GREEK GRAMMAR HANDOUT 2012

Karl Maurer, (office) 215 Carpenter, (972) 252-5289, (email) filokalos@aol.com

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But WHY LEARN GREEK? An answer I think is implicit in this limpid little poem by Thomas Hardy:

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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.'

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(I) **Basic Rules For Greek Accents**

Much of this is for beginners; but some particular rules are for advanced students too (especially in § IX). Here "ult" means a word's last syllable; "penult" the second-to-last, "antepenult" the third from last.

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. ἤν = "if", ἥν = "whom", ἦν = "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 <u>pitch</u> accents (see § III), but helping to fix the pitch in any word is another factor, <u>quantity</u> (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):
    <u>Always short</u>: only -**ε**- and -**ο**- .
    <u>Always long</u>: -**η**-; -**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).
    <u>Either long or short</u> : -**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, λῦσαι πᾶσα.) But for accent, the stem-vowel is much less important than *inflections*; and here one can say:
    <u>-**ι**- and -**υ**- in *inflections* are always short.</u>
    <u>-**α**- in *inflections* is always short -- except in *1st-declension feminine*</u>. 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: G r a v e \ : the speaker's voice remained low in pitch (i.e. grave accent is not pronounced--*see § IV),* C i r c u m f l e x **^** : the voice rose in pitch, then fell *(see § IV),* A c u t e **/** = 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) **G r a v e** \ is <u>only on the ult</u>. 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) **C i r c u m f l e x ^** can fall <u>only on a long penult or long ult</u> (never before the penult, and never on a short syllable). It appears on any accented <u>penult</u> *if that is long, and the ult short*, e.g. χεῖρα. It appears on any accented <u>ult</u> 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) **A c u t e /** can fall <u>on the ult, the penult, or the antepenult</u> (but never prior to that).

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

Re **g r a v e**: "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 "πὰγκρὰτής" 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 **c i r c u m f l e x**: It is "formed from the union of the acute and the grave (´` = ^ ), never from `´. Thus, παῖς = πάϊς, 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 μόὺσα, δέὲμος."

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) **R e c e s s i v e**, when <u>the accent moves from the ult as far as it can</u>. 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 φύλακες φυλάκων φύλαξι etc. (-ες is short, -ων long, -ι short, etc.); or adj. δίκαιος δικαίου δικαίῳ etc. (-ος is short, -ου & -ῳ long) or (verb) ἔλυον ἔλυες ἔλυε etc. Recessive are (a) most verb forms (for exceptions see § VI) and (b) many nouns and adjectives.

(2) **F i x e d**, when <u>the accent stays on the penult or ult</u> (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 ἰχψύων ἰχψύσι 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") ἰχθύς, ἰχθύος, ἰχθύι, ἰχθύα 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, ἄνδρα etc.; γυνή γυναικός γυναικί γυναῖκα etc.; οὐδείς (& μηδείς) οὐδενός οὐδενί οὐδένα etc.

(c) 1st-decl. gen. plural:, e.g. (nom.) ἄναγκαι, (gen.) ἀναγκῶν (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.; λελοιπυῖα, -υίας etc.; λιποῦσα, λιπούσης 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. παιδεῦσαι)
2 AORIST ACTIVE infinitive (λιπεῖν), participle (λιπών, -οῦσα, -ον)
2 AORIST MIDDLE infinitive (λιπέσθαι) *(participle is normal: λιπόμενος)*
AOR. PASS. inf. (λυθῆναι), partic. (λυθείς -εῖσα -έν), subjunct. (λυθῶ λυθῇς λυθῇ etc.)
PERFECT ACT. infinitive (λελυκέναι), participle (λελυκώς, -κυῖα, -κός etc.)
PERFECT MIDDLE infinitive (λελῦσθαι), participle (λελυκομένος etc.)

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

(2) - m i   v e r b s have those same "fixed" accents, and also:

PRES. ACT. inf. (e.g. τιθέναι, ἰέναι), partic. (τιθείς, ἰείς), subjunct. (τιθῶ, ἰῶ).

(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 "ἀνάγκη, -ης, ἡ" 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 ἀνάγκαι, πολῖται). 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. -αι, are all long).

> **(A) η-ης**. E.g. νίκη, νίκης, νικη, νίκην etc.
> **(B) α-ας** (<u>long</u> -α, -α): after -ρ- *(if -ρ- not like those in C.1)*, -ι- *(if -ι is like not those in C.2)*, -ε-. So e.g. χώρα, -ας; οἰκία, -ας; γενεά, -ᾶς.
> **(C) α-ας** (<u>short</u> -α, -α): (1) if the word ends -εια, -οια, or τρια (e.g. βασίλλεα, διάνοια, ψάλτρια; but for some exceptions see Smyth §219-20); (2) if it ends in -ρα after diphthong or long -υ- (e.g. μοῖρα, γέφυρα).
> **(D) α-ης** (<u>short</u> -α, -αν): if -σ-α, -σσ-α, -ξ-α, -ψ-α, -ττ-α, -ζ-α, -λλ-α, -αινα.
>   (e.g. Μοῦσα, θάλασσα, ἄμαξα, ῥίζα, γλῶττα, ἄμιλλα, λέαινα)

"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, -αιν-α in D, which I couldn't see how to cram into the rhyme):

> Long -α, χώρα and οἰκία.
> Short -α, -εια, -οια, -τρια.
> Short -ρα after dipththong, -ῦ-.
> Short -α -ης with -s- and -t-.

Particularly worth remembering is "short -α -ης with -s- and -t-" (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. λύουσα, λυούσης, λυούση, λύουσαν. The "-εια -οια -τρια" type is rarer, but does include the feminines of all adjectives in -ύς, -εῖα -ύν (e.g. γλυκύς: fem. γλυκεῖα -είας -είᾳ -εῖαν 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. ὁ 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. νήπιός τις, "some fool", "a certain fool". For, since νήπιός 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.)

P r o c l i t i c are (1) <u>the definite article, masc. or fem. nominative</u>: ὁ, ἡ, οἱ, αἱ, (2) the <u>three prepositions</u> ἐν ('in'), ἐκ / ἐξ ('from'), εἰς ('to', 'into', 'towards'), and (3) the words εἰ, ὡς and οὐ / οὐκ / οὐχ (= "if", "so that" and "not").

E n c l i t i c are: (1) <u>personal pronouns</u>, μου μοι με, σου σοι σε, and (epic/archaic) οὑ οἱ ἑ, (2) <u>the indefinite pronoun</u> τις τι in all cases, (3) <u>the indefinite adverbs</u> που, πη, ποι, ποθεν, ποτε, πω, πως, (4) <u>four particles</u>, viz. γε, τε, τοι, περ, and (5) <u>two verbs</u>, viz. εἰμι and φημι,

when they have two syllables and are in the present indicative.

SPECIAL RULES FOR ἐ σ τ ί : accent it ἔστι (A) if it is the first word; (B) when it means "it is possible" (ἔξεστι); (C) in the phrases ἔστιν οἵ, 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 τοῦτο.

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

WORD BEFORE AN ENCLITIC: if it has <u>antepenult. accent</u>, add acute to ult, e.g. ἄνθρωπός τις, ἄνθρωποί τινες. If <u>penult. acute accent</u>, it stays unchanged, e.g. λόγος τις; but if the enclitic is disyllabic, you accent its second syllable: λόγοι τινές. If <u>penult. circumflex</u>, add acute to ult, e.g. χεῖρά τινα, χεῖρές τινες. If <u>ult accent</u>, it stays unchanged: τιμαί τε, τιμῶν τινων, ἥν τις etc.

IF ENCLITICS FOLLOW ONE ANOTHER, each except the last gets an acute (always on its first syllable), e.g. <u>ἤ νύ σέ που</u> 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", "Í told you that?"; "I told yóu that", "I told yóu 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 ἐκεῖνό σοι εἶπον, εἶπόν σοι ἐκεῖνο, σοί γε ἐκεῖνο 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, παῖδα 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. ἄναγκαι.

For teaching purposes I therefore discard "persistant" and speak only of "fixed" (e.g. sing. πολίτης, pl. πολῖται), "recessive" (e.g. sing. ἀνάγκη, pl. ἄναγκαι), 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) **L i s t o f A l l G r e e k N o u n I n f l e c t i o n s**

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 (C^U = contracted with accented ult; C^P = contracted with accented penult; C^R = contracted with recessive accent);   **- D** = disyllable (accent either "fixed" or "recessive", but it doesn't matter); **- M** = 3rd-decl. monosyllable (M^L if the vowel is long);   **- P** = penultimate "fixed" accent (P^L if the penult is long);   **- R** = "recessive" accent (R^2 if it has only 2 syllables; R^{2L} = 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 -ῶν (= contraction of Homeric -άων, Ionic -ᾶν: Smyth §214.d.8). On a problem accenting polysyllabic words see the Accent pages, § VIII.

η-ης -U   *(honor)* ἡ τιμ-ή, -ῆς, -ῇ, -ήν || -αί, -ῶν, -αῖς, -άς

    -Pᴸ   *(agreement)* ἡ συνθήκη, -ης, -ῃ, -ην || συνθῆκ-αι, συνθηκ-ῶν, συνθήκ-αῖς, -άς

    -R   *(necessity)* ἡ ἀνάγκ-η, -ης, -ῃ, -ην || ἄναγκ-αι, ἀναγκ-ῶν, ἀνάγκ-αις, -ας

    -C   *(fig tree)* ἡ συκ-ῆ, -ῆς, -ῆ, -ῆν || -αῖ, -ῶν, -αῖς, -ᾶς (= συκ-έα, -έης κ.τ.λ.)

ᾱ-ας -U   *(joy)* ἡ χαρ-ά, -ᾶς, -ᾷ, -άν || -αί, -ῶν, -αῖς, -άς

    -R   *(house)* ἡ οἰκί-α, -ας, -ᾳ, -αν || -αι, οἰκι-ῶν, οἰκί-αις, -ας

    -U   *(mina)* ἡ μν-ᾶ, -ᾶς, -ᾷ, -ᾶν || -αῖ, -ῶν, -αῖς, -ᾶς (= -άα, -άας, -άᾳ κ.τ.λ.)

ᾰ-ας -Dᴸ   *(fate)* ἡ μοῖρ-α, μοίρ-ας, -ᾳ, μοῖρ-αν || μοῖρ-αι, μοιρ-ῶν, μοίρ-αις, -ας

    -R   *(aid)* ἡ ὠφέλει-α, ὠφελεί-ας, -ᾳ, ὠφέλει-αν || -αι, ὠφελει-ῶν, ὠφελεί-αις, -ας

ᾰ-ης -D   *(root)* ἡ ῥίζ-α, -ης, -ῃ, -αν || -αι, ῥιζ-ῶν, ῥίζ-αις, -ας.

    -Dᴸ   *(muse)* ἡ μοῦσ-α, μούσ-ης, -ῃ, μοῦσ-αν || -αι, μουσ-ῶν, μούσ-αις, -ας

    -R3   *(rivalry)* ἡ ἅμιλλ-α, ἁμίλλ-ης, -ῃ, ἅμιλλ-αν || -αι, ἁμιλλ-ῶν, ἁμίλλαις, -ας

ας-ου -P   *(steward)* ταμί-ας, -ου, -ᾳ, -αν || -αι, ταμι-ῶν, ταμί-αις, -ας

    -C   *(N. wind)* Βορρε-ᾶς, -οῦ, -ᾷ, -ᾶν || (no plural) (= -έας, -έου, -έα, -έαν)

*ης-ου -U   *(poet)* ποιητ-ής, -οῦ, -ῇ, -ήν || -αί, -ῶν, -αῖς, -άς.

    -P   *(Hades)* Ἀΐδ-ης (& ᾄδ-ης), -ου (& -αο), η, -ην || (no plural attested)

    -Pᴸ   *(citizen)* πολίτ-ης, -ου, -η, -ην || πολῖτ-αι, πολιτ-ῶν, πολίτ-αις, πολίτ-ας

    -C   *(Hermes)* Ἑρμ-ῆς, -οῦ, -ῇ, -ῆν || -αῖ, -ῶν, -αῖς, -ᾶς (= -έας, -έου κ.τ.λ.)

*Also N.B. the Homeric -ης **-αο** and -ης **-εω,** and Doric -ης **-α** (Smyth 214.D.5, 225). So the genitive of Ἀτρείδης (son of Atreus) can be Ἀτρείδ-**αο**, Ἀτρείδ-**εω**, or Ἀτρείδ-**α**.

2nd DECLENSION = masc. (more rarely, fem.) -ος, -ου ορ -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. ἀρχεῖον from ἀρχαῖος -α -ον from ἀρχή; τροπαῖον (trophy) from τροπαῖος -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.

ον-ου-U   *(plant)* τὸ φυτ-όν, -οῦ, -ῷ, -όν || -ά, -ῶν, -οῖς, -ά

    -Pᴸ   *(town hall)* τὸ ἀρχεῖ-ον, ἀρχεί-ου, -ῳ, ἀρχεῖ-ον || -α, ἀρχεί-ων, -οις, ἀρχεῖ-α

    -R   *(organ)* τὸ ὄργαν-ον, ὀργάν-ου, -ῳ, ὄργαν-ον || -α, ὀργάν-ων, -οις, ὄργαν-α

ος-ου-U   *(doctor)* ἰατρ-ός, -οῦ, -ῷ, -όν || -οί, -ῶν, -οῖς, -ούς (so too fem., e.g. ὁδός, νῆσος)

    -P   *(chronicler)* λογογράφος, -ου, -ῳ -ον || -οι, -ων, -οις, -ους

    -P   *(dialogue)* διάλογ-ος, διαλόγ-ου, -ῳ, διάλογον || -οι, διαλόγ-ων, -οις, -ους (so ἡ κάθοδος

2ND-DECLENSION CONTRACTED

ουν-ους-C: = neuter contracted noun *(bone)* τὸ ὀστοῦν, -οῦ, -ῷ, -οῦν || -ᾶ, -ῶν, -οῖς, -ᾶ

ους-ου-C:· *(mind)* ν-οῦς, -οῦ (& -όος),-ῷ (& -όι), -οῦν (& -όα) || -οῖ (& -όες), -ῶν, -οῖς, -οῦς (& -όας);

    (= Attic form of νόος, νόου, νόῳ, νόον || νόοι, νόων, νόοις, νόους. But sometimes-- esp. in the plural--
    it imitates the 3rd-decl. (hence the forms I introduce "(&...)". So too θροῦς, ῥοῦς, χνοῦς, χοῦς, πλοῦς.

    -Cᴾ: *(sailing round)* περίπλ-ους, -ου, -ῳ, -ουν || -οι (& -οες), -ων, -οις, -ους (& -οας)

2ND-DECL. "ATTIC" DECLENSION

ως-ω-P *(reef)* ὁ κάλ-ως (& epic & Ionic κάλος), -ω, -ῳ, -ων || -ω (& -οι), -ων, ως, -ως.

ως-ω-U *(peacock)* ὁ τα-ώς, -ώ (& -ῶ), -ῷ, -ών || -ῴ, ῶν, -ῷς (& -ῶσι), -ώς (& -ῶς, -ῶνας)

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 <u>most important</u>. Six quirky but important nouns, all disyllables accented like monosyllables, are listed together at the very end, ἀνήρ man, γυνή woman, μητήρ mother, πατήρ father, οὐδείς no one, οὐδέν nothing.

( )-κτος -P²	*(milk)*	τὸ γάλα, γάλα-κτος, -κτι, γάλα || γάλα-κτα, γαλά-κτων, γάλαξι, -κτα
( )-ος -P²	*(tear)*	τὸ δάκρυ, δάκρυ-ος, -ι, δάκρυ || δάκρυ-α, δακρύ-ων, δάκρυ-σι, -α
-Mᴸ	*(beast)*	θήρ, θηρ-ός, -ί, θῆρ-α || θῆρ -ες, θηρ-ῶν, θηρ-σί, θῆρ-ας
( )-τος -P²ᴸ	*(body)*	τὸ σῶμα, σώμα-τος, -τι, σῶμα || σώμα-τα, σωμά-των, σώμα-σι, -τα
-R	*(lesson)*	τὸ μάθημα, μαθήμα-τος, -τι, μάθημα || μαθήματα etc.
ας-εος	*(ground)*	τὸ οὔδ-ας, οὔδ-εος, -ει, οὖδας || (no plural attested)
ας-ως -Rᶜ	*(prize)*	τὸ γέρ-ας, -ως, -ᾳ, -ας || -α, -ῶν, -ασι, -α
		(= γέρ-ας, -αος, -αι, -ας || -αα, -άων, -ασσι, -αα)
αυς-εως	*(ship)*	ν-αῦς, -έως, -ηί, -ῦν || -ῆες, -εῶν, -αυσί, -αῦς
		Ionic ν-ηῦς, -εός [Hom. -ηός], -ηί, -έα [-ῆα] || -έες [-ῆες], -εῶν [-ηῶν], -ηυσί, -έας [-ῆα]
ειρ-ερος-M	*(hand)*	ἡ χ-είρ, -ειρός (& -ερός), -ειρί (& -ερί), -εῖρα||-εῖρες, -ειρῶν, -ερσί, -εῖρας
-R	*(suicide)*	αὐτόχ-ειρ, -ειρος, -ειρι, -ειρα || -ειρες, -είρων, -ερσι, ειρας
εις-ενος-M	*(comb)*	κτ-είς, -ενός, -ενί, -ένα || -ένες, -ενῶν, -εσί, -ένας
ευς-εως -Pᶜ	*(horseman)*	ἱππ-εύς, -έως *(-ῶς)*, -εῖ, -έα *(-ᾶ)* || -εῖς *(-ης)*, -έων *(-ῶν)*, -εῦσι *(-έσσι)*, -έας *(-ᾱς)*.
ην-εν -P	*(shepherd)*	ποιμ-ήν, -ένος, -ένι, -ένα || -ένες, -ένων, -έσι, -ένας
-R	*(male)*	ἄρρ-ην (=ἄρσην), -ενος, -ενι, -ενα || -ενες, ἀρρ-ένων, ἄρρ-εσι, -ενας
ηρ-ερος - P	*(stomach)*	ἡ γαστ-ήρ, -έρος (& γαστ-ρός), -έρα || -έρες, -έρων, -έρας
ης-εους-Cᴿ		Περικλ-ῆς, -έους, -εῖ, -έα || -εῖς, -έων, -έσι, -εῖς (& -ῆς, -έεος, -έει, -έεα || etc.)
ης-ους- Cᴾ	*(trireme)*	ἡ τριέρ-ης, -ους, -ει, -η || -εις, -ων, -εσι, -εις
		(& τριέρ-ης, -εος, -εει, -εα || -εες, -εων, -εσσι, -εες.
		So too nouns in -κράτης, e.g. Σωκράτ-ης, -ους, -ει, -η (etc.)
ις-εως- R²	*(city)*	ἡ πόλ-ις (& -ιος)*, -εως, -ει, -ιν || -εις, -εων, -εσι, -εις *see note under ις-ιος
-R²ᴸ	*(knowledge)*	ἡ γνῶσ-ις, γνώσ-εως, -ει, γνῶσ-ιν || γνώσ-εις, -εων, -εσι, -εις
-R	*(president)*	πρύταν-ις, πρυτάν-εως, -ει, πρύταν-ιν || πρυτάν-εις, -εων, -εσι, -εις
		=> N.B. -ω- in the gen. is short; contrast -εύς, -έως above
ις-ιος-R²	*(seer)*	μάντ-ις, -ιος (& -εος, -ιδος), -ει, -ιν (& -ιδα) || -εις (& -ιδες), -ίων, μάντ-εσι, -εις (& -ιας, -ιδας) => N.B. ις-ιος is really the Ionic form of ις-εως.
-P²ᴸ	*(fasting)*	νῆστ-ις, νήστ-ιος (& -ιδος), -ει, νῆστ-ιν || νήστ-εις, νηστ-ίων, νήστ-εσι, -εις
ν-νος -R²	*(Hellene)*	Ἕλλη-ν, Ἕλλη-νος, -νι, -να || -νες, Ἑλλή-νων, Ἕλλη-σι, -νας
-Pᴸ	*(contest)*	ἀγώ-ν, ἀγῶ-νος, -νι, -να || -νες, ἀγώ-νων, ἀγῶ-σι, -νας
-Mᴸ	*(sedge)*	σφή-ν, σφη-νός, -νί, σφῆ-να || -νες, -νῶν, -σί, σφῆ-νας
ξ-γος -M	*(flame)*	ἡ φλό-ξ, φλο-γός, -γί, φλό-γα || -γες, φλο-γῶν, φλο-ξί, φλό-γας

-M[L]	*(goat)*	ἀί-ξ, αἰ-γός, -γί, αἶ-γα || -γες, αἰ-γῶν, αἰ-ξί, αἴ-γας
-P[L]	*(pivot)*	καταπή-ξ, καταπῆ-γος, -γι, -γα || -γες, -πή-γων, -πῆ-ξι, -γας
-R[2]	*(phalanx)*	φάλαγ-ξ, φάλαγ-γος, -γι, -γα || -γες, φαλάγ-γων, φάλαγ-ξι, -γας
ξ-κος -R[2]	*(guard)*	φύλα-ξ, φύλα-κος, -κι, -κα || -κες, φυλά-κων, φύλα-ξι, -κας
ξ-κτος -R[2]	*(lord)*	ἄνα-ξ, ἄνα-κτος, -κτι, -κτα || -κτες, ἀνά-κτων, ἄνα-ξι, -κτας
-M	*(night)*	ἡ νύ-ξ, νυ-κτός, νυ-κτί, νύ-κτα || -κτες, νυ-κτῶν, -ξί, νύ-κτας
ξ-χος -R[2]	*(talon)*	ὄνυ-ξ, ὄνυ-χος, -χι, -χα || -χες , ὀνύ-χων, ὄνυ-ξι, -χας.
-M[L]	*(cough)*	βή-ξ, βη-χός, -χί, βῆ-χα || -χες, βηχ-ῶν, βη-ξί, βή-χας
-M	*(hair)*	ἡ θρί-ξ, τρι-χός, -χι, τρί-χα || -χες, τρι-χῶν, θρι-ξί, τρίχας
ον-οντος-P[2]	*(future)*	τὸ μέλλ-ον, -οντος, -οντι, -ον || -οντα, -όντων, -ουσι, -οντα
ος-εος	*(distress)*	κῆδ-ος, -εος, -ει, -ος || -εα, -έων, -εσι, -εα
ος-ους -R	*(debt; task)*	(τὸ) χρέ-ος, -ους (& -εος, -εως), -ει, -ος || -α, χρε-ῶν, - χρέ-εσι, -α
-R	*(trunk)*	τὸ στέλεχ-ος, στελέχ-ους, -ει, στέλεχ-ος || στελέχ-η, στελεχ-ῶν, στελέχ-εσι, -η
-P[L]	*(length)*	τὸ μῆκ-ος, μήκ-ους, -ει, μῆκ-ος etc. (= μῆκος, μήκεος etc.)
-C[U]	*(solid)*	(no singular) || τὰ στερεοειδ-ῆ, -ῶν, -οῖς, -ῆ
ους-οδος-P[2]	*(beam-end)*	γεισίπ-ους, -οδος, -οδι, -οδα || -οδες, -οδῶν, -οσι, -οδας
-M	*(foot)*	π-ούς, π-οδός, π-οδί, π-όδα || π-όδες, π-οδῶν, π-οσί, π-όδας
ους-οντος	*(ivory)*	ἐλεφαντόδ-ους, -οντος, -οντι, -οντα || -οντες, -όντων, -οῦσι, -οντας
-P	*(tooth)*	ὀδ-ούς, ὀδ-όντος, -όντι, -όντα || -όντες, -όντων, -ούσι, -όντας
ους-ουντος	*(flat-cake)*	πλακ-οῦς, -οῦντος, -οῦντι, -οῦντα || οῦντες, -ούντων, -οῦσι, -ούντας
ους-ωτος	*(ear)*	τὸ οὖς, ὠτός, ὠτί, οὖς || ὦτα, ὤτων, ὠτ|σί, ὦτα
ρ-τος -R[2]	*(liver)*	τὸ ἧπα-ρ, -τος, -τι, -ρ || -τα, ἡπά-των, ἧπα-σι, -τα. cf. δέλεαρ *bait*, φρέαρ *sell*
ς-δος -P	*(Greek, if female)*	ἡ Ἑλληνί-ς, -δος, -δι, -δα || -δες, -δων, -σι, -δας.
-R[2]	*(iris, rainbow)*	ἡ ἴρι-ς, ἴρι-δος, -δι, -δα || -δες, ἰρί-δων, ἴρι-σι, -δας
-M[L]	*(child)*	ὁ παῖ-ς, παι-δός, -δί, παῖ-δα || -δες, παι-δῶν, παι-σί, -δας
ς-θος -R2	*(bird)*	ὄρνι-ς, ὄρνι-θος, -θι, -ν || ὄρνι-θες, ὀρνί-θων, ὄρνι-σι, -θας
ς-νος -L[P]	*(dolphin)*	δελφί-ς, δελφῖ-νος, -νι, -να || -νες, δελφί-νων, δελφῖ-σι, -νας
-R[2]	*(tunny)*	ὄκυ-ς, -νος, -νι, -να || -νες, ὀκύ-νων, ὄκυ-σι, -νας
-M[L]	*(nose)*	ἡ ῥί-ς, -νός, ρι-νί, ῥῖ-να || -νες, ρι-νῶν, ρι-σί, ῥῖ-νας.
ς-ντος -P	*(statue)*	ἀνδριά-ς, ἀνδριά-ντος, -ντι, -ντα || -ντες, -ντων, -σι, -ντας
-R	*(elephant)*	ἐλέφα-ς, -ντος, -ντι, -ντα || ἐλέφα-ντες, ἐλεφά-ντων, ἐλέφα-σι, -ντας
-P[L]	*(a coin)*	ἑξᾶ-ς, ἑξᾶ-ντος, -ντι, -ντα || -ντες, ἑξά-ντων, ἑξᾶ-σι, -ντας
ς-ος -P2	*(hero)*	ἥρω-ς, -ος, -ι (& ἥρῳ), -α (& ἥρω) || -ες (& ἥρως), ἡρώ-ων, ἡρῶω-σι, -ας (& ἥρως)
-M[L]	*(jackal)*	θώ-ς, θω-ός, θω-ί, θῶ-α || θῶ-ες, θω-ῶν, θω-σί, θῶ-ας
-M	*(salt)*	ἅλ-ς, ἁλ-ός, ἁλ-ί, ἅλ-α || ἅλ-ες, ἁλ-ῶν, ἁλ-σί, ἅλ-ας
ς-τος -P2	*(carpet)*	τάπη-ς, τάπη-τος, -τι, -τα || -τες, ταπή-των, τάπη-σι, -τας. neut. τέρας
-M[L]	*(light)*	(τὸ) φῶ-ς, φω-τός, -τί, φῶ-ς || φῶ-τα, φω-τῶν, φω-σί, φῶτ-α.
-M[L]	*(man)*	(ὁ) φώ-ς, φω-τός, -τί, φῶ-τα || -τες, φω-τῶν, φω-σί, φῶτ-τας
-P[L]	*(foreland)*	προβλή-ς, -ῆτος, -ῆτι, -ῆτα (etc.)
ς-ρος -R[2]	*(witness)*	μάρτυ-ς, μάρτυ-ρος, -ρι, -ρα || -ρες, μαρτύ-ρων, μάρτυ-ρσι, -ρας
υ-ατος -R[2]	*(spear)*	τὸ δόρ-υ, -ατος, -ατι, -υ || -ατα, δορ-άτων, δόρ-ασι, -ατα.
υ-εος- R	*(half)*	τὸ ἥμισ-υ, ἡμίσ-εος, -ει, ἥμισ-υ || -η (& -εα) , ἡμίσ-ων, -εσι, -η (& -εα)

-R²ᴸ	*(female)*	τὸ θῆλ-υ, θήλ-εος, -ει, θῆλυ || θήλη, -ων, -εσι, -η
υ-εως -R²	*(city)*	τὸ ἄστυ, -εως (& -εος) , -ει, -υ || -η (& -εα), -εων, -εσι, -η (& -εα)
υς-εως -R²	*(old man)*	πρέσβ-υς, -εως (& -εος), -ει, -υν || -εις (& -ες), -εων, -εσι, -εις
-R	*(axe)*	πέλεκ-υς, πελέκ-εως, -ει, πέλεκ-υν || -ες|-εις, πελέκ-ων, -εσι, πέλεκ-ας
-R²ᴸ	*(forearm)*	πῆχ-υς, πήχ-εως, -ει, πῆχυν (etc.)
υς-ος -Mᴸ	*old woman)*	ἡ γρα-ῦς, γρα-ός, -ΐ, -ῦν || γρᾶ-ες, γρα-ῶν, -υσί, -ῦς. So βο-ῦς, να-ῦς
υς-υος- P	*(fish)*	ἰχθ-ύς, -ύος, -ύϊ, -ύν (-ύα) || -ύες (-ῦς), -ύων, -ύσι, -ύας (-ῦς). So ἡ ὀφρύς
-R	*(eel)*	ἔγχελ-υς, -υος (-εως), -υι, -υν || ἐγχέλ-εις (-υς|-νες), -έων (-ύων), -υσι, -εις (-υς|-νας)
-M	*(mouse)*	μ-ύς, -υός, -υΐ, -ῦν (& -ύα) || -ύες (& -ῦς), -υῶν,-υσί, -ύας (& -ῦς); so ἡ δρύς
ψ-βος -R²	*(Arab)*	ἄρα-ψ, ἄρα-βος, -βι, -βα || -βες, ἀρά-βων, ἄρα-ψι, -βας. So Χάλυψ
-M	*(vein; artery)*	φλέ-ψ, φλε-βός, -βί, φλέ-βα || -βες, φλε-βῶν, -ψί, φλέ-βας
ψ-πος -R	*(gnat)*	κώνω-ψ, -πος, -πι, -πα || -πες, κωνώ-πων, κώνω-ψι, -πας
-M	*(mite)*	σκνί-ψ, σκνι-πός, -πί, σκνί-πα || -πες, σκνι-πῶν, -ψί, σκνί-πας
-Mᴸ	*(woodworm)*	θρί-ψ, θρι-πός, -πί, θρῖ-πα || -πες, θρι-πῶν, -ψί, θρῖ-πας
ω-ους -Cᵁ	*(echo)*	ἡ ἠχ-ώ, -οῦς, -οῖ, -ώ (& -ώ, -όος, -όι, -όα) || (no pl.) (So ἡ πειθώ, Σαπφώ, χρέω)
ων-νος -M	*(dog)*	κύ-ων, κυ-νός, -νί, κύ-να || -νες, κυ-νῶν, κυ-σί, κύ-νας
ων-ονος -P	*(swallow)*	χελιδ-ών, -όνος, -όνι, -όνα || -όνες, -όνων, -οῦσι, -όνας
-A	*(axle)*	ἄξ-ων, -ονος, -ονι, -ονα etc.; ἄκμων
ων-οντος	(= present participle) *(old man)*	γέρων, -οντος, -οντι, -οντα (etc.)
ωρ-ορος-R²	*(rhetor)*	ῥήτ-ωρ, -ορος, -ορι, -ορα || -ορες, ῥητ-όρων, ῥήτ-ορσι (& -ωρσι), -ορ-ας
ωρ-ατος-R²	*(water)*	τὸ ὕδ-ωρ, ὕδ-ατος, -ατι, ὕδ-ωρ || ὕδ-ατα, ὑδ-άτων, ὕδ-ασι, -ατα
ως-ους -Cᵁ	*(shame)*	ἡ αἰδ-ώς, -οῦς, -ῶ, -ῶ (& -ώς, -όος, -όι, -όα) (no plural. So also ἡ ἠώς)

SIX COMMON VERY IRREGULAR 3rd-DECL NOUNS, disyllables accented like monosyllables·

(woman)	**γυν-ή**,	-αικός, -αικί, -αῖκα , -αῖκες, -αικῶν, -αιξί, -αῖκας
(man)	**ἀν-ήρ**,	ἀν-δρός, -δρί, ἄν-δρα , -δρες, ἀν-δρῶν, ἀν-δράσι, -δρας
(father)	**πατ-ήρ**,	-ρός (& πατ-έρος), πατ-ρί (& -έρι), -έρα , -έρες, -έρων, πατ-ράσι, πατ-έρας
(mother)	**μητ-ήρ**,	-ρός (& μητ-έρος), μητ-ρί (& -έρι), -έρα , -έρες, -έρων, μητ-ράσι, μητ-έρας
(nothing)	**τὸ μηδέν**,	μηδεν-ός, -ί, μηδέν (no plural; so also οὐδέν)
(no one)	**οὐδείς**,	-ενός, -ενί, -ένα , -ένες, -ενῶν, -εσί, -ένας (so too μηδείς)

(II.B) HOW TO FORM THE DUAL. With nouns and adjectives the endings are simply:

	nom. = acc.	*gen. = dat.*
1st decl.:	-α,	-αιν.
2nd:	-ω,	-οιν.
3rd:	-ε,	-οιν.

