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XV. 'Internal Object' (Internal & External Accusatives)
IN THE BRITISH MUSEUM

'What do you see in that time-touched stone,
When nothing is there
But ashen blankness, although you give it
A rigid stare?

'You look not quite as if you saw,
But as if you heard,
Parting your lips, and treading softly
As mouse or bird.

'It is only the base of a pillar, they'll tell you,
That came to us
From a far old hill men used to name
Areopagus.'

— 'I know no art, and I only view
A stone from a wall,
But I am thinking that stone has echoed
The voice of Paul,

'Paul as he stood and preached beside it
Facing the crowd,
A small gaunt figure with wasted features,
Calling out loud

'Words that in all their intimate accents
Pattered upon
That marble front, and were far reflected,
And then were gone.

'I'm a labouring man, and know but little,
Or nothing at all;
But I can't help thinking that stone once echoed
The voice of Paul.'
Mastery of accents comes only slowly, because their rules are complex; but you should not, in despair, just ignore them. If you ignore them, you can never pronounce Greek properly, or "hear" it in your inner ear. And then (a) memorizing inflections is far harder, and (b) again and again you miss vital information, given just by accents. E.g. μένω = "I stay", μενῶ = "I will stay"; or e.g. ἐν = "in", ἕν = "one thing"; or e.g. ἥν = "if", ἑλάντω = "whom", ἤν = "I was".

At first, the rules might make your head spin; but this does not last forever. If you pay close attention for just a few weeks, it all begins to seem easy.

(I) All ancient Greek words are accented (except the few listed below in § IX). They are pitch accents (see § III), but helping to fix the pitch in any word is another factor, quantity (a vowel's length; how long it takes to say it: see § II). Unfortunately we native English speakers are insensitive to both; we tend to hear only a word's stress. So in speaking Greek at first just stress every acute-accented or circumflex-accented syllable (but not the grave-accented: see § IV). The modern Greeks do the same (see § X).

(II) Definition of "long" and "short" vowels (needed for all rules in §§ III - IX):

Always short: only -ε- and -ο-.
Always long: -ή-; -ω- (except in -ις -εως and -υς -εως nouns); & diphthongs. A "diphthong" = any two-vowel combination except final -αι and -οι. Those are nearly always short (e.g. μοῦσαι, λύομαι, ἄνθρωποι); long only in the optative, 3rd pers. sing. (e.g. παύοι & παύσαι).

Either long or short: -ι-, -υ-, -α-. In stems they are either long or short (you just have to learn that when you learn the word. Long for example is the stem-vowel in σῖτος, λύσαι πάσα), but for accent, the stem-vowel is much less important than inflections; and here one can say:

-ι- and -υ- in inflections are always short.
-α- in inflections is always short -- except in 1st-declension feminine. There, -ας is always long; but -α and -αν -- i.e. the nom. and accus. singular -- can be either long or short.

In sum, the only really big nuisance is -α- in first-declension feminines, since there nom. and acc. -α and -αν can be either long or short. For the rules, see the rhyme in § VIII.

(III) Three kinds of accent: Grave \: the speaker's voice remained low in pitch (i.e. grave accent is not pronounced--see § IV), Circumflex ^: the voice rose in pitch, then fell (see § IV), Acute / = the voice rose in pitch.

What kind of accent is used is largely a matter of "vocabulary" -- i.e. you learn any word's accent-patterns when you "learn" the word itself -- but we can generalize at least this much:

(1) Grave \ is only on the ult. It appears wherever a word accented on the ult is followed by another accented word. As was said above, grave accent is not pronounced; its chief function is to signal, to the eye, that another word is coming. So the formula is: a word
accented on the ult gets a **grave** if followed by another accented word, and an **acute** if followed by punctuation, or by an enclitic (i.e. by a word not accented -- for a list of enclitics see § IX).

(2) **Circumflex** can fall only on a long penult or long ult (never before the penult, and never on a short syllable). It appears on any accented **penult if that is long, and the ult short**, e.g. χεῖρα. It appears on any accented **ult which (a) is a genitive or dative ending; or (b) is a contraction** (e.g. in contract verbs; in futures of liquid verbs; in any ult containing iota subscript; in all 1st-declension genitives plural, e.g. ἀδικιῶν [= -άων], στρατιωτῶν [= -άων] etc.)

(3) **Acute** / can fall on the ult, the penult, or the antepenult (but never prior to that).

(IV) **More about the 3 kinds of accent** (quotations from Smyth §155 -156).

Re **grave**: "The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex; and some MSS show this in practice, e.g. πάγκρατής. Later it was restricted to its use for a final acute." That someone could write "πάγκρατής" shows that the ancients did not stress grave-accented syllables. (You can verify this yourself by reading aloud almost any Greek sentence: if you ignore the grave accents, it sounds vastly more natural.) The function of written grave accent is purely analytical: it helps to show the grammar, and shows how the word *would* be accented if it were not followed by another word.

Re **circumflex**: It is "formed from the union of the acute and the grave (´` = ^), never from `´. Thus, παίζες = πάιζες, εὖ = ἔὐ. Similarly, since every long vowel may be resolved into two short units (morae) τῶν may be regarded as = τόὸν. The circumflex was thus followed by a rising tone followed by one of lower pitch. μοῦσα, δῆμος are thus μόûσα, δέἐμος."

Because of this rise and fall on circumflex syllables, ancient Greek must have sounded sing-song, like modern Swedish or -- it is said -- Lithuanian. (Those are the only two modern European languages in which the pitch accent dominates, as in ancient Greek.) But for English-speakers, it seems best to **stress** every circumflex, just as if it were an acute.

(V) **An inflected word has any of three accent-patterns.** Any word *not* inflected -- e.g. adverb, conjunction, preposition -- has no "accent-pattern", only a fixed accent which never changes (except from acute to grave, as in § III.1 above), and you just learn it when you learn the word. But the accenting of a noun, adjective, or verb does change as its ending changes, and as you learn the declensions and conjugations, you will notice the following three patterns. (I here ignore the term "**persistent**" which other books use for nouns and adjectives; on that see the Appendix.)

(1) **Recessive**, when the accent moves from the ult as far as it can. When the ult is short, the accent recedes to the antepenult; when the ult is long, the accent is pulled to the penult. E.g. noun φυλάκες φυλάκων φυλαξι etc. (-ɛς is short, -ων long, -ι short, etc.); or adj. δίκαιος δικαῖον δικαίῳ etc. (-ος is short, -ου & -ω long) or (verb) ἔλυον ἔλυες ἔλυε etc. Recessive are (a) most verb forms (for exceptions see § VI) and (b) many nouns and adjectives.

(2) **Fixed**, when the accent stays on the penult or ult (i.e. the accent never moves; it only changes from acute to circumflex, or acute to grave as in § III.1 & 2 above). Fixed accent is
found: (a) in many nouns, e.g. ("fishes") ἰχθύες ἰχθύων ἰχθύσι etc. (there it is always on the penult); (b) in many adjectives, e.g. ἀγαθός, -θοῦ, -θόν etc. (there, always on the ult); (c) in a few verb-forms (all of which are listed in § VI below).

Note that in a great many 3rd-decl. nouns and adjectives -- e.g. ("fish") ἰχθύες, ἰχθύως, ἰχθυία etc. or ("having left") λιπών, -όντος, -όντι, -όντα etc. -- the accent should be seen as "fixed" on the penult even though the nom. singular has an ultimate accent. You can just say to yourself that, in such words, the nom. sing. is "missing" a syllable.

(3) "Q u i r k y" is anything not obeying rules of "fixed" or "recessive". The only really common quirky words -- those that you should try very hard to remember -- are these:

(a) 3rd-declension monosyllables (i.e. words whose nom. sing. has 1 syllable) have gen. & dat. accent on the ult, e.g. (sing.) χεῖρ χειρός χειρί χεῖρα, (plural) χεῖρες χειρῶν, χερσί, χεῖρας.
(b) several 3rd-decl. disyllables also have gen. & dat. accent on the ult. E.g. μήτηρ μητρός μητρί μητέρα etc.; πατήρ πατρός πατρί πατέρα etc.; ἀνήρ ἀνδρός ἀνδρί ἀνδρά etc.; γυνή γυναικός γυναικί γυναῖκα etc.; οὐδείς (& μηδείς) οὐδενός οὐδενί οὐδένα etc.
(c) 1st-decl. gen. plural: e.g. (nom.) ἀναγκαῖς, (gen.) ἀναγκάκων (because it is really a contraction of Homeric ἀναγκάων).

(VI) List of verb forms that have "fixed" accent. Most verb forms are "recessive" (as was said above); I here list those that are "fixed" (note that this includes the feminines of all participles listed here; e.g. λυθεῖσα, -είσης, -είσῃ, -εῖσαν etc.; λελοιπῦσα, λελοιπῆς etc.; λιπῦσα, λιπῦσῆς etc.)

(1) R e g u l a r v e r b (e.g. λύω or λείπω) has fixed accent only in:

1 AORIST ACTIVE infinitive (e.g. παιδεύσαι)
2 AORIST ACTIVE infinitive (λιπεῖν), participle (λιπῶν, -οῦσα, -ον)
2 AORIST MIDDLE infinitive (λιπέσθαι) (participle is normal: λιπόμενος)
AOR. PASS. inf. (λυθῆναι), partic. (λυθείς -είσῃ -έν), subjunct. (λυθῶ λυθῇς λυθῇ etc.)
PERFECT ACT. infinitive (λελυκέναι), participle (λελυκώς, -κυία, -κός etc.)
PERFECT MIDDLE infinitive (λελυκόμενος etc.)

AOR. & PERF. optatives plural may seem to have fixed accent; e.g. -είμεν, -εῖτε, -είεν. But those are really just contractions of -είημεν, -είητε, -είησαν.

(2) -mi verbs have those same "fixed" accents, and also:

PRES. ACT. inf. (e.g. τιθέναι, ιέναι), partic. (τιθείς, ιείς), subjunct. (τιθῶ, ιῶ).

(3) C o n t r a c t v e r b = (1) above, plus contractions in PRES. & IMPF.

(VII) A difficulty with some polysyllabic first-declension nouns. From any noun’s dictionary entry, which lists its nom. and gen. singular, you can normally discern its accent pattern (for a complete list see my noun table). But with some polysyllabic 1st-declension nouns, the information "ἂνάγκη, -ης, ἦ" or "πολίτης, -ου, ὁ" does not tell you if the accent is "recessive" (in which case the nom. pl. would be ἄναγκαι, πόλιται) or "fixed" (so that the nom
pl. would be ἄνάγκαι, πολίται). There is no "solution" to this problem; you can only, for example, look in a bigger dictionary, in the hope that the nom. plural might appear in one of the quotations!

(VIII) The 4 types of first-declension feminine. I here list them (adapting this from Smyth § 218 ff.) because Chase & Phillips p. 11 does not do it clearly. Here the initial Greek letters, e.g. "η-ης", refer to the nom. and gen. singular. Here "short -α, -αν" and "long -α, -αν" refers only to the nom. & acc. sing. (other endings, except nom. pl. -αi, are all long).

(A) η-ης. E.g. νύις, νύιτης, νικη, νύιτην etc.

(B) α-ας (long -α, -α): after -q- (if -q- not like those in C.1), -v- (if -v- is like not those in C.2), -ε-. So e.g. χώφα, -ας; οἰκία, -ας; γενεά, -ας.

(C) α-ας (short -α, -α): (1) if the word ends -εια, -οια, or τοια (e.g. βαιαλλεα, διάνοια, ψάλτρια; but for some exceptions see Smyth §219-20); (2) if it ends in -ας after diphthong or long -v- (e.g. μοία, γέφυρα).

(D) α-ης (short -α, -αν): if -σ-α, -σ-σ-α, -ξ-α, -ψ-α, -τ-τ-α, -ζ-α, -λ-λ-α, -αιαι. (e.g. Μούσα, θάλασσα, άμαξα, οία, γλώττα, άμπτα, λέαιαι)

"A" is easy to remember; but B, C, D (i.e. all feminines ending in -α) give trouble, because they are so easily confused. So I summarize them in this rhyme, which you should memorize. (This omits only -λλ-α, -αιαι-α in D, which I couldn't see how to cram into the rhyme):

Long -α, χώφα and οἰκία.
Short -α, -εια, -οια, -τοια.
Short -ας after diphthong, -υ-.
Short -α -ης with -ς- and -τ-.

Particularly worth remembering is "short -α -ης with -ς- and -τ-" (i.e. when the stem ends with an "s" or "t" sound); for it includes a huge number of feminines of adjectives and participles; e.g. λαυσα, λυσωσης, λυσωση, λυσουσαν. The "-εια -οια -τοια" type is rarer, but does include the feminines of all adjectives in -υς, -εια -υν (e.g. γλυκυς; fem. γλυκεια -ειας -εια -ειαν etc.).

(IX) Unaccented words are "proclitic " ("leaning forward") or "enclitic" ("leaning on"). They are called that because a proclitic is often felt as part of the following word (e.g. the article, e.g. ό νήπιος, "the fool"); an enclitic, as part of the preceding word. (Thus, an enclitic can even cause the preceding word to receive a second accent; e.g. νήπιος τις, "some fool", "a certain fool". For, since νήπιος τις is felt as a single word, to write "νήπιος τις" would violate the rule that one of a word's last three syllables must be accented.)

**Proclitic** are (1) the definite article, masc. or fem. nominative: ό, ι, οι, αι, (2) the three prepositions ἐν ("in"), ἐκ / ἐξ ("from"), εἰς ("to", 'into', 'towards'), and (3) the words ει, ώς and ου / ουκ / ουχ ("if", "so that" and "not").

**Enclitic** are: (1) personal pronouns, μοι μοι με, σου σοι σε, and (epic/archaic) ου οι ἐκ, (2) the indefinite pronoun τις τι in all cases, (3) the indefinite adverbs που, πη, ποι, ποθεν, ποτε, πω, πος, (4) four particles, viz. γε, τε, τοι, περ, and (5) two verbs, viz. εἰμι and φημι,
when they have two syllables and are in the present indicative.

**SPECIAL RULES FOR ἐστί**: accent it ἔστι (A) if it is the first word; (B) when it means "it is possible" (ἔξεστι); (C) in the phrases ἔστιν οἷς, ἔστιν ὅτε etc. ("there are those who" = "some people", "there are times when" = "sometimes"); (D) if it follows οὐκ, μή, εἰ, ὡς, καί, ἀλλά (ἀλλ') or τούτο.

**COMPOUND VERBS** (Sm. § 426) have recessive accent, except that: (A) the accent cannot precede augment or reduplication (e.g. ἀπῆν, εἰσῆλθον, ἀφίκται); (B) the accent cannot precede the 2nd syllable of a 2-syll. prefix (e.g. περίθες) or the 2nd of two prefixes (e.g. συγκάθες); and (C) accent remains unchanged in infinitives (e.g. παρεῖναι, not πάρειναι), participles (e.g. παρών), aorist & pf. passive.

**WORD BEFORE AN ENCLITIC**: if it has antepenult. accent, add acute to ult, e.g. ἀνθρώπος τις, ἀνθρωποί τινες. If penult. acute accent, it stays unchanged, e.g. λόγος τις; but if the enclitic is disyllabic, you accent its second syllable: λόγοι τινες. If ult. circumflex, add acute to ult, e.g. χεῖρα τινα, χεῖρές τινες. If ult accent, it stays unchanged: τιμαί τε, τιμῶν τινων, ἤν τις etc.

**IF ENCLITICS FOLLOW ONE ANOTHER**, each except the last gets an acute (always on its first syllable), e.g. ἠ νύ σέ που θέος ἴσχει, "Surely now some god, I guess, possesses you".

(X) **Ancient Greek versus modern Greek accenting.** To pitch in individual words, the modern Greeks have as little sensitivity as we; like us they simply stress the ancient pitch accents, and do not differentiate between circumflex and acute. (Until several decades ago, they still used circumflex and grave accents in writing; but in the mid 1980's the Greek government, taking pity on school children, abolished all accents but the acute.) This loss of feeling for pitch, and the shift to stress, should be assigned to the last few centuries B.C., as seems plainly indicated by two facts:

(a) The classical Greeks did not write accent marks -- no doubt because they did not need them. The present accent system was invented (or given its present form) in about 200 B.C. by a great Alexandrian scholar, Aristophanes of Byzantium, precisely because the pitch accents were already becoming uncertain. (One root cause of this was that, a bit like English today, Greek had now become a koinê spoken, often poorly, by millions of "foreigners").

(b) In the change from classical Greek to the Hellenistic koinê, one can also detect a drastic change in word order -- from the extreme freedom of classical Greek to a comparative rigidity, resembling that of most modern languages -- apparently for the following reason. We now use pitch for emphasis in a sentence. It is mostly by pitch that we differentiate between: "Í told you that", "I told you that?"; "I told you that", "I told you that?"; "I told you thát", "I told you thát?" -- etc. (that one tiny sentence can have a dozen different variants, differentiated just by pitch). But in classical Greek, pitch did not belong to the sentence; it was a property of individual words. So the same differentiation had to be done by particles, and by word order: ἐγώ γε ἐκείνο σοι εἶπον, εἶπόν σοι ἐκείνο, σοί γε ἐκείνο εἶπον, etc.

This, then, is one reason why classical Greek word order is so flexible, and why it teems with sentence-particles, for many of which we lack an equivalent. But already in the New
Testament, the particles in common use are fewer, and the word order drastically closer to ours. This must mean that the feeling for pitch in separate words was already ebbing.

Such at least is the ingenious, plausible hypothesis of George Thompson, in his paper "On the Order of Words in Plato and Saint Matthew", *The Link* #2, June 1939, 7-17. I quote from his conclusion (p. 16-17):

>The conclusion to which all this evidence points is that, by the beginning of the Christian era, the function of position in marking emphasis and the function of the modal particles in marking other shades of meaning were being taken over by intonation of the voice. The fundamental change which had taken place was therefore the decay of the pitch accent. When pitch had been replaced by stress, the vocal intonation [i.e. pitch] became free, and consequently the flexible word order and the modal particles were rendered superfluous.

**Appendix: ABOUT THE TERMS "PERSISTENT" & "RECESSIVE"

It is customary to say that nouns and adjectives have "persistent" accent; that is, that they "accent, in the oblique cases, the same syllable as is accented in the nominative, if the length of ultima permits" (Chase & Phillips p. 11; cf. Smyth § 205). Unfortunately, this rule needs X-ray vision; students are not linguists, and they see this 'rule' simply defied (A) by all the 3rd-declension monosyllables, e.g. παίς, παιδός, παιδί, παιδά etc. (what to a student will seem "persistent" there?), and (B) by hundreds of other nouns of the sort discussed in § VII, e.g. sing. ἀνάγκη, pl. ἀναγκαί.

For teaching purposes I therefore discard "persistence" and speak only of "fixed" (e.g. sing. πολίτης, pl. πολίται), "recessive" (e.g. sing. ἀνάγκη, pl. ἀναγκαί), and "quirky" (e.g. 3rd-decl. monosyllables). Of course, by applying the term "recessive" to nouns and adjectives, I misuse it; but as a purely descriptive term at least it "works" far more often! It fails only with the *neuters of active participles*, but those can be regarded as a "quirk" or wrinkle; e.g. παιδεύων, παιδεύοντος etc., neuter παιδεῦον (not παίδευον, which it would be if strictly "recessive").

**(II) List of All Greek Noun Inflections**

All nouns here are masc. (or masc.-fem., in some words for animals) unless preceded by the fem. or neuter article. A parenthesis like "νοῦ (& νόος)" means that both forms are attested (in parenthesis I put the rarer). A parenthesis like "νοῦ (= νόου)" means that νοῦ is a contracted form and νόου is its hypothesized or attested 'original'. For Homeric forms see also p. 70.

**Accent symbols:** - C = contracted (CU = contracted with accented ult; CP = contracted with accented penult; CR = contracted with recessive accent); - D = disyllable (accent either "fixed" or "recessive", but it doesn't matter); - M = 3rd-decl. monosyllable (M if the vowel is long); - P = penultimate "fixed" accent (P if the penult is long); - R = "recessive" accent (R if it has only 2 syllables; R2 = 2 syllables with long stem vowel); - U = accent "fixed" on the ultima.

1st DECLENSION = all feminines ending -η or -α, masculines ending -ης and -ας. Note that all 1st-declension genitives plural are accented -άω (= contraction of Homeric -αων, Ionic -άν: Smyth §214.d.8). On a problem accenting polysyllabic words see the Accent pages, § VIII.
Also N.B. the Homeric -ης -αο and -ης -εω, and Doric -ης -α (Smyth 214.D.5, 225). So the genitive of Ἄτρειδης (son of Atreus) can be Ἄτρειδ-αο, Ἄτρειδ-εω, or Ἄτρειδ-α.

2nd DECLENSION = masc. (more rarely, fem.) -ος, -ου oγ-ους, -ου; neut. -ον, -ου or -ουν, -ου. ACCENTS, Note that "-P", fixed penultimate accent, is rare. Usually "-P" nouns derive from adjectives, which in turn derive from 1st-decl. nouns. E.g. ἄρχειον from ἄρχειος -α from ἄρχη; τροπαῖον (trophy) from τροπαίος -α -ον from τροπή (turning); the name Γογγύλος from γογγύλος -η ον (round). So when your dictionary leaves you in doubt whether a word has recessive accent or fixed, it is probably recessive.

ου-ου-U (plant) το φυτ-όν, -ου, -ώ, -ών || -ά, -άν, -οις, -ά
-P (town hall) το ἄρχειον, ἄρχει-ου, -ος, ἄρχει-ου || -α, ἄρχει-ων, -οις, ἄρχει-α
-R (organ) το ὅργαν-ον, ὅργαν-ου, -ω, ὅργαν-ον || -α, ὅργαν-ων, -οις, ὅργαν-α
ος-ου-U (doctor) ιατρ-ός, -ου, -ω, -ων || -οί, -ον, -οις, -ος (so too fem., e.g. ὅδος, νήσος)
-P (chronicler) λογογράφος, -ου, -ω, -ουν || -οι, -ον, -οις, -ος
-P (dialogue) διάλογ-ος, διάλογ-ου, -ω, διάλογ-ων || -οι, διάλογ-ων, -οις, -ος (so η κάθοδος)

2ND-DECLENSION CONTRACTED

ου-ους-C: = neuter contracted noun (bone) το ὀστοῦν, -ου, -ω, -ουν || -ά, -άν, -οις, -ά

ους-ους-C: (mind) ν-ους, -ου (ν-ους), -ω (ν-ους), -ουν (ν-ους) || -οι (ν-ους), -ων, -οις, -ους (ν-ους); (= Attic form of νος, νοοῦ, νοοῦ, νοοῦν || νοοῦ, νοοῦν, νοοῦς, νοοῦς. But sometimes—esp. in the plural—it imitates the 3rd-decl. (hence the forms I introduce "(&...)". So too θρόνος, ῥόνος, χνοῦς, χνοῦς, πλοῦς.
-C: (sailing round) περιπλ-ους, -ου, -ω, -ουν || -οι (περιπλ-ους), -ων, -οις, -ους (περιπλ-ους)
3rd DECLENSION = any noun whose gen. singular ends in -ς (i.e. in -ος, -ους, -ως). Do not despair at the seeming vastness and complexity of the 3rd declension! Many of these paradigms are rare; I underline those that are commonest, and so for beginners most important. Six quirky but important nouns, all syllables accented like monosyllables, are listed together at the very end, ἀνήρ man, γυνὴ woman, μητέρ mother, πατέρ father, οὐδές no one, οὐδέν nothing.

(κτος -P²) (milk) τὸ γάλα, γάλα-κτος, -κτι, γάλα || γάλα-κτα, γαλάκτων, γάλαξι, -κτα
(ος -P²) (tear) τὸ δάκρυο, δάκρυ-ος, -ι, δάκρυ || δάκρυ-α, δακρύων, δάκρυ-σι, -α
-Μ² (beast) θήρος, θηρ-ος, -ι, θηρ-α || θηρ-ες, θηρ-ῶν, θηρ-σι, θηρ-ας
(τος -P²) (body) τὸ σῶμα, σῶμα-τος, -τι, σῶμα || σῶμα-τα, σωμά-των, σώμα-σι, -τα
-Ρ (lesson) τὸ μάθημα, μαθήματος, -τι, μάθημα || μαθήματα etc.
(ας-ες) (ground) τὸ οὖν-ας, οὖν-ες, -ει, οὖνας || (no plural attested)
(ας-ως -RC) (prize) τὸ γέρ-ας, -ως, -α, -ας || -α, -ων, -ασι, -ας
= (γέρ-ας, -ας, -αι, -ας || -ας, -αι, -ας)
(ας-εως) (ship) ν-αυς, -εως, -ης, -νι || -ης, -εων, -αυσι, -αυς
Ionic ν-ῆς, -εος [Hom. -ν̣-ος], ης, -έα [-ην̣] || -εος [-ης], -εων [-ην̣], -νυσι, -εας [-ής]
(εφ-ερος-M) (hand) ἡ χειρ-ες, -ειρος (& -ερος), -εος (-& -εις), -ερος, -εφος, -εφος
-Ρ (suicide) αὐτός-ειρος, -ειρος, -εφος, -εφος || -εφος, -εφος, εφος, εφος
(εις-ενος-M) (comb) κτ-εις, -ενος, -εις, -ενα || -ενος, -εσι, -εας
(εις-εως-Pc) (horseman) ἵππ-ευς, -εως ( -ως), -ει, -εα (-ας) || -εως (-ης), -εων (-ην̣), -εσι, -εσι, -ες ( -ας).
(ης-εν) -Ρ (shepherd) ποιμ-ης, -ης, -ην̣ || -ης, -ην̣, -ης, -ης
-Ρ (male) ἄρο-ης ( -άρος), -ενος, -ενι, -ενα || -ενος, -φρο-ν̣ων, -φρο-σι, -ενας
(ες-ους-CR) (stomach) ἡ γαστ-ης, -ερος ( -γαστ-ρος), -ερα || -ερος, -ερος, -ερας
(ης-ους-C') (trireme) ἡ τριε-ους, -ους, -ει, -εις || -εις, -εων, -εσι, -εις
= ( -τριε-ους, -ους, -ει, -εις, -εων, -εσι, -εες).
So too nouns in -κράτις, e.g. Σωκράτ-ης, -ους, -ει, -η (etc.)
(ες-ους) -R² (city) ἡ πόΛ-ες, -εως, -ει, -εν || -εως, -εσι, -εις *see note under ις-ως
-Ρ²1 (knowledge) ἡ γνώ-ς, -εως, -ει, -εν || -εως, -εσι, -εις
-Ρ (president) πρωτά-ες, απο-εως, -ει, -εν || -εως, -εσι, -εις
⇒ = N.B. -ως in the gen. is short; contrast -ευς, -εως above
(ις-ις) -R² (seer) μάντις-ς, -ις, -ις, -ις || -ες, -εσι, -εις
-Ρ²1 (fasting) νήστ-ις, νήστ-ις ( -ις), -ει, -εν || -εσι, -εσι, -εις
(ν-ους) -R² (Hellenic) Ἐλλη-ν, Ἐλλη-νος, -νι, -να || -νες, Ἐλλη-νων, Ἐλλη-σι, -νας
-Ρ²1 (contest) ἄγω-ν, ἄγω-νος, -νι, -να || -νες, ἄγω-νων, ἄγω-σι, -νας
-Μ² (sedge) σφη-ν, σφη-νος, -νι, σφή-να || -νες, -νων, -να, σφή-νας
(ξ-γος) -Μ (flame) ἤ φλεγ-ξ, φλεγ-γος, -γι, φλεγ-γα || -γες, φλεγ-γων, φλεγ-ξι, φλεγ-γας
(II.B) HOW TO FORM THE DUAL. With nouns and adjectives the endings are simply:

<table>
<thead>
<tr>
<th>nom. = acc.</th>
<th>gen. = dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st decl.:</td>
<td>-α, -αν</td>
</tr>
<tr>
<td>2nd:</td>
<td>-ω, -ων</td>
</tr>
<tr>
<td>3rd:</td>
<td>-ε, -εν</td>
</tr>
</tbody>
</table>

(II.C) 'Χ- r a y s ' o f S o m e O d d- l o oki n g T h i r d- d e c l e n s i o n N o un s

These 3d-decl. nouns are only superficially dissimilar. Each slightly distorts the regular endings, which are -ις, -ις, -ιν (or -ιαν) 11 -ις, -ιν, -ινα, -ινος. So e.g. in the first example, the stem is πόλις and the 'true' forms πόλις, πόλιος, πόλι(ι), etc. in fact survived in Ionic:
In -ευς -εως nouns the stem ended in -ηυ- which before a vowel changed to -ηϜ (and then, I suppose, -εϜ-. ϖ is a 'digamma' pronounced like the υ in war. Compare ναυς declined below):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>θα ς ρας υις</td>
<td>θα ς ρας υις</td>
</tr>
<tr>
<td>θα ς ρας υες</td>
<td>θα ς ρας υες</td>
</tr>
<tr>
<td>θα ς ρας υς</td>
<td>θα ς ρας υς</td>
</tr>
<tr>
<td>θα ς ρας ως</td>
<td>θα ς ρας ως</td>
</tr>
<tr>
<td>θα ς ρας ας</td>
<td>θα ς ρας ας</td>
</tr>
</tbody>
</table>

In the next three, notice how what happens, in Attic, to -υ- before a vowel is like what happened to -ι- above in πόλις; and how the third specimen preserves the regular endings intact. (N.B. also: declined exactly like πρέσβυς and ἄστυ are the masc. and neuter of adjectives of the type ἡδυς, -αεια, -υ')

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄσ τ ιυ</td>
<td>ἄσ τ ιυ</td>
</tr>
<tr>
<td>ἄσ τ ευς</td>
<td>ἄσ τ ευς</td>
</tr>
<tr>
<td>ἄσ τ εως</td>
<td>ἄσ τ εως</td>
</tr>
<tr>
<td>ἄσ τ ει</td>
<td>ἄσ τ ει</td>
</tr>
<tr>
<td>ἄσ τ υ</td>
<td>ἄσ τ υ</td>
</tr>
</tbody>
</table>
In the next example, as with βασιλεύς above, the stem ended in -υ- which became -ϝ- before a vowel. So it was ν-αυ-ς, ν-αϜ-ός, ν-αϜ-ι etc., just like Latin nav-is, nav-is, nav-i etc. Attic ναυς seems odder than βασιλεύς only because it has two original stems, ναυ- and νηυ-. (Or to be exact, in Attic, as often, -η- changed to -α). See how perfectly regular is the Homeric declension. (= early "Ionic". In this "Homeric" column, the letters in parenthesis is the Homeric declension. As we know from his meter, by Homer's time the digamma had already faded):
II.D GREEK DECLeNSIONS COMPARED WITH ARCHAIC LATIN

W. M. Lindsay, Handbook of Latin Inscriptions, Boston/Chicago 1897, repr. Amsterdam 1970.; Carl Buck, Comparative Greek and Latin Grammar, Chicago 1933; Michael Weiss, Outline of the Historical & Comparative Grammar of Latin (forthcoming, 2008). Latin vowels are short unless marked long (or unless diphthongs). I skip fem. & neut. if they = masc. "terr-ās ≈ -āi & -ai ≈ -ae" means that the genitive was originally terrās, later terrai & terrae (both attested), later terrae.

