

ELEMENTS
OF THE
GREEK LANGUAGE,

[EXHIBITED, FOR THE MOST PART, IN

NEW RULES,

MADE EASY TO THE MEMORY BY THEIR
BREVITY:]

BEING A TRANSLATION OF

I. E. Moore DR. MOOR'S
CELEBRATED GREEK GRAMMAR.

TO WHICH ARE ADDED,
GREVILLE EWING'S
CONTINUATION AND SYNTAX.

BY SAMUEL BLATCHFORD, A. M.

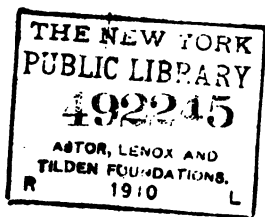
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1807.

MRS. S. V. V. HUNTINGTON



District of New-York, ss. **BE IT REMEMBERED**, That on the sixteenth day of June, in the thirty-first year of the Independence of the United States of America,

L. S. Samuel Blatchford, of the said district, hath deposited in this Office the title of a book, the right whereof he claims as author, in the words following, viz. "Elements of the Greek Language, exhibited, for the most part, in New Rules, made easy to the memory by their brevity. Being a Translation of Dr. Moor's celebrated Greek Grammar. To which are added, Greville Ewing's Continuation and Syntax. By Samuel Blatchford, A. M. Principal of Lansingburgh Academy."—

In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act entitled, "An act supplementary to an act entitled, An act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints,"

EDWARD DUNSCOMB,

Clerk of the District of New-York.

RECOMMENDATION.

“ At a meeting of the Board of Trustees of Union College, held at the College Hall on the twenty-ninth day of July, 1807,

“ **RESOLVED**, that Moor's Greek Grammar, as translated by the Reverend Samuel Blatchford of Lansingburgh, be adopted by this Board ; and that the professors be directed to introduce the same into their respective classes.

“ Henry Yates, Jun. Clerk.”

ADVERTISEMENT.




IT would be needless to attempt an eulogium on Dr. Moor's Grammar. Those who are acquainted with it, know how to appreciate its value.

It is translated with a view to its more general use; and, although objections of great weight are justly laid against the plan of teaching the learned languages through the medium of translations of classic authors; yet, it is thought no such objections can properly be made to translations of books containing the elements of language.—Setting aside custom, there can be no more reason for studying the Greek through the medium of the Latin, than for studying the Latin through the medium of the Greek. And, indeed, the present attempt is considered necessary to our youth, whose small acquaintance with Latin before they enter on Greek, renders their study by a Grammar written in that language, extremely perplexed and confused.

As to the Translation itself, it is nearly literal, and is believed to be accurate. Desirous, therefore, that it may be found as useful as it is thought it may be, and acquire as general a patronage as the work of so fine a scholar as Dr. Moor deserves, the whole is now submitted by the

TRANSLATOR.

LANSINGBURGH, }
April 21, 1807. }



ABBREVIATIONS.

αι	αι	δεξ	δεξ	δεσο	δεσο	και	ουν
αλ	αλ	δευ	δευ	ε	και	και	ουτος
αλλ	αλλ	δη	δη	καω	καω	παν	και
αν	αν	δια	δια	καω	καω	καω	παν
απο	απο	διο	διο	κας	κας	παρα	παρα
αρ	αρ	δυν	δυν	κατα	κατα	καυ	καυ
αυ	αυ	δυσ	δυσ	κε	κε	περ	περ
αυτο	αυτο	ει	ει	κραι	κραι	περι	περι
αυτω	αυτω	ει	ει	κυ	κυ	πεις	πεις
αυτου	αυτου	ει	ει	κων	κων	περ	περ
αυτου	αυτου	ειναι	ειναι	λλ	λλ	κρα	κρα
γαι	γαι	εκ	εκ	μαι	μαι	κρο	κρο
γαν	γαν	ελ	ελ	μαν	μαν	κρω	κρω
γαρ	γαρ	ελλ	ελλ	μαρ	μαρ	πτ	πτ
γας	γας	εν	εν	μας	μας	πιν	πιν
γγ	γγ	εξ	εξ	μαν	μαν	ει	ει
γεις	γεις	επειδη	επειδη	μεθ	μεθ	σα	σα
γελ	γελ	επι	επι	μελ	μελ	σαι	σαι
γελλ	γελλ	ερ	ερ	μελλ	μελλ	σαν	σαν
γει	γει	εσ	εσ	μην	μην	σας	σας
γερ	γερ	εστι	εστι	μετα	μετα	ταυ	ταυ
γην	γην	ευ	ευ	μην	μην	σει	σει
γε	γε	ευσ	ευσ	μω	μω	σθ	σθ
γρι	γρι	η	η	μω	μω	σθα	σθα
γεο	γεο	θαι	θαι	μω	μω	σθαι	σθαι
γυ	γυ	θαι	θαι	μω	μω	σθαι	σθαι
γυν	γυν	θει	θει	μω	μω	σθαι	σθαι
δαι	δαι	θην	θην	μω	μω	σθαι	σθαι
δαι	δαι	θρ	θρ	μω	μω	σθαι	σθαι
δαι	δαι	θρ	θρ	μω	μω	σθαι	σθαι
δαι	δαι	θρ	θρ	μω	μω	σθαι	σθαι

L E T T E R S.

The Greek Letters are twenty-four.

Figure.	Name.
A, α.	ἄλφα. alpha.
B, β, β̄.	βῆτα. bêta.
Γ, γ, γ̄.	γάμμα. gamma.
Δ, δ.	δέλτα. delta.
E, ε.	ἒψιλόν. epsilon.
Z, ζ, ζ̄.	ζῆτα. zêta.
H, η.	ἒτα. êta.
Θ, θ, θ̄.	θῆτα. thêta.
I, ι.	ἰῶτα. iôta.
K, κ.	κάππα. kappa.
Λ, λ.	λάμβδα. lambda.
M, μ.	μῦ. my.
N, ν.	νῦ. ny.
Z, ξ.	ξί. xy.
O, ο.	ὀμικρόν. omikron.
Π, π, π̄.	πί. pi.
P, ρ, ρ̄.	ῥῶ. rho.
Σ, σ, σ̄, σ̄̄.	σίγμα. sigma.
T, τ, τ̄.	ταῦ. tau.
Υ, υ.	ὑψιλόν. upsilon.
Φ, φ.	φί. phi.
X, χ.	χί. chi.
Ψ, ψ.	ψί. psi.
Ω, ω.	ὀμέγα. omega.

The power of each letter is to be known by the initial sound of the name.

The letters are either vowels or consonants.

There are seven vowels, viz.

Two short,	α, ε,	ο, υ.
Two long,	η, ω.	
Three doubtful,	ι, υ, ω.	

That is to say, each short vowel hath its corresponding long one.

But the doubtful is sometimes used as long, sometimes as short, sometimes in different words, and sometimes in the same. Thus ;

α , in ~~some~~ *pater*, always as short.*

α , in ~~some~~ *populus*, always as long.

α , in *Ares*, *Mars*, as short or long, according to the will of the writer.

Two vowels pronounced at once, make a diphthong.

If each vowel be equally heard, the diphthong is called proper ; if not, improper.

There are six proper, and they are formed from the short vowels, and α as short, with ι or υ added.

From ϵ , $\left\{ \begin{array}{l} \epsilon\iota. \\ \epsilon\upsilon. \end{array} \right.$ From \circ , $\left\{ \begin{array}{l} \circ\iota. \\ \circ\upsilon. \end{array} \right.$ From α , $\left\{ \begin{array}{l} \alpha\iota. \\ \alpha\upsilon. \end{array} \right.$

Three of the improper, α , η , ω , are called surds ; for in these ι is not heard, and so it is not adjoined, but written under.†

A simple consonant is either a mute or a semivowel.

The mutes are nine, viz.

Acute,	π ,	κ ,	τ .
Middle,	β ,	γ ,	δ .
Aspirate,	ϕ ,	χ ,	θ .

That is to say, each acute hath its own middle and aspirate ; which three are called of the same order ; because they are pronounced by the same instrument of the voice, progressing from a slight enunciation to a stronger, and to the strongest or aspirate, viz.

With the lips,	π , β , ϕ .	}	pronounced	{	ip, ib, iph.
With the palate,	κ , γ , χ .				ik, ig, ich.
With the teeth,	τ , δ , θ .				it, id, ith.

Semivowels are five, viz.

Four liquids, λ , μ , ν , ρ , and σ solitary.‡

* α , used as short, hath its own corresponding long α .

† The three remaining improper diphthongs are $\eta\upsilon$, $\omega\upsilon$, $\upsilon\iota$. The former vowel of the diphthong is called by grammarians *propositiva* ; the latter *subjunctiva*.

‡ Therefore, the primary sounds of these letters appear to be in all thirteen, viz. Of vowels five, not long ; of consonants, three mutes acute, and four liquids, with σ .

Cadmus is said to have brought these, together with the three

The liquids are also called immutables; viz. in the declension of a noun and a verb.

A double consonant is formed from a mute with σ added; thus, the three orders of mutes, with σ , make the three double. Example:

$\pi, \beta, \phi,$
 $\kappa, \gamma, \chi,$
 $\tau, \delta, \theta,$ } with σ , make $\left\{ \begin{array}{l} \psi, \\ \xi, \\ \varsigma, \end{array} \right\}$ but are pronounced* $\left\{ \begin{array}{l} \pi\sigma. \\ \kappa\sigma. \\ \delta\sigma. \end{array} \right.$

In the declensions, a double consonant may be changed into a mute, of that order from whence it is formed, and σ .

$\sigma\gamma\mu\alpha$, at the end of a word, is written ς , otherwise σ .

γ , before a mute of its own order, is pronounced in a certain middle sound between ν and γ ; as among us in the syllables, -ing, -ang, ung. Thus;

$\beta\alpha\gamma\kappa\sigma,$	$\alpha\gamma\gamma\epsilon\lambda\sigma\varsigma,$	$\tau\gamma\chi\sigma\varsigma,$
vallis.	nuncius.	hasta.

OF SYLLABLES.

Accent, or the tone of a syllable, is threefold, viz.

Acute ['], as $\tau\acute{o}\pi\omega$, verbero.

Grave, [`], as $\tau\grave{\iota}\mu\alpha$, honor.

Circumflex, [~], as $\pi\circ\tilde{\omega}$, facio.

The Acute sharpens the sound of the syllable; the Grave renders it less sharp; the Circumflex, in long syllables, unites the power of both, as formerly its ancient character indicated [^].

The Aspirates are two: the Sharp ['], and the Mild ['̄].

The sharp aspirate hath the same power as H among the Latins; which character indeed they borrowed from the ancient Greeks themselves. And so HEKATON,

mutes middle, from the Phœnicians to the Greeks, about 150 years before the taking of Troy;

Palamedes, afterwards, is said to have added the three aspirates, and the double ξ in the time of the Trojan war;

Simonides, finally, to have completed the double, and to have added the long vowels, about 400 years after the taking of Troy; in the time of the celebrated battle of Marathon, when the virtue, the liberty, the literature, and the glory of the Greeks flourished in the greatest degree.

* Vide Dion. Hal. $\pi\epsilon\rho\iota$ $\sigma\upsilon\nu\lambda$. §. 14.

centum, is found written on some very ancient monuments.

The mild aspirate only denotes that the sharp one is not to be used.

The initial vowel hath always an aspirate : thus,

$\acute{\alpha}\mu\alpha,$	simul.
$\acute{\iota}\gamma\alpha,$	ego.

The initial υ hath always the sharp ; so also hath the initial ϵ . But ϵ in the middle, if simple, hath none ; if double, it hath both, the former mild, the latter sharp ; thus, $\pi\acute{o}\rho\epsilon\epsilon\omega$, longe.

OF THE NOUN.*

A Noun hath Genders, Numbers, and Cases.

The Genders are three ; Masculine, Feminine, Neuter.

Numbers are three ; Singular, Dual, Plural.

The dual number is often used concerning those things which are produced double, or supposed to be so.

The Cases are five ; Nominative, Genitive, Dative, Accusative, Vocative.

The Greek tongue knows no Ablative case.

OF THE DECLENSION OF NOUNS.

GENERAL RULES.

1. The nominative singular ends always either in a vowel not short, or in ν , ϵ , ς .

2. The vocative singular is, for the most part, like the nominative ; the plural, always.

3. The accusative and vocative of neuters are always like the nominative ; and in the plural they always end in α .

4. The dative singular always ends in ι , either adjoined or written under.

* Words in Greek are usually distinguished into eight kinds, called parts of speech, viz. *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition*. The five first are declined ; the rest are indeclinable. In the Greek language, Interjections are considered as adverbs....T.

5. The genitive plural always ends in *ων* ; the accusative in *ς*.

6. The nominative, accusative, and vocative dual are always alike ; so are the genitive and dative.

THE FIRST DECLENSION

Hath four terminations : Two feminines, *η*, *α* ; two masculines, *ης*, *ας*, arising from the feminines by adding *ς*.

1. Of all these the primary is *η*.

Example of nouns in *η* ; τιμῆ, honor.

Singular Number.

N. V.	τιμ-ῆ.
G.	τιμ-ῆς.
D.	τιμ-ῆ.
A.	τιμ-ῆν.

Dual Number.

N. A. V.	τιμ-ά.
G. D.	τιμ-αῖν.

Plural Number.

N. V.	τιμ-αί.
G.	τιμ-ῶν.
D.	τιμ-αῖς.
A.	τιμ-άς.

2. In the singular, *α* hath always *ων* in the accusative ; but *α** pure, and *ρα*, have also *ας* and *α* in the genitive and dative ; † in the rest, as *η*. Thus,

μουσα, musa.

N. V.	μουσ-α.
A.	μουσ-ων.

φιλία, amicitia.

N. V.	φιλ-ία.
G.	φιλ-ίας.
D.	φιλ-ία.
A.	φιλ-ίαν.

* That is, after a vowel.

† Also, *δα*, *θα*, and *ᾰ* circumflex, but seldom ; and *λα*, *μα*, very seldom.

	ἡμέρα, dies.	
	N. V.	ἡμέ-ρα.
	G.	ἡμέ-ρας.
	D.	ἡμέ-ρα.
	A.	ἡμέραν.

3. The masculine termination hath *ου* in the genitive, and loses *σ* in the vocative; in the rest as the feminine termination from whence it arises. Thus,

N. Χρῦσ-ης, Chryses; G. Χρῦτ-ου; V. Χρῦσ-η. In the rest as *η*.

N. Πausανί-ας, Pausanias; G. Πausανί-ου; V. Πausανί-α. In the rest, as *α* pure.

N. Πυθαγόρ-ας, Pythagoras; G. Πυθαγόρ-ου; V. Πυθαγόρ-α. In the rest as *εα*.

4. -της hath *α** in the vocative; -της hath *η* or *α*. Thus,

N. ποιητῆς.	V. ποιητά.	poeta.
N. ληστῆς.	V. ληστή, or ληστά.	latro.

Nouns of the First Declension, to be declined :

λύπη, dolor.	μίλισσα, apis.	λύρα, lyra.
Ατρείδης, Atrides.	δισπότης, dominus.	Βορίας, Boreas.
τύχη, fortuna.	Ευαγόρας, Euagoras.	Θάλασσα, mare.
καρδιά, cor.	Πηλείδης, Pclides.	κρίτης, judex.
Ορέστης, Orestes.	Καλλίας, Callias.	δόξα, opinio.
κιθάρα, cithara.	ὄργη, ira.	ρίζα, radix.
Σύρα, ostium.	ἀκαστιῆς, jaculator.	σραυματίας, saucius.
ἡλικία, tempus ætatis.	Θυίλλα, sempesta.	ἰλαίη, oca.
Αφροδίτη, Venus.	Θύεστος, Thyestes.	προφήτης, propheta.
μαθητής, discipulus.	νύμφη, nympha.	ἴσια, focus.
δίψα, sitis.	Χαβρίας, Chabrias.	σοξίτης, sagittarius.
σελήνη, luna.	γλῶσσα, lingua.	ἠθία, serenitas.
σοφιστής, sophista.	ἀγορά, forum.	εἰρήνη, pax.
πέλεια, columba.	τεχνίτης, artifex.	σοφία, sapientia.
Αἰνείας, Æneas.	ἡδονή, voluptas.	μίλαινα, nigra.
γέφυρα, pons.	γωνία, angulus.	τάλασσα, misera.
λύσσα, rabies.	βία, vis.	δίαιη, jus.
κιθαρῆς, citharista.	αὔρα, aura.	βυλή, consilium.
Αναξαγόρας, Anaxag.	άνια, tristitia.	μάχαιρα, gladius.
ἀρετή, virtus.	ἀγωνιστής, certator.	φρονηματίας, excelsus.
Πριαμίδης, Priamides.	νεφίλη, nubes.	φαρίτρα, pharetra.
τίχη, ara.	Κριτίας, Critias.	αἰτία, causa.

* Also Gentiles; as, Πέρσης, V. Πέρσα, Persia.

THE SECOND DECLENSION

Has two terminations, *ος*, and *ου* : *ου* always neuter, *ος* never.

Example of nouns in *ος* ; *λόγος*, oratio.

Singular.

N.	λόγ-ος.
G.	λόγ-ου.
D.	λόγ-ω.
A.	λόγ-ον.
V.	λόγ-ε.

Dual.

N. A. V.	λόγ-ω.
G. D.	λόγ-ων.

Plural.

N. V.	λόγ-οι.
G.	λόγ-ων.
D.	λόγ-οις.
A.	λόγ-ους.

In the same manner also are declined nouns in *ον*, observing the third general rule. Thus, *μέτρον*, mensura.

Singular.

N, A. V.	μέτρ-ον. by the 3d gen. rule.
G.	μέτρ-ου.
D.	μέτρ-ω.

Dual.

N. A. V.	μέτρ-ω.
G. D.	μέτρ-ων.

Plural.

N. A. V.	μέτρ-α. by the 3d gen. rule.
G.	μέτρ-ων.
D.	μέτρ-οις.

Nouns of the Second Declension, to be declined.

ἀγρός, ager.	δένδρον, arbor.	ἀδελφός, frater.
φύλον, tribus.	φύλλον, folium.	ἄνθρωπος, homo.
λίλον, lilium.	ἀμπέλος, vitis.	ἄνεμος, ventus.
βίος, vita.	δρόμος, cursus.	μύρον, unguentum.
ἥλιος, sol.	ῥόδον, rosa.	θυμός, animus.
ὄναρος, somnium.	κίνητρον, stimulus.	παρθένος, virgo.
ὕπνος, somnus.	φόβος, timor.	τόξον, arcus.
φόνος, caedes.	τίφανος, corona.	σηκίπτερον, sceptrum.

THE THIRD DECLENSION

Hath terminations of all kinds except η ; and all genders. It increases the noun by one syllable in the oblique cases.

Examples of masculines and feminines.

Σατήρ, servator.

	Singular.	
N. V.		Σατήρ.
G.		Σατήρ-ος.
D.		Σατήρ-ι.
A.		Σατήρ-α.
	Dual.	
N. A. V.		Σατήρ-ι.
G. D.		Σατήρ-οιν.
	Plural.	
N. V.		Σατήρ-εις.
G.		Σατήρ-ων.
D.		Σατήρ-σι.
A.		Σατήρ-ας.

In the same manner also are declined neuter nouns, observing the third general rule. Thus,

βῆμα, tribunal.

	Singular.	
N. A. V.		βῆμα. by the 3d gen. rule.
G.		βήματ-ος.
D.		βήματ-ι.
	Dual.	
N. A. V.		βήματ-ι.
G. D.		βήματ-οιν.
	Plural.	
N. A. V.		βήματ-α. by the 3d gen. rule.
G.		βήματ-ων.
D.		βήμασ-ι.

OF FORMING THE GENITIVE.

THREE GENERAL RULES.

I.

If the noun does not end in ϵ , the termination, either $-ος$ or $-τος$, is placed after the noun. Thus,

Third Declension.

σίγηπι,	σιγήπι-ος,	sinapi.
παῖσι,	παῖν-ος,	pæan.
Τιτᾶν,	Τιτᾶν-ος,	Titan.
μέλι,	μέλι-τος,	mel.
Ξενοφῶν,	Ξενοφῶν-τος.	Xenophon.

II.

If the noun ends in *ς*; casting away the *ς*, the termination, either *-ος*, *-τος*, *-δος*, or *-θος*, is placed after.

Thus,

ἥρωσ,	ἥρω-ος,	heros.
ἰχθυσ,	ἰχθυ-ος,	piscis.
λαίλαψ,	λαίλαπ-ος,	procella.
λίβησ,	λίβη-τος,	lebes.
ἀναξ,	ἀνακ-τος,	princeps.
λάμπασ,	λάμπα-δος,	lampas.
ὄρνις,	ὄρνι-θος,	avis.

But, besides, in many nouns of each rule, the syllable preceding the termination to be added, is shortened.

This may be in three ways :

1. A diphthong casts away the adjoined vowel.
2. A long vowel is changed into a short one.
3. The doubtful *ι* and *υ* are changed into the short *ε*.

Thus,

	1.	
βασιλεύσ,	βασιλέ-ος,	rex.
βοῦσ,	βο-ός,	bos.
γραῦσ,	γρα-ός,	vetula.
ναῦσ,	να-ός,	navis.
	2.	
ποιμῆν,	ποιμέν-ος,	pastor.
πατέρ,	πατίρ-ος,	pater.
Λητώ,	Λητό-ος,	Latona.
κανών,	κανόν-ος,	regula.
δράκων,	δράκον-τος,	draco.
αἰδώς,*	αἰδό-ος,	pudor.
τετυφώς,	τετυφó-τος,	qui verberavit.
	3.	
δύναμις,	δυνάμι-ος,	potentia.
πόλις,	πόλι-ος,	urbs.

* So γάλωσ, glos, in gen. plur. γάλων. Hom. Il. α. 769.

παῦ,	παί-ος,	grex.
ἄςυ,	ἄστ-ος,	urbs.

III.

Substantives in *ος*, that may be increased, (since they already have the termination of the genitive) only interpose *ε* before *ος*; and all these are neuters. Thus,

τείχος,	τείχ-ε-ος,	murus.
μέρος,	μέρ-ε-ος,	pars.

TWO SPECIAL RULES.

1. The genitive of adjectives in *ις* and *ους** of the masculine gender, formed by the rules, is also the genitive of the neuter. So,

M. φιλόπατρις,	φιλοπάτρι-δος,	} patriæ amans.
N. φιλόπατρι,	φιλοπάτρι-δος,	
M. δίπους,	δίπο-δος,	mas bipes.
N. δίπου,	δίπο-δος,	animal bipes.

2. But, on the contrary, the genitive of the neuter gender of adjectives not in *ις* or *ους*, formed by the rules, is also of the genitive of the masculine.

And so in all participles; and in these the genitive is always in *-τος*. Thus:

ADJECTIVES.

Masc.	Neut.	The genitive of both.	
τέτην,	τέτην,	τέτην-ος,	tener.
ἀληθής,	ἀληθής,	ἀληθέ-ος,	verus.
μέλας,	μέλαν,	μέλαν-ος,	niger.
χαρίεις,	χαρίεν,	χαρίεν-τος,	venustus.

PARTICIPLES.

στάς,	στάν,	στά-τος,	stans.
τύπων,	τύπον,	τύπον-τος,	qui verberavit.
τυπαῖν,	τυπαῖν,	τυπαῖν-τος,	verberaturus.

By the same rule certain nouns proper, appellatives, and of that kind which were primitively participles or adjectives, form the genitive.

* As those compounded from *παῦς*, *πέτ*.

So, Αἴας, Ajax, was formerly a participle, having the neuter Αἴαν; wherefore the genitive is Αἴαν-τος. So, Πολυδάμας, Πολυδάμαν-τος, Polydamas. γίγας, γίγαν-τος, gigas.

So also κτεῖς, pecten, was formerly an adjective, having its neuter κτεῖν; wherefore the genitive is κτεῖνος; and Σιμόεις, Simois, Σιμόεν-τος.

And these are the rules for the genitive.

As to the rest it may be easily known by use, and by the ear, when to add -ος, and when -τος, or -δος, or -θος.

-τηρ, -τερος, suffers a syncope in the oblique cases; thus,

πατήρ,	πατέρος,	πατρός,	pater.
	πατέρι,	πατρί,	
	πατέρες,	πατρές, &c.	
μήτηρ,	μητέρος,	μητρός, &c.	mater.
θυγάτηρ,	θυγατέρος,	θυγατρός, &c.*	filia.

So ἀνὴρ, ἀνίρος, ἀνδρὸς, &c. vir, where, besides the syncope, δ is inserted, because the Greeks never, in the same word, place ε immediately after ν.

OF THE ACCUSATIVE.

The accusative sometimes does not end in α, viz.

1. The genitive in ος† pure, from ις, ος, αυς, and ους, hath ν from ς of the nominative. Thus,

ὄφις,	ὄφι-ος,	ὄφιν,	serpens.
βότρυς,	βότρυ-ος,	βότρυν,	racemus.
ναῦς,	ναῦ-ος,	ναῦν,	navis.
βοῦς,	βοῦ-ος,	βοῦν,	bos.

So, λίθις, χάρις, have ν.

λίθις,	λίθιος,	λίθιν,	lapis.
χάρις, †	χάριτος,	χάριν,	gratia.

Δίς, Δί-ος, Jupiter, having Δία, is excepted.

2. -υς, -εος, and compounds of ποῦς, pes, have either α or ν; thus,

* But πατέρα, μητέρα, &c. without a syncope, viz. in cases where they are not distinguished from πάτρα, patria, μήτρα, alvus.

† i. e. ος after a vowel not long.

‡ And sometimes others, which formerly, among the Ionians, had -ος pure.

αἶψς,	αἶψα,	or αἶψν,	celer.
δίπους,	δίποδα,	or δίπουν,	bipes.
βραδύπους,	βραδύποδα,	or βραδύπουν,	tardipes.

OF THE VOCATIVE.

The vocative is, for the most part, like the nominative. But,

I. In Substantives.

1. The short vowel of the genitive, from the long vowel of the nominative, remains in the vocative: thus,

Nom.	Gen.	Voc.
πάτερ,	πατέρ-ος,	πάτερ.
Δημοσθένης,	Δημοσθένη-ος,	Δημόσθενες.
Ἔκτωρ,	Ἔκτορ-ος,	Ἔκτορ.

2. -ος pure, not from -ης, loses the *ς* of the nominative; thus,

Nom.	Gen.	Voc.	
βασιλεύς,	βασιλέ-ος,	βασιλεῦ,	rex.
βοῦς,	βό-ος,	βοῦ,	bos.
ὄφις,	ὄφι-ος,	ὄφι,	serpens.
βότρυς,	βότρυ-ος,	βότρυ,	racemus.
δρῦς,	δρῦ-ος,	δρῦ,	quercus.
ἰχθῦς,	ἰχθύ-ος,	ἰχθύ,	piscis.
So,			
παῖς,	παῖ-δος,	παῖ,	puer.

II. In Adjectives.

The vocative masculine is like the nominative neuter: thus,

N. Masc.	N. Neut.	V. Masc.	
ἀληθής,	ἀληθές,	ἀληθές,	verus.
ἐλέημων,	ἐλέημον,	ἐλέημον,	misericors.
δίπους,	δίπουν,	δίπουν,	bipes.
μέλας,	μέλαν,	μέλαν,	niger.
χαρίεις,	χαρίεν,	χαρίεν,	venustus.

The same thing happens in many nouns proper, &c. which were originally either participles or adjectives; thus,

N. Αἴαν,	V. Αἴαν,	Ajax.
N. Πολυδάμης,	V. Πολυδάμαν,	Polydamas.
N. Σιμόεις,	V. Σιμόεν,	Simois.

OF THE DATIVE PLURAL.

The dative plural is formed from the dative singular, by inserting *σ* before *ι*; thus,

D. Singular.		D. Plural.	
ῥήτωρ,	ῥήτορ-ι,	ῥήτορ-σ-ι,	orator.
ἀληθής,	ἀληθεί-ι,	ἀληθεί-τ-ι,	verus.
ἡδύ,	ἡδέ-ι,	ἡδέ-σ-ι,	dulce.
κόραξ,	κόρακ-ι,	κόραξ-ι,	corvus.
Ἄραβι,	Ἄραβ-ι,	Ἄραβ-ι,	Arabs.

Before *σι*, the rejected vowel of the nominative is resumed; but the assumed consonant of the genitive is rejected: *ν* is also rejected.* Thus,

βασιλεύς,	βασιλέ-ι,	βασιλεῦ-τι,	rex.
βούς,	βό-ι,	βού-σι,	bos.
λέβης,	λέβη-τι,	λέβη-σι,	lebes.
λαμπάς,	λαμπά-δι,	λαμπά-σι,	lucerna.
ἄρνις,	ἄρني-θι,	ἄρني-σι,	avis.
ποιμήν,	ποιμέ-νι,	ποιμέ-σι,	pastor.
στάς,	σάν-τι,	σάν-σι,	stans.
χαρίεις,	χαρίεν-τι,	χαρίεισ-ι,	venustus.

Πούς, κτεῖς, οὐδεῖς, μεδεῖς, are excepted; which do not resume the rejected vowel of the nominative.

D. Sing.		D. Plur.	
πούς,	πο-δί,	πο-σί,	pes.
κτεῖς,	κτι-νι,	κτι-σί,	pecten.
οὐδεῖς,	οὐδέ-νι,	οὐδέ-σι,	nullus.
μεδεῖς,	μηδέ-νι,	μηδέ-σι,	nullus.

-της, -τιρος, after a syncope, has -σι; thus,

θυγάτηρ,	θυγατί-ρι,	θυγατρι,	θυγατράσι,	filia.
πατήρ,	πατίρ-ι,	πατρι,	πατράσι,	pater.

Also, ἀνὴρ, ἀνίρι, ἀνδρῖ, ἀνδράσι, vir.

Except γαστήρ, venter, γαστέρι, γαστήροσι.

-οντι of the singular is changed into -ουσι; thus,

τύπτων,	τύπτοντι,	τύπτουσι,	verberans.
λέων,	λέοντι,	λέουσι,	leo.

* See also the special rule for the formation of the Fut. I. in the finite verbs.

OF THE ARTICLE.

The Article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases, the masculine and neuter genders are of the second declension; the feminine is of the first. It wants the vocative; and it is thus declined:

Singular.			
N.	ὁ,	ἡ,	τὸ.
G.	τοῦ,	τῆς,	τοῦ.
D.	τῷ,	τῇ,	τῷ.
A.	τὸν,	τῆν,	τὸ.
Dual.			
N. A.	τῶ,	ταῖ,	τῶ.
G. D.	τοῖν,	ταῖν,	τοῖν.
Plural.			
N.	οἱ,	αἱ,	τὰ.
G.	τῶν,	τῶν,	τῶν.
D.	τοῖς,	ταῖς,	τοῖς.
A.	τούς,	τάς,	τὰ.

The Greeks spoke indeterminately, (indefinitely,) by pronouncing nouns by themselves; determinately, (definitely,) by prefixing the article. In Britain they speak indeterminately, by prefixing the article *a*; and determinately, by prefixing the article *the*. Thus,

ἄνθρωπος, a man; *ὁ ἄνθρωπος*, the man.

This is indeed the natural use of the Greek article; but it is accustomed to be used by grammarians artificially, to distinguish the genders and cases of nouns.

OF THE GENDERS OF SUBSTANTIVES OF THE THIRD DECLENSION.

As far as may be, the genders are always determined by the termination.

Nouns ending in *ους*, *υς*, increasing into *-ος* pure,* and *ων*, are always masculine; thus,

* Except *γενός*, *γενός*, ἡ, *mensura*.

ευς,	ὄχεις,	ὄχειός,	ὄ,	retinaculum.
ος, -τος,	πήχης,	πήχειός,	ὄ,	cubitus.
υς, -υος,	βότρυς,	βότρυος,	ὄ,	racemus.
ον,	καίων,	καίωνος,	ὄ,	pean.

Nouns ending in *ας* -*αδος*, *της* -*τητος*, *αυς*, *ω*, and the verbal *ις*, are always feminine. Thus,

<i>ας</i> - <i>αδος</i> ,	λαμπάς,	λάμπαδος,	ἡ,	lampas.
<i>της</i> - <i>τητος</i> ,	κακότης,	κακότητος,	ἡ,	malitia.
<i>αυς</i> ,	ναῦς,	ναός,	ἡ,	navis.
<i>ω</i> ,	φειδω,	φειδώος,	ἡ,	parsimonia.
<i>ις</i> verbal,	φύσις,	φύσιος,	ἡ,	natura.

And nouns ending in *α*, *ι*, *υ*, *ας*, -*ατος*, and *ος*, are always neuter:

<i>α</i> ,	βῆμα,	βήματος,	τὸ,	tribunal.
<i>ι</i> ,	μέλι,	μέλιτος,	τὸ,	mel.
<i>υ</i> ,	πῶν,	πῶιος,	τὸ,	grex.
<i>ας</i> , - <i>ατος</i> ,	κρέας,	κρέατος,	τὰ,	caro.
<i>ος</i> ,	τείχος,	τείχους,	τὸ,	murus.

OF CONTRACTIONS.

In a concurrence of vowels, if two syllables are converted into one, it is called a Contraction.

A contraction without a variation of the vowels, is termed *Synæresis*. Thus,

τείχει, τείχει.

A contraction with a variation of the vowels, is called *Crisis*. Thus,

Δημοσθίνεις, Δημοσθίνεις.
τείχαι, τείχη.

A contraction frequently takes place, but not always.

In the rules for contractions, let learners remember ;
 that two vowels are short, ε, ο ;
 which have their own proper long ones, η, ω ;
 and their appropriate diphthongs, ει, ου.

CONTRACTIONS OF THE FIRST DECLI SION.

No contraction takes place unless the former *v* is either short, or *æ* taken for a short vowel; and nominative, when contracted, is afterwards declined regularly.

RULES.

1. Change *εα* without *ρ*, into *η*.
2. In *ρσα*, and in the remaining nouns of this declension, dash out the former vowel; thus,

1.

γία, terra, γῆ; G. γῆς, D. γῆ, &c.
 λεονία, leonina, λεονῆ; G. λεονῆς, D. λεονῆ, &c.
 χρυσία, aurea, χρυσῆ; G. χρυσῆς, D. χρυσῆ, &c.
 Ἑρμίας, Mercurius, Ἑρμῆς; G. Ἑρμοῦ, D. Ἑρμῆ, &c.

2.

πορφυρία, purpurea, πορφυρᾶ; G. πορφυρᾶς, &c.
 ἀπλόη, simplex, ἀπλῆ; G. ἀπλῆς, &c.
 Ἀθηνάα, Minerva, Ἀθηνᾶ; * G. Ἀθηνᾶς, D. Ἀθηνᾶ, &c.
 μινάα, mina, μινᾶ; G. μινᾶς, D. μινᾶ, &c.
 Ἀπελλίης, Apelles, Ἀπελλῆς; G. Ἀπελλοῦ, &c.

CONTRACTIONS OF THE SECOND DECLI SION.

No contraction takes place unless the former *v* be short.

RULES.

1. If a short vowel follow, change it into *ου*;
2. If not, dash out the former one: thus,

πορφυρίων, purpureum.

Rule 1.	πορφυρίων,	πορφυροῦν.
2.	πορφυρίου,	πορφυροῦ.
2.	πορφυρίων,	πορφυροῦν.]
2.	πορφυρία,	πορφυρᾶ.
2.	πορφυρίων,	πορφυροῖς, &c.

* See note †, page 5.

διπλόν, duplex.

Rule 1.	διπλόον,	διπλοῶν.
2.	διπλόου,	διπλοῦ.
2.	διπλόου,	διπλω.
2.	διπλόου,	διπλω.
2.	διπλόου,	διπλω, &c.

νόος, mens.

Rule 1.	νόος,	νοῦς.
2.	νόου,	νοῦ.
2.	νόου,	νοῦ.
1.	νόου,	νοῦν.
1.	νόου,	νοῦ.

So also,

ῥόος,	fluxus.	διπλόος,	duplex.
πορφυρέος,	purpureus.	ἀργυρέος,	argenteus.
πλόος,	navigatio.	ῥοίον,	os.

ss of the vocative is not contracted.

CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the former vowel is either short, or the doubtful vowel is taken as short.

The following Rules are universal, for contractions of the third declension; and, moreover, for all verbs of each conjugation, which bear contraction:

I. A short vowel, before itself, is contracted into its own proper diphthong. But *ss** of the dual into *η*.

II. A short vowel before the other short one, is contracted into *ου*.

III. A short vowel before *α*, is contracted into its own proper long one. But *εα* pure is contracted into *α*.

* At least so the grammarians; but *ss* of the dual is also according to the rule in *α*, among Greek writers themselves; thus, *σκίλισσ*, *σκίλισσ*; and in Æschines Soc. *πόλισσ*, *πόλισσ*; *παρίχισσ*, *παρίχισσ*; apud Jo. Lascarin in *Gram.* p. 223. in fine, et p. 225, initio *Venetii* ap. Aldi F. 1557. This exception of the rest appears to be introduced, that they might distinguish the nominative dual from the dative singular.

IV. A short vowel before *i*, is contracted by a synæresis.

V. *ε*, before a long vowel or a diphthong, is rejected.

VI. 1. *ο-μικρὰ*, before a long vowel, is changed into *ω-μέγα*.

2. *ο-μικρὸν*, before a diphthong, the first vowel of the diphthong being cast away, is contracted by synæresis. But in the termination *οειν*, *ι* being rejected, the contraction is made by a crasis.

VIII. 1. *α* before *ο* or *ω*, is contracted into *ω-μέγα*.

2. *α* not before *ο* or *ω*, is contracted into *α*; and in diphthongs, before the contraction is made, the adjoined vowel is cast away; and if there be an *ι*, it is written under the contraction.

VIII. If the former vowel is *ι* or *υ*, or a long vowel, always dash out the following one.

THE RULES WITH EXAMPLES.

I. A short vowel before itself is contracted into its own proper diphthong. Thus,

In the oblique cases,

Δημοσθένης,

Λητούς,

Δημοσθένεις.

Λητούςι.

In verbs,

φιλέετε,

δηλόαμεν,

φιλοῦτε,

δηλοῦμεν,

amatis.

declaramus.

But *εε* of the dual into *η*. Thus,

Δημοσθένης,

Δημοσθέηη.

II. A short vowel before the other short one, is contracted into *ου*. Thus,

In the nominatives,

μελιτόεν,

μελιτούν,

mellitum.

In the oblique cases,

Δημοσθένης,

βόες,

Δημοσθένους.

βοῦς.

In verbs,

φιλόαμεν,

δολάετε,

φιλοῦμεν,

δολοῦτε,

amamus.

declaratis.

III. A short vowel before *α*, into its own proper long one. Thus,

In nominatives,

ἔαρ,	ἦρ,	ver.
κέαρ,	κῆρ,	cor.

In the oblique cases,

Δημοσθένεα,	Δημοσθένη.
Λητόα,	Λητώ.

But *ea* pure is contracted into *a*. Thus,

In the oblique cases,

Πειραιεύς, Piræus.	
A. Πειραιέα,	Πειραιᾶ.
χρεῖος, debitum.	
N. P. χρεῖα,	χρεῖα.

IV. A short vowel before *i*, is contracted by a synæresis.* Thus,

In the oblique cases,

Δημοσθένει,	Δημοσθένης,
Λητοῖ,	Λητοῖ.

V. *e*, before a long vowel or a diphthong, is rejected. Thus,

In nominatives,

Ἡρακλῆς,	Ἡρακλῆς,	Hercules.
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In the oblique cases,

Δημοσθενείων,	Δημοσθενῶν.
Δημοσθενέοιν,	Δημοσθενοῖν.