(II.C) 'X-rays' of Some Odd-looking Third-declension Nouns

These 3d-decl. nouns are only superficially dissimilar.   Each slightly distorts the regular endings, which are -ς, -ος, -ι, -ν (or -α) \|\|-ες, -ων, -σι, -ας. So e.g. in the first example, the stem is πόλι- and the 'true' forms πόλις, πόλιος, πόλι(ι), etc. in fact survived in Ionic:

	singular		*plural*
(Attic)	(Ionic)	(Attic)	(Ionic)
πόλ - ι - ς	- ι - ς	π ό λ -εις	- ι - ες
πόλ - ε - ως	- ι - ος	π ό λ -εων	- ι - ων
πόλ - ε - ι	- ι - ι	π ό λ -εσι	- ι - σι
πόλ - ι - ν	- ι- ν	π ό λ -εις	- ι - ας

In-ευς -εως nouns the stem ended in -ην- which before a vowel changed to -η$_F$ (and then, I suppose, -ε$_F$-. $_F$ is a 'digamma' pronounced like the *w* in *war*. Compare ναῦς declined below):

	singular		*plural*
(Attic)	(Ionic)	(Attic)	(Ionic)
β α σ ι λ - εύς	- ηυ - ς	β α σ ι λ -εῖς/-ης	- η̃$_F$ - ες
β α σ ι λ - έως	- η̃$_F$ - ος	β α σ ι λ -έων	- η̃$_F$ - ων
β α σ ι λ - εῖ	- η̃$_F$ - ι	β α σ ι λ -εῦσι	- ηυ - σι
β α σ ι λ - έα	- η̃$_F$- α	β α σ ι λ -εῖς/-έας	- η̃$_F$ - ας

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 ἡδύς, -αεῖα, -ύ·

	singular		*plural*
(Attic)	(Ionic)	(Attic)	(Ionic)
ἄ σ τ - υ	- υ	ἄ σ τ -η (& -εα)	- υ - α (-υα > -εα > -η)
ἄ σ τ - εως	- υ - ος	ἄ σ τ -εων	- υ - ων
ἄ σ τ - ει	- υ - ι	ἄ σ τ -εσι	- υ - σι
ἄ σ τ - υ	- υ	ἄ σ τ -η (& -εα)	- υ - α

	singular		*plural*
(Attic)	(Ionic)	(Attic)	(Ionic)

π ρ έ σ β - υ - ς   - υ - ς   π ρ έ σ β -εις (& -ες)   - υ - ες

π ρ έ σ β - εως   - υ - ος   π ρ έ σ β -εων   - υ - ων

π ρ έ σ β - ει   - υ - ι   π ρ έ σ β -εσι   - υ - σι

π ρ έ σ β - υν   - υ - ν   π ρ έ σ β -εις (& -ες)   - υ - ας

<div align="center">

(Sing.)   *(Plur.)*

ἰ χ θ - ύ - ς   - ύ - ες (also -ῦς)

ἰ χ θ - ύ - ος   - ύ - ων

ἰ χ θ - ύ - ι   - ύ - σι

ἰ χ θ - ύ - ν (also -ύ-α)   - ύ - ας (also -ῦς)-

</div>

In the next example, as with βασιλεύς above, the stem ended in -υ- which became -ϝ- before a vowel. So it was ν-αῦ-ς, ν-αϝ-ός, ν-αϝ-ί etc., just like Latin *nav-is, nav-is, nav-i* etc. Attic ναῦς *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 are added by me. As we know from his meter, by Homer's time the digamma had already faded):

singular		*plural*	
(Attic)	(Homeric)	(Attic)	(Homeric)
ν - αῦς	ν - αῦ - ς ‖ ν - ηῦ - ς	ν - ῆες	ν - ηϝ - ες ‖ ν - ῆ (ϝ) - ε ς
ν - εώς	ν - αϝ - ός ‖ ν - η (ϝ) - ός	ν - εῶν	ν - ηϝ - ῶν ‖ ν - η (ϝ) - ῶν
ν - ηΐ	ν - ηϝ- ί ‖ ν - η (ϝ) - ί	ν - αυσί	ν - αυ - σί ‖ ν - η (υ) - σί
ν - αῦν	ν - αῦ - ν ‖ ν - ῆ (ϝ) - α	ν - αῦς	ν - αῦ - ς ‖ ν - ῆ (ϝ) - ας

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 *terrāi* & *terrai* (both attested), later *terrae*.

nom.	χώϱ-α	terr-ā ⇨ -a	χῶϱαι	terr-āi ⇨ -ai ⇨ -ae
gen.	χώϱ-ας	terr- ās ⇨ - āi & -ai ⇨ -ae *('-as' survived e.g. in 'pater familias')*	χωϱ-άσων ⇨-άων, ⇨-ῶν	terr-āsōm ⇨ - ārom* ⇨ -ārum
dat.	χώϱ-ᾳ	terr- āi ⇨ -a & ai ⇨ -ae	χώϱ-αις	terr-āis ⇨ -eis ⇨ -īs
acc.	χώϱ-αν	terr- ām ⇨ -am	χώϱ-ας	terr-ās ⇨ -ās
abl.	--	terr- ād ⇨ -ā	--	terr-āis ⇨ -eis ⇨ -īs

*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. *egmazum*). 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*.

nom.	δόλ-ος	dol-os ⇨ -us	δόλ-οι	dol-oi ⇨ -ei ⇨ -ī
gen.	δόλ-ου	dol-ī *(only form attested)*	δόλ-ων	dol- ōm ⇨ -um & dol-ōsōm ⇨ - ōrum
dat.	δόλ-ῳ	dol-ōi ⇨ -oi ⇨ - ō	δόλ-οις	dol-ois ⇨ -eis ⇨ - īs
acc.	δόλ-ον	dol-om ⇨ -um	δόλ-ους	dol- ōs
abl.	--	dol-ōd ⇨ -ō	--	dol-ois ⇨ -eis ⇨ - īs

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

nom.	γέν-ος	gen-os ⇨ -us	γέν-εα ⇨ -η	gen-esa ⇨ -era ⇨ -era
gen.	γέν-εος (& -ους)	gen-esos⇨-eros⇨-eris &-eses ⇨ -eres ⇨-eris	γεν-έων ⇨ -ῶν	gen-esom ⇨ -erom ⇨ -erum
dat.	γέν-ει	gen-esai⇨ -erei ⇨ -eri	γέν-εσι	gen-esibos ⇨ -eribos ⇨ -eribus
acc.	γέν-ος	gen-os ⇨ -us	γέν-εα ⇨ -η	gen-esa ⇨ -era ⇨ -era
abl.	--	gen-esi ⇨-eri ⇨ -ere & gen-esîd ⇨ -erîd	--	gen-esibos ⇨ -eribos ⇨ -eribus

nom.	ὅς ἥ ὅ	he-ce hai-ce hod-ce ⇨ hic haec hoc	οἵ	hoi & hei, hāi-ce, hāi-ce ⇨ hī hae haec
gen.	οὗ	hoios-ce ⇨ huius (cf. *eius* from **esio+s*)	ὧν	hōsōm|horom, hāsōm|harom ⇨ hōrum hārum
dat.	ὧι	hoi-ce ⇨ huic	οἷς	hois & heis, hais & heis ⇨ hīs hīs hīs
acc.	ὅν	hon-ce, han-ce, hod-ce ⇨hunc hanc hoc	οὕς	hōs-ce, hās-ce, hāi-ce ⇨ hōs hās haec
abl.	--	hōd-ce (hōc-ce), hād-ce ⇨ hōc hāc hōc	--	hois & heis, hais & heis⇨ hīs hīs hīs
loc.	--	hei-ce (classical *hîc* 'here')	--	--

"This pron. is characterized in Classical Latin by the attachment of the particle *-c < -ce* (cf. *ce-dô* 'give here', *nun-c* 'now' < **nun-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. ... **paí ,** Grk. οὑτοσ-ί." (Michael Weiss).

(III) M a i n G r e e k P r o n o u n s (& A r t i c l e)

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

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

I, me, w e, u s:

Attic	*Homer (& other poetry)*	*Doric*
ἐγώ	ἐγώ, ἐγών	ἐγών *(even before consonants)*
ἐμοῦ / μου	ἐμεῖο, ἐμέο, ἐμεῦ, ἐμέθεν / μευ	ἐμέος, ἐμοῦς, ἐμεῦς
ἐμοί / μοι	"	ἐμίν
ἐμέ / με	"	μέ

ἡμεῖς	ἡμεῖς, *Aeol.* ἄμμες	ἀμές
ἡμῶν	ἡμείων, ἡμέων	ἀμῶν
ἡμῖν	ἡμῖν, *Aeol.* ἄμμι(ν)	ἀμίν(ι), ἆμιν
ἡμᾶς	ἡμέας, *Aeol.* ἄμμε	ἀμέ

Y o u:

Attic	*Homer (& other poetry)*	*Doric*
σύ	σύ, τύνη	"
σοῦ / σου	σεῖο, σέο, σεῦ / σευ	τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ
σοί / σοι	σοί, τείν / τοι	τίν, τίνη
σέ / σε	"	σέ, τέ, τίν, τύ

ὑμεῖς	ὑμεῖς, *Aeol.* ὔμμες	ὑμές
ὑμῶν	ὑμείων, ὑμέων	ὑμέων
ὑμῖν	ὑμῖν, *Aeol.* ὔμμι(ν)	ὖμιν
ὑμᾶς	ὑμέας, *Aeol.* ὔμμε	ὑμέ

H e, s h e, i t, t h e y, t h e m:

*Attic**	*Homer (& other poetry)*	*Doric*
*(see note)***	----	----
οὗ / οὐ	εἷο, ἕο, εὗ, ἕθεν / ἑο, εὑ, ἕθεν	ἑοῦς, ἑοῦ
<u>οἷ</u> / οἱ	"	Ϝίν
ἕ / ἑ	σφέ / σφε, *Ionic* μιν	νιν *(μιν\νιν αὐτόν = himself)*
σφεῖς	"	"
σφῶν	σφείων, σφέων / σφεων	σφείων, ψέων
<u>σφίσι(ν)</u>	σφίσι(ν) / σφισι(ν), σφιν	φίν, ψίν
σφᾶς	σφέας / σφεας, σφε, *(rarely)* μιν	σφέ, ψέ, *(rarely)* νιν

*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, **t h e** (but note that in Homer, this is a personal pronoun. In parenthesis I put Homeric forms, and "D." = Doric)

ὁ	ἡ	τό	οἱ (τοί)	αἱ (ταί)	τά
τοῦ (τοῖο, D. τῶ)	τῆς (D. τᾶς)	τοῦ	τῶν	τῶν (τάων, D. τᾶν)	τῶν
τῷ	τῇ	τῷ	τοῖς (τοῖσι)	ταῖς (τῇσι τῆς)	τοῖς
τόν	τήν	τό	τούς	τάς	τούς

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

ὅς	ἥ	ὅ	οἵ	αἵ	ἅ
οὗ	ἧς	οὗ	ὧν	ὧν	ὧν
ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς
ὅν	ἥν	ὅ	οὕς	ἅς	ἅ

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

ὅστις (ὅτις)	ἥτις	ὅ τι (ὅ ττι)	οἵτινες	αἵτινες	ἅτινα ǀ ἄττα (ἄσσα)
οὗτινος ǀ ὅτων (ὅττεοǀ ὅτ(τ)ευ)	ἧστινος	οὗτινος ǀ ὅτου	ὧντινων ǀ ὅτων (ὅτεων)	ὧντινων	ὧντινων ǀ ὅτων
ᾧτινι ǀ ὅτῳ (ὅτεῳ)	ᾗτινι	ᾧτινι ǀ ὅτῳ	οἷστισι ǀ ὅτοις (ὁτέοισι)	αἷστισι	οἷστισι ǀ ὅτοις
ὅντινα (ὅτινα)	ἥντινα	ὅ τι (ὅ ττι)	οὕτινας (ὅτινας)	ἅτινα	ἅτινα ǀ ἄττα (ἄσσα)

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

οὗτ-ος	αὕτ-η	τοῦτ-ο	οὗτοι (τοῦτοι)	αὗται (ταῦται)	ταῦτα
τούτων	ταύτης	τούτου	τούτων	τούτων (ταυτᾶν)	τούτων
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

(¶ 333) Demonstrative Pron./ Adj.: **t h a t**: ἐκεῖνος -η -ο (normal 1st-2nd-decl. adj. -- but neut. sing. -o.) Sometimes κεῖνος. Doric and Aeolic κῆνος

(¶ 333) Demonstrative Pron. / Adj.: **t h i s** = **the following**... (= ὁ, ἡ, τό + δε)

ὅδε	ἥδε	τόδε	οἵδε	αἵδε	τάδε
τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τούσδε

(¶ 334) Indef. Pron. / Adj.: **a n y o n e, anything**; someone / -thing; some, any

τις	τις	τι	τινες	τινες	τινα
τινός (του)	τνός (του)	τινός (του)	τινῶν	τινῶν	τινῶν
τινί (τῳ)	τινί (τῳ)	τινί (τῳ)	τισί	τισί	τισί
τινά	τινά	τι	τινάς	τινάς	τινά

(¶ 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)

τίς	τίς	τί	τίνες	τίνες	τίνα
τίνος (τοῦ)	τίνος (τοῦ)	τίνος (τοῦ)	τίνων	τίνων	τίνων
τίνι (τῷ)	τίνι (τῷ)	τίνι (τῷ)	τίσι	τίσι	τίσι
τίνα	τίνα	τί	τίνας	τίνας	τίνα

(¶ 327) Pron. **αὐτ-ός -ή -ό**, means: (A) *(if alone in an oblique case)* **h e, s h e, i t**, or (B) *(if it is alone in the nominative, or if in the predicative position, agreeing with a noun)* **h i m s e l f, h e r s e l f, i t s e l f**, etc., or (C) *(if in attributive position, i.e. whenever it follows the article)* "**t h e s a m e**".

So e.g. : (C, A, B) ἐκεῖνος ὁ αὐτὸς στρατηγὸς ἔδωκε αὐτὰ αὐτῇ τῇ κόρῃ = "That same general gave them (the things) to the girl herself". (B, A, A) αὐτός ἔδωκε αὐτὸ αὐτῇ = "He himself gave it to her." (B, A, A) ὁ στραγητός αὐτος 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", αὐτὸς 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: αὐτὸς εἶπε ἑαυτῷ = ipse sibi dixit = 'He (himself) spoke to himself'.)

(¶ 330) **Possessive Adjectives**:

sing.: my, my own	ἐμός -ή -όν = <u>ἀμός</u>	*Homer sometimes* ὅς ἥ ὅν, ἐ-ός -ά -όν)
your, your own	σός σή σόν	*Homer* τέος -α -ον (*or* ὅς *or* ἑός)
his, her, its, their etc.	[ὅς ἥ ὅν]*	*Homer* ἑός -ά -όν
plur.: our (own)	ἡμέτερος -α -ον	*Homer* ἀμός -ή -όν
your (pl.) (own)	ὑμέτερος -α -ον	*Homer* ὑμός -η -ον
their (own)	σφέτερος -α -ον	*Homer* σφός σφή σφόν

*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 σφετέρων. To make them reflexive you add genitive forms of the pronoun αὐτός; on that see Smyth ¶ 1199 ff.; e.g. οἰκέτας τοὺς σφετέρους αὐτῶν ἐπικαλοῦνται, 'They call their own slaves as witnesses' (Antiphon 1.30)

(IV) C o m m o n e s t   A d j e c t i v e   D e c l e n s i o n s

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 memonic from my Accent Handout:

(B)   Long -α, χώϱα and οἰκία.
(C)   Short -α, -εια -οια -τϱια.
(D)   Short -ϱα after diphthong, -ῦ-.
(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 -υ-ϱ (e.g. μοῖ-ϱα, γέφυ-ϱα); (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, <u>except</u> #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.

μέλ-ας	μέλ-αινα	μέλ-αν	μέλ-ανες	μέλ-αιναι	μέλ-ανα
μέλ-ανος	μελ-αίνης	μέλ-ανος	μελ-άνων	μελ-αινῶν	μελ-άνων
μέλ-ανι	μελ-αίνη	μέλ-ανι	μέλ-ασι	μελ-αίναις	μέλ-ασι
μέλ-ανα	μέλ-αιναν	μέλ-αν	μέλ-ανας	μελ-αίνας	μέλ-ανα

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

χαϱί-εις	χαϱί-εσσα	χαϱί-εν	χαϱί-εντες	χαϱί-εσσαι	χαϱί-εντα
χαϱί-εντος	χαϱι-έσσης	χαϱί-εντος	χαϱι-έντων	χαϱι-εσσῶν	χαϱι-έντων
χαϱί-εντι	χαϱι-έσση	χαϱί-εντι	χαϱί-εσι	χαϱι-έσσαις	χαϱί-εσι
χαϱί-εντα	χαϱι-έσσαν	χαϱί-εν	χαϱί-εντας	χαϱι-έσσας	χαϱί-εντα

(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.).

σαφ-ής	σαφ-ές	σαφ-εῖς (-έες)	σαφ-ῆ (-ᾶ, -έα)
σαφ-οῦς (-έος)	σαφ-οῦς (-έος)	σαφ-ῶν (-έων)	σαφ-ῶν (-έων)
σαφ-εῖ (-έι)	σαφ-εῖ (-έι)	σαφ-έσι (-έσσι)	σαφ-έσι (-έσσι)
σαφ-ῆ (-ᾶ, -έα)	σαφ-ές	σαφ-εῖς (-έας)	σαφ-ῆ (-ᾶ, -έα)

(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. γενναῖ-ος, or on ult, e.g. ἐλαφρ-ός).

καθαρ-ός	καθαρ-ά	καθαρ-όν	καθαρ-οί	καθαρ-αί	καθαρ-ά
καθαρ-οῦ	καθαρ-ᾶς	καθαρ-οῦ	καθαρ-ῶν	καθαρ-ῶν	καθαρ-ῶν
καθαρ-ῷ	καθαρ-ᾷ	καθαρ-ῷ	καθαρ-οῖς	καθαρ-αῖς	καθαρ-οῖς
καθαρ-όν	καθαρ-άν	καθαρ-όν	καθαρ-ούς	καθαρ-άς	καθαρ-ά

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

ἴσ-ος	ἴσ-η	ἴσ-ον	ἴσ-οι	ἴσ-αι	ἴσ-α
ἴσ-ου	ἴσ-ης	ἴσ-ου	ἴσ-ων	ἴσ-ων	ἴσ-ων
ἴσ-ῳ	ἴσ-ῃ	ἴσ-ῳ	ἴσ-οις	ἴσ-αις	ἴσ-οις
ἴσ-ον	ἴσ-ην	ἴσ-ον	ἴσ-ους	ἴσ-ας	ἴσ-α

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

χρυσ-οῦς (-έος)	χρυσ-ῆ (-έη)	χρυσ-οῦν (-έον)	χρυσ-οῖ (-έοι)	χρυσ-αῖ (-έαι)	χρυσ-ᾶ (-έα)
χρυσ-οῦ (-έου)	χρυσ-ῆς (-έης)	χρυσ-οῦ (-έου)	χρυσ-ῶν (-έων)	χρυσ-ῶν (-έων)	χρυσ-ῶν (-έων)
χρυσ-ῷ (-έῳ)	χρυσ-ῆ (-έη)	χρυσ-ῷ (-έῳ)	χρυσ-οῖς (-έοις)	χρυσ-αῖς (-έαις)	χρυσ-οῖς (-έοις)
χρυσ-οῦν (-έον)	χρυσ-ῆν (-έην)	χρυσ-οῦν (-έον)	χρυσ-οῦς (-έους)	χρυσ-ᾶς (-έας)	χρυσ-ᾶ (-έα)

(7) **-υς, -εια, -υ** (Sm. § 297); fem. type (C); accent either recessive (ἥμισυς, ἡμίσεια, ἥμισυ) or fixed:

γλυκ-ύς	γλυκ-εῖα	γλυκ-ύ	γλυκ-εῖς	γλυκ-εῖαι	γλυκ-έα
γλυκ-έος	γλυκ-είας	γλυκ-έος	γλυκ-έων	γλυκ-ειῶν	γλυκ-έων
γλυκ-εῖ	γλυκ-είᾳ	γλυκ-εῖ	γλυκ-έσι	γλυκ-είαις	γλυκ-έσι
γλυκ-ύν	γλυκ-εῖαν	γλυκ-ύ	γλυκ-εῖς	γλυκ-είας	γλυκ-έα

(8) **-υς, -υσα, -υν** (Sm. § 308). Fem. type (E); accent FIXED on penult: ἀπολλ-ύς, ἀπολλ-ῦσα, ἀπολλ-ύν || ἀπολλύντες, ἀπολλ-ῦσαι, ἀπολλ-ύντα etc. -- i.e. it is just like the aorist act. participle of a υ-stem verb (e.g. δείκνυμι, partic. δεικνύς, -ῦσα, -ύν)

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

βελτί-ων	βελτί-ον	βελτί-ους (-ονες)	βελτί-ω (-ονα)
βελτί-ονος	βελτί-ονος	βελτι-όνων	βελτι-όνων
βελτί-ονι	βελτί-ονι	βελτί-οσι	βελτί-οσι
βελτί-ω (-ονα)	βελτί-ον	βελτί-ους (-ονας)	βελτί-ω (-ονα)

(10) **-ως, -ων** (§ 289b). No fem.; accent recessive (this = the 'Attic Declension'.)

ὑπόχρε-ως	ὑπόχρε-ων	ὑπόχρε-ω	ὑπόχρε-α
ὑπόχρε-ω	ὑπόχρε-ω	ὑπόχρε-ων	ὑπόχρε-ων
ὑπόχρε-ω	ὑπόχρε-ω	ὑπόχρε-ως	ὑπόχρε-ως
ὑπόχρε-ων	ὑπόχρε-ων	ὑπόχρε-ως	ὑπόχρε-α

Three commonest 'quirky' adjectives:

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

μέγα-ς	μεγά-λη	μέγα	μεγά-λοι	μεγά-λαι	μεγά-λα
μεγά-λου	μεγά-λης	μεγά-λου	μεγά-λων	μεγά-λων	μεγά-λων
μεγά-λῳ	μεγά-λη	μεγά-λῳ	μεγά-λοις	μεγά-λαις	μεγά-λοις
μεγά-ν	μεγά-λην	μέγα	μεγά-λους	μεγά-λας	μεγά-λα

(12) πᾶς, πᾶσα, πᾶν (§ 299). Fem. (E); accent recessive in ἅπας, ἅπασα, ἅπαν. Πᾶς πᾶσα πᾶν 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.

πᾶ-ς	πᾶ-σα	πᾶ-ν	πά-ντες	πᾶ-σαι	πά-ντα
πα-ντός	πά-σης	πα-ντός	πά-ντων	πα-σῶν	πά-ντων
πα-ντί	πά-σῃ	πα-ντί	πᾶ-σι	πά-σαις	πᾶ-σι
πά-ντα	πᾶ-σαν	πᾶ-ν	πά-ντας	πά-σας	πά-ντα

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

πολ-ύς	πολ-λή	πολ-ύ	πολ-λοί	πολ-λαί	πολ-λά
πολ-λοῦ	πολ-λῆς	πολ-λοῦ	πολ-λῶν	πολ-λῶν	πολ-λῶν
πολ-λῷ	πολ-λῇ	πολ-λῷ	πολ-λοῖς	πολ-λαῖς	πολ-λοῖς
πολ-ύν	πολ-λήν	πολ-ύ	πολ-λούς	πολ-λάς	πολ-λά

(V) λύω Conjugated

	ACTIVE	*MIDDLE-PASSIVE*	*PASSIVE*
PLPF.	ἐλελύκ-η∣-ει, -ης∣-εις, -η∣-ει ἐλελύκ-εμεν, -ετε, -εσαν	ἐλελύ-μην, -σο, -το, ἐλελύ-μεθα, -σθε, -ντο	*(same)*
PERF.	λέλυκ-α, -ας, -ε, λελύκ-αμεν, -ατε, -κασι	λέλυ-μαι, -σαι, -ται, λελύ -μεθα, -σθε, -νται	*(same)*
Subj.	λελυκὼς ὦ, ᾖς, ᾖ, λελυκότες ὦμεν, ἦτε, ὦσι	λελυμένος ὦ, ᾖς, ᾖ, λελυμένοι ὦμεν (etc.)	*(same)*
Opt.	λελυκὼς εἴην, εἴης, εἴη, -κότες εἴημεν, εἴητε, εἴησαν + λελύκοιμι, -κοις, -κοι etc.	λελυμένος εἴην (etc.) λελυμένοι εἴημεν (etc.)	*(same)*
Inf.	λελυκέναι	λελύσθαι	*(same)*
Partic.	λελυκώς, -υῖα, -ός	λελυμένος -η -ον	*(same)*
AOR.	ἔλυσα, ἔλυσας, ἔλυσε, ἐλύσ-αμεν, -ατε, -αν	ἐλυσ-άμην, -ω, -ατο, ἐλυσά -μεθα, -σθε, -ντο	ἐλύθ-ην, -ης, -η, ἐλύθ-ημεν, -ητε, -ησαν
Subj.	λύσω, λύσῃς, λύσῃ, λύσ-ωμεν, -ητε, -ωσι	λύσ-ωμαι, -η∣ει, -ηται, λυσ-ώμεθα, -ησθε, -ωνται	λυθ-ῶ, -ῇς, -ῇ, λυθ-ῶμεν, -ῆτε, -ῶσι
Opt.	λύσ-αιμι, -αις (-ειας), -αι (-ειε) λύσ-αιμεν, -αιτε, -αιεν∣-ειαν	λυσαίμην, λύσαιο, λύσαιτο, λυσαί-μεθα, -σθε, -ντο	λυθ-είην, -είης, -είη, λυθ-εῖμεν, -εῖτε, -εῖεν
Inf.	λῦσαι	λύσασθαι	λυθῆναι
Partic.	λύσας λύσασα λῦσαν	λυσόμενος -η -ον	λυθ-είς -εῖσα -έν
IMPF.	ἔλυον, ἔλυες, ἔλυε, ἐλύομεν, ἐλύετε, ἔλυον	ἐλυόμην, ἐλύου, ἐλύετο, ἐλυόμεθα, ἐλύεσθε, ἐλύοντο	*(same)*
PRES.	λύω, λύεις, λύει, λύομεν, λύετε, λύουσι	λύομαι, λύ-ει∣-η, λύεται, λυόμεθα, λύεσθε, λύονται	*(same)*
Subj.	λύω, λύῃς, λύῃ, λύωμεν, λύητε, λυωσι	λύωμαι, λύ-ει∣ -η, λύηται, λυώμεθα, λύησθε, λύωνται	*(same)*
Opt.	λύοιμι, λύοις, λύοι, λύοιμεν, λύοιτε, λύοιεν	λυοίμην, λύοιο, λύοιτο, λυοίμεθα, λύοισθε, λύοιντο	*(same)*
Inf.	λύειν	λύεσθαι	*(same)*
Partic.	λύων λύουσα λῦον	λυόμενος -η -ον	*(same)*
FUT.	λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι	λύσομαι, λύσ-ει∣-η, λύσεται λυ-σόμεθα, -σεσθε, -σονται	λυθήσ-ομαι, -ει, -εται, λυθησ-όμεθα, -εσθε, -ονται

Opt.	λύσοιμι, λύσοις, λύσοι, λύσοιμεν, λύσοιτε, λύσοιεν	λυσοίμην, λύσοιο, λύσοιτο, λυσοίμεθα, λύσ-οισθε, -οιντο	λυθησοίμην etc.
Inf.	λύσειν	λύσεσθαι	λυθήσεσθαι
Partic.	λύσων λύσουσα λῦσον	λυσόμενος -η -ον	λυθησόμενος -η -ον
FUT.PF **Sm.** **1955 f**	λελυκώς ἔσομαι ἔσει ἔσται λελυκότες ἐσόμεθα etc.	λελύσομαι etc. *(us. pass. in sense: Smyth 580 ff.)*	λελυμένος ἔσομαι etc. *(Smyth 601)*
Inf.	---	λελύσεσθαι	*(same)*
Partic.	---	λελυσόμενος -η -ον	*(same)*

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

M i d d l e, *m e a n i n g o f, m e a n i n g o f*. 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.
<u>Active</u>: λύω τὸν ἱμάντα αὐτῆς, "I undo her belt". λύω τοὺς ἵππους, "I untie the horses".
<u>Middle:</u> λύομαι τὸν ἱμάντα, "I'm undoing my belt". λύομαι τοὺς ἵππους, "I get the horses untied.
<u>Passive:</u> ὁ ἱμᾶς μου λύεται, "My belt is [is being, is coming] undone."
(b) release; ransom; etc.
<u>Active</u>: λύω αὐτόν, "I'm releasing him".
<u>Middle:</u> λύομαι αὐτόν, "I'm getting him released" = "I'm ransoming him".
<u>Passive:</u> ὁ δὲ 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. λύε-τε => λύε-τον, opt. λύοι-τε => λύοι-τον, subj. λύη-τε => λύητον, or pass. indic. λύε-σθε => λύε-σθον, pass. subj. λύη-σθε => λύη-σθον, -- etc..