<table>
<thead>
<tr>
<th>nom.</th>
<th>χώρ-α</th>
<th>terr-ā</th>
<th>≈ -a</th>
<th>χώρα</th>
<th>terr-āi</th>
<th>≈ -ai</th>
<th>≈ -ae</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>χώρ-ας</td>
<td>terr- ās ≈ - āi &amp; -ai ≈ -ae ('-as' survived e.g. in 'pater familias')</td>
<td>χώρ-άς</td>
<td>terr- āsōm</td>
<td>≈ -ārom*</td>
<td>≈ -ārum</td>
<td></td>
</tr>
<tr>
<td>dat.</td>
<td>χώρ-α</td>
<td>terr- ā</td>
<td>≈ -a &amp; ai</td>
<td>≈ -ae</td>
<td>χώρ-ας</td>
<td>terr- ās</td>
<td>≈ -ēs</td>
</tr>
<tr>
<td>acc.</td>
<td>χώρ-αν</td>
<td>terr- ām</td>
<td>≈ -am</td>
<td>χώρ-ας</td>
<td>terr- ās</td>
<td>≈ -ēs</td>
<td>≈ -ās</td>
</tr>
<tr>
<td>abl.</td>
<td>--</td>
<td>terr- ād</td>
<td>≈ -ā</td>
<td>--</td>
<td>terr- ās</td>
<td>≈ -ēs</td>
<td>≈ -îs</td>
</tr>
</tbody>
</table>

"On the gen. plural see Buck p. 133: in Attic Greek intervocalic -s- disappears; in Latin " 'rhotacism', as the change of s to r is often called, was doubtless through the medium of a voiced s, that is, z (in Oscan the change did not go beyond this stage, cf. gen. pl. egmasum). But the evidence of early Latin transitional spelling with z is meager, but the grammarians quote many old forms with s, such as lases = lares, arbosem = arborem. Rhotacism occurs in many languages" – e.g. English were vs was.

<table>
<thead>
<tr>
<th>nom.</th>
<th>δόλ-ος</th>
<th>dol-os</th>
<th>≈ -us</th>
<th>δόλ-οι</th>
<th>dol-oi</th>
<th>≈ -ei</th>
<th>≈ -i</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>δόλ-οιυν</td>
<td>dol-ί (only form attested)</td>
<td>δόλ-ών</td>
<td>dol- ôm</td>
<td>≈ -um &amp; dol-ŏsŏm</td>
<td>≈ -ôrum</td>
<td></td>
</tr>
<tr>
<td>dat.</td>
<td>δόλ-ων</td>
<td>dol-ōi</td>
<td>≈ -oi</td>
<td>≈ -ó</td>
<td>δόλ-οις</td>
<td>dol-ois</td>
<td>≈ -ēis</td>
</tr>
<tr>
<td>acc.</td>
<td>δόλ-ον</td>
<td>dol-om</td>
<td>≈ -um</td>
<td>δόλ-ους</td>
<td>dol-ôs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>abl.</td>
<td>--</td>
<td>dol-ōd</td>
<td>≈ -ō</td>
<td>--</td>
<td>dol-ois</td>
<td>≈ -ēis</td>
<td>≈ -îs</td>
</tr>
</tbody>
</table>

Lat. dat. pl. from IE -bhós; Gk. dat. pl. "is in origin the locative pl. answering to Skt. -su" (Buck 186).

<table>
<thead>
<tr>
<th>nom.</th>
<th>γέν-ος</th>
<th>gen-os</th>
<th>≈ -us</th>
<th>γέν-α</th>
<th>gen-es</th>
<th>≈ -η</th>
<th>gen-esα</th>
<th>≈ -era</th>
<th>≈ -era</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>γέν-εος</td>
<td>gen-esos</td>
<td>≈ -eros</td>
<td>≈ -ēres</td>
<td>γέν-εων</td>
<td>≈ -ēuν̃</td>
<td>gen-esom</td>
<td>≈ -erom</td>
<td>≈ -erum</td>
</tr>
<tr>
<td>(&amp; -ους)</td>
<td></td>
<td>&amp;-esos</td>
<td>&amp;-eres</td>
<td>&amp;-erem</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dat.</td>
<td>γέν-ει</td>
<td>gen-esaι</td>
<td>≈ -erei</td>
<td>≈ -eri</td>
<td>γέν-ες</td>
<td>gen-esibos</td>
<td>≈ -eribos</td>
<td>≈ -eribus</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>γέν-ος</td>
<td>gen-os</td>
<td>≈ -us</td>
<td>γέν-εα</td>
<td>gen-esα</td>
<td>≈ -η</td>
<td>gen-esα</td>
<td>≈ -era</td>
<td>≈ -era</td>
</tr>
<tr>
<td>abl.</td>
<td>--</td>
<td>gen-esi</td>
<td>≈ -eri</td>
<td>≈ -ere</td>
<td>&amp; gen-esid</td>
<td>≈ -erid</td>
<td>gen-esibos</td>
<td>≈ -eribos</td>
<td>≈ -eribus</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>nom.</th>
<th>ὁς τὸ</th>
<th>he-ce hai-ce hod-ce</th>
<th>≈ hic haec hoc</th>
<th>oί</th>
<th>hoi &amp; hei, hāi-ce, hái-ce</th>
<th>≈ hi haec</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>ὅν</td>
<td>hoios-ε</td>
<td>huius (cf. eius from *ēsiο+s)</td>
<td>ὅν̃</td>
<td>hōsōm</td>
<td>horom, hāsōm</td>
</tr>
<tr>
<td>dat.</td>
<td>ὅ</td>
<td>hoi-ε</td>
<td>hoic</td>
<td>oίς</td>
<td>hois &amp; heis, hais &amp; heis</td>
<td>≈ his his</td>
</tr>
<tr>
<td>acc.</td>
<td>ὅν</td>
<td>hon-ce, han-ε, hod-ce</td>
<td>≈ hunc hanc hoc</td>
<td>ὅν̃</td>
<td>hōs-ce, hās-ce, hái-ce</td>
<td>≈ hōs hās haec</td>
</tr>
<tr>
<td>abl.</td>
<td>--</td>
<td>hōd-ε (hōc-ce), hād-ε</td>
<td>≈ hōc hāc hoc</td>
<td>--</td>
<td>hoi &amp; heis, hais &amp; heis</td>
<td>≈ his his</td>
</tr>
<tr>
<td>loc.</td>
<td>--</td>
<td>hei-ε (classical hāc 'here')</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

"This pron. is characterized in Classical Latin by the attachment of the particle -c < -ce (cf. ce-dō 'give here', nun-c 'now' < *num-ke) to all the singular forms except the gen., and to the neuter nom. accusative plural . . . hae-c is from *ha-i-ke. The form has been extended by the particle -i. Cf.... quae, Osc. ... paï, Grk. ὀφθοσ-λ." (Michael Weiss).
(III) Main Greek Pronouns (& Article)

(Numbers refer to sections in Smyth. For a table of Homeric pronouns, see below, § XX, p. 70)

(Personal pronouns. A form after a slash is enclitic. Note well that choral poetry (e.g. Pindar, the odes in tragedy) may use almost any of these forms.

I, me, we, us:

<table>
<thead>
<tr>
<th>Attic</th>
<th>Homer (&amp; other poetry)</th>
<th>Doric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγώ</td>
<td>ἐγώ, ἐγών</td>
<td>ἐγών</td>
</tr>
<tr>
<td>ἐμοῦ / μοῦ</td>
<td>ἐμεῖο, ἐμέο, ἐμέυ, ἐμέθεν / μεν</td>
<td>ἐμέος, ἐμοῦς, ἐμεῦς</td>
</tr>
<tr>
<td>ἐμοὶ / μοὶ</td>
<td>&quot;</td>
<td>ἐμίν</td>
</tr>
<tr>
<td>ἐμέ / με</td>
<td>&quot;</td>
<td>μέ</td>
</tr>
<tr>
<td>ἡμεῖς</td>
<td>ἡμεῖς, Aeol. ἄμμες</td>
<td>ἄμες</td>
</tr>
<tr>
<td>ἡμῶν</td>
<td>ἡμείων, ἡμέον</td>
<td>ἄμων</td>
</tr>
<tr>
<td>ἡμίν</td>
<td>ἡμίν, Aeol. ἄμμι(ν)</td>
<td>ἄμι(ι), ἄμιν</td>
</tr>
<tr>
<td>ἡμάς</td>
<td>ἡμέας, Aeol. ἄμμε</td>
<td>ἄμε</td>
</tr>
</tbody>
</table>

You:

<table>
<thead>
<tr>
<th>Attic</th>
<th>Homer (&amp; other poetry)</th>
<th>Doric</th>
</tr>
</thead>
<tbody>
<tr>
<td>σὺ</td>
<td>σὺ, σύνη</td>
<td>&quot;</td>
</tr>
<tr>
<td>σοῦ / σου</td>
<td>σείο, σέο, σεῦ / σευ</td>
<td>τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ</td>
</tr>
<tr>
<td>σοὶ / σοί</td>
<td>σοί, τείν / τοι</td>
<td>τίν, τίνη</td>
</tr>
<tr>
<td>σέ / σε</td>
<td>&quot;</td>
<td>σέ, τέ, τίν, τῦ</td>
</tr>
<tr>
<td>ὑμεῖς</td>
<td>ὑμεῖς, Aeol. ὑμμες</td>
<td>ὑμές</td>
</tr>
<tr>
<td>ὑμῶν</td>
<td>ὑμείων, ὑμέον</td>
<td>ὑμέον</td>
</tr>
<tr>
<td>ὑμίν</td>
<td>ὑμίν, Aeol. ὑμμι(ν)</td>
<td>ὑμίν</td>
</tr>
<tr>
<td>ὑμάς</td>
<td>ὑμέας, Aeol. ὑμμε</td>
<td>ὑμέ</td>
</tr>
</tbody>
</table>

He, she, it, they, them:

<table>
<thead>
<tr>
<th>Attic*</th>
<th>Homer (&amp; other poetry)</th>
<th>Doric</th>
</tr>
</thead>
<tbody>
<tr>
<td>(see note)**</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>οὗ / οῦ</td>
<td>εἰο, ἐο, εῦ, ἐθεν / ἐο, εῦ, ἐθεν</td>
<td>ἐοῦς, ἐου</td>
</tr>
<tr>
<td>οἱ / οί</td>
<td>&quot;</td>
<td>ζίν</td>
</tr>
<tr>
<td>ἐ / ἐ</td>
<td>σφῆ / σφε, Ionic μίν</td>
<td>νίν (μίν/νίν αὐτόν = himself)</td>
</tr>
<tr>
<td>σφεῖς</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>σφῶν</td>
<td>σφείων, σφεῶν / σφεων</td>
<td>σφείων, ψέων</td>
</tr>
<tr>
<td>σφῖσι(ν)</td>
<td>σφῖσι(ν) / σφῖσι(ν), σφῖν</td>
<td>φίν, ψίν</td>
</tr>
<tr>
<td>σφάς</td>
<td>σφάς / σφας, σφε, (rarely) μίν</td>
<td>σφέ, ψέ, (rarely) νίν</td>
</tr>
</tbody>
</table>

*Attic commonly uses only the two forms underlined, and then only as indirect reflexives (Smyth 1228); for the rest it uses (in nom.) ἐκεῖνος & οὗτος and (in oblique cases) αὐτός. ** Nom. “they” does not exist, since it is always implicit in the verb ending.
(¶ 332) Definite Article, the (but note that in Homer, this is a personal pronoun. In parenthesis I put Homeric forms, and "D." = Doric)

<table>
<thead>
<tr>
<th>Ó</th>
<th>Í</th>
<th>Tó</th>
<th>Óí (toí)</th>
<th>Óí (taí)</th>
<th>Tá</th>
</tr>
</thead>
<tbody>
<tr>
<td>τοῦ (toío, D. τῶ)</td>
<td>τῆς (D. τᾶς)</td>
<td>τοῦ</td>
<td>τῶν</td>
<td>τῶν (taíon, D. τάν)</td>
<td>τῶν</td>
</tr>
<tr>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
<td>τοῖς (toísi)</td>
<td>τοίς (tēsi tῆς)</td>
<td>τοίς</td>
</tr>
<tr>
<td>τόν</td>
<td>τήν</td>
<td>τό</td>
<td>τούς</td>
<td>τάς</td>
<td>τούς</td>
</tr>
</tbody>
</table>

(¶ 338) Relative Pronoun: "w h o ...", "w h i c h ...", sometimes = demonstrative

<table>
<thead>
<tr>
<th>óς</th>
<th>Í</th>
<th>ó</th>
<th>oí</th>
<th>aí</th>
<th>Í</th>
</tr>
</thead>
<tbody>
<tr>
<td>oú</td>
<td>Íς</td>
<td>oú</td>
<td>ón</td>
<td>ón</td>
<td>ón</td>
</tr>
<tr>
<td>ω</td>
<td>Í</td>
<td>ω</td>
<td>oíς</td>
<td>aíς</td>
<td>oíς</td>
</tr>
<tr>
<td>ón</td>
<td>Ín</td>
<td>ó</td>
<td>oúς</td>
<td>ãς</td>
<td>ã</td>
</tr>
</tbody>
</table>

(¶ 339) Indef. Rel. Pron. = interrog. adj. "whoever...", "anyone who" etc. In parenthesis Homer:

<table>
<thead>
<tr>
<th>óstic (óstic)</th>
<th>Ítics</th>
<th>ó to (ó téi)</th>
<th>oítives</th>
<th>aítives</th>
<th>atíva</th>
<th>atíta (ásosa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>oútinoς</td>
<td>Ïstinos</td>
<td>oútinoς</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
</tr>
<tr>
<td>οὐ̃τινος ή Ώτων (óttovl óttov)</td>
<td>Ïstinos</td>
<td>oútinoς</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
<td>Ïntinos</td>
</tr>
<tr>
<td>Ïn</td>
<td>Ïntiv</td>
<td>Ïn</td>
<td>Ïntivos</td>
<td>Ïntivos</td>
<td>Ïntivos</td>
<td>Ïntivos</td>
</tr>
<tr>
<td>Ïntin (óttin)</td>
<td>Ïntin (óttin)</td>
<td>Ïntivas</td>
<td>Ïntivas</td>
<td>Ïntivas</td>
<td>Ïntivas</td>
<td>Ïntivas</td>
</tr>
</tbody>
</table>

(¶ 333) Demonstrative Pronoun / Adj.: t h i s (forms in parenthesis are Doric)

<table>
<thead>
<tr>
<th>oú̃t-oc</th>
<th>aút-Í</th>
<th>toú̃-o</th>
<th>oútoi (toótai)</th>
<th>aútaí (taútai)</th>
<th>taúta</th>
<th>taúta</th>
</tr>
</thead>
<tbody>
<tr>
<td>tóutouw</td>
<td>taútive</td>
<td>toúto</td>
<td>toútwon</td>
<td>toútwon</td>
<td>toútwon</td>
<td>toútwon</td>
</tr>
<tr>
<td>toútw</td>
<td>taútthe</td>
<td>tótw</td>
<td>tótucois</td>
<td>taútais</td>
<td>toútois</td>
<td>toútois</td>
</tr>
<tr>
<td>toútouw</td>
<td>taúthe</td>
<td>tóto</td>
<td>tóto</td>
<td>tóto</td>
<td>tóto</td>
<td>tóto</td>
</tr>
</tbody>
</table>

(¶ 333) Demonstrative Pron./ Adj.: t h a t: ἐκείνος -η -o (normal 1st-2nd-decl. adj. -- but neut. sing. -o.) Sometimes keínoς. Doric and Aeolic kŷnoς

(¶ 333) Demonstrative Pron. / Adj.: t h i s = the following... (= ó, η, τό + δé)

<table>
<thead>
<tr>
<th>óde</th>
<th>Íde</th>
<th>tóde</th>
<th>oide</th>
<th>aíde</th>
<th>táde</th>
</tr>
</thead>
<tbody>
<tr>
<td>tóude</td>
<td>týrde</td>
<td>tóude</td>
<td>tándé</td>
<td>tándé</td>
<td>tándé</td>
</tr>
<tr>
<td>πóde</td>
<td>πýde</td>
<td>tóde</td>
<td>tóisde</td>
<td>taúde</td>
<td>toúde</td>
</tr>
<tr>
<td>tónde</td>
<td>týnde</td>
<td>tóde</td>
<td>tóisde</td>
<td>taúde</td>
<td>toúde</td>
</tr>
</tbody>
</table>

(¶ 334) Indef. Pron. / Adj.: a n y o n e, anything; someone / -thing; some, any
<table>
<thead>
<tr>
<th>τίς</th>
<th>τίς</th>
<th>τι</th>
<th>τίνες</th>
<th>τίνες</th>
<th>τίνα</th>
</tr>
</thead>
<tbody>
<tr>
<td>τινός (του)</td>
<td>τινός (του)</td>
<td>τινός (του)</td>
<td>τινών</td>
<td>τινών</td>
<td>τινών</td>
</tr>
<tr>
<td>τινί (τω)</td>
<td>τινί (τω)</td>
<td>τινί (τω)</td>
<td>τισί</td>
<td>τισί</td>
<td>τισί</td>
</tr>
<tr>
<td>τινά</td>
<td>τινά</td>
<td>τινάς</td>
<td>τινάς</td>
<td>τινάς</td>
<td>τινά</td>
</tr>
</tbody>
</table>

(¶ 334) Interrog. Pron. / Adj.: **W h o? ... W h i c h? ... W h a t? ...** (note that τίς, τί keep acute even if another word follows)

<table>
<thead>
<tr>
<th>τίς</th>
<th>τίς</th>
<th>τι</th>
<th>τίνες</th>
<th>τίνες</th>
<th>τίνα</th>
</tr>
</thead>
<tbody>
<tr>
<td>τινός (του)</td>
<td>τινός (του)</td>
<td>τινός (του)</td>
<td>τινών</td>
<td>τινών</td>
<td>τινών</td>
</tr>
<tr>
<td>τινί (τω)</td>
<td>τινί (τω)</td>
<td>τινί (τω)</td>
<td>τισί</td>
<td>τισί</td>
<td>τισί</td>
</tr>
<tr>
<td>τινά</td>
<td>τινά</td>
<td>τινάς</td>
<td>τινάς</td>
<td>τινάς</td>
<td>τινά</td>
</tr>
</tbody>
</table>

(¶ 327) Pron. αὐτ-ός -ή -ό, means: (A) (if alone in an oblique case) he, she, it, or (B) (if it is alone in the nominative, or if in the predicative position, agreeing with a noun) himself, herself, etc., or (C) (if in attributive position, i.e. whenever it follows the article) "the same".

So e.g.: (C, A, B) ἐκεῖνος ὁ αὐτός στρατηγὸς ἔδωκε αὐτὰ ἀυτῇ τῇ κόρῃ = "That same general gave them (the things) to the girl herself". (B, A, A) αὐτός ἔδωκε αὐτῷ αὐτῷ = "He himself gave it to her." (B, A, A) ὁ στραγητὸς αὐτοῦ ἔδωκε αὐτοὺς αὐτῷ = "The general himself gave them (the books) to him".

N.B.: In usage B, don’t confuse this sort of intensive "-self", as in "He himself spoke", αὐτός εἶπε, with the reflexive "-self", as in "He spoke to himself", εἶπε ἑαυτῷ. (For the reflexive see Smyth ¶ 329. But as in Latin, the intensive and reflexive are sometimes used together: αὐτός εἶπε ἑαυτῷ = ipse sibi dixit = 'He (himself) spoke to himself'.)

(¶ 330) **Possessive Adjectives:**

<table>
<thead>
<tr>
<th>sing.: my, my own</th>
<th>ἐμός -ή -όν = ἀμός</th>
<th>Homer sometimes ὦς ἡ ὄν, ἑ-ός -ά -όν</th>
</tr>
</thead>
<tbody>
<tr>
<td>your, your own</td>
<td>σός σή σόν</td>
<td>Homer τέος -α -όν (or ὦς or ἐός)</td>
</tr>
<tr>
<td>his, her, its, their etc.</td>
<td>ὦς ἡ ὄν]*</td>
<td>Homer ἐός -ά -όν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>plur.: our (own)</th>
<th>ὑμετέρος -α -όν</th>
<th>Homer ἀμός -ή -όν</th>
</tr>
</thead>
<tbody>
<tr>
<td>your (pl.) (own)</td>
<td>ὑμετέρος -α -όν</td>
<td>Homer ὑμός -ή -όν</td>
</tr>
<tr>
<td>their (own)</td>
<td>σφέτερος -α -όν</td>
<td>Homer οὐφός σφή σφόν</td>
</tr>
</tbody>
</table>

*Not used in Attic prose, which for "his, her, its, their" etc. uses αὐτοῦ, αὐτῆς or αὐτῶν.

None of these possessives are reflexive ("his own, their own" etc.) except, sometimes, σφῶν and σφέτερον. To make them reflexive you add genitive forms of the pronoun αὐτός; on that see Smyth ¶ 1199 ff.; e.g. οἰκέτας τοὺς σφέτερους αὐτῶν ἐπικαλοῦνται, 'They call their own slaves as witnesses' (Antiphon 1.30)
(IV) Commonest Adjective Declensions

Note that compound adjectives of any type usually have only two terminations; e.g. (masc. = fem.) ἄδενδρος, (neuter) ἄδενδρον.

Note carefully the 4 types of feminine. The declension type -η, -ης, -ην, -η etc. is of course easy; we'll call that Type (A). For the other types, which are well worth keeping clear in your head, I here repeat the mnemonic from my Accent Handout:

(B) Long -α, χώρα and οἰκία.
(C) Short -α, -εια -οια -τρια.
(D) Short -ηα after diphthong, -υ-.  
(E) Short -α -ης with -s- and -t-.

In other words, in fem. adjectives, as in nouns: (B) nom. & acc. sing. -α is long if the stem ends in ρ, ι, ε (and if there is no diphthong or -υ- as in D); (C) it is short if the word ends -εια, -οια or -τρια; (D) it is short if the stem has a diphthong + ρ or -υρ (e.g. μοῖρα, γέφυρα); (E) it is short if the stem ends in an "s" or "t" sound. About accents of fem. adjectives, notice one other thing: all have gen. pl. -ῶν = Homeric -άων, except #4 and #5 below (ος -α -ον and -ος -η -ον).

(1) -ας, -αινα, -αν (Smyth § 298). Fem. type (D) (even though no "s" or "t" sound); accent recessive.

(2) -εις, -εσσα, -εν (Sm. § 299). Fem. type (D); accent recessive. (From χαρί-εντς, -εντσα, -εντ)

(3) -ης, -ες (Sm. § 292). No fem.; accent fixed (because contracted) either on the penult (αὐθάδης, αὐθάδες etc.) or on the ult (σαφής, σαφές). I here write out the contracted forms because they do often appear (in Homer, Herodotus, Solon, etc.).
(4) **-ος, -α, -ον** (Sm. § 287). Fem. type (B). Accent either fixed or recessive. (If it is fixed, it can be either on penult, e.g. γενναί-ος, or on ult, e.g. ἐλαφρ-ός).

<table>
<thead>
<tr>
<th>καθαρ-ός</th>
<th>καθαρ-ά</th>
<th>καθαρ-όν</th>
<th>καθαρ-οί</th>
<th>καθαρ-αί</th>
<th>καθαρ-ά</th>
</tr>
</thead>
<tbody>
<tr>
<td>καθαρ-ού</td>
<td>καθαρ-άς</td>
<td>καθαρ-οῦ</td>
<td>καθαρ-άν</td>
<td>καθαρ-ών</td>
<td>καθαρ-άν</td>
</tr>
<tr>
<td>καθαρ-ώ</td>
<td>καθαρ-ά</td>
<td>καθαρ-ώ</td>
<td>καθαρ-οίς</td>
<td>καθαρ-αίς</td>
<td>καθαρ-οίς</td>
</tr>
<tr>
<td>καθαρ-όν</td>
<td>καθαρ-άν</td>
<td>καθαρ-όν</td>
<td>καθαρ-ούς</td>
<td>καθαρ-αίς</td>
<td>καθαρ-άς</td>
</tr>
</tbody>
</table>

(5) **-ος, -η, -ον** (Sm. § 287 ff.). Fem. (A); accent fixed (κακός, -ή, -όν) or recessive (ἀδικός, -όν).

<table>
<thead>
<tr>
<th>ισ-ος</th>
<th>ισ-η</th>
<th>ισ-ον</th>
<th>ισ-οί</th>
<th>ισ-αί</th>
<th>ισ-α</th>
</tr>
</thead>
<tbody>
<tr>
<td>ισ-ου</td>
<td>ισ-ής</td>
<td>ισ-ού</td>
<td>ισ-ών</td>
<td>ισ-ών</td>
<td>ισ-ών</td>
</tr>
<tr>
<td>ισ-ώ</td>
<td>ισ-ή</td>
<td>ισ-ώ</td>
<td>ισ-οίς</td>
<td>ισ-αίς</td>
<td>ισ-οίς</td>
</tr>
<tr>
<td>ισ-ον</td>
<td>ισ-ήν</td>
<td>ισ-ον</td>
<td>ισ-ούς</td>
<td>ισ-αίς</td>
<td>ισ-ά</td>
</tr>
</tbody>
</table>

(6) **-ους, -η, ουν** (Sm. § 290). Fem (A); accent fixed because contracted. Uncontracted forms Ionic.

<table>
<thead>
<tr>
<th>χρυσ-ους (-έος)</th>
<th>χρυσ-ή (-ή)</th>
<th>χρυσ-ουν (-έον)</th>
<th>χρυσ-οί (-έοι)</th>
<th>χρυσ-αι (-έαι)</th>
<th>χρυσ-α (-έα)</th>
</tr>
</thead>
<tbody>
<tr>
<td>χρυσ-οῦ (-έου)</td>
<td>χρυσ-ής (-έης)</td>
<td>χρυσ-οῦ (-έου)</td>
<td>χρυσ-ών (-έων)</td>
<td>χρυσ-ών (-έων)</td>
<td>χρυσ-ών (-έων)</td>
</tr>
<tr>
<td>χρυσ-ώ (-έω)</td>
<td>χρυσ-ή (-ή)</td>
<td>χρυσ-ω (-έω)</td>
<td>χρυσ-οις (-έοις)</td>
<td>χρυσ-αις (-έαις)</td>
<td>χρυσ-οίς (-έοίς)</td>
</tr>
<tr>
<td>χρυσ-ούν (-έον)</td>
<td>χρυσ-ήν (-έην)</td>
<td>χρυσ-ούν (-έον)</td>
<td>χρυσ-ούς (-έους)</td>
<td>χρυσ-αίς (-έαις)</td>
<td>χρυσ-ά (-έα)</td>
</tr>
</tbody>
</table>

(7) **-υς, -εία, -υ** (Sm. § 297); fem. type (C); accent either recessive (ήμισυς, ήμίσεια, ήμισυ) or fixed:

<table>
<thead>
<tr>
<th>γλυκ-ύς</th>
<th>γλυκ-εία</th>
<th>γλυκ-ύ</th>
<th>γλυκ-είας</th>
<th>γλυκ-έια</th>
<th>γλυκ-έα</th>
</tr>
</thead>
<tbody>
<tr>
<td>γλυκ-έος</td>
<td>γλυκ-είας</td>
<td>γλυκ-έος</td>
<td>γλυκ-έων</td>
<td>γλυκ-είων</td>
<td>γλυκ-έων</td>
</tr>
<tr>
<td>γλυκ-ει</td>
<td>γλυκ-εία</td>
<td>γλυκ-ει</td>
<td>γλυκ-έι</td>
<td>γλυκ-είας</td>
<td>γλυκ-έις</td>
</tr>
<tr>
<td>γλυκ-ύν</td>
<td>γλυκ-είαν</td>
<td>γλυκ-ύ</td>
<td>γλυκ-είς</td>
<td>γλυκ-είας</td>
<td>γλυκ-έα</td>
</tr>
</tbody>
</table>

(8) **-υς, -υσα, -υν** (Sm. § 308). Fem. type (E); accent FIXED on penult: ἀπολλ-ύς, ἀπολλ-ύσα, ἀπολλ-ύν | ἀπολλοντες, ἀπολλ-όσαι, ἀπολλ-όντα etc. -- i.e. it is just like the aorist act. participle of a v-stem verb (e.g. δεικνυμ, partic. δεικνύς, -ύσα, -ύν)

(9) **-ον, -ον** (Sm. § 293). No fem.; accent recessive. Attic comparatives always use contracted forms.

<table>
<thead>
<tr>
<th>βελτί-ων</th>
<th>βελτί-ον</th>
<th>βελτί-ον (-ονες)</th>
<th>βελτί-ω (-ονα)</th>
</tr>
</thead>
<tbody>
<tr>
<td>βελτί-ονος</td>
<td>βελτί-ονος</td>
<td>βελτί-όνων</td>
<td>βελτί-όνων</td>
</tr>
<tr>
<td>βελτί-ονι</td>
<td>βελτί-ονι</td>
<td>βελτί-ονι</td>
<td>βελτί-ονι</td>
</tr>
<tr>
<td>βελτί-ω (-ονα)</td>
<td>βελτί-ον</td>
<td>βελτί-ον (-ονες)</td>
<td>βελτί-ω (-ονα)</td>
</tr>
</tbody>
</table>
(10) -ως, -ων (§ 289b). No fem.; accent recessive (this = the 'Attic Declension'.)

<table>
<thead>
<tr>
<th>υπόχρε-ως</th>
<th>υπόχρε-ων</th>
<th>υπόχρε-ω</th>
<th>υπόχρε-α</th>
</tr>
</thead>
<tbody>
<tr>
<td>υπόχρε-ω</td>
<td>υπόχρε-ω</td>
<td>υπόχρε-ων</td>
<td>υπόχρε-ων</td>
</tr>
<tr>
<td>υπόχρε-φ</td>
<td>υπόχρε-ων</td>
<td>υπόχρε-ως</td>
<td></td>
</tr>
<tr>
<td>υπόχρε-ων</td>
<td>υπόχρε-ων</td>
<td>υπόχρε-α</td>
<td></td>
</tr>
</tbody>
</table>

**Three commonest 'quirky' adjectives:**

(11) μέγας, μεγάλη, μέγαν (§ 311). Fem. type (A); accent mainly fixed -- but note the anomalous masc. and neuter nom. & acc.

<table>
<thead>
<tr>
<th>μέγα-ζς</th>
<th>μεγά-λης</th>
<th>μέγα</th>
<th>μεγά-λοι</th>
<th>μεγά-λαι</th>
<th>μεγά-λα</th>
</tr>
</thead>
<tbody>
<tr>
<td>μεγά-λου</td>
<td>μεγά-λης</td>
<td>μεγά-λου</td>
<td>μεγά-λων</td>
<td>μεγά-λων</td>
<td></td>
</tr>
<tr>
<td>μεγά-λωρ</td>
<td>μεγά-λη</td>
<td>μεγά-λωρ</td>
<td>μεγά-λοις</td>
<td>μεγά-λαις</td>
<td></td>
</tr>
<tr>
<td>μεγά-ν</td>
<td>μεγά-λην</td>
<td>μέγα</td>
<td>μεγά-λος</td>
<td>μεγά-λας</td>
<td></td>
</tr>
</tbody>
</table>

(12) πάς, πάσα, πάν (§ 299). Fem. (E); accent recessive in ἅπας, ἅπασα, ἅπαν. Πάς πάσα πάν is odd in that masc. and neuter get accented like a 3rd-decl. monosyllable in the singular, but not in plural. Alpha in the stem is always long because -σ- has swallowed up -ντ-; i.e. originally it was πάντς πάντσα πάντ.

<table>
<thead>
<tr>
<th>πα-ς</th>
<th>πα-σα</th>
<th>πα-ν</th>
<th>πα-ντες</th>
<th>πα-σαι</th>
<th>πα-ντα</th>
</tr>
</thead>
<tbody>
<tr>
<td>πα-ντός</td>
<td>πα-σης</td>
<td>πα-ντός</td>
<td>πα-ντων</td>
<td>πα-σων</td>
<td>πα-ντων</td>
</tr>
<tr>
<td>πα-ντί</td>
<td>πα-ση</td>
<td>πα-ντί</td>
<td>πα-σι</td>
<td>πα-σαις</td>
<td>πα-σι</td>
</tr>
<tr>
<td>πα-ντα</td>
<td>πα-σαν</td>
<td>πα-ντα</td>
<td>πα-ντας</td>
<td>πα-σας</td>
<td>πα-ντα</td>
</tr>
</tbody>
</table>

(13) πολύς, πολλή, πολύ (§ 311). Fem. type (A); accent fixed on ult.

