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3498

A

GRAMMAR

OF THE

GREEK LANGUAGE.

BY

BENJAMIN FRANKLIN FISK.

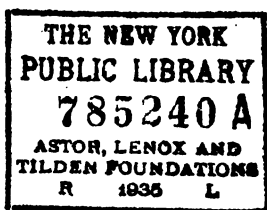
Σὺν μερίῳ τῆ καλῆ γίγνεται πόνοις. EURIP.

Nec minore curâ Græca studia secutus est, amorem præstantiamque linguæ occasione omni professus. SUTTON.

BOSTON:

HILLIARD, GRAY, LITTLE, AND WILKINS.

M DCCC XXX.



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Be it remembered, that on the eighteenth day of June, A. D. 1830, and in the fifty-fourth year of the Independence of the United States of America, Benjamin Franklin Fisk, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit*:—

“ A Grammar of the Greek Language. By Benjamin Franklin Fisk.

Σὺν μυσίαις τὰ καλὰ γίγνεται πόσις. ΕΥΡΙΠ.

Nec minore curâ Græca studia secutus est, amorem præstantiumque linguæ occasione omni professus. SUTTON.”

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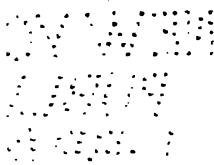
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PREFACE.

PERHAPS no elementary work has so long and so justly been the subject of complaint, as the grammars employed for the purpose of introducing beginners into a knowledge of the Greek language. Those most esteemed for copiousness and methodical arrangement, fail either by the omission of much important matter, or by the incommodious disposition and defective exemplification of what they contain.

With the hope of remedying these faults the following work was undertaken, the extreme difficulty of which the compiler was by no means aware of; but he soon discovered that, without a familiar acquaintance with the principal writers of the Greek language, and whatever has been published to elucidate them, no one could be qualified to compose a full, clear, and accurate system of its grammar, wherein the rules and observations should be properly exemplified, and their respective importance attached to them; and accordingly, with a labor to be appreciated by those only who are conversant with such studies (to say nothing of extraneous impediments of no ordinary character), he collected and perused every work which seemed likely to afford any thing of service to his undertaking.

In particular he read over all the more popular Greek authors, most of them many times, especially those from Homer to Demosthenes, as also their different commentators, besides having constant recourse to the invaluable lexicons and indexes of single authors by Damm, Seberus, Schweighaeuser, Sturze, Schleusner, Sanxay, Beck, Reiske, and others. He also availed himself of the labors of

Vigerus, Hoogeveen, Bos, Fischer, Matthiæ, Buttmann, and the other grammarians before the public, with the principal general lexicons, from the smallest up to the voluminous one of Stephanus. In perusing these works, all of which were constantly before him, he copied whatever might be of use in any part of the grammar, and thus accumulated a mass of materials, from which he was enabled to deduce the general principles of the language, with the particular observations and exceptions, and to illustrate them by a selection from a large number of the most pertinent examples that are to be found in all the Greek writers. And here he would observe, without further acknowledgment, that he has borrowed from other grammarians whatever answered his purpose, retaining their language wherever greater clearness would not be produced by an alteration of it.

The parts preceding the Syntax required less attention than most of the others; nevertheless much pains have been bestowed on these, and it is hoped that many deficiencies have been supplied, and that the whole has been considerably simplified. The modern division of nouns into three declensions was adopted, because it appeared most convenient, and had in its favor the suffrages of nearly all the later grammarians; but as the ancient division is preferred by many, and as a knowledge of it is necessary in perusing those writings in which it is exclusively referred to, this also is subjoined in a smaller character. It was discovered that when baryton verbs are divided into four conjugations, the rules concerning them are far less complex than when they are reduced to one. The tenses universally called the *perfect and pluperfect middle*, until they were lately transferred by the German grammarians to the active voice,

under the denomination of the *second perfect* and *second pluperfect*, are here retained in the middle voice ; because the advantage of a more philosophical classification, even if it be incontestably so, seemed not in this case a sufficient reason for disturbing the nomenclature so generally recognised by philologists, and for destroying the symmetry which has hitherto existed in the three voices. The List of Defective Verbs, with some slight modifications from Matthiæ, Busby, and others, was derived from Fischer, by whom unquestionable authorities are given for the use of the tenses here inserted.

But the chief cause of the complaints made by teachers and learners has always existed in the Syntax, and to present the Greek student with one as complete as possible, was, in all his researches, the great object of the compiler, in the attainment of which he flatters himself that he has not wholly failed. His design was, by its copiousness, to adapt it to the student at any stage of his studies, and accordingly here, as also elsewhere, the parts first to be learned are printed in the largest character, and those last of all in the smallest. The rules and observations, for the ease of the learner, are expressed as concisely as possible, and those which the Greek language has in common with the Latin, generally in the words of Adam's Latin Grammar ; but where they would still have been too long to be cited on every occasion, the inconvenience is obviated, either by comprising so much only in the principal part as is of most frequent use, and after the exemplification subjoining the remainder, or by dividing the rule into several parts, of which that only is to be taken which is immediately applicable. Moreover the use of difficult or abstract terms was studiously avoided, although in so doing

it was sometimes necessary to employ others hardly so precise or expressive.

The Prosody also, which next to the Syntax demanded most attention, is the result of much labor and reflection ; and, it is believed, is as full and satisfactory as the limits allowable to its relative importance will admit of its being made. The prosodists from whom it was drawn are Maltby, Leeds, and others of the highest authority, and from it may be ascertained, in almost every case, whether the doubtful vowel of any word be long by the usage of the poets. It is presented in the form which seemed most convenient for reference ; and that every proper facility might be afforded to the younger student, derivatives and compounds, particularly from less obvious primitives, are often given, for which the more advanced student may have little occasion.

Considerable pains likewise have been taken with the rules for the Accents ; and they will be found to comprise nearly all those delivered on this subject in much larger treatises by the earlier grammarians, but which later ones have been able, with scarcely any loss, greatly to condense, and which perhaps admit of little further simplification. As the omission of these marks involves many passages in needless obscurities, which often require the aid of adscititious light, where their presence alone would have rendered the sense perfectly clear and obvious, it is to be hoped that no Greek will hereafter be printed without them.

The Dialects it was thought advisable to take from the Gloucester Greek Grammar, in consequence of the great and unexpected difficulties experienced in the execution of the more important parts. They have been altered and corrected, however, in many places, and the accents inserted throughout.

The compiler cannot dismiss his performance, without returning his thanks to those gentlemen who so kindly aided him in procuring the books necessary to be consulted ; and he regrets that its appearance should convey so inadequate an idea of the labor bestowed upon it, particularly to the superficial or casual reader, that it would hardly protect him against the charge of ostentation, should he acknowledge in detail the obligations laid upon him. He must, however, be permitted to express his gratitude for the use he was allowed to make of the literary treasures of Harvard University, from the Librarian of which he experienced every kindness consistent with the duties of his important charge.

It has long been the opinion of the compiler, and one which he finds pretty generally to prevail among others, that a considerable portion of the time usually allotted to the study of Greek, might be employed to much greater advantage in the writing of exercises in this language : not such exercises, indeed, as have been drawn up for this purpose by Neilson and Huntingford, which, from the difficulties they present, fail altogether of the end they were designed for ; but such as, by the simplicity and pertinency of the examples to be written, by the gradual transition from the easiest rules of construction to those more difficult, and, above all, by their not presupposing a knowledge of what has not already been learned, shall render the progress of the student more rapid than any method hitherto devised. Such a volume he is endeavouring to prepare ; and, as most of the materials necessary had previously been collected, it is already in such a state of forwardness, that, should no unforeseen obstacle prevent, it will appear not long after the publication of this Grammar.

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CORRECTIONS AND ADDITIONS.

Page.	Line.			
10,	21,	for	νηφιληγείτης	read νεφιληγείτης
12,	4,	"	καλίβροα	" καλλιβροα
25,	19,	"	καλίβροα	" καλλιβροα
63,	6,	"	δισιτω,	" δισιτω
64,	17,	"	πολιμίζω	" πολιμιζω
102,	36,	"	generall	" generally
105,	30,	"	δ' δς	" η' δ' δς
109,	28,	"	διδόθηκα	" διδοθηκα
131,	11,	"	αι	" οι
143,	11,	"	I. In	" I, Eurip. In
146,	35,	after	takes ἀπὸ,	dele or in
159,	31,	for	ἰσιγράπαι	read ἰσιγράπαι
189,	8,	"	μινουα	" μινουα
192,	39,	"	Μαρελάδης	" Μαρελάδης
212,	16,	"	Obs. 15. 16. 17.	" Obs. 16. 17. 18.
213,	22,	"	ης	" ης
224,	1,	"	τῷ	" τῷ
229,	30,	after	&c.	add
230,	14,	"	ἄπτω	These often occur in Ionic writers.
				and removal of the accent back,
				[as ἴγν, πόταμος.
231,	17,	for	ὑσδων,	read ὑσδων, ³
"	40,	"	ἰμνοῖν	" ἰμνοῖν

The following less important corrections consist either in rectifying or in supplying marks of breathing, accent, and quantity, the wrong ones not having been seasonably noticed, and most of the deficient ones having been broken off during the printing of the sheets.

Page.	Line.		Page.	Line.	
2,	32,	"Αιδη	170,	20,	ἄν
9,	30,	τιμ-ων	191,	10,	φινεπιζω
11,	25,	ἰστίον	"	13,	'Εεύα-
"	36,	ν-ίω	"	16,	εμητήρ
28,	3,	ᾶ	"	25,	ἰμπερῆς
29,	40,	κίρ-ᾶος	"	26,	καραβος
30,	33,	σπρατιά	"	30,	"Αμπεσις
31,	43,	δισμ-δς, -οι and -ᾶ	"	31,	Πασσιφάη, Τιβερῆσις
37,	4,	ἡσσαις	"	33,	διδουματόσις
41,	34,	ἰβρι	"	41,	Δις
59,	13,	επιθυῖας	193,	2,	καμινὸν
70,	19,	ἰην,	"	6,	ῥίτος
81,	12,	ἰχρυσ-ἰστον,	194,	26,	μυρῆς
84,	11,	χρυσ-ᾶσθον	"	39,	ἰριεβυχηρ, σάμψυχοι, τρε-
94,	3,	ἰσπᾶσθαι			χίω
95,	26,	ἦ	199,	30,	θνη-τούς
112,	28,	ἰπιχον	201,	12,	ἰ-ᾶραν
126,	9,	ἰσπᾶσις	"	19,	Ζιός
127,	24,	ἰγῶ	212,	28,	οἰμνον
129,	24,	χρη	224,	4,	ἰξασίνης
132,	27,	ἰχου	"	31,	φῶρος
142,	37,	οἰδιμιᾶ	235,	37,	-ῶ
143,	17,	ἰνοχῆς	240,	38,	'Απίλλωνος ἰκάντιο
161,	6,	βοηθῆσαι			

GREEK GRAMMAR.

LETTERS.

THE Greek Language is written by means of twenty-four letters.

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

The different characters for the same sound are used indiscriminately, with the exception of σ and ς , of which the former is used only at the beginning and in the middle of words, and the latter only at the end. By some modern editors, however, ς is used at the end of syllables, when they form an entire word, with which another is compounded; as, *δυσμενής, εἰςφίρω*. Also in a word where the last vowel is cut off, σ is retained before the apostrophe; as, *ἰνίησ' Ἀγαμίμωνα*.

Γ before $\gamma, \kappa, \xi, \chi$, is pronounced like *ng* in *angle*; as, *ἄγγελος, angelos*; Ἀγγίσις, *Angchises*.

When Greek words are written in Latin, κ and ν are generally represented by *c* and *y*; as, *κύβητος, cycnus*. The Latin *v* is expressed in Greek by β or υ , and sometimes by υ alone; as, *Σέρβιος, or Σερβίσιος, Servius*; *Σευήρης, Severus*.

The old Greek alphabet consisted of sixteen letters only, $\alpha \beta \gamma \delta \epsilon \zeta \eta \theta \iota \kappa \lambda \mu \nu \omicron \pi \rho \sigma \tau \upsilon$, which were sufficient to express all the sounds of the Greek language. The remaining eight were afterwards added, for the sake of convenience rather than from necessity.

The letters are divided into seven vowels and seventeen consonants.

The vowels are ϵ, o , short; η, ω , long; and α, ι, υ , doubtful.

The doubtful vowels are long in some syllables, short in others, and either long or short in others.

The ancient Greeks used ι for η , and \omicron for ω or υ . as, ΔΕΜΕΤΡΟΣ for Δημητρός, ΘΕΟΝ for Θεῶν, ΗΕΡΟΔΟ for Ἡρώδου.

There are twelve diphthongs; six proper, $\alpha\iota, \alpha\upsilon, \epsilon\iota, \epsilon\upsilon, \omicron\iota, \omicron\upsilon$ and six improper, $\alpha\eta, \eta\omega, \eta\upsilon, \omega\upsilon, \upsilon\iota$.

All diphthongs end with ι or υ . hence these vowels are called *subjunctive*, and the others *prepositive*.

The *iota subscript*, in the diphthongs $\alpha\eta, \eta\omega, \eta\upsilon$, is not sounded, but serves only to indicate the derivation of the word. It was anciently written in the line, and in capital letters this is still practised; as, ΤΩΙ ΑΗΙΣΤΗΙ, τῷ ληιστῆι, τῷ Ἀιδῆι or ἄδῆι.

Λ is commonly represented in Latin by ϕ , as *Φαίδρος, Phædrus*, sometimes by α , as *Μαία, Maia*; μ by i long, as *Νῆλος, Nilius*, sometimes by e long, as *Μέδεια, Medæa*; α by α , as *Βοιωτία, Bœotia*; and υ by u long, as *Μῦσα, Mûsa*.

The consonants are divided into *mutes*, *semivowels*, and *double consonants*.

The mutes are nine;

Three smooth, π, κ, τ .

Three middle, β, γ, δ .

Three aspirate, ϕ, χ, θ .

Each smooth mute has its corresponding middle and aspirate, into each of which it is frequently changed; thus, π has β for its middle, and φ for its aspirate.

When two mutes come together, the former must be of the same breathing with the latter; a smooth must stand before a smooth, a middle before a middle, and an aspirate before an aspirate; thus, *τέτυπται, ἐτύφθην*, not *τέτφται, ἐτύπθην* except when the same aspirate would be doubled, and therefore, *Σαφῶ, Βάχως*, not *Σαφῶ, Βάχως*.

T, in the preposition *κατά*, is often changed into π and κ before ϕ and χ , and into β , γ , δ , σ , λ , μ , ν , ρ , before those letters respectively; as, *κακχιῦσαι* for *καταχιῦσαι*, *κάτσαλι* for *κατίσαλι*, *καλλιίψω* for *καταλιίψω*.

The semivowels are five, λ , μ , ν , ρ , σ , the four first of which are also called *liquids*.

ν is changed into γ before γ , κ , ξ , χ into μ before δ , μ , π , ϕ , ψ and into λ , ρ , and σ , before those letters respectively; as, *ἐγγράφω* for *ἐγγράφω*, *ἐμβάλλω* for *ἐνβάλλω*, *συλλέγω* for *συνλέγω*.

The double consonants are three;

ζ for $\delta\sigma$.

ξ for $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$.

ψ for $\pi\sigma$, $\beta\sigma$, $\varphi\sigma$.

These double letters are universally used instead of their corresponding simple ones; as, *λείψω* for *λείπω*, from *λείπω* · *λέξω* for *λέγω*, from *λέγω* · except where the two simple letters belong to two different parts of a compound; as, *έκσεύω*, not *έξεύω*.

BREATHINGS.

There are two breathings, the *smooth* or *soft* (´), and the *rough* or *aspirate* (´), one of which is placed over every vowel or diphthong beginning a word.

The aspirate breathing has the force of the English *h* aspirate; as, *ιστορία, historia*; "*Ομηρος, Homeros*. The smooth is

used where, in modern languages, we begin with a vowel; as, ἐγὼ, *ego*; ὠμος, *omos*.

In diphthongs the breathing is placed over the second vowel; as, Εὐρυπιδης, οἶος except when it is silent; as, Αἰδης, ἄδης.

ρ and ρ at the beginning of a word have always the aspirate; as, ὕδωρ, ῥήτωρ. When ρ is doubled, the former has the smooth, and the latter the aspirate; as Πύρρος.

The ancient mark for the aspirate was H, as in Latin; thus, HEKATON, was written for ἑκατόν. This was afterwards divided, and -I used as the soft, and F as the aspirate. These were next altered to ʹ and ʼ, and finally rounded into their present form, ' and ´.

The Æolians, who avoided the aspirate, used another sound, similar to a *v* or a *w*, to prevent the hiatus occasioned by the meeting of vowels in different syllables: this was called the *digamma*, because its figure resembled two gammas, one above the other, thus, F or f. Thus *φισσις* for *ισσις*, ὦψον for ὦον, ρῶτο *φ*ιδον for ρῶτο ἴδον. Hence the Latin *vespera*, *ovum*, *video*, &c.

ACCENTS.

There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (˘).

The acute stands over one of the three last syllables of a word; the grave, over the last syllable only; and the circumflex, over one of the two last. The circumflex stands only over long vowels and diphthongs; the acute and the grave, also over short vowels.

Words accented on the last syllable are called *oxytons* or *acutitons*; those not accented on the last syllable, *barytons* or *gravitons*.

MARKS OF READING.

The Greek comma (,) and period (.) are the same as the English; the colon (:), which is not distinguished from the semicolon, is a point at the top of the line; and the note of interrogation (;) is the English semicolon.

The *diastöle* or *hypodiastöle* is a comma, used to distinguish certain words from others consisting of the same letters; as *ὄ, τι*, which, to distinguish it from *ὄτι*, that.

The *apostrophē* denotes that a vowel is cut off; as, ἀλλ' ἐγὼ for ἀλλὰ ἐγώ.

The *diæresis* is placed over the latter of two vowels, to show that they do not form a diphthong; as, οἷς, pronounced *o-is*.

CHANGE OF THE LAST SYLLABLES ON THE MEETING OF TWO WORDS.

The Greeks have three methods of preventing the meeting of vowels in different words; by cutting off the last vowel of the former word, by adding a consonant to it, and by drawing the two words into one.

1. The final vowel of some words is often cut off when the next word begins with a vowel, and the omission denoted by an apostrophe; as, πάντ' ἔλεγον for πάντα ἔλεγον. If a smooth mute be left before an aspirate vowel, it is changed into its corresponding aspirate; as, ἀπ' οὔ for ἀπὸ οὔ.

The vowels thus cut off are α, ε, ι, ο, and the diphthongs αι and οι; but περι and προ never, and datives of the third declension seldom, lose their final vowel.

The Attics and Dorians sometimes cut off these vowels and diphthongs at the beginning of words; as, ᾠ' γαθὲ for ᾠ' ἀγαθὲ.

2. *N* is added to the dative plural in σι, and to verbs of the third person in ε and ι, when the next word begins with a vowel; as, πᾶσιν εἶπεν ἐκεῖνος, for πᾶσι εἶπε ἐκεῖνος. Also to εἵκοσι, πέρυσι, παντάπασι, νόσφι, πρόσθε, ὀπίσθε, κέ, and νύ.

In like manner οὔτω, ἄχρι, μέχρι, and ἀτρέμα, take ς before a vowel; as, οὔτως εἶπε. Οὐ becomes οὐκ before a smooth vowel, and οὐχ before an aspirate.

N is often added before a consonant in verse; as ᾠτρυνεν δὲ ἕκαστον.

3. When a word ending with a vowel or diphthong precedes another beginning with a vowel or

diphthong, they are sometimes drawn into one ; as, τὰ δίκαια for τὰ ἀδίκαια, καὶ γὰρ for καὶ ἐγὼ, καὶ τι for καὶ ἔτι, καὶ τα for καὶ εἶτα, γὰρ πότε for καὶ ὅποτε, ἀνὴρ for ὁ ἀνὴρ, οὐκ for ὁ ἐκ, ἐγὼ οἶδα for ἐγὼ οἶδα, θοιμάτιον for τὸ ἱμάτιον.

PARTS OF SPEECH.

The parts of Speech in Greek are eight, viz. *article, noun, pronoun, verb, participle, adverb, preposition, and conjunction* ; the *interjection* being reckoned as an adverb by the Greek grammarians.

The article, noun, pronoun, and participle, are declined with *gender, number, and case*.

There are three genders, *masculine, feminine, and neuter*.

There are three numbers ; the *singular*, which speaks of one ; the *plural*, which speaks of more than one ; and the *dual*, which speaks of two, or a pair.

The dual is not used in the Æolic dialect any more than in the Latin, which was derived from it ; nor is it found in the New Testament, in the Septuagint, or in the Fathers. It is used most frequently by the Attics, who, however, often employ the plural instead of it.

There are five cases, *nominative, genitive, dative, accusative, and vocative*.

ARTICLE.

The article ὁ, ἡ, τὸ, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general ; and ὁ ἄνθρωπος, *the man*. It is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁ,	ἡ,	τό,	N. A. τῶ,	ταῖ,	τῶ,	N. οἱ,	αἱ,	τά,
G. τοῦ,	τῆς,	τοῦ,	G. A. τῶν,	ταῶν,	τῶν,	G. τῶν,	ταῶν,	τῶν,
D. τοῦ,	τῆ,	τοῦ,	G. D. τοῖν,	ταῖν,	τοῖν.	D. τοῖς,	ταῖς,	τοῖς,
A. τόν,	τήν,	τό.				A. τοῦς,	ταῖς,	τά.

There is no form of the article for the vocative, for ὦ is an adverb.

The article with *δε* or *γί* annexed to it has the signification of a demonstrative pronoun. The declension remains the same; as, *δεῖ, ἡδε, τοῦδε, τοῦδε, τῆδε, τοῦδε, &c.*

NOUN.

GENDER.

To indicate the gender of the noun, use is made of the article ὁ for the masculine, ἡ for the feminine, and τό for the neuter.

The gender of nouns is determined partly by their signification, and partly by their termination: the following are the rules concerning the former; those concerning the latter will be given with each declension.

1. The names of male persons or animals, of months, and rivers, are masculine.

Exc. The gender of some names of rivers depends on the termination; as, ἡ *Ληθή*, the river *Lethe*.

2. The names of female persons or animals, of trees, countries, islands, and towns, are feminine; as, ἡ *Ἀσπασία*, ἡ *Λεόντιον*, ἡ *φηγὸς*, ἡ *πίτυς*, ἡ *Ἀἴγυπτος*, ἡ *Σάμος*, ἡ *Λακεδαιμών*.

Exc. 1. Diminutives in *ον* are neuter; as, τὸ *γύναιον*, from *γυνή*, a wife.

Exc. 2. Some names of trees are masculine; as, ὁ *ἔρινεός*, a wild fig-tree; ὁ *φέλλος*, a cork-tree; ὁ *κέρασος*, a cherry-tree; ὁ *λωτός*, a lote-tree; ὁ *κύνισος*.

Some are masculine or feminine; as, ὁ, ἡ *πάπυρος*, the papyrus; ὁ, ἡ *κότινος*, a wild olive-tree.

Exc. 3. Several names of towns are masculine; as, ὁ *Σελινόυς*, &c. Others are either masculine or feminine: ὁ, ἡ *Μαραθῶν*, ὁ, ἡ *Ἀκράγας*. *Ἄργος, εὖς*, is neuter.

Many names of islands and cities are of both genders; as, ὁ, ἡ *Ζάκυνθος*, ὁ, ἡ *Ἐπίδαυρος*.

3. Nouns used as masculine when the male, and feminine when the female is spoken of, are common; as, ὁ and ἡ *βοῦς*, an ox or cow; ὁ and ἡ *ἵππος*, a horse or mare.

Obs. In most names of animals one gender is used for both sexes, called the *epicene* gender; as, δ λύκος, *a wolf*, and η ἀλώπηξ, *a fox*, whether masculine or feminine.

DECLENSION.

There are three declensions of nouns, corresponding to the three first declensions in Latin.

GENERAL RULES OF DECLENSION.

The nominative and vocative are mostly the same in the singular, and always in the dual and plural.

The dative singular always ends in ι , either in the line, as in the third declension, or subscribed, as in the first and second.

The genitive plural always ends in $\omega\nu$.

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

The dual has but two terminations, one for the nominative, accusative, and vocative, and the other for the genitive and dative.

VIEW OF THE THREE DECLENSIONS.

	I. Decl.	II. Decl.	III. Decl.
		<i>Singular.</i>	
N.	α, η	$\alpha\varsigma, \eta\varsigma$	$\alpha\varsigma$ Neut. $\alpha\upsilon$
G.	$\alpha\varsigma-\eta\varsigma$	$\alpha\upsilon$	$\alpha\varsigma$
D.	$\alpha-\eta$	$\alpha\iota$	γ
A.	$\alpha\nu-\eta\nu$	$\alpha\upsilon$	$\tilde{\alpha}\nu$ Neut. like the Nom.
V.	$\alpha-\eta$	ι	$\alpha\upsilon$
		<i>Dual.</i>	
N. A. V.	α	α	ι
G. D.	$\alpha\iota\nu$	$\alpha\iota\nu$	$\alpha\iota\nu$
		<i>Plural.</i>	
N.	α	α	Neut. $\tilde{\alpha}$ $\alpha\varsigma$ Neut. $\tilde{\alpha}$
G.	$\tilde{\alpha}\nu$	$\alpha\upsilon$	$\alpha\upsilon$
D.	$\alpha\iota\varsigma$	$\alpha\iota\varsigma$	$\alpha\iota$
A.	$\alpha\varsigma$	$\alpha\upsilon\varsigma$	Neut. $\tilde{\alpha}$ $\tilde{\alpha}\varsigma$ Neut. $\tilde{\alpha}$
V.	α	α	Neut. $\tilde{\alpha}$ $\alpha\varsigma$ Neut. $\tilde{\alpha}$

FIRST DECLENSION.

Nouns of the first declension end in *α, η*, feminine; and in *ας, ης*, masculine.

ἡ μουσα, a muse.

Singular.	Dual.	Plural.
N. μουσ-α,	N. A. V. μουσ-α,	N. μουσ-αι,
G. μουσ-ης,		G. μουσ-ων,
D. μουσ-η,	G. D. μουσ-αιν.	D. μουσ-αις,
A. μουσ-αν,		A. μουσ-ας,
V. μουσ-α.		V. μουσ-αι.

Nouns in *ρα, α* pure, and *ᾱ* contracted, with some proper names, as *Ἀθήνα, Ἀνδρομέδα, Φιλομήλα, Γέλα*, make the genitive in *ας*, and the dative in *α*: thus,

ἡ φιλία, friendship.

Sing.	Dual.	Plur.
N. φιλί-α,	N. A. V. φιλί-α,	N. φιλί-αι,
G. φιλί-ας,		G. φιλί-ων,
D. φιλί-α,	G. D. φιλί-αιν.	D. φιλί-αις,
A. φιλί-αν,		A. φιλί-ας,
V. φιλί-α.		V. φιλί-αι.

Obs. 1. A vowel is called *pure*, when it immediately follows a vowel or diphthong, with which it is not *mixed* or united in sound.

Obs. 2. The ancient Latins followed this manner of making the genitives in *as*; as, *terras, escas, Latonas*, for *terræ, escæ, Latonæ*. *Paterfamilias* continued always in use.

ἡ τιμῆ, honor.

Sing.	Dual.	Plur.
N. τιμ-ῆ,	N. A. V. τιμ-ᾶ,	N. τιμ-αί,
G. τιμ-ῆς,		G. τιμ-ων,
D. τιμ-ῆ,	G. D. τιμ-ᾶιν.	D. τιμ-αῖς,
A. τιμ-ῆν,		A. τιμ-ᾶς,
V. τιμ-ῆ.		V. τιμ-αί.

ὁ ταμίας, a steward.

Sing.	Dual.	Plur.
N. ταμί-ας,	N. A. V. ταμί-α,	N. ταμί-αι,
G. ταμί-ου,		G. ταμί-ων,
D. ταμί-α,	G. D. ταμί-αιν.	D. ταμί-αις,
A. ταμί-αν,		A. ταμί-ας,
V. ταμί-α.		V. ταμί-αι.

Some nouns in *ας* make the genitive in *α* as well as *ου* as, *Πυθαγόρας*, gen. *Πυθαγόρου* and *Πυθαγόρα* *πατραλοίας*, gen. *πατραλοίου* and *πατραλοία*. Some keep *α* exclusively; as, *Θωμάς*, gen. *Θωμά* *Βορόῦς*, gen. *Βορόῦ* *Σατανᾶς*, gen. *Σατανᾶ* *πάππας*, gen. *πάππα*. These genitives in *α* were the Doric form.

ὁ τελώνης, a publican.

Sing.	Dual.	Plur.
N. τελών-ης,	N. A. V. τελών-α,	N. τελῶν-αι,
G. τελών-ου,		G. τελων-ῶν,
D. τελών-η,	G. D. τελών-αιν.	D. τελών-αις,
A. τελών-ην,		A. τελών-ας,
V. τελών-η.		V. τελῶν-αι.

All nouns in *της*, poetical nouns in *πης*, national names in *ης*, and compounds of *μετρέω*, *πωλέω*, *τριβώ*, make the vocative in *α* as, *προφήτης*, *προφήτα* *κυνώπης*, *κυνῶπα* *Σκύθης*, *Σκύθα* *γεωμέτρης*, *γεωμέτρα*. Also *λάγνης*, *Μεναιχμης*, *Πυραϊχμης*. But *Αίητης*, *αἰναρέτης*, *καλλιλαμπέτης*, make *η*. Nouns in *στης* make *α* or *η* as, *ληστής*, *ληστά* and *ληστή*.

The Æolians and Macedonians adopted the termination *α* even in the nominative of these nouns; thus, *ἱππότα* for *ἱππότης*, *νεφεληγερέτα* for *νηφεληγερέτης*. Hence in Latin *cometa*, *planeta*, *poëta*, from *κομήτης*, *πλανήτης*, *ποιητής*.

Contracts of the First Declension.

Some nouns of the first declension are contracted, by dropping the vowels preceding the terminations *α*, *η*, *ας*, *ης* except *εα* not preceded by a vowel or *ρ*, which is contracted into *ῆ* thus,

<i>μνάα</i> , <i>ᾶ</i> , a mina.	<i>ἐρέα</i> , <i>ᾶ</i> , wool.	<i>γέα</i> , <i>γῆ</i> , the earth	<i>γαλέη</i> , <i>ῆ</i> , a weasel
Sing.	Sing.	Sing.	Sing.
N. <i>μν-άα</i> , <i>ᾶ</i> ,	N. <i>ἐρ-έα</i> , <i>ᾶ</i> ,	N. <i>γ-έα</i> , <i>ῆ</i> ,	N. <i>γαλ-έη</i> , <i>ῆ</i> ,
G. <i>μν-άας</i> , <i>ᾶς</i> ,	G. <i>ἐρ-έας</i> , <i>ᾶς</i> ,	G. <i>γ-έας</i> , <i>ῆς</i> ,	G. <i>γαλ-έης</i> , <i>ῆς</i> ,
D. <i>μν-άα</i> , <i>ᾶ</i> ,	D. <i>ἐρ-έα</i> , <i>ᾶ</i> ,	D. <i>γ-έα</i> , <i>ῆ</i> ,	D. <i>γαλ-έη</i> , <i>ῆ</i> ,
A. <i>μν-άαν</i> , <i>ᾶν</i> ,	A. <i>ἐρ-έαν</i> , <i>ᾶν</i> ,	A. <i>γ-έαν</i> , <i>ῆν</i> ,	A. <i>γαλ-έην</i> , <i>ῆν</i> ,
V. <i>μν-άα</i> , <i>ᾶ</i> , &c.	V. <i>ἐρ-έα</i> , <i>ᾶ</i> , &c.	V. <i>γ-έα</i> , <i>ῆ</i> , &c.	V. <i>γαλ-έη</i> , <i>ῆ</i> , &c.
<i>ἄπλόη</i> , <i>ῆ</i> , simplicity.	<i>Ἐρμείας</i> , <i>ῆς</i> , Mercury.	<i>Ἀπελλέης</i> , <i>ῆς</i> , Apelles.	
Sing.	Sing.	Sing.	
N. <i>ἄπλ-όη</i> , <i>ῆ</i> ,	N. <i>Ἐρμ-είας</i> , <i>ῆς</i> ,	N. <i>Ἀπελλ-έης</i> , <i>ῆς</i> ,	
G. <i>ἄπλ-όης</i> , <i>ῆς</i> ,	G. <i>Ἐρμ-έου</i> , <i>οῦ</i> ,	G. <i>Ἀπελλ-έου</i> , <i>οῦ</i> ,	
D. <i>ἄπλ-όη</i> , <i>ῆ</i> ,	D. <i>Ἐρμ-έη</i> , <i>ῆ</i> ,	D. <i>Ἀπελλ-έη</i> , <i>ῆ</i> ,	
A. <i>ἄπλ-όην</i> , <i>ῆν</i> ,	A. <i>Ἐρμ-έαν</i> , <i>ῆν</i> ,	A. <i>Ἀπελλ-έην</i> , <i>ῆν</i> ,	
V. <i>ἄπλ-όη</i> , <i>ῆ</i> , &c.	V. <i>Ἐρμ-έα</i> , <i>ῆ</i> , &c.	V. <i>Ἀπελλ-έη</i> , <i>ῆ</i> , &c.	

SECOND DECLENSION.

Nouns of the second declension end in *ος*, generally masculine but sometimes feminine, and *ον* neuter.

ὁ λόγος, *a word, speech.*

Sing.	Dual.	Plur.
N. λόγ-ος,	N. A. V. λόγ-ω,	N. λόγ-οι,
G. λόγ-ου,		G. λόγ-ων,
D. λόγ-ω,	G. D. λόγ-οιν.	D. λόγ-οις,
A. λόγ-ον,		A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

Obs. In a few instances the common dialect, like the Attic, makes the vocative like the nominative; as, ὦ Θεός, whence the Latin, *ὁ Deus*; and ὦ οὗτος, *heus tu*.

τὸ ξύλον, *wood.*

Sing.	Dual.	Plur.
N. ξύλ-ον,	N. A. V. ξύλ-ω,	N. ξύλ-α,
G. ξύλ-ου,		G. ξύλ-ων,
D. ξύλ-ω,	G. D. ξύλ-οιν.	D. ξύλ-οις,
A. ξύλ-ον,		A. ξύλ-α,
V. ξύλ-ον.		V. ξύλ-α.

Contracts of the Second Declension.

Some nouns of the second declension are contracted, by changing *εο*, *οο*, into *ου*, and *εα*, *οα*, into *ᾶ*, and dropping *ε* and *ο* before a long vowel or diphthong.

τὸ οστέον, *a bone.*

Sing.	Dual.	Plur.
N. ὀστ-έον, οὔν,	N. A. V. ὀστ-έω, ᾶ,	N. ὀστ-έα, ᾶ,
G. ὀστ-έου, οὔ,		G. ὀστ-έων, ᾶν,
D. ὀστ-έω, ᾶ,	G. D. ὀστ-έοιν, οῖν.	D. ὀστ-έοις, οῖς,
A. ὀστ-έον, οὔν,		A. ὀστ-έα, ᾶ,
V. ὀστ-έον, οὔν.		V. ὀστ-έα, ᾶ.

ὁ νόος, *the understanding.*

Sing.	Dual.	Plur.
N. ν-όος, οῦς,	N. A. V. ν-όω, ᾶ,	N. ν-όοι, οῖ,
G. ν-όου, οῖ,		G. ν-όων, ᾶν,
D. ν-όω, ᾶ,	G. D. ν-όοιν, οῖν.	D. ν-όοις, οῖς,
A. ν-όον, οὔν,		A. ν-όους, οῦς,
V. ν-όε, οὔ.		V. ν-όοι, οῖ.

So its compounds *εὔνοος, ἄνοος, &c.* Also *ῥόος, a stream; πλόος, a voyage; χνόος, down; χροός, the skin;* with their compounds. But the neuter plural in *α* of compounds remains uncontracted; as, *εὔνοα, καλλιῤῥοα, εὔπλοα.* Even in the genitive we rather say *εὔνόων, εὔπλόων,* than *εὔνων, εὔπλων, &c.*

To the contracted of this form may *Ἰησοῦς* be referred, differing in the dative only, which ends in *οῦ* and (with more propriety than to the triptots) diminutives in *ῦς* as, *Διονῦς, Καμῦς, Κλαυσῦς.*

Sing.		Sing.
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.

ATTIC FORM.

In some nouns of the second declension the Attics change the last vowel or diphthong into *ω*, subscribing *ι*, and making the vocative like the nominative; as, *λαγῶς, λαγῶ, a hare,* for *λαγός, λαγοῦ.*

If the vowel preceding *ως* be *α* long, it is changed into *ε* as, *λεῶς* for *λαός, a people; ἀνώγειον, ἀνώγειον, a hall.*

ὁ νεῶς, a temple.

Sing.		Dual.		Plur.
N. νε-ῶς,				N. νε-ῶ,
G. νε-ῶ,		N. A. V. νε-ῶ,		G. νε-ῶν,
D. νε-ῶ,				D. νε-ῶς,
A. νε-ῶν,		G. D. νε-ῶν.		A. νε-ῶς,
V. νε-ῶς.				V. νε-ῶ.

τὸ ἀνώγειον, a hall.

Sing.		Dual.		Plur.
N. ἀνώγε-ων,				N. ἀνώγε-ω,
G. ἀνώγε-ω,		N. A. V. ἀνώγε-ω,		G. ἀνώγε-ων,
D. ἀνώγε-ω,				D. ἀνώγε-ως,
A. ἀνώγε-ων,		G. D. ἀνώγε-ων.		A. ἀνώγε-ω,
V. ἀνώγε-ων.				V. ἀνώγε-ω.

Obs. 1. There is one neuter in *ως*, viz. *τὸ χρέως, τοῦ χρέω, a debt;* though *τὸ χρεῶν, τοῦ χρεῶ,* is also used.

Obs. 2. The Attics frequently omit ν in the accusative; as, τὸν λαγὼν, τὸν νεῶν, τὴν ἔω. So Κῶν, Κέω, Ἄθω. Sometimes in the nominative; as, τὸ ἀγήρω, for ἀγήρων.

Obs. 3. The Attics often decline after this form, words which otherwise belong to the third declension; as, Μίνω for Μίνωος, from Μίνωος· γέλων for γέλωτα, from γέλωος· and the later Greeks decline words in $\omega\varsigma$, which belong to the second, according to the third declension; as, κάλωος for κάλω, from κάλωος.

THIRD DECLENSION.

Nouns of the third declension end in $\alpha, \iota, \upsilon, \omega, \nu, \xi, \rho, \varsigma, \psi$, and increase in the genitive.

Sing.	Dual.	Plur.
N. σωτήρ, G. σωτήρ-ος, D. σωτήρ-ι, A. σωτήρ-α, V. σῶτερ.	ὁ σωτήρ, <i>a saviour.</i> N. A. V. σωτήρ-ε, G. D. σωτήρ-οιν.	N. σωτήρ-ες, G. σωτήρ-ων, D. σωτήρ-σι, A. σωτήρ-ας, V. σωτήρ-ες.

Sing.	Dual.	Plur.
N. σῶμα, G. σῶμα-τος, D. σῶμα-τι, A. σῶμα, V. σῶμα.	τὸ σῶμα, <i>a body.</i> N. A. V. σῶμα-τε, G. D. σωμα-τοιν.	N. σώμα-τα, G. σωμα-των, D. σώμα-σι, A. σώμα-τα, V. σώμα-τα.

GENDER.

Nouns of the third declension admit of no general rule for the determination of their gender, but that of a large proportion of them may be known by the following rules for some of the principal endings, in which those nouns, whose gender is determinable from their signification, are not noticed.

1. Nouns in $\eta\nu, \eta\rho, \epsilon\upsilon\varsigma, \omega\varsigma$ -ωτος, and those which have ντος in the genitive, are masculine; as, λιμὴν, *a harbour*; ζωστήρ, *a girdle*; ἀμφορεύς, *amphora*; γέλωος -ωτος, *laughter*; τένων -οντος, *a tendon*; ὀδούς -οντος, *a tooth*; ἱμᾶς -άντος, *a thong*.

Except ἡ φρήν, *the intellect*; ὁ, ἡ χήν, *a goose*; ἡ γαστήρ, *the belly*; ἡ κήρ, *fate*; ὁ, ἡ ἀήρ, *the air, a mist*; with the neuter contracts in $\eta\rho$ · and τὸ φῶς, *light*.

2. Nouns in $\alpha\varsigma$ -αδος, $\iota\varsigma, \omega$ and $\omega\varsigma$ -οος, with nouns of quality in $\tau\eta\varsigma$, are feminine; as, λαμπάς -άδος, *a torch*; χάρις, *grace*; πειθῶ, *persuasion*; αἰδῶς -όος, *modesty*; γλυκύτης, *sweetness*.

Except some adjectives in *ας* -*αδος* of the common gender, and the following nouns in *ις*: ὁ ὄφις, a serpent; ὁ ἔχιδας, an adder; ὁ κόρις, a bug; ὁ μάρης, a certain measure; ὁ κίς, a weevil; ὁ λις, a lion; ὁ δελφίς, a dolphin; ὁ, ἡ ὄρνις, a bird; ἡ, ὁ τίγρις, a tiger; and ἡ, ὁ θίς, a bank, shore.

3. Nouns in *α*, *ι*, *υ*, *ορ*, *ωρ*, *ος*, *ας* -*ατος* and -*αος*, *αρ*, with contracts in *εαρ* -*ηρ*, are neuter; as, σῶμα, a body; μέλι, honey; ἄστυ, a city; ἡτορ, the breast; ὕδωρ, water; τεῖχος, a wall; τέρας -*ατος*, a miracle; δέπας -*αος*, a cup; ἥπαρ, the liver; κῆρ, the heart.

Except ὁ ψᾶρ, a starling; ὁ, ἡ ἰχῶρ, lymph; ὁ ἀχῶρ, an ulcer; ὁ λᾶς -*αος*, a stone; and ὁ or τὸ κρᾶς, κρατὸς, the head.

There are no other neuter substantives of this declension, except πῦρ, fire; φῶς, light; οὖς, an ear; and σταῖς, dough.

Those in *ας*, therefore, are generally masculine, when they make the genitive in *ατος*; feminine, when they make it in *αδος*; and neuter, when they make it in *ατος* and *αος*.

GENITIVE.

The genitive of the third declension always ends in *ος*, and admits of a great variety of formations.

From the vowels *α*, *ι*, *υ*, *ω*.

<i>α</i> — <i>ατος</i>	σῶμα, σώματος, a body.
<i>ι</i> — <i>ιος</i>	σίνηπι, σινήπιος, mustard.
— <i>ιτος</i>	μέλι, μέλιτος, honey, the only substantive of this form; but there are several neuter adjectives, which may be said, however, to derive their genitive rather from the masculine termination in <i>ις</i> .
<i>υ</i> — <i>υος</i>	δάκρυ, δάκρυος, a tear. In like manner γόνυ, a knee, and δόρυ, a spear; but these two sometimes take <i>ατος</i> from the obsolete γόνας and δόρας.
— <i>εος</i>	ἄστυ, ἄστιος, a city.
<i>ω</i> — <i>οος</i>	Λητώ, Λητώος, Latona.

From the consonants *ν*, *ρ*, *ς*, *ξ*, *ψ*.

ν

<i>αν</i> — <i>ανος</i>	παιᾶν, παιᾶνος, a ræan.
— <i>αντος</i>	τύψαν, τύψαντος, having struck, neuter participles, which follow their masculine.
<i>εν</i> — <i>ενος</i>	τέρεν, τέρενος, tender, neuters of adjectives in <i>ην</i> .
<i>ην</i> — <i>ηνος</i>	Ἕλλην, Ἕλληνος, a Greek.
— <i>ενος</i>	ποιμήν, ποιμένος, a shepherd.
<i>ιν</i> — <i>ινος</i>	δελφίν, δελφίνος, a dolphin. The nominative of these nouns frequently ends in <i>ις</i> , as δελφίς.



ον	—ονος	μεῖζον, μεῖζονος, <i>greater</i> , and all other neuters of nouns in ων.
	—οντος	τύπτον, τύπτοντος, <i>striking</i> , neuters of participles in ων.
υν	—υνος	μόσσην, μόσσηνος, <i>a wooden tower</i> ; and those ending in υν or υς, as Φόρκυν or Φόρκυς, Φόρκυνος, <i>Phorcys</i> , the name of a sea deity.
	—υντος	ζευγνύν, ζευγνύντος, <i>joining</i> , neuter participles of verbs in νμι.
ων	—ωνος	Πλάτων, Πλάτωνος, <i>Plato</i> .
	—ονος	χειλιδών, χειλιδότος, <i>a swallow</i> .
	—ωντος	Ξενοφών, Ξενοφώντος, <i>Xenophon</i> . In like manner the present participles of contracted verbs in αω, as τιμῶν, τιμῶντος, <i>honoring</i> .
	—όντος	δράκων, δράκοντος, <i>a dragon</i> . So the present, first future, and second aorist active of participles, as τύπτων, τύπτοντος, <i>striking</i> .
	—ουντος	τυπῶν, τυποῦντος, <i>going to strike</i> , the second future active of participles: also the present of contracted verbs in εω and οω, as ποιῶν, ποιοῦντος, <i>making</i> .
ονν	—οδος	neuter compounds of πούς, as δίπουν, δίποδος, from δίπους, <i>two-footed</i> .
	—οῦντος	τυποῦν, τυποῦντος, neuter participles.
ρ		
αρ	—ατος	ἥπαρ, ἥπατος, <i>the liver</i> .
	—αρος	ψάρ, ψαρός, <i>a starling</i> . δάμαρ, <i>a wife</i> , makes δάμαρτος.
ηρ	—ηρος	θήρ, θηρός, <i>a wild beast</i> .
	—ερος	αἰθήρ, αἰθέρος, <i>the sky</i> .
ορ	—ορος	ἦτορ, ἦτορος, <i>the breast</i> .
υρ	—υρος	μάρτυρ, μάρτυρος, <i>a witness</i> .
ωρ	—ωρος	φῶρ, φωρός, <i>a thief</i> .
	—ορος	Νέστωρ, Νέστορος, <i>Nestor</i> .
ειρ	—ειρος	χείρ, χειρός, <i>a hand</i> .
σ		
ας	—αντος	ἀνδριάς, ἀνδριάντος, <i>a statue</i> .
	—ανος	μέλας, μέλανος, <i>black</i> ; τάλας, τάλανος, <i>wretched</i> .
	—ατος	γῆρας, γήρατος, <i>old age</i> .
	—αδος	λαμπάς, λαμπάδος, <i>a torch</i> .
	—αος	λάις, λάιος, <i>a stone</i> .
εσ	—εος	ἀληθές, ἀληθέος, <i>true</i> , the neuter of adjectives in ης.
ευς	—εος	βασιλεύς, βασιλείος, Att. βασιλείως, Ion. βασιλῆος, <i>a king</i> .

- ης —εος τριήρης, τριήρεος, *a galley.*
 —ητος φιλότης, φιλότητος, *love*; λέβης, λέβητος, *a cauldron, a kettle.*
 —ηθος Πάρνης, Πάρνηθος, *Parnes*, a mountain of Attica.
 —εντος Κλήμης, Κλήμεντος, *Clemens*; Ουάλης, Ουάλεντος, *Valens*, and other names borrowed from the Latin.
- ηντος τιμῆς, τιμῆντος, *honored*, contracted from ηεις.
 ις —ιος ὄφις, ὄφιτος, Att. ὄφεως, *a serpent.*
 —ιδος ἐλπίς, ἐλπίδος, *hope.*
 —ιδος ὄρνις, ὄρνιθος, *a bird.*
 —ιτος χάρις, χάριτος, *a favor.*
 —ιστος θέμις, θέμιστος, and θέμιδος, *right.*
 —ινος τις, τινός, *any*. So words in ις which often end in ιν, as δελφίς, *a dolphin.*
- ος —φος τείχος, τείχεος, *a wall.*
 —οτος τετυφός, τετυφότος, *having struck*, neuter participles.
- υς —υος μῦς, μυός, *a mouse.*
 —εος ὀξύς, ὀξέος, *sharp.*
 —υδος χλαμύς, χλαμύδος, *a military robe.*
 —υθης κόρυς, κόρυθος, *a helmet.*
 —ύντος ζευγνύς, ζευγνύντος, *joining*, and the like participles of verbs in μι.
 —υνος Φόρκυς or Φόρκυν, Φόρκυνος, *Phorcys*.
- ως —οος αἰδώς, αἰδόος, *shame.*
 —ωτος ἔρως, ἔρωτος, *love*; and contracted participles from αως, as ἰστώς, ἰστώτος, from ἰσταώς, *standing.*
 —ωδος φῶς, φωδός, *a red spot on the legs*, occasioned by being too near the fire, the only word of this form.
 —ωος ἦρως, ἦρωος, *a hero.*
 —οτος τετυφῶς, τετυφότος, *having struck*, and such like participles.
- αις —αιτος δαῖς, δαιτός, *a meal, entertainment.*
 —αιδος παῖς, παιδός, *a child.*
- αυς —αος γραῦς, γραῶς, *an old woman.*
- εις —ειδος κλεῖς, κλειδός, *a key.*
 —ενος κτεῖς, κτενός, *a comb*; εἷς, ἐνός, *one.*
 —εντος Σιμόεις, Σιμόεντος, *Simois*, a river of Troas. Likewise the participles, as τυφθεῖς, τυφθέντος, *having been struck.*
- ους —οος βούς, βοός, *an ox or cow.*
 —οδος ποῦς, ποδός, *a foot.*

ους—οντος	ὀδούς, ὀδόντος, <i>a tooth</i> ; and participles of verbs in <i>μι</i> , as <i>δούς, δόντος, having given</i> .
—οῦντος	Ὀπούς, Ὀπούντος, <i>Opus</i> , and other nouns contracted from <i>οίς</i> . οῦς, ὠτός, <i>an ear</i> , is contracted from οὔας, οὔατος.
λς —λος	ἄλς, ἄλός, <i>the sea</i> .
νς —νθος	ἔλμινς, ἔλμινθος, <i>an earth-worm, a belly-worm</i> .
ρς —ρτος	μάκαρς, μάκαρτος, <i>happy</i> .

ξ

ξ —γος	τέττιξ, τέττιγος, <i>a grasshopper</i> .
—κος	θώραξ, θώρακος, <i>a breastplate</i> ; ἀλώπηξ, ἀλώπεκος, changing <i>η</i> into <i>ε</i> , <i>a fox</i> .
—πτος	ἄναξ, ἄνακτος, <i>a king</i> .
—χος	βῆξ, βηχός, <i>a cough</i> .

ψ

ψ —πος	ὤψ, ὠπός, <i>the visage</i> .
—δος	Ἄραψ, Ἄραβος, <i>an Arab</i> .
—φος	Κίλυψ, Κίλυφος, <i>Cinyps</i> a river of Africa.

Obs. Some nouns form their genitive from an obsolete nominative; as, γάλα, γάλακτος, from γάλαξ, *milk*; γυνή, γυναικός, from γύναιξ, *a woman* † ὕδωρ, ὕδατος, from ὕδας, *water*; σκῶρ, σκατός, from σκάς, *filth*; Ζεὺς, Διός from Δίς, and Ζηνός from Ζῆν, *Jupiter*.

ACCUSATIVE.

The accusative singular of masculine and feminine nouns generally ends in *α*· as, Τιτάν, Τιτᾶνα, *a Titan*.

Exc. 1. Nouns in *ις*, *νς*, *αυς*, *ους*, having *ος* pure in the genitive, change *ς* of the nominative into *ν*· as, βότρυς, βότρυνς, βότρυν, *a bunch of grapes*; ναῦς, ναός, ναῦν, *a ship*. Also λῆας, *a stone*, makes λᾶαν· but Δίς, Διός, *Jupiter*, makes Δία, and χροῦς, χροός, *the skin*, commonly χροά. The poets frequently use the regular termination in *α*, as βότρυα, εὐρέα, νέα or νῆα.

Exc. 2. Barytons in *ις* and *νς*, having *ος* impure in the genitive, make both *α* and *ν*· as, ἔρις, ἐριδος, ἐριδα and ἐριν, *strife*; κόρυς, κόρυθος, κόρυθα and κόρυν, *a helmet*. Also the compounds of *πους*· as, Οἰδίπους, Οἰδιποδα and Οἰδιπουν, *Oedipus*; with κλείς, κλειδός, *a key*. Χάρις, *favor*, has χάριν, but Χάρις, *a Grace*, Χάριτα.

VOCATIVE.

The vocative of nouns generally, and of participles universally, is like the nominative; as, Τιτάν, ὦ Τιτάν.

Exc. 1. Adjectives in *ην*, barytons in *ων* -ονος and -οντος, ηρ, ωρ, and nouns in ης -εος, form the vocative by shortening the long vowel of the nominative; as, τέτην, ὦ τέτην, *tender*; ἐλεῆμων, ὦ ἐλεῆμων, *compassionate*; βέλτιων, ὦ βέλτιον, *better*;

λέων, ὃ λέον, a lion; μήτηρ, ὃ μήτηρ, a mother; Ἔκτωρ, ὃ Ἔκτορ, Hector; Δημοσθένης, ὃ Δημοσθένης, Demosthenes. Also Ἀπόλλων, ὃ Ἀπόλλων, Apollo; Ποσειδῶν, ὃ Πόσειδον, Neptune; ἀνὴρ, ὃ ἄνερ, a man; δατήρ, ὃ δᾶτερ, a brother-in-law; πατήρ, ὃ πάτερ, a father; σωτήρ, ὃ σῶτερ, a saviour, though we meet also with ὃ σωτήρ.

Exc. 2. All nouns in ες and ους, barytons in ις, and barytons, contracted nouns, and adjectives in υς, drop ς to form the vocative; as, βασιλεὺς, ὃ βασιλεῦ, a king; Σιμοῦς, ὃ Σιμοῦ, Simois, a river of Troas; ὄφις, ὃ ὄφι, a serpent; βότρυς, ὃ βότρου, a bunch of grapes; μῦς, ὃ μῦ, a mouse; ὀξύς, ὃ ὀξύν, sharp. Likewise γραῦς, ὃ γραῦ, an old woman; παῖς, ὃ παῖ, a child; but πούς, ὃ πούς, a foot; and ὀδούς, ὃ ὀδοῦς, a tooth. Other words also lose ς among the poets; as, Ἀμαρυλλίς, ὃ Ἀμαρυλλί, Amaryllis, the name of a woman. Ἰννή, a woman, makes γίναϊ, from the obsolete γίναϊς, and ἄναξ, a king, in addressing a deity, ἄνα.

Exc. 3. Proper names in ας, and adjectives in ας -ανος, εις -εντος, form the vocative by dropping ος or τος from the genitive; as, Αἴας, Αἴαντος, ὃ Αἴαν, Ajax; τάλας, τάλανος, ὃ τάλαν, wretched; χαρίεις, χαρίεντος, ὃ χαρίεν, comely. So Σιμόεις, Σιμόεντος, ὃ Σιμόεν. Some of these also form the vocative by dropping ς from the nominative; as, Αἴας, ὃ Αἴα· χαρίεις, ὃ χαρίει.

Exc. 4. Feminines in ω and ως form the vocative in οι· as, Σαπφῶ, ὃ Σαπφοῖ, Sappho; ἠώς, ὃ ἠοῖ, the dawn.

DATIVE PLURAL.

The dative plural is formed from the dative singular by inserting σ before ι· as, σωτήρ, σωτήρι, σωτήρσι, a saviour; γυψ, γυπι, γυπι, a vulture. But δ, θ, ν, τ, are dropped for the sake of softness; as, λαμπάδι, λαμπάσι, from λαμπάς, a torch; γίγαντι, γίγασι, from γίγας, a giant. Οντι is changed into ουσι· as, λέοντι, λέουσι.

Words ending in ς after a diphthong add ι to the nominative singular; as, ἵππεύς, ἵππεῦσι, a horseman; τυπείς, τυπέισι, having been struck. Except κτεῖς, κτεσὶ, a comb; δρομεύς, δρομέσι, a runner; υἱέυς, υἱέσι, a son; οὖς, ὠσὶ, an ear; πούς, ποσὶ, a foot; which are regular from κτενί, δρομεῖ, υἱεῖ, ὠτί, ποδί. Τρεῖς, three, makes τρισί.

Syncopated nouns in ηρ make the dative ασι· as, πατήρ, a father, πατρί, πατράσι. Also ἀστήρ, ἀστράσι, a star; ἀρνὴν, ἀρνάσι, a lamb; υἱς, υἰάσι, a son. But γαστήρ, the belly, makes γαστήρσι.

Χεῖρ, a hand, makes χερσὶ, from the poetic χερί.

CONTRACTS OF THE THIRD DECLENSION.

Contracted nouns of the third declension are very numerous, and are divided into five forms.

I. Nouns in ης, ες, and ος, are contracted in all the cases where two vowels meet.

ἡ τριήρης, a galley.

Sing.	Dual.	Plur.
N. τριήρ-ης,	N. A. V. τριήρ-εε, η,	N. τριήρ-εες, εις,
G. τριήρ-εος, ους,		G. τριήρ-έων, ὦν,
D. τριήρ-εῖ, ει,	G. D. τριήρ-έοιν, οῖν.	D. τριήρ-εσι,
A. τριήρ-εα, η,		A. τριήρ-εας, εις,
V. τριήρ-εσ.		V. τριήρ-εες, εις.

τὸ τεῖχος, a wall.

Sing.	Dual.	Plur.
N. τεῖχ-ος,	N. A. V. τεῖχ-εε, η,	N. τεῖχ-εα, η,
G. τεῖχ-εος, ους,		G. τεῖχ-έων, ὦν,
D. τεῖχ-εῖ, ει,	G. D. τεῖχ-έοιν, οῖν.	D. τεῖχ-εσι,
A. τεῖχ-ος,		A. τεῖχ-εα, η,
V. τεῖχ-ος.		V. τεῖχ-εα, η.

Obs. 1. Proper names have sometimes the accusative and vocative according to the first declension; as τὸν Σωκράτην, τὸν Ἀντισθένην, τὸν Ἀριστοφάνην, ὦ Σωκράτη, ὦ Ἀριστοφάνη.

Obs. 2. Proper names in κλέης are doubly contracted; thus,

1st Contraction.	2d Contraction.
N. Ἡρακλ-έης,	ῆς,
G. Ἡρακλ-έεος, έους,	έος,
D. Ἡρακλ-εῖ, έει,	εῖ εῖ,
A. Ἡρακλ-έα, έα,	έα, ῆ,
V. Ἡράκλ-εες, εις,	εσ.

Obs. 3. The termination εα, when preceded by a vowel, is contracted into α, and not into η as, ὑγιής, τὸν and τὰ ὑγέα, ὑγιᾶ· χρέος, τὰ χρέεα, χρέα.

II. Nouns in ις and ι contract υ, ιε, ια, of the singular and plural into ι.

ὁ ὄφις, a serpent.

Sing.	Dual.	Plur.
N. ὄφ-ις,	N. A. V. ὄφ-ιε,	N. ὄφ-ιες, ις,
G. ὄφ-ιος,		G. ὄφ-ίων,
D. ὄφ-ι, ι,	G. D. ὄφ-ίοιν.	D. ὄφ-ισι,
A. ὄφ-ιν,		A. ὄφ-ιας, ις,
V. ὄφ-ι.		V. ὄφ-ιες, ις.

τὸ σινηπι, mustard.

Sing.	Dual.	Plur.
N. σινηπ-ι,	N. A. V. σινήπ-ιε,	N. σινήπ-ια, ι,
G. σινήπ-ιος,		G. σινηπ-ίων,
D. σινήπ-ι, ι,	G. D. σινηπ-ίοιν.	D. σινήπ-ισι,
A. σινηπ-ι,		A. σινήπ-ια, ι,
V. σινηπ-ι.		V. σινήπ-ια, ι.

Obs. The form in *ις* -*ιος* is properly Ionic. Nouns in *ις* are more commonly inflected in *εος*, D. *εῖ, εἰ*. Dual, N. *εε*, G. *έοιν*. Plural, N. V. *εεε, ειε*, G. *έων*, D. *εσι*, A. *εας, ειε*. But the most usual form of the genitives is the Attic, in *εωε* and *εων*.

III. Nouns in *ευε, υε*, and *υ*, making *εος* in the genitive, contract *εῖ* into *ει*, *εε* into *η*, *εεε, εας*, into *ειε*, and *εα* of the neuter plural into *η*.

ὁ βασιλεύεε, a king.

Sing.	Dual.	Plur.
N. βασιλ-έυεε, G. βασιλ-έοεε, D. βασιλ-εῖ, εῖ, A. βασιλ-έα, V. βασιλ-εῦ.	N. A. V. βασιλ-έε, ἦ, G. D. βασιλ-έοιν.	N. βασιλ-έεε, εῖε, G. βασιλ-έων, D. βασιλ-εῦσι, A. βασιλ-έας, εῖε, V. βασιλ-έεε, εῖε.

ὁ πέλεκυεε, an axe.

Sing.	Dual.	Plur.
N. πέλεκ-υεε, G. πέλεκ-εοεε, D. πέλεκ-εῖ, εἰ, A. πέλεκ-υν, V. πέλεκ-υ.	N. A. V. πέλεκ-εε, η, G. D. πέλεκ-έοιν.	N. πέλεκ-εεε, ειε, G. πέλεκ-έων, D. πέλεκ-εσι, A. πέλεκ-εας, ειε, V. πέλεκ-εεε, ειε.

τὸ ἄεεε, a city.

Sing.	Dual.	Plur.
N. ἄεεε-υ, G. ἄεεε-εοεε, D. ἄεεε-εῖ, εἰ, A. ἄεεε-υ, V. ἄεεε-υ.	N. A. V. ἄεεε-εε, η, G. D. ἄεεε-έοιν.	N. ἄεεε-εα, η, G. ἄεεε-έων, D. ἄεεε-εσι, A. ἄεεε-εα, η, V. ἄεεε-εα, η.

Obs. The Attic genitive in *εωε* is most in use, particularly from masculines in *ευε*. Nouns in *ευε* pure contract *εωε* in the genitive into *ωε*, and *εα* in the accusative singular and plural into *α* as, *χοεῦεε*, a certain *measure*, *χοῶεε* for *χοεῶεε*, *χοᾶ* for *χοεᾶ*, and *χοῶεε* for *χοεᾶεε*.

IV. Nouns in *ω* and *ωε* contract *οοε* into *ουε*, *οῖ* into *οι*, and *οα* into *ω*.

ἡ αἰδῶεε, modesty.

Sing.	Dual.	Plur.
N. αἰδ-ῶεε, G. αἰδ-ῶοεε, οῶεε, D. αἰδ-οῖ, οῖ, A. αἰδ-ῶα, ῶ, V. αἰδ-ῶεε.	N. A. V. αἰδ-ῶ, G. D. αἰδ-οῖν.	N. αἰδ-οι, G. αἰδ-ῶν, D. αἰδ-οῖεε, A. αἰδ-οῦεε, V. αἰδ-οι.

Obs. 1. The dual and plural are formed like nouns in *ος* of the second declension.

Obs. 2. The only nouns in *ως* of this form are *αἰδῶς* and *ἡῶς*, and the use of these scarcely extends beyond the singular.

Obs. 3. In the same manner are declined the Attic forms in *ὦ* for *ὦν -όνοσ*: as, *Ἰθργῶ*, *Ἰθργούς*, for *Ἰθργῶν*, *Ἰθργόνος*.

V. Neuters in *ας* pure and *ρας* are both syncopated and contracted in every case, except the nominative, accusative, and vocative singular, and the dative plural.

τὸ κέρασ, a horn.

Sing.

N. κέρ-ας,		
G. κέρ-ατος,	(by syncope) κέρ-ᾶος,	(by crasis) κέρ-ως,
D. κέρ-ατι,	κέρ-αϊ,	κέρ-α,
A. κέρ-ας,		
V. κέρ-ας.		

Dual.

N. A. V. κέρ-ατε,	κέρ-αε,	κέρ-α,
G. D. κερ-άτοιιν,	κερ-άοιν,	κερ-ᾶιν.

Plur.

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

OTHER CONTRACTIONS.

Some nouns are contracted in every case ; as,

Sing.	Sing.	Sing.
N. <i>ἔαρ, ἦρ, the spring,</i>	N. <i>λάας, λάς, a stone,</i>	N. <i>δαῖς, δᾶς, a torch.</i>
G. <i>ἔαρος, ἦρος, &c.</i>	G. <i>λάαος, λάος, &c.</i>	G. <i>δαῖδος, δαδός, &c.</i>

Some are contracted only in the nominative, accusative, and vocative plural ; as,

<i>ναῦς, a ship.</i>		<i>βοῦς, an ox or cow.</i>	
Sing.	Plur.	Sing.	Plur.
N. ναῖς,	N. ν-ᾶες,	N. βοῦς,	N. β-όες,
G. ναός.	A. ν-ᾶας,	G. βοός.	A. β-όας,
	V. ν-ᾶες,		V. β-όες,
	} αῦς.		} οῦς.
<i>βότρυς, a bunch of grapes.</i>		<i>κλείς, a key.</i>	
Sing.	Plur.	Sing.	Plur.
N. βότρυς,	N. βότρη-υες,	N. κλείς,	N. κλ-εῖδες,
G. βότρυος.	A. βότρη-υας,	G. κλειδός.	A. κλ-εῖδας,
	V. βότρη-υες,		V. κλ-εῖδες,
	} υς.		} εῖς.

Θυγάτηρ, a daughter, *ἄνθρωπος*, a man, and *Δημήτηρ*, Ceres, are syncopated in all cases, except the nominative and vocative singular, and the dative plural, *ἄνθρωποι* inserting *δ*, because *ρ* is never immediately preceded by *ν*.

Sing.			Sing.	
N.	<i>θυγατ-ηρ,</i>		N.	<i>ἄν-ηρ,</i>
G.	<i>θυγατ-ερος, θυγατ-ρος,</i>		G.	<i>ἄν-ερος, ἄν-δρος,</i>
D.	<i>θυγατ-ερι, θυγατ-ρι,</i>		D.	<i>ἄν-ερι, ἄν-δρι,</i>
A.	<i>θυγατ-ερα, θυγατ-ρα,</i>		A.	<i>ἄν-ερα, ἄν-δρα,</i>
V.	<i>θυγατ-ερ.</i>		V.	<i>ἄν-ερ.</i>
Dual.			Dual.	
N. A. V.	<i>θυγατ-ερε, θυγατ-ρε,</i>		N. A. V.	<i>ἄν-ερε, ἄν-δρε,</i>
G. D.	<i>θυγατ-εροι, θυγατ-ροι.</i>		G. D.	<i>ἄν-εροι, ἄν-δροι.</i>
Plur.			Plur.	
N.	<i>θυγατ-ερες, θυγατ-ρες,</i>		N.	<i>ἄν-ερες, ἄν-δρες,</i>
G.	<i>θυγατ-ερων, θυγατ-ρων,</i>		G.	<i>ἄν-ερων, ἄν-δρων,</i>
D.	<i>θυγατ-ερασι,</i>		D.	<i>ἄν-δρασι,</i>
A.	<i>θυγατ-ερας, θυγατ-ρας,</i>		A.	<i>ἄν-ερας, ἄν-δρας,</i>
V.	<i>θυγατ-ερες, θυγατ-ρες.</i>		V.	<i>ἄν-ερες, ἄν-δρες.</i>

After this manner also *ἀρῆν*, *ἀρῆνος*, *ἀρνός*, a lamb, and *κύων*, *κύωνος*, *κυνός*, a dog, are syncopated, the latter dropping *ο* in all the cases. To these may be joined *πατήρ*, a father, *μήτηρ*, a mother, and *γαστήρ*, the belly; but they are not syncopated in the accusative singular, and the genitive and accusative plural, to distinguish them from *πάτρα*, one's native country, *μήτρα*, the matrix, and *γάστρα*, the bottom of a vessel, of the first declension. *Γαστήρ* differs from *πατήρ* and *μήτηρ*, by making *γαστήρ-σι* in the dative plural.

. [The old Greek grammarians made ten declensions, five of simple, and five of contracted nouns. Of these declensions the four first are *parisyllabic*, or have an equal number of syllables in all the cases; the rest are *imparisyllabic*, or have a greater number of syllables in the oblique cases than in the nominative.

I. SIMPLES.

FIRST DECLENSION.

Nouns of the first declension of simples end in *ας*, *ης*, masculine.

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

Some nouns in *as* make the genitive in *a* as well as *ou*· as, Πυθαγόρας, gen. Πυθαγόρου and Πυθαγόρα· πατραλοίας, gen. πατραλοίου and πατραλοία. Some keep *a* exclusively; as, Θωμάς, gen. Θωμά· Βορρᾶς, gen. Βορρᾶ· Σατανᾶς, gen. Σατανᾶ· πάππας, gen. πάππα. These genitives in *a* were the Doric form.

ὁ τιλώνης, a rubrican.

Sing.	Dual.	Plur.
N. τιλόν-ης,		N. τιλῶν-αι,
G. τιλόν-ου,	N. A. V. τιλόν-α,	G. τιλῶν-ῶν,
D. τιλόν-η,		D. τιλόν-αις,
A. τιλόν-ην,	G. D. τιλόν-αιν.	A. τιλόν-ας,
V. τιλόν-η.		V. τιλῶν-αι.

All nouns in *της*, poetical nouns in *πης*, national names in *ης*, and compounds of *μετρέω*; *κωλίω*, *ερίω*, make the vocative in *a*· as, κροφότης, κροφῆτα· κωνόπης, κωνόπα· Σκύθης, Σκύθα· γεωμίτρας, γεωμίτρα. Also λάγνης, Μεναιχμης, Πυραίχμης. But Αἰήτης, αἰναρίτης, καλλιλαμπίτης, make *η*. Nouns in *στης*, make *a* or *η*· as, ληστής, ληστᾶ and ληστή.

The Æolians and Macedonians adopted the termination *a* even in the nominative of these nouns; thus, *ικπῶτα* for *ικπότης*, *νεφεληγεῖτα* for *νεφεληγεῖτης*. Hence in Latin *cometa*, *planeta*, *ροῦτα*, from *καμήτης*, *πλανήτης*, *πυηστής*.

Some nouns of this declension are contracted; as,

<p style="text-align: center;">Ἑρμίας, ἦς, Mercury.</p> <p style="text-align: center;">Sing.</p> <p>N. Ἑρμ-ίας, ἦς,</p> <p>G. Ἑρμ-ίου, οὔ,</p> <p>D. Ἑρμ-ία, ἦ,</p> <p>A. Ἑρμ-ίαν, ἦν,</p> <p>V. Ἑρμ-ία, ἦ, &c.</p>		<p style="text-align: center;">Ἀπείλλης, ἦς, Apelles.</p> <p style="text-align: center;">Sing.</p> <p>N. Ἀπειλλ-ίης, ἦς,</p> <p>G. Ἀπειλλ-ίου, οὔ,</p> <p>D. Ἀπειλλ-ίη, ἦ,</p> <p>A. Ἀπειλλ-ίην, ἦν,</p> <p>V. Ἀπειλλ-ίη, ἦ, &c.</p>
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SECOND DECLENSION.

Nouns of the second declension of simples end in *a*, *η*, feminine.

ἡ μῦσα, a muse.

Sing.	Dual.	Plur.
N. μῦσ-α,		N. μῦσ-αι,
G. μῦσ-ης,	N. A. V. μῦσ-α,	G. μουσ-ῶν,
D. μῦσ-η,		D. μῦσ-αις,
A. μῦσ-ην,	G. D. μῦσ-αιν.	A. μῦσ-ας,
V. μῦσ-α.		V. μῦσ-αι.

Nouns in *σα*, *a* pure, and *ᾶ* contracted, with some proper names, as Ἀῆσα, Ἄνδρομίδα, Φιλομήλα, Γίλα, make the genitive in *ας*, and the dative in *α*· thus,

ἡ φίλια, friendship.

Sing.	Dual.	Plur.
N. φίλι-α,		N. φιλί-αι,
G. φιλί-ας,	N. A. V. φιλί-α,	G. φιλι-ῶν,
D. φιλί-η,		D. φιλί-αις,
A. φιλί-αν,	G. D. φιλι-αιν.	A. φιλί-αι,
V. φιλί-α.		V. φιλί-αι.

Obs. 1. A vowel is called *pure*, when it immediately follows a vowel or diphthong, with which it is not *mixed* or united in sound.

Obs. 2. The ancient Latins followed this manner of making the genitives in *as*; as, *terras, escas, Latonas*, for *terræ, escæ, Latonæ*. *Paterfamilias* continued always in use.

	ἡ τιμῆ, honor.		
Sing.		Dual.	Plur.
N. τιμῆ,			N. τιμῶν,
G. τιμῆς,	N. A. V. τιμῶ,		G. τιμῶν,
D. τιμῆ,			D. τιμῶν,
A. τιμῆν,	G. D. τιμῶν.		A. τιμῶν,
V. τιμῆ.			V. τιμῶν.

Some words of the second declension are contracted, by dropping the vowel preceding the terminations *α, η* except *ια* not preceded by a vowel or *ρ*, which is contracted into *ῆ* thus,

μῆνα, ᾶ, a mina.	ἱρία, ᾶ, wool.	γῆα, γῆ, the earth.
Sing.	Sing.	Sing.
N. μῆνα, ᾶ,	N. ἱρία, ᾶ,	N. γῆα, ῆ,
G. μῆνας, ᾶς,	G. ἱρίας, ᾶς,	G. γῆας, ῆς,
D. μῆνα, ῆ,	D. ἱρίας, ῆ,	D. γῆα, ῆ,
A. μῆναν, ᾶν,	A. ἱρίαν, ᾶν,	A. γῆαν, ῆν,
V. μῆνα, ᾶ, &c.	V. ἱρία, ᾶ, &c.	V. γῆα, ῆ, &c.

γαλήνη, ῆ, a weasel.	ἀπλῆνη, ῆ, simplicity.
Sing.	Sing.
N. γαλήνη, ῆ,	N. ἀπλήνη, ῆ,
G. γαλήνης, ῆς,	G. ἀπλήνης, ῆς,
D. γαλήνη, ῆ,	D. ἀπλήνη, ῆ,
A. γαλήνην, ῆν,	A. ἀπλήνην, ῆν,
V. γαλήνη, ῆ, &c.	V. ἀπλήνη, ῆ, &c.

THIRD DECLENSION.

Nouns of the third declension end in *ος*, generally masculine but sometimes feminine, and *ον* neuter.

	ὁ λόγος, a word, speech,		
Sing.		Dual.	Plur.
N. λόγος,			N. λόγων,
G. λόγου,	N. A. V. λόγου,		G. λόγων,
D. λόγου,			D. λόγων,
A. λόγον,	G. D. λόγων.		A. λόγων,
V. λόγου.			V. λόγων.

Obs. In a few instances the common dialect, like the Attic, makes the vocative like the nominative; as, ὦ Θεός, whence the Latin *o Deus*; ὦ οὐρανός, *heus tu*.

	τὸ ξύλον, wood.		
Sing.		Dual.	Plur.
N. ξύλον,			N. ξύλων,
G. ξύλου,	N. A. V. ξύλων,		G. ξύλων,
D. ξύλου,			D. ξύλων,
A. ξύλον,	G. D. ξύλων.		A. ξύλων,
V. ξύλου.			V. ξύλων.

Some words of the third declension are contracted, by changing *ae*, *eo*, into *ou*, and *ia*, *ea*, into *ai*, and dropping *i* and *e* before a long vowel or diphthong.

<i>τὸ ἄστυον, a town.</i>		
Sing.	Dual.	Plur.
N. ἄστυ- <i>ίου</i> , <i>οῦν</i> ,		N. ἄστυ- <i>ία</i> , <i>ᾶ</i> ,
G. ἄστυ- <i>ίου</i> , <i>οῦ</i> ,	N. A. V. ἄστυ- <i>ίω</i> , <i>ᾶ</i> ,	G. ἄστυ- <i>ίαν</i> , <i>ᾶν</i> ,
D. ἄστυ- <i>ίη</i> , <i>ῆ</i> ,		D. ἄστυ- <i>ίαις</i> , <i>αῖς</i> ,
A. ἄστυ- <i>ίον</i> , <i>οῦν</i> ,	G. D. ἄστυ- <i>ίον</i> , <i>οῖν</i> .	A. ἄστυ- <i>ία</i> , <i>ᾶ</i> ,
V. ἄστυ- <i>ίον</i> , <i>οῦν</i> .		V. ἄστυ- <i>ία</i> , <i>ᾶ</i> .

<i>ἡ νόος, the understanding.</i>		
Sing.	Dual.	Plur.
N. νό- <i>ος</i> , <i>οῦς</i> ,		N. νό- <i>οι</i> , <i>οῖ</i> ,
G. νό- <i>ου</i> , <i>οῦ</i> ,	N. A. V. νό- <i>οι</i> , <i>οῖ</i> ,	G. νό- <i>ων</i> , <i>ῶν</i> ,
D. νό- <i>η</i> , <i>ῆ</i> ,		D. νό- <i>οις</i> , <i>οῖς</i> ,
A. νό- <i>οον</i> , <i>οῦν</i> ,	G. D. νό- <i>οιν</i> , <i>οῖν</i> .	A. νό- <i>ους</i> , <i>οῦς</i> ,
V. νό- <i>οι</i> , <i>οῖ</i> .		V. νό- <i>οι</i> , <i>οῖ</i> .

So its compounds *ἔννοος*, *ἄνοος*, &c. Also *ῥέος*, a stream; *πλόος*, a voyage; *χρόος*, down; *χρόος*, the skin; with their compounds. But the neuter plural in *a* of compounds remains uncontracted; as, *ἔννοα*, *καλίπλοα*, *ἔσπλοα*. Even in the genitive we rather say *ἐνόων*, *ἐπλόων*, than *ἐνῶν*, *ἐσπλῶν*, &c.

To the contracted of this form may *Ἰησοῦς* be referred, differing in the dative only, which ends in *οῦ* and (with more propriety than to the triptots) diminutives in *ῶς* as, *Διοῦς*, *Καμῶς*, *Κλαυῶς*.

Sing.	Sing.
N. Ἰησ- <i>οῦς</i> ,	N. Διον- <i>ῶς</i> ,
G. Ἰησ- <i>οῦ</i> ,	G. Διον- <i>ῶ</i> ,
D. Ἰησ- <i>οῦ</i> ,	D. Διον- <i>ῶ</i> ,
A. Ἰησ- <i>οῦν</i> ,	A. Διον- <i>ῶν</i> ,
V. Ἰησ- <i>οῦ</i> .	V. Διον- <i>ῶ</i> .

FOURTH DECLENSION.

Nouns of the fourth declension of simples end in *ως*, mostly masculine but sometimes feminine, and *ων* neuter.

This declension is, in reality, nothing but the Attic dialect of the third, from which it is formed by changing the last vowel or diphthong into *ω*, subscribing *i*, and making the vocative like the nominative; as, *λαγώς*, *λαγῶ*, a hare, for *λαγῆς*, *λαγῶ*. If the vowel preceding *ως* be *a* long, it is changed into *i*: as, *λιῶς*, for *λαῖς*, a people; *ἀνώγειον*, *ἀνώγειον*, a hall.

<i>ἡ λιῶς, a temple.</i>		
Sing.	Dual.	Plur.
N. λι- <i>ῶς</i> ,		N. λι- <i>ῶ</i> ,
G. λι- <i>ῶ</i> ,	N. A. V. λι- <i>ῶ</i> ,	G. λι- <i>ῶν</i> ,
D. λι- <i>ῶ</i> ,		D. λι- <i>ῶς</i> ,
A. λι- <i>ῶν</i> ,	G. D. λι- <i>ῶν</i> .	A. λι- <i>ῶς</i> ,
V. λι- <i>ῶς</i> .		V. λι- <i>ῶ</i> .

<i>τὸ ἀνώγιον, a hall.</i>		
Sing.	Dual.	Plur.
N. ἀνώγι-ον,	N. A. V. ἀνώγι-ω,	N. ἀνώγι-ω,
G. ἀνώγι-ω,		G. ἀνώγι-ων,
D. ἀνώγι-φ,	G. D. ἀνώγι-φν.	D. ἀνώγι-φες,
A. ἀνώγι-ων,		A. ἀνώγι-ω,
V. ἀνώγι-ων.		V. ἀνώγι-ω.

Obs. 1. There is one neuter in *ως*, viz. *τὸ χρεῖωσ, τοῦ χρεῖωσ, a debt*; though *τὸ χρεῖων, τοῦ χρεῖω,* is also used.

Obs. 2. The Attics frequently omit *ν* in the accusative; as, *τὸν λαγὼν, τὸν νεῶν, τὴν ἰω*. So *Κῶ, Κίω, Ἄθω*. Sometimes in the nominative; as, *τὸ ἀγήρευ*, for *ἀγήρευον*.

Obs. 3. The Attics often decline after this form, words which otherwise belong to the fifth declension; as, *Μίνω* for *Μίνωσ*, from *Μίνωσ · γίλων* for *γίλωσ*, from *γίλωσ* · and the later Greeks decline words in *ωσ*, which belong to the fourth, according to the fifth declension; as, *κάλωσ* for *κάλω*, from *κάλωσ*.

FIFTH DECLENSION.

Words belonging to the fifth declension of simples end in *α, ι, υ*, neuter, and *ρ, ς, ε, ξ, ψ*, of all genders, and increase in the genitive.

<i>ὁ σωτήρ, a saviour.</i>		
Sing.	Dual.	Plur.
N. σωτήρ,	N. A. V. σωτήρ-ι,	N. σωτήρ-ις,
G. σωτήρ-ωσ,		G. σωτήρ-ων,
D. σωτήρ-ι,	G. D. σωτήρ-ειν.	D. σωτήρ-σι,
A. σωτήρ-α,		A. σωτήρ-ασ,
V. σωτήρ.		V. σωτήρ-ις.

<i>τὸ σῶμα, a body.</i>		
Sing.	Dual.	Plur.
N. σῶμα,	N. A. V. σῶμα-τι,	N. σῶμα-τα,
G. σῶμα-τωσ,		G. σῶμα-των,
D. σῶμα-τι,	G. D. σῶμα-τοιν.	D. σῶμα-σι,
A. σῶμα,		A. σῶμα-τα,
V. σῶμα.		V. σῶμα-τα.

Some words of this declension are contracted in every case; as,

Sing.	Sing.	Sing.
N. ἱαρ, ἦρ, <i>the spring</i> ,	N. λάασ, λάις, <i>a stone</i> ,	N. δαίς, δάις, <i>a torch</i> ,
G. ἱαροσ, ἦροσ, &c.	G. λάαοσ, λάοσ, &c.	G. δαίδοσ, δαδδοσ, &c

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

as,

<i>ναῦσ, a ship.</i>			<i>βοῦσ, an ox or cow.</i>		
Sing.	Plur.		Sing.	Plur.	
N. ναῦσ,	N. ν-ᾶις,	} αῦσ.	N. βοῦσ,	N. β-όις,	} οῦσ.
G. ναόσ.	A. ν-ᾶπις,		G. βοόσ,	A. β-όπις,	
	V. ν-ᾶις,			V. β-όις,	
<i>βότρουσ, a bunch of grapes.</i>			<i>κλεισ, a key.</i>		
Sing.	Plur.		Sing.	Plur.	
N. βότρουσ,	N. βότρ-υιθ,	} υσ.	N. κλεισ,	N. κλ-ιῦδις,	} ῦσ.
G. βότρουσ.	A. βότρ-υασι,		G. κλειδοσ.	A. κλ-ιῦδασι,	
	V. βότρ-υις,			V. κλ-ιῦδις,	

Θυγάτηρ, a daughter, *ἄνηρ*, a man, and *Δημήτηρ*, Ceres, are syncopated in all cases, except the nominative and vocative singular, and the dative plural, *ἄνηρ* inserting *δ*, because *ρ* is never immediately preceded by *ν*.

