστά ἐστι, for οἱ ἄρβαραι, *barbarians are faithless*.

Obs. 7. Instead of the genitive, a noun with a preposition is often found; as, ἀτυχία ἢ περὶ τοῦ βίου, *the evils of life*, for ἀτυχία βίου.

Obs. 8. The dative is often used for the genitive; as, οὐκ ἄρειδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, *it did not please the mind of Agamemnon, the son of Atreus*. Hom. Πατρὶ τιμωρὸν φόρον, *the avenger of your father's murder*.

Obs. 9. The genitive is sometimes put elliptically, ἔνεκα being understood; as, ὦ μελίων ἐγὼ κακός, *O wretched I!* (ἔνεκα) *on account of my misfortunes*.



Adjective taken as a Substantive.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive; as,

τὸ χεῖροτον τοῦ Θεοῦ, *the kindness of God*.
τὰ τῆς τύχης, *the gifts of fortune*.

Obs. 1. Sometimes the adjective is put in the same gender with the noun; as, ἡ πολλὴ τῆς Πελοποννήσου, *the greater part of Peloponnesus*.

Obs. 2. Sometimes a preposition precedes the noun; as, τὰ παρὰ 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 λοιπόν, *finally*.

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,

ἀνὴρ μεγάλῃς ἀρετῆς, a man of great virtue.
αἰδέεσθαι τῆς ψυχῆς, darning of soul.

Sometimes this genitive stands alone, *χρῆμα, ἄνθρωπος, or* some similar word being understood; as, *ἀπέθηνεν ἑτῶν ὀγδοήκοντα, 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, *ἐμπειρὸς τοῦ δυστυχεῖν, experienced (as to) in misfortunes; ἵπποι ἐπιωτάμενοι πεδίοιο, horses acquainted (as to) with the plain; ἀδαήμονες μάχης, ignorant as to war; ἡδίστου θεάματος ἀθιέτου, not perceiving (as to) the more pleasant sight; τῶν χαλεπῶν ἄπειρος, unexperienced (as to) in hardships; ἀφνειὸς βιότοιῳ, affluent (as to) in wealth; ἔρημος ἀνδρῶν, deprived of men; ἄτος πολέμοιο, hungry (as to) for war; τῆς ἀπάτης κοτέων, angry on account of the deception; ἐγκρατῆς οἴνου, not partaking of wine, i. e. temperate; ἀλλότριον τῆς ἑαυτοῦ ἀξίας, far from his dignity; ὑστερος οὐδενὸς ἀρετῆ, 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,

ἄξις μισθοῦ, worthy of reward.
πάντα ἄνα πλούτου, all things may be bought for money.
ἴσχυς δουλείας, worthy of slavery.

III. Compounds of α privative, and verbals which denote action or capacity, govern the genitive; as,

ἀόρατος καὶ ἀήκουστος ἀπάντων, without sight or hearing from any, i. e. without seeing or hearing any.

φυλακτικὸς τοῦ σώματος, guarding the body.

παρικτικὸς τῶν ἀγαθῶν, imparting from good things, bestowing benefits.

λυτήριος διμάρτων, freeing from terrors.

Verbals govern the genitive, from the signification of their verbs; and compounds of α privative, by the force of ἄνευ, from which the α is derived.

IV. Partitives and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as,

ἓν τῶν πλοίων, one of the ships.

οἱ παλαιοὶ τῶν ποιητῶν, the ancient poets.

οἱ πρόχοι 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 πρόχοι 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 *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, and then denotes the *highest degree* to which the person or thing can attain; as, *ἐπεὶ δὲ ἄριστα αὐτὴ ἐω ὕτῃς ἐνελεῖ, τριακόσια ἐκφέρει*, *and when it is the best possible, it bears three hundred*; *ἵνα αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν*, *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 μὲν ἀπέκτεινε, τοὺς δὲ πένητας ἐποίησε*, *for τῶν φίλων, some of his friends he killed, some he impoverished*.

Obs. 4. The partitives *τις* and *εἷς* are sometimes omitted; as, *φέρω σοι στολὴν τῶν καλλίστων*, (*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, ἔξοχος πάντων, *the most excellent of all*; Δία Θεούων, *the most divine of the goddesses*.

Obs. 8. The article and the relative, with ἄν, are sometimes used as partitives; as, ἐν ἧ δ' ἄν τῶν φυλῶν, *in whichever of the tribes*.

Obs. 9. Ἐκαστος, *each*, when used as a partitive, is sometimes put in the plural; as, ἕκαστα τῶν σκευῶν, *each of his imple-ments*

Adjectives governing the Dative.

V. Adjectives signifying profit or disprofit, likeness or unlikeness, &c., govern the dative.

This rule includes adjectives of

1. Profit or disprofit.
2. Likeness or unlikeness.
3. Friendship or hatred.
4. Pleasure or pain.
5. Clearness 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.

Ὁ αὐτός, *the same*, governs the dative as adjectives of likeness; as, τῶν αὐτῶν ἐρῶ σοι, *I love the same things with you*, Luc.; νόμιζε τῆς αὐτῆς εἶναι ζημίας ἄξιους τοὺς συγκρούπιοντας τοῖς ἐξαμαρτάνουσι, *consider those who conceal, equally worthy of punishment with those who sin*. Isocr.

VI. Compounds of σύν, ὁμοῦ, ὁμοιος, and verbals in τος used passively, govern the dative; as,

συγγενὴς τῷ πατρὶ, *related to my father*.
 ἰσοούσιος τῷ Θεῷ, *of the same nature with God*.
 πάντα δυνατὰ Θεῷ, *all things are possible to God*.
 ἄγνωστοι τοῖς πολλοῖς, *unknown to the vulgar*.

Obs. Substantives compounded with σύν and ὁμός govern the dative; as, συστρατιώτης 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,

ἴτιον ἐμοί, *I must go*, i. e. there must be going, as to me.

τοῖς ζηλωτίον τοῖς γέροντας, *the young should imitate the old*, i. e. there should be an imitation of the old to the young. Simon.

τοῖς μὴ ὑπάχουσι νομίς χρηστίον, κεινοὺς δὲ εἰκῆ μὴ θιτίον, *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 ἐστὶ is generally understood after them, but is sometimes introduced; as, γραπτίον ἐστὶ. The Attics use them in the plural; as, γραπτία ἐμοὶ ἐπιστολήν, *I must write a letter*.

Obs. 2. The verbal is sometimes joined to a substantive, like other adjectives; as, γραπτία ἐμοὶ ἐπιστολή, *I must write a letter*.

Obs. 3. The verbal sometimes governs an *accusative* of the *doer*, especially when its verb governs the dative; as, οὐ δουλειτέον τοὺς νοῦν ἔχοντας τοῖς κικῶς φρονοῦσι, *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 πάθειν ἀκολουθητικός ὁ νέος, *youth follows pleasure*.

There are many adjectives that govern either the genitive or dative; as, ὁμοιος, *like*; ἴσος, *equal*; ὁμώνυμος, *of the same name*; ὁμοπάτριος, *of the same father*; ὁμομήτριος, *of the same mother*; σύντροφος, *educated together*; συνήθης, *familiar*; ἰσόρροπος, *of the same force*; κοινός, *common*; πλούσιος, ἀφνειός, *rich*; εὖπορος, *abundant*; ἐνδεής, *poor*; ἔνοχος, ὑπόδικος, ὑπεύθυνος, *exposed, obnoxious*; οἰκεῖος, *familiar*; ἄνιος, *to be sold*; δούλος, *a slave*; ἐλεύθερος, *free*; as, ὁμοιος τοῦ πατρός, or τῷ πατρί, *like his father*; ὁμώνυμος τοῦ πατρός, or τῷ πατρί, *of the same name with his father*.

GOVERNMENT OF VERBS.

Verbs governing the Genitive.

I. *ἔιμί* and *γίγνομαι*, signifying possession property, or duty, govern the genitive; as,

τοῦ κυρίου ἐσμίν, *we belong to the Lord.*

τοῖν ἀρχόντων ἐστὶ τοῖς ἀρχομένοις ποιῖν εὐδαιμόνας, *it is the duty of rulers to make their subjects happy.*

Obs. 1. Το *έμι*, signifying office or convenience, the preposition *πρός* with the genitive is joined; as, οὐ πρὸς ἰατροῦ σοφοῦ ἐστὶ, *it does not belong to the skilful physician*; οὐκ ἐστὶ πρὸς τῆς πόλεως, *it is not proper for the State.*

Obs. 2. The verbs *ἔχω*, *διάκειμαι*, *διατίθημι*, *ποιέω*, *ἤκω*, *πάσχω*, joined with adverbs of quality, often govern the genitive; as, οὕτως ἔχω τῆς γνώμης, *this is my opinion*, Plut.; εὐ ἤκειν χρημάτων, *to arrive at great possessions*, Herodot.; τῆς πολυμαθείας εὐ ἤκειν, *to arrive at great love of learning.*

For the genitive an accusative is sometimes found; as, νεκρικῶς τὴν χροίαν 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*, *ἀκροάομαι*, *αἶω*, *κλύω*, *to hear*; *ὀσφραίνομαι*, *to smell*; *γεύομαι*, *to taste*; *ἄπτομαι*, *ἐπιψάύω*, *θίγω*, *ἐθιγγάνω*, *to touch*; *ἐπιλαμβάνομαι*, *to take hold of*, &c.

Αἰσθάνεται τῆς γῆς, *he perceives the ground*; *ἤκουσα τοῦ ἀνθρώπου*, *I heard the man*; *κλυθι μεν*, *hear (from) me*; *ὄζει μύρου*, *he smells of myrrh*; *μή 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, *ἦν ἠκούσατέ μου*, *what you heard from me.*

Obs. 2. *Μανθάνω*, *to learn*; *συνιῆμι*, *to perceive*; *πυνθάνομαι*, *to inquire*; *βάπτω*, *to tinge*; *ἔχω*, *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.

Ἐπιθυμῶ, ὀρέγομαι, γλιχομαι, ἐφίεμαι, *to desire*; ἐράω, *to love*; (ἰμείρω, λιλαιόμαι, *to desire*, *Poet.*); μέλει, *it is the care of*; φρονιζῶ, ἐπιμέλομαι, κήδομαι, ἐντρέπομαι, *to take care of*; ὀλιγοφρέω, *to undervalue*; ἀλέγω, *to neglect*; καταφρονέω, ὑπεροράω, ὑπερφρονέω, *to despise*; μνημονεύω, μέμνημαι, *to remember*; λανθάνομαι, ἀμνημονεύω, *to forget*, &c.

Κήδετο Δαναῶν, *she felt concern for the Greeks*; ἠγάσθη τῆς ἑαυτοῦ γυναικός, *he loved his wife*; ὀθνεῖων φρονιζεῖν, *to take care of strangers*; ἀμελεῖς τῶν φίλων, *you feel no concern for your friends*; θαυμάζω σου, *I admire you*; μὴ ὀλιγοφρεῖ παιδεύς, *despise not chastening*; ἐφθόνησε τῆς γειτνιύσεως, *he envied him on account of the neighborhood*; τὸν δε ἔλειπε αὐτοῦ χωόμενον εὐζώνιο γυναικός, *she left him there, grieved on account of the well-girt woman*

Obs. 1. Ποθῶ and ἐπιποθῶ govern the accusative; and sometimes ἐπιθυμῶ, γλιχομαι, μνημονεύω, ἐπιλανθάνομαι.

Obs. 2. Verbs signifying *to love* (except ἐράω), *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.

Τυχάνω, ἐπιτυγχάνω, μείρομαι, λαγχάνω, λαμβάνω, ἐπιλαμβάνω, κρηῶ, *to obtain*; κληρονομῶ, *to obtain an inheritance*; κοινωνῶ, μεταλαμβάνω, μετέχω, *to partake*; μεταδίδωμι, *to communicate*; ἀπολαύω, ὄνημαι, *to enjoy*, &c.

Τιμῆς καὶ κακός ὢν ἔλαχε, *though wicked he gained honor*, — honor being that *from* which he partook; ἐὰν λάβωμεν σχολῆς, *if we may take (of) leisure* — *if we may find leisure*; κακίας ὅσῳ μεταλαβεῖν, ἢ ἀρετῆς μεταδιδόναι, *it is easier to partake (from) of pleasure, than to impart (from) virtue*.

Obs. 1. Λαμβάνομαι, μετέχω, κληρονομῶ, λαγχάνω, τυγχάνω, sometimes govern the accusative; καρπόομαι, always.

Obs. 2. Verbs of *communicating, aiding, partaking*, often govern the dative of the *person*. Κοινωνῶ τῷ ἀδελφῷ τῆς παιδείας, *I have a share, in common with my brother, of the instruction.* ✓

V. Verbs of plenty or want, filling or depriving, govern the genitive.

Πλήθω, πληρόω, γεμίζω, μεστόω, πλημπλημι, γέμω, *to fill*; εὐπορέω, περισσεύω, *to abound*; πλουτέω, *to be rich*; χορτάζω, *to satiate*; ὑστερέω, ὑστερίζω, *to be inferior, to want*; ἐλαττόμαι, *to be inferior*; στέρεω, γυμνῶ, ἀφαιρέομαι, *to deprive, &c.*

Μένεος φρένες πίμπλαντο, *his soul was full of rage*; γέμει κακῶν, *is full of evil*; ἠύπορουντο τῆς ἡδονῆς, *they satiated themselves with pleasure*; ἐπεσιψαντο πότιοιο, *they crowned with wine*; ἐμπλέων εὐφροσύνης τὰς καρδίας ἡμῶν, *filling our hearts with gladness*; ὁ πόλεμος ἀπάντων ἀγαθῶν τοὺς πολίτας ἀπεστέρησε, *the war deprived the citizens of all their goods.*

Δέομαι, *to entreat*, which properly denotes *to want*, governs the genitive; as, δέομαί σου, *I entreat you.*

Πνέω, *to breathe*, as it denotes fullness, governs the genitive; as, πνεῖν κακίας, *to breathe hatred*. Ἀφαιρέομαι sometimes governs 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, ἀφαιρέωθαι τινι τὴν ἀρχήν.

VI. Verbs which signify to rule, to excel, to be inferior, to begin, and to end, govern the genitive.

Ἄρχω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω, *to rule*; τυραννέω, βασιλεύω, ἀνάσσω, *to reign*; ἡγέομαι, ἡγήμενέω, *to lead*; ἐπιστατέω, *to preside*; περιγίνομαι, *to be over*; ἀρχομαι, *to begin*; παύομαι, λήγω, *to cease, &c.*

Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλον τοῦ εὐωνμοῦ, *Clearchus should lead the right wing, and Menon, the Thessalian, the left*; πολλῶν ἐθνῶν μία πόλις κρατεῖ, *one city rules many nations*; κατάρχεσθαι τοῦ λόγου, *to begin the discourse*; λῆγε τῶν πόρων, *cease from labor*; ἀπεπαύσαντο τοῦ βίου, *they departed from life*; πεπανμένοι τῆς ὀργῆς, *who have ceased from anger.*

Obs. Κρατέω, τυραννέω, and ἐπιτροπεύω, sometimes govern the accusative; ἀρχω, βασιλεύω, and ἀνάσσω, the dative. Παύω sometimes governs an accusative.

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, αἰτιάζομαι, ἐγκαλέω, διώκω, γράφομαι, προσκαλοῦμαι, *to accuse*; ἀπολύω, ἀφίημι, ἀποψηφίζομαι, *to acquit*; συγγινώσκω, *to pardon*; καταγινώσκω, καταδικάζω, κατακρίνω, κατιψηφίζομαι, *to condemn*; καταψεύδομαι, *to speak falsely of*.

Διώκω σε φόνου, γράφομαι σε φόνου, *I accuse you of murder*; ἀφίημι σε ἀπολύω σε ἐγκλήματος, *I free you from the charge*; ἐγκαλώ σου προδοσίαν, *I make a charge of treachery against you*. Verbs compounded with κατά take the *person* in the genitive, and the crime or punishment in the accusative; as, καταγινώσκω σου θανάτου, *or σου θάνατον, 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.

Διαλλάττω, διαφέρω, *to differ*; διίστημι, *to be distant*; ὀρίζω, χωρίζω, *to separate*; εἶργω, *to prohibit*; ἀπέχομαι, *to abstain*; ἀπαλλάττω ἐλευθερόω, ὀνομαζομαι, *to free*; λύω, *to loose*; κομφίζω, *to relieve*; φειδομαι, *to spare*; ὑποπλανάζομαι, ἀποτινχίζω, ἀμαρτάνω, *to err*; ψεύδομαι, πταίω, σφάλλομαι, *to deceive, to frustrate, &c.*

Οὐδὲν διαφέρει ἄρχων ἀγαθὸς ἀγαθοῦ πατρός, *a good ruler does not differ from a good father*; ἡ ἁμαρτία διίστησιν ἡμᾶς τοῦ Θεοῦ, *our sin separates us from God*; δεῖ ἀπέχεσθαι τῶν κακῶν, *we ought to restrain ourselves from evil*; ἐλευθέρωσε τὴν πόλιν φόβου, *he delivered the city from fear*; ἐθεραπεύθη τοῦ νόσου, *he was healed from disease*; παιδῶν φειδεσθαι πατρικὸς 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.

Ἔννομαι, ἀγοράζω, πρῆμαι, *to buy*; πιπράσκω, πωλέω, *to sell*; ἀμείβω, *to exchange*; ἀξιόω, *to estimate, &c.*

Τῶν πόνων πωλεῖ ἡμῖν πάντα τὰ ἀγαθὰ ὁ θεός, *the Deity sells us all good things for toils*; ὠνησάμην τοῦτο πέντε δραχμῶν, *I bought this for five drachmæ*; ἀξιοῦται διπλῆς τιμῆς, *is esteemed worth double*; δὸς τοῦτο δραχμῆς, *give this for a drachma.*

The price is put sometimes in the dative, with the preposition ἐπί expressed or understood; as, ἐπί μισθῷ μεγάλῳ ἀπαλλάττω σε τῶν δεινῶν, *for a great reward I release you from evil.* Sometimes in the accusative, after πρὸς; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked sells all things for silver.*

Verbs governing the Dative.

X. Εἰμί, γίνομαι, and ὑπάρχω taken for ἔχω, *to have*, govern the dative; as,

Ἔστι μοι χεῖματα, *I have possessions.*

Obs. The dative of participles and of some nouns is joined to the third person of εἰμί or γίνομαι, for the verb itself: these are the participles, βουλόμενος, ἠδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος; as, εἴ σοι βουλομένῳ ἐστί, *for εἴ βούλει, if you will*; εἴ σοι ἠδομένῳ ἐστί, *if you please*; ὅτω ὑμῶν μὴ ἀχθομένῳ εἶη, *to whom of you would it not be grievous?* οὐδὲ πάντῳ τούτῳ προσδεχομένοις αὐτοῖς ἦν, *this they little expected*; οὐδὲ αὐτῷ ἀκόντι ἦν, *nor was he unwilling*; τῷ δὲ ἀσμένῳ γίνεται ἄνδρας ἀγαθοὺς διασῶσαι, *he willingly saved good men*; τούτων μὲν καὶ πεπειραμένοις ἄν τι γένοιτο ὑμῖν, *this you may experience.*

XI. Verbs compounded with ὁμοῦ, and a number of the prepositions, govern the dative; as,

ἑμίνω τῷς καθιστάσιν, *to adhere to institutions.*

ἑμβάλλω σι ἐπιθίνας, *τινὲς εἰς χεῖρας, to lay hands on any one.*

προσφέρω, ἑαυτῷ εἰς χεῖρας, *to lay hands on himself.*

παρεγίνεσθαι τῇ ἐκκλησίᾳ, *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,

ἐκινῶ κακοῖς, *to yield to misfortune.*

ὡς ἕνεκ αὐτῷ παντὶ, *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 λίσσομαι, λιτανεύω, ἱκετεύω, ἀντιβολέω; as, ἐτίμησθε, or ἐτίμησθε, Θεὸν τυχεῖν 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 εἶμι expressed or understood, have the sense of *community*; as, τί ἐμοὶ καὶ σοί, what have I to do with thee? John ii. 4; τί μάχαις καὶ μοι, what have I to do with battles? Anacr.

Obs. 5. The datives of the pronouns, especially μοί and σοί, like *mihi* in Latin, are often little else than elegant expletives; as, ποῦ σοὶ γῆς ἀπῆλθε; where has he gone? οἷς σοί — μαχεῖσθαι τὸν ἀδελφόν; do you think your brother will fight?

Verbs governing the Accusative.

XIV. Verbs signifying actively, govern an accusative; as,

γινῶσι σεαυτὸν, know thyself.

Obs. 1. Some verbs are active in Greek which are neuter in Latin; as, ὀμνυμι, to swear; ἀποδιδράσκω, to escape from; λανθάνω, to lie hid; πειθῶ, to persuade; ὑβρίζω, to insult; ἀδικέω, to injure; ἀμείβομαι, to remunerate, &c.

Obs. 2. Some neuter verbs are followed by an accusative of the object of *immediate reference*; as, δορυφορέω, (τινά,) to bear

arms for some one; φθάνω, to anticipate; επιτροπέειν, to be guardian to any one; ἐκλείπω, to fail; ἀπομάχομαι, 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, αἰσχύνομαι τὸν πολὺῦνον θεόν, 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 πολεμίζειν, to make war. The poets often use neuter verbs in an active sense; as, σφίζων φόνον, hissing slaughter; αἱ πηγαὶ ῥέουσι 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 ἀκοῦσαι τί ποτ' ἐστὶν ὁ μῦθος, we wish to know what the fable is. Here τί ποτ' ἐστὶν ὁ μῦθος is the object of the verb ἀκοῦσαι.

Verbs governing the Dative and Genitive.

XV. Verbs of yielding, and a few others, govern the dative and genitive; as,

παραιχέω σοι τοῦ βήματος, I yield to you the tribunal.

Obs. Under this rule are included μετέχω, μεταδίδωμι, κοινωνέω, φθορέω, ἀμφισβητέω, συγγινώσκω, μεγαίρω, 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, μή με τούτων μίμνησκε, remind me not of these things; εἶργειν ἐκείλους θαλάσσης, to keep them from the sea.