In verbs,

φιλέω,	φιλᾶ,	amo.
φιλείς,	φιλεῖς,	amas.†

VI. 1. *ο-μικρὸν*, before a long vowel, is contracted into *ω-μέγα*.

2. *ο-μικρὸν*, before a diphthong, the first vowel of the diphthong being cast away, is contracted by a synæresis.

* As also *α*, taken for a short vowel: thus, *ιλάω*, agito; *ιλαῦνα*, *ιλαῖνα*.

† But *ει* a little otherwise: thus, *τίθειαι*; by striking out *σ*, *τίθειαι*; by a diæresis, *τίθειαι*; by a crasis of Rule III. and a synæresis, *τίθειαι*.

These concurrences of vowels are not contracted unless in verbs. Thus,

1.		
δηλώω,	δηλώ̄,	declaro,
δηλόητε,	δηλώ̄τε,	declaretis.
2.		
δηλόεις,	δηλοῖ̄,	declarat.
δηλόοι,	δηλοῖ̄,	declaret.
δηλόη,	δηλοῖ̄,	declaret.
δηλόου,	δηλοῦ̄,	declarare tu.

But in the termination *-οειν*, *ι* being rejected, is contracted by a crasis.* Thus,

δηλόειν, δηλοῦν, declarare; by Rule II.

VII. 1. *α* before *ο*, † or *ω*, is contracted into *ω-μέγας*.

2. *α* not before *ο* or *ω*, into *α*.

In diphthongs, before the contraction is made, the adjoined vowel is cast away; and if there be an *ι*, it is written under the contraction. ‡ Thus,

In the oblique cases of neuters in *ας* pure and *ρας*; in which *τ* is struck out, that there may be a concurrence of vowels.

κέρας, cornu.

κέρατος,	κέραος,	κέρας.
κέρατων,	κέραων,	κέρων.
κέρατοι,	κέραοι,	κέρων.

In verbs,

τιμάομεν,	τιμῶ̄μεν,	honoramus.
τιμάω,	τιμῶ̄,	honorō.
τιμάουσι,	τιμῶ̄σι,	honorant.

* This, indeed, is not an exception; although it is placed so here in favour of learners: for the most ancient infinitive was *δηλοειμεναι*; then, Doricè, *δηλοιμεν*; afterwards, Ionicè, by striking out *-μει-*, *δηλοειν*; at length, Atticè, *δηλοῦν*: that is to say, in *-μει* and pures, the strike out *-μει*; not in pures, *-μ-* only.

† That is to say, before *ο* set by itself, or before *ο* of a diphthong

‡ And, in every contraction, *ι* being rejected before the crasis: made, it is always under-written, if an improper diphthong may be made; which indeed it every where makes, unless in *οειν* of the infinitive; throwing out *ι*, it becomes *οειν*, contracted *οιν*, as in Rule VI.

2.

In Nominatives, *λαῖας, λαῖς, lapis.*

In the oblique cases,

<i>κέρατα,</i>	<i>κέραα,</i>	<i>κέρα.</i>
<i>κέρατε,</i>	<i>κέραι,</i>	<i>κέρα.</i>
<i>κέρατι,</i>	<i>κέραϊ,</i>	<i>κέρα.</i>

In verbs,

<i>τιμάει,</i>	<i>τιμᾶ,</i>	honorat.
<i>τιμάη,</i>	<i>τιμᾷ,</i>	honoret.

VIII. If the former vowel is *ι* or *υ*, or a long vowel, always strike out the following; thus,

<i>ὄφεις, serpens.</i>		
N. P. <i>ὄφεις,</i>		<i>ὄφεις.</i>
<i>ὄφι,</i>		<i>ὄφι.</i>
<i>σίγησι, sinapi.</i>		
<i>σιγήσια,</i>		<i>σίγησι.</i>
<i>κύων, canis.</i>		
<i>κύωνος,</i>		<i>κῦνος.</i>
<i>κύωνι,</i>		<i>κῦνι, &c.</i>
<i>βότρυς, racemus.</i>		
<i>βότρυες,</i>		<i>βότρυς.</i>
<i>τιμήεν, honoratum,</i>		<i>τιμῆν.*</i>

SPECIAL RULES OF THE CONTRACTS OF THE THIRD DECLENSION.

1. The accusative plural is like the nominative contracted. Thus,

<i>Δημοσθένης,</i>	}	<i>Δημοσθένης.</i>
<i>Δημοσθένας,</i>		
<i>ὄφεις,</i>	}	<i>ὄφεις.</i>
<i>ὄφιας,</i>		
<i>βότρυες,</i>	}	<i>βότρυς.</i>
<i>βότρυας,</i>		

* In verbs; *τίθησαι*, striking out *σ*, *τίθηςαι*, in contraction *τίθη*.

N. B. *σάος* and *σῶος* are also contracted by these rules, in those cases which are found to be contracted; that is to say,

σάος, σῶος. VII. I. *σῶον, σῶν.* VII. I. *σάα, σῶ.* VII. 2.
σῶους, σῶς. VII. I. *σῶας, σῶς.* III.

2. The genitive in *-εος*, from *ης, ες, ος*, contracts all concurrences of vowels; so *-οος* not from *ους*; as also *ας* pure, and *ρας*.

Example of the genitive in *-εος* from *ης, ες, ος*.

Singular.		
N.	Δημοσθένης,	
G.	Δημοσθέεος,	Δημοσθέους.
D.	Δημοσθέει,	Δημοσθέει.
A.	Δημοσθέεα,	Δημοσθέη.
V.	Δημοσθέες.	
Dual.		
N. A. V.	Δημοσθέεε,	Δημοσθέη.
G. D.	Δημοσθέεοιν,	Δημοσθέοϊν.
Plural.		
N. V.	Δημοσθέεες,	Δημοσθέεις.
G.	Δημοσθέεων,	Δημοσθέων.
D.	Δημοσθέεσι,	
A.	Δημοσθέεας,	Δημοσθέεις.

Example of the genitive in *-οος*, not from *ους*; that is to say, of feminines in *ω* and *ως*.

Singular.		
N.	Λητώ, Latona.	
G.	Λητόος,	Λητοῦς.
D.	Λητοῖ,	Λητοῖ.
A.	Λητόα,	Λητῶ.
V.	Λητῶ.†	

Example of neuters in *ας* pure and *ρας*.

Singular.			
N. A. V.	κρέας, caro.		
G.	κρέατος,	κρέας,	κρέως.
D.	κρέατι,	κρέαϊ,	κρέα.
Dual.			
N. A. V.	κρέατε,	κρέαε,	κρέα.
G. D.	κρέατοιν,	κρέαοιν,	κρέων.

* V. J. Lascaris Gram. p. 13.

	Plural.		
N. A. V.	κρέατα,	κρέαα,	κρέα.
G.	κρέατων,	κρέαων,	κρέων.
D.	κρέασι.		

3. The genitive in *-εος*, not from *ης, ες, ος*, and the genitive in *-ιος*, contract the dative singular and the nominative plural only.*

Examples of the genitive in *-εος*, not from *ης, ες, ος*.

<i>βασιλεύς, rex.</i>			
D. Sing.	βασιλεί,		βασιλεί,
N. V. Plur.	βασιλέες,	}	βασιλείς.
A.	βασιλέας,		
<i>ἄστυ, arx.</i>			
D. Sing.	ἄστί,		ἄσει.
N. A. V. Plur.	ἄστια,		ἄστη.
<i>πόλις, urbs.</i>			
D. Sing.	πόλεϊ,		πόλει.
N. V. Plur.	πόλεες,	}	πόλεις.
A.	πόλεας,		

Examples of the genitive in *-ιος*.

<i>ὄφις, serpens.</i>			
D. Sing.	ὄφιϊ,		ὄφι.
N. V. Plur.	ὄφιεες,	}	ὄφεις.
A.	ὄφιας,		
<i>σίνηπι, sinapi.</i>			
D. Sing.	σινήπιϊ,		σινήπι.
N. A. V. Plur.	σινήπια,		σινήπι.

4. *-υς, -υος*, and *ους, -ουος*, contract the nominative plural only.

Example, in *υς, -υος*.

<i>βότρυς, racemus.</i>			
N. V. Plur.	βότρυες,	}	βότρυς.
A.	βότρυας,		

* The genitive in *-ιος*, not contracted, is changed, Atticè, into *ιαι*.

Example in *ους -οος*.

	βοῦς, bos.		
N. V. Plur.	βόες, }		
A.	βόας, }		βοῦς.

5. Comparatives in *ων* strike out *ν*, that they may be contracted in the accusative singular and nominative plural. Thus,

	βελτίων, melior.		
A. Sing.	βελτίονα,	βελτίονα,	βελτίον.
N. V. Plur.	βελτίονες,	βελτίονες,	βελτίους.
A.	βελτίονας,	βελτίονας,	
	βελτίον, melius.		
N. A. V. Plur.	βελτίονα,	βελτίονα,	βελτίον.

6. The nominative being contracted, is then declined regularly. Thus,

ἔαρ, ver; contracted ἤρ, ἤρος, ἤρι, &c.
 λάας, lapis; contracted λάς, λάος, λάϊ, &c.
 Ἡρακλῆς, Hercules; in contraction Ἡρακλῆς; Ἡρακλῆος, Ἡρακλοῦς; Ἡρακλεῖ, Ἡρακλεῖ; Ἡρακλέα, Ἡρακλεῖ; ὦ Ἡρακλες.

7. In adjectives, the contraction of the neuter gender remains in the masculine and feminine. Thus,

	μελιτόεις, mellitus.		
μελιτόεις,	μελιτόεσσα,	μελιτόεν.	
μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.	
μελιτοῦν/⊙,	μελιτοῦσσης,	μελιτοῦν/⊙.	
	τιμήεις, honoratus.		
τιμήεις,	τιμήεσσα,	τιμήεν.	
τιμῆς,	τιμῆσσα,	τιμῆν.	
τιμῆν/⊙,	τιμῆσσης,	τιμῆν/⊙.	

N. B. Although, for the benefit of younger scholars, contractions of the first and second declension are here particularly exhibited, these nevertheless indeed follow the same analogy with the rest; and may all be accomplished by the general rules, if only the two following exceptions are added.

1. In exception to Rule III. after *ει* pure may be added also *ειω* of the first. Thus, *περφυρία*, *περφυρεῖα*.

2. In adjectives in *-πλος*, *ο* not before a short vowel is struck out, contrary to Rule III. and VI. Thus, *διπλος*, *διπλός*, *διπλόν*, *διπλῶν*; ἡ *διπλή*, *διπλῆ*; τὰ *διπλῆα*, *διπλῆα*.

Nouns of the Third Declension, to be declined and contracted.

εὐσεβής, pius.	γραφίς, pictor.	νεκρός, cadaver.
ἀμείνων, melior.	Περικλῆς, Pericles.	πέρας, finis.
σάχυς, spica.	ἰχθύς, piscis.	αἰδώς, pudor.
ἀρείων, præstantior.	Διοκλῆς, Diocles.	τόχος, murus.
νομίς, pastor.	ἄστυ, arx.	δύναμις, potentia.
φειδῶν, parsimonia.	πλείων, morc.	δρῦς, quercus.
γῆρας, senectus.	πραΐξις, actio.	Θεμιστοκλῆς.
Ἀχιλλεύς, Achilles.	ἠώς, aurora.	ἀληθής, verus.
ὑπερφύης, excellens.	βαθύς, profundus.	βάθυ, profundum.
ἀληθής, verum.	τριήρης, triremis.	φονίς, homicida.
μῦς, mus.	Ἀγαθοκλῆς.	ἱλασσών, minor.
μῆρος, pars.	ἱερεύς, sacerdos.	ταχύς, celer.
σπίλαιος, securia.	κόσμις, maritus.	ἀναιδής, impudens.
εὐσεβής, pium.	πῶν, grex.	καλλίων, pulchrior.
τίρας, prodigium.	εὐγενής, generosus.	εὐγενές, generosum.
ἱλάσσον, minus.	δρομίς, cursor.	μείων, minor.
ἔπος, verbum.	υἱός, filius.	ῥίς, filius.
εὐφύης, boni ingenii.	Ὀδυσσεύς, Ulysses.	φράσις, dictio.
κίρας, cornu.	ὄϊς, ovis.	βραδύς, tardus.
βραδύ, tardum.	βελτίων, melior.	εὐκλής, gloriâ clarus.
ἦθος, mos.	πειθῶν, suadela.	πρίσβυς, senex.
ἔθνος, gens.	ἠδὺν, suave.	ὄρος, mons.
εὐκλείς, gloriosum.	Πειραιεύς, Piræus.	εὐφύης, ingeniosum.
πλείων, plus.	ἀμείνω, melius.	ἰδιής, indigus.

OF REGULAR ADJECTIVES.

The feminine gender is always of the first declension.

The masculine in *ος* hath the neuter in *ον*; and both are of the second declension.

The terminations, therefore, of these are,

	M.	F.	N.	
	ος,	η,	ον.	
as,	καλός,	καλή,	καλόν,	pulcher.

Thus; ἀγαθός, bonus; κακός, malus; φίλος, amicus; μαλακός, mollis; ἀπαλός, tener; λευκός, albus; δῆλος, evidens; τηρῆνός, jucundus.

But *ος* pure, and *ρος*, have *α*; as,

ῥάδιος,	ῥάδια,	ῥάδιον,	facilis.
φανερός,	φανερὰ,	φανερόν,	manifestus.

So; ἄξιος, dignus; μικρός, parvus; ἀργύρεος, argenteus; μακρός, longus; ἄγριος, agrestis; πονηρός, malus; πορφύ-

ρευς, purpleus; ὅμοιος, similis; φοβερός, formidabilis; ἱερός, sacer; ἅγιος, sanctus.*

But the Attics often decline adjectives in *ος* by the common gender in *ος*, especially if they are derived or compounded, without the feminine gender.

Thus, ἀθάνατος, immortalis, is declined, Atticè, ὁ, ἡ, ἀθάνατος, τὸ, ἀθάνατον; for it is derived from θάνατος, mors. πάνμφιλος, omnibus amicus, is declined, Atticè, ὁ, ἡ, πάνμφιλος, τὸ, πάνμφιλον; for it is compounded from πᾶν, omne, and φίλος, amicus.

So, ἀδικος, injustus, from δική, jus; οὐράνιος, cœlestis, from οὐρανός, cœlum; ὁμορτος, finitimus, from ὁμός, idem, and ὄρος, terminus.

Both the masculine and neuter gender of all adjectives, not ending in *ος*, are always of the third declension.

The regular terminations of these are,

	M.	F.	N.
1.	ας,	αινα,	αν.
2.	εις,	εσσα,	εν.
3.	υς,	εια,	υ.

Thus,

		1.	
μέλας,	μέλαινα,	μέλαν,	niger.
τάλας,	τάλαινα,	τάλας,	miser.†
		2.	
χαρίεις,	χαρίεσσα,	χαρίεν,	venustus.
μελιτόεις,	μελιτόεσσα,	μελιτόεν,	mellitus.
τιμήεις,	τιμήεσσα,	τιμήεν,	honoratus.
ἀνεμόεις,	ἀνεμόεσσα,	ἀνεμόεν,	ventosus.
ἤχηεις,	ἤχέεσσα,	ἤχέν,	sonorus.
αἰμαλίοεις,	αἰμαλίοεσσα,	αἰμαλίον,	sanguineus.

* These are excepted; ὀγδόος, ὀγδοή, ὀγδοόν, octavus; since formerly it probably was ὀγδοότος; as, ἑννατός, nonus, δέκατος, decimus; but, afterwards, by striking out τ, it became ὀγδόος. So those compounded of -πλοος; as, ἀπλόος, ἀπλόη, ἀπλόον, simplex; διπλόος, διπλόη, διπλόον, duplex; since -πλοος seems to arise from πλόος, by striking out π; that is to say, from πλικω, plico.

† No regular adjectives in *ας*, besides these two, are found.

3.

γλυκύς,	γλυκεῖα,	γλυκὺ,	dulcis.
ἡδύς,	ἡδέϊα,	ἡδύ,	suavis.
ἡμισύς,	ἡμίσεια,	ἡμισυ,	dimidius.
βαρὺς,	βαρεῖα,	βαρὺ,	gravis.
βαθεύς,	βαθεῖα,	βαθύ,	profundus.

But many adjectives of the third declension are declined with the common gender, without the feminine.

The regular terminations of those are these.

1. The common gender in *ων, ην, ης*, forms the neuter gender by changing the long vowel into its own proper short one. Thus,

ὁ, ἡ, σάφρων,	τὸ, σάφρον,	sanæ mentis.
ὁ, ἡ, ἄρσεν,	τὸ, ἄρσεν,	masculus.
ὁ, ἡ, ἀληθής,	τὸ, ἀληθές,	verus.
ὁ, ἡ, εὐδαίμων,	τὸ, εὐδαίμον,	felix.
ὁ, ἡ, τέρην,	τὸ, τέρεν,*	tener.
ὁ, ἡ, εὐσεβής,	τὸ, εὐσεβές,	pius.
ὁ, ἡ, μνήμων,	τὸ, μνήμον,	memor.
ὁ, ἡ, εὐγενής,	τὸ, εὐγενές,	generosus.
ὁ, ἡ, βελίων,	τὸ, βελίον,	melior.

2. The common gender in *ις* and *υς* forms the neuter by casting away *ς*. Thus,

ὁ, ἡ, εὐχαρις,	τὸ, εὐχαρ',	gratus.
ὁ, ἡ, φιλόπατρις,	τὸ, φιλόπατρι,	patriæ amans.
ὁ, ἡ, ἄδακρυς,	τὸ, ἄδακρυ,	illachrymabilis.

3. Compounds from *πῶς*, *pes*, have the neuter in *ουν*. Thus,

ὁ, ἡ, δίπους,	τὸ, δίπουν,	bipes.
ὁ, ἡ, πολύπους,	τὸ, πολύπουν,	multipes.†

* But it is often declined, *τίρην, τίρεινα, τέρειν*.

† Since, formerly it was probably, *πόος*, from whence *ὁ, ἡ, δίποσι, τὸ, δίπουν*; afterwards, in contraction, *δίπους, δίπουν*; the declension being changed from hence, as it is in *γίλωι, ἕρωι*, from the old words *γίλωι, ἕρωι*.

OF IRREGULAR ADJECTIVES.

Every adjective not ending in some one of the regular terminations already mentioned, is irregular, and always wants the neuter gender. Thus,

ὁ, ἡ, ἄρπαξ,	rapax.
ὁ, ἡ, μάκαρ,	beatus ; or, ἡ μακαίρα.
ὁ, ἡ, ἄσψ,	cæcus.
ὁ, ἡ, μακρόχειρ,	longimanus.

The following also are irregular :

1. πᾶς, omnis, is declined as a participle ; viz. πᾶς, πᾶσα, πᾶν.

2. Also ἐκῶν, ἐκοῦσα, ἐκόν, volens ; for it was indeed, originally, a participle of the old verb ἔκω, venio. And so ἀέκων, nolens ; by syncope ἄκων, ἄκυσσα, ἄκων.

3. μέγας, magnus, and πολὺς, multus, are irregular in the nominative and accusative singular ; as,

N.	μέγας,	μεγάλη,	μέγα.	πολὺς,	πολλή,	πολὺ.
A.	μέγαν,	μεγάλην,	μέγα.	πολὺν,	πολλήν,	πολὺ.

But all the rest of the cases are declined regularly from the old nominatives μεγαλὸς and πολλὸς. Thus,

G. S.	μεγάλου,	μεγάλης,	μεγάλου.	πολλοῦ,	πολλῆς,	πολλοῦ.
N. P.	μεγάλοι,	μεγάλαι,	μεγάλα.	πολλοί,	πολλαί,	πολλὰ.*

COMPARISON OF ADJECTIVES.

1.

Comparison may be made by adding the terminations -τερος and -τατος for the comparative and superlative. Thus,

μάκαρ, μακρότερος, μακρότατος ; beatus, beatior, beatissimus.

* But Homer, and from him the poets, decline πολὺς regularly, writing πολίης, πολίϊ, πολίης, &c. which afterwards was changed, in those cases in which it could not be distinguished from the same cases of the noun πόλις, urbs.

εὔνης, (contractedly for εὔνο[Ⓞ]), εὔνούτερ[Ⓞ], εὔνούτατ[Ⓞ]; benevolens, benevolentior, benevolentissimus.

κακόνης, (contractedly for κακόνο[Ⓞ]), κακονούτερ[Ⓞ], κακονούτατ[Ⓞ]; malevolens, malevolentior, malevolentissimus.

ἀπλοῦς, (contractedly for ἀπλό[Ⓞ]), ἀπλούτερ[Ⓞ], ἀπλούτω[Ⓞ]; simplex, simplicior, simplicissimus. But,

1. εις casts away ἦ Thus,

χαρίεις,	χαριέστερος,	χαριέτατος,	venustus, &c.*
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2. ος casts away ς. Thus,

ὀρθός,	ὀρθότερος,	ὀρθότατος,	rectus, &c.
δικαίος,	δικαιότερος,	δικαιότατος,	justus, &c.
πονηρός,	πονηρότερος,	πονηρότατος,	malus, &c.
θαυμαστός,	θαυμαστότερος,	θαυμαστότατος,	admirabilis, &c.
ῥητός,	ῥητότερος,	ῥητότατος,	planus, &c.

Thus also; οἰκεῖος, familiaris; ἔτοιμος, promptus; κοῦφος, levis; λεπτός, tenuis; τερπνός, jucundus; ὅμοιος, similis.

But ος after a short syllable changes, moreover, ο into ω.† Thus,

σοφός,	σοφώτερος,	σοφώτατος,	sapiens, &c.
κενός,	κενώτερος,	κενώτατος,	inanis, &c.
φοβερός,	φοβερώτερος,	φοβερώτατος,	formidabilis, &c.
φανερός,	φανερώτερος,	φανερώτατος,	manifestus, &c.
χαλιπτός,	χαλιπώτερος,	χαλιπώτατος,	d'fficilis, &c.

So also ἄγριος, ἀγριώτερος, ἀγριώτατος, ferox, &c. because ι is taken for a short vowel; but ἔντιμος, honoratus, ἔντιμότερος, &c. for ι is taken as a long vowel.

And ικανός, ικανώτερος, ικανώτατος, idoneus, &c. because α is taken as a short vowel.

But ισχυρός, ισχυρότερος, ισχυρότατος, validus, &c. because υ is taken for a long vowel.‡

* So also,

εἷς,	unus,	ἕτερος,	alter duorum.
οὐδείς,	nullus,	οὐδῆτερος,	neuter duorum.
μηδείς,	nullus,	μηδῆτερος,	neuter duorum.

† That is, lest four continued short syllables should come together, And so lest four should come together, ὀδοιπώρος is used, not ὀδοιπώρος, viator. Homer, even lest three should meet together, often changes a short syllable into a long one.

‡ And ἐπικινδύνος, ἐπικινδυνώτερος, ἐπικινδυνώτατος; for υ is taken as short. So also φιλοκινδυνώτατος, Xen. Anab. p. 90. Hutch. 8vo. and Hier. IV. 7. Wells.

And so, ἴσος, æqualis, hath ἰσότερος, ἰσότατος; when ι is taken as long; but on the contrary, when ι is taken as short, it hath ἰτώτερος, ἰσώτατος.

3. ας, ης, and υς, add to the neuter gender. Thus,

μίλας,	μίλαινα,	μίλαν,	μιλάντιρος, &c.
τάλας,	τάλαινα,	τάλαν,	ταλάντιρος, &c.
ὁ, ἡ, εὐσιβής,		τὸ, εὐσιβής,	εὐσιβίσιρος, &c.
εὐρύς,	εὐρέα,	εὐρὺν,	εὐρύτιρος, &c.

So also, ἀσεβής, impius; ταχύς, celer; ἀληθής, verus; ἀκύς, velox; δυσχερής, difficilis; βραδύς, tardus; ἀκριβής, accuratus; &c.

4. -ων adds to the nominative masculine of the plural. Thus,

ἄφρων,	amens,	ἄφρονίσιρος,	ἄφρονίστατος.
σώφρων,	sanæ mentis,	σωφρονίσιρος,	σωφρονίστατος.
εὐφρων,	hilaris,	εὐφρονίσιρος,	εὐφρονίστατος.
κακοδαίμων,	miser,	κακοδαίμονίσιρος,	κακοδαίμονίστατος.

2.

In some adjectives, comparison may be made by -ίων and -ισος. As,

1. Some ending in ος, derived from substantives, are compared in -ίων and -ισος; but in these the comparison is not made from the positive adjective itself, but from the substantive from which it is derived. Thus,

καλός, pulcher, from κάλλος, -ος, τὸ, pulchritudo, hath καλλίων, κάλλισος.

ἐχθρός, inimicus, from ἐχθρὸς, -ος, τὸ, inimicitia, hath ἐχθρίων, ἐχθρίσος.

οἰκτρὸς, miserabilis, from οἶκλος, -ου, ὁ, commiseratio, hath οἰκτίων, οἰκτίσος.

αἰσχρὸς, turpis, from αἴσχος, -ος, τὸ, turpitude, hath αἰσχιών, αἰσχισος.

μακρὸς, longus, from μήκος, -ος, τὸ, longitudo, hath μακρίων, μήκισος.

2. Some in υς are compared in both ways. Thus,

βαθύς, profundus, βαθύτερος, βαθύτατος; or βαθίων, βάθισος. Thus,

βραδύς, tardus; ταχύς, celer; παχύς, crassus; γλυκύς, dulcis; βραχύς, brevis; ἀκύς, velox; and the like.

3. ῥάδιος, facilis, hath, by striking out ρ, ραίων, ραίσιος; or ι, underwritten, ῥάων, ῥάισος.

OF IRREGULAR COMPARISON.

<i>ἀγαθός,</i>	<i>bonus,</i>	{	<i>ἀμείων,</i>	<i>ἀγαθώτατος.</i>
			<i>ἀρείων,</i>	<i>ἀριστος.</i>
			<i>βελτίων,</i>	<i>βέλτιστος.</i>
			<i>κρείσσαν,</i>	<i>κράτιστος.</i>
			<i>λαΐων,</i>	<i>λαΐστος.</i>
<i>κακός,</i>	<i>malus,</i>	{	<i>κακίων,</i>	<i>κάκιστος.</i>
			<i>χειρών,</i>	<i>χείριστος.</i>
<i>μέγας,</i>	<i>magnus,</i>		<i>μείζων,</i>	<i>μεγίστος.</i>
<i>πολύς,</i>	<i>multus,</i>		<i>πλείων,</i>	<i>πλείστος.</i>
<i>ἔλαχϋς,</i>	<i>parvus,</i>		<i>ἐλάσσων,</i>	<i>ἐλάχιστος.</i>
<i>μικρός,</i>	<i>parvus,</i>		<i>ἥσων, vel μείων, vel</i>	<i>μικρότερος, μικρότατος.</i>

NAMES OF NUMBERS.

εἷς, unus.

	M.	F.	N.
N.	<i>εἷς,</i>	<i>μία,</i>	<i>ἓν.</i>
G.	<i>ἑνός,</i>	<i>μίας,</i>	<i>ἐνός.</i>
D.	<i>ἐνί,</i>	<i>μισ,</i>	<i>ἐνί.</i>
A.	<i>ἕνα,</i>	<i>μίαν,</i>	<i>έν.</i>

And so the two compounds *οὐδείς, μηδείς, nullus*; which indeed have the plural number, *οὐδένες, οὐδεμίαι, οὐδένα, &c.*

From *εἷς, unus*, is formed the comparative *ἕτερος, -α, -ον, alter duorum*; and from *οὐδείς, μηδείς*, are formed *οὐδέτερος, μηδέτερος, neuter duorum*.

δύω, duo.

N. A. dual, *δύω*; G. D. *δυοῖν*; which cases are alone proper of this noun.

Nevertheless, it is sometimes expressed in the plural, G. *δυῶν, D. δυσι*; and often it is expressed *δύο*, but this is indeclinable.

τρεις, tres.

	M.	F.	N.
N. A.	<i>τρεις,</i>	<i>τρεις,</i>	<i>τρία.</i>
G.	<i>τριῶν,</i>	<i>τριῶν,</i>	<i>τριῶν.</i>
D.	<i>τρισι,</i>	<i>τρισι,</i>	<i>τρισι.</i>

D

	τέσσαρες, quatuor.		
N.	τέσσαρες,	τέσσαρες,	τέσσαρα.
G.	τεσσάρων,	τεσσάρων,	τεσσάρων.
D.	τέσσαρσι,	τέσσαρσι,	τέσσαρσι.
A.	τέσσαρας,	τέσσαρας,	τέσσαρα.

The names of the cardinal numbers which successively follow after the first four, up to a hundred, are all indeclinable, viz.

πέντε,	five.	τριάνκοντα,	thirty.
ἕξ,	six.	τεσσαράκοντα,	forty.
ἑπτὰ,	seven.	πεντήκοντα,	fifty.
ὀκτώ,	eight.	ἑξήκοντα,	sixty.
ἑννία,	nine.	ἑβδομήκοντα,	seventy.
δέκα,	ten.	ὀγδοήκοντα,	eighty.
εἴκοσι,	twenty.	ἑννιήκοντα,	ninety.
	and ἑκατὸν, a hundred.		

After ἑκατὸν, a hundred, the names of larger numbers are regular adjectives, viz.

διακόσιοι, διακόσιαι, διακόσια, ducenti, &c.

τριακόσιοι, &c. trecenti, &c.

χίλιοι,	χίλιαι,	χίλια,	mille.
μύριοι,	μύριαι,	μύρια,	decies mille.

But the names of ordinal numbers are all regular adjectives, viz.

πρῶτος,	πρῶτη,	πρῶτον,	primus, &c.
δύτιμος,	δύτιμα,	δύτιρον,	secundus, &c.
τρίτος,	τρίτη,	τρίτον,	tertius, &c.
&c.			

OF CHARACTERS OF NUMBERS.

For the expressing lesser numbers, such as are used by authors, or as marks of division, the Greeks used their own letters in order, viz. that A might denote the first, B the second; and so successively in order to Ω the twenty-fourth.

On this account the books of the Iliad and Odyssey are distinguished into twenty-four, according to the number of the letters.

But, in enumerating these books, the order of the letters may more readily occur to the memory by the help of a technical Greek syllable -HNT-. For, dividing the twenty-four letters into four parts, of six letters each, H will be the first of the second, N the first of the third, T the first of the fourth.

For expressing more general numbers, they used indeed the same letters, but applied them differently, viz. They divided their twenty-four letters into three classes; and in the sixth place of the first class, i. e. after ε', they inserted the character ς', which they called ἐπίσημον.

To the second class, in the last place, they added the character ς, or ζ, which they called *κόππα*.

Finally, to the third class, they added also, in the last place, the character θ, which they called *σάνπι*.

By this means they had twenty-seven characters of numbers, divided into three classes.

The first class denoted, in order, nine units.

The second class denoted, in order, nine tens.

And the third class denoted, in order, nine hundreds.

For this reason they distinguished the letters they made use of as characters of numbers, in a little line, with a point written above. Thus,

A,	α',	1.	I,	ι',	10.	P,	ρ',	100.
B,	β',	2.	K,	κ',	20.	Σ,	σ',	200.
Γ,	γ',	3.	Λ,	λ',	30.	T,	τ',	300.
Δ,	δ',	4.	M,	μ',	40.	Υ,	υ',	400.
E,	ε',	5.	N,	ν',	50.	Φ,	φ',	500.
	ς',	6.	Ξ,	ξ',	60.	X,	χ',	600.
Z,	ζ',	7.	O,	ο',	70.	Ψ,	ψ',	700.
H,	η',	8.	Π,	π',	80.	Ω,	ω',	800.
Θ,	θ',	9.	ς', ζ',	90.		θ',	900.	

In these classes, the order of the letters may more readily occur to the memory by the help of the technical syllable AIR; the first letter of which, A, denotes the first of the units; the second, I, the first of the tens; the third, R, the first of the hundreds.

For the expressing thousands, they used the same classes, but in a line placing now the point below.

And so, the first class, pointed underneath, denoted, in order, thousands; the second class, tens of thousands; and the third class, hundreds of thousands.

Thus, *χιρζ, θμγ*, expresses 657,943.

OF THE PRONOUN.

There are three primary substantive pronouns: *ἐγώ*, I; *σύ*, thou; *ὁς*, he; and they are declined thus:

Sing.	Sing.	Sing.
N. <i>ἐγώ</i> .	<i>σύ</i> .	<i>ὁς</i> .
G. <i>ἐμοῦ</i> , or <i>μοῦ</i> .	<i>σοῦ</i> .	<i>οῦ</i> .
D. <i>ἐμοί</i> , or <i>μοί</i> .	<i>σοί</i> .	<i>οῖ</i> .
A. <i>ἐμέ</i> , or <i>μέ</i> .	<i>σέ</i> .	<i>έ</i> .
Dual.	Dual.	Dual.
N. A. <i>νῶϊ</i> , or <i>νῶ</i> .	<i>σφῶϊ</i> , or <i>σφῶ</i> .	<i>σφέ</i> .
G. D. <i>νῶϊν</i> , or <i>νῶν</i> .	<i>σφῶϊν</i> , or <i>σφῶν</i> .	<i>σφίν</i> .

	Plur.		Plur.		Plur.
N.	ἡμεῖς.		ὑμεῖς.		σφεῖς.
G.	ἡμῶν.		ὑμῶν.		σφῶν.
D.	ἡμῖν.		ὑμῖν.		σφῖσι.
A.	ἡμᾶς.		ὑμᾶς.		σφᾶς.

The rest of the pronouns are adjectives ; as,

ἄλλος,	ἄλλη,	ἄλλο,	alius.
αὐτός,	αὐτή,	αὐτό,	ipse.
ὅς,	ἧ,	ὃ,	qui.
οὗτος,	αὐτή,	τοῦτο,	hic.
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο,	ille.

It may be remarked, that ἄλλος, αὐτός, ὅς, οὗτος, ἐκεῖνος, lose *v* in the neuter gender.

But οὗτος is varied in its declension, according to the variations of the article ; from which, doubtless, it is derived.* Thus,

		Sing.	
N. V.	οὗτος,	αὐτή,	τοῦτο.
G.	τούτου,	ταύτης,	τούτου.
D.	τούτῳ,	ταύτῃ,	τούτῳ.
A.	τούτον,	ταύτην,	τούτο.
		Dual.	
N. A. V.	τούτῳ,	ταῦτα,	τούτῳ.
G. D.	τούτοιν,	ταῦταιν,	τούτοιν.
		Plur.	
N. V.	οὗτοι,	αὗται,	ταῦτα.
G.	τούτων,	τούτων,	τούτων.
D.	τούτοις,	ταύταις,	τούτοις.
A.	τούτους,	ταύτας,	ταῦτα.

From the three primary substantive pronouns are derived the possessive pronouns, which are regular adjectives : viz.

From ἐγώ,	comes	ἐμός.	ἐμή,	ἐμόν,	meus.
From σέ,		σός,	σή,	σόν.	tuus.
From ἔ,		ὅς,	ἧ,	ὄν.	his, English.

* Viz. from ἐ, and αὐτός. But αὐτός seems also to arise from αὖ, rursus, and the article ; as ἐκεῖνος most certainly arises from ἐκεῖ, illic.

From <i>νῶϊ</i> ,	<i>νῶϊτερος</i> ,	-α,	-ον.	noster duorum.
From <i>σφῶϊ</i> ,	<i>σφῶϊτερος</i> ,	-α,	-ον.	vester duorum.
From <i>ἡμῆϊ</i> ,	<i>ἡμῆϊτερος</i> ,	-α,	-ον.	noster.
From <i>ὑμῆϊ</i> ,	<i>ὑμῆϊτερος</i> ,	-α,	-ον.	vester.
From <i>σφῆϊς</i> ,	<i>σφῆϊτερος</i> ,	-α,	-ον.	their, English.

From the three same primary pronouns, and *αὐτός*, ipse, are compounded three reciprocal pronouns, but only in the oblique cases. Thus,

G. <i>ἑαυτοῦ</i> ,	<i>ἑαυτῆς</i> ,	<i>ἑαυτοῦ</i> .	mei ipsius.
D. <i>ἑαυτῆ</i> ,	<i>ἑαυτῆ</i> ,	<i>ἑαυτῆ</i> .	
A. <i>ἑαυτόν</i> ,	<i>ἑαυτήν</i> .	<i>ἑαυτό</i> .	

And so *σῆαυτοῦ*, tui ipsius, or contractedly *σαυτοῦ*; and *ἑαυλοῦ*, sui ipsius, or contractedly *αὐλοῦ*, which moreover hath also the plural number, viz.

G. <i>ἑαυλῶν</i> ,	<i>ἑαυλῶν</i> ,	<i>ἑαυλῶν</i> .
D. <i>ἑαυλοῖς</i> ,	<i>ἑαυλαῖς</i> ,	<i>ἑαυλοῖς</i> .
A. <i>ἑαυλοῦς</i> ,	<i>ἑαυλαίς</i> ,	<i>ἑαυλαίς</i> .

But *τίς*, quis, with the acute accent, is a primitive interrogative pronoun. And it is also used as an indefinite, but with the grave accent, *τις*, aliquis, quidam. And indeed universally, all indefinites are used as interrogatives, but changing the accent.

τίς is thus declined :

N. Sing.	<i>τίς</i> ,	<i>τίς</i> ,	<i>τίς</i> .
G.	<i>τίνος</i> ,	<i>τίνος</i> ,	<i>τίνος</i> .
N. Plur.	<i>τίνες</i> ,	<i>τίνες</i> ,	<i>τίνες</i> .

τίς the interrogative hath its responsive *ὅστις*. Thus ;
τίς ἐποίησε ; What person did it ?
οὐκ οἶδα ὅστις. I don't know which person.

But there was, anciently, among the Greeks, another interrogative pronoun, *πὸς*, *πῆ*. *πὸ*, and its responsive *ὅπῃς*, *ὅπῃ*, *ὅπῃ*; which custom hath abolished, unless it be in two cases, and in these it is used adverbially only ; viz. *ποῦ*, quo loco ? *πῆ*, qua via ? and so, *ὅπου*, *ὅπῃ*, responsive. Nevertheless, from these are formed *πότερος*, -α, -ον, uter duorum ? in the comparative degree, and its responsive *ὀπότερος*, -α, -ον ; as also many other adverbs and adjectives, very usual.

Among pronouns also are to be placed three gentile adjectives, *ἡμεδαπὸς*, -η, -ον, nostras ; *ὑμεδαπὸς*, -η, -ον, vestras ; *πεδαπὸς*, *cujas*.*

* Which may be from *δαπίδον*, solum.

From the neuter gender of the article, the relative pronoun, interrogative, and responsive, other adjectives are derived,* the most frequent use of which in our language, is easily explained. Thus,

ὅ, the.	ᾧ, which.	ὅτι, what.	} responsive
οἷος, of the kind.	αἵος, of which kind.	οἷοις, of what kind.	
πόσος, of the number.	πόσος, of which number.	πόσοις, of what number.	
στάσις, of the size.	στάσις, of which size.	στάσις, of what size.	
		στάσις, of what size.	
		στάσις, of what size.	

From these, and οὗτος, hic, is compounded οὗτοις, οὗτων, οὗτων, of this kind; οὗτων, of this number; οὗτων, of this size.*

* But ὅσων grammarians have established as an indefinite pronoun, which it is not, nor is it any where to be found by itself, for it hath always the article prefixed; as ὁ ὅσις, which indeed is a contraction of three words, viz. ὁ ὅσις, * this or that one; as οὗ ὅσις, may be οὗσις, and so, in the ge-

nitive, οὗσις ἰσῆς, contractedly οὗ ὅσις; it in the dative οὗ ὅσι βί, contractedly οὗ ὅσι; it in the accusative οὗ ὅσι ἴσῆς, contractedly οὗ ὅσι. ὁ ὅσις indeed is in use for ὁ ὅσις; but then the accusative ἴσῆς is governed by the verb ἀίγῃ, understood.