	2nd & 3rd person	
Active & Aor. Passive	-τον & -την	for <u>all past tenses</u> & for <u>optative</u> (i.e. any tense of opt.)
	-τον & -τον	for <u>present & future tenses</u> & for <u>subjunctive</u> (i.e. any tense of subj.)
	-τον & -των	for <u>imperative</u> (any tense)
Middle-Passive	-σθον & -σθην	for <u>all past tenses</u> & for <u>optative</u> (i.e. any tense of opt.)
	-σθον & -σθον	for <u>present & future tenses</u> & for <u>subjunctive</u> (i.e. any tense of subj.)
	-σθον & -σθων	for <u>imperative</u> (any tense)

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 λύω, even if this or that is not attested for λύω. 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).

A n y T e n s e :

(1) ***any middle 2nd pers. sing.*** may lose -σ- yet not contract *(on -σ- see Smyth §456 b.2).* So e.g.
pres. indic. λύ-η *or* λύ-ει *(contracted from λύεσαι)* = H. **λύ-ε-αι**
pres. subj. λύ-η *(from λύη-σ-αι)* = H. **λύ-η-αι**
pr. imper. λύ-ου *(from λύε-σ-ο: Smyth 456)* = H. **λύ-ε-ο** *or* **λύ-ευ**
impf. ἔλυ-ου *(from ἔλυ-σ-ο)* = H. **ἐλύ-ε-ο** *or* **ἐλύ-ευ**
aor. indic. ἐλύσ-ω *(from ἐλύσ-α-σο)* = H. **ἐλύσ-α-ο**
perfect indic. λέλυ-σαι = H. **λέλ-υ-αι**

(2) ***any middle 3rd-pers. pl.*** may have -ατο or -αται for –ντο or–νται; for example,
plupf. ἐλέλυ-ντο = H. **λελύ-ατο**
pf. λέλυ-νται = H. **λελύ-αται**
aor. opt. λύσοι-ντο = H. **λυσοί-ατο**

(3) ***subjunctive mood-vowels may*** shorten from -η- & -ω- to -ε- & -o-; for example,
pres. λύ-ω-μεν = H. **λύομεν** *(thus the subjunctive is identical in form with the pres. indicative)*
pres. mid. λύ-η *(from λύ-ησ-αι)*: H. **λύ-ε-αι**
1 aor. λύσ-ω-μεν = H. **λύσομεν** *(thus 1 aor. subj. is identical in form with the fut. indicative)*
φθί-η-ται = H. **φθί-ε-ται**

(4) ***infinitive*** may end in -μέν or -μεναι, or even in Doric –εν; e.g.
pres. λύ-ειν = H. **λυ-έ-μεναι, λυ-έ-μεν,** D. **λῦ-εν** *(e.g. Pindar O.1.3 γαρύεν = D. for γηρύειν)*
fut. λύσειν = H. **λυσ-έ-μεν** *or* λυσ-έ-μεναι
2 aor. λιπεῖν = H. **λιπ-έ-μεν(αι)**
aor. pass. λυθῆ-ναι = **λυθή-μεν(αι)**
perf. τεθνη-κέναι = H. **τεθνά-μεν(αι)**

(5) **A u g m e n t e d T e n s e s:** any augment may be dropped, e.g.
1 aor. ἔ-λυσε = H. **λῦσε**
2 aor. ἐ-λύετο = H. **λῦτο** *or* λύτο. (2nd aor. of λύω is Homeric; Attic uses only 1 aor.)
2 aor. ἐ-λύοντο = H. **λύντο**
impf. ἔλυε = H. **λύε**
plupf. ἐ-λέλυτο = H. **λέλυτο**

(6) **P r e s . , F u t . , A o r.** may add -μι, -θα, -σι to -ω, -εις, -ει or *subj.* -ω, -ης, -η; e.g.
aor. subj. λύσω = H. **λύσω-μι**
fut. indic. λύσεις = H. **λύσησ-θα**
fut. λύσει = H. **λύση-σι**

(7) **P r e s . , F u t . , A o r.** participles may have Aeolic endings –οισα & -αισα:
λύουσα *(contracted from λύοντσα)* = Ae. **λύοισα**
λύσας *(contr. from λυσάντς)* = Ae. **λύαισα**, and λύσασα *(from λυσάντσα)* = Ae. **λύσαισα**

(8) **P r e s. & F u t.** 3rd pers. pl. -ουσι may have Aeolic **-οισι** or Doric **-οντι**. E.g.
pres. λύ-ουσι *(from -οντσι)* = Ae. **λύ-οισι**, D. **λύ-οντι**.

(9) **1ˢᵗ A o r i s t** mood vowel -α- is now and then -ε-|-ο- (see Smyth §542.D). Rather rare; but e.g.
indic. ἄξατε = H. **ἄξετε**. *partic.* λυσάμενος = H. **λυσόμενος** (attested only in α 24 δυσόμενος)
imper. βήσαι *(1 aor. mid. of βαίνω)* = H. **βήσεο**
mid. imper. ὄρσαι *(from ὄρνυμι)* = H. **ὄρσ-εο|ὄρσ-ευ**
inf. H. ἀξ-έ-μεναι *(ἄξαι from ἄγω)*, σαώσ-ε-μεν, κελευσ-έ-μεναι *(indistinguishable from fut.!)*

(10) **2ⁿᵈ A o r i s t** often loses variable - ε-|-ο-, in any mood; e.g.
indic. ἐλύ-ε-το = H. **λῦτο** *(in Attic λύω has no 2nd aorist; but it does in Homer)*
indic. ἐχύ-ε-το = H. **ἔχυτο**
indic. ἐδεγ-ό-μεν *(2 aor. of δέχομαι)* = H. **ἐδέγμην** *and* ἐδέγετο = H. **δέκτο**
indic. ἐμίγ-ε-το *(from μίγνυμι)* = H. **μίκτο**
opt. φθι-ο-ίμην *(mid. of φθίω)* = H. **φθίμην** *and* φθίοιτο = H. **φθῖτο**,
inf. φθι-έ-σθαι = H. **φθῖσθαι**
partic. φθι-έ-μενος = H. **φθίμενος**

(11) **2ⁿᵈ A o r i s t** *act. infin.* may be uncontracted, e.g. λιπεῖν = H. **λιπ-έ-ειν** (or λιπέ-μεν as in #4)
middle inf. may have recessive accent, e.g. λιπέσθαι = H. **λίπεσθαι**

(12) **A o r i s t   P a s s i v e** *3rd pers. pl.* -εν for -ησαν, e.g. ἐλύθησαν = H. **ἔλυθεν** *or* **λῦθεν**

(13) **A o r i s t   P a s s i v e   S u b j u n c t i v e** in Attic is contracted (see Smyth 674); but in Homer
(a) it may be uncontracted e.g. λυθῶ, -ῇς, -ῇ = H. **λυθέω, -έῃς, -έῃ**. Then sometimes
(b) -ε- turns to -ει- or -η-, e.g. λυθῶ = H. **λυθήω.** Then sometimes also
(c) the mood-vowel -η or -ω- shortens to -ε or ο ('metathesis');
e.g. λυθῶμεν = H. **λυθ-έ-ω-μεν** or H. **λυθ-εί-ο-μεν** (with **-εί-** compare #15.B below).

(14) **P l u p e r f e c t** has **-εα, -εας, -εε(ν)** for -ει, -εις, -ει (or -η, -ης, -η).

(15) **C o n t r a c t   V e r b s.**
-έω verbs tend not to contract; so e.g. φιλεῖς = H. **φιλ-έ-εις**. But often as in Attic
(a) -εε & -εει => -ει or –η; so e.g. impf. H. **ἐφίλει**, or H. **ἐφιλεῖτε.** And often
(b) -εο & -εου => ευ. So e.g.
pres. φιλοῦνται *(contracted from φιλέονται)* = H. **φιλεῦνται**
pres. φιλοῦμεν *(contracted from φιλέομεν)* = H. **φιλεῦμεν**
impf. ἐφιλοῦ *(from ἐφιλέεσο)* = H. **ἐφιλεῦ** (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.
ἀροῦσι *('they plough' from ἀρ-ό-ουσι)* = H. **ἀρ-ό-ω-σι.***
-άω 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.
ὁρῶ *(from ὁρ-ά-ω)* = H. **ὁρ-ό-ω**
ὁρᾷ *(from ὁρ-ά-ει)* = H. **ὁρ-ά-α**
ἐλῶσι = H. **ἐλ-ό-ωσι**, ἐλᾶν => 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-ώ-οντες.

(V.C) ἵστημι Conjugated

ἵστημι, στήσω, 1 ἔστησα & 2 ἔστην, ἔστηκα ||ἐστάθην. ἔσταμαι: 'set up'; 'stand'. Stems: pres. ἰστα- & ἰστη- (from σιστ-· Sm. 431; 416, 420); other tenses στα- (as if from στάω), στη-. The perf. ἑστη- is from σεστη-. Note that <u>all tenses have rough breathing except the 1st & 2nd aorist</u>. In italics in double brackets I put *((Homeric forms))*.

	ACTIVE	*MIDDLE-PASSIVE*	*PASSIVE*
PLPF. *('stood')*	εἰστήκ-η, -ης, -ει, εἰστήκε-μεν, -τε, -σαν *or* ἔστα-μεν, -τε, -σαν	*(none)*	*(none)*
PERF. *('stand')*	ἕστηκ-α, -ας, -ε, ἕστ-αμεν,-ατε((-ητε)),-ᾶσι	ἕστα-μαι, -σαι, -ται, ἑστά-μεθα, -σθε, -νται	*(same)*
Subj.	ἑστ-ῶ, -ῇς, -ῇ ((ἑστήκη)), ἑστ-ῶμεν, -ῆτε, -ῶσι	ἑσταμένος ὦ, ἦς, ἦ, ἑσταμένοι ὦμεν (etc.)	*(same)*
Opt.	ἑσταί-ην, -ης, -η, ἑσταῖ-μεν, -τε, -εν	ἑσταμένος εἴην (etc.) ἑσταμένοι εἴημεν (etc.)	*(same)*
Inf.	ἑστάναι	ἑστηκέναι ((*H. ἑστάμεν, ἑστάμεναι*))	ἑστάσθαι	*(same)*
Partic.	ἑστώς, -ῶσα, -ώς|-ός & (rare) ἑστηκώς, -υῖα, -ός ((*H. gen. ἑσταότος, ἑστεῶτος, acc. ἑσταότα, nom. pl. ἑσταότες*))	ἑσταμένος, -η, -ον	*(same)*
1AOR.	ἔστησ-α, -ας, -ε, ἐστήσα-μεν, -τε, -σαν ((*H. drops augment: στῆσα etc.* *3 pl. ἔστᾰσαν.*))	ἐστησ-άμην, -ω, -ατο, ἐστησά-μεθα, -σθε, -ντο	ἐστάθ-ην, -ης, -η, ἐστάθη-μεν, -τε, -σαν
Subj.	στήσ-ω, -ης, -η, στήσ-ωμεν, -ητε, -ωσι	στήσ-ωμαι, -η|ει, -ηται, στησ-ώμεθα, -ησθε, -ωνται	σταθ-ῶ, -ῇς, -ῇ, σταθ-ῶμεν, -ῆτε, -ῶσι
Opt.	στήσ-αιμι,-αις|-ειας, -αι|-ειε στήσ-αιμεν,-αιτε,-αιεν|-ειαν	στησαί-μην, -ο, -το, στησαί-μεθα, -σθε, -ντο	σταθεί-ην, -ης, -η, σταθεῖ-μεν, -τε, -εν
Inf.	στῆσαι	στήσασθαι	σταθῆναι
Partic.	στήσας, -ασα, -αν	στησάμενος, -η, -ον	σταθ-είς, -εῖσα, -έν
2AOR	ἔστ-ην, -ης, -η, ἔστ-ημεν, -ητε, -ησαν	*(none)*	*(none)*

	((H. 3 pl. ἔσταν & στάν))		
Subj.	στῶ, στῇς, στῇ, στῶμεν, στῆτε, στῶσι *((H. 1 s. στήῃς, 3 s. στήῃ; 1 pl. στείομεν & στέωμεν))*	*(none)*	*(none)*
Opt.	σταίην, σταίης, σταίη, σταῖμεν, σταῖτε, σταῖεν *or* σταίη -μεν, -τε, -σαν	*(none)*	*(none)*
Inf.	στῆναι *((H. στήμεναι))*	*(none)*	*(none)*
Partic.	στάς, στασα, στάν	*(none)*	*(none)*
IMPF.	ἵστην, ἵστης, ἵστη, ἵσταμεν, ἵστατε, ἵστασαν *((H. 1 s. ἵστη, 3 s. ἵστασκε))*	ἱστάμην, ἵστασο, ἵστατο, ἱστάμεθα, ἵστασ-θε, -ντο	*(same)*
PRES.	ἵστημι, ἵστης, ἵστησι, ἵσταμεν, ἵστατε, ἱστᾶσι	λύομαι, λύ-ει∣-η, λύεται, λυόμεθα, λύεσθε, λύονται	*(same)*
Subj.	ἱστῶ, ἱστῇς, ἱστῇ, ἱστῶμεν, ἱστῆτε, ἱστῶσι	ἱστῶμαι, -εῖ ∣ -ῇ, -ῆται, ἱστ-ώμεθα, -ῆσθε, -ῶνται	*(same)*
Opt.	ἱσταίην, ἱσταίης, ἱσταίη, ἱσταῖμεν, ἱσταῖτε, ἱσταῖεν *or* ἱσταί-ημεν, -ητε, -ησαν	ἱστ-αίμην, -αῖο, -αῖτο, ἱστ-αίμεθα, -αισθε, -αιντο	*(same)*
Inf.	ἱστάναι	ἱστάσεσθαι	*(same)*
Partic.	ἱστάς, -ᾶσα, -άν	ἱστάμενος, -η, -ον	*(same)*
FUT.	στήσω, στήσεις, στήσει, στήσ-ομεν, -ετε, -ουσι	στήσ-ομαι, -ει∣-η, -εται, στησ-όμεθα, -εσθε, -ονται	σταθήσ-ομαι, -ει, -εται, -όμεθα, -εσθε, -ονται
Opt.	στήσ-οιμι, -οις, -οι, στήσ-οιμεν, -οιτε, -οιεν	στησ-οίμην, στήσ-οιο, -οιτο, στησ-οίμεθα, -οισθε, -οιντο	στηθησοίμην etc.
Inf.	στήσειν	στήσεσθαι	σταθήσεσθαι
Partic.	στήσων, -ουσα, -ον	στησόμενος, -η, -ον	σταθησόμενος, -η, -ον
FT. PF	ἑστήξ-ω, -εις, -ει ἑστήξ-ομεν, -ετε, -ουσι	*(none)*	*(none)*
Opt.	ἑστήξ-οιμι, -οις, -οι, ἑστήξ-οιμεν, -οιτε, οιεν		
Inf.	ἑστήξειν	*(none)*	*(none)*
Partic.	ἑστήξων, -ουσα, -ον	*(none)*	*(none)*

TRANSITIVE & 'CAUSITIVE' ('*I set up'* & *'I cause to arise'*) are <u>all actives (except 2 aor.) and in aor. and fut. middle</u>. INTRANSITIVE (*'stand' or 'arise'*) or pass. *'be stood', 'be erected'* etc., is in <u>all passives, perfects, and the 2nd aorist active</u>.

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. νεφέλην 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* <u>*exist*</u> or be in force; *establish* (e.g. laws), *appoint* (e.g. a magistrate), *fix* or *settle* (e.g. a festival). E.g. ἐστάσαντο 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 b*e, e.g. ἀμπνοὰν δ' ἥρωες 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 ἀδικῶν, 'he will not stop harming all people' (D. 10.10; this is a rare instance of a 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' ἔστηκε τὸ πρᾶγμα, '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 ἠΰτε 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 τροπαῖον, 'a trophy was (or 'has been') set up'. (INTRANS.) *stand*; e.g. στήλη ἐπὶ τύμβῳ ἑστήκει, 'a gravestone was standing (had been set up) on the tomb'; ὀρθαὶ δὲ τρίχες ἔσταν [=ἔστησαν] ἐνὶ γναμπτοῖσι μέλεσσι, / στῆ [= ἔστη] δὲ ταφών, '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 ἵστατο ὀρθός, 'the horse was rearing up',

(3) (TRUE PASSIVE) *be made to arise*; hence also *be established or appointed* e.g. νόμοι ἔστησαν, 'laws were estabished'; ἔστη ἄρχων, 'he was appointed archon.' (INTRANS.) *'arise'* or even *begin*, e.g. ἔαρος νέον ἱσταμένοιο, 'when spring was just beginning'; ἕβδομος ἑστήκει μείς, 'the 7th month was begun', μὴν ἱστάμενος, lit. 'the beginning (arising) month', i.e. the beginning of the month; θόρυβος ἵσταται, 'a tumult is arising'; ἵστατο 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 κἂν μεθ' ἡμῶν ἐλπίσαντες στῆναι, 'hoping that luck might be with us.'

(V.D) τίθημι (put), θήσω, s. ἔθηκα & pl. ἔθεμεν, τεθηκα & -εικα | | ἐτέθην, κεῖμαι & τέθειμαι. Stems: pres. τιθε- & τιθη- (from θιθ-); other tenses θε-, θη-. Perf. pass. us. κεῖμαι (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.*

	ACTIVE	*MIDDLE-PASSIVE*	*PASSIVE*
PLPF.	ἐτεθήκ-ειν, -εις, -ει, ἐτεθήκε-μεν, -τε, -σαν	ἐτεθείμην etc. & ἐκείμην etc.	*(none)*
PERF.	τέθηκ-α, -ας, -ε, τεθήκ-αμεν, -ατε, -ᾶσι	τέθει-μαι, -σαι, -ται, etc. & κεῖ-μαι. -σαι, -ται etc.	*(same)*
Subj.	τεθηκὼς ὦ, ᾖς, ᾖ τεθηκότες ὦμεν etc.	τεθειμένος ὦ, ᾖς, ᾖ, τεθειμένοι ὦμεν (etc.)	*(same)*
Opt.	τεθηκὼς εἴην (etc.)	τεθειμένος εἴην (etc.) τεθειμένοι εἴημεν (etc.)	*(same)*
Inf.	τεθηκέναι	τεθεῖσθαι	κεῖσθαι	*(same)*
Partic.	τεθηκώς, -ῶσα, -ώς	-ός & *rarer* τεθηκώς, -υῖα, -ός	τεθειμένος, -η, -ον & κειμένος, -η, -ον	*(same)*
AOR	ἔθηκ-α, -ας, -ε, ἔθεμεν, ἔθετε, ἔθεσαν *((1 s. θῆκα,* *3 pl. θέσαν|θῆκαν))*	ἐθέμην, ἔθου, ἔθετο, ἐθέμεθα, ἔθεσθε, ἔθοντο Also 1 aor. ἐθηκάμην etc. *((H. 3 s. θέτο, pl. θήκατο))*	ἐτέθ-ην -ης, -η etc.
Subj.	θῶ, θῇς, θῇ θῶμεν, θῆτε, θῶσι *((θείω, θήῃς, θείη | |* *1 pl. θείομεν & θέωμεν))*	θῶμαι, θῇ, θῆται, θώμεθα, θῆσθε, θῶνται	τεθῶ, -ῇς, -ῇ etc.
Opt.	θείην, θείης, θείη, θείημεν, θείητε, θείησαν *((pl. θεῖμεν, θεῖτε, θεῖεν))*	θείμην, θεῖο, θεῖτο, θείμεθα, θεῖσθε, θεῖντο *or* θοίμεθα, θοῖσθε, θοῖντο	τεθείην, -είης, -είη etc.
Inf.	θῆναι *((H. θέμεναι))*	θέσθαι	τεθῆναι
Partic.	θείς, θεῖσα, θέν	θέμενος, -η, -ον *((& θηκάμενος))*	τεθείς, -εῖσα, -έν

IMPF.	ἐτίθην, -εις, -ει,
	   ἐτίθε-μεν, -σε, -εσαν
	
	   ((3 pl. τίθεσαν))
	
	   ((3 s. τίθει, 3 pl. τίθεσαν))
		ἐτιθέμην, ἐτίθεσο,
		 ἐτίθετο,
		   ἐτιθέμεθα, ἐτίθ-εσθε, -
		ντο
			(same)

PRES.	τίθημι, τίθης, τίθησι,
	   τίθεμεν, τίθετε, τιθέασι
	 ⁶ *((τιθέω, τίθησθα, τιθεῖ ‖
	   3 pl. τιθεῖσι))*
		τίθεμαι, τίθεσαι, τίθεται,
		   τιθέμεθα, τίθεσθε,
		   τίθενται
			(same)

Subj.	τιθῶ, τιθῇς, τιθῇ,
	   τιθῶμεν, τιθῆτε, τιθῶσι
		τιθῶμαι, -εῖ ‖ -ῇ, -ῆται,
		   τιθ-ώμεθα, -ῆσθε, -
		   ῶνται
			(same)

Opt.	τιθείην, τιθείης, τιθείη, τιθεῖμεν, τιθεῖτε, τιθεῖεν	τιθ-είμην, -εῖο, -εῖτο, τιθ-είμεθα, -εισθε, -εινto	*(same)*
Inf.	τιθέναι *((τιθήμεναι ‖ τιθέμεν))*	τίθεσθαι	*(same)*
Partic.	τιθείς, -εῖσα, -έν	τιθέμενος, -η, -ον *((& H. τιθήμενος))*	*(same)*

FUT.	θήσω, θήσεις, θήσει,
	   θήσ-ομεν, -ετε, -ουσι
		θήσ-ομαι, -ει‖-η, -εται,
		   θησ-όμεθα, -εσθε, -
		   ονται
			τεθήσ-ομαι, -ει, -εται,
			   -όμεθα, -εσθε, -
			   ονται

Opt.	θήσ-οιμι, -οις, -οι, θήσ-οιμεν, -οιτε, -οιεν	θησ-οίμην, στήσ-οιο, - οιτο, θησ-οίμεθα, -οισθε, - οιντο	τεθησοίμην etc.
Inf.	θήσειν *((θησέμεναι, θησέμεν))*	θήσεσθαι	τεθήσεσθαι
Partic.	θήσων, -ουσα, -ον	θησόμενος, -η, -ον	τεθησόμενος, -η, -ον

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.

δείκνυμι (& δεικνύω) *(show)*, δείξω, ἔδειξα, 2 δέδειχα ‖ ἐδείχθην, δέδειγμαι. *Stems: pres. δεικνυ- ; other tenses δεικ- .* **P r e s e n t** δείκν-υμι -υς -υσι ‖ -υμεν -υτε -ύασι *(m.-p. δείκνυ-μαι -σαι -ται etc.)*, subj. δεικνύ-ω -ης -η *etc.*, optative. δεικνύ-οιμι -οις -οι *etc.*, participle δεικνύς -ῦσα -ύν *(m.-p. δεικνύμενος)*, infinitive δεικνύναι *(m.-p. δείκνυσθαι).* **I m p e r f e c t** ἐδείκν-υν -υς -υ ‖ -υμεν -υτε -υσαν.

δίδωμι, δώσω, ἔδωκα *(see below)*, δέδωκα || ἐδόθην, -δέδομαι: 'give'. *Stem: pres.* διδο-, διδω- ; *other tenses* δο-, δω-. *P r e s.* δίδωμι -ως -ωσι *etc.*, <u>subj</u>. διδῶ -ῷς *etc.*, <u>opt</u>. διδοίη *etc.*, <u>partic</u>. διδούς διδοῦσα διδόν, <u>infin</u>. διδόναι *(mid.* διδόσθαι*)*. *I m p e r f.* ἐδίδουν (= -οον). *A o r.* <u>indic</u>. ἔδωκα ἔδωκας ἔδωκε || ἔδομεν ἔδοτε ἔδοσαν, <u>subjunct</u>. δῶ δῷς δῷ *etc.*, <u>opt</u>. δοίη δοίης δοίη *etc.*; <u>partic</u>. δούς δοῦσα δόν, <u>inf</u>. δοῦναι *(mid.* δόσθαι, *pass.* δοθῆναι*)*. *P e r f.* <u>inf</u>. δεδωκέναι, *(mid.)* δεδόσθαι. *F u t. p a s s.* δοθήσομαι, *m i d.* δώσομαι.

εἶμι (go) (Sm. p. 212), εἴσομαι, *aor.* (ἐ)είσατο only in Homer. Stem ἴ-ω (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. ἴεται & ἱέμενος, impf. ἴετο, aor. 3rd pl. ἕντο.

Pres. <u>Indic.</u>: εἶμι, εἶ ((εἶσθα)), εἶσι || ἴμεν, ἴτε, ἴασι
    <u>Subjunct</u>.: ἴω, ἴῃς ((ἴῃσθα)), ἴῃ ((ἴῃσιν)) || ἴωμεν ((ἴομεν)), ἴητε, ἴωσι
    <u>Opt</u>.: ἴοιμι | ἰοίμην, ἴοις, ἴοι ((ἰείη| ἴοι|εἴη)) || ἴοιμεν, ἴοιτε, ἴοιεν
    <u>Imper</u>.: ἴθι, ἴτω || ἴτε, ἰόντων
    <u>Partic</u>.: ἰών, ἰοῦσα, ἰόν
    <u>Inf</u>. ἰέναι ((ἴμεναι | ἴμεν))
Impf. ἤειν|ἤα ((ἤϊα|ἤεα)), ἤεις| ἤεισθα ((ἤϊες, ἴες)), ἤει ((ἤϊε| ἤε|ἴε)) || ἤμεν ((ἤομεν)), ἦτε, ἦσαν ((ἤϊσον | ἐπῆσαν | ἴσον | ἤϊον | ἤεον))

εἰμί (am), ἔσομαι, ἐγενόμην, γέγονα || ἐγενήθην, γεγένημαι.

Pres. <u>Indic</u>. εἰμί, εἶ ((ἐσσί | εἶς)), ἐστί || ἐσμέν ((εἰμέν)), ἐστέ, εἰσί ((ἔασι))
    <u>Subjunct</u>.: ὦ ((ἔω)), ᾖς ((ἔῃς)), ᾖ ((ἔῃ | ἔῃσι | ἦσι)) || ὦμεν, ἦτε, ὦσι
    <u>Opt</u>.: εἴην, εἴης ((ἔοις)), εἴη ((ἔοι))|| εἴημεν, εἴητε, εἴησαν & εἶμεν, εἶτε, εἶεν
    <u>Imper</u>.: ἴσθι ((ἔσσο)), ἔστω || ἔστε, ἔστων
    <u>Partic</u>.: ὤν, οὖσα, ὄν ((*Hom.* ἐών, ἐοῦσα, ἐόν))
    <u>Inf</u>.: εἶναι ((*Hom.* ἔμμεναι, ἔμεναι, ἔμμεν))
Impf.: ἦν| ἦ, ἦσθα ἦν || ἦμεν, ἦτε, ἦσαν
    ((*Hom.*: 1 s. ἦα|ἔα|ἔου; 2 s. ἔησθα, 3 s. ἔην|ἦεν|ἤην || 3 pl. ἔσαν, *iterative* ἔσκον))

ἵημι (send), -ἥσω, ἧκα s. & -εἷμεν pl., -εἷκα || εἵ-θην, εἷ-μαι. Stems: *pres.* ἱε-, ἱη- (= σισε-, σιση- : Sm. 431); *other tenses* ἥ- , ἕ-. Augment εἵ- = ἐ + ἑ (ἐ-ἑμεν = εἷμεν).

Pres. <u>Indic</u>.: ἵημι, ἵης| ἵεις ((-ίεῖς)), ἵησι ((-ίεῖ | -ίεῖσι)) || ἵεμεν, ἵετε, ἱᾶσι
    <u>Subjunct</u>.: ἱῶ, ἱῇς, ἱῇ || ἱῶμεν, ἱῆτε, ἱῶσι
    <u>Opt</u>.: ἱείην, ἱείης, ἱείη || ἱεῖμεν, ἱεῖτε, ἱεῖεν & ἱείημεν, ἱείητε, ἱείησαν.
    <u>Imper</u>.: ἵει, ἱέτω || ἵετε, ἱέντων
    <u>Partic</u>.: ἱείς, ἱεῖσα, ἱέν
    <u>Inf</u>.: ἱέναι ((ἱέμεναι | ἱέμεν))
Impf.: ἵην| ἵει, ἵεις, ἵει || ἵεμεν, ἵετε, ἵεσαν ((ἵεν))
Aorist: <u>Indic</u>.: -ἧκα, -ἧκας, -ἧκε ((ἕηκα, ἕηκας, ἕηκε))||-εἷμεν, -εἷτε, -εἷσαν ((ἕσαν))
    <u>Subjunct</u>.: -ὦ, -ᾗς, -ᾗ || -ὦμεν, -ἧτε, -ὦσι
    <u>Opt</u>.: -εἵην, -εἵης, -εἵη || -εἷμεν, -εἷτε, -εἷεν & -εἵημεν, -εἵειτε, -εἵησαν
    <u>Partic</u>.: -εἵς, -εἷσα, ἕν. <u>Inf</u>.: -εἷναι

φημί (say), φήσω, (ἔφησα)|ἔφην, ἐφάμην, --- || -- , 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. <u>indic</u>. ἔφησα, <u>subjunct</u>. φήσω, <u>opt</u>. φήσαιμι, <u>inf</u>. φῆσαι, <u>partic</u>. φήσας.