Obs. 1. Verbs of admonishing or reminding often change the genitive into an accusative; as, ταῦθ' ὑπέμνησα ὑμᾶς, 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,

ἑπιχίμαι σοὶ δέκα τάλαντα, *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,

Χρῆ αἰτεῖν τοὺς θεοὺς ἀγαθὰ, *we ought to ask good from the gods*; ἐξίδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνίδυσιν αὐτὸν τὰ ἱμάτια τὰ ἴδια, *they took off from him the purple robe, and put on him his own garments*; τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός, *he concealed from his daughter the death of her husband*; μηδὲν εἶπης φλαῦρον ἄνδρας δεξιούς, *you should speak no ill of worthy men*; Λακεδαιμονίους πολλὰ τὴν πόλιν ἠδικηκότας καὶ μεγάλα, *the Lacedæmonians, 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, κατηγορῶ σε ψεῦδος, *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 νικήσας τοὺς Ἀθηναίους τὴν ἐν Χαίρωνει μυχῆν, *Philip having conquered the Athenians in the battle of Charonea*; φορτίζετε τοὺς ἀνθρώπους 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,

ἠγεσάς με ἰσθαιμονίας, *you caused me to taste of pleasure.*
 ἑκίζω ὑμᾶς τὸν Κύριον, *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,

πρὸς Θεοῦ καὶ πρὸς ἀνθρώπων τιμῆται, *he was honored by God and man.*

Obs. 1. The preposition is sometimes omitted; as, φίλων 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, ὑπὸ σατράπαις διοικεῖσθαι, *to be governed by viceroys*; πεποιήται μοι, *it has been done by me.*

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 XXI. When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

Κατηγορέομαι κλοπῆς, *I am accused of theft*; δύνασθε τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι,* *can ye be baptized with the baptism with which I am baptized?* οἱ ποτιζόμενοι τὸ γάλα, *who are fed with milk*; Κάϊν παρὰ τοῦ διαβόλου τὸν φθόνον καὶ φόνον ἐδιδάχθη, *Cain was taught envy and murder by the devil*; ἐνδεδυμένοι χιτωνίσκους, *clothed in little tunics.*

Obs. 1. Sometimes a dative is made the nominative of the passive, and the accusative is retained after the verb; as, Δημόναξ ἐπιστεύθη τὴν ἀρχήν, *for Δημόνακτι ἐπιστεύθη ἡ ἀρχή, Demonax was entrusted with the government*; τὴν δε ἐκ χειρῶν ἀρπάζομαι, *she is snatched from my hands*; θάνατον κατακριθεῖς, *condemned to death.*

Obs. 2. Passive verbs are often followed by an accusative of the circumstance; as, Προμήθευς ὑπ' αἰετοῦ ἐκείρετο τὸ ἥπαρ, *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, ἐχάρησαν χαρᾶν μεγάλην, *they were rejoiced with great joy*; πλήγας ἑκατὸν τῇ μύστιγι τυπτέσθω, *let him be beat a hundred stripes with a whip.* ✕

* Βαστιζω 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 τῇ πόλει, 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, *χρή τοῦτο ποιεῖν, it is necessary to do this.*

II. *Δεῖ, μέτεστι,* and some others, frequently govern the dative of the person, and the genitive of the thing ; as,

Δεῖ πολλῶν σοι, you have need of much ; μέτεστι μοι τούτου, I have a share of this ; τῶν τέκνων τῷ πατρὶ μέλει, 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 τούτου, how does this concern you ?*

Obs. 2. *Δεῖ* and *χρή* sometimes take an accusative of the person with a genitive of the thing ; as, *οὐ πόνου πολλοῦ με δεῖ, I need not have much trouble.* The same construction is often used after the noun *χρεώ, χρειώ, χρειά* ; as, *ἐμὲ χρεώ γίγνεται 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' ἔθι, μὴ μ' ἐρεθίζε, σαώτερος ὡς κε νήηαι, 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 ἰδεῖν σε, I came to see you ; ἦ δὲ ἀκούειν, 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 *δέομαι σου ἰθιῦν, I entreat 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, (ὡς, ὅπως, ὡς, &c.) as, παραινῶ σοι μαθεῖν γράμματα ἵνα σοφώτερος 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 ὥστε; as, φιλοτιμίατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, "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 τοιοῦτος, τοιοῦτος, οὕτως.

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 ὅτι or ὡς. Individual exceptions are also to be found occasionally; as, ἐγὼν ὅδε πάντα παρεσχεῖν, *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, ἤρξατο λέγειν, *he began to say*; ἄριστος ἀκοντίζειν, *very excellent at darting*. 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, impedivit me quominus scriberem*, are all rendered in Greek by the infinitive, δέομαι σου ἐλθεῖν, παραινῶ σοι γράφειν, παρῶξυνεν ἐμὲ μανθάνειν, ἐκώλυσέν με γράφειν (οἱ 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 ὅτι or ὡς; as, λέγουσι τὸν ἐταῖρον τεθνήσκειν, or λέγουσι ὅτι (or ὡς) ὁ ἐταῖρος τέθνηκε, "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 ἐστι λέγειν, "he is powerful in speaking;" πόλις χαλεπὴ λαβεῖν, "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, ὁρῶ σε γράφοντα, "I see *you* writing." This use of the participle, which is common to all languages, is extended in Greek much farther than in Latin; and embraces many cases where the subjunctive with *ut*, or the infinitive, would be used; as, αἰσθάνομαι σε χαλεπαίνοντα, "*sentio te iratum esse*, I perceive that you are angry." In this it accords with the English idiom, but goes much farther; οὐ λήξω χαίρων, "I will not cease from rejoicing (or to rejoice);" εἰώρων τοὺς στρατιώτας ἀχθομένους, "they saw that the soldiers were angry;" γνῶτε ἀναγκαῖον τε ὄν 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, ὁρῶ ἑξαμαρτάνων, "*video me errare*, I perceive myself to err." Otherwise it is in the case which the leading verb governs; as, ἡσθάνην αὐτῶν οἰομένων εἶναι σοφωτάτων, "I perceived them to think themselves wise;" αἰσθόμενος δὲ ποτε Λαμπροκλῆα πρὸς τὴν μητέρα χαλεπαίνοντα, "perceiving Lamprocles to be angry with his mother." Ὁ Κῦρος διαμνημονεύεται ἔχων, "Cyrus is represented to *have had*;" instead of the active construction, οἱ Πέρσαι διαμνημονεύουσι τὸ Κῦρον ἔχοντα, &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 ἄρχομαι, 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 λίσσονται 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. Χαλεπὸν τὸ μὴ φιλεῖναι (supp. ἐστὶ), *it is hard not to love.*

Gen. Πολλάκις δοκεῖ τὸ φυλάξαι τ' ἀγαθὰ, τοῦ κτήσασθαι χαλεπώτερον εἶναι, *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 ἀκαίρως ἴσον ἐστὶ τῷ μισεῖν, *to love out of season is the same as to hate.*

Acc. Τυφλοῖς πολλοῖς ἐχουρίσατο 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 φιλιππον φωνῆσαι, *before Philip called you.* Here φιλιππον φωνῆσαι 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, κακῶς ἐπιστάμενος ἱππεύειν, *minus peritus equitandi; οὐκ ἦλθον βυλεῖν εἰρήνην, non veni missum pacem.*

Obs. 3. The infinitive is sometimes used instead of the impersonal participle; as, ἐμοὶ δοκεῖν, for ἐμοὶ δοκοῦν, *as it appeared to me; δεῖν for δεῖον, when it ought.*

Government of the Infinitive.

II. One verb governs another in the infinitive; as,

ἤρξατο λέγειν, *he began to say.*

Obs. Many *adjectives*, especially those which denote *fitness*, *will*, or *power*, govern the infinitive; as, ἄριστος ἀκοντίζειν, *excellent in darting; ὀξύς ὄραν, sharp-sighted.*

Infinitive for the Imperative.

III. The infinitive is often used for the imperative; as,

χαίρειν μετὰ χαϊρόντων, κλαίειν μετὰ κλαιόντων, rejoice with them that do rejoice, and weep with them that weep.
 δι σώζειν μὴν τοὺς Μισσηνίους, σώζειν δὲ καὶ σεαυτὸν, save the Messenians and yourself.

Infinitive used for other Moods.

IV. The infinitive is often put for other moods, with ὡς, ὥστε, ἐφ' ὅσω, πρὶν, πάρος, ἐπειδή, μέχρι or μέχρις, and οἷος preceding; as,

ὡς ἰδεῖν ἄνθρωπον, for ὡς ἰδὼν ἄνθρωπος, when the man saw.
 πρὸ ἀλίεσσα φωνῆσαι, before the cock crow.
 οἱ θεοὶ οἷοι οἷοι μὴ μεταβάλλω, the gods are such as cannot change.

X CONSTRUCTION OF PARTICIPLES.

I. Participles govern the case of their own verbs; as,

εἰπὼν λόγων, saying these things.
 μίλλων λόγων δίδοναι, being about to give an account.

Obs. Participles are often used in the sense of nouns; as, ὁ διώκων, the plaintiff; ὁ φύγων, 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 δοῦλος, is a man in the rank or condition of a slave; ὁ δουλεύων 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, μέμνημαι ποιήσας, I remember to have done it; οὐκ οἶδα ἔγωγε καλλίω παῖδα ἰδῶν, I know not that I have seen a more beautiful girl; δεῖξω πεποιηκώς, I will show myself to have done it; ἤσθοντο δὲ οἱ πολλοὶ πεφηνγότης Ἀντωνίου, 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 ἐμαντῶ ἁμαρτάνων* or *ἁμαρτάνοντι*, *I am conscious of doing wrong.*

Obs. 2. Adjectives denoting *clearness* are followed by participles; as, *δῆλος εἶ συκοφαντῶν*, *you are plainly a sycophant*; *ἔστι δὲ οὐκ ἄδηλος ἐρών*, *he is clearly about to say.*

Obs. 3. A participle with the verbs *εἶμι*, *ὑπάρχω*, *γίνομαι*, *ἔχω*, *ἦκω*, is often put for its own verb; as, *προβεβήκοτες ἦσαν* for *προβεβήκεισαν*; *ἀπεκτακῶς ἔστι τὸν ἄνθρωπον*, *he has killed the man*, for *ἀπέκτακε*; *ἔχεις τάραξας* for *ἐτάραξας*, *you have disturbed.*

Obs. 4. When a participle is joined with *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελέω*, *διαγίγνομαι*, and *διάγω*, in any tense, it is rendered by that tense, and the verb by an adverb; as, *ἔλαθε βόσκων*, *he secretly fed*; *ἔλαθόν τινες ξενίσαντες τοὺς ἀγγέλους*, *entertained angels unawares*; *οἱ ἐτύγχανον ὄντες*, *who were there by chance.*

Obs. 5. In some instances the participle has a real and pertinent signification, though apparently redundant; as, *φανερὸς ἦν καὶ δημοτικὸς καὶ φιλανθρωπος ὢν*, *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 *μεταξύ* before them in whatever case the construction requires, and, thus used, have the sense of the Latin gerund in *dum*; as, *μεταξύ ὀρύσσων*, *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,

ἀποσάμην πέντε δραχμῶν, *I bought it for five drachmæ.*
Χρυσῶν τὴν νίκην ἀνήσατο, *he bought the victory with gold.*

Obs. 1. *Δύναμαι* has the price after it in the accusative; as *δύναται ἕξ τάλαντα*, *it is worth six talents.*

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, ἡμεῖβε 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, χρυσίῳ τὴν νικὴν ὠνήσατο, *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,

στήλη χαλκοῦ πειρομένη, *a pillar made of brass*.
λύκον κραυῶν ὠτῶν, *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*; ἀργυραῖς λόγχοισι μάχου, καὶ πάντα κρατήσεις, *fight with silver weapons, and you will conquer all things*; παραμυθητικὸν ὁ φίλος καὶ τῆ ὄψει 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,

Μαραθῶν, *at Marathon*.

Θήβας ἦλθε, *he came to Thebes*.

Obs. 1. The place *where* is sometimes put in the genitive, as, ἢ οὐκ Ἄργεος ἦεν; *was he not at Thebes?*

Obs. 2. The adverbs *θι* and *σι* are often added to the noun, to denote the place *where*; *δε*, *ζε*, *σε*, the place *whither*; and *θεν* or *θε*, the place *whence*; as, ἀγρόθι, *in the country*; Θήβαζε, *to Thebes*; Αθήνηθεν, *from Athens*

Measure of excess.

V. Measure of excess is put in the dative; as,

ἱκανῶ περιβύτιος, *older by a year.*

Measure or Distance.

VI. Measure or distance is put in the accusative; as,

Ἐφεσος ἀπέχου τριῶν ἡμερῶν ὁδόν, *Ephesus is distant three days' journey.*

Obs. Sometimes, though rarely, the measure or distance is in the dative; as, Πενταπόλειος Τρίπολις διεχει ὁδῶν εἴκοσιν ἐνζῶνι ἀνδρὶ, *Tripoli is distant from Pentapolis twenty days' journey for an active man.*

Time.

VII. Time *when*, if indefinite and protracted, is put in the genitive; if definite, in the dative; time *how long*, in the accusative.

Obs. The time *when* is put in the accusative when *length* of time is expressed; as, ἦν διδάσκων τὰς ἡμέρας, τὰς δὲ νύκτας ἠυλιζέτο εἰς τὸ ὄρος, *he taught by day, and by night tarried in the mountain.* The time *how long* is put in the genitive when it denotes 'a portion of time since;' as, πολλοῦ αὐτοῦς οὐκ εἴωρακα χρόνου, *I have not seen them for a long time:* in the dative, when it reaches to a fixed time; as, οὐ πολλαῖς ἡμέραις ὕστερον, *not many days after.*

Accusative of Circumstance.

VIII. Substantives are often put in the accusative, when they express some *circumstance* or *limitation* of a general statement; as,

πατήρ σοι ἐν ἡλικίᾳ, μᾶλλον δὲ εὖνοια, *a father to you in respect to years, more so in respect to kindness.*

εἰσπυδαῖος ἐν τρόπῳ, *of ingenuous disposition.*

Obs. This has been called *synecdoche*, because some preposition like *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.

Case Absolute.

IX. A substantive and a participle are put in the genitive, when their case depends on no other word; as,

Θεῷ δίδοντας, οὐδὲν ἰσχύει φέροναι, *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 *νυκτός* means *at night*, or *at the time of night*; so *ἐμοῦ καθεύδοντος, ταῦτα ἐγένετο*, 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 *εἶμι* and *γίνομαι*, and some others, are often omitted; as, *ἔξεστι φωνεῖν ὡς ἐμοῦ μόνης*, (sc. οὔσης,) *I may speak when alone*. The genitive, especially of pronouns, is sometimes omitted; as, *κληρουμένων*, (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 μυθολογηθέντος*, *that bulls breathe fire, being circulated as a story*.

Obs. 4. The accusative and sometimes the nominative, are used absolutely; as, *καὶ ταῦτα τὰ γένομενα εὐπρεπῶς, ἔστησαν οἱ ἱερεῖς καὶ Λευῖται*, *and these things being properly performed, the Priests and Levites stood*; *ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γινεται 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, *περιόντι δὲ τῷ ἐνιαυτῷ*, *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, *ἔξον εἰρήνην ἔχειν, αἰρεῖται 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 *ὡσπερ* with the genitive or accusative absolute; as, *ἰσιώπα, ὡς πάντας εἰδότας*, or *πάντων εἰδόντων*, *he was silent, as supposing all acquainted with it*.

CASE OF THE COMPARATIVE.

X. The comparative degree governs the genitive, *when the conjunction ἢ, than, is omitted*; as,

μίλιτος γλυκίον, *sweeter than honey.* πατρὸς ἀμείων, *better than his father.*

Obs. 1. The infinitive, or part of a sentence, is sometimes governed by the comparative; as, πολλάκις δοκεῖ τὸ φυλάξαι τ' ἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι, *to preserve good seems more difficult than to gain it.*

Obs. 2. *Multiplicative numbers*, like comparatives, govern the genitive; as, διπλάσιον δεῖ 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,

Ἄπο τότε, *from that time*; ἀπ' ἄρτι, *from this time*; ἕως ἄρτι, *till now*; τὸ πέραν τῆς θαλάσσης, *the farther part of the sea*; ὁ ἔξω ἄνθρωπος, *the outward man.*

Government of Derivative Adverbs.

II. Derivative adverbs govern the case of their primitives; as,

Ἀρεσκόντως μοι, *pleasing to me*; because ἀρέσκω governs the dative: σταθεῖσα τῷ τέκνῳ πλησίον, *standing near the child*; because πλησίον governs the dative: περίξ τὸ τεῖχος, *around the wall*; because περί governs the accusative: πάρεκ νῆα, *without the ship*; because παρά governs the accusative.

Obs. Ἐγγύς, πλησίον, περίξ, and πάρεξ 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.

ἄνευ, ἄτερ, δίχα, χωρίς, *without*; ἀντικρῦ, ἀντικρῆς, ἀπαντικρῦ, *against, opposite*; ἄχρι,* μέχρι,* *to, even to*; ἕνεκα, ἕνεκεν, *on account of*; ἐγγύς, πλησίον, ἄγχι, ἄσσοι, *near*; ἐκτός, ἔξω, ἔκτοσθεν, *without*; ἐντός, ἔσω, εἴσω, ἐντουθεν, *within*; πλὴν, παρεκτός, *except, but*; μεταξύ, *among*; ὀπίσω, ὀπισθεν, *behind*; πρόσθεν, *before*; πέραν, ἐπέκεινα, *beyond, &c.*

Ἄχρι τῆς σήμερον ἡμέρας, *to this day*; ἕνεκα τοῦ βελτίστου, *for the best*; ἔχομένως τούτων, *after those things*; λάθρα πατρός, *without his father's knowledge*; ἄνευ κάματος, *without labor*; ὦ τοῦ ἀδικήματος, *Oh, the injustice!* τῆς τύχης, *for ὦ τῆς τύχης, what an incident!* τίνος χάριν, *for whose sake*; δίκην ποταμῶν, *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, ἔγραψα τοῦ μὴ τινὰς ζητῆσαι πότε, (supp. ἕνεκα,) *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,

ἄμα τῇ ἡμέρᾳ, *at day break.*
 ἰμοῦ τοῖς ἄλλοις, *together with the rest.*

Government of Adverbs of Swearing.

V. Adverbs of *swearing* are followed by the accusative; as,

ὃ Δία, *by Jupiter.* ἢ Πλούτωνα, *by Pluto.* μὰ τὸδε σκήπτρον, *by this sceptre.*

Government of Adverbs of Showing.

VI. Adverbs of *showing* govern the nominative; as,

ἰδοὺ ὁ υἱός σου, *behold thy son.* ἰδοὺ ὁ ἀνθρώπος, *behold the man!*

* Ἄχρις, μέχρις, before a vowel.

Construction of Negatives.

VII. Two or more negatives strengthen the negation, if they belong to the same verb; as,

Οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, I will by no means eat of it any more; Luke xxii. 16: οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος, 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; *οὐδέπω*, of time; *οὐδεὶς*, 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 μεμῆσθαι 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 ἀπελθεῖν, 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, ἐκ, and πρό* govern the genitive; *ἐν* and *σύν* the dative, and *εἰς* the accusative.

ἌΝΤΙ

Denoted originally, *facing, fronting, set over against, answering to.* Hence its common signification is *against, instead of.*

For. Ὅφθαλμὸν ἀντὶ ὀφθαλμοῦ, *an eye for an eye.*

Before. Ἀντὶ χρημάτων ἰλισθαὶ τὴν δεξάν χερῆ, *we ought to choose glory before (instead of) wealth.*

Against. Ἀντὶ ἀνδρὸς Ἰσῶ, *go against the man.*

By a slight change of signification, *ἀντὶ* sometimes denotes *in addition to, or upon.*

Upon. Ἄνίας ἀντὶ ἀνίας, *sorrows (answering to, in addition to) upon sorrows.*

ἌΠΟ

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 *ἀφ'* or *ἀπὸ.*

From. Ὁρμηᾶτο ἀπὸ Σαρδίων, *he marched from Sardis.*

- At.* Ἀπὸ τρίτης ὥρας, *at* (i. e. *from*) *the third hour.*
After. Ἀπὸ δείπνου, *from* (the time of) *supper, i. e. after supper.*
Against. Ἀπὸ γνώμης, *aside from, i. e. against, his opinion.*
For. Ἀπίστιον τῶν αὐτῶν ἀπὸ τῆς χαρᾶς, *they did not believe (from)*
for joy.
Of. Ἀπὸ τῶν σῶν ἀλίσκων, *I spend (from) of thine.*
Of. Οἱ ἀπὸ τῆς βουλῆς, *persons of the council, councillors.*
With. Ἡ ἀπὸ τοῦ ἔξους μάχη, *the battle (commencing from) with*
the sword.
Without. Ἡ ἀπὸ ἀνδρὸς οὔσα, *she being without (separated from) a husband.*

ἘΚ or ἘΞ

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.* Ἐξ Αἰγύπτου ἐκάλεσα ἐνὶ υἱόν μου, *out of Egypt I have called*
my son.
From. Ἐξ εἰρήνης πολεμῶν, *out of (from) peace to make war.*
Of. Πιεσίον ἐκ χρυσοῦ, *a cup (made out) of gold.*
From. Γυνὴ ἐκ ἀνδρὸς, *the woman (out of) from the man.*
By. Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live by faith, (as*
the cause or source.)
After. Ὑπνος ἐκ δείπνου, *sleep after (the time of) supper.*
With. Ἐκ πάσης ἐπιμέλειας, *(out of) with all care.*
For, by rea- son of. Ἐκ τούτου θανατώθη, *for this he was put to death.*

ΠΡΟ

Denotes *priority* either in *place, time, or estimation.*

- Before.* { *Place.* Πρὸ θύρας, *before the door.*
Time. Πρὸ τοῦ πολέμου, *before the war.*
Preference. Πρόλιπον πρὸ εἰρήνης, *war in preference to, i. e.*
before, peace.
 We generally *stand before* what we defend; hence
For. { *In defence of.* Μάχισθαι πρὸ τῶν παιδῶν καὶ πρὸ γυναικῶν,
to fight (before, in defence of) for wives and children.
Instead of. Πρὸ παιδὸς θανῆναι, *to die for his child.*

ἘΝ

Denotes *in, contained within, either in time or place.*

- In.* Ἐν λιμένι πλεῖν, *to sail in the harbour.*
Within. Ἐν ἑπτὰ ἡμέραις ἀποθήσασθαι, *they die within seven days.*
After. Ἐν πολλῷ χρόνῳ, *(within) after a long time.*
Against. Ἐν ἰμοὶ θρασύς, *bold (in case of) against me.*
Among. Ὅνος ἐν μελίτταις, *the ass among (within) the bees.*
At. Ἐν Μαντινίᾳ ἠττημένος, *conquered (in) at Mantinea.*
Before. Ἐν μέρτεσι τῶν Ἑλλήνων πλείον ἢ τρισμυριάς, *before (in the*
midst of) more than three thousand witnesses of the Greeks.