Sing.		Sing.	
N. <i>Θυγάτ-ηρ</i> ,		N. <i>ἄν-ηρ</i> ,	
G. <i>Θυγατ-ήρος</i> ,	<i>Θυγατ-ρός</i> ,	G. <i>ἄν-ήρος</i> ,	<i>ἄν-δρός</i> ,
D. <i>Θυγατ-ήρι</i> ,	<i>Θυγατ-ρι</i> ,	D. <i>ἄν-ήρι</i> ,	<i>ἄν-δρι</i> ,
A. <i>Θυγατ-ίρα</i> ,	<i>Θύγατ-ρα</i> ,	A. <i>ἄν-ίρα</i> ,	<i>ἄν-δρα</i> ,
V. <i>Θύγατ-ε</i> .		V. <i>ἄν-ε</i> .	
Dual.		Dual.	
N. A. V. <i>Θυγατ-ήρι</i> ,	<i>Θύγατ-ρι</i> ,	N. A. V. <i>ἄν-ίρι</i> ,	<i>ἄν-δρι</i> ,
G. D. <i>Θυγατ-ήριιν</i> ,	<i>Θυγατ-ριῶν</i> .	G. D. <i>ἄν-ίριον</i> ,	<i>ἄν-δριῶν</i> .
Plur.		Plur.	
N. <i>Θυγατ-ήεις</i> ,	<i>Θύγατ-ρις</i> ,	N. <i>ἄν-ίεις</i> ,	<i>ἄν-δρις</i> ,
G. <i>Θυγατ-ήων</i> ,	<i>Θυγατ-ριῶν</i> ,	G. <i>ἄν-ίρων</i> ,	<i>ἄν-δριῶν</i> ,
D. <i>Θυγατ-ήσιν</i> ,		D. <i>ἄν-δράσιν</i> ,	
A. <i>Θυγατ-ίρας</i> ,	<i>Θύγατ-ρας</i> ,	A. <i>ἄν-ίρας</i> ,	<i>ἄν-δρας</i> ,
V. <i>Θυγατ-ίεις</i> ,	<i>Θύγατ-ρις</i> .	V. <i>ἄν-ίεις</i> ,	<i>ἄν-δρις</i> .

After this manner also *ἄρν*, *ἄρνος*, *ἄρνός*, a lamb, and *κύων*, *κύωνος*, *κυνός*, a dog, are syncopated, the latter dropping *ο* in all the cases. To these may be joined *πατήρ*, a father, *μήτηρ*, a mother, and *γαστήρ*, the belly; but they are not syncopated in the accusative singular, and the genitive and accusative plural, to distinguish them from *πάτρα*, one's native country, *μήτρα*, the matrix, and *γάστρα*, the bottom of a vessel, of the second declension. *Γαστήρ* differs from *πατήρ* and *μήτηρ*, by making *γαστήρι* in the dative plural.

For the formation of the genitive, accusative, and vocative singular, and dative plural, of this declension, see pages 14. — 18.

II. CONTRACTS.

FIRST DECLENSION.

Nouns of the first declension of contracts end in *ης* masculine and feminine, and *ις*, *ος*, neuter.

ἡ τριήρης, a galley.

Sing.		Dual.		Plur.	
N. <i>τριή-ης</i> ,		N. A. V. <i>τριή-ις</i> ,	<i>η</i> ,	N. <i>τριή-ις</i> ,	<i>ις</i> ,
G. <i>τριή-ος</i> ,	<i>ους</i> ,	G. D. <i>τριή-ιον</i> ,	<i>ῶν</i> .	G. <i>τριή-ϊων</i> ,	<i>ῶν</i> ,
D. <i>τριή-ῃ</i> ,	<i>ῃ</i> ,			D. <i>τριή-ισι</i> ,	
A. <i>τριή-α</i> ,	<i>η</i> ,			A. <i>τριή-ιας</i> ,	<i>ις</i> ,
V. <i>τριή-ις</i> .				V. <i>τριή-ις</i> ,	<i>ις</i> .

τὸ τεῖχος, a wall.

Sing.		Dual.		Plur.	
N. <i>τεῖχ-ος</i> ,		N. A. V. <i>τεῖχ-ις</i> ,	<i>η</i> ,	N. <i>τεῖχ-ια</i> ,	<i>η</i> ,
G. <i>τεῖχ-ος</i> ,	<i>ους</i> ,	G. D. <i>τεῖχ-ιον</i> ,	<i>ῶν</i> .	G. <i>τεῖχ-ϊων</i> ,	<i>ῶν</i> ,
D. <i>τεῖχ-ῃ</i> ,	<i>ῃ</i> ,			D. <i>τεῖχ-ισι</i> ,	
A. <i>τεῖχ-α</i> ,				A. <i>τεῖχ-ια</i> ,	<i>η</i> ,
V. <i>τεῖχ-ος</i> .				V. <i>τεῖχ-ια</i> ,	<i>η</i> .

Obs. 1. Proper names have sometimes the accusative and vocative according to the first of the simples; as, τὸν Σωκράτην, τὸν Ἀριστοφάνη, τὸν Ἀριστοφάνη, ὦ Σωκράτη, ὦ Ἀριστοφάνη.

Obs. 2. Proper names in κλίης are doubly contracted; thus,

	1st Contraction.	2d Contraction.
N.	Ἡρακλ-ίης,	Ἡς,
G.	Ἡρακλ-ίους,	ίους,
D.	Ἡρακλ-ίϊ,	ίϊ, ῖϊ,
A.	Ἡρακλ-ίια,	ία, ῆ,
V.	Ἡράκλ-ιες,	ις.

Obs. 3. The termination ια, when preceded by a vowel, is contracted into α, and not into η. as, ὄγιος, τὸν and τὰ ὄγια, ὄγιᾶ· χεῖρος, τὰ χεῖρα, χεῖα.

SECOND DECLENSION.

Nouns of the second declension of contracts end in ις masculine and feminine, and ι neuter.

	ὁ ὄφις, a serpent.		
	Sing.	Dual.	Plur.
N.	ὄφ-ις,	N. A. V. ὄφ-ις,	N. ὄφ-ις, ις,
G.	ὄφ-ιος,		G. ὄφ-ίων,
D.	ὄφ-ιϊ,	G. D. ὄφ-ίων.	D. ὄφ-ιοι,
A.	ὄφ-ις,		A. ὄφ-ιες, ις,
V.	ὄφ-ι.		V. ὄφ-ις, ις.
		τὸ σίγησι, mustard.	
	Sing.	Dual.	Plur.
N.	σίγηπ-ι,	N. A. V. σιγήπ-ις,	N. σιγήπ-ια, ι,
G.	σιγήπ-ιος,		G. σιγηπ-ίων,
D.	σιγήπ-ιϊ,	G. D. σιγηπ-ίων.	D. σιγήπ-ιοι,
A.	σίγηπ-ις,		A. σιγήπ-ια, ι,
V.	σίγηπ-ι.		V. σιγήπ-ια, ι.

Obs. The form in ις -ιος is properly Ionic. Nouns in ις are more commonly inflected in ιος, D. ιῖ, ιι. Dual. N. ις, G. ίοιν. Plural. N. V. ιες, ις, G. ίων, D. ιοι, A. ιας, ις. But the most usual form of the genitives is the Attic, in ιως and ιων.

THIRD DECLENSION.

Nouns of the third declension of contracts end in ιος masculine, υς masculine and feminine, and υ neuter.

	ὁ βασιλεύς, a king.		
	Sing.	Dual.	Plur.
N.	βασιλ-εύς,	N. A. V. βασιλ-ίς, ῆ,	N. βασιλ-ίς, ῖς,
G.	βασιλ-ίος,		G. βασιλ-ίων,
D.	βασιλ-ίϊ, ῖϊ,	G. D. βασιλ-ίων.	D. βασιλ-ῖον,
A.	βασιλ-ία,		A. βασιλ-ίς, ῖς,
V.	βασιλ-ῖ.		V. βασιλ-ίς, ῖς.

Sing.	Dual.	Plur.
N. πῆλικ-υς,	N. A. V. πῆλικ-ει, η,	N. πῆλικ-εις, υς,
G. πῆλικ-ιος,		G. D. πῆλικ-ίων.
D. πῆλικ-ιῖ, ιι,		D. πῆλικ-ισι,
A. πῆλικ-υν,		A. πῆλικ-ιας, ιας,
V. πῆλικ-υ.		V. πῆλικ-ις, ις.

ἐν ἄστῳ, a city.

Sing.	Dual.	Plur.
N. ἄστ-υ,	N. A. V. ἄστ-ει, η,	N. ἄστ-ια, η,
G. ἄστ-ιος,		G. D. ἄστ-ίων.
D. ἄστ-ιῖ, ιι,		D. ἄστ-ισι,
A. ἄστ-υν,		A. ἄστ-ια, η,
V. ἄστ-υ.		V. ἄστ-ια, η.

Obs. The Attic genitive in *ιος* is most in use, particularly from masculines in *υς*. Nouns in *υς* pure contract *υς* in the genitive into *ως*, and *ια* in the accusative singular and plural into *α*·*ας*, *χοῖς*, a certain measure, *χοῖς* for *χολως*, *χοῖ* for *χολα*, and *χοῖς* for *χολιας*.

FOURTH DECLENSION.

Nouns of the fourth declension of contracts end in *ω*, *ως*, feminine.

Sing.	Dual.	Plur.
N. αἰδ-ὼς,	N. A. V. αἰδ-ὼ,	N. αἰδ-οί,
G. αἰδ-ίως, οῖς,		G. D. αἰδ-οῶν.
D. αἰδ-οῖ, οῖ,		D. αἰδ-οῖς,
A. αἰδ-ίω, ὄ,		A. αἰδ-οῦς,
V. αἰδ-οῖ.		V. αἰδ-οί.

Obs. 1. The dual and plural are formed like nouns in *ος* of the third of the simples.

Obs. 2. The only nouns in *ως* of this form are *αἰδὼς* and *ἦδὼς*, and the use of these scarcely extends beyond the singular.

Obs. 3. In the same manner are declined the Attic forms in *ω* for *ων* -*ωνος*-*ας*, *Γεργῶ*, *Γεργῶς*, for *Γεργῶν*, *Γεργῶνος*.

FIFTH DECLENSION.

Nouns of the fifth declension of contracts end in *ως* pure and *ζας*, and are of the neuter gender.

ἐν κίρας, a horn.

Sing.

N. κίρ-ως,		
G. κίρ-ατος, (by syncope) κίρ-ᾶτος, (by crasis) κίρ-ως,		
D. κίρ-ατι,	κίρ-αί,	κίρ-α,
A. κίρ-ας,		
V. κίρ-ας.		

N. A. V. κίρ-ατι,	Dual	κίρ-αι,	κίρ-ε,
G. D. κίρ-άτοι,		κίρ-άων,	κίρ-ῶν.
	Plur.	κίρ-αα,	κίρ-α,
N. κίρ-ατα,		κίρ-άων,	κίρ-ῶν,
G. κίρ-άτων,		κίρ-αα,	κίρ-α,
D. κίρ-ασι,		κίρ-κα,	κίρ-α.] * * *
A. κίρ-ατα,			
V. κίρ-ατα,			

IRREGULAR NOUNS.

Irregular nouns may be divided into two classes, *defective* and *redundant*.

I. DEFECTIVE NOUNS.

The following are indeclinable; the names of the letters of the alphabet; nouns shortened by apocope, as δῶ for δῶμα, κάρα or κύρη for κάρηνον and some foreign names, as Ἀβραάμ.

Some have only one case, as ἡ δῶς, a gift; αἱ κατακλιῶδες, the fates; ὦ πόποι, O gods.

Some are used in two cases only, as ὁ λις, τὸν λιν, a lion; οἱ φθοῖς from φθόιες, τοὺς φθαῖς from φθόϊας, a sort of cake.

The following have the nominative, accusative, and vocative singular only; βρέτας, δέμας, ἦδος, λέπας, ὄναρ, ὄφελος, σέλας, ὕπαρ.

Some have no plural, as ἀήρ, ἄλις, γῆ, ἔλαιον, πῦρ, and others known by the sense.

The following have no singular; τὰ ἔγκατα, entrails; οἱ ἐτησίαι, the trade winds; the names of festivals, as τὰ Λιονύσια, the feast of Bacchus; and some names of cities, as αἱ Ἀθῆναι, τὰ Μέγαρα.

II. REDUNDANT NOUNS.

1. Some nouns have different terminations in the nominative; as, Μωσῆς, Μωσεύς· δάκρυ, δάκρνον· δένδρος, δένδρον· χροῖς, χροῦς· ταῶν, ταῶς· στρατός, στρατία· φθόγγος, φθογγή· πλαστήρ, πλαστής· μάκαρ, μάκαρς, μακάριος, &c. Nouns in ῶν, ὀνος, in particular, are declined by the Attics in ῶ, οῦς· as, χελιδῶ, χελιδοῦς, for χελιδῶν, χελιδόνος. So ἀηδῶ for ἀηδῶν, Γοργῶ for Γοργῶν.

Frequently a new form of the nominative arises from an oblique case of the old form; as, φύλαξ, φύλακος, and φύλακος, φυλάκον· μάρτυρ, μάρτυρος, and μάρτυρος, μαρτύρου· διάκτωρ,

διάκτορος, and διάκτορος, διακτόρου· ψίδυρ, ψίδυρος, and ψίδυρος, ψιδύρου. In like manner γέρον, γέροντος, whence the dative plural γερόντοις· πάθημα, παθήματος, dative plural παθημάτων. So from the accusative Δημητέρα, Δήμητρα, a new nominative Δήμητρα -ας, has arisen.

2. Some admit different inflections from the same nominative; as, μύκης, μύκου and μύκητος· Θαλής, Θαλού and Θάλητος· Ἄρης, Ἄρου, Ἄρεος, and Ἄρητος· ἔλεος, ἔλεου and ἐλέεος· ὄσσοι, ὄσσου and ὄσσεος· ὄχος, ὄχου and ὄχεος· σκότος, σκότου and σκότεος· τάριχος, τάριχου and ταρίχεος· νοῦς, νοῦ and νοός· χοῦς, χοῦ and χοός· κάλωι, κάλωι and κάλω· ἔρωι, ἔρωι and ἔρω· τίγρις, τίγριος and τίγριδος· μήνις, μήνιος and μήνιδος· θέμις, θέμιτος, θέμιτος, and θέμιδος. Οἰδίπους and all compounds of πους make ποδος and που. Some nouns in ης are declined after the first and third declension in the accusative and vocative; thus, Σωκράτης of the third declension makes Σωκράτη, Σώκρατες, after the third, and Σωκράτην, Σωκράτη, after the first.

3. Some are regularly declined, and have besides, in the oblique cases, other forms, which descend from obsolete nominatives; as, νῖος, νῖου, νῖα, and νῖεος, νῖεῖ, from νιεύς, also νῖοι, νῖα, from νῖς· ὄνειρον, ὄνειρου, and ὄνειρατος from ὄνειρας. Likewise αἰδής, αἰδου, and αἰδος from αἶς· ἀλκή, ἀλκή, and ἀλκός from ἀλξ· ἰωκή, ἰωκή, and ἰωκος from ἰώξ· κλάδος, κλάδου, and κλάδος from κλάς· κρόκη, κρόκη, and κροκος from κρός· λιτός, λιτου, and λιτός from λῖς· φυγή, φυγῆ, and φυγός from φύξ. In the same manner πρόβατον, dative plural προβάτοις, and πρόβασι from πρόβας· πρόσωπον, προσώποις, and προσώπασι from πρόσωπας.

Some nouns, without having two forms in use in any case, borrow their oblique cases from obsolete nominatives; as, γάλα, γάλακτος, from γάλαξ· γυνή, γυναικός, from γύναιξ· ὕδωρ, ὕδατος, from ὕδας· σκαῖρ, σκατός, from σκάς· Ζεὺς, voc. Ζεῦ, makes Διός, Διῦ, Δία, from Δις, and Ζηνός, Ζηνί, Ζήνα, from Ζήν.

4. Some have different genders in the singular and in the plural.

Masculine in the singular, and neuter in the plural; Τύρταρ -ος, -α. The following are commonly added, but they sometimes occur in the neuter singular; ἔρετμ-ός, -ά· ζυγ-ός, -ά· νῶτ-ος, -α.

Masculine in the singular, masculine and neuter in the plural; δεσμ-ός, -οἰ and -α· δίφρ-ος, -οι and -α· θεσμ-ός, -οἰ and -ά· κύκλ-ος, -οι and -α· λύχν-ος, -οι and -α· μηρ-ός, -οἰ and -ά· μοχλ-ός, -οἰ and -ά· πυρσ-ός, -οἰ and -ά· σῆτ-ος, -οι

and *-α*: *σταθμ-ός*, *-οι* and *-ά*: *ταρσ-ός*, *-οι* and *-ά*: *χαλιν-ός*, *-οι* and *-ά*. The following are more rare in the neuter plural; *δάκτυλ-ος*, *-οι* and *-α*: *δρυμ-ός*, *-οι* and *-ά*: *θύπ-ος*, *-οι* and *-α*: *τράχηλ-ος*, *οι* and *α*.

Feminine in the singular, feminine and neuter in the plural; *κέλευθ-ος*, *-οι* and *-α*.

DERIVATIVE NOUNS.

I. PATRONYMICS.

1. Masculine patronymics are derived from the genitive singular of their primitives, by changing the termination into *άδης*, *ιάδης*, or *ίδης*.

If the primitive be of the first declension, or in *ος* pure of the second, the change is into *άδης*: as, *Βορέας*, *Βορέ-ου*, *Βορε-άδης*: *Ἰππότης*, *Ἰππότ-ου*, *Ἰπποτ-άδης*: *Ἥλιος*, *Ἥλι-ού*, *Ἥλι-άδης*.

But when the penultima of the genitive is long, of whatever declension it be, the change is into *ιάδης*: as, *Λαίρτης*, *Λαίρτ-ου*, *Λαιρτ-ιάδης*: *Ἄτλας*, *Ἄτλαντ-ος*, *Ἄτλαντ-ιάδης*.

Under every other circumstance the change is always into *ίδης*: as, *Αἰακός*, *Αἰακ-ού*, *Αἰακ-ίδης*: *Νέστωρ*, *Νέστορ-ος*, *Νεστορ-ίδης*.

The Ionics form their patronymics in *ίων*: as, *Κρονίων* for *Κρονίδης*, from *Κρόνος*. The Æolics in *άδιος*: as, *Τρόάδιος* for *Τρόάδης*, from *Τρόάς*.

2. Feminine patronymics end in *ις*, *άς*, *ήις*, *ινη*, or *ώνη*.

Those in *ις* and *άς* are formed from their masculines by casting off *δη*: as, *Νεστορίδης*, *Νεστορίς*: *Ἠλιάδης*, *Ἠλιάς*.

Those in *ήις*, from the nominative of the primitives, by changing the termination into *ήις*: as, *Χρύσης*, *Χρυσήις*: *Κάδμος*, *Καδμηίς*.

Those in *ινη*, from nominatives of the second declension in *ος* impure, and of the third in *ευς*: as, *Ἄδρηστος*, *Ἄδρηστινη*: *Νερεύς*, *Νερίνη*.

Those in *ώνη*, from nominatives of the second declension in *ος*, and of the third in *ων*, when these terminations are preceded by *ι* or *υ*: as, *Ἀφρίσιος*, *Ἀφρισιώνη*: *Ἠλεκτρώων*, *Ἠλεκτρ-ώνη*.

II. DIMINUTIVES.

1. Masculine diminutives end in *ας*, *παππίας* from *πάππος*: *αξ*, *λίθαξ* from *λίθος*: *ινης*, *ελαφίνης* from *ελαφος*: *ιλος*, *ναυτίλος* from *ναύτης*: *υλος*, *μικκύλος* from *μικκός*, Dor. for *μικρός*: *ιχνος*,

κυλίχνος from κύλιξ· ισκος, ἀνθρωπίσκος from ἄνθρωπος· ιων, μωρίων from μωρός.

2. Feminine diminutives end in *ας*, χοιράς from χοῖρος· *ις*, νησις from νῆσος· *ιγξ*, φύσιγξ from φύσα· *ακη*, πιθάκη from πίθος· *ιχνη*, πολίχνη from πόλις· *ισκη*, παιδίσκη from παῖς.

3. Neuter diminutives end in *ιον*, στρουθιον from στρουθός· *αιον*, γύναιον from γυνή· *ειον*, ἀγγεῖον from ἄγγελος· *διον*, γήδιον from γῆ· *ιδιον*, γνωμίδιον from γνώμη· *υλλιον*, εἰδύλλιον from εἶδος· *αριον*, ὄναριον from ὄνος· *ασιον*, κοράσιον from κόρη.

One primitive has sometimes a variety of diminutives; as, from κόρη is derived κορίσκη, κόριον, κοράσιον, κορίσκιον, κορίδιον.

One diminutive sometimes generates another; as, from πολίχνη comes πολίχνιον.

III. VERBALS

Are generally formed by casting off the augment of their primitives, and changing the termination,

in the *first person* of the perfect passive,

into	{	μα,	as	γράμμα	}	from	γέγραμμαι.
		μη,	—	γραμμῆ		—	δέδεσμαι.
		μος,	—	δεσμός		—	νενόημαι.
		μων,	—	νοήμων		—	

in the *second person* of the perfect passive,

into	{	ια,	as	δοκιμασία	}	from	δεδοκίμασαι.
		ις,	—	ποίησις		—	πεποίησαι.
		ασιος,	—	θανάσιος		—	τεθανύμασαι.
		ιμος,	—	χρήσιμος		—	κέχηρησαι.

in the *third person* of the perfect passive,

into	{	Masc.	as	χαράκτηρ	}	from	κεχάρακται.
		της,	—	ποιητής		—	πεποίηται.
		τικός,	—	κριτικός		—	κέκριται.
		τος,	—	ἄκουστός		—	ἤκουσται.
		τωρ,	—	κοσμήτωρ		—	κεκόσμηται.

Femin.

into	{	τις,	as	πίστις	}	from	πέπεισται.
		τρα,	—	ὄρχηστρα		—	ὠρχησται.
		τρις,	—	ὄρχηστρίς		—	
		τυς,	—	ὄρχηστύς		—	

Neut.

into	{	τηριον,	as	ποτήριον	}	from	πέποται.
		τρον,	—	δίδακτρον		—	δεδίδακται.
		τεος, εα, εον,	—	γραπτέος		—	γέγραπται.

in the *first person* of the perfect middle,

into	{	ευς,	as	τομεύς	from	τέτομα.
		η,	—	ἐπιστολή	—	ἐπέστολα.
		ιον,	—	λόγιον	—	λέλογα.
		ος,	—	τονος	—	τέτονα.

A few are formed from other tenses ; as,

λευκός, from the present λεύσω ·

ταραχή, from the perfect τετάραχα ·

θήκη, from the first aorist ἔθηκα ·

φυγή, from the second aorist ἔφυγον.

ADJECTIVES.

Adjectives are declined like substantives.

Some adjectives have different terminations for all the three genders ; some have one for the masculine and feminine, and another for the neuter ; others have only one for all the genders.

I. Adjectives of three terminations end in

M.	F.	N.
ος,	η,	ον ·
ας,	ασα,	αν ·
ας,	αινα,	αν ·
εις,	εισα,	εν ·
εις,	εσσα,	εν ·
ην,	εινα,	εν ·
ους,	ουσα,	ον ·
υς,	εια,	υ ·
υς,	υσα,	υν ·
ων,	ουσα,	ον ·
ων,	ουσα,	ουν ·
ων,	ωσα,	ων ·
ως,	ωσα,	ως ·
ως,	υια,	ος,

In adjectives of three terminations, all feminines are of the first declension; all masculines in *ος*, with their neuters in *ον*, of the second; and all other masculines and neuters, of the third.

καλός, beautiful.

Sing.	Dual.	Plur.
N. <i>καλ-ός, ἡ, ὄν,</i>	N. A. V.	N. <i>καλ-οὶ, αὶ, ἅ,</i>
G. <i>καλ-οῦ, ῆς, οῦ,</i>	<i>καλ-ῶ, ἅ, ῶ,</i>	G. <i>καλ-ῶν, ῶν, ῶν,</i>
D. <i>καλ-ῶ, ῆ, ῶ,</i>	G. D.	D. <i>καλ-οῖς, αῖς, οῖς,</i>
A. <i>καλ-όν, ἦν, ὄν,</i>	<i>καλ-οῖν, αῖν, οῖν.</i>	A. <i>καλ-οὺς, ἄς, ἅ,</i>
V. <i>καλ-έ, ἦ, ὄν.</i>		V. <i>καλ-οὶ, αὶ, ἅ.</i>

Adjectives in *ος* pure and *ρος* make the feminine in *α* as, *φίλιος, φιλλια, φίλιον, friendly*; *μακρός, μακρά, μακρόν, long*: except those in *εος* and *οος* not preceded by *ρ* as, *χάλκεος, χάλκη, χάλκεον, brazen*; *ὄγδοος, ὄγδοη, ὄγδοον, the eighth*.

μακρός, long.

Sing.	Dual.	Plur.
N. <i>μακρ-ός, ἅ, ὄν,</i>	N. A. V.	N. <i>μακρ-οὶ, αὶ, ἅ,</i>
G. <i>μακρ-οῦ, ἄς, οῦ,</i>	<i>μακρ-ῶ, ἅ, ῶ,</i>	G. <i>μακρ-ῶν, ῶν, ῶν,</i>
D. <i>μακρ-ῶ, ἄ, ῶ,</i>	G. D.	D. <i>μακρ-οῖς, αῖς, οῖς,</i>
A. <i>μακρ-όν, ἄν, ὄν,</i>	<i>μακρ-οῖν, αῖν, οῖν.</i>	A. <i>μακρ-οὺς, ἄς, ἅ,</i>
V. <i>μακρ-έ, ἅ, ὄν.</i>		V. <i>μακρ-οὶ, αὶ, ἅ.</i>

Some adjectives in *εος, εη, εον, and οος, οη, οον*, are contracted into *οῦς, ῆ, οῦν* as, *χρῦς-εος, ἐη, εον, golden*, into *χρῦς-οῦς, ῆ, οῦν*: likewise some in *εος, έα, εον*, into *οῦς, ἄ, οῦν* as, *ἀργῦρ-εος, έα, εον, of silver*, into *ἀργῦρ-οῦς, ἄ, οῦν*.

The adjectives *ἄλλος, τηλικούτος, τοιοῦτος, and τσοῦτος*, make the neuter in *ο*, though the neuters *τοιοῦτον* and *τσοῦτον* are sometimes found.

Many adjectives in *ος*, especially compounds and derivatives, have but one termination for the masculine and feminine; as, *δ, ἡ ἰνδοξος*: also adjectives of three terminations are often used as common in Homer and the Attic writers; as, *ελυτίς Ἰπποδάμια*, Π. β'. 742. *ἀναγκαίης τραφή*, Thucyd. 1. 2.

πᾶς, all.

Sing.
N. <i>π-ᾶς, π-ᾶσα, π-ᾶν,</i>
G. <i>π-αντός, ἄσης, αντός,</i>
D. <i>π-αντι, ἄση, αντι,</i>
A. <i>π-άντα, ᾶσαν, ᾶν,</i>
V. <i>π-ᾶς, ᾶσα, ᾶν.</i>

μέλας, black.

Sing.
N. <i>μέλ-ας, αινα, αν,</i>
G. <i>μέλ-ἄνος, αίνης, ανος,</i>
D. <i>μέλ-ανι, αίνη, ανι,</i>
A. <i>μέλ-ανα, αιναν, αν,</i>
V. <i>μέλ-αν, αινα, αν.</i>

Dual.

N. A. V. π-άντε, ἄσα, ἄντε,
G. D. π-άντοι, ἄσαι, ἄντοι.

Plur.

N. π-άντες, ἄσαι, ἄντα,
G. π-άντων, ἀσῶν, ἄντων,
D. π-ᾶσι, ἄσαις, πᾶσι,
A. π-άντας, ἄσας, ἄντα,
V. π-άντες, ἄσαι, ἄντα.

Participles in *αι*, *ατα*, *ων*, are declined like this adjective.

τυφθεῖς, *having been struck.*

Sing.

N. τυφθ-εῖς, εἶσα, ἐν,
G. τυφθ-έντος, εἰσης, έντος,
D. τυφθ-έντι, εἰση, έντι,
A. τυφθ-έντα, εἶσαν, ἐν,
V. τυφθ-εῖς, εἶσα, ἐν.

Dual.

N. A. V. τυφθ-έντε, εἶσα, έντε,
G. D. τυφθ-έντοι, εἶσαι, έντοι.

Plur.

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.

From adjectives declined like *χαρίεις* arise several contracts, *ήεις*, *ήεσσα*, *ήεν*, being contracted into *ής*, *ήσσα*, *ήν*, and *όεις*, *όεσσα*, *όεν*, into *οῦς*, *οῦσσα*, *οῦν* thus,

τιμῆς, *honored.*

Sing.

N. τιμ-ής, ήσσα, ήν,
G. τιμ-ήντος, ήσσης, ήντος,
D. τιμ-ήντι, ήσση, ήντι,
A. τιμ-ήντα, ήσαν, ήν,
V. τιμ-ήν οἱ ή, ήσσα, ήν.

Dual.

N. A. V. τιμ-ήντε, ήσσα, ήντε,
G. D. τιμ-ήντοι, ήσαι, ήντοι.

Dual.

N. A. V. μέλ-ανε, αἶνα, ανε,
G. D. μέλ-άνοιν, αἶναι, ἄνοιν.

Plur.

N. μέλ-ανες, αἶναι, ανα,
G. μελ-άνων, αἰνῶν, ἄνων,
D. μέλ-ασι, αἶναις, ασι,
A. μέλ-ανας, αἶνας, ανα,
V. μέλ-ανες, αἶναι, ανα.

The only other of this form is *τάλας*, *wretched.*

χαρίεις, *graceful.*

Sing.

N. χαρῖ-εις, εσσα, εν,
G. χαρῖ-έντος, έσσης, έντος,
D. χαρῖ-έντι, έσση, εντι,
A. χαρῖ-έντα, εσσαν, εν,
V. χαρῖ-εν οἱ ει, εσσα, εν.

Dual.

N. A. V. χαρῖ-εντε, έσσα, εντε,
G. D. χαρῖ-έντοι, εσαι, έντοι.

Plur.

N. χαρῖ-εντες, εσαι, εντα,
G. χαρῖ-έντων, εσῶν, έντων,
D. χαρῖ-εἰσι, έσαις, εἰσι,
A. χαρῖ-έντας, εσας, εντα,
V. χαρῖ-εντες, εσαι, εντα.

μελιτοῦς, *full of honey.*

Sing.

N. μελιτ-οῦς, οῦσσα, οῦν,
G. μελιτ-οῦντος, οὔσσης, οὔντος,
D. μελιτ-οῦντι, οὔσση, οὔντι,
A. μελιτ-οῦντα, οὔσαν, οῦν,
V. μελιτ-οῦν οἱ οὔ, οῦσσα, οῦν.

Dual.

N. A. V. μελιτ-οῦντε, οὔσσα, οὔντε,
G. D. μελιτ-οῦντοι, οὔσαι, οὔντοι.

Plur.

- N. τιμ-ήντες, ἦσαι, ἦντα,
 G. τιμ-ήντων, ἦσῶν, ἦντων,
 D. τιμ-ῆσι, ἦσαις, ἦσι,
 A. τιμ-ήντας, ἦσας, ἦντα,
 V. τιμ-ήντες, ἦσαι, ἦντα.

τέργην, *tender*.

Sing.

- N. τέρ-ην, εἶνα, εν,
 G. τέρ-ερος, εἶνης, ερος,
 D. τέρ-ενι, εἶνη, ενι,
 A. τέρ-ενα, εἶναν, εν,
 V. τέρ-εν, εἶνα, εν.

Dual.

- N. A. V. τέρ-ερε, εἶνα, ερε,
 G. D. τέρ-έροι, εἶναι, έροι.

Plur.

- N. τέρ-ερες, εἶναι, ενα,
 G. τέρ-έρων, εἶνων, ένων.
 D. τέρ-εσι, εἶναις, εσι,
 A. τέρ-ενας, εἶνας, ενα,
 V. τέρ-ερες, εἶναι, ενα.

Plur.

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

δοῦς, *having given*.

Sing.

- N. δοῦς, δοῦσα, δόν,
 G. δόντος, δούσης, δόντος,
 D. δόντι, δούση, δόντι,
 A. δόντα, δοῦσαν, δόν,
 V. δοῦς, δοῦσα, δόν.

Dual.

- N. A. V. δόντε, δοῦσα, δόντε,
 G. D. δόντοι, δοῦσαι, δόντοι.

Plur.

- N. δόντες, δοῦσαι, δόντα,
 G. δόντων, δουσῶν, δόντων,
 D. δοῦσι, δούσαις, δοῦσι,
 A. δόντας, δούσας, δόντα,
 V. δόντες, δοῦσαι, δόντα.

ἡδύς, *sweet*.

Sing.

- N. ἡδ-ύς, εἶα, ύ,
 G. ἡδ-έος, εἶας, έος,
 D. ἡδ-εῖ, εἶ, εἶα, εἶ, εἶ,
 A. ἡδ-ύν, εἶαν, ύ,
 V. ἡδ-ύ, εἶα, ύ.

Dual.

- N. A. V. ἡδ-έε, εἶα, έε,

G. D.

- ἡδ-έοι, εἶαι, έοι.

Plur.

- N. ἡδ-έες, εἶς, εἶαι, έα,
 G. ἡδ-έων, εἶων, έων,
 D. ἡδ-έσι, εἶαις, εσι,
 A. ἡδ-έας, εἶς, εἶας, έα,
 V. ἡδ-έες, εἶς, εἶαι, έα.

Adjectives of this termination, in the poets, often make the accusative singular in *ια* instead of *ν* as, *εὐρία πόντον*, Π. ζ'. 291.

Sometimes they are used as common, as, *ἡδὺς ἀντμῆ*, Odys. μ'. 369.

ζευγνύς, *joining*.

Sing.

- N. ζευγν-ύς, ὕσα, ύν,
 G. ζευγν-ύντος, ὕσης, ύντος,
 D. ζευγν-ύντι, ὕση, ύντι,
 A. ζευγν-ύντα, ὕσαν, ύν,
 V. ζευγν-ύς, ὕσα, ύν.

ἐκών, *willing*.

Sing.

- N. ἐκ-ών, οὔσα, όν,
 G. ἐκ-όντος, ούσης, όντος,
 D. ἐκ-όντι, ούση, όντι,
 A. ἐκ-όντα, οὔσαν, όν,
 V. ἐκ-ών, οὔσα, όν.

Dual.

N. A. V. ζευγν-ύντες, ύσαι, ύντα,
G. D. ζευγν-ύντων, ύσαιν, ύντων.

Plur.

N. ζευγν-ύντες, ύσαι, ύντα,
G. ζευγν-ύντων, υσών, ύντων,
D. ζευγν-ύσι, ύσαις, ύσι,
A. ζευγν-ύντας, ύσας, ύντα,
V. ζευγν-ύντες, ύσαι, ύντα.

Dual.

N. A. V. εκ-όντες, ούσαι, όντε,
G. D. εκ-όντων, ούσαιν, όντων.

Plur.

N. εκ-όντες, ούσαι, όντα,
G. εκ-όντων, ουσών, όντων,
D. εκ-ούσι, ούσαις, ούσι,
A. εκ-όντας, ούσας, όντα,
V. εκ-όντες, ούσαι, όντα.

Participles of the present, first future, and second aorist active are declined like *ικάν*.

τυπών, going to strike.

Sing.

N. τυπ-ών, ούσα, ούν,
G. τυπ-ούτος, ούσης, ούντος,
D. τυπ-ούτι, ούση, ούντι,
A. τυπ-ούντα, ούσαν, ούν,
V. τυπ-ών, ούσα, ούν.

Dual.

N. A. V. τυπ-ούντε, ούσα, ούντε,
G. D. τυπ-ούντων, ύσαιν, ύντων.

Plur.

N. τυπ-ούντες, ούσαι, ούντα,
G. τυπ-ούντων, υσών, ούντων,
D. τυπ-ούσι, ούσαις, ούσι,
A. τυπ-ούντας, ούσας, ούντα,
V. τυπ-ούντες, ούσαι, ούντα.

τετυφώς, having struck.

Sing.

N. τετυφ-ώς, υία, ός,
G. τετυφ-ότος, υίας, ότος,
D. τετυφ-ότι, υία, ότι,
A. τετυφ-ότα, υίαν, ός,
V. τετυφ-ώς, υία, ός.

Dual.

N. A. V. τετυφ-ότε, υία, ότε,
G. D. τετυφ-ότων, υίαιν, ότων.

Plur.

N. τετυφ-ότες, υίαι, ότα,
G. τετυφ-ότων, υιών, ότων,
D. τετυφ-όσι, υίαις, όσι,
A. τετυφ-ότας, υίας, ότα,
V. τετυφ-ότες, υίαι, ότα.

τιμών, honoring.

Sing.

N. τιμ-ών, ώσα, ών,
G. τιμ-ώτος, ώσης, ώτος,
D. τιμ-ώτι, ώση, ώτι,
A. τιμ-ώτα, ώσαν, ών,
V. τιμ-ών, ώσα, ών.

Dual.

N. A. V. τιμ-ώντε, ώσα, ώντε,
G. D. τιμ-ώντων, ώσαιν, ώντων.

Plur.

N. τιμ-ώντες, ώσαι, ώντα,
G. τιμ-ώντων, ωσών, ώντων,
D. τιμ-ώσι, ώσαις, ώσι,
A. τιμ-ώντας, ώσας, ώντα,
V. τιμ-ώντες, ώσαι, ώντα.

έστώς, standing.

Sing.

N. έστ-ώς, ώσα, ώς,
G. έστ-ώτος, ώσης, ώτος,
D. έστ-ώτι, ώση, ώτι,
A. έστ-ώτα, ώσαν, ώς,
V. έστ-ώς, ώσα, ώς.

Dual.

N. A. V. έστ-ώτε, ώσα, ώτε,
G. D. έστ-ώτων, ώσαιν, ώτων.

Plur.

N. έστ-ώτες, ώσαι, ώτα,
G. έστ-ώτων, ωσών, ώτων,
D. έστ-ώσι, ώσαις, ώσι,
A. έστ-ώτας, ώσας, ώτα,
V. έστ-ώτες, ώσαι, ώτα.

II. Adjectives of two terminations end in

M. F.	N.
ος,	ον·
ας,	αν·
ην,	εν·
ης,	εσ·
ις,	ι·
ους,	ουν·
υς,	υ·
ων,	ον·
ωρ,	ορ·
ως,	ων·

All adjectives of two terminations are of the third declension; except those in *ος* and *ως*, which are of the second.

ἔνδοξος, glorious.

Sing.	Dual.	Plur.
N. ἔνδοξ-ος,	ον, N. A. V. ἐνδόξ-ω, G. D. ἐνδόξ-οιν.	N. ἔνδοξ-οι, α,
G. ἐνδόξ-ου,		G. ἐνδόξ-ων,
D. ἐνδόξ-ω,		D. ἐνδόξ-οις,
A. ἔνδοξ-ον,		A. ἐνδόξ-ους, α,
V. ἔνδοξ-ε,		ον. V. ἔνδοξ-οι, α.

Several adjectives which are properly common sometimes take a distinct feminine; as, *ἀθανάτη μήτηρ*, Hom.; *πελοπιμήτη Δημήτηρ*, Aristoph.

ἄεινας, everflowing.

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

ἄρρήν, male.

Sing.	Dual.	Plur.
N. ἄρρ-ήν,	εν, N. A. V. ἄρρ-ενε, G. D. ἄρρ-ένοιον.	N. ἄρρ-ήνες, ενα,
G. ἄρρ-ήενος,		G. ἄρρ-ένων,
D. ἄρρ-ήενι,		D. ἄρρ-ήεσι,
A. ἄρρ-ήενα,		A. ἄρρ-ήενας, ενα,
V. ἄρρ-ήεν.		εν. V. ἄρρ-ήνες, ενα.

ἀληθής, true.

Sing.		Dual.	Plur.	
N.	ἀληθ-ής, ἔς,	N. A. V. ἀληθ-έε, ἦ,	N.	ἀληθ-έες, εἶς, ἕα, ἦ,
G.	ἀληθ-έος, οὖς,		G.	ἀληθ-έων, ὧν,
D.	ἀληθ-εῦ, εἶ,		D.	ἀληθ-έσι,
A.	ἀληθ-έα, ἦ, ἔς,		A.	ἀληθ-έας, εἶς, ἕα, ἦ,
V.	ἀληθ-ές.		G. D.	ἀληθ-έοιν, οἶν.
		V.	ἀληθ-έες, εἶς, ἕα, ἦ.	

εὐχαρῖς, agreeable.

Sing.		Dual.	Plur.	
N.	εὐχαρ-ις, ι,	N. A. V. εὐχάρ-ιτε,	N.	εὐχάρ-ιτες, ιτα,
G.	εὐχάρ-ιτος,		G.	εὐχάρ-ιτων,
D.	εὐχάρ-ιτι,		D.	εὐχάρ-ισι,
A.	εὐχάρ-ιτα & ιν, ι,		G. D.	εὐχαρ-ιτοιν.
V.	εὐχαρ-ι.		A.	εὐχάρ-ιτας, ιτα,
		V.	εὐχάρ-ιτες, ιτα.	

δίπους, two-footed.

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

Adjectives in *ους* are declined after the substantives of which they are compounded. Thus, *ἀνόδους, ουν, toothless*, G. *-εντος*, D. *-οντι*, A. *-οντα, ουν*. Contracted compounds of nouns of the second declension thus; *εἰς-ους, ουν, favorably disposed*, G. *-ου*, D. *-η*, A. *-ουν*, V. *-ου, ουν*. In the same manner those of *μῆνᾱ, as, δίμηνους, &c.*

ἄδακρυς, tearless.

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

εὐδαίμων, happy.

Sing.		Dual.	Plur.	
N.	εὐδαίμ-ων, ον,	N. A. V. εὐδαίμ-ονε,	N.	εὐδαίμ-ονες, ονα,
G.	εὐδαίμ-ονος,		G.	εὐδαίμ-όνων,
D.	εὐδαίμ-ονι,		D.	εὐδαίμ-οσι,
A.	εὐδαίμ-ονα, ον,		G. D.	εὐδαίμ-όνοιν.
V.	εὐδαίμ-ον.		A.	εὐδαίμ-ονας, ονα,
		V.	εὐδαίμ-ονες, ονα.	

Comparatives in *ων* are declined like *εἰδαίμων*, but they syncope and contract the accusative singular of the common gender, and the nominative, accusative, and vocative plural of all genders; thus,

μείζων, greater.

Sing.		Dual.	Plur.	
N.	<i>μείζ-ων,</i>	<i>ον,</i>	N. A. V.	N. <i>μείζ-ονες, οες, ους, ονα, οα, ω,</i>
G.	<i>μείζ-ονος,</i>	<i>μείζ-ονε,</i>	G.	<i>μείζ-όνων,</i>
D.	<i>μείζ-ονι,</i>		D.	<i>μείζ-οσι,</i>
A.	<i>μείζ-ονα, οα, ω, ον,</i>	G. D.	A.	<i>μείζ-ονας, οας, ους, ονα, οα, ω,</i>
V.	<i>μείζον.</i>	<i>μείζ-όνοιν.</i>	V.	<i>μείζ-ονες, οες, ους, ονα, οα, ω.</i>

μεγαλήτωρ, magnanimous.

Sing.		Dual.	Plur.	
N.	<i>μεγαλήτ-ωρ, ορ,</i>		N.	<i>μεγαλήτ-ορες, ορα,</i>
G.	<i>μεγαλήτ-ορος,</i>	N. A. V.	G.	<i>μεγαλητ-όρων,</i>
D.	<i>μεγαλήτ-ορι,</i>		D.	<i>μεγαλήτ-ορσι,</i>
A.	<i>μεγαλήτ-ορα, ορ,</i>	G. D.	A.	<i>μεγαλήτ-ορας, ορα,</i>
V.	<i>μεγαλήτ-ορ.</i>	<i>μεγαλητ-όροιιν.</i>	V.	<i>μεγαλήτ-ορες, ορα.</i>

εὔγεως, fertile.

Sing.		Dual.	Plur.	
N.	<i>εὔγε-ως, ων,</i>		N.	<i>εὔγε-ω, ω,</i>
G.	<i>εὔγε-ω,</i>	N. A. V.	G.	<i>εὔγε-ων,</i>
D.	<i>εὔγε-ω,</i>		D.	<i>εὔγε-ως,</i>
A.	<i>εὔγε-ων,</i>	G. D.	A.	<i>εὔγε-ως, ω,</i>
V.	<i>εὔγε-ως, ων.</i>	<i>εὔγε-ων.</i>	V.	<i>εὔγε-ω, ω.</i>

Compounds of *γίλως, laughter, ἔρως, love, and κέρας, a horn,* follow the third declension; as, *φιλόγελ-ως, ων, fond of laughter, G. -ωτος, D. -ωτι, A. -ωτα, ων* but the Attic form of the second declension is also used.

III. Adjectives of one termination are the cardinal numbers above *τέσσαρες, four.*

Other adjectives of one termination are masculine and feminine only. Such are, 1. Adjectives compounded with substantives which remain unchanged; as, *μακρόχειρ, long-handed; εὔριον, quick-scented.* 2. Those derived from *πατήρ* and *μήτηρ* as, *ἀπάτωρ, fatherless; ὁμομήτωρ, of the same mother.* 3. Adjectives in *ης -ητος* and *ως -ωτος* as, *ἄδμης, unsubdued; ἀγνώς, unknown, also that does not know; except πένης, poor, which is always masculine.* 4. Adjectives in *ξ* and *ψ* as, *ἤλιξ, of the*

same age; αἰγίλιψ, lofty. 5. Adjectives in ας -αδος and ις -ιδος as, φηγάς, fugitive; ἀνάικις, weak, cowardly, most of which, however, are feminine only.

Some are also neuter, except in the nominative and accusative; as, φοιτάσι πτεροῖς, Eurip. Some are masculine only; as, γέρον, old, and adjectives in ας and ης of the first declension, γεννάδας, noble; ἐθελοντής, voluntary.

The neuter, which is deficient, is expressed by another adjective; thus, for the neuter of ἀγνώς, ἀγνωστόν is used.

IRREGULAR ADJECTIVES.

Μέγας and πολὺς have only the nominative, accusative, and vocative, masculine and neuter, of the singular, and borrow the other cases from the obsolete μεγάλ-ος, η, ον, and πολλ-ός, ἡ, όν thus,

μέγας, great.

Sing.

N. ΜΕΓΑΣ, μεγάλη, ΜΕΓΑ,
G. μεγάλ-ου, ης, ου,
D. μεγάλ-ω, η, ω,
A. ΜΕΓΑΝ, μεγάλην, ΜΕΓΑ,
V. ΜΕΓΑ, μεγάλη, ΜΕΓΑ.

Dual.

N. A. V. μεγάλ-ω, α, ω,
G. D. μεγάλ-οιν, αιν, οιν.

Plur.

N. μεγάλ-οι, αι, α,
G. μεγάλ-ων, ων, ων,
D. μεγάλ-οις, αις, οις,
A. μεγάλ-ους, ας, α,
V. μεγάλ-οι, αι, α.

πολὺς, much.

Sing.

N. ΠΟΛΥΣ, πολλή, ΠΟΛΥ,
G. πολλ-ού, ἡς, οὔ,
D. πολλ-ῷ, ἡ, ῷ,
A. ΠΟΛΥΝ, πολλήν, ΠΟΛΥ,
V. ΠΟΛΥ, πολλή, ΠΟΛΥ.

Dual.

N. A. V. πολλ-ῶ, ἄ, ῶ,
G. D. πολλ-οῖν, αῖν, οῖν.

Plur.

N. πολλ-οί, αι, ἄ,
G. πολλ-ῶν, ῶν, ῶν,
D. πολλ-οῖς, αῖς, οῖς,
A. πολλ-οὺς, ἄς, ἄ,
V. πολλ-οί, αι, ἄ.

Obs. The poets decline πολὺς throughout like ἥδης, whence comes πολίης in the genitive; πολίης, πολῆς, in the nominative plural; πολίων, in the genitive; and πολίης, πολῆς, in the accusative. Sometimes also the form πολλός, πολλόν, is used.

Σῶς, safe, contracted from σάος, has from this form only σῶς masculine and feminine, σῶν neuter and accusative, σῶς accusative plural; rarely the feminine singular and neuter plural σαῶ. All the rest is from σῶος, α, ον.

COMPARISON OF ADJECTIVES.

1. The comparative and superlative are generally formed by adding *τερος* and *τάτος* to the positive ; as, *μάκαρ*, *happy*, *μακάριερος*, *μακάριτατος*.

Adjectives in *ος* drop *σ*, and, if the penultima be short, *ο* is changed into *ω* · as, *ἔνδοξος*, *renowned*, *ἐνδοξότερος*, *ἐνδοξότατος* · *σοφός*, *wise*, *σοφώτερος*, *σοφώτατος*.

Obs. Some adjectives in *ος*, particularly in the Attic writers, change *ος* into *αι*, *ες*, or *ις* · as, *μέσος*, *in the midst*, *μεσσίτερος*, *μεσσίτατος* · *ἄφθονος*, *without envy*, *liberal*, *abundant*, *ἄφθονέστερος*, *ἄφθονέστατος* · *λάλος*, *loquacious*, *λαλλώτερος*, *λαλλώτατος*. Some in *αιος* drop *ος* · as, *παλαιός*, *ancient*, *παλαιότερος*, *παλαιότατος*.

Adjectives in *ας*, *ης*, and *υς*, add *τερος* and *τατος* to the neuter ; those in *ων*, to the nominative plural masculine ; as, *μέλας*, *black*, *μελάντερος*, *μελάντατος* · *εὐρύς*, *broad*, *εὐρύτερος*, *εὐρύτατος* · *σάφρων*, *intelligent*, *σωφρονέστερος*, *σωφρονέστατος*. So *πένης*, *poor*, makes *πενέστερος*, but *ψευδής*, *false*, *ψευδίστατος*. *Πέπων*, *ripe*, makes *πεπαίτερος*, and *πίων*, *fat*, *πιότερος*.

Adjectives in *εις* drop *ι* · those in *ξ* change *ες* of the nominative plural into *ίστερος* and *ίστατος* · as, *χαρίεις*, *graceful*, *χαριέστερος*, *χαριέστατος* · *βλάξ*, *stupid*, *βλάκες*, *βλακίστερος*, *βλακίστατος*. But *ἀφηλιξ*, *old*, makes *ἀφηλικέστερος*.

2. Some adjectives in *υς* and *ρος* change these terminations into *ων* and *ιστος* for the comparative and superlative ; as, *ἡδύς*, *sweet*, *ἡδίων*, *ἡδιστος* · *αἰσχρός*, *base*, *αἰσχίων*, *αἰσχιστος*. So *βαθύς*, *βραθύς*, *βραχύνς*, *γλυκύνς*, *παχύνς*, &c., *ἐχθρός*, *κυδρός*, *οἰκτός*. *Πρεσβύς*, *old*, and *ὠκύνς*, *swift*, sometimes have *πρέσβιστος* and *ὠκιστος* in the superlative. In all these adjectives, however, the form *τερος* and *τατος* is also used.

Obs. Some comparatives in *ων* change the *ι*, with the preceding consonant, into *σσ* or *τι*· as, βαθύς, deep, βάσσων for βαθίων· γλυκὺς, sweet, γλύσσων for γλυκίων· ἐλαχὺς, little, small, ἐλάσσων for ἐλαχίων· ταχύς, swift, θάσσων for ταχίων, since it should properly be θαχύς.

IRREGULAR COMPARISON.

ἀγαθός, good,	ἀμείνων, βέλτερος, βελτίων, κρείσσων, κρείττων, κάθ' ἑῶν,	ἀγαθώτατος. βέλτατος. βέλτιστος. κράτιστος.			
			κακός, bad,	κακώτερος, κακίων,	κάκιστος.
			μακρός, long,	μείζων, μικρότερος, μειών,	μέγιστος. μείστος.
μέγας, great,	ὀλίγος, few,	ὀλίγων, πλείων, πλείων,			
			μικρός, small,	ῥάδιος, easy,	ῥάδιων, φίλτερος, φιλίων,
ὀλίγος, many,	φίλος, friendly,				

Comparisons from the Comparative Degree.

ἀριών,	ἀριότιμος.	μείζων,	μειζότερος.
καλλίων,	καλλιώτιμος.	πρότερος,	προστραϊότερος.
λωίων,	λωιώτιμος.	χείρων,	χειρότιμος.
μίσων,	μειστέρος.	χειρίων,	χειριότιμος.

From the Superlative.

ἰσχυστός,	ἰσχυστότατος.	κύνιστος,	κύνιστατος.
ἰσχατός,	ἰσχατώτατος.	πρώτος,	πρώτιστος.

From Substantives.

ἄγιος,	ἀγιών,	ἄγιωτος.	ἰταίος,	ἰταιρότατος.
ἄριστος,	ἀρισίων,	ἄριστος.	Θεός,	θειώτιμος.
βασιλεύς,	βασιλεύων,	βασιλεύτατος.	κίβητος,	κιβητός.

κῆδος,	κῆδιστος.	κρίτης,	κρίσιςστος.
κλίσις,	κλιπτιςτάτος.	ρίγισι,	ρίγιων,
κλιονέκτης,	κλιονεκτίςστος.	δρειστής,	δρειστότερος,
κλήκτης,	κληκτίςστος.	φῶρ,	φωρότατος.

From a Pronoun.

αὐτός, ἴρσε, αὐτότατος, ἰρσιςστιμυς.

From Verbs.

διύομαι,	διύτιρος,	διύτατος.	φίρω,	φίριτιρος,	φίριςστος.
λῶ,	{ λῶϊων,	λῶϊστος,			{ φίριςστος.
	{ λῶϊων,	λῶϊστος.			{ φίριςστος.

From a Participle.

ἰρῶμίνος, ἰρῶμινίςστιρος, ἰρῶμινίςστος.

From Adverbs.

ἄνω,	ἀνώτιρος,	ἀνώτατος.	κάτω,	κατώτιρος,	κατώτατος.
ἄφαρ,	ἄφάτιρος.		ὀπίσω,	ὀπίςστιρος,	ὀπίςστος.
ἰγγύς,	{ ἰγγύτιρος,	ἰγγύτατος.	πᾶρος,	παροίτιρος,	παροίτατος.
	{ ἰγγύϊων,	ἰγγύιστος.	πῶρῶ,	πορῶτιρος,	πορῶτατος.
ἰνός,	ἐνδοίτιρος,	ἐνδοίτατος.	πρῶσω,	προσώτιρος,	προσώτατος.
ἰξω,	ἰξώτιρος,	ἰξώτατος.	πρωί,	πρωιάτιρος,	πρωιάτατος.
ἰσω,	ἰσώτιρος,	ἰσώτατος.	ὑψί,	ὑψίτιρος,	ὑψίςστος.

From Prepositions.

πρὶ,	πρότιρος,	πρότατος, (by syncope and contraction)	πρῶτος.
ὑπὲρ,	ὑπέρτιρος,	ὑπέρτατος, (by syncope)	ὑτάτος.
ὑπὸ,	ὑστίρος.	ὑστάτος.	

NUMERALS.

CARDINAL NUMBERS.

The four first cardinal numbers are declined ; the rest, as far as *ten*, and the decimals, as far as a *hundred*, are indeclinable. The round numbers above a *hundred* are again declinable, like the adjectives ; as, διακόσι-οι, αι, α, *two hundred*, &c.

	εἷς, <i>one</i> , sing.		δύο, <i>two</i> , dual.		δύο, <i>two</i> , plur.
N.	εἷς, μία, ἓν,				
G.	ἑνός, μιᾶς, ἐνός,		N. A. δύο or δ'ῶο,		G. δυῶν,
D.	ἐνὶ, μιᾶ, ἐνὶ,		G. D. δυοῖν or δυεῖν.		D. δυσί.
A.	ἓνα, μίαν, ἓν.				
	τρεις, <i>three</i> , plur.				τέσσαρες, <i>four</i> , plur.
N.	τρεις,	τρια,		N.	τέσσαρ-ες, α,
G.	τριῶν,			G.	τεσσάρ-ων,
D.	τριαῖ,			D.	τέσσαρ-σι,
A.	τρεῖς,	τρια.		A.	τέσσαρ-ας, α.

Obs. 1. Like *εις* are declined its compounds *οὐδεις* and *μηδεις* · as, *οὐδεις, οὐδεμία, οὐδὲν, &c.*; *μηδεις, μηδεμία, μηδὲν, &c.* Aristotle uses *οὐθεις* and *μηθεις*. *Οὐδὲν εις* and *μηδὲν εις* are often used for the sake of increasing the negative signification. *Εις*, from its nature, can have no plural, but *οὐδεις* and *μηδεις* have *οὐδεις* and *μηδεις*.

Obs. 2. *Δύο* is the Attic mode of writing; in Homer and Herodotus it is indeclinable. *Δουῖν* is the form for the genitive and dative. *Δυνῖν* is hardly found except in the genitive. "*Ἀμφω* accords with *δύω*."

The cardinal numbers are :

<i>εις,</i>	<i>one.</i>	<i>τεσσαράκοντα,</i>	<i>forty.</i>
<i>δύο,</i>	<i>two.</i>	<i>πεντήκοντα,</i>	<i>fifty.</i>
<i>τρεις,</i>	<i>three.</i>	<i>ἑξήκοντα,</i>	<i>sixty.</i>
<i>τέσσαρις,</i>	<i>four.</i>	<i>ἑβδομήκοντα,</i>	<i>seventy.</i>
<i>πέντε,</i>	<i>five.</i>	<i>ὀγδοήκοντα,</i>	<i>eighty.</i>
<i>ἕξ,</i>	<i>six.</i>	<i>ἐννηήκοντα,</i>	<i>ninety.</i>
<i>ἑπτὰ,</i>	<i>seven.</i>	<i>ἑκατὸν,</i>	<i>a hundred.</i>
<i>ὀκτὼ,</i>	<i>eight.</i>	<i>διακόσι-οι, αι, α,</i>	<i>two hundred.</i>
<i>ἐννέα,</i>	<i>nine.</i>	<i>τριακόσι-οι, αι, α,</i>	<i>three hundred.</i>
<i>δέκα,</i>	<i>ten.</i>	<i>τεσσαράκοσι-οι, αι, α,</i>	<i>four hundred.</i>
<i>ἑνδεκά,</i>	<i>eleven.</i>	<i>πεντακόσι-οι, αι, α,</i>	<i>five hundred.</i>
<i>δώδεκα,</i>	<i>twelve.</i>	<i>ἑξακόσι-οι, αι, α,</i>	<i>six hundred.</i>
<i>τρισκαίδεκα,</i>	<i>thirteen.</i>	<i>ἑπτακόσι-οι, αι, α,</i>	<i>seven hundred.</i>
<i>τεσσαρισκαίδεκα,</i>	<i>fourteen.</i>	<i>ὀκτακόσι-οι, αι, α,</i>	<i>eight hundred.</i>
<i>πεντακαίδεκα,</i>	<i>fifteen.</i>	<i>ἐννακόσι-οι, αι, α,</i>	<i>nine hundred.</i>
<i>ἑκκαίδεκα,</i>	<i>sixteen.</i>	<i>χίλι-οι, αι, α,</i>	<i>a thousand.</i>
<i>ἑπτακαίδεκα,</i>	<i>seventeen.</i>	<i>δισχίλι-οι, αι, α,</i>	<i>two thousand.</i>
<i>ὀκτωκαίδεκα,</i>	<i>eighteen.</i>	<i>μύρι-οι, αι, α,</i>	<i>ten thousand.</i>
<i>ἐννακαίδεκα,</i>	<i>nineteen.</i>	<i>δισμύρι-οι, αι, α,</i>	<i>twenty thousand.</i>
<i>ἑκοσι,</i>	<i>twenty.</i>	<i>δεκακισμύρι-οι, αι, α,</i>	<i>a hundred thousand.</i>
<i>ἑκοσι εις, &c.</i>	<i>twenty-one, &c.</i>	<i>ἑκατοντακισμύρι-οι,</i>	<i>a thousand thou- sand.</i>
<i>τριακόσι,</i>	<i>thirty.</i>	<i>αι, α,</i>	

Obs. 1. From *ten* to *twenty*, the numbers are usually expressed as above; less commonly *δεκατρεις, δεκαπέντε, &c.* The remaining compound numbers are usually written separately; and when the smaller number precedes, they are connected by *καί*, when it follows, commonly not; as, *πέντε καὶ ἑκοσι*, or *ἑκοσι πέντε*.

Obs. 2. The numbers compounded with *eight* and *nine* are more frequently expressed by a circumlocution with the participle of *δύω*, as *ἔτη ἑκοσι, ἐνὸς διονεως* or *ἐνὸς διονεως, twenty years, wanting one*, that is, *nineteen years*.

ORDINAL AND OTHER DERIVATIVE NUMBERS.

1. The ordinal numbers end always in *ος*, and are declined like *καλός* or *μακρός*.

<i>πρῶτος,</i>	<i>first.</i>	<i>ἕκτος,</i>	<i>sixth.</i>
<i>δύτης,</i>	<i>second.</i>	<i>ἑβδομος,</i>	<i>seventh.</i>
<i>τρίτος,</i>	<i>third.</i>	<i>ὀγδοος,</i>	<i>eighth.</i>
<i>τέταρτος,</i>	<i>fourth.</i>	<i>ἐνάτος,</i>	<i>ninth.</i>
<i>πέμπτος,</i>	<i>fifth.</i>	<i>δέκατος,</i>	<i>tenth.</i>

ἑνδέκατος,	eleventh.	ἑβδομηκοστός,	seventieth.
δωδέκατος,	twelfth.	ὀγδοηκοστός,	eightieth.
τρισκαίδεκατος,	thirteenth.	ἐννεηκοστός,	ninetieth.
τεσσαρκαίδεκατος, &c.	fourteenth, &c.	ἑκατοστός,	hundredth.
ἰκοστός,	twentieth.	διακοσιοστός,	two hundredth.
ἰκοστός πρῶτος, &c.	twenty-first, &c.	τριακοσιοστός, &c.	three hundredth, &c.
τριακοστός,	thirtieth.	χίλιος,	thousandth.
τεσσαράκοστός,	fortieth.	δισχίλιος, &c.	two thousandth, &c.
πεντηκοστός,	fiftieth.	μυριοστός,	ten thousandth.
ἑξηκοστός,	sixtieth.	δισμυριοστός,	twenty thousandth.

Obs. Here also in compound numbers the smaller number usually precedes with καί, or follows without it, as τριακοστός πρῶτος, or πρῶτος καί τριακοστός.

2. The numeral adverbs, which answer to the question *How many times?* are ἅπαξ, *once*; δις, *twice*; τρίς, *thrice*; τετράκις, *four times*, &c.

3. The multiplicative numbers are ἁπλοῦς, *simple*; διπλοῦς, *double*, or *two-fold*; τριπλοῦς, *triple*, or *three-fold*, &c.

4. The proportionals, or those which express how many times more one thing is than another, are διπλάσιος, *twice as much*; τριπλάσιος, *thrice as much*, &c.

5. The numerals which answer to the question *On what day?* are δευτεράϊος, *on the second day*; τριταϊός, *on the third day*, &c.

6. The numbers as substantives are all formed in *ας*, gen. *-αδος*, as ἡ μονάς, *unity*; δυάς, *triás*, *τετράς*, &c.

METHODS OF REPRESENTING NUMBERS.

1. The Greeks represented numbers by the letters of the alphabet, which for this purpose were divided into three classes, the first expressing the class of units, the second that of tens, and the third that of hundreds. But as each class contained only eight letters, 6 was denoted by ς, called ἰσῆσημον · 90 by γ, called κέσσα · and 900 by Ϟ, called σάνπι. A mark was placed over the numeral letters, in order to distinguish them.

Units.		Tens.		Hundreds.	
α'	1.	ι'	10.	ϛ'	100.
β'	2.	κ'	20.	Ϝ'	200.
γ'	3.	λ'	30.	ϝ'	300.
δ'	4.	μ'	40.	Ϟ'	400.
ε'	5.	ν'	50.	ϟ'	500.
ς'	6.	ξ'	60.	Ϡ'	600.
ζ'	7.	ο'	70.	ϡ'	700.
η'	8.	π'	80.	Ϣ'	800.
θ'	9.	Ϟ'	90.	ϣ'	900.

Thousands were expressed by writing the mark under the letters; thus, α is 1,000; μ, 40,000; ψ, 700,000; αωλ' 1830.

2. Another method consisted in denoting 1 by I, 5 by II, 10 by Δ, 100 by Η, 1,000 by Χ, and 10,000 by Μ, these letters being respectively the initials of *Ἰα* for *Μία*, *Πέντε*, *Δίκα*, *Ἡκατὸν*, *Χίλιαι*, and *Μύριοι*. Each of these letters, with the exception of II, may be repeated four times; thus, IIII, 4; ΔΔΔ, 30; MM, 20,000; ΔΔII, 22. When they are enclosed in a II, their value is five times greater; thus, $\overline{\text{II}}$ 50; $\overline{\text{X}}$, 5,000; $\overline{\text{II}}$ II, 55; $\overline{\text{II}}$ Δ, 60.

3. Sometimes numbers were represented by the letters according to their alphabetical order; so that α denoted 1; β, 2; and ω, 24.

PRONOUNS.

PERSONAL.

ἐγώ, *I*;
σύ, *thou*;
οὗ, *of him*.

POSSESSIVE.

ἐμ-ός, ἡ, ὄν, *my*;
σός, σή, σόν, *thy*;
ός or ἐ-ός, ἡ, ὄν, *his*;
ἡμέτερο-ος, α, ὄν, *our, of us two*;
σφωίτερο-ος, α, ὄν, *your, of you two*;
ἡμέτερο-ος, α, ὄν, *our*;
ὑμέτερο-ος, α, ὄν, *your*;
σφ-ός, ἡ, ὄν,
σφέτερο-ος, α, ὄν, } *their*.

ἐγώ, <i>I</i> . Sing.	σύ, <i>thou</i> . Sing.
N. ἐγώ,	N. σύ,
G. ἐμοῦ or μου,	G. σου,
D. ἐμοὶ or μοι,	D. σοὶ,
A. ἐμέ or μέ.	A. σέ.
Dual.	Dual.
N. A. ἡμεῖς, ἡμεῖς,	N. A. σφωῖ, σφωῖ,
G. D. ἡμῶν, ἡμῶν.	G. D. σφωῖν, σφωῖν.
Plur.	Plur.
N. ἡμεῖς,	N. ὑμεῖς,
G. ἡμῶν,	G. ὑμῶν,
D. ἡμῖν,	D. ὑμῖν,
A. ἡμᾶς.	A. ὑμᾶς.

RELATIVE.

ὅς, ἡ, ὅ, *who*.

DEMONSTRATIVE.

αὐτ-ός, ἡ, ὅ, *he, she, it*;
ἐκεῖν-ος, ἡ, ο, *that*;
ὅδε, ἡδε, τόδε,
οὗτος, αὕτη, τοῦτο, } *this*.

INDEFINITE.

τις, τί, *any*;
δεῖνα, *some one*.

RECIPROCAL.

ἀλλήλων, *of one another*.

οὗ, <i>of him</i> . Sing.	ὅς, ἡ, ὅ, <i>who</i> . Sing.
N. —	N. ὅς, ἡ, ὅ,
G. οὗ,	G. οὗ, ἧς, οὗ,
D. οἱ,	D. ᾧ, ἧ, ᾧ,
A. ἐ.	A. ὄν, ἧν, ὄ.
Dual.	Dual.
N. A. σφωῖ, σφῆ,	N. A. ᾧ, ᾧ, ᾧ,
G. D. σφωῖν, σφῖν.	G. D. οἶν, αἶν, οἶν.
Plur.	Plur.
N. σφεῖς,	N. οἱ, αἱ, ᾧ,
G. σφῶν,	G. ᾧν, ᾧν, ᾧν,
D. σφῖσι,	D. οἷς, αἷς, οἷς,
A. σφᾶς.	A. οὖς, αῖς, ᾧ.

Αὐτός and *ἐκεῖνος* are declined like the relative *ὅς*, and *ὅδε* like the article *ὁ*.

Obs. *Αὐτός* has the signification of the English *self*; or else, in the oblique cases, after other words in the clause, it is used for the simple pronoun of the third person; but when it is immediately preceded by the article, it signifies *the same*. In this last sense it is often compounded with the article, as *ταύτου* for *τοῦ αὐτοῦ*, *ταύτῃ* for *τῇ αὐτῇ*; and then the neuter ends in *ον* as well as in *ε*, as *ταῦτόν* and *ταῦτόν* for *τὸ αὐτό*.

Οὗτος, *αὕτη*, *τούτο*, *this*, is declined, and prefixes *τ*, like the article; thus,

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

Obs. The Attics add *ι* to the demonstratives to give a stronger emphasis, in which case it is long, receives the accent, and absorbs the short vowel at the end of the word to which it is affixed; as, *οὔτοις*, *this here*, *hicce*, *αὐτῆι* from *αὕτη*, *ταυτί* from *ταῦτα*, *δί* from *δίς*, *κεῖνοσ*, *that there*. For the same purpose *γ* and *δ*, instead of *ι*, are annexed to the cases which end with a short vowel; as, *σενταγι*, *τουτοδι*.

From the accusative singular of the personal pronouns and *αὐτός* are compounded the reflective pronouns *ἐμαντοῦ*, *of myself*; *σεαντοῦ*, *of thyself*; *ἐαντοῦ*, *of himself*.

Sing.			Plur.		
G.	ἐαυτ-οῦ,	ῆς, οῦ,	G.	ἐαυτ-ῶν,	ῶν, ῶν,
D.	ἐαυτ-ῶ,	ῆ, ᾧ,	D.	ἐαυτ-οῖς,	αῖς, οῖς,
A.	ἐαυτ-όν,	ῆν, ὁ.	A.	ἐαυτ-οῦς,	ας, α.

In like manner are declined *ἐμαντοῦ* and *σεαντοῦ* in the singular number only.

Obs. 1. Homer never uses these reflectives, but *ἐμὲ αὐτόν*, *ἐὶ αὐτόν*, *ἑ αὐτόν*, *σε αὐτόν*, &c.

Obs. 2. *Σαυτοῦ* is often found, by crasis, for *σεαντοῦ*, and *αδρτοῦ* for *ἐαυτοῦ*. The latter is used by the Attics in the three persons.

		<i>τις, any.</i>			
Sing.		Dual.		Plur.	
N.	τις,	τι,			
G.	τινός,	N. A. τινέ,	G. D. τινόϊν.		N. τινές, τινά,
D.	τινί,				G. τινῶν,
A.	τινά,	τι.			D. τισί,
					A. τινάς, τινά.

Obs. 1. Τίς, τί, *who, what?* is marked with an acute accent, and always on the first syllable.

Obs. 2. Τῶν and τῶ are often used for τινός and τινί, also τοῦ and τῷ for τίνος and τίνι, and in the neuter plural ἅττα, Ion. ἅσσα, instead of τινέ.

Obs. 3. Ὅς and τις are often joined, and signify *whosoever*; thus, ὅστις, ἥτις, ὅτι, &c. In the neuter ῖ is often separated from τι, with or without a comma, to be distinguished from the conjunction ὅτι. Also ὅτου, ὅτῳ, are used for οὗτινος, ὅτῳτινι, and ἅττα, Ion. ἅσσα, for ἅτινα.

Obs. 4. Ὅδ᾽, with the signification of the Latin *cumque*, is added to compound relatives, and takes the accent, as ἰστισοῦν, *whosoever*.

<i>δεῖνα, some one.</i>		Sing.		<i>ἀλλήλων, of one another.</i>	
N.	δεῖνα, or δεῖς,				
G.	δεῖνατος, or δεῖνος,				G. ἀλλήλ-ων, ὠν, ὠν,
D.	δεῖνατι, or δεῖνι,				D. ἀλλήλ-οις, αἰς, οἰς,
A.	δεῖνα.				A. ἀλλήλ-ους, ας, α.
					Dual.
					G. D. ἀλλήλ-οιν, αἰν, οἰν,
N.	δεῖνες,	G. δεῖνων.			A. ἀλλήλ-ω, α, ω.

Obs. Δεῖνα is sometimes indeclinable; as, τὸν δεῖνα, τὸν τοῦ δεῖνα, sc. *ὕψος*.

VERB.

Verbs are of two kinds, *transitive* and *intransitive* or *neuter*.

A transitive verb expresses an action, which is exerted by the agent upon some object; as, φιλῶ σε, *I love you*; ἔγραψεν ἐπιστολήν, *he wrote a letter*.

An intransitive verb expresses an action or state, which is not communicated to any other object; as, τρέχω, *I run*; εὔδει, *he sleeps*.

Transitive verbs have three voices, *active*, *passive*, and *middle*; intransitive verbs have properly an active voice only.

The active voice signifies action or condition; as, τύπτω σε, *I strike you*; βαδίζει, *he goes*; εὔδουσι, *they sleep*.

The passive voice signifies passion, suffering, or the receiving of an action; as, *τύπτομαι, I am struck.*

The middle voice expresses an action that is reflected upon the agent; as, *τύπτομαι, I strike myself.* But more particularly,

1. The middle voice signifies what we do to ourselves, and is equivalent to the active joined with the corresponding reflective pronoun; as, *λούω, I wash another*, but *λούομαι, the same as λούω ἑμαυτὸν, I wash myself*; *ἤλειψαν αὐτὸν, they anointed him*, but *ἤλειψαντο, they same as ἤλειψαν ἑαυτούς, they anointed themselves*; *ἀπέχειν, ἀπόσχειν, to restrain*, *ἀπέχεσθαι, ἀποσχέσθαι, to restrain one's self, to refrain.*

In many verbs the middle receives a simple intransitive signification; as, *στέλλω, I send*, *στέλλομαι, I send myself*, i. e. *I travel*; *παύω, to put to rest*, *παύομαι, to put one's self to rest*, i. e. *to cease.*

2. But more frequently the middle signifies what we do for ourselves, and is equivalent to the active with the dative of the reflective pronoun; as, *τὴν νῆσον ἐδούλωσε, he subjected the island*, without its being defined to whom, *τοὺς Μήδους ἐδουλώσατο, he subjected the Medes to himself*; *θώρακα ἐνδύειν, to put a breast-plate on another*, *θώρακα ἐνδύεσθαι, to put a breast-plate on one's self*; *φυλάττειν, to watch any one, to observe*, *φυλάττεσθαι, to observe any thing to one's advantage in order to avoid it.*

Hence the middle is used to signify what we do to any thing that belongs or relates to us; as, *περιρῆξι χιτῶνα, to tear the garment of another*, *περιρῆξασθαι χιτῶνα, to tear one's own garment*; *λύσαι, to return any thing to any one for a ransom*, *λύσασθαι, to receive back any thing that belongs to one.*

3. The middle often signifies what we cause to be done; as, *ἡ Πάνθεια θώρακα ἐποίησατο, Panthea caused a breast-plate to be made*; *διδάσκονται τοὺς υἱεῖς, they cause their sons to be taught*; *τράπεζαν παρτίθετο, he caused a table to be set.* Hence *ἐμὲ ἐγράψατο, he accused me*, properly *he caused my name, as that of an accused person, to be taken down in writing by the magistrate before whom the process is carried.*

Obs. 1. The passive has frequently the signification of the middle; as, *ἡμᾶς ταύτῃ τῷ ἔργῳ φίλους ποιήσας, by this deed you have made us your friends*; *τίνα γραφὴν σε γίγασται; what accusation has he brought against you?* *ἐκείνοις τὰ ὄπλα ἀφηγήματα, we have deprived them of their arms*; *τὰ ἐπιτῆδια ἐν τοῖς ὀχυροῖς ἀνακικομισμένοι ἦσαν, they had conveyed their provisions into their strong holds*; *ὡς βαδὺν κοιμήθη; how profoundly you slept!* *κατακλίθη ὕπτιος, he lay down on his back*; *ἡμᾶς φοβηθήσονται, they will fear us.*

Obs. 2. The middle is often used passively; as, ἡ πατρις αὐτοῦ ἀντιγράπεται, *his country was subverted*; especially the future middle; as, ὑπ' ἐμοῦ τιμήσεται, *he shall be honored by me*; ἴθιν ὑπὸ τῶν ἰππίων οὐ βλάψονται, *whence they will not be hurt by the cavalry*.

Many verbs, called *deponent*, have a passive or middle form, and an active (some transitive, some intransitive) signification; as, δέχομαι, *to receive*; ἔρχομαι, *to come*.

Some verbs are deponent in the future, and active in the present; as, ἀκούω, ἀκούσομαι, *to hear*; σιωπάω, σιωπήσομαι, *to be silent*.

Obs. Some deponents are also used passively; as, ἐμοί ἔστιν ἐργασμένον ταιῶτον ἔργον, *such a deed has been done by me*; ὑπ' οὐδενὸς ὤφθη, *he was seen by no one*.

MODES.

The modes are five; *indicative, optative, subjunctive, imperative, and infinitive*.

The indicative is used when any thing is to be represented as actually existing or happening, and as any thing independent of the thought and ideas of the speaker. Hence it is put in many cases where in Latin the subjunctive is used; as, σκόπει εἰ γινώσκεις τίς ἐστι, *see if you know who he is, an scias quis sit*.

The optative and subjunctive represent an action not in its actual relation, but rather in its reference to the ideas of the speaker, the subjunctive only expressing this more determinately and certainly than the optative.

The optative is used alone to express a wish; as, αὐτίκα τεθναίην, *may I instantly die*; γένοιο πατρός εὐτυχέστερος, *may you be more fortunate than your father*. The subjunctive is used alone only in exhortations in the first person; as, ἴωμεν, *let us go*; οἴκαδε νεώμεθα, *let us return home*: and in dubious questions, partly with and partly without βούλει or θέλεις preceding; as, ποῦ βῶ; *whither shall I go?* εἶπω οὖν σοι τὸ αἴτιον; *shall I tell you the cause?* πόθεν βούλει ἄρξωμαι; *whence will you that I begin?* θέλεις μείνωμεν αὐτοῦ; *will you that we remain here?*

In dependent members of sentences, the optative is commonly used when the verb in the preceding member denotes past time, and the subjunctive when it denotes present or future; as, οὐκ εἶχον, or οὐκ ἴδην, ὅποι τραποίμην, *I knew not whither I should turn myself*; οὐκ ἔχω, or οὐκ οἶδα, ὅποι τράπωμαι, *I know not whither I shall turn myself*.

The optative is frequently used in relating the words or sentiments of another, without representing him as speaking in the first person; as, ἐλεξε μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὄρωγην, *he told me that the way led to the city which I saw.*

Obs. When any one relates the words or describes the sentiments of another, not representing him as speaking in the first person, the relator is said to use the *oratio obliqua*.

The imperative is sometimes used by the Attic poets in a dependent member of a sentence after οἶσθα· as, οἶσθ' ὡς ποίησον; *do you know what you have to do?* Soph. Also the future is often put for the imperative; as, προμηνύσεις τοῦτο μηδενί, *divulge this to no one.*

TENSES.

The tenses are nine; the *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *first* and *second aorists*, the *first* and *second futures*, and, in the passive, the *paulo-post-future*.

Time in general is divided into three parts, the present, the past, and the future.

The present tense, besides its proper use, is put for the imperfect and aorists in an animated narration, which represents what took place as present; as, ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾔετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσι, *this letter he gives to a trusty person, as he thought, who having received it, shows it to Cyrus.*

Past time is expressed in different ways by the imperfect, perfect, pluperfect, and aorists.

The imperfect expresses an action which was going on, but not completed, at some former time; as, ἔγραφον, *I was writing.* Hence it often has the signification of an action frequently repeated; as, Μίλων ὁ Κροτωνιάτης ἥσθιε μᾶς κρεῶν εἴκοσι, *Milo, the Crotonian was accustomed to eat twenty minæ of flesh.*

The perfect expresses an action which has taken place at a previous time, but which is connected, either in itself, or its consequences, or its accompanying circumstances, with the present; as, γέγραφα, which signifies not only *I have written*, but it shows also the continued existence of the writing.

The pluperfect shows an action which is past, but which still continued, either by itself or in its following and accom-

panying circumstances, during another action which is past ; as, *ἔγγραφειν*, *I had written*. The perfect is often put for the present, in which case the pluperfect has the sense of the imperfect ; as, *δέδοικα*, *εδέδοικεν*, *I fear, I feared*.

The aorists express simply a past action, without any reference to the present, or any other past time ; as, *ἔγραφα*, which signifies *I wrote*, but it does not determine whether the writing be still existing or not. Hence they often denote the customary performance of an action ; as, *τὰς τῶν φαύλων συνηθείας ὀλιγὸς χρόνος διέλυσεν*, *a short time commonly dissolves the connexions of the wicked*.

Future time is expressed in different ways by the futures and paulo-post-future.

The futures express an action that is to take place hereafter ; as, *γράψω*, *I shall write*.

The paulo-post-future shows that an action will be completed at some future time ; as, *ἡ πολιτεία τελέως κεκοσμήσεται*, *the state will be perfectly organized*.

There is also a periphrastic future, made up of *μέλλω* and the infinitive of the present, future, or aorists, corresponding to the Latin participle in *rus* joined with the verb *sum*, and denoting that one *is about to do* something, or *intends to do* it ; as, *μέλλει ἀναιρεῖσθαι*, *he is about to be put to death* ; *τοῦτο ἐμέλλον λέξαι*, *I intended to say this* ; *ὅπερ μέλλω παθεῖν*, *which I am to suffer*. The infinitive is often understood ; as, *σεαυτὸν ἐφόνευσας*, *ἐμέλλησας δὲ καὶ ἡμᾶς*, sc. *φονεῦειν*, *you slew yourself, and meant to slay us also*.

Obs. The first and second aorists differ not in signification. Few verbs have them both, and the first is found much oftener than the second. The same may be observed of the first and second futures.

CONJUGATION.

There are four conjugations of baryton verbs, distinguished by their *characteristics*.

The characteristic is the letter which immediately precedes *ω* or *ομαι* in the present tense. In *πτ*, *κτ*, *μν*, the former letter is the characteristic.

The letter before *ω* in the future, and before *α* in the perfect, is also the characteristic of each of these tenses respectively.

CHARACTERISTICS OF THE

First Conjugation.

	Pres.		Fut.		Perf.	
	π, τίρω, } β, λείω, } φ, γράφω, } πτ, τύπτω, }	ψ	{ τίρω, } λείω, } γράφω, } τύπω, }	φ	{ τίτιρω, } λίλιω, } γίγραφα, } τίτύφα, }	to delight. to pour out. to write. to strike.

Second Conjugation.