2 Aor. = Impf. <u>Indic.</u> ἔφην, ἔφης | ἔφησθα, ἔφη || ἔφαμεν, ἔφατε, ἔφασαν

   ((Homeric forms φῆν, φῆς|φῆσθα, φῆ || φαμέν, φατέ, φάσαν|ἔφαν|φάν))

Pres. <u>Indic</u>.: φημί, φῆς ((φῆσθα)), φησί || φαμέν, φατέ, φασί

   <u>Subjunct</u>.: φῶ, φῇς, φῇ ((φήῃ|φῆσι)) || φῶμεν, φῆτε, φῶσι

   <u>Opt</u>.: φαίην, φαίης, φαίη||φαίημεν, φαίητε, φαίησαν *or* φαῖμεν, φαῖτε, φαῖεν

   <u>Imper</u>.: φάθι, φάτω || φάτε, φάντων

   <u>Partic</u>.: *(poetic)* φάς, φᾶσα, φάν; *(Attic)* φάσκων, -ουσα, -ον.

   <u>Inf</u>.: φάναι

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

$\alpha + \varepsilon = \tilde{\alpha}$	<u>$\varepsilon + \varepsilon = \varepsilon\tilde{\iota}$</u>	$o + \varepsilon = o\tilde{\upsilon}$
$\alpha + \varepsilon\iota = \tilde{\alpha}$	$\varepsilon + \varepsilon\iota = \varepsilon\tilde{\iota}$	$o + \varepsilon\iota = o\tilde{\iota}$
$\alpha + \eta = \tilde{\alpha}$	$\varepsilon + \eta = \tilde{\eta}$	$o + \eta = \tilde{\omega}$
$\alpha + \eta = \tilde{\alpha}$	$\varepsilon + \eta = \tilde{\eta}$	$o + \eta = o\tilde{\iota}$
$\alpha + o = \tilde{\omega}$	<u>$\varepsilon + o = o\tilde{\upsilon}$</u>	$o + o = o\tilde{\upsilon}$
$\alpha + \omega = \tilde{\omega}$	$\varepsilon + \omega = \tilde{\omega}$	$o + \omega = \tilde{\omega}$
$\alpha + o\upsilon = \tilde{\omega}$	$\varepsilon + o\upsilon = o\tilde{\upsilon}$	$o + o\upsilon = o\tilde{\upsilon}$
$\alpha + o\iota = \tilde{\omega}$	$\varepsilon + o\iota = o\tilde{\iota}$	$o + o\iota = o\tilde{\iota}$

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-vowelling 'ou', with Eta Omega is Omega 2 . ("eyeing" = combining with "i" in any way; "small-vowelling" = combining with "e" or "o" in any way. So the couplet means: o + ei / hi / oi = oi; o + e / o / ou = ou; o + h / w = w.)

(VI.A) P a r t i c i p l e s

PF.	λελυ-κώς -κυῖα -κός *having untied*	λελυ-μέν-ος -η -ον *having untied (for myself)*	" *having been untied*
AOR.	λύσ-ας -ασα -αν *having untied*	λυσ-άμεν-ος -η -ον *having untied (for myself)*	λυθ-είς -εῖσα -έν *having been untied*
PRES.	λύ-ων -ουσα -ον *untying*	λυ-όμεν-ος -η -ον *untying (for myself)*	" *being untied*
FUT.	λύσ-ων -ουσα -ον *going to untie*	λυσ-όμεν-ος -η -ον *going to untie (for myself)*	λυθησ-όμεν-ος -η -ον *going to be untied*
2 pf.	λελοιπ-ώς -υῖα -ός		
2 aor	λιπ-ών -οῦσα -όν	λιπό-μενος -η -ον	

Also a rarely used *fut. perf. passive participle*, "going to have been untied" λελυσόμενος -η -ον
==> Note those that have <u>fixed accent</u> (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 -σα are of the -α -ης type (nom. & acc. short -α), e.g. λύουσα λυούσης λυούσῃ λύουσαν || λύουσαι λυουσῶν λυούσαις λυούσας. (Note circumflex in fem. gen. pl.)
==> Except in -μενος etc., all masculines and neuters are 3rd decl.; e.g. λελ-κώς -κότος -κότι -κότα etc., λύσ-ων -οντος etc., λύσ-ας -αντος etc.

(B) I n f i n i t i v e s

PF.	λελυ-κέναι *to have untied*	λελύ-σθαι* *to have untied (for myself)*	" *to have been untied*
AOR.	λῦσ-αι *to untie	to have untied*	λύσ-α-σθαι *to untie	to have untied (for myself)*	λυθῆ-ναι *to be untied	to have been untied*
PRES.	λύ-ειν *to untie*	λύ-ε-σθαι *to untie (for myself)*	" *being untied*
FUT.	λύσ-ειν *to be going to untie*	λύσ-ε-σθαι *to be going to untie (for myself)*	λυθή-σ-ε-σθαι *to be going to be untied*
2 pf.	λελοι-πέναι	πεπράχ-θαι, πεπφάν-θαι*	
2 aor	λιπ-εῖν	λιπ-έ-σθαι	

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

(C) I m p e r a t i v e s

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!", τέθναθι "Die!, ἴσθι "Know!" (οἶδα), ἔσταθι "Stand!".

PF.	λελυκὼς ἴσθι, ἔστω	ἔστε, ὄντων	λέλυσο, -σθω	-σθε, -σθων	"
2 pf.	ἔστ-αθι, -άτω	-ατε, -άντων		
AOR.	λῦσ-ον, -άτω	-ατε, -άντων	λῦσ-αι, -άσθω	-ασθε, -άντων	λύθ-ητι, -ητω	-ητε, -έντων
2 aor	λίπ-ε, -έτω	-ετε, -όντων	λιπ-οῦ, -έσθω etc.	βλάβ-ηθι, -ήτω	-ητε etc.
PRES.	λῦ-ε, -έτω	-ετε, -όντων	λύ-ου, -έσθω	-εσθε, -έσθων	"

Contract & -μι verbs: PRES. imperative ποί-ει, -είτω | -εῖτε, -ούντων and PRES. imper. τίθ-ει, -έτω || -ετε, -έντων.
      2 AOR. imperative of -μι 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.

	LAT. & GK. PRES. ACTIVE	LAT. & GK. PRES. PASSIVE	LATIN "FUTURE" ACTIVE	LATIN "FUTURE". PASSIVE.
2nd sing.	leg-e *"Pick!"* λέγ-ε: *"Pick!"*	leg-e-re *"be picked!"* (no Greek)	leg-i-to *"thou shalt pick"= "thou art to pick"*	leg-i-tor *"thou shalt be picked"* *= "thou art to be picked*
3rd sing.	(no Latin) **λεγ-έ-τω:** *"let him pick!* *= "he is to pick"*	(no Latin) λεγ-έ-σθω *"let him be picked"= "he is to be picked"*	**leg-i-to** *"he shall pick!"* *= "he is to pick" = "let him pick!"*	leg-i-tor *"he shall be picked!"* *= "he is to be picked"* *= "let him be picked!"*
2nd plur.	leg-i-te *"Pick!"* λέγ-ε-τε *"Pick!"*	leg-e-mini *"be picked!"* λέγ-ε-σθε *"be picked!"*	leg-i-tote *"you shall pick!"= "you are to pick"*	(no 2nd plur.)
3rd plur.	(no Latin) **λεγ-όντων:** *"let them pick!"* *= "they are to pick"*	(no Latin) λεγ-έ-σθων *="they are to be picked* *= "let them be picked!*	**leg-unto** *"they shall pick!"= "they are to pick" = "let them pick!"*	leg-untor *"they shall be picked!* *="they are to be picked"* *= "let them be picked!'*

(VII) P r i n c i p a l P a r t s o f G r e e k V e r b s

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' -άνω ύνω -σκω -ίσκω ; (8) IRREGULAR; (9) -μι 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 αἱρέω, because it occurs so often). But for **(5) to (9)** -- 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 -ον; also often the vowel weakens, e.g. τρέπ-ω, ἔ-τρ<u>α</u>π-ον). 1st aor. passive adds -(σ)θην, while 2nd aor. passive adds -ην (again, often with vowel change, e.g. ἐ-τράπ-ην).

Signs in these tables: "**1**" = 1st aorist; "**2**" = 2nd aor. 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 is rare or Hellenistic; e.g. "(1 ἐπλέχθην) | 2 ἐπλάκην" = 1^{at} aor. is rare, 2nd normal; or e.g. "(ἐτύχθην), (τέτυγμαι)" = both passives are rare.   A form underlined in parenthesis = a stem, e.g. "(<u>ἁμαρτ</u>-, <u>ἁμαρτε</u>-)" are the two stems of ἁμαρτάνω.

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

(honor) τιμ-<u>ά</u>-ω, τιμ-<u>ή</u>-σω, ἐτίμ-η-σα, τετίμ-η-κα. ἐτιμ-ή-θην, τετίμ-η-μαι.
(make) ποι-<u>έ</u>-ω, ποι-<u>ή</u>-σ-ω, ἐποί-η-σ-α, πεποί-η-κα; ἐποι-ή-θην, πεποί-η-μαι.
(make clear) δηλ-<u>ό</u>-ω, δηλ-<u>ώ</u>-σ-ω, ἐδήλ-ω-σ-α, δεδήλ-ω-κα; ἐδηλ-ώ-θην, δεδηλ-ω-μαι.
(loose) λ-ύ-ω, λ-ύ-σ-ω, ἔλ-υ-σ-α, λέλ-υ-κα; ἐλ-ύ-θην, λέλ-υ-μαι.
(stop) παύ-ω, παύ-σ-ω, ἔπαυ-σ-α, πέπαυ-κα. ἐπαύ-(σ)θην, πέπαυ-μαι.
(take; mid. choose) αἱρ-έ-ω, αἱρ-ή-σω, 2 εἶλ-ον, ᾕρ-η-κα. ᾑρ-έ-θην, ᾕρ-η-μαι. *(This verb usese 2 stems; prese. αἱρε - ; aorist ἐλ- from ϝελ-, so that εἷλον = ἔ-ϝελον).*

(1.A) IN A FEW VERBS, -α- OR -ε- 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) -αω => -ασω after ε, ι, ρ (and sometimes elsewhere):
ἄγαμαι *(admire),* ἀγάσομαι, ἠγασάμην, --. ἀγάσθην, --.
γελάω *(laugh),* γελάσομαι, ἐγέλασα, --. ἐγελάσθην, -- .
δρ-ά-ω *(do),* δράσω, ἔδρασα, δέδρακα. ἐδράσθην, δέδραμαι.
ἐ-ά-ω *(allow),* ἐάσω, εἴασα, εἴακα. ἐάσθην, εἴαμαι.
ἱ-ά-ομαι *(heal),* ἰάσομαι, ἰασάμην, --. ἰάθην, ἴαμαι .
    (b) Ionic -εω => -ησω but Attic -εω => -εσω
αἰνέω *(praise),* αἰνήσω (& -έσω), ᾔνησα & -εσα, ᾔνεκα. ᾐνέθην, ᾔνημαι.
ἀρκέω *(suffice),* ἀρκέσω, ἤρκεσα, --. --, --. *(This one has no Ionic -ήσω)*
ποθέω *(long for),* ποθήσω (& -έσομαι), ἐπόθησα (& -εσα), πεπόθηκα. --, --.
πονέω *(toil)* (fut. -έσω or -ήσω, aor. -εσα or -ησα.)
    (c) Ionic -εω => -έσω or --έω but Attic -έω => -έω (i.e. in Attic, <u>present and future are identical</u>, because there the "intervocalic sigma" is swallowed up: see § 5 below.)
γαμέω *(marry),* γαμέ(σ)ω (&- ῶ), ἔγημα, γεγάμηκα. --, γεγάμημαι. *(2 stems: <u>γαμ</u>-, <u>γαμε</u>-)*
καλέω *(call),* καλέ(σ)ω (& -ῶ), ἐκάλεσα, κέκληκα. ἐκλήθην, κέκλημαι.
τελέω *(end),* τελέ(σ)ω (& -ῶ), ἐτέλεσα, τέτελκα. ἐτελέσθην, τετέλεσμαι.

χέ-ω *(pour)*, χεῶ, ἔχεα (& inf. χέαι), κέκυκα. ἐχύθην, κέκυμαι.

(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: -ίζω verbs have fut. -ιῶ, e.g. νομίζω, νομιῶ, ἐνόμισα.

(lie) ψεύ-δ-ω, ψεύ-σ-ω, ἔψευ-σ-α, ---. ἐψεύ-σ-θην, ἔψευ-σ-μαι.
(save) σώ-ζ-ω, σώ-σ-ω, ἔσω-σ-α, σέσω-κα. ἐσώ-(σ)-θην, σέσω-σ-μαι.
(persuade) πεί-θ-ω, πεί-σ-ω, ἔπιθον|ἔπεισα, πέπεικα *(2 pf. πέποιθα "trust")*. ἐπεί-σ-θην, πέπει-σ-μαι
(sack) πέρ-θ-ω, πέρ-σ-ω, ἔπερ-σ-α | ἔπρα-θον, ---. ---, ---.
(form) πλά-σσ-ω = πλά-ττ-ω *(stem* πλατ*-)*, -πλά-σ-ω, ἔπλα-σ-α, ---. ἐπλά-σ-θην, πέπλα-σ-μαι

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

(press) θλί-β-ω, θλί-ψ-ω, ἔθλι-ψ-α, τέθλι-φ-α. ἐθλί-φ-θην | 2 ἐθλί-β-ην, τέθλι-μ-μαι.
(leave) λεί-π-ω, λεί-ψ-ω, (ἔλει-ψ-α) | 2 ἔλι-π-ον, λέλοι-π-α. ἐλεί-φ-θην, λέλει-μ-μαι.
(hide) κρύ-ππ-ω, κρύ-ψ-ω, ἔκρυ-ψ-α, ---. ἐκρύ-φ-θην, κέκρυ-μ-μαι.
(anoint) ἀλεί-φ-ω, ἀλεί-ψ-ω, ἤλει-ψ-α, -αλήλι-φ-α. ἠλεί-φ-θην, ἀλείλι-μ-μαι
(nourish) τρέφω, θρέψω, ἔθρεψα|ἔτραφον, 2 τέτροφα. ἐθρέφθην|ἐτράφην, τέθραμμαι

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

(lead) ἄ-γ-ω, ἄ-ξ-ω, (ἦ-ξ-α) | ἤγαγον, ἦ-χ-α. ἤ-χ-θην, ἦ-γ-μαι. *(ἤγ-αγ-ον = ἤγ-ον + reduplication.)*
(fasten) πη-γνύ-ω = πή-γνυ-μι, πή-ξ-ω, ἔπη-ξ-α, πέπη-γ-α | ἐπά-γ-ην (ἐπάχθην), (πέπηγμαι).
(open) ἀνοί-γνυ-μι = ἀνοί-γ-ω, ἀνοί-ξ-ω, ἀνέῳ-ξ-α, ἀνέῳ-χ-α. ἀνεῴ-χ-θην, ἀνέῳ-γ-μαι
(weave) πλέ-κ-ω, ---, ἔπλε-ξ-α, ---. (1 ἐπλέ-χ-θην) | 2 ἐπλά-κ-ην, πέπλε-γ-μαι
(show) δει-κνύ-ω = δεί-κνυ-μι, δεί-ξ-ω, ἔδει-ξ-α, δέδει-χ-α. ἐδεί-χ-θην, δέδει-γ-μαι
(do) πρά-ττ-ω (= -σσ-), πρά-ξ-ω, ἔπρα-ξ-α, πέπρα-χ-α|πέπρα-γ-α. ἐπρά-χ-θην, πέπρα-γ-μαι.
   πέπραχα *(probably a late form) means "have done"*, πέπραγα *means "have fared"*
(examine; confute) ἐλέγ-χ-ω, ἐλέγ-ξ-ω, ἤλεγ-ξ-α, (ἐλήλεγ-κ-α). ἠλέγ-χ-θην, ἐλήλεγ-μαι
(teach; mid. learn) διδά-σκ-ω, διδά-ξ-ω, ἐδίδα-ξ-α, δεδίδα-χ-α. ἐδιδά-χ-θην, δεδίδα-γ-μαι
   (διδά-σκ-ω really = διδά-χσ-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-, -ρ- (Sm. § 536, 544). Future in -ῶ, 1 aor. is asigmatic Note also frequent <u>vowel changes</u>, e.g. φαίνω, φα̱νῶ, ἔφηνα.
   All these verbs were originally vowel-stems. Each stem had a short vowel + liquid + the "infix" -ι-, e.g. φά-ν-ι-ω (short alpha), τένιω, φθέριω, ἀγγέλιω, etc. (On "infixes" see § 10.) Later, the PRESENT suffered transposition to φαίνω, τείνω, φθείρω etc.; but the FUTURE kept the short vowel, turned -ι- to -ε-, and dropped the intervocalic sigma -- so φανέ(σ)ω => φανῶ, τενέ(σ)ω => τενῶ, etc.; and AORIST sometimes lengthens the short vowel, and always drops the sigma -- so ἔφανσα => Doric ἔφανα, Attic ἔφηνα.
   I put -ύνω right after -αίνω, because they are related (e.g. perf. passive -σμαι, on which see Smyth § 489 h). Many -ύνω verbs have a variant in -αινω; e.g. βαρύνω = βαραίνω.

-α ι ν ω *(Note unpredictable aor. stem-vowel changes, -ην- or -αν-)*
(dry) αὐαίν-ω, αὐαν-ῶ, αὔην-α, --- || ηὐάν-θην, ---.
(cheer) εὐφραίν-ω, εὐφραν-ῶ, ηὔφραν-α, --- || ηὐφράν-θην, ---.
(stain) μιαίν-ω, μιαν-ῶ, ἐ-μίαν-α (& ἐμίηνα), --- || ἐ-μιάν-θην, με-μία-σ-μαι.
(gain) κερδαίν-ω, κερδαν-ῶ, ἐ-κέρδαν-α, κε-κέρδη-κα || ---, ---

(ripen) πεπαίν-ω, πεπαν-ῶ, ἐ-πέπαν-α, --- || ἐ-πεπάν-θην, --- .

(end) περαίν-ω, περαν-ῶ, ἐ-πέραν-α, --- || ἐ-περάν-θην, πε-πέρα-σ-μαι.

(sprinkle) ῥαίν-ω, ῥαν-ῶ, ἔρ-ραν-α, --- || ἐρ-ράν-θην, ἔρ-ρα-σ-μαι.

(show) σημαίν-ω, σημαν-ῶ, ἐ-σέμην-α, --- || ἐ-σημάν-θην, σε-σήμα-σ-μαι.

(show) φαίν-ω, φαν-ῶ, ἔ-φην-α, 2 πέ-φην-α || 2 ἐ-φάν-ην| (1 ἐφάν-θην), πέ-φα-σ-μαι
   (2nd fut. φανήσομαι. Rare 1st perf. πέφαγ-κα "have shown", intrans. 2nd pf. πέφηνα "have appeared".   Rare 1 aor. passive
   ἐφάνθην "has shown"; intrans. 2 aor. passive ἐφάνην · "appeared"

-υ ν ω

(load; annoy) βαρύν-ω, βαρυν-ῶ, ἐ-βάρυν-α, --- ||ἐ-βαρύν-θην, --- .

(disgrace) αἰσχύν-ω, αἰσχυν-ῶ, ἤσχυν-α, --- || ἠσχύν-θην, --- .

(ward off) ἀμύν-ω, ἀμυν-ῶ, ἤμυν-α, --- || ---, --- .

(sweeten) ἡδύν-ω, ἡδυν-ῶ, ἥδυν-α, --- || ἡδύν-θην, ἥδυσ-μαι.

(thin) λεπτύν-ω, [?λεπτυν-ῶ], ἐ-λέπτυν-α, --- || ἐ-λεπτύν-θην, λελέπτυσ-μαι.

-α ι ρ ω

(raise) αἴρ-ω, ἀρ-ῶ, ἦρ-α, ἦρ-κα || ἤρ-θην, ἦρ-μαι.

(purify) καθαίρ-ω, καθαρ-ῶ, ἐ-κάθηρ-α, --- || ἐ-καθάρ-θην, ἐ-κάθαρ-μαι.

-α λ λ ω

(honor) ἀγά-λλ-ω, ἀγα-λ-ῶ, ἤγη-λ-α, --- || ---, ---.

(throw) βάλλ-ω, βαλ-ῶ, ἔ-βαλ-ον, βέ-βλη-κα || ἐ-βλή-θην, βέ-βλη-μαι.

(shake) πάλλ-ω, ---, ἔ-πηλ-α, --- || ---, πέ-παλ-μαι.

(stumble) σφάλλω, σφαλῶ, ἔσφηλα, --- || ἐσφάλην, ἔσφαλμαι.

-ε ι ν ω

(kill) ἀποκτείν-ω, ἀποκτεν-ῶ, (ἀπ-έκτειν-α)| ἀπ-έκταν-ον, ἀπέκτο-να || ---, ---.

(stretch) τείνω, τενῶ, ἔτεινα, τέτακα || ἐτάθην, τέταμαι.

-ε ι ρ ω

(gather) ἀγείρ-ω, ---, ἤγειρ-α, --- || ἠγέρ-θην, --- .

(rouse) ἐγείρ-ω, ἐγερ-ῶ, ἤγειρ-α, ἐγρήγορ-α || ἠγέρ-θην, ἐ-γρήγερ-μαι.

(flay) δέρ-ω (δείρω), δερ-ῶ, ἔ-δειρ-α, --- || ἐ-δάρ-ην, δέ-δαρ-μαι.

(corrupt) φθείρ-ω, φθερ-ῶ, ἔ-φθειρ-α, ἔ-φθαρκα|διέφθορ-α || ἐφθάρην, ἔφθαρμαι.
   (2nd pf. intrans., means 'I am ruined')

-ε λ λ ω

(announce) ἀγγέ-λλ-ω, ἀγγε-λ-ῶ, ἤγγει-λ-α, ἤγγελ-κα || ἠγγέλ-θην, ἤγγελ-μαι.

(equip; send) στέ-λλ-ω, στε-λ-ῶ, ἔστει-λ-α, ἔσταλ-κα || ---, ἔσταλ-μαι.

-ε μ ω, - ε μ ν ω, -ε ν ω

(build) δέμ-ω, ---, ἔ-δειμ-α, --- || ---, δέ-δμημαι.

(distribute; mid. go to pasture) νέμ-ω, νεμ-ῶ, ἔ-νει-μ-α, νε-νέμ-ηκα || ἐ-νεμ-ήθην, νε-νέμ-ημαι.

(cut) τέμν-ω, τεμ-ῶ, ἔ-τεμ-ον, (ἀνα)τέ-τμ-ηκα || ἐ-τμή-θην, τέ-τμη-μαι.

(remain) μέν-ω, μεν-ῶ, ἔ-μειν-α, με-μέν-ηκα || ---, ---.

-ι ν ω

(bend) κλίν-ω, κλιν-ῶ, ἔ-κλιν-α, (κέ-κλι-κα) || ἐ-κλίν-ην, κέ-κλι-μαι.

(judge) κρίν-ω, κριν-ῶ, ἔ-κριν-α, κέ-κρι-κα || ἐ-κρί-θην, κέ-κρι-μαι.

-ο λ λ υ μ ι

(destroy) ἀπόλλυμι *(ruin; lose)*, ἀπολῶ, ἀπώλεσα, ἀπολώλεκα | 2 ἀπόλωλα. ---, ---.
   (Stems ὀλ-, ὀλε- , ὀλο-). 2nd perf. intrans.: 'I am ruined'. **M i d.** *-όλλυμαι, -ολοῦμαι, -ωλόμην 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 (*βουλ-, βουλε-*), βουλή-σ-ομαι, ἐβουλήθην, βεβούλη-μαι.

(wish) (ἐ)θέλ-ω (*-θελ-, -θελε-*), ἐθελ-η-σ-ω, ἠθέλη-σ-α, ἤθελ-κα, --, -- .

(fight) μάχομαι (*μαχ-, μαχε-*), μαχ-οῦμαι (= μαχέ-σ-ομαι), ἐμαχε-σ-άμην, μεμάχη-μαι.

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

(think) οἶ-μαι (οἴομαι) (*οἰ-, οἰε-*), οἰ-ή-σ-ομαι, ὠ-ή-θην, --.

(be glad) χαίρω (*χαρ-, χαρε-, χαιρε-*), χαιρήσω, (*intrans.* ἐχάρην *'I rejoiced'*), 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.):*

(err) ἁμαρτ-άν-ω (*ἁμαρτ-, ἁμαρτε-*), ἁμαρτή-σ-ομαι, ἥμαρτ-ον, ἡμάρτη-κα. ἡμαρτήθην, ἡμάρτημαι

(increase) αὐξ-άν-ω (*αὐξ-, αὐξε-*),(αὔξω), αὐξή-σ-ω, ηὔξη-σ-α, ηὔξη-κα. ηὐξή-θην, ηὔξη-μαι.

(sprout) βλαστ-άν-ω (*βλαστ-, βλαστε-*), ---, 2 ἔβλαστ-ον, βεβλάστη-κα. ---, ---.

(owe) ὀφλ-ισκ-άν-ω (*ὀφλ-, ὀφλε-, ὀφλισκ-*), ὀφλή-σω, (ὤφλη-σ-α) | ὦφλ-ον, ὦφλ-ηκα. ---, ὤφλημαι.

(scatter) σκεδάννυμι, σκεδῶ (Ion. σκεδάσω), ἐσκέδασα, --- | ἐσκεδάσθην, ἐσκέδασμαι

(anticipate) φθά-ν-ω (*φθη-, φθα-*), φθήσ-ομαι (Dor. φθαξῶ), ἔφθα-σ-α |2 ἔφθ-ην, ἔφθακα. ---, ---.

(7.b) -αν-ω DENTALS: two "infixes": -αν- + a nasal infix -γ- | -μ- (cf. Latin *ci-n-go, ru-m-po*):

(escape notice of) λα-ν-θ-άν-ω (*λαθ-, ληθ-*), λ-ήσ-ω, 2 ἔλα-θον, λέλη-θα *(present meaning).* ---, ---.

(learn) μα-ν-θ-άν-ω (*μαθ-*), μαθ-ήσ-ομαι, 2 ἔμα-θ-ον, μεμά-θ-ηκα. ---, ---.

(inquire) πυ-ν-θ-άν-ομαι (*πευθ-, πυθ-*), πεύ-σ-ομαι (= πεύθσομαι), ἐπυ-θ-όμην, --- | ---, πέπυ-σ-μαι.

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

(take) λα-μ-β-άν-ω (*λαβ-*), λήψομαι, 2 ἔλα-β-ον, εἴλη-φ-α. ἐλή-φ-θην, εἴλη-μ-μαι

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

(get by lot) λα-γ-χ-άν-ω (*λαχ-, ληχ-*), λή-ξ-ομαι, ἔλα-χ-ον, εἴλη-χ-α *(Sm. 445).* ἐλή-χ-θην, εἴλη-γ-μαι

(happen etc.) τυ-γ-χ-άν-ω (*τυχ-, τένχ-*), τεύξ-ομαι, ἔτυχον. τετύχηκα, (ἐτύχθην), (τέτυγμαι).

(7.e) -υν-ω + VOWEL STEM:

ἐλα-ύν-ω *(drive),* ἐλῶ| ἐλά-σω, ἤλα-σα, -ελ-ήλα-κα || ἠλά-θην, ἐλ-ήλα-μαι: *Stem: think of this verb as = *ἐλάω, *except that to the pres. is added the "infix" -υν- and the perfect has "Attic reduplication" (below § 11.a ; Smyth § 446)*

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

(expand) πετά-ννυ-μι (*πετα-, πτα-*), πετ-ῶ | (πετά-σ-ω), -επέτα-σ-α, (πετά-σ-θην), -πέπτα-μαι.

(scatter) σκεδά-ννυ-μι (*σεδα-*), σκεδῶ, ἐσκέδασα, ---. ἐσκεδάσθην, ἐσκέδασμαι.

(7.f) -σκ-ω in VOWEL STEMS. In addition to -σκ-, 3 of these have infixes βι-, γι-, δι- :

(eat) βι-βρώ-σκ-ω (*βρω-*), βρώ-σ-ομαι, ἔβρωσ-α | (ἔβρω-ν), βέβρω-κα. ἐβρώ-θην, βέβρω-μαι

(know) γι-γνώ-σκ-ω (*γνω-, γνο-*), γνώ-σ-ομαι, 2 ἔγνω-ν, ἔγνω-κα. ἐγνώ-σ-θην, ἔγνω-σ-μαι

       Aor. ἔγνων, ἔγνως, ἔγνω, etc.; part. γνούς γνοῦσα γνόν (307), inf. γνῶναι, subj. γνῶ, opt. γνοίην

(make drunk) μεθύ-σκ-ω (*μεθυ-*), ---, ἐμέθυ-σ-α, ---. ἐμεθύ-σθην *("I got drunk'),* ---.

(run away) δι-δρά-σκ-ω (*δρα-*), -δρά-σ-ομαι, 2 -έδρ-αν, -δέδρα-κα. ---, ---.

(age) γηρά-σκ-ω (= *γηρά-ω*), γηρά-σ-ομαι (γηρά-σ-ω), ἐγήρα-σ-α, γεγήρα-κα. ---, ---

(please) ἀρέ-σκ-ω *(ἀρε-)*, ἀρέ-σ-ω, ἤρε-σ-α, ---. ---, ---.