Sometimes it denotes *within one's power*, or *sphere of operation*; as, ἤγετο ἐν πνεύματι, was led in the operation of the Spirit, by the Spirit.

- By.* Ἐν τούτοις τοῖς νομοθεταῖς μὴ θῆσθι νόμον μηδὲνα, make no law by (in the operation of) these law-givers.
- For.* Ἐν τοῖς δύο ὀβολοῖν ἰδιώρου ἔν, εἰ μὴ τοῦτ' ἰγράφη, they might have seen for the price of two oboli, had not this been decreed.
- Into.* Ἐλθὼν ἐν Ἑλλάδι, to come into (within) Greece.
- Upon.* Καὶ ἐν ἰλασίῳ ἴθηναι, and he put (the roasted pieces) (within) upon the tables.
- With.* Ἐν πέλταις καὶ ἀκουσίῳ, (in the way of) with shields and darts.

ΣΤΙΝ

Denotes *with*, *junction with*.

- With.* Ἐξῆλθε Ἰησοῦς σὺν τοῖς μαθηταῖς, Jesus went out with his disciples.
- At.* Σὺν τῷ δειπνῆν, at supper.
- Besides.* Σὺν πᾶσι τούτοις, (together with) besides all these things.
- With the aid of.* } Σὺν Θεῷ ποιήσω, with the aid of God I will attempt it.
- During.* Σὺν τῷ πινῆν, (at the same time with) during the drinking.
- To.* Πορεύσομαι σὺν ἀγῶνι, I will go (in junction with) to the contest,
- According to.* Σὺν τῷ νόμῳ, according to the law.

Εἰς

Denotes *at*; and *motion*, *tendency* or *direction at*, or *towards*, and then it is rendered by *into*.

- At.* Ἐστηκε εἰς τὴν θύραν, he stood at the door.
- Into.* Ἐκ πυρὸς εἰς φλόγα, out of the frying-pan into the fire.
- About.* Εἰς ἑσπέραν, about (towards) evening; εἰς ἑκατὸν ἀνδρας, about a hundred men.
- Against.* Εἰς τὸν Θεὸν ἀμαρτάνειν, to offend against (the offence being directed at) God.
- Among.* Εἰς τοὺς ἥρωας κατελίγη, he was reckoned (at the place of) among the heroes.
- Because of.* Ἐπαινῆται εἰς τὸ κάλλος, he is praised because of his beauty, — the praise being directed to his beauty.
- For.* Εἰς ἰλάχιστόν ἐστιν, it is reckoned (at) for a very small thing.
- In.* Εἰς ἐκκλησίαν καθεζομαι, I sit (at the place of) in the assembly.
- Of.* Εἰς Χριστὸν λέγω, I speak of Christ.
- To.* Ὑς λουσαμῖνη εἰς κύλισμα βοεβήρου, the sow that was washed, to her wallowing in the mire.
- Towards.* Εἰς ἐμὲ εὐδοια, good will towards me.
- Until.* Εἰς ἡλίον καταδύντα δαίνονται, they feast (till they arrive at) until sunset.

II. *Διά, κατά, ὑπέρ*, govern the genitive and accusative, and *ἀνά* the dative and accusative.

ΔΙΑ.

When *διά* 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.	Ἐστρεψεν καὶ διὰ πάντων, he excelled (throughout) among them all.
Into.	Διὰ μάχης ἵνασι, to go (through) into the battle.
Of.	Βρώματα διὰ γάλακτος καὶ μέλιτος γινόμενα, food made of milk and honey.
Through.	Διὰ πνεύματος, through the spirit.
To.	Κατέβηκε διὰ τριπόδων, he descended (among) to the tripods.
Until.	Διὰ εἰλους, until the end.
With.	Οὐ θίλω διὰ μίλανος καὶ καλάμου σοι γράψαι, I will not write with pen and ink unto thee.
At.	Κώρυκι διὰ πολλοῦ, (supp. χώρου) villages at a great distance.
After.	Διὰ δυῖν ἡμέρων, after two days, — two days being the distance.
For.	Τὸ σάββατον διὰ τὸν ἄνθρωπον ἰγίνετο, the sabbath was made (on account of) for man.
Through.	Ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀγνίου, they conquered him through (as a cause) the blood of the Lamb.

ΚΑΤΑ

Denotes *along*, *against*, *according to*, *down*, and refers to the line of direction along which a thing tends, or is situated.

Along.	Κατὰ τὴν ὁδὸν, or κατὰ τῆς ὁδοῦ, along the road.
Through.	Κατ' Ἰλυσ τῆς Ἰουδαίας, through all Jewry.
In.	Κατ' ὄναρ, in a dream.
To.	Ἦκοντο κατὰ στρατόν, they came to the army.
Towards.	Κατὰ βορείαν ἰσσηκίως, stranding towards the north.
Against.	Κατὰ Χριστοῦ, against Christ.
Over.	Ἐἶσι κατ' οὐρίας, goes (against) over the mountain.
Under.	Ἐδὺ κατὰ γαίης, he went (against) under the earth.
Upon.	Κατὰ γῆς πίπτειν, to fall (against) upon the ground.
At.	Κατὰ σκοποῦ τοξεύειν, to shoot (against) at a mark.
About.	Κατ' ὀφθαλμῶν κίχυντ' ἀχλύς, a mist was spread about his eyes.
Of.	Ὅτι μαρτυροῦμεν κατὰ τοῦ Θεοῦ, because we have testified (in regard to) of God.
Down.	Ἦρμησι κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, rushed-down the precipice into the sea.
According to.	Κατὰ Ματθαῖον, according to Matthew.
By.	Κατὰ φύλα καὶ κατὰ φητέρας, according to, i. e. by, tribes and wards.
Before.	Κατ' ὀφθαλμούς σου λίγισι, he speaks to thee before thy face.
Near.	Κορίνθιοι κατὰ τοὺς Ἀθηναίους ναῦς ἔχον, the Corinthians had their ships near the Athenians

ΤΙΠΕΡ

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. Σηθ δ' ὑπὲρ κεφαλῆς, *he stood (over) above his head.*

Upon. Ἰέρας ὑπὲρ κεφαλῆς, *old age upon the head.*

Beyond. Ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, *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 ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν, *if God be for us, (on our part,) who can be against us.*
'Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν, *it is permitted thee to speak (in defence of) for thyself.*

By. Δίωμι ὑπὲρ Μανάρων, *I pray by (for the sake of) the gods.*

Instead. Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε, *Christ died in our stead.*

Concerning. Ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, *our hope is steadfast concerning you.*

Above. Τὸ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς, *what is above us is nothing to us.*

More than. Ὁ φιλοῦν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, *he who loves father or mother (above) more than me.*

ἌΝΑ

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. Ἄνὰ πτόταμον διυκόμεσαν, *they bore them back along the river, i. e. against the stream.*

According to. Ἄνὰ τὸν αὐτὸν λόγον, *according to the same word, q. d. tracing the same course of speech back again.*

Over. Ἄνὰ τὰ ὄρη, *(up) over the mountains.*

Through. Ἐσκιδίσθησαν ἀνὰ στρατὸν, *they were scattered (up and down) through the army.*

Among. Ἄνὰ τὰ ὄρη πλανᾶσαι, *to wander (up and down) among the mountains.*

Apiece. Χωρεῖσαι ἀνὰ μισθῆνας δύο ἢ τρεῖς, *containing two or three firkins apiece, (i. e. up to two or three firkins, no farther.)*

By the Poets.

Upon. Ἐδῆ παρῆ ἀνὰ Γαργάρον ἄκρον, *the father slept upon the top of mount Gargarus.*

In. Ἄνὰ χεῖρὶν ἰλοῦσα, *taking it up in her hands.*

With. Χρυσίῃ ἀνὰ σκήπτρῳ, *with a golden sceptre.*

III. *Ἀμφί, ἐπί, μετὰ, παρὰ, περὶ, πρὸς, and ὑπὸ* govern the genitive, dative, and accusative.

ἈΜΦΙ

Denotes *round about, in all directions, near about, or beside, about, concerning*.

- About.* { 'Αμφὶ πόλεως οἰκίουσιν, they dwell about the city.
'Αμφὶ δ' ἔρ' ἄμοισιν βάλιντο ξίφος, and he hung the sword about his shoulders.
'Αγρόφυτοι Ἰορδάνου ἀμφὶ ρίθρα, collected about the stream of Jordan.
- After.* 'Αμφὶ δ' ἔρ' αὐτῶ ἄλλοι ἴποντο, others followed (near about) after him.
- Among.* 'Αμφὶ σφίσι πένθος ἔρρασι, sorrow rose (round about) among them.
- Beside.* 'Ἡρισι δ' ἀμφ' αὐτῶ, he fell beside him.
- Near.* 'Αμφὶ δὲ καυλὸν φάσγανον ἠρραίσθη, the sword was broken (about) near the hill.
- Upon.* Κάθευεν ἀνδρα κατὰ χθονός, ἀμφὶ δ' ἔρ' αὐτῶ ἴξιντο, he threw the man upon the ground, and sat down upon him.
- Concerning.* Μάχισθον πίδακος ἀμφ' ὀλίγης, they fight about a small fountain.
- Of.* 'Αμφὶ ἀστέρων γραφή, a description of the stars; literally, a writing about the stars.

EIII

Signifies upon, in different modes. With the genitive it denotes action, or situation upon.

- Upon.* 'Ἡ σφαῖρα κυλίνδεται ἐπὶ τῆς τραπέζης, the ball rolls upon the table.
- Through.* 'Ἐπὶ Θράκης ἰχέρι, he marched through (upon) Thrace.
- Of.* 'Ἐπὶ παιδὸς λόγων, speaking (upon) of the child.
- At.* 'Ἐπὶ σκοποῦ τοξύτων, to shoot at the mark.
- Within.* 'Ἐπὶ νόσσης ἴσταν ἵκασται, they each stood (close upon) within the goal.
- Beside.* 'Ἐφανέρωσεν ἑαυτὸν ἐπὶ τῆς θαλάσσης τῆς Τιβηρίας, showed himself just upon (i. e. at, beside) the sea of Tiberias.
- After.* Τοὺς ὑπασπιστὰς διαβαίνειν ἰεῖλιναι, καὶ ἐπὶ τούτων τὰς τάξεις αὐτῶν Μακεδόνων, he ordered the shield-men to descend, and after (close upon) them the Macedonian ranks.
- During.* 'Ἐπὶ Κρόνου, during the life of Saturn.

With the dative, ἐπὶ generally denotes junction of one thing upon another.

- Among.* { 'Ἐπὶ τοῖς φίλοις, joined with or among his friends.
{ Περσφητίων ἐπὶ λαοῖς καὶ ἔθνεσι, to prophesy among people and nations.

Following upon in the way of dependence, addition to, or in pursuit of.

- With.* Ἐπὶ τούτοις, in addition to, i. e. with these things.
- From.* 'Ἐπὶ τῇ πίστει, in consequence of (from) faith.
- For.* 'Ἐπὶ τῇ κέρει, in pursuit of, for (the sake of) gain.
- Over.* Νεκροὶ τριακόσιοι ἐπὶ χιλίας, three hundred (upon) over a thousand dead.

With the accusative, it denotes an action directed upon.

- Upon.* Λίθος πίπτει ἐπὶ τὴν γῆν, a stone falls upon, or towards, the ground.

<i>At.</i>	<i>Καθήμενος ἐπὶ τὸ ἐπιλόγιον, sitting (upon the business of) at the receipt of custom.</i>
<i>To.</i>	<i>Κύνος επιστρέψας ἐπὶ τὸ ἴδιον ἔξερμα, the dog returning to his vomit.</i>
<i>Towards.</i>	<i>Ἐπ' ἀνατολήν, towards the east.</i>
<i>Against.</i>	<i>Βασιλεία ἰσ' ἑαυτὴν διαμεριθεύσα, a kingdom divided against itself.</i>

META.

Before the genitive, *μετὰ* denotes *with*; before the accusative, *after*; before the dative only in the Poets, *among*, *inter*.

<i>With.</i>	<i>Εἶρον τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ, they found the young child with his mother.</i>
<i>Among.</i>	<i>Μετὰ τῶν νεκρῶν, in the same place with, or among, the dead.</i>
<i>With.</i>	<i>Ὁ Θεὸς ἐποίησε μετ' αὐτῶν, God wrought with them.</i>
<i>By.</i>	<i>Χαίται ἰππύοντο μετὰ πνεύσ, their manes were blown (with) by the wind.</i>
<i>With, or against.</i>	<i>Μετὰ τοῦ ἀρνίου πολιμήσουσι, they shall fight with the Lamb.</i>
<i>On.</i>	
<i>In.</i>	<i>Μετὰ χειρῶν ἔχων, having (among) in his hands.</i>
<i>Among.</i>	<i>Μετὰ προταῖσι πνεύσ, he was busy among the foremost.</i>
<i>To.</i>	<i>Μετὰ δμαῶν ἔειπεν, he spoke (among) to the female attendants.</i>
<i>Within.</i>	<i>Μετὰ σφίσι πῦμα τίθεντες, placing their destruction (among) within them.</i>
<i>After.</i>	<i>Μετὰ τῶν θλίψιν τῶν ἡμερῶν τούτων, after the tribulation of these days.</i>
<i>By.</i>	<i>Νύκτωρ ἐν καὶ μετ' ἡμέρας, by night and by day.</i>

ΠΑΡΑ

Signifies *at*, *beside*, or *near*. With the genitive, *from at*, or *from beside*, *from*.*

<i>From.</i>	<i>Παρὰ Κυρίου ἡ βοήθεια μου, from the Lord is my help.</i>
<i>With.</i>	<i>Ἰησοῦς καὶ οἱ παρ' αὐτοῦ, Jesus and those who were from beside (with) him.</i>
<i>Of.</i>	<i>Ἐρωθάντες παρ' αὐτῶν, he inquired (from) of them.</i>
<i>After.</i>	<i>Παρ' ἡδονῆς λύπη, from, i. e. after, pleasure, pain.</i>
<i>Near.</i>	<i>Παρὰ κροτάφων τι κερμαί, the cheeks (from) near the temples.</i>

With the dative, *close behind*, i. e. *at* or *with*.

<i>Among.</i>	<i>Διλογίζοντο παρ' ἑαυτοῦς, they reasoned (beside) among themselves.</i>
<i>To.</i>	<i>Ἴνα παρὰ τῆ Τισσαφίρην, to go to (the side of) Tissaphernes.</i>

* 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.* Ὁραῖος παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, *thou art fair when set beside or compared with the sons of men, i. e. fairer than the sons of men.*
- Beneath.* Ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, *thou hast lowered him a little, when set beside or compared with the angels; i. e. hast lowered him beneath the angels.*
- For.* Παρὰ τοῦτο οὐκ ἴσται ἐκ τοῦ σώματος, *for this (reason) it is not out of the body.*
- For.* Θεὸς ἰδοῦσεν παρὰ τὸ μέγεθος τῶν πειρασμῶν, *I seemed a God (by the side of) for the greatness of my actions.*
- From.* Ἠγοῦμαι παρὰ τοῦτο σωτηρίαν εἶναι, *I think that safety is from this.*
- Save.* Τισσαράκοντα παρὰ μίαν, *forty save one.*
- Beyond.* Παρὰ τὸν ποταμὸν ἴθρυον, *they fled to the farther side of (i. e. over, beyond) the river.*
- Against.* Παρὰ τὸν νόμον, *beyond, against the law.*

ΠΕΡΙ

Signifies *about*, *round about*, *concerning*.

- About.* { Περὶ βωμοῖς, *round or about the altar.*
 { Περὶ μεσημέριαν, *about noon.*
- Concerning.* Ἐγόγγυζον οἱ Ἰουδαῖοι περὶ αὐτοῦ, *the Jews murmured concerning him.*
- For.* Περὶ πάση πόλει δαδίσαι, *to be in fear (about) for the whole city.*
- In respect to.* { Περὶ τοῖς γονεῦσι τοιοῦτοι γίνου, *be such in respect to (concerning) thy parents.*

It sometimes denotes *superiority*; what is round another is of course greater.

- Over.* Ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, *has power over his own will.*
- Above.* { Περὶ πάντων ἕμμενοι ἄλλων, *to be above all others.*
 { Περὶ τοῦν βροτῶν, *above the comprehension of mortals.*

ΠΡΟΣ (ὩΣ)

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.* Ὁ δὲ Πίτρος εἰστήκει πρὸς τῆς θύρας, *but Peter stood before the door.*
- With.* Ὁ λόγος ἦν πρὸς τὸν Θεόν, *the Word was with (before the presence of) God.*
- At.* Πρὸς τῆς τέλει τοῦ βίου, *at the end of life.*

By.	Πρὸς τοῦ Διὸς ἱκετιῶν ὑμᾶς, <i>I beseech you (on the part of) by Jupiter.</i>
Near.	Πρὸς τῆς ἁλὸς Κάρει, <i>the Carians near the sea.</i>
Of.	Χρηστοῦ πρὸς ἀνδρὸς μὴδὲν ὑπονοῦ κακίον, <i>suspect no evil of a good man.</i>
Through.	Φυσῶν πρὸς ῥίνας αἶμα, <i>blowing out the blood through the nostrils.</i>
For.	Τούτο γὰρ πρὸς ὑμῖν ὑμῶν σωτηρίας ὑπάρχει, <i>for this is (on the part of) for your health.</i>
Towards.	Ἀπῆλθον πρὸς ἑαυτούς, <i>they went away towards their own homes.</i>
Against.	{ Πρὸς ἀνδρὸς ἰχθυήσαντων τὸν ὑπὸν, <i>giving his vote against an enemy.</i>
In addition to.	Πρὸς κίττρα λακτιζων, <i>to kick against the pricks.</i>
	Πρὸς τοῖς ἰσημίνοις, <i>in addition to the things that have been said.</i>
On account of.	{ Πρὸς τὴν σκληροκαρδίαν ὑμῶν Ἰγναψιν, <i>on account of (towards, in the direction of) your hardness of heart, he wrote.</i>
For the sake of.	Πρὸς τὴν ἐπιμοσύνην καθήμενος, <i>sitting for the sake of alms.</i>
During.	{ Ἐπιστολὴ ἐκίνησεν, εἰ καὶ πρὸς ἄραν, ἰλύσθησιν ὑμᾶς, <i>that epistle made you sad, though but for a season.</i>

ΥΠΟ, *by, under.*

1. With the genitive, dative, and accusative indiscriminately.

Under; whether in place, time, power, or any other mode of being under;
as,

Under.	ὑπὸ χθονός, <i>under the earth.</i>
At.	ὑπὸ νυκτὶ, <i>at (under) night.</i>
About.	ὑπὸ τὸν ἥθερον, <i>under or about daybreak.</i>
Under.	λίγω ὡς ὑπὸ Θεῷ, <i>I speak as under (the direction of) God.</i>
Behind.	καὶ μὴν κατακρύπτει ὑπὸ τὴν θύραν, <i>and he conceals him behind the door.</i>
To.	{ ὑπὸ Τροίην ἤγομιν, <i>we led (under) to Troy.</i>
With.	κατακαίονται ὑπὸ λαμπάδων, <i>coming down (under the guidance of) with torches.</i>

2. With the genitive, *by*, as a cause or means.

By.	τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου, <i>what was spoken by the Lord.</i>
For.	ὑπὸ ἡδονῆς δακρύων, <i>to weep for joy.</i>

Obs. 1. Prepositions are sometimes used as adverbs; *as*, πρὸς δέ, καὶ πρὸς, *and further, moreover*; μετὰ δέ, *but afterwards*; παρὰ, *therewith, thereby*; ἐν, *therein*; περὶ, *very, especially*.

Obs. 2. Prepositions are often understood ; as, ἔρχονται πεδίον, (sc. διὰ,) *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,

Ἄνωθεν Σωκράτους, *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 *Bœotic* 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*, *Cre-tan*, &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 ἡ κοινὴ διάλεκτος, 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 Septuagint 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 dialects 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,

αα	}	into α.	See Obs. 19.
αε			
ααι	}	η	10.
εαι			
ηϊ			
ηαι	}	η	9.
αει			
αο	}	ω	11.
αω			
εα	}	α	4, 6.
εε			
εε	}	η	6, 20.
εο			
ηο	}	ου	11.
οο			
εω	}	ω	5.
εω			

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.

Synalæpha by	}	Apocope, as	τὸ ἀργύριον τοῦ ἀνδρός τῷ ἀγαθῷ τοῦ ἡμετέρου τῇ ἡμέρᾳ	}	Attic	τ' ἀργύριον. τ' ἀνδρός. τ' ἀγαθῷ. ἡμετέρου. ἡμέρᾳ. ἡγχοῦσα. τὰργα. τῶντρῶ. οὔνεκα. θοιμάτιον. τοῦλάχιστον. ἐμοῦποδύνει. οὔμοι. τῶλγεος.
		Aphæresis, as	ἡ ἀγχοῦσα τὰ ἔργα τῷ ἀντρῶ οὔνεκα			
		Synæresis, as	τὸ ἱμάτιον			
		Crisis, as	τὸ ἐλάχιστον			
		Apocope & Synæresis, as	ἐμοῖ ὑποδύνει			
		Apocope & Crisis, as	οἱ ἐμοῖ τοῦ ἄλγεος			

Contractions of the *Article*, the *Pronoun* ἐγώ, *Conjunction* καί, and the *Preposition* πρό.