	Pres.		Fut.		Perf.	
	π, πλίκω, } γ, λίγω, } χ, βερίχω, } σσ, ἐρύσσω, } or πτ, ἐρύττω, }	ζ	{ πλίξω, } λίξω, } βερίξω, } ἐρύξω, }	χ	{ πίαλιχα, } λίλιχα, } βίβερχα, } ἄερχα, }	to plait. to say. to moisten. to dig.

Third Conjugation.

	Pres.		Fut.		Perf.	
	σ, ἀνύω, } δ, ᾄδω, } θ, κλήθω, } ζ, φράζω, } ω pure, as τίω, }	σ	{ ἀνύω, } ᾄσω, } κλήσω, } φράσω, } τίσω, }	κ	{ ἤνυκα, } ᾄκα, } πέπληκα, } πέφρακα, } τίτικα, }	to finish. to sing. to fill. to say. to honor.

Fourth Conjugation.

	Pres.		Fut.		Perf.	
	λ, ψάλλω, } μ, νέμω, } ν, φαίνομαι, } ξ, σπείρω, } μν, τίμω, }	λ	{ ψάλλω, } νέμω, } φανάω, } σπείρω, } τιμώ, }	κ	{ ἔψαλκα, } νέμηκα, } πέφωνα, } ἔσπαρακα, } τίτιμηκα, }	to play. to distribute. to show. to sow. to cut.

ACTIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imp.	Optat.	Subj.	Infinitive	Participle
Present	τύπτω	τύπτε	τύπτοιμι	τύπτω	τύπτειν	τύπτων
Imperf.	ἴτυπτον					
1st Fut.	τύψω		τύψοιμι		τύψειν	τύψων
1st Aor.	ἴτυψα	τύψον	τύψαιμι	τύψω	τύψαι	τύψας
Perfect	τίτυφα	τίτυφθι	τιτύφαιμι	τιτύφω	τιτυφῆναι	τιτυφώς
Pluperf.	ἴτυφθην					
2d Aor.	ἴτυπον	τύπι	τύποιμι	τύπω	τυπιῖν	τυπῶν
2d Fut.	τυπῶ		τυποιμι		τυπιῖν	τυπῶν

INDICATIVE MODE.

Present Tense, *I strike.*

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι.

Imperfect, *I was striking.*

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε,
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσι.

First Aorist, *I struck.*

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἐτύψατον,	ἐτυψάτην,
P.	ἐτύψαμεν,	ἐτύψατε,	ἔτυψαν.

Perfect, *I have struck.*

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τετύφατον,	τετύφατον,
P.	τετύφαμεν,	τετύφατε,	τετύφασι.

Pluperfect, *I had struck.*

S.	ἔτετύφειν,	ἔτετύφεις,	ἔτετύφει,
D.		ἐτετύφειτον,	ἐτετυφέτην,
P.	ἐτετύφειμεν,	ἐτετύφειτε,	ἐτετύφεισαν.

Second Aorist, *I struck.*

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

Second Future, *I shall strike.*

S.	τυπῶ,	τυπέῖς,	τυπέῖ,
D.		τυπέιτον,	τυπέιτον,
P.	τυποῦμεν,	τυπέιτε,	τυποῦσι.

IMPERATIVE MODE.

Present, *strike.*

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπιτε,	τυπέτωσαν.

First Aorist, *strike.*

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Perfect, *have struck.*

S.	τέτυφε,	τετυφέτω,
D.	τέτυφετον,	τετυφέτων,
P.	τέτυφετε,	τετυφέτωσαν.

Second Aorist, *strike.*

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπιτε,	τυπέτωσαν.

OPTATIVE MODE.

Present, *I might, could, would, or should strike.*

S.	τύποιμι,	τύποις,	τύποι,
D.	τύποιμιον,	τύποισιον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

First Future, *I might, could, would, or should hereafter strike.*

S.	τύσοιμι,	τύσοις,	τύσοι,
D.	τύσοιμιον,	τύσοισιον,	τυσοίτην,
P.	τύσοιμεν,	τύσοιτε,	τύσοιεν.

First Aorist, *I might, could, would, or should strike.*

S.	τύψαιμι,	τύψαις,	τύψαι,
D.	τύψαιμιον,	τύψαισιον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.

Perfect, *I might, could, would, or should have struck.*

S.	τέτυφοιμι,	τέτυφοις,	τέτυφοι,
D.	τέτυφοιμιον,	τέτυφοισιον,	τετυφοίτην,
P.	τέτυφοιμεν,	τέτυφοιτε,	τέτυφοιεν.

Second Aorist, *I might, could, would, or should strike.*

S.	τύποιμι,	τύποις,	τύποι,
D.		τίποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

Second Future, *I might, could, would, or should hereafter strike.*

S.	τυποῖμι,	τυποῖς,	τυποῖ,
D.		τυποῖτον,	τυποίτην,
P.	τυποῖμεν,	τυποῖτε,	τυποῖεν.

SUBJUNCTIVE MODE.

Present, *I may strike.*

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτῆτον,	τύπτῆτον,
P.	τύπτωμεν,	τύπτῆτε,	τύπτωσι.

First Aorist, *I may strike.*

S.	τύψω,	τύψῃς,	τύψῃ,
D.		τύψῆτον,	τύψῆτον,
P.	τύψωμεν,	τύψῆτε,	τύψωσι.

Perfect, *I may have struck.*

S.	τετύφω,	τετύφῃς,	τετύφῃ,
D.		τετύφῆτον,	τετύφῆτον,
P.	τετύφωμεν,	τετύφῆτε,	τετύφωσι.

Second Aorist, *I may strike.*

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπῆτον,	τύπῆτον,
P.	τύπωμεν,	τύπῆτε,	τύπωσι.

INFINITIVE MODE.

Present,	τύπτειν,	<i>to strike.</i>
First Future,	τύψειν,	<i>to be going to strike.</i>
First Aorist,	τύψαι,	<i>to have struck.</i>
Perfect,	τετυφῆναι,	<i>to have struck.</i>
Second Aorist,	τυπεῖν,	<i>to have struck.</i>
Second Future,	τυπεῖν,	<i>to be going to strike.</i>

PARTICIPLES.

Present, *striking*.

N.	τύπων,	τύπουσα,	τύπιον,
G.	τύπιοντος,	τυπιούσης,	τύπιοντος, &c.

First Future, *going to strike*.

N.	τύπων,	τύπουσα,	τύπον,
G.	τύποντος,	τυπούσης,	τύποντος.

First Aorist, *having struck*.

N.	τύπας,	τύπασα,	τύπαν,
G.	τύπαντος,	τυπάσης,	τύπαντος.

Perfect, *having struck*.

N.	τετυφώς,	τετυφύια,	τετυφός,
G.	τετυφότης,	τετυφύιας,	τετυφότης.

Second Aorist, *having struck*.

N.	τυπών,	τυπούσα,	τυπὸν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

Second Future, *going to strike*.

N.	τυπῶν,	τυπούσα,	τυπούν,
G.	τυπούντος,	τυπούσης,	τυπούντος.

OBSERVATIONS.

1. Those tenses whose first person plural ends in *μιν*, viz. all tenses of the active, the aorists of the passive, and the perfect and pluperfect of the middle voices, have no first person dual.

2. The imperfect, pluperfect, and aorists of the indicative, and all the tenses of the optative, in all the voices, form the second person dual in *ον*, and the third in *ων*. The remaining tenses of the indicative, and all those of the subjunctive, form the third person dual like the second, and the third person plural in *σι* or *ται*.

3. In verbs of the fourth conjugation, and in the Attic and Doric dialects, the first future is formed like the second.

4. In the ancient Greek writers, the more common form of the pluperfect is *ἰετιτύφισαν* instead of *ἰετιτύφισαν*.

5. The Attics frequently use the Æolic form of the first aorist, but only in the second and third person singular, and the third plural.

S.	τύψια,	τύψιας,	τύψιαι,
D.	τυψιάσιν,	τυψιάσιν,	τυψιάσιν,
P.	τυψίαμιν,	τυψίασιν,	τύψιαν.

6. The Greek tenses cannot be expressed with much precision in English, their use and signification depending on the particles joined with them.

AUGMENT.

Verbs are augmented in the imperfect and aorists of the indicative, and in the perfect, pluperfect, and paulo-post-future of all the modes.

The augment is of two kinds; the *syllabic*, when the verb begins with a consonant; the *temporal*, when it begins with a vowel.

Obs. 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.

I. The syllabic augment is ε prefixed to the imperfect and aorists; as, *τύπτω, ἔτυπτον, ἔτυπα, ἔτυπον*. If the verb begin with ρ, this letter is doubled after the augment; as, *ῥίπτω, ἔρριπτον, to throw*: except among the poets, where it sometimes remains single; as, *ῥάπτω, ἔραπτον, to sew*.

In the perfect, pluperfect, and paulo-post-future, the first consonant of the verb is repeated before the syllabic augment, which is called the *reduplication*; as, *τύπτω, τέτυφα* • and the pluperfect also prefixes the syllabic augment to the reduplication; as, *ἔτετύφειν*. If the verb begin with a rough mute, in the reduplication the corresponding smooth is used; as, *φιλέω, πεφίληκα, to love*.

Exc. 1. Verbs beginning with a double consonant, with α joined to a mute, or with γν, do not receive the reduplication, but the syllabic augment only; as, *ζητέω, ἐζήτηκα, to seek*; *ψάλλω, ἔψαλλα, to play*; *σπείρω, ἔσπαρκα, to sow*; *γνωρίζω, ἐγνώρικα, to know*. So verbs beginning with ρ, when ρ is doubled after the augment; as, *ῥίπτω, ἔρριφα, to throw*. So also *βλάπτω, γρηγορέω, καθαρίζω, κτείνω, κίζω, πτερώω, πτήσω, πτίσω, πτιέω, πτίσσω, φθείρω*.

Exc. 2. The following verbs sometimes take the reduplication, and sometimes neglect it: *βλαστάνω, βλαπέω, βουλευώ, γλίσσω, γλωττίζω, θλάω, κρύπτω, προσπατιαλεύω*. Also *πτάομαι, κέκτημαι* and *ἔκτημαι*.

II. In verbs beginning with *α, ε, ο, αι, αυ, οι*, the temporal augment changes *α* and *ε* into *η*, and *ο* into *ω*, subscribing the *ι* of the diphthongs; as, *ἀκούω, ἤκουον, to hear*; *ἐλπίζω, ἤλπιζον, to hope*; *ὀνομάζω, ὠνόμαζον, to name*; *αἴρω, ἤρον, to lift up*; *αὐξέω, ἠύξον, to increase*; *οἰκέω, ὤκειον, to dwell*.

The temporal augment remains the same in all the augmented tenses.

Exc. 1. The compounds of *οἶνος, wine, οἰωνός, a bird*, and *οἶαξ, a rudder*, omit the augment; as, *οἰνίζω, οἰνοποτάζω, οἶνω, οἰνοχοεῖω*, though the two last sometimes change *οι* into *ω*. *οἰωνίζομαι, οἰωνοσκοπέω, οἰωνοπολέω, οἰακίζω, οἰακονομέω, οἰακοστροφέω*. To these add *ἄω, αἴω, ἀηθέσσω, ἀηθίζομαι*. Also *ἐμμηγνύω, οἰόομαι, οἰκουρέω, οἰμάω, οἰστροῶ, οἰμῶζω, οἰδάνω*, which are sometimes augmented, particularly *οἰμῶζω*.

Exc. 2. The following verbs change *ε* into *ει*. *εἶω, εἶζω, ἐθίζω, ἔθω, ἐλίσσω, ἐλκίω, ἐλκίζω, ἐλκύνω, ἐλκω, ἐλω, ἐπομαι, ἐπω* (which retains the augment through all the modes), *ἐργάζομαι, ἐμέω, ἐρπίζω, ἐρπύζω, ἐρπω, ἐρύω, ἐστήκω, ἐστιάω, ἔχω, ἔω, ἔω, to go*; as, *εἶχω, εἶχον, to have*.

Exc. 3. Verbs beginning with *εο* change *ο* into *ω*. as, *ἐορτάζω, ἐώρταζον, to feast*. In the same manner the pluperfects *ἐώλπειν, ἐώργειν, ἐώκειν*, are formed from the Attic perfects *ἔολπα, ἔοργα, ἔοικα*.

Obs. *Η, ω, ι, ν, ει, ευ, ου*, remain unchanged at the beginning of a word, *ι* and *υ* short becoming long in the tenses susceptible of augmentation; as, *ἠχέω, ἠχεον, to echo, sound*; *ἵκετέω, ἵκετέουσα, to supplicate*. But *ὠθεῖω, to push, ὠνέομαι, to buy*, and *οὔρεω*, take the syllabic augment: thus, *ἐώθεον, ἠνεόμην, ἐούρεον*.

Exceptions by the Attic Dialect.

1. The diphthongs *ει* and *ευ* are changed into *η* and *ηυ* respectively, and the syllabic augment *ε* into *η*. as, *εἰκάζω, ἤκαζον, to conjecture*; *εἶδέω, εἶδήκειν*, by sync. *εἶδειν*, Att. *ἦδειν, to know*; *εὔχομαι, ἠύχόμεην, to pray*; *μέλλω, ἤμελλον, to be about to do any thing*.

2. The syllabic augment is used for the temporal, or prefixed to it, and takes the breathing of the present; as, *ἄξα* for *ἦξα, to break*; *ἀλόω, to take, ἐάλωκα* for *ἦλωκα, to be taken*; *ἔπω, ἔειπον* for *εἶπον, to say*; *ὄραω, ἐώρακα* for *ὠρακα, to see*; *εἶκω, ἔοικα* for *οἶκα, to be like*.

3. In verbs beginning with *α* short, *ε*, or *ο*, the two first letters of the present are prefixed to the perfect ; as, ἀγείρω, ἤγερα, ἀγήγερα, *to collect* ; ἐμέω, ἤμεκα, ἐμήμεκα, *to vomit* ; ὀρύττω, ὠρύξα, ὀρώρυξα, *to dig* ; ὄζω, ὠδα, ὄδωδα, *to smell*. Also in one beginning with *η*, which is changed into *ε*, because this reduplication is always short ; as, ἡμύω, ἤμυκα, ἐμήμυκα, *to bend, incline, fall*.

If the perfect thus augmented have more than three syllables, the long vowel of the third is changed into the corresponding short one ; as, ἀλήθω, ἤληκα, ἀλήλεκα, *to grind* ; ἀλείφω, ἤλειφα, ἀλήλιφα, *to anoint* ; ἐλεύθω, ἤλευθα, ἐλήλυθα, *to come* ; ἐτοιμάζω, ἤτοιμακα, ἐτητόμακα, *to make ready* ; ἀκούω, ἤκουα, ἀκήκοα, *to hear*. But ἐρείδω, *to prop*, makes ἤρεικα, ἐρήρεικα, *to distinguish* it from ἐρήρικα of the verb ἐρίζω, *to contend*.

Obs. The pluperfect of these forms admits a temporal augment ; as, ἀπήκα, ἠηκάειν. Except ἐηλύθειν, from ἐλήλυθα.

4. The reduplications of the perfect λε and με are changed into ει ; as, λήθω, εἰληφα, *to take* ; μείρομαι, *to receive for one's share*, εἴμαρται, *it is fated*.

Exceptions by the Ionic Dialect.

1. The reduplication of the perfect is used in the second aorist and other tenses, and continues through all the modes ; as, πείθω, πέπιθον for ἔπιθον, πεπιθεῖν for πιθεῖν, *to persuade* ; κλῦμι, κέκλυθι for κλύθι, *to hear* ; πιθέω, πεπιθήσω for πιθήσω, *to persuade, to trust, to obey*.

2. The augment is omitted, as is also the reduplication of the perfect ; as, λάβε for ἔλαβε, from λήβω, *to take* ; βεβρώκει for ἐβεβρώκει, from βρώω, *to eat* ; ἔδεκτο for ἐδέδεκτο, from δέχομαι, *to receive* ; λύτο for ἐλέλυτο, from λύω, *to loose*.

3. The two first letters of the present are sometimes prefixed to the aorists, after the augment has been removed ; as, ἄραρον, formed from ἄρον for ἤρον, from ἄρω, *to fit*.

THE AUGMENT OF COMPOUND VERBS.

I. Verbs compounded with prepositions take the augment between the preposition and the verb ; as, προσφέρω, προσέφερον, *to bring to*.

Exc. 1. The following verbs compounded with prepositions take the augment at the beginning. 1. Such as have the signification of their simples ; as, ἀμφιέννυμι, ἐναντιόομαι, ἐνέπω, καθέζομαι, κάθημαι, &c. 2. Some whose simples are not in use ; as, ἀμφισβητέω, ἀντιδικέω, &c. ; but many of these receive

it in the middle ; as, ἀπολαύω, ἐγκωμιάζω, ἐγχειρίω, ἐπικουρέω, ἐπιτηδεύω, προφητεύω, &c. 3. Ἀμπέχομαι and ἀμπίσομαι.

Exc. 2. Some compounds take the augment at the beginning or in the middle ; as, καθεύδω, προθυμέομαι, ἐγγυάω, ἐμπολάω, &c. Others take it at the beginning and in the middle ; as, ἀνέχομαι, ἀνορθόω, ἐνοχλέω, παροινέω, διακονέω, διαιτέω, &c. Several in the beginning, middle, or both ; as, ἀνοίγω, ἀντιβολέω.

Obs. 1. A preposition in composition before a vowel loses the final vowel ; as, ἐπέχω, *to restrain*, for ἐπιέχω. Except περί and πρό, and sometimes ἀμφί· as, περιέθηκα, not περέθηκα, from περιτίθημι, *to place around*. In πρό the ο is often contracted with the syllabic augment into ου· as, προὔλεγε for προέλεγε, from προλέγω, *to foretell*. If the initial vowel of the verb have a rough breathing, the smooth π and τ of the preposition are changed into φ and θ· as, ἀφαιρέω, *to take away*, from ἀπό and αἰρέω.

Obs. 2. Ἐν and σύν, which change ν before a consonant, resume it before a vowel ; as, ἐγγράφω, ἐνέγραφον, *to inscribe*.

Σύν always drops the ν before ζ, and sometimes before σ· as, συζητέω, *to discuss, to examine*.

Obs. 3. If the verb begin with ρ, and the preposition end with a vowel, ρ is doubled ; as, ἐπιρρέω, *to flow upon*.

II. Verbs compounded with any other part of speech take the augment at the beginning ; as, αὐτομολέω, ἠὺτομόλεον, *to desert* ; φιλοσοφέω, ἐφιλοσόφειον, *to philosophize* ; δυστυχέω, ἐδυστύχησε, *to be unfortunate*.

Exc. Compounds of εὐ and δυσ take the augment in the middle, when these particles are followed by a vowel or diphthong susceptible of augmentation ; as, εὐεργετέω, εὐηργέτησε, *to benefit*.

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.

First Future.

The first future is formed from the present, by changing the last syllable,

in the 1st conjugation, into $\psi\omega \cdot$ as, *τύπτω, τύψω* ·

in the 2d — into $\xi\omega \cdot$ as, *λέγω, λέξω* ·

in the 3d — into $\sigma\omega \cdot$ as, *τίω, τίσω* · and,

in the 4th conjugation, by circumflexing the last syllable, and shortening the penultima; as, *ψάλλω, ψᾶλῶ*.

Obs. The penultima is shortened by dropping the second consonant, and the second vowel of the diphthong, and shortening the doubtful vowel; as, *σπείρω, σπειῶ · κείνω, κείνῶ, to judge.*

Exc. 1. Some verbs in $\sigma\omega$ or $\tau\omega$ are of the third conjugation, making the future in $\sigma\omega \cdot$ as, *ιμάσσω, πάσσω, πλάσσω, &c.*

Exc. 2. Some verbs in $\zeta\omega$ are of the second conjugation, making the future in $\xi\omega \cdot$ as, *αιάζω, ἀλαλάζω, ἀλαπάζω, γράζω, δαίζω, ἐναρίζω, κράζω, οἰμώζω, ὀλολύζω, πολεμίζω, σταίζω, στενάζω, σπυρίζω, στίζω, στυφελλίζω, σφύζω, τρίζω, &c.* A few in $\gamma\omega \cdot$ as, *κλάζω, πλάζω.*

Some make the future in $\xi\omega$ and $\sigma\omega \cdot$ as, *ἀρπάζω, βάζω, βρίζω, ἐγγυαλίζω, παίζω, &c.* One in $\gamma\omega$ and $\sigma\omega \cdot$ as, *σαλπίζω.*

Verbs in $\alpha\omega$, $\epsilon\omega$, and $\omicron\omega$, change α and ϵ into η , and \omicron into $\omega \cdot$ as, *τιμάω, τιμήσω, to honor; φιλέω, φιλήσω, to love; χρυσάω, χρυσάσω, to gild.*

Exc. 1. Verbs in $\lambda\omega$ and $\rho\omega$ pure, with those in $\alpha\omega$ preceded by ϵ or ι , retain α . To these add *ἀκροόμαι, δικάω, διφάω, θλάω, κλάω, μάω, μαιμάω, νάω, πάω, σπάω, φθάω, φλάω*, with verbs from which others in *αννῶ, αννυμι*, and *ασκῶ* are formed; as, *πετάω*, whence *πεταννίω, πετάννυμι* · *δράω*, whence *διδράσκω*.

The following have α and $\eta \cdot$ *ἀρόμαι, ἀλοάω, ἀνιάω, ἀφάω, ἰλάω, κνάω, κρεμάω, μηκάω, μοιράομαι, πελάω, πεινάω, πειράω, περιάω.*

Exc. 2. Some verbs in $\epsilon\omega$ retain $\epsilon \cdot$ as, *αἰδέω, αἰσχύω, ἀλέω, ἀρκέω, ἐμέω, ἴω, ζέω, κέω, νεικέω, ξέω, ὀλέω, τελέω, τρέω*, with verbs from which others in *εννῶ, εννυμι*, and *εσκῶ* are formed; as, *ἀμφιέω, ἀμφιεννύω, ἀμφιεννυμι* · *ἀρέω, ἀρέσκω.*

The following have ϵ and $\eta \cdot$ *αἰδέομαι, αἰνέω, ἀκέομαι, ἀχθέομαι, βδέω, γαμέω, κηδέω, κορέω, κοτέω, μαχέομαι, ὀξέω, ποθέω,*

πονέω, σβέω, στερέω, φορέω. Δέω makes δησω, δέδεκα, and καλέω, καλίσω, κεκάληκα, by syncope κέκληκα.

The following make the future is ευσω· θείω, πλέω, πνέω, νέω, φέω, χέω. Καίω and κλαίω make ανσω.

Exc. 3. Verbs in ωω not derived from nouns retain the ο· as, ἀρόω, ὀμόω, ὀνόω, &c.

The Attics drop σ from the futures in ασω, εσω, οσω, and ισω, making a contraction in the three former, but only circumflexing the ω in the latter; as, σκεδῶ for σκεδάσω, καλῶ for καλέσω, ὀμῶ for ὀμόσω, νομιῶ for νομίσω.

Many baryton verbs frequently have their futures in ησω, by the Attic and Ionic dialects; as, νεμήσω from νέμω, τυπτήσω from τύπτω.

The Æolics form the futures in λω and ρω of the fourth conjugation by inserting σ before ω· as, κέλλω, κέλσω, *to land*; ὄρω, ὄρσω, *to excite*.

The futures of ἔχω, τρέφω, τρέχω, and τύφω, change the smooth of the first syllable into a rough breathing; thus, ἔξω, θρέψω, θρέξω, θύψω.

First Aorist.

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

The first aorist of the fourth conjugation lengthens the short penultima of the first future; α is changed into η, and ε into ει· as, κρινῶ, ἔκρινα· ψάλλω, ἔψηλα· σπερῶ, ἔσπειρα. Some verbs, however, which have αι in the present, take a long α in the first aorist; as, περαίνω, περαῖνῶ, ἐπέρανα, *to finish*.

Εἶπα and ἤνεγκα are formed from the present; ἦκα, ἔθηκα, ἔδωκα, from the perfect. The use of the last three is rarely extended beyond the indicative.

Some drop the σ of the future ; as,

ἀκέω or ἀκεῖω,	ἤκεια	κέω or κείω,	ἔκεια ·
ἀλεύω,	ἤλενα	σεύω,	ἔσενα ·
καίω or κάω,	ἔκηα	χέω,	ἔχεα and ἔχενα.

Perfect.

The perfect is formed from the first future, by prefixing the reduplication, and changing,

in the 1st conjugation,	ψω into φα · as,	τύψω, τέτυφα ·
in the 2d	— ξω into χα · as,	λέξω, λέλεχα ·
in the 3d	— σω into κα · as,	τίσω, τέτικα ·
in the 4th,	— ῶ into κα, and μῶ into μηκα ·	as, ψαλῶ, ἔψαλκα · τεμῶ, τετέμηκα.

Obs. 1. The perfect in *μηκα* presupposes a verb in *μω*, formed from the future in *μῶ* · as, *τιμῶ, τιμίω*, whence *τιμήσω, τιτίμηκα*.

Obs. 2. In some perfects a syncope takes place ; as, *διδμηκα* for *διδίμηκα*, from *δίμω, to build*.

Dissyllables in *λω, νω, ρω*, change the ϵ of the future into α · as, *στέλλω, στελῶ, ἔσταλκα, to send ; τείνω, τενῶ, τέτακα, to stretch*.

Dissyllables in *εινω, ινω, and ννω*, drop the ν · as, *κρίνω, κρινῶ, κέκρικα · πλύνω, πλυνῶ, πέπλυκα, to wash*. Other verbs in *νω* change ν into γ · as, *φαίνω, φανῶ, πέφαγκα · μολύνω, μολυνῶ, μεμόλυκα, to pollute*.

In dissyllables of the first and second conjugation the Attics change ϵ into $ο$ · as, *στρέφω, ἔστροφα, to turn*. So *ἐνέκω, ἐνήνοχα, to bear*.

Pluperfect.

The pluperfect is formed from the perfect by changing α into *ειν*, and prefixing the augment, if there be a reduplication ; as, *τέτυφα, ἔτετύφειν · ὀμώμοκα, ὠμωμόκειν*. If there be no reduplication, the augment of the perfect suffers no change ; as, *ἔψαλκα, ἐψάλκειν*.

Second Aorist.

The second aorist is formed from the present, by changing *-ω* into *-ον*, prefixing the augment, and shortening the penultima; as, *τύπτω, ἐτύπον*.

The penultima is shortened:

1. In consonants, by the omission of *τ*, and of the last of two liquids; as, *ψάλλω, ἔψαλον*.

Some verbs change *πτ* of the present into *θ*· as, *βλάπτω, ἔβλαθον, to hurt; καλύπτω, ἐκάλυθον, to cover; κρύπτω, ἐκρύθον, to hide*. Others into *φ*· as, *ἀπτω, ἤφρον, to connect; βάπτω, ἔβαφρον, to dip; θάπτω, ἔταφρον, to bury; ῥάπτω, ἔρῥαφρον, to sew; σκάπτω, ἔσκαφρον, to dig; ῥίπτω, ἔρῥιφρον, to throw; δρύπτω, ἔδρυφρον, to tear*.

Verbs in *ζω* and *σσω* change these terminations into *γον*, if of the second conjugation; into *δον*, if of the third; as, *τάσσω, τάξω, ἐτάγον, to arrange; φράζω, φράσω, ἔφραδον, to say*. Likewise *σνύχω, to consume*, and *ψύχω, to cool*, make *ἔσνυγον* and *ἔψυγον*.

2. In vowels, by the change of *η, ω, αι, αυ*, into *ᾶ, ει* into *ῖ*, and *ευ* into *ῦ*· as, *λήβω, ἔλαβον, to take; τρώω, ἔτραγον, to eat; καίω, ἔκαον, to burn; παύω, ἔπαον, to cause to cease; λείπω, ἔλιπον, to leave; φεύγω, ἔφυγον, to fly*. But *πλήσσω, to strike*, makes *ἔπλαγον* and *ἔπληγον*.

Dissyllables of the fourth conjugation change *ει* into *α*· polysyllables, into *ε*· as, *σπείρω, ἔσπαρον· ἀγείρω, ἤγερον, to assemble*.

In dissyllables, *ε* preceded or followed by a liquid is changed into *α*· as, *πλέκω, ἔπλάκον· δέρω, ἔδαρον, to flay*. But *βλέπω, to see, λέγω, to say, and φλέγω, to burn*, retain the *ε*. *τέμνω, to cut*, makes *ἔταμον* and *ἔτεμον*.

Verbs in *αω* and *εω* change these terminations into *ον* · as, *μυκάω, ἔμυκον, to beilow; κτυπέω, ἔκτυπον, to sound, to rour.*

Obs. 1. In some verbs the penultima of the second aorist necessarily remains long, particularly in dissyllables which take the temporal augment; as, *ἔδω, ἦδον, to sing.* So also where the penultima is long by position; as, *μάραται, ἔμαραται, to seize.* But in many of these a transposition takes place to preserve the analogy; thus, *πέρω, to destroy,* makes *ἔπερω* in poetry; *δέχο, to see, to regard, ἔδεχον.*

Obs. 2. The following verbs have no second aorist: polysyllables in *ζω* and *σσω* · verbs in *αω* and *εω* after a vowel; verbs in *αω* · polysyllables in *αινω, υνω, κνω, τινω, ουω, υω, υιω,* and many others; *ἤκουσ* from *ἀκούω* being poetical.

Second Future.

The second future is formed from the second aorist, by changing *ον* into *ω* circumflexed, and dropping the augment; as, *ἔτυπον, τυπω̃.*

PASSIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infjn.	Part.
Pres.	τύπτομαι	τύπτοῦ	τυπτόμην	τύπτομαι	τύπτισθαι	τυπτόμενος
Imp.	ἔτυπτόμην					
Perf.	τύπτομαι	τύπτο	τυπτόμενος εἶη	τυπτόμενος ᾧ	τυπτόσθαι	τυπτόμενος
Plup.	ἔτυπτόμην					
Pau.	τυτύψομαι		τυτυψοίμην		τυτύψεσθαι	τυτυψόμενος
1st A.	τύπθη	τύπθητι	τυπθήσιν	τυπθῶ	τυπθήναι	τυπθῆεις
1st F.	τυφθήσομαι		τυφθήσοίμην		τυφθήσεται	τυφθησόμενος
2d A.	τύπη	τύπηθι	τυπήσιν	τυπῶ	τυπήναι	τυπῆεις
2d F.	τυπήσομαι		τυπήσοίμην		τυπήσεται	τυπησόμενος
Perf.	τυτίμημαι	τυτίμησο	τυτιμήμην	τυτιμῶμαι	τυτιμῆσθαι	τυτιμημένος

INDICATIVE MODE.

Present Tense, *I am struck.*

S.	τύπτομαι,	τύπη,	τύπεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

Imperfect, *I was struck.*

S.	ἔτυπτόμην,	ἔτύπτοῦ,	ἔτύπτετο,
D.	ἔτυπτόμεθον,	ἔτύπτεσθον,	ἔτυπτεσθην,
P.	ἔτυπτόμεθα,	ἔτύπτεσθε,	ἔτύπτοντο.

Perfect, *I have been struck.*

S.	τετύμμαι,	τέτυπαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εισί.

Pluperfect, *I had been struck.*

S.	ἔτετύμην,	ἔτέτυψο,	ἔτέτυπτο,
D.	ἔτετύμμεθον,	ἔτέτυφθον,	ἔτετύφθην,
P.	ἔτετύμμεθα,	ἔτέτυφθε,	τετυμμένοι ἦσαν.

Paulo-post-Future, *I shall be struck.*

S.	τετύψομαι,	τετύψη,	τετύπεται,
D.	τετυψόμεθον,	τετύψεσθον,	τετύψεσθον,
P.	τετυψόμεθα,	τετύψεσθε,	τετύπονται.

First Aorist, *I was struck.*

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,
D.		ἐτύφθητον,	ἐτυφθήτην,
P.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν.

First Future, *I shall be struck.*

S.	τυφθήσομαι,	τυφθήση,	τυφθήσεται,
D.	τυφθήσόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
P.	τυφθήσόμεθα,	τυφθήσεσθε,	τυφθήσονται.

Second Aorist, *I was struck.*

S.	ἐτύπην,	ἐτύπης,	ἐτύπη,
D.		ἐτύπητον,	ἐτυπήτην,
P.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

Second Future, *I shall be struck.*

S.	τυπήσομαι,	τυπήση,	τυπήσεται,
D.	τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον,
P.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.

IMPERATIVE MODE.

Present, *be struck.*

S.	τύπτον,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν.

Perfect, *have been struck.*

S.	τέτυψο,	τεύψω,
D.	τέτυφθον,	τεύφθαν,
P.	τέτυφθε,	τεύφθωσαν.

First Aorist, *be struck.*

S.	τύφθητι,	τυφθήτω,
D.	τύφθητον,	τυφθήτων,
P.	τύφθητε,	τυφθήτωσαν.

Second Aorist, *be struck.*

S.	τύπηθι,	τυπήτω,
D.	τύπητον,	τυπήτων,
P.	τύπητε,	τυπήτωσαν.

OPTATIVE MODE

Present, *I might, &c. be struck.*

S.	τυπτοίμην,	τύπτιοι,	τύπτιοιτο,
D.	τυπτοίμεθον,	τύπτιοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτιοισθε,	τύπτιοιντο.

Perfect, *I might, &c. have been struck.*

S.	τετυμμένος	είην,	είης,	είη,
D.	τετυμμένω	είητον,	είητην,	είητην,
P.	τετυμμένοι	είημεν,	είητε,	είησαν.

Paulo-post-Future, *I might, &c. hereafter be struck.*

S.	τετυψοίμην,	τετύψοιοι,	τετύψοιτο,
D.	τετυψοίμεθον,	τετύψοισθον,	τετυψοίσθην,
P.	τετυψοίμεθα,	τετύψοισθε,	τετύψοιντο.

First Aorist, *I might, &c. be struck.*

S.	τυφθείην,	τυφθείης,	τυφθείη,
D.	τυφθείητον,	τυφθείητην,	τυφθείητην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.

First Future, *I might, &c. hereafter be struck.*

S.	τυφθησοίμην,	τυφθήσοιοι,	τυφθήσοιτο,
D.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην,
P.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθησοιντο.

Second Aorist, *I might, &c. be struck.*

S.	τυπείην,	τυπείης,	τυπείη,
D.		τυπείητον,	τυπείητην,
P.	τυπείημεν,	τυπείητε,	τυπείησαν.

Second Future, *I might, &c. hereafter be struck.*

S.	τυπήσοίμην,	τυπήσοιο,	τυπήσοιτο,
D.	τυπήσοίμεθον,	τυπήσοισθον,	τυπήσοίσθην,
P.	τυπήσοίμεθα,	τυπήσοισθε,	τυπήσοιτο.

SUBJUNCTIVE MODE.

Present, *I may be struck.*

S.	τύπτωμαι,	τύπτη,	τύπτηται,
D.	τυπτώμεθον,	τύπτησθον,	τύπτησθην,
P.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.

Perfect, *I may have been struck.*

S.	τετυμμένος	ῶ,	ῆς,	ῆ,
D.	τετυμμένω		ῆτον,	ῆτον,
P.	τετυμμένοι	ῶμεν,	ῆτε,	ῶσι.

First Aorist, *I may be struck.*

S.	τυφθῶ,	τυφθῆς,	τυφθῆ,
D.		τυφθῆτον,	τυφθῆτον,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.

Second Aorist, *I may be struck.*

S.	τυπῶ,	τυπῆς,	τυπῆ,
D.		τυπῆτον,	τυπῆτον,
P.	τυπῶμεν,	τυπῆτε,	τυπῶσι.

INFINITIVE MODE.

Present,	τύπτεσθαι,	to be struck.
Perfect,	τετύφθαι,	to have been struck.
Paulo-post-Future,	τετύψασθαι,	to be going to be struck.
First Aorist,	τυφθῆναι,	to have been struck.
First Future,	τυφθήσεσθαι,	to be going to be struck.
Second Aorist,	τυπῆναι,	to have been struck.
Second Future,	τυπήσεσθαι,	to be going to be struck.

PARTICIPLES.

Present, *being struck*.

N.	* τυπιδμένος,	τυπτομένη,	τυπτόμενον,
G.	τυπτομένου,	τυπτομένης,	τυπτομένου, &c.

Perfect, *having been struck*.

N.	τετυμμένος,	τετυμμένη,	τετυμμένον,
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

Paulo-post-Future, *going to be struck*.

N.	τετυψόμενος,	τετυψομένη,	τετυψόμενον,
G.	τετυψομένου,	τετυψομένης,	τετυψομένου.

First Aorist, *having been struck*.

N.	τυφθεις,	τυφθεισα,	τυφθέν,
G.	τυφθέντος,	τυφθείσης,	τυφθέντος.

First Future, *going to be struck*.

N.	τυφθησόμενος,	τυφθησομένη,	τυφθησόμενον,
G.	τυφθησόμενου,	τυφθησομένης,	τυφθησόμενου.

Second Aorist, *having been struck*.

N.	τυπεις,	τυπεισα,	τυπέν,
G.	τυπέντος,	τυπείσης,	τυπέντος.

Second Future, *going to be struck*.

N.	τυπησόμενος,	τυπησομένη,	τυπησόμενον,
G.	τυπησόμενου,	τυπησομένης,	τυπησόμενου.

OBSERVATIONS.

1. The second person singular of the present indicative was originally formed in *σαι* as, *τύπτομαι, τύπτῃσαι, τύπτῃσαι*. The Ionics dropped the *σ*, making it *τύπται*, which the Attics contracted into *τύπτῃ*. The Attics also contracted *σαι* into *αι* instead of *η*, which form remained in common use only in *βούλι, εἴη, and ὄψι*.

The same observation applies to other tenses. Thus in the imperfect *ἔτυπτε* became *ἔτυπτι*, and was afterwards contracted into *ἔτυπτον*. So *τύπτοισο* became *τύπτοι*, and *ἔτυψασο, ἔτυψασο, ἔτυψω*.

Some verbs retain the original form; thus *φάγομαι* makes *φάγῃσαι*. Thus also is formed the passive of verbs in *μι, ἴσταμαι, ἴστασαι, τίθῃμαι, τίθῃσαι, &c.*

2. If the perfect indicative ends in *μαι* pure, the circumlocution of the participle with *ειμί* is not used in the third person plural, which is then formed from

the third person singular by inserting *ν* before *ται* · as, *πιφίλημαι, πιφίληται, πιφίληνται*. So in the pluperfect *επιφίληντο, επιφίληντο*.

In this case also the perfect optative is formed by changing *μαι* into *μην*, and subscribing *ι* under the preceding vowel if it be *η* or *ω* · thus,

Sing.	Dual.	Plur.
<i>επιτιμ-ήμαι, ἦο, ἦτο,</i>	<i>ἤμιθον, ἦσθον, ἥσθην,</i>	<i>ἤμισα, ἦσθε, ἦντο.</i>
<i>πιχρυσ-ήμαι, ῶο, ῶτο,</i>	<i>ῶμιθον, ῶσθον, ῶσθην,</i>	<i>ῶμισα, ῶσθε, ῶντο.</i>

If the preceding vowel be *ι* or *υ*, it is merely lengthened; as, *λειλύτο* from *λείλυμαι*.

The subjunctive is formed by changing *μαι* with the preceding vowel into *ωμαι* · thus,

Sing.	Dual.	Plur.
<i>επιτιμ-ώμαι, ῶ, ῶται,</i>	<i>ώμιθον, ῶσθον, ῶσθην,</i>	<i>ώμισα, ῶσθε, ῶνται.</i>
<i>πιχρυσ- { ὦμαι, ὦ, ὦται,</i>	<i>ώμιθον, ὠσθον, ὠσθην,</i>	<i>ώμισα, ὠσθε, ὠνται.</i>
<i> { or ῆ, ῆται,</i>	<i>ῆσθον, ῆσθον,</i>	<i>ῆσθε.</i>

3. The aorists are often syncopated in the third person plural of the indication; as, *ἐκοσμήθησαν* for *ἐκοσμήθησαν*.

In the second person singular of the imperative they end in *θι*, but in *τι* when another *θ* precedes; as, *τύπθηθι, πύθητι*.

In the plural of the optative their more common form is the Attic contraction *εἶμεν, εἶσι, εἶεν*,

4. The first future subjunctive is sometimes found: thus,

Sing.	Dual.	Plur.
<i>τυφθήσ-ωμαι, ῆ, ῆται,</i>	<i>ώμιθον, ῆσθον, ῆσθον,</i>	<i>ώμισα, ῆσθε, ὠνται.</i>

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

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

Imperfect.

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

Perfect.

The perfect is formed from the perfect active, by changing, in the

1st conj., *φα* into *μαι* · as, *τέτυ-φα, τέτυ-μαι* ·
 in the 2d, *χα* into *γμαι* · as, *λέλε-χα, λέλε-γμαι* ·
 in the 3d, *κα* into *σμαι* · as, *πέφρα-κα, πέφρα-σμαι* ·
 in the 4th, *κά* into *μαι* · as, *ἔψαλ-κα, ἔψαλ-μαι*.

Perfects in φα impure change this termination into *μαι*· as, *τέτερ-φα, τέτερ-μαι*.

Verbs of the third conjugation in ω pure, if the penultima of the perfect be long, change *κα* into *μαι*· as, *πεφίληκα, πεφίλημαι*. Also *ἀρόω, δέω, δύω, θύω, ἰδρύω, λύω*, and *πτάω*, whose penultima is short. But *ἀκούω, γνῶω, θραύω, κελεύω, κρούω, παίω, πταίω, ραίω, σείω*, and *χῶω*, retain *σ*. Some have both *μαι* and *σμαι*· as, *κλείω, κέκλεικα, κέκλειμαι* and *κέκλεισμαι, to shut*.

In verbs of the fourth conjugation, γ before κ is changed into μ, by the Attics into σ· as, *φαίνω, πέφαγκα, πέφαμμαι, Att. πέφασμαι*.

Dissyllables of the first and second conjugation, which in the perfect active change ε into ο, in the perfect passive resume ε· as, *κλέπτω, κέκλοφα, κέκλεμμαι, to steal*.

Dissyllables, whose first syllable has *τρε*, change ε into α· as, *τρέπω, τέτραμμαι, to turn*. By a sort of analogy *κλέπτω* sometimes makes *κέκλαμμαι*.

Some verbs change *ευ* in the penultima of the perfect active into *υ* in the perfect passive; as, *κέχευκα, κέχυσμαι* and *κέχθυμαι· πέφευχα, πέφυγμαι· πέπευκα, πέπυσμαι· πέπνευκα, πέπνυμαι· σέσειυκα, σέσυμαι· τέτευχα, τέτυγμαι*.

Synopsis of the Formation of the Perfect Passive in all its Persons.

I.	S.	τίτυμμαι,	τίτυψαι,	τίτυσται,
		(for τίτυθμαι,	τίτυθσαι,	τίτυθται.)
	D.	τιτύμμεθον,	τίτυφθον,	τίτυφθον,
	P.	τιτύμμεθα,	τίτυφθε,	τιτυμίνω ιισί.
II.	S.	λίλιγμαι,	λίλιξαι,	λίλισται,
		(for λίλιγμαι,	λίλιγσαι,	λίλιγται.)
	D.	λιλίγμεθον,	λίλιγθον,	λίλιγθον,
	P.	λιλίγμεθα,	λίλιγθε,	λιλιγίνω ιισί.
III.	S.	πίπισμαι,	πίπισαι,	πίπισται,
			(for πίπισσαι.)	
	D.	πιπίσμεθον,	πίπισθον,	πίπισθον,
	P.	πιπίσμεθα,	πίπισθε,	πιπισμίω ιισί.

IV.	S.	πίφαμαι, (for πίφανμαι.)	πίφασαι,	πίφασται,
	D.	πιφάμεσθον,	πίφασθον,	πίφασθον,
	P.	πιφάμεσθε,	πίφασθε,	πιφασμένοι εσθε.

The second person imperative is formed from the second person indicative, by changing *αι* into *ε* · as, *τίτυψ-αι*, *τίτυψ-ε*. The third person is formed from the second person plural indicative, by changing *ε* into *ω* · as, *τίτυφε-ε*, *τίτύφε-ω*.

The infinitive is formed from the second person plural indicative, by changing *ε* into *αι* · as, *τίτυφε-αι*, *τίτύφε-αι*.

Pluperfect.

The pluperfect is formed from the perfect, by changing *μαι* into *μην*, and prefixing the second augment ; as, *τέτυμμαι*, *έτετύμμην*.

Paulo-post-Future.

The paulo-post-future is formed from the second person singular of the perfect, by changing *αι* into *ομαι* · as, *τέτυπαι*, *τετύπομαι*.

First Aorist.

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

Some verbs assume *σ* · as, *έρρωται*, *έρρώσθην* · *μέμνηται*, *έμνήσθην* · *πέπανται*, *έπαύσθην* · *πέπληται*, *έπλήσθην*. On the contrary, *έσσωται* drops it, making *έσώθην*.

Some verbs which have *η* in the perfect passive, change it into *ε* in the first aorist ; as, *άφηρηται*, *άφηρεθην* · *εύρηται*, *εύρέθην* · *έπήνηται*, *έπηνέθην*.

In the poets some verbs in *νω*, which dropped *ν* in the perfect, receive it again in the first aorist ; as, *εκλίθην* for *εκλίθην*.

Those verbs which in the perfect passive change ϵ into α , in the first aorist resume ϵ · as, $\xi\sigma\tau\rho\alpha\pi\tau\alpha\iota$, $\xi\sigma\tau\rho\acute{\epsilon}\phi\theta\eta\nu$.

First Future.

The first future is formed from the first aorist, by changing $\eta\nu$ into $\eta\sigma\omicron\mu\alpha\iota$, and dropping the augment ; as, $\acute{\epsilon}\tau\upsilon\phi\theta\eta\nu$, $\tau\upsilon\phi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

Second Aorist.

The second aorist is formed from the second aorist active, by changing $\omicron\nu$ into $\eta\nu$ · as, $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$, $\acute{\epsilon}\tau\upsilon\pi\eta\nu$.

Second Future.

The second future is formed from the second aorist, by changing $\eta\nu$ into $\eta\sigma\omicron\mu\alpha\iota$, and dropping the augment ; as, $\acute{\epsilon}\tau\upsilon\pi\eta\nu$, $\tau\upsilon\pi\acute{\eta}\sigma\omicron\mu\alpha\iota$.

MIDDLE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infín.	Part.
Pres.	$\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\tau\omicron\upsilon$	$\acute{\epsilon}\tau\upsilon\pi\tau\omicron\iota\mu\eta\nu$	$\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\tau\iota\sigma\theta\alpha\iota$	$\tau\upsilon\pi\tau\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
Imp.	$\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\nu$					
Perf.	$\acute{\epsilon}\tau\upsilon\pi\tau\alpha$	$\acute{\epsilon}\tau\upsilon\pi\tau\epsilon$	$\acute{\epsilon}\tau\upsilon\pi\tau\omicron\iota\mu\iota$	$\acute{\epsilon}\tau\upsilon\pi\tau\omega$	$\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\varsigma$
Plup.	$\acute{\epsilon}\tau\upsilon\pi\tau\iota\nu$					
1st A.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\sigma\theta\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
1st F.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$		$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$		$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\sigma\theta\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
2d A.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\sigma\theta\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
2d F.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$		$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$		$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\sigma\theta\alpha\iota$	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$

INDICATIVE MODE.

First Aorist, *I struck.*

S.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\eta\nu$,	$\acute{\epsilon}\tau\upsilon\pi\omega$,	$\acute{\epsilon}\tau\upsilon\pi\alpha\tau\omicron$,
D.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\theta\omicron\nu$,	$\acute{\epsilon}\tau\upsilon\pi\alpha\sigma\theta\omicron\nu$,	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\sigma\theta\eta$,
P.	$\acute{\epsilon}\tau\upsilon\pi\acute{\omicron}\mu\epsilon\theta\alpha$,	$\acute{\epsilon}\tau\upsilon\pi\alpha\sigma\theta\epsilon$,	$\acute{\epsilon}\tau\upsilon\pi\alpha\tau\omicron$.

Second Future, *I shall strike.*

S.	$\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$,	$\tau\upsilon\pi\acute{\eta}$,	$\tau\upsilon\pi\acute{\epsilon}\iota\tau\alpha\iota$,
D.	$\tau\upsilon\pi\acute{\omicron}\mu\epsilon\theta\omicron\nu$,	$\tau\upsilon\pi\acute{\epsilon}\iota\sigma\theta\omicron\nu$,	$\tau\upsilon\pi\acute{\epsilon}\iota\sigma\theta\eta$,
P.	$\tau\upsilon\pi\acute{\omicron}\mu\epsilon\theta\alpha$,	$\tau\upsilon\pi\acute{\epsilon}\iota\sigma\theta\epsilon$,	$\tau\upsilon\pi\acute{\omicron}\mu\alpha\iota$.

IMPERATIVE MODE.

First Aorist, *strike*.

S.	τύψαι,	τυψάσθω,
D.	τύψασθον,	τυψάσθων,
P.	τύψασθε,	τυψάσθωσαν.

OPTATIVE MODE.

First Aorist, *I might, &c. strike*.

S.	τυψαίμην,	τύψαιο,	τύψαιτο,
D.	τυψαίμεθον,	τύψαισθον,	τυψαίσθην,
P.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.

OBSERVATIONS.

1. In verbs of the fourth conjugation the first future is the same as the second, both in the middle and in the active voices, when there is no change in the penultima; as, ψάλλω, first and second future active ψάλλω, middle ψαλλούμαι · but σπείρω, first future active σπειρώ, middle σπειρούμαι · second future active σπαρώ, middle σπαρούμαι.

2. The perfect and pluperfect have an active, the other tenses a passive termination.

The only tenses that have a peculiar conjugation are the first aorist indicative, imperative, and optative, and the second future indicative; the others are conjugated like those of the active and passive, whose termination they borrow.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

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

Perfect.

The perfect is formed from the second aorist active, by changing *ον* into *α*, and prefixing the reduplication; as, έτυπον, τέτυπα.

If the second aorist have *α* in the penultima, from a present in *ε* or *ει*, the perfect middle changes it into *ο* · but from a present in *η* or *αι*, into *η* · as, πλέκω, έπλακον, πέπλοκα · σπείρω, έσπαρον, έσπορα · λήθω, έλαθον, λέληθα · φαίνω, έφανον, πέφηνα. So έλπω makes όλπα, and with the syllabic augment έολπα · έργω, όργα, έοργα. Also

θάλλω, ἔθαλον, makes τέθηλα · κλάζω, ἔκλαγον, κέκληγα · and θάπτω, ἔταφον, τέθηπα.

If the second aorist have ε in the penultima, the perfect middle changes it into ο · as, ἔλεγον, λέλογα.

If the second aorist have ι in the penultima, from a present in ει, the perfect middle changes it into οι · as, πείθω, ἔπιθον, πέποιθα · εἶδω, ἴδον, οἶδα. But from a present in ι, it is merely lengthened ; as, τρίζω, τέτριγα · φρίσσω, πέφρικα.

Some retain also the diphthong of the present ; thus κένθω makes κέκευθα and κέκυθα · φεύγω, πέφευγα and πέφυγα.

The poets frequently shorten the penultima again, particularly in the feminine of the participle ; as, σεσαυῖα from σέσηρα, σεσηραῖς.

Ἔθω makes εἴωθα, and ῥήσσω, ἔρῥωγα. Also δεῖδω makes δέδοικα, to avoid the too frequent recurrence of the δ.

Obs. The perfect active and middle of the same verb are seldom both in use. Indeed the perfect middle may be considered as another form of the perfect active, as it has generally the same sense.

Pluperfect.

The pluperfect is formed from the perfect, by changing α into ειν, and prefixing the augment ; as, τέτυπα, ἔτετύπειν.

First Aorist.

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

Obs. Verbs in ω pure have this tense often syncopated ; as, εὔραμην, ἀνάμην, for εὔρησάμην, ἀνησάμην.

First Future.

The first future is formed from the first future active, by changing ω into ομαι · as, τήνω, τήνομαι · but in the fourth conjugation, into οὔμαι · as, ψαλῶ, ψαλοὔμαι.

Obs. Those verbs also of the third conjugation, which by the Attic dialect lose σ from the future active, change ῶ into οὔμαι · as, κομιῶ, κομοῦμαι.

Second Aorist.

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

Second Future.

The second future is formed from the second future active, by changing *ῶ* into *οῦμαι* · as, *τυπῶ, τυποῦμαι*. Except *ἔδομαι, φάγομαι, πίομαι*, and the poetic futures *βέομαι, νέομαι*, by crasis *νεῦμαι* · which are thus varied : *φάγ-ομαι, εσαι, εται, &c.*

CONTRACT VERBS.

Verbs in *αω, εω, and οω*, are contracted in the present and imperfect tenses.

Verbs in *αω* contract *αω, αο*, into *ω* · and *αε, αη*, into *α* · subscribing *ι* and dropping *υ*, whenever they happen to follow ; as, *τιμάω, τιμῶ, το ἥσπορ ; τιμάομεν, τιμῶμεν · τίμαε, τίμα · τιμάητον, τιμά-τον · τιμάοιμι, τιμῶμι · τιμάουσι, τιμῶσι*.

Verbs in *εω* contract *εε* into *ει*, *εο* into *ου*, and in every other contraction drop *ε* · as, *φιλέω, φιλῶ, το love ; φιλέεις, φιλεῖς · φίλεε, φίλει · φιλέομεν, φιλοῦμεν*.

Verbs in *οω* contract *ο* with a long vowel following into *ω* · with a short vowel, or *ου*, into *ου* · with any other diphthong, into *οι* · as, *χρυσόω, χρυσῶ, το gild ; χρυσόετε, χρυσοῦτε · χρυσοδουσι, χρυσοῦσι · χρυσόης, χρυσοῖς*. Except *οει* in the infinitive, which is contracted into *ου* · as, *χρυσόειν, χρυσοῦν*.

SYNOPSIS OF THE MODES AND TENSES.

ACTIVE VOICE.

	Indic.		Imper.		Optat.		Subj.		Infinit.		Part.
Present,	{ τιμ-έω, ᾶ, φιλ-έω, ᾶ		{ τιμ-αι, ε φιλ-αι, ι		{ τιμ-έμε, ῆμε φιλ-έμε, ῆμε		{ τιμ-έω, ᾶ φιλ-έω, ᾶ		{ τιμ-έων, ᾶν φιλ-έων, ᾶν		{ τιμ-έων, ᾶν φιλ-έων, ᾶν
Imperf.	{ ἔτιμ-ον, ὄν ἔφιλ-ον, ὄν		{ ἔτιμ-ου, ον ἔφιλ-ου, ον		{ ἔτιμ-έμην, ᾶμεν ἔφιλ-έμην, ᾶμεν		{ ἔτιμ-έω, ᾶ ἔφιλ-έω, ᾶ		{ ἔτιμ-έου, ὄν ἔφιλ-έου, ὄν		{ ἔτιμ-έων, ᾶν ἔφιλ-έων, ᾶν

PASSIVE AND MIDDLE VOICES.

	Indic.		Imper.		Optat.		Subj.		Infinit.		Part.
Present,	{ τιμ-έμαι, ᾶμαι φιλ-έμαι, ᾶμαι		{ τιμ-έου, ᾶ φιλ-έου, ᾶ		{ τιμ-εώμεν, ᾶμεν φιλ-εώμεν, ᾶμεν		{ τιμ-έμαι, ᾶμαι φιλ-έμαι, ᾶμαι		{ τιμ-έσθαι, ᾶσθαι φιλ-έσθαι, ᾶσθαι		{ τιμ-έμενος, ᾶμενος φιλ-έμενος, ᾶμενος
Imperf.	{ ἔτιμ-έμην, ᾶμην ἔφιλ-έμην, ᾶμην		{ ἔτιμ-έου, ᾶ ἔφιλ-έου, ᾶ		{ ἔτιμ-εώμην, ᾶμην ἔφιλ-εώμην, ᾶμην		{ ἔτιμ-έμαι, ᾶμαι ἔφιλ-έμαι, ᾶμαι		{ ἔτιμ-έσθαι, ᾶσθαι ἔφιλ-έσθαι, ᾶσθαι		{ ἔτιμ-έμενος, ᾶμενος ἔφιλ-έμενος, ᾶμενος

ACTIVE VOICE.

INDICATIVE MODE.

Present Tense.

		Dual.		Plur.	
1	τιμ-άω, ᾧ	άέ, ᾗ	άέ, ᾗ	άό, ᾧ	άού, ᾧ
	φιλά-έω, ᾧ	έέ, ἔῃ	έέ, ἔῃ	έό, οὔ	έού, οὔ
	χρυσ-όω, ᾧ	όέ, οὔ	όέ, οὔ	όό, οὔ	όού, οὔ

Imperfect.

		Dual.		Plur.	
1	έτιμ-άων, ᾧ	άέ, α	άέ, ᾗ	άό, ᾧ	άού, ᾧ
	έφιλά-έων, οὔ	έέ, εἰ	έέ, εἰ	έό, οὔ	έού, οὔ
	έχρυσ-όων, οὔ	όέ, ου	όέ, οὔ	όό, οὔ	όού, οὔ

IMPERATIVE.

		Dual.		Plur.	
1	τιμ-άε, α	άέ, ᾗ	άέ, ᾗ	άέ, ᾗ	άέ, ᾗ
	φιλά-έε, εἰ	έέ, εἰ	έέ, εἰ	έέ, εἰ	έέ, εἰ
	χρυσ-όε, ου	όέ, οὔ	όέ, οὔ	όέ, οὔ	όέ, οὔ

SYNOPSIS OF THE MODES AND TENSES.

ACTIVE VOICE.

Present,	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
	$\left\{ \begin{array}{l} \text{εἰμ-έναι, ᾧ,} \\ \text{φιλ-ίην, ᾧ} \\ \text{χευ-έναι, ᾧ} \end{array} \right.$ $\left\{ \begin{array}{l} \text{εἰμ-εναι, ενι,} \\ \text{ἰφιλ-ίην, ενι,} \\ \text{ἰχχευ-έναι, ενι} \end{array} \right.$	$\left\{ \begin{array}{l} \text{εἰμ-αι, ε} \\ \text{φιλ-ίη, η} \\ \text{χευ-έη, ου} \end{array} \right.$	$\left\{ \begin{array}{l} \text{εἰμ-έσμαι, ᾧμαι} \\ \text{φιλ-ίεμαι, ᾧμαι} \\ \text{χευ-έσμαι, ᾧμαι} \end{array} \right.$	$\left\{ \begin{array}{l} \text{εἰμ-έω, ᾧ} \\ \text{φιλ-ίω, ᾧ} \\ \text{χευ-έω, ᾧ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{εἰμ-έναι, ᾧν} \\ \text{φιλ-ίην, ᾧν} \\ \text{χευ-έναι, ᾧν} \end{array} \right.$	$\left\{ \begin{array}{l} \text{εἰμ-έναι, ᾧν} \\ \text{φιλ-ίην, ᾧν} \\ \text{χευ-έναι, ᾧν} \end{array} \right.$

PASSIVE AND MIDDLE VOICES.

Present,	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Imperf.	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.

ACTIVE VOICE.

INDICATIVE MODE.

Present Tense.

		Dual.		Plur.	
1	τιμ-άω, ᾧ	άέ, ᾶ	άέ, ᾶ	άό, ᾠ	άού, ᾡ
	2 φιλ-έω, ᾧ	έέ, εῖ	έέ, εῖ	έό, οῦ	έου, οῦ
	3 χηρῶ-όω, ᾧ	όε, οῦ	όε, οῦ	όό, οῦ	όου, οῦ
		άέ, ᾶ	έέ, εῖ	άό, ᾠ	άού, ᾡ
		έέ, εῖ	όε, οῦ	έό, οῦ	έου, οῦ
		όε, οῦ			

Imperfect.

		Dual.		Plur.	
1	ἐτιμ-ᾶον, ᾶν	άε, ᾶ	άε, ᾶ	άό, ᾠ	άον, ᾶν
	2 ἐφιλ-ᾶον, ᾶν	έε, εἶ	έε, εἶ	έό, οῦ	έον, οῦν
	3 ἐχηρῶ-ᾶον, ᾶν	όε, οῦ	όε, οῦ	όό, οῦ	όον, οῦν
		άε, ᾶ	έε, εἶ	άό, ᾠ	άον, ᾶν
		έε, εἶ	όε, οῦ	έό, οῦ	έον, οῦν
		όε, οῦ			

IMPERATIVE.

		Dual.		Plur.	
1	τιμ-αι, α	άέ, ᾶ	άέ, ᾶ	άέ, ᾶ	άέ, ᾶ
	2 φιλ-εε, ει	έέ, εἶ	έέ, εἶ	έέ, εἶ	έέ, εἶ
	3 χηρῶ-οε, ου	όέ, οῦ	όέ, οῦ	όέ, οῦ	όέ, οῦ
		άέ, ᾶ	έέ, εἶ	άέ, ᾶ	άέ, ᾶ
		έέ, εἶ	όέ, οῦ	έέ, εἶ	έέ, εἶ
		όέ, οῦ			

OPTATIVE.

		Sing.		Dual.		Plur.	
1	τιμ-άοιμι, ᾧ	άοις, ᾧς	άοι, ᾧ	άοι, ᾧ	άοι, ᾧ	άοι, ᾧ	άοι, ᾧ
2	φιλ-έοιμι, ᾧ	έοις, οἷς	έοι, οἷ	έοι, οἷ	έοι, οἷ	έοι, οἷ	έοι, οἷ
3	χρυσ-όοιμι, οἷ	όοις, οἷς	όοι, οἷ	όοι, οἷ	όοι, οἷ	όοι, οἷ	όοι, οἷ

SUBJUNCTIVE.

		Sing.		Dual.		Plur.	
1	τιμ-άω, ᾧ	άης, ᾧς	άη, ᾧ	άη, ᾧ	άη, ᾧ	άη, ᾧ	άω, ᾧ
2	φιλ-έω, ᾧ	έης, ᾧς	έη, ᾧ	έη, ᾧ	έη, ᾧ	έη, ᾧ	έω, ᾧ
3	χρυσ-όω, ᾧ	όης, οἷς	όη, οἷ	όη, ᾧ	όη, ᾧ	όη, ᾧ	όω, ᾧ

INFINITIVE.

1. τιμ-άειν, τιμ-ᾶν.
2. φιλ-έειν, φιλ-έην.
3. χρυσ-όειν, χρυσ-όνν.

PARTICIPLE.

		Fem.		Neut.		Masc.		Fem.		Neut.	
1	τιμ-άων, ᾧν	τιμ-άουσα, ᾧσα	τιμ-άον, ᾧν	τιμ-άοντος, ᾧντος	τιμ-άοντος, ᾧντος	τιμ-άοντος, ᾧντος	τιμ-άοντος, ᾧντος	τιμ-άουσης, ᾧσης	τιμ-άουσης, ᾧσης	τιμ-άοντος, ᾧντος	τιμ-άοντος, ᾧντος
2	φιλ-έων, ᾧν	φιλ-έουσα, οὔσα	φιλ-έον, οὔν	φιλ-έοντος, οὔντος	φιλ-έοντος, οὔντος	φιλ-έοντος, οὔντος	φιλ-έοντος, οὔντος	φιλ-έουσης, οὔσης	φιλ-έουσης, οὔσης	φιλ-έοντος, οὔντος	φιλ-έοντος, οὔντος
3	χρυσ-όων, ᾧν	χρυσ-όουσα, οὔσα	χρυσ-όον, οὔν	χρυσ-όοντος, οὔντος	χρυσ-όοντος, οὔντος	χρυσ-όοντος, οὔντος	χρυσ-όοντος, οὔντος	χρυσ-όουσης, οὔσης	χρυσ-όουσης, οὔσης	χρυσ-όοντος, οὔντος	χρυσ-όοντος, οὔντος

PASSIVE AND MIDDLE VOICES.

INDICATIVE MODE.

Present Tense.

	Sing.	Dual.	Plur.						
1	τιμ-άο, ᾧ	άέ, ᾗ	άέ, ᾗ	άο, ᾧ	άο, ᾧ	άέ, ᾗ	άο, ᾧ	άο, ᾧ	άο, ᾧ
2	φιλ-έο, οῦμαι	έε, εἶται	έε, εἶσθον	έο, οῦ	έο, οῦ	έε, εἶσθι	έο, οῦ	έο, οῦ	έο, οῦ
3	χρησ-όο, οῦ	όε, οὔ	όε, οὔ	όο, οὔ	όο, οὔ	όε, οὔ	όο, οὔ	όο, οὔ	όο, οὔ

Imperfect.

	Sing.	Dual.	Plur.						
1	έτιμ-άο, ᾧ	άέ, ᾗ	άέ, ᾗ	άο, ᾧ	άο, ᾧ	άέ, ᾗ	άο, ᾧ	άο, ᾧ	άο, ᾧ
2	έφιλ-έο, οῦμαι	έε, εἶται	έε, εἶσθον	έο, οῦ	έο, οῦ	έε, εἶσθι	έο, οῦ	έο, οῦ	έο, οῦ
3	έχρησ-όο, οῦ	όε, οὔ	όε, οὔ	όο, οὔ	όο, οὔ	όε, οὔ	όο, οὔ	όο, οὔ	όο, οὔ

IMPERATIVE.

	Sing.	Dual.	Plur.		
1	τιμ-άου, ᾧ	άέ, ᾗ	άέ, ᾗ	άέ, ᾗ	άέ, ᾗ
2	φιλ-έου, οῦ	έε, εἶσθον	έε, εἶσθι	έε, εἶσθι	έε, εἶσθι
3	χρησ-όου, οῦ	όέ, οὔ	όέ, οὔ	όέ, οὔ	όέ, οὔ

OPTATIVE.

Present.

	Sing.		Dual.		Plur.	
1	τιμ-σολ, ᾧ	ἀοι, ᾧ	σοι, ᾧ	σοι, ᾧ	σοι, ᾧ	σοι, ᾧ
2	φιλ-εολ, οἱ	μην-έοι, οἷ	εοι, οἱ	μεθ-ον-έοι, οἷ	σθην-έοι, οἱ	μέθ-α-έοι, οἷ
3	χρησ-οοι, οἱ	σοι, οἷ	σοι, οἱ	σοι, οἱ	σοι, οἱ	σοι, οἱ

SUBJUNCTIVE.

Sing.

	Sing.		Dual.		Plur.	
1	τιμ-άω, ᾧ	ἀη, ᾧ	αῶ, ᾧ	ἀη, ᾧ	ἀη, ᾧ	ἀων, ᾧ
2	φιλ-έω, ᾧ	μαι-έη, ᾧ	εω, ᾧ	μέθ-ον-έη, ᾧ	έη, ᾧ	έων, ᾧ
3	χρησ-όω, ᾧ	σθῆ, ᾧ	οᾶ, ᾧ	σθῆ, ᾧ	σθῆ, ᾧ	όων, ᾧ

VERB.

INFINITIVE.

Present.

1	τιμ-άσθαι,	ἄσθαι
2	φιλ-έσθαι,	ἔσθαι
3	χρησ-όσθαι,	οὔσθαι

PARTICIPLE.

Present.

1	τιμ-ᾶόμενος, ᾧ
2	φιλ-έόμενος, οὔ
3	χρησ-οόμενος, οὔ

OBSERVATIONS.

1. Dissyllables in *αω*, from which the Attics had excluded *ι*, are not contracted; as, *κλάω*, *κάω*, from *κλαίω*, *καίω*.

2. Dissyllables in *ιω* commonly admit only the contraction in *ιι*: as, *πλείω*, *πλιῖς*, *πλιῖ*, *πλίωμι*, *πλιῖτι*, *πλίωσι*. Yet we sometimes find *δοῦν* for *δίω*, *δοῦνι* for *δίωσι*, &c.

3. In some verbs, particularly *ζάω*, *πινάω*, *διψάω*, and *χρόμαμι*, the Attics contract *αι* and *αιι* into *η* and *ηι*. Thus, *ζῶ*, *ζῆς*, *ζῆ*, &c. Imperf. *ἕζων*, *ἕζης*, &c. Inf. *ζῆν*. In the optative they change *μι* into *ην*: as, *ἕρωσθήην*, *ἕρωσθήης*, *παισθήη* · but the third person plural is, as in the common form, *τιμῶν*, *φιλοῦν*.

4. Several contracts vary in their characteristic, and consequently in their contraction; as, *ξυράω* or *ξυρίω*, *συλάω* or *συλίω*. Some verbs are both barytons and contracts; as, *αἰδομαι* or *αἰδέομαι*, *διδάσκω* or *διδασκίω*, *ἔλκω* or *ἐλκίω*, *ἐπιμιλόμαι* or *ἐπιμιλίωμαι*, *ρίπτω* or *ρίπτίω*, *τρέχω* or *τρεχέω*.

5. The other tenses admit no contraction, but are formed like those of baryton verbs.

VERBS IN *μι*.

Verbs in *μι* are derived from verbs of the third conjugation in *αω*, *εω*, *οω*, and *υω* · as from

<i>στάω</i> ,	<i>ἵστημι</i> , <i>to stand</i> ;
<i>θέω</i> ,	<i>τίθημι</i> , <i>to place</i> ;
<i>δόςω</i> ,	<i>δίδωμι</i> , <i>to give</i> ;
<i>δεικνύω</i> ,	<i>δείκνυμι</i> , <i>to show</i> .

Verbs in *μι* are formed,

1. By changing *ω* into *μι*, and lengthening the penultima.

2. By prefixing the reduplication.

The reduplication properly consists in repeating the first consonant of the present tense with an *ι* · as, *δόςω*, *δίδωμι*. If the consonant be an aspirate, the corresponding smooth must be used; as, *θέω*, *τίθημι*, for *θίθημι*.

If the verb begin with a vowel, with *πτ* or *στ*, an aspirate *ι* only is prefixed, which is called the *improper* reduplication ; as, *ἔω, ἴημι, to send ; πτάω, ἴπτημι, to fly ; στάω, ἴστημι.*

Verbs in *μι* have only three tenses of that form ; the present, imperfect, and second aorist. They take the other tenses from verbs in *ω* · thus *δίδωμι* makes *δώσω, δέδωκα*, from *δόςω*.

Verbs in *νμι* have no second aorist ; except dissyllables, in which this tense is the same as the imperfect. They likewise want the optative and subjunctive modes, which they borrow from verbs in *ω*.

Many verbs in *μι* have no reduplication, particularly all those derived from verbs of more than two syllables ; as, *δείκνυμι* from *δεικνύω*, *ζεύγνυμι* from *ζευγνύω*, *κρέμνυμι* from *κρεμνάω*, *δύμι* from *δύω*, *φημι* from *φάω*.

Obs. 1. The poets and *Æolics* give the terminations of verbs in *μι* to a great number of contract verbs, but without the reduplication ; as, *γέλαω, γέλημι · νικάω, νίκημι · ὄραω, ὄρημι · πτάω, πτήμι · αἰνέω, αἰνήμι · νοέω, νόημι · ὀνέω, ὄνημι · φιλέω, φίλημι.* Barytons sometimes become verbs in *μι* · as, from *βρίθω, ἔχω, φέρω*, we meet with *βρίθημι, ἔχημι, φέρημι* · though the *η* of the penultima discovers that they are properly derived from *βριθέω, ἐχέω, φερέω*, obsolete, it being usual for barytons to be changed into contract verbs.

Obs. 2. The poets sometimes repeat the two initial letters for a reduplication ; as, *ἀλάω, ἀλάλημι · ἀχέω, ἀκάχημι.* To the common reduplication they sometimes add *μ* · as, *πλάω, πίμπλημι · πρῶω, πίμπρημι.* They also make the reduplication in the middle ; as, *ὀνέω, ὀνίνημι.* The *Ionic* and *Bœotic* dialects make the reduplication by *ε* · as, *ἔστημι, κέκλυμι, γενόημι, τέθνημι, τετέλημι, τέτλημι.*

ACTIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Pres.	ἴσσημι	ἴσταθι	ἴσσαιην	ἴσσω	ἴσσαιαι	ἴστας
Imp.	ἴσσην					
2d A.	ἴσσην	σσηῖθι	σσαιην	σσω	σσηναι	στας
Pres.	τίθημι	τίθειτι	τιθείην	τίθω	τιθῆναι	τιθείς
Imp.	τίθειν					
2d A.	τίθειν	θεις	θειην	θω	θειναι	θείς
Pres.	δίδωμι	δίδοθι	διδόειην	διδώ	διδόναι	διδούς
Imp.	ἰδίδων					
2d A.	ἰδών	δος	δοίην	δώ	δοῦναι	δοῦς
Pres.	δείκνυμι	δείκνυθι			δεικνύναι	δεικνύς
Imp.	ἰδείκνυν					

INDICATIVE MODE.

Present Tense.

Sing.	Dual.	Plur.
ἴστ-ημι, ης, ησι,	ἄτον, ατον,	ἄμεν, ατε, ἄσι.
τίθ-ημι, ης, ησι,	ετον, ετον,	εμεν, ετε, εἴσι.
διδ-ωμι, ως, ωσι,	οτον, οτον,	ομεν, οτε, οὔσι.
δείκν-υμι, υς, υσι,	ὔτον, υτον,	ὔμεν, υτε, ὕσι.

Imperfect.

Sing.	Dual.	Plur.
ἴστ-ην, ης, η,	ἄτον, ἀτην,	ἄμεν, ατε, ασαν.
ἐτίθ-ην, ης, η,	ετον, ἐτην,	εμεν, ετε, εσαν.
ἰδίδ-ων, ως, ω,	οτον, ότην,	ομεν, οτε, οσαν.
ἰδείκν-υν, υς, υ,	ὔτον, ὔτην,	ὔμεν, υτε, υσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἔστ-ην, ης, η,	ητον, ἦτην,	ημεν, ητε, ησαν.
ἔθ-ην, ης, η,	ετον, ἐτην,	εμεν, ετε, εσαν.
ἔθ-ων, ως, ω,	οτον, ότην,	ομεν, οτε, οσαν.

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴστα-θι, τιθε-τι, δίδο-θι, δείκνυ-θι,	των, τω,	τε, τωσαν.

Second Aorist.

Sing.	Dual.	Plur.
στῆ-θι, θές, δος,	στῆτον, θέτων, θέτον, θέτων, δότον, δότων,	στῆτε, θέτε, δέτε, δότε, δώσαν, δότωσαν.

OPTATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴστα-ην, τιθει-ην, δίδοι-ην,	ητων, ήτην,	ημεν, ητε, ησαν & εν.

Second Aorist.

Sing.	Dual.	Plur.
σταί-ην, θει-ην, δοί-ην,	ητον, ήτην,	ημεν, ητε, ησαν & εν.

SUBJUNCTIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴστ-ῶ, ἴς, ἴ,	ἄτον, ἄτον,	ῶμεν, ἄτε, ῶσι.
τιθ-ῶ, τίς, τί,	ῆτον, ῆτον,	ῶμεν, ῆτε, ῶσι.
διδ-ῶ, ῶς, ῶ,	ῶτον, ῶτον,	ῶμεν, ῶτε, ῶσι.

Second Aorist.

Sing.	Dual.	Plur.
στᾶ, στῆς, ῆσι,	στῆτον, στῆτον,	στῶμεν, στῆτε, στῶσι.
θῶ, θῆς, θῆ,	θῆτον, θῆτον,	θῶμεν, θῆτε, θῶσι.
δῶ, δῶς, δῶ,	δῶτον, δῶτον,	δῶμεν, δῶτε, δῶσι.

INFINITIVE MODE.

Present.

ἴσταναι. τιθέναι. δίδοναι. δεικνύναι.

Second Aorist.

στήναι. θείναι. δοῦναι.

PARTICIPLE.

Present.

ἴστ-ᾶς, ᾶσα, ἄν.
τιθ-εῖς, εῖσα, ἐν.
διδ-οῦς, οὔσα, ὄν.
δεικν-ύς, ῦσα, ῦν.

Second Aorist.

στᾶς, στᾶσα, στάν.
θεις, θείσα, θέν.
δοῦς, δοῦσα, δόν.

OBSERVATIONS.

1. The third person plural of the present indicative is commonly terminated in *ουσι* by the Attics; as, *τιθήσιν, δίδουσι, δεικνύουσι*.

2. In the imperfect, use is generally made of the original contracted form with the reduplication; as, *ἴσταν-ων, ας, α · ἐτίθ-ων, υς, υ · ἰδιδ-ων, ους, ου*. Sometimes also in the present; as, *τιθείς, δίδω*.

3. The second aorist indicative retains the long vowel in the penultima of the dual and plural, except in *τίθημι, δίδωμι*, and *ἴημι*.

The third person plural is often syncopated; as, *ἴσαν* for *ἴθησαν*, *ἴθιν* for *ἴθησιν*.

4. The Æolics and poets retain the long vowel in the present imperative; as, *ἴστηθι, τίθητι, δίδωθι*. And from both forms *θι* is often rejected; hence *ἴστη* and *ἴστα*, *τίθη*, *δίικου*, &c. The contracted form is also frequently used; as, *τίθει, δίδου*.

The second aorist imperative ends in *θι*, except in verbs from primitives in *ω*, as also in *δίδωμι* · as, *θις, σχλις, φελις, δός*.

5. The present infinitive has always the short vowel. The second aorist assumes the long vowel, except in verbs from primitives in *ω*, as also in *δίδωμι*, which change the short vowel into a diphthong.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing *μ* into *ν*, and prefixing the augment, except when the verb begins with *ι* · as, *τίθημι, ἔτιθην, ἴστημι, ἴστην*.

Second Aorist.

The second aorist is formed from the imperfect, by dropping the reduplication; as, *ἐτίθην, ἔθην* · or by changing the improper reduplication into the augment; as, *ἴσθην, ἔσθην*.

Obs. If the verb have no reduplication, the second aorist is the same as the imperfect.

PASSIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Pres.	ἴσταμαι	ἴστασο	ἴσταιμην	ἴστώμαι	ἴστασθαι	ἴστάμενος
Imp.	ἴσάμην					
Pres.	τίθεται	τίθεισο	τιθείμην	τιθῶμαι	τίθισθαι	τιθήμενος
Imp.	τιθίμην					
Pres.	δίδεται	δίδουσο	διδείμην	διδῶμαι	δίδουσθαι	διδόμενος
Imp.	ιδιδόμην					
Pres.	δείκνυμαι	δείκνυσσο			δείκνυσθαι	δεικνύμενος
Imp.	ιδεικνύμην					

INDICATIVE MODE.

Present Tense.

	Sing.	Dual.	Plur.
ἴσά- τιθε- δίδο- δεικνύ-	μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

	Sing.	Dual.	Plur.
ἴσά- ετιθέ- ἐδιδό- ἐδεικνύ-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἴσῳ- τιθῳ- δίδω- δείκνυ-	σο, σθω,	σθον, σθῶν,
		σθε, σθωσαν.

OPTATIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἴσῳι- τιθῳί- δίδωι-	μην, ο, το,	μεθον, σθον, σθην,
		μεθα, σθε, ντο.

SUBJUNCTIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἴσῳμαι, ᾧ, ᾗται,	ώμεθον, ᾗσθον, ᾗσθον,	ώμεθα, ᾗσθε, ᾗνται.
τιθῳμαι, ῆ, ῆται,	ώμεθον, ῆσθον, ῆσθον,	ώμεθα, ῆσθε, ῆνται.
δίδωμαι, ῶ, ῶται,	ώμεθον, ῶσθον, ῶσθον,	ώμεθα, ῶσθε, ῶνται.

INFINITIVE.

Present.
 ἴσασθαι.
 τιθασθαι.
 δίδασθαι.
 δείκνυσθαι.

PARTICIPLE.

Present.
 ἰσάμεν-ος,
 τιθέμεν-ος,
 δίδόμεν-ος,
 δείκνύμεν-ος, } η, ον.

OBSERVATION.

The Ionics drop *σ* from the second person singular in *σαι* and *σο*, and the Attics contract the syllables; as, ἴσασσαι, Ion. ἴσσαι, Att. ἴσῃ · ἴσω, Ion. ἴσω, Att. ἴθου · δίδασσο, Ion. δίδω, Att. δίδου.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active, by changing *μι* into *μαι*, and shortening the penultima; as, ἴστημι, ἴσάμαι · except in ἀημαι, ἀκ-

χημαι, ἀλάλημαι, ἀλαλύκχημαι, ἀπόκτᾶμαι, δίζημαι,
and *ὄνημαι*, though *ὄναμαι* is also used.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, except when the verb begins with *ι*· as, *τίθεμαι, ἐτιθέμην· ἴσταμαι, ἰστάμην.*

MIDDLE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

The Present and Imperfect as in the Passive.

Second Aorist.					
Indic.	Imper.	Optat.	Subj.	Infin.	Part.
<i>ἰστάμην</i>	<i>στάσο</i>	<i>σταίμην</i>	<i>στάμαι</i>	<i>στάσθαι</i>	<i>στάμενος</i>
<i>ἰίμην</i>	<i>ἴσο</i>	<i>τίμην</i>	<i>ῥῶμαι</i>	<i>ἴσθαι</i>	<i>ῥίμενος</i>
<i>ἰόμην</i>	<i>ῥίσο</i>	<i>δοίμην</i>	<i>ῥώμαι</i>	<i>ῥίσθαι</i>	<i>ῥόμενος</i>

INDICATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
<i>ἑστά-</i> <i>ἑθέ-</i> <i>ἑδό-</i> } <i>μην, σο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, ὄθε, ντο.</i>

IMPERATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
<i>στά-</i> <i>θέ-</i> <i>δό-</i> } <i>σο, σθω,</i>	<i>σθον, σθων,</i>	<i>σθε, σθωσαν.</i>

OPTATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
<i>σταί-</i> <i>θει-</i> <i>δοί-</i> } <i>μην, ο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, σθε, ντο.</i>

SUBJUNCTIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
στ-ῶμαι, ἦ, ἦται,	ῶμεθον, ἦσθον, ἦσθον,	ῶμεθα, ἦσθε, ὄνται.
θ-ῶμαι, ἦ, ἦται,	ῶμεθον, ἦσθον, ἦσθον,	ῶμεθα, ἦσθε, ὄνται.
δ-ῶμαι, ῶ, ὄται,	ῶμεθον, ὠσθον, ὠσθον,	ῶμεθα, ὠσθε, ὄνται.

INFINITIVE.

Second Aorist.

στάσθαι.
θίσθαι.
δόσθαι.

PARTICIPLE.

Second Aorist.

στά- }
θί- } μενος, μένη, μενον.
δό- }

Second Aorist.

