

Greek
A Course in Classical and Post-Classical
Greek Grammar from Original Texts

2 Volumes

Günther Zuntz

Edited by Stanley E. Porter

Volume II

Part III
Appendix Grammatica - Summa Grammatica
Subject Index

Biblical Languages: Greek

4



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Summary of the Grammatical Contents of Each Lesson
and the Corresponding Sections of the
Appendix Grammatica¹

Part A—Nouns and the Simpler Verb-Forms (L.1-48)

Lessons and Exercises	Appendix Grammatica
Introduction The Greek script. Pronunciation.	Introduction The Greek language; its development and dialects—the script and punctuation used today for ancient Greek; its history.
1. System of sounds (vowels, consonants etc.). Passages for reading practice.	Ancient writing and the representation of sounds—classification of sounds: vowels, long and short diphthongs—consonants—consonantal i and u.
2. Material to illustrate the use of accents. Passages for reading practice (Aesop, New Testament, Sophokles).	

L.3-7: The O-Declension; Verbs in -ω (first stage)

3. Nouns in -ος, singular; verbs in -ω, sing. pres. active ind. (examples for reading).	Types of word, inflection, declension, conjugation etc. Basic linguistic concepts: root, stem, case, tense. Rules for accentuation: nouns and verbs. Assimilation, word order.
4. Plurals of nouns and verbs treated in L.3.	Functions of cases—Indo-European precedents. Negatives (οὐ, μή). Direct questions.

1. The *Appendix Grammatica* is intended to be used in parallel with the lessons and exercises in Parts I and II, and is thus principally concerned with exactly the same topics as they are, i.e. the topics listed in the left-hand column here. The right-hand column lists topics treated in addition to, or in amplification of, the principal themes of the lessons.

5. Neuters in -ov. Infinitives in -ειν. Fut. act. ind. λύσω, λέξω. Personal pronoun, first and second person singular.	The infinitive as subject and object. Introduction to reading verse aloud; the iambic trimeter.
6. Adjectives used as substantives. Imperfect active.	The augment and its forms. Rules for the ends of words. Secondary and primary endings of the verb. The thematic vowel.
7. For review of L.3-6.	'To hear', 'to learn': construction with the gen. and acc. The augment in compound verbs. Thematic declension and conjugation. Development of case-endings. Spurious diphthongs. Word-analysis. Metre: ~ ~ for – (<i>longum</i>).

L.8-19: The A-Declension

8. Substantives in -α (φιλία). Adverbs from adjectives in -ως.	α and η. Accentuation of contracted words.
9. Substantives in -η (τιμή). The definite article, ὁ, τό, ἡ and the demonstrative pronoun ὅδε, τόδε, ἧδε.	Metre: the dactyl.
10. Masculines of the a-declension. Adjectives in -ος, -ον, -α (-η).	List of enclitics. Indicative of εἰμί and φημί. Metre: the trochee—the trochaic tetrameter catalectic.
11. Masculines in -α. Comparison of adjectives in -ος, -ον, α (-η). Enclitics.	Comparative and superlative: meaning and construction (Greek: gen.; Lat: abl.). The accentuation of enclitics.
12. Review: adjectives. Feminines in -ος. 'Ανάγνωσμα (Plato's <i>Hippias</i>).	Grammatical and natural gender. Crasis, coronis and elision. The dactylic hexameter.
13. Adjectives 'with two endings'. Relative pronouns and ἐκεῖνος, ἄλλος, αὐτός, ἑαυτοῦ.	Attraction of the relative. The article as pronoun (ὁ μὲν...ὁ δέ, τὰ καὶ τὰ). Ἄλλος ἄλλον.
14. ἡμεῖς, ὑμεῖς (αὐτῶν). The 'weak' aorist (ἔλυσα: ind., imper., inf.).	The personal pronoun and the reflexive. 'Strong' and 'weak'. Accentuation of the infinitive. Verb-stem and tense-stem. Time distinctions and 'aspect'. Unfulfilled conditions. The particle ἄν.
15. Contracted substantives of the o- and a-declension. 3rd person imperative.	From νόος to νοῦς, from γαῖα to γῆ etc.
16. Contracted adjectives: χρυσοῦς, ἀπλοῦς, εὔνους.	Aftereffects of ι (Eng. y) and of digamma. Ways of addressing gods (μά..., νή..., πρὸς..., ὦ...). Metre: the paroemiac.

17. Perfect active. Infinitives.	Forms of perfect reduplication and the meaning of the perfect. Uses of the infinitive: simple infinitives and 'accusative and infinitive'. 'Indirect' speech; 'attraction' of the predicate noun; the 'personal' construction and the negation of the infinitive.
18. The 'second Attic declension' (ὁ νεώς, ἴλεως); οὐτός.	Metathesis of quantity; αὔτη and αὐτή.
19. Texts for review. Verbal adjectives. Three lines of Homer.	Some Homeric forms.

L.20-42: The 'Third Declension' (and Other Topics)

L.20-33: Consonant Stems

20. Guttural stems (-κ and -γ).	Introduction: comparison with Latin. Rules of accentuation for monosyllabic stems. Movable ν. A note on reading verse. 'Correption' (shortening of a long vowel).
21. Stems in -χ and -γγ. τοιοῦτος, οἶος; τοσοῦτος, ὅσος; ὥστε.	Assimilation and dissimilation of aspirates. ὥστε with the indicative (neg. οὐ) and, more frequently, the infinitive (neg. μή).
22. Declension of γυνή, νύξ. Labial stems. Subjunctive: pres. aor. and perf. active.	The three-consonant-rule. Expressions of time in the gen., dat., acc. The history of case-endings. The so-called 'ν sonans'. The subjunctive in main clauses.
23. Stems in -n: substantives. Subjunctives, including εἰμί.	Special form for vocative of n-stems. The subjunctive in subordinate clauses, with and without ἄν; final, generalizing and referring to the future.
24. Stems in -n: adjectives, including comparatives (χείρων)—τίς, τίνος, εἷς, ἐνός.	χείρω and χείρονα. τίς and ὅστις; ὄτων and ἄττα. A note on the present: the 'praesens de conatu' (present of attempt).
25. Stems in -r, normal (σωτήρ, ῥήτωρ) and special (χείρ, μάρτυς). Optative of εἰμί.	The optative; its formation and principal meanings, with and without ἄν. Aids to verse-reading.

26. Stems in -r; special cases: <i>πάτηρ, ἀνὴρ</i> . Optative: pres. and aor. active; fut. and perf.	Quantitative and qualitative vowel-gradation. The effects of accents. Conditional clauses: potential, unreal (the origin of wish clauses) and real ('mathematical'). Hexameter and pentameter: the elegiac couplet. Syllables long 'by nature' or 'by position'.
27. Dental stems: <i>ἔλπις, χάρις, ποῦς, παῖς, νύξ</i> .	<i>χάριν</i> and <i>ἐλπίδα</i> . Metre: the anacreontic and glyconic.
28. Dental stems: -θ, -της and the perfect participle.	General remarks on participles and the perfect participle. Formation of the perf. subj, and opt. Optative in indirect speech and in final clauses, when the main verb is in the past.
29. Dental Stems: neuters in -τ. (<i>πρᾶγμα, φῶς</i>). The strong thematic aorist.	Details (including accentuation) of the strong aorist.
30. Stems in -nt: substantives and the pres. and fut. act. part. ῶν.	Formation of the fem. part.-ia. <i>ἑκὼν</i> and <i>ἄκων</i> . Some uses of participles: as an adjective and as a verbal 'mood'.
31. Stems in -nt: <i>πᾶς</i> . Aorist participle.	Various nuances of <i>πᾶς, ἄπας, σύμπας</i> . Participial constructions. Genitive absolute. Participles with participles (<i>ἄμα... ὡς...</i>). <i>ἦ(ν)</i> 'I was'.
32. Stems in -s: neuter substantives (<i>τὸ γένος</i>). Strong aorist participle.	Conjugation of the imperfect <i>ἦ(ν)</i> .
33. Stems in -s: proper names and adjectives: <i>Διογένης, Περικλῆς, εὐγενής, γῆρας</i> .	Metre: anapests including 'threnodic' anapests.

L.35-42: Vowel Stems

34. Perfect passive.	The passive: 'primary endings'; future perfect passive (<i>ἔσται λελυμένον</i>). Metre: notes on the comic trimeter.
35. Stems in -ū: substantives in -υ (<i>ιχθύς</i>) and adjectives in υ/ε (<i>ἡδύς</i>).	Changes in IE stem endings with long and short vowels. Fem. in -ia (cf. L.30). A brief note on reading verse.
36. Present medio-passive. Future middle (with the optative).	'Middle' and 'passive': meaning and development. A brief note on reading verse.
37. Stems in -i: substantives (<i>πόλις, μάντις</i>).	The ε/ι change at the end of IE stems. 'Metathesis of quantity' (cf. L.18).

38. Medio-passive: imperfect; optative; strong aorist.	Medio-passive: secondary endings. Aorist middle, strong (cf. L.40) and weak. Aorist passive (cf. L.43). Participles and other moods with the verbs 'to remember', 'to begin', 'to finish', 'to be glad', 'to hear'. A note on 'aspect' (cf. L.14) and a short note on reading verse.
39. Substantives in -εύς (βασιλεύς, Θεσεύς, Ζεύς).	Stems ending in -ηυ, -ηϝ, -ευ. Changes of ending.
40. Pluperfect active and passive. Weak aorist middle.	
41. Substantives: υ-stems: πῆχυς, ἄστυ, πρέσβυς—γραῦς, ναῦς, βούς—βουλεύω and συμβουλεύω (active and passive).	πρέσβυς, πρεσβύτης, πρεσβευτής. Compounds (verbs and nouns): their formation (esp. augment) and meaning.
42. Substantives in -ώ (πειθώ); αἰδώς, ἥρως. ὕδωρ, -ατος. υἱός, υἰέος. μέγας, πολύς.	
43. Aorist passive, strong and weak. Future and passive.	The 'principal parts' of verbs. The problem raised by an aorist passive with active forms.
44. Reading passage: Plato's <i>Euthyphron</i> (beginning).	
45. Summary of the various types of adjectives, and their corresponding adverbs. Comparison.	
46. Summary of pronouns.	Uses of pronouns.
47. Pronominal adverbs. The numbers 1-4. The duals of nouns and verbs.	
48. Numerals.	

Part B

The Verb (L.49-86)

L.49-55: Vowel Stems

49. Present in -έω: active.	
50. Present in -έω: medio-passive.	Passive of intransitive verbs, e.g. φθονοῦμαι. Dependent clauses after 'verba curandi'.
51. Present in -άω: active.	(L.51-52 -άω)
52. Present in -άω: medio-passive.	

53. Present in -όω.	Middle and passive: not all theoretically available forms actually used.
54. Present in -ήω.	
55. All vowel stems.	More on middle and passive, with root forms.

*L.56-62: Consonant Stems**L.56-59: Stems Ending in a Mute ('Verba Muta')*

56. Dental stems.	Aftereffects of consonantal i. The dative after ὅμοιος, ὁ αὐτός (and other words implying likeness and unlikeness).
57. Guttural stems.	Assimilation (in the perf. pass.). Constructions with ἄρχω and παύω.
58. Labial stems.	Dissimilation: τρέφω, θρέψω. Acc. with 'to use', 'to harm' etc. Cognate accusative ('internal object'), 'figura etymologica' and double accusative.
59. Revision of all verbs with mute stems.	

L.60-62: Stems Ending in a Liquid

60. Stems in -l and -r.	Nominalisation of participles and whole sentences. The functions of participles.
61. Stems in -m and -n.	Certain passive notions expressed by actives. Some notable uses of the Greek gen. and dat.
62. Revision of verbs with mute and liquid stems.	

*L.63-86: So-Called 'Irregular Verbs'**L.63-67: The Thematic Present: Special Types*

63. Present: verb stem with reduplication.	Vowel gradation. Metre: the trimeter in tragedy and comedy. Glyconics.
64. Present: verb stems in -σκω and -ίσκω.	
65. Present: verb stems with reduplication and -σκω.	The constructions with διδάσκω and μέμνημαι.
66. Present: verb stems with additional -π.	Participles with κάμνω, φθάνω, χαίρω etc.

67. Present: verb stems in -άνω.	Verbs with the genitive. Participles with τυγχάνω, λανθάνω, ὀράω etc. οὐ and μή. Glyconics: Greek metre in relation to folk-poetry.
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L.68-70: Aorist

68. Weak aorist; s-aorist without s; with a short vowel; the strong aorist: ἤγαγον, ἔσχον; the augment εἰ-.	Meaning of the aorist; its 'aspect'. 'Gnomic' aorist. Temporal relationships.
69. 'Root aorists'.	An example of sentence analysis.
70. The 'aorist passive'.	'Strong' and 'weak' aorists. Vowel-gradation. the 'intensive' sigma. Origin and meaning of the aorist passive.

L.71-72: The Future

71. Different types of future.	'Attic' and 'Doric' futures. Short-vowel future: s-stems. Sentence analysis. Greek participles: their function.
72. The future: stems in -ῤ. Doric future. Stems with an additional -ἠ. Future middle and passive.	

L.73-74: The Perfect

73. Different types of perfect; also ἔοικα, εἴωθα, ἔστηκα, ἔσταμεν etc.	
74. οἶδα (perf.) and εἶδον (aor.).	'Attraction' of the relative pronoun. Object of verbs of knowing.

L.75-84: Verbs with Athematic Presents

75. δύναμαι, κείμαι, δείκνυμι, ὄλλυμαι.	
76. δείκνυμι, ὄλλυμι (active).	
77. Present in -ννυμι.	Accusative absolute: ἐξόν.
78. ἴσθημι. Prepositions with one case.	
79. Review. A special note on ἐπίσταμαι and ἐφίσταμαι. πίμπλημι. Prepositions with two cases, and ἐπί.	The partitive genitive can replace any case in a sentence. More on the accusative absolute (L.77).
80. δίδωμι. παρά and πρός.	
81. τίθημι. ἀμφί and περί.	τίθημι with the accusative or, more frequently, the locative dative.

82. ἴημι. ὑπό and 'spurious' prepositions such as ὡς, χάριν, ἔξω, ἄμα.	
83. εἰμί, εἶμι, φημί	εἶμι, as future: why and to what extent?
84. Review of all athematic presents.	

L.85-86: Composite Paradigms

85. φέρω, ὀράω, λέγω, ἔρχομαι	
86. αἰρέω, τρέχω, ἐσθίω	

PART III

APPENDIX GRAMMATICA – SUMMA GRAMMATICA
SUBJECT INDEX

INTRODUCTION

I. *The Language*

The central concern of this course is with 'Classical Greek', the written language, that is, used by the classical Attic authors of the fifth and fourth centuries BCE. Naturally, there are considerable differences between the Greek of the early fifth cent. and that of the late fourth, and even greater ones between prose and the stylized, tradition-bound, language of high poetry. However, if viewed, on the one hand, in relation to earlier Greek poetry (Homer, in particular), and, on the other hand, to the later *lingua franca* called *Koine* of which the New Testament provides an illustration (though one that presents special problems), 'Classical Attic' stands out as a well-defined linguistic entity.

Its distinctive character is particularly evident if one compares it with other dialects. It is important to realize that ancient Greek, like any other language, was spoken in innumerable dialects, which varied from village to village. On the subject of dialects we must content ourselves here with a few observations, to supply the minimum amount of information that a student beginning Greek needs to have.

The local dialect-variants of ancient Greek may be classified as subspecies of three or four principal dialects, which developed in Greece during the third and second millennia BCE.

1. 'Attic', spoken in Athens and throughout the Attic peninsula, is a particular form—probably the oldest—of the *Ionic* dialect, which was spoken on the islands eastwards from Euboea to Chios and Samos, and in the central region of the western seaboard of Asia Minor (for example, at Miletos).
2. Further north, from Thessaly in the west to Lesbos and the nearby coast of Asia Minor in the east, was the realm of *Aeolic* Greek.
3. It was to the south of the regions where *Ionic* and *Aeolic* prevailed that *Doric* Greek was spoken, namely over an area extending from the Peloponnese to Crete, Rhodes and Knidos.

4. Dialects outside these first three categories are grouped together as 'North-West Greek', they are closely related to *Doric*.

Doric is the language of classical choral lyric, used by Pindar and also by the Attic tragedians for their choral odes. Herodotos the historian and the early medical writers of the 'Hippocratic Corpus' wrote *Ionic*. *Aeolic* is the dialect of the lyric poetry of Lesbos, composed by Sappho and Alkaios around 600 BCE. The very ancient traditional language of epic poetry, the language of Homer and Hesiod, is *Ionic* with an older *Aeolic* substratum.

After the conquest of the Persian Empire by Alexander the Great (who died in 323 BCE), Attic Greek became the basis of that 'common speech' (*Koine*) which was used all over the Hellenistic world, from the Rhône to the Indus, from the Dnieper to the Nile. This development in the history of the Greek language was an outcome of the cultural preeminence of Athens, which Alexander acknowledged.

Thus it has not proved impracticable to adhere, all through this Course, to the principle that Classical Attic Greek should be its central focus: the selection of texts included in it ranges over seven centuries, and yet the result is not the hopeless mish-mash of styles and forms which one might have thought inevitable. The reason for this is that Classical Attic always remained the fundamental constituent of the *Koine*, and its position was strengthened under the Roman Empire by the classicism prevailing among the educated classes. An English anthology covering the period from, say, Chaucer to T. S. Eliot could not possibly be claimed to exemplify one and the same 'Classical English' throughout, but apart from a few newly coined words, the Greek written by, for example, Epictetus and Marcus Aurelius in the 2nd cent. CE would have been understood without difficulty in Athens six or seven centuries earlier.

My principle, therefore, has been to choose material from whatever earlier or later Greek Aristotle, I presume, would have found tolerable. Texts from outside this range—there are not many of them—are commented on in the notes.

II. The Script

(The version of the ancient Greek alphabet used today)

Capital	Lower-Case	Name	Sound
A	α	ἄλφα, alpha	a
B	β	βῆτα, beta ¹	b
Γ	γ	γάμμα, gamma ²	g
Δ	δ	δέλτα, delta	d
E	ε	ἒ ψιλόν, epsilon ³	e
Z	ζ	ζῆτα, dsêta ⁴	ds ⁴
H	η	ῆτα, êta ¹	ä
Θ	θ	θῆτα, thêta ¹	th
I	ι	ἰῶτα, iota	i ⁶
K	κ	κάππα, kappa ²	k
Λ	λ	λάμβδα, la(m)bda	l
M	μ	μῦ, mü ⁷	m
N	ν	νῦ, nü ⁷	n
Ξ	ξ	ξῖ, ⁸ ksi	ks
O	ο	ὀ μικρόν, omicron ³	o
Π	π	πί, ⁸ pi	p ⁵
P	ρ	ῥῶ, rho	r
C (Σ)	c (σ,ς)	σίγμα, sigma	ss ⁹
T	τ	ταῦ, tau	t ⁵
Υ	υ	ῦ ψιλόν, üpsilon ³	ü ⁷
Φ	φ	φῖ, phi ⁸	f (ph) ⁵
X	χ	χῖ, chi ⁸	ch (kh) ⁵
Ψ	ψ	ψῖ, psi ⁸	ps
Ω (ω)	ω	ὠ μέγα, omega	o ¹⁰

Notes on the Alphabet

1. ῆτα, the second letter in the words βῆτα, ζῆτα, θῆτα, was a broadly spoken long ‘æ’, as in hare or bear; it is represented in this book by ê (as in French *être*).
2. Pronounced ‘γάμμα’, ‘κάππα’. Double consonants in Greek were exactly that: two consonants. The first ended one syllable and the second began the next.
3. The meaning of the letter’s name is explained in Part I L.1, Notes.

4. Not quite like an English 'z': it is a soft 'd' with a voiced 's', hence it often represents the combination of 's + d'. Later it came to be simply voiced 's'.
5. The Greeks of antiquity could pronounce *p*, *t* and *k* *either* with aspiration (i.e. a release of breath) *or* without it, 'p' *or* 'ph', 't' *or* 'th', 'k' *or* 'kh'. It is difficult for modern English-speakers to reproduce adequately the differentiation which existed in Greek between these aspirated and non-aspirated sounds. Whereas the French and Italians produce 'p', 't' and 'k' sounds *without* aspiration, when an Englishman or German pronounces these consonants he invariably does so *with* aspiration. If, therefore, when reading Greek aloud, native English-speakers want to convey *clearly* the distinction between aspirated and non-aspirated 'p', 't' and 'k' sounds, it is best for them to do what has been customary for a long time and use the pronunciation for ϕ , θ and χ which has been used in Greece since the Middle Ages, and hence in most other European countries too. In mediaeval times ϕ 'ph' became 'f', θ the sound 'th' as in English 'think', not as in 'the', and χ 'kh' the sound represented by *ch* in Gaelic *loch* and German *Bach*.
6. Always a vowel and not consonantal *j*.
7. The old pronunciation of υ (e.g. in Homer) was 'u' (English 'oo'), and this remained so in diphthongs (e.g. $\epsilon\upsilon$). However, in Attic υ became 'ü'—a sound which has no counterpart in English. Its long variety (υ) compares with French *u* as in *tu* or *rue* (and German 'ü' as in *Mühle*), and the short one (υ) with German 'ü' as in *Müller*. In Greek 'ü' remained the standard pronunciation until the Middle Ages, when all long high vowels became 'i' (English 'ee').
8. Spelt $\xi\epsilon\hat{\iota}$, $\pi\epsilon\hat{\iota}$, $\phi\epsilon\hat{\iota}$, $\chi\epsilon\hat{\iota}$, $\psi\epsilon\hat{\iota}$ in Roman times. The spelling $\epsilon\iota$ at the time indicated a long 'i' sound, as in English 'spleen'.
9. The zigzag form of the sigma is the older one; the round (lunate) one (ς) was easier to write and was used from the 4th cent. BCE onwards. The laboured forms of the lower case sigma— ς at the end of a word, σ elsewhere—are superfluous inventions made by Renaissance printers in imitation of late mediaeval manuscripts. It was always pronounced sharply. ($\Sigma\hat{\iota}\gamma\mu\alpha$ means 'a hiss'.)
10. From about 300 BCE onwards, the form which we call 'lower case' ω replaced the old one Ω , which was more difficult to write

(it came into being through upward extension of the ‘feet’ of the Ω). Being easier to write, this form commends itself for our ‘upper case’ version as well. It is pronounced long and open as in ‘law’ or French *mort*.

III. *Upper and Lower Case Letters; Punctuation*

When writing Greek, we use, as in English, upper-case (‘majuscule’) letters for the first letter of a proper name and at the beginnings of large or small sections, but otherwise lower-case (‘minuscule’) letters throughout, with no ligatures.

The punctuation in present-day Greek texts is likewise a compromise between late mediaeval usage and that of modern-day Western Europe. Full-stops and commas are used as in English, but a stop above the line (·) is used as a semicolon or colon, and the semicolon (;) as a question mark. Exclamation marks are not used, and inverted commas only rarely; e.g.

πολλοὶ κακοί· παῦροι ἀγαθοί. Many (people are) bad; few good.

τίς εἶ; Ὀδυσσεύς εἰμί. ‘Who are you?’ ‘I am Odysseus.’

Δεῦρο ἔλθέ. Τί λέγει; ‘Come here!’ ‘What is he saying?’

IV. *The Modern ‘Ancient Greek’ Script and its Historical Background*

If we were to show Plato or Euripides a modern edition of their works, they would not be able to decipher them. They wrote without punctuation, without dividing their words and without accents (which, after all, they did not need, since they were writing in their native language). They would not have recognised our ‘minuscule’ letters (the ones which we chiefly write and print), and nor would anyone have in the following thousand years. Their alphabet consisted exclusively of ‘majuscule’ letters. In subsequent centuries, there developed from these stiff capital letters various forms of more convenient cursive scripts, and from one of these forms, in about 800 CE, Byzantine monks created the ‘minuscule’ letters from which our modern lower-case letters are ultimately derived. Even in antiquity, scripts were constantly changing, especially the cursive ones. Old forms (e.g. Σ and Ω) were still used in important inscriptions, but disappeared from everyday use, and even from the calligraphic literary hands. But it would never have occurred to any Greek,

Roman or mediaeval scribe to mix 'large' and 'small', 'majuscule' and 'minuscule'.

It is not suggested that we should go back to writing as the Greeks did in the fifth cent. BCE. We must be grateful to the Alexandrian scholars for separating the lines of the classical poetry (which they saved for posterity by their editions), and to their Byzantine successors for endeavouring to make the meaning of every Greek word distinct for us by adding accents and breathings, even though, despite their efforts, some things were left ambiguous. However, such accretions of the Middle Ages as impede access to the original texts ought no longer to be propagated. Most of them are long gone: you only need to compare a printed text of the sixteenth or seventeenth cent. with a modern one to see that. A few are left, however: for instance, you still meet with the two superfluous forms of sigma in many printed books.

LESSON I

The System of Sounds

I. A Note on their Written Representation

The sounds of the language are communicated to us through the letters of the alphabet; Plato used the same word for both 'sound' and 'letter' (στοιχεῖον)—for him the A sound was the same as the letter A. For, as was usual in antiquity, he read out loud to himself, or heard a text being read to him. Everyone knows, or should know, that our alphabet is the one the Romans used and that the Romans got theirs from the Greeks, who took theirs from the Phoenicians. Not everyone appreciates, however, the genius of the man who, in about 800 BCE, developed the first Greek alphabet from the Phoenician one. We know that Semitic alphabets had signs for consonants only, not for vowels: our unknown Greek used for vowels those Phoenician consonant-sounds which had no corresponding consonants in Greek. For example, he changed the very first consonant, 'aleph', into the vowel 'A' and the consonant 'yodh' into 'I'. This was much more than a minor improvement. Only now was it possible to represent the sound of every word unambiguously; our Greek had invented the first script which conveyed individual letter-sounds, as distinct from ambiguous signs for syllables, such as were used in the Semitic scripts.

If the Roman alphabet (and hence our own) is derived from the Greek one, what are the origins of the differences between them? For example, why did the sign H in Greek mean ‘ê’ to them, whereas it means ‘h’ to us? Why was X ‘kh’ for them, but ‘ks’ for us? And why does Latin have an F, whereas Greek does not?

Questions like these are explained by the history of the Greek alphabet. Its original form branched out into many local varieties, with considerable differences between them. The form from which the Roman alphabet derived was different from the one which became the most widely used, namely that used for Attic Greek. In the Attic version, X—one of four letters that were added by the Greeks to the Phoenician ones—represented the sound ‘kh’; in the alphabet used in Western Greece, from which the Roman alphabet was derived, it was used for ‘ks’. The sign H had from of old represented the aspirate ‘h’, and this remained so in Western Greece. In the Ionic dialect, however, from an early stage, vowels were no longer aspirated (cf. present-day French and Italian): thus the H sign was left free. It was then chosen to represent the sound ‘ê’, ‘êta’. The Ionic alphabet, including this new sound value, was officially introduced into Athens in 403 BCE, and, as a result, became the script of *Koine* Greek.¹

The Latin letter F goes back to the Greek letter Ϝ, called ‘digamma’ (after its shape) or ‘wau’ (after its pronunciation). It represented a consonantal u. This sound and sign were not used in Ionic or at Athens, but they *were* used in the West. That is why it could be adopted, with a slight modification of its form, for the sound ‘f’ (rather than ‘w’) at Rome.

These outlines will have to suffice for now.² We shall move now from the written signs to the sounds themselves.

II. *The Classification of Sounds*

A. *Vowels*

1. *Single Vowels*

a) Always short: ε, ο (λέγε, λόγος).

1. Those Greeks who did still pronounce the ‘h’ (e.g. the Athenians) could not write it until the rough breathing was invented—which did not take long.

2. Any student interested will find further information in the article on the alphabet in the *Oxford Classical Dictionary*, which is generally recommended as a useful resource.

- b) Always long: η, ω (γῆ, 'Ρώμη).
- c) Short or long: α, ι, υ (a, i, ü)¹ ('a' as in 'are' and 'apple'; 'i' as in 'terrine' and 'image'; for the pronunciation of 'ü' see notes on the alphabet, n.7).

2. Diphthongs

i.e. two vowels in one syllable. The second vowel is always ι or υ;² the first vowel may be:

- a) a short vowel—α, ε, ο, or υ.

Short vowels result in the diphthongs: αι, ει, οι, υι and αυ, ευ, ου. Make sure to distinguish between αι (ai) and ει (ei); ευ is pronounced eu; ου and υι are pronounced as in French *fou* and *lui*.

Diphthongs with a short first vowel by convention are called 'short diphthongs', even though all diphthongs, of course, are long, and thus even a 'short' diphthong is counted as equivalent to a long vowel. Accents and breathings are written over the second vowel of a short diphthong.

- b) a long vowel—α, η, or ω.

Long vowels result in the so-called 'long diphthongs' ηυ, ωυ (rare) and αι, ηι, ωι. After the classical period, ηυ gradually changed, in speech and writing, to ευ.

An iota after a long vowel was pronounced audibly from the earliest times down to the end of the Hellenistic period. Distinguish carefully when you read Greek aloud, between short αι (ai) and long αι (ai), ει (ei) and ηι (êi), and οι (oi) and ωι (oi). Only in the Roman period was the iota after a long vowel pronounced less and less audibly, and, as a result, no longer written. Later attempts to reintroduce it led to confusion. Nowadays, the iota in a long diphthong is written as follows:

1. after a capital letter: on the line (iota adscript), e.g. "Αιδης;

1. The actual quantity can often be divined from the accent (about which more in L.2). Consider the accentuation of: μῦ, ἄρα, μῖσος, λύκος.

2. Other vowel combinations do not produce diphthongs, e.g. ἄοκνος (three syllables), ἀόριστος (four syllables). The sign called 'diaeresis' (¨), used in e.g. ἀΐδιος and ἄϋπνος, shows that the two vowels do not form one diphthong, but two separate syllables.

2. after a small letter: either on the line (iota adscript), e.g. ἄιδω or written small underneath the preceding vowel (iota subscript), e.g. ἄδω.

In both cases, accents and breathings are written over the first (long) vowel (in contrast to the practice with other diphthongs, including ηυ and ωυ).

The iota subscript is an invention of the late Middle Ages. To the scribes then it was a mere orthographical quirk, for their speech had long since lost any hint of 'long diphthongs'. In accordance with classical usage, iota adscript is preferred in this Course. but, since the iota subscript is still found in many printed texts, practice in both conventions is provided in the lessons.¹

B. Consonants

1. Mutes ('stops', 'plosives'), *Lat. Mutae*

	Medial (weak)	Tenuis (hard)	Aspirate (breathed)	Formed by
Guttural: k-sounds (palatal)	γ	κ	χ	gums
Labial: p-sounds	β	π	φ	lips
Dental: t-sounds	δ	τ	θ	teeth

N.B. γ before another guttural represents a nasal 'n' and sounds like the n in the English 'song' or 'long', e.g. ἄγγελος (angel), εὐαγγέλιον (*Lat. evangelium*), ἄγκυρα (anchor), ἔγχος, λύγξ (lynx). Within words, every ν before a guttural turns into γ.

2. 'Liquids' and 'Nasals' (*Lat. liquidae, nasales*)

λ, ρ, μ, ν

Within words every ν before a labial becomes μ: σύν-φέρω > συμφέρω.

1. Following Byzantine usage, modern dictionaries take account of the iota in short diphthongs but not in long, hence you will find αιδώς under AI but ἄιδω (ἄδω) under AΔ.

3. *Sibilants (Lat. sibilantes)*

These are sigma and the double consonants ζ, ψ, ξ, i.e. d+s, p+s, k+s. Where double σσ occurs in most dialects, local Attic has ττ; how this was pronounced is uncertain.

4. *Consonantal u and i*

Transcription: u and i. Consonantal u, our w, was represented by the letter Ϝ or digamma, which survives on many archaic inscriptions and coins. No written evidence of a letter standing for the consonantal ι (i = j pronounced like English initial y) has so far been found in Greek. This is an indication that the sound went out of use very early. But it did exist, once.

LESSON 2

*Lectional Signs*¹I. *Accents*A. *General*

Breathings and accents were the invention of Alexandrian scholars. They are indispensable for a full understanding of Greek words and their history. We already know about rough and smooth breathings from the Introduction to Part I.² The principles of accentuation are simple, and can be mastered with a little practice, but this needs to be done in the earliest stages of your study of Greek.

Accents, like breathings, are written *over* small letters, but *before* capitals. Most Greek words have one accent; occasionally, under specific circumstances, a word may have two, but never more than two. A few words have no accent at all. The accent indicates that the vowel over which it is placed was pronounced at a higher pitch than the rest of the word. (N.B. The accent was one of pitch, not stress.)

1. Punctuation has already been dealt with in the Introduction.

2. Part I, Intro., section II. Every initial ρ is also written with a rough breathing, e.g. Ῥόδος = Rhodos, since an initial ρ was pronounced with aspiration in Greek. The same appears to have been true of ρρ within words, and Πύρρος used to be written Πύρρρος (cf. Lat. Pyrrhus), but this usage is now being abandoned.

Accents are found on the vowel of the last syllable (the *ultima*) of a word, or on the last but one (the *paenultima*) or on the last but two (the *antepaenultima*), but never further back from the *ultima*.

There are three different accents: (i) the acute, $\acute{\alpha}$ (high pitch); (ii) the grave, $\grave{\alpha}$ (not so high, or normal pitch); (iii) the circumflex, $\hat{\alpha}$ (rising, then falling pitch). The acute and grave can stand on long or short vowels, the circumflex on long vowels only. The grave is found on the *ultima* only; the circumflex only on one of the last two syllables; the acute only on one of the last three.

If one vowel has both a breathing and an accent, the breathing is written *under* the circumflex, but *before* the acute or grave.

$\acute{\alpha}$, $\hat{\alpha}$, $\grave{\alpha}$, $\acute{\alpha}$, $\grave{\alpha}$, $\acute{\alpha}$, $\grave{\alpha}$
--

Breathings are placed over the second vowel of diphthongs:

$\acute{\alpha}\acute{\iota}$, $\acute{\epsilon}\acute{\iota}$, $\acute{\omicron}\acute{\iota}$, $\acute{\upsilon}\acute{\iota}$ and $\eta\acute{\upsilon}$
--

except in the case of long diphthongs with ι , which have their accents and breathings on the first vowel:

$\acute{\omega}\iota$, $\acute{\omicron}\iota$, $\acute{\omega}\grave{\iota}$; $\acute{\eta}\iota$, $\hat{\eta}\iota$, $\hat{\eta}\grave{\iota}$; $\acute{\alpha}\iota$, $\hat{\alpha}\iota$, $\hat{\alpha}\grave{\iota}$

B. Details about the Position of Accents

1. The *circumflex* ($\hat{\ } or \sim$) is found only on long vowels or diphthongs, and only on either (i) the last syllable (the *ultima*), e.g. $\zeta\hat{\eta}\nu$, $\acute{\eta}\beta\hat{\alpha}\nu$, or (ii) the last syllable but one (the *paenultima*), but only when the *ultima* is short, e.g. $\delta\acute{\omicron}\lambda\acute{o}\varsigma$, $\acute{\alpha}\phi\hat{\eta}\kappa\epsilon$. In this case (short followed by long with accent on the *paenultima*), the accent is *always* circumflex.

The circumflex, then, is never found on a short vowel, never on a syllable preceding the *paenultima*, and never on the *paenultima* when the *ultima* is long.

2. The *acute* ($\acute{\ }$) is found on short and long vowels, on (i) the *ultima*; or (ii) the *paenultima* (but on a long *paenultima* only when the *ultima*, too, is long); or (iii) the *antepaenultima* but only if the vowel of the *ultima* is short, e.g. (i) $\nu\acute{\alpha}\iota$, $\theta\acute{\epsilon}\acute{\omicron}\varsigma$, $\nu\acute{\epsilon}\acute{\omega}\varsigma$; (ii) $\nu\acute{\epsilon}\acute{\iota}\phi\epsilon\iota$, $\lambda\acute{\epsilon}\gamma\epsilon\iota$, $\delta\acute{\omicron}\lambda\acute{\omicron}\upsilon$, $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\acute{o}\upsilon$, $\pi\acute{\omicron}\delta\epsilon\varsigma$, $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\epsilon\varsigma$; (iii) $\acute{\alpha}\nu\theta\rho\omega\pi\acute{o}\varsigma$, $\lambda\acute{\epsilon}\gamma\omicron\mu\epsilon\nu$. $\acute{Κ}\acute{\omicron}\rho\iota\nu\theta\acute{o}\varsigma$, $\acute{Α}\kappa\rho\acute{\omicron}\rho\iota\nu\theta\acute{o}\varsigma$. $\acute{Α}\lambda\acute{\epsilon}\xi\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$, $\acute{Α}\lambda\acute{\epsilon}\xi\acute{\alpha}\nu\delta\rho\acute{\omicron}\lambda\acute{\alpha}\kappa\epsilon\varsigma$.
3. The *grave* ($\grave{\ }$) is found only on the *ultima*, and then only when the *ultima* had the acute but is not immediately followed by a pause

indicated by punctuation, e.g. θεός, θεόν, but θεὸς λέγει. In brief: an acute on the *ultima* virtually always changes into a grave unless it is immediately followed by punctuation.

C. Some Technical Terms

A word with an acute on the *ultima* is called oxytone.

A word with an acute on the *paenultima* is called paroxytone.

A word with an acute on the *antepaenultima* is called proparoxytone.

A word with a circumflex on the *ultima* is called perispomenon.

A word with a circumflex on the *paenultima* is called pro-perispomenon.

Words with any accent on the *paenultima* or the *antepaenultima* (i.e. not on the *ultima*) are called barytone.

D. The Meaning of Accents: Pitch, not Stress

A syllable with an *acute* was pronounced up to a fifth higher than the rest of the word. The pitch of a syllable with a *circumflex* went up, then down. A syllable with a *grave* was pronounced at a lower pitch than one with an acute accent. These facts have to be taken into account when speaking Greek words, sentences or longer texts. We should aim to pronounce all words with the requisite pitch, and avoid merely stressing the accented syllables. Moreover, the ‘quantity’ of every vowel, long or short, must be made distinct.

II. Words without Accent: *Atona* (*Atonics*, *Proclitics*)

ὁ, ἡ, οἱ, αἱ	(nom. of the article)	4	forms of the article
εἰς, ἐν, ἐκ	(‘into’, ‘in’, ‘out of’)	3	prepositions
εἰ, ὡς	(‘if’, ‘as’)	2	conjunctions
οὐ (οὐκ, οὐχ)	(‘no’, ‘not’)	1	particle

Total: 10 *Atona*

Also unaccented, except under special conditions, are the *enclitics*, which will be discussed in L.10.

III. The Apostrophe

At the end of a word, the short vowels α, ε, and ο drop out very often when the following word begins with a vowel (with -ι this happens very seldom, and never with -υ). This elision is indicated by the

apostrophe ('). Thus ἀλλὰ σύ, but ἀλλ' ἐγώ; ἐπὶ κάμηλον, but ἐπ' ὄνον. (The preposition ἐπί is one of the few words which show elision of -ι.) This procedure is indicative of the Greek dislike for 'hiatus', i.e. the clash of two or more vowels.

In the case of prepositions and conjunctions, when the elided syllable was accented, the accent is lost : ἐπ' ὄνον (ἐπί); ἀλλ' ἐγώ (ἀλλά). In all other cases, the preceding syllable takes the accent: εἴμ' Ὀδυσσεύς (εἰμί); ἀγάθ' ἐστίν (ἀγαθά).

LESSON 3

Types of Words

The Greek language, like Latin, English etc., has two principal classes of word:

1. Words which assume varying forms depending on their function in a sentence (we call this process 'inflection'), e.g. English 'house – houses' and 'write – wrote'; Latin *deus – deum* and *amo – amat*; Greek θεός – θεόν and κωλύω – κωλύει;
2. Words which occur in one form only ('uninflected' words), e.g. English 'and', 'where'; Latin *et, ubi*; Greek καί, ποῦ.

I. Inflected Words

A. Declension and Conjugation

There are two main types of inflected word:

1. Those which are said to 'decline', *nouns*. This term will be used¹ to comprise substantives, adjectives and pronouns, including the article, e.g.: English 'house', 'beautiful', 'I'; Latin *domus, pulcher, ego*; Greek οἶκος, καλός, ἐγώ. The different forms of

1. 'Noun' here is used as equivalent to the German *das Nomen*, derived from the terminology of the Latin grammarians, whose term *nomen* was itself a translation of the Greek ὄνομα. Whereas in modern English 'noun' has become almost universally restricted to the sense 'substantive' (Lat. *nomen substantivum* as distinct from *nomen adiectivum*), in German, *das Nomen* is used for adjectives as well as substantives. Engl. 'noun' can be found used in a comparably wide sense in e.g. the standard Greek reference grammars of W. W. Goodwin and H. W. Smyth. In this course the term 'substantive', not 'noun', will be used as equivalent to Lat. *nomen substantivum*.

this kind of word are called 'cases'; together, they constitute its 'declension'.

2. Those which are said to 'conjugate': *verbs*: e.g. English 'I speak'; Latin *dico*; Greek λέγω. The inflection of a verb is called its 'conjugation'. Its forms vary according to person ('I write', 'he writes'), tense¹ ('I write', 'I wrote') and mood² ('he writes'; 'he might write'), and, as will be seen in due course, in certain other respects.³

B. Notes on Syntax

1. Verb- and Noun-Forms Analysed

ὕει, 'it is raining': the notion of rain is contained in the 'root' √ῦ ([hü]-); the fact that *it is raining* is conveyed by the 'ending' -ει. ὑετός, 'rain': here the root √ῦ is expanded by the syllable -ετ- into the 'stem' ὑετ- of the substantive '(the) rain'. The ending -ος indicates that the notion 'rain' is the subject (or alternatively, the predicate) of the utterance in question.

2. Terminology: Basic Elements of Utterance

Any complete utterance (any utterance, that is, apart from exclamations and suchlike) will at the very least consist of:

- a) an indication of the thing or person about which, or whom, the speaker is going to say something, e.g. 'the house', 'John', 'I'; as this is the 'subject' talked about, it is called in grammatical terminology the 'subject' of a sentence;
- b) an expression of the fact which the speaker wishes to convey concerning his subject, e.g. 'The house *is beautiful*', 'John *is a builder*', 'I *love*'. This statement concerning the 'subject' is termed the 'predicate', for it is a 'predication' ('speaking forth') concerning the subject. It may be conveyed by 1) an adjective, 2) a substantive (in both of which cases English requires a

1. From Latin *tempus*, 'time'.

2. From Latin *modus*, 'manner'.

3. The analysis of language on which our grammatical terminology is based was carried out by Greek scholars (γραμματικοί, Lat. *grammatici*) from the 5th cent. BCE onwards. The terms devised by them were translated into Latin by their Roman successors, and were taken over (often corrupted too) by mediaeval grammarians in western Europe, as well as in the East: e.g. in ὄνομα-*nomen*-noun; ἀντωνυμία-*pronomēn*-pronoun; πρόθεσις-*praepositio*-preposition; πῶσις-*casus*-case.

connecting 'auxiliary verb', e.g. 'is', 'are', 'was'; in Greek this is not indispensable, see below), or 3) a verb.

- c) Very often a verbal predicate will 'govern' an 'object', e.g. 'John is building *a house*', 'The house has *a balcony*'. 'I love *Jane*'; it may also
- d) be qualified by an adverb, 'I love Jane *passionately*', or by some longer phrase serving the same function as an adverb, e.g. 'I love Jane *with all my heart*', or 'John is travelling *in Italy*'.

C. Declension of the Noun

1. The Cases

ἄνθρωπος	the form that marks the subject and predicate is called the 'nominative' case.
ἄνθρωπον	the form that marks the object is called the 'accusative' case.
ἀνθρώπου	the form indicating the substantive by which another substantive is defined (as in ' <i>father's</i> house', ' <i>Napoleon's</i> victory') is called the genitive case.
ἀνθρώπῳ	the form that denotes a 'person concerned' as in 'I told <i>you</i> a story'; 'this seems strange <i>to me</i> '; 'she gives <i>to the child</i> a cake', is called the 'dative' case.
ἄνθρωπε	the form that denotes a person (and sometimes a thing) addressed is called the 'vocative' case. ¹

There are separate forms of these cases in the plural, except that Greek has no distinct form for the vocative plural; it uses the form of the nominative plural instead. In fact it uses the same form for the nominative singular as for the vocative singular for about half of all substantives and adjectives.

2. The Accentuation of Nouns

Rule 1: The accent is the same in all other cases as it is in the nominative, except where the general rules governing Greek

1. Derivations: 'nominative' from Lat. *casus nominativus* = πτώσις ὀνομαστική; 'accusative' from Lat. *casus accusativus*, a mistranslation of πτώσις αἰτιατική; 'genitive' from mediaeval misspelling of Lat. *casus genetivus*, an unsatisfactory translation of πτώσις γενική; 'dative' from Lat. *casus dativus* = πτώσις δοτική; 'vocative' from Lat. *casus vocativus* = πτώσις κλητική.

accentuation make this impossible (see above); the place and/or kind of accent may change where a long ending takes the place of a short one, e.g. μῦθος, μύθου; ἄνθρωπος, ἀνθρώπου. *Rule 2:* If a long genitive or dative ending is accented, the accent is circumflex, e.g. θεός, θεόν, θεοῦ, θεῶι. This rule is valid for both singular and plural: θεῶν, θεοῖς.

3. Food for Thought

Consider and compare the following paradigms (paying attention also to the accents):

	Greek		Latin ¹
Nom.	σοφός	φιλόσοφος	philosophus
Acc.	σοφόν	φιλόσοφον	philosophum
Gen.	σοφοῦ	φιλοσόφου	philosophi
Dat.	σοφῶι (ῶ)	φιλοσόφωι (ῶ)	philosopho (cf. Dat. morti)
Voc.	σοφέ	φιλόσοφε	philosophe

You will notice the following similarities and differences between Greek and Latin:

- In the table above, Greek *o* corresponds to Latin *u*. (Early Latin, in fact, also had *-o*.) This *o* is the characteristic vowel of this, the 'o-declension'. In the vocative, in both languages, the vowel is not *o*, but *e*. This alternation of *e/o* is quite common; cf. the noun λόγος and the verb λέγω.
- In the accusative, Greek *-on* corresponds to Latin *-um* (< *-om*); the genitives are quite different in the two languages, but all the other cases are strikingly similar. In particular,
- the characteristic 'thematic vowel', *o*, is lengthened in the dative (and also in the genitive in Greek), and
- in both languages, the vocative actually has no ending, since the form in *-e* is merely an alternative form of the thematic stem. It is not difficult to understand why: the various endings indicate various relationships between the words which constitute a sentence: the vocative stands by itself, unrelated to other words in the sentence, by itself.

1. Greek θεός, θεόν and Latin *deus*, *deum* might also be compared, in view of their identical meaning and similarity of sound, but philologists insist that they do not derive from the same root.

4. *The Article*

Unlike Latin, Greek has a definite article. The acc., gen. and dat. forms of its masculine singular are monosyllables which rhyme with the final syllables of nouns of the o-declension. These monosyllables begin with the consonant τ. The nominative, however, has aspiration ('h') instead and, moreover, has no ending (i.e. no -s) and no accent (see above, L.2):

ὁ, τόν, τοῦ, τῶι

The article is never used in the vocative, and the Greek language did not develop an indefinite article: ὁ θεός is 'the god', and may indicate a particular god who has been mentioned before or is, at least, well-known; it may also express the general concept of 'God'. Without the article, θεός may mean 'God' generally, or also 'a god', 'some (unidentified) god'.¹

5. *The Adjective: Attributive and Predicative*

The adjective is declined like the substantive (see σοφός and φιλόσοφος above): the distinction between substantive and adjective is, in fact, often fluid. Θρασύμαχος ὁ σοφός may be taken to signify 'Thrasymachos the Sage', as well as 'the wise Thrasymachos'. Anyway, the adjective agrees with the noun which is qualified by it. Consequently:

- a) When it is the predicate, it stands, normally, without article, in the nominative. Very often there is no auxiliary verb, especially in general statements, e.g. ὁ λόγος καλός (ἐστίν); ὁ (παλαιός) οἶνος χρηστός (ἐστίν)... very often, too, the subject is not explicitly specified, but is indicated by the form of the verb: σοφός ἐστί, 'He is wise'.
- b) When the adjective is an attribute, its case (and gender and number—see below) agrees with the word to which it refers; and if there is any article, the adjective will be preceded by one, e.g. παλαιός οἶνος, χρηστοῦ ἀνθρώπου – ὁ παλαιός οἶνος, ὁ οἶνος ὁ παλαιός – τοῦ χρηστοῦ ἀνθρώπου, τοῦ ἀνθρώπου τοῦ χρηστοῦ.

1. These observations, like everything else in this *Appendix Grammatica*, are linked to the corresponding lesson in Part I (in this case L.3), and can be illustrated from it.

In brief:

ὁ φίλος	'the dear one, the friend'
ὁ φίλος οἶκος	'the dear house'
ὁ οἶκος φίλος	'the house is dear'

The attribute of a substantive does not have to be an adjective, but can be another substantive in the genitive case: e.g. θεοῦ λόγος, ὁ τοῦ θεοῦ λόγος, ὁ λόγος (ὁ) τοῦ θεοῦ.¹

6. The Pronoun

So far we have only met the interrogatives τίς... 'who?' and τί... 'what?' (Lat. *quis?*, *quid?*). Their accent is *always* the acute; it does not change to the grave, for the voice, in asking a question, moves to a higher pitch.

D. The Verb

1. λέγω, λέγεις, λέγει	2. Imperative λέγε
------------------------	--------------------

The examples of verbal forms given above, the three singular forms of the present indicative of λέγω ('I say') and its singular imperative, illustrate the fact that (i) the differentiation of *persons* (1st, 2nd, 3rd), and, it should be realized also, of *number* (singular and plural), which modern English expresses mainly by personal pronouns, is expressed in Greek (as in Latin) by endings; and (ii) Greek does not make a distinction in the present tense, as English does, between 'he makes' and 'he is making'.

Accentuation of Verbal Forms

Basic rule: the accent goes as far back as the general rules (above, L.2) permit: κωλύω, κώλυε.

1. In such combinations, repetition of the article is frequent, but not *de rigueur*, and it is usually absent from established phrases like 'the people (*demos*) of Athens' (lit. 'of the Athenians') or 'the lord of the gods' (Zeus): ὁ δῆμος τῶν Ἀθηναίων, ὁ δεσπότης τῶν θεῶν.

II. *Uninflected words*A. *Adverbs*1. *Adverbs derived from Adjectives*

Adverbs derived from adjectives end in *-ως*,¹ e.g. *καλός* ('beautiful') – *καλῶς* ('beautifully'); *σοφός* ('wise') – *σοφῶς* ('wisely'); *δίκαιος* ('just') – *δικαίως* ('justly').

2. *Pronominal Adverbs (Interrogative)*

ποῦ... 'Where?' Answer in the *dative*, e.g. *ἐν Κορίνθῳ* = Lat. *Corinthi*. *ποῖ*... 'Whither?' Answer in the *accusative*, e.g. *εἰς Κόρινθον* = Lat. *Corinthum*. *πόθεν*... 'Whence?' Answer in the *genitive*, e.g. *ἐκ Κορίνθου* = Lat. *Corintho*.

Consider

- a) the relationship between the above and the basic meanings of the cases as given above;
- b) the relationships between Greek and Latin in their use of the cases, particularly with regard to their expression of 'position where' or 'movement towards'.

B. *Particles*1. *Interrogative Particle*

ᾄρα (*ᾄρ'* before a vowel) introduces a question.

2. *Connecting Particles*

καί: the conjunction 'and'; *τε*: 'and' (cf. Lat. *-que*) following the second of two words. *καί...καί* / *τε...τε* / *τε...καί* : 'both...and'² (cf. Lat. *et...et* and *-que...-que*).

3. *Negative Particles*

οὐ: before a word beginning with a consonant and before a pause (i.e. before punctuation in written texts), *οὐχ* (before an aspirated vowel)

1. One adverb, *εὖ* 'well', has no adjective corresponding to it.

2. In English 'and' will often be a sufficient equivalent.

and οὐκ (before all other vowels): 'no', 'not'. οὔτε:¹ 'and not', οὔτε...οὔτε: 'neither...nor' (cf. Lat. *neque...neque*).

C. Prepositions

Prepositions are small words which reinforce or modify the basic meaning of the cases,² e.g.

1. ἐξ (before a vowel), ἐκ (before a consonant): 'from', 'out of', with the genitive (cf. Lat. *ex* + ablative).
2. ἀπό (before a consonant), ἀπ' (before a non-aspirated vowel), ἀφ' (before an aspirated vowel): 'from', with the genitive (cf. Lat. *a, ab, abs*).
3. ἐπί, ἐπ', ἐφ' (varied like ἀπό, according to what type of letter follows): 'on', 'on to', with the accusative.³
4. εἰς 'into', 'to', with the accusative (cf. Lat. *in* with the accusative).
5. ἐν 'in', with the dative (cf. Lat. *in* with the ablative).

Note on Assimilation

οὐκ ἔστιν, but οὐχ ἕει. οὔτ' ἐγώ, but οὔθ' ὑετός. ἐπ' ὄνον, but ἐφ' ἵππον.

A *tenuis* (κ, π, τ, see above, L.1.8) at the end of a word (e.g. οὐκ, ἀπ') is assimilated to an aspirated vowel (e.g. ἄ-, ὀ-) immediately following it, i.e. it turns into the corresponding aspirate (χ, φ, θ).

This is a general rule. More will be said in later lessons (L.21; 57) about 'assimilation', the tendency of adjacent consonant-sounds to become similar to one another in type.

III. Word-Order

The order of the words in Greek sentences is much freer than in English. Since the relation between the main words within a sentence was shown by their inflection, there was no need to indicate it by their order, as one has to do in English because its nouns have lost

1. By the rule stated above in L.2, one would expect a circumflex on the long syllable preceding the short final τε. The accent is acute because τε is enclitic: οὔτε = οὔ τε.

2. Prefixed to verbs, they form 'compound verbs'.

3. Also found with the genitive and dative, but with different meanings, as we shall see later.

practically all their case-endings. There is no need, for instance, in Greek for the subject to precede the predicate and/or any object. Nor is word-order necessarily altered in questions: a mere change of intonation can turn a statement into a question.

This freedom does not by any means imply that the order of words in Greek is random or without relevance to meaning: on the contrary, it provides the opportunity for an almost unlimited variety of expression. It is therefore impossible to spell out a code of definite laws about Greek word-order, except where some minor details are concerned. The following general tendencies may, however, be noted:

1. Words are emphasized when placed either at the beginning or at the end of a phrase.
2. The predicate tends to stand in or near the centre of longer sentences, and the result will quite often be the order which is normal in English: subject, predicate, object.¹
3. A word may be emphasized by being separated from the word most closely related to it by other words interposed between them (e.g. an attributive adjective may be separated from its substantive).²
4. Certain connecting particles, like δέ ('but', 'and') and γάρ ('for', 'because'), are found most usually after the first word of a clause, and never at its very beginning.

Growing acquaintance with Greek literature will reveal many other aspects of the meaningful freedom of Greek word-order.

LESSON 4

Plural of the Noun and Verb

I. Plural of the O-Declension

Παραδείγματα

Nom.	οἱ	ἄνθρωποι	δοῦλοι	καλοί
Acc.	τούς	ἀνθρώπους	δούλους	καλούς
Gen.	τῶν	ἀνθρώπων	δούλων	καλῶν
Dat.	τοῖς	ἀνθρώποις	δούλοις	καλοῖς

1. For examples illustrating tendencies 1 and 2 see Part I L.3 D2,6; F1-3, G1.

2. See e.g. Part I L.3 F2 χρῆστὸν...μῦθον, and G3 καλὸν...μῦθον.

Observe the varying accentuation. The reasons for it have been explained in L.2. Further points to note:

1. The Greek language had inherited, in addition to singular and plural, a set of forms called the 'dual', used when one was speaking of two persons, things etc., especially when the two were a naturally occurring pair. This so-called dual was gradually going out of use from very early times; in the non-literary language of the post-classical period it was not used at all. We shall pass over it for the moment, and will later describe it briefly.
2. There is no separate form for the vocative in the plural (L.3).
3. The nom. plur. ending -οι of both nouns and adjectives affected the accentuation as if it were a short vowel, though it was not pronounced like one. Hence, in accordance with the general rules given in L.3, the nom. plur. ἄνθρωποι retains the acute on its first syllable, and δοῦλοι the circumflex on the *paenultima*, whereas the other cases are different from the nom. sing. in their accentuation, e.g. ἀνθρώποις, δούλοις.

II. *Masculine Substantives*

ὁ (plur. οἱ) is the masculine article; the substantives declined above are masculine.

First and foremost (and obviously!) words denoting male persons are masculine: e.g. ὁ ἄνθρωπος, ὁ φιλόσοφος, ὁ Χριστός... likewise male animals (e.g. ὁ ὄνος), and the names of peoples (e.g. οἱ Ἕλληνες, οἱ Ῥωμαῖοι).¹

III. *'My' and 'Your'*

When no particular emphasis on the notion 'my' or 'your' is intended, the unaccented, enclitic genitives of the appropriate personal pronouns are frequently used, μου ('of me') and σου ('of you').² When the relationship referred to is a very obvious one, one often finds a substantive + article used in Greek without the addition of any pronoun to denote the possessor: e.g. ὁ πατήρ, 'my father'. There

1. Also the names of rivers (e.g. ὁ Νεῖλος, ὁ Εὐφράτης, ὁ Ῥῆνος), winds (e.g. ὁ Βορέας) and months (e.g. ὁ Ποσειδεών).

2. On which see L.5.

existed also possessive adjectives (e.g. σός, σόν, σου̐, σῶι, 'your'), used for greater emphasis. More on these later.

IV. Functions of the Cases: Continued (cf. L.3)

The Nominative denotes

1. *the subject*: ὁ φίλος / *amicus* / '(the) friend'
2. *the predicate*: σοφός (ἐστίν) / *sapiens est* / '(he) is wise' or '(he) is a wise man'.

The Accusative denotes

1. *the object*: ὄνον κείρεις / *asinum tondis* / 'you are shearing a donkey';
2. *the goal of motion*: ἦλθεν Ἀθήνας / *Athenas venit* / 'he came to Athens' (without a preposition only in poetry); ἦλθεν εἰς οἶκον / *domum venit* / 'he came into the house', 'home'.

The Genitive

1. *serves to connect two substantives to one another*, the substantive in the genitive conveying the sphere or orbit within which the other is situated and, hence, defined: θεοῦ υἱός – *dei filius* – 'a god's' (or 'God's') 'son'; θυμοῦ δοῦλος – 'slave of emotion'; βαρβάρων δοῦλος – 'slave of the barbarians'...
2. *indicates the starting point from which motion begins*: ἐξ οἴκου – *domo* – 'from the house', 'from home' ; ἐκ Κορίνθου – *Corintho* (Lat. ablative).

The Dative indicates

1. *the person or persons concerned*.¹ This usage is often described as the 'dative proper': ὄνῳ μῦθον λέγεις, 'you are telling your story to a donkey'; N.B. Eng. 'tell me a story' = 'tell *to* me a story', Lat. *fabulam mihi narra*;
2. *an instrument* ('*dativus instrumentalis*', indicating the 'means whereby'): φόνῳ φόνον λύεις, 'you are expiating murder by murder', cf. Lat. ablative in e.g. *Dei providentia mundus regitur*;
3. *the place where someone / something is or something happens* ('*dativus locativus*'): ἐν οἴκῳ – Lat. *domi* (locative, similarly *Corinthi*, but *in urbe*, ablative).

1. 'Indirect object' is not an apposite term. If I give *you* a penny, *you* are not the object of this giving. The object given is the penny, and *you* are the person benefitting from it: thus you are the 'person concerned'.

The twofold functions of both the nominative and the accusative are readily understandable: subject and predicate are, so to speak, the two sides of an equation, hence the same case suits both; the object is what the subject is aiming at or moving towards—its ‘goal’. However, it is not so easy to understand why the genitive case has its two distinct functions and the dative its three, nor why it is that, of the several functions of the Latin ablative, two correspond with functions of the Greek dative and one with a function of the Greek genitive.

These correspondences are puzzling, and they, and indeed the entire structure of the Greek language, as well as that of Latin, German, English and many others, only become understandable when one realises¹ that these languages are all members of one large family—a family of languages spoken all the way from Iceland in the far North-West through the whole of Europe to Central Asia and India. Their relationship to one another² is to be explained by positing one primal language from which they all derive.

V. *Proto-Indo-European (IE)*

‘Comparative’ or ‘historical grammar’ has compared all the ‘Indo-European’ languages with each other and determined their interrelation in detail. It has solved, thereby, innumerable linguistic problems, including the one that concerns us at the moment.

Proto-Indo-European (IE) had many more cases than has any one of the languages derived from it; in each of the daughter languages, their number was reduced in different ways. Modern English is an extreme example, for in it there are no cases left with the exception of the ‘Saxon genitive’. One of the principal tendencies of a developing language is towards simplification. The reduction of the case-system is one instance of this. As a consequence of it, the functions of cases that were dying out were taken over by other cases, and this process happened differently in different languages.

1. This was first fully recognised at the beginning of the nineteenth cent. by the Dane Rasmus Rask and the German Franz Bopp.

2. The relationship between them is evident from their similarities to one another in structure, e.g. in their noun-cases and verb-conjugations, as well as from the fact they have many words in common, e.g. English ‘father’, German *Vater*, Latin *pater*, Greek *πατήρ*, Sanscrit *pitá* (note the accent); also ‘mother’, *Mutter*, *mater*, *μάτηρ* (or the Ionic–Attic *μήτηρ*), *máta* (note the accent again).

IE had many different case-inflexions to indicate the various special sorts of relationships which might exist between persons and things. Among those which indicated specifically spatial relationships, there was one used to specify a (static) place in which something occurred; i.e. it answered the question, 'Where?' The technical name for this form is the 'locative'. It went out of use in Greek and Latin and in most other IE languages. Its function was taken over by the dative case in Greek, and in Latin by the so-called 'ablative'. Another IE form (or 'case') indicated the goal towards which someone or something moved (i.e. it answered the question, 'Whither?'); this form was therefore found suitable for indicating the 'object' towards which an action is directed: hence the case which grammarians have called the 'accusative'. Another inflexional form, the 'separative', indicated the point from which motion started (i.e. it answered the question, 'Whence?'). Its function was inherited in Greek by the genitive case, but in Latin by the (true) 'ablative' (i.e. the 'moving-away' case). Finally, there was an IE case which indicated the means or tool by which something is done, the 'instrumental'. In Greek, the dative was burdened with this function as well, but in Latin, strangely enough, it was inherited by the ablative.¹ Thus comparative grammar has accounted for the various different uses of the Greek cases and, in the process, has thrown light on the origins of the language.

1. Traces of the older, more specialised, cases are preserved in Latin and Greek and elsewhere, e.g. in the locative termination -i: Greek οἶκος 'at home, in the house', Latin *domi* 'at home', *Romae* 'at Rome' (not the genitive—how could it be?—but the original locative; in old Latin 'at Rome' was *Romai*). This example illustrates the fact that the replacement of cases that were dying out was not random: the case which inherited a function was in some way suitable for it, i.e. it shared with the case it supplanted some similarity of sound or of meaning.

VI. *Plural of the Verb (O-Conjugation):
Present Active, Indicative and Imperative*

Παράδειγμα

	κωλύω 'I prevent'	cf. Lat. laudo (< laudao) ¹ 'I praise'
Indicative	plur. 1 κωλύ·ο·μεν plur. 2 κωλύ·ε·τε plur. 3 κωλύ·ουσι(ν) ²	cf. Lat. laud·a·mus ³ cf. Lat. laud·a·tis cf. Lat. laud·a·nt
Imperative	plur. 2 κωλύ·ε·τε	cf. Lat. laud·a·te

VII. *Negation (cf. L.3)*

In statements: οὐ, οὐκ, οὐχ (the consonant is added to avoid hiatus); reinforced, οὐχί. In commands, wishes and conditions (about which more later): μή, cf. Lat. *ne*. Thus one must distinguish between: οὐ λέγει – μή λέγε, οὐ λέγετε – μή λέγετε.

VIII. *Summary: Direct Questions (cf. L.3)*

Direct questions are indicated:

1. simply by inflection of the voice; but more frequently
2. by interrogative pronouns, e.g. τίς...τί... or
3. by interrogative adverbs, e.g. ποῦ, ποῖ, πόθεν... or
4. by an interrogative particle, e.g. ἄρα (ἄρ' before a vowel).

Ἄρα (like Latin *-ne?*) asks a question which may be answered by either 'Yes' or 'No'; it conveys no preference for either of the possible answers. Ἄρ' οὐ... (like Latin *nonne...?*) intimates that the answer 'Yes' is expected.

1. I.e. a modified form of *laudao*: the sign < means 'changed from', 'derived from'.

2. The ending -σι and also ἔστι are usually furnished with a final -n before vowels or punctuation (νῦ ἐφελκυστικόν 'moveable ν'). This is to avoid hiatus.

3. In the Doric dialect, the 1st and 3rd pers. plur. endings are -mes and -nti (κωλύομες, κωλύοντι), which clearly resemble the Latin more closely. The Attic forms require more detailed explanation (L.6), but one can see from the comparison above that in Greek, the 2nd pers. plur. of the imperative has penetrated into the indicative.

Food for Thought

θόρυβον ἀκούω, but ἀκούετε τῶν σοφῶν. Why is 'noise' in the accusative, but 'wise men' in the genitive? Can you think what the reason might be? If not, you will have to wait until Lesson 7.

LESSON 5

I. Neuters of the O-Declension

Singular			
Nom. (Voc.)	τὸ	δῶρον	donum
Acc.	τὸ	δῶρον	donum
Gen.	τοῦ	δῶρου	doni
Dat.	τῷ	δῶρωι (-ῳ)	dono
Plural			
Nom. (Voc.)	τὰ	δῶρα	dona
Acc.	τὰ	δῶρα	dona
Gen.	τῶν	δώρων	donorum
Dat.	τοῖς	δώροις	donis

This table confirms that final -m in Latin corresponds to final -n in Greek (cf. L.3). Moreover, it shows that in Greek as well as Latin:

1. the nominative and accusative of neuters are identical;
2. in the plural, these two cases end in short -a.

Both these rules apply to *all* neuters; they are clearly survivals from IE. Greek, unlike Latin, preserves a third such survival:

3. when the subject is a neuter plural, the verb is *singular*, e.g. δῶρα πείθει.

The reason for this is that the ending -a originally denoted a 'collective' in the singular, like 'family', 'government', which was naturally followed by a verb in the singular, even though this collective word denoted a plurality.

II. Personal Pronouns

1. Person: ἐγώ ·	με, μου, μοι
2. Person: σύ ·	σε, σου, σοι

The 'oblique cases' of ἐγώ and σύ, i.e. all the cases except the nominative, are 'enclitic', i.e. not accented, except under certain

conditions (about which, more in L.11). However, they *are* accented when they are stressed (e.g. ‘not *me*, but *you*’) and also after most prepositions. In such cases, a lengthened form of the 1st person is used: ἐμέ, ἐμοῦ, ἐμοί, *but* σέ, σοῦ, σοί; e.g. οὐκ ἐμοί, ἀλλὰ σοί; ἀπ’ ἐμοῦ, ὑπὲρ σοῦ (but πρὸς με).

III. *The Verb: Some Further Forms*¹

1. *The present infinitive* ends in -ειν, e.g. κωλύειν, λέγειν.

It is frequently used

- a) as the subject of impersonal expressions like καλόν (ἐστίν),² ‘it is beautiful/right/fair/fine/good’; χρή, ‘it is necessary’ (e.g. λέγειν χρή);
- b) as the object of certain verbs, such as θέλω, ‘I wish’, ‘I am willing’, διδάσκω, ‘I teach’, μανθάνω, ‘I learn’, κελεύω, ‘I order’, ‘I urge’; κωλύω, ‘I hinder’; e.g. ἀκούειν θέλω; κελεύω σε ἥκειν; λέγειν μανθάνω; κωλύει με ἥκειν.

2. *The future* is formed by inserting an -s- between the stem and the ending, e.g. κελεύω > κελεύσω; κελεύειν > κελεύσειν; λέγω > λέξω; λέγειν > λέξειν. When -s- is added to stems which end in consonants (e.g. λέγω), the way the verb is spelt (γσ > ξ) or even its actual form may be modified, as we shall see in detail later.

IV. *Reading Poetry*

1. *Some General Notes*

The rhythm of Greek poetry is determined by the systematic arrangement of *long* and *short* syllables, in contrast to English poetry, where rhythm is a result chiefly of the way in which *stressed* and *unstressed* syllables are deployed. Long syllables (*longa*) are

- a) those containing a long vowel or diphthong—such syllables are said to be long ‘by nature’ (*natura*);

1. Until L.33 we shall only be concerned with the active voice.

2. Such general statements very often leave the predicate without an auxiliary verb.

- b) those containing a short vowel followed by two or more consonants—these are said to be long ‘by position’ (*positione*), that is, they are long ‘by convention’.¹

Short syllables (*brevia*) normally contain one short vowel followed by no more than one consonant. However, a two-consonant combination consisting of a mute followed by a liquid, e.g. πλ, τρ, χν, often has the effect of a single consonant, especially in comedy.

In scansion the sign for long (*longum*) is –; the sign for short (*breve*) is ∪. e.g. λέγε μοι = ∪ ∪ – λέξω σοι = – – – (since ξ represents a combination of two consonants, k and s); πατρός = ∪ – or ∪ ∪ (since τρ = mute + liquid).

2. The Iambic Trimeter

The iambic trimeter consists of three *metra* (μέτρα; the prefix τρι- means ‘three-’). Each metron consists of ∪ – ∪ –; however, the first syllable of an iambic *metron* can be either long or short; it is ‘anceps’ (∪ –). E.g.:

κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι.

∪ – ∪ – | ∪ – ∪ – | ∪ – ∪ – ||

ὦ τέκνον, ἤκεις...

– – ∪ – | –

Furthermore, it is a general rule that one *longum* equals two *brevia* (– = ∪ ∪). Two *brevia* can therefore take the place of a *longum*. Attic tragedy makes far less advantage of this opportunity than does popular verse, in particular, comedy. Thus, in Part I L.5, example IID, ῥόδα, ἴα and καλά are ∪ ∪ = –. This means that each line consists of three iambic *metra* (ποῦ μοι τὰ ῥόδα = – – ∪ ∪), with a shortened (‘catalectic’) iambic *metron* (σέλινα = ∪ – ∪) as a coda. Or, to put it another way, each line consists of four iambic *metra*, the last of which is catalectic. The line is therefore called an ‘iambic tetrameter catalectic’, since in Greek τετρα- is the prefix meaning ‘four-’. N.B. The last syllable of any line is long, even if it consists of a short vowel only, since there is a pause at the end of every line, though not necessarily a long one. In our poem, the word σέλινα (∪ – ∪) takes the place of ∪ – –. This is why, when scanning it, we write ∪ – ∪.

1. In poetry, such long syllables are often produced by insertion of the νῦ ἐφελκυστικόν (see L.4).

Practise reading Greek poetry according to these rules. Make sure that every long syllable lasts twice as long as a short one. Stress the vowels as little as possible, and try to bring out the accented syllables with the correct pitch (see L.2). Do not forget that the words mean something. As soon as you are sure of the metre, pronounce every word as its meaning requires, but without upsetting the rhythm.

LESSON 6

I. *More about Adjectives (cf. L.3)*

1. Any adjective, and indeed any word or group of words, can have an article before it, and thus be used like a substantive, e.g. ὁ δίκαιος 'the just man', τὸ δίκαιον 'that which is just', 'justice', τὰ δίκαια 'things that are just', 'rights'. Where appropriate, adjectives may also be used in this way *without* the article, e.g. ὁ δίκαιος δίκαια πράττει, 'the just man does just things' = 'the just man acts justly'; ἄλλα ἄλλοις καλά (cf. Lat. *alia aliis bona*) i.e. 'different people hold different views on what is (morally or otherwise) beautiful'—here καλά is the predicate.
2. As in the English phrases 'lovely to see', 'unable to agree', the meaning of adjectives is sometimes clarified by the addition of an infinitive: see the quotation from Sophokles, Part I L.6 text K.

II. *The Imperfect Active of Verbs in -ω*

ἐ·κόλυ·ο·ν cf. Lat. ama·ba·m

The Greek imperfect is part of the present system, hence it conveys the same sorts of connotations as belong to the present tense, but put into the past. More will be said about these connotations in L.14.

A. *The Augment*

In Greek verbs, past time is in all tenses indicated by an 'augment'. This is always the case in prose, but the augment is optional in Homer and subsequent poetry. The form of the augment depends on that of the stem:

- 1) a stem beginning with a consonant has an ε- prefixed to it:
κωλύω – ἐκόλυον.

- 2) a stem beginning with a short vowel (and that includes those beginning with 'short diphthongs') has the initial vowel lengthened: ὀνομάζω – ὀνόμαζον; οἰκτίρω – ὀικτιρον (ὄκτι-). In this process short ι becomes long ι, short υ > long υ, ο > ω, but ε > η (ἐλπίζω – ἤλπιζον)¹ and α > η (ἀκούω – ἤκουον). Likewise, ει and αι > ηι (η); ευ and αυ > ηυ.²
- 3) a stem beginning with a long vowel (or long diphthong) had to remain unchanged, hence ὕει – ὕεν; ἦκω – ἦκεν.

In the case of most compound verbs too (e.g. ἀπο-λύω) the augment is placed immediately before the stem and *not* before the prefix, thus: ἀπ·έ·λυον. More on this in the next lesson.

B. Conjugation of the Imperfect

Sing.	1. ἔ·λυ·ο·ν	cf. Lat.	ama·ba·m ³
	2. ἔ·λυ·ε·ς		ama·ba·s
	3. ἔ·λυ·ε(ν)		ama·ba·t
Pl.	1. ἐ·λύ·ο·μεν		ama·ba·mus
	2. ἐ·λύ·ε·τε		ama·ba·tis
	3. ἐ·λύ·ο·ν		ama·ba·nt
(Remember the basic rule for accentuation of verbs, L.3)			

C. The 'Secondary Endings'

Comparing Greek and Latin

Points to remember:

- a) IE final -m (= Latin -m) becomes -n in Greek;⁴ see above, the 1st person sing. imperfect;

1. ἔχω 'I have' has the imperfect εἶχον, and the effect of the augment is similar in certain other verbs, on which more later.

2. In post-classical times, the lengthening was very often omitted in the case of this diphthong; see L.1.

3. Latin has no augment: it characterises its imperfect by inserting the syllable -ba- between the stem and the ending: ama·ba·m. Nor does it have a 'thematic vowel' (on which see L. 3 and 6), but, between stem and ending, one finds in the 1st, 2nd and 4th conjugations the vowel characteristic of them: am/a/re, del/e/re, aud/i/re.

4. See above L.5.

- b) no Greek words may end in t, or, to put the matter in positive terms:

Greek words end in:
 1. any vowel, or
 2. -n, -r, -s, but no other consonant.¹

We can see from the table on imperfects above that Greek and Latin present correspondences in the way they form their imperfects. The equivalences between their 1st, 2nd and 3rd persons singular are immediately obvious: it follows that we can posit an IE origin for them. As for the plural forms, the final -t has disappeared from the Greek 3rd person; for the 1st and 2nd persons plur., see above, L.4.

The set of endings:

-n, -s, -();² -men, -te, -n

is not peculiar to the imperfect: it is basic to the endings of nearly all Greek tenses, with the exception of the present indicative and the forms derived from it (e.g. the future indicative, the only one of them so far introduced in this Course). They are known as 'secondary endings'.

D. *The Thematic Vowel (cf. L.3)*

1. Between the stem and ending, the imperfect has the vowels:

1st pers. sing.	ο	1st pers. plur.	ο
2nd pers. sing.	ε	2nd pers. plur.	ε
3rd pers. sing.	ε	3rd pers. plur.	ο

The alternation o/e (as in λέγω/λόγος) is perhaps the most widespread type in Greek of the vocal permutation technically known as ablaut. This interchangeability of o/e characterizes the present and imperfect stem of verbs in -ω, the most common type of verb in Greek. It may be said to present the verb's characteristic 'theme', and hence the 'ο'

1. The final consonants of οὐκ, οὐχ, οὐθ' and ἐκ may seem exceptions, but they are in effect part of the following word.

2. I.e. no ending. When reading these endings aloud, say at this point: 'nothing'. The final -ε of ἔλυε is not an 'ending', but belongs to the present stem: it is the 'thematic vowel' (see above), and takes the 'moveable -ν' (see L.4); final -t has been lost.

or 'e' is called the '*thematic vowel*'. It is seen most clearly in the imperfect. Now let us consider:

2. The present indicative		Cf. Lat.
1st Pers. Sing.	λύ·ω	am·o
2nd Pers. Sing.	λύ·εις	am·a·s
3rd Pers. Sing.	λύ·ει	am·a·t
1st Pers. Plur.	λύ·ο·μεν	am·a·mus
2nd Pers. Plur.	λύ·ε·τε	am·a·tis
3rd Pers. Plur.	λύ·ουσι(ν)	am·a·nt

In the plural, the sequence is clearly o, e, o, as in the 'secondary endings' of the imperfect. Similarly, the original sequence in the singular was o, e, o. However, the thematic vowel has coalesced with the vowel of these endings to form a long vowel or diphthong. Again the lack of thematic vowel in Latin is evident.

E. The 'Primary Endings'

The 'primary endings' are so called simply because, since they are the endings of the present indicative (see above) and of forms modelled upon it, such as the fut. indic., grammarians customarily refer to them first, before the 'secondary endings'.

The singular primary endings, as comparison with Latin shows, have IE precedent: 1st sing. -o, 2nd sing. -s, 3rd sing. -() (i.e. -t omitted).¹

Plural: for the 1st and 2nd person, see above L.4; the 3rd person ending was originally -οντι. In accordance with a general phonetic law, -οντι > -ονσι,² and then, in accordance with the basic rule that *n* drops out before *s*, with '*compensatory lengthening*'³ of the preceding vowel, -ονσι > -ουσι. In the classical Attic period, a lengthened o apparently sounded like the diphthong ου (pronounced probably not

1. Originally, the endings of the 2nd and 3rd persons were probably: 2nd -si, 3rd -ti.

2. I.e. -οντι changes to -ονσι.

3. This, or 'compensative lengthening', is the technical term for a frequent phonetic occurrence whereby the loss of a consonant is 'compensated for' by lengthening of the preceding vowel.

'ou', but as a long, closed 'o'), and hence was written ου.¹ Thus, IE -onti developed into Attic -ουσι.

Memorise the *primary endings*—for you will meet with them frequently—in their classical, and persistent, form, *with* the thematic vowel where it has become inseparable from the ending:

-o, -eis, -ei // -men, -te, -usi(n)

If one compares these with the *secondary endings*,

-n, -s, () // -men, -te, -n

it becomes evident that the two sets have influenced each other.

The same principles that apply to the 'o-' or '*thematic*' conjugation of verbs are discernible also in the 'o-' or '*thematic*' declension of nouns (see above, L.3 and L.4). A summary of them will be given in the next lesson.

LESSON 7

The main purpose of Lesson 7 is to provide an opportunity for *review* of everything introduced in Lessons 1-6.

Some points of detail:

I. Uses of the Infinitive

Consider how to account for the infinitives in the Greek examples, Part I L.7, texts C3, D, F2 and 3; also in texts C1 and F1. (If necessary, review L.5.)

Note how texts F2 and 3 illustrate the fact, noted in L.6, that a group of words may fulfil, within a sentence, the same function as a single substantive.

II. Ἀκούω, μανθάνω and Similar Verbs: Constructions and Meaning

As a rule:

what is heard (the *object* of hearing) is in the accusative, but the *source* of what is heard (its origin or originator—who or what it comes *from*) is in the genitive, e.g.

1. The lengthening of o to ω, i.e. an open long o (e.g. in the augment), must go back to another, earlier, stage of the language.

1. θόρυβον ('clamour', 'tumult') ἀκούω.
2. ἄκουε μου.
3. μῦθον ἤκουον αὐτοῦ.¹
4. τοῦ φιλοσόφου ἀκούω ('I listen to' > 'I obey the philosopher'). Similarly, μανθάνω σου, 'I learn *from* you', but τὰ ἄριστα (or equally τὰ γράμματα) μανθάνω—accusative for the object of the verb 'I learn'.

III. The Augment with Compound Verbs

1. θύω – ἔθυον: συνθύω – συνέθυον,
2. φέρω – ἔφερον: συμφέρω – συνέφερον,
3. γινώσκω – ἐγίνωσκον: συγγινώσκω – συνεγίνωσκον,
4. διαγινώσκω – διεγίνωσκον,
5. λύω – ἔλυον: ἀπολύω – ἀπέλυον.

In compound verbs whose first element is a preposition, the augment stands before the stem, but after the preposition. If a clash of vowels ensues (as in 4. διαέ-, 5. ἀποέ-), this is generally reduced, in the usual manner, by *elision*² (see above, L.2), while the *assimilation* which the combination of certain consonants may have called for in the present may be eliminated by the insertion of the augment, as in examples 2 and 3 above (cf. L.3). More will be said about this in L.17 and L.41.

IV. The Thematic Declension Summarized

The o-conjugation of verbs is alternatively called the 'thematic conjugation', because its present-stem is formed by adding the 'thematic vowel', ε/ο, to the verb-stem, e.g. λύ·ο·μεν, λύ·ε·τε (see above, L.6).³ In the same way, the o-declension of nouns is alternatively called the 'thematic declension', because it is

1. However, by a natural extension of usage, it also happens not infrequently that the actual object heard is found in the genitive, e.g. θόρυβον or θορύβου ἀκούω.

2. Not, however, with περί and πρό.

3. A considerable number of Greek verbs form the present without the thematic vowel and are hence called 'non-thematic verbs'. Alternatively they are known as 'verbs in -μι', because their 1st person sing. pres. act. indic. ends in -μι (the obvious example is εἰμί 'I am'). Likewise there are many 'non-thematic' nouns; indeed, the vast majority of Greek nouns, viz. all those that are not of the 'o-declension', belong to this class.

VI. Reading Poetry

(with reference to examples in Part I L.7)

F.1: ἔθέλω γεωργεῖν = ˘ ˘ – ˘ – | – (iambics). In comedy, two *brevia* often take the place of one. F.3: ποιεῖν = ˘ –. Before a vowel, the iota of the diphthongs αἰ and οἰ tended, from the 4th cent. BCE onwards, to be weakened to *i* (consonantal *i*, pronounced *y*, as in ‘you’), and finally even to disappear. Thus παλαιός metrically became = ˘ ˘ ˘, and ποιεῖν = ποεῖν = ˘ –, cf. Lat. *poeta* ˘ – ˘. G.1: ...(ἰ)/ατρός σε θερα-/ (πεύσει...) = (–) / – – ˘ ˘ ˘ / (– – ...). This example illustrates the fact that in tragedy and, very much more frequently, in comedy, the place of one *longum* may be filled, in both iambics and trochaics, by two short syllables (*brevia*), cf. L.5.

LESSON 8

The A-Declension

(L.8-11 are all concerned with the a-declension.)

The a-declension comprises several slightly different types of noun, whose stems end in either long -a or short -a. Lessons 8-10 are concerned with stems ending in long -a.

I.

φάμα, cf. Lat. fama

φήμη, cf. Eng. fame

In most Greek dialects, especially in Doric, IE long -a remained long (pronounced approximately like the ‘a’ in Eng. ‘father’). However, Ionians pronounced it more broadly—approximately like the ‘a’ in Eng. ‘hare’, ‘mare’, ‘tare’. This broader sound they rendered not by Α, α, but by êta, Η, η. Instead of ΦΑΜΑ, they consequently used to say and write ΦΗΜΗ, and, instead of ἄ for the feminine article, what they said was ἦ. So it was also in Attic, one of the many varieties of the Ionic dialect and, in my view, the oldest. However:

Attic retained long a after ε, ι, ρ

Accordingly:

Attic ἦ φήμη is like Ionic ἦ φήμη, not Doric ἄ φάμα...

Attic ἡ τιμή is like Ionic ἡ τιμή, not Doric ἄ τιμά.

However:

Attic ἡ θεά differs from Ionic ἡ θεή (cf. Doric ἄ θεά);

Attic ἡ φιλία differs from Ionic ἡ φιλίη (cf. Doric ἄ φιλία);

Attic ἡ χώρα differs from Ionic ἡ χώρα (cf. Doric ἄ χώρα).

N.B. All nominatives in -α, as well as all those in -η, are *feminine*.

There are thus, in Attic and later Greek, two main types of -a-stems, namely:

1. those in which long -α, is retained (e.g. θεά), and
2. those in which -α has developed into η (e.g. φήμη).

II.

The present lesson is concerned with substantives of type 1.

A. Παραδείγματα

	Land	Friendship	Goddess	Cf. Latin
Sg.	N.V. ἡ χώρα	φιλία	θεά	dea
	A. τὴν χώραν	φιλίαν	θεάν	deam
	G. τῆς χώρας	φιλίας	θεᾶς	deae; familias
	D. τῆι (τῇ) χώρῃ (-α)	φιλίῃ (-α)	θεᾷ (-ᾷ)	deai > -ae
Pl.	N.V. αἱ χώραι	φιλίαι	θεαί	deai > -ae
	A. τὰς χώρᾱς	φιλίας	θεάς	deas
	G. τῶν χωρῶν	φιλίῶν	θεῶν	dearum (-asom)
	D. ταῖς χώρῃσι	φιλίῃσι	θεαῖσι	de(a)is

Notes on the Paradigms

1. The effect on accentuation of the (nom. plur.) ending -αι is just like that of -οι (L.4): it prompts no change of accent, just as if it were a short vowel.
2. In all substantives of the a-declension, the ending -ῶν of the gen. plur. has the circumflex, because it resulted from the contraction of the earlier form (e.g. in Homer) -άων (see the 'basic rule', B below). But this is not the case with all adjectives of this declension, as will be seen in Lesson 10.
3. As in the o-declension, if a *long* ending of a genitive or dative, whether singular or plural, is accented at all, it has the circumflex.

B. Basic Rule on Accentuation after Contraction

A long vowel or diphthong produced by contraction will bear an accent, if either of the two original vowels was accented. (N.B. 'contraction' happens *within a word*; contrast 'krasis', L.12). If the *first* of the two original vowels was accented—this is by far the more common of the two possible alternatives—the resulting syllable will have the circumflex (e.g. χωράων > χωρῶν); if it was the *second* that had been accented, after contraction the syllable will have an acute accent (e.g. ἔσταώς > ἐστῶς).

C. Notes on the Case-Endings (A-Declension)

Nom. sing.: no ending: -a is the end of the stem. *Rule*: in Greek (as well as in Latin), the nom. sing. has *either no ending*: *dea*, θεά, *or the ending -s*: *deus*, θεός. Acc. sing.: IE -m > Greek -n: *deum*, θεόν; *deam*, θεάν. Gen. sing.: -s, cf. the 'Saxon genitive', e.g. 'father's' in English; Old Latin *pater familias*. Dat. sing.: -i, as in the o-declension, cf. Lat. *deai* > *deae*. Nom. plur.: -ai, like -oi of the o-declension. Acc. plur.: -as < ans; thus Lat. *deans* > *deas*; cf. o-declension -ons > -os (long o), spelt -ους. Gen. plur.: -ῶν, e.g. θεά(σ)ων, cf. Lat. *deasom* > *dearum*.¹ Dat. plur.: -ais, like -ois in the o-declension; cf. also Lat. -is.

III. On the Adverb (a supplement to L.3)

The adverb is formed by adding -ως to the stem of the adjective.

Accentuation

1. If the adjective was accented on the *ultima*, it is accented: -ῶς, e.g. καλός – καλῶς;
2. otherwise, the adverb has an acute accent on the *paenultima* (it becomes 'paroxytone', see above L.2), e.g. δίκαιος – δικαίως, ἀρχαῖος – ἀρχαίως.

As a result, the adverb always resembles the masc. gen. plur. of the adjective, but with -ς, instead of -ν, at the end, e.g.: δικαίων – δικαίως; καλῶν – καλῶς.

1. In Greek, -s- between vowels drops out; in Latin it turns into -r- (e.g. *honos*, gen. *honosis* > *honoris*; cf. *honestus*).

LESSON 9

I. A-Declension (Continued):
Stems Ending in -η (likewise Feminine)

By 'stems ending in -η' we mean stems in which the long -a was pronounced as ê in Attic, as generally in Ionic dialects, and rendered by the letter -η. Since in Attic the original long -a was preserved after ε, ι and ρ, the nouns which we are now going to deal with are those whose original ending in long -a was preceded by some letter other than ε, ι, ρ, and accordingly turned into -η.

The change a > η in this declension is apparent only in the singular. The plural endings (-αι, -ας, -ῶν, -αίς) are the same for all types of a-declension nouns.¹

Παράδειγμα

Sg.	N./V.	ἡ	τιμή	φήμη	fama
	Acc.	τὴν	τιμὴν	φήμην	famam
	Gen.	τῆς	τιμῆς	φήμης	fam(ae)
	Dat.	τῇ	τιμῇ	φήμῃ	famae
Pl.	Nom.	αἱ	τιμαί	φήμαι	famae
	Acc.	τάς	τιμάς	φήμας	famas
	Gen.	τῶν	τιμῶν	φημῶν	famarum (-asom)
	Dat.	ταῖς	τιμαῖς	φήμαις	famis

II. The Article and a Demonstrative (Deictic) Pronoun

The article ὁ was itself originally a demonstrative pronoun. The pronoun ὅδε consists of the article with the particle δε added to it. This particle is 'enclitic' (see L.10; 11): the accent on the article remains unchanged when -δε is added; the masc. and fem. nom. sing. and plur., all *atona* in the case of the article, take an acute accent, ὅδε, ἦδε, οἶδε, αἶδε. ὅδε, 'this', often points at what is to come, e.g. ἔλεγε τάδε, 'he said the following'.

1. The reason is that the endings of the nom. and dat., -αι and -αίς, are 'short diphthongs' like -οι and -οίς in the o-declension, and short -a, of course, remains unchanged. The gen. -ῶν (from -άων) is not affected; nor is the acc. -ας, from -ανς with compensatory lengthening (see L.6).

	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Sg. N.	ὁ	τό	ἡ	ὄδε	τόδε	ἡδε
A.	τόν	τό	τήν	τόνδε	τόδε	τήνδε
G.	τοῦ		τῆς		τοῦδε	τῆσδε
D.	τῶι		τῆι		τῶιδε	τῆιδε
Pl. N.	οἱ	τά	αἱ	οἶδε	τάδε	αἶδε
A.	τούς	τά	τάς	τούσδε	τάδε	τάσδε
G.	τῶν		τῶν		τῶνδε	τῶνδε
D.	τοῖς		ταῖς		τοῖσδε	ταῖσδε

Note on Syntax

When the demonstrative pronoun agrees with a substantive, the substantive is preceded by the article.¹ This rule is not valid, however, for poetry, which in general preserves older forms of the language, see e.g. Part I L.9. example L. In prose, however, it is normal to find e.g. ὄδε ὁ ἄνθρωπος or ὁ ἄνθρωπος ὄδε, ἡδε ἡ τιμή or ἡ τιμή ἡδε.

III. Reading Poetry

In Part I L.9:

Text L is a normal iambic trimeter (see L.5); B2 is likewise an iambic trimeter, but note that in ἐκάλεσε (= ὀ ὀ ὀ) the short second and third syllables together take the place of one *longum*; a similar 'resolved *longum*' is in F2.

Text B1 is, metrically:

1 2 3 4
 - ὀ ὀ | - - | - ὀ ὀ | - -

The sequence - ὀ ὀ makes a 'dactyl' (a 'dactylic *metron*'). In dactyls, one long syllable (*longum*) may, as in the second *metron* here, replace the two short syllables (*brevia*), but the initial *longum* is never resolved into two *brevia* (i.e. one may have - ὀ ὀ or - - , but not ὀ ὀ - or ὀ ὀ ὀ ὀ). This text, then, consists of four dactylic *metra*; it is a 'dactylic tetrameter'. Its last *metron* (and hence the whole verse) is 'catalectic', a pause taking the place of the last syllable (see L.5). If you have any further problems with the metre, consult L.5.

1. Cf. L.3 above on the position of attributes in relation to substantives.

LESSON 10

I. *Masculines of the A-Declension*

Masculines of the a-declension are mainly:

1. '*Nomina agentis*', i.e. substantives denoting an 'agent', i.e. a 'doer' of something. They end in -της, e.g. ποιητής, 'maker', 'poet', and κυβερνήτης (cf. Lat. *gubernator*), 'steerer', 'helmsman'.
2. *Names* of persons, families, and nationalities, e.g. Ἀναξαγόρας, Εὐριπίδης, Ἀτρείδης, Πέρσης.

In form they differ from the feminines only in the *nom.*, *gen.* and *voc. sing.*

The *nominative* has the ending -s, like the o-declension nominatives, e.g. θεός (contrast masculines of the parallel declension in Latin, e.g. *agricola, nauta*).

Genitive: Since their nominative ends in -s, these masculines could not, like the other a-declension nouns, also have -s as the ending of the genitive. Instead they mark the genitive by the ending -ου, which they have taken over (like the -s in the nominative) from the o-declension.¹

The *vocative* consists of the stem alone, without ending, e.g. ὦ Ἀναξαγόρα, ὦ Εὐριπίδη.² This, indeed, is true of all nouns of the a-declension, but since the feminines form their nominatives similarly from the stem alone, they, unlike the masculines, exhibit no outward difference between nominative and vocative.

1. Names ending in -ας often have the 'Doric' genitive ending in long -α (< -αο), even in Attic and standard Greek: e.g. Εὐρώτας, gen. Εὐρώτα.

2. Note that the concluding vowel is long here. However, nouns with nom. -της and national names, such as Πέρσης, shorten the -α in the voc., e.g. ὦ στρατιῶτα, ὦ δικαστά, ὦ Πέρσα. Moreover, voc. δέσποτα draws back its accent (as does e.g. ἄδελφε; more on this in L.23). ὦ is very frequently prefixed to vocatives in Attic—it conveys a sense of cordiality—but far less often in Homer and the New Testament. The accent is ὦ before vocatives, but ὦ (ῶ) in exclamations, e.g. ὦ τῆς ἀναιδείας, '(O for) *the* insolence!'; cf. ὦμοι, L.16 E.

Παραδείγματα

ὁ	νεανίας	Ἄναξαγόρας	Πέρσης	ποιητής	poeta
ῶ	νεανία	Ἄναξαγόρα	Πέρσα	ποιητά	poeta
τὸν	νεανίαν	Ἄναξαγόραν	Πέρσην	ποιητήν	poetam
τοῦ	νεανίου	Ἄναξαγόρου	Πέρσου	ποιητοῦ	poetae
τῷ	νεανίαι	Ἄναξαγόραι	Πέρσηι	ποιητῆι	poetae (< ai)
οἱ	νεανίαι	Εὐριπίδης	Πέρσαι	ποιηταί	poetae
τοὺς	νεανίας	Εὐριπίδη	Πέρσας	ποιητάς	poetas
τῶν	νεανιῶν	Εὐριπίδην	Πέρσων	ποιητῶν	poetarum
τοῖς	νεανίαις*	Εὐριπίδου	Πέρσαις*	ποιηταῖς*	poetis
		Εὐριπίδηι			
*In poetic language also -αισι(ν). This holds good for all datives in -οις and -αις: -οισι and -αισι.					

Whether the singular will have η or α of course depends upon the same rule that applies to the feminines in -a (and indeed for Attic generally; see above L.8): α follows after ε, ι, ρ, but after all other letters η. Hence e.g. Εὐριπίδης, but Ἄναξαγόρας. With reference to the plural, see L.9.

II. A-Declension: Adjectives

-α (-η) is the normal feminine ending of adjectives ending in -ος in the masculine, e.g. δίκαιος, -ον, δικαία and ἱερός, -όν, ἱερά, but ἄριστος, -ον, ἀρίστη and κοινός, -όν, κοινή, i.e., as with substantives: -α follows after ε, ι, ρ, but -η after all other letters.

Note in addition that:

1. The rule for the accentuation of the genitive plural -ῶν of *substantives* of the a-declension (see L.8 above) does *not* apply to adjectives. These have the same accent here as the (identical) masculine and neuter forms, e.g.

	gen. plur. masc.	fem.
δίκαιος	δικαίων	δικαίων
κοινός	κοινῶν	κοινῶν

2. The endings of substantives do not necessarily rhyme with those of the adjectives agreeing with them, even though it frequently happens that they do so. Rather, the essential rule is that they agree *in case, gender and number*. Hence e.g.: ἄνθρωπος

δίκαιος, ἄνθρωποις δίκαιοις, but νεανίας καλός, νεανίαις καλοῖς, and ἡ καλὴ χώρα, τῇ χώρῃ τῇ καλῇ.

III. *Enclitica*

There are two types of small *words without accent*:

1. *Atona* (above, L.2). These ten one-syllable words are *never* accented—except when they happen to stand immediately before an enclitic.
2. *Enclitica* (enclitics). These are *mostly* used without accents. They are however accented under particular conditions, which will be summarized in the next lesson.

List of Enclitics

An enclitic (ἐγκλιτικόν ‘leaning-on’) is a word of one or two syllables which ‘leans on’ the preceding word so much as almost to become a part of it. The following are ἐγκλιτικά:

1. The whole present indicative—*except the 2nd sing.*—of
 - a) εἰμί ‘I am’ (except εἶ ‘thou art’), and
 - b) φημί ‘I say’ (except φῆς ‘thou sayest’)
 (N.B. You will usually find an accent on enclitics when they stand alone, with no preceding word to ‘lean on’.) So: εἰμί, [εἶ], ἐστί(ν), ἐσμέν, ἐστέ, εἰσί(ν); φημί, [φῆς], φησί(ν), φαμέν, φατέ, φασί(ν). But their compounds, such as ἄπειμι, σύνειμι, σύμφημι are *not* enclitic.
2. The oblique cases (i.e. all cases except the nominative) of the 1st and 2nd person singular *personal pronouns*, ἐγώ and σύ: μέ, μοῦ, μοί, σέ, σοῦ, σοί (and likewise dialectal variants of these); see above L.5.
3. τίς; τί; when used with an acute accent, asks ‘who?’, ‘what?’, ‘which?’ The same word, enclitic, serves, in all cases and genders, as an *indefinite pronoun*: τίς ποιητής; ‘which poet?’ ποιητής τις ‘some poet’, ‘a poet’. (Further details later, L.24.)
4. A similar change of intonation effects an analogous change of meaning in the case of certain *adverbs*: ποῦ; ‘where?’, but enclitic πού ‘somewhere’, ποῖ; ‘whither?’, but enclitic ποί ‘to somewhere’, πόθεν; ‘whence?’, but enclitic ποθέν ‘from somewhere’, πότε; ‘when?’, but enclitic ποτέ ‘at some time’, πῶς; ‘how?’, but enclitic πώς ‘somehow’.
5. Connective or emphatic *particles*, such as: τε ‘and’, cf. Lat. *-que*, e.g. ποιηταί τε ‘and poets’, cf. Lat. *poetaeque*, ‘and poets’, γε

‘surely’, ‘indeed’, -δε *both* when meaning ‘to’, e.g. οἰκόνδε, ‘to the house’, (Ἀθήνασδε >) Ἀθήναζε, ‘to Athens’, *and* in ὄδε, τόδε, ἦδε (above, L.9), *but not* when δέ is used as a separate particle meaning ‘but’ or ‘and’.

IV. Syntax

(with reference to Part I L.10, Text L.2)

The subject of a dependent infinitive is in the accusative, if it is not the subject also of the main verb of the sentence. (Further details below, L.17.)

V. Reading Poetry

The ‘Catalectic Trochaic Tetrameter’

In English (following Latin) one calls ∪ – an ‘iambic foot’, and – ∪ a ‘trochaic foot’. Greek verse, however, is not based upon ‘feet’ but upon *metra* (μέτρα), see above L.5:

∪ – ∪ – is an ‘iambic *metron*’, and
– ∪ – ∪ is a ‘trochaic *metron*’.

In the iambic *metron* the first syllable, and in the trochaic *metron* the last syllable are *ancipitia*: the *syllaba anceps* may be short or long.

The Trochaic Tetrameter Catalectic

Text D3 in Part I L.10 is a ‘trochaic tetrameter catalectic’: a line of verse consisting of four trochaic *metra*, the last of which is ‘catalectic’, or short by one syllable at the end (see above, L.5).

D3: Δοῦλε, δεσποτῶν ἄκουε καὶ δίκαια κάδικα.

1 2 3 4
– ∪ – ∪ | – ∪ – ∪ | – ∪ – ∪ | – ∪ ∪ ||

LESSON 11

*A-Declension, Continued:**Stems in -a*

Παραδείγματα

Sg.	N.V.	ἡ ἄγκυρα	ancora	ἀλήθεια
	Acc.	τὴν ἄγκυραν	ancoram	ἀλήθειαν
	Gen.	τῆς ἀγκύρας	ancorae	ἀληθείας
	Dat.	τῇ ἀγκύρῃ	ancorae	ἀληθείᾳ
Pl.	Nom.	αἱ ἄγκυραι	ancorae	ἀλήθειαι
	Acc.	τὰς ἀγκύρας	ancoras	ἀληθείας
	Gen.	τῶν ἀγκυρῶν	ancorarum (< asom)	ἀληθειῶν
	Dat.	ταῖς ἀγκύραις	ancoris	ἀληθείαις

In this way are declined e.g. ἡ μοῖρα, -ας ('fate'); γέφυρα, -ας ('causeway' [Homer], 'bridge'), ἐνέργεια, -ας ('activity', 'action', 'work' etc.), εὐσέβεια, -ας ('devotion to, worship of, the gods', 'piety').

Sg.	N.V.	ἡ Μοῦσα	Musa	τράπεζα
	Acc.	τὴν Μοῦσαν	Musam	τράπεζαν
	Gen.	τῆς Μούσης	Musae	τραπέζης
	Dat.	τῇ Μούσῃ	Musae	τραπέζῃ
Pl.	Nom.	αἱ Μοῦσαι	Musae	τράπεζαι
	Acc.	τὰς Μούσας	Musas	τραπέζας
	Gen.	τῶν Μουσῶν	Musarum	τραπεζῶν
	Dat.	ταῖς Μούσαις	Musis	τραπέζαις

Likewise are declined e.g. ἡ θάλασσα (-ττα), -ης, 'sea', γλῶσσα, -ης 'tongue', δόξα, -ης 'opinion', 'glory'.

*Notes on A-Stems*1. In the *singular* :

- a) nom. and acc. retain their short -a, e.g. δόξα, δόξαν (just as in the o-declension the short o is retained in these cases, λόγος, λόγον), but
- b) in gen. and dat. the α is lengthened (again just as the o is lengthened in the o-declension, e.g. λόγου, λόγῳ). The

resulting α remains α after (ϵ),¹ ι and ρ , e.g. $\mu\acute{o}\iota\rho\alpha\varsigma$, $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\acute{\alpha}\iota$, but in all other combinations it is pronounced $\hat{\epsilon}$, and hence is written as η , e.g. $\gamma\lambda\acute{o}\tau\tau\eta\varsigma$, $\delta\acute{o}\xi\eta\iota$.

2. In the *plural* the endings of the α -stems are exactly the same as those of the α -stems, and of the η -stems (L.9).

Observe, then, that the formal difference between e.g. $\acute{\eta}\ \acute{\alpha}\lambda\acute{\eta}\theta\epsilon\iota\alpha$, $\tau\acute{\eta}\nu\ \acute{\alpha}\lambda\acute{\eta}\theta\epsilon\iota\alpha\upsilon\upsilon$ and $\acute{\eta}\ \pi\omicron\lambda\iota\tau\epsilon\iota\acute{\alpha}$, $\tau\acute{\eta}\nu\ \pi\omicron\lambda\iota\tau\epsilon\iota\acute{\alpha}\upsilon\upsilon$ lies solely in the difference in quantity (long or short) of the final a in their nom. and acc. sing. In the gen. and dat. sing. they are just like stems in α - in that after (ϵ), ι , ρ there follow $-\alpha\varsigma$, $-\alpha\iota$, but otherwise $-\eta\varsigma$, $-\eta\iota$. (With $\theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\varsigma$, gen. of $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$, and $\delta\acute{o}\xi\eta\varsigma$, gen. of $\delta\acute{o}\xi\alpha$, compare $\mu\upsilon\eta\acute{\eta}\mu\eta\varsigma$, gen. of $\mu\upsilon\eta\acute{\eta}\mu\eta$.)

To sum up:

1. Stems in short α . Singular: nom. and acc.: $-\alpha$; gen. and dat.: long α after (ϵ) ι , ρ , e.g. $\acute{\alpha}\gamma\kappa\acute{\upsilon}\rho\alpha\varsigma$, $\acute{\alpha}\gamma\kappa\acute{\upsilon}\rho\alpha\iota$, but $-\eta$ in all other combinations, e.g. $\theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\varsigma$, $\theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\iota$. Plural: = stems in long α .
2. Paradigms illustrating all types of a -stem feminine nouns:

Sg.	$\acute{\eta}$	$\tau\acute{\upsilon}\chi\eta$	$\chi\acute{\omega}\rho\alpha$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota\alpha$	$\delta\acute{o}\xi\alpha$	
	$\tau\acute{\eta}\nu$	$\tau\acute{\upsilon}\chi\eta\upsilon\upsilon$	$\chi\acute{\omega}\rho\alpha\upsilon\upsilon$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota\alpha\upsilon\upsilon$	$\delta\acute{o}\xi\alpha\upsilon\upsilon$	
	$\tau\acute{\eta}\varsigma$	$\tau\acute{\upsilon}\chi\eta\varsigma$	$\chi\acute{\omega}\rho\alpha\varsigma$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota\alpha\varsigma$	$\delta\acute{o}\xi\eta\varsigma$	
	$\tau\acute{\eta}\iota$	$\tau\acute{\upsilon}\chi\eta\iota$	$\chi\acute{\omega}\rho\alpha\iota$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota\alpha\iota$	$\delta\acute{o}\xi\eta\iota$	
Pl.	$\alpha\acute{\iota}$	$\tau\acute{\upsilon}\chi-$	$\chi\acute{\omega}\rho-$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota-$	$\delta\acute{o}\xi-$	$-\alpha\iota$
	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\upsilon}\chi-$	$\chi\acute{\omega}\rho-$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota-$	$\delta\acute{o}\xi-$	$-\alpha\varsigma$
	$\tau\acute{\omega}\nu$	$\tau\upsilon\chi-$	$\chi\omega\rho-$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota-$	$\delta\omicron\xi-$	$-\acute{\omega}\nu$
	$\tau\alpha\acute{\iota}\varsigma$	$\tau\acute{\upsilon}\chi-$	$\chi\acute{\omega}\rho-$	$\acute{\epsilon}\nu\acute{\epsilon}\rho\gamma\epsilon\iota-$	$\delta\acute{o}\xi-$	$-\alpha\iota\varsigma$

II. Comparison of Adjectives and Adverbs

Comparison of Adjectives

The most frequent, though not the only, forms of adjective-endings denoting comparison are as follows:

Comparative: after the stem, $-\tau\epsilon\rho\omicron\varsigma$, $-\tau\epsilon\rho\omicron\nu$, $-\tau\epsilon\rho\alpha$;

Superlative: after the stem, $-\tau\alpha\tau\omicron\varsigma$, $-\tau\alpha\tau\omicron\nu$, $-\tau\alpha\tau\eta$.

1. ϵ is bracketed here because words in $-\epsilon\alpha$ are hard to find.

If the adjective in its masc. and neut. forms is an o-stem, its thematic vowel appears

1. as -ο- when the syllable preceding it is *long* by 'nature' or by 'position' (see L.5), e.g. δικαιότερος, μακρότερος, δεινότατος, ὀρθότατος, but
2. as -ω- when the syllable preceding it is *short*,¹ e.g. σοφώτερος, τιμιώτερον, ἱερωτάτη.

Comparison of Adverbs

The neuter singular form of the comparative adjective serves as the comparative form of the adverb, and the neuter plural form of the superlative adjective serves as the superlative adverb, e.g.

	<i>Comparative</i>	<i>Superlative</i>
δικαίως	δικαιότερον	δικαιότατα
σοφῶς	σοφώτερον	σοφώτατα

Usage of Comparative and Superlative

1. *Comparative*: ἐμοῦ σοφώτερος (cf. Lat. *me sapientior*) 'wiser than I'. Here the Greek genitive,² like the Latin ablative, serves the function of an ancient IE 'separative' case (see above, L.4), which indicated 'from where', and hence might be used to express e.g. 'wiser when seen *from me*'.
2. *Superlative*: σοφώτατος can *either* mean 'wisest' (in comparison to others), or 'very wise' (in himself). This second usage may be termed 'elative' (from Lat. *elatum*, 'raised up', 'exalted').