Article.

οἷ & οἷ οἷ τῷ τοῦ	}	before	}	into	}	Attic						
							α	ω	ὄ ἀνεμος οἱ ἀρνῆς ὄ ἐμός ου ὄ ὄλυμπος οἱ ἐμοῖ ω ὄ οἰκότριψ τω ὄ τὸ ἡμισυ τὸ οἰκίδιον τὸ ἄλλο του ὄ τὸ ἐμφανῆς τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου			
										ε, * ο	ου	ὄ ἀνεμος ἀρνῆς. οὔμός. οὔλυμπος. οὔμοι. ὄκότριψ. θῶμισυ. τοῦκίδιον. τοὔλλο. τοῦμφανῆς. τοῦνομα. τῷπόλλωνος. θατέρου.
α, ε, ο	ου	τῷ	ω	τῷ	ω	τῷ						
							α	ου	ω	τῷ	ω	τῷ
ε †	ου	τῷ	ω	τῷ	ω	τῷ						

* O before s makes sometimes } α ; ὄ ἴτερος, ἔτερος.
ω ; ὄ ἱλαφος, ἄλαφος.

† See Article in the *Ionic* dialect.

				<i>Ἐγώ.</i>		
		ἐγὼ οἶδα ἐγὼ οἶμαι μοὶ ἐδόκει μοὶ ἔχρησεν	}	Attic	{	ἐγὼ οἶδα. ἐγὼ οἶμαι. μοῦδόκει. μοῦχρησεν.
				<i>Καί.</i>		
Before	{	α } into κα ει } — κα ε } — κη ο } — κω οι } — κη η — κη	{	Attic	{	καὶ ἄν. καὶ εἶτα. καὶ ἐγὼ. καὶ ἐν. καὶ οἶνον. καὶ ἡμην.

Before an aspirate, κ is changed into χ; * as,

καὶ ὄ καὶ ἦ καὶ ἦ ἄγχουσα	}	Attic	{	χαῖ. χῆ. χηγχουσα.
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Πρό.

Before ω, ου, προώφειλες, προούφειλες.
 αυ, ου, προαυδᾶν, προαυδᾶν.

II. Change of letter or syllable; as,

γ	into	β, as, γλήχων,	βλήχων.	
λ	{	γ, — μόλις,	μόγις.	
		ρ, — κλιβανος,	κλιβανος.	
μ	{	σ, — πέφαμμαι,	πέφασμαι.	
ν	{	λ, — πνεύμων,	πλεύμων.	
		θ, — σὺς,	θὺς.	
		ξ, — σύν,	ξύν.	
σ	{	ρ, — θαρσεῖν, †	θαρήεῖν.	
		τ, — { σήμερον,	τήμερον.	
		{ πράσσω,	πράττω.	
α	{	ε, — λαός,	λεώς.	2. Obs.
α	{	{ ἴλασ,	ἴλεω.	2.
ο	{	ω, — { τά, Fem. Art. τῶ. ‡	λεώς.	2, 5.
		{ λαός,		

* See Rule III. page 5.

† Busby, after Joh. Grammaticus, reverses this instance, making *ταρσεῖν* from *ταρσειν*; but greater authorities are against them.

‡ See Article.

ε	into	ο, as	πέπεμφα,	πέπομφα.	.	15.	
η	—	{	α, —	εὔφνῆ,	εὔφνᾶ.	.	4.
			ει, —	πήσομαι,	πίσομαι.*	.	
			ο, —	πέπηθα,	πέπονθα.	.	16.
ι	—	ω, —	εἶκα,	ἔωκα.	.	17.	

Diphthong.

αει	—	α,	page 17.					
αι	—	α, —	κλαίειν,	κλαῖειν.				
ει	—	η, —	κλείδας,	κλήδασ.	.	6.		
οι	}	—	ω, —	{	κλοιός,	κλωός.	.	2.
ωι					ἠρωῖνη,	ἠρώνη.		
ου	—	ω, —	λαοῦ,	λεω.	.	2.		

Syllable.

τωσαν	—	ντων, —	τυψάτωσαν,	τυψάντων.	.	22.
μι	—	ην, —	βοῶμι,	βοῶην.	.	24.
ησα	—	ε, —	γνολησαν,	γνοιεν.	.	27.

III. *Insertion of ν, ο, ω, in perfect tenses.*

Observations 16, 17, 18.

IV. *Prosthesis, σμικρός for μικρός.*

V. *Syncope.*

σ	in the first future active and middle.	12 Obs.
	Antepenultima of the first aorist.	14.
κ	in the perfect, sometimes with the vowel or diphthong following.	19.
ι	in the third plural pluperfect.	20.
η	in the aorists optative, and verbs in μι.	27.
σα	in σῶσαν, imperative passive and middle.	23.
ο	in verbs; as, οἶμαι for οἴμαι.	

VI. *Paragoge.*

γε in pronouns primitive and articles; as, ἔγωγε, σύγε, τόγε.

ονν in pronouns and adverbs; as, ὅτιοῦν, οὐκοῦν, οὔμενον.

ι and ν in pronouns demonstrative; as, σὺτοσί, αὐτήϊ, τουτοῖ; τουτουῖ, ταυτησί, &c.; ταυτόν, for τὸ αὐτό; τουτόν, for τουτό. There is sometimes an elision of ο and α; as τουτί, ταυτί.

* In common with the *Bœotic*.

ι in adverbs, conjunctions, and prepositions; as, οὐτωςί, νυνί, οὐχί, μινί, ἐνί.

θα in the second person singular of verbs; as, χρῆσθα.

η in the conjunction; as, ὅτιή.

δε or δι in articles; as, ὁδε or ὀδί.

VII. Apocope.

θι in the imperative active of verbs in μι; as, ἴστα and ἴστη, for ἴσταθι 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 ω; and the penultima of nouns in αος, if long, is changed into ε; as, λαός, λεώς, N. plur. Ἰλαα, Ἰλεω; not otherwise; as, ταός, ταώς. See Clark's Hom. α'. 265.

3. Some words of the 3a in ης, -ητος, it declines after the 1st; and ως -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, ἐνδεεία, ἐνδεᾶ.

Proper names of this declension, it forms after the first declension; and one appellative, ἀκινάκης.

5. In the 2d and 3d, it makes the genitive singular in ως, contracting that from ες pure; as, χοείως, χοῶς.

6. In the 3d, it contracts the accusative singular into η, and the N. A. V. plural into ης; but ες pure has both accusatives in α; as, χοεία, χοᾶ; χοείας, χοᾶς. Τροφᾶς also occurs.

Adjectives.

7. It forms comparisons by -ίστερος, -ίστατος; -αίτερος, -αίτατος; and, in common with the Ionic, είστερος, είστατος.

Pronouns.

8. See Rule VI. (*Paragoge*) on the preceding page.

It uses ἐαυτοῦ in the 2d person, and ἐαυτούς for ἀλλήλους.

Verbs.

9. It contracts ζάω, διψάω, πεινάω, περιψάω, and χράομαι, by η after the *Doric* manner.

10. It contracts αι, ει, ηαι, made by the *Ionic* syncope, into η in the second person singular of the present indicative *passive* and *middle* of verbs in μι; as, ἴστασαι, τίθεσθαι, καθήσασαι, ἴστη, τίθη, κáθη. And sometimes in that of the perfect *passive* of barytons; as, μέμνησαι, μέμνη.

11. It contracts the *Ionic* αο into ω; εο, 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 μι; as ἴστω, εἰτίθου, ἐκάθου, ἐδίδου.

12. In the first future of polysyllables in ιζω it drops σ; as, ἐλπῶ; middle, ἐλπιῶμαι. It does the same by those in ασω, εσω, οσω, which are afterwards contracted; as, βιβῶ. But ἐκχέω uncontracted occurs, Joel ii. 28.

13. It affects the augment in several different ways.

14. It syncopates the 1st aorist; as, εὔρατο for εὐρήσατο; ἔγαμα for ἐγάμησα. By the *Ionic* it is made ἔγημα, which is most in use.

15. In dissyllable perfects in φα, χα, it changes ε into ο.

16. It changes η into ο, according to some grammarians, in the perfect active of obsolete verbs; as, λήγω, λέλογχα, πήθω, πέπονθα, inserting ν. But they are better derived as in the Catalogue of Irregular and Defective Verbs.

17. In the perfects active and passive, ἀνεῖκα, ἀνεῖμαι; ἀφεῖκα, ἀφεῖμαι, and the middle εἶθα, it changes ι into ω; as, ἀφέωκα, ἀφέωμαι, ἔωθα, in which the ι is often retained; as, εἴωθα. According to some this is not a change, but an insertion of ω; an opinion which εἴωθα seems to sanction.

18. In the reduplicated perfect ἄγηκα, from ἄγω, it inserts ο; ἀγήοχα.

19. It syncopates κ in the perfect and pluperfect active, and contracts the vowels; as, ἐστάκασι, ἐστακέναι, ἐστακώς; ἐσταῖσι, ἐστάναι, ἐστώς; and in some persons the following vowel is also syncopated; as,

{ ἐστάκατον, ἐστάκατε, ἐστάκεισαν.
{ ἐστα- τον, ἐστα- τε, ἐστα- συν.

20. The *Ionic* εα, εε,* εε for ειν, εις, ει, 1st, 2d, and 3d sing.

* The contraction is used in the 2d person, though usually limited by grammarians to the 1st and 3d only.

of the pluperfect active and middle, it contracts into η , $\eta\varsigma$, η ; as $\epsilon\acute{\iota}\lambda\eta\varphi$ - η , $\eta\varsigma$, η .

It syncopates ι in the 3d plural of the same tense; as, $\tilde{\eta}\delta\epsilon\upsilon\alpha\nu$ for $\tilde{\eta}\delta\epsilon\iota\sigma\alpha\nu$.

21. From the 2d person imperative active of verbs in $\mu\iota$, it rejects the last syllable, $\lambda\sigma\tau\alpha\theta\iota$, $\acute{\iota}\sigma\tau\alpha$, $\acute{\iota}\sigma\tau\eta$; * $\epsilon\acute{\iota}\theta\epsilon\tau\iota$, † $\tau\acute{\iota}\theta\eta$; $\delta\acute{\iota}\delta\omicron\theta\iota$, $\delta\acute{\iota}\delta\omega$.

22. It changes $\tau\omega\sigma\alpha\nu$ into $\nu\tau\omega\nu$ 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 $\mu\iota$; in the rest, ϵ is changed into \omicron , except in the contracts, where α is changed into ω , $\epsilon\iota$ into $\omicron\nu$, and $\omicron\nu$ of the third remains; as,

Barytons.

1st Aor.	$\tau\upsilon\psi$	$-\acute{\alpha}\tau\omega\sigma\alpha\nu$, $-\acute{\alpha}\nu\tau\omega\nu$.
Pres.	$\tau\upsilon\pi\tau$	} $-\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $-\acute{\omicron}\nu\tau\omega\nu$.
Perf.	$\tau\epsilon\tau\upsilon\varphi$	
2d Aor.	$\tau\upsilon\pi$	

Contracts:

1st Conj.	$\beta\omicron$	} $-\acute{\alpha}$, $-\acute{\omicron}\nu\tau\omega\nu$.	
	$\pi\omicron\iota$		} $-\acute{\epsilon}\acute{\iota}$, $\tau\omega\sigma\alpha\nu$, $-\acute{\omicron}\acute{\nu}\nu\tau\omega\nu$.
	$\chi\rho\upsilon\sigma$		

Verbs in $\mu\iota$.

Pres.	} $-\tau\omega\sigma\alpha\nu$, $-\nu\tau\omega\nu$.	
		$\acute{\iota}\sigma\tau\acute{\alpha}$
		$\tau\acute{\iota}\theta\acute{\epsilon}$
	$\delta\acute{\iota}\delta\acute{\omicron}$	}
2d Aorist	$\sigma\acute{\iota}\eta$	
	$\theta\acute{\acute{\iota}}$	
	$\delta\acute{\omicron}$	

23. In the 3d plural of the imperative passive and middle, it syncopates $\sigma\alpha$; as,

	<i>Passive.</i>	} $-\sigma\alpha\nu$, $-\nu$.
Pres.	$\tau\upsilon\pi\tau\acute{\epsilon}\sigma\theta\omega$	
Perf.	$\tau\epsilon\tau\acute{\upsilon}\varphi\theta\omega$	
	<i>Middle.</i>	}
1st Aor.	$\tau\upsilon\psi\acute{\alpha}\sigma\theta\omega$	

* In this case the long vowel is restored, but it is not always in verbs from $\alpha\omega$.

† θ in this place becomes τ 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,

$$\left. \begin{array}{l} \text{τύπτοι} \\ \text{βοῶ} \\ \text{ποιοῖ}^* \end{array} \right\} -\mu\iota, -\eta\nu.$$

The persons are varied in all the tenses, as in the aorists passive of this mood :

$$\left. \begin{array}{l} \text{τύπτοι} \\ \text{βοῶ} \\ \text{ποιοῖ}^* \end{array} \right\} \begin{array}{lll} -\eta\nu, & -\eta\varsigma, & -\eta, \\ -\eta\tau\omicron\nu, & -\eta\tau\eta\nu, & \\ -\eta\mu\epsilon\nu, & -\eta\tau\epsilon, & -\eta\sigma\alpha\nu. \end{array}$$

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorist.

26. It changes \omicron , the penultima of the optative active of verbs in μ from $\omicron\omega$, into ω ; as, *διδόλην*, *διδώην*.

27. It syncopates η in *ειήμεν*, *ειητε*, of the aorist passive optative of barytons, and peculiar tenses of verbs in μ of the same mood; also in *αιήμεν*, *οιήμεν*, of the latter; and, in both, changes $\eta\sigma\alpha$ in the 3d plural into ϵ ; as,

$$\left. \begin{array}{l} \text{1st Aor. τυφθεί} \\ \text{2d Aor. τυπέ} \\ \text{Pres. τιθεί} \\ \text{2d Aor. θεί} \\ \text{Pres. ιστά} \\ \text{2d Aor. σταί} \\ \text{Pres. διδοί} \\ \text{2d Aor. δοί} \end{array} \right\} -\eta\mu\epsilon\nu, -\eta\tau\epsilon, -\eta\sigma\alpha\nu. \text{ Attic, } -\mu\epsilon\nu, -\tau\epsilon, -\epsilon\nu.$$

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, *φιλόων*, *χευούων*.

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.

av	into	ωῦ	{	θαῦμα	θῶῦμα.		
			{	αὐτός	ᾠτός.		
α	}	—	ηῖ	{	ῥᾷδιος	ῥῆιδιος.	
ει				{	ἀλήθεια	ἀληθηῖα.	
ει	—	{	εε	{	ῥεῖθρον	ῥεεθρον.	
				{	έτετύφει	έτετύφειε.	
ευ	—	ηῦ		τιθεῖσι	τιθεῖσι.		
				εὔκομος	ῆῦκομος.		
η	—	{	ηῖ	{	χρηῖζω	χρηῖζω.	
				{	εαι	τυπτη	τυπται.
				{	ηαι	τύπτη	τύπται.
οι	—	οῖ		οῖς	οῖς.		
	—	{	εο	{	φοβῶ	φοβέο.	
				{	ἀγυθουργία	ἀγαθοεργίη.	
ου				{	λόγου, τοῦ	λόγοιο, τοῖο.	5.
				{	Ἰίδου, τοῦ	Ἰιδέω, τέω.	4, 5.
		οα		διδούσι	διδόασι.		
ω	—	ωῖ		πατρῶος	πατρῶίος.		
η	—	εα		κατηγήναι	κατεαγήναι,		
ω	—	αο		έδέξω	έδέξωο.		

II. *Syncope* of

δ and τ in oblique cases.

ε in many words; particularly those in εια; as, ἱρός, ἀρχι-
ρεύς, ἐνηθίη, προμηθίη, συμπαθίη.

ι in many words; as, τέλεον, πλέων, μέζων, ἔων for εἶων, im-
perf. of εἶω.

σ in the second person of verbs.

κ in the perfect active.

III. *Epenthesis* of

α before terminations of verbs.

ε before terminations of nouns and verbs, of some in all
cases; as, ἀδελφεός, κενεός, καινεός. 1, 4.

ι in dual cases and many nouns ; as, *στεινός, ποιή* for *πόα*. 5.

υ ; as, *πυλός*.

αι before α and η ; as, *σεληναία, Ἀθηναίη, ἀναγκαίη*.

IV. *Prosthesis* of

ε before many words ; as, *ξεις, εἰών*.

Reduplication in many tenses. 12.

V. *Aphæresis* of

ε ; as, *ὄρη, κείνος*.

σ ; as, *κεδάζω, μιλάξ*.

τ ; as, *ἤγανον*.

Augment. 12.

VI. *Paragoge* of

α in the perfect middle ; as, *γάω, γέγηκα, P. M. γέγα, I. γέγαα*.

αι in the third person of verbs.

VII. *Change of letter or syllable* :

β	} into ζ	{	βάραθρον	} Ionic	{	ζέρεθρον.*
γ			πεφυγώς			πεφυζώς.
δ			δορκάδες			ζορκάδες.
θ	— σσ	{	βυθός	}	{	βυσσός.
ν	} — κ		νοεῖν			κοεῖν.
π		{ — κ	ποιός	κοῖος.		
			οὐδέποτε			οὐδέκοτε
			ὄσμήν			ὄδμήν.
			καθορᾶ			κατορᾶ.
			ἀφικόμην			ἀπικόμην.
†			δέχομαι			δέκομαι.
			οὐχί			οὐκί.

The smooth and aspirate mute reciprocally ; as.

ἀκάνθιον	} Ionic	ἀχάντιον.
βάτραχος		βύθρακος.
ἐνθαῦθα		ἐνθαῦτα.
χιτών		κιθάν.
χύτρα		κύθρη.

* Change of vowel and consonant.

† The rough into the smooth.

		{	ε	βαραθρον	} Ionic	{	βέρεθρον.	9				
			η	ιατρός				ιητρός.	4.			
α	into		ασ	ἄθλον				ἄεθλον.				
			εα	ἡμᾶς				ἡμέας.				
			ω	χρεία				χρειῶ.				
			α	τέμνω				τάμνω.				
ε	—		η	ἐπερωτέοντας				ἐπηρωτέοντας.				
			ι	ἰστίη				ιστίη.				
			ω	πλέω				πλώω.				
ι	—		υ	βίβλος				βύβλος.				
ο	—		ω	δεῦρο				δεύρω.				
ω	—		ο	ζωή				ζόη.				
α	—		η	βοᾷ				βοῆ.				
αν	—		ω	τραῦμα				τροῦμα.				
ει	—		η	εἰρήνεος				ἡρίνεος.				
α	—	ουν		Λητόα			Λητούν.	8				
αν	}	—	εα	{	Ἀρισταγόραν		Ἀρισταγόρεα.	4				
ην									τελώνην		τελώνεα.	4.
ειν									ἐτετύφειν		ἐτετύφεια.	

VIII. *Contraction in a few instances.*

οε	into	ου	ὁ ἕτερος	οὔτερος.*	3.	
οα	}	—	ω	{	βόαξ	βώξ.
οη						
					ὀγδάηκοντα	ὀγδάκοντα.

OBSERVATIONS.

1. It inserts *ε* in all genitives plural.
2. It annexes *ι* to the dative plural of all parasyllabic nouns.
3. In the article, *ὁ* or *τό* before *ε* is contracted into *ου*; as, *ὁ ἕτερος, οὔτερος.*

Declensions.

4. In the 1st, it changes the *α* of all terminations (the dual and N. A. V. plural excepted) into *η*, subscribing the subjunctive vowel; *ου* of the genitive into *εω*; *αν* and *ην* of the accusative sing. into *εα*; and *ας* of the plural into *εας*. —

N. G. D. A. G. D.

Sing. βορέ -ης, -εω, † -η, -ην or εα. Pl. -έων, -ης or ησι or αισι, Α.

-εας.

* See Article in the *Attic* Dialect.

† Βορέω in Hesiod, by syncope, for Βορέιω.

5. In the 2d, it changes *ov* of the genitive 'sing. into *οιο*, (and in the article, which is of this declension, into *σω*, whose dative also is in *εω*,) and *οι* of the dual into *οιῖ*;—

	G.	G. D.	G. D	G.	D.
Sing.	λόγ-οιο,	D. -οιῖν,	Pl. -έων, -οίσι.	Sing. τοῖο & τέω,	τέω.

6. In the 3d, by syncopating *δ* and *τ* it makes *-ις*, *-ιδος*, *-ας*, *-ατος*, of the 2d and 5th forms of the contracts. *Θέτ-ιδος*, *-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

	G.	D.	G.	D.
changed into <i>η</i> .	1. Sing. ἄρ-ηος, -ηῖ.	2. πόλ-ηος, ηῖ.	In	
	G. D.	A.	N.A.	
the 3d form of contracts:	Sing. βασιλ-ῆος, -ῆῖ, -ῆα.	Dual, -ῆε,		
G.D.	N.V. G. D. A.			
-ῆοιν.	Plur. -ῆεις, -ῆων, -ῆσι, -ῆας.			

8. In the 4th, it makes the accusative in *οιν*; as, *Ἀητοῖν*.

9. In the 5th, it changes *α* of the penultima into *ε*; as, *κέρ-εος*, *εῖ*, &c.

Adjectives.

10. In the feminine *εια* from *υς*, *ι* is syncopated in every case; as, *ὄξ-εα* or *-έη*, *-εας* or *-έης*.

Pronouns.

11. It inserts *ε* before every termination of *ούτος* and *αὐτός* with its compounds; G. *τουτέου*, D. *αὐτέω*. Less frequently when *αν* is changed into *ωῦ*; * N. *ώυτός*, A. *ώυτόν*, particularly in the compounds; D. *σεώυτώ*, *έωυτώ*; but *έωυτέου*, and its contracted form *ώυτέου* for *αὐτοῦ*, also occur.

Verbs.