<table>
<thead>
<tr>
<th>πολ-ύς</th>
<th>πολ-λή</th>
<th>πολ-ύ</th>
<th>πολ-λοί</th>
<th>πολ-λαί</th>
<th>πολ-λά</th>
</tr>
</thead>
<tbody>
<tr>
<td>πολ-λου</td>
<td>πολ-λής</td>
<td>πολ-λού</td>
<td>πολ-λών</td>
<td>πολ-λών</td>
<td></td>
</tr>
<tr>
<td>πολ-λόφ</td>
<td>πολ-λή</td>
<td>πολ-λόφ</td>
<td>πολ-λοίς</td>
<td>πολ-λαις</td>
<td></td>
</tr>
</tbody>
</table>
| πολ-ύν | πολ-λήν | πολ-ύ | πολ-λούς | πολ-λας | πολ-λα
## (V) λύω Conjugated

<table>
<thead>
<tr>
<th></th>
<th>ACTIVE</th>
<th>MIDDLE-PASSIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PLPF.</strong></td>
<td>ἐλελύκ-η</td>
<td>-ει, -ης</td>
<td>-εις, -η</td>
</tr>
<tr>
<td><strong>PERF.</strong></td>
<td>λέλυκ-α, -ας, -ε</td>
<td>λέλυκ-αμεν, -ατε, -κασι</td>
<td>λέλυ-μαι, -σαι, -ται, λέλυ-μεθα, -σθε, -νται</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td>λελυκός ὦ, ἤς, ἤ, λελυκότες ὦμεν, ἦτε, ὦσι</td>
<td>λελυμένος ὦ, ἤς, ἤ, λελυμένοι ὦμεν (etc.)</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>λελυκός εἰπν, εἰς, εἰ, -κότες εἰμεν, εἰπτε, εἰπσαν + λελυκοιμι, -κοις, -κοι etc.</td>
<td>λελυμένος εἰπν (etc.) λελυμένοι εἰμεν (etc.)</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>λελυκέναι</td>
<td>λελύσθαι</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>λελυκός, -υια, -ός</td>
<td>λελυμένος -η -ον</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>AOR.</strong></td>
<td>ἐλυσα, ἐλυσας, ἐλυσε, ἐλύσ-αμεν, -ατε, -αν</td>
<td>ἐλυσ-άμην, -ω, -ατο, ἐλυσα-μεθα, -σθε, -ντο</td>
<td>ἐλυθ-ην, -ης, -η, ἐλυθ-ημεν, -ητε, -ησαν</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td>λύσω, λύςης, λύση, λύσ-ωμεν, -ητε, -ωσι</td>
<td>λυσ-ωμαι, -ηει, -ηται, λυσ-ωμεθα, -ησθε, -ωνται</td>
<td>λυθ-ω, -ης, -η, λυθ-ωμεν, -ητε, -ωσι</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>λύσ-αμι, -ας (-ειας), -αι (-ειε) λύσ-αμεν, -ατε, -αεν!-ειαν</td>
<td>λυσαϊμην, λυσαιο, λυσαιτο, λυσαι-μεθα, -σθε, -ντο</td>
<td>λυθ-ειπν, -εις, -ει, λυθ-ειμεν, -ειτε, -ειεν</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>λύσαι</td>
<td>λυσαιθαι</td>
<td>λυθηναι</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>λύσας λυσασα λυσαν</td>
<td>λυσόμενος -η -ον</td>
<td>λυθ-εις-εισα-εν</td>
</tr>
<tr>
<td><strong>IMPF.</strong></td>
<td>ἐλυων, ἐλυςες, ἐλυε, ἐλυσμεν, ἐλυσετε, ἐλυν</td>
<td>ἐλυσμην, ἐλυον, ἐλυστο, ἐλυσμεθα, ἐλυσθε, ἐλυντο</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>PRES.</strong></td>
<td>λῶ, λύεις, λύει, λύομεν, λύετε, λύουσι</td>
<td>λυσαι, λυ-ει!-η, λυεται, λυσαιθα, λυσεθαι, λυουσαι</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td>λῶ, λύης, λυή, λύομεν, λυήτε, λυωσι</td>
<td>λυσαι, λυ-ει! -η, λυηται, λυσαιθα, λυησθε, λυουσαι</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>λυομι, λυοις, λυοι, λυομεν, λυοτε, λυοεν</td>
<td>λυοιμην, λυοιο, λυοιτο, λυοιμεθα, λυοισθε, λυοιντο</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>λυειν</td>
<td>λυεσθαι</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>λυων λυουσα λυων</td>
<td>λυσμενος -η -ον</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>FUT.</strong></td>
<td>λῦσω, λῦσεις, λῦσει, λῦσομεν, λῦσετε, λῦσουσι</td>
<td>λυσομαι, λυ-ει!-η, λυσεται λυσομεθα, -σθε, -σουται</td>
<td>(same)</td>
</tr>
<tr>
<td>Opt.</td>
<td>λύσομι, λύσοις, λύσοι, λύσομεν, λύσοιτε, λύσοιεν</td>
<td>λυσιμην, λυσιο, λυσιοτο, λυσιομεθα, λυσιοσιοθε, -οιτο</td>
<td>λυθσοιμην etc.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Inf.</td>
<td>λύσειν</td>
<td>λύσεσθαι</td>
<td>λυθσεσθαι</td>
</tr>
<tr>
<td>Partic.</td>
<td>λύσων λύσουσα λύσον</td>
<td>λυσομενος -η -ον</td>
<td>λυθσουμενος -η -ον</td>
</tr>
<tr>
<td><strong>FUT.PF</strong></td>
<td>λελυσοιμην, λελυσοιο, λελυσοιτο, λελυσοιμεν</td>
<td>λελυσομαι etc.</td>
<td>λελυμενος έσομαι etc.</td>
</tr>
<tr>
<td><strong>Sm. 1955 f</strong></td>
<td>---</td>
<td>---</td>
<td>(Smyth 601)</td>
</tr>
<tr>
<td>Inf.</td>
<td>---</td>
<td>λελυσοιμην</td>
<td>(same)</td>
</tr>
<tr>
<td>Partic.</td>
<td>---</td>
<td>λελυσομαι -η -ον</td>
<td>(same)</td>
</tr>
</tbody>
</table>

All accents here are recessive, except for the fixed forms in (a) aor. pass. infinitive, participle, and subjunctive, and (b) perfect active and middle infinitive and participle.

Middle, meaning of, meaning of. Often a middle form represents the passive. When it is truly middle, the meaning depends on the verb. But λύω is a good enough example. (A) When λύω means "loose; undo; untie" etc., middle means e.g. to undress (myself), e.g. ἐλύσατο κεστὸν ἱμάντα, "undid her girdle". (B) When λύω means "to release, to deliver" from bonds or prison, middle means "get (someone) released", e.g. ἐλύσατο (αὐτὸν) δυσφροσυνάων = "set (him) free from (his) unhappiness" (Hesiod), i.e. got him out of his unhappiness. (C) When λύω means "release on receipt of ransom" the middle means "get him released by paying his ransom; redeem", e.g. αὐτὸν ἐλύσατο = "He ransomed him" (i.e. "got him released", whereas aor. active would mean simply, "he released him"). So, we can say the verb has these meanings:

(a) undo; untie; etc.
   Active: λύω τὸν ἱμάντα αὐτῆς, "I undo her belt". λύω τοὺς ἵππους, "I untie the horses".
   Middle: λύομαι τὸν ἱμάντα, "I'm undoing my belt". λύομαι τοὺς ἵππους, "I get the horses untied.
   Passive: οἱ ἱμάνται μου λύεται, "My belt is [is being, is coming] undone."
(b) release; ransom; etc.
   Active: λύω αὐτὸν, "I'm releasing him".
   Middle: λύομαι αὐτὸν, "I'm getting him released" = "I'm ransoming him".
   Passive: ο σου λύεται, "he is being released" or else "he is getting released"

(c) break; destroy; etc.
   λύω τὴν γέφυραν, "I am breaking up (destroying) the bridge"; λύω τὸν νόμον, "I am breaking the law";
   λύω τὰς σπονδάς, "I am breaking the treaty".

V.A HOW TO FORM THE DUAL. Below I list the 2nd- or 3rd-pers. dual endings (= "you two", "they two"). You add those to the appropriate stem and thematic vowel, which usually = that of the 2nd-pers. plural. E.g. indic. λῦε-τε => λῦε-τον, opt. λῦο-τε => λῦο-τον, subj. λῦ-τε => λῦτον, or pass. indic. λῦε-σθε => λῦε-σθον, pass. subj. λῦ-σθε => λῦ-σθον, -- etc..

<table>
<thead>
<tr>
<th>Active &amp; Aor. Passive</th>
<th>2nd &amp; 3rd person</th>
<th>for all past tenses &amp; for optative (i.e. any tense of opt.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-τον &amp; -την</td>
<td>for present &amp; future tenses &amp; for subjunctive (i.e. any tense of subj.)</td>
<td></td>
</tr>
<tr>
<td>-τον &amp; -τον</td>
<td>for imperative (any tense)</td>
<td></td>
</tr>
<tr>
<td><strong>Middle-Passive</strong></td>
<td>-σθον &amp; -σθην</td>
<td>for all past tenses &amp; for optative (i.e. any tense of opt.)</td>
</tr>
<tr>
<td>-σθον &amp; -σθον</td>
<td>for present &amp; future tenses &amp; for subjunctive (i.e. any tense of subj.)</td>
<td></td>
</tr>
<tr>
<td>-σθον &amp; -σθων</td>
<td>for imperative (any tense)</td>
<td></td>
</tr>
</tbody>
</table>
Homeric Verb Forms: Regular Verbs

"H." = Homer, but often a form is also Aeolic or Doric. I label 'Ae.' & 'D.' only a few non-Homeric forms (#4 and #7). For simplicity and clarity, I form most examples with λυω, even if this or that is not attested for λυω. I organize this by TENSE and go roughly from the more general to the more particular; except that I put last all the rules for Contract Verbs (§ 15).

Any Tense:

1. any middle 2nd pers. sing. may lose -ας- yet not contract (on -σ- see Smyth §456 b.2). So e.g.
   pres. indic. λυ-η or λυ-ει (contracted from λυεωναι) = H. λυ-ει
   pres. subj. λυ-η (from λυη-αι) = H. λυ-η-αι
   pr. imper. λυ-ου (from λυ-ο-ο: Smyth 456) = H. λυ-ε-ο or λυ-ευ
   impf. ελυ-ου (from ελυ-αι) = H. ελυ-ε-ο or ελυ-ευ
   aor. indic. ελυσ-ω (from ελυσ-αι σα) = H. ελυσ-αι
   perfect indic. λελυ-αι = H. λελυ-αι

2. any middle 3rd-pers. pl. may have -ατο or -ατας for -ντο or -νται; for example,
   plupf. ελελυ-ντο = H. ελελυ-αι
   pf. λελυ-νται = H. λελυ-αι
   aor. opt. λυσοι-ντο = H. λυσοι-αι

3. subjunctive mood-vowels may shorten from -η- & -ω- to -ε- or -αι; for example,
   pres. λυ-ω-μεν = H. λυμεν (thus the subjunctive is identical in form with the pres. indicative)
   pres. mid. λυ-η (from λυη-αι): H. λυ-αι
   1 aor. λυσ-ω-μεν = H. λυσμεν (thus 1 aor. subj. is identical in form with the fut. indicative)
   φθι-η-ται = H. φθι-ε-ται

4. infinitive may end in -μεν or -μεναι, or even in Doric -εν; e.g.
   pres. λυ-ειν = H. λυει-μεναι, λυει-μεν, D. λυ-εν (e.g. Pindar O.1.3 γαρυνεν = D. for γηρυεν)
   fut. λυσειν = H. λυσει-μεν or λυσε-μεναι
   2 aor. λυπειν = H. λυπε-μεναι
   aor. pass. λυθη-ναι = λυθη-μεναι
   perf. τεθυν-κεναι = H. τεθυν-αι

5. Augmented Tenses: any augment may be dropped, e.g.
   1 aor. ε-λυσε = H. λυσε
   2 aor. ε-λυσετο = H. λυτο or λυτο. (2nd aor. of λυω is Homeric; Attic uses only 1 aor.)
   2 aor. ε-λυσετο = H. λυτο
   impf. ελυε = H. λυε
   plupf. ε-λελυτο = H. λελυτο

6. Pres., Fut., Aor. may add -μι, -θα, -ει to -ω, -εις, -ει or subj. -ω, -ης, -η; e.g.
   aor. subj. λυσω = H. λυσω-μι
   fut. indic. λυσεις = H. λυσησ-θα
   fut. λυσει = H. λυση-αι

7. Pres., Fut., Aor. participles may have Aeolic endings -οισα & -αισα:
   λυσασα (contracted from λυσαντασ = Ae. λυσαισα)
   λυσασα (contr. from λυσαντασ = Ae. λυσαισα, and λυσασα (from λυσαντασ = Ae. λυσαισα
(8) **Pres. & Fut.** 3rd pers. pl. *-ουσι* may have Aeolic *-ousi* or Doric *-onti*. E.g.

pres. λῦ-ουσι (from *-ontai*) = Ae. λυ-ουσι, D. λυ-onti.

(9) **1st Aorist** mood vowel -α- is now and then -ε- (see Smyth §542.D). Rather rare; but e.g.

ind. αξάτε = H. αξάτε. partic. λυσάμενος = H. λυσόμενος (attested only in a 24 δυσόμενος)

imper. βήσαι (1 aor. mid. of βινω) = H. βήσεο

mid. imper. ὄρσαι (from ὄρνυμι) = H. ὄρσ-ειο ὄρσ-ευ

inf. H. αξ-έ-μεναι (αξάι from ἀγα), σαώσ-ε-μεν, κελευσ-έ-μεναι (indistinguishable from fut.!!)

(10) **2nd Aorist** often loses variable -ε- in any mood; e.g.

ind. ελύ-ε-το = H. λυτο (in Attic λὐν has no 2nd aorist; but it does in Homer)

ind. εχύ-ε-το = H. ἔχυτο

ind. ἐδεύ-ό-μεν (2 aor. of δέχομαι) = H. ἐδέγμην and ἐδέγετο = H. ἔδεκτο

ind. ἐμύ-ε-το (from μύγνυμι) = H. μύκτο

opt. φθι-ο-μιμ (mid. of φθιω) = H. φθιμίμεν and φθιοίτο = H. φθιτό,

inf. φθι-ε-σθαι = H. φθισόθαι

partic. φθι-ε-μενος = H. φθιμένος

(11) **2nd Aorist act. infin.** may be uncontracted, e.g. λιπεῖν = H. λιπ-έ-ειν (or λιπε-μεν as in #4)

**middle inf.** may have recessive accent, e.g. λιπέσθαι = H. λίπεσθαι

(12) **Aorist Passive** 3rd pers. pl. *-εω* for *-ουσι*, e.g. ἐλύθησαν = H. ἐλυθεν or ἐλυθεν

(13) **Aorist Passive Subjunctive** in Attic is contracted (see Smyth 674); but in Homer

(a) it may be uncontracted e.g. λυθόω, -ής, -ή = H. λυθέω, -έης, -έη. Then sometimes

(b) -ε- turns to -ει- or -ης, e.g. λυθόω = H. λυθήω. Then sometimes also

(c) the mood-vowel -η or -οσ- shortens to -ε or ο (‘metathesis’);

   e.g. λυθόμεν = H. λυθ-ε-μεν or H. λυθ-ει-ο-μεν (with -ει- compare #15.B below).

(14) **Pluperfect** has -εα, -εας, -ες (v) for -ει, -εις, -ει (or -η, -ης, -η).

(15) **Contract Verbs.**

-εω verbs tend not to contract; so e.g. φιλείς = H. φιλ-έ-εις. But often as in Attic

(a) -εε & -εει ⇒ -ει or -η; so e.g. impf. H. ἐφίλειε, or H. ἐφιλείτε. And often

(b) -εο & -εου ⇒ ευ. So e.g.

   pres. φιλοῦνται (contracted from φιλέονται) = H. φιλευνται

   pres. φιλούμεν (contracted from φιλέομεν) = H. φιλέμεν

   impf. εφίλον (from εφιλέεσο) = H. εφιλεύ (cf. #1 above, 3rd and 4th examples).

-όω verbs tend to contract normally; when they don’t, in -οο- the second -ο- may lengthen; e.g.

   ἄρονει (‘they plough’ from ἀρ-ό-οοι) = H. ἄρ-ό-ω-σι.*

-αω verbs may or may not contract. When they do contract, they often oddly

   (A) prefix the contracted vowel with an accented short vowel of the same kind, e.g.

      ὄρω (from ὄρ-α-ω) = H. ὄρ-ό-ω

      ὀρα (from ὄρ-α-ει) = H. ὀρ-ά-ά

      ἐλώνι = H. ὑλ-ό-ωσι, ἐλαν ⇒ H. ἐλ-ά-αν. Then still more oddly;

   (B) lengthen either of those two vowels, depending on what the meter needs (cf. #13); e.g.

      H. ἡβ-ό-ω-σα, H. ἡβ-ό-οντες.
(V.C) ἱστημι Conjugated

ἱστημι, στήσω, 1 ἔστησα & 2 ἔστην, ἐστηκα || ἑστάθην. ἐσταμαι: ‘set up’; ‘stand’. Stems: pres. ἵστα- & ἴστη- (from σιστ-· Sm. 431; 416, 420); other tenses στα- (as if from στάω), στη-. The perf. ἐστη- is from σεστη-. Note that all tenses have rough breathing except the 1st & 2nd aorist. In italics in double brackets I put (Homeric forms)).

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>MIDDLE-PASSIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PLPF. ('stood')</td>
<td>εἴστηκ-η, -ης, -ει, εἰστήκε-μεν, -τε, -σαν</td>
<td>(none)</td>
</tr>
<tr>
<td>PERF. ('stand')</td>
<td>ἵστηκ-α, -ας, -ε, ἵστηκ-αμεν, -ατε((-ητε)), -άσι</td>
<td>ἵστα-μαι, -σαι, -ται, ἵστα-μεθα, -σθε, -νται</td>
</tr>
<tr>
<td>Subj.</td>
<td>ἐστ-ώ, -ής, -ή ((ἔστηκη)), ἐστ-ώμεν, -ήτε, -ώσι</td>
<td>ἐσταμένος ὁ, ἡς, ἡ, ἐσταμένοι ὧμεν (etc.)</td>
</tr>
<tr>
<td>Opt.</td>
<td>ἐσταί-ην, -ης, -η, ἐσταί-μεν, -τε, -εν</td>
<td>ἐσταμένος εἶην (etc.) ἐσταμένοι εἴημεν (etc.)</td>
</tr>
<tr>
<td>Inf.</td>
<td>ἐστάναι</td>
<td>ἐστάσθαι</td>
</tr>
<tr>
<td>Partic.</td>
<td>ἐστάν, -όσα, -ώς</td>
<td>ός &amp; (rare) ἐστάκως, -νία, -ός</td>
</tr>
<tr>
<td>1AOR.</td>
<td>ἐστησ-α, -ας, -ε, ἐστησά-μεν, -τε, -σαν</td>
<td>ἐστησ-άμην, -ω, -ατο, ἐστησά-μεθα, -σθε, -ντο</td>
</tr>
<tr>
<td>Subj.</td>
<td>στήσ-ω, -ης, -η, στήσ-αμεν, -Ητε, -ωσι</td>
<td>στήσ-ωμαι, -η</td>
</tr>
<tr>
<td>Opt.</td>
<td>στήσ-αμι, -αις</td>
<td>ειας, -αι, στήσ-αμεν, -ατε, -αιεν</td>
</tr>
<tr>
<td>Inf.</td>
<td>στήσαι</td>
<td>στήσασθαι</td>
</tr>
<tr>
<td>Partic.</td>
<td>στήσας, -ασα, -αν</td>
<td>στήσαμενος, -η, -ον</td>
</tr>
<tr>
<td>2AOR</td>
<td>(none)</td>
<td>(none)</td>
</tr>
<tr>
<td></td>
<td>((Η. 3 pl. ἔσταν &amp; στάν))</td>
<td></td>
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<tr>
<td>---</td>
<td>--------------------------</td>
<td>---</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td>στώ, στής, στή, στάμεν, στήτε, στῶσι</td>
<td>(none)</td>
</tr>
<tr>
<td></td>
<td>((Η. 1 s. στής, 3 s. στή; 1 pl. στέιομεν &amp; στέωμεν))</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>σταίην, σταίης, σταίη, σταίμεν, σταίτε, σταίεν or σταίη -μεν, -τε, -σαν</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>στήναι ((Η. στήμεναι))</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>στάς, στασα, στάν</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>IMPF.</strong></td>
<td>ιστήν, ιστής, ιστή, ισταμεν, ιστατε, ιστασαν</td>
<td>(none)</td>
</tr>
<tr>
<td></td>
<td>((Η. 1 s. ιστή, 3 s. ιστασκε))</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>PRES.</strong></td>
<td>ιστήμι, ιστής, ιστήσι, ισταμεν, ιστατε, ιστασι</td>
<td>ιστάμην, ιστασο, ιστατο, ιστάμεθα, ιστασ-θε, -ντο</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td>ιστώ, ιστής, ιστή, ιστάμεν, ιστάτε, ιστάσι</td>
<td>ιστάμαι, -εί, -η, -ήται, ιστ-άμεθα, -ήσθε, -ώνται</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>ισταίην, ισταίης, ισταίη, ισταίμεν, ισταίτε, ισταίεν or ισταί-ημεν, -ητε, -ησαν</td>
<td>ιστ-αίμην, -αίο, -αίτο, ιστ-αίμεθα, -αίσθε, -αίντο</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>ιστάναι</td>
<td>ιστάσεσθαι</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>ιστάς, -άσα, -άν</td>
<td>ιστάμενος, -ή, -ον</td>
</tr>
<tr>
<td><strong>FUT.</strong></td>
<td>στήσω, στήσεις, στήσει, στήσ-ομεν, -ετε, -ουσι</td>
<td>στήσ-ομαι, -εί, -η, -εταί, στήσ-όμεθα, -εσθε, -ονται</td>
</tr>
<tr>
<td></td>
<td>στη-σοίμην, στη-σοίω, -σοίτο, στη-σοίμεθα, -σωσθε, -σοντο</td>
<td>στηθήσοιμην etc.</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>στή-σομα, -σς, -σι, στή-σομεν, -σιτε, -σεν</td>
<td>στή-σομαι, -σέ, -σταί, στή-σομεθα, -σωσθε, -σονται</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>στήσειν</td>
<td>στήσεσθαι</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>στήσων, -ουσα, -ον</td>
<td>στήσ-ομενος, -η, -ον</td>
</tr>
<tr>
<td><strong>FT. PF</strong></td>
<td>ἐστίη-ξ-ω, -εις, -ει ἐστίη-ξ-ομεν, -ετε, -ουσι</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td>ἐστίη-ξ-ομαι, -οις, -οι, ἐστίη-ξ-ομεν, -οιτε, -οιν</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td>ἐστίη-ξειν</td>
<td>(none)</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td>ἐστίη-ξων, -ουσα, -ον</td>
<td>(none)</td>
</tr>
</tbody>
</table>
TRANSITIVE & 'CAUSITIVE' (‘I set up’ & ‘I cause to arise’) are all actives (except 2 aor.) and in aor. and fut. middle. INTRANSITIVE (‘stand’ or ‘arise’) or pass. ‘be stood’, ‘be erected’ etc., is in all passives, perfects, and the 2nd aorist active.

As you will notice in some of the examples below, often there is no difference in meaning between the passive forms and the so-called intransitive forms; that is, a passive form can have the ‘intransitive’ meaning, and vice versa (an intransitive form = a passive). E.g. ἔστη = either ‘he stood up’ or ‘it was set up’; and ἵστατο = ‘he was standing’ or ‘(the horse) was rearing’ or ‘it was being set up’.

This verb’s range of meanings is huge, because "stand" means various rather distinct things. Here I try to schematize them more neatly than the dictionary does:

ACTIVE of a transitive tense (1 aor., pres., impf., fut.) & ANY TRUE MIDDLE (aorist, future) have these meanings:

1. cause to stop or be still, e.g. τοὺς ἵππους ἔστησε, 'he stopped the horses'.
2. set up or erect concrete things: a person, a trophy, a tripod, stakes, a loom, walls, buildings, etc.; e.g. ἔστησαν τρόπαιον, 'they set up a trophy'; στήσαντο κρατῆρας, "they had mixing bowls set up" (i.e. caused them to be set up; O. 2.431).
3. cause to "arise" (like (2) but less concrete), e.g. νεφελὴν ἔστησε, "he (Zeus) caused a cloud to arise" (Od. 12.405), ἵστη μέγα κῦμα, "make [imperative] a great wave arise" (Il. 21.313). Hence cause to exist or be in force; establish (e.g. laws), appoint (e.g. a magistrate), fix or settle (e.g. a festival). E.g. ἔστάσαντο τύραννον, 'they made him (their) tyrant'; τούτους στησόμεθα φύλακας; 'shall we appoint these (blind souls) as (our) guardians?' (Plato Rep. 484d). Hence even cause to be, e.g. ἀμπνοὰν δ' Ἰρως ἔστασαν θεοῦ σάμασιν πειθόμενοι, "trusting the signs from the god, the heroes breathed anew" (lit. 'caused a new breath in themselves') (P. O.8.7.)

PASSIVES & INTRANSITIVE TENSES have these meanings (the numbers 1-3 correspond to 1-3 above):

1. (TRUE PASSIVE) be stopped, be halted. (INTRANS.) stop, come to a halt, e.g. οὐ στήσεται πάντας ἀνθρώπους ἀδίκοις, 'he will not stop harming all people' (D. 10.10; this is a rare instance of an intransitive aor. middle); ἐκεῖθεν ἔστησαν, 'there (the soldiers) made their stand'. Hence be stationary (opposite of κινεῖσθαι, be in motion), e.g. οὐ μὴν ἐνταῦθ' ἐστί ΤΡΩἈΙΑ ΤΡΩΑΙΑ, 'the matter does not rest here' (Plato), ἐὰν ἡ κοιλία στῇ, 'if the bowels are constipated' (i.e. if they freeze, stand still); ὁ δ' ἐστάθη ἠὔτε πέτρη, 'he stood steady as a stone' (i.e. even when hit; Od. 21.313).
2. (TRUE PASSIVE) be stood up or erected, as trophies, buildings, etc., e.g. ἔστηκε τρόπαιον, 'a trophy was (or 'has been') set up'. (INTRANS.) stand; e.g. στήλη ἐπὶ τύμβω ἔστηκε, 'a gravestone was standing (had been set up) on the tomb'; ὅρθαί δὲ τρίχες ἐστάν [=ἔστησαν] ἐν γναμπτοῖσι μέλεσοι, / στή [ἐς] ἔστη ἐν ταφῶν, 'his hairs stood upright on his bent body, and he stood still, dumbfounded' (Il. 24.359). Or (c) rise, or rear up, e.g. ὁ ἵππος ἴστατο ὀρθὸς, 'the horse was rearing up'.
3. (TRUE PASSIVE) be made to arise; hence also be established or appointed e.g. νόμοι ἔστησαν, 'laws were established'; ἔστη ἄρχον, 'he was appointed archon.' (INTRANS.) 'arise' or even begin, e.g. ἔαρος νέον ἔστημαι, 'when spring was just beginning'; ἔβαλος ἔστηκε μεῖς, 'the 7th month was begun', μὴν ἐστάμενος, lit. 'the beginning (arising) month', i.e. the beginning of the month; θορύβος ἴσταται, 'a tumult is arising'; ἴστατο νεῖκος, 'a quarrel arose'. Often in past tenses, it means to have arisen, i.e. simply to be; e.g. Thuc. 7.61.3 τὸ τῆς τύχης κάν μεθ' ἤμον ἐλπίσαντες στήναι, 'hoping that luck might be with us.'
(V.D) τίθημι (put), θήσω, s. ἔθηκα & pl. ἔθεμεν, τεθηκα & -εικα | ἔτέθην, κείμαι & τέθειμαι. Stems: pres. τιθε- & τιθ- (from τιθ-); other tenses θε-, θη-. Perf. pass. us. κείμαι (lit. 'I lie', but as pass. to τίθημι it means 'I have been put', 'have been composed'), but τέθημαι does occur. Homeric forms are in italics and double brackets.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>MIDDLE-PASSIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PLPF.</strong></td>
<td></td>
<td>(none)</td>
</tr>
<tr>
<td>ἔτεθηκ-ειν, -εις, -ει</td>
<td>ἔτεθηκ-ειμην etc. &amp; ἔκειμην etc.</td>
<td></td>
</tr>
<tr>
<td>τέθηκ-α, -ας, -α</td>
<td>τέθηκ-οιμαι, -σαι, -ται, etc. &amp; κεί-μαι, -σαι, -ται etc.</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>PERF.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τεθηκ-α, -ας, -α</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκότες ὄ, ἦς, ἦ</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τεθηκ-άν</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκ-ώς ο, ης, ἦ</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκ-λας (etc.)</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τεθηκ-άν</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκ-ώς εἰη (etc.)</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τεθηκέα</td>
<td></td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκότες (etc.)</td>
<td></td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκ-άν</td>
<td></td>
<td>(same)</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τεθηκ-άς, -άσα, -άς</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>τεθηκ-λας, -λις, -λς</td>
<td>τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td>&amp; rarer τεθηκός, -οι, -ος</td>
<td>&amp; τεθηκ-οιμαι, -σαι, -ται, etc.</td>
<td>(same)</td>
</tr>
<tr>
<td><strong>AOR</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔθηκ-α, -ας, -α, ἔθεμεν, ἔθετε, ἔθεσαν</td>
<td>ἔθεμην, ἔθου, ἔθετο, ἔθεμα, ἔθεσθε, ἔθοντο</td>
<td>ἔτέθ-ην -ης, -η etc.</td>
</tr>
<tr>
<td>((1 s. θηκα, 3 pl. θείαν/θηκαν))</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Also 1 aor. ἔθηκαμην etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Subj.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θώ, θης, θή</td>
<td>θώμαι, θη, θήται, θώμα, θη, θηται</td>
<td>θο, θης, -η, -η etc.</td>
</tr>
<tr>
<td>θώμεν, θητε, θώσι</td>
<td>θώμα, θη, θήται, θώμα, θη, θηται</td>
<td></td>
</tr>
<tr>
<td>((θείω, θης, θη &amp; 1 pl. θείωμεν &amp; θείων))</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Opt.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θείην, θείς, θή, θείμεν, θείτε, θείσαι</td>
<td>θείμην, θείο, θείτο, θείμα, θείσθε, θείντο</td>
<td>θείην, -είς, -ει etc.</td>
</tr>
<tr>
<td>((pl. θείμεν, θείτε, θείσαι))</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θήναι ((H. θείαι))</td>
<td>θέοσθαι</td>
<td>τεθήναι</td>
</tr>
<tr>
<td><strong>Partic.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θείες, θεία, θέν</td>
<td>θέμενος, -ης, -η</td>
<td>τεθείς, -είσα, -έν</td>
</tr>
<tr>
<td>Verb Form</td>
<td>Translation</td>
<td>Note</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>IMPF.</td>
<td>ἐτίθην, -εις, -ει</td>
<td>ἐτίθησαν, -εις, -εσαν</td>
</tr>
<tr>
<td>PRES.</td>
<td>τίθημι, τίθης, τίθησι, τίθεμεν, τίθετε, τίθέασι</td>
<td>τίθεμαι, τίθεσαι, τίθεται, τίθέμεθα, τίθεσθε, τίθενται</td>
</tr>
<tr>
<td>Subj.</td>
<td>τιθῶ, τιθῆς, τιθή, τιθῶμεν, τιθήτε, τιθῶσι</td>
<td>τιθῶμαι, -ει</td>
</tr>
<tr>
<td>Opt.</td>
<td>τιθέθημεν, τιθέθης, τιθέθης</td>
<td>τιθ-είμην, -ειο, -ειτο, τιθ-είμεθα, -εισθε, -ειντο</td>
</tr>
<tr>
<td>Inf.</td>
<td>τιθέναι</td>
<td>τιθέσθαι</td>
</tr>
<tr>
<td>Partic.</td>
<td>τιθείς, -είσα, -έν</td>
<td>τιθέμενος, -η, -ον</td>
</tr>
<tr>
<td>FUT.</td>
<td>θήσω, θήσαις, θήσει, θήσ-ομεν, -ετε, -ουσι</td>
<td>θη-σόμαι, -ει</td>
</tr>
<tr>
<td>Inf.</td>
<td>θήσειν</td>
<td>τεθη-σεσθαι</td>
</tr>
<tr>
<td>Partic.</td>
<td>θήσων, -ουσα, -ον</td>
<td>θησόμενος, -η, -ον</td>
</tr>
</tbody>
</table>

Other -μι Verbs. Homeric forms again in italics & double brackets. I don’t conjugate some forms that are simply normal, e.g. futures and first aorists.