III. The Accentuation of Enclitics (see above L.10)

The accentuation of enclitics depends

1. upon the accent of the preceding word, and also sometimes
2. upon whether the enclitic itself has one syllable (e.g. μοῦ), or two: e.g. ἐστί(ν).

1. Evidently as the result of a tendency in Greek to avoid a series of short syllables.

2. ἤ, equivalent to Eng. 'than', Lat. *quam*, is used much less frequently.

An enclitic functions practically as part of the preceding word,¹ and consequently :

1. a final *acute* accent preceding it does not change into a *grave*: thus e.g. θεός τις and likewise ὅστις, ἦδε.²
2. the resultant 'new word' must not have more than two unaccented syllables.

Hence:

- a) if the preceding word is *oxytone* or *perispomenon*,³ i.e. if it has an accent, acute or circumflex, on its last syllable (– – ´ or – – ˘) no change ensues when an enclitic is added, e.g.

(with a one-syllable enclitic)	(with a two-syllable enclitic)
θεός τε	θεός ἐστίν
θεοῦ τε	θεοῦ ἐστίν.

- b) If the preceding word has its accent as far from the end as possible, i.e. if it is either *proparoxytone* (˘ – –) or *properispomenon* (– ˘ –), like ἄνθρωπος or δοῦλος, that word receives an additional accent, an acute, on its last syllable,⁴ and the enclitic remains unaccented, e.g.:

ἄνθρωπός τε	δοῦλός τε
ἄνθρωπός ἐστίν	δοῦλός ἐστίν.

- c) after a *paroxytone* word (– ´ –, e.g. ἀνθρώπου), a one-syllable enclitic remains unaccented, but a two-syllable enclitic receives an acute (alternatively, a grave) on its last syllable, or, when this syllable is long—as is the case only with τινῶν—a circumflex, e.g. ἀνθρώπου τε· ἀνθρώπου ἐστίν· ἀνθρώπων τινῶν.

Note that in none of these examples is a one-syllable enclitic accented.

However, enclitics and atonics are accented (almost always with the acute),

1. when two or more of them follow one after another: in this case only the last one remains unaccented, e.g. εἴ ποὺ τίς σοί φησιν;

1. In the case of some combinations it is usual to write as one word the enclitic and the word that precedes it, e.g. ὅστις 'whoever' and ὅδε, τόδε, ἦδε (see above L.9).

2. In this case, if the last syllable were not an enclitic, the accent (with the last syllable being short and the paenultima long) would have to be a circumflex.

3. For these terms see L.2.

4. This is the only context in Greek where a single word receives more than one accent.

2. at the beginning of a clause, e.g. φησὶν ὁ δοῦλος, οὐ ἔστι μοι φίλος,
3. after elision,¹ e.g. αἰσχροὺν δ' ἔστιν (< αἰσχροὺν δέ ἔστιν), πόλλ' ἔστιν (< πολλά ἔστιν),
4. when stressed, e.g. οὐκ ἔμοι ἀλλὰ σοί,² ἔστιν³ ὁ θεός 'God does exist', βούλονται μὲν δύνανται δ' οὐ 'They want to, but they cannot'.

LESSON 12

Review

1. Review the forms of all adjectives so far introduced (L.3; L.10), and their functions (L.3; 6). Note especially the use of the neuter of the adjective in Part I L.9 C1, ἡ φιλία ἀναγκαῖον and L.12 C4 πιστὸν γῆ (cf. Eng. 'a necessary thing', 'something reliable').
2. Review the article (L.9). Note that it can be used to make any word, or group of words, in a sentence serve the function of a substantive, e.g. τὰ καλά, τὰ φίλων, τὸ χρηστὰ πράττειν.
3. Not all substantives in -ος are masculine: there exist some feminines in -ος. In view of this fact, it seems appropriate at this point to consider the question of Greek gender in general terms.

1. On occasions when an accented vowel is elided: (a) prepositions and conjunctions lose their accents, e.g. ἀφ' ἵππου, ἐπ' ὄνον (see L.2), but (b) in the case of other words the preceding syllable receives the acute.

2. The accented cases of ἐγὼ have appropriated the ἑ of the nominative, hence gen. ἐμοῦ, dat. ἐμοί, but no such differentiation exists between the accented forms and enclitic forms of the 2nd person, which has σοῦ (with circumflex, cf. ἐμοῦ) and σοί (with acute, cf. ἐμοί).

3. ἔστιν is also accented thus when it means 'it is possible' or 'it is permissible'; likewise when it follows immediately after monosyllables, such as ὡς, οὐκ, εἰ, καί, τοῦτ' (= τοῦτο), ἀλλ' (= ἀλλά), e.g. ὡς ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν, ἀλλ' ἔστιν. In short, the present indicative forms of εἰμί (see above L.10) are enclitic only when they serve as a simple, non-negated 'copula', connecting a subject with a predicate, as in Σόλων σοφός ἔστιν.

The Gender of Substantives

Greek, like Latin and German, but unlike English, has preserved the IE division of substantives into three genders: masculine, feminine and neuter. In Greek:

- substantives which take the article ὁ are masculine;
- substantives which take the article ἡ are feminine;
- substantives which take the article τό are neuter.

Beyond this there is no rule governing the whole of this problematical subject, nor any clear explanation to account for it. However, there are certain generalizations that can be made about gender. Let us consider it first in relation to the meaning of the substantives in question.

I. Grammatical and Natural Gender (cf. L.4)

1. Obviously:
 - substantives denoting a male person or animal are masculine;
 - substantives denoting a female person or animal are feminine;
 - many substantives denoting sexless things, but not all, are neuter.¹
2. Masculine substantives include:
 - a) the names of peoples, e.g. οἱ Ἀθηναῖοι, οἱ Πέρσαι (cf. L.4), and, less obviously,
 - b) the names of *most* rivers, e.g. ὁ Νεῖλος, ὁ Ῥῆνος, and of winds and months.²
3. Feminine substantives include:
 - a) the names of countries, e.g. ἡ Λιβύη, ἡ Ἀσία, ἡ Ἑλλάς;
 - b) islands, e.g. ἡ Σικελία, ἡ Δῆλος;
 - c) *most* cities, e.g. ἡ Σπάρτη, ἡ Ῥώμη, αἱ Ἀθῆναι;³
 - d) *most* trees.
4. Neuter substantives include: a special group, the *diminutives*, ending in -ίον (cf. German neuter diminutives ending in *-chen*),

1. E.g. τὸ ἔργον, τὸ δῶρον. Also τὸ τέκνον 'child' is neuter (as is German *das Kind*), on the reasoning that it is not yet either man or woman.

2. But e.g. ἡ Στύξ, the river of the Underworld.

3. But e.g. τὰ Μέγαρα, meaning '(large) dwelling houses' (singular: τὸ μέγαρον); ὁ Ἀκράγας (Lat. *Agrigentum*) = the name of its river (-god); τὸ Ἄργος (ἄργος was perhaps an ancient word meaning 'plain'); οἱ Δελφοί (Δελφοί *perhaps* originally meant the inhabitants of Delphi.).

e.g. τὸ ἀνθρώπιον, 'mannikin' (German: *das Männchen*); τὸ παιδίον, 'little child' (German: *das Kindchen*).

These rules cover only a small percentage of the Greek nouns that exist; the gender of many more is inexplicable in terms of meaning. It is possible, however, to make some valid generalizations about the *form* of substantives as an indicator of gender.

II. Gender and Form

1. nom. sing. ending in -α: all feminine (see above, L.8).
2. nom. sing. ending in -η: all feminine (see above, L.9).
3. nom. sing. ending in -ας: all masculine (see above, L.10).
4. nom. sing. ending in -ης: all masculine (see above, L.10).
5. nom. sing. ending in -ον: all neuter (see above, L.5).
6. nom. sing. ending in -ος: mostly masculine, but for exceptions see the next section.

III. Feminines in -ος

1. Above we have noted certain classes of substantive which are normally feminine in Greek. Most feminines in -ος belong to one or other of these classes, e.g.
 Group 1 (female persons or animals): ἡ παρθένος,
 Group 3a (countries): ἡ Αἴγυπτος,
 Group 3b (islands): ἡ Δῆλος, ἡ Κύπρος, ἡ Νάξος,
 Group 3c (cities): ἡ Κόρινθος,
 Group 3d (trees): ἡ κυπάρισσος, ἡ πλάτανος.
2. In accordance with the rule set out above, some substantives in -ος (the so-called 'common' substantives) are used both as masculines and as feminines, e.g. ὁ θεός (god) and ἡ θεός (goddess),¹ and many of the names of domestic animals, e.g. ὁ ἵππος, 'horse' or specifically 'stallion', ἡ ἵππος, 'horse' or specifically 'mare';² ὁ ὄνος, 'he-ass' and ἡ ὄνος, 'she-ass'; ὁ βούς, 'bull', 'ox', ἡ βούς, 'cow' (cf. Lat. *bos*).
3. *Other feminines* in -ος: ἡ νῆσος, 'island' (feminine, like the *names* of islands); ἡ βίβλος (originally derived from the name of

1. The Athenians spoke of Athena as ἡ θεός (not ἡ θεά).

2. The fem. is more frequent because the Greeks, like us, used more female than male horses. Hence ἡ ἵππος, as a collective, meaning 'cavalry'.

a city);¹ and, feminine for no obvious reason, ἡ νόσος, 'illness', ἡ ὁδός, 'road', 'way'.

IV. 'Krasis', indicated by 'Koronis'

E.g. ὠγαθέ, τᾶλλα

A vowel or diphthong at the end of a word—and particularly at the end of an article or relative pronoun—often coalesces with a vowel or diphthong at the beginning of the word which follows. This kind of contraction—one more sign of the Greek antipathy to 'hiatus'—is called 'krasis', 'mixing', 'blending'. The term 'contraction' is used in technical language only when the contraction takes place within a word.

Krasis is indicated by a small hook, ' , which looks like the smooth breathing. One does not, however, ever put the same small hook twice over one and the same letter.

Where krasis occurs, the accent on the first of the two words, if any, vanishes, but the one on the second word keeps its place. Some examples: ὠγαθέ (ᾠ ἀγαθέ), αὐτός (ὁ αὐτός), ταυτό (τὸ αὐτό), κάγαθός (καὶ ἀγαθός),² ἀγώ (ἄ ἐγώ), τοῦνομα (τὸ ὄνομα), προῦργου (πρὸ ἔργου), προῦλεγον (προέλεγον), ἀνήρ (ὁ ἀνήρ), κᾶν (καὶ ἐάν), κᾶν (καὶ ἐν).

The difference between krasis and 'elision' (indicated by apostrophe, see above, L.2) is this: in the case of elision, there is no 'coalescing' of vowels; instead, a short final vowel is dropped before the initial vowel of the next word.

V. Reading Poetry

Dactylic Hexameter

ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον.

1 2 3 4 5 6
 -- | - - - | - - " | - - - | - - - | - - ||

1. Originally ἡ βύβλος, from the name of the Phoenician city Byblos, ἡ Βύβλος, from where βύβλος, i.e. papyrus (ὁ and ἡ πάπυρος), was imported into Greece. Hence also τό βυβλίον, τό βιβλίον.

2. The ι of καί was lost by *krasis*; between vowels it turned into consonantal i, which could not survive.

The ‘dactylic hexameter’, the metre of Homer and all other Greek epic, consists of six dactyls¹ per line, the last of these catalectic.

The break marked by “ after ὁμοιον (first time) is called a *caesura*. It is very characteristic of this metre for there to be a *caesura* (‘cutting’, ‘division’, between words) in the third *metron*, either, as here, after the first *breve*, or, as in for example the very first verse of the *Iliad*, after its *longum*. Generally speaking: a *caesura* is a ‘cut’ resulting from a word ending within a ‘metron’. The occurrence of *caesurae* is regulated by definite rules.

LESSON 13

I. Adjectives ‘With Two Endings’

Just as some substantives can serve both as masc. and fem. (e.g. ὁ θεός, ἡ θεός, L.12, above), so the o-stem (‘thematic’) masculine forms of certain adjectives serve also for the fem., and accordingly there exists no distinctive ending in -a for their feminine. This is the case with:

1. ‘Compound adjectives’ generally, e.g. ἄδικος, ἄδικον² ‘unjust’ (but δίκαιος, δίκαιον, δικαία); ἀθάνατος, ἀθάνατον ‘immortal’ (but θνητός, θνητόν, θνητή); ἐνδοξος, ἐνδοξον ‘famous’; παράνομος, παράνομον ‘against the law’, ‘lawless’, subst.: ‘law-breaker’.
2. Certain other adjectives, e.g. βάρβαρος, -ον, φρόνιμος, -ον, ἐρήμος, -ον, μῶρος, -ον.³

1. See above L.9.

2. ἄδικος = Lat. *iniustus*, Eng. ‘unjust’. The negating prefix α-, an IE ‘vocalised n’ is called an ‘alpha privative’.

3. In post-classical Greek (e.g. in the New Testament) the accent of ἐρήμος, -ον ‘void’, ‘desolate’ changed to ἔρημος (ἡ ἔρημος ‘desert’, ‘wilderness’), and that of μῶρος ‘dull’, ‘stupid’, ‘fool’ to μωρός. This fact stands in a wider context. Some three-syllable adjectives in -ος of the form - - - (e.g. ἐρήμος, but not e.g. δίκαιος) were accented in Homer and in other poetry of that era on the paenultimate. The accent then shifted onto the first syllable—we do not know exactly when; apparently the new pronunciation began in Attica in the late 5th cent. BCE. Thus adjectives like ἐρήμος, ὁμοῖος (L.7 B), ἀγροῖκος (L.23 IIC) and γελοῖος (L.51 IA) changed to ἔρημος, ὅμοιος, ἄγροικος, γέλοιος, and also τὸ τροπαῖον to τρόπαιον (L.51 IF). The more recent pronunciation continued into Hellenistic times and even to the present day.

II. Some Pronouns

A. The Relative Pronoun

The relative is identical in form to the article (above L.9), *except that*:

1. *all* its forms begin with ‘ (the ‘rough breathing’), and *not* with τ, e.g.: relative ὁ, αἶς, cf. the article τό, ταῖς;
2. *all* its forms are accented, namely, nom. and acc. with the acute (which, in practice, usually turns into the grave), e.g. ὄν, οἶ, but gen. and dat. with the circumflex, e.g. ᾧ, ᾧν;
3. the nom. sing. masc. (ὅς), but *only* this form, has the ending –s.

Παράδειγμα

Singular				Plural		
Masc	Neut.	Fem.		Masc.	Neut.	Fem.
ὅς	ὄ	ἥ	Nom.	οἶ	ᾶ	αἶ
ὄν	ὄ	ἥν	Acc.	οὔς	ᾶ	ᾶς
	οῦ	ἥς	Gen.		ᾧν	ᾧν
	ᾧ (ᾧ)	ἥι (ἥ)	Dat.		οἶς	αἶς

B. Some Demonstrative Pronouns (and Related Words)

1. ὅδε, τόδε, ἥδε ‘this’ (see above, L.9);
2. ἐκεῖνος, ἐκεῖνο, ἐκεῖνη¹ ‘that’ (like Lat. *ille*)
All forms resemble those of an adjective in -ος (e.g. φίλος), *except that*: nom. and acc. sing. neuter end in -ο (not in -ον as in φίλον). This -ο is a left-over from the IE ending of neuter pronouns, distinct from the -ον (Lat. *-um*) ending of substantives, exemplified by δῶρον, *donum*. Consider Greek τις, τι in relation to Lat. *quis, quid*. The IE neuter pronoun ended in -d, but no Greek word could end in -d, so this final consonant was lost. There must once have existed neuter forms ‘tid’ and ‘hod’.

Also declined like ἐκεῖνος and ὅς are:

3. ἄλλος, ἄλλο, ἄλλη ‘other’ (cf. Lat. *alius, aliud, alia*), and
4. αὐτός, αὐτό, αὐτή ‘self’ (cf. Lat. *ipse*), which serves also, in certain (restricted) contexts, as a 3rd person personal pronoun.²

1. Also κείνος (without the initial ἐ-).

2. The pronoun οὗτος ‘this’ (L.18) similarly has neuter in -ο, τοῦτο. τοῦτ’ ἐκεῖνο means ‘That’s it’.

N.B. αὐτὸ τὸ δῶρον (*or* τὸ δῶρον αὐτό) = ‘the gift itself’, *but* τὸ αὐτὸ δῶρον (ταὐτὸ δῶρον by *krasis*) = ‘the (self-)same gift’. καὶ αὐτός = ‘he too’, ‘he likewise’, cf. Lat. *et ipse, ipse quoque*.

C. Personal Pronouns (Singular)

(cf. L.5; L.10)

1st person: ἐγώ, ἐμέ, ἐμοῦ, ἐμοί (acc., gen., dat. also enclitic, without initial ἐ-: με, μου, μοι). 2nd person: σύ, σέ, σοῦ, σοί (acc., gen., dat. also enclitic). 3rd person: αὐτός, αὐτόν, αὐτοῦ etc., fem. αὐτή, αὐτήν, αὐτῆς etc. But N.B. the nominative is only used where particular emphasis is intended (ἐκεῖνος and οὗτος are similarly used for emphasis), since the 3rd person is normally, if not specified by a substantive in the nom., sufficiently expressed by the ending of the verb. When the *oblique cases* are used, however, no such emphasis is implied.

D. The Reflexive Pronoun (Singular)

ἐμαυτόν, σεαυτόν, ἑαυτόν ‘I myself’, ‘you yourself’ etc.

The person referred to by an oblique case of the reflexive personal pronoun is identical with the subject of the clause in which it is used (‘direct reflexive’). In complex sentences,¹ the reflexive of the 3rd person is also used for referring back to the subject of the main clause² (‘indirect reflexive’) but in this case the unexpanded oblique forms of αὐτός are equally normal. 1st person: ἐμαυτόν, ἐμαυτήν etc. = Lat. *me (ipsum)*; 2nd person: σεαυτόν (σαυτόν), σεαυτήν (σαυτήν) etc. = Lat. *te (ipsum)*; 3rd person: ἑαυτόν (αὐτόν), ἑαυτήν (αὐτήν) etc. = Lat. *se (ipsum)*.³ For plural, see below, L.14.

1. A ‘complex sentence’ or ‘period’ is one which has a ‘main clause’ on which one or more ‘subordinate clauses’ depend. A clause is a statement complete in itself, consisting of at least a subject and a predicate (on which terms see above L.3). In the sentence: ‘I know where you live’, ‘I know’ is the main clause, ‘where you live’, a subordinate clause; similarly, in ‘As soon as I saw them, I felt certain that they would be successful’, ‘I felt certain’ is the main clause and both ‘As soon as I saw them’ and ‘that they would be successful’ are subordinate clauses.

2. E.g. in such a sentence as ‘He asked them when they were going to take him (i.e. himself) back’.

3. The initial *he-* in Greek clearly corresponds to *se* in Latin: IE initial *s-* becomes *h-* (the aspirate or ‘rough breathing’) in Greek. αὐτὸ καθ’ αὐτό (ἑαυτό) = ‘itself by itself’, i.e. ‘in (by) itself’, ‘in isolation’, ‘by its own standard’.

E. Some Special Uses of Pronouns

1. 'Attraction' of relative pronouns, e.g. πιστεύω οἷς λέγεις: this, rather than τούτοις, ἃ λέγεις (logical, but rare) is the idiomatic Greek for 'I trust in (i.e. 'believe') what you say': the relative pronoun has been 'attracted' by the main verb, away from the construction of its subordinate clause.
2. The article was originally a demonstrative pronoun. In *poetry* it is so used in Homer and later as well. In *prose* the following survivals of this older use may be noted:

ὁ μὲν...ὁ δὲ...	'the one...the other...'
τὸ μὲν...τὸ δὲ...	'partly...partly...'
τὰ μὲν...τὰ δὲ...	'partly...partly...'
τῆι μὲν...τῆι δὲ...	'in this respect...in that...'
	'in one way...in another...'
τὸν καὶ τόν ¹	'someone or other' (this or that man)
τὸ καὶ τό	'this and that'
τὰ καὶ τὰ	'this and that'
πρὸ τοῦ (προτοῦ)	'before this', 'before now', 'previously'.
3. ἄλλα ἄλλοις καλὰ (cf. Lat. *alia aliis pulchra*): 'some like this some that' ('standards differ'). ἄλλο μὲν...ἄλλο δὲ... 'one thing...(but) another...' (cf. Lat. *aliud...aliud...*).

LESSON 14

I. The Personal Pronoun (Plural)

	1. Person	2. Person	3. Person
Nom.	ἡμεῖς	ὑμεῖς	(ἐκεῖνοι, -α, -αι) ²
Acc.	ἡμᾶς	ὑμᾶς	αὐτούς, -ά, -άς
Gen.	ἡμῶν	ὑμῶν	αὐτῶν
Dat.	ἡμῖν	ὑμῖν	αὐτοῖς, αὐταῖς

The oblique cases of the 1st and 2nd person in combination with αὐτῶν, αὐτοῖς etc. serve as direct reflexives, e.g. ἡμῶν αὐτῶν, ὑμῖν αὐταῖς. The reflexive of the 3rd person is e.g. ἑαυτῶν (αὐτῶν), ἑαυταῖς (αὐταῖς).

1. Almost always in the accusative.

2. Or sometimes οὗτοι 'these'. As in the singular, 3rd person pronouns are used in the nominative only where emphasis is intended (see above L.13).

II. The 'Weak Aorist' (Aorist in -s-)

Jakob Grimm (1819) called 'strong' those verbs which are 'strong' enough to form tenses without outside help (i.e. without the addition of extra syllables) by varying their stems, especially by ablaut (vowel-gradation, mentioned above L.6). Thus English 'write', 'wrote' and Latin *ago, egi* are examples of 'strong' verbs. Conversely, Grimm called 'weak' those verbs which form tenses by means of additions to their stems, e.g. English 'call', 'called' and Latin *deleo, delebam*. The 'weak aorist', which is a feature of very many Greek verbs, is a tense formed by the addition of an -s to the stem (cf. Lat. *scribo, scripsi* and *dico, dixi = dicxi*). This -s is followed, almost invariably, in the weak aorist, by the vowel -α, so that the syllable -σα- (-σα-) may be said to characterize this tense. Moreover, only the *indicative* mood bears the augment (ἐ-), because it alone can express past time.

Παράδειγμα

Sing.	1.	ἐκώλυ·σα ¹	ἤκουσα ¹	ἔγραψα ²
	2.	ἐκώλυ·σας	ἤκουσας	ἔγραψας
	3.	ἐκώλυ·σE(v) ³	ἤκουσE(v) ³	ἔγραψE(v) ³
Plur.	1.	ἐκώλυ·σαμεν	ἠκούσαμεν	ἐγράψαμεν
	2.	ἐκώλυ·σατε	ἠκούσατε	ἐγράψατε
	3.	ἐκώλυ·σαν ¹	ἤκουσαν ¹	ἔγραψαν ¹
Imperative				
Sing.	2.	κώλυσON ¹	ἄκουσON ¹	γράψON ¹
Plur.	2.	κώλυ·σατε	ἀκούσατε	γράψατε
Infinitive		κώλυ·σαι ¹	ἀκούσαι ¹	γράψαι

Notes on the Paradigm

- The rule remains valid here that in all properly verbal forms the accent goes back as far as possible (though not beyond the augment). However, the infinitive is *not* a 'properly verbal form', but rather a *verbal substantive* (probably a locative dative), hence
 - its accent is not drawn back, and
 - its ending -αι is treated as short, so far as accentuation is concerned; hence the circumflex on e.g. κώλυσαι (cf., for example, αἰ φῆμαι).
- ἔγραψα etc. ἔγραψα > ἔγραψα (φ + σ = ψ).
- 3rd person indic.: movable -v here, as in the imperfect (see above, L.4; 6).

III. *Verb-Stem and Tense-Stem* (cf. above, L.7)

The various 'tenses' (Lat. *tempora*) with their 'moods' (Lat. *modi*) are formed from various 'tense-stems'. These 'tense-stems' are modifications of the basic stem of a verb, e.g.

	λύω	γράφω
Verb stem	λυ-	γραφ-
Present stem	λυε/ο-	γραφε/ο
Future stem = Aorist stem	λυσ-	γραφψ-

IV. 'Time' and 'Aspect'

Why does Greek have, in the aorist, a second 'past tense', besides the imperfect? The fact that the augment is found in the indicative of the aorist but not in its other moods is a sign that the notion of past time is by no means the only aspect of meaning conveyed by the aorist. Indeed, those 'moods' of the aorist which have no augment—of which, so far, we have only encountered the imperative and infinitive—do not indicate 'past time' at all.

The various tenses of a Greek verb, whatever their 'mood', intimate, not time, but *what kind of action or happening* the speaker wishes to convey.¹ Only the indicatives of these tenses indicate time *as well*—and even they do not always have temporal connotations.

What the aorist indicative does is to *report* something which happened in the past, regarded as a single event,² and with no regard to its duration or the question whether it was completed.³ The imperfect, on the other hand, being a part of the present-system, *describes* something attempted or done in the past habitually or repeatedly or continually, e.g.

1. By way of comparison, observe the different nuances conveyed in English by 'I wrote', 'I have written', 'I was writing', 'I did write'.

2. In this respect it is the counterpart of the Latin perfect.

3. This is why the Greek grammarians called this tense *ἀόριστος*, i.e. 'undefined'. See Part I L.13 D for the meaning of *ὁ ὄρος*.

Imperfect

οἱ Καρχηδόνιοι ἔθνον ἀνθρώπους.
 'The Carthaginians were in the
 habit of offering human sacrifice.'

Aorist

χθὲς ταῦρον ἔθουσα.
 'Yesterday I offered
 a bull as sacrifice.'

Thus, the sense conveyed by the present-stem (which is the stem of the imperfect as well as the present) may be likened, roughly speaking, to a *line*, and that of the aorist, to a *point*.

Some Illustrations

A. Present	
1. γράφει	a) 'he is writing' b) 'he writes', 'he is a writer' c) 'he is beginning (trying, wanting) to write'
2. ἡ φιλία ἀρετή ἐστίν 'friendship is a virtue' (timeless, general statement)	
B. Imperfect	Aorist
1. ἔγραφε 'he was writing' 'he was a writer' 'he was trying to write'	ἔγραψε 'he wrote' 'he started writing'
2. ἐβασίλευε 'he was ruling'	ἐβασίλευσε 'he was king' 'he became king'
3. ἄκουε τῶν σοφῶν (a general rule)	ἄκουσον ὃ λέξω (a particular instance)

4. In the Greek lesson, text M: ποιεῖν: why the present tense? and κελεῦσαι: why the Aorist tense?

V. A Type of Conditional Clause:
 'Unreal' or 'Unfulfilled' Conditions

'If he were right, I would be wrong'; 'If he had been right, I would have been wrong'.

The speaker wishes to say that, in his opinion, the content of the conditional (or 'if-') clause (the *protasis*, πρότασις) does not agree with the facts and that, in consequence, the conclusion stated in the main clause (the *apodosis*, ἀπόδοσις) is not true: it is 'unreal'.

To express such 'unreal conditions' Greek has a construction quite different from those used in English and Latin:¹ it uses past indicatives both in the *protasis* and the *apodosis*; the particle ἄν is added in the *apodosis*.

1. Latin uses subjunctives in both clauses, e.g. *si diceret, erraret*.

- 1) *For present time*, e.g. 'If you were to speak, I would listen'.
Protasis imperfect indic., *Apodosis* imperfect indic. with ἄν, e.g. εἰ ἔλεγες, ἤκουον ἄν.
- 2) *For past time*, e.g. 'If you had spoken, I would have listened'.
Protasis aorist indic., *Apodosis* aorist indic. with ἄν, e.g. εἰ ἔλεξας, ἤκουσα ἄν.¹

For further illustrations, see Part I L.14 texts K, L.

The particle ἄν, which is usually the second word in its clause, never the first, qualifies the statement conveyed by the verb, reducing its validity (rather as English 'should', 'would' convey a qualified version of 'shall', 'will'). The meaning conveyed by ἄν is something like 'possibly', 'under certain circumstances', 'perhaps', but these are only to be regarded as imperfect paraphrases.² It is never used with a present indicative, and hardly ever with the future indicative.

LESSON 15

I. *The 3rd Person of the Imperative*

Sing.: Tense-stem + -τω, cf. Lat. *laudato*; 'Let him...'

Plur.: Tense-stem + -ντων, cf. Lat. *laudanto*; 'Let them...'

Present: (stem-ending -ε/ο)

Sing.: κωλυέτω, γραφέτω,

Plur.: κωλυόντων, γραφόντων,

Aorist: (stem-ending -σα)

Sing.: κωλυσάτω, γραψάτω,

Plur.: κωλυσάντων, γραψάντων.

II. *Contracted Nouns of the O- and A-Declensions*

The tendency of the Greek language to reduce '*hiatus*' (above L.2) led, gradually and frequently (though not everywhere) to the 'contraction' of neighbouring vowels. The 'contracted' nouns of the o- and a-declensions are a case in point.

1. This neat distinction is not valid in Homer, and, even in Attic, type 1) is sometimes used with reference to past time, especially if the verb has to express repeated or continuous action (in accordance with the principles set out above).

2. Other uses of ἄν will be considered later.

A. Contracted Substantives of the o-Declension

A general rule for contraction.

-εο and -οο > long ο (spelt ου, a 'spurious diphthong')¹
i.e.: generally in contraction, the ο-sound prevails

In Attic, a few substantives and adjectives which have -ο or -ε before the thematic vowel ε/ο have the clashing vowels contracted.² However, this was not the case in Homer and other early poetry, and does not invariably happen in post-classical Greek (see Part I L.15, texts B, C1, F1 etc.). The principal substantives in question are: ὁ νόος, Attic νοῦς 'mind' (plural uncommon in classical Greek); ὁ πλόος, Attic πλοῦς 'sailing' (also its compounds, e.g. περίπλους); τὸ ὀστέον, Attic ὀστοῦν, 'bone'. Adjectives similar in type will be presented in L.16.

Παραδείγματα

Sing.	Nom.	(πλόος)	πλοῦς	(ὀστέον)	ὀστοῦν
	Acc.	(πλόον)	πλοῦν	(ὀστέον)	ὀστοῦν
	Gen.	(πλόου)	πλοῦ	(ὀστέου)	ὀστοῦ
	Dat.	(πλόωι)	πλωῖ (πλωῖ)	(ὀστέωι)	ὀστωῖ (ὀστωῖ)
Plur.	Nom.	(πλόοι)	πλοῖ	(ὀστέα)	ὀστᾶ ³
	Acc.	(πλόους)	πλοῦς	(ὀστέα)	ὀστᾶ
	Gen.	(πλόων)	πλωῖν	(ὀστέων)	ὀστωῖν
	Dat.	(πλόοις)	πλοῖς	(ὀστέοις)	ὀστοῖς

The principles of contraction which we observe operating in these paradigms are simple, namely:

- 1) οο and εο > ου;
- 2) a long vowel (ω) or diphthong (οι) absorbs a preceding ο or ε.

1. So called because the two letters do not indicate a proper diphthong: they are a scribal convention indicating a single long vowel (above L.7).

2. Originally the two vowels were separated by a 'consonantal u' (u, w, f); see L.1. N.B. many such combinations of vowels in Greek were never contracted, e.g. νέος < νέφος, cf. Lat. *novus*, Eng. 'new'.

3. The contraction here of εα > α is not normal, and hence is not always carried out; as a rule εα contracts into η. The ending -α established itself here, despite this rule, because alpha, not êta, was felt to be required at the end of the nom. and acc. plur. of neuters.

Accentuation of the contracted forms:

- 1) 'Simple' (i.e. non-compounded) substantives are in all cases *perispomena*, i.e. they have the circumflex on their last syllable.
- 2) Compound substantives keep the accent in all cases on the same syllable as in the nominative (e.g. περίπλους, gen. plur.: περίπλων).¹

B. Contracted Substantives of the A-Declension

'Αθηνᾶ (< 'Αθηνάα < 'Αθηναία) : -ᾶν, -ᾶς, -ᾶι (= -ᾶ), i.e. all cases are like those of θεά, but *perispomena* throughout.

ἡ μνᾶ 'mina' (the Babylonian silver unit = 100 drachmai in Attic money). Cases: singular like 'Αθηνᾶ, plural: μναῖ, μνᾶς, μνῶν, μναῖς.

ἡ γῆ (< γᾶ < γάα < γαία = ΓΑΙΑ) 'earth', 'land'. Cases: singular: γῆν, γῆς, γῆι (γῆ), i.e. like τιμή, but always *perispomenon*; plural very rarely used.

'Ερμῆς (< 'Ερμέας < 'Ερμείας). Cases: 'Ερμῆν, 'Ερμοῦ, 'Ερμῆι (-ῆ), i.e. like Εὐριπίδης, but always, for an obvious reason, *perispomenon*. The plural 'Ερμαῖ is used to mean 'Hermes-pillars', 'herms' and declines like all plural substantives of the a-declension.

LESSON 16

I. Contracted Adjectives

In general, the same rules for contraction apply to contracted adjectives as to the substantives described in L.15.

A. Adjectives 'With Three Endings'

Contracted adjectives 'with three endings' fall into two groups, namely:

1. Adjectives derived from substantives in -ος denoting material substances (mainly metals), e.g. ὁ σίδηρος 'iron', ὁ χαλκός 'brass', and colours. Uncontracted forms of these adjectives are

1. The general rule is that the accent remains where it was before contraction; the exceptions to this rule here (e.g. περιπλόων > περίπλων) exemplify a tendency for the various cases of a noun to fall into line with one another in matters of accentuation.

the norm in Homer, and later poetry follows the Homeric precedent in this matter, as in many others: σιδήρε(ι)ος, -ον, σιδηρέη (or -είη, -έα or -εία); χάλκε(ι)ος, -ον, -η, (-α) similarly χρύσε(ι)ος (from ὁ χρυσός 'gold'), ἀργύρε(ι)ος (from ὁ ἄργυρος 'silver'); also πορφύρεος, -ον, πορφυρέη (from ἡ πορφύρα 'purple-fish'). In Attic (and later Greek) these adjectives are contracted, e.g. σιδηροῦς, σιδηροῦν, σιδηρᾶ; χαλκοῦς, -οῦν, -ῆ; πορφυροῦς, -οῦν, -ᾶ.

2. Adjectives in -πλόος (contr. -πλοῦς) denoting multiples, e.g. ἀπλόος (contr.: ἀπλοῦς) 'single'; διπλόος (διπλοῦς) 'twofold'; τριπλόος (τριπλοῦς) 'threefold'.

Three Distinctive Points of Detail

- 1) The contracted forms of these adjectives are, like the comparable contracted substantives, *perispomena* (i.e. they have a circumflex on their final syllable). This is the case even where the earlier, uncontracted form was accented on the *antepaenultima* (e.g. ἀργύρειος). The reason for this breaking of the rule set out in L.8 (cf. L.15) no doubt lies in the tendency in Greek towards 'assimilation' of forms.
- 2) Whether or not the long -α (-η in Epic-Ionic) will turn into -η in the contracted forms depends on the basic Attic rule that such endings are determined by whether the letter preceding them is ε, ι, ρ, or some other.
- 3) The nominative and accusative singular of the the masculine and neuter have the contracted endings -οῦς and -οῦν. Apart from these, all the contracted case-endings *look* like the standard ones—apart from their accents, which are circumflex.

Hence, as may be seen in the following paradigms, the forms of these adjectives follow exactly the same pattern as those of contracted substantives.

The Attic Contracted Forms

Stem χρυσεο-			χρυσση	ἀργυρη
	Masc.	Neut.	Fem.	Fem.
Sing. Nom.	χρυσοῦς	χρυσοῦν	χρυσῆ	ἀργυρᾶ
Acc.	χρυσοῦν		χρυσῆν	ἀργυρᾶν
Gen.	χρυσοῦ		χρυσῆς	ἀργυρᾶς
Dat.	χρυσῶι		χρυσῆι	ἀργυρᾶι
Plur. Nom.	χρυσοῖ	χρυσᾶ	χρυσαῖ	ἀργυραῖ
Acc.	χρυσοῦς	χρυσᾶ	χρυσᾶς	ἀργυρᾶς
Gen.	χρυσῶν		χρυσῶν	ἀργυρῶν
Dat.	χρυσοῖς		χρυσαιῖς	ἀργυραιῖς

The cases of ἀπλοῦς, διπλοῦς etc. are like that of χρυσοῦς; so also neut. plur. ἀπλᾶ, διπλᾶ (contra: εὔνοα).

B. Adjectives 'With Two Endings'

Adjectives ending in -νους and -πλους (with the exception of ἀπλοῦς etc.) derive from the substantives νοῦς and πλοῦς, and thus are 'compound'; accordingly they have no separate forms for the feminine.

Compound adjectives in -νους: εὔνους, εὔνουν 'friendly', 'well-disposed'; similarly ἄνους, δύσνους. Compound adjectives in -πλους: εὔπλους, ἄπλους etc. (different from ἀπλοῦς 'single', above).

Παράδειγμα

Sing.	Masc./Fem.	Neut.	Plur.	Masc./Fem.	Neut.
Nom.	εὔνους	εὔνουν		εὔνοι	εὔνοα
Acc.	εὔνουν			εὔνους	εὔνοα
Gen.	εὔνου			εὔνων	
Dat.	εὔνωι (εὔνω)			εὔνοις	

Two Special Features of these Adjectives

- 1) These adjectives keep the accent throughout on the same syllable as in the nominative: by contrast with the contracted adjectives 'with three endings', they are not *perispomena*; cf. L.15.
- 2) No contraction takes place in the nom. and acc. neuter plural, which is exemplified by εὔνοα. Contrast the equivalent endings of neuter contracted nouns, e.g. ὀστᾶ, and adjectives 'with three endings', e.g. χρυσᾶ, ἀπλᾶ.

Origin of these Forms

The contractions found in these adjectives are further illustrations of the tendency in Greek towards the elimination of 'hiatus'.

The normal way in which adjectives were derived from substantives in Greek was by means of an -i-sound added to the stem. The older, 'open', forms, e.g. χρύσεος and ἀργυρείη, were products of this process, e.g. substantive: χρυσός; stem: χρυσε/ο; adjective: χρύσειος. This '-i', though widely retained in Homer and subsequent poetry, gradually became a consonant, and this consonant gradually ceased to be spoken, leaving a 'hiatus': χρύσειος > χρύσεος;¹ ἀργυρείη > -ρέη > -ρή > -ρᾶ.

Νόος, πλόος and ἀπλόος (> ἀπλοῦς) originated similarly, namely through the gradual loss of a 'consonantal u' (w, written Ϝ, see above L.15). Here too the resultant clash of vowels was reduced by contraction.

II. *Forms of Invocation*

1. πρὸς (τῆς) Ἀθηνᾶς, ἄκουσόν μου 'By Athena, listen to me'.
2. νῆ (τὴν) Ἀθηνᾶν, ἥξω 'By Athena, I shall come'.
3. (οὐ) μὰ (τὴν) Ἀθηνᾶν, οὐχ ἥξω, 'By Athena, I shall not come'.
4. ᾧ Ἀθηνᾶ, ἄκουσόν μου 'O Athena, listen to me'.

III. *Reading Poetry**A Metre Used for Proverbs*

καλὸς πλόος ἐν γαλήνῃ. This example illustrates a metre which, being typical of proverbs (παροιμία), is called 'paroemiac' verse, i.e. 'proverb-verse'. It is—as befits its purpose and use—rather free and flexible: it consists of three long syllables, each preceded either by one long or short syllable or two shorts; after the last *longum* there follows a closing syllable. Thus its complete scheme may be set out as follows:

— — — — —

Many παροιμῖαι and 'paroemiacs' will be encountered in later lessons.

1. An identical development was noted in L.9, in the case of πο(ι)έω and πο(ι)ητής (Lat. *poeta*).

LESSON 17

I. The Perfect

A. Its Form

- a) The 'weak'¹ or '-κ-' perfect: e.g. λύ·ω, perf.: λέ·λυ·κ·α. This form occurs mainly in verbs whose stems end in a vowel.
- b) The 'strong' perfect: e.g. γράφω, perf. γέ·γραφ·α. This form occurs mainly in verbs whose stems end in a consonant.

Παράδειγμα

<i>Indicative</i> Weak	<i>Strong</i>	<i>Infinitive</i>
1. λέ·λυ·κ·α	γέ·γραφ·α	
2. λέ·λυ·κ·ας	γέ·γραφ·ας	
3. λέ·λυ·κ·ε(ν) ²	γέ·γραφ·ε(ν)	λε·λυ·κ·έναι
1. λε·λύ·κ·αμεν	γε·γράφ·αμεν	
2. λε·λύ·κ·ατε	γε·γράφ·ατε	
3. λε·λύ·κ·ασι(ν)	γε·γράφ·ασι(ν)	γε·γραφ·έναι

The endings of the perfect indicative are identical with those of the aorist, *except for the 3rd person plural*, -ασι(ν) (-αντι) (but aorist -αν), *and the infinitive ending* -έναι (but aorist -αι).

The perfect tense-stem,³ λε·λυ·κ- (weak), or γε·γραφ- (strong), is characterized:

- a) at the end, in the weak perfect only, by the addition of -κ;
- b) at the beginning, by *reduplication* (cf. Lat. *curro, cucurri; do, dedi; pendeo, pependi*).

B. Reduplication in the Perfect⁴

Reduplication in the perfect consists of prefixing to the verb-stem the first consonant of that stem + the vowel -ε. This type of reduplication occurs where the stem begins with *either*:

1. Cf. L.14 above.

2. 'Movable νῦ' (νῦ ἐφέλκυστικόν); see above, L.4.

3. See L.14.

4. There is also a group of Greek verbs whose present stem is reduplicated, and even one verb with a reduplicated aorist stem (ἄγω, ἤγαγον). These will be considered in later lessons.

a) *a single consonant* (other than ρ), e.g. παιδεύω – πεπαίδευκα,
or

b) *a mute + a liquid*,¹ e.g. γράφω – γέγραφα.

N.B. 1: If the verb is a compound, with one or more prepositions prefixed to the verb-stem, the reduplication takes place immediately before the stem, after the prefix(es). The augment in such verbs likewise stands immediately before the stem (cf. L.7) e.g. δια·λύω, aor. δι·έ·λυσα, perf. δια·λέ·λυκα; συγ·γράφω, aor. συν·έ·γραψα, perf. συγ·γέ·γραφα.

If, however, the prefix of the compound is not a preposition, it is felt to be part of the verb-stem, and reduplication takes place on this basis, e.g.: δυστυχῶ (from δυστυχής ‘unlucky’), aor. ἐδυστύχησα, perf. δεδυστύχηκα.

N.B. 2: When the initial consonant of the verb is an aspirate (φ, θ, χ), it is reduplicated by the corresponding *tenuis*, e.g. θύω – τέθυκα, φεύγω – πέφευγα, χορεύω – κεχόρευκα.

c) *In all other cases*, i.e. where the verb begins with a vowel or diphthong, or with two consonants other than mute + liquid, or more than two consonants, reduplication takes a form identical with the augment (see above, L.6), e.g.: ἀγγέλλω ‘I announce’ – ἤγγελκα; στέλλω ‘I send’ – ἔσταλκα; στρατεύω ‘I campaign’ – ἐστράτευκα; ἐλπίζω ‘I hope’ – ἤλπικα; ζητέω ‘I find’ – ἐζήτηκα (ζ = δσ); εὕρισκω ‘I find’ – ἠύρηκα.²

N.B. 3: A special case: verbs beginning with ῥ- behave as though this ῥ- consisted of two consonants, which in fact it originally did, as we shall see later. Thus these verbs have the augment in lieu of reduplication, and, where this occurs, the ρ is doubled, e.g.: ῥίπτω ‘I throw’, perfect: ἔρριψα.

C. Meaning of the Perfect

Whereas the augment is confined to the indicative mood, reduplication occurs in all moods of the perfect. Being its chief formal characteristic, it provides a clue to the tense’s meaning.

1. See L.8; the ‘mutes’ are: π, φ, β; τ, θ, δ; κ, χ, γ; the ‘liquids’: λ, μ, ν, ρ.

2. The vowel-combination ηυ, a result of reduplication or of the addition of the augment, in post-classical times was very often pronounced, and therefore spelt, ευ, e.g. εὔρηκα instead of ἠύρηκα (see above L.1-2, 8).

The Greek perfect, unlike the Latin perfect, does not refer to completed past actions. In Greek, such actions are referred to in the aorist. The Greek perfect refers, in a particular manner, to a *situation now existing*, and hence might appropriately be called the ‘present perfect’.

1. Reduplication conveys a feeling of *intensity* (‘Say it twice over’). Accordingly, in the case of some verbs, it conveys simply this, e.g. πεπίστευκα ‘I firmly believe’, ‘I am convinced’; similarly: κέκραγεν ‘he screams’ (the present, κράζω, is little used); γέγηθα and κεχάρηκα ‘I am full of joy’.
2. Far more frequently, however, the added intensity given to the verb by reduplication has the specific function of indicating *a state now reached and maintained*, usually as the effect of a preceding action, e.g. ἤύρηκα ‘I have found (and now hold) it’; γέγραφα ‘I have written’ (and it remains written!); νενικήκαμεν ‘We (have won the battle and hence, now) are the victors’; πέφευγα ‘I (have been banished and hence) am now living in exile’, *or*: ‘I (have escaped and) am now in safety’.

Note: There is also a past tense related to this ‘present perfect’, namely the so-called ‘pluperfect’ (Lat. *plusquamperfectum*). It is not used very much, and its forms are somewhat complicated. We shall therefore postpone discussion of it until L.40.

II. Uses of the Infinitive¹

A. Its Character

The infinitive is a ‘verbal substantive’ (above, L.14).

1. It is *verbal* in that it:
 - a) exists in various tenses, e.g. λύειν, λύσειν, λῦσαι, λελυκέναι;
 - b) can govern objects: τὴν ἀλήθειαν λέγειν;
 - c) is defined by adverbs (and not by adjectives): καλῶς λέγειν; and sometimes serves as an imperative: μηδὲν ἄγαν σπεύδειν ‘don’t rush too much’.

2. It is a *substantive* in that it:
 - a) is sometimes used with the neuter singular¹ article, e.g.: τὸ ποιεῖν, and in such cases, the article may be preceded by a preposition, e.g.: διὰ τὸ λέγειν;
 - b) with or without the article, may fulfil all the syntactical functions of a substantive (subject, object, 'objective' genitive etc.), e.g. καιρὸς (τοῦ) λέγειν (ἐστίν).

B. Its Function

Two particularly frequent uses of the infinitive (cf. L.5, above):

1. With or without the article, the infinitive is used as the subject of impersonal expressions,² e.g. λέγειν δεῖ, χαλεπὸν (ἐστίν) ποιεῖν.
2. Without the article, it is used as the *object* of many verbs, especially of:
 - a) wishing: ἐθέλω γεωργεῖν; ordering: λέγειν κελεύω; hoping: ἤξειν ἐλπίζω; and their opposites, e.g. ἄιδειν κωλύω; also
 - b) verbs of saying, thinking and believing, e.g. λέγω, φημί, νομίζω, πιστεύω.

C. Substantives (and Pronouns) with Infinitives

1. When an infinitive has a subject different from the subject of the verb on which it is dependent, the subject of the infinitive goes into the accusative:
 - a) λέγειν σε δεῖ.
 - b) λέγειν σε κελεύω.

The accusative in instances like b) above is in fact the *personal object* of the main verb ('I command *you*'), which is completed by the *material object*, the infinitive (to speak). It is however understandable, and reasonable, that the word in the accusative should be felt, rather, to be the subject of the infinitive ('You speak'). Thus gradually the feeling could arise that the subject of other dependent infinitives must be in the accusative, however contrary this might be to the normal connotations of the

1. Never the plural.

2. Both these usages have parallels in English, e.g. 'It is hard to say'; 'I want to speak'. Often, however, a gerund (that is, a verbal substantive ending in '-ing') is used in English where Greek uses the infinitive, e.g. 'Seeing is believing'.

nominative and accusative cases. It was through such thought-processes, so it seems, that the accusative + infinitive construction came into being.

2. If the subject of a dependent infinitive is not specifically indicated, it is identical with the subject of the verb on which it depends (as in English): ἤξειν ἐλπίζω ‘I hope to come’; αἰδεῖν μανθάνει ‘he is learning to sing’. This subject, if it were specified or stressed, would be in the nominative, e.g. αὐτὸς ἤξειν ἐλπίζω ‘I hope to come myself’ (contrast: ἐλπίζω αὐτὸν ἤξειν, ‘I hope that he will come’). Similarly in the case of predicates of εἶναι (and the infinitives of similar verbs) the nominative is used: ἄξιος εἶναι νομίζω ‘I consider myself to be worthy’ (contrast: ἄξιον εἶναι νομίζω αὐτόν ‘I consider him to be worthy’). Further illustrations: λέγει δίκαιος εἶναι ‘He says he is just’ (here the speaker is referring to himself), *but* λέγω αὐτὸς δίκαιον εἶναι ‘I say he is just’. λέγω αὐτὸς δίκαιος εἶναι ‘I say I am just’, *but* λέγει αὐτὸν δίκαιον εἶναι ‘He says he is just’ (here the speaker is referring to someone else, not himself).

D. Reported Speech¹

Reported speech puts what were main clauses in the original direct speech into the accusative + infinitive construction (see Part I L.17, texts IID3 and G2). Another construction, introduced already, keeps the direct speech unchanged, connecting it to the main verb with ὅτι or ὡς (see text IID4).

Addendum 1

When the infinitive is the subject of an impersonal expression, the substantive (or pronoun) with the infinitive cannot be related to any ‘subject of the main verb’—because there is no such subject. Consequently, the subject, or any noun serving as a predicate, of the infinitive is put into the accusative: Ἦρα ἔξεστι γεωργὸν εἶναι; However, if the predicate-noun refers to a substantive or pronoun elsewhere in the sentence, it is more often than not ‘attracted’ by it, i.e. put into the same case, e.g. ἔξεστί σοι γεωργῶι εἶναι (or alternatively γεωργόν εἶναι).

1. Also referred to by grammarians as *Oratio Obliqua* or ‘indirect speech’, ‘indirect discourse’.

Addendum 2 (see Part I L.17, Text IIE2)

A *personal construction* is usually preferred to an impersonal one, wherever possible: δίκαιος λέγειν εἰμί 'I am entitled to...' (rather than: 'It is just that I...').

Addendum 3

The *negative particle* with *infinitives* is οὐ in strictly factual statements, and hence is found particularly with the infinitive in statements introduced by verbs of 'saying', e.g. οὐ πεποιηκέναι¹ τοῦτο λέγει 'he says he has not done this'. But μή is the particle used wherever a wish, desire, or any personal interest is being expressed, e.g. μὴ ἔκειν αὐτὸν λέγω 'I say he must not come'; μὴ ποιεῖν σε τοῦτο ἐθέλω 'I want you not to do that', 'I do not wish you to do that'.

LESSON 18

I. *The So-Called 'Attic Declension'*

A few frequently-used nouns and adjectives of the o-declension have special forms in Attic. These were to a large extent, but not completely, abandoned in post-classical Greek in favour of older, uncontracted forms (which were Homeric and were consequently adopted in all later poetry). Typical examples are: ὁ λαός 'crowd', 'people', Attic: ὁ λεώς, hence: Μενέλαος 'Menelaus', Attic: Μενέλεως, ὁ ναός 'temple', Attic: ὁ νεώς, also the adjective: ἴλαος, ἴλαον 'gracious', 'benign', Attic: ἴλεως, ἴλεων.

Origins: 'Metathesis of Quantity'

The original long -a at the end of the stem of these nouns was always turned into -η in Ionic-Attic, and, in accordance with the principle that *vocalis ante vocalem breviatur* ('a long vowel tends to be shortened when it is followed immediately by another vowel'), this η before the following vowel was gradually shortened. The result was in each case a word consisting of two short syllables. Such words do exist in Greek (e.g. θεός = ᾠ ᾠ), but there is a tendency to avoid this sort of form by lengthening the second vowel, ο, to ω. Thus νηός

1. From ποιέω 'I do, make'.

became νεός. What had been the sequence 'long-short', – ˘, became 'short-long', ˘ –. This is called 'metathesis (i.e. inversion) of quantity'. Moreover, the new long vowel ω asserted itself in *all* cases, absorbing as much as possible of the original endings; neuter adjectives, however, preserved their characteristic -α in the nom. and acc. plural. So also: ὁ λαγώς (contr. < λαγώος) 'hare'.

This type of declension is credited with a very peculiar accentuation: the accent is said to have been acute throughout, and to have remained on the same syllable throughout, namely, the *ultima* of substantives, but the *paenultima* (e.g. πλέως) or *antepaenultima* (e.g. ἴλεως, Μενέλεως) of adjectives and proper names. Some basic rules of Greek accentuation are thus contravened and the following (monotonous) paradigms are the result:

Παραδείγματα

-αο > -ηο > -εω				
(Note: no separate vocatives)				
ὁ ναός 'temple'		Μενέλαος	ἴλαος ἴλαον 'gracious' ¹	
Sing.	Nom.	νεός	Μενέλεως	Masc.Fem. ἴλεως Neut. ἴλεων
	Acc.	νεών	Μενέλεων	ἴλεων
	Gen.	νεώ	Μενέλεω	ἴλεω
	Dat.	νεώι (-ῳ)	Μενέλεωι (-ῳ)	ἴλεωι (-ῳ)
Plur.	Nom.	νεώι (-ῳ)		ἴλεωι (-ῳ) ἴλεα
	Acc.	νεός		ἴλεως ἴλεα
	Gen.	νεών		ἴλεων
	Dat.	νεώις (-ῳς)		ἴλεωις (-ῳς)

II. The Demonstrative Pronoun οὗτος

Meaning

ὅδε, τόδε, ἥδε (above, L.9) points to what is present, near, or about to come ('the following'), cf. Lat. *hic*; ἐκεῖνος (above, L.13) points to what is far off, cf. Lat. *ille*; οὗτος (cf. Lat. *is*) has a meaning somewhere between the two, denoting what is not so near, and/or

1. The few adjectives of this class have no separate feminine. An exception is πλέως, πλέων 'full' (cf. Lat. *plenus*), which has fem. πλέα. Similarly declined are ἡ ἔως 'dawn' and the proper name Μίνως (King Minos), but they have acc. τὴν ἔω, τὸν Μίνω (just as ὁ λαγώς sometimes has acc. τὸν λαγώ).

what has been previously mentioned, e.g. ἐκεῖνος μὲν ταῦτα ἔλεγε, ἐγὼ δὲ τάδε (here the narrator has quoted another speaker and is now about to report his own speech). Οὗτος is used, in addition, in calling out to people: ὦ οὗτος ‘You there!’

Forms¹

οὗτος is a development of the article which was itself originally a demonstrative pronoun (see above, L.9), and accordingly, where the article has: initial h (ὁ, ἡ, οἱ, αἱ), the same is true of the corresponding form of the pronoun: οὗτος, αὕτη, οὗτοι, αὗται; initial τ (e.g. τῆς, τῶν), the same is true of the corresponding form of the pronoun: e.g. ταύτης, τούτων; an o-sound (e.g. ὁ, τοῖς), the pronoun has ου in its first syllable,² e.g. οὗτος, τούτοις; an a-sound (α or η, e.g. ἡ, τὴν, τὰ), the pronoun has αυ in its first syllable, e.g. αὕτη, ταύτην, ταῦτα.

Παράδειγμα

Sing.			Plur.		
Nom. οὗτος	τοῦτο	αὕτη	οὗτοι	ταῦτα	αὗται
Acc. τοῦτον	τοῦτο	ταύτην	τούτους	ταῦτα	ταύτας
Gen. τούτου	τούτου	ταύτης	τούτων	τούτων	τούτων
Dat. τούτῳ	τούτῳ	ταύτῃ (-ῃ)	τούτοις	τούτοις	ταύταις
	(-φ)				

(As is the case with all pronouns, there are no separate forms for the vocative.)

Warning: Do not confuse forms of οὗτος with those of αὐτός (above, L.13), especially where, through *krasis*, they come to resemble each other, e.g. ὁ δοῦλος οὗτος ‘this slave’, ὁ δοῦλος αὐτός ‘the slave himself’; ἡ τιμὴ αὐτή ‘the same honour’, ἡ τιμὴ αὕτη ‘this honour’; thus e.g. τοῦτο and ταυτό, ταῦτα and ταυτά etc.

οὗτος agreeing with a substantive: οὗτος ὁ στρατιώτης – τὰς παρθένους ταύτας.

As is the case with ὅδε (above, L.9) and ἐκεῖνος (L.13), where the pronoun agrees with a substantive, that substantive has the article.

1. Remember that most Greek pronouns preserve the IE ending -o(d) in the nom. and acc. of the neuter.

2. This is why the gen. plur. is τούτων for all three genders, though the feminine has αυ in all other cases.

LESSON 19

I.

All types of nouns found in the o- and a-declensions have now been dealt with, as have all active indicatives, imperatives and infinitives of the regular verb. If there are any of these which have not been fully mastered, now is the moment for reviewing them.

II. Verbal Adjectives

Actually, all participles are verbal adjectives; it is customary, however, to confine the use of this term to two particular classes of adjective. These are adjectives formed directly from a verb-stem (i.e. without the insertion of the characteristics of any tense¹) by the addition of the suffixes -τός and -τέος (neuter -ον, feminine long -α) respectively.

λυ·τ·ός, -όν, -ή	(cf. <i>laudatus</i> , -um, -a)	1. 'loosed', 'freed' etc. 2. 'soluble'
λυ·τέ·ος, -ον, -α	(cf. Lat. gerundive ²)	'to be loosed', 'to be solved', etc.

A. The Verbal Adjective in -τός (-τόν, -τή)

This type of verbal adjective was in origin a passive participle like the Lat. *laudatus* and accordingly indicated basically a *state* resulting from the action conveyed by the verb; e.g. κρύπτω 'I hide', κρυπτός (-όν, -ή) 'hidden'.

Since there existed passive participles specifically referring to the present, future, aorist and perfect, the forms in -τός came to be used less and less with this basic meaning. It was fairly frequent, however, to use them *negated* by means of the prefixed *alpha privatum* which was the Greek equivalent of our prefix *un-*;³ e.g. ἄλουτος 'unwashed' (from λούω 'I wash').

1. See above L.14.

2. Comparable in meaning but not in its form.

3. It is in fact in origin the same prefix: a 'vocalised' n (related to the negative *non*), which produced α- in Greek, *in-* in Latin, and *un-* in Germanic languages; consider, and compare, the words 'atheist', ἄθεος 'impious' and 'unjust' (ἄδικος).

Although, as a rule, the meaning of these adjectives is passive, they can sometimes have active implications, e.g. from πράττω 'I do': ἄπρακτος, a) 'not done', 'not effected'; b) ('not doing', 'not having done') = 'ineffective', 'unsuccessful'.

Most frequently, though, the connotation specified by -τος is a possibility, e.g. λυτός ('what can be loosened, solved' etc.) 'soluble'. Negative: ἄλυτος 'insoluble', 'unbreakable'; similarly, for example, ἀνίκητος, a) 'unconquered', b) ('what cannot be conquered') 'unconquerable', 'invincible'—for he who has not been conquered is easily thought to be invincible; likewise, what 'has not been done', ἄπρακτον, is taken to be 'unfeasible', 'impracticable'.

B. The Verbal Adjective in -τέος (-τέον, -τέα)¹

Verbal adjectives in -τέος convey the notion of obligation or necessity ('ought to', 'must'). Such an adjective, if it derives from a transitive verb, can be used in two different ways:

1. θεραπευτέος ὁ θεός
2. θεραπευτέον (-τέα) τὸν θεόν

In both cases the copula ἐστίν is sometimes added, but more often it is not.

1. The construction exemplified by θεραπευτέος ὁ θεός can of course only be used with verbs which can govern an object in the accusative ('transitive' verbs); whenever the adjective ending in -τέος has a passive meaning it is predicative: ὁ θεὸς θεραπευτέος (± ἐστίν) 'the god must be worshipped', Lat. *deus colendus est* οἱ θεοὶ θεραπευτέοι (± εἰσίν) 'the gods must be worshipped', Lat. *dei colendi sunt*; ἐπιστολὴ γραπτέα (± ἐστίν) 'a letter has to be written', Lat. *epistola scribenda est*. If any person or persons to be involved in the action are specified, the dative case is used to specify these, since according to our definition the dative is the case denoting 'the person concerned' (see above L.3).
2. Adjectives in -τέος, whether or not the verbs they derive from are transitive, are used impersonally in the neuter nominative (singular, or, not uncommonly, plural), apparently with an active

1. Note that these endings are always left uncontracted—not contracted as in e.g. σιδηρέα > σιδηρᾶ (L.16).

meaning, e.g. γραπτέον (ἐστίν) ‘one must write’ (cf. Lat. *scribendum est*). In this ‘active’ and ‘impersonal’ construction, the verbal adjective can take a complement in whatever case is normally governed by the verb from which it is derived. For example: θεραπευτέον τοὺς θεούς, γραπτέον μοι ἐπιστολήν, τῇ τύχῃ δουλευτέον, ἀκουστέον μοί σου. Where this construction occurs, the stress is chiefly on the verb (for example, ‘to worship—and nothing else’).

C. Some Further Illustrations

παιδεύω	‘I educate, train’	Lat. <i>erudire, docere</i>
παιδευτός	1. ‘educated’ (unusual) 2. ‘capable of being educated’ (trained)	<i>eruditus, doctus</i> <i>qui erudiri (doceri) potest</i>
ἀπαιδευτος	‘uneducated’, ‘a boor’	<i>ineruditus, indoctus</i>
παιδευτέος	‘one who ought to be educated’ or ‘trained’	<i>erudiendus, docendus</i>
ποιῶ	‘I make’	Lat. <i>facere</i>
ποιητόν	1. (what has been) ‘made’ 2. ‘practicable’, ‘feasible’	<i>factum</i> <i>quod fieri potest</i>
ποιητέον	(what/it) ‘has to be made’ or ‘done’	<i>faciendum</i>
λέγω	‘I gather’, ‘I say’ (<i>colligere</i>);	Lat. <i>legere</i>
λεκτός	1. ‘gathered’, ‘selected’ ¹ 2. ‘sayable’, ‘speakable’ ²	<i>dicere</i> <i>(e)lectus</i> <i>quod dici potest</i>
λεκτέον	(what/it) ‘has to be said’	<i>dicendum</i>
ἡ μάχη	‘the battle’;	
μάχομαι	‘I battle’, ‘I fight’	
ἄμαχος	1. Passive: (‘one who cannot be fought against’) ‘irresistible’ 2. Active: ‘not fighting’, ‘non-combatant’	
ὁ χορός	‘dance’, ‘dancing group’ (‘chorus’)	
χορεύω	‘I dance’	

1. Later (post-classical) meaning also ‘what has been said’, λεκτόν, τὰ λεκτά.

2. ἐκείνῳ πάντα λεκτά: ‘to him, all things are sayable’, i.e. ‘he is capable of saying anything’.

- ἀχόρευτος 1. 'not dancing'
 2. 'not allowed to dance'

Note also: ἀκουστός and ἀκουστέος (from ἀκούω); διδακτός, -τέος (from διδάσκω); εὔρετός, -τέος (from εὐρίσκω); πρακτόν, -τέον, ἄπρακτος (from πράττω); φυλακτέος, ἀφύλακτος (from φυλάσσω).

III. Γραμματικά τινα Ὀμηρικά (notes on Part I L.19 III)

1. *The Genitive Singular of the o-Declension*

Examples: a) αἰγιόχοιο, b) Ἰλίοο, c) βίου. Development of the ending: * -osjo > * -oiso > -οιο > -οο > ου (= long o). (The * before a word or form means that this particular form has not so far been found in a Greek text but has been inferred.)

2. *The Genitive Plural of the a-Declension*

Examples: a) πυλάων, b) Σκαιιάων. The long -α at the end of the stem has not yet been contracted with the omega at the beginning of the ending, as happened later on in Attic (-άων > -ῶν).

3. α and η:

Examples: a) Ἀθηναίη and κούρη, b) οἴη, τοίη, γενεή: long α, in Ionic, has become η throughout (even after ε, ι, ρ).

4. Ἀθηναίη (< Ἀθηναία >) Ἀθηνάα > Ἀθηνᾶ.

5. κούρη (< κόρφη), Att. κόρη, 'maiden', 'daughter'; cf. κοῦρος (< κόρφος), Att. κόρος (rare in prose), 'boy', 'young man'.

6. For καὶ ἀνδρῶν ~ – – see next lesson (L.20).

LESSON 20

I. *The 'Third Declension'*

1. Stems of nouns inevitably have to end either in a vowel-sound (which may be a diphthong) or in a consonant. So far, we have been studying the (closely interrelated) declensions of nouns with stems ending in the 'thematic' ο/ε and those with stems ending in -α (long

-α, -η, and short -α), e.g. θεός, ἔργον, νεώς; θεά, φήμη, θάλασσα; ἄργυροῦς, εὐνους, Ἑρμῆς and a few similar ones.

The remaining types—i.e. stems ending in any consonant or also in ι, υ, or a diphthong—all decline basically in one and the same way, and are customarily described as belonging to the ‘third’ declension.¹ However, within this ‘declension’ the combination of different stems and endings results in very considerable variety; it is therefore necessary to survey the various types of third declension nouns one by one.

2. We begin with stems ending in a *mute* consonant (see above L.1). Of these we shall first consider those ending in the gutturals k and g, not forgetting that *every* guttural with -s results in -x, Greek ξ.

(ὁ) φύλαξ, τοῦ φύλακος ²	‘guard’	(cf. Lat. <i>dux, ducis</i>)
ἡ αἴξ, ³ τῆς αἰγός	‘goat’	(cf. Lat. <i>lex, legis</i>)

The majority of these guttural stems are feminine; there are also many masculines (especially nouns in -αξ like φύλαξ), but no neuters. In the nominative singular all guttural stems have the ending -s (exception: γυνή, L.22).

1. Compare Latin, where both *rex, regis*, gen. plur. *regum* (with consonantal stem-ending), and *civis, civis*, gen. plur. *civium* (with vowel stem-ending) are equally regarded as belonging to the third. In Greek however, unlike Latin, one does not distinguish a separate fourth and fifth declension. There is no parallel for Latin *dies, diei* (an -e- stem); -u-stems (Greek -υ) are subsumed under the third declension.

2. Since the nominative singular by itself does not unequivocally indicate the declension of any noun, it is necessary always to quote the genitive with it.

3. Hellenistic grammarians observed that in Attica people pronounced ΑΙΞ and ΓΛΑΥΞ differently from other Greeks, using the intonation αἴξ and γλαῦξ. The grammarians therefore used this accentuation when writing Attic texts, but prescribed the accentuation αἶξ and γλαύξ for texts in other dialects. They also observed that the long υ in words like κῆρυξ, -υκος (and likewise the long ι in, for example, φοῖνιξ, -ικος ‘the palm tree’) was shortened before the ξ of the nominative singular and dative plural; hence the circumflex accent in the nominative singular.

3. Παραδείγματα

Stem	φυλακ-	cf. Lat.	αἰγ-	cf. Lat.
Sing. Nom.	(ὁ) φύλαξ	dux	(ἡ) αἶξ	rex
Acc.	φύλακ·α	duc·em	αἶγ·α	reg·em
Gen.	φύλακ·ος	duc·is	αἰγ·ός	reg·is
Dat.	φύλακ·ι	duc·i	αἰγ·ί	reg·i
Plur. Nom.	φύλακ·ες	duc·es	αἶγ·ες	reg·es
Acc.	φύλακ·ας	duc·es	αἶγ·ας	reg·es
Gen.	φυλάκ·ων	duc·um	αἰγ·ῶν	reg·um
Dat.	φύλαξι(v)	duc·ibus	αἰξί(v)	reg·ibus

4. Third Declension Case-Endings

These are seen to be: Sing. -ς, -α, -ος, -ι, Plur. -ες, -ας, -ων, -σι(v). Note that, in the third declension, the vowels of all case endings—except gen. plural -ων—are short.

5. Rule for the Accentuation of Third Declension Nouns

Nouns with one-syllable nominatives (i.e. one-syllable stems) are accented on the endings of gen. and dat. in both singular and plural; that is, -ός, -ί, -ῶν, -σί(v) (see the paradigm of αἶξ above). Elsewhere the standard rule for the accentuation of nouns is valid, namely that, as far as possible, the accent remains where it occurs in the nominative singular (see the paradigm of φύλαξ above).¹

II. 'Movable νῦ' (νῦ ἐφελκυστικόν): Summary

'Movable νῦ' at the end of words is found regularly before a pause or where the following word begins with a vowel; it is also found, mainly in poetry, before words beginning with consonants.

There are only two types of word-ending to which it is added, namely -σι(v) and -ε(v). The vowel in both these types of ending is short. It is found, then:

1. after the ending -σι(v) of
 - a) nouns: dat. plur., e.g. φύλαξι(v), αἰξί(v), τοῖσι(v); = locative plur., e.g. Ἀθήνησι(v) 'in Athens'.
 - b) verbs: 3rd person sing., e.g. φησί(v), also ἐστί(v); 3rd person plur., e.g. φασί(v), εἰσί(v); notably the 3rd person

1. Exceptions to this rule, e.g. παίδων, ᾄτων, φώτων, πάντων – πᾶσι, ὄντος – ὄντων will be noted in due course (L.27, 29, 30, 31, 69).

plural endings of verbs like λύουσι(ν), λύσουσι(ν), λελύκασι(ν) and the dat. plur. participles formally identical to them;

- c) the numeral εἴκοσι(ν) 'twenty';
2. after the ending -ε of verbs of the following types: ἔλυε(ν), ἔλυσε(ν), λέλυκε(ν).

III. Reading Poetry

The metres exemplified in the verse examples of Part I L.20 are as follows: B4: paroemiacs (see L.16), C1 and G1: dactylic hexameter¹ (see L.12), G2 and I: iambic trimeter (see L.5). Try to make the rhythm of the metre clear when you read these examples aloud.

LESSON 21

I. The Third Declension Continued

More Guttural Stems: -χ and -γγ

1. ὁ ὄνυξ, τοῦ ὄνουχος, stem: ὄνουχ-

The stem ends in the *aspirated* guttural. In the nom. sing. and dat. plur. the guttural combines with σ to produce ξ, thus: χ + σ > ξ; κ + σ > ξ; γ + σ > ξ; nom. sing. ὄνουχ·ς > ὄνουξ; dat. plur. ὄνουχ·σι(ν) > ὄνουξι(ν). In the other cases the χ remains; e.g. gen. ὄνουχ·ος.

2. ἡ Σφίγξ, gen. Σφιγγός, stem: Σφιγγ-

The stem ends in -γγ, i.e. with a *nasal* guttural.² The second of the two γ's combines with σ to make ξ = x. The stem of nouns whose nom. sing. ends in -γξ is invariably -γγ. For example: σάλπιγξ, σάλπιγγος...σάλπιγξι, φάλαγξ, φάλαγγος...φάλαγξι.

Here, as is the case with most nouns of the third declension, the stem-ending is only modified in nom. sing. and dat. plur., where the -s

1. Note the scansion of ἄγγελοι ἡδέ = - υ υ (!) - υ, and καὶ ἀνδρῶν = υ (!) - -; both examples of 'hiatus-shortening'. Rule: a long vowel or diphthong at the end of a word is often, especially in Homer, shortened by a vowel at the beginning of the next word (see L.18).

2. As in ἄγγελος, ἄγκυρα (see L.1); compare Lat. *lanx*, gen. *lancis*; *phalanx*, gen. *phalangis*.

of the ending follows immediately upon the consonant at the end of the stem. In the instances just cited, $x = gs$ ($\xi = \gamma\sigma$).

II. 'Assimilation' and 'Dissimilation',
with Particular Reference to Aspirates

Where consonants stand immediately next to one another, there is a strong tendency to assimilation, that is, for consonants in contact to become similar. *Media* calls for *media*, *tenuis* for *tenuis* and aspirate for aspirate, hence, for example $\acute{\epsilon}\pi\acute{\tau}\acute{\alpha}$, 'seven' (both consonants *tenuis*) but $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$ 'seventh' (both consonants *mediae*), likewise $\acute{\omicron}\kappa\tau\acute{\omega}$ 'eight' (both consonants *tenuis*) but $\acute{\omicron}\gamma\delta\omicron\omicron\varsigma$ 'eighth' (both consonants *mediae*). On the other hand, where consonants stand in neighbouring syllables but not immediately next to each other, there is a strong tendency towards *dissimilation*. Both these tendencies are particularly evident in the case of aspirates. We have already met with the following illustrations of this fact:

1. *Assimilation*

Where a non-aspirated mute comes to stand immediately before an aspirated vowel, it is aspirated itself. In Lesson 3, for instance, we learnt that the prepositions $\acute{\epsilon}\pi\acute{\iota}$ and $\acute{\alpha}\pi\acute{\omicron}$ are assimilated before an aspirate: $\acute{\epsilon}\pi'$ $\acute{\omicron}\nu\omicron\nu$ but $\acute{\epsilon}\varphi'$ $\acute{\iota}\pi\pi\omicron\nu$; $\acute{\alpha}\pi'$ $\acute{\omicron}\nu\omicron\nu$, but $\acute{\alpha}\varphi'$ $\acute{\iota}\pi\pi\omicron\nu$. (It would indeed be impossible to pronounce these words otherwise; try!) Likewise we shall encounter assimilation of $\kappa + \theta > \chi\theta$ and $\pi + \theta > \varphi\theta$ (e.g. L.57).

2. *Dissimilation*

We have already observed (L.17) the effects of this process on the reduplication of verbs whose initial consonant is an aspirate, e.g. $\pi\acute{\epsilon}\varphi\epsilon\upsilon\gamma\alpha - \varphi\acute{\epsilon}\upsilon\gamma\omega$; $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha - \theta\acute{\upsilon}\omega$.

The Greek language has a strong aversion to successive syllables beginning with aspirates; where there is danger of such a succession forthcoming, it is often (though not always) counteracted by dissimilation, i.e. one of the two aspirates—most often the first—is replaced by the corresponding tenuis ($\varphi > \pi$, $\theta > \tau$, $\chi > \kappa$). This occurs also in other verbal forms, and in some nouns, e.g. $\acute{\eta}$ $\theta\rho\acute{\iota}\xi$, $\tau\rho\acute{\iota}\chi\acute{\omicron}\varsigma$, nom. plur. $\tau\rho\acute{\iota}\chi\epsilon\varsigma$, dat. plur. $\theta\rho\acute{\iota}\xi\acute{\iota}(\nu)$. It seems that originally there was an aspiration both at the beginning and at the end of this stem (* $\theta\rho\acute{\iota}\chi$ -). It was reduced by dissimilation of the initial consonant.

which, however, regains its aspiration in those forms in which the second aspiration disappears. Thus, in this case, the χ of the stem is absorbed into the ξ of the nom. sing. and dat. plur. and there the original θ reappears ($\theta\rho\acute{\iota}\xi$, $\theta\rho\iota\xi\acute{\iota}\nu$).

III. Some Pronouns

1. Question and Answer

$\rho\acute{o}\iota\omicron\varsigma$ ἔστιν; 'what is he like?' (Lat. *qualis?*)

$\rho\acute{o}\iota\omicron\sigma\delta\epsilon$,¹ or $\rho\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$ 'like (this)' (Lat. *talis*)

$\rho\acute{o}\sigma\omicron\varsigma$ ἔστιν; 'how big is he?' (Lat. *quantus?*)

$\rho\acute{o}\sigma\omicron\sigma\delta\epsilon$, or $\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\varsigma$ 'so big' (Lat. *tantus*)

$\rho\acute{o}\sigma\omicron\iota$ εἰσίν; 'how big', 'how many are they?' (Lat. *quanti, quot?*)

$\rho\acute{o}\sigma\omicron\acute{\iota}\delta\epsilon$, or $\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\iota$ 'so big', 'this many' (Lat. *tanti, tot*)

2. Correlatives

$\acute{o}\iota\omicron\varsigma$ (or generalizing, $\acute{o}\rho\acute{o}\iota\omicron\varsigma$)... $\rho\acute{o}\iota\omicron\sigma\delta\epsilon$ or $\rho\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$ 'of what kind...such' (Lat. *qualis...talis*)

$\acute{o}\sigma\omicron\iota$ (or generalizing, $\acute{o}\rho\acute{o}\sigma\omicron\iota$)... $\rho\acute{o}\sigma\omicron\acute{\iota}\delta\epsilon$ or $\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\iota$ 'as many...so many' (Lat. *quot...or quanti...tot or...tanti*)

3. Declension of $\rho\acute{o}\iota\omicron\sigma\delta\epsilon$ and $\rho\acute{o}\sigma\omicron\sigma\delta\epsilon$

$\rho\acute{o}\iota\omicron\sigma\delta\epsilon$ and $\rho\acute{o}\sigma\omicron\sigma\delta\epsilon$ are declined throughout like adjectives in -ος, -ον, -α (η), e.g. ἀγαθός, όν, ή and ὅμοιος, -ον, -α, but with the enclitic particle -δε added at the end. Accordingly, the neut. nom. and acc. sing. are $\rho\acute{o}\iota\omicron\acute{\nu}\delta\epsilon$ and $\rho\acute{o}\sigma\omicron\acute{\nu}\delta\epsilon$.

N.B. The added particle -δε is enclitic (see above L.10). The accentuation of this pronoun accords with this fact (above L.11); e.g. $\rho\acute{o}\sigma\acute{\eta}\delta\epsilon$, $\rho\acute{o}\iota\acute{\alpha}\delta\epsilon$ etc. (identical with the accentuation of ὄδε, ἦδε [L.9], and different from $\rho\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$, $\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\iota$, $\rho\acute{o}\sigma\alpha\upsilon\tau\omicron\iota$).

4. The Declensions of $\rho\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$ and $\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\varsigma$

These follow the same as that of $\acute{o}\upsilon\tau\omicron\varsigma$ (cf. L.18), with $\rho\acute{o}\iota$ - and $\rho\acute{o}\sigma$ - respectively replacing the initial η - or τ -.

Masc.	$\acute{o}\upsilon\tau\omicron\varsigma$	$\rho\acute{o}\iota\omicron\upsilon\tau\omicron\varsigma$	$\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\varsigma$
	$\tau\acute{o}\upsilon\tau\omicron\nu$	$\rho\acute{o}\iota\omicron\upsilon\tau\omicron\nu$	$\rho\acute{o}\sigma\omicron\upsilon\tau\omicron\nu$

1. The shorter forms $\rho\acute{o}\iota\omicron\varsigma$ and $\rho\acute{o}\sigma\omicron\varsigma$ are used in poetry (e.g. Part I L.19 III3), but rarely in prose.

Neut.	τοῦτο	τοιοῦτο	τοσοῦτο
	ταῦτα	τοιαῦτα	τοσαῦτα
Fem.	αὕτη	τοιαύτη	τοσαύτη
	αὗται	τοιαῦται	τοσαῦται
	τάταις	τοιαύταις	τοσαύταις

N.B. On the model of the neut. *τοιόνδε* and *τοσόνδε*, the neut. forms *τοιοῦτον* and *τοσοῦτον*, with final -ν, are actually used more frequently than the specifically pronominal forms in -ο (*τοιοῦτο*, *τοσοῦτο*); contrast *τοῦτο* and *ἐκείνο*, which are never found with a final -ν.

5. Meaning of these Pronouns

The difference between *τοιοῦτος* and *τοιόσδε*, *τοσοῦτος* and *τοσόσδε* is like that between *οὗτος* and *ὅδε* (above L.18). By and large, pronouns ending in -δε look *forward*, while those combined with *οὗτος*—which are used more frequently—point to *what has already been mentioned* or is *otherwise known*; e.g. *τοιοῦτός ἐστιν* ‘such a man is he’ (viz. as has been described); but *λέγει τοιάδε* ‘he says the following’ (i.e. what is going to be reported).

IV. Constructions with the Particle ὥστε, ‘and so’, ‘so that...’

1. ὥστε followed by an Indicative (negative: οὐ)¹

ὥστε followed by an indicative (negative οὐ) introduces a clause relating to the factual consequences of another fact previously referred to. Its use is thus comparable to that of English ‘and so’, ‘hence’, ‘consequently’, ‘and therefore’. (For an example see Part I L.21 B3: ὥστε ἔφυγον.)

2. ὥστε followed by an Infinitive (negative μή)²

This construction implies a view, an opinion or a judgement on the part of the speaker or writer about the consequence or result reported, and intimates that this consequence is, or was, necessary, intended, likely or natural. Since this is true of practically all statements about consequence, ὥστε + infinitive occurs far more frequently than ὥστε + indicative (for examples, see Part I L.21 B3

1. The tragedians and Xenophon use ὡς in the same way.

2. The tragedians and Xenophon use ὡς in the same way.

ὥστε...ἀκούειν, where ἀκούειν implies that all ‘could’ or ‘must’ hear; texts F, G, I2).

The consequence in question may be something which has already happened, but it need not be, e.g. when it is an *intention* that is being referred to. Thus ὥστε (and also ἐφ’ ὧν + infin.) may serve to introduce a clause stating a condition stipulated in a formal agreement.

LESSON 22

I. More on the Third Declension

A. Two Unusual Guttural-Stems

1. ἡ γυνή, γυναικός

With the single exception of the nom. sing. all cases derive from the stem γυναικ-, even the vocative, ὦ γύναι(κ).¹ The nom. sing. has the ending long -α (> -η) from the a-declension: a characteristically feminine ending well suited to the word for ‘woman’. Like the nom. sing., the gen. and dat. sing. and plur. of γυνή are all accented on the final syllable (like the one-syllable stems in L.20); presumably, in this respect, it follows the pattern of the declension of ἀνήρ ‘man’ (below L.26). Its set of cases, then, is

	Nom.	Acc.	Gen.	Dat.	Voc.
Sing.	γυνή,	γυναῖκα	γυναικός	γυναικί	ὦ γύναι
Plur.	γυναῖκες	γυναῖκας	γυναικῶν	γυναιξί(ν)	

2. ἡ νύξ, νυκτός

The nom. sing. only *seems* to be like γλαῦξ; in fact, like Latin *nox, noctis*, this is a t-stem; cf. English ‘night’, German *nacht*. Here we see the effects of a general *phonetic law*:

In most groups of three consonants² the middle consonant drops out. Thus in the declension of νύξ:³ where the ending begins with a vowel, the stem is preserved intact, e.g. νύκτα, νυκτί, νύκτες,

1. Remember that the vocative, when it has a separate form, is expressed by the stem alone (with no ending), also that no Greek word can end in -k (L.6). The accent is thrown back, as in some other, frequently used, vocatives (see above L.10).

2. Not in *all* such groups—not, for instance in ἄρκτος ‘bear’ or ἄρξω, future of ἄρχω (where ξ = ks). But this rule is generally valid for groups in which the middle consonant is -s-, e.g. ἐξ Ἀθηνῶν but ἐκ Κορίνθου.

3. The declension of τὸ γάλα, γάλακτος ‘milk’ is similar; cf. Lat. *lac, lactis*.

νυκτῶν. But the endings of the nom. sing. and dat. plur. begin with the consonant *s-*, and the result is: *νύκτς > νύξ; *νυκτσί > νυξί.

A Note on Indications of Time

- νυκτός—‘by night’ (‘and not by day’), *descriptive* of the time when: genitive;
- ἐν νυκτί—‘at some time during the night’, answer to the question ‘when?’: dative, with preposition;
- τὴν νύκτα—‘throughout the night’, expressing *duration*: accusative.

B. Labial Stems

Πέλοψ, Πέλοπος; Ἄραψ, Ἄραβος

Remember that any labial (β, π, φ) combined with -σ produces ψ; accordingly:

Παραδείγματα

Stem	Ἄραβ-	Arab-	Αἰθίοπ-	Aethiop-
Sing. N./V.	Ἄραψ	Arabs	Αἰθίοψ	Aethiops
Acc.	Ἄραβα	Arabem	Αἰθίοπα	Aethiopem
Gen.	Ἄραβος	Arabis	Αἰθίοπος	Aethiopsis
Dat.	Ἄραβι	Arabi	Αἰθίοπι	Aethiopi
Plur. Nom.	Ἄραβες	Arabes	Αἰθίοπες	Aethiopes
Acc.	Ἄραβας	Arabes	Αἰθίοπας	Aethiopes
Gen.	Ἄράβων	Arabum	Αἰθίοπων	Aethiopum
Dat.	Ἄραψι(ν)	Arabibus	Αἰθίοψι(ν)	Aethiopibus

C. Case Endings and their Prehistory (Continued)¹

Singular

Nominative: ending -s or -[]² e.g. θεός, φύλαξ, Ἄραψ, θεά;³ also compare Lat. *deus*, *dux* (i.e. duc-s) and *dea*.⁴ Genitive: ending -ος e.g. φύλακος, cf. θεᾶς; also compare Lat. *ducis*, English ‘father’s’,

1. I.e. in continuation of L.3; 4; 5; 7; 8; 19.

2. I.e. no ending.

3. Examples of -[] (i.e. no ending) in the third declension will appear in the next lesson.

4. Above L.8.

German *Vaters*. Dative: ending -ι : e.g. φύλακι, cf. λόγωι, σοφίαι; also compare Lat. *duci*.

The dat. is in origin a locative, like Μαραθῶνι 'at Marathon', οἴκοι 'in the house', 'at home', cf. Lat. *Romai* (> *Romae*) 'at Rome', *domi bellique* 'in peacetime and in war'.

Plural

Nominative: ending -ες e.g. φύλακες; compare Lat. *duces*, Eng. 'houses'. Genitive: ending -ων: e.g. φυλάκων, cf. θεῶν; also compare Lat. *ducum* (from short -om < long -om).¹ Dative: ending -σι(ν): e.g. φύλαξι(ν). Originally a plur. locative, as in 'Αθήνησι(ν) 'at Athens', 'Ολυμπίασι(ν) 'at Olympia'.

Accusative Singular and Plural

Compare and consider:

θεόν	deum	θεούς	deos	(< -ns) ²
θεάν	deam	θεάς	deas	(< -ns)
ναύτην	nautam	ναύτας	nautas	(< -ns)
φύλακα	ducem	φύλακας	duces	(< -ns)
νύκτα	noctem	νύκτας	noctes	(< -ns)
Αιθίοπα	Aethiopem	Αιθίοπας	Aethiopes	(< -ns)

Compare also:

ἑπτά	δέκα	ἑκατόν	ὄνομα	ἄδικος
Latin septem ³	decem	centum	nomen	iniustus

The conclusion is evident: IE -n- between consonants, and likewise at the end of a word when immediately preceded by another consonant, in Greek becomes short α (this is also the case where a Greek final -n resulted from IE -m). Thus the consonant n has become a vowel, the so-called 'n sonans'; e.g. φύλακν (from IE -m) > φύλακα; φύλακνς > φύλακας.

1. Remember that IE final -m in Greek becomes -n.

2. Above L.8.

3. Incidentally, from a comparison of English 'six', Lat. *sex*, with Greek ἕξ, and of Lat. *semi-* with Greek ἡμι-, what do you conclude regarding the representation of IE initial s- in Greek? (cf. L.13).

II. Verbs: The Subjunctive

A. Formation

The present subjunctive of verbs in $-\omega$ takes its endings from the indicative, but has the thematic vowel lengthened (where it is not long already, as is the case in the first person sing., where $-\omega$ serves as the ending for both indicative and subjunctive). ϵ becomes η (also when ϵ is part of a diphthong: $\epsilon\iota > \eta\iota$), $ο$ becomes ω , $-\ουσι(v)$ becomes $-\ωσι(v)$.

There is no future subjunctive. The aorist adds the endings of the present subjunctive to its stem ($\acute{\epsilon}\lambdaυσ\cdot\alpha$, $\lambdaύσ\cdot\omega$); so does the perfect ($\lambdaέλυκ\cdot\alpha$, $\lambdaελύκ\cdot\omega$), but its forms are used only rarely.

		Present Subjunctive	
Sing.	1.	$\lambdaύ\cdot\omega$	Aorist: $\lambdaύσω$, $\lambdaύσης$ etc.
	2.	$\lambdaύ\cdot\eta\iotaς (-\eta\varsigma)$	Perfect: $\lambdaελύκω$, $\lambdaελύκη\iotaς$ etc.
	3.	$\lambdaύ\cdot\eta\iota (-\eta)$	(Alternative forms will be treated later) ¹
Plur.	1.	$\lambdaύ\omega\mu\epsilon\nu$	
	2.	$\lambdaύ\eta\tau\epsilon$	
	3.	$\lambdaύ\cdot\omega\sigma\iota(v)$	

B. General Meaning of the Subjunctive

The subjunctive serves to suggest that the meaning inherent in the verb is not (yet) factual, but is something willed or—when negated—feared and rejected. Accordingly, the negative used with the subjunctive is always $\mu\acute{\eta}$, not $ο\acute{\upsilon}$. One might distinguish the chief types of subjunctive as *exhortatory*, *deliberative* and *prohibitive*. More precise details about the use of this *mood* will gradually become evident.

C. Its Uses in Main Clauses

- In the first person only (sing. and plur.) it expresses a resolve, e.g.

$\lambdaέγ\omega\mu\epsilon\nu$ ($\lambdaέξ\omega\mu\epsilon\nu$)	‘let us say’
$\gammaράφ\omega\mu\epsilon\nu$ ($\gammaράψ\omega\mu\epsilon\nu$)	‘let us write’
$\mu\acute{\eta}$ $\lambdaέγ\omega\mu\epsilon\nu$ ($\lambdaέξ\omega\mu\epsilon\nu$)	‘let us not say’

1. However, we shall soon meet an alternative way of expressing the perfect subjunctive (L.28).

It is likewise used in the type of questions which are the interrogative counterpart of these expressions of resolve, i.e. in *deliberative questions*, e.g.

τί λέγω, τί λέξω		‘what am I to say?’
ἄρα κωλύ(σ)ομεν		‘shall we hinder?’

2. In the aorist, but not in the present, the subjunctive after μή serves as a negative imperative, e.g.

λύε – μή λύε	but	λύσον – μή λύσητις
λύετε – μή λύετε	but	λύσατε – μή λύσητε

The difference here between present and aorist (as always in moods other than the indicative) is not one of time but of aspect; the difference is between a general ruling and a particular injunction.

LESSON 23

I. Third Declension Substantives: Stems in -n

Nom. Plur. Ἑλληνες, δαίμονες; cf. Lat. <i>sermones, daemones</i>
--

Most substantives of this type are masculine; some are feminine; there are no neuters.

1. Nominative Singular

The nominative singular is formed without -s, i.e. it consists of the stem alone, e.g. ὁ Ἑλλην, τοῦ Ἑλληνος; ἡ Βαβυλών, τῆς Βαβυλώνος, in both of which the vowel before the -n of the stem is long and remains so throughout. However, if in the stem the vowel before the -n is *short*, this vowel is lengthened in the nominative singular, which therefore *always* has a long vowel before the -n: ε > η and ο > ω, e.g.

Gen.	Nom.
τῆς φρενός	ἡ φρήν
τοῦ δαίμονος	ὁ δαίμων
τοῦ ἡγεμόνος	ὁ ἡγεμών

2. Vocative

Rule: If the nominative singular is accented on its last syllable (*‘oxytone’*), the nominative form is used for the vocative too (which, in consequence, has a final long vowel), e.g. ὦ Βαβυλών, ὦ ἡγεμών,

ὦ φρήν; otherwise (i.e. where a word is 'barytone', see above L.1-2, 20) the vocative is identical with the stem, e.g. ὦ δαίμον, ὦ Ἑλλην.

*Special Instances:*¹

Ἄπολλων, -ωνος:	vocative	ὦ Ἄπολλον
Ποσειδῶν, -ῶνος:	vocative	ὦ Πόσειδον

3. *Dative Plural*

Before the ending -σι, the -n- of the stem disappears without a trace; e.g. τοῖς Ἑλλη[η]σιν, ταῖς φρε[η]σίην, τοῖς δαίμο[η]σιν, τοῖς ἡγεμό[η]σιν.

This is exceptional, for -n dropping out before -s as a rule effects *compensatory lengthening*; as we saw for example in the instance of the accusative plural θεούς (from θεό-ns) (above L.6).

II. *The Subjunctive (Continued)*

A. *Subjunctive of εἰμί*

ὦ, ἦς, ἦι, ὦμεν, ἦτε, ὦσι(ν)

Observe that the subjunctive of εἰμί in all its forms is identical with the endings of the present subjunctive of λύ·ω (λύ·ηις etc.), and that it is accented with the circumflex throughout.²

B. *Subjunctive in Subordinate Clauses*

1. *Subjunctive without ἄν*

The meaning of subordinate clauses of this type, and the reasons why they were constructed as they were, become clear if we take into account their origin and development. Referring to IIA and J1 of the corresponding Greek lesson, and also to L.22 III, consider the following examples:

- a) 'What am I to say?' Τί λέξω; 'I am at a loss' οὐκ ἔχω: Two elementary short main clauses. When taken together, there results: Οὐκ ἔχω τί λέξω. Two main clauses have become one

1. Some frequently used vocatives draw back their accents, thus ἄδελφε, δέσποτα (see above L.10), ὦ γύναι (L.22); thus also ὦ σῶτερ (below L.25).

2. Only the present *indicative* forms of εἰμί (excluding εἶ) are enclitic, not the other moods.

governing and one subordinate clause: ‘I am at a loss what to say.’

- b) ‘I am full of fear’, φόβος μ’ ἔχει. ‘Do not plan any ill’ μή τι βουλεύσηις κακόν. Taking the two clauses together—as became usual in the course of time—produces the ‘complex’ sentence: ‘I fear that (lest) you may be planning some ill’ φόβος μ’ ἔχει μή τι βουλεύσηις κακόν.
- c) You may put μέλει μοι ‘I am concerned’ in the place of ‘I fear’, with the same result. Or also
- d) ‘Do not plan any ill’ μή τι βουλεύσηις κακόν. ‘We are on our guard’ φυλακὴν ἔχομεν (or φυλάσσομεν). Taken together the two clauses make a ‘complex sentence’ expressive of apprehension. Similar shades of concern were expressed in the preceding examples, making it evident why the subjunctive, and the negation μή, are present in all of them. A last variant of this type may be
- e) Μή τι βουλεύσηις κακόν τοῦτο γέγραφα. ‘Do not plan any ill. (Therefore) I have written this’ or ‘In order that you may not...’ The concern expressed by the subjunctive in this context effects a ‘final’ character of the whole phrase. This character stands out clearly and positively in the apostolic admonition:
- f) Ταῦτα γέγραφα ἵνα πιστεύητε... ‘in order that you may believe’.

The subjunctive which, with the particle μή, conveyed sentiments of apprehension, anxiety and care, proved expressive of intention and purpose in a positive context. Generally, then, it added to the notion of the verb in question a note of personal concern, of interestedness, of apprehension, etc., giving to the clauses in question (using grammarian’s language) a ‘final’ quality.¹ Note then that it is the *subjunctive* and not the conjunction introducing the clause (ἵνα or ὅπως) which makes a ‘final clause’; ἵνα inherently means ‘where’ and ὅπως ‘how’ (cf. Lat. *ut*).²

The notion of some dominant anxiety or fear accounts for the following idiomatic uses of the negative particles with the subjunctive:

1. A different construction will often be found, in otherwise similar phrases, when the main verb is in a past tense (see below L.28).

2. Examples c) – e) have been devised on the model of b) in order to illustrate the close interrelation between the usages that they exemplify and the reason why they are all preceded by μή.

μή: e.g. μή ἀγροικότερον ἦι
 (I fear, lest...) i.e. 'it may be (perhaps it is) somewhat impolite'
 οὐ μή: e.g. οὐ μή ἀγροικότερον ἦι
 (I do not fear, lest...) i.e. 'surely it is not...'
 μή οὐ: e.g. μή οὐκ ἀγροικότερον ἦι
 (I pay heed lest...it is not), i.e. 'probably it is not...'

2. Subjunctive with ἄν¹

It is only in subordinate clauses that the subjunctive + ἄν is used. For examples see Part I L.23 K. Consider also the contrasting pairs in the following table.

Subordinate Clauses

Word by which clause is introduced:	Clause has verb in <i>indicative</i> after:	Clause has verb in <i>subjunctive</i> + ἄν after:
relative pronoun	ὅ, ἃ 'what'	ὅ ἄ, ἃ ἄν 'whatever' (Part I L.23 IIE3, F)
local particle	ἵνα 'where'	ἵνα ἄν 'wherever' (Part I L.23 IIE1) ²
temporal particle	ὅτε 'when'	ὅταν (ὅτε ἄν) 'whenever' (Part I L.23 IIE2)
interrogative and conditional particle	εἰ 'if' 'if by any chance'	εἰάν (contracted from εἰ + ἄν) ³ 'if', 'if ever',

We see from this table that the indicative is used in clauses expressing a factual, objective statement, the subjunctive in those conveying 'concerned', 'emotional' or generalising notions, all these being various expressions of the *will*. An utterance, then, in the subjunctive with ἄν has a touch of the emphatic, the subjective, the emotional.

1. For ἄν see L.14 above.

2. ἵνα ἄν always refers to place ('wherever' cf. Lat. *ubicumque*), never to purpose.

3. Note that εἰάν is often further contracted to ἄν. When this happens, the conjunction introducing a conditional clause with its verb in the subjunctive *looks*—to the eye—no different from the particle ἄν, but it was pronounced in a way that *sounded* very different.

The four types of construction illustrated above, and, in particular, conditional clauses with *ἐάν*, are very often dependent on a main verb in the *future* (see Part I L.23 IIE3, G2, H2, etc.) or an imperative equivalent to it (so text IIB1-2).

LESSON 24

Nouns with Stems in -n (Continued): Adjectives and Pronouns

I. Adjectives

Particularly:

- a) From *δαίμων*, *δαίμονος*: Masc./Fem. *εὐδαιμων*, Neut. *εὐδαίμον*, gen. *εὐδαίμονος* (a compound: hence no separate forms for the feminine). Similarly *δυσδαίμων*, *δύσδαιμον*; *κακοδαίμων*, *κακόδαιμον*.
- b) From *φρήν*, *φρενός*: *εὐφρων*, *εὐφρον*, gen. *εὐφρονος*; *ἄφρων*, *ἄφρον*, gen. *ἄφρονος*; *δύσφρων*, *δύσφρον*, gen. *δύσφρονος*; *σώφρων*, *σῶφρον*, gen. *σώφρονος*.

Παράδειγμα

Stem: εὐδαιμον-				
Singular		Plural		
Masc./Fem.	Neut.	Masc./Fem.	Neut.	
Nom.	<i>εὐδαίμων</i>	<i>εὐδαίμον</i>	<i>εὐδαίμονες</i>	<i>εὐδαίμονα</i>
Acc.	<i>εὐδαίμονα</i>	<i>εὐδαίμονα</i>	<i>εὐδαίμονας</i>	<i>εὐδαίμονα</i>
Gen.	<i>εὐδαίμονος</i>		<i>εὐδαιμόνων</i>	
Dat.	<i>εὐδαίμονι</i>		<i>εὐδαιμόσι(ν)</i>	
Voc.	<i>εὐδαιμον</i>			

Such adjectives draw their accent as far back as possible; see esp. the vocative and neuter.

- c) A number of comparative adjectives (likewise with no separate forms for the feminine) are declined similarly, e.g. *ἀμείνων*, *ἄμεινον*, gen. *ἀμείνονος* 'better' (*ἄριστος* 'best'); *βελτίων*, *βέλτιον* 'better' (esp. morally) (*βέλτιστος*); *κρείττων*, *κρεῖττον*¹ 'better' (stronger) (*κράτιστος*);

1. Here (and with *ἥττων* and *ἐλάττωνος*), as always, the -ττ- characteristic of Attic corresponds to -σσ- in most other dialects. How exactly it was pronounced we do not know.

καλλίων, κάλλιον 'fairer, more beautiful' (κάλλιστος);
κακίων, κάκιον, gen. κακίονος 'worse' (κάκιστος);
χειρών, χειρόν 'worse' (χειρίστος);
ἥττων, ἥττον 'smaller', 'inferior' (adv. ἥκιστα);
ἐλάττων, ἔλαττον, gen. ἐλάττονος 'less(er)' (ἐλάχιστος);
πλείων, πλείον (πλέον), gen. πλείονος¹ 'more' (πλείστος);
dat. plur. ἀμείνοσι, κακίοσι, ἐλάττοσι, πλείοσι(ν), etc.

In pre-literary times these comparatives had, besides the ending -n used in Classical Greek, an alternative stem ending, -s. This -s dropped out before endings which began with a vowel, and the result was *hiatus*. This process, followed by contraction, was the origin of two endings which, in Attic, were used rather more frequently than those based on the stem-ending -n; namely -ω (from -οσα, in addition to -ονα) and ους (from -οσεσ, in addition to -ονες); the latter was equally used also for the acc. plur.

Παράδειγμα

Singular		Plural	
Masc./Fem.	Neut.	Masc./Fem.	Neut.
Nom. κακίων	κάκιον	κακίονες	κακίονα
Acc. κακίονα (κακίω)	κάκιον	(οἱ κακίους) κακίονας (οἱ κακίους)	(οἱ κακίω) κακίονα (οἱ κακίω)
Gen. κακίονος		κακίωνων	
Dat. κακίονι		κακίοσι(ν)	

II. The Pronouns

The pronoun *τις*, in its various forms, is likewise an n-stem, with no separate feminine:

- a) *τίς, τί* interrogative, always with the acute accent on its first syllable (Lat. *quis, quid*): 'who?', 'what?' is used in both direct and indirect questions. It can be used adjectivally: e.g. *τίς γυνή*; 'which woman?', *τίνες γυναῖκες*; 'which women?'

1. In the comparative, forms with and without iota vary according to individual preference. Overall *πλείων* is more frequent in the masc., and *πλέον* in the neuter.

Παράδειγμα

Singular		Plural	
Masc./Fem.	Neut.	Masc./Fem.	Neut.
Nom. τίς	τί	τίνες	τίνα
Acc. τίνα	τί	τίνας	τίνα
Gen.	τίνος	τίνων	
Dat.	τίνι	τίσι(ν)	

- b) An *enclitic* version of this same pronoun,¹ τις, τι, serves as an indefinite pronoun, ‘somebody’/‘something’, ‘some’ (cf. Lat. *aliquis, aliquid*): ἔλεγέ τις, ἔλεγον τινες. This too is used adjectivally: γυνή τις ‘some woman’, ‘a woman’, γυναῖκές τινες ‘some women’, ‘certain women’.
- c) This indefinite pronoun, with the relative ὅς, ὅ, ἥ prefixed to it, makes ὅστις, neut. ὅτι, both parts of which are declined. The second element remains unaccented; the first retains its accents unchanged (even in e.g. οὔτινος and ὄντινων).

Παράδειγμα

Singular			Plural		
Masc.	Neut. ¹	Fem.	Masc.	Neut. ²	Fem.
N. ὅστις	ὅτι	ἥτις	οἵτινες	ἅτινα	αἵτινες
A. ὄντινα	ὄτι	ἥντινα	οὔστινας	ἅτινα	ἄστινας
G.	οὔτινος ²	ἥστινος	ὄντινων ²		
D.	ὄτινι ²	ἥτινι	οἵστισι(ν) ²		αἵστισι(ν)

Notes on the Paradigm

- The nom. sing. neut. ὅτι is often printed ὅ τι or even ὅ, τι, to distinguish it from the conjunction ὅτι ‘that’. In fact, as is obvious, the two are identical in origin (and presumably remained so also in pronunciation).
- Alternatives for
 οὔτινος (gen. sing. masc. and neut.): ὄτου
 ὄτινι (dat. sing. masc. and neut.): ὄτωι
 ὄντινων (gen. plur. masc., fem. and neut.): ὄτων
 οἵστισι(ν) (dat. plur. masc. and neut.): ὄτοις
 ἅτινα (neut. plur. nom. and acc.): ἅττα.

1. Its declension follows the pattern of τίς, τί exactly, except that there exists an accented form ἅττα as an alternative to its neuter plural nom. and acc. τίνα (L.46).

d) ὅστις serves as

1. a generalizing relative defining a class or group,¹ ‘whoever’, ‘those who’ (Lat. *quisquis*); the clause which it introduces has its verb in the indicative, e.g. μακάριος, ὅστις φίλον ἔχει ‘blessed (is) everyone who has a friend’;
2. an indirect interrogative: ‘who’, introducing a subordinate clause, e.g. λέγε μοι ὅστις εἶ ‘tell me who you are’.²

III. The Numeral ‘One’

The Greek numeral for ‘one’ (stem ἕν), masc. εἷς, neut. ἓν, fem. μία, derives from √sem, with ablaut √sm as an alternative (cf. Lat. *semel, simplex*). This root is the origin both of the feminine (*s*)mia and the masc. nom. (with its ending -s): *sems > *hens > (long) hes (with compensatory lengthening) = εἷς, since long ε is written as ει (just as long ο is written as ου).

There exist two negatives of εἷς, ἓν, μία, both meaning ‘nobody’/‘nothing’: οὐδείς, οὐδέν, οὐδεμία, and μηδείς, μηδέν, μηδεμία.

Παράδειγμα

Nom. εἷς	ἓν	μία	οὐδείς	οὐδέν	οὐδεμία
Acc. ἓνα	ἓν	μίαν	οὐδένα	οὐδέν	οὐδεμίαν
Gen. ἑνός	ἑνός	μιᾶς	οὐδενός	οὐδενός	οὐδεμιᾶς
Dat. ἐνί	ἐνί	μιᾷ	οὐδενί	οὐδενί	οὐδεμιᾷ
οὐδείς and μηδείς are accented just like εἷς, except for in masc. nom. sing.: εἷς: but οὐδείς.					

A Note on the Meaning of the Present (with reference to Part I L.24 IIIB)

λέγ’ ὃ λέγεις: ‘say what you want to say’ (‘what is on the tip of your tongue’).

As was observed in L.14, the notion conveyed by the present tense may be likened to a line. Hence an action related in the present need not quite yet be arriving at the point towards which the ‘line’ is

1. Contrast the more ‘emotional’ ὅς ἄν with subjunctive (L.23 above).
2. Unexpanded τίς, the interrogative pronoun used for direct questions, is very commonly found also in indirect questions.

directed: it may be unfinished, in progress, intended, attempted,¹ repeated and the like.

LESSON 25

I. Stems in -r

A. Regular Substantives

ἄήρ, ῥήτωρ; cf. Lat. *aer, orator*²

Substantives with stems in -r are mainly masculine. They include many *nomina agentis* (i.e. substantives denoting people who *do* particular things), ending in -ηρ and ωρ, e.g. σωτήρ, ῥήτωρ. The nominatives in -ηρ are generally accented on the last syllable, but those in -ωρ on the *paenultima*. The declension of the r-stems (like that of the n-stems) is very regular and unproblematic.

Nominative singular: No ending; the last vowel is always long; e.g. σωτήρ, gen. σωτήρος; ἄήρ, gen. ἄέρος; ῥήτωρ, gen. ῥήτορος.

Vocative: As is the case with the n-stems (above L.23), r-stems accented on the last syllable (i.e. mainly those in -ηρ) use the nominative form for the vocative as well, and therefore have a long vowel; others (mainly those ending in -ωρ) use the stem (and, in consequence, have a short last vowel); e.g. ᾠ ῥήτορ, but ᾠ ἄήρ (cf. ᾠ δαίμον, ᾠ φρήν); exception: ᾠ σῶτερ.³

Dative plural: The -r is preserved also before the ending -σι(v); e.g. τοῖς ῥήτορσι(v), τοῖς σωτήρσι(v).

1. This use of the present tense is sometimes referred to as the *praesens de conatu* ('present of attempting').

2. Greek has only one noun with a stem which ends in -l, the other 'liquid' consonant, namely: ὁ ἅλς, ἅλός, Lat. *sal, salis* (cf. above L.22), Eng. 'salt'; its case-endings are entirely regular and unproblematical.

3. Accent drawn back, *recessive* as in certain other vocatives (see above L.23).

Παραδείγματα

	Stem	ῥήτορ-	cf. Lat.	θηρ-*
Sing.	Nom.	ῥήτωρ	orator	θήρ
	Acc.	ῥήτορ·α	orator·em	θήρ·α
	Gen.	ῥήτορ·ος	orator·is	θηρ·ός
	Dat.	ῥήτορ·ι	orator·i	θηρ·ί
	Voc.	ῥήτορ	orator	(Nom.)
Plur.	Nom.	ῥήτορ·ες	orator·es	θήρ·ες
	Acc.	ῥήτορ·ας	orator·es	θήρ·ας
	Gen.	ῥητόρ·ων	orator·um	θηρ·ῶν
	Dat.	ῥήτορ·σι(v)	orator·ibus	θηρ·σί(v)

*Remember the rule for accenting one-syllable stems (above L.20)

B. Two Substantives of Unusual Form

1. ἡ χεῖρ, χειρός etc. 'hand', dat. plur. χερσί(v).