12. It removes the augment *syllabic* and *temporal*; as, *βεβρώκει*, *ἄκουσε*, *ἴωθα*,† *Herodot.* Sometimes the reduplication only; as, *ἔκτημαι*; sometimes both; as, *τεχνίαται* for *τετέχνην*.

* See Rule I. example 1st.

† On the supposition that *ω* is an insertion, and not a change of *ι*. The augment of this verb is *ι*.

ται, and from the pluperf. both augments; as, λύτο for ἐλέλυτο. On the contrary it reduplicates the pres., imperf., and both the futures and aorists; as, κικλήσκω, ἐνέμπτε, πεπιθήσω, κεκάμω, πεκρατηρισάμην, μέμαρπον.*

13. It forms the 1st, 2d, and 3d sing. and the 3d plur. of the imperfect, and both aorists active, by annexing κων, κες, κε, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in μι.

	Common.	Ionic.	
Imperf.	ἔτυπτες,	ἐτύπτ-εσ	} κων,† -κες, -κε, -κων.
	ἐποίηεις,	ἐποί-εσ	
	ἐχρύνουεις,	ἐχρύν-ασ	
	ἐτίθηεις,	ἐτίθ-εσ	
1st Aor.	ἔτυψας,	ἐτύψ-ασ	}
2d Aor.	ἔτυπες,	ἐτύπ-εσ	
	ἔστης,	ἔστ-ασ	
	ἔδως,	ἔδ-ασ	

Hence in the passive and middle τυπτ-εσκόμην, -έσκειο, -έσκειτο, -έσκειντο; ἐτυψ-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 εε and ου into εο in the dual and plural, except in the 3d plur. and the participle feminine; ψαλ-έω, -έεις, -έει; -έετον, -έετον; -έομεν, -έετε, -έουσι. Infin. ψαλέειν. Part. ψαλέων, -έουσα, -έον. In the middle voice it *only* resolves ου and ει; the latter in the 2d sing. *indicative* into εαι, *subjunctive* into ηαι; as, τυπ-έομαι, -έαι, -έεται; -εόμεθον, -έεσθον, -έεσθον; -εόμεθα, -έεσθα, -έονται; τύπ-ομαι, -ηαι, -ηται, of 2d future.

15. In the perfect active, it syncopates κ and shortens the penultima; ἐστήκατε, ἐστέατε; τεθνηκαίς, τεθνηαίς.

16. In the pluperfect active and middle, it changes ειν, εις, ει, into εα, εες, εε.

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 υι; as,

* *Αἰῶσαι* retains the augment in the infinitive. *Herodot.*

† This form is more frequently found without the augment; as, *τύπνισσον*.

	Active.		Passive.
Pres.	τύπησι.	1st Aor.	τυφθῆσι.*
Perf.	τετύφησι.	2d Aor.	τυπῆσι.*
1st Aor.	τύψησι.	Middle.	
2d Aor.	τύπησι.	Perf.	τετύπησι.

19. In the 2d sing. of the 1st aorist middle it resolves ω into $\alpha\sigma$; as, ἐτύψ-ω, -αο.

20. In all tenses of the indicative and optative, whose 3d sing. ends in $\tau\alpha\iota$ or $\tau\omicron$, 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,

Pres. & Perf. Sing.		Plur.		Imp. & Pluperf. Plur.
τύπτε	} -ται.	τυπτέ	} -αται	ἐτυπτέ
πεφίλη		πεφιλέ		ἐπεφιλέ
κεχρύσω		κεχρυσό		ἐκεχρυσό
κεῖ		κέ		ἐκέ
κεκόλου		κεκολό		ἐκεκολό
ἔψαλ		ἔψάλ		ἐψάλ
τέτυπ		τετύφ		ἐτετύφ
λέλεκε		λελέχ		ἐλελέχ
πέφρασε		πεφραδ		ἐπεφραδ
πέπλησε		πεπλάθ		ἐπεπλάθ

When α precedes these terminations, instead of inserting another α after it, this dialect inserts an ϵ before it; as,

3d Sing.	3d Plur.	3d Sing.	3d Plur.
δύν	} -αται, -έαται.	ἔδύν	} -ατο, -έατο.
μηχαν		ἔμηχαν	
αναπέπτ		ανεπέπτ	

21. In common with the *Doric* it contracts verbs in $\alpha\omega$ into η ; as, ὄρησ, ὄρη, ὄρην.

22. In the contract tenses of verbs in $\alpha\omega$ it inserts ϵ after contraction; as, χρέωμαι, ἐμηχανεώμην; Imperat. χρέω; † but oftener changes α into ϵ ; as, χρέομαι, ὄρέομαι. Sometimes in the present subjunctive passive of barytons; as, κτεινέονται:

* Also τυφθήσι, τυπήσι. See Observation 22.

† Χρέω occurs in Hippocrates, the *Ionian* of χρεώ, imperative of χρέομαι for χρέωμαι.

always in the aorists; as, τυφθίω, τυπέω. Also in the 3^d plural of the present indicative of verbs in μι from αω and the present and 2^d aorist subjunctive of those from αω and εω, in the active voice; as, ιστίασι, ιστέωσι, τιθέωσι, στέωσι, θέωσι. Sometimes in the 3^d person middle voice; as, θέηται.

23. It syncopates σ in the 2^d persons passive and middle of verbs in μι.

24. In the 3^d plural of the present active of verbs in μι from εω, οω, υω, it inserts α, syncopating the subjunctive vowel of diphthongs; as, τιθείσι, τιθείασι; διδοῦσι, διδόασι; ζευγνῶσι, ζευγνώασι.

25. It contracts οη from οαω, οεω, into ω; as, βοήσω, βώσω; ἐνοήσας, ἐνώσας; ἐνεόηντο, ἐνεῶντο.

Instead of the regular tenses of κείμαι and ἀνείμαι, it uses those of their primitives κέω and ἀνέω; as, κέονται, ἀνέονται, κέωνται, &c.

It makes λαμβάνω borrow its tenses as if from λαβέω and λάμβω. Καταελάβηκε, λάμφομαι, λαμφθείη, &c. occur in Herodotus.

26. In verbs in μι, the Ionics used ξ in the reduplication, as, τέθνημι.

WRITERS.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

DORIC.

This dialect was used first in *Lacedæmon* 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 ὀ and καί when prefixed to vowels and diphthongs.*

Common.
τὰ ἤματα,
ὁ ἔλαφος,
ὁ αἰπόλος,
οἱ αἰπόλοι,
τοῦ ἄλγεος,

Doric.
τᾶματα.
ᾤλαφος.
ᾤπόλος.
ᾤπόλοι.
τῶλγεος.

τοῦ Εὐβούλοιο,	τοῦ ὕβουλοιο.
τὰ ἄγκιστρα,	τῶγκιστρα.
τὰ οὐτέα,	τοιτέα.
καὶ ἐξαπίνης,	κῆξαπίνης.
καὶ εἶπε,	κῆπε.
καὶ ὁ Ἄδωνις,	χοῖδωνις.
καὶ ὁ ἐκ,	λῶ κ.
καὶ ἐμέ,	κῆμέ.

Other contractions;

αι into η	ἐτίμης. }	Obs. 22.
αι — η	τιμῆς. }	
εα — η	κῆς, φρητί.	
εο — ευ	θεύς, Ἄρευς, βασιλεῦς, Gen.	5
οα — ω	βῶκας.	

II. Change of letter or syllable; as,

γ into δ	δα, δᾶν,*		
δ —	θ	ψύθος,* ἐπιμηθής, θάσος.	4.
	τ	θέμιτος, Ἀρτέμιτος.	
ζ —	σδ	συριῶδα, μασδός.	9.
	δ	γυμνάδα, ῥέδα, by Metathesis ἔρδα.	
	δδ	μάδδα, χορήδδα, also <i>Æolic</i> .	
	τ	ὄριτων.	
θ —	τι	συρίττω, φράττω, βλιμάττω.	
	δ	ἄνθηρα, Δύμβρις.	
	ζ	Ζυμβραῖος.	
φ —	σ	παρσένος, μυσιδδω,* σιός.*	
	τ	ἄνητον, κλαῖστρον.*	
κ —	φ	φῆρ, φλίβομαι.	
	γ	ωγήνος, ἔοιγμεν for εἰκαμεν.	
λ —	τ	τεῖνος, τῆνος* for ἐκείνος.	
	ν†	βέντιστος, ἦνθον, κέντο for κέλετο.‡	
μ —	φ	φαύρος.	
	β	βυρσίνη, βύρμαξ.*	
ν —	σ	τύπτομες, καλάς,* μείς, also <i>Æolic</i> .	
π —	β	ἐμβολή, ἀμβλακία.	
ρ —	κ	μικκός for μικρός.	

* Words to which the asterism is affixed, undergo some change of another letter.

† When τ or θ follows.

‡ See γένος in the *Æolic*

σ into	{	δ	πέφραδμαι.	23.
		τ	τύ, φατί, Ἄρταμίτιον, Ποτειδαν.	
		ντ	τύπτωντι, τιθέντι.*	
τ —	{	ξ	ὄνειδιζῶ, κλαζῶ,* ὄρμιξ.	11
		κ	πόκα, τόκα,* ἴογ ποτε, τότε.	
		ρ	πόρριξ.	
α —	{	ε	κρέτος, also <i>Ionic</i> .	
		ο	πόρδαλις.	
		ω	ὠγαθόν, ὠριστος, ὠρχομαι.	
ε —	{	α	τράφω, τράχω.	16.
		ει	τυφεῖτον.	
		ι	σιός,* χάλκιος.	
η —	{	α	μάν, φάμα, ἔφαν, ἀδύ.	2, 13, 19
		αι	ἄμου, εἰκασι.	
		ε	ἀνδρεφόνον.	
ο —	{	ω	κῶρος, μῶνος, ὠρος, ὠρα.†	
		αι	μαλακαίποδες.	
		ευ	τυφεῦμες.*	
ου	τυφοῦμες.*			
ω —	{	α	πράτος, θυράν, ἐπάξα, γελᾶν.	2, 22.
		ευ ‡	ἠγάπεν, γελεύσα.	
		ε	γέα, νέειν.	
αι —	{	ει	ἀρχεῖαι.	24.
		α	κλαῖδας, κλαζῶ,* γαμᾶν.	
		αι	κλαῖδα, κλαῖστρον, ἠθαῖον.	
ει —	{	η	ἦχον, ἦλκον.	14.
		η	τέλχος, τῆνος.	
		α	Κρονίδα, Gen.	
ου —	{	ο	λόγος, Acc.	3, 24.
		ω	λόγως, Acc. ὠρανός, φηγῶν.	
		οι	τύπτοισι, τύπτοισα, ὑφοῖς,* in nouns and verbs.*	
ευ —	{	ευ	τύπτευ, καλεῦσα.	12, 18.
		ει	Ἐλειθνῖα.	
		οι	Τρῶάν, πωμενικός, ὦμοι.	
φ —	οι	ἠροῖος.		

III. Syncope of

θ	ἐσλός.
ε	θᾶσθε, § θᾶσαι.

† Plato says that *δρεμι* was used for the ancient and *Attic* *δραι*, διὰ τὸ δρέζεν τοὺς κραιούς.

‡ This seems to come from verbs in *αιω* made *ειω* by the *Attic* and *Ionic* dialects

§ By another syncope for *Διάσασθε*.

ι	τύπτες, τύπτεν, τιθέντι.*	15, 17.
υ	διδόντι.*	17
ω	πράν for πρώην.*	
σ	ὄπιθεν for ὀπισθεν.	

IV. *Epenthesis* of

α	γανάται.	
η	κιχήλας.	
ι	τυψεῖ-τον, -τε; τυψεῖται; † τύψαις.	16.
σ	τυπτόμεσθα.	20.

V. *Apharesis* of

θε in λῶ, λῆς, λῆ, from θέλω.

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the article τοί, ταί.

Declensions.

2. In the 1st it changes *ov* of the genitive singular, *ω* 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.
τελών-α;	-α,	-α,	-αν,	-α.	} — Plur. -ᾶν.
ἀρετ-ά,	-ᾶς,	-ᾶ,	-άν,	-ά.	

3. Proper names in *ας* have *ο* syncopated, and are declined after the 1st; as, for

N.	G.	D.	A.	V.
Μενίλαος,	Μενελάου,	&c.,	Μενίλ-ας,	-α, -α, -αν, -α.

In this declension it changes *ov* into *ω*; that of the accusative plural sometimes into *ο*, and rejects the *ι* subscript of the dative; as,

G.	D.	G.	A.
Sing. λόγ-ω,	-ω.	Plur. -αν, †	-ως or -ος.

It also changes *ov* into *ω* in the N. and A. singular and N. A. V. plural, contracted of the 3d; as, N. βῶς, A. βῶν. Plur. N. A. V. βῶς.

4. It changes *δ* into *τ* in nouns in *ις*, *-ιδος*; as,

Gen. θέμιτος, μέριτος, Ἀρτέμιτος.

† Third singular, 1st future middle.

‡ This is infrequent.

Contracts of the Third Declension.

5. It changes η and $\epsilon\upsilon$ of the N. and V. of the 1st and 3d

N. V. N. V.

forms reciprocally; as, Ἄρεις, -εῦ; βασιλ-ῆς, -ῆ. εο or ου of all genitives in εος into εῦ; as, χεῖλες, πόλεος, Ὀδυσσεῦς.* ου into ω in the genitive sing. of the 4th form; as, G. Ἀχῶς. εἰς of the nominative plural into ης without the subscript. εω of all genitives into α; this last but seldom.

Pronouns.

6. To ἐγώ in the nominative singular it annexes ν, νη, γα, νγα. 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 γα, νη. (See Table, page 208.)

8. In the 3d personal pronoun, for the accusative ξ, it uses the accusative of ἴς, (G. ἰός, obsolete,) with μ or ν prefixed; as, μίν, νίν, which often stand not only for ξ, but for αὐτ-όν, -ήν, -ό, and also for the plural αὐτ-ούς, -άς, -ά. For the plural dative σφίσι it uses the dual σφίν, which by aphæresis becomes φίν. For the plural accusative σφᾶς, it uses the dual σφεί, by metathesis φοί; hence ψεί. As the demonstrative αὐτός is often used for the reciprocals οὗ and αὐτοῦ, (contracted from ἑαυτοῦ,) so φίν and ψεί are used respectively for αὐτ-ούς, -αῖς; αὐτ-ούς, -άς, -ά, in all genders; ψεί sometimes for the accusative singular, αὐτ-όν, -ήν, -ό.

In the possessive it changes

σός	into	τεός.
ός	—	έός.
ἡμέτερος	—	ἄμός.
ὑμέτερος	—	ὑμός.
σφέτερος	—	σφός.

Verbs.

9. It changes ζ, the characteristic of the present, into σδ, δδ, τ, and ττ; as, συρίσδω, γυμνάδω, ποτιδδω, ὀρίτω, φράττω, συρίττω.

* Odys. α'. 397.

10. It makes new present tenses from perfects, by changing α into ω ; as, ἐστήκω, πεποιθέω, δεδοίκω, κεκλήρω, πεφρίκω,* πεφύκω.

11. It changes σ , the future characteristic of verbs in ζ , and of some in ω pure into ξ ; as, ἀντιαῶ, γλαῶ.

12. It changes ov in the penultima of the 1st future and 1st aorist of verbs in ω pure into oi ; ἀκοισῶ, ἄκοισον.

13. It changes η in the penultima of the 1st future and 1st aorist, perfect and pluperfect into α ; as, φιλασῶ, ἐτίμασα, τέθνακα, μέμαμαι, ἐμεμάρην.

14. It changes ϵi the augment, formed by annexing ι , into η without a subscript; as, ἦχον, ἦλκον.

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 $\epsilon i v$; as, τύπτ-ες, -ε, τύψεν, τυπέν.

16. It circumflexes the 1st future active and middle, and forms it like the 2d; as,

Act. τυψ-ῶ, -εῖς, -εῖ; -εῖτον, -εῖτον; $\left. \begin{array}{l} -o\ddot{u} \dagger \\ -e\ddot{u} \end{array} \right\} \text{μεν,} \ddagger \text{-εῖτε, } \left. \begin{array}{l} -o\ddot{u} \\ -e\ddot{u} \end{array} \right\} \text{ντι.}$

Mid. τυψ-οῦμαι, -ῆ, -εῖται; -οῦμεθον, -εῖσθον, -εῖσθον, &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 $\nu\tau$ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future; as, τύπτομες, ἐτύπτομες, τυψοῦμες, ἐτύψαμες, &c. τύπτοντι,§ τυψοῦντι,§ τεύφαντι,§ τυποῦντι,§ τιθέντι,§ διδόντι,§ τύπωντι, τύψωντι, Pass. τυφθῶντι, τυπῶντι.

18. It changes oi into ω in the penultima of barytons and contracts of the optative active, whose termination μi the Attic had before changed into $\eta\eta$; as, Attic, τυπτοίην, ποιοίην, χρυσοίην. Doric, τυπτοῖην, ποιῶην, χρυσοῖην.

It also often changes ov of the penultima both of contracts and barytons into ϵv , sometimes into oi ; as, Active, φιλ-εῦμες, -εῦντι. Imp. ἐφίλενν, τυψ-εῦμες, -εῦντι, τυπ-εῦμες, -οῦντι|| or

* From πύφρα for πύφρα.

† See Obs. 18, and Note to the same.

‡ See Obs. 13.

§ 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 ϵo or oi , but not always.

-εὔντι or οντι. Part. τύπτουσα, φιλεῖν. Pass. and Mid. φιλεῖμαι
1st Fut. ἀλεῦμαι. Imperat. φιλεῦ. — Also τύπτοισι, 1st Fut. τυψοῖσι.
Particip. τύπτοισα. ε is sometimes inserted in the subjunc-
tive; as, ἰσοόροπ-ῶσι, -έωντι; συντιθ-ῶσι, -έωντι; *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, ἐτυπτόμαν, ἐτυψάμαν, ἐτύφθαν, ἐτυφθήταν, τυπτοίμαν, ἔσταν, ἔβα.

20. It inserts σ in the 1st person plural passive; as, τυπτό-
μεσθα.

21. In the perfect passive of verbs in ζω, making σ in the future, it changes σ into δ; as, πέφραδμαι, κέκαδμαι.

22. It contracts verbs in αω into η, in common with the *Ionic*; as, τιμ-ῆς, -ῆ, -ῆν; and changes the ω contracted into α; as, χαλᾶσι; particularly in participles, as, πεινᾶντι.

23. In verbs in μι, it changes σ of the 3d person singular present indicative active into τ; as, ἴσται, τίθητι, &c.

24. In the infinitive, it sometimes changes ει into α, and ου into ω; as, εὐδαιμονᾶν, ῥιγῶν.

25. It also changes ν and ναι into μεν, dropping the sub-
junctive of the preceding diphthong; as,

τύπτει	}	-ν,	}	τυπτέ
τιμῆ		τιμῆ		
φιλή*		φιλή		
χρυσού		χρυσό		
τετυφέ	}	}	}	τετυφέ
τυφθή				τυφθή
ἰστά				ἰστά
διδό				διδό
ζεγγύ	}	}	}	ζεγγύ
θεῖ				θεῖ
δοῦ				δό

26. To this form it frequently annexes αι; as, τυπτέμεναι, 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, τυψ-αις, -αισα.

* Æolic for φιλεῖν

† Sometimes χρυσόμεναι, after the Æolic manner of compensating the loss of the subjunctive vowel of the diphthong. See Æolic dialect.

28. It changes *υια*, the feminine termination, into *ουσα*, according to some grammarians; as, *μεμενακούσα*, *ἀνευτακούσα*, *ἰωρακούσα*; 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, *ἄπτω*; and *drawing back the accent*; as, *πόταμος*.

To compensate the loss of the aspirate, it sometimes prefixes *β* to *ρ*, when the next syllable begins with *ζ*, *κ*, *δ*, or *τ*; as, *βρίζα*, *βράκος*, *βρόδον*, *βρήτωρ*. It sometimes prefixes *γ* to a vowel; as, *γέντο* for *έντο*, *Doric* for *ελιο*, by syncope for *ελειο*, which is by the Ionic dialect for *ελλειο*.

II. *Change of letter or syllable.*

<i>β</i>	into	{	<i>γ</i>	<i>γάλανος</i> , <i>γλέφαρον</i> .
			<i>μ</i>	<i>βάρμιτον</i> .
<i>δ</i>	—		<i>β</i>	<i>βλήρ</i> ,* <i>Βελφούς</i> , <i>βελφίνες</i> .
<i>ζ</i>	—		<i>σδ†</i>	<i>τραπέσδα</i> , <i>Σδεύς</i> .
<i>θ</i>	—		<i>φ</i>	<i>φλίβω</i> .
<i>ι</i>	—		<i>ρ</i>	<i>πέφροχος</i> for <i>περίοχος</i> .
<i>μ</i>	—		<i>π</i>	<i>πέδα</i> , <i>ὄππατα</i> , <i>ἄλιππα</i> for <i>ἄλειμμα</i> . See Rule IV
<i>ν</i>	—		<i>σ</i>	<i>μεις</i> , <i>ἴνοις</i> , ‡ <i>γελαίς</i> , ‡ <i>ὑψόις</i> . ‡
<i>ξ</i>	—		<i>σκ†</i>	<i>σκένος</i> , <i>σκίφος</i> .

* For *ἄλιμαρ*.

† An Æolic resolution of $\left\{ \begin{array}{l} \zeta \text{ is } \delta\sigma \\ \xi - \kappa\sigma \end{array} \right\}$ by metathesis $\left. \begin{array}{l} \sigma\delta. \\ \sigma\kappa. \\ \sigma\sigma. \end{array} \right\}$

‡ Words that undergo a complicated change.