εἰμί (go) (Sm. p. 212), ἐσομαι, aor. (ἐ)εἰσάτο only in Homer. Stem ἔω (cf. Lation 'eo'). Pres. indic. normally has future meaning ('I am going' = 'I will go'), but that is not true in other moods nor in compounds. Some other Homeric middle forms: pres. ἵται & ἵμενος, impf. ἵτο, aor. 3rd pl. ἤντο.

Pres. Indic.: εἰμί, εἰ ((εἰσθα)), ἐσί | ἵμεν, ἵτε, ἵασι
  Subjunct.: ἵω, ἵης ((ἵηθα)), ἵη ((ἵην)) | ἵωμεν ((ἵωμεν)), ἵητε, ἵωσι
  Opt.: ἱομι | ἱομην, ἵοι, ἱοι ((ἱεῖν | ἱεῖν)) | ἵομεν, ἱοτε, ἵων
  Imper.: ἱθι, ἵω | ἵτε, ἵονταν
  Partic.: ἵων, ἱοῦσα, ἵον
  Inf.: ἵεναι (ἵετεαι | ἵμεν)

Impf. ηειν | ηεα (ηιαι | ηεα), ηει | ηεισθα (ηηεις, ειες), ηει | (ηει | ηειε) | ἵμεν (ηηημεν), ἵτε, ἵσαν (ηηησαν | ἵπησαν | ἵον | ἵον | ἵσον)

eἰμί (am), ἐσομαι, ἐγενόμην, γέγονα | ἐγενήθην, γεγένημαι.

Pres. Indic. εἰμι, εἰ ((ἐεισθα)), ἐστὶ | ἵμεν, ἵτε, ἵασι
  Subjunct.: ὦ ((ἑω)), ἦς ((ηης)), ἦ ((ἡ | ἑσι | ἦσι)) | ἵωμεν, ἦτε, ὦσι
  Opt.: εἰην, εἰης ((εἰης)), εἶη ((ειου)) | εἰμην, εἰητε, εἰησαν & εἰμεν, εἰτε, εἰεν
  Imper.: ἵσθι ((ἐσσο)), ἐστω | ἵτε, ἐσταν
  Partic.: ἵον, ὦσα, ὦν ((ὁμ. ἐων, ἓσσα, ἐον))
  Inf.: ἵεναι ((ὁμ. ἕμεναι, ἕμεναι, ἕμεν))

Impf.: ἤρ | ἤρα, ἤρσα ἤρ | ἤρη, ἤραν
  ((ὁμ. | ἔα | ἕα | ἕαν, ἕαν | ἕαν | ἓαν, ἓαν | 3 pl. ἐσαν, iterative ἐσκον))

ἱμι (send), -ἡσω, ἱκα s. & -ἐμεν pl., -ἐικα | εἰ-θην, εἰ-μαι. Stems: pres. ἐς-, ἐθ- (= σις-, σις-: Sm. 431); other tenses ἤ-, Ἔ-. Augment εἰ = ἔ + ἔ (ἐ-ἐμεν = εἰμεν).

Pres. Indic. ἑμι, ἱες | ἱεις ((-ἱεις)), ἑσι ((-ἱει | -ἱεις)) | ἵμεν, ἵτε, ἵασι
  Subjunct.: ἱω, ἱης, ἵη | ἵωμεν, ἵητε, ἵωσι
  Opt.: εἰην, εἰης, εἰη | ἵμην, ἵτε, ἵην & ἵημεν, ἵητε, ἵησαν.
  Imper.: ἵει, ἵετο | ἵτε, ἵενταν
  Partic.: ἱεις, ἱεισα, ἱεν
  Inf.: ἵεναι ((ἱειμεναι | ἱεμεν))

Impf.: ἤρα, ἤρς, ἤρει | ἤρεσαν, ἤρεσαν ((ἱεν))

Aorist: Indic.: -ηκα, -ηκας, -ηκε ((ἐηκα, ἐηκας, ἐηκε)) | ἵμεν, ἵτε, ἵεν (ἐςαν)
  Subjunct.: -ὁ, -ης, -η | ἵωμεν, ἵτε, ἵωσι
  Opt.: εἰην, εἰης, εἰη | ἵμην, ἵτε, ἵην & ἵημεν, ἵητε, ἵησαν
  Partic.: -εις, εισα, ελν. Inf.: -ειναί
φημί (say), φήσω, (ἐφησα) ἐφην, ἐφάμην, --- ἐφήσω, πέφασμαι. Sm. 783. Stems φα- & φη- (cf. Latin for, fari). Present is enclitic (except for 2nd pers. sing.) Present subjunctive and optative may have aoristic force (Sm. 788). There is no perfect; but a perf. pass. imperative πεφάσθω = 'let it be said.' 2nd aorist middle (ἐ)φάτο is poetic.

1 Aor. indic. ἐφησα, subjunct. φήσω, opt. φήσαιμι, inf. φήσαι, partic. φήσας.
2 Aor. = Impf. indic. ἐφην, ἐφῆς ἐφῆσθα, ἐφήσας, ἐφάμην, ἐφάτε, ἐφάτον

(Homeric forms φήν, φῆς ἐφησα, φή ἔφησε, φάμεν, φάτε, φάσαν/ἔφαν/φάν)

Pres. indic.: φημί, φῆς ((φησα),) φησί ἐφαμέν, φατέ, φασί

Subjunct.: φῶ, φῇς, φῆ ((φησάς)) ἐφαμέν, φήτε, φᾶσι

Opt.: φαίνειν, φαίνεις, φαίνει  ἔφαιμεν, φαίητε, φαίησαν or φαίμεν, φαίτε, φαίεν

Imper.: φάθι, φάτω || φάτε, φάτων

Partic.: (poetic) φάς, φάσα, φάν; (Attic) φάσκων, -ουσα, -ου.

Inf.: φάναι

(V.e) Mnemonics for Vowel Contractions in Contract Verbs

| α + ε = ᾰ | ε + ε = εἶ | ο + ε = οῦ |
| α + ει = ᾴ | ε + ει = ει | ο + ει = οῦ |
| α + η = ᾰ | ε + η = ᾳ | ο + η = οῖ |
| α + ηι = ᾴ | ε + ηι = οῖ | ο + ηι = οῦ |
| α + οι = ω | ε + οι = ω | ο + οι = οῖ |
| α + οιι = ω | ε + οιι = ω | ο + οιι = οῦ |
| α + οιιι = ω | ε + οιιι = ω | ο + οιιι = οῦ |

A eats up all but O-forms; those It stretches into mega O's
(In other words, alpha eats up any vowel except omicron or omega; those become omega.)

E's eaten, save when it can go, "Ey you!" to itself and little O.
(I.e. epsilon is eaten up by any vowel except another epsilon or an omicron. When it combines with another -e- the result is -EI-, and when it combines with -o- the result is -OU-.)

O eyeing is 'oy', small-vowel 'ou', with Eta Omega is Omega 2.
("eyeing" = combining with "i" in any way; "small-vowel" = combining with "e" or "o" in any way. So the couplet means:
ο + e / o / ou = ou; ο + h / w = w.)
(VI.A) Participles

<table>
<thead>
<tr>
<th>PF.</th>
<th>λελυκός -κύια -κός</th>
<th>λελυμένος -ς -η -ον</th>
<th>&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>AOR.</td>
<td>λύος -ας -σα -αν</td>
<td>λυμένος -ς -η -ον</td>
<td>λυθείς -είσα -έν</td>
</tr>
<tr>
<td>PRES.</td>
<td>λύον -ουσα -ον</td>
<td>λυμένος -ς -η -ον</td>
<td>&quot;</td>
</tr>
<tr>
<td>FUT.</td>
<td>λύον -ουσα -ον</td>
<td>λυμένος -ς -η -ον</td>
<td>λυθησομένος -ς -η -ον</td>
</tr>
<tr>
<td>2 pf.</td>
<td>λελουπώς -νια -νς</td>
<td>λεπτό -μενος -ς -η -ον</td>
<td></td>
</tr>
<tr>
<td>2 aor</td>
<td>ληπών -ουσα -ον</td>
<td>ληπτό -μενος -ς -η -ον</td>
<td></td>
</tr>
</tbody>
</table>

Also a rarely used fut. perf. passive participle, "going to have been untied" λελυσόμενος -ς -η -ον

=> Note those that have fixed accent (underlined; cf. infinitives below); all other accent recessive.

=> Note the circumflex accents due to the fact that the -υ- in λύω is long.

=> All feminines ending -αα are of the -α -ης type (nom. & acc. short -α), e.g. λύωσα λυούσας λυούσαν | λύωσιν λυούσοι λυούσας λυούσας.

=> Except in -μενος etc., all masculines and neuters are 3rd decl.; e.g. λελ-κός -κότα -κότο -κ̣ότα etc., λύ-ων -οντος etc., λύ-ας -αντος etc.

(B) Infinitives

<table>
<thead>
<tr>
<th>PF.</th>
<th>λελυκόναι</th>
<th>λελύσθαι*</th>
<th>&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>AOR.</td>
<td>λύσαι</td>
<td>λύσθαι</td>
<td>λύθη-ναι</td>
</tr>
<tr>
<td>PRES.</td>
<td>λύειν</td>
<td>λύσθαι</td>
<td>&quot;</td>
</tr>
<tr>
<td>FUT.</td>
<td>λύσειν</td>
<td>λύσθαι</td>
<td>λυθησθαι</td>
</tr>
<tr>
<td>2 pf.</td>
<td>λελουπέναι</td>
<td>πεπράχθαι, πεπράχθαι*</td>
<td></td>
</tr>
<tr>
<td>2 aor</td>
<td>ληπτείν</td>
<td>ληπτείν</td>
<td></td>
</tr>
</tbody>
</table>

*In the perfect middle, consonant stems lose the -α- (Smyth 715)

(C) Imperatives

In meaning, the aor. = the pres. = the perf.: normally there is no translatable difference. Perf. is for defective verbs and verbs whose perf. = pres. in meaning; e.g. μέμνησο "Remember!", τεθάναθι "Die!, ioi "Know!" (οἶδα), ἔσταθι "Stand!".

<table>
<thead>
<tr>
<th>PF.</th>
<th>λελυκόν, -σθαί, -σθη</th>
<th>λελυσθαί, -σθαί, -σθων</th>
<th>&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 pf.</td>
<td>ἐσταθή, ἐσταθή</td>
<td>ἐσταθής, ἐσταθής, ἐσταθής, ἐσταθής</td>
<td></td>
</tr>
<tr>
<td>AOR.</td>
<td>λύσαι, -άσθα</td>
<td>λύσαι, -άσθα</td>
<td>λύθη-ηται, -ητω-ητε, -ητω-ητε</td>
</tr>
<tr>
<td>2 aor</td>
<td>ληπτε, -έτω-έτε, -όντων</td>
<td>ληπτε, -έτω-έτε, -όντων</td>
<td></td>
</tr>
<tr>
<td>PRES.</td>
<td>ληπτε, -έτω-έτε, -όντων</td>
<td>ληπτε, -έτω-έτε, -όντων</td>
<td></td>
</tr>
</tbody>
</table>


2 AOR. imperative of -μ verbs: θές, θέτω-θέτε, θέντων
(VI.D) Greek Imperatives Compared with Latin

In Latin the so-called "future" imperative seems badly named; the term seems tautological since, after all, all imperatives refer to the future. Its 3rd-person forms seem curiously identical with the Greek present-tense 3rd-person imperatives (see the table below), and their meaning scarcely differs.

Gildersleeve-Lodge (268) calls it "the Second Imperative" and says "it looks forward to contingent fulfilment (Relative Imperative), and is used chiefly in laws, legal documents, maxims, recipes, and the like; likewise in familiar language." Most often it is less like our "Thou shalt" than our "you are to boil it for ten minutes" etc., or "the consul is to pick ten men" etc. Think of cookbooks, of agricultural handbooks full of instructions (e.g. Cato, Columella, Varro), of Quintus Cicero’s instructions to Marcus about how to win the elections ("you are to have a clear map of the city in your head" etc.), of legislation, etc.

<table>
<thead>
<tr>
<th></th>
<th>LAT. &amp; GK. PRES. ACTIVE</th>
<th>LAT. &amp; GK. PRES. PASSIVE</th>
<th>LATIN &quot;FUTURE&quot; ACTIVE</th>
<th>LATIN &quot;FUTURE&quot; PASSIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd sing.</td>
<td>leg-e “Pick!”</td>
<td>leg-e-re “be picked!”</td>
<td>leg-i-to “thou shalt pick”</td>
<td>leg-i-tor “thou shalt be picked”</td>
</tr>
<tr>
<td></td>
<td>λέγ-ε: “Pick!”</td>
<td>(no Greek)</td>
<td>“thou art to pick”</td>
<td>“thou art to be picked”</td>
</tr>
<tr>
<td>3rd sing.</td>
<td>(no Latin)</td>
<td>λέγ-έ-τω: “let him pick!”</td>
<td>λέγ-έ-σθω = “he is to pick”</td>
<td>λέγ-έ-σθων = “he shall be picked!”</td>
</tr>
<tr>
<td></td>
<td>“let him pick!”</td>
<td>“let him be picked”</td>
<td>“he is to pick”</td>
<td>“he is to be picked!”</td>
</tr>
<tr>
<td>2nd plur.</td>
<td>leg-i-te “Pick!”</td>
<td>leg-e-mini “be picked!”</td>
<td>leg-i-tote “you shall pick!”</td>
<td>(no 2nd plur.)</td>
</tr>
<tr>
<td></td>
<td>λέγ-ε-τε “Pick!”</td>
<td>λέγ-ε-σθω = “be picked!”</td>
<td>“you are to pick”</td>
<td>“you are to be picked”</td>
</tr>
<tr>
<td>3rd plur.</td>
<td>(no Latin)</td>
<td>λέγ-όντων: “let them pick!”</td>
<td>λέγ-όντων = “they are to be picked”</td>
<td>leg-untor “they shall be picked!”</td>
</tr>
<tr>
<td></td>
<td>“let them pick!”</td>
<td>“they are to be picked”</td>
<td>“let them be picked!”</td>
<td>“they are to be picked!”</td>
</tr>
</tbody>
</table>
(VII) Principal Parts of Greek Verbs

The organization is this: (1) VOWEL STEMS; (2) DENTALS; (3) LABIALS; (4) PALATALS; (5) LIQUIDS; (6) HYBRIDS (verbs that waver between a consonant stem and a vowel stem); (7) 'INFIXES' -άω ὑνω -σκω -ικα; (8) IRREGULAR; (9) -μ Verbs; (10) Consonant Changes in Perf. Passive; (11) What "Infixes" Are; (12) Irregular Reduplications and Augments.

For groups (1) to (4), I list only as many verbs as seem needed to illustrate each group, along with any important anomalies (so e.g. in § 1 I list αἰσχρω, because it occurs so often). But for (5) to (10) -- Liquids, 'Hybrids', 'Infix' Verbs, Irregular Verbs, -MI Verbs -- I list every important specimen I can think of.

"1st aorist" and "2nd aorist" (Smyth §§ 554, 590-596) do not differ in meaning, except that sometimes when a verb has both, 1 aor. is transitive, 2 aor. intransitive (see e.g. φαίνω in Liquids, or ἵστημι in Irregular Verbs). The same is true of 1 perf. and 2 perf. In form, 1st aor. active adds -σα or (in liquids) -α, and 2nd aor. active adds -σω; also often the vowel weakens, e.g. τρέψ-ω, ἔ-ποισ-σω. 1st aor. passive adds -(σθ)ην, while 2nd aor. passive adds -ην (again, often with vowel change, e.g. ἐ-τραπ-ην).

Signs in these tables: "1" = 1st aorist; "2" = 2nd aorist or 2nd perf. or 2nd fut. "---" = form not attested. A dash before a form (e.g. "-βήσομαι") means that it is used only in compounds. Parentheses round a form means that it is rare or Hellenistic; e.g. "(1 ἐπλέξθην) | 2 ἐπλάκην" = 1 aor. is rare, 2nd normal; or e.g. "(ἐτύχθην), (τέτυγμαι)" = both passives are rare. A form underlined in parenthesis = a stem, e.g. "(ἀμαρτ-, ἀμαρτε-)" are the two stems of ἀμαρτάνω.

(1) VOWEL-STEMS. In fut. & 1 aor. (a) they add -σα-, and (b) usually a short stem-vowel lengthens; so -άω => -ήσω, -έω => -ήσω, -όω => -ώσω.

(honor) τιμ-ά-ω, τιμ-ή-σω, ἔτιμ-ή-σα, τετιμ-ή-κα, ἔτιμ-ή-ην, τετιμ-ή-μαι.


(loose) λ-ύ-ω, λ-ύ-σω-σα, λέλυ-κα, λέλυ-ην, λέλυ-μαι.

(stop) παύ-ω, παύ-σω-σα, πέπαυ-σα, πέπαυ-κα, πέπαυ-(σθ)ην, πέπαυ-μαι.

(take; mid. choose) αἰρ-έ-ω, αἰρ-ή-σω, 2 εἰλ-σω, ἥρ-ή-κα, ἥρ-έ-θην, ἥρ-ή-μαι. (This verb uses 2 stems; pres. aιρε -ς; aorist ελ- from ελ-; so that ειλον = ε-ειλον).

(1.1) IN A FEW VERBS, -ά- OR -έ- DOES NOT LENGTHEN (Smyth §488). They do lengthen (as shown above) in maybe 99 verbs out of 100; but in a few dozen they do not (I list those that you seem most likely to encounter):

(a) -ασω => -ασσω after ε, ρ (and sometimes elsewhere):

άγαμαι (admit), ἀγάσομαι, ἡγασάμην, --, ἀγάσθην, --.

γελάω (laugh), γελάσομαι, ἐγέλασα, --, ἐγέλασθην, --.

δο-ά-ω (do), δράσω, ἑδρασσαι, δρασακα. ἑδρασάθην, ἑδρασαμαι. ἐ-ά-ω (allow), ἐάσω, είάσα, είακα. ἐάσθην, είμαι.

ι-ά-ομαι (heal), ἱάσομαι, ἱασάμην, --, ἱάσθην, ἱάμαι.

(b) Ionic -εω => -ησω but Attic -εω => -εσω

αινέω (praise), αἰνίσσω & -εσάω, ἤνεα, ἤνεκα. ἤνέθην, ἤνημαι.

ἀρκέω (suffice), ἀρκέσω, ἄρκεσα, --, --. (This one has no Ionic -σαω)

ποθέω (long for), ποθόσαι (και -εσμαι), ἐποθήσα (εσάω), πεποθήκα. --, --.

πονέω (toil) (fut. -εσω or -ήσω, aor. -εσα or -ήσα.)

(c) Ionic εσω => -εσω or -ερω but Attic εσω => -εω (i.e. in Attic, present and future are identical, because there the "intervocalic sigma" is swallowed up: see § 5 below.)

γαμέω (marry), γαμέσω (και -σω), ἑγέμη, ἑγάμηκα. --, ἑγάμημαι. (2 stems: γαμ-, γαμε-)

καλέω (call), καλέσιω (και -σω), ἐκάλεσα, κέκληκα. ἐκλήθην, κέκλημαι.

τελέω (end), τελεσίω (και -σω), ἐτέλεσα, τετελεκα. ἐτελέσθην, τετελεσμαι.
(2) DENTALS ending -δ-, -ζ-, -θ-, -σσ-\-ττ- (on -σσ-\-ττ- see also Palatals): in the future and first aorist, the consonant changes to -σ-. Also note this quirk: -ιω verbs have fut. -ιω, e.g. νομιζω, νομιμω, ένομισα.

(i.e) πεύ-\-δω, πεύ-\-σω, πεύ-\-σ-α, ---, πεύ-\-σ-θην, πεύ-\-σ-μαι.
(save) σω-\-δω, σω-\-σω, εσώ-\-σα, σέσω-\-κα, εσώ-\(σ\)-θην, σέσω-\-σ-μαι.
(persuade) πει-\-θ-ω, πει-\-σ-ω, επίθον \| επίσια, πέπεικα (2 pf. πέποιθα \"trust\"), επει-\-σ-θην, πέπει-\-σ-μαι
(sack) πέρ-\-θ-ω, πέρ-\-σ-ω, επέρ-\-σ-α \| επορ-\-θον, ---, ---.
(form) πλά-\-σ-σω = πλά-\-ττ-\-σω (stem πλα\(ττ\)-), -πλά-\-σ-ω, -πλά-\-σ-α, ---, -πλά-\-σ-θην, πέπλα-\-σ-μαι

(3) LABIALS ending -β-, -πτ-, -πτ-, -ψ-. Fut. & 1st aor. -ψ-. E.g.:

(press) θλι-\-βω, θλι-\-ψ-ω, θλι-\-ψ-α, τέθλι-\-φ-θην | 2 εθλι-\-β-\-θην, τέθλι-\-μ-\-μαι.
(leave) λει-\-πτω, λει-\-ψ-ω, (λει-\-ψ-\(α\)) | 2 ελι-\-πτ-\-νω, λέλαι-\-πτ-\-α. ελει-\-φ-θην, λέλει-\-μ-\-μαι.
(hide) κρού-\-πτ-\-ω, κρού-\-ψ-\-ω, κρού-\-ψ-\-α, ---, εκρού-\-φ-θην, κέκρο-\-μ-\-μαι.
(annoint) αλεί-\-φ-\-ω, αλεί-\-ψ-\-ω, ήλει-\-ψ-\-α, -αλληλι-\-φ-\-α. ήλει-\-φ-θην, αλελι-\-μ-\-μαι.
(nourish) τρέφω, θρέψω, έθρεψαι \| έτραφον, 2 τέτραφα. έθρεφθην \| έτραφθην, τέθραμμαι

(4) PALATALS ending -γ-, -γνύ-, -κ-, -κνύ-, -χ-, -σσ-\-ττ-. Fut. & 1st aor. -ξ-. Pf. inf. -\(χ\)θαι:

(lead) δ-\-γω, δ-\-ξ-ω, (ή-\(ξ\)-α) \| ήγαγων, ήχ-\-θην, ήγ-\-μαι. (ή-\(γ\)-ον = ήγον + replication.)
(fasten) πη-\-γνυ-\-ω = πη-\-γνυ-\-μι, πη-\-ξ-ω, επη-\-ξ-α, πεπη-\-γ-\-α | επά-\-γ-\-ην (επάχθην), (πεπηγμαι).
(open) ανοι-\-γνυ-\-μι = ανοι-\-γω, ανοι-\-ξ-ω, ανεω-\-ξ-α, ανεω-\-χ-\-θην, ανεω-\-γ-\-μαι
(weave) πλε-\-κ-\-ω, ---, επλε-\-ξ-α, ---, (1 επλέ-\-χ-\-θην) \| 2 επλά-\-κ-\-ην, πεπλε-\-μ-\-μαι.
(show) δει-\-κνυ-\-ω = δει-\-κνυ-\-μι, δει-\-ξ-ω, εδει-\-ξ-α, εδει-\-χ-\-α, εδει-\-θ-\-θην, δεδει-\-γ-\-μαι
(do) πμά-\-ττ-\-ω (= -σσ-\-ττ-), πμά-\-ξ-ω, επμά-\-ξ-α, πεπμά-\-ξ-α | πεπμά-\-χ-\-θην, πεπμά-\-γ-\-μαι.
πεπμαχα (probably a late form) means \"have done\", πεπμαγα means \"have fared\"
(examine; confute) έλεγ-\-ξ-ω, έλεγ-\-ζ-ω, ήλεγ-\-ζ-α, (έλλεγ-κ-α). ήλεγ-\-θ-\-θην, έλλεγ-\-μ-\-μαι
(teach; mid. learn) διδά-\-σκ-\-ω, διδά-\-ξ-ω, εδιδά-\-ξ-α, δεδιδά-\-χ-\-α, εδιδά-\-χ-\-θην, δεδιδά-\-γ-\-μαι
(didά-\(σκ\)-ω really = διδά-\(σ\)-ω, so this does not break the rule for \(-σκ\), on which see type 7 below)

(5) "LIQUID" STEMS ending -λ-, -λλ-, -μ-, -μν-, -ν-, -φ-. (Sm. § 536, 544). Future in -ω, 1 aor. is agrammatic. Note also frequent vowel changes, e.g. φαινω, φανω, ἐφηνα.

All these verbs were originally vowel-stems. Each stem had a short vowel + liquid + the "infix" -τ, e.g. φα-\-ν-\-τ-\-ω (short alpha), τενω, φθειρω, ἀγγέλω, etc. (On "infixes" see § 10.) Later, the PRESENT suffered transposition to φαινω, τεινω, φθειρω, etc.; but the FUTURE kept the short vowel, turned -τ to -ε-, and dropped the intervocalic sigma -- so φανε\(σ\)-ω = φανω, τενε\(σ\)-ω = τενω, etc.; and AORIST sometimes lengthens the short vowel, and always drops the sigma -- so ἐφανω = Doric ἐφανα, Attic ἐφηνα.

I put -ινω right after -αιω, because they are related (e.g. perf. passive -σμαι, on which see Smyth § 489 h). Many -ινω verbs have a variant in -αιω; e.g. βαρύνω = βαραίνω.

-α \(\iota\) \(\omega\) (Note unpredictable aor. stem-vowel changes, -ην- or -αν-)

(dry) αινιω-ω, αιω-ω, αινη-α, --- | ημι-\-θην, ---.
(cheer) εφηριω-ω, εφηρω, εφηραυ-α, --- | ηφηραυ-\-θην, ---.
(stain) μιαιω-ω, μιω-ω, μιαια\(\nu\) (έμιηνα), --- | έ-μια-\-θην, με-μία-\-μαι.
(gain) κερδαιω-ω, κερδω, κε-κερδω, κε-κερδη-\(κ\)-α | ---, ---.
(ripen) πεπαίν-ω, πεπαύ-ώ, ἐ-πέταιν-α, ---  || ἐ-πεπάν-θην, ---.
(end) περαίν-ω, περαύ-ώ, ἐ-πέραιν-α, ---  || ἐ-περάν-θην, πε-πέρα-σ-μα.
(sprinkle) ϑαίν-ω, ϑαύ-ώ, ἐ-ϑαύν-α, ---  || ἐ-ϑαύν-θην, ἑ-ϑα-σ-μα.
(show) σημαίν-ω, σημαύ-ώ, ἑ-σέμην-α, ---  || ἑ-σημάν-θην, σε-σήμα-σ-μα.
(show) φαίν-ω, φαύ-ώ, ἐ-φην-α, 2 πε-φην-α || 2 ἐ-φάν-νη (1 ἐφαν-θην), πε-φα-σ-μα.

(2nd fut. φανήσωμαι. Rare 1st perf. πέφαγ-κα "have shown", intrans. 2nd pf. πέφημα "have appeared". Rare 1 aor. passive ἐφάνθην "has shown"; intrans. 2 aor. passive ἐφάνην 'appeared'.

-υ ν ω
(load, annoy) βαρύν-ω, βαρύν-ώ, ἐ-βαρύν-α, ---  || ἐ-βαρύν-θην, ---.
(disgrace) αἰσχύν-ω, αἰσχύν-ώ, ἡσχύν-α, ---  || ἡσχύν-θην, ---.
(ward off) ἀμύν-ω, ἀμύν-ώ, ἡμύν-α, ---  || ---, ---.
(sweeten) ἡδύν-ω, ἡδύν-ώ, ἡδύν-α, ---  || ἡδύν-θην, ἡδύ-σ-μα.
(thin) λεπτύν-ω, []?[ε]λεπτύν-α, --- || ἐ-λεπτύν-θην, λελέπτυσ-μα.

-α ι ϊ ο
(raise) αἴω-ώ, αἴ-ώ, ἥρ-α, ἥρ-κα || ἥρ-θην, ἥρ-μα.
(purify) καθαίρ-ω, καθαρ-ώ, ἐ-κάθηρ-α, ---  || ἐ-καθάρ-θην, ἐ-καθαρ-μα.

-α λ λ ο
(honor) ἀγα-λλ-ω, ἀγα-λ-ώ, ἡγη-λ-α, ---  || ---, ---.
(shake) πάλλ-ω, ---, ε-πηλ-α, ---  || πε-παλ-μα.
(stumble) σφάλλω, σφαλ-ώ, ἐσφήλα, ---  || ἐσφαλ-θην, ἐσφαλ-μα.

-ε ε ν ω
(kill) ἀποκτείν-ω, ἀποκτεν-ώ, (ἀπ-ἐκτείν-α) || ἐ-ἐκταν-ον, ἀπέκτο-να ---, ---.
(stretch) τείνω, τενόω, ἐτείνα, τέτακα || ἐτάθην, τέταμα.

-ε ε γ ω
(gather) ἀγειρ-ω, ---, ἡγειρ-α, ---  || ἡγερ-θην, ---.
(rouse) ἔγειρ-ω, ἔγειρ-ον, ἡγειρ-α || ἡγερ-θην, ἐ-γειρ-μα.
(flag) δέφ-ω (δειφω), δεφ-ω, ἐ-δεφ-α, ---  || ἐ-δάφ-θην, δ-δαφ-μα.
(corrupt) φθειρ-ω, φθειρ-ον, ἐ-φθειρ-α || ἐ-φθαρ-θην, ἐφθαρ-μα.

(2nd pf. intrans., means 'I am ruined')

-ε ε λ λ ο
(announce) ἀγγει-λλ-ω, ἀγγει-λ-ώ, ἡγει-λ-α, ἡγελ-κα || ἡγελ-θην, ἡγγε-λ-μα.
(equip; send) στε-λλ-ω, στε-λ-ω, ἐστειλ-α, ἐσταλ-κα ---, ἐσταλ-μα.

-ε μ ω, -ε μ ν ω, -ε ν ω
(build) δέμ-ω, ---, ἐ-δεμ-α, ---  || ---, δ-δημ-μα.
(distribute; mid. to pasture) νεμ-ω, νεμ-ώ, ἐ-νεμ-μα, νε-νεμ-η-κα || ἐ-νεμ-θην, νε-νεμ-μα.
(cart) τεμν-ω, τεμ-ώ, ἐ-τεμ-ον, (ἀνα)τε-τη-κα || ἐ-τημ-θην, τε-τη-μα.
(remain) μεν-ω, μεν-ώ, ἐ-μειν-α, με-μεν-η-κα ---, ---.

-τ ν ω
(bend) κλίν-ω, κλίν-ώ, ἐ-κλίν-α, (κέ-κλι-κα) --- ἐ-κλίν-θην, κέ-κλι-μα.
(judge) κρίν-ω, κρίν-ω, ἐ-κρίν-α, κε-κρι-κα --- ἐ-κρι-θην, κέ-κρι-μα.

-ο λ λ ν μ μ
(destruct) ἀπόλλυμι (ruin; lose), ἀπολαῦω, ἀπώλεσαι, ἀπολόλεκα || 2 ἀπόλωλα. ---, ---.

(Stems ὀλ-, ὀλε-, ὀλο-). 2nd perf. intrans.: 'I am ruined'. Mi d. -ολλυμαι, -ολοῦμαι, -ολόμην means 'perish'.