* Rule V.

† Rule II.

* And also many very common adverbs, as will be shewn in its proper place.

OF THE VERB.

There are two conjugations of a verb. The first in ω , as $\tauύπ\omega$, verbero. The second in μ , as $\tauίθημι$, pono.

There are three voices: Active, Middle, and Passive.

The Active Voice is properly used to signify that which we do to another, as $\acute{\epsilon}\beta\lambda\alpha\psi\alpha$ σί, I did hurt you.

The Middle Voice is properly used to signify that which we do to ourselves; as, $\acute{\epsilon}\beta\lambda\alpha\psiάμην$, I did hurt myself; $\acute{\epsilon}\beta\lambda\alpha\psiάμην$ τὸν ποδᾶ, I did hurt my foot.

The Passive Voice is properly used to signify that which we suffer from another; as, $\acute{\epsilon}\beta\lambdaάφθην$ ὑπὸ σοῦ, I was hurt by you.

Tenses are;

The Present Tense; as, $\tauύπ\omega$, I am striking.

The Future Time; which in form is indeed double, but in signification one and the same; as,

First Future, $\tauύψω$, } I shall, or will, or am to strike.
Second Future, $\tauύπῶ$, }

The Preterite Tenses are four; viz.

1. Imperfect; as, $\acute{\epsilon}\tauυπουν$, I was striking.

2. Indefinite, or Aorist; which, because it is formed from the Future, is, indeed, in form double, but in signification one and the same; as,

First Aorist, $\acute{\epsilon}\tauυψα$, } I struck, or did strike.
Second Aorist, $\acute{\epsilon}\tauυπον$, }

3. Perfect; as, $\tauέτυφα$, I have struck.

4. Pluperfect; as, $\acute{\epsilon}\tauετύφειν$, I had struck.

Tenses have Modes, Numbers, and Persons.

There are five modes; Indicative, Subjunctive, Optative, Imperative, and Infinitive.

There are three numbers, as in nouns.

There are three persons, as in substantive pronouns.

EXAMPLE OF THE ACTIVE VOICE.

PRESENT, τύπω, I am striking.

INDICATIVE.

Sing.	τύπω,	τύπεις,	τύπει.
Dual.		τύπετον,	τύπετον.
Plur.	τύπομεν,	τύπετε,	τύπουσι.

SUBJUNCTIVE.

S.	τύπω,	τύπησ,	τύπη,
D.		τύπητον,	τύπητον,
P.	τύπομεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποιήτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE.

S.		τύπε,	τυπέλω,
D.		τύπετον,	τυπέλων,
P.		τύπετε,	τυπέλωσαν.

INFINITIVE.

τύπε

PARTICIPLES.

Masc.	τύπων,	-οντος,
Fem.	τύπουσα,	-ούσης,
Neut.	τύπον,	-οντος.

EXAMPLE OF THE ACTIVE VOICE.

IMPERFECT, ἔτυπον, I was striking.

INDICATIVE.

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἔτυπετον,	ἔτυπέτην,
P.	ἔτυπομεν,	ἔτυπετε,	ἔτυπον.

SUBJUNCTIVE.

S.	τύπω,	τύπης,	τύπη,
D.		τύπηλον,	τύπηλον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιλον,	τυποιήην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

IMPERATIVE.

S.		τύπε,	τυπήτω,
D.		τύπελον,	τυπήτων,
P.		τύπετε,	τυπήσων.

INFINITIVE.

τύπειν.

PARTICIPLES.

M.	τύπων,	-οντες,
F.	τύπουσα,	-ούσες,
N.	τύπων,	-οντες.

EXAMPLE OF THE ACTIVE VOICE.

I. FUTURE, τύπω, I shall, or will, or am to strike.

INDICATIVE.

S.	τύπω,	τύπεις,	τύπηεις,
D.		τύπελον,	τύπελον,
P.	τύπωμεν,	τύπετε,	τύπουσι.

OPTATIVE.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιλον,	τυποιήην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

INFINITIVE.

τύπειν.

PARTICIPLE.

M.	τύπων,	-οντες,
F.	τύπουσα,	-ούσες,
N.	τύπων,	-οντες.

EXAMPLE OF THE ACTIVE VOICE.

II. FUT. τυκῶ, I shall, or will, or am to strike.

INDICATIVE.

S.	τυκῶ,	τυκεῖς,	τυκεῖ,
D.		τυκεῖτον,	τυκεῖτον,
P.	τυκοῦμεν,	τυκεῖτε,	τυκοῦσι.

OPTATIVE.

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

INFINITIVE.

τυπεῖν.

PARTICIPLE.

M.	τυκῶν,	-οῦντος,
F.	τυκοῦσα,	-ούσης,
N.	τυκοῦν,	-οῦντος.

EXAMPLE OF THE ACTIVE VOICE.

AORIST I. ἔτυψα, I struck, or did strike.

INDICATIVE.

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἔτύψαλον,	ἔτυψάην,
P.	ἔτυψαμεν,	ἔτυψατε,	ἔτυψαν.

SUBJUNCTIVE.

S.	τύψω,	τύψης,	τύψη,
D.		τύψηλον,	τύψηλον,
P.	τύψωμεν,	τύψητε,	τύψασι.

OPTATIVE.

τύψαιμι,	τύψαις,	τύψαι,
τύψαιμεν,	τύψαιλον,	τυψαίην,
	τύψαιτε,	τύψαιεν.

IMPERATIVE.

τύψον,	τύψατω,
τύψαλον,	τυψάην,
τύψατε,	τυψάτωσαν.

INFINITIVE.

τύψαι.

PARTICIPLE.

τύψας,	-άντος,
τύψασα,	-άσης,
τύψαν,	-άντος.

EXAMPLE OF THE ACTIVE VOICE.

AORIST II. ἔτυπον, I struck, or did strike.

INDICATIVE.

ἔτυπον,	ἔτυπες,	ἔτυπε,
ἔτύπομεν,	ἔτύπελον,	ἔτυπέην,
	ἔτύπετε,	ἔτυπον.

SUBJUNCTIVE.

τύπων,	τύπης,	τύπη,
τύπωμεν,	τύπηλον,	τύπηλον,
	τύπητε,	τύπωσι.

OPTATIVE.

τύποιμι,	τύποις,	τύποι,
τύποιμεν,	τύποιλον,	τυποιίην,
	τύποιτε,	τύποιεν.

IMPERATIVE.

S.	τύπει,	τυπέτω,
D.	τύπειον,	τυπέτων,
P.	τύπειτε,	τυπέτωσαν.

INFINITIVE.

τυπεῖν.

PARTICIPLE.

M.	τύπων,	-οντος.
F.	τύπουσα,	-ούσης,
N.	τύποι,	-οντος.

EXAMPLE OF THE ACTIVE VOICE.

PERFECT, τέλυθα, I have struck.

INDICATIVE.

S.	τέλυθα,	τέλυθας,	τέλυθε,
D.		τέλυθαίον,	τέλυθαίον,
P.	τέλυθαμην,	τέλυθαίτε,	τέλυθασι.*

SUBJUNCTIVE.

S.	τέλυθω,	τέλυθης,	τέλυθη,
D.		τέλυθηίον,	τέλυθηίον,
P.	τέλυθωμεν,	τέλυθητε,	τέλυθωσι.

OPTATIVE.

S.	τέλυθοιμι,	τέλυθοις,	τέλυθοι,
D.		τέλυθοίοντες.	τέλυθοίην,
P.	τέλυθοιμεν,	τέλυθοίτε,	τέλυθοιεν.

IMPERATIVE.

S.		τέλυθε,	τέλυθέτω,
D.		τέλυθείον,	τέλυθέτων,
P.		τέλυθείτε,	τέλυθέτωσαν.

* Vide Leeds, p. 139.

INFINITIVE.

τελευθῆναι.

PARTICIPLE.

M.	τελευθῶς,	-όλος,
F.	τελευθυῖα,	-υῖας,
N.	τελευθός,	-όλος,

EXAMPLE OF THE ACTIVE VOICE.

PLUPERFECT, ἐτελεύθεον. I had struck.

INDICATIVE.

S.	ἐτελεύθεον,	ἐτελεύθεες,	ἐτελεύθει,
D.		ἐτελεύθεοισιν,	ἐτελευθέησιν,
P.	ἐτελεύθεομεν,	ἐτελεύθεετε,	ἐτελεύθεσαν.

SUBJUNCTIVE.

S.	τελεύθῃ,	τελεύθῃς,	τελεύθῃ,
D.		τελεύθῃσιν,	τελεύθῃσιν,
P.	τελεύθωμεν,	τελεύθῃτε,	τελεύθωσι.

OPTATIVE.

S.	τελεύθοιμι,	τελεύθοις,	τελεύθοι,
D.		τελεύθοισιν,	τελευθοῖσιν,
P.	τελεύθοιμεν,	τελεύθοιτε,	τελευθοῖεν.

IMPERATIVE.

S.		τέλευθε,	τελευθέτω,
D.		τελεύθετε,	τελευθέτωσαν,
P.		τελεύθετε,	τελευθέτωσαν.

INFINITIVE.

τελευθῆναι.

PARTICIPLE.

M.	τελευθῶς,	-όλος,
F.	τελευθυῖα,	-υῖας,
N.	τελευθός,	-όλος.

EXAMPLE OF THE MIDDLE VOICE
PRESENT, *τύπτομαι*, I am striking mys

INDICATIVE.

S.	<i>τύπτομαι,</i>	<i>τύπτη,</i>	<i>τύπτε.</i>
D.	<i>τύπτομεθον,</i>	<i>τύπτεσθον,</i>	<i>τύπτε</i>
P.	<i>τύπτομεθα,</i>	<i>τύπτεσθε,</i>	<i>τύπτε</i>

SUBJUNCTIVE.

S.	<i>τύπτομαι,</i>	<i>τύπτη,</i>	<i>τύπτη.</i>
D.	<i>τύπτομεθον,</i>	<i>τύπτησθον,</i>	<i>τύπτη.</i>
P.	<i>τύπτομεθα,</i>	<i>τύπτησθε,</i>	<i>τύπτη.</i>

OPTATIVE.

S.	<i>τύπτοίμην,</i>	<i>τύπτοιο,</i>	<i>τύπτι.</i>
D.	<i>τύπτοίμεθον,</i>	<i>τύπτοισθον,</i>	<i>τύπτι.</i>
P.	<i>τύπτοίμεθα,</i>	<i>τύπτοισθε,</i>	<i>τύπτι.</i>

IMPERATIVE.

S.		<i>τύπλου,</i>	<i>τύπτι.</i>
D.		<i>τύπτεσθον,</i>	<i>τύπτι.</i>
P.		<i>τύπτεσθε,</i>	<i>τύπτι.</i>

INFINITIVE.

τύπτεσθαι.

PARTICIPLE.

M.	<i>τύπτομενος,</i>	-ου,
F.	<i>τύπτομένη,</i>	-ης,
N.	<i>τύπτομενον,</i>	-ου.

EXAMPLE OF THE MIDDLE VOICE
IMPERFECT, *ετύπτομην*, I was striking

INDICATIVE.

S.	<i>ετύπτομην,</i>	<i>ετύπλου,</i>	<i>ετύπτι.</i>
D.	<i>ετύπτομεθον,</i>	<i>ετύπτεσθον,</i>	<i>ετύπτι.</i>
P.	<i>ετύπτομεθα,</i>	<i>ετύπτεσθε,</i>	<i>ετύπτι.</i>

SUBJUNCTIVE.

S.	τύπλωμαι,	τύπλη,	τύπληται,
D.	τυπλώμεθον,	τύπλησθον,	τύπλησθον,
P.	τυπλώμεθα,	τύπλησθε,	τύπλησθαι.

OPTATIVE.

S.	τυπλοίμην,	τύπλοιο,	τύπλοιο,
D.	τυπλοίμεθον,	τύπλοισθον,	τυπλοισθην,
P.	τυπλοίμεθα,	τύπλοισθε,	τύπλοιηο.

IMPERATIVE.

S.		τύπλου,	τυπλίσθω,
D.		τύπλησθον,	τυπλίσθων,
P.		τύπλησθε,	τυπλίσθωσαν.

INFINITIVE.

τύπλισθαι.

PARTICIPLE.

M.	τυπλόμενος,	-ου,
F.	τυπλομένη,	-ης,
N.	τυπλόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

I. FUTURE, τύψομαι, I shall, &c. strike myself,

INDICATIVE.

S.	τύψομαι,	τύψη,	τύψηται,
D.	τυψόμεθον,	τύψησθον,	τύψησθον,
P.	τυψόμεθα,	τύψησθε,	τύψησθαι.

OPTATIVE.

S.	τυψοίμην,	τύψοιο,	τύψοιο,
D.	τυψοίμεθον,	τύψοισθον,	τυψοισθην,
P.	τυψοίμεθα,	τύψοισθε,	τύψοιηο.

INFINITIVE.

τύψεσθαι.

PARTICIPLE.

M.	τυψόμενος,	-ου,
F.	τυψομένη,	-ης,
N.	τυψόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

II. FUTURE, τυκῶμαι, I shall, &c. strike myself

INDICATIVE.

S.	τυκοῦμαι,	τυκῆ,	τυκεῖται,
D.	τυκούμενον,	τυκεῖσθον,	τυκεῖσθον,
P.	τυκούμεθα,	τυκεῖσθε,	τυκοῦνται.

OPTATIVE.

S.	τυκοίμην,	τυκοῖο,	τυκοῖτο,
D.	τυκοίμενον,	τυκοῖσθον,	τυκοῖσθον,
P.	τυκοίμεθα,	τυκοῖσθε,	τυκοῖντο.

INFINITIVE.

τυκεῖσθαι.

PARTICIPLE.

M.	τυκούμενος,	-ου,
F.	τυκουμένη,	-ης,
N.	τυκούμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

I. AORIST, ἐτύψαμην, I struck or did strike myself

INDICATIVE.

S.	ἐτύψαμην,	ἐτύψα,	ἐτύψατο,
D.	ἐτύψάμενον,	ἐτύψασθον,	ἐτύψασθον,
P.	ἐτύψάμεθα,	ἐτύψασθε,	ἐτύψαντο.

SUBJUNCTIVE.

S.	τύψάμαι,	τύψη,	τύψηται,
D.	τύψάμενον,	τύψησθον,	τύψησθον,
P.	τύψάμεθα,	τύψησθε,	τύψηνται.

OPTATIVE.

τυφαίμην,	τύψαι,	τύψαιτο,
τυφαίμεθον,	τύψαισθον,	τυφαίσθη,
τυφαίμεθα,	τύψαισθε,	τύψαιτο.

IMPERATIVE.

τύψαι,	τύψασθαι,
τύψασθον,	τυψάσθη,
τύψασθε,	τυψάσθησαν.

INFINITIVE.

τύψασθαι.

PARTICIPLE.

τυφάμενος,	-ου,
τυφάμενη,	-ης,
τυφάμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

. AORIST, *ἔτυπόμην*, I struck, or did strike myself.

INDICATIVE.

ἔτυπόμην,	ἔτύπου,	ἔτύπητο,
ἔτυπόμεθον,	ἔτύπισθον,	ἔτύπισθη,
ἔτυπόμεθα,	ἔτύπισθε,	ἔτύπητο.

SUBJUNCTIVE.

τύπωμαι,	τύπη,	τύπηται,
τύπωμεθον,	τύπησθον,	τύπησθη,
τύπώμεθα,	τύπησθε,	τύπηται.

OPTATIVE.

τυποίμην,	τύποι,	τύποιτο,
τυποίμεθον,	τύποισθον,	τυποισθη,
τυποίμεθα,	τύποισθε,	τύποιτο.

IMPERATIVE.

S.	τύπου,	τύπεσθω,
D.	τύπεσθον,	τυπέσθων,
P.	τύπεσθε,	τυπέσθωσθε.

INFINITIVE.

τύπεσθαι.

PARTICIPLE.

M.	τυπόμενος,	-ου,
F.	τυπομένη,	-ης,
N.	τυπόμενον,	-ου.

EXAMPLE OF THE MIDDLE VOICE.

PERFECT, τέτυκα, I have struck myself.

INDICATIVE.

S.	τέτυκα,	τέτυκας,	τέτυπε,
D.		τετύκαλον,	τετύκαλον,
P.	τετύκαμεν.	τετύκατε,	τετύκασι.*

SUBJUNCTIVE.

S.	τετύκω,	τετύκης,	τετύκη,
D.		τετύκηλον,	τετύκηλον,
P.	τετύκαμεν,	τετύκητε,	τετύκωσι.

OPTATIVE.

S.	τετύποιμι,	τετύποις,	τετύποι,
D.		τετύποιλον,	τετυποίτην,
P.	τετύποιμεν,	τετύποιτε,	τετύποιεν,

IMPERATIVE.

S.		τέτυπε,	τετυπέτω,
D.		τετύπελον,	τετυπέτων,
P.		τετύπετε,	τετυπέτωσθε

INFINITIVE.

τετυπέναι.

* Vide Leeds, so also διδίδωσι. *ω*. 663.

PARTICIPLE.

τετυπώς,	-ότος,
τετυπυῖα,	-υῖας,
τετυπός,	-ότος.

EXAMPLE OF THE MIDDLE VOICE.

PLUPERFECT, *ἔτετύπειν*, I had struck myself.

INDICATIVE.

ἔτετύπειν,	ἔτετύπεις,	ἔτετύπει,
ἔτετύπειμεν,	ἔτετύπεισιν,	ἔτετύπεισθε.

SUBJUNCTIVE.

τετύπω,	τετύπης,	τετύπη,
τετύπωμεν,	τετύπησιν,	τετύπησθε.

OPTATIVE.

τετύποιμι,	τετύποις,	τετύποι,
τετύποιμεν,	τετύποισιν,	τετύποισθε.

IMPERATIVE.

τέτυπε,	τέτυπέτω,
τέτυπέσθω,	τέτυπέσθω,
τέτυπέτε,	τέτυπέσθε.

INFINITIVE.

τέτυπέναι.

PARTICIPLE.

τέτυπώς,	-ότος,
τέτυπυῖα,	-υῖας,
τέτυπός,	-ότος.

EXAMPLE OF THE PASSIVE VOICE.

PRESENT, *τύπτομαι ὑπὸ σοῦ*, I am in striking by you

INDICATIVE.

S.	τύπτομαι,	τύπη,	τύπηται,
D.	τυπτόμεθον,	τύπησθον,	τυπήσθον,
P.	τυπτόμεθα,	τύπησθε,	τύπνιται.

SUBJUNCTIVE.

S.	τύπωμαι,	τύπη,	τύπηται,
D.	τυπώμεθον,	τύπησθον,	τύπησθον,
P.	τυπώμεθα,	τύπησθε,	τύπνιται.

OPTATIVE.

S.	τυπλοίμην,	τύπλοις,	τύπλοισι,
D.	τυπλοίμεθον,	τύπλοισθον,	τυπλοίσθον,
P.	τυπλοίμεθα,	τύπλοισθε,	τύπνοισι.

IMPERATIVE.

S.		τύπλου,	τύπησθαι,
D.		τύπησθον,	τυπήσθων,
P.		τύπησθε,	τηπήσθωσαι.

INFINITIVE.

τύπησθαι.

PARTICIPLE.

M.	τυπτόμενος,	-ου,
F.	τυπτομένη,	-ης,
N.	τυπτόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOICE.

IMPERF. *ἔτυπτομαι ὑπὸ σοῦ*, I was in striking by you

INDICATIVE.

S.	ἔτυπτομαι,	ἔτύπλου,	ἔτύπηται,
D.	ἔτυπτόμεθον,	ἔτύπησθον,	ἔτυπήσθον,
P.	ἔτυπτόμεθα,	ἔτύπησθε,	ἔτύπνιται.

SUBJUNCTIVE.

τύπλωμαι,	τύπλη,	τύπληται,
τυπλώμεθον,	τύπλησθον,	τύπλησθον,
τυπλώμεθα,	τύπλησθε.	τύπλησθαι.

OPTATIVE.

τυπλοίμην,	τύπλοιε,	τύπλοιε,
τυπλοίμεθον,	τύπλοισθον,	τυπλοίσθην,
τυπλοίμεθα,	τύπλοισθε,	τύπλοιητο.

IMPERATIVE.

τύπλου,	τυπλίσθω,
τύπλυσθον,	τυπλίσθην,
τύπλυσθε,	τυπλίσθωσαν.

INFINITIVE.

τύπλισθαι.

PARTICIPLE.

τυπλόμενος,	-ου.
τυπλομένη,	-ης,
τυπλόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOICE.

6. FUTURE, τυφθήσομαι, I shall, &c. be struck.

INDICATIVE.

τυφθήσομαι,	τύφθηση,	τυφθήσεται,
τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.

OPTATIVE.

τυφθησοίμην,	τύφθησοιε,	τυφθήσοιε,
τυφθησοίμεθον,	τυφθησοισθον,	τυφθήσοισθην,
τυφθησοίμεθα,	τυφθησοισθε,	τυφθήσοιητο.

INFINITIVE.

τυφθήσεσθαι.

PARTICIPLE.

M.	τυφθησόμενος,	-ου,
F.	τυφθησομένη,	-ης,
N.	τυφθησόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOI

II. FUTURE, τυπήσομαι, I shall, &c. be st

INDICATIVE.

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

OPTATIVE.

S.	τυπησοίμην,	τύπησοιο,	τυπήσει
D.	τυπησοίμεθον,	τυπήσοισθον,	τυπήσονται
P.	τυπησοίμεθα,	τυπήσοισθε,	τυπήσονται

INFINITIVE.

τυπήσεσθαι.

PARTICIPLE.

M.	τυπησόμενος,	-ου,
F.	τυπησομένη,	-ης,
N.	τυπησόμενον,	-ου.

EXAMPLE OF THE PASSIVE VOI

I. AORIST, ἐτύφθην, I was struck.

INDICATIVE.

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

SUBJUNCTIVE.

τυφθῶ,	τυφθῆς,	τυφθῆ,
τυφθῶμεν,	τυφθῆτον,	τυφθῆτον,
	τυφθῆτε,	τυφθῶσι.

OPTATIVE.

τυφθείην,	τυφθείης,	τυφθείη,
τυφθείημεν,	τυφθείητον,	τυφθείητον,
	τυφθείητε,	τυφθείησαν.

IMPERATIVE.

τύφθητι,	τυφθητω,
τύφθητε,	τυφθητωτε,
τύφθητε,	τυφθητωσαν.

INFINITIVE.

τυφθῆναι.

PARTICIPLES.

τυφθείς,	-έντος,
τυφθείσα,	-είσης,
τυφθὲν,	-έντος.

EXAMPLE OF THE PASSIVE VOICE.

II. AORIST, ἐτύπη, I was struck.

INDICATIVE.

ἐτύπη,	ἐτύπης,	ἐτύπη,
ἐτύπημεν,	ἐτύπητον,	ἐτύπητον,
	ἐτύπητε,	ἐτύπησαν.

SUBJUNCTIVE.

τυπηῶ,	τυπηῆς,	τυπηῆ,
τυπηῶμεν,	τυπηῆτον,	τυπηῆτον,
	τυπηῆτε,	τυπηῶσι.

OPTATIVE.

τυπέην,	τυπέης,	τυπέη,
τυπέημεν,	τυπέητον,	τυπέητον,
	τυπέητε,	τυπέησαν.

IMPERATIVE.

S.	τύπηθι,	1
D.	τύπηθον,	1
P.	τύπηθε,	1

INFINITIVE.

τυπῆναι.

PARTICIPLE.

M.	τυπείς,	-ένλος.
F.	τυπείσα,	-είσης,
N.	τυπέν,	-ένλος.

EXAMPLE OF THE PASSIVE V

PERFECT, τέλυμαι, I am, or I have be

INDICATIVE.

S.	τέλυμαι,	τέλυμαι,	τέ
D.	τέλυμμεθον,	τέλυφθον,	τέ
P.	τέλυμμεθα,	τέλυφθε,	τέ

SUBJUNCTIVE.

S.	τέλυμμένος,	ῶ,	ῆς,	ῆ,
D.	τέλυμμένοι,	ῶμεν,	ῆσον,	ῆσον,
P.	τέλυμμένοι,	ῶμεν,	ῆτε,	ῶσι.

OPTATIVE.

S.	τέλυμμένος,	εῖην,	εῖς,	εῖη,
D.	τέλυμμένοι,	εῖημεν,	εῖησον,	εῖησον,
P.	τέλυμμένοι,	εῖημεν,	εῖητε,	εῖησα

IMPERATIVE.

S.	τέλυσο,	τέ
D.	τέλυφθον,	τέ
P.	τέλυφθε,	τέ

INFINITIVE.

τέλυφθαι.

PARTICIPLE.

τελυμμένος,	-ου,
τελυμμένη,	-ης,
τελυμμένοι,	-ου.

EXAMPLE OF THE PASSIVE VOICE.

PLUPERFECT, *ἔτελύμην*, I had been struck.

INDICATIVE.

<i>ἔτελύμην,</i>	<i>ἔτέλυψο,</i>	<i>ἔτέλυπτο,</i>
<i>ἔτελύμεθον,</i>	<i>ἔτέλυφθον,</i>	<i>ἔτέλυφθην,</i>
<i>ἔτυκλύμεθα,</i>	<i>ἔτέλυφθε,</i>	<i>τελυμμένοι ἦσαν.</i>

SUBJUNCTIVE.

<i>τελυμμένος,</i>	<i>ᾶ,</i>	<i>ῆς,</i>	<i>ῆ,</i>
<i>τελυμμένη,</i>		<i>ῆλον,</i>	<i>ῆλον,</i>
<i>τελυμμένοι,</i>	<i>ᾶμεν,</i>	<i>ῆτε,</i>	<i>ᾶσι.</i>

OPTATIVE.

<i>τελυμμένος,</i>	<i>εῖην,</i>	<i>εῖης,</i>	<i>εῖη,</i>
<i>τελυμμένη,</i>		<i>εῖηλον,</i>	<i>εῖητην,</i>
<i>τελυμμένοι,</i>	<i>εῖημεν,</i>	<i>εῖητε,</i>	<i>εῖησαν.</i>

IMPERATIVE.

<i>τέλυψο,</i>	<i>τέλυφθω,</i>
<i>τέλυφθον,</i>	<i>τέλυφθων,</i>
<i>τέλυφθε,</i>	<i>τέλυφθασθε.</i>

INFINITIVE.

τέλυφθαι.

PARTICIPLE.

<i>τελυμμένος,</i>	-ου,
<i>τελυμμένη,</i>	-ης,
<i>τελυμμένοι,</i>	-ου.

EXAMPLE OF CONTRACTED VERBS IN *αἰο*.

τιμάω, honoro.

PRESENT TENSE.—ACTIVE VOICE.

Indicative.

<i>τιμᾶν</i> ,	-ᾶν.	<i>τιμᾶσαι</i> ,	-ᾶσαι.
<i>τιμᾶμεν</i> ,	-ᾶμεν.	<i>τιμᾶσθε</i> ,	-ᾶσθε.
		<i>τιμᾶσθω</i> ,	-ᾶσθω.
		<i>τιμᾶσθε</i> ,	-ᾶσθε.

Subjunctive.

<i>τιμᾶν</i> ,	-ᾶν.	<i>τιμᾶσθῃ</i> ,	-ᾶσθῃ.
<i>τιμᾶμεν</i> ,	-ᾶμεν.	<i>τιμᾶσθη</i> ,	-ᾶσθη.
		<i>τιμᾶσθῃ</i> ,	-ᾶσθῃ.
		<i>τιμᾶσθῃ</i> ,	-ᾶσθῃ.

Optative.

<i>τιμᾶμεν</i> ,	-ᾶμεν.	<i>τιμᾶσαι</i> .	-ᾶσαι.
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EXAMPLE OF CONTRACTED VERBS IN *αἰν.*

Imperative.	-αῖ.	-αῖ αῖ.
τιμ-αῖ,	τιμ-αῖ αῖ,	τιμ-αῖ αῖ αῖ.
τιμ-αῖ αῖ,	τιμ-αῖ αῖ αῖ,	τιμ-αῖ αῖ αῖ αῖ.
τιμ-αῖ αῖ αῖ,		
Infinitive.	-αῖν.	
τιμ-αῖν,		
Participle.		

-αῖν.
-αῖσ|αῖ.
-αῖν.

IMPERFECT TENSE OF THE ACTIVE VOICE.

Indicative.	-αῖς.	-αῖ αῖς.
τιμ-αῖς,	τιμ-αῖς αῖς,	τιμ-αῖς αῖς αῖς.
τιμ-αῖς αῖς,	τιμ-αῖς αῖς αῖς,	τιμ-αῖς αῖς αῖς αῖς.
τιμ-αῖς αῖς αῖς,		
Imperative.	-αῖ.	-αῖ αῖ.
τιμ-αῖς,	τιμ-αῖς αῖς,	τιμ-αῖς αῖς αῖς.
τιμ-αῖς αῖς,	τιμ-αῖς αῖς αῖς,	τιμ-αῖς αῖς αῖς αῖς.
τιμ-αῖς αῖς αῖς,		

-αῖν.
-αῖμ|αῖν.
-αῖμ|αῖν.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *am*.

τιμάω, honoro.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

Indicative.

<i>τιμ-άομαι</i> ,	-ομαι.	<i>τιμ-άη</i> ,	-ῃ.	<i>τιμ-άσθαι</i> ,	-ῃσαι.
<i>τιμ-άομαισιν</i> ,	-ομαισιν.	<i>τιμ-άσθιν</i> ,	-οσθιν.	<i>τιμ-άσθαισιν</i> ,	-οσθαισιν.
<i>τιμ-άομαισθε</i> ,	-ομαισθε.	<i>τιμ-άσθησθε</i> ,	-οσθησθε.	<i>τιμ-άσθαισθε</i> ,	-οσθαισθε.

Subjunctive.

<i>τιμ-άομαι</i> ,	-ομαι.	<i>τιμ-άη</i> ,	-ῃ.	<i>τιμ-άσθαι</i> ,	-ῃσαι.
<i>τιμ-άομαισιν</i> ,	-ομαισιν.	<i>τιμ-άσθιν</i> ,	-οσθιν.	<i>τιμ-άσθαισιν</i> ,	-οσθαισιν.
<i>τιμ-άομαισθε</i> ,	-ομαισθε.	<i>τιμ-άσθησθε</i> ,	-οσθησθε.	<i>τιμ-άσθαισθε</i> ,	-οσθαισθε.

Optative.

<i>τιμ-άομαι</i> ,	-ομαι.	<i>τιμ-άσοι</i> ,	-οσοί.	<i>τιμ-άσοισι</i> ,	-οσοίσι.
<i>τιμ-άομαισιν</i> ,	-ομαισιν.	<i>τιμ-άσοισιν</i> ,	-οσοίσιν.	<i>τιμ-άσοισισιν</i> ,	-οσοίσισιν.
<i>τιμ-άομαισθε</i> ,	-ομαισθε.	<i>τιμ-άσοισθε</i> ,	-οσοίσθε.	<i>τιμ-άσοισισθε</i> ,	-οσοίσισθε.

EXAMPLE OF CONTRACTED VERBS IN αω.

Imperative.

τιμ-άου,
τιμ-άου-θου,
τιμ-άου-θι,
-έ.
-έου.
-έου.

τιμ-άου-θου,
τιμ-άου-θου,
τιμ-άου-θου,
-έου.
-έου.
-έου.

Infinitive.

τιμ-άου-θαι,
-έου-θαι.

Participle.

τιμ-αόμενος,
τιμ-αόμενος,
τιμ-αόμενος,
-όμενος.
-όμενος.
-όμενος.

IMPERFECT TENSE.

Indicative.

έτιμ-άου,
έτιμ-άου-θου,
έτιμ-άου-θι,
-έ.
-έου.
-έου.

έτιμ-άου,
έτιμ-άου-θου,
έτιμ-άου-θου,
-έου.
-έου.
-έου.

έτιμ-αόμενος,
έτιμ-αόμενος,
έτιμ-αόμενος,
-όμενος.
-όμενος.
-όμενος.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *εω*.

φιλέω, amo.

PRESENT TENSE OF THE ACTIVE VOICE.

Indicative.

φιλέω,	-ῶ.	φιλέεις,	-εῖς,	φιλέεις,	-εῖ.
φιλέομαι,	-ῶμαι.	φιλέῃσιν,	-εῖσιν.	φιλέῃσιν,	-εῖσιν.
		φιλέέτε,	-εῖτε.	φιλέουσιν,	-οῦσιν.

Subjunctive.

φιλέω,	-ῶ,	φιλέῃς,	-ῆς.	φιλέῃς,	-ῆ.
φιλέομαι,	-ῶμαι.	φιλέῃσιν,	-ῆσιν.	φιλέῃσιν,	-ῆσιν.
		φιλέήτε,	-ῆτε.	φιλέουσιν,	-οῦσιν.

Optative.

φιλέοιμαι,	-οῖμαι.	φιλέοις,	-οῖς.	φιλέοις,	-οῖ.
φιλέοιμεν,	-οῖμεν.	φιλέοισιν,	-οῖσιν.	φιλέοισιν,	-οῖσιν.
		φιλέοίητε,	-οῖητε.	φιλέοίητε,	-οῖητε.

Imperative.

Φιλ-έει,	Φιλ-έειτω,	•-έγω.
Φιλ-έειτον,	Φιλ-έειτων,	-έγων.
Φιλ-έειτε,	Φιλ-έειτωσαν,	-έειτωσαν.

Infinitive.

Φιλ-έειν.

Participles.

Φιλ-έων,	-ών.
Φιλ-έουσα,	-έουσα.
Φιλ-έον,	-έον.

IMPERFECT TENSE.

Indicative.

•-ουν.	έφιλ-έεις,	-εις.
•-ομεν.	έφιλ-έειτον,	-έειπον.
	έφιλ-έειτε,	-έειπε.
έφιλ-έτοι,	έφιλ-έει,	
έφιλ-έομεν,	έφιλ-έειπον,	-έειπον.
	έφιλ-έειτε,	-έειπον.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *εω*.

φιλέω, amo.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

Indicative.

φιλ-εομαι,	-οῦμαι.	φιλ-έη,	-ῆ.	φιλ-έειμαι,	-εῖται.
φιλ-έομεθον,	-όμεθον.	φιλ-έεσθον,	-εῖσθον.	φιλ-έεσθον,	-εῖσθον.
φιλ-έομεθα,	-όμεθα.	φιλ-έεσθε,	-εῖσθε.	φιλ-έεισθαι,	-εῖσθαι.

Subjunctive.

φιλ-έωμαι,	-ῶμαι.	φιλ-έη,	-ῆ.	φιλ-έηται,	-ῆται.
φιλ-έωμεθον,	-ώμεθον.	φιλ-έησθον,	-ῆσθον.	φιλ-έησθον,	-ῆσθον.
φιλ-έωμεθα,	-ώμεθα.	φιλ-έησθε,	-ῆσθε.	φιλ-έεισθαι,	-εῖσθαι.

IMPERATIVE

φιλίου,	-ού.	φιλ-είσθε,	-είσθε.
φιλ-έσθε,	-έσθε.	φιλ-είσθε,	-είσθε.
φιλ-έσθε,	-έσθε.	φιλ-είσθεσαν,	-είσθεσαν.

Infinitive.

φιλ-έσθαι, -έσθαι.

Participle.

φιλ-εόμενος,
φιλ-εόμενη,
φιλ-εόμενοι,

-εόμενος.
-εόμενη.
-εόμενοι.

IMPERFECT TENSE.

Indicative.

φιλιέου,	-ού.	φιλι-έσθι,	-έσθι.
φιλι-έσθον,	-έσθον.	φιλι-έσθη,	-έσθη.
φιλι-έσθε,	-έσθε.	φιλι-έσθητε,	-έσθητε.

φιλι-εόμενος,
φιλι-εόμενη,
φιλι-εόμενοι,

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *ω*.

δηλόω, manifestum reddo.

PRESENT TENSE OF THE ACTIVE VOICE.

Indicative.

<i>δηλόω</i> ,	-ῶ.	<i>δηλόεις</i> ,	-εῖς.	<i>δηλόεις</i> ,	-εῖ.
<i>δηλόομαι</i> ,	-ῶμαι.	<i>δηλόεις</i> ,	-εῖς.	<i>δηλόεις</i> ,	-εῖς.
		<i>δηλόετε</i> ,	-εῖτε.	<i>δηλόουσι</i> ,	-οῦσι.

Subjunctive.

<i>δηλόω</i> ,	-ῶ.	<i>δηλόης</i> ,	-ῶης.	<i>δηλόῃ</i> ,	-ῶι.
<i>δηλόομαι</i> ,	-ῶμαι.	<i>δηλόῃς</i> ,	-ῶῃς.	<i>δηλόῃσιν</i> ,	-ῶῃσιν.
		<i>δηλόῃτε</i> ,	-ῶῃτε.	<i>δηλόουσι</i> ,	-ῶουσι.

Optative.

<i>δηλόοιμαι</i> ,	-οίμαι.	<i>δηλόοις</i> ,	-οίς.	<i>δηλόοι</i> ,	-οί.
<i>δηλόοιμεν</i> ,	-οίμεν.	<i>δηλόοισιν</i> ,	-οίσιν.	<i>δηλόοιην</i> ,	-οίην.
		<i>δηλόοιθε</i> ,	-οίθε.	<i>δηλόοιεν</i> ,	-οίεν.

EXAMPLE OF CONTRACTED VERBS IN *om*.

Imperative.	
<i>δηλ-όε,</i> <i>δηλ-όε ον,</i> <i>δηλ-όε ε,</i>	<i>δηλ-όε ω,</i> <i>δηλ-όε ωσ,</i> <i>δηλ-όε ωσασ,</i>
<i>-ού.</i> <i>-ού ον.</i> <i>-ού ε,</i>	<i>-ού ω.</i> <i>-ού ωσ.</i> <i>-ού ωσασ.</i>
Infinitive.	
<i>δηλ-όειν,</i>	<i>-ούν.</i>
Participle.	

δηλ-όων,
δηλ-όουσσ,
δηλ-όωνσ,

-ων.
-ούσφ.
-ούσ.

IMPERFECT TENSE OF THE ACTIVE VOICE.

<i>δηλ-όον,</i> <i>δηλ-όόμεν,</i>	<i>δηλ-όει,</i> <i>δηλ-όε ην,</i> <i>δηλ-όει,</i>	<i>-ου.</i> <i>-ού ην.</i> <i>-ου.</i>
<i>δηλ-όονσ,</i> <i>δηλ-όόμενσ,</i>	<i>δηλ-όεις,</i> <i>δηλ-όε ονσ,</i> <i>δηλ-όει ε,</i>	<i>-ούσ.</i> <i>-ού ον.</i> <i>-ού ε.</i>
<i>δηλ-όωνσ,</i> <i>δηλ-όόμενσ,</i>	<i>δηλ-όεισ,</i> <i>δηλ-όε ωνσ,</i> <i>δηλ-όει εσ,</i>	<i>-ου.</i> <i>-ού μεν.</i> <i>-ού μενσ.</i>

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF CONTRACTED VERBS IN *ew*.

δηλώω, manifestum reddo.

PRESENT TENSE OF THE MIDDLE AND PASSIVE VOICE.

Indicative.

<i>δηλώομαι</i> ,	<i>-ῶμαι</i> .	<i>δηλῶη</i> ,	<i>-ῶι</i> .	<i>δηλῶσαι</i> ,	<i>-ῶνται</i> .
<i>δηλώομεθον</i> ,	<i>-όμεθον</i> .	<i>δηλώεσθον</i> ,	<i>-ῶσθον</i> .	<i>δηλώεσθον</i> ,	<i>-ῶσθον</i> .
<i>δηλώομεθα</i> ,	<i>-όμεθα</i> .	<i>δηλώεσθε</i> ,	<i>-ῶσθε</i> .	<i>δηλώεσθαι</i> ,	<i>-ῶσθαι</i> .