The second aorist middle is formed from the imperfect, by dropping the reduplication ; as, *ἔτιθέμην, ἔθιθέμην· ἰστάμην, ἔστάμην.*

The other tenses of verbs in *μ* are regularly formed from their primitives in *σ*, thus :

ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infinitive.	Part.
1st F.	σῆσω		σῆσοιμι		σῆσαι	σῆσων
1st A.	ἴσθησθε	σῆσον	σῆσθε	σῆσθε	σῆσαι	σῆσας
Perf.	ἴσταντα	ἴσταντι	ἴσταντο	ἴσταντω	ἴστανταί	ἴσταντες
Plur.	ἴστανται					
1st F.	θήσω		θήσοιμι		θήσαι	θήσων
1st A.	ἴθηνθε	θήσον	θήσθε	θήσθε	θήσαι	θήσας
Perf.	ἴθειντα	ἴθειντι	ἴθειντο	ἴθειντω	ἴθεινταί	ἴθειντες
Plur.	ἴθεινται					
1st F.	δώσω		δώσοιμι		δώσαι	δώσων
1st A.	ἴδωσθε	δώσον	δώσθε	δώσθε	δώσαι	δώσας
Perf.	ἴδωντα	ἴδωντι	ἴδωντο	ἴδωντω	ἴδωνταί	ἴδωντες
Plur.	ἴδωνται					
1st F.	δείξω		δείξοιμι		δείξαι	δείξων
1st A.	ἴδειθε	δείξον	δείξθε	δείξθε	δείξαι	δείξας
Perf.	ἴδειντα	ἴδειντι	ἴδειντο	ἴδειντω	ἴδεινταί	ἴδειντες
Plur.	ἴδεινται					

PASSIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Perf.	ἴσταμαι	ἴστασο	ἴσταίμην	ἴσῶμαι	ἴσάσθαι	ἴσταμένος
Plup.	ἴσάμην					
Pau.	ἴσάσομαι		ἴσασοίμην		ἴσάσισθαι	ἴσασόμενος
1st A.	ἴσάθην	στάθητι	σταθείην	σταθῶ	σταθῆναι	σταθίς
1st F.	σταθήσομαι		σταθσοίμην		σταθήσισθαι	σταθήσόμενος
Perf.	τίθειμαι	τίθεισο	τιθείμην	τιθῶμαι	τιθείσθαι	τιθειμένος
Plup.	εἰτιθείμην					
Pau.	τιθείσομαι		τιθείσοίμην		τιθείσισθαι	τιθείσόμενος
1st A.	τίθειην	τίθητι	τιθείην	τιθῶ	τιθῆναι	τιθείς
1st F.	τιθήσομαι		τιθησοίμην		τιθήσισθαι	τιθήσόμενος
Perf.	δίδωμαι	δίδωσο	διδοίμην	διδῶμαι	διδόσθαι	διδόμενος
Plup.	ἰδιδόμεν					
Pau.	διδόσομαι		διδοδοίμην		διδόσισθαι	διδοσόμενος
1st A.	ἰδότην	δέθητι	δοθείην	δοθῶ	δοθῆναι	δοθίς
1st F.	δοθήσομαι		δοθησοίμην		δοθήσισθαι	δοθήσόμενος
Perf.	διδιγμαι				διδιχθῆναι	διδιγμένος
Plup.	ἰδιδίγμην					
1st A.	ἰδιχθην				διχθῆναι	διχθίς
1st F.	διχθήσομαι				διχθήσισθαι	διχθήσόμενος

MIDDLE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
1st A.	στήσάμην	στήσαι	στήσοίμην	στήσομαι	στήσασθαι	στήσάμενος
1st F.	στήσομαι		στήσοίμην		στήσισθαι	στήσόμενος
1st A.	θήσάμην	θήσαι	θησάμην	θήσομαι	θήσασθαι	θησάμενος
1st F.	θήσομαι		θησοίμην		θήσισθαι	θησόμενος
1st A.	δώσάμην	δώσαι	δωσάμην	δώσομαι	δώσασθαι	δωσάμενος
1st F.	δώσομαι		δωσοίμην		δώσισθαι	δωσόμενος
1st A.	διζήσάμην	διζῆσαι	διζήσάμην	διζήσομαι	διζήσασθαι	διζήσάμενος
1st F.	διζήσομαι		διζήσοίμην		διζήσισθαι	διζήσόμενος

OBSERVATIONS.

1. The first future active has sometimes the reduplication of the present; as, *δίδωσω*, *I will give*.

2. In the perfect active of verbs in *ω*, the *η* of the first future is changed into *ει* after the Bœotic form; as, *θήσει*, *τίθειμαι*. Likewise from *στήσω* is generally formed *ἴσταμαι*, but sometimes *ἴσθημαι*, in which a syncope often takes place; thus, *ἴσταμαι* whence the participle *ἴστας*, and by crasis *ἴστω*. It is to be observed also, that the augment of *ἴσταμαι* retains the rough breathing of the present, and further often takes an *ι* in the pluperfect; as, *ἰσθάνω*.

3. The perfect passive is regularly formed from the perfect active, but that it takes a short vowel in the penultima; as, *δίδωκα, δίδομαι*. *Εἶμαι* and *εἶδομαι* are exceptions.

4. The first aorist passive is regularly formed from the perfect; as, *δίδουαι, εἶδον* except that from *εἶμαι* comes *ἴδον*, though *εἶδον* is sometimes found; and from *εἶδομαι, εἶρίδον*, (for *ἴδον*, *τ* being put for *θ* on account of the following *θ*.)

5. The perfect, pluperfect, and second aorist active, of *ἵστημι*, have the intransitive signification *to stand*, and the rest of the tenses the transitive one *to place*. The perfect has also the signification of the present, and consequently the pluperfect that of the imperfect.

IRREGULAR VERBS IN *μ*.

Irregular verbs in *μ* may be divided into three classes, each containing three verbs.

I. From *ἔω* are derived *εἶμι, to be*; *εἶμι* and *ἵημι, to go*.

II. From *ἔω* are derived *ἵημι to send*; *ἵημαι, to sit*; *εἶμαι, to clothe one's self*.

III. *Κεῖμαι, to lie down*; *ἵσημι, to know*; *φημί, to say*

CLASS I.

1. *Εἶμι, to be*.

INDICATIVE MODE.

Present Tense.

	Sing.		Dual.		Plur.
<i>εἶμι,</i>	<i>εἶς</i> or <i>εἷ,</i>	<i>εἶσι,</i>	<i>εἶσόν,</i>	<i>εἷσόν,</i>	<i>εἶμεν,</i> <i>εἶτε,</i> <i>εἶσι.</i>

Imperfect.

	Sing.		Dual.		Plur.
<i>ἦν,</i>	<i>ἦς,</i>	<i>ἦ</i> or <i>ἦν,</i>	<i>ἦτον,</i>	<i>ἦτην,</i>	<i>ἦμεν,</i> <i>ἦτε,</i> <i>ἦσαν.</i>

Imperfect Middle.

	Sing.		Dual.		Plur.
<i>ἦμην,</i>	<i>ἦσο,</i>	<i>ἦτο,</i>	<i>ἦμεθον,</i> <i>ἦσθον,</i> <i>ἦσθην</i>	<i>ἦμεθα,</i>	<i>ἦσθε,</i> <i>ἦτο.</i>

Future Middle.

	Sing.		Dual.		Plur.
<i>ἔσομαι,</i> <i>ἔσῃ,</i> <i>ἔσεται,</i>		<i>ἔσόμεθον,</i> <i>ἔσεσθον,</i> <i>ἔσεσθον,</i>		<i>ἔσόμεθα,</i> <i>ἔσεσθε,</i>	<i>ἔσονται.</i>

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴσθι or ἴσσο, ἴστω,	ἴστων, ἴστων,	ἴστε, ἴστωσαν.

OPTATIVE MODE.

Present.

Sing.	Dual.	Plur.
εἴην, εἴης, εἴη,	εἴητον, εἴήτην,	εἴημεν, εἴητε, εἴησαν or εἴεν.

Future.

Sing.	Dual.	Plur.
ἔσοίμην, ἔσοιο, ἔσοιτο,	ἔσοίμεθον, ἔσοισθον, ἔσοίσθην,	ἔσοίμεθα, ἔσοισθε, ἔσοιντο.

SUBJUNCTIVE MODE.

Present.

Sing.	Dual.	Plur.
ᾦ, ᾦς, ᾦ,	ᾦτον, ᾦτον,	ᾦμεν, ᾦτε, ᾦσι.

INFINITIVE MODE.

Present.

εἶναι.

Future.

ἔσεσθαι.

PARTICIPLES.

Present.

ᾶν, οὔσα, ᾶν.

Future.

ἔσόμεν-ος, η, ον.

2. *Εἶμι, to go.*

INDICATIVE MODE.

Present.

Sing.	Dual.	Plur.
εἶμι, εἶς or εἰ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴσι, ἴσι, or ἴασι.

Imperfect.

Sing.	Dual.	Plur.
εἶν, εἶς, εἶ,	ἴτον, ἴτην,	ἴμεν, ἴτε, ἴσαν.

Pluperfect.

Sing.	Dual.	Plur.
εἶκ-ειν, εἶς, εἶ,	εἶτον, εἶτην,	εἶμην, εἶτε, εἶσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἴον, ἴες, ἴε,	ἴετον, ἴέτην,	ἴομεν, ἴετε, ἴον.

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴθι or εἰ, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἴε, ἴέτω,	ἴετον, ἴέτων,	ἴετε, ἴέτωσαν.

OPTATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
ἴοιμι, ἴοις, ἴοι,	ἴοιτον, ἴοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν.

SUBJUNCTIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
ἴω, ἴῃς, ἴῃ,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι.

INFINITIVE.

Present.

εἶναι or ἴναι.

PARTICIPLE.

Second Aorist.

ἴών, ἴούσα, ἴόν.

MIDDLE VOICE.

INDICATIVE MODE.

Perfect.

Sing.	Dual.	Plur.
εἶα, εἶας, εἶε,	εἶατον, εἶατον,	εἶαμεν, εἶατε, εἶασι.

Pluperfect.		
Sing.	Dual.	Plur.
ἦεν, ἦεις, ἦσι,	ἦετον, ἦετην,	ἦειμεν, ἦειτε, ἦεισαν, OR ἦμεν, ἦτε, ἦσαν.
First Future.		First Aorist.
εἶσομαι.		εἰσάμην.

Obs. 1. The present εἶμι has regularly the signification of the future; as, εἶμι καὶ ἀγγελῶ, Eurip.; ἴμεν καὶ ἐπιχειρήσομεν, Demosth. See in the infinitive and participle.

Obs. 2. The imperfect and second aorist belong to epic poetry; but ἴε and ἴεσσι, ἴεον and ἴεον, are all that can be found, except in composition. "Ἡῶν and ἦον, used by epic poets, and ἦεν, ἦεσσι, and ἦεσσι, in a pluperfect form, are also found in the sense of the imperfect.

3. ἴημι, to go.

INDICATIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἴημι, ἴης, ἴησι,	ἴετον, ἴετον,	ἴομεν, ἴετε, ἴεισιν.
Imperfect.		
_____	_____	_____ ἴεσαν.

OPTATIVE MODE.

Present.		
_____	_____	_____ ἴειη.

INFINITIVE.

Present.

ἴεσθαι.

PARTICIPLE.

Present.

ἴεις, ἴέντος.

MIDDLE VOICE.

[INDICATIVE MODE.]

Present.

Sing.	Dual.	Plur.
ἴε-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

			Imperfect.		
Sing.	Dual.			Plur.	
<i>ἰέ-μην, σο, το,</i>	<i>μέθον, σθον, σθην,</i>	<i>μέθα, σθε, ντο.</i>			
IMPERATIVE.			PARTICIPLE.		
Present.			Present.		
<i>ἴεσο, ἰέσθω.</i>				<i>ἰέμεν-ος, η, ον.</i>	

CLASS II.

1. *ἴημι, to send.*

INDICATIVE MODE.

Present.					
Sing.	Dual.		Plur.		
<i>ἴημι, ἴης, ἴησι,</i>	<i>ἴετον, ἴετον,</i>	<i>ἴεμεν, ἴετε, ἰέσαι.</i>			
Imperfect.					
<i>ἴην, ἴης, ἴη,</i>	<i>ἴετον, ἰέτην,</i>	<i>ἴεμεν, ἴετε, ἴεσαν.</i>			
First Future.					
<i>ἴσ-ω, εἰς, εἰ,</i>	<i>εἶτον, εἶτον,</i>	<i>οἶμεν, εἶτε, οἶσι.</i>			
First Aorist.		Perfect.		Pluperfect.	
<i>ἴκα.</i>		<i>εἶκα.</i>		<i>εἶκτων.</i>	
Second Aorist.					
Sing.	Dual.		Plur.		
<i>ἴν, ἴς, ἴ,</i>	<i>ἴετον, ἴτην,</i>	<i>ἴμεν, ἴτε, ἴσαν,</i> <i>οἱ εἴμεν, εἴτε, εἴσαν.</i>			

IMPERATIVE MODE.

Present.					
<i>ἴεθι,</i>	<i>ἰέτω,</i>	<i>ἴετον, ἰέτων,</i>	<i>ἴετε,</i>	<i>ἰέτωσαν.</i>	
First Aorist.			Perfect.		
<i>ἴκον.</i>			<i>εἶκα.</i>		
Second Aorist.					
Sing.	Dual.		Plur.		
<i>ἴε,</i>	<i>ἴτω,</i>	<i>ἴετον, ἴτων,</i>	<i>ἴετε,</i>	<i>ἴτωσαν.</i>	

OPTATIVE MODE.

Present.					
<i>ἰέ-ην, ἦς, ἦ,</i>	<i>ἦτον, ἦτην,</i>	<i>ἦμεν, ἦτε, ἦσαν.</i>			

First Future.

ἤσομαι.

Perfect.

εἴκομαι.

Second Aorist.

Sing.

εἶ-ην, ης, η,

Dual.

ἦτον, ἦτην,

Plur.

ἦμεν, ἦτε, ἦσαν.

SUBJUNCTIVE MODE.

Present.

ἴω, ἴῆς, ἴῆ, | ἴῆτον, ἴῆτον, | ἴωμεν, ἴῆτε, ἴωσι.

Perfect.

εἴκ-ω, ης, η, | ἦτον, ἦτον, | ὠμεν, ἦτε, ὠσι.

Second Aorist.

ᾔ, ᾔς, ᾔ, | ᾔτον, ᾔτον, | ᾔμεν, ᾔτε, ᾔσι.

INFINITIVE MODE.

Present.

εἶναι.

First Future.

ἤσειν.

Perfect.

εἴκῆναι.

Second Aorist.

εἶναι.

PARTICIPLES.

Present.

εἶς, εἶσα, εἶν.

First Future.

ᾗσων, ᾗσουσα, ᾗσον.

Perfect.

εἰκός, εἰκυῖα, εἰκός.

Second Aorist.

εἶς, εἶσα, εἶν.

PASSIVE VOICE.

INDICATIVE MODE.

Present.

Sing.

εἶ-μαι,

σαι,

ται,

Dual.

μεθον,

σθον,

σθον,

Plur.

μεθα,

σθε,

νται.

Imperfect.

εἶ-μην,

σο,

το,

μεθον,

σθον,

σθην,

μεθα,

σθε,

ντο.

Perfect.

εἶ-μαι,

σαι,

ται,

μεθον,

σθον,

σθον,

μεθα,

σθε,

νται.

	Pluperfect.		
	Sing.	Dual.	Plur.
	<i>εἰ-μην, σο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, σθε, ντο.</i>
	P.-p.-Future.	First Aorist.	First Future.
	<i>εἰσομαι.</i>	<i>ἔσθην & εἶσθην.</i>	<i>εἰθήσομαι.</i>

MIDDLE VOICE.

Present and Imperfect like the Passive.

	First Aorist.		
	Sing.	Dual.	Plur.
	<i>ἤκ-άμην, ω, ατο,</i>	<i>άμεθον, ασθον, άσθην,</i>	<i>άμεθα, ασθε, αντο.</i>
	First Future.		
	<i>ἦσ-ομαι, η, εται,</i>	<i>όμεθον, εσθον, εσθον,</i>	<i>όμεθα, εσθε, ονται.</i>
	Second Aorist.		
	<i>εἶμην, ἔσο, ἔτο,</i>	<i>ἔμεθον, ἔσθον, ἔσθην,</i>	<i>ἔμεθα, ἔσθε, ἔντο.</i>

IMPERATIVE MODE.

Second Aorist.		
<i>ἔσο,</i>	<i>ἔσθω,</i>	<i>ἔσθον, ἔσθων, ἔσθε, ἔσθωσαν.</i>

OPTATIVE MODE.

First Future.		
<i>ἦσοί-μην, ο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, σθε, ντο.</i>
Second Aorist.		
<i>εἶ-μην, ο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, σθε, ντο.</i>

SUBJUNCTIVE MODE.

Second Aorist.		
<i>ᾤμαι, ἦ, ἦται,</i>	<i>ᾤμεθον, ἦσθον, ἦσθον,</i>	<i>ᾤμεθα, ἦσθε, ᾠνται.</i>

INFINITIVE MODE.

First Future.		Second Aorist.
<i>ἦσεσθαι.</i>		<i>ἔσθαι.</i>

PARTICIPLES.

First Future.		Second Aorist.
<i>ἦσόμεν-ος, η, ον.</i>		<i>ἔμεν-ος, η, ον.</i>

Obs. 1. This verb is placed here among the rest derived from *ἴω*, whence it is formed by an improper reduplication; but it has scarcely any irregularities, since it conforms almost entirely to *τίθημι*.

Obs. 2. *ἴμαι* and *ἴμην*, the present and imperfect middle, signify *I send myself*, &c. or *I am impelled*. Hence they are generally used in the sense of *wishing*; thus *ἴταί αἰνῶς*, *he earnestly wishes*, Hom. *Odys.* β'. 327.

2. ἴμαι, to sit.

INDICATIVE MODE.

Present.

	Sing.		Dual.		Plur.
ἴμαι,	ἴσαι,	ἴται,	ἴμεθον,	ἴσθον,	ἴσθον,
			ἴμεθα,	ἴσθε,	ἴνται.

Imperfect.

ἴμην,	ἴσο,	ἴτο	οἱ ἴστο	ἴμεθον,	ἴσθον,	ἴσθην,	ἴμεθα,	ἴσθε,	ἴντο.
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IMPERATIVE MODE.

Present.

ἴσο,	ἴσθω,	ἴσθον,	ἴσθων,	ἴσθε,	ἴσθωσαν.
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INFINITIVE.

Present.

ἴσθαι.

PARTICIPLE.

Present.

ἴμεν-ος, η, ον.

3. Εἴμαι, to clothe one's self.

INDICATIVE MODE.

Present and Perfect.

	Sing.		Dual.		Plur.
εἴμαι,	εἴσαι,	εἴται & εἴσται,	— — —	— — —	εἴνται.

Pluperfect.

εἴμην,	εἴσο & εἴσοο,	εἴτο,	— — —	— — —	εἴντο.
	εἴστο, εἴστοο, & εἴστο,				

First Aorist.

εἴσ-	} ἀμην, ω, ατο, ἀμεθον, ασθον, ἀσθην, ἀμεθα, ασθε, αντο.
εἴσ-	
εἴσ-	

PARTICIPLES.

Present and Perfect.

εἴμενος.

||

First Aorist.

εἴσάμενος.

Obs. This verb may be considered as middle. The active is *ἴω* or *ἴνυμι*, forming *ἴω* 1st Fut., and *ἴσα* 1st Aor., Inf. *ἴσαι*, with *σ* generally doubled; thus *ἴσω μιν*, *I will clothe him*, Hom. *Odys.* κ'. 79.

CLASS III.

1. *Κεῖμαι, to lie down.*

INDICATIVE MODE.

	Present.		
	Dual.		Plur.
Sing.	<i>κεῖ-μαι,σαι,ται,</i>	<i>μεθον,σθον,φθον,</i>	<i>μεθα,σθε,νται.</i>

Imperfect.

	<i>ἐκεῖ-μην,</i>	<i>σο,το,</i>	<i>μεθον,σθον,σθην,</i>	<i>μεθα,σθε,ντο.</i>
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First Future.

	<i>κεισ-ομαι,</i>	<i>η,εται,</i>	<i>όμεθον,εσθον,εσθον,</i>	<i>όμεθα,εσθε,ονται.</i>
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IMPERATIVE MODE.

Present.

<i>κεῖσο,</i>	<i>κεισθω,</i>	<i>κεῖσθον,</i>	<i>κεισθων,</i>	<i>κεῖσθε,</i>	<i>κεισθωσαν.</i>
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OPTATIVE MODE.

Present.

<i>κεοῖ-μην,</i>	<i>ο,το,</i>	<i>μεθον,σθον,σθην,</i>	<i>μεθα,σθε,ντο.</i>
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SUBJUNCTIVE MODE.

Present.

κέωμαι.

||

First Aorist.

κείσωμαι.

INFINITIVE.

Present.

κείσθαι.

||

PARTICIPLE.

Present.

*κείμεν-ος, η, ον.*2. *ἴσκημι, to know.*

INDICATIVE MODE.

Present.

	Dual.		Plur.	
Sing.	<i>ἴσ-κημι,</i>	<i>ης,ησι,</i>	<i>ατον,ατον,</i>	<i>αμεν & μεν,ατε & τε,ασι.</i>

Imperfect.

<i>ἴσ-κην,</i>	<i>ης,η,</i>	<i>ατον,ἀτην,</i>	<i>αμεν,ατε,ασαν & αν.</i>
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IMPERATIVE MODE.

Present.

<i>ἴσ-αθι & θι,</i>	<i>άτω</i>	<i>ατον & τον,</i>	<i>άτων</i>	<i>ατε & τε,άτωσαν,</i>	<i>ατωσαν, & των.</i>
	<i>& τω,</i>		<i>& των,</i>		

INFINITIVE.

Present.

ἴσάναι.

||

PARTICIPLE.

Present.

ἴσα-ς, σα, ν.

MIDDLE VOICE.

INDICATIVE MODE.

Present.

Sing.

Dual.

Plur.

ἴσα-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Imperfect.

ἰσά-μην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

INFINITIVE.

PARTICIPLE.

Present.

Present.

ἴσασθαι.

||

ἰσάμεν-ος, η, ον.

Obs. The passive ἴσασθαι is seldom used. Ἐπίσταμαι often occurs.

3. Φημί, to say.

INDICATIVE MODE.

Present.

Sing.

Dual.

Plur.

φημί, φῆς, φησί, | φατὸν, φατὸν,, | φαμέν, φατέ, φασί.

Imperfect.

ἔφ-ην, ης, η, | ατον, άτην, | αμεν, ατε, ασαν & αν.

First Future.

φήσ-ω, εις, ει, | ετον, ετον, | ομεν, ετε, ουσι.

First Aorist.

ἔφησ-α, ας, ε, | ατον, άτην, | αμεν, ατε, αν.

Second Aorist.

ἔφ-ην, ης, η, | ητον, ήτην, | ημεν, ητε, ησαν.

IMPERATIVE MODE.

Present.

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

OPTATIVE MODE.

Present.

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

First Aorist.

φήσ-αιμι, αις, αι, | αιτον, αίτην, | αιμεν, αιτε, αιεν.

SUBJUNCTIVE MODE.

	Present.					
Sing.	Dual.		Plur.			
<i>φῶ,</i>	<i>φῆς,</i>	<i>φῆ,</i> <i>φῆτον,</i>	<i>φῆτον,</i>	<i>φῶμεν,</i>	<i>φῆτε,</i>	<i>φῶσι.</i>
First Aorist.						
<i>φῆσ-ω,</i>	<i>ῆς,</i>	<i>ῆ,</i> <i>ῆτον,</i>	<i>ῆτον,</i>	<i>ωμεν,</i>	<i>ῆτε,</i>	<i>ωσι.</i>
INFINITIVE.			PARTICIPLES.			
Present.			Present.			
<i>φάναι.</i>			<i>φᾶς, φᾶσα, φάν.</i>			
First Aorist.			First Future.			
<i>φῆσαι.</i>			<i>φήσων.</i>			
Second Aorist.			First Aorist.			
<i>φῆναι.</i>			<i>φήσας.</i>			

PASSIVE VOICE.

INDICATIVE.		IMPERATIVE.	
Perfect.	<i>πέφαται.</i>		<i>πεφάσθω.</i>
INFINITIVE.		PARTICIPLE.	
<i>πεφάσθαι.</i>		<i>πεφασμέν-ος, η, ον.</i>	

MIDDLE VOICE.

INDICATIVE MODE.

Second Aorist.					
Sing.	Dual.		Plur.		
<i>ἐφά-μην,</i>	<i>σο,</i>	<i>το,</i> <i>μεθον,</i>	<i>σθον,</i>	<i>σθην,</i> <i>μεθα,</i>	<i>σθε, ντο.</i>

IMPERATIVE MODE.

Second Aorist.					
<i>φάσ-ο,</i>	<i>θω,</i>	<i>θον,</i>	<i>θων,</i>	<i>θε,</i>	<i>θωσαν.</i>
INFINITIVE.			PARTICIPLE.		
Second Aorist.			Second Aorist.		
<i>φάσθαι.</i>			<i>φάμεν-ος, η, ον.</i>		

Obs. For *ἴφην, ἴφην,* are frequently put *ἴν, ἴ·* as, *ἴν δ' ἐγὼ, said I, ἴδ' εἶ,* said he. So *ἴμι,* for *φῆμι,* say I, Aristoph. Ran. 37.

DEFECTIVE VERBS.

Many Greek verbs are defective in some of their tenses, which they supply from other verbs of the same derivation and signification, or of the same signification only. Thus, λαμβάνω, *to receive*, and φέρω, *to bear*, are used only in the present and imperfect; the former borrows the other tenses from λήβω, and the latter from οἶω, &c. Such is the case in some Latin verbs. Thus, *gigno* borrows *genui, genitum*, from the obsolete *geno*.

Obs. No Greek verb is used in all the modes and tenses, τύπτω and others having been given in the preceding pages merely as examples, to exhibit all the parts in one view; but those verbs only are here instanced as defective which are strikingly so, and which are obliged to borrow some of their principal parts from other forms related to them in derivation or signification.

The verbs in the first column of the following list, as also those whose terminations alone are given, are used only in the present and imperfect. The verbs in the next column are generally obsolete in the present and imperfect, and are followed by such of their tenses as are borrowed by the verbs in the first column.

A.

ἀγαμαι,	<i>to admire,</i>	ἀγάω,	ἀγάσομαι, ἠγασάμην, ἠγάσθην.
ἀγνύω,	} <i>to break,</i>	ἄγω,	ἄξω, ἤξα & ἔαξα, ἔαγην, ἔαγα,
ἀγνυμι,			the syllabic augment being commonly used instead of the temporal.
ἄγω,	} <i>to bring,</i>	ἀγάγω,	ἠγαγον, ἠγαγόμεν.
ἄξω,			
ἤξα,	} <i>to please,</i>	ἄδέω,	ἄδήσω, ἠδήκα, ἠδον & ἔαδον,
ἄδω,			ἔαδα, Æol. εὐᾶδα.
ἀνδάνω,			

Verbs in αθω and αιω, poetic derivatives from other verbs; as, ἀμννάθω from ἀμύνω, *to defend*; σκεδαίω from σκεδάω, *to scatter*.

αἴρῃω,	} <i>to take,</i>	ἔλω,	εἶλον, εἰλόμην, ἔλω, ἐλοῦμαι,
αἰρήσω,			εἰλάμην.
ἦρηκα,			
αἰσθάνομαι,	<i>to perceive,</i>	αἰσθῆώ,	αἰσθήσομαι, ἦσθμαι, ἦσθόμεν.
ἄλδαινώ,	} <i>to increase,</i>	ἄλδέω,	ἄλδήσω, ἠλδηκα.
ἄλδησκω,			
ἄλέξω,	<i>to ward off,</i>	ἄλέκω,	ἄλέξασθαι.
		ἄλεξέω,	ἄλεξήσω, ἄλεξῆσαι.

ἀλέομαι,	to avoid,	{	ἀλεύω,	ἤλευσα, ἤλευάμην & ἤλευάμην by syncope.
ἀλινδέω,	to roll,		ἀλίω,	ἀλίσω, ἤλικα.
ἀλίσκω,	to take,	{	ἀλόω,	ἀλώ-σω, σομαι, ἤλωσα, ἤλωκα & ἐάλωκα, ἤλωμαι.
			ἄλωμι,	ἤλων & ἐάλων.
ἀλφαίνω,	to find,	{	ἀλφύω,	ἀλφήσω & ἀλφύσω, ἤλφον.
ἄμαρτάνω,	to err,	{	ἄμαρτέω,	ἄμαρτή-σω, σομαι, ἡμάρτη-σα, κα, μαι, ἡμαρτήθη, ἡμαρτον.
			ἄμβροτέω,	ἡμβροτον.
ἀμβλίσκω,	to miscarry,	{	ἀμβλόω,	ἀμβλώσω.

Verbs in *αω*, derivatives from other verbs, take their tenses from their primitives; as, *αὐξάνω*, to increase, *αὐξήσω*, *ἠύξηκα*, from *αὐξέω*.

ἀνώγω,	ἀνώξω,	ἠνώγα & ἄνωγα,	{	to order,	{	ἀνωγέω,	Imp. ἠνώγουν.
						ἀνώγημι,	Imper. ἀνώγηθι, ἄνωχθι.
ἀπεχθάνομαι,	to be hated,				{	ἀπεχθέω,	ἀπεχθήσομαι, ἀπήχθημαι, ἀπήχθόμην.
ἀρέσκω,	to please,				{	ἄρέω,	ἄρέ-σω, σομαι, ἤρεσα, ἤρεσάμην, ἤρεσμαι, ἤρεσθη.
	αὐξάνω,	αὐξώ,	αἰξώ,	}		to increase,	{
ἄχθομαι,					to be indignant,		

Verbs in *αω*, desideratives, inceptives or imitatives, and poetic derivatives from other verbs; as, *μαθητιάω*, to desire to learn; *κελαινιάω*, to be blackish; *ισχανάω* from *ισχάνω*, to restrain.

B.

βαίνω,	to go,	{	βήω,	βή-σω, σομαι, ἔβησα, ἐβησάμην, βέβη-κα, μαι & βέβαιμαι, ἐβάθη, βέβαια, 2d F. βέβομαι.
			βιβάω,	Pres. Part. βιβῶν.
		{	βίβημι,	2d A. ἔβην, Pres. Part. βιδάς.

βάλλω, βαλῶ, ἔβαλον,	} to throw,	{	βλέω,	βλήσω, βέβλη-κα, μαι, βεβλή-σομαι, ἐβλήθη, βληθήσομαι.
			βαλλέω, βλήμι,	βαλλήσω. ἔβλην, 2d A. Optat. M. 2d Pers. βλεῖο.
βιώσκω,	to live,	{	βολέω,	βεβόλημαι, βέβολα.
			βιόω, βίωμι, βλαστέω,	βιω-σω, σομαι, ἐβίωσα, ἐβιω-σάμην, βεβίω-κα, μαι. ἐβίω. βλαστήσω, ἐβλάστησα, βεβλά-στηκα & ἐβλάστηκα, ἔβλα-στον.
βλαστάνω,	to bud,	{	βοσκέω,	βοσκή-σω, σομαι, ἐδόσκησα, βεδόσκηκα, βοσκηθήσομαι.
βόσκω,	to feed,		βόω, βούλειω,	βόσω, ἔβοσα & ἔβωσα, βέβο-κα & βέβωκα. βουλήσομαι, βεβούλημαι, ἐβουλήθη, προβέβουλα.
βούλομαι,	to will,	{	βρώω,	βρώσω, βέβρω-κα, μαι, βε-βρώσομαι, ἐβρώθη, βρωθή-σομαι.
βρώσκω, βιβρώσκω,	} to eat,		βρωῖμι, βεβρώθω,	ἔβρων. βεβρώθεις.

Verbs in *θω*, preceded by a consonant, or by *ε* as, φέρθω, to feed; σέβω, to honor.

Γ.

γαμέω, γαμήσω, γαμέσω, γεγάμηκα,	} to marry,	{	γάμω,	γαμῶ, ἔγημα, ἐγημάμην.
			γηράω,	γηράσομαι, ἐγήρασα, γεγή-ρακα.
γηράσκω,	to grow old,	{	γήρημι,	Pres. Inf. γηράναι, Part. γηράς.
γίγνομαι, γίνομαι,	} to become,		γενέω,	γενήσομαι, ἐγενησάμην, γε-γένημαι, ἐγενήθη, ἐγενόμην, γέγονα.
		γείνω, γάω, γνώω,	γείνομαι, ἐγεινάμην. γέγαα. γνώσομαι, ἔγνωσα, ἔγνω-κα, σμαι, ἐγνώσθη, γνωσθή-σομαι. ἔγνων.	
γγνώσκω, γινώσκω,	to know,	{	γνώμι,	

Δ.

δαίω,	to learn,	{	δαίω, δαή-σω, σομαι, δεδάη-κα, μαι, εδάην, δεδασα, (δέδηα, 2d A. M. Subj, δάηται, to burn.)
δαίω,	to divide,	{	δάζω, δάσομαι, εδασάμην, δεδασμαι.
δάκνω,	to bite,	{	δήκω, δήξομαι, δέδηγμαί, ἐδήχθην, δηχθήσομαι, ἔδακον.
δαρθάνω,	to sleep,	{	δαρθέω, δαρθήσομαι, δεδάρθηκα, ἐδάρθην, ἔδαρθον & ἔδαρθον.
δειδω,	} to fear,	{	δέδιμι, Imp. δέδιθι, Poet. δέιδιθι.
δείσω,			δίω, ἔδιον, δέδια.
δέδεικα,	} to want,	{	δέεω, δεήσομαι, δεδέημαι, ἐδέηθην, δεηθήσομαι.
δέομαι,			
διδάσκω,	} to teach,	{	διδασκείω, διδασκίσω, ἐδιδάσκησα.
διδάξω,			
δεδίδαχα,	} to run away,	{	δράω, δρά-σω, σομαι, ἔδρασα, δέδρακα.
διδράσκω,			δρῆμι, ἔδρην & ἔδραν.
δοκίω,	} to seem,	{	δόκω, δόξω, ἔδοξα, δέδογμαί.
Poet. δοκήσω,			
δεδόδηκα,	} to be able,	{	δυνάω, δυνήσομαι, ἐδυνήσάμην, δεδύνημαι, ἐδυνήθην.
δύναμαι,			δυνάζω, ἐδυνάσθην.
δύω,	} to go in, put on,	{	δύω, δύ-σω, σομαι, ἔδυσα, ἐδυσάμην, δεδυ-κα, μαι, ἐδύθην, δυθήσομαι.
			δῦμι, ἔδυν.

Verbs in δω preceded by a consonant ; as, κλίνδω, to roll.

Ε.

ἐγείρω, to rouse, ἔγρω, ἠγρόμην, ἐγρήγορα.

ἔδω, ἔδομαι, 2d F. M. for ἔδοῦμαι,	} to eat,	{ ἔδέω, ἤδεκα & ἐδήδε-κα, σμαι, ἠδέσθην, ἠδα & ἔθηδα. ἔδῶ, ἠδοκα & ἐδήδο-κα, μαι.
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Verbs in εθω, poetic derivatives from other verbs; as, φλεγέθω from φλέγω, *to burn*.

εἶδω, εἶσω, εἶδον, ἴδον, οἶδα,	} to see, or } to know,	{ εἶδέω, εἶδήσω, εἶδησα, εἶδη- κα, Sync. εἶδα, Inf. εἶδέναι, Plup. εἶδή- κειν, Sync. εἶδειν, Att. ἦδειν. εἶδημι, Optat. εἶδειην.
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Verbs in εινω, polysyllable derivatives; as, ἀλεινῶ from ἀλεύω, *to avoid*.

εἶρω, } ἐρώ, }	} to say, to ask,	{ ἐρέω, εἶρη-κα, μαι, Paul.-p- F. εἰρήσομαι, εἰρέσθην.
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Verbs in ειω, desideratives formed from futures; as, γαμησειῶ, *to desire to marry*, from γαμέω, γαμήσω.

ἐλαύνω,	} to drive,	{ ἐλάω, ἐλάσω, Att. ἐλάω, ἤλα- σα, ἤλασάμην, ἤλακα & ἐλήλακα, ἤλαμαι, ἐλήλαμαι, & ἤλασμαι, ἠλάσθην & ἠλάσθην.
ἔρομαι, } εἶρομαι, }	} to ask,	{ ἐρέω, εἶρέω,
ἔρρω, ἐρρυθαίνω, ἐρρυθανῶ, }	} to go to ruin, } to make red,	{ ἐρρέω, ἐρρήσω, ἠρρήσα. ἐρυθέω, ἐρυθήσω, ἠρύθηκα.
ἔρχομαι,	} to come,	{ ἐλεύθω, ἐλεύσομαι, ἠλευσα, ἠλυθον, Sync. ἠλυθον, Perf. M. ἠλυθα & ἐλήλυθα.
ἔσθω, } ἐσθίω, } εὔδω	} to eat, } to sleep,	} ἔδω, which see. εὔδέω, εὔδησω.
εὐρίσκω,	} to find,	{ εὔρέω, εὔρησω, εὔρησάμην, Sync. εὔράμην, εὔρη- κα, μαι, εὔρέσθην, εὔρεσθήσομαι, εὔρον, εὔρόμην.

ἔχω, } ἔξω, }	to have,	{	σχέω,	σχῆ-σω, σομαι, ἔσχη-
			σχῆμι, ἐπέω,	κα, μαι, ἐσχέθην, σχε- θήσομαι, ἔσχον, ἐσχό- μην. 2d A. Imper. σχέε. ἐπή-σω, σομαι.
ἔψω,	to cook,		Z.	

ζάω, } ζήσω, }	to live,	{	ζῆμι,	ἔζην, ζῆθι & ζῆ.
			ζόω, ζώννυμι, }	ζώ-σω, σομαι, ἔζω- σα, ἐζωσάμην, ἔζω-κα, σομαι, ἐζώσθην.

H.

ἠβάσσω,	to be young,	ἠβάω,	ἠβήσω, ἠβη-σα, κα.
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Θ.

θείλω,	to will,	{	θειλέω,	θειλήσω, ἐθειλήσα, τε- θειλήκα.
θηγάνω,	to sharpen,	{	θηγώ,	θηξω, ἔθηξα, ἐθηξά- μην, τέθηγαί.
θιγγάνω,	to touch,	{	θιγώ, θνάω,	θί-ξω, ξομαι, ἔθιγον. τέθνηκα, τέθναα, τέ- θνεικα & τέθνεια, τεθνεώς, (-ῶσα, gen. -ῶτος.)
θνήσκω, } θνήξω, }	to die,	{	θνήω, τεθνήκω, τέθνημι,	ἔθανον, 2d F. M. θα- νοῦμαι. τεθνή-ξω, ξομαι. Pr. Imper. τέθναθι, Opt. τεθναίην, Inf. τεθνάαι, Part. τε- θνάς, 2d A. ἔθνην.
θορνύω, } θορνυμι, } θρώσσω,	to leap,	{	θορέω,	θορήσω, ἔθορον, θο- ροῦμαι.

I.

ιδρύω, } ιδρύσθην, }	to place,	{	ιδρύω,	ιδρύσω, ιδρυσα, ιδρυ- σαμην, ιδρυ-κα, μαι, ιδρύσθην.
ἰζάνω,	to set,	{	ἰζάω, ἰζω,	ἰζή-σω, σομαι, ἰζησα. ἰ-σω, σομαι, ἰσα.

Verbs in *ίζω*, derived from contracts of the same signification; as, *νεμίσζω*, from *νεμίσσω*, *to be angry*; *πολεμίζω* from *πολεμίσσω*, *to wage war*.

<i>ιθύνω,</i>	<i>to direct,</i>	<i>ιθύνω,</i>	<i>ιθύσω, ιθύσα.</i>
<i>ικνέομαι,</i>	<i>to come,</i>	{ <i>ἴκω,</i>	<i>ἴξομαι, ἴγμαι, ἰκόμην.</i>
		{ <i>ἴξω,</i>	<i>ἴξον.</i>
<i>ιλάσκομαι,</i>	<i>to propitiate,</i>	{ <i>ιλάω,</i>	<i>ιλάσομαι, ιλασάμην,</i>
		{ <i>ἴλημι,</i>	<i>ἴληκα, ιλάσθην, ιλα-</i>
<i>ἵπτημι</i> }	<i>to fly,</i>	{ <i>πτάω,</i>	<i>σθήσομαι.</i>
<i>ἕπτην,</i> }			<i>ἵλαθι, Pr. M. ἵλαμαι.</i>
			<i>πτή-σω, σομαι, πέ-</i>
			<i>πταμαι.</i>

K.

<i>καίω,</i>	{	<i>to burn,</i>	{ <i>κάω,</i>	<i>ἔκηα, ἐκηάμην.</i>
<i>καύσω,</i>			{ <i>κείω,</i>	<i>ἔκεια, ἐκειάμην.</i>
<i>κέκαυκα,</i>	}			
<i>κεραννύω,</i>	{	<i>to mix,</i>	{ <i>κεράω,</i>	<i>κεράσω, ἐκέρασα, ἐκε-</i>
<i>κεράννυμι,</i>			{ <i>κράω,</i>	<i>ρασάμην, κεκέρασμαι,</i>
<i>κίρνημι,</i>	}			<i>ἐκεράσθην, κερασθή-</i>
				<i>σομαι.</i>
<i>κερδαίνω,</i>	{	<i>to gain,</i>	{ <i>κερδέω,</i>	<i>κράσω, κέκρα-κα, μαι,</i>
<i>κερδαῖνῶ,</i>			{ <i>κίχέω,</i>	<i>ἐκράσθην, κρασθήσο-</i>
<i>κεκέρδακα,</i>	}			<i>μαι.</i>
<i>κίχάνω,</i>	{	<i>to overtake,</i>		<i>κερδή-σω, σομαι, ἐ-</i>
<i>κίχημι,</i>				
<i>κλαίω,</i>	{	<i>to weep,</i>	{ <i>κλαίω,</i>	<i>κερδηθήσομαι.</i>
<i>κλαύσω,</i>				
<i>κέκλαυκα,</i>	}			<i>ἐκίχησάμην, ἐκίχον.</i>
<i>κλύω,</i>	{	<i>to hear,</i>		<i>κλαίῃσω.</i>
<i>κορεννύω,</i>	{	<i>to satisfy,</i>	{ <i>κλύμι,</i>	<i>Imper. κλύθι & κέ-</i>
<i>κορέννυμι,</i>			{ <i>κορέω,</i>	<i>κλυθι.</i>
				<i>κορέσω, ἐκόρεσα, ἐκο-</i>
				<i>ρεσάμην, κεκόρηκα,</i>
				<i>ημαι & εσμαι, ἐκορέ-</i>
				<i>σθην.</i>
<i>κρεμαννύω,</i>	{	<i>to hang,</i>	{ <i>κρεμάω,</i>	<i>κρεμάσω, κρεμήσομαι,</i>
<i>κρεμάννυμι,</i>				
				<i>μην, ἐκρεμάσθην.</i>
				<i>κρέμαμαι.</i>

κτείνω, κτενῶ, ἔκτακα & ἔκταγκα,	} to kill,	{ κτῆμι, ἔκτην, 2d A. M. ἐκτά- μην, Inf. κτάσθαι, Part. κτάμενος.
κυλινδῶ,		
κυνέω, κυνήσω,	} to kiss,	{ κύω, κύσω, ἔκυσσα & ἔκυσ- σα.

A.

λαγχάνω,	} to obtain by lot,	{ λήγω, λήξομαι, λέληχα, Att. εἴληχα, εἴληγμαι, ἔλα- χον. λέγω, λέλογγα. λήθω, λήψομαι, λέληφα, Att. εἴληφα, λέλημμαι & εἴλημμαι, ἐλήφθην, λη- φθήσομαι, ἔλαβον, ἐλαβόμην.
λαμβάνω,		
λανθάνω,	} to be concealed,	

M.

μανθάνω,	} to learn,	{ μαθέω, μαθήσομαι, μεμάθη- κα, ἔμαθον. μαχέω, μαχέσομαι & μαχή- σομαι, ἐμαχεσάμην & ἐμαχησάμην, μεμάχη- μαι, 2d F. μαχοῦμαι.
μάχομαι,		
μέλλω,	} to be about to do,	
μέλω,		

μιγνύω, } μιγνυμι, }	to mix,	{	μίγω, μί-ξω, ξομαι, ἔμιξα, μέμιγμαί, μεμίξομαι, ἐμίχθην, ἐμίγην, μιγήσομαι.
μιμνήσκω,	to remember,	{	μνάω, μνή-σω, σομαι, ἔμνησα, ἐμνησάμην, μέμνημαι, μεμνήσομαι, ἐμνήσθην, μνησθήσομαι.
μίμνω, } μοργνύω, } μόργνυμι, }	to remain, to wipe off;	{	μενέω, μεμένηκα. μόργω, μόρξω, ἐμορξάμην.

N.

ναίω,	to dwell,	{	νάω, νάσομαι, ἔνασα, ἐνάσαμην, ἐνάσθην.
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Verbs in *ναω* and *νεω*, formed from others by inserting *ν* as, *περνάω*, to sell, from *περάω* some of which change *ε* into *ι* as, *πιτνέω*, to fall, from *πέτω*.

O.

ὀδάξω,	to bite,	ὀδαξέω, ὀδαξήσω.
ὀζῶ, } ὀσω, } ὠδα, } Att. ὀδαδα, }	to smell,	ὀζέω, ὀζέσω & ὀζήσω, ὠζεσα.
οἰδαίνω, } οἰδάνω, } οἰδίσκω, }	to swell,	οἰδέω, οἰδήσω, ὠδη-σα, κα.
οἶομαι, } οἴμαι, }	to think,	{ οἰέω, οἰήσομαι, ὠήμαι, ὠήσθην.
οἴχομαι,	to go away,	{ οἰχέω, οἰχήσομαι, ὠχη-κα, μαι. οἰχώω, ὠχωκα. ὀλισθαίνω, } ὀλισθάνω, }
ὀλισθαίνω, } ὀλισθάνω, }	to slide,	{ ὀλισθέω, ὀλισθήσω, ὠλισθησα, κα, ὠλισθον, ὠλισθην.
ὀλλύω, } ὀλλυμι, }	to destroy,	{ ὀλέω, ὀλέσω, ὠλεσα, ὠλεκα & ὀλώλεκα, ὠλέσθην, ὠλον, ὀλῶ, ὠλόμην, ὀλοῦμαι, ὠλα & ὠλα.

ὀμνῶ, } ὀμνυμι, }	<i>to swear,</i>	{	ὀμῶ, ὀμῶσω, ὤμοσα, ὤμο- σάμην, ὀμώμο-κα, μαί & σμαι, ὤμῶσθην, 2d F. M. ὀμούμαι.
ὀμόρηνυμι,	<i>to wipe off,</i>		ὀμόργω, ὀμόρξω, ὤμορξάμην.
ὄνημι, } ὄνινημι, }	<i>to benefit,</i>	{	ὄνάω, ὄνή-σω, σομαι, ὄνησα, ὄνησάμην & ὄνάμην, ὄνημαι, ὄνήσθην.
ὄρνυω, } ὄρνυμι, }	<i>to excite,</i>		ὄρω, ὄρσω, ὄρσα, ὄρμαι, ὄρῶρα & ὄρορα, ὄρό- μην.
ὄσφραϊνομαι,	<i>to smell,</i>	{	ὄσφρέω, ὄσφρήσομαι, ὄσφρό- μην.
ὄφείλω, } ὄφλω, } ὄφλισκάνω, }	<i>to owe,</i>	{	ὄφειλέω, ὄφειλήσω, ὄφειλή-σα, κα, ὄφειλον & ὄφελον, ὄφλέω, ὄφλήσω, ὄφλη-σα, κα.

II.

πάσχω,	<i>to suffer,</i>	{	πήθω, πείσομαι, Bæot. for πήσομαι, ἔπησα, ἔπα- θον, πέπηθα.
			παθῶ, παθήσω, ἐπάθησα, πεπάθηκα.
πέσσω,	<i>to cook,</i>	{	πένθω, πέπονθα.
			πέπτω, πέψω, ἔπεψα, πίπεμ- μαι, ἐπέψθην.
πεταννύω, } πετάννυμι, }	<i>to spread,</i>	{	πετάζω, πετάσω, ἐπέτασα, πε- πέτασμαι, πέπτασμαι, & πέπταμαι, ἐπετά- σθην.
			πετάω, πετήσομαι, ἐπετά- σθην.
πέτομαι, } πέταμαι, }	<i>to fly,</i>	{	ποτάω, ποτίσομαι, πεπότη- μαι.
			πήγω, πήξω, ἔπηξα, ἐπηξά- μην, πέπηγμαί, ἐπή- χθην, ἐπάγην, παγή- σομαι, πέπηγα.
πίνω, } πῶμι, }	<i>to drink,</i>	{	πόω, πώσω, πέπωκα, πέπο- μαι, ἐπόθην, ποθή- σάμαι.
			πίω, πίσομαι, ἔπιον, 2d F. M. πίομαι for πιού- μαι. Ἰμπερ. πιθῶ.

πιπίσκω,	<i>to give to drink,</i>	πιώ,	πιώ, ἔπισα.
πίπλημι, πίμπλημι, πιμπλάνω,	<i>to fill,</i>	{ πλάω, πλήμι, περάω,	πλήσω, ἔπλησα, ἐπλη- σάμην, πέπλησμαι, ἐπλήσθην, πέπληθα. Imp. Pas. ἐπλήμην. Sync. πράω, πράσω, πέπρα-κα, μαι, πεπρα- σομαι, ἐπράσθην, πρα- θήσομαι.
πιπράσκω,			
πίπρημι, πίμπρημι,	<i>to burn,</i>	{ πρήθω, πτόω, πέτω, πεσέω,	πρήσω, ἔπρησα, πέ- πρη-κα, μαι, πεπρή- σομαι, ἐπρήσθην. πέπτωκα. ἔπεσα, ἐπεσάμην. ἔπεσον, 2d F. M. πε- σοῦμαι.
πίπτω,			
πιτάρνυμαι,	<i>to sneeze,</i>	πταίρω,	ἔπταρον.
πυνθάνομαι,	<i>to inquire,</i>	{ πεύθω, πειράω,	πέυσσομαι, πέπυσμαι, ἐπυθόμην.

P.

ῥέζω, ῥέξω, ἔρῥεξα,	<i>to do,</i>	{ ἔργω, ῥυέω,	Att. ἔρδω, ἔρξω, P. M. ἔοργα. ῥυήσομαι, ἐρῥύηκα, ἐρῥύην.
ῥέω,			
ῥηγνύω, ῥήγνυμι,	<i>to break,</i>	{ ῥήσσω, ῥόω,	ῥήξω, ἔρῥήξα, ἐρῥήξα- μην, ἐρῥήγα & ἐρῥώ- γα, ἐρῥάγην, ῥαγή- σομαι. ῥώσω, ἔρῥώσα, ἔρῥώ- μαι, ἐρῥώσθην, ῥω- σθήσομαι, ἔρῥώσο, farewell.
ῥωννύω, ῥώννυμι,			

Σ.

σβεγνύω, σβεγνυμι,	<i>to extinguish,</i>	{ σβέω, σβῆμι, σκεδάω,	σβέσω, ἔσβεσα, ἔσβεκα & ἔσθηκα, ἔσβεσμαι, ἔσβεσθην, σβεσθήσο- μαι. ἔσβην. σκεδάσω, ἐσκέδα-σα, σμαι, ἐσκεδάσθην.
σκεδανύω, σκεδάννυμι,			

σκέλλω,	to dry up,	{ σκάλλω, ἕσκηλα. σκλάω, ἕσκληκα. σκληῖμι, 2d A. Inf. σκληῖναι.
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Verbs in σκω, derivatives from verbs in ω pure, form their tenses from their primitives; as, εὐρίσκω, to find, εὐρήσω, εὐρήκα, from εὐρέω.

σπένδω,	to pour out,	{ σπείω, σπεί-σω, σομαι, ἔσπει- σα, ἐσπεισάμην, ἔσπει- σμαι, ἐσπεισθην.
στορενύω,	} to spread,	{ στορέω, στορέσω, ἐστορέσα, ἐστορεσάμην, ἐστορέ- σθην.
στορεννύμι		
στορνύμι,	} to spread,	{ στρώω, στρώσω, ἔστρωσα, ἐ- στρωσάμην, ἔστρωμαι.
στρωννύω,		
στρώννυμι,	} to have,	σχέω, See ἔχω.
σχέθω,		

T.

ταλάω,	} to bear,	{ τλάω, τλήσομαι, τέτληκα. τληῖμι, ἔτλην.
τέτλημι,		
τανύω,	} to extend,	τάζω, ἔταγον, τέταγα.
τανύσω,		
τέμνω,	} to cut,	{ τεμέω, τεμήσω. τμήξω, ἔτμηξα, ἔτμα- γον, ἐτμάγην. τέκω, τέξω, ξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέ- τοκα.
τεμῶ,		
τέτμηκα,		
τίκτω,		
τιτράω,	} to bore,	{ τράω, τρήσω, ἔτρησα, τέτρη- μαι.
τίτρημι,		
τετραίνω,		
τετρανώ		
τιτρώσκω,	to wound,	{ τρώω, τρώ-σω, σομαι, ἔτρω- σα, τέτρωμαι, ἐτρώ- σθην, τρωθήσομαι.
τρέχω,	} to run,	{ δραμέω, δεδράμη-κα, μαι. δρέμω, ἔδραμον, 2d F. M. δραμοῦμαι, δέδρομα.
θρέξω,		
τρώγω,	} to eat,	{ φάγω, ἔφαγον, 2d F. M. φά- γομαι for φαγοῦμαι.
τρώξομαι,		
ἔτραγον,		

τυγχάνω, <i>to obtain, happen,</i>	$\left\{ \begin{array}{l} \text{τεύχω,} \\ \text{τυχέω,} \end{array} \right.$	τεύξομαι, τέτευχα, ἔ- τυχον.
		τυχήσω, ἐτύχησα, τε- τύχηκα.

Υ.

ὑπισχνέομαι, <i>to promise,</i>	$\left\{ \begin{array}{l} \text{ὑποσχέω,} \\ \text{ὑποσχήσομαι, ὑπέσχη-} \\ \text{μαι, ὑπεσχ-έθη, ὀ-} \\ \text{μην.} \end{array} \right.$
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Verbs in υθω, poetic derivatives from other verbs; as, φθινύθω from φθίνω, *to destroy*.

Verbs in υω, polysyllables; as, δεικνύω, *to show*.

Φ.

φάσκω, πιφάσκω, πιφαύσκω,	$\left. \right\} \text{to say,}$	$\left\{ \begin{array}{l} \text{φάω,} \\ \text{φημί,} \end{array} \right.$	φήσω, ἔφησα. ἔφην, ἐφάμην.
		φέρω, <i>to bear,</i>	$\left. \right\}$
ἐνέγκω,	1st A. ἤνεγκα, ἤνεγκά- μην, ἤνεγκον, ἤνεγκό- μην.		
ἐνέκω,	ἐνήνοχα, ἐνήνεγμαι, ἠνέχθη, ἐνεχθήσομαι.		
Ion. ἐνείκω,	1st A. ἠνείκα, ἠνείκά- μην, ἐνήνειγμαι, ἠνεί- χθη.		
φθάνω, <i>to be sooner,</i>	$\left. \right\}$	φορέω,	φορήσω, ἐφόρησα, πε- φόρημαι, Sync. φρέω, φρήσω, ἔφρησα.
		φθῆμι,	2d A. Imper. φρές.
φθίνω, <i>to destroy,</i>	$\left. \right\}$	φθάω,	φθάσω, φθήσομαι, ἔφθα-σα, κα.
φύω, φύσω, πίφυκα,	$\left. \right\} \text{to produce,}$	φθῆμι,	ἔφθη.
		φθίω,	φθίσω, σομαι, ἔφθι- σα, κα, μαι.
φῦμι,	$\left. \right\}$	φῦμι,	ἔφυν.

Χ.

χαίρω, χαρῶ, κίχαρκα,	$\left. \right\} \text{to rejoice,}$	χαρέω,	χαρή-σω, σομαι, κε- χάρη-κα, μαι, κεχα- ρήσομαι, ἐχάρην.
		χαιρίω,	χαιρήσω, ἐχαιρήσα.

χαρδάνω,	to receive, hold,	{	χάζω;	ἐχαδον, κέχαδα for κέχαδα.
χάσκω,	} to gape,	{	χειώ,	χείσομαι.
			χαίνω,	χανῶ, χανούμαι, ἔχανον, κέχηνα.
χρῶννύω,	} to color,	{	χρόω,	χρώσω, ἔχρωσα, κέχρωσομαι.
χρώννυμι,			χόω,	χώσω, ἔχωσα, κέχωκα, σμαι, ἐχώσθην, χωσθήσομαι.

Ω.

ᾠθέω,	} to push,	{	ᾠθῶ,	ᾠ-σω, σομαι, ᾠσα & ἔωσα, ἔωσάμην, ἔωκα, σμαι, ἐώσθην, ᾠσθήσομαι.
ἔώθουν,				
ᾠθήσω,				

IMPERSONAL VERBS.

Impersonal verbs are either used alone, or they are accompanied by an infinitive or part of a sentence with which they agree. Most of them are also more or less frequently used personally, sometimes with rather a different meaning. The following are some of those in most frequent use.

ἀνήκει, προσήκει, *it belongs, it is suitable*; ἀρέσκει, *it pleases*; δεῖ, *it is necessary*; δοκεῖ, *it seems*; ἐνδέχεται, *it is possible*; ἐνεστι, ἔξεστι, πάρεστι, *it is lawful, it is allowable*; εἰοικε, *it befits, it is likely*; ἐπέχεται, *it occurs, it offers*; μέλει, *it is a concern*; πρόπει, *it becomes*; συμβαίνει, *it happens*; συμφέρει, *it is profitable*; φιλεῖ, *it is wont*; χρεῖ, *it behoves*; ἀπόχρη, *it suffices, it is sufficient*.

Obs. 1. Under impersonal verbs may be comprehended those which denote changes of the weather, as ὕει, νίφει, βροεῖ, which grammarians explain by an ellipsis of Θεός, Ζεὺς, or ἀήρ, sometimes expressed, as ὕει ὁ Θεός, Herodot.

Obs. 2. Many verbs are used impersonally in the passive voice, even neuters which otherwise can have no proper passive, as λίγεται, λύπεται, ἰγνύεται, ἰσπεται, ἠκουσται, ἰμπερται, βιζιώται, κυχόριεται.

PARTICLES.

The name of *particles* is given to the adverbs, prepositions, and conjunctions, that is, to the indeclinable parts of speech.

ADVERBS.

I. The article, substantives, adjectives, pronouns, and verbs, are used adverbially.

1. Substantives and adjectives in the accusative, frequently with the article ; as, *ἀεχὴν*, *altogether* ; *τίλος*, *finally* ; *τὴν πρώτην*, *at first* ; *τὴν ταχίστην*, *in the quickest manner*. Particularly neuter adjectives ; as, *ταχὺ*, *quickly* ; *συνεχῆς*, *continually* ; *τὸ παλαιόν*, *formerly* ; *ἤσυχα*, *quietly* ; *τὰ τελευταῖα*, *at last*.

2. The article, substantives, adjectives, and pronouns, in the dative ; as, *τῇ*, *here*, or *there* ; *σπουδῇ*, *hardly* ; *δημοσίᾳ*, *publicly*, *ιδίᾳ*, *privately* ; *τῷ δικαίῳ*, *justly*, *with justice* ; *ταύτῃ*, *this way*, *thus*.

3. Substantives, adjectives, and pronouns, in the genitive ; as, *τοῦ λοιποῦ*, *henceforth*, *hereafter* ; *αὐτοῦ*, *there*, *here*.

4. Substantives, adjectives, and pronouns, with prepositions preceding ; as, *παραχερῆμα*, *immediately* ; *ἐκποδῶν*, *out of the way*, *afar off* ; *καθόλου*, *universally*, *altogether* ; *καθάαυτε*, *just as*.

5. The imperatives of some verbs ; as, *ἄγι*, *φίρει*, *ἴθι*, *ἴτι*, *come on* ; *ἀμίλι*, *nay*, *indeed*, *assuredly*. So the second aorist indicative *ἄφιλον*, or *ἔφιλον*, *I wish* ; and the optative *εἴην*, *be it so*, *well*, from *εἶη*.

II. Derivative adverbs come from nearly all the parts of speech, and are too numerous to be specified, but some of their principal terminations are *ως*, *δον*, *δην*, *ει*, *τι*, *ιστι*, *ακίς*, and *ω*.

1. Adverbs in *ως* are formed from the genitive plural ; as, from *σοφῶν*, *σοφῶς* *wisely* ; *πρεπόντων*, *πρεπόντως*, *suitably*, *in a becoming manner*.

2. Those in *δον* are generally derived from the nominative ; as, from *ἀγίλην*, *ἀγίληδον*, *in flocks* ; *ὁμόθυμος*, *ὁμόθυμαδον*, *unanimously* ; *κύων*, *κυνίς*, *κυνήδον*, *like a dog*.

3. Others in *δην* generally come from verbs, but some in *αδην* or *ιδην* from substantives ; as, from *συλλαμβάνω*, *συλλήβδην*, *in a word*, *summarily* ; *κρύπτω*, *κρύβδην*, *secretly* ; *σκορῆς*, *σκοραδην*, *here and there*, *scatteringly* ; *πλουτινῶδην*, *according to wealth*.

4. Some adverbs derived and compounded from substantives and verbs end in *ει* and *τι* . as, *σπῆνδμει*, *in a body* ; *ἄμαχῆτι* and *ἄμαχει*, *without fighting* ; *ἐγρηγορῆτι*, *watchfully*.

5. Those in *ιστι* are mostly derived from verbs ; as, from *Ἑλληνίζω*, *Ἑλληνιστι*, *after the manner of the Greeks*, *in Greek*.

6. Those in *ακίς* come from numerals above *τέρις* . as, from *πέντι*, *πεντάκις*, *five times*.

7. Adverbs formed from prepositions end in *ω* . as, from *ἔξ*, *ἔξω*, *without* ; *κατὰ*, *κάτω*, *below*.

III. Certain adverbs of place, answering to the questions *where? whither? whence?* are chiefly derived from nouns; those denoting the place *where* ending in *αι, ει, οι, ου, οι, οι, οι, οι*, and a few in *χη* *whither*, in *δε, ζε, σε* and *whence*, in *θεν*.

PRIMITIVES.	WHERE.	WHITHER.	WHENCE.
	χαμαί, on the ground,	χαμαῖς, to the ground,	χαμάδι, from the ground.
ἐκεῖνος,	ἐκεῖ, there,	ἐκεῖσε, thither,	ἐκεῖθεν, thence.
οἶκος,	οἶκοι, at home,	οἰκᾶδε, home, or towards home,	οἰκᾶθεν, from home.
ἐμὸς	ἐμοῦ, in the same place,	ἐμοῖς, to the same place,	ἐμοῦθεν, from the same place.
Ἀθῆναι,	Ἀθήνησι, at Athens,	Ἀθήνηζι, to Athens,	Ἀθήνηθεν, from Athens.
Ὀλυμπία,	Ὀλυμπίασι, at Olympia,	Ὀλυμπιάδι, to Olympia,	Ὀλυμπιάθεν, from Olympia.
Οὐρανός,	Οὐρανός, in Heaven,	Οὐρανίσι, Οὐρανίδι, to Heaven,	Οὐρανίθεν, from Heaven.
ἀνά,	ἀνω, above,	ἀνω, upwards,	ἀνωθεν, from above.
πᾶς, παντός,	πανταχῆ, every where,	πανταχίσι, to every side,	πανταχίθεν, from every side.

Obs. Adverbs derived from prepositions have but one termination for the place *where* and *whither*; thus, *κάτω* stands for *below* and *downwards*. Likewise *ἐνθάδε, ἐνταῦθα, ἐνταυθαῖ, ὄδι*, stand for *here* and *hither*; *εἴ, ἔπου, εἴ, ἔπει*, *where, whither*; *ἄλλαχού, elsewhere, to another place*; and sometimes *ἐκεῖ, there, thither*. Moreover some adverbs in *θεν* denote the place *where*, as *ἐγγύθεν, ἀγρόθεν, ἱμπεροθεν, ἔκτισθεν*.

IV. Some adverbs have such an affinity, that, beginning with a vowel they are *indefinites*; with *π*, *interrogatives*; with *τ*, *redditives*.

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
ἧ, ἕπει, { <i>which way,</i> { <i>by what means.</i>	πῆ; { <i>which way?</i> { <i>by what means?</i>	εἷθεν, or ταύτην, } <i>this way,</i> { <i>by that means.</i>
ἕ, { <i>how far,</i> { <i>for what reason.</i>	πῶ; { <i>how far?</i> { <i>for what reason?</i>	εἷ, { <i>so far,</i> { <i>for that reason.</i>
ὅτε, ἐπί, } <i>when.</i> ἤνικα, }	πότε; } <i>when?</i> πηνίκα; }	εἴτε, } <i>then.</i> εηνίκα, }
ἔθεν, ἐπόθεν, } <i>whence.</i> ἔδι, } <i>where.</i>	πόθεν; } <i>whence?</i> πόδι; } <i>where?</i>	εἴθεν, } <i>thence.</i> εἴδι, } <i>there.</i>
ὅσον, } <i>how much.</i> οἷον, } <i>after what man-</i> ner.	πόσον; } <i>how much?</i> πῶον; } <i>after what man-</i> ner?	εἶσον, } <i>so much.</i> εἶον, } <i>after that man-</i> ner.
ὡσάντις, } <i>how often.</i>	πῶσάντις; } <i>how often?</i>	τῶσάντις, } <i>so often.</i>

ADVERBIAL PARTICLES USED IN COMPOSITION.

Αρι, ει, βου, θα, ζα, λα, λι, βρι, prefixed to words, increase their signification; as, *αριδηλος*, very manifest; *εριβρομος*, loudly roaring; *βουλιμοι*, excessive hunger; *δαρσιος*, very shady; *ζαπλουτος*, very rich; *λαβρος*, voracious; *λιπώνης*, very bad; *βριήπυος*, loudly shouting.

-Δυς signifies trouble, difficulty, or misfortune; as, *δυσάστακτος*, difficult to be borne; *δυστυχίω*, to be unfortunate. Its opposite is *ευ*, which, however, is not an inseparable particle; as, *εύάστακτος*, easy to be borne; *εύτυχίω*, to be fortunate.

Νι and *νη* denote privation; as, *νίποδις*, having no feet or very short feet; *νήσιστος*, incurable; *νήριθμος*, innumerable: but sometimes *νη* increases; as, *νήχυτος*, widely flowing.

Α from *άνυ* or *άνη* signifies privation; as, *άγρατος*, invisible. From *άγας* it denotes increase; as, *άξυλος*, very woody. From *άμα* it implies union and collection; as, *άλοχος*, one of the same bed, a wife. Sometimes it is redundant; as, *άσταχυς*, the same as *σταχυς*, an ear of corn. It often assumes *ν* before a vowel; as, *ανάξιος*, unworthy.

INTERJECTIONS.

Interjections are in Greek included under adverbs of exclamation, of which the following are the principal.

1. Rejoicing; as, *ιού.*
2. Grieving; as, *ιού, ώ.*
3. Laughing; as, *ά, ά.*
4. Bewailing; as, *άί, άί, ιώ, ότοτοι* or *όττοτοι.*
5. Wishing; as, *ει, ειθι.*
6. Rejecting; as, *άπαγι.*
7. Praising; as, *ετα, εδγι.*
8. Condemning; as, *ώ, φιύ.*
9. Admiring; as, *ώ, βαβαι, παπα, αιβοι.*
10. Deriding; as, *ιού.*
11. Calling; as, *ώ.*
12. Enjoining silence; as, *ή, ή.*
13. Threatening; as, *ούαι.*
14. Raging; as, *ιού.*

Obs. The Greek grammarians seem to have improperly reckoned as adverbs, what in the Latin and other languages are called interjections; since the latter are mere sounds excited by strong emotion, and have no close connexion with the rest of the sentence, for the cases joined with some of them may be easily explained by an ellipsis, except the vocative, which is always placed absolutely; while on the contrary adverbs, properly so called, always qualify the signification of some verb, participle, adjective, or other adverb. It may be further observed, that many words are considered as adverbs by some grammarians, and as conjunctions by others.

COMPARISON OF ADVERBS.

Adverbs derived from the genitive plural by changing *ων* into *ως*, form their comparative and superlative in the same manner from the genitive plural of the comparative and super-

lative; as, σοφῶς, *wisely*, σοφωτέρως, σοφωτάτως, from σοφῶν, σοφωτέρων, σοφωτάτων, the genitive plural of σοφός, *wise*, σοφώτερος, σοφώτατος.

Obs. Instead of the comparative and superlative in *ως*, the adjective is frequently used adverbially in the neuter singular of the comparative, and the neuter plural of the superlative; as, σοφῶς, σοφώτερον, σοφώτατα · αἰσχρῶς, *basely*, αἰσχρίων, αἰσχρίστα. After the same analogy are compared adverbs not derived from adjectives; as, μάλα, *very*, μᾶλλον, μάλιστα · ἄγχι, *near*, ἄσπον, ἄγγιστα.

Adverbs formed from prepositions, as well as some others, are compared in τίρω and τάτω · as, ἄνω, *above*, ἀνωτίω, ἀνωτάτω · ἔγγυς, *near*, ἔγγυτίω, ἔγγυτάτω. Yet instead of these we as often find ἔγγυτερον or ἔγγιον, ἔγγιστα, &c.

PREPOSITIONS.

The prepositions are eighteen, six of which are monosyllables, viz. εἰς, ἐκ or ἐξ, ἐν, πρό, πρὸς, σὺν, and twelve disyllables, viz. ἀμφί, ἀνά, ἀντί, ἀπό, διά, ἐπί, κατά, μετά, παρά, περι, ὑπέρ, ὑπό. Their meaning and construction will be given in the Syntax.

CONJUNCTIONS.

Conjunctions may be divided, in reference to their signification, into the following classes.

1. *Copulative*; as, καί, *et*, Poet. ἤδι, *and*; μηδὲ, μήτι, οὐδὲ, οὔτι, *neither, nor*.
2. *Disjunctive*; as, ἢ, Poet. ἢ, *or*.
3. *Concessive*; as, καὶ, *although*.
4. *Adversative*; as, ἀλλὰ, ἀτὰρ, ἀυτὰρ, πλὴν, *but*; δὲ, *but*, which answers to μὲν, *indeed*; ὅμως, ἔμπης, *yet, nevertheless*.
5. *Causal*; as, γὰρ, *for*; ὀνικα, *because*; ὅτι, *that, because*; ἐπει, ἐπειδὴ, ἐπει, ἐπειπε, ἐπειδήπε, ἐπειτα, *since, for as much as*.
6. *Illative or rational*; as, ἄρα, οὖν, ἄσπον, *therefore*; διότι, *wherefore*; likewise τοίνυν, τοιγάρα, τοιγαροῦν, *therefore*.
7. *Final or perfective*; as, ἵνα, ὅρα, ὅπως, ὡς, *that, in order that*.
8. *Conditional*; as, εἰ, εἰάν, ἢν, ἂν, *if*.
9. *Potential*; as, ἂν, Poet. κί or κίν, in rendering which use is commonly made of *may, can, might, could, would, or should*.
10. *Expletive*; as, ἄρ, αὖ, γὰρ, δὲ, δῆτα, θὴν, μὴν, νὸ or νὺν, πῆρ, πού, πῶ, ῥᾶ, τοί, which are not easily translated into other languages, but have a peculiar expression, the loss of which would be discovered by a critical judge of the niceties of Greek composition.

SYNTAX.

EVERY sentence, even the simplest, must contain a *subject* and a *predicate*.

The subject is that of which any thing is declared, and the predicate that which is declared concerning the subject, as ὁ ἥλιος λάμπει, *the sun shines*; ἀθάνατός ἐστιν ἡ ψυχὴ, *the soul is immortal*; where ὁ ἥλιος, ἡ ψυχὴ, are the subjects, and λάμπει, ἀθάνατός ἐστιν, the predicates, the substantive verb, which is commonly called the *copula*, being considered as forming a part of the predicate.

Words in sentences have a two-fold relation to one another, namely, that of *concord* or *agreement*, and that of *government* or *influence*.

Concord is when one word agrees with another in some accidents, as in gender, number, person, or case; and government, when one word requires another to be put in a certain case or mood.

CONCORD.

Agreement of one Substantive with another.

RULE I. Substantives signifying the same thing agree in case; as,

Ὅμηρος ὁ ποιητής, *Homer the poet*; Ὅμηρου τοῦ ποιητοῦ, *of Homer the poet*.
ἡ πόλις Θῆβαι, *the city Thebes*; τῆς πόλεως Θεβῶν, *of the city Thebes*.

Obs. 1. The substantive added to another in the same case contains generally an explanation, or fuller definition, but not unfrequently it denotes character or purpose; as, ἐμὶ συμβούλῃ χρώμενοι, *using me as a counsellor*, Plato.

Obs. 2. Sometimes one of the substantives is understood; or its place supplied by an infinitive, or part of a sentence; as, Θαιμισσοκλῆς ἦκω παρὰ σὲ, sc. ἰγὰρ, *Thucyd.*; Ἐλίην κτάσασθε, Μινίλειον λύπησιν κτεράν, *Eurip. Orest.* 1103.

Hither are to be referred the following and similar examples, where τὸ τοῦ ποιητοῦ, τὸ λεγόμενον, &c. stand in the accusative, in apposition with the rest of the sentence: ἀλλὰ γὰρ, τὸ τοῦ ποιητοῦ, ἴσθαι εὐδὴν ἔνδοξον, *but, as the poet says, no labor is a reproach*; ἀλλ' ἢ, τὸ λεγόμενον, κατόπιον ἰερῆς ἡγομεν; *but do we, as the saying is, come after the feast?* Plato; τὸ δὲ πάντων μίγιστον,

τὴν σὴν χώραν αὐξανομένην ἐρεῖς, *but what is the greatest of all, you see your own territory increased*, Xen. ; καὶ, τὸ πάντων κεφάλαιον, ἐπίσκι, Plato.

Agreement of an Adjective with a Substantive.

II. An adjective agrees with a substantive in gender, number, and case ; as,

δικαίος ἀνὴρ, *a just man*.
 γυνὴ καλὴ, *a beautiful woman*.

ποταμοὶ μεγάλοι, *large rivers*.
 ὑψηλὰ ἔρη, *high mountains*.

This rule applies to the article, adjective, adjective-pronoun, and participle ; as, τὸ ἐμὸν ἄρμα, *my chariot* ; τὰ νόμοι τούτου, *these two laws* ; οἱ στρατιῶται ἀκούσαντες, *the soldiers having heard*.

Obs. 1. Sometimes an adjective does not agree in gender and number with the substantive to which it is joined, but with another of equivalent signification ; as, φίλι τέκνον, of Hector, Hom. ; ἰλιόντις ἐς τὴν Σικελίαν στρατὸς παλῶς, Thucyd. ; ἰώρα τὸ στρατιώτιδον ἀγανακτοῦντας, for τοὺς στρατιώτας, Dionys. Halicar.

Sometimes an adjective is referred to a substantive implied in a preceding word ; as, ἐντυχοῦσαι δὲ πρώτῃ ἰσσοφορέϊα, τοῦτο διήρπασαν· καὶ ἰαί τούτων (sc. ἰσπων) ἰσπανίζονται, Herodot. iv. 110.

Obs. 2. The feminine dual is often joined with masculine adjectives ; as, τῶ πόλει τούτῳ, Isocr. ; προλιπόντε ἀνθρώπους Αἰδῶς καὶ Νέμεσις, Hesiod. "Erg. 197.

Sometimes also masculine adjectives are found with the feminine singular and plural ; as, Σῆλος ἰέρση, *the suck-giving dew*, Hom. Ody. i. 467.

The tragedians use the masculine for the feminine, especially when the plural instead of the singular of a female is used ; as, οἱ προθήσκοντις, spoken by Alcestis of herself, Eurip. Also when a chorus of women are speaking of themselves.

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 singular ; as, χαλεπὸν ἐστὶ τὸ ζῆν, Theophrast. ; ὅτι μέχρι Ἀσπένδου ἀφίκοντο, σαφές ἐστι, Thucyd. Sometimes in the neuter plural ; as, θέρους δι' ἀνδρῶν ἀδύνατα ἦν ἐπιστρατεύειν, Thucyd. iii. 88. ; δῆλόν ἐστι, ὅτι ἐμάνη μεγάλως, Herodot. iii. 38.

Frequently a substantive verb takes for its subject, instead of an infinitive or part of a sentence, the subject of an infinitive or part of a sentence, with which the adjective agrees in gender, number, and case ; as, σὲ δίκαιός εἰμι κολάζειν, for δίκαιόν ἐστιν ἐμὲ κολάζειν σέ, *I am right to punish you*, Aristoph. ; καὶ τούτῳ εἰσι δῆλοι, ὅτι εἰσι ξεῖνοι, for καὶ τούτῳ ἐστὶ δῆλον, ὅτι εἰσι ξεῖνοι, Herodot. ; οἱ Θηβαῖοι φανεροὶ ἦσαν ἀναγκασθησόμενοι, for φανερόν ἦν, τοὺς Θηβαίους ἀναγκασθησέσθαι, Demosth.

Obs. 4. An adjective in the neuter gender must often be referred to *χρῆμα* or *πράγμα* understood; as, *ἰσχυρόν ἐστιν ἡ ἀλήθεια*, *truth is powerful*, Æschin.; *δολερόν πέφυκεν ἄνθρωπος*, *man is naturally deceitful*, Aristoph.; *καλὸν οἱ νόμοι εἰσὶ*, Menand. Sometimes the substantive is expressed; as, *κοῦφον χρῆμα ποιητῆς ἐστὶ*, *a poet is a light thing*, Plato. Thus in Latin, *triste lupus stabulis*, Virg.

The neuters *πλίον*, *πλείον*, *μῖον*, &c. may be joined with substantives of any gender, number, or case; as, *ἰσπικίας μὲν ἄξι εὐ μῖον δισμυρίων*, *he will bring not less than twenty thousand horse*, Xen.; *ἐν μέγιστοι πλίον ἢ τρισμυρίοις*, Plato.; *παρμίνυι ἡμέρας πλείον ἢ τρεῖς*, Id.

Proper names in the singular are often accompanied by the neuters *πρώτα*, *πρώτα*, and others; as, *ἰσθὶ τῶν Ἀθηναίων τὰ πρώτα*, *keep thou the first rank amongst the Athenians*, Lucian; *Ἔδωκα αὐτοῖς πάντα ἦν*, Thucyd.

Obs. 5. A substantive dual may have an adjective plural; as, *χεῖρε ἀμφοτέρως*, Hom. Also a substantive plural may have an adjective dual, when no more than two persons or things are alluded to; as, *αἰγυπιοὶ κλάζοντε*, Hom. Il. π'. 428, where two vultures only are meant.

Obs. 6. The adjective *μέσος*, *ἄκρος*, *λοιπός*, and others of the same kind, usually signify *the middle*, *the summit*, &c. of any thing; as, *ἐν μέσῃ τῇ λίμνῃ*, *in the middle of the lake*, Herodot.; *σὺν τῷ λοιπῷ στρατῷ*, Id.

Obs. 7. Substantives are often used as adjectives; as, *γλώσσαν Ἑλλάδα ἐδίδαξε*, *she taught the Greek language*, Herodot. Sometimes one of the substantives is put in the genitive; as, *ὦ χρυσὸν ἀγγελίας ἐπῶν*, for *ἔπη χρυσαῖ*, Aristoph.; *ὁ τῆς ἡσυχίας βίος*, for *βίος ἡσυχος*, Eurip.

Obs. 8. Adjectives referred to substantives are often used for adverbs, or for substantives in the dative, particularly adjectives denoting time; as, *ἄσμενος πορεύεται πρὸς Κύρον*, for *ἄσμενως*, *he gladly goes to Cyrus*, Xen.; *εὐδον παννύχιοι*, for *νυκτὶ*, *they slept all night*, Hom.; *χθιζὸς ἔβη μετὰ δαῖτα*, for *χθές*, Id.; *δευτεράϊος ἀφικετο*, for *τῇ δευτέρῃ ἡμέρᾳ*. So also participles in some instances; as, *τελευτῶν ἔλεγε*, *at last he said*, Herodot.; *τελευτῶντες ἐγλέυαζον*, *at last they derided me*, Demosth.; - *θαρρόν αἰρεῖ*, *choose boldly*, Aristoph.; *ἀνύσαντες φροντισόμεν*, *let us quickly consider*, Id.

Obs. 9. An adjective may be used without a substantive, the one from which it takes its gender, number, and case being understood; as, *ὁ σοφός*, *the wise man*; *ἡ ἄνυδρος*, sc. *γῆ*, *the desert*, Herodot.; *τοὺς ἀγαθοὺς φίλει*, Aristoph. So the pronouns *οὗτος*, *ἐκεῖνος*, *τις*, &c. Also participles; as, *γελοῖσιν οἱ θεώμενοι*, *the spectators laugh*, Aristoph.; *ὁ θανῶν οὐκ ἐπιθυμεῖ*, Anacr.;

μίσει τοὺς κολακεύοντας, Isocr. Neuters in particular are frequently used in this way; as, τὸ ἀληθὲς οὕτως ἔχει, *the truth is thus*, Plato; χαλεπὰ τὰ καλὰ ἐστὶ, *beautiful things are difficult*, Id.; τὸ ἱππικόν, sc. στράτευμα, *the cavalry*, Xen.; τὸ Ἑλληνικόν, *the Greeks*, Thucyd.; πρὸ τῶν Τρωϊκῶν, literally, *before the Trojan affairs, before the Trojan war*, Id.; μετὰ τὰ Λευκτρικά, *after the battle of Leuctra*, Strabo; τὸ μέλλον ἄδηλον πᾶσιν ἀνθρώποις, *the future is unknown to all men*, Dem.; εἰὰν τὰ παρεληλυθότα μνημονεύης, *if you remember the past*, Isocr. Words thus taken are said to be used substantively.

Obs. 10. Frequently adverbs with the article prefixed are equivalent to adjectives; as, ἡ ἄνω πόλις, *the upper city*, Thucyd.; οἱ τότε ἄνθρωποι, *the men of that time*, Herodot.; οἱ ἐγγυτάτω τοῦ γένους, *the nearest relations*, Aristoph. Hence they acquire the character of substantives; as, οἱ πέλας, *the neighbours*; ἡ αὔριον, sc. ἡμέρα, *the morrow*; οἱ πάνυ, *the illustrious*.

Obs. 11. Neuter adjectives, with and without the article, are very frequently used adverbially; as, πρῶτον, τὸ πρῶτον, τὰ πρῶτα, *first, at first*; λοιπὸν, τὸ λοιπὸν, *for the future, henceforth*; καίτηδης, *diligently*; ἄιλαστα, *unexpectedly*.

Agreement of a Verb with a Nominative.

III. A verb agrees with its nominative in number and person; as,

ἔγω γράφω, *I write.*
 σφὰ ἀκούουσιν, *you two hear.*
 οἱ ποιηταὶ φάσκουσι, *the poets say.*

Obs. 1. The nominative is commonly omitted where it is known from the form of the verb, or from the connexion, and no stress is laid on it; as, φιλοῶ, φιλεῖς, φιλεῖ, *I love, thou lovest, he loves.*

In particular, verbs indicating the employment of a definite person are often used without a nominative expressed; as, ἐσήμηνε or ἐσάλπιγξε, sc. ὁ σαλπικτής, *the trumpeter gave a signal*, Xen. So frequently the plurals λέγουσι, φασὶ, and others, sc. ἄνθρωποι. Also verbs whose subject is construed with the preceding verb; as, τὸν Κριτόβουλον ἐπέθετο, ὅτι ἐφίλησε, *for ἐπέθετο ὅτι ὁ Κριτόβουλος ἐφίλησε*, Xen.; as in Latin, *nōsti Marcellum quān tardus sit*, Cæs. ap. Cic.