In poetry, the shortened form of the stem is also used in other cases (e.g. χέρα, χερί, χέρες).

2. ὁ μάρτυς, μάρτυρος 'witness', dat. plur. μάρτυσι(v).

This is the only r-stem with the ending -s in the nom. sing. Before this -s, in the nom. sing. and likewise in the dat. plur., the -r of the stem dropped out. This is a striking instance of *dissimilation* (see above L.21): In these two cases (nom. sing. and dat. plur.) the ending of two successive syllables in -r (mar-tyr) evidently sounded unpleasant to Attic ears,¹ hence the dropping of the second -r. In the other cases, where the second r precedes a vowel, it was retained, because it was drawn to the following syllable in speaking and hence that unpleasing echo-effect did not happen.

II. The Optative

In addition to indicative and subjunctive, the Greek verb retains, from IE, a third *mood* (mode, *modus*), the optative. As its name indicates, it served to express a *wish*;² however, in different combinations, it also

1. Not, however, to speakers of other Greek dialects, and even today we speak of 'martyrs', rather than 'martyres'.

2. Contrast the subjunctive expressing some assertion of the *will* (see above L.22, 23).

expressed *possibility*¹—what *might* be or not be. For further details about its use see below.

A. The Optative of εἶμι

Παράδειγμα

Singular	cf. Old Latin*		Plural	
1. εἶν·ν	sie·m	si·mus	εἶ·μεν	(εἶν·μεν)
2. εἶν·ς	sie·s	si·tis	εἶ·τε	(εἶν·τε)
3. εἶν·[τ]	sie·t	si·ent	εἶ·εν	(εἶν·σαν)

*The classical Latin subjunctive *sim, sis, sit...* (from *siem...*) was evidently an optative in origin.

Formation

As in the imperfect of εἶμι (L.6) the secondary endings are preceded by -τη in the singular, but -ι alone in the plural. This differentiation between singular and plural by the vowel gradation (or *quantitative ablaut*) η/ι is an ancient inheritance from IE (as may be seen from the comparison with Latin); however, modifications of the plural forms rendering them similar to those of the singular (εἶμεν etc.) are common in Attic. The original root of the verb was $\sqrt{es/s}$ (cf. Lat. *est* and *sum*); the Greek forms would originally have been *ἔσιν, *ἔσις, *ἔσι(τ), *ἔσιμεν, *ἔσιτε, *ἔσιεν(τ), subsequently the -s-between the vowels dropped out, as it invariably did.

B. Main Uses of the Optative

a) The Optative without ἄν:

- Expresses a *wish* (negative μή) often prefaced by εἰ (εἰ γάρ, εἴθε); e.g. (εἴθε) εἶην 'would I were...'; (εἴθε) μὴ εἶης 'would you were not...'
- Verbs in reported speech are sometimes put into the optative, but only when the verb introducing the reported speech is in the past tense, and not always even then, e.g. ἔλεγε ὡς εἶη... or ἔλεγε ὡς ἐστίν...

b) The Optative with ἄν:

is used for the making of modest or hesitant assertions, e.g.

- εἶης ἄν 'you might be...' or 'you would be...'
λέγοι τις ἄν 'someone might say...' (cf. Lat. *dicat quis*);

1. Contrast the indicative expressing plain fact.

and often in questions, e.g.

πῶς ἂν εἶην; 'how could I be?'

πῶς ἂν λέγοι; 'how could he say?'

The negative used in such contexts is οὐκ, e.g.

οὐκ ἂν εἶη 'he might not be', 'he would not be'

ἄρ' οὐκ ἂν εἶη; 'might he not be?', 'would he not be?'

III. Reading Poetry

In Part I L.25 all the verse examples for reading aloud are in metres with which you should be familiar by now:

Texts I C3 and II B2 are paroemiacs, e.g.

σὺν δαίμονι καὶ χέρα κίνει = - - ~ - ~ - ~ - ~

all the rest are iambic trimeters, e.g. (text I. and A5)

Ζεῦ σῶτερ, εἶπερ ἐστὶ δυνατόν, σῶιζέ με.

- - - - | ~ - ~ ~ - | - - - ~ ~ ||

LESSON 26

I. Some *r*-Stem Substantives of Unusual Form

Words which are very frequently used tend to retain ancient features. This is the case in Greek with words in -ηρ denoting basic family relations: ἀνὴρ, πατήρ, μήτηρ, θυγάτηρ.¹

The forms peculiar to them are characterized by ablaut (quantitative gradation)² of the stem, which, as we shall see, is bound up with the position of the accent.³

1. Also ἡ γαστήρ 'belly' (declined like πατήρ).

2. For 'quantitative gradation' (exemplified by the optative) see L.25 above; for 'qualitative gradation' (exemplified by the thematic vowel) see L.6.

3. 'The IE system of gradation has been modified by analogical levelling, resulting in a variety of types' (so C.D. Buck, *Comparative Grammar of Greek and Latin* [Chicago: University of Chicago Press, 1944], p. 187). One has only to look at the paradigms to find this statement confirmed.

Α. Παραδείγματα

Singular		Plural	
Stem	anr- patr-	anr- patr-	
Nom.	άνήρ πατήρ	άνδρες πατέρες	
Acc.	άνδρα πατέρα	άνδρας πατέρας	
Gen.	άνδρός πατρός	άνδρῶν πατέρων	
Dat.	άνδρι πατρι	άνδράσι(ν) πατράσι(ν)	
Voc.	άνερ πάτερ		

These are the Attic forms, retained in the later Koine.¹ The declension of μήτηρ and θυγάτηρ is identical with that of πατήρ except for the accent in the nom. sing.

Β. πατήρ: *Vowel Gradation*

Forms of Stems	Degrees of Gradation	Resulting Greek Forms
patr	zero	πατρός, πατρι, πατράσι
pater	normal	πατέρα, πατέρες, πατέρας, πατέρων (!); πάτερ (!)
patêr	long	πατήρ

Note that when the accent falls upon the consonant group *tr* it is (i.e. has a vowel-sound inserted into it), but otherwise it displays 'zero' gradation (i.e. not vocalized).²

Γ. άνήρ: *Vowel Gradation*

anr	zero	άν(δ)ρός, άν(δ)ρι: In Attic, this form of the stem penetrated into most cases: άνδρα, άνδρας...
aner	normal	Vocative άνερ (άνέρος etc. Homer)
anêr	long	άνήρ

Note the same principles at work as above, though with differences of detail. The insertion of -d- between n and r was necessary to facilitate pronunciation.

1. In poetry (and in other dialects) you will meet with many variants to this paradigm, predictable in type: άνέρος, άνέρι etc. and πατέρος, πατέρι, πατρῶν.

2. This observation does not hold for the vocative, where—as so often—the accent is drawn back.

D. Dative Plural

πατράσι(ν), ἀνδράσι(ν), θυγατράσι(ν):

These forms come from **patrsín* etc. (zero): the -r- between consonants becomes vocalized (r = ra), as does -n-, e.g. in ἑκατόν (*centum*), cf. L.22.

Basically, gen. and dat., sing. and plur., have—or *had*—their accent on the last syllable (cf. above L.20—the rule for one-syllable stems); this inevitably reduced the preceding root to degree zero.

You may now care to work out for yourself how far the fundamental forms of these substantives have been modified by ‘analogical levelling’. Note, for instance, that in the dat. plur. the vocalized r has the accent back onto itself from the final syllable: ἀνδράσι, πατράσι, cf. λαμπάσι, ἐλπίσι.

II. Optative of *o*-Verbs

A. Παραδείγματα

	Present	s- (weak) Aorist
Sing.	1. λύ·οι·μι	λύ·σαι·μι
	2. λύ·οι·ς	λύ·σαι·ς (λύ·σει·ας)
	3. λύ·οι	λύ·σαι (λύ·σει·ε[ν])
Plur.	1. λύ·οι·μεν	λύ·σαι·μεν
	2. λύ·οι·τε	λύ·σαι·τε
	3. λύ·οι·εν	λύ·σαι·εν (λύ·σει·αν)
Fut.	λύ·σ·οιμι...	
Perf.	λε·λύ·κ·οιμι...	γε·γράφ·οιμι

B. Formation of Optatives¹

1. Characteristic Vowel: -ι-

N.B. -ι- throughout (not as with εἰμί, above L.25, the quantitative ‘vowel gradation’ η/ι).²

2. Endings

The standard secondary endings are used *except* for the first person sing., where the ending is -μι. This is the ending of the first person

1. No augment, of course: the augment is confined to indicatives.

2. This gradation *is* found however in the optatives of a large group of Greek verbs, namely verbs with vowel-stems; below L.49.

singular of the *non-thematic* verb (e.g. εἶμί, see L.7); its appearance in the optative of many ω-verbs is puzzling.

3. Tenses of the Optative

a) Present

The thematic vowel -ο- combines with the characteristic -ι- to produce the diphthong -οι-, which is used all the way through the pres. opt. and distinguishes it clearly from other moods. The standard endings follow.

b) Future

Both the diphthong -οι- and the standard endings are lifted bodily from the pres. opt. and attached to the -σ- characteristic of the future, to produce the fut. opt. λύσοιμι, λύσοις etc.

c) Perfect

The diphthong -οι- and endings added to the perfect stem produce a perf. opt. λελύκοιμι, γεγράφοιμι, which, however, is rarely used.

d) Strong Aorist (below L.29)

The strong aor. opt. is formed by adding the same combination of -οι- + endings to the strong aorist stem, e.g. indic. ἔφυγον – opt. φύγοιμι, cf. pres. indic. φεύγω – opt. φεύγοιμι.

e) Weak Aorist in -s- (above L.14)

The syllable -σα- characteristic of this aorist combines with the -ι- characteristic of the optative to produce the syllable -σαι. To this the standard endings are added and the result is a weak aorist opt. with such forms as: λύσαιμι, λύσαις...; παιδεύσαιμι, παιδεύσαις...; γράψαιμι, γράψαις. The three alternative endings noted in the paradigm:

2nd pers. sing.	-σειας
3rd pers. sing.	-σειεν
3rd pers. plur.	-σειαν

are another puzzle to philologists. In Homer and classical Attic they are used more frequently than their standardized counterparts.

4. λύσαι: λῦσαι – κωλύσαι: κωλῦσαι

The rule that ‘in verbal forms, the accents are drawn back as far as possible’ does not apply to the infinitive (which is not a properly verbal form), and the rule that ‘so far as accentuation is concerned,

the endings -οι and -αι have the effect of short endings' does not apply to the optative. Accordingly, λύσαι and κωλύσαι are optatives, but λῦσαι and κωλύσαι are infinitives.

All the *active* forms of the standard verb (with the exception of participles) have now been discussed. Review them and practise using them.

III. Origin and Variety of Conditional Clauses

1. εἰ ἔλθοι 'if only he would come!': a *wish*. 2. καλὸν ἂν εἶη 'It would be good' or 'it might be good': a *statement* of the 'potential' kind. If 1. and 2. are closely combined, they form a conditional sentence of a tentative, 'potential' sort: εἰ ἔλθοι, καλὸν ἂν εἶη 'if he should (were to) come, it would (might) be good'.

The optative in the 'if-clause' ('protasis') now conveys that same notion of 'potentiality', which in the main clause ('apodosis') is conveyed by the optative with the particle ἂν. And since the *protasis* originated from a clause expressing a wish, the negative—here as in all protases—is μή; but not so in the *apodosis*. Remember the example: εἰ μὴ γὰρ ἦν Χρῦσιππος, οὐκ ἂν ἦν Στοά.

In Part I L.26, texts IIA2, 6; B2, C1, E, F are instances of this 'potential' kind of conditional construction.

Different nuances are conveyed by different tenses and moods. When, for example, a condition is characterized as definitely *not* realised (that is, when the *wish*—precursor of the *protasis*—was incapable of fulfilment), the upshot is an 'unreal' condition; and since a wish definitely incapable of fulfilment in Greek is indicated by the indicative of a past tense, an 'unreal condition' is indicated by a past indicative + a past indicative with ἂν: e.g.

εἰ ἦλθες!	'If (only) you had come!'
καλὸν ἂν ἦν	'it would have been lovely'

The two combined:

εἰ ἦλθες, καλὸν ἂν ἦν.	'If you had come, it would have been lovely'
------------------------	--

Or again (to give an example modelled on Part I L.26 IID5):

εἰ ἦσαν πλούσιοι, ἔθυον ἂν	'If they were rich they would sacrifice' (in fact they are not, and therefore...)
----------------------------	---

One finds many variants on these basic types of 'potential' and 'unreal' conditions, and constructions intermediate between the two,

for the living language is not rigid as are the distinctions drawn by logicians. In Part I L.26, texts IIB1 and D5 are examples of such variants.

Not all conditional sentences, of course, are of these 'potential' varieties: a speaker may feel no urge to give to his utterance any emotional colouring which would influence the reaction of the listener. In this case, using the so-called 'real' condition—one might do better to call it the 'mathematical' condition—he presents the matter impersonally, rather as in a mathematical equation, and therefore using plain indicatives: 'if it rains, people get wet'. Or, to give as examples further variants on text IID5: εἰ θέλουσι(ν), θῦσαι ἔχουσιν 'if they want to, they can sacrifice' or οὐδ' εἰ θέλουσιν, θῦσαι ἔχουσιν 'even if they want to, they cannot sacrifice'. Likewise (on the model of text IIC1): εἰ λύετε αὐτόν, εὐγνώμονές ἐστε 'if you set him free, you are sensible'.

We may further modify this example thus: εἰ λύοιτε αὐτόν, εὐγνώμονες ἂν εἴητε 'if you were to set him free, you would be sensible'—*potential*; εἰ ἐλύετε αὐτόν, εὐγνώμονες ἂν ἦτε 'if you had set him free, you would have been sensible'—*unreal*'.

IV. Reading Poetry

Text IIF, a normal iambic trimeter, ought not to cause any difficulty. Regarding the epic (dactylic) verses in text IB1, note that the uncontracted gen. plur. Μουσάων has three long syllables—they are long 'by nature', whereas both the preceding monosyllables, ἐκ γὰρ, are long 'by position', their short vowels each being followed by two consonants. By contrast, the vowels at the end of the words καί and ἐκηβόλου are shortened because other vowels follow them (see above L.18). Finally, note that the initial A of the god's name is lengthened, as it often is in poetry. This dactylic hexameter, therefore, is to be analysed as follows:

Ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος.

-- | -- | ~ ~ | ~ ~ | -- | -- ||

Speak the verse in accordance with this rhythmic pattern, not neglecting accents and meaning.

Text IIG: the first of these two lines by Theognis is a normal hexameter; the second is of a slightly different type. It consists of 2½ dactylic *metra* (like Ἐκ γὰρ Μουσάων at the opening of text B1)

repeated twice, thus:

εἰ δέ τι κείνος ἐμοί, = - - - - -
 δις τόσον αὐτὸς ἔχει. = - - - - -

This line consisting of $2\frac{1}{2} + 2\frac{1}{2}$ dactylic *metra* is known as a dactylic pentameter (pente = five) because it is the length of five *metra*.

A hexameter followed by a pentameter together form a so-called *elegiac couplet* or *distich*, the metre both of 'elegies' and of most Greek epigrams.

LESSON 27

I. Nouns with Dental Stems: *d, t (th): δ, τ, θ*¹

Basic Rule:

A dental before *-s* drops out without a trace. Cf. Lat. *laus* (<* *lauds*), gen. *laudis*; *miles* (<* *milets*), gen. *militis*.

*ἐλπίδος > ἐλπίς, *χάριτος > χάρις,
 *ἐλπίδσιν > ἐλπίσιν, χάριτσιν > χάρισιν

Παραδείγματα

	Stem	ἔρωτ-	ἐλπίδ-	χάριτ-
Sing.	Nom./Voc.	ὁ ἔρωτ	ἡ ἐλπίς	ἡ χάρις
	Acc.	ἔρωτα	ἐλπίδα	χάριν
	Gen.	ἔρωτος	ἐλπίδος	χάριτος
	Dat.	ἔρωτι	ἐλπίδι	χάριτι
Plur.	Nom.	ἔρωτες	ἐλπίδες	χάριτες
	Acc.	ἔρωτας	ἐλπίδας	χάριτας
	Gen.	ἐρώτων	ἐλπίδων	χαρίτων
	Dat.	ἔρωσι(ν)	ἐλπίσι(ν)	χάρισι(ν)

Some Peculiarities

1. Barytone words ending in *-ις* or *-υς* in the nom. sing. (that is, words of this type accented on the *paenultima* or *antepaenultima*, but *not* the last syllable) have an accusative singular ending in *-ιν*, not *-ίδα* or *-ιτα*, even though they are dental stems, e.g. ἔρις – ἔριν; χάρις –

1. Stems in *-θ* are rare: there exist however ὁ ὄρνις, gen. ὄρνιθος ('bird') (L.28) and ὁ κόρυς, κόρυθος ('helmet').

χάριν; Ἄρτεμις – Ἄρτεμιν; ὄρνις – ὄρνιν; κόρυς – κόρυιν (*but* ἐλπίς – ἐλπίδα: note the accent).

The reason for this is that the nominatives of these nouns sounded like ι- or υ-stems such as πόλις or πῆχυς, which have acc. -ν, πόλιν, πῆχυν, like θεόν (below, L.35 and 37). By ‘false analogy’, they required accusatives resembling those of the ι- or υ-stem nouns. Thus χάρις – χάριν follows the same pattern as πόλις – πόλιν.

2. ὁ ποῦς, gen. ποδός (root ποδ-) ‘foot’ (cf. Lat. *pes, pedis*). The lengthening of the vowel in the nom. sing. is abnormal for a dental-stem noun.

3. ὁ (or ἡ) παῖς, gen. παιδός ‘child’, ‘boy’ (or ‘girl’), has, as its vocative, the stem alone, without ending (not the nom. sing. form): ὦ παῖ.¹ The gen. plur. is τῶν παίδων (note the accent), but the dat. plur. is παισίν.

4. ἡ νύξ, gen. νυκτός ‘night’ and τὸ γάλα, γάλακτος (see L.22) are actually t-stems.

II. Reading Poetry

When reading aloud the now familiar trimeters (Part I L.27, texts C3, E1, K7) do not forget to take the accents into account, as well as the basic quantities. The metre of the proverb (*paroemia*) C1 is (appropriately enough) a paroemiac (L.16), and the subsequent quotation from Anacreon (C2) is (equally appropriately) an ‘anacreontic’: ~ ~ - - - ~ ~

This metre, named after Anacreon and typically used for drinking songs, has been frequently imitated in subsequent European literature, though relatively seldom in English. An ‘anacreontic’ poem by Thomas Campion (1567-1620), beginning

‘Follow, follow, though with mischief,
Armed like whirlwind, now she flees thee
Time can conquer Love’s unkindness...’

illustrates how in English imitations of classical metres, rhythm is produced by patterns of stress, rather than through the quantity of syllables.

1. Similarly ὦ Ἄρτεμι.

The rhythm of the short verses of the hymn (P2) will easily emerge in recitation, if long and short syllables are properly distinguished. They are 'glyconics', used in Horace, as students of Latin will know. The characteristics of the glyconic are:

1. Of its eight syllables the last but one is always short;
2. in the middle of the line there are two consecutive *brevia*;
3. the first two syllables may be either long or short (though it is rare for the first of these to be short).

The metrical pattern is thus: ~ ~ - ~ - ~ - ~ - .

LESSON 28

I. More Dental-Stem Nouns (Including the Perfect Participle)

1. Stems in -θ

These are rare, except for ὁ ὄρνις, gen. ὄρνιθος 'bird'. Its declension is regular, as in L.27, with the acc. sing. ὄρνιν, though ὄρνιθα is quite common.¹ Its dat. plur. is (of course) τοῖς ὄρνισι(ν). In addition to the forms in -θ there exist, in the plural, the alternative nom. ὄρνεις and gen. ὀρνέων (cf. L.37).

2. Feminine Substantives Ending in -της, -τητος

Substantives of this type are derived from adjectives and denote *qualities*, e.g. ἡ νεότης, gen. νεότητος 'newness', 'youth' (from νέος); ἡ ταχυτής, gen. ταχυτήτος 'swiftness', 'speed' (from ταχύς) (note the accent); ἡ κακότης, gen. κακότητος 'misery', 'wretchedness', i.e. 'a *bad* state of affairs' (from κακός).

3. (ὁ) πένης 'poor' (man)

Πένης is often used, preceded by the article, as a substantive (cf. L.6), but equally may be classed as an adjective (cf. (ὁ) φίλος, (ὁ) ἐχθρός), though it has no separate forms for the feminine or neuter.

4. The Perfect Active Participle

- a) Forms: λελυκ·ώς, λελυκ·ός, λελυκ·υῖα; γεγραφ·ώς, γεγραφ·ός, γεγραφ·υῖα. The masc. and neut., in -ώς, -ός, gen. -ότος, have a stem in -τ- (cf. ἔρωσ, ἔρωτος); the fem., in -α, is declined like ἀλήθεια (above L.11). The striking difference

1. Similarly ἡ κόρυς, κόρυθος 'helmet', acc. κόρυν or κόρυθα (L.27).

between the masculine and neuter forms on the one hand and the feminine on the other is due primarily to vowel-gradation (see above L.26). The exact reasons for it are complicated. Those interested will find them set out in a note below.¹

Παράδειγμα

	Masc.	Neut.	Fem.
Stem	λελυκοτ- (*κφοτ-)		λελυκνια- (*-υσια)
Sing.	N./V.	λελυκώς λελυκός	λελυκ·υία
	Acc.	λελυκότα λελυκός	λελυκ·υίαν
	Gen.	λελυκότος	λελυκ·υίας
	Dat.	λελυκότι	λελυκ·υίαι
Plur.	Nom.	λελυκότες λελυκότα	λελυκ·υίαι
	Acc.	λελυκότας λελυκότα	λελυκ·υίας
	Gen.	λελυκότων	λελυκ·υιών
	Dat.	λελυκόσι(ν)	λελυκ·υίαις

b) *Meaning of these Participles*

A participle is a verbal adjective. It is an adjective in that it has different cases, numbers and genders; it is 'verbal' in that it derives its meaning from a verb and, specifically, from a particular tense-stem of that verb. The perfect participle may express either of the two main shades of meaning conveyed by the Greek perfect known since L.17. For instance: *πεπιστευκώς* 'firm believer'—here the perfect expresses intensity—whereas *δεδωκώς* 'one who (*has* given and hence now) is a *giver*', *ηύρηκώς* 'one who (*has* found and hence now) is a *finder*'.

c) *A Special Use of the Perfect Participle*

The perfect participle used in combination with the subjunctive and optative of *εἰμί* often serves as the perfect subjunctive and

1. Comparison of Greek with other Indo-European languages, chiefly Sanskrit, has enabled philologists to deduce that the reasons for different forms of the masc./neut. and fem. were as follows: a) vowel gradation; b) the presence, originally, of the vowel-consonant u/w (υ/φ) at the beginning of the participle's ending; c) alternation of s/t at its end. In combination with the varying degrees of vowel gradation the following forms result: vowel gradation *long*: only masc. nom. sing. -ως (*-wos): *λελυκώς*; vowel gradation *normal*: a) neut. nom. (= acc.) sing. -ος (*-wos): *λελυκός* b) all the remaining: -οτ (*-wot): *λελυκότος*; vowel gradation *zero*: all feminine forms: -us + ia (feminine suffix) > -υσια > -υία: *λελυκνία*.

optative, e.g. λελυκῶς ᾧ, λελυκῶς ἦις, λελυκῶς ἦι; λελυκῶς εἶην, λελυκῶς εἶης, λελυκῶς εἶη. These forms are in fact used more frequently than λελύκω and λελύκοιμι.

II. *Some Further Uses of the Optative*

1. Texts IID, E, G in Part I L.28 illustrate the fact, noted in L.25, that, if the verb introducing reported speech is in a past tense, the verb(s) in the reported speech may be (but need not be) in the optative.
2. Text II. F illustrates the fact that the same rule holds good for 'final' or 'purpose clauses': the basic subjunctive (see above L.23) is often replaced, in dependent clauses, by the optative—if the main verb introducing them is a past tense, i.e. in the imperfect or aorist indicative, or the pluperfect.

LESSON 29

I. *More Dental-Stem Nouns: Neuter Substantives in -τ*

Unlike masc. and fem. dental stems, neuter substantives with stems in -τ do not have nom. sing. ending in -s. Many such substantives derive from verbs, e.g. γράμμα 'written character' (γράφω > *γράφμα), πρᾶγμα 'deed' (from πράττω). The -τ at the end of the stem drops out in the nom. sing., e.g. γράμμα[τ], πρᾶγμα[τ]—consider why this should be¹—and it likewise drops out in the dat. plur., e.g. γράμμα[τ]σι, πρᾶγμα[τ]σιν—again, ask yourself why.² Τὸ παράδειγμα, gen. παραδείγματος, also belongs to this class of verb-derived substantives. A few similar substantives, however, e.g. τὸ σῶμα 'body', τὸ αἷμα 'blood' are not derived from verbs.

The two substantives τὸ φῶς, φωτός 'light' and τὸ οὖς, ὠτός 'ear', and certain others similar to them, appear to be -τ stems and yet exceptions to the rule that neuter τ-stem substantives do not have their nom. sing. ending in -s. In fact they are s-stems which have turned into dental stems, keeping their -s in the nom. sing. only.

1. L.6.

2. L.27.

Παράδειγμα

Stem:	πραγματ-	ώτ-
Sing.	N./A. τὸ πρᾶγμα	οὔς
	Gen. τοῦ πράγματος	ώτός
	Dat. τῷ πράγματι	ώτί
Plur.	N./A. τὰ πράγματα	ῶτα
	Gen. τῶν πραγμάτων	ῶτων*
	Dat. τοῖς πράγμασι(ν)	ῶσί(ν)

*The accent here, and likewise in τῶν φώτων, breaks one of the general rules of accenting (see L.20); cf. τῶν παίδων (L.27).

II. The Strong Aorist¹

Many Greek verbs retain an IE *strong aorist*, to the exclusion of any weak aorist in -s-.² The strong aorist has the following characteristics:

1. A form of the stem which differs from that of the present (and other tenses),
 - a) because of vowel-gradation (ablaut), as in the case of ἔφυγον (pres. φεύγω) and ἔλιπον (pres. λείπω), or
 - b) because the verb-stem is *expanded* in the present tense, as in the case of ἔμαθον (pres. μανθάνω); ἠύρον (pres. εὐρίσκω); ἔβαλον (pres. βάλλω). Also note:
 - c) Some frequently-used verbs exist in the strong aorist but not in the present, e.g. ἦλθον 'came', infin. ἐλθεῖν; εἶπον 'said', infin. εἰπεῖν; εἶδον 'saw', infin. ἰδεῖν (ἔφιδον, φιδεῖν, cf. Lat. *video*). When this is the case, it is the custom of grammarians to group these isolated strong aorists with the presents (and other tenses) of verbs identical in meaning but derived from different roots in order to assemble a (more or less) complete paradigm, representing e.g. λέγω as the present of aor. εἶπον.³
2. The *thematic vowel* o/e is added to the stem, as in the present of verbs in -ω.

1. For the terms 'strong' and 'weak', and for the conjugation of the 'weak' aorist, see above L.14.

2. Verbs exhibiting *both* the weak *and* the strong aorist are extremely rare; see below L. 58 and L.61.

3. Similarly in English grammars 'go' is given as the present of 'went'.

3. Endings:

a) *Indicative*: the 'secondary' set, hence the strong aor. indic. endings are identical with those of the imperfect:

aor.	ἔφυγον	imperf.	ἔφευγον
aor.	ἐβάλομεν	imperf.	ἐβάλλομεν
aor.	ἔμαθε	imperf.	ἐμάνθανε

b) *All other moods*: everywhere except in the indicative the endings are identical with those of the corresponding forms of the thematic present: e.g. Βάλῃς, Βάλλῃς; μάθοιμεν, μανθάνοιμεν; εὐρέῖν, εὐρίσκειν.

N.B. The ending -εῖν of the strong aorist always bears the circumflex accent (e.g. φυγεῖν—but φεύγειν); moreover *five verbs* in the 2nd singular *imperative* have an acute on the final syllable; viz. ἐλθέ 'come'; ἰδέ 'see'; λαβέ 'take';¹ εἰπέ 'say'; εὐρέ 'find'. These words were used particularly frequently; hence they were apt to preserve very ancient peculiarities.

To sum up:

Apart from its stem, the strong aorist:

1. in the indicative resembles the imperfect;
2. in the other moods almost resembles the present of standard verbs in -ω.²

Παραδείγματα

	Indic.	Subj.	Opt.	Imper.	Infin.
Pres. μανθάνω					
1st sing.	ἔμαθον	μάθω	μάθοιμι	—	μαθεῖν
2nd sing.	ἦλθες	ἔλθῃς	ἔλθοις	ἐλθέ	ἐλθεῖν
Pres. φεύγω					
3rd sing.	ἔφυγε	φύγῃ	φύγοι	φυγέτω	φυγεῖν
Aor. εἶδον					
2nd plur.	εἶδετε	ἴδητε	ἴδοιτε	ἴδετε	ιδεῖν
Aor. εἶπον					
3rd plur.	εἶπον	εἶπωσιν	εἶποιεν	εἰπόντων	εἰπεῖν

1. Aor. ἔλαβον from pres. λαμβάνω (below, L.55), like ἔμαθον from μανθάνω; but note that μάθε is not accented abnormally.

2. There are a few differences of accentuation (see above). Also, endings from the weak aorist gradually infiltrated into the strong aorists. In particular, the 2nd person sing. and plur. indic. εἶπας and εἶπατε are already frequently found in classical texts; in post-classical times εἶπα etc. (like ἔλυσσα) became normal.

All the active forms of the regular verb (with the exception of the participles) have now been introduced. Now is the time to consolidate your knowledge of them.

LESSON 30

Stems in -nt-

I. *Substantives*

Substantives with stems in -nt- are very numerous and in some respects behave differently from other dental-stem nouns. All substantives of this type are *masculine*. For example, λέων, λέοντος; Ξενοφῶν, Ξενοφῶντος; γίγας, γίγαντος.

Formation

We know that, *in the third declension*, -t- before -s drops out without a trace, e.g. ἔρω[τ]σι (L.27); likewise -n- before -s- drops out without a trace, e.g. δαίμο[ν]σι (L.23). What we now have to note in addition is that -nt- before -s drops out with ‘*compensatory lengthening*’.¹

Thus: short α before [-ντ-] becomes long α: nom. sing. γίγα[ντ]ς, dat. plur. γίγα[ντ]σι; ο before [-ντ-] becomes long ο (spelt ου): dat. plur. λέοντσι > λέουσι.

The *nominative singular* is formed in the following ways:

1. where the last vowel of the stem is α, with -ς, e.g. ὁ γίγα[ντ]ς;
2. where the last vowel of the stem is ο, without an ending; the stem-vowel is lengthened if it is short. Thus ο becomes ω in e.g. ὁ γέρων, gen. γέροντος, but in e.g. Ξενοφῶν, Ξενοφῶντος the vowel is long anyway.

Exception: ὀδούς, ὀδόντος ‘tooth’ (though Ionic: ὀδών, ὀδόντος, regular).²

1. For this term see L.6.

2. Understandably, the nom. sing. of the word meaning ‘tooth’ is not very often attested. The oldest extant instances are Ionic: Herodotus and Hippokrates write ὀδών. It is the form required by the rule set out above, and it was recommended by compounds like καρχαρόδων (‘with sharp teeth’) and the mythical Χαλκῶδων; nevertheless it does not occur in later Greek. The oldest Attic instance is in Aristotle (*E.N.* 1161b23), where the form used is ὀδούς, which is evidently modelled on participles like δούς, δόντος and διδούς, διδόντος ‘giving’ from the verb δίδωμι (below, L.80). When it had first come into use, and whether before Aristotle’s time

Vocative: as is also the case with n-stems (L.23) and r-stems (L.25). If the nom. sing. is *barytone* (L.2), the stem serves as vocative, e.g. nom. sing. γέρων, voc. ὦ γερων[τ].¹ If the nom. sing. is accented on the final syllable the same form serves as vocative, e.g. nom. sing. Ξενοφῶν, voc. ὦ Ξενοφῶν.

Παραδείγματα

Stem:	Ξενοφωντ-	γεροντ-	όδοντ-	γιγαντ-
Sing. Nom.	Ξενοφῶν	γέρων	όδούς – ὀδών	γίγας
Acc.	Ξενοφῶντ·α	γέροντ·α	όδόντ·α	γίγαντ·α
Gen.	Ξενοφῶντ·ος	γέροντ·ος	όδόντ·ος	γίγαντ·ος
Dat.	Ξενοφῶντ·ι	γέροντ·ι	όδόντ·ι	γίγαντ·ι
Voc.	ὦ Ξενοφῶν	γέρον	[όδούς?]	
Plur. Nom.		γέροντ·ες	όδόντ·ες	γίγαντ·ες
Acc.		γέροντ·ας	όδόντ·ας	γίγαντ·ας
Gen.		γερόντ·ων	όδόντ·ων	γίγαντ·ων
Dat.		γέρουσι(ν)	οδοῦσι(ν)	γίγασι(ν)

II. More Stems in -nt: Participles

(For participles in general see above, L.28)

A. Formation

1. The Present Active Participle of ω-Verbs:

The stem of the pres. act. part. ends in -ντ² preceded by the thematic vowel -ο, e.g. λύ·ο·ν[τ]-, cf. the stem of λέων: λέον[τ]-.

a) Masculine and Neuter

In the masc. nom. sing. the thematic vowel is lengthened: λύ·ων[τ], cf. λέων[τ]. In the neut. nom. (and acc.) sing. the stem remains unchanged: λύον[τ]. The neut. nom. and acc. plur., here as always, ends with -α: λύοντα. The masc. and neut. dat. plur. is λύουσι(ν) from *λύοντσι(ν), cf. λέουσι(ν).

ὀδών rather than ὀδοῦς had ever been in use in Attic Greek, is anyone's guess. What we do know is that ὀδών is never found again and that ὀδοῦς came into general use, both in popular speech and for literary purposes: it occurs in the Septuagint, on the one hand, and the works of 'Atticists' like Lukian (2nd cent. CE) on the other.

1. The concluding -t invariably drops out (L.6). Apart from γέρον, the instances of such vocatives are few.

2. Compare the German participle equivalent to λύων, *lösend*.

b) Feminine

The feminine of all active participles, like that of the perfect (see above L.28), is, or was originally, formed by adding to the stem the ending *-ia* (pronounced *-ya*), a very frequent ending of feminine adjectives and substantives.

-ia (= ya)

The consonantal *i* disappeared at an early stage, but left its mark on the syllable that preceded it. *-ti* first turned into *-ts*, e.g. *λύ·οντ·ια > *λύ·οντ·σα. Then the *-nt-* in *λύοντσα dropped out before this *-s*, with compensatory lengthening (cf. the masc. and neut. dat. plur.), which turned the short *o* into a long *o*, spelt ου: *λύοντσα > λύουσα, cf. *λύοντσι > λύουσι. As a result the declension of the feminine participle is identical with that of nouns in *-α* like θάλασσα, θαλάσσης (above L.11). Pay special attention to the forms of the genitive plural (particularly its accent) and the dative plural.

	Masc./Neut.	Fem.
gen. plur.	λύόντων	λυουσῶν
dat. plur.	λύουσι(ν)	λυούσαις

Παράδειγμα

Stem: παιδευοντ-				
		Masc.	Neut.	Fem.
Sing.	N./V.	παιδεύων	παιδεῦον	παιδεύουσα
	Acc.	παιδεύοντα		παιδεύουσαν
	Gen.	παιδεύοντος		παιδευούσης
	Dat.	παιδεύοντι		παιδευούσηι
Plur.	Nom.	παιδεύοντες	παιδεύοντα	παιδεύουσαι
	Acc.	παιδεύοντας	παιδεύοντα	παιδευούσας
	Gen.	παιδευόντων		παιδευουσῶν
	Dat.	παιδεύουσιν		παιδευούσαις

Note that the same form, παιδεύουσιν, is used for both a) 3rd plur. present indicative and b) dat. plur. present participle, and that the same form, παιδεύοντα, is used for both a) masc. sing. acc. and b) neut. plur. nom. and acc. of the present participle.

2. The Future Active Participle

Apart from the -s- characteristic of the future, which is inserted before its ending, the fut. active participle is identical with that of the present. Hence: λύω – λύσω (indicative); λύων – λύσων (participle), λύον – λύσον, λύουσα – λύσουσα, and e.g. gen. sing. λύσοντος, λυσούσης; nom. plur. λύσοντες, λύσοντα, λύσουσαι; dat. plur. λύσουσ(ν), λυσούσαις.

Note that the accent of participles remains as far as possible where it is in the nominative—as is the case with all substantives and adjectives. Contrary to what is the general rule for verbs, the accent is *not* drawn back wherever possible. Thus, for example, the accent of the nom. and acc. neut. sing. pres. participle of κωλύω is κωλύων.

3. The Participle of εἶμι

All the forms of the participle of εἶμι—ὄν, 'being'—are identical with the *endings* of such participles as λύων and λύσων. *However*, note that, with one exception, its accent is on the stem throughout,¹ e.g. ὄν, ὄντος, οὔσι, οὔσης, οὔσαις, ὄντων.

The same applies to the participles of compounds of εἶμι (even though they draw back their accent in the indicative, e.g. πάρειμι, ἄπειμι, σύνειμι), e.g. παρών, παρόν, παροῦσα, παρόντες, παρόντα, παροῦσαι, παρόντων.

The one exception is the gen. plur. fem.: like all gen. plurals of the a-declension, οὔσων, παρουσῶν, συνουσῶν etc. are *perispomena*.

Παραδείγματα

Stem: ὄντ-						
Sing.			Plur.			
Nom.	ὄν	ὄν	οὔσα	ὄντες	ὄντα	οὔσαι
Acc.	ὄντα	ὄν	οὔσαν	ὄντας	ὄντα	οὔσας
Gen.	ὄντος		οὔσης	ὄντων		οὔσων
Dat.	ὄντι		οὔσηι	οὔσι(ν)		οὔσαις

ἐκόν and ἄκων

Note the difference in accentuation between these two important words: ἐκόν (φεκόν), ἐκόν, ἐκοῦσα 'willing(ly)', 'intentional(ly)',

1. Not, as a basic rule for the 3rd declension would lead you to expect (above L.20), on the endings of gen. and dat. of masc. and neut. For other comparable exceptions to this rule see above L.27.

'of one's own free will'. Forms like those of e.g. παρών: ἄκων, ἄκον, ἄκουσα (Homer: ἀέκων < ἀφέκων) 'unwitting(ly)', 'unwilling', 'under duress'. These forms like those of e.g. λύων. These two verbs are like participles both in their forms and in their use. Indeed, they actually *are* participles of an IE verb, which, however, did not survive in Greek.

B. Some Uses of Participles (cf. L.28)

Participles, being verbal adjectives, are used in all the ways that adjectives are used.¹ They can be used as attributes of:

- 1) The subject of a sentence, both when this subject is explicitly specified (e.g. Part I L.30, texts IIA2, 5) and when it is merely implied by the verb (e.g. texts IIA1, B2);
- 2) The object of a sentence (text IIE6);
- 3) A substantive or pronoun in the genitive (e.g. text IIB1, E4), or
- 4) A substantive or pronoun in the dative (text IIB3).

Often, with an article placed before it, a participle is used like a substantive (e.g. texts IIA3, 4, 6; B4; F1, 2).² Being itself a form or 'mood' of a *verb*, a participle may, like other forms of the same verb, govern an object (texts IIA6, B2, D) and may itself be qualified by particles and adverbs (texts A5; F1, 2; G1).³

LESSON 31

I. More Stems in -nt (Preceded by a-)

A. πᾶς, πᾶν, πᾶσα 'every', 'each', 'all' (stem παντ-)

1. Formation: √παντ-

a) Masc. and Neut.

Nom. sing. masc.: ending -s: πα[ντ]ς > πᾶς, with compensatory lengthening; nom. sing. neut.: παν[τ], but taking over the α from

1. Although, as we shall see in the next lesson, they can be used in other ways too.

2. The participle ὁ ἄρχων, οἱ ἄρχοντες ('the archon') became the title of high officials in Athens and elsewhere.

3. Conversely, the dative neuter participle τῶι ὄντι serves as an adverb ('in fact', 'actually').

masc.: πᾶν; dat. plur.: πα[ντ]σι(ν) > πᾶσι(ν), with compensatory lengthening.

b) Fem.

The feminine is formed by addition of the typical ending -ia (see above, L.30): *pantia > *pantisa > πᾶσα, declined like θάλασσα.

Accents

Masc./neut. sing. gen. παντός, dat. παντί: normal (above, L.20).

Masc./neut. plur. gen. πάντων (cf. ὄντων, παίδων, L.27, above), dat. πᾶσι(ν): abnormal. The feminine once more follows the rules for the a-declension:

Stem: παντ-	παντία-		παντ-		παντία-
Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom. πᾶς	πᾶν	πᾶσα	πάντες	πάντα	πᾶσαι
Acc. πάντα	πᾶν	πᾶσαν	πάντας	πάντα	πάσας
Gen. παντός		πάσης		πάντων	πασῶν
Dat. παντί		πάσῃ		πᾶσι(ν)	πάσαις

- c) Two strengthened versions of πᾶς are declined similarly: ἅπας, ἅπαν, ἅπασα ‘every one’, ‘absolutely all’, and σύμπας, σύμπαν, σύμπασα, ‘all together’, ‘all of them’; however: note the short α in ἅπαν and σύμπαν, and the accentuation; viz. as far from the end as possible; e.g. ἅπαντες and σύμπαντος, but συμπάντων.

2. *The Uses of πᾶς*

The uses of πᾶς (with article and without) will be seen from the following examples:

πᾶς ἄνθρωπος	‘every man’;
ὁ πᾶς ἄνθρωπος	‘the whole man’;
πᾶς ὁ ἄνθρωπος, ὁ ἄνθρωπος πᾶς	‘man in his entirety’
πᾶσα χώρα	‘every land’
ἡ πᾶσα χώρα, πᾶσα ἡ χώρα	‘the whole land’
ἡ χώρα (σύμ-)πᾶσα	‘all (of) the land’
πᾶν ἔργον	‘every work’
πᾶν τὸ ἔργον	‘the whole work’
τὸ πᾶν ἔργον	‘the work in its entirety’

πάντες ἄνθρωποι	‘all men (who exist)’, ‘everyone’
πάντες οἱ ἄνθρωποι οἱ ἄνθρωποι πάντες	‘all the men (just mentioned, or who can come into question)’
πᾶς ἀριθμός	‘every figure’
ὁ πᾶς ἀριθμός	‘the sum total’ (N.B. only in this expression)

Changes in the position of the article produce fine nuances in meaning which sometimes defy all attempts at precise definition. For instance, even without the article Plato’s ψυχὴ πᾶσα (Part I L.31 text IC2) is not synonymous with the more usual πᾶσα ψυχή.

B. *The Participle of the Weak (-s-) Aorists*

λύσας, λῦσαν, λύσσα ρhymes with σύμπας, σύμπαν, σύμπασα.¹ This is because it, too, is a stem in -nt, preceded by the characteristic -σα- of the aorist (L.14). Consequently, here too

1. -nt before -s is lost, with ‘compensatory lengthening’;
2. the nom. sing. masc. has the ending -s: *λύσαντς > λύσας;
3. the nom. and acc. sing. neut. consists of the stem alone with no ending: λῦσαν[τ];
4. the feminine originated through the addition of -ia to the stem: *λύσαντια > *λύσαντσα > λύσσα.

All these processes will be familiar by now from the declensions of γίγας (L.30), λύων (L.30) and πᾶς, so that the following paradigm scarcely seems necessary:

1. In other words, the neuter λῦσαν has the regular short α, as in σύμπαν, and not the irregular long α, as in πᾶν. This form is obviously analogous to the neuter participles λῦον and λῦσον of present and future.

Stem: παιδευσαντ-				*παιδευσαντια
		Masc.	Neut.	Fem.
Sing. N./V.		παιδεύσας	παιδεῦσαν	παιδεύσασα
	Acc.	παιδεύσαντα	παιδεῦσαν	παιδεύσασαν
	Gen.	παιδεύσαντος		παιδευσάσης
	Dat.	παιδεύσαντι		παιδευσάσηι
Plur.	Nom.	παιδεύσαντες	παιδεύσαντα	παιδεύσασαι
	Acc.	παιδεύσαντας	παιδεύσαντα	παιδευσάσας
	Gen.	παιδευσάντων		παιδευσασῶν
	Dat.	παιδεύσασιν(ν)		παιδευσάσαις

II. Further Uses of the Participle

1. The 'Genitive Absolute'

The genitive case denotes a sphere or orbit, which usually serves as a closer qualification of another substantive, as in 'Father's house', 'the ship's crew' (above L.3; 4).

The genitive may similarly qualify a verb. To say 'he was working *at the same place*' or 'by night', Greek uses the genitive αὐτοῦ οἱ νυκτός. These adverbial genitives thus have the character of locatives,¹ and it makes little difference if an attribute is added to them, be it an adjective (e.g. 'dark' with 'night') or a participle, e.g. νυκτὸς οὐσης 'it being night'. Similarly, the lone participle ὕοντος 'while it is/was raining' is short for ὕοντος τοῦ θεοῦ.

This type of adverbial genitive is very common in Greek with a supporting participle (and comparatively rare without). It is termed the 'genitive absolute' and corresponds to the Latin 'ablative absolute'.

In fact, there is nothing particularly 'absolute' about either: the participle is simply an attribute of these adverbial genitives (or, in Latin, ablatives), just as a participle used adverbially may, in the

1. The proper IE locative case (as preserved in e.g. οἶκοι, cf. Lat. *domi*, 'in the house', above L.4) has been absorbed into the Greek *dative* (Μαραθῶνι = ἐν Μαραθῶνι, Ἀθήνησι = ἐν Ἀθήναις), in prose always with a preposition (ἐν, ἐπί, ὑπό). *Genitives* of place like δεξιᾶς, ἀριστερᾶς (χειρός) 'on the right (left) hand', αὐτοῦ 'just there', and of time, like νυκτὸς καὶ ἡμέρας, χειμῶνος 'in the winter', τοῦ λοιποῦ 'hereafter', 'for the rest', are proper genitives as defined above.

nominative, be an attribute of the subject or predicate, and in the accusative, be the attribute of the object etc.¹

Like the other ‘moods’ (*modi*)—with the sole exception of the indicative—the participle has in itself no temporal connotation, absolute or relative.² A *relative* implication of time however often results from the *aspect* conveyed by the various tenses, and in particular from the contrast between the ‘linear’ connotation of the present and the ‘point-like’ aorist: e.g. γράφων ᾄδει ‘he is writing and singing at the same time’, ‘he is singing *while writing*’; γράψας ᾄδει ‘he has finished his writing; now he is singing’, ‘*having written*, he...’

If the main verb is put into the past or the future, the meaning of the participle changes accordingly, so as to preserve their temporal relationship unchanged.

2. Assigning to Participles a Specific Meaning by Means of Particles

The relation of a participle to the context is made explicit, by particles, much more often in Greek than in Latin: e.g. ἄτε ἀκούσας ‘since he has (had) heard’, or ‘since I/you have (had) heard’; ἅμα ᾄδων ‘singing at the same time’, ‘*while singing...*’; καίπερ δοῦλον ὄντα ‘*even though* he is (was) a slave...’; μεταξὺ ἐσθίοντος αὐτοῦ ‘*in between* his eating’, ‘in the middle of his meal’.

Particularly varied—from our point of view—are the nuances conveyed by the particle ὡς.

3. The Particle ὡς (‘as’, ‘like’)

The particle ὡς may be said, roughly speaking, to signal a subjective intention or opinion. Examples will show it better than definitions: ὡς λύσων πάρειμι ‘I am here (as one who will loose...)', ‘with the intention of loosing’; ὡς ἀκούοντος (μου) λέγε ‘Speak in the assurance that I’m listening’; ὡς φονεύσας πάρεστιν ‘Here he is. He presents himself as having carried out the killing’—(and this may be

1. Compare and contrast: 1. Ἀριστείδου ἄρχοντος μεμνήμεθα. 2. Ἀριστείδου ἄρχοντος οἱ Ἀθηναῖοι Μαραθῶνι ἐνίκησαν. 3. Ἀριστείδην ἄρχοντα οἱ Ἀθηναῖοι ἐφυγάδευσαν.

2. The same is true of Latin. The Greek language, however, has far more participles and, consequently, greater scope for variation.

the truth or a pretence); τύπτεις με ὡς δοῦλον ὄντα ‘...as though I were a slave’ or ‘...because you know that I am a slave’.

Supplement: The Imperfect ‘I was’ (1st sing.)

ἦ: the older form < Homer. ἔα and ἦα, from **esa* < **esm* (Lat. *eram*); ἦν: later form, with the secondary ending -ν added (as in ἔλυνον). Where this form is used, the 1st and 3rd persons sing. are identical. Both forms were used in classical Attic.

LESSON 32

I. Third Declension Substantives with Stems in -s

a) Note the difference

between

and

<p>Masc. and fem. substantives of the ‘thematic’ or o-declension in -ος (gen. -ου); e.g. ὁ δόλος, τοῦ δόλου (‘crafty, tricky’) (masc.); cf. Lat. <i>dolus, doli</i>. ἡ πλάτανος (‘plane-tree’) (fem.); cf. Latin <i>platanus</i>. Here -ος is an ending.</p>	<p>Neuter substantives of the 3rd declension in -ος (-ου); e.g. τὸ γένος, τοῦ γένους (‘race’, ‘kind’); cf. Lat. <i>genus, generis</i>. Here -ος is the end of the stem.</p>
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Neuters in -ος are often derived from adjectives (cf. L.28), e.g. τὸ κάλλος ‘beauty’ < καλός; τὸ μέγεθος ‘size’ < μέγας; τὸ βάρος ‘weight’ < βαρύς ‘heavy’. However, many other substantives of this type are primary ‘root-nouns’, e.g. τὸ μέλος ‘song’ and τὰ μέλη ‘limbs’,¹ τὸ τέλος ‘end’, ‘goal’.

b) *Neuters in -s: The Development of their Declension*

The stem-ending -s was preceded by the ablaut o/e, specifically: in nom. and acc. sing. by -o: γένος (cf. Lat. *genus*); in all other cases by -e; e.g. in the genitive *γένεσος (cf. Lat. **genesis*).

In Greek -s- between vowels (‘intervocalic s’) had dropped out even before the age of Homer; in Latin, it turned into -r- (above, L.8), hence the gen. *generis*. In Greek, the resulting hiatus in e.g. the gen. γένεος was retained in Homer and subsequent poetry, but was removed by contraction in Attic and later prose, e.g. γένους. When

1. τὸ μέλος = ‘limb’ is very seldom used.

the final -s of the stem was followed by another s, e.g. in the dat. plur., it was *not* lost (not being 'intervocalic'), and the double sigma that resulted (e.g. γένεσσι) was preserved in Homer, but reduced to a single sigma (e.g. γένεσι) in prose.

Rules of Contraction

εο > long ο spelt ου (above L.15); e.g. gen. sing. γένεος > γένους
 εω > ω N.B. ω predominates in all contractions: e.g. gen. plur. γενέων > γενῶν
 εα > η cf. above L.15; e.g. nom. and acc. plur. γένεα > γένη
 εῖ > εἰ the separate vowels coalesce into a diphthong: dat. sing. γένει > γένει

Παράδειγμα

Stem: γεν ε/ο ς				
	Latin	Homer	Attic	
Sing. N./A./V.	genus	γένος	γένος	
Gen.	generis (-s-)	γένε[σ]ος	γένους	
Dat.	generi	γ'νε[σ]ῖ	γένει	
Plur. N./A.	genera (-s-)	γένε[σ]α	γένη	
Gen.	generum	γενέ[σ]ων	γενῶν	
Dat.	generibus	γένεσσι(v)	γένεσι(v)	

II. Strong Aorist Participles

Consider the following example:

Aorist: λιπών, λιπόν, λιποῦσα; genitive, λιπόντος, λιπούσης.
 Present: λείπων, λείπον, λείπουσα; genitive, λείποντος, λειπούσης.

Like almost all active participles, the participles of the strong aorist are -nt- stems, and, like all 'moods' of the strong aorist (above, L.29), they are formed with the thematic vowel. In other words, so far as their endings are concerned, strong aorist participles are identical with the present participles (if any) of the verb to which they belong. They differ however:

- in their stems (e.g. pres. λειπ- but aor. λιπ-; pres. μανθαν- but aor. μαθ-)
- in their accentuation: aorist participles are always accented on the syllable following the root (see the example above).

Singular			Plural			
Nom.	ιδών	ιδόν	ιδουσα	ιδόντες	ιδόντα	ιδουσαι
Acc.	ιδόντα	ιδόν	ιδουσαν	ιδόντας	ιδόντα	ιδούσας
Gen.	ιδόντος		ιδούσης	ιδόντων		ιδουσών
Dat.	ιδόντι		ιδουση	ιδουσι(ν)		ιδούσαις

The other moods of the strong aorist (L.29) are:

είδον ἴδω ἴδομι ἴδε* ἰδεῖν
 εἶδες... ἴδης... ἴδοις... ἰδέτω

*A frequent and old alternative with *this* verb only is ἰδοῦ, accented ἰδοῦ as exclamation 'lo!'

Some Further Examples

Indicative	Subjunctive	Participle
ἔφυγον	φύγω	φυγών, φυγόν, φυγοῦσα (cf. λύων, λῦον, λύουσα)
ἦλθον	ἔλθω	ἐλθών, ἐλθόν, ἐλθοῦσα; acc. sing. ἐλθόντα, ἐλθόν, ἐλθοῦσαν
ἔμαθον	μάθω	μαθών, μαθόν, μαθοῦσα; gen. plur. μαθόντων, μαθουσῶν
εἶπον	εἶπω	εἰπών, εἰπόν, εἰποῦσα; dat. plur. εἰποῦσι, εἰπούσαις

Supplement: The Imperfect 'I was'

The first person singular has been introduced in L.31. Parallels for the ancient ending of the 2nd. sing. -σθα will be given at a later stage. The remaining forms will already be familiar:

ἦ (ἦν), ἦσθα, ἦν, ἦμεν, ἦτε, ἦσαν

LESSON 33

I. *More s-Stems*A. *Personal Names Derived from Neuter Substantives in -s*

Examples:

τὸ γένος, 'race', e.g. Diogenes, Hermogenes

τὸ μένος, 'strength', e.g. Anaximenes, Eumenes, Theramenes

τὸ κράτος, 'strength, power', e.g. Socrates, Polycrates

τὸ τέλος, 'goal, perfection', e.g. Aristoteles, Praxiteles

Names of this type are for the most part declined like the neuter substantives from which they derive (L.32). However:

1. Whereas these substantives have *o/e* ablaut (L.32) before the final *-s* of the stem, the derived names have the *e*-sound throughout. This is (or was, before contraction) short *e*, *-ε*; in all cases except the nominative, it is lengthened to *η*, e.g. Σωκράτης;
2. The vocative consists (as always) of the stem alone, *and* it has the accent drawn back, e.g. ὦ Σώκρατες.

Παράδειγμα

Stem: Διογενεσ-	
Nom.	Διογένης
Voc.	(ὦ) Διόγενης
Acc.	*Διογένε[σ]α > Διογένη, ¹ cf. nom. plur. τὰ γένη < *γένεσα
Gen.	*Διογένε[σ]ος > Διογένους, cf. gen. sing. τοῦ γένους < *γένεσος
Dat.	*Διογένε[σ]ι > Διογένει, cf. dat. sing. τῷ γένει < *γένεσι

B. *A Special Case*

Personal names derived from τὸ κλέος (κλέφος) 'fame', e.g. Perikles, Sophokles, Herakles.

The stem of the second component of these names has actually lost *two* consonants, *w* and *s*, and the result is twofold hiatus. This was removed, in Attic and later Prose, by contraction, sometimes even twofold contraction. The hiatus is retained, however, not only in Homer and his successors but also in Attic Comedy (e.g. ὦ Περίκλεες).

1. On the model of first declension names like Εὐριπίδης, with acc. ending *-ην*, the accusative, from c. 400 BCE onward, is often Διογένην, Σωκράτην.

Παράδειγμα		
Stem: Σοφοκλέφες-		
	Poetic (older) form	in Prose
Nom.	Σοφοκλέ[φ]ης	Σοφοκλής
Voc.	Σοφόκλε[φ]ες	(ὦ) Σοφόκλεις ¹
Acc.	Σοφοκλέ[φ]ε[σ]α	Σοφοκλέα ²
Gen.	Σοφοκλέ[φ]ε[σ]ος	Σοφοκλέους ³
Dat.	Σοφοκλέ[φ]ε[σ]ι	Σοφοκλεῖ

C. Adjectives

εὐγενής, -ές; εὐτυχής, -ές; δυστυχής, -ές; ἀληθής, -ές; ὑγιής, -ές; εὐκλής, -ές.

Note that

1. *Most* adjectives of this type (like the names above) are *compounds*, and as a result *all* of them are 'of two endings', i.e. they have no separate forms for the feminine;
2. Most of them are accented on the last syllable of the stem.⁴
3. As for the formation of their *cases*,
 - a) in the *singular* the stem on its own serves as the vocative and also for the neuter nom. and acc. The other case endings, apart from their accentuation, decline like Διογένης and similar substantive-derived names.
 - b) In the *plural*

Nom. masc. (and fem.) *-έσες > -έες > -εῖς (long ε spelt ει);
Nom. neut. *έσα > -έα > ἦ (cf. γένη, above L.32).
Acc. masc. (and fem.) = nom., -εῖς (Lesson 35 will show why);
Gen. -ῶν (*-έσων > -έων > -ῶν, cf. τῶν γενῶν);
Dat. -έσι(ν) < -έσσι(ν), cf. τοῖς γένεσι(ν).

1. ε + ε > long ε, spelt ει (as long ο is spelt ου; see above L.6). For another case of this spelling see above: L.24: εἷς ('one'), from *ένς > long ἔς.

2. Acc. ending -α (not -η as in Διογένη), because of the preceding vowel ε. So also with the adjectives belonging to this class (see below).

3. Note that where φ dropped out, contraction only occurred with a vowel of similar sound, e.g. -κλέ[φ]ης > -κλής and -κλέ[φ]ε[σ]ι > -κλεῖ, but -κλέ[φ]ε[σ]ος > -κλέεος > -κλέους.

4. The few accented otherwise (barytone) tend to draw back their accents as far as possible, e.g. αὐτάρκης 'self-sufficient', neut. αὐταρκες, gen. plur. αὐτάρκων.

Παράδειγμα α'

Stem: εὐγενέσ- 'high-born', cf. above Διογένης 'Zeus-born'

	Masc./Fem.	Neut.	Masc. Fem.	Neut.
Nom.	εὐγενής	εὐγενές	εὐγενεῖς	εὐγενῆ
Acc.	εὐγενῆ	εὐγενές	εὐγενεῖς	εὐγενῆ
Gen.	εὐγενοῦς		εὐγενῶν	
Dat.	εὐγενεῖ		εὐγενέσι(ν)	
Voc.	εὐγενές		-	

So most of the adjectives of this type. However, those derived from τὸ κλέος 'fame' follow a slightly different pattern, much as the forms of the name Σοφοκλῆς (above, B) differ from those of Διογένης (A), and for the same reasons: a) they contract -εα to long -α (and not to -η),¹ and b) the original first ε of their stem remains uncontracted. The result is:

Παράδειγμα β'

Stem: εὐκλε(φ)εσ-

	Masc./Fem.	Neut.	Masc. Fem.	Neut.
Nom.	εὐκλεής	εὐκλεές	εὐκλεεῖς	εὐκλεᾶ
Acc.	εὐκλεᾶ	εὐκλεές	εὐκλεεῖς	εὐκλεᾶ
Gen.	εὐκλεοῦς		εὐκλεῶν	
Dat.	εὐκλεεῖ		εὐκλεέσι(ν)	
Voc.	εὐκλεές		-	

So also ἀκλεής, δυσκλεής.

D. Substantives in -ας

These few substantives in -s differ from the standard type (γένος) in that, before the final -s, their stem has short -α (and not ε/ο). In consequence, after the -s- was lost, the results of vowel-contraction were different; as will be seen from the following:

1. On this model, similar forms will be found where vowels other than ε precede, namely, ι or υ; e.g. ὑγιᾶ (besides ὑγιῆ) and εὐφυᾶ (besides εὐφυῆ) 'well-bred', 'by nature good', from εὐφυής, -ές.

Παράδειγμα

τὸ γῆρας (stem: γηρασ-) 'old age'; cf. ὁ γέρων, above L.30.

N./A./V.	γῆρας	>	γῆρας
Gen.	*γῆρα[σ]ος	>	γήρως
Dat.	*γῆρα[σ]ι	>	γήραι

Thus τὸ γέρας 'gift of honour', τὸ κρέας 'meat', τὸ κέρασ 'horn'.

Note: for κρέας there exists a plural: κρέα, κρεῶν, κρέασι(ν); similarly for γέρας: γέρα, γερῶν, γέρασι(ν).

κέρας is declined like γῆρας only when it means the 'wing' of an army (Lat. *cornu*); e.g. ἐπὶ κέρως 'in single file' or δεξιῶι κέραι 'on the right wing'; otherwise it is treated as a regular t-stem (above L.29)—as if the final -ς in κέρασ were not the stem-ending, but an ending designating the nominative case: κέρατος, κέρατι, κέρατα etc.

II. Reading Poetry

The lines quoted from Euripides *Hecuba* (Part I L.33 IC4) are anapests (~~ -) of a special kind most often used for lamentations. In these 'threnodic anapests' all, or almost all, pairs of short syllables ('*brevia*') are replaced by single '*longa*'; with the result that the whole (or almost the whole) song consists of *longa* only. Thus:

δειλαία δειλαίου γήρως. = - - | - - | - - | - - |

The first anapest sung by Polyxena, by contrast, has the normal *longum* resolved (- ~ ~: a 'dactyl', so to speak, taking the place of the anapest; - ~ ~ for ~ ~ -). The metre of her first line, then, is

οὐκέτι σοι παῖς ᾄδ'· οὐκέτι δὴ... = - ~ ~ | - - | - - | ~ ~ - |

As for the literary style, it will surely be noted how this noble poetry preserves the ancient expressive power of the cases: δειλαία δειλαίου γήρως, 'wretched (because) of wretched old age'.

The lyric passages of tragedy retain also the dialectal colouring of the *Doric* choral lyric from which they originated; e.g. Dor. ᾄδε (Att. ἤδε).

LESSON 34

I. *The Perfect Passive*

The stem of the perfect passive is characterized—as is the stem of the active—by initial reduplication (above L.17); but the passive stem is always *strong* (i.e. there is no expansion of the stem-end by -κ); e.g. λελυ- (λύω), δεδε- (δέω), πεπαιδευ- (παιδεύω), βεβουλευ- (βουλεύω).

A. *The Participle*

1. *Endings*: -μένος, -μένον, -μένη, declined like ξένος, ξένον, ξένη. N.B. the accent is on the -έ- throughout.

2. *Its Meaning*

According to the basic *meaning of the perfect* (above L.17), e.g.

- a) a slave δεδεμένος (*has been chained and hence, now*) ‘is in chains’;
- b) a slave λελυμένος (*has been ‘loosed’, ‘untied’, and hence now*) ‘is free’;
- c) a man πεπαιδευμένος (*has been educated and hence, now*) ‘is educated’, ‘is a cultivated person’;
- d) a child λελουμένον (*has been washed and hence now*) ‘is clean’;
- e) a man βεβουλευμένος (*has considered the matter and hence now*) ‘is resolved’.

As this last example shows, these forms do not always convey a ‘passive’ meaning: they may be what is called ‘middle’ (Lat. *medium*), as we shall see in L.36 and subsequent lessons.

3. *The Future Perfect*

The future participle can combine with the future of the auxiliary verb ‘to be’ to form a future perfect.

ἔσται λελυμένον ἔσται δεδεμένα

This—as the term suggests—expresses a ‘perfect’ state set in the future. Its use, then, is nothing like that of the Latin future perfect.

4. *The subjunctive and optative* of the perfect passive (or 'middle') are formed in the same, 'periphrastic' manner, by combining the perfect passive participle with the present subj. or opt. of the verb 'to be'; e.g. λελυμένος ᾧ, ἦις, ἦι; πεπαιδευμένος εἶην, εἶης, εἶη; βεβουλευμένοι ᾧσιν; μεμνημένοι εἶεν.

In L.28 we met with the same type of periphrasis in the perfect active (where, however, it was not the *only* possibility of expressing a subjunctive or optative).

B. Other Moods

1. The Infinitive

<p>λελύσθαι πεπαιδεῦσθαι</p>

The ending of the perfect passive infinitive is -σθαι. As is fitting in a verbal *noun*, its -αι is treated as *short* so far as accentuation is concerned. The *accent* of the perfect infinitive is always on the penultimate syllable.

2. The Imperative

<p>λέλυ·σο, μέμνη·σο λέλυ·σθε, μέμνη·σθε</p>
--

The endings of the perfect passive imperative are: 2nd sing. -σο, 2nd plur. -σθε. E.g. μέμνησο, μέμνησθε 'remember', conveys the same non-passive 'middle' meaning as e.g. the participle βεβουλευμένος above.

In addition there is a 3rd pers. imperative: 3rd sing. -σθω, 3rd plur. -σθων (later -σθωσαν), e.g. λελύ·σθω, λελύ·σθων (λελύ·σθωσαν).

C. Indicative

Stem		Endings	Accentuation of 1st person plur.
λέλυ-	Sing.	1. -μαι	λελύ·μεθα
πεπαίδευ-		2. -σαι	πεπαιδεύ·μεθα
δέδε-		3. -ται	δεδέ·μεθα
μέμνη-	Plur.	1. -μεθα	μεμνή·μεθα
βεβούλευ-		2. -σθε	βεβουλεύ·μεθα
		3. -νται	

Accentuation: as in all genuine verb forms, the accent is drawn back as far as possible. Here also the final diphthong -αι has the value of a short vowel.

Memorize these (passive) *primary endings* (cf. L.6): -μαι, -σαι, -ται, -μεθα, -σθε, -νται, and consider their similarity to, and differences from, the active:

Primary:	-ω,	-εις,	-ει,	-μεν,	-τε,	-ουσι (-ντι)
cf. Lat.:	-o,	-s,	-t,	-mus,	-tis,	-nt
Secondary:	-ν,	-ς,	-(t),	-μεν,	-τε,	-ν(t)
cf. Lat.:	-m,	-s,	-t,	-mus,	-tis,	-nt

II. Reading Poetry

The lines quoted from a comedy by Philemon (III) exhibit the well-known characteristics of the 'comic' iambic trimeter:

1. Two *brevia* may stand for one *longum*: οἱ φιλόσοφοι (— ∪ ∪ ∪ —) and πλοῦτον ὑγίειαν (— ∪ ∪ ∪ — ∪) as well as for one *breve*: τί τὰ γαθόν ἐστιν (— — ∪ ∪ — ∪). This may even happen twice in *one* metron: ἐν ἀγρῶι διατρίβων (∪ ∪ — ∪ ∪ — —).

2. The first syllable of any iambic metron, as we know, may be either long or short; it is therefore termed 'anceps'. You find a *longum* e.g. in v. 1 οἱ...ζῆτοῦσιν ὦς; v. 4 ...εἰρήνη 'στιν· ὦ v. 8 αὕτη δίδωσινό(— — — ∪ — — — — ∪ — — — — ∪ — —).

3. And finally: in comedy, a short syllable is not lengthened if it is followed by mute + liquid; e.g. in v. 3 ἐν ἀγρῶι (∪ ∪ —) and v. 5 τῆς ἐπαφροδίτου (— ∪ ∪ ∪ — —)

If you want to teach yourself how to speak these verses, first analyse them. Copy their wording, mark each syllable by either ‘-’ or ‘˘’, see how *longa* and *brevia* divide themselves into three iambic metra, and then read them aloud in accordance with your analysis.

LESSON 35

All nouns with consonant-stems have now been considered, and, of vowel-stems, those in -a and e/o (‘thematic’). There remain only stems in -i and ü.¹

I. Stems in -ü

A. Substantives in -v

1. Formation

a) The cases

Nom. sing. -ς e.g. ὁ ἰχθῦς ‘fish’, ὁ σῦς (ῦς)² ‘boar’, ἡ ἰσχύς³ ‘strength’, ἡ Ἐρινύς ‘Fury’. *Acc. sing.* -vν (as befits a vowel-stem; cf. θεόν, θεάν). *Acc. plur.* -vς (as befits a vowel-stem; from -vνς; cf. θεούς < -ons). *Vocative* -ῦ (i.e. the stem). When followed by a vowel, the -v is shortened (ἰχθύος etc.), and by analogy also in the *dat. plur.* (ἰχθύσιν); hence the long -v is retained only in *nom.*, *acc.*, *voc. sing.* and in *acc. plur.*; e.g. ἰχθῦς, ἰχθῦν, ἰχθῦ, τοὺς ἰχθῦς.

b) The accent is on the v throughout, except where the accentuation rules for monosyllabic stems apply, as, for example, with σῦς and μῦς (συός, μυῶν etc.). In the *acc. plur.*, the long v—strengthened by compensatory lengthening—always has the circumflex (τοὺς ἰχθῦς, τὰς Ἐρινῦς). In the remaining cases, the long v is reputed, at least in Attica, to have been spoken with circumflex in some words, and acute in others; e.g. ἰχθῦς, ἰχθῦν, ἰχθῦ (likewise σῦς), but ἰσχύς, ἰσχύν, ἰσχύ (likewise Ἐρινύς).

1. Also a very few ending apparently in ω/o (L.42).

2. Both forms (cf. ἔξ with Lat. *sex*) appear early and late. cf. Lat. *sus*, English ‘sow’.

3. Hence ἰσχυρός, -όν, -ά ‘strong’, ἰχθύω ‘I am strong’.

2. Παραδείγματα

Stem: ιχθυ-		'Εριτυ-	
Sing.	Plur.	Sing.	Plur.
Nom. ὁ ιχθύς	ιχθύες ¹	ἡ 'Ερινύς	'Ερινύες
Acc. ιχθύν	ιχθύς ²	'Ερινύν	'Ερινῦς
Gen. ιχθύος	ιχθύων	'Ερινύος	'Ερινύων
Dat. ιχθύϊ	ιχθύσι(ν)	'Ερινύϊ	'Ερινύσι(ν)
Voc. ιχθύ		('Ερινύς) ³	

1 Nom. plur. -ῦς rarely appears.
2 Acc. plur. -ύας often appears.
3 I.e. the nom. (Aesch. *Sept.* 70 and 988). Of the theoretically correct vocative 'Ερινύ I can find no examples.

B. Adjectives in -υ (υ/ε)¹

E.g. ταχύς 'fast', βραδύς 'slow', βραχύς 'short', βαρύς 'heavy', γλυκύς 'sweet', ἡδύς 'sweet, pleasant'.²

1. Formation

a) In these adjectives -υ- and -ε- alternate: -υ appears in the nom., acc., and voc. sing. of the masc. and neut. only; e.g. ἡδύς, ἡδύν, ἡδύ. All other forms have -ε at the end of the stem; e.g. ἡδέος, ἡδεῖα, ἡδεῖς etc., also the adverb: ἡδέως.

b) *The cause of this alternation*

In IE prehistory there existed with these stems (as with others; see below L.37ff.) alternation between a longer stem-ending, namely -ευ, and a shorter one, namely -υ. The shorter form (-υ) was confined to the three forms mentioned above (nom., acc., voc.); the longer one, *before vowels*, necessarily turned into -ew, εϜ, and, as always, the digamma was lost. The surviving -ε was felt to be the characteristic vowel of this type of adjective and was retained even before a consonant, namely in the dative plural, e.g. ἡδέσι, and also in the acc. plur. The latter was originally *ἡδένς, but in the usual way (like θεόνς > θεούς), by compensatory lengthening, developed into ἡδές (long ε), and was soon spelt ἡδεῖς. This is how an acc. plur. similar to the nom. plur. arose, e.g. nom. ἡδεῖς < *ἡδέϜες, acc. ἡδεῖς < *ἡδένς. On

1. There also exist a very few substantives in -υ/ε (L.41).

2. Cf. the English cognates 'tachymeter', 'barometer', 'glucose'.

this model the acc. plur. of s-stems also came to resemble the nom. (L.33); e.g. εὐγενεῖς and σαφεῖς like ἡδεῖς and βαρεῖς.

c) *Contraction*

Hiatus caused by the loss of *ϕ* was reduced by contraction where the collision of two e-sounds produced a long ε (soon to be spelt ει), e.g. ἡδέες (in Homer) became ἡδεῖς; otherwise the hiatus was retained, e.g. in ἡδέος, ἡδέων, ἡδέα (as above in L.33). The Homeric dat. sing. ἡδέϊ in Attic later developed into a diphthong: ἡδεῖ.

d) *Feminine forms*

The feminine of these adjectives—like many other adjectives, also substantives and (active) participles—is formed by the characteristic feminine ending -ια (above L.30). The form ἡδέφια became ἡδεῖφα (*ϕ* and *ι* changing places—a common phenomenon) then, after loss of the digamma, it became ἡδεῖα, declined like a regular α-stem, such as ἀλήθεια (L.11) or the fem. perf. participle e.g. λελυκυῖα (above L.28).

e) *Accentuation*

Almost all adjectives of this group are accented on the last syllable of the stem (e.g. ἡδύς, ἡδεῖα, ἡδέσιν). There are very few exceptions; e.g. ἥμισυς, ἥμισυ, ἡμίσεια 'half', cf. Lat. *semi*.

2.

Παράδειγμα

Stem: ἡδύ-/ἡδεϕ-						
	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	ἡδύς	ἡδύ	ἡδεῖα	ἡδεῖς	ἡδέα	ἡδεῖαι
Acc.	ἡδύν	ἡδύ	ἡηδεῖαν	ἡδεῖς	ἡδέα	ἡδεῖας
Gen.		ἡδέος	ἡδεῖας		ἡδέων	ἡδειῶν
Dat.		ἡδεῖ	ἡδεῖαι		ἡδέσι(ν)	ἡδεῖαις
Voc.		ἡδύ*	ἡδεῖα			

*I can cite no actual instance of this vocative; it is however not unreasonable to posit the analogy of -ῦ- nouns.

II. *Reading Poetry*

Of the tragic verses quoted in section III of the Greek lesson, texts A2 and B1 are iambic trimeters (so also, in section II, are texts A2, 3 and

C3); the others are anapests, as is indicated by the scansion given for section III, A1 and 3.

LESSON 36

I. *The Present Passive (or 'Middle') and the Future Middle* (all Moods except the Optative)

A. Formation

1. The *endings* of the present passive (or 'middle') are identical with those of the perfect passive (see L.34), i.e.

<i>Indic. and subj.:</i>	-μαι, -σαι, -ται etc.
<i>Imperative:</i>	-σο, -σθω, -σθε, -σθων
<i>Infinitive:</i>	-σθαι
<i>Participle:</i>	-μενος, -ον, -η

2. In the infinitive and participle the *accent* is not—as in the perfect—fixed on the paenultima, but is drawn back as far as possible—as is the rule with verb forms generally.

3. Unlike the perfect passive, which is always strong, the thematic present is weak. That is, between stem and ending there stands (or originally stood) the thematic vowel ε/ο, distributed in the usual way (L.6): sing. ο, ε, ε, plur. ο, ε, ο, e.g. λύ·ο·μαι, λύ·ε·ται and λύ·ε·σθαι, λυ·ό·μενος. In two places an -s- between vowels dropped out, causing new forms to emerge:

- a) 2nd sing. indic. (and hence subj.): -εσαι > -εαι > -ηι (η) e.g. λύ·ε·σαι > λύεαι (as in Homer) > λύηι (λύη);¹
- b) 2nd sing. imper.: -εσο > -εο > -ου (i.e. long ο); e.g. λύ·ε·σο > λύ·ε·ο (as in Homer) > λύου.

4. The present subjunctive in the middle/passive, as in the active, has the thematic ε/ο lengthened to η/ω, followed by the primary endings, e.g. λύ·ω·μαι, λύ·η·ται.

1. The shortening of this ending to -ει is a peculiarity of the Attic dialect in the 4th and 3rd cents. BCE (characteristic of e.g. Plato, Demosthenes and Menander); the form βούλει (instead of βούληι) is found still earlier.

5. The participle, too, draws back its accent: λυόμενος (contrast the perfect λελυμένος).

6. The *future* middle/passive is identical with the present, apart from the fact that -s- is inserted between stem and ending; e.g. λύ·σ·ομαι, λύ·σ·εσθαι, λυ·σ·όμενος. N.B. the future has no subjunctive and no imperative.

The future of εἰμί (√es-), 'I am', is of this type: ἔσομαι, ἔσῃ... ἔσεσθαι, ἐσόμενος; but the 3rd pers. sing. ind. is ἔσται (< ἔσσεται Homer).

Παράδειγμα

Stem: λυ·ε/ο-			
	Indicative	Subjunctive	Imperative
Sing.	1. λύ·ο·μαι	λύ·ω·μαι	
	2. λύ·ηι	λύ·ηι	λύ·ου
	3. λύ·ε·ται	λύ·η·ται	λυ·έ·σθω
Plur.	1. λυ·ό·μεθα	λυ·ώ·μεθα	
	2. λύ·ε·σθε	λύ·η·σθε	λύ·ε·σθε
	3. λύ·ο·νται	λύ·ω·νται	λυ·έ·σθων
Infinitive λύ·ε·σθαι		Participle λυ·ό·μενος, -μενον, λυ·ο·μένη	
Future:	Indicative	λύ·σ·ομαι, λύ·σ·ηι...	
	Infinitive	λύ·σ·εσθαι	
	Participle	λυ·σ·όμενος, -ον, -η	

B. Meaning of the Passive and Middle

No language would develop a complete set of forms merely to be able to say, for example, 'A cake has been baked by Mother' as an alternative to 'Mother has baked a cake'. The so-called 'passive' is but one of the many nuances conveyed by this set of forms. It differs from the active in much the same way as the other 'moods' differ from the indicative. The active conveys a fact or action objectively; the middle does so with an intimation of *some specific concern or involvement on the part of the subject*.

Where this involvement consists in the subject's being *affected* by the action (becoming its direct object), grammarians call this structure *passive*; e.g. in the English clause 'the child has been washed'.

The effect is the same (or should be), if the child ‘has washed itself’. In Greek, both nuances would be expressed by the phrase ὁ παῖς λέλουται; in the latter case, however, grammarians call this form ‘middle’ (Greek: μέσον, Lat. *medium*).¹

In the same way, τρέπονται may indicate that e.g. soldiers ‘are turned’ (by an enemy): *passive*, or that they ‘turn themselves’, viz. to flight: *middle*. This kind of ‘middle’—where the subject is the object of its own action—is infrequent. The involvement of the subject, which the ‘middle’ implies, may be of different kinds and result in various shades of meaning. This will gradually become clearer.

Here are a few typical examples:

1. a) φυλάττω ‘I guard’; φυλάττομαι ‘I am being guarded’ (e.g. as a prisoner): *passive*; φυλάττομαί τι ‘I guard myself against something’, ‘I watch out for something’ or ‘I guard, observe (some rule) strictly’: *middle*.
- b) λύω ‘I loose, set free’; λύομαι ‘I am being freed’: *passive*; λύομαι τὸν παῖδα ‘in my interest / of my own will I free my son’ i.e. ‘I ransom him’: *middle*.

Some middles indicate that the subject is having something done by others in his own interest, e.g.

- c) τὸν παῖδα διδάσκω πολλά ‘I teach my son many things’; τὸν παῖδα διδάσκομαι πολλά ‘I have my son taught many things’: *middle*.²
- d) ψεύδω ‘I deceive’; ψεύδεται ‘he is being deceived’: *passive*. ψεύδεται ‘he is deceiving in his own interest’, i.e. ‘he is lying’: *middle*.

Whether a particular form is to be taken in a ‘middle’ or a ‘passive’ sense is as a rule self-evident from the context. With many verbs, only one of the theoretically possible alternatives is actually used.

2. Some verbs are used in the middle only (and not in the active), e.g. βούλομαι ‘I wish’, εὔχομαι ‘I pray’, and especially many

1. Both the term μέσον and the logic whereby the ‘middle’ is considered distinct from, and midway between, active and passive, go back to the Alexandrian grammarians.

2. Sometimes διδάσκομαι and παιδεύομαι are used with the same meaning as the active. In this case the middle form stresses the concern and interest of the teacher. On the other hand both can have the fully passive meaning (‘I learn’ or ‘am being educated’).

verbs expressing emotion, such as ἡδομαι, εὐφραίνομαι ‘I rejoice’.¹

3. Still other verbs do have active forms, but are mostly used in the middle. This apparently adds a note of *intensity*; e.g. πολιτεύω ‘I am a citizen’; πολιτεύομαι ‘I act / am active, as a citizen’; στρατεύω ‘I soldier’; στρατεύομαι ‘I take the field / advance with an army’.

Many verbs with a present active have no active future, but only one in the middle form, e.g. ἀκούω – ἀκούσομαι; φεύγω – φεύξομαι. In most of these verbs this future (-σομαι)—called the ‘future middle’ in view of its form—has an active meaning, e.g. ἀκούσομαι ‘I shall hear’, λύσομαι ‘I shall redeem’. The passive meaning it conveys in the case of some other verbs will be considered later.

It is not always clear why the middle form is preferred to the active in some verbs, but not others, e.g. why ἡδομαι and εὐφραίνομαι but χαίρω? Why βούλομαι but ἐθέλω?² Usage varies to some extent, moreover, from dialect to dialect.

Some particular sets of middle forms, in the aorist and future, have in the course of development become more or less standardized, conveying either a passive or a non-passive, ‘middle’ meaning, but not both. (Examples will be given in later lessons.) In the end it will be evident that the essential distinction lay not between active and passive, but rather between the *objective* active and the *subjective* middle (‘*medium*’, γένος μέσον—so called wrongly). We shall therefore often use the term medio-passive when referring to this ‘subjective’ voice.

II. Reading Poetry

The metres of the verse-texts in Part I L.36 are all of types already introduced: Text C—Theognis, an elegiac distich (hexameter + pentameter) used throughout his elegies (above L.26 IIG); Text N1—

1. It makes no sense to call such verbs ‘deponents’. They have not ‘deposed’ (i.e. disposed of) any active form, but from the beginning existed only as middles. If they must be given a specific name, they should be called ‘*media tantum*’. i.e. ‘(verbs which are) only middle’.

2. Cf. Lat. *monēo*, but *adhortor*.

Hesiod, dactylic hexameter; Text N2—Euripides, a normal iambic trimeter; as also in Text D1 and 2—Γνωῶμαι.

LESSON 37

I. *Substantives: i-Stems*

Nom. sing. has the ending -ς; e.g. πόλις.

Many such nouns are derived from verbs; e.g. ἡ πράξις (πράσσω), ἡ φύσις (φύω), ἡ μάθησις (μανθάνω, root: √μαθ). They are feminines, with the exception of ὁ μάντις 'seer'.

A. *Declension*

Their declension is analogous to that of υ-stems (L.35). -ι *alternates* with -ε:¹ -ι only in nom., acc., voc. sing.: πόλις, πόλιν, πόλι; -ε in all other cases, e.g. dat. sing. πόλει (< πόλεϊ), dat. plur. πόλεσιν.

The Reason for this Alternation

Just as -υ and -ευ were alternatives in nouns with υ-stems, there was, from an early stage in the development of the language, alternation of -ι and -ει in ι-stem nouns, with -ι in nom., acc., voc. sing.; -ει in the other cases.

Before vowels, the -ι of the diphthong ει turned into a consonant (i = y) and subsequently dropped out; e.g. nom. plur.: *πόλειες > *πόλεες > πόλεις (εε > long ε, spelt ει); dat. sing.: *πόλει > πόλεϊ > πόλει.

Hence the notion arose that -ε- was the characteristic vowel of the remaining cases, with the result that it is found also in the dat. plur. πόλεσι(ν) and acc. plur. *πόλενς > πόλες (long ε) (compensatory lengthening), spelt πόλεις. This is how there came into being an acc. plur. identical to the nom. plur.—just as with -υ- adjectives (above L.35).

B. *Curious Forms of the Genitive Singular and Plural*

Note the forms and the accentuation of the gen. sing. τῆς πόλεως, gen. plur. τῶν πόλεων.

1. ι- is carried through in the Ionic dialect (Homer): πόλις, πόλιος, πόλιες...

Origin of these Forms

Homer often has a gen. sing. in -ηος, e.g. πόληος. In these words, then, the vowel 'e' occurred in all three of its possible degrees, namely, 'zero': - πόλις, 'normal': ε - πόλεσιν, and 'lengthened': η - πόληος.

In the course of time this Homeric genitive underwent *metathesis*, i.e. the transposition of quantity, just as νηός in Attic became νεώς (L.18) and for the same reason. However, the accent remained where it was before. This was the origin of a form which does not comply with a basic rule of Greek accentuation: πόλεως < πόληος. On this model the genitive plural was likewise pronounced πόλεων.

Stem: πολί/ε(ι)		
	Sing.	Plur.
Nom.	πόλις	πόλεις
Acc.	πόλιν	πόλεις
Gen.	πόλεως	πόλεων
Dat.	πόλει	πόλεσι(ν)
Voc.	πόλι	-

LESSON 38

I. *Medio-Passive**The Imperfect, Optative (Pres. and Fut.) and Strong Aorist*

All these have *secondary endings*.

Cf. L.8 for the secondary endings, active; L.34 for primary endings, passive (perfect); L.36 for primary endings, passive (present and future).

As in the active, the tense displaying the secondary endings most clearly is the imperfect:

ἐ·λυ·ό·μην
ἐ·λύ·ου
ἐ·λύ·ε·το
ἐ·λυ·ό·μεθα
ἐ·λύ·ε·σθε
ἐ·λύ·ο·ντο

Observe:

1. As in the active, the 2nd pers. plur. ending of the imperfect (secondary) is identical to that of the pres. indic. and imper. (primary);
2. The secondary medio-passive endings for 1st and 2nd pers. plural are identical with the corresponding primary endings, namely -μεθα, -σθε;
3. Comparison of the imperf. indic. ἐλύου and pres. imper. λύου with the perfect imperative λέλυσο shows that -s- between the *thematic vowel* and the vowel of the ending has dropped out:¹ *λύεσο > λύεο (as in Homer) > λύο (long ο) spelt λύου; just as in the perfect λέλυσαι as opposed to the pres. λύηι (< λύεσαι). The same (-ου < -εσο) happened to the same ending also in the 2nd pers. sing. imperfect.

The remaining secondary endings pose no problems. Memorize them:

-μην, -σο, -το, -μεθα, -σθε, -ντο

As in the active, comparison between the primary and secondary endings of the medio-passive reveals their basic similarity; in addition one may also note a certain affinity with the active endings (cf. L.6, L.34).

Optative

The same set of secondary endings serves also for the optative.

Present Optative

As in the active, the stem ends in -οι (the thematic vowel + the -ι characteristic of the optative, see above L.26):

1. Why not also in the perfect? There the -s- between vowels (λέλυσαι, πεπαίδευσαι) was preserved on the model of consonant-stems, since after a consonant the -s- would naturally not drop out, as e.g. in the 2nd pers. perf. indic. ἤγγεσαι (ἀγγέλλω), πεπέμψαι (πέμπω, ψ = ps), πεφύλαξαι (φύλασσω, ξ = ks). Similarly the future λύσω is formed by analogy with γράψω and in the weak aorist ἔλυσαι by analogy with ἔγραψα.

λυ·οί·μην
λύ·οι·ο
λύ·οι·το
λυ·οί·μεθα
λύ·οι·σθε
λύ·οι·ντο

In the 2nd pers. sing. -οισο had to lose its -s-: *λύοι[σ]ο > λύοιο; cf. λέλυσο, imperative perfect, as opposed to λύου, imperative present.

Future Optative

As usual, the future is identical with the present except that -s- is inserted between stem and ending: λυσοίμην, λύσοιο etc.

Strong Aorist

As in the active, and for the same reasons (see above L.29), the endings of the aorist indicative are the same as those of the imperfect, and the endings of the other moods¹ are identical with those of the present, e.g.

Indicative		Subjunctive	
Imperfect	Aorist	Present	Aorist
ἐγιγνόμην	ἔγενόμην	γίγνωμαι	γένωμαι
ἐλειπόμην	ἔλιπόμην	λείπηται	λίπηται

Thus, we see that these tenses are not differentiated by their endings but by their *stem*. There *are*, however, as in the active (see above L.29 and L.32), differences of accent, but only in two places: 2nd sing. pres. imperative: γίγνου *but* aor. imper. γενοῦ; pres. infinitive γίγνεσθαι *but* aor. infin. γενέσθαι. This applies to all strong aorist middles.

This form of the strong aorist is appropriately termed the ‘aorist middle’, for it became increasingly confined to ‘non-passive’ meanings; that is, it was used less and less in sentences where the subject was also the direct (affected) object of the action expressed by the verb. To express this particular nuance, the language developed a particular set of forms, which grammarians call ‘aorist passive’ (below L.43).

1. For other moods, see the παραδείγματα below.

'Aorist Middle': Indicative and Optative

Παραδείγματα

Stem:	γιν-	γεν-	γιν-	γεν-
	Imperfect	Aor. Indic.	Pres. Opt.	Aor. Opt.
Sing.	1. ἐγινόμην	ἐγενόμην	γιγνοίμην	γενοίμην
	2. ἐγίνου	ἐγένου	γίγνοιο	γένοιο
	3. ἐγίγνετο	ἐγένετο	γίγνοιτο	γένοιτο
Plur.	1. ἐγινόμεθα	ἐγενόμεθα	γιγνοίμεθα	γενοίμεθα
	2. ἐγίγεσθε	ἐγένεσθε	γίγνοισθε	γένοισθε
	3. ἐγίγνοντο	ἐγένοντο	γίγνοιντο	γένοιντο

Imperative

Strong aorist: γενοῦ, γενέσθω, γένεσθε, γενέσθων;
cf. present: γίνου, γιγνέσθω, γίγεσθε, γιγνέσθων.

Infinitive

Strong aorist: γενέσθαι;
cf. present: γίγεσθαι.

Participle

Strong aorist: γενόμενος, γενόμενον, γενομένη;
cf. present: γιγνόμενος, γιγνόμενον, γιγνομένη.

Thus λύω, for example, has the following 'middle' forms of the present: imper. λύου, λυέσθω; infin. λυέσθαι; partic. λυόμενος, λυόμενον, λυομένη.

However, λύω and the vast majority of vowel-stem verbs do not form strong aorists. In the 'middle', no less than in the 'active', these verbs have weak aorists in -s- in the middle (below, L.40) as in the active (above, L.14).

II. Notes on Syntax

A. The Participle as a Complement of Certain Verbs and Other Constructions Used with Them

Consider section A of the Greek lesson and in particular also the following variants:

μέμνησο ἄνθρωπος ὢν
μέμνησο Ἀθηνῶν

'remember that you are a man'
'remember Athens'

μέμνημαι λέγων	'I remember saying' and
μέμνημαι ὅτι ἔλεγον	'I remember that I said...'
μέμνημαί σου λέγοντος	'I remember your saying...'
	and
μέμνημαι ὅτι ἔλεγες	'I remember that you said...'
χαίρω νενικηκώς,	'I rejoice in my victory'
ἡδομαι τῇ νίκῃ, ὅτι ἐνίκησα	
παύω αὐτὸν λέγοντα,	'I stop him (from) talking'
παύω αὐτὸν τοῦ λόγου	
παύω τὸν λόγον	'I am stopping the discussion.'
παύομαι λέγων,	'I conclude my speech'
παύομαι τοῦ λόγου	
ἄρχω	'I am the first'
ἄρχω τῶν Ἀθηνῶν	'I rule over Athens'
ἄρχω τοῦ λόγου	'I open the discussion'
ἄρχομαι λέγων,	'I begin my speech'
ἄρχομαι τοῦ λόγου	
ἄρχεται λέγειν	'He starts talking (having been doing something else before)'

Note that verbs of *beginning*, *stopping*, *rejoicing* (also *grieving*) and *remembering* often have a participle as their complement.

Remember also the various constructions used with ἀκούω (introduced in L.7).

ἀκούω σε λέγοντα	'I (can) hear (make out) that you are speaking'
ἀκούω σου λέγοντος	'I am listening to your speech'
ἀκούω σε λέγειν,	'I hear (learn by hearsay) / that you say...'
ἀκούω ὅτι λέγεις	

B. Aspect

The present and aorist forms in I, E and G will serve as illustrations of the different *aspects* of these tenses referred to in L.14ff. For example, Oedipus in text E1 does not merely ask the Athenians 'not to become bad', but 'to behave, and *act* in such a manner as not to spoil their good reputation'; and Electra in text E2 does not merely tell Orestes 'to become (or 'be') a man now', but to *act* so as to prove

himself a man. Try to work out for yourself the particular nuances of the verb in the other quotations.

C. Reflexive Pronouns

Section I, texts F2-3 illustrate the 'reflexive pronoun' introduced in L.13 and L.14.

III. Reading Poetry

Section I, text C2: slow anapests of the type described above in L.33; text G.1: dactylic; the other verse texts are all plain iambs.

LESSON 39

Substantives in -ευ

1. Nominative Singular

The nom. sing. of substantives in -ευ is accented on the last syllable (oxytone); the ending -ς combines with the stem to give -εύς. These substantives are invariably masculine and designate:

- a) persons engaged in particular jobs or activities, e.g. ὁ γραμματεύς 'scribe' (cf. γράφω), ἵππεύς 'rider' (cf. ἵππος), ἄλιεύς 'fisherman' (cf. ἅλς 'salt', 'sea'), νομεύς 'herdsman' (from νέμω 'put to graze'), βασιλεύς 'king' (a non-IE word);
- b) the inhabitants of particular cities, e.g. Ἐρετριεύς and Χαλκιδεύς (inhabitants of Eretria and Chalkis in Euboea); in addition there are
- c) certain personal names in -εύς, e.g. Ἀχιλλεύς, Πηλεεύς (like βασιλεύς, of pre-Greek origin).

2. Declension

Epic forms such as βασιλῆες and βασιλῆϊ show that the stem originally ended in -ηυ.

Before vowels, i.e. before most of the endings, -ηυ became -ηϝ, and the ϝ disappeared in Ionic-Attic. *Before consonants*, i.e. before -ς in nom. sing. and dat. plur., the -ηυ was shortened to ευ; likewise in the vocative (the stem on its own).

Stem: *βασιλην- > βασιλευ-, e.g. βασιλη(ρ)					
Sing.		Plur.			
Homer	Classical and Post-classical	Homer	Classical	Post-classical	
N.	βασιλεύς	βασιλῆες >	βασιλῆς	βασιλεῖς	
A.	βασιλῆα > βασιλέα	βασιλῆας >	βασιλέας	βασιλεῖς	
G.	βασιλῆος > βασιλέως	(*βασιλήων) >	βασιλέων	βασιλέων	
D.	βασιλῆϊ > βασιλεῖ	βασιλευσιν(ν)		βασιλευσιν(ν)	
V.	βασιλεῦ				

Accusative and Genitive Singular and Plural

Metathesis (transposition) of quantity occurs as in πόλεως and νεώς (L.37); but the accent remains normal. Dat. sing. -ῆϊ > εῖ; compare dat. πόλει and γένει (L.37 and 32). Nom. plur.: the ε of the ending -ες became, so to speak, absorbed into the preceding η (ῆες > ῆς).

The endings of the nom. and acc. plur., -ῆς and -έας, which thus came into being, were understandably felt to be unusual, and consequently in post-classical times were modified so as to resemble the corresponding endings of ι-stems (e.g. πόλις: nom. and acc. plur. πόλεις), with which they already had in common the characteristic genitive endings -εως and -εων.

3. Special Types

- a) In the case of proper names which have additional vowels before -ευ (*-ην), e.g. Πειραιεύς (Piraeus) and Ἐρετριεύς (Eretrian), one often, though not always, finds contraction with the ending; e.g. Πειραιᾶ (instead of -έα), Πειραιῶς (instead of -έως), Πειραιεῖ; Ἐρετριᾶς (instead of Ἐρετριέας), Ἐρετριῶν.
- b) Ζεύς, voc. ὦ Ζεῦ – Δία, Διός, Δίϊ.

The diversity of forms is due to the existence of two forms of the IE root (ablaut). Normal: *diu (hence the nom. and voc., where di > ζ). Zero: *diw (hence the remaining cases, cf. Lat. *divus*; cf. also L.35 and 37).

LESSON 40

I. The 'Middle': Further Tenses with Secondary Endings:
Pluperfect and Weak Aorist1. *Meaning*

We know from L.17 that the Greek perfect is not a past historic tense, but refers to the present, and that it has either an *intensive* meaning, e.g. *πεπίστευκα* 'I firmly believe', 'I am convinced', or—far more frequently—points towards a state of affairs which exists in the present (chiefly as the result of a preceding action), e.g. *λέλυμαι*, 'I (have been freed and) am free'.

The pluperfect puts these nuances back into the past, e.g. *ἐλέλυτο* 'he (had been freed and) was free', *αἱ σπονδαὶ ἐλέλυντο* 'the truce was no longer in force'. Unlike the pluperfect in Latin and English, the Greek pluperfect does not serve to relate an event which had occurred previous to another past event; for narrating events in 'time pluperfect' Greek simply uses the aorist. Consequently the pluperfect is not very much used in Greek. However, it is to be found in Greek of all periods, from Homer to the classical period, in the New Testament and even later.

Augment

Past time is indicated in the pluperfect, as in other tenses, by the augment (cf. L.6). It is placed before the perfect stem, i.e. before the reduplication, e.g. *ἐ·λε·λύμην*.

Endings

Just as it is in the perfect middle (= passive) that we find the primary endings of the medio-passive voice best preserved (because it is an 'athematic' tense), similarly it is in the pluperfect that the secondary endings are displayed most clearly.

Thus *ἐ·κε·κωλύ·ΜΗΝ*, *ἐ·πε·παιδεύ·ΜΗΝ*, *ἐ·βε·βουλεύ·ΜΗΝ*.

<i>ἐλελύ·ΜΗΝ</i>	<i>ἐλελύ·ΜΕΘΑ</i>
<i>ἐλέλυ·ΣΟ</i>	<i>ἐλέλυ·ΣΘΕ</i>
<i>ἐλέλυ·ΤΟ</i>	<i>ἐλέλυ·ΝΤΟ</i>
<i>(λελυμένος ἦν)</i>	<i>(λελυμένοι ἦσαν)</i>

II. *Excursus: The Pluperfect Active*

The pluperfect is found even less often in the active than in the medio-passive, but it is not so rare that it can be completely disregarded. Its forms even show a marked development, and one which, as usual, proceeds from the *variable* to the *stereotyped*.

In IE, the perfect and pluperfect had their own distinctive set of endings. The only one of these in the Greek active that we have so far encountered is the ending -α of the 1st person sing. perf. Its accidental resemblance to the -α ending of the aorist (derived from -n) led to a far-reaching process of assimilation of perfect forms to those of the aorist.

The distinctive characteristics and development of the pluperfect active stand out in the columns of the following paradigm.

	Homer	Classical Attic	4th cent. and later (including NT)
Sing.	1. ἐλελύκ·η (< -εα)	ἐλελύκ·ειν	ἐλελύκ·ειν
	2. ελελύκ·ης*	ἐλελύκ·εις	ἐλελύκ·εις
	3. ἐλελύκ·ει (< -εε)	ἐλελύκ·ει	ἐλελύκ·ει
Plur.	1. ἐλελύκ·εμεν	ἐλελύκ·εμεν	ἐλελύκ·ειμεν
	2. ἐλελύκ·ετε	ἐλελύκ·ετε	ἐλελύκ·ειτε
	3. ἐλελύκ·εσαν	ἐλελύκ·εσαν	ἐλελύκ·εισαν

*Also -ησθα (the older form). Remember all these forms.

III. *The Weak Aorist ('s-Aorist') Middle*

The same secondary endings as in the medio-passive pluperfect serve as the endings both of the *strong* (L.38) and the *weak* aorist middle, in the indicative and the optative. However, here as elsewhere, certain phonetic changes do occur in the 2nd person singular.

Characteristic Syllable of the Weak Aorist: -σα

Indicative: ἐ·λυ·σά·ΜΗΝ, ἐ·κωλυ·σά·ΜΗΝ, ἐ·παιδευ·σά·ΜΗΝ.

Sing.	1. ἐλυσά·ΜΗΝ
	2. ἐλύσ·Ω (< ἐλύσαο Homer < *ἐλύσα·ΣΟ)
	3. ἐλύσα·ΤΟ
Plur.	1. ἐλυσά·ΜΕΘΑ
	2. ἐλύσα·ΣΘΕ
	3. ἐλύσα·ΝΤΟ

Optative: the aorist stem is extended by the addition of -ι.

Sing.	1.	λυσα·ί·ΜΗΝ
	2.	λύσα·ι·Ο (< *λύσαι·ΣΟ)
	3.	λύσα·ι·ΤΟ
Plur.	1.	λυσα·ί·ΜΕΘΑ
	2.	λύσα·ι·ΣΘΕ
	3.	λύσα·ι·ΝΤΟ

The Other Moods

In the subjunctive one finds—as in the aorist active and elsewhere—the primary endings of the thematic present subjunctive added straight onto the -σ of the aorist:

λύσ·ωμαι, λύσ·ηι, λύσ·ηται etc.

Infinitive

The same ending as for the present (and all other tenses of the middle) -σθαι, e.g. λύσασθαι, κωλύσασθαι, παιδεύσασθαι, βουλεύσασθαι.

Imperative

The 2nd person sing. has (as in the active) a surprising ending, namely -ΣΑΙ (i.e. -σ + αι?). The -αι of the ending here, as elsewhere, is reckoned as short, so far as accentuation is concerned; hence the accents are e.g. λῦσαι, κώλυσαι, παίδευσαι, βούλευσαι.

Differences of Accentuation

The rule that the endings -οι and -αι function as short for the purposes of accentuation does not hold true for the optative active. Hence the accentuation of λῦσαι and κώλυσαι (aor. med. imper.) distinguishes them from λύσαι and κωλύσαι (aor. opt. active) and the aorist active infinitive λῦσαι, κωλύσαι (L.26).

With the exception of the 2nd person sing. the imperative has the usual endings, thus:

κώλυσαι, κωλυσάσθω, κωλύσασθε, κωλυσάσθων*
*Later (Hellenistic) -σάσθωσαν

Participle: the normal endings, i.e.

λυσάμενος, λυσάμενον, λυσαμένη

As was observed earlier, in L.38, the Greek language developed yet another system of aorist forms (L.43) which had principally ‘passive’ connotations, i.e. it indicated that the subject of the sentence *was affected* by the action. Consequently the two types of ‘middle’ aorist, strong (ἐγενόμην) and weak (ἐλυσάμην), became more and more restricted to the other nuances of the ‘medio-passive’. This is why these last are commonly designated ‘aorist middle’ as distinct from ‘aorist passive’.

LESSON 41

Some Substantives of Unusual Form: Stems in -υ

A. Substantives in -υ

Like adjectives in -υς (L.35) and substantives in -ις (L.37), a few substantives whose stem ends in -υ, show the effects of a very ancient vowel-gradation, in which the ευ alternates with υ at the stem-ending. Between vowels, as always happened, the -υ changed into consonantal u (w = ƒ) and subsequently dropped out.

Here, as in the declension of adjectives in -υς, the -υ is only in evidence in the nom., acc., and voc. sing. Elsewhere, however, the end-product is not identical in all respects with the adjectives in -υς. This is because in Attic, and the later *Koine* based on it, the genitive singular and plural of the υ-stems were influenced by the paradigm of πόλις (L.37).

Paradigms

1. ὁ πῆχυς ‘forearm’, ‘cubit’, ‘arm’:

Sing. πῆχυς, πῆχυν, πήχεως, πήχει;

Plur. πήχεις, πήχεις, πήχεων, πήχεσι(ν).

Thus like πόλις throughout, though with -υ instead of -ι.

2. τὸ ἄστυ ‘city’ (as a collection of dwellings, not as a ‘political’ body):

Sing. ἄστυ, ἄστεως, ἄσται;

Plur. ἄστη, ἄστεων, ἄστεσι(ν).

Nom. and acc. plur. ἄστη < ἄστεα (Homer) < *ἄστεφα.

3. πρέσβυς – πρεσβύτης – πρεσβευτής. In the singular the form πρέσβυς (πρέσβυν, πρέσβεως, πρέσβει, ᾧ πρέσβυ) ‘old’, ‘venerable’,¹ persists in poetry; in prose one chiefly says πρεσβύτης, -ου (fem. πρεσβῦτις, -ιδος).

The plural, οἱ (τοὺς) πρέσβεις (πρέσβεων, πρέσβεσιν) ‘ambassadors’, remained in general use; as an alternative, one also finds, from the classical period onwards, ὁ πρεσβευτής ‘ambassador’ with the plural οἱ πρεσβευταί.

B. Substantives with u-Diphthong Stems (excluding -ευ, L.39)

1. γραῦς 2. ναῦς 3. βοῦς

1. The declension of γραῦς ‘old woman’ is completely regular; one has only to realize that au = αυ had to change, before a vowel, to aw = αϜ and that the Ϝ subsequently dropped out. Thus it has to be α, not αυ, that precedes endings that start in a vowel. The acc. plur. γραῦς derives from *γραυns. Hence the following:

Sing. γραῦς, γραῦν, γραός, γραί, ᾧ γραῦ;

Plur. γρᾶες, γραῦς, γραῶν, γραυσί(ν).

2. The cases of ναῦς ‘ship’ (cf. Lat. *navis*) are, in principle, analogous, but

a) In Ionic-Attic long α becomes η; e.g. νηί (in γραί the long α was preserved because of the ρ preceding it);

b) Metathesis of quantity occurs in gen. sing. and plur. (as in πόλις) i.e. νεώς and νεῶν, transposing the quantities of νηός and νηῶν:

Sing. ναῦς, ναῦν, νεώς, νηί;

Plur. νῆες, ναῦς, νεῶν, ναυσί(ν).

3. The stem of βοῦς ‘bull’, ‘ox’, ‘cow’, βου/βοϜ (cf. Lat. *bos*, *bovis*), displays the same development as γραῦς, but with ου and οϜ instead of αυ and αϜ, thus:

1. Comparative: πρεσβύτερος; superlative: πρεσβύτατος. The use of the comparative to designate the holder of an office, ‘presbyter’ or ‘elder’, is post-classical; cf. in classical Greek οἱ γέροντες, ἡ γερουσία; Lat. *senatus*.

Sing. βοῦς, βοῦν, βοός, βοί;
 Plur. βόες, βοῦς, βοῶν, βουσί(ν).

II. Active and Middle: Some Examples

βούλομαι 'I wish', 'will', 'am willing': middle—no active (and no passive). βουλεύω and (more frequently) βουλεύομαι 'I take counsel', 'deliberate', 'resolve after deliberation': active and middle. συμβουλεύω (τινί) 'I advise (someone)'; συμβου-λεύομαι (τινί) 'I ask for (someone's) advice'.

III. Compound Words: Their Characteristics (cf. L.7, 17)

In most compound words—verbs as well as nouns—one or more prepositions are prefixed to the 'simple' form of the word; these naturally affect the meaning of the compound formed in this way. We shall also be considering some compounds in which it is not a preposition that is prefixed.

A. Compound Verbs

A good example is βουλεύομαι 'I take counsel with myself', 'I deliberate', but ΣΥΜβουλεύομαι, 'I consult with someone', i.e. 'I ask someone's advice'.

For a typical set of compounds, all based on one 'simple' verb-form, see the following formations based on ἦλθε 'he came' or 'he went'. 1) ἀπῆλθε 'he went away'; 2) ἐξῆλθε 'he went out'; 3) εἰσῆλθε 'he came in'; 4) διῆλθε 'he went through'; 5) κατῆλθε 'he went down' or 'came back'; 6) μετῆλθε 'he went after', 'pursued', 'aimed at'; 7) περιῆλθε 'he went round'; 8) προῆλθε 'he went forward'; 9) προσῆλθε 'he went (or 'came') to'.

Occasionally one finds two or even three prepositions prefixed to the 'simple' form, e.g. 10) διεξῆλθε 'he went completely through'; 11) συνεπεξῆλθε 'he joined in attacking'.