(6) HYBRIDS, verbs that use 2 different stems, in present a consonant-stem, in other tenses a vowel
stem (cf. § 7.a below, & Smyth § 485-7, 539).

(wish, will) βούλ-ομαι (βούλ-, βούλετ-,) βουλή-σ-ομαι, ἐβουλήθην, βεβούλη-μαι.

(fight) μαχο-μαι (μαχα-, μαχετ-,) μαχή-σ-ομαι (= μαχέ-σ-ομαι), ἐμαχή-σ-άμην, μεμάχη-μαι.

be going to μέλλ-ω (μελλ-, μελέτ-), μελλή-σ-ω, ἐμέλλη-σ-α, --.

7.b. anticipate
κεχάρηκα, κεχάρημαι.

(7) -ΑΝΩ, -ΥΝΩ, -ΣΚΩ, -ΙΣΚΩ = verbs that, though otherwise regular, have those "infixes" in the present (on "infixes" see § 10). -ανω verbs are of 4 types (a - d below) acc. to the type of stem used in all parts but the present:

(7.a) -αν-ω verbs with TWO STEMS (like the "hybrids" in § 6 above. Here the consonant stem usually emerges in 2nd aor.):


(escape notice of) λα-ν-θ-άν-ω (λαθ-, λαθη-), λ-ήρ-ω, 2 ἐλα-θον, λέλη-θα (present meaning), ---.

(learn) μα-ν-θ-άν-ω (μαθ-,) μαθ-ομαι, 2 εμα-θ-ον, μεμα-θ-ηκα-, --.

(inquire) τυν-ν-θ-άν-ομαι (τυνθ-, τυνθα-), τενθ-ομαι (= τενθα-ομαι), ἔπν-θ-ομη, ἐπν-θ-α, ἐπν-θ-αν, ---.

(7.c) -αν-ω LABIALS (infix -αν- + additional "nasal infix" -γ- | -μ-)

(take) λα-μ-β-άν-ω (λαβ-,) λήψομαι, 2 ἐλα-β-ον, εἰλη-φ-α. εἰλη-φ-θν, εἰλη-μ-μαι

(7.d) -αν-ω PALATALS (infix -αν-↓ and additional "nasal infix" -γ- | -μ-):

(get by lot) λα-γ-χ-άν-ω (λαγ-, λαγη-), λη-ξ-ομαι, ἐλα-χ-ον, εἰλη-χ-α (Sm. 445). εἰλη-χ-θην, εἰλη-γ-μαι

(happen etc.) τυ-γ-χ-άν-ω (τυγ-, τυγη-), τενχ-ομαι, ἐπτυχ-ομαι, εἰπτυχ-ηκα, (ἐτυχθην), (ἐτυγμαι).

(7.e) -ν-ω + VOWEL STEM: ἐλα-ν-ω (drive), ἐλώ| ἐλά-σ-ω, ἡλ-σ-α, -ἐλ-σ-α-κα || ἡλ-θ-ην, ἐλ-σ-α-μαι: Stem: think of this verb as = ἐλα-ω, except that the pres. is added the "infix" -ν- and the perfect has "Attic reduplication" (below § 11.a ; Smyth § 446)

(mix) κεράννυμι (κερα-, κρα-,) ---, ἐκέρασα, ---. ἐκράθην, κέκραμμαι.

(expand) πετά-νυ-μι (πετα-, πτα-), πετ-ο | (πετα-σ-α), -πετά-σ-α (πετα-σ-ηκα), -πέπα-μαι.

(scatter) σκεδά-νυ-μι (σκεδα-, σκεδώ, ἐσκέδασα, --- ἐσκέδασθην, ἐσκέδασμαι.

(7.f) -σκ-ω in VOWEL STEMS. In addition to -σκ-, 3 of these have infixes βτ-, γτ-, δτ-:

(eat) βτ-βτ-σκ-ω (βτω-,) βτ-σ-ομαι, ἐβτωσ-α | (ἐβτω-ν), βέτω-κα, βέτω-θην, βέτω-μαι

(κατ) γτ-γτ-σκ-ω (γτω-, γτν-,) γτω-σ-ομαι, 2 ἔγνω-ν, ἔγνω-κα, ἐγνώ-σ-θην, ἐγνω-σ-μαι

(αο) γνα-σκ-ω (= γνα-ω-σκ), γνα-σ-ομαι (γνα-σ-ω-σκ), ἐγνα-σ-α, ἐγνα-σ-αν, ---.

(make drunk) μεθύ-σκ-ω (μεθυτ-,) ---, ἐμέθυ-σ-α, ---. ἐμέθυ-σθην ("I got drunk"), ---.

(ται awen) δτ-δτ-σκ-ω (δτω-,) δτ-σ-ομαι, 2 ἔδρ-αν, -δέδρα-κα, ---.

(αο) γηρα-σκ-ω (= γηρα-ω-σκ), γηρα-σ-ομαι (γηρα-σ-ω-σκ), ἐγηρα-σ-α, ἐγηρα-σ-αν, ---
(7.g) -ισκο- in VOWEL STEMS (i.e. -ισκ- replaces a vowel: Smyth § 527 b)

ἄλ-ίσκ-ομαι (ἄλω-), ἀλώ-σ-ομαι, ἐ-ἀλω-ν (ήλων) (Sm. § 682), ἐ-ἀλω-κα. Meaning "be captured" = pass. to αἰρέω.

Two wrinkles here: (1) -ισκ- replaces -ω- (as if ἀλώ-ω). (2) The stem had digamma Ϝαλ- (Sm. § 431), hence aor. & perf. ἐerval- = ἐράλ- (cf. below, § 11.c). But N.B. the imperfect ignores that digamma: ἡλικομην.

(soon) ἀν-αλ-ισκο- = ἀναλω-ω, ἀλω-σ-ω, -ήλω-σ-α-κα. -ήλω-θν, -ήλω-μαι

(find) εὑρ-ισκο- (stem εὑρε-, εὑρ-), εὑρή-σω, 2 ηὕρ-ον, η| εὑρη-κα. 1 εὑρέ-θν, ηὑρ-μαι

 deprive) στερ-ισκο- = στερε-ω, στερήσω, ἐστερήσα, -εστερησα, -εστερηκα. εστερ(ήθ)ν, εστερήμαι

(8) IRREGULAR VERBS (except for -μι verbs): i.e. those that are so irregular, and so common, that they seem worth putting in a separate list. Most of them use several different stems. As always, forms preceded by a dash, e.g. -ήσομαι -έβην, -έσκω are used only in compounds; forms in parenthesis are rarely used; and a long dash "---" means that a form does not exist.

βαίνω (go), -βήσομαι, -έβην, βέβηκα || (εβάθην, -βέβηκα).

Stems: βαν- (pres. orig. βανω) & βα-. A o r. like that of -μι verbs (Sm. § 682, 687): subjunct. -βω -βης -βην etc., opt. -βαίν -βαίνη -βαίνη etc.; imper. βητ (-& βα), βήτω || βήτη, βήτων, partic. -βάς -βάσα -βάν, inf. -βηναι. P e r f. partic. βεβ-ώς-ω-άς (= βεβ-αός -ανία -αός)

γί-γν-όμαι (become; be born, etc.), γεν-ή-σομαι, -έγν-όμην, γέ-γον-α. -έγενή-θην, γε-γέν-ημαι:

Stems: γεν-, γενε- ('Hybrid' as in Reg. Verbs § 6) & in pres. nasal infix -γ-. Cf. Lat. 'gigno, genui, genitus.' P e r f. partic. γεγονώς or γεγόνας (= γεγονακα), inf. γεγονα. N.B.: there is often no difference in meaning between perfect act. & perf. pass. But usually γεγονεται = "has happened"; γέγονε = "has been born" or "is (by birth)". Fut. pass. partic. τὰ γεγονηθησόμενα = lit. "the things that are going to happen", thus "the future"

ἔχοιμαι (go), (ἔλευσσομαι), ἠλθον, ἠλήλυθα || --- , --- .

Stems: ἔχω-, ἐλθ-, fut. ἐλευθ-, P. ἐλβθ-. For future Attic usually uses είμι, ἀφίξομαι, ἥξω, & for oblique moods and imperative, εἰμι.

ἔχ-ω (have), ἔχ-ω || σχη-σω, 2 ε-σχ-ον, ἐ-σχη-κα || ἐ-σχ-έθην, -έσχ-μαι.


θνη-σκ-ω (die), ἄπο-θαν-ούμαι, ἀπέ-θαν-ον, τέ-θνη-κα || --- , --- .

Stems: θαν- (liquid) & θνη- with "infix" -σκ-(above, reg. verbs § 7f). F u t. P e r f. τεθνήξω

λέγ-ω (1) (collect), λέξ-ω, -έλε-α, -είλοια-α || ἐ-λέγ-ην (ἐλέχθην), -ειλεγ-μαι.

Stem wholly normal consonant stem, except for the perf. "liquid" reduplication (see below, § 11.b).

λέγω (2) (say), ἔρω, εἶπον (ἐ-εξα), εἰφηκα || ἐ-ελékθην, εἰφημαι.

Stems from 3 verbs: (a) λέγω; (b) εἶπον (from ἔ-εμν-ον); (c) εἰφώ, ἔρω, --, εἰφηκα (= ἔφορω, ἔφω, --, ἔ - ῥηκα etc.: cognate with Latin 'verbum'). A o r i s t subjunc. εἰπα, opt. εἴπομαι, infin. εἴπειν, partic. εἰπών -ούσα -όν. P f. p a s s. partic. εἰφημένος, F u t. p a s s. ἐφήσομαι. F u t. P f. εἰφήςομαι.

οἶδα (know), εἶσομαι, εἰδον, --- || --- , --- .

Stems: Pres. ὑιδ- | ὑδ (I.E. 'woida', Lat. 'uidi'), fut. ῥίσομαι, aor., εἰδ- = ἐριδ- (ἐριώδ-). P r e s e n t
("a 2nd pf. with the meaning of a present, i.e. οἶδα = lit. "I have seen" = "I know") indicative οἶδα, οίσθα (= οἴθα), οίδε || οἴς (Hom. ιδειν), ιστε (= ἰδ[ε]τε) ισαι (= ριδ-σαντι) (Buck p. 286: cf. Lat. uidi uidisti vidit etc.). Subjunctive eἰδώ, opt. εἰδήν, imper. ισθι, ιστω, ιστε, ιστον, infin. εἰδέναι, partic. εἰδ-ώς, -νια, -ός. 1 m p f. "I knew" = really a plupf. "I had seen" ἣδη or ἥδιεν. A o r i s t εἰδών ("I saw" -- for aorist forms see οἴδα).

όραω (soν), ὤψομαι, εἰδών, ἕρακα (& ἐρακα) || ὧψθην, ἔώψαμαι ὤψμαι.

Stems = 3 different verbs: (A) pres. and perf. act. from ἐρο-α-ω, (b) future and perf. passive from ὡπτω, (c) aorist from πιδ-. P l u p f. ἐρακάκη. 1 m p f. ἐρώ - ας - ω etc. A o r. indic. εἰδών, subjunct. ἰδώ, opt. ἰδομι, partic. ἰδών ἰδοισα ἰδών; infin. ἰδειν. F u t. p a s s. ὧψθοσαι.

πά-σχ-ω (suffer), πει-σομαι, ἐ-πα-θον, πέ-πον-θα α || ---, --- .

Stems: pres. πενθ-οκ-ω, fut. πενθ-ο-σ-ομαι, aor. πα-. P e r f. πενθοσθός, poetic πεπτώς.

πέπτω (fall), πεσοῦμαι, 2 ἐπτεσον, πέπτωκα || ---, --- .

φέρω (bear), οἰσω, ἤνεγκον (λατερ-α), ἐν-ήνο-χα || ἤνεχ-θην, ἤν-ήνεγκ-μαι.

Stems from 3 verbs, φερ-, οιο-, ἤνεγκκ; pf. has "Attic reduplication" (below, § 11.a). F u t. m i d. & p a s s. οἰσθῆσομαι or κατ-ἐνεχθῆσομαι. 1 a o r. m i d. ἤνεγκάμην, 2 a o r. m i d. ἤγκαμην

(9) CONSONANT CHANGES IN PERF. PASSIVE (IN NORMAL LABIALS AND PALATALS): In Vowels Stems and Liquids (sections 1 and 5 above), no changes; in Dentals (2 above), almost none (only πέπεισ-αι = πέπεισ-οια) -- endings are just added to an unchanging stem. But in (4) Labials and (5) Palatales there is change:

(1) (στέλλω) ἐσταλ-μαι, ἐσταλ-σαι, ἐσταλ-ται || ἐσταλ-μεθα, ἐσταλ-θε, ἐσταλ-μένοι εἰσί
(2) (λω) λέλυ-μαι, λέλυ-σαι, λέλυ-ται || λελυ-μεθα, λελυ-θε, λελυ-νται.
(3) (πεθω) πέπειο-μαι πέπειο-σαι, πέπειο-ται || πέπειο-μεθα, πέπειο-θε, πεπειο-μένοι εἰσί.

(10) WHAT PRESENT-STEM "INFIXES" ARE. To quote from Carl Buck, Comparative Greek and Latin Grammar, p. 256: "The parent speech [i.e. Indo-European] had a great variety of present formations. It is probable that these originally had some special significance in relation to the kind of action expressed. [For example, "-sk-" in both Greek and Latin has "inchoative" force; so e.g. nosco and γινωσκω both mean 'begin knowing', 'come to know', 'get to know'.] But for the most part this is obscure [i.e. we can no longer discern what kind of action this or that infix represented], and we have to take them singly as so many formal types"

One would be glad to say more! -- but there is nothing to say. The infixes -τ-, -αν-, -υν-, -οκ- and -ωκ- and the "nasal infixes" -γ- and -μ- have all been illustrated above (§ 7). Most of the others, which I now list, usually give students no trouble; so here in my example verbs I don't spell out all the principal parts. (Some are spelled out above in §§ 1-7.)

Note that (as was already noticed above in § 7) some verbs have not one but two present "infixes" - e.g. λα-ν-θ-αν-ω (stem λαθ-). .

(10a) -ΔΛ-ω = -λι-ω (see above: Liquids) ἄγγε-λα-ω (= ἄγγε-λι-ω), στέλλω etc.
(10b) -ΑΙΝ-ω, -ΑΙΡ-ω = -ανω, -αριω (see Liquids): φαίν-ω (φάνι-ω), βάιν-ω, χαίρ-ω (χαρι-ω)
(10c) -ΕΙΝ-ω = -ενι-ω (See 'Liquids'), -ΕΙΡ-Ω (ερι-ω), -ΗΝ-Ω (ινι-ω) -ΙΡ-Ω (ωτ-ω), -ΤΗ-Ω (-υν-
(11) **IRREGULAR REDUPLICATIONS & AUGMENTS.** Almost all these are also listed under "Irregular Verbs" (§ 8) or "Regular Verbs" (especially § 5)

(11.a) **PF. REDUPL.** ἐληλ-, ἀληλ-, ἐνη ἴνreative augment ἤ-,- ἰ- = 'Attic liquid reduplication' (Smyth § 446). Some verbs beginning *vowel + liquid* first reduplicate (e.g. ἐλ-ελ-, ἀλ-ἀλ-, ἐν-ἐν): ἐλα-υν-ω (drive), ἐλω ἐλα-σω, ἦλα-σα, -ἐλ-ἐλα-κα, ἦλα -θεν, ἐλ-ἐλα-μαι ἀλει-φ-ω (anoint), ἀλει-ψ-ω, ἤλει-ψ-α, -ἀληλι-ψ-α, ἤλει-ψ-θεν, ἀλειλ-μαι ἐλεγ-χ-ω (examine), ἐλεγ-ξ-ω, ἐλεγ-ξ-α, (ἐλήλεγ-κ-α). ἐλεγ-χ-θεν, ἐλήλεγ-μαι φέρω (bear), οἴσω, ἦνεγκον, 1 ἐν-ἔνχα, ἦνέχ-θεν, ἐν-ἐνεγ-μαι ἐρχομαι (go), (ἐλευσομαι), ἦλθον, ἐλήλυθα, ---, ---.

(11.b) **PF. 'AUGMENT' ει- INSTEAD OF REDUPLICATION λελ-** (Smyth § 445) λα-μ-β-άν-ω (take), ληψομαι, 2 ἐλα-β-ον, εἰλη-φ-α. ἐλη-φ-θεν, εἰλη-μαι. λα-γ-χ-άν-ω (get by lot), λη-ζ-ομαι, ἐλα-χ-ον, εἰλη-χ-α. ἐλη-χ-θεν, εἰλη-γ-μαι λέγ-ω 1 (collect), -λέξ-ω, ἐ-λέξ-α, 2 -είλοχα, 2 ἐ-λέγ-ην (ἐλέχθην), -εἴλεγ-μαι

(11.c) **PF. AUGMENT ἐ-ἀ-, ἐ-ω-, ἐ-ι- INSTEAD OF AUGMENT ἦ-, ὦ-, ἴ-** (Sm. § 431). Some verbs beginning with a vowel add ἐ- because they once began with a consonant: ἄλ-ισκ-ομαι (be captured), ἀλώ-σ-ομαι, ἐ-άλω-ν (ήλων), ἐ-άλω-κα. ---, ---.

Στεμ ραλ-, hence aor. & pf. ἐαλ- = ἐχαλ-. The impf. ignores that digamma: ηλισκόμην.

ὁράω (see), ὠρομαι (bear), 2 εἰδον, ὠροκα, ὠφθην, ἐῳρομαι (ὠῳμαι).

-pres. & perf. act. from ραζ-α-ω, aorist from ριά-.

ἴ-ημ (send), ἴ-σω, ἱκα, σ- & -ε-μεν ταλ., εἰ-κα, εἰ-θεν, εἰ-μαι

Pres. stem - (originally σαι-); other tenses ἦ- and Ἰ-. Augment ει- = ἐ + ἐ (ἐ-ἐμεν = εἰμεν).

(11.d) **AORIST AUGMENT ει- INSTEAD OF ἦ-** (Smyth § 431). Some aorist stems that begin in a vowel augment ἐ-, because they once began in a consonant (usually a digamma). Similar is the imperfect augment of ἔχω, namely εἰχον from ἐ-ς-εχον)

λέγω 2 (say), ἐρόω, 2 εἰπον (-ἐλεξα), εἰρηκα, ἐλέχθην, λέγεμαι

Aor. ἐ-εφισ-ον => ἐ-εφισ-ον => ειπ-ον. Pf. εἰρω, ἐρω, --, εἰρηκα = ἐρω, ἐρω, --, ἐ- - ἐρηκα

αἰρ-ἐ-ω (take), αἰρ-η-σω, 2 εἰλον (φομ ἐ-ελον) ἴ-κα, ἴ-θην, ἴ-μαι
οἶδα (know), εἶσομαι, 2 εἶδον, ---, ---, ---.


(12) VERBS THAT HAVE IRREGULAR (μ-verb-like) 2ND-AORIST FORMS (Sm. § 687).

ἀλίσκομαι: ἀλλων, subjunct. ἀλώ, opt. ἀλοὶν, inf. ἀλῶναι, partic. ἀλοῦς
βαινω: ἔβην, subjunct. βῶ, opt. βαινη, imper. βηθι, inf. βηναι, partic. βᾶς
βιω: ἔβιων, subjunct. βιώ, opt. βωην, inf. βωναι, partic. βιους
γιγνώσκω: ἐγνων, subjunct. γνώ, opt. γνοινη, imper. γνωθι, inf. γνωναι, partic. γνους
διδράσκω: ἐδρᾱν, subjunct. δρῶ, opt. δραιην, inf. δραναι, partic. δρᾶς
δυω (enter): ἐδυν
ἐχω: imper. σχές
κτεινω: aor. indic. ἐκταν, ἐκτας, ἐκτα || ἐκταμεν, ἐκτατε, ἐκταν.
subunct. κτεωμεν, inf. κταμεναι, partic. κτας
πέτομαι: ἐπην, opt. παην, partic. πης
τλαω: ἔτην, subjunct. τλω, opt. τλαιν, imper. τληθι, inf. τληναι, partic. τλας
φθανω: ἐφθην, subjunct. φθω, opt. φθαινη, inf. φθηναι, partic. φθας
φυω (be produced): ἐφυν (was produced, am), subjunct. φυω, inf. φυαιναι, partic. φυς
28.] **Meaning of the Perfect.** The Perfect denotes a lasting condition or attitude (ἕξις). If we compare the meaning of any Perfect with that of the corresponding Aorist or Present, we shall usually find that the Perfect denotes a permanent state, the Aor. or Pres. an action which brings about or constitutes that state. Thus, δαίω I kindle, δέδεη blazes, or (better) is ablaze; κύθε hid, κέκενυε has in hiding; ὤρνυε bestirs himself, ὄρνυε is astir; ὠλετο was lost, ὀλωλε is undone; ἤραμε made to fit, ὀρνησε fits (Intrans.); ταράσσω I disturb, τετήρηκε was in disorder; μειώμαι I divide, ἔμμορε has for his share; ὀύμαι I save, shelter, εἰσύναι keep safe; τένχω I make, τέτυκα is by making (not has been made); ἐφιν grew, πέφυκε is by growth.

Thus the so-called Perfecta praesentia, βέβηκα, ἔστηκα, γέγηθα, μέμημαι, πέποιθα, οἶδα, ἐοικα, κέκτημαι, &c., are merely the commonest instances of the rule. Note the large number of Homeric Perfects denoting attitude, temper, &c. Besides those already mentioned we have -- παραμέμβλωκε is posted beside, δέδοσκε is gazing, ἔρογχυ shudders, τέτηκα I am wasting, μέμυκε is closed (of wounds), δεδάκρυσα art in tears, δεδεκατό was on the stretch, πεπόιθατα are on the wing, κέκηκα I am weary, προβεβουλαίκω I prefer, δείδα I fear, ἔολπα I hope, τέθηπα I am in amazement, τέτληκας thou hast heart, πεπύτυντα has his senses, δειεκάτα welcome (in the attitude of holding out the hand, while δεικνύμενος denotes the action); together with many participles -- κεχιμομένος agape, κεκαφηός panting, πεττημένος covering, συνοχώκοτε bent together, κεκοτήθηκα in wrath, τετιημένος vexed, ἀδηκώς disgusted, μεμηλάως in thought, πεφυλαγμένος on the watch, δεδαχημένος clutching, λεληκώμενος eager, κεχολωμένος enraged, &c. So in later Greek ἐξηνθηκός (Thuc. 2.49) in eruption, ἐσπουδασημένος in haste.

Verbs expressing sustained sounds, esp. cries of animals, are usually in the perfect: γέγανε shouts, βέβρυχος roars, κεκληγώς, λεληκώμενος eagerness, μεμηλώς, μεμικώς, τετριγως, ἀμφιαχύα. So in Attic, βοῶν καὶ κεκαφηός (Dem.).

With verbs of striking the Perfect seems to express continuance, and so completeness: κεκόπως, πεπληγῶς, βεβολήσω was tossed about, βεβλήκεi made his hit, ἤρημειστο was driven home. (Cp. Ar. Av. 1350 ὃς ἀν πεπλήγη τὸν πατέρα νεότος ὅν.)

(... The number of Homeric Perfects which can be rendered by have is comparatively small. The chief instances in the Active are ἔρογχυ thou hast done, ὄπωσα I have seen, άλλοις has left, πέτασον ye have suffered, ἐδηδῶς, βεβολήκως having eaten; they are somewhat commoner in the Middle. Yet in the use of these Perfects (and probably in the Perfect of every period of Greek) we always find some continuing result implied. There is nothing in Greek like the Latin idiom fuit Ilium (= Ilium is no longer), uixi (= I have done with living), &c.

The Intransitive meaning prevails in the Perfect, so that the Act. is hardly distinguishable from the Mid.; cp. τέτυκα and τετύκαται, πεφυλαγμένος and πεφυλαγμένος, γέγονα and γεγένημαι. Compare also the Pf. Act. with the Pres. Mid. in such instances as ὀλολαία and ὀλλολαία, πετίοτα and πείδωμα, βέβουλα and βούλουμα, ἔολπα and ἐλπομαί. The forms τέτροσα, ἐθοροσά are Intrans. in Homer, but Trans. in Attic; and an Intrans. or almost Passive meaning is conspicuous in the Homeric group of Participles κεκαφηός enraged, τετιημένος (= τετειμένος) vexed, κεκορηός (= κεκορημένος) satiated, βεβολημένος heavy, κεκαφηός rejoicing, κεκαφηός panting (§ 22, 9, b).
## (VIII) Conditions in Greek

(I) **SIMPLE** = "FACTUAL" = "PARTICULAR": "If A, then B" (no hypothesizing--as if presenting only "facts")

### (A) PAST PARTICULAR: εἰ + aor or impf. indicative, aor. or impf. indicative:

**AOR:** εἰ τὴν γέφυραν ἐφύλαξε, τὰς σπονδὰς ἐφύλαξε: If he guarded the bridge, he broke the treaty.

**IMPF.**: εἰ τὴν γέφυραν ἐφυλάττε, τὰς σπονδὰς ἔλυε: If he was guarding..., he was breaking....

### (B) PRESENT PARTICULAR: εἰ + indicative, indicative:

εἰ τὴν γέφυραν φυλάττει, τὰς σπονδὰς λύει: If he is guarding the bridge, he is breaking the treaty.

(II) **UNREAL** = "CONTRARY TO FACT"

In both (A) and (B) the pluperfect is used--but very rarely (Sm. 2306). This differs from Lat. where plupf. is normal. Also note that (A) and (B) can mix: "If he had not... he would now be..." Cf. Sm. 2310.

### (A) PAST UNREAL: εἰ + aor. or impf. indicative, aorist (or impf.) indicative + ἄν *

**AOR:** εἰ τὴν γέφυραν ἐφύλαξε, τὰς σπονδὰς ἄν ἔλυσε: If he had guarded..., he wd. have broken.

**IMPF.**: εἰ τὴν γέφυραν ἐφυλάττει, τὰς σπονδὰς ἄν ἔλυσαν: If he had been guarding..., he would have been breaking....

* ἄν is now and then omitted in apodosis "when that has an impf. indicative denoting unfulfilled obligation, possibility or propriety" such as ἐδει, χρῆν, εἰκός ἦν, καλὸν ἦν, etc., + infin. E.g. εἰ ταῦτα ἐποίει, ἐδεῖ αἰτιᾶσθαι αὐτόν: "If he were doing this [as he is not], one ought to blame him." (Smyth 2313. Cf. similar indicatives in Latin.)

** Impf. usually means present unreal. When it refers to the past, it stresses a continuous or habitual action (Sm. 2304).

### (B) PRESENT UNREAL: εἰ + imperfect indicative, imperfect indicative + ἄν

εἰ τὴν γέφυραν ἐφυλάττει, τὰς σπονδὰς ἄν ἔλυσαν: If he were guarding..., he would be breaking....

(III) **GENERALIZING:** "If ever..." ( = "Whenever..." = "Whoever...")

### (A) PAST GENERAL: εἰ (= ἐπεί = ὅστις etc.) + optative, imperfect indicative

εἰ δὲ Κύρῳ φίλος γένοιτο, δῶρα ἐλάμβανεν: If ever (whenever) he was friendly with C., he got (i.e. he used to get; he always got; he infallibly got) gifts.

= ὅστις δὲ Κύρῳ φίλος γένοιτο, δῶρα ἐλάμβανεν: Anyone who was friendly with C. always got gifts.

### (B) PRES. GENERAL: ἐὰν (= ἐπειδὰν = ὅστις ἄν etc.) + aor. or pres. subjunctive, pres. indicative.

ἐὰν (ἐὰν ποτε) δὲ Κύρῳ φίλος γένηται, δῶρα λαμβάνει: If (if ever = whenever = whenever it happens that) he gets friendly with C., he (always) gets gifts.

= ὅστις δὲ Κύρῳ φίλος ἄν γένηται, δῶρα λαμβάνει: Whoever is friendly with C. (always) gets gifts.

= ἐπειδὰν Κύρῳ φίλοι γένηται, δῶρα λαμβάνει: Whenever anybody (etc.)

(IV) **FUTURE CONDITIONS**

### (A) "FUTURE MORE VIVID": ἐὰν || ἄν + pres. or aor. subjunctive * / future indicative

ἐὰν τὴν γέφυραν φυλάττη, τὰς σπονδὰς λύσει: If he guards the bridge, he'll be breaking the treaty.

* Protasis has εἰ + future indic. if a threat or strong emotion, e.g. "If you DO, I will kill you." (Sm. 2328; see also 2301)

### (B) "FUTURE LESS VIVID": εἰ + pres. or aor.** optative, pres. or aor.** optative + ἄν.

εἰ τὴν γέφυραν φυλάξει (φυλάττοι), τὰς σπονδὰς ἄν λύσει (λύσοι): If he were to..., he wd.....

** Future optative cannot be used in either clause, except in indirect speech (Goodwin 459)
(IX.A) INDIRECT DISCOURSE: MOOD-CHANGES IN (GMT § 667 ff., Smyth § 2618)

(Not all these rules apply to conditions; for those, see the table below.) If the word that governs indirect discourse is in a primary tense (e.g. "he says that..."), there are no mood changes -- moods and tense all stay the same. But if the governing word is in a secondary tense (e.g. "he said that..."), these rules apply:

CHANGE TO OPTATIVE: Each subjunctive, also each indicative primary tense, and each aorist indicative in the main clause (i.e. it would be "main" if it were direct) may change to the same tense of the optative ("may" -- for vividness any may retain its original mood and tense).

NO MOOD CHANGE: Each optative, also each imperfect, each pluperfect, and each aorist indicative in a dependent clause (i.e. what would still be dependent even in direct speech) stays the same. (Impf. & plupf. cannot change to optative since they have no tenses in the optative.)

RULE FOR AN: "ἐὰν is never omitted in indirect discourse if it was used in the direct form; except that, if the subjunctive is changed to the optative after a past tense in indirect discourse" (Goodwin § 667.4, 689. So for example ἐὰν becomes εἰ, ὅταν becomes ὅτε or ὅπως.

Conditions in which there is **mood change**:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Infinitive Form</th>
<th>Past Participle</th>
<th>Future Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRES. Partic.</td>
<td>εἰ διδάσκω, μανθάνω.</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, μανθάνοι</td>
<td>ἐψη... μανθάνειν</td>
</tr>
<tr>
<td>GENERAL</td>
<td>εἰ διδάσκω, μανθάνω.</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, μανθάνοι</td>
<td>ἐψη... μανθάνειν</td>
</tr>
<tr>
<td>PAST Partic.</td>
<td>εἰ διδάσκασκον, ἐμάνθανον.</td>
<td>εἰπεν ὅτι εἰ εἰ διδάσακε, ἐμάνθανε</td>
<td>ἐψη... μανθάνειν</td>
</tr>
<tr>
<td>Partic.</td>
<td>εἰ διδάσα, ἐμαθον</td>
<td>εἰπεν ὅτι εἰ εἰ διδάσα, μαθον (rare)</td>
<td>ἐψη... μαθεῖν</td>
</tr>
<tr>
<td>FUTURE</td>
<td>εἰ διδάσκω, μαθήσομαι</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, μαθήσοντο</td>
<td>ἐψη... μαθήσοσθαι</td>
</tr>
<tr>
<td>more viv</td>
<td>εἰ διδάσκω, μαθήσομαι</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, μαθήσοντο</td>
<td>ἐψη... μαθήσοσθαι</td>
</tr>
</tbody>
</table>

Conditions in which there is **no mood change**:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Infinitive Form</th>
<th>Past Participle</th>
<th>Future Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAST General</td>
<td>εἰ διδάσκομιμι, ἐμάνθανον</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, ἐμάνθανε</td>
<td>ἐψη... μανθάνειν</td>
</tr>
<tr>
<td>Unreal.</td>
<td>(A) εἰ διδάσασκον, ἐμαθήσαν</td>
<td>εἰπεν ὅτι εἰ εἰ διδάσακε, ἐμαθάνεν</td>
<td>ἐψη... μαθείν αν</td>
</tr>
<tr>
<td>Unreal.</td>
<td>(B) εἰ διδάσασκον, ἐμαθήσαν</td>
<td>εἰπεν ὅτι εἰ εἰ διδάσακε, ἐμαθάνεν</td>
<td>ἐψη... μαθείν αν</td>
</tr>
<tr>
<td>PRES.</td>
<td>εἰ διδάσασκον, ἐμάνθασσον</td>
<td>εἰπεν ὅτι εἰ εἰ διδάσασκε, ἐμαθάσσει</td>
<td>ἐψη... μανθάνειν</td>
</tr>
<tr>
<td>FUT. less viv.</td>
<td>εἰ διδάσκομιμι, μανθάνοιμι ἄν</td>
<td>εἰπεν ὅτι εἰ διδάσκοι, μάθοι ἄν</td>
<td>ἐψη... μαθείν αν</td>
</tr>
</tbody>
</table>

*Note how the distinction between Present Particular and Pres. General disappears in indir. speech. Not even Greek can differentiate everything! But note also how many Greek distinctions disappear in English (i.e. how some conditions which are different in Greek sound almost identical in English), unless we translate with a carefulness that is almost artificial.
This is just a different way of saying the same rules presented in IX.A above.