(7.g) **-ισκ-ω- in VOWEL STEMS** (i.e. -ισκ- replaces a vowel: Smyth § 527 b)

ἀλ-ίσκ-ομαι *(ἁλο-)*, ἁλώ-σ-ομαι, ἐ-άλω-ν (ἥλων) *(Sm. § 682)*, ἐ-άλω-κα. *Meaning "be captured" = pass. to αἱρέω.*
  Two wrinkles here: (1) -ισκ- replaces -ο- (as if ἁλό-ω). (2) The stem had digamma Ϝαλ- (Sm. § 431), hence aor. & perf. ἑάλ- =
  ἐϝάλ- (cf. below, § 11.c). But N.B. the imperfect ignores that digamma: ἡλισκόμην.

(spend) ἀν-αλ-ίσκ-ω *(= ἀναλό-ω)*, ἀν-αλώ-σ-ω, -ήλω-σ-α, -ήλω-κα. -ηλώ-θην, -ήλω-μαι

(find) εὑρ-ίσκ-ω *(stem εὑρε-, εὑρ-)*, εὑρή-σω, 2 ηὗρ-ον, η⎮εὕρη-κα. 1 εὑρέ-θην, ηὕρη-μαι

(deprive) στερ-ίσκ-ω *(= στερέ-ω)*, στερήσω, ἐστέρησα, -εστέρηκα. ἐστερ(ήθ)ην, ἐστέρημαι

(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. -βήσομαι -έβην, 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, -βέβημαι).
  Stems: βαν- (pres. orig. βανιω) & βα- . **A o r.** like that of -μι verbs (Sm. § 682, 687): <u>subjunct</u>. -βῶ -βῇς -βῇ etc., <u>opt</u>. -βαίην -βαίης -βαίη etc.; <u>imper</u>. βῆθι (& -βα), βήτω ⎮⎮ βῆτε, βήτων, *partic.* -βάς -βᾶσα -βάν, <u>inf</u>. -βῆναι. **P e r f.** *partic.* βεβ-ῶς -υῖα -ώς (= βεβ-αώς -αυῖα -αός)

γί-γ-ν-ομαι *(become; be born, etc.)*, γεν-ή-σομαι, ἐ-γεν-όμην, γέ-γον-α. ἐ-γενή-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 γεγῶς (= γεγαώς), <u>inf</u>. γεγόναι. N.B.: there is often no difference in meaning between perfect act. & perf. pass. But usually γεγένηται = "has happened"; γέγονε = "has been born" or "is (by birth)". Fut. pass. partic. τὰ γενηθησόμενα = lit. "the things that are going to happen", thus "the future"

ἔρχομαι *(go)*, (ἐλεύσομαι), ἦλθον, ἐλήλυθα ⎮⎮ --- , --- .
  Stems: ἐρχ-, ἐλθ-, fut.. ἐλευθ-, Pf. ἐλυθ-. For future Attic usually uses εἶμι, ἀφίξομαι, ἥξω, & for oblique moods and imperative, εἶμι.

ἔχ-ω *(have)*, ἕξ-ω ⎮ σχή-σω, 2 ἔ-σχ-ον, ἔ-σχη-κα ⎮⎮ ἐ-σχ-έθην, -έ-σχη-μαι.
  Stems: pres. & impf. ἐχ- (= σεχ-); 2 aor. σχ-; fut. & perf. σχε-. **I m pf.** εἶχον (= ἔσεχον: Sm 431; cf. 12.c below). **A o r.** <u>subjunct</u>. σχῶ, <u>opt</u>. σχοίην & -σχοιμι, *participle* σχών σχοῦσα σχόν, <u>infin</u>. σχεῖν.

θνή-σκ-ω *(die)*, ἀπο-θαν-οῦμαι, 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, -έ-λεξ-α, -είλοχ-α ⎮⎮ ἐ-λέγ-ην (ἐλέχθην), -είλεγ-μαι.
  Stem wholly normal consonant stem, except for the perf. "liquid" reduplication (see below, § 11.b).

λέγω (2) *(say)*, ἐρῶ, εἶπον (-έλεξα), εἴρηκα ⎮⎮ ἐλέχθην, εἴρημαι.
  Stems from 3 verbs: (a) λέγω; (b) εἶπον (from ἔ-ϝευπ-ον); (c) εἴρω, ἐρῶ, --, εἴρηκα (= ϝέρω, ϝερῶ, --, ϝέ - ϝρηκα etc.: cognate with Latin 'uerbum'). **A o r i s t** <u>subjunct</u>. εἴπω, <u>opt</u>. εἴποιμι, <u>infin</u>. εἰπεῖν, *partic.* εἰπών -οῦσα -όν. **P f. p a s s.** *partic.* εἰρημένος, **F u t. p a s s.** ῥηθήσομαι. **F u t. Pf.** εἰρήσομαι.

οἶδα *(know)*, εἴσομαι, εἶδον, --- ⎮⎮ ---, --- .
  Stems: Pres. ϝοιδ-⎮ ϝιδ (I.E. 'woida',Lat. 'uidi'), fut. ϝίσομαι, aor., εἰδ- = ἐϝιδ- (ἐϝοιδ-). **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, οἶσθα (= οἶδθα), οἶδε || ἴσμεν (*Hom.* ἴδμεν), ἴστε (= ἴδ[ε]τε) ἴσασι (= ϝίδ-σαντι) (*Buck p. 286: cf. Lat. uidi uidisti uidit etc.*). *Subjunctive* εἰδῶ, *opt.* εἰδείην, *imper.* ἴσθι, ἴστω, ἴστε, ἴστων, *infin.* εἰδέναι, *partic.* εἰδ-ώς, -υῖα, -ός. **I m p f.** "I knew" = really a plupf. "I had seen" ἤδη *or* ἤδειν. **A o r i s t** εἶδον ("I saw"-- for aorist forms see ὁράω).

ὁράω *(see),* ὄψομαι, εἶδον, ἑόρακα (& ἑώρακα) || ὤφθην, ἑώραμαι|ὦμμαι.
　　Stems = 3 different verbs: (A) pres. and perf. act. from ϝορ-α-ω, (b) future and perf. passive from ὄπτω, (c) aorist from ϝιδ-. **P l u p f.** ἑωράκη. **I m p f.** ἑώρων -ως -ω etc. **A o r.** *indic.* εἶδον, *subjunct.* ἴδω, *opt.* ἴδοιμι, *partic.* ἰδών ἰδοῦσα ἰδόν; *infin.* ἰδεῖν. **F u t. p a s s.** ὀφθήσομαι.

πά-σχ-ω *(suffer),* πεί-σομαι, ἔ-πα-θον, πέ-πον-θα || ---, --- .
　　Stems: pres. πενθ-σκ-ω, *fut.* πενθ-σ-ομαι, *aor.* πα-. **P e r f.** partic. πεπονθώς, *poetic* πεπτώς.

πίπτω *(fall),* πεσοῦμαι, 2 ἔπεσον, πέπτωκα || --- , --- .

φέρω *(bear),* οἴσω, ἤνεγκον (λατερ -α), ἐν-ήνο-χα || ἠνέχ-θην, ἐν-ήνεγ-μαι.
　　Stems from 3 verbs, φερ-, οἰσ-, ἐνεγκ-; pf. has "Attic reduplication" (below, § 11.a). **F u t. m i d. & p a s s.** οἰσθήσομαι *or* κατ-ενεχθήσομαι. **1 a o r. m i d.** ἠνεγκάμην, **2 a o r. m i d.** ἠνεγκόμην

(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-σαι) -- endings are just* added *to an unchanging stem. But in (4) Labials and (5) Palatals there is change:*

(1) *(στέλλω)* ἔσταλ-μαι, ἔσταλ-σαι, ἔσταλ-ται || ἐστάλ-μεθα, ἔσταλ-θε, ἐσταλ-μένοι εἰσί
(2) *(λύω)* λέλυ-μαι, λέλυ-σαι, λέλυ-ται || λελύ-μεθα, λέλυ-θε, λελυ-νται.
(3) *(πείθω)* πέπεισ-μαι πέπεισ-αι, πέπεισ-ται || πεπείσ-μεθα, πέπεισ-θε, πεπεισ-μένοι εἰσί.
(4) *(λείπω)* λέλει-μ-μαι, λέλει-ψαι, λέλει-π-ται || λελεί-μ-μεθα, λέλει-φ-θε, λελει-μ-μένοι εἰσί.
(5) *(πλέκω)* πέπλε-γ-μαι, πέπλε-ξ-αι, πέπλε-κ-ται || πεπλέ-γ-μεθα, πέπλε-χ-θε, πεπλε-γ-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* γιγνώσκω *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 -ι-, -αν-, -υν-, -σκ- and -ισκ- 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-άν-ω (stem λαθ-). .

　　　　(10.a) -**ΛΛ**-ω = -λι-ω (see above: Liquids) ἀγγέ-λλ-ω (= ἀγγε-λι-ω), στέλλω etc.
　　　　(10.b) -**ΑΙΝ**-ω, -ΑΙΡ-ω = -ανιω, -αριω (see Liquids): φαίν-ω (φανι-ω), βαίν-ω, χαίρ-ω (χαρι-ω)
　　　　(10.c) -**ΕΙΝ**-ω = -ενι-ω (See "Liquids"), -ΕΙΡ-Ω (-ερι-ω), -ΙΝ-Ω (ινι-ω) -ΙΡ-Ω (ιρι-ω), -ΥΝ-Ω (-υνι-

ω), -ΥΡ-Ω (-υρι-ω)· τ-είν-ω, π-ίν-ω, οἰκτ-ίρ-ω, βαρ-ύν-ω (etc.)

(10.d) -**N**-ω, also -**NNU**-μι (the first two are vowel stems, δάκνω a palatal; the other 3, liquids):

(anticipate) φθά-ν-ω (φθη-, φθα-), φθήσ-ομαι, ἔφθα-σ-α, (2) ἔφθ-ην. ---, ---.

(expand) πετά-ννυ-μι (πετα-, πτα-), πετ-ῶ | (πετά-σ-ω), -επέτα-σ-α, (πετά-σ-θην), -πέπτα-μαι.   Similarly δάκ-ν-ω δήξ-ομαι ἔδακ-ον etc. Also κάμ-ν-ω. τέμ-ν-ω. πί-ν-ω.

(10.e) -**ΝΗ**- ("να- class"): δάμ-να-μι (= Attic δάμ-νη-μι), ἐδάμην.

(10.f) -**ΠΤ**-ω (= -πι-ω) (see "Labials"): κό-πτ-ω (κόπιω), καλύπτω, κρύπτω etc.

(10.g) -**Ζ**-ω: (1) (see "Palatals") (= -γι-ω) ἁρπάζω (ἁρπάγιω), νίζω (νιγιω) νίψω. (2) (See "Dentals") (dental -Ζ- much commoner than palatal) ἐλπίζω (ἐλπιδιω).

(10.h) **Reduplicating** (for all these, see "Irregular Verbs"). (1) τί-θημι, δί-δω-μι, ἵ-στημι. (2) γί-γνομαι (cf. Lat. gi-gno), γι-νώ-σκ-ω (Latin nosco, novi), μί-μνω etc.

(**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-, ἐνην- INSTEAD OF AUGMENT ἠλ-, ἠν- = 'Attic liquid reduplication' (Smyth § 446). Some verbs beginning **vowel + liquid** first reduplicate (e.g. ἐλ-ελ-, ἀλ-αλ-, ἐν-εν-), then lengthen the second vowel (ἐλ-ηλ-, ἀλ-ηλ-, ἐν-ην-):

ἐλα-ύν-ω *(drive)*, ἐλῶ | ἐλά-σω, ἤλα-σα, -ελ-ήλα-κα, ἠλά-θην, ἐλ-ήλα-μαι

ἀλεί-φ-ω *(anoint)*, ἀλεί-ψ-ω, ἤλει-ψ-α, -αλήλι-φ-α. ἠλεί-φ-θην, ἀλείλι-μ-μαι

ἐλέγ-χ-ω *(examine)*, ἐλέγ-ξ-ω, ἔλεγ-ξ-α, (ἐλήλεγ-κ-α). ἐλέγ-χ-θην, ἐλήλεγ-μαι

φέρω *(bear)*, οἴσω, ἤνεγκον, 2 ἐν-ήνο-χα, ἠνέχ-θην, ἐν-ήνεγ-μαι

ἔρχομαι *(go)*, (ἐλεύσομαι), ἦλθον, ἐλήλυθα, ---, ---.

(11.b) PF. 'AUGMENT' εἰ- INSTEAD OF REDUPLICATION λελ- (Smyth § 445)

λα-μ-β-άν-ω *(take)*, λήψομαι, 2 ἔλα-β-ον, εἴλη-φ-α. ἐλή-φ-θην, εἴλη-μ-μαι.

λα-γ-χ-άν-ω *(get by lot)*, λή-ξ-ομαι, ἔλα-χ-ον, εἴλη-χ-α. ἐλή-χ-θην, εἴλη-γ-μαι

λέγ-ω 1 *(collect)*, -λέξ-ω, -έ-λεξ-α, 2 -είλοχ-α, 2 ἐ-λέγ-ην (ἐλέχθην), -είλεγ-μαι

(11.c) PF. AUGMENT ἐ-α-, ἐ-ω-, ε-ἰ- INSTEAD OF AUGMENT ἠ- , ὠ-, ἱ- (Sm. § 431). Some verbs beginning with a vowel add ἐ- because they once began with a consonant:

ἁλ-ίσκ-ομαι *(be captured)*, ἁλώ-σ-ομαι, ἑ-άλω-ν (ἥλων), ἑ-άλω-κα. ---, ---.

   Στεμ Ϝαλ-, hence aor. & pf. ἑάλ- = ἐϜάλ-. The impf. ignores that digamma: ἡλισκόμην.

ὁράω *(see)*, ὄψομαι, 2 εἶδον, ἑόρακα, ὤφθην, ἑώραμαι (ὦμμαι).

   pres. & perf. act. from Ϝορ-α-ω; aorist from Ϝιδ..

ἵ-ημι *(send)*, -ήσω, ἧκα σ. & -εἷ-μεν πλ., εἷ-κα, εἵ-θην, εἷ-μαι

   Pres. stem ι- (originally σισ-); other tenses ἡ- and ἑ- . Augment εἱ- = ἐ + ἑ (ἐ-έ-μεν = εἷμεν).

(11.d) AORIST AUGMENT εἰ- INSTEAD OF ἠ- (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 εἶχον from ἔ-σ-εχον)·

λέγω 2 (say), ἐρῶ, 2 εἶπον (-έλεξα), εἴρηκα, ἐλέχθην, λέλεγμαι

   Aor. ἔ-Ϝευπ-ον => ἔ-Ϝειπ-ον => εἶπ-ον. Pf. εἴρω, ἐρῶ, --, εἴρηκα = Ϝέρω, Ϝερῶ, --, Ϝέ - Ϝρηκα

αἱρ-έ-ω *(take)*, αἱρ-ή-σω, 2 εἷλον (φρομ ἔ-Ϝελον) ᾕρ-η-κα, ᾑρ-έ-θην, ᾕρ-η-μαι

οἶδα *(know)*, εἴσομαι, 2 εἶδον, ---, ---, ---.

     Pres. = ϝοιδ- | ϝιδ (I.E. 'woida', Lat. pf. 'uidi'). Fut. = ϝίσομαι. Aorist εἰδ- = ἐϝιδ- (ἐϝοιδ-).

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

ἁλίσκομαι: ἑάλων, *subjunct.* ἁλῶ, *opt.* ἁλοίην, , *inf.* ἁλῶναι, *partic.* ἁλούς

βαίνω: ἔβην, *subjunct.* βῶ, *opt.* βαίην, *imper.* βῆθι, *inf.* βῆναι, *partic.* βάς

βιόω· ἐβίων, *subjunct.* βιῶ, *opt.* βιῴην, , *inf.* βιῶναι, *partic.* βιούς

γιγνώσκω: ἔγνων, *subjunct.* γνῶ, *opt.* γνοίην, *imper.* γνῶθι, *inf.* γνῶναι, *partic.* γνούς

διδράσκω: ἐδρᾶν, *subjunct.* δρῶ, *opt.* δραίην, *inf.* δρᾶναι, *partic.* δράς

δύω (enter): ἔδυν

ἔχω: *imper.* σχές

κτείνω: *aor. indic.* ἔκταν, ἔκτας, ἔκτα || ἔκταμεν, ἔκτατε, ἔκταν.

       subjunct. κτέωμεν, *inf.* κτάμεν(αι), *partic.* κτάς

πέτομαι: ἔπτην, *opt.* πταίην, *partic.* πτάς

τλάω: ἔτλην, *subjunct.* τλῶ, *opt.* τλαίην, *imper.* τλῆθι, *inf.* τλῆναι, *partic.* τλάς

φθάνω: ἔφθην, *subjunct.* φθῶ, *opt.* φθαίην, *inf.* φθῆναι, *partic.* φθάς

φύω (be produced) : ἔφυν (was produced, am), *subjunct.* φύω, *inf.* φῦναι, *partic.* φύς

(VII.A) THE GREEK PERFECT, ESPECIALLY THE HOMERIC

(D. B. Monro, *A Grammar of the Homeric Dialect*, § 28, p. 31-2)

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*, δέδηε *blazes*, or (better) *is ablaze*; κύθε *hid*, κέκευθε *has in hiding*; ὄρνυται *bestirs himself*, ὄρωρε *is astir*; ὤλετο *was lost*, ὄλωλε *is undone*; ἤραρε *made to fit*, ἄρηρε *fits* (Intrans.); ταράσσω *I disturb*, τετρήχει *was in disorder*; μείρομαι *I divide*, ἔμμορε *has for his share*; ῥύομαι *I save, shelter*, εἰρύαται *keep safe*; τεύχω *I make*, τέτυκται *is by making* (not *has been made*); ἔφυ *grew*, πέφυκε *is by growth*.

Thus the so-called *Perfecta praesentia*, βέβηκα, ἕστηκα, γέγηθα, μέμνημαι, πέποιθα, οἶδα, ἔοικα, 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*, δέδορκε *is gazing*, ἔρριγε *shudders*, τέτηκα *I am wasting*, μέμυκε *is closed* (of wounds), δεδάκρυσαι *art in tears*, δέδεξο *be in waiting*, ὀρωρέχατο *were on the stretch*, πεποτήαται *are on the wing*, κέκμηκα *I am weary*, προβέβουλα *I prefer*, δείδια *I fear*, ἔολπα *I hope*, τέθηπα *I am in amazement*, τέτληκας *thou hast heart*, πέπνυται *has his senses*, δειδέχαται *welcome* (in the *attitude* of holding out the hand, while δεικνύμενος denotes the *action*); together with many participles -- κεχηνώς *agape*, κεκαφηώς *panting*, πεπτηώς *cowering*, συνοχωκότε *bent together*, κεκοτηώς *in wrath*, τετιηώς *vexed*, ἀδηκώς *disgusted*, μεμηλώς *in thought*, πεφυλαγμένος *on the watch*, δεδραγμένος *clutching*, λελιημένος *eager*, κεχολωμένος *enraged*, &c. So in later Greek ἐξηνθηκός (Thuc. 2.49) *in eruption*, ἐσπουδασμένος *in haste*.

Verbs expressing sustained sounds, esp. cries of animals, are usually in the perfect: γέγωνε *shouts*, βέβρυχε *roars*, κεκληγώς, λεληκώς, μεμηκώς, μεμυκώς, τετριγως, ἀμφιαχυῖα. So in Attic, βοῶν καὶ κεκραγώς (Dem.).

With verbs of *striking* the Perfect seems to express continuance, and so completeness: κεκοπώς, πεπληγώς, βεβολήατο *was tossed about*, βεβλήκει *made his hit*, ἠρήρειστο *was driven home*. (Cp. Ar. Av. 1350 ὃς ἂν πεπλήγῃ τὸν πατέρα νεοττὸς ὤν.)

(...) The number of Homeric Perfects which can be rendered by *have* is comparatively small. The chief instances in the Active are ἔοργας *thou hast done*, ὄπωπα *I have seen*, λέλοιπε *has left*, πέπασθε *ye have suffered*, ἐδηδώς, βεβρωκώς *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. τέτευχε and τέτυκται, πεφευγώς and πεφυγμένος, γέγονα and γεγένημαι. Compare also the Pf. Act. with the Pres. Mid. in such instances as ὄλωλα and ὄλλυμαι, πέποιθα and πείθομαι, βέβουλα and βούλομαι, ἔολπα and ἔλπομαι. The forms τέτροφα, ἔφθορα are Intrans. in Homer, but Trans. in Attic; and an Intrans. or almost Passive meaning is conspicuous in the Homeric group of Participles κεκοτηώς *enraged*, τετιηώς (= τετιμένος) *vexed*, κεκορηώς (= κεκορημένος) *satiated*, βεβαρηώς *heavy*, κεχαρηώς *rejoicing*, κεκαφηώς *panting* (§ 22, 9, *b*).

(VIII) C o n d i t i o n s i n G r e e k

(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 ἐφύλαττε, 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 ἂν ἔλυσε· If he had guarded..., he wd. have broken..

IMPF.: εἰ τὴν γέφυραν ἐφυλάττει, τὰς σπονδὰς ἂν ἔλυεν: 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 ἔδει, χρῆν, εἰκὸς ἦν, καλὸν ἦν, etc., + infin. E.g. εἰ ταῦτα ἐποίει, <u>ἔδει</u> αἰτιᾶσθαι αὐτόν: "If he were doing this [as he is not], <u>one ought</u> to blame him." (Smyth 2313. Cf. similar indicatives in Latin.)
   ** Impf. <u>usually</u> means <u>present</u> 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 ἂν ἔλυεν: 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: ἐάν (= ἐπειδὰν = ὅστις ἂν etc.) + aor. or pres. subjunctive, pres. indicative.

ἐὰν (ἐάν 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 ἂν 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": ἐάν || ἢν || ἄν+ + *pres. or aor. subjunctive* * / future indicative

ἐὰν τὴν γέφυραν φυλάττῃ, 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 φυλάξειε (φυλάττοι), τὰς σπονδὰς ἂν λύσειε (λύοι)· 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 <u>subjunctive</u>, also each <u>indicative primary tense</u>, and each <u>aorist indicative in the main clause</u> (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 <u>optative</u>, also each <u>imperfect</u>, each <u>pluperfect</u>, and each <u>aorist indicative in a dependent clause</u> (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: "ἄν is never omitted in indirect discourse if it was used in the direct form; except that, when it is joined to a relative word or a particle before a subjunctive in direct discourse, it is regularly dropped when the subjunctive is changed to the optative after a past tense in indirect discourse" (Goodwin § 667.4, 689. So for example ἐάν becomes εἰ, ὅταν becomes ὅτε or ὁπότε).

Conditions in which there is m o o d   c h a n g e:

PRES. *Partic..*	εἰ διδάσκω, μανθάνω. If (in fact) I am teaching, I am (in fact) learning.	εἶπεν ὅτι εἰ διδάσκοι, μανθάνοι He said that if (in fact) he was teaching, he was learning	ἔφη... μανθάνειν
General	ἐὰν διδάσκω, μανθάνω. If I teach (=whenever I teach), I (always) learn	εἶπεν ὅτι εἰ διδάσκοι, μανθάνοι He said that if (=whenever) he taught, he learned.	ἔφη... μανθάνειν "
PAST *Partic.*	εἰ ἐδίδασκον, ἐμάνθανον. If in fact I was teaching, I was (In fact) learning.	εἶπεν ὅτι εἰ ἐδίδασκε, ἐμάνθανε He said that if (in fact) he had been teaching, he had been -- etc.	ἔφη... μανθάνειν "
Partic.	εἰ ἐδίδαξα, ἔμαθον If I (in fact) taught, I learned	εἶπεν ὅτι εἰ ἐδίδαξα, μάθοι *(rare)* He said that if he had taught, he had learned.	ἔφη... μαθεῖν "
FUTURE *more viv*	ἐὰν διδάσκω, μαθήσομαι If (in the future) I teach, I shall learn.	εἶπεν ὅτι εἰ διδάσκοι, μαθήσοιτο He said that if he were to teach, he would learn.	ἔφη... μαθήσεσθαι "
more viv	εἰ διδάξω, μαθήσομαι If I teach, I will learn!	εἶπεν ὅτι εἰ διδάξοι, μαθήσοιτο He said that if he were to teach, he would learn.	ἔφη... μαθήσεσθαι "

Conditions in which there is n o   m o o d   c h a n g e:

PAST *General*	εἰ διδάσκοιμι, ἐμάνθανον If I (ever) taught, I (always) learned.	εἶπεν ὅτι εἰ διδάσκοι, ἐμάνθανε He said that if he (ever) taught, he (always) learned.	ἔφη... μανθάνειν "
Unreal.	(A) εἰ ἐδίδαξα, ἔμαθον ἄν If I had taught, I would have learned	εἶπεν ὅτι εἰ ἐδίδαξε, ἔμαθεν ἄν He said that if he had taught, he would have learned.	ἔφη...μαθεῖν ἄν "
Unreal	(B) εἰ ἐδίδασκον, ἐμάνθανον ἄν If I had bn. teaching, I wd. have bn. learning.	εἶπεν ὅτι εἰ ἐδίδασκε, ἐμάνθανεν ἄν He said that if he had been..., he would have been....	ἔφη...μαθεῖν ἄν "
PRES. *Unreal*	εἰ ἐδίδασκον, ἐμάνθανον ἄν If I were teaching, I would be learning.	εἶπεν ὅτι εἰ τι ἐδίδασκε, ἐμάνθανε ἄν He said that if he were teaching, he would be learning.	ἔφη...μανθάνειν ἄν "
FUT. *less viv.*	εἰ διδάσκοιμι, μανθάνοιμι ἄν If I (should come to) teach, I'd learn.	εἶπεν ὅτι εἰ διδάσκοι, μάθοι ἄν He said that if he were to teach, he would learn.	ἔφη...μαθεῖν ἄν "

*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.

(IX.B) RULES (RESTATED) FOR MOOD-CHANGE IN O.O.

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 <u>πέμψειαν</u> 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, <u>ἐνίκησα ἄν</u>" ("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. "ἐὰν πέμψωσιν ἐμέ, νικήσω ("If they send me, I will win") becomes ἔλεξε ὅτι εἰ <u>πέμψοιεν</u> αὐτόν, νικήσοι ("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 ἐμέ, 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. <u>Subordinate clauses</u> 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 <u>of a subordinate clause</u> is in a primary tense of the indicative or is in the subjunctive, it may be changed to the corresponding tense of the optative, ἀν dropping out; but secondary tenses of the indicative are not changed.**
      ἐὰν Κῦρος ἔλθη, νικήσομεν· If Cyrus comes, we shall be victorious
      ἔλεγεν ὅτι εἰ Κῦρος ἔλθοι, νικήσοιμεν· 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 <u>both</u> clauses may (as C&P's own example shows: ὅτι εἰ...<u>ἔλθοι</u>, <u>νικήσοιμεν</u>).

(X) I N T E R R O G A T I V E S (Greek *& Latin*) a n d I N D I R E C T Q U E S T I O N

Indir. question (Smyth 2663 ff.) uses either an <u>interrogative</u> or an <u>indefinite relative</u>, e.g. either πο<u>ῦ</u>

(where) or ὅπου (lit. 'wherever'). Below I always put the former first, but the latter is at least as common.

<u>τίς</u> εἰμι ἀγνοεῖ. *or* ὅστις *or* ποῖος	He doesn't know <u>who</u> I am	*quis sim nescit.*
...<u>τίνος</u> εἰμί *or* οὗτινος *or* ποίου	...<u>whose</u> I am	...*cuius sim*
...<u>τίνος</u> υἱός εἰμι *or* οὗτινος	...<u>whose</u> son I am (lit.: of whom I am the son).	...*cuius filius sim*
...<u>τί</u> εἰμί *or* ὅ τι *or* (ὁ)ποῖόν	...<u>what</u> I am Use ὅ τι ('whatever'), not ὅτι ('because' or 'that')	...*quid sim*
...<u>τίνα</u> κόραν ἀγαπῶ *or* ἥντινα *or* (ὁ)ποίαν	...<u>what</u> (which) girl I love	...*quam feminam amem*
...<u>ποῖός</u> εἰμι *or* ὁποῖός	...<u>what sort of man</u> I am --but ποῖος / ὁποῖος often = merely ὅστις = τίς as in the first 2 examples above	...*qualis sim*
...<u>πότερός</u> εἰμι *or* ὁπότερός	...<u>which of the two</u> I am	...*uter sim*
...<u>ποῦ</u> εἰμι *or* ὅπου	...<u>where</u> I am	...*ubi sim*
...<u>πόθεν</u> ἦλθον *or* ὁπόθεν	.<u>whence</u> (from where) I came (see bottom of page)	...*unde venerim*
...<u>πότε</u> ἦλθον *or* ὁπότε	...<u>when</u> I came	...*ubi venerim*
...<u>διὰ τί</u> ἦλθον *or* διὰ ὅ τι	...<u>why</u> (for the sake of what) I came	...*cur* ǀ *quare* ǀ *propter quid venerim*
... <u>εἰ</u> ἦλθον *or* πότερόν	...<u>whether</u> (if) I came	...*utrum*ǀ*num venerim* *or venerimne*
...<u>πότερον</u> ἦλθον ἢ οὐ	...<u>whether</u> (if) I came <u>or</u> not. Also <u>εἴτε</u>...<u>εἴτε</u>	...*utrum venerim (or an or -ne) an non*
...<u>ποῖ</u> ἦλθον *or* ὅποι	...<u>whither</u> (to where) I went	...*quo ierim*
...<u>πῶς</u> μάχομαι *or* ὅπως *or* τίνα τρόπον	...<u>how</u> I fight = <u>in what way</u> I fight *or* ποίᾳ ǀ ὁποίᾳ, πῇ ǀ ὅπῃ, τίνι ǀ ᾧτινι τρόπῳ	...*quomodo pugnem*
...<u>(ὁ)πόσον</u> αὐτὴν μισῶ *or* εἰς πόσον *or* πόσῳ	...<u>how much</u> I hate her	...*quanto [quantopere] eam oderim*
...<u>πόσος</u> εἰμί *or* ὁπόσος	...<u>how great</u> I am	...*quantus sim*
...<u>πόσοι</u> ἐσμέν *or* ὁπόσοι	...<u>how many</u> of us there are ǀǀ how many we are	...*quot simus*
...<u>πηλίκος</u> εἰμί *or* ὁπηλίκος	...<u>how old</u> (or big) I am.	(...*quot annos natus sum*)
...<u>μέχρι τίνος</u> ἐφιλοῦμεν	·...<u>how long</u> we loved	...*quam diu amauerimus*

or μέχρι οὗτινος		
...<u>ποσάκις</u> ἦλθε *or* ὁποσάκις	...<u>how many times</u> I he went	...<u>quoties</u> venerit
...<u>πῶς</u> ἀνδρεῖός εἰμι *or* ὅπως* .	..<u>how</u> brave I am	...<u>quam</u> | quantopere fortis sim
...<u>πῶς</u> ἀνδρείως μάχομαι*	...<u>how</u> bravely I fight	...<u>quam</u> fortiter pugnem

* In these two examples, πῶς (or ὅπως) is simplest, but commoner, I think, is ...(ὁ)πόσῳ ἀνδρείας, lit. "with how much of bravery" and ...εἰς (ὁ)πόσον ἀνδρείας, lit. "to what extent of bravery". ("<u>So</u> bravely he fought, that...." is: <u>οὕτως</u> \| τοσούτως ἀνδρείως ἐμάχετο, ὥστε...)