Where hiatus would otherwise occur, the last vowel of the preposition is elided: see examples 1. ἀπ- 4. δι- 5. κατ- 6. μετ- 10. δι- 11. ἐπ-. But there are two exceptions to this: περί and πρό do not elide; see examples 7 and 8.

The *augment* is placed before the 'simple' form of the verb, not before the prefix(es). The examples given above illustrate this fact (ἦλθε is an aorist form—with augment). However, in the case of a

few frequently-used verbs it was forgotten that they were compound formations, and hence the augment *precedes* the prefix, e.g. καθεύδω ('I sleep') – imperf. ἐκάθευδον; ἐπίσταμαι ('I know') – imperf. ἠπιστάμην; καθίζω ('I sit') – imperf. ἐκάθισον.

The accent is recessive (drawn back as far as possible), as is normal with verbs, but it never comes before the augment (see the examples above). Note the contrast between ἐξῆλθε (aor. indicative) and ἔξελθε (imperative: no augment). Similarly e.g. ἔνεστι (present: no augment) but ἐνῆν (imperfect).

Construction with Compound Verbs

Usually the case taken by the preposition prefixed to the 'simple' verb form determines the construction governed by a compound verb. E.g. ἐξῆλθε τῆς χώρας (= ἦλθε ἐκ τῆς χώρας); μετῆλθεν αὐτόν (= ἦλθεν μετ' αὐτόν); νοῦς ἔνεστί μοι (ἐν ἐμοί).

N.B. There are many compounds in which the first element is not a preposition, e.g. δυστυχέω, ἀτυχέω 'I am unlucky'. In verbs of this type the augment is placed before (or within) the first element of the compound, e.g. ἐδυστύχησα, ἠτύχηκα.

Compound Substantives

E.g. From ἡ ὁδός 'way', 'road': ἔξοδος 'way out', εἴσοδος 'way in', 'entrance', κάθοδος 'a descent' or 'return', μέθοδος 'a going after (knowledge)', 'mode of pursuing enquiry', 'method', περίοδος 'a going round' > 'cycle', 'period (of time)', πρόοδος 'a going forward', 'advance', πρόσοδος 'a going to', 'approach', 'procession', 'income', σύνοδος 'a coming together', 'assembly', 'synod'.

LESSON 42

I. *Other Peculiar Substantives*

A. *Nominatives in -ῶ and -ῶς*

Names in -ῶ:

Σαφῶ, Λητώ, Γοργῶ, Κλαυψῶ likewise πειθῶ (Πειθῶ), ἠχώ ('Ἠχώ). All these are feminine, exist only in the singular and are accented on the last syllable. The stem ends, or once ended, in -οι, hence the vocative (= the stem) ends in -οῖ; thus ὦ Πειθοῖ. In the

nominative the -o was lengthened to ω and the final ι dropped out: hence Σαπφώ.

Before vowels the change οι > οι took place: consonantal i vanished at an early stage, hence:

Acc. *-oia > *-οα > ω: Σαπφώ: thus acc. became identical with nom.

Gen. *-oios > *-οος > -οῦς (= -ος): Σαπφούς

Dat. *-oii > *οῖ > -οῖ: Σαπφοῖ: thus the dat. came to be identical in form to the voc.

Thus, for example, nom., acc. ἤχώ, gen. ἤχοῦς, dat. = voc. ἤχοι.

N.B. Γοργώ has an n-stem plural: αἶ Γοργόνες, also, in poetry, the singular forms Γοργόνος etc.

ἡ αἰδώς is an s-stem substantive (cf. τὸ γένος), but in the nom. the o of the stem is lengthened: αἰδώς; acc. αἰδῶ (< *αἰδόσσα); gen. αἰδοῦς (< *αἰδόσος); dat. αἰδοῖ (< *αἰδόσι). The nom. form serves also for the voc.

Nom.	πειθῶ	αἰδώς
Acc.	πειθῶ	αἰδῶ
Gen.	πειθοῦς	αἰδοῦς
Dat.	πειθοῖ	αἰδοῖ
Voc.	πειθοῖ	αἰδώς

ὁ ἥρωϝ 'hero'

Stem: ἥρωϝ-. After the loss of the digamma there was at first no contraction, hence the forms ἥρωα, ἥρωϊ etc.; later there was often contraction in the acc. and dat.: τὸν ἥρω, τῶι ἥρωι (ἥρω).

N.V.	ἥρωϝ	ἥρωες
Acc.	ἥρωα (ἥρω)	ἥρωας
Gen.	ἥρωος	ἥρώων
Dat.	ἥρωϊ (ἥρω)	ἥρωσι(ν)

B. Neuters with Gen. -ατος etc.

τὸ γόνυ 'knee', τὸ φρέαρ 'well' and τὸ ὕδωρ 'water' have nominatives of abnormal and diverse sorts, but in other cases they are regular like e.g. τὸ πρᾶγμα, πράγματος (L.29). Hence γόνατος (gen.), φρέατι (dat.), ὕδατα (nom. and acc. plur.).

N./A./V.	ὕδωρ	ὕδατα
Gen.	ὕδατος	ὕδάτων
Dat.	ὕδατι	ὕδασι(ν)

C. ὁ υἱός 'son'

Before and during the classical period ὁ υἱός had, besides the o-declension forms υἱόν, υἱοῦ etc., many alternative forms from the 3rd declension, which decline like υ/ε stems, e.g. ἡδύς. Hence frequently:

Sing. (υἱός, υἱόν) υἱέος, υἱεῖ

Plur. υἱεῖς, υἱεῖς, υἱέων, υἱέσιν.

The iota is very frequently omitted in Greek of the earlier period, hence gen. sing. ὑέος, dat. sing. ὑεῖ etc.

II. The Adjectives πολὺς 'many' and μέγας 'great'

Apart from the nom. and acc. sing. of the masculine (πολύς, πολύν / μέγας, μέγαν) and neuter (πολύ / μέγα), all cases of πολὺς and μέγας are formed in accordance with the o/ε and a-declensions, with the stems πολλό- (πολλή-) and μεγάλο- (-η). E.g. πολλοῦ, πολλῆς; πολλαί, πολλά; μεγάλου, μεγάλης; μεγάλοι, μεγάλα. By contrast, μέλας (< *μέλανς), μέλαν, μέλαινα (< *μέλανια) 'black', is a regular n-stem, cf. L.24.

III. Metre

Text 1C: the beginning of an Alcaic strophe, the first line being an 'Alcaic hendecasyllable' ~ ~ ~ ~ ~, ~ ~ ~ ~ ~. Named after Alkaios (or 'Alcaeus') of Lesbos (born c. 620 BCE), this metre was used in Latin by Horace.

Text 1F2: ~ ~ ~ ~ ~. This metre, characteristic of Anacreon (c. 570-500 BCE) was the model for many 'Anacreontic' verses dating from late antiquity (cf. L.27).

LESSON 43

I. Aorist Passive

A. The Stem

Characteristic of the aorist passive is -η/ε- between stem and ending: -η- in the indicative, imperative and infinitive; -ε- in the subjunctive, optative and participle.

There are two types of aorist passive:

- a) strong: the characteristic vowel η/ε follows immediately after the verb-stem (this happens chiefly with consonant-stems), e.g. ἐ·γράφ·η (γράφω), ἐ·στάλ·η (στέλλω), ἐ·φάν·η (φαίνω, √φαν-);
- b) weak: -θ- is placed between stem and η/ε (this happens chiefly with vowel-stem verbs), e.g. ἐ·λύ·θ·η, ἐ·θεραπεύ·θ·η, ἐ·φάν·θ·η (!).

ἐλύθην; ἐφάνην; ἐσώθην; ἐστάλην; ἐφάνθην; ἐγράφην

Theta or no theta—that is the only difference between ‘weak’ and ‘strong’ aorist passives. As we have already seen, this is very far from being the case in the active and middle of the aorist, but compares with the way in which ‘weak’ and ‘strong’ perfects are differentiated by the presence or absence of -k- (L.17).

B. Endings

All the endings of the ‘aorist passive’ are active ones!

C. Moods

Indicative: secondary endings (i.e. the same endings as in e.g. the imperf. active), except for the 3rd person plural, which has the ending -σαν taken over from the aor. active and ἦσαν ‘they were’. Thus, e.g.

ἐλύθ-ην, -ης, -η // -ημεν, -ητε, -ησαν; ἐγράφ-ην, -ης etc.

Subjunctive: endings the same as in the pres. act. subj., with which the -ε- of the aor. pass. contracts (-έω > -ῶ, -έωμεν > -ῶμεν etc.). Hence all the endings are accented with a circumflex. They are identical, as a result, with the subjunctive forms of εἰμί, e.g. λυ·θῶ, λυθ·ῆις, -ῆι // -ῶμεν, -ῆτε, -ῶσι(ν); σταλ·ῶ, σταλ·ῆις etc.

Optative: formed like the optative of εἰμί: εἶην, εἶης...εἶμεν (εἶημεν). The tense-stem (with its characteristic -ε) is followed by -η- in sing. and -ι- in plur. plus secondary endings, e.g. λυ·θ-εἶην, λυθ-εἶης, -εἶη // -εἶμεν (-εἶημεν), -εἶτε (-εἶητε), -εἶεν (-εἶησαν); σταλ-εἶην, σταλ-εἶης etc.

Imperative: λυ·θ·η-τι, λυθήτω // λύθητε, λυθέντων; στάλ·η-θι*, σταλήτω // στάλητε, σταλέντων. The original ending of the 2nd. sing. imper. -θι is 'dissimilated' to -τι when it occurs after θ (i.e. in all 'weak' aorist passives), thus λύθητι but στάληθι.

Infinitive: λυ·θή-ναι; σταλ·ή-ναι (cf. εἶναι).

Participle: The stem ends in -nt, as is also the case with all *active* participles except for the perfect. The accent is on the characteristic vowel ε/ει (except in the gen. plur. fem.). The nom. masc. has the ending -ς, like e.g. the aor. act. participle. Cf. *λύσαντς > λύσας (and *γίγαντς > γίγας), and similarly *λυθέντς > λυθείς (= λυθές).¹ *Neuter nom. and acc.*: just as *λῶσαντ > λῶσαν, so λυθέντ > λυθέν. *Feminine*: the usual ending -ια; hence just as *λύσαντια > λύσσασα similarly λυθέντια > λυθείσα. Hence:

λυθείς	λυθέν	λυθείσα	λυθέντες	λυθέντα	λυθείσαι
λυθέντα	λυθέν	λυθείσαν	λυθέντας	λυθέντα	λυθείσας
	λυθέντος	λυθείσης		λυθέντων	λυθεισῶν
	λυθέντι	λυθείση		λυθείσι(ν)	λυθείσαις

Likewise σταλείς, σταλέν, σταλείσα etc.

II. Future Passive

On the basis of the 'passive' aorist stem just described, a form of the future, not found in Homer, developed in Attic and was inherited by later Greek. Consequently there exists, along with λύ·σ·ομαι derived from the present stem, a form with identical endings λυ·θή·σ·ομαι; similarly, besides γράψομαι (γράφ·σ·ομαι), there exists γραφ·ή·σ·ομαι.

A detailed discussion of this formation of the aorist-derived future would be superfluous, given that it is identical with the other one just mentioned, both in its endings and in their relationship to the stem. Its *meaning* is predominantly 'passive'. This is clear especially where

1. As usual, ει stands for long ε.

1. √θαχ-; θάχ-των > θάχιων > θάσσων; cf. L.21 (dissimilation).

another future of the type derived from the present stem exists together with it, e.g. λύσεται 'he will ransom' but λυθήσεται 'he will be ransomed' (or in some other way 'released'). Hence in conventional terminology this last form is classed as 'future passive', the other as 'future middle'. λύσομαι, γράψομαι are called 'future middle', as distinct from λυθήσομαι, γραφήσομαι—'future passive'.

In a great many cases these terms do indeed differentiate correctly between the meanings conveyed by the two forms. This, though, is not the end of the story.

Similarly, the schematic distinction drawn between the 'aorist middle' (e.g. ἔλυσάμην) and the 'aorist passive' (e.g. ἐλύθην) may be accepted as by and large valid, at least for the classical period. That the distinction in meaning does not go back to the origins of the form which we call 'aorist passive' is evident from its (active!) endings. How it came about that classical Greek differentiated—insofar as it did differentiate—between the two forms, will gradually become apparent.

We have now completed our survey of the whole conjugation-system of the regular verb. All its forms can be deduced from the following set of 'principal parts':

λύω, λύσω, ἔλυσα, ἔλυκα, λέλυμαι, ἐλύθην

It is therefore imperative to memorise all the six 'principal parts' of every verb one learns.

LESSON 44

This lesson introduces no new grammatical material. Use this opportunity for review.

LESSON 45

Adjectives

I. Formal Types

A. ο/α-Declension

1. ἱερός, -όν, -ά; ἀγαθός, -όν, -ή, L.3; L.10;
2. Βάρβαρος, -ον; ἄδικος, -ον, L.13;

3. ἀπλοῦς, -οῦν, -ῆ; ἀργυροῦς, -οῦν, -ᾶ; εὔνους, -οὐν, L.16;
 4. ἴλεως, -ων, L.18.

B. Third Declension

5. πᾶς, πᾶν, πᾶσα; ἐκῶν, ἐκόν, ἐκοῦσα, L.30; L.31;
 6. ἡδύς, -ύ, -εῖα, L.35;
 7. μέγας, μέγα, μεγάλη; πολύς, πολύ, πολλή; μέλας, μέλαν, μέλαινα, L.42;
 8. εὐγενής, -ές, L.33;
 9. εὐδαίμων, εὐδαιμον; σῶφρων, σῶφρον, L.24.

C. Rarer Types

10. (πένης, πένητος, L.28); masc./fem. εὐχαρις, neut. εὐχαρι, gen. (all genders) εὐχάριτος; εὐελπις, εὐελπι, gen. εὐέλπιδος. Likewise ἄχαρις, εὐπολις, ἄπολις, etc. In Attic these are mainly declined as dental stems (L.27), but one also finds e.g. acc. ἄπολιν, ἄχαριν.
 11. χαρίεις, χαρίεν, χαρίεσσα; masc./neut. gen. χαρίεντος, fem. gen. χαριέσσης.

Stem -εντ- cf. λυθείς, -έντος, but the dat. plur. χαρίεσι(ν) and the fem. -εσσα, -έσσης differ (for reasons explicable in terms of their historical development) from their counterparts in the otherwise analogous participle forms, e.g. dat. plur. λυθεῖσι(ν), fem. nom. sing. λυθείσα.

II. Comparison

1. The More Common Type: Stem + Suffixes:

Comparative: -τερος, -ον, -α; superlative -τατος, -ον, -η. Thus in

- a) the o/a declension: comparative, e.g. δεινότερος, σοφώτερος; superlative, δεινότατος, σοφώτατος (L.11). But: φίλος, φίλτερος, φίλτατος; γεραιός, γεραίτερος, γεραίτατος; παλαιός, comp. *either* παλαιότερος *or* παλαίτερος (superlative: -τατος).
 b) the 3rd declension: μέλας, μέλαν, comp. μελάν-τερος; βραχύς, βραχύ, comp. βραχύτερος; εὐγενής, εὐγενές, comp. εὐγενέσ-τερος.

On this model also the n-stems: εὐδαίμων, εὐδαιμον, comp. εὐδαιμονέστερος; σῶφρων, σῶφρον, comp. σωφρονέστερος (both these with corresponding superlatives in -τατος). Likewise in the case

of contracted adjectives in -ους: εὔνους, εὔνούστερος, -τατος and ἀπλοῦς, ἀπλούστερος, -τατος (from -οέστερος, -οέστατος).

2. The Less Common Type

Comparative: stem + -ίων, -ιον; superlative: stem + -ιστος, -ον, -η. The -ι- of the comparative is always long in Attic, short in Homer and in the Doric dialect.

- a) These forms occur in the case of the following 'positive' adjectives (i.e. adjectives in their basic form): κακός 'bad' – κακίων, κάκιον, κάκιστος. And similarly, with slight modifications of the stem determined by general principles of linguistic change: ἡδύς 'sweet' – ἡδίων, ἡδιον, ἡδιστος; ταχύς 'fast' – θάττων, θᾶττον,¹ τάχιστος; μέγας 'large' – μείζων, μείζον,² μέγιστος; ἐχθρός 'hostile' – ἐχθίων, ἔχθιον,³ ἔχθιστος; καλός 'beautiful' – καλλίων, κάλλιον,⁴ κάλλιστος; αἰσχρός 'disgraceful' – αἰσχίων, αἴσχιον,⁵ αἴσχιστος; ράιδιος 'easy' – ράιων, ῥᾶιον,⁶ ῥᾶιστος; πολύς 'many' – πλείων, πλέον,⁷ πλεῖστος.

For the declension of these forms see L.24; note particularly the forms ending in -ω (masc./fem. acc. sing., neut. plur.) and -ους (masc./fem. nom. and acc. plur., e.g. πλείω, πλείους).

- b) In the case of a comparative/superlative for which there exists no corresponding 'positive' form, it is customary in grammatical paradigms to supply, as equivalent to its 'positive', an adjective which, though unrelated to it in form, conveys a comparable meaning, e.g. (ἀγαθός) 'good' βελτίων, βέλτιστος 'better', 'best'.⁸

1. √θαχ-; θάχ-ιον > θάχιων > θάσσων; cf. L.21 (dissimilation).

2. From μέγ·ιων > μέγιων.

3. Root as in Homeric τὸ ἔχθος 'enmity'.

4. Cf. τὸ κάλλος.

5. Cf. the Homeric substantive τὸ αἴσχος; the positive adj. is extended with -ρ, cf. ἡ λύπη 'pain', adj. λυπηρός 'painful'.

6. The root √ρα- is expanded in the positive adjective by the syllable -ιδ (+ the ending -ιος, cf. πάτρ·ιος).

7. Cf. vocabulary Part II L.24.

8. In English, similarly, there is no 'positive' form from the same root as 'better', 'best'. Another Greek word for 'better', ἀμείνων, ἄμεινον exists only in the comparative.

III. Adverbs Derived from Adjectives

Positive

Stem + -ως (see L.3, L.8): e.g. καλός, καλῶς; δίκαιος, δικαίως; ἀπλοῦς, ἀπλῶς; πᾶς, πάντως; σῶφρων, σωφρόνως; εὐτυχής, εὐτυχῶς; ἡδύς, ἡδέως. But εὖ 'well'.

Comparative and Superlative (see L.11)

Comparative: neut. sing. -ον.

Superlative: neut. plur. -α

σοφῶς	σοφώτερον	σοφώτατα
κακῶς	κάκιον	κάκιστα
ἡδέως	ἥδιον	ἥδιστα
εὐτυχῶς	εὐτυχέστερον	εὐτυχέστατα
σωφρόνως	σωφρονέστερον	σωφρονέστατα
ταχέως	θάττον	τάχιστα
εὖ	ἄμεινον	ἄριστα
εὖ	βέλτιον	βέλτιστα
μάλα	μᾶλλον	μάλιστα
ὀλίγον	ἥττον	ἥκιστα

The neuter singular *positive* of some adjectives is also used as an adverb; thus: ταχύ (besides ταχέως) 'quickly', μέγα and πολύ 'very', and μικρόν and ὀλίγον 'a little'.¹

IV. Syntax: Use of the Adjective

1. Adjective used as substantive, L.3; L.6; L.12. Special case: πένης (γέρων), L.28.
2. Adjective: attributive or predicative, L.3; L.10.
3. πᾶσα πόλις, ἢ πᾶσα πόλις, L.31.
4. Adjective with infinitive (δεινὸς λέγειν), L.6.
5. Note: ὡς (poet. ὅπως) μέγιστος 'as large as possible'; ὡς τάχιστα 'as fast as possible'.²

1. These last three adjectives have no corresponding adverbs in -ως.

2. Also ὅ τι and οἶον τάχιστα. All these constructions actually signify 'like the greatest' etc.

LESSON 46

This lesson is for the review of pronouns

I. *The Formal Characteristics of Pronouns*

If one considers the pronoun-forms in Greek and other IE languages one finds that they can be divided into two groups

A. *Personal Pronouns without Differentiation of Gender*

E.g. 'I', 'thou', which do not specify whether the person referred to is male or female.

B. *Other Pronouns with Differentiation of Gender*

In the primal IE language the endings peculiar to these two groups of pronouns were different in many respects from the endings of the noun declensions.¹ In Greek only one or two of these endings have been preserved. The nom. and acc. singular of the neuter had once ended, not with -m (> v) but with -d (cf. Lat. *quid, illud* etc, L.13). In Greek this -d inevitably had to drop out (as in the case of σῶμα(τ) etc., see L.6).²

Accordingly all the pronouns with differentiation of gender (e.g. αὐτός and ἄλλος) have neuters from which the final *-d of the nom./acc. sing. had dropped out; hence the endings -ο (e.g. αὐτό) and -ι (τις, τι).

However, this rule does not apply to:

1. the quasi-adjectives ἐμός, ἐμόν, ἐμή; σός...; ἡμέτερος...; ὑμέτερος...; which are classed as 'possessive pronouns' but are used just like adjectives.
2. Correlatives in -ος (see below).³

1. The gen. sing. ending -ius in Latin, e.g. *huius, illius*, is a survival from these ancient pronoun-endings.

2. The masc. nom. plur. had the ending -οι. It was from the pronouns that this ending in Greek (and also in Latin) was taken over as the plural of ο-stem nouns, thus οἱ ἄνθρωποι. (The original ending was -es, like the corresponding ending of consonant stems.) The nom. plur. of α-stems was correspondingly assimilated to -αι.

3. In the classical period and after, the pronoun-ending -ο was in certain cases assimilated to -ον, the equivalent case-ending of ο-stem nouns. In Athens one used to say τοιοῦτον and τοσοῦτον more often than τοιοῦτο, τοσοῦτο; similarly τὸ

II. The Individual Pronouns

It is strongly recommended to review the paragraphs in earlier lessons which are referred to below.

A. The Personal Pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς¹

(See L.5, L.13 and L.14)

The nom. of personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς are used for emphasis; normally the verb-ending suffices to indicate whether the subject is 1st, 2nd or 3rd person, singular or plural. In the oblique cases, the accented forms ἐμέ, ἐμοῦ, ἐμοί, and σέ, σοῦ, σοί, are used after prepositions and, like the nominative, for special emphasis of any kind, especially for contrast (see e.g. Part I L.46 A1). For the 3rd person ἐκεῖνος may be used (as in text A3), or alternatively οὗτος or ὅδε (see below). Thus: δοκεῖ μοι 'it seems to me'; ἐμοὶ δοκεῖ 'it seems to me' (as opposed to 'you').

These forms are sometimes even more strongly emphasised: ἔγωγε (note the accent) 'I for my part...' e.g. ἔμοιγε δοκεῖ; likewise one finds σύγε.

B. αὐτός, αὐτό, αὐτή

(See L.13)

αὐτός means:

1. '-self', as in 'myself, yourself, himself' (see texts B1, B2, B5, B6 first half,² C1)
2. When used in conjunction with the article or another demonstrative pronoun it means 'the same', 'this same man', 'the very man' (see texts B3, B4, B6).

Krasis often occurs (see L.12, L.18), e.g. αὐτός (< ὁ αὐτός); ταῦτοῦ (τοῦ αὐτοῦ); ταῦτά (< τὰ αὐτά); ταῦτό (< τὸ αὐτό).

αὐτός is used in the acc., gen. and dat. in place of a 3rd person pronoun (see L.13), but *not* in the nominative. When a 3rd person

αὐτό 'the same' changed, via ταῦτό, into ταῦτόν. But the neuter of οὗτος, αὐτός and ἄλλος always remained τοῦτο, αὐτό and ἄλλο.

1. In Ionic (frequently in Homer) one also finds an enclitic accusative 3rd person pronoun μιν 'him, her, it'; in Doric (and hence in tragedy) its equivalent is νιν.

2. αὐτοὶ...ἑσμεν = 'we are ourselves', i.e. 'there are (just) ourselves (here)', 'we are alone'.

pronoun in the nominative is required for emphasis, e.g. 'he did it', ἐκεῖνος, οὗτος or ὅδε is used.

C. The Reflexive Pronoun ἐμαυτόν etc.

(See L.13 and L.14)

In addition to ἐαυτούς, -ά, -άς, one finds the following forms used for the 3rd person reflexive pronoun:

Acc. σφᾶς αὐτούς, -άς (see below)

Gen. σφῶν αὐτῶν (= ἐαυτῶν)

Dat. σφίσιν αὐτοῖς, -αῖς (= ἐαυτοῖς, -αῖς)

In Greek, as in Latin (but not in English), the reflexive pronoun is often used in a subordinate clause with reference to the person who is the subject of the sentence's main clause: e.g.

ἔπεισεν Ἀθηναίους ἐαυτὸν κατάγειν.

'He persuaded the Athenians to bring *him* back' ('him' here referring to the 'he' of the main clause, and not to another person).

This kind of construction is called the 'indirect reflexive'. In Attic literature the pronoun used for the 'indirect reflexive' is sometimes, instead of the 3rd person reflexive ἐαυτόν,

- a) a form of plain αὐτός (so, increasingly, in later times);
- b) an ancient personal pronoun: sing. acc. ἑ¹ gen. οὖ, dat οἶ; plur. acc. σφᾶς, gen. σφῶν, dat. σφίσι(ν) also used as an enclitic when there is no particular emphasis on it: ἐ, οὐ, οἶ, σφας, dat. plur. σφι(ν) (*sic*).

Use of the Pronoun ἑ, οὖ etc.

1. In Attic this pronoun is only used for the indirect reflexive (see above); in the colloquial language of the post-classical period it was not used at all.
2. The most commonly used forms are the datives: sing. οἶ, οἶ, plur. σφίσι(ν), σφι(ν).
3. In the plural there exists also a nominative σφεῖς, which was used in the same way: ἔλεγον ὅτι σφεῖς... 'They said that they (themselves)...' Here, too, reference is being made in a subordinate clause to the subject of the sentence's main clause.

1. It is, of course, this ἑ (cf. Lat. *se*) which, added to αὐτόν, produces ἐαυτόν (see L.13 on ἐμαυτόν etc.).

D. ἐμός, -όν, -ή; σός, ἡμέτερος, ὑμέτερος
(L.18; L.14)

ἐμός etc. are customarily referred to as possessive pronouns, though they are in fact adjectives in both form and function.

The type of relation described by grammarians as ‘possessive’ is in fact not so much a matter of ‘possession’ as of ‘connectedness’ and can be expressed:

1. By a genitive, e.g.

ὁ τοῦ Καλλίου φίλος	‘the friend of Kallias’
ὁ ἐκείνου φίλος	‘his’ (‘that man’s’) ‘friend’
ὁ φίλος αὐτοῦ	‘his friend’
ὁ φίλος μου	‘my friend’.

The genitive of the reflexive pronoun can be used where the relationship referred to is ‘reflexive’ (i.e. when the ‘possessor’ is the subject of the sentence or clause where the relationship is mentioned):
στέργω τὸν ἐμαυτοῦ φίλον; στέργει τὸν ἑαυτοῦ φίλον.

2. By a possessive pronoun, e.g.

ὁ ἐμός δοῦλος	‘my slave’
ὁ ἡμέτερος δοῦλος	‘our slave’
στέργω τὸν ἐμὸν φίλον	‘I love my friend’.

This option is only available for the 1st and 2nd person, for in Greek there is no 3rd person possessive pronoun (just as there is no 3rd person personal pronoun); see above.

Where the identity of the ‘possessor’ is obvious, the article alone—with no genitive or possessive pronoun added—is often deemed sufficient: φιλῶ τὸν πατέρα ‘I love *my* father’; στέργομεν τὴν πατρίδα ‘we love *our* native land’.

E. *The Article* ὁ, τό, ἡ

In origin the article was a demonstrative pronoun (see L.13); in Homer it is almost exclusively used as such. Its demonstrative function is still discernible in such sentences as Part I L.46 E3-E6 and L13 M, N, cf. the examples in Part III L.13.

Besides ὁ there exists also an accented form with nom. -s: ὄς (a distant relation of the relative pronoun). This ὄς, neut. ὄ, fem. ἥ, is demonstrative in character. καὶ ὄς ‘and he’; ὄς μὲν...ὄς δὲ... ‘the one...the other...’; ἥ δ’ ὄς ‘said he’; καὶ ἥ ‘and she’ (Part I L.41 IIC3).

With the help of the article more or less anything can be made into a substantive (L.6) and then declined, e.g. an infinitive (τὸ λέγειν ‘the (act of) saying / speaking’, τοῦ λέγειν), likewise an adverb, an adjective, an accusative + infinitive construction or a whole sentence (see Part I L.46 E2).

F. ὅδε, τόδε, ἥδε
(See L.9)

G. οὗτος, τοῦτο, αὕτη
(See L.18 and 8)

For τοιοῦτος, τοσοῦτος etc. see below.

H. ἐκεῖνος, ἐκεῖνο, ἐκεῖνη = κείνος, κείνο, κείνη
(See L.13)

Always note the different connotation of ὅδε, οὗτος and ἐκεῖνος (above, L.18).

Several adverbial uses of these demonstrative pronouns are common, namely:

ὧδε ‘thus’, ‘in the following way’; also ‘here’, ‘hither’
τῆιδε ‘here’, ‘thus’, ‘in this way’
οὕτω(ς) ‘thus’, ‘in the way described’¹
ταύτηι ‘there’, ‘thus’, ‘in the way described’.

These, strictly speaking, belong to the class ‘pronominal adverbs’, which will be dealt with in the next lesson.

I. *Emphatic Long -ί*

Demonstratives can be emphasised by the addition of a long -ί: ὀδί, ταδί, οὐτοσί, τουτί, αὐτηί, ἐκεινοσί; gen.: τουτουί, ταυτησί etc.; also ὠδί, οὐτωσί.

The same -ί is sometimes found used with other words: νυνί ‘at this very moment’, οὐχί ‘certainly not’.

1. Admittedly, Greek is not always precise about the distinction between οὕτως and ὧδε: thus ὧδε—like ὅδε, τόδε, ἥδε—sometimes refers back to something already mentioned.

K. *The Relative Pronoun* ὅς, ὅ, ἥ
(See L.13 and 11)

In Greek, a relative pronoun is often attracted from its proper case into the case of its antecedent or the case appropriate after a verb that precedes it, e.g. πιστεύω οἷς λέγεις. Beginners frequently find difficulty with constructions of this kind, especially where the relative clause is at all extended. It is therefore advisable at this point to review the rich illustrative material provided in the Text, Exercises and *Appendix Grammatica* of L.13.

The relative pronoun can be made emphatic by addition of the enclitic suffix -περ: ὅσπερ 'the very man who...', 'the same man who...'; neut. ὅπερ, fem. ἥπερ (note the accentuation).

L. τίς, τί; τις, τι
(See L.24)

τίς, τί is the interrogative pronoun. It may be used on its own, unconnected with any substantive, as equivalent to the English 'Who?', 'What?'; Latin '*Quis?*' '*Quid?*' (see Part I L.46 F1-3, L1, 4, 6). It is also used adjectivally, that is, agreeing with a substantive, and is then equivalent to English 'What...' in 'What man...?', 'What thing...?'; Latin '*Qui? Quae? Quod?*'

τίς, τί can introduce both direct and indirect questions: direct, e.g. τίς εἶ; 'who are you?'; indirect, e.g. ἐρωτῶ τίς εἶ 'I ask who you are', οὐκ οἶδα τίς εἶ 'I don't know who you are'.

The indefinite pronoun τις, τι is distinguished from the interrogative τίς, τί: 1) by its lower pitch (it is enclitic), and 2) by its position in the sentence: unlike interrogative τίς, τί, it is very seldom found as the opening word of a sentence.

Like interrogative τίς, τί, the indefinite pronoun τις, τι can be used either 'substantivally' or 'adjectivally'. Used substantivally as in Texts E5, I2, L8-11, it is equivalent to Eng. 'somebody'/'something'; used adjectivally as in L2, 3 and 11, to Eng. 'some', 'any'.

A number of alternative forms are frequently used.

Interrogative pronoun:

gen. sing: τοῦ (as well as τίνοϋς)

dat. sing: τῷ (as well as τίνι).

Indefinite pronoun:

gen. sing: του, enclitic (as well as τινός, enclitic)

dat. sing: τῷ, enclitic (as well as τινί, enclitic)
 neut. plur: ἄττα (*not* enclitic) (as well as τινά, enclitic).

M. ὅστις, ὅτι, ἥτις
 (See L.24)

The following alternative forms for the oblique cases are common: ὅτου instead of οὗτινος; ὅτῳ instead of ᾧτινι; ἄττα instead of ἄτινα. ὅστις is:

1. an indefinite, generalizing, relative pronoun, 'whoever' (as in Part I L.46 M2, 3);
2. an interrogative pronoun, like τίς, used to introduce indirect questions: ἐρωτῶ ὅστις εἶ.

The generalizing character of ὅστις as an indefinite pronoun can be further emphasized by the addition of -οῦν: ὅστισοῦν, ὅτιοῦν, ἥτισοῦν 'whosoever', 'whatsoever'.

N. *Correlative Pronouns*

Certain pronouns have a distinct affinity or 'correlation' linking them with others, both in meaning and form. Because of this, they are known as 'correlatives'. They include interrogative pronouns, e.g. ποῖος, relative pronouns, e.g. οἷος, and demonstrative pronouns, e.g. τοῖος, τοιόσδε etc.

It is worthwhile to survey the ways in which the 'correlatives' relate to one another, especially since what applies to the pronouns also applies to many pronominal adverbs to be treated in L.47. The following table should make these relations clear.

For the difference between 'direct' and 'indirect' use of interrogative pronouns see above; for the difference between definite and indefinite pronouns, contrast the use of ὅς with that of ὅστις; for illustrations see Part I L.46 M2, 3; K3, 4. In order to present a full picture of the system of correlatives, τις, τίς, ὅστις and ὅς have been included in the table.

Notes on the Following Table

1. τοῖος, τόσος, τηλίκος (demonstrative pronouns). The simple forms of the demonstrative τοῖος, τόσος, τηλίκος are chiefly used in poetry. In prose the forms usually found are those ending with enclitic

-δε (e.g. τοσόσδε, τοσόνδε, τοσήδε) and those compounded with οὔτος (e.g. τοιοῦτος, τοιοῦτο(ν), τοιαύτη).

2. πόσος, ποσός, ὅποσος, ὅσος, τόσος. In the plural these mean 'how many?', 'so many' etc.

3. ἕτερος, οὐδέτερος, ἑκάτερος, ἀμφοτέροι. These are not, properly speaking, demonstrative pronouns, but are included in the table (in brackets) because they are all words offering possible answers to the question 'Which (of two)?'

4. πηλίκος, ὀπηλίκος etc. These words are uncommon, with the exception of τηλικούτος, τηλικούτο(ν), τηλικαύτη. τηλίκος is only found in dactylic verse. Cf. ἡλιξ, ἡλικος '(a person) of the same age', ἡλικία 'time of life' etc.

Direct and Indirect Interrogative Pronoun	Indefinite Pronoun (enclitic)	Indirect Interrogative, Generalising Relative Pronoun
τίς; who? which?	τις some someone, anyone	ὅστις 1. who (?), which (?) 2. whoever
ποῖος what kind of?	ποιός of a certain kind	ὅποῖος 1. what kind (?) 2. of whatever kind
πόσος; ² how big?	ποσός ² of a certain size	ὅπόσος ² 1. how big (?) 2. however big
πότερος; who (which) of two?		ὀπότερος 1. who/which of two (?) 2. whichever of two
πηλίκος; ⁴ how big? how old?		ὀπηλίκος 1. how big (?) how old (?)

Definite Relative Pronoun	Demonstrative Pronoun
ὅς who, which	ὅδε this (man) here οὗτος this (ἐ)κεῖνος that
οἷος of what sort	τοῖος ¹ of such a kind, τοιόσδε such τοιοῦτος
ὅσος ² as big	τόσος ^{1 2} so big τοσόσδε τοσοῦτος
	ὁ ἕτερος ³ the one / the other (of two) οὐδέτερος neither (of two) ἐκάτερος ³ each (of two) ἀμφοτέρωι both
ἡλικός as big as, as old as	τηλικός so old, so big τηλικόσδε so old, so big τηλικοῦτος so old, so big

Declension of Correlative Pronouns

For the declension of τίς and ὅστις see L.24; for ὅδε see L.9; οὗτος L.18; τοιοῦτος, τηλικοῦτος L.21 .

τοιόσδε, τοσόσδε (τοῖος, τόσος) L.21: these last and the rest of the correlatives decline like adjectives in -ος, -ον, -η (-α).

O. ἄλλος and ἀλλήλους

There remain to be mentioned: ἄλλος, ἄλλο, ἄλλη 'another' (see L.13) and the 'reciprocal pronoun' (acc. plur.) ἀλλήλους, ἀλληλα, ἀλλήλας 'each other'. This last naturally does not occur in the singular or in the nominative. It originated from the linking together of such combinations as ἄλλος – ἄλλον (masc.); ἄλλη – ἄλλην (fem.).

P. Further Pronouns

ἕκαστος, ἕκαστον, ἐκάστη 'each', 'each one', is inflected like an adjective. Likewise: ποδαπός, -όν, -ή 'from what place', 'from where?'; ἀλλοδαπός, -όν, -ή 'from elsewhere', 'foreign', subst.

'foreigner'. οὐδείς, οὐδέν, οὐδεμία and μηδείς, μηδέν, μηδεμία 'no one', 'nothing', are declined like εἷς, ἓν, μία 'one' (see L.24).

LESSON 47

I. Pronominal Adverbs

The term 'pronominal adverb', redoubtable though it may sound, refers to an important and very simple grammatical fact. The table below gives a systematic survey of Greek 'pronominal adverbs'. Despite the fact that these adverbs follow patterns of extreme regularity in the way they relate to one another, both in form and meaning, beginners often find the task of distinguishing between them confusing. To avoid this, let us begin by taking one specific set of adverbs, those concerned with the concept 'Where?', as a representative of the whole system.¹

1. Direct question, 'Where?', e.g. 'Where is Fred?' Greek: ποῦ; (interrogative). In English, words that introduce a direct question usually begin with 'Wh-' (e.g. 'Who?', 'What?', 'Where?'); in Latin most begin with Q, ('Quis?', 'Quid?', 'Quando?' etc). The equivalent letter in Greek is π.² Naturally a word which introduces a question is accented.

2. Non-committal (indefinite) answer: 'Fred is somewhere (or other)'. Greek: unaccented enclitic που: ἔστι που (cf. L.10).

3. The same question in a dependent clause (indirect question):

a) 'I ask: "where is Fred?"'

b) 'I ask where Fred is.' Greek: *either* ποῦ (like example a) *or* ὅπου (like example b).

4. The same adverb ὅπου is used to introduce a generalizing, indefinite answer: 'Where do we expect trouble?' Answer 'Where (or 'Wherever') Fred is'. Greek: ὅπου ἐστίν (relative, giving a generalization).³

1. The relationship between the various pronominal adverbs is comparable in many respects to the 'correlation' of pronouns described in L.21, L.24, L.46.

2. The fact that Greek τίς (with initial t) corresponds to Lat. *quis* is a variant of a basic law of IE linguistics; compare, for example, Greek τέτταρες, Lat. *quattuor*. Latin *ubi* is a special case.

3. The difference between 3. and 4. is a matter of logic, not expression: ὅπου is used for both. Thus in English, as in Greek, the same adverb is used in e.g. 'I asked

5. 'Where is my briefcase?' Answer '(over here) where Fred is'. Greek: οὗ ἐστίν (relative, giving a precise answer). Compare English and Greek usage here: English question and answer: 'Where', but Greek question ποῦ, answer οὗ. Thus English 'there', 'here' are obviously related to 'Where?'

6. Often the answer to a question is given by an adverb whose root is unrelated to the question-word: ἐκεῖ, ἐνταῦθα, αὐτοῦ.

7. Alternatively the answer may be given not by an adverb, but by a group of words together serving the same function as an adverb. *Question:* 'Where?' *Answer:* 'At Marathon', 'On the Black Sea'; ποῦ; Μαραθῶνι, ἐν τῷ Εὐξείνῳ Πόντῳ.

To summarize: the pronominal adverb occurs in four distinct forms, different ones for different functions, e.g.

ποῦ; 'Where?': direct and indirect interrogative,

που 'anywhere', 'somewhere': indefinite,

οὗ 'where': relative, *not* interrogative,¹

ὅπου 'where': indirect interrogative,

ὅπου 'where' = 'wherever': generalizing relative.

Answers to the interrogative pronominal adverbs may take the form of a) an adverb with the same stem, b) an adverb with a different stem, c) a group of words with a sense equivalent to an adverb.

Once these distinctions have been clearly understood, the following table will make it easy to master the whole system of pronominal adverbs. One has only to commit to memory the interrogative adverbs listed in the first column, which should be familiar to students of this course from the earliest lessons, and from which the remaining adverbs can then be easily deduced.

him where the money was coming from' (indirect question) and 'Where there's a will, there's a way' (generalizing relative).

1. Consequently without the initial consonant that expresses a question.

Direct and Indirect Interrogatives	Indefinite (enclitic)	1. Indirect Interrogative 2. Generalising Relative
ποῦ; where?	που somewhere	ὅπου 1. where (?) 2. wherever
ποῖ; to where? whither?	ποι to somewhere	ὅποι 1. to where (?) whither (?) 2. to wherever
πόθεν; from where? whence?	ποθέν from somewhere	ὀπόθεν 1. from where (?) 2. from wherever
πότε; when?	ποτέ once, at some time	ὀπότε 1. when (?) 2. whenever
πῶς; how?	πως somehow	ὀπως 1. how (?) 2. however
πῆι; how? (πῆ) to where? (πῆ) where?	πηι somehow to some place (πη) somewhere	ὀπηι 1. how, to where, where (?) (ὀπη) 2. how ever (to wherever, wherever)

Relative		Demonstrative	
οἷ where ἐνθα ¹		ἐνθάδε here, hither ἐνταῦθα there, to there ἐκεῖ there	
οἶ to where ἐνθα whence		ἐνθάδε here, to here ἐνταῦθα there, to there ἐκεῖσε to there	
ὅθεν from ἐνθεν where		ἐνθένδε from here ἐντεῦθεν from there ἐκεῖθεν from there	
ὅτε when		τότε then, at that time	
ὡς as ὡσπερ just as		ὡδε ² in the following way οὕτως in this way ἐκείως in that way	
ἧι as ἧιπερ to where, where		(τῆ) τῆι there! thus τῆιδε here, there ταύτῃ	
ἠνίκα when (at which time)		τηνικάδε at this time τηνικαῦτα at the time	

1. ἐνθα is use as a) a relative and signifies 'where' (or, with verbs of movement 'whither'); b) a demonstrative: 'there' (or, with verbs of movement, 'thither'); also of time: 'there', 'then', 'just then'; ἐνθα μὲν... ἐνθα δέ 'here...there', 'in one place...in another'.

2. On ὡδε and τῆιδε see L.46.

Possible answers to the interrogative adverbs include, in addition to the words listed in the last column, certain adverbs formed from αὐτός and ἄλλος:

Interrogative	Possible answers	
ποῦ	αὐτοῦ	‘just there’
	ἄλλαχοῦ	‘elsewhere’
πόθεν	αὐτόθεν	‘from just there’
	ἄλλοθεν	‘from elsewhere’
πῶς	αὐτως ¹	‘in the same way’
	ἄλλως	‘otherwise’
πῆι	ἄλλῃ	‘in another way’, ‘elsewhere’, ‘to somewhere else’
	ἄλλαχῆι	‘elsewhere’
πηνίκα	αὐτίκα	‘at once’

πηνίκα is not identical in meaning with πότε. The question it asks is about a particular point in time, especially a particular day.

II. The Numerals 1-4

Of the numerals up to 199 only the number 1-4 have separate forms for different cases, and even these inflected forms fell more and more into disuse in the course of time.

‘One’: εἷς, ἓν, μία, see L.24.

‘Two’: nom. and acc. δύο (in Homer also the older form δύω, cf. Lat. *duo*), gen. and dat. δυοῖν.

However, even in the classical period one already finds δύο used for the gen. and dat., and in Homer likewise δύω. From the time of Aristotle onwards the dat. δυσί(ν) is common (on the model of τρισί(ν)).

‘Three’: nom. and acc. τρεῖς, τρία, gen. τριῶν, dat. τρισί(ν).

‘Four’: nom. τέτταρες, -α, acc. τέτταρας, -α, gen. τεττάρων, dat. τέτταρσι(ν). Here, as always, the distinctively Attic -ττ- corresponds to the -σσ- of almost all other Greek dialects and literary idioms.

III. The Dual

The dual, referred to in L.4 above, was an inheritance from IE. It was not retained in Latin; in Attic Greek it fell out of use during the 4th

1. In prose ὡσαύτως or ὡς δ’ αὐτως.

cent. BCE, and in many dialects much earlier. Nowhere in Greek literature does the dual occur every time its use would be appropriate; however, it is frequent in Homer and in classical Attic prose, especially Plato.

A. Dual of Nouns

The dual is principally used to designate, not just any two people or things mentioned together, but *pairs* which in some way belong together, whether they are people (e.g. two brothers), parts of the body (eyes, feet) or inanimate objects (shoes, greaves). It is not to be wondered at, then, that many words never occur in the dual.

Formal Characteristics

The way in which the Greek dual of nouns is formed is extremely simple. In each declension only two case-forms exist, one of which serves for the nom. and acc. (voc.) and the other for gen. and dat. These are either identical or else similar in all three declensions.

1. O-Declension: -ω, -οιν (cf. the case-endings of δύο)

nom. acc. voc. -ω: τὸ θεῶ, τὸ ὄμω (ὄμος 'shoulder')

cf. Homer δύο, also ἄμφω, 'both', Lat. *ambo*: of IE origin.

gen. dat. -οιν: τοῖν θεοῖν, τοῖν ὄμοιν.

The ending -οῖν in Homer (perhaps an earlier form) is not IE and hard to explain.

2. A-Declension: -α, -αιν

nom. acc. voc. τὸ σοφιστά, τὸ ἀγκύρα

gen. dat. τοῖν σοφισταῖν, τοῖν ἀγκύραιν.

Observe that it is normal to find the *masculine* article with a feminine dual substantive. Likewise the demonstratives τούτω, -οιν and τώδε, τοῖνδε, just like the relative ὃ, οἶν, are used for all three genders. Distinctive feminine forms are hardly ever found. Hence it was possible for τὸ θεῶ, serving as the dual of ἡ θεός, to designate the pair of Eleusinian goddesses, Demeter and Kore (Persephone).

3. Third Declension: -ε, -οιν

nom. acc. voc. τὸ ἄνδρε

τὸ χεῖρε

gen. dat. τοῖν ἀνδροῖν

τοῖν χειροῖν

In brief:

o-Declension	-ω	-οιϋ
a-Declension	-α	-αιϋ
3rd-Declension	-ε	-οιϋ

4. Personal Pronouns

νῶ, νῶιϋ, 'we two', σφῶ, σφῶιϋ 'you two' (cf. L.46).

B. Dual of Verbs

Dual endings for the 1st person are used very seldom indeed, hence only the 2nd and 3rd persons, 'both of you', 'the two of them', will be considered here.

Primary Endings

2nd and 3rd pers. *active* -τον, λύετον; *medio-passive* -σθον,¹ λύεσθον;

Secondary Endings

2nd pers. *active* -τον, ἐλύετον; *medio-passive* -σθον, ἐλύεσθον;
3rd pers. *active* -την, ἐλυέτην; *medio-passive* -σθην, ἐλυέσθην;

Imperative

2nd pers. *active* -τον, λύετον; *medio-passive* -σθον, λύεσθον;
3rd pers. *active* -των, λυέτων; *medio-passive* -σθων,² λυέσθων.

To Summarize

The endings: *active* -τον, *medio-passive* -σθον (e.g. λύετον, λυέσθον), are used in all tenses and moods for both 2nd and 3rd person, with these exceptions:

1. The 3rd person secondary endings: *active* -την, *medio-passive* -σθην, e.g. ἐλυσάτην, λυσαίτην, λυοίτην, ἐλυθήτην, ἐλυσάσθην, λυσαίσθην, λυοίσθην 'they both'.
2. The 3rd person imperative endings: *active* -των, *medio-passive* -σθων, e.g. λυσάτων, λυθήτων (aor. pass.), λυσάσθων, γενέσθων 'let them both...'

1. The aorist passive, of course, has 'active' endings in the dual, as elsewhere.

2. This is also the ending of the *plural* 3rd person *medio-passive* imperative; the two forms are indistinguishable.

LESSON 48

Numerals

Types of words relating to Number

- A. Cardinal numbers: 'one', 'two', 'three'...
- B. Ordinal numbers: 'the first', 'the second', 'the third'...
- C. Numerical adverbs: 'once', 'twice', 'thrice'...
- D. Numerical adjectives: 'single', 'double', 'triple'; 'twofold', 'threefold'...
- E. Numerical substantives: 'unity', 'duality', 'trinity', 'a million'...
- F. Distributive numbers: 'one apiece', 'two apiece', 'three apiece' (Lat. *singuli, bini, terni*)...

A table of cardinal and ordinal numbers and numerical adverbs is provided at the end of this lesson for reference.

A. *Cardinal Numbers*

First learn the numbers 1-20:

1-4 are 'declinable', i.e. they decline, have distinctive inflexions for different cases (see L.24, L.47).

5-100 are 'indeclinable' (i.e. remain the same in all cases).

5-9 compare Latin; note especially 7, ἑπτὰ (cf. *septem*) and ἑννέα.

10 δέκα, cf. Lat. *decem*.

11-19. The numbers 11 and 12, ἑνδεκά, δώδεκα, retain an ancient special status: there were 12 gods in the classical pantheon, similarly 12 Christian apostles. 13 and 14 expressed by three words, since the words for 3 and 4 are declinable: τρεῖς (τρία...) καὶ δέκα.

15-19 each a single word, with accent on καί, e.g. πεντεκαίδεκα.

20 εἴκοσι: old dialect form ἑῖκασι, cf. Lat. *viginti*.

The remaining multiples of ten (30-90) consist of the words for 3-9 slightly altered, followed by -α (30, 40) or -η (50-90) and the ending -κοντα. Note particularly 70, 80, 90: ἑβδομήκοντα, ὀγδοήκοντα (illustrating 'assimilation', as described in L.21) and ἑνενήκοντα.

ἑκατόν 'a hundred'

Hundreds are declinable, as are thousands and ten-thousands (and also all ordinal numbers). Thus it is only the cardinal numbers 5-100 that are indeclinable. The hundreds (200-900) consist of variants on the numbers 2-9 followed by the ending -ακόσιοι, -α, -αι. Note

especially: διακόσιοι (200), τετρακόσιοι (400), ἑπτακόσιοι (700), ὀκτακόσιοι (800), ἑνακόσιοι (900).

χίλιοι, -α, -αι 'a thousand'¹

Thousands are expressed by numerals formed differently from those for tens and hundreds. They consist of the numerical adverbs 'twice', 'thrice', 'four times' etc. followed by χίλιοι, -α, -αι: δισχίλιοι (2000), τρισχίλιοι (3000)...ἑνακισχίλιοι (9000).

μύριοι, -α, -αι 'ten thousand'

Ten-thousands are formed like thousands with numerical adverbs: δισμύριοι (20,000), τρισμύριοι (30,000), ἑξακισμύριοι καὶ ἑξακισχίλιοι (66,000).

Numbers over 100,000—and often smaller numbers—can be very simply expressed with the help of the numerical substantive ἡ μυριάς, e.g. τριάκοντα πέντε μυριάδες (350,000).²

Ways of Linking Numbers Together

When a complicated number, e.g. 666, has to be expressed, two different ways of arranging the constituent numbers are equally possible in Greek, namely: a) with the smallest number placed first and the biggest last; b) with the biggest number placed first and the smallest last. When the first arrangement is used, καί is always placed between the separate numerals e.g. ἕξ καὶ ἑξήκοντα καὶ ἑξακόσιοι, but in the case of the second arrangement, the numbers are often juxtaposed without καί to link them: ἑξακόσιοι (καὶ) ἑξήκοντα (καὶ) ἕξ.³

1. Hence 'kilo-' in the metric system.

2. The capacity of the Greek numerical system to express enormously large numbers was expounded by Archimedes in a famous work Ψαμμίτης 'The Sand-reckoning'. With regard to the use of the adjective μυρίος, -ον, -α, the ancient grammarians state—one is under no obligation to believe them—that one said μύριοι (accented on the ú) when one meant precisely 10,000, but μυρίοι (accent on í) when one meant merely a very large number.

3. Occasionally one also finds in Greek instances of numbers similar to the Lat. *duodeviginti* etc., where numerals are formulated by means of subtraction from the 'ten' next above them, the subtraction being expressed by the participle of δεῖ ('is lacking'), e.g. ἐνὸς δέοντα τριάκοντα ἔτη, '30 lacking 1', so '29'.

Signs Used to Denote Numerals

In post-classical times the letters of the alphabet were used as signs for numerals. So that it would be possible to provide signs for all the numbers from 1 to 999, three archaic letters, obsolete by that time, were used to supplement the 24 letters of the classical alphabet. These were:

ζ' (= 6) placed in the alphabet after ε, in place of Ϝ; in medieval scripts it was a sign (or 'ligature') for στ, and hence is known as στίγμα

ϑ' (= 90) or older ϑ, placed in the alphabet after π, was the Semitic letter koph = Old Greek κόππα, our 'q';

ϗ' (= 900) the so-called 'sampi', placed after ω, a sign, probably not Semitic in origin, which was used in some early Greek dialects to designate a sharp 's' sound.

When letters are used to denote the numerals from 1-199, a slash is placed high up to the right of them, thus: α' = 1; ζ' = 6; ι' = 10; ιζ' = 16; ρϑ' = 190; ϗϑθ' = 999.

When they are used to denote larger numbers, a similar mark is placed low down to the left of them, thus: ,α = 1,000; ,β = 2,000; ,κ = 20,000.

B. Ordinal Numbers

Ordinal Numbers are numerical adjectives: they are all declinable, according to the o- and a-declensions.

1st-9th. Most of these have been introduced in earlier lessons: τέταρτος (4th); πέμπτος (5th); ἕκτος (6th);¹ ἑβδομος and ὄγδοος (7th and 8th) cf. ἑβδομήκοντα, ὄγδοήκοντα; ἕνατος (9th) cf. ἑνακόσιοι.

10th-12th. δέκατος, ἐνδέκατος, δωδέκατος.

13th-20th. τρίτος καὶ δέκατος etc....εἰκοστός.

20th onwards: all these ordinals end in -τός, -τόν, -τή (note the accent) like ἀγαθός, -όν, -ή; the endings of the corresponding cardinal numbers are replaced by the endings -οστός, -οστόν, -οστή, e.g. τριάκοντα – τριακοστός, ἐνενήκοντα – ἐνενηκοστός, τριακόσιοι – τριακοσιοστός, ἑνακόσιοι – ἑνακοσιοστός, τρισχίλιοι – τρισχιλιοστός, ἑνακισχίλιοι – ἑνακισχιλιοστός.

1. ἕκτος from ἕξ: compare the use of ἐκ for ἕξ before consonants, e.g. ἐκ τοῦ: interconsonantal -s- drops out.

Combinations of More than One Ordinal Number

The same rules apply as for cardinal numbers, e.g. ἡ πρώτη καὶ εἰκοστὴ καὶ ἑπτακοσιοστή or ἡ ἑπτακοσιοστὴ (καὶ) εἰκοστὴ (καὶ) πρώτη.¹

C. Numerical Adverbs

After 'once', 'twice', 'thrice', ἅπαξ, δῖς, τρίς, all the numerical adverbs (which, of course, do not decline) consist of the stem of the cardinal number followed by the ending -άκις, e.g. πεντάκις, ἐνάκις (cf. ὁ ἕνατος), ἐννεακαιδεκάκις, ἑκατοντάκις, χιλιάκις, μυριάκις.

See above for δισχίλιοι, δισμύριοι etc.

D. Numerical Adjectives

1. For ἀπλοῦς, διπλοῦς, τριπλοῦς (cf Lat. *simplex*, *duplex* etc.) see L.16; these occur mostly in non-arithmetical contexts.
2. διπλάσιος, τριπλάσιος 'twofold', 'threefold', are self-explanatory.²

E. Numerical Substantives

ἡ μονάς, δυάς, τριάς etc. For their declension see L.27; for examples of their use see Part I L.27, D; L.41, IIC.

F. Distributives

Greek never developed a class of word equivalent to the Latin *singuli*, *bini*, *terni* (nor has English). However there did exist various ways in which a distributive meaning could be expressed, e.g.

1. by means of prepositions: ἀνὰ πέντε 'five apiece', 'in groups of five'; καθ' ἕνα 'one apiece'.
2. ἕκαστος = 'each (single) one (separately)'.

1. One also comes across such formulations as εἷς καὶ εἰκοστός, μία καὶ εἰκοστή (= 21st).

2. δισσός, -όν, -ή and τρισσός, -όν, -ή= 'twofold', 'threefold': no adjectives formed like these exist for numbers higher than two and three.

G. Fractions

The Greek language had several ways of expressing fractions, e.g.

ἡμισυς = $1/2$ (above, L.35)

τὸ τρίτον μέρος ἢ ἡ τρίτη μοῖρα = $1/3$

τὸ τέταρτον μέρος ἢ ἡ τέταρτη μοῖρα = $1/4$ etc.

Also:

τὰ τρία μέρη = '3 (out of 4) parts', $3/4$

τὰ πέντε μέρη = '5 (out of 6) parts', $5/6$

τῶν πέντε τὰ δύο μέρη = $2/5$.

	Cardinal Numbers	Ordinal Numbers	Numeric Adverbs
α'	1 εἷς ἓν μία	πρῶτος, -ον, -η	ἅπαξ once
β'	2 δύο	δεύτερος, -ον, -α	δῖς twice
γ'	3 τρεῖς τρία	τρίτος, -ον, -η	τρίς thrice
δ'	4 τέτταρες τέτταρα	τέταρτος	τετράκις
ε'	5 πέντε	πέμπτος	πεντάκις
ς'	6 ἕξ	ἕκτος	ἑξάκις
ζ'	7 ἐπτά	ἕβδομος	ἐπτάκις
η'	8 ὀκτώ	ὄγδοος	ὀκτάκις
θ'	9 ἐννέα	ἕνατος	ἐνάκις
ί	10 δέκα	δέκατος	δεκάκις
ια'	11 ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
ιβ'	12 δώδεκα	δωδέκατος	δωδεκάκις
ιγ'	13 τρεῖς (τρία) καὶ δέκα	τρίτος καὶ δέκατος	τρισκαιδεκάκις
ιδ'	14 τέτταρες (-ρα) καὶ δέκα	τέταρτος καὶ δέκατος	τετρακαιδεκάκις
ιε'	15 πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
ις'	16 ἑκκαίδεκα	ἕκτος καὶ δέκατος	etc.
ιζ'	17 ἐπτακαίδεκα	ἕβδομος καὶ δέκατος	
ιη'	18 ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	
ιθ'	19 ἐννεακαίδεκα	ἕνατος καὶ δέκατος	
κ'	20 εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
λ'	30 τριάκοντα	τριακοστός	τριακοντάκις
μ'	40 τετταράκοντα	τετταρακοστός	etc.
ν'	50 πενήκοντα	πεντηκοστός	
ξ'	60 ἑξήκοντα	ἑξηκοστός	
ο'	70 ἑβδομήκοντα	ἑβδομηκοστός	
π'	80 ὀγδοήκοντα	ὀγδοηκοστός	
ρ'	90 ἐνενήκοντα	ἐνενηκοστός	

ρ'	100	ἑκατόν	ἑκατοστός	ἑκατοντάκις
σ'	200	διακόσιοι, -α, -αι	διακοσιοστός	διακοσιάκις
τ'	300	τριακόσιοι, -α, -αι	τριακοσιοστός	etc.
υ'	400	τετρακόσιοι	τετρακοσιοστός	
φ'	500	πεντακόσιοι	πεντακοσιοστός	
χ'	600	ἑξακόσιοι	ἑξακοσιοστός	
ψ'	700	ἑπτακόσιοι	ἑπτακοσιοστός	
ω'	800	ὀκτακόσιοι	ὀκτακοσιοστός	
Ϡ'	900	ἐνακόσιοι	ἐνακοσιοστός	
,α	1000	χίλιοι, -α, -αι	χιλιοστός	χιλιάκις
,β	2000	δισχίλιοι, -α, -αι	δισχιλιοστός	etc.
,ι	10000	μύριοι, -α, -αι	μυριοστός	μυριάκις
,κ	20000	δισμύριοι	etc.	etc.

LESSON 49

Vowel-Stem Verbs

'All stems end either on a vowel (diphthongs not excluded) or on a consonant' (there may be more than one concluding consonant or vowel). This truism applies not only to nouns (L.20), but to verbs as well, e.g. λύ·ω and λέγ·ω, παιδεύ·ω and πέμπ·ω.

In verb-forms based on the present-stem, the thematic vowel stands between verb-stem and ending;¹ the stems of most other tenses² have an additional consonant between verb-stem and ending (e.g. λύ·σ·ω, ἔλυ·σ·α, λέλυ·κ·α, ἐλύ·θ·ην). In the development of the Greek language, few problems arise if a consonant follows a vowel (as in λόγο·ν) or if a vowel follows a consonant (e.g. δαίμον·ι), but they may well result if vowels or consonants clash together (e.g. γένε·ος > γένους; δαίμον·σι > δαίμοσι). We have examined the consequences of such clashes in the case of various sorts of Greek nouns, and now set about doing the same for verbs.

We begin with verbs whose stem ends with a vowel, the 'vowel-stem' verbs. With these, few, if any, problems arise from the clashes of sound just mentioned, except in forms based on the present stem.

1. For the moment we are not considering verbs with a non-thematic present tense (L.7).

2. Except 'strong' perfects (e.g. γέγραφ·α, λέλυ·μαι) and strong aorists (e.g. ἐγράψ·ην).

But in the present-cum-imperfect, the stem-vowel clashes with the thematic vowel.

The 'system of the regular verb' which we have been concentrating on in the lessons up till now is in essence a study of a special sort of vowel-stem verb. Where -υ was the final vowel of the verb-stem, as in λύω, λύομεν or παιδεύω, παιδεύομεν, the Greek antipathy to clashes of vowels (*hiatus*) was not in evidence. Hence this type of verb is considered to be the one which provides students with the best introduction to the system of the Greek verb.¹ However, verbs of this type are by no means numerous. What happens if another vowel, not υ, stands before the thematic vowel?

Verb-stems in -ι, which are no more problematic than those in -υ, are very rare. Stems ending in the long-vowels -η and -ω are likewise uncommon; these will require brief treatment later. On the other hand, verb stems ending with the short vowels -α, -ε, -ο are very common. Of these, stems in -έω are the most common of all, and the way their forms develop is the easiest to understand and most consistent. For both these reasons, we will consider verbs in -έω first.

One characteristic of verbs in -έω, which they have in common with verbs in -άω and -όω, is that, outside the present tense, the short vowel of the stem is lengthened. Thus -ε- becomes -η-: e.g. φιλέω fut. φιλήσω, άγνοέω fut. άγνοήσω.² But no problems arise as a result of this change: φιλήσω, έφίλησα, πεφίληκα etc. are regular in their endings, like λύσω, έλυσα, λέλυκα. The only problematic part of the declension-system of verbs with short-vowel stems is the present tense, of which (here, as always) the imperfect is a part.

Presents in -έω

Verbs with present tense in -έω are more common than any other class of Greek verb: about 4000 of them have been counted. They

1. We have, of course, also encountered consonant-stem verbs, e.g. λέγ·ω, γράφ·ω, πέμπ·ω, μανθάν·ω, and have noticed some of the characteristic ways in which their forms develop, but we have yet to consider seriously the problems which they raise. These will be the subject of later lessons.

2. There are some exceptions, namely those verbs in -έω whose stem did not originally end on a vowel, but on -s (which subsequently dropped out). These do not lengthen their ε: thus, αίνέω – αινέσω, ηινεσα and καλέω fut. καλω (< -έσω). Such verbs will be dealt with more fully and systematically later: for the moment, we must accept this peculiarity as a fact.

were initially derived from nouns whose stems end on the thematic vowel ε/ο, i.e. this was in origin the conjugation which corresponded to the ο-declension of nouns: φίλος – φιλέω, ἄδικος – ἀδικέω, πόνος – πονέω, φθόνος – φθονέω. But the resultant type was so useful that many hundreds of such verbs came to be derived from nouns with stems of quite different kinds, e.g. λύπη – λυπέω, τὸ κράτος – κρατέω, δυστυχής – δυστυχέω, εὐδαίμων – εὐδαιμονέω. Finally, there are also verbs in -έω which are not derived from nouns at all, but are classed as ‘primary’, e.g. δοκέω, καλέω, ποιέω, πωλέω (‘sell’).

Forms of Presents in -έω (Active)

As may be seen from the first texts in Part I L.49 (texts A1-3), the ‘hiatus’ which results when the final -ε of the stem clashes with the thematic vowel (ε/ο) is often retained by poets (e.g. Pindar, Homer as well) and in Ionic prose (e.g. Demokritos and also Herodotos).

This was not the case in the Attic dialect, and consequently also not in the later spoken and literary *Koine*, which was based on Attic. In both Attic and the *Koine*, hiatus was avoided by means of contraction, and hence verbs of this type (with presents in -έω, -άω, -όω) are given the name of ‘contracted verbs’ (Lat. *verba contracta*). The same basic rules which have been seen to apply to the contraction of vowels in nouns also apply to verbs. Remember ὀστέον > ὀστοῦν (L.15); ἀργυρέωι > ἀργυρῶι (L.16); εὐγενέες > εὐγενεῖς (L.33).

Where the thematic vowel in its form -ε- followed immediately after a stem-ending -ε, one pronounced the result as long ε, which from the 4th cent. BCE onwards was spelt ει. Where the thematic vowel took the form -ο, this vowel as always prevailed, the long ο that resulted from its combining with -ε being represented by another ‘spurious diphthong’, namely ου (cf. L.7 above). Finally, where the thematic vowel was lengthened to η or ω (for example in the subjunctive), as also where the inflexion of the verb gave rise to a long vowel or diphthong (for example in the optative and the feminine participle), the short vowel of the stem was absorbed into these long ones.

The various present forms of verbs in -έω illustrated in Part I L.49 can thus all be accounted for by the following easy formula:

<p>εε > long ε (ει) εο > long ο (ου) Long vowels and diphthongs absorb ε.</p>
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It is so obvious what forms must result that it might seem unnecessary to set out a complete paradigm. However, it will be helpful for understanding and memorizing of these forms to have them set out clearly. You will encounter them far more often than forms of verbs in -υ, like λύω and παιδεύω. When studying them observe the following two important points:

1. As is normal in cases of contraction, the accent remains where it stood before contraction took place, e.g. φίλεε > φίλει. If, as a result, it is placed on a contracted syllable, it becomes a circumflex (e.g. φιλέω > φιλῶ; φιλέουσι > φιλοῦσι); unless, that is, a long syllable follows, in which case the accent will be the acute (e.g. φιλεέτω > φιλείτω).
2. The 'contracted verbs' do not form the present optative in the same, odd way as do verbs of the type λύω, παιδεύω (-οιμι etc, see L.26). Instead the pres. opt. has endings of the type which we are familiar with from εἶην (pres. opt. of εἶμι, L.25) and the optative of the aor. pass. (L.43), i.e. the secondary endings preceded by the ablaut -ιη- in the singular, but -ι- in the plural. Admittedly there are exceptions: sometimes the ablaut in plural forms, by a process of 'assimilation', comes to resemble that of the singular (e.g. φιλοίημεν); conversely, in the singular, forms analogous to λύοιμι, -οις, -οι (e.g. φιλέοιμι) occur already in Homer.

Indicative		Subjunctive	
Sing.	φιλ·έω > φιλ·ῶ φιλ·έεις > φιλ·εῖς φιλ·έει > φιλ·εῖ	φιλ·έω > φιλ·ῶ φιλ·έης > φιλ·ῆς φιλ·έηι > φιλ·ῆι	
Plur.	φιλ·έομεν > φιλ·οῦμεν φιλ·έετε > φιλ·εῖτε φιλ·έουσι(ν) > φιλ·οῦσι(ν)	φιλ·έωμεν > φιλ·ῶμεν φιλ·έητε > φιλ·ῆτε φιλ·έωσι(ν) > φιλ·ῶσι(ν)	

Apart from the accent, then: the subjunctive is like that of λύω throughout; the indicative is like that of λύω except in the 1st and 2nd persons plural.

Optative		
Sing.	φι·λοῖν	> φι·οῖν
	φι·λοῖς	> φι·οῖς
	φι·λοῖ	> φι·οῖ
Plur.	φι·λοίμεν	> φι·οῖμεν
	φι·λοίτε	> φι·οῖτε
	φι·λοίεν	> φι·οῖεν

Imperative		
Sing.	φί·εε	> φί·ει
	φι·εέτω	> φι·εῖτω
Plur.	φι·έετε	> φι·εῖτε
	φι·εόντων	> φι·ούντων

Participle			
φι·έων	·έοντος	> φι·ῶν	·ούντος
φι·έον	·έοντος	φι·ούν	·ούντος
φι·έουσα		> φι·ούσα	
φι·εούσης		> φι·ούσης	

Infinitive		
φιλέειν	>	φιλείν

Imperfect		
Sing.	ἐφίλ·εον	> ἐφίλ·ουν
	ἐφίλ·εες	> ἐφίλ·εις
	ἐφίλ·εε	> ἐφίλ·ει*
Plur.	ἐφίλ·έομεν	> ἐφίλ·ούμεν
	ἐφίλ·έετε	> ἐφίλ·εῖτε
	ἐφίλ·εον	> ἐφίλ·ουν

* No 'movable ν' as in ἔλυε(ν), for this -ν only follows after *short* endings (-ε and -σι).

LESSON 50

The Medio-Passive of Verbs in -έω

From Homer to classical Attic and later Greek, the same sorts of development occur in the medio-passive of -έω verbs as in the active, in accordance with the same phonetic laws which apply there. The resulting paradigm is unproblematic:

Present					
Indicative			Subjunctive		
Sing.	1. φιλέομαι	> φιλούμαι	φιλέωμαι	> φιλώμαι	
	2. φιλέηι	> φιλήι	φιλέηι	> φιλήι	
	3. φιλέεται	> φιλείται	φιλέηται	> φιλήται	
Plur.	1. φιλεόμεθα	> φιλούμεθα	φιλεώμεθα	> φιλώμεθα	
	2. φιλέεσθε	> φιλείσθε	φιλέησθε	> φιλήσθε	
	3. φιλέονται	> φιλούνται	φιλέωνται	> φιλώνται	

Optative		
Sing.	1. φιλοίμην	> φιλοίμην
	2. φιλέοιο	> φιλοῖο
	3. φιλέοιτο	> φιλοῖτο
Plur.	1. φιλοίμεθα	> φιλοίμεθα
	2. φιλέοισθε	> φιλοῖσθε
	3. φιλέοιντο	> φιλοῖντο

Imperative		
Sing.	2. φιλέου	> φιλοῦ
	3. φιλέεσθω	> φιλείσθω
Plur.	2. φιλέεσθε	> φιλείσθε
	3. φιλέεσθων	> φιλείσθων

Participle		
φιλεόμενος	>	φιλούμενος
φιλεόμενον	>	φιλούμενον
φιλομένη	>	φιλουμένη

Infinitive		
φιλέεσθαι	>	φιλείσθαι

		Imperfect	
Sing.	1.	ἐφιλεόμην	> ἐφιλούμην
	2.	ἐφιλέου	> ἐφιλοῦ
	3.	ἐφιλέετο	> ἐφιλείτο
Plur.	1.	ἐφιλεόμεθα	> ἐφιλούμεθα
	2.	ἐφιλέεσθε	> ἐφιλείσθε
	3.	ἐφιλέοντο	> ἐφιλοῦντο

The remaining tenses are as regular in the medio-passive as in the active, with the same lengthening of ε to η, hence e.g. ποιήσομαι, ἐποίησάμην, πεποίημαι, ἐποίηθην.

II. A Special Case: Verbs in -έω with One-Syllable Stems

When a verb in -έω has a stem consisting of only one syllable, the only contraction which takes place is that of εε to ει, e.g.

δεῖ, δέϊται, *but* δέη, δέοι, δεόμεθα, ἐδέου etc;
 ρεῖ, *but* ρέοι;
 πλεῖν,¹ πλεῖ, *but* πλέω, ἔπλεον.

III. Passive of Intransitive Verbs

In Greek as in Latin, some verbs, called 'intransitive' by grammarians, never take a direct object in the accusative, e.g. φθονέω, Lat. *invideo* + dat. 'envy'. In Latin such verbs are not used in the passive, but Greek is more flexible over this matter and passives such as the following are normal:

Active : Passive

φθονέω αὐτῷ 'I envy him' : φθονεῖται (Part I L.50 I.B1)

καταφρονέω αὐτοῦ 'I despise him' : καταφρονεῖται (II.A1)

πολεμέω αὐτοῖς 'I fight (against) them' : πολεμοῦνται (II.B)

ἀπιστέω αὐτοῖς 'I distrust them' : ἀπιστοῦνται (II.B)²

IV. Verba curandi, Verbs of 'taking care'

Verba curandi are verbs with such meanings as 'to make an effort', 'endeavour', 'take care', 'strive', e.g. μέλει μοι, ἐπιμελέομαι,

1. πλεῖν: 'to travel by ship', 'sail', cf. ὁ πλοῦς (< πλόος), περίπλους, cf. L.15; also L.72.

2. Likewise πιστεύομαι 'I am believed'.

σκοπέω; σπεύδειν, βουλευέσθαι, πάντα πράττειν, περὶ πολλοῦ ποιείσθαι.

The clause that expresses the ‘object’ or ‘goal’ of these verbs is introduced by ὅπως (negative: μή); the verb in the subordinate clause is most often fut. indic. (e.g. Part I L.50 IJ2),¹ but is also frequently found in the subjunctive (implying a ‘wish’ or ‘desire’, see above, L.22; L.23).

LESSONS 51/52

Verbs in -άω

The majority of verbs in -άω are ‘denominative’, i.e. they derive from nouns in long -α (Ionic -η), some of them from nouns in short -α—in the same way that verbs in -έω are derived from nouns with stems in ε/ο. Thus τιμάω derives from τιμά (τιμή), βοάω from βοά (βοή), νικάω from νικά (νίκη), τολμάω from τόλμα. But, as is the case with verbs in -έω, not all verbs in -άω derive from nouns, much less from just one type of noun-stem. Thus ἀπαντάω derives from ἀντί, ‘against’; ἐράω from ἔρωσ, and there are also ‘primary’ verbs such as δρόω, ἐάω, ὀράω.

I. Present Tense

The contraction of vowels which clash together, a feature of Attic which was inherited by later Greek, came about far earlier and more generally in verbs of this class than in verbs in -έω. In Homer one finds only a small proportion of -άω forms uncontracted:² one such form is quoted at the beginning of Part I L.51. The laws governing the process of contraction in these verbs are extremely simple and can be deduced from texts A-C in Part I L.51. There are only two possible sorts of contraction involved: the -α of the stem-ending

1. The construction with fut. indic. (the most usual one) must have as its basis the notion that what is striven for is a *future* event. One also finds ὅπως + fut. indic. frequently used on its own, without a *verbum curandi* introducing it: e.g. ὅπως ἄνδρες ἀγαθοὶ ἔσεσθε ‘(endeavour to) be brave men’. The fact that fut. indic. and aor. subj. are similar in form and meaning (e.g. λέξω: τί λέξω;) may also often have been a factor behind the use of such constructions.

2. But is the text transmitted to us to be relied on over this matter? This is one of the major problems of Homeric textual criticism.

clashes either with an e-sound or with an o-sound. In the former case the result is α ,¹ in the latter, ω ; if an iota is involved, the result is a long diphthong: $\alpha\iota$ or $\omega\iota$ (α , φ).²

To set out the matter schematically:

α + e-sound (ϵ , $\epsilon\iota$, η , $\eta\iota$) > long α ($\alpha\iota = \hat{\alpha}$),
 α + o-sound (o , $o\iota$, ω , $o\upsilon$) > ω ($\omega\iota = \varphi$);
 thus each true diphthong with i becomes a long diphthong (in which the iota may be written as an iota subscript)

The results of contraction are so similar in active and medio-passive that it is appropriate to set out their paradigms side by side:

Present		Indicative	=	Subjunctive
		Active		Medio- Passive
Sing.				
1. τιμά·ω	>	τιμ·ῶ	τιμ·ῶμαι	< τιμά·ομαι
2. τιμά·εις	>	τιμ·ᾶις ($\hat{\alpha}\varsigma$)	τιμ·ᾶι ($\hat{\alpha}$)	< τιμά·ηι (η)
3. τιμά·ει	>	τιμ·ᾶι ($\hat{\alpha}$)	τιμ·ᾶται	< τιμά·εται
Plur.				
1. τιμά·ομεν	>	τιμ·ῶμεν	τιμ·ώμεθα	< τιμα·όμεθα
2. τιμά·ετε	>	τιμ·ᾶτε	τιμ·ᾶσθε	< τιμά·εσθε
3. τιμά·ουσι(v)	>	τιμ·ῶσι(v)	τιμ·ῶνται	< τιμά·ονται

N.B. The same vowel sounds in the subjunctive as in the indicative; the same vowel sounds in the medio-passive as in the active.

1. This long α remains α ; it does not change to η !

2. In the ending $-\epsilon\iota\nu$ of the present infinitive, $\epsilon\iota$ = long ϵ is a 'spurious diphthong'; as it is not a true i-diphthong, the contracted infinitive of verbs in $-\acute{\alpha}\omega$ ends in $-\hat{\alpha}\nu$, e.g. $\tau\iota\mu\hat{\alpha}\nu$.

Optative: with -ωι- (-φ-)				
Sing.				
1. τιμασί·ην	>	τιμῶι·ην	τιμῶι·μην	< τιμασί·μην
2. τιμασί·ης	>	τιμῶι·ης	τιμῶι·ο	< τιμάοι·ο
3. τιμασί·η	>	τιμῶι·η	τιμῶι·το	< τιμάοι·το
Plur.				
1. τιμάοι·μεν	>	τιμῶι·μεν	τιμῶι·μεθα	< τιμαοί·μεθα
2. τιμάοι·τε	>	τιμῶι·τε	τιμῶι·σθε	< τιμάοι·σθε
3. τιμάοι·εν	>	τιμῶι·εν	τιμῶι·ντο	< τιμάοι·ντο
'Quantitative ablaut', -η singular and -ι plural, gradually came to be blurred: forms with -η in the plural were common; often, too one finds singulars of the type λύομι, λύοις..., without η.				

Imperative				
Sing.				
2. τίμα·ε	>	τίμα	τιμῶ	< τιμά·ου (< ε[σ]ο)
3. τιμα·έτω	>	τιμάτω	τιμάσθω	< τιμα·έσθω
Plur.				
2. τιμά·ετε	>	τιμάτε	τιμάσθε	< τιμά·εσθε
3. τιμα·όντων	>	τιμώντων	τιμάσθων	< τιμα·έσθων
Inf. τιμά·εν	>	τιμᾶν	τιμᾶσθαι	< τιμά·εσθαι

N.B. Vowel-sounds *not* identical in active and medio-passive

Participle: -ω throughout		
τιμάων, τιμάον, τιμάουσα		τιμαόμενος, τιμαόμενον, τιμαομένη
Nom. τιμῶν,	τιμῶσα	τιμώμενος, -ον, τιμωμένη
Gen. τιμῶντος,	τιμῶσης	τιμωμένου, τιμωμένης

Imperfect: vowel sounds different only in the 2nd sing.				
Sing.				
1. ἐτίμα·ον	>	ἐτίμ·ων	ἐτίμ·ώμην	< ἐτίμα·όμην
2. ἐτίμα·ες	>	ἐτίμ·ας	ἐτίμ·ῶ	< ἐτίμά·ε[σ]ο
3. ἐτίμα·ε	>	ἐτίμ·α	ἐτίμ·ᾶτο	< ἐτίμά·ετο
Plur.				
1. ἐτιμά·ομεν	>	ἐτίμ·ῶμεν	ἐτίμ·ώμεθα	< ἐτίμα·όμεθα
2. ἐτιμά·ετε	>	ἐτίμ·ᾶτε	ἐτίμ·ᾶσθε	< ἐτιμά·εσθε
3. ἐτίμα·ον	>	ἐτίμ·ων	ἐτίμ·ῶντο	< ἐτιμά·οντο

II. Other Tenses

Outside the present the long α of the stem reappears, but, as usual, changes to η except after ϵ , ι and ρ , e.g. $\tau\iota\mu\hat{\omega}$, $\tau\iota\mu\acute{\eta}\sigma\omega\dots$, but $\delta\rho\hat{\omega}$, $\delta\rho\acute{\alpha}\sigma\omega\dots$

Principal Parts

Not all of the forms that are theoretically available are in fact used. For example,

- a) Verbs used in active and passive meanings only: $\nu\iota\kappa\acute{\alpha}\omega$, $\nu\iota\kappa\acute{\eta}\sigma\omega$, $\acute{\epsilon}\nu\iota\kappa\eta\sigma\alpha$, $\nu\epsilon\nu\iota\kappa\eta\kappa\alpha$, $\nu\epsilon\nu\iota\kappa\eta\mu\alpha\iota$, $\acute{\epsilon}\nu\iota\kappa\acute{\eta}\theta\eta\nu$ 'be victorious', 'defeat'; $\tau\iota\mu\acute{\alpha}\omega$, $\tau\iota\mu\acute{\eta}\sigma\omega$ etc.¹ 'honour'; $\delta\rho\acute{\alpha}\omega$, $\delta\rho\acute{\alpha}\sigma\omega$, $\acute{\epsilon}\delta\rho\alpha\sigma\alpha$, $\delta\acute{\epsilon}\delta\rho\alpha\kappa\alpha$, $\delta\acute{\epsilon}\delta\rho\alpha\mu\alpha\iota$ (aor. pass. rare) 'do'. The 'middle' forms of this group of verbs are exclusively passive in meaning, and the future and aorist are not found used in a 'middle' sense. Thus $\tau\iota\mu\hat{\omega}\mu\alpha\iota$ means 'I am honoured', not 'I honour...for myself', $\nu\iota\kappa\hat{\omega}\mu\alpha\iota$ 'I am defeated', $\nu\epsilon\nu\iota\kappa\eta\mu\alpha\iota$ 'I have been defeated'.
- b) Verbs with few forms in use, e.g. $\acute{\epsilon}\acute{\alpha}\omega$, $\acute{\epsilon}\rho\acute{\alpha}\omega$ (see Part II L.51, vocabulary).
- c) Middle forms, active in meaning: $\mu\eta\chi\alpha\nu\acute{\alpha}\omega\mu\alpha\iota$, $\mu\eta\chi\alpha\nu\acute{\eta}\sigma\omega\mu\alpha\iota$, $\acute{\epsilon}\mu\eta\chi\alpha\nu\eta\sigma\acute{\alpha}\mu\eta\nu$, $\mu\epsilon\mu\eta\chi\acute{\alpha}\nu\eta\mu\alpha\iota$ 'devise', 'contrive'; $\pi\epsilon\iota\rho\acute{\alpha}\omega\mu\alpha\iota$, $\pi\epsilon\iota\rho\acute{\alpha}\sigma\omega\mu\alpha\iota$, $\acute{\epsilon}\pi\epsilon\iota\rho\acute{\alpha}\theta\eta\nu$, $\pi\epsilon\pi\epsilon\acute{\iota}\rho\alpha\mu\alpha\iota$ ² 'try', 'attempt'; $\kappa\tau\acute{\alpha}\omega\mu\alpha\iota$, $\kappa\tau\acute{\eta}\sigma\omega\mu\alpha\iota$, $\acute{\epsilon}\kappa\tau\eta\sigma\acute{\alpha}\mu\eta\nu$, $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ 'acquire'; $\alpha\iota\tau\iota\acute{\alpha}\omega\mu\alpha\iota$, $\alpha\iota\tau\iota\acute{\alpha}\sigma\omega\mu\alpha\iota$, $\acute{\eta}\tau\iota\alpha\sigma\acute{\alpha}\mu\eta\nu$ 'accuse' (from c. 400 BCE $\acute{\eta}\tau\iota\acute{\alpha}\theta\eta\nu$ and $\acute{\eta}\tau\iota\acute{\alpha}\mu\alpha\iota$, used in passive sense); $\acute{\iota}\acute{\alpha}\omega\mu\alpha\iota$, $\acute{\iota}\acute{\alpha}\sigma\omega\mu\alpha\iota$, $\acute{\iota}\alpha\sigma\acute{\alpha}\mu\eta\nu$ 'heal' (but from 4th cent. aor. pass. $\acute{\iota}\acute{\alpha}\theta\eta$, also $\acute{\iota}\acute{\alpha}\mu\alpha\iota$ in New Testament)

1. But N.B. 1. $\tau\iota\mu\acute{\eta}\sigma\omega\mu\alpha\iota$ (seldom the 'regular' form $\tau\iota\mu\eta\theta\acute{\eta}\sigma\omega\mu\alpha\iota$) is used as fut. pass. 2. In the terminology of the Athenian law-courts (but only there) the middle $\tau\iota\mu\hat{\omega}\mu\alpha\iota$, $\tau\iota\mu\acute{\eta}\sigma\omega\mu\alpha\iota$, $\acute{\epsilon}\tau\iota\mu\eta\sigma\acute{\alpha}\mu\eta\nu$, $\tau\epsilon\tau\acute{\iota}\mu\eta\mu\alpha\iota$ is used to mean 'request a sentence' (so Plato, *Apol.* 36b, 37a).

2. Also, but less frequently, $\pi\epsilon\iota\rho\acute{\alpha}\omega$ is used in active and passive to mean 'test'. $\pi\epsilon\iota\rho\acute{\alpha}\omega$ $\tau\iota\nu\acute{\omicron}\varsigma$ 'test something', or $\tau\iota\nu\acute{\alpha}$ (someone): $\pi\epsilon\iota\rho\acute{\alpha}\omega$, $\pi\epsilon\iota\rho\acute{\alpha}\sigma\omega$, $\acute{\epsilon}\pi\epsilon\acute{\iota}\rho\alpha\sigma\alpha$ – $\pi\epsilon\pi\epsilon\acute{\iota}\rho\alpha\mu\alpha\iota$, $\acute{\epsilon}\pi\epsilon\iota\rho\acute{\alpha}\theta\eta\nu$.

LESSON 53

Verbs in -όω

The -όω group of verbs (a smaller group than the -έω and -άω groups, and one which came into being relatively late in the history of the Greek language) consists, like the other two, primarily of denominatives (see L.51), specifically of verbs deriving from substantives and adjectives in ε/ο. A characteristic of the -όω verbs, which distinguishes them from those in -εύω and -έω, is that they are essentially 'factitive' verbs. What this term means will become clear from the following examples: δουλόω 'make (someone) a slave' (δοῦλος), but δουλεύω 'I am a slave'; ἀξιόω 'make (something) worthy' (ἄξιον), i.e. 'deem worthy', 'see fit'; δηλόω 'make (something) clear' (δῆλον), 'explain'; ἐλευθερόω 'make (someone) free' (ἐλεύθερος), 'to free'; ὀρθόω 'make (someone) upright' (ὀρθόν), 'erect'; πληρόω 'make (something) full' (πλήρης), 'fill'; ταπεινόω 'make (something) lowly' (ταπεινόν), 'abase', 'disparage'; ὑψόω 'make (something) high' (ὑψος), 'raise up'.

Admittedly -όω verbs do not invariably have this 'factitive' connotation: ζηλόω, κληρόω, μαστιγόω, στεφανόω, though likewise 'denominative' verbs bear a different relation in meaning to the nouns from which they are derived.

I. *Present Tense*

The contracted forms may be explained in terms of the following rules.

1. As is invariably the case, a lower-sounding vowel prevails over a higher-sounding one; in these verbs the lower-sounding vowel in question is always *either* ου (a closed, long o) *or* ω (an open, long o).
2. Every 'ο' preceding the long o-sounds ου or ω is absorbed by them.¹
3. Every η combines with a preceding ο to produce ω.
4. Short e (ε) combines with ο to produce long ο, written ου.²

1. Just as happens in the contractions πλόου > πλοῦ and πλόων > πλῶν (L.15).

2. As always happens; see the basic rule set out in L.15.

5. When ι is a true iota,¹ it combines with long ο to give οι.

In short:

ο + ε ο + η ο + ει
ο + ο > ου > ω ο + οι > οι
ο + ου ο + ω ο + ηι (η)

Indicative				
Sing.				
1.	δουλό·ω	>	δουλ·ῶ	δουλ·οῦμαι < δουλό·ομαι
2.	δουλό·εις	>	δουλ·οῖς	δουλ·οῖ < δουλό·ηι (< εσαι)
3.	δουλό·ει	>	δουλ·οῖ	δουλ·οῦται < δουλό·εται
Plur.				
1.	δουλό·ομεν	>	δουλ·οῦμεν	δουλ·οὔμεθα < δουλο·όμεθα
2.	δουλό·ετε	>	δουλ·οὔτε	δουλ·οὔσθε < δουλό·εσθε
3.	δουλό·ουσι(ν)	>	δουλ·οὔσι(ν)	δουλ·οὔνται < δουλό·ονται

Why are the vowel sounds of the active and medio-passive identical in the plural, but not in the singular?

Subjunctive				
Sing.				
1.	δουλό·ω	>	δουλ·ῶ	δουλ·ῶμαι < δουλό·ωμαι
2.	δουλό·ηις	>	δουλ·οῖς	δουλ·οῖ < δουλό·ηι
3.	δουλό·ηι	>	δουλ·οῖ	δουλ·ῶται < δουλό·ηται
Plur.				
1.	δουλό·ωμεν	>	δουλ·ῶμεν	δουλ·ῶμεθα < δουλ·ῶμεθα
2.	δουλό·ητε	>	δουλ·ῶτε	δουλ·ῶσθε < δουλό·ησθε
3.	δουλό·ωσι(ν)	>	δουλ·ῶσι(ν)	δουλ·ῶνται < δουλό·ωνται

The same question may be asked as for the indicative.

1. I.e. where ει is not merely a way of representing long ε, as it is e.g. in the infinitive (-ειν = εν [long ε]).

Optative: -οι throughout: Why?					
Sing.					
1.	δουλοοί·ην	>	δουλοί·ην	δουλοί·μην	< δουλοοί·μην
2.	δουλοοί·ης	>	δουλοί·ης	δουλοί·ο	< δουλόοι·ο
3.	δουλοοί·η	>	δουλοί·η	δουλοί·το	< δουλόοι·το
Plur.					
1.	δουλόοι·μεν	>	δουλοί·μεν	δουλοί·μεθα	< δουλοοί·μεθα
2.	δουλόοι·τε	>	δουλοί·τε	δουλοί·σθε	< δουλόοι·σθε
3.	δουλόοι·εν	>	δουλοί·εν	δουλοί·ντο	< δουλόοι·ντο

The note on the optative of -άω-verbs (L.51, 52) applies here too.

Imperative: -ου throughout: Why?					
Sing.					
2.	δούλο·ε	>	δούλου	δουλοῦ	< δουλό·ου (< ε[σ]ο)
3.	δουλο·έτω	>	δουλούτω	δουλούσθω	< δουλο·έσθω
Plur.					
2.	δουλό·ετε	>	δουλοῦτε	δουλοῦσθε	< δουλό·εσθε
3.	δουλο·όντων	>	δουλούντων	δουλούσθων	< δουλο·έσθων

Infinitive: -ου-					
δουλόεν	>	δουλοῦν	δουλοῦσθαι	>	δουλόεσθαι

Participle: -ου- throughout (except in masc. nom. sing. active)					
δουλόων	δουλόον	δουλόουσα	δουλοόμενος, -όμενον,	-ομένη	
\\	\\	\\	\\	\\	\\
δουλω̄ων	δουλοῦν	δουλοῦσα	δουλούμενος, -ούμενον,	-ουμένη	
δουλοῦντος		δουλούσης	δουλουμένου	-ουμένης	
^		^	^	^	
δουλόοντος		δουλοούσης	δουλοομένου	-ομένης	

Imperfect: -ου- throughout						
Sing.						
1.	ἐδούλο·ον	>	ἐδούλ·ουν	ἐδουλ·ούμην	<	ἐδουλ·οόμην
2.	ἐδούλο·ες	>	ἐδούλ·ους	ἐδουλ·οῦ	<	ἐδουλ·όου
3.	ἐδούλο·ε	>	ἐδούλ·ου	ἐδουλ·οῦτο	<	ἐδουλ·όετο
Plur.						
1.	ἐδουλό·ομεν	>	ἐδουλ·οῦμεν	ἐδουλ·οόμεθα	<	ἐδουλ·οόμεθα
2.	ἐδουλό·ετε	>	ἐδουλ·οῦτε	ἐδουλ·οῦσθε	<	ἐδουλ·όεσθε
3.	ἐδούλο·ον	>	ἐδούλ·ουν	ἐδουλ·οῦντο	<	ἐδουλ·όοντο

II. The Other Tenses

In stems other than that of the present the vowel -o- is always lengthened to -ω-, e.g. ὀρθόω – ὀρθώσω, ὁμοιόω – ὁμοιώσω. Normally the resultant stem-forms, exemplified by the ‘principal parts’ of these verbs, follow an unproblematic and regular pattern, e.g.

ἀξιόω	ἀξιώσω	ἠξιώσα	ἠξιώκα	ἠξιώμαι	ἠξιώθην
‘think fit’					
ὁμοιόω	ὁμοιώσω	ὠμοίωσα	ὠμοίωκα	ὠμοίωμαι	ὠμοιώθην
‘liken’					
στεφανόω	στεφανώσω	ἔστεφάνωσα	ἔστεφάνωκα	ἔστεφάνωμαι	ἔστεφανώθην
‘crown’					

Once more it is worthwhile to observe that far from all the theoretically available forms of these verbs were actually used. Which forms were used in a given verb depended chiefly on whether their present and perfect medio-passive forms were used in a ‘middle’ or ‘passive’ sense, or both.

δουλοῦμαι, for instance, can (as text IIA of Part I L.53 shows) mean ‘I am enslaved’ as well as ‘I make (someone) my slave’. Consequently this verb has, in addition to the ‘active’, a set of ‘middle’ principal parts: δουλοῦμαι, δουλώσομαι, ἐδουλωσάμην, δεδούλωμαι. So also a ‘passive’ set: δουλοῦμαι, δουλωθήσομαι, ἐδουλώθην, δεδούλωμαι.

But this was not the case with, e.g., δηλόω. The present δηλοῦμαι never had a ‘middle’ sense, ‘I show for myself’, but only a passive one, ‘I am shown’; correspondingly there is no aorist middle (-σάμην). There does exist a future, δηλώσεται, but its meaning is

passive, 'will be shown'. Thus, apart from the active, one only finds the passive set of forms (which will be exemplified here by the 3rd person singular, as this is more commonly used in verbs of this type, than the first person): δηλοῦται, δηλώσεται,¹ ἐδηλώθη, δεδήλωται.

Observe a similar contrast between the ways in which the non-active forms of μαστιγῶ and στεφανῶ are used: στεφανοῦται can mean both 'he crowns himself with a garland' and 'he is crowned with a garland (by someone else)'; μαστιγοῦται on the other hand, is used to express the notion 'he is whipped' but *not* 'he whips himself' or 'he whips (someone) in his own interest'. Accordingly, in the case of στεφανόω, in addition to active and passive, a set of middle forms is available: στεφανοῦμαι, στεφανώσομαι, ἐστεφανωσάμην, ἐστεφάνωμαι.

No such forms exist for μαστιγόω. Again, however, the so-called 'middle' form of the future, μαστιγώσομαι, serves as the future passive.² Likewise ταπεινόω 'lower', 'abase', 'disparage' and ὑψόω 'raise up, exalt' have an active and a passive, but no middle. This is understandable, and in general, the reasons for restricting the range of non-active usages is easy to discern. By contrast, πληροῦμαι is not used in the passive sense only: spoken by a ship's captain it can mean 'I man my ship (literally 'fill' it)'.³

A beginner may not remember all these details immediately. However, it is important to realise that such variations in usage do exist, for they can affect the meaning of any Greek text.

LESSON 54

Vowel-Stem Verbs: Stems in -η³

Verbs with stems in -η are few in number, though much used. Outside the present their stem ends in -η; in the contracted present one finds either -η or -ω before the ending, that is, ω where an 'o'-sound is

1. Also δηλωθήσεται.

2. The future passive μαστιγωθήσεται is first found in the Septuagint (the Greek translation of the Old Testament dating from the 'Hellenistic' period, c. 200 BCE onwards).

3. Stems in -ω (e.g. ἰδρώω 'sweat') are so rare, and their forms so simple (-ω throughout), that it is sufficient just to mention their existence here.

involved, otherwise η. Where iota is present, a long diphthong (ωι or ηι) results.

Thus the conjugation of these verbs resembles that of verbs in -άω: ω (ωι) occurs in the -η verbs in the same circumstances as in the -άω verbs; however, where these have α (αι), the -η- verbs have η (ηι). It would be monotonous, then, to set out their paradigm in full. However, the history of the development of these various verbs is of interest. To take them one by one:

ζῶ 'I live'

Homer, the other poets, and many dialects (see e.g. Part I L.25 text B3) favour the forms ζῶω, ζώεις... This root is little used in tenses other than the present: fut. ζήσω is indeed sometimes found as early as the Classical period; ἔζησα, ἔζηκα are rare and late. Normally, to express the notion 'to live' in tenses other than the present, one used the synonym βιώω (βιώσομαι, ἐβίωον (!), βεβίωκα), or else βιοτεύω.

χρῶμαι 'I use'

Homer (once only) has χρέομαι; τὸ χρῆμα, χρηστός and the -η- forms of the verb indicate a stem in -η. Note also ἡ χρεία 'use', 'need'.

χρῶ 'give an oracle'; middle: χρῶμαι 'have an oracle given to me'

Homer: χρεῖω, cf. χρησμός, χρηστήριον. Probably the fact that the middle of this verb is identical in sound to χρῶμαι 'I use' is sheer coincidence.

χρή 'it is necessary', 'one ought', 'one must'

χρή likewise is presumably unrelated to χρῶμαι 'use'. Originally a substantive, it was used in early times on its own, without an auxiliary verb to mean '(there is) need', cf. ἀνάγκη 'it is necessary'; subsequently it was combined with forms of 'to be' e.g. opt. χρεῖη < χρῆ εἶη; infin. χρῆναι < χρῆ εἶναι; part. χρεών < χρῆ ὄν, hence τὸ χρεών 'necessity'; imperf. ἐχρῆν, or more usually χρῆν (< χρῆ ἦν).

πεινῶ—infin. πεινῆν 'I am hungry'

Homer: πεινάω. The Attic -η was displaced again by -α in post-classical times (already in Aristotle), but nothing comparable occurred in the case of διψῶ—infin. διψῆν 'I am thirsty'.

Summary:

Verb stems in -η: Contracted Forms
 η + o-sound > ω
 η + e-sound > η
 Where iota is involved,
 a long diphthong ωι (φ) or ηι (η) results.

Pres. Indic. = Pres. Subj.	Imperative	Infinitive
ζῶ, ζῆις, ζῆι, ζῶμεν...	ζῆ, ζήτω...	ζῆν
χρῶμαι, χρῆι, χρῆται, χρώμεθα...	χρῶ, χρήσθω...	χρήσθαι

Optative	Participle
ζώιην, ζώιης, ζώιη, ζώιμεν...	ζῶν, ζῶσα; ζῶντος, ζώσης
χρώιμην, χρώιο, χρώιτο, χρώιμεθα...	χρώμενος, -ον, χρωμένη

Imperfect
ἔζων, ἔζης, ἔζη, ἐζῶμεν, ἐζῆτε, ἔζων ἐχρώμην, ἐχρῶ, ἐχρῆτο, ἐχρώμεθα, ἐχρῆσθε, ἐχρῶντο

Principal Parts

χρῶμαι, χρῆσομαι, ἐχρησάμην, κέχρημαι 'use' (L.55). ζῶ, βιώσομαι (L.69), 'live'. πεινῶ, πεινήσω, ἐπείνησα, πεπείνηκα (post-classical: πεινάσω, ἐπείνασα) 'be hungry'. διψῶ, διψήσω etc (post-classical: same forms) 'be thirsty'.

LESSON 55

This lesson provides an opportunity for the review of all the types of vowel-stem verbs. Make use of it.

Is it clear to you, for instance, that the pres. indic. of the verb which has τιμήσω as its future form is τιμάω, whereas the pres. indic. of the one which has φιλήσω as its future is φιλέω? Is it clear to you, too, *why* this is so? Why does the future form θηράσω, from θηράω, not have the same vowel before its ending as τιμήσω (from τιμάω)? Again, to consider future middle forms: why is the future of πειρῶμαι (πειράσομαι) formed differently from those of either χρῶμαι (χρήσομαι) or κτῶμαι (κτήσομαι)?

Which vowel-stem verbs never contract at all?

1. Along with verbs which (in classical Attic and later Greek) regularly contract, there exists a group of verbs that only have contractions resulting in -ει-, namely verbs with one-syllable stems in -έω (L.50) for instance πλέω (uncontracted) but πλεῖ (contracted); similarly e.g. δέω τινός, but δεῖ μοί τινος (both meaning 'I lack something'); δέομαί σου 'I beg you...' but δεῖταί σου, 'he begs you'.¹
2. Again, we already know that there are some exceptions to the basic rule that 'outside the present stem the stem-vowel is lengthened' (L.49) e.g. δέω, δέδεμαι; γελάω, ἐγέλασα.
3. Finally, we have also encountered certain verbs which have a long vowel outside the present but no corresponding short vowel in the present, e.g. μέλει, fut. μελήσει. We shall defer consideration of the reasons behind such variations until later: for the time being we simply have to accept that these differences exist.

Similarly one has to reckon with considerable variability in the *meaning* which may be conveyed by many of the verb-forms now familiar to you. As has already been observed, far from all the forms which are theoretically possible were in fact ever used, and those forms which actually *were* used differed from one another in the kind of meanings they came to convey. This is something which is true of all languages, and it is a factor which contributes greatly to the character and vividness of each of them.

What we are primarily concerned with at the moment is whether the meaning of those forms which *a priori* are labelled 'middle' or 'passive' is, to our way of thinking, an 'active' meaning or a 'passive' one, e.g.

The so-called 'Future Middle'

	βοήσομαι	'I shall shout',
	γελάσομαι	'I shall laugh',
<i>but</i>	τιμήσομαι	'I shall be honoured',
	ἀδικήσομαι	'I shall be wronged'.

'Aorist Passive'

	ἠττήθην	'I was defeated',
	ἐφιλήθην	'I was loved',

1. This does not apply to the verb δέω 'I bind' or its compounds: such forms as δοῦν (participle), διαδούμενος and the like are reliably attested.

<i>but</i>	ἐδεήθην ἐφοβήθην	'I begged', 'asked for', 'I feared for myself'.
<i>'Perfect Passive'</i>		
	δεδούλωμαι	'I have been enslaved', <i>or</i> 'I have made (someone) my slave',
	πεποιήται	'He (it) has been made' <i>or</i> 'He has made' (something, e.g. λόγον, 'he has made a speech')
<i>but</i>	κέκτημαι πεφόβημαι	'I have acquired', 'I possess' 'I am full of fear'.

If one were to classify Greek verbs exhaustively according to the connotations—whether 'active', 'passive' or 'middle'—which their various 'voices' convey in various tenses, the classification would become somewhat complicated. The important thing to do now is, rather, to impress permanently on one's memory a selection of typical sets of verb forms and their meanings. It is strongly recommended that you learn these principal parts by heart: such memorising may not be fashionable, but it is the only way to master Greek verbs.¹

Examples of Verbs with Complete Sets of Principal Parts

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην 'I loose'
λύομαι, λύσομαι, ἐλυσάμην, λέλυμαι ² 'I ransom'
στρατεύω, ³ στρατεύσω, ἐστράτευσα, ἐστράτευκα 'I am a soldier'
στρατεύομαι, στρατεύσομαι, ἐστρατευσάμην, ἐστράτευμαι 'I take the field', 'lead an army' etc.
ποιῶ (-έω), ποιήσω, ἐποίησα, πεποίηκα 'I make'
ποιούμαι, ⁴ ποιήσομαι, ἐποιησάμην, πεποίημαι 'I cause to be made', 'make for myself'
ποιεῖται, ⁵ ποιηθήσεται, ἐποιήθη, πεποιήται 'it is made'

1. Compare (and revise) the principal parts cited in earlier lessons.
2. 'I have ransomed', *or* 'I am free'.
3. See L.36. The middle is used more frequently; it was out of the question that this verb could ever have been used in a passive sense (though Pindar does once use the form ἐστρατεύθη—with an active meaning).
4. Middle, with an active meaning, e.g. λόγον ποιούμαι.
5. Passive, used, of course, far more often in the 3rd person than in the 1st.

Likewise in the case of τιμῶ 'I honour', the complete set of principal parts is in use: τιμῶ (-άω),¹ τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην.

But the same is not the case with θηρῶ 'I hunt': θηρῶ (-άω), θηράσω, ἐθήρασα, τεθήρακα, ἐθηράθην 'hunt'.

The perfect active is rarely found, and the perfect medio-passive never;² however, the following parts of the middle do occur: θηρῶμαι 'I hunt avidly', θηράσομαι, ἐθηρασάμην.

Verbs used in the middle, which have no active form and practically no passive, include: θεῶμαι (-άομαι) 'I gaze at', θεάσομαι, ἐθεασάμην, τεθέαμαι;³ χρῶμαι (-άομαι) 'I use', χρήσομαι, ἐχρησάμην, κέχρημαι.⁴

The verb αἰτιῶμαι (-άομαι) 'I ascribe the cause to', 'accuse', has no active forms, but does have a passive: αἰτιῶμαι (-άομαι), αἰτιάσομαι, ἠτιασάμην, ἠτιάμαι, ἠτιάθην, while in the case of ἰῶμαι (-άομαι) 'I heal', ἰάσομαι, ἰασάμην, the passive ἰάθη is first found in the 4th cent., and a (rare) perfect passive does not occur before the time of the New Testament.⁵

Many 'middle-only' verbs, i.e. verbs lacking active forms, which are used in the middle with an active meaning, have a so-called 'aorist passive' form, likewise with an active meaning e.g. αἰδοῦμαι (-έομαι), αἰδέσομαι, ἠιδέσθην, ἠιδεσμαι 'I shy away from' (+ acc.), 'I venerate' (L.71).

Similarly: δέομαι⁶ 'I need', 'I ask for', δεήσομαι, ἐδεήθην, δεδέημαι; εὐλαβοῦμαι (-έομαι) 'I am careful', εὐλαβήσομαι, ηὐλαβήθην; ἐπιμελοῦμαι⁷ 'I take care of' + gen., ἐπιμελήσομαι, ἐπεμελήθην.

1. τιμῶμαι 'I am honoured' (passive) and 'I initiate legal proceedings' (middle, see L.51, 52), aor. ἐτιμησάμην perf. τετίμημαι. The future τιμήσομαι (Plato *Apol.* 37b) belongs here too, but is the form normally used for the future passive (whereas τιμηθήσομαι 'I shall be be honoured' is very rare in classical times).

2. This is true also of its synonym θηρεύω, on which see Part I L.52.

3. An aor. pass., ἐθεάθην, is found first in the New Testament. For other 'middle-only' verbs see L.36, L.51 and 52 (μηχανάομαι), and L.56.

4. χρῶμαι never means 'I am used', but an aor. pass. ἐχρήσθη 'was used' is very occasionally found.

5. ἴαται 'is cured' Mk 5.29.

6. However, *impersonal* δεῖ μοι *can* be regarded as the corresponding active form; on very rare occasions δέω 'I need' is also found; the perfect δεδέημαι is rare.