(I) In PRIMARY SEQUENCE -- i.e. if the verb that governs the indirect speech is present or future -- the moods in all clauses remain unchanged.

(II) In SECONDARY SEQUENCE -- i.e. if the governing verb is in a past tense -- mood-change depends on whether, inside the indirect speech, the clause is a main or a subordinate clause. The rules are these:

(A) In the indirect statement's MAIN CLAUSE, any indicative without ἄν may change to an optative in the same tense. So e.g. "ἔπεψαν ἐμέ" ("They sent me") becomes ἔλεξεν ὅτι πέμψαν αὐτόν ("He said that they had sent him"). I say "may" change -- but often this is not done; e.g. ἔλεξεν ὅτι ἔπεμψαν αὐτόν ("He said that they had sent him").

(B) But there an indicative with ἄν remains unchanged; e.g. "εἰ ἔπεμψαν ἐμε, ἐνίκησα ἄν" ("If they had sent me, I would have won") becomes ἔλεξε ὅτι εἰ ἔπεμψαν αὐτόν, ἐνίκησε ἄν" ("He said that if they had sent him, he would have won").

(C) In the indirect statement's SUBORDINATE CLAUSES, any subjunctive, and any past, present or perfect indicative, may change to an optative in the same tense (and any ἄν drops out); e.g. "εἰ ἔπεμψαν ἐμε, νικήσω" ("If they send me, I will win") becomes ἔλεξε ὅτι εἰ πέμψειν αὐτόν, νικήσω ("He said that if they sent him, he would win").

(D) But there any optative or past indicative (aorist, impf., plupf.) remains unchanged. E.g. "εἰ ἔπεμψαν ἐμε, ἐνίκησα ἄν" ("If they had sent me, I would have won") becomes ἔλεξε ὅτι εἰ ἔπεμψαν αὐτόν, ἐνίκησε ἄν ("He said that if they had sent him, he would have won").

Note well: the explanation of Chase & Phillips p. 87, §§ 4-5 is incomplete, since it omits II.B above. I underline two phrases that seem wrong, or else terribly ambiguous:

"5. **Subordinate clauses** in indirect discourse, both in the infinitive and in the ὅτι construction, are governed by the following rules:
(a) In primary sequence they remain unchanged.
(b) In secondary sequence, if the verb of a subordinate clause is in a primary tense of the indicative or is in the subjunctive, it may be changed to the corresponding tense of the optative, ἄν dropping out; but secondary tenses of the indicative are not changed.**

ὲὰν Κῦρος ἔλθῃ, νικήσομεν. If Cyrus comes, we shall be victorious
ἔλεγεν ὅτι εἰ Κῦρος ἔλθοι, νικήσομεν. He said that if Cyrus came, we should be victorious (or ἔφη εἰ Κῦρος ἔλθοι, ἡμᾶς νικήσειν)."

The term "subordinate" in the first line is very misleading; for it implies that inside the indirect speech, only a subordinate clause may change to optative. In fact both clauses may (as C&P's own example shows: ὅτι εἰ...ἔλθοι, νικήσομεν).
**INTERROGATIVES (Greek & Latin) and INDIRECT QUESTION**

Indir. question (Smyth 2663 ff.) uses either an interrogative or an indefinite relative, e.g. either \( \pi\nu \) (where) or \( \dot{\omicron}\pi\nu \) (lit. 'wherever'). Below I always put the former first, but the latter is at least as common.

| \( \tau\zeta \) εἰμι Áˆγγνοι. | He doesn't know **who** I am | quis sim nescit. |
| \( \sigma\nu \) ὡςτις or ποῖος | ...whose I am | ...cuius sim |
| \( \tau\nu\nu\zeta \) εἰμι | ...whose son I am (lit.: of whom I am the son). | ...cuius filius sim |
| \( \sigma\nu \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...what I am Use ὡς τι ('whatever'), not ὡς τι ('because' or 'that') | ...quid sim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...what (which) girl I love | ...quam feminam amem |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος | ...what sort of man I am But ποῖος / ὡςτις often = merely ὡςτις = τίς as in the first 2 examples above | ...qualis sim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος | ...which of the two I am | ...uter sim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...where I am | ...ubi sim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...whence (from where) I came (see bottom of page) | ...unde venerim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος | ...when I came | ...ubi venerim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...why (for the sake of what) I came | ...cur | quare | propter quid venerim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...whether (if) I came | ...utrumnum venerate | venerate |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...whether (if) I came or not. Also ἐίτε...ἐίτε | ...utrum venerim (or an or -ne) an non |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...whither (to where) I went | ...quo ierim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how I fight = in what way I fight or ποῖο | ὡςτις, τῇ | ὡςτις, τίνι | ὡςτινος | ...quomodo pugnem |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how much I hate her | ...quantopere eam oederim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how great I am | ...quantus sim |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how many of us there are || how many we are | ...quot simus |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how old (or big) I am. | (...quot annos natus sum) |
| \( \tau\nu\nu\zeta \) ὡςτις εἰμι \( \sigma\nu \) ὡςτινος \( \sigma\nu \) ποῖον | ...how long we loved | ...quam diu amauerimus |
| or μέχρι οὕτως | ...how many times I went | ...quoties venerit |
| or ὧποσάκις | or ὧποσάκις | or ὧποσάκις |
| ...πῶς ἀνδρείως εἰμι | ...how brave I am | ...quam | quantopere fortis sim |
| or ὧποσάκις* | ...how bravely I fight | ...quam fortiter pugnem |

* In these two examples, πῶς (or ὧποσάκις) is simplest, but commoner, I think, is ...ὅ(ὁ)πόσῳ ἀνδρείας, lit. "with how much of bravery" and ...εἰς ὧποσάκις ἀνδρείας, lit. "to what extent of bravery". ("So bravely he fought, that..." is: ὡς | τοσούτως ἀνδρείας ἐμάχετο, ὥστε...)

**N.B: DON'T CONFUSE INDIRECT QUESTION WITH RELATIVE CLAUSE.** Indir. Q.: I wonder what he did: θαυμάζω τί (ὅ τι) ἐποίησε. Rel. clause: I hate what he did (i.e. that which he did; the thing that he did): μισῶ ὃ (= ἐκείνο νὁ) ἐποίησε. Three things confuse you: (1) the verb introducing "Ind. Q." often has nothing interrogatory about it. It would be fine if all Ind. Questions were of the type, "I asked what he did"; but often e.g. "I knew very well what he did". (2) In English, Indir. Q. and Rel. Clause tend to look alike; e.g "what" = either "what?" or "that which"; "who" = either "who?" or "the one who". And (3) Greek itself often uses the relative! – viz., often after verbs of saying, knowing, seeing etc. (Smyth 2668) – so e.g. οἶδα σε ὧς εἰ, "I know who you are" (= οἶδα τίς εἰ, οἶδα ὅστις εἰ).

But in Greek normally there are two clues: (A) indir. q. uses an interrogative (or indefinite relative) pronoun or adj., while a relative clause uses the simple relative pron. or adj. And (B) a relative clause can always be translated (even if clumsily) "that which," "those who" etc., while the indirect question cannot. E.g. the first example above you cannot translate "I wonder that which he did". (In Latin, of course, there is a third clue: Indir. Q. is always in the subjunctive.)

**N.B. ALSO: DON'T CONFUSE EITHER OF THE TWO WITH INDIRECT SPEECH:** Rel. clause, using rel. pronoun: I learned (= learned by study) what (= that which) he wote: ἔμαθα ὃ (ἀ, ὅσα etc.) ἔγραψε. Indir. quest., using indef. or interrog. pronoun: I found out ("learned" = noticed) what he had written: ἔμαθα ὧποσίων (ὅ τι, τί) ἔγραψε. Indir. speech, using acc. participle, or ὥτι, or acc. + inf.: I found out (learned, noticed) that he’d written: ἔμαθα αὐτὸν γράψαντα, = ἔμαθα ὥτι (= ὅς] ἔγραψε, = ἐπυθόμην αὐτὸν γράψαι.
RELATIVE PRONOUNS (=ADJECTIVES) + corresponding DEMONSTRATIVES. (In the example sentences, I put the demonstratives always in parenthesis because they are often omitted).

(1.A) ὁς ἥ ὅ (Lat. qui quae quod): who, which + demonstrative οὗτος αὐτή τούτο or ἐκεῖνος -η ὄν. E.g. ὁς τούτο ἔπραξε, (τούτον ) μισῶ. Who did this, (him) I hate = I hate the one who did this. ὁν μισεῖς, (ἐκεῖνος) ἔπραξε τοῦτο. Whom you hate, (he) did this = The man you hate did this.

(1.B) indef. ὁστις ἥτις ὅτι (Lat. quisquis, quicumque, quivis, etc.) whoever, whichever: ὁστις δ' ἔπραξε, (τοῦτον) μισῶ. Whoever did this, (him) I hate = I hate whoever did this.

Similar is ὁστε ἥτε ὅτε the very one who... strengthening ὁς ἥ ὅ; but often like that it just means who, which.

(2.A) ὁσος -η -ον = ὁσοῦτος -η -ον (=Lat. quantus & quot) as much as; (pl.) as many as + demonstrative τόσος = τοσοῦτος or τοσόσδε (Latin tantus & tot): E.g. ὁσος εἶχον, (τόσους) ἔπεμψα· As many as I had, (that many) I sent = I sent whoever I had.

(2.B) indef. ὁποσος -η -ον (Lat. quantuscumque, quotquot) of whatever size or (pl.) number. E.g. ὁποσος εἶχε, (τούτους / τοσούτους) ἔπεμψα: As many men as I had, I sent = I sent as many as I had.

(3.A) οἷος -α -ον = οἱοῦτος -η -ον (Lat. qualis) of which sort; such as + demonstrative τοῖος or τοιοῦτος or τοιόσδε (Lat. talis) such, of that sort. E.g. οἵους εἶχον, (τοίονς / τούτους) ἔπεμψα· Such men as I had, I sent = I sent any kind of men I had.

(3.B) ind. ὁποίος -α -ον (Lat. qualiscumque) of whatever sort, whatever sort of. E.g. ὁποίος τοῦτο ἔπραξε, (τοιοῦτον/τοῦτον) μισῶ: Whatever sort of man did this, (that sort of man / him) I hate.

(4) ὁπότερος -α -ον whichever of the two (= Lat. utercumque) + demonstrative ἐτερος· one or the other; either. ὁπότερος δ' ἐπραξε, (ἐτερον/τοῦτον) μισῶ. Whichever of the two did this, I hate (him).

(5.A) ἡλίκος -η -ον of the same age as, as old as; as big as: as big as + demonstrative τηλίκοι ἡλίκοι ἐγω: those of the same age as I (Laches 180d). κατεστήσαμεν (Υιλιππον) τηλικοῦ τον, ἡλίκος οὐδείς πω βασιλεὺς γέγονεν τῆς Μακεδονίας· We have made him so big, as no king of Macedonia ever was (Dem.1.9).

(5.b) indef. ὁπηλίκος -η -ον however big / old: ὁπηλίκος εἰσί, πηλίκος ἐγώ· However big he is, so big (am) I= I am as big

RELATIVE ADVERBS

οὐ = ὅθη = ἐνθα where... (INDEF.. ὅποιον...: wherever... ) + dem. ἐνθάδε = ἐνταύθα = ἐκεῖ: there...: ἐνθα I ὅ θη ὅτι τὸ ύδωρ, (ἐνθάδε etc.) τὰ δένδρα ἐστίν. Where the water is running, (there) the trees are are growing (i.e.: The trees are growing (over there), where the water is running). ὅποιον ἁν ὅ η ὄδωρ, (ἐνθάδε etc.) δένδρα πέφυκε. Wherever water is running, (there) trees grow.

ὁθεν... whence, from which place... (INDEF. ὅποθεν... whencesover, from whatever place...) + demonstrative ἐνθένδε = ἐντευδένε = ἐκείθεν: hence, from that place...: ὅθεν ἠλθες, (ἐνθένδε) ἐρχεταί. Whence you came, thence he comes (i.e.--in less archaic Engl.--He is coming from the same place you came from). ὅποθεν ἁν ὅ θη ἧ κλέπτειν, (ἐνθένδε) κλέπτομεν. From wherever it's easy to steal, (from that place) we steal!
οἵ... whither, to which place... (INDEF. ὅποι = ὅπη...: to whatever place...)+ demonstrative ἐνθάδε = ἐνταῦθα = ἐκείσε: thither, to that place...: οἵ ἦλθε, (ἐκείσε) ἦλθον. Whither he went, (thither) I went. ὅποι ἀν ἔρχηται, (ἐκείσε) ἔρχομαι. Whithersover he goes, (there) I go.

ὅτε... when... or (INDEF. ὅποτε with indic., ὅποτάν = ὅταν with subj., whenever) + demonstrative τότε: thither, to that place...: οἵ ἦλθε, (ἐκεῖσε) ἦλθον. Whither he went, (then) I went. ὅποτάν ἔρχηται, (τότε) ἔρχομαι. Whithersover he goes, (then) I go.

ἡνίκα when, τήνικα | τοτήνικα then.

ὡς... as, in what way (INDEF. ὅπως in whatever way, however) + demonstrative οὕτω(ς) or ἰῶς or ὦδε: thus, in that way, so... E.g. ὡς ἔπραξε, (οὕτως) ἔπραξα. As he fared, (so) I fared. ὅπως ἀν πράττοι, (οὕτως) ἔπραττον. Whenever he went, (then) I went. ὅπως ἅν πράττοι, (οὕτως) ἔπραττον. Whenever he goes, (then) I go.

WHY GREEK RELATIVE CLAUSES SO OFTEN CONFUSE YOU

There are four main reasons, of which the first is far the most important:

(1) In English the "antecedent" comes right before the relative, while in Greek it may be hiding anywhere in the sentence. In English, we say, "a woman, whom I had often seen there...", "the tree which I cut down...", "the man who...", etc. Greek says, "Whom I had often seen there,...[etc. -- much intervening material], to a woman I now" etc. Thus all my little examples at the top of this page. It is important that you grasp that this simple difference is the main cause of confusion.

(2) Often the antecedent is not expressed (must be supplied in thought), and sometimes even some words that govern it are missing (for examples, see Thucydides and Sophocles quoted on the next page).

(3) Sometimes the case of the relative is NOT determined by its own clause, but is "attracted" to the case of its antecedent. (Smyth § 2531. For examples see next page -- first two paragraphs.)

(4) (rarer) The antecedent is attracted into the case of the relative (Smyth § 2533), e.g. τάσδε (=

In the following example (Xenophon Anab. 2.1.17, in Chase & Phillips p. 111), we find both (3) and (2); that is, (3) the relative is "attracted" into the genitive of its antecedent, but (2) that antecedent is not even expressed! τί χρὴ ἡμῶν ποιεῖν περὶ ὧν λέγεις ("What should we do concerning the things you are telling us?"). There περὶ ἀν λέγεις = περὶ (τούτων) ἀ λέγεις.

That sort of attraction tends to happen only when the omitted antecedent is genitive or dative. For other examples see Smyth § 2531; e.g. τοῦτο δ' ὁμιῶν ἐστιν ὦ νῦν δὴ ἐλέγετο (ὦ = τούτῳ ó): "This is like what was said just now", Plato Phaedo 69a.

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Sometimes there is ellipse not only of the antecedent itself but even of its preposition, or of some other words that govern it. Consider this sentence from Thucydides, in which this happens thrice!

(From Pericles’ funeral oration, addressing the surviving families of the dead soldiers. Study the strangeness of this; imagine what it looks like without the words which I supply in italics):

χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν (περὶ τούτων), ὃν καὶ πολλάκις ἔξετε υπομνήματα ἐν ἄλλων εὐτυχίας, ἀλλ’ (περὶ ἑκείνου) οὐ ἂν ἔθας γενόμενος ἁφαιρέθη.

I know it is hard to persuade you (about these men) of whom you will often have reminders in the successes of others, (successes) in which once you yourselves rejoiced. And pain (is pain) not (for good things) of which one is deprived without even having tried them, but (for the thing) of which one is deprived after having become accustomed to it.

Thucydides’ prose is notoriously dense and "poetic", and such ellipse is indeed commoner in verse than in prose. For example, Sophocles O.C. 263-4 (here by ταῦτα, "these things", he means Athens’ glory, i.e. her reputation for protecting suppliants):

κἄμοιγε ποῦ ταῦτ’ ἐστίν (ἐξ ὑμῶν) οἵτινες βάθρων ἐκ τῶνδέ μ’ ἐκάραντε εἰτ’ ἐλαύνετε...

"And where for me (κἄμοι = καὶ ἐμοί) are these (glories) (from you) who having pulled me out of this pit, now drive me away?" Here some scholars just say that οἵτινες 'stands for' ἐπεὶ ὑμεῖς (as commentators also do in the Thuc. quoted above: they say that ὧν 'stands for' ἐπεὶ). That makes it all seem simpler, but does not go to the heart of the thing. From this same speech in Thucydides (Thuc. 2.44.1) I take another example, just as terse, dense, oversubtle as the other:

tὸ δ’ εὐτυχές (ἐστιν ἑκείων), οἳ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὡσπερ οἴδε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, καὶ (ἑκείων) ὅσα εὐνευδαιμονῆσαι τε ὁ βίος ὧμοίως καὶ ἐν<ευ>τελευτῆσαι ξυνεμετρήθη.

Fair fortune (belongs to those) who get by lot the fairest finish—as just now these men did, though you (got) pain—and (to those) to whom life has been measured out equally to be happy in and to die well in.

I quote lastly from the famous passage Thuc. 1.22.1-2. Here only the first of the four relatives (all underlined) is hard grammatically; but for all four the reader must supply the antecedents:

καὶ ὅσα μὲν λόγῳ εἶπον ἐκαστοὶ ἢ μέλλοντος πολεμήσειν ἢ ἦδη ἐν αὐτῷ ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμημονεύσαι ἢν, ἐμοὶ τε ὃν αὐτὸς ἢκονσα καὶ τοῖς ἄλλοθέν ποθέν ἔμοι ἐπεξελθών ὅσα ἐπαγγέλλοντοι...

Now ὅσα is accus. because it is object of εἶπον in its own clause. But what is its antecedent?... Probably Thuc. at first intended to write ταῦτα ("as many things as people said in speeches.... (those) it was hard to remember" etc.); but in mid-sentence he decided to amplify it, and instead of ταῦτα wrote τὴν ἀκρίβειαν αὐτήν τῶν λεχθέντων. But he thus created two problems: (a) τὴν ἀκρίβειαν αὐτήν differs from ὅσα in number and gender; still worse, (b) τῶν λεχθέντων looks tautological, because it just repeats ὅσα μὲν λόγῳ εἶπον. So, because the ὅσα clause has no real antecedent, scholars call it an "accusativus pendens" ("hanging accusative") and translate, "As regards what people said in speeches..., 
it was difficult to recall the exactness itself of what was said" etc. Then ὧν is genitive because it is object of ἥκουσα in its own clause; its antecedent is a ταῦτα understood: "(It was hard for me to recall) (the things) which I heard" etc. Then οἷς is dative with παρῆν; its antecedent is τὰ ἔργα understood: "(the actions) at which I was present". Lastly, in ἀπέδωκα δυνάμεν (sc. ἤν), the relative is acc. extent of space in its own clause -- "for as far as it (was) possible" -- and the antecedent is something like τοσοῦτο understood (= another acc. extent of space, in the main clause): "insofar as was possible (or to the extent that it was possible), to that extent with accuracy concerning each detail" etc.

(XII) Moods with Conjunctions for "Before" or "Until"

I. For "before" (whenever that is not equivalent to "until") use πρὶν + infinitive (us. aor.): If both verbs have the same subject, omit it in the πρὶν clause (as in 3rd example):

- (re a fact in past) He died before Father came: ἀπέθανε πρὶν πατέρα ἐλθεῖν.
- (re fact in fut.) I will die before Father comes: ἀποθανοῦμαι πρὶν πατέρα ἐλθεῖν.
- (past expectancy) I wanted to eat before I left: ἤθελον φαγεῖν πρὶν ἀπελθεῖν.
- (pres. tendency) I always eat before Father comes: ἀεὶ ἐσθίω πρὶν πατέρα ἐλθεῖν.

πρὶν + infinitive is used whenever πρὶν must be translated "before". So e.g. in all the above examples -- if you change "before" to "until", you change the sentence’s meaning. But e.g. if the 4th example read, "I never eat before Father comes", you could substitute "until" -- so there the infinitive cannot be used (for the right Greek for that see below II.2.B, last example). [(Chase & Phillips p. 95 wrongly imply that πρὶν + infin. = "before" must follow an affirmative clause, and after a negative = "until", as in II below. To that 'rule' there are too many exceptions (Goodwin GMT § 628-630; Smyth § 2455) --better is the rule I just gave.]]

II. For "until" use ἕως or ἐστε or μέχρι or ἄχρι or ἕως ὅ, etc. (also πρὶν -- but πρὶν only after a negative clause -- and for some reason, not with the optative. It is found with the opt. "only in indirect discourse, or by assimilation to another optative": Smyth § 2448). Any of these conjunctions is used in these two ways:

II.1. If only DEFINITE FACTS are expressed, use indicative (usually aorist). For example:

- (affirmative main clause) I fought till night fell: ἐμαχόμην μέχρι νὺξ ἐπῆλθε.
- (negative main clause) He didn’t die till night fell: οὐκ ἀπέθανε πρὶν νὺξ ἐπῆλθε.

These are simple temporal clauses, like those with ἐπεί, ὅτε etc. But these "definite facts" are always in the past; for if you change to present or future, you always get either expectancy ("I’ll fight till night falls") or tendency ("I always fight till night falls") as in II.2.

II.2. If any sort of (a) EXPECTANCY or (b) TENDENCY is expressed, use optative for the past, and ἀν + subjunctive for present or future. For example:

(a) EXPECTANCY: (past) I was waiting till Father came: ἔμενον ἕως πατήρ ἔλθοι.
- (past after a negative) I did not wait till Father came: οὐκ ἔμεινα ἕως πατήρ ἔλθοι.
- (present) I am waiting till Father comes: μένω μέχρι πατήρ ἀν ἔλθῃ.
- (pres. after neg.) I don’t want to wait till F. comes: οὐ θέλω μένειν πρὶν πατήρ ἀν ἔλθῃ.

(b) TENDENCY: (past) I always played till he came: ἐπαιζόν ἀεὶ ἕως πατήρ ἔλθοι.
● (past after neg.) I never used to eat until he came: οὔποτε ἠσθιον μεχρι πατήρ ἔλθοι.
● (present) I always play till Father comes: ἀεὶ παίζω ἄχρι πατήρ ἀν ἔλθη.
● (pres. after neg.) I never eat till Father comes: οὔποτε ἐσθίω πρὶν πατήρ ἄν ἔλθῃ.

Each "expectancy" clause is like a purpose clause (so e.g. the first example above means almost "I was waiting in order for Father to come"), or like the "if" clause of a fut. less vivid; each "tendency" clause is like the "if" clause of a past or present general condition.

Lastly, notice how subtle can be the difference between II.1 (indicative) and II.2 (opt. + subj.). It can depend simply on the nature of the main verb. For example, "They fought until night fell" describes two facts, so indicative is used: ἐμάχοντο μέχρι νυξ ἐπῆλθε. But in "They waited until night fell", or in "They wanted to fight until night fell", there is expectancy, so optative is used: ἤθελε μάχεσθαι μέχρι νυξ ἔλθοι. So too with tendency; e.g. "I played till he came" describes only facts, so indicative is used: ἐπαίσα ἐως ἦλθεν. But if I insert an adverb and say, "I always played till he came", I am generalizing, and so I need the optative: ....ἑως Ἐλθοι.

(XIII) WORDS USED "ATTRIBUTIVELY" AND "PREDICATIVELY"

(For a discussion of "attributive" & "predicative" usage in Latin, see my "Latin Grammar Handout", online at http://udallasclassics.org/maurer_files/LatinGrammar.pdf, section 16)

An "attributive" word or phrase merely qualifies a thing in passing (i.e. mentions one of its "attributes"), and does so without reference to the verb; a "predicative" word or phrase combines with the verb, to make a more emphatic statement about the thing. For example, the adj. "first" is attributive in "The first woman left", ἡ πρώτη γυνὴ ἐξῆλθε, but predicative in "The woman was first", or in "The woman left first", ἡ γυνὴ πρώτη ἐξῆλθε. Or e.g. the prep. phrase is attributive in "The woman in church was praying", ἡ ἐν ἐκκλησίᾳ γυνὴ ἦχετο, predicative in "She was praying in church", ἐν ἐκκλησίᾳ ἦχετο ἡ γυνὴ. A "predicative" expression is like an adverb, even when formally it is another part of speech, and often we could call a "predicative" expression "adverbial" (the "attributive" would be "adjectival").

WORD ORDER. As you can see in the above examples, to show if an expression is attributive or predicative, both English and Greek use word order. The rules for Greek, given in Smyth §§ 1154 ff., are rather long and complex; but the most important concern adjectives (or words or phrases used like adjectives) and are simple:

An attributive adj., e.g. "the first woman", follows the article. So it comes (1) between article and noun: ἡ πρώτη γυνὴ... (or ἡ ἐν ἐκκλησίᾳ γυνὴ...) (2) after the noun, but repeating the article: ἡ γυνὴ ἡ πρώτη... (or ἡ γυνὴ ἡ ἐν ἐκκλησίᾳ...), (3) after noun and article, but the noun itself has no article: γυνὴ ἡ πρώτη... (or γυνὴ ἡ ἐν ἐκκλησίᾳ...)

A predicative adjective, e.g. "The woman is first", does not follow the article. So it comes either (1) before the article and its noun: πρώτη ἡ γυνὴ (or ἐν ἐκκλησίᾳ ἡ γυνὴ...) , (2) after them, without repeating the article: ἡ γυνὴ πρώτη (or ἡ γυνὴ ἐν ἐκκλησίᾳ...). And note that a predicative adj. can come practically anywhere in the sentence, very far from its noun.
Demonstrative pronouns oddly take the **predicative position** even if used attributively; e.g. "That woman was praying", ἐκεῖνη ἡ γυνὴ ἤχετο, or "this woman" αὕτη ἡ γυνὴ... (or ἡ γυνὴ αὐτή... etc.). So οὗτος, ὅδε, ἐκεῖνος, ἀμφω, ἀμφότερος, ἐκάτερος and ἕκαστος.

As is already clear (I hope), a predicative word goes not only with the verb "to be" but with any verb. This happens especially often with **circumstantial participles**. E.g. 

(attributive) οἱ στρατιῶται οἱ κόψαντες τοὺς βοῦς ἐπορίζοντο σῖτον,
"the soldiers who had killed the cattle provided themselves with provisions"

(as if the two actions were unrelated: κόψαντες merely modifies, clarifies, the subject)

(predicative) οἱ στρατιῶται ἐπορίζοντο σῖτον κόπτοντες τοὺς βοῦς,
"The soldiers got provisions by killing the cattle."

(What κόπτοντες really modifies--what it exists to explain--is not the subject but the verb.)

(predicative; emphatic initial position): κόπτοντες τοὺς βοῦς οἱ στρατιῶται ἐπορίζοντο σῖτον,
"(It was) by killing the cattle (that) the soldiers got provisions."

Often, as in that last example, a **predicative word may have the force of a main clause**, and with it we "supply in thought" a verb that overshadows the main verb (as there "it was").

Another example: ἀδιάλειπτως τὴν περὶ αὐτῶν μνήμην καταλείψοιμι. "Literally" that means "They will leave behind a deathless remembrance of themselves"; but more accurate would be: "Deathless (will be) the remembrance (that) they leave." The word's initial position makes it so emphatic that "it will be deathless" -- not "they will leave behind" -- is the main idea.

**HOW TO DISCERN EMPHATIC, "PREDICATIVE" EXPRESSIONS.** A Greek sentence is often so complex (is so full of subordinate clauses etc.) that it seems a maze; but there is one general tendency. As in the example just given, often the predicative expression comes first in the clause. That example is from Thucydides, who was very fond of this device. Too often even good scholars fail to discern it. E.g. at Thuc. 4.87.2 the Spartan general Brasidas is trying to persuade the citizens of Acanthus, a city allied with Athens, to join the Spartan side. He says that if they don't, μάρτυρας μὲν θεοὺς... ποιήσομαι ἵππων* πειράσομαι βιάσεσθαι. Literally, "I shall make the gods...my witnesses that I, having come for good (purposes), do not persuade (you), and by devastating your land will try to force (you)." Smith has, "I shall make the gods...my witnesses that, though I came for your good, I cannot persuade you, and I shall try, by ravaging your territory, to compel you." Hobbes has, "I will call to witness the gods...that my counsel which you refuse was for your good, and will endeavor, by wasting of your territory, to compel you to it."

My "literal" translation took ὡς ἐπ’ ἀγαθῷ ἥκων as an attributive phrase, which modifies the subject "I". But how feeble the sentence is that way: Brasidas "makes the gods witnesses" to his own failure to persuade! What point, what threat, is there in that? Smith (whose translation here is like nearly all others) sees that the phrase must have more force than that; but by making it a concessive clause opposed to the verb, he has to insert "cannot" -- an idea not in the Greek, and alien to it -- and even so it is still feeble. Hobbes (by far the greatest translator of Thuc.) sees the full force of this clause's emphatic initial position, and boldly makes it predicative. And he is plainly right, even though he has to put the main verb in a subordinate clause, and ignore the participle ἥκων. (I myself can see no way to translate ἥκων
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and still make the first, most important phrase, ἐπ' ἀγαθῷ, predicative. Whoever can see how to do it will get a prize.)

Here are more examples, all from Thucydides. Most are simpler than the one just given. Some I take from the introduction of Forbes who says rightly, "The leading idea in a sentence is often expressed, not by the finite verb, but by a participle which is in form subordinate to it":

1.20.2 (People believe silly things, e.g.) Ἰππαρχον οἶονται... τύραννον ὄντα ἀποθανεῖν

1.20.2 (The two murderers thought that they had been betrayed. So) βουλόμενοι πρὶν συλληφθῆναι δράσαντές τι καὶ κινδυνεύσαι... (Smith) "But wishing to do something before they were seized and then take their chances..." (Forbes) "Wishing to do something worth the risk..." Both translations rightly make the participle more important than the verb.