    N.B: DON'T CONFUSE <u>INDIRECT QUESTION</u> WITH <u>RELATIVE CLAUSE</u>. *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 (= ἐκεῖνο ὃ) 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. οἶδά σε ὃς εἶ, "I know who you are" (= οἶδα τίς εἶ, οἶδα ὅστις εἶ).

    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 <u>INDIRECT SPEECH</u>: *Rel. clause, using rel. pronoun*: I learned (= learned by study) what (= that which) he wote: ἔμαθα ὃ (ἃ, ὅσα etc.) ἔγραψε. **Indir. quest.**, *using indef. or interrog. pronoun:* I found out ("learned" = noticed) what he had written: ἔμαθα ὁποῖον (ὅ τι, τί) ἔγραψε. *Indir. speech, using acc. participle, or ὅτι, or acc. + inf.:* I found out (learned, noticed) that he'd written: ἔμαθα αὐτὸν γράψαντα, = ἔμαθα ὅτι [= ὡς] ἔγραψε, = ἐπυθόμην αὐτὸν γράψαι.

(XI) R e l a t i v e P r o n o u n s , A d j e c t i v e s , A d v e r b s

RELATIVE PRONOUNS (=ADJECTIVES) + corresponding DEMONSTRATIVES.   (In the example sentences, I put the demonstratives always in parenthesis because they are often omitted).

(1.A) **ὅς ἥ ὅ** (Lat. *qui quae quod*): <u>who, which</u> + demonstrative **οὗτος αὕτη τοῦτο** or **ἐκεῖνος -η -ον**. E.g. ὅς τοῦτο ἔπραξε, (τοῦτον) μισῶ. Who did this, (him) I hate = I hate the one who did this. ὃν μισεῖς, (ἐκεῖνος) ἔπραξε τοῦτο . Whom you hate, (he) did this = The man you hate did this.

(1.B) indef. **ὅστις ἥτις ὅ τι** (Lat. *quisquis, quicumque, quivis*, etc.) <u>whoever, whichever</u>: ὅστις δ' ἔπραξε, (τοῦτον) μισῶ. Whoever did this, (him) I hate = I hate whoever did this.

Similar is **ὅσπερ ἥπερ ὅπερ** <u>the very one who</u>..., strengthening ὅς ἥ ὅ; but often like that it just means <u>who, which.</u> Similar is **ὅστε ἥτε ὅτε** <u>who, which</u> (generalizing ὅς ἥ ὅ, common only in poetry).

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

(2.B) indef. **ὁπόσος -η -ον** (Lat. *quantuscumque, quotquot*) <u>of whatever size or (pl.) number</u>. E.g. ὁπόσους 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*) <u>of which sort; such as</u> + demonstrative **τοῖος** or **τοιοῦτος** or **τοιόσδε** (Lat. *talis*) such, of that sort. E.g. οἵους εἶχον, (τοίους/τούτους) ἔπεμψα· Such men as I had, I sent = I sent any kind of men I had.

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

(4) **ὁπότερος -α -ον** <u>whichever of the two</u> (= Lat. *utercumque*) + demonstrative **ἕτερος·** one or the other; either. ὁπότερος δ' ἔπραξε, (ἕτερον|τοῦτον) μισῶ. Whichever of the two did this, I hate (him).

(5.A) **ἡλίκος -η -ον** <u>of the same age as</u>, as old as; <u>as big as</u>: + demonstrative **τηλίκος·** οἱ τηλίκοι ἡλίκοι ἐγω: those of the same age as I (Laches 180d). κατεστήσαμεν (Φιλιππον) τηλικοῦτον, 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** <u>however big / old</u>: ὁπηλίκος εἰσί, πηλίκος ἐγώ· However big he is, so big (am) I= I am as big

RELATIVE ADVERBS

οὗ = ὅθι = ἔνθα <u>where</u>... (INDEF.. **ὅπου...**: <u>wherever</u>...) + dem. **ἐνθάδε = ἐνταῦθα = ἐκεῖ:** <u>there</u>...: ἔνθα | οὗ ῥεῖ τὸ ὕδωρ, (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). ὅπου ἂν ῥῇ ὕδωρ, (ἐνθάδε etc.) δένδρα πέφυκε. Wherever water is running, (there) trees grow.

ὅθεν... <u>whence</u>, from which place... (INDEF. **ὁπόθεν...** <u>whencesover</u>, from whatever place...) + demonstrative **ἐνθένδε = ἐντεῦθεν = ἐκεῖθεν:** <u>thence</u>, from that place...: ὅθεν ἦλθες, (ἐνθένδε) ἔρχεται.. Whence you came, thence he comes (i.e.--in less archaic Engl.--He is coming from the same place you came from). ὁπόθεν ἂν ῥᾴδιον ᾖ κλέπτειν, (ἐνθένδε) κλέπτομεν. From wherever it's easy to steal, (from that place) we steal!

οἶ... <u>whither, to which place</u>... (INDEF. ὅποι = ὅπῃ...· <u>to whatever place</u>....) + demonstrative ἐνθάδε = ἐνταῦθα = ἐκεῖσε: <u>thither, to that place</u>...: οἶ ἦλθε, (ἐκεῖσε) ἦλθον. Whither he went, (thither) I went. ὅποι ἂν ἔρχηται, (ἐκεῖσε) ἔρχομαι. Whithersover he goes, (there) I go.

ὅτε... <u>when</u>...., or (INDEF. ὁπότε with indic., ὁπόταν = ὅταν with subj., <u>whenever</u>...) + demonstrative τότε : <u>then</u>.... ὅτε ἦλθε, (τότε) ἦλθον. When he went, (then) I went. ὁπότε ἦλθε, (τότε) ἦλθον. Whenever he went, (then) I went. ὁπόταν ἔρχηται, (τότε) ἔρχομαι. Whenever he goes, (then) I go.

ἡνίκα <u>when</u>, τηνίκα | τοτηνίκα <u>then</u>.

ὡς... <u>as</u>, in what way (INDEF. ὅπως in whatever way, however) + demonstrative οὕτω(ς) or ὥς or ὧδε: thus, in that way, so... E.g. ὡς ἔπραξε, (οὕτως) ἔπραξα. As he fared, (so) I fared. ὅπως ἂν πράττοι, (οὕτως) ἔπραττον. However he fared, I fared.

ὥσπερ... (intensive of ὡς) <u>just as</u>, even as, exactly as... + demonstrative οὕτω(ς) = ὥς = ὧδε· <u>so</u>...

N.B.: As in some examples above, the *indef.* relative or pron. tends to go (though it need not necessarily go) with ἂν + subjunctive, in a past or present "general condition".

N.B. also: <u>any *indefinite* rel. pron. or adv. can also be used to introduce *indirect question*</u> (see above p. 36); for some of these pronouns and adverbs, that is even the most normal use.

A relative pronoun agrees with its 'antecedent' (i.e. the noun or pronoun it refers to) in <u>gender and number</u>; but its <u>case</u> is determined by its function in its own clause. So e.g. in <u>ὅστις</u> δ' ἔπραξε, (τοῦτον) μισῶ (I hate whoever did this) ὅστις is masculine singular, like its antecedent τοῦτον, but it is nominative because in its *own* clause it is subject. Or e.g. <u>ᾧτινι</u> δ' ἔπεμψε αὐτό, (τοῦτον) ἐμίσει, "He hated whoever he sent it to" -- the relative is dative because indir. object in its own clause. *(Rel. **adverbs** need no antecedent. If there is one, it's another adv.; e.g. '<u>Whenever</u> I used to see..., at those times....').*

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*, <u>whom</u> I had often seen there...", "*the tree* <u>which</u> I cut down...", "*the man* <u>who</u>...", etc. Greek says, "<u>Whom</u> 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 (= αἵδε) δ' <u>ἅσπερ</u> εἰσορᾷς... χωροῦσι, "But these women, whom you see..., are coming (Soph. *Tr.* 283)

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 ἡμᾶς ποεῖν περὶ ὧν λέγεις ("What should we do concerning the things you are telling us?"). There περὶ ὧν λέγεις = περὶ (τούτων) ἃ 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' ὅμοιόν ἐστιν ᾧ νῦν δὴ ἐλέγετο (ᾧ = τούτῳ ὅ): "This is like what was said just now", Plato *Phaedo* 69a.

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)*, <u>ὧν</u> καὶ πολλάκις ἕξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, <u>αἷς</u> ποτὲ καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη οὐχ *(ἐστὶ περὶ τῶν ἀγαθῶν)* <u>ὧν</u> ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' *(περὶ ἐκείνου)* <u>οὗ</u> ἂν ἐθὰς γενόμενος ἀφαιρεθῇ. (2.44.2)

> I know it is hard to persuade you **(about these men)** <u>of whom</u> you will often have reminders in the successes of others, (successes) <u>in which</u> once you yourselves rejoiced. And pain (is pain) not (for **good things**) <u>of which</u> one is deprived without even having tried them, but **(for the thing)** <u>of which</u> 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)* <u>οἵτινες</u> βάθρων
ἐκ τῶνδέ μ' ἐκάραντες εἶτ' ἐλαύνετε...;

"And where for me (κἄμοι = καὶ ἐμοί) are these (glories) **(from you)** <u>who</u> 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:

τὸ δ' εὐτυχές *(ἐστιν ἐκείνων)*, <u>οἷ</u> ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἵδε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, καὶ *(ἐκείνων)* <u>οἷς</u> ἐνευδαιμονῆσαί τε ὁ βίος ὁμοίως καὶ ἐν<ευ>τελευτῆσαι ξυνεμετρήθη.

> Fair fortune (belongs **to those**) <u>who</u> get by lot the fairest finish--as just now these men did, though you (got) pain--and **(to those)** <u>to whom</u> 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 <u>ὅσα</u> μὲν λόγῳ εἶπον ἕκαστοι ἢ μέλλοντος πολεμήσειν ἢ ἤδη ἐν αὐτῳ ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν, ἐμοί τε <u>ὧν</u> αὐτὸς ἤκουσα καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἐπαγγέλλουσιν· ....τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' <u>οἷς</u> τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων <u>ὅσον</u> δυνατὸν ἀκριβείᾳ περὶ ἑκάστου ἐπεξελθών·

Now <u>ὅσα</u> 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 αὐτὴν τῶν λεχθέντων. But he thus created two problems: (a) τὴν ἀκρίβειαν αὐτὴν 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 ἤκουσα 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 ὅσον δυνατὸν (sc. ἦν), 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) M o o d s   w i t h   C o n j u n c t i o n s   f o r   " B e f o r e "   o r   " U n t i l "

I. For "**b e f o r e**" (whenever that is *not* equivalent to "until") use π ρ ί ν + i n f i n. (us. aor.). If both verbs have the same subject, omit it in the πρίν 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

πρίν + infinitive is used whenever πρίν 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 πρίν + 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 "**u n t i l**" use ἕ ω ς or ἔ σ τ ε or μ έ χ ρ ι or ἄ χ ρ ι *or* ὄ φ ρ α *or* ἐ ς ὅ, etc. (also πρίν -- but πρίν *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 i n d i c a t i v e (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 πατὴρ ἔλθοι.

● *(past after a negative)* I did not wait till Father came: οὐκ ἔμεινα ἔστε πατὴρ ἔλθοι.

● *(present)* I am waiting till Father comes: μένω μέχρι πατὴρ ἂν ἔλθῃ.

● *(pres. after neg.)* I don't want to wait till F. comes: οὐ θέλω μένειν πρὶν πατὴρ ἂν ἔλθῃ.

(b) TENDENCY: *(past)* I always played till he came: ἔπαιζον ἀεὶ ἕως πατὴρ ἔλθοι.

- *(past after neg.)* I never used to eat until he came: οὔποτε ἤσθιον μέχρι πατὴρ <u>ἔλθοι</u>.
- *(present)* I always play till Father comes: ἀεὶ παίζω ἄχρι πατὴρ <u>ἂν ἔλθῃ</u>.
- *(pres. after neg.)* I never eat till Father comes: οὔποτε ἐσθίω πρὶν πατὴρ <u>ἂν ἔλθῃ</u>.

  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 νὺξ 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 νὺξ ἔλθοι. So too with tendency; e.g. "I played till he came" describes only facts, so indicative is used: ἔπαισα ἕως ἦλθεν. But if I insert an adverb and say, "I always played till he came", I am generalizing, and so I need the optative: ....ἕως ἔλθοι.

(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 ηὔχετο, predicative in "She was praying *in church*", ἐν ἐκκλησίᾳ ηὔχετο ἡ γυνή. 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 <u>first</u> 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 γυνή (or ἐν ἐκκλησίᾳ ἡ γυνή...) , (2) after them, without repeating the article: ἡ γυνή 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", ἐκείνη ἡ γυνὴ ηὔχετο, or "this woman" αὕτη ἡ γυνὴ... (or ἡ γυνὴ αὕτη...-- etc.). So οὗτος, ὅδε, ἐκεῖνος, ἄμφω, ἀμφότερος, ἑκάτερος 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: ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν. "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 ὡς ἐπ' ἀγαθῷ ἥκων οὐ πείθω, γῆν δὲ τὴν ὑμετέραν δῃῶν* 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

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.) Ἵππαρχον οἴονται... <u>τύραννον ὄντα</u> ἀποθανεῖν

1.20.2 (The two murderers thought that they had been betrayed. So) βουλόμενοι πρὶν συλληφθῆναι <u>δράσαντές τι</u> καὶ κινδυνεῦσαι... (Smith) "But wishing <u>to do something</u> before they were seized and then take their chances..." (Forbes) "Wishing <u>to do something</u> 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) <u>εἰπόντας τι</u> κινδυνεύειν. (Smith) "But beset ... with perplexities on every hand, we are forced (as indeed seems to be the safer course) <u>to say something</u> 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 <u>by pleading</u>)

1.37.1 (Since our opponents have made such a fuss over these two points,) ἀναγκαῖον... <u>μνησθέντας πρῶτον καὶ ἡμᾶς περὶ ἀμφοτέρων</u>, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἰέναι. (Smith) "We too must <u>touch on both of these points</u> before we proceed to our general argument". (Hobbes) "It is also necessary for us <u>first to answer both those points</u>, and then afterwards to procede 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 <u>πάντα ὁμοίως κινοῦντες</u> ἠπείγοντο. (Forbes) "and because of this "in their haste <u>they spared nothing whatsover</u>"

1.107.6 <u>νομίσαντες δὲ ἀπορεῖν ὅπη διέλθωσιν</u> ἐπεστράτευσαν αὐτοῖς, καί τι καὶ τοῦ δήμου καταλύσεως ὑποψίᾳ. 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 <u>under the impression that they enemy were at a loss</u>"'.

(XIV) S u p p l e m e n t a r y   P a r t i c i p l e

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, οὔποτ' ἐπαυόμην αὐτὸν ο ἰ κ τ ί ρ ω ν, "I never stopped p i t y i n g him". But sometimes, changing the Greek construction,

(B) English translates the partciple *as an infinitive*; e.g. ἔτυχε δὲ κατὰ τοῦτο τοῦ καιροῦ ἐ λ θ ώ ν: "He happened t o c o m e just at that moment" (not "he happened coming" etc.). Or e.g. (Ps.-Xen. 2.16) ἐπειδὴ οὖν ἐξ ἀρχῆς οὐκ ἔτυχον ο ἰ κ ή σ α ν τ ε ς νῆσον, νῦν τάδε ποιοῦσι, "since, then, they did not happen to i n h a b i t 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"), φαίνομαι (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 c a m e by chance at that moment", the second "since, as it happens, they d i d n o t i n h a b i t" etc). So for example:

==> τοὺς δ' ἔλαθ' ἐ σ ε λ θ ὼ ν Πρίαμος: "Priam e n t e r e d unnoticed by them" (more lit. 'Priam escaped their notice *as he entered*'.')

==> λανθάνει παῖδα π α ί σ α ς: He s t r u c k 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 τὴν δημοκρατίαν δ ι α σ ώ ζ ο ν τ ε ς· "and by this same fact, obviously, they p r e s e r v e their democracy" (lit. "they are obvious *preserving*" etc. The const. is sometimes even odder; for instead of φαίνομαι we find δῆλός εἰμι, e.g. δῆλοι ἦσαν διασώζοντες,, " they obviously preserved" etc. Xenophon is especially fond of this.)

==> Thuc. 7.42.3 ὁ δὲ Δημοσθένης ἰδὼν ὡς εἶχε τὰ πράγματα καὶ νομίσας οὐχ οἷόν τε εἶναι διατρίβειν οὐδὲ παθεῖν ὅπερ ὁ Νικίας ἔπαθεν (ἀφικόμενος γὰρ τὸ πρῶτον ὁ Νικίας φοβερός, ὡς οὐκ εὐθὺς προσέκειτο ταῖς Συρακούσαις, ἀλλ' ἐν Κατάνη διεχείμαζεν, ὑπερώφθη τε καὶ ἔφθασεν αὐτὸν ἐκ τῆς Πελοποννήσου στρατιᾷ ὁ Γύλιππος ἀ φ ι κ ό μ ε ν ο ς. 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 Gylippus with an army from the Peloponnese h a d a r r i v e d (in Syracuse) before him..."

==> Thuc. 3.112.1 τούτοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου ἔλαθόν τε καὶ ἔφθασαν π ρ ο κ α τ α λ α β ό ν τ ε ς (τὸν δ᾽ ἐλάσσω ἔτυχον οἱ Ἀμπρακιῶται π ρ ο α ν α β ά ν τ ε ς, "during the night the men sent out beforehand by Demosthenes h a d s e i z e d 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 Ambraciots, as it happened, h a d p r e v i o u s l y c l i m b e d..."

==> 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 ἐπιούσῃ νυκτὶ ἔφθασαν π α ρ ο ι κ ο δ ο μ ή σ α ν τ ε ς καὶ π α ρ ε λ θ ό ν τ ε ς τὴν τῶν Ἀθηναίων οἰκοδομίαν, and the following night they m a d e t h e i r a d d i t i o n before (the Athenians made theirs) and got past the Athenian wall." (Formally παρελθόντες too supplements ἔφθασαν, but it is impossible to translate that way.)

==> Ps.-Xen. 1.19) λελήθασι μ α ν θ ά ν ο ν τ ε ς ἐλαύνειν τῃ κώπῃ.

(XV) "INTERNAL OBJECT" (Sm. 1377, 1576, 1620 & elsewhere)

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 <u>him</u>"; 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 <u>lived</u> a good <u>life</u>" ("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. ἔπεισε τοῦτο, "he persuaded this" = "he urged this in persuasion".

Some transitive verbs can take both kinds of object simultaneously, the external and the internal. ἔπεισε <u>αὐτοὺς</u> <u>τοῦτο</u>, "he persuaded them (of) this"; or Μέλητός <u>με</u> ἐγράψετο <u>τὴν</u> <u>γράφην ταύτην</u>, "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 <u>με</u> ἐγράψετο <u>ταύτην</u>. (Or it could be replaced altogether; e.g.: Μέλητός <u>με</u> ἐγράψετο <u>τοῦτο</u>.) Thus *Apology* 18 c 6, ἀτέχνως <u>ἐρήμην</u> [sc. κατηγορίαν] κατηγοροῦντες, "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 <u>τοῦτο</u>, "they were persuaded (of) this; γραφθεὶς <u>ταύτην</u> ὑπὸ Μελήτου, "indicted by Meletus thus."

(XVI) "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 *P A S S I V E* is **thankfulness**, **gratitude** as if from χαίρω = be glad, be made glad, rejoice; *A C T I V E* 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).

δόξα *P A S S I V E* is **appearance**; a **seeming**; a **good appearance,** hence a **glory,** a **renown**; from δοκέω = "seem"; *A C T I V E* 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 <u>τῆς δόξης</u> μᾶλλον ἢ τοῦ δέους, ἀπηλλάγησαν. There τῆς δόξης means either (passive) "glory" or (active) "expectation": "at the height <u>of glory</u> rather than of fear, they died" (τύχης goes with prior words, not quoted); or (as I think far likelier) "at the height <u>of expectation</u> 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 *P A S S I V E* is **trustworthiness**; "good faith"; *A C T I V E* it is **trust**, faith, belief.
πιστός *P A S S I V E* is **trustworthy**; inspiring trust; *A C T I V E* it is **trusting**.
κλυτός *P A S S I V E* is "**illustrious**", "**renowned**", from κλύω = "be spoken of / made renowned"; *A C T I V E* 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 τύχῃ τις ἔρδων, μελίφρον' αἰτίαν
ῥοαῖσι Μουσᾶν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἄλκαι
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ,
εἰ Μ ν α μ ο σ ύ ν α ς ἕκατι λιπαράμπυκος
εὕρηται ἄποινα μόχθων <u>κλυταῖς</u> ἐπέων ἀοιδαῖς.

> 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 <u>glory-making</u> *[not 'glorious']* singing of verse.

Isthmian 7.16 ff.) ἀλλὰ παλαιὰ γὰρ / εὕδει χάρις, ἀ μ ν ά μ ο ν ε ς δὲ βροτοί,
ὅ τι μὴ σοφίας ἄωτον ἄκρον
<u>κλυταῖς</u> ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν.

> But the old / beauty sleeps; mortals have no memory
> save of what to the very prime of wisdom
> attains, by being yoked to *[i.e. reflected in!]* the <u>glory-making</u> stream of verse. Similarly

Similarly πολύφατος, from πολύς + φημί, *P A S S I V E* is "**famous**"; *A C T I V E* it is "**many-voiced**": Pindar *O*.1.9 ὁ πολύφατος ὕμνος ἀμφιβάλλεται σοφῶν μητίεσσι, "the many-voiced hymn is cast [like a net] over the thoughts of the wise", *N*.7.80-2 πολύφατον θρόον ὕμνων δόνει / ἡσυχᾷ, (*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".

(XVII) L i t t l e D i c t i o n a r y o f P r e p o s i t i o n s:
E n g l i s h - t o - G r e e k

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 ί + a c c.: ἀπέστειλαν ναῦς <u>περὶ Πελοπόννησον</u>: they despatched ships (all) around the Peloponnese. ᾤκουν <u>περὶ πᾶσαν Σικελίαν</u>: they settled all round Sicily (around the whole of Sicily, throughout Sicily). <u>περὶ ἄστυ</u> διώκει: he chases him around the city. (b) ἀ μ φ ί + a c c. (rare & poetic): <u>ἀμφὶ Μίλητον</u> ἦσαν. They were around Miletus. ἔδραμον <u>ἀμφ' Ἀχιλῆα</u> they ran around Achilles.

ABOUT, AROUND (2) *(around the body, or parts of the body)*: (a) (common) π ε ρ ί + d a t.: στρεπτοὶ <u>περὶ τοῖς τραχήλοις</u>: collars around their necks: ἃ <u>περὶ τοῖς σώμασιν</u> ἔχουσι: what they have about their bodies (i.e. their clothes). (b) π ε ρ ί + acc. (for an example, see the last example in "On (1)". (c) (rarer; poetic) ἀ μ φ ί + a c c.: <u>ἀμφ' ὤμοις</u> ἔχει σάκος. He has a shield about his shoulders.

ABOUT, AROUND (3) *(more abstractly 'around' a person)* ἀ μ φ ί or π ε ρ ί + a c c.: οἱ <u>ἀμφὶ τὸν βασιλέα</u>: the people around the king (i.e. the court)

ABOUT, AROUND (4) = APPROXIMATELY *(time & number)*: ἐ ς or π ε ρ ί + a c c.: ἔπεμψα στρατιώτας <u>εἰς χιλίους</u>. I sent about 1000 soldiers. <u>περὶ ὄρθρον</u>: around dawn. <u>περὶ ἑβδομήκοντα</u>: 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 ί + g e n.: λέγειν <u>περὶ τῆς εἰρήνης</u>: to speak about peace. (b) (rare, poetic) ἀ μ φ ί + g e n. <u>ἀμφὶ παιδός</u> σου λέγω. I'm talking about your child

ABOVE *(space)*: ἄ ν ω or ἐ π ά ν ω or ὑ π ε ρ ά ν ω + gen. <u>ἐπάνω τοῦ Ἡρακλείου</u>· above the temple of Heracles, <u>ἄνω τῶν πυλέων</u>· above the gate. See also 'over' = ὑ π ὲ ρ + gen.

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

AFTER *(time, space)* (very common): μ ε τ ά + a c c.: <u>μετὰ τὰ Τροικά</u>· after the Trojan war. For AFTER (time) see also "from (3)"

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

AGAINST (2) *(military movement)*: ἐ π ί + a c c.: ἔπλευσε <u>ἐπὶ τοὺς Ἀθηναίους</u>. 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)*: κ α τ ά + acc.: <u>κατ' ἐμαυτοῦ</u> 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: ὡ ς or ὥ σ π ε ρ. But note well that this word is *not a preposition*, either in English or in Greek, but really a conjunction. That is why ὡς 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", ἔπραξα τοῦτο <u>ὡς χάριν</u>, -- 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"): <u>ὡς ὁ νομικός</u> σου λέγω τοῦτο. -- 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) ἐ ν + dat.: <u>ἐν ἐκείνῳ τῷ χρόνῳ</u>, at that time (day, hour). Also, (b) *d a t i v e w i t h o u t p r e p..*: see below p. 51 on Time Expressions.

AT (2) *(time, more loosely)*: κ α τ ά + acc.: <u>κατ' ἐκεῖνον τὸν χρόνον</u>· at that time (e.g. in that year or month)

AT (3) *(space, simple location)*: names of cities and countries: either (a) ἐ ν + dat. or (b) (less comonly; poetically) the simple *d a t i v e; so* ἐν Ἀθήναις = Ἀθήναις = Ἀθήνησι. See also "On" (2) (b). For places other than countries/cities use some more specific Engl. preposition)

AT (4) = "at the house of": π α ρ ά + dat.: <u>παρὰ Γνάθωνι τῷ γναφεῖ</u>· at the house of Gnathon the fuller (*Epid.*)

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

BEHIND *(space)*· ὄ π ι σ θ ε ν + *gen.*: στῆ δ' <u>ὄπισθεν δίφροιο</u> (Homeric gen.): he stood behind the chariot. <u>ὄπισθεν μάχης</u>· behind the battle. See also "After"

BECAUSE OF (1) *(remote cause*)*, in consequence of, from, by: ἀ π ό + *gen.*: <u>ἀπὸ τούτου τοῦ τόλματος</u> ἐπηνέθη: in consequence of this bold deed he was praised. ταῦτα οὐκ <u>ἀπὸ τύχης</u> ἐγίγνετο, ἀλλ' <u>ἀπὸ τῆς παρασκευῆς τῆς ἐμῆς</u>· 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. + ἕ ν ε κ α (usually *follows* its noun): <u>ἐκείνης τῆς γυναῖκος ἕνεκα</u> κακὰ πολλὰ πάσχομεν· Many evils we suffer on account of that woman.

BECAUSE OF (3) = *on the basis of* (very common in prose*)·* ἐ κ + *gen.*: <u>ἐκ τούτου</u> διέβαλλον αὐτόν. 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): δ ι ά + *gen.*: <u>διὰ τοὺς θεοὺς</u> ἐσῳζάμην. I was saved thanks to the gods. τιμώμενος μὴ <u>δι' ἑαυτὸν</u>, ἀλλὰ <u>διὰ δόξαν</u> προγόνων· honored not *for* himself but *on account of* his ancestors' renown

BECAUSE OF (5) *(of emotions, worries)*, on account of, etc.: ἀ μ φ ί + *gen.*: φοβηθεὶς <u>ἀμφὶ τῇ γυναικί</u>. Frightened about his wife

BEFORE (1) *(time)* π ρ ό + *gen.*: <u>πρὸ τῆς μάχης</u>· before the battle.

BEFORE (2) *(space) = in front of:* π ρ ό + *gen.*: <u>πρὸ τῶν ἁμάξων</u>· in front of the wagons; also π ρ ό σ θ ε ν *(in front of) + gen.*

BENEATH: see Under

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

BESIDES (1) = *in addition to (succession; addition)*: ἐ π ί + *dat.*: ἀνέστη <u>ἐπ' αὐτῷ</u>· he rose up after him. <u>ἐπὶ τούτοις</u>· in addition to these things. <u>ἐπὶ τῷ σίτῳ</u> ὄψον· relish with bread

BESIDES (2) = *In addition to:* π ρ ό ς + *dat.*: <u>πρὸς ταύταις πόλεσιν</u> ἦσαν ἄλλαι...· in addition to these cities (besides these), there were others (etc.)

BETWEEN (1) *(static)*: (a) μ ε τ α ξ ύ (from μετά + σύν) + *gen.*· <u>μεταξὺ σοφίας καὶ ἀμαθίας</u>, between knowledge and ignorance (Plato); <u>μεταξὺ τούτοιν ἀμφοῖν'</u> ἐν μέσῳ ὄν, since it is in the middle between these two. (b) μ ε σ η γ ύ + *gen.*, e.g. <u>μεσηγὺ γαίης τε καὶ οὐρανοῦ</u>, between earth and sky (Theocr.). Also, (c) various uses of the adj. μ έ σ ο ς -α -ον, e.g. most commonly ἐ ν μ έ σ ῳ + *gen.*: <u>ἐν μέσῳ ἡμῶν καὶ βασιλέως</u>, between us and the king (Xen.) (lit. 'in the middle of us and the king')

BETWEEN (2) *(involving motion)* use μ έ σ ο ς -α -ον, e.g. <u>διὰ μέσῳ</u> ῥεῖ <u>τούτων</u> ὁ πόταμος, the river runs between them (Xen); <u>ἀνὰ μέσον τοῦ ναοῦ καὶ τοῦ βώμου</u>, between the shrine and the altar (inscription).