Subjunctive.

<i>δηλώομαι</i> ,	<i>-ῶμαι</i> .	<i>δηλῶη</i> ,	<i>-ῶι</i> .	<i>δηλῶηαι</i> ,	<i>-ῶνται</i> .
<i>δηλώομεθον</i> ,	<i>-όμεθον</i> .	<i>δηλώεσθον</i> ,	<i>-ῶσθον</i> .	<i>δηλώεσθον</i> ,	<i>-ῶσθον</i> .
<i>δηλώομεθα</i> ,	<i>-όμεθα</i> .	<i>δηλώεσθε</i> ,	<i>-ῶσθε</i> .	<i>δηλώεσθαι</i> ,	<i>-ῶσθαι</i> .

Optative.

<i>δηλώοίμην</i> ,	<i>-οίμην</i> .	<i>δηλώοιο</i> ,	<i>-οίω</i> .	<i>δηλώοίηαι</i> ,	<i>-οίηται</i> .
<i>δηλώοίμεθον</i> ,	<i>-οίμεθον</i> .	<i>δηλώοισθον</i> ,	<i>-οίσθον</i> .	<i>δηλώοισθον</i> ,	<i>-οίσθον</i> .
<i>δηλώοίμεθα</i> ,	<i>-οίμεθα</i> .	<i>δηλώοισθε</i> ,	<i>-οίσθε</i> .	<i>δηλώοισθαι</i> ,	<i>-οίσθαι</i> .

Imperative.

δηλ-όου,	δηλ-έσθιτω,	-έσθιτω.
δηλ-έσθιθου,	δηλ-έσθιθων,	-έσθιθων.
δηλ-έσθιθε,	δηλ-έσθιθεσθε,	-έσθιθεσθε.

Infinitive.

δηλ-έσθιαι, -έσθιαι.

Participle.

δηλ-όμενος,	-όμενος.
δηλ-ομένη,	-ομένη.
δηλ-όμενοι,	-όμενοι.

IMPERFECT TENSE.

Indicative.

έδηλ-όου,	έδηλ-έσθιτο,	-έσθιτο.
έδηλ-έσθιθου,	έδηλ-έσθιθων,	-έσθιθων.
έδηλ-έσθιθε,	έδηλ-έσθιθε,	-έσθιθε.

έδηλ-όμεν,	-όμεν.
έδηλ-όμεθι,	-όμεθι.
έδηλ-όμεθα,	-όμεθα.

The Imperfect of the Subjunctive, Optative, &c. is the same as the Present.

EXAMPLE OF VERBS IN μ OF THE VOICE.

ἴσθμι, sisto. τίθμι, pono. δίδωμι, do. δείκνυ,

PRESENT. INDICATIVE.

S.	{ ἴσθμι,	τίθμι,	δίδωμι,	
	{ ἴσθς,	τίθς,	δίδως,	
	{ ἴσθσι,	τίθσσι,	δίδωσι,	
D.	{ ἴσθλον,	τίθειλον,	δίδωλον,	
	{ ἴσθλων,	τίθειλων,	δίδωλων,	
P.	{ ἴσθαμεν,	τίθεμεν,	δίδομεν,	
	{ ἴσθατε,	τίθετε,	δίδετε,	
	{ ἴσθῶσι.	τίθεῶσι.	δίδουσι.	

SUBJUNCTIVE.

S.	{ ἴσῶ,	τίθῶ,	διδῶ,	
	{ ἴσῆς,	τίθῆς,	διδῶς,	
	{ ἴσῆι,	τίθῆι,	διδῶι,	
D.	{ ἴσῆτον,	τίθῆτον,	διδῶτον,	
	{ ἴσῆτων,	τίθῆτων,	διδῶτων,	
P.	{ ἴσῶμεν,	τίθῶμεν,	διδῶμεν,	
	{ ἴσῆτε,	τίθῆτε,	διδῶτε,	
	{ ἴσῶσι.	τίθῶσι.	διδῶσι.	

OPTATIVE.

S.	{ ἴσαιην,	τίθειην,	διδοίην,	
	{ ἴσαιης,	τίθειης,	διδοίης,	
	{ ἴσαιῆ,	τίθειῆ,	διδοίῆ,	
D.	{ ἴσαιήλον,	τίθειήλον,	διδοίήλον,	
	{ ἴσαιήλων,	τίθειήλων,	διδοίήτων,	
P.	{ ἴσαιήμεν,	τίθειήμεν,	διδοίήμεν,	
	{ ἴσαιήτε,	τίθειήτε,	διδοίήτε,	
	{ ἴσαιήσαν.	τίθειήσαν.	διδοίήσαν.	

IMPERATIVE.

S.	{ ἴσθαι,	τίθει,	δίδου,	
	{ ἴσάτω,	τίθειτω,	δίδωτω,	
D.	{ ἴσάτον,	τίθειτον,	δίδωτον,	
	{ ἴσάτων,	τίθειτων,	δίδωτων,	
P.	{ ἴσάτε,	τίθειτε,	δίδωτε,	
	{ ἴσάτωσαν.	τίθειτωσαν.	δίδωτωσαν.	

LE OF VERBS IN *μι* OF THE ACTIVE VOICE.

INFINITIVE.

η. *τιθέναι.* *διδόναι.* *δεικνύναι.*

PARTICIPLE.

τος, *τιθῆς, -ίτος, δίδους, -όντος, δεικνύς, -όντος,*
 ης, *τιθείσα, -είσης, δίδουσα, -ούσης, δεικνύσα, -ύσης,*
 τος, *τιθῖν, -ίτος, δίδον, -όντος, δεικνύν, -όντος.*

IMPERFECT TENSE.

INDICATIVE.

ἔτιθην, *ἔδιδαν,* *ἔδεικνον,*
ἔτιθης, *ἔδιδως,* *ἔδεικνως,*
ἔτιθη, *ἔδιδω,* *ἔδεικνυ,*
 ν, *ἔτιθεις,* *ἔδιδον,* *ἔδεικνυθα,*
 ν, *ἔτιθῆην,* *ἔδιδόην,* *ἔδεικνύην,*
 σν, *ἔτιθεμεν,* *ἔδιδομεν,* *ἔδεικνυμεν,*
 ε, *ἔτιθείτε,* *ἔδιδότε,* *ἔδεικνυτε,*
 αν. *ἔτιθεσαν.* *ἔδιδοσαν.* *ἔδεικνυσαν.*

Imperfect of the Subjunctive, Optative, &c. is as the Present.

SECOND AORIST.

INDICATIVE.

, *ἔθην,* *ἔδων,*
 , *ἔθης,* *ἔδως,*
 , *ἔθη,* *ἔδω,*
 ν, *ἔθειον,* *ἔδοτον,*
 ν, *ἔθῆην,* *ἔδόην,*
 εν, *ἔθεμεν,* *ἔδομεν,*
 ε, *ἔθειτε,* *ἔδοτε,*
 αν. *ἔθεσαν.* *ἔδοσαν.*

SUBJUNCTIVE.

, *θῶ,* *δῶ,*
 , *θῷς,* *δῷς,*
 , *θῆ,* *δῶ,*

EXAMPLE OF VERBS IN μ OF THE VOICE.

D.	{ στήτον,	θήτον,	δῶτον,
	{ στήτον,	θήτον,	δῶτον,
P.	{ στήμεν,	θήμεν,	δῶμεν,
	{ σήτε,	θήτε,	δῶτε,
	{ σῶσι.	θῶσι.	δῶσι.

OPTATIVE.

S.	{ στήην,	θήην,	δῶην,
	{ στήης,	θήης,	δῶίης,
	{ στήη,	θήη,	δῶή,
D.	{ στήηλον,	θήητον,	δῶήλον,
	{ στήήην,	θήήτην,	δῶήην,
P.	{ στήήμεν,	θήήμεν,	δῶήμεν,
	{ στήήτε,	θήήτε,	δῶήτε,
	{ στήήσαν.	θήήσαν.	δῶήσαν.

IMPERATIVE.

S.	{ στήθι,	θής,	δῶς,
	{ στήτω,	θήτω,	δῶτω,
D.	{ στήτον,	θήτον,	δῶτον,
	{ στήτων,	θήτων,	δῶτων,
P.	{ στήτε,	θήτε,	δῶτε,
	{ στήτωσαν.	θήτωσαν.	δῶτωσαν.

INFINITIVE.

στήναι.	θῆναι.	δῶναι.
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PARTICIPLE.

στής,	στήντος,	θής,	θήντος,	δῶς,	δῶντος,
στήσα,	στήσας,	θήσα,	θήσας,	δῶσα,	δῶσας,
σῆν,	σῆντος,	θῆν,	θῆντος,	δῶν,	δῶντος.

EXAMPLE OF VERBS IN μ .
PRESENT TENSE.—MIDDLE VC

INDICATIVE.

S.	{ ἴσθαι,	τίθεμαι,	δίδωμαι,	ἴ
	{ ἴσθαι,	τίθεσαι,	δίδουσαι,	ἴ
	{ ἴσθαι,	τίθεται,	δίδουται,	ἴ

EXAMPLE OF VERBS IN μ OF THE MIDDLE VOICE.

D.	{	ἰσάμεθον,	τιθίμεθον,	διδόμεθον,	δεικνύμεθον,
		ἴσασθον,	τίθισθον,	δίδοσθον,	δείκνυσθον,
		ἴσασθον,	τίθισθον,	δίδοσθον,	δείκνυσθον,
P.	{	ἰσάμεθα,	τιθίμεθα,	διδόμεθα,	δεικνύμεθα,
		ἴσασθε,	τίθισθε,	δίδοσθε,	δείκνυσθε,
		ἴσασθαι.	τίθειναι.	διδόναι.	δείκνυναι.

SUBJUNCTIVE.

S.	{	ἰσῶμαι,	τιθῶμαι,	διδῶμαι,
		ἴσῃ,	τίθῃ,	δίδῳ,
		ἴσῃται,	τίθῃται,	δίδῳται,
D.	{	ἰσῶμεθον,	τιθῶμεθον,	διδῶμεθον,
		ἴσῃσθον,	τίθῃσθον,	δίδῳσθον,
		ἴσῃσθον,	τίθῃσθον,	δίδῳσθον,
P.	{	ἰσῶμεθα,	τιθῶμεθα,	διδῶμεθα,
		ἴσῃσθε,	τίθῃσθε,	δίδῳσθε,
		ἴσῶνται.	τίθειναι.	διδῶνται.

OPTATIVE.

S.	{	ἰσαίμην,	τιθείμην,	διδοίμην,
		ἴσαιο,	τίθειο,	δίδοιο,
		ἴσαιτο,	τιθείτο,	διδοίτο,
D.	{	ἰσαίμεθον,	τιθείμεθον,	διδοίμεθον,
		ἴσαισθον,	τιθείσθον,	δίδοισθον,
		ἴσαισθην,	τιθείσθην,	δίδοισθην,
P.	{	ἰσαίμεθα,	τιθείμεθα,	διδοίμεθα,
		ἴσαισθε,	τιθείσθε,	δίδοισθε,
		ἴσαιντο.	τιθείντο.	διδοῖντο.

IMPERATIVE.

S.	{	ἴσασο,*	τίθισο,*	δίδοσο,*	δεικνύσο,
		ἴσασθω,	τίθισθω,	δίδοσθω,	δεικνύσθω,
D.	{	ἴσασθον,	τίθισθον,	δίδοσθον,	δείκνυσθον,
		ἴσάσθων,	τίθισθων,	δίδοσθων,	δεικνύσθων,

* Or, Ionicè, by dashing out σ, and from thence, Atticè, contracted,

ἴσασο,
ἴσασθω,

τίθισο,
τίθισθω,

δίδοσο,
δίδοσθω,

EXAMPLE OF VERBS IN $\mu\iota$ OF THE MI VOICE.

P.	{ ἴσασθε,	τίθεσθε,	δίδασθε,	δείκν
	{ ἴσασθωσαν.	τίθεσθωσαν.	διδασθωσαν.	δείκν

INFINITIVE.

ἴσασθαι.	τίθεσθαι.	διδασθαι.	δείκν
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PARTICIPLE.

ἰσάμενος.	τιθέμενος.	διδόμενος.	δείκν
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IMPERFECT TENSE.

INDICATIVE.

S.	{ ἰσάμην,	ἰτιθέμην,	ἰδιδάμην,	ἰδειν
	{ ἴσασο,*	ἰτίθεσο,*	ἰδίδοσο,*	ἰδείν
	{ ἴσατο,	ἰτίθετο,	ἰδίδοτο,	ἰδείν
D.	{ ἰσάμεθον,	ἰτιθέμεθον,	ἰδιδόμεθον,	ἰδειν
	{ ἴσασθον,	ἰτίθεσθον,	ἰδίδοσθον,	ἰδείν
	{ ἴσασθην,	ἰτιθέσθην,	ἰδίδοσθην,	ἰδείν
P.	{ ἰσάμεθα,	ἰτιθέμεθα,	ἰδιδόμεθα,	ἰδειν
	{ ἴσασθε,	ἰτίθεσθε,	ἰδίδοσθε,	ἰδείν
	{ ἴσαντο.	ἰτίθεντο.	ἰδίδοντο.	ἰδείν

The Imperfect of the Subjunctive, Optative the same as the Present.

SECOND AORIST.

INDICATIVE.

S.	{ ἰσάμην,	ἰθέμην,	ἰδάμην,
	{ ἴσασο,†	ἰθεσο,†	ἰδοσο,†
	{ ἴσατο,	ἰθετο,	ἰδοτο,
D.	{ ἰσάμεθον,	ἰθέμεθον,	ἰδόμεθον,
	{ ἴσασθον,	ἰθεσθον,	ἰδοσθον,
	{ ἴσασθην,	ἰθίσθην,	ἰδόσθην,

* Ionicè, by dashing out σ , ἴσαο, ἰσίθιο,
and from thence, Atticè, contracted, ἴσα, ἰτίθου.
† Ionicè, by dashing out σ , ἴθαο, ἰθίο,,
and from thence, Atticè, contracted, ἴθα, ἰθου.

EXAMPLE OF VERBS IN μ OF THE MIDDLE VOICE.

P.	{	ἰσάμεθα,	ἰθέμεθα,	ἰδόμεθα,
		ἴσασθε,	ἴθεσθε,	ἴδοσθε,
		ἴσαντο.	ἴθεντο.	ἴδοντο.

SUBJUNCTIVE.

S.	{	σῶμαι,	θῶμαι,	δῶμαι,
		σῶ,	θῶ,	δῶ,
		σῶται,	θῶται,	δῶται,
D.	{	σῶμεθον,	θῶμεθον,	δῶμεθον,
		σῶσθον,	θῶσθον,	δῶσθον,
		σῶσθον,	θῶσθον,	δῶσθον,
P.	{	σῶμεθα,	θῶμεθα,	δῶμεθα,
		σῶσθε,	θῶσθε,	δῶσθε,
		σῶνται.	θῶνται.	δῶνται.

OPTATIVE.

S.	{	σῶιμαι,	θῶιμαι,	δῶιμαι,
		σῶιῶ,	θῶιῶ,	δῶιῶ,
		σῶιῶτο,	θῶιῶτο,	δῶιῶτο,
D.	{	σῶιμεθον,	θῶιμεθον,	δῶιμεθον,
		σῶισθον,	θῶισθον,	δῶισθον,
		σῶισθην,	θῶισθην,	δῶισθην,
P.	{	σῶιμεθα,	θῶιμεθα,	δῶιμεθα,
		σῶισθε,	θῶισθε,	δῶισθε,
		σῶιῶτο.	θῶιῶτο.	δῶιῶτο.

IMPERATIVE.

S.	{	σῶσο,*	θῶσο,*	δῶσο,*
		σῶσθω,	θῶσθω,	δῶσθω,
D.	{	σῶσθον,	θῶσθον,	δῶσθον,
		σῶσθων,	θῶσθων,	δῶσθων,
P.	{	σῶσθε,	θῶσθε,	δῶσθε,
		σῶσθωσαν.	θῶσθωσαν.	δῶσθωσαν.

* INFINITIVE.

σῶσθαι.	θῶσθαι.	δῶσθαι.
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* Or, Ionicè, by dashing out σ , $\sigma\acute{\alpha}\sigma$, $\theta\acute{\alpha}\sigma$, $\delta\acute{\alpha}\sigma$.
and from thence, Atticè, contracted, $\sigma\acute{\omega}$, $\theta\acute{\omega}$, $\delta\acute{\omega}$.

SUBJUNCT.	ἴω,	ἴης,	ἴη, &c.
OPTAT.	ἴοιμι,	ἴοις,	ἴοι, &c.
IMPER.		ἴε,	ἴέτω, &c.
INFIN.	ἴναι.		
PARTICIP.	ἴων,	ἴῶσα,	ἴῶντι, &c.

Ἐἶμι, eo, is formed from another verb, ἴω, from which it hath a regular imperative ἴε, contractedly εἴ; from whence, in composition, ἀπει, abi; ἐξε, exi. But ἴω, eo, itself seems to be abbreviated from the more ancient ἔέω,* by an aphæresis, (a taking away,) (as, θέλω from ἐθέλω, and many of the same kind.) But ἔέω seems to be also abbreviated, contractedly, in εἴω; from whence are found various persons of different tenses; as, εἴσα; εἴσας, or Atticè † ἤσας; εἰσάτην, Atticè; εἰσάτην, &c. εἴκα; εἴκειν, Atticè ἤκειν.

And, in the Middle Voice, εἴσομαι, εἴπεται, εἴσατο, εἰσάμενος; and in the Perfect, εἴσα, Atticè, ἤσα, and ἤια; and in the Pluperfect, ἤειν Atticè; which is the same again with the Imperfect Active Attic: which circumstance, according to certain grammarians, hath deceived very many.

From ἴω likewise the regular verb ἴημι, eo; the different persons of which are found, and all of them regularly formed. Thus,

In the Present and Imperfect, ἴησι, ἴσων, ἰήτη, ἴναι, ἴεις, ἴεντες.

And in the Participle of the Second Aorist, εἴς, and compounded παρεἴς.

And in the Middle Voice, ἴεμαι, ἴεσαι, ἴενται; ἴεσο, ἴεσθε; ἴέμεν.

Ἦμαι, sedeo.

PRESENT INDICATIVE.

S.	ἤμαι,	ἤσαι,	ἤται,
D.	ἤμεθον,	ἤσθον,	ἤσθον,
P.	ἤμεθα,	ἤσθε.	ἤνται.

* And εἶμι may be from ἴω; so by the same analogy εἶμι may be from ἰώ. Also in the Imperfect, as from εἶμι may be εἶν, so from εἶμι may be εἶον; and with the Attic augment, ἤον.

† So ἀπησας, abiisti, Plato, Hipp. Maj. 291. C. 8, Steph.

IMPERFECT INDICATIVE.

S.	ἤμην,	ἤσο,	ἤτο,
D.	ἤμεθον,	ἤσθον,	ἤσθην,
P.	ἤμεθα,	ἤσθε,	ἤντο.
	IMPERAT.	INFIN.	PARTICIP.
	ἤσο, ἤσθω, &c.	ἤσθαι.	ἤμενος, η, ον.

Thus the compound *κάθημαι*, from whence it hath also in the Subjunctive, *καθώμεθα*.*

Κεῖμαι, jaceo.

PRESENT INDICATIVE.

S.	κεῖμαι,	κεῖται,	κεῖται,
D.	κέμεθον,	κεῖσθον,	κεῖσθον,
P.	κέμεθα,	κεῖσθε,	κεῖνται.

IMPERFECT INDICATIVE.

S.	ἔκειμην,	ἔκεισο,	ἔκειτο,
D.	ἔκειμεθον,	ἔκεισθον,	ἔκεισθην,
P.	ἔκειμεθα,	ἔκεισθε,	ἔκειντο.

	IMPERAT.	INFIN.	PARTICIP.
	κέισο, κείσθω, &c.	κέισθαι.	κέιμενος, η, ον.

I. FUT. MID. κείσομαι, κείσῃ, κείσεται, &c.

You may derive *κεῖμαι* regularly from *κέω*, from whence, in the Active voice, it may become *κέημι*, and from thence, in the Middle Voice, *κέμαι*, and, contractedly *κεῖμαι*; as also *κέεσσομαι*, *κέετομαι*.†

The rest from *κέω*, by syncope, may become *κέω*, and in the middle voice *κέομαι*, which is sometimes used; as, *κέονται*, *έκείντο*; *κέωμαι*, *κέη*, *κέηται*; *κεοίμην*, *κέοιο*, *κέοίλο*, &c.

* In Demosth. Philip. V. and XI. at the beginning.

† And from the Active *κίω*, *κίσω*, it becomes *κίσκω*, *κίσσομαι*, *κίσσιστο*, Odym. φ. 41.

IMPERSONAL VERBS.

Many verbs are sometimes taken impersonally; as, ἀρέτκει, placet; ἀρκεῖ, sufficit; προσήκει, convenit; συμβαίνει, contingit; συμφέρει, confert, &c.

But those which are chiefly taken impersonally, are the following:

Πρέπει, decet; ἔπρεπε, decebat; πρέπειν, decere; τὸ πρέπειν, id quod decet; and, in the plural, τὰ πρέπειν.

Μέλει, curæ est; ἔμελε, curæ erat; μελήσει, curæ erit; μεμέληκε, curæ fuit.*

Δοκεῖ, videtur; ἰδοκεῖ, videbatur; ἔδοξε, visum est; as also, τὸ δοκοῦν, id quod videtur; and in the plural, τὰ δοκοῦν.†

Δεῖ, oportet; ἔδει, oportebat; δεήσει, oportebit; δεή, oporteat; δεήσῃ, oportuerit; δεῖν, oportere; τὸ δεῖν, id quod oportet; and in the plural, τὰ δεῖν.‡

Χρῆ, oportet; ἐχρῆν, oportebat; χρῆσει, oportebit; χρῆναι, and χρῆν, oportere; τὸ χρεῖν, id quod oportet.¶

* Μίλει and ἔμελε are from μίλω; but there was an old verb μιλίω, from whence are formed μελήσει, and μεμέληκε; as also in Homer, μίμηλι, in the Perf. Mid. for μίμιλι, lest three short vowels should come together, which an heroic verse does not admit. Homer hath also μίμβλωκε, by syncope, and for the sake of a good sound, (euphoniæ,) for μεμίλωκε, from μίλω, curam gero.

† Δοκεῖ, and ἰδοκεῖ, are from a more modern verb of the present tense δοκέω; but ἔδοξε from δόκω, which is more ancient.

‡ The present δεῖ, is in use; but the other tenses are formed from the more ancient δέω, of the present tense.

¶ So χρῆ may be derived. In

most of the very ancient Greek words there was a great concurrence of vowels, which afterwards they lessened, sometimes by taking away, and sometimes by contracting. Thus, the common verb χράομαι arises from the more ancient χρεάομαι,* by dashing out ε; but from the same verb arises the Ionic χρεῖομαι, by dashing out α. But the Attic, moreover, often lessened this concurrence of vowels by contracting. So they said χρεῖσθαι, for χρεάσθαι; ἐχρεῖσθαι, for ἐχρεάσθαι; χρεῖσμενος, for χρεάομενος; and in the verbal noun χρεῖος for χρεῖος, debitum; and in the infinitive χρεῖσθαι, χρεῖσθαι; and again, by contraction, χρεῖσθαι;

In this manner, from the ac-

* Thus, in Herod. is found φοιτῖαι, φοιτῖαι, φοιτῖαι. Thus, ὄναι, prosum, was formerly ὄναι, from whence may be ὄναι, for which Homer hath ὄναι, for the avoiding three short vowels. So also κλάω, or κλάομαι, was formerly κλάω, from whence κλάω, -αῖος.

OF THE VERB.

The Termination, Characteristic, and Increase distinguish the Tenses of Verbs.

Modes are distinguished by the Termination and Incrementum.

Numbers and Persons are distinguished by Termination.*

OF TERMINATION.

Termination is that part of a verb which bears distinction, and is varied through the different numbers and persons of the same tense. Thus;

λέγ-Ω, λέγ-ΕΙΣ, λέγ-ΕΙ, λέγ-ΕΤΟΝ, λέγ-ΟΜΕΝ, &c.

RULES.

1. If the first person plural ends in *-μεν*, the first person dual is wanting.

2. If the third person plural ends in *-ι*, the third person dual ends in *ον*.

3. The Subjunctive Mode of the Present Tense forms six Terminations from the Indicative; that is, it changes the short vowels into their long ones, writes *ι* for *ε*, and rejects *υ*.

The Subjunctive Mode of the other Tenses hath always the same Terminations as the Present.

4. The Termination of the Optative Mode hath always the diphthong *οι*, *αι*, or *ει*.

As the voice *χρῆσθαι*, in the third person sing. *χρῆσται*, may, by contracting, be *χρῆσθαι*; and from thence again, by contracting, *ῆσθαι*; and so, in the imperfect, *ῆσθαι*, *ἔχρησθαι*, and in the infinitive *χρησάμενον*, *χρησάμενον*, *χρησάμενον*, and the neuter participle τὸ *χρησάμενον*, from a single contraction may be *χρησάμενον*.

But in this manner there may be another form of the infinitive, *χρησῆναι*; as, in the most ancient form of the infinitive they said, *τιθῆμεναι*, *ισθῆμεναι*, *διδόμεναι*, &c. from which, by dashing out *με*, arose afterwards *τιθῆναι*, *ισθῆναι*, *διδόναι*, &c; so from *χρησάμεναι*, may be *χρησῆναι*, *χρησῆναι*, *χρησῆναι*; that is, by a double contraction.

* But the proper use of every voice, tense, and mode, is exhibited in a *vocce*, in going through an example.

5. The First Future always follows the Tense of the Present; as also the Second Future Passive.

But in the Second Future Active and Middle, the short vowels, immediately after the Characteristic, are changed into their diphthongs.

6. The Second Aorist, Active and Middle, follows the Terminations of its Imperfect.

But the Aorists of the Passive borrow their Terminations from verbs in *-μι*.

7. The Singular number of the Middle voice used formerly to end always in *-μαι, -σι, -μην, -σο, -το*. The Ionians first struck out *σ*. Afterwards the Attics contracted the concurriens as in the example.†

8. The plurals of the third person ending in *-αν*, ended formerly in *-οντων* and *-ασαν*, and which the Bœotians retain, but by the rest of the Greeks are rejected.

OF THE CHARACTERISTIC.

The Characteristic of a Tense, is the letter of the Termination, and suffers no declension, remains in the same tense invariable.

Thus, *γ*, in *λέΓ-ω, λέΓ-εις, λέΓ-οιμι, λέΓ-εν*, &c.; *ι*, in *τί-ω, τι-εις, &c.*; *κ*, in *πλέ-ω, πλέ-εις, &c.*; *π*, in *τέρπ-ω, &c.*

But if the latter of two consonants is a liquid, the former is judged to be the Characteristic.

Thus, *π*, in *τύπ-ω*; *κ*, in *τίκ-ω*, pario; *μ*, in *σκίν-ω*, scindo.

A verb is said to be Pure, Mute, or Liquid, according to the Characteristic of the Present Tense, whether it be a vowel, or a mute, or a liquid.

* Sometimes *-σα-* is rejected by the Attics, and is not made; thus in *βέλομαι, volo*; *βέλομαι*, by dashing out *σ* by synæresis *βέλει*; and *όίμαι, puto*; *όίμαι*, by dashing out *σ* by synæresis *όίει*; *όπθίμαι, video*; in 1 fut. mid. *όψομαι*, dashing out *-σα,* *όψεί*, by synæresis, *όψει*. The same in many other verbs, according to Aristophanes.

† Thus: *τύπῃσαι, τύπῃσαι, τυπῆσαι, τύπῃσι, τύπῃσι*; 2 fut. *τυπῆσαι, τυπῆσαι, τυπῆσαι, τυπῆσαι, τυπῆσαι*.

σ is never a Characteristic of the present tense.

In verbs not liquid, the Characteristic of the First Future is always σ ; thus,

τίω,	τίσω.	λέγω,	λέξω.
πλέω,	πλέξω.	γράφω,	γράψω.

But in liquid verbs, the Characteristic of the present tense remains in the future. Thus,

μένω,	maneo,	μενῶ.
σπείρω,	semino,	σπερῶ.
στέλλω,	mitto,	στελῶ.
τίμω,	scindo,	τεμῶ.

If before $-ω$ of the First Future there should be a simple consonant, the Characteristic of the Perfect is κ ; if double, it is the aspirate of the same order. Thus, in

τίω,	τίσω,	τετίκα,	κ .
στέλλω,	στέλω,	ἔσταλλα,	κ .
τύπω,	τύψω,	τέτυφα,	ϕ .
λέγω,	λέξω,	λέλεχα,	χ .

All the other Tenses are formed from the Present, the First Future, and the Perfect.

OF THE AUGMENTUM.

Every Indicative Mode of every Preterite Tense receives an Augmentum from the beginning of the verb.

The Perfect Tense, moreover, retains the Augmentum through all the Modes.

The Present and Future tenses have no Augmentum.

RULES OF THE AUGMENTUM.

I.

1. If a verb begins with a consonant, the Augmentum ϵ is prefixed: thus,

τύπω,	ἔτυπον,	ἔτυψα.
λέγω,	ἔλεγον,	ἔλεξα.
γράφω,	ἔγραφον,	ἔγραψα.

ϵ , after ϵ , is doubled: thus,

ρίπω,	jacio,	ἔρριπον,	ἔρριψα.
ρήσσω,	frango,	ἔρρησσον,	ἔρρηξα.
ρύω,	traho,	ἔρρουν,	ἔρρυσα.

2. The initial consonant is also repeated in the Perfect tense : thus,

τύπλω,	τύψω,	τέτυφα.
λέγω,	λέξω,	λέλεχα.
γράφω,	γράψω,	γέγραφα.

* But the Aspirate repeats its own acute ; thus,

θαυμάζω,	miror,	θαυμάτω,	τεθαύμακα.
φαίνω,	ostendo,	φανῶ,	πέφακα.
χρίω,	unguo,	χρίω,	κέχρικα.

ε is not repeated : thus,

ρίπτω,	ρίψω,	ῥρίφα.
ρήσσω,	ρήξω,	ῥρήχα.
ρύω,	ρύσω,	ῥρύκα.

Likewise, γ before ν, or σ before or after a consonant is not repeated ; nor κ before τ ; thus,

γνώω,	nosco,	γνώω,	ἔγνωκα.
γνωρίζω,	notum reddo,	γνωρίσω,	ἔγνωρικα.
ψεύδω,	fallo,	ψεύσω,	ἔψευκα.
ψάλλω,	cano,	ψαλλῶ,	ἔψαλκα.
ζάω,	vivo,	ζήσω,	ἔζηκα.
σπεύδω,	festino,	σπεύσω,	ἔσπευκα.
στέφω,	corono,	στέψω,	ἔστεφα.
κτείνω,	occido,	κτείνῶ,	ἔκτεγκα.

3. If there be no reduplication, the Pluperfect does not receive a new Augmentum ; thus,

ρίπτω,	ρίψω,	ῥρίφα,	ῥρίφειν.
ψάλλω,	ψαλλῶ,	ἔψαλκα,	ἔψαλκειν.
γνώω,	γνώσω,	ἔγνωκα,	ἔγνωκειν.

II.

1. If the verb begins from α, ε, ο, or from αυ, αι, that the Augmentum may be made, the initial vowel

* The reason of this circumstance is, that the Greeks, avoiding harsh sound, were not accustomed to use two syllables, successive both beginning from an aspirate ; but they changed one of the τ into its own acute : and this not only in the augmentum, but every declension and composition.

changed into its corresponding long one, and the *ε* of the diphthong is written under: thus,

<i>α.</i>	<i>άνύω,</i>	<i>perficio,</i>	<i>ήνυον.</i>
<i>ε.</i>	<i>ήλπίζω,</i>	<i>spero,</i>	<i>ήλπιζον.</i>
<i>ο.</i>	<i>όπάζω,</i>	<i>præbeo,</i>	<i>ώπάζον.</i>
<i>αυ.</i>	<i>αύξανα,</i>	<i>augeo,</i>	<i>ήυξανον.</i>
<i>αι.</i>	<i>αίρω,</i>	<i>tollo,</i>	<i>ήρον.</i>
<i>οι.</i>	<i>οικίζω,</i>	<i>ædifico,</i>	<i>ώκίζον.</i>

But *ε* is often changed into its own diphthong; thus,

<i>ήχω,</i>	<i>habeo,</i>	<i>είχον.</i>
<i>ήσσω,</i>	<i>sino,</i>	<i>είσων.*</i>

And, if the verb begins from *-εο*, *ε* remains, and *ο* is augmented; thus,

<i>εορίάζω,</i>	<i>epulor,</i>	<i>εώριάζον,</i>	<i>epulabor.</i>
<i>εόλπα,</i>	<i>speravi,</i>	<i>εώλπειν,</i>	<i>speraveram.</i>
<i>εόργα,</i>	<i>feci,</i>	<i>εώργειν,</i>	<i>feceram.</i>
<i>εοικε,</i>	<i>visum est,</i>	<i>εώκει,</i>	<i>visum erat.</i>

2. If the verb begin from any other vowel or diphthong, it does not receive an augmentum: thus,

<i>ι.</i>	<i>ίκομαι,</i>	<i>venio,</i>	<i>ίκομην.</i>
<i>υ.</i>	<i>ύβριζω,</i>	<i>insulto,</i>	<i>ύβριζον.</i>
<i>η.</i>	<i>ήχίω,</i>	<i>sono,</i>	<i>ήχσον.</i>
<i>ω.</i>	<i>ώθω,</i>	<i>pello,</i>	<i>ώθον.</i>
<i>αι.</i>	<i>εικάζω,</i>	<i>assimilo,</i>	<i>εικάζον.</i>
<i>ευ.</i>	<i>εύθύνω,</i>	<i>dirigo,</i>	<i>εύθυνον.</i>
<i>ου.</i>	<i>ούτάζω,</i>	<i>vulnero.</i>	<i>ούτάζον.</i>

* A list of verbs which change *ε* into *αι*.

<i>ήσσω,</i>	<i>sino.</i>	<i>ήσω,</i>	<i>dico.</i>
<i>ήσομαι,</i>	<i>sedeo.</i>	<i>ήργάζομαι,</i>	<i>operor.</i>
<i>ήθίζω,</i>	<i>adsuefacio.</i>	<i>ήρίω,</i>	<i>dico.</i>
<i>ήλίσσω,</i>	<i>volvo.</i>	<i>ήρπω,</i>	} <i>serpo.</i>
<i>ήλω,</i>	} <i>traho.</i>	<i>ήρπύζω,</i>	
<i>ήλωμαι,</i>		<i>ήρύω,</i>	<i>traho.</i>
<i>ήλωμαι,</i>		<i>ήρπύζω,</i>	<i>convivio excipio.</i>
<i>ήλωμαι,</i>	<i>capio.</i>	<i>ήχων,</i>	<i>habeo.</i>
<i>ήσομαι,</i>	<i>sequor.</i>		

OF THE FIRST FUTURE,

AND THE TENSES DERIVED FROM IT.

The First Future is formed from the Present.

TWO GENERAL RULES.

I.

In verbs not liquid, σ is inserted before ω . Thus,

Present.		1 Fut.
τίω,	honoro,	τίσω.
λύω,	solvo,	λύσω.
λούω,	lavo,	λούσω.
λέγω,	dico,	λέξω.
βλέπω,	video,	βλέψω.
βρέχω,	irrigo,	βρέξω.
γράφω,	scribo,	γράψω.
τρίβω,	tero,	τρίψω.

II.

Liquid verbs do not insert σ ; they only shorten the last syllable but one, if it be long; and they are declined as the Second Future. Thus,*μένω, maneo, μενῶ, μενεῖς, μενεῖ, μενεῖτον, μενοῦμεν, &c.*And so, *δέμω, struo; κρίνω, judicio; πλύνω, lavo; ἀμύνω, tueor; νέμω, tribuo.*

They shorten the long penultima by rejecting the latter of two vowels or consonants: thus,

Present.		1 Future.
σπείρω,	semino,	σπερῶ.
τείνω,	tendo,	τενῶ.
φαίνω,	ostendo,	φανῶ.
μιαίνω,	polluo,	μιανῶ.
τέμνω,	scindo,	τιμῶ.
κάμνω,	laboro,	καμῶ.
στέλλω,	mitto,	στελῶ.
ψάλλω,	cano,	ψαλῶ.

SPECIAL RULES FOR THE MUTES.

1. We reject $\tau, \delta, \theta, \sigma$, before $-\sigma\omega$:* thus,* ν is also rejected: thus, *σπίδω, scindo, σπίνω*, and, for the sake of a good sound, *σχίσω; πυλίνω, πυλίσω, voluto*.

verbero,	τύψω.	τ.
perficio,	άνύσω.	τ.
cano,	ἄσω.	δ.
impleo,	πλήσω.	θ.
puto,	νομίσω.	δ, σ.
dico,	φράσω.	δ, σ.
figo,	πλάσω.	σ, σ.
flagello.	ιμάσω.	σ, σ.

-σω, ζω, have for the most part -ξω: thus,

facio,	πράξω.*
fodio,	ἀρύξω.
confodio,	νύξω.
clamo,	κράξω.
stillo,	στιάξω.
pungo.	στίξω.

are eight in -ζω, which have either -σω, or -ξω,

rapio.	σαλπίζω,	buccino.
vilipendo.	ιμπαίζω,	curo.
dubito.	μερμερίζω,	cogito.
dormito.	βαζω,	loquor.

say τύφω, δύψω, accendo, and so it is distinguished from τύπιω, τύψω, verbero.

τρέφω, θρέψω, alo, and so it is distinguished from τρω, τρέψω, verto.

ρέχω, θρέξω, curro. †

ay moreover, ἔχω, ἔξω, habeo, that it may be shed from ἔξω, extra.

long penultima remains, by changing a short vowel into long one, or diphthong: thus, λήχω, sortior, λήξομαι; ἴο, σκίω; πάθω, patior, πάσομαι, &c. It may be rather there is the same analogy in these, as in the dative he third declension. See page 13.

verbs in σω or στω, are made to end in γω, from whence formed both futures. Πράττω, [πράγω,] facio, in 1 fut. πράγσω, now πράξω: in 2 fut. πραγῶ. Ορύσσω, [ορύγω,] 1 fut. [formerly ορύγσω,] now ορύξω; in 2 fut. ορυγῶ. See p. 90.

ably it was so distinguished from another word not now rather, to avoid the concurrence of aspirates, they said the present tense, for θρέχω.

SPECIAL RULES FOR THE PURES.

I. -αω, εω, οω, before -σω, change the short vowel its own long one : thus,

Present.		Future.
βοάω,	clamo,	βοήσω.
τιμάω,	honoro,	τιμήσω.
ἐρωτάω,	interrogo,	ἐρωτήσω.
φιλέω,	amo,	φιλήσω.
κινέω,	moveo,	κινήσω.
οἰκίω,	habito,	οἰκήσω.
δηλώω,	manifesto,	δηλώσω.
πληρόω,	impleo,	πληρώσω.
ἀξιόω.	quum censeo,	ἀξιόσω.

Nevertheless the short vowel is sometimes retained before -σω ; viz.