3.53.3 (It might be safer for us just to keep silent. But we have nothing to lose:) πανταχόθεν δὲ ἄποροι καθεστῶτες, ἀναγκαζόμεθα (καὶ ἀσφαλέστερον δοκεῖ εἶναι) εἰπόντας τι κινδυνεῦειν. (Smith) "But beset ... with perplexities on every hand, we are forced (as indeed seems to be the safer course) to say something and take the risk". (Hobbes) "But since we are on all hands in a strait, we are forced (and it seems our safest way) to try what we can obtain by pleading"

1.37.1 (Since our opponents have made such a fuss over these two points,) ἀναγκαῖον... μηνηθέντας ποώτον καὶ ἡμᾶς περὶ ἀμφοτέρων, οὗτο καὶ ἐπὶ τὸν ἄλλον λόγον ἰέναι. (Smith) "We too must touch on both of these points before we proceed to our general argument". (Hobbes) "It is also necessary for us first to answer both those points, and then afterwards to proceed to the rest of what we have to say"

1.93.2 (The Athenians had to build their city wall simultaneously in every direction) καὶ διὰ τοῦτο πάντα ὁμόοιως κινοῦντες ἠπείγοντο. (Forbes) "and because of this "in their haste they spared nothing whatsoever"

1.107.6 νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καὶ τι καὶ τοῦ δήμου καταλύσασις ὑποψία. Forbes comments: 'not 'thinking that the enemy were at a loss they set out against them"--for the starting of the expedition has already been mentioned; but "the expedition was made under the impression that they enemy were at a loss"". 
(XIV) Supplementary Participle

I.e. when a participle "supplements" (completes the meaning of) the main verb, as when we say e.g. "I stopped watching him". But note well that there are differences in idiom between Greek and English, and we translate these participles now in one way, now in another, depending on what main verbs they supplement. Sometimes, keeping the same construction as the Greek,

(A) English translates the Greek participle as a participle; for example, οὖντο ἐπαινόμην αὐτὸν ὅικτίῳ ως, "I never stopped pitying him". But sometimes, changing the Greek construction,

(B) English translates the participle as an infinitive; e.g. ἔτυχε δὲ κατὰ τοῦτο τοῦ καπνοῦ ὡς θυγατέρας 'The he happened to come just at that moment" (not "he happened coming" etc.). Or e.g. (Ps.-Xen. 2.16) ἔπειδη οὖν ἐξ ἀρχῆς οὐκ ἔπειναν οἱ ἔστων ὅταν ποιοῦσα, "since, then, they did not happen to inhabit an island from the beginning" (not "they did not happen having inhabited" etc.) And sometimes, more oddly,

(C) Engl. translates the participle as if it were the main verb, and the main verb as if it were supplementary- i.e. as if it were a participle, adjective, or adverb. So e.g. with λανθάνω (lit. "escape notice (of)") φθάνω (lit. "anticipate [in doing]" -- i.e. "do before", "do first"), φαινομαι (when it means not "seem" but rather "be obvious", "be evident"), and sometimes τυγχάνω (e.g. in B above, the first example could be translated, "He came by chance at that moment", the second "since, as it happens, they did not inhabit" etc). So for example:

>>> τοις δ’ ἔλαυθ’ ἐσε ἐλθοῦσαν Πρίαμος: "Priam entered unnoticed by them" (more lit. "Priam escaped their notice as he entered").

>>> λανθάνει παίδα παί αίσας: He struck the child unnoticed (i.e. without anyone noticing; no one saw him strike the child (past tense because λανθάνει here is historical present. More literally, 'He escaped notice as he struck' etc.)

>>> Ps.-Xen. 1.4 ἐν αὐτῷ τούτῳ φανοῦνται τῆς δημοκρατίας: "and by this same fact, obviously, they preserve their democracy" (lit. "they are obvious preserving" etc. The const. is sometimes even odder; for instead of φαινομαι we find δῆλος εἰμι, e.g. δῆλοι ἦσαν διασώζοντες, " they obviously preserved" etc. Xenophon is especially fond of this.)

>>> Thuc. 7.42.3 ὁ δὲ Δημοσθένεις ἰδὼν ὡς εἶχε τὰ πράγματα καὶ νομίζας οὐχ οἶδα εἰς τὴν διασώζειν ὅτοι Νικίας ἐπάθεν (αὐθόκομος γὰρ τὸ πρῶτον ὁ Νικίας φοβερός, ὡς οὐκ εὔθες προσέκειτο ταῖς Συρακούσαις, ἀλλ’ ἐν Κατάνῃ διεκείμενη, ὑπερβόθη τε καὶ ἔφθασεν αὐτὸν ἐκ τῆς Πελοποννήσου στρατιά τοῦ Γύλιππος ἀφικόμενος. But Dem., when he had seen what the situation was, and thought that he must not waste time and suffer the same fate as Nicias (for Nicias, formidable when he had first arrived [in Sicily], since he did not at once attack Syracuse, but made winter quarters in Catana, had come to be despised, and Glyippus with an army from the Peloponnesse had arrived (in Syracuse) before him..."

>>> Thuc. 3.112.1 τούτου τῶν μὲν μείζων νυκτὸς ἐπιγενομένης οἱ προαποσταλέντες ὑπὸ τοῦ Δημοσθένους απὸ τοῦ στρατόπεδου ἠλάθον τε καὶ ἔφθασαν παρακατάλαβον τε τοῦ δ’ ἐλάπων έτυχον οἱ Ἀμπρακιώται παρακατάλαβον τοὺς ἑπειδὴ ἐλάθον νυκτὶ ἐπειδὴ ἐλάθος, "during the night the men sent out beforehand by Demosthenes had seized the bigger of these (two hills) in advance and without anyone noticing or more lit., " they escaped notice and got the jump in seizing" etc.), but the lower (hill) the Ambrciots, as it happened, had previously climbed...

>>> Thuc. 7.6.4 (the Ath. have not yet quite encircled Syracuse with their wall; the Syracusans are extending their own "coss-wall" into the gap) καὶ τῇ ἐπισυνάξει νυκτὶ ἔφθασαν παρακατάλαβον τοὺς ἑπειδὴ ἐλάθον νυκτὶ ἐπειδὴ ἐλάθος, "during the night the men sent out beforehand by Demosthenes had seized the bigger of these (two hills) in advance and without anyone noticing or more lit., " they escaped notice and got the jump in seizing" etc.), but the lower (hill) the Ambrciots, as it happened, had previously climbed...

>>> Ps.-Xen. 1.19 ἐλάγησα μαν ἄνωντες ἐλαύνει τῇ κόπτῃ.
A Greek verb can take either of two kinds of object in the accusative; either (A) a normal "external" object, which is the thing or person acted on; e.g. "I indicted him"; or (B) an "internal" object", which is explanatory of the verb, and is almost part of the verb.

The nature of (B) is easiest to grasp when it is a "cognate accusative", so called because the noun and the verb are actually cognate. This is used even with intransitive verbs (i.e. verbs that take no "external object"); e.g. in English, "He lived a good life" ("live" being normally intransitive); Greek λῆρον δεινὸν ληρεῖν, "to drivel terrible drivel" (ληρεῖν "to drivel" being intransitive); ἥμαρτον μεγάλα ἁμαρτήματα, lit. "I erred great errors" = "I erred greatly"; but also with transitive verbs; e.g. ἐγράψατο γράφην, lit "I wrote a writ" = I made an indictment = I indicted (for its transitive use see below).

Notice that the internal object, which merely expands or sharpens the verb, is in some sense superfluous. E.g. in the expression "He drivelled drivel" one could eliminate it without losing the thought.

Now, the "internal object" need not be "cognate", and most are not; for example (reusing the above examples) δεινὰ ληρεῖν, "to drivel terrible (things)"; ἥμαρτον μεγάλα, "I erred greatly" (or "I committed great errors"); ἐγράψατο τόδε, "he drew up the following (charge)" or "he charged as follows". Or e.g. ἐπείσε τούτο, "he persuaded this" = "he urged this in persuasion".

Some transitive verbs can take both kinds of object simultaneously, the external and the internal. ἐπείσε αὐτοὺς τούτο, "he persuaded them (of) this"; or Μέλητός με ἐγράψετο τὴν γράφην ταύτην, "Meletus charged this charge (against) me" = "Meletus has indicted me on these grounds". There με is the "external" object, τὴν γράφην ταύτην the internal.

And there the cognate word could be omitted (as in the other examples); then we would have Μέλητός με ἐγράψετο ταύτην. (Or it could be replaced altogether; e.g.: Μέλητός με ἐγράψετο τούτο.) Thus Apology 18 c 6, ἀτέχνως ἐρήμην [sc. κατηρορίαν] κατηγορούντες, "charging an empty [charge]" = "making an empty accusation".

Lastly, note that the "internal object" can even be retained, oddly, in the passive; e.g. αὐτοὶ ἐπείσθησαν τούτο, "they were persuaded (of) this; γραφθεῖσαν ταύτην ὑπὸ Μελήτου, "indicted by Meletus thus."
"ACTIVE" OR "PASSIVE" VERBAL NOUNS & ADJECTIVES:

The Greek nouns and adjectives that we call "verbal", because they derive from verbs, often confuse because, like the verbs themselves, they can be either passive in sense or active. The active tends to be a bit rarer, and goes often fatally unrecognized even by experienced scholars. But for example:

χάρις PASSIVE is thankfulfulness, gratitude as if from χαίρω = be glad, be made glad, rejoice; ACTIVE it is favor; also grace, also beauty (i.e. all things that awaken gratitude or gladness), as if from χαρίζω = make glad, gratify (but I suppose, that verb came from the noun).

dόξα PASSIVE is appearance; a seeming; a good appearance, hence a glory, a renown; from δοκέω = "seem"; ACTIVE it is expectation; also opinion--from δοκέω = "think" (the verb can have either sense). So e.g. Thuc. 2.42.4 fin.: τύχης ἅμα ἀκμῇ τῆς δόξης ἀπῆλλαγεν. There τῆς δόξης means either (passive) "glory" or (active) "expectation": "at the height of glory rather than of fear, they died" (τύχης goes with prior words, not quoted); or (as I think far likelier) "at the height of expectation of fortune rather than of fear (of it), they died" (τύχης is objective genitive depending on τῆς δόξης).

Often both a noun and an adj. are related to the same verb. E.g. the noun πίστις, the adj. πιστός are both related to πιστεύω = "trust", πιστόω = "make trustworthy", πείθω = "persuade":

πίστις PASSIVE is trustworthiness; "good faith"; ACTIVE it is trust, faith, belief.

πιστός PASSIVE is trustworthy; inspiring trust; ACTIVE it is trusting.

κλυτός PASSIVE is "illustrious", "renowned", from κλύω = "be spoken of / made renowned"; ACTIVE it is glorifying" i.e. "glory-making", from κλέω = "make renowned", "celebrate". This second meaning, though not recognized in the dictionary entries for κλυτός, seems to me crystal clear in two places in Pindar:

Nemean 7.12-16) εἰ δὲ τύχης τις ἐρδών, μελίφρον' αἰτίαν ῥοαῖσι Μουσ᾵ν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἄλκαι σκότον παλῶν ὑμνών ἔχοντι δεόμεναι· ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ, εἰ Μ ν α μ ο σ ύ ν α ς ἕκατι λιπαράμπυκος εὕρεται ἄποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

Isthmian 7.16 ff.) ἀλλὰ παλαιὰ γὰρ / εὕδει χάρις, ἀ μ ν ἀ μ .LoggerFactory n ες δὲ βροτοί, οὐ τε σοφίας ἄωτον θρόον ὑμνών κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν.

If anyone’s actions prosper, a sweet-for-thought theme he casts upon the Muses’ stream [i.e. he is reflected in that stream!]". Great prowesses if lacking songs have much death-darkness. For noble deeds a mirror we know (only) in one way, if by grace of Memory of the shining tiara recompense is found in glory-making [not ‘glorious’) singing of verse.

Similarly πολύφατος, from πολύς + φημι, PASSIVE is "famous"; ACTIVE it is "many-voiced": Pindar O.1.9 ὁ πολύφατος ύμνος αμφίβαλλεται σοφών μιτίσσι, "the many-voiced hymn is cast [like a net] over the thoughts of the wise", N.7.80-2 πολύφατον θρόον ύμνων δόνει / ἡσυχᾶ, (a command to the choir) "in quietness, agitate the many-voiced din of songs". In both places obtuse commentators, for some reason, like to translate the adj. as "famous".
Sometimes the Greek prepositions which I offer may seem interchangeable. More often the labels (1)... (2)... etc. refer to real differences in meaning, and you must choose what most exactly matches what you want to say. If an Engl. prep. is not listed, find another, similar in meaning; e.g. if "next to" is not listed, look up "near". N.B.: learn very carefully everything in Appendix I, on time expressions.

ABOUT, AROUND (1) (implying motion in space). (a) π ε ρ ρ i + a c.c.: ἀπέστειλαν νάυς περὶ Πελοπόννησον: they despatched ships (all) around the Peloponnese. ὄφουν περὶ πάσαν Σικελίαν: they settled all round Sicily (around the whole of Sicily, throughout Sicily). περὶ ἀστὺ διώκει: he chases him around the city. (b) ἀ μ φ ὶ + a c.c. (rare & poetic): ἄμφι Μιλησίου ἄμφως. They were around Miletus. ἔδραμον ἀμφ' Ἀχιλῆα: they ran around Achilles.

ABOUT, AROUND (2) (around the body, or parts of the body): (a) (common) π ε ρ Ͻ i + d a t.: στρεπτοὶ περὶ τοῖς τραχήλοις: collars around their necks: ἃ περὶ τοῖς σώμασιν ἔχουσι: what they have about their bodies (i.e. their clothes). (b) π ε ρ Ͻ i + acc. (for an example, see the last example in "On (1)"). (c) (rarer; poetic) ἀ μ φ ὶ περὶ ὤμοις ἔχει σάκος. He has a shield about his shoulders.

ABOUT, AROUND (3) (more abstractly 'around' a person) ἀ μ φ ὶ or περὶ + a c.c.: οἱ ἀμφὶ τὸν βασιλέα: the people around the king (i.e. the court)

ABOUT, AROUND (4) = APPROXIMATELY (time & number): ἐ ς or περὶ + a c.c.: ἔπεμψα στρατιῶτας εἰς χιλίους. I sent about 1000 soldiers. περὶ ὄρθρον: around dawn. περὶ ἑβδομήκοντα: about 70. NOTE that for "about" in this sense you can also use adv. μάλιστα.: στρατιῶται ἑβδομήκοντα μάλιστα: about 70 soldiers.

ABOUT = CONCERNING: (a) (common) π ε ρ Ͻ i + g e n.: λέγειν περὶ τῆς εἰρήνης: to speak about peace. (b) (rare, poetic) ἀ μ φ ὶ + g e n. ἄμφως παιδός σου λέγω. I'm talking about your child

ACROSS: see e.g. "over" 1 & 2, "through" 1 & 2

AFTER (time, space) (very common): μ ε τ ὸ ς + a c.c.: μετὰ τὰ Σροικά· after the Trojan war. For AFTER (time) see also "from (3)"

AGAINST (1) (space: stationary position): (a) π ρ Ͽ ρ o + c.c.: κεκλιμένα τὰ δόρατα πρὸς τὸ τεῖχος: leaning their spears against the wall. κεκλιμένοι πρὸς ἀλλήλους (leaning on each other). (b) ἐ ς + a c.c.: κλίναντες δόρατα εἰς τεῖχος, leaning their spears against a wall. (c) ἐ ν + d a t. ἐν δορὶ κεκλιμένος: leaning on his spear (d) d a t i v e w i t h o u t p r e p.: σάκεα ὤμοις κλινάντες: leaning their shields against their shoulders.

AGAINST (2) (military movement): ἔ πλευσε ἐπὶ τοὺς 'Αθηναίους. He sailed against the Athenians (i.e. in a naval expedition). So too with verbs of marching, and even just with verbs of going (if the context requires it), e.g. εἶμι ἐπί,..., I go against, I attack.

AGAINST (3) (w. verbs of speaking): κατ' ἐμαυτοῦ ἐρεῖν: speak against myself

AGAINST (4) (as in "against the law" or "against my wishes"): see "contrary to"

AHEAD OF: see "before (2)", "in front of"

ALONG: see "by (2)". ALONG WITH: see "with"

ALL OVER: see "throughout"

AMID(ST): see "with"

APART FROM: see "without"

AS: ως o + π ρ o. But note well that this word is not a preposition, either in English or in Greek, but really a conjunction. That is why ως does not 'govern' a case; rather, the case of the noun that follows it is determined by that noun's function in a clause, which we supply in thought. E.g. "I did this as a favor" = "I did this as (I would do) a favor", ἐποιήσατε τοῦτο ὃς χάριν: there χάριν is accus. because object. Or "I say this as your lawyer" = "I say this as your lawyer (would say it)" (or else = "I say this as (I am) your lawyer"): ὃς ὁ νομικός σου λέγω τούτο. -- there ὁ νομικός is nom. because it is subject. (See also under "Like").
AS FAR AS: see "up to"

AT (1) (time: specified exactly): (a) ἐν ἑκείνῳ τῷ χρόνῳ, at that time (day, hour). Also, (b) d a t i v e w i t h h o u r p r e s.: see below p. 51 on Time Expressions.

AT (2) (time, more loosely): καὶ τὰ ἀκακία + acc.: κατά ἑκείνον τὸν χρόνον at that time (e.g. in that year or month)

AT (3) (space, simple location): names of cities and countries: either: (a) ἐν ἑκείνῳ + dat. or (b) (less commonly; poetically) the simple d a t i v e d a t i v e w i t h h o u r p r e s.: see also "On" (2) (b). For places other than countries/cities use some more specific Engl. preposition)

AT (4) = "at the house of": παῖς ἀρά + dat.: παῖς Γάλαιαν τῷ γυναῖκι at the house of Gnathon the fuller (Epid.)

AT (5) = arrival "at": see "to (3)"

BEHIND (space): ὃ ποὺ σ ὧν + gen.: στῇ δ' ὀπίσθεν δίφροοι (Homer. gen.): he stood behind the chariot. ὀπίσθεν μάχης behind the battle. See also "After"

BECAUSE OF (1) (remote cause*), in consequence of, from, by: ἀπὸ τοῦ τοῦ τολμάτος εἶπην: in consequence of this bold deed he was praised. ταύτα οὐκ ἀπὸ τῆς ἐνέχυρας τῶν εὐμέρεων. This happened not by chance but from [ultimately as a result of] my preparation.

(*Immediate, palpable cause is 2, 3, 4.)

BECAUSE OF (2) (immediate cause) gen. + ἐν ἑκείνῳ: ἐκ τοῦ τολμάτου αὐτῶν. They accused him on the basis of this (on this basis, on account of this), i.e. 'This was why they accused him'.

BECAUSE OF (4) (involuntary cause) = on account of, by the agency of (i.e. when that 'agent' is not intended): διὰ τοὺς θεοὺς ἐσῳζάμην. I was saved thanks to the gods. τιμώμενος μὴ ὑπὲρ ἑαυτοῦ, ἀλλὰ διὸ δόξαν προγόνων: honored not for himself but on account of his ancestors' renown.

BECAUSE OF (5) (of emotions, worries), on account of, etc.: ἀπὸ τοῦ τοῦ τολμάτου: Many evils we suffer on account of that woman.

BECAUSE OF (3) = on the basis of (very common in prose): ἐκ τοῦ τολμάτου αὐτῶν: They accused him on the basis of this (on this basis, on account of this), i.e. 'This was why they accused him'.

BEHIND: see Under

BEFORE (1) (time) πρὸ τοῦ μάχης: before the battle.

BEFORE (2) (space) = in front of: ὀπίσθεν μάχης πρὸς τὰς πόλεις: in front of the wagons; also πρὸς τὰς πόλεις (in front of) + gen.

BENEATH: see Under

BESIDE: see "near", and see "with (3)"

BESIDES (1) = in addition to (succession; addition): ἐν μέσῳ + gen.: ἐπὶ τῶν ἁμάξων ἔπεσεν Many evils we suffer on account of that woman.

BESIDES (2) = In addition to: ἐπὶ τῶν ἁμάξων + ἐπὶ τοῦ ναοῦ καὶ τοῦ βωμοῦ, between the shrine and the altar (inscription).

BETWEEN (1) (static): (a) μεταξὺ τῆς γυναῖκι: between knowledge and ignorance (Plato); μεταξὺ τοῦ ποταμοῦ ἐπὶ τοῦ σίτου: between earth and sky (Theocr.). Also, (c) various uses of the adj. μεταξὺ τῆς γυναίκι: between man and woman.

BETWEEN (2) (involving motion) use μεταξὺ τῆς γυναίκι + gen.: ὑπὲρ τοῦ τοῦ ποταμοῦ, between the shrine and the altar (inscription).

BEYOND (1) (space): ὑπὲρ τοῦ τοῦ ποταμοῦ: those who live beyond the H. ὑπὲρ τοῦ ναοῦ: beyond the temple of Artemis.

BEYOND (2) (one's power) ὑπὲρ τοῦ τοῦ ποταμοῦ: it's beyond your power, it's too much for you (pl.)

BY (1) (personal agent, w. passive verbs etc.): ὑπὲρ τοῦ τοῦ ποταμοῦ: this was made by him; ἐπὶ τοῦ Μελήτου γραφεὶ: the indictment (made, brought) by M. NOTE: ὑπὸ + gen. = "by" is used only for persons. If a thing was done "by" lightning, or snow, or a knife, etc., you use the instrumental dative -- unless you wish to personify that thing.

BY (2) (motion, or extension), along, beside: παῖς ἀρά + acc.: παῖς γῆν πλείνῃ sail along the shore. ἐπὶ τοῦ ποταμοῦ οἰκοῦντες: those who live beyond the H. ὑπὲρ τοῦ τοῦ ποταμοῦ: beyond the temple of Artemis.
BY (3) (idiom in oaths) = ON: ἐπὶ τοὺς θεοὺς ὁμοσε. He swore by witnesses; or he swore ἐπὶ τῶν θεῶν by the gods, on the gods.

BY (4) (distribution): (a) ἀνά· θέοκτον· men by hundreds. ἀνά πᾶσαν ἡμέραν day by day, daily. (b) καθ’· ἡμέραν· day by day, daily. (c) παρὰ· ἡμέραν·

BY (5) (space) = "near"

COMPARSED WITH: μακαρία ὡφθήνει ἐστι παρὰ· ἐκεῖνον. This is nothing compared with that.

CONCERNING = "pertaining to"

CONTRARY TO: παρὰ· νόμους· contrary to the laws or lawful.

DOWNT (1) (space, motion from), down from: κατὰ· τῆς· πέτος· having jumped down from the rock.

DOWNT (2) (space), down under: κατὰ· τῆν· ἡμέραν· down under the earth. ὁ· κατὰ· τῆς· the man under the earth.

DOWNT (3) (space), down toward (opposite of ἀνά·): κατὰ· τῆς· πέτος· they sailed downstream. τῆς· τὴν· θάλασσαν· ἡμέραν· they went down towards the sea.

DURING (time): κατὰ· τῆς· πέτος· or διὰ· τῆς· ἡμέρας· during the voyage. κατὰ· τῆς·

DURING (time): κατὰ· τῆς· πέτος· during the voyage. κατὰ· τῆς·

EXCEPT: πάντες· ἄνθρωποι· all men except Socrates.

FACING, opposite: ἐκ· ἑκατον· ἐκατος· They stood opposite the horses.

FROM (1) (time): ἐκ· ἑκατον· ἐκατος·

FROM (2) (time), from the time of: ἐκ· ἑκατον· ἐκατος·

FROM (3) (time) = from the time of, after: ἐπὶ· ἡμέρας·

FROM (4) (from a person, not a thing): παρὰ·

FROM (5) (space) = in the course of the drinking, in the course of.
FROM (5) = FROM THE HANDS OF (w. verbs of having and receiving): πρὸς τῶν θεῶν: to get something from the gods (from the hands of the gods). Similarly of DESCENT: πρὸς πατρός: from the father, on the father's side.

FROM (6) = "because of (2)"

IN (1) (simple location in space): ἐν + dat., e.g. ἐν τῇ ὑλῇ: in the woods. See also "Inside".

IN (2) (process): For expressions like "he took no pleasure in doing it" Greek normally uses no preposition, just the participle (in whatever case that happens to be); but if the process can be imagined as a place, then ἐν + dat. of the articular infin., e.g. νομίζων ἐν τῷ οἴκισταὶ εἶναι τὴν τιμήν, thinking that honor lay in fighting.

IN ACCORDANCE WITH, in keeping with (opposite of παρὰ + acc. [C]): κατὰ τῶν νόμων, in accordance with the laws (whereas παρὰ τοὺς νόμους = against the law). κατὰ τῶν νόμων οὐκ εἰμί ὄθός: I am not an orator in keeping with them (not their sort of orator, not an orator of their type, not what they think is an orator), κατὰ φίλους: in keeping with friendship (hence, 'owing to' friendship)

IN ADDITION TO: see "besides"

IN CHARGE OF = "over": ἐν + i + dat.: ὁ ἄρχων ἐπὶ αὐτῶν: the leader in charge of them

IN FRONT OF (space): πρὸς τῷ θεῷ ἐν + gen., opposite of ὑπόθεσιν. See also "Before (2)"

INSIDE (space): ἐπὶ τῷ θεῷ ἐν + gen. or ἐν τῷ θεῷ ἐπὶ + gen. e.g. ἐν τῷ οἴκῳ: inside the house.

INSIDE (material): ἐν τῷ θεῷ ἐπὶ + gen., ἐν τῷ θεῷ ἐπὶ + gen. or (b) ἐν τῷ θεῷ ἐπὶ + gen. or (b) ἐν τῷ ἐν τῷ θεῷ ἐπὶ + gen. or (b) ἐν τῷ θεῷ ἐπὶ + gen. or (b) ἐν τῷ θεῷ ἐπὶ + gen.

INSTEAD OF: (a) = in place of: ἀντὶ + gen.: αὐτῶν πολέμου εἰρήνην: (we want) peace instead of war. (b) = (same, but with a tinge of 'in preference to'): πρὸς + gen.: ἐπαινοῦσα πρὸς δικαιονομητὴν ἀδειαν: they praise injustice instead of (in preference to) justice.

IN THE JUDGEMENT OF, in the opinion of: (a) σοὶ + dat.: ἐν τῷ πολέμῳ: blameless with (i.e. in the opinion of) the soldiers. ὡμολογεῖται πολέμῳ τῷ δήμῳ it is agreed by (i.e. agreed in the opinion of) the people. (b) πρὸς + gen.: πρὸς τὸ δικαίωμα: instead of (in preference to) justice.

IN THE POWER OF: (a) ἐπὶ + gen.: ἐπὶ τῶν νόμων: (we want) peace instead of war. (b) πρὸς τῆς ἀγορᾶς στρατιῶται: the soldiers near the agora.

IN THE PRESENCE OF: ἐν + gen.: ἐντὸς τοῦ οἴκου: he is in the power of (dependent on) the Lydians.

IN THE TIME OF: ἐν + gen.: ἐν τῷ παραστάτῃ: In the time of our ancestors. ἐν τῷ οἴκῳ: in time of peace.

INTO: ἐν + i: ἐν τῷ ἑσπερίῳ ποιέω: the battle occurred near the city, up against the city.

LIKE: In English, "like" often looks like a preposition; but it is rendered in Greek not by a prep. but by an adj.; for example, "You are like me" = e.g. "You are similar to me", ὁμοίως εἶ ἐμοί, or "I hate people similar to him" = e.g. "I hate people like him" = e.g. "I hate people similar to him", μισῶ ἀνθρώπους ἀναλιπάντων ἀνθρώπους ἀναλιπάντων: base in the eyes of men.

NEAR (1) (space): (a) ἐν + gen.: οἱ ἐγγὺς ἐπὶ τῆς ἀγορᾶς: the soldiers near the agora.

NEAR (2) (space, us. near towns or buildings, not persons): τῶν παραστάτων: the soldiers near the agora.

OUT OF (1) (space; time) = FROM: ἐκ + gen.: ἐκ Φοινίκης ἠλθον: They came from Phoenecia. ἐκ οἰκίας ἠλθον: They came out of the house. ἐκ παίδων ὅτως πεποιημένοι, they've acted thus from childhood.

OUT OF (2) (material): (a) ἐκ παραστάτων πεποιημένων, made out of wood, or (b) ἐκ παραστάτων πεποιημένων, made out of wood (the two prepositions equivalent and equally common).

ON (1) (space) = upon, on top of and actually touching: ἐπὶ + i + gen. or dat. (dat. = gen.; but in prose dat. commoner): οὐτ' ἐπὶ γῆς οὐθέν ὑπὸ γῆς. Neither on nor under the earth. ἐπὶ τοῦ λείου: on the plain. ἐπὶ τῶν ὑπαίων ἐφυγόν: They fled on horseback. ἡμίκινοι: ἐπὶ μὲν τοῖς κεφαλαῖς ἀλοπεκέας (εἶχον), περὶ δὲ τὰ οὐρά κηθώνας, ἐπὶ δὲ τοῖς ζευγάρι συμπεριλήμνην ποταλάς, περὶ δὲ τοῦ πόλας τί καὶ τοῦ κηθῆς πεδίλα νεβρῶσαν (Hdt. 7.75) "The Thracians wore on their heads fox-skins, on (about) their bodies tunics; and they were covered with varicolored mantles, and on (about) their feet and calves with fawn-skin sandals."

ON (2) (space) = at, near: (a) ἐπὶ + i + dat.: οἰκουσίν ἐπὶ τῷ θαλάσσῳ: They live on (at) the Isthmus. τὸ ἐπὶ θαλάσσου τείχος: the wall by the sea, the wall 'on' the sea. (b) ἐπὶ + i + dat.: πόλις οἰκουμένη ἐπὶ τῷ Εὐξείνῳ ποταμῷ: a city
built on the Black Sea. *ἐν ἀκτῇ* on the seashore. For "on" you can use also *π ῶ ᾱ ὐ + ἀcc*.

And see also "About, Around".

**ON (3) in oaths:** see "by (3)"

**OPPOSITE:** see "facing".

**OUT OF (motion in space):** *ἐκ* (more rarely *ἀπὸ* + ἀcc.): *ἐκ τοῦ οἰκοῦ ἐξῆλθε* he came out of the house

**OUTSIDE (space; time):** *ἐκ* τοῦ ᾅ ὐ ὡ ὧ ὧ ὧ + ἀcc. or *ἐξ ὧ ὧ ὧ *: *ἐκτὸς τοῦ οἰκοῦ* outside the house

**OVER (1) (space):** *ἐπί* from over: *ἐπί πέ π ῶ + ἀcc.: ὑπέρ τῶν ἀκοικίων κατέβασαν* they came down over the heights.

**OVER (2) (space):** *ἐπί* το ῶ ῶ + ἀcc.: ὑπέρ οὐδοῦ ἐβήσατο* He passed over the threshold.

**OVER (3) = "in charge of" (see s.v.)**

**PERTAINING TO, concerning, connected with:** *περὶ* ὧ ὧ ὧ + ἀcc. *τὰ περὶ τῆς ἀρετῆς* the things pertaining to virtue.

I cannot discern any real difference between this and *π ῶ ᾱ ὐ + ἀcc.: τὰ περὶ τάς ναύς* naval affairs

**THROUGHOUT (1) (space)** = all over: *ἐπὶ* ἀπὸ ῶ ῶ ῶ + ἀcc.: *ἐπὶ τῶν Ἀσίων* Famous all over Asia, throughout Asia.

**THROUGHOUT (2) (time), through:** *ἐπὶ* το ῶ ῶ ῶ + ἀcc.: *ἐπὶ πᾶσαν τὴν γῆν* made war all over the earth

**TO (in general):** NOTE: Don't use any preposition if "to him" or "to her" etc. is the simple dative. E.g. "I write to him" is either *γράφω αὐτῷ* or *γράφω εἰς αὐτόν*. If you feel doubt, look up the verb in the dictionary.