BEYOND (1) *(space)*: ὑ π έ ρ + *acc.*: οἱ <u>ὑπὲρ Ἑλλήσποντον</u> οἰκοῦντες: those who live beyond the H. <u>ὑπὲρ τοῦ Ἀρτεμισίου</u>· beyond the temple of Artemis.

BEYOND (2) *(one's power)* ὑ π έ ρ + *acc.*: <u>ὑπὲρ ὑμᾶς ἐστιν</u>· it's beyond your power, it's too much for you (pl.)

BY (1) *(personal agent, w. passive verbs etc.)*: ὑ π ό + *gen.*: τοῦτο ἐποιήσθη <u>ὑπ' αὐτοῦ</u>· this was made by him; ἡ <u>ὑπὸ Μελήτου</u> γραφή· 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: π α ρ ά + *acc.*: <u>παρὰ γῆν</u> πλεῖν· sail along the shore. ἦν <u>παρὰ τὴν ὁδὸν</u> κρήνη· there was a spring by the road. τὸ πεδίον τὸ <u>παρὰ τὸν ποταμὸν</u>· the plain (extending) along the river.

BY (3) *(idiom in oaths)* = ON: *ἐ π ὶ* + *acc.*: <u>ἐπὶ μαρτύρων</u> ὤμοσε. He swore by witnesses; or he swore <u>ἐπὶ τῶν θεῶν</u>· by the gods, on the gods

BY (4) *(distributive)*: (a) *ἀ ν ὰ* + *gen.*: <u>ἀνὰ ἑκατὸν</u> ἄνδρας· men by hundreds. <u>ἀνὰ πᾶσαν ἡμέραν</u>· day by day, daily. (b) *κ α τ ὰ* + *acc.*: <u>καθ' ἡμέραν</u>· day by day, daily. (c) *π α ρ ὰ* + *acc.*: <u>παρ' ἡμέραν</u>

BY (5*) (space)* = "near

COMPARED WITH: *π α ρ ὰ* + *acc.*: τοῦτον οὐδέν ἐστι <u>παρὰ ἐκεῖνο</u>· This is nothing compared with that.

CONCERNING = "pertaining to"

CONTRARY TO: *π α ρ ὰ* + *acc.*: <u>παρὰ τοὺς νόμους</u> ἢ κατ' αὐτοὺς· contrary to the laws or lawful

DOWN (1) *(space, motion from)*, down from: *κ α τ ὰ* + *acc.*: ἀλάμενοι <u>κατὰ τῆς πέτρας</u>· having jumped down from the rock

DOWN (2) *(space)*, down under*: κ α τ ὰ* + *gen.*: ψύχη <u>κατὰ χθόνης</u> ᾤχετο· his soul went down under the earth. ὁ <u>κατὰ γῆς</u>· the man under the earth

DOWN (3) *(space)*, down toward (opposite of *ἀνά*)· *κ α τ ὰ* + *acc.*: ἔπλεον <u>κατὰ ποταμὸν</u>· they sailed downstream. <u>κατὰ τὴν θάλασσαν</u> ἦλθον· they went down towards the sea.

DURING *(time)*: *κ α τ ὰ* + *acc.* or *δ ι ὰ* + *acc.* or *π α ρ ὰ* + *acc.*: <u>κατὰ πλοῦν</u>· during the voyage. <u>κατ' ἐκεῖνον τὸν χρόνον</u>· at that time. (See also below p. 51: Time Expressions.). παρὰ τὴν πόσιν· during the drinking, in the course of the drinking.

EXCEPT: *π λ ὴ ν* + *gen.*: πάντες ἄνθρωποι <u>πλὴν Σωκράτου</u>· all men except Socrates

FACING, opposite: *ἀ ν τ ὶ* + *gen.*· <u>ἀντὶ τῶν ἵππων</u> ἔστησαν. They stood opposite the horses.

FAR FROM: (a) *τ η λ ό θ ι* | *τ η λ ό θ ε ν* | *τ η λ ο ῦ* + *gen.*: <u>τηλόθι σεθεν</u>, far from you, <u>Πελειάδων τηλόθεν</u>, far from the sons of Peleus (Pindar); (b) *ν ό σ φ ι* + *gen.*: <u>νόσφι τοῦ πολέμου</u>, far from the war

FRONTING, facing, towards: *π ρ ὸ ς* + *acc.*: ὑμᾶς ἄξομεν <u>πρὸς αὐτοὺς</u>· we will lead you towards them. ἰέναι <u>πρὸς τοὺς πολεμίους</u>· to go against (i.e. fronting, face-to-face with) the enemy

FOR (1) *(purpose)* = FOR THE SAKE OF: (a) *ἐ π ὶ* + *acc.*: ἔπεμψε αὐτοὺς <u>ἐπὶ κατασκοπὴν</u> (or ἐπὶ ὕδωρ)· He sent them for scouting (for the purpose of scouting) (or for water = for the purpose of getting water) (b) *ἐ ς (εἰς)* + *acc.*: χρῆσθαι <u>εἰς τὰς σφενδόνας</u>· to use for the slings (i.e. for the sake of having slings). παιδεύειν <u>εἰς ἀρετήν</u>· to train for virtue (i.e. for the sake of getting virtue). καλὸν <u>εἰς στρατίαν</u>· excellent for the army. (c) *ἕ ν ε κ α* or *π ρ ὸ* or *ὑ π ὲ ρ* + *gen.*: κολακεύειν <u>ἕνεκα μισθοῦ</u>· He flatters for pay. <u>θέας ἕνεκα</u>· for seeing. διὰ νόσον <u>ἕνεκα ὑγιείας</u>· (A sick man is a 'friend' to the doctor) on account of sickness for the sake of health. (d) *ὑ π ὲ ρ τ ο ῦ* *(with the articular inf.)* <u>ὑπὲρ τοῦ μὴ ἀποθανεῖν</u>· for the sake of not dying, in order not to die. (*NOTE: This is often expressed just by the articular inf. in the genitive, without* ὑπὲρ). (e) *κ α τ ὰ* + *acc.*: (rare) <u>κατὰ θέαν</u> ἧκεν· he came for the sake of seeing = he came to see

FOR (2) = IN DEFENCE OF or ON BEHALF OF, over (a) *ὑ π ὲ ρ* + *gen.*: μαχόμενος <u>ὑπὲρ ὑμῶν</u>· fighting for you, for your sake (lit. 'over' you); (b) *π ρ ὸ* + *gen.*: διακινδυνεύει <u>πρὸ βασιλέως</u>· he runs risks for (lit., in front of) the king

FOR (3) = ON ACCOUNT OF: *π ε ρ ὶ* + *gen.*· <u>περὶ πατρίδος</u> μαχούμενοι· fighting for their country. δείσας <u>περὶ τοῦ υἱοῦ</u>· fearing for his son, on account of his son.

FOR (4) = FAVORING, to the advantage of: *π ρ ὸ ς* + *gen.*: σπονδὰς ποιησάμενος <u>πρὸς Θηβαίων</u> μᾶλλον ἢ <u>πρὸς ἑαυτῶν</u>· having made a truce more to the advantage of the Thebans than of his own people

FOR (5) *(extension in time, space)*: *ἐ π ὶ* + *acc.*: <u>ἐπὶ πολλὰς ἡμέρας</u> ἐπολέμουν. They fought for many days.

FROM (1) *(space, motion in)* = off of; away from: *ἀ π ὸ* + *gen.*: καταπηδήσας <u>ἀπὸ τοῦ ἵππου</u>· Having leaped from his horse. <u>ἀπὸ θαλάσσης</u>· away from the sea. ἐθήρευεν <u>ἀπὸ ἵππου</u>. He hunted on horseback.

FROM (2) *(space & time)* = out of: *ἐ κ* + *gen.*: <u>ἐκ Φοινίκης</u> ἦλθον. They came from Phoenicia. <u>ἐξ οἰκίας</u> ἦλθον. They came out of the house. <u>ἐκ παίδων</u> οὕτως πεπράχασιν, they've acted thus fr. childhood.

FROM (3) *(time)* = from the time of, after: *ἀ π ὸ* + *gen.*: <u>ἀφ' ἑσπέρας</u> ἔφυγον. At dusk (i.e. from the time of dusk on) they began to flee. <u>ἀπὸ τοῦ αὐτοῦ σημείου</u>· on (i.e. after) the same signal. See also "out of"

FROM (4) *(from a person, not a thing)*: *π α ρ ὰ* + *gen.*: οἱ αὐτομολοῦντες <u>παρὰ βασιλέως</u>· the deserters from the king. <u>παρὰ Μήδων</u> τὴν ἀρχην ἐλάμβανον Πέρσαι· The Persians took [i.e. seized] their empire from the Medes. <u>παρὰ σοῦ</u> ἐμάθομεν· we learned from you

FROM (5) = FROM THE HANDS OF (w. verbs of having and receiving): π ρ ὸ ς + *gen.:* τυχεῖν τινος <u>πρὸς τῶν θεῶν</u>· to get something from the gods (from the hands of the gods). Similarly of DESCENT: <u>πρὸς πατρὸς</u>· from the father, on the father's side.

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

IN (1) (*simple location in space*): ἐ ν + *dat.*, e.g. <u>ἐν τῇ ὕλῃ</u>· 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 ἐ ν + *dat. of the articular infin.*, e.g. νομίζων <u>ἐν τῷ ἀμύνεσθαι</u> εἶναι τὴν τιμήν, thinking that honor lay in fighting.

IN ACCORDANCE WITH, in keeping with (opposite of παρὰ + acc. [C]): κ α τ ὰ + *acc.:* <u>κατὰ τοὺς νόμους</u>, in accordance with the laws (whereas παρὰ τοὺς νόμους = against the law). <u>κατὰ τούτους</u> οὔκ εἰμι ῥήτωρ· 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). <u>κατὰ φιλίαν</u>· in keeping with friendship (hence, 'owing to' friendship)

IN ADDITION TO: see "besides"

IN CHARGE OF = "over": ἐ π ὶ + *dat.:* ὁ ἄρχων <u>ἐπὶ αὐτοῖς</u> · the leader in charge of them

IN FRONT OF (*space*): π ρ ό σ θ ε ν + *gen.*, opposite of ὄπισθεν. See also "Before (2)"

INSIDE (*space*): ἐ ν τ ὸ ς or ἔ ν δ ο ν or ἔ ν δ ο θ ι + *gen.*, e.g. <u>ἐντὸς τοῦ οἴκου</u>· inside the house.

INSTEAD OF: (a) = *in place of:* ἀ ν τ ὶ + *gen.·* <u>ἀντὶ πολέμου</u> εἰρήνην· (we want) peace instead of war. (b) = (*same, but with a tinge of 'in preference to'*): π ρ ὸ + *gen.:* ἐπαινοῦσι <u>πρὸ δικαιοσύνης</u> ἀδικίαν· they praise injustice instead of (in preference to) justice. (c) ἀ ν τ ὶ + *gen.;* (d) ὑ π ὲ ρ + *gen.*

IN THE JUDGEMENT OF, in the opinion of: (a) π α ρ ὰ + *dat.·* ἀναίτιος <u>παρὰ τοῖς στρατιώταις</u>· blameless with (i.e. in the opinion of) the soldiers. ὁμολογεῖται <u>παρὰ τῷ δήμῳ</u> it is agreed by (i.e. agreed in the opinion of) the people. (b) π ρ ὸ ς + *gen.:* <u>πρὸς ἀνθρώπων αἰσχρός</u>· base in the eyes of men.

IN THE POWER OF: (a) ἐ ν + *dat.:* <u>ἐν σοί</u> ἐστιν πράττειν τοῦτο· it lies in you to do this (it is up to you, it is in your power) (b) ἐ π ὶ + *dat.:* τὸ <u>ἐπ' ἐμοὶ</u> so far as is in my power (so far as it's up to me). <u>ἐπὶ τοῖς Λύδοις</u> ἐστίν· He is in the power of (dependent on) the Lydians.

IN THE PRESENCE OF: π ρ ὸ ς + *dat.:* <u>πρὸς τῷ διαιτητῇ</u> λέγειν· speak in the presence of the arbitrator

IN THE TIME OF: ἐ π ὶ + *gen.:* <u>ἐπὶ τῶν προγόνων</u>· In the time of our ancestors. <u>ἐπ' εἰρήνης</u>, in time of peace. <u>ἐπὶ τοῦ Δεκελεικοῦ πολέμου</u> τοῦτο ἐγένετο. This happened in the time of the Deceleian war.

INTO: ἐ ς or ε ἰ ς + *acc.* (see "To")

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*", ὅμοιος εἶ ἐμοί, or "I hate people like him" = e.g. "I hate people similar to him", μισῶ ἀνθρώπους ὁμοίους αὐτῷ.

NEAR (1) (*space*): (a) ἐ γ γ ὺ ς + *gen.:* οἱ <u>ἐγγὺς τῆς ἀγορᾶς</u> (τῇ ἀγορᾷ) στρατιῶται · the soldiers near the agora. Or (b) ἄ γ χ ι or ἀ γ χ ο ῦ + *gen.*, e.g. <u>ἄγχι νεῶν</u>, near the ships. Or (c) π α ρ ὰ + acc.: ᾤκει <u>παρὰ τὸ τεῖχος</u>· lived near the wall, by the wall (Ep.). Also (*esp. for persons; temples of gods*) π α ρ ὰ + dat.: <u>παρὰ τῷ Ἡρακλείῳ</u> (Ep.)

NEAR (2) (*space, us. near towns or buldings, not persons*)· π ρ ὸ ς + *dat.·* <u>πρὸς τῇ πόλει</u> ἡ μάχη ἐγένετο · the battle occurred near the city, up against the city.

OF -- has no Greek equivalent; Greek just uses the genitive.

OUT OF (1) (*space; time*) = FROM: ἐ κ + *gen.·* <u>ἐκ Φοινίκης</u> ἦλθον. They came from Phoenecia. <u>ἐξ οἰκίας</u> ἦλθον. They came out of the house. <u>ἐκ παίδων</u> οὕτως πεπράχασιν, they've acted thus from childhood.

OUT OF (2) (*material*): (a) ἀ π ὸ + *gen.:* <u>ἀπὸ ξύλων</u> πεποιημένα, made out of wood, or (b) ἐ κ + *gen.:* ἐκ ξύλων πεποιημένα, made out of wood (the two prepositions equivalent and equally common).

ON (1) (*space*) = *upon, on top of and actually touching:* ἐ π ὶ + *gen.* or *dat.* (dat. = gen.; but in prose dat. commoner): οὔτ' <u>ἐπὶ γῆς</u> οὔθ' ὑπὸ γῆς. Neither on nor under the earth. <u>ἐπὶ τοῦ λείου</u>: on the plain. <u>ἐπὶ τῶν ἵππων</u> ἔφυγον. They fled on horseback. Θρήικες δὲ <u>ἐπὶ μὲν ταῖς κεφαλαῖς</u> ἀλωπεκέας (εἶχον), <u>περὶ δὲ τὸ σῶμα</u> κιθῶνας, ἐπὶ δὲ ζειρὰς περιβεβλημένοι ποικίλας, <u>περὶ δὲ τοὺς πόδας τε καὶ τὰς κνήμας</u> πέδιλα νεβρῶν· (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 fawnskin sandals."

ON (2) (*space*) = *at, near:* (a) ἐ π ὶ + *dat.:* οἰκοῦσιν <u>ἐπὶ τῷ ἰσθμῷ</u>. They live on (at) the Isthmus. τὸ <u>ἐπὶ θαλάσσῃ</u> τεῖχος· the wall by the sea, the wall 'on' the sea. (b) ἐ ν + *dat.:* πόλις οἰκουμένη <u>ἐν τῷ Εὐξείνῳ πόντῳ</u>· a city

built on the Black Sea. ἐν ἀκτῇ· on the seashore. For "on" you can use also $\pi\ \rho\ \grave{o}\ \varsigma$ + *acc.* And see also "About, Around".

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

OPPOSITE: see "facing"

OUT OF (*motion in space*): ἐ κ (more rarely ἀ π ὸ) + *gen.·* ἐκ τοῦ οἴκου ἐξῆλθε· he came out of the house

OUTSIDE (*space; time*): ἐ κ τ ὸ ς or ἔ ξ ω or ἔ κ τ ο θ ι + *gen.:* ἐκτὸς τοῦ οἴκου· outside the house

OVER (1) (*space*) (a) = *from over:* ὑ π ὲ ρ + *gen.:* ὑπὲρ τῶν ἄκρων κατέβαινον· they came down over the heights.
  (b) ὑπὲρ τῆς κώμης γήλοφος ἦν· above the village was a hill. ὑπὲρ τοῦ πόντου· over the sea

OVER (2) (*space*): ὑ π ὲ ρ + *gen.:* ὑπὲρ οὐδὸν ἐβήσετο· He passed over the threshhold.

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

PERTAINING TO, concerning, connected with: π ε ρ ὶ + *gen.:* τὰ περὶ τῆς ἀρετῆς· the things pertaining to virtue.
  I canot discern any real difference between this and π ε ρ ὶ + *acc.·* τὰ περὶ τὰς ναῦς· naval affairs

THROUGH (1) (*space: motion in*): (a) δ ι ὰ + *gen.:* διὰ πολεμίας γῆς ἦλθον. They came through enemy country.
  (b) δ ι ὰ + *acc.:* διὰ δώματα ἦλθον. They came through the halls.

THROUGH (2) (*means, agency*), by: δ ι ὰ + *gen.:* αὐτὸς δι' ἑαυτοῦ ἔπραξε· He did it by himself (with no other help). διὰ τούτου γράμματα ἔπεμψε· he sent a letter by (through) this man. ἔπραξαν ταῦτα δι' Εὐρυμάχου· He did this through Eurymachus (through the agency of E.).

THROUGHOUT (1) (*space*) = all over: (a) ἐ π ὶ + *gen.:* ἐπὶ πᾶσαν 'Ασίαν ἐλλόγιμοι... Famous all over Asia, throughout Asia. (b) ἀ ν ὰ + *gen.:* ἀνὰ πᾶσαν τὴν γῆν ἐπολέμουν· ...made war all over the earth

THROUGHOUT (2) (*time*), through: (a) δ ι ὰ + *gen.:* διὰ νυκτός ἐπολέμουν. They fought through (throughout) the night. (b) π α ρ ὰ + *acc.:* παρὰ πάντα τὸν χρόνον. throughout the whole time. (c) ἀ ν ὰ + *gen.:* ἀνὰ νύκτα· through the night, all night, ἀνὰ τὰς προτέρας ἡμέρας· throughout the preceding days

TO (*in general*): NOTE: Don't use any preposition if "to him" or "to her" etc. is the *indirect object* (for that just use the dative). But other kinds of "to", listed below, do need a preposition. Some verbs, esp. when the destination is a person, use *either* εἰς + acc. *or* 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.

TO (1) (*space: destination, goal of motion*) = towards; onto; etc.: ἐ π ὶ + *gen.:* ἐπ' οἴκου ἀπελαύνειν, ὡς ἐπὶ κινδύνου· to march homeward, as if to (encounter) danger. ἐπὶ τῆς γῆς καταπίπτειν· to fall on (lit. towards) the earth. ἐπ' 'Αβύδου ἀφικόμενοι· arriving at Abydos.

TO (2), and INTO. ἐ ς + *acc.:* εἰς βασιλέα ἦλθε· he went to the king. εἰς πόλιν ἦλθε· he went into the city.

TO (3) and AT (*space; us. with verbs implying motion*). ἐ π ὶ + *acc.:* ἐξελαύνει ἐπὶ τὸν πόταμον. He marches to the river. ἀφίκοντο ἐπὶ τὸν πόταμον· They arrive at the river.

TO (4) (*to persons*): (a) π α ρ ὰ + *acc.:* ἧκε παρ' ἐμέ· come to me. ἐπεμψε παρὰ βασιλέα· he sent to the king. εἶμι παρὰ Κῦρον· I am going to Cyrus (i.e. to his house). (b) ὥ ς + *acc.*

TOWARDS (*motion in space; location*): ε ἰ ς or ἐ π ὶ or π ρ ὸ ς + *acc.*, e.g. τὰ ἐπὶ (εἰς) μεσημβρίαν· the region southward, towards the south. πρὸς τὸ πνεῦμα· towards the wind, into the wind. See also FACING

TOWARDS (*time*) (a) ὑ π ὸ + *acc.* ὑπὸ νύκτα· towards night, at approach of night. (b) π ρ ὸ ς + *acc:* πρὸς ἡμέραν· towards day(break).

TOWARDS (*friendly or hostile relation*), π ρ ὸ ς + *acc.:* for, against: φιλία πρὸς ὑμᾶς· friendship for you (towards you); ἐχθρὰ πρὸς τούς 'Αργείους· enmity towards the Argives. ναυμαχία Κορινθίων πρὸς Κερκυραίους· a seabattle of the Corinthians against (with) the Corcyreans.

UNDER (1) (*space: simple location*): (a) ὑ π ὸ + *dat.:* ἑστάναι ὑπό τινι δένδρῳ· to stand under a certain tree. (b) ὑ π ὸ + *gen.:* (*rare, and poetic; common only in this phrase:*) τὰ ὑπὸ γῆς· the things under the earth. (Also, according to the grammars, with ὑπό + gen. there is a feeling of "out from under"; with the acc.--next entry-- a feeling of down into and under. The acc. is much commoner)

UNDER (2) (*space: w. motion, or w. a sense of motion*): ὑ π ὸ + *acc.:* ὑπὸ γῆν φέρεσθαι (the river is said) to flow underground (Polyb). ὑπὸ τὸν λόφον ἔστησε τὸ στράτευμα· He halted the army under the hill. ὑπὸ τὸ ὄρος κῶμαι· the villages under (at the foot of) the mountain. ὑποκειμένη ἡ Εὔβοια ὑπὸ τὴν 'Αττικήν· Euboea lying close by (under) Attica.

UNDER (3) (*human relations*): ὑ π ὸ + *dat.:* οἱ ὑπὸ βασιλεῖ ὄντες· those under the king. ὑφ' αὐτῷ ποιήσασθαι· to bring under his own power.

UNTIL *(time & space):* see "up to"

UP *(space),* up up to a higher place: ἀ ν ά + *acc.:* <u>ἀνὰ τὸν πότομον</u> ἦλθον· they went up the river

UP TO = *as far as (time or space):* μ έ χ ρ ι + *gen.:* <u>μέχρι θαλάσσης</u>· as far as the sea. <u>μέχρι ὅσου</u>; till when? <u>μέχρι δέκα σταδίων</u> εὔγεως: as far as 10 stadia (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: μ ε τ ά + *gen.:* καθήμενος <u>μετὰ τῶν ἄλλων</u>· sitting with the others (among the others). πράττειν <u>μετ' αὐτῶν</u>, to do it with them. ἀπέθανον <u>μετ' αὐτῶν</u>· he died along with them

WITH (2) *(of circumstances)* = amid, "in circumstances of": μ ε τ ά + *gen.·* <u>μετὰ κινδύνων</u> ἔπραξε· He did it amidst dangers; λυπὴ <u>μετὰ φόβου</u>· grief along with fear

WITH (3) *(spatial, but with persons),* beside (like Fr. *chez*): π α ρ ά + *dat.:* οὐ <u>παρὰ μητρὶ</u> σιτοῦνται οἱ παῖδες, ἀλλὰ <u>παρὰ τῷ διδασκάλῳ</u>· the boys don't eat with their mother(s) but w. the teacher

WITH (4) σ ὺ ν + *dat.:* This means "with" in almost every sense, but try to avoid it! Chase & Phillips does not warn you that it is archaic & dialect; i.e. rare in Attic prose; it was generally displaced by μετά, except in some few sayings, e.g. <u>σὺν θεοῖς</u> "with the help of the gods", <u>σὺν ὅπλοις</u> "in arms," <u>σὺν νῷ</u> "intelligently".

WITHIN: *(space)* see "Inside"; *(time)* see below, Appendix I, 4th paragraph.

WITHOUT: (a) ἄ τ ε ρ + *gen.,* e.g. <u>ἄτερ μόχθου</u>, w.-out trouble, <u>ἄτερ τῶν ἄλλων</u>, -- the others

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 <u>extent of time</u>, passage of time; e.g. ἔμενε πᾶσαν τὴν νύκτα (he remained all night), ἔμενε ἡμέρας ἕπτα (he remained for seven days).

Dative without preposition is for specifying <u>a point in time</u>; i.e. the time *at* which, the day *on* which, etc.: ἀφίκετο ἐκείνῃ τῇ ἡμέρᾳ (on that day he arrived). So (using both acc. and dat.): ταæthn μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δ' ὑστεραίᾳ...· throughout that day they waited there, but on the next day ...

Dative with the preposition ἐν is used (A) if <u>there is no adjective</u>: ἐν τῷ χειμῶνι (in the winter); (B) (sometimes) if <u>the adj. is a pronoun</u>: (ἐν) ἐκείνῃ τῇ ἡμέρᾳ; (C) if a phrase means <u>the time within which something happened</u>, e.g. οὐ ῥᾴδιον τὰ ἐν ἅπαντι τῷ χρόνῳ πραχθέντα ἐν μίᾳ ἡμέρᾳ δηλωθῆναι· it is not easy to make clear in one day (within the limits of one day) the acts of all time (the acts done within the limits of all time).

Genitive without preposition: for <u>time within which</u>: We'll do it (with)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 <u>v e r b</u> 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 <u>to</u>" 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 Θρᾳκῶν, "to the Thracians": *this* use of ἐπί is rare, is not in LSJ s.v. ἐπί but only s.v. πέμπω); or πρὸς + acc. (πρός τινα or παρά 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) P r e p o s i t i o n s: G r e e k - t o - E n g l i s h

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 ἕνεκα, 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).

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

ΑΝΑ (32) + ACC. ONLY (dat. rare): (A) *(space)* **up, to a higher place**: ἀνὰ 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**: ἀνὰ πᾶσαν τὴν γῆν ἐπολέμουν· they made war all over the earth. (C) *(time, extension in)*: **through, throughout**: ἀνὰ νύκτα: through the night = all night

ΑΝΤΙ (29) + GEN. ONLY: (A) *(space)* **facing, opposite**· ἀντὶ τῶν ἵππων ἔστησαν. They stood opposite the horses. (B) **instead of**, in place of (cf. pró)· ἀντὶ πολέμου εἰρήνην. (we wanted) peace instead of war.

ΑΠΟ (28) + GEN ONLY: (A) *(space)* **from; off; away from**: καταπηδήσας ἀπὸ τοῦ ἵππου: Having leaped from his horse. ἀπὸ θαλάσσης: away from the sea. ἐθήρευεν ἀπὸ ἵππου. He hunted on (lit. from) horseback. (B) *(time)* **from the time of, after**: ἀφ' ἑσπέρας ἔφυγον. At dusk (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 τούτου τοῦ τόλματος ἐπηνέθη: in consequence of this bold deed he was praised. ταῦτα οὐκ ἀπὸ τύχης ἐγίγνετο, ἀλλ' ἀπὸ τῆς παρασκευῆς τῆς ἐμῆς· This happened not by chance but from [ultimately as a result of] my preparation.
(*Immediate, palpable cause is e.g. διά + acc., ἐκ + gen.)

ΔΙΑ (8) + GEN. (A) *(space, (time)* **through**· διὰ πολεμίας γῆς ἦλθον. They came through the enemy's country. (B) *(time)* **through, throughout.** διὰ νυκτός ἐπολέμουν. They fought through (throughout) the night**.** (C) *(means, agency)*: **through, by**: αὐτὸς δι' ἑαυτοῦ ἔπραξε: He did it by himself (with no other help). διὰ τούτου γράμματα ἔπεμψε: he sent a letter by (through) this man. ἔπραξαν ταῦτα δι' 'Ευρυμάχου: He did this through Eurymachus. (D) *(idioms)* διὰ φόβου εἰσί. They are in fear, they are afraid. δι' ἡσυχίας εἶχεν: He kept quiet.
+ ACC.: (A) *(space)* **through**. διὰ δώματα ἦλθον. 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 τοὺς θεοὺς ἐσωζάμην. I was saved thanks to the gods. τιμώμενος μὴ δι' ἑαυτὸν, ἀλλὰ διὰ δόξαν προγόνων: honored not *for* himself but *on account of* his ancestors' renown

ΕΓΓΥΣ (18) + GEN. or DAT.: **near**: οἱ ἐγγὺς τῆς ἀγορᾶς (τῇ ἀγορᾷ) στρατιῶται : the soldiers near the agora

EN (4) + DAT. ONLY: **in, at; among; on** (but not "on" literally); e.g. πόλις οἰκουμένη <u>ἐν τῷ Εὐξείνῳ πόντῳ</u> : a city built on the Black Sea.

ΕΙΣ / ΕΣ (5) + ACC. ONLY. (A) **to, into**. <u>εἰς βασιλέα</u> ἦλθε : he went to the king; <u>εἰς πόλιν</u> 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 στρατιώτας <u>εἰς χιλίους</u>. (I sent about 1000 soldiers)

ΕΚ / Εξ (8) + GEN. ONLY (A) *(space, time)* **out of; from.**   <u>ἐκ Φοινίκης</u> ἦλθον. They came from Phoenecia. <u>ἐξ οἰκίας</u> ἦλθον. They came out of the house. <u>ἐκ παίδων</u> οὕτως πεπράχασιν, they've acted thus fr. childhood. (B) **on the basis of, because of** (very common in prose): <u>ἐκ τούτου</u> 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): <u>ἐκείνης τῆς γυναῖκος ἕνεκα</u> κακὰ πολλὰ πάσχομεν: Many evils we suffer on account of that woman. (B) **for the sake of, for** (cf. προ, ὑπέρ) κολακεύειν <u>ἕνεκα μισθοῦ</u>: He flatters for pay. διὰ νόσον <u>ἕνεκα ὑγιείας</u>: (A sick man is a 'friend' to the doctor) on account of sickness for the sake of health.