Obs. 2. An infinitive, or some part of a sentence, often supplies the place of a nominative; as, αἰσχρὸν ἦν προδοῦναι τοὺς εὐεργέτας, *it was base to betray your benefactors*, Thucyd.;

ὅτι βασιλεὺς ἐξεπλάγη, δῆλον ἦν, *that the king was terrified was manifest*, Xen. Thus also with impersonal verbs; as, ἐξεστὶ μοι ἀπιέναι, *it is lawful for me to depart*, Plato; which otherwise have no nominative; as, πτερῶν σοι δεῖ, *you have need of wings*, Aristoph.; ὕει, *it rains*.

Exc. 1. The nominative of the neuter plural is commonly joined with a verb singular; as,

τὰ ζῶα τρέχου, *animals run.*
 τὰ ἄρματα ἵφισσι, *the chariots fled.*
 ἄλλα ἰλήφθη πολλά, *many arms were taken.*

Exc. 2. Sometimes, though rarely, the nominative of the masculine and feminine plural is joined with a verb singular; as, μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, *for τελλόνται, the soft harmony of the hymns serves as a prelude to the verses that follow*, Pind.

Exc. 3. A nominative dual is often put with a verb plural; as, ἄνδρε δεῦρ' ἀφίκοντο, *two men came hither*, Aristoph. Also a nominative plural, meaning but two persons or things, may be put with a verb in the dual; as, ἐμοὶ περιβάλλετον ἵπποι, *my two horses excel*, Hom.

Exc. 4. A collective noun may be joined with a verb either of the singular or of the plural number; as, τὸ πλήθος ἐψηφίσατο, *or ἐψηφίσαντο, the multitude decreed*.

A plural verb is often joined with ἕκαστος and ἄλλος, on account of the notion of plurality which is involved; as, ἔμενον ἐν τῇ ἐαυτοῦ τάξει ἕκαστος, Herodot.; ἠρώτων δὲ ἄλλος ἄλλο, Plato. This construction may be explained by the following passage, where the plural is placed first, and then the singular, denoting its parts: ἵπποι δὲ, παρ' ἄρμασιν οἷσιν ἕκαστος, ἔστασαν, Hom.

Accusative before the Infinitive.

IV. The infinitive mode has an accusative before it; as,

δομαὶ σὺ πλουτεῖν, *I think that you are rich.*

Obs. 1. The pronoun accusative before the infinitive is sometimes understood; as, εἷς σου λαβόμενος, εἰς τὸ δευμοιῆριον ἀπάγει, φάσκων ἀδικεῖν, sc. σέ, *if any one should seize you, and lead you away to prison, saying that you acted unjustly, Plato.* Thus in Latin, *nos abiisse rati, sc. eos, Virg.*

An adjective or participle expressed may agree with the pronoun understood; as, ἀφήκε μοι, ἐλθόντα λέγειν τᾶληθῆ, that is, ἐμὲ ἐλθόντα λέγειν, *he gave me leave to come and represent the truth, Xen.*; δέομαι ὑμῶν, μεμνημένους τῶν εἰρημένων, βοηθεῖν ἡμῖν, sc. ὑμᾶς, *I entreat you, remembering what has been said, to assist us, Lys.*

Obs. 2. The accusative with the infinitive is put especially after the verbs λέγω, ἀγγίλλω, and similar verbs of speaking. When these are in the passive, either the accusative remains before the infinitive, or it is changed into the nominative of the leading verb; as, τὸν Κύρον λέγεται εἰπεῖν, Xen.; λέγεται εἰπεῖν ὁ Κύρος; Id. Δακνύ, videtur, has the same construction.

Obs. 3. Use is very frequently made of ἴσσι or ὡς with the indicative or optative, instead of the accusative with the infinitive; as, ἐπιζῶ ἴσσι σπασιάζει, Xen.; ἴλεγον ὡς ἀνθρώποις ἦναι, Herodot. Both constructions are sometimes united; as, τοῦ Νίσου λέγεται θυγατέρα ἰρασθῆναι Μίνω, καὶ ὡς ἀπίταιμι τὰς τρίχας τοῦ πατρὸς, *it is said that the daughter of Nisus fall in love with Minos, and that she sheared off her father's hair, Pausan.* Sometimes even the accusative with the infinitive follows ἴσσι or ὡς as, μολογοῦσιν ἴσσι τὰς μοίρας εἰπεῖν, *they relate that the fates said, Diod. Sic.*; ἐπιζῶ δὲ χρῆ, ὡς ἄνδρας ἀγαθοὺς αὐτοὺς ἴσθαι, Xen. In a few instances ἴσσις has a similar construction.

Exc. The infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person; as,

φησὶν αὐτὸς γιγινῆσθαι αἴτιος; *he says that he was the cause.*

Obs. 1. As the infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person, and the accusative when they do not, it sometimes takes both the nominative and accusative; as, οὐκ ἴφη αὐτὸς ἀλλ' ἑκείνου στρατηγῶν, *he said that not he, but the other, had the command, Thucyd.*

Obs. 2. When the infinitive and the preceding verb relate to the same person, the subject of the infinitive is generally omitted, but expressed when an emphasis lies upon it; as, ἔφη ἀκούειν, sc. αὐτὸς, *he said that he heard, Xen.*; ἔφησθα οἷη λαιγὸν ἀμῦναι, sc. αὐτῆ, *you said that you alone warned off destruction, Hom.* Thus also before the infinitives of verbs which take the same case after as before them; as, ἔφασκες εἶναι δεσπότης, sc. αὐτὸς, Aristoph.

Obs. 3. This rule obtains also, when the infinitive is preceded by the article τὸ, or by the particle ὥστε as, οὐ σεμνύνο-

μαὶ τῷ γραφεῖς ἀποφυγεῖν, *I am not proud of having escaped when accused*, Demosth. ; διεπράξατο, ὥστε αὐτὸς ἐκπεύσαι ἀρμοστής εἰς Ἄβυδον, *he brought it to pass, that he himself sailed out governor to Abydus*, Xen.

Obs. 4. Sometimes the infinitive has before it an accusative, and the preceding verb a nominative, although both verbs relate to the same person; as, οἰμῆμί μιν σοφίας πληρωθῆσθαι, *I think that I shall be filled with wisdom*, Plato ; ἴλιγιν ἱαντὸν εἶναι Δία, Apollod.

The same Case after a Verb as before it.

V. Any verb may have the same case after it as before it, *when both words refer to the same thing*; as,

ἐγὼ εἰμι Σωκράτης, *I am Socrates*.

σὺ μῆνεις δούλος, *you remain a slave*.

ὁ ποταμὸς καλεῖται Εὐφράτης, *the river is called Euphrates*.

σὺ φησὶ εἶναι θεὸς, *you say that you are a god*.

ἰδίοντο αὐτοῦ εἶναι προθύμου, *they begged him to be zealous*.

ἀπίπταν αὐτοῖς ναύταις εἶναι, *he forbade them to be navigators*.

νομίζομεν τὴν γῆν σφαῖραν εἶναι, *we think the earth to be a sphere*.

ἀντὶ τοῦ πόλιν εἶναι, φερούριον κατίστη, *instead of being a city, it became a castle*.

Obs. 1. The verbs which most frequently have the same case after them as before them, are,

1. Substantive and neuter verbs; as, εἰμί, ὑπάρχω, γίνομαι, μένω, πέφυκα, κατέστην, &c.

2. The passive of verbs of calling or naming, choosing, appearing, &c.; as, καλοῦμαι, ὀνομάζομαι, αἰρούμαι, χειροτονοῦμαι, φαίνομαι, νομίζομαι, &c.

Obs. 2. To this rule belongs also ἀκούω, signifying *to be called*; as, οὐτ' ἀκούομαι κακός, Soph.; ὄφρα ἐσθλὸς ἀκοῦσης, Theocrit. So in Latin, *rexque paterque audisti coram*, Hor. Epist. i. 7, 37.

Obs. 3. When any of the above verbs are placed between two nominatives of different numbers, they are commonly governed in number by the former; as, ἡ τάξις ἦν ἑκατὸν ἄνδρες, *the division was a hundred men*, Xen.; ἐστῆσαν οἱ ἐπιτεταγμένοι, Demosth.: but sometimes by the latter; as, ἐστὸν δύο λέβητες ἢ ἰδομένη ὑψηλὰ, Thucyd. iii. 112. So participles standing between two substantives of different genders commonly agree with the former, but sometimes with the latter; as, λίμνη ἰσθὶν ὀνομαζόμενον Νόμφαιον, Pausan.

Obs. 4. An infinitive having the genitive or dative before it, governed by any other word, may be followed by the accusative; as, σοὶ εὐχαρίων ἴδωκε νέον εἶναι, *that is, εἰ νέον εἶναι, she granted your petition to be young*, Lucian; Ἀθηναίων ἰδέσθαι σφίσι βοηθεῖν γινώσκειν, αὐτοὺς being understood, *they entreated the Athenians to assist them*, Herodot.

Obs. 5. The Latin poets, in imitation of the Greeks, sometimes put the nominative instead of the accusative after the infinitive, when it relates to the same person with the nominative to the preceding verb ; as, *rettulit Ajax esse Jovis pronepos*, for *se esse pronepotem*, Ovid.

The Construction of Relatives.

VI. The relative $\delta\varsigma$, $\eta\grave{\iota}$, δ , agrees with the antecedent in gender, number, and person ; and is construed through all the cases, as the antecedent would be in its place ; as,

$\sigma\acute{\upsilon}$ $\delta\varsigma$ ἰμὶ ἴσωςας , you who saved me.
 $\alpha\iota$ $\text{στρατιῶται ὧν ἤρχετῃ}$, the soldiers whom he commanded.
 $\alpha\iota$ $\text{κῶμαι ἐν αἷς ἰσκήνουν}$, the villages in which they encamped.
 $\eta\grave{\iota}$ $\text{ἐπιστολὴ ἣν ἔγραψε}$, the letter which he wrote.

If no nominative come between the relative and the verb, the relative will be the nominative to the verb.

But if a nominative come between the relative and the verb, the relative will be of that case, which the verb or noun following, or the preposition going before, usually govern.

Obs. 1. The antecedent often stands in the same clause, and in the same case, with the relative ; as, $\sigma\acute{\upsilon}\tau\acute{o}\varsigma$ $\text{ἐστὶν ὃν εἶδες ἄνδρα}$, this is the man whom you saw ; $\epsilonἰς$ $\eta\grave{\iota}$ $\text{ἀφίκοντο κώμην μεγάλην ἣν}$, Xen. ; $\acute{\epsilon}\kappa\epsilon\iota\text{νοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος}$, Plato ; $\tau\acute{\alpha}\varsigma$ $\text{τιμὰς ἃς ἔλαβε φανεραῖ, Ἐπ. εἰσὶ}$, Xen. ; $\acute{\omega}\mu\omicron\lambda\omicron\gamma\acute{\eta}\kappa\alpha\mu\epsilon\text{ν, πράγματος οὐ μῆτε διδύσκαλοι μῆτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι}$, Plato.

Obs. 2. The relative frequently stands alone, the antecedent being understood ; as, $\sigma\acute{\omega}\zeta\omicron\upsilon\sigma\iota\text{ν οὓς φιλοῦσι}$, for $\sigma\acute{\omega}\zeta\omicron\upsilon\sigma\iota$ $\text{τοὺς ἀνθρώπους οὓς φιλοῦσι}$.

Obs. 3. When the relative comes after two words of different persons, it agrees with the first or second person rather than the third ; as, $\epsilon\iota\mu\acute{\iota}$ δ' $\text{ἐγὼ βασιλεὺς ὃς τιμῶμαι}$, Hom.

Obs. 4. The antecedent is often implied in a preceding word ; as, $\omicron\iota\kappa\iota\acute{\alpha}$ $\text{πολὺ μείζων ἢ ὑμετέρα τῆς ἐμῆς, οἱ γε οἰκία χρῆσθαι γῆ τε καὶ οὐρανῷ}$, where $\omicron\iota$ is referred to the personal pronoun contained in ὑμετέρα , Xen. ; $\text{κουροτρόφος, οἱ ἴδοντο φάος}$, where κουροῖ , contained in κουροτρόφος , is the antecedent to $\omicron\iota$, Hesiod. Theog. 450.

Obs. 5. The indefinite adjectives ἴσως, οἷος, \&c. are also sometimes construed like relatives ; as, $\gamma\eta\grave{\iota}$ πᾶσα, ἴσως ἔρχετῃ , Herodot. But these have commonly

other adjectives either expressed or understood, which answer to them; as, *οἷα τούτων ἰχθῆτα, ἴσσι ἠδίας ἦσθαι*, Xen. ; and are often applied to different substantives; as, *οὕτω Φίλιππὸς ἴσσι τοιούτοις, οἷα ποτ' ἦσαν Λακκεδαιμόνιοι*, Demosth.

Exc. 1. The relative is often attracted into the case of its antecedent; as,

ἐν ταῖς ναυσὶν αἷς εἶχε, with the ships which he had.

μνησχεῖσθαι τῆς ἡδονῆς ἧς ἴδουκα ὑμῖν, let him partake of the joy which I gave you.

Obs. 1. The antecedent is often found in the same clause with the relative attracted; as, *ἀπολαύω ὧν ἔχω αγαθῶν, Ἴ ἐν-joy what goods I have*; *ἐπορεύετο σὺν ἧ εἶχε δυνάμει*, Xen. Frequently it is understood; as, *μεμνημένος ὧν ἔπραξε*, for *τῶν πραγμάτων ὧν ἔπραξε*, and this for *ἃ ἔπραξε*, Lucian; *πληρώσας ναῦς ἐννέα πρὸς αἷς εἶχε*, Thucyd.

Obs. 2. Other relatives also undergo a similar attraction; as, *ἰλέτω τῶν τοιούτων κακῶν, οἷων νῦν εἶπομιν*, fewer of such evils as we have now mentioned, Plato. Frequently *οἷος*, with the substantive belonging to it, is attracted into the case of its antecedent, instead of standing in the nominative with *οἷμί*. as, *πρὸς ἀνδρας πολέμοιους, οἷους καὶ Ἀθηναίους*, for *οἷοι Ἀθηναῖοι οἷοι*, Thucyd. ; *χαριζόμενοι οἷα σοὶ ἀνδρὶ*, for *ἀνδρὶ, οἷος σὺ εἶ*, Xen. Also when it stands for *οἷσσι*. as, *τοιούτους ἀνθρώπους, οἷους μεθυσθίντας ἐρχεῖσθαι*, Demosth. In like manner *ἠλίκοις*. as, *καὶ οὕτω δεινὸν τοῖς ἠλίκοις νῦν*, for *σηλικούτους, ἠλίκοι νῦν ἰσμεν*, Aristoph.

Obs. 3. The relative *ὅσος* is sometimes used in phrases which seem to have been originally formed from two clauses referring to each other; as, *καίτοις θαυμαστὴν ὄσσην περι εἰ προθυμίαν ἔχου*. thus, *θαυμαστὴν ἴσσι προθυμίαν ἔχου*, Plato, Alcibiad. II. pr. fin. ἢν περι αὐτὴν ὄχλος ὑπερφύης ὅσος, exceedingly great, Aristoph. Plut. 750.

Obs. 4. The phrase *οὐδὲς ὅστις οὐ* is usually considered as one word, in the sense of the Latin *nemo non, every one*, in which case *οὐδὲς* is put in the same case as the pronoun relative following; as, *οὐδὲνα κίνδυνον ἔντιν' οὐχ ὑπίμειναν*, they underwent every danger, Demosth. ; *οὐδὲνα ἴφασαν ἔντιν' οὐ δακρύνοντ' ἀποστρέφισθαι*, for *οὐδὲς ἦν ἔντιν' ἴφασαν οὐ δακρύνοντ' ἀποστρέφισθαι*, they said that every one returned weeping, Xen.

Obs. 5. The antecedent is sometimes put in the case of the relative, and the latter omitted, when the former is a demonstrative pronoun, with or without a substantive, and would otherwise be joined with *οἷμί*. as, *οὕτω οὐδ' ἀποκρίσεις ἄξιον ἔρωτῆς*, for *οὐδ' ἀποκρίσεις ἄξιόν ἴσσι τούτου, ὃ ἔρωτῆς*, what you ask is not worthy of an answer. Plato; *τίνας τοῦσδ' ἰρῶ ξίνοισ*; for *τίνας οἷσιν οὕτω εἰ ξίνοι, οὗς ἰρῶ*; who are these strangers whom I see? Eurip.

Exc. 2. The relative frequently differs in number from the antecedent, when the idea of plurality is involved in the singular; as,

πάντας ἀνθρώπους δὴλγουσιν, ἕστις σφίσις εισαφίχεται, they fascinate all men who approach them, Hom. ; *ἀσπάζεται πάντας, ὃ ἂν περιτυγχάνη*, he salutes all

whom he meets, Plato ; οἷς ἂν ἐπίω, ἡσπὸν τις ἐμοὶ πρόσουσι, every one to whom I apply will take part with me the less, Thucyd.

Obs. The singular ἔστι is followed by relatives both singular and plural, and the phrase is regarded altogether as one word, equivalent to the adjective ἔνιοι, ἔνιοι, ἔνια, some ; as, καὶ ἔστιν οἱ ἐτύγχανον θωράκων, and some hit breastplates, Xen. ; ἔστιν οὐστίνας ἀνθρώπων τιθαύμακας ἐπὶ σοφίᾳ ; have you admired some men for their wisdom ? Id.

In the same manner ἔστι is often used with a relative adverb following, in which case the two are put for an adverb ; as, ἔστιν ὅτι, sometimes, Thucyd. ; ἔστιν ὅπου, somewhere.

Exc. 3. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter ; as,

τὸ ἄστρον, ἃν ἰνομάξουσιν Αἴγως, the constellation which they call the Goat, Pausan.

Obs. When the antecedent is a part of a sentence, the relative is put in the neuter gender ; as, ἐὰν ἀποφύγη με οὗτος, ὃ μὴ γίνωτο, Demosth. Sometimes the relative does not agree in gender with the antecedent, but with some synonymous word implied ; as, τίνα οὐ, for οὐδὲ οὐ, Eurip. ; ἐμοὶ γὰρ οὐδ', ὃ πᾶσι λείπεται βροτοῖς, σύνιστιν ἔλπις, sc. χρεῖμα, for neither hope, which is left to all mortals, remains with me, Id.

Agreement of an Adjective, Verb, or Relative, with Substantives coupled by a Conjunction.

VII. Substantives singular connected by a copulative conjunction have an adjective, verb, or relative plural ; as,

Κάστωρ καὶ Πολυδύκησ, οἱ ἀθάνατοί εἰσι, Castor and Pollux, who are immortal.

Obs. 1. If the substantives be of different persons, the verb plural must agree with the first person rather than the second, and with the second rather than the third ; as, ἐγὼ καὶ σὺ ἐλογίζομεθα, Xen. ; σὺ καὶ ὁ Θεόδωρος ἐλέγετε, Plato.

Obs. 2. If the substantives are of different genders, the adjective or relative plural must agree with the masculine rather than the feminine or neuter ; as, πατὴρ καὶ μήτηρ ἐλλίσσοντο, γονοῦμενοι, Hom. ; but this is only applicable to beings which may have life.

Obs. 3. If the substantives signify things without life, the adjective or relative plural must be put in the neuter gender ; as, αἱ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστιν αἰρετὰ, powers and riches are desirable on account of honor, Aristot. ; οἶτον καὶ

ὕδωρ καὶ οἶνον ἐνθήσω, ἃ κέν τοι λιμὸν ἐρύκοι, *I will put on board bread and water and wine, which shall keep off hunger from you,* Hom.

Obs. 4. The adjective or verb frequently agrees with one of the substantives, mostly with the nearest, and is understood to the rest; as, αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε, *for contention is always agreeable to you, and wars, and battles,* Hom.; οἱ ξένοι καὶ ὁ ἄλλος ὄχλος ἦκε, *the strangers and the rest of the multitude came,* Thucyd.; ἔστιν ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος; *are there in the other cities both magistrates and people?* Plato.

Obs. 5. The plural is sometimes used after μετὰ or σὺν put for καί · as, Δειφόντης δὲ σὺν τοῖς παισὶν ἀναλαβόντες τὸν νεκρὸν, κομίζουσιν ἐς τοῦτο τὸ χωρίον, *Deiphontes and his children having taken up the corpse, convey it to this place,* Pausan.

The Use of the Article.

VIII. The article is used before substantives which represent determinate individuals, or whole classes. But more particularly,

1. The article is used especially before substantives which denote something that has been already mentioned, or that is commonly known; as,

ἰαδίωκεν μίχρη κόμης τινός · ἰταῦθα δὲ ἴστησαν · ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, *they pursued as far as a certain village; there they halted; for above the village was an eminence,* Xen. ; τὰντα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, *the herdsman having heard this, and having taken up the child* (that is, the herdsman and child of which mention had before been made), Herodot. Again, ὁ ποιητής, *the poet*, it being commonly understood that Homer is intended thereby; ὁ Σταγίρης, *the Stagirite*, that is, Aristotle. Hence proper names often receive the article; as, ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

2. The article is prefixed to substantives which denote, not determinate individuals of a class, but the whole class; as,

ὁ ἀθροῦς ἰστί θνητός, *man is mortal*. αἱ ἀλώκεναι φωλιόνη ἴχθυοι, *foxes have holes*, Luke ix. 58. Hence it is put with abstract nouns; as, οὐκ ἐκ χρημάτων ἡ ἀρετὴ γίνεσθαι, *virtue is not produced from riches*, Plato.

3. The article is generally prefixed to substantives which are accompanied by the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, or the adjectives πᾶς, ὅλος · as,

οὗτος ὁ ποταμός, *this river*; αἱ νῆσοι αὗται, *these islands*; ὁ ἀνὴρ ὁδε, *this man*; ἐκείνη ἡ ἡμέρα, *that day*; πάντες οἱ ἀνθρώποι, *all the men*;

ἡ πόλις ὅλη, *the whole city*; but πάντες ἄνθρωποι, *all men generally*; ἑνιαυτὸν ὅλον, *a whole year*. It is likewise used with the possessive pronouns ἐμὸς, σὸς, &c.; as, ὁ υἱὸς υἱός σου, *like ὁ υἱός σου, means thy son*, but υἱὸς σου, *like υἱὸς σου, a son of thine*. Also with the interrogatives ποῖος, τίς, but only with reference to something preceding; as, τὰ ποῖα ταῦτα; *what sort of things are these?* that is, to which you refer, Eurip.

4. The article is generally put with the subject of a proposition, and omitted in the predicate; as,

ἡδονὴ ἡ εὐδαιμονία, *happiness is pleasure*; ἡ ἡδονὴ εὐδαιμονία, *pleasure is happiness*. In some cases it is used in the predicate only; as, εἰρήνη ἐστὶ τἀγαθόν, *peace is the abstract good*, Philem. Sometimes both subject and predicate receive it, and sometimes nei her of them; as, ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς, *the light of the body is the eye*, Matth. vi. 22.; πάντων μέτρον ἄνθρωπός ἐστι, *man is the measure of all things*, Plato.

5. The neuter article is used with infinitives, to which it gives the signification of substantives; as,

τὸ καλᾶζειν, *the punishing*; τὸ κακῶς ποιεῖν, *the doing ill*; τῷ δὲ χαίρειν ἔπειτα τὸ θαυμάζειν, *admiration follows joy*, Plut. Also with words and sentences taken τυχικῶς, that is, independent of their meaning; as, τὸ ἀρετῆ, *the word ἀρετῆ*; τὸ Γινῶθι σαυτὸν, *the maxim Know thyself*, Plato.

6. The article is often separated from its substantive by adjectives, participles, adverbs, or prepositions with their cases; as,

ἡ Ἐρυθρὴ θάλασσα, *the Red sea*, Herodot.; τὰ κατιστραμμένα Ἰθνη, *the nations that had been subdued*, Xen.; οἱ τότε Ἕλληνες, *the Greeks of that time*, Plato; ὑπαικίνασι τὸν πρὸς ἐκίλους πόλεμον, *you sustained the war against them*, Demosth. When these words, for the sake of greater emphasis or clearness, are put after the substantive, they are preceded by the article; as, σύνιμι ἀνθρώποις τοῖς ἀγαθοῖς, *I associate with good men*, Xen.; πολέμῳ Τισσαφέρνησι τῷ ὑμᾶς ἀδικήσαντι, *to make war against Tissaphernes who injured you*, Id.; ἡ ἀμίλια αὐτῆ ἢ ἄγαν, *this excessive negligence*, Demosth.; τὸ ἔδωκε τὸ ἐν τῇ λίμνῃ, *the water in the lake*, Herodot. When the article is put with an adverb or a preposition, grammarians suppose an ellipsis of some convenient participle, particularly of ὄν, or γινόμενος, sometimes expressed; as, εἰς τὸν νῦν ὄντα χρόνον, Eurip.; ἐν τῇ πρὸς Μισγαρίας γινομένη στρατηγίῃ, Herodot.; πατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν, Xen.

In like manner genitives are placed either between the article and the substantive by which they are governed, or after the substantive with the article before them; as,

αἱ βασιλῆος νῆες, and αἱ νῆες αἱ βασιλῆος, *the king's ships*, Thucyd. In the former case two and even three articles may stand together; as, τὸ τῆς Ἀρτέμιδος ἱερὸν, *the temple of Diana*, Thucyd.; τὸ τῆς σαῦ ξαίνουτες εἰχνης ἔργον, Plato; ἰσχυροῦ ἔστω τῷ τῆς τῶν ἰλιυθίων φθορᾶς νόμον, Æschin.

Very frequently the article is used without a substantive expressed; as,

ἐν τῇ βασιλείῳ, &c. χώρα, *in the land of the king*, Thucyd.; τὰ τῶν Ἀρχόντων

δων, sc. *πράγματα*, the affairs of the Arcadians, Xen. ; *οἱ ἐν τῷ ἄστυ*, the people in the city, Thucyd. ; *τὰ κατὰ Πausanίαν*, the affairs of Pausanias, Id. ; *τὰ ἐς τὸν πόλεμον*, Herodot. ; *οἱ σὺν βασιλεῖ*, Xen.

The neuter article standing alone with the genitive of a substantive, signifies every thing that pertains to the person or thing denoted by the substantive ; as, *δεῖ φέρειν τὰ τῶν θεῶν*, it is necessary to bear what comes from the gods, Eurip. It signifies particularly that which any one has done, is wont to do, or that has befallen him ; in which case it is put in the singular ; as, *τὸ τῶν ἀλίων*, what fishermen are accustomed to do, Xen. Similarly *τὸ τοῦ Ὀμήρου*, the saying of Homer, Plato. Sometimes it is merely a periphrasis of the substantive in the genitive ; as, *τὰ τῆς τύχης*, fortune, that is, the things of fortune, Soph. ; *τὸ τῶν θεῶν*, for *οἱ θεοί*, Plato. In the same manner the possessive pronouns with the article are put instead of the personal pronouns ; as, *τὸ ὑμῖν*, as if *τὸ ὑμῶν*, for *ὑμῖς*, Herodot. ; *τάμὰ* for *ἐγὼ*, Eurip.

The plural article, followed by *ἀμφὶ* or *περὶ* with a proper name in the accusative, signifies, 1. the companions of the person named ; as, *οἱ περὶ Ἀρχίδαμου*, the companions of Archidamus, Xen. ; 2. the person alone ; as, *οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθου*, Priam and Panthous, Hom. ; 3. the person and his companions ; as, *οἱ περὶ Θρασύβουλον*, Thrasylbulus with his soldiers, Thucyd. But when followed by *ἀμφὶ* or *περὶ* with an appellative, it signifies office or relation only ; as, *οἱ περὶ ἱερά*, the priests.

Frequently the neuter article, with whatever it is attached to, is used adverbially ; as, *τὸ πρῶτον* and *τὰ πρῶτα*, at first ; *τὸ λοιπὸν*, for the future ; *τὸ πρὶν*, formerly ; *τὸ ἀντίκτα*, immediately ; *πανῶν*, now ; *τὸ πάμπαν*, τὸ *παρέπαν*, entirely ; *τὸ ἀπὸ τοῦδε*, from henceforth ; *τὸ πρὸ τούτου*, before this ; *τὸ ἕως ἡμῶν*, τὸ *ἕως ἡμῶν*, τὸ *ἕως σὲ*, as far as lies in me, in you. Also with an infinitive ; as, *τὸ τήμερον εἶναι*, to-day ; *τὸ κατὰ τοῦτον εἶναι*, as far as regards him.

Obs. In the old Greek poets *ὁ, ἡ, τὸ*, is rather a demonstrative pronoun, and the substantives for the most part stand alone, as in Latin, where we use the article *the*. Later writers also very frequently omit it.

The Use of the Article as a Pronoun.

IX. The article is often used for the relative and demonstrative pronouns.

1. For the relative pronoun ; as,

Ἡστίων δ' μ' ἔτριψε, Eetion who brought me up, Hom.
τὸ οἴκημα ἐν τῷ κοιμώμαθα, the chamber in which we sleep, Herodot.

2. For the demonstrative pronouns ; as,

ὁ γὰρ ἦλθε, for he came, Hom.
ἐγὼ δ' ἐγὼ οὐ λύσω, but I will not release her, Hom.

Obs. 1. The article is very often used as a relative pronoun in Ionic and Doric writers. Of Attic writers the tragedians only use it in this sense, and these only in the neuter and the oblique cases ; as, *τὸν θεόν*, τὸν *νῦν ψίγει*, Eurip.

Obs. 2. The use of the article as a demonstrative pronoun is likewise chiefly confined to Ionic and Doric writers, though it is found in this sense in Attic

writers also, but for the most part in the neuter and the oblique cases ; as, *ὃ δὲ εἶπε*, but he said, Xen. ; *τὸ δ' οὐχ αὐτως ἔχει*, but this is not so, Plato ; *τοῖς δὲ ἄλλῃ γῆ ἰστί πολλῇ*, Thucyd. ; *τῆς γὰρ πίθουκα μνηστῆρος*, Soph. Especially in the accusative with the infinitive after *καί*· as, *καὶ τὸν κελῦσαι δοῦναι*, and that he commanded to give it him, Xen. In the nominative the relative *ὃς* is used in this sense ; as, *καὶ ὃς εἶπε*, and he said, Xen. Thus also *ἦ δ' ὃς*, said he, which is very frequent in Plato.

Obs. 3. The Attics moreover use the article as a demonstrative pronoun before the relatives *ὃς, ὅσοι, οἷοι*· as, *περὶ τεχνῶν τῶν ὅσων περὶ ταῦτα λόγοι*, concerning those arts which treat of these things, Plato ; but particularly in a division, where *ὁ μὲν, ὁ δὲ*, are opposed to each other, *this....that, the one....the other*, &c. ; as, *τῶν μὲν πολλοὶ ἐπιτραῦσαντο, τῶν δὲ οὐδὲς*, of these many were wounded, of those not one, Xen. ; *ὁ μὲν μαίνεται, ὁ δὲ σωφρονεῖ*, the one is mad, the other is rational, Plato ; *τῶν ἄλλων Ἑλλήνων* (otherwise quite as often *οἱ ἄλλοι Ἑλληνας*), *οἱ μὲν ὑμῖν, οἱ δὲ ἐμοῖς, ὑπήκουον*, of the other Greeks, some were subject to you, some to them, Demosth. In this construction *ὁ μὲν* commonly refers to the nearer of two things, but sometimes to the more remote ; as, *κρίτερον τὸ νοθεῖσθαι τοῦ ἐνιδίξαι· τὸ μὲν γὰρ ἡπιόν τι καὶ φίλον, τὸ δὲ σκληρόν τι καὶ ὑβριστικόν*, it is better to admonish than to reproach ; for the former is mild and friendly, the latter harsh and affronting, Epictet. If *ὁ μὲν* and *ὁ δὲ* be used in speaking of one thing alone, they may each be rendered partly, or in part. Sometimes the relative pronoun is used instead of the article ; as, *πέλιος Ἑλληνίδας, ἃς μὲν ἀναγῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγον*, destroying some of the Greek cities, and bringing back the exiles into the others, Demosth.

GOVERNMENT.

GOVERNMENT OF SUBSTANTIVES.

X. One substantive governs another in the genitive (*when the latter substantive signifies a different thing from the former*) ; as,

τὸ τοῦ Κύρου ἄρμα, the chariot of Cyrus, or Cyrus's chariot.

Obs. 1. The genitive most commonly indicates that which does something, or to which something belongs ; as, *τὰ Ὀμήρου ποιήματα*, Æschin. ; *τὸ τοῦ Κύρου ἄρμα*. But frequently the genitive is also taken in a passive sense ; as, *ἡ Σωκράτους κατηγορία*, the accusation against Socrates ; *ἔνεμα Ἀθηναίων*, good-will towards the Athenians, Thucyd. Sometimes one substantive governs two genitives, one of which has an active and the other a passive sense ; as, *τὰς τῶν εἰκίων προσηλακίαις τοῦ γῆρας ὀδύρονται*, they lament the insults which the relations offer to old age, Plato.

Obs. 2. A possessive adjective is frequently used instead of the genitive ; as, *οἱ Ἡράκλειος παῖδες*, for *Ἡρακλείους*.

Obs. 3. The substantive which governs the genitive is often understood ; as, *Σωκράτης ὁ Σωφροσίου*, sc. *υἱός*, Plato ; *ἐν Κρείσῳ*, sc. *εἰς*, Herodot. ; *εἰς ἄδου*, sc. *δέμον*, to the shades below ; *ἐν ἄδου*, sc. *δέμον*, in the shades below.

Obs. 4. The dative is frequently used for the genitive, particularly by the poets; as, οὐκίτι σοί τίνα λύσσει φάος, for τίνα σοῦ, *no longer do your children see the light*, Eurip. ; οὐδ' Αἴαντι ἦδ' ἄνδρα Θυμῶ, *nor did it please the mind of Ajax*, Hom. Sometimes both cases are put; as, Ἀχιλλῆος ἰδὸν κῆρ γηθεί, φόνον Ἀχαιῶν διεκομίνω, *the murderous heart of Achilles rejoices, as he beholds the slaughter of the Greeks*, Hom.

Obs. 5. Prepositions with their respective cases often serve as a circumlocution of the genitive; as, αἱ κατὰ τὸ σῶμα ἡδοναί, αἱ διὰ τοῦ σώματος ἡδοναί, *the pleasures of the body*, Plato; ὁ περὶ τοὺς Φωκίας ἔλεθος, for ὁ τῶν Φωκίων ἔλεθος, Demosth.

Substantive pronouns are governed in the genitive like substantive nouns; as, ἡ πόλις ἡμῶν, *our city*.

So also adjective-pronouns when used as substantives, or having a noun understood; as, ἡ θυγάτηρ ἐκείνου, *his daughter*; ὧν οἱ πατέρες, *whose fathers*.

The genitive is likewise governed by the relative and demonstrative pronouns; as, ταῦτά ἐστιν ἃ Σωκράτους ἐπαινῶ, *this is what I commend in Socrates*, Plato; τὰδ' αὐτοῦ ἄγαμαι, *I admire this in him*, Xen.

The possessive pronouns are equivalent in signification to the genitive of the personal pronouns. Thus, ἡ ἡμετέρα πόλις, ὁ ἡμῶν πατήρ, is the same as ἡ πόλις ἡμῶν, ὁ πατήρ μου. Sometimes also, like the genitive, they are taken passively; as, εἰς πόδες, *longing for thee*, Hom.; εὐνοία καὶ φιλία τῇ ἐμῇ, *through good-will and friendship towards me*, Xen.

The possessive pronouns have sometimes nouns, pronouns, and participles after them in the genitive; as, τοῦτο σὸν ἂν εἴη τοῦ δικαστοῦ, Lucian; τὸ σὸν μόνος δόρημα, Soph.; εἴη αὐτοῦ φρίνα εἴρεσι, Hom.

XI. The genitive is used to express that one thing is the quality or circumstance of another; as,

δένδρον πολλῶν ἐτῶν, *a tree of many years*.

ἄνηρ μεγάλης ἀρετῆς, *a man of great virtue*.

λίμνη σταδίων ἑκοσι τὴν περίμετρον, *a lake of twenty stadia in circumference*.

Obs. This genitive frequently stands alone, ἀνθρωπος, χρεῖμα, or the like, being understood; as, τούτου τοῦ τρόπου εἰμι, *I am of this disposition*, Aristoph.; ἀπίθανον ἰτῶν ὀγδοήκοντα, *he died when eighty years of age*, Lucian.

Adjectives taken as Substantives.

XII. An adjective in the neuter gender without a substantive governs the genitive; as,

τὸ πλεῖστον τοῦ χρόνου, *the most of the time*.

εἰς τοσούτου τόλμης, *to such a pitch of boldness*.

τὸ εἰσπραμμίνον τῶν βαρβάρων, *that part of the barbarians which had been put to flight*.

Obs. 1. Plural adjectives of the neuter gender also govern the genitive; as, τὰ κράσιστα τῆς γῆς, Thucyd.; τὰ στανίπορα τῶν ἰδῶν, ἀγυστία νιάρων, Diod. Sic.; ἄρτων ἡμίση, Xen.

Obs. 2. Instead of the neuter, the adjective frequently takes the gender of the substantive in the genitive; as, ἡ πολλὴ τῆς Πελοποννήσου, Herodot.; τοῦ χρόνου τὸν πλεῖστον, Thucyd.

GOVERNMENT OF ADJECTIVES.

Adjectives governing the Genitive.

XIII. Adjectives of plenty, want, diversity, property, worth, cause, also verbals, compounds of α privative, and those signifying an affection of the mind, govern the genitive; as,

δείματος μιστὸς, full of fear. ἀνδρῶν κενὸς, destitute of men.
 ἑτερός ἐστι τοῦμου πατρός, he is different from my father.
 ἴδιος ἀνθρώπου, peculiar to man. ἄξιος ἰκαίνου, worthy of praise.
 τῆς νίκης αἰτιώτατος ἦν, he was the principal cause of the victory.
 ἀνατρεπτικός τῆς πόλιος, subversive of the state.
 ἄπαις ἀρρίνων παίδων, childless with respect to male children.
 γεωμετρίας ἔμπειρος εἶ, you are skilled in geometry.

πλήρης οἴνου, Herodot.; ἔρημος φίλων, Eurip.; γυμνὸς ὄπλων, Xen.; φόνου ἄγνος, Plato; ψιλὸς δινδρείων, Herodot.; ἄρφανὸς τοῦ πατρός, Demosth.; τυράννων ἐλεύθερος, Herodot.; δημοκρατίας ἀλλότρια, Lys.; ἰερός τῆς Ἀθηνᾶς, Æschin.; ἀνάξιος τοῦ συμποσίου, Lucian; λυτήριος διμμάτων, Soph.; τῆς ἡδονῆς ἐγκρατής, Xen.; ἀπάθης κακῶν, Herodot.; ἐπιμιλῆς τῶν φίλων, Xen.; Θίλω δ' αἰδῆς μᾶλλον ἢ σοφὸς κακῶν ἵναί, Æschyl.

Obs. 1. Adjectives of worth and cause govern the genitive and dative; as, ἡμῖν Ἀχιλλεὺς ἄξιος τιμῆς, Achilles deserves honor of us, Eurip.; πολλῶν ἀγαθῶν αἰτιοὶ τοῖς Ἕλλησι κατέστησαν, they were the authors of many good things to the Greeks, Isocr.

Obs. 2. Adjectives of plenty and want sometimes govern the dative; as, ἀφνειοὶ μήλοισι, abounding in fruits, Hesiod.

Obs. 3. In the old poets participles also are construed with the genitive like adjectives; as, μάχης εὖ εἰδότα πάσης, well acquainted with all the modes of fighting, Hom.; διδασκόμενος πολέμοιο, Id.

XIV. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as,

εἷς τῶν στρατιωτῶν, *some one of the soldiers.*

ὁ νεώτερος τῶν υἱῶν, *the younger of the sons.*

ὁ σοφώτατος τῶν Ἑλλήνων, *the wisest of the Greeks.*

τίς τ' ἄρα θεῶν; *which then of the gods?*

μία τῶν νήσων, *one of the islands.*

ὁ τέταρτος τῶν ποταμῶν, *the fourth of the rivers.*

μόνος πολιτῶν, Eurip.; τῶν Ἰσπανῶν ὁ μὲν ἀγαθός, ὁ δ' οὐ, Plato; πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐβίλω, Xen.; ὁ βουλόμενος τῶν Ἑλλήνων, Æschin.

Obs. 1. Other adjectives in the positive degree frequently take their substantives in the genitive, where otherwise instead of the genitive the case of the adjective would be used; as, οἱ χρηστοὶ τῶν ἀνθρώπων, *for χρηστοὶ ἀνθρώποι, good men,* Aristoph.

Obs. 2. The genitive plural is also put with some adjectives which have the positive form, but the force of superlatives; as, δια γυναικῶν, *the most excellent of women,* Hom.; δαιμόνιε ἀνδρῶν, Herodot.; ἔξοχος Ἀχαιῶν, Hom.

Obs. 3. The genitive is often governed by εἷς or τὶς understood; as, τούτων ἦν Θαλῆς, sc. εἷς, *of these Thales was one,* Plato; πέμπων τῶν Λυδῶν ἐς Δελφοῦς, sc. τινὰς, *sending some of the Lydians to Delphi,* Herodot.; γυνή τῶν ἐπιφανῶν, Plut.

Obs. 4. The case of the partitive is often put instead of the genitive; as, οἱ παρόντες δὲ, οἱ μὲν ἠδοῦντο, οἱ δὲ ἐγέλων, *for τῶν παρόντων, of those present, some were ashamed, some laughed,* Lucian. Sometimes prepositions with their respective cases are used; as, ἐκ τούτων εἷς, Herodot.; ἐξ ἀπασῶν ἡ καλλίστη, Lucian; πρῶτος ἐν ποιηταῖς, Aristoph.

Obs. 5. Partitives, &c. are put in the gender of the substantives which are in the genitive; but when there are two substantives of different genders, the partitives, &c. are sometimes put in the gender of the former, though almost always in that of the latter; as, ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμισταχείριστότατος, *the boy of all wild beasts is the most difficult to manage,* Plato.

Obs. 6. Partitives, &c. govern collective nouns in the genitive singular, and are of the same gender with the individuals of which the collective noun is composed; as, τῆς στρατιᾶς πολλοί, Thucyd.

XV. The comparative degree governs the genitive; as,

λευκότεροι χιόνος, *whiter than snow.*

ἐν ἀμείνων τοῦ πατρὸς, *he was better than his father.*

Obs. 1. Instead of the genitive, comparatives are also construed with the conjunction η or $\eta\pi\epsilon\rho$, followed by the same case with that of the thing compared; as, ἀρειοσιν ἠέπερ ὑμῖν ἀνδράσιν ὠμίλησα, *I have associated with braver men than you*, Hom.; μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνος ἢ Σκύθας, Herodot. vii. 10. But sometimes η is followed by the nominative, if εἰμὶ or some other verb may be supplied; as, ἀμείνωνος, ἠέπερ οὔδε, ἵππους δωρήσαιο, sc. εἰσὶ, *he might give better horses than these*, Hom.

The genitive commonly follows the comparative instead of η , only where η would be put with a nominative or an accusative. Sometimes, however, the genitive is put for η with the dative; as, ἕξειν ἡμῖν μᾶλλον ἰτίρων, for μᾶλλον ἢ ἰτίροις, Thucyd.

Sometimes the genitive is used instead of η , where η would be put with a different case from that of the word to which the comparative is joined; as, τοῦ Πλούτου παρίχω βελτίονας ἀνδρας, for η ἰ Πλούτους, not η τὸν Πλούτον, Aristoph.

Obs. 2. The comparative is sometimes followed both by the genitive, and by η with a clause explanatory of the genitive; as, οὗ τί γίνουτ' ἂν ἀτοπώτερον, ἢ θεραπεύειν ἐκ προστάγματος; Lucian.

Obs. 3. When ἔλαττον, πλέον, πλείω, are followed by a numeral, η is often omitted; as, μὴ ἔλαττον δέκα ἔτη γεγονότες, *not less than ten years old*, Plato.

Sometimes η is placed between two comparatives; as, γυναῖκα εὐγενεστέραν ἢ πλουσιωτέραν ἔγημε, *he married a wife more noble than wealthy*, Plut. Or it is followed by κατὰ or πρὸς with an accusative; as, ὄπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη, *more arms were taken than the number of dead led one to expect*, Thucyd.; ἐλάττω ἢ πρὸς τὸ κατόρθωμα νομίζειν εἶναι τὴν δόξαν, *to think the honor inferior to the merit of the action*. Or by an infinitive, commonly with, but sometimes without, ὡς or ὥστε before it; as, νεώτεροί εἰσιν ἢ ὥστε εἰδέναι, *they are too young to know*, Lys.; μεῖζον ἢ φέρειν, *too great to endure, or to be endured*, Soph.

Obs. 4. Substantives are sometimes used elliptically for propositions in comparison; as, μεῖζων λόγου, for μεῖζων ἢ λέγειν ἐστὶ, ἕξειν, *greater than can be expressed*, Aristoph.; • μεῖζων ἐλπίδος, Æschyl.; ἔλαττον τῆς ἀξίας, Xen.

In a similar manner the comparative is followed by the genitive of the pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, when any thing is compared with itself at different times; as, ἀνδρείστερος γίνεσθαι αὐτὸς αὐτοῦ, for η πρότερον ἦν, Plato. The superlative is frequently used instead of the comparative; as, ὅτι διυπέρτατος σεαυτοῦ ἦσα, *when you even surpassed yourself*, Xen.

Obs. 5. Proportional numbers are construed like comparatives; as, *στράτευμα πολλαπλήσιον τοῦ ἡμετέρου*, an army much greater than ours, Herodot.; *διπλάσια ἐκείνῳ δίδοναι, ἢ ἄλλῳ τινὶ τῶν στρατηγῶν*, to give him twice as much as any other of the commanders, Lys.

Obs. 6. The excess or defect of measure is put in the dative; as, *ἐνιαυτῷ πρεσβύτερος*, older by a year, Aristoph.; *δραχμῇ τιμώτερον*, Lys.; *ὅσῳ περ σωφρονέστερος, τοσούτῳ εὐδαιμονέστερος*, by how much the more temperate, by so much the happier, Plato; *πολλῷ καλλίων*, Æschin. Also with superlatives; as, *μακρῷ ἄριστος*, Herodot.

Adjectives governing the Dative.

XVI. Adjectives signifying profit or disprofit, likeness or unlikeness, &c. govern the dative; as,

τῇ πατρίδι ἀφίλιμος, profitable to the country.

βλαβερὸς τοῖς πολεμίοις, hurtful to the enemy.

ἄμοις Ἀχιλλεῖ, like to Achilles.

To this rule belong;

1. Adjectives of profit or disprofit; as, *τῇ πόλει χερίσμος, ἄχρηστος*, Demosth.

2. Of pleasure or pain; as, *ἥδιστον ὑμῖν*, Xen.; *ἀλγυνὸν ἐμοί*, Eurip.

3. Of friendship or hatred; as, *ταῖς Ἀθηναίοις εὖνοι ἦσαν*, Thucyd.; *ἢ ἰχθὺς τῷ Δημαρτήτῳ*, Herodot.

4. Of clearness or obscurity; as, *δῆλός ἐστιν ἐμοί*, Aristoph.; *ἀφανὸς ἂν ἰκίνοισι*, Xen.

5. Of nearness; as, *πλησίαι ἀλλήλοισι*, Hom.

6. Of fitness or unfitness; as, *ταῖς κλίουσιν ἐπιστηδιότερος ἢ Πιερμαῖος*, Pausan.

7. Of ease or difficulty; as, *βαδίων ἐσσί μοι*, Demosth.; *χαλεπὸν ὑμῖν ἐσσι*, Plato.

8. Of equality or inequality; as, *οὐ καὶ σὺ τόσῳι τὰς ἴσας πληγὰς ἐμοί*, as many blows as I, Aristoph. Also of likeness or unlikeness; as, *τὴν φύσιν ἰμοίαν ἔχει ταῖς ἰταίρις*, Isocr.

9. Of obedience or disobedience; as, *Κροίσῳ ἦσαν κατήκοοι*, Herodot.; *γοῦνοισιν ἀπειθεῖς*, Rom. i. 30.

10. Of trust; as, *πίστος θεοῖς*, Æschyl.

To these add many other adjectives of various significations; as, *οὐδαμῶς ζημίαξ ἔνοχος ἦν*, Lys.; *ἢ κοινὸν ἅπασιν ἐσσι*, Demosth.; &c.—particularly,

Compounds of *σὺν* and *ὁμοῦ*, also verbals in *τος* taken passively, govern the dative; as, *ξυνηθήξ μοι ἐσσι*, he is accustomed to me; *ὁμόγλωσσοι τοῖς Καρσὶ*, of the same language with the Carians; *τοῖς Ἑλλησιν ὑποπτος*, suspected by the Greeks; *ἄγνωστος ἡμῖν*, unknown to us; *οὐδὲ ῥητά μοι*, Soph.

Obs. 1. Substantives have likewise sometimes a dative after them, and, among these, substantives from primitives governing a dative; as, *σύ μοι ἐσσι πατήρ καὶ μήτηρ, you are father and mother to me, Hom.*; *ὑπηρεσία τοῖς θεοῖς, Plato*; *πυρὸς βροτοῖς δοτῆρ' ἑρῆς, you behold the giver of fire to mortals, Æschyl.*

Obs. 2. Ὁ αὐτός, *the same*, governs the dative; as, *τὸ αὐτὸ οὐνομα ἢ γῆ τῷ ποταμῷ ἔχει, the country has the same name as the river, Herodot.*; *ταῦτά ἐμοὶ πέπονθας, you have suffered the same things as I, Aristoph.* Sometimes εἷς has a similar construction; as, *ὃς ἐμοὶ μιᾷς ἐγένετ' ἐκ μητέρος, who was born of the same mother as I.* In Latin, *invitum qui servat, idem facit occidenti, Hor. eadem illis censemus, Cic.*

Obs. 3. Many adjectives which usually govern the dative, are sometimes found with the genitive; as,

ἡ πορεία ἰμοῖα φυγῆς ἐγγίγνται, Xen.; ἀδελφὰ τῶν εἰρημίων, Isocr.; ἰχθὺς τοῦ ἀνθρωπίου γένους, Plato; τὸ ἀνίστιον τοῦ ἐρίου ἰανασίου, Id.; ὑπήκοοι τῶν Ἀσσυρίων ἦσαν, Xen.; οὐδὲς ἐνοχὸς ἐστὶ λαιποταξίου, Lys.; κοινὸν πάντων ἀνθρώπων, Plato. Particularly compounds of εὖν and ἐμοῦ· as, καὶ ἕα τοῦ γένους ἐστὶ τούτου ζύμφωνα, Plato; οἱ Ἰερᾶναι ἄμοροι τῶν Ἀσσυρίων εἰσι, Xen.

GOVERNMENT OF VERBS.

Verbs which govern the Genitive.

XVII. *Εἶμι* and *γίγνομαι*, signifying possession, property, or duty, govern the genitive; as,

Κίρου ἦσαν, they belonged to Cyrus.

Ἴσται ἀνδρὸς ἀγαθοῦ, it is the part of a good man.

Ἰγίντο Μισσην Λοκρῶν, Messene was under the dominion of the Locrians.

Obs. 1. The neuters ἐμόν, σόν, &c. are used in this sense, instead of the genitives of the personal pronouns ἐμοῦ, σοῦ, &c.; as, *ἐμόν ἐστι, it is my duty.*

Obs. 2. The genitive often takes πρὸς before it; as, *διξιοῦ πρὸς ἀνδρὸς ἐστὶ, Aristoph.* Sometimes ἔργον is expressed; as, *τῶν ἀρχόντων ἔργον ἐστὶ, Isocr.* So *σὸν ἔργον ἐστὶ, Aristoph.*

XVIII. Verbs of remembering, forgetting, beginning, ceasing, desiring, ruling, &c. govern the genitive; as,

μύνησ' Ὀρέστου, remember Orestes.

τῆς ἐργῆς ἠπαύσατο, he ceased from his anger.

Ψαμμήτιχος ἰβασίλευεν Αἰγύπτου, Psammetichus reigned over Egypt.

Verbs govern the genitive, which signify,

1. To remember, to forget ; as,

οὐκ ἐπιλήσεται αὐτοῦ, I will not forget him.

τῆς ἀρχῆς μνημονεύειν, Isocr. ; ὕποπτε λήσεται αὐτῶν, Hom.

Obs. These verbs are often construed with the accusative ; as, *Τυδία δ' οὐ μέμνημαι, Hom. ; τὰς τύχας, εἰ νῦν ἔχω, ἐπιλάθουτο, Eurip.* Sometimes *μνάσμαι, to make mention of,* is joined with *περί* as, *περὶ Ὀμήρου μνησθήναι, Plato.*

2. To care, to neglect ; as,

ὑγιείας ἐπιμελιῖσθαι, to take care of health.

τῶν ἀδελφῶν ἀμελοῦσι, they neglect their brothers.

κῆδεται τῆς Ἑλλάδος, Isocr. ; σοῦ δ' οὐ φροντιῶ, Aristoph. ; οὐδ' ἀλλήλων ἀλίγουσι, Hom. ; οὐδὲ μετατρέπεται φιλότητος ἰταίρων, Id. ; οὐκ ἀλιγῶρου τῶν κοινῶν, Isocr. ; εἰ τι παρεμέληκας τῆς μητρὸς, Xen.

Obs. The construction of these verbs is also varied ; as, *περὶ τῶν ἰσθῶδε φροντίζειν, Xen.* Sometimes *ἀμελίω* is found with the accusative ; as, *ταύτην τὴν ὁδὸν ἠμίλησε, Herodot.* So *ἀθριζω, to slight,* in Homer has the accusative, but elsewhere the genitive.

3. To admire, to despise ; as,

ἄγαμαι σοῦ, I admire you.

καταφρόνησι τῶν νόμων, he despised the laws.

σοῦ Θαυμάζω, Plato ; περιφρονῶ τοῦ ζῆν, Æschin. Socr. ; ὑπερορεῖν τῶν κατιστώτων νόμων, Xen.

Obs. Verbs of admiring and despising frequently take the accusative ; as, *τὸν Θαλῆν θαυμάζομεν, Aristoph. ; καταφρονεῖ με, Eurip.* So *Γοργίου ταῦτα ἄγαμαι,* where *Γοργίου* is governed by *ταῦτα, I admire this in Gorgias, Plato.*

4. To desire ; as,

ἴαν μὴ ἐπιθυμῆς εἰρήνης, unless you desire peace.

τιμῆς ὀρίγισθαι, Xen. ; τοῦ αὐτοῦ γλιχόμεθα, Herodot. ; τῶν δ' ἄλλοτριῶν οὐκ ἐφίονται, Aristot. Thus also *ἔρῃ χρημάτων, Isocr. ; εἰς πολέμου ἔραται, Hom.* Likewise *ἀρχῆς ἀντιποιῖται, Xen.*

Obs. 1. To this class belong *ἐπιθυγόμενος, λιχαιόμενος ὀδοῦ, ἰσσύμενος πολέμου, Hom.*

Obs. 2. *Ποδίω* and *ἐπιποδίω* govern the accusative, and sometimes other verbs of desiring.

5. To enjoy ; as,

πολυτιλῶν ὀσμῶν ἀπολαύειν, to enjoy costly perfumes.

ἐπαύρασθαι, καὶ βίου, καὶ τέχνης, Hippocr. ; δαιτὸς ὄνησε, Hom.

Obs. *Ἀπολαύω* sometimes governs the accusative ; as, *φλαύρον δ' οὐδὲν ἀπίλαυσα, Isocr. ;* and *καρπύομαι* always.

6. To abound, to want ; as,

ὁ λιμὴν ἔγιμι πλοίων, the harbour was full of ships.

χρημάτων ἰδίοντο, they were in want of money.

γάμαι πλόουσι ἀνίας, Theocr. ; ὑπερεῖν τῶν ἰσοδίων, Plut. ; πλουτεῖ βίλων πολλῶν, Xen. ; περισεύουσι ἄρτων, Luke xv. 17. ; σπανίζω

ἀργυρίου, Aristoph. ; εἰδ' ἰμοῦ διδασκάλου χεῖρῃς, Æschyl. ; τῶν ἐπιτηδίων οὐκ ἀπορήσομεν, Xen. ; νῆσος ἀνδρῶν χεῖρῃς, Hom. ; τῶν σοφῶν τίνασθαι, Æschyl. ; καθαρεύειν ἀμαρτημάτων, Plut.

Obs. 1. Δίωμαι and χεῖρῃς, in the derivative sense of *to entreat, to desire*, are likewise construed with the genitive ; as, *δίωμαι σου παραμῖναι, I entreat you to stay*, Plato.

Obs. 2. Verbs of abounding are also found with the dative ; as, *εὐπορεῖν τοῖς ἀναγκαίαις*, Polyb.

7. Το lay hold of, to let go ; as,

ἔλαβτο τοῦ ἀνδρὸς, *he laid hold of the man.*

ἀφίεται τοῦ δόρατος, *he lets go of the spear.*

ἔπιλαμβάνοντο τῶν ἀμαξῶν, Plut. ; ἀντιλάβισθε τῶν πραγμάτων, Demosth. ; τῆσδε παιδὸς οὐ μισήσομαι, Eurip.

Obs. Some of these verbs are also used with the accusative.

8. Το obtain, to miss ; as,

τῆς τιμῆς ταύτης τυγχάνειν, *to obtain this honor.*

ἡμαρτήκαμεν τῆς ὁδοῦ, *we have missed the way.*

δῶρον λαχύν, Hom. ; ξεινίαν ἦντησι μεγάλων, Herodot. ; σοφῶν ἐκύρησαν αἰοιδῶν, Theocr. Likewise, ἰσφαλταί τῆς ἀληθείας, Plato ; ψιυσθῆναι τῆς ἰλιπίδος, Herodot.

Obs. 1. Verbs of obtaining are very often construed with the accusative ; as, *τυγχάνειν τὰ πρόσφορα*, Æschyl. ; *λαγχάνειν κακὰ*, Soph.

Obs. 2. In like manner κληρονομίω takes the genitive ; as, *κληρονομεῖν τῆς οὐσίας*, Demosth. ; but in later writers, the accusative ; as, *τὴν ἐκείνου δόξαν ἐκληρονόμησι*, Diod. Sic.

9. Το hear, to touch, to smell, to taste ; as,

ἰμοῦ ἀκουσον, *hear me.*

Σίγειν νεκροῦ, *to touch a corpse.*

ἄσφραντο τῶν καμήλων, *they smelt the camels.*

οὐ γίνονται τοῦ οἴνου τούτου, *they taste not of this wine.*

ἀκροάσομαι τοῦ κατηγοροῦ, Demosth. ; κλύειν στεναγμῶν, Eurip. ; βοῆς αἴτιον, Hom. ; πρὸς ἄπτισθαι, Xen. ; ψαύειν νεοῦντος ἀνδρὸς, Eurip. Also, αἰσθάνομαι ψόφου τινὸς, Aristoph. ; ἐψύθοντο τῆς Πύλου καταιλημμένης, Thucyd. In like manner, *συνῆκαν ἑλλήλων*, Herodot.

Obs. 1. With ὀζω, *to smell*, that of which any thing smells is put in the genitive ; as, *ὀζει μύρου, he smells of ointment*. The part likewise which emits the smell is at the same time put in the genitive ; as, *τῆς κεφαλῆς ὀζω μύρου*, Aristoph. The verb is also used impersonally ; as, *ὕμιν δι' ἵτους τῶν ἱμασίων ὀξήσει διξίστητος, there will be a smell of dexterity from your clothes*, Aristoph. In the same manner πνίω, *to breathe*, sometimes takes the genitive of that which is breathed ; as, *μύρου πνίειν*, Anacr.

Obs. 2. Some of these verbs are frequently joined with the accusative ; as, *οὐδὲ φωνῆν ἤκουσιν*, Demosth. ; *ἤσπιστο τὸν ψόφον*, Aristoph.

10. Το begin, to cease ; as,

κατάρχισθαι τοῦ λόγου, *to begin the discourse.*

ἔληξαν τῆς θέρας, *they ceased from the chase.*

μάχης ἄρχειν, Herodot. ; τῆς ἰχθρας πρότερος αὐτος ὑπῆρξε, Demosth. ; τῆς μάχης ἐπαύσαντο, Herodot. Also τοῦ μέγα φρονῖν ὄφινται, Xen.

Obs. Verbs of beginning sometimes taken the accusative; as, *κατάρχομαι στυγαμὸν*, Eurip.

11. To rule; as,

ἰτυράντις Μήδων, she reigned over the Medes.
ἤρχον τῆς στρατιᾶς, they commanded the army.

ἦνασσι Μυκῆνης, Hom. ; πάντων κυρίειν, Xen. ; τῆσδε καιρανὶ χθονός, Æschyl. ; στρατοῦ ἄλλου σημαίνειν, Hom. ; δε κερῖναι στρατοῦ, Soph. ; τῆς θαλάσσης ἰκράτησα, Thucyd. ; ποῦ οὐ στρατηγίῳ τοῦδε ; Soph. ; τῆς πόλιος ἠγιῖσθαι, Xen. ; διαπόξιν τῆς Σικελίας, Polyb. ; ἱππορωτίειν τοῦ κλήβιος, Herodot.

Obs. Some of these verbs are also construed with a dative or accusative ; as, *δε πᾶσι ἀνάσσει*, Hom. ; Ἄθηναίῳς ἤρξει, Thucyd. ; Μήσοις ἠγησάσθην, Hom. ; τοὺς σοῦς θρόνους κρατοῦσι, Soph. ; τοὺς ξυμμάχους ἐξηγουμίθα, Thucyd. ; δε Σπαστὸν ἱππορωτίειν, Herodot.

12. To excel, and the contrary ; as,

σοφία τῶν Ἑλλήνων περιεσι, they excel the Greeks in wisdom.
ξύνισιν οὐδενὸς λείπεται, he is inferior to no one in prudence.

περιγιγνισθαι τῶν ἰχθρῶν, Demosth. ; *τισούτος δύνεικς τῶν ἄλλων βασιλῶν*, Xen. ; *πολὺ λίαν ἀπολιφθῶ τῶν πιπραγμῶν αὐτῶ*, Isocr. ; *ἐπιδύσθαι Ἀχαιῶν*, Hom.

So verbs derived from comparatives and superlatives ; as, *τῶν ἠλικιωτῶν ἱκρατίσσει*, Isocr. ; *τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστιύειν*, Xen. ; *καλλιστιύει πασῶν τῶν γυναικῶν*, Herodot. ; *εἰ ἠττώμῃθα αὐτοῦ εἰ ποιούνοσ*, Xen. ; *οὐδενὸς διωτεριεῖν*, Polyb. ; *ὑπτερίζουσι τῶν ἀντιπάλων*, Xen.

Obs. The construction is the same when any of these verbs are used in other senses ; as, *ὑστίρησι τῆς μάχης*, he came after the battle, Xen. ; *οὐκ ἀπολείπονται τῶν καιρῶν*, they do not miss the right opportunity, Isocr.

13. To abstain, to be distant ; as,

δίσχιον ἀλλήλων ὡς τριάκοντα στάδια, they were distant from each other about thirty stadia.

ἀπίχισθαι τῶν ἀλλοτριῶν, Plato ; *ἀπύχον τοῦ Ἐρινοῦ ὡς ἕκαστι σταδίου*, Thucyd. ; *τῆς θαλάσσης οὐ πολὺ δίσσησι*, Polyb.

Obs. This genitive frequently takes ἀπὸ or ἐκ before it ; as, *διῦχον δι' ἐκὸν ἀπ' ἀλλήλων*, Thucyd.

14. To try, to spare, to differ ; as,

πειρᾶσθαι τῶν φίλων, to try one's friends.
γυναικῶν οὐδὲν διαφέρειν, they differ in nothing from women.

ἀπειρωμένη αὐτοῦ, Xen. ; *φιδίσθαι τίκων*, Eurip. ; *μυγίθι καὶ σμιπρότητι διαλλάττομεν τῶν ἀκροτάτων*, Lucian.

Obs. Verbs of trying are likewise joined with the accusative.

15. Origin ; as,

ἥσ ἱφου, of whom he was born.

ἰσθλῶν γινίσθαι, Eurip. ; ποταμοῦ (κατὰ) γίνος εἶναι, Διὸς εἶναι γινῆν, Hom.

Obs. The preposition *κατὰ* is often expressed before this genitive; as, ἐξ ἧς ἴφουσαν, Isocr.

To these add several verbs of various significations; as, ἀήρισαν αὐτῶν, Hom. ; τῆς θαλάσσης ἀντίχοντο, Thucyd. ; εἶχίτο τῆς παρθένου, Plut. ; τοῦ σκοποῦ στοχάζεσθαι, Polyb. Likewise some which more commonly take the accusative; as, οὐκ ἐλύξινον μέρου κακίστου, Soph. ; δουλοσύνης ἀνίχισθαι, Hom. ; ἐνθυμοῦ τῶν ἰδόντων, Xen. Mem. iii. 6. 17.

XIX. Transitive verbs govern the genitive, when the action does not affect the whole of any thing, but a part only; as,

πιῖν οἴνου, *to drink some wine.*

τῶν κηρίων ἴφαγον, *they ate of the honey-combs.*

ἴδωκά σοι τῶν χρημάτων, *I gave you of my wealth.*

Obs. To this, in connexion with Rule XXVII. Obs. 1., belong such phrases as the following: κατίαγα τοῦ κρανίου, *literally, I am broken as to a part of my skull, my skull is broken*, Lucian ; ξυντερίθη τῆς κεφαλῆς, Aristoph.

Verbs governing the Dative.

XX. Any verb may govern the dative in Greek, which has the signs *to* or *for* after it in English; as,

ἵνυσεν τῷ παιδί, *he beckoned to the boy.*

οὐχ ὑμῖν ἰπόνουν, *I labored not for you.*

But as the dative after Greek verbs is not always rendered in English by *to* or *for*, and as these particles are not always the sign of the dative in Greek, it will be necessary to be more particular.

I. *Εἶμι, γίγνομαι, and ὑπάρχω*, in the sense of *ἔχω*, *to have*, govern the dative; as,

τρῆς δὲ μοι εἰσι θυγατέρες, *I have three daughters.*

μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ, *sc. ἴστω, have thou nothing to do with that just man*, Matth. xxvii. 19. ; τριήρεις ἑκατὸν ὑπῆρχον αὐτοῖς, Thucyd.

"Ἔστιν ἔμοι ὄνομα, therefore, is equivalent to *I am called*, and the name itself stands in the same case with *ὄνομα*, and not in the genitive or dative, as in Latin, *est mihi nomen Tullii*, or *Tullio*; as, ἴσται δὲ τῷ χωρῷ τούτῳ ὄνομα "Ἰρασα, Herodot.

II. Many verbs compounded with *ὁμοῦ*, or with prepositions, often govern the dative; as,

ἡμερῶ ἢ Συρία Αἰγύπτῳ, *Syria borders upon Egypt.*

προσέρχεται τῷ Ξενοφῶντι, *he comes to Xenophon.*

Ἡσιόδῳ ἡμελογοῖ, Plato ; Κύρος ἀντιστρατοπεδύσαντο Κροίσῳ, Herodot. ; εἰσέρχεται αὐτῷ δῖος, Plato ; ἡμεῖς ἐπιστρατεύσατο, Aristoph. ; ταῖς πράξεσι ταῖς αὐταῖς ἐπιχείρησαν, Isocr. ; παρεγένετο τῷ Σωκράτει, Xen. ; οἱ Νάξιοι προσπίπτουσι τοῖς Μισσηνίοις, Thucyd.

III. Verbs govern the dative, which signify,

1. To order, to exhort, to obey, to disobey ; as,

ἐκέλευσε τοῖς ὑπηρεταῖς, *he ordered his servants.*

πίσσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.*

τοῖς ἄλλοις παρεγγύα, Xen. ; ἰππιῦσιν ἐπιτίλλω, Hom. ; παρανοῶ σοι σιωπῆν, Aristoph. ; σοὶ προστάσσω μῖνον, Eurip. ; παρεκλιύοντο αὐτῷ μὴ μάχεσθαι, Xen. ; πιράσσομαι σοι συντόμως ὑποτίθεσθαι, Isocr. ; ὑπακούουσιν τῷ στρατηγῷ, Xen. ; πιθαρχεῖν τοῖς νόμοις, Aristoph. ; τῷ Θεῷ ἀπειθεῖν, Plato.

Obs. 1. Καλεῖν and προστάσσω take not only the dative, but also the accusative with the infinitive ; as, ἐκέλευσε ἡμᾶς εἰσεῖναι, Plato. On the other hand, νοουθεῖν, παρακαλεῖν, προτρέψω, παρερμάω, &c. take only the accusative.

Obs. 2. Verbs of obeying and disobeying are sometimes followed by the genitive ; as, μὴ πιθώμιστα αὐτοῦ, Herodot. ; ὑπήκουσέ μου, Xen. ; ἀνηκουστέῖν τῶν πατρῶς λόγων, Æschyl.

2. To reproach, to threaten, to be angry ; as,

ἐπιτιμᾷ τῷ Ἀχιλλεῖ, *he reproves Achilles.*

ἐχαλίσκωντο τῷ στρατηγῷ, *they were angry with their commanders.*

ὑμῖν ὀνειδίζειν, Plato ; ἐμίμνητο ἔμοι, Demosth. ; Δακιδαιμονίους ἰγκαλοῦσι, Isocr. ; ταῖς κακνομίνοις ἀπειλεῖν, Xen. ; Ἀθηναῖοι ὑμῖν μνησίουσι, Herodot. ; ὀργίζετο τοῖς ὀκλίταις, Thucyd. ; οὐ νεισεῖ Ἀγαμέμνονι, Hom. ; ὀδύσαντο αὐτῷ, Id.

Obs. Μίμφομαι and ἐπιπλήττω are also found with the accusative ; as, μίμφεται τὸν Πισσακὸν, Plato ; ἐπίπληττε τὸν μὴ καλῶς ἀδούοντα, Id. Λαιδορία usually takes the accusative, but the middle λαιδορέομαι, the dative ; as, ἰλαιδορέου αὐτὸν, Xen. ; λαιδορεῖται τῷ Διῖ, Aristoph.

3. To assist, to profit, to hurt ; as,

ἐβοήθησε ταῖς Ἑλλήσι, *he assisted the Greeks.*

λυμαίνεσθαι τοῖς μειρακίοις, *he corrupts the youth.*

τοῖς φίλοις ἀρήγην, Xen. ; τῇ πόλει ἀμύνειν, Aristoph. ; Τρωσὶν ἀλιξήσιν, Hom. ; ἐπικουρεῖν Ἀλακιδαιμονίους, Thucyd. ; ταῖς θανοῖσι πλουτοῖσι οὐδὲν ὀφελεῖ, Æschyl. ; δε οὔτι αὐτῷ, οὔτι πόλει, λυσιστελεῖ, Plato ; ἡμεῖς οὐκ ἀρίσκουσι, Herodot. ; εἴ τὸ ἄδικον λωβᾶται, Plato.

Obs. Some of these verbs often take the accusative ; as, δε ὀφίλησι Πέρσας οὐδὲν, Herodot. ; εἰ δὲ ταῦτ' ἀρίσκει, Aristoph. ; διαλυμαίνεσθαι τὴν γυναικα, Herodot. ; λωβῶνται τοὺς υἱούς, Plato ; Ὀνίτημι, βλάπτω, and some others, the accusative only.

4. To contend, to serve ; as,

Διῖ ἐρίζειν, *to contend with Jupiter.*

ὑπηρετᾷ τοῖς θεοῖς, *I serve the Gods.*

μάχεται τοῖς πολέμοις, Plato; ἀνδράσι μάχεσθαι, Hom.; πάλωμιν τοῖς βαρβάροις, Isocr.; Σπόταις διαγωνίζεσθαι, Xen.; τοῖς ἰχθύοις στασιάζει, Aristoph.; θηροὶ παλαίειν, Bion; δισπόταις ἀμιλλᾶσθαι, Eurip.; τοῖς ἠδοαῖς δουλείειν, Isocr.; δισπότη διακονεῖν, Demosth.

Obs. 1. Frequently verbs of contending, instead of the dative, take πρὸς with the accusative; as, πρὸς ἀνδρας δίκα μάχεσθαι, Herodot. Πολέμοις likewise takes the accusative, in the sense of *to attack*; as, ἰπολίμησι τὰς Ἀθήνας, Apollod.

Obs. 2. Λατρεύω is sometimes found with the accusative; as, παιδ' Ἀγαμειμονίαν λατρεύω, Eurip.

5. To approach, to meet, to follow; as,

πλησιάζομεν τῇ Ἀττικῇ, *we approach Attica.*
 ἀπαντᾷ τῷ Ξενοφῶντι, *he meets Xenophon.*
 ὁ Κρίτων ἵππετο αὐτῷ, *Crito followed him.*

θηρίοις πιλάζειν, Xen.; Κῦρος ἠντιοῦτο Κροίσῳ, Herodot.; ἐντυγχάνω τῷ Εὐκράτει, Lucian; ἔμοι ἀκολουθεῖν, Aristoph.; πλούτῳ πῦδος ἰσθηδῷ, Hesiod.

Obs. 1. Verbs of approaching sometimes take the genitive; as, εὖς Αἰτωλίας ἰγγίζειν, Polyb.

Obs. 2. Ἀντάω is likewise found with the genitive; as, ἀντήσω τοῦδ' ἀνίρος, Hom. Also ἀντιάζω with the accusative; as, ἀντιάζομεν τὸν ἐπιόντα, Herodot.

Obs. 3. Verbs of following are often construed with μετὰ, σὺν, ἄμα, &c.; as, ἀκολουθεῖ μετ' ἑμοῦ, Plato; ἔξ' Ἡρακλεῖ ἰσπόμην, Soph.

6. To pray, to converse; as,

εὐχίτο τοῖς θεοῖς, *he prayed to the gods.*
 Ἀλκιβιάδῃ διαλέγεται, *he converses with Alcibiades.*

θεοῖς ἀρᾶται, Soph.; προσευξάμεθα τῇ θεῷ, Aristoph.; τοῖς ἄλλοις λαλιῶν, Theophrast.

Obs. Προσεύχομαι is also joined with the accusative by the Attics; as, ἴνα προσεύξῃ τὸν θεόν, Aristoph.

7. To use, to trust, to associate; as,

μὴ χρῆσθαι ἔλαιῳ, *not to use oil.*
 τοῖς χρηστοῖς πιστεύειν, *to trust the good.*

ἀποχρῆσθαι τῷ πλουτίῳ, Demosth.; τοῖς ποιητοῖς ἀπιστεῖν, Isocr.; τοῖς ἀγαθοῖς ἠμιλεῖν, Pind.

8. To befit, to be like; as,

ἀνδρὶ ἰλιυθίῳ πρίπι τοῦτο, *this befits a freeman.*

ὁ πᾶσιν ἀρμόσει, Polyb.; μεθύουσι ἰφίσιον, Xen.

To these add several verbs of different significations; as, Ἀγακίῳ ἤησαι, Apoll. Rh.; τοῖς ἄλλοις κατήναι, Thucyd.; προσεκύνησαν αὐτῷ, Matth. ii. 11; ὑπέπτησεν αὐτῷ, Xen. The accusative, however, is also put; as, προσεκύνησαν τὸν θεόν, Xen.

iv. Verbs signifying motion or tendency to a thing often take the dative, instead of εἰς, ἐπὶ, or πρὸς, with the accusative; as, ἤξω ὑμῖν, for πρὸς ὑμᾶς, *I will come to you*, Lucian; ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος, for εἰς αὐτόν, Æschyl.

v. Εἰμὶ and γίγνομαι frequently take the dative of a personal pronoun with a participle agreeing with it, where the whole is translated by the verb from which the participle is derived; as,

εἰ σοι βουλόμενῃ ἴσθι ἀποκρίνασθαι, *if you are willing to answer*, Plato; εἰ σοι ἡδομῆν ἴσθι, *if you please*, Id.; οὐκ ἂν ἤμους ἱλαρόμην τὰ γίνετο, *I had not hoped this*, Hom.

vi. Verbs of all kinds are sometimes accompanied by the dative of a personal pronoun, which might have been omitted without injury to the sense; as,

μή μοι μίμνῃ ἀνέρα τοῦτον, *do not await this man*, Hom.; τυφλὸς εἰμὶ σοι, Lucian.

Verbs governing the Accusative.

XXI. Verbs of a transitive signification govern the accusative; as,

τὸν Ἀχιλλεῖα ἐτίμησαν, *they honored Achilles*.

Obs. 1. Any verb may govern the accusative of a noun having the same derivation, or a similar signification; as,

πολεμῖν πόλεμον, Lys.; κινδύνους κινδυνίον, Plato; ἐμάχοντο μάχην, Hom.; πολλὰς πρσιβίας ἐπείβωσαν, Æschin.; ἠσθίησι ταύτην τὴν νέσον, Isocr.; ἠδιστον ζῶμεν βίον, Soph.; ἦξαν δρόμημα δινόν, Eurip.; γουπιεῖς ἴδρας προσσιτῶν ἦν, Id.; ἱππορίετο τὴν αὐτὴν ὄδον, Xen.; ἄμωσα παρσιτρὸν ἔρεον, Hom.; ἠδισθαι μεγάλην ἡδονὴν, Plut.; αἰσχροῦς φόβους φοβούνται, Plato; σίραου κινήν ὄησιν, Eurip.; τίς ἔρεον ἐρκώσις ἡμᾶς; Aristoph.; Μιλτιάδεις με ἐγράψατο τὴν γραφὴν ταύτην, Plato; τὴν ἐν Νάξῳ ναυμαχίαν Λακκιδαιμονίους ἐνίκησαν, Æschin.

A dative is often put for the accusative; as, ἀποθανὼν βιβαίῳ θανάτῳ, Herodot.; ἀπώλιτο λυγρῷ ἔλθειν, Hom.; Μαιάδος υἱὸν ἱφίλῃσι παντοῦ φιλότητι, Id.; τῇ μάχῃ ἐνίκησαν τοὺς Ἑρακλιώτας, Thucyd.

Obs. 2. Several intransitive verbs are sometimes used transitively; as,

ἤξεν χεῖρα, *he thrust his hand*, Soph. Ajac. 40.; ἄνδρας ἐπ' αὐτὰς ἀνέθησε, *he placed men upon them*, Herodot. l. 80.; Ἰμίρα ἀπ' ἰδατος μίτω γάλα, *let Himera flow milk instead of water*, Theocr. v. 124.; δύο κατὰ σπιθίδις, Eurip. *So βαῖν' τινά, to call any one*; as, Κύρον ἐβία, Xen. *Also βλέπειν, to look*; as, φόβον βλέπειν, *to look fearful*, Æschyl.

Obs. 3. Some intransitive verbs which express an emotion, and in which an action is implied, though not described, govern the accusative; as,

ἦν (πρῶτον) ἤλασθ' ἰγών, Soph. Ajax. 790. ; τίς ἂν τὰδε γηθήσειν, Hom. Il. i. 77. ; τοὺς ὑπεβίης θιοὶ θνήσκοντας οὐ χαίρουσι, Eurip. Hipp. 1339. ; ἤσθη πατέρα τὸν ἰμὸν ἐλόγουντά σε, Soph. Philoct. 1314. Also οὗτοι Φίλιππος εἰδὲρμι τούτους, οὐδ' οὗτοι Φίλιππον, Demosth. ; δυσχεραίνειν τὴν ἀδικίαν, Plato.

Obs. 4. Verbs of swearing govern the accusative of the object sworn by ; as, ὄμνυμι πάντας τοὺς θεοὺς, Aristoph.

Obs. 5. The accusative is often understood ; as, ἰγγυς ἦγον οἱ Ἕλληνες, sc. τὴν στρατιάν, Xen. ; δεῖ ἴτι παῖς ἂν ἐπιλυύσει, sc. τὸν βίον, Demosth. ; εἰσβάλλω, ἐμβάλλω, sc. ἰαντὸν, to make an irruption, to overflow, of a river, Xen.

Verbs governing the Dative and the Genitive.

XXII. Verbs of giving way, with μετέχω, μεταδίδωμι, κοινωνέω, φθονέω, and ἀμφισβητέω, govern the dative of a person, with the genitive of a thing ; as,

παρὰχωρῶ σοι τοῦ βήματος, I give way to you from the tribunal.
τοῦ κινδύνου μετίχων αὐτοῖς, to share with them the danger.
μεταδίδωμί σοι τοῦ πλοῦτου, I impart to you of my riches.

εἶπεν τιπὶ τῆς ἰδοῦ, Herodot. ; Ἰδρας ὑπανίσταται βασιλεῦ, Xen. ; κοινωνήσατέ μοι τοῦ στόλου, Lucian ; ἂν ἰγὼ σοὶ οὐ φθονήσω, Xen. ; ἀμφισβητήσῃ Ἐριχθεῖ τῆς πόλεως, Isocr.

To these add μεγαίρω, συγγηγνώσκω, and some others ; as, οὐ μεγαίρω τοῦδ' σοὶ δουρήματος, Æschyl. ; συλλήψομαι δὲ τοῦδ' σοὶ κἀγὼ πόνου, Eurip.

Obs. Frequently verbs of giving way have only the dative after them ; as, οὐδ' εἶπες κακοῖς, Æschyl. Sometimes the genitive has ἔα or ἀπὸ before it ; as, εἶπεν ἔα χώρης, Tyrt. Some of the other verbs also vary their construction ; as, ἡμῖν μετασχεῖ τοῦδ' τοῦ πλοῦτου μέρος, Aristoph. ; εἰ μὴ μεταδοῖν αὐτοῖς πνεύς, Xen. Also ἀμφισβητῶ σοι τούτου, or much oftener πρὶ τούτου.

Verbs governing the Accusative and the Genitive.

XXIII. Verbs of reminding, filling, emptying, depriving, delivering, prohibiting, and restraining, govern the accusative and the genitive ; as,

μὴ με τούτων μίμνησι, do not remind me of these things.
ἀσκούς ἔκλινεν οἶνον, he filled bottles with wine.
Θέσεν ἰστέμεν Ἀχιλλεύς, I deprived Thetis of Achilles.
ἀπήλλαξε τῆς νόσου τὸν Ἀλέξανδρον, he freed Alexander from the disease.
ἔργον ἐκίονεν τῆς θαλάσσης, to keep them from the sea.
ἐκίονεν τῆς ὕβριος Ἰάκωβον, they made him desist from his insolence.

ὄν ἐγὼ ὑμᾶς ἀναμνησέσκαι, Plato ; ἐγίμισε δύο ναῦς σίτου, Isocr. ; σὲ αἰμακτος κορίσω, Herodot. ; μυριάδας πόλις ἀνδρῶν ἀγαθῶν λαίνοισι, Eurip. ; γυμνοῦσι τὰ ὄστιά τῶν κριῶν, Herodot. ; ἡμᾶς Μισσηῖς ἀποστρεοῦσι, Isocr. ; Πάριον νοσφίεις βίου, Soph. ; σὶ τοῦδ' ἰλιυτέρω φόνου, Eurip. ; ἔκτου σε λύσω, Soph. ; ῥῦσαί με δουλοσύνης, Herodot. ; μηδὲ μ' ἔρκει μάχης, Hom. ; παλῦσαι τῆς ἐισόδου τὸν Ἀντίγοιον, Polyb.