7. Alternative present form: ἐπιμέλομαι.

Similar in type are many verbs used in the middle with an 'active' meaning, but with active forms also in use, e.g. *active*: πορεύω 'I cause (someone) to go', 'transport', 'convey', πορεύσω, ἐπόρευσα; *middle* (far more common): πορεύομαι 'I go', 'march', 'travel', πορεύσομαι,¹ ἐπορεύθην, πεπόρευμαι;² *active*: πλανῶ (-άω) 'I lead astray' (post-classical: πλανήσω, ἐπλάνησα, πεπλάνηκα); *middle* πλανῶμαι (far more common): 'I wander', πλανήσομαι,⁴ ἐπλανήθην, πεπλάνημαι; *active*: λυπῶ (-έω) 'I harm', 'distress', λυπήσω, ἐλύπησα, λελύπηκα; *middle*: λυποῦμαι 'I feel hurt', 'I grieve', λυπήσομαι,⁴ ἐλυπήθην, λελύπημαι; *active*: φοβῶ (-έω) 'I frighten (someone)', φοβήσω, ἐφόβησα;⁶ *middle*: φοβοῦμαι 'I am frightened', 'I fear', φοβήσομαι, ἐφοβήθην, πεφόβημαι.³

By contrast ἡττώμαι is used (almost invariably) only in the passive, and with a passive meaning: ἡττώμαι (-άομαι) 'I am ἡττων' ('less', 'weaker') i.e. 'I am defeated', 'conquered' ('by': ὑπό + gen.); ἡττηθήσομαι, ἡττήθην, ἡττημαι.⁴

LESSON 56

'Mute'-Stem Verbs: Stems Ending in 'Dental' Consonants

First vowel-stems, then consonant-stems: this was the order adopted earlier in our treatment of nouns, and it will now be followed again in the case of verbs. We shall begin with verbs ending in 'mutes', specifically in one or other of the 'dental' consonants: d, t, th = δ, τ, θ (cf. L.27).

I. The Present Stem

- a) 1. stems in -δ, e.g. σπεύδ·ω, ψεύδ·ω, φείδ·ομαι;
 2. stems in -θ, e.g. πείθ·ω;
 (3. stems in -τ are uncommon.)

1. Also in later Greek one finds, rarely, the forms πορευθήσομαι, πλανηθήσομαι, λυπηθήσομαι, φοβηθήσομαι.

2. The perfect first in the 4th cent., and rare.

3. In Homer 'cause to flee', 'flee'.

4. Sometimes even the future ἡττήσομαι 'I will be defeated' is found (L.72; text IPh1, Part I L.72).

b) Verbs with present tense in $-ίζω$ and $-άζω$, e.g. $ἐρίζω$ (< $ἐρίδ-$), $ἐλπίζω$ (< $ἐλπιδ-$), $γυμνάζω$ (< $γυμνάδ-$ ¹). We must ask ourselves: why *not* $*ἐρίδω$, $*ἐλπιδω$, $*γυμνάδω$? The forms of these verbs are in all tenses completely identical with those in $-δω$: they must belong, then, to the same type. How is this correspondence to be explained?

Present Stems with i

We have so far been dealing only with verbs in whose present tense the endings (or the thematic vowel) follow immediately after the verb stem, e.g. $σπεύδ·ω$, $πέμπ·ω$, $γράφ·ω$, $λύ·ω$ and, also, apparently, $παιδεύ·ω$. More frequently there once stood between the stem and the present ending a consonantal i (i , a ‘y’ sound).² This was the case with most vowel-stem (contracted) verbs, e.g. $*φιλείω$, $τιμάϊω$ etc. Between vowels this ‘ i ’-sound vanished early without a trace;³ not so after a consonant. By contrast with e.g. $σπεύδω$ – $ἔσπευσα$, the d -stems $ἐλπίζω$ – $ἤλπισα$ and $ἐρίζω$ – $ἤρισα$ illustrate the rule that: the ‘*media*’ (soft) dental consonant d combined with a following i produces $ζ$.

In brief:

$$\delta + i > \zeta$$

N.B. This ‘ i ’ and its after-effects were confined to the present stem.

The useful endings $-ίζω$ and $-άζω$ which originated in this way were added to thousands of stems, and these were not necessarily stems in $-δ$. Thus, for instance, $νομίζω$ was derived from $νόμος$, $ἀγωνίζομαι$ from $ἀγών$, $ἀναγκάζω$ from $ἀνάγκη$, $ὀνομάζω$ from $ὀνοματ-$. These verbs behave exactly like true d -stem verbs not only in the present, but in other tenses too.

1. $γυμνάς$, gen. $-άδος$ is not only a variant of $γυμνός$ ‘naked’, but may also signify ‘trained’, and in some dialects was even a synonym for $γυμνάσιον$, though certainly not before the 5th cent.. The derivation of verbs in $-άζω$ is not as simple as could be wished for elementary purposes (E. Schwyzer, *Griechische Grammatik*, I. [Munich: Beck, 1939], p. 734). We follow here the traditional interpretation.

2. This is evident from the after-effects it had on words in which it once stood, and from comparison with other IE languages, especially Sanskrit.

3. Cf. L.1; L.30; L.37. This is also the case with $παιδεύω$ < $παιδεύϊω$.

c) Stems in -τ and -θ

The other dental consonants, τ (*tenuis* 'hard') and θ (*aspirata*, 'breathed') combine with 'i' to produce σσ (ττ).

τ + i	>	σσ (Attic ττ)
θ + i		

E.g. ἐρέσσω (< *ἐρέτιω cf. ὁ ἐρέτης 'rower'), 'I row'; κρείσσω (< *κρέτιων, cf. τὸ κράτος 'strength') 'stronger'; πλάσσω (< *πλάθιω, cf. ὁ κοροπλάθος, 'modeller of figurines') 'form', 'mould'; κορύσσω (< *κορύθιω 'equip with a helmet', 'arm', from ἡ κόρυς, κόρυθος 'helmet' (L.28).

Such was the origin of verbs with present tense in -σσω (Attic -ττω). In other tenses also, these verbs behave in a way that proves them to be mute-stem. However far more 'factitive' verbs were formed simply by the addition of -ίζω or -άζω to the stem, e.g. ὀνομάζω from the stem ὄνοματ- and χαρίζομαι from the stem χάριτ-.

II. The Other Tenses

A. General Introduction

In tenses other than the present the dental at the end of the verb-stem clashes with the consonant characteristic of the tense-stem, -σ- in the future and aorist active and middle, -κ- in the perfect active, -θ- in the weak aorist passive, and likewise with the consonants beginning the endings of the perfect passive. The texts in Part I L.56 provide illustrations of the results of such clashes of consonants. These may be summed up in a few simple rules, the first of them already known from L.27, namely that:

1. e.g. δ: ἐλπιδ[δ]ς, ἐλπίδος; τ: τοῖς δράμα[τ]σιν, and θ: κόρυ[θ]ς. Hence, in the case of dental-stem verbs: ἐλπίζω – ἤλπι[δ]σα; ψεύδω – ψεύ[δ]σω; πείθω – πέπει[θ]σο.

a dental before -σ- vanishes without a trace
--

Before vanishing, the dental had first been assimilated to the 's': forms with -σσ, such as ποσσίν (< *ποδσίν), κορυσσάμενος and θαυμάσεται (fut.) are frequent in Homer (above, L.32).

2. Observe also: ἤλπι[δ]κα, ἔψευ[δ]κα, πέπει[θ]κα. Evidently:

a dental before -κ- vanishes without a trace¹

3. Considering: πειστέον (< *πειθτέον), ἐπείσθη (< *ἐπείθη),² πέπεισμαι (< *πέπειθμαι),³ it must be concluded that

before other consonants a dental becomes σ

To sum up: a dental vanishes before s and k, and becomes s before other consonants.

B. Particular Tenses

1. Future

- a) πείθω – πείσω; ἀναγκάζω – ἀναγκάσω; σπεύδω – σπεύσω; πείθομαι – πείσομαι – πεισθήσομαι: these forms are normal in accordance with the above rules.
- b) A special case is: οἰκίζω – fut. οἰκιῶ (contrast κτίζω – κτίσω); also νομίζω – νομιῶ, κομίζω – κομιῶ; likewise, in the middle, ἀγωνίζομαι – ἀγωνιοῦμαι and similarly χαρίζομαι – χαριοῦμαι.

Rule: Dental-stem verbs with present in -ίζω which have stems more than one syllable long have the contracted future.

In all its forms this contracted future is like the present tense of a contracted verb, e.g. νομιῶ, νομιεῖς..., like ποιῶ, ποιεῖς..., χαριοῦμαι, χαριῆι..., like ποιοῦμαι, ποιῆι....

We will come across similar future forms in some other classes of verb too. This type of future is a peculiarity of Attic Greek, and is consequently sometimes called the 'Attic Future'.⁴

1. ἔπεισα – πέπεικα, ἤλπισα – ἤλπικα etc.: the perfects in fact may have been formed by analogy with ἔλυσα – λέλυκα, ἐποίησα – πεποίηκα.

2. Similarly in πέπεισθε (2nd pers. plur. perf.) the sigma between the two thetas in *πέπεισθε dropped out (L.22); then the first theta changed to sigma before the second.

3. It is not an invariable rule that 'dental + m > σμ'—one only has to think of words like ἰσθμός, πορθμός, ῥυθμός, οἶδμα—but it holds good in the perf. pass., by analogy with all its other forms.

4. This type of future is frequently found also in Homer, also without -s-, though usually not contracted, e.g. ἐρέω 'I shall say'; ἀγγελέω 'I shall announce'; σημανέω 'I shall indicate'.

Its formation is explained as follows: originally it was not just the consonant -s- that was inserted between the verb-stem and the present endings as an indication of futurity, but -εσ-; consequently its s always stood between vowels and thus had to drop out; the ending -εω was left, and it developed exactly as in the present. This, then, is an 's-future' which has lost its -s-.

2. Aorist

In the active and middle aorist the dental consonant drops out (e.g. ἔπει[θ]σα, ἔψευ[δ]σάμην); it changes to -σ- before the -θ- characteristic of the aor. pass. (e.g. ἐψεύσθην).

3. Perfect

- The dental drops out before the -κ- of the perfect active, e.g. πέπει[θ]κα.
- The forms of the perfect and pluperfect passive need to be learnt carefully. The following survey will help you to understand them.

First note two details.

- The subjunctive and optative are expressed periphrastically by means of participles + the appropriate parts of εἰμί, e.g. πεπεισμένος ὦ, εἶην.
- Likewise the 3rd person plural indic. is expressed by a periphrasis in order to avoid the succession of three consonants which would result if the endings -νται or -ντο were used.¹

The remaining forms of the perfect, illustrated by the texts in Part I L.56, are all explicable in terms of the rules summarized above.

Perfect Passive Indicative									
Sing.	1.	2.	3.	Plur.	1.	2.	3.		
*ἔψευδ-	μαι,	ἔψευδ-	σαι,	ἔψευδ-	ται	ἐψεύδ-	μεθα,	ἔψευδ-	σθε
ἔψευσμαί,	ἔψευσαι,	ἔψευσαι,	ἔψευσαι,	ἔψεύσμεθα,	ἔψευσθε	ἐψευσμένοι εἰσίν			

1. To conform to the phonetic law referred to in L.22, the ν in e.g. *πεπέιθνται had to be vocalized to α (as in ἑκατόν < *kntum), and there resulted the ending -αται, found often in Homer and also sometimes in (early) Attic. However, as -αται had the appearance of a singular ending, it was not retained, but, as explained above, came to be replaced by a periphrasis.

Infinitive	Imperative		Participle
*ἐψεῦσθαι,	ἔψευσο,	ἐψεύσθω...	ἐψευσμένος, -ον, -η
-δσθαι	-δσο	-δσθω	-δμένος

Pluperfect Passive					
Sing. 1.	2.	3.	Plur. 1.	2.	3.
*ἐψεύδ·μην,	ἔψευδ·σο,	ἔψευδ·το	ἐψεύδ·μεθα,	ἔψευδ·σθε	ἐψευσμένοι ἦσαν
ἐψεύσμην,	ἔψευσο,	ἔψευστο,	ἐψεύσμεθα,	ἔψευσθε	

Thus, dental-stem verbs in the perfect and pluperfect passive have -s throughout, before their endings. It will be seen later that this fact had certain effects on verbs other than dental stems.

*Note on Syntax: A Use of the Dative
(with Reference to Part I L.56 IIG8)*

ὁ αὐτός σοί 'the same as you'

With adjectives and verbs expressing similarity, identity or difference (ὅμοιος, ὁμοίω, ἀνόμοιος, ἴσος, ἰσώω, ἄνισος) the *person or thing compared* is put in the dative. This is probably an instance of the original use of the dative to refer to the 'person concerned' (e.g. ὅμοιος τῷ πατρί). The same construction is used with ὁ αὐτός 'the same'.

πείθω	πείσω	ἔπεισα	πέπεικα		persuade	
πείθομαι	πεισθήσομαι	ἐπεισθην	πέπεισμαι		be persuaded	
πείθομαι	πείσομαι	ἐπιθόμην ¹	πέποιθα ²		allow oneself to be persuaded,	
	πεισθήσομαι	ἐπεισθην			obey (someone) + dat.	
σπεύδω	σπεύσω	ἔσπευσα ³			hasten (something),	
ψεύδω	ψεύσω	ἔψευσα			(active uncommon) deceive	
ψεύδομαι	ψεύσομαι	ἔπευσάμην	ἔψευσμαι		lie (i.e. deceive in one's own interest)	
ψεύδομαι	ψευσθήσομαι	ἔψεύσθην	ἔψευσμαι		be deceived, be mistaken	
φείδομαι	φείσομαι	ἔφεισάμην			spare (+ genitive)	
πλάττω	(πλάσω)	ἔπλασα	πέπλασμαι	ἐπλάσθην	form	
ἀναγκάζω	ἀναγκάσω	ἠνάκασα	ἠνάγκακα	ἠνάγκασμαι	ἠναγκάσθην	force
γυμνάζω	γυμνάσω	ἐγύμνασα	γεγύμνακα	γεγύμνασμαι	ἐγυμνάσθην	train
σπουδάζω ⁴	σπουδάσομαι	ἔσπυδάσα	ἔσπυδάκα	ἔσπυδάσται		act zealously
ἐλπίζω ⁵		ἤλπισα				hope
νομίζω	νομιῶ	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην	consider
οἰκίζω	οἰκιῶ	ᾠκίσα	— ⁶	ᾠκίσμαι	ᾠκίσθην	found
κτίζω	κτίσω	ἔκτισα	— ⁶	ἔκτισμαι	ἐκτίσθην	found
ἀγωνίζομαι	ἀγωνιοῦμαι	ἠγωνισάμην	ἠγώνισμαι			contend, struggle
σώζω: √σω, 'safe and sound'; adj. σῶς and σώος; subst. σωτήρ. The expansion of the root with -ιζ- is confined to the present, though vestiges of it may be detected in the perfect passive.						
σώζω	σώσω	ἔσωσα	σέσωκα	σέσωμαι	ἔσώθην	save, keep
			(σέσωσμαι)			
			(σέσωσμαι)			

LESSON 57

I. 'Mute'-Stem Verbs: Stems Ending in 'Guttural' Consonants

The student of this course has by now long been familiar with such guttural-stem verbs as λέγω, διώκ·ω and ἄρχ·ω (and has now

1. Strong aorist.

2. 'I trust', 'I am confident'; strong, intransitive perfect active.

3. Other tenses are rare and not found before the Christian era. With the vowel-gradation σπουδή – σπεύδω compare φυγή – φεύγω. With the form σπεύδω compare σπουδάζω (no. 8).

4. A later derivative than σπεύδω from ἡ σπουδή (not found in Homer). The future active σπουδάσω is post-classical; aor. pass. ἐσπουδάσθη is not found before the Christian era.

5. Future (ἐλπῖω): Hellenistic; other tenses even later; similarly ἐρίζω.

6. Perfect active: not found before the Christian era.

1. E.g. στίζω, οἰμῶξω, τινάσσω, ταράσσω. This is also true to a large extent of dental stems (above L.56).

encountered ἄγχω). Since L.1 (cf. L.0; L.20, 21) he has also been aware that gutturals before -s do not disappear in the way that dentals do (e.g. πείθω, πείσω), but instead combine with the -s to form a double consonant which is written as x in the Roman, and as Ξ, ξ in the standard Greek alphabet. Thus we may compare with the noun-forms τέττιξ τέττιγος, φύλαξ φύλακος, ὄνος ὄνοχος, the verb-forms: λέγω, λέξω, ἔλεξα; διώκω, διώξω, ἐδίωξα; ἄρχω, ἄρξω, ἤρξα; δέχομαι, δέξομαι, ἐδεξάμην.

A. Present

From the texts in Part I L.57 it can be seen that: the present of φυλάξω (fut.), ἐφύλαξα (aor.) is φύλασσω; the present of ταραξω (fut.), ἐτάραξα (aor.) is τάρασσω; *but* the present of στίξω (fut.), ἔστιξα (aor.) is στίζω.

Clearly, it must be deduced that, just as was the case with dental-stem verbs, there were two ways in which the present of guttural-stems could be formed, namely with the ending -ο or -ιο, and that the 'hard' (*tenuis*) guttural, κ, and the aspirate guttural χ combined with i produced -σσ (-ττ) and the 'soft' (*media*) guttural γ combined with i gave ζ.

Again, however, as in the case of dentals, these phonetic laws were not universally effective. Rather, the forms of these verbs were determined, in a great many cases by analogies, and indeed by false analogies.

We thus note the important facts:

1. Presents in -σσω (-ττω) and -ζω are not varieties of stems in -σ or -τ or -ζ: rather, they are disguised guttural- or dental-stems; specifically:
2. A present in
 - a) -σσω (-ττω) *can* be a dental: so πλάσσω, πλάσω, but is *usually guttural*: φυλάσσω, φυλάξω (φύλαξ, φύλακος); similarly τάσσω, τάξω; πράσσω, πράξω (despite -γ- in ταγός, πρᾶγος).
 - b) -ζω (-ίζω, -άζω) *can* be guttural: so στίζω, στίξω; but is *usually dental*: ἐλπίζω, ἤλπισα (ἐλπιδ-); similarly κτίζω, κτίσω; νομίζω, νομιῶ; ὀνομάζω, ὀνομάσω.

Conversely, if faced with a verb in a tense other than the present, you need to be aware of a whole range of possibilities, if you want to determine what its present form might be. For instance, ἔπαισα.

πέπαικα could belong to the verb with pres. παίω, but equally to παίζω; the present of ἔπεισα is πείθω, but that of ἔσεισα is σείω. An aorist in -ξα might point to a present in -κω (e.g. ἐδίωξα) or in -γω (ἔλεξα) or -χω (ἤλεγξα); less obviously it might—and often does—have a present in -σσω (-ττω, e.g. ἐφύλαξα) or even—though rarely—in -ζω (e.g. ἔστιξα).

You will appreciate how important it is to stock your memory with the principal parts of many verbs.

B. Other Tenses

1. Perfect Active

Many guttural-stem verbs have no perfect active form.¹ In Homer one finds very few such forms,² though they become more frequent in the 5th cent. and some forms not yet used in that period emerge in much later times.

It is self-evident that no 'weak' perfect, with -κ- as an extension of the stem, was possible in the case of verbs with stems in -κ. Insofar as active perfects of such verbs were formed at all, they were 'strong', e.g. πέπραγα, πέπληγα, ἤρηγα. Usually, in these 'strong' forms the guttural was aspirated, e.g. in διώκω – δεδίωχα, φυλάσσω – πέφυλαχα, ἀπαλλάσσω – ἀπήλλαχα, τάσσω – τέταχα. The verb πράσσω had, in addition to the intransitive perf. πέπραγα (e.g. εἶπέπραγα 'I am doing well') a transitive form πέπραχα 'I have done (something)'.

2. Perfect Passive and Aorist Passive

When the stem-consonant clashes with the -θ- of the (weak) aor. pass. and the personal endings of the perf. passive, the same problem inevitably arises here as in the case of dentals (L.56) and all other consonant-stem verbs.

The phonetic laws which were operative in this aspect of the development of Greek have been set out in L.3 and L.21. The well-known magic wand with which most of these problems were overcome was 'assimilation'.

1. E.g. στίζω, οἰμώξω, τινάσσω, ταράσσω. This is also true to a large extent of dental stems (above L.56).

2. There are indeed many perfect actives in Homer, though different from the later type both in form and meaning.

3. Assimilation

It will be helpful to consider this case of ‘assimilation’ in a wider context. We know that a consonant before an aspirated vowel or consonant is itself aspirated: οὐχ ὕει (from οὐκ); and thus also ἐδιώχθην (from ἐδιωκ-) and ἤχθην (from ἤγ-).

We know further, that ἐπτά is related to ἔβδομος in the same way as ὀκτώ to ὄγδοος. This simply means that a mute before an aspirate changes to an aspirate, before a *tenuis* to a *tenuis*, and before a *media* to a *media*. In short: the first consonant accommodates itself to the ‘form of articulation’¹ of the second.

This is clearly a physiological consequence of the structure of our vocal apparatus: successive consonants are more comfortable to articulate if they are assimilated. This is not only the case with successions of ‘mutes’ (δέδεκται, ἐδιώχθη). Forms like δέδεγμαi and τεταγμένος show that the ‘soft’ (*media*) g is paired with ‘soft’ m.

Hence the following paradigm:

Perfect Passive of a Guttural Stem

γμ, κτ, χθ; ξ [-s- between consonants drops out]		
Perfect stem		πεφυλακ-
Indicative	Imperative	Pluperfect
πεφύλαγμαi	πεφύλαξο	ἐπεφύλαγμην
πεφύλαξαι	πεφυλάχθω	ἐπεφύλαξο
πεφύλακται	πεφύλαχθε	ἐπεφύλακτο
πεφυλάγμεθα	πεφυλάχθων	ἐπεφυλάγμεθα
πεφύλαχθε		ἐπεφύλαχθε
πεφυλαγμένοι εισίν		πεφυλαγμένοι ἦσαν
Infinitive: πεφυλάχθαι		Participle: πεφυλαγμένος, -ον, -η
Subjunctive: πεφυλαγμένος ᾧ, ᾗς...		Optative: πεφυλαγμένος εἶην, εἶς...

The simple forms of the (almost always weak) aor. pass. can be seen from the following examples:

1. This term designates *how* (‘weak’, ‘hard’ or ‘breathed’) the relevant mute is ‘articulated’.

C. Examples of Principal Parts: Guttural Stems

	Root						
ἄγω	ἄγ	ἄξω	ἤγαγον ¹	(ἤχα)	ἤγμαι	ἤχθην	drive, lead
ἄρχω	ἄρχ	ἄρξω	ἤρξα	(ἤρχα) ²	ἤργμαι	ἤρχθην	be first
διώκω	διωκ	διώξω	ἐδίωξα	(δεδίωχα)	(δεδίωγμαι) ³	ἐδίωχθην	pursue
ἐλέγχω	ἐλεγχ	ἐλέγξω	ἤλεγξα		ἐλήλεγμαι ⁴	ἤλέγχθην	refute
ἔχω	(s)εχ	(ἔξω	ἔσχον	etc.: L.68)			hold, have
φεύγω	φευ/υγ	φεύξομαι	ἔφυγον	πέφευγα			flee
δέχομαι	δεχ	δέξομαι	ἐδεξάμην	δέδεγμαι		— ⁵	receive
ἀλλάσσω ⁶	ἀλλαγ	ἀλλάσσω	ἤλλαξα	— ⁷	ἤλλαγμαι	ἤλλάχθην	change
						ἤλλάγην	
(πλήσσω) ⁸	πληγ	πλήξω	ἔπληξα	πέπληγα	πέπληγμαι	ἐπλήγην	strike
ταράσσω	ταραχ	ταράξω	ἐτάραξα		τετάραγμαι	ἐταράχθην	confuse
τάσσω	ταγ	τάξω	ἔταξα	(τέταχα) ⁹	τέταγμαι	ἐτάχθην	place
φυλάσσω	φυλακ	φυλάξω	ἐφύλαξα	(πεφύλαχα)	πεφύλαγμαι	ἐφυλάχθην	guard
στίξω	στιγ	στίξω	ἔστιξα		ἔστιγμαι		brand
σφάζω ¹⁰	σφαγ	σφάξω	ἔσφαξα		ἔσφαγμαι	ἔσφάγην	slaughter
σφάττω							

1. Aor. act.: the only case of an aorist with (Attic) reduplication.

2. Perf. act.: post-classical and rare.

3. Perf. pass. first in New Testament (Mt. 5.10).

4. Perfect with Attic reduplication (L.73).

5. Aor. pass. late and rare.

6. The ending -ττω, in place of -σσω, distinctively Attic (though also found in Beotian and Cretan), is found in e.g. comedy, Plato and Demosthenes, while -σσω, the Homeric form, is used in tragedy and Thucydides.

7. The perf. act. sometimes occurs in *compounds*, e.g. ἀπήλλαχα.

8. The simple (uncompounded) form is not found in the present in classical times (παίω or τύπτω being used instead), but ἐκπλήσσω is normal. In the transferred sense of 'frighten', it has an aor. pass. form with ablaut ἐξεπλάγην. The fut. pass. πεπλήξεται is derived from the perf. pass. (Greek Lesson II J1).

9. Perf. act. late-classical and rare.

10. A g-stem, hence the -ζ-, but in Attic -ττ- is usual.

II. Syntax

ἄρχω, ἄρχομαι; παύω, παύομαι
(with special reference to Part I L.57 IB-D)

ἄρχω

Basic meaning: 'I am first' (cf. L.38); hence more powerful, more prominent *than* others, and thus 'I rule *over*...' Understandably the people *than* whom the subject of ἄρχω is more prominent is put into the genitive, since a comparison is implied. ἄρχει πολλῶν 'he rules over many' ('he is the first in comparison with many'); cf. βασιλεὺς Περσῶν, ἄρχων τοῦ στρατοῦ.¹

The meaning 'I begin' of ἄρχω also derives from the basic concept 'I am first'. The *active*, ἄρχω, means 'I begin' in the sense, 'I set (something) in motion (which others then can carry out)', see Part I L.57 IC3: πολέμου ἄρχοντες. The middle ἄρχομαι means 'I begin (something which I will myself carry out)', e.g. ἤρξατο τοῦ λόγου 'he began his speech'. To express the notion that *something* 'is beginning', 'has begun' etc., the middle is much more often used than the active. When *someone* 'begins' something, the 'thing begun' can be expressed in many different ways:

1. through a substantive in the genitive: ἄρχετε τοῦ πολέμου² 'you let the war break out'; ἐπεὶ ἄπαξ ἤργημαι τοῦ πόνου τούτου 'after I have taken this task upon myself';
2. or through an infinitive (as in Eng. and Lat.): ἤρχοντο πολεμεῖν;
3. or through a participle: ἤρξατο λέγων.

Also note the idiom ἀρχὴν ἄρχω 'I hold an office'.

παύω

The following constructions are used with παύω: παύω τὴν μάχην, μαχομένους 'I stop (others) (from) fighting'; παύω αὐτὸν τῆς

1. Likewise ἡγέομαι ('I go ahead', 'lead the way'), with the genitive means 'I lead someone' (also used with the dative, 'of the person concerned', implying 'to be a leader *for* someone').

2. Why the genitive? The wide range of meaning of the genitive permits different answers, none of which is fully satisfactory. Is it due to a recollection of the verb's basic meaning 'I am first' and the notion derived from it 'I rule over'? Or is the 'domain' considered, within which the 'beginning' takes place? Is it, then, a 'true' genitive or an 'ablatival' one?

μάχης 'I make him stop fighting'; παύομαι μάχης, μαχόμενος 'I (myself) stop fighting'.

N.B. the pres. act. imperative (but *only* this part of παύω) is also used intransitively: παῦε 'halt' παῦε, παῦε τοῦ λόγου 'stop talking.'

LESSON 58

I. Mute-Stem Verbs: Labial Stems

Βλέπω, λείπω, τρίβω, γράφω: we have been acquainted for a long time now with verbs whose stems end in labials. From the texts in Part I L.58 it may also be readily deduced that stems in -pt (e.g. βλάπτω—fut. βλάψω; κλέπτω—fut. κλέψω; κρύπτω—fut. κρύψω) are not t-stem verbs (no more than φυλάττω—fut. φυλάξω), but rather are labial-stems with a peculiar present.

A. Present

The first-mentioned verbs, βλέπω – γράφω, are obviously further examples of presents in -ω. On the other hand the verbs ending in -πτω appear somehow to have developed from presents in -ιο.

B. Other Tenses

1. Future and Aorist, Active and Middle

We know from nouns like Κύκλωψ, gen. Κύκλωπος; Ἄραψ, gen. Ἄραβος that a labial combines with s to give ps, written as ψ (cf. ξ representing the guttural + s). Hence the familiar forms: βλέπω – βλέψω – ἔβλεψα; τρίβω – τρίψω – ἔτριψα; γράφω – γράψω – ἔγραψα. Likewise also, e.g., βλάπτω – βλάψω – ἔβλαψα; κλέπτω – κλέψω – ἔκλεψα; κρύπτω – κρύψω – ἔκρυψα. Similarly in the middle: τρέπομαι – τρέψομαι – ἔτρεψάμην; μεταπέμπομαι – μεταπέμψομαι – μετεπεμψάμην; γράφομαι – γράψομαι – ἔγραψάμην.

The only strong aorist active of a labial-stem verb that we have encountered—long ago, in L.29—is that of λείπω: ἔλιπον (and middle ἐλιπόμην). In the middle τρέπομαι is unique in having a strong aorist, ἐτραπόμην 'I turned round'¹ (e.g. in order to flee), in

1. Active ἔτραπον (intransitive) found in Homer and related poetry.

addition to its weak aorist, ἐτρεψάμην ‘I turned (by my own effort)’ e.g. the enemy, i.e. ‘I routed’ them.

2. Perfect Active

γέγραφα, τέτριφα, κέκρυφα, βέβλαφα: labial-stems form *strong* active perfects (i.e. without -k-), mostly with aspiration of the closing stem-consonant, and with the ablaut -o- whenever the stem contains the vowel e or a diphthong with e, e.g. πέμπω – πέπομφο, κλέπτω – κέκλοφο, τρέπω – τέτροφο; also λείπω – λέλοιπα (!).

3. Aorist Passive

Mostly *strong*, i.e. without -θ-, e.g. ἐτρίβην, ἐβλάβην, ἐγράφη, and with the ablaut -α- whenever the stem contains the sound e, e.g. ἐκλάπην, ἐτράπην, ἐστράφη. In the case of many verbs there exist, in addition to strong aorist passives, ancient alternative ‘weak’ forms such as ἐτρίφθη, ἐβλάφθη and some verbs are invariably ‘weak’. In these forms the rule ‘aspirate before aspirate’ results in the combination -φθ-, e.g. ἐπέμφθη, ἐλείφθη and even ἐθρέφθη (*sic*, from τρέφω) as an alternative to ἐτράφη—as distinct from ἐτρέφθη (in addition to ἐτράπη) from τρέπω.

The future passive is derived from the aor. pass. forms in the usual way, e.g. πεμφθήσομαι, τραφήσομαι, βλαβήσομαι.

4. Perfect Passive (including Pluperfect)

In the perfect passive we once more encounter the familiar problem arising from the collision of two consonants (or even, as in the case of the 2nd person plural, three); see L.56, L.57. The following developments were a consequence of the rules given in L.57:

- the ‘articulation-type’ of the first mute is assimilated to that of the second,
- a labial + s always produces ψ, and, in addition,
- a labial before -m is assimilated to that -m, to produce -μμ.

Summary

Any labial (β, π, φ)	+ σ > ψ	(βέβλαψαι < -βσαι)
	+ τ > πτ	(βέβλαπται < -βται)
	+ θ > φθ	(βέβλαφθε < -βθε < -βσθε)
	+ μ > μμ	(κέκλεμμαι < -πμαι)

These elementary phonetic facts determined the form of the *perfect passive of labial-stem verbs*, e.g.

Perfect Stem: γεγρα-		
Indicative	Imperative	Pluperfect
γέγραμμαι	γέγραφο	ἐγεγράμμην
γέγραψαι	γεγράφθω	ἐγέγραφο
γέγραπται	γέγραφε	ἐγέγραπτο
γεγράμμεθα	γεγράφθω	ἐγεγράμμεθα
γέγραφε		ἐγέγραφε
γεγραμμένοι εἰσίν		γεγραμμένοι ἦσαν
Infinitive: γεγράφθαι		Participle: γεγραμμένος, -ον, -η
Subjunctive: γεγραμμένος ᾧ, ἦις...		Optative: γεγραμμένος εἴην, εἴης...

5. A Special Case: τρέφω, fut. θρέψω

Perf. act. τέτροφα, but pass. τέθραμμαί

Here we have a case of the dissimilation of aspirates, as in ἡ θρίξ, gen. τριχός (L.21). The root of this verb was evidently θρεφ—dissimilated to τρεφ—except in the forms in which the second aspirate (φ) became a *tenuis* (π). Note, however, in the (very rare) weak aor. pass. ἐθρέφθην, the original -θ- was not dissimilated.¹

It is for the same reason that θάπτω has an aor. pass. ἐτάφην (cf. ὁ τάφος, 'tomb'). In all other tenses the second aspirate of the root *θαφ- is eliminated and hence the first is retained.

1. Have you read the σχόλιον in Part I L.58 IIG1?

C. Examples of Principal Parts: Labial-Stems

1. γράφω	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφη	write
2. λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθη	leave
3. πέμπω	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθη	send
4. τρίβω	τρίψω	ἔτριψα	τέτριφα	τέτριμμαι	ἐτρίβθη	rub
5. θάπτω	θάψω	ἔθαψα		τέθαμμαι	ἐτάφη	bury
6. κλέπτω	κλέψω	ἔκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπη	steal
7. κρύπτω	κρύψω	ἔκρυψα	(κέκρυφα ¹)	κέκρυμμαι	ἐκρύφθη	hide
8. στρέφω	στρέψω	ἔστρεψα	(ἔστροφα ²)	ἔστραμμαι	ἐστράφη	twist
9. τρέπω	τρέψω	ἔτρεψα ³	τέτροφα	τέτραμμαι	ἐτράπη ⁴	turn
10. τρέφω	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτρέφη ⁵	nurture

II. Syntax

Uses of the Accusative

1. Accusative Used to Denote the 'Object' of a Verb

We have noted that English has lost nearly all its case-endings. It relies chiefly on word-order and prepositions to make the various relationships between verbs and nouns clear. It only preserves distinctive forms for the accusative in its personal pronouns, e.g. nom. 'I', 'he', acc. 'me', 'him', and in the relative pronoun, nom. 'who', acc. 'whom'. However, so long as English-speaking students are familiar with the basic grammatical concepts of 'subject' and 'object', they will find little to surprise them in the way Greek uses the accusative to denote the (direct) object of verbs. In the vast majority of instances Greek verbs take the accusative wherever their English equivalents are transitive, i.e. are followed by a (direct) object, e.g. Part I L.58 D3 πέμψον ἄνδρας... 'send men'. Sometimes Greek verbs take the genitive or dative where in English their equivalents are followed by a (direct) object (e.g. ἀκούω 'I hear' + gen. of 'person heard', πείθομαι 'I obey' + dat.). Sometimes English uses a verb + preposition where Greek uses the verb alone with an object in the accusative, e.g. ζητέω 'seek for', 'search after', 'enquire into' etc.;

1. Not classical.

2. Not classical.

3. Also ἔτραπον (poetic).

4. Also ἐτρέφθη.

5. Also ἐθρέφθη.

μεταπέμπομαι + acc. ‘send for’. However, there do exist, in English, transitive equivalents even for ζητέω and μεταπέμπομαι, namely, ‘investigate’ and ‘summon’, and in general English and Greek are very alike in their perception of which verbs can be used transitively.

One important idiom in which Greek takes a different construction from English is: εὖ ποιεῖν τινα / κακῶς ποιεῖν τινά ‘to do good / harm to someone’. Whereas Greek makes use of *adverbs* equivalent to ‘well’ / ‘badly’, in English the verb ‘to do’ has the *substantives* ‘good’, ‘harm’ as its (direct) object; the person to whom ‘good’ or ‘harm’ is done is regarded, in English, as the ‘person concerned’. Note, however, that English does have ways of expressing ‘to do good / harm to someone’ which are more like the Greek: the verbs ‘to benefit’ and ‘to harm’ are both used transitively.

Another related construction in Greek is εὖ or κακῶς λέγειν τινά, ‘speak good / ill (of someone)’, ‘praise’ or ‘abuse (someone)’.

Recall: εὖ ποιῶ, κακοποιῶ τινά (cf. ἀδικῶ τινα); εὖ λέγω, κακῶς λέγω τινά.

Another case where Greek differs from English is in the construction φεύγω τοὺς πολεμίους or φεύγω τὴν χώραν. English prose tends to use the preposition ‘from’ with verbs of ‘fleeing’: ‘I am escaping from the enemy’, ‘I am exiled from my country’, but the Greek φεύγω takes the accusative.

Recall: φεύγω τινά (τι).

2. *Figura etymologica*

In Greek, verbs quite frequently have as their object a substantive which derives from the same root as themselves. This idiom, also sometimes found in English, is known as the *figura etymologica*, e.g. Part I L.56 IIK1: ἀγωνίζου τὸν καλὸν ἀγῶνα; cf. also K5 and L.57 IIB5: ἄλλην ἀρχὴν οὐδεμίαν ἦρξα.

As a rule the substantive in the accusative has an attribute, otherwise the repetition of the root would be pointless.¹ At other times a verb has as its object a substantive which is very closely related to it in sense, though not in etymology, e.g. Part I L.17 IE2: οἱ πρόγονοι καλὰς νενικήκασι μάχας.

1. There are, however, a few well-established expressions of this type where no attribute is used, e.g. φυλακάς φυλάσσειν ‘be on guard’, φόρον φέρειν ‘pay tribute’.

Accusatives of this type may be used with either transitive or intransitive verbs, and are termed ‘internal accusatives’.¹

3. Double Accusative

δίδασκέ με: ‘teach me’. The object in the accusative here is a *person*.

χρῆ μαρθάνειν καὶ διδάσκειν τὰ ἄριστα: ‘One should learn and teach *what-is-best*’. The object in the accusative here is a *thing*. Combine the two constructions and the result is e.g. τὰ ἄριστα δίδασκέ με: ‘Teach me what is best’.

In Greek, and in German too—English is more ambiguous²—the verb ‘to teach’ can take two objects in the accusative.

The Greek examples in Part I include the following examples of verbs taking two accusatives: L.58 IIA2: οὐδέν σε κρύψω: ‘I shall hide *nothing from you*’. Here English has a different construction. Compare: Text ID1: τίνα δοκεῖς πείσειν τάδε—here again two accusatives denoting two objects, one a person, one a thing. (How would one express them in English?) Also compare σωτηρίαν σε αἰτῶ ‘I ask you for’.

Text IB1 is somewhat different in terms of logic: μέλητος γράφεται αὐτὸν γραφὴν ἀσεβείας. Of the two accusatives, the one denoting a person (αὐτὸν) is the *direct* object, the other, denoting a thing (γραφὴν) is the ‘internal’ object, i.e. the type of object characteristic of the *figura etymologica*.

Text IIB4: τήνδε εἴλομεν θάπτουσαν ‘We caught this woman burying...’ Here the second of the accusatives is an adjectival attribute of the first.

Text IIB1: θάνατον τὴν ζημίαν ἀπειλήσας ‘threatening death as the penalty.’ The second accusative here (τὴν ζημίαν) is an extension of the predicate in opposition to the first (θάνατον).

Likewise: Text IA1: τοὺς τρόπους ἀπλοῦς ἔχω. Cf. also text H2 and such expressions as φίλον σε ἔχω (= approximately ‘I regard you as my friend’), σωτήρα αὐτὸν νομίζω ‘I consider him my saviour’.

Νοσεῖν τὸ σῶμα ‘to be sick in body’ (i.e. with respect to the body). The ‘accusative of respect’ exemplified here, and by the use of τὸ

1. It was because the accusative was the case designating the ‘place to which’ that it could discharge this function, just as it was thereby well suited to mark the object of transitive verbs and the ‘accusative of respect’.

2. German: ‘*Lehre mich das Beste*’. In English ‘Teach me what is best’, ‘me’ is indistinguishable from ‘me’ used for the ‘person concerned’ in e.g. ‘tell me a story’.

γένος (acc.) in Part I L.32 IB1 (Σύρος τὸ γένος 'a Syrian in respect of descent'; cf. text IA) is a usage so characteristic of Greek that it has sometimes been termed the '*accusativus Graecus*'.

It is not important that you should learn at this stage to draw fine logical distinctions between these various uses of the accusative, or worry unduly about the various possible ways of translating them into English. What is important is that you should be aware of the diverse ways in which this case is used.

LESSON 59

Review of mute-stem verbs

LESSON 60

I. *Liquid-Stem Verbs*

Verbs whose stems end in a liquid consonant (*l* or *r*; e.g. ἀγγελ-, καθαρ-) and nasal-stem verbs (with stems ending in -m or -n, e.g. νεμ- or μεν-) behave almost identically throughout their conjugation. We shall consider first those with liquid stems.

A. *Formation of Tenses*

1. *Present*

ἀγγέλλω: but subst. ἄγγελος and fut. ἀγγελῶ,
 στέλλω: but subst. ἀπόστολος and aor. pass. ἐστάλην,
 σφάλλω: but fut. σφαλῶ and aor. pass. ἐσφάλην,
 βάλλω: but subst. σύμβολον and aor. act. ἔβαλον,
 ἐπαγγέλλομαι: but subst. εὐαγγέλιον and aor. med. ἐπηγγείλατο.

As these examples show, *verbs with stems in -λ have the stem-ending -λλ in the present*. The reason for this is that the present of all verbs in -λ was originally formed with -io, then -li became -ll.

φθείρω: but subst. φθορά and fut. φθερῶ,
 σπείρω: but subst. σπέρμα and fut. σπερῶ,
 καθαίρω: but subst. καθαρός, καθαρμός and fut. καθαρῶ,
 αἴρω: but fut. ἀρῶ and aor. pass. ἤρθην.

As is shown here, *verbs with stems in -ρ have iota before the -ρ in the present*. The reason for this is that these present forms were also

once formed with -io; the consonantal *i* after -r changed into *iota* before it (cf. ἡδεῖα < *ἡδέφια and μέλαινα < *μέλανια, L.35).

Thus the present-stem is always different from the stem of the other tenses. The only exception to this was δέρω ('I flay'), where the present was formed with the simple ending -ω (without *i*), its (rather rare) alternative form δείρω was formed with *i*, by analogy with the other liquid-stems.

2. Future

ἀγγέλλω, √ἀγγελ-: fut. ἀγγελῶ; στέλλω, √στελ-: fut. στελῶ; σφάλλω, √σφαλ-: fut. σφαλῶ; βάλλω, √βαλ-: fut. βαλῶ; φθείρω, √φθερ-: fut. φθερῶ; δέρω, √δερ-: fut. δερῶ; καθαίρω, √καθαρ-: fut. καθαρῶ; αἴρω, √άρ-: fut. ἀρῶ.

Verbs in -λ and -ρ have the *contracted future* (also known as the 'Attic future'), the origin of which has been explained in L.56 with reference to polysyllabic verbs in -ίζω, which also have this type of future. After the verb-stem come endings identical with those of the present of contracted verbs, e.g. στελῶ, στελεῖς... (cf. ποιῶ, ποιεῖς). These, then, like νομιῶ, the future of νομίζω, are futures in -s which have lost their -s: -*ε[σ]ω, -*ε[σ]εις. Likewise in the middle, the future is conjugated like the present of contracted verbs, e.g. ποιουῖμαι, ποιῆι... In brief, then: liquid-stem verbs have an 's-future without s', the *contracted future*.

3. Aorist Active and Middle

ἀγγέλλω: aor. (*ἡγγελσα >) ἡγγειλα; στέλλω: aor. (*ἔστελσα >) ἔστειλα; σφάλλω: aor. (*ἔσφαλσα >) ἔσφηλα; [βάλλω: strong aorist: ἔβαλον]; φθείρω: aor. (*ἔφθερσα >) ἔφθειρα; δέρω: aor. (*ἔδερσα >), ἔδειρα; καθαίρω: aor. (*ἐκάθαρσα >) ἐκάθηρα. αἴρω: aor. (*ἦρσα >), ἦρα;¹ ἐπαγγέλλομαι: aor. (*ἐπηγγελάμην >) ἐπηγγειλάμην; αἴρομαι: aor. (*ἦρσάμην >) ἦράμην.

1. The aorist of αἴρω has initial η only in the indicative—because of the augment: elsewhere in the aorist the initial vowel is α (ἄρω, ἄραμι etc.; ἄρωμαι, ἀραίμην etc.). The reason for this is that the short classical form of this verb is the end-product of a long development: its original root was √ἄφερ: hence pres. ἀφέρω > ἀφείρω > αἴρω (so Homer) > αἴρω. The corresponding old forms of the future (ἀφερῶ > ἀερῶ) and aorist (ἦφερσα > ἦερα = ἦειρα, subjunctive: ἀφέρω > αἴρω) were by analogy contracted to fut. ἀρῶ and aor. ἦρα (indic.); ἄρω (subj.) with long α throughout; likewise the middle contracted to ἦράμην, ἄρωμαι etc.

Usually, then, the aorist of liquid stem verbs is weak, i.e. an aorist in -s- which has lost its -s- after the liquid stem consonant. To compensate for this, the preceding vowel becomes long by 'compensatory lengthening'.¹

In this way:

ε > ε = ει: στέλλω – ἔστειλα, ἐστειλάμην;
α > η: καθαίρω – ἐκάθηρα, ἐκαθηράμην.

Here too: *s-aorist without -s-*.

Examples of the Various Moods

ἤγγειλα, ἀγγείλω, ἀγγείλαιμι, ἄγγελον, ἀγγείλαι, ἀγγείλας, -αν, -ασα. ἐκάθηρα, καθήρω, καθήραιμι, κάθηρον, καθήραι, καθήρας, καθήραν, καθήρασα. ἐπηγγειλάμην, ἐπαγγείλωμαι, ἐπαγγειλαίμην, ἐπάγγειλαι, ἐπαγγείλασθαι, ἐπαγγειλάμενος, -ον, -η; ἦρα, ἄρω, ἄραιμι, ἄρον, κτλ.; ἦράμην, ἄρωμαι, ἀραίμην, κτλ.

N.B. βάλλω has a strong aorist: ἔβαλον, ἐβαλόμην.

4. Remaining Tenses:

Perfect Active and Passive, Aorist Passive

Here one-syllable liquid-stem verbs with the vowel ε in the stem display the vowel-gradation e/a, e.g.

Pres.	Perf. act.	Perf. pass.	Aor. pass.
στέλλω	ἔσταλκα	ἔσταλμαι	ἐστάλην
φθείρω	ἔφθαρκα	ἔφθαρμαι	ἐφθάρην

Contrast:

ἀγγέλλω	ἤγγελκα	ἤγγελμαι	ἤγγέλθην,
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not a 'one-syllable-stem'.

5. Perfect Active

Mostly weak (with κ) e.g.

Pres.	Perf.	Pres.	Perf.
ἀγγέλλω	ἤγγελκα	στέλλω	ἔσταλκα
φθείρω	ἔφθαρκα	αἶρω	ἦρκα

1. Not so in the case of ἄλς, ἄλος (L.25), ῥήτωρ: ῥήτορσιν (L.25); nor in the perf. pass. of liquid-stem verbs (e.g. ἤγγελασθαι, see below).

In addition to διέφθαρκα (from διαφθείρω), one finds the strong perfect διέφθορα.¹ In the case of many liquid-stem verbs, the perf. act. is seldom used, and in some cases not at all.

6. Perfect Passive (or Middle)

This form is completely regular. However, note that:

- a) sigma, here as always, drops out between consonants, e.g. ἡγγέλ[σ]θε, ἡγγέλ[σ]θαι, ἐκεκάθαρ[σ]θε, ἔφθαρ[σ]θε, ἐφθάρ[σ]θαι.
- b) the third person plural, as is usual in the case of consonant-stem verbs, is expressed by a periphrasis, e.g. ἐσφαλμένοι εἰσὶν (ᾧσιν, εἶεν, ἦσαν).

Hence, e.g. indic. ἡγγελ-μαι, -σαι, -ται...; subj. ἡγγελμένος ᾧ (ᾗς, ᾗ...); opt. ἡγγελμένος εἶην (εἶης, εἶη...); imper. ἡγγελο, ἡγγέλ[σ]θω; infin. ἡγγέλθαι.

7. Aorist Passive

The aorist passive is *weak* in the case of stems more than one syllable long, e.g. ἡγγέλθη, ἐκαθάρθη, but it is *strong* in the case of monosyllabic stems, e.g. ἐδάρη, ἐσφάλη, ἐφθάρη. The *future passive*, e.g. ἀγγελθήσεται, καθαρθήσεται, δαρήσεται, derives from the aor. passive.

Note especially: aor. pass. ἦρθη from αἶρω (because the verb-stem was originally disyllabic: ἀείρω); the stem of βάλλω changes from βαλ- to βλη- (*ablaut*) in the perf. active and medio-passive, and in the aorist passive.

1. The compound διαφθείρω is much more common than the *simplex* φθείρω. In the perfect the *simplex* ἔφθορα is rare and late; διέφθορα, meaning 'I have ruined/destroyed' is normal in the classical period, but later this same form came to be used in an intransitive sense, 'I am ruined'.

B. Examples of Principal Parts

στέλλω	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἑστάλην	send
ἄγγέλλω	ἄγγελῶ	ἤγγειλα	(ἤγγελκα) ¹	ἤγγελμαι	ἤγγέλθην	bring news
σφάλλω	σφαλῶ	ἔσφηλα	(ἔσφαλκα) ²			cause to fall
σφάλλομαι	σφαλήσομαι	ἐσφάλην		ἔσφαλμαι		fall
βάλλω	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην	throw
δέρω	δερῶ	ἔδειρα		δέδαρμαι	ἐδάρην	flay
(δείρω)						
σπείρω	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἐσπάρην	sow
φθείρω	φθερῶ	ἔφθειρα	(ἔφθαρκα) ³	ἔφθαρμαι	ἐφθάρην	destroy
καθαίρω	καθαρῶ	ἐκάθηρα		κεκάθαρμαι	ἐκαθάρθην	cleanse
αἴρω	ἄρῶ	ἦρα (ἄρω)	ἦρκα	ἦρμαι	ἦρθην	raise
αἴρομαι	ἄροῦμαι	ἦράμην				

II. Notes on Syntax

Observations on Part I L.60.

1. Note in text IF4 how the *interrogative clause* πῶς δεῖ ζῆν is turned into a *substantive* by the preceding article, the whole of it being linked to the infinitive σφάλλεσθαι by means of the construction περί + gen. The *infinitive*, too, is *used substantively* (cf. L.17) in texts IF7 and IIC2. Also observe the specialized use of the infinitive to express an aim or purpose in texts IB5 κηρύσσειν... ἰᾶσθαι and IIE4 καθῆραι 'they should purify...'; cf. Part I L.62 D2. This type of usage, still current in English, e.g. 'he sent them *to heal* the sick', is very ancient in origin.

2. In text IIF1 note the *figura etymologica*, καθαρμὸν καθαίρειν, where both verb and object are derived from the same root; as always, the object has an attribute (see L.58).

3. Note the various *functions of participles*, e.g.

a) In text IIIA1, participles used (in the dative) with the article, practically like independent substantives: τοῖς κρατήσασσι = 'the victors'.

1. ἤγγελκα, ἔσφαλκα and ἔφθαρκα are rare and not classical.

2. ἤγγελκα, ἔσφαλκα and ἔφθαρκα are rare and not classical.

3. ἤγγελκα, ἔσφαλκα and ἔφθαρκα are rare and not classical.

- b) Text IB4 presents another equally independent use of the participle: δεχόμενος preceded by the article serves as the subject of the sentence and takes an object.
- c) Participles are often used just like adjectives, as the attributes of substantives in the nom., acc., gen. or dat. Consider the meaning and functions of such participles e.g. in texts IB8, C2, F3; IIA2, 3, and how the meanings conveyed by them would be expressed in English.
- d) In text IIF2 strict logic (unlike an informal speaker) would demand that the sense be completed by a subject of the infin. in the acc. (τοὺς θύοντας or ἡμᾶς), to which καθαρισμένους would serve as an attribute; in English the pronoun 'one' is used in generalizations such as this, where no particular subject of the verb is specified.

The quotation from Plato's *Laws*, text IIF1, contains an instructive collection of participles variously used: one, τὸν προσήκοντα καθαρόν, is an attribute of a 'cognate accusative' (another name for *figura etymologica*); another participle, πύσας, serves as the attribute of the subject; it governs an object in the acc., αὐτήν, and also the *separative* ('ablative', L.4, 57) genitive τροφῆς, which, in its turn, has the perf. part. διεφθαρκυσίας as attribute.

In texts IIB and IIIA6 participles in the genitive are used, not as attributes to any particular word but, as part of the whole clause, to indicate prevailing conditions, circumstances, causes or reasons. This kind of structure is called an 'absolute participle' or 'genitive absolute'; probably a development of expressions like νυκτός 'by night', νυκτὸς οὔσης 'it being night' (L.31). In English, though there is no equivalent 'absolute' use of the gen., one sometimes finds participial phrases used, in a way very similar to the 'absolute' constructions of classical Greek and Latin, to describe 'circumstances attendant' on what is related in the main clause of the sentence, e.g. 'many years having elapsed since they left, the house was now in ruins'.

Analysing the function of the participles in other sentences too (e.g. in texts IC2; D1; E4) will be rewarding.

LESSON 61

I. Verbs with Stems in -m and -n: 'Nasal-Stem' Verbs

A. Formation

As will soon be evident, 'nasal-stem' verbs are essentially just like those with stems ending in the 'true' liquids, -l and -r (L.60).

1. Present

- a) stem + ω: νέμω, μένω;
 b) stem + ιω: far more frequent. As happened in the case of r-stems, the i dropped out and consequently: (i) where α or ε precedes the stem-consonant, a diphthong in ι results (α > αι, ε > ει), e.g. φαίνω (< *φάν·ιω; cf. καθαίρω < *καθάριω). μιαίνω (< *μιάν·ιω); κτείνω¹ (< *κτέν·ιω; cf. φθείρω < *φθέριω); (ii) where ι or υ precedes the stem-consonant, lengthening results, e.g. *κλίν·ιω > κλίνω (short ι > long ι); *ἀμύν·ιω > ἀμύνω (short υ > long υ).

2. Contracted Future (s-Future without -s-)

φανῶ (from *φανέσω), likewise μιανῶ, κτενῶ, κρινῶ, ἀμυνῶ; conjugated like ποιῶ. φανοῦμαι (from *φανέσομαι), likewise ἀμυνοῦμαι etc.; conjugated like ποιοῦμαι.

3. Aorist Active and Middle (s-Aorist without -s-)

s drops out after m and n with compensatory lengthening; thus: short α after (ε) ι, (ρ) > long α: e.g. ἐμίανα (< *ἐμίανσα); α otherwise > η: e.g. ἔφηνα, ἀπεφηνάμην (< *-φανσάμην); short ε > long ε, spelt ει: e.g. ἔμεινα, ἔκτεινα,² ἐνειμάμην (< *ἔκτενσα...); short ι > long ι: e.g. ἔκλινα (< *ἔκλινσα); short υ > long υ: e.g. ἐτάχυνα (< *ἐτάχυνσα).

Similarly: *ἔνεμσα > ἔνειμα; *ἤμυνσα > ἤμυνα; *ἤμυνσάμην > ἤμυνάμην.

1. The simple form κτείνω is used chiefly in poetry and is seldom found in prose texts, where ἀποκτείνω is normally used.

2. In addition to ἔκτεινα one frequently finds in poetic texts the strong aorist ἔκτανον (with ablaut a < ε, cf. L.60); in prose it is almost always ἀπέκτεινα, the weak aorist of ἀποκτείνω, that is used.

These aorist forms without -s- have the same endings as aorists in -s-, e.g. ἔμεινα, -ας, -ε... like ἔλυσσα, -ας, -ε...; μείνω, -ης, -ηι... like λύσω, -ης, -ηι...; μείναιμι, -αις, -αι (-ειας, -ειε)..., like λύσαιμι, -αις, -αι (-ειας, -ειε); μείνον, μεινάτω... like λῦσον, λυσάτω...; μείναι, like λῦσαι; μείνας, μείναν, μείνασα, like λύσας, λῦσαν, λύσασα.

Likewise in the middle, e.g. ἤμυνάμην, ἠμύνω... like ἐλυσάμην, ἐλύσω...; ἀμύνωμαι, ἀμύνηι... like λύσωμαι, λύσηι...; ἀμυναίμην, ἀμύναιο... like λυσαίμην, λύσαιο...; ἄμυναι, ἀμυνάσθω... like λῦσαι, λυσάσθω...; ἀμύνασθαι like λύσασθαι; ἀμυνάμενος like λυσάμενος.

Where the result of compensatory lengthening (in the aorist) is identical with the effect of the loss of i (in the present)—i.e. in verbs which have ε, ι or υ before the nasal consonant—the aorist subjunctive becomes indistinguishable from that of the present:

Pres. Subj.	Aor. Subj.
*κτένιω > κτείνω	*κτένσω > κτείνω
*κτένιης > κτείνης	*κτένσης > κτείνης
etc.	etc.

The same holds for the subjunctives of ἀμύνω and κλίνω, and in the case of ἔκτεινε the aorist is identical to the imperfect.

4. Perfect Active

Where a 'weak' form (with -k-) is used after a stem in η: -νκα > -γκα. However, such forms are rare. One occasionally finds ἀποπέφαγκα from ἀποφαίνω, but in high poetry there is an alternative strong perfect form from φαίνω: πέφηνα 'appeared', cf. the perf. act. of μαίνομαι 'I am mad' (ῥμαν cf. ἡμανία): μέμηνα. No perf. act. of κτείνω is found; in the case of ἀποκτείνω the strong perf. form ἀπέκτονα is normal—later one finds ἀπέκταγκα. In other verbs, other types of formation occur, e.g. ones in which the stem is lengthened with η, as in νενέμηκα from νέμω, μεμένηκα from μένω.¹

1. κλίνω 'bend' has perf. κέκλικα (post-classical), from κλι, shorter version of the stem (cf. ἐγκλιτικόν), which is expanded in the present (and hence also in the fut. and aorist) by the addition of -n. So also κρίνω, more about which later (L.66).

5. Perfect Passive

Where the stem-ending -ν precedes μ (before -μαι, -μεθα, -μένος): νμ > σμ, e.g. πέφασμαι, μεμιάσμεθα, μεμιασμένος, on the model of dental stems (e.g. γεγύμνασμαι, ἐψεύσμεθα, L.56).

Ancient grammarians taught that the second person singular ending was perf. pass. -νσαι, pluperf. pass. -νσο, but in practice such second person sing. forms of n-stem verbs are scarcely ever found. It is much more usual for the second sing., like the third plur., to be expressed by periphrasis, e.g. πεφασμένος εἶ. The third person plural is always expressed periphrastically in all mute- and liquid-stem verbs, e.g. μεμιασμένοι εἰσίν. (N.B. -νται is the third person *singular* ending!) As always, interconsonantal -s- drops out, hence the infin. πεφάν[σ]θαι.

Perfect		
Indicative	Subjunctive	Pluperfect
πέφασ·μαι	πεφασμένος ᾧ ἦις...	ἐ·πεφάσ·μην
πέφαν·σαι	Optative	ἐ·πέφαν·σο
πέφαν·ται	πεφασμένος εἶην εἴης...	ἐ·πέφαν·το
πεφάσ·μεθα	Imperative	ἐ·πεφάσ·μεθα
πέφαν·θε	πέφανσο, πεφάνθω,	ἐ·πέφαν·θε
πεφασ·μένοι εἰσίν	πέφανθε, πεφάνθων	πεφασμένοι ἦσαν
	Infinitive	
	πεφάνθαι	

6. Aorist Passive

In so far as the aorist passive of these verbs was ever formed, it is the 'weak' type of formation (with -θ-) that predominates, e.g. ἐφάνθην, ἐμιάνθην, ηὐφράνθην. In addition to ἐφάνθην 'was shown', there exists an intransitive strong aorist ἐφάνην 'appeared';¹ ηὐφράνθην also tends to be intransitive, 'I rejoiced'.²

From the aor. pass. is derived, as usual, a fut. pass. form, e.g. μιανθήσομαι, εὐφρανθήσομαι, φανήσομαι.

For the principal parts of nasal-stem verbs see the following table.

1. The first text in the Greek lesson shows that this distinction in meaning does not always hold.

2. So also ἡισχύνθην from αἰσχύνομαι 'I am ashamed', with the future αἰσχυνθήσομαι (more on this in L.70).

	Stem	Future	Aor. Act.	Perf. Act.	Perf. Pass.	Aor. Pass.	
νέμω	νεμ-	νεμῶ	ἔνειμα	(-νενέμηκα) ¹	νενέμημαι	ἐνεμήθην	alloy
μένω	μεν-	μενῶ	ἔμεινα	μεμένηκα	-	-	remain
ἀμύνω	ἀμυν-	ἀμυνῶ	ἤμυνα	-	-	-	help
ἀμύνομαι		ἀμυνούμαι	ἤμυνάμην	-	-	-	protect oneself
ταχύνω	ταχυν-	ταχυνῶ	ἐτάχυνα	-	-	-	hasten
κτείνω	κτεν-	κτενῶ	ἔκτεινα ἔκτανον	-έκτονα	see above	-	kill
φαίνω	φαν-	φανῶ	ἔφηνα	(πέφαγκα) ¹	πέφασμαι	ἐφάνθην	cause to appear
φαίνομαι		φανούμαι φανήσομαι	(ἐφηνάμην)	πέφηνα	πέφασμαι	ἐφάνην	appear
εὐφραίνω	εὐφραν-	εὐφρανῶ	ἠύφρανα	-	-	-	gladden
εὐφραίνομαι		εὐφρανούμαι εὐφρανθήσομαι	-	-	-	ἠύφρανθην	rejoice
μαίνω ²	μαν-		ἔμηνα	-	-	-	drive mad
μαίνομαι		(μανούμαι) ¹ (μαπήσομαι)	-	μέμηνα		ἐμάνην	rage
μιαίνω	μιαν-	μιανῶ	ἐμίανα	(μεμίαγκα) ¹	μεμιάσμαι	ἐμιάνθην	stain, defile
σημαίνω	σημαν-	σημανῶ	ἐσήμηνα	(σεσήμαγκα) ¹	σεσήμασμαι	ἐσημάνθην	indicate
κλίνω	κλι(ν)-	κλινῶ	ἔκλινα	(κέκλικα) ¹	κέκλιμαι	ἐκλί(ν)θην	bend

Notes on chart:

1. The forms in brackets are rare and/or late; forms with ‘-’ at the beginning are only found in compounds (and never in the simplex).
2. The present of the simplex is attested first in Roman imperial times, but ἐκμαίνω (‘drive mad’) is classical.

Notes on Syntax

A. Use of Active Verbs in Greek where English Uses Passive Forms

αἱ Μαινάδες Πενθέα ἀπέκτειναν: Πενθεὺς ὑπὸ τῶν Μαινάδων ἀπέθανεν. Passive forms of ἀποκτείνω are found in Homer, but hardly ever in Attic: there the idiom was to say, not ‘he was killed’, but ‘he died by (lit. ‘under’) someone’, using ὑπό + gen. just as with passive verbs. There are a number of other intransitive active verbs which were used in classical Attic and later Greek in place of passives. Here is a list of examples:

Active:	Instead of passive:
εὖ λέγει με	εὖ ἀκούω ὑπ' αὐτοῦ
κακῶς λέγει με	κακῶς ἀκούω ὑπ' αὐτοῦ
εὖ (κακῶς) ποιῶ αὐτόν	εὖ (κακῶς) πάσχει ('suffers') ὑπ' ἐμοῦ
ὁ δῆμος ἐκβάλλει ('throws out', 'banishes') τοὺς στρατηγούς	οἱ στρατηγοὶ φεύγουσιν ὑπὸ τοῦ δήμου
Μέλητος γράφεται (διώκει) Σωκράτη	Σωκράτης ὑπὸ Μελήτου φεύγει ¹

B. Notable Uses of the Genitive and Dative

Part I L.61 IH3: ἄδικοι θεῶν.

The genitive here is a 'true' genitive, i.e. a genitive limiting the meaning of a substantive. ἄδικοι θεῶν evidently means 'unjust/sinners in the province of the gods'; this is how people committing offenses against religion used to be described in the cult-language. The Alkmeonids, an aristocratic family, were banished from Athens in the 6th cent. BCE because they had killed their political opponents on the altar of the city's patron-goddess. This was reckoned an ἄγος τῆς θεοῦ, 'a sin' (not of the goddess, of course, but) 'in the domain of' and hence 'against' the goddess. The Alkmeonids were banished as ἀλιτήριοι τῆς θεοῦ. We know of this formula from Thucydides (1.126.11 cf. 1.126.2) and Aristophanes *Eq.* 445; almost the same wording occurs in the (much later) inscription from which the words cited above were taken.

Text IIG4: ἐμαίνοντο τῷ Διονύσῳ.

Here the dative of 'the person concerned' is used, as it would be with εὔχομαι and χορεύω, with reference to the deity who is the object of worship.

The same 'true' dative is sometimes used with a different shade of meaning with reference to the *person judging*, e.g. Soph. *Aj.* 1282, 1363: ἔνδικα ὑμῖν 'right for you', i.e. 'right in your judgement'; Homer *Il.* 23.595, cf. *Od.* 4.807: δαίμοσιν ἀλιτρός 'an evil-doer in the sight of the gods'; the same construction is used in a famous saying by St. Paul, 1 Cor. 14.11.

1. Plato *Apol.* 35d; cf. Part I L.61 IIIB2 αἰτίαν ἔχετε 'you will be charged' ('accused').

LESSON 62

An opportunity for reviewing mute-stem and liquid-stem verbs.

LESSON 63

As far as 'accidence' is concerned, the rest of this course will be concerned with what are termed:

'Irregular Verbs'

In fact there are no 'irregular' verbs in Greek. However, there are many important verbs that form one, or often several, of their tenses in accordance with 'rules' different from those determining the conjugation of e.g. λύω, βλέπω, ἀγγέλλω. In the following lessons, the different *tenses* of these verbs will be treated one by one, beginning with the *present*. Whenever a verb has peculiar features in more than one tense, these will be referred to not only when the verb is first mentioned, but also in the discussion of the tense in question. Unavoidably there will be some inconsistency in this procedure.¹

We shall begin with verbs whose present stem is formed with reduplication of the initial consonant of the verb-stem. We are familiar with such reduplications as a normal feature of the perfect, where -ε- stands between the two consonants (λέ·λυκα, βέ·βλαμμαι). In the present such reduplication is quite rare, and the vowel between the reduplicated consonants is -ι- (e.g. γί·γνομαι, πί·πτω).

Present with Reduplication

1. γίγνομαι 'become', 'happen'. The root √γν occurs with two different vowel gradations:

- a) zero: ΓΝ: γίΓΝομαι; ΓΝήσιος 'true born', 'true';
- b) normal: ΓΕΝ/ΓΟΝ: ΓΕΝος; ἔκΓΟΝος, ἐπίΓΟΝος ('born after', 'epigone'); likewise the (strong) aorist ἐΓΕΝόμην and (strong) perfect: γέΓΟΝα.

1. We shall find for instance, in the case of various types of present, that their future is formed by the lengthening of their stem-vowel (e.g. φθάνω, φθήσομαι) or that the perfect active is formed with the ablaut -ο- (as in πέμπω, πέπομφα, cf. Eng. 'I tread', 'I have trodden') or the aorist passive with the ablaut -α- (e.g. φθείρω, ἐφθάρη, cf. Eng. eat, ate).

Notice that the perfect is *active* in form (and is intransitive, like e.g. πέφηνα ‘I have appeared’ from φαίνω ‘make visible’, and μέμηνα ‘I am mad’ from μαίνω ‘drive mad’; note also the qualitative ablaut e/o.

The remaining tenses have the same ‘normal’ vowel-gradation ΓΕΝ, lengthened by the addition of Η, thus fut. γενήσομαι and (from 5th cent. onwards) perf. γεγένημαι; similarly the later forms (4th cent. onwards): aor. ἐγενήθην and, derived from it, fut. γενηθήσομαι. According to standard terminology these last two are ‘passives’, but obviously there can be no passive of the verb ‘to become’. The later forms γενηθήσομαι, ἐγενήθην, γεγένημαι are identical in meaning to the earlier forms γενήσομαι, ἐγενόμεν, and γέγονα, which remained in use.

The principal parts are thus:

|| γίγνομαι, γενήσομαι, ἐγενόμεν, γέγονα, (γεγένημαι)
 || (later also γενηθήσομαι, ἐγενήθην).

In post-classical times the second γ in γίγνομαι was often not pronounced, and instead ι was lengthened in compensation: γίγνομαι > γίνομαι. Likewise γινώσκω (L.65) > γινώσκω.

Warning: Distinguish carefully between the derivatives of the closely related roots √γεν- and (its causative) √γενν-, especially between γίγνομαι ‘become’, ‘happen’, and γεννάω ‘beget’ (also ‘give birth to’), ‘procreate’, ‘bring forth’.

For example: τὸ γενόμενον ‘what has happened’, *but* τὸ γεννώμενον ‘what has been begotten’, ‘the child’; ἐγενήθη ‘became’, ‘happened’, *but* ἐγεννήθη ‘was born’; ἡ γένεσις ‘coming into being’, ‘origin’, *but* ἡ γέννησις ‘begetting’, ‘bringing forth’ (also, in later Greek, ‘birth’).

Note however: τὰ γενέσια ‘birthday-celebration’; γενναῖος ‘high-born’, ‘noble’; τὸ γένημα ‘happening’, *but* τὸ γέννημα ‘offspring’.

2. πίπτω ‘fall’. Like √γν, the root √πτ is found in two forms:

- a) with vowel-gradation ‘zero’ ΠΤ: πίπτω; likewise in τὸ ΠΤερόν ‘wing’ and, lengthened by the addition of ω, the perfect πέπτωκα; also ἡ ΠΤῶσις ‘fall’ and τὸ ΠΤῶμα ‘what has fallen’, ‘corpse’;
- b) with vowel gradation ‘normal’: ΠΕΤ, so in πέτομαι ‘fly’, Lat. *peto*.

For tenses of πίπτω other than the present, the form ΠΕΤ is used in most dialects (e.g. ἔπετον ‘fell’ in Pindar). However in Ionic-Attic ΠΕΤ is softened to ΠΕΣ—it is unclear why. Hence the strong aorist ἔπεσον and the fut. (middle!) πεσοῦμαι: a contracted future like χαριοῦμαι, φανοῦμαι, probably from *πεσ·έσομαι > πεσέομαι (L.72).

Hence the principal parts:

|| πίπτω,¹ πεσοῦμαι, ἔπεσον, πέπτωκα.

3. τίκτω ‘beget’, ‘bring forth’ (a child).

- a) zero: ΤΚ, used (like ΓΝ in γίγνομαι and ΠΤ in πίπτω) in the present, τίΤΚω; however for ease of pronunciation the consonants were reversed to give τίκτω. This form recommended itself all the more because it sounded akin to τέκνον, τέξω etc.
- b) normal: ΤΕΚ/ΤΟΚ (thus also in τὸ ΤΕΚνον, ὁ ΤΟΚος), used in all tenses apart from the present. Future: med. τέξομαι, also the (less common) act. τέξω; strong aorist: ἔτεκον, and perfect (note the ablaut): τέτοκα.²

Hence the principal parts are:

|| τίκτω, τέξομαι (τέξω), ἔτεκον, τέτοκα.

II. Reading Poetry: Metre

A. Spoken Verse (Iambics)

In Part I L.63, texts ID; IIA1; D2; E1 and 2 and F are *iambic trimeters* of the sort normal in tragedy, in which there are few licences; in IID2 there is, however, a ‘resolved’ *longum*: περί = ~ ~ in place of –. This is allowed in tragedy but is infrequent.

By contrast, the lines from comedy in text I E display the freedom allowed in popular poetry. Admittedly E3 would not seem out of place in a tragedy—you ought by now to be able to read metrically regular verses like this without difficulty.³ E4 contains a ‘resolved’

1. The length of the iota, which is attested by ancient grammarians, is surprising and hard to explain. Perhaps it is long by analogy with the iota in ρίπτω ‘throw’.

2. Passive forms, e.g. ἐτέχθη ‘was born’, are not found before the Christian era.

3. And surely also the easy-flowing rhythm of the iambic tetrameter catalectic in text I G.

longum, as in IID2:

πόλλ' ἀγαθά σοι; (– ~ ~ ~ –)

however, two short syllables together, as at the beginning of E2 (~ ~ – ~ –) and E1 ὡς ἐξαπίνης (– – ~ ~ –), would not be used in tragic iambs.

B. Lyric Verse: Glyconics in Text IIE3

The normalised form of this metre – – – ~ ~ – ~ ~ (as used in Horace *Carm.* 1.3: *Sic te diva potens Cypri*) has already been introduced (L.27). In text IIE3 Euripides allows himself the popular licence of a 'resolved *longum*' at the beginning and the changing position of the characteristic pair of short syllables.

N.B. Observations of this kind are useless unless they prompt the student to read aloud rhythmically.

LESSON 64

I. Verbs in -σκω and -ισκω

The present tense of certain verbs is distinguished from their verb-stem by being extended by the element -sc-. It usually ends in -ίσκω after consonants (e.g. εὖρ·ίσκω) and in -σκω after vowels (e.g. ἡβὰ·σκω); ἀποθνή·ισκω is an exception to this seemingly reasonable rule.

A. Present: Stem Extended with -σκ

Preliminary note: In Latin the ending -sco e.g. *cresco*, *cognosco*, *senesco* conveys an 'inchoative' meaning, i.e. it implies 'growing' or 'becoming'. In Greek verbs in -σκω, this sense is only occasionally noticeable, as in γηράσκω and ἡβάσκω.

1. γηρά·σκω 'grow old' (cf. τὸ γῆρας).

The other tenses of this verb follow the pattern of regular verbs in -άω (α > long α, not η, because it is preceded by ρ). Thus the fut. is γηράσω (often med. γηράσομαι), aor. ἐγήρασα, perf. γεγήρακα.

2. In addition to ἡβάσκω ‘grow up’ (from ἡ ἥβη), there exists a present form ἡβάω ‘I am young’, ‘I am in the prime of life’,¹ from which the remaining tenses (ἡβήσω etc.) are derived.

Even in the case of these model verbs, as our text IB2 shows, the distinction between ‘inchoative’ (-σκω) and ‘static’ (-ω) meaning, i.e. between ‘becoming’ and ‘being’, was not strictly observed even in classical times.²

In addition to γηράσκω, one finds, from the time of Xenophon and Aristotle onwards, a present form γηράω, and similarly there exists as early as the classical period:

3. φάσκω as an alternative to φημί (φαμί, cf. φάμα – φήμη).³

In the case of this verb there is no trace of an ‘inchoative’ meaning; rather, the expansion of the stem adds a nuance of intensity: ‘I say emphatically’, ‘I declare’. Certainly φημί, unexpanded, can also convey the same meaning; and the fut. φήσω and aor. ἔφησα⁴ can equally be considered parts of φάσκω or of φημί. More on these principal parts in L.83.

4. πάσχω ‘experience’, ‘suffer’.

The strikingly different principal parts of πάσχω can be explained, if one considers the relationship between the substantives τὸ πάθος and πένθος ‘suffering’, and that between the verbs πάσχω and πενθέω ‘lament’ (and the mythical name Πενθεύς). The α in πάσχω and πάθος and the εν/ον found elsewhere in the verb and its derivatives point back to an original consonant n. All the forms of this verb, then,

1. ἡβάσκων = Lat. *adulescens*; ἡβῶν (ἡβήσας) = *iuvenis*.

2. Perhaps some reader will be interested in the following illustration of this fact. In a lexicon of Roman Imperial date (Moeris), which distinguishes the diction of the classical Ἀττικοί from that of contemporary Ἑλληνας, there is the following entry: Ἡβῶν Ἀττικοί, ἀκμάζειν (from ἀκμή ‘highest point’) Ἑλληνας. ἡβάσκειν δὲ ἐπὶ τῶν παίδων τῶν ἀρχομένων ἡβῶν, ὡς ἐπὶ τὸ πλεῖστον Ἀττικοί. The proviso ὡς ἐπὶ τὸ πλεῖστον ‘mostly’ saves the lexicographer’s credit. Clearly he knew, as we do, that ἡβάσκω was used with the same meaning as ἡβάω.

3. It is striking that one hardly ever encounters φάσκω in the pres. indic.; φημί was more convenient. But all the other moods of the present tense are used, most commonly the infinitive, participle and the imperfect.

4. The indicative of this aorist is seldom used: there is a strong preference for the shorter (strong) imperfect ἔφην.

are derived from the root $\sqrt{\pi\eta\theta}$, with varying vocalization of the η , thus:

- a) zero: $\sqrt{\pi\eta\theta} > \pi\alpha\theta-$: aor. ἔπαθον (strong), pres. *πάθσκω > πάσχω;¹
- b) normal with e/o ablaut:
1. $\sqrt{\pi\epsilon\eta\theta}$:- fut. *πένθοσομαι > *πένσσομαι > *πένσομαι > πεσομαι = πείσομαι (compensatory lengthening as in e.g. λυθείς < *λυθέντης);
 2. $\sqrt{\pi\omicron\eta\theta}$:- perf. πέπονθα (strong).

Hence the principal parts are:

|| πάσχω, πείσομαι,² ἔπαθον, πέπονθα ‘experience’, ‘suffer’.

B. Present: Stem Extended by -ισκ

1. εὐρίσκω ‘find’.

No present form *εὐρέω exists. However, the remaining tenses are derived from the verb-stem εὔρε-. Note especially:

- a) strong aor. active (and middle): ἤρρον (ἠύρόμην);
- b) aor. passive ἠύρέθην, with -ε-.
- c) As was observed earlier, $\eta\upsilon$ became $\epsilon\upsilon$ in post-classical times, hence e.g. ἤρρον > εὔρον, ἠύρηκα > εὔρηκα.

Thus the principal parts are:

|| εὐρίσκω, εὐρήσω, ἤρρον, ἠύρηκα, ἠύρημαι, ἠύρέθην ‘find’.

2. στερίσκω, ἀποστερέω ‘deprive’.

Tenses other than the pres. are all regularly formed from (ἀπο-)στερέω. In the pres. the -ισκω and -εω forms were used; in *prose* the -έω form was normally prefixed by a preposition (i.e. ἀποστερέω, like ἀποθνήσκω), both in the present and in the other tenses.

3a. ἀναλίσκω < *ἀναφαλίσκω, $\sqrt{φαλ}$ ‘expend’.

All other tenses are formed regularly from ἀναλώω. In the present the Attic -όω form disappears from the 4th cent. onwards. The augment, after the preposition ἀν(α), is $\eta < \alpha$.

1. -θσ- > σ, as in πείθω, πεί[θ]σω; -κω > -χω is the after-effect of the aspiration in παθ-.

2. Do not forget that this form is identical with a future of πείθω.

3b. The peculiar middle simplex ἀλίσκομαι,¹ 'I am taken' serves as the passive of αἰρέω.² Here, too, tenses other than the present are formed as if from a pres. in -όω (which does not actually occur). The forms of the aorist and perfect are curious: they are active in form and intransitive in meaning. The hiatus between the augment ε and the initial stem-vowel, α, in these tenses is due to the fact that the root originally had an initial digamma: ἐφάλων, φεφάλωκα > ἐάλων,³ ἐάλωκα. This εα changed to ἦ in the Ionic dialect and often, from the 4th cent. onwards, also in Attic: ἦλων, ἦλωκα.

Principal Parts:

- || a) ἀναλίσκω = ἀναλόω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην 'spend';
 || b) ἀλίσκομαι, ἀλώσομαι, ἐάλων (ἦλων), ἐάλωκα (ἦλωκα) 'be captured'.

4. θνήσκω (so in poetic texts); ἀποθήσκω (in prose) 'die'.

In both prose and poetry, however, the perfect is always τέθνηκα (without preposition). The different forms of the root √θν in different tenses can be explained in the same way as in L.63. The vowel-gradations found are:

- a) zero (θν-) + expansion by η (as in e.g. γενήσομαι, L.63), produces pres. θνή·ισκω, ἀποθνή·ισκω; perf. τέ·θνη·κα.⁴
 b) normal: (θαν- cf. θάνατος): future (middle in form and contracted, as usual with liquid-stem verbs): (ἀπο-) θανοῦμαι; (strong) aor. ἀπ-έθανον.

Principal Parts:

|| ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, τέθνηκα 'die'.

Note: As has been mentioned already (L.61), (ἀπο-)θνήσκω (with ὑπό, ἐκ, παρά) can serve as a passive meaning 'be killed'.

1. The active *ἀλίσκω was not used in antiquity.

2. Passive forms of αἰρέω, however, were also used.

3. A 'root-aorist' like ἔγνω (L.69).

4. The common shorter forms of the perfect e.g. τεθνήκασιν (= τεθνήκασιν) τεθνήκασιν (= τεθνηκέσθαι), τεθνεώς (= τεθνηκώς) will be discussed in L.73.

II. Metre

A.

Part I L.64 text IC, Theognis: an elegiac couplet—a metre already well-known from Part I L.26 IIG, L.32 IIE, and Part III, above, L.26. The first line is a dactylic hexameter (like text A3); the 2nd line a pentameter (like text A1).

B.

The verses from comedy in text IG are of a type which one might equally well find in tragedy; not so those in text IIC2 (how do they differ?).

C.

Text III1, Euripides: lyric verses as in Part I L.63 IIE3 (cf. Part III, above, L.63): free glyconics.

LESSON 65

I. Present: Stem with Reduplication at the Beginning
and σκ- Lengthening at the End

√γνω: γι·γνώ·σκω; √μνη: μι·μνή·σκω; √δα: δι·δά·σκω

The present of this group of verbs displays *both* of the distinctive characteristics which we have noted in the last two lessons: reduplication *and* -σκω.

The remaining tenses are formed, as one would expect, from the unexpanded root except in the case of διδάσκω.

Particular Instances

Γιγνώσκω and ἀποδιδράσκω have strong aorists: ἔγνων—3rd plur. indic. ἔγνωσαν, 2nd sing. imper. γνώθι, infin. γῶναι, 2nd sing. opt. γνοίης. ἀπέδραν—3rd sing. indic. ἀπέδρα, infin. ἀποδρᾶναι.

The endings follow directly after the root (without indication of tense, or insertion of the thematic vowel). The forms of the so-called 'root-aorist', primitive in their simplicity, will be considered in L.69.

1. γιγνώσκω: √γνω- (cf. ἡ γνῶσις, ἡ γνώμη; also Lat. *co·gno·sco*).

As is often the case with verbs denoting mental activity, the future is *middle* in form: γνώσομαι. Elsewhere in this verb, e.g. in ἔγνωσμαι, ἐγνώσθην, γνωστός, an intrusive -s- arose from analogy with dental-stem verbs like γυμνάζω – γεγύμνασμαι, πείθω – πέπεισμαι, the so-called ‘intrusive sigma’ (see L.70).

The principal parts are thus:

|| γιγνώσκω: γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην
 || ‘recognize’ (γινώσκω, see L.63).

2. τι·τρώσκω: √τρω (Homer τρώω; cf. τὸ τραῦμα, Ion. τρῶμα) ‘wound’. No perfect active is found before late antiquity, otherwise the principal parts are normal:

|| τιτρώσκω, τρώσω, ἔτρωσα, –, τέτρωμαι, ἐτρώθην, ‘wound’

3. δι·δάσκω: √δα ‘teach’.

In this verb (and its derivatives, e.g. ὁ διδάσκαλος < *διδάχσκαλος; ἡ διδαχή) the reduplication and the -σκ, or at least the (aspirated) guttural, are treated as part of the stem; hence all tenses are formed like regular guttural-stem verbs, as if the present were *διδάχω, thus: διδάσκω, διδάξω, ἐδίδαξα, διδακτός, like διώκω, διώξω, ἐδίωξα.

Principal parts:

|| διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδίδαχθην
 || ‘teach’.

4. ἀπο·δι·δράσκω: √δρα ‘run away’.

The *simplex*, without a prefixed preposition, is never found. For the aorist see above. The future is *middle* in form; otherwise the verb has no middle and, obviously, no passive. Thus:

|| ἀποδιδράσκω, ἀποδράσομαι, ἀπέδραν, ἀποδέδρακα ‘run
 || away’.

5. μι·μνήσκω:¹ √μνη (cf. ἡ μνήμη) ‘remind’.

The present active is found in prose only in compounds with the prefix ἀνα- or ὑπο-. By contrast, in the perfect the *simplex* was

1. So in Attic and later Greek: seldom or never -ήισκω (i.e. not like θνήισκω).

always used: μέμνημαι ‘I call to mind’, ‘I remember’ (perfect with no preposition and present meaning).

N.B. ἐμνήσθην means ‘I remembered’, ‘recalled’, ‘mentioned’ and is *not* passive in meaning. From it derives the future μνησθήσομαι; in poetry the future form μνήσομαι is also found.

Principal parts:

μιμνήσκω, μνήσω, ἔμνησα, (in prose ἀνα- and ὑπο-) ‘remind someone’.

μιμνήσκομαι, (μνήσομαι) μνησθήσομαι, ἐμνήσθην, μέμνημαι ‘remember’.

II. Syntactical Notes Concerning these Verbs

1. γινώσκω

a) Aspects of the various tenses

Present: text IA1: γίγνωσκε ‘get to know’, ‘strive to recognise’ (similarly A2-4); A5 ‘can you understand what you are reading?’; Aorist: C: ἔγνων ‘noticed’; D: ἔγνω ‘came to know’; F2: γνοίης ‘recognize’. Perfect: F1: ἔγνωκα ‘I have realised it through this (*scilicet* through his torture) and I know it now’.¹

b) Constructions

With object in the accusative: γνῶθι σαυτόν; with subordinate clause: μὴ γνοίης ὅς εἶ (IF2); with both together: IA1; with participle: γινώσκω ἄνθρωπος ὢν (‘...that I am a man’) IA2, but γινώσκω ἄνθρωπον ὄντα αὐτόν (‘...that he is a man’); with infinitive: σωφρονεῖν ἔγνων (‘I resolved to...’).

2. διδάσκω (cf. L.36)

Constructions

The accusative is used both for the *thing* taught and the *person* taught. Thus διδάσκω is found *both* with a *single* accusative, with reference either to the thing taught (texts IIA1, B1) or to the person taught (IIB2), *and* with a double accusative (IIB3, 4 cf. Part III L.58). In addition the Greek accusative can express *what the learner is being*

1. Ἐγνώκε in the quotation of Democritus, I E4, is difficult. If it is genuine it must mean ‘knew’, but perhaps Democritus really wrote ἔγνω. Cicero translated the word in question as *adgnovit*.

taught or trained to be, e.g. II B3 ἵππέα ‘to be a horseman’, B4 ῥήτορας ‘to be rhetoricians’; likewise σοφόν (A5).

3. ἀποδιδράσκω

a) Aspects

Present: ‘try to escape’; aorist: ‘get away’. Text IIH3 provides a beautiful illustration; so does H4 οἴχεται ‘is gone’, (ἀποδεδρακώς) ‘having finally escaped’ (from us).

b) Constructions

The accusative is used to denote the person from whom someone escapes, particularly if he/she is indicated by a pronoun, (H1), but when the person escapes *from* a place (or *out of* a battle), a preposition is used (ἀπό, ἐκ, παρά, all with the genitive).

Ἡμῖν at the end of H4 is a true ‘dative of person concerned’, adverbial in function, not an ‘indirect object’ but an ‘ethic dative’: ‘to our regret’.

4. μιμνήσκω – μιμνήσκομαι...μέμνημαι

a) Aspects

Particularly characteristic are: present: active (text IIE1): ὑπομίμνησκε ‘bring it forcibly to their mind’, ‘impress upon them’; middle (G): ἀναμιμνησκόμεθα ‘what we are now calling back to mind’, ‘recalling’. The aorist refers to the simple fact of reminding (F2 ἀναμνήσας) or remembering (F3 μνήσθητι). The perfect (E3, F6, G) refers to ‘keeping in mind’, ‘memory’.

b) Constructions

With the genitive for the thing remembered (e.g. text IIF1), though the accusative is possible for the neuter of a pronoun. With a participle (frequently) e.g. F3, or with a subordinate clause (e.g. E1: ὅτι...).

LESSON 66

I. Present: Verb-Stem + -n
(e.g. τέμ·νω, fut. τεμ·ῶ)

These verbs have different vowel-gradations in different tenses.

Particular Verbs

1. δάκνω 'bite'.

Stem δακ-; with ablaut δηκ- (lengthened) everywhere except in the present stem and the aor. active (no perfect active). The aor. active is strong: ἔδακον. In the remaining tenses the verb follows the pattern of normal k-stems, e.g. διώκω, except that its future is middle in form: δήξομαι (otherwise no middle). Thus:

|| δάκνω, δήξομαι, ἔδακον, –, δέδηγμαι, ἐδήχθην 'bite'.

2. τέμνω 'cut'.

Root: normal: TEM/TOM, used in the present, future and aorist active, also in ἡ τομή 'a cut' (cf. Eng. 'anatomy') and ἄτομος, -ον 'uncut', 'indivisible'.

Zero: TM, extended by -η, used in the remaining tenses and also in ἡ τμήσις 'cutting', τὸ τμήμα 'off-cut', 'piece'.

Future active: contracted as in normal m-stem like νεμῶ, future of νέμω; aor. active: also like that of a normal m-stem but *strong*, like ἔδακον from δάκνω, rather than ἔνειμα from νέμω. Thus:

|| τέμνω, τεμῶ, ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην 'cut'.

3. κάμνω 'I am weak'.

This verb has essentially the same structure as τέμνω, but: a) its meaning precludes the existence of passive forms; b) its future is middle in form (cf. δάκνω).

Root: normal: KAM: so the present, future, aorist; zero: KM, extended by -η, in the perfect. Hence the principal parts:

|| κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα 'be weak'.

4. φθάνω 'I am quick'.

Root: normal: √φθα. So the present (+ν), the weak (-s-) aorist and the perfect; lengthened: φθη. So the future (middle in form) and the alternative strong 'root'-aorist (L.69).

Principal parts:

|| φθάνω, φθήσομαι, ἔφθην (ἔφθασα), ἔφθακα 'be fast'.

5. πίνω 'drink'.

Cf. τὸ πῶμα 'drink'; τὸ ποτήριον 'drinking cup'; τὸ συμπόσιον 'drinking party'; ποτός 'drinkable', also Lat. *potus*, *potare*.

Root: ΠΙ/ΠΟ, i.e. with the same alternation of vowels as in Eng. 'sing'/'song'.

Both of the vowels may be either short, ι/ο, or long, ἰ/ὄ, thus: πι/πί, πο/πό.

The long ι, found only in the present, can be explained as the consequence of the loss of a consonantal i if we assume that the present was originally formed with -ιο and not -ω. The same hypothesis would also account for long iota in κρίνω, κλίνω and other verbs.

Present: root + n (? ni) > πίνω. Future middle: πίομαι, originally an aorist subjunctive.¹ Aorist active (strong): ἔπιον. Perfect active (weak): πέπωκα. Perfect and aorist passive: with -ο- (thus -ω- only occurs in the perfect active).

Principal parts:

|| πίνω, πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθη 'drink'.

The five verbs so far considered have strong aorists.² The same is not the case, however, with the following verbs.

6. κρίνω 'separate', 'judge', √κρι, cf. ἡ κρίσις.

Present: root + n (ni): *κρίνῳ > κρίνω.

N.B. The additional -n has affected certain other tenses besides the present (which conjugated like e.g. μένω—L.61), though *not* the

1. Aorists not lengthening the thematic vowel are frequent in Homer, very rare later. The close relation between the aor. subj. and fut. indic. will be discussed later (L.71; SG 103).

2. φθάνω, as we have observed, has a weak aorist ἔφθασα in addition to the strong aor. ἔφθην.

perfect (active and passive) and the aorist passive, hence the future κρινῶ < *κρινέσω (contracted) (cf. μενῶ) and the aorist active ἔκρινα < *ἔκρινσα (*weak*). The remaining tenses are formed regularly from √κρι. Thus:

κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην ‘distinguish, judge’;
 ἀποκρίνομαι, ἀποκρινοῦμαι, ἀπεκρινάμην, ἀποκέκριμαι
 ‘answer’;
 (ἀπεκρίθην is post-classical).

For κλίνω (formally very similar) see L.61; for βαίνω (< βᾶ·ν·ίω) see L.69.

7. ἀφ·ικ·νέ·ομαι ‘arrive’, root: √ικ.

In this verb the present stem is not simply extended by -n (as was the case in the verbs 1-6), but by -νε. As a result, the forms derived from it—present and imperfect—are conjugated like the medio-passive of regular verbs in -έω, e.g. αἰδοῦμαι, αἰροῦμαι, ποιοῦμαι.

The remaining tenses are formed regularly from √ικ; the aorist is strong:

ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι ‘arrive’.

N.B. In prose this verb only occurs as a compound with the preposition ἀπό, but in poetry the *simplex* is found, often—but not always—with the special meaning ‘approach (someone) as a suppliant (ἰκέτης)’.¹

II. Syntax

Use of Participles with κάμνω and φθάνω etc.

1. κάμνω ‘I work hard’, ‘I am weak/exhausted/ill’; κάμνω ποιῶν τοῦτο ‘I am wearing myself out doing this’; ἔκαμε ποιῶν τοῦτο ‘he wore himself out/became exhausted doing this’; κέκμηκε ποιῶν (ποιήσας) τοῦτο ‘he is exhausted/ill as a result of doing this’.²

1. See vocabulary.

2. Hence the aor. partic. οἱ καμόντες (‘the sick’, ‘the exhausted ones’) is used metaphorically to mean ‘the dead’.

2. φθάνω 'I hurry', 'I am quick'; φθάνω ποιῶν τι, πρίν... 'I do something quickly, before...'; φθάνω σε ποιῶν τι 'I do something more quickly than you', 'I do it before you can', 'I anticipate you doing it'.

3. Compare similar uses of the participle already familiar: παῦε φλυαρῶν 'stop talking nonsense'; χαίρω (ἠδομαι) ἐσθίων 'I enjoy eating'; αἰσχύνομαι λέγων 'I say (it) with a feeling of shame'; ἀδικεῖτε λύοντες τὰς σπονδάς 'you are doing wrong (by) revoking the truce'; καλῶς ποιεῖς ἤκων 'it is good that you have come'.

4. Note the resulting differences between e.g. αἰσχύνομαι λέγων 'I say it with a feeling of shame' and αἰσχύνομαι λέγειν 'I am ashamed to say (it)' (and therefore *won't* say it).

LESSON 67

I. Verbs with Present-Stem Extended by -n, Continued:

Verbs in -άνω

The roots of verbs in -άνω end with consonants.

Note:

1. All the verbs listed here have a strong aorist (active or middle);
2. All, except λανθάνω, have a future middle.

A. Present-Stem: Root + αν-

E.g. ἀμαρτάνω 'miss the mark', 'fail', 'err'; αἰσθάνομαι 'perceive'.

Principal parts:

<p>ἀμαράνω, ἀμαρτήσομαι, ἤμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην 'fail, miss'</p> <p>αἰσθάνομαι, αἰσθήσομαι, ἤισθόμην, ἤισθημαι 'perceive'</p>
--

The roots of these verbs are expanded by -η throughout, except in the present (+ imperf.) and the strong aorist.

B. Present-Stem: Like A, but with an Additional Nasal Consonant before the Final Consonant of the Root

The added nasal, normally -v- (e.g. in $\mu\alpha\cdot\nu\cdot\theta\cdot\acute{\alpha}\nu\cdot\omega$ from $\sqrt{\mu\alpha\theta}$), is, as always, assimilated before a guttural to -γ- (e.g. $\tau\upsilon\cdot\gamma\cdot\chi\cdot\acute{\alpha}\nu\cdot\omega$ from $\sqrt{\tau\upsilon\chi}$) and before a labial to -μ- (e.g. $\lambda\alpha\cdot\mu\cdot\beta\cdot\acute{\alpha}\nu\cdot\omega$ from $\sqrt{\lambda\alpha\beta}$).

In the verbs of this group—apart from $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ —the root appears with different vowel-gradations in different tenses. There is almost always lengthening of the vowel in the future and, in many cases, in the perfect as well.

Principal parts:

μανθάνω	μαθήσομαι	ἔμαθον	μεμάθηκα			experience, learn, understand
λαμβάνω	λήψομαι	ἔλαβον	εἴληφα	εἴλημαι	ἐλήφθην	grasp, take
λανθάνω	λήσω	ἔλαθον	λέληθα			I am hidden, I escape notice
τυγχάνω	τεύξομαι	ἔτυχον	τετύχηκα			succeed
πυνθάνομαι	πέυσομαι	ἔπυθόμην	πέπυσμαι			inquire, learn

Notes on the Verbs of Group B

*μανθάνω*¹

Outside the present and aorist there is η- expansion of the root, as in group A.

λαμβάνω

Ablaut of the root vowel, α/η, thus $\sqrt{\lambda\alpha\beta/\lambda\eta\beta}$,² i.e. the vowel appears in a short form (pres., aor. act. and med.) and a long form (fut., perf., aor. pass.). In post-classical times the additional -μ- (<-v-) of the present stem made its way into the future ($\lambda\acute{\eta}\mu\psi\omicron\mu\alpha\iota$) and the aorist passive ($\acute{\epsilon}\lambda\acute{\eta}\mu\phi\theta\eta\nu$).

λανθάνω

The same ablaut, α/η, distributed in the same way between the various parts of the verb: $\sqrt{\lambda\alpha\theta/\lambda\eta\theta}$. Future: $*\lambda\acute{\eta}\theta\cdot\sigma\omega > \lambda\acute{\eta}\sigma\omega$ —the dental

1. The passive is found in the present when the verb is used impersonally, but only very rarely; otherwise it is unheard of.

2. Originally the root was $\sqrt{\text{slab}}$. It is the initial s-, otherwise lost, that accounts for the form of the perfect, $*\text{seslabha} > \acute{\epsilon}\acute{\iota}\lambda\eta\phi\alpha$ and $*\text{seslabmai} > \acute{\epsilon}\acute{\iota}\lambda\eta\mu\alpha\iota$.

before -s- drops out as in *ῥρνιθς > ῥρνις. Perfect: λέληθα (cf. ἡ λήθη)—strong (as is εἴληφα).

πυνθάνομαι

Ablaut ευ/υ (as in φεύγω: ἔφυγον): thus √πευθ/πυθ. The diphthong only occurs in the future, πεύ[θ]σομαι,¹ otherwise the root takes the form πυθ-, e.g. perfect: *πέπυθμαι > πέπυσμαι; -θμ > -σμ as in e.g. πέπεισμαι (< πέπειθμαι) and ἐπιλέλησμαι, and the verb conjugates like a normal dental-stem.

τυγχάνω

The same ablaut, ευ/υ, as in πυνθάνομαι, distributed in the same way between the tenses: i.e. √τευχ/τυχ. The root takes the form τευχ² only in the future, τεύξομαι (< *τεύχσομαι) in which χσ > ξ, and later in the perfect, τέτευχα, otherwise one finds √τυχ, cf. ἡ τύχη. The perfect has -η- lengthening (cf. group A and μανθάνω) and is weak like ἡμάρτηκα, μεμάθηκα (as is often the case: L.73).

II. Syntax

A. Genitive Used for the Object of Certain Verbs

Given that the 'true' genitive designates the *sphere* within which a person, thing or concept (expressed by a substantive) or an action, happening or state of affairs (expressed by a verb), is situated, it is not difficult to see how, for instance, the expression ὁ πρῶτος τῶν Ἑλλήνων (partitive genitive), could give rise to the construction ἄρχεῖν τῶν Ἑλλήνων, and similarly μέρος τοῦ οἴνου to μετέχειν τοῦ οἴνου. Thus also the constructions ἐσθίειν τῶν ἄρτων and πίνειν τοῦ οἴνου for 'eat bread' and 'drink wine' make good sense.³

It is because the Greek genitive has, in addition, taken on the function of the IE *ablative* (the 'from where' case) that μανθάνω σου is used to mean 'I find out (something) *from you*' and ἀκούω σου to mean 'I hear *from you*'/'I listen to you'. Here the genitive designates not the *object* of the verb but the *source* (see L.7). The same logic gave rise to such expressions as αἰσθάνομαι αὐτοῦ ἄιδοντος 'I

1. But in Homer the present too: πεύθομαι.

2. Cf. the Homeric verb τεύχω 'prepare', 'make', and τὰ τεύχεα 'weapons'.

3. Although ἐσθίειν ἄρτον and πίνειν οἶνον are also found, they are used more to describe a custom or habit than to refer to a particular act of eating or drinking.

notice that he is singing' and hence also to e.g. αἰσθάνομαι αὐτοῦ γαμοῦντος (see Part I L.67 IF1).

The use of the genitive with expressions of *remembering and forgetting*, as in e.g. μνήμων τῶν προγόνων, μεμνησθαι τῶν Ἀθηναίων and ἐπιλανθάνεσθαι σωφροσύνης is not easily accounted for. Even so it will not seem totally strange to an English-speaker because, although English treats 'remember' and 'forget' as transitive verbs, it also preserves the expressions 'mindful of' and 'forgetful of', which hark back to the IE construction which was also the source of the ancient Greek usage.

There are some further puzzling uses of the Greek genitive:

1. The use of the genitive with verbs expressing *desire, want, care* and other emotions, e.g. πεινῆν, διψῆν τινος; ἐπιμελεῖσθαι τινος; ἐπιθυμεῖν, ἐρᾶν τινος,¹ is likewise not entirely without parallel in English; compare, for instance, the expressions 'desirous of', 'enamoured of'.

The following verbs take an accusative of the person, and a genitive of the thing concerned: θαυμάζειν, μακαρίζειν, ἐπαινεῖν, μισεῖν, ἐλεεῖν, e.g. ἐλεεῖν τινά τινος 'to pity someone for something'. φθονεῖν, μέμφεσθαι, ὀργίζεσθαι, on the other hand, take a dative and genitive construction, e.g. ὀργίζεσθαι τινί τινός 'to get angry with someone for something'.

2. Genitive with verbs of *hitting, touching, attaining* and *missing*, e.g. τυγχάνειν τινός, λαμβάνεσθαί τινος, ἄπτεσθαί τινος, ψαύειν τινός, ἀμαρτάνειν τινός.

3. Genitive with verbs of *filling* and *being full, emptying, lacking* and *sparing*, e.g. πληροῦν τινος, γέμειν τινός, δεῖσθαι τινος, δεῖ μοί τινος, φείδεσθαι τινος.² Compare πλήρης οἴνου, Eng. 'full of', 'devoid of' etc.

Although basically the genitive-ablative is anything but a 'case of the object', it is not inappropriate to use the term 'object genitive' to describe the uses of the genitive just listed.

1. But φιλεῖν τινα!

2. Contrast Lat. *parco tibi*.

B. Verb + Participle Constructions, Continued (cf. L.66)

τυγχάνω, λανθάνω

ἔτυχε παρών 'he hit on being (happened to be) there', 'it so happened that he was there', 'by chance he was there'. ἔλαθε παρών 'he was hidden being there', 'he was there unnoticed'.

In these constructions—if we consider them purely in terms of their meaning—it is the *participle* that is used to express the principal action, and the notion conveyed by the *main verb* merely qualifies what the participle expresses: thus the principal notion 'he was there' is expressed by παρών and the qualifying notion 'by chance' or 'unnoticed' by ἔτυχε or ἔλαθε. In fact the meaning of ἔτυχε παρών is often = παρῆν.

Compare also the constructions with φθάνω, αἰσχύνομαι, κάμνω and ἥδομαι: ἔφθη παρών 'he was first being there' (i.e. he was there earlier than others); αἰσχύνεται λέγων 'he is full of a feeling of shame as he speaks'/'he is speaking with a feeling of shame'; κάμνει ἐργαζόμενος 'he is wearing himself out working'/'he is working very hard'; ἥδεται ἐσθίων 'he is enjoying eating'.

The division of weight between the main verb and participle in these instances will not seem strange to the English speaker, and it is a remarkable fact that a number of Greek verb + participle constructions have an exact or close equivalent in English, e.g.

παῦε φλυαρῶν 'stop talking nonsense';

κατελήφθη (ἐάλω) κλέπτων 'he was caught stealing'.

Also, in the following construction, the participle serves as the object of a verb or as the attribute of that object:

ἤρην αὐτοὺς καθεύδοντας 'he found them sleeping';

ἤκουσα σου αἶδοντος 'I heard you singing';

ὄρῶ αὐτὸν ἔκοντα 'I see him coming'.

C. Negatives

(cf. L.4; 17; 22; 25; 26)

Basic Rule

οὐ *negates* a statement of fact; it is *objective*; μή *prohibits* or *wards off* a notion that is not yet a fact; some form of wish or resolve being implicit; it is *subjective*.

Once this basic difference is appreciated, the reason for the use of οὐ or μή will be obvious in most cases.¹ For example, in Part I L.67 B1 μή λάλει is a prohibition; contrast I F1, οὐδ' ὁ γείτων, where a fact is being stated. In II C4 οὐκ is used with the optative: οὐκ ἄν λάβοις 'you will hardly win (her)', μή λάβοις would be a (negative) wish: 'may you not win her'.

However, as we are already aware, the use of μή in Greek became more and more widespread. It was the rule, anyhow (see L.26), to use it as the negative in the protasis of conditional clauses. This rule applies, too, where the condition is only implicit, i.e. not introduced by the particle 'if', as often, for instance, where a condition is implied by a *participle*.

In 3.18 (Part I L.66 I 2) provides an instructive illustration of this: ὁ μή πιστεύων 'the not believing person', i.e. 'if a person does not believe', implies a general negative *condition*, hence μή, but in the sentence just before, ὁ πιστεύων εἰς ταυτὸν οὐ κρίνεται, an assertion of fact is being made, hence οὐ.

In Part I L.60 IIA3 (the motto prefixed to Goethe's autobiography): ὁ μή δαρεῖς ἄνθρωπος οὐ παιδεύεται.

The participle is again conditional in character—'if someone has not been...'—hence μή.

The *relative* clause in Part I L.67 IB2 has a conditional character, expressing as it does a generalization, 'whoever...', 'everyone who...', hence μή πείθεται.

Finally two infinitives: text IB4 μηδὲν ἀμαρτεῖν and IC2 μὴ ἀπαντᾶν. The use of μή became standard with the infinitive, except where the infinitive reports a purely factual statement. For instance, in reported speech οὐχ ἦκει becomes λέγω αὐτὸν οὐχ ἦκειν; since λέγω αὐτὸν μη ἦκειν would mean 'I say that he *should* not come'.

III. Reading Poetry

Iambic trimeters in Part I L.67 IA1 and 2; D; F1 and 2 and the dactylic hexameters in IB4 ought not by this time to present any difficulty.

The metre of IIIA, the verse-allegory of the crab, is indicated beside the verses. The last two lines are glyconics (L.63); the first two

1. Particularly if it is borne in mind that Greek has μή wherever Latin uses *ne* (though in some other cases as well).

are the same, except for being one syllable shorter at the beginning. They resemble proverbial verses, paroemiacs (above, L.16), which, however, have an extra syllable at the end. This is another indication that the metres of Greek high poetry had their roots in popular poetry. The ‘blind-man’s bluff’ verses in II C5 are likewise a variant on the paroemiacs; they consist of long syllables throughout.

LESSON 68

Lessons 68-73 present a comprehensive and systematic treatment of the formation of the tenses, many details of which are already familiar from earlier lessons. L.68-70 are about the *aorist*, active and middle.

Aorist (Active and Middle)

I. Formation

The two principal types of aorist are

- A. The weak (or -s) aorist (e.g. ἔλυσα) and
- B. The strong aorist (e.g. ἔλιπον).

A. The Weak (or -s) Aorist

Indicative: active e.g. ἔλυσα; middle e.g. ἐλυσάμην (L.14; L.40).
The characteristic syllable

-σα-

stands between the verb-stem and the ending, e.g. ἐλύσατε, ἐλύσασθε. (The few exceptions to this rule will be explained presently.)

Origin of this Formation

The characteristic adding of -s to the verb-stem is IE in origin (cf. Lat. *scripsi, dixi*). Originally, in the *indicative active*, the secondary endings followed immediately after this -s.

In the 1st sing.: *ἔλυσ·n > ἔλυσα (cf. Lat. *septem*, Gk. ἐπτά)

In the 3rd plur.: *ἔλυσ·nt > ἔλυσαν (cf. ἔλυον).

As a result of this change, -α was felt to be the characteristic vowel of the aorist, a feeling supported by the presence of -α in the perfect. The 3rd person sing. was differentiated from the 1st sing. by -ε, on the model of the imperfect (e.g. ἔλυε) and perfect (ἔλυκε).

Active: Other Moods

L.22 (subjunctive); L.26 (optative); L.31 (participle); L.14 and 15 (imperative and infinitive).

The origin of the 2nd person sing. ending -ον of the aor. active imperative (e.g. λῦσον, ἄγγειλον) is obscure, likewise that of the 2nd sing. ending -αι of the middle imperative (e.g. λῦσαι, ἄγγειλαι, L.40).

Middle Indicative

ἐλυσάμην, ἐλύσω... and other *moods*: L.40.

Variants: s-Aorist without -s-

Aorists of this type occur in liquid-stem verbs because -s dropped out after l, m, n, and r (with compensatory lengthening), e.g. ἤγγειλα (< *ἤγγελσα), ἔδειρα, ἔμεινα, ἤισχυνα, ἔκρινα; ἤγγειλάμην, ἤμυνάμην, ἀπεκρινάμην (L. 60; 61).

Likewise the aorists of γαμέω 'I marry' (used of the bridegroom), and γαμοῦμαι 'I marry' (used of the bride), were ἔγημα and ἐγημάμην respectively, as if the present stems of the verb had ended in -m (like νέμω); accordingly *ἔγαμσα > ἔγημα and *ἔγαμσάμην > ἐγημάμην.

Short-Vowel Aorists

Contrary to the general rule (L.49) certain vowel-stem verbs do not have the stem-vowel lengthened in the aorist (and other tenses). They were originally s-stems (see Part I L.68 IE1-3) and as such naturally did not lengthen the final vowel of their stem. However, the stem-ending -s was lost; hence e.g. γελάω – ἐγέλασα; τελέω – ἐτέλεσα (earlier γέλασσε, τέλεσσε). Similarly ἐμαχεσάμην, ἐκάλεσα, ἦνεσα from μάχομαι, καλέω and αἰνέω, which, however, can hardly be regarded as s-stems; also ὤλεσα and ὤμοσα, from ὄλλυμι and ὄμνυμι (L.76).

B. The Strong Thematic Aorist

(L.29; 32; 38)

The *thematic vowel* o/ε stands between the stem and the ending of this type of aorist (as is the case with presents in -ω).

The stem of an aorist of this type is always different from the present stem of the same verb; usually it is shorter. E.g. aorist –

present; μαθ·εῖν – μανθάν·ειν; λιπ·εῖν – λείπ·ειν; τραπ·έσθαι – τρέπ·εσθαι.

Endings

Indicative: secondary endings, e.g. active: ἔλιπ·ο·ν, ἔλιπ·ε·ς; middle: ἐλιπ·ό·μην, ἐλίπου (< -π·ε·σο). Hence, *apart from the stem*, the strong aorist is exactly like the imperfect.

In the *other moods* the endings of the strong aorist (active and middle) are the same as the corresponding ones of the present, e.g. subjunctive: λῖπω (cf. λείπω); optative: λιποίμην (cf. λειποίμην).

But in four places the accentuation is different: aorist λιπεῖν, λιπών, λιποῦ, λιπέσθαι; present λείπειν, λείπων, λείπου, λείπεσθαι.

In addition, five special 2nd person sing. imperative forms have an acute accent on the final syllable: ἰδέ, εὐρέ, ἐλθέ, εἰπέ, λαβέ.

A Special Case: ἄγω 'lead', 'carry', 'bring'

ἄγω, imperf. ἤγον, aor. ἤγαγον (infin. ἀγαγεῖν). This aorist has reduplication of the whole first syllable, not just the first letter, cf. L.73 below, on 'Attic' reduplication in the perfect of certain verbs.

The following verbs have εἰ- (not ἦ-) as the augment of the (weak or strong) aorist and also of the imperfect; with some of them, εἰ also serves as perfect reduplication.

ἐάω 'allow', imperf. εἶων, εἶασα, εἶακα, εἶαμαι, εἶάθην,
 ἐθίζω 'accustom', imperf. εἶθιζον, εἶθισα, εἶθικα (εἶωθα, 'I am accustomed'),
 εἶθισμαι, εἰθίσθην
 ἔλκω¹ 'pull', imperf. εἶλκον, εἶλκυσα, εἶλκυμαι, εἶλκύσθην
 ἔπομαι 'follow' (cf. Lat. *sequor*), imperf. εἰπόμην (fut. ἔψομαι, aor. ἐσπόμην)
 ἐργάζομαι 'work, do', imperf. εἰργαζόμην (also ἠργαζόμην), εἰργασάμην
 (also ἠργασάμην), εἶργασμαι

These verbs originally began with a consonant, usually *φ* (*w*). When this was no longer spoken the inevitable result was initial εἰ-, e.g. *φεθίζω* (τὸ *φέθος*), *ἔφέθιζον* > *εἶθιζον*; *φεργάζομαι* (τὸ *φέργον*), *ἔφεργασάμην* > *εἰργασάμην* (*φε* > *εε* > long *ε*, spelt *ει*).

1. Pres. *ἐλκύω is never used and perf. act. εἶλκυκα hardly ever.

A Special Case: ἔχω 'have', 'hold'

Root: σχ (vowel gradation: zero), σεχ (normal vowel gradation). Initial s- in Greek turns, as we know, into h- (cf. Lat. *sex*, Gk. ἕξ). Hence, based on σεχ (normal gradation): Pres. *σέχω > héχω > (dissimilation) ἔχω; Imperf. *ἔσεχον > ἔεχον > εἶχον; but, because in this case there is no cause for dissimilation: fut. *σέξω > héξω = ἔξω.

Based on σχ (zero gradation): strong aor. active: ἔ·σχ·ον 'obtained', 'received'; imper. σχέσ 'have', 'hold', 'halt!'. Strong aor. middle: ἐσχόμην.

Hence the principal parts: ἔχω, σχήσω,¹ ἔσχον, ἔσχηκα, ἔσχημαι 'have', 'hold'.

The verb ἴσχω 'keep back', 'restrain' is derived from the same root, with reduplication in the present (cf. γι·γνώσκω, γί·γνομαι): *σισχω > *hίσχω. With its present stem extended and the preposition ὑπό prefixed, this in turn gave rise to: ὑπισχνέομαι, ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι 'promise'.

II. Meaning of the Aorist

Concerning the meaning of the aorist, the statements in L.14 and 31 and frequent observations in the texts can be summarized as follows:

Time and Aspect

Only in the indicative does the aorist set the action (or event, situation *etc.*) reported by the verb into past time—and even then not always (see below). The main function of the Greek 'tense-stems' is to elucidate the *aspect* of what is being reported. They enable the speaker to convey the particular nuance he wishes the verb to imply: whether the action referred to is continuing, attempted or completed *etc.*²

In contrast to the 'linear' present, the aspect conveyed through the aorist-stem may be likened to a point; that is to say, the relevant event

1. Fut. ἔξω, middle ἔξομαι is a regular alternative (but aor. pass. ἐσχέθην is very rare).

2. This important function of the Greek verb-stem has been recognized by modern philologists chiefly as the result of comparative study between Greek and the Slavonic languages, whose verbs have inherited from IE a similar range of expressive possibilities. English with its capacity to distinguish 'I wrote' from 'I was writing' and 'I have been writing' is somewhat similar.

or action is communicated through the aorist as a unity, without reference to its duration or completion.

Within these limits, the chief nuances expressed by the aorist stem, as distinct from that of the present are the following:

1. Factual: it states as a matter of fact that some action or event took place, e.g. ἐβασίλευσε 'he was king';
2. Ingressive: it states that some event *began*, e.g. ἐβασίλευσε 'he became king', 'began his reign';
3. Effective: it states that an action *succeeded*, e.g. ἔφυγε 'he fled successfully', 'he escaped'.

Although in moods other than the indicative Greek tenses do not imply any indication of time, relative or absolute,¹ often, especially where the participle is used, the 'point'-like completeness implicit in the aorist will indicate that the fact which it conveys happened *before* the one reported by the main verb: ἐλθὼν ἐζήτηι 'after he had come (arrived) he went looking for...'; ἐλθὼν ζητεῖ 'he has come and now he is looking for...'

A Special Case

The gnomic aorist expresses a general *rule* (perhaps learnt from earlier experience). For examples see Part I L.68, I F3, II J5.

III. *Interpreting Citations of Homer*

In the first of the quotations from Homer in Part I L.68, I E1, note the force of the particle καί: 'At least destroy us in the light (since to destroy us is what pleases you)'.

Note, too, that in I E2 the adjectives φίλος 'dear' and πότνια, 'august' do not express the sentiments of one particular person on that particular occasion; rather, they convey sentiments which are assumed to be shared by all sound and normal people.

1. Hence there is nothing in Greek comparable to the strict 'sequence of tenses' in Latin.

LESSON 69

I. *The Strong (Athematic) 'Root-Aorist'*¹

The texts in Part I L.69 contain examples of some verb-forms of an extremely simple type, in which the verb-stem is followed immediately by the ending, e.g. ἔβην, ἔστη, ἔφυ; βῆι, στῆι; βάς, βάν.

Formations simpler than these are unthinkable, in an IE language at any rate. Moreover, these aorists are plainly the primary and central forms of these verbs: the aorist participle βάντας is evidently a far more elementary verb-form than pres. partic. βαίνοντας or perf. partic. βεβηκότας; similarly γνῶναι and γνῶτε are more elementary in form than γι·γνώ·σκ·ειν, γι·γνώ·σκ·ε·τε.

The strong thematic aorist described in L.68 above is also a very elementary type of formation: thus μάθε is a simpler form than μάθανε and ἦρε is simpler than εὔρισκει. However the thematic vowel at least stands between stem and ending in these aorists: μάθ·ε·τε; contrast γνῶ·τε. This was inevitable, since the roots of those verbs ended in consonants, and hence the vowel between stem and ending was a physiological necessity. The stems which we are now considering, by contrast, end with a vowel: hence no additional vowel was required before the ending. These verb-stems appear in the aorist in their simplest, one-syllable form: they consist, in fact, of the mere unexpanded root of the verb. Hence it is appropriate to call aorists of this type 'root-aorists'.

Comparison with Sanskrit confirms that these aorists belong to the earliest stratum of the Greek language, but time has eroded this ancient bed-rock, leaving it reduced and altered. As the following survey will show, the verbs which have preserved this type of elementary formation are few in number, but widely used.

Their *root-vowels* are long, except when they occur before -ντ (e.g. γνόντος) and in the optative (e.g. γνοίης).

1. We are dealing here with the aorist active. In Homer (and to a lesser extent in later poetry) aorist middle forms of the same type are preserved, e.g. λύτο (Attic: ἐλύσατο), δέκτο (ἐδέξατο), γέντο (ἐγένετο); for verbs with middle root-aorists in Attic see L.80.

Examples:

Stem in -a: $\sqrt{\delta\rho\alpha/\alpha}$ (-διδράσκω, 'run away')¹

$\sqrt{\beta\alpha/\eta}$ (βαίνω 'go')²

$\sqrt{\sigma\tau\alpha/\eta}$ (ίστημι 'make to stand')³

Stem in -o: $\sqrt{\gamma\nu\omega/o}$ (γιγνώσκω 'come to know')

Stem in -v: $\sqrt{\varphi\upsilon/v}$ (φύω 'cause to grow', 'beget', 'give rise to').

ἀποδιδράσκω: always with the preposition!

Indicative

The familiar secondary endings follow straight after the vowel stems, except for the *3rd person plural*, which has the ending -σαν taken over from the weak aorist, presumably to distinguish it from the first person singular.⁴

	-έδρα-	-ν
	ἔβη-	-ς
ἔβα > att.	ἔγνω-	-[t]
	ἔφυ-	-μεν
		-τε
		-σαν

Subjunctive

In the subjunctive, forms from the 'thematic' o-conjugation have invaded the root-aorist: the endings which spread from the present to become regular throughout the subjunctive mood have imposed themselves here too, and there is the same contraction involving the root-vowel as in the present of vowel-stem verbs. Only the root-vowel *v* does not contract, here (e.g. in φύω), just as in the thematic conjugation (e.g. in λύω).

1. ἀποδιδράσκω is always with the preposition.

2. The simplex βαίνω was only rarely used in the present; usually one said βαδίζω instead. However, compounds like ἐκβαίνω and συμβαίνω are frequently used even in the present.

3. Cf. Lat. *stare* 'stand', and with the reduplicated present form *σίστημι compare Lat. *sistere* 'stand, 'make to stand/stop'. ἔβην and ἔστην rhyme throughout, hence only the first form is here cited. Similarly e.g. ἔδυν rhymes with ἔφυν, ἔδυσσα with ἔφυσσα, δύω with φύω.

4. One would expect 3rd person plural forms such as ἔβαν (*-nt), ἔσαν, ἔγνων, and indeed such forms were preserved in poetry and in various dialects.

Hence the subjunctive is conjugated as follows:

(ἀπο-) -δρῶ, -δρᾶις, δρᾶι... as subj. τιμῶ, τιμᾶις, τιμᾶι...

στῶ, στῆις, στῆι... as subj. ζῶ, ζῆις, ζῆι...

γνῶ, γνῶις, γνῶι... as subj. ἰδρῶ, ἰδρῶις, ἰδρῶι...

but: φύω, φύηις, φύηι, as subj. λύω, λύηις, λύηι.

Thus the aorist subjunctive of φύω is identical with the present subjunctive.

Optative

The optative is regular in form, i.e. it does *not* display the idiosyncrasies of the type of optative which we happened to encounter first (in λύω and παιδεύω), namely the first person sing. ending -μι, and no ablaut. Rather, the optative of root-aorists displays the vowel-gradation characteristic of the optative of -ιη- in the singular and simple -ι- in the plural, followed, once again, by the secondary endings. These forms, then, display a pattern familiar from the optative of vowel-stem verbs (φιλοῖην – φιλοῖμεν), the optative of εἰμί (εἶην – εἶμεν) and that of the aorist passive (λυθείην – λυθείμεν).

As happened with all these optatives, the differentiation between singular and plural became obliterated in the course of time: from about 400 BCE forms like γνοίημεν (instead of γνοῖμεν) and βαίημεν (instead of βαῖμεν) become common.

-δρα-	-ίη·ν	
βα-	-ίη·ς	
στα-	-ίη·[t]	
γνο-	-ῖ·μεν	(-ίη·μεν)
	-ῖ·τε	(-ίη·τε)
	-ῖ·εν	(-ίη·ΣΑΝ)

The optative of ἔφυν occurs only rarely.

Imperative

2nd person sing. ending: -θι: cf. the aor. pass. imper. e.g. φάνηθι 'appear!', also the dissimilated version of this ending: -τι, used after the θ characteristic of the weak aorist (λύθητι). Otherwise the endings are regular: 3rd sing. -τω; 2nd plur. -τε; 3rd plur. -των.

βη-		-θι
στη-	>	-τω
γνω-		-τε
but βάντων, σtάντων, γνόντων		

An imperative of ἀπέδραν is seldom found, that of φύω even more rarely.

Infinitive

The infinitive ending, -ναι, is known from εἶναι and from the aor. pass. inf., e.g. λυθῆναι; cf. also the perf. act. infin., e.g. λελυκέναι.

-δρᾶναι, γνῶναι, βῆναι, στήναι, φύναι

Participle

The vowel before the -nt- characteristic of participles is *short*. As always, -nt- drops out, with compensatory lengthening, when the case-ending that follows begins with -s-. Hence in masc. and fem. e.g. βάς (<*βάντς), βᾶσα (<*Βάντσα <*βάντια); dat. plur. βᾶσι (<*βάντσι), or γνούς (<*γνόντς), γνοῦσα (<*γνόντσα <*γνοντια); dat. plur. γνοῦσι (<*γνόντσι). But in the neuter: βάν, γνόν (<*βάντ, *γνόnt) and βάντος, γνόntος etc.

-δράς,	-δράν,	-δρᾶσα,	gen. -δράντος, -δράσης
στάς,	σtάν,	στᾶσα,	gen. σtάντος, στάσης
γνούς,	γνόν,	γνοῦσα,	gen. γνόntος, γνούσης
φύς,	φύν,	φῦσα,	gen. φύntος, φύσης

Accent on the root-syllable throughout: the rule in L.20 does not apply to participles; cf L.30.

Variations in Form and Meaning

As is shown by the texts in Part I, many of these verbs have weak aorists in addition to strong. Unlike the strong aorists, which are intransitive, these weak aorists are transitive, and have a factitive meaning. Thus:

ἔστησα, 'I placed'	:	ἔστην 'I stood',
ἔβησα, 'I caused to go'	:	ἔβην 'I went',
ἔφουσα, 'I begat'/'gave birth to'	:	ἔφυν 'I was begotten',
		'I am by nature',
ἔδυσα, 'I sank' (something)	:	ἔδυν 'I sank' (intransitive).

The root $\sqrt{\beta\alpha}$ of βαίνω (<*βάνιο) also gave rise to the synonymous verb βαδίζω, and, with reduplication, to the transitive verb βιβάζω ‘I make go’.

Principal Parts

N.B. Most verbs with root-aorists have a middle future.

ἀποδιδράσκω	ἀποδράσομαι	ἀπέδραν	ἀποδέδρακα	‘run away’
βαίνω	βήσομαι	ἔβην	βέβηκα	‘go’
(ἴστημι...	ἔστην	s. L.78)		
ζῶ, βιοτεύω ¹	βιώσομαι	ἔβιον	βεβίωκα	‘live’
γινώσκω ²	γνώσομαι	ἔγνων	ἔγνωκα	‘recognize’
δύω ³	δύσω	ἔδυσα		‘clothe, sink’
δύομαι	δύσομαι	ἔδυν	δέδυκα	‘sink, dive’
φύω	φύσω	ἔφυσα		‘beget, generate’
φύομαι	φύσομαι	ἔφυν	πέφυκα	‘be begotten’
Aor. ἔφθην (from φθάνω, L.66) like ἔβην				
Aor. ἐάλων (from ἀλίσκομαι, L.64) like ἔγνων				

II. Syntax

1. Text IGI: Accumulation of Infinitives (Sentence-Analysis)

The structure of this Platonic sentence merits careful analysis.

What is its predicate? I.e. what is stated of its subject?—That it ‘is great folly’. Apart from the expendable *copula* ἔστιν, the predicate consists of the substantive μωρία with its adjectival attribute πολλή. The nominative case marks out these two words as being the predicate.

What is the subject of this statement? I.e. what is it that is described as ‘great folly’?—Everything which precedes the three words of the predicate. The article τό binds this part of the sentence together; it indicates that the whole sequence of words following it is a unity; together they express a ‘failure-to-escape’.

Is this long sequence of words articulated? Indeed it is. For one thing it is divided into two parts, one negative the other positive, coordinated by μή – αλλά.

1. The present βιώω is found only rarely. For ζῆν see L.54.

2. L.65.

3. See Part II, vocabulary L.41.

Which words are in form the dominant ones in this antithesis?—The infinitives δύνασθαι and εἶναι, neither of which convey on their own any notion of fact.

Which words *do* serve to convey the factual content of the two halves of the antithetical construction? (a) the infinitive ἀποδρᾶναι ‘to run away’ (which is linked to δύνασθαι ‘to be able’) and (b) the adjective καταφανῆ ‘visible’ (and hence, implicitly, ‘caught’), which gives substance to the infinitive εἶναι.

This whole sentence—the seven words making up the subject (i.e. the thing spoken of) and the three words of the predicate (i.e. that which is said about the subject)—may seem to produce a generalization of a rather pointless sort: ‘not to be able to escape, but to be caught, is great folly’. However, we have yet to consider a further word: the participle ἀποδιδράσκοντα. What is *its* function? It gives a specific context and meaning to what would otherwise be a vague generalization. The operative factor is the contrast in meaning between two aspects of the same verb: present ἀποδιδράσκοντα: ‘if someone tries to *run away*’, is contrasted with the aorist ἀποδρᾶναι: ‘and does not manage to *escape*’.

Finally, why is this participle, so important to the meaning of the whole sentence, in the accusative?—Because it is the subject of the infinitives δύνασθαι and ἀποδρᾶναι. Why subjects of infinitives are regularly put into the accusative in Greek has been explained earlier (L.17).

2. Text IG8: Partial Negatives

Greek, like English and Latin, uses the indicative where verbs are qualified by partial negatives, that is by ὀλίγου or μικροῦ ‘almost’. Note the idiom ὀλίγου ἐδέησα εἶπειν, equivalent to ὀλίγου εἶπον ‘I almost said’, Lat.: *paene dixi*.

Constructions with Verbs Expressing Obligation and Necessity

In English, obligation and necessity are expressed variously by the verbs ‘must’, ‘ought’, ‘should’ and by such constructions as ‘have to’, ‘need to’, ‘am obliged to’, all followed by an infinitive. Because the English auxiliaries ‘must’, ‘ought’ and ‘should’ were themselves originally (in Old English) past tense forms, when expressing an obligation or necessity in the past these auxiliaries have the same form as in the present, and the dependent infinitive is put into the perfect

tense, e.g. 'you ought to have gone'. By contrast in Greek the imperfect forms of *δεῖ* and *χρῆ* are used to refer to obligation and necessity in the past, e.g. *ἔδει* or *ἐχρῆν σε ἐλθεῖν* 'you ought to have come'.

LESSON 70

The (So-Called) Aorist Passive

A. Formal Correspondences between Strong and Weak

The forms of the aorist passive, with its (paradoxically) active endings were introduced in L.43, and we are familiar with the fact that there are both weak and strong aorist passives, distinguished from one another only by the presence or absence of a *θ* at the end of the stem. Common to both types is an *η* before the ending: *ἐγράφ·η·ν*, *ἐλύ·θ·η·ν*. Understandably weak aorist passives are formed chiefly by vowel-stem verbs, but also by many mute-stem (e.g. *ἐπέμφθην*, *ἐνομίσθην*) and liquid stem verbs (e.g. *ἠγγέλθην*, *ἐκαθάρθην*). In the subjunctive, the characteristic long *η* is contracted with the endings of the present (!) active subjunctive (cf. L.69). In the optative, and wherever it occurs before *-nt*, the *η* changes into short *ε* (cf. L.69). Thus e.g. *λυθῶ*, *λυθῆις*..., but *λυθείην*, *λυθείης*... and *λυθήτω*, but *λυθέντων*.

To set the matter out schematically:

	Strong	Weak
Indic.	ἐβλάβη	ἐπέμφθη
Subj.	βλάβῃ	πεμφθῆι
Opt.	βλαβεῖη	πεμφθείη
Imper.	βλάβηθι	πέμφθητι
Infin.	βλαβῆναι	πεμφθῆναι
Part.	βλαβέντες	πεμφθέντες
	βλαβεῖσαι	πεμφθεῖσαι

B. Incidence and Peculiarities of the Strong Aorist Passive

As we know many—though not all¹—consonant-stem verbs have a strong aorist passive, e.g. (in addition to those quoted above) *κόπτω* –

1. Not, for instance, dental-stem verbs, see below.

ἐκόπην; ἀλλάττω – ἠλλάγην; τρίβω – ἐτρίβην; σφάττω – ἐσφάγην; θάπτω – ἐτάφην; πλήττω – ἐπλήγην.

We also know (L.60) that one-syllable stems with the stem-vowel ε form aorist passives with the (qualitative) ablaut -α-, e.g.

στέλλω – ἐστάλην; τρέφω – ἐτρέφην;

δέρω – ἐδάρην; κλέπτω – ἐκλάπην;

σπείρω – ἐσπάρην; διαφθείρω – διεφθάρην.

Similar is the aorist pass. of two compounds of πλήττω: ἐξεπλόγην and κατεπλόγην, and also ἐπάγην (from πήγ·νυμι) and ἐρράγην (from ῥήγ·νυμι).

C. Formal Characteristics

a) *Quantitative ablaut of the stem* is displayed by βάλλω and καλέω: aor. pass. ἐβλήθην, ἐκλήθην. Here the roots βαλ- and καλ- were reduced to degree zero (βλ- and κλ-), and then expanded by η¹ (more on this presently). Incidentally, the same happens in the perfect (see the principal parts in L.71).

b) *Aorists with short -ε-*: We encountered aorists of this type in the active (L.68). It is not clear why the aorist passive of εὐρίσκω is ἠύρεθην, when even its perfect has -η- (ἠύρηκα, ἠύρημαι). In the case of ἐπαινέω and παραινέω, however, most of the principal parts are like the aor. pass. in having short -ε.² The perfect form of δέδεμαι, from δέω (fut. δήσω) has already been mentioned (L.34); the corresponding aor. passive form is ἐδέθην.

c) *Sigma before the ending*: Verbs in -έω, which are by origin s-stems (see L.68), retain their short vowel as well as the -s- in the aor. passive, and often in the perfect passive too.

τελέω	<	τελέ[s]ω	(τετέλεσμαι, ἐτελέσθην);
γελάω	<	γελά[s]ω	(ἐγελάσθην, γελαστός);
αἰδέομαι	<	αἰδέ[s]ομαι	(ἠιδέσθην).

With dental stem verbs (above, L.56), an -s- developed before the -θ- of the aor. passive (ἐπέισθην, ἐψεύσθην, ἠναγκάσθην, ἐνομίσθην) and in the perfect too (πέπεισμαι, νενόμισται). This -s-

1. Cf. L.68.

2. Strangely, however, -η- in perf. pass.

intruded into a number of verbs which were neither s-stems nor dental stems, e.g.

ἀκούω	(ἤκουσμαι, ἤκούσθην, ἀκουστός; hence 'acoustic')
σπάω	(ἔσπασμαι, ἐσπάσθην, σπαστός)
χρίω	(κεχρί(σ)μαι, ἐχρίσθην, χριστός)
κελεύω	(κεκέλευσμαι, ἐκελεύσθην, κελευστός)
γινώσκω	(ἔγνωσμαι, ἐγνώσθην, γνωστός; but γνώμη)
(ἀνα-)μιμνήσκω	(ἐμνήσθην, but μέμνημαι, μνήμη)
δράω	(ἐδράσθην, δραστήριος).

This is called the 'parasitic' or 'intrusive' sigma.

D. Origin and Meaning of the Aorist Passive

Compare the aorist passive with the root-aorist:

Indic.	ἔβην, -ης...	ἐστάλην, -ης...
Subj.	βῶ, βῆις...	σταλῶ, -ῆις...
Opt.	βαίην, βαίης...	σταλείην, -είης...
Imper.	βῆθι, βήτω...	στάληθι, σταλήτω...
Infin.	βῆναι	σταλῆναι
Part.	βάς, βάν, βᾶσα	σταλείς, -έν, -εῖσα

It is striking that the root aorist and the aorist passive are identically formed—except in one respect: the -η- in ἔβην, βῆθι, βῆναι is *part* of the root: originally it was long α, hence its short form is short α (e.g. in βαίην, βάντων); by contrast, the -η- in ἐστάλην, στάληθι, σταλῆναι is an expansion of the root, and its short form, accordingly, is -ε- (e.g. in σταλείην, σταλέντων).

Expansion of roots by -η is nothing new: we have seen it in other tenses too: for example with *perfects* such as μεμέν·η·κα and νενέ·μ·η·κα (roots √μεν and √νεμ, L.61), also τέτμ·η·κα (√τμ) and κέκμ·η·κα (√κμ; L.66), βέβλ·η·κα, βέβλ·η·μαι (√βλ, L.60) and τετύχ·η·κα (√τυχ, L.67). In addition there are *futures* with -η-extension, such as μαθ·ή·σομαι (pres. μανθάνω √μαθ, perf. μεμάθ·η·κα, L.67), and γεν·ή·σομαι (√γεν, L.63); also δεῖ -δε·ή·σει and δέομαι -δε·ή·σομαι; (likewise μέλλω -μελλ·ή·σω, μέλει -μελ·ή·σει) L.55. Finally there is -η- extension in *presents*, e.g. θν·ή·ισκω. We have noted -η- extension in the principal parts of ἔχω -σχ·ή·σω, ἔσχ·η·κα (√σχ, L.68), and a further case to add to the list is ῥέω, fut. ῥυ·ή·σομαι 'flow' (details in L.72).

N.B. Roots expanded by -η- all end, or ended originally, in consonants: endings with an initial consonant could not be attached directly to them: a linking vowel was required.

The same -η- served in the formation of the aorist passive. The roots of the so-called 'root-aorists' all end in a vowel. Strong aorist passives are, in form, root-aorists whose (consonantal) roots have been enabled by -η-extension to take the same endings.

It was after the development of the form-system of the so-called 'strong aorist passive'—or in the first instance (one might say) of 'an active root-aorist in -η-'—that it was also finally made possible, by the insertion of θ, for stems ending in vowels to take the same set of endings. Thus arose the 'weak aorist passive'.¹

In its origin and its whole formation, the so-called 'aorist passive', both strong and weak, is a set of active forms. How, then, could it assume the character of a distinctive '*passive voice*'? Is this a mere figment of system-building grammarians?

In fact it is a matter of evolution. Consider first the form and meaning of the following aorist forms, bearing in mind the resemblance to ἔβην, ἔστην, ἔφθην.

a) Strong:

√χαρ-	ἐχάρην	'I rejoiced'	(χαίρω)
√μαν-	ἐμάνην	'was raving'	(μαίνομαι)
√φαν-	ἐφάνην	'appeared'	(φαίνομαι)
√τρεπ/τραπ-	ἐτράπην	'turned around'	(τρέπω)
√παγ/πηγ-	ἐπάγην	'became hard'	(πήγνυμι)
√ράγ/ρήγ-	ἐρράγην	'broke'	(ρήγνυμι)
√ρευ/ρύ-	ἐρρύην	'flowed'	(ρέω)

1. All these forms are found already in Homer, but predominantly with an *intransitive*, not a passive meaning.

b) Weak:

√βουλ-	ἐβουλήθην	'I wished'	(βούλομαι)
√γεν-	ἐγενήθην	'became'	(γίγνομαι)
√δυν-	ἐδυνήθην	'was able'	(δύναμαι)
√εὐφραν-	ἠὐφράνθην	'rejoiced'	(εὐφραίνω)
√ἡδ-	ἡσθην	'was glad'	(ἡδομαι)
√μνη-	ἐμνήσθην	'remembered'	(μιμνήσκω)
√αἰσχ-	ἠαἰσχύνθην	'was ashamed'	(αἰσχύνομαι)
√φοβ-	ἐφοβήθην	'was afraid'	(φοβέω)
√ἄγα-	ἠγάσθην	'admired'	(ἄγαμαι)
√λεγ-	διελέχθην	'discussed'	(διαλέγομαι)
√οἰ-	ὠτήθην	'assumed'	(οἶομαι)

All these are aorist forms with intransitive active meanings. On the other hand, ἐστάλην means unequivocally 'I was sent'; likewise ἐκόπην means 'I was struck', ἐκωλύθην 'I was hindered', ἐγράφην 'I was written/charged', and similarly in the case of innumerable other verbs which are unquestionably passive in meaning. Yet, weak or strong, they are active in form.

It is of little use to talk about 'true passives' on the one hand and 'middle deponents', 'passive deponents' or 'middle passives' on the other. Such attempts at logical categorization are not very helpful to the learner; they do not cover all the varieties of form and meaning associated with aorist forms, and turn the facts about their nature and historical development upside down.

It will be more helpful to observe that certain categories which in logic would be placed under separate headings, are actually quite close to one another:

A person who 'turns' may *be turned* by another person.

A person who 'is glad' may *be gladdened* by another person.

A person who 'remembers' may *be reminded* by another person.

A person who 'is ashamed' may *be shamed* by another person.

A person who 'is afraid' may *be frightened* by another person.

Sometimes the reason why we wish to assign a form to a particular category (middle, passive or whatever) has more to do with the idioms of our own language than with Greek. Consider, for instance, ἡττήθη: does the fact that this form may be translated as 'is conquered' make it necessary to regard the Greek word as passive in meaning? Remember that English might express the same concept by

'he lost' (intransitive). Furthermore in Greek, too, the meaning of these aorist forms is not always rigidly fixed: ἐπειράθη sometimes means 'he tried' (active) but also 'he was tested'; ἐστράφη can mean 'he turned round' (intrans.), but also 'he was turned round'.

In the course of time, however, and particularly after the complete set of aorist middle forms had developed (from the active: ἔλυσα > ἐλυσάμην), most of the forms considered here became fixed as 'passive' in sense. Even so, in a substantial minority of cases the older, intransitive-active meaning, appropriate to the form of these aorists, prevailed. After all, ἐχάρην and ἐφάνην are of a kind with ἔβην, ἐβλάβην and even ἐλύθην.

LESSON 71

I. *The Future*

Unlike the aorist, present, and perfect, the Greek future tense was not originally an independent system of forms. All its endings derive from the 'thematic' present, and the characteristic consonant -s- preceding them surely derives from the aorist, or more specifically, from the aorist subjunctive.¹ Hence there is no future subjunctive: it would be indistinguishable from the aorist subjunctive in most verbs.

The future differs from all other Greek tenses in that all its moods refer to a specific time: they place what is being said into the future, whether an absolute future, or one relative to other events. Hence the so-called 'aspects' of the future are not indicated by distinctive forms, but have to be inferred from the context. For example, βασιλεύσει may mean 'he will become king', 'he will be king', or 'he will remain king.'

Thus with regard to its forms, the future presents no fundamental problems. However, given the large amount of variation in the stem- and tense-forms, there is a corresponding superficial variety of future forms. Most of these have already been discussed in earlier lessons.

1. μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος 'I will remember Apollo and not forget him': this is the opening of the *Homeric Hymn to Apollo*. Μνήσομαι is a future (L.65); as for λάθωμαι...is it an aorist subjunctive? Clearly it is one in *form*, but not in *meaning* if it were ('may I...forget'), its negative would be μηδέ, not οὐδέ. Evidently λάθωμαι is felt to be equivalent to a future. Compare πίομαι, fut. of πίνω: fundamentally an aorist subjunctive (L.66 and 68).

The purpose of lessons 71 and 72 is to provide a systematic synopsis of the future, based largely on material already well-known.

*Future Active and Middle*¹

There are two (or perhaps three) different, though closely related, types of future.

1. Most verbs have the characteristic consonant -s- without any expansion at the end of the stem, e.g. λύ·ω, fut. λύ·σ·ω.

2. In a minority of cases, there is expansion of the -s- with the short vowel -ε-, if there was not one there originally. This short vowel stood either (a) before the -s- (e.g. *ἄγγελ·έσ·ω > ἄγγελῶ 'Attic' future) or (b) after it (e.g. *πλευ·σέ·ομαι > πλευσούμαι 'Doric' future). The -s- between the two vowels dropped out, and contraction was the result.

To take first futures of type 1, characterized by:

Expansion of the Stem by -s- Alone

The superficial differences of appearance between λύσω, γράψω and λέξω are not due to variations in form, but are merely the result of different ways of writing the same s-sound. In fact, the -s- in the future and s-aorist of vowel-stem verbs in general owes its existence (between vowels!) to the precedent set by consonant-stem verbs: e.g. λύ·σω is formed on the analogy of e.g. λείψω (ψ = πσ).

The future of very many verbs is not a mere duplicate of the present expanded by -s-. We have seen this in hundreds of cases; as a reminder, here are a few examples: φιλήσω, θηράσω and δουλώσω belong to the most common type, with a long stem-vowel in the future, as in all other principal parts except in the present, where it is short. In dental-stem verbs, e.g. πείθω – πείσω, πείθομαι – πείσομαι, δικάζω – δικάσω, the dental has vanished before -s-, in accordance with phonetic law.

From our study of the present and aorist, we know that in many verbs the present-stem differs thoroughly from the verb-stem proper: whether through expansion, through vowel-gradation, or for some other reason; and the future, like all other tenses, is normally based on the verb-stem proper. This is why fundamental differences sometimes arise between the present and future.

1. The future passive and some rarer forms will be considered at the end of the next lesson.

The following examples may serve as reminders:

Present		Future
λανθάνω	–	λήσω (L.67)
τυγχάνω	–	τεύξομαι (L.67)
πυνθάνομαι	–	πέυσομαι (L.67)
πάσχω	–	πείσομαι (L.64)
πίνω	–	πίομαι (L.66)
τιτρώσκω	–	τρώσω (L.65)
γιγνώσκω	–	γνώσομαι (L.65)

A number of verbs appear to have exempted themselves from the rule, alluded to above, which is generally observed by vowel-stem verbs. The following verbs have short -ε-, not -η- in their future.

Present	Future
αίνέω (+ compounds)	αίνέσω
ἄρκέω	ἄρκέσω
αἰδέομαι	αἰδέσομαι
γελάω	γελάσομαι

Most of these are, in fact, not vowel-stem verbs, but original s-stems which have lost their -s. This is evident in the case of αἰδώς (L.42), and that -s- has been lost in γελάω is shown by the aor. pass. ἐγέλασθην, the verbal adjective γελαστός, and the aorist ἐγέλασσε in Homer. Verbs with stems in -s develop, of course, in different ways from vowel-stems: αἰνέω and ἄρκέω, however, remain problematical.

It is surprising, then, that an undoubted s-stem verb like τελέω should behave differently again: its future, τελῶ, sounds exactly like its present. The same applies to καλῶ – fut. καλῶ (Homeric aor. ἐκάλεσσε) and γαμῶ – fut. γαμῶ. The future of these verbs was apparently formed by analogy with that of similar-sounding liquid-stem verbs—with καλῶ and τελῶ compare ἄγγελῶ; with γαμῶ compare νεμῶ (L.60, 61). The fact that τελῶ, καλῶ and γαμῶ are not fixed as either vowel-stems or as s-stems favours this supposition: the aorist of γαμῶ, ἔγημα (< *ἔγαμσα, cf. ἔνειμα) corresponds to that of an m-stem verb, and the root of καλέω occurs in two forms: 1. normal √καλ and 2. √κλ, expanded by -η to give κλη- in the perfect and aorist passive (κέκληκα, ἐκλήθην).

This brings us to the second basic type of future: the contracted future, also called the 'Attic' future. As we have been aware since L.56, 60 and 61, this is normal with liquid-stem verbs, and with verbs in -ίζω in stems of more than one syllable. Thus a few notes will suffice here. The texts in Part I L.71 provide some examples, e.g. οἰκίζω, fut. οἰκιῶ (contrast κτίζω, fut. κτίσω); χαρίζομαι, fut. χαριοῦμαι; κτείνω, fut. κτενῶ. One amazing thing to notice is that although the verb μάχομαι behaves like τελέω—it has a contracted future and a short -ε- in the aorist—in the perfect it has -η- and in the present no e-sound at all.

The 'Doric' future mentioned above will be discussed in L.72.

Principal Parts

αἰνέω ¹	αἰνέσω	ἤνεσα				speak of, agree
ἐπαινέω	ἐπαινέσομαι	ἐπήνεσα	ἐπήνεκα	ἐπήνημαι	ἐπηνέθην	approve, praise
παραινέω	παραινέσω	παρήνεσα	παρήνεκα	παρήνημαι	παρηνέθην	encourage
ἀρκέω	ἀρκέσω	ἤρκεσα				suffice
γαμέω	γαμῶ	ἔγημα	γεγάμηκα			marry (husband)
γαμέομαι	γαμοῦμαι	ἐγημάμην		γεγάμημαι		marry (wife)
γελάω	γελάσομαι	ἐγέλασα			-ἐγελάσθην	laugh
καλέω	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	call
ἀποκρίνομαι	-κρινοῦμαι	-εκρινάμην		-κέκριμαι		answer
(later	-κριθήσομαι	-εκρίθην)				
μάχομαι	μαχοῦμαι	ἐμαχεσάμην		μεμάχημαι		fight
τελέω	τελῶ	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην	complete

II. Notes on Syntax

A. Participial Phrases Expressing Questions

Part I L.71 IIB

To grasp the meaning of the participial phrases in this quotation from Plato is not unduly difficult, whether one tries to grasp it directly, through careful reading, or works it out slowly by writing out a word-for-word translation perhaps thus: ὡς παρὰ τίνα ἀφιξόμενος 'as about to go to (see) whom?', καὶ τίς γενησόμενος 'and expecting to become who?', ὡς τίνι ὄντι 'as to being what (kind of) man?' etc. However, if one wished to render this passage into acceptable English,

1. The *simplex* is seldom found in prose; cf. ὁ αἶνος 'tale', 'fable'.

one would need to split it up and use different constructions. In the original quotation phrases consisting of question word + participle are used as the principal vehicles of meaning in a way that is unidiomatic in English. We would be more inclined to use a series of short parallel questions, using main verbs where Greek has participles, thus: ‘Who is it that you are going to see?’ ‘And what sort of person are you expecting to turn into?’, ‘What sort of man do you think Protagoras is, that you are willing to pay him money?’

B. *Construction of a Complex Sentence*

Text IE4

In this quotation from Xenophon, the structure of the sentence mirrors and elucidates in perfect balance the structure of the thought. The initial question posits its theme: could the Athenians recover their former excellence? What would they have to do to achieve this? The key phrase is τί ποιοῦντες—interrogative + participle: it serves to trigger off the discussion that follows. Its content may be summarized as follows. Three things were necessary: 1. αἰδώς, 2. physical training, 3. obedience to the state. Three parallel rhetorical questions, contrasting the actual state of affairs amongst the Athenians with that of the Spartans, suggest that each and all of the requirements are unattainable.

LESSON 72

The Future (Continued)

A. *Stems in -ϝ*

πλέω and πνέω are not true vowel-stem verbs of the type represented by φιλέω and ποιέω, any more than τελέω and αἰδέομαι are. The cause of the apparent irregularities in τελέω and αἰδέομαι was an -s which disappeared in early times. The stems of πλέω and πνέω ended in -u; their roots were √πλευ and √πνευ; as always, the υ between vowels changed to w (ϝ) and dropped out. Hence e.g. πλέω (<

πλέφω), but ἔπλευσα.¹ Both verbs have middle-form futures:² πλεύσομαι, πνεύσομαι.

καίω (κάω) and κλαίω (κλάω) are verbs of the same type.³ Their roots are √καυ and √κλαυ, and this form of the stem is kept before consonants, e.g. in fut. καύσω and aor. ἔκλαυσα. The present is formed, in the usual manner, by the addition of -ιο, and *kaw·ιο (*κάφ·ιω) and *klaw·ιο (κλάφ·ιω) duly turned into *καίφω and *κλαίφω. As always, the φ dropped out between vowels (L.39; 41). Hence the forms καίω and κλαίω, which remained in use until late antiquity.

The forms of their futures are thus perfectly regular. κλαίω, implying an emotion, has a future middle (36). Therefore κλαίω fut. κλαύσομαι, but καύω fut. καύσω.

There are *verbal adjectives* with 'intrusive sigma' (L.70) derived from both these verbs: καυστός, cf. Eng. 'caustic' (L.72 E3) and κλαυστός. The forms καυτός and κλαυτός, however, also occur, particularly in older texts.

B. Doric Future

In the Doric dialects, as was mentioned in L.71, the future was formed by the addition of -σε- to the verb-stem, which was subsequently contracted.⁴ In Attic one encounters a few futures of this type, all in the middle. The future of πίπτω (L.63) is always πεσοῦμαι. Apart from this, instances of πλευσοῦμαι, fut. of πλέω, and φευξοῦμαι, fut. of φεύγω (L.57) are quite frequent, but πλεύσομαι and φεύξομαι were at least equally common. Occasionally one also encounters πνευσοῦμαι (pres. πνέω) and κλαυσοῦμαι (pres. κλαίω).

1. To the present of these two verbs the same rule applies as to that of all one-syllable verbs in -έω: they contract, if at all, only where the result is -ει. Thus πλεῖ, πνεῖ, but πλέομεν, πνέομεν. Likewise δεῖ, but δεόμεθα.

2. The active-form future is late and rare; so are the aorist and perfect passive.

3. Ancient grammarians assert that κάω and κλάω are specifically Attic forms (i.e. in Attic the iota turned into consonantal i and then dropped out). Extant manuscripts confirm that these were indeed the forms used in comedy, though from other authors the evidence is much scantier and from tragedy negative.

4. E.g. Attic ἔξω from ἔχω, but Doric ἐξῶ (< *ἐξέω < *ἐχ·σέ·ω); Att. δόξετε from δοκέω, but Doric δοξεῖτε (< *δοξέετε < *δοκ·σέ·ετε).

C. Extension of the Stem by -η

We have long been acquainted with extension of the stem by -η-, especially since the discussion of the aorist in L.70. The so-called 'aorist passive' in particular is formed by the insertion of -η- between the verb-stem and the active endings, e.g. ἐχάρ·η·ν, ἐγράψ·η·ν, ἐτρέπ·η·ν (and, by analogy with such forms, ἐλύθην). This phenomenon is not confined to one particular tense: the insertion of -η- is simply a device used commonly throughout the verb-system, for linking the verb-stem (particularly where it ends in a consonant) with elements beginning in a consonant. So if we recall a few examples of futures formed by η-extension, we can surmise that other principal parts of the same verbs may also be formed in this way, for example: μέλει – μελήσει; μέλλω – μελλήσω; δεῖ – δεήσει; δέομαι – δεήσομαι; βούλομαι – βουλήσομαι; ἐθέλω – ἐθελήσω; οἶμαι – οἴησομαι; γίγνομαι – γενήσομαι (√γεν); μανθάνω – μαθήσομαι (√μαθ).

The principal parts of the verb ῥέω exhibit both -η- extension and the consequences of its stem ending in -υ. The root of this verb is √ῥευ or with gradation zero √ῥυ (like adjectives of the type exemplified by ἡδύς, ἡδέος, L.35). The substantive τὸ ῥεῦμα, 'that which flows', comes from the same root (cf. Eng. 'rheumatism'). Before vowels the diphthong ευ changes to εφ and loses its digamma, hence pres. ῥέφω > ῥέω, cf. πλέφω > πλέω. The remaining tenses are formed from ῥυ (zero); -η- is used to link the root to the tense-endings.¹

D. Middle Future

Middle future is not confined to verbs of which no active forms are used, such as βούλομαι – fut. βουλήσομαι; ἡγέομαι – fut. ἡγήσομαι; many verbs with active presents also have middle futures. This is true of many verbs expressing emotions or some mental activity, but also of a large number of others, which cannot be subsumed under any common heading. Yet all these have active meanings. Some cases in point (illustrated in the texts of Part I L.72)

1. Sanskrit shows that this root originally began with s-, which changed, in Greek, to h- (cf. *septem*, ἑπτά). Hence the aspiration of the initial ῥ, and the doubling of the rho after the augment, e.g. ἔρρεον. The same applies to all Greek words beginning with ῥ.

are: a) *verbs concerned with emotion or thinking*: ἀκούσομαι, βοήσομαι, γελάσομαι, γνώσομαι, κλαύσομαι, μαθήσομαι, πείσομαι (from πάσχω, often also πείθω); b) *other verbs with a middle future*: ἀμαρτήσομαι, ἀποθανοῦμαι, ἀπαντήσομαι, βήσομαι, καμοῦμαι, λήψομαι, πεσοῦμαι, πίομαι, πλεύσομαι, πνεύσομαι, ῥυήσομαι, σιγήσομαι, τεύξομαι, φεύξομαι (-οῦμαι); c) ἔσομαι, fut. of εἶμι (L.36).

However, this same middle future form often enough conveys a *passive* meaning, as in the case of e.g. ἀδικήσομαι, λέξομαι, μνημονεύσομαι, τιμήσομαι, ὠφελήσομαι.

E. Future Passive

The future passive is derived from the aorist passive. In the light of what we have now learnt about the aorist passive, it ought to cause no surprise that e.g. λυθήσομαι, παιδευθήσομαι, γραφήσομαι, and many other futures of this kind convey a true 'passive' meaning, but where this aorist is active in meaning, so too is the future derived from it, e.g. in εὐφρανθήσομαι, ἡσθήσομαι, ἐκπλαγήσομαι, φανήσομαι, φοβηθήσομαι (cf. L.55).

Occasionally both middle and passive futures of the same verb are used with an identical meaning, e.g. ἡττήσομαι and ἡττηθήσομαι, 'shall be inferior'/'shall lose' (L.55).

F. Future Perfect (Middle Forms)

The future perfect is rare, but very expressive. Its meaning depends on that of the corresponding perfect (expressing intensity, or a state that has been reached), and may be active or passive:

Active meaning: κερράξομαι 'I shall scream mightily';
πεπαύσεται 'he will be utterly compliant';
Passive meaning: πεπράξεται 'it shall be done'.

Cf. Part I L.68 ΠΚ4 λελύσεται, and L.57 ΠΙ1 πεπλήξεται.

G. Principal Parts

πλέω	πλεύσομαι ¹	ἔπλευσα	πέπλευκα ²	sail
πνέω	πνεύσομαι ¹	ἔπνευσα	-πέπνευκα ³	blow, breathe
καίω	καύσω	ἔκαυσα	κέκαυμαι	ἐκαύθην burn
κλαίω	κλαύσομαι	ἔκλαυσα	κέκλαυμαι	bewail
ῥέω	ῥύησομαι	ἔρρῆν	ἔρρῆκα	flow
φεύγω	φεύξομαι ¹	ἔφυγον	πέφευγα	flee
χαίρω	χαιρήσω	ἔχάρην	κεχάρηκα	rejoice
μέλει (μοί τινος)	μελήσει	ἐμέλησε	(μεμέληκε rare) (μέμηλε poet.)	it concerns (me) I care, am concerned with
μέλλω	μελλήσω	ἐμέλλησα		I am about to, hesitate
βούλομαι	βουλήσομαι	ἐβουλήθην	βεβούλημαι	will, wish

LESSON 73

The Perfect

The form and meaning of the perfect active and medio-passive have been known since L.17 and 34.⁴ Like the texts of Part I L.73, the following provides a brief and systematic survey of the perfect as encountered so far, with a few details added. The perfect is characterized by its endings and its stem.

Endings

In the middle passive (perf. and pluperf.) the endings are the same as the corresponding ones in the other tenses; for the indicative cf. L.34 and 38. For the perfect active IE had a distinctive system of endings. In Greek this has been assimilated to a large extent to those of the aorist and present, but the following elements from it were generally retained, to a greater or lesser extent: Indic. 1st pers. sing. -α (λέλυκα); 2nd pers. sing. -θα (preserved only in οἶσθα, 'thou

1. The Doric future in -οῦμαι occurs as an alternative to πλεύσομαι, πνεύσομαι and φεύξομαι.

2. The passive partic. πεπλευσμένος is rare; the fut. πλευσθήσομαι is very late.

3. Here, and always, '-' before a verb-form indicates that it is only found in compounds.

4. See also L.40, for the pluperfect.

knowest', ἦσθα, 'thou wert'); 3rd pers. sing. -ε (λέλυκε: the similarity of this ending and that of the 1st sing. with the aorist led to the general assimilation); Imper. 2nd pers. sing. -θι (τέθναθι, cf. aor. pass., φάνηθι, βῆθι); Infin. -εναι (cf. εἶναι, βῆναι and below L.81 τιθέναι); Partic. -ώς, -ός, -υῖα (above L.28); also, finally, certain problematic endings of the pluperfect (L.40).

The 3rd pers. plur. perfect ending -ασι(ν) from *-anti probably arose out of the need to differentiate the perfect from the aorist and imperfect. The remaining active endings require no comment.

Stem

Apart from reduplication, the stem of the perfect is essentially the simple verb-stem, to which the endings are attached directly (γέγραφα, λέλυμαι). On ablaut and η-extension, see below.

The Weak Perfect Active

is a formation of relatively late origin, peculiar to Greek. It is formed by adding -κ to the stem. (In Homer such forms are practically confined to the singular.) This -κ, originally a device for linking vowel-stems with vowel-endings (e.g. λέλυ·κ·α), also made its way into the perfect of consonant-stem verbs. Thus it occurs regularly in dental-stems (e.g. πέπει[θ·]κα, L.56), polysyllabic liquid-stems (ἤγγελκα, L.60) and nasal stems, though only rarely and late (ἀποπέφαγκα, L.61, table B); more often the latter are extended by -η, e.g. μεμένηκα. In consequence,

The Strong Perfect Active

is found principally in mute-stem verbs other than dentals, i.e. in labial-stems (e.g. γέγραφα) and guttural-stems (e.g. πέφευγα). It is also found in other consonant-stem verbs, and so in liquid-stems (e.g. δῖεφθορα) and nasal-stems (e.g. ἀπέκτονα). However, in many of these verbs, a perfect active is found either not at all, or only rarely and late. For modifications of the stem see below. For perfects with intransitive meaning see L.63 (γέγονα) and add: πέπραγα (L.57), πέποιθα (L.56), εἴωθα (L.68).

The Perfect Medio-Passive

is always strong. Here consonantal stem-endings are often modified when they clash with endings beginning with consonants. Details of this have been given above in L.56-61; for 'intrusive' sigma see L.70.

Extension of the Stem by -η

As already known from L.70 and 72, -η is often used to attach endings beginning with a consonant to consonantal stems.¹ This happens in the perfect as well as in the 'aorist passive' and future. In some verbs -η- extension occurs only in the perfect (e.g. κέκμηκα, μεμένηκα, τετύχηκα, μεμάχηται); in others (e.g. κεχάρηκα, ἐρρύηκα, γεγένημαι) it is a feature shared with other tenses. The resulting forms are presumably modelled on those found in -έω verbs, e.g. μεμάθηκα, cf. ητύχηκα; βεβούλημαι, cf. λελύπημαι.

Modification of the Stem

1. *By Aspiration.* Aspiration of the final consonant is frequent in the perfect of guttural-stems, and in that of all labial-stems, if they have a perfect at all (i.e. with stems in -κ, -γ, -π, or -β); e.g. πεφύλαχα, πέπραχα (L.57) and κέκοφα (κόπτω), τέτριφα (τρίβω), βέβλαφα (βλάπτω, L.58); also, of course, in the perfect of aspirate-stem verbs, e.g. γέγραφα, κέκρυφα.²

2. By Ablaut (Vowel-Gradation)

ε/ο. Labial-stems: λείπω – λέλοιπα, τρέφω – τέτροφα – τέθραμμαi (L.58), κλέπτω – κέκλοφα. Dental-stems: πείθω – πέποιθα; also ἔοικα and εἴωθα. Nasal- and ρ-stems: ἀποκτείνω – ἀπέκτονα (L.61); διαφθείρω – διέφθορα (L.60). (Compare ῥήγνυμι – ἔρρωγα, with long vowels, L.76.)

ε/α. Liquid-stems (of one syllable): στέλλω – ἔσταλκα, ἔσταλμαι, φθείρω – ἔφθαρκα, ἔφθαρμαι (also aor. pass. L.60; L.70).

3. By Aspiration and Ablaut

ε/ο. Labial-stems (L.58): πέμπω – πέπομφο, τρέπω – τέτροφο, κλέπτω – κέκλοφο.

1. As was observed e.g. in L.63; 66; 67 and, particularly, in connection with the aor. pass. in L.70 and with the future in L.72. For further examples see Part I L.73.

2. But e.g. τετάραχα (pres. ταράσσω) and τέταφα (pres. θάπτω) are attested only by grammarians, and ἦρα is not found before the 2nd cent. CE.

4. By Other Ablauts

α/η. μαίνομαι – μέμνηνα, φαίνομαι – πέφνηνα, cf. λαμβάνω – ἔιληφα (L.67). Similarly the following forms, likewise with an active-intransitive meaning:

υ/ο-ω. γίγνομαι – γέγονα (L.63); also πίπτω – πέπτωκα (L.63), πίνω – πέπωκα (L.66), πίκτω – τέτοκα (L.63).

The distinguishing feature of all perfects is reduplication.¹ It is a feature shared with Latin (e.g. *dedi, cecini, pepuli*), i.e. it is of IE origin. Anyone who is unclear which varieties of perfect-reduplication are exemplified in each of the examples in Part I L.73, text A1 (including ἔγνωκα, κέκτημαι, πέπτωκα), should refer to L.17. The following variations call for further discussion:

1. *Ei- Reduplication*. We already know why some verbs have *ei-*, and not *é-* or *ḥ-*, as their augment (above, L.68). For the same reason—namely that a consonant, *σ* or *ϕ*, has dropped out before the initial vowel—one occasionally finds *ei-* serving as reduplication. In such verbs the *ei-* may also serve as the augment in the aorist (e.g. ἔάω, εἶασα, εἶακα; ἐργάζομαι, εἰργασάμην, εἰργασμαι), but sometimes only as reduplication in the perfect (e.g. λαμβάνω, εἶληφα, εἶλημμαι [L.67]; διαλέγομαι, διείλεγμαi).²

2. Other After-Effects of Lost *ϕ*

As we know (L.64), ἀλίσκομαι has aor. ἔάλων, perf. ἔάλωκα, both due to lost initial *ϕ*. The same fact accounts for the imperfect and perfect forms of ὁράω 'I see': ἔωρων, ἔώρακα (later ἑώρακα) from **ϕεφόρακα*. Similarly εἶρηκα, εἶρημαι (below, L.85). Further instances are:

εἶωθα and ἔοικα

εἶωθα 'I am accustomed', 'in the habit'. From τὸ ἔθος 'custom', i.e. *ϕέθος*, √*ϕεθ*, originally √*swedh* (hence Lat. *sue·sco, sue·vi*). With ablaut *ε/ο*, reduplication and lengthening of *ο* and *ε*, **se·swodh·a* > εἶωθα.

1. Except οἶδα, L.74.

2. Also συνείλεγμαi from συλλέγω 'collect', though the *simplex*, λέγω, has λέλεγμαi!

ἔοικα ‘I am like’. √εῖκ, ‘like’ (e.g. in ἡ εἰκών, ‘likeness’, ‘portrait’), from *φεικ. With ablaut ε/ο and reduplication, *φέ·φοικ·α > ἔοικα. As an alternative to the regular participle εοικώς, there exists the (unreduplicated?) form είκώς, εικός, εικυῖα, gen. εικότος. This is frequently used, especially in the neuter: εικός ‘what resembles (the likely or reasonable)’, i.e. ‘probable’, ‘reasonable’. There is also a cognate adverb εικότως ‘as expected’, ‘reasonably’, ‘of course’, and a verb derived from it: εικάζω, meaning (a) ‘make a likeness/comparison’, (b) ‘conjecture’ (reckon probable); also an adjective ἐπιεικής ‘as one would assume’, ‘proper’, ‘fair’.

3. *Attic Reduplication.* We have long been familiar with the perfect of ἀκούω, ἀκήκοα, from ἀκήκοφα, where the first syllable, not just the first letter of the stem is reduplicated, and the vowel of the (now) second syllable is lengthened. These so-called ‘Attic’ reduplications in the perfect—comparable to the aorist reduplication in ἤγαγον, ἀγαγεῖν—are also found in:

ἐλήλυθα ‘have come, am here’ (ἤλθον – old form ἤλυθον – ἐλθεῖν)

ὄλωλα ‘am lost’ (ὄλλυμαι)

ὀλώλεκα ‘have lost’ (ὄλλυμι)

ὀμώμοκα ‘have sworn’ (ὄμνυμι, ὀμνύω)

ἐλήλεγμαι ‘am refuted’ (ἐλέγχω) and with ‘intrusive’ ρ

ἐγρήγορα ‘am awake’ (ἐγείρω).

The pluperfect of these verbs is rare: εἰληλούθει (Homer), ὀλώλειν, also ὠλώλειν, ὀμωμόκειν (? ὠ μ-), ἐξελήλεγκτο, ἐγρηγόρειν.

Perfect with Root-Gradation

E.g. τέθνηκα – τέθναμεν. We have already encountered similar gradations, most notably in the singular and plural optative forms of εἰμί (εἶην – εἶμεν, L.25), of vowel-stem verbs (ποιοίην – ποιοῖμεν, L.49) and of the aor. pass. (λυθείην – λυθεῖμεν, L.43). The closest parallel, however, is to be found in the aorist indicative of certain athematic verbs (e.g. ἔθηκα – ἔθεμεν, L.80ff.). For, in the perfects considered here, the difference between singular and plural is more than just a matter of quantitative ablaut of the stem-vowel. Moreover,

these three perfects, τέθνηκα, βέβηκα and ἔστηκα ('I stand'),¹ have the characteristic -κ- of the weak perfect in the singular, but not in the plural. These perfect indicative systems thus seem to combine the two available options, strong and weak. Such alternation was not confined to the indicative. In the optative of θνήσκω only the strong form τεθναίην is attested; likewise τέθναθι for the imperative. But in the infinitive and participle the two options compete with each other: besides τεθνάναι one finds τεθνηκέναι; besides τεθνεώς, gen. τεθνεῶτος (from τεθνηώς, -ηῶτος), one finds just as frequently τεθνηκώς, τεθνηκότος. The long form even found acceptance at an early date for use in the indicative plural, e.g. τεθνήκασιν.

In these perfects, clearly, older principles of formation operated alongside more recent ones. It is not easy to account for this in simple historical terms. But understanding their structure will make it easier to recognize these forms. They will be encountered frequently.²

In addition to the weak perfect forms, e.g. ἔστηκα, τέθνηκα, βέβηκα³ etc. (like πεποίηκα) one finds the following strong forms:⁴

Indic.	ἔσταμεν	ἔστατε	ἔστᾱσιν
	τέθναμεν	τεθνᾶσιν	
			βεβᾶσιν
Subj.	ἔστῶ	ἔστῶμεν	ἔστῶσιν
			βεβῶσιν
Opt.	ἔσταίην		τεθναίην
	τεθναίην		
Imper.	ἔσταθι	ἑστάτω	ἔστατε
	τέθναθι	τεθνάτω	
Infjn.	ἑστάναι	Part.	ἑστώς, -ός, -ῶσα
	τεθνάναι		τεθνεώς, -ός, τεθνεῶσα
	βεβάναι		βεβώς, βεβῶσα

1. Intransitive perfect from ἵστημι 'I make to stand' (L.78).

2. Some of the old strong forms are preserved as late as the New Testament.

3. These verbs provide particularly clear illustrations of the specific meaning of the Greek perfect as referring to a state of affairs which has been reached and is still the case (L.17): ἑστηκεν 'he stands'; δέδοικα 'I am full of fear'; τέθνηκεν 'he is dead'. Moreover, βέβηκεν means not only 'he is away', 'he has gone', but 'he is standing', 'is firmly established'.

4. Some extremely rare old forms are excluded from mention here.

δέδια, an alternative to δέδοικα 'I am afraid', differs from the preceding verbs in that its strong forms are found also in the singular of its indicative.

Indic.	δέδια (δέδιας)	δέδιε	δέδιμεν	δέδιτε	δεδίασιν
Subj.	δεδίω	δεδίηι			δεδίωσιν
Imper.	δέδιθι				
Infin.	δεδιέναι	Part.	δεδιώς, δεδυῖα		

A complete strong pluperfect corresponding to δέδια was in use: (έδεδιεν – έδέδιμεν...) and one also encounters a few strong pluperfect forms of the three other verbs, e.g. έστασαν, βέβασαν, έτέθνασαν. Alongside these, there were normal pluperfect forms corresponding to the weak perfects, thus e.g. είστήκει, έτεθνήκει, έβεβήκει, έδεδοίκει. The first two of these verbs also had corresponding future perfects (see L.72): έστήξει 'will stand' and τεθνήξει 'will be dead'.

Some Principal Parts

ἀκούω	ἀκούσομαι	ἤκουσα	ἀκήκοα	ἤκουσμαι	ἠκούσθην	hear
βαίνω	βήσομαι	ἔβην	βέβηκα			go
διαλέγομαι	διαλέξομαι	διελέχθην		διείλεγμαι		discuss
	διαλεχθήσομαι					
ἐγείρω	ἐγερῶ	ἤγειρα		ἐγήγερμαι	ἠγέρθην	wake
				ἐγρήγορα		am awake
ἐλαύνω ¹	ἐλῶ	ἤλασα	-ἐλήλακα	ἐλήλαμαι	ἠλάθην	drive
ἐλέγχω	ἐλέγξω	ἤλεγξα	-	ἐλήλεγμαι	ἠλέγχθην	criticize
						refute
καλῶ	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	call, shout
(κράζω) ²	κεκράζομαι	ἀνέκραγον	κέκραγα			scream
	(κράζω)	(ἔκραξα)				

1. All tenses as if from ἐλάω (a present which survived in poetry). The future is like a contracted present in -άω and resembles the futures of βιβάζω 'make to go' (βιβῶ-ᾶις) and σκεδάννυμι (σκεδῶ, σκεδαῖς, L.77). It is an 'Attic' future (L.71), like καλῶ-εἶς and τελῶ-εἶς, but in -άω, not -έω. The present, ἐλαύνω, presents a kind of n-extension of the root √ελα-, rather like that in φθάνω, aor. ἔφθασα (√φθα).

2. The forms in brackets are rare or late. In the Greek Bible (Ps. 21.1; Acts 24.21) there is even a perfect-aorist form, ἐκέκραξα 'I am crying out', 'shouting'.

LESSON 74

I. εἶδον and οἶδα

From the IE root $\sqrt{\text{vid-}}$ (Sanskrit *veda*, Lat. *video*, Germ. *wissen*, Eng. 'to wit'), were derived two Greek verbs, completely distinct from one another in form and meaning, despite their common origin, namely:

1. the aorist form εἶδον, subj. ἴδω (< ἔφιδον, φίδω), meaning 'I saw'—a normal strong aorist from the unchanging root $\sqrt{\text{vid}}$, cf. Lat. *video*;

2. the perfect form (without reduplication) οἶδα (φοῖδα) 'I know'. In terms of form, οἶδα corresponds to Lat. *vidi*. But, like Lat. *novi* (and similarly Greek ἔγνωκα) οἶδα is a perfect with a 'present' meaning: 'I have seen and thus know', hence simply 'I know'.

In the conjugation of οἶδα the following vowel-gradations of the root $\sqrt{\text{vid}}$ are found: shortest form (zero), $\sqrt{\text{φιδ}}$; longer form (normal), $\sqrt{\text{φειδ}}$.

These same gradations are displayed in the modern German verb *wissen*, 'to know': *ich weiß* 'I know', *wir wissen* 'we know'. In Greek the longer form of the root is found with ablaut o/ε: $\sqrt{\text{φοιδ}}$ and $\sqrt{\text{φειδ}}$. The way these three root-forms are distributed among different parts of the verb is readily understandable. In the indicative plural, the short form $\sqrt{\text{φιδ}}$ is used, and the long form $\sqrt{\text{φοιδ}}$ in the singular. That is exactly the pattern of the perfects discussed in the last lesson, e.g. ἔστηκα – ἔσταμεν. Again, in the imperative of these verbs only the shorter form is used (ἔσταθι and τέθναθι): similarly in the case of οἶδα the imperative is ἴσθι (from *φίδθι).

All the other forms of the perfect are formed from $\sqrt{\text{φειδ}}$: subj. εἶδῶ, opt. εἰδείην, inf. εἰδέναι, partic. εἰδώς; there is also a regular future middle formed similarly: εἴσομαι (< *εἶδ·σομαι).

Finally, there is also a pluperfect, having the augment, with singular and plural distinguished by gradation. In early texts its endings are variable, but in the course of time they became standardized so that -ει- was confined to the singular and -ε- to the plural.

The result was as follows. (The forms underlined are the classical ones; those printed *above* the line are earlier, those *below* later).¹

1. However, the latter forms appear early in Ionic, some of them even in Homer.

				ἴδ·μεν		
Ind.	οἶδ·α	οἶσ·θα ¹	οἶδ·ε(ν)	ἴσ·μεν	ἴσ·τε	ἴσ·ασι(ν)
		οἶδας		οἶδαμεν	οἶδατε	οἶδασι(ν)
						ἴδ·μεναι
Subj.	εἶδ·ῶ, -ῆς, etc.		Opt. εἶδ·εῖν, -εῖς etc.		Infin. εἶδ·έναι	
						ιδ·υῖα
Imper.	ἴσ·θι, ἴσ·τω, ἴσ·τε, ἴσ·των		Part. εἶδ·ώς, -ός, εἶδ·υῖα; εἶδ·ότος, εἶδ·υῖας			ἴστωσαν
						ἥιδ·εα
Pluperf.	ἥιδ·η, ² ἥιδ·η·σθα, ἥιδ·ει, ἥιδ·ε·μεν, ἥιδ·ε·τε, ἥιδ·ε·σαν					ἥιδειν ἥιδεις
Fut.	εἴσομαι, etc.					

Hence, although εἶδον and οἶδα both derive from the same root √vid, there are no ambiguous forms. In the aorist εἶδον, the ἐ- is the augment and consequently is found only in the indicative. The situation is quite different in the case of οἶδα – ἴσμεν. Apart from the aor. indic. εἶδον etc., all forms beginning with εἶδ- belong to οἶδα (ablaut √φειδ). On the other hand, all forms of εἶδον apart from the indic. begin with ἴδ-, whereas the ἴδ- found at the beginning of a few early forms of οἶδα had changed to ἴσ- by the classical period. Finally, there can naturally be no pluperfect and no future-perfect form derived from the aorist εἶδον; thus εἴσομαι and ἥιδη (ἥιδειν) can only belong to οἶδα.

II. Notes on Syntax

The texts in Part I L.74 contain examples of certain constructions which may still cause the student surprise, though their underlying principles have already been explained. These are constructions involving:

A. Attraction of the Relative

In text B1, ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε, the relative pronoun is not in the accusative, as the governing verb κέκτησθε would appear

1. From *οἶδ·θα: the same change also accounts for all the other cases where σ, rather than δ, is found before consonants, e.g. *ἴδθι, ἴσθι; *ἴδτε, ἴστε; *ἴδντι > ἴσασι.

2. Once more an ε/η-lengthening of the root.

to require: it has been 'attracted' to the substantive to which it refers back, not only agreeing with it in gender and number, as invariably happens, but also in its *case*; cf. the end of B1.¹

Text C3: οὐδὲν ὧν λέγουσιν: again the pronoun is in the genitive and not in the logically 'correct' accusative. The relative ὧν refers, and has been attracted, to a genitive τούτων which, as is usual in constructions of this kind, is not actually expressed but is imagined or 'understood'. Thus ὧν λέγουσιν here stands for τούτων ἃ λέγουσιν. Such is the *logical* explanation for the construction here, but to a native speaker of Greek it would not have seemed so complicated; he would presumably have felt ὧν λέγουσιν to be the partitive genitive of ἃ λέγουσιν.

B. The Object of Verbs of Knowing

As this lesson is principally concerned with the verb οἶδα, this seems a suitable context for surveying the various different constructions which were used with this verb and its compound σύνοιδα. It is worthwhile to consider the particular nuances conveyed by each of these. What follows is only a brief outline:

1. Verbs of knowing may have as their subject simply *a noun in the accusative*: thus in text C5 οἶδε τὸν θάνατον; D5 εἰδείη² τέχνην— and in many other places;
2. Their object, alternatively, may be a relative or interrogative *subordinate clause*, introduced by ἃ (G4; C5 etc.); ὅτι (B2, G4 etc.); τί (D4) or εἰ (A4; C5 etc.);
3. Or, finally, their object may be expressed by participles in various cases (B2, C2, F1 etc; cf. above L.38; cf. also L.65; L.66; L.67).

The student will find it instructive to study all the relevant texts in Part I L.74, considering what shade of meaning each of the constructions used expresses, and why it (and no other construction) was chosen for its particular context.

1. Also comparable are cases of attraction as in text G5, where the predicate-noun σώφροσιν is attracted to the dative ἡμῖν—where one would have expected the accusative for the subject of the infinitive (L.17). See also L.71 and Part II L.13, *Exercitia*, ii.

2. Optative (instead of indicative), assimilated to ἔρδοι. Thus another case of 'attraction'!

LESSON 75

The Athematic Present

A. Of 'Media tantum'

All the verbs considered so far, in spite of various differences, have one thing in common: their present tense is formed *thematically*, i.e. the thematic vowel o/ε stands between the present stem and the endings (e.g. λύ·ο·μεν, μανθάν·ε·τε, ἐγίγνωσκ·ο·ν, τρεπ·ό·μεθα, πυνθαν·ό·μεθα, ἔρχ·ε·σθε, ἐπελάθ·ο·ντο).¹

In the next ten lessons (L.75-84) we shall be concentrating on verbs in whose present (incl. imperf.) endings are attached *directly* to the stem, without the intervening thematic vowel. Obviously, this was only possible in the case of stems ending in a vowel.

What follows, therefore, is the completion of our survey of the different forms of the present-stem: earlier, in L.63–67, we were examining various *thematic* forms of the present; consideration of *athematic* forms has been postponed until now for practical reasons.² Outside the present, the verbs which we shall now be considering present nothing new: in so far as they form other tenses at all, they conform—with variations—to already familiar patterns.³

Endings

In the *medio-passive*, the endings of the athematic present are the same as those of thematic verbs, but this is not the case in the *active*. For this reason, we shall begin with those athematic verbs which exist only in the *middle*,⁴ e.g. κεῖμαι 'I lie' (stem = root: κει-) and δύναμαι 'I can' (stem = root: δυνα-).

The familiar medio-passive endings—the primary ones in the present, the secondary ones in the imperfect—are attached *directly* to

1. Two unavoidable and familiar exceptions (whose conjugations will soon prove useful in what follows) are the athematic verbs εἶμι and φημί (L.10).

2. See, however, Part I L.68.

3. Observe, then, that we have to deal only with the *present* of the notorious '-μι-verbs', and that three-quarters, or even nine-tenths of their conjugations conform to well-known patterns. Only δίδωμι, τίθημι, ἵημι have unusual features in the aorist as well, but the student acquainted with the 'root aorist' (L.69) will find even these quite familiar.

4. 'Media tantum' (L.36), sometimes abstrusely called 'deponent verbs'.

the stem (in this case equivalent to the root): δύνα·μαι, ἐκεί·μην. This, of course, is exactly what also happens in the *perfect* medio-passive of thematic verbs: compare δύναμαι, -σαι, -ται with λέλυ·μαι, -σαι, -ται. The athematic present also resembles these perfects in that the -s- of the endings -σαι and -σο is retained, even though it stands between two vowels: compare δύνασαι, κείσο, ἔκεισο¹ with λέλυσαι, λέλυσο, ἐλέλυσο.

However, these athematic presents do *not* share the peculiarities of accentuation found in these perfects. Contrast δύνασθαι (infin.) with λελύσθαι; δυνάμενος (part.) with λελυμένος.²

That said, the conjugation of these middle-only verbs is of so familiar a type that complete paradigms are not required. For illustration here is the

Indicative

ἄγα-		-μαι
δύνα-		-σαι
ἐπίστα-		-ται
ἔρα-	Endings:	-μεθα
κρέμα-		-σθε
κεῖ-		-νται
(κάθ-) ἦ-		

(N.B. changes of accent in the 1st plural)

Subjunctive and Optative

The optative of κεῖμαι and κάθημαι (κεοίμην and καθοίμην) is extremely rare, the subjunctive (κέωμαι and καθῶμαι) scarcely less

1. Exceptions: ἐδύνω (< -ασο) and ἠπίστω (imperf.); also ἐπίστω (2nd pers. sing. imper.), though ἐπίστασο is often found in poetry. Whereas in the classical period the imperative κάθησο was used for 'sit down', in post-classical times one also finds κάθου.

2. κάθημαι and κεῖμαι are also perfect in meaning; thus κεῖμαι is used of laws and customs, which have at some time 'been placed' and hence now 'lie', i.e. 'are valid'. Only minor details, like the accentuation of the participle, hinders the designation of both of these verbs formally as 'perfects without reduplication', like the active οἶδα; comparison with other IE languages also advises against such a classification.

so.¹ As for ἄγαμαι, δύνωμαι, ἐπίσταμαι, ἔραμαι and κρέμαμαι, the accentuation of their subjunctive and optative forms appears to have been taken over from that of the corresponding forms of thematic verbs and particularly from their very similar-sounding aorist.²

Subjunctive:	δύνωμαι, δύνῃ, δύνῃται...
	ἐπίστωμαι, ἐπίστῃ, ἐπίστῃται...

Optative:	δυναίμην, δύναιο, δύναιτο...
	ἐπισταίμην, ἐπίσταιο, ἐπίσταιτο...
	cf. λυσαίμην, λύσαιο

Imperative:	(ἐπίστασο >) ἐπίστω, ἐπιστάσθω, ἐπίστασθε, ἐπιστάσθων
	κεῖσο, κείσθω, κείσθε, κείσθων
	κάθησο, καθήσθω, κάθησθε, καθήσθων

Infinitive:	δύνα-	-σθαι
	ἐπίστα-	-σθαι
	κεῖ-	-σθαι
	καθῆ-	-σθαι

Participle:	δυνάμενος, δυνάμενον, δυναμένη
	καθήμενος, καθήμενον, καθημένη

Imperfect

Augment: ἐπίσταμαι is in origin a compound ($\sqrt{\text{sta}}$, cf. Lat. *stare*) meaning, literally, ‘stand on (something)’ mentally; cf. Eng. ‘understand’, German *verstehen*; however, this fact had long been forgotten. Hence the augment is placed *before* the prefixed preposition and not after it; thus: ἡπιστάμην. In κάθημαι, similarly, displacement of the augment sometimes occurs, though not invariably. Though the *simplex* ἦμαι was retained in poetry, only κάθημαι was used in prose. Hence, as time went on, the augment came to be placed more and more often *before* the preposition thus: ἐκαθήμην;

1. The moods of καθέζομαι (also καθίζομαι) ‘I sit down’, ‘am seated’ are often used in place of those of κάθημαι.

2. At least in the subjunctive, one might expect some after-effect of contraction of the final stem-vowel with the ending, as e.g. *δυνά·ωμαι > *δυνῶμαι, like καθέ·ωμαι > καθῶμαι. However, what we actually find is δύνωμαι, δύνῃ etc., like λύσωμαι, λύσῃ etc.

however the (strictly correct) form καθήμην is common enough. Thus:

ἔδυνα-		-μην
ἤπιστα-	Endings:	-σο
ἔκει-		-το, etc.
(ἐ)καθη-		

(with regular changes of accent).

Other Tenses

For the remaining tenses see the principal parts in the table below. They are in fact rarely used. Only δύναμαι has anything like a complete set of tenses and even its perfect is unattested before the 4th cent. BCE. The same is true of the aorist of ἐπίσταμαι. Observe that whenever an aorist of these verbs is found in prose it takes the so-called 'passive' form (but it does not have a passive meaning).¹

Principal Parts²

Present	Imperfect	Future	Aorist	Perfect
ἄγαμαι	ἠγάμην		ἠγάσθην	wonder at
δύναμαι	ἔδυνάμην ³	δυνήσομαι	ἔδυνήθην (δεδύνημαι)	be able
ἐπίσταμαι	ἠπιστάμην	ἐπιστήσομαι	(ἠπιστήθην)	know
ἔραμαι	ἠράμην	ἔρασθήσομαι	ἠράσθην	love ⁴
κάθημαι	(ἐ)καθήμην	(καθήσομαι)		sit
κεῖμαι	ἐκείμην	κείσομαι		lie
κρέμαμαι	ἐκρεμάμην	κρεμήσομαι		hang ⁵

1. See above, L.70. In the poetry of Homer and his followers, however, middle-form aorists are not uncommon, e.g. ἠγασάμην, ἔδυνησάμην, ἠρασάμην.

2. Forms in brackets are rare; extremely rare forms are excluded. For the aorists see L.70.

3. Alternatively with augment ἡ-: ἡδυνάμην, ἡδυνήθην (by analogy with θέλω/έθέλω, ἠθέλησα).

4. If we regard ἠράμην, ἔρασθήσομαι and ἠράσθην (correctly) as parts of ἔραμαι, it follows that ἐράω is confined to the present (incl. imperf. ἤρων). Its passive—apart from the participle ὁ ἐρώμενος, ἡ ἐρωμένη—is rare.

5. Intransitive. The verb meaning 'hang' (transitive) is κρεμάννυμι (L.77).

B. Verbs in -νυμι (Medio-Passive)

Δείκνυ·μαι, μείγνυ·ται, ἀπόλλυ·σαι, ἐπήγνυ·το etc: the medio-passive forms illustrated in Part I L.75, section II, are of exactly the same type as δύνα·μαι, κάθη·ται, ἔκει·το etc. from section I. They are all athematic present forms. To appreciate the implications of the term 'athematic present', compare and contrast the following forms: δείκνυ·μαι: contrast λύ·ο·μαι, but compare κάθη·μαι and λέλυ·μαι; μείγνυ·ται: contrast λύ·ε·ται, but compare ἐπίστα·ται and λέλυ·ται; ἐπήγνυ·το: contrast ἐλύ·ε·το, but compare ἔκει·το and ἐλέλυ·το.

It makes, of course, no difference to the medio-passive forms that the verbs being considered here have, in addition to the medio-passive, an active form-system (which we shall be studying in the next lesson), whereas δύναμαι etc. are 'middle-only' verbs. δείκνυμαι is an 'athematic present', like δύναμαι, and has the same distinctive features: no ε/ο connecting vowel; retention of -s- in δείκνυσαι, δείκνυσο (imper.) and ἐδείκνυσο (as in δύνασαι etc. and λέλυσαι etc.); the accentuation δείκνυσθαι, δεικνύμενος, as in δύνασθαι, δυνάμενος (and not as in the perfect passive).

Subjunctive and Optative

These are formed thematically, i.e. on the model of e.g. λύωμαι: subj. δεικνύωμαι, δεικνύηι... (contrast δύνωμαι...); opt. δεικνυοίμην, δεικνύοιο... (contrast δυνάιμην...).

This is part of a larger historical process: the athematic present begins to die out. Before our eyes it gradually loses its individuality as it is 'infiltrated' by the thematic (ο-)present. In the active one can follow this process in detail: in the medio-passive the ousting of athematic forms by thematic ones in the subjunctive and optative was complete by the time of the earliest surviving Greek, while in the other moods athematic forms were retained.

'In the subjunctive and optative it is like λύομαι; in the other moods like δύναμαι and λέλυμαι.' Once this has been grasped, soporific and detailed paradigms of the present of δείκνυμαι and kindred verbs are not needed.

Other Tenses of δείκνυμαι, μείγνυται, πήγνυται

δείκνυμαι: consider δείξαι, δείξασθαι and cognates like δείγμα, ἀπόδειξις, παράδειγμα: clearly its root is √δεικ (cf. Lat. *dico*);

μείγνυται: consider μέμεικται, μειχθέν and cognates like μ(ε)ῖξις: clearly its root is √μ(ε)ιγ;

πήγνυται: consider perf. part. πεπηγός aor. ἐπάγη (ablaut: L.70): clearly its root is √πηγ.

Evidently the present-stem of these three verbs has been formed by the addition of the syllable -νυ to their roots, just as the present-stems of ἀμαρτάνω, αἰσθάνομαι etc. were formed by the addition of -αν to their roots. However, whereas the presents in -άνω, -άνομαι are formed thematically, those in -νυμι, -νυμαι are formed athematically. In the *medio-passive* the υ in the stem-extension -νυ is *short* throughout.

These three verbs are thus simple mute-stems, viz. guttural-stems like διώκω, ἄγω, λήγω, ἐκπλήττω (L.67). This is their true character, which in the present is disguised by the νυ-extension of their stems, but emerges clearly in the other tenses, as seen in the table of principal parts below. So, for example: δείκνυμι, fut. δείξω, cf. διώκω, διώξω, and μείγνυται, perf. μέμειγμαι, μέμειξαι, μέμεικται, like δεδίωγμαι, δεδίωξαι, δεδίωκται etc.

Note the intransitive perfects πέπηγε 'is hard' and ὄλωλα 'am ruined'—there are no perfect medio-passives corresponding to these—and also the aor. passive ἐπάγη 'became hard', with ablaut (L.70). Peculiarities of ὄλλυμαι, noted earlier, are included in the principal parts below.

Principal Parts (Medio-Passive)

Present	Imperfect	Future	Aorist	Perfect	
δείκνυται	ἐδείκνυτο	δειχθήσεται	ἐδείχθη	δέδεικται	be shown
ἐπιδείκνυμαι	ἐπεδεικνύμην	ἐπιδείξομαι	ἐπεδειξάμην	ἐπιδέδειγμαι	display
μ(ε)ίγνυται ¹	ἐμείγνυτο	(μείξεται) (μιγήσεται)	ἐμείχθη ἐμίγη	μέμεικται	be mixed
πήγνυται	ἐπήγνυτο	παγήσεται	ἐπάγη (L.73)	πέπηγε (L.73)	become hard
ὄλλυμαι ²					
ἀπόλλυται	ἀπώλλυτο	ἀπολεῖται	ἀπόλετο (L.73)	(ἀπ)όλωλε (L.73)	be destroyed

1. μειγ- and μιγ- are both found in classical texts; the future is infrequent.

2. The *simplex* is only found in poetry.

LESSON 76

*Athematic Present (Continued)**Active of Verbs in -νυμι**A. Present*

We also find the active of athematic verbs in -νυμι (but, again, it is only a matter of the present) in the process of assimilation to the thematic conjugation, although some of its athematic characteristics were retained long after the classical period. These characteristics show up in 1) the athematic mode of formation, e.g. δείκνυ·μεν (contrast λύ·ο·μεν); 2) the preservation of some special endings.

We shall consider the endings first. The only peculiar ones are a) The present indic. singular: δείκνυ·μι, διέκνυ·ς, δείκνυ·σι(ν). The endings here: -μι, -ς, -σι(ν) were once *-mi, *-si, *-ti, as will be demonstrated in due course. The fundamental affinity of these endings with the long-familiar -μαι, -σαι, -ται and -μην, -σο, -το is obvious; b) The *infinitive*: δεικνύ·ναι. Infinitives in -ναι are always accented on the last but one syllable. The ending -ναι is one known to us from εἶ·ναι, βῆ·ναι, λυθῆ·ναι; compare also λελυκ·έναι. These endings are characteristic of all athematic presents.

As for the *athematic mode of formation*, in the active, as in the medio-passive, the assimilation to thematic forms of the λύω type is complete in the subjunctive and optative: we find no athematic alternatives to subj. δεικνύω, δεικνύης... (cf. λύω, λύης) or to opt. δεικνύοιμι, δεικνύοις... (cf. λύοιμι, λύοις).

The athematic mode of formation survived longer with the remaining forms based on the present stem. Their endings are the same as in the thematic conjugation; if, in spite of this, word endings of some athematic forms do not rhyme with the corresponding thematic ones, the reason is that they lack the thematic vowel ο/ε.

Indicative Plural

δείκνυ·μεν, δείκνυ·τε, δεικνύ·ασι(ν). The α before the regular 3rd person ending -σι(ν) is found in all thematic presents. Its origin will be explained in L.78; compare perf. λελύκασιν.

The -υ in the stem-extension -νυ is *long* in the indic. sing.¹ and short in the plural (this is true of the imperfect as well as the present). Thus singular and plural are differentiated by quantitative ablaut, as in the optatives εἶην – εἶμεν, φιλοῖην – φιλοῖμεν, λυθείην – λυθείμεν. In all other forms of the present the final vowel of the stem is short (cf. L.75). This peculiarity is one shared, as we shall see, by all athematic presents.

Imperfect

The endings are the same as in o-verbs, with one exception, the 3rd plur. -σαν, which is clearly derived from the s-aorist (ἔλυσαν). Thus: ἐδείκνυ·ν, ἐδείκνυ·ς, ἐδείκνυ, ἐδείκνυ·μεν, ἐδείκνυ·τε, ἐδείκνυ·σαν; cf. ἔλυ·ο·ν, ἔλυ·ε·ς etc.

Imperative

δείκνυ,² δεικνύ·τω, δείκνυ·τε, δεικνύ·ντων; cf. λῦ·ε, λυ·έ·τω etc.

Participle

As always, an -nt- stem. The masc. nom. sing. has the ending -s, like the aor. active (e.g. λύσας) and passive (e.g. λυθείς); like the latter it is also accented on the final syllable of the nom. As always, -nt- drops out before -s, with compensatory lengthening. Thus δεικνύς (< *δεικνύντς); fem. ending (as always) -ia: *δεικνύντ·ia > *δεικνύντσα > δεικνῦσα. It is no mere chance that the resulting forms rhyme with φύς, φύντος, the participle of the root-aorist ἔφυν (φύω, L.69): nom. δεικνύ·ς, δεικνύ·ν, δεικνῦ·σα; gen. δεικνύ·ντος, δεικνύ·σης; cf. nom. φύς, φύν, φύσα; gen. φύντος, φύσης.

Learn these forms (76) carefully: their like will be found in all athematic presents.

Progress of Assimilation to the Thematic Present

Thematic forms like δεικνύω (instead of -νυμι), δείκνυε (imper.), ἐδείκνυε (imperf.) are found as early as Hesiod. Classical Attic poetry (tragedy and Aristophanes) avoids them, as on the whole does Plato,

1. It is long also in the 2nd pers. sing. of the active imperative (δείκνυ). The same vowel-lengthening occurs in nearly all athematic presents. Many explanations for this have been put forward, but their very number impairs their plausibility. See the complete paradigm SG 141.

2. See previous note.

but in other 4th cent. prose (e.g. Xenophon, orators) and in comedy they become frequent. On the other hand, one still encounters athematic forms in the New Testament.

B. The Remaining Tenses of these Verbs

As has been said before (L.75), δείκνυμι, μείγνυμι, ζεύγνυμι, πήγνυμι and ῥήγνυμι are guttural-stem verbs, like διώκω and λήγω, whose stems are extended in the present by -νυ. In the other tenses they display no more and no fewer peculiarities than other mute-stem verbs. ὄμνυμι and ὄλλυμι (< *ὄλνυμι) are liquid-stems and have the contracted future normal with such verbs; for the aorist see L.68; for the perfect L.73.

Principal Parts

δείκνυμι (L.75), δείξω, ἔδειξα, (δέδειχα post-classical)...show
(ἀπ-)όλλυμι (L.75), ἀπολῶ, ἀπώλεσα, ἀπολώλεκα...ruin
πήγνυμι (L.75), πήξω, ἔπηξα...make solid
ῥήγνυμι, ῥήξω, ἔρρηξα break (trans.): ἔρρωγε, ἐρράγη (intrans. L.70, 73)
ὄμνυμι, ὁμοῦμαι, ὠμοσα, ὁμώμοκα (L.73) swear
μ(ε)ίγνυμι, μ(ε)ίξω, ἔμ(ε)ιξα, μέμ(ε)ιγμαι, ἐμ(ε)ίχθην mix
(μίσγω) ¹ ἐμίγη
ζεύγνυμι, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην bind together

LESSON 77

I. Athematic Present (Continued)

A. Present in -ννυμι

Presents in -ννυμι are in essence scarcely distinct from those in -νυμι. They display the same extension of the root, in the present, by -νυ. The second -ν- arose through assimilation: the (unextended) roots of the verbs in question ended in -s, and -sn- changed to -nn-.²

1. μίσγω (< *μίγ·σκω) is formed from √μιγ as διδάσκω is formed from (δι)δαχ. The present μίσγω is used exclusively in epic, and is frequent in Thucydides. Classical Attic poetry avoids it, just as it avoids the thematic μιγνώω; both become increasingly common in 4th cent. prose. No present form of this verb is found in the New Testament.

2. As in Πελοπόννησος, from Πέλοπος νῆσος.

This is also the explanation for the fact that κεράννυμι and σβέννυμι behave exactly like δείκνυμι and ὄμνυμι in the present, but differently in other tenses. Unlike δείκνυμι etc., these are not mute-stem verbs, but s-stems like τελέω and γελάω (see above, L.68; 70; 71), or at least they behave like verbs of this sort.

It is quite clear that ἔννυμι, σβέννυμι and σκεδάννυμι are s-stems. The initial h (rough breathing) of ἔννυμι 'I clothe' was an after-effect of a lost w- (Ϝ); its root is, or was, √ves (cf. Lat. *vestis*¹ 'clothing'). Hence the future ἔσσω (< *Ϝέσ·σω) (also aor. ἔσσα and ἔσσάμην), which we found in Homer (Part I L.77 I4), and likewise the widely current perfect middle form ἡμφίεσμαι from ἀμφιέννυμι. It was this compound that was generally used, rather than the *simplex* ἔννυμι, which is hardly ever found outside Homer, and never in prose. ἀμφιέννυμι was used so exclusively in prose that—as happened in the cases of ἐπίσταμαι and κάθημαι—the prefixed preposition came to be regarded as part of the stem and accordingly received augment (ἡμφίεσα) and reduplication (cf. L.17).

That there was originally an -s at the end of the root of σβέννυμι 'quench', 'put out (fire)', is evident from the Homeric aorist σβέσσαι, the frequently occurring aor. pass. ἐσβέσθην and the verbal adjective ἄσβεστος (Eng. 'asbestos'!). That σκεδάννυμι similarly had a root ending in -s is seen from the perfect ἐσκέδασμαι, aor. pass. ἐσκεδάσθην and the verbal adjective σκεδαστός.

Clearly, though, the same is not true of κεράννυμι 'mix'. Its forms, e.g. κέκραμαι, ἐκράθην and the derived substantive ὁ κρατήρ show no sign of an -s at the root-ending. Here the -vv- of the ending -ννυμι was evidently taken as an integral suffix. That this was also the case with κρεμάννυμι is evident from the fact that side by side with the expanded active in -ννυμι there exists a likewise athematic, though unexpanded middle form κρέμαμαι (L.75), without -s-. And yet the aorist passive is ἐκρεμάσθη, with -s-, in contrast with the aor. pass. of κεράννυμι: ἐκράθη, without -s-. One perceives here the unpredictable effects of true and false analogies.²

Formation by analogy must likewise account for the (rare) present form ῥώννυμι. The perfect ἔρρωμαι and the cognate substantive ἦ

1. The word in Greek that corresponds exactly to Lat. *vestis* is εἶμα (< *Ϝέσμα).

2. For 'intrusive' or 'parasitic' sigma cf. L.70; 72.

ῥώμη show that the root ended in a vowel. Nevertheless, the aor. pass. once more has -s- : ἐρρώσθην, by 'false' analogy.¹

B. Other Tenses

Most of what there is to say about non-present-stem tenses has already been said. Some items remain to be noted.

1. Verbs in -ννυμι form no perfect active;² several also form no future.

2. Future

In so far as they do form a future, the -σ- is retained in the case of *monosyllabic* stems. When -ss- resulted, this was reduced to -σ- in the course of time (as also in the aorist). Thus ἔσσω (Homeric, from √φεσ) > ἔσω; σβέσσω (from √σβεσ) > σβέσω, like αἰνέσω and ἀρκέσω (L.71). In the case of *polysyllabic* stems, the -s- (-ss-?) dropped out, and the result was a contracted future like καλῶ and τελῶ (L.71). In this respect the ancient compound ἀμφιέννυμι differs from the *simplex* ἔννυμι: its future is ἀμφιῶ (< ἀμφιέσω). Whether these contracted futures were in -έω and -άω depended, of course, on what the last vowel of the stem happened to be: thus ἀμφιῶ, ἀμφιεῖς... (from ἀμφιέννυμι) like καλῶ, καλειῖς... and like pres. ποιῶ, ποιεῖς, but κρεμῶ, κρεμᾶις... and σκεδῶ, σκεδᾶις (from κρεμάννυμι and σκεδάννυμι), like present τιμῶ, τιμᾶις...

3. Aorist

Σβέννυμι is unique among the verbs in -ννυμι in forming an (intransitive) root aorist, ἔσβην 'go out' (of fire), like ἔβην, L.69. Otherwise -ννυμι verbs form regular weak aorists, e.g. ἤμφιεσα, from ἀμφιέννυμι; also ἔσβεσα 'I put out (the fire).'

1. ζώννυμι 'I gird' is a doubtful case: its derivative ἡ ζώνη seems evidence against -s at the end of the root; on the other hand, the perf. and aor. passive (admittedly not well-attested) have sigma: ἔζωσμαι, ἐζώσθην. Also, besides ἡ ζώνη, exists the substantive ὁ ζωστήρ '(warrior's) belt', with sigma.

2. The use by Aeschylus of κατεσβήκασιν in Part I L.77 IG1 is a highly poetic exception, and hence powerfully expressive. ἔζωκα (from ζώννυμι) does not occur before the Christian era.

Principal Parts

(Classical forms are underlined: older forms above, later forms below. An initial hyphen, e.g. -σβέσω, indicates that the form in question is used only in compounds, and not in the simplex.)

κεράω		κέρασσα				
<u>κεράννυμι</u>		<u>έκέρασα</u>		<u>κέκραμαι</u>	<u>έκράθην</u>	mix
κεραννώ				κεκέρασμαι	έκεράσθην	
<u>κρεμάννυμι</u>	<u>κρεμῶ</u>	<u>έκρέμασα</u>			<u>έκρεμάσθην</u>	hang ¹
κρεμαννώ, κρεμάω						
<u>σκεδάννυμι</u>	<u>σκεδῶ</u>	<u>έσκεδάσα</u>		<u>έσκεδάσμαι</u>	<u>έσκεδάσθην</u>	scatter
		έσ(σ)ω	έσ(σ)α	έσμαι	έσθην	(Homer)
έννυμι	-έσσομαι	έσ(σ)άμην		είμαι		
<u>άμφιέννυμι</u>	<u>άμφιῶ</u>	<u>ήμφίεσα</u>		<u>ήμφίεσμαι</u>		clothe
		σβέσσα				
<u>σβέννυμι</u>	-σβέσω	<u>έσβεσα</u>			<u>έσβέσθην</u>	put out
σβεννώ		έσβην	έσβηκα	έσβεσμαι		
<u>ζώννυμι</u>		<u>έζωσα</u>		<u>έζωσμαι</u>		gird
	ζώσω		έζωκα		έζώσθην	
(<u>ρόννυμι</u>) ²				<u>έρρωμαι</u>	<u>έρρώσθην</u>	strengthen
	ρώσω	έρρωσα				

II. Notes on Syntax

(with reference to Part I L.77, section I)

1. In C10, έξόν, the neuter acc. participle of έξεστιν, is used absolutely to mean 'since (while, although) it is permitted'. Similarly, in Thucydides: τυχόν 'by chance'; είρημένον 'when (since) it has been said'; άδύνατον ὄν 'it being impossible': 'absolute accusative'.

2. Note the charming example of the optative + άν, the 'potential' construction, in H, from Xenophon, and similar to it, the 'modest assertion' in D3 (Plato): φαίμεν άν.

3. E1: the present stem—here the imperfect—denotes an ongoing, incomplete action, in this case an action being attempted: 'we tried to blend oil and water but they would not mix'.

1. For κρέμαμαι 'hang' (intrans.) see L.75.

2. The present is found in Ionic, but not attested in Attic.

LESSON 78

I. Verbs with Athematic Present (Continued)

The Verb ἴσθημι

Of verbs in -μι, those which we might term the 'Big Three': δίδωμι, τίθημι and ἴημι, have the reputation of being particularly difficult. The verb ἴσθημι serves as a suitable introduction to them, since its form-system is closely related to theirs. On closer inspection, however, it will emerge that the form-system of ἴσθημι contains nothing fundamentally unfamiliar; what *is* new boils down to this: that an -υ at the end of the stem (as in δείκνυμι) naturally combines with endings differently from the -α of ἴσθημι (√sta). On the other hand it will be found that, once ἴσθημι is mastered, the 'Big Three' present nothing new, except for a small group of three or four forms in the aorist active. Mastering these ought not to prove difficult.

A. The Present

1. The *present stems* of ἴσθημι, δίδωμι, τίθημι and ἴημι are formed differently from those of any of the verbs considered in the last three lessons. As in these other verbs, the athematic mode of formation is used, i.e. the person-endings are attached directly to the stem without a connecting vowel. However, the present stems of these verbs are distinguished from their verb-stems (roots) in a different way: the *beginning* of the root is extended, not the end; there is no -υυ as in δείκ·υυ·μι, but reduplication of the initial consonant with an intervening -i-, as in γί·γνομαι (L.63) and δι·δάσκω (L.65). This can be most clearly seen in δί·δωμι and τί·θημι.

In the case of ἴσθημι, the initial s- resulting from reduplication of the root √στα (short α) / (long) α (L.69; α > η) has changed into h in the usual way: *si·stami > ἴσθημι, cf. *sex/ἕξ*; *septem/ἑπτά*.

The *root-vowel* (-a) is always short where the present stem is used (e.g. ἴσταμαι), *except* in the following active forms:

pres. indic. 1, 2, 3 sing.	ἴσθημι, ἴστης, ἴσθησι;
imperf. 1, 2, 3 sing.	ἴστην, ἴστης, ἴσθη;
imper. 2nd sing.	ἴσθη.

As we have seen, the -υ of verbs in -υυμι is likewise long in just these forms,¹ and the same is true of the root-vowels of all verbs in

1. See L.75; L.76.

-μι; add the effect of compensatory lengthening in the active participle (L.78, also 76).

2. *Medio-Passive*

The medio-passive endings of ἴστημι, as we have seen in the case of other -μι verbs, are throughout the same as those of thematic presents. All that needs to be said about them is that these endings are attached directly to the stem as in δύναμαι, ἄγαμαι, ἐπίσταμαι (L.75). Thus the infin. ἴστασθαι is like δύνασθαι and the participle ἰστάμενος like δυνάμενος; likewise the whole indicative, ἴσταμαι, ἴστασαι... is like δύναμαι, δύνασαι... The imperfect, ἴσταμην, ἴστασο (uncontracted)...¹ is like ἐκείμην, ἔκεισο... or ἐδεικνύμην, ἐδείκνυσο...; its initial ι is long because it incorporates the augment. Also in the imperative ἴστασο (ἰστάσθω...), as well as in the 2nd pers. sing. imperfect ἴστασο, the intervocalic -σ- is retained.²

The ‘Big Three’ all behave similarly in these respects. They also share with ἴστημι—as distinct from the other verbs in -μι which we have studied—the following minor peculiarity in the formation of the subjunctive and optative.

Subjunctive and Optative

As we have known for a long time, υ (and ι) are never contracted with a following vowel: hence the form κωλύομεν survives, whereas φιλέομεν changes to φιλοῦμεν. Accordingly, the subjunctive of δείκνυμαι could only be δεικνύωμαι—given that this mood of the athematic present had been taken over completely by forms from the present subjunctive of the ω-conjugation (L.75). We have observed also (L.75) that the middle-only verbs δύναμαι and ἐπίσταμαι, even though they are vowel-stems, form subjunctives like those of standard ω-presents with consonantal stems: δύνωμαι like πέμπωμαι, not like τιμῶμαι.

Here ἴσταμαι behaves differently, and so do the ‘Big Three’. The final vowel, itself lengthened in the subjunctive, appears to have been absorbed into the mood-vowel. At least, this is what the accentuation suggests, for, unlike δύνωμαι and ἐπίστωμαι, the subjunctive ἰστώμαι is accented on the mood-vowel in all its forms; the same

1. Thus not contracted like ἐδύνω and ἠπίστω (< -ασο), L.75.

2. As in δείκνυσο. κείσο etc., not contracted as in ἐπίστω, L.75.

applies to the optative.¹ However, accentuation apart, the subjunctive and optative forms of ἵσταμαι and δύνωμαι are identical. Thus:

Subj.	ἵσῶμαι, ἵσῆι, ἵσῆται...
	(cf. δύνωμαι, δύνῃ, δύνῃται...)
Opt.	ἵσταίμην, ἵσταίῳ, ἵσταίτο...
	(cf. δυνάίμην, δύναιο, δύναιτο...)

3. Active

The active present of ἵστημι essentially presents nothing new: to understand and master its forms simply apply the information given in L.76 to the root √στα.

Endings

The only endings which differ from those of a present in -ω are: indic. sing.... -μι, -ς, -σι; infinitive... -ναι.

Vowel-Gradation (quantitative ablaut): long α, Attic η/α (short) cf. L.76. η in singular of pres. indic. and imperf.; short α in plur. and in all other present-stem forms, active and passive.

Imperfect

Sing. ἴστην, ἴστης, ἴσθη; plur. ἴσταμεν, ἴστατε, ἴστασαν (cf. L.76).

Moods of the Present:

Indicative

The present forms are: sing. ἵστημι, ἴστης, ἴσθησι(ν); plur. ἴσταμεν, ἴστατε, ἵσῆσι(ν).

The 3rd pers. plur. -ασιν is apparently contracted from ἵσῆ·ασιν (< *-nti). The roots of the other non-thematic present indicatives do not end in -α; they therefore did not contract. Thus forms like δεικνύ·ασι appear to have originated (L.76). Observe that several forms of the present indicative of ἵστημι are differentiated from the corresponding imperfect forms by the length of their initial vowel, i.e. by the augment of the latter.

1. It is not clear if this rule also holds for compounds. Do not worry unduly, therefore, if you come across ἀφίσταίτο in one edition of a text, and ἀφίσταιτο in another.

Subjunctive

As in the medio-passive, the regular endings of the thematic conjugation were taken over. They all have a circumflex accent, owing to contraction with the final vowel of the root. Subj. ἴστῶ, ἴστῆις, ἴστῆι... etc.

Optative

The optative is of a different sort from λύοιμι, λύοις..., and likewise from δεικνύοιμι, -οις... (L.76). It is of the same type as φιλοίην, φιλοίης..., λυθείην, λυθείης..., εἶην, εἶης... (L.49): it has the vowel-gradation characteristic of that type of optative: -ιη- in sing. but -ι- in plur. When the secondary endings are added to the -α of the stem the result is: sing. ἱσταίην, ἱσταίης, ἱσταίῃ; plur. ἱσταίμεν, ἱσταίτε, ἱσταίεν.

If one were to remove the initial *i-* from the forms ἴστῶ etc. and ἱσταίην etc., one would be left with the subjunctive and optative of the aorist ἔστην (L.69). Why should this be?

Imperative: 2nd sing: ἴστη

This form poses a problem: why is the last vowel long? Is it the long version of the vowel-stem? Or a contracted version of ἴσταε, that is, of a thematic form like λῦε (cf. L.76)? The other forms have the normal endings, after a short α: ἱστάτω, ἴστατε, ἱστάντων.

Infinitive: ἱσάναι (L.76)

Participle: -nt, as always (L.76) nom.: *ἱστάντς > ἱστάς, ἱστάν; fem. ἱστασα (< *ἱστάντσα < *ἱστάντια); gen. ἱστάντος, ἱστάσης; dat. plur. ἱσᾶσι(ν), ἱστάσαις.

B. The Remaining Tenses

All other tenses of ἴστημι derive in a completely regular way from the root √στα-. As in all vowel-stem verbs, the stem-vowel is lengthened outside the present, hence fut. στήσω (cf. τιμήσω, from τιμάω). Only the aorist passive, and of course the future derived from it, is exceptional in having a short vowel: ἐστάθην (for parallels, see L.70), σταθήσομαι. This verb has no fewer than *four aorists*. Note their different meanings:

Active weak	ἔστησα	'I caused to stand', 'I set'
Middle weak	ἔστησάμην	'I caused to stand/set (in my interest)'
Passive weak	ἔστάθην	'I was caused to stand', 'I was set' ¹
Active strong	ἔστην,	intr. 'I stepped forth, stopped, stood'.

Observe then: Χριστὸς ἀνέστη, but ὁ Θεὸς ἀνέστησε Χριστόν; cf. L.69.

Another form used intransitively is the perfect active ἔστηκα² 'I (have placed myself and hence) am standing' (L.73). It is because of this intransitive use of the perf. active that, until a very late period, one finds no perfect medio-passive of the otherwise very prolific root √στα.

The result is the following simple set of principal parts:				
ἵστημι and e.g. καθίσταμαι	στήσω καταστήσομαι	ἔστησα ἔστην κατεστησάμην κατέστην	ἔστηκα (I stand) καθέστηκα	ἔστάθην κατεστάθην

II. Prepositions

A. Preliminary Remarks

The reason why δίδωμι, τίθημι, ἵημι and ἵστημι preserved their archaic structure was that they conveyed very basic meanings of wide application ('set', 'give', 'put', 'send') and were therefore constantly being used. For the same reason there are many compounds of these verbs, which make these meanings specific and precise. As we know, Greek compound verbs are mostly formed by a preposition being prefixed to the simple form of the verbs, the two components combining to form a single entity.³ In order to understand exactly what nuance of meaning is being conveyed by such compounds, one needs to be sure of the meaning of the prepositions in question. From the start of this course we have often met with prepositions, but we

1. Given what we now know about the 'aorist passive', it will not seem too surprising that ἔστάθην often conveys an intransitive meaning, more or less equivalent to that of ἔστην.

2. From *se-staka, like ἵστημι from *si-stami, cf. L.73.

3. English has such verbs too, e.g. *undertake*, *uphold*, *withstand*, but not nearly so many as Greek, Latin or German.

now need a comprehensive survey of them. This will be the objective of the rest of this lesson and parts of the subsequent ones.¹

Most prepositions were originally adverbs of place: they indicate where (from where or where to) something which is spoken about is or was. Inevitably, they often became linked with some particular part of the utterance: whether to a noun, 'out of the house' or to a verb, 'hold out'. Consequently one was free to place them wherever they essentially belonged in a sentence, and this freedom was retained particularly in poetry. Hence grammarians ever since Aristarchos have spoken of '*postposition*', when a '*preposition*' stands *after*, rather than before a noun (e.g. θεῶν ἄπο), and in such cases '*anastrophe*', drawing back of the accent (ἄπο, not ἀπό),² occurs. On other occasions, when a preposition qualifies a verb without actually forming a compound (as in κατὰ βουῆς ἦσθιον, as opposed to βουῆς κατήσθιον), the result is called *tmesis* ('cutting', from τέμνω), as if the preposition had been 'cut off' from the verb.

In fact these old clarifying adverbs had arrived at what grammarians regarded as their 'normal' positioning by a gradual process. In prose one finds '*postposition*' only in the case of περί,³ and no '*tmesis*' at all. What one finds instead are '*prepositions*' before substantives, and compounds whose first element is a preposition.⁴

In early times there was less of a need for prepositions than later because the case-endings originally indicated spatial or similar relations. As the number of cases shrank and, as a consequence, those cases that remained had to be used for an increasing number of functions, it became more and more necessary to indicate particular relations by the use of prepositions. For example: in Homer and his followers such a notion as 'to Athens' is expressed by the accusative alone; in prose the accusative is invariably preceded by εἰς.⁵

1. A preliminary treatment of the topic of prepositions has been given in L.3; 7; 41.

2. We have encountered examples of this in Part I L.33 IID3, cf. L.58 IIG1. Actually only two-syllable prepositions (other than ἀμφί and ἀντί) come into question. Their accent appears originally to have been on the first syllable. When the independent adverbs became mere prepositions, it was lost: this is what the presence of the normal grave accent on the last syllable really means.

3. In the orators not even this occurs. Note, however, that an attribute between a preposition and its noun is quite normal, e.g. διὰ μέσου τοῦ παραδείσου.

4. There are also verbs with two or even three prefixed prepositions.

5. See also L.4 and Vocabulary to L.20 A: Ἀθήνασδε > Ἀθήναζε.

Conversely, words which were later used as prepositions are found in Homer as independent adverbs, e.g. σὺν δύο ἐρχομένω ‘two going together’. Later one finds such uses only in a few ‘fossilized’ expressions, e.g. πρὸς δέ ‘and in addition’ and ἄνα ‘up!’ (i.e. ‘arise’).

Changing from a spatial to a temporal relation was an early and natural step (‘in the house’, ‘in Spring-time’); moreover, as rational thinking progressed, prepositions were also used to express more abstract relations. For example, ‘Hector died under (ὑπό) Achilles’ fades into ‘Hector was killed *by* Achilles’; in the end, and indeed soon, it became the rule that ‘with passive verbs Greek uses ὑπό + gen. to designate the originator of an action’ (Part II L.41, Vocab. IIB). In many cases, however, the progression from a concrete to an abstract connotation is not so clear.

Ever since the beginning of our studies (L.4) we have been aware that local and spacial relations (‘where?’, ‘whence?’, ‘whither?’) are basic to the Greek system of cases. As a result, some prepositions with precise meanings of their own could only serve to emphasize the meaning of particular cases. Thus εἰς obviously can only be used with the accusative (denoting ‘whither’), ἐν with the dative (denoting ‘where’) and ἐξ and ἀπό with the genitive (denoting ‘whence’). Other of these former adverbs have less precise meanings and consequently could be associated with several cases. Much remains puzzling: for example, why does the concept ‘with’ require a dative when the Greek uses σύν—the ‘associative’ case denoting the ‘person concerned’—but the genitive when it uses μετά?

B. Survey of Prepositions

Most of this has long been familiar to you. We begin with prepositions associated with only one case. They should not be thought of as ‘governing’ this case.

1. Prepositions with the Genitive

ἐξ (ἐκ), ἀπό, ἀντί, πρό

ἐξ (ἐκ before a consonant, because -s- between consonants drops out; Lat *ex* L.22)

ἐξ Ἀθηνῶν

ἐκ τῆς οἰκίας

ἐκ πολλοῦ χρόνου 'from a long time back', 'since long before'

ἐκβάλλω 'throw out'

ἐξίσταμαι 'stand/step out from/of'

ἐξεργάζομαι 'work out (completely)'

ἡ ἔξοδος, ἡ ἔκστασις

ἀπό (cf. Lat. and German *ab*)

ἀπ' Ἀθηνῶν (e.g. be far away from...)

ἀφ' ἵππου 'down from...'

ἀφ' οὗ 'since the time when...'

ἀποκρίνομαι 'answer'

ἀποβάλλω 'throw away', 'lose'

ἀφίσταμαι ('step away from'), 'defect'

ἀπεργάζομαι (like ἐξεργάζομαι above)

ἡ ἀπόκρισις, 'answer'.

ἀντί (cf. Lat. *ante*, but in Greek the basic meaning 'before', 'in the face of', 'against' is only preserved where ἀντί is compounded with verbs; with nouns its use is narrowly specialized)

ἐν ἀνθ' ἑνός 'one for the other'

ὀδόντα ἀντὶ ὀδόντος 'a tooth for a tooth'

ἀντιδίδωμι 'give (something) in place of/in return for (something else)'

ἀνθίσταμαι 'I take my stand opposite/against', 'resist'

ἡ ἀντίθεσις 'antithesis'

πρό (cf. Lat. *pro*, which, however, developed along different lines); basic IE meaning 'in front', 'before' (> 'for').

πρὸ τῶν πυλῶν, τὰ πρὸ ποδῶν

πρὸ ἡμέρας 'before day(break)'

πρὸ πατρίδος 'for the father-land'

δοῦλος πρὸ δούλου 'one slave for another'

προβαίνω 'go forward'

προδίδωμι 'betray' (cf. Lat. *prodere*)¹
 προίσταμαι 'stand before', 'am in command'
 προλέγω 'say beforehand', 'predict'
 ὁ προλόγος 'prologue'

2. Prepositions with the Dative

ἐν, ξύν/σύν

ἐν (cf. Lat. and Eng. 'in')

ἐν οἴκῳ, ἐν νυκτί²

ἐν τούτῳ 'at the same time'

ἐν ᾧ 'while'

ἐννοέω 'have in mind', 'understand'

ἐμβάλλω 'throw in', 'invade'

ἔνεστι 'it is possible' ('within the realms of possibility')

ἐνέστηκε 'it stands in the way', 'impends'

ἡ ἔννοια 'insight', 'thought'

ξύν/σύν³ (cf. Lat. *cum*)

ξύν γυναιξὶ καὶ παισίν

οἱ σὺν αὐτῷ 'his followers'

σὺν θεῷ σὺν τῷ δικαίῳ

συμβάλλω 'throw together', 'compare'

συλλέγω 'gather together', 'collect'

συνίστημι 'place together'

συνέχω 'hold together'

τὸ σύμβολον 'symbol'

1. A προδότης (Lat. *proditor*) gives 'forth' or 'away' his own 'for' what is the enemy's; a προστάτης stands *before* his people (and protects them); a προφήτης speaks 'forth', as a spokesman and intermediary between a god and men.

2. On ἐν νυκτί, νυκτός, and τὴν νύκτα see L.22.

3. ξύν is the older form (Lat. *cum*). Up to the end of the 5th cent. both forms are used; Thucydides, for example, prefers ξύν. After 400 BCE it is almost always σύν that is found; but this, in turn, is forced out by increasing use of μετά. Isocrates, for instance, only uses μετά, never σύν; likewise the author of the *Epistle to the Hebrews*, unlike St Paul.

3. Prepositions with the Accusative

εἰς, ἀνά

εἰς (In Homer, tragedy, Doric and Ionic there is the alternative form ἔς; i.e. short ε, or long ε from ενς)

εἰς τὴν πόλιν¹

εἰς ἀεὶ 'forever'

εἰς τὸ δέον 'for what is needful'

εἰς δώδεκα 'up to (about) twelve'

εἰςβάλλω (like ἐμβάλλω)

εἰσοράω 'look upon', 'behold'

εἰσπράττω 'gather' (taxes etc., which are 'called in')

ἡ εἴσοδος 'way-in', 'entrance'

ἀνά² (cf. Eng. 'on'; basic meaning: 'up', 'upwards'; cf. ἄνω, 'upwards', 'above')

ἀνά τὸν ποταμόν 'up river'³

ἀν' Ἑλλάδα 'all over Greece'

ἀνά πέντε 'in fives'

ἀνά λόγον 'proportionately', 'correspondingly'

(cf. 'analogous')

ἀναβαίνω 'go up'

ἀναβάλλω 'adjourn', 'postpone'

ἀνίστημι 'set up'

ἀναπνέω 'breathe again', 'have a respite'

ἡ ἀνάβασις, ἡ ἀναπνοή.

Thus note: ἐξ, ἀπό, ἀντί, πρό; ἐν, σύν; εἰς, ἀνά are all used with *one* case only.

1. Hence 'Istanbul'.

2. In early poetry ἀνά is found with the dative too, e.g. ἀνά σκήπτρῳ 'at the top of the staff', ἀνά ναυσίν 'on board ships'.

3. Cf. κατά with acc. L.79.

LESSON 79

I. Athematic Presents: Revision and Further Details

A. ἐπίσταμα, 'know' and ἐφίσταμαι,
'stand or place oneself on/above'

These two compound verbs are both formed from the same root with the same prefixed preposition. Hence they have many similar forms, but only in the future are they identical. Confusion can be avoided by clearly distinguishing the very different structure and meaning of the two verbs, and by becoming familiar with them through reading.

ἐπίσταμαι (cf. L.75)

√sta, with the preposition prefixed. The two together had long come to be taken for an integral stem, with the augment (ῆ) at its beginning; otherwise the preposition remains unaltered.

Meaning: 'know', 'understand' (how to do something)

Only the present (including the imperfect) was commonly used. However, since Homer the future is also often found, and since Plato, the aorist. There is no perfect ('to know' is itself a 'perfect' concept). Hence, to give the principal parts once again: ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, imperf. ἠπιστάμην.

Contrast:

ἐφίσταμαι (L.78)

This is the middle form of ἐφίστημι 'place on' or 'set over' (i.e. appoint to a position of authority). The root √στα is reduplicated in the present: *sista-, which becomes hista-. Thus in the present, the iota of the preposition is lost by elision and the initial h- causes aspiration of the exposed π: ἐπι- > ἐπ-' > ἐφ-. In the future there is no elision and the preposition reappears unchanged: ἐπι·στήσομαι. Thus: ἐφίσταμαι, ἐπιστήσομαι, ἐπέστην,¹ ἐφέστηκα; imperf. ἐφιστάμην.
Meaning: 'place oneself on / by / before (at the head of) something'.

1. Wherever a middle aorist is formed from ῖστημι (e.g. ἐστησάμην, κατεστησάμην, L.78), it always seems to have a transitive, 'active' meaning, 'I place / erect (something) for myself'. I know of no example of such an aorist from the compound ἐφίστημι. For the perfect medio-passive see L.78.

B. *Two Other Presents Resembling ἴστημι:*
 πίμπλημι 'I fill' and πίμπρημι 'I burn'; √πλη and √πρη

Other derivatives from these roots include:

√πλη: πλήρης, πληρόω, πλήθος, πλήθειν, πληθύειν, 'be full';
 Lat. *plenus* 'full';

√πρη: ὀπρηστήρ, 'lightning flash' (that burns).

For the remaining tenses both verbs have complete and regular sets of principal parts, which appear to derive from the present forms πλήθω and πρήθω. In the case of πίμπλημι these are: ...πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην 'fill'.

One does, indeed, find a present πλήθω, almost exclusively in poetry,¹ but it is intransitive, meaning 'be full'. For the transitive meaning 'fill', either πληρόω or the athematic present πίμπλημι is used.

The corresponding principal parts of πίμπρημι are: ...πρήσω,² ἔπρησα, -πέπρη(σ)μαι, ἐπρήσθην 'burn up' trans.

The existence of a present form πρήθω is attested once in the *Iliad*,³ but it did not remain in use: in Attic and later Greek the form was πίμπρημι.

It is not immediately obvious that these two presents, πίμπλημι and πίμπρημι, are of the same type as ἴστημι. Whereas in ἴστημι the reduplicated consonant has been reduced to a mere h-, in πίμπλημι and πίμπρημι it is retained. In addition, these two verbs have their reduplication strengthened by the insertion of a nasal consonant: πιμπ- (instead of πιπ-)⁴ in much the same way as λαμβάνω derives from √λαβ and λανθάνω from √λαθ. In all other respects, though, they are just like ἴστημι: e.g. πίμπλησι is like ἴστησι; πιμπράναι like ἴσταναι; ἐπίμπλην like ἴστην; ἐπίμπρασαν like ἴστασαν.

1. The only common phrase in Attic is ἀμφὶ πλήθουσας ἀγοράς, as a way of specifying time: 'about the time when the market is full'.

2. In prose this future is almost exclusively confined to compounds: ἐμ- and κατα-.

3. *Il.* 9.589: imperfect. One also finds other tenses of the same verb in Homer.

4. It appears that the additional μ- often disappeared when, in a compound, the preceding syllable also contained a μ: a kind of dissimilation, e.g. ἐπίμπλησι but ἐνεπίμπλην.

II. Prepositions (Continued)

A. Four Prepositions Used with Genitive and Accusative

διά, κατά, ὑπέρ, μετά

The basic meanings of these four prepositions were such that they were suitable for adding a specialized nuance *either* to the case denoting ‘whence’ *or* to that denoting ‘whither’.

1. διά ‘through’

διά surely was related to the Latin prefix *dis-*, cf. διακρίνω – Lat. *discerno*, διαφέρω – Lat. *differo* (< *disfero*). Its basic meaning, then, was ‘into two’, ‘asunder’, and it is perhaps also related to the Greek δῖς ‘twice’.

a) *With the genitive*: ‘through’, ‘throughout’

διά πυλῶν ‘through the gates’

διά μέσης τῆς πόλεως ‘through the middle of the city’

διὰ νυκτός ‘throughout the night’, ‘by night’¹

διὰ πάντος ‘throughout’

διὰ βίου ‘all through (his) life’

διὰ χρόνου ‘through time’, i.e. ‘after a (long) time had passed’

δι’ ἀγγέλου ‘through a messenger’

διὰ ταχέων ‘quickly’

διαβαίνω ‘stride through’, ‘cross’

διέρχομαι ‘go through (to)’

διαβάλλω ‘throw/pass through’, ‘set apart’, ‘slander’

δίστημι ‘cause to stand apart’,² ‘separate’

διαφέρω ‘differ’

διαμάχομαι (‘fight through’) i.e. ‘fight it out to the end’

διαφθείρω ‘destroy utterly’, i.e. ‘through and through’, ‘corrupt’

ἡ διαφορά ‘difference’; ἡ διαφθορά ‘destruction’

b) *With the accusative*, διά means ‘through’ in the sense ‘because of’³ (other senses: e.g. διὰ δώματα, διὰ νύκτα only in poetry).⁴

1. Thus like either νυκτός or νύκτα (L.22).

2. See Part I. L.84 F3.

3. See Part I L.79 IC4, διὰ τὴν ἀναγκαίαν τροφήν: ‘because the body necessarily has to be fed’.

4. However, the phrase διὰ στόμα ἔχειν ‘have on one’s lips’, ‘keep talking about’ remained in later Greek alongside διὰ στόματος ἔχειν (cf. also διὰ χειρός

διὰ τί; διὰ τοῦτο

δι' ἡμᾶς 'because of us', 'for our sake'

διὰ Δημοσθένην 'through (the fault of) Demosthenes'.

2. κατὰ, 'down' (the opposite of ἀνά, related to the adverb κάτω) 'downwards', 'below', opposite of ἄνω

a) *With the genitive*: 'down (from)'

κατ' Ὀλύμπου 'down from Olympus'

κατὰ γῆς 'under the earth' (opposite: ἐπὶ γῆς) 'motion to' may or may not be implied.

λέγειν κατὰ τινος 'speak against someone' (from above, i.e. from a position of superiority)¹

b) *With the accusative*

κατὰ τὸν ποταμόν 'down river'²

κατὰ γῆν καὶ κατὰ θάλασσαν 'by land and sea'

κατ' ἐκεῖνον τὸν χρόνον 'at about that time'

κατὰ τοὺς νόμους 'in accordance with the laws', 'lawfully'

κατὰ Πλάτωνα 'according to (the words/the opinion of) Plato'

κατὰ πάντα τρόπον 'in every way'

κατὰ βραχὺ 'little by little', 'gradually'

κατὰ πέντε 'in fives', 'five at a time'

κατ' ἄνδρα 'man for man'

κατὰ σφᾶς αὐτούς 'by themselves'

κατὰ μῆνα 'monthly'

καθ' ἐκάστην ἡμέραν 'daily', αὐτὸ καθ' αὐτό 'on its own', 'by itself'

καταβαίνω 'go down' (cf. κατάβασις, ἀνάβασις)

καταβάλλω 'throw down'

καταπίμπρημι 'burn down'

καταγελάω 'deride' (from a position of superiority), cf. κατηγορέω

κατάγω 'bring down', 'bring back' (ἢ κάθοδος, 'return')

καθίστημι 'set down', 'set in order', 'appoint'.

ἔχειν 'hold in one's hand', δι' ὀργῆς ἔχειν 'be angry [with someone]', δι' αἰτίας ἔχειν 'accuse [someone]').

1. Note, however, καθ' ὑμῶν ἐγκώμιον and the like (Demosthenes et al.). Here κατὰ 'down upon' implies no more than 'with reference to', as it does also in the phrase ἐν κατὰ πάντων (Plato): 'the same goes for all'; cf. uses with acc.

2. Cf. ἀνά (L.78).

3. ὑπέρ 'over' (cf. Lat. *super*)

- a) *With the genitive*: 'over', 'over and above', 'for'
 ὑπὲρ τῆς κώμης 'above the village'; similarly τὰ ὑπὲρ γῆς, ὑπὲρ κεφαλῆς
 ὑπὲρ Αἰγύπτου 'beyond Egypt' (Where? 'Over and beyond...')
 ὑπὲρ τῆς πατρίδος 'for the fatherland'
 ὑπὲρ σοῦ 'for you' (also 'instead of you', 'on your behalf', 'in your interest')
- b) *With the accusative*: 'over and away/beyond' (answering 'where?' or 'whither?')
 ὑπὲρ Ἡρακλείας στήλας 'beyond the Pillars of Hercules'
 ὑπὲρ τὰ πεντήκοντα ἔτη γεγονώς 'more than 50 years old'
 ὑπὲρ δύναμιν 'beyond (someone's) power(s)'
 ὑπερβαίνω 'overstep', 'transgress'
 ὑπερβάλλω 'exceed' (ἢ ὑπερβολή, 'excess', 'hyperbole')
 ὑπερέχω 'exceed', 'excel'
 ὑπερήδομαι 'be overjoyed'

4. μετά¹ 'amongst' (cf. German *mit*, 'with')

- a) *with genitive*: '(together) with'
 μετὰ σοῦ, μετ' ᾧδῆς, μεθ' ἡδονῆς, οἱ μετὰ Κύρου, μάχεσθαι
 μετὰ τῶν συμμάχων 'in alliance with...'²
- b) *with accusative*: 'to' ('into the midst of'), 'after'
 It is only in poetry, especially Homer, that μετὰ + acc. is used to express spacial relations, e.g.
 ἴκοντο μετὰ Τρῶας
 ἴωμεν μετὰ παῖδ' ἐμόν
 ἔβη μετὰ Νέστορα (i.e. to fetch Nestor)
 πλεῖν μετὰ χαλκόν (the same implication)
 Meaning 'after', it may also refer to *rank*:
 μετὰ τοῦτον ('with' > 'beside' > 'next to' >) 'after him'
 κάλλιστος μετ' Ἀχιλλέα;
 or to *time*:

1. Examples: L.78 IC1 and IIM. In epic poetry μετὰ occurs frequently also with the dative, and rarely with the genitive: μετ' ἀθανάτοισι θεοῖσι 'in the midst of/among the immortal gods'; μετὰ χερσὶν ἔχων 'holding in the hand' (also with the accusative, μετὰ χειράς). On the other hand μετὰ with the genitive came into use only slowly, but from about 400 BCE it gradually supplants ξύν/σύν; cf. L.78.

2. But 'I fight *against/with* someone' is μάχομαί τινι.

μετὰ ταῦτα ('with' > 'next to' >) 'after this'
 μετὰ τὸν θάνατον 'after death'
 μεθ' ἡμέραν ('after daybreak'), i.e. 'by day'

'to have with'	μεταλαμβάνω	τινος
'to have a share'	μέτεστί μοί	τινος
	μετέχω	τινος
(change)	μεταμέλει μοι	τινος
	μεθίστημι	'move', 'change'
	μεταβάλλω	'change' (intrans.)
	μετανοέω	'change one's mind'
μεταπέμπομαί τινα		'send, go after'
μετέρχομαί τινα		'in quest of somebody'

cf. μεταίτιος, μεταβολή, μεταμέλεια, μετάνοια, μετάστασις, μεταμόρφωσις.

*B. A Preposition Used with Three Cases:
 ἐπί with Gen., Dat. and Acc.*

Basic meaning: 'on'

Instructive examples of the use of this preposition are to be found both in this lesson (Part I L.79 IA2 and 3; IIA2 and 6), and earlier (e.g. L.75, IL1). Considering them, one realizes both the possibilities and the limitations of rational explanations for linguistic phenomena.

We have long been familiar with the proverbial expressions ἀφ' ἵππου ἐπ' ὄνον and ἀπ' ὄνου ἐφ' ἵππον, and we can therefore understand why ἐπί is used here with the case denoting 'whither'. It is equally understandable why the dative—the case denoting 'where'—is used in ἐπὶ τῇ τραπέζῃ 'on the table' (or 'at the bank'), and likewise the accusative in ἐπὶ τὴν Κατάνην (L.79 A2), because that is clearly the 'whither' case.

On the other hand, we have also long been familiar with the expression ἐπὶ τῆς τραπέζης 'on the table' and similarly ἐπὶ γῆς, 'on earth' (also in L.79 IIA6). How is this genitive to be explained? Certainly not as the case denoting 'whence', nor as a 'true' genitive (denoting the sphere within which something else is situated). Furthermore, in ἔπλευσαν ἐπὶ Μεγάρων 'they sailed towards, in the

direction of Megara' (text IA3), the genitive evidently denotes movement *to* somewhere. This very common use of the genitive with ἐπί is perhaps the same sort as that found with verbs of 'hitting upon', 'attaining', 'desiring' and 'missing' (L.67, 10-15) and is equally hard to explain. Often, all we can say is that certain combinations of words have become established as ways of expressing particular nuances.¹ To increase sensitivity to these nuances, one needs to note them carefully while reading, and to keep in mind a stock of characteristic examples. Here is a selection:

ἐπί *with the genitive:*

ἐπὶ τῆς τραπέζης 'on the table'²

ἐπὶ γῆς 'on earth'

ἐπὶ θαλάσσης 'on the sea' (but ἐπὶ θαλάσσει 'by the sea')

ἐπὶ νεώς 'by ship'

ἐφ' ἵππου 'on horseback'

ἐπὶ μιᾶς ἀγκύρας '(moored) by (only) one anchor'

πλεῖν ἐπὶ Μεγάρων, ἐπ' Ἀσίας 'in the direction of...'

ἐπ' οἴκου 'homewards', 'home'

ἐπὶ Κύρου βασιλεύοντος 'in the time of...'

ἐπ' ἐμοῦ 'in my time'

ἐπὶ τῶν τριάκοντα 'in the time of/under the Thirty Tyrants'

ἐπὶ τριῶν μαρτύρων 'before/in the presence of three witnesses'

ἐφ' ἑαυτοῦ 'by himself'

ὁ ἐπὶ τῶν ὀπλιτῶν 'the commander of the hoplites'

ἐπί *with the dative:*

ἐπὶ τῇ τραπέζῃ³

ἐπὶ τῇ κεφαλῇ 'on the head' (also with the genitive)

ἐπὶ τῇ θαλάσσει 'by the sea'

ἐπὶ τῇ θύρῃ 'at the door'

ἐπ' ἀσφαλείᾳ 'for safety's sake'

φόνος ἐπὶ φόνῳ 'murder upon (after) murder'

1. Furthermore, the meanings expressed by prepositional phrases vary to a surprising extent from dialect to dialect.

2. The special nuance implied by the use of the dative, rather than the normal genitive, in e.g. Part I L.84 DI (the Diogenes legend), would seem to be that the table referred to is not an ordinary one, but a banker's table *on which* money is deposited.

3. See previous note.

ἐφ' ἡμῖν ἐστὶν 'it lies with us', 'it is in our power...'
 ἐπὶ στρατεύματι ἐστὶ 'he is the leader of an army (*over* an army)'
 ἐπὶ ἀρετῇ θαυμάζεται 'he is admired *for...*' (Part I L.56 IIE3)
 χαίρω ἐπὶ 'I rejoice *at...*'
 ἐπὶ τούτῳ 'on this condition'
 ἐπὶ τριάκοντα μναῖς 'on (condition of payment of) 30 minae'¹

ἐπὶ *with the accusative*:

ἐφ' ἵππον 'onto horse'
 ἐπὶ τὸ ὄρος 'onto the mountain'
 ἐπὶ Κατάνην 'to/towards Katana'²
 ἐπὶ πολὺν χρόνον 'for a long time'
 ἐπὶ πάσαν τὴν Ἀσίαν 'all over Asia'
 ἐπὶ τὸ πολὺ 'for the most part'
 ἐπὶ τοῦτο 'for this purpose'
 ἐλθεῖν ἐφ' ὕδωρ 'to go for water', cf. μετὰ

Compounds:

Verbs:

ἐπαγγέλλομαι 'announce'

ἐπιβαίνω 'mount'

ἐπιβουλεύω 'plot'

ἐπιδείκνυμαι 'demonstrate'

ἐπιδημέω 'visit'

ἐπιθυμέω 'desire'

ἐπιμέλομαι 'care for'

ἐπιορκέω 'swear falsely'

ἐπιστέλλω 'send an order', 'write'

ἐφίστημι 'place on top'

ἐφίσταμαι 'be on top'

ἐπίσταμαι 'know'

Nouns:

τὸ ἐπάγγελμα

'announcement'

ὁ ἐπιβάτης 'marine'³

ἡ ἐπιβουλή, 'plot'

ἡ ἐπίδειξις 'demonstration'

ἡ ἐπιδημία 'visit'

ἡ ἐπιθυμία 'desire'

ἡ ἐπιμέλεια 'care for',

'concern'

ἡ ἐπιορκία 'perjury'

ἡ ἐπιστολή 'order', 'letter'

ὁ ἐπιστάτης 'commander'

ἡ ἐπιστήμη 'knowledge'

1. Cf. Part I L.33 ID2, ἐπὶ ῥητοῖς γέρασιν.

2. Part I L.79, texts IA2 and 3: in text A2 the Athenians sail ἐς K., for this city is in alliance with them and they can get *into* it; the most the Syracusans in text A3 can do, on the other hand, is to get *up to* the walls of K., hence ἐπί.

3. I.e. a soldier *on board* ship.

Adjectives, e.g.

ἐπίορκος ‘perjured’; ἐπιδεικτικός ‘demonstrative’; ἐπιστήμων ‘understanding’, ‘wise’; ἐπαφρόδιτος ‘favoured by Aphrodite’, ‘charming’; ἐπίπρονος ‘toilsome’; ἐπιχώριος ‘of the country’, ‘native’; ἐπιχθόνιος ‘on the earth’, ‘earthly’.

III. Notes on Syntax

A. Uses of the Genitive

1. For the genitive with words meaning ‘full’, ‘empty’ or ‘to fill’, ‘to empty’ (e.g. Part I L.79, texts IB and CI; also text IID ἐστερημένος + gen., ‘deprived of’) see L.67.

2. L.79 IA2: ἔτεμον τῆς γῆς. The partitive genitive is used here, instead of the accusative, for the object, because the idea is that only a part of the land was laid waste, not the whole of it. If one were to put the phrase into the passive, the same genitive would take the place of the nominative subject: indeed, this sort of genitive can be substituted for any of the cases. When this happens, the fundamental structure of the sentence is not altered, nor are the essential functions of the different cases: genitives like these are a condensed form of speech and perception (cf. Part I L.57 IIA).

B. Absolute Use of the Neuter Participle (cf. L.77)

When impersonal expressions are used ‘absolutely’ (i.e. to denote attendant circumstances, cf. L.60) it is not the genitive, but the nominative (or accusative?) neuter participle that is used.

E.g. δόξαν (aor. neut. part. of δοκεῖ) ‘since (or although, because, if) it seems (or seemed)’, L.79 IIA3.

Similarly:

δέον (from δεῖ)	‘since (etc.) it is/was necessary’
ἐξόν (from ἔξεστιν)	‘since (etc.) it is permitted’
προσήκον (from προσήκει)	‘since (etc.) it is proper’
δυνατὸν ὄν	‘since (etc.) it is possible’
δῆλον ὄν	‘since (etc.) it is clear’
αἰσχρὸν ὄν	‘since (etc.) it is shameful’.

LESSON 80

I. Verbs with Athematic Present (Continued)

δίδωμι 'I give'

Of the 'Big Three' verbs in -μι we will consider δίδωμι first, because it provides the clearest illustration of their formal characteristics.

Stem-Formation

Root: √do, cf. Lat. *do*, 'I give'. We have long been acquainted with some of the forms derived from this root (e.g. δώσω, δέδωκα, ἡ δόσις). As is the case with all stems ending in a vowel, the vowel is sometimes short (e.g. aor. pass. ἐδόθην and hence fut. pass. δοθήσομαι) and sometimes long (ω^l in e.g. fut. act. δώσω, hence fut. med. δώσομαι).

Present Stem

The present is athematic, i.e. the endings join directly onto the stem, without a binding thematic vowel. However, the present stem is not simply the root (as in the case of εἰ·μί and δύνα·μαι), but an extended form of it. This is achieved not by addition of a syllable to the end (as in δείκ·νυ·μι, L.75), but rather (as in ἴστημι, L.78) by reduplication of the initial consonant, with an intervening iota: δί·δωμι (as in γι·γνώσκω and γί·γνομαι).

As in all athematic verbs, the stem-vowel is basically short in the present, e.g. δίδομεν, διδόμεθα and in the whole of the medio-passive indicative (δίδομαι, cf. perf. δέδομαι), although a long vowel sometimes resulted from vowel-gradation (δίδωμι/δίδομεν in the active) or as a result of phonetic developments (active participle: διδούς < *διδόντς).

Since it presents no problems, we begin with the medio-passive.

A. Medio-Passive (Present and Aorist)

Present Indicative

Since in both the perfect and present medio-passive indicative the personal endings join directly onto the stem, the only thing which distinguishes them is the vowel used for reduplication: pres. δι-; perf.

1. Exceptionally ου, see below.

δε-. Apart from the different stem, the pres. indic. is like δείκνυμαι, just as the perf. is like λέλυμαι: there is no new paradigm to learn.¹ Simply note that the pres. indic. δίδομαι, δίδοσαι, δίδοται... is like the perf. indic. δέδομαι, δέδοσαι, δέδοται... and that both are like pres. indic. δείκνυμαι, δείκνυσαι, δείκνυται... and perf. indic. λέλυμαι, λέλυσαι, λέλυται... but not like λυ·ό·μαι, λύ·ηι, λύ·ε·ται...

Imperative, Infinitive, Participle

Similarly, the pres. imper. δίδοσο, διδόσθω... is like the perf. imper. δέδοσο, δεδόσθω and both are like the pres. imper. δείκνυσο, δεικνύσθω... and perf. imper. λέλυσο, λελύσθω, but not like λύου, λυ·έ·σθω...

Again, apart from a difference of accent in the perfect, the pres. infin. δίδοσθαι and pres. part. διδόμενος are like the perf. infin. δεδόσθαι and perf. part. δεδομένος, and both are like pres. inf. δείκνυσθαι, pres. part. δεικνύμενος and pres. infin. λελύσθαι, perf. part. λελυμένος, but not like λύεσθαι – λυόμενος.

Aorist

It makes sense to study the remaining moods of the present (including the imperfect), in conjunction with the aorist, because δίδωμι, in common with τίθημι and ἵημι, has a strong aorist. Such aorists—as we have long been aware—have endings that rhyme in the indicative with the imperfect, and with the present in the other moods.

The aorist forms consist of the stem unexpanded + endings. They are thus *middle* root-aorists, just as ἔστην, ἔγνων etc. are *active* root-aorists; and since the present stem of these verbs is only distinguished from the verb-stem by reduplication, the consequence ought to be that the forms of the aorist of δίδοσθαι are like the present, or imperfect, but without the preceding syllable δι-. And this indeed is the case, with one exception.

1. Compare ἵσταμαι (L.78) throughout. Actually middle forms of the *simplex* δίδωμι with active meaning are very rare, though frequent in compounds, particularly ἀποδίδομαι. Of course, middle present forms with passive meaning are also common.

Exception

The aorist middle second person singular of δίδωμι (and of τίθημι and ἵημι too) calls for special attention: *the 2nd person ending -σο is retained in the present*, i.e. in the imperative δίδοσο and the imperfect ἐδίδοσο.¹ In the aorist, however, the -s- drops out and the -ο contracts with the stem to ο, written ου, thus: *aorist imperative* δοῦ² (< *δόσο); *indicative* ἔδου (< *ἔδοσο).

Imperative, Infinitive and Participle

With the exception of the 2nd person sing. imperative, all forms of the aorist middle imper., infin. and participle resemble the corresponding present-stem forms. As usual, the hyphens in front of the *simplex* forms below indicate that they are normally found only in compounds.

Imperative

Aorist: -δοῦ, -δόσθω... (e.g. ἀποδοῦ)

Present: διδοσο, διδόσθω...

Infinitive

Aorist: -δόσθαι... (e.g. ἀποδόσθαι)

Present: διδοσθαι

Participle

Aorist: -δόμενος, -δόμενον, -δομένη (e.g. ἀποδόμενος)

Present: διδόμενος

Subjunctive and Optative:³ Present and Aorist

In these moods of δίδομαι, as in ἵσταμαι (and the rest of the 'Big Three'), the regular endings contract with the final vowel of the stem. The resulting ω (throughout the subjunctive)⁴ and οι (throughout the optative) always carry the accent. Thus, to set the matter out schematically:

1. So too (as always) also in the pluperfect: ἐδέδοσο.

2. I know of no example of the *simplex*.

3. Cf. L.78 for the corresponding moods of ἵσταμαι.

4. Why ω throughout, unlike the medio-passive subjunctive of δουλόω (L.53 above)? This has never been properly explained (see L.78); perhaps the reason is assimilation to the aor. act. subj. with its long-stem vowel (see below).

Subjunctive

Pres.	διδῶμαι, διδῶι, διδῶται...	(ω throughout, accented)
Aor.	δῶμαι, δῶι, δῶται...	(ω throughout, accented)

Optative

Pres.	διδοίμην, διδοίῳ, διδοίτο...	(οι throughout, accented)
Aor.	δοίμην, δοίῳ, δοίτο...	(οι throughout, accented)

And finally here are the *imperfect and aorist indicative* in full:

Imperf.	ἐδιδόμην, ἐδίδοσο, ἐδίδοτο, ἐδιδόμεθα, ἐδίδοσθε, ἐδίδοντο
Aor. Ind.	ἐδόμην, ἔΔΟΥ, ἔδοτο, ἐδόμεθα, ἔδοσθε, ἔδοντο

B. Active (*Present and Aorist*)

In the middle, as we have just seen, the present and aorist closely resemble one another. The resemblance may be crudely summed up in the formula: present = aorist + δι or aorist = present - δι.

The same, by and large, is true in the active as well. But the indicative of both present and aorist are exceptions to this general rule, hence we shall consider these first.

Present Indicative

The present indicative of δίδωμι displays neither more nor less than the characteristics common to all athematic presents; it is only because its stem ends in -ο that it appears to differ from δείκνυμι (stem-end: -υ) and ἵστημι (stem-end: -α). The characteristics in question should be sufficiently familiar by now (L.76, 78) namely: a) special endings and b) vowel-gradation or 'qualitative ablaut' between singular and plural.

The forms of the pres. indic. are thus as follows, with ablaut ω/ο: δίδω·μι, δίδω·ς, δίδω·σι, δίδο·μεν, δίδο·τε, διδό·ασι(ν).

Imperfect

It is surprising—and difficult to explain—that in the imperfect the lengthened ο-sound appears as ου, not ω. The forms of the imperf. indic. are thus as follows, with ablaut ου/ο: ἐδίδου·ν, ἐδίδου·ς, ἐδίδου·[], ἐδίδο·μεν, ἐδίδο·τε, ἐδίδο·σαν.

Aorist

Of all the verbs in -μι, δίδωμι, τίθημι and ἵημι are alone in having peculiar forms in the aorist active. As in the middle, most of these are identical with the corresponding present-stem forms, except for reduplication. The differences occur only in the indicative, the infinitive and the 2nd singular imperative.

a) The aorist indicative displays:

1. vowel gradation (like the pres. and imperf. indic.), long ω in the singular/short o in the plural, and;
2. between stem and ending, in the singular, a surprising -κ.

The aorist indicative is thus: ἔδωκα, ἔδωκας, ἔδωκε, ἔδομεν, ἔδοτε, ἔδοσαν.

The singular, then, is just like the perfect δέδωκα etc., but with the augment instead of reduplication, and is therefore quite unlike either the present or the imperfect. The resemblance to the perfect is, however, confined to the singular; the plural follows the customary pattern.¹

b) There are two other forms where the aorist differs from the present, namely:

1. the infinitive: present διδόναι, aorist δοῦναι.²
2. the second person imperative—which has an unusual form in both tenses: present δίδου, aorist δός.³

The peculiarities just mentioned in the present and aorist recur analogously in τίθημι and ἵημι. In all other forms the present and aorist of δίδωμι are identical (± δι-), and the same applies to the other two verbs. This allows the remaining moods for both tenses to be represented in a single scheme, as below.

1. With its -κ- this aorist is reminiscent of the weak perfect (L.73), especially with its vowel-gradation in perfects like ἔστηκα, ἔσταμεν and τέθηκα, τέθηκαμεν (L.73). It does not necessarily follow that these surprising aorist forms developed from the perfect; the reverse is perhaps more probable. Again, a problem that has not been definitely solved.

2. Both -ναι (e.g. εἶ·ναι) and -έναι (? < φέναι, e.g. ἵεναι 'go') are legitimate endings for an infinitive formed athematically. δοῦναι, therefore, may be explained as either < *δοέναι or < *δοφέναι. But why should the present infin. be formed differently from that of the aorist?

3. The present imper. seems to be formed by addition of the thematic vowel (*δίδοε like *δούλοε?). A -ς as here in the aorist occurs also in the imperative σχές, 'halt!' (L.68); the reason for its presence is a mystery in both cases.

The stem-vowel is short in the optative and participle, and likewise in the 3rd pers. plur. imper. δόντων. This is just as in the root-aorist, and, in general, comparison shows that *all* the aorist forms of δίδωμι are identical with their counterparts in the root-aorist (L.69). This comes as no surprise, because it *is* the root-aorist: outside the indicative its forms consist of nothing but ‘root + ending’, and it is clearly from this aorist that the present—apart from the indicative—developed. In the subjunctive, the aorist, like the present, has the long stem-vowel contracted with the ending: δῶ, δῶις, δῶ, like γνῶ, γνῶις, γνῶ....

Thus:

Subjunctive	Optative	Imperative	Participle
(δι)δῶ	(δι)δοίη·ν	δίδου: δός	(δι)δούς
(δι)δῶις	(δι)δοίη·ς	(δι)δότη	(δι)δόν
(δι)δῶι·[]	(δι)δοίη·[]		(δι)δοῦσα
(δι)δῶ·μεν	(δι)δοί·μεν	(δι)δότε	
(δι)δῶ·τε	(δι)δοί·τε	(δι)δόντων	(δι)δόντος
(δι)δῶ·σι(ν)	(δι)δοί·εν		(δι)δούσης

Infinitive present: διδόναι; infinitive aorist: δοῦναι

C. Other Tenses

The remaining tenses are normal formations from the root $\sqrt{\text{δο/ω}}$. The vowel is long in the future (active and middle) and in the perfect active, but short in the other tenses.

Principal parts: δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην ‘give’.

For the middle, e.g. ἀποδίδοται, ἀποδώσεται, ἀπέδοτο, (ἀποδέδοται), (ἀπεδόθη) ‘sell’.

II. Prepositions (Continued)

Two More Prepositions with Three Cases: παρά and πρός

In the case of both these prepositions it proves to be less hazardous than it was in the case of ἐπί (L.79) to put forward rational explanations for variations in meaning.

παρά and πρός resemble each other in their *basic* meanings. Both convey the notion of nearness, which is then qualified by the distinctive meanings of the various cases. Whereas παρά refers to the

immediate vicinity or sphere of the object indicated by the relevant substantive, *πρός* appears to bear upon its very essence. Hence these two prepositions prove to be interchangeable in some elementary contexts, but each also conveys its own distinctive set of nuances. This may be seen from a set of simple examples:

παρά:

1. ἄγγελος παρά βασιλέως: 'from'
2. μένω παρά βασιλεῖ: 'with'
3. ἦλθε παρά βασιλέα: 'to'

πρός

In this context *πρός* could be used as an alternative to *παρά* only with the accusative, and even then, *πρός βασιλέα* would imply a *hostile* approach, that someone was marching *against* the king—a nuance which would not be implied if *παρά* was used. One does, indeed, find *πρός* with a dative denoting 'place where': *πρός τῇ θαλάσσει* 'near to the sea', but it is scarcely ever used thus with reference to a person, and, in general, the use of *πρός* with the dative is much more restricted than that of *παρά*. As for the genitive used with *πρός*, this phrase would mean something different, namely 'in the interest of...', or 'in the manner of the king'.

With *παρά* and *πρός*, as with other prepositions, there is no better way of grasping their range of meaning than watchfulness while reading and familiarity with a good number of examples.

<i>παρά</i>	Genitive	<i>πρός</i>
ἄγγελος ἦλθε παρά βασιλέως ¹ 'a messenger came from the king'		πρός βασιλέως εἰμί 'I stand by the king'
παρά βασιλέως μυριάδες ἠύτομόλουν 'tens of thousands deserted (from) the king'		πρός τοῦ ποταμοῦ 'on the side of, towards the river'
δῶρα παρ' ἡμῶν 'gifts from us'		πρός ἐσπέρας 'in the west'
		πρός πατρός '(have, inherit) from one's father'; 'in father's way'; 'in father's interest'; similarly: <i>πρός Κύρου, πρὸς τῶν ἐχόντων</i>

1. *παρά* with gen., 'from', is only used with reference to persons (not to places).

ἡ παρὰ τῶν θεῶν βοήθεια 'help from
the gods'

αἰτεῖν παρὰ θεῶν 'ask from the gods'

ἔμαθον παρὰ Πρωταγόρου
ἤκουσα... 'I have learnt, heard from,
ἐδιδάχθην... been taught by, obtained
ἔλαβον... from Protagoras'

πρὸς θεῶν ὄμνυμι 'swear by the
gods'

πρὸς τοῦ σοῦ τέκνου καὶ θεῶν
'by your child and the gods (I
implore you)'

ἔμαθον πρὸς Πρωταγόρου
ἤκουσα... same meanings but
ἐδιδάχθην... with a suggestion of
ἔλαβον... more direct personal
involvement than with παρὰ.
Hence πρὸς is used particularly
with the passive (e.g. L.64 ΠΚ1).

Dative

παρὰ βασιλεῖ μένω 'I am remaining
with the king'

Πρωτ. παρ' ἐμοὶ καταλύει 'P. is
lodging at my house'

παρὰ τῇ θαλάσσει 'by the sea'

παρ' Ἀθηναίοις 'with the Athenians'
τὰ παρ' ἡμῖν 'the state of affairs with
us', 'our situation'

παρὰ διδασκάλῳ παιδεύεται
'he is being educated by (at the
house of) a teacher'

πρὸς τῇ θαλάσσει 'right by the
sea'

πρὸς αὐτῇ τῇ πόλει
'right by the city itself'

πρὸς τούτοις 'in addition to these'

Accusative

a) 'to' ('as far as', 'near to')

ἦξω παρά σε 'I will come to you'
δεῦρο, παρ' ἐμὲ κατάκεισο
'come, lie down beside me'

ἀφικόμενοι παρὰ Πρωταγόραν
'having arrived at P.'s place'
(in classical Greek παρά is used
only with reference to persons; not
so in the *Koine*, where πρὸς is used)

a) 'to' ('in the direction of'),
'against'

μυριάδες ἠὺτομόλουν πρὸς
Κῦρον 'tens of thousands
deserted to Cyrus'

ἐπορεύομεθα πρὸς βασιλέα
'we were marching against the
king'

εἶπε πρὸς με 'he said (turning)
to me'

	μάχεσθαι πρὸς Πέρσας ὅσιοι πρὸς ἀδίκους εὐσεβεῖν πρὸς θεούς 'to be pious towards the gods' πρὸς Βορρᾶν 'to the North'; ¹ similarly: πρὸς ἑσπέραν πρὸς ἑσπέραν πρὸς θάλασσαν 'in the direction of...', 'to the sea' ἦν πρὸς ἑσπέραν ἤδη 'towards evening'
b) 'along by' παρὰ τὴν θάλασσαν 'along by the sea' παρ' ἄλληλα 'side by side' (hence Eng. 'parallel') παρὰ τὰ ἄλλα ζῶια 'alongside, in comparison with the other animals' παρὰ πολὺ ('along with much'), 'by far' παρὰ μικρὸν ἀπέθανε, 'he almost died' (but N.B. also:) παρ' ὀλίγον ἀπέφυγε 'he almost did <i>not</i> escape' παρὰ τοσοῦτο 'by about so much', 'at such a distance' παρ' ὅλον τὸν βίον 'throughout his life'	b) 'towards' 'with reference to' ² τὰ πρὸς τὸν πόλεμον 'what is required for war' πρὸς τί; 'what for?' πρὸς ταῦτα 'for this purpose'; 'thereupon' σκοπεῖ πρὸς σεαυτὸν 'consider with reference to yourself ...by yourself' μὴ πρὸς χάριν λέγε 'do not speak with a view to please / to gain favour' ἐν πρὸς ἓν 'one (compared) with another' νέμειν ἕκαστον πρὸς ἐκάστην 'assign each man to a woman' ἄνθρωπος πρὸς θεὸν πίθηκος 'man is an ape in comparison with (toward) a god' παιδεύειν πρὸς ἀρετήν: 'with a view to/for virtue'
c) 'along—and past' παρὰ ταῦτα 'beyond this', 'in addition'	

1. πρὸς Βορρᾶ (genitive) is used with the same meaning: here, as often, the Greeks thought in terms of 'whence', where we would think of 'whither'.

2. Cf. Part I L.78 II G1, 2.

παρ' ἐλπίδα 'beyond / contrary to expectations'	πίνειν πρὸς ἡδονήν '...to one's heart's content'
παρὰ γνώμην ¹ 'contrary to received opinion, expectation'	πρὸς φιλίαν ἀφίημι 'dismiss on friendly terms', '...in a friendly manner'
παρὰ δόξαν 'unlawful'	
παρὰ τὴν ἀξίαν 'not according to (his) merit', 'not as he deserves'	

Compounds

παρά:

παρακαλῶ 'summon' (later 'beseech')
 πάρειμι 'be present'
 παρίστημι 'place beside'
 παραβάλλω 'place side by side', 'compare'
 παραβαίνω 'go over and beyond', 'overstep' (e.g. νόμον)
 παρατρέπω 'turn (something) aside'
 παραδίδωμι 'hand over', 'betray'
 ἡ παράδοσις 'handing over', 'transmission', 'tradition'
 τὸ παράδοξον 'the unexpected' ('paradox')

πρός:

προσάγω 'lead on to'
 προσέρχομαι 'go to', 'approach'
 προσδίδωμι 'give in addition'
 προσεύχομαι 'pray to'
 προσαγορεύειν 'address'
 προστάττω 'order', 'command'
 προσέχω (τὸν νοῦν) 'pay attention'
 προσήκει 'it is fitting' (lit. 'comes to')
 τὸ πρόσωπον 'face' ('what looks at you')

1. Depending on the context, παρὰ γνώμην can also mean 'contrary to one's opinion' or 'against one's better judgement'.

LESSON 81

I. Verbs with Athematic Present (Continued)

τίθημι

The student who has mastered δίδωμι will find no difficulty with τίθημι: both verbs are formed in the same way; phonetic differences between them are due solely to the difference between their roots.

A. The Root √θε/η-

- a) With reduplication: τι·θε/η- (Pres.), τε·θη- (Perf.) (dissimilation, cf. θύω: τέθυκα); comparable dissimilation in aor. pass.: ἐ·τέ·θην (<*ἐ·θέ·θην).
- b) Long and short forms of the root vowel:
1. where δίδωμι has ω, τίθημι has η: e.g. ἔδωκα – ἔθηκα,
 2. where δίδωμι has ο, τίθημι has ε: e.g. ἔδομεν – ἔθεμεν,
 3. where δίδωμι has ο (spelt ου), τίθημι has ε (spelt ει): e.g. δοῦναι – θεῖναι.¹

B. Principal Parts

The *stem-vowel* is *short* in the aor. pass. (and hence also in the fut. pass.), and, in general, in the pres. and aor. active and middle.

The *stem-vowel* is *long* in the fut. act. (and hence also in the fut. middle) and the perf. act.

N.B. The perfect passive form of the root was never, or scarcely ever, used: the athematic present κεῖμαι 'lie', i.e. to be laid (placed), was normally used instead (see above L.75), because what 'has been placed' somewhere, 'lies' there.

Thus: τίθημι, θήσω, ἔθηκα, τέθηκα, (κεῖμαι), ἐτέθην 'set', 'place'.

Middle forms, e.g. ὑποτίθεται, ὑποθήσεται, ὑπέθετο 'lay down as basic', 'assume' (ὑπόκειται 'it is presupposed', 'assumed').

1. This last rule does not hold good for the subjunctive which (here as always) derives its ω and η from the thematic present (λύω, λύηις): hence τιθήω > τιθῶ etc.; nor does it apply when ου results from contraction of εο; thus aor. mid. ἔθου (< *ἔθεο < ἔθεσο) like ἔδου (< *ἔδοο < *ἔδοσο).

C. Present and Aorist

a) Middle

	Present	Aorist
Indic.	τίθεμαι, -σαι, -ται, etc.	(Indicative) ἐθέμην, ἔθου, ἔθετο...
as perf.	λέλυμαι, -σαι, -ται, etc.	
Imperf. as Pluperf.	ἐτίθεμην, ἐτίθεσο, ἐτίθετο... ἐλελύμην, ἐλέλυσο, ἐλέλυτο...	
Subj.	τιθῶμαι, τιθῆι, τιθῆται...	θῶμαι, θῆι, θῆται...
Opt.	τιθείμην, τιθεῖο, τιθεῖτο...	θείμην, θεῖο, θεῖτο...
Imper.	τίθεσο, τιθέσθω...	θοῦ, θέσθω...
Infjn.	τίθεσθαι	θέσθαι
Part.	τιθέμενος, -ον, -η	θέμενος, -ον, -η

b) Active

	Present	Aorist
Indic.	τίθημι, τίθης, τίθησι τίθεμεν, τίθετε, τιθέασι(ν)	Indicative ἔθηκα, ἔθηκας, ἔθηκε(ν) ἔθεμεν, ἔθετε, ἔθεσαν
Imper.	ἐτίθην, ἐτίθεις, ἐτίθει ¹ ἐτίθεμεν, ἐτίθετε, ἐτίθεσαν	
Subj.	τιθῶ, τιθῆις, τιθῆι...	θῶ, θῆις, θῆι...
Opt.	τιθείην, τιθείης, τιθείη...	θείην, θείης, θείη...
Imper.	τίθει, τιθέτω, τίθετε...	θές, θέτω, θέτε...
Infjn.	τιθέναι	θεῖναι
Part.	τιθείς, τιθέν, τιθείσα (nom.) τιθέντος, τιθείσης (gen.)	θείς, θέν, θείσα θέντος, θείσης

II. Prepositions with Three Cases (Continued)

ἀμφί, περί

ἀμφί and περί both have as their basic meaning the notion 'around (something)'. As a result of their similarity in meaning, one of the two, namely περί, forced the other out of use. Hence ἀμφί is no longer found in Aristotle or the New Testament. Originally there must have been a difference of meaning between them: ἀμφί is

1. In the sing. of the imperf. the endings differ from those of ἴστημι (L.79) and—what is harder to account for—from those of δίδωμι too (L.80). Gradual assimilation to verbs in -έω?

etymologically related to ἄμφω and Lat. *ambo* 'both', and thus, being first used as an adverb, originally meant 'on both sides'; περί, on the other hand, meant 'all round'. However, this distinction became blurred at an early stage: even Homer uses ἀμφί and περί as synonyms.

A. ἀμφί 'around'

With genitive and dative: not found in Attic or later prose.

In poetry: with gen., e.g. λέγειν / μάχεσθαι ἀμφί τινος 'about (something)'; with dat., e.g. ἀμφὶ σοί 'around you', 'near you'; φοβεῖσθαι ἀμφὶ γυναικί; ἀμφὶ σώματι (Part I L.76 IF2).

With accusative: ἀμφί meaning 'around (something)', 'in the region of' is common in poetry e.g. ἀμφὶ πύλας 'at/by the gates'. The only prose writer to use it frequently is Xenophon, e.g. ἀμφὶ τὰ ὄρια 'on the borders', ἀμφὶ δείλην 'towards evening', ἀμφὶ ἄγοράν πλήθουσιν,¹ ἀμφὶ τοὺς δισχιλίους, i.e. for approximate numbers and dates, where others use περί.

Plato on one occasion says ἀμφὶ Σικελίαν 'all around, throughout Sicily', and often uses such expressions as οἱ ἀμφὶ Ἄνυτον/Πρωταγόραν, 'Anytus/Protagoras and his followers', a use which had been current ever since Homer. Otherwise Attic prose, in contrast to Attic poetry, avoids ἀμφί with the acc. as with other cases.

Compounds:

ἀμφιβαίνω 'walk around', 'guard'

ἀμφιβάλλω 'throw around' (e.g. a garment), 'embrace'

ἀμφιέννυμι (above L.77)

ἀμφικαλύπτω 'wrap around'

ἀμφίσταμαι 'stand around (something)'

ἀμφίβολος, -ον 'attacked on all sides', 'uncertain', 'ambiguous'

ἀμφιδέξιος 'very adroit' ('ambidextrous')

ἀμφίλογος, -ον 'disputed'

B. περί 'around', 'about'

With genitive: περί is hardly ever used in its original spatial meaning, but time and again in the transferred sense of 'concerning' or 'about'

1. See above, L.79.

(something)' (and various nuances of this meaning also with other cases), e.g. λέγειν περί τινος 'talk (around, i.e.) about something'; φοβεῖσθαι περί τινος 'be afraid (around, i.e.) about something' (also dat.); βουλευέσθαι περί τῆς εἰρήνης 'hold a peace conference'; μάχεσθαι περί τῆς πατρίδος 'fight for one's fatherland' (also dat.) (Part I L.34 D2: μάχη περί ἐλευθερίας); Θεοφράστου περί φυτῶν ἱστορία 'Theophrastus' *Enquiry into plants*; σοφὸς περί τούτων 'competent in these matters' (also acc.), περί τῶν θείων 'in religious questions' (also acc.).

A special usage: περί πολλοῦ (πλείονος, παντός) ποιοῦμαι 'value highly (more, above all)'.

With dative: much rarer: never found, for example, in Classical Attic orators nor in the New Testament, though, by contrast, quite often in Plato and Thucydides, especially to express the notion 'about', with reference to a concern, anxiety or a fight, e.g. κινδυνεύω περί τῆι πόλει 'risk oneself (i.e. fight) for the city'; δεδιότες περί τῷ χωρίῳ 'fearing for the fortress'.

With accusative: referring to place, e.g. ναῦς ἀπέστειλαν περί τὴν Πελόποννησον 'around the Peloponnese'; περί with acc. is used more often of 'place where' than of movement, e.g. ὄικουν περί πᾶσαν τὴν Σικελίαν Φοῖνικες 'there were Phoenicians living all around Sicily' (i.e. all around its coasts).

By extension it is also used to refer to circumstances surrounding something or someone: τὰ περί τὸν Ἡρακλέα 'what happened around (or concerning) Heracles'.

What is expressed here differs from the sense conveyed by the genitive: τὰ περί τοῦ Ἡρακλέους 'the stories about Heracles'.

Similarly: τὰ περί τὴν Μυτιλήνην 'affairs to do with Mytilene'; οἱ περί φιλοσοφίαν ἄνθρωποι 'people interested in philosophy'; ἦν τι περί ἡμᾶς ἀμαρτάνωσιν 'if they fail in any respect with regard to us'.

περί is used, exactly like ἀμφί, for expressing approximate numbers and times: περί τὸν αὐτὸν χρόνον 'at around the same time'; περί μέσας νύκτας 'at about midnight'; περί ἑβδομήκοντα 'about 70' (cf. Lat. *circa*), and, again like ἀμφί, to refer to a person and his followers: οἱ περί Κῦρον 'Cyrus and his retinue'.

Compounds

(In some compounds an older [IE, Homeric] meaning of περί ‘very’, ‘exceedingly’ [cf. περισσῶς, Part I L.78 IIM] comes to the fore.)

περίστημι ‘place around’

περιτίθημι ‘put around’

περιέρχομαι ‘go round’

περιγίγνομαι τινος ‘gain the upper hand over someone’, ‘survive’

περίειμι ‘I am left over’, ‘I excel’

ἡ περίοδος ‘circuit’

ὁ περίπατος ‘walking around’

ἡ περιπέτεια ‘about turn’, ‘reversal’

περιχαρής, -ές ‘exceedingly glad’

III. A Syntactical Note on τίθημι

Part I L.81 includes the following texts:

IA5 ...τιθέασιν ἐς σῆμα, cf. E3 εἰς ἄλλην μοῖραν τιθέντες;

IIIB1 ...εἰς τὴν πῆραν ἀποτιθέναι; but:

IA6 ...τεθῆναι ἐν Ἀττικῇ; cf. D2 ἐν ἀρετῆς μέρει τίθης;

ID3 ...οὔπερ ἐτίθεις (but D2: ποῖ) and D4 τίθεσο ὅπηι βούλει.

Greek, then, uses two constructions with τίθημι ‘put’: ἐς/εἰς with acc. and ἐν with dat., and although εἰς with acc. may seem more logical, the locative dative is more common. In this Greek resembles English, where one can *either* say, ‘put that jug on to the table’ (place whither), *or* ‘put that jug on the table’ (place where), the latter being more common.

LESSON 82

ἴημι

The verb ἴημι deserves a separate lesson because it occurs very frequently and because, together with its compounds, it covers a very wide range of meanings. Its conjugation follows the same pattern as δίδωμι and τίθημι; indeed, most of its forms rhyme with those of τίθημι. What differences there are, are due solely to the difference between their roots.

A. Root

The root of τίθημι is √θη/ε. The root of ἵημι is √*ιη/ε. Because in Greek initial i (pronounced y) turns into h (spelt '), the root of ἵημι in historical times is √ή/έ.

The two forms of the root stand out clearly in e.g. the fut. act. infin. ἀφήσειν and the aor. pass. ἀφεθῆναι.

After-effects of the initial i (i > h) are evident in

1. *the augment*, e.g. aor. pass -εῖθην (< *έῖθην < *είέθην)
2. *reduplication* in
 - a) the present: ἵημι (< *ίίημι), ἵμεν (< *ίίμεν);
 - b) the perfect: εἶκα (< *έεκα < *είεκα), and εἶμαι (< *έεμαι < *είεμαι).

B. Present and Aorist

1. Active

Present Indicative

ἵημι, ἵης, ἵησι, etc. rhymes with τίθημι, τίθης, τίθησι, etc., with the exception that the 3rd. plur. contracts: ἰᾶσιν, like ἰστᾶσιν, unlike τιθέασιν, διδόασιν. In the other moods there is complete correspondence with τίθημι.

Subj.	ἰῶ, ἰῆις...	like τιθῶ, τιθῆις...
Opt.	ἰείην...ἰεῖμεν	like τιθείην...τιθειμεν
Imper.	ἵει, ἰέτω...	like τίθει, τιθέτω...
Infin.	ἰέναι	like τιθέναι
Part.	ἰείς, ἰέν, ἰεῖσα...	like τιθείς, τιθέν, τιθεισα...

In the imperfect the vowel in the 1st pers. sing. is the same as in the 2nd and 3rd sing. (like δίδωμι, but not τίθημι), namely -ει-

1st. sing.	ἵεν, contrast ἐτίθην; however:
2nd, 3rd sing.	ἵεις, ἵει, like ἐτίθεις, ἐτίθει;
plur.	ἵμεν...ἵεσαν, like ἐτίθεμεν...ἐτίθεσαν.

Aorist Indicative

ἦκα...ἦκε,¹ like ἔθηκα...ἔθηκε and εἶμεν...εἶσαν (< *έημεν etc.), like ἔθεμεν...ἔθεσαν.

Other Moods of the Aorist

1. Not to be confused with ἦκε 'he came' (imperf. of ἦκω).

These are, as in τίθημι etc, just like their counterparts in the present, but without reduplication (ί-), e.g. subj. ὦ, ἦις...; opt. εἶην...εἶμεν; infin. εἶναι¹ etc.

Note: imper. ἔς, ἔτω... is like θές, θέτω... but unlike the pres. ἴει, ἰέτω..., which is like τίθει, τιθέτω...

2. Medio-Passive

Middle forms rhyme with τίθεμαι, e.g.

Ind.: ἴεμαι, ἴεσαι..., like τίθεμαι, τίθεσαι...

Subj.: ἰῶμαι, ἰῆι; and (aor.) ὦμαι, ἦι, like τιθῶμαι...and θῶμαι

Opt.: ἰείμην, ἰεῖο...and (aor.) εἶμην, εἶο, like τιθείμην...and θείμην²

Imper.: ἴεσο, ἴεσθω... and οὔ, ἔσθω..., like τίθεσο and θοῦ

Partic.: ἰέμενος... and ἔμενος, like τιθέμενος and θέμενος

Imperf.: ἰέμην, ἴεσο..., like ἐτιθέμην, ἐτίθεσο...

Exception: aor. indic.: εἶμην, εἶσο, not like ἐθέμην, ἔθου (< *ἔθεσο).

C. The Remaining Tenses

The rest of the tenses are normal derivatives from the root √η/ε, η- only in the fut. active and middle, elsewhere ε-.

Principal Parts

N.B. Compounds of ἵημι are far more common than the simplex; the forms with a hyphen in front are found only in compounds:

1. Active and Passive

ἵημι, ἵσω, ἵκα, -εἶκα, -εἶμαι, -εἶθην 'set in motion', 'throw', 'send', 'let loose'.

2. Middle

ἵεμαι, -ἵσομαι, -εἶμην, -εἶμαι 'move fast' (intrans.).

1. Not to be confused with ὦ...εἶην...εἶναι, from εἰμί 'I am'.

2. Forms where the 3rd person opt. forms are assimilated to the ω-conjugation, e.g. προοῖτο (instead of προεἶτο) are found in the manuscripts of classical authors, and later became increasingly common.

II. Prepositions with Three Cases (Concluded)

ὑπό 'under'

ὑπό is the opposite of ἐπί, e.g. τὰ ὑπὸ γῆς: τὰ ἐπὶ γῆς; its range of meaning is best demonstrated by means of examples.

1. Schematically

- a) οἱ ὑπὸ χθονὸς θεοί 'the gods beneath the earth'
 ὑπὸ δένδρῳ κεῖται 'he lies under the tree'
 ὑπὸ τὰ δένδρα ἦλθε 'he went under the trees or he walked along the under the trees'
- b) ἠττᾶσθαι ὑπὸ βασιλέως 'be defeated by the king'
 εἶναι ὑπὸ βασιλεῖ 'be under the rule of the king'
 γίγνεσθαι ὑπὸ βασιλέα 'come under the rule of the king'

2. Further Examples (see Part I, L.82 IIL1-6)

- a) with genitive
 Ἔκτωρ ὑπ' Ἀχιλλέως ἀπέθανε (see L.61)
 τὰ ὑπὸ τοῦ ποιητοῦ λεγόμενα 'the words of the poet'
 ὑπὸ γέλωτος 'for laughter' (see Part I L.66 H2)
 Ἀπόλοντο ὑπὸ λιμοῦ 'they died of hunger'
 Ἐπορεύοντο ὑπὸ σάλπιγγος '...to the sound of the trumpet'.
- b) with dative (cf. however, Part I L.25 IG)
 ὑπὸ παντὶ λίθῳ σκορπίος
 ὑπὸ τῇ Ἀκροπόλει 'at the foot of the Acropolis'
 ὑπὸ παιδοτρίβῃ παιδεύεται 'he is being coached by a trainer'
- c) with accusative
 ὑπὸ νύκτα: 1. 'towards evening'; 2. 'by night'
 ὑπὸ τοῦτον τὸν χρόνον 'at about this time'
 ὑπὸ τὰ τεῖχη φεύγειν

3. Compounds

- a) under
 ὑπεστί and ὑπόκειται 'it is/lies under', 'is basic'
 ὑποτίθημι 'place under', 'presume'
 ὑπολαμβάνω 'take up from under', 'assume'
 ὑφίλημι 'let down', 'lower', 'slacken'
 ὑπομένω 'hold out', 'endure'
 ὑπομιμνήσκω 'remind'

- b) secretly, unnoticed
 ὑπάγειν 'move forward slowly'
 ὑποκλέπτειν 'steal cunningly'
 ὑποπέμπειν 'send unnoticed'
 ὑφίημι 'send secretly', 'instigate'

III. 'Spurious' or 'Improper' Prepositions

'Spurious' prepositions are words which, like 'true' prepositions, stand with substantives, but never join with verbs to form compounds.

We have long been familiar with many such words. We know, for instance, that the conjunction ὡς 'like' is often used—assuming it is the same word—with the accusative, to mean 'to' (with persons only), e.g. ὡς βασιλέα, 'to the king'; also the accusative χάριν (cf. Latin ablative *gratia*) placed after a substantive, but sometimes before, invariably takes the genitive: σοῦ χάριν¹ 'for the sake of you', 'because of you'; τίνος χάριν 'why?'

ἔνεκα² takes a similar construction, with similar meaning, e.g. τοῦ (τίνος) ἔνεκα 'because of what?', 'to what purpose?'; ἐμοῦ γε ἔνεκα 'as far as I am concerned'; ἔνεκα πείρας 'as regards experience'. Most of these words are in origin adverbs (of place, time or manner); many of them continued to be so used (i.e. without an associated substantive); almost all of them are used with the genitive.

A list of the most common 'spurious' prepositions, grouped according to meaning:

a) with the Genitive

ἐντός 'inside', 'within'	ποῦ ἐστιν; – ἐντός ἐστιν ἐντὸς τῆς οἰκίας ἐστίν ³
εἴσω '(to) within', 'inside'	ποῖ ἦλθεν; – ἦλθεν εἴσω εἴσω δόμων ἦλθεν; hence also: εἴσω δόμων ἐστίν
ἐκτός 'outside'	ἐκτός ἐστιν. ἐκτὸς τῆς οἰκίας ἐκτὸς αἰτίας 'not guilty'

1. Often σὴν χάριν as well. The acc. δίκην is used in a similar way, e.g. κυνὸς δίκην 'like a dog'.

2. Also ἔνεκεν, εἴνεκα (-κεν), οὔνεκα (-κεν).

3. Analogous to the genitive in ποῦ γῆς ἐστιν 'where on earth' and ὁψὲ τῆς ἡμέρας 'late in the day'.

ἔξω '(to) outside'; later also simply 'outside'	ἐκτὸς τούτων 'besides' ἔξω ἦλθεν, ἐστὶν ἔξω πυλῶν ἔξω τῆς δίκης 'irrelevant to the case'
ἐγγύς ¹ 'near'	ἔξω αἰτίας 'not guilty' ἐγγύς ἐστίν, ἐγγύς τῆς πόλεως ἐγγύς τοῦ τελευτῆσαι 'near to death'
πόρρω 'far away' (ahead)	τὰ πόρρω 'things far away' πόρρω τῆς ἀληθείας 'far from the truth' ²
μεταξύ 'between'	πολὺ τὸ μεταξύ 'there is a great distance/difference between' μεταξὺ λέγων 'in the course of speaking' ἔστι τι μεταξὺ σοφίας καὶ ἀμαθίας
πέρα ³ 'further on'	μὴ λέξεις πέρα 'don't say any more' πέρα δίκης 'beyond what is lawful' πέρα τοῦ δέοντος 'beyond what is necessary'
πέραν 'on the other side'	εἰς τὸ πέραν 'to the other side' πέραν τοῦ Ἑλλησπόντου 'on the other side of the Hellespont'
ἐναντίον ⁴ 'opposite', 'facing'	ἐστὼς πολεμίοις ἐναντίος ἐναντίον ἀπάντων λέγειν 'speak in the presence of all' (cf. Lat. <i>coram</i>) τοῦναντίον, '(on) the contrary'
πρόσθε(ν), ἔμπροσθε(ν) 'in front, before'	τοῦς ὄπισθεν ἐς τὸ πρόσθεν ἄγειν οἱ πρόσθεν ἄνδρες 'men of old'

1. Plato *Prot.* 356e: εἴτε ἐγγύς εἴτε πόρρω εἴη; *Apol.* 30: πόρρω τοῦ βίου, θανάτου δὲ ἐγγύς.

2. πλησίον and πόρσω are used in exactly the same way as ἐγγύς and πόρρω.

3. πέρα and πέραν are, of course, closely related; maybe they are both cases of a noun now lost. However, their meanings overlap only partially. In the examples quoted here the two forms are certainly not interchangeable, and πέρα (unlike πέραν) is not found in Homer or other early poetry. The verbs περάω 'cross over' and περαίνω 'complete' are derivatives; τὸ πέρας 'boundary' is also related.

4. The neuter of ἐναντίος, -ον, -α meaning basically 'confronting'.

	ἔμπροσθε θυρῶν, πρόσθε πυλάων πρόσθεν ἐμοῦ 'before me', 'earlier than I'
ὄπισθε(ν) 'behind', 'after'	ἔμπροσθέ τε Θερμοπυλῶν καὶ ὄπισθεν ὄπισθεν ἐμοῦ 'behind me' ὄπισθε τῆς θύρας
κρύφα, λάθρα ¹ 'secretly', 'unnoticed'	πίνειν λάθρα κρύφα Ἀθηναίων 'escaping the notice of the Athenians'
ἄχρι(ς) and (more commonly) μέχρι(ς) 'up to', 'until'	μέχρι θαλάσσης 'right to the sea' μέχρι θανάτου ἄχρι τῆς τελευτῆς μέχρις ἄν ἦκω 'until I come'
ἄνευ ² 'without'	ἰσχὺς ἄνευ τάχους 'strength without speed' ἄνευ ἀποδείξεως 'without proof' ἄνευ θεοῦ 'without divine support' ἄνευ ἐμοῦ 'without me', i.e. 'without my knowledge and consent'
χωρίς 'separate', 'without'	χωρὶς οἰκοῦσιν 'they live apart' ἡ ψυχὴ χωρὶς τοῦ σώματος ἡδονὴ λύπης χωρὶς χωρὶς τινῶν ὀλίγων 'apart from a few details' τίς ἂν ἐπιστήμη εἶη χωρὶς τοῦ λόγου; (Plato)
b) <i>with dative: only</i> ἅμα and ὁμοῦ	
ἅμα 'simultaneously' (temporal)	πάντες ἅμα 'all at once' ἅμ' ἔπος ἅμ' ἔργον 'no sooner said than done' ἅμ' ἡμέραι 'at day break' ἦλθεν ἅμ' ἐμοί 'at the same time as/together with me'

1. κρύφα (short α), κρυφᾶ, κρυφῆ and λάθρα (short α), λάθρα (long α), λάθρη are all variants, found in different authors and dialects.

2. Homer has also ἄνευθε.

ἄμα τῆι δεήσει εἶπε λόγον
 ‘together with his petition’
 ὁμοῦ ‘together’ ἦν πάντα ὁμοῦ ‘all things were
 together’ (i.e. ‘unseparated’, in chaos)
 ὁμοῦ ἐμοί ‘together with me’

IV. Syntax

A Special Kind of Double Accusative

Part I L.82 IID: μέθες με...χεῖρα ‘let me go... i.e. my hand’.

The psychology behind the construction here is easy to understand. The first thing perceived and put into words is the *whole*, namely ‘me’, followed by the part affected—‘my hand’. This construction καθ’ ὅλον καὶ κατὰ μέρος is found almost exclusively in poetry (where it sometimes takes the dative). The best-known example is the often-quoted Homeric line, ‘What word has escaped you, i.e. the barrier of the teeth?’, ποιόν σε ἔπος φύγεν ἕρκος ὀδόντων.

LESSON 83

Verbs with Athematic Present (Concluded)

εἶμί, εἶμι, φημί

In terms of strict logic, these three verbs ought to have been treated at the beginning of this long survey (L.75-83) and not at its end, for they represent the purest type of athematic active, just as κείμαι and δύναμαι exemplify the athematic middle, and ἔγνων, ἔβην and ἔστην the strong aorist in their purest forms. Just as ἔγνων is termed a ‘root–aorist’, so εἶμί, εἶμι and φημί can be described as ‘root–presents’, because they consist of nothing but root and ending, like ἔγνων etc.; whereas in τίθημι, δέδωμι etc. the root is expanded by reduplication, and in δείκνυμι and kindred forms by the addition of -νυ.

And indeed, what concepts could be more basic and thus more often used than ‘to be’, ‘to go’ and ‘to say’? It was precisely because they were so basic that these verbs preserved some very ancient features which in all, or practically all, other verbs have either disappeared or

been fundamentally altered.¹ They are, in fact, the Greek verbs nearest to the original IE form. However, they by no means preserve this original form unchanged and, in the period from Homer to classical Attic and further to the Greek of the New Testament and non-literary papyri, they move—before our eyes—further and further away from it, as the following discussion will show.

A. εἶμί – εἶναι 'to be'

All forms of this most common of verbs have been gradually met with earlier in the grammar, with some indication of their history.² Hence, a concise summary of its system and history can now be given.

The *root*, as with all athematic presents, is found in a shorter and a longer form (quantitative ablaut): $\sqrt{es/s}$, i.e. normal grade \sqrt{es} ; zero grade \sqrt{s} .

Attentive students should require little further comment once they have studied the following table.

Present

Indicative

Cf. Latin	Earliest form	Intermediate form	Classical and later
sum	*és·mi	ἔμμι Aeol.	εἶμί (ἐμί)
es	*és·si	ἔσσι Homer	(*ἔσι >) εἶ
est	*és·ti	ἔστι ³	ἐστί
sumus	*s·mén	ἐσμέν	ἐσμέν
estis	*s·té	ἐστέ	ἐστέ
sunt	*s·ntí	ἐντί Doric	εἰσί

Evidently the initial ἐ- of the plural in Greek has been added on the model of the singular.

1. It was because these verbs are *atypical* that it was decided not to trouble the student with them earlier.

2. Indicative: L.10; subj. L.23; opt. L.25; partic. L.30; imperf. L.31 and L.32; fut. L.36.

3. Accented thus when it is not used as the *copula* (linking subject with predicate). For the accentuation of enclitic εἶμί and φημί see L.11. The unaccented enclitic is written with an accent (ἐστί) when it stands alone (L.10), though this may seem rather unreasonable.

The classical 3rd pers. plur. εἶσι is = ἐσι < *ένσί < *έντί < *henti < *senti

The 2nd and 3rd sing. retain the original endings -σι and -τι (L.76, cf. Lat. *laudat*, *laudat*). In all other -μι-verbs the ending -τι of the 3rd sing. was weakened to -σι, as regularly happens (e.g. εἶσι from έντί and λύουσι from λύοντι). Hence, in the case of τίθημι, the 3rd singular τίθησι became identical to what was once the 2nd singular (with the ending -σι); and, so that the 2nd singular should have a distinctive form, it took on the widely-used ending -ς from the 2nd sing. of the -ω-verbs (λύεις, ἔλυες etc.). Hence the difference in endings between τίθημι, τίθης, τίθησι and ἔμμι, ἔσσι, ἔστι.

Subjunctive

The subjunctive of εἶμί, like that of all -μι-verbs, is taken over from the conjugation of the -ω-verbs, and the subjunctive endings are contracted with the root, as in τίθημι. The familiar forms ᾠ, ᾗς, ᾗι etc. originate, then, from *ἔσω, *ἔσῃς etc. Transitional forms such as ἔω, ἔῃς are abundantly preserved in Homer.¹

Optative

The formation of the optative of εἶμί is known from L.25. The vowel-gradation of the characteristic syllable ιη/η was abandoned rather early: εἶμεν > εἴημεν.

Infinitive

εἶναι from *ἔσ·ναι, like εἶμί from *ἔσ·μί (the lengthening of ε compensates for the loss of -s-). Similarly the...

Participle

ᾶν, ᾶν, οὔσα (L.30); Homeric: ἐών, ἐόν, ἔουσα, from *eson (short and long o), *esontia.

Imperative

2nd pers. sing. ἴσθι is puzzling. The ending -θι is one we have met before (φάνηθι, L.43; γνῶθι L.69; ἴσθι 'know' (!) L.74); it also

1. The Latin fut. *ero*, *eris* etc. is nearer the original form, for, as has been noted earlier, in Latin -s- between vowels changes to -r- (e.g. *honos*, gen. *honosis* > *honoris*). *Ero* was the old present subjunctive; *sim*, *sis* etc., as known from L.25, was originally optative.

occurs in εἶμι and φημί (in contrast to all other presents in -μι). What is mysterious is the origin of the initial iota of ἴσθι, which is confined to this one form of εἶμι.

The remaining imperative forms are derived regularly from √εσ: ἔστω, ἔστε, ἔστων (also ἔστωσαν).¹

Imperfect (cf. L.31; L.32)

The ε- of the root, lengthened to η-, serves as augment. ἦ (ἦν), ἦσθα, ἦν, ἦμεν, ἦτε, ἦσαν.

1st pers. sing. is from *esn > *esa > Hom. ἦα, which sounded like a perfect (e.g. ἀκήκοα), therefore the

2nd pers. sing. got the old perfect ending -θα (L.73).² The familiar

3rd pers. sing. ἦν is so problematic—where else is there a 3rd person sing. in -n?—that we had better simply accept it without further comment.

3rd pers. plur. The ending -σαν is exactly like that of ἔλυσαν (and also ἐδίδοσαν etc.).

Future

ἔσομαι: regular, like λύσομαι—apart from 3rd sing. indic. ἔσται (probably on the model of the pres. ἔστιν). This, then, is a *thematic* middle. The earlier forms ἔσ·σομαι...ἔσ·σεται are common in Homer.

Accentuation of Compounds

As in the *simplex*, e.g. ἀπῶ, συνεῖεν, παρόντος, μετῆν, *except that* in the indicative and the 2nd person imperative the accent is on the prefixed preposition: ἄπειμι, ἔξεστιν, σύνεισιν; σύνισθι, σύνεστε.

B. εἶμι – ἰέναι 'go' (*Lat. ire*)

N.B. Only εἶμι (note the accent) and εἶ are common to ἰέναι and εἶναι.

Root: normal √εἰ-; zero √ι; in brief εἰ/ι. The longer form occurs only in the singular of the indicative and imperfect. Thus:

1. This form is found as early as Homer: the colloquial form ὄντων, on the other hand, is very rare in literature.

2. In the post-classical period (e.g. in the New Testament) it is replaced by the usual 2nd person ending -s: ἦς supplants ἦσθα.

*Present**Indicative*

εἶμι, εἶ, εἶσι(ν) / ἴμεν, ἴτε, ἴασι(ν)

2nd sing. εἶ < *εἶ·σι.

3rd sing. εἶσι < *εἶ·τι.

3rd plur. -ασι(ν) like all verbs in -μι (except εἶμι), such as ἰστᾶσι(ν) (L.78); cf. also τεθνᾶσιν, ἐστᾶσιν (L.73).

Other Moods

All the other moods have initial ἰ- (vowel-gradation zero).

Subjunctive

ἴω, ἴηις... like λύω, λύηις...

Observe the contrast with ἰῶ, ἰῆις (from ἴημι). There is nothing in the root √ἰ to contract, hence the different accentuation.

Optative

ἴοιμι, ἴοις... like λύοιμι, λύοις... i.e. an intrusion from the thematic form-system; contrast εἴην, θεῖην, τιθείην etc.¹

Imperative

ἴθι, ἴτω, ἴτε, ἰόντων.

2nd sing.: see above.

3rd plur.: the addition of the thematic vowel (as in λεγόντων) is abnormal for a μι-verb; contrast ἰστάντων, τιθέντων.

Infinitive: ἰέναι, cf. L.69, 76.

Participle: ἰών, ἰόν, ἰούσα, gen. ἰόντος, ἰούσης.

Imperfect

Explanation of the imperfect forms is in some respects difficult: the first thing is to learn them! Root √εἶ-, with augment: ἦι-

Earlier:	ἦια	ἦεισθα	ἦει	ἦμεν	ἦτε	ἦισαν
Later:	ἦειν	ἦεις	ἦει	ἦιμεν	ἦειτε	ἦισαν

1. For the same development in verbs ending in -νυμι see L.76.

Obviously the standardized forms aimed to reduce the inherited irregularity of the older forms;¹ however, for a long time both were current side by side.

Recalling the past of οἶδα (L.74): ἤϊδεα, ἤϊδησθα, ἤϊδει... we see that there is doubtless a connection between this pluperfect and the imperfect ἦϊα 'I went', and also with ἦϊα 'I was'. The details are problematic; let us merely note that the 1st person sing. originated thus: *ei·m > *ei·n > ἦϊα (so Homer).

Meaning of ἵέναι

For a reason not difficult to understand, the present of verbs of coming and going is often used with a future meaning, e.g. Eng. 'tomorrow I am going to Rome.' In Greek this is especially true of εἶμι. Homer uses this present indic. with reference both to the present and the future.² This holds good for the other moods also after Homer, and the imperfect refers exclusively to the past. However, in classical Attic and later, the present indicative always has a future meaning ('I shall go' etc.). Part I L.83 IID3 provides an illustration: διέξιμεν, 'we shall talk...'. The shift to a future meaning is also seen in IIC3 εἶμι 'I am going', 'will go' and C1 ἄπιμεν, 'we shall...leave.'

C. φημί – φάναι (and φάσκω – φήσω) 'to say' (cf. Lat. fama, fari 'to say')

From the root √φη/α the regular future and aor. act. are formed: φήσω, ἔφησα (like φιλήσω, ἐφίλησα);³ as are two present forms φάσκω and φημί, much as ἠβάσκω and ἠβάω are formed from √ἠβη/α (cf. L.64).

φάσκω is less common than φημί and is most often used with a more emphatic meaning: 'I affirm', 'I attest': φάσκω, φήσω, ἔφησα 'say (yes)', 'affirm'.

However, text III E illustrates that φάσκω, φημί, λέγω were also used as synonyms. The difference between φημί and φάσκω, in the sense 'I say yes', 'assent', 'agree' and between οὐ φημί and οὐ φάσκω

1. Still other forms, not mentioned here, are in Homer.

2. In Part I L.83 IID6 the proverb cited by Plato has ἴασιν with a present meaning: it is a hexameter in the tradition of Homer.

3. Several forms of the middle occur in Homer (very rarely elsewhere) e.g. φάσθε, φάσθαι, φάμενος, ἐφάμην, φάτο.

'I say no', 'deny' is not always obvious. Finally, the participle φάσκων serves for both φάσκω and φημί.¹

The present φημί, however, is the form used in the vast majority of cases where the simple (unemphatic) meaning, 'I say' is required. Similarly its imperfect, ἔφη, is used (like an aorist, but lacking non-indicative moods) for unemphatic 'I said'. The forms of φημί have for the most part long been familiar and hardly require further explanation.

Present

Indicative: φημί, φῆς...² above, L.10.

Subjunctive: φῶ, φῆις... (contracted from φάω, φάηις...).

Optative: φαίην, φαίης... like εἶην, εἶης... or βαίην, βαίης (and different from ἴοιμι).

Imperative: φάθι,³ φάτω, φάτε, φάντων.

Infinitive: φάναι.

Participle: see above.

Imperfect

ἔφην, ἔφησθα, ἔφη, ἔφαμεν, ἔφατε, ἔφασσαν.

Thus like ἴστην (why?)—except for the perfect ending of the 2nd sing., which is like ἦσθα and ἦιειςθα.

Apart from the present indicative, all the forms of φημί could be registered as aorist, and in fact are used as such (e.g. ἔφη – Lat. *dixit*).

LESSON 84

An opportunity to review verbs with athematic presents (L.75-83).

1. The participle φας, φάντος (from φημί) is found in Homer, but not in Attic and extremely seldom elsewhere.

2. I see no reason for following certain ancient grammarians in writing φῆις. Who would want to embellish τίθης or ἴστης with an iota?

3. This is contrary to the prevailing tendency towards dissimilation of breathings (cf. L.21). As an aorist imperative, it is said by ancient grammarians to have been accented φαθί, like εἰπέ, εὐρέ etc., cf. L.29.

LESSON 85

I. *Composite Sets of Principal Parts*¹

We have lately been dealing with verbs that only exist—or almost only—in the present: εἶμι, φημί, εἰμί, κείμαι. When studying the aorist, ‘root-aorists’ like ἔγνων, ἔστην and ἔβην were seen to constitute a primitive and valid verb-system, to which presents of a more complicated form were gradually added: γινώσκω, ἵστημι, βαίνω, βαδίζω (L.69). Similarly in the perfect (L.73; 74): οἶδα has no present or aorist; κέκραγα can hardly be said to have one; and someone saying ἔστηκα or πέποιθα would have been hardly conscious of the relation of these forms to ἵστημι or πείθω.

We have also long been familiar with aorists which never developed a corresponding present: aorists are formed from the roots of εἶδον, εἶλον, εἶπον and ἦλθον, but no presents. This was clearly bound up with ‘tense’ the particular ‘types of action’ or ‘aspect’ (L.14) that each expressed. For example, in the case of ἰδεῖν, as distinct from ὁρᾶν: the idea comprised by √φιδ demanded the aorist form, whereas the present was suited to √φορ. It is not that they indicate different times (ἰδεῖν does not describe an action ‘earlier’ or ‘later’ than ὁρᾶν), but they express different *aspects* of the general notion ‘see’.

Under the heading of the ‘composite’ or ‘mixed class’ grammarians have assembled the various roots and forms (or the commonest ones) used by the Greek language to specify different nuances of very basic concepts such as ‘see’, ‘go’, ‘eat’. Most of these forms have long been known to you; here they are put together. The following remarks—like all explanatory remarks in this Course—are intended for students who wish to understand what they learn.

Principal Parts

(Classical forms—which may, however, also have been used in earlier and later Greek—are underlined; later forms are in brackets.)

1. Grammarians have comprised these sets of principal parts under the heading ‘mixed class’ of verbs; this ‘class’, then, is of their making, it is not a product of the developing language. Cf. Eng. go, went; am, be, was, and see L.29; 54; 69 (ζῆν) and Part II. L.59 Vocab. fin. (τύπτω); L.80 Vocab. ID (ὠνέομαι).

1. φέρω, οἶσω (οἶσομαι), ἤνεγκον (ἤνεγκα), ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην ‘carry’.

Three Roots

- a) *present* only: √φερ, cf. Lat. *fero*, Eng. ‘bear’.
- b) *future* and *verbal adj.* only: √οισ.¹ This root is otherwise unknown.
- c) *aorist* and, after 4th cent. also *perfect*: √ένεγκ: problematic, as are the variants √ένεκ and ἐνοκ.²

Beside the *strong aorist* ἤνεγκον (not in Homer) there appear, as early as the 5th cent., forms resembling an ‘s-aorist without s’ (see Part I L.84 D2): ἤνεγκα, 2nd sing. almost always -ας, 2nd plur. -ατε; 3rd plur. ἤνεγκαν, etc.

Perfect: with Attic reduplication (L.73); in the active with ablaut ε/ο of the root and aspiration: ἐν·ήν·οχ·α.

The difference between the ‘linear’ or ‘durative’ present φέρειν ‘carry’, and the ‘point like’ or ‘effective’ aorist ἐνεγκεῖν ‘bring to a place’, can perhaps be best illustrated by parallels in English: ‘The Rhine carries ships’ (φέρει), but ‘the messenger *brought* the letter’ (ἤνεγκε).

Derivatives (from √φερ only): ἡ φορά ‘carrying’, ‘(rapid) motion’, ‘movement’ (the state of being carried); ὁ φόρος ‘tribute’, like that contributed by the Athenian allies (Part I L.51 B2); τὸ φορτίον ‘load’, ἡ διαφορά, ἡ μεταφορά, ἡ συμφορά (‘happening’, ‘misfortune’).

2. ὄράω, ὄσομαι, εἶδον, ὄπωπα (έόρακα) (έώρακα), ὤμμα (έώραμαι), (ὠφθην) (έωράθην) ‘see’.

Consider the abundance in English of verbs expressing different nuances of the concept ‘to see’, e.g. ‘look’, ‘behold’, ‘view’, ‘watch’, ‘gaze’ etc., which are used in all tenses, like most of our verbs. Greek has a similar set of quasi-synonyms for ‘see’, which have developed more or less complete form-systems, e.g. βλέπω ‘look’, ‘be capable of

1. Adding -σ to this hypothetical root to account for the verbal adjective οἰστός. However, the traditional derivation of ὁ οἰστός ‘arrow’ from this root (‘what is carried’) is no longer favoured.

2. Apparently a case of reduplication of a monosyllabic root, which could be related to Lat. *nanc-iscor*.

seeing',¹ θεάομαι 'behold',² σκοπεῖν – σκέψασθαι 'be on the look-out' (increasingly in the intellectual sense, 'examine', 'consider'). While we direct our attention to certain verbs of seeing which by their specific meaning were confined to one tense alone, or to just a few—which grammarians would then group together into a single paradigm—we ought not to forget their more fully developed relatives.

Thus what concerns us here are verb-forms derived from:

Three Roots

- a) √φορ: at first (e.g. in Homer) confined to the present. From the 5th cent. it forces its way into the perfect active (L.73), from the 4th cent. into the perfect passive, and in post-classical times (e.g. in Aristotle) even into the aorist passive;
- b) √φιδ: only used in the aorist active (Homer also has the middle, and hence imper. ἰδού); see L.74;
- c) √οπ: future, perfect, aor. pass., but retreating everywhere in face of advancing √φορ.

ἰδεῖν means 'see' in the sense 'catch sight of', 'perceive', indicating an instantaneous perception; hence it is only appropriate for the aorist (the perfect εἰδέναι – οἶδα expresses the state of 'knowing' which results from acts of perception).

√οπ signifies activation of the ability to see—'see', 'observe'; √φορ is similar in meaning (hence their overlapping uses): perhaps 'look at', 'watch', in a 'durative' sense, hence used primarily in the present.

We have encountered the following derivatives: from ἰδεῖν = εἶδος, εἶδωλον, ιδέα; from √οπ = ὄψις, '(eye)-sight', 'sight', 'aspect', 'face'; ὄμμα (<*ὄμμα) and ὀφθαλμός, 'eye'. By contrast there are only a few, late derivatives from ὀράω: ἡ ὄρασις, 'seeing', 'vision'; τὸ ὄραμα ('something one sees/looks at) 'a spectacle' (cf. Eng. 'panorama').

1. Not in Homer; in Attic it still lacks perfect and passive. It gradually superseded ὀράω and today is *the* verb for 'to see'.

2. The group θεωρός 'envoy sent to oracles or festivals', 'spectator', with cognates θεωρέω, θεωρία (cf. Eng. 'theory') pose a thorny problem: how exactly are they related to θεός 'god', θέα 'spectacle', and ὀράω?

3. λέγω, λέξω, ἔλεξα, (συνείλοχα), λέλεγμαι, ἐλέχθην (ἐλέγην), 'collect'. λέγω (ἀγορεύω), ἐρῶ (λέξω), εἶπον (ἔλεξα), εἶρηκα, εἶρημαι (λέλεγμαι), ἐρρήθην (ἐλέχθην), 'say'.

λέγω

Like Lat. *lego*, Greek λέγω originally meant 'gather (together)'. The general meaning 'I say' was only arrived at by a long process which is still in its early stages in Homer; the primitive meaning, 'I gather', on the other hand, was expressed in classical Attic and later by the compound συλλέγω.

If one collects something, one may well set it in order: hence λόγος becomes a principle of order and eventually comes to mean something like 'reason'. One also *counts* what one collects (λέγω > λογίζομαι) and gives an account of it or '*counts it up*', and hence one 'recounts' (a story). The gradual extension of the range of meaning covered by λέγω can to some extent be followed in the texts in Part I L.85; moreover one easily realizes why, outside the present, forms with other roots are used far more frequently than λέγω. Indeed, even in the present λέγω has its rivals: φημί and φάσκω were dealt with above (L.83); in addition there is the present

ἀγορεύω¹

ἀγείρω means 'bring together', 'assemble'; an ἀγορά was originally a 'gathering' or 'assembly' of people (what is called an ἐκκλησία in Attic), but the word is soon also used to mean the place for such a gathering, a 'place of assembly' or 'market place'. What happens there? 1. One carries on trade: ἀγοράζω 'to be in the market place', which, from the 4th cent., specifically means 'to buy'; 2. one speaks to the assembled people. This is ἀγοράομαι and ἀγορεύω in Homer; the latter form is the one preferred later. It is almost exclusively used in the present: an address to the people is just the opposite of a 'point-like action'. Many compounds exist: note especially ἀπαγορεύω 'say no to', with the twofold implication of 'forbid' (with infin.) and 'grow weary of' (with partic.).²

1. Tenses other than the present are very rare in classical Attic; more common in earlier and later times.

2. Outside the present its tenses follow the pattern of λέγω: ἀπερῶ, ἀπεῖπον etc.

εἶπον – εἶπα (L.29)

Only the aorist is used. This is the verb corresponding to the substantive τὸ ἔπος, which denotes ‘something said’, and in fact designates ‘what is sounded and heard’, rather than its content, which is μῦθος. The form ἔειπε in Homer, from < ἔφειπε, shows that the root was √φειπ/φειπ.¹ Its meaning is approximately ‘to make a statement’—long or short, hence ‘indefinite’ and therefore aorist.

Weak forms in -α predominate in Ionic; in Attic too εἶπας, εἶπατε, εἶπαν are normal, though the 1st sing. is always εἶπον, opt. εἴποιμι, inf. εἴπειν, partic. εἰπών.

ἐρῶ – εἶρηκα – εἴρηται – ἐρρήθη – ῥηθήσεται

Root √φρη, or, to be more precise, √φρη/√φερε,² with the derivatives: ἡ ῥῆσις ‘(formal) address’, ‘speech’; τὸ ῥῆμα ‘saying’, (gram. ‘verb’), ὁ ῥήτωρ ‘orator’; verbal adj. ῥητόν ‘what may be said’, ἄρρητον ‘unspeakable’, ‘secret’, ‘horrible’. It appears from these derivatives that the root refers to formal, solemn utterance—religious, political or judicial; this can explain the prevalence of the perfect, as well as the lack of a present³ and of an active aorist. The forms cited are derived regularly from the root.

4. ἔρχομαι, εἶμι, ἦλθον, ἐλήλυθα ‘come’.

ἔρχομαι

This verb was used in the classical period almost exclusively in the pres. indic. because the indic. εἶμι had come to be used as a future (L.83). For the other moods of the present, and for the imperfect, the relevant forms of ἰέναι remained in use. After the classical age ἰέναι fell out of use and its place was taken by ἔρχεσθαι, with the curious side-effect that its present, like that of εἶμι earlier, took on a future meaning—for that which ‘is coming’ is not yet here, but *will*, sooner

1. Hence in moods other than the indicative the εἰ- remains unchanged (L.29 above); contrast εἶλον: subj. ἔλω.

2. Philologists do not accept that the similar-sounding forms ἔρομαι, ἐρέω, ἐρεεῖνω, ἐρωτάω, ἐρευνάω ‘question’, ‘investigate’ (√ερφ) are connected with this root.

3. In Homer and Hesiod there are a few instances of the present (εἶρω). In Attic prose two future passives exist, derived from the aor. and perf. passives: εἰρήσεται and ῥηθήσεται.

or later, be here. Hence the Messiah is referred to in the New Testament as ὁ ἐρχόμενος (Lk. 7.19), not in the present sense, as ‘he, who is in the process of coming’, but with the future meaning, ‘he who is to come and will come’. In any case, ἔρχεσθαι (no other derivations from this root are found) indicates a continuous ‘moving hither’—inevitably expressed by the present. The direction of the ‘movement to’ could be modified by the prefixing of prepositions (δι-, εἰς-, συνέρχομαι), or even reversed (ἀπ-, ἐξέρχομαι).

εἶμι – ἰέναι

(cf. Lat. *ire*) has been sufficiently discussed in L.83. Very similar in meaning to ἔρχομαι, it indicates, when not modified by prepositions, movement *from* here, rather than *to* here.

Similar in meaning to both ἔρχομαι and εἶμι is πορεύομαι, with a regular and fairly complete set of principal parts: πορεύομαι, πορεύσομαι, ἐπορεύθην¹ ‘go’, ‘travel’, ‘march’; and finally: ἐλεύσομαι, ἦλθον, ἐλήλυθα, can be explained as derivations from the longer and shorter forms √έλευθ/έλυθ:

Future: ἐλεύ[θ]σομαι: this was not used in classical Attic prose (because of εἶμι), but it is found earlier (e.g. in Homer and, following him, the tragedians), and also later (e.g. in N.T.).

Aorist: ἦλθον: derived from ἦλυθον by *syncope* (contraction influenced by the accent, particularly, as it seems, in the imperative ἐλθέ < ἐλυθέ²). Both ἦλυθον and ἦλθον occur in Homer and elsewhere. Other moods: ἔλθω, ἔλθοιμι, ἐλθέ (L.29), ἐλθεῖν, ἐλθών.

Perfect: ἐλήλυθα: normal strong perfect with Attic reduplication (L.73, 85): ἐλ·ήλυθ·α. The same meaning (‘I *have* come and *am* now here’) is expressed by the ‘perfective’ present ἤκω.

This root √έλευθ/έλυθ, unlike that of ἔρχομαι, indicates a movement which reaches its goal; hence it forms no ‘linear’ present. Its meaning is specified and modified in many compounds formed by prepositions prefixed to it. Where this results in a reversal of the direction of movement inherent in the root (e.g. in ἀπ-, ἐξ-, or κατῆλθε), there still remains the implication of a fixed point *from* which the movement started: ‘away *from* us’, ‘out of *the* house’, ‘down *from* *the* mountain’ or ‘back *from* abroad’.

1. Perfect very rare.

2. For the loss of a syllable caused by an accent cf. μήτηρ/μητρός.

II. On Part I L.85 IIID

An example of Thucydidean prose. The following paraphrase illustrates how much alertness his thoughtful and compressed diction demands from the reader:

The representatives of the totally exhausted defenders of Plataea speak to their overwhelmingly stronger Spartan opponents. They have little hope of success, but:

‘The not-held speech (i.e. if we were not to speak in our present situation) might give rise to the charge (against us) that it could have been our salvation, if it had been spoken. Therefore it will now be spoken to (hearers) who already know everything (that we can possibly say—and hence we can scarcely expect that they will be influenced by it).’

LESSON 86

Composite Sets of Principal Parts (Concluded)

1. αἰρέω, αἰρήσω, εἶλον, ἥρηκα, ἥρημαι, ἠρέθη¹ ‘take’

There are no convincing IE parallels either for αἰρεῖν or for ἐλεῖν. Greek usage shows, however, that the former conveys the meaning of ‘striving to grasp (something)’ whereas the latter implies successful, effective, ‘grasping’, i.e. ‘taking’, and hence is suited to the aorist.

We have known for a long time that the middle αἰρέομαι, ‘I take something for myself’ is used to express the concept ‘to choose’. Here, once more, different roots and tenses can be seen expressing different shades of meaning. For example in Part I L.86 E4 ‘try to grasp’, i.e. ‘strive after (the ideal of) equality’ uses the present, αἰροῦ, but E5 ‘take, seize, what you want (from many things on offer)’ the aorist, ἐλοῦ. The differentiation in text G (Aristophanes) is comparable: ‘when you were in the process of choosing a general...’ (ἠρεῖσθε, imperfect) ‘...nevertheless you elected Kleon’: aorist, εἴλεσθε.

Since L.64 we have also been aware that ἀλίσκομαι, with its active aorist and perfect, often serves as the passive of αἰρέω. It does not serve as a passive of the middle αἰρέομαι ‘I choose’, but it does so for various nuances of the active: ἔαλωκεν can be said of a conquered

1. Note the short-stem vowel, only in the aor. pass., comparable to that in ἠρέθη (L.70) and just as difficult to explain.

city, of a wrongdoer caught in the act (cf. text A3) and of a defendant convicted of a crime, e.g. προδοσίας (or προδότης) έάλω 'he was convicted of treason' or 'as a traitor'; for Greek speaks of a court-case as a fight between a 'pursuer' (διώκων, 'plaintiff') and a person 'fleeing' (φεύγων 'defendant', L.50).

Compounds from αίρέω are much used, particularly άν-, άφ-, δι-, έξ-, καθ-αιρέω. Their basic meanings are self-evident; note also προαιρέομαι 'choose in preference', 'decide in favour of'.

An important derivative from √αίρ is αίρεσις, meaning 'taking', 'capture', and above all 'choice', especially the 'choice' between basic philosophical doctrines (δόγματα), e.g. ή Στωϊκή αίρεσις 'school' and ή αίρεσις τών Χριστιανών (hence, later, 'heresy'). Likewise derived from the middle is ή προαίρεσις, which is used especially to denote a 'personal choice of a particular way of living', i.e. a 'conviction' or 'persuasion'.

2. τρέχω, δραμοῦμαι, έδραμον, δεδράμηκα 'run'

Here, then, are two roots: 1. √δραμ, 2. √θρεχ.¹

The first is certainly IE²—it has Indian counterparts—the other is of uncertain origin. Texts Π1-3 illustrate the difference in meaning between the two. τρέχειν is to 'be in running motion'; it is 'linear' or 'durative', denoting an 'action in progress' and is accordingly confined chiefly to the present. But from the time of Homer onwards δραμείν gradually spreads from the aorist into the future and perfect; this root was clearly 'perfective', i.e. it indicated a movement towards a goal.

There are many widely used compounds, esp. άπο-, περι-, and συντρέχειν.

Derivatives

- a) ό τροχός 'wheel', τροχαίος, τροχαϊκός (πούς) 'trochee' ('running', 'fast', verse-metre).
- b) ό δρόμος 'run(ning)', 'race', 'race-track', 'avenue'; τὸ δράμημα 'running'.

1. The initial θ- (most often dissimilated to τ- because of the following χ) is attested by the vulgar Attic future θρέξομαι (cf. τρέφω, θρέψω) and the very rare aorist θρέξει.

2. The root-aorist άπέδραν (άποδιδράσκω, L.65 and L.69) is doubtless an early offshoot from this root.

3. ἔδω, ἔσθω

ἔσθίω, (τρώγω), ἔδομαι, (φάγομαι), ἔφαγον, βέβρωκα (ἐδήδοκα), βέβρωμαι (ἐδήδεσμαι), ἐβρώθην, (ἠδέεσθην) ‘eat’.

τρώγω, φάγομαι. Why is there no present from the roots of φαγεῖν and βέβρωκα?¹ And why no aorist of ἔσθίω?

ἔδω (Homer) = Lat. *edo*, cf. Eng. ‘eat’, Germ. *essen*; ergo IE. The expansion of ἔδ·ω to *ἔδ·θω > ἔσθω and of *ἔδ·θίω > ἔσθίω is obvious but not easily explained. The old future ἔδομαι—originally a short-vowel subjunctive on the model of πίνω – πίομαι (L.66)—preserves the unexpanded root; the other non-present forms occur first, very rarely, in the late 5th and 4th centuries.² This, then, is a word with a very specifically ‘present’ meaning, denoting ‘taking a meal’ as a continuous action.

βέβρωκα is quite different. From Homer to the New Testament only the perfect form is found.³ Closely related is ἡ βορά ‘fodder’, and Lat. *vorare* ‘devour’. Consequently this verb, from Homer to Plato, has the meaning of ‘feed’, ‘devour’, especially in an unpleasant sense—used e.g. of lions, snakes, and vultures. This corresponds with its restriction to the perfect, whether its meaning is seen as intensive as in κέκραγα, or resultative: ‘be filled with food’.

However, as early as Homer, ἡ βρωσις, from the same root, is used to denote human ‘food’ (alongside ἡ πόσις ‘drink’); likewise from the 5th cent. τὸ βρωμα is used (along with τὸ πωμα) and also the verbal adjective βρωτός ‘edible’ (along with ποτός ‘drinkable’). This shift of meaning makes it understandable that in Aristotle οἱ βεβρωκότες (καὶ πεπωκότες) are simply people who have eaten (and drunk), and is so used also in the New Testament (Jn 6.13). However, the verb remained confined to the perfect, where βέβρωκα was able to compete successfully with the rather anomalous derivatives of √ἔδ.

τρώγω, τρώξομαι, ἔτραγον, τέτρωκται ‘nibble’, ‘gnaw’ had a similar, but far more successful career. In the *Odyssey* (6.90) Nausikaa’s mules ‘nibble’ honey-sweet couch-grass by the river; in Aristophanes’ Athens one ‘nibbled’ roasted almonds and the like with

1. A present form βιβρώσκω is found in grammars, but not in ancient texts, at least, not until the 1st cent. CE.

2. The perfect clearly has ‘Attic reduplication’, but the origin of these strange forms is otherwise too complicated to be explained in detail here.

3. The aor. pass. ἐβρώθη is found, however, in Ionic writers (Herodotus, Hippocrates) and from there found its way into post-classical Greek.

wine; in the Hellenistic period (e.g. in Polybius) the same verb had advanced to the status of a synonym of ἐσθίω. Hence the Jesus of St John's Gospel (6.54-58) gives assurances that ὁ τρώγων μου τὴν σάρκα will enjoy eternal life—the phrase would have startled Homer—and today τρώγω is *the* Greek present for 'eat'.

ἔφαγον finally is *the* (strong) aorist. Despite the proliferation of verb stems referring to 'eating', this is practically the *only* one in existence which is aorist,¹ and until the Hellenistic period the aorist is the *only* tense in which it is used. Later a future φάγομαι appears, on the model of πίομαι and ἔδομαι; it is found in the New Testament, but did not long remain in use. But even today the aorist of τρώγω is ἔφαγα.

This root (√φαγ), whose vitality has lasted from Homer to the present day, does not simply mean 'eat', but, as every instance of it shows, means 'eat up', 'consume', 'swallow down': it is thus 'effective' or 'resultative'. Hence it is no wonder that it has produced neither a present nor a perfect, but has proved unassailably strong as an aorist.

1. Apart from the relatively short-lived form ἔτραγον.

SUMMA GRAMMATICA
(Phonetics and Accidence)

Preliminary Remarks

This Summa offers a systematic survey of the grammatical topics treated throughout the grammar. It provides the framework for the detail treated in the lessons, with numerous examples, lists of types of nouns and principal parts of verbs. Details for which there was no space can be traced via the relevant references to the lessons in the text or in the index at the back, which also contains references to all points of syntax.

Phonetics

A. The Sounds

1. The standard Greek alphabet preserves no letter for the aspirate ('H') (Lesson 1); instead, at the beginning of the words only, the rough breathing is used before vowels, e.g. 'Α, ἄ, for Ha, ha; and also before r: 'Ρ, ῥ (2).¹ The smooth breathing indicates that the relevant initial vowel is spoken without aspiration: so 'Α, ἄ signifies A, a (2).
2. a) i and u signify consonantal i and u—English y and w. Where the latter has survived it was written Ϝ ('digamma', also 'vau') (1).
b) n and r signify vocalic n and r. In Greek the former developed into short α (22), the latter into αρ or ρα (26).
3. Grouping of sounds (1)
 - I. a) *Vowels*: η and ω are long, ε and ο short, α, ι, υ represent both the long and the short forms of these vowels.
b) *Diphthongs*: All diphthongs—combinations of two vowels—are long. There are two types:
 1. The so-called 'short diphthongs' (1) consist of a short vowel with ι or υ; such as αι, ει, οι, υι and αυ, ευ, ου. ει stands

1. References to corresponding lesson numbers are usually given in brackets.

also for a lengthened ε, and ου for lengthened ο (6, 24, 33). In this capacity they are called 'spurious diphthongs'.

2. So-called 'long diphthongs' (1), consisting of a long vowel with ι or υ; such as αι, ηι, ωι and (only) ηυ. For their development and representation (including iota adscript and subscript) see Lesson 1.

II. Consonants (1)

Mutes (labials, dentals, gutturals), liquids and nasals, sibilants.