ΕΠΙ (8) + GEN. (A) *(space)* **on, upon**: οὔτ' <u>ἐπὶ γῆς</u> οὔθ' ὑπὸ γῆς. Neither on the earth nor under the earth. <u>ἐπὶ τῶν ἵππων</u> ἔφυγον. They fled on horseback. (B) *(space: destination, goal of motion):* **to, towards**, onto, etc.: <u>ἐπ' οἴκου</u> ἀπελαύνειν, ὡς <u>ἐπὶ κινδύνου</u>: to march homeward, as if to (encounter) danger. <u>ἐπὶ τῆς γῆς καταπίπτειν</u>: to fall on (lit. towards) the earth. <u>ἐπ' Ἀβύδου ἀφικόμενοι</u>: arriving at Abydos. (C) *(time)* **in the time of**: <u>ἐπὶ τῶν προγόνων</u>: In the time of our ancestors. <u>ἐπ' εἰρήνης</u>, in time of peace. <u>ἐπὶ τοῦ Δεκελεικοῦ πολέμου</u> τοῦτο ἐγένετο. This happened in the time of the Deceleian war. (D) *(idiom in oaths)* **by, on**: <u>ἐπὶ μαρτύρων</u> ὤμοσε. He swore by witnesses. <u>ἐπὶ τῶν θεῶν</u>: by the gods.

    + DAT. (A) *(space)* **on, at (i.e. near)**:   οἰκούσιν <u>ἐπὶ τῷ ἰσθμῷ</u>. They live on (at) the Isthmus. τὸ <u>ἐπὶ θαλάσσῃ</u> τεῖχος: the wall by the sea. (B) *(succession; addition)* **in addition to**: ἀνέστη <u>ἐπ' αὐτῷ</u>: he rose up after him. <u>ἐπὶ τούτοις</u>: besides these things, in addition to these things. <u>ἐπὶ τῷ σίτῳ ὄψον</u>: relish with bread. (C) *(dependence)* **in the power of (etc.)**: <u>ἐν σοί</u> ἐστιν πράττειν τοῦτο: it lies in you to do this (it is up to you, it is in your power); τὸ <u>ἐπ' ἐμοί</u>: so far as is in my power (so far as it's up to me). <u>ἐπὶ τοῖς Λύδοις</u> ἐστιν: He is in the power of (dependent on) the Lydians. (D) *(supervision)* **in charge of**, "over": ὁ <u>ἐπὶ αὐτοῖς</u> ἄρχων: the leader in charge of them

    + ACC. (A) *(space)* **to, at** (us. with verbs implying *motion*). ἐξελαύνει <u>ἐπὶ τὸν πόταμον</u>. He marches to the river. ἀφίκοντο <u>ἐπὶ τὸν πόταμον·</u> They arrive at the river. (B) *(extension in space)* <u>ἐπὶ πᾶσαν Ἀσίαν</u> ἐλλόγιμοι... Famous all over Asia, throughout Asia. (C) *(extension in time)* **for**: <u>ἐπὶ πολλὰς ἡμέρας</u> ἐπολέμουν. They made war for many days. (D) (purpose; cf. ἕνεκα) ἔπεμψε αὐτοὺς <u>ἐπὶ κατασκοπὴν</u> (or ἐπὶ ὕδωρ)· He sent them **for** scouting (in order to scout), or for water.   (E) *(military movement)* **against**: ἔπλευσε <u>ἐπὶ τοὺς Ἀθηναίους</u>. 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**: ἀλάμενοι <u>κατὰ τῆς πέτρας</u>: having jumped down from the rock. (B) *(space)* **down, down under**: ψύχη <u>κατὰ χθόνης</u> ᾤχετο: his soul went down under the earth. ὁ <u>κατὰ γῆς</u>: the man under the earth. (C) *(with verbs of speaking)* **against**: <u>κατ' ἐμαυτοῦ</u> ἐρεῖν: speak against myself.

    + ACC. (A) *(space)* **down, down toward** (opposite of ἀνά): ἔπλεον <u>κατὰ ποταμὸν</u>: they sailed downstream. <u>κατὰ τὴν θάλασσαν</u> ἦλθον: they wnet down towards the sea. (B) *(Time)* **during**: <u>κατὰ πλοῦν</u>: during the voyage. <u>κατ' ἐκεῖνον τὸν χρόνον</u>: at that time. (C) *(purpose)* **for, for the sake of**: <u>κατὰ θέαν</u> ἧκεν: came to see (for the sake of seeing). (D) **in accordance with, in keeping with** (opposite of παρὰ + acc. [C]), <u>κατὰ τοὺς νόμους</u>, in accordance with the laws. <u>κατὰ τούτους</u> οὔκ εἰμι ῥήτωρ: 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). <u>κατὰ φιλίαν</u>: in keeping with friendship (hence 'owing to' friendship).

META (7) + GEN.: (A) *(of persons):* **in company with**, together with, along with, with, amid: καθήμενος <u>μετὰ τῶν ἄλλων</u>: sitting with the others (among the others). πράττειν <u>μετ' αὐτῶν</u>, to do it with them. ἀπέθανον <u>μετ' αὐτῶν</u>: he died along with them. (B) *(of circumstances)* **with, amid, "in circumstances of"**: <u>μετὰ κινδύνων</u> ἔπραξε: He did it amidst dangers; <u>λυπὴ μετὰ φόβου</u>: grief along with fear.

    + ACC.: *(time)* **after** (very common): <u>μετὰ τὰ Τροικά</u>: after the Trojan war.

ΜΕΞΡΙ (26) + GEN.: *(space)* **as far as**, until: <u>μέχρι θαλάσσης</u>: as far as the sea. *(time)* **until**: <u>μέχρι ὅσου</u>; Till when?

ΠΑΡΑ (14) + GEN.: (A) **from** (usually 'from' a person, not 'from' a thing -- for that see ἐκ) οἱ αὐτομολοῦντες <u>παρὰ βασιλέως</u>: the deserters from the king. <u>παρὰ Μήδων</u> τὴν ἄρχην ἐλάμβανον Πέρσαι: The Persians took [i.e. seized] their empire from the Medes. <u>παρὰ σοῦ</u> ἐμάθομεν: we learned from you

    + DAT. (A) *(space)* (again, us. with persons) **with, beside, *chez*:** οὐ <u>παρὰ μητρὶ</u> σιτοῦνται οἱ παῖδες, ἀλλὰ <u>παρὰ τῷ διδασκάλῳ</u>: the boys do not eat with their mother(s) but with the teacher. (B) *(mental)* **In the judgement of**, in the opinion of: ἀναίτιος <u>παρὰ τοῖς στρατιώταις</u>: blameless with (i.e. in the opinion of) the soldiers. ὁμολογεῖται <u>παρὰ τῷ δήμῳ</u>: 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): ἧκε <u>παρ' ἐμέ</u>: come to me. (B) *(motion)* **by, along, beside:** <u>παρὰ γῆν</u> πλεῖν: sail along the shore. ἦν <u>παρὰ τὴν ὁδὸν</u> κρήνη: there was a spring by the road. τὸ πεδίον τὸ <u>παρὰ τὸν ποταμὸν</u>: the plain (extending) along the road. (C) **Contrary to**: <u>παρὰ τοὺς νόμους</u> ἢ κατ' αὐτοὺς: contrary to the laws or in accord with them. (D) *(time: duration)* throughout: <u>παρὰ πάντα τὸν χρόνον</u>. throughout the whole time

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

    + DAT.: **around, about**: στρεπτοὶ <u>περὶ τοῖς τραχήλοις</u>: collars around their necks: ἃ <u>περὶ τοῖς σώμασιν</u> ἔχουσι: what they have about their bodies (i.e. their clothes).

    + ACC.: (A) *(space)* **around, all round**: ἀπέστειλαν ναῦς <u>περὶ Πελοπόννησον</u>: they despatched ships around the Peloponnese. ᾤκουν <u>περὶ πᾶσαν Σικελίαν</u>: they settled all round Sicily. (B) *(time & number):* **about, approximately**: <u>περὶ ὄρθρον</u>: around dawn. <u>περὶ ἑβδομήκοντα</u>: about 70. (C) **pertaining to**, concerning, connected with (as with the genitive): τὰ <u>περὶ τὰς ναῦς</u>: naval affairs

ΠΛΗΝ (13) + GEN. ONLY: **except**: πάντες ἄνθρωποι <u>πλὴν Σωκράτου</u>: all men except Socrates

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

ΠΡΟ (28) + GEN. ONLY: (A) *(time)* **before**: <u>πρὸ τῆς μάχης</u>: before the battle. (B) *(space)* **before, in front of**: <u>πρὸ τῶν ἁμάξων</u>: in front of the wagons. (C) **for, on behalf of**: διακινδυνεύει <u>πρὸ βασιλέως</u>: he runs risks for (lit., in front of) the king. (D) **instead of, in preference to** (like ἀντί, ὑπὲρ): ἐπαινοῦσι <u>πρὸ δικαιοσύνης</u> ἀδικίαν: they praise injustice instead of justice.

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

    + DAT. (A) *(space)* **near**: <u>πρὸς τῇ πόλει</u> ἡ μάχη ἐγένετο : the battle occurred near the city. (B) **in the presence of**: <u>πρὸς τῷ διαιτητῇ</u> λέγειν: to speak in the presence of the arbitrator. (C) **in addition to, besides** (cf. ἐπὶ + dat., 4): <u>πρὸς ταύταις πόλεσιν</u> ἦσαν ἄλλαι...: in addition to these cities (besides these), there were others (etc.)

    + ACC.: (A) *(space)* **fronting, facing, towards**: ὑμᾶς ἄξομεν <u>πρὸς αὐτοὺς</u>: we will lead you towards them. ἰέναι <u>πρὸς τοὺς πολεμίους</u>: to go against (i.e. fronting, face-to-face with) the enemy. (B) *(friendly or hostile*

relation) **towards, for, against**: φιλιία πρὸς ὑμᾶς: friendship for you (towards you); ἐχθρὰ <u>πρὸς τούς Ἀργείους</u>: enmity towards the Argives. ναυμαχία Κορινθίων <u>πρὸς Κερκυραίους</u>: 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. <u>σὺν θεοῖς</u> "with the help of the gods", <u>σὺν ὅπλοις</u> "in arms," <u>σὺν νῷ</u> "intelligently"), generally displaced by μετά.

ΥΠΕΡ (18) + GEN: (A) *(space):* **from over**: <u>ὑπὲρ τῶν ἄκρων</u> κατέβαινον: they came down over the heights. (B) **over**: <u>ὑπὲρ τῆς κώμης</u> γήλοφος ἦν: above the village was a hill. (C) **In defence of, on behalf of, for**: μαχόμενος <u>ὑπὲρ ὑμῶν</u>: fighting for you. (D) **for, for the purpose or sake of** (often with the articular inf.) ὑπὲρ 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**: <u>ὑπὲρ οὐδὸν</u> ἐβήσετο: He passed over the threshhold.

ΥΠΟ (9) + GEN.: (A) *(space)* **under** (rare, and poetic; common only in this phrase:) τὰ ὑπὸ γῆς: the things under the earth. (B) *(personal agent, w. passive verbs, etc.)* **by**: τοῦτο ἐποιήσθη <u>ὑπ' αὐτοῦ</u>: this was made by him; ἡ <u>ὑπὸ Μελήτου</u> γραφή: the indictment (made, brought) by Miletus. (Note that 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.)
    + ACC.: (A) *(space):* **under**, down along under: <u>ὑπὸ τὸν λόφον</u> ἔστησε τὸ στράτευμα: He halted the army under the hill. <u>ὑπὸ τὸ ὄρος</u> κῶμαι: the villages under (at the foot of) the mountain. ὑποκειμένη ἡ Εὔβοια <u>ὑπὸ τὴν Ἀττικήν</u>: Euboea lying close by (under) Attica. (According to the grammars, with ὑπὸ + gen. there is a feeling of "out from under"; with the acc., a feeling of down into and under. The acc. is commoner)

<center>*   *   *</center>

Since there is extra space on this page, let us fill it with a poem by the delectable Anytë (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.

<center>A Dead Dolphin</center>

οὐκέτι δὴ πλωτοῖσιν ἀγαλλόμενος πελάγεσσιν
    αὐχέν᾽ ἀναρρίψω βυσσόθεν ὀρνύμενος,
οὐδὲ παρ᾽ εὐσκάλμοιο νεὼς περικαλλέα χείλη
    ποιφυξῶ τἀμᾶι τερπόμενος προτομᾶι·
ἀλλά με πορφυρέα πόντου νοτὶς ὦσ᾽ ἐπὶ χέρσον,
    κεῖμαι δὲ ῥαδινὰν τάνδε παρ᾽ ἠιόνα.

No longer ever delighting in navigable seas
    shall I up-fling 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 [ὦσ᾽ *from* ὠθέω]
    and here on this bit of shore I lie.

(XIX) **G r e e k   N u m b e r s,** by Patrick Callahan (using Pestman's *New Papyrological Primer* & Smyth §347)

Gk	Arabic	Cardinal	Ordinal	Adverb
α'	1	εἷς, μία, ἕν	πρῶτος	ἅπαξ
β'	2	δύο	δεύτερος	δίς
γ'	3	τρεῖς, τρία	τρίτος	τρίς
δ'	4	τέτταρες, τέτταρα	τέταρτος -η -ον	τετράκις
ε'	5	πέντε	πέμπτος	πεντάκις
Ϛ'	6	ἕξ	ἕκτος	ἑξάκις
ζ'	7	ἑπτά	ἕβδομος	ἑπτάκις
η'	8	ὀκτώ	ὄγδοος	ὀκτάκις
θ'	9	ἐννέα	ἔνατος	ἐνάκις
ι'	10	δέκα	δέκατος	δεκάκις
ια'	11	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
ιβ'	12	δώδεκα (Η. δυώδεκα)	δ(υ)ωδέκατος	δωδεκάκις
ιγ'	13	τρεῖς καὶ δέκα	τρίτος καὶ δέκατος	τρισκαιδεκάκις
ιδ'	14	τέτταρες καὶ δέκα	τέταρτος καὶ δέκατος	τετρακαιδεκάκις
ιε'	15	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
ιϚ	16	ἑκκαίδεκα	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
ιζ'	17	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	ἑπτακαιδεκάκις
ιη'	18	ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
ιθ'	19	ἐννεακαίδεκα	ἔνατος καὶ δέκατος	ἐννεακαιδεκάκις
κ'	20	εἴκοσι(ν)	εἰκοστός -ή -όν	εἰκοσάκις
κα'	21	εἷς καὶ εἴκοσι(ν)	πρῶτος καὶ δέκατος	ἅπαξ καὶ εἰκοσάκις
λ'	30	τριάκοντα	τριακοστός	τριακοντάκις
μ'	40	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
ν'	50	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
ξ'	60	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
ο'	70	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
π'	80	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
Ϟ'	90	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
ϱ'	100	ἑκατόν	ἑκατοστός -ή -όν	ἑκατοντάκις
σ'	200	διακόσιοι -αι –α	διακοσιοστός	διακοσιάκις
τ'	300	τριακόσιοι	τριακοσιοστός	τριακοσιάκις
υ'	400	τετρακόσοι	τετρακοσιοστός	τετρακοσιάκις
φ'	500	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
χ'	600	ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
ψ'	700	ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
ω'	800	ὀκτακόσιοι	ὀγτακοσιοστός	ὀγτακοσιάκις
Ͳ'	900	ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
ʹΑ	1000	χίλιοι -αι -α	χιλιοστός -ή -όν	χιλιάκις
ʹΒ	2000	δισχίλιοι	δισχιλιοστός	δισχιλιάκις
ʹΙ	10,000	μύριοι	μυριοστός	μυριάκις

'Lost' Letters:

Ϛ = st = *stigma*; Ͳ = ss = *sampi* (i.e. ὡσὰν πῖ); Ϝ = w = *digamma* (*vau*); Ϟ = k, kw = *koppa*

XXI. ATTIC versus OTHER DIALECTS: Nouns & Pronouns (A. = Attic; H. = Homeric; D. = Doric; Ae. = Aeolic)

(In the first row, devoted to nouns, instead of 'H.' I put just ' = '. Anything after ' = ' is Epic.)

	1st DECL.	*1st decl. masc.*	*2nd DECL*	*3rd DECL. m-f.*	*βασιλ-εύς*	*R e l a t i v e = Dem.*
n. sg.	-η or -α	-ης = -α (e.g. μητίετα)	-ός	-ς or –	-εύς	ὅς ǀ ἥ ǀ ὅ
g.	-ης or -ας	-ου = -αο, -εο, D. -α	-οῦ = **-οῖο**, -οο, -ω	-ος	-έως = -ῆος, -έος	οὗ ǀ ἧς ǀ οὗ = ὅου ǀ ἕης
d.	-η or -α	-η	-ῷ	-ι	-εῖ = -ῆι, -έι	ᾧ ǀ ᾗ ǀ ᾧ
a.	-ην or -αν	-ην	-όν	-ν or -α	-έα = -ῆα, -ῆ	ὅν ǀ ἥν ǀ ὅ
n. pl.	-αι	-αι	-οί	-ες	-εῖς = -ῆες, -έες	οἵ ǀ αἵ ǀ ἅ
g.	-ῶν = -άων, -έων, -ᾶν	-ων	-ῶν	-ων	-έων	ὧν ǀ ὧν ǀ ὧν
d.	-αις = -αισι, -ῃσι, -ῃς	-αις = -αισι, -ῃσι, -ῃς	-οῖς = -οῖσι	-σι = -εσσι, -εεσσι	-εῦσι = -ήεσσι	οἷς ǀ αἷς, ᾗς, ᾗσι ǀ οἷς
a.	-ας	-ας = Ae. -αις	-ούς = -οις, D.-ος,-ως	-ας	-έας = -ῆας	οὕς ǀ ἅς ǀ ἅ
	I, Me	*T h o u*	*H e, S h e, I t*	*W h o ?*	*A n y ; S o m e*	*A r t i c l e*
n. sg.	A. ἐγώ H. ἐγώνη, Ae. ἐγών (before vowel), D. ἐγώ(ν)γα	A. σύ H. τύνη D. τύ	A. – (In sg. Attic uses only the dat.; for 'he she it' it uses forms of αὐτός)	A. τίς ǀ τί	A. τις ǀ τι	A. ὁ ǀ ἡ ǀ τό
g.	A. ἐμοῦ, μου H. ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν, D. ἐμέος, ἐμοῦς, ἐμεῦς	A. σοῦ, σου H. σεῖο, σέο, σεῦ, σέθεν, σεο, σευ, D. τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ, τεοῖο	A. – H. οὗ, εἷο, ἕο, εὗ, ἕθεν, οὗ, ἕο, εὗ, ἕθεν D. ἑοῦς, ἑοῦ	A. τίνος H. τέο, τεῦ, τοῦ	A. τινός H. τεο, τευ, του	A. τοῦ ǀ τῆς ǀ τοῦ H. τοῖο D. τῶ
d.	A. ἐμοί, μοι D. ἐμίν	A. σοί, σοι H. τείν, τοί, τοι, D. τίν, τείν, τίνη	A. οἷ H. οἷ, οἱ, ἑοῖ, ϝίν	A. τίνι H. τέῳ, τῷ	A. τινί H. τεῳ, τῳ	A. τῷ ǀ τῇ ǀτῷ
a.	A. ἐμέ, με D. μέ	A. σέ, σε D. τέ, τίν, τύ, τεί, ϝέ.	A. – H. ἕέ, ἕ, ἑ, σφε, μιν D.& A. νιν (μιν ǀ νιν αὐτόν = himself)	A. τίνα ǀ τί	A. τινά ǀ τι	A. τόν ǀ τήν ǀ τό
	W e	*Y o u pl.*	*T h e y*			
n. pl.	A. ἡμεῖς Ae. ἄμμες D. ἁμές	A. ὑμεῖς Ae. ὔμμες D. ὑμές	A. σφεῖς ǀn. σφέα	A. τίνες ǀ τίνα	A. τινές ǀ τινά	A. οἱ ǀ αἱ ǀ ἅ H. τοί ǀ ταί
g.	A. ἡμῶν. Ae. ἀμμέων H. ἡμέων, ἡμείων D. ἀμ(μ)έων, ἁμῶν	A. ὑμῶν H. ὑμείων, ὑμέων D. ὑμέων	A. σφῶν H. σφείων, σφέων σφεων, D. ψέων	A. τίνων H. τέων	A. τινῶν	A. τῶν ǀ τῶν ǀ τῶν H. f. τάων D. f. τᾶν
d.	A. ἡμῖν, ἧμιν, ἡμίν Ae. ἄμμι(ν), ἀμμέσι D. ἁμίν, ἅμιν	A. ὑμῖν Ae. ὔμμι(ν) D. ὔμμιν, ὑμίν	A. σφίσι H. σφι, σφιν D. φιν, ψίν, ψιν	A. τίσι H. τοῖσιν, ὅτέοισι	A. τισί	A. τοῖς ǀ ταῖς ǀ τοῖς H. τοῖσι ǀ f. ταῖσι, τῆς, τῆσι ǀ τοῖσι
a.	A. ἡμᾶς H. ἡμέας D. ἁμέ	A. ὑμᾶς Ae. ὔμμε D. ὑμέ	A. σφᾶς ǀn. σφέα H. σφέας, σφεας, σφέ, σφε, μιν ǀn. σφεα. D. νίν, ψέ, ψε	A. τίνας ǀτίνα H. n. ἄσσα, ἄττα	A. τινάς ǀτινά	A. τούς ǀ τάς ǀ τά
	I n d e f i n i t e R e l. 'Whoever'					
n. sg.	A. ὅστις H. ὅτις	ἥτις	A. ὅ τι. H. ὅ ττι (from ὅδ τι)	*P o s s e s s i v e A d j e c t i v e s* (I give only the masc. forms)		
g.	A. οὗτινος, ὅτου H. ὅττεο, ὅτ(τ)ευ	ἧστινος	A. οὗτινος, ὅτου. H. ὅττεο, ὅτ(τ)ευ	*my:* ἐμός, ἁμός (ἀμός Attic poets)	*thy:* τεός, σός, σφωΐτερος	*his/hers:* ἑός, ὅς, σφωΐτερος
d.	A. ᾧτινι, ὅτῳ H. ὅτεῳ	ᾗτινι	A. ᾧτινι, ὅτῳ H. ὅτεῳ	*our:* ἡμός, ἁμός, ἀμός, ἡμέτερος	*your:* ὑμός, ὑμέτερος	*their:* σφός, σφέτερος
a.	A. ὅντινα H. ὅτινα	ἥντινα	A. ὅ τι. H. ὅ ττι	*of us 2:* νωΐτερος	*of you 2:* σφωΐτερος	*of those 2:* σφωΐτερος
n. pl.	A. οἵτινες	αἵτινες	A. ἅτινα, ἄττα (from ἅ τια), H. ἄσσα	*Important pronouns that, since they vary little by dialect, are not declined on this page:* **αὐτός, -ή, -ό:** 'he she it' ǀ 'himself, herself' etc. ǀ 'the same'; **οὗτος, αὕτη, τοῦτο:** 'this', i.e. the one just mentioned; **ὅδε, ἥδε, τόδε:** 'this', i.e. the following; **ἐκεῖνος, -η, -ο** = Ae. **κῆνος** = D. **τῆνος:** 'that'; **ὅ(σ)τε, ἥτε, ὅτε:** 'who, which'; and **ὅ(σ)περ ἥπερ ὅπερ:** 'the very one who' etc. Note that **ὅς, ἥ, ὅν** = ἑός can be a 3rd pers. possessive adj., 'his, hers', and can sometimes even mean 'my' or 'thy'.		
g.	A. ὧντινων, ὅτων H. ὅτεων	ὧντινων	A. ὧντινων, ὅτων H. ὅτεων			
d.	A. οἷστισι H. ὁτέοισι	αἷστισι H. ὁτέαισι	A. οἷστισι, ὅτοις H. ὁτέοισι			
a.	A. οὕστινας	ἅστινας	A. ἅτινα, ἄττα H. ἄσσα			

"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" (εἰσβαινω 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, -ήσω, -ησα, -ηκα: Go from home; be abroad; travel.

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

βαίνω, βήσομαι, ἔβην, βέβηκα: Go.

βιβάω, -άσω: stalk, stride

βλώσκω, μουλοῦμαι, ἔμολον, 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, -εληλακα: (trans.) drive, ride, etc.; (intrans.) go; march.

ἕρπω, ἕρψω, ἕρπυσα, ----- : creep; but often not 'creep', only 'go'

ἔρρω, ἐρρήσω, ἤρρησα, ἤρρηκα. Go slowly (lamely); go away; perish

ἔρχομαι, ἐλεύσομαι, ἦλθον|ἤλυθ-α|-ον, ἐλήλυθα. Go.

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

(ἀφ)ικνέομαι, ἵξομαι, ἱκόμην, ἷγμαι. Come; arrive at.

ἵκω (impf. ἷκον), ἵξω, ἷξον, -----. Come; arrive at.

κίω (impf. ἔκιον), -----, -----, ----- : Go.

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

νέομαι (inf. νεῖσθαι, impf. νεόμην), -----, -----, ----- : Go or come; esp. return

νίσ(σ)ομαι, -----, ἐνισάμην, ----- . Go.

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

ὁδεύω, ὁδεύσω, etc.: Go (on the road, the ὁδός); journey; travel.

ὁδοιπορέ(υ)ω, ὁδοιπορήσω, ὁδοιπόρησα, ὁδοιπεπόρηκα: Go; journey; travel.

οἴχομαι, οἰχήσομαι, ᾠχησάμην, ᾤκωκα: Be gone (used as a perf.); perish.

ὀχέομαι (from stem Ϝοχ- = Latin *ueho*): Go, rush, fly (cf. *uehitur*)

πελάζομαι, -άσομαι, -ασάμην: come near, approach (τινί)

πέλω & πέλομαι (aor. ἔπλετο) & iterative πελέσκω: Go; (more usually) Be

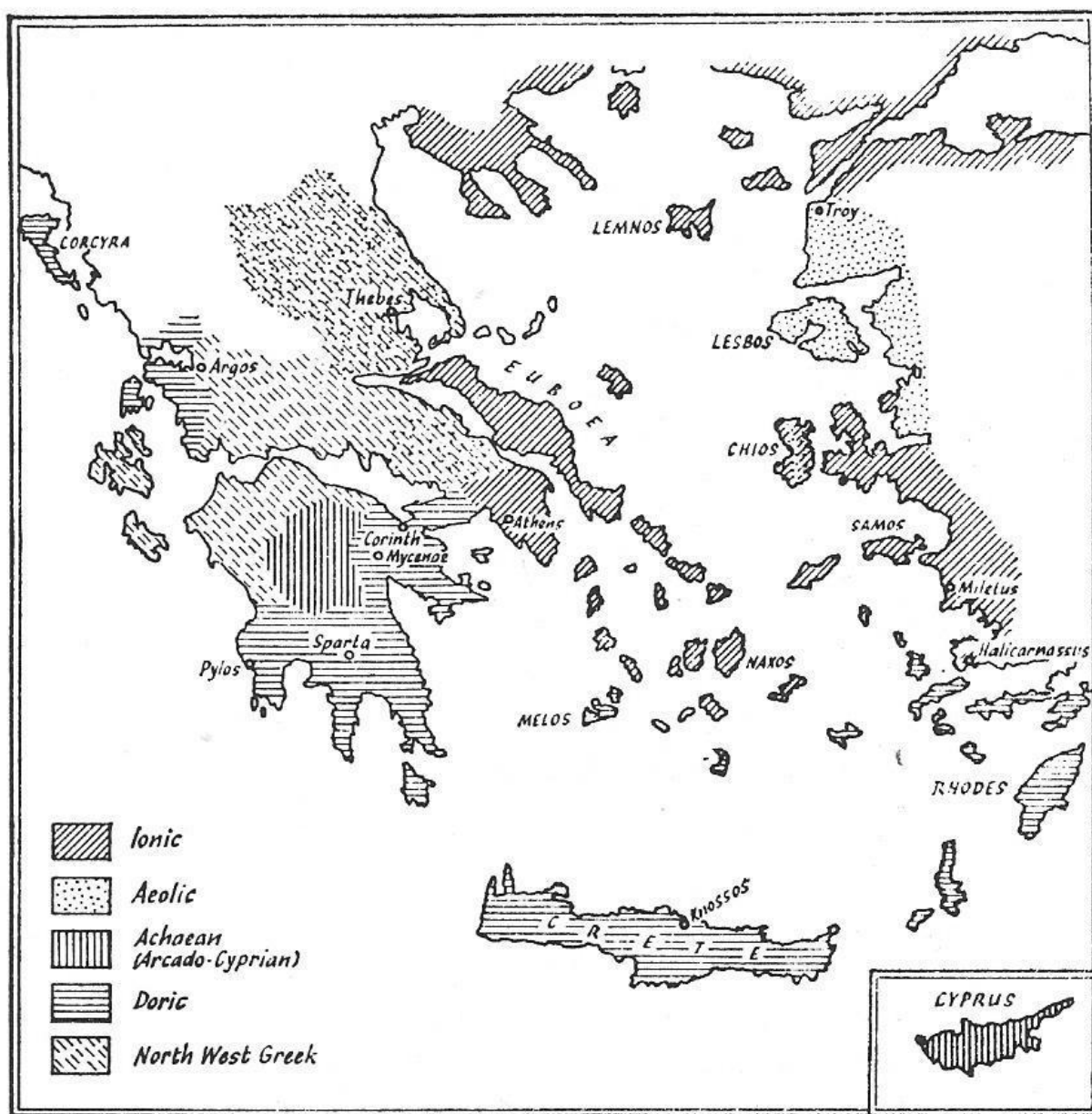πέτομαι (cf. Lat. *peto* = 'go after'): Go, rush, fly

πωλέομαι (-εῦμαι), πωλήσομαι: go up & down, frequent, haunt; wander about

πορεύομαι, πορεύσομαι κτλ.: travel; (often military) march

στείχω, στείξω, ἔστειξα / ἔστιχον, ἔστειχα: Go (in line); march; travel

φοιτάω, φοιτήσω, ἐφοίτησα, -----: Go back & forth; go & come; roam; hurry.

χωρέω, χορήσω, ἐχώρησα, κεχώρηκα: Go; go back (like Lat. 'cedo')

The Distribution of the Greek Dialects in the Alphabetic Period

L. R. Palmer, The Greek Language (London 1980), p. 76