To these add verbs of separating, repelling, begetting, and esteeming worthy ; as,

χωρίζουσι ἀλλήλων λόχους, Eurip. ; Τρώων λοιγὸν ἀλάλκεις, Hom. ; Ἄτλας Διὸν μίαις ἴφους Μαιᾶν, Eurip. ; τιμῆς ἀξιοῦσιν ἑαυτοὺς, Aristot.

Obs. 1. Several of these verbs are also construed with ἀπὸ or ἐκ · as, ἀπὸ βαρεβάρων ἠλιυθέραισι τὴν πόλιν, Plato ; πόνων ἐκ τῶνδ' ἐμὲ λύσει, Æschyl. ; τοὺς νηῖς εἰργασιν ἀπὸ τῶν ποτηρῶν ἀνθρώπων, Xen. ; χωρίζων ἀπὸ τοῦ σώματος τὴν ψυχὴν, Plato ; παῦσεν ἐκ παπῶν ἐμὲ, Soph.

Obs. 2. Verbs of reminding often take two accusatives ; as,

ταῦθ' ὑπίμνησα ὑμᾶς, Demosth. Also ἀποστρεῶ · as, τοὺς στρατιώτας τὸν μῦθὸν ἀπιστιήσεις, Isocr.

Obs. 3. Some verbs frequently take the accusative of a thing, with the genitive of a person or thing from which it proceeds ; as,

τὰ ἐπίλοιπα ἤκουον Θερσάνδρου, *the rest I heard from Thersander*, Herodot. ; πύθασθί μου τάδι, Aristoph. ; μάθε μου τάδι, *learn this from me*, Xen. An infinitive or part of a sentence may supply the place of the accusative ; as, ἤκουσι Τισσαφίρου, ὅτι οἱ Ἕλληνας νικῶν, Xen. The genitive often has a preposition expressed before it ; as, τάδι παρ' αὐτίων τυθίσθαι, Herodot.

Verbs governing the Accusative and the Dative.

XXIV. Any transitive verb may govern the accusative and the dative (*when, together with the object of the action, we express the person or thing with relation to which it is exerted*) ; as,

δειξόν μοι τὸν Σωκράτη, *show me Socrates.*

ἃ ἰνιδίζεις πατρί, *with which you reproach my father.*

τὴν σκηνὴν Κυαζάρει ἐξέλεον, *they selected the tent for Cyazares.*

ἵνα μοι λοιγὸν ἀμύνης, *that you may avert destruction for (or from) me.*

Ἄχιλλυῖ τὸν ἡμίτερον ἔχροντα ἰκέαζε, *he compared our chief to Achilles.*

Obs. The dative is often used for *eis*, *ἐπι*, or *πρὸς*, with the accusative ; as, σὶ μοι ἤγαγε, *he brought you to me*, Hom. ; and sometimes for ἀπὸ or παρὰ with the genitive ; as, σὶ εἰδέξατο ἔγχος, *he took the spear from him*, Hom.

Verbs governing two Accusatives.

XXV. Verbs of doing, speaking, asking, taking, teaching, clothing, and concealing, govern two accusatives, the one of a person and the other of a thing; as,

πολλά ἀγαθὰ ἡμᾶς ἔποιησι, he did you many services.

ὅ,τι ἔροῦσιν ἡμᾶς, what they will say of us.

ἐμὲ εἶπον αἰτοῦσι, they ask food of me.

Τροίαν ἀφείλου Πρίαμον, you took Troy from Priam.

ταῦτα πάντα ἰδίδασκέ με, he taught me all this.

ἔξιδυνάν με ἱμάτα, they took off my clothes from me.

μή με κρύψῃς τοῦτο, do not conceal this from me.

ὁ Ζεύς με ταῦτ' ἴδρασι, Aristoph. ; κακὰ εἰργασμαι τὸν οἶκον, Thucyd. ; τίς σε τοιαῦτ' ἔριξι ; Hom. ; Θεβαῖοι πολλὰ καὶ ἄλλα ἡμᾶς ἠδίκησαν, Thucyd. ; ταῦτά με λίγουσι, Aristoph. ; πολλὰ με ἐξῴσας, Soph. ; πρὸς τί με ταῦτα ἱρωτᾷς ; Xen. ; τάδε αὐτὸν εἶπτο ὁ Ἀστυάγης, Herodot. ; ἡμᾶς ὁ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ, Xen. ; Εὐρυμίδοντα χρῆματα ἐπράξαντο, Thucyd. ; ἡμᾶς ἀποστειρεῖ τὸν μισθόν, Xen. ; τὴν Διδόν τοὺς στιφάνους σισυλήκασι, Demosth. ; ταῦτα παιδισθόν με, Lucian ; τὴν ἐσθῆτα ἀπίδυσαν αὐτὸν, Id. ; οὐδὲν ἀποκρύψομαι σε, Plut.

Obs. 1. Several other verbs are also found with two accusatives ; as,

οὐκ αἰτιῶμαι τάδε τὸν Διδόν, instead of τῶνδε, Xen. ; ἀναμνήσω ἡμᾶς τὰ τοῦτον πικραγγίνα, Id. ; ἔς σε κωλύει τὸ δρεψί, Soph. ; ἔπιψα ταῦτα τὴν βουλήν, Demosth.

Obs. 2. Verbs of doing and speaking often take the adverb *εὖ* or *κακῶς* instead of the accusative of the thing ; as,

τοὺς Ἀργεῖους εὖ ποιεῖ, Demosth. ; μὴ δρεῖ τοὺς τιθηκίτας κακῶς, Soph. ; κακῶς σε λίγω, Id. In like manner τὴν πόλιν ἱκανὸς εὐεργετεῖν, Plato ; ἐκακούργον τὴν Περδίικου, Thucyd. Also εὐλογεῖν, κακολογεῖν τινα.

Obs. 3. Verbs of doing sometimes take the person in the dative ; as, *οὐκ ἂν ἔχοιμεν, ἔστι ποιῶμέν σοι, Plato ; ἀγαθόν τι πρᾶξαι τῇ πόλει, Lys. So ἀφαιροῦμαι, which is also construed with the genitive of the person and the accusative of the thing, and sometimes with the accusative of the person and the genitive of the thing ; thus, ἀφαιροῦμαι σοι τοῦτο, ἀφαιροῦμαι σου τοῦτο, or ἀφαιροῦμαι σοι ταῦτα.*

Obs. 4. Some verbs take the accusative of a person, with the accusative neuter of an adjective in the sense of an adverb ; as, *δυνάμειος τὰ μέγιστα αὐτοὺς ὠφελῖν, Plato ; πολλὰ ἡμᾶς ἔβλαπτεν, Thucyd. ; μεγάλη ἡμᾶς εὐεργετήσῃ, Demosth.*

Obs. 5. A preposition must often be supplied before the accusative of the thing ; as, *ἡμᾶς τὴν ἐρήνην προκαλοῦνται, Aristoph., sc. εἰς, or ἐπὶ, sometimes expressed ; as, Λακεδαιμόνιοι ἡμᾶς προκαλοῦνται εἰς σπονδὰς, Thucyd.*

Verbs of dividing, especially, are construed with two accusatives, one of which is governed by *εἰς* understood ; as, *διίλωμεν αὐτὴν δύο μέρη, Plato. The*

preposition is often expressed ; as, διῆλον σφᾶς αὐτοὺς εἰς τίτταρα μίση, Polyb. Sometimes the whole, which is divided, is put in the genitive, and the word μένος, μίση, &c. governed by the verb ; as, δύο μοίρας διῆλι Λυδῶν πάντων, for Λυδοῦς πάντας (εἰς) δύο μοίρας διῆλι, Herodot. So in the passive, δάδικα Πίρσων φυλαὶ διήρηται, for Πίρσαι (εἰς) δάδικα φυλάς διήρηται, Xen.

Obs. 6. Some verbs take the accusative of a person, with the accusative of an adjective or substantive which expresses a quality or property attributed to the person by the verb. These verbs are those which signify to call or name, to make, to choose, and when in the passive take the same case after as before them. Thus, εἰ Πελοποννήσια καλοῦσι, Æschyl. Ἴωνα ἰνομάζω σε, Eurip. ; βασιλίᾳ σε ἐποίησαν, Xen. ; ἡγεμόνα κίρουῦνται Δημοσθίνην, Thucyd. ; στρατηγὸν τοῦ πιζοῦ Ἀμασιν ἀπιδίξει, Herodot. Likewise, τὸν υἱὸν ἰατρίᾳ ἰδιδάξασο, Plato ; εἰ Θῆβαι οὐκ ἐπαίδυσαν κακὸν, Soph. ; καὶ τοῦτον τρίψιν τι καὶ ἀξίην μίγαν, Plato.

These verbs frequently take the infinitive εἶναι, from which, however, it does not follow that this word is to be supplied where it does not appear ; as, σοφιστὴν ἰνομάζουσι τὸν ἄνδρα εἶναι, Plato ; εἴλοντο βασιλίᾳ εἶναι τὸν παῖδα, Herodot. ; ἀπιδίξει δικαστὴν εἶναι τὸν παῖδα, Id.

The Government of Verbs having a Causative Signification.

XXVI. Verbs signifying *to cause one to do something* govern the accusative, with the case of the included verb ; as,

ἔγινωκάς με εὐδαιμονίας, you made me taste of happiness.
γάλα ὑμᾶς ἐπότισα, I caused you to drink milk.
ἐπέλιξω ὑμᾶς τὸν Κύριον, I adjure you by the Lord.

Obs. Verbs signifying *to taste* govern the genitive ; hence those signifying *to cause to taste* govern the accusative and the genitive ; and so of the others.

THE CONSTRUCTION OF PASSIVE VERBS.

XXVII. When a verb in the active voice governs two cases, in the passive it retains the latter case ; as,

εἴρηγοντο τῆς θαλάσσης, they were kept from the sea.
τὴν ἰατρικὴν ἰδιδάχθη, he was taught the healing art.
ἀφρείθησαν τὰ κτήματα, they were stript of their possessions.

Obs 1. Some verbs in the passive retain the former case, and the latter is made their nominative ; as,

ἡ Ἄρης ἐπιτρέπεται τὴν δίκαιαν, for τῇ Ἄρει ἐπιτρέπεται ἡ δίκαια, Mars is intrusted with the decision, Lucian ; τὴνδ' ἐκ χειρῶν ἀρπάξομαι, this is snatched from my hands, Eurip. ; ἡ τύραννος ὑπὸ τῶν γυπῶν κτερίζεται τὸ ἥπαρ, let the tyrant's liver be torn by the vultures, Lucian.

The accusative with the passive may often be referred to *κατὰ* understood ; as,

τιτρώσκειται τὸν μηρὸν, he is wounded in the thigh, Herodot.

Obs. 2. Verbs passive, or of a passive signification, are followed by a genitive governed by *ὑπὸ*, *ἀπὸ*, *ἐκ*, *παρὰ*, or *πρὸς* ; as,

*ἰσολοιπαῦντο ὑπὸ τῶν Πελοποννησίων, they were besieged by the Peloponnesians, Thucyd. ; ἐπαινῆσθαι πρὸς τῶν θεατῶν, to be praised by the spectators, Lucian ; εἰθνηκεν ὑφ' ὑμῶν, he was killed by you, Xen. ; καὶ νῦν φεύγουσιν ὑπ' ἐμοῦ, and now they are banished by me, Id. ; οὔτι πρὸς ἡμῶν ἄλιστο, Eurip. ; ἴππεσιν ὑπὸ Ἄθηναίων, Herodot. Thus in Latin, *perit ab Hannibale, Plin. ; torquesor infesto ne vir ab hoste cadat, Ovid.**

The preposition is sometimes understood ; as,

νικῶμαι Ἡρας, I am overcome by Juno, Eurip.

Obs. 3. Passive verbs are often followed by a dative, sometimes with, but frequently without, a preposition ; as,

*οὐχ ὑπ' ἀνδράσι ναίεται ἄστυ, the city is not inhabited by men, Apoll. Rh. ; ταῦτα πείρακταί μοι, this has been done by me, Demosth. ; οὐχ ἰωρῶντο, they were not seen by the Corcyreans, Thucyd. Thus also impersonals ; as, *μειχόμεναι ἡμῖν, we have danced, Aristoph.**

THE CONSTRUCTION OF IMPERSONAL VERBS.

XXVIII. An impersonal verb governs the dative ; as,

συμφέρει τῇ πόλει, it is profitable for the state.

Obs. 1. *Δεῖ* and *χρῆ* agree with an infinitive preceded by the accusative ; as, *δεῖ σε πλεῖν, you must sail, Soph.* But sometimes they govern the dative ; as, *σοὶ δεῖ φαίνεσθαι, Soph.* Other impersonals are also construed either way, though more frequently with the dative, and hence both constructions are sometimes united ; as, *συνέβη γάρ μοι ὀκτωκαιδεκῆτη γῆμαι, for it happened to me to marry at eighteen years of age, Demosth. ; ἔξεισί σοι ζῆν καρπούμενον τὰ σαντιοῦ, it is in your power to live in the enjoyment of what belongs to you, Xen.*

Obs. 2. *Δεῖ* and *μέλει*, with their compounds, also *μέτεστι*, *προσῆκει*, *διαφέρει*, and *ἠλλείπει*, govern the dative of a person, with the genitive of a thing ; as, *εἰν ὑμῖν ἑκατὸν δέη τριηρώων, if you have need of a hundred galleys, Demosth. ; οὐδ' ἔμελεν αὐτῷ τούτου, nor did he care for this, Lucian ; πένησιν οὐ μέτεστιν ἀρχῆς, the poor have no share in the government, Plato ; οὐπερ ὑμῖν προσδεῖ, Thucyd. ; Σατύρῳ μεταμέλει τῶν πεπραγμένων, Isocr.*

An infinitive or some part of a sentence often supplies the place of the genitive; as, οὐκ ἔμιλί μοι ἵεσθαι, *I did not take care to inquire*, Hom.; οὐκ ἔστι ἀπίκτινὰ σου τὸν υἱὸν μεταμίλι μοι, *it repents me not that I killed your son*, Xen. Or they are used personally; as, σοὶ μιλήτω Ἐκκτωρ, Hom.; μίτισσι πᾶσι τὸ ἴσον, Thucyd.

Obs. 3. Sometimes δεῖ and χρῆ take the accusative of a person with the genitive of a thing; as, οὐ πόνου πολλοῦ με δεῖ, *I have no need of much trouble*, Eurip.; τέο (Ion. for τίνος) σε χρῆ; *what is thy business?* Hom. *Odys.* δ'. 463. The substantive χρεῶ, χρεῖω, χρεῖά, frequently has the same government; as, ἐμὲ χρεῶ γίγνεται αὐτῆς, Hom. *Odys.* δ'. 634.

THE CONSTRUCTION OF THE INFINITIVE.

XXIX. One verb governs another in the infinitive; as,

ἰπιθομῶ μαθάνειν, *I desire to learn.*

Obs. 1. The infinitive is often used to denote the purpose of an action; as, δίδου τεύχεα Τρωσὶ φέρειν, *he gave the armour to the Trojans to carry*, Hom.; παρέχω ἐμαυτὸν ἐρωτῶν, *I offer myself to be questioned*, Plato; ἦλθον δειπνῆν, *I came in order to sup*, Lucil.

This infinitive, after verbs of giving, corresponds to the Latin gerund in *dum*, or to the participle in *dus*; after verbs of motion, to the supine in *um*, or to the participle in *rus*. Sometimes the Latin poets imitate the Greek construction; as, *dederatque comas diffundere ventis*, Virg.; *semper in Oceanum mitit me quærere gemmas*, Propert.

Obs. 2. The infinitive is governed by adjectives expressing fitness, ability, or quality; as, οὐ λέγειν δεινός, ἀλλὰ σιγῆν ἀδύνατος, *not powerful in speaking, but incapable of keeping silence*, Epicharm.; δειναὶ γὰρ αἱ γυναῖκες εὐρίσκων τέχνας, *for women are skilful in finding devices*, Eurip.

The infinitive active frequently stands for the infinitive passive, corresponding to the Latin supine in *u*; as, νοῆσαι ῥάδιος, *easy to understand, to be understood*, Plato; ἡδέα ἀκούειν, *pleasant to hear*, Id.; πόλις χαλεπὴ λαβεῖν, Demosth.

Obs. 3. The infinitive is often put for other modes with ὡς, ὡστε, πρὶν, πάρος, ἐπεὶ, ἐπειδὴ, ἄχρι, μέχρι, and ἔστε, going before it; as,

ὡς ἰδὶν τὸν Ἀγάθωνα, for ὡς ἴδεν ἰ' Ἀγάθων, *when Agatho saw*, Plato; οὐκ ἔστιν αὐτως ἀπὸς ὡστε ἰκφυγῆν, *he is not so swift as to escape*, Eurip.; πρὶν Φίλιππον ἰδῆν, *before Philip came*, Demosth.; ἰκτιδὴ ἵναι διὰ τῆς ψάμμου, *when they were marching through the sand*, Herodot.

The infinitive is put after οἷος and ὅσος for ὥστε, and ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τούτῳ ὥστε as,

ἴσθι τοιοῦτος οἷος μὴ δουλεύειν μηδὲν ἀνάγκη, *he is such a person as not to be a slave to any thing*, Plato; ἡ μὲν ἴφθασι τοσοῦτον, ἴσον Πάχητα ἀνιγνώσκειν τὸ ψήφισμα, *the former galley was so much sooner, that Paches had read the decree*, Thucyd.; ἐρίθησαν ἐφ' ᾧτι σύγγράψαι νόμους, *they were chosen on the condition that they should make laws*, Xen. The abbreviated expressions οἷός εἰμι and οἷός τ' εἰμι are more common, the former of which usually signifies *to be wont*, and the latter, *to be able*; as, οὐ γὰρ ἦν οἷος ἀπὸ παντός κερδαίνειν, *for he was not one that profited by any thing*, Xen.; οὐχ οἷός τι ἔνδον μένειν ἦν, *I was not able to stay within*, Aristoph.; ἀνδρὸς οὐδαμῶς οἶον τι ψιθυρῆσαι, Demosth. Thus also ὅσα γι ἡμᾶς εἰδέναι, *as far as we know*, Lucian.

Frequently ὡς or ἴσον is omitted; as, ἀπλῶς γὰρ εἰπεῖν, *for to speak simply*, Lucian; δοκτεῖν ἰμοί, *as it appears to me*, Soph.; μικροῦ, ἐλίγου δύν, *wanting but little, almost*, Isocr. Sometimes the infinitive; as, ὡς ἀπλῆ λόγη, sc. εἰπεῖν, Æschyl. Prom. 46. Sometimes both are wanting; as, συνοἰόντι δὲ, sc. ὡς εἰπεῖν, *to speak briefly*, Isæus; ἐλίγου φρουδὸς γιγνόμεναι, sc. ὡς ὁ ὤσται δύν, *I am almost gone*, Aristoph.

Obs. 4. Sometimes the infinitive is governed by a verb of saying or thinking understood, or contained in the principal verb; as,

ἴσθι αὐτὸν ἀπίλυσαν μὴ φῶρα εἶναι, *as many as acquitted him of the charge of being a thief*, Herodot.; ἀπίναι αὐτὸν ἐπίλυσον· αὐτοὺς γὰρ νῦν στρατηγῶν (sc. ἱλιγόν, contained in ἐπίλυσον), *they ordered him to depart, for that they commanded now*, Xen. In like manner in Latin, *sententiam ne diceret, recusavit: quamdiu jurejurando hostium teneretur, non esse se senatorem*, sc. *dicens*, contained in *recusavit*, Cic. Off. iii. 27.

Obs. 5. The infinitive is often used for the imperative, particularly by the poets; as, σὺ δὲ δεῦρο νέεσθαι, *do thou return hither*, Hom.; οἴνου τοῦ αὐτοῦ πίνειν ἅπαντας, *let all drink of the same wine*, Lucian.

When the infinitive is used for the second person imperative, its subject is in the nominative; in the other cases, mostly in the accusative. In the former case an ellipsis of εἶμι, μέμνησο, &c. is supposed; in the latter, of χεῖ, δύν, &c. The infinitive is put in a similar manner also in supplications; as, Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, Hom. Odys. ζ'. 354., where δός, κείνοισιν, εὐχομαι, or the like, is supplied.

Obs. 6. The infinitive εἶναι is often redundant; as, οὐτὸς πυρὸς ἐκὼν εἶναι ἄπτομαι, *nor do I willingly touch fire*, Xen.; τὸ νῦν εἶναι τὴν συνουσίαν διαλύσομεν, Plato, Lach. fin.; τὸ ἐπ' ἐκείνοις εἶναι, Thucyd. viii. 48.

XXX. The infinitive with the neuter article prefixed is used as a substantive in all the cases ; as,

τὸ καλῶς ἀποθανεῖν τοῦ ζῆν αἰσχροῦς κρείσσον ἔστι, *to die honorably is better than to live basely.*

πάντα κίνδυνον ὑπέμεινε τοῦ ἐπαινεῖσθαι ἵνα, *he underwent every danger for the sake of being praised.*

οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐξετίμωθησαν, *they were not sent out to be ill treated.*

τῷ πᾶσιν εὐπρόσδοτος εἶναι ἔχαιρε, *he delighted in being easy of access to all.*

διὰ τὸ στενὴν εἶναι τὴν ὁδὸν, *because the way was narrow.*

συγχωρεῖ τὸ ἀδικεῖν αἰσχροῦς εἶναι τοῦ ἀδικεῖσθαι, *he grants that to injure is baser than to be injured.*

Obs. 1. The rule applies, whether the infinitive be used singly or in connexion with phrases, with or without a case before it, as in the examples given.

Obs. 2. The article is often wanting before the infinitive ; as, ἄν θανεῖν ἐπέλθῃ, for τὸ θανεῖν, *if death approach*, Anacr. ; ἀσχολία στρατεύειν, for τοῦ στρατεύειν, *want of leisure to march an army*, Xen. ; ὄν θανεῖν ἐρῶσάμην, for τοῦ θανεῖν, Eurip.

Obs. 3. The infinitive is frequently governed by ἕνεκα understood ; as, τίς σου ἀπελείφθη, τοῦ μή σοι ἀκολουθεῖν ; *who was absent from you, that he might not follow you?* Xen.

THE CONSTRUCTION OF PARTICIPLES.

XXXI. Participles govern the case of their verbs ; as,

ἀμαρτάντες τῆς ὁδοῦ, *having missed the way.*

πολλὰ κακὰ ἡμᾶς ποιῶντες, *doing us many injuries.*

Obs. The same case is put after participles derived from verbs which take a nominative after them, as that of the participles themselves ; as, ἦν ἀτιμάσῃ ἡμᾶς, οὔσας θεάς, *if he dishonor us, who are goddesses*, Aristoph. ; περὶ χώρου καλεομένου Θυρέης, *about a place called Thyrea*, Herodot.

XXXII. The participle is used instead of the infinitive after verbs of knowing, perceiving, showing, remembering, persevering, desisting, and such as signify an emotion of the mind ; as,

ἴσθι ἀφιγμένος, *know that you are come.*

ἤσθοντο πεφωγίτας Ἀντωνίου, *they perceived that Antony had fled.*

δείξω σοφὸς γενῶς, *I shall show that I am wise.*

μῆμνησο ἄνθρωπος ὢν, remember that you are a man.

τὴν εἰρήνην ἄγοντες διασιλοῦσι, they continue to preserve peace.

ὅσῳτι λήξειν αἰδῶν, when he should cease to sing.

αἰσχύνομαι τοῦτο ποιήσας, I am ashamed that I did this.

οὔτε μοι μεταμέλει οὔτως ἀπολογησαμένη, nor does it repent me that I thus defended myself.

Obs. 1. After a verb governing a reflexive pronoun, the participle may agree in case either with the subject of the verb, or with the reflexive pronoun; as, σύννοια ἐμαυτῷ σοφὸς ὢν, I am conscious that I am wise, Plato; σαυτῷ συνήδεις ἀδικούντι, you were conscious that you did wrong, Demosth.; ἐαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν, where we might also say κακοῦργον ὄντα, Sent. Gnom. 438.

Obs. 2. When a participle is used with λανθάνω, τυγχάνω, or φθάνω, it is rendered by its own verb, and the verb annexed by an adverb; λανθάνω signifying *unperceivedly* or *unconsciously*; τυγχάνω, *by chance*; and φθάνω, *previously*; as, ἔλαθον ἐσελθόντες, they entered unperceivedly, Thucyd.; φονέα τοῦ παιδὸς ἐλάνθανε δόσκων, he was unconsciously feeding the murderer of his son, Herodot.; ἐτύγγανε γὰρ ἔχων μάχαιραν, for by chance he had a sword, Id.; ἐν αὐτοὺς φθάσοιμεν ἀπικόμενοι, that we may arrive before them, Xen.; οὐκ ἔφθησαν πυθόμενοι, καὶ ἦγον, they no sooner heard of it than they came, Isocr.

Κυρῶ is used in the same manner as τυγχάνω by the poets; as, μένε ὡς κυρεῖς ἔχων, for ὡς τυγχάνεις ἔχων, Soph.

Obs. 3. Participles often form a periphrasis with εἶμι, γίγνομαι, ὑπάρχω, ἔχω, ἦκω, to express the verb either in the tense of which they are participles, or in that of the verb annexed; as, ἐνίουσ ἐστὶν ἐξολωλεκῶς, for ἐξολώλεκε, he has ruined some, Aristoph.; οὔπω πεπρακῶς ἐαυτὸν ἦν, for ἐπεπρακέν, he had not yet sold himself, Demosth.; οὐ σιωπήσας ἔσει; for σιωπήσεις, will you not be silent? Soph.; θαυμάσας ἔχω, for ἐθαύμασα, I admired, Id.; ἦκεις φέρον, for φέρεις, you bring, Aristoph.

Frequently also instead of a simple verb in the sense of *to go away*, οἴχομαι with the participle is used; as, ὄχετ' ἀποπτάμενος, for ἀπέπτατο, he flew away, Hom.

Obs. 4. Sometimes participles seem redundant; as, ληρεῖς ἔχων, you trifle, Aristoph.; παλζεις ἔχων, you jest, Lucian.

Obs. 5. The participle frequently expresses the means by

which an action is performed ; as, *ληϊζόμενοι ζῶσι*, *they live by plunder*, Xen. So *φεύγων ἐκφεύγει*, Herodot., where the participle is thus far redundant, that it is not necessary to the sense. A more extraordinary redundancy is in *ἔφη λέγων*, Soph.

Obs. 6. The participle of the future is used to express the purpose of an action ; as, *ἦλθον πευσόμενος*, *I came to inquire*, Hom.

Obs. 7. The participle is often joined with the adverb *μεταξὺ*, in whatever case the construction requires, in the sense of the Latin gerund in *dum* ; as, *μεταξὺ θύων*, *inter sacrificandum*, while he was sacrificing, Aristoph. ; *τῷ βασιλεῖ μεταξὺ λουομένῳ προσῆλθε*, *regem inter lavandum adivit*, he came to the king while he was bathing, Diod. Sic. ; *Κλεῖτον μεταξὺ δεῖπνοῦντα ἐφόνευσε*, *Clitum inter cœnandum interfecit*, he killed Clitus while at supper.

XXXIII. A substantive and participle are put absolute in the genitive ; as,

προσείοντων τῶν πολέμιων, ἴθυσι, *the enemy approaching, he fled.*

Θεοῦ δίδοντας, οὐδὲν ἰσχύει φθόνος, *when God gives, envy prevails not.*

πράττοντος ταῦτα τοῦ Κύρου, ἀφικνούνται ἄγγελοι, *while Cyrus is doing this, messengers arrive.*

Obs. 1. The genitive of the substantive or a pronoun is often understood ; as, *ἐλθόντων δὲ* (sc. *αὐτῶν*), *ἔλεξε*, *they having come, he said*, Xen. ; *οὕτω γιγνομένων* (sc. *τῶν πραγμάτων*), *οἶδα ὅτι παρεῖη ἂν αὐτὸν*, Id. Sometimes the rest of the sentence may be considered as supplying the place of the substantive ; as, *πῦρ πνεῖν τοὺς ταύρους μυθολογηθέντος*, *it having been fabulously related that the bulls breathed fire*, Diod. Sic.

Sometimes also, though rarely, the genitive of the participle *ῶν* is wanting ; as, *ὧν ὑφηγησῶν*, Soph. Œd. Tyr. 966., as in Latin *quibus ducibus*.

Obs. 2. Nominatives and accusatives absolute are also used, and sometimes datives ; as, *ἐκεῖνοι δὲ εἰσελθόντες, εἶπεν ὁ Κριτίας*, *they having entered, Critias said*, Xen. ; *μὴ θαύμαζε, τέκν' εἰ φανέντι ἄελπτα μὴκύνω λόγον*, *wonder not, if, my children having unexpectedly appeared, I protract my discourse*, Soph. ; *περιῶντι τῷ ἐνιαυτῷ φαίνουσι πάλιν φρουρὰν ἐπὶ τὴν Ἴλιον*, *as the year elapsed, they make another demonstration against Elis*, Xen.

Obs. 3. The absolute case of participles from impersonal verbs is always the nominative ; as,

ἔξ' ἂν εἰρήνην ἔχειν, αἰεῖται πολέμῳ, *when it is in his power to have peace, he*

prefers to be at war, Xen. ; ἀρχιν παρὸν μοι, when it is lawful for me to rule, Eurip. ; ἱερμείον αὐταῖς ἀπαντᾶν ἰνθάδι, εὐδοσοὶ καὶ οὐχ ἦκουσι, although it has been told them to meet here, they sleep and do not come, Aristoph. Thus also the neuter participle of εἰμί· as, ἀδύνατον ὄν σημεῖναι, it being impossible to give a signal, Thucyd. Sometimes an infinitive is omitted ; as, οἱ δ' οὐ βοηθήσαντες, δῖον (sc. βοηθήσαι), ὕγιῆς ἀπᾶλλον, others not having assisted, when they ought, came off sound, Plato ; ποιήσομαι αὐτοῖς χεῖρον ζῆν, δυνατὸν αὐτοῖς ἄμεινον ; (i. e. δυνατὸν ὄν ζῆν) shall we make them live worse, when it is possible for them to live better? Id. ; which perhaps is the case where a participle in the singular seems to be joined with a noun in the plural ; as, δέξαν δι ταῦτα (sc. ποιεῖν), ἐκέλευσαν εὐτω ποιεῖν, it having been resolved to do this, they gave orders so to do, Xen.

Obs. 4. The particles ὡς, ὥσπερ, &c. are often put with absolute cases, for the most part in order to express a reason ; as,

ἰσπερὶθη πρὸς Ἰούνιον, ὡς ἰκείνη προσῆκον πολεῖσαι, he went to Junius, as to him it belonged to Romanish, Plut. ; τῶν ἀδελφῶν ἀμειλοῦσιν, ὥσπερ ἐκ πολιτῶν μὴν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους, they neglect their brothers, as if friends could be made of citizens, and not made of brothers, Xen. ; ἐρώτα ὅ τι βούλει, ὡς τάληθῃ ἱερούσας (sc. ἑμοῦ), ask what you will, in the persuasion that I shall tell the truth, Id.

Obs. 5. Sometimes the absolute case refers to the same person or thing that is expressed before or after by another case ; as, διαβιζηκίετος ἦδη Περιπέλιους, ἠγγίλην αὐτῷ ὅτι Μίγαρα ἀφίστησι, when Pericles had already crossed over, news was brought him that Megara had revolted, Thucyd.

THE CONSTRUCTION OF VERBALS IN ΤΕΟΝ.

XXXIV. Verbals in τέον govern the dative of a person with the case of their primitives ; as,

μήθης ἀφικτίον αὐτοῖς, they must abstain from drunkenness.
 νῖοις ζηλωτίον τοῦς γέροντας, young men should imitate the old.
 ἀρετῆς σοι μιταδοτίον τοῖς πολίταις, you must impart virtue to the citizens.

Obs. 1. Verbals in τίον are used in the nominative, or the accusative before the infinitive, with εἶναι, in the sense of necessity or propriety, like the Latin gerund in dum ; as, ἐπιμελητίον ἐστὶ, νομίζω ἐπιμελητίον εἶναι, we must take care of. The verb is commonly understood, instead of which the participle is sometimes used ; as, ἴγνω μιντίον ἔ, Xen. Sometimes they agree with the substantives, like the Latin participles in dus ; as, ὠφελητία σοι ἢ πάλις ἐστὶ, the state must be served by you, Xen.

Obs. 2. Sometimes verbals in τέον govern the accusative of a person ; as, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διακτιόν καὶ ἀσκητίον, he who wishes to be happy must pursue and cultivate temperance, Plato.

Obs. 3. Verbals are often put in the plural, particularly by the Attics; as, *ἐμοὶ ἐστι πλευστέα, I must sail*, Aristoph.

Obs. 4. The construction of verbals in *τίος* is sometimes imitated in Latin; as, *quam [viam] nobis quoque ingrediendum sit*, Cic.; *æternas quoniam pœnas in morte timendum*, Lucret.

THE CONSTRUCTION OF CIRCUMSTANCES.

PRICE.

XXXV. The price of a thing is put in the genitive; as,

τὴν οἰκίαν ἐπρίατο ταλάντου, he bought the house for a talent.
ἀλλάττειν χρυσοῦ ἄργυρον, to exchange silver for gold.

πίσου δίδακται; πίντι μῶν, Plato; χρυσὸν φίλου ἀνδρὸς ἰδίξατο, Hom.;
δέξα δὲ χρημάτων οὐκ ἀνητή, Isocr.; ἡμῖς αὐτοῖς οὐ διαμειψόμεθα τῆς ἀρετῆς
τὸν πλοῦτον, for τὴν ἀρετὴν τοῦ πλοῦτου, Solon.

Obs. This genitive sometimes has *ἀντι* before it; as, *ἀντ' ἀργυρίου διαλλάττειν, Plato.* Also instead of the genitive the dative is used; as, *Καλλίβρῳ σκλάβῳ πριάμενος, Chariton.* Or *πρὸς* with the accusative; as, *πωλιῖται πρὸς χρυσίῳ, Athen.*

CRIME AND PUNISHMENT.

XXXVI. The crime and punishment are put in the genitive; as,

ἐμὶ ἀσεβείας ἠγάψατο, he accused me of impiety.

Κλίωνα δώρων ἰλόντις, having convicted Cleon of bribery.

διώξομαι σὺ διωλίας, Aristoph.; τῷ πατρὶ φόνου ἐπιβέλομαι, Plato;
ἠπαιτιασάμενός με φόνου, Demosth.; καλοῦμαι Πισθίταιρον ὕβριος, Aristoph.;
ἀσεβείας φεύγων, Plato; Ἰερὴν μὲ θανάτου, Ælian.

Obs. 1. This genitive is often accompanied by substantives or other words on which it depends; as, *μή τις ἡμᾶς γράψεται γραφὴν ἀσεβείας, lest any one bring an action of impiety against us, Lucian;* *φεύγει ἐπ' αἰτίᾳ φόνου, Demosth.;* *τούτους διώκομεν περὶ θανάτου, Xen.*

Obs. 2. The crime or punishment, after verbs compounded with *κατά*, is commonly put in the accusative, and the person in the genitive; as, *κατέγνωσαν ἀπάντων θάνατον, they condemned all to death, Thucyd.* Sometimes, however, the crime also is in the genitive; as, *παράνομων αὐτοῦ κατηγορεῖν, Demosth.* Likewise the person is put in the accusative; as, *τούτον μὴ καταγινώσκειν φόνου, Lys.* *Ἐγκαλῶ* has the person in the dative, and the crime in the accusative; as, *ἐγκαλῶν δ' ἐμοὶ φόνους πατρώους, Soph.*

MATTER, AND PART TAKEN HOLD OF.

XXXVII. The matter of which any thing is made, and the part by which any thing is taken, are put in the genitive ; as,

στήλη χαλκοῦ πικιομένη, a pillar made of brass.
ἔλαβον αὐτὸν τοῦ ποδὸς, they took him by the foot.
λύκον τῶν ὠτῶν κρατῶ, I hold a wolf by the ears.

Obs. The genitive of the material often has *ἐκ* or *ἀπὸ* expressed before it ; as, *τὰς τρεῖς ἐκ κίδρου ποιοῦσι, Theophrast. ; ἱμάτια ἀπὸ ξύλων πικιομένη, Herodot.* The dative is sometimes used instead of the genitive ; as, *στειφάνους ἄνοιξι πλιξίας, Anacr.*

CAUSE, MANNER, AND INSTRUMENT.

XXXVIII. The cause, manner, and instrument are put in the dative ; as,

εὐνοίᾳ τοῦτ' ἰποίησι, he did this from good-will.
τούτῳ τῇ τρόπῳ ἦλθον, they came in this manner.
τῇ ξίφει ἰπάταξεν, he struck with his sword.

εἰδ' οὐχ ὕβρι λίσσιν, Eurip. ; ἀλγῶ τοῖς σοῖς κακοῖς, Soph. ; λιμῶ ἀπίθανι, Xen. ; εἰσῆμι βίᾳ, Lys. ; δρόμῳ ἰχώρει, Thucyd. ; γλώσσῃ διυῖνι, Soph. ; τῇ γίνῃ Πίρσιν, Plut. ; τὰς κινήσεις τῆ σώματι, Plato. Also, *χερήμασιν ἰπαιρέμινος, Plato ; οὐκ ἀρεσκόμενος τῇ κρείσι, Herodot. ; χαιρίει τῇ ἰερίῃ, Demosth. ; ἀγαθόνιστι τῇ ἰεργῃ, Plato ; στίργει τοῖς παροῦσι, Isocr. ; οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, Lys. ; χαλιπῶσι ἴφιρον τῇ πολίμῳ, Xen. ; ὀλιγοεχθία δυσχεραίνουσι, Plut. ; ἀγαπητοῦντι τῇ πράγματι, Plato ; αἰσχύνουμαι ταῖς ἁμαρτίαις, Aristoph.*

Obs. 1. Prepositions with their respective cases are sometimes used instead of the simple dative ; as, *ἐν βίῳ πλῆγῃς, Anthol. ; δήσας ἐν πίδασι, Plato ; ἀπὸ σμικρῆς δαπάνης, Aristoph. ; δι' ὁσίον χειρῶν θιγῶν, Soph. ; ἐκ παντὸς τρόπου, Lys. ; ἀμφι, περι τέρβει, from fear, Æschyl. ; ἰθαυμάζοντε ἰφ' ἰπικιῆ, Plato ; ἰφ' οἷς ἀλγοῦσι, Demosth.*

Obs. 2. The instrument of an action is sometimes expressed by the genitive ; as, *εἰσόκε νῆες πυρὸς δηϊοιο θέρωνται, until the ships are burnt with hostile fire, Hom.*

MEASURE AND DISTANCE.

XXXIX. Measure or distance is put in the accusative ; as,

ἑπίχμι ἡ Πλάταια τῶν Θηβῶν ἑβδομῆκοντα, Plataea is seventy stadia distant from Thebes.

διῦχον ἰκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων, *they were distant about sixteen feet from each other.*

Obs. Measure or distance is sometimes put in the dative; as, ἰξήκοντα σταδίας διέχοντες, Strabo.

PLACE.

XL. The question *Where?* is answered by ἐν with the dative; *Whither?* by εἰς or πρὸς with the accusative; and *Whence?* by ἐκ or ἀπὸ with the genitive; as,

ἐν Ῥώμῃ, *at Rome.* εἰς τὰς Ἀθήνας, *to Athens.*
ὤρμητο ἐκ Σάρδων, *he marched from Sardis.*

Obs. 1. The place *where* is sometimes expressed by the dative without ἐν, or by the genitive; as, Μαραθῶνι, *at Marathon*, Thucyd.; ἧ οὐκ Ἀργεος ἦεν; *was he not at Argos?* Hom. Likewise the place *whither* is frequently expressed by the accusative alone, or with the termination δε annexed, especially in the poets; as, Θήβας ἦλθε, Hom.; ἴκοντο Τηλέμαχον, *they came to Telemachus*, Id.; Μαραθῶναδε, *to Marathon*, Demosth.; ὄνδε δόμονδε, *to his house*, Hom.

Obs. 2. Adverbs in θι and σι are used to denote the place *where*; in δε, ζε, and σε, the place *whither*; and inθεν and θε, the place *whence*; as, ἀγρόθι, *in the country*; Θήβαζε, *to Thebes*; Ἀθήνηθεν, *from Athens*.

TIME.

XLI. Time *when*, if indefinite and protracted, is put in the genitive, if definite, in the dative; time *how long*, in the accusative; as,

καὶ θέρος καὶ χειμῶνος, *both in summer and winter.*
ἀφίκοντο τῇ πέμπτῃ ἡμέρῃ, *they arrived the fifth day.*
ἑβασίλευσε μῆνας ἑπτὰ, *he reigned seven months.*

Obs. 1. Time *when* is sometimes put in the accusative, and time *how long* in the genitive or dative; as, ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός, *at the seventh hour the fever left him*, John iv. 52.; βασιλεύσας ἐτῶν, or ἔτεσι, τεσσαραεκαίδεκα, *having reigned fourteen years*, Herodian.

Obs. 2. All the circumstances of time are often expressed with a preposition; as, διὰ χειμῶνος, Xen.; ἐπὶ μίᾳς ἡμέρας, Lucian; ἐπ' ἐν ἡμέρῃ, Soph.; ἐπ' ἑπτὰ μῆνας, Herodot.

PART AND CIRCUMSTANCE REFERRED TO.

XLII. The particular part or circumstance referred to after a general affirmation is put in the accusative; as,

τὸ σῶμα μέγας ἦν, he was large in person.
τὸν δάκτυλον ἀλγί, he is distressed in his finger.
Θουκυδίδης τοῦνομα, Thucydides by name.
Σύρος τὴν πατρίδα, a Syrian as to his country.
παίει με τὸ ἰώτον, he strikes me on the back.
διαφέρουσι τι ἀλλήλων, they differ somewhat from each other.

Obs. 1. The accusative is said to be governed by *κατὰ* understood, instead of which sometimes *εἰς*, *ἐπὶ*, or *διὰ*, is rather to be supplied; as, *τῇ κρήνῃ τὰ πλείστον ἄξια ἐχρῶντο*, (sc. *εἰς*) *they used the fountain for the most solemn purposes*, Thucyd.; *τί ἡμῖν ἀξιώσεις χρῆσθαι*; *for what shall you wish to employ us?* Xen.; *τοιαῦτα ἐπαινῶ Ἀγησίλαον*, (sc. *διὰ*) *for such things I commend Agesilaus*, Id.

Obs. 2. A dative might be, and sometimes is, put for the accusative; as, *δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς*, Xen. In some instances both cases are used; as, *διαφέροντις ἢ σοφία ἢ κάλλυ ἢ ἐμφύτεια*, Plato.

Obs. 3. This is the Greek construction so frequent in the Latin poets; as, *ps humerosque deo similis*, Virg.

THE CONSTRUCTION OF ADVERBS.

XLIII. Adverbs are joined to verbs and participles, to adjectives, and to other adverbs; as,

ὀρθῶς ἰσποίησι, he did rightly *μάλα φρόνιμος, very prudent.*

Obs. 1. Adverbs of quality are elegantly joined with the verbs *ἔχω*, *πάσχω*, *ποιέω*, *φέρω*, *φῦμι*, *χράομαι*, &c.; as, *ἡδέως ἔχε πρὸς ἅπαντας*, *be pleasant to all*, Isocr.; *εὖ ποιεῖν καὶ εὖ πάσχειν*, *to do and to receive favors*, Xen.

Obs. 2. Two or more negatives strengthen the negation; as, *οὐκ ἐποίησας οὐδαμοῦ τοῦτο*, *you no where did this*, Demosth.; *μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε*, *nor let him ever fill any office*, Aeschin.; *οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων*, *nothing that is necessary will ever be done*, Demosth. Except when they belong to two different verbs; as, *οὐ δύναμαι μὴ γέλασθαι*, *I cannot forbear laughing*, Aristoph. So in the phrase *οὐδεὶς ὄστις οὐ, nemo non*; as, *οὐδεὶς ὅστις οὐ γαλάσεται*, Plato; *οὐδενὶ ὄτῳ οὐκ ἀποκρινόμενος*, Id.

Obs. 3. *Μὴ* often seems redundant before the infinitive, after words containing a denial; as, *ἀπαγορεύουσι τοῖς ἀσθενοῦσι μὴ χρῆσθαι ἔλαιῳ*, Plato;

ἡρνήτο μὴ διυλὸς εἶναι, Æschin. ; ἴσχυι μὴ στίλλειν στρατὸν, Eurip. ; ἀπειχόμενοι μὴ ἰππεύειν, Xen. ; ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, Thucyd.

Obs. 4. The modes required by particular adverbs are as follows, with the exception of the infinitive, for which see Rule XXIX. Obs. 3.

1. ὣς, ὅρα, *as long as*, take the indicative or subjunctive ; as, ἴως ἴζη, *as long as he lived*, Demosth. ; ὅρε' ἰδίλητον, *as long as you please*, Hom. In the sense of *until*, the indicative, optative, or subjunctive ; as, ὅρε' ἀφίποντο, Hom. ; περιμένοντες ἴως ἀνοιχθείη τὸ δισμωτήριον, Plato ; μίμνιστε ὅρα κ' ἔλθωσι, Hom.

Ἄχρι, μίχρι, ἴσται, *as long as*, take the indicative ; as, ἔχρεις ἰώρων τοῦ ἡλίου φῶς, Athen. In the sense of *until*, the indicative or subjunctive ; as, μίχρῃς οὐ ἰταλιύτησι, Thucyd. ; μίμνῃς ἴσται οὐ ἀπίλθης, Xen.

Μέσφα, *until*, takes the indicative ; εἰσόντι, commonly the subjunctive ; as, μέσφ' αἰσὸν εἰσινόησαν, Apoll. Rh. ; εἰσόντι ἔλθης, Hom.

Πρὶν, *before*, is joined with the indicative, optative, or subjunctive ; πάρος, with the indicative ; as, πρὶν ἀπίδωκε, Demosth. ; οὐδαμῶθεν ἀφίσταν, πρὶν παρεσθῆναι αὐτῷ ἄριστον, Xen. ; πρὶν ἀκούσης, Hesiod.

2. Ὅτι, ὁπότε, ἡνίκα, ὁπνίκα, εὐτί, *when*, ἐπι, ἐπιδὴ, *after* or *when*, take the indicative or optative, and sometimes the subjunctive ; as, ὅτι ἴδωκε, Hom. ; ὁπότε ἐξίλθουσι, Thucyd. ; ὅτι γηράσκωσι, Hom. Ὅταν, ἐπὶταν, ἐπὰν, ἐπιδὰν, usually the subjunctive, sometimes the optative, the indicative rarely ; as, ὅταν ταῦτα λίγης, Plato ; εἰσθε ἐπιδὰν ἀκούσησι, Demosth. ; ὁπότεν ἀναγκασθήμεν, Plato.

Ὡς, ὅπως, *when* or *after*, take the indicative or optative ; as, ὡς εἶδον, Thucyd. ; ὅπως γίνετο νῦξ, Herodot. In the sense of *as, how*, they take the indicative, optative, or subjunctive ; as, ἤμην ὡς ἐκίλευσε, Hom. ; βαλλέτω ὡς ἐθίλοι, Theocr. ; οὐκ εἶδ' ὅπως εἶπαι, Eurip.

Ἄμα, ἀντίκα, *as soon as*, are joined with the indicative ; as, ἀντίκα τε εἶδον, *as soon as I saw him*, Herodot.

Ἰα, *where*, is generally followed by the indicative ; as, εἶδ' ἴ' εἰσι, Aristoph.

* 3. Μὴ, when it expresses a wish, takes the optative ; when a prohibition, the present imperative, or the acrist subjunctive ; as, μὴ σε βασιλεῖα Κροῖον ποιήσῃς, *may Jupiter not make thee king*, Hom. ; ἔξαυδα, μὴ κῦθε νόον, *speak out, conceal it not in your mind*, Id. ; μὴ φροντίσης, Aristoph.

4. Εἰ γὰρ, εἴθε, ὡς, *O that, utinam*, are construed with the optative ; as, εἰ γὰρ τοῦτο θεοὶ ποιήσαιεν, Herodot. ; εἴθ' ἀπόλοιτο βῶν γίνος, Hom. ; ὡς ἰ κατὰ πορῶν ἔλοιτο, Soph. So πῶς ἂν in like manner ; as, πῶς ἂν θάνατοι, Soph. Sometimes *si* is used alone ; as, εἴ μοι γίνετο φθόγγος ἐν βραχίονσι, Eurip. Hec. 830. Εἴθε is also put with the infinitive ; as, εἴθε μοι τλάζεσθαι, Epigr. When the wish relates to any thing past, it is joined with the indicative ; as, εἴθε σοι τότε συνιγνόμεν, Xen.

Εἰ γὰρ, εἴθε, ὡς, are often prefixed to the imperfect and second aorist of ὀφείλω, with an infinitive following ; as, εἰθ' ὀφείλες ἀπήμων ἦσθαι, Hom. ; ὡς ὀφείλες αὐτόθ' ἐλίσθαι, Id. Sometimes the particles are omitted ; as, ὀφίλει Κῦρος ζῆν, Xen. Later writers use ὀφίλειον, ὀφίλει, adverbially ; as, ὀφίλει μὴδ' ἰγνόντο θεοὶ νίης, Callim. ; ὀφίλειον ψυχρὸς ἦς, Apocal. iii. 15.

XLIV. Adverbs of place, time, cause, quantity, concealment, separation, exception, exclamation, and adverbial nouns, govern the genitive; as,

ἄχρι τοῦ ὄρους, *as far as the mountain.*

μέχρι τῆς μάχης, *until the battle.*

ἕνεκα Ἑλένης, *on account of Helen.*

τῶν τοιούτων ἄδην, *abundance of such.*

λάβρα τοῦ πατρὸς, *without the knowledge of his father.*

ἄνω καμάτου, *without labor.*

χωρὶς τῶν ὀνομάτων, *except the names.*

φῦ τῆς Ἑλλάδος! *alas Greece!*

ποταμῶν δίκην, *like rivers.*

ἄγχι θαλάσσης, Hom.; ἄνωθι ἡμῶν, Aristoph.; ἰγγὺς τῶν κομῶν, Xen.; ἴσω δάμων, Æschyl.; ἕνεθι τῆς γῆς, Herodot.; ἐνθὺ Πελλήνης, Aristoph.; ἴν' ἰ' κακοῦ, Soph.; μεταξὺ Σύρων καὶ Παφλαγόνων, Herodot.; πέραν τοῦ Ἑλλησπόντου, Thucyd.; τῆλι φίλων, Hom.; ἴως τῆς τρίτης ἡμέρας, Matth. xxvii. 64.; σθηκαῦτα τοῦ Θίρου, Aristoph.; τρεῖς τοῦ ἱκανοῦ, Plato; τῶν ἱμῶν ἵκασι κακῶν, Eurip.; ἄλις παιδων, Id.; κρούφα τῶν Ἀθηναίων, Thucyd.; ἄτις καμάτοις, Hom.; δίχρα ἐκείνων, Soph.; πλὴν Ἀριστοδήμου, Herodot.; βαβαὶ τοῦ Θουρύτου, Lucian; ὦ τῆς ἀθλίας πόλιος, Plut.; χάρην Ἐκτορες, Hom.; ἰνώπιον τοῦ Θεοῦ, Galat. i. 20.

Obs. 1. The genitive is often governed by ἕνεκα, *on account of, with respect to*, understood; as, σέ εὐδαιμόνισα τοῦ τρόπου, *I esteemed you happy on account of your disposition*, Plato; τῆσδ' ἀπάτης κοτιέων, *angry on account of this deception*, Hom.; μακάριος τῆς τύχης, *happy by his fortune*, Aristoph.

To this place seem to belong such examples as the following: ὡς ἰγῶ μνήμης ἴχω, *as I am with respect to memory, as far as I remember*, Plato; ἰδίωκον ὡς ποδῶν ἴχον, *they followed as fast as they could run*, Herodot.; οὐ γὰρ εἶδα παιδείας ὅπως ἴχῃ καὶ δικαιοσύνης, *for I know not how he is with respect to learning and justice, how learned and just he is*, Plato; καλῶς ἴχοντις μέθης, *being pretty drunk*, Herodot.; χρημάτων εἰ ἦκιν, *to be well with respect to riches, to be very rich*, Id. By some, however, περι is understood.

Obs. 2. Some of these adverbs are also joined with the dative; as, ἀγχοῦ τῆ ἴσπης, Herodot.; ἰγγὺς ἡμῖν, Xen.; ἱμπαλιν τοῖσι ἀνθρώποις, Herodot.; ἴδον ἄλσιν, Pind.; τούτοις ἰξῆς, Plato; σοὶ τίλας, Æschyl.; σταδίσα τῆ τικόντι πλυσίον, Eurip.; τύμβω σχιδῶν πατρῶν, Pind. And a few with the accusative; as, Ἴλιον ἴσω, Hom.; ἰξῶ τὸν Ἑλλησπόντον, Herodot.; περιξ ἄλα, Hom.; περιξ τὸ τυχεῖς, Herodot.

Obs. 3. Many adverbs of exclamation are frequently joined with other cases besides the genitive, and some with other cases only; as, φεῦ τοῦ ἀνδρός! Xen.; φεῦ τύλας! *ah wretched me!* Soph.; αἶ, αἶ, τῶν γεογῶν μου παιδιῶν,

Lucian ; αἶ τὸν Ἀδωνιν, Bion ; ὦ τῆς ἀθλίας πόλεως, Plut. ; ὦ τάλας ἐγὼ, Soph. ; ὦ ἐμὲ δειλάν, Callim. ; ὦ Κροῖσε, Herodot. ; οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, Matth. xxvi. 24.

Of with the dative μοι added to it is often construed with the nominative ; as, ὅμοι δίδαιος, Aristoph. Instead of ὅμοι, ᾧ μοι is often used ; as, ᾧ μοι ἐγὼ δειλός, Hom. Sometimes a genitive accompanies, governed by ἵνακα understood ; as, ὅμοι τῶν ἰμῶν ἐγὼ κακῶν, Eurip. ; ᾧ μοι ἰμῆς ἄτης, Soph. Similarly ἰώ μοι τύχης, Eurip.

Adverbs of exclamation are sometimes omitted ; as, τῆς τύχης ! (sc. ᾧ) *the misfortune !* Xen. ; ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν ! *O Jupiter ! the acuteness of his mind !* Aristoph.

Obs. 4. Other adverbs have also a government of cases.

1. Adverbs of accompanying govern the dative ; as, εἰσὶθ' ἄμ' ἐμοί, *go in with me*, Aristoph. ; ἅμα τῷ ἵππῳ τοῦτο ποιήσαντι, *as the horse did this*, Herodot. ; ὁμοῦ τοῖς ἵππευσι, *together with the cavalry*, Polyb.

2. Adverbs of showing are construed with the nominative ; as, ἰδὸν ὃ νίος σου, *behold thy son*, John xix. 26. ; ἴδε ὁ ἄνθρωπος, *behold the man*, Ibid. v. 5.

3. Adverbs of swearing take the accusative ; as, νῆ τὸν Ἡρακλέα, *by Hercules*, Demosth. ; ναὶ μὰ τόδε σκῆπτρον, *by this sceptre*, Hom.

Νῆ always affirms ; μὰ, on the contrary, generally denies, except when joined with ναί. Sometimes μὰ is omitted ; as, οὐ, τίνδ' Ὀλυμπεσσι, Soph. Antig. 758.

XLV. Some derivative adverbs govern the case of their primitives ; as,

ἄξίως ἑαυτοῦ εἰρηκεῖ, *he has spoken worthily of himself.*
 ἴσται ὁμοίως ἐμοί, *you know in like manner as I.*
 μᾶλλον ἐμοῦ σὶ φιλῶν, *loving you more than me.*
 μάλιστα πάντων ἀνθρώπων, *the most of all men.*

THE CONSTRUCTION OF CONJUNCTIONS.

XLVI. Conjunctions generally couple similar modes and cases ; as,

ἀνίστη καὶ εἶπεν ὡδε, *he rose up and spoke as follows.*
 ἰμοὶ μήτι χρυσὸν μήτι ἀργυρὸν δίδου, *give me neither silver nor gold.*

Obs. 1. To this rule belong, not only the copulative and

disjunctive conjunctions, but several others, as also adverbs of likeness; as,

ἀρίστων ἥσπερ ὑμῖν ἀνδράσιν ὠμίλησα, Hom. ; τοῦτο οὐθινὸν γίνεται πλὴν σοί, Theophrast. ; ἰφάνη κοιναρτός, ὄσπερ νεφίλη λυακή, Xen. ; φέρον σάκος ἥντι πάργον, Hom.

Obs. 2. Sometimes different modes and cases are coupled together; as,

κλυῖί μου, καὶ ἱπαρήγοις, Orpheus ; σίγα τι καὶ μηδὲν εἶπης, Herodot. ; πείθωμιν ἢ δάροις, ἢ χάρισιν, ἢ ἀμφοτέρω, Plato ; παρέχουν ἑμαυτὸν ὄσπερ γυνὴ εὖ ποιῶν, i. e. αἴτας, ὄσπερ γυνὴ ἑαυτὴν ταρέχει, Xen.

XLVII. The conjunctions *ἵνα*, *ὄφρα*, *ὅπως*, *ὥς*, *μη*, commonly take the optative when the leading verb denotes past time, and the subjunctive when it denotes present or future; as,

ἦλθον ἵνα ἴδοιμι, *I came that I might see.*

ἔρχομαι ἵνα ἴδω, *I come that I may see.*

ἴδουσα μὴ πάθοιτί τι, *I feared that something might befall you.*

βίδω μὴ πάθοιτί τι, *I fear that something may befall you.*

Obs. 1. Sometimes these conjunctions take the subjunctive when the preceding verb denotes past time, and the optative when it denotes present or future; as, ἴδισαν μὴ μωυθῶσι, Thucyd. ; ἀπάξω σε ὥς ἴδωις, Lucian. They are likewise frequently found with the indicative of the past and future tenses; as, ἵνα ἤκουσας, *that you might hear*, Plato ; θίλγαι ἄρας Ἰθάκης ἐπιλήσεται, she fascinates him that *he may forget Ithaca*, Hom. ; especially *μη*, which is sometimes put with the present indicative; as, δειμαίνω μὴ σε δάσει, Theocr. ; μὴ τις φαντάζεται, *lest some one appear*, Eurip.

Ὡς, ὄσπερ, *that, so that*, take the indicative or infinitive; as, οὕτω δ' ἐστὶν ἀναίδης, ὄσπερ ἐτόλμα λέγειν, Demosth. ; τίς οὕτως ἀήραστος ἦν, ὥς ἀποκτείναι τὸ καλὸν ἐκίνο μισθίκιον; Lucian. But ὄσπερ, *therefore*, is joined with all the modes.

Ὡς, *that*, in quoting the words or sentiments of another, takes the indicative or optative; as, λέγουσιν ὥς ἴγημι, Xen. Likewise ὅτι· as, ἔλιξεν ὅτι πίμπυι σφῆς ἐ' Ἰνδῶν βασιλεὺς, Xen. Also in the sense of *because*; as, χαίρω ὅτι ἰδοιμῶν, Plato ; ἰθαύμασας ὅτι οὐ σίμφαιμι σοί, Id.

Obs. 2. Other conjunctions are variously construed.

1. *Ei, if*, takes the indicative or optative, and sometimes the subjunctive; as, εὐόνον ἰάσσωμιν, εἰ σὺ κελεύεις, Hom. ; περιμύωμι ἄν, εἰ μοί λέγοις, Plato ; εἰ δὲ μίγης, Theocr.

2. "An, in the poets καὶ or κἄν, is put with all the modes and participles, to which it gives a potential sense.

With the indicative; as, εἰ παρῆν, ἤρειτο ἄρσι, *if he were present, he would ask you*, Lucian ; αὐτοῦ γὰρ κ' ἀπωλόμην, *for we should have perished there*, Hom. It often expresses the repetition of an action; as, ἐπεὶ τούτο γίνετο, ἤκου ἄν εὐθὺς, *whenever this happened, they came immediately*, Xen. ;

ἔως ἴλθοι, λάβωσι ἂν Ἑλληνίδα ἐσθῆτα, as often as he came, he assumed a Grecian habit, Herodot. Also ability, in past actions; as, πλεῖστους πάντων πᾶς τις ἤσθητ' ἂν, every one could hear the sound of the blow, Eurip. With the future it seems to soften the decisiveness of the sentence; as, τοὺς ἂν ἰγὼν ἐπίψομαι, I will select these, Hom.; ἥδιον ἂν ἀριστήσομεν, we shall dine the more pleasantly, Xen.

With the optative; as, οὐκ ἂν γνώεις εἰ σοι εἴπωμι τοῦτομα, you would not know, if I should tell you his name, Plato. It often expresses volition; as, ἠδίως ἂν ἀκούσαιμι, I would gladly hear, Plato. Or ability; as, νῦν γὰρ κεν ἴλοι πόλιν, for now he might take the city, Hom.; οὐκ ἂν δὴ μίνιμις Μενέλαον; could you not withstand Menelaus? Id. Sometimes it gives to the verb the sense of the future; as, μένειμ' ἂν, I will stay, Soph. Also of the imperative; as, χωρεῖς ἂν ἔσω σὺν τάχει, go in quickly, Soph.

With the subjunctive, to which it often gives the sense of the future; as, ἰγὼ δὲ κεν αὐτὸς ἴλωμαι, I myself will take it, Hom.; τί οὖν ἂν εἴπαισι οἱ νόμοι; what will the laws say? Plato. Sometimes it expresses ability; as, οὐκ ἂν πτάνης τύραννον, you cannot kill the tyrant, Eurip.

With the imperative, though rarely; as, ἴδεο' ἂν, εἰ τοῦτ' ἴσθ' ἂν, I would have done it, be assured, Soph.

With the infinitive; as, ἐπ' οὐδὲν ἴφασαν ἴρδιν αὖ τοῦτο, they said that for no consideration would they do this, Herodot.; οἷοι εὖ κάλλιον ἂν Γοργίου ἀπεκρίνασθαι; do you think that you can answer better than Gorgias? Plato.

With participles; as, οἱ ῥηδίως ἀποκτινύοντες, καὶ ἀνακισσομένοι γ' ἂν, εἰ οἷοί τ' ἦσαν, who would readily kill and bring to life again if they were able, Plato.

After the relatives *ὅς*, *ὅστις*, *ὅπου*, &c. ἂν has mostly the signification of the Latin *cunquæ*, *soever*, in which case it is generally followed by the subjunctive, sometimes by the optative, rarely by the indicative; as, οὗς ἂν πείθωσι, whosoever they persuade, Thucyd.; πορεύεσθαι ἴπποι ἂν θίληται, to go whithersoever you please, Xen.; ἕς κεν ἐπιύει, whosoever marries her, Hom.; ὅ ττι κεν ἴθιλι, whatsoever he will, Id.

**Ἄν* is often repeated in the same member of a sentence; as, εἰ ποικρόν ἦν, Ὀμηρος οὐδέποτε ἂν ἐποίησε τὸν Νέστορα ἀγορευτὴν ἂν, if it were dishonest, Homer would never have made Nestor an orator, Aristoph.; ἀλλῆ δὲ σ' οὐκ ἂν, ἢ σὺ δὲξάρις ἴσως, σώσαιμ' ἂν, I cannot save you by force, as you think perhaps, Eurip. Sometimes it is omitted; as, εἰ μὴ ἦν οὐτεὶς παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδὲν, for οὐκ ἂν ἠδύνατο, if this man were not of God, he could do nothing, John ix. 33.; ὁ οὐ δύε γ' ἄνδρες φέρονται, which two men could not carry, Hom.; ἢ ῥά νύ μοι τι εἰθεῖο; indeed would you at all obey me? Id.

3. *Ἐὰν*, by contraction *εἰ* or *ἂν*, in the Ionic poets *εἴκε* or *εἴκε*, *if*, takes the subjunctive; as, ἐὰν ἐξετάξῃς, εἰρήσεις, if you examine, you will find, Demosth.; ἂν ταῦτα ἐμολογήσωμαι, γιλάσεται, if we grant this, he will laugh, Plato; εἰ δὲ κεν μὴ δώσωσι, ἰγὼ δὲ κεν αὐτὸς ἴλωμαι, but if they do not give it, I will take it myself, Hom.

Sometimes, however, the indicative is found; as, ἂν τι σὺνῆκαμεν, Cebet. Tab. 93. Also the optative, particularly with *εἴ* κεν or *εἴκε*; as, ἂν σιγῇ τις ἐξαμάρτυον, Isocr.; εἴκε' ἰθὺλον γε μένεισι, if you voluntarily stay, Hom.

4. *Ἐπει*, *ἐπειδὴ*, *ἐπει*, *ἐπεισπε*, *ἐπειδήπερ*, *ἐπειτα*, since, for as much as, commonly take the indicative, the optative rarely; as, μή με κτεῖν ἰπτι οὐχ

ἰμογόστριος Ἐκτορὸς εἰμι, *do not kill me, since I am not the brother of Hector*, Hom. ; *ἰαυτοῦ εἶναι φησὶν, ἐπίσφιρ Κύρου ἦσαν, he says they are his, since they belonged to Cyrus*, Xen.

Obs. 3. When the relatives *ὅς, ὅστις, οἷος, ὅπου, ὅθεν*, &c. refer to indefinite persons or things, they commonly take the optative without *ἄν* if the verb in the preceding clause denote past time, and the subjunctive with *ἄν* if it denote present or future; as, *ἴπισθον οὐδ' ἴδουν*, Thucyd. ; *δίδωσιν οἷς ἄν ἰδίλῃ*, Pind. ; *κατισθίαι ὅν κε λάβῃσι*, Hom. ; *οὐκ εἶχον ὅπου ἰπιλάσειντο τοῦ ἀργυρίου*, Demosth. ; *ὅπου ἄν θύωσι, πυρὴν καίουσιν*, Herodot.

Sometimes *ἄν* is put with the optative; as, *ὅς ἄν αὐτὸν ἀρίσκει τρέσας*, Plato. Also the subjunctive is frequently used without it; as, *ὅστις Μίνωτα μὴ γιγνώσκη*, Plato ; *ὅπη ἴπαστος βούληται*, Id.

When definite persons or things are referred to, the relatives are followed by the indicative.

THE CONSTRUCTION OF PREPOSITIONS.

XLVIII. The prepositions *ἀντί, ἀπὸ, ἐκ, πρὸ*, govern the genitive; *ἐν, σὺν*, the dative; and *εἰς*, the accusative; as,

Ἀντί, for.

- For* ; *ἄρ' ἀντὶ ταύτης εἴς ἐνεργείας χάριν αὐτῷ εἰδῆς* ; *should you thank him for this benefit?* Xen.
Before ; *ἀντὶ χρημάτων ἰλίσθαι τὴν δόξαν*, *to choose glory before wealth*, Isocr.
Instead of ; *μάστιγας ἀντὶ ἔκλων ἴχουσις*, *having whips instead of arms*, Herodot.
Against ; *ἀντ' Ἀίαντος εἰσάσας*, *he went against Ajax*, Hom.

Ἀπὸ, from.

- From* ; *ἀπ' Ἀργείας ἦλθον*, *they came from Argos*, Pind. Of time, *ἀπὸ τῆσδε τῆς ἡμέρας*, *from this day*, Plato.
After ; *ἀπὸ δείπνου*, *after supper*, Herodot.
At ; *ἀπὸ τρίτης ὥρας τῆς νυκτός*, *at the third hour of the night*, Acts, xxiii. 23.
By ; *ἀπὸ πολέμου ἰφθάρησαν*, *they were wasted by war*, Thucyd.
Of ; *ἀπ' ἑκατὸν παίδων εἰς μῶνος ἀπίφυγι*, *of a hundred children one only escaped*, Herodot.
For, by reason of ; *καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου*, *and he could not for the crowd*, Luke, xix. 3.
With ; *ἡ λίθος ἀφ' ἧς τὸ πῦρ ἄπτουσι*, *the stone with which they light the fire*, Aristoph.
Without ; *ἀπὸ τῶν ἔκλων*, *without their arms*, Thucyd.
ἀπὸ τετραράκοντα σταδίων τῆς θαλάσσης, *forty stadia from the sea*, Diod. Sic. ; *ἀπὸ θυμοῦ μᾶλλον ἰμοὶ ἴσται*, *thou shalt be further removed from my heart, shalt be hated by me*, Hom. ; *οἱ ἀπὸ τῆς Στωῆς*, *ἀπὸ τῆς Ἀκαδημίας*, *the Stoics, Academics*, Lucian ; *οἱ ἀπὸ Πλάτωνος*, *the Platonics*, Plut. ; *οἱ ἀπὸ Πελοποννήσου*, *the Peloponnesians*, Herodot.

Ἐκ, out of.

- Out of*; ἀνήμας ὕδωρ ἐκ τοῦ φρέατος, *having drawn up water out of the well*, Plut.
- From*; ἐκ θαλάσσης ἰς θάλασσαν, *from sea to sea*, Herodot. Of time, ἐκ νιότητος, *from our youth*, Hom.
- Of*; ἐκ κηροῦ πικρομήλινα, *made of wax*, Lucian.
- After*; ἐκ μισσημερίας, *after noon*, Æschin. Socr.; ἐκ τοῦ πολέμου, *after the war*, Thucyd.
- For, in consequence of*; ἐκ τούτου θανατώθη, *for this he was condemned to death*, Xen.
- By*; ἐκ τοῦ φίλων πεισθῆσα; *by which of her friends persuaded?* Soph.
- With*; ἐξ ἑνὸς στόματος ἀνέκραγον, *they cried out with one voice*, Aristoph.

Πρὸ, before.

- Before, of place*; πρὸ τῶν θυρῶν ἰστῶσις, *standing before the door*, Eurip. Of time; πρὸ τοῦ πολέμου, *before the war*, Thucyd. Of preference; πόλεμον πρὸ εἰρήνης αἰεῖσθαι, *to choose war before peace*, Dionys. Hal.
- For, in behalf of*; μάχισθαι πρὸ τι παίδων καὶ πρὸ γυναικῶν, *to fight for wives and children*, Hom. Instead of; θανάτῳ πρὸ αἰῶν, *to die for him*, Eurip.

Ἐν, in.

- In*; ἔτυχον δ' ἐν τῷ κήπῳ περιπατῶν, *I happened to be walking in the garden*, Plato.
- Among*; ἦστο ἐν μνηστῆρσι, *he sat among the suitors*, Hom.
- Before*; ἐν μάρτυσι πλείον ἢ τρισμυριάσι, *before more than thirty thousand witnesses*, Plato.
- On*; ἐν τοῖς τοίχοις ἔγραφε, *he wrote on the walls*, Aristoph.
- During*; ἐν δὲ τῇ κακῇ ἀνιμνήσθησαν τοῦδε τοῦ ἔτους, *during the plague they called to mind this prediction*, Thucyd.
- In the power of*; ἐν τῷ Θεῷ τὸ τέλος ἦν, *the end was in the power of God*, Demosth.
- With*; ἐν πέλταις καὶ ἀκοντίοις, *with shields and darts*, Xen.
- Into*; διαβάνας ἐν τῇ Σάμῳ, *having passed over into Samos*, Pausan.
- At*; μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, *after the naval fight at Salamis*, Æschin.
- According to*; ἐν ταῖς νόμοις τοῖς ἡμιστέροις, *according to our laws*, Isocr.
- By*; ἐν δὲ ταύτοις τοῖς νομοδίταις μὴ θεῶσι νόμον μὴδὲνα, *by these magistrates enact no law*, Demosth.
- Of*; ἢ οὐκ οἶδασι ἐν Ἠλίᾳ τί λίγις ἢ γραφή; *wot ye not what the scripture saith of Elins?* Rom. xi. 2.
- For*; λαβεῖν ἐν φέρονι Κοίλῃν Συρίαν, *to receive Cæle Syria for a dowry*, Polyb. On account of; περιβήτας ἐν τῇ ποιήσῃ, *celebrated for his poetry*, Herodot. Vit. Hom.
- Against*; ἐν ἰμοῖ θρασυῖς, *bold against me*, Soph. τὸν Περικλῆα ἐν ἔργῳ, ἐν αἰτία ἔχον, *they were angry with, they blamed Pericles*, Thucyd.; ἴσθι σοι ἐν ἡδονῇ; *is it agreeable to you?* Eurip.; ἐν ὁμοίῳ ποιῆσθαι, *to esteem equally*, Herodot.; ἐν ἰλαφρῷ ποιῆσθαι, *to make light of*, Id.

Σύν, *with.*

- With* ; διῦρα ἦλυθε σὺν Μενελάῳ, *he came hither with Menelaus*, Hom.
On the side of ; σὺν τοῖς Ἕλλησιν εἶναι, *to be on the side of the Greeks*, Xen.
With the assistance of ; ἐνίκησεν σὺν Ἀθῆνῃ, *he overcame with the assistance of Minerva*, Hom.
Against ; ὅτι κἄν αὐτὸς σὺν ἐκείνῳ μάχοιτο, *that even he himself would fight against him*, Xen.
Besides ; σὺν πᾶσι ταύταις, *besides all these things*, Luke, xxiv. 21.
According to ; σὺν τῷ νόμῳ, *according to the law*, Xen.
In, at the time of ; σὺν τῷ πίνειν, *in drinking*, Anacr.

Εἰς, *into.*

- Into* ; ἤλασεν εἰς τὸ ἄστυ, *they drove into the city*, Herodot.
To ; ἦκετο δ' εἰς Κρήιοντα, *he came to Creon*, Hesiod.
Till ; καί κεν ἐς ἤν' ἀνασχοίμην, *I could certainly bear it till morning*, Hom.
Towards ; εὖνοια εἰς τοὺς Ἕλληνας, *good-will towards the Greeks*, Isocr.
Against ; πλεμμελοῦσιν εἰς τὸ ἱερόν, *they offend against the temple*, Demosth.
In ; εἰς τὴν ἐκκλησίαν καθιζόμενος, *sitting in the assembly*, Æschin.
Within ; εἰς τόξισμα ἀφικίσθαι, *to come within bow-shot*, Xen.
Among ; φιλοδοξῶν εἰς τοὺς Ἕλληνας, *seeking reputation among the Greeks*, Polyb.
Before ; εἰς πάντας αὐδα, *speak before all*, Soph.
Upon ; εἰς ἀλλήλας ἐμπίπτουσαι, *falling upon one another*, Aristoph.
About ; εἰς ἑσπέραν, *about evening*, Aristoph. Of number ; εἰς ἄνδρας ἑξήκοντα, *about sixty men*, Thucyd.
For ; παρῦχι χρημάτων εἰς τὸ ναυτικόν, *he furnished money for the naval forces*, Thucyd.
On account of ; εἰς δικαιοσύνην ἰπαινίσθαι, *to be praised on account of justice*, Aristot.
With respect to ; εἰς τίνα ἐσυχυῖν, *to be happy with respect to children*, Eurip.
Concerning ; οὐδὲν εἰς αὐτὸν ἔχω λῆγειν, *I have nothing to say concerning him*, Pausan.
By ; ἡτίς εἰς Ἱερουσόλυμα, *neither by Jerusalem*, Matth. v. 35.

XLIX. The prepositions *διὰ*, *κατὰ*, *ὑπὲρ*, govern the genitive and accusative ; and *ἀνά*, the dative and accusative ; as,

Διὰ, *through, on account of.*

With the Genitive.

- Through* ; παρῦμιν διὰ τῆς Λιβύης, *going through Libya*, Thucyd.
By ; διελίγιστο αὐτοῖς δι' ἑρμηνείας, *he treated with them by an interpreter*, Xen.
With ; διὰ μίλανος ἔγραφε, *he wrote with ink*, Plut.
During ; διὰ πάσης τῆς νυκτός, *during the whole night*, Herodot.

- After* ; διὰ μακροῦ χρόνου, *after a long time*, Æschyl.
Above ; εἰς ἄξιον διὰ πάντων, *above all worth seeing*, Herodot.
In ; διὰ χειρὸς ἔχειν, *to have in one's hand*, Athen.
Among ; Ὁμηροῦ τιτίμακι δι' ἀνθρώπων, *Homer has honored him among men*, Pind.
Near ; κατιστρατοπέδους διὰ τῆς πόλεως, *he encamped near the city*, Polyb.
 διὰ τίλους, *continually*, Isocr. ; διὰ τρίτου ἔτους, *every third year*, Herodot. ; διὰ φόβου εἶναι, *to fear*, Thucyd. ; δι' ὑποψίας γινίσθαι, *to be suspected*, Plut. ; δι' ὀργῆς ἔχειν τινὰ, *to be angry with any one*, Thucyd. ; δι' οἴκτου λαβεῖν, *to commiserate*, Eurip. ; διὰ μάχης εἶναι, *ἀφιπίσθαι τινί*, *to give battle*, Herodot.

With the Accusative.

- On account of* ; διὰ Λακεδαιμονίου Ἴφυγον, *they were banished on account of the Lacedæmonians*, Xen.
By means of ; διὰ Κροῖσον ἐκφυγῆναι, *he escapes by means of Cræsus*, Herodot.
By ; διὰ τούτων χρηστούς τιμᾶται, *he is honored by the good*, Aristoph.
Through ; ἔξ διὰ πύργου ἤλθε χαλκός, *the spear penetrated through six folds*, Hom.
In ; νόμοι δι' αἰθέρα τιμωθέντες, *laws made in heaven*, Soph.

Κατὰ, *at, according to,*

With the Genitive.

- At* ; κατὰ σκοποῦ τοξοῦναι, *to shoot at a mark*, Herodian.
Of ; ταυτὸν κατὰ τῆς ἀρετῆς φατίον ἵστί, *the same must be said of virtue*. Plut.
Against ; κατ' ἑμοῦ μάρτυρας παρίσθαι, *to produce witnesses against me*, Plato.
Upon ; κατὰ γῆς πίπτειν, *to fall upon the ground*, Dionys. Hal.
In ; καθ' ὕδατος διατώμινα, *living in the water*, Lucian.
Under ; δύναι κατὰ τῆς γῆς, *to go under the earth*, Plato.
From ; ἤλλοντο κατὰ τοῦ τείχους, *they leaped from the wall*, Xen.
Through ; κατὰ τῆς νήσου διασπάρησαν, *they were dispersed through the island*, Polyb.
By ; ἔξορκίζω σε κατὰ τοῦ Θεοῦ, *I adjure thee by God*, Matth. xxvi. 63.

With the Accusative.

- According to* ; καθ' Ὁμηρον, *according to Homer*, Plato.
During ; αὐλίουςι κατὰ πάντα τὸν πλοῦν, *they pipe during the whole voyage*, Herodot.
In the time of ; τῶν Ἐχινάδων κατὰ τὰ Τρωϊκὰ Μίγητα ἔρχην φησί, *he says that Meges governed the Echinades in the time of the Trojan war*, Strabo.
Through ; κατὰ τὴν πόλιν ἔλθην, *through the whole city*, Dionys. Hal.
In ; κατ' οὐρανὸν ναίει, *he dwells in heaven*, Eurip.
Among ; κατὰ ῥομπήια πυκνὰ κίμιστα, *we lay among the thick bushes*, Hom.

- By* ; κατὰ γῆν καὶ κατὰ θάλασσαν, *by land and by sea*, Isocr.
Near ; κατὰ τύμβον, *near the tomb*, Æschyl.
Before ; ἵνα σοὶ κατ' ὀφθαλμοὺς λίγη, *that he may speak to you before your face*, Aristoph.
Opposite to ; κατὰ Λακεδαιμονίους ἴστησι Πέρσας, *he placed the Persians opposite to the Lacedæmonians*, Herodot.
At ; κατ' αὐτοὺς αἰὲν ἔρα, *he continually looked at them*, Hom.
To ; ἴκοντο κατὰ στρατόν, *they came to the army*, Hom.
Towards ; ἥπιος κατὰ τοὺς πολίτας, *mild towards the citizens*, Herodot.
After ; κατ' αὐτὸν ἄλλοι ἀνίβαινον, *after him others ascended*, Herodot.
On account of ; αὐτὸν κατὰ τὴν νόστινα ὑπερίδοντες, *having slighted him on account of his youth*, Thucyd.
Concerning ; ἐπιρωτῶν τὸν κήρυκα κατὰ τὴν ἀπίξιν, *questioning the envoy concerning his coming*, Herodot.
With ; κατ' ἰξουσίαν ἐπιτάσσει, *he commands with authority*, Mark, i. 27.
About ; κατ' ἑξακισχίλιους ἄνδρας, *about six thousand men*, Herodot.
 It is often put with the accusative to denote the end of an action ; κατὰ ληπὴν ἐκπλώσαντες, *having sailed out in order to collect plunder*, Herodot. Also to serve as a circumlocution of the genitive ; ἢ κατὰ τὸν ἥλιον ἀνατολή, *the rising of the sun*, Polyb.
 κατ' ἑαυτὸν, *by himself*, Demosth. ; κατὰ μῆνα, *every month*, Aristoph. ; κατ' ἑνιαυτὸν ἵκασσον, *every year*, Plato ; κατὰ τετρακισχίλιους, *four thousand at a time*, Xen. ; κατὰ φύλα, *by tribes*, Hom.

Ἐπίε, *above*.

With the Genitive.

- Above* ; τὸ ὕδωρ ἐπὶ τῶν μαστῶν ἰφαινοτο, *the water of the river appeared above their breasts*, Xen.
Over ; πηδῶν τάφρων ὑπὲρ, *leaping over the trenches*, Soph.
Beyond ; ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, *from Æthiopia which is beyond Egypt*, Thucyd.
For ; ὑπὲρ τῶν Ἑλλήνων μάχεσθαι, *to fight for the Greeks*, Plato.
On account of ; Σιούθῃ δι' ἀτιχθόμενος ὑπὲρ ὑμῶν, *being hated by Seuthes on account of you*, Xen.
By ; λίσσομαι ὑπὲρ μακάρων, *I pray by the Gods*, Apoll. Rh.
Concerning ; ἴσα ὑπὲρ τῆς εἰρήνης καταψεύσατό μου, *what he falsely laid to my charge concerning the peace*, Demosth.
 ὑπὲρ τοῦ μὴ παθεῖν, *in order not to suffer*, Demosth.

With the Accusative.

- Above* ; ἐν τῇ εἰδίῳ ὑπὲρ Σηλυμβρίας, *in the plain above Selymbria*, Xen.
 Of number ; ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων, *above twenty thousand men*, Herodot.
Over ; βιπτίσει ὑπὲρ τὸν δόμον, *they throw it over the house*, Herodot.
Beyond ; ὑπὲρ τὴν κήραν φρονεῖν, *to have a spirit beyond his purse*, Lucian.
Against ; ὑπὲρ μόρον, *against destiny*, Hom.

Ἄνω, upon, through.

With the Dative.

- Upon* ; ἀνά Γαργάρον ἄκρον ἤμεινον, sitting upon the summit of mount Gargarus, Hom.
In ; ἀνά ναυσίν, in ships, Eurip.
With ; χρυσοῖα ἀνά σκήπτρου, with a golden sceptre, Hom.

With the Accusative.