1. There are ten in -εω which retain ε.

αἰδέομαι,	revereor.	νεικέω,	rixor.
ἀπέω,	sano.	ξείω,	polio.
ἀλέω,	molo.	ὀλέω,	perdo.
ἀρκέω,	sufficio.	τελέω,	perficio.
ἐμίω,	vomo.	τρέω,	tremo.*

2. -οω retains ο in primitive verbs, which are very thus,

ἀρόω,	aro,	ἀρόσω.
βόω,	pasco,	βόσω.
ἐδόω,	edo,	ἐδόσω.†
ὀμόω,	juro,	ὀμόσω.
ὀνόω,	vitupero.	ὀνόσω.‡

3. -αω after ε or ι retains α. Thus,

εἶαω,	sino,	εἶασω.
θεάομαι,	specto,	θεάσομαι.
κοπιάω,	laboro,	κοπιάσω.
μειδιάω,	subrideo,	μειδιάσω.
ιάομαι,	sano,	ιάσομαι.

* Concerning the future of verbs in -εσκω, and -ννυμι, &c. attended to in the defective verbs.

† Odysse. χ. 56.

‡ But if it passes into -ομι, it hath -οσω. Thus,
γνώω, scio, γνῶμι, γνώσω.

σο, -λάω, -ζάω, after a vowel; thus,

ἴδω, rideo, γηλάτω,
video, ὄζάσω.

ἰδο ἀπροόσομαι, audio, hath ἀπροόσομαι.

πιτάω,* pando, hath πιτάσω.

And a dissyllable ending in -αω retains α, if it never
comes into -ημι; thus,

κλάω, κλάσω.
τραहω, σπάσω.

Therefore we do not say κλήμι, nor σπήμι.

But φθάω, prævenio, hath φθάσω, although we say

There are seven in -εω, which have either -ητω, or
but oftener -εσω; viz.

	laudo.		πονέω,	laboro.
κί,	medeor.		φορέω,	gero.
,	voco.		φρονέω,	sapio.
†	satio.			

Six in -εω have -εσσω; viz.

spiro, πνεύσσω.

navigo, πλεύσσω.

fundo, χεύσσω.

fluo, ρεύσσω, But ρέω, dico, ῥήσσω.

curro, θεύσσω, But θέω, pono, θήσσω.

nato, νέσσω. But νέω, neo, νήσσω.

We say finally, καίω, uro, καύσσω.
κλαίω, fleo, κλαύσσω.

OF THE PERFECT PRÆTERITE.

GENERAL RULE.

The Perfect is formed from the First Future; that is
it prefixes the augmentum, and changes -ω or
to κα; -ξω into χα; -ψω into φα: thus,

the same with πιτάζω.

It κορίω, verro, always κορήσω.

ψάλλω,	cano,	ψαλῶ,	ἔψαλκα.
τιμάω,	honoro,	τιμήσω,	τετίμηκα.
φαίνω,	ostendo,	φανῶ,	πέφραγκα.
φιλέω,	amo,	φιλήσω,	πεφίληκα.
λέγω,	dico,	λέξω,	λέλεχα.
πράσσω,	facio,	πράξω,	πέπραχα.
γράφω,	scribo,	γράψω,	γέγραφα.
φρίσσω,	horreo,	φρίξω,	πέφρικα.
φεύγω,	fugio,	φεύξω,	πέφευγα. } *

SPECIAL RULES.

Of the Penultima before -KA.

1. Dissyllables in λω, νω, ρω, change ε into α, before -κα of the Perfect : thus,

στέλλω,	mitto,	στέλω,	ἔσταλκα.
τείνω,	tendo,	τενώ,	τέτακα.
οπείρω,	semino,	σπερώ,	ἔσπαρκα.

2. Dissyllables in εινω, ινω, υνω, reject ν before -κα.

τείνω,	tendo,	τενώ,	τέτακα.
κρίνω,	judico,	κρινῶ,	πέκρικα.
θύνω,	impetu feror,	θυνώ,	τέθυκα.

But ν remains before -κα in κτείνω, πλύνω ; viz.

κτείνω,	occido,	κτενῶ,	ἔκταγκα.
πλύνω,	lavo,	πλυνῶ,	πέπλυγκα.

2. -μω of the Future places η before κα ; also βάλλω, and μένω : thus,

νέμω,	tribuo,	νεμῶ,	νετέμηκα.
δέμω,	struo,	δεμῶ,	δεδέμηκα.
κάμω,	laboro,	καμῶ,	κεκάμηκα.
τέμω,	scindo,	τεμῶ,	τετέμηκα.

And so,

βάλλω,	jacio,	βαλῶ,	βεβῶληκα.
μένω,	maneo,	μενῶ,	μεμένηκα.

* { Not πέφρικα, } on account of the preceding aspirate. See
 { Not πέφυγα, } note, p. 82.

ere are some which often suffer a syncope; as,
 , VOCO, καλήσω, κεκάληκα, κέληκα. So;

μα,	δέδμηκα.		τέτμηκα,	τίτμηκα,
μα,	κέκμηκα.		βέβαληκα,	βέβληκα.

OF THE FIRST FUTURE PASSIVE.

GENERAL RULE.

ie First Future Passive is formed from the Perfect
 e; that is to say, it rejects the augmentum, and
 zes α or κα into θήσομαι: thus,

υ,	τύψω,	τέτυφα,	τυφθήσομαι.
υ,	γράψω,	γέγραφα,	γραφήσομαι.
	λέξω,	λέλεχα,	λεχθήσομαι.
ρω,	πράξω,	πέπραχα,	πραχθήσομαι.
,	φιλήσω,	πέφιληκα,	φιληθήσομαι.
,	τιμήσω,	τέτιμηκα,	τιμηθήσομαι.
,	δηλώσω,	δεδήλωκα,	δηλωθήσομαι.
υ,	στέλω,	έσταλα,	σταλήσομαι.
,	φανώ,	πέφαγκα,	φανθήσομαι.
,	κρίνω,	κέκρικα,	κριθήσομαι.
	τενώ,	τέτακα,	ταθήσομαι.
	νεμώ,	νενέμηκα,	νεμηθήσομαι.
	άρόσω,	ήροκα,	αροθήσομαι.
	βόσω,	βέβοκα,	βοθήσομαι.
	εδόσω,	ήδοκα,	εδοθήσομαι.*

SPECIAL RULES.

I.

any verbs, not liquids, which have -κα of the Per-
 insert σ before -θήσομαι; viz.

In verbs pure, ε, or a doubtful vowel, or a diph-
 ς, before -κα, inserts σ before -θήσομαι; viz.

efore -κα inserts σ.

μαι,	revereor,	ήδεκα,	αίδε-θήσομαι.
μαι,	medeor,	ήκεκα,	ακεσθήσομαι.
	molo,	ήλεκα,	αλεσθήσομαι.

* Odyss. χ. 56.

ἀρκέω,	sufficio,	ἠκρέκα,	ἀρκεσθήσομαι.
ἰδέω,*	edo,	ἠδέκα,	ἰδεσθήσομαι.
ξέω,	polio,	ἔξεκα,	ξεσθήσομαι.
σβέω,	extinguo,	ἔσβεκα,	σβεσθήσομαι.
σπρέω,	sterno,	ἔσπρεκα,	σπρεσθήσομαι.
τελέω,	perficio,	τέτελακα,	τελεσθήσομαι.
τρέω,	tremo.	τέτρεκα,	τρεσθήσομαι.

Five are excepted, which have ε before κα, but do not insert σ before -θήσομαι : viz.

αἰνέω, laudo.		ἔρέω, † remigo.
αὐχέω, glorior.		ὀλέω, perdo.
ἔμέω, vomo.		

α before -κα inserts σ.

γελάω, rideo.		ναίω, habito.
ἔράω, amo.		πετάω, ¶ pando.
θλάω, frango.		σπάω, traho.
ἰλάω, ‡ propitium reddo.		ὑφάω, texo.
κλάω, frango.		χαλάω, relaxo.
κρεμάω, suspendo.		

Eight are excepted, which have α before -κα, but do not insert σ before -θήσομαι.

ἀκροάμαι, audio.		ὀράω, video.
θεάομαι, specto.		πειράομαι, periculum facio.
ἰάομαι, sano.		περάω, ** trajicio.
κονίαω, pulvere aspergo.		φασάω, furem deprehendo.

ι before -κα inserts σ.

κυλίω, †† voluto.		Except τία, honoro, τίσω,
πρίω, †† serrâ seco.		τέτικα, τιθήσομαι.
χρίω, ungo.		

* The same with ἰδών.

† The same with ἰρίσσω.

|| The same with ναίω.

‡ The same with ἰλάσκω.

¶ The same with πετάζω.

** From whence πρᾶω and πιπράσκω.

†† The same with κυλίνδω.

‡‡ The same with πρίζω.

fore -κα inserts σ.

perficio.	μεθύω, ebrius sum.
haurio.	μύω, claudio.
mano.	ξύω, polio.
sturo.	πτόω, spuo.
traho.	ύω, pluo.

en are excepted, which have *υ* before -κα, but do
ert σ before -θήσομαι.

condio.	καλύω, veto.
caturio.	λύω, solvo.
beo.	μηνύω, indico.
npetu feror.	ρύω, ¶ traho.
colloco.	τρύω, terebro.
ejulo.	

fore -κα inserts σ.

odo.	πταίω, impingo.
erio.	ραίω, pessundo.

fore -κα inserts σ.

leo.	ψαύω, attingo.
frango.	

ore -κα inserts σ.

laudo.	σείω, quatio.
--------	---------------

fore -κα inserts σ.

ustandum præbeo.	πλέω, navigo.
jubeo.	

rtheless, many verbs derived from nouns, you
cept, which, although they have *ευ* before -κα,
insert σ before -θήσομαι. Seven primitives also
pted, viz.

the same with άνύσω.

† The same with άφύσσω.

The same with βλύζω.

|| The same with ξίω.

¶ The same with ιρύω.

δεύω, irrigo.
νεύω, nuo.
νέω, nato.
πνέω, spiro.

ρέω, fluo.
σεύω, agito.
χέω, fundo.

οι before -κα inserts σ.

Thus, οίω, fero, οίσω, ᾠκα, οισθήσομαι.

ου before -κα inserts σ.

ἀκούω, audio.
κολούω, amputo.
πρῆύω, pulso.

λούω, lavo, is excepted
inserting σ.

2. ωω passing into -μι inserts σ before -θήσομαι.

γνώμι,	from γνώω,	scio.
ζώννυμι,	from ζόω,	cingo.
ρόννυμι,	from ρόω,	roboro.
χρῶννυμι,	from χρώω,	coloro.
χῶννυμι,	from χῶω,	aggero.

Except σρῶννυμι, from σρῶω, sterno, which does not insert σ.

3. Rejecting the consonant before -σω,* σ is inserted before -θησομαι. Thus,

Rejecting τ.

ἀνύτω, † perficio.

ἀρύτω, haurio.

Rejecting δ.

ἀλίζω, congrego.

ἀρτίζω, ordine compono.

ἀσπάζομαι, amplector.

βλύζω, ‡ mano.

γογγύζω, murmuro.

δάζω, partior.

δυνάζω, || possum.

ἐπιηρέάζω, damno affici

ἐρεβίζω, provocho.

ἐρείδω, fulcio.

ἐρίζω, concerto.

ἐτάζω, verum exploro

ἠδῶ, delecto.

* See note p. 83.

† The same as ἀνύω.

‡ The same with βλύω.

|| The same with δυνάω.

inundo.	σπίνδω, from whence σπίν-
neo.	δω, libo.
, castigo.	σπεύδω, festino.
, curam gero.	σχαρίζομαι, collimo.
condo.	σχαρίζω, scarifico.
tango.	σχίζω, fido.
, in genua procumbo.	σώζω, ¶ servo.
, * vulnero.	τρέζω, or τρύζω, strido.
, † pando.	τρωάζω, irrideo.
premo.	φείδω, parco.
‡ serra seco.	φράζω, explico.
ζω, dispergo.	ψεύδω, fallo.

l, in the same manner, all verbs ending in -ίζω, d from nouns, insert σ; as,

μαι, ratiocinor.	οικίζω, ædifico.
, puto.	τειχίζω, murum struo.
c.	

Rejecting θ.

persuadeo.	πρήθω, incendo.
impleo.	ὄθω, pello.

Rejecting σσ.

stipo.	πλάσσω, fingo.
, illino.	πρίσσω, pinso.

II.

: following fifteen verbs sometimes insert σ before μ, and sometimes not.

*	ἀρύσω,	haurio.
	δράσω,	ago.
	ζίσσω,	efferveo.
	ελάσω,	agito.
	καύσω,	uro.
	κεράσω,	misceo.
	κνήσω,	rodo.

e same with ούτάω.

† The same with πινάω.

e same with πρίω.

|| The same with σχάω.

re same with σάω, which hath σπθήσομαι, by the gen. rule.

** The same with ἀρύτω.

Of the Perfect Passive.

ἴεω,*		satio.
ἴω,	μνήσω,	in mei
		vocce
ἤρῳ,	μηρύσω,	glomer
ἴω,	ὄνοσω,	vitupe
γαύω,	παύσω,	cessare
πνέω,	πνεύσω,	spiro.
χναύω,	χναύσω,	carpo.
ψάω,	ψήσω,	rado.

III.

Seven verbs shorten the long vowel of before -θήσομαι : viz.

αἰρέω,	cāpio,	αἰρήσω,	ἤρηκα,
εὔρέω,	invenio,	εὔρησω,	εὔρηκα,
ἔχω, or	} habeo,	σχῆσω,	ἔσχηκα,
σχέω,			
πεύθω,	sciscitor,	πέυθω,	πέπεικα,
σεύω,	agito,	σεύσω,	σέσεικα,
τεύχω,	facio,	τεύξω,	τέτευχα,
χέω,	fundo,	χέυσω,	κέχευκα,

But φεύγω, fugio, hath also φευχθήσομαι. †

OF THE PERFECT PASSIVE

The Perfect Passive is formed from i that is to say, it resumes the augment -θησο before -μαι ; thus,

φιλῶ,	φιληθήσομαι,	περ
τέλλω,	σαλέθήσομαι,	ἔσι
τελέω,	τελεσθήσομαι,	τε
σιύω,	συθήσομαι,	σί

* Scil. κορίσω, κορισθήσομαι.
κορήσω, κορηθήσομαι. See before,

† Almost all the primitive verbs of the C under these special rules, have been here added.

If there be a vowel before *-μαι*, the third person plural is expressed without the help of the auxiliary verb;* thus,

πεφίλημαι,

πεφίληται.

SPECIAL RULES FOR THE SAKE OF A BETTER
SOUND.

1. *χ* before *μ*, is changed into *γ*; and *φ* or *ν* to *μ*; thus,

λέγω,	λεχθήσομαι,	λίλεγμαi,†
πράσσω,	πράχθήσομαι,	πίπραγμαi.
τύπω,	τυφθήσομαι,	τίτυμμαi.‡
γράφω,	γραφθήσομαι,	γίγραμμαi.
φαίνω,	φανθήσομαι,	πίφαμμαi.
πλύνω,	πλυνθήσομαι,	πίπλυμμαi.

But Atticè, *ν* before *μ* passes into *ν*: thus,

πίφαμμαi,	Atticè,	πίφασμαi.
πίπλυμμαi,	Atticè,	πίπλυσμαi.

2. Aspirates before *τ* or *σ* are changed into their acutes: thus,

λίλογμαi,	λίλεξαι,¶	λίλεξιαι.
γίγραμμαi,	γίγραψαι,†	γίγραψιαι.

The three following change *ε* into *α*; viz.

τρέπω,	verto,	τίτραμμαi.
τρέφω,	alo,	τίτραμμαi.
τρίβω,	flecto,	ίτραμμαi.

* Neither, in this case, is the auxiliary used either in the subjunctive or optative; as, *πεφιλώμαι*, *πεφίλη*, *πεφίληται*, &c. *πεφιλώμην*, &c. Thus, *μιμνήμαι*, *μιμνώμαι*, *Odyss. ξ. 168*, and *μιμνοίμην*, *μίμνοιο*, *Xen. An. I.*

† Not *λίλιγμαi*. ‡ Not *τίτυμμαi*. || Not *πίφασμαi*.

¶ Not *λίλιχσαι*, *λίλιχται*. † Not *γίγραψαι*, *γίγραψται*.

OF THE SECOND FUTURE ACTIVE

The Second Future Active is formed from sent, by shortening the penultima, and placing cumflex above $\tilde{\omega}$. Thus,

εἶφω,	corono,	εἶφῶ.
τίκω,	pario,	τεκῶ.
ἄρω,	apto,	ἄρῶ.
τίω,	honoro,	τιῶ.
λύω,	solvo,	λυῶ.
ἀμύνω,	tueor,	ἀμυνῶ.

A long penultima is shortened in three ways:

1. Long vowels are changed into α : thus,

σῆπω,	putrefacio,	σαπῶ.
τρῶγω,	edo,	τραγῶ.

2. In diphthongs, α is retained, ϵ thrown aw

φαίνω,	ostendo,	φανῶ.
καίω,	uro,	καῶ.
παύω,	cessare facio,	παῶ.
λείπω,	linquo,	λιπῶ.
φεύγω,	fugio,	φυγῶ.

But liquid dissyllables change ϵ into α ; bles into ϵ ; thus,

τείνω,	tendo,	τανῶ.
σπείρω,	semino,	σπαρῶ.
φθείρω,	corrumpo,	φθαρῶ.
ἄγειρω,	congrego,	ἄγερῶ.
ἐγειρω,	excito,	ἐγερῶ.
ὀφείλω,	debeo,	ὀφελῶ.

3. When consonants concur, τ is rejected last of two liquids; thus,

τύκτω,	verbero,	τυκῶ.
βάλλω,	jacio,	βαλῶ.
ψάλλω,	cano,	ψαλῶ.
κάμνω,	laboro,	καμῶ.

if the last of two consonants be neither τ nor α or if there be three, the penultima cannot be red: thus,

calescio,	θαλπῶ.
prehendo,	μαρπῶ.

SPECIAL RULES.

n dissyllables, ϵ before or after a liquid is changed; thus,

plico,	πλακῶ.
mitto,	σαλῶ.
curro,	δραμῶ.
aspicio,	δαρκῶ.
scindo,	ταμῶ.
vasto,	παρθῶ.

in the three following ϵ after λ remains; viz.

dico,	λεγῶ.
video,	βλεπῶ.
flammo,	φλεγῶ.

n a few verbs the mute characteristic of the pre-nse passes into another of its own order; thus,

μύχω and ψύχω take -γω.

λάπτω, κρύπτω, and καλύπτω, take -ξω.

ἔπτω, βιάπτω, θάπτω, σκάπτω, with δρύπτω, ρίπτω, τρω, take -φω; thus,

1.

exuro,	σμυγῶ.
refrigero,	ψυγῶ.

2.

lædo,	βλαβῶ.
abscondo,	κευβῶ.
velo,	καλυβῶ.

rises therefore in the penultima of the Second Future from than four different rules, viz.

ng vowels are changed into α .

diphthongs α is retained.

quid dissyllables change ϵ into α .

dissyllables, ϵ before or after a liquid is changed into α .

3.

ἀπῶ,	necto,	ἀφῶ.
βάπῶ,	tingo,	βαφῶ.
θάπῶ,	sepelio,	ταφῶ.*
σκάπῶ,	fodio,	σκαφῶ.
δρύπῶ,	lacero,	δρυφῶ.
ρίπῶ,	jacio,	ρίφῶ.
ράπῶ,	suo,	ράφῶ.

3. -σω, or -ζω, of the Present, having -ξω of the First Future, makes -γω of the Second: thus,

πράσσω,	facio,	πράξω,	πραγῶ.
κράζω,	clamo,	κράξω,	κραγῶ.

But -ζω of the Present, when it hath -σω of the First Future, makes δω of the Second: thus,

φράζω,	dico,	φραδῶ.
ἕζω,	sedeo,	ἕδῶ.

But the most of these want the Second Future.

Also, 1. Verbs in -ω.†

2. Verbs in -αω, εω, after a vowel; and,

3. Pure polysyllables, which have ο in the penultima, want the Second Future.

But -αω, -εω, after a consonant, assume for the Second Future, the Present Tense contracted; thus,

τιμάω,	honorō,	τιμῶ.
φιλέω,	amo,	φιλῶ.‡

* Not θαφῶ, on account of the following aspirate. See note at p. 82.

† Unless, indeed, a few primitives; as, from ὀμῶν, juro, ὀμῶμαι, ὀμῶ, ὀμῶται. Arist. Nubes, v. 245. See Stephanus on the word.

‡ Yet Homer frequently does not contract them; as,

βάω,	co,	βαῶ,	βίβαα.
μάω,	cupio,	μαῶ,	μῆμαα.

OF THE PERFECT MIDDLE.

GENERAL RULE.

Perfect Middle is formed from the Second Future by prefixing the augmentum, and changing ε; thus,

verbero,	τυπῶ,	τέτυκα.
clamo,	κραγῶ,	κέκραγα.
honoro,	τιῶ,	τέτια.
solvo,	λυῶ,	λέλυκα.
scribo,	γραφῶ,	γέγραφα.
abscondo,	κρυβῶ,	κέκρυβα.
lædo,	βλαβῶ,	έβλαβα.
dico,	φραδῶ,	πέφραδα.
facio,	πραγῶ,	πέπραγα.
cano,	ψαλῶ,	έψαλα.
resono,	δουπῶ,	δίδουπα.
fugio.	φυγῶ,	πέφυγα.
occulto,	κυθῶ,	κέκυθα.
excito,	ὄρῶ,	ᾠρα.
gravis sum,	βριθῶ,	βέβριθα.
strido,	κρηγῶ,	κέκρηγα.
rigeo.	ριγῶ,	έβριγα.
strido,	τριγῶ,	τέτριγα.
mugio,	μυκῶ,	μέμυκα.

¶ verbs of the same kind, the penultima of the tense is generally pronounced long.

SPECIAL RULES FOR THE PENULTIMA.

of the Future is changed into ο; thus,

dico,	λεγῶ,	λέλογα.
video,	βλεπῶ,	βέβλοπα.
flammo,	φλεγῶ,	πέφλογα.
congrego,	ἀγερῶ,	ᾠορα.
porrigo,	ὄρεγῶ,	ᾠρογα.*

s also ιδῶ, consuesco, ιδῶ, ᾠθα; from whence, Atticè, ᾠθα: ith a threefold augmentum.

2. *i* of the Future, from *ei* of the Present, passes into *oi*: thus,

λείπω,	linquo,	λιπῶ,	λέλοιπα.
πείθω,	persuadeo,	πιθῶ,	πέπειθα.
ἀλείφω,	ungo,	ἀλιπῶ,	ἤλοιφα.
ἀμείβω,	permutō,	ἀμιβῶ,	ἤμοιβα.
αἶδω,	cano,	αἰδῶ,	ἤοίδα.

3. *α* of the Future, from *ε* or *ει*, is changed into *ο*; thus,

πλέκω,	plico,	πλακῶ,	πέπλακα.
κλέπτω,	furor,	κλαπῶ,	κέκλοπα.
σπείρω,	semino,	σπαρῶ,	ἔσπορα.
τίλλω,	mitto,	σαλῶ,	ἔσολα.
τείνω,	tendo,	τανῶ,	τέτονα.
τέμνω,	scindo,	ταμῶ,	τέτομα.
τείρω,	tero,	ταρῶ,	τέτορα.
νέμω,	tribuo,	ναμῶ,	νέτομα.
μείρω,	divido,	μαρῶ,	μέμορα.
δέμω,	struo,	δαμῶ,	δέδομα.
πέρω,	transadigo,	παρῶ,	πέπορα.
μένω,	maneo,	μανῶ,	μέμονα.

4. But *α* of the Future, from *η* or *αι* passes into *η*; thus,

σῆπω,	putrefacio,	σαπῶ,	σέσηπα.
φαίνω,	ostendo,	φανῶ,	πέφηνα.
λήθω,	lateo,	λαθῶ,	λέληθα.
χαίνω,	hisco,	χανῶ,	κέχηνα.
πλήσσω,	percutio,	πλαγῶ,	πέπληγα.
δαίω,	uro,	δαῶ,	δέδηα.

Θάλλω and κλάζω also have *η*.

θάλλω,	floreo,	θαλῶ,	τέθηλα.
κλάζω,	clangō.	κλαγῶ,	κέκλιγα.*

* These rules are observed also in some very ancient verbs, which afterwards were otherwise pronounced in the present tense; as, *π* *πονθα*, *passus sum*, from the ancient verb *πίνθω* *patior*, *lugeo*, (from whence *πίνθος*, *luctus*, and *πινθίω*, *lugeo*.) which afterwards pass

Wherefore the verb may be conjugated through the primary tenses in this manner :

{ τύπω, τύψω, τέτυφα, τυφθήσομαι, τέτυμμαι.
 { τύπω, τυπῶ, τέτυπα.
 { εἶλλω, εἶλω, ἔφαλκα, φαθήσομαι, ἔφαλμαι.
 { εἶλλω, εἰλω, ἔσολα.
 { πείθω, πείσω, πίπεικα, πεισθήσομαι, πίπεισμαι.
 { πείθω, πιθῶ, πέπειθα.

OF THE OTHER TENSES.

The other Tenses are formed from the primary ones, according to their proper terminations, which are shewn in the examples, viz.

I.

Both the Futures Middle come from the corresponding Futures Active ; thus,

τύπω, verbero.	{	τύψω,	τύψομαι,
	{	τυπῶ,	τυπῶμαι.
τρέπω, verto.	{	τρέψω,	τρέψομαι.
	{	τραπῶ,	τραπῶμαι.

And Liquid Verbs inflect the First Future as the second. Thus,

σείρω, semino, σπειρῶ, σπειρῶμαι, -ῆ, -εῖται.

The three following retain the short vowels in the Second Future Middle : πίομαι, bibo ; φάγομαι, edo ; ἔδο-

το, I. πῖθω, from whence παθῶ, ἴπαθον ; 2. into πείθω, from whence

πέσομαι.
 βίβω, conjeci, from the ancient verb βίβλω, (from whence βίβλος, aculum,) which afterwards passed into βάλλω.

λίβω, sortitus sum, from the ancient verb λίβω, sortior, which afterwards passed into λήγω.

ῥίγω came from the ancient verb ῥύσσω, rumpo, (from whence ῥέ, ῥυσμός, rima,) which afterwards became ῥήσσω.

ῥίξω, facio, hath regularly ῥαγῶ, ῥήγωγα ; and, by a transposition of letters ἰαργα ; from whence may be ἰαργῆ, animi perturbatio, the working of the mind.

N. B. ἀπύω, wants the Second Future, it hath, nevertheless, the reverse Middle ἠύω.

μαι, edo ; and are declined πίομαι, πῆ, πίεται ; not πί-
μαι, πῆ, πίεται, &c.*

II.

The Second Future Passive comes from the Second
Future Active : thus,

τυπῶ, τυπήσομαι. τραπῶ, τραπήσομαι.

III.

Through all the Voices, the Aorist comes from its
corresponding Future : thus,

In the Active Voice.

1. τύψω,	ἔτυψα.		τρέψω,	ἔτρεψα.
2. τυπῶ,	ἔτυπον.		τραπῶ,	ἔτραπον.

In the Middle Voice.

1. τύβομαι,	ἐτύβην.		τρέβομαι,	ἐτρέβην.
2. τυπῶμαι,	ἐτυπόμην.		τραπῶμαι,	ἐτράπομεν.

In the Passive Voice.

1. τυθήσομαι,	ἐτύθην.		τρεθήσομαι,	ἐτρέθην.
2. τυπήσομαι,	ἐτύπην.		τραπήσομαι,	ἐτράπην.

But the First Aorist of Liquid Verbs, makes the pe-
nultima long, viz. ε passes into its corresponding ει, and
a doubtful vowel is lengthened. It is the same in the
Middle Voice. Thus,

σέλλω,	mitto,	σελῶ,	ἔσειλα,	ἔσειλαμην.
τείρω,	tero,	τερῶ,	ἔτειρα,	ἔτειραμην.
νέμω,	tribuo,	νεμῶ,	ἔνειμα,	ἔνειμαμην.
τείνω,	tendo,	τενῶ,	ἔτεινα,	ἔτειναμην.
δέμω,	struo,	δεμῶ,	ἔδειμα,	ἔδειμαμην.
πείρω,	transadigo,	περῶ,	ἔπειρα,	ἔπειραμην.
μένω,	maneo,	μενῶ,	ἔμεινα,	ἔμειναμην.

* So also certain others ; as, according to Anacreon, Od. iii. βλάπ-
τω, lædo, hath in the 2 Fut. Middle, βλάσεται, not βλάσεται ; and so
from γίνομαι, sum, we sometimes find γίνισθαι, as it should seem,
for γινέσθαι. See Demosth. against Philip, near the beginning.

ω,	cano,	ψαλῶ,	ἔψαλα,	ἔψάλαμην.
ι,	ostendo,	φανῶ,	ἔφανα,	ἔφάναμην.
υ,	polluo,	μιανῶ,	ἔμίανα,	ἔμίαναμην.
	judico,	κρινῶ,	ἔκρινα,	ἔκρίναμην.
ω,	conspurco,	μολυνῶ,	ἔμόλυνα,	ἔμόλυναμην.

at the Attics moreover change α into η; thus,

α,	Atticè,	ἔψηλα,	ἔψήλαμην.
ι,	Atticè,	ἔφηνα,	ἔφήναμην.
α,	Atticè,	ἔμίηνα,	ἔμίήναμην.

IV.

through all the Voices, the Imperfect comes from Present; the Pluperfect from the Perfect. Thus,

	PRESENT.	IMPERFECT.
	τύπτω,	ἔτυπτον.
nd P.	τυπτόμαι,	ἔτυπτόμην.
	PERFECT.	PLUPERFECT.
	τέτυπα,	ἔτέτυπον.
	τέτυπα,	ἔτέτυπον.
	τέτυμαι,	ἔτέτυμην.

that which is called the Paulo post Future, seems to be nothing more than the First Future Middle, the first repeated Ionicè.

OF THE CONTRACTION OF VERBS.

Verbs in -άω, -έω, -όω, contract the concurring vowels, whence they are called Circumflex.

Vowels concur only in the Present and Imperfect tenses.

As all the contractions have been thoroughly considered in the General Rules already given in the Third section.

OF THE SECOND CONJUGATION.

OF VERBS IN *-μι*.

I.

All verbs in *-μι* are formed from verbs pure in *-ω*, viz.

1. A short vowel before *ω* passes into a long one before *μι*, and a doubtful one is lengthened. Thus,

From	<i>σβίω,</i>	comes	<i>σβήμι,</i>	extinguo.
	<i>γνώω,</i>		<i>γνώμι,</i>	scio.
	<i>φάω,*</i>		<i>φήμι,</i>	dico.
	<i>πίω,</i>		<i>πίμι,</i>	bibo.
	<i>κλύω,</i>		<i>κλύμι,</i>	audio.
	<i>δείκνυω,</i>		<i>δείκνυμι,</i>	ostendo.
	<i>ζεύγνυω,</i>		<i>ζεύγνυμι,</i>	jungo.
	<i>μίγνυω,</i>		<i>μίγνυμι,</i>	misceo.

2. Regular verbs in *-αω*, *-εω*, *-οω*, double also the initial consonant with *ι*. Thus,

From	<i>δίω,</i>	comes	<i>δί-δημι,</i>	vincio.
	<i>δώω,</i>		<i>δί-δαμι,</i>	do.
	<i>θίω,</i>		<i>τί-θημι,†</i>	pono.

3. An initial vowel prefixes *ι*; which is called an improper reduplication. Thus,

From	<i>σάω,‡</i>	comes	<i>ἴ-σημι,</i>	nosco.
	<i>ἔω,</i>		<i>ἴ-ημι,</i>	eo.
	<i>ἴω,</i>		<i>ἴ-ημι,</i>	mitto.

Also *εάω*, *πιάω*, prefix *ι* aspirated. Thus,

From	<i>εάω,</i>	comes	<i>ἴ-σημι,</i>	sisto,
	<i>πιάω,</i>		<i>ἴ-πημι,</i>	volo.

* *α* in *-αω* is taken as short, and so is *ι* in *-ιω*, and *υ* in *-υω*.

† Not *θίθημι*. See note p. 82.

‡ From whence the very common verbal *σήμα*, *id quod notum est*, or *signum*.

Verbs in -μι have only three tenses proper to them; sent, Imperfect, and Second Aorist, in which -υμι want the Subjunctive and Optative.

II.

The Second Aorist is formed from the Imperfect, by the reduplication.

And in the Termination, the short vowels of the Aorist are changed into long ones of the Aorist.

	ἴσθη,	ἴσθης,	ἴσθη,	ἴσατον, &c.
	ἴσθην,	ἴσθης,	ἴσθη,	ἴσθητον, &c.
Imperat.	ἴσθι,	ἴστω,		
Imperat.	εἴθι,	εἴτω.		
Act Infin.	ἴσθαι.			
Infin.	εἴσθαι.			

so φῆμι, dico, γνῶμι, scio, βιώμι, vivo.

Three retain the short vowels, viz. τίθημι, δίδωμι; φημι, mitto. Thus,

2.* ἦν, ἦς, ἦ, ἔτον, &c. εἶναι.

In the Imperative they have θές, δός, ἔς. † And in the Infinitive they change the short vowel into its long; from whence θείναι, δέναι, εἶναι. †

Verbs in -μι want the Second Future, and the tenses formed from thence, viz. || the Perfect Middle and Second Aorist Passive.

In the Second Aorist Middle, grammarians have ἤμην, ἦσο, ἦστο, ἤσθην, in Hierone, c. vii. § 11, hath ἀφῆντο, which will be indicative if the passage is correct: but it may be it is to be read ἀφῆντο ἔν, ὅστις ἀπαξ—

As others, likewise, from -ιω; σπῆμι, sequor, φεῆμι, fero, ἔχω, teneo, have σπῆς, φεῆς, and σχῆς.

Verbs are mostly expressed in favour of young scholars; but in these old Infinitives was θίμηναι, δόμηναι, ἴμηναι; from which, by dashing out μ, and contracting, they became θῆναι, δέναι, ἔναι; which also the circumflex accent shews.

Nevertheless the primitive sometimes hath the Perfect Middle, ἔω, ἔαω, ἔσαα, ἔσαις, ἔσαια, ἔσαις, Atticè ἔρω, ἔρωσα, ἔρωσ. ἔρω, γάω, nascor, γαῶ, γίγαα, γίγαας, γίγααια, γίγαας, Atticè ἴγωσα, ἴγως.

III.

1. Verbs in -μι have the First Future and the Tenses formed from it, from their Primitives. Thus,

τίθημι, from θέω, hathθήσω,θήσομαι, &c.

δίδωμι, from δάω, hathδώσω,δώσομαι, &c.

ἵστημι, from σῴω, hathστήσω,ἑστήσα,στήσομαι,ἑστήσαμην, &c.

2. There are three which have -κα for -σα of the First Aorist, viz.

τιθήμι,	θήσω,	ἔθηκα,	ἔθηκάμην.
δίδωμι,	δώσω,	ἔδωκα,	ἔδωκάμην.
ἵημι,	ἴσω,	ἤκα,	ἤκάμην.

Verbs in -μι from -εω have -ει before -κα of the Perfect: thus,

τιθήμι, from θέω, hathθήσω,τίθεικα.

ἵημι, from ἴω, hathἴσω,εἶκα.

3. Verbs in -μι from -αω have -α before -κα of the Perfect; thus,

ἵστημι, from σῴω, hathστήσω,ἕστακα.

4. A long syllable before -κα passes into a short one before -θήσομαι: thus,

δέδωκα,	δοθήσομαι,	δίδωμαι.
εἶκα,	εἶθήτομαι.	
τέθεικα,	τεθήσομαι.*	

5. -ει before -κα returns before -μαι; thus,

εἶκα,	εἶθήσομαι,†	εἶμαι.
τέθεικα,	τεθήσομαι,	τέθειμαι.

6. The Perfect Passive inflects all its modes by the terminations of the Imperfect; thus,

τέθειμαι, τεθεῖμαι, τεθείμην, τέθεισο, τεθεῖσθαι, τεθείμενος.

* Not διθήσομαι. See the note, p. 82.

† And in Aor. I, εἶθην: thus, παρήθη, Iliad. ψ. 868, and ἀράθησαν, according to Xenoph. Hellen. V. c. 4, § 23.

7. The Primitive redoubled is often used in the Imperfect Active : thus,

<i>τιθέω,</i>	<i>ετίθειον,</i>	<i>ετίθειες,</i>	<i>ετίθειε,</i> &c.
contracted	<i>ετίθειον,</i>	<i>ετίθειες,</i>	<i>ετίθειε,</i> &c.

OF THE CHANGE OF THE PRESENT TENSE.

In the most ancient verbs among the Greeks, many underwent formerly a variety of changes ; from which a new form of the Present tense arose.

The Primitive of the Present tense of many verbs falling into disuse, a new Present tense obtained in its stead, and an Imperfect tense from the new Present.

Yet the other tenses, for the most part, remained ; formed from the primitive of the old Present.

The new Present tense of this kind is formed either from the Present or Future of the primitive verb.

I.

FROM THE PRESENT ;

In five principal ways ; viz.

By EPENTHESIS, (or insertion of letters,) SYNCOPE, (or contraction of letters,) REDUPLICATION, (or repetition of letters,) METATHESIS, (or transposition of letters,) and APHÆRESIS, (or cutting off the initial letter or letters.) These modes of variation were used either singly, or two or more were continued.

I. By EPENTHESIS.

1. *ε* is inserted before *ω*. Thus,

From the obsolete verb *δόω*, is formed *δοίω*, *videor*, *εδοῶσον*, contracted *εδοῶσιν*. Nevertheless the other tenses formed from *δόω*, remain *δόξω*, *δίδοχα*, *δοχθήσομαι*, *δέδογμαί*, &c.

From the old verb *σύγω*, arises *συγίω*, *odi* ; *εσύγω*, contracted *εσύγω* ; but *σύξω*, *εσύξα*, &c. formed from *σύγω*, remain * * * * *

End of Dr. Moor's Elements.

.....
 CONTINUED, BY GREVILLE EWING.

2. By inserting *v* before *ω* ; as, from

τιω, honoro,	comes	τινω,	Imp. ετινον,	Fut. I. τισω.
φθιω, corrumpo,		φθινω,	εφθινον,	φθισω.
δύω, mergo,		δύνω,	εδυνον,	δυσω.*
ιδρύω, statuo,		ιδρύνω,	ιδρυον,	ιδρυσω.

3. By inserting *νυ* before *ω* in Mute or Liquid Verbs, *νυν* in Pure Verbs : thus, from

αγω, frango,	comes	αγνυω,	Fut. I. αξω.
ζευγω, copulo,		ζευγνυω,	ζευξω.
μιγω, misceo,		μιγνυω,	μιξω.
πηγω,† figo,		πηγνυω,	πηξω.
πληγω,† percutio,		πληγνυω,	πληξω.
ρηγω,† frango,		ρηγνυω,	ρηξω.
φραγω,† sepio,		φραγνυω,	φραξω.
δεικω, ostendo,		δεικνυω,	δειξω.
θορω, salio,		θορνυω,	θορῶ.
ορω, excito,		ορνυω,	ορῶ.
κεραω, misceo,		κερανυω,	κερασω.
κρεμαω, pendeo,		κρεμανυω,	κρεμασω.
ἔω, induo,		ἐνυω,	ἔσω.
ζέω, ferveo,		ζενυω,	ζεσω.
κορεω, verro,		κορενυω,	κορεσω.
σβέω, extinguo,		σβενυω,	σβεσω.
τιω, luo,		τινυω,	τισω.‡

* From *δύω* is formed *δυμι* of the Second Conjugation in *μι*, whence the Imp. *ιδον*.

† *Πηγω*, *πληγω*, *ρηγω*, and *φραγω*, have each, likewise, another Present tense terminated in *σω* ; *πησσω*, *πλησσω*, *ρησσω*, and *φρασσω* frequently occur.