**TOWARD (a) (space: motion in):** (a) *δ ῶ ᾱ + ἀcc.: διὰ πολεμίων γῆς ἠλθον* They came through enemy country.

**TOWARDS (motion in space; location):** *ἐπὶ* ἀπὸ ῶ ῶ ῶ + ἀcc.: *ἐπὶ τὸν ποταμόν* throughout the whole time.

**TO (4) (to persons):** (a) *π ῶ ᾱ ὐ ὧ ὧ ὧ + ἀcc.: ἔπραξε* he did it by himself (with no other help). *Διὰ τοῦτο γράμματα ἔπεμψε· he sent a letter by (through) this man.*

**UNDER (1) (space; simple location):** (a) *ἐπὶ το ῶ ῶ ῶ + ἀcc.: ἐστάναι ὑπὸ τῶν γραμμῶν* to stand under a certain tree. (b) *ἐπὶ τοῦ ὄρου* to flow underground (Polyb).

**UNDER (2) (space; w. motion, or w. a sense of motion):** *ὑπὸ* ῶ ῶ ῶ + ἀcc.: *ὑπὸ τὴν λάρβον* (the river is said) to flow underground (Polyb).

**UNDER (3) (human relations):** *ὑπὸ* ῶ ῶ ῶ + ἀcc.: *οἱ ὑπὸ βασιλέως ἥλθον* those under the king. *ὑ φ' αὐτῶ ποιήσαθι* to bring under his own power.
UNTIL (time & space): see "up to"
UP (space), up up to a higher place: ἀνὰ τὸν πότομον ἐλθον· they went up the river
UP TO = as far as (time or space): μέχρι τῶν ἀλλων· as far as the land is deep-soiled
"UP TO" as in "it's up to you": see "in the power of"
WITH (1) (of persons) = in company with, together with, along with, amid: καθήμενος μετ' αὐτῶν· sitting with the others.
WITH (2) (of circumstances) = amid, "in circumstances of": μέχρι δέκα σταδίων εὔγεων: as far as 10 stadia (the land) is deep-soiled
WITHIN: (space) see "Inside"; (time) see below, Appendix I, 4th paragraph.
WITHOUT: (a) ἀτερ μόχθου, w. - out trouble,
A p p e n d i x I. T i m e E x p r e s s i o n s (cf. Smyth 1450, 1582).

Accusative without preposition is for extent of time, passage of time; e.g. ἔμειναν τὴν νύκτα (he remained all night), ἔμειναν ἡμέρας ἕπτα (he remained for seven days).
Dative without preposition is for specifying a point in time; i.e. the time at which, the day on which, etc.: ἐν τῷ χειμῶνι (in the winter); (B) sometimes if the adj. is a pronoun: ἐπὶ πατρίδα γαίαν, "to my native country";
Dative with the preposition ἐν is used (A) if there is no adjective: ἐπὶ πολέμῳ, for war), ἐπὶ ὕδωρ, "for water" -- and so on.
Genitive without preposition: for time within which: We'll do it (within) in 10 days: δέκα ἡμερῶν ποιήομεν αὐτὰ.

Other prepositions, taking dat. or acc. (or more rarely, gen.), have the meanings defined in the above dictionary; but generally, those that take dative are more exact, those that take acc. vaguer.
A p p e n d i x II. S o m e t i m e s a v e r b d e t e r m i n e s t h e p r e p.

This or that verb might 'take' several constructions, and you must look it up in Liddell & Scott to see which are legal. E.g. if I want to say "send to" using πέμπω, I can use the dative (τῇ πατρὶ or τῇ γυναικί, "to my father... to my wife"), or ἐπὶ + acc. (ἐς πατρίδα γαίαν, "to my native country"; or ἐπὶ + gen. (ἐπὶ Θρᾴκων, "to the Thracians": his use of ἐπὶ is rare, is not in LSJ s.v. ἐπὶ but only s.v. πέμπω; or πρὸς + acc. (πρὸς τινα or παρὰ τινα, "to someone"). On the other hand, sending "for" can be ἐπὶ + dat. (ἐπὶ πολέμῳ, for war), ἐπὶ + acc. (ἐφ' ὕδωρ, "for water") -- and so on.

So (A) you must be clear about exactly what you mean by "to" or "for" (or whatever the preposition is) -- Engl. prepositions can be terribly ambiguous. Clarity about that will at once eliminate some expressions. Then (B) of expressions that really seem possible, choose that which seems commonest or clearest; e.g. for send "to", don't use the rarer ἐπὶ + gen.
(XVIII) Prepositions: Greek - to - English

I here give what seem the commonest usages, i.e. I skip many dialect and ‘poetic’ usages. But this “dictionary” is only to be a foundation for you. When you encounter some new idiom, if it seems important, add it to this list.

Some prepositions are simple, but some, terribly complex (see ἐπί, for example!). Those seem chains of mere idioms; it is hard to see any “basic meaning”. Note well that for those, to use one or two English “equivalents” (as your book has a bad habit of doing) is really treacherous. Not only is the Greek preposition too many-sided for that, but so is the English one. A “simple” Engl. preposition like “to” or “for” can mean practically anything!

Also, notice that prepositions overlap a bit; for example, “for the sake of” could be ἔνεκα, ἐπὶ, κατά, πρό, ὑπερ.... About this read carefully the Appendix, p. 4

Many examples come from Smyth’s Greek Grammar (though often I change or simplify those. And on some few usages Smyth is oddly silent, or not very good). The number after each preposition is that of the chapter in which it first appears in Chase & Phillips (i.e. so that so you can there look it up. Their examples are often better than some here).

AMΦI (37) (root meaning: on both sides -- externally only, or inside & outside; hence: about)
+ GEN. (rare, poetic): concerning: (I) αὕτη παιδὸς σου λέγω. I’m telling you about your child
+ DAT. (also rare): (A) (space) about, around: αὕτη ὃς ἔχει σάκκος. He has a shield about his shoulders.
(B) (cause) on account of, by reason of: φοβηθεὶς ἀμφι τῇ γυναικί. Frightened about his wife
+ ACC. (A). about (1) ἀμφὶ Μίλιτον ἦσαν. ἔδραμον ἀμφί Ἀχιλῆα they ran around Achilles. (B) (of people) around (a person) οἱ ἀμφὶ τὸν βασιλέα. The people round the king (i.e. the court)

ANA (32) + ACC. ONLY (dat. rare): (A) (space) up, to a higher place: ἄνα τὸν πότομον ἦλθον They went up the river. (Hence the word ἀνάβασις = a going ‘up’ = away from the sea; opp. to κατάβασις: going down = towards the sea). (B) (space, extension in): through, throughout, all over: ἄνα πάσαν τὴν γῆν ἐπολέμουν they made war all over the earth. (C) (time, extension in): through, throughout: ἄνα νύκτα: through the night = all night

ANTI (29) + GEN. ONLY: (A) (space) facing, opposite: ἄντι τῶν ὑπῶν ἔστησαν. They stood opposite the horses. (B) instead of, in place of (cf. prό): ἄντι πολέμου εἰρήνην. (we wanted) peace instead of war.

ΑΠΟ (28) + GEN ONLY: (A) (space) from; off; away from: καταπηδήσας ἀπὸ τοῦ ὑπόν: Having leaped from his horse. ἀπὸ θαλάσσης: away from the sea. εἰρήνην ἀπὸ τὸ ὑπόν. He hunted on (lit. from) horseback. (B) (time) from the time of, after: ἀπὸ ἐπολέμου ἔφυγον. They stood opposite the
dachs of dusky (i.e. from the time of dusk on) they began to flee. ἀπὸ τοῦ αὐτοῦ σημείου: on (i.e. after) the same signal. (C) (cause, remote*): in consequence of, from, by: ἀπὸ τοῦ ὑποῦ τοῦ τόλματος ἐπηνέθη: in consequence of this bold deed he was praised. ταῦτα οὐκ ἀπὸ τῶν ἔγγυντο, ἀλλ' ἀπὸ τῆς παρασκευῆς τῆς ἔμπις: This happened not by chance but from [ultimately as a result of] my preparation.

(*Immediate, palpable cause is e.g. διὰ + acc., ἐκ + gen.)

ΔΙΑ (8) + GEN. (A) (space, (time) through: διὰ πολέμιας τῆς ἠλέθουν. They came through the enemy’s country. (B) (time) through, throughout. διὰ νυκτὸς ἐπολέμουν. They fought through (throughout) the night. (C) (means, agency): through, by: αὐτὸς δὲ ἐαυτοῦ ἐπολέμησε: He did it by himself (with no other help). διὰ τοῦτον γράμματα ἔπεμψε: he sent a letter by (through) this man. ἔπολεμα σαφά ἐς Ἐυρυμάχου. He did this through Eurymachus. (D) (idioms) διὰ φοβοῦ ἐκεί: They are in fear, they are afraid. δὲ ἐπηνέθω: He kept quiet.
+ ACC.: (A) (space) through. διὰ δόματα ἠλέθον. They came through the halls. (B) (cause) on account of, in consequence of, by the agency of (i.e. when that ‘agent’ is not intended): διὰ τοῦ θεοῦ ἐσωτέραν. I was saved thanks to the gods. τιμώμενος μη δὲ ἐαυτοῦ, ἀλλὰ διὰ δόξαν προσώπων: honored not for himself but on account of his ancestors’ renown

ΕΓΓΥΣ (18) + GEN. or DAT.: near: οἱ ἐγγὺς τῆς ἁγορᾶς (τῇ ἁγορᾷ) στρατιώται: the soldiers near the agora
EN (4) + DAT. ONLY: in, at; among; on (but not "on" literally); e.g. τόλμη οἰκουμένη ἐν τῷ Ἐὔξεινῳ πόντῳ: a city built on the Black Sea.

ΕΙΣ / ΕΞ (5) + ACC. ONLY. (A) to, into. ἐν βασιλέᾳ ἦλθε: he went to the king; ἐν πόλιν ἦλθε: he went into the city. (Many verbs "take" either εἰς + acc. or the simple dative -- esp. when the destination is a person -- see above p. 51 Appendix II). (B) (w. numbers) about, approximately: ἔπεμψα στρατιῶτας ἐς χύλῳς. (I sent about 1000 soldiers)

ΕΚ / ΕΞ (8) + GEN. ONLY (A) (space, time) out of; from. ἐκ Φοινίκης ἦλθον. They came from Phoenecia. ἐκ οἰκίας ἦλθον. They came out of the house. ἐκ παῖδων ὅπως πεπράχθησιν, they’ve acted thus fr. childhood. (B) on the basis of, because of (very common in prose): ἐκ τούτων διέβαλλον αὐτόν. They accused him on the basis of this (on this basis, on account of this)

ΕΝΕΚΑ (29) + GEN. ONLY: (A) because of (usually follows its noun): ἐκείνης τῆς γυναικὸς ἑνεκα κακὰ πολλὰ πάσχομεν: Many evils we suffer on account of that woman. (B) for the sake of, for (cf. προ, ὑπέρ) κολακεύειν. So with verbs of speaking. (A sick man is a ‘friend’ to the doctor) on account of sickness for the sake of the health.

ΕΠΙ (8) + GEN. (A) (space) on, upon: οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς. Neither on the earth nor under the earth. ἐπὶ τῶν ὑπών εἰρήνην. They fled on horseback. (B) (space: destination, goal of motion): to, towards, onto, etc.: ἐπὶ οἰκίας ἀπελαύνειν, ὡς ἐπὶ κινδύνου: to march homeward, as if to (encounter) danger. ἐπὶ τῆς γῆς καταπίπτειν: to fall on (lit. towards) the earth. ἐπὶ 'Ἀβύδου ἀφικόμενον: arriving at Abydos. (C) (time) in the time of: ἐπὶ τῶν παύγονων: In the time of our ancestors. ἐπὶ εἰρήνης, in time of peace. ἐπὶ τοῦ Δεκελείκου πολέμου τούτῳ ἐγένετο. This happened in the time of the Deceleian war. (D) (idiom in oaths) by, on: ἐπὶ μαστούρων ὠμοσε. He swore by witnesses. ἐπὶ τῶν θεῶν: by the gods.

+ DAT. (A) (space) on, at (i.e. near): οἰκουσίν ἐπὶ τῷ ἱσθμῷ. They live on (at) the Isthmus. ἐπὶ θάλασσας τείχος: the wall by the sea. (B) (succession; addition) in addition to: ἀνέστη ἐπὶ τῶν Αἰγυπτίων: they rose up after him. ἐπὶ τούτων: besides these things, in addition to these things. ἐπὶ τῷ σίτῳ ὄψον: relish with bread. (C) (dependence) in the power of (etc.): ἐν σοί ἐστιν πράττειν τούτο: it lies in you to do this (it is up to you, it is in your power); τό ἐπὶ ἐμοί: so far as is in my power (so far as it’s up to me). ἐπὶ τοῖς Λύδοις ἐστιν: He is in the power of (dependent on) the Lydians. (D) (supervision) in charge of, "over": ὃ ἐπὶ αὐτοῖς ἀρχῶν: the leader in charge of them

+ ACC. (A) (space) to, at (us. with verbs implying motion). ἐξελαύνει ἐπὶ τῶν πόλεων. He marches to the river. ἀφίκοντο ἐπὶ τῶν πόλεων. They arrive at the river. (B) (extension in space) ἐπὶ πᾶσαν Ἀσίαν ἔλλογμοι... Famous all over Asia, throughout Asia. (C) (extension in time) for: ἐπὶ πολλὰς ἡμέρας ἐπολέμησαν. They made war for many days. (D) (purpose; cf. ἑνεκα) ἔστησε αὐτοὺς ἐπὶ κατασκοπίαν (or ἐπὶ ὕδωρ): He sent them for scouting (in order to scout), or for water. (E) (military movement) against: ἐπιελεύσετε ἐπὶ τοὺς 'Αθηναίους. He sailed against the Athenians (i.e. made a naval expedition against them). So with verbs of marching, even verbs just of going).

ΚΑΤΑ (37) + GEN.. (A) (space) down, down from: αλάμενοι κατὰ τῆς πέτους: having jumped down from the rock. (B) (space) down, down under: ψυχή κατὰ γην ὄψετο: his soul went down under the earth. ὁ κατὰ γῆς: the man under the earth. (C) (with verbs of speaking) against: κατὰ ἐμαυτοῦ ἐφείρεν: speak against myself.

+ ACC. (A) (space) down, down toward (opposite of ἀνά): ἔπλευσα κατὰ πόλεως: they sailed downstream. κατὰ τὴν θάλασσαν ἠλθόν: they went down towards the sea. (B) (Time) during: κατὰ προμήνυς: during the voyage. κατ' ἐκείνου τῶν χρόνων: at that time. (C) (purpose) for, for the sake of: κατὰ θείαν ἤκεια: came to see (for the sake of seeing). (D) in accordance with, in keeping with (opposite of παρὰ + acc. [C]), κατὰ τῶν νόμων, in accordance with the laws. κατὰ τούτων οὐκ εἰμί ὑδρίῳ: I am not an orator in keeping with them (not their sort of orator, an orator of their type, what they think is an orator). κατὰ φιλίαν: in keeping with friendship (hence ‘owing to’ friendship).
META (7) + GEN.: (A) (of persons): in company with, together with, along with, with, amid: καθήμενος μετὰ τῶν ἄλλων: sitting with the others (among the others). προτείνων μετ' αὐτῶν: to do it with them. ἀπέθανον μετ' αὐτῶν: he died along with them. (B) (of circumstances) with, amid, "in circumstances of": μετὰ κινήσεων ἐποξεῖ: He did it amidst dangers; λυπή μετὰ φόβου: grief along with fear.

+ ACC.: (time) after (very common): μετὰ τὰ Τροικά: after the Trojan war.

ΜΕΞΠΙ (26) + GEN.: (space) as far as, until: μέχρι θαλάσσης: as far as the sea. (time) until: μέχρι οὖν: Till when?

ΠΙΓΑΡΑ (14) + GEN.: (A) from (usually 'from' a person, not 'from' a thing — for that see ἐκ) οἱ αὐτομολοῦντες παρὰ βασιλέως: the deserters from the king. παρὰ Μήδων τὴν ἁρχήν ἐλάμβανον Πέρσαι: The Persians took [i.e. seized] their empire from the Medes. παρὰ σοῦ ἐμᾶ: we learned from you

+ DAT. (A) (space) (again, us. with persons) with, beside, chez: οὐ παρὰ μητρὶ στηνόνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ: the boys do not eat with their mother(s) but with the teacher. (B) (mental) In the judgement of, in the opinion of: ἀναίτιος παρὰ τῶν στρατιώτων: blameless with (i.e. in the opinion of) the soldiers. ὀμολογεῖται παρὰ τῷ δήμῳ: it is agreed by (i.e. agreed in the opinion of, the judgement of) the people

+ ACC. (A) (space: motion to) to (again, only w. persons): ἣκε παρὰ 'εμὲ: come to me. (B) (motion) by, along, beside: παρὰ τὴν γῆν πλεῖν: sail along the shore. ἦν παρὰ τὴν οἰκῆν κοίλην: there was a spring by the road. τὸ πεδίον τοῖς παρὰ τοῦ ποταμοῦ: the plain (extending) along the road. (C) Contrary to: παρὰ τῶν νόμων ἢ κατ' αὐτοὺς: contrary to the laws or in accord with them. (D) (time: duration) throughout: παρὰ πάντα τὸν χρόνον: throughout the whole time

ΠΙΕΡΙ (29) + GEN.: (A) (mental) about, concerning, for (a bit like πρὸ): περὶ πατρίδος μαχούμενοι: fighting for their country. δείξας περὶ τοῦ υἱοῦ: fearing for his son. λέγειν περὶ τῆς εἰρήνης: to speak about (concerning) peace. (B) pertaining to: τὰ περὶ τῆς ἀρετῆς: the things pertaining to virtue.

+ DAT.: around, about: στρεφοῦσι περὶ τοὺς τραχήλοις: collars around their necks: ἄ περι τοῖς σῶμασιν ἔχουσι: what they have about their bodies (i.e. their clothes).

+ ACC.: (A) (space) around, all round: ἀπέστειλαν ναῦς παρὰ τῆς Σικελίας: they despatched ships around the Peloponnesian shores. περὶ παρὰ σιτοῦνται οἱ παῖδες, ἀλλὰ περὶ τῆς εἰρήνης ἂν καθίζῃ: he died along with them. (B) (time & number): about 70. (C) pertaining to, concerning, connected with (as with the genitive): τὰ περὶ τὰς ναῦς naval affairs

ΠΗΛΗΝ (13) + GEN. ONLY: except: πάντες ἄνθρωποι πλὴν Σωκράτου: all men except Socrates

ΠΙΡΙΝ (26) + GEN. ONLY: (time) before, prior to

ΠΙΡΟ (28) + GEN. ONLY: (A) (time) before: πρὸ τῆς μάχης: before the battle. (B) (space) before, in front of: πρὸ τῶν αὐτῶν: in front of the wagons. (C) for, on behalf of: διακινδυνεύει πρὸ τοῦ βασιλέως: he runs risks for (lit., in front of) the king. (D) instead of, in preference to (like αντί, υπέρ): ἐπανοικοῦσι πρὸ δικαιονσύνης ἀδικίαν: they praise injustice instead of justice.

ΠΙΡΟΣ (13) + GEN.: (A) from, from the hands of (with verbs of having and receiving): τυχεῖν τινος πρὸς τῶν θεῶν: to get something (τυχεῖν = to happen upon + genitive) from the gods (or, from the hands of the gods). Similarly with descent: πρὸς πατρὸς: from the father, on the father's side. (B) to the advantage of: στηνόντες πρὸς Θηβαίων μᾶλλον ἢ πρὸς έαυτῶν: having made a truce more to the advantage of the Thebans than of his own people.

+ DAT. (A) (space) near: πρὸς τῇ πόλει ἢ μάχη ἐγένετο: the battle occurred near the city. (B) in the presence of: πρὸς τῷ διαιτητῇ λέγειν: to speak in the presence of the arbitrator. (C) in addition to, besides (cf. ἐπὶ + dat., 4): πρὸς τὰυτας πόλεσιν ἢσαν ἀλλὰ...: in addition to these cities (besides these), there were others (etc.)

+ ACC.: (A) (space) fronting, facing, towards: ἢμᾶς ἠξομεν πρὸς αὐτοὺς: we will lead you towards them. ἔναι πρὸς τοὺς πολεμίους: to go against (i.e. fronting, face-to-face with) the enemy. (B) (friendly or hostile
relation) **towards, for, against**: φιλία πρὸς ὑμᾶς: friendship for you (towards you); ἐχθρὰ πρὸς τοὺς Ὑπαρχούς: enmity towards the Argives. ναυμαχία Κορινθίων πρὸς Κερκυραίους: a seabattle of the Corinthians against (with) the Corcyreans.

ΣΥΝ (21) + DAT. ONLY: **with** (in every sense); along with; with the help of. Rare in Attic prose (except in a few sayings, e.g. σὺν θεοῖς "with the help of the gods", σὺν ὅπλοις "in arms," σὺν νῷ "intelligently"), generally displaced by μετά.

ΤΠΕΡ (18) + GEN: (A) (space): **from over**: ύπερ τῶν ἄκρων κατέβαινον: they came down over the heights. (B) **over**: ύπερ τῆς κώμης γῆσφός ἦν: above the village was a hill. (C) **In defence of, on behalf of, for**: μαχόμενος ύπὲρ ὑμῶν: fighting for you. (D) **for, for the purpose or sake of** (often with the articular inf.) ύπὲρ τοῦ μὴ ἀποθανεῖν: for the sake of not dying, in order not to die. (This often expressed just by the articular inf. in the genitive.)

+ ACC.: **over**: ύπὲρ οὐδὸν ἔβησετο: He passed over the threshhold.

ΤΠΟ (9) + GEN.: (A) (space) **under** (rare, and poetic; common only in this phrase:) τὰ ύπὸ γῆς: the things under the earth. (B) (personal agent, w. passive verbs, etc.) **by**: τοῦτο ἐποιήσθη ύπ’ αὐτοῦ: this was made by him; ἡ ύπὸ Μελήτου γραφή: the indictment (made, brought) by Miletus. (Note that ύπὸ + gen. = "by" is used only for persons. If a thing was done "by" lightning, or snow, or a knife, etc., you use the instrumental dative -- unless you wish to personify that thing.)

+ ACC.: (A) (space): **under**, down along under: ύπὸ τὸν λόφον ἔστησε τὸ στράτευμα: He halted the army under the hill. ύπὸ τὸ ὄρος κῶμαι: the villages under (at the foot of) the mountain. ύποκειμένη ἡ Εὔβοια ύπὸ τὴν Αττικὴν: Euboea lying close by (under) Attica. (According to the grammars, with ύπὸ + gen. there is a feeling of "out from under"; with the acc., a feeling of down into and under. The acc. is commoner)

* * *

Since there is extra space on this page, let us fill it with a poem by the delectable Anytē (floruit ca. 290 BC, Tegea). She is said to have been the first to write epitaphs for animals, and one of the first known to write vivid descriptions of untamed nature. Doric dialect (for the inflections see p. 70). The literal translation is mine.

**A Dead Dolphin**

οὐκέτι δὴ πλωτοῖσιν ἀγαλλόμενος πελάγεσσιν
αὐχέν’ ἀναφώνω βυσσόθεν ὀρνύμενος,
οὐδὲ παρ’ εὐσκάλμμιοι νεὼς περικαλλέα χείλη
ποιφεῖ’ τάμαι τερπόμενος προτομάι’
ἀλλὰ με πορφυρέα πόντου νοτίς ὁσ’ ἐπὶ χέρσον,
κείμαι δὲ ὀδανιάν τάνδε παρ’ ἡμένα.

No longer ever delighting in navigable seas
shall I up-flying my neck leaping from the deep,
nor ever next to the beautiful beak of a well-tholed ship
shall I snort rejoicing at my (image in the) figurehead,
but onto the land the sea’s brilliant wetness thrust me [ὡς’ from ὡθέω]
and here on this bit of shore I lie.
### Greek Numbers

*Lost* Letters:

- ζ = st = stigma; θ = ss = sampi (i.e. ωσῶν πτ); f = w = digamma (vau); γ = k, kw = koppa

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<td>ιδ'</td>
<td>13</td>
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<td>ιη'</td>
<td>18</td>
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<td>πρῶτος καὶ δέκατος</td>
<td>ἀπαξ καὶ εἰκοσάκις</td>
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<tr>
<td>ξ'</td>
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<td>εἰκοστός-ή-ον</td>
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<td>ο'</td>
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<td>ἑπτακοσιακις</td>
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<td>ὀκτακοσιακις</td>
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<tr>
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<tr>
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<td>χιλιόν</td>
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<td>δισθηλιακις</td>
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<td>Γ'</td>
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<td>μύριοι</td>
<td>μύριοστό</td>
<td>μύριακις</td>
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</table>
### Nouns & Pronouns

**In the first row, devoted to nouns, instead of ‘H.’ I put just ‘-‘. Anything after ‘-‘ is Epic.**

<table>
<thead>
<tr>
<th>1st DECL.</th>
<th>1st decl. masc.</th>
<th>2nd DECL.</th>
<th>3rd DECL. m-f.</th>
<th>Relative = Dem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>n. sg.</td>
<td>-η or -α</td>
<td>-άς = -α (e.g. μητεία)</td>
<td>-ος</td>
<td>-ες</td>
</tr>
<tr>
<td>g.</td>
<td>-ης or -άς</td>
<td>-αυ = -αο, -εο, D. -α</td>
<td>-αω = -αο, -ω</td>
<td>-εως = -ήος, -εος</td>
</tr>
<tr>
<td>d.</td>
<td>-η or -α</td>
<td>-ω</td>
<td>-ει = -ης -ει</td>
<td>ι</td>
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<tr>
<td>a.</td>
<td>-ην or -αν</td>
<td>-ον</td>
<td>-ν ορ -α</td>
<td>-εα= -ήα -εη</td>
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<td>n. pl.</td>
<td>-αι</td>
<td>-αι</td>
<td>-αι</td>
<td>-αι</td>
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<td>g.</td>
<td>-ών = -ων, -ών, -όν</td>
<td>-ον</td>
<td>-ον</td>
<td>-ον</td>
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<tr>
<td>d.</td>
<td>-ας = -αις, -ης</td>
<td>-ας = -αις, -ης</td>
<td>-ας = -αις, -ης</td>
<td>-ας = -αις, -ης</td>
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<tr>
<td>a.</td>
<td>-ας</td>
<td>-ας = Ae. -ας</td>
<td>-ας</td>
<td>-ας = -ας</td>
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</table>

**I, Me**

<table>
<thead>
<tr>
<th>Thou</th>
<th>He, She, It</th>
<th>Who?</th>
<th>Any; Some</th>
<th>Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>n. sg.</td>
<td>A. έγω</td>
<td>H. έγών, Ae. έγών (before noun), D. έγων/γα</td>
<td>A. τίς</td>
<td>τίς</td>
</tr>
<tr>
<td>g.</td>
<td>A. έμω, μου</td>
<td>H. έμε, έμε, έμευ, μεν, μεθέν, D. έμε, έμος, έμες</td>
<td>A. οί, οί, εο, εν</td>
<td>τίνα</td>
</tr>
<tr>
<td>a.</td>
<td>A. έμε, με</td>
<td>D. μέ</td>
<td>A. οί, οί, εο, εν</td>
<td>τίνα</td>
</tr>
</tbody>
</table>

**We**

<table>
<thead>
<tr>
<th>You pl.</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>n. pl.</td>
<td>A. ήμες</td>
</tr>
<tr>
<td>g.</td>
<td>A. ήμον, Ae. άμμον</td>
</tr>
<tr>
<td>a.</td>
<td>A. ήμ</td>
</tr>
</tbody>
</table>

**Indefinite Rel. ‘Whoever’**

<table>
<thead>
<tr>
<th>Possessive Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>n. sg.</td>
</tr>
<tr>
<td>g.</td>
</tr>
<tr>
<td>a.</td>
</tr>
</tbody>
</table>

**Important pronouns that, since they vary little by dialect, are not declined on this page:**

- αυτός, ητα: 'he she it' / himself, herself etc. / the same; αυτός, αυτή, αυτό: 'this', i.e. the one just mentioned; οδός, ηδε, τοδέ: 'this', i.e. the following; εκένος, ητα = Ae. ητας = D. τιμος: 'that'; δόστη, ητε, οτε: 'who, which'; and δόστη όπος: 'the very one who' etc. Note that οδός, ητα, τοδέ: 'this' can sometimes even mean 'my' or 'thy'.
"COME" AND "GO"

Here are all the words I can find that can mean simply "come" or "go" (about 31 of them). If ever you see another to add to this list, please let me know. (But not compounds; not "go into" (εἰσβαίνω etc.) or "go from" (ἐκβαίνω etc.) or "go with" etc. -- let's skip the compounds and list only the simple forms. Even as it is, there are (dare I say it?) too many of them!)

A good paper topic for someone who likes philology: ransack e.g. Pindar and figure out under exactly what circumstances he uses each one; i.e. find more exactly what each means. E.g. why on earth does he (or anyone else) need νίσομαι or βλώσκω or κίω? Or e.g. -- does βαδίζω always, or even most of the time, give the image of someone stepping?

(ἀπ)αντάω, -ησομαι, -ήντησα, -ήντηκα: Come or go to meet; go straight to; go ἀπο- & ἐκδημέω, -ήσα, -ηςα, -ηκα: Go from home; be abroad; travel.

βαδίζω, βαδιοῦμαι, ἐβάδισα, βεβάδικα: Go. (lit. perhaps 'step'?)

βαίνω, βήσομαι, ἐβην, βέβηκα: Go.

βιβάω, -άσω: stalk, stride

βλώσκω, μουλοῦμαι, ἐμολον, μέμβλωκα: Go.

διαμείβω, -ψω etc.: change one place for another; (+ acc.) go over, go through εἶμι, ἔσομαι, -----, -----: Go. (present most often has future force)

ἐλαύνω, ἐλάσω, ἤλασα, -ελήλακα: (trans.) drive, ride, etc.; (intrans.) go; march.

ἑρπω, ἑρψω, ἑρπυσα, -----: creep; but often not 'creep', only 'go'

ἑρρω, ἐρρήσω, ἤρρησα, ἤρρηκα: Go slowly (lamely); go away; perish

ἔρχομαι, ἐλεύσομαι, ἦλθον | ἤλυθ | ὀν, ἐλήλυθα: Go.

ἥκω (impf. ἧκον), ἥξω, -----, -----: Come (more lit. 'have come' = often 'am here')

(αφ)ύκνεομαι, ἵκομαι, ἴκιμην, ἴγμαι: Come; arrive at.

ἱκω (impf. ἱκον), ἱξω, -----, -----: Come; arrive at.

κίω (impf. ἱκον), ἱξω, -----, -----: Go.

κομίζομαι, κομιοῦμαι, ἐκομισάμην, κεκόμισμαι: Go with equipment; voyage.

νέομαι (inf. νείσθαι, impf. νεόμην), -----, -----, -----: Go or come; esp. return νισ(σ)ομαι, -----, ἐνισάμην, -----: Go.

νοστέω, -ήσω, -ησα, -ηκα: Go home; go; travel.

ὀδεύω, ὀδεὺσα, etc.: Go (on the road, the ὁδός); journey; travel.

ὁδιπορέ, ὁδιπορήσω, ὁδιπορήσα, ὁδιπτερήθηκα: Go; journey; travel.

οἴχομαι, οἰχήσομαι, ὄχισάμην, ὄκωκα: Be gone (used as a perf.); perish.

ψυλλομαι (from stem Ψύχω = Latin ueho): Go, rush, fly (cf. uelitur)

πελάζομαι, ἀσομαί, -ἀσάμην: come near, approach (τινι)

πέλω & πέλομαι (aor. ἐπέλετο) & iterative πελέσκω: Go; (more usually) Be πέτομαι (cf. Lat. peto = 'go after'): Go, rush, fly

πολλόμαι (-εύμαι), πολλήσομαι: go up & down, frequent, haunt; wander about πορεύομαι, πορεύσομαι κτλ.: travel; (often military) march

στείχω, στείξω, -τείχον, -τείχα: Go (in line); march; travel

φοιτάω, φοιτήσω, ἐφοίτησα, -----: Go back & forth; go & come; roam; hurry.
The Distribution of the Greek Dialects in the Alphabetic Period