- Through* ; ἀνά στρατὸν, through the army, Hom.
During ; ἀνά τὸν πόλεμον ταῦτον, during this war, Herodot.
In ; βασιλῆας ἀνά στόμ' ἔχων, having kings in your mouth, Hom.
Among ; ἀνά πρώτους ἴσαν, they were among the first, Herodot.
At ; νῆας ἀνά γλαφυράς, at the hollow ships, Hom.
To ; Λάτμιον ἀν' ἰάπος ἦλθε, came to the Latmian forest, Theocr.
Upon ; ἀνά τὸν ποταμὸν πλίου, to sail up the river, Herodot.
Upon ; Σῆκιν ἀνά μυρίκην, he hung them upon a tamarisk, Hom.
According to ; ἀνά τὸν αὐτὸν λόγον, according to the same manner, Polyb.
By reason of ; ἀνά τὸ σκοτινὸν οὐ προΐδόντων, they not discovering them by reason of the darkness, Thucyd.
 ἀνά κρέσσος, with all his might, Xen. ; ἀνά μίγος, by turns, in succession, alternately, Eurip. ; ἀνά μίσον, in the midst, between, 1 Cor. vi. 5. ; ἀνά πᾶν ἔτος, ἀνά πάντα ἔτια, yearly, Herodot. ; μηδὲ ἀνά δύο χιτῶνας ἔχουσιν, neither have two coats apiece, Luke, ix. 3.

L. The prepositions ἀμφι, ἐπὶ, μετὰ, παρὰ, περὶ, πρὸς, ὑπὸ, govern the genitive, dative, and accusative ; as,

Ἄμφι, about.

With the Genitive.

- About* ; ἀμφὶ ταύτης οἰκίστους τῆς πόλιος, dwelling about this city, Herodot.
Concerning ; αἰδοῖν ἀμφὶ φιλότητος, to sing concerning love, Hom.
For ; μάχισθαι πίδακος ἀμφ' ὀλίγης, they fight for a little fountain, Hom.
By ; Φαίβου ἀμφι, by Phœbus, Apoll. Rh.

With the Dative.

- About* ; τίπλους ῥήγυσιν ἀμφὶ σώματι, he rends the robes about his body, Æschyl.
Concerning ; ἔμιλλον ἀμφὶ πόσι ἕρσθαι, I intended to inquire concerning my husband, Hom.
For ; ἀμφ' Ἑλίην ἡμάρα, you fought for Helen, Hom.
With ; σιταρμίνην ἀμφ' ὀνύχουσι, pierced with his talons, Hesiod.
Near ; ἤρισι δ' ἀμφ' αὐτῶ, he fell near him, Hom.
Upon ; φέρει γὰρ ἀμφὶ νόσσι Σιδωνίην γυναῖκα, for he carries upon his back a Sidonian woman, Anacr.

Against; λόγους ἀνίστα, τοὺς μὲν Ἀτρεϊδῶν κἀτα, τοὺς δ' ἀμφ' Ὀδυσσεύ, he uttered speeches, some against the Atreidae, some against Ulysses, Soph.

With the Accusative.

About; ἀμφὶ τὴν κάμινον ἴχω τὰ πολλὰ, I am commonly about the stove, Lucian. Of time; ἀμφὶ Πλειάδων δύσση, about the setting of the Pleiads, Æschyl. Of number; ἀμφὶ τὰ ἑξήκοντα στάδια, about sixty stadia, Xen.

Near; ἀμφὶ δὲ παυλὸν φάσγανον ἰρημίθη, the sword was broken near the hilt, Hom.

To; ἀμφ' ἄλα ἴλασι Ἀχαιοῖς, to confine the Greeks to the sea, Hom.
Concerning; ἄλλο δὲ οὐδὲν ὑπόμνημα ἦν ἐνταῦθα τῶν μύθων τῶν ἀμφὶ τὸν Ἰάσονα, there was no other memorial here of the fables concerning Jason, Arrian.

For; νίκης ἐτύχθη ἀμφὶ βηλασίῳν, a contest arose for driving away the oxen, Hom.

Ἐπὶ, upon.

With the Genitive.

Upon; ἰσταῖσι δ' ἐπὶ λόφῳ, they stand upon an eminence, Herodot.

Over; ἐπὶ τούτων ἀπίλισι Νικαρχῶν, over these he left Nicarchus, Polyb.

In; ἴχων ἐπὶ τῆς χειρὸς μῦν, having in his hand a mouse, Herodot.

By; ἐπὶ τῆς Θαλάσσης ἴστησαν, they stood by the sea, Polyb.

Before; ἐπὶ τοσούτων μαρτύρων, before so many witnesses, Lucian.

Towards; ἴπλι ἐπὶ τῆς Μιλήτου, he sailed towards Miletus, Thucyd.

Against; ἐπὶ Φρυγίας ἱκρούστω, he went against Phrygia, Xen.

In the time of; ἐπὶ Κρόνου, in the time of Saturn, Hesiod.

Of; ἐπὶ τοῦ καλοῦ λόγου παιδὸς, speaking of the beautiful boy, Plato.

From; Λύκειοι ἐπὶ Λύκου ἴσχον τὴν ἰωνυμίην, the Lycians had their name from Lycus, Herodot.

ἐπ' ἑαυτῶν, by themselves, apart, Herodot.; ἐπὶ τριτάτων, four deep, Thucyd.; ἢ ἑφ' ἑνὸς ἢ κατὰ καιροῖς, the descent was by one at a time, Xen.

With the Dative.

Upon; ἄγγελος ἐπὶ τῇ κεφαλῇ ἴχουσα, having a vessel upon her head, Herodot.

Over; οὐ γὰρ εὐρεν κατέλιπον ἐπὶ κτήμασιν ἑμοῖσι, for I did not leave a keeper over my possessions, Hom.

In; ἡμῖν ἐν πολέμῳ, ἢδ' ἄλλοις ἐπὶ ἔργῳ, both in war and in any other business, Hom.

With; ἰσθίουσι ἐπὶ τῇ εἰσῆ ὄψῳ, they eat meat with their bread, Xen.

At; ἐπὶ τῷ Ἄλξει ποταμῷ, at the river Halax, Thucyd.

To; κτισθέντες ἐπὶ ἔργῳ ἀγαθοῖς, created to good works, Ephes. ii. 10.

Against; συνίστας τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, stirring up the Arcadians against Sparta, Herodot.

Before; ἐπὶ τούτοις τοῖς κριταῖς, before these judges, Aristoph.

After; ἀίστη ἐπ' αὐτῷ Φεραύλῳ, after him Pheraulas rose up, Xen.

- Besides;* ἄλλα τι πάλλ' ἐπὶ τοῖς πάθοις κενὰ, *besides these we suffered many other misfortunes*, Hom.
- For;* ἰθαύμαζον αὐτὸν ἐπὶ σοφίᾳ, *they admired him for his wisdom*, Plato.
- Concerning;* ἐχρησθησθῆζοντο ἐπὶ τῇ χώρῃ, *they consulted the oracle concerning the country*, Herodot.
- In the power of;* ἐπὶ τοῖς θεοῖς ὃ ἐστὶ, *it is in the power of the gods*, Plato.
It is often put with the dative to express condition; ἔρχομαι ἐπὶ δώροις, *come on condition of receiving presents*, Hom.
Also design; δέξομαι ἐπὶ πολέμῳ ἔπειναι, *we shall seem to depart in order to make war*, Xen.

With the Accusative.

- Upon;* ἀναισθήσειν ἐπὶ τὸν ἵππον, *he leaped upon his horse*, Xen.
- Over;* βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, *he shall reign over the house of Jacob*, Luke, i. 33.
- To;* ἐπὶ τὴν οἰκίαν ἀφίγμεθα, *we are come to the house*, Aristoph.
- Towards;* ἰζόντων ἐπὶ οἶνονα πόντον, *looking towards the purple sea*, Hom.
- Against;* ἰστρατιεύετο ἐπὶ τοὺς Αἰθίοπας, *he marched against the Ethiopians*, Herodot.
- Among;* ἔχλι' ἐπ' ἀνθρώπων, *you became celebrated among men*, Hom.
- By;* ἐπὶ κρήναν ἰσθόμενοι, *sitting by a fountain*, Theodor.
- For, during;* ἰθῆον τὴν γῆν ἐπὶ δύο ἡμέρας, *they ravaged the country for two days*, Thucyd.
- Till;* εὐδον ἐπ' ἡῶ, *I slept till morning*, Hom.
- About;* ἐπὶ τριηκόσια, *about three hundred*, Herodot.
It is often put with verbs of motion, in order to show the object of them; πρὸς εἰ ἦλθον ἐπ' ἀργύριον, *I came to you to get money*, Xen.

Μετὰ, *with, among, after.*

With the Genitive.

- With;* τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ, *we commonly spent the day with him*, Plato.
- Among;* τί ζητῶσι τὸν ζῶντα μετὰ τῶν νεκρῶν; *why seek ye the living among the dead?* Luke, xxiv. 5.
- By means of;* μετ' ἀριστῆς πρωτεύειν, *to be first by means of virtue*, Xen.
- Against;* πολεμήσω μετ' αὐτῶν, *I will fight against them*, Apocal. ii. 16.

With the Dative.

- Among;* γυνῆφι νεώτατός εἰμι μεθ' ὑμῶν, *I am the youngest among you*, Hom.
- In;* οὐ μετ' ἀγκυλίδισσι φέρουσα, *carrying you in her arms*, Callim.
- With;* τὸν μετὰ χερσὶν ἔρυσσάτο Φοῖβος Ἀπόλλων, *him Apollo caught with his hands*, Hom.
- By;* χεῖραι δ' ἰβῆοντο μετὰ πνευγῆς ἀνέμοιο, *their manes were shaken by the blowing of the wind*, Hom.

With the Accusative.

- After;* μετὰ τὸν θάνατον Δαρείου, *after the death of Darius*, Herodot.
Of rank or degree; ἐν φιλῶ μάλιστα μετὰ εἰ, *whom I love the most after you*, Aristoph.

To ;	ἴωμιν (Ion. for ἴωμιν) μετὰ παιῶν ἱμῶν, <i>let us go to my son</i> , Hom.
In ;	ῥόπαλον μετὰ χεῖρας ἔχων, <i>having a club in his hands</i> , Alciphr.
Into ;	Ὠξος μετὰ Κασπίδα βάλλλι, <i>the Oxus falls into the Caspian sea</i> , Dionys. Per.
Among ;	οἱ φασιν μὴ δμήλικας ἔμιν' ἄριστον, <i>they say that you are the best among your coevals</i> , Hom.
Besides ;	οἶοι καὶ Δαναοῖσιν ἄριστῆς μισίαςι, καὶ μετ' Ἀχιλλῆα, <i>what chiefs there are among the Greeks besides Achilles</i> , Hom.
Against ;	ἤλιτι μετ' ἀθανάτους μάκαρας, <i>he sinned against the immortal gods</i> , Hesiod.
By ;	οὔτι νύκτωρ, οὔτι μετ' ἡμέραν, <i>neither by night nor by day</i> , Plato. Sometimes it is put with the accusative to express the end of an action ; τὸ χρύσειον ἰσλῶ μετὰ πάσας, <i>he sailed in order to get the golden fleece</i> , Theocr.

Παρὰ, from, at, to.

With the Genitive.

From ;	παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβῆς, <i>to receive presents from Agamemnon</i> , Plato.
Near ;	παρὰ κυανίων πτερῶν, <i>near the Cyanean rocks</i> , Soph.
By ;	τοῦτο παρὰ σοῦ ἐπιδικήσεται, <i>let this be shown by you</i> , Xen.

With the Dative.

At ;	μίνων παρὰ νηυσί, <i>remaining at the ships</i> , Hom.
With ;	παρὰ σοὶ κατίλυον, <i>they lodged with you</i> , Demosth.
In ;	παρ' Ὀμήρω Διομήδης λίγυι, <i>in Homer Diomedes says</i> , Plato.
To ;	ἵναί παρὰ Τισσαφίρην, <i>to go to Tissaphernes</i> , Xen.

With the Accusative.

To ;	ἦκε παρ' ἡμᾶς, <i>he came to us</i> , Plato.
Near ;	παρ' αὐτὸν κοιμήσαντο, <i>they slept near him</i> , Hom.
During ;	παρὰ πάντα τὸν χρόνον, <i>during the whole time</i> , Demosth.
At ;	ταῦτα παρὰ τὰ συμπόσια ποιῶσι, <i>they do these things at their entertainments</i> , Herodot.
Through ;	παρ' ἅπαν τὸ στράτιμα, <i>through the whole army</i> , Thucyd.
Against ;	παρὰ τοὺς νόμους, <i>against the laws</i> , Demosth.
Above, more than ;	ἰσῆνι παρὰ τοὺς ἄλλους, <i>he labored above the others</i> , Xen.
Below ;	ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, <i>thou hast reduced him a little below the angels</i> , Psa. viii. 5.
By reason of ;	ἐμπειρίας ἰσὶ παρὰ τὴν ἐμπειρίαν, <i>they have confidence by reason of their experience</i> , Aristot.
From ;	ἠγούμαι ἵνα παρὰ τοῦτο σωθῆμαι, <i>I think that safety is from this</i> , Plato.
Besides ;	οὐκ ἴσται παρὰ ταῦτ' ἄλλα, <i>there are not others besides these</i> , Aristoph.
Except ;	τισσαράκοντα παρὰ μίαν ἔλαβον, <i>I received forty stripes except (or save) one</i> , 2 Cor. xi. 24. παρὰ τετάρτην ἡμέραν, <i>every fourth day</i> , Polyb. ; παρ' ἐλίγος ἦλθεν ἀποθανῆναι, <i>I came within a little of dying</i> , Isocr. ; παρ' ἐλίγος ἐποιούνητο τὸν Κ्लीανδρον, <i>they esteemed Cleander of little consideration</i> , Xen.

Περὶ, *about.*

With the Genitive.

- About ;* τί λίγυς περι τοῦ Ἀχιλλεύου ; *what do you say about Achilles ?*
Plato.
- For ;* γῆς τῆς τῆσδε μαχώμεθα, *let us fight for this land,* Tyrt.
- From ;* γράμματα κερῖζω περι Δεκριανοῦ, *I bring letters from Decrianus,* Lucian.
- Above ;* περι πάντων ἕμιναι ἄλλων, *to be above all others,* Hom.
οὐ περι πολλοῦ ποίησονται, *they will greatly esteem you,* Plato.

With the Dative.

- About ;* περι τοῖσι ἀυχίσσῃ, *about their necks,* Herodot.
- For ;* διδιότις περι τῆ Ποτιδαίᾳ, *fearing for Potidæa,* Thucyd.
- Through ;* περι δίμασι φύγον, *they fled through fear,* Pind.
- By ;* ἱρικόμινος περι δουρι, *transfixed by the spear,* Hom.

With the Accusative.

- About ;* περι τὰ ἴλια οἰκίοντις, *dwelling about the marshes,* Herodot.
Of time ; καταλαμβάνουσι περι ἀρίστου ἄρα, *they overtake them about dinner-time,* Thucyd. Of number ; περι τεσσαράκοντα τάλαντα, *about forty talents,* Lys.
- Towards ;* περι τὸν δῆμόν ἐσι δίκαιοι, *they are just towards the people,*
Aristoph.
- Against ;* περι τοὺς θεοὺς ἰξαμαρτυῖν, *to offend against the gods,* Isocr.

Πρὸς, *from, near, to.*

With the Genitive.

- From ;* πρὸς Διὸς ἐσὶν ἄπαντες, *all are from Jupiter,* Hom.
- By ;* ἀρχισθαι ἑνὸς πρὸς ἀνδρὸς, *to be governed by one man,* Eurip.
In obtestation ; πρὸς θεῶν, *by the gods,* Soph.
- For ;* δοκίς πρὸς ἐμοῦ λίγυς, *you seem to speak for me,* Plato.
- Near ;* ἐσὶ πρὸς θαλάσσης, *they are near the sea,* Herodot.
- Towards ;* πρὸς ἰσπίου οἰκίοντις, *inhabiting towards the west,* Herodot.
- Against ;* πρὸς ἀνδρὸς ἐχθροῦ ἐπιφίρω τὴν ψῆφον, *giving his vote against an enemy,* Dionys. Hal.
- Before ;* πρὸς θεῶν ἀσεβῆς, *impious before the gods,* Xen.
- Under ;* πρὸς ἄλλης ἰσπὸν ὑφαίνεις, *you may weave the web under another,* Hom.
- διεῖοῦ πρὸς ἀνδρὸς ἐσσι, *it is the part of a man of sense,* Aristoph. ;
πρὸς πατρὸς, μητρὸς, *on the father's, mother's side,* Æschin. ;
οἰ πρὸς αἵματος, *the relations by blood,* Soph.

With the Dative.

- Near ;* ἐνίσταντο πρὸς λόφῳ τινί, *they encamped near a certain eminence,* Thucyd.
- In ;* πρὸς ταῖς ἀγκύλαις τὰ παιδία κερῖζου, *to carry the children in their arms,* Plut.
- Upon ;* κύντο ποτὶ χθονί, *they lay upon the ground,* Hom.

- Besides* ; πρὸς τοῖς ἰσημίνοις καὶ τοῖς ἀπίερατοις, besides what has been said answer this also, Plato.
For ; οὐ νομίζουσι ἐν ἁρεσίῃ πρὸς τῇ σφισίῃ ἀγαθῇ πικρύναι, they do not think that virtue is naturally calculated for their good, Xen.

With the Accusative.

- To* ; ἴσαν πρὸς Ὀλυμπεῖν, they went to Olympus, Hesiod.
Towards ; πρὸς ἰσθίην ἴπλις, he sailed towards the west, Herodot.
 Of dispositions ; πῶς πρὸς εἰ δάκνυται ; how is he disposed towards you ? Plato.
Against ; πρὸς κίντρα μὴ λάκτιζι, do not kick against the pricks, Æschyl.
According to ; πρὸς τὴν ἀξίαν ἰδέσθαι ἰδίδεσθαι, they gave to each according to his desert, Xen.
In comparison with ; πρὸς Θεῶν πείρας φανῆναι, in comparison with a God he will appear an ape, Plato.
On account of ; πρὸς τὴν εὖψιν ταύτην τὸν γάμον ἴστωσα, on account of this vision I hastened the nuptials, Herodot.
With ; ἐμπαχίαν ἰσθήσαντὸ πρὸς βασιλῆα, they made an alliance with the king, Thucyd.
Between ; τακμήριον τῆς πρὸς ἡμᾶς φιλίας, a proof of the friendship that is between us, Isocr.
Besides ; ἰὰν πρὸς τοῦτο διαδάξῃς αὐτοὺς, if besides this you teach them, Xen.
For ; πρὸς τὸ τροπαῖον ἰχρήσαντο, they used it for the trophy, Thucyd.
About ; ἦν πρὸς ἡμέραν, it was about day-break, Lys. Of number ; πρὸς ἑπτακοσίων, about seven hundred, Xen.

Ἐπὶ, under.

With the Genitive.

- Under* ; ἐπὶ χθονός, under the earth, Hesiod.
From ; ῥύσαι ὑπ' ἥρας ὕπας Ἀχαιῶν, deliver the sons of Greece from the darkness, Hom.
By ; ἰπαινοῦνται ἐπὶ τῶν πολλῶν, they are praised by the multitude, Plato ; ἐπίθανε ἐπὶ Νικάνδρου, he was slain by Nicander, Xen.
According to ; Ζηνὸς ὑπ' ἀγγελίας, according to the command of Jupiter, Hom.
For, by reason of ; χορεύσαι ὑφ' ἡδονῆς, to dance for joy, Aristoph.
With ; ἐπὶ πομπῆς ἰξάγυν, to convey with pomp, Herodot.
To ; ὑπ' ἀλκτῆρος αἰδίου, to sing to the piper, Theog.
 ἐπὶ μαστιγῶν αἰουσαι, they dug under the strokes of whips, Herodot.

With the Dative.

- Under* ; ἐπὶ χθονί, under the earth, Hom. Subject to ; ἐπὶ Λακεδαιμονίοις ἰσθί, they are under the Lacedæmonians, Isocr.
Near, close under ; ἐπὶ τῇ πόλει, near the city, Thucyd.
In ; κατακρύψασ' ἐπὶ κόλπῳ, concealing them in her bosom, Hom.
Before ; ἐπὶ ταύτης μέγνυει, before such a witness, Herodian.
By ; ἰμῶ ἐπὶ δουρὶ τοσούτῳ, struck by my spear, Hom.

For ;	ὕπὸ δειμάτι κικληγυῖαι, <i>crying out for fear</i> , Apoll. Rh.
With ;	ὕπὸ φωτὶ πολλῇ ἤρει, <i>he went forward with much light</i> , Plut.
To ;	ὕπὸ βαρέϊται χερσίων, <i>dancing to the lyre</i> , Anacr.

With the Accusative.

Under ;	ὕπὸ τοῦς πόδας τοῦ Ἰακκου ὑπὶδραμι κύων, <i>a dog ran under the horse's feet</i> , Herodot.
To ;	αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε, <i>he was the most abject wretch that came to Troy</i> , Hom.
Behind ;	καί μιν ἐκίθη κατακρύπτει ὑπὸ τὴν θύρην, <i>and she conceals him behind the door</i> , Herodot.
About ;	ὕπὸ τὸν χρόνον τούτων, <i>about this time</i> , Thucyd.

Obs. 1. Ὡς is often used for πρὸς or εἰς as, ἦλθεν ὡς ἐμέ, *he came to me*, Demosth. ; ἐπεμπον πρέσβεις ὡς τοὺς Ἀθηναίους, *they sent ambassadors to the Athenians*, Thucyd.

Obs. 2. Prepositions are sometimes separated from their cases ; as, τὸ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, (for εἰς ἄρματα,) Hom. ; ἐν γὰρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι, (for ἐν τῇ νυκτὶ,) Herodot. vi. 69. They are also frequently placed after ; as, μάχην ἐς, Hom. ; ἰέναι πέτρας ἄπο, Eurip. ; φιλοσοφίας περὶ, Plato.

Obs. 3. The poets sometimes join a preposition with the latter only of two nouns, where it should stand with both ; as, ἦ ἄλως ἢ ἐπὶ γῆς, Hom.

Obs. 4. Prepositions are frequently used as adverbs, without a case ; as, σοὶ δὲ τάδε λέγω, δρᾶσω δὲ πρὸς, Eurip. ; μετὰ δέ, ἔλεγε τάδε, Herodot.

Obs. 5. Prepositions are often understood ; as, ἐγὼ σε μετέρχομαι τῶν θεῶν, (sc. πρὸς,) Herodot. ; ἔρχονται πεδίω, (sc. διὰ,) Hom. ; τοξενεῖ ἀνδρὸς τοῦδε, (sc. κατὰ,) *you shoot at this man*, Soph. ; ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσι, (sc. σὺν,) *the ships were lost with all on board*, Xen. ; ἀνεχώρησε τῷ στρατῷ, (sc. σὺν,) *he returned with the army*, Thucyd. ; τί μοι ὀργίζῃ ; (instead of διὰ τί ;) *why are you angry with me?* Xen.

LI. A preposition in composition often governs the same case, as when it stands by itself ; as,

ἀποσπῆδ᾽ τοῦ ἄρματος, *he leaps from the chariot.*
 τὰ φύλλα καταχλίωντι ἀλλήλων, *throwing the leaves at one another.*
 συνικύβει σῆ Δήμητρι, *he played at dice with Ceres.*
 διαμενεγόντες τὰς ναῦς τὸν ἰσθμὸν, *having carried their ships over the isthmus.*

κατίγνωσαν ἀπάντων θάλασσαν, Thucyd. ; ἐμοῦ καταγιλῶσι, Plato ; προ-
 ναυμαχίαις Πειλοπονήσου, Herodot. ; ἐνδίτριψα τῆ' Ἰδῆ, Lucian ; πολλὸς
 ὄμας ὄχλος περιιστήκει, Plato.

Obs. 1. This rule takes place only when the preposition would have the same sense and the same case if standing immediately before the noun. Sometimes the preposition is repeated ; as, κατηγορούντων κατὰ τῶν στρατηγῶν, Xen.

Obs. 2. Sometimes a case different from that required by the preposition in composition is used ; as, τοὺς πρῆστυίρους κατηγορεῖν, Plato ; καταγιλάσαι ἡμῖν, Herodot. ; ἐξῆλθον τὴν Περσίδα χάρεν, Id. ; ἰμβατιύει πατριδος, Soph. ; τόνδ' ἰσιδίξω τειχιῶν, Eurip.

Obs. 3. Prepositions are often separated from the verbs with which they are compounded ; as, ἀπὸ λαιγὸν ἀμῦναι, (for λαιγὸν ἀπαμῦναι,) Hom. ; κατὰ μὲν ἵκαυσαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδραν, Herodot. viii. 33.

Obs. 4. The prepositions with which some verbs are compounded are not unfrequently used for the compounds themselves ; as, ἐγὼ πάρα for ἐγὼ πάρεμι · ἴνι for ἴνισσι · ἄνα for ἀνάστα, or ἀνάστηθι, arise thou.

GRAMMATICAL FIGURES.

I. FIGURES WHICH RELATE TO ORTHOGRAPHY AND ETYMOLOGY.

Prosthesis is the prefixing of one or more letters to a word ; as, *σμικρός* for *μικρός* · *ἐέλπομαι* for *ἔλπομαι*. *Epenthesis* is the insertion of one or more letters in the middle of a word ; as, *ἔλλαβε* for *ἔλαβε* · *ἀδελφειός* for *ἀδελφός*. *Paragoge* is the addition of one or more letters to the end of a word ; as, *λόγοισι* for *λόγοις* · *ἦσθα* for *ἦς*.

Apharesis is the taking of one or more letters from the beginning of a word ; as, *κεῖνος* for *ἐκεῖνος* · *εἶθω* for *λείθω*. *Syncöpe* is taking from the middle of a word ; as, *κεκμηώς* for *κεκμηκώς* · *πρόμος* for *πρόμαχος*. *Apocöpe* is taking from the end of a word ; as, *δῶ* for *δῶμα* · *ἔκταν* for *ἔκτανον*, from *κτείνω*.

Tmesis is the separation of the parts of a compound word by the insertion of another ; as, *ἀπό λοιγὸν ἀμῦναι* for *λοιγὸν ἀπαμῦναι*. *Metathesis* is the transposition of letters ; as, *κρᾶδια* for *καρδία* · *ἔπραθον* for *ἔπαρθον*, from *πέρθω*. *An-tithesis* is the putting of one letter for another ; as, *πόρρω* for *πόρρω* · *ὄσμη* for *ὄσμη*.

Synæresis is the contraction of two syllables into one, without a change of letters ; as, *τείχει* for *τείχει*. *Crasis* is the contraction of two syllables into one, with a change of vowels ; as, *τείχους* for *τείχεος*. *Synalæpha* is the uniting of syllables in different words, either by dropping vowels ; as, *κοῦ* for *καὶ οὐ* · or by contracting them ; as, *θουμάτιον* for *τὸ ἱμάτιον* · *τουμόν* for *τὸ ἐμόν*. *Diæresis* divides one syllable into two ; as, *παῖς* for *παῖς*.

II. FIGURES WHICH RELATE TO SYNTAX.

Ellipsis is when one or more words are wanting to complete the sense. The following, with what have been elsewhere given, are some of the principal examples of this figure ; but its limits are far from being accurately defined, some allowing it a wider field than others, and indeed than seems to belong to it.

Ellipsis of substantives. *ἡ Κορινθία, ἡ ἄλλοτρια, ἡ βάρβαρος, ἡ βασιλέως*, (sc. *γῆ*, or *χώρα*,) Thucyd. ; *κατὰ γε τὴν ἐμὴν*, (sc. *γνώμην*, or *δόξαν*,) Plato ; *ἐς πατρός, ἐς ἡμέτερον*, (sc. *δόμον*, or *οἶκον*,) Hom. ; *κατὰ τὸ ἐπιχώριον*, (sc. *ἔθος*,) Thucyd. ; *τῇ ὑστραίῃ, τῇ τελευταίῃ*, (sc. *ἡμέρῃ*,) Herodot. ; *ἐν τῷ παρόντι*,

(sc. καιρῶ,) Thucyd. ; ἄγε ἡμᾶς τὴν ἐπὶ Βαβυλῶνος, τὴν λοιπὴν ἐπορεύθη, (sc. ὁδόν,) Xen. ; δαρήσεται πολλὰς, ὀλίγας, (sc. πληγὰς,) Luke xii. 47, 48. ; πρὸς τὰ κοινὰ προσελθεῖν, (sc. πράγματα,) Demosth. ; ἐν τῷ Κύρου βαρβαρικῷ, (sc. στρατεύματι,) Xen. ; ἡ κυβερνητικὴ, ἡ ἠθροικὴ, ἡ δικανικὴ, (sc. τέχνη,) Plato ; ἐν ἀριστερῇ, ἐν δεξιῇ, (sc. χειρὶ,) Herodot. ; ἐκ τῶν τῆς πόλεως, (sc. χρημάτων,) Æschin. ; ἐν τῷ τότε, (sc. χρόνῳ,) Andoc. ; τὰ ἐπὶ Θράκης, (sc. χωρία, or μέρη,) Thucyd.

Ellipsis of verbs. ἔτοιμος ἔγωγε μανθάνειν, (sc. εἰμι,) Plato ; Σιμωνίδη οὐ δῆδιον ἀπιστεῖν (sc. ἐστί)· σοφὸς γὰρ καὶ θεῖος ὁ ἀνὴρ, (sc. ἐστί,) Plato. ; λαβὲ τὴν μάχαιραν· εἶτα ὅπως μαγειρικῶς σφάζεις τὸν ὄν, (for εἶτα ὅρα ὅπως σφάζεις,) Aristoph. ; ἄπιτε οὖν, καὶ μὴ χαλεπήνητε τῷ δικαστῇ, (for καὶ σκοπεῖτε μὴ χαλεπήνητε,) Lucian ; εἰ δέ κε Τρωσὶ μάχωμαι, μήπως με περιστείωσι, (for δεῖδω μήπως με περιστείωσι,) Hom. ; σὺ οὐδὲν ἄλλο ἢ ἀπορεῖς, (i. e. σὺ οὐδὲν ἄλλο ποιεῖς,) Plato ; τί δέ, εἰ μὴ ὑπιαχνεῖτο, (i. e. τί δέ ἄλλο ἐποίηι,) Xen. ; εἰ δέ, σὺ μὲν μὲν ἀκουσον, ἐγὼ δέ κε τοι καταλέξω, (for εἰ δέ βούλει,) Hom. Frequently καλῶς ἔχει, or the like, must be supplied before εἰ δέ μή. Thus, εἰ μὲν δάωσουσι γέρας, [καλῶς ἔξει,] εἰ δέ κε μὴ δάωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, Hom. In some cases, however, instead of καλῶς ἔχει being supplied, εἰ δέ μή is rendered *otherwise, alioqui* ; as, μὴ ποιήσης ταῦτα· εἰ δέ μή, αἰτίαν ἔξεις, *do not do this ; otherwise, you will be blamed*, Xen.

The participle ἔχων is sometimes omitted ; as, ποῦ δέ ὁ ξύλον ; (sc. ἔχων,) Lucian ; ἐκέῖσε ἀπόβλεπον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τοιπλοῦν τεῖχος, (sc. ἔχουσαν,) Id.

An ellipsis of the adverb μάλλον often takes place before ἢ or ἢπερ· as, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι, (i. e. μάλλον βούλομαι,) Hom. ; Ζεὺς Τρωσὶν ἐθέλει δοῦναι κράτος, ἢπερ ἡμῖν, Id.

Asyndeton is the omission of conjunctions where they are usually inserted ; as, πολλὰ γὰρ ἂν ποιήσεις τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, Demosth. ; καὶ συμβαλόντες τὰς ἀσπίδας, ἐώθουντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον, Xen.

Synæsis is when the construction is referred, not to the gender or number of the word, but to the sense ; as, τὸ στρατόπεδον, οὕτως ἐν αἰτία ἔχοντες τὸν Ἄγιν, ἀνεχώρουν, Thucyd.

Zeugma is when two or more substantives have a verb in common, which is applicable only to one of them ; as, ἔδουσι τε πλοῖνα μῆλα, οἶνόν τ' ἔξαιτον, (sc. πίνουσι,) Hom. ; ἔν' οὐτὰ φωνῆν οὐτε του μορφῆν βροτῶν ὄψει, Æschyl. Prom. 21.

Pleonasm is the use of more words than are necessary to

express the sense; as, ἴδεν ὀφθαλμοῖσι, Hom.; ἔφη λέγων, Soph.; μεγάθει μέγας, Herodot.; νῦν μοι ἐπιρῶσον σεαυτὸν, Lucian.

Polysyndeton is the use of conjunctions where they are not grammatically necessary; as, τὰ μὲν πρὸς τοὺς θεοὺς φανερός ἦν καὶ ποιῶν καὶ λέγων, Xen.; Ἄτρεῖδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ, Hom.

Hendiädys is the expression of that which is in reality one, as if there were two; as, εἶτω δὲ προλείποι ἡ ῥώμη καὶ τὸ σῶμα, (for ἡ ῥώμη τοῦ σώματος,) Thucyd.

Periphräs, or *circumlocution*, is the use of several words to express one thing; as, ἄστν Σούσων, (for Σούσα,) Æschyl.; σὸς χρῆμα μέγα, (for μέγας σύς,) Herodot.; τὸ δῖον ὄμμα, (for Ζεὺς,) Æschyl.; υἱες, κούροι Ἀχαιῶν, (for οἱ Ἕλληνες,) Hom.; Κάστωρος βία, Pind.; βίη Ἡρακληΐη, Hom., (for Κάτωρ, Ἡρακλῆς, but with the collateral idea of *strength* or *power*.)

Hyperbäton is the transgression of the common order or arrangement of words; as, ἃ ἦλθεν ἔχων, (for ἃ ἔχων ἦλθε,) Thucyd.

Anaströphe is the inversion of words, or the placing of that word last which should be first; as, φιλοσοφίας περὶ, (for περὶ φιλοσοφίας,) Plato; ἐτίθει πάρα, (for παρετίθει,) Hom.; πόνου χωρὶς, Soph.

Hysteron protëron is when that is put last, which, according to the sense, should be first; as, ὡῖς πύλας, καὶ ἀπῶσεν ὀχῆας, (for ἀπῶσεν ὀχῆας, καὶ ὡῖς πύλας,) Hom.

Hypalläge is when two words mutually exchange their respective cases; as, ἄστρον εὐφρόνη, (for ἄστρα εὐφρόνης,) Soph.

Synchÿsis is a confused arrangement of words, by which the sense is obscured; as, οὐδεὶς πω πρότερον Θραῖκας Ῥωμαίων κατεστρέψατο ἀθρόους, (for οὐδεὶς πω πρότερον Ῥωμαίων τοὺς Θραῖκας κατεστρέψατο ἀθρόους,) Pausan.

Anacolüthon takes place, when the latter part of a sentence does not agree in syntax with the former; as, τοῖς Συρακουσίοις κατάπληξις ἐγένετο ὁρῶντες, (for ὁρῶσι, or οἱ Συρακούσιοι κατεπλάγησαν,) the *Syracusans were surprised when they saw*, Thucyd.; ὁ δὲ Ἀσσύριος, ὁ Βαβυλωνία τε ἔχων καὶ τὴν ἄλλην Ἀσσυρίαν, ἐγὼ μὲν οἶμαι ἰππείας μὲν ἄξειν οὐ μείον δισμυρίων, (for ἄξει, or τὸν Ἀσσύριον ἄξει,) but the *Assyrian, who is possessed of Babylon and the rest of Assyria, I think will bring not less than twenty thousand horse*, Xen.

PROSODY.

QUANTITY.

THE quantity of a syllable is the space of time taken up in pronouncing it.

Syllables, with respect to their quantity, are either *long* or *short*.

A long syllable in pronouncing requires double the time of a short one; as, *τύπτει*.

Some syllables are *common*; that is, sometimes long, and sometimes short; as the second syllable in *θύγατρες*.

A vowel is said to be long or short by nature, which is always so by custom, or by the use of the poets; thus *η* and *ω* are always long, *ε* and *ο* always short.

Α, *ι*, and *υ*, are called doubtful, because they are long in some syllables, short in others, and common in others; as, *ὀπᾶδος*, *φήγιος*, *ὔδωρ* or *ὔδωρ*.

The rules of quantity may be divided into those which apply to syllables long by nature or by position; to the doubtful vowels in the first and middle syllables, 1. before vowels or diphthongs, 2. before single consonants; and to the doubtful vowels in final syllables.

SYLLABLES LONG BY NATURE.

I. Circumflexed syllables, diphthongs, and single vowels produced by contraction, as well as *η* and *ω*, are long by nature; as,

δειφῆς, *δούλιος*, *ῥῆδιος*, *ἄκων* for *ἀίκων*, *ἔφης* for *ἔφης*, *εὐγαλὰ* for *εὐ ἀγαλὰ*, *εὐμὰ* for *εὐ ἀμὰ*.

Exc. A long vowel or a diphthong is generally shortened at the end of a word, and sometimes at the beginning, before another vowel or diphthong; as,

οἰσίνω, ἢ *πεν κίστα* ἢ *ἡμετέροις δόμοις*, Hom.
οἶδα ὄ *ἐν σταδίῳ ὄντι μίλι πέντα* Ἀετῶ, Id.

Obs. Sometimes also a long vowel or a diphthong is shortened before a consonant; as, *εἰ δὲ κεν οἴκαδ' ἴκωμαι φίλην ἐς πατρίδα γαῖαν*, Hom. But such readings are generally thought to be false, and others have been substituted for them; thus, *εἰ δὲ κεν οἴκαδ' ἴποιμι φίλην*.

SYLLABLES LONG BY POSITION.

II. A syllable in which a short or common vowel precedes two consonants, or a double consonant, is long by position; as,

ἀσὺλλόγγιστος, ἔξεργάζονται, οἶνός σέ' ἔρωι, Hom.

Exc. 1. A short vowel before a mute and a liquid, or before *μν, πτ, κτ*, the last even with *ρ* following, is common; as,

μῆτρα δὲ τιῦχι θιοῖσι· τὸ γὰρ μῆτρων ἐστὶν ἄριστον, Phocyl.
Ἀλλμῆνη, θυγάτηρ λαοσσόου Ἡλῖπτερύωνος, Hesiod.

A short vowel before a *middle* mute followed by *ρ*, and before a *smooth* or *rough* mute followed by any liquid, generally continues short in the comic writers.

A short vowel before a *middle* mute followed by *λ, μ, ν*, is generally made long both in the comic and tragic writers.

Exc. 2. A final short vowel sometimes remains short before a word beginning with a double consonant or two single ones; as, *ὕλησσυ Ζάκυνθος*, Hom.; *οὐδὲ Σκάμανδρος*, Id.

Also a short vowel sometimes continues short before a final *τ* followed by a word beginning with a consonant; as, *κράζι πολύφονός κορώνη*, Arat. But such passages are differently read; thus, *κράζι πολύφωνα κορώνη, πολύφωνα* being used adverbially.

Obs. 1. A short vowel is often made long before a single consonant, particularly before a liquid; as, *παρὰ ῥηγμῖνι*, Hom.; *πολλᾶ λισσόμενος*, Id.; *ἔπειδή*, Id.; *αἰόλον ὄφιν*, Id.

Obs. 2. A short syllable is sometimes made long before a digammated vowel; as, *οὔτις οἶ*, (for *φοι*), Hom.; *πρὸς οἶκον Πηλῆος*, (for *φοῖκον*), Id.; *ἀπὸ ἔθεν ἦκε*, (for *φέθεν*), Id.

Obs. 3. When three short syllables come together, one of them must be made long in heroic verse for the sake of measure; as, *ἄθανατος, Πρῆαμιδης, θυγατέρος, διὰ μὲν ἀσπίδος*, Hom.

THE DOUBTFUL VOWELS IN THE FIRST AND MIDDLE SYLLABLES.

1. BEFORE VOWELS AND DIPHTHONGS.

III. A doubtful vowel before another vowel or a diphthong is generally short.

*Exceptions.**A* is long in

1. Words where it is used in Doric for η · as, αῶξ for ἡώς.
2. The oblique cases of γραῦς, ναῦς, λᾶς for λᾶας.
3. The Æolic genitives in αο and αων · ns, Αἰνεῖαο, Θεῶων.
4. The second and third persons singular present indicative Ionic of verbs in αω, if the preceding syllable be long; as, μενοιᾶα · but otherwise it is short; as, οὐχ ὄραās.
5. The present and imperfect of verbs in αω, when the digamma is supposed to be inserted; as, νᾶω or νᾶφα.
6. Nouns in αων, whether they increase short or long; as, ὀπᾶων, ἀνογος · Ποσειδᾶων, ἀωγος · Except Φᾶων and a few others.
7. Most feminine proper names in αῖς · as, Θαῖς, Ναῖς · But masculines are short; as, Τανᾶῖς.

8. Ἄπατος, ἀπατος, ποτίους, αἰτός or αἰτός, εἰς, αἴσσω with its derivatives and compounds, as εἰξ, τριχᾶιξ, εἰπῆ, κατᾶιγδην, &c., ἀκραπυτος, ἀλλᾶς and several other compounds of ἄω, ἀρχαῖκός, βουγαῖος, δαῆρ, δαῖος, ἰλαα, ἰλαῖνος, σῦραπῆς and other compounds of κῆαω, κῆαῖς, κῆαας, λᾶας and its derivatives, as λαῖγξ, &c., λᾶς, λᾶστροφός, κᾶός, κολύκῆος, κᾶός, κῆαῦνα, κῆαῦτι, συναρατος with other compounds of ἦρα the perfect middle of αἰρω, χαῖος, χαῖς, good, Ἄγίλαος and other compounds of λαός, Ἄμφιάρτος, Ἀρχαῖκός, Κοτᾶῖκός, Δαίγῆτος, Σιφαῖς, Ταῦγιτος, Χροσᾶωρ.

A is common in

ἀαγῆς, ἀάνω and ἀάω for ἄνω and ἄω, αἰδω, αἰδης, αἰδος gen. of αἰς, αἰω, ἀλαῖς, ἀε or ἄε, δαῖζω, ἰλαος.

I is long in

1. Nouns in ἰων increasing short; as, κῖων, ογος · Ἄμφιων, ογος. Κρονίων and Ὀρίων are common.

2. Comparatives in ἰων, but in the Attic dialect only; as, βελτίων.

3. ἴος, θῆαι, ἰάμαι, ἰάμιμος, ἰατρός, ἴος, an αννω, ποιση, with its compounds, as ἰοδόκος, &c. (but ἴον, a violet, and its compounds, as ἴουδης, are short), ἰωχμός, κῆος, μετακῆω, κωλιωξίς, πῆαινο, πῆας, Ἄμφιος, Ἰακινθός, Ἰακινθίδης, Ἰασίον, Ἰασος, Ἰαῖα, Ἰᾶ, Ταλασιθῆς, Φῆιος, Φῆιας.

I is common in

1. Nouns in ἰα and ἰη · as, κονία.
2. Verbs in ἰω · as, τίω.
3. The improper reduplication of verbs in μι · as, ἰημι.
4. ἀνάζω, ἀναρῶς, ἰνδῖος, ἦια, θῆιον or θῆιον, ἰαίνα, ἰερός, ἰη, an adverb of exclamation, ἰῦγξ, ἰῦζω, λῆια, μῆιον or μῆιον, ἰμοῖος, χλιαῖνω, Διῶρης, Χῆος or Χῆος.

Υ is long in

αἰσθητῆρ, γιγάνθησον, εἰλυὸς οἱ ἰλυὸς, ἰγνη, μεθόκος, μύων, παραφύας, πῦτις, πῦς, ὕτις, Αἰσθητῆρ, Ἐνυάλιος, Ἐνυω, Θύας, Ὑτίς.

Υ is common in

1. Most verbs in υω· as, ἴθω.
2. The oblique cases of some nouns in υς -υος· as, μῦς, μύος.
3. *μυιλός, μύωψ, πύιλος, Γηρωί.*

2. BEFORE SINGLE CONSONANTS.

IV. A doubtful vowel before a single consonant is short.

Exceptions.

A is long in

1. Nouns in *αμα, ασις, ασίμος, ατος, ατηρ, ατης, ατειος, ατικός*, derived from verbs in *αω* pure and *ραω*· as, *θεῶμα, ὄρασις, ἰασίμος, θεᾶτος, ἰατήρ, θηρατής, εἰατέος, περιρατικός.*

2. The oblique cases of masculines in *αν -ανος*· as, *Τιτᾶν, Τιτᾶνος*· Also of *Καρ, ψαρ, φρέαρ, κέρας, κρᾶς, βλάξ, θαλάμαξ, θώραξ, ἰέραξ, κνώδαξ, κόρδαξ, λάβραξ, πόρπαξ, ῥάξ, στόμαξ, σύρφαξ, φέναξ, οἶαξ*, and all others in *αξ* pure.

3. Gentiles and proper names in *ανος, ατης*, and gentiles in *ανις, ατις*· as, *Γερμᾶνός, Ἰουλιᾶνός, Σπαρτιάτης, Εὐφρατής, Βρετᾶνις, Σπαρτιάτις*· Except the gentiles *Δαρδᾶνος, Δαρδᾶνις*, and some others, as also *Γαλάτης, Δαλμαῖτης, Σαρμᾶτης, Σαυρομάτης*· likewise the proper names *Λιδῶνος* and several more, with all those in *κρατης*, as also *Ἀντιφᾶτης, Εὐρυβᾶτης*, and a few others.

4. Nouns in *ανωρ, βαμος, βαμων*· as, *μεγᾶνωρ, διδᾶμος, ἵπποδᾶμων.*

5. Numerals in *ακοσιοι*· as, *τριᾶκόσιοι*· with *Συρᾶκόσιος.*

6. The third person plural in *ασι* of verbs; as, *τετύφᾶσι, τιθέᾶσι.* Likewise the dative plural of nouns whose dative singular is long by position; as, *γίγᾶσι, τύφᾶσι.*

7. The first future in *αωω*, first aorist in *ασα*, and perfect in *ακα*, of verbs in *αω* pure and *ραω*· as, *δράω, δρᾶσω, ἔδρᾶσα, δέδρᾶκα.*

8. The feminine in *ασα* of participles; as, *τύφᾶσα.*

9. Words which have *α* Doric for *η*· as, *ἐφίλᾶσα* for *ἐφίλησα.*

A is also long in the following words, before

Γ · *αγω*, to break, and its derivatives, with those of *ἄγω*, to lead, as *ἀγῆς*, *λοχαγίτης*, *λοχαγός*, *ναυαγίον*, &c., *δαγύς*, *δυσσραγίω*, *ιδεαγίτης*, *κρηγίτης*, *πρωγός*, *βαγίζω*, *σιαγών*, *σφραγίζω*, *σφραγίς*, *ταγίω*, *τάγος*, *Τιμαγητος*. In *ἄγων* *a* is common.

Δ · *ἀδολισχος*, *ἄδω*, to satiate, *αἰθῆδης*, *κρεαδίον*, *ἑπαδός*, *ῥαδίξ*, *σπαδίξ*, *Δαδων*.

Θ · *ελαθυμος*, *Κραθίς*.

Κ · *ακων* for *αίκων*, *υπωλλίγγ*, *βλακικῶς*, *διακονος*, *θακίω*, *θακος*, *θωρακίος*, *κῆκων*, *λακίω*, *οἰκικοστρέφος*, *τρικῆς*, *τρικοντα*, *φινανίζω*, *ὠρακίω*, *Λακύνδης*, *Λακων*, *Συρακοῦσαι*.

Λ · *ἄλιζω*, to collect, *ἀναλίσκω*, *ἀναλωσις*, *δαλός*, *ἰαλίμος*, *κᾶλον*, wood, *καλλίμος*, *κοβαλίικουμα*, *κόβαλος*, *νοθαλής*, *σμιδαλής*, *σκιμαλίζω*, *τάλις*, *Ἐρύωλος*, *Ἰαλυός*, *Σαρδανάπαλος*, *Στυμφαλός*, *Φαρσαλία*. But *a* is common in *ἄλας*, *θάλασσα*, as also in *καλός*.

Μ · *ἀμάω*, *α μητήρ*, *ἄμᾶμος*, *Ἀπαμία*, *Θηραμίνης*, *Λαμαχος*.

Ν · *αἰᾶνος* or *αἰάνης*, *ἀνομαι*, *γαῖάνης*, *δᾶνός*, *δυσαιάνης*, *ἰάνος*, beautiful, *θραῖνίω*, *θραῖνος*, *θραῖνύσω*, *ἰκᾶνω*, *καρᾶνιστήρ*, *καρᾶνίω*, *κάρβανος*, *κιχᾶνω*, *κρᾶνίον*, *λυσσαῖνιος*, *νᾶνίαις*, *νᾶνις*, *τραῖνός* or *τραῖνης*, *φᾶνός*, *φασιᾶνός*, *Γερμαῖνός*, *Γερᾶνικος*, *Θιαῖνός*, *Κραῖνον*, *Τιταῖνός*, *Φαίσανα*. *Ἄνηρ* is common in the nominative singular, but long in the oblique cases: Likewise *φᾶνω* is long in Homer, but short in the Attic writers.

Π · *ᾠπύω*, *δραπίτης*, *νάπυ*, *σαπίρδης*, *σίνᾠπι*, *Ἄναπος*, *Ἄπιδανός*, *Ἄπις*, *Ἰάπνυξ*, *Μίσσαπος*, *Πρίσπος*, *Σάρασις*. *Ἀπόλλων* is common.

Ρ · *ἀμαρκαίος*, *ἀνέριτης*, *ἀνιᾶρός*, *ἀρητήρ*, *ἄριστον*, breakfast, *βᾶρις*, *εὐμαρίς*, *θυμαρής*, *καρκαίος*, *καρίς*, *καρινός*, *λαρός*, agreeable, *ναρός*, *πάρκαρος*, *τιᾶρα*, *φθεικόν*, *φλύκαρος*, *ψᾶρός*, *Ἀσῶρος*, *Ἄρηνη*, *Ἄρητη*, *Ἄρητος*, *Δαρίσιος*, *Εὐμαρής*, *Κᾶρία*, *Καρίων*, *Λᾶρις*, *Λαρίσσα*, *Φᾶρις*. The following are common: *ἀρετή*, prayer, imprecation, *ἀράομαι*, *φᾶρος* or *φάρος*, *Ἄρης*.

Σ · *διαδραῖσιπολίτης*, *δραῖσίω*, *κοραῖσιον*, *φᾶσιανός*, *Ἄμασις*, *Ἄσιος*, *Ἄσις*, *Ἄσωτός*, *Ἰᾶσαν*, *Κασάνδρα*, *Μᾶσις*, *Πᾶσιθίη*, *Πασιφᾶη*, *Τιθραῖσιος*, *Φᾶσις*.

Τ · *ἀκρατίζω*, *ἄπλάτος*, *ἄτάω*, *ἄτη*, *ἄτω*, *ἄτιρος* for *ἰτίρος*, *ἀχᾶτης*, *βοᾶτις*, *γαγάτης*, *διδυματικός*, *θᾶτιρον* for *τῶ ἴτιρον*, *ἰᾶτορία*, *λατομία*, *πλάτις*, *παινᾶτωρ*, *φραῖτηρ* or *φραῖτωρ*, *Ἄραῖτες*, *Δημέραῖτες*, *Καιραῖτες*, *Πτιλιωτικίς*.

Χ · *ῥαχία*, *τερχύς*, *Τερχίς*.

I is long in

1. Nouns in *ιμα* derived from verbs in *ιω*: as, *μήνιμα*.

2. The oblique cases of monosyllables, of nouns in *εἰ* -*ιγος*, of those in *ις* -*ιθος*, and of words of two terminations; as, *ῥιψ*, *ῥιπός* · *μάστιξ*, *μάστιγος* · *ὄρνις*, *ὄρνιθος* · *δελφὼν* and *δελφίς*, *δελφίνος* · Except *λις*, *λίος* · *θρις*, *τριχός* · *σιξ*, *σιχός* · *τις*, *τίνος*.

3. The oblique cases of the following nouns in *ις* -*ιδος* · *ἄψις*, *βαλβίς*, *κηκίς*, *κηλίς*, *κηῖς*, *κημίς*, *κηρνίς*, *κηρηπίς*, *νησίς*,

σφραγίς, σχοινίς, χειρίς, χυτρίς, ψηφίς, Ψωφίς, θυμαλίς, κανονίς, μαγαδίς, πλοκαμίς, ραφανίς, σισαμίς, ψαμαθίς. Also of these in ιξ-ικος. αἴξ, βέμβιξ, κόλλιξ, πέρδιξ, θύδιξ, σκάνδιξ, σπάδιξ, φοινίξ. The oblique cases of καρίς, νεβρίς, βατραχίς, are common.

4. Nouns in ινη, ινον, ινος. as, ἄξινη, σέλινον, χαλινός. Except εἰλαπῖνη, μυρσίνη, σαῖνη, κόσκινον, κρῖνον, λῖνον, σάπινον, καρκίος, κότινος, κόφινος, κρῖνος, κύτινος, λῖνος, μύρτινος, πῖνος, squallidness, σῖνος, sometimes σίνος, σπῖνος, Ἀσίνη, Λῖνος, Μύρσι-νος, Νῖνος. Except also adjectives of matter, time, and some others; as, κεδρῖνος, ἰνη, ἰνον. Θερῖνος, ἰνή, ἰνόν. ἀληθῖνος, ἰνή, ἰνόν. but a few of those denoting time are sometimes long; as, ὀπωρῖνος, ἰνή, ἰνόν, sometimes ὀπωρῖνος, ἰνή, ἰνόν.

5. Nouns in ιτης, ιτις. as, πολίτης, Συβαρῖτης, πολιτις, Συβα-ρῖτις. Except κρῖτης, κῦτις, and their compounds.

6. Diminutives in ιδιον, from genitives whose last syllable is pure; as, ἱματι-ου, ἱματι-ίδιον, ἱματιδιον.

7. Verbs in ιθω, ιγω, ιθω, ινω, ινεω, ιφω. as, θλίθω, πνίγω, βρῖθω, κλινω, δινέω, νῖφω. Except τίνω and φθίνω, which are long in Homer, but short in the Attic writers.

8. The first future in ισω, and first aorist in ισα, of verbs in ιω. as, τίω, τῖσω, εἴτσα.

I is also long in the following words, before

Β. ἀκρίθις, ἀκρίθιος, ἀκρίθικαιος, ἀκρίθικτος, ἰευσίθη, κῖθαρῆς, κλιθαιος or κριθαιος, στίθη, Ἴθις, Ἴθικος.

Γ. μαστίγαις, ὀργάνων, σπῆγος, βῖγαις, βῖγαλός, βῖγος, σῖγαλίαις, σῖγαίω, σῖγῆ, Σῖγμος.

Δ. γλυκυσίδη, ἴδιω, ἴδος, κῖθη, κῖθαξ, κῖθῶν, χελιδῶν, Δῖδῶ, Ἴδα, Ἴδαϊος, Ἰθάκιον, Ἴδα, Ἰδομηνίδης, Πιδύτης, Πελοπίδης, Πισιδαίαις, Σιδονία, Σιδῶν. These are common: Σριθαξ or Σριθαξ, Σριθακίνη, σῖδη.

Θ. ἀκρίθις, ἀγρίθις, βῖθις, διθύραμκος, ἕρθις, ἴθῶν, ἴθῶς, ἴθῶν, κῖθῶν, κῖθῆ, ὀργῖθαρχος and others from ἔθις, Βῖθνοι, Ἐρῖθακίς, Τῖθῶνός.

Κ. ἀίπη, ἴκισια, κῖκαμον, κῖκος, νῖκῶν, νῖκη, φρῖκη, Βερνίκη, with many other compounds of νῖκη, Ἰκάριος, Ἰκαρος, Κάπκος, Νῖκίαις, Σῖκακία, Σῖκίλια, Φοῖκη, Φρῖκων. In μυρῖκη ι is common.

Λ. ἴλαος, ἴλασκος, ἴλασμός, ἴλαῶν, ἴλιός, ἴλιός, ἴλι οἱ ἴλα, ἴλιγγος, ἴλιός, ἴλιός, παπασίλαῶν, κοίλη, μαρῖλη, μουσίλη, νιογίλιός, ὀμῖλαῶν, ὀμῖλος, πῖδῖλον, πῖλαῶν, πῖλος, σῖσίλος, σμῖλαξ οἱ σμῖλας, σμῖλη, σπατίλη, σπῖσίλος, φῖλλῆτης, φῖλλομακίς, χῖλιός, χῖλοι, χῖλός, ψῖλός, ψῖλῶν, Ἴλας, Ἴλιος and Ἴλιον, Ἴλιονίδης, Ἴλισος, Ἴλος, Μικελάδης, Μίλητος, Ὀλίλιός, Σίληνος, Χῖλων. Μίλων is common.

Μ. ἄτμος, βλιμάζω, βουλιμάκω, βρῖμάκω, βρῖμη, δρῖμος, δρῖμύτης, ἴμάκω, ἴμῖμος, ἴμῖρος, ἴφῖμος, κλιμάξ, λιμάς, μῖμῖομαι, μῖμος, πῖμῖλη, σῖμῖός, τῖμάκω, σῖμῖός, σῖμῖρός, φῖμῖός, φῖμῖῶν, Βρῖμῶν, Ἰμῖκος, Σῖμαίθα, Σῖμῖχίθης, Σῖμος, Τῖμαγῖρος, and many more of the same beginning with this last. But ἰμάς is common.

N. ἀκροβύτιον, γλώσσω, δένω, ἐλίνω, ἐρηνός or ἐρηνός, θραναξ, ἴσιον, ἴσις, καμίνυτῆρ, καμίνω, κίνητῆρ, κίνωμαι, βίνηλατιώ, χαλκίνω, Αἰγίνα, Θερνακία, Ἴναχος, Ἴνω, Ἴνωπός, Καμαρίνα, Λακινιάς, Λακίσιον, Μίνως, Μύρινα, Τρινακρία, Φτίνος, Ὠλίταρος.

Π. γοισίδε, διαπιστός, ἐπάη, κηκός, κοκκους, λιπαρίω, εἰσοσπης and others in σπης, βίαη, βιαίζω, βιαίς, βίπος, σκίτων or σκήτων, Ἐσπιούς, Εὐερσιδης, Εὐρίστος, Ἐριπ. Ἴπος or ἴπος, a mousetrap, is common.

P. ἴρος for ἰρός, λίρος, Βούσιρος, Ἰρῶ, Ἰρις, Ἰρος, Κάμιρος, Νιρῆς, Ὀστρις, Σιμαραμῆς, Σίρις, Τίρυνθος, Τίρυνς.

Σ. βροσάμαστος, κονισαλός, μιείω, μῖσος, πῖσος, σισύμβριον, φθισήνωρ, Ἀγγισσι, Αμῖσος, Βορίσις, Ἰσαίος, Ἰσανδρος, Ἰσις, Ἰσος, Κηφισός, Νίσα, Νίσος, Νίσιος, Πίσα, Πίσιος, Σισυφος, Τισιφώνη. These are common: ἴσος or ἴσος, ἰσάζω, Πισίδαί.

Τ. ἀθήριτος, ἀκοκτι, ἀκόκτιον, ἀμῆνιτος, γεία, κλίτος, κλιτῆς, λιτός, simple, πειπ, παγκόνιτος, παρασίτος, πολιτιία, σίτος, στεφάγος, φισύω, Ἀμφισφισση, Ἀφροδιτη, Ἰταλία, Ἰτυμονίς, Ἰτων, Μίλιτος, Στάλκηνς, Τίταν, Τίτυρος, Τριτων, Τριτανίς. Ἰταλός and Ἰφίτες are common.

Φ. γείφος, διφάω, ἴφι, ἴφιος, μηχανοδιφης, σφονίζω, στίφος, τίφος, Διφιλος, Ἰφιός, Ἰφιάνασσα, with many others beginning with ἴφι, Σίριφος, Σίφαιός, Τίφος. Πιφάσσω and σίφος are common.

Χ. ἰχάρε, κίχηρα, ἰμάχιω, παρικήω, τάριχος, Ψιχάρακῆ.

Υ is long in

1. Nouns in υμα, υμος, υτηρ, υτωρ, υτος, υτης, υτις, derived from verbs in υω· as, κώλυμα, ἑυμός, μνηνῆτηρ, λῦτωρ, κοκκῦτός, δακρυτός, μνηνῆτης, πρεσβῦτις. But there are some exceptions, particularly of derivatives from verbs which shorten the penultima of the perfect passive; as, ἐρῦμα, θῦτηρ, λῦτός, δῦτός.

2. The oblique cases of words of two terminations; as, Φόρκυν and Φόρκυς, Φόρκυνος. Also of βόμβυξ, δοιδυξ, κήρυξ, Κήυξ, κόκκυξ, δαγύς, κόμυς, γρύψ, γύψ. Βέβρυξ -υκος, is common.

3. Diminutives in υδιον, from genitives whose last syllable is pure; as, ἰχθύ-ος, ἰχθυ-ίδιον, ἰχθύδιον.

4. Verbs in υκω, υνω, υρω, υχω· as, ἐρῦκω, ἐθῦνω, κῦρω, βροῦχω.

5. The first future in υσω, and first aorist in υσα, of verbs in υω· as, φύω, φῦσω, ἔφῦσα. But with some exceptions; as, κύω, κῦσω, ἔκῦσα.

6. The first and third singular and third plural present active of polysyllables in υμι· as, δεικνῦμι, δεικνῦσι· and in dissyllables throughout.

Υ is also long in the following words, before

B. ἄμισυσιον, ὕβρις.

Γ. ἄμαρτυρή, θρηγακάω, ἰσγή, λυγαίος, μυγαλίη, ἰλολυγή, ἰλολυγών, κτυγή.

τρύγητῆρ, τρυγῶν, φρυγάνων, φρυγῶν, Γύργαι λίμνη, Δαιστρυγῶν. Γύργη is common.

Δ· βοτρυδῶν, ἐρικυδέος, κυδαίνω, κυδάλιμος, κῦδος, κυδαίνω, μυδαλίος, ἀρβυδῶν, Ἄβυδος, Θουκυδίδης, Δακτύτης, Ἄδνη, Ἄνδια, Ἄεδος, Τυδίδης, Φερεκτύδης. In ἴδωρ *v* is common.

Θ· ἐρυθίαίω, μυθίομαι, μυθολογία, μῦθος, πύθειαν, πύθω, ψαίνυθος, ψιμυθιον, Πύθαγόρας, Πύθω, Πύθων.

Κ· κρύμυκας, ἐρυκάκω and ἐρυκάνω, κερυκη, κηρυκία, κρυκάω, κρυκή, σαμκυκη, συκάμιος, σῦκον, συκοφάντης, φυκίς, φῦκος. Κώρυκος is long in Dionys. Perieg. 855., but elsewhere it is always short.

Λ· ἄστυλος, ἱμφυλος, θυλακίς, θυλακος, κίνδυλα, κόβυλις, μυλιάω, σπυλιάω, σπύλον, στύλος, συλάω, σφονδυλη, τυλη, ἔλη, φῦλον, φυλοποις, χυλάς, Ἄγυθλα, Ἄξυλος, Ἐριφύλη, Κρεφύλλος, Παμφυλίοι, Πάμφυλος, Ἴλαίος, Ἴλακίδης, Ἴλη, Φυλάς, Φυλάς, Φυλάω.

Μ· ἄθυμος, ἀθυμων, ἄθυμων, ἀτρυμων, θρυμὸς, ἐπιθύμια, ζυμη, θυμάρια, θυμιάω, θυμὸς, θυμῶν, κρυμῶν, κρυμῶν, λυμαινω, λυμη, κροθυμία, ρυμη, ὑμῖς, ὑμίτιρος, ὑμὸς, Αἰσῦμη, Ἀμῦμωνη, Δῦμη, Κῦμη, Κῦμοδόκη, Κῦμοθή, Στρυμῶν, Στρυμῶνας, Ἰμῆν. In ναῖνμος the penultima is common.

Ν· βυνά, ἰθύνη, θυνά, κίνδυνος, μῦνη, ξυνὸς, ξυνώ, θεκνιος, σίγνιος, σθηθνιοι, τυνη Dor. for τυ, ὑπιθύνος, φρυνη, φρυνας, χυλήνη, Βυθνοί, Γερτυνίς, Δικτυνα, Θυνη, Κύνος, Μαριανδύνοι, Φρυνηχος. These are common: κερύνη, λάγυνος, σιγύνη, σερύνη, Πάχυνος.

Π· γρυπὰς, κυπῶν, λυπῶν, λυπη, τανῦποις, τρυπανοι, τρυπάω, Ῥυπαιοι.

Ρ· ἄγκυρα, ἀλκυρῆς, βούτυρον, γίφυρα, γυρὸς, roupa, curved, γῦρος, a circle, γυρῶν, ἰσχυρὸς, κολλῦρα, κῦρος, κῦρῶν, λάφυρον, λίφυρον, μυρμια, μυριάς, μῦριος, ὀξυρὸς, ὄλυρα, πάφυρος, τίτυρον, πλημμῦρα, πρυμῖς, πυρὸς, σῦριγξ, σῦρίζω, σφῦρα, a hammer, τυρὸς, τυρῶν, φῦρῶν, Γῦραι, Θιμισκυρα, Κίραφυρα, Νίφυρος, Πῦραιχμης, Πῦραμος, Πῦρασος, Πῦρηναῖον ἕρος, Πῦριλάμης, Σκῦρος, Τῦρῶ. But πλημμυρῖς and Κυρήνη are common.

Σ· βουλυσιος, θαλυσια, λυσιζωνος, λυσιμηλῆς, λυσιταλίου, ὀψαροτυσία, ῥυσιάζω, ῥυσιδιφρος, ῥυσιον, ῥυσὸς, τρυσιτίος, φῦσα, φῦσῶν, φῦσιῶν, φῦσιζος, χῦσὸς, χῦσῶν, Ἄμφρυτος, Διόνυσοι, Καμβῦσης, Ἄθανδρος, Ἄνσιάνασσα, Ἄνσιμαχος, Ἄνσιππος, Μῦσις, Μῦσοι, Νῦσα.

Τ· ἀτρυτάνη, ἄτυτία, ἄτυτή, βουλυτὸς, βῦτον, γωρυτὸς, πριστυτις, πτυναιος, ῥυτῶν, the reins, a bridle, ῥυτῆ, σκῦτος, σκῦτας, τρυτάνη, φυταλία, φυτάω, Ἄρχυτας, Βηρυτὸς, Κωκυτὸς, Πιδυτης.

Φ· ἐλυφέζω, ἐλυφος, κῦφὸς, κῦφον, σῦφω, σῦφαρ, τυφιδανὸς, τυφηρῆς, τυφος, τυφω, τυφῶν and τυφῶς.

Χ· βρυχάομαι, βρυχή, ἱμφυχος, ἱριφυχης, σάμφυχον, τρυχος, τρυχῶν, ψυχή, ψυχος.

THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

V. The doubtful vowels in the end of a word are short.

*Exceptions.**A* is long in

1. Nouns in *δα, θα, ρα, εα, ια*, and polysyllables in *αια* as, *Αἴθᾶ, Σμαιθᾶ, χώρᾶ, θεῶ, φιλιῦ, κεραϊᾶ* with *εὐλάκᾶ, κόλλᾶ, λᾶθρᾶ, πέρᾶ*. But the following are short: *ἄγκυρᾶ, ἄκανθᾶ, γέφυρᾶ, ὄλυρᾶ, πλημμῦρᾶ, σκολόπενδρᾶ, σφῦρᾶ, τάταγρᾶ, Θεμισκυρᾶ, Κέρκυρᾶ* verbals in *τρια*, as *ψάλτριᾶ* and nouns in *ρα* preceded by a diphthong, as *πεῖρᾶ*, except *αῦρᾶ, λαύρᾶ, πλευρᾶ, σαύρᾶ*, and *φρουρᾶ*.

2. Duals of the first declension; as, *μούσᾶ*.

3. Feminine adjectives in *α* pure and *ρα*, from masculines in *ος* as, *δικαίᾶ, ἡμετέρᾶ*. Except *διᾶ, ἰᾶ, μιᾶ, πότνιᾶ*.

4. Nouns in *εια* from verbs in *εω* as, *δουλειᾶ* from *δουλεύω*.

5. Accusatives in *εα* from nouns in *ες* as, *Πηλείᾶ* from *Πηλεύς*.

6. Vocatives from proper names in *ας* as, *Αἰνεῖᾶ, Παλλᾶ*.

7. Words in *α* Doric for *η* or *ου* as, *φάμᾶ* for *φήμη*, *Αἰνεῖᾶ* for *Αἰνέλου*. But those in *α* Æolic are short: as, *νύμφᾶ φίλη*, Hom.

I is long in

1. The demonstrative additions of the Attics; as, *ταντῖ δευρῖ, οὔτοσῖ, νυνῖ*.

2. The names of letters; as, *ξι, ψῖ* with *κρῖ*.

Υ is long in

1. The imperfect and second aorist of verbs in *νυμ* as, *ἔδῦ*.

2. The names of letters; as, *μῦ, νῦ* with *γρῦ*. *ῦ* is common.

VI. *Av, ap, iv, is, vv, vs*, in the end of a word, are short.

*Exceptions.**Av* is long in

1. Masculines in *αν* as, *Τιτᾶν* with *πᾶν*, whose compounds are short, as *σύμπᾶν*.

2. Accusatives of the first declension, whose nominatives are long; as, *Αἰνεῖαν*, *φιλίαν*.

3. The adverbs *ἄγαν*, *εὖαν*, *λίαν*, *πέραν*.

Αρ is long in

Κᾶρ and *ψᾶρ*· *γὰρ* is common.

Ιν is long in

1. Nouns in *ιν* -ινος· as, *φηγμῖν*.

2. Words of two terminations; as, *δελφῖν* and *δελφῆς*.

3. *Ἡμῖν* and *ὕμῖν*, when circumflexed.

Ις is long in

1. Monosyllables; as, *κῆς*· but *ἦς* is short.

2. Words of two terminations; as, *ἄκτῆς* and *ἄκτῖν*.

3. Nouns in *ις* increasing long; as, *κνημῆς*, *μέρομῆς*, *πλοκαμῆς*.

Υν is long in

1. Nouns in *υν* -υνος· as, *μόσσυν*.

2. Words of two terminations; as, *Φόρκυν* and *Φόρκυς*.

3. Accusatives in *υν*, from long nominatives in *υς*· as, *ἰλυν*.

4. The imperfect and second aorist of verbs in *νμι*· as, *εδείκνυν*· with *νυν*, but *νυν* enclitic is short.

Υς is long in

1. Monosyllables; as, *μῆς*· with *κώμυς*.

2. Words of two terminations; as, *Φόρκυν* and *Φόρκυς*.

3. Nouns accented on the last syllable, and declined in *ος* pure; as, *ἰλῦς*· But some of them are common, as *ἰχθύς*.

4. The second person singular, as also participles, of verbs in *νμι*· as, *εδείκνυς*, *δεικνυς*.

VII. *As* and *υρ* final are long.

Exceptions.

As is short in

1. Nouns increasing; as, *σέλας*· except those in *αιος*.

2. Accusatives plural of the third declension; as, *Τιτᾶνάς*· Likewise of the first in Doric; as, *τέχνας ἐγείρει*, Theocr.

3. Second persons singular of the first aorist active, and of the perfect active and middle; as, *ἔτυψās*, *τέτυφās*, *τέτυπās*.

4. Adverbs in *ας*, as *ἀτρέμας*.

¶ VIII. The last syllable of every verse is common.

THE QUANTITY OF DERIVATIVE AND COMPOUND WORDS.

1. DERIVATIVES.

IX. Derivatives follow the quantity of their primitives; as,

ἐκρίνον, κρίνομαι, ἐκρίνόμην, from κρίνω · κέκρικα, κέκριμαι, ἐκρίθην, from κρίνω · τέτυπα from ἔτυπον · κριμα, κρισις, κριτός, from κέκριμαι, -σαι, -ται · τριβῆ, τριβος, τριβων, from ἐτριβον, the second aorist of τριβω.

Exc. 1. In verbs of the fourth conjugation, the first aorist lengthens the short penultima of the first future; as, *ἔκρινα.*

In verbs of the first and second conjugation, the penultima of the perfect is short, if the vowel in the penultima of the first future be long merely on account of the ψ or ξ following; as, *τέτυπα* from *τύπω*. In some verbs also of the third conjugation, the long vowel in the penultima of the first future is shortened in the perfect passive; as, *λέλυμαι* from *λύω*.

Exc. 2. In some verbs which are long in the penultima of the present, the perfect middle lengthens the short penultima of the second aorist active; as, *πράσσω, ἐπράγον, πέπραγα · ἄγω, to break, ἔαγον, ἔαγα · βριθω, ἐβριθον, βέβριθα · κρίζω, ἔκριγον, κέκριγα · μικάω, ἐμύκον, μέμυκα.*

Obs. A short doubtful vowel at the beginning of a verb becomes long in the augmented tenses; as, *ἰκᾶνω, ἰκᾶνον.*

2. COMPOUNDS.

X. Compounds follow the quantity of the simple words which compose them; as,

πρόθυμος from *θυμός* · *ἐντιμος* from *τιμή* · *ἄπιρος* from *πῦρ, πῦρός* · *παλιναριθός* from *ἐτριβον*, the second aorist of *τριβω* · *δυσπραγείω*, from *πέπραγα*, the perfect middle of *πράσσω*.

Obs. The inseparable particles α privative, *αι, ει, βαι, δυς, ζα*, are short; as, *ἄτιμος, ἐρικυδής, δύσελις*. Unless α be made long for the sake of measure before two short syllables; as, *ἄθανατος* · or before a consonant which may be supposed to have been doubled in pronunciation; as, *ἄλληκτος*, as if *ἄλληκτος*.

VERSE.

A verse is a certain number of long and short syllables disposed according to rule.

Verses are divided into parts of two, three, or four syllables, called *feet*, of which the following are the most common.

The <i>Spondee</i> , consisting of two long ; as, <i>δούλους</i> .
<i>Trochee</i> , a long and a short ; as, <i>δοῦλος</i> .
<i>Iambus</i> , a short and a long ; as, <i>λόγους</i> .
<i>Pyrrhic</i> , two short ; as, <i>λόγος</i> .
<i>Dactyle</i> , a long and two short ; as, <i>τίπτετε</i> .
<i>Anäpest</i> , two short and a long ; as, <i>λέγεται</i> .
<i>Tribrächys</i> , three short ; as, <i>λέγετε</i> .

When a single syllable is taken by itself, it is called a *cæsūra*, which is commonly a long syllable.

SCANNING.

The measuring of verse, or the resolving of it into the several feet of which it is composed, is called scanning.

When a verse has just the number of feet requisite, it is called *versus acatalectus*, or *acatalectic*, an acatalectic verse : If a syllable be wanting, it is called *catalectic* ; if a foot, *brachycatalectic* : If there be a syllable or foot too much, *hypercatalectic*, or *hypermeter*.

Frequently two vowels meeting together in different syllables are pronounced in scanning as one syllable, which is called *synizēsis*, or *synecphonēsis* ; as, *Πηληϊάδεω Ἀχιλῆος*, Hom. ; *χρύσειον σῆπτρον ἔχοντα*, Id. ; *ἐγὼ οὐκ ἔμελλον*, Soph. ; *ἦ οὐκ ἐνόησεν*, Hom. In these examples, *Πηληϊάδεω* is pronounced as five syllables ; *χρύσειον*, as also *ἐγὼ οὐκ*, as two syllables ; and *ἦ οὐκ*, as a monosyllable : thus, *Πηληϊάδω, ἐγούκ*.

DIFFERENT KINDS OF VERSE.

I. HEXAMETER.

The hexameter or heroic verse consists of six feet. Of these the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees ; as,

— υ υ | — — | — υ υ | — — | — υ υ | — —
κέκλυτέ μεν πάν-τες τε θε-οὶ πᾶ-σαί τε θεΐ-αιναί, Hom.

A spondee is often admitted in the fifth place, whence the verse is called *spondaic* ; as,

— — | — υ υ | — υ υ | — υ υ | — — | — —
Ἐκτωρ δὲ προσέ-ειπεν ἄ-μύμονα Πηλεΐ-ωνα, Hom.

What deserves particular attention in scanning hexameter verse is the *cæsura*.

Cæsura is when after a foot is completed, there remains a syllable in a word to begin a new foot. It is called *triemimēris*, *penthemimēris*, *hepthemimēris*, or *enneemimēris*, according as it falls on the third, fifth, seventh, or ninth half-foot of the hexameter verse in which it is found. All these different species of it sometimes occur in the same verse; as,

- υ υ | - - | - υ υ | - υ υ | - υ υ | - -
 αὐτὰρ ἐ-μοὶ προί-ην Ζεφύ-ρου προέ-ηκεν ἄ-ῆναι, Hom.

But the most common and beautiful *cæsura* is the *penthemim*; on which some lay a particular accent or stress of the voice in reading a hexameter verse thus composed, whence they call it the *cæsural pause*; as,

μῆνιν ἄειδε θε-ἄ, Πηληϊάδεω Ἀχιλῆος, Hom.

When the *cæsura* falls on a syllable naturally short, it renders it long; as,

ἄγχου δ' ἰστάμενός ἔπεα πτερόεντα προσηύδα, Hom.

II. PENTAMETER.

The pentameter verse consists of five feet. Of these the two first are either dactyles or spondees; the third, always a spondee; and the fourth and fifth, anapests; as,

- υ υ | - - | - | υ υ - | υ υ -
 πάντες ὄ-σους θνη-τούς ἡ-έλιος καθορᾷ, Solon.

But this verse is more properly divided into two hemistichs or halves; the former of which consists of two feet, either dactyles or spondees, and a *cæsura*; the latter, always of two dactyles and another *cæsura*; thus,

- υ υ | - - | - | - υ υ | - υ υ | -
 πάντες ὄ-σους θνη-τούς ἡ-έλι-ος καθορᾷ.

III. IAMBIC.

The iambic, trochaic, and anapestic verse, is measured by *metres* or pairs of feet, and is therefore called *dimeter* when consisting of four feet, and *trimeter* when consisting of six feet. On the other hand, the Latin names *quaternarius* and *senarius* refer to the number of feet.

The iambic verse, which is most usually trimeter acatalectic, consisted originally of iambic feet only, but afterwards ad-

mitted a tribrāchys, spondee, dactyle, or anapest, in the odd places, that is, in the first, third, and fifth; and a tribrāchys, or sometimes an anapest, in the even places, that is, in the second and fourth, for the last foot must always be an iambus; thus,

$$\begin{array}{cccccccccccc} - & - & | & \cup & - & || & - & - & | & \cup & - & || & \cup & - & | & \cup & - \\ \text{οὐκ ἔστιν οὐ-τω μῶ-ρος ὅς θανεῖν ἐρᾷ, Soph.} \end{array}$$

$$\begin{array}{cccccccccccc} - & - & | & \cup & \cup & \cup & || & - & \cup & \cup & | & \cup & - & || & \cup & \cup & - & | & \cup & - \\ \text{ἀλλ' ἢ παραφρο-νεῖς ἐτε-ὄν, ἢ κορυθαν-τιᾶς, Aristoph.} \end{array}$$

The tetrameter catalectic is also very common in the comic writers, and admits nearly the same variations as the senarius; thus,

$$\begin{array}{cccccccccccc} - & - & | & \cup & - & || & \cup & - & | & \cup & - & || & - & - & | & \cup & - & || & \cup & - & | & - \\ \text{ἀλλ' ὡς τάχι-στα πρὸς πόλιν σπεύσω-μεν ὦ Φιλοῦρ-γε, Aristoph.} \end{array}$$

IV. TROCHAIC.

The most common trochaic verse is the tetrameter catalectic, consisting of seven trochees and a syllable; but admitting a tribrāchys in the first, third, fifth, and seventh places; and a tribrāchys, spondee, or anapest, in the second, fourth, and sixth; as,

$$\begin{array}{cccccccccccc} - & \cup & | & - & - & || & - & \cup & | & - & - & || & - & \cup & | & - & \cup & || & - & \cup & | & - \\ \text{ἔν τε τοῖς Ἑλ-λησι καὶ τοῖς βαρβά-ροισι παντα-χοῦ, Aristoph.} \end{array}$$

$$\begin{array}{cccccccccccc} - & \cup & | & \cup & \cup & \cup & || & - & \cup & | & - & - & || & \cup & \cup & \cup & | & \cup & \cup & - & || & - & \cup & | & - \\ \text{καὶ μὲ παρεκά-λεις, τί δράσω; τίνα δὲ πόρον εὔ-ρω πο-θῆν; Eurip.} \end{array}$$

A dactyle of proper names is admitted in the first, second, third, fifth, and sixth places.

V. ANAPESTIC.

The anapestic verse properly consists of anapests only, but admits a dactyle or spondee in all the places, though an anapest rarely follows a dactyle, on account of the concurrence of short syllables which would be thereby produced.