‡ Verbs in *νυω* or *νυω*, have generally, likewise, a Present and Imperfect of the Second Conjugation in *μι* ; thus we find both *αγνυω* and *αγνυμι*, *δεικνυω* and *δεικνυμι*, *κερανυω* and *κερανυμι*.

Primitives in *ω* change *ο* into *ω* before *ννυ*; as,

ζωω, cingo,	makes ζωννυω,	Fut. I. ζωσω.
ρωω, confirmo,	ρωννυω,	ρωσω.
σρωω, sterno,	σρωννυω,	σρωσω.
χωω, aggerem educo,	χωννυω,	χωσω.
ομωω, juro, forms ομνυω or ομνυμι,	Fut. I. ομωσω.	
κτειωω, interficio, forms κτιννυω or κτιννυμι,	Fut. I. κτειωω.	

4. By inserting *ει* before *ω*; as, from

ερωω or ερω,	dico, is formed ερεινω,	Fut. I. ερησω.
αλειωω or αλευωω,	vito, αλεισινω,	αλευσω.

5. By inserting *υ* before *ω*, in

ελαυνωω, agito, is formed from ελαωω, whence Fut. I. ελασωω.

II. SYNCOPE, or Contraction of Letters.

1. In Pure Verbs, by throwing out the characteristic vowel; thus, from

θελωω, volo,	comes θελω,	Fut. I. θελσωω.
οζωω, oleo,	οζω,	οζσωω.
μελλωω, futurus sum,	μελλω,	μελλσωω.
αυξωω, augeo,	αυξω,	αυξσωω.
οδαξωω, mordeo,	οδαξω,	οδαξσωω.
ειψωω, coquo,	ειψω,	ειψσωω.
βηλωμαι, volo,	βηλωμαι,	βηλσωμαι.
μαχωμαι, pugno,	μαχωμαι,	μαχσωμαι,
		or μαχσωμαι.
δωωμαι, oro,	δωωμαι,	δωωσωμαι.
οιωωμαι, opinor,	οιωωμαι or οιωμαι,	οιωωσωμαι.

2. In Verbs not pure, by throwing out the vowel or diphthong preceding the characteristic: thus, from

εγχερωω, excito, is formed εγρωω,	and Pres. Mid. εγρωμαι.
πειφωωω, occido,	πειφωωω.

In οφειλωω, debeo, these two modes of contraction are sometimes united; first by throwing out *ει* before *λ*, we

have *οφλειω*; then by throwing out *ι* before *ω*, *οφλαφ*. The tenses are most commonly formed from *οφειλειω*, sometimes from *οφλειω*.

3. By throwing out *ν* before *ζ* in the three following.

λινζω, sono,	making in the Present	λιζω,	ι λιγξω,	λελιγχα,
κλανζω, clango,*		κλαζω,	ι κλαγξω,	κεκλαγχα.
πλανζω, amoveo,		πλαζω,	ι πλαγξω,	πεπλαγχα.

III. REDUPLICATION, or Repetition of Letters.

1. In Verbs beginning with a Vowel, by doubling the initial syllable; as, from

αγω, frango, comes	αγαγω,	Imp. ηγαγον,	Fut. I. αξω.
αχω, doleo,	ακαχειω,	ηκαχειον,	αχησω.
ορω, excito,	ορορω,	seldom used.	ορω.†

2. In Verbs beginning with a Consonant, by doubling the initial letter with *ι*: thus, from

δew, ligo,	is formed	διδew,	Fut. I. δησω or δισω.
πρω, uro,		πιπρω,	πρησω.
θew, pono,		τιθew,	θησω.

In this reduplication, *μ* was sometimes inserted before *π*, for the sake of a more agreeable sound; as from *πλεω*, impleo, *πιμπλεω* or *πιπλεω*.

* The *ν* is also thrown out in the Second Future of *κλανζω* and the tenses formed from it, as, *κλαγω*, *κεκλαγα*; from its derivatives however, the *ν* appears anciently to have been retained in these tenses.

† This mode of reduplication is occasionally used in the Perfect likewise, as, *αγηχα* for *ηχα*; and sometimes it is used in the Perfect and Aorist, though not in the Present, as, *αγηρω*, Perf. *ηγηρηκα* or *αγηγηρηκα*; *ολειω*, Perf. *ωλεικα* and *ολωλεικα*, Aor. I. *ωλα* and *ολωλα*; *σειω*, I agitate, Perf. Mid. *σεισυμαι*, by transposition *ισσυμαι*; *μειρω*, I divide, Perf. Mid. *μειμορα*, by transposition *εμμορα*.

3. In a few verbs, *i* only was prefixed; which was termed an improper reduplication; as from

ῥαω, sto,	is formed	ῖραω,	Fut. I.	ῥησω.
ἔω, mitto,		ἔω,		ἔσω.
πταω, volo,		ἰπταω,		πτησω.

Most of the verbs, in which the two last modes of reduplication take place, are more commonly inflected of the Second Conjugation in *μι*; as,

δραω, fugio,	forming by redupli- cation,	διδραω,	generally used	διδρημι.
πλεω, impleo,		πιπλεω,		πιπλημι οἱ πιμπλημι
θειω, pono,		τιθειω,		τιθημι.
ἔω, mitto,		ἔω,		ἔημι.
ἔω, eo,		ἔω,		ἔημι.
πρωω, uro,		πιπρωω,		πιπρημι.
σάω, scio,		ἰσάω,		ἰσημι.
δῶω, do.		διδῶω,		διδῶμι.

IV. METATHESIS, or Transposition of Letters.

This mode of variation in the Present occurs but rarely; in a few verbs, however, it is to be met with: as from the primitive

δραω, video,	is formed	δερκω,	Aor. I.	εδρακον.
περθεω, perdo,		περρω,		επραθον.*

V. APHÆRESIS, or Cutting off Initial Letters.

This likewise occurs very rarely; the following however are examples.

From *εβελω*, volo, is formed *βελω*, } by cutting off the ini-
ερεω, dico, } *ρεω*, } tial *ε*.

* Many of the tenses from *περθεω*, are also in use.

II.

FROM THE FUTURE OF THE PRIMITIVE
BY EPENTHESIS ONLY.

I. From the FIRST FUTURE.

1. In primitive verbs *future*, by inserting *κ* before *ω*, thus forming a new Present terminating in *σκω* : thus, from

αἰδέω, *augreo*,
ἀεεω, *placeo*,
βίω, *vivo*,*
βρω, *comedo*,*
γηραω, *senesco*,*
ἡβαω, *adoleasco*,
ἰλαω, *propitius sum*,
μεθύω, *ebrius sum*,

of which the Fut. I. was

αἰδέσσω,
ἀείσσω,
βιώσω,
βρωσσω,
γηρασσω,
ἡβασσω, ori-
ginally,
ἰλασσω,
μεθύσσω,

is formed the new Present in common use,

αἰδέσκει,
ἀείσκει,
βιώσκει,
βρωσκει,
γηρασκει,
ἡβασκει,
ἰλασκει,
μεθύσκει,

the tenses regularly formed from

αἰδέω.
ἀεεω.
βίω.
βρω.
γηραω.
ἡβαω.
ἰλαω.
μεθύω.

ἀλω, *capio*,
εὐρεω, *invenio*,
κοιέω, *venio*,
φύω, *fluo*,
σερεω, *privo*,
τελέω, *perficio*,

of which the Fut. I. was

ἀλίσσω,
εὐρέσσω,
κοιήσσω,
φύωσσω,
σερήσσω,
τελέωσσω,

is formed the new Present

ἀλίσκει,
εὐρέσκει,
κοιήσκει,
φύωσκει,
σερήσκει,
τελέωσκει,

the tenses regularly derived from

ἀλω.
εὐρεω.
κοιέω.
φύω.
σερεω.
τελέω.

In a few verbs, *η* or *ω* of the primitive was changed into *ι* before *σκω* ; as, from

* *βίω*, *βρω*, *γηραω*, and *αλω*, are also sometimes inflected as of the second conjugation in *μι* ; as from *βίωμι*, Aor. II. *ἔβιον*, from *βρωμι*, Aor. II. *ἔβρον*, from *γηρημι*, Aor. II. *ἐγηραν*, from *αλωμι*, Aor. II. *ἔλων* or *ἔαλων*.

2. In verbs not pure by changing ξ into σκ. From the obsolete

αλυσσω, anxius sum, διδασσω, or διδαχω, doceo, θνησκω, morior, is formed αλυσσω, διδασσω, θνησκω,*	} of which the Fut. I. was	{ αλυξω, διδαξω, θνηξω, αλυξω. διδαξω. θνηξω.
} the tenses from the pri- } mitive as Fut. I.		

II. From the SECOND FUTURE.

By dropping the circumflex accent, and inserting αν or αυ before ω: thus, from

ἀμαρτεω, aberro, αυξω, augeo, βαω, eo, βλασσω, germino, δαρθεω, dormio, εριδω, contendo, ερυθω, rubefacio, εχθεομαι, inimicus sum, ιζω, sedere facio, κιχω, invenio,	was Fut. II.	αμαρτῶ, αυξῶ, βῶ, βλαστῶ, δαρθῶ, εριδῶ, ερυθῶ, εχθαμαι, ιζω, κιχῶ,	the new Present was formed the new Present	αμαρτανω, αυξανω, βαινω, βλασανω, δαρθανω, εριδαινω, ερυθαινω, εχθανομαι, ιζανω, κιχανω,	αμαρτησω. αυξησω. βησω.† βλασισω. δαρθητω. εριθησω.‡ ερυθησω.‡ εχθησομαι. ιζησω. κιχησω.
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When the Primitive was a Verb not pure, the new Present always terminated in ανω, not αινω.

In many Verbs of this class, when the characteristic of the Second Future Primitive was a mute consonant, υ was inserted before it in the new Present, for the sake of a more agreeable sound: thus, there was formed from

αδειω, placeo, Fut. II. αδῶ, ληθω, lateo, λαθῶ, πυνθω, quæro, πυνθῶ,	the new Present αυδανω. αυθανω. αυπθανω.
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* For the formation of the other tenses of θνησκω, see among the variations arising from two or more of the simple modes combined.

† From βαω comes also βημι, whence the Aor. II. εβην.

‡ Εριδαινώ, ερυθαινω, and indeed most verbs in αινω, are likewise conjugated regularly as liquid verbs; εριδαινω, Fut. I. εριδανω, Per. ηριδαγωκα, &c.

So also, from

λείπω, linquo,	Fut. II. λιπῶ,	was formed	λιμπῶμαι.*
τεύχω, fabrico,	τυχῶ,		τυγχῶμαι.*
λαμβάνω, capio,	λαβῶ,		λαμβῶμαι.*
ληχῶ, sortior,	λαχῶ,		λαυχῶμαι.*

In one verb, *ολεω*, *λυ* was inserted before *ω*; thus, *ολεω*, perdo, Fut. II. ολωῖ, new Present ολλυω, or of the second conjugation ολλυμι; the tenses from *ολεω*.

In the following verbs, two or more of these modes of variation were combined to form the new Present.

Reduplication of the Present and Epenthesis of the First Future, in

γινω, cognosco, δραω, fugio, μναω, memoro, πρῶω, vendo, τραω, vulnero, changed, first by reduplication into γιγνῶω, διδραω, μιμναω, πιπρῶω, τιτραω; then by inserting *κ* before *ω* of the Fut. I. into the Present now in use, viz. γιγνωσκῶ,† διδρασκῶ, μιμησῶ, πιπρασῶ, τιτρασκῶ. The tenses are formed from the primitives, as γνωσῶ, δρασῶ, &c.

Reduplication and Syncope of the Present, in

μιμνω, maneo, formed from μενω, changed by reduplication into μιμενω, then by syncope into μιμνω, the tenses from the Primitive μενω, as Fut. I. μενῶ.

Epenthesis of the Fut. II. and Syncope of the Present, in

δαμνω, domo, formed from δαμνω, changed, first by epenthesis of the Fut. II. into δαμανω, then by syncope into

* The learner will always bear in mind, that the Greeks, to avoid a harsh sound when *ν* came before *β*, *π*, or *φ*, always changed it into *μ*, and when before *γ*, *κ*, or *χ*, into *γ*.

† From γινω is also formed γινωμι, whence in the Aor. II. εγνω, Imper. γινωθι.

δαμνω, the tenses from the primitive *δαμνω*, as Fut. I. *δαμιασω*.

ταμνω, seco, formed from *τεμνω*, changed, first by epenthesis of the Fut. II. into *ταμεινω*, then by syncope into *ταμνω*, the tenses from the primitive *τεμνω*, as Fut. I. *τεμῶ*.

Aphæresis and Metathesis of the Present, in

εχω, habeo, formed from *σχεω* or *ισχεω*, first by cutting off the initial letter or syllable, making *χεω*, then by transposition of letters *εχω*. The tenses are mostly formed from *σχεω*, as *σχησω* and *εσχηκα*, &c. but it has likewise in the Fut. *εξω*, Aor. II. *ειχον*, &c.

Reduplication, Metathesis, and Syncope, in

τικτω, pario, formed from *τεκω*, first by reduplication, making *τιτεκω*; then by metathesis, *τικετω*: lastly by syncope, *τικτω*; the tenses are formed from *τεκω*, as *τεξω*, *τετεχα*, &c.

Epenthesis of the Future, Syncope and Epenthesis of the Present, in

ικνεω or *ικνεομαι*, venio, formed from *ικω*; first by epenthesis of the Future, forming *ικανω*; then by syncope, *ικνω*; lastly by epenthesis of the Present, *ικνεω*; the tenses from the primitive *ικω*, viz. Fut. I. *ιξομαι*, Per. *ιγμα*.

υπισχνεω, or *υπισχνεομαι*, polliceor; formed from *υποσχεω*; first by reduplication of the Present, forming *υπιτχεω*; (the *ο* in the preposition *υπο* being cut off before *ι*;) next by epenthesis of the Future, *υπισχανω*; then by syncope, *υπισχνω*; lastly by epenthesis of the Present, *υπισχνεω*; in the Middle Voice, *υπισχνεομαι*; the tenses from the primitive, *υποσχεω*; as, Fut. I. Mid. *υποσχησομαι*, Per. Pass. *υπισχημαι*.

IRREGULARITIES ARISING FROM THE OCCASIONAL USE OF DIFFERENT TENSES FROM COGNATE VERBS.*

Besides the irregularities arising from variations in the Present and Imperfect, irregularities likewise frequently occur in the other tenses from the occasional use of what are termed *Cognate Verbs*. By Cognate Verbs in Greek are meant verbs of which the radical part was the same, and the signification precisely the same, but in which some little difference took place in the terminations or the initial letters; variations which it is probable mostly arose at first, from the different ways of pronouncing and accenting the same word in different places. In the earlier periods of the Greek language, the use of these Cognates, each of which had a set of tenses regularly formed from it, according to the usual analogy of the language, was very common; thus, *τυπῶ, τυπῶ, τυφῶ, τυφῶ, τυφῶ, τυφῶ, τετυπῶ*, were all Cognates of *τυπῶ*, signifying all the same thing, and each having a regular set of tenses formed from it. As the language became improved and fixed, some of the tenses of these Cognates were incorporated into the primitive Verb, and the use of the remainder for the most part gradually dropped, one regular form of every verb being adopted. Occasionally, however, some of the tenses from particular Cognates, which had been in more general and constant use than the rest, were retained, and those tenses now and then occur in the best Greek writers.

* The use of tenses from Cognates, was in fact the origin of all the irregularities in Greek verbs, as well of those already stated under the head of variations of the Present and Imperfect, as of those now to be mentioned, as taking place in the other tenses. But as the verbs in which the variations of the Present and Imperfect occur are very numerous, and many of them formed in a similar manner, they are easiest understood by being arranged into classes, according to the precise rules of their formation; whereas the verbs rendered irregular in the other tenses, by the use of Cognates being few, and every one formed in a different mode, are most easily comprehended by being stated singly and particularly.

The formation of these Cognates from the radical Verb, was generally in a mode either the same or nearly similar to one or other of those already pointed out for the variations of the Present and Imperfect. The tenses of each were regularly formed from their proper Present.

As the number of the verbs occurring in the New Testament, and the more common Greek writers, with tenses thus formed from Cognates, is not great; it will be the best way of explaining them, to mention each separately with the formation of the principal tenses.

Γίνομαι or **γίγνομαι**, sum, fio, nascor, Imp. *εγίνομην*, (formed from *γενω*; first by reduplication made *γίγνεω*; then by syncope, *γίγνω*, Mid. *γίγνομαι*), from *γενω*, forms in the Fut. II. *γενῶ*, Aor. Mid. *εγενομην*, Per. Mid. *γεγονα*; from *γενεω*, (by epenthesis from *γενω*), Fut. I. *γενησῶ*, Fut. I. Pass. *γενηθησομαι*, Per. *γεγενεμαι*; from *γενω*, (by epenthesis and contraction from *γενω*), Aor. I. Mid. *εγεναμην*.

Δαιω, divideo, epulum præbeo, Imp. *εδαιον*, Fut. I. *δαισω*, has the Cognates *δαζω* and *δαιζω*; from *δαζω*, it forms the Fut. I. *δασω*, Per. *δεδακα*; and from *δαιζω*, Fut. I. *δαισω* or *δαιζω*, Per. Pass. *δεδαιγμα*.

Δειδω, timeo, has the Cognates *δειω*, *διω*, and *δοιω*; from *διω*, it forms the Per. Mid. *διδω*; and from *δοιω*, the Per. Act. *δεδοικα*; the first person plural of which, instead of *δεδοικαμεν*, is often read *διδωμεν*.

Εθω, consuesco, from the Cognate *εθιζω*, (formed by inserting *ιζ* before *ω*), has the Fut. I. *εθισω*, Per. *εθικα*, &c. but it has also regularly from *εθω*, the Per. Mid. *ωθα*; instead of which the Attic form *ειθα* is most commonly used.

Θνησκω, morior, (formed from the primitive *θναω*; by inserting *κ* in Fut. I.) has from *θνησσω*, the Fut. I. *θνηξω*; but from *θναω*, the Per. Act. *τεθνηκα*, and Per. Mid. *τεθνακα*; from the Cognate *θανω*, (formed by metathesis from *θναω*), it has the Fut. II. *θανῶ*, Aor. II. *εθανον*; from the Cognate *τεθνημι*, it has the Pres. Optat. *τεθνηαιην*, Imperat. *τεθνηθι*, and Part. *τεθνας*.

Πασχω, *pator*, Imp. *επασχον*, has the Cognates *πειθω* or *πειθω*, *πεινω*, and *παθειω*. From *πειθω*, it forms the 1st Fut. Mid. *πεισομαι*, by contraction *πεισομαι*; from *πεινω*, the Perf. Mid. *πεπονθα*; and from *παθειω*, the Perf. Act. *πεπαθηκα*, Per. Pass. *πεπαθημαι*, &c.

Πετομαι, *volo*, Imp. *επετομην*, has the Cognates *πταομαι* and *πταμαι*; in the active voice, *πταω* and *πτημι*; these by syncope were changed into *πταω* and *πτημι*; by reduplication made *ιπταω* and *ιπτημι*; from which last is formed the Aor. II. Act. *επτην*, Pres. Mid. *ιπταμαι*, Aor. II. Mid. *επταμην*. From *πταω*, it has the Fut. I. Act. *πτησω*, Per. *πεπτηκα*, &c.

Πινω, *bibo*, Imp. *επιινον*, (formed by epenthesis of *ν* from the primitive *πιω*, which had for its Cognate, *πωω*), has from *πιω*, the Aor. II. Act. *επιινον*, and Fut. I. Mid. *πιωμαι*; and from *πωω*, the Fut. I. Act. *πωσω*, Per. *πιπακα*, Fut. I. Pass. *ποθησομαι*, Per. *πεπωμαι* or *πεπομαι*. From *πωω* too comes *πομι*, whence the Imp. *πομι*.

Πιπτω, *cado*, Imp. *επιπτον*, (formed from either of the two Cognates, *πιτω* or *πτω*; first by reduplication, making *πιπιτω* and *πιπτω*; and then by syncope or contraction *πιπτω*), from *πιτω*, has the Fut. II. *πισω*, Aor. I. *επεσα*; from *πτω*, Fut. I. *πτωω*, Per. *πεπτωκα*. From the Cognate *πισειω*, it has the Aor. II. *επισην*, and Fut. II. Mid. *πεσουμαι*.

Ριζω, *facio*, has in the Fut. I. *ριξω*, by metathesis *ριξω*, in the Per. Mid. *ερρογα*, by metathesis *εοργα*; in the Pres. the Cognate, *ερδω*, Imp. *ηρδον*, are sometimes in use.

IRREGULARITIES ARISING FROM THE ADOPTION OF TENSES OF DIFFERENT FORMS BUT OF THE SAME SIGNIFICATION.

It sometimes happened, that in Greek two or more verbs totally different in form, were used to express the same things, as, *αγορευω* and *επω*, I say, *τρεχω* and *δραμω*, I run. When one of these verbs was found to be defective, that is, when some of the tenses that should

have been formed from it, were found not to be in use, grammarians, in laying down rules for the language, supplied their place by stating, as belonging to one defective verb, the tenses formed from another synonymous one. Though this does not properly constitute an irregularity in the language itself, but only in the manner in which it has been analysed, yet, as in all lexicons and grammars, these borrowed tenses are uniformly stated as belonging to the verb, it is necessary to mention such as have had tenses of this kind adapted to them. These are chiefly the following.

Αἴρω, capio, (Fut. 1. *αἴρησω*, Per. *ἤρηκα*,) from the obsolete verb *ἔλω*, has the Fut. 2. *ἔλω*, Aor. 2. *εἶλον*, &c.

Ἐπῶ, dico, (in Aor. 1. *εἶπα*, Aor. 2. *εἶπον*,*) has from *ῥεω*, Fut. 1. *ῥησω*, Per. *εἶρηκα*, Aor. 1. Pass. *εἶρηθην* and *εἶρηθην*, Per. *εἶρημαι* and *εἶρημαι*.

Ἐρχομαι, venio, (Imp. *ἔρχομαι*,) from the obsolete *ελευθῶ*, has the Fut. 1, Mid. *ελευτομαι*, Per. Mid. *ἤλυθα*, sometimes by reduplication made *ἐλήλυθα*, Aor. 2. *ἤλυθον*, by syncope, *ἤλυον*.

Ἔσθιω, edo, (Fut. 1. *ἐσθίσω*, Per. *ἠσθίκα*,) has from the obsolete *ἐδῶ*, Fut. 2. Mid. *ἐδῶμαι* or *ἐδομαι*, and from its Cognate *ἐδεῶ*, Fut. 1. *ἐδέσω*, Per. *ἠδέκα*; by metaphoresis *ἐδηκα*, (sometimes made *ἐδηδέκα*;) from the Cognate *ἐδοῶ*, it has Fut. 1. *ἐδοῶ*, Per. *ἠδέκα*, (made sometimes *ἐδηδέκα*;) from *φαγῶ*, it makes the Aor. 2. *ἔφαγον*, Fut. 2. Mid. *φαγομαι* or *φαγοῦμαι*.

Τρέχω, curro, (Fut. 1. *τρέξω*,) from the obsolete verb *δρέμω*, has the Fut. 2. *δραμῶ*, Per. Mid. *δέδρομα*, and from its Cognate *δραμῶ*, has the Per. *δέδραμκα*.

Φερω, fero, (Imp. *φέρων*,) from the obsolete verb, *οἶω*, has Fut. 1. *οἶσω*, Fut. 1. Mid. *οἶσομαι*, Fut. 1. Pass. *οἶθησομαι*, Aor. 1. Pass. *ᾤθην*. From *ενεγκῶ*, it has the Aor. 1. Act. *ἠνεγκα*, and Aor. 1. Mid. *ἠνεγκαμην*, sometimes made *ἠνεκα* and *ἠνεκαμην*. From *ενεχῶ*, it has the Fut. 1. Pass. *ενεχθησομαι*, Aor. 1. Pass. *ἠνεχθην*, and Per. Mid. *ἠνοχα*, by reduplication made *ἐνηνοχα*. From

* *εἶπα* and *εἶπον* retain the augment in all the moods.

$\phi\epsilon\iota\omega$, (formed by metathesis from $\phi\epsilon\zeta\omega$,) it has the Fut. 1. $\phi\epsilon\eta\sigma\omega$, Aor. 1. $\epsilon\phi\epsilon\eta\sigma\alpha$; and from $\phi\epsilon\eta\mu\iota$, the Imperat. $\phi\epsilon\iota\varsigma$.

To these irregular verbs it has been usual with grammarians to add Defective and Poetical Verbs, Inceptives, Desideratives, &c. which have generally only the the Present and Imperfect tenses, and are formed from other verbs by slight changes in the characteristic, or by reduplication of the initial letters. As in general, however, verbs of this description, either rarely occur in prose writers, or if they do have the structure of the tenses, so far as they go, entirely regular, and their Presents are to be found in almost every lexicon, it is unnecessary to enter into any particular investigation of them.

OF THE PARTICIPLE.

The Participle is so called because it partakes at once of the nature of a noun and a verb.

Participles are a particular kind of adjectives, derived immediately from verbs, expressing the attribute or action of the verb with time, but without any affirmation. The verb and the adjective noun so far agree, that both of them express an attribute or property of a person or thing; but they differ in this, that in the adjective the attribute, and nothing more, is expressed; in the verb, besides the attribute or action, there is implied an affirmation concerning it, and a time to which that affirmation relates. The participle, like the adjective, expresses a property or attribute, and like the verb expresses a time to which it relates,* but it carries with it no af-

* This holds strictly true in Greek, and in some other languages; but in English it does not so exactly take place; for in English there are properly only two participles, an Active, (striking,) and a Passive, (struck,) which may be applied indiscriminately to time past, present, or future. It is true the active participle carries something of an idea of *present* time, and the passive an idea of *past* time, but these are rather vaguely denoted. In fact, the participle in English approaches much nearer the nature of an adjective noun, than it does in Greek.

firmation. Thus, when it is said, *ὁ ἀνὴρ τυπτεῖ*, the man strikes, striking is the attribute or action ascribed to the man, the present time is marked, and an affirmation is included, that this property or action of striking belongs at this time to the man; but when we say only *ἀνὴρ τυπτῶν*, a man striking, striking is properly only an adjective, denoting an attribute of the man, with the time expressed in which we signify that this property or action is to be understood as belonging to him.

As the participle implies time, it has accordingly in Greek, like the verb, the variations of present, past, and future, and as it expresses the attribute or action of the verb, it has likewise the variations of active and passive in all languages, and in Greek, of active, middle, and passive.

From the scantiness of participles in English, it is impossible to translate most of the Greek participles correctly, without using a circumlocution.

The following are the participles of the Greek verb.

ACTIVE.

- Pres. *τυπτεῖν*, in the act of striking.
 Past. *τυπτεῖν*, striking formerly.
τυψας, } having struck at any past time, indefinitely.
τυπων, } nitely.
τετυπώς, having done striking now.
τετυπώς, having done striking then.
 Fut. *τυψῶν*, } about to strike.
τυπῶν, }

MIDDLE.

- Pres. *τυπτομενος*, in the act of striking myself.
 Past. *τυπτομενος*, striking myself formerly.
τυψαμενος, } having struck myself formerly.
τυπομενος, }
τετυπώς, having done striking myself now.
τετυπώς, having done striking myself then.
 Fut. *τυψομενος*, } about to strike myself.
τυποῦμενος, }

PASSIVE.

- Pres. *τυπτομενος*, in striking by another.

Past.	τυπτομενος, in striking by another formerly.
	τυφθεις, } struck.
	τυπεις, }
	τετυμμενος, having been struck now.
	τετυμμενος, having been struck then.
Fut.	τυφθησομενος, } about to be struck.
	τυπησομενος, }

Examples of all the participles, with the manner of their formation and of their inflection, have been given under the verb.

OF THE ADVERB.

The Adverb is a part of speech, *added*, as it were, to other words, verbs, adjectives, &c. to express some modification or circumstance of a quality, an action, or an affirmation.

Qualities may be possessed to a greater or less extent; actions may be performed with different degrees of frequency, vigour, and skill; affirmations may be made in an absolute or conditional, a doubtful or a positive form; to almost all objects belong the relations of time and place; and in most a certain arrangement either does or may subsist, which it is necessary to have in view when they are the subjects of contemplation. All these, and other similar circumstances or modifications of things, are expressed by Adverbs, which are merely an abridged mode of speech, to denote by one word what might by a circumlocution be resolved into two or more; "exceedingly," for instance, is the same as "in a high degree;" "here," the same as "in this place;" "thus," the same as "in this manner." Adverbs may therefore be regarded as less necessary, and introduced later into use, than many other classes of words. Accordingly we find that they are all either immediately or remotely derived from words previously established in the language. Most commonly they are derived from adjectives or participles, not unfrequently from nouns, sometimes from pronouns, and in a few instances from verbs.

As adverbs are all indeclinable, admitting of no change by flexion of any kind, and as all of them are to be found

in their proper places in every lexicon, it is unnecessary to give any list of them. The following general remarks however may facilitate the knowledge of this part of speech to the learner.

In Greek, adverbs of quality commonly terminate in *ως*, and are derived from the genitive plural of the corresponding adjective, by changing *ν* into *ς*; as from *οξείων*, genitive plural of *οξύς*, sharp, comes *οξείως*, sharply; from *αληθῶν*, genitive plural of *αληθής*, true, comes *αληθώς*, truly.

Adverbs of time are frequently formed by adding *τε* to the primitive word; as from *ὅ*, which, is formed *ότε*, at which time, when; *το*, the, *τοτε*, at the time, then.

Adverbs denoting number generally have their termination in *ακίς*, which is equivalent to our English word times; as, *πολλακίς*, many times, often, from *πολύς*, many; *ὄσακίς*, how many times, how often, from *ὄσος*, how great; *πεντακίς*, five times, from *πέντε*, five.

Adverbs denoting distribution or arrangement, end in *δον*; as *ἰλιθόν*, troop by troop, from *ἶλις*, a troop; *κλιμακῆδον*, step by step, from *κλιμαξ*, a step; *αγγελιδόν*, flock by flock, from *αγγελή*, a flock.

The other terminations of adverbs are too numerous to be reduced to general rules, but must be learned by use.

Some adverbs admit of degrees of comparison; or to speak more properly, there are adverbs derived from adjectives in each of these degrees; as from *σοφός*, wise, comes *σοφῶς*, wisely; from *σοφώτερος*, wiser, *σοφώτερως*, more wisely; from *σοφώτατος*, wisest, *σοφώτατως*, most wisely.

If the positive adverb ends in *ως*, so do the comparative and superlative; as, *άνω*, upwards, comparative *άνωτερω*, superlative *άνωτατω*.

ADVERBIAL PARTICLES.

Besides those adverbs which are used by themselves, there is a species of words, termed Adverbial Particles, which are used only in composition, and either prefixed or added to other words to modify their signification.

Adverbial Particles.

Adverbial particles *prefixed* to words, are the fol-

α; used in three different senses: 1st, in a privative or negative sense; e. g. *αχαρις*, unthankful, from *α* prefixed to *χαρις*, thanks; *αφθιτος*, incorruptible, from *α* prefixed to *φθιτος*, corruptible: 2d, In an augmentative or increased sense; as, *αξυλος*, full of wood, from *α* prefixed to *ξυλον*, wood; *ατεινης*, full stretched, from *α* prefixed to *τεινω*, I stretch: 3d, In a collective sense; as, *απαντες*, all together, from *α* prefixed to *παντες*, all.*

αρι, *ερι*, *βοῦ*, *βρι*, *δα*, *ζα*, *λα*, *λι*. These increase the signification of the word to which they are prefixed; as, *δηλος*, manifest, *αριδηλος*, very manifest, &c.

νη and *νε*. These are always privative or negative; as, *νηπιος*, an infant, from *νη* and *επω*, I speak.

ευ and *δυσ*: *ευ*, always used in a good sense, as denoting kindness, pleasure, or facility; *δυσ*, in a bad sense, signifying hardship, difficulty, or pain; as, *ευμενης*, benevolent or kind, *δυσμενης*, malevolent, from *μενος* compounded with *ευ* or *δυσ*; *ευαλωτος*, easy to be taken, *δυσαλωτος*, hard to be taken.

Particles *added to the end* of words, are the following.

δε, *σε*, *ζε*, denoting *to* a place, answering to the English termination *ward*; *ερανονδε*, to heaven, heavenward; *οικαδε*, homeward; *εκεινε*, to that place, thitherward; *χαμαζε*, to the earth, earthward.

θι, *σι*, *οι*, *χου*, *χη*, signifying *in* a place, as, *ερανοθι*, in heaven; *οικοι*, at home; *Αθηνησι*, in Athens; *πανταχυ*, and *πανταχη*, in every place, every where.

θεν and *θε*, denoting *from* a place, as *ουρανοθε* or *ερανοθεν*, from heaven.

γε, added to a noun or pronoun, to render it *emphatical*, as *εγωγε*, I for my part, *ογε*, he for his part.

* *α* is sometimes also redundant, making no change in the meaning of the word to which it is prefixed.

INTERJECTIONS.

Under adverbs in Greek, are reckoned those words or sounds which are *thrown in*, (interjected,) in a discourse, to express some sudden passion or emotion, as joy, grief, wonder, hope, fear, &c. These in every language are few in number; the chief of them in Greek are, *ω*, ho! marking exultation; *ω*, *ω*, Oh! denoting grief; *αι*, *οιμοι*, alas! *εια*, O brave! *ευγε*, well done! *φεν*, O fy! *βαβαι*, *καπαι*, *αιβοι*, O strange! *ω*, ha! marking derision; *α*, *α*, ha! ha! expressions of laughter,

OF THE CONJUNCTION.

The Conjunction is that part of speech which expresses such a connection subsisting between two or more sentences, that each, though complete in itself, unites with the others to form one entire sentence of the whole; as, "he went out, *and* I followed;" "we did it *that* you might be safe." Like other indeclinable parts of speech, Conjunctions appear to have been originally parts of verbs or nouns, appropriated by common use to denote particular modes of connection, till from this constant application, they came to be considered as forming a separate part of speech.

Objects are commonly brought together or conjoined in one of three ways; 1st, as *united* in the same action or event; 2d, as *compared* and *distinguished*, for the selection of one or more out of a greater number; 3d, as *dependent* upon, or *derived* from one another. Conjunctions, therefore, being words which express the connection of ideas, are properly divided into three corresponding classes: Copulative, Comparative or Adversative, (termed disjunctive,) and Conditional.

The principal Conjunctions in Greek are the following.

1. Copulative.

και,
τε,
ηδε, } and

προσδε,
προσυε, } besides.
ετι, moreover,
πιε, to wit,

2. Comparative or Adversative.

η, or.	} whether.	μεν, on the one hand.
ειτε,		δε, on the other hand.
εαυτε,		μαλλον η, rather than.
ηπερ,		αλλα, } but.
ηπου,		αταρ,
πλην, except.		ομως, yet.

3. Consecutive and Conditional.

ει,	} if.	αρα,	} consequently.
εαν,		αρ,	
αν,	} if.	ρα,	} consequently.
αν, prefixed to verbs to denote a wish or desire.		ινα, that, to the end that.	
γαρ, for.		ως, that.	
δισ, wherefore.		ωστε, so that.	
εν, therefore.		επει, since.	
οτι, since.		ειμη, unless.	
		τοιουν, } wherefore.	
		τοιγαρ,	

All the Conjunctions, with their proper explanations, will be found in their proper places in the Lexicon; the manner in which they are united with verbs or nouns, is explained in the Syntax of this part of speech,

OF PREPOSITIONS.

Prepositions are words commonly *put before* nouns or pronouns, to express the relation of one object to another, in respect of place, time, possession, interchange, or mutual action.

Prepositions originally denoted the relation of *place* only; but by degrees their signification was extended to express the other relations also.

Prepositions in Greek are eighteen in number, and always require to be joined with some particular case of the noun to which they refer.

Four require the Genitive.

αντι,	} set against.
αντι,	
απο,	from.



εκ, out of.

πρὸ, { before, in presence of.
 { in defence of.

Two require the Dative.

εν, in.

συν, with, together with.

One requires the Accusative.

εις, { to.
 { at.

One requires sometimes the Genitive, and sometimes the Accusative.

δια, { with the Genitive, through.
 { with the Accusative, because of, on account of. !

Ten require sometimes the Genitive, sometimes the Dative, sometimes the Accusative.

ἀμφι, about.

ἀνα, { back along.
 { up.
 { up and down.
 { up upon.

ἐπι, upon.

κατα, { along.
 { according to.
 { opposed to.
 { down.

μετα, { with the Genitive, with.
 { with the Dative, among.
 { with the Accusative, after.

παρά, at, beside, or near.

περί, { round about.
 { concerning.

πρός, { to.
 { according to.
 { with respect to.

ὑπέρ, { over.
 { in defence of.

ὑπό, { under.
 { by means of.

The particular use of every preposition, its original signification, and the manner in which it came to be applied to denote different circumstances and relations, will be found fully explained in the Syntax.



S Y N T A X.

SYNTAX or **CONSTRUCTION** is that part of grammar, which teaches the right use of the several parts of speech in forming a sentence, according to the rules of a particular language.

The right use of the *declinable* parts of speech depends partly on their position in a sentence, but chiefly on the proper application of their several accidents;* of the *indeclinable* parts of speech, on their position alone.

The position of words being either nearly the same in all languages, or where different, very easily learned by use, it is unnecessary to lay down any rules of Syntax on that head. The object of Syntax, therefore, is to point out how the several parts of speech act upon and regulate the different accidents of declinable words, and chiefly of nouns.

The branches of Syntax are commonly reckoned two, Concord and Government. *Concord* or agreement, when of two declinable parts of speech, one so regulates the use of the other, that the accident of both must be the same, and any change in the one followed by a similar change in the other. *Government*, when a declinable part of speech is so regulated by another word in the sentence, that one particular case, or one particular

* By the accidents of declinable parts of speech, are meant the circumstances peculiar to it, which occasion the variations of its inflections. The accidents of each part of speech will be mentioned under their proper heads.

mood only, can be used, which remains unchanged, whether the regulating word undergoes any change or not. This distinction may be kept in view by the learner, but it is unnecessary to make any corresponding general division of the Greek Syntax. What relates to both branches, will be best explained by going over the Syntax of the several parts of speech in their order.

OF THE NOUN.

The accidents of a noun are Number, Case, and Gender.

NUMBER.

The *Singular* number is used when one object only is spoken of; the *Dual* number when two; and the *Plural* number when three or more.

Frequently,* however, though only two objects are spoken of, the plural number is used instead of the dual.

CASE.

The subject of the discourse, i. e. the person or thing spoken of, is expressed in the *Nominative* case. In every sentence, therefore, there must be a nominative expressed or understood, to which the other words in the sentence have a reference; and as the name of an object alone, without some affirmation concerning it, conveys no idea, every nominative likewise (unless used as an attributive merely) must have a verb referring to it expressed or understood.

The *Genitive* case is made use of when a noun expresses the particular class or kind, which another belongs to or makes a part of. This case generally answers to the English preposition *of*, sometimes to the preposition *from*.

The *Dative* case is used when the junction of one object with another, made by or by means of the subject of discourse, is to be signified. It answers to the English prepositions *to* or *for*.

* Always in the New Testament.

The *Accusative* case marks the object to which the action of the sentence is directed. In English it is generally the same with the *nominative*.

The *Vocative* case is used in immediate addresses to a person in the way of interrogation, prayer, command, or exclamation.

These are the radical and proper uses of the different cases; figurative and elliptical forms of speech, however, frequently give rise to other modes of applying them, which the subsequent rules of syntax will point out.