π	—	{ μ	ματεῖς, μαθοῦσα.
		{ φ	Φερσεφόνα.
πι	—	σσ	πέσσω, ὄσσω, νίσσω.
σ	—	{ ν	τετύφων.
		{ ρ	οὔτορ, ἵππορ, πίσορ,* πόρ, σιόρ,* φορ οὔτος, ἵππος, πίθος, πούρ, θεός.
τ	—	π	σπολήν, σπαλείς, πέμπε.
χ	—	φ	αὔφενα.
ψ	—	σπ†	σπέλλιον, σπαλίδα.
		{ ε	λεγόμεθεν, φερόμεθεν, ν added.
α	—	{ ο	μέμορθαι, ἔφθορθαι.
		{ υ	συρκας.
		{ αι	μέλαις, τάλαις, hence μέλαινα, τάλαινα
ε	—	α	ὄπισθα.
η	—	{ αι	θναίσκω, μιναίσκω, βλαιτή.
		{ ει	Ἄτρεῖες.
ι	—	η	νηλήτης, ἀκτήν, Καφήσιος.*
ο	—	{ ε	ἐδόντα, ἐδύνη.
		{ υ	ὄνυμα, † ὄσων,* Ἰδυσεύς.
υ	—	{ ου	θουγάτηρ, λιγουράν, οὔδορ, κοῦμα, φοῦσα.
		{ η	νηός.
		{ ι	ἰπόθεν, ἵπαρ.
ω	—	{ α	διαπεινάμες.
		{ ο	ἔρος, G. -ου, γέλος, A. -ον.
α	—	αι	βοαῖς, γελᾶι.
ει	—	{ η	τύπην, καλήν.
		{ η§	ἦπον.
ου	—	οι	μοῖσα, Κρέοισα, Μίδοισα, ὄρθοῖς.*
διά	—	ζα	ζάβολος, ζαμενής.
μετά	—	πέδα	πέδ' Ἀχιλλεῖα, πεδέρομαι, πεδάμειψαν, πεδέχω, πεδάφρων.

III. Prosthesis of

β before ρ instead of the aspirate ; as, βρῆτήρ.

γ for the same purpose ; as, γέντο. Also in other words ; as, γνοῖν, γνόφος, γδοῦπον, whence ἐργιδουπος, Il. η'. 411.

IV. Epenthesis. It transposes the letters in the syllable ρι, changing ι into ε, and doubling ρ ; as, κόπρια, μέτριος, ἀλλότριος ; Ἄεolic, κόπερρα, μέτερρος, ἀλλότερρος.

* Words that undergo a complicated change.

† See Note 2d on the preceding page.

‡ Γονή and ὕμινος are of Æolic extraction, from γονή and ὕμνοισιν.

§ In the augment according to Priscian.

Epenthesis of

α in the genitive plural, *μουσάων*.

ι in *μέλαις, τάλαις*; participles in *ας*; also of the *ι* subscript.

υ after *α*; as, *ανάταν, αῦως, αὐήρ, αὐτάρ, δαῦλος, ἴαυχεν, ψαύσκω*.

υ after *ε* when followed by another vowel; as, *εὔαδε*, for *ἔαδε*.

υ after *ο*; as, *Οὐδυσσεῖα*.

a consonant to compensate the loss of the aspirate; as, *ἄμμες, ὕμμες*.

a consonant when the vowel or diphthong preceding is shortened; as, *κτέννω, φθέρῳ, ἔμμα, ἐμί, πενθέσσης, τίθεμι, ἄλιππα*.

σ in futures in *λω, ρω*.

β in *ἀλιβδύειν, ἔβασον*.

V. *Syncope of*

γ in *ὄλιος, ἴϋξ, φόρμιξ*.

σ — *μῶα, πᾶα*.

ι — *Ἄγαος, πᾶλαος*; also *ι* subscript; as, *τύπτης*.

ο — *μύσα, βυλή, ἴλα*.

υ — *Ὀρανος, Συράκοσσαι*.

VI. *Paragoge of*

υ to the accusative singular of the 4th of the contracts; as, *Αητών*.

OBSERVATIONS.

Declension.

1. It changes *ης* in the nominative of the 1st declension into *α*; as, *ποιητά, κομηῆτα*; and *ου* of the genitive singular into *αο*; as, *Ἐρμείαο*. It inserts *α* in the genitive plural of the first declension; as, *μουσάων, αἰχμητάων*; 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, *λόγω*; 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, Δημόσθενε*.

4. In the 4th form, it makes the genitive singular in *ως*; and the accusative in *ων*; as, G. *αἰδ-ῶς*, A. *-ών*.

It makes of genitive cases a new nominative of another declension, from which it forms its cases; as, of *γέροντος*, the genitive, it makes a nominative, from which *γερόντοις* is the dative plural. So *μελανοῦ* from *μέλανος*, and *τίος*, 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. *ἀρετᾶρ*, A. *ἀκοᾶρ*. 2d, N. *Τιμόθεορ*. 3d, *Σκληροτήρ*, G. *χρῶματορ*; Plur. A. *ᾠδῖναρ*. 1st of contracts, G. *μέλεορ*, A. *κλέορ*. 2d, G. *πόλιορ*.

Verbs.

5. It changes the *ε* of the 2d and 3d singular of the present indicative active, and of the infinitive, into *η*; as, *τύπτῃς*, *-η*, *-ηγ*.

6. It annexes *θα* to the 2d persons in *ης*; as, *ἦσθα*, *τύπτῃσθα*.

7. It inserts *σ* in futures ending in *λω*, *ρω*; as, *τέλωσ*, *ὄρωσ*.

8. It changes *α* of the penultima of the perfect passive into *ο* in the infinitive; as, *μέμορθαι*, *ἔφθορθαι*.

9. It changes *ᾶν* and *ονν* in the infinitive of contracts into *αις* and *οις*; as, *βοᾶίς*, *χρυσοίς*.

10. It gives many contracts the form of verbs in *μι*, both with and without a reduplication; as, *φιλημι*, *νίκημι*, *ἀλάλημι*, *ἀκάχημι*; hence the 3d plurals *οἴκεντι*, *φίλεντι*, Imperf. *ἐφίλην*; and participles present, *νοεῖς*, *ποιεῖς*, &c.

11. It changes *η*, in the present of verbs in *μι* from *αω*, into *αι*; from *εω* into *ε*, doubling *μ*; as, *γέλαιμι*, *γέλαις*, *γέλαι*, &c. *τίθεμμαι*, *-ης*, *-ησι*.

12. It often changes the short into the long vowel in these verbs; as, *τίθῃ-ητον*, *-ημεν*, *τίθῃτι*, *ἴσθηθι*, *δίδωθι*, *έτιθήμην*.

13. In *φημί* it makes the 3d singular *φατί*, and the 3d plural *φαισί*.

14. It throws back the accent; as, *ἔγω* for *έγω*.

WRITERS.

Alcæus, Sappho.

BŒOTIC.

Under the *Æolic* is comprehended the *Bœotic* dialect, which has the following distinct peculiarities:

It changes

β	into	δ	ὀδελός.	
γ	—	β	βάνα * for γυνή.	
κ	—	ξ	ἴξον, εἴξασι, † Perf. Act.	
σ	—	ξ	ἀπέκειξα.	
α	—	{	ε	λεγόμεθεν, ν added.
			ι	τρίπεξαν.
ε	—	ι	ἰών.	
η	—	ει	μεις, * Θείβαθεν, τίθειμι, εἴρωες.*	
ω	—	οι	ἦροῖος.	
αν	—	ασι	εἴξασι, † 1st Aor. Act.	
εσι	—	άν	τέτυφαν.	

OBSERVATIONS.

1. It inserts *σα* in the 3d plural of the imperfect and both aorists indicative active.

Common.	Bœotic.
ἔτυπον,	ἐτύπτοσαν.
ἔτυψαν,	ἐτύψασαν.
ἔτυπον,	ἐτύποσαν.

And in the imperfect of contracts; as,

Common.	Bœotic.
ἐβόων,	ἐβοῶσαν.
ἐφίλων,	ἐφιλοῦσαν.
ἐχρύσουν,	ἐχρυσούσαν.

2. It sometimes makes the 3d plural of the 1st aorist in *ασι*; as, ἐτύψασι.

3. It sometimes makes the 3d plural of the perfect in *αν*; as, τέτυφαν, πέφρικαν.

* The η which the *Doric* changes into α, the *Bœotic* does not change into ι; and on the contrary, what the *Bœotic* changes into ι, the *Doric* does not change into α; as, ἠδύ, *Doric*, ἀδύ, never ἰδύ, *Bœotic*; ἦρωες, *Bœotic*, ἰρωες, but ἄρωες, *Doric*. See *Hort. Adonidis, Aldus. 1496. p. 209.* But ἄρωα occurs in Pindar, Ode iii. Strophe 1.

† Some grammarians make this the perfect by changing η into ξ; others, the 1st aorist, by changing αν into ασι

4. It makes the 2d aorist imperative active in *ov* like the 1st; as, *τύπ-ov, -άτω.*

5. In the optative active, it changes *ε* of the 3d plural into *σα*; as,

Common.	Bæotic.
<i>τύπτοι</i>	} -εν, -σαν.
<i>τύψαι</i>	
<i>τύποι</i>	

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,

Common.	Bæotic.
<i>έιύφθ-η</i>	} -εν.
<i>έτύπ-η</i>	
<i>ίστ-α</i>	
<i>έτίθ-ε</i>	
<i>έδιδ-ο</i>	
<i>έστ-η</i>	

7. It changes *η* in the penultima of verbs in *μι* from *εω*, into *ει*; and uses the *Ionic* reduplication; as, *τίθειμι, πεφίλειμι.*

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 *Bæotian* woman speaking in her own dialect.

POETIC LICENSE

1. The poets often double a vowel or diphthong; as, *βοη-θοός* for *βοηθός*; *φώως* for *φῶς*; *Πετειῶ* for *Πετειῶν*, from *Πετειῶς*; *έξεφάανθεν* for *έξέφανθεν*, from *έκφαίνω*; *γνώωσι* for *γνώσι*; *γελώντες* for *γελῶντες*, from *γελῶ*; *κραιαινῶ* for *κραιίνω*; *ῶου* for *οῦ*; *ῶμοίος* for *ῶμοιος*; *έειπε* for *είπε*. *Ει* is sometimes repeated for *η* or *η*; and *η* for *ι*; as, *έξείης* for *έξης*; *ήιδει* for *ήδει*; *τιη* for *τι*.

2. *ι* is often inserted to form a diphthong; as, *αιετός* for *άετός*; *αιεί* for *άεί*; *παραι* for *παρά*; *έμειῶ* for *έμείω*, *Ionic* for *έμοῦ*.

3. A short vowel is often put for its corresponding long vowel or diphthong; as, *ξείρός* for *ξηρός*; *Κρονίονος* for *Κρονίωνος*; *άτριπος* for *ατρίπους*.

4. A consonant is sometimes doubled; as, *πέλεκυς* for *πέλεκυς*; *μέσσο*; for *μέσσο*; and on the contrary, when a consonant is doubled, one of them is often removed; as, *Ὀδυσσεύς* for *Ὀδυσσεύς*; *Ἀχιλεύς* for *Ἀχιλλεύς*.

5. The last syllable of some words is removed by *apocope*.

1. Nouns in the neuter; as, *δῶ* for *δῶμα*; *ἄλφι* for *ἄλφιτον*; *κρῖ* for *κρίμνον*, and *ἦλ* for *ἦλος*. 2. *σαι* from the 2d person of verbs; as, *παῦ* for *παῦσαι*; *δύνα* for *δύνασαι*. 3. *τι* from datives in *ιδι*; as, *θῆτι* for *θῆτιδι*; *τρόπι* for *τρόπιδι*. 4. Sometimes the last letter; as, *πολλάκι*.

6. They make nouns indeclinable by adding *φι* to the nominative of parasyllabic nouns, and to the genitive of imparisyllables, rejecting the *ν* and *σ* from the terminations; as, *αὐτόφι*, *δακρυόφι*, *κοτυληδονόφι*, for *αὐτός*, *δακρύνον*, *κοτυλήδων*, *-ονος*. Neuters of the 1st of the contracts reject *ο* only from the genitive; as, *ἄρεος*, *ἄρεσφι*. To the Attic genitive in *ω* they add *ο*; Gen. *Εὐγέω* for *Εὐγέω*.

7. They form the dative plural from the singular, by changing *ι* into *ει* or *εσσι*; as, *ἦρωι*, *ἦρώσει* or *ἦρώεσσι*, and change *οιν* into *οῖν* 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 *γέρουσαι*; *παθημάτων* for *παθήμασι*; *ἄλκι* for *ἄλκη*; *ύσμινι* for *ύσμίνη*; *παρθένω* for *παρθένω*; *κλάδεσι* for *κλάδοις*.

9. They change *barytons* into verbs in *μι*; as, *ἔχημι*, *βρίθωμι*, from *ἔχω*, *βρίθω*.

10. From regular verbs in *ω* are formed, by the poets, verbs defective in *αθω*, *εθω*, *ειω*, *ησσω*, *ηω*, *οιαω*, *ονω*, *ξω*, *σγω*, *σθω*, *σχω*, *σπω*, *σω*, *υθω*, *υσσω*, *ωσσω*, *ωθω*, *ωω*. These are often formed from the future.

11. The termination *ιασαι* is changed into *ῆσαι*; as, *μεδῆσαι* for *μεδιάσαι*, from *μεδιάω*.

DIALECTS OF THE PRONOUNS.

Ἐγώ.

Ionic.

Sing. G. *ἐμοῖο*, *ἐμέο*. Plur. N. *ἡμῖες*, G. *ἡμῶν*, A. *ἡμῖες*.

Doric.

Sing. N. *ἐγών, ἐγώγα, ἐγώνγα, ἐγώνη*, G. *ἐμεῦ, μεῦ*, D. *ἐμίν*,
A. *ἄμε, ἄμμε*. Dual, N. A. *ἄμμε*. Plur. N. *ἄμες, ἄμμες*, G.
ἄμών, ἀμέων, D. *ἄμιν*, A. *ἄμας, ἀρί, ἄμμε*.

Eolic.

Sing. N. *ἐγών, ἰώ, ἰώγα, ἰώνγα*, G. *ἐμεῦ*. Dual, N. A. *ἄμμε*.
Plur. N. *ἄμες, ἄμμες*, G. *ἄμμων, ἀμμέων*, D. *ἄμμιν, ἄμμι*, A.
ἄμμας, ἀμέ, ἄμμε.

Poetic.

Sing. G. *ἐμεῖο, ἐμέοθεν, ἐμέθεν*. Dual, N. A. *ρωῖ*, G. D. *ρωῖν*.
Plur. G. *ἡμέλων*.

*Σύ.**Ionic.*

Sing. G. *σοῖο, σέο*. Plur. N. *ὑμεῖς, ὑμέων*, A. *ὑμέας*.

Doric.

Sing. N. *τύ, τύγα, τύνη*, G. *σεῦ, τεῦ, τεοῖο*, D. *τοί, τίν, τεῖν*,
A. *τέ, τύ*. Dual, N. A. *ὑμμε*. Plur. N. *ὑμμες, ὑμέις*, D. *ὑμμιν*,
ὑμμι, A. *ὑμμας, ὑμμε, ὑμέ*.

Eolic.

Sing. G. *σεῦ, τεῦ*. Dual, N. A. *ὑμμε*. Plur. N. *ὑμμες*, G
ὑμμῶν, ὑμμέων, D. *ὑμμιν, ὑμμι*, A. *ὑμμας, ὑμμε*.

Poetic.

Sing. G. *σεῖο, σελοθεν, σέοθεν, σέθεν*, D. *τίν, τεῖν*. Plur. N
ὑμεῖς, G. *ὑμέλων*.

*Οὔ.**Ionic.*

Sing. G. *εο*, D. *εοῖ*, A. *εε*. Plur. N. *σφεῖς, σφέων*, D. *σφί*,
A. *σφεῖας*.

Doric.

Sing. G. *εῦ*, A. *μιν, νιν*. Plur. N. *σφεῖς*, D. *φίλν*, A. *ψί*.

Poetic.

Sing. G. *εῖο, εοθεν, εθεν*. Dual, N. A. *σφεῖ*. Plur. N
σφεῖς, G. *σφέλων*, D. *σφί, σφίν*, A. *σφί*.

ARTICLE.

Ion.

Sing. G. *τέω*, D. *τέω*. Plur. G. *τέων*, D. *τοῖσι*, *τεοῖσι*, *τῆσι*.*

WD *Doric.*

Sing. N. *ἄ*, G. *τῶ*, *τᾶς*, D. *τῶ*, *τᾶ*, A. *τάν*. Plur. N. *τοί*, *ταί*,
G. *τᾶν*, A. *τῶς*, *τός*.

WWD *Æolic.*

Sing. G. *τᾶρ*. Plur. G. *τάων*, A. *τῶρ*, *τάρ*

WWD *Poetic.*

Sing. G. *τοῖο*. Dual, G. D. *τοῖιν*. Plur. D. *τοῖσδεσι* and *τοῖσδεσσι*.

The dialects, which by some are annexed to the relative *ὄς*, by others to the relative *ὄστις*, belong properly to *ὄτος*, used for *ὄστις*.

From *ὄτος* come regularly the genitive *ὄτου*, Ionic *ὄτέω* Doric *ὄτεν*, *ὄττεο*, Poetic *ὄττεν*; Dat. *ὄτω*, Ionic *ὄτεω*, Poetic *ὄττεω*; Plur. G. *ὄτων*, Ionic *ὄτέων*; Dat. *ὄτοις*, Ionic *ὄτέοις*, *ὄτέοισι*. *Ἄσσα* and *ἄττα* are used by the Attics for *ἄτινα*.

DIALECTS OF THE VERB SUBSTANTIVE *Εἶμι*.

Indicative Mood.

Present Tense.

	Sing.			Dual.		Plur.		
	1	2	3	2	3	1	2	3
Ion.	-	-	-	-	-	<i>εἶμέν</i>	-	{ <i>ἔασι.</i> <i>εἶασι.</i>
Dor.	<i>εἶμι</i>	-	<i>ἐντί</i>	-	-	{ <i>εἶμές</i> <i>εἶμέν</i>	-	{ <i>ἐντί.</i> <i>ἔοντι.</i>
Poet.	-	-	<i>ἔασι</i>	-	-	-	-	<i>ἔασι.</i>

Imperfect Tense.

Att.	$\bar{\eta}$	$\bar{\eta}\sigma\theta\alpha$	$\bar{\eta}\nu$	$\bar{\eta}\sigma\tau\omicron\nu$	$\bar{\eta}\sigma\tau\eta\nu$	-	$\bar{\eta}\sigma\tau\epsilon$	-
Ion.	{ $\bar{\epsilon}\alpha$ $\bar{\epsilon}\sigma\kappa\omicron\nu$	{ $\bar{\epsilon}\eta\varsigma$ $\bar{\epsilon}\eta\varsigma$	{ $\bar{\epsilon}\eta\nu$ $\bar{\epsilon}\sigma\kappa\epsilon$	-	-	-	$\bar{\epsilon}\alpha\tau\epsilon$	{ $\bar{\epsilon}\sigma\alpha\nu.$ $\bar{\epsilon}\sigma\kappa\omicron\nu.$
Dor.	-	-	$\bar{\eta}\varsigma$	-	-	{ $\bar{\eta}\sigma\mu\epsilon\nu$ $\bar{\eta}\mu\epsilon\varsigma$	-	$\bar{\eta}\nu.$
Poet.	$\bar{\eta}\alpha$	$\bar{\epsilon}\eta\sigma\theta\alpha$	$\bar{\epsilon}\eta\nu$	-	-	-	-	$\bar{\epsilon}\sigma\sigma\alpha\nu.$

* To every case of the Article, the Attics add the particles *δε* and *γι*, also *γα* to the pronouns *ἐγώ*, *σύ*, &c.

Future.

Att.	-	ἔσει	-	-	-	-	-	
Ion.	-	ἔσσειαι	-	-	-	-	-	
Dor.	-	ἔσσῃ	{	ἔσεῖται	-	{	ἔσσόμεθα	ἔσοῦνται.
				ἔσεῖται			ἔσσόμεθα	ἔσοῦνται.
Poet.	-	{	ἔσση	ἔσσειται	-	-	ἔσσόμεθα	ἔσοῦνται.
			ἔσσειαι					

*Imperative Mood.**Present.*

Att.	-	-	-	-	-	-	-	{	ἔστων.*
									ἔσεισθων
Dor.	-	-	ἦτω	-	-	-	-	-	-
Poet.	-	ἔσσο	-	-	-	-	-	-	-

*Optative Mood.**Present.*

Att.	-	-	-	-	-	εἴμεν	εἴτε	εἴην.
Poet.	-	ἔοις	ἔοι	-	-	-	-	-

*Subjunctive Mood.**Present.*

Ion.	-	-	ἔη	-	-	-	-	ἔωσι.
								{
Dor.	-	-	-	-	-	ᾶμες	-	ᾶντι.
								{
Poet.	-	-	ἔησι	-	-	-	-	ἔῶντι.

*Infinitive Mood.**Present.*

Ion.	ἔμεναι, ἔμμεναι.
Dor.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, ἦμεν, ἦμες, εἴμεν.

Future.

Dor.	ἔσεισθαι, ἔσσεισθαι.
Poet.	ἔσσεισθαι.

Participle.

<i>Present.</i>	Ion.	ἔών.
<i>Future.</i>	Poet.	ἔσσόμενος.

* See *es* 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 (ˆ), which was gradually rounded into its present shape (̂). In such a union, however, no circumflex is formed unless the acute accent *precedes* the grave (ˆ): thus in the contraction of syllables, *óó* makes *oũ* or *ō*, but *òó* can make only *ō*.

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 *τίς*, used as an *indefinite*, to distinguish it from *τίς*, 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, *ἀνὴρ ἀγαθὸς οὐ φύγει*. When a pause succeeds, the regular acute is used; as, *ἔστι θεός*.

Ten words, called *Atonics*, are marked with no accent; viz., *οὐ* (*οὐκ*, *οὐχ*), *ὥς*, *εἰ*, *ἐν*, *εἰς* (*ἐς*), *ἐκ* (*ἐξ*), and the nominatives *ὁ*, *ἡ*, *οἱ*, *αἱ*, 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 οὐ*.

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, τιμῶω*.*

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, *τείχος*.†

In applying these rules, the terminations *αι* and *οι* are considered as short; except in the optative of verbs; in words compounded with enclitics; as, *οἶμοι*; and in *οἴκοι*, *at home*.