The most common is the dimeter acatalectic; as,

$$\begin{array}{cccccccc} \cup & \cup & - & | & \cup & \cup & - & || & - & \cup & \cup & | & - & - \\ \text{ὅποταν δνοφερά νῦξ ὑπο-λειφθῆ, Soph.} \end{array}$$

The dimeter catalectic, called a *paræmiac*, of which the third foot must be an anapest, closes a series of anapestic verses; as,

$$\begin{array}{cccccccc} \cup & \cup & - & | & - & - & || & \cup & \cup & - & | & - \\ \text{σὺ δ' ἐμῶν μύθων ἐπάκου-σον, Soph.} \end{array}$$

The monomēter acatalectic, called a *base*, for the most part precedes the parœmiac ; as,

$\begin{array}{cccccccc} & \cup & \cup & - & | & - & & \\ & \tau\acute{\alpha} & \gamma\acute{\alpha}\rho & \epsilon\acute{\iota}\xi & \eta\mu\acute{\omega}\nu, \\ \cup & \cup & - & | & - & - & || & \cup & \cup & - & | & - \\ \kappa\alpha\theta\alpha\rho\acute{\omega}\varsigma & \acute{\iota}\sigma\tau\alpha\iota & \beta\alpha\sigma\iota\lambda\epsilon\upsilon\text{-}\sigma\iota\nu, & \text{Eurip.} \end{array}$

The tetrameter catalectic is also frequently used by the comic writers ; as,

$\begin{array}{cccccccccccc} \cup\cup & - & | & - & - & || & - & - & | & \cup\cup & - & || & - & | & \cup & \cup & - & || & \cup\cup & - & | & - \\ \delta\iota\acute{\alpha} & \tau\eta\nu & \chi\rho\epsilon\iota\alpha\nu, & \kappa\alpha\iota & \tau\eta\nu & \pi\epsilon\nu\iota\alpha\nu, & \zeta\eta\tau\epsilon\upsilon\nu & \acute{\omicron}\pi\acute{\omicron}\theta\epsilon\nu & \beta\iota\omicron\nu & \acute{\iota}\xi\text{-}\epsilon\iota, & \text{Aristoph.} \\ \cup & \cup & - & | & \cup & \cup & - & || & - & \cup & | & - & - & || & \cup & \cup & - & | & \cup\cup & - & || & \cup & \cup & - & | & - \\ \acute{\omicron}\tau\iota & \delta\epsilon\iota\text{-}\lambda\acute{\omicron}\tau\alpha\tau\omicron\nu & \tau\omicron\upsilon\tau\omicron\nu & \acute{\epsilon}\text{-}\acute{\omega}\rho\omega\nu, & \acute{\epsilon}\lambda\alpha\phi\omicron\iota & \delta\iota\acute{\alpha} & \tau\omicron\upsilon\tau\acute{\iota} & \acute{\epsilon}\gamma\acute{\iota}\nu\omicron\nu\text{-}\tau\omicron, & \text{Aristoph.} \end{array}$

VI. ANACREONTIC.

The Anacreontic verse is iambic dimeter catalectic, consisting of an iambus or spondee, two iammbuses, and a syllable ; as,

$\begin{array}{cccccccc} \cup & - & | & \cup & - & || & \cup & - & | & - \\ \acute{\omicron} & \tau\alpha\upsilon\text{-}\rho\omicron\varsigma & \acute{\omicron}\upsilon\text{-}\tau\omicron\varsigma, & \acute{\omega} & \pi\alpha\acute{\iota}, \\ - & - & | & \cup & - & || & \cup & - & | & - \\ \text{Ζε}\acute{\upsilon}\varsigma & \mu\omicron\iota & \delta\omicron\kappa\epsilon\acute{\iota} & \tau\iota\varsigma & \acute{\epsilon}\text{-}\gamma\alpha\iota, & \text{Anacr.} \end{array}$

Another kind of Anacreontic verse differs from the above by having an anapest in the first place ; as,

$\begin{array}{cccccccc} \cup & \cup & - & | & \cup & - & || & \cup & - & | & - \\ \mu\epsilon\sigma\sigma\omicron\nu\text{-}\kappa\tau\iota\omicron\iota\varsigma & \pi\omicron\theta\acute{\iota} & \acute{\omega}\text{-}\rho\alpha\iota\varsigma, & \text{Anacr.} \end{array}$

But this last verse is also divided into a pyrrhic, two trochees, and a spondee ; thus,

$\begin{array}{cccccccc} \cup & \cup & - & \cup & | & - & \cup & | & - & - \\ \mu\epsilon\sigma\sigma\text{-}\nu\kappa\tau\iota\text{-}\omicron\iota\varsigma & \pi\omicron\theta\acute{\iota} & \acute{\omega}\rho\alpha\iota\varsigma. \end{array}$

VII. SAPPHIC AND ADONIAN.

The Sapphic verse consists of five feet, a trochee, a spondee or a trochee, a dactyle, and two trochees ; as,

$\begin{array}{cccccccc} - & \cup & | & - & - & | & - & \cup & \cup & | & - & \cup & | & - & \cup \\ \phi\alpha\iota\nu\epsilon\text{-}\tau\alpha\acute{\iota} & \mu\omicron\iota & \kappa\eta\nu\omicron\varsigma & \acute{\iota}\text{-}\sigma\omicron\varsigma & \theta\epsilon\text{-}\acute{\omicron}\iota\sigma\iota\nu, & \text{Sappho.} \end{array}$

An Adonian verse consists only of a dactyle and spondee ; as,

$\begin{array}{cccc} - & \cup & \cup & | & - & - \\ \delta\acute{\eta} & \sigma\epsilon & \kappa\acute{\alpha}\text{-}\lambda\eta\mu\iota, & \text{Sappho.} \end{array}$

ACCENTS.

I. There are three accents, the acute (´), the grave (`), and the circumflex (˘), one of which must stand on some syllable of every word.

Exc. The ten words δ , η , $οί$, $αί$, $εἶ$, $εἰς$, $έν$, $έκ$ (or $έξ$), $οὐ$ ($οὐκ$ or $οὐχ$), $ὦς$, called *atonic*s, have no accent: Unless they stand at the end of a sentence, or after the word to which they are naturally prefixed; as, $πῶς γὰρ οὐ$; $\thetaεὸς ὦς$, $κακῶν ἔξ$. or unless they precede an enclitic; as, $εἶ τις$.

Obs. An *enclitic* is a word which throws its accent on the last syllable of the preceding word, in which case alone can a word have more than one accent; as, $ἄνθρωπος$, but $ἄνθρωπος τις$.

II. The acute stands on one of the three last syllables; the grave, on the last only; and the circumflex, on one of the two last.

Obs. 1. The acute on final syllables is changed into the grave, when other words follow in connexion, and in no other case is the grave expressed; but when such final syllables are followed by an enclitic, or by any stop besides the comma (and, according to some, even by the comma), they retain the acute; as, $ἀγαθὸς ἀνὴρ ἐστὶ κοινὸν ἀγαθόν$.

Obs. 2. Words acuted on the last syllable are called by the Greek grammarians *oxytōna*; on the penultima, *paroxytōna*; and on the antepenultima, *proparoxytōna*; as, $\thetaεὸς$, $τετυμμένος$, $ἄγγελος$. Those circumflexed on the last syllable are called *perispomēna*; and on the penultima, *properispomēna*; as, $φιλῶ$, $σῶμα$. All words which have no accent expressed on the last syllable are called *barytōna*; as, $τύπτω$, $οἶκος$, $\thetaέαμα$. and hence the *barytōna* comprehend the *paroxytōna*, *proparoxytōna*, and *properispomēna*.

III. The acute and the grave stand on long and short syllables; the circumflex, only on syllables long by nature; as, $δεύτερος$, $χρυσός$, $ῥῆμα$.

Obs. Hence it appears that the α in $μᾶλλον$, $πρᾶξις$, is long of itself, and not merely by position, as in $ἄλλον$, $τάξις$.

IV. The acute can stand on the antepenultima, and the circumflex on the penultima, only when the last syllable is short by nature; as, *ἄνθρωπος*, but *ἀνθρώπου* · *μούσα*, but *μούσης*.

Exc. The *ω* in the Ionic genitive in *εω* of the first declension, and in the Attic terminations *ως*, *ων*, of the second and third declensions, as also in the compounds of *γέλως*, admits an acute on the antepenultima; as, *δεσπότηω*, *ἀνοίγεων*, *πόλειω* from *πόλις*, *φιλόγελως*.

Obs. The terminations *αι* and *οι* are considered as short in accentuation; as, *τύπτομαι*, *ἄνθρωποι*, *μούσαι*. Except optatives; as, *φιλήσαι*, *τετύφοι* · and the adverb *οἴκοι*, *at home*, to distinguish it from *οἴκοι*, *houses*.

V. If the last syllable be short by nature, and the penultima long by nature and accented, the accent must be the circumflex; as, *χρῆμα*, *τείχος*, *ψῆχος*.

Obs. 1. This rule shows that the last syllable is short by nature in *ἀλλάξ*, *πίδαξ*, and others increasing short, and long by nature in *θώραξ*, *κίρνηξ*, and the like.

Obs. 2. This rule does not apply to those cases where an enclitic forms a part of the word; as, *οὔτε*, *ὥσπερ*, *ἤτις*; nor, according to the best critics, to those where a short syllable is made long by synalæpha; as, *κῶψον* for *καὶ ὄψον*.

VI. Oxytons of the first and second declension circumflex the last syllable of the genitives and datives; as, S. *τιμῆ*, *τιμῆς*, *τιμῆ*, *τιμῆν*, *τιμῆ*. D. *τιμὰ*, *τιμαῖν*. P. *τιμαί*, *τιμῶν*, *τιμαῖς*, *τιμαῖς*, *τιμαί*.

Exc. Attic oxytons of the second declension retain the acute in the genitive singular; as, *λεῶς*, *λεῶ*.

VII. Nouns of the first declension always circumflex the last syllable of the genitive plural, whatever be the place of the accent in the other cases; as, *μούσαι*, *μουσῶν* · *ἔχιδναι*, *ἐχιδνῶν*.

Exc. The feminine of baryton adjectives in *ος* accents the penultima of the genitive plural; as, *ξένη*, *ξένων* · *ἅγια*, *ἁγίων*. Likewise *ἐτήσια*, *χλούνης*, *χρήστης*.

VIII. Monosyllables of the third declension accent the last syllable of the genitives and datives, and the penultima of the other cases; as, S. *χείρ, χειρὸς, χειρὶ, χεῖρα*. D. *χεῖρε, χειροῖν*. P. *χεῖρες, χειρῶν, χειρσί, χεῖρας*.

Exc. Participles and *τις interrogative* are accented on the penultima in the genitives and datives, as well as in the other cases; as, *θεῖς, θείντος, θείντα ᾧν, ὄντος*. Likewise *δάς, δμῶς, θῶς, κρᾶς, λάς, παῖς, Τρῶς, φῶς, a pustule, φῶς, light*, in the genitive plural; *οὔς* in the genitive dual and plural; and *πᾶς* in the genitive and dative, dual and plural; as, *δάδων, δμῶων*.

IX. Dissyllable and polysyllable nouns of the third declension retain the accent throughout upon the syllable on which it stands in the nominative, when not prevented by the nature of the final syllable; as, *ἐλπὶς, ἐλπίδος· κόραξ, κόρακος, but κοράκων*.

Exc. 1. *Δημήτηρ, εἰνάτηρ, θυγάτηρ, μήτηρ*, are accented on the penultima in all the cases and numbers, except the three first in the vocative singular; as, *θυγατέρος, θυγατέρι, θυγατέρα*.

Exc. 2. The following nouns throw the accent back as far as possible in the vocative singular, in which the last syllable of the nominative is shortened: *ἄνηρ, γαστήρ, δαήρ, Δημήτηρ, εἰνάτηρ, θυγάτηρ, πατήρ, σωτήρ, Ἀγαμέμνων, Ἀπόλλων, Ποσειδῶν*, proper names in *ης*, and some other words; as, *ἄνερ, θύγατερ, Ἀπολλόν, Σώκρατες, βέλτιον, εὐδαιμον, αὔταρκες*. Likewise *γυνή* makes *γύναι*.

Obs. Nouns which suffer syncope conform in some measure to the analogy of monosyllables; as, *κύων, κυνός, κυνί, κύνα· πατήρ, πατρός·* as does also *γυνή·* as, *γυναικός, γυναικί, γυναικα*. But the dative plural in *ασι* accents the penultima; as, *πατράσι*. In the syncopated cases of *θυγάτηρ*, the accent is thrown upon the antepenultima of the nominative, accusative, and vocative; as, *θύγατρα, θύγατρε, θύγατρες, θύγατρας*. (See page 22.)

X. A contracted syllable is circumflexed, when the former of the two syllables from which it re-

sults is acuted; otherwise it remains as it was before; as, φιλέω, φιλῶ · φιλέουσι, φιλοῦσι · but φίλεε, φίλει · ἔσταως, ἔστῶς.

Exc. 1. In words compounded with nouns in οος, ους, the contracted syllable is not circumflexed; as, ἀνόου, ἄνου, from ἄνοος, ἄνου. So ἀθρόος makes ἄθρους. Also the accusative of feminine contracts in ω and ως of the third declension retains the acute; as, αἰδῶα, αἰδῶ.

Exc. 2. Adjectives in εος, having an acute on the antepenultima, circumflex the last syllable after contraction; as, χρύσεος, χρυσοῦς. Likewise ἀδελφίδεος, θυγατρίδεος.

XI. When prepositions are placed after their cases, or put instead of verbs compounded with them, they throw back the accent upon the penultima; as, εἰρήνης πέρι, ἐπι for ἔπεστι.

Exc. Ἄνὰ and διὰ retain the accent on the last syllable when placed after their cases, to distinguish them from ἄνα, the vocative of ἄναξ, and Δία, the accusative of Ζεύς.

XII. When oxytons lose their final accented vowel, the accent is thrown back upon the penultima; as, δεινῷ ἔπη, for δεινῶ · πόλλ' ἔχω, for πολλῶ.

Exc. Prepositions and the conjunction ἀλλά lose the accent with the final vowel; as, παρ' ἐμοῦ, ἀλλ' ἄγε.

Obs. On the contrary, when verbs lose their initial accented syllable, the following syllable, if short, receives the acute, if long by nature, the circumflex; as, ἔθαν, βάν · ἔθηκε, θῆκε.

XIII. Compounds in ος of perfects middle with nouns, accent the penultima when their signification is active, and the antepenultima when passive; as, πρωτοτόκος, that brings forth for the first time; πρωτότοκος, the first-born: λαοτρόφος, feeding the people; λαότροφος, fed by the people.

Obs. If they are compounded with a preposition, they draw back the accent to the antepenultima; as, κατάλογος.

XIV. Nouns compounded with *α*, *εν*, *δυσ*, *ὑπό*, *δι*, throw the accent back as far as the last syllable will permit; as, *σοφός*, *ἄσσοφος* · *παῖς*, *εὖπαις* · *θυμός*, *δύσθυμος* · *ἐρυθρός*, *ὑπέρυθρος* · *λόγος*, *δίλογος*. In like manner *ἀντίχριστος*, *σύνδουλος*, *περίεργος*, *κατάσκοπος*, &c. To these may be added the compounds of two nouns; as, *φιλόσοφος*, *δήμαρχος*.

Exc. Most adjectives in *ης* of the third declension, verbals in *η*, and many other compounds which cannot be reduced to particular rules, have the accent on the last syllable; as, *ἄψευδής*, *δυστυχής*, *περικαλλής*, *ἐπιγραφῆ*, *σιτοποιός*, *παιδαγωγός*, *ὄβριμοεργός*, *ἀρχιπειρατής*.

Obs. The accent is likewise on the last syllable of verbals in *τος*, adjectives in *ικος*, diminutives, patronymics, and other derivative substantives in *ις*, as also of substantives in *μος* from the perfect passive; as, *ποιητός*, *ἡγεμονικός*, *νησίς*, *Λητώϊς*, *βασιλις*, *σπασμός*. But compounds in *τος* draw back the accent; as, *ὑόρατος* · except those which are derived merely from a compound verb; as, *ἐκλεκτός*. Verbals in *τεος* always accent the penultima; as, *γραπτέος*, *γραπτέα*, *γραπτέον*.

XV. Verbs generally throw the accent back as far as possible, but those of one or two syllables compounded with prepositions for the most part throw the accent upon the preposition; as, *τύπτω*, *τύπτομεν* · *ἔτυπτον*, *ἐτύπτομεν* · *τέτυφε*, *τετυφέτω* · *ἔς*, *ἄφες* · *θές*, *κατάθες* · *δός*, *ἀπόδος* · *φεῦγε*, *ἀπόφευγε*.

Exc. 1. The temporal augment retains the accent; as, *ἀνάπτω*, *ἀνήπτον* · *προσέχω*, *προσεῖχον*. So *καθεῦδον* and *καθηῦδον* or *ἐκάθευδον* · *καθήτο*, or *ἐκάθητο*. Also the syllabic augment; as, *ἔσχον*, *προσέσχον*.

Exc. 2. The second aorist accents the last syllable of the infinitive and participle active and of the imperative middle, and the penultima of the infinitive middle; as, *τυπεῖν*, *τυπῶν*, *τυποῦ*, *τυπέσθαι*. Also the last syllable of the imperatives *εἰπέ*, *ἔλθε*, *εὔρε*, *ἰδέ*, *λαβέ*, to distinguish them from the second aorist indicative. But the second person singular only of the imperative

middle has the accent on the last syllable, the other persons and numbers throwing it back as far as it will go; *τυπέσθω, τύπεσθε* as do also *ἀφίκου, ἐπιλάθου, προσγέου, τρέπου*, even in the second person singular.

Exc. 3. The second future active, the first and second aorist subjunctive passive, and the subjunctive of verbs in *μι, ε* circumflexed on the last syllable; as, *τυπῶ, τυφθῶ, ἰσῶ*. So the first future active of the fourth conjugation, as *σπερῶ*, which as also the second future, retains the circumflex on the same syllable through all the modes and participles of the active and middle voices, where the nature of the final syllable does not prevent; as, *σπεροῖμι, σπερεῖν, σπερῶν, σπεροῦμαι, σπεροῦμαι-οῖο, -οῖτο, &c.* The accent remains on the same syllable through all the persons and numbers; as, *τυπῶ, τυπεῖς, τυπτοῦμεν, &c.*; which is likewise the case in the present aorist second aorist optative, passive and middle, of verbs in *μι, ε*; *ἴσασμαι, -αῖο, -αῖτο, -αίμεθον, &c.*

Exc. 4. All infinitives in *ναι*, with those of the first aorist active and perfect passive, are accented on the penultima; as, *τετυφέναι, τυφθῆναι, ἰσάναι, δίδοναι, τύψαι, φιλήσαι, τετυφθῆναι, πεφιλήσθαι*. Except the old or Doric infinitive in *μεναι*; *ἐλθέμεναι, διαβήμεναι*.

Exc. 5. All participles in *ως* and *εις*, as also the participles active of verbs in *μι*, are accented on the last syllable, and the participle perfect passive on the penultima; as, *τετυφώς, τυφθεῖς, ἰσῶς, τιθεῖς, διδούς, δεικνύς, τετυμμένος*.

Exc. 6. Participles have the accent on the same syllable in the neuter as in the masculine; as, *φυλάττων, φυλάττον, τιμωσων, τιμῶσον*.

ENCLITICS.

The following are enclitics. 1. The pronouns *μοῦ, μοι, σου, σοι, σε, οὐ, οἶ, ε, μιν, νιν, σφέων, σφίσι, σφέας, σφε*, with the indefinite *τις, τι*, through all its cases, as well as *τοῦ, τῶ, τινός, τινί*. 2. The verbs *εἰμι* and *φημι* in the present indicative, except in the second person singular. 3. The adverbs *πῆ, ποῖ, πού, πῶ, πῶς, ποθί, ποθέν, ποτι*, which are distinguished only by their enclitic accent from the corresponding interrogatives. 4. The conjunctions *γέ, τέ, κέ* or *κέν, θήν*, or *νῦν, πέρ, ἴά, τοί*, with the inseparable particle *δε*, as *οἶ τοῖόςδε, δόμονδε*.

XVI. Enclitics throw their accent as an acute on the last syllable of the preceding word, if that word have an acute on the antepenultima, or a circumflex on the penultima; as, *ἄνθρωπός ἐστι, σῶμά μου.*

Exc. When the last syllable of the preceding word is long by position, the enclitic retains its accent; as, *ὁμῆλιξ ἐστί.*

XVII. Enclitics lose their accent after oxytons, which then resume the acute accent, and after words which have a circumflex on the last syllable; as, *ἀνὴρ τις, γυναικῶν τινῶν.*

XVIII. Enclitic monosyllables lose their accent after words which have an acute on the penultima, but dissyllables retain it; as, *λόγος μου, λόγος ἐστί.*

XIX. If several enclitics succeed each other, the preceding always takes the accent of the following, so that the last only is unaccented; as, *εἰ τίς τινά φησί μοι.*

Obs. 1. Enclitics retain their accent in the beginning of a clause, as *σοὶ δώσω*, and when they are emphatical, as *ἀλλ' ἢ ὀλίζα σέ*, Rom. xi. 18. Also the pronouns retain their accent after prepositions, and after *ἐνεκα* or *ἧ*, as *παρὰ σφίσι, ἐνεκα σοῦ.*

Obs. 2. When *ἐστί* begins a sentence, is emphatical, or follows *ἀλλ', εἰ, καὶ, οὐκ, ὡς,* or *τοῦτ'*, its first syllable is accented; as, *οὐκ ἐστί.*

DIALECTS.

ANCIENT GREECE, with its dependencies, comprehended, besides the different districts in *Europe*, part of *Asia*, and several islands in the *Mediterranean*. In these several countries the inhabitants, besides the common language, had different dialects, of which four were principal, viz. the *Attic*, *Ionic*, *Doric*, and *Æolic*; the last comprehending the *Bœotic*. The *poetic* style admitted all the dialects, and had certain peculiarities of its own.

ATTIC DIALECT.

The *Attic* dialect was the most refined, and peculiar to *Athens* and its neighbourhood. It is admitted by the *poets* and writers in the *Ionic* and *Doric* dialects.

PROPERTIES.

I. *Contraction.*

1. Of syllables in the same word ; as,

αα	}	into	α.	See Obs. 19, page 214.
αε	}			
ααι	}	—	η	10.
εαι	}			
ηαι	}			
αει	}	—	η	9.
αο	}	—	ω	11.
αω	}	—	ω	19.
εα	}	—	α	4. 6.
	}		η	6. 20.
εε	}	—	η	6. 20.
εο	}			
ηο	}	—	ου	11.
οο	}			
εω	}	—	ω	5.

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 ἡ ἀγχουσα τὰ ἔργα τῷ ἀντρω οὐ ἔνεκα	}	Attic	τὰργύριον. τὰνδρος. τὰγαθῷ. θημετέρου. θημέρα. ἡγχουσα. τὰργα. τῶντρω. οὐνεκα. θουμάτιον. τουλάχιστον.
		aphæresis, as	τὸ ἰμάτιον τὸ ἐλάχιστον			ἐμουπόδυνει οὔμοι. τῶλγεος.
		synæresis, as	ἐμοὶ ὑποδύνει			οὔμοι. τῶλγεος.
		crasis, as	οἱ ἐμοὶ τοῦ ἄλγεος			οὔμοι. τῶλγεος.
		apocope and synæresis, } as	οἱ ἐμοὶ τοῦ ἄλγεος			οὔμοι. τῶλγεος.
		apocope and crasis, } as	οἱ ἐμοὶ τοῦ ἄλγεος			οὔμοι. τῶλγεος.

Contractions of the article, the pronoun ἐγώ, the conjunction καί, and the preposition πρό.

Article.

and	}	before	α	}	ω	ὁ ἄνεμος οἱ ἄρες ὁ ἔμος	}	Attic	ῶνεμος. ᾶρες. οὔμος.
			ε 1, ο			ου			ὁ ὄλυμπος οἱ ἐμοὶ οὔ ἐμοὶ
οἱ	}	before	οι	}	ω	ὁ οἰκότριψ τὸ ἡμισυ τὸ οἰκίδιον	}	Attic	ῶκότριψ. θῶμισυ. τῶκίδιον.
			η; οι			τω			τὸ ἄλλο τὸ ἐμφανές τὸ ὄνομα
ὁ	}	before	α	}	ω	τὸ ἀπόλλωνος	}	Attic	τῶπόλλωνος.
			ε 2			τω			τῷ ἐτέρου
τὸ	}	before	α	}	ω	τὸ ἀπόλλωνος	}	Attic	τῶπόλλωνος.
			ε 2			τω			τῷ ἐτέρου
τοῦ	}	before	α	}	ω	τὸ ἀπόλλωνος	}	Attic	τῶπόλλωνος.
			ε 2			τω			τῷ ἐτέρου

1 'O before s makes sometimes { α · ὁ ἴτιρος, ἄτιρος.
ω · ὁ ἴλαφος, ἄλαφος.

2 See Article in the Ionic dialect.

		² Εγώ.						
		ἐγὼ οἶδα ἐγὼ οἶμαι μοι ἐδόκει μοι ἔχρησεν	}	Attic	ἐγὼ ³ δα. ἐγὼ ³ μαι. μοι ³ δόκει. μοι ³ χρησεν.			
		<i>Καί.</i>						
Before	}	α	into	κα	καὶ ἄν καὶ εἶτα	}	Attic	καὶ ³ κατα. καγῶ. κῆν. κώνον. κώνον. κῆμην.
		ει		κα	καὶ ἐγὼ			καὶ ³
		ε		κη	καὶ ἐν			κατα.
		ο		κω	καὶ ὄνον			καγῶ.
		οι		κη	καὶ οἶνον			κῆν.
η		κη	καὶ ἤμην	κώνον. κῆμην.				

Before an aspirate *κ* is changed into *χ* as,

καὶ ὄ καὶ ἦ καὶ ἦ ἄγχουσα	}	Attic	χῶ. χῆ. χῆγχουσα.
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Πρό.

Before *ω*, *ου*, *προάφειλες*, *προύφειλες*.
αν, *ων*, *προαυδᾶν*, *πρωυδᾶν*.

II. Change of letter or syllable; as,

<i>γ</i>	into	<i>β</i>	as	<i>γλήχων</i> ,	<i>βλήχων</i> .		
<i>λ</i>	}	<i>γ</i>	—	<i>μόλις</i> ,	<i>μόγις</i> .		
		<i>ρ</i>	—	<i>κλίβανος</i> ,	<i>κρίβανος</i> .		
<i>μ</i>	—	<i>σ</i>	—	<i>πέφραμμαί</i> ,	<i>πέφρασμαί</i> .		
<i>ν</i>	}	<i>λ</i>	—	<i>πνεύμων</i> ,	<i>πλεύμων</i> .		
		<i>θ</i>	—	<i>σῦς</i> ,	<i>θῦς</i> .		
<i>σ</i>	}	<i>ξ</i>	—	<i>σύν</i> ,	<i>ξύν</i> .		
		<i>ρ</i>	—	<i>θαρσεῖν</i> , ⁴	<i>θαρόρεῖν</i> .		
		<i>τ</i>	—	<i>σήμερον</i> , <i>πράσσω</i> ,	<i>τήμερον</i> . <i>πράττω</i> .		
<i>α</i>	—	<i>ε</i>	—	<i>λαός</i> ,	<i>λεός</i> .	Obs. 2.	
<i>α</i> <i>ο</i>	}	—	ω	—	<i>ἴλαα</i> , <i>τά</i> , Fem. Art.	<i>ἴλω</i> . <i>τά</i> .	2.
				<i>λαός</i> ,	<i>λεός</i> .	2. 5.	

³ In contractions of *καί* with the following word, *ι* is subscribed, according to some of the most learned critics, only where it was in the second syllable before contraction, but, according to others, and to most editors of Greek authors, in other cases also; and therefore the *ι* *subscript* is used in some examples here given, which occur in other parts of the grammar without it.

⁴ Busby, after Joh. Grammaticus, reverses this instance, making *θαρορεῖν* for *θαρηρεῖν* but greater authorities are against them.

ε	—	ο,	—	πέπεμφα,	πέπομφα.	15.
		α,	as	εύφνῆ,	εύφνᾶ.	4.
η	—			πῆσομαι,	πείσομαι. ⁵	
		ο,	—	πέπηθα,	πέπονθα.	16.
ι	—	ω,	—	εἶκα,	ἔωκα.	17.

Diphthong.

αι	—	α,	—	κλαίειν,	κλάειν.	
ει	—	η,	—	κλειῖδας,	κληῖδας.	6.
οι	}	οι,	—	{ κλοιός,	κλωός.	2.
ωι						
ου	—	ω,	—	λαοῦ,	λεώ.	2.

Syllable.

τῶσαν	—	ντων,	—	τυπάτῶσαν,	τυπάντων.	22.
μι	—	ην,	—	βοῶμι,	βοῶην.	24.
ησα	—	ε,	—	γνοίησαν,	γνοίεν.	27.

III. Insertion of *ν*, *ο*, and *ω*, in perfect tenses. Obs. 15.
16. 17.

IV. Syncope.

σ in the first future active and middle.	Obs. 12.
Antepenultima of the first aorist.	14.
κ in the perfect, sometimes with the vowel or diphthong following.	19.
ι in the 3d plural pluperfect.	20.
η in the aorists optative, and verbs in <i>μι</i> .	27.
σα in <i>σθωσαν</i> , imperative passive and middle.	23.

V. Paragoge.

γε in pronouns primitive; as, *ἔγωγε*, *σύγε*.

ον in pronouns and adverbs; as, *οἷον*, *οὐκοῦν*, *οὐμενοῦν*.

ι and ν in pronouns demonstrative; as, *οὗτοσι*, *αὐτῆι*, *τουτοῖ*, *τουτοῖσι*, *ταυτησι*, *τουτωῖ*, *τουτονι*, *ταυταῖ*, *ταυτόν* for *τὸ αὐτό*, *τουτόν* for *τοῦτο*. There is sometimes an elision of *ο* and *α* as, *τουτι*, *ταυτι*.

ι in adverbs, conjunctions, and prepositions; as, *οὐτωσὲ*, *ννι*, *οὐχι*, *μενι*, *ἐνι*.

θα in the second person singular of verbs; as, *ἦσθα*.

η in the conjunction *ὅτι*.

⁵ In common with the *Bæotic*.

VI. *Apocope.*

θα in the imperative active of verbs in μι· as, ἴστα and ἴστη, for ἴσταθι, 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. ἴλαα, ἴλεω, not otherwise; as, τᾶός, ταῶς. See Clarke's Homer, α'. 265.

3. Some words of the 3d in ης -ητος it declines after the 1st; and some in ως -ωτος, ους -οδος, after the 2d. (Page 31.)

Contracts of the Third Declension.

4. In the 1st form the accusative singular of adjectives in ης pure is contracted into α· as, ἐνδεέα, ἐνδεᾶ. (Page 19.)

Proper names of this form it declines after the first declension; and one appellative ἀκινάκης. (Page 31.)

5. In the 2d and 3d forms it makes the genitive singular in ως, contracting that from ευς pure; as, χοίως, χοῶς.

6. In the 3d form it contracts the accusative singular into η, and the N. A. V. plural into ης· but ευς pure has both accusatives in α· as, χοέα, χοᾶ· χοέας, χοᾶς. τροφᾶς also occurs.

ADJECTIVES.

7. It forms comparisons by -ιστερος, -ιστατος· -αιτερος, αιτατος· and, in common with the Ionic, -εστερος, -εστατος.

PRONOUNS.

8. See Rule V. on the preceding page.

It uses ἐαντοῦ in the 2d person, and ἐαντούς for ἀλλήλους.

VERBS.

9. It contracts ζᾶω, διψᾶω, πεινᾶω, περιψᾶω, and χράομαι, by η after the *Doric* manner.

10. It contracts αι, ει, ηι, made by the *Ionic* syncope, into η in the second person singular of the present indicative

passive and middle of verbs in μ as, ἴστασαι, τίθεισαι, κάθησαι, ἴστη, τίθη, κάθη. And sometimes in that of the perfect passive of barytons; as, μέμνησαι, μέμνη. (Page 91.)

11. It contracts the *Ionic* $\omega\sigma$ into ω · $\epsilon\sigma$, $\eta\sigma$, $\sigma\sigma$, into $\sigma\upsilon$, in the 2d person singular of the imperfect *indicative*; and of the present and second aorist *imperative* passive and middle of verbs in μ as, ἴστω, εἶθου, ἐκάθου, ἐδίδου.

12. In the first future of polysyllables in $\iota\zeta\omega$ it drops σ as, ἐλπῶ, middle ἐλπιούμαι. It does the same by those in $\alpha\sigma\omega$, $\epsilon\sigma\omega$, $\sigma\sigma\omega$, which are afterward contracted; as, βιβῶ. But ἐκχεῶ uncontracted occurs, Joel, ii. 28. (Page 65, and Obs. at the bottom of page 78.)

13. It affects the augment several different ways. (Page 61.)

14. It syncopates the 1st aorist; as, εὔρατο for εὔρησατο. (Page 78.)

15. In dissyllable perfects in $\phi\alpha$, $\chi\alpha$, it changes ϵ into \omicron . (Page 66.)

16. It changes η into \omicron , 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 List of 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, εἶωθα. According to some this is not a change, but an insertion of ω · an opinion which εἶωθα seems to sanction.

18. In the reduplicated perfect ἄγηχα, from ἄγω, it inserts \omicron · as, ἀγήοχα,

19. In the perfect and pluperfect active it syncopates κ , as also the following vowel; as,

ἐστάκατον, ἐστάκατε, ἐστάκεισαν, ἐστακέναι,
ἔστα- τον, ἔστα- τε, ἔστα- σαν, ἐστά- ναι.

Except in the third person plural perfect, and in the participle, which contract the two vowels; as, ἐστάκασι, ἐστακώς· ἐστᾶσι, ἐτώς.

20. The *Ionic* $\epsilon\alpha$, $\epsilon\epsilon$,⁶ $\epsilon\epsilon$, for $\epsilon\iota\nu$, $\epsilon\iota\varsigma$, $\epsilon\iota$, 1st, 2d, and 3d sing. of the pluperfect active and middle, it contracts into η , $\eta\varsigma$, η · as, εἰλήφ-η, -ης, -η.

⁶ The contraction is used in the 2d person, though usually limited by grammarians to the 1st and 3rd only.

It syncopates *ε* in the third plural of the same tense; as, ἤδισαν for ἤδεισαν.

21. From the 2d person imperative active of verbs in *μι* it rejects the last syllable, ἴσταθι, ἴστα, ἴστη·⁷ τίθει, τίθη· δίδοθι, δίδω.

22. It changes *τωσαν* into *ντων* in the third person plural of the imperative active, retaining the preceding vowel in the 1st aorist only of barytons, and in both the tenses peculiar to verbs in *μι* in the rest *ε* is changed into *ο*, except in the contracts, where *α* is changed into *ω*, *ει* into *ου*, and *ου* of the third remains; as,

Barytons.

1st Aor.	τυψ	-άτῳσαν, -άντων.
Pres.	τυπι	} -έτῳσαν, -όντων.
Perf.	τετυφ	
2d Aor.	τυπ	

Contracts.

1st Conj.	βο	-ά	-ώντων.
	ποι	-εί	-τῳσαν, -ούντων.
	χρυσ	-ού	-ούντων.

Verbs in *μι*.

Pres.	{ ἴστιά τιθέ διδό }	} -τῳσαν, -ντων.
2d A.	{ στή θή δό }	

23. In the 3d plural of the imperative passive and middle it syncopates *σα* as,

	Passive.	} -σαν -ν.
Pres.	τυπιέσθω	
Perf.	τετύφθω	
	Middle.	
1st A.	τυψάσθω	

⁷ In this case the long vowel is restored, but it is not always in verbs from *αα*.

⁸ *θ* in this place becomes *τ* by reason of the preceding *θ*.

24. In the optative active of barytons and contracts, μ is changed into η · as,

τύπτοιμι, τυπτοίην.
βοῶμι, βοῶην.
ποιῶμι,⁹ ποιοίην.

The persons are varied in all the tenses as in the aorists passive of this mode :

τυπτοί } -ηγ, -ης, -η,
βοῶί } -ητον, -ήτην,
ποιοί⁹ } -ημεν, -ητε, -ησαν.

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorist. (Page 59.)

26. It changes $\sigma\iota$, the penultima of the optative active of verbs in μ from $\sigma\omega$, into ω · as, $\delta\iota\delta\omega\iota\eta\nu$, $\delta\iota\delta\omega\iota\eta\nu$.

27. It syncopates η in $\epsilon\eta\mu\epsilon\nu$, $\epsilon\eta\tau\epsilon$, of the aorists passive optative of barytons, and peculiar tenses of verbs in μ of the same mode, also in $\alpha\eta\mu\epsilon\nu$, $\sigma\eta\mu\epsilon\nu$, of the latter ; and, in both, changes $\eta\sigma\alpha$ in the 3d plural into ϵ · as,

	Common.		Attic.
1st Aor.	τυφθεί	} -ημεν, -ητε, -ησαν.	τυφθεῖ
2d Aor.	τυπέι		τυπεῖ
Pres.	τιθεί		τιθεῖ
2d Aor.	θεί		θεῖ
Pres.	ἵσταί		ἵσταῖ
2d Aor.	σταί		σταῖ
Pres.	δίδοι		διδοῖ
2d Aor.	δοί	δοῖ	
			} -μεν, -τε, -εν.

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.

⁹ The Doric moreover changes $\sigma\iota$ of the penultima into ω · as, $\phi\iota\lambda\omega\eta\nu$, $\chi\epsilon\upsilon\sigma\omega\eta\nu$.

IONIC DIALECT.

The *Ionic* dialect was peculiar to the colonies of the *Athenians* and *Achaians* in *Asia Minor* and the adjacent *islands*, 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 most 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	av̄	{	θαῦμα	θαῦμα.		
				αὐτός	αὐτός.		
α	}	η̄	{	ῥῆδιος	ῥῆδιος.		
ει				ἀληθεια	ἀληθῆη.		
	}	εε	{	ῥέειθρον	ῥέειθρον.		
ει				έτετύφει	έτετύφει.		
	}	η̄	{	τιθῆσι	τιθῆσι.		
ευ				εὔκομος	ἤκομος.		
	}	η̄	{	χηῖζω	χηῖζω.		
η				τύπτει	τύπτειαι.		
	}	ηαι	{	τύπτει	τύπτειαι.		
οι				οἷ	οἷς	οἷς, (Maitt. p. 103. b.)	
	}	οι	{	εο	φοβοῦ	φοβέο.	
				οε	ἀγαθοουργία	ἀγαθοεργίη.	
ου				οιο	λόγου, τοῦ	λόγοιο, τοῖο.	Obs. 5. 4, 5.
				εω	Ἰίδου, τοῦ	Ἰίδεω, τέω,	
	}	οα	{	διδούσι	διδόασι.		
ω				ωἷ	πατρῶος	πατρῶίος.	
η	εα	κατηγγῆναι	κατεαγγῆναι.				
οι	αο	έδεξω,	έδεξαιο.				

II. Syncope of

δ and τ in oblique cases.

ε in many words; particularly those in εια as, ἰφός, ἀρχιφένς, εὐηθίη, προμηθίη, συμπαθίη.

ι in many words; as, τέλεον, πλέων, μέζων, ἔσθιν for εἶων imperf. of εἶω.

σ in 2d persons 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, πουλύς.

$\alpha\iota$ before α and η as, σεληναία, Ἀθηναίη, ἀναγκαίη.

IV. *Prosthesis* of

ϵ before many words; as, εἶς, ἐών.

Reduplication in many tenses. 12.

V. *Apharesis* of

ϵ as, ὄρη, κείνος.

σ as, κεδάζω, μίλαξ.

τ as, ἦγανον.

Augment. 12.

VI. *Paragoge* of

α in the perfect middle; as, γέγαα.

$\sigma\iota$ in the third persons of verbs.

VII. *Change of letter or syllable:*

β	}	into ζ	}	Ionic	}	ζέρεθρον. ¹
γ						βάραθρον
δ						ζορκάδες.
θ	—	σσ	βυθός			βυσσός.
ν	}	—	}	κ	}	κοεῖν.
π						νοεῖν
						οὐδέποτε.
σ	—	δ	οὐδέποτε			ᾠδήν.
θ	—	τ	ᾠσμήν			κατορᾶ.
}	}	—	}	π	}	ᾠπικομένη.
						φ
}	}	—	}	κ	}	δέχομαι.
						χ
			οὐκί			

The smooth and aspirate mute reciprocally; as,

ἀκάνθιον	}	Ionic	}	ᾠκάντιον.
βάτραχος				βάθρακος.
ἐνταῦθα				ἐνθαῦτα.
χιτών				κιθών.
χύτρα				κύθρη.

¹ Change of vowel and consonant. See onward.

² The rough into the smooth.

α	into	}	ε	βάρσθρον	}	Ionic	}	βέρσθρον.	9.					
			η	ιατρός				ιητρός	4.					
			αι	ἄθλον				ἄεθλον.						
			εα	ἡμᾶς				ἡμέας.						
			ω	χρεῖα				χρειώ.						
			α	τέμνω				τάμνω.						
			ε	---				}	η	ἐπερωτέοντας	}	}	ἐπηρωτέοντας.	
									ι	ἔστίη			ἰστίη.	
									ω	πλέω			πλώω.	
			ι	---				}	υ	βιβλος	}	}	βύβλος.	
ω	δύρο	δύρω.												
ο	---	}	ο	ζώη	}	}	ζόη.							
			η	βοῶ			βοῆ.							
ω	---	}	ω	τραῦμα	}	}	τρώμα.							
			η	εἰρήνεος			ἠρίνεος.							
φ	---	}	ουν	Λητόα	}	}	Λητούν.	8.						
			εα	Ἀρισταγόραν			Ἀρισταγόρεα.	4.						
αν	}	---	}	}	}	}	τελώνην	4.						
							ειν	ἐτετύφειν	ἐτετύφεα.					

VIII. Contraction in a few instances.

οε	into	ου	ὁ ἕτερος	οὔτερος. ³	3.
οα	}	---	ω	{	{
			ἀνοησία	ἄνωσια.	
			ὀγδοήκοντα	ὀγδώκοντα.	

OBSERVATIONS.

1. It inserts *ε* in all genitives plural.
2. It annexes *ι* to the dative plural of all parisyllabic nouns.
3. In the article, *ὁ* or *τὸ* 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 the N. A. V. plural excepted) into *η*, subscribing the subjunctive vowel; *ου* of the genitive of nouns in *ας* and *ης* into *εω*, *αν* and *ην* of the accusative singular into *εα*, and *ας* of the plural into *εας*.—

N. G. D. A. G. D.

1. Sing. βορε-ης, -εω,⁴ -η, -ην or -εα. Pl. -έων, -ης or -ησι or
 A. N. G. D. A. G. D.
 -αισι, -εας. 2. Sing. βλ-η, -ης, -η, -ην. Pl. -έων, -ης or -ησι
 or αισι.

³ See Article in the Attic Dialect.

⁴ Βερεῖω, in Hesiod, by syncope for Βερεῖωω.

5. In the 2d it changes *ov* of the genitive singular into *οιο* (and in the article, which is of this declension, into *εω*, whose dative also is in *εω*), and *οι* of the dual into *οιῖ*.

G.	G. D.	G. D.	G.
Sing. λόγ-οιο,	Dual. -οιῖν,	Pl. -έων, -οισι.	Sing. τοῖτο & D.
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, the genitive and dative sing., in the 3d form, all cases, have *ε* of the penultima changed into *η*.

G.	D.	G. D.	G.
1. Sing. ἄρ-ηος, -ῆι.	2. πόλ-ηος, -ῆι.	3. Sing. βασιλ-ῆος,	
D. A.	N. A. G. D.	N. G. D. A.	
-ῆι, -ῆα.	Dual. -ῆε, -ῆοιν.	Plur. -ῆες, -ῆων, -ῆσι, -ῆας.	

8. In the 4th form it makes the accusative in *ονν* as, Ἀητοῦν.

9. In the 5th form it changes *α* of the penultima into *ε* as,

G. D.
κέρ-εος, -εῖ, &c.

ADJECTIVES.

10. In the feminine *εια* from *υς*, *ι* is syncopated in every N. G. case; as, ὄξ-έα or -έη, -έας or -έης.

PRONOUNS.

11. It inserts *ε* before every termination of *οὔτος* and *αὐτός* with its compounds; G. τουτέου, D. αὐτέω. Seldom when *av* is changed into *ωῦ*.⁵ N. ὠῦτός, A. ὠῦτόν, particularly in the compounds; D. σεωῦτώ, ἐωῦτώ, but ἐωῦτέου, and its contracted form ὠῦτέου for αὐτοῦ, also occur.

VERBS.

12. It removes the augment *syllabic* and *temporal*; as, βεβρωῶμαι, ἄκουσε, ἔωθα.⁶ Herodot. Sometimes the reduplication only; as, ἔκτιμαι sometimes both; as, τεχνέεται for τετέχνηται, and from the pluperfect both augments; as, λύτο for ἐέλυτο. On the contrary it reduplicates the present, imperfect, and both

⁵ See Rule I., Example 1st.

⁶ On the supposition that *ω* is an insertion and not a change of *ι*. The augment of this verb is *ι*.

the futures and aorists; as, κικλήσκω, ἐνένιπτε, πεπιθήσω, κεκάμω, κεκρατηρισάμην, μέμαρπον.⁷ (Page 62.)

13. It forms the 1st, 2d, and 3d sing. and the 3d plur. of the imperfect, and both aorists active, by annexing *κον*, *κες*, *κε*, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in *μι*.

	Common.	Ionic.		
Imperf.	ἔτυπτες,	ἐτύπτι-εσ	} -κον, ⁸ -κες, -κε, -κον.	
	ἔποιεις,	ἔποι-εσ		
	ἔχρυσους,	ἔχρυσ-οσ		
	ἔτίθης,	ἔτίθ-εσ		
1st Aor.	ἔτυψας,	ἐτύψ-ασ		
2d Aor.	ἔτυπες,	ἐτύπ-εσ		
	ἔστης,	ἔστ-ασ		
	ἔδως,	ἔδ-οσ		

Hence in the passive and middle *τυπτι-εσκόμην*, *-έσκειο*, *-έσκετο*, *-έσκοντο*.

14. In the 1st future indicative active of the 4th, and the 2d future of every conjugation, it inserts *ε* before the three terminations sing. and 3d plural; also in the infinitive and participle, resolving *ει* into *εσ* and *ου* into *εο* in the dual and plural, except in the 3d plural and the participle feminine; *ψαλ-έω*, *-έεις*, *-έει* · *-έετον*, *-έετον* · *-έομεν*, *-έετε*, *-έουσι*. Inf. *ψαλέειν*. Part. *ψαλ-έων*, *-έουσα*, *-εον*. In the middle voice it *only* resolves *ου* and *ει* · the latter in the 2d sing. *indicative* into *εαι*, *subjunctive* into *ηαι* · as, *τυπ-έομαι*, *-έαι*, *-έεται* · *-έόμεθον*, *-έεσθον*, *-έεσθον* · *έόμεθα*, *-έεσθε*, *-έονται* · *τύπ-ωμαι*, *-ηαι*, *-ηται*.

15. In the perfect active it syncopates *κ* and shortens the penultima; *ἑστήκατε*, *ἑστέατε* · *τεθνηκώς*, *τεθνηώς*.

16. In the pluperfect active and middle it changes *ειν*, *εις*, *ει*, into *εα*, *εεσ*,⁹ *εε*.

17. It resolves *η* and *ου* in the 2d persons of passive and middle tenses into *εαι*, *εο* · in the subjunctive *ηαι*. (Page 72.)

18. To the 3d sing. of all tenses active, of the perfect middle, and of the aorists passive, of the subjunctive mode, it annexes *σι* · as,

⁷ *Ανῆσαι* retains the augment in the infinitive. Herodot.

⁸ This form is more frequently found without the augment; as, *τύπτιεσται*.

⁹ See *Attic dialect*, p. 214., Note to Obs. 20.

	Active.	Passive.
Pres.	τύπησι.	1st Aor. τυφθήσι. ¹⁰
Perf.	τετύφησι.	2d Aor. τυπήσι. ¹⁰
1st Aor.	τύψησι.	Middle.
2d Aor.	τύησι.	Perf: τετύησι.

19. In the 2d sing. of the 1st aorist middle it resolves ω into αο as, ἐτύψω, -αο.

20. In all tenses of the indicative and optative, whose 3d sing. ends in ται or το, it forms the 3d plur. by inserting α before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the subjunctive of the diphthong (except in the optative), changing the smooth mute into the rough, and σ into the characteristic of the 2d aorist, δ or θ as,

Pres. & Perf. Sing.		Plur.	Imp. & Pluperf. Plur.	
τύπιτε	} -ται.	τυπιτέ	} -αται.	
πεφίλη		πεφιλέ		
κεχρύσω		κεχρυσό		
κέϊ		κέ		
κεκόλου		κεκολό		
ἔψαλ		ἔψάλ		
τέτυπ		τετύφ		
λέλεκ		λελέχ		
πέφρωσ		πεφροάδ		
πέπλησ		πεπλάθ		
			έτυπιτέ	} -ατο.
			έπεφιλέ	
			έκεχρυσό	
			έκε	
			έκεκολό	
			έψάλ	
			έτετύφ	
			έλελέχ	
			έπεφροάδ	
			έπεπλάθ	

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.
δύναται,	δυνάται.	έδύνατο,	έδυνάτο.
μηχανάται,	μηχανάται.	έμηχανάτο,	έμηχανάτο.
αναπέπταται,	αναπεπτιάται.	ανεπέπτατο,	ανεπεπτιάτο.

21. In common with the *Doric* it contracts verbs in αω into η as, όρης, όρη, όρην.

22. In the contract tenses of verbs in αω it inserts ε after contraction; as, χρέωμαι, έμηχανεώμην. Imperat. χρέω.¹¹ but oftener changes α into ε as, χρέομαι, όρέομαι. Sometimes in the present subjunctive passive of barytons; as, κτεινέωνται.

¹⁰ Also τυφήσι, τυήσι. See Obs. 22.

¹¹ Χρέω occurs in Hippocrates, the *Ionic* of χρέω, imperative of χρέομαι for χρέομαι.

always in the aorists; as, τυφθίω, τυπίω. Also in the 3d plur. of the present indicative of verbs in *μι* from *αω*, and the present and 2d aorist subjunctive of those from *αω* and *εω* in the active voice; as, *ιστέασι*, *ιστέωσι*, *τιθέωσι*, *στέωσι*, *θίωσι*. Sometimes in the 3d person middle voice; as, *θήηται*.

23. It syncopates *σ* in the 2d persons passive and middle of verbs in *μι*. (Page 91.)

24. In the 3d plural of the present active of verbs in *μι* from *εω*, *οω*, *υω*, it inserts *α*, syncopating the subjunctive vowel of diphthongs; as, *τιθεῖσι*, *τιθέασι*· *διδούσι*, *διδόασι*· *ζεγγύσι*, *ζεγγύασι*.

25. It contracts *ση*, from *σαω*, *σεω*, into *ω*· as, *βοήσω*, *βώσω*, *ἐνοήσας*, *ἐνώσας*· *ἐνεόηντο*, *ἐνεώητο*.

Instead of the regular tenses of *κέϊμαι* and *ἀνεϊμαι* 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*. *Καταλελάβηκε*, *λάμψομαι*, *λαμφθείη*, &c. occur in Herodotus.

WRITERS.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

DORIC DIALECT.

This dialect was used first in *Lacedæmon* and *Argos*; afterwards in *Epirus, Magna Græcia, Sicily, Crete, Rhodes,* and *Libya*. It is seldom used by *Attic*, but often by *Ionic* writers and the *poets*.

PROPERTIES.

I. *Contraction* of *ὀ* and *καλ*, when prefixed to vowels and diphthongs.

Common.	Doric.
τὰ ἤματα,	τᾶματα.
ὁ ἔλαφος,	ᾠλαφος.
ὁ αἰπόλος,	ᾠπόλος.
οἱ αἰπόλοι,	ᾠπόλοι.
τοῦ ἄλγεος,	τᾠλγεος.

τοῦ Εὐβούλοιο,	τῶ ὕβούλοιο.
τὰ ἄγκιστρα,	τῶγκιστρα.
τὰ ὄστια,	τῶστια.
καὶ ἔξαπλης,	κῆξαπλιας.
καὶ εἶπε,	κῆπε.
καὶ ὁ Ἄδωνις,	χῶδωνις.
καὶ ὁ ἐκ,	χῶ κ.

Other contractions :

αι	into	η	ἐτίμησ. }	Obs. 22.
αι	—	η	τιμῆσ. }	
εα	—	η	κῆῆσ, φρητί.	
εο	—	ευ	θεῦς, Ἄρευσ, βασιλεῦς, gen.	5.
οα	—	ω	βῶκας.	

II. Change of letter or syllable ; as,

γ	into	δ	δα, δαν. ¹		
δ	—	{	ψυθος, ¹ ἐπιμηθῆς, θάσος.	4.	
			τέμιτος, Ἀρτέμιτος.		
ζ	—	{	σδ	συρίσδω, μασδός.	9.
			δ	γυμνάδω, ρέδω, by Metathesis ἔρδω.	
			δδ	μάδδα, χρηδδω, also <i>Æolic</i> .	
			τ	ὄριτων.	
			τι	συρίττω, φράττω, βλιμάττω.	
θ	—	{	δ	ἄνθηρα, Δύμβρις.	
			ζ	Ζυμβραῖος.	
			σ	παρασένος, μυσίδδω, ¹ σιός. ¹	
κ	—	{	τ	ἄνητον, κλαῖστρον. ¹	
			φ	φήρ, φλίδομαι.	
λ	—	{	γ	ὠγήνος, ἔοιγμεν for εἰοκαμεν.	
			τ	τεῖνος, τῆνος. ¹	
μ	—	{	ν ²	βέντιστος, ἦνθον, κέντο for κέλετο. ³	
			φ	φάνυρος.	
ν	—	β	βυρσίνη, βύρμαξ. ¹		
π	—	σ	τύπτομες, καλάς, ¹ μεις, also <i>Æolic</i> .		
ρ	—	β	ἐμβολή, ἀμβλακία.		
σ	—	{	κ	μικκός for μικρός.	
			δ	πέφραδμαι.	
			τ	τύ, φατί, Ἄρταμίτιον, Ποτεΐδαν.	
σ	—	{	ντ	τύπτωντι, τιθέντι. ¹	23.
			ξ	ὄνειδιξῶ, κλαξῶ, ¹ ὄρσιξ.	17.
					11.

¹ Words to which the figure ¹ is affixed, undergo some change of another letter.

² When *σ* or *θ* follows.

³ See *γίγνε* in the *Æolic*.

τ	—	{ κ	πόκα, τόκα. ¹	
		{ ρ	πόρρῆς.	
		{ ε	κρέτος, also <i>Ionic</i> .	
α	—	{ ο	πόρδαλις.	
		{ ω	ῶγαθόν, ῶριστος, ῶρχομαι.	
ε	—	{ α	τράφω, τράχω.	
		{ ει	τυψῆτον.	16.
		{ ι	σιός, ¹ χάλκιος.	
η	—	{ α	μάν, φάμα, ἔφαν, ἀδύ.	2, 13, 19.
		{ ε	ἄμσῦ, εἴκασι.	
		{ ε	ἀνδρεφόνον.	
ο	—	{ ω	κῶρος, μῶνος, ᾠρος, ᾠρα. ⁴	
		{ αι	μαλακαίποδες.	
		{ ευ	τυψῦμες. ¹	16, 17.
		{ ου	τυψούμες. ¹	
ω	—	{ α	πρᾶτος, θυρᾶν, ἐπάξα, γελᾶν.	2, 22.
		{ ευ ⁵	ἡγάπευ, γαλεῦσα.	
αι	—	{ ε	γέα, νέειν.	
		{ ει	ἀρχεῖαι.	
		{ α	κλαῖδας, κλαξῶ, ¹ γαμᾶν.	24.
ει	—	{ αι	κλαῖδα, κλαῖστρον, ἡθαῖον.	
		{ η	ἡχον, ἡλκον.	14.
		{ η	τέλῆος.	
		{ α	Κρονίδα, Gen.	
		{ ο	λόγος, Accus.	
ου	—	{ ω	λόγως, Acc. ᾠρανός, φηγῶν.	3, 24.
		{ οι	τύπτοισι, τύπτοισα, ὑψοῖς. ¹	12, 18.
		{ ευ	τύπτεν, καλεῦσα.	
ευ	—	{ ει	³ Ελειθυῖα.	
οι	—	{ ω	Τρώαν, πωμενικός, ᾠμοι.	
ω	—	{ οι	ἡροῖος.	

III. Syncope of

θ	ἔσλός.	
σ	μῶα, πᾶα.	
ε	θᾶσθε, ⁶ θᾶσαι.	
ι	τύπτες, τύπτεν, τιθέντι. ¹	15, 17.
υ	διδόντι. ¹	17.
ω	πρᾶν for πρῶην. ¹	

⁴ Plato says that ᾠραι was used for the ancient and *Attic* ἔραι, διὰ τὸ ἐρίζειν τοὺς καιρούς.

⁵ This seems to come from verbs in *αι* made *ευ* by the *Attic* and *Ionic* dialect.

⁶ By another syncope for *θᾶσασθε*.

IV. *Epenthesis* of

α	νανάται.	
η	κιχήλας.	
ι	τυψεί-τον, -τε· τυψεῖται· ⁷ τύψαις.	16.
σ	τυπτόμεσθα.	20.

V. *Apharesis* of

θ ε in λῶ, λῆς, λῆ.

OBSERVATIONS.

M. F.

1. It makes the nominative plur. of the article τοῖ, ταί.

DECLENSIONS.

2. In the 1st it changes *ου* 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-ας,	-α,	-α,	-αν,	-α.	} —Plur. -ᾶν.
ἀρετ-ᾶ,	-ᾶς,	-ᾶ,	-ᾶν,	-ᾶ.	

3. Proper names in *αος* have *ο* syncopated, and are declined after the 1st; as, for *Μενέλαος*, *Μενελάου*, &c. *Μενέλ-ας*, -α, D. A. V. -α, -αν, -α.

In this declension it changes *ου* 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, ⁸ -ως or -ος.

It also changes *ου* into *ω* in the N. and A. sing. and N. A. V. plur. 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.

Contracts of the Third Declension.

5. It changes *η* and *ευ* of the N. and V. of the 1st and 3d forms reciprocally; as, Ἄρευς, -ευ· βασιλ-ῆς, -ῆ. εο or ου of all genitives in εος into ευ· as, χεῖλευς, πόλευς, Ὀδυσεῦς.⁹ ου into

⁷ Third sing. 1st future middle.

⁸ This is infrequent.

⁹ Qdys. α', 397.

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 ἐγὼ in the nom. sing. it annexes ν, νη, γα, νγα. In the penultima of the dual and plural it changes η into α, and often uses the singular accusative for the dual and plural. (See Table at the end of Dialects, page 236.)

7. In the pronoun of the 2d person, it changes σ into τ, and annexes γα, νη. (See Table, page 237.)

8. In the 3d personal pronoun, for the accusative εἰ it uses the accusative of ἴς, G. ἰός, obsolete, with μ or ν prefixed; as, μῖν, νῖν, which often stand not only for εἰ, but for αὐτ-όν, -ήν, -ό, and also for the plural αὐτ-όνς, -άς, -ά. For the plural dative σφίσι it uses the dual σφῖν, which by aphæresis becomes φῖν. For the plural accusative σφᾶς it uses the dual σφεῖ, by metathesis φσε, hence ψέ. As the demonstrative αὐτός is often used for the reflectives οὔ and αὐτοῦ (contracted from εαυτοῦ), so φῖν and ψέ are used respectively for αὐτ-οῖς, -αῖς. αὐτ-όνς, -άς, -ά, in all genders; ψέ sometimes for the accusative singular αὐτ-όν, -ήν, -ό.

In the possessives 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, δ, δδ, τ, and ττ as, συρίσδω, γυμνάδω, ποτιόδδω, όρίτω, φράττω, συρίττω.

10. It makes new present tenses from perfects by changing α into ω as, ἐστήκω, πεποιθέω, δεδοίκω, κεκλήγω, παφρίκω,¹⁰ πεφρίκω.

11. It changes σ the future characteristic of verbs in ζ, and of some in ω pure, into ξ as, ἀντιαξῶ, γελαξῶ.

12. It changes ον in the penultima of the 1st future and 1st aorist of verbs in ω pure into οι as, ἀκοισῶ, ἄκοισον.

¹⁰ From σίφρινα for σίφριχα.

13. It changes η in the penultima of the 1st future and 1st aorist, perfect and pluperfect, into α as, *φιλασῶ, ἐτίμασα, τ῔θνακα, μέμναμαι, ἔμενάμην.*

14. It changes $\epsilon\iota$, the augment formed by annexing ι , into η without a subscript; as, *ἦχον, ἦλκον.*

15. It syncopates ι in the 2d and 3d persons sing. of the present indicative active, and in every tense of the infinitive ending in $\epsilon\iota\nu$; as, *τύπτι-ες, -ε, τύπτειν, τύψεν, τυπέν.*

16. It circumflexes the first future active and middle, and forms it like the 2d; as,

Act. *τυψ-ῶ, -εῖς, -εῖ· -εῖτον, -εῖτον·* $\left. \begin{array}{l} -\sigma\tilde{\upsilon}^{11} \\ -\epsilon\tilde{\upsilon} \end{array} \right\} \text{μεν,}^{12} \left. \begin{array}{l} -\sigma\tilde{\upsilon}^{11} \\ -\epsilon\tilde{\upsilon} \end{array} \right\} \text{ντι.}$

Mid. *τυψ-οῦμαι, -ῆ, -εῖται· -οῦμεθον, -εῖσθον, -εῖσθον, &c.*

17. It changes ν into ς in the first 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 futures; as, *τύπτομες, ἐτύπτομες, τυψοῦμες, ἐτύψαμες, &c. τύπτοντι,¹³ τυψοῦντι,¹³ τετύφαντι,¹³ τυποῦντι,¹³ τιθεντι,¹³ διδόντι,¹³ τύπτωντι, Pass. τυφθῶντι, τυπῶντι.*

18. It changes $\omicron\iota$ into ω in the penultima of barytons and contracts of the optative active, whose termination $\mu\iota$ the *Attic* had before changed into $\eta\nu$ as, *Attic, τυπτιοῖην, ποιοῖην, χρυσολῆν· Doric, τυπιῶην, ποιῶην, χρυσῶην.*

It also often changes $\omicron\upsilon$ of the penultima both of contracts and barytons into $\epsilon\upsilon$, sometimes into $\omicron\iota$ as, Act. *φιλ-εῦμες, -εῦντι. Imp. ἐφίλευν, τυψ-εῦμες, -εῦντι, τυπ-εῦμες, -οῦντι¹⁴ or -εῦντι or -οντι. Part. τύπτουσα, φιλεῦν. Pass. and Midd. φιλεῦμαι. 1st. Fut. ἀλεῦμαι. Imperat. φιλεῦ.—Also τύπτοισι, 1st Fut. τυφοῖσι, Particip. τύπτοισα. ϵ is sometimes inserted in the subjunctive; as, *ἰσοῤῥοπ-ῶσι, -ἔωντι· συντιθ-ῶσι, -ἔωντι· Archimedes.**

¹¹ See Obs. 18, and Note to the same.

¹² See Obs. 18.

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.

¹⁴ The 2d future commonly retains the ν , if the penultima be not changed into $\epsilon\upsilon$ or $\omicron\iota$, but not always.

DORIC DIALECT.

19. It changes η into α in most tenses of the indicative optative passive and middle; also of verbs in $\mu\iota$ ending as, *ἐτυπτόμαν, ἐτυψάμαν, ἐτύφθαν, ἐτυφθήταν, τυπτοίμαι* ἔβα.

20. It inserts σ in the 1st person plural passive; as, *μεσθα*.

21. In the perfect passive of verbs in $\zeta\omega$, making future, it changes σ into δ as, *πέφραδμαι, κέκαδμαι*.

22. It contracts verbs in $\alpha\omega$ into η , in common *Ionic*; as, *τιμῆς, ῆ, ῆν* and changes the ω contract α as, *χαλαῶσι*, particularly in participles; as, *πεινῶντι*.

23. In verbs in $\mu\iota$ it changes σ of the 3d person singular indicative active into τ as, *ἵσταται, τίθηται*, &c.

24. In the infinitive it sometimes changes $\epsilon\iota$ into $\omicron\upsilon$ into ω as, *εὐδαιμονῶν, φιλῶν*.

25. It also changes ν and *ναι* into *μεν*, dropping the junctive of the preceding diphthong; as,

$\left. \begin{array}{l} \text{τύπτει} \\ \text{τιμῆ} \\ \text{φιλῆ}^{15} \\ \text{χρυσού} \\ \text{τετυφέ} \\ \text{τυφθῆ} \\ \text{ἵστά} \\ \text{διδό} \\ \text{ζευγνύ} \\ \text{θῆ} \\ \text{δοῦ} \end{array} \right\} \begin{array}{l} \\ -\nu, \\ \\ \\ \\ -\nuαι, \\ \\ \end{array}$	$\left. \begin{array}{l} \text{τυπτέ} \\ \text{τιμῆ} \\ \text{φιλῆ} \\ \text{χρυσό} \\ \text{τετυφέ} \\ \text{τυφθῆ} \\ \text{ἵστά} \\ \text{διδό} \\ \text{ζευγνύ} \\ \text{θῆ} \\ \text{δό} \end{array} \right\} \begin{array}{l} \\ \\ \\ \\ -\muεν. \\ \\ \end{array}$
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26. To this form it frequently annexes *αι* as, *τυπτήμεναι, φιλήμεναι, χρυσόμεναι*,¹⁶ &c.

PARTICIPLES.

27. It inserts ι after α in the masculine and feminine participles; as, *τύψ-αις, -αισα*.

¹⁵ *Æolic* for *φιλῶν*.

¹⁶ Sometimes *χρυσόμεναι* after the *Æolic* manner of compensating of the subjunctive vowel of the diphthong. See *Æolic* dialect.

28. It changes *via* the feminine termination into *ουσα*, according to some grammarians; as, *μεμενακούσα*, *ἀνεστακούσα*, *ἐωρακούσα*, 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 chorusses.

ÆOLIC DIALECT:

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.*

To compensate the loss of the aspirate it sometimes prefixes β to φ , when the next syllable begins with ζ , κ , δ , or τ as, *βριζα*, *βράκος*, *βρόδον*, *βρήτωρ*. It sometimes prefixes γ to a vowel; as, *γέντο* for *έντο*, *Doric* for *ελτο*, by syncope for *έλειτο*, which is by the Ionic dialect for *είλειτο*.

II. *Change of letter or syllable:*

β	into	$\left\{ \begin{array}{l} \gamma \\ \mu \end{array} \right.$	<i>γάλανος, γλέφαρον.</i> <i>βάριμτον.</i>
δ	—	β	<i>βλήρ,¹ Βελφούς, βελφίνες.</i>
ζ	—	$\sigma\delta$ ²	<i>τραπέσδα, Σδεύς.</i>
ϑ	—	φ	<i>φλίβω.</i>
ι	—	ϱ	<i>πέφθοχος</i> for <i>περίοχος</i> .
μ	—	π	<i>πέδα, ὄππατα, ἄλιππα</i> for <i>ἄλειμμα</i> . See Rule IV.
ν	—	σ	<i>μεις,³ νόις,³ γελαίς,³ ὑψοίς.³</i>
ξ	—	$\sigma\kappa$ ²	<i>σκένος, σκίφος.</i>
π	—	$\left\{ \begin{array}{l} \mu \\ \varphi \end{array} \right.$	<i>ματεῖς, μαθούσα.</i> <i>Φερσεφόνα.</i>

¹ For *δίλιερ*.

² An Æolic resolution of $\left\{ \begin{array}{l} \zeta \\ \xi \\ \psi \end{array} \right.$ is $\left\{ \begin{array}{l} \delta\sigma \\ \kappa\sigma \\ \pi\sigma' \end{array} \right.$ by metathesis $\left\{ \begin{array}{l} \sigma\delta \\ \sigma\kappa \\ \sigma\pi \end{array} \right.$

³ Words that undergo a complicated change.

πτ	—	σσ	πίσσω, ὄσσω, νίσσω.
σ	—	{	ν τετύφω
	—		ρ οὔτορ, ἵππορ, πίσσορ, ³ πόρ, σιόρ, ³ for οὔτος, ἵππος, πίθος, πούς, θεός.
τ	—	π	σπολήν, σπαλεῖς, πέμπε.
χ	—	φ	αύφανα.
ψ	—	σπ ²	σπέλλιον, σπαλλίδα.
α	—	{	ε λεγόμεθεν, φερόμεθεν, ν added.
			ο μέμορθαι, ἔφορθαι.
			υ σύρκας.
ε	—	{	αι μέλαις, τάλαις, hence μέλαινα, τάλαινα.
			α ὀπισθα.
η	—	{	αι θναίσκω, μιμναίσκω, βλαιτή.
			ει Ἀτρεΐες.
ι	—	η	νηλήτης, ἀκτῆν, Καφήσιος. ³
ο	—	{	ε ἐδόντα, ἐδύνη.
			υ ὄνυμα, ⁴ ὕσδων, Ἔδυσσεύς.
υ	—	{	ου θουγάτηρ, λιγουράν, σῦδωρ, κοῦμα, φοῦσα.
			η νηός.
			ι ἰπόθεν, ἵπαρ.
ω	—	{	α διαπεινάμες.
			ο ἔρος, G. -ον, γέλος, Acc. -ον.
α	—	αι	βοαῖς, γελαῖ.
ει	—	{	η τύπτῃν, καλῆν.
			η ⁵ ἦπον.
ου	—	οι	μοῖσα, Κρέοισα, Μέδοισα, ὄρθόις. ³
διά	—	ζα	ζάβολος, ζαμενής.
μετά	—	πίδα	πίδ Ἀχιλλεία, πεδέρχομαι, πεδάμειψαν, πεδέχω, πεδάφρων.

III. *Prosthesis* of

β before ρ instead of the aspirate ; as, βρυτήρ.
 γ for the same purpose ; as, γέντο. Also in other words ;
 as, γνοεῖν, γνόφος, γνώ, γδούπον, whence ἐργιδουπος, II. η'. 411.

IV. *Epenthesis*. It transposes the letters in the syllable ρι, changing ι into ε and doubling ρ : as, κόπρια, μέτριος, ἀλλότριος. *Æolic*, κόπερρα, μέτερρος, ἀλλοτέρρος.

Epenthesis of

α in the genitive plur. μουσαών.
 ι in μέλαις, τάλαις : participles in ας : also of the ι subscript.

⁴ Γυνή and ὕμναιος are of Æolic extraction, from γονή and ὕμοιόν.

⁵ In the augment, according to Priscian.

v after *α* as, *αὔαταν, αὔως, αὔηρ, αὔατῶρ, δαὔλος, ἔαυχεν, φαύσκω.*

v after *ο* as, *Οὐδύσσεια.*

a consonant to compensate the loss of the aspirate; as, *ἄμμες, ὕμμες.*

a consonant when the vowel or diphthong preceding is shortened; as, *κτένω, φθέρῳ, ἔμμα, ἐμμὶ, πενθέσσης, τίθεμμι, ἄλιππα.*

σ in futures in *λῶ, ρω.*

θ in *ἀλιβδύειν, ἔβασον.*

V. Syncope of

γ in *ὀλῖος, ἴϋξ, φόρμιξ.*

σ — *μῶα, πᾶα.*

ι — *Ἀχαιος, πάλαος* · also *ι* subscript; as, *τύπτης.*

ο — *μύσα, βυλή, ἴλα.*

υ — *Ορανός, Συράκοσσαί.*

VI. Paragoge of

ν to the accusative sing. of the 4th form of contracts; as, *Αητών.*

OBSERVATIONS.

DECLENSIONS.

1. It changes *ης* in the nominative of the 1st declension of nouns into *α* · as, *ποιητά, κομηῆτα* · and *ου* of the genitive sing. into *αο* · as, *Ἑρμείαο*. It inserts *α* in the genitive plural of nouns of this declension; as, *αἰχμητάων, μουσάων* · and *ι* in the accusative plural of those in *α* and *η* · as, *νύμφαις*.

2. In the dative sing. of the 2d it omits the subscript; as, *λόγῳ* · and changes *ους* of the accusative plural into *οις*.

3. In the 1st form of the contracts it rejects *σ* from the vocative sing. in *ες* · as, *Σώκρατε, Δημόσθενε*.

4. In the 4th form it makes the genitive sing. in *ως*, and the accusative in *ων* · as, *Γ. αἰδ-ῶς, Α. -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*, *Γ. τίου*, *Δ. 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 sing. of the 2d, the nominative and genitive sing. of the 3d,

the genitive and accusative sing. of the 1st form of the contracts, the genitive of the 2d form, and the accusative plur of all five; as, 1st, G. ἀρετᾶρ, A. ἀκοάρ. 2d, N. Τιμόθεε 3d, σκληροτήρ, G. χρώματορ. Plur. A. ὠδίναρ. 1st form contracts, G. μίλειρ, A. κλίορ. 2d, G. πόλιορ.

VERBS.

5. It changes the *ει* of the 2d and 3d sing. of the present indicative active, and of the infinitive, into *η* as, τύπτ-ης, -ην.

6. It annexes *θα* to the 2d persons in *ης* as, ἦσθα, τύπτησθ

7. It inserts *σ* in futures of the 4th conjugation 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 *οῦν* in the infinitive of contracts into *αις* and *οις* as, βοᾶίς, χρυσοῖς.

10. It gives many contracts the form of verbs in *μι*, both with and without a reduplication; as, φίλημι, νίκημι, ἀλάλημι ἀκάχημι. hence the third plurals οἴκεντι, φίλεντι, Imperf. ἐφίλη and participles present, νοεῖς, ποιεῖς, &c.

11. It changes *η*, in the present of verbs in *μι* from *αι* into *αι* from *εω* into *ε*, doubling *μ* as, γέλαιμι, γέλαις, γέλω &c. τίθεμμι, -ης, -ησι.

12. It often changes the short into the long vowel in these verbs; as, τίθ-ητον, -ημεν, τίθητι, ἴστηθι, δίδωθι, ἐτιθήμην.

13. In *φημι* it makes the 3d sing. φατι, and the 3d plur φασι.

WRITERS.

Alcæus, Sappho.

BŒOTIC DIALECT.

Under the *Æolic* is comprehended the *Bœotic* dialect which has the following distinct peculiarities:

It changes

β	into	δ	ὀδελός
γ	—	β	βάνα ¹ for γυνή.

¹ The *η* which the *Doric* changes into *α*, the *Bœotic* does not change into *α* and, on the contrary, what the *Bœotic* changes into *α*, the *Doric* does not

κ	—	ξ	ἴξον, εἴξασι, ² Perf. Act.
σ	—	ξ	ἀπέκειξα.
α	—	} ε ι	λεγόμεθεν, ν added.
ε	—	ι	ἰών.
η	—	ει	μεις, ¹ Θειβαθεν, τίθειμι, εἴρωες.
ω	—	οι	ἡροῖος.
αν	—	ασι	εἴξασι, ² 1st Aor. Act.
ασι	—	αν	τέτυφαν.

OBSERVATIONS.

VERBS.

1. It inserts *σ* in the 3d plural of the imperfect and both aorists indicative active.

Common.	Bœotic.
ἔτυπτον,	ἔτύπτοσαν.
ἔτυψαν,	ἔτύψασαν.
ἔτυπον.	ἔτύποσαν.

And in the imperfect of contracts ; as,

Common.	Bœotic.
ἐβόων,	ἐβοῶσαν.
ἐφίλουν,	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.

4. It makes the 2d aorist imperative active in *ον* like the first ; as, τύπ-ον, -άτω.

5. In the optative active it changes *ε* of the 3d plural into *σα* as,

Common.	Bœotic.
τύπτοι	} -σαν.
τύψαι	
τύποι	

change into *α* as, ἠδδ, *Doric* ἠδδ, never *ιδδ*, *Bœotic* ἠρωε, *Bœotic* ἠρωε but not ἠρωε, *Doric*. So Hort. Adonidis. Aldus. 1496. p. 209. But ἠρωε occurs in Pind. Pyth. Od. iii. v. 13.

² Some grammarians make this the perfect by changing *κ* into *ξ*, others the 1st aorist, by changing *αν* into *ασι*.

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.	Bœotic.
ἐτύφθησαν,	ἔτυφθεν.
ἐτύπησαν,	ἔτυπεν.
ἴστασαν,	ἴσταν.
εἶδεσαν,	ἔτιθεν. *
ἔδιδosan,	ἔδιδον.
ἔστησαν,	ἔσταν.

7. It changes *η*, in the penultima of verbs in *μι* from *εω*, into *ει* and uses the *Ionic* reduplication; as, *τέθειμι, πεφίλειμι*.

No WRITERS 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 *Bœotian* woman speaking in her own dialect.

Superadded to the use of all the dialects and figures of orthography and prosody, the POETS have a few peculiarities:

I. They make nouns indeclinable by adding *φι* to the nominative of parisyllabic nouns, and to the genitive of imparisyllabics, rejecting *ν* and *σ* from the terminations; as, *αὐτόφι, δακρυόφι, κοτυληδονόφι*, for *αὐτός, δάκρυον, κοτυληδών, -όνος*. Neuters of the 1st form of the contracts reject *ο* only from the genitive; as, *ὄρεος, ὄρεσφι*. To the Attic genitive in *ω* they add *ο*: as, *Ἐ. Μίνωο* for *Μίνω*.

II. They form the dative plural from the singular by changing *ι* into *ει* or *εσσι*: as, *ἥρωϊ, ἥρώεσι* or *ἥρώεσσι*: and change *οιν* into *οῖν* in the dative dual.

III. In verbs they insert *α* before *α* contracted, and *ω* before *ω*, if the penultima be long; but *ο* before *ω*, if the penultima be short. Thus *βοάεις, βοᾶς*,—*Poet. βοῶας*: *πηδάω, πηδῶ*,—*Poet. πηδῶω*.¹ *βοάω, βοῶ*,—*Poet. βοόω*.

IV. They redouble letters to make a short syllable long by position; as, *ἐτέλεσσα* for *ἐτέλεσα*, 1st aorist active: and also

¹ Hence 2d aor. act. subjunctive, *δάω, -ης, -ῃ*: *-ωται, -εται*: *-αμεν, -ασι, -ασι*.

change the quantity of vowels by inserting *i* to form a diphthong; as, *ἰμέο Ionicè, ἰμεῖο poëticè*; and by changing *ω* into *ο* as, *τύπτομεν* for *τύπωμεν*, subjunctive active.

-V. They change *barytons* into verbs in *μι* as, *ἔχημι, βρέθημι*, from *ἔχω, βρίθω*.

VI. From regular verbs in *ω* are formed by the poets verbs defective in *αθω, εθω, εω, ησσω, ηω, οισω, ουω, ξω, σγω, σθω, σκω, σπω, σω, υθω, υσσω, ωσω, ωθω, ωω*.

DIALECTS OF THE PRONOUNS.

Ἐγὼ.

Singular.

	Ionic.	Doric.	Æolic.	Poetic.
N.	_____	{ <i>ἐγώνη</i> <i>ἐγών</i> <i>ἐγώνγα</i> <i>ἐγώγα</i>	<i>Bæotic.</i> <i>ἔγων</i> <i>ἰὼ</i> <i>ἰώγα</i> <i>ἰώνγα</i>	_____
G.	{ <i>ἐμοῖο</i> <i>ἐμέο</i>	{ <i>ἐμεῦ</i> <i>μεῦ</i>	<i>ἐμεῦ</i>	{ <i>ἐμεῖο.</i> <i>ἐμέοθεν.</i> <i>ἐμέθεν.</i>
D.	_____	<i>ἐμῖν</i>	_____	_____
A.	_____	{ <i>ἄμῃ</i> <i>ἄμμε</i>	_____	_____

Dual.

N. A.	_____	<i>ἄμμε</i>	<i>ἄμμε</i>	<i>νωῖ.</i>
G. D.	_____	_____	_____	<i>νωῖν.</i>

Plural.

N.	<i>ἡμεῖς</i>	{ <i>ἄμες</i> <i>ἄμμες</i>	{ <i>ἄμες</i> <i>ἄμμες</i>	_____
G.	<i>ἡμέων</i>	{ <i>ἄμῶν</i> <i>ἄμέων</i>	{ <i>ἄμμων</i> <i>ἄμμέων</i>	<i>ἡμέλων.</i>
D.	_____	<i>ἄμῖν</i>	{ <i>ἄμῖν</i> <i>ἄμμι</i>	_____
A.	<i>ἡμέας</i>	{ <i>ἄμᾶς</i> <i>ἄμῃ</i> <i>ἄμμε</i>	{ <i>ἄμμας</i> <i>ἄμῃ</i> <i>ἄμμε</i>	_____

DIALECTS OF THE PRONOUNS.

Σύ.

Singular.

	Ionic.	Doric.	Æolic.	1
N.	_____	{ τὸ τύγα τύνη	_____	—
G.	{ σοῖο σέο.	{ σεῦ τεῦ τεοῖο	{ σεῦ τεῦ	{ σεῖ σει σέε σέε
D.	_____	τοῖ, τῖν, τεῖν	_____	{ τῖν τεῖ
A.	_____	{ τῆ τὸ	_____	—

Dual.

N. A.	_____	ὑμμε	ὑμμε	—
G. D.	_____	_____	_____	—

Plural.

N.	ὑμέες	{ ὑμέες ὑμμες	ὑμμες	ὑμ
G.	ὑμέων	_____	{ ὑμμων ὑμμέων	ὑμ
D.	_____	{ ὑμμιν ὑμμι	{ ὑμμιν ὑμμι	—
A.	ὑμέας	{ ὑμμας ὑμμε ὑμέ	{ ὑμμας ὑμμε	—

Οὔ.

Singular.

G.	εῖο	εῦ	εῦ	{ εῖο. εῖοδ εῖθε
D.	εῖοι	_____	_____	—
A.	εῖε	{ μῖν ¹ ρῖν	_____	—

¹ μῖν and ρῖν are both singular and plural, and of all genders. ; dialect, Obs. 8.

Dual.				
N. A.	Ionic.	Doric.	Æolic.	Poetic.
	_____	_____	_____	σφέε.
Plural.				
N.	σφέες	σφές	_____	σφεῖτες.
G.	σφέων	_____	_____	σφείων.
D.	σφῖ	φῖν	_____	σφί.
A.	σφέας	ψῖ	_____	σφέ.

ARTICLE.²

Singular.				
N.	_____	ᾶ	_____	_____
G.	τέω	τῶ, τᾶς	τᾶρ	τοῖο.
D.	τέω	τῶ, τᾶ	_____	_____
A.	_____	τῶν	_____	_____
Dual.				
N. A.	_____	_____	_____	_____
G. D.	_____	_____	_____	τοῖιν.
Plural.				
N.	_____	τοὶ, τὰ	_____	_____
G.	τέων	τῶν	τᾶων	_____
D.	{ τοῖσι, τῆς	_____	_____	τοῖσδεσι &
A.	{ τεοῖσι, τῆσι	_____	_____	τοῖσδεσι.
		τῶς	τῶρ, τᾶρ	_____
		τὸς		

The dialects, which by some are annexed to the relative ὅς, by others to the relative ὅστις, belong properly to ὅτος, used for ὅστις.

From ὅτος comes regularly the Gen. ὅτου, I. ὅτεω, D. ὅτεν, P. ὅτιεν, ὅτιεο, Dat. ὅτω, I. ὅτεω, P. ὅτιεω, Plur. Gen. ὅτων, I. ὅτεων, Dat. ὅτοις, I. ὀτέοις, ὀτέοισι. ἄσσα and ἄττα are used by the Attics for ἄτινα.

² To every case of the article the Attics add the particles δὲ and γὰρ also γὰρ to the pronouns ἐγὼ, σὺ, &c.

DIALECTS OF THE VERB SUBSTANTIVE εἶμι.

INDICATIVE MODE.

Present Tense.

	Sing.			Dual.		Plur.		
	1	2	3	2	3	1	2	3
I.	—	—	—	—	—	εἶμῆν	—	{ ἕασσι. εἶασσι.
D.	εἶμι	—	ἐντί	—	—	{ οἶμῆς εἶμῆν	—	{ ἐντί. ἕοντι.
P.	—	ἕοσι	—	—	—	—	—	ἕασσι.

Imperfect Tense.

A.	ἦ	ἦσθα	ἦν	ἦστον	ἦστην	—	ἦστε	—
I.	{ ἔει ἕσκον	ἔης	{ ἔην ἕσκε	—	—	—	ἔατε	{ ἕσαν. ἕσκον.
D.	—	—	ἦς	—	—	{ ἦσμεν ἦμες	—	ἦν.
P.	ἦα	ἔησθα	ἔην	—	—	—	—	ἕσσαν.

Future.

A.	—	ἕσει	—	—	—	—	—	—
I.	—	ἕσεται	—	—	—	—	—	—
D.	—	ἕσῃ	{ ἕσειται ἕσσειται	—	—	{ ἕσόμεθα, ἕσοῦνται.	—	ἕσοῦνται.
P.	ἕσομαι	{ ἕσῃ ἕσεται	ἕσεται	—	—	ἕσόμεθα	ἕσονται.	—

IMPERATIVE MODE.

Present Tense.

A.	—	—		—	—	{ ἕστων. ¹ ἕσέσθων.
D.	—	ἦτω		—	—	—
P.	ἕσο	—		—	—	—

OPTATIVE MODE.

Present Tense.

A.	—	—	—		—	—	εἶμεν	εἶτε	εἶεν. ²
P.	—	ἕοις	ἕοι		—	—	—	—	—

¹ See *σ* syncopated in the *Attic* dialect, Obs. 27.

² See *η* syncopated in the *Attic* dialect, Obs. 27.

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J. J. [unclear]

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