As all the cases except the *nominative* imply a noun to be subordinate in the sentence, they can only be used when *governed* in one way or other. The manner, therefore, in which these different cases are to be applied in a sentence, falls to be explained under the respective governing words.

GENDER.

Nouns signifying objects of the **male sex**, are properly of the *Masculine* gender; objects of the **female sex**, of the *Feminine* gender; and objects not admitting the distinctions of sex, of the *Neuter* gender.

But in Greek this rule is very frequently departed from; inanimate objects being made masculine or feminine according to their terminations, and objects male or female, in many cases made neuter.

GENERAL RULES.

I. Two substantive nouns agree in case, when the one is used as attributive, descriptive, or appellative of the other; as,

Παυλος αποστολος, Paul an apostle.

Θεω̄ κριτή, to God the judge.

βασιλευς Δαβιδ, king David.

This rule holds good though one or more words intervene between the two substantives; as,

ὁ Θεος ἐστὶ πνευμα, God is a spirit.

ὁ οἶκος ποιηθησεται προσευχη, the house shall be made a house of prayer.

ὁ ἀνθρωπος ἐλάλησεν ὡς παιδίον, the man spoke as a child.

γυνή ὀνομαστί Λυδία, a woman called Lydia.

II. One substantive governs another in the genitive when the latter expresses the class or kind, which the former belongs to, or makes part of; as,

ἡ βασιλεία τῶν οὐρανῶν, the kingdom of heaven.

ἄνδρες τοῦ τόπου, the men of the place.

φωνή ὑδάτων, a sound of waters.

ἄνθρωπος μεγάλης ἀρετῆς, a man of great virtue.

Sometimes, though rarely, an exception occurs to this rule, both substantives being put in the same case; as,

Ἑλλὰς φωνή, the Greek language.

μαγὸς τέχνη, the art of a magician, i. e. magic.

III. An adjective agrees with the substantive whose attribute it expresses, in number, case, and gender; as,

καλὸς λόγος, a good word.

ἅγιον πνεῦμα, the Holy Spirit.

ἐν πολλαῖς ἡμέραις, in many days.

This agreement takes place, though one or more words intervene; as,

δένδρον ἐστὶ μέγα, the tree is great.

ἄνθρωπος ὅς ἐστι δοκεῖ δίκαιος εἶναι, the man who said it seems to be just.

The substantive, when of the neuter gender, is sometimes omitted; as,

τὸ σοφόν, (supply *ἡσος*, disposition,) the wise disposition; used to signify wisdom.

ἀρετὴ ἐστὶ καλόν, (supply *πρῶγμα*, thing,) virtue is lovely.

From this rule there are three Exceptions.

1. Two or more substantives, though in the singular, have the adjective in the plural; as,

πατήρ καὶ υἱὸς ἐσὶ κακοί, father and son are bad.

If the nouns so connected differ in gender, the adjective agrees with the masculine rather than the feminine, and the feminine rather than the neuter ; as,

ἀδελφος ἢ ἀδελφή γυμνοί, a brother or a sister naked.

ἡ στος καὶ τὸ θηριον εἰσι παντὸς διαφορῶν, the she-ass and the beast of prey are entirely dissimilar.

Frequently, however, when all or any of the substantives signify things without life, the adjective is put in the neuter, *χρηματα* (things) being understood.

ναρδος καὶ χρυσοὶ δακρυσι αγαθα, spikenard and gold appear good.

ἡ δυνατεια καὶ ὁ πλουτος εἰσι αἰρετα, power and riches are captivating.

2. An adjective sometimes agrees in gender and number, not with the substantive immediately expressed, but with another implied in that one, and understood ; as,

ἡγεομαι τὸ πλθος εἶναι ἀνοητες, I reckon the multitude to be foolish.

εἰσπορευεσθε παντα τὰ ἔθνη, μακαριως ποιησαυτες αὐτους, go into all nations, making them glad.

In such instances, *ανθρωπους*, or some similar word, is understood.

3. An adjective in the nominative or accusative, sometimes has its proper substantive in the genitive, a preposition being understood ; as,

φαυλοι τῶν ἀνθρωπων, wicked men, *εκ* being understood.

IV. Adjectives, which in English require after them the prepositions *of*, *from*, or *than*, in Greek, govern the genitive ; as,

αξιῶν ἐπαινου, worthy of praise.

μια τῶν ἡμερῶν, one of the days.

ελαχιστος τῶν ἀποστολων, least of the apostles.

ελευθεροι τῆς ἁμαρτιας, free from sin.

μεσοι εσε υποκρισιως, ye are full of hypocrisy.
 μειζων των αγγελων, greater than the angels.

V. Adjectives, which in English require after them the prepositions *to*, *for*, *in*, or *by*, in Greek govern the dative; as,

ισος θεω, equal to God.
 ομοιος ανθρωπω, like to a man.
 λυσιτελης τη πολει, profitable for the city.
 ισχυροι πολεμω, valiant in fight.
 πρακτικον πασι, practicable by all.

EXCEPTION.

The price at which a thing is bought or sold, though preceded in English by the preposition *for*, is put in the genitive in Greek.

ανια πλουτου, purchaseable for money.

VI. Adjectives denoting measure or distance, whether of time or space, require an accusative after them:

μεγας δωδεκα πηχειας, twelve cubits large.
 μακρος τρεις ωρας, three hours long.

OF THE ARTICLE.

The accidents of the article are the same with those of the noun, viz. Number, Case, and Gender, and used in the same way.

GENERAL RULES.

I. The article agrees with the noun to which it relates in gender, number, and case; as,

ο βιβλος, the book.
 η ημερα, the day.
 το παιδιον, the child.
 τα ονοματα, the names.
 τοις ουρανοις, to the heavens.

II. The article is always placed before the noun to which it relates ; but the noun does not in every case follow it immediately ; several words often intervene : thus,

ὁ βασιλευς, the king,	never βασιλευς ὁ.
ἡ πραξις, the action,	never πραξις ἡ.
τὸ σωμα, the body,	never σωμα τὸ.
οἱ ἐν τοις ουρανοῖς ἀγγελοι, the angels in heaven.	
ἡ εἰς τὴν πόλιν ὁδὸς, the way to the city.	

III. The noun to which the article relates is frequently not expressed ; in this case some connected noun is always understood, and must be supplied in order to complete the construction ; as,

ὁ λεγων, the speaker,	supply αὐτηρ.
οἱ πελας, neighbours,	supply ἀνθρωποι.
τὰ ἐξω, external things,	supply πραγματα.

USES OF THE ARTICLE.

I. Where the noun to which it relates is expressed.

1. The article joined with a substantive noun expressed, gives it a determinate or definitive sense, such as in English is denoted by the article *the* ; προφητης, “ a prophet ;” ὁ προφητης, “ *the* prophet.”

An object may require to be marked out in this definite or determinate manner,—by being in itself of so peculiar a nature, that only one of its species is known, or supposed to be known ; as John i. 1, ὁ λογος, “ *the* word ;” Ἰωαννης ὁ βαπτιστης, “ John *the* Baptist ;”—by being distinguished by additional characters or circumstances which apply to one of the kind exclusively ; as, ἡ διαθηκη Ἰησου Χριστου, “ *the* covenant of Jesus Christ ;”—by being mentioned more than once in the same discourse, which at every subsequent recurrence renders it necessary to indicate that the very thing formerly spoken of is meant to be again pointed out ; as, Matth. xxi. 19, ἡ συκη ἐξαρανθη, “ *the* fig-tree withered away,” viz. the fig-tree mentioned in the beginning of the verse, where the article was omitted. In all these, and similar cases, the

article is used to denote the definite sense of the noun.* This is the primary and radical use of the article, to which all the rest are either more immediately or more remotely referable.

2. When two substantive nouns are connected by the substantive verb to form a proposition or affirmation, the article joined with one of them, whether first or last in the sentence, denotes that the one to which it is joined is the subject of the proposition, the other without the article being the predicate or attribute only. Thus, in John iv. 24, πνευμα ὁ Θεος, "God is a spirit;" Θεος must be the *subject* having the article, and πνευμα, which has none, the attribute. But in John i. 1, Θεος ην ὁ λογος, "the word was God," Θεος, which wants the article, must be the predicate of the proposition, and λογος, which has it, the subject.

3. The article is used to express a whole class or species of things; as,

ὁ ἀνθρώπος ἐστὶ θνητός, "man is mortal."

ὁ λέων ἐστὶ μεγάλη ζῴον, "the lion is a large animal."

4. The article is frequently, though not always, put before proper names; as,

ὁ Ἰακώβος, James.†

5. The article sometimes supplies the place of a pos-

* From this general rule of using the article always when a definite sense is intended, exceptions, sometimes, though rarely, occur. When an object is spoken of, so obvious or striking that it can hardly be mistaken, it may be expressed without the article; as, Phil. ii. 1, κοινωνία πνεύματος, "fellowship of *the* spirit," because here, there could be no dubiety what spirit the apostle had in view.

† Perhaps the 3d and 4th cases properly belong to the uses of the article with the noun understood, both of them being resolved by supplying some noun after the article; as, ὁ (ων) ἀνθρώπος, "the (being) man;" ὁ (ανη) Ἰακώβος, "the (man) James;" but as in both cases there is a noun expressed, agreeing with the article, it is unnecessary to go into a farther analysis of them in an elemental treatise.

sessive pronoun ; but in this case the genitive of one of the personal pronouns is understood ; as,

ὁ πατήρ, " my father ;" supply ἐμου.

II. Where the noun to which the article relates, is not expressed, but understood.

1. The article is frequently used before a genitive case, to denote that some noun referred to is understood, and must be supplied to complete the sense, the connection of the passage, or the knowledge of the reader pointing what that word to be supplied should be ; as,

Ἰακώβος ὁ τοῦ Ἀλφαιου, (supply υἱος,) James the (son) of Alpheus.

τὰ τοῦ Καισαρος, (supply πραγματά,) the (things) of Cesar.

τὰ τῆς συκῆς, (supply σημεῖον,) the (miracle) of the fig-tree.

τὰ τῆς σαρκός, (supply ἔργα,) the (works) of the flesh.

2. The article joined with an adjective in the neuter gender expresses the abstract of the quality signified by the adjective ; as,

τὸ ἀμελεές, carelessness.

τὸ σοφόν, wisdom.

Supply ἦθος, or some similar word.

3. The article sometimes supplies the place of the relative pronoun ; as,

ἐπιστολὴ τὴν ἐγράψεν ἐστὶ καλὴ, the letter which he wrote is pretty.

The article, when used in this way, is frequently followed by a participle instead of a verb ; as,

ἀνὴρ ὁ λέγων, the man who says ; instead of λέγει.

οἱ φρονούντες, the people who are wise ; instead of φρονούσι.

Sometimes even the participle referred to is not expressed but understood ; as,

ὁ πατήρ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, your father Who is in heaven ; *ον* for *εἶ* being understood.

4. The article in the neuter gender joined with the infinitive mood of a verb, is used for a verbal noun expressing the action of the verb without any affirmation ; the article thus used is regularly declined, the verb remaining unchanged ; thus,

καιρὸς τοῦ ἀρχεῖν, time of beginning.
τὸ ζῆτεῖν εἶσι ὀφελίμων, enquiry is useful.

The same construction takes place, though an accusative be joined with the verb to express the agent ; thus,

πρὸ τοῦ αἰτησῆαι ὑμᾶς, before your asking.
ἐν τῷ σπείρειν αὐτὸν, during his sowing.

In this mode of construction, some connected word, such as χρόνος, time, πράξις, action, πρᾶγμα, circumstance, must be supposed to be understood after the article.

5. The article is used before adverbs or prepositions to denote the objects to which they refer ; the proper noun being always understood.

οἱ πύλαι, neighbours ; supply *ἄνδρες*.
τὰ πύλαι, former (things ;) supply *πρᾶγματα*.
οἱ ἀμφὶ Ἰωάννην, the (disciples) of John ; supply *ἄνδρες μαθηταί*.
οἱ περὶ ἱερα, the (persons engaged) about sacred things, the priests ; supply *ἄνδρες*.
τὰ καθ' ἡμᾶς, the (things) of our time ; supply *πρᾶγματα*.

6. With the Conjunctions *μὲν* and *δὲ*, the article is used in an extensive sense, to denote contrasted or distinguished objects, some general or connected noun, such as *ἄνθρωπος*, *πρᾶγμα*, &c. being understood ; thus,

ὁ μὲν, the (man) on the one hand, ὁ δὲ, the (man) on the other hand ; usually translated, *the one*, and *the other*.

οι μιν, the (men) on the one side, *οι δε*, the (men) on the other side; usually translated, *some* and *others*.

τα μιν, some things, *τα δε*, other things.

A few other particular modes of applying the article may perhaps occasionally occur, but they are not very common, and a little practice in the language will enable the learner without difficulty to resolve them himself.

OF THE PRONOUN.

The accidents of the Pronoun are the same, and have the same uses, with those of the noun.

The personal pronouns *εγω* and *συ*, are either masculine or feminine according to the sex of the person to whom they refer.

GENERAL RULES.

I. A primitive or personal pronoun agrees with a substantive noun in number and case, and with an adjective noun in number, case, and gender, when the noun is used as appellative, descriptive, or attributive of the pronoun; and this, whether a verb does or does not intervene; as,

εγω Παυλος εγραψα, I Paul have written.

υμας ειπηκα φιλους, I have called you friends.

ο προφητης ει συ, art thou the prophet.

εγω ειμι η αμπελος, I am the vine.

μελαινα ειμι εγω και καλη, I am black and comely.

ημεις οι δυνατοι, we who are strong.

II. A substantive noun governs a personal pronoun in the genitive, when the pronoun is used to mark out the specific class or kind which the noun belongs to or makes part of; as,

τεκνον εμου, son of me.

οικος ημων, house of us.

The personal pronouns thus construed are often used for the pronouns possessive ; as,

ὁ βιβλος σου, (for σου,) thy book.

πατρὸς ἡμῶν, (for ἡμετερος,) our father.

On the other hand a possessive pronoun is sometimes used after a substantive, instead of the genitive of a personal pronoun, and the subsequent adjective is construed as if agreeing with the genitive of the primitive implied in the possessive ; as,

τυχὰς ἐμὰς τλημονοῦ, the fortunes of me wretched ; instead of τυχὰς ἐμοῦ τλημονοῦ.

The personal or primitive pronouns by themselves never govern a case.

III. The possessive, demonstrative, indefinite, and interrogative pronouns, agree with the substantive noun to which they refer, in gender, number, and case ; as,

ἐμὸς ἀδελφός, my brother.

ὑμετέρα πόλις, your city.

ἄλλος ἀποστόλος, another apostle.

ἐξ αὐτῆς ὥρας, from this hour.

ἐκεῖνη γυνή, that woman.

τοῦτο ἔπος, this word.

γυναῖκες τινες, certain women.

τίς διδασχὴ αὕτη ἐστίν ; what doctrine is this ?

But after αὐτός, ὅτις, ἐκεῖνος, and τις, the substantive-noun is most commonly omitted, and these pronouns themselves are joined immediately with the verb.

αὐτοὶ παρακληθήσονται, they shall be comforted.

ἐκεῖνος ἐποίησεν, he did it.

τοῦτο γέγονεν, this was done.

σύ τίς εἶ ; who art thou ?

τί ἀρα ἐσθαι ἡμῖν ; what then shall be to us ?

IV. The relative ὅς agrees with its antecedent in number and gender, but not in case, the case being regulated by the word on which it depends.

*ανηρ ον φιλαεις ασθενει, a man whom thou lovest is sick.
ημεραι εν αις, days in which.*

*μακαριος εστιν ο ανηρ ος ελπίζει, blessed is the man who
hopeth.*

From this Rule there are four Exceptions.

1. The relative sometimes is made to agree with the antecedent not only in number and gender, but in case also; as,

*επιστευσαν τῷ λογῷ ᾧ εἶπεν Ἰησοῦς, they believed the
word which Jesus said.*

τῇ εσθῆτι ἣ εφορεῖ, the garment which he wore.

2. Two or more antecedents in the singular, take a relative plural, and if the antecedents differ in gender, the relative agrees with the masculine rather than the feminine, and the feminine rather than the neuter; as,

*ανηρ και γυνη οι αγαπουσι τον Θεον, a man and a woman
who love God.*

3. A relative between two antecedents of different genders may agree with either; as,

*τῷ σπερματι σου, ος εστι Χριστος, to thy seed, which is
Christ.*

*ταις θλιψεσι μου ητις εστι δοξα υμων, my afflictions, which
are your glory.*

4. Relatives like adjectives often agree, not with the antecedent expressed, but with one implied and understood; as,

*την κεφαλην εξ ε, the head, from whom; (Χριστον being
understood.)*

The relative generally comes after the antecedent in the sentence, but sometimes, especially when in the same case, it is put before it; as,

*εμεσεν εν η ην τοπω, he staid in the place in which he
was.*

V. The interrogation *τις* governs a genitive plural, when the question put applies only to a part, not the whole, of the persons or things mentioned by the speaker; in which case the interrogative in English is followed by the preposition *of*; as,

ΤΙΣ ΤΟΥΤΩΝ ΤΩΝ ΤΡΙΩΝ; which of these three?
ΤΙΝΙ ΤΩΝ ΑΓΓΕΛΩΝ; to which of the angels?

OF THE VERB.

The accidents of the verb are, Number, Person, Tense, Mood, and Voice.

Numbers in verbs, as in nouns, are three: Singular, when one object only is spoken of; Dual, when two, and Plural, when three or more. The plural number however is very frequently, indeed constantly in the New Testament, made use of when two objects only are mentioned.

Persons in verbs are three; the first person is used when the speaker speaks of himself; the second when he speaks of the person whom he is addressing; and the third, when he speaks of a person or thing different from either.

The primitive pronouns only, *I*, and *thou*, are the nominatives of the first and second persons of the verb; the other pronouns when used substantively, and all substantive nouns whatsoever, are the nominatives of the third person.

The personal pronouns in Greek are generally omitted before the verb, the terminations of the verb pointing them out sufficiently; they are only expressed when the speaker wishes to render the assertion more emphatical or more definite. The other nominatives before the verb are always expressed.

The Tenses of verbs in Greek are six; corresponding to the different distinctions of time, in which any thing may be affirmed to take place: the *Present* tense, used to express a thing immediately doing; the *Imperfect*, a thing formerly doing but not completed; the *Future*, a thing to be done at an after period; the *Aorist*, a thing

done at an indefinite past time; the *Preterperfect*, a thing done and completed at the time of speaking; the *Preterpluperfect*, a thing done and completed at some former period. The particular time thus denoted by each particular tense, runs through all its different moods.

The Moods of a verb in Greek are five; the *Indicative*, used to express the action of the verb affirmed absolutely; the *Subjunctive*, the same action affirmed conditionally, i. e. as taking place only in case some other event likewise happens; the *Optative*,* the same action accompanied with a wish that it may take place; the *Imperative*, used for signifying a command or an entreaty directed to some other person for the accomplishment of the action;† and the *Infinitive*, used to express the action of the verb when mentioned indefinitely, and without any affirmation implied.

The Voices of verbs are three; the *Active*, used to express an action done to another person; the *Middle*, what is done to the speaker, to himself, to any thing that is his own, or to another for his own benefit; and the *Passive*, what is suffered or received by him from another. These uses, however, are not strictly adhered to, the significations of the different voices being occasionally interchanged, as will appear by use.

GENERAL RULES.

I. The verb agrees with the nominative before it, in number and person; as,

εγω γραφω, or simply γραφω, I write.

συ θελεις, or simply θελεις, thou inclinest.

* This is the usual way of stating the Greek verb; but in fact the Subjunctive and Optative moods seem to be the same mood, only differing in regard to the time to which they refer. It is unnecessary, however, to discuss that point minutely in the present elementary treatise.

† The Imperative in the different tenses expresses a command for doing the action at the times these tenses respectively signify; as, γραφε, in the Present, write just now; γραψον, in the Aorist, write at any time; γγγραφε, in the Perfect, write completely just now; in this last tense, orders are given to servants.

ὁ Θεὸς κρίνει, God will judge.

τὰ χεῖρὲ ἐμοῦ ἦτην ἀσθενῆ, my hands were weak.

ἀνθρώποι εἶπον, men said.

EXCEPTIONS.

1. A nominative dual sometimes takes the verb plural ; as,

ἀμφὶ ἐλεγον, both spoke.

2. A nominative plural, of the neuter gender generally takes the verb singular ; as,

παῖδια παιζει, children sport.

πάντα ἐγένετο, all things were made.

Sometimes, though rarely, masculine and feminine plurals take likewise a verb singular ; as,

κατασκευασαὶ πτερύγες, wings were prepared.

ἀχέεται ὄμφαι μελεῶν, the noise of songs resound.

3. A noun signifying multitude, though in the singular, may have the verb plural ; as,

ἤρωτησαν αὐτὸν ἅπαν τὸ πλῆθος, all the multitude asked him.

4. When two or more nominatives agree with the same verb, though the nominatives be singular, the verb is put in the plural ; as,

σπέρμα καὶ καρπὸς διαφέρουσι, the seed and the fruit differ.

And if the nominatives differ in person, the verb agrees with the first person rather than the second, and the second rather than the third ; as,

ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν, I and thou will do what is right.

5. A verb between two nominatives of different numbers may agree with either ; as,

ἔθνος πολυανθρωπώτατον ἐστὶ ἢ οἱσι εἰ Ἀραβίαις, the Arabians are a very populous nation.

II. The Infinitive mood, instead of a nominative, requires the accusative of the agent before it; as,

χαίρω σὺ μῆνεν, I am glad that you remain.
ἤκουσα αὐτὸν ἀπελθεῖν, I heard that he departed.

And this accusative is sometimes omitted, when the Infinitive refers to the same person with the verb preceding; as,

εἶπεν ζητεῖν, he said he was enquiring.

Sometimes, however, but rarely, the Infinitive takes a nominative before it; as,

φασὶν αὐτὸς αἰτιὸς γεγενῆσθαι, he says that he was the cause.

λέγω εἶναι φίλος, I say I am a friend.

The Infinitive preceded by ὡς, ἐπειδὴ, πρὶν, or πρὶν ἢ, is frequently used for the Indicative; as,

ὡς ἰδεῖν τὸν ἀνθρώπον, when the man saw.
ἐπειδὴ ἀκουσάει τούτου, after he heard.
πρὶν ἀλεκτορα φωνηταί, before the cock crow.
πρὶν ἢ συνελθεῖν αὐτούς, before they came together.*

GOVERNMENT OF VERBS.

Government in Greek verbs is so exceedingly various, depending sometimes on the force of the verb itself, sometimes on nouns or prepositions understood, that without multiplying rules and examples to a burdensome and useless degree, it would be impossible to specify every particular case of it. Nor in fact is this necessary; it will be fully sufficient to point out a few of the more general principles of this part of syntax; the

* These and such like phrases are all elliptical; the verb συνέβη, it happened, or some other of the same import being understood.

minuter variations and idioms will soon be acquired by practice in the language.

I. Verbs having an active signification most commonly require after them the accusative case of the noun that expresses the subject upon which their action is exerted ; as,

το πλθος ηγαγεν Ιησουν, the multitude led away Jesus.

Θησω το πνευμα μου, I will put my Spirit.

βοσκει τα προβατα μου, feed my sheep.

μηδεν αιρετε, take nothing.

δεξονται υμας, they will receive you.

ηγαπητας δικαιοσυνη, thou lovedst righteousness.

τον Θεον φοβεισθε, fear God.

From this rule are to be excepted,

1. The following classes of verbs requiring after them the genitive of their subject.

Verbs signifying the operation of any of the senses except the sight,* as, to hear, to feel; to smell, to touch, to remember, to forget, to know ; as,

μη μου απτου, touch me not.

ηκουσα φωνης, I heard the sound.

οζω σμυρνης, I smell myrrh.

γευσομαι σιτου ουρανιου, I shall taste heavenly food.

Verbs of seeing adhere to the general rule for active verbs, and require an accusative ; as,

ειδον ουρανον καινον, I saw a new heaven.

Most of the verbs which signify commencement, or termination, desire, want, superiority ; as,

αρχετε ωιδης, begin the song.

* In the Attic dialect, verbs signifying the operation of any of the senses take an accusative after them, a construction very frequently followed in the New Testament and the Septuagint translation of the Old.

ληγει τῶν ποιῶν, he ceases from his labours.
 πεπαυται ἁμαρτίας, hath ceased from sin.
 εἰ τις ἐπισκοπῆς ορεγεται, if any man desire the office
 of a bishop.
 χρηζετε τούτων ἀπάντων, ye have need of all these
 things.
 ἐκράτησε τῶν ἐχθρῶν, he overcame the enemies.
 ἀρχεῖν τῶν ἐθνῶν, to rule the gentiles.

Some but not all of the verbs which express admiration, contempt, aiming at, obtaining, and withholding; as,

θαυμάζω σου, I admire thee.
 ολιγόωρησε τῆς ἀρετῆς, he lightly esteemed virtue.
 ἐχάζεσθαι τῶν ἀδυνατῶν, to aim at impossibilities.
 κρατῆσαι τῆς προκειμένης ἐλπίδος, to lay hold on the hope
 set before us.
 πολλῶν καλῶν ἐτυχε, he obtained many good things.
 τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, he spared not his own Son.

2. The following classes of verbs, which require the dative of their subject.

Many of the verbs which express believing, following, pleasing, yielding, blaming, using, praying, worshipping, serving, contending, commanding, instructing, leading, having power over, sufficing, being angry with; and such active verbs as in English are only connected with their subject by the prepositions *to* or *with*; as,

πίστευσαν τῷ λόγῳ, they believed the word.
 ἀκολουθήσω σοι, I will follow thee.
 ἐμεμφοντο τοῖς φίλοις, they blamed their friends.
 πολλῆ ἁπλῆς φωνῆς χρῶμεθα, we use great plainness of
 speech.
 εὐχομαι τῷ Θεῷ, I pray to God.
 μὴ ἐρίζετε γονεῦσι, don't strive with your parents.
 ἐπολέμησε τοῖς Ἰουδαίοις, he made war with the Jews.

II. When after an active verb there is expressed not only the subject of the action, but likewise some particu-

circumstance necessarily connected therewith, the *ἄρτιον*, in such cases, besides the noun signifying the subject, is followed likewise by a second noun denoting the circumstance, and this last is governed by the verb in one or other of the following modes.

1. When in English the two nouns thus following the verb are connected by the prepositions *of* or *from*, the second noun in Greek is put in the genitive ; as,

εγυμνωσε με των αγαθων, he spoiled me of my goods.
 εποιησε εικονα χρυσου, he made an image of gold.
 ελευθερω σε του πονου, I free you from this labour.
 αιτιωμαι αυτον ψευδους, I accuse him of falsehood.

When the second noun expresses the materials on which the action of the verb is exerted, or the price at which any thing is disposed, it is likewise put in the dative, though in English preceded by a different preposition ; as,

γεμισατε υδριας υδατος, fill the water-pots with water.
 εψησατο Αβρααμ τιμης αργυριου, which Abraham bought for a sum of money.
 αμειβειν χαλκον χρυσου, to exchange brass for gold.

Verbs of admiring and envying likewise take the second noun in the genitive ; as,

θαυμαζω σε της αρετης, I admire you for your virtue.
 ζηλω σε της τυχης, I envy you for your fortune.

2. When the two nouns are connected in English by the prepositions *to*, *for*, *with*, *on*, *in*, or *by*, or when the instrument, cause, or manner of the action is signified ; the second noun is put in the dative ; as,

μητε διδοτε τοπον διαβολῳ, neither give place to the devil.

γυναικι θανατον εμηχανατο, he contrived death for the woman.

ανειλε Ιακωβον μαχαιρα, he slew James with the sword.
 ποθῳ εποιησε τουτο, he did this for love.

εὗρε τὴν πόλιν τῇ τρίτῃ ἡμέρᾳ, he saw the city on the third day.

δόλῳ εἶλατον ὑμᾶς, I caught you by guile.

ἀληθείᾳ δεῖ προσκυνεῖν Θεόν, God ought to be worshipped in truth.

Sometimes, however, though the second noun in English is preceded by the preposition *to* or *for*, it is put in the accusative; as,

αἰτεῖν τὸν Θεὸν σοφίαν, to ask God for wisdom.

τοῦ φίλου δράσθαι τοῦτο, to do this to a friend.

But such instances are rare.

3. When in English the two nouns are connected without a preposition expressed, both of them in Greek are put in the accusative; as,

πολλὰ εὐεργετήσεν ὑμᾶς, he has done you many good deeds.

πολλὰς τέχνας διδάξω σε, I will teach thee many arts.

In all these different cases, where an active verb is followed by two nouns, the second of them is in fact governed by a preposition, adverb, or noun understood; but the form of the speech being elliptical, it is commonly stated as governed by the verb.

Other examples of verbs followed by two nouns, governed in a similar manner to some of those already laid down, may occasionally be met with; but as they do not often occur, and when they do, can be easily resolved by supplying the preposition understood, it is unnecessary to particularise them.

III. Neuter verbs, as their action does not pass from the agent to another, cannot properly govern a noun; but verbs of this description are sometimes in Greek by a particular idiom construed as governing a case. This takes place in the following instances.

1. Such neuter verbs as in English require after them the preposition *for*, frequently in Greek govern the dative of the noun; as,

αρκει ἡμιν, it sufficeth for us.

λυσιτελει τῇ πολει, it is useful for the city.

2. Neuter verbs may take after them the accusative of the noun which expresses the action of the verb; as,

φοβῶ φόβον μεγαν, I fear a great fear, I am greatly afraid.

εχαρησαν χαραν μεγαλην σφοδρα, they joyed a great joy, they greatly rejoiced.

3. Neuter verbs take after them the accusative of nouns expressing measure, either of time or space; as,

επιλθεν εις την πολιν ὡσει πορειαν ἡμερας μιας, to enter into the city as it were a day's journey.

εγενετο σιγη ὡς ἡμιωριον, there was silence half an hour.

νηστεισας ἡμερας τεσσαρακοντα, having fasted forty days.

IV. The Middle voice, as it partakes of the signification, follows the rules of construction of the active voice, in regard to the government of nouns.

V. Verbs, which in the active voice govern two nouns in the passive voice, govern the last of them only; as,

πεποιηται ξυλου, it is made of wood.

εσφακτο τῇ μαχαيرا, he was slain with the sword.

εδοθησαν εκασοις εολαι, robes were given to each.

VI. Verbs compounded with a preposition frequently govern the case of the preposition with which they are compounded; as,

συνελαβεν ἡμιν, he met us.

αποφευγειν της φθορας, to escape the corruption.

εμμενειν τῇ πιστει, to continue in the faith.

παρβαδινατε την εντολην, ye transgress the commandment.

απολελυσαι της ασθενειας, thou art loosed from thine infirmity.

But active verbs, though compounded with prepositions, more commonly govern the accusative by Rule I.;

and sometimes both the accusative and the case of the preposition ; as,

κατηγορω σι της ψευδους, I accuse thee of falsehood.

VII. One verb governs another in the Infinitive mood, when the second denotes the object to which the operation of the first is directed ; as,

ηρξατο λεγειν, he began to speak.

θελω μινεν, I wish to stay.

μελλω γραφειν, I am going to write.

The governing verb is sometimes omitted ; as,

μητε συ' αθανατοιςι μαχεσθαι, (θελε understood,) don't thou (incline) to contend with the immortals.

εμοι δοκειν, (ωσ συμβαινει understood,) (as it happens) to appear to me ;*

VIII. The substantive verb εμι governs a noun in the two following.

1. When it signifies property, it governs a genitive ; as,

κακουργου μιν εσι φοβεισθαι, it is the part of an evil doer to be afraid.

παντα Θεου εσιν, all things are God's.

2. When used for εχω, I have, it governs a dative ; as,

εσι χρηματα υμιν, ye have riches.

IX. Impersonal verbs govern the dative ; as,

πρεπει αυτω̃ τουτο, this becomes him.

δοκει μοι, it appears to me.

And some of them besides the dative of a person govern the genitive of a thing ; as,

* The Infinitive may likewise be governed by such adjectives as govern the genitive of a noun ; as, αξιος.

μελει μοι τούτου, it is an object of care to me concerning this, i. e. I take care of this.

μεταμελει αὐτῷ τῶν αμαρτημάτων, it repents him (i. e. he repents) of his sins.

The impersonal verbs *δει* and *χρη*, require after them an accusative case before an infinitive ; as,

δει σε γινώσκειν, it is meet that you know.

χρη με ἀπελθεῖν, it is meet that I go away.

The foregoing nine rules comprehend most of the cases that commonly occur in regard to the government of Greek verbs ; when any are met with which do not fall under any of them, they will in general be found to be elliptical sentences, where the noun is governed by a noun, adverb, or preposition understood.

OF THE PARTICIPLE.

The Participle like the Noun has the Accidents of Number, Case, and Gender ; and like the verb, those of Tense and Voice. These are employed in the same manner, and serve the same purposes in the participle, as in the parts of speech already considered.

GENERAL RULES.

I. A participle agrees with the substantive to which it refers, in number, case, and gender ; as,

Ἰωάννης κηρυσσῶν, John preaching.

βλέπει τὸν Ἰησοῦν ἐρχομένον, he sees Jesus coming.

ὑποστρέψαντες οἱ ἀποστόλοι, the apostles having returned.

II. A participle governs the same case of a noun with the verb from which it is formed ; as,

πεμψας με, having sent me.

ἀκούοντες τῆς φωνῆς, hearing the voice.

πεποιημένον λίθου, made of stone.

πεπραγμένον αὐτῷ, done by him, or to him.

III. A participle governs a verb in the infinitive, when the verb expresses the object to which the action of the participle is directed ; as,

μέλλων πίπτειν, about to fall.

ἐπιθυμῶν λαλῆσαι, desiring to have spoken.

πεμφθῆς με βαπτίζων, having sent me to baptize.

IV. The participle is sometimes used after a verb or another participle, instead of the infinitive ; as,

οἶδα ἀκούσας for ἀκούσαι, I know that I hear.

οὐ παύσομαι γραφῶν, I shall not cease writing.

εἰδώς ἀποδώσων, knowing that he would recompense.

συνοίδα ἑμαυτῷ μὴ προσποιουμένῳ, I am conscious to myself that I don't dissemble.

And after εἰ or ἤν with a dative, it has the force of the indicative mood with a nominative ; as,

εἰ σοὶ ἡδομένῳ εἰ, if you please.

εἰ μοὶ βουλομένῳ ἤν, if I chose.

V. A participle of any tense, used with either of the three verbs λαμβάνω, τυγχάνω, or φθάνω, is rendered by the proper tense of its own verb, and an adverb corresponding to the signification of the verb subjoined ; as,

ἔλαβεν ὑπέκφυγον, he stole away secretly, (literally, he stealing away kept concealed.)

ἐτυγχάνομεν περιπατοῦντες, we were walking accidentally, (literally, we chanced walking.)

μὴ τις φθαιῆ βαλῶν, lest any one should have previously struck him, (literally, lest any should get the start having struck him.)

VI. When a circumstance is expressed as co-existent with, but not necessarily dependent upon, or influencing, the others mentioned in the sentence, this is commonly done by a participle and a noun put in what is termed the genitive absolute, that is, a genitive not governed by any other word ;* thus,

* Though the cases thus used are said commonly to be put *absolutely*, yet in fact they are always governed by a preposition understood.

ἐμοῦ παρόντος ἀπέθανε, while I was present he died.
 τετραρχήσαντος τῆς Γαλιλαίας Ἡρώδου, ἐγένετο ῥῆμα Θεοῦ, He-
 rod being tetrarch of Galilee, the word of God came.

Sometimes, but more rarely, the noun and participle are put in the dative ; as,

παριόντι ἐνιαυτῷ, φαίνονται πάλιν, the year being elapsed, they appear again.

And in a few instances in the accusative ; as,

ἀμφὼ δ' ἐξόμενοι, ἤρξατο λόγου, both being seated, he began the discourse.

This construction frequently takes place though no participle is expressed, the participle *όντος*, *παρόντος*, or some similar one being understood ; as,

ἐμοῦ παιδός (supply *όντος*) συνέβη, when I was a child, it happened.

VII. When the necessity of an action is to be expressed, the Greeks, instead of a participle, use a verbal adjective ending in *τιος* ; as,

οὕτω δὴ εἶναι ποιητέον, thus it must be done.
 ὁ ἀγαθὸς μόνος τιμητέος, the good man alone should be honoured.

And such adjectives in the neuter gender joined with the impersonal verb *εἶναι*, govern the case of their primitive with the dative of the agent ; as,

μνημονεύτεον εἶναι σοὶ Θεοῦ, you must think of God.
 γράψατεον εἶναι μοι ἐπιστολήν, I must write a letter.

OF THE ADVERB.

The Adverb, as well as the Conjunction and Preposition, being indeclinable, admits of no variation by flexion ; the syntax of this part of speech, therefore, relates only to the power it may have in governing nouns, pronouns, and verbs.

RULES.

I. Adverbs do not govern a case, when used along with verbs or adjectives in such a manner that their sense is complete without a substantive noun following; as,

καλως αναγιγνωσκει, he reads well.
ακριβως περιπατετε, walk circumspectly.
πανυ ανοητον, altogether foolish.

II. Adverbs of all kinds, when immediately referring to a substantive noun or pronoun to complete their sense, most commonly govern a genitive; as,

μεχρι Σουσων, as far as Susa.
αχρι της σημερον ημερας, to this day.
λαθρα πατρος, concealed from his father.
πορρω της πολεις, far from the city.
ενεκα τουτου, on account of this.
χαρις αυτου, without him.
τινος χαριν, for whose sake.
δικην ποταμων, like rivers.
ενωπιον του Θεου, before God.
απαξ της ημερας, once a day.

EXCEPTIONS.

1. Adverbs which denote accompanying, govern the connected substantive in the dative; as,

αιμα τη ημερα, at day-break.
ομου τοις αλλοις, together with the others.

2. Adverbs of swearing generally govern the accusative; as,

μα Δια, by Jove.
ναι με το δε σκηπτρον, by this sceptre.

3. Derivative adverbs generally govern the same cases with their primitives; as,

αξιας του γενους, in a manner worthy of his birth.

κυκλοῦναι τοῦ θρόνου, round about the throne.
ὁμοίως τῷ ἀδελφῷ, in a way similar to his brother.

III. Two or more negatives in Greek express the denial more strongly ; as,

οὐ μὴ πῖω, I will by no means drink.
οὐ μὴ σε ἀσῶ, οὐδ' οὐ μὴ σε εγκαταλιπῶ, I will by no means leave thee, nor will I in any wise forsake thee.

But if a verb intervene between the two negatives, they make an affirmation, as in English ; as,

οὐ δύναμαι μὴ μεμνησθαι αὐτοῦ, I cannot avoid remembering him.

IV. Interjections generally govern the genitive ;* as,
οἶμοι τῶν κτημάτων, alas ! for my possessions.

But ω and some others govern sometimes a genitive, and sometimes a vocative ; as,

ω τοῦ ἀδικήματος, O ! the injustice.
ἀναπολόγητος εἰ, ω ἀνθρώπε, thou art inexcusable, O man !

OF THE CONJUNCTION.

RULES.

I. Cōpulative and adversative Conjunctions generally join the same cases of nouns, and the same moods of verbs, but not necessarily the same tenses ; as,

Πέτρος καὶ Ἰωάννης, Peter and John.
ἐμοὶ καὶ σοί, to me and thee.
γράφω ἢ λέγω, I write or speak.
ἐπράσσειν καὶ πρᾶξω πάλιν, I did it, and will do it again.
θαυμάζω καὶ πολλάκις θαυμάσα, I wonder, and have often wondered.

* Interjections properly govern the vocative, and when they govern a different case, it is by the force of a preposition understood.