These rules frequently occasion a change of accent in the inflection of words: thus, by Rule I., from *ἄνθρωπος*, we have *ἄνθρώπου*; from *στεῖρα*, *στεῖρας*; and, by Rule II., from *θαῖς* we have *θαῖες*, from *ἀκούω*, *ἀκούσαι*. 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 *v* in *ψῦχος*.

2. There being no acute on the penult of such a word as *ἄρουρα*, shows the final vowel to be short.

3. There being an acute on the penult of such words as *ἡμέρα*, 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 *πεῖρα*. Hence, too, we see that in *ἐριβῶλας*, the final syllable (though long by position) is short by nature, making in the genitive *ἐριβῶλᾰκος*; while in *θαίρας*, it is long by nature, making *θαίρᾰκος*.

* But the Attic termination in *ως*, *ων*, and the Ionic genitive in *ωω*, admit the accent on the antepenult; as, *πόλιως, ἀνάγιωω, δεσπότηωω*; as do compounds of *γίλωω, ἔρωω*, and *κίρωω*; as, *φιλόγιλωω, χερσόκωρωω*.

† Words compounded with enclitics do not take the circumflex; as, *εἴτε*; nor does a long vowel when formed by *synalæpha* from a short one; as, *πῆψον* from *καὶ ἔψον*.

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, φιλω̄; φιλέουσι, φιλοῦσι; ἐφίλιον, ἐφίλιον; ἐσταώς, ἐσιώς.

Exc. 1. Words compounded with nouns in *ος* have the contracted termination without the circumflex; as, ἄνου, ἄνου, from ἄνοος, ἄνοος. Contracts of the third declension in *ως* and *ω* have the acute on the accusative; as, ἀδῶ, ἀδῶ. Ἀθρόος makes ἄθρους.

Exc. 2. Adjectives in *ος* take the circumflex when contracted into *ους*, even if the accent is on the antepenult; as, χρύσιος, χρυσοῦς. So πάντων becomes, when contracted, παντῶν.

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, N. στείρα, G. στείρας, D. στείρα, A. στείραν; Ν. ῥυτίς, G. ῥυτίδος, &c. N. ὄρνις, G. ὄρνιθος.

Exc. 1. Monosyllables of the third declension transfer the accent to the last syllable of the genitive and dative; as, χεῖρ, χειρός, χειρῶν, χειρσί. In the accusative and vocative it remains on the syllable of the nominative; as, χεῖρα, χεῖρας. So likewise the syncopated words, ἀνήρ, ἀνδρός, &c., together with μητρός and γυναικός. But πᾶς, in the plural, follows the general rule; as, πάντων, πᾶσι; as also do παῖς, θῶς, δμῶς, Τρώς, φῶς, δᾶς, κρᾶς, and οὐς in the genitive plural; as, παιδων, φώτων. Monosyllabic participles follow the general rule; as, θείς, θίντος; and also monosyllables which have become so by contraction; as, ἦρ (ἦαρ), ἦρος.

Exc. 2. The genitive plural of the first declension is always circumflexed, wherever the accent of the nominative may stand; as, μῦσα, μουσῶν (μουσᾶν). Except the feminine of barytone adjectives and participles in *ος*; as, ἁγίων, τυπταμένων, which follow the masculine; and these four, χρέστην, χλαύων, ἰτησίων, ἀφών.

Exc. 3. The vocatives of δισσύντης, ἀνήρ, γαστήρ, εἰνάτηρ, δαήρ, θυγάτηρ, σωτήρ, πατήρ, ἰδαίμων, Πισσίδων, Ἀπέλλων, Ἀγαμίμων, and a few others, draw back the accent to the first syllable. So likewise vocatives in *ης*, from *ος* of the first form of contracts in some cases; as, αὐταρκίς, Σώστικίς.

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, φηγός, φηγοῦ, φηγῶ, φηγόν, φηγῶν, φηγοῖς, φηγούς. So χεῖρ, χειρῶν. But the Attic form of the second declension has the acute on the genitive, as in νεώ, to distinguish it from the dative νεῶ.

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 φευγοίτηρ), φεύγομεν, &c. In compound verbs the same rule generally holds; as, φέρω, πρόσφερε.

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, ἀνῆκτον (ἀνίακτον), προσῆχον (προσίαχον).
2. Circumflexed futures, viz., the 2d future active and middle, the Attic future, and the first future (so called) of Liquid verbs; as, τυπῶ (τυπίω), τυποῦμαι (τυπίομαι), στείλω (στειλῶ), τυπῶτι (τυπίστι).
3. Both aorists of the subjunctive passive; as, τυφῶ (τυφίω), τυπῶ (τυπίω), τυφῆτι (τυφίητι).

The following are real exceptions to the rule.

1. The 2d aorist accents the final syllable of the imperative and participle active, and of the imperative middle (2d person), and the penult of the infinitive middle; as, τυπῆν, τυπῆν, τυποῦ, τυπίσθαι. Also εἰπέ, ἔλεγε, εἰπέ, ἔλεγε, ἔλεγε, ἔλεγε.
2. The subjunctive of verbs in μι circumflexes the last syllable; as, ἰστώ, and retains the accent on this letter throughout the inflections; as, ἰστώμαι, &c.
3. All infinitives in ναι, and those of the first aorist active and perfect passive, have the accent on the penult; as, ἰστάναι, τιτυφίναι, τυψάναι, φιλήσασθαι, τυψύσθαι, περιφίλησθαι. Except the Doric infinitive in ἴμεναι.
4. All third persons of the optative in αι and ει have the acute on the penult; as, φυλάξαι, φυλάττωι.
5. All participles in ως and εις, with the active participles of verbs in μι, are accented on the final syllable, and the perfect passive participle on the penult; as, τιτυφώς, τυφώεις, διδοῦς, τιτυμμένος.

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 ἀλλά; as, τὰ δειν' ἔπη, for τὰ δεινὰ ἔπη.
2. Prepositions, placed after the words which they govern, throw back the accent; as, θεοῦ ἄπο. Except ἀνά and διά to distinguish them from ἄνα, the vocative of ἄναξ; and Δία the accusative of Ζεὺς.

3. Prepositions used for verbs compounded of them with *εἰμί*, throw back the accent; as, *ἐνι* for *ἐνεστι*. So *ἄνα* for *ἀνάστηθι*.

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 *ἔφαν*, *θήκε* from *ἔθηκε*.

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 *τέκνον*, *ἀπαιδευτος* from *παιδευτος*. This is especially true of nouns compounded with *α*, *εὐ*, *δυσ*, *ὑπό*, and *δι*; as, *δύσθυμος* from *θυμός*. 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 *ος* 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, *μου*, *μοι*, *με*; *σου*, *σοι*, *σε*; *οὐ*, *οἶ*, *ἐ*; *σφε*, *σφιν*; *σφωε*, *σφισι*, *σφεις*; *τις*, *τι*, indefinite, in all its cases, and in all the dialects; as, *του*, *τευ*, *τω*.

2. Verbs, *εἰμί* and *φημί*, in the present indicative, except the 2d person singular.

3. Adverbs, *πως*, *πη*, *ποι*, *πω*, *ποθεν*, *ποτε*, unless used interrogatively, when they receive the accent; as, *πῶς*, *how?*

4. Conjunctions, *γε*, *τε*, *κε*, *κεν*, *θην*, *νυ*, *νυν*, *περ*, *φα*, *τοι*, and *δε*, inseparable; as, *τούσδε*, *ἄλαδε*, *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, *ἄνθρωπος ἐστι*, *ἦλθέ 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*, *ἄνη τις*.

III. Enclitics, if monosyllables, lose their accent after words which have the acute on the penult; if dissyllables, retain it; as, *λόγος μου, λόγος τινός*. So also when the preceding word has suffered apostrophe; as, *πολλοὶ δ' εἰσίν*.

IV. If several enclitics follow each other, the last only is without the accent; as, *εἴ τίς τινά φησί μοι*.

V. The enclitic pronouns retain the accent after prepositions, and after *ἔνεκα* and *ἦ*; as, *διὰ σέ*.

VI. All the enclitics retain their accent when they are emphatic, and when they begin a clause.

VII. *Ἔστι* accents its first syllable when it begins a sentence, or merely asserts existence; as, *Θεὸς ἔστιν*; or follows *ἀλλ'*, *εἰ*, *οὐκ*, *ὡς*, *ὅτ* *τουτ'*; as, *οὐκ ἔστι*.

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, *τύπτετε*.

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 *ω* are long vowels; *ε* and *ο* short; *α*, *ι*, *υ*, doubtful.

Long Syllables.

I. All circumflexed and contracted syllables, the letters *η* and *ω*, and all diphthongs, are long^o by nature.

Exc. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened; as,

*Ζηνος ἐπι μεγα|ροισιν ὀ|λυμπιοῦ | ἀ|θροοῖ | ἦσαν
Οὐδς γαρ | οὐδς Δρυ|αντος ὑ|ος κρατε|ρος Λυκο|οργος.*

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-

* The accents are here omitted, from the difficulty of combining them with the marks of quantity.

ticles δε, τε, και, τε, are not considered as separating the long vowel from the following vowel or diphthong; as,

Δευτεροῦ | δ' αὐ βουν | θηκε με|γαν και | πιονα | δημοι.

A long vowel or diphthong is sometimes, though rarely, shortened before a *consonant*, especially a liquid; as,

Εἰ δε κεν | οἰκαδ' ἰκωμαι φι|λην ἐς | πατριδα | γαιαν.

But 1. Cæsural syllables, and monosyllables, beginning a foot, remain long; as,

Κλεπτε νοῦ | ἐπεῖ οὐ παρελευσεαῖ οὐδε με πεισεις.

2. The vowel remains long, when, by being shortened, it would require a subsequent long vowel or diphthong to be short; Σμινθεῦ εἰποιε τοι, &c. In this case, if the diphthong *eu* were made short, the subsequent diphthong *ei* 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, ῥέξας, ἴστον, πόλλα, κατὰ φρενα.

The vowel often continues long, though one of the consonants has been dropped; as, γῆνομαι, which is for γιγνομαι; γῆνωσκω, which is for γιγνωσκω; τυψᾶς for τυψανς; μαρτυρ for μαρτυρς; Διᾶς for Διαντς.

So where the *Digamma* has been omitted; as, μελανός οἶνου for μελανός φοίνου.

Exc. 1. A short vowel before a mute and a liquid, or *μν*, *πτ*, *κτ*, the last even with *ρ* following, is common; as,

Μειρα δε | τευχε θε|οισι, το | γαρ μετρον | ἐστιν ἀ|ριστον.

But a short vowel before a *middle* mute, (*β*, *γ*, or *δ*,) followed by *λ*, *μ*, *ν*, is long.

Exc. 2. The vowel is not always long before *σ* and a consonant, or *λλ*; as, μετᾶλλας.

Ἦρη | ἐσπερ|η κρω|ζει πολυ|φυνός κο|ρωνη.

III. In hexameter verse, a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid; as, παρᾶ ῥηγμινι; πρῖν ἐλθειν; ὄφιν.

A vowel is sometimes made long before the digamma; as, οὐδε οὐς, for φοις.

IV. When *three* short vowels come together, one must be made long in heroic verse, for the sake of measure; as, *ἄθανατος; Πηϊαμίδης; δια μιν.*

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,

᾿Ως τε δια τουτων τ' ἄγαθ' ἄνθρωπους ἔχειν. *Eurip.*
᾿Ας ἂν το λοιπον τ᾿ μ' ἀνακτορ εὔσειβειν. *Ibid.*

VI. A doubtful vowel, when it supplies the place of the augment, is long; as, *ἄδον* for *ἦδον*; *ἵκανον*; *ὑδρευον.*

VII. The last syllable of every verse is common.

DOUBTFUL VOWELS.

Words compounded and derived, follow the quantity of their primitives; as, *ἄτιμος* from *τιμη*: from *κρίνω* are formed *ἐκρίνον, κρινόμενος, &c.*; from *κρίνω, κεκρίκα, ἐκρίθη.*

α privative is short; as, *ἄτιμος,*

ἄρι, ἐρι, βρι, δυς, ζα, are short; as, *ζᾶθεος.*

Of the Doubtful Vowels in the First and Middle Syllables.

I. A doubtful vowel before a vowel or single consonant, is short; as, *ἄγλαος, κᾶκος.*

Exceptions.

1. *α* is made long in the penult of nouns in *-ων, -ονος, -ωνος*; as, *Μαχᾶων, Μαχᾶονος*; in *Æolic* genitives also in *-ο, and -ων*; as, *Ποσιδᾶων, Ποσιδᾶωνος.*

in feminine proper names in *-αῖς*; as, *Θαῖς.*

in proper names, and names of stones, in *-ατης*; as, *Εὐφρατης, except Γυλατης, Δαλμῦτης, Εὐρυβᾶτης,* and a few others.

in oblique cases of *γραυς, ναυς, λας* for *λαας.*

in nouns in *-βαμων, -αωρ, -αρος, -βαμος*; as, *πειδοβᾶμων, ἄγᾶνωρ, μυσαῖρος.*

in oblique cases of masculines in *-αν, -ανος*; as, *τιαν, ᾶνος.*

in numerals in *ακοισιοι*; as, *διᾶκοισιοι.*

* By some grammarians it is even called a contraction.

in derivatives from verbs in *-αω* pure and *-ραω*; as, ἀνιάτος from ἀνίαω; θεῖτης, θεῖμα, from θειαομαι.

and in κερας, κρας, θωραξ, ἱεραξ, κορδαξ, νιαξ, φαξ, συρφαξ, Φαιαξ, φεραξ.

2. *ι* is long in the penult of nouns in *-ιων*, *-ιονος*; as, Ἰριων, Ἰριγονος. We have also Ἰριῶν, Ἰριῶνος. But we must except χιων.

in the penult of nouns in *-ινη*, *-ιτη*, *-ιτης*, *-ιτις*; as, δῖνη, Ἀφροδίτη, πολίτης, πολίτις.

in diminutives in *-ιδιον*, from pure genitives; as, from ἱματιου, ἱματίδιον.

in the penult of verbs in *-ιω*, *-ιβω*, *-ιτω*, *-ιγω*, *-ιθω*, *-ινεω*, *-ιφω*; as, τῖω, τριῖβω, πῖνω. Except τινω and φθινω, which are short in Attic writers, but long in Homer.

3. *ι* is common (i. e. either short or long) in the penult of nouns in *-ια*, *-ιη*; as, καλῖα, or καλία.

4. *υ* is long in verbal nouns in *-υμα*, *-υμος*, *-υτηρ*, *-υτος*, *-υτης*, *-υτις*, *-υτωρ*; as, λῦμα. Still there are some exceptions.

in pronouns; as, ἔμεις.

in diminutives in *-υδιον* from pure genitives.

in the penult of verbs in *-υνω*, *-υρω*, *-υχω*, *-υμι*; as, πλῦνω.

in adverbs in *-υδον*; as, βυτρῦδον.

5. *υ* is common in the penult of verbs in *-υω*.

Of the Doubtful Vowels in Final Syllables.

II. *-α*, *-ι*, *-υ*, in the end of a word, are for the most part shortened; as, μουσᾶ, μελῖ, γλυκῦ.

Exceptions.

1. *-α* final is long in nouns in *-εα*, *-δα*, *-θα*; as, Θεῖα, Ἀηδᾶ, Μαρθᾶ. Except ἀκανθᾶ.

in the dual number; as, προφητᾶ.

in polysyllables in *-αια*; as, Σεληναιᾶ.

In *-εια*, from verbs in *-ενω*; as, βασιλειᾶ, a kingdom; but βασιλειῖ, a queen.

in *-ια*; as, καλιᾶ. Except verbals in *-τρια*; as, ψαλτριᾶ, and διᾶ, μιᾶ, ποινηᾶ.

- in the vocative of nouns of the first declension from *-ας* ;
as, *Αἰνειᾶ*, from *Αἰνείας*.
- in the feminines of adjectives in *-ος* ; as, *ὄμοιᾶ*.
- in nouns in *-ρα* when a diphthong does not precede ; as,
ἡμερᾶ. Except *ἄγκυρᾶ*, *γεφυρᾶ*, *Κερκυρᾶ*, *ὄλυρᾶ*, *σκολο-
πενδρᾶ*, *ἰφυρᾶ*, *ταναγρᾶ* ; and compounds from *μετρον* ; as,
γεωμετρᾶ.
- in the poetic vocatives ; as, *Παλλᾶ* for *Παλλας*.
2. *-ι* final is long in the names of letters ; as, *πῖ*.
3. *-υ* final is long in names of letters ; as, *μῦ*.
in verbs in *-υμι* ; as, *ἐφῦ*.
in *ἀντικρῦ* and *γρῦ*.
4. Final syllables, in which a single consonant follows a
doubtful vowel, are (with the exception of *-υρ*) short-
ened ; as, *μελᾶν*, *πολῦν*, — *μαρτυρῦ*.
- αν.*
5. *-αν* is long in masculines ; as, *Τιτᾶν* ; and in *κᾶν*, when not
in composition with other words.
in accusatives when their nominatives are long ; as, *Αἰνειᾶν*
from *Αἰνείας*.
in adverbs ; as, *ἄγῶν*.
- αφ.*
6. *-αφ* in *κᾶφ*, *ψᾶφ*, is long ; in *γαφ* is either long or short.
- ας.*
7. *-ας* is long in nouns of the first declension ; as, *μουσᾶς* :
having *-αντος* ; as, *τυψῶς*, *τυψαντος*.
in *ἡμᾶς*, *ὑμᾶς*, *κρᾶς*.
- ιν.*
8. *-ιν* is long in nouns in *-ιν*, *-ινος* ; as, *φηγμῖν*, *φηγμῖνος*.
in nouns which have two terminations in the nominative ;
as, *ἀκτιν* or *ἀκτις*.
in *ἡμῖν*, *ὑμῖν*.
- ις.*
9. *-ις* is long in monosyllables ; as, *λίς*. But the indefinite *τις*
is common.

in nouns which have two terminations in the nominative; as, ἀκτῖν or ἀκτιῖς.

in feminine dyssyllables in -ις, -ιδος, or -ιθος; as, κνημῖς, κνημίδος; ὀρνίς, ὀρνιθός. Except ἀσπίς, ἐπίς, χαρίς, with a few others.

in polysyllables having two short syllables before the last; as, πλοκάμῖς.

-υν.

10. -υν is long in nouns in -υν, -υνος; as, μοσσῦν, μοσσυνος.

in nouns which have two terminations in the nominative; as, φορκῦν or φορκῦς.

in accusatives in -υν, from -υς; as, ὄφρῦν, from ὄφρῦς.

in the ultimate of verbs in -υμι; as, ἐφῦν.

in ῥῦν, now. But the enclitic ῥῦν is short

-υς.

11. -υς is long in monosyllables; as, μῦς.

in nouns which have two terminations in the nominative; as, φορκῦς or φορκῦν.

in nouns which have -υντος, or -ος pure in the genitive; as, δεικνῦς, δεικνυντος; ὄφρῦς, ὄφρυος.

in κωμῦς, κωμυθός.

in the ultimate of verbs in -υμι; as, ἐφῦς.

Of the Doubtful Vowels in the Oblique Cases of Nouns that increase.

1. The quantity of the nominative remains in the oblique cases; as, Τιτᾶν, Τιτᾶνος; ζευγνῦς, ζευγνῦσι; κνημῖς, κνημίδος.

Except -υρ; as, μαρτυρ, μαρτυρός.

2. Those nouns which are long by position in the nominative, are shortened in the oblique cases; as, ἀλλάξ, ἀλλᾶκος.

Except nouns in -αξ pure; as, νεαξ, νεᾶκος. Also θωραξ, ἱεραξ, κνωδαξ, κορδαξ, λαβραξ, οἰαξ, ῥαξ, σαρφαξ, φεναξ; with most in -ιψ, -ιπος; as, ῥιψ, ῥεπος; and -ιξ, -ιγος, or -ικος; as, μαστιξ, μαστίγος; φοινίξ, φοινῖκος; to which add γρῦψ, γῦψ.

3. A pure genitive from a long nominative is varied; as, δρῦς, δρῦος or δρῦος.

4. The penult of the dative plural, in nouns which are contracted, is short; as, πατρῶσι.

Of the Doubtful Vowels in the Flexions of Verbs

a and *v*, before *-σα* in participles, and before *-σι* everywhere, are long; as, *τυψᾶσα, δεικνῦσα, δεικνῦσι*.*

Futures.

The first future in *-ασω, -ισω, -υσω*, from *-αω* pure or *-ραω, -ιω, -ιθω*, and *-νω*, is long in the penult; from *-αζω, -ιζω, -υζω*, is short; as, *ἔαω, ἔᾶσω; τιω, τῖσω; βριθω, βριῖσω; ἰσχω, ἰσῆσω*; — *ἀραζω, ἀρᾶσω*.

Liquid verbs shorten their penult in the first future; as, *κρίνω, κρίνω*.

The second future shortens the penult; as, *τεμνω, τᾶμω*.

The other Tenses.

A doubtful vowel has the same quantity in the derived, as in the primitive tenses; as,

Pres. *κρίνω, κρίνον; κρίνομαι, κρίνομην*.

1 Fut. *κρίνω, κερῖκα, ἐκερῖκειν; κρίνομαι, κριθήσομαι, κριθήην, κερῖμαι, ἐκερῖμην*.

2 Aor. *ἐτύπον, τύπω, τύπουμαι, ἐτύπομην, τετύπα, ἐτετύπειν, τύπησομαι, ἐτύπην*.

But the 1st aorist of liquids makes its penult long in the active and middle voice; as, *ἐκρίνα, ἐκρίναμην*.

The penult, when long by position in the first future, is shortened in the perfect; as, *βλαψω, βεβλάψα*. Except *ῥίψω, ῥήριφα*.

Some make the penult long in the perfect middle; as, *κεκράγα, μεμῦκα*.

i and *v*, used instead of an augment, are made long; as, *ἴκομαι, ἴκομην*.

Special Rules concerning Verbs in μι.

A proper reduplication, unless made long by position, is short; as, *τίθημι*: an improper reduplication is common; as, *ἴημι*.

a not before *-σα* or *-σι*, is everywhere shortened; as, *ἰσᾶμεν, ἰσᾶτε*.