B. Phonetic Facts

1. Assimilation and Dissimilation of Consonants (21; cf. 3; 17; 57)

There exists a strong tendency towards

- a) *Assimilation* of consonants in immediate contact, i.e. a kind of levelling in pronunciation: thus a tenuis (1) is assimilated to articular when followed by a media but to an aspirate when followed by an aspirate, etc., e.g. ἐπ' ὄνον, but ἐφ' ἵππον, ἐκτός but ἐχθρός, ἐχθρός, ἐπτα but ἔβδομος; n before guttural itself becomes a guttural, spoken as in English 'sing', and is then written γ; e.g. συγκρίνω < συνκρίνω, ἄγγελος—German Engel (angel) Σφίγξ Sphinx (1; 21);
- b) *Dissimilation* of consonants in adjoining syllables but not in direct contact; e.g. in θρίξ – τριχός, and in reduplication, e.g. τέθυκα (but λέλυκα); the ending -θι (e.g. γνῶθι) becomes -τι after the θ of the weak aorist (e.g. λύθητι).

Dissimilation is especially frequent with aspirates, but it does not invariably happen.

2. Avoidance of Hiatus

There is an increasing tendency to reduce 'hiatus' (clashing of vowels). It is avoided by

- a) Addition of *movable ν* (νῦ ἐφελκυστικόν) to the endings -ε and -σι (20);
- b) *Elision* (2; 41), indicated by an apostrophe ('): a short final vowel—rarely ι, never υ—often drops out before an initial vowel, e.g. ἀπ' ἐμοῦ, ἀφ' ἵππου (ἀπό);
- c) *Krasis* (12) indicated through a *koronis* ('): the coalescing of a final vowel with the initial vowel of the following word, e.g. ὠγαθέ < ᾠ ἀγαθέ, ταυτό < τὸ αὐτό;

- d) *Contraction* of vowels within a word; e.g. ὄστοῦν < ὄστέον (15); φιλοῦμεν < φιλέομεν (49); for details see Index s.v. Contraction;

3. 'Compensatory Lengthening' (6; 60)

Omission of consonants is often (though not always) compensated for or smoothed over by lengthening of the previous vowel, e.g. ἔμεινα < ἔμενσα, τοὺς θεοὺς < τόνς θεόνς.

4. Ablaut (Vowel Gradation)

This is the name given to regular variations in sound value, by which different derivatives from the same root (e.g. λέγω, λόγος) or even different forms of the same word (φιλοίην – φιλοῖμεν) are formed.

- a) *Qualitative ablaut*: the most frequent form is the exchange of o and ε (λέγω – λόγος, λέγομεν – λέγετε: 6); others occur for example in κλέπτω – ἐκλάπην (70; 73) and φεύγειν – φυγεῖν (29), others in φημί – φαμέν (10) and δίδωμι – δίδομεν (80).
- b) *Quantitative ablaut*: i.e. longer and shorter forms of roots and stems, is just as frequent, e.g. in ἡδύς – ἡδέφως (35), εἶην – εἶμεν (25). The three possible degrees are illustrated in 26.

For details see Index s.v. ablaut and s.v. root gradation.

C. Some Phonetic Laws

1. Rule about the End of Words

Greek words end either in a vowel, or in -ν, -ρ, -ς. Other final consonants drop out, e.g. πρᾶγμα[τ], τί[δ] (cf. Lat. *quid*), γάλα[κτ] (6; 27).

2. m and n

- a) IE final -m after a vowel becomes Greek -ν (5), e.g. φιλόσοφον – Lat. *philosophum*, δῶρον – *donum*.
- b) After a consonant a final -m (-ν) in Greek becomes α, e.g. δέκα ~ *decem* and ῥήτορα – *oratore* (22). Similarly initial n- before a consonant in Greek becomes α- (ἄπιστος – 'unbelieving / untrustworthy', 19), as does -n- within a word, between consonants, e.g. in ἑκατόν – Lat. *centum*; cf. Lesson 22. Similarly l and r can also give rise to syllables, such as -αλ-, -λα- and -αρ-, -ρα-, e.g. in πατράσιν (26); the ablaut ε/α can be considered as a vocalization of vowel-gradation zero -l- or -r-

in many verbs, e.g. in στέλλω – ἔσταλκα and φθείρω – ἔφθαρκα (60; 70).

3. IE initial s-

becomes in Greek h- (13), e.g. ἕξ (Lat. *sex*) and ἑπτα (Lat. *septem*).

4. a) *Final -ns*: n drops out with compensatory lengthening: τὸνς θεόνς > τοὺς θεούς (6; 7).

b) *Medial -ns*: s drops out with compensatory lengthening: ἔφηνς < ἔφανς < ἔφανςα (60; 61). In addition:

5. The Middle of Three Consonants

often but not always drops out, e.g. in νύξ (= νύκ[τ]ς), gen. νυκτός (22). In particular

6. -s- between Consonants

drops out, e.g. in πεφύλαχ[σ]θε and ἔκτος (ἕξ) (22; 48; 57).

7. -s- and -f- (= u = w) between Vowels

drop out (8; 32; 35), e.g. *γένεσος > γένεος > γένους; *ἠδέφες > *ἠδέες > ἠδεῖς. Often, however, -s- remains, or is restored, on the model of similar forms in which the -s- did not stand between vowels, e.g. λύσω, ἔλυσα on the model of πέμψω, ἔπεμψα.

8. a) All *gutturals* (γ, κ, χ) with s produce ξ (= ks), e.g. φλόξ (γ), φάλαγξ (γγ), ὄνυξ (χ); see 20; 21.

b) All *labials* (β, π, φ) with s produce ψ (= ps), e.g. Ἄραψ (β), θρέψω (φ); see 22; 58.

c) All *dentals* (δ, τ, θ) drop out before s or k, e.g. ἐλπ[ί]δ[ς], ἐλπίδος, ἥλπ[ι]δ[ς]κα, see 27.

Word Analysis (3; 7)

√νειφ/νιφ: *Root*: The short basic element which conveys the meaning of a word (usually of a group of words).

Stem: The root with an extension, specifying its meaning and the class of word it belongs to, e.g. νιφ·ετ·(ός): substantive ('snow'), νείφ·ε/ο: verb ('to snow').

Ending: The variable element which indicates the function of the stem in the context of the utterance, e.g. νιφετ·ός (subject), νιφετ·όν (object); νείφ·ει ('it snows').

Accentuation

A. The Accents (2)

Accents designate not the volume but the pitch of vowels:

Acute (ό, οί, ώι): high pitch,

Grave (ò, οί, òι): lower (normal) pitch,

Circumflex (ô, ôι): modulation of sound (up-down, hence its original form: ^).

Acute and grave occur on long and short vowels, circumflex only on long.

Acute may occur on any of the last three syllables of a word, but on the third last only if the last is short.

Circumflex may occur on either of the last two syllables of a word, but on the second last only if the last is short.

N.B. From this it follows that a stressed long penultimate *must* bear a circumflex if the last is short (δοῦλος), but otherwise the acute (δούλου).

The *grave* replaces the acute on the final syllable, whenever another word follows immediately after (without punctuation = pause). This usually indicates that the final syllable concerned has no accent of its own.

For the purposes of accentuation the endings -οι and -αι (except in the optative, 26) count as short vowels (4 etc.).

For further details, in addition to the following, see the Index.

B. Accenting Rules for Various Classes of Words

1. Nouns (3)

The accent always remains on the same syllable as in the nominative, as far as the general rules of accentuation (21) allow, e.g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι, but ἀνθρώπου, ἀνθρώπων.

2. *Verbs (3)*

The accent goes back as far as the above mentioned rules permit, e.g. κωλύω, κώλυε, ἐκώλυε; however, it never goes back beyond the augment, e.g. παρέχε but παρείχον.

Exceptions: Infinitives (14; 29; 34), also optatives and participles (28; 32; 34; 43).

3. *Atonics or Proclitics (2; 10; 11)*

These consist of ten monosyllabic words—the article, prepositions, etc.—which do not stand alone, but ‘lean’ on the following word. For this reason they are not accented, unless followed by an enclitic. A proclitic cannot ‘lean on’ an enclitic since the latter needs something itself to ‘lean on’. Instead, it becomes itself the supporting word and acquires an acute, as in ὡς τις, οὐ φημι, οὐπω (it does not matter whether we write the resulting formation as one word or split it in two). In all other combinations, however, proclitics take no accent.

On stressed οὐ see Lesson 10.

4. *Enclitics (10; 11)*

These are a number of one and two syllable words that acquire an accent only under special conditions; usually, however, they ‘lean on’ the preceding word so that, in a sense, they together form *one* word. For this reason an acute on the final syllable of the supporting word does not change into a grave. This new (double-) word—like all Greek words—must have at its end no more than two unstressed syllables after the accent. As a result of this principle some forms arise that would be inadmissible in genuine single words. The rules for the accentuation of such combinations can be summarized as follows: 1) A *monosyllabic* enclitic is never accented; in order to support it, however, preceding words of the type ἄνθρωπος and δοῦλος (‘proparoxytone’ and ‘properis-pomenon’) acquire an auxiliary accent on their final syllable: ἄνθρωπός τις, δοῦλός τις. 2) The latter rule also holds for *disyllabic* enclitics: ἄνθρωπός ἐστίν, δοῦλός ἐστίν. However, disyllabic enclitics are themselves accented (on their final syllable), if the word supporting them is a ‘paroxytone’: ἀνθρώπων ἐστίν, ἀνθρώπων τινῶν.

A Survey of Accidence

- A. *Nouns and their declension.* Nouns comprise 1. substantives, 2. adjectives, 3. pronouns, 4. some numerals. They occur in different cases, numbers and genders.
- B. *Uninflected words.* 1. adverbs, 2. most numerals, 3. particles, 4. prepositions.
- C. *Verbs and their conjugation.* The various verb-types occur with different person, number, tense, mood, and genders.

I. Substantives

A. Thematic and Related Declensions

1. Thematic Declension: -ο/ε before the ending (7)

Root	Ext.	Nom.	Voc.	Acc.	Gen.	Dat.	Nom.	Acc.	Gen.	Dat.	Gend.	
δουλ-	ο/ε	δούλ-ος	-ε				-α	-ους			1. m.	slave
νησ-		νήσ-ος		-ον	-ου	-ωι			-ων	-οις	2. f.	island
ἔργ-		ἔργ-ον	nom.					-α				3. n.

Dual: N.V.A. τὸ φίλω ἀδελφῶ, G.D. τοῖν φίλοιν ἀδελφοῖν (47).

2. A-Declension (8): long α and short α before the ending

Root	Ext.	Nom.	Voc.	Acc.	Gen.	Dat.	Nom.	Acc.	Gen.	Dat.	Gend.			
ἀγορ-	-α	ἀγορ-ά	nom.	-άν	-ᾶς	-ᾶι	-αί	-άς			-αῖς	4. f.	market	
πολιτει-		πολιτεί-α		-αν	-ας	-αι	-αι	-ας			-αις	5. f.	state	
νικ-		νίκ-η		-ην	-ης	-ηι						6. f.	victory	
ἀρχ-		ἀρχ-ή		-ήν	-ῆς	-ῆι	-αί	-άς			-ᾶς	-αῖς	7. f.	beginning
ἀληθεσ-		ἀλήθει-α			-ας	-αι							8. f.	truth
δοκ-		δόξ-α			-ης	-ηι	-αι	-ας				-αις	9. f.	opinion
ναυ-		-ια	ναύτ-ης	-α ¹	-ην	-ου	-ηι						10. m.	sailor
νεαν-	-ία	νεανί-ας	-α	-αν		-αι						11. m.	youth	

Dual: N.V.A. τὸ ἀγκύρα, τὸ σοφιστά; G.D. τοῖν ἀγκύραιν, τοῖν σοφισταῖν (47).

Note 1. Voc. ᾧ Εὐριπίδη, στρατιῶτα, Ἄναξαγόρα, Πέρσα (10).

3. Two Special Types

- a) 'contracta': ὁ νοῦς (<νόος), τὸ ὄστοῦν (<όστέον), 15; Ἄθηνᾶ, μνᾶ· Ἑρμῆς, ἡ γῆ, 15.
- b) so-called 'second Attic declension': ὁ νεώς (ναός), Μενέλεως (<Μενέλαος), 18.

Athematic ('Third') Attic Declension (Stem + Ending)

Consonant-stems (20)

Nom.	Stem	Voc.	Acc.	Gen.	Dat.	Nom.	Acc.	Gen.	Dat.		Meaning
κόλαξ	κολακ-	nom.	stem+ α	stem+ ας	stem+ ι	stem+ ες	stem+ ας	stem+ ων	κόλαξι	m.	flatterer
φλόξ ¹	φλογ-								φλοξί	f.	flame
φάλαγξ	φαλαγγ								φάλαγξι	f.	phalanx
νύξ ¹	νυκτ-								νυξί	f.	night
Ἄραβ	Ἄραβ-								Ἄραβι	m.f.	Arab
φρήν ¹	φρεν-								φρεσί	f.	mind
δαίμων	δαιμον-								δαίμοσι	m.f.	deity
θήρ ¹	θηρ-								θηρσί	m.	animal
ῥήτωρ	ῥητορ-								ῥήτοροι	m.	speaker
παῖς ¹	παιδ-								παισί	m.f.	child
φιλότις	φιλοτιτ-	φιλότισι	f.	friendship							
ἐλπίς	ἐλπιδ-	ἐλπίσι	f.	hope							
χάρις	χαριτ-	nom.	χάριν						χάρισι	f.	grace
χρῆμα	χρηματ-	nom.	nom.			stem + α			χρήμασι	n.	thing
γίγας	γιγαντ-	nom.	stem + α			stem + ες	stem + ας		γίγασι	m.	giant
γέρων	γεροντ-	γέρον	α			ες	ας		γέρουσι	m.	old man
γένος	γενο/εσ-	nom.	nom.	γένους	γένει	γένη	nom.	γενῶν	γένεσι	n.	race
πατήρ	πατ-	πάτερ	πατέρα	πατρός	πατρί	πατέρες	πατέρας	κατέρων	πατράσι	m.	father
άνήρ	αντ-	άνερ	άνδρα	άνδρός	άνδρί	άνδρες	άνδρας	άνδρων	άνδράσι	m.	man

2. Vowel Stems (35)

Nom.	Stem	Voc.	Acc.	Gen.	Dat.	Nom.	Acc.	Gen.	Dat.	Gd.	
πόλις	πολ υ/η(ε)-	πόλι	πόλιν	πόλεως	πόλει	πόλεις	πόλεις	πόλεων	πόλεσι	f.	city
ισχύς	ισχυ-	(ισχύ)	ισχύν	ισχύος	ισχύϊ	ισχύες	ισχύς	(ισχύων)	(ισχύσι)	f.	strength
πῆχυς	πηχ υ/ε-	?	πῆχυν	πῆχεως	πῆχει	πῆχεις	πῆχεις	πῆχεων	πῆχεσι	n.	forearm
ἄστυ	ἄστ υ/ε-	nom.	nom.	ἄστεως	ἄστει	ἄστη	nom.	ἄστεων	ἄστεσι	n.	city
γόνυ	γόν υ/ατ-	nom.	nom.	γόνατος	γόνατι	γόνατα	nom.	γονάτων	γόνασι	n.	knee
ἵππεύς	ἵππ ευ/ε	ἵππευ	ἵππέα	ἵππέως	ἵππει	ἵππῆς	ἵππέας	ἵππέων	ἵππεῦσι	m.	knight
ναῦς ¹	να(η)υ-	(ναῦ)	ναῦν	νεώς	νηί	νηες	ναῦς	νεῶν	ναυσί	f.	ship

Notes for Chart:

Note 1. Monosyllabic stems of this declension in the gen. and dat. are accented on the ending (20; for exceptions like παίδων, παῖσι, παῖσι).

Forms in parantheses here are inferred, not attested.

3. A Few Less Common Types

- a) Stems in -ας, gen. -ως (γῆρας, κέρας), see 33.
- b) Stems in -ω (ἤχώ, αἰδώς, ἥρως), see 42.

II. Adjectives and Participles

Adjectives—see the conspectus in 45—are declined in the same way as their corresponding substantives. For two minor exceptions to this rule see 10. (o/a stems: accent in gen. plur.) and 41 (peculiarities of substantives in υ/ε).

Participles are verbal *adjectives* (28); for their declension see 30 and 13 (λύων, ὄν), 32 (λιπών), 31 (λύσας), 43 (λυθείς), 28 (λελυκώς), 34 (λελυμένος).

Comparison: 45, with μάλλον, μάλιστα or by endings, either a) -τερος, ον, α and -τατος, -ον, -η, e.g. σοφώτερος, σοφώτατος, σωφρονέστερος, ἀπλούστατος; and so the majority (45); or b) -ίων, ιον and -ιστος, ον, η; so e.g. ἡδίων – ἡδιστος, βελτίων – βέλτιστος, ἀμείνων (!) – ἄριστος; see 45.

Adverbs, derived from adjectives (except εὖ), e.g. καλός – καλῶς, ἡδύς – ἡδέως, πᾶς – πάντως; see 45.

Comparative/superlative of these adverbs, e.g. σοφῶς – σοφώτερον – σοφώτατα, καλῶς – κάλλιον – κάλλιστα, ταχέως – θᾶττον – τάχιστα, εὖ – ἄμεινον – ἄριστα; see 45.

III. Pronouns (Summarized 46)

The Greek word for ‘pronouns’, ἀντωνυμία, means ‘instead of a noun’ on the reasoning that, e.g. ‘I’ stands for ‘the speaker’, ‘mine’ for ‘of the speaker’ and ‘him’ for ‘the man just mentioned’.

1. Personal Pronouns

ἐγώ..., σύ..., plur. ἡμεῖς (13; 14). In the classical age the old third person pronoun, ἑ (acc.), plur. σφᾶς was only used as an indirect reflexive, hence when a third person pronoun was required ὄδε, ἐκεῖνος, οὗτος (also αὐτοῦ...) took its place (46 and 8). The term ‘reflexive’ (direct and indirect) signifies relations such as ‘I – myself’ or ‘he – himself’. These are indicated by ἑαυτοῦ (αὐτοῦ), ἑαυτοῖς (αὐτοῖς) etc., that is by combinations of personal pronouns with

αὐτός, αὐτό, αὐτή 'self' (13; 46). Note: ὁ αὐτός (αὐτός) 'the same', τὸ αὐτὸ δῶρον 'the same gift', but αὐτὸ τὸ δῶρον or τὸ δῶρον αὐτό 'the gift itself'.

2. Possessive Pronouns (46)

These express a personal relation, and certainly not just possession. ἐμός, -όν, -ή, and similarly σός, ἡμέτερος, ὑμέτερος (13; 14; the latter only 1st and 2nd person) are actually adjectives in form and meaning (ὁ ἐμός πατήρ like ὁ ἀγαθὸς πατήρ). 'My father' is thus (ὁ) ἐμός πατήρ or even ὁ πατήρ μου or simply ὁ πατήρ. In addition a reflexive relation ('I love my father') can be expressed with the genitive of the reflexive pronoun (στέργω τὸν ἐμαυτοῦ πατέρα).

The following pronouns retain in the nom. and acc. neut. one feature of the IE special declension for this class of words. In IE this case ended in -d (Latin *id, illud, aliud*). This -d had to drop out in Greek for phonetic reasons (6); hence word endings like αὐτό, τό, ἄλλο, τί: 13; 46.

3. Demonstrative Pronouns (46)

The *article* (9; 13) is an old 'pointing' pronoun ('the man there', 'that man') and remains in use as such in the language of poetry. Its characteristic declension

	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	ὁ	τό	ἡ	οἱ	τά	αἱ
Acc.	τόν	τό	τήν	τούς		τάς
Gen.	τοῦ		τῆς	τῶν		
Dat.	τῷ		τῇ	τοῖς		ταῖς

is the model for ὅδε (9) and also—except for the ending -s in the nom. sing. masc.—for the relative ὅς (13), αὐτός, ἄλλος, ἐκεῖνος (13) and above all for οὗτος, (18) which itself provided the model for other pronouns:

Nom.	οὗτος	τοῦτο	αὕτη	οὗτοι	ταῦτα	αὗται
Acc.	τούτον		ταύτην	τούτους		ταύτας
Gen.	τούτου		ταύτης	τούτων		
Dat.	τούτῳ		ταύτῃ	τούτοις		ταύταις

Thus: τοιοῦτος, τοιοῦτο, τοιαύτη (21) 'such', 'one such', 'of this kind'; τοσοῦτος, τοσοῦτο, τοσαύτη 'so great' (plur. usually 'so

many'); τηλικούτος, τηλικούτο, τηλικαύτη 'so old', 'so great'. Neut. nom. is often τοιοῦτον, τοσοῦτον, τηλικούτον. With the same meaning: τοιόσδε and τοσόσδε, declined like o/a-adjectives. The unexpanded forms τοῖος and τόσος are found mainly in poetry (21).

4. Indefinite and Interrogative Pronouns (46)

τίς; τί; 'who?', 'what?' (24); no separate feminine forms), declines as follows:

Nom.	τίς	τί	τίνες	τίνα
Acc.	τίνα		τίνας	
Gen.	τίνος		τίνων	
Dat.	τίνι		τίσι	

For alternative forms see 46.

Interrogative τίς; τί; 'who?', 'what' is accentuated as above (with an unchanging acute on the first syllable) in both direct and indirect questions. The unaccented enclitic form is indefinite or indeterminate, meaning 'someone' or 'a certain person/thing' (24). When appended to the relative ὅς, forming ὅστις (24; for other forms see 46), it introduces indirect questions (24; 46). This same ὅστις, ὅτι (ὄ τι, or even ὄ, τι) serves also as a generalizing relative pronoun ('whoever', 24; 46).

The relation between these pronouns, called 'correlatives', e.g. between 'who? – whoever – that man' or 'how many? – a certain number – so many' is illustrated in 46.

Uninflected Words (3)

A. Adverbs

Adverbs belong 'to the verb' (hence their Greek term: ἐπιρρήματα), since they indicate or ask, how, when, where etc. a reported action (event etc.) occurred. They comprise:

1. adverbs derived from adjectives (καλός – καλῶς); for these see above 39;
2. independent adverbs of a different kind; e.g. εὖ 'well', πρῶί 'early', ὀψέ 'late', ἔσω 'inside', ἔξω 'outside', ἐκεῖ 'there', ἐκεῖθεν 'thence', etc. Especially frequent is the group of correlatives, such as 'where? – somewhere – there', or 'whence – from somewhere –

thence' or 'how? – somehow – thus'; in exactly the same way as the correlative pronouns just mentioned (47), and probably for this reason called 'pronominal adverbs'; see 47.

B. Numerals (47 and 48)

Certain groups of numerals are declined.

C. Particles (3)

Many can be categorized as *conjunctions*, e.g. *καί, τέ, δέ, ἀλλά, ὅτε*, others as *negatives*: *οὐ, μή, οὔτε, οὔδε...* (67); others again lend colour and stress to speech, e.g. *ἄρα, γέ, δή, τοί, πέρ*; finally *ἄρα* and *ἦ* introduce questions. Exclamations (interjections) like *ὦ, ἰώ, φεῦ, ὦμοι* (10) need no discussion.

D. Prepositions

These are one or two syllable words which make the cases of nouns more specific and also combine with verbs to form compound verbs. They are described in detail in 78-82. Here a condensed alphabetic summary (In []: the basic meaning, or cases not used in prose):

	Prep.	Meaning	Case	Examples
1	ἀμφί	[around, about] at the time of (around) (for the sake of)	A. (G.) (D.)	ἀμφί πύλας, οἱ ἀμφὶ Ἴωνων, ἀμφὶ πλῆθους ἀγοράν, (poet. μάχεσθαι ἀμφὶ Τροίης) (poet. φοβεῖσθαι ἀμφὶ γυναικί)
2	ἀνά	up along, throughout, at a rate of (upon)	A. (D.)	ἀνά τὸν ποταμόν, ἀν' Ἑλλάδα, ἀνά πέντε, ἀνά λόγον, 'proportionately', (poet. ἀνά ναυσίν, ἀνά σκήπτρῳ)
3	ἀντί	instead of	G.	ὀδόντα ἀντὶ ὀδόντος
4	ἀπό	of, from	G.	ἀπὸ τῆς πόλεως, ὀλίγοι ἀπὸ πολλῶν, ἀφ' οὗ
5	διὰ	[through] because of through	A. G	διὰ τὸν πόλεμον, δι' ἡμᾶς, διὰ τοῦτο διὰ μέσης τῆς πόλεως, δι' ἀγγέλου, διὰ βίου
6	εἰς (ές)	in – into	A.	εἰς τὴν οἰκίαν, εἰς αἰεῖ, εἰς Πλάτωνα ἐγκώμιον
7	ἐν	in	D.	ἐν τῇ οἰκίᾳ, ἐν νυκτί, ἐν πολέμῳ, ἐν ᾧ

8	ἐξ (ἐκ)	out of	G.	ἐκ τῆς οἰκίας, ἐκ πολλῶν εἰς, ἐξ ἀρχῆς, ἐξ οὐ
9	ἐπί	on	A. G. D.	ἐφ' ἵππον, ἐπὶ Κατάνην πλεῖν, ἐπὶ πᾶσαν Ἀσίαν, ἐφ' ἵππου, ἐπὶ γῆς, ἐπὶ τῆς τραπέζης, ἐπὶ Κάτανης, ἐπὶ τῇ τραπέζῃ, ἐφ' ἡμῖν, ἐπ' ἀσφαλείαι
10	κατά	[down], according to under, against	A. G.	κατὰ τὸν ποταμὸν πλεῖν, κατὰ τοὺς νόμους, κατὰ Πλάτωνα κατὰ γῆς, κατὰ Πλάτωνος
11	μετά	[among] after with	A. G.	(proet. μετά Τρῶας) μετά ταῦτα, μετά θάνατον μετά σοῦ, μετ' ὠιδῆς, μεθ' ἡδονῆς
12	παρά	[near] to, along from with, by	A. G. D.	παρὰ βασιλέα, παρὰ τὸν ποταμὸν, παρ' ἄλληλα, παρὰ δόξαν παρὰ βασιλέως, αἰτεῖν τι παρὰ θεῶν παρὰ βασιλεῖ, παρὰ τῇ θαλάσῃ
13	περί	[about, around] about for	A. G. D.	πλεῖν περὶ Πελοπόννησον, οἱ περὶ Κῦρον, περὶ μέσας νύκτας λέγειν περὶ τῆς εἰρήνης, περὶ Πλάτωνος δέδοικα περὶ τῇ πόλει
14	πρό	before (for)	G.	πρὸ ἡμέρας, τὰ πρὸ ποδῶν, πρὸ τῆς πατρίδος
15	πρός	[near] to, against from, by beside	A. G. D.	πρὸς βασιλέα, πρὸς σὲ λέγω, τὰ πρὸς τὸν πόλεμον πρὸς βασιλέως εἰμί, ἤκουσα πρὸς Σακράτους, πρὸς θεῶν πρὸς τῇ θαλάσῃ, πρὸς τούτοις
16	ξύν or σύν	with (together)	D.	ξύν γυναιξὶ καὶ παισὶ, σὺν θεῷ, σὺν τῷ δικαίῳ
17	ὑπέρ	[over] over, beyond over, for	A. G.	ὑπὲρ Ἡρακλείας στήλας, ὑπὲρ δύναμιν ὑπὲρ γῆς, ὑπὲρ τῆς πατρίδος, ὑπὲρ σοῦ

18	ὑπό	[under] towards and under, about the time of under, by under, under the influence of	A. G. D.	ὑπὸ γῆν ἦλθεν, ὑπὸ νύκτα, ὑπὸ τὸν αὐτὸν χρόνον τὰ ὑπὸ γῆς, νικηθεὶς ὑπὸ Ἑλλήνων, ὑπὸ σαλπύγγων ὑπὸ γῆι, ὑπὸ τῆι ἀκροπόλει, παιδευθεὶς ὑπὸ πατρί
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For the so-called 'spurious' prepositions, such as ἔνεκα, χάριν, ὡς (?), ἐγγύς, ἔξω, πέρα, λάθρα, ἄνευ, ἅμα see 82.

Conjugation: The Verb

I. System of Personal Endings

Active						
Type	Sg. 1	2	3	Pl. 1	2	3
thematic	-ω	-εις	-ει			
I. Act. primary (6; 76)						
athematic	-μι	-σι ¹	-τι ¹	-μεν	-τε	-σι ²
II. Act. secondary (6)	-ν	-σ	-[τ]			-ν[τ]
Middle						
I. Med. primary (34)	-μαι	-σαι ¹	-ται	-μεθα	-σθε	-νται
II. Med. secondary (38)	-μην	-σο ¹	-το			-ντο

Only the present indicative (together with the subjunctive and future derived from it) as well as the ind. perf. middle have primary endings.

All other moods (excluding infinitives and participles) have secondary endings.

There are no special endings for the passive, for it is inherently a meaning-variant of the middle (36). The 'aorist passive' has active endings (43; 70).

1. These endings changed somewhat over time (36; 38).

2. -σι < -νσι < -ντι; hence the preceding vowel is always long (compensatory lengthening).

II. Models of Thematic Verbs: λύω (similarly γράφω)
Verbs with Thematic Presents (ο/ε between Stem and Ending)

A. Active (together with Aor. Pass.)

1. Indicative¹

Tense	AG	Tense Stem	Sg. 1	2	3	Pl. 1	2	3	Ending
Pres.	6	λυ- ο/ε	-ω	-εις	-ει ²			-ουσι ³	I. Act.
Fut.	5	λυ·σ- ο/ε				-ο·μεν	-ε·τε		
Imp.	6	έ·λυ- ο/ε	-ον	-ες	-ε			-ον	II. Act.
Aor. pass. ⁴	43	έ·λυ·θ·η-	-ν	-ς	--	-μεν	-τε		
		έ·γραφ-η-						-σαν	II. Act.
Aor. act.	14	έ·λυ·σ-(α)							
Perf. ⁵	17	λε·λυ·κ-(α)	-α ⁵	-α·ς	-ε	-α·μεν	-α·τε	-ασι ⁴	
		γε·γραφ-(α)							I. Act.
Pluperf.	40	έλε·λυ·κ-	-η	-ης	-ει	-ε·μεν	-ε·τε	-ε·σαν	II. Act.

2. Subjunctive (also of ειμί)⁶

Tense	AG	Tense Stem	Sg. 1	2	3	Pl. 1	2	3	Ending
Pres.	22	λύ- ω/η	-ω	-ηις	-ηι	-ω·μεν	-η·τε	-ωσι	I. Act.
Aor. act.	22	λύσ- ω/η							
Aor. pass.	43	λυ·θ- γραφ-	-ῶ	-ῆις	-ῆι	-ῶμεν	-ῆτε	-ῶσι	I. Act.
(ειμί)	23	...	ῶ	ῆις	ῆι	ῶμεν	ῆτε	ῶσι	I. Act.
Perf.	28	λε·λυ·κ- γε·γραφ-				λελύκω etc. does occur, but periphrasis such as λελυκῶς εἶην are more common			

- Accents cannot be given in this chart, since they vary for the different forms.
- In the singular the thematic vowel is fused with the ending.
- ουσι < -ονσι < -οντι (6); -ασι < -αντι (17; 73).
- Aor. pass. and perf. 'strong' and 'weak' (14; 17; 43; 73).
- Aor.: -α < -η; perf.: -α is the original ending of the perfect; therefore the similarity between these tenses (68; 73).
- The endings in all the tenses are the same as in the present indicative but with long thematic vowels. Accents for the most part are as given.

3. Optative (also of εἰμί)¹

Tense	AG	Mood stem	Sg. 1	2	3	Pl. 1	2	3	Ending
Pres.	26	λύ·οι-							
Fut.	26	λύ·σ·οι-	-μι ²	-ς	--	-μεν	-τε	-εν	I. Act.
Aor. act.	26	λύ·σ·αι-							
Aor. pass	43	λυ·θ·εί- η/ε γραφ·εί- η/ε	-ην	-ης	-η	-(εἶ)μεν ³	-(εἶ)τε	-(εἶ)εν	II. Act.
(εἰμί)	25	...	εἶην	εἶης	εἶη	εἶμεν	εἶτε	εἶεν	
Perf.	28		λε·λύ·κ·οι- γε·γρά·φ·οι-			λελύκοιμι does occur, but periphrasis such as λελυκῶς εἶην is more common			

4. Imperative

	AG	Modal stem	2	3	2	3
Pres.	3	λυ- ε/ο	-ε	-ε·τω	-ε·τε	-ο·ντων ⁴
Aor. act.	68	λυ·σ· (α)	-ον ⁵	-α·τω	-α·τε	-α·ντων ⁶
Aor. pass.	43	λυ·θ· η/ε φαν· η/ε ⁷	-ητι ⁸ -η·θι	-η·τω	-η·τε	-ε·ντων

5. Infinitive

Pres.	5	λύ-	-ειν
Fut.	5	λύ·σ-	
Aor. act.	14	λυ·σ-	-αι
Aor. pass	43	λυ·θ·ῆ- γραφ·ῆ	-ναι
Perf.	17	λελυ·κ- γεγραφ-	-έναι

1. -ι or -ιη combines with the tense stem, resulting in the diphthongs οι, αι, ει.
2. An athematic ending in a thematic conjugation!
3. Later also -εἶμεν and εἶμεν.
4. Post-classical λυέτωσαν and λυσάτωσαν.
5. The origin of this ending is unclear.
6. Post-classical λυέτωσαν and λυσάτωσαν.
7. ἐφάνη 'appeared'; see 61.
8. Dissimilation of the ending -θι; see 98.

6. Participle

Pres.	30	λυ·ο-		λύων, λῶν, ¹ λύουσα; ² λύοντος...
Fut.	30	λυ·σ·ο-		λύσων, λῶσον...
Aor. act.	31	λυ·σ·α-	-nt	λύσας, λῶσαν, ³ λύσασα; λύσαντος...
Aor. pass.	43	λυ·θ·ε- γραφ·ε-		λυθείς, λυθέν, λυθειῖσα; λυθέντος... γραφείς, γραφέν, γραφεῖσα; γραφέντος...
Perf.	28	λελυ·κ- γεγραφ-	-os -ot	λελυκ-ώς, -ός, -υῖα; λελυκότος... γεγραφ-ώς, -ός, -υῖα; γεγραφότος...

B. Middle

1. Indicative: Endings (I. Mid. and II. Mid.)

Tense	AG	Stem	Sg. 1	2	3	Pl. 1	2	3	Ending
Pres.	36	λυ- ε/ο	-ο·μαι	-η ⁴	-ε·ται			-ο·νται	I. Mid.
Fut.	36	λυ·σ- ε/ο				-ο·μεθα	-ε·σθε		
Imp.	38	ἐ·λυ- ε/ο	-ο·μην	-ου	-ε·το			-ο·ντο	II. Mid.
Aor.	40	ἐ·λυ·σ- α	-α·μην	-ω	-α·το	-α·μεθα	-α·σθε	-α·ντο	
Perf.	34	λε·λυ-	-μαι	-σαι	-ται	-μεθα	-σθε	-νται	I. Mid.
Pluperf.	40	ἐ·λε·λυ-	-μην	-σο	-το			-ντο	II. Mid.

2. Subjunctive: (similar to the indicative but with long thematic vowels)

Pres.	36	λυ-	-ω·μαι	-ηι	-η·ται	-ω·μεθα	-η·σθε	-ω·νται	I. Mid.
Aor.	40	λυ·σ-							
Perf.	34	λε·λυ-	Periphrastic: λελυμένος ᾧ, ἦις...						

3. Optative (ι combines with tense stem resulting in the mood stem -οι and -αι)

Pres.	38	λυ·οι-							
Fut.	38	λυ·σ·οι-	-μην	-ο	-το	-μεθα	-σθε	-ντο	II. Mid.
Aor.	40	λυ·σ·αι-							
Perf.	34	λε·λυ-	Periphrastic: λελυμένος εἶην, εἶης...						

1. Declined like γέρων.
2. Declined like δόξα.
3. Declined like γίγας.
4. ηι > ει specifically Attic in 4th cent. (36).

4. Imperative (34) and 5. Infinitive (36)

Tense	AG	2. Sing.	Stem	3. Sing.	2. Plur.	3. Plur.	Infin.
Pres.	36	λύ·ου	λυ·ε-	-σθω	-σθε	-σθων (σθωσαν)	-σθαι
Aor.	40	λύ·σαι	λυ·σα-				
Perf.	34	λέλυ·σο	λελυ-				

6. Participles (3)

Pres.	36	λυ·ο-	-μενος, -ον, -η
Fut.	36	λυ·σ·ο-	
Aor.	40	λυ·σ·α-	
Perf.	34	λε·λυ-	

7. Forms of the Stem (43)

λύω, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην

C. Dual (47)

Endings: mostly -τον (active) and -σθον (middle), e.g. λύετον, λύεσθον ('you both', 'they both'); but the secondary endings are -την, -σθην, 3rd pers. e.g. ἐλυσάτην, ἐλυσάσθην ('both of them'), and -των only for 3rd pers. act. imperative, e.g. λυσάτων ('they both should').

D. Four Addenda on Verb forms

a) 'Strong and 'Weak' Tenses

Weak tenses are formed by additions to the stem (λελύ·κ·αμεν), strong tenses without such additions (γεγράφ·αμεν), but usually with changes of the stem instead (esp. ablaut, e.g. λείπομεν – ἐλίπομεν). The preceding tables contain examples of the strong and weak formations of the perfect active and aorist passive. The 'thematic' present is also a 'weak' tense; on the strong, and hence athematic present, see below. The perfect medio-passive is always strong. There remain only the strong aorist active and middle, for ἐλύσαμεν and ἐλυσάμεθα are 'weak' by virtue of the inserted syllable -σα-.

Strong aorists like ἔλιπον are formed without these characteristic syllables; however they have the thematic vowel o/ε between stem and ending. Hence their indicative resembles the imperfect of λύω, and its

other moods those of the present, differing only in the form of the stem. So e.g. ἔλιπον – λιπών compares with ἔλειπον – λείπων, and ἐλιπόμην – λιποίμην compares with ἐλειπόμην – λειποίμην. For details see 29; 32; 38. The absolutely strong ‘root aorists’ are formed, apart from the augment, only from the stem and ending (and so without a thematic vowel); e.g. ἔστην – στῶ, ἔφυν – φῦναι; so similarly ἐδόμην – δοίμην – δόμενος.

b) *Three (Very Rare) Forms of the Future Passive*

1. λελυμένος ἔσομαι (34); 2. λελύσομαι (72); 3. λυθήσομαι (43; 72)—all with the endings of the present middle.

c) *Augment and Reduplication*

Only the indicative (imperfect, aorist, pluperfect) is characterised as a past tense by the augment. In the poetry of Homer and his imitators it is not often used. On its form see 6 (εἰ).

Reduplication is characteristic of the Greek *perfect*. For its form see 17, also 73 and 11. Reduplication occurs in certain types of the *present* (63; 65; 78) and in *one* aorist form (ἤγαγον, 68).

d) *Verbal Adjectives* (19)

1. λύτος, -όν, -ή a) ‘loosed’ (Lat. *solutus*), b) ‘fit, capable of, able to be loosed’; 2. λυτέος, -έον, -έα ‘to be loosed’, ‘that must be loosed (freed)’.

III. *The Stems of Verbs with Thematic Present*

The thematic present originally ended either in a bare -o, -eis, etc. or, more frequently, in -io, i.e. with an -i- between the end of the stem and the thematic vowel; e.g. λύ·ω, but βασιλεύω, τιμάω, *αγγέλ·ιω > ἀγγέλλω (56).

A. *Vowel Stems* (49)

On stems in -υ: see above paradigms of thematic verbs; similarly those in -ι (rare). That leaves those in -α, -ε, and -ο. These display in general the following characteristics:

a) If the *stem-vowel* in the present is short, it is lengthened in the remaining tenses; i.e. α > η (α after ρ), ε > η, ο > ω.

- b) The majority of these stems originally ended in -io; the -i- between vowels disappeared prior to the emergence of Greek.
- c) The *optative pres. active* did not end, as with λύω, in -μι, -ς..., but, like εἶην and λυθείην, in -ιην, -ιης, -ιη, plur. -ιμεν, -ιτε, -ιεν (49). N.B. This holds good only for the present.
- d) In the present, hiatus between a vowel at the stem-end and the following thematic vowel is removed invariably by *contraction* in Attic prose and the Koine which succeeded it, though not always in Homer and later epic (49).

1. Stems in έω (49-50)

These are primarily derivatives (-io) of nouns in ε/ο ('denominatives') like φίλος > φιλείω > φιλέω > φιλω̂, and thousands of others on the same model (e.g. εὐδαιμονέω), as well as a few not so derived, like ποιέω (49).

Principal Parts

ποιέω, ποιήσω, έποίησα, πεποίηκα, πεποίημαι, έποίηθην (49; 50; 55). *Contraction* in the present and imperf. is according to the rule (49): εε > ει, εο > ου, the ε being absorbed by a long vowel or diphthong.

Hence forms like:

Active, pres. indic. ποιω̂...ποιου̂μεν (49), subj. ποιω̂...ποιω̂μεν, opt. ποιοίην...ποιοίμεν (-οίμεν) (ibid.), imper. ποίει...ποιούντων, infin. ποιείν, part. ποιω̂ν, ποιου̂ν, ποιου̂σα (ibid.); imperf. έποίουν, έποίεις... (49).

Middle, present (50) indic. ποιου̂μαι...ποιεῖται, subj. ποιω̂μαι...ποιήται, opt. ποιοίμην...ποιοίτο, imper. ποιου̂...ποιείσθω, infin. ποιείσθαι, part. ποιούμενος, ποιουμένη; imperf. έφιλούμην...έφιλειτο.

Special cases:

- a) Monosyllabic stems only contract to produce εῖ (50; 55); e.g. δεῖ but δέοι.
- b) A few verbs in -έω do not lengthen their stem-vowel outside the present. In reality they are old s-stems, e.g. παραινέω, fut. παραινέσω (71).

2. Stems in -άω (51-52)

These are primarily denominatives derived from nouns in -a (or Attic -η), e.g. νικάω < *νικά·ι·ω < νικά (Attic νίκη); or from other stems, e.g. ἐράω < ἔρω; but also include 'primitive' (underived) forms such as ὀράω and δράω (51). The original -a is shortened only in the present.

Principal Parts

νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνικήθην ('win/conquer'); πειράομαι, πειράσομαι, ἐπειράθην, πεπείραμαι 'attempt'.

Contraction in the present according to the following rule (51-52):

α with any E-sound > long α (not η!).

α with any O-sound > ω.

Any *true* iota gives rise to a long diphthong (αι or ωι), but not the iota of the 'false' diphthong ει (for lengthened ε), hence the infinitive -αν < ἀειν = αεν. Hence forms like (51): *active, pres. indic.* τιμῶ, τιμᾶις...τιμῶσιν; subj. = indic., opt. τιμώιην...τιμῶιεν, imper. τίμα...τιμώντων, infin. τιμᾶν, partic. τιμῶν (masc. neut.), τιμῶσα, τιμῶντος, τιμώσης; imperf. ἐτίμων, ἐτίμας...; *passive, pres. indic.* = subj. τιμῶμαι, τιμᾶι..., opt. τιμώιμην, τιμῶιο..., imper. τιμῶ...τιμάσθων, inf. τιμᾶσθαι, partic. τιμώμενος; imperf. ἐτιμώμην, ἐτιμῶ, ἐτιμᾶτο...

3. Stems in -όω (53)

These are also primarily denominative, derived from nouns in o/ε like those in -έω: They are characteristically 'factitive' (53).

Principle Parts (53) e.g.

ἀξιόω, ἀξιόσω, ἠξίωσα, ἠξίωκα, ἠξίωμαι, ἠξιώθην, 'demand'.

Contraction in the present according to the following rule (53):

A long vowel (η or ω) with o becomes ω.

A short vowel (ε or ο) with o becomes ου; also ο + ου > ου.

Combined with a true ι-diphthong ο becomes οι.

This produces forms like the following (53): *active, present, indic.* δουλώ...δουλοῦσιν, subj. δουλώ...δουλώσιν, opt. δουλοίην...δουλοίεν, imper. δούλου...δουλούντων, infin. δουλοῦν, part. δουλῶν, δουλοῦν, δουλοῦσα...δουλοῦντας, δουλοῦντα, δουλούσας; imperf. ἐδούλουν, ἐδούλους...; *middle, pres., indic.*

δουλοῦμαι, δουλοῖ... , subj. δουλώμαι, δουλοῖ... , opt. δουλοίμην, δουλοῖο... , imper. δουλοῦ, δουλούσθω... , infin. δουλοῦσθαι, part. δουλούμενος...; imperf. ἐδουλούμην, ἐδουλοῦ...

4. Long Vowel-Stems (54)

Stems in -ω are rare and unproblematic (-ω throughout); there remain the few, but important verbs in -η.

Where an o-sound is involved, contraction in the present results in -ω; in all other cases (i.e. with an e-sound) the result is -η; every ι produces a long diphthong (ηι or ωι).

ζῶ 'to live' only the present stem is regularly used (Hom. ζῶω), cf. 69; for the principal parts of χρῶμαι, χρήσομαι 'use' (etc.) and for those of πεινῆν 'to be hungry' and διψῆν 'to be thirsty', see 54.

Attic forms of the present: διψῆι pres. indic. διψώη opt., so πεινῆι and partic. πεινώσα, imperf. ἐπείνων; cf. 54. On the forms of ζῆν and χρῆσθαι see 54 and 55; for the principal parts of other vowel stems see 51 (-άω), 53 (-όω), 55 (all types).

B. Consonantal Stems

I. Stems Ending in Mutes (56)

These presents also end in -ο—originally in -ιο. Cf. 62. The early disappearance of the -i- affected the preceding consonants (56). In addition, outside the present, the final consonant of the stem frequently clashes with endings beginning with consonants. The phonetic consequences can be summarized in the following brief rules.

1. Dental Stems (56)

These end in δ, τ, θ and also (due to the -i-) in -ζω, and a few in -σσω (Att. -ττω).

Phonetic rules (56):

- a) δ + i > ζ, θ and τ + i > σσ (Attic ττ).
- b) Dental drops out before σ and κ.
- c) Dental before other consonants > σ.

Many verbs of this class arose from the addition of the convenient endings -ίζω and -άζω to the stems of other verbs, e.g. οἰκίζω, also χαρίζομαι (χαριτ-!).

Examples of *principal parts* (cf. 56):¹

1	ψεύδω	ψευ[δ]σω	ἔψευ[δ]σα		ἔψευσμαι	ἐψεύσθην	deceive
2	πείθω	πείσω	ἔπεισα	πέπεικα	πεπείσμαι	ἐπέισθην	persuade
3	πλάττω	[πλάσω]	ἔπλασα		πέπλασμαι	ἐπλάσθην	shape
4	γυμνάζω	γυμνάσω	ἐγύμνασα	γεγύμνακα	γεγύμνασμαι	ἐγυμνάσθην	train
5	νομίζω	νομισῶ ²	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην	think
6	κτίζω	κτίσω	ἔκτισα		ἔκτισμαι	ἐκτίσθην	found
7	χαρίζομαι	χαριοῦμαι ²	ἐχαρισάμην	κεχάρισμαι			gratify
8	φείδομαι	φείσομαι	ἔφεισάμην				spare

In the *perfect* (and *pluperfect*) *medio-passive* an -s occurs throughout in dental-stem verbs either at the end of the stem or at the beginning of the ending, in accordance with the above mentioned phonetic rules (70); e.g. γεγύμνασμαι, γεγύμνασαι, γεγύμνασται etc., γεγυμνάσθαι, ἐγεγυμνάσμην, ἐγεγύμνασο etc. (56).

2. *Guttural Stems* (57)

Present: again in -o and -io. κ and χ + i > σσ (ττ); γ + i > ζ.

These are analogous to 70; however, here too many verbs originated through the addition of the convenient ending to other stems (e.g. πράσσω, τάσσω, see 57). The forms of the *remaining tenses* are dependent upon rules for -s- between consonants, gutturals with s producing ξ, and assimilation (57). Accordingly, no double consonants except κτ, χθ, γμ and ξ can occur in them.

Examples of *principal parts* (cf. 56):

1	διώκω	διώξω	ἐδίωξα	δεδίωχα ³	δεδίωγμαι ¹	ἐδιώχθην	pursue
2	ἄρχω	ἄρξω	ἤρξα	ἤρχα ¹	ἤργμαι	ἤρχθην	be first
3	στίζω	στίξω	ἔστιξα		ἔστιγμαι		tattoo, mark
4	φυλάσσω	φυλάξω	ἐφύλαξα	πεφύλακα	πεφύλαγμαι	ἐφυλάχθην	guard
5	πράσσω	πράξω	ἔπραξα	πέπραχα πέπραγα	πέπραγμαι	ἐπράχθη	do
6	εὔχομαι	εὔξομαι	ἠύξάμην	ἠύγμαι			say aloud

1. Where no form is entered, none is extant—at least not until the end of the classical age. In []: rare, late and doubtful.

2. Polysyllabic stems in -ίζω have a contracted future (56).

3. Post-classical forms.

Perfect (with pluperfect) active of most of these verbs is not common; where it occurs, it mostly has an aspirate at the end of the stem.

The forms of the *perfect passive* are produced in accordance with general phonetic rules; so e.g. ἤγμαι, ἤρξαι... ἤγμένοι εἰσίν, imper. ἤρχθων, infin. ἤρχθαι, pluperf. ἤργμην... ἤρκτο, etc.; details in 57.

3. Labial Stems (58)

Present in -βω, -πω, -φω and, otherwise similar, in -πτω; the latter is clearly from -ιο.

For the *remaining tenses* the following rules apply:

β, π, φ + σ > ψ; + τ > πτ; + θ > φθ; + μ > μμ.

In addition their *aorist active and middle* is mostly weak (-σα); only λείπω and τρέπω are strong.

Perfect act. is always strong; with ablaut e/o, if the stem contains an e-sound (58).

Aorist pass. is mostly strong; with ablaut e/a, if the stem contains an e-sound (detail: 58).

Thus the *principal parts* are as follows (more: 58):

1	πέμπω	πέμψω	ἔπεμψα	πέπομψα	πέπεμμαι	ἐπέμφθην	send
2	τρίβω	τρίψω	ἔτριψα	τέτριψα	τέτριμμαι	ἐτίβην ¹	rub
3	βλάπτω	βλάψω	ἔβλαψα	βέβλαψα	βέβλαμμαι	ἐβλάβην	harm
4	κλέπτω	κλέψω	ἔκλεψα	κέκλοψα	κέκλεμμαι	ἐκλάπην	steal
5	τρέφω ²	θρέψω	ἔθρεψα	τέτροψα	τέθραμμαι	ἐτρέφην ἐθρέφθην	nourish
6	τρέπομαι	τρένομαι	ἐτρεψάμην ἐτραπόμην	τέτραμμαι	ἔτραπην ¹		turn oneself

1. Apart from the strong aor. pass. there exist many old, weak forms like ἐτίφθην, ἐβλάφθην, ἐκλέφθην, ἐτρέφθην.

2. Note the dissimilation of the √θρεφ (58).

An example of the *perfect passive*:

Indicative	Pluperfect	Imperative
τέτριμμαι	ἔτετριμην	τέτριψο
τέτριψαι	ἔτέτριψο	τετρίφθω
τέτριπται	ἔτέτριπτο	τέτριφθε
τετρίμμεθα	ἔτετρίμμεθα	τετρίφθων
τέτριφθε	ἔτέτριφθε	
τετριμμένοι εἰσίν	τετριμμένοι ἦσαν	
		Participle
	Infinitive	τετριμμένος,
	τετρίφθαι	-μένον, -μένη

II. Stems Ending in Liquids and Nasals (60 and 61)

'Liquid-stem verbs' in (-l and -r) and 'nasal-stem verbs' (in -m and -n) behave similarly almost throughout. They are formed as follows.

Present: The effect of the original -io is seen in all l-stems and in the majority of the other stem types.

- li > ll; *ἄγγέλιω > ἀγγέλλω (60);
- in ni and ri: lengthening of preceding ι and υ, e.g. *κρίνιω > κρίνω and *ἄμύνιω > ἄμύνω; preceding α or ε, however, were changed into i-diphthongs (ai and ei) by the (lost) i; e.g. *μιάνιω > μαιίνω and *ἐγέριω > ἐγείρω; so also βαίνω 'go' < *βάνιω (61).

Future: All the verbs in this group have an 'Attic' or 'contracted' future (56); e.g. στέλλω has fut. στελῶ < στελέω < *στελέσω, i.e. an 's-future without s', conjugated like a present in -έω (ποιῶ), and also in the middle, e.g. for εὐφραίνομαι fut. εὐφρανοῦμαι or εὐφρανθήσομαι (60; 61).

Aorist active and middle: 's after liquid or nasal drops out with compensatory lengthening'; consequently all verbs in this class have an 'aorist without s', with lengthening of the previous vowel, e.g. in σφάλλω, aor. ἔσφηλα < *ἔσφαλσα; in δέρω, ἔδειρα < *ἔδερσα (ει = ε); in ἄμύνομαι, ἡμυνάμην < *ἡμυνσάμην (60; 61).

Perfect active: very rare in the case of liquid-stems; if at all, mostly weak (-κα), see 60. Nasal-stems use other formations (61), e.g. strong (μέμνηνα) or with lengthening of the stem (μεμένηκα).

Perfect passive: regular like λέλυμαι, but a) the rule concerning -s- between consonants comes into play as it does with all consonant stems

(e.g. ἤγγελ[σ]θε); b) -ν (only) becomes σ before μ, e.g. πέφασμαι, πεφάσμεθα (pres. φαίνω) on the model of dental stems; c) it is said that the endings -σαι and -σο (2nd sing.) leave the previous consonant unchanged (perhaps in πέφανσαι, ἤγγελσο, 61), though such forms are extremely rare.

Monosyllabic liquid-stems with e-vowel (like δέρω, στέλλω) have the ablaut -α in the perf. act. and pass. and also in the aor. pass. (e.g. ἔσταλκα, δέδαρται) and most of them have also a strong aor. pass. (e.g. ἐδάρη, ἐστάλη), 60. For the aorist passive strong and weak see 60 and 61.

Principal Parts (more: 60 and 61)

	Present	Stem	Future	Aor. Act.	Perf. Act.	Perf. Pass.	Aor. Pass.	English
1	δέρω	δερ-	δερῶ	ἔδαιρα		δέδαρμαι	ἐδάρην	flay
2	σπείρω	σπερ-	σπερῶ	ἔσπειρα	ἔσπαρκα ¹	ἔσπαρμαι	ἐσπάρην	sow
3	καθαίρω	καθαρ-	καθαρῶ	ἐκάθηρα		κεκάθαρμαι	ἐκαθάρθην	purify
4	στέλλω	στελ-	στελῶ	ἔστειλα	-έσταλκα	-έσταλμαι	ἐστάλην	send
5	νέμω	νεμ-	νεμῶ	ἔνειμα	-νενέμηκα	νενέμημαι	ἐνεμήθην	assign
6	κτείνω	κτεν-	κτενῶ	ἔκτεινα	-εκτονα ¹			kill
7	ἐπαγγέλλομαι	ἄγγελ-	ἐπαγγελοῦμαι	ἐπηγγειλάμην	ἐπήγγελμαι	ἐπηγγέλθην		announce
8	ἀποφαίνομαι	φαν-	ἀποφανοῦμαι	ἀπεφνήαμην		ἀπεφάνθην		declare
			ἀποφανήσομαι					

Perfect Passive with Plurperfect (60; 61)

- a) for *liquids* (otherwise like λέλυμαι) note only: e.g. δέδαρμαι: δέδαρ[σ]θε, δεδάρ[σ]θω and -ων, δεδάρ[σ]θαι, ἐδέδαρ[σ]θε;
- b) for *nasals* e.g. indic. πέφασμαι, πέφανσαι(?), πέφανται, πεφάσμεθα, πέφανθε, πεφασμένοι εἰσίν; plurperf. ἐπεφάσμην, ἐπέφανσο(?), ἐπέφαντο, ἐπεφάσμεθα, ἐπέφανθε, πεφασμένοι ἦσαν; imper. πέφανσο (?), πεφάνθω, πέφανθε, πεφάνθων; infin. πεφάνθαι; part. πεφασμένος, -ον, -η.

Οἱ κλίνω – κέκλιμαι, κρίνω – κέκριμαι, αἴρω – ἦρα – ἄρω (60), βαίνω < *βά·νιω see below.

Note that these n-stems have -νται and -ντο as endings of the 3rd pers. perfect *singular* and not plural.

1. Post-classical forms.

IV. Formation of the Verb Tenses

In section III above the various forms of the tenses were set out according to the final sound of their stem. In many other verbs the tenses are distinguished by other variations, e.g. by ablaut (63). In the following sections these variations will be presented systematically. Cross-references are given to the AG for detailed explanation of the forms and their meaning.

A. Present

The present by no means always provides (as in the case of λύω – ἔλυσα) the most elementary form of the verb stem; one only has to think of ἔμαθον – μανθάνω or ἤρουν – εὐρίσκω. The following is a compressed summary of verbs with different changes (in each case an extension) of the present verb stem.

1. Reduplication (63)

Reduplication of the initial letter—with e—is normal in the perfect (λέ·λυκα, 17); some verbs have reduplication—with i—in the present; cf. Lat. *gi·gno, si·sto*:

#	√	Present	Future	Aorist	Perfect	English
1	p(e)t	πί·πτω	πεσοῦμαι	ἔπεσον	πέπτωκα	fall
2	t(e)k	τί·κτω	τέξω	ἔτεκον	τέτοκα	give birth to, beget
3	g(e)n	γί·γνομαι	γενήσομαι	ἐγενόμην ἐγενήθην ¹	γέγονα γεγένημαι	become

2. -σκ-Extension (64) (-σκω and -ίσκω)

Cf. Lat. *cre·sco, sene·sco* etc.—With the exception of πάσχω and ἀποθνήσκω the following verbs, outside the present, are conjugated like the unexpanded ordinary vowel stems.

4	γηρα	γηράσκω	γηράσω (-σομαι)	ἐγήρασα	γεγήρακα	age
5	ἦβα	ἦβάσκω ἦβάω	ἦβήσω	ἦβησα	ἦβηκα	be young, grow up

1. Post-classical forms.

6	ρηθ	πάσχω	πείσομαι	ἔπαθον	πέπονθα	to suffer, experience
7	φα	φά·σκω	φήσω	ἔφησα		say (yes)
8	εὐρ(η/ε)	εὐρίσκω	εὐρήσω	ἠύρον ἠύρέθην	ἠύρηκα ἠύρημαι	find
9	θη	(ἀπο)θνήσκω	-θανοῦμαι	-έθανον	τέθνηκα	die
10	στερ(η/ε)	στερίσκω (απο)στερέω	στερήσω	έστερησα έστερήθην	έστερηκα έστερημαι	rob
11	φαλ(ω)	ἀναλ-ίσκω -όω	ἀναλώσω	ἀνήλωσα ἀνηλώθην	ἀνήλωκα ἀνήλωμαι	spend
		άλίσκομαι	άλώσομαι	έάλων	έάλωκα	be captured

3. Reduplication Plus σκ-Extension (65)

διδάσκω maintains these present extensions in all its principal parts and hence becomes a guttural stem.

	√	Present	Future	Aor. Act. Pass.	Perf. Act. Pass.	English
12	τρω	τι·τρώ·σκω	τρώσω	ἔτρωσα ἔτρώθην	τέτρωμαι	wound
13	γνω	γι·γνώσκω	γνώσομαι	ἔγνω ἔγνώσθην	ἔγνωκα ἔγνωμαι	recognize
14	δρα	ἀποδι·δράσκω	-δράσομαι	-έδραν	-δέδρακα	run away
15	δα	δι·δάσκω	διδάξω	έδίδαξα εδίδαχθην	δεδίδακα δεδίδαγμαί	teach
16	μην	μι·μνήσκω μί·μνήσκομαι	μνήσω μνησθήσομαι	ἔμνησα έμνήσθην	μέμνημαι	remind remember

4. Present Stem with n-Extension (66)

The following verbs have their roots—whether ending in vowels or in consonants—extended by a plain -v. The last two verbs have carried over this extension into the future and aor. act.

	√	Present	Future	Aor. Act. Pass.	Perf. Act. Pass.	English
17	δακ	δάκ·νω	δήξομαι	ἔδακον έδήχθην	δέδηγμαί	bite
18	την	τέμνω	τεμῶ	ἔτεμον έτμήθην	τέτμηκα τέτμημαι	cut

19	κμ	κάμνω	καμοῦμαι	ἔκαμον	κέκμηκα	be weary
20	φθ α/η	φθάνω	φθήσομαι	ἔφθην ἔφθασα	ἔφθακα	be fast(er)
21	πι/ο	πίνω	πίομαι	ἔπιον ἐπόθη	πέπωκα πέποται	drink
22	κλι	κλίνω	κλινῶ	ἔκλινα ἐκλίθην	κέκλικα ¹ κέκλιμαι	bend, lean
23	κρι	κρίνω	κρινῶ	ἔκρινα ἐκρίθην	κέκρικα κέκριμαι	distinguish

4a. Stem Extension with -νε and -αν

Always strong aorist and middle future.

24	σικ	(ἀφ)ίκνέομαι	-ῖξομαι	-ικόμην	ἀφίγμαι	arrive
25	(ι)σχ(η)	ὑπισχνέομαι	ὑποσχῆσομαι	ὑπεσχόμην	ὑπέσχημαι	promise (68)
26	ἀμαρτ(η)	ἀμαρτάνω	ἀμαρτήσομαι	ἤμαρτον ἤμαρτήθη	ἤμάρτηκα ἤμάρτημαι	miss
27	αἰσθ(η)	αἰσθάνομαι	αἰσθήσομαι	ἤισθόμην	ἤισθημαι	perceive

4b. Present Stem Extended with -ν and a Second Nasal (67)

The verbs of this group have a strong aorist and—apart from λανθάνω—a middle future. With the exception of μανθάνω all their stems differ, with varying degrees of ablaut, from tense to tense.

28	μαθ	μανθάνω	μαθήσομαι	ἔμαθον	μεμάθηκα	learn
29	λα/ηβ	λαμβάνω	λήψομαι	ἔλαβον ἐλήφθην	εἴληφα εἴλημμαι	take
30	λα/ηθ	λανθάνω	λήσω	ἔλαθον	λέληθα	escape notice
31	τευ/υχ	τυγχάνω	τεύξομαι	ἔτυχον	τετύχηκα	hit
32	πευ/υθ	πυνθάνομαι	πέυσομαι	ἐπυθόμην	πέπυσμαι	inquire

1. Post-classical form.

B. Aorist (68-70)

*Secondary Personal Endings—Except in the Subjunctive*1. *Three Types of Aorist (Active and Middle)*

- a) *Weak* (addition of -s before the ending) and *athematic* (no o/ε between stem and ending) e.g. λύω – ἔλυσα – ἐλυσάμην; γράφω – ἔγραψα – ἐγραψάμην.
- b) *Strong* (no additional consonant) and *thematic* (o/ε between stem and ending), e.g. μανθάνω – ἔμαθ·ο·ν; πυνθάνομαι – ἐπυθ·ό·μην.
- c) *Strong* (no extension of the stem) and *athematic* (no addition between stem and ending); e.g. γινώσκω – ἔγνω·ν; βαίνω – ἔβη·ν: the so-called 'root aorist' (active; for the middle see 69 and 80).

In the *subjunctive* they all assume the endings of the thematic present.

On (a)

For *the origin* of this form: see 68.

For *the moods*: see 68.

For 's-aorists without -s-': see liquid verbs, 68 (also ἔγημα: cf. 71).

For short-vowel aorists like ἐτέλεσα, ἐμαχεσάμην; see 68; 71.

On (b)

See 68.

Some forms have a special *accentuation* (λιπεῖν, λιπών, λιποῦ, λιπέσθαι and εὐρέ, ἰδέ etc.); see 68.

The aor. ἤγαγον of pres. ἄγω, with reduplication, is a special case; principal parts 57.

The *augment* εἰ- is mostly from ἐφε-; e.g. εἰργασάμην (< *ἐφεργασάμην, cf. τὸ φέργον 'work'); so εἴθιζον form ἐθίζω; εἶσα, the weak aorist of ἐάω: 68; εἶχον < *ἔσεχον. For the principal parts of ἔχω, which make the forms of ὑπισχνέομαι understandable, see 68.

On (c)

For the *root aorist*: see 69. Monosyllabic long vowel stems combine with the secondary endings with no intervening particle. The long vowel is shortened in the optative and before -nt; e.g. γνοίην, γνόντες.

Moods

Indicative: ἔβην, ἔβης... ἔβησαν · ἔγνων, ἔγνωσ... ἔγνωσαν · ἔφυν, ἔφυς... ἔφυσαν: 69.

Subjunctive: The long vowel contracts—except for υ-stems—with the endings of the thematic present subj. (λύω, λύηις...), e.g. στῶ, στῆις, στῆι... (from ἔστην), γνῶ, γνῶις, γνῶι... but φύω, φύηις... like the present): 69.

Optative: formed like εἶην, λυθείην, φιλοίην (25); e.g. γνοίην... γνοιῖμεν, βαίην... βαῖμεν: 69.

Imperative: sing. -θι, as in the aor. pass. e.g. φάνηθι, so e.g. γνῶθι... γνόντων, βῆθι... βάντων: 69.

Infinitive: -ναι, e.g. γνῶναι, στήναι, φῦναι: 69.

Participle: (-nt added to the stem, as always); e.g. βάς, βάν, βᾶσα – βάντος, or γνούς, γνόν, γνοῦσα – γνόντος: 69.

For the transitive/intransitive *difference in meaning* between the weak and root aorist, where both exist for the same word, e.g. ἔφυσα/ ἔφυν, see 69.

For the *principal parts* of γινώσκω and ἀποδιδράσκω (see nos. 13 and 14 above), φθάνω (see no. 20 above), βαίνω: √βα + νιο (see nos. 21-23 above); cf. φαίνω; hence:

33	βαίνω	βήσομαι	ἔβην	βέβηκα
34	φύομαι	φύσομαι	ἔφυν	πέφυκα

Details: 69.

2. Aorist Passive (43, 70)

Of the same type, in form and meaning, as ἔβην – βῆναι are e.g. ἐμάνην – μανῆναι ‘to rage’ (μαίνομαι, 61), ἐρρύην – ρυῆναι ‘flow’ (ρέω, 72), ἐφάνην – φανῆναι ‘appear’ (φαίνομαι, 61): consonant stems, which have been adapted to suit the ending by the insertion of -η- (70). The resulting aorist system—secondary endings with previous e-sound (η/ε)—were then rendered usable for stems beginning with a vowel by insertion of a -θ- before every -η- (ἐφοβή·θ·ην, ἐβουλή·θ·ην, ἐλύ·θ·ην). And finally the resulting set of forms (-θην, -θης... -θήναι) were also attached to roots ending in consonants (ἠύφρανθην, ἐπέμφθην).

The resulting groups are traditionally reckoned (whether ‘strong’ or ‘weak’) as *passive aorists*, and in fact the ‘passive’ meaning (36) in

the majority of these verbs gradually predominated; many, however, retained their older, active-intransitive meaning (ἐχάρην, ἤσθην, διελέχθην). For details see 70.

Formal particulars: see 70 (*ablaut* as in στέλλω – ἐστάλην and καλέω – ἐκλήθην); 70 (*short vowel aorists* such as ηὔρέθην and ἐδέεθην); 70 (*'sigma proliferation'* as in ἀκούω – ἠκούσθην, χρίω – ἐχρίσθην).

C. The Future (71 and 72)

The future is the offspring of the aorist and the present. To the aorist it owes its decisive 'tense character': the 's' between stem and ending, which places the *actio verbi* in the future; and in fact from the aorist subjunctive, the mood of *will* (what someone *wants*, lies in the future cf. German *ich will* and English *I will*—a genuine future); on the other hand there is no future subjunctive. All other characteristics are derived from the present (71).

The form of the normal -s-future varies according to the relation between the present stem and the verb stem: λύω – λύσω, but e.g. λανθάνω – λήσω, πάσχω – πείσομαι, ποιέω – ποιήσω etc. There is also the 'Attic' and the 'Doric' future. The 'Attic future' or *'futurum contractum'* follows the rule for liquid stems (ἀγγέλλω – ἀγγελῶ; μένω – μενῶ) and for polysyllabic stems in -ίζω (νομίζω – νομιῶ, 56); its forms resemble the present of the verb in -έω (71). 'Doric' future as in πίπτω – πεσοῦμαι and φεύγω – φευξοῦμαι (72) is very rare in Attic.

The *middle future* is attested for many verbs, which otherwise have active forms (e.g. ἀκούω – ἀκούσομαι, 36; 72); on the other hand such futures often have a passive meaning (τιμήσομαι, ἀδικήσομαι, 72).

The *future perfect*, e.g. κεκράξεται, πεπράξεται, 72.

The *future passive*: three forms: see 72.

Special characteristics of the forms of individual verbs are explained in the references in the following table:

Principal Parts

35	ἐπαινέω	ἐπαινέσομαι	ἐπήνεσα	ἐπήνεκα	ἐπήνημαι	ἐπηνέθην	praise
36	γαμέω	γαμῶ	ἔγημα	γεγάμηκα			marty man
	γαμέομαι	γαμοῦμαι	ἐγημάμην		γεγάμημαι		marty woman
37	καλέω	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	call
38	τελέω	τελῶ	ἐτέλεσα	τετέληκα	τετέλεσμαι	ἐτελέσθην	fulfill
39	πλέω	πλεύσομαι πλευσοῦμαι	ἔπλευσα	πέπλευκα			sail
40	καίω	καύσω	ἔκαυσα		κέκαυμαι	ἐκαύθην	burn
41	ρέω	ρύησομαι	ἔρρῆν	ἔρρῆκα			flow
42	χαίρω	χαιρήσω	ἐχάρην	κεχάρηκα			rejoice
43	φεύγω	φεύξομαι φευξοῦμαι	ἔφυγον	πέφευγα			flee
44	μάχομαι	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι			fight
45	βούλομαι	βουλήσομαι	ἐβουλήθην	βεβούλημαι			want

D. Perfect (73; 74)

The perfect is a present tense (17); its past is the pluperfect (40). The perfect is formally characterized by 1) *reduplication* of the initial letter with -ε (except οἶδα); 2) its own *personal endings* in the active in IE, of which only traces remain in Greek; 3) in certain groups by *ablaut* and other changes of the stem. Thus:

1. Reduplication (see 17)

Examples: λέ·λυκα and γέ·γραφα, but τέ·θυκα; διαλέ·λυκα, but δε·δυστύχηκα; πέ·πνευκα, but ἔ·σκεπται; ἐ·ζήτηκα, ἔ·ψευστο, ἔ·ρρωσο, ἔ·οικα (φέ·φοικα).

Exceptions to the rules illustrated by the above examples: ἔ·γνωκα, πέ·πτωκα, κέ·κτημαι, μέ·μνημαι, ἐ·όρακα (φε·φόρακα, 73; 85).

ei-reduplication (cf. 73): εἴληφα (67), εἴρηκα, εἴωθα (73), εἴργασμαι, διείλεγμαi, συνείλεγμαi.

Attic reduplication of the first syllable, with lengthening of the following vowel is found in a few verbs, e.g. ἀκούω – ἀκήκοα – ἠκηκόειν, ἦλθον (ἦλυθον) – ἐλήλυθα – ἐγείρω – ἐγήγερμαι – ἐγρήγορα (73).

2. a) *Stem and Ending (73)*

The perfect medio-passive is always strong (λέλυ·μαι), as was the active in IE (hence γέγραφ·α). To this Greek added the weak active with the insertion of -κ-: λέλυ·κ·α, πέπει[θ]κα (73).

b) *Remains of its own active endings*

1st sing. -α (λέλυκ·α); 2nd sing. -θα (οἶσ·θα); 3rd sing. -ε (λέλυκ·ε); imper. 2nd sing. (rare) -θι (τέθναθι); infin. -έναι (λελυκ·έναι); part. -ώς, -ός, υῖα (28).

3. *Changes of the Stem in the Perfect (73)*

a) *Aspirate at stem end (73)*: with guttural and labial stems: πεπφύλαχα, βέβλαφα.

b) *Extension by means of -η (73)*: μεμάθ·η·κα, βεβούλ·η·μαι.

c) *Ablaut (73)*: λείπω – λέλοιπα, πείθω – πέποιθα, ἀποκτείνω – ἀπέκτονα, φαίνομαι – πέφηνα, πίνω – πέπωκα.

d) = a) + c): πέμπω – πέπομφα, κλέπτω – κέκλοφα.

e) *Root gradation (73)*: e.g. βέβηκα – βεβάσιν, τέθνηκα – τεθνάναι, ἔστηκα – ἐστῶτες, δέδοικα – δέδια.

A perfect with reduplication: οἶδα ‘I know’ (74) (only the classical Attic forms are given here; for further details see 74)

Indic. οἶδα, οἶσθα, οἶδε, ἴσμεν, ἴστε, ἴσασιν.

Subj. εἰδῶ, εἰδῆις... *opt.* εἰδείην, εἰδείης...

Imper. ἴσθι, ἴστω, ἴστε, ἴστων.

Infin. εἰδέναι, *partic.* εἰδώς, εἰδός, εἰδυῖα – εἰδότος, εἰδυίας...

Pluperf. ἤϊδη, ἤϊδησθα, ἤϊδει, ἤϊδεμεν, ἤϊδετε, ἤϊδεσαν.

Fut. εἴ[δ]σομαι.

Principal Parts (more in 90; ἀποθνήσκω; 73)

46	ἀκούω	ἀκούσομαι	ἤκουσα	ἀκήκοα	ἤκουσμαι	ἤκούσθην	hear
47	ἐάω	ἐάσω	εἶασα	εἶακα	εἶαμαι	εἶάθην	allow
48	κτάομαι	κτήσομαι	ἐκτησάμην	κέκτημαι			acquire
49	ἐργάζομαι	ἐργάσομαι	εἰργασάμην	εἶργασμαι			work

V. *Verbs with an Athematic Present (75-84)*

There are thematic and athematic (strong) aorists, i.e. those with and without the connecting thematic vowel ο/ε, e.g. ἔλιπ·ο·ν and ἔβη·ν. Equally there are thematic and athematic presents, e.g. on the one hand λύ·ο·μαι (and all those treated so far) and on the other hand e.g.

κεῖ·μαι, δύνα·μαι, τίθε·μαι. Both classes have active and middle forms.

A. *The Athematic Middle Present (75)*

This is unproblematic. The same endings as in the thematic present (and imperfect), -μαι, -σαι, -ται... or -μην, -σο, -το... follow directly after the stem without a connecting vowel, as in the perfect passive. So κεῖμαι, κεῖσαι and ἐκείμην or τίθεμαι, τίθεσαι and ἐτιθέμην, ἐτίθεσο like λέλυμαι, -σαι... and ἐλελύμην, -σο, with retention of the sigma in the 2nd sing. (The irregularities of the accent in the perfect do not recur here; the infin. is e.g. τίθεσθαι and the participle τιθέμενος.)

The 'Middle Only' Verbs or 'Media tantum' (75)

κεῖμαι (lie), δύναμαι (can), ἐπίσταμαι (know), etc. (see stem forms 75) are 'root presents' (middle) just as ἔβην, ἔγνων etc. are 'root aorists'. They consist only of the stem (e.g. κει-, δυνα-) and the familiar endings, e.g. κεῖ·ται, δύνα·σθε, ἐπίστα·σθαι, καθή·μενος, ἐκρέμα·το (75). In the subjunctive and optative they are assimilated to the thematic verbs: δύνωμαι, δύνηι... (like λύωμαι, λύηι...) and δυναίμην, δύναιο... (like λυσαίμην, λύσαιο...). Besides the present most of these verbs have a future, and several have an aorist that is 'passive' in form, 'active' in meaning. Only δύναμαι has a perfect, and this is rare and late. A point of detail: the ending -σο, often retained in poetry, is contracted in classical prose in δύναμαι and ἐπίσταμαι: ἐδύνω, ἠπίστω, ἐπίστω (poet. ἐπίστασο, imper.); cf. 75; 79. Principal parts 75.

B. *The Athematic Present Active (76-84)*

This has its own endings in the indicative and infinitive, which gradually became assimilated to those of the thematic present. Their original form and how the form normal in classical times developed can be deduced from a comparison of two *active root presents*: εἰμί 'I am' and φημί 'I say' (83).

Indicative

Early Form	Classical	
ἔμμι	εἶμι	φημί
ἔσσι	εἶ	φής
ἔστι	ἐστί	φησί
ἐσμέν	ἐσμέν	φαμέν
ἐστέ	ἐστέ	φατέ
ἐντί	εἰσί	φασί (< φαντί)
√es (Lat. <i>esse</i>)		√φα (short/long α) (Lat. <i>fari, fama</i>)

1. The original *endings*: -mi, si, -ti (cf. -μαι, -σαι, -ται); -men, -te, -nti developed into -μι, -ς, -σι; -μεν, -τε, -ασι (cf. 83).
2. Longer forms in the singular are contrasted with shorter ones in the plural (vowel gradation).

Both points apply to the indicative of *all* athematic presents.

Subjunctive: as in all athematic presents, these forms are taken over from the o-conjugation, with contraction of the vowel at stem-end with the vowel of the ending (except in the case of ι and υ): ᾠ (< *ἔσω), ῆις, ῆι (23); φῶ (< *φάω), φῆις, φῆι – φῶμεν, φῆτε, φῶσιν.

Optative: εἶην, εἶης, εἶη – εἶμεν, εἶτε, εἶεν (25); φαίην, φαίης, φαίη – φαίμεν, φαίτε, φαίεν. Here again we meet with the characteristic mode of formation which is also displayed by vowel-stems, aor. pass. and root aorists with a distinction between singular and plural by ablaut, though this came to be neglected more and more (εἶημεν..., φαίημεν...). Most athematic presents follow this pattern.

Imperative: 2nd sing. ἴσ·θι – φά·θι (φαθί?) like the imperative of the aor. pass. and many perfects, e.g. ἴσθι (! from οἶδα); although the other groups of athematic presents do not follow this model. The remaining forms: ἔστω, ἔστε, ἔστων (ἔστωσαν); φάτω, φάτε, φάντων are perfectly regular.

Infinitive: εἶναι – φάναι. Ending -ναι: as in *all* thematic presents; cf. γνῶ·ναι.

Participle: ὄν, ὄν, οὖσα (30) – φάσκων... (83); -nt stems like *all* pres. act. participles.

Imperfect: ἦ (ἦν), ἦσθα, ἦν – ἦμεν, ἦτε, ἦσαν (83), ἔφην, ἔφισθα, ἔφη – ἔφαμεν, ἔφατε, ἔφασαν (83).

Other tenses: εἶμι fut. ἔσομαι...ἔσται (83); φημί; see 83.

Accentuation of the enclitic indicative: see 10, 11 and 12. Note especially the differentiation between singular and plural through ablaut in the indicative, imperfect and in most of the optative of active, athematic presents.

Similar to both εἰμί and φημί in form, but more strongly influenced by thematic verbs, is the third 'root present': εἶμι – ἰέναι, 'go', √ει/ι, Lat. *ire* (83). *Indicative:* εἶμι, εἶ, εἶσι – ἴμεν, ἴτε, ἴασι(ν). *Imperative:* ἴθι, ἴτω, ἴτε, ἰόντων. *Infinitive:* ἰέναι.

Imperfect (83): ἦια, ἦεισθα, ἦει – ἦιμεν, ἦιτε, ἦισαν.

The remaining moods are like λύω. *Subjunctive:* ἴω, ἴηις...; *optative* ἰοιμι, ἴοις...; *participle* ἰών, ἰόν, ἰοῦσα – gen. ἰόντος, ἰούσης...

Note on the imperfect: Unlike the other athematic presents, the 2nd sing. displays the old perfect ending -θα (73) tacked on to the normal -ς ending. Like all athematic presents the 3rd plur. adopts the ending -σαν of the weak aorist.

C. μι-Verbs with Present Reduplication (78-82)

Like γίγνομαι and τιτρώσκω, these athematic verbs also have reduplication in the present: δί·δωμι, τί·θημι, etc. Their *roots* are: ἴστημι (< σίστημι): √στα/α (long/short α) > στη/α (78); δίδωμι: √δω/ο (80); τίθημι: √θη/ε (81); ἴημι (< *ίίημι): √ή/ε (82). They display all the above-mentioned *characteristics* of active athematic presents:

1. Distinctive *endings* in the indicative (-μι, ς ...) and infinitive (ναι).
2. *Gradation* (ablaut) between singular and plural in the indicative (τίθημι – τίθεμεν), optative (τιθείην – τιθείμεν) and imperfect (έτιθην – έτίθεμεν).
3. The *ending* -σαν in the 3rd plur. of the imperfect and the aorist.
4. The *subjunctive* taken over from the o-conjugation, and indeed with contraction of the stem-end with the ending; so λύω, λύηις and likewise ἴω, ἴηις, but τιθῶ, τιθῆις.
5. *Optative* like vowel stems and εἴην; e.g. τιθείην, τιθείης – τιθείμεν.

In addition these verbs have in the *present imperative 2nd sing.* ἴστη, τίθει, ἴει, δίδου, apparently from *ἴσταε, *τίθεε, etc., on the model of λῦε, λέγε, ποίει < ποίεε. Their *participles* are normal -nt

stems, with the -ς ending in the nom. sing. masc., e.g. ἰστάς, ἰστάντος; διδούς, διδόντος.

Aorist: they are always 'root aorists', e.g. ἔστην from ἵστημι (69). The other verbs are similar, except for two inexplicable *irregularities*. 1. -κ- between stem and ending in the indicative singular (80): ἔθηκα – ἔθεμεν, ἔδωκεν – ἔδομεν, ἦκα – εἶμεν (with gradation; outwardly like the perfect ἔστηκα – ἔσταμεν, 73). 2. Ending -ς of the 2nd sing. imperative: θές, ἔς, δός (80).

The forms of individual verbs are given and discussed in AG: ἵστημι, 78; τίθημι, 81; ἴημι, 82; δίδωμι, 80.

The following is offered as an instructive, condensed summary of these four verbs; as a representative of the last group of the athematic verbs δείκνυμι (75; 76) is added, in so far as it preserves older forms.

A complete list of the present and aorist forms is at the end of the Summa. As both present and aorist are strong and athematic, it is only by their stem that they are distinguished—i.e. by whether it is reduplicated or not—whenever they have the same endings. In moods where this is the case, present and aorist can be set out in the same paradigm. We take first, however, instances where this is not possible.

Present

Indicative	Endings	Imperfect	Endings	Imperative, 2nd. sing.
τιθη/ε-	-μι	ἐτίθει/ε-	-ν ²	τίθει, ιει, δίδου, ἵστη,
-ιη/ε-	-ς	ἴει/ε-	-ς	δείκνυ
διδω/ο-	-σι	ἐδίδου/ο-	[t]	
ἵστη/α	-μεν	ἵστη/α-	-μεν	Infinitive
δείκνυ/υ	-τε	ἐδείκνυ	-τε	τιθέναι
	-ασι ¹		-σαν	ιέναι
				διδόναι
				ιστάναι
				δεικνύναι

1. But contracted: ἰστᾶσι, ἰᾶσι.

2. 1st sing. mostly ἐτίθην, ἴην.

Aorist

(ἔστησα and ἔδειξα are normal s-aorists; for ἔστην [intrans.] see above)

Indicative	
	ἔθη·κ -α
Sing.	ἦ·κ- -ας
	ἔδω·κ- -ε

	ἔθε- -μεν
Plur.	εῖ -τε
	ἔδο- -σαν

Imperative 2nd sing.	
θέε, ἔε, δός	

Infinitive	
θεῖναι	
εῖναι	
δοῦναι	

Present and Aorist: Common Forms

(present reduplication in brackets)

Subjunctive	
(τι)θ-	-ῶ, -ῆις... like ᾧ, ῆις... or βῶ, βῆις... (i)' ¹
(ι)στ-	
(δι)δ-	-ῶ, ῶις, ῶι... like γνῶ, γνῶις... (69)

Optative like	
(τι)θε-	εῖην, εἴης...
(ι)έ-	-ίην, ίης... λυθείην, -είης...
(ι)στα-	βαίην, βαίης...
(δι)δο-	γνοίην, γνοίης...

Imperative	
3rd sing.	2nd and 3rd plur.
(τι)θέ-	-τω
(ι)έ	
(ι)στά-	-τε
(δι)δό-	-ντων

Participle	
(τι)θ-	-εῖς, ἐν, εἶσα; -έντος, -είσης
(ι)' ²	
(ι)στ-	-άς, -άν, -ᾶσα; -άντος, -άσης
(δι)δ-	-ούς, -όν, -οῦσα; -όντος, -ούσης

1. Read (aor.) ᾧ, ῆις... and εῖην, εἴης...
2. Read εῖς, ἐν, εἶσα...

The Middle

The middle of three major verbs in -μι is essentially identical to the perfect and pluperf. of λύω (λέλυσαι – δύνασαι – τίθε·σαι – δίδο·σαι). It remains to note the following:

1. Since the aorists of these three verbs are strong (root aorists), they differ from the present or the imperfect only through the absence of reduplication; e.g. ἐ(τι)θέμην, (τι)θῶμαι, (τι)θέμενος (81). *Exceptions* (80): The -σ- of the ending -σο, otherwise retained, drops out in the aorist, with contraction of the following vowel, as in the imperf. ἐλύου < *ἐλύεσο. Thus: pres. τίθεσο (imper.) and ἐτίθεσο (imperf.), but aor. ἔθου and θοῦ; likewise ἐδίδοσο: ἔδου (80) etc. Only εἶσο, indic. aor. of ἴημι, kept its -σο, because it would otherwise have been identical with the opt. εἶο. Note the aor. imperatives θοῦ, οῦ, δοῦ and the parallel indicatives ἔθου and ἔδου.

2. *Subjunctives and optatives* contract their stems with the endings of the *thematic* moods (hence different accentuation from that in e.g. δύνωμαι and δύναιο, 105); e.g. subj. (τι)θῶμαι, (τι)θῆι... and (δι)δῶμαι, (δι)δῶι... (80); opt. (ι)εἶμην, (ι)εἶο and (δι)δοίμην, (δι)δοῖο... (80).

The Other Tenses

There is no 'athematic conjugation'. There are athematic presents; these include verbs with present reduplication that also form athematic strong aorists in the active and middle. In the remaining tenses they behave like normal vowel stems. Their stem-vowel is long in the singular indicative active of the present, imperfect and aorist (80). as in the future and perfect active, but otherwise short (and also, especially, in the present middle); see the following principal parts.

Note on *accentuation*: The general rules hold. Participles are accented on the stem-syllable, e.g. (τι)θείς, (τι)θέντος, (τι)θεῖσα; infinitives in -ναι have their accent immediately before the ending. On compounds see e.g. ἀφίημι, ἄφες, but ἀφῆκε; ἀπόδος (since the first syllable of a disyllabic preposition is *not* stressed). The imperatives θοῦ, οῦ, δοῦ retain their accent after a monosyllabic preposition (ἀφοῦ), but lose it after a disyllabic (ἀπόδου).

Principal Parts

50	στη/α	ἵστημι	στήσω	ἕστησα	(active) set			
		ἵσταμαι	σταθήσομαι	ἑστάθην	(passive) be set			
			στήσομαι	ἕστησάμην	(middle a) set (in my interest)			
				ἕστην	ἕστηκα (middle b) set myself, stand			
51	θη/ε	τίθημι	θήσω	ἔθηκα	τέθηκα	(κεῖμαι)	έτέθην	put
52	(ι)ή/έ	ἵημι	ἥσω	ἦκα	¹ -εῖκα	-εῖμαι	-εἴθην	send
53	δω/ο	δίδωμι	δώσω	ἔδωκα	δέδωκα	δέδομαι	έδόθην	give

Present Reduplication Extended with a Nasal (79)

54	πλη/α	πί(μ)πλημι ²	πλήσω	ἔπλησα	πέπληκα	πέπλησμαι	ἐπλήσθην	fill
55	πρη/η	πί(μ)πρημι	πρήσω	ἔπρησα		πέπρη(σ)μαι	ἐπρήσθην	burn

*D. Athematic Present Stems with Nasal Extension
at the End (75-77)*

(Verbs in -νυμι and -ννυμι)

Cf. thematic present stems with n-extension like δάκ·νω and ἄμαρτά·νω. These are a varied group of consonant stems, extended, in the present only, with -νυ. This group is strongly influenced by the thematic conjugation. Forms like δεικνύω (instead of δείκνυμι), σβέννυε (instead of σβέννυ), ὤμνυον (ὤμνυν), κεραννύων (κεραννύς) occur with increasing frequency from Hesiod on. In the subjunctive and optative the change was early and complete: that is, no alternatives are found to δεικνύηι and δεικνύοι, δεικνύηται and δεικνύοιτο (like λύηι, λύοι, etc.). The remaining athematic forms however were still widely retained, at any rate in the higher forms of Attic literature, and still to some extent even in the N.T.

Thus the athematic middle—apart from the subjunctive and optative—is classical (δείκνυμαι like λέλυμαι, also in the New Testament) and in the active of the indic. (δείκνυμι like τίθημι), imper. δείκνυ (76), infin. δεικνύναι, part. δεικνύς, δεικνύν, δεικνύσα, gen. δεικνύντος, δεικνύσης (76); imperf. ἐδείκνυν...ἐδείκνυσαν (76).

1. I.e. only in compounds.

2. ἐμπίπλημι and ἐμπίπρημι are more frequent, but the simplex is πίμπλ- and πίμπρ-.

Outside the present the mode of formation is determined by the peculiarities of the verb-stem in question.

1. Guttural and Liquid Stems (Verbs in -νυμι) (75; 76)

	√	Present	Future	Aorist	Perf. Act.	Perf. Pass.	Aor. Pass.	English
56	δεικ	δείκνυμι	δείξω	ἔδειξα	(δέδειχα)	δέδειγμαι	ἐδείχθην	display
57	ζευγ	ζεύγνυμι	ζεύξω	ἔζευξα		ἔζευγμαι	ἐζεύχθην	yoke
58	μ(ε)ιγ	μείγνυμι ¹	μείξω	ἔμειξα		μέμειγμαι	ἐμείχθην	mix
59	πηγ/παγ	πήγνυμι	πήξω	ἔπηξα				make hard
		πήγνυται	παγήσεται	ἐπάγη	πέπηγε			become hard
60	ρηγ/ράγ	ρήγνυμι	ρήξω	ἔρηξα				break (tr.)
		ρήγνυται	ραρήσεται	ἔρραγη	ἔρωγε			break (intr.)
61	ὀλ	-ὄλλυμι ²	-ὀλώω	-ὄλεσα	-ὀλώλεκα			destroy
		-ὄλλυται	-ὀλείται	-ὄλετο	-ὄλωλε			be destroyed
62	ᾠ	ὄμνυμι	ὄμοῦμαι	ὄμοσα	ὄμώμοκα			swear

2. Stems Ending in -s and Similar Stems (Verbs in -ννυμι) (77)

Classical perfect active extremely rare. In () rare and late forms.

63	φες	ἀμφιέννυμι	ἀμφιῶ	ἠμφίεσα	ἠμφίεσμαι			clothe
64	σβες	σβέννυμι	-σβέσω	ἔσβεσα ³		ἔσβέσθην		extinguish
65	σκεδασ	σκεδάννυμι	σκεδῶ	ἔσκέδασα	ἔσκέδασμαι	ἔσκεδάσθην		scatter
66	ζω(σ)	ζώννυμι	(ζώσω)	ἔζωσα	ἔζωσμαι	(ἐζώσθην)		gird
67	κ(ε)ρα	κεράννυμι		ἐκέρασα	κέκραμαι	ἐκράθην		mix
68	κρεμα	κρεμάννυμι	κρεμῶ	ἐκρέμασα	⁴	κρεμάσθην		hang
69	ῥω	(ῥώννυμι)	(ῥώσω)	ἔρωσα	ἔρωμαι	ἔρρώσθην		strengthen

1. The distribution of μειγ- and μιγ- is uncertain, except in the aor. pass. ἐμίγην and probably the present μειγ-.

2. In prose always ἀπολ-.

3. Also root aorist ἔσβην, 'extinguished'.

4. No. perf. pass., but there is a root present κρέμαμαι 'hang'.

Composite Sets of Principal Parts (85; 86)
(only Classical Forms Here)

70	1. φερ 2. οι(σ) 3. ενε(γ)κ	φέρω	οἶσω οἶσομαι	ἤνεγκον ἤνεγκα	ἐνήνοχα	ἐνήνεγμαι	ἤνέχθην	carry
71	1. φορ 2. οπ 3. φιδ	ὄράω	ὄψομαι	εἶδον	(ὄπωπα) έόρακα	ὠμμαι έώραμαι	ὠφθην	see
72	1. λεγ 2. φ(ε)ρη 3. φει/επ	λέγω	ἐρῶ (λέξω)	εἶπον (ἔλεξα)	εἶρηκα	εἶρημαι (λέλεγμαι)	ἐρρήθην (ἔλέχθην)	say
73	1. ερχ 2. ελ(υ)θ	ἔρχομαι	(ἐλεύσομαι) εἶμι	ἦλθον	ἐλήλυθα			go, come
74	1. αἰρε/η 2. (s)ελ	αἰρέω	αἰρήσω	εἶλον	ἦρηκα	ἦρημαι	ἦιρέθην	take
75	1. θρεχ 2. δραμ	τρέχω	δραμοῦμαι	ἔδραμον	δεδράμηκα			run
76	1. εδ 2. φαθ 3. βρω	ἐσθίω	ἔδομαι	ἔφαγον	βέβρωκα ἐδήδοκα	βέβρωμαι ἐδήδεσμαι	ἐβρώθην (ἠδέεσθην)	eat, feed

*The Most Important Verbs in -μι-
Present and Imperfect Active*

Verb Stem	δεικ	στη/α	δω/ο	θη/ε	ή/έ
Pres. Stem	δεικνυ (short / long υ)	ιστη/ιστα	διδω/ο	τιθη/ε	ιη/ε
Ind. Sing. 1.	δείκ·νυ·μι	ἴ·στη·μι	δί·δω·μι	τί·θη·μι	ἴ·η·μι
2.	δείκ·νυ·ς	ἴ·στη·ς	δί·δω·ς	τί·θη·ς	ἴ·η·ς
3.	δείκ·νυ·σι(ν)	ἴ·στη·σι(ν)	δί·δω·σι(ν)	τί·θη·σι	ἴ·η·σι(ν)
Plur. 1.	δείκ·νυ·μεν	ἴ·στα·μεν	δί·δο·μεν	τί·θε·μεν	ἴ·ε·μεν
2.	δείκ·νυ·τε	ἴ·στα·τε	δί·δο·τε	τί·θε·τε	ἴ·ε·τε
3.	δεικ·νύ·ασι(ν)	ἴ·στασι(ν)	δι·δό·ασι(ν)	τι·θέ·ασι(ν)	ι·ᾶ·σι(ν)
Sub. Sing. 1.	δεικ·νύ·ω	ί·στώ	δι·δῶ	τι·θῶ	ί·ῶ
2.	δεικ·νύ·ης	ί·σῆς	δι·δῶς	τι·θῆς	ί·ῆς
3.	δεικ·νύ·ηι	ί·σῆι	δι·δῶι	τι·θῆι	ί·ῆι
Plur. 1.	δεικ·νύ·ω·μεν	ί·στώ·μεν	δι·δῶ·μεν	τι·θῶ·μεν	ί·ῶ·μεν
2.	δεικ·νύ·η·τε	ί·σῆ·τε	δι·δῶ·τε	τι·θῆ·τε	ί·ῆ·τε
3.	δεικ·νύ·ω·σι(ν)	ί·στώ·σι(ν)	δι·δῶ·σι(ν)	τι·θῶ·σι(ν)	ί·ῶ·σι(ν)
Opt. Sing. 1.	δεικ·νύ·οι·μι	ί·στα·ίη·ν	δι·δο·ίη·ν	τι·θε·ίη·ν	ί·ε·ίη·ν
2.	δεικ·νύ·οι·ς	ί·στα·ίης	δι·δο·ίης	τι·θε·ίης	ί·ε·ίης
3.	δεικ·νύ·οι	ί·στα·ίη	δι·δο·ίη	τι·θε·ίη	ί·ε·ίη
Plur. 1.	δεικ·νύ·οι·μεν	ί·στα·ί·μεν	δι·δο·ί·μεν	τι·θε·ί·μεν	ί·ε·ί·μεν
2.	δεικ·νύ·οι·τε	ί·στα·ί·τε	δι·δο·ί·τε	τι·θε·ί·τε	ί·ε·ί·τε
3.	δεικ·νύ·οι·εν	ί·στα·ί·εν	δι·δο·ί·εν	τι·θε·ί·εν	ί·ε·ί·εν
Imp. Sing. 2.	δείκ·νυ	ἴ·στη	δί·δου	τί·θει	ἴ·ε
3.	δεικ·νύ·τω	ί·στά·τω	δι·δό·τω	τι·θέ·τω	ί·έ·τω
Plur. 2.	δείκ·νυ·τε	ἴ·στα·τε	δί·δο·τε	τί·θε·τε	ἴ·ε·τε
3.	δεικ·νύ·ντων	ί·στά·ντων	δι·δό·ντων	τι·θέ·ντων	ί·έ·ντων
Inf.	δεικ·νύ·ναι	ί·στά·ναι	δι·δό·ναι	τι·θέ·ναι	ί·έ·ναι
Part. masc.	δεικνύς, -νύν -νύ·ντ·ος	ί·στας, -σάν -ά·ντ·ος	δι·δούς, -δόν -ό·ντ·ος	τι·θείς, -θέν έ·ντ·ος	ί·είς, -έν ί·έ·ντος
fem.	δεικ·νύσα -νύσης	ί·σά·σα -άσης	δι·δοῦσα -ούσης	τιθεισα -είσης	ί·είσα ί·είσης
Sing. 1.	έ·δείκ·νυ·ν	ἴ·στη·ν	έ·δί·δου·ν	έ·τί·θη·ν	ἴ·ει·ν
Imperf. 2.	έ·δείκ·νυ·ς	ἴ·στη·ς	έ·δί·δου·ς	έ·τί·θει·ς	ἴ·ει·ς
3.	έ·δείκ·νυ	ἴ·στη	έ·δί·δου	έ·τί·θει	ἴ·ε
Plur. 1.	έ·δείκ·νυ·μεν	ἴ·στα·μεν	έ·δί·δο·μεν	έ·τί·θε·μεν	ἴ·ε·μεν
2.	έ·δείκ·νυ·τε	ἴ·στα·τε	έ·δί·δο·τε	έ·τί·θε·τε	ἴ·ε·τε
3.	έ·δείκ·νυ·σαν	ἴ·στα·σαν	έ·δί·δο·σαν	έ·τί·θε·σαν	ἴ·ε·σαν

Present and Imperfect Middle

Stem	δεικνυ-	ἴστα-	δίδο-	τίθε-	ἴε-	
Ind.	Sing.	1. δείκ·νυ·μαι	ἴ·στα·μαι	δί·δο·μαι	τί·θε·μαι	ἴ·ε·μαι
		2. δείκ·νυ·σαι	ἴ·στα·σαι	δί·δο·σαι	τί·θε·σαι	ἴ·ε·σαι
		3. δείκ·νυ·ται	ἴ·στα·ται	δί·δο·ται	τί·θε·ται	ἴ·ε·ται
	Plur.	1. δεικ·νύ·μεθα	ἴ·στά·μεθα	δι·δό·μεθα	τι·τέ·μεθα	ἴ·έ·μεθα
		2. δεικ·νυ·σθε	ἴ·στα·σθε	δί·δο·σθε	τί·θε·σθε	ἴ·ε·σθε
		3. δεικ·νυ·νται	ἴ·στα·νται	δί·δο·νται	τί·θε·νται	ἴ·ε·νται
Sub.	Sing.	1. δεικ·νύ·ω·μαι	ἴ·στω·μαι	δι·δῶ·μαι	τι·θῶ·μαι	ἴ·ῶ·μαι
		2. δεικ·νύ·ηι	ἴ·σῆι	δι·δῶι	τι·θῆι	ἴ·ῆι
		3. δεικ·νύ·η·ται	ἴ·σῆ·ται	δι·δῶ·ται	τι·θῆ·ται	ἴ·ῆ·ται
	Plur.	1. δεικ·νυ·ώ·μεθα	ἴ·στώ·μεθα	δι·δῶ·μεθα	τι·θῶ·μεθα	ἴ·ῶ·μεθα
		2. δεικ·νύ·η·σθε	ἴ·σῆ·σθε	δι·δῶ·σθε	τι·θῆ·σθε	ἴ·ῆ·σθε
		3. δεικ·νύ·ω·νται	ἴ·σῶ·νται	δι·δῶ·νται	τι·θῶ·νται	ἴ·ῶ·νται
Opt.	Sing.	1. δεικ·νύ·οι·μην	ἴ·στα·ί·μην	δι·δο·ί·μην	τι·θε·ί·μην	ἴ·ε·ί·μην
		2. δεικ·νύ·οι·ο	ἴ·στα·ῖ·ο	δι·δο·ῖ·ο	τι·θε·ῖ·ο	ἴ·ε·ῖ·ο
		3. δεικ·νύ·οι·το	ἴ·στα·ῖ·το	δι·δο·ῖ·το	τι·θε·ῖ·το	ἴ·ε·ῖ·το
	Plur.	1. δεικ·νυ·οί·μεθα	ἴ·στα·ί·μεθα	δι·δο·ί·μεθα	τι·θε·ί·μεθα	ἴ·ε·ί·μεθα
		2. δεικ·νύ·οι·σθε	ἴ·στα·ῖ·σθε	δι·δο·ῖ·σθε	τι·θε·ῖ·σθε	ἴ·ε·ῖ·σθε
		3. δεικ·νύ·οι·ντο	ἴ·στα·ῖ·ντο	δι·δο·ῖ·ντο	τι·θε·ῖ·ντο	ἴ·ε·ῖ·ντο
Imp.	Sing.	2. δείκ·νυ·σο	ἴ·στα·σο	δί·δο·σο	τί·θε·σο	ἴ·ε·σο
		3. δεικ·νύ·σθω	ἴ·στά·σθω	δι·δό·σθω	τι·θέ·σθω	ἴ·έ·σθω
	Plur.	2. δείκ·νυ·σθε	ἴ·στα·σθε	δί·δο·σθε	τί·θε·σθε	ἴ·ε·σθε
		3. δεικ·νύ·σθων	ἴ·στά·σθων	δι·δό·σθων	τι·θέ·σθων	ἴ·έ·σθων
Inf.	δεικ·νυ·σθαι	ἴ·στα·σθαι	δί·δο·σθαι	τί·θε·σθαι	ἴ·ε·σθαι	
Part.	masc.	δεικ·νύ·μενος	ἴ·στά·μενος	δι·δό·μενος	τι·θέ·μενος	ἴ·έ·μενος
		δεικ·νύ·μενον	ἴ·στά·μενον	δι·δό·μενον	τι·θέ·μενον	ἴ·ε·μένη
	fem.	δεικ·νυ·μένη	ἴ·στα·μένη	δι·δο·μένη	τι·θε·μένη	ἴ·έ·μενον
Imperf.	Sing.	1. ἐδει·νύ·μην	ἴ·στά·μην	ἐ·δι·δό·μην	ἐ·τι·θέ·μην	ἴ·έ·μην
		2. ἐ·δείκ·νυ·σο	ἴ·στα·σο	ἐ·δί·δο·σο	ἐ·τί·θε·σο	ἴ·ε·σο
		3. ἐδείκ·νυ·το	ἴ·στα·το	ἐ·δί·δο·το	ἐ·τί·θε·το	ἴ·ε·το
	Plur.	1. ἐ·δεικ·νύ·μεθα	ἴ·στά·μεθα	ἐ·δι·δό·μεθα	ἐ·τι·θέ·μεθα	ἴ·έ·μεθα
		2. ἐ·δείκ·νυ·σθε	ἴ·στα·σθε	ἐ·δί·δο·σθε	ἐ·τί·θε·σθε	ἴ·ε·σθε
		3. ἐ·δείκ·νυ·ντο	ἴ·στα·ντο	ἐ·δί·δο·ντο	ἐ·τί·θε·ντο	ἴ·ε·ντο

Aorist Active

(ἔδειξα, ἐδειξάμην, like ἔλυσσα, -σάμην = ἐποίησα, -σάμην.

Similarly ἔστησα, ἐστησάμην for ἔστην, στῶ... see 98.)

Tense-stem	δω/ο	θη/ε	ή/έ	
Ind.	Sing.	1. ἔ·δω·κ·α	ἔ·θη·κ·α	ἦ·κ·α
		2. ἔ·δω·κ·ας	ἔ·θη·κ·ας	ἦ·κ·ας
		3. ἔδω·κ·ε(ν)	ἔ·θη·κ·ε(ν)	ἦ·κ·ε(ν)
	Plur.	1. ἔ·δο·μεν	ἔ·θε·μεν	εἶ·μεν
		2. ἔ·δο·τε	ἔ·θε·τε	εἶ·τε
		3. ἔ·δο·σαν	ἔ·θε·σαν	εἶ·σαν
Sub.	Sing.	1. δῶ	θῶ	ῶ
		2. δῶις	θῆις	ῆις
		3. δῶι	θῆι	ῆι
	Plur.	1. δῶ·μεν	θῶ·μεν	ῶ·μεν
		2. δῶ·τε	θῆ·τε	ῆ·τε
		3. δῶ·σι(ν)	θῶ·σι(ν)	ῶ·σι(ν)
Opt.	Sing.	1. δο·ίη·ν	θε·ίη·ν	εἴ·η·ν
		2. δο·ίη·ς	θε·ίη·ς	εἴ·η·ς
		3. δο·ίη	θε·ίη	εἴ·η
	Plur.	1. δο·ί·μεν δο·ίη·μεν	θε·ί·μεν θε·ίη·μεν	εἴ·μεν εἴ·η·μεν
		2. δο·ί·τε δο·ίη·τε	θε·ί·τε θε·ίη·τε	εἴ·τε εἴ·η·τε
		3. δο·ί·εν δο·ίη·σαν	θε·ί·εν θε·ίη·σαν	εἴ·εν εἴ·η·σαν
Imp.	Sing.	2. δό·ς	θέ·ς	ἔ·ς
		3. δό·τω	θέ·τω	ἔ·τω
	Plur.	2. δό·τε	θέ·τε	ἔ·τε
3. δό·ντων	θέ·ντων	ἔ·ντων		
Infinitive	δοῦ·ναι	θεῖ·ναι	εἶ·ναι	
Participle	δούς, δόν, δόντος δοῦσα, δούσης	θείς, θέν, θέντος θείσα, θείσης	εἶς, ἔν, ἔντος εἶσα, εἶσης	

Outside the indicative many of these forms occur only in compounds, especially of ἴημι. Compounds of this verb, however, are very common.

Aorist Middle

Tense-stem		δο	θε	έ
Ind.	Sing.	1. ἐ·δό·μην	ἐ·θέ·μην	εἶ·μην
		2. ἔ·δου	ἔθου	εἶ·σο
		3. ἔ·δο·το	ἔθε·το	εἶ·το
	Plur.	1. ἐ·δό·μεθα	ἐ·θέ·μεθα	εἶ·μεθα
		2. ἔ·δο·σθε	ἔ·θε·σθε	εἶ·σθε
		3. ἔ·δο·ντο	ἔ·θε·ντο	εἶ·ντο
Sub.	Sing.	1. δῶμαι	θῶμαι	ῶμαι
		2. δῶι	θῆι	ῆι
		3. δῶ·ται	θῆ·ται	ῆ·ται
	Plur.	1. δώ·μεθα	θώ·μεθα	ῶμεθα
		2. δῶ·σθε	θῆ·σθε	ῆ·σθε
		3. δῶ·νται	θῶ·νται	ῶ·νται
Opt.	Sing.	1. δο·ί·μην	θε·ί·μην	ε·ί·μην
		2. δο·ί·ο	θε·ί·ο	ε·ί·ο
		3. δο·ί·το	θε·ί·το	ε·ί·το
	Plur.	1. δο·ί·μεθα	θε·ί·μεθα	ε·ί·μεθα
		2. δο·ί·σθε	θε·ί·σθε	ε·ί·σθε
		3. δο·ί·ντο	θε·ί·ντο	ε·ί·ντο
Imp.	Sing.	2. δοῦ	θοῦ	οῦ
		3. δό·σθω	θέ·σθω	ἔ·σθω
	Plur.	2. δό·σθε	θέ·σθε	ἔ·σθε
		3. δό·σθων	θέ·σθων	ἔ·σθων
Infinitive	δό·σθαι	θέ·σθαι	ἔ·σθαι	
Participle		δό·μενός, -ον	θέ·μενος, -ον	ἔ·μενος, -ον
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Many of these forms occur only in compounds, especially of ἴημι. Compounds of this verb, however, are very common.

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PHONETICS AND ACCIDENCE – SYNTAX – METRE

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