But if there is a change in the construction, the copulative conjunctions may join different moods; as;

ἔποίησε τούτο καὶ σὺ ποιεῖ ὁμοίως, he did so, and do thou do in like manner.

II. Conditional and consecutive Conjunctions commonly govern a verb in the Indicative mood; as,

εἰ πορευσεῖ, if he shall go.

ὅσα λέγει, wherefore he says.

ὅτι αὐ πιστευουσιν, because they believe not.

But *εἰ*, *ἵνα*, *ὅπως*, and *ὅφρα*, more commonly govern the Subjunctive; as,

εἰ μὴ ἀπελθῶ, if I go not away.

ἵνα πληρωθῇ, that it might be fulfilled.

And *ὡς*, *ὥστε*, govern the Infinitive.

OF THE PREPOSITIONS.

Every Preposition in Greek has but one radical and proper meaning, which it always retains; but sometimes in consequence of figurative or elliptical modes of expression, sometimes in consequence of the extension of the radical meaning to other ideas immediately connected therewith, it becomes necessary, for the sake of avoiding circumlocution, to render it in English by a different preposition, which may fully express the sense in particular phrases, though not universally. The construction and the radical meaning of the several prepositions, and the different modes in which they are applied in practice, can only be explained by investigating each preposition separately.

I. Four Prepositions govern the genitive, *ἀντι*, *ἀπὸ*, *ἐκ*, *πρὸ*.

ANTI, AGAINST, INSTEAD OF.

The primary and original signification of this preposition is, *facing*, *fronting*, *set opposite to*.

1. As in barter the two commodities to be exchanged are usually set opposite to each other, *αντι* was used by an easy transition to denote exchange or substitution; its most common signification therefore is *instead of*; as,

Αρχελαος βασιλευει αντι Ηρωδου, Archelaus reigns instead of Herod.

οφθαλμον αντι οφθαλμου, an eye for an eye.*

2. By a peculiar turn of phrase, *αντι* came, in some few cases, to signify *in addition to*; this seems to have arisen from the circumstance of a person instead of demanding another commodity in exchange, giving his own freely to be added to the possession of the person who had the other. To this meaning may be referred such phrases as the following:

ανωις αντι ανωιων, sorrows above sorrows, excessive sorrows.

χαριν αντι χαριτος, grace in addition to grace, accumulated, abundant grace.

3. Sometimes it signifies *against*; as,
αντι ανδρος ιτω, go against the man.

4. *Αντι* in composition generally retains its primary meaning of *opposition*; as,

αντιλεγω, I speak against, I contradict.

αντιμαχομαι, I fight against.

ΑΠΟ, FROM.

From is the proper and radical signification of *απο*, but the Greek preposition is applied in a sense rather more extensive than the English, implying separation either in place, time, or any other way, actual distance or tendency from, proceeding from, whether as an effect from a cause, a part from a whole, a thing made from

* It is by the force of *αντι*, in the sense of substitution or exchanging understood, that the price of things is put in the genitive after verbs or adjectives.

the materials, or a subject from the circumstance that peculiarly characterises it. In all these expressions *απο* may be properly rendered *from*, though in a few of them the English prepositions *of* or *for* are more commonly employed. The following examples will shew the different ways in which *απο* is commonly used.

ανβη απο του υδατος, he went up from the water.

αρματο απο Σαρδειαν, he marched from Sardes.

μαχισθαι απο του τειχεως, to fight from the wall.

απο τριτης ωρας, from the third hour.

απο δειπνου, from (the time of) supper, i. e. after supper.

απο θυμου, away from affection, i. e. not loved, hated.

απο γνωμης, remote from (i. e. against) his opinion.

εξουσια απο Θεου, power from God.

απιστευοντων αυτων απο της χαρας, as they believed not from (for) joy.

απο των σων διδωμι σοι, from (out of) thine own, I give thee.

ενδυμα απο τριχων καμηλου, a garment (made) from (or of) camel's hair.

οι απο της βουλης, persons (proceeding) from (i. e. belonging to) the council, counsellors.

οι απο της φιλοσοφιας, persons from (the schools of) philosophy, i. e. philosophers.

η απο τους ξιφοϋς μαχη, the battle (originating) from swords, as its instrumental cause, i. e. a battle sword in hand.

In composition *απο* denotes properly *separation from*, and by an obvious transition, *privation of*; as,

αποικιος, an emigrant, one separated from home.

αποφωω, I am away from affirming, I deny.

αποκαλυπτω, I draw the veil from, I discover.

απομανθανω, I depart from learning, I forget.

Απο, compounded with a neuter or middle verb, frequently retains its power of governing a genitive; as,

αποφευγοντες της φθορας, having escaped the corruption.

απειχομαι κακων, I abstain from mischief.

EK or EZ, OUT OF.*

Ek or *ez* are the same preposition, the former being used before a consonant, the latter before a vowel. The signification is always *out of*, whether by that is meant to be expressed a change out of one state or place into another, formation out of materials, selection of a part out of a whole, or originating out of, as from a principle or cause; thus,

ez Aiyvntov ekalecta ton vion mou, out of Egypt I have called my son.

erxomeνοι ek tēs thlipsis tēs megalēs, come out of great tribulation.

ez eirēnēs polēmōn, out of (from) peace to go to war.

potērioi ek χρυσου, a cup (made out) of gold.

γυνή ez ανδρος, the woman out of the man.

αὐτος ez αυτων εις, this is (one) of them.

ο δικαιος εκ πίστεως ζησεται, the just shall have life out of faith, (as a channel of conveyance,) shall live by faith.

εκ νεότητος, out of youth (into riper years,) i. e. from youth.

υπνος εκ δειπνου, sleep out of (the time of) supper (to another time,) i. e. sleep after supper.

In composition *ek* retains its original meaning, and signifies *out of*, in one sense or other; as,

εκνους, out of one's reason, mad.

εξεβαλε τα πνευματα, he cast out the spirits.

εξαιρετος, chosen out of, eminent.

εκτιμων αυτον, I honour him (out of, or) above all, I really honour him.

ΠΡΟ, BEFORE.

1. *Προ* signifies *before*, either in place or time; as,

* The original distinction between *προ* and *εκ* seems to have been, that *εκ* was used to signify *the separation of things previously enjoined*, *προ*, *of things*, whether previously conjoined or not. But this distinction soon came to be overlooked in practice, and the two were often used almost indiscriminately.

προ θυραν, before the door.
προ του πολεμου, before the war.

2. *Preference to.* What is preferred is taken *before* the others ;

πολεμον προ ειρηνης, war in preference to peace.

3. *In defence of.* What we mean to defend, we generally *stand before* ;

προ των γυναικων και παιδων μαχεσθαι, to fight (before) in defence of wives and children.

Προ, in composition, generally retains its original meaning of *before* ; as,

προπυλαιον, the place before the door, the porch.

προβαινω, I go before.

προαγω, I lead before the rest, I lead forth.

II. Two prepositions govern the dative only, *εν* and *συν*.

EN, IN, WITHIN.

1. The radical signification of *εν*, is *in*, *within*, *contained within*, as one thing within another. This is its most common signification, applying either to place or time, and exactly expressed by the English preposition *in* ; as,

εν τῷ οικῷ εκαθιζετο, she sat still in the house.

εγενετο εν ταις ημεραις εκειναις, it came to pass in those days.

2. When the noun, governed by *εν*, expresses a number of individuals united, *εν* may often be conveniently rendered *among*, which is equivalent in sense to being *within the line by which they are circumscribed* ; as,

ελαχιση εν ηγεμοσιν Ιουδα, least (within the line of, i. e.) among the princes of Judah.

And in this manner of using *εν*, it may even some-

times not improperly be rendered *attended with*, or *attended by*, viz. if the preceding noun signify the chief object, and the noun governed, those which are subordinate thereto; as,

ἦλθε Κύριος ἐν μυριάσι ἁγίοις αὐτοῦ, the Lord cometh (in the midst of, i. e.) attended by ten thousand of his saints.

3. *Εν* is sometimes used to denote that a thing, though not literally *contained within* another, is *within its power*, or *within the sphere of its action*; it may then be rendered *in the power of*, or *in the operation of*; as,

ἐν μοί ἐστι, it is in my power.

ἤγχετο ἐν πνεύματι, he was driven in the (operation of the) spirit.

4. *Εν* likewise is used when we wish to denote by the noun following, the *specific way* or *means of performing an action*; as,

ἐν ῥαβδῷ εἶθω πρὸς ὑμᾶς ἢ ἐν ἀγαπῇ, shall I come to you in (the way of) a rod, or in (the way of) love.

ἐγὼ βαπτίζω ὑμᾶς ἐν ὕδατι, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ, I baptise you in (the way of) water (baptism,) but he shall baptise you in (a baptism of) the Holy Spirit and fire.

ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, to kill in (the way of) i. e. by the sword, and in (the way of, or by) famine.

εὐορταζόμεν μὴ ἐν ζυμῇ παλαιᾷ, ἀλλ' ἐν ἄζυμοις εὐκρινείας. let us keep the feast, not in (the way of) the old leaven, but in (the way of) the unleavened bread of sincerity.

5. *Εν* after a verb of motion may sometimes be rendered *into*, when it is meant to express *tendency to a place*, and *afterwards continuing in it*; as,

ὅταν εἰθῆς ἐν βασιλείᾳ σου, when thou comest into thy kingdom.

ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ, an angel descended into the pool.

6. *En*, in composition, generally retains both its radical signification of *in*, and the government of the dative; as,

νοικει τῇ πολει, he dwells in the city.
εμμενου τῇ πιστει, to continue in the faith.

ΣΥΝ, WITH, TOGETHER WITH.

1. The radical signification of *συν* is, *with*, junction *with*; as,

Ιησους εξηλθε συν τοις μαθηταις, Jesus went out with his disciples.

ερχομεθα και ημεις συν σοι, we also come with thee.

2. Hence it frequently signifies *together with*, or *besides*; as,

αλλα γε συν πασι τούτοις, but besides all these things.

3. As a person giving aid or countenance to another naturally stands close with or beside him, *συν* therefore frequently was extended to signify *by the help of*; as,

συν Θεῷ κειρασω, by the help of God I will attempt it.

4. *Συν*, in composition, most commonly implies *together*, and when compounded with an active verb, governs either the accusative alone, or an accusative and dative jointly; as,

συγκαλεσω την εκκλησιαν, I will call the assembly together.

το αγκιστρον τῷ δελεατι συγκαταπασας, having pulled away the hook together with the bait.

When compounded with neuter verbs it generally governs the dative, still retaining the same meaning; as,

συνοικει Πετρω, he dwells with Peter.

Sometimes in composition with active verbs it only heightens the meaning, as if expressing the junction of many to produce a stronger effect; as,

συγκαλυπτω, I cover closely.

συλλαμβανω, I take violently.

III. One preposition governs the accusative.

ΕΙΣ, TO, INTO, AT.

Εἰς properly signifies *at*, but this radical meaning is differently modified.

1. It signifies simply *being at*, and that either close beside, or actually within ; thus, in regard to place,

ἔστηκε εἰς τὴν θύραν, he stood at the door.

κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, he dwelt at or in a city called Nazareth.

εἰσεῖναι εἰς τὸ ἱερόν, to enter into the temple ; properly, to arrive at it so completely as to get within it.

And so in regard to time :

πληρωθήσονται εἰς τὸν καιρὸν, they shall be fulfilled at the season.

εἰς ἕκτην ἡμέραν πραχθήσεται, it shall be done at the sixth day, i. e. within the space of six days.

So likewise in the case of number :

εἰς τοὺς μυριάδας, at ten thousand.

εἰς δύο ἀγείν, to bring them two by two ; literally, at twos.

2. It denotes *motion* or *tendency*, so as to arrive at, and then may be rendered *to* or *into*, when applied to place, *until*, when applied to time ; as,

καὶ ἦλθεν εἰς γῆν Ἰσραὴλ, and came to, or into, the land of Israel.

εἰς ἡλιοὺς καταδύντα δαίονται, they feast until sunset.

3. It signifies *directed* or *aimed at*, and thus may properly be translated *towards*, *in respect to*, *respecting*, or some equivalent word ; as,

φιλοξένοι εις αλληλους, hospitable towards one another.
 λεγει εις αυτον, he speaks in respect to him.
 εγκληματα εις τους Αθηναιους, accusations respecting the Athenians, i. e. directed at the Athenians.
 εις το ειναι ημας, towards (i. e. in order to) our being.
 εδωκεν αυτω εις σιτον, he gave it to him towards (i. e. for) food.

4. *Εις*, in composition, generally denotes *into* ; as,
 εισερχομαι, I come into, I enter.
 εισαγω, I introduce.

IV. One preposition governs the genitive and the accusative.

ΔΙΑ, THROUGH, ON ACCOUNT OF.

1. With the genitive, *δια* signifies,

1. *Through*, either as to place or time ; this is the radical meaning ; as,

δια πυρος, through fire.

δια της χωρας πορευειν, to go through the country.

δια νυκτος, through the night.

επρεπε δια παντων, he was eminent through (i. e. among) them all.

2. *Through*, as an instrument or efficient cause ; as,
ου θελω δια μελανος και καλαμυ σοι γραψαι, I will not write through, or with, pen and ink to thee.

δι' αμαρτιας θανατος, death through sin.

δια του πνευματος δεδοται λογος, the word is given through the Spirit.

2. With the accusative, *δια* denotes,

1. *Through*, as the final cause, end, or design of an action, and may then be rendered, *through reason of*, i. e. *on account of*, or *for* ; as,

το σαββατον δια τον ανθρωπον εγενετο, the Sabbath was made for man.

τοῦτο διὰ τοῦ εὐαγγελίου, and this I do for the gospel's sake.

οφειλόντες εἶναι διδασκαλοὶ διὰ τοῦ χρόνου, ye ought to be teachers, through reason of the time.

2. Sometimes, but rarely, the means of an action; as,

ἐνίκησάν αὐτόν διὰ τὸ αἷμα τοῦ ἀρνίου, they overcame him through the blood of the Lamb.

3. Διὰ, in composition, signifies either *through* literally, or in a metaphorical sense, *thoroughly*; as,

διαβαίνειν, to pass through.

διακαθαρίζω, I cleanse thoroughly.

διασπασομαι, I am pulled asunder.

V. Ten prepositions govern three cases; the genitive, dative, and accusative.

ΑΜΦΙ, ABOUT, ROUND ABOUT.

Ἀμφι governs three different cases, but has the same signification before each of them. It signified originally *on both sides*, and was afterwards extended to denote *on all sides*; whence its usual significations. These are,

1. *Round about*, or simply *about*; as,

ἀμφὶ πόλιος οἰκεῦσι, they dwell round about the city.

ἀμφὶ δ' ὤμοισιν βάλετο, he threw it about his shoulders.

Ἰορδάνου ἀμφὶ ρεῖθρα, about the streams of Jordan.

2. *Near about*, or *beside*; either in place or time; as,

ἤριπεν δ' ἀμφ' αὐτῶν, he fell near about, or beside him.

ἀμφ' ἅλα, near about, beside, the sea.

3. *About*, meaning *concerning*; as,

μαχεσθόν πίδακος ἀμφ' ὀλίγης, they fight about a small fountain.

αμφι ασρων γραφη, a description of the stars ; literally, a writing about the stars.

λογος αμφι τω θανατῳ̄ αυτης, a report about (of) her death.

νικος αμφι βοηλασιαν, a quarrel about driving away the cattle.

4. Αμφι, with the nominative plural of the article, has a particular meaning ;

ο: αμφι Ιωαννην, John and his disciples ; and sometimes John himself only.

5. Αμφι, in composition, retains its usual meaning of round about ; as,

αμφιβαλλω ομοισιν εσθητα, I throw round my shoulders a garment.

ANA, BACK ALONG, UP, UP AND DOWN, UP UPON.

The original meaning of ανα was, *the line* of direction of any thing *traced backwards* ; hence its common significations are derived.

1. With the genitive and accusative.

1. *Back along, or against* ; as,

ανα ποταμον διεκομεσαν, they bore them back along the river, i. e. against the stream.

Hence ανα is sometimes, though rarely, used to signify *according to* ; as,

ανα τον αυτον λογον, according to the same word, q. d. tracing the same course of speech back again.

2. *Up, or over*, that being the contrary direction to what things take when left to themselves ; as,

ανα νηος εβην, he went up (i. e. on board) the ship.

ανα τα ορη, up or over the mountains.

3. By an extension of this last signification, *ανα* signifies *up and down*; to which the English preposition *through* is sometimes equivalent; as,

εκαδοσθην ανα στρατοι, were scattered up and down, or through the army.

ανα τα ορηα πλανασθαι, to wander up and down the mountains.

ανα νυκτα, through the night.

Hence *ανα τομα χειν*, is used to signify, *to mention frequently*, q. d. *to have up and down the mouth*.

4. In distribution of objects, *ανα* signifies *a-piece*, or *at the rate of*; as if we should say, *up that far, and no farther*; as,

ανα πεντι, five a-piece.

χωρισαι ανα μετρητας δυο η τρεις, containing two or three firkins a-piece.

2. With the dative.

Up upon;

ευδι πατηρ ανα Γαργαρω ακρω, the father slept up upon the top of mount Gargaris.

ανα χειρσιν ελουσα, taking it up in her hands.

Ανα, with this case, is seldom used but by the poets.

Ανα, in composition, denotes,

1. *Back*; as,

αναβαλλω, I throw back, I reject.

2. *Up*; as,

αναβαινω, I ascend.

3. *Repetition*, as it were going back over the same ground; as,

ανασταυρωσι, they crucify afresh.

And hence *ανα*, in composition, has sometimes likewise an *intensive force*, as if implying repetition of the same action to augment the effect; as,

αναζητω, I seek diligently, seek again and again.

ΕΠΙ, UPON.

Επι, whatever case it governs, always signifies *upon*; but with different cases, a different mode of *being upon* is denoted.

1. With the genitive.

1. *Action, both commencing and terminating upon*; as,
ἡ σφαιρα κυλινδεται επι της τραπεζης, the ball rolls upon the table.

επι Θρακης εχωρει, he marched through Thrace, i. e. beginning and terminating his march in Thrace.

2. *Situation or position upon*; as,

λιθος κειται επι της γης, a stone lies upon the ground.
εφανερωτην εαυτον επι της θαλασσης της Τιβεριδος, shewed himself just upon (i. e. at) the sea of Tiberias.

Hence applied to time, it signifies, *during the existence of*; as,

επι Κρονου, during the life of Saturn.

So we say in English, *upon such a day*.

2. With the dative.

1. *Junction of one thing upon another, hence with or among*; as,

επι τοις Φιλοις, joined with, or among, his friends.
προφητευειν επι λαοις και εθνεσι, to prophesy among people and nations.

2. *Following upon*; whether in the way of *dependence*, mere addition to, or in *pursuit of*; as,

επι τούτοις, in addition to these things.

επι τη πίσει, in consequence of faith.

επι τῷ κερδί, in pursuit of, for the sake of gain.

3. With the accusative.

1. *Action directed upon* ; as,

λίθος πίπτει επι την γην, a stone falls upon, or towards, the ground.

καθήμενον επι το τελωνιον, sitting upon the business of the receipt of custom.

κυων επιστρέψας επι το ιδιον εξεραμα, the dog returned to his vomit.

2. Hence sometimes *against* ; as,

βασιλεια εφ' εαυτην διαμερισθησα, a kingdom divided against itself.

These are the proper significations of *επι*, with the different cases ; but the New Testament writers do not strictly adhere to them ; in a few instances, we find *επι* used with one case in the same sense as it commonly is with another ; but these instances are not frequent, and can occasion no difficulty.

Επι, in composition, denotes,

1. *Upon* ; as,

επιβαινω, I go upon, I mount.

επιγραφω, I inscribe.

2. *Over* ; as,

επισκοπων, I oversee.

επισκοπος, an overseer.

ΚΑΤΑ, ALONG, AGAINST, ACCORDING TO, DOWN.

1. With the genitive, dative, and accusative.

Κατα properly signifies, *the line of direction along which*

a thing tends, or is situated; this is its primary signification; as,

κατα την ὁδον, } along the road.
κατα της ὁδου, }
καθ' ὅλης της Ἰουδαίας, through all Jewry.
κατ' οναρ, in a dream.

2. With the genitive only.

1. *Against*, or *in opposition to*; as that which comes in our way comes generally against us; as,

κατα Χριστου, against Christ.
κατα σκοπῆς τοξοῦν, to shoot against (or at) a mark.

2. *Down*; that being the direction to which things tend when left to themselves: as,

ἄρμησε κατα τῆς κρημνῆς εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.

3. With the dative only.

Among; as it were *along the line of*; as,

δασομεθα κατα σοφισι, we will divide it along the line of (i. e. among) them.
κατα συφοισιν ἐεργνυ, she confined them along the line of (i. e. among) the sties.

4. With the accusative only.

Most commonly *according to*; that is, along the same direction with; thus,

κατα Ματθαιον, according to Matthew.
κατα φυλα και κατα φρητρας, according to (i. e. by) tribes and wards.
κατα δυναμιν, according to his strength, so far as he could.
κατ' εικονα τῆς κτισαντος, according to, or after, the image of him who created.

The accusative is frequently governed by *κατα* understood ; as,

Πατριδα Ρωμαιος.

In composition *κατα* denotes,

1. *Down* ; as,

καταβαινω, I go down.

καταγωνιζω, I fight down, i. e. I overthrow, or subdue.

2. *Against* ; as,

καταμαρτυρειν, to testify against.

3. *Along with* ; as,

καταριθμην, to number along with.

ΜΕΤΑ, WITH, AMONG, AFTER.

The original meaning of *μετα* appears to have been *the boundary point at which we pass from one side to the other* : and as this point happened to be viewed in reference to the different positions the speaker might be in, *μετα* received, in process of time, different meanings. Considered with reference to the side on which the speaker actually was, it might imply *apposition* ; with reference to both sides, *interposition* ; with reference to the side which the speaker had formerly past over and left, *postposition*. In the first case *μετα* was joined with the genitive, and signified *with* ; in the second case it was joined with the dative, and signified *between*, or *among* ; and in the third case it was joined with the accusative, and signified *after*. Hence all its various meanings.

I. With the genitive.

With ;* in all the different modes in which one thing

* The difference between *μετα*, signifying *with*, and *συν*, seems originally to have been, that *συν* was applied to objects concurring

can be joined with or accompany another ; whether by existence in the same place, co-operation in the same design, adherence to the same side or party, and even meeting for purposes of hostility ; as,

εὑρον το παιδιον μετα της μητρος αυτου, they found the young child with his mother.

μετα των νεκρων, in the same place with (or among) the dead.

εταραχθη και πασα Ιερουσαλυμα μετ' αυτου, he was troubled, and all Jerusalem with him.

ο θεος εποιησε μετ' αυτων, God wrought with them, (as his instruments.)

ο μη αν μετ' εμου κατ' εμου εστι, he that is not (on the same side) with me, is against me.

μετα του αρνιου πολεμησουσι, they shall fight with the Lamb.

ο ποιησας το ελεος μετ' αυτου, he that shewed mercy on him, i. e. with him as the object of it.

2. With the dative.

Between, when two objects only are spoken of, and *among*, when three or more ; as,

μετα χειρυν εχων, having between his hands.

μετα πρωτοισι πορευτο, he was busy among the foremost.

3. With the accusative.

After ; chiefly referring to time ; as,

μετα την θλιψιν των ημερων τωτων, after the tribulation of these days.

Sometimes, but rarely, *μετα* is used with the accusative, though signifying *between* or *among* ; as,

and uniting to effect one action or event, *μετα* to objects simply accompanying one another, though not so concurring. But this distinction was soon lost sight of, and the two words employed indiscriminately.

βιβλον μετα χειρας εληφως, having taken the book between his hands.

ιθι νυν μετα λαον, go now among the people.

In composition, μετα signifies,

1. *Change* ; as,

μεταβαινω, I change my place.

μετανοω, I change my mind, I repent.

μεταμιλομαι, I change the object of my concern, I repent.

2. *Communion with* ; as,

μετεχω, I have with others, I partake.

ΠΑΡΑ, AT, BESIDE, or NEAR.

The original meaning of παρα is *beside* ; and as the situation of one thing beside another, may be taken in different points of view, παρα comes to have different significations.

1. With the genitive.

*From at, or from beside, and very often simply from ;**
as,

παρα Κυριου η βοηθεια μου, (from beside, from the presence of, or) from, the Lord is my help.

εξηλθε δογμα παρα Καισαρος, a decree proceeded (from at, or) from, Cesar.

Ιησους και οι παρ' αυτου, Jesus, and those who were from beside him, i. e. his friends or disciples.

επιυθαιετο παρ' αυτων, he enquired from them.

2. With the dative.

Close beside, i. e. at, or with ; as,

* The Genitive in Greek has frequently the force of *tendency from*.

μισθον ουκ εχσθε παρα τῷ πατρι, ye have not a reward (laid up) beside, or with, your father.

διελογιζοντο παρ' αυτοις, they reasoned among themselves, (i. e. each one beside the other.)

παρα τῷ Κυριῷ ελεος, (beside or) with the Lord is mercy.

3. With the accusative.

Beside; in its most extensive sense, in any mode wherein one thing may be said to be beside another.

1. *Placed beside*, for the sake of *comparison* or *contrast*; as,

αιραιος παρα της υις των ανθρωπων, thou art fair when set beside or compared with the sons of men; i. e. fairer than the sons of men.

ηλαττωσας αυτον βραχυ τι παρ' αγγελως, thou hast lowered him for a little, (so as to seem low) when set beside or compared with the angels; i. e. hast lowered him beneath the angels.

2. *Viewed beside*, as a *reason* or *cause*; as,

παρα τῆς εκ εστιν εκ τῆ σωματος, on this account, (for this reason) it is not out of the body.

3. *Beside*; in consequence of *deficiency*; in the next *place to*, but not precisely in the same rank with another; as,

τεσσαρακοντα παρα μιαν, forty save one.

4. *Beside*; in consequence of *going over*, or *beyond*; a *passing to the farther side*; as,

παρα τον ποταμον εφυγον, they fled to the farther side of, (i. e. over) the river.

παρα τον νομον, in transgression of the law; either by falling short, or going over its rules.

In composition, *παρα* denotes,

1. *Beside*, or *at*; as,

παρωγομαι, I come to, I arrive at.

2. *Over*; as,

παραβαινετε, ye go beyond, ye transgress.

3. *Shortcoming*; as,

παρακω, I am deficient in regard to hearing, I neglect to hear.

παραλογιζω, I reckon falsely, aside from the truth.

EPI, ABOUT, ROUND ABOUT, CONCERNING.

Περι, before all the three cases which it governs, has e same meaning and force; it is used with any of the ree indiscriminately. It denotes,

1. *About*, or *round about*; in a literal sense; as,

περι βωμους, round, or about the altar.

ζωνη περι την οσφυν, a girdle about his loins.

2. *Near about*; in point of time; as,

περι μεσημεριαν, about noon.

3. *About*; in a figurative sense, i. e. *concerning*; as,

εγγυζον οι Ιουδαιοι περι αυτου, the Jews murmured concerning him.

περι παση πολει διδιναι, to be in fear concerning the hole city.

τα περι ψυχην, the things concerning the soul.

περι παντα σεαυτον παριχομενος, about all things, (i. e. all respects) shewing thyself.

4. *Over*; denoting *superiority*; what goes round another must of course be greater;

εξουσιαν εχει περι τα ιδια θεληματος, has power over his own will.

5. With the nominative plural of the article, *πριμ*, like *αφι*, means *friends* or *disciples*, &c.

οἱ περὶ Ἰωάννην, John and his disciples, (literally those about him,) and sometimes, John himself.

In composition *περὶ* denotes,

1. *Round, or about ; as,*
περιβλεπω, I look round.
περιαγω, I lead about.
2. *Relative greatness, or pre-eminence in any quality good or bad ; as,*
περιλυπος, exceeding sorrowful.
περιεργος, very busy, a busy body.

ΠΡΟΣ, BEFORE, TO, TOWARDS.

The primary meaning of *προς* was, *facing for the purpose of acting, or being acted upon ;** and in consequence of the different points of view in which this may be taken, it came to have different meanings and force.

1. With the genitive, dative, and accusative indiscriminately.

1. *Before, in presence of ; as,*
προς Θεου ἱκετευω, before (or in presence of) God, I beseech.

ὁ δὲ Πέτρος εἰσηκεὶ πρὸς τῇ θύρᾳ, but Peter stood before the door, (with a view to enter.)

ὁ λογὸς ἦν πρὸς τὸν Θεόν, the Word was with (in the presence of) God.

πρὸς σε ποιῶ τὸ πάσχα, I will keep the passover at thy house ; literally, before thy presence, in that place where thou art always understood to be present.

ἕως ποτε εἶσομαι πρὸς ὑμᾶς, how long shall I be (before you, in your presence, i. e.) with you.

2. *Tendency towards ; as it were directed towards the presence of ; as,*

* It is this which made the original distinction between *προς* and *ἀντι*. *Ἀντι* denoted the being in front of, or opposite to, another, without necessarily implying the idea of acting or being acted upon ; *προς* always implied that idea. This distinction, however, in time came to be overlooked

τουτο γαρ προς υμετερας σωτηριας υπαρχει, for this is tending to (or conducive to) your health.

προς τῶν σφετερω̃ν αγαθῶν, tending (or conducive) to their good.

απηλθον προς εαυτους, they went away towards their own homes.

τι προς η̃μας, what does that make towards us.

η̃πιον προς παντας, gentle towards all.

προς εσπεραν, drawing towards evening.

3. *Against* ; facing for hostile purposes ; as,

προς ανδρος εχθρου επιφερων τον ψηφον, giving his vote against an enemy.

νηας προς σπιλαδισσιν εαξαν, dashed the ships against the rocks.

προς κεντρα λακτιζειν, to kick against the pricks.

2. With the dative only.

In addition to ; as it were put into the presence of ;

προς τοις ειρημενοις, in addition to the things that have been said.

3. With the accusative only.

1. *According to* ; i. e. so far in the presence, or under the inspection of, as to be directed and regulated by ; as,

μηδε ποιησας προς το θελημα, neither did according to his will.

ορθοπαδῶσι προς την αληθειαν, walked uprightly according to the truth.

2. *On account of, for the sake of* ; as it were pointed towards ;

προς την σκληροκαρδιαν υ̃μων εγραψεν, on account of your hardness of heart he wrote.

προς την ελεημοσυνην καλημενος, sitting for the sake of alms.

3. Before a noun of time, *during* or *for* ; expressions equivalent to limiting the existence of the action to the presence, so to speak, of the expressed time.

ἐπιστολή ἐκείνη, εἰ καὶ πρὸς ὥραν ἐλυπήσεν ὑμᾶς, that epistle made you sad, though but for a season.

ἀποσφραγιζόμενοι πρὸς καιρὸν ὥρας, separated during the time of an hour, i. e. during a short season.

In composition, πρὸς denotes,

1. *To* or *unto* ; as,

προσδοκῶ, I look for, I expect.

προσπαγορεύω, I speak to, I address.

2. *Against* ; as,

προσρηγγίζω, I break against.

3. *In addition to* ; as,

προτιμωροῦμαι, I gain still more in trade.

ΥΠΕΡ, OVER, IN DEFENCE OF.

The primitive meaning of ὑπέρ, seems to have been *higher* ; and thence may be traced its usual significations.*

1. With the genitive, dative, and accusative, indiscriminately.

Over ; in respect of place or position ; as,

ἐστὶ δ' ὑπὲρ κεφαλῆς, he stood over his head.

ὑπὲρ ἀργυροῦ ὀχάνται, they make their progress over the silver ocean.

ὑπὲρ μέγα λαίμα θαλάσσης, over a vast extent of sea.

2. With the genitive only.

1. *Beyond* ; as whatever is over or higher than another must necessarily be beyond it ; as,

ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγυπτου, out of Ethiopia which is beyond Egypt.

* For the primary meaning of ὑπέρ, see the note under ὑπερ. Page 180.

2. *In defence of*;* and hence by an obvious transition, *on the part, or behalf, or for the sake of*; as,

εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τις κατ' ἡμῶν, if God be for us, (on our part) who can be against us.

ἐπιτρέπεται σοι ὑπὲρ ἑαυτοῦ λεγέειν, it is permitted to thee to speak in defence of thyself.

προσευχέσθε ὑπὲρ τῶν ἐπιηρεάζοντων ὑμᾶς, pray for (or on behalf of) those who despitely use you.

ὑπὲρ τῆς δόξης τοῦ Θεοῦ, for the sake of the glory of God.

3. *In the room, place, or stead of*;† as,

ἵνα ὑπὲρ σοῦ διακονῇ μοι, that in thy stead he might minister to me.

Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε, Christ died in our room.

4. *Of, or concerning*; i. e. going over in thought or speech, as we say in English, to think over, or talk over;

Ἠσαίας κραζει ὑπὲρ τοῦ Ἰσραηλ, Isaiah cries concerning Israel.

ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, our hope is steadfast concerning you.

3. With the accusative only.

Above; i. e. either in dignity, in energy, or any other way; as,

τὰ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς, what is above (i. e. beyond our sphere) is nothing to us.

ὁ φίλον πατέρα ἢ μητέρα ὑπὲρ ἐμοῦ, he who loves father or mother above (more than) me.

ἐκ ἐπι τοῦ μαθητῆς ὑπὲρ τοῦ διδασκαλοῦ, the disciple is not above his master.

ἐχαρίσατο αὐτῷ ὄνομα ὑπὲρ πάντων ὀνομάτων, has given him a name above every name.

In composition ὑπὲρ denotes,

• 1. *Over, or beyond*; as,

* A thing is placed *over* another to protect it from injury, or to add to its stability by assisting it to sustain a burden placed on it.

† As it were over the spot from which the other is removed.

ὑπεριδῶ, I overlook.

ὑπερακμος, beyond the flower of age.

2. *Excess*; as,

ὑπερπερισσεύεται, he abounds exceedingly.

3. *On behalf*, or *on account*; as,

ὑπερεντυχάνειν, to intercede for, or in behalf of.

ΥΠΟ, BY, UNDER.

The primary meaning of *ὑπο* appears to have been *high*;* whence its significations as a preposition.

1. With the genitive, dative, and accusative, indiscriminately.

Under; whether in place, time, power, or any other mode of being under; as,

ὑπο χθονος, under the earth.

ὑπ' αὐτῷ Ζηνων κατεκλινετο, Zeno sat under him.

ὑπο τον μωδιον, under a bushel.

ὑπο νυκτι, under night.

ὑπο τον ορθρον, under (or about) day-break.

* *Υπος*, *high*, appears to have been the positive degree, whence the preposition *ὑπο*; *ὑπεριστος*, contracted into *ὑπιστος*, the comparative, whence the preposition *ὑπισ*; the superlative degree *ὑπιστατος*, contracted into *ὑπιστος*, is still in common use, signifying *highest* or *supreme*.

The idea that the primary sense of *ὑπο* was *high*, may at first seem contradictory to the most common signification of the preposition *under*; but in fact there is no contradiction, only a diversity in the modes of expression in the two languages. *High* and *low*, *above* and *under*, are purely relative terms, so that when one object is *low* or *under* another, that other is *high* or *above* in reference to it. Such a position of two objects may therefore be equally expressed by saying, that the first is *above* the second, or the second *under* the first. The Greeks use the one mode, we the other. Thus, if the relative position of a mountain and a valley is to be expressed, it is done in Greek in the first mode by saying *αγκος ὑπο ορος*, "a valley so situated that the mountain is high in reference to it," in English it is done in the second mode, "a valley under a mountain;" the idea is the same, only the turn of the phrase different. Hence *ὑπο* comes usually to be rendered in English *under*.

ὑπ' αγγελίας, under the command.

λέγω ὡς ὑπο Θεῶ, I speak as under (the direction of) God.

ἔχον ὑπ' ἐμαυτοῦ στρατιώτας, having under me soldiers.

2. With the genitive only.

By; either as a cause or an instrument; the cause or means of any thing being justly reckoned the head or top in relation to the effect;

τὸ εῖρην ὑπο τοῦ Κυρίου, what was spoken by the Lord.

ἐσκαίχθη ὑπο τῶν μωγῶν, was mocked by (or of) the wise men.

ὁ εῖρην ὑπο Ησαίου τοῦ προφήτου, he who was spoken of by the prophet Isaiah.

In composition ὑπο denotes,

1. *Under*; as,

ὑποζώνουτες τὸ πλοῖον, undergirding the ship.

2. *Privacy*; i. e. underhand; as,

ὑπαγω, I go away privately.

ὑποβάλλω, I suborn evidence.

3. *Plainness*; placing immediately under the eyes; as,

ὑποδεικνύμι, I shew evidently.

After thus particularly pointing out the uses and meanings of the several prepositions in their order, it is only necessary to add, in regard to the Syntax of this part of speech in Greek, that phrases and modes of speech occasionally occur, in which a noun is governed by one or other of the prepositions not expressed but understood. Several of the cases mentioned under the head of the government of nouns, verbs, and other parts of speech, appear in fact to belong to this class, though for convenience they are usually stated as governed by a different part of speech. Thus the genitive of nouns of price is governed by *ἄντι* understood, the dative of nouns

of manner by *εν* or *των*, and the accusative of measure, by *εις*, *προς*, *κατα*. It is unnecessary to take particular notice of these or similar instances in an elementary work; but the following cases of this sort ought to be attended to by the learner to prevent any embarrassment, when phrases of the kind occur.

1. A noun of time is sometimes put in the genitive, in consequence of *δια* understood; as,

εποιησα παντα μιας ημερας, (supply *δια*,) I did all in one day.

ηλθε νυκτος, (supply *δια*,) he came by (or during) night.

2. Nouns either of time or place are sometimes put in the dative, in consequence of *εν* understood; as,

τη τριτη ημερα, (supply *εν*,) on the third day.

αιθερι καιων, (supply *εν*,) dwelling in the air.

3. A noun qualifying or determining the concomitant attributive, is frequently put in the accusative, in consequence of *εις* or *κατα* understood; as,

πατριδα Ρωμαιος, (supply *κατα*,) by country a Roman.

ειδος καλλιστος, (supply *κατα* or *εις*,) in regard to form, most beautiful, or very beautiful in form.

4. The past participle passive of the neuter gender is sometimes put in the accusative in consequence of *μετα* understood; as,

αρχαμενον απο Ιερουσαλημ, (supply *μετα το*,) beginning (i. e. after having begun) at Jerusalem.

5. The noun that constitutes the subject of the sentence is sometimes put in the accusative, *κατα* being understood; as,

τον αρτον ον κλαωμεν, ουχι κοινωνια του σωματος του Χριστου εις, (supply *κατα*,) (as to) the bread which we break, is it not the communion of the body of Christ?

Phrases which must be resolved in this way often occur, but if proper attention be paid to the force and import of the several prepositions, this will occasion no difficulty.

P R O S O D Y.

OF QUANTITY.

THE natural quantity of the vowels has been given in page 1.

Every diphthong is long by nature.

The quantity of the doubtful vowels in the first and middle syllables is known by *Position—the Case of a Vowel following—Contraction,—and Rule.*

POSITION,

As in Latin, with the following additions and variations :

I. A short* vowel at the end of a word, when the following begins with a double consonant, or two single consonants, is usually made long.

II. A short vowel before *μν, πτ, κτ*, the last even with a liquid following, is rendered common : *αα*,

συν ἰσοφύρου Ἡλιακτρούτη—HērīōD.

III. A short vowel before a middle mute with *ε* following, or before a smooth or rough mute with any liquid following, in the writers of comedy, always continues short.

IV. A short vowel before a middle mute, succeeded by any liquid except *ε*, both in the comic and tragic writers, is always made long.

V. A short vowel before a single liquid is sometimes made long ; *ι* before *ε* always except in the penultima, where it is always short, except in *ἴρος, λῖρος