* It is to be understood that *a, i, v*, are short in verbs; unless it be otherwise specified in the rules.

v is, in polysyllables, long only in the singular of the indicative active; as, *δεικνῦμι, δεικνύτω, δεικνῦμαι.*

in dissyllables, long everywhere; as, *δῦμι, δῦτον, δῦμαι.*

ATTIC.

The accusative of nouns in *-εως* makes *α* long (contrary to Rule II.), as, *βασιλεῶ.*

ι for *α, ε, ο,* is long; as, *ταυτῖ* for *ταυτα*; *ὄδι* for *ὄδε.*

The paragoge in pronouns (except in the dative plural), and adverbs, is long; as, *οὐτοῖ, νυνῖ,* (contrary to Rule II.); but dative plural, *τουτοῖσ.*

IONIC.

The comparative neuter *-ιον*, which the Attic makes long, is shortened; as, *καλλῖον*, Ion. *καλλῖον*, Attic.

In adjectives which signify *time*, *ι* is made long; as, *ὄπωροῖρος.*

In verbs, *α* Ionic, where *-σι* does not follow, is shortened; as, *ἔσται* for *ἦνται.*

DORIC AND ÆOLIC.

α Doric is made long; *α* Æolic is shortened; as, *Αἰνειᾶ*, D. for *Αἰνειου*; — *ἰπποῖᾶ*, Æol. for *ἰπποτης*; *αἰχητηῦων*, D. for *αἰχηητων*; — *νυμφᾶ*, Æol. for *νυμφη*; *έτυψᾶσαν*, Æol. for *έτυψαν*; *νυμφᾶς*, Æol. 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 *-εω*; regularly; as, *Πηληϊάδεω Ἀχιλλος*; as also in the genitive plural of the first declension in *-εων*; as, *Θετις δ' οὐ ληθει' ἐφειμεων.* Thus also *θεος*; as, *ὑμιν μιν θῆδι δοιεν. Χρυσεῖω ἄνα σκηπτρω*, Π. *α'*, 15. *Χρυσεῖον σκηπτρον έχοντα*, Od. *λ'*, 568. *Νεικεᾶ και δηριν ὀφειλλοις*, Hes. *Ἔργ.* 33. Thus also, *πελεκεῖᾶς*, Π. *ψ'*, 114. *βασιληῖς*, Hes. *Ἔργ.* 263. *τοκῆῖς*, Hom. H. in Cer. 137. Here the syllable which is contracted from two syllables, is long; as, *Πηληϊάδεω*, — *νεικεᾶ*, — *πελεκεῖας*. Likewise the following after *ῥως*; *ῥως* 'ο

ταυθ' ὠρμαινε, Il. α', 193. ἕως ἐπελθον, Od. η', 280. ἕως ἔγω περι κεινα, Od. δ', 90. In Attic writers this takes place sometimes in certain words, as in θεός, which is generally a monosyllable; in ἑώρακα, which is commonly a trissyllable — — —. Sometimes, however, two words are thus contracted; as, ἐγὼ οὐ, two syllables; μὴ ἀλλά, two syllables; μὴ οὐ, a monosyllable.

The ἄρσις makes a short syllable long; as, *

| | | | |
 Αἰδοῖος τε μοι ἔσσι φιλε ἔκυρῃ δεινος 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, ἰδδειςσε, for ἰδειςσε; ἀπτολις, for ἀπολις; 2. by changing a vowel into a diphthong; as, δενομαι, for δεομαι; 3. by metathesis; as, ἐπραθον, for ἔπαρθον.

II. *Shortened a syllable*, by rejecting one vowel of a diphthong; as, ἔλον, for εἶλον.

III. *Increased the number of syllables*; 1. by resolving a diphthong; as, αὔτω, for αὐτω; 2. by inserting or adding a letter or syllable; as, αὔσχετος, for ἀσχετος; ἠἴλιος, for ἥλιος; βιηφι, for βιη.

IV. *Lessened the number of syllables*; 1. by aphæresis; as, περθε, for ἐπερθε; 2. by syncope; as, ἔγρετο, for ἔγειρετο; 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, -	-	-	-	θεα.
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,

| | | | |
 Τη δ' ἰσι μιν Γεργω βλοσυρωατις ἰστυφαιωτο.

† Neilson's edition of Moor's Grammar.

The Trissyllables are Eight.

Tribrach,	-	-	υ υ υ	πολεμος.
Molossus,	-	-	υ υ υ	εὐχολη.
Dactyl,	-	-	υ υ υ	σωματα.
Anapest,	-	-	υ υ υ	βασιλευς.
Bacchius,	-	-	υ υ υ	ἀνασσει.
Antibacchius	-	-	υ υ υ	μαντευμα.
Amphibrach,	-	-	υ υ υ	θαλασσα.
Amphimacer,	-	-	υ υ υ	δεσποτης.

The Tetra-syllables are Sixteen.

Proceleumatic,	-	-	υ υ υ υ	πολεμιος.
Dispondee,	-	-	υ υ υ υ	συνδουλενω.
Diiambus,	-	-	υ υ υ υ	ἐπιστατης.
Ditrochee,	-	-	υ υ υ υ	δυστυχημα.
Choriambus,	-	-	υ υ υ υ	σωφροσυνη.
Antispast,	-	-	υ υ υ υ	ἀμαρτημα.
Ionic a majore,	-	-	υ υ υ υ	κοσμητορα.
Ionic a minore,	-	-	υ υ υ υ	πλεονεκτης.
Pæon first,	-	-	υ υ υ υ	ἀστρολογος.
Pæon second,	-	-	υ υ υ υ	ἀναξιος.
Pæon third,	-	-	υ υ υ υ	ἀναδημα.
Pæon fourth,	-	-	υ υ υ υ	θεογενης.
Epitrite first,	-	-	υ υ υ υ	ἀμαρτωλη.
Epitrite second,	-	-	υ υ υ υ	ἀνδροφοντης.
Epitrite third,	-	-	υ υ υ υ	εὐρυσθενης.
Epitrite fourth,	-	-	υ υ υ υ	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, |
| 2. Anapestic, | 4. Trochaic. |

Composed of compound feet, that is, feet of four syllables ;

- | | |
|--------------------|-----------------|
| 5. Ionic a majore, | 8. Antispastic, |
| 6. Ionic a minore, | 9. Pæonic. |
| 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,

Λυσόμε|νος τε θυ|γατρα φε|ρων ν' ἀπε|ρρισι' ἀ|ποινα.

A spondee is frequently found in the fifth place; whence the verse is called spondaic; as,

Στεμματ' ἔχων ἐν | χερσιν ἐκ|ηβολου | Ἀπολλ|ωνος.

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 *Cæsuræ*.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the *Cæsuræ*; as,

Τον δ' ἀπα|μειβομε|νος προσέ|φη κρει|ων Ἄγα|μεινων.

Here there is a *cæsuræ* to every foot.

When a monosyllable begins a foot, it is of the nature of the *cæsuræ*, 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 *cæsuræ*; the latter, always of two dactyls and another *cæsuræ*: as,

Οὔτε πο|δων ἀρε|της | οὔτε πα|λαισομου|της.

Anacreontic.

The anacreontic, or iambic dimeter with a *cæsuræ*, consists of three iamboes and a *cæsuræ*; as,

Θεῶ | λεγειν | Ἄτρι|δας.

The first foot may be a spondee instead of an iambus ; as,

Θωρηχ' | ὄπως | Ἀχιλλ|ευσ.

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, and 15th odes of Anacreon, in the *Collectanea Græca Minora*.

There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee ; as,

Μεσο|ρυκτι|οις ποθ' | ὠραις.

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,

Μηνιν ἄ|ειδε θε|α Πη|ληϊα|δεω Ἀχι|ληος.†

* 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 : ἤ, *certainly, truly* ; μέντοι, *assuredly, indeed* ; πέρ, *altogether* ; δή, μήν, and γέ, which are thus distinguished. Δή strongly asserts what the speaker considers as *already* established ; μήν *goes on* to press the assertion, without relaxing as to what has preceded ; γέ 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, ἔγω γέ, *I for my part, or at least*. Thus Plato says, 'every where, *certainly* (δή) men will maintain peace by means of laws.' The other replies, πολλήν γέ, 'much *at least*.' Plato proceeds, 'there being no contests among them, there *certainly* (μήν) is no danger, lest,' &c. After interrogations following a negative reply of the opposite party, μήν signifies *then* ; as, τίς μήν, *who then* ?

To δή is joined πού (δήπου), denoting *certainly, to wit* ; but in some cases the πού, which marks uncertainty, diminishes the force of δή, and the sense is *perhaps*.

2. Negation. This is expressed by οὐ and μή with their derivatives, but with this distinction in their use, that οὐ conveys a direct, independent negation ; as, οὐ θέλω, *I will not* ; οὐκ ἔστι, *is it not?* thus representing things in their *actual* relations. Μή is joined to hypothetical and dependent propositions ; as, οὐ λήσσομαι, εἰ μή σὺ κελύεις, *I will not receive it, unless you command me*. It is, therefore, always used after εἰ, ἦν, ἐάν, ὅταν, ἐπειδάν, ἕως, and other words, which represent a thing not as actual, but conditional. Το ἐπεὶ and ἐπειδή, *since, after that*, οὐ is joined, because an *actual* state of things is denoted by these words. With ἵνα, ὡς, ὅφρα, ὅπως, ὥστε, which denote *design*, and are conditional, μή 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-

ticles. The strength of negation is increased by οὐδέποτε and οὐδέπώποτε; 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: ἄτε, *to wit, as, for example*; ἄλλως τε και, *especially*; μάλιστα δέ, *above all*.

4. Hypothesis or condition, εἰ and εἰάν, (ἦν, ἄν). The difference between these words may be thus stated. Εἰ is joined to a condition which is merely *conceived of*, as supposable; εἰάν looks forward to the supposed case, as about to be decided by the result. Thus εἰ εἰσι βωμοί, εἰσὶ καὶ Θεοί, *if there are altars, there are also Gods*. Here the case is merely *supposed*, without assuming any thing as to the fact, whether there are altars or not. Ἐάν ὧσι βωμοί would denote, *if it should prove that there are altars, &c.* Εἰ τοῦτο γίνεται denotes, *I make this supposition — whether it be true or false; I do not assert*; εἰάν τοῦτο γένηται denotes, *I make this supposition — the result will show whether it be correct or not*. Εἰ, therefore, relates wholly to the intellectual conception, and εἰάν to our experience of the event.

5. Desire: εἴθε, *Oh that!* πῶς ἄν, *would that!*

6. Interrogation: ἄρα, *is it that?* ἦ, *whether is it?* μή, losing its negative force, becomes a strong interrogation; as, μή οἶε; *dost thou suppose?* μῶν, compounded of μή and οὖν, retains the force of both particles; *is it then? πότε, when? πῶς, how? οὐκοῦν, 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 ἐστὶν οὗτος, *who can this be?*

7. Correspondence: μὲν — δέ, *on the one side — on the other*; as, σὺ μὲν ἀκούεις, οὐ συνίης δέ, *on the one hand you hear, but on the other you do not understand*. In many cases μὲν stands alone, without δέ, or δέ without μὲν; but in such cases there seems to be an implied reference to the corresponding particle. In such cases, μὲν is commonly rendered by *indeed*, and δέ by *but*.

8. Conjunction: και and τέ, have the same relation to each other, as *et* and *que* in Latin; τέ — και, signifies *not only — but also*.

9. Difference or contrast: ἀλλά, *but*; in many cases the idea to which ἀλλά is opposed, is not expressed in form, but is implied, or anticipated: δέ expresses opposition less strongly than

ἀλλά, 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 ἴσως, dependence by ἄν (poetic κε or κεν), verisimilitude by πού, probability by τί. Each of these words might have its place, for example, in the following line:

Σύν τε δὺ' ἐρχομένω, καὶ ἴσως πρὸ ὃ 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 ὃ τοῦ ἐνόησεν.

Σύν τε δὺ' ἐρχομένω, καὶ κεν πρὸ ὃ 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 ὃ τοῦ ἐνόησεν, 'one, beyond all question, sees more than the other.'

Σύν τε δὺ' ἐρχομένω, καὶ π ου πρὸ ὃ 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, ἢ δ ἢ πρὸ ὃ τοῦ ἐνόησεν, one *certainly* sees more than the other. Finally, the words actually used by the poet,

Σύν τε δὺ' ἐρχομένω, καὶ τε πρὸ ὃ 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 ἀναγκαιώς πρὸ ὃ τοῦ ἐνόησεν.*

11. Disjunction of particulars: ἢ — ἢ, *either — or*; ἀλλ' ἢ — ἢ, *but either — or*: hypothetical disjunction, εἴτε — εἴτε, *whether this — or that*: negative disjunction, οὔτε — οὔτε, *neither — nor*.

12. Exception: πλὴν, *except*; εἰ μὴ, εἰάν μὴ, *unless*; ἀλλ' ἢ, *unless*; καὶ εἰ, *κάν, unless, even if*.

13. Comparison, οὕτως, *thus*; εὖτε, *as*; ὡς, (Ad.) *as, so as, as if*; ὅπως, *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 particulâ ἄν.

ὥς (with the accent) is used by the poets for οὕτως, *thus*, and by prose writers in the phrases καὶ ὥς, *and thus*; οὐδ' ὥς, *nor thus*.

14. Reason or cause of a thing: ἄτε, from its appropriate sense of *specification*, is often used to specify the *cause* of any thing; as, ἄτε οὐθενός ἐπιβάλλοντος, *since or because (as it was the fact that) no one raised the price*.

Ἐπεὶ, 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; ἐπειδὴ (ἐπεὶ and δὴ) and ἐπειδήπερ, have the same meaning, slightly modified by the force of δὴ, *since truly, &c.*; ἐπ' ἅν and ἐπειδάν, on the contrary, from the hypothetical force of the ἄν, refer to contingent events, and hence are joined only to the subjunctive. Before interrogations, ἐπεὶ has the sense of *for*; as, ἐπεὶ πῶς ἂν διακρίνομεν 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, ἐπεὶ εἰπέ, *for otherwise tell me, &c.*

Γάρ seems originally to have denoted *in fact, truly*, and hence, like the Latin *ergo*, (ἔργω, *in fact*,) to have been used to express some preceding, actual event as a cause. Very often that of which γάρ signifies the cause, is merely implied or hinted at, and must be supplied to show the force of γάρ; thus, πῶς γὰρ τοὶ δάσσοισι γέρας, *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 γάρ, 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 γάρ refers forward. Γάρ, 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 οὕτως ἔχει, *SINCE these things are so*. Ὅπου, *where*, is an adverb of place, and is used like ὅτε, to denote a cause.

Ὅννεκα, (οὗ ἔνεκα,) *for which reason, since, because*; τούνεκα is an epic form of the same word.

Ὅτι 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, *οὔτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε*, *because ye are not of the world*, i. e. *διὰ τοῦτο*, *οὔτι*, &c. 'on this account, that ye are not,' &c. "Οτι, like *ὡς*, strengthens the superlative; as, *ὅτι τάχιστα*, *as speedily as possible*; sometimes both are united in one word; as, *ὀτιήδιστα*, *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.) "Ἰνα is sometimes used in the sense of *ὥστε*, *so that*, denoting the result, but not an intention; as, *ἦν παρακεκλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό*, *it was covered from them, so that (not, in order that) they could not see it*. "Ἰνα is often an adverb of place, *where*. "Οφρα, *that*, is used only by the poets.

Ὡς, *that*, *in order that*, is prefixed to the subjunctive, optative, or future indicative; and hence *ὡς τι*, *why?* i. e. that what? (may be done); *ὡς* is likewise used in the sense of *ὥστε*, *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*. "Οπως, *that*, *in order that*; *ὅπως τι*, *why?*

"Ὡστε 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. "Αρα, *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.

Οὖν, *wherefore*, differs from *ἄρα*, 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.

Οὐκοῦν is properly a negative inference, 'it is not therefore so'; but often loses its character of negation, and denotes *therefore*.

Τοι signifies the same as *τούτω*, *for this thing*, *for this reason*, *therefore*. *Τοιγὰρ* is compounded of *τοι*, *γε*, and *ἄρα*, the first of which assigns a reason, the second considers it individually,* and the third draws the inference; when *οὖν* is added (*τοιγαροῦν*) 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 *ἕγωγε*, *I, for my part*.

Νύ, or *νύν*, like *now* in English, properly denotes time, and is used, chiefly by the poets, as a particle of inference.

Τοίνυν, therefore, *now therefore*, much the same with *οὖν*.

17. Indefiniteness. *Πότε* joined to indefinites either adds, like *cunque* in Latin, to their indefinite character; as, *ὅποιου ποιοτ' ἐστὶν αὐτή*, of what kind soever it may be; or in case of doubt shows the interest and anxiety of the speaker; as, *εἰπέ μοι, τίνος πότις*; tell me, whose then is it?

Περ renders words more indefinite; as, *ὅστις περ ἦν*, what person soever it might be.

18. Concession: *καίτοι*, *καίπερ*, *κἄν*, although, even if; *ὅμως*, *ἔμπης*, 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 *ἐπέει τοί γε*, the *ἐπέει* expresses a cause, the *τοί* confirms or strengthens it, and the *γε* urges it in the existing case.

In a number of these particles, there is a variety of usage, which requires a more minute consideration.

Ἄν (poet. *κε* or *κεν*). 1. Conditional. In this sense *ἄν* is an abbreviated form of *ἐάν*, if, and may commence a clause; as, *ἄν θεὸς θελήῃ*, if God will. In all its other senses *ἄν* is post-positive.

2. Indefinite. With indefinites, *ἄν* or *ἐάν* has the sense of the Latin *cunque*, soever; as, *τὸν ἄν*, whoever, *ὅπου ἐάν*, wherever.

3. Contingent. In this, its appropriate sense, *ἄν* 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, *ὃ δέ κεν κεχολώσεται, ὃν 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 *ἄν*; as, *οἴονται ἀναμάχεσθαι ἄν συμμάχους προσλάβοντες*, they think they could retrieve themselves by gaining allies (for *ἀναμαχεσαινι' ἄν*, εἰ λάβοιεν). *Τῆλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν*, 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, ἐνθα δὴ ἔγνω ἄν τις, *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, ἀπικλυνόμενος δ' ἄν ἦ ἔπ' ἐτέρην, *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, οὐκ ἄν οἶδα, *I (should) hardly know*; ὡς ἄν μοι δόκη, *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.

Ἄρα 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, ὡς ἄρα ἐφλυάρομεν, *how truly did we trifle*. Sometimes ironically; as, ὡς ἄρα ἐγώ, *as if I, forsooth*, &c.

3. To denote what *naturally follows*, in the order of time or events; as, 'when the tenth day appeared, τότε ἄρ' ἐξέφερον, 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; ὡς ἔφατ', οἱ δ' ἄρα πάντες ἐπίαζον, *thus he spoke, and they all then shouted applause*. Hence ἄρα often begins a sentence with the signification of μὲν οὖν, or μὲν δή, *wherefore*, with reference to something which has gone before.

5. With εἰ, εἴαν, &c., to express a conjecture; as, εἰ ἄρα δύνονται, *if indeed (i. e. in the course of things) they can*. In such cases ἄρα retains its appropriate meaning.

Γε, which confirms or urges the particular object in view ('at least,' 'certainly,' 'truly,') has sometimes the sense of μάλιστα, *chiefly*; and is used in interrogations, expressions of admiration, &c., to increase their force.

Ἰοῦν (γε οὖν) *at least, even, for, yet*.

Ἀή from ἦδη, as an adverb, signifies *now*. When joined to νῦν it denotes, in respect to present time, 'this very moment'; as, νῦν ἦδη μαχητέον, *we must fight this moment*. In connec-

tion with verbs in the preterite, it denotes 'just now'; as, *περὶ ὧν νῦν ἦδη Σωκράτης ἔλεγε*, 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, *τί δῆ; why, now? τί ποῖα δῆ ταῦτα; what, now, are these?*

3. In expressing admiration, when joined with *πότε*; as, *τί δῆποτε τούτων; why, now, these?*

4. In commencing a subject; as, *ᾧδε δῆ σκοπῶμεν 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, *ὡς δῆ τοῦδ' ἔνεκα, &c., as if truly for this reason Apollo had sent calamities upon us.* *Δῆτα* has the same meaning with *δῆ.*

Ὅν, 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, *γίγνεται ὅν οὕτως, it is certainly so.* This affirmative force appears still more clearly in a sentence like this; *εἴτε μὴ γράψει, εἴτε ὅν, 'he either will not write, or he will.'*

PECULIAR IDIOMS.

Ἀμέλει signifies, 'take no heed,' and hence, *doubtless, certainly.*

Ἀντῆ, ἀντῆ, without σύν, signifies 'together with'; as, δύο ἵπποι ἀντοῖσιν ὄχεσφιν, 'two horses, together with the carriages.'

Ἐνεκα often signifies 'as far as depends upon'; as, 'without the sun, as far as depends upon (*ἐνεκα*) the other heavenly bodies, it would be always night.'

Ἐν τοῖς, before the superlative, signifies 'among all,' 'before all'; as, *ἐν τοῖς πρώτοις παρῆσαν οἱ Ἀθηναῖοι, the Athenians were present first of all.*

Ἐφ' ᾧ for ἐπὶ τούτῳ ὡς, and ἐφ' ᾧτι for ἐπὶ τούτῳ ὥστε, signify 'on condition that.'

Ἐπειδή joined to εὐθείως, πρώτα, or τάχιστα, signifies 'at the moment.'

Μόσον οὐκ, *only not*, i. e. almost. So ὄσον οὐ, *almost*.

Περί πολλοῦ ἐστὶ μοι, or περὶ πολλοῦ ποιῶμαι, or ἡγίωμαί, *it is of great importance to me*.

So on the contrary, περὶ μικροῦ, &c.

Πολλοῦ δέω, *I am far from, certainly not*; ὀλίγου δέω, *near, y, almost*. Ὀλίγου and μικροῦ have sometimes this sense when alone.

Ὡς ἔπος εἰπεῖν, *so to speak*.

SEP 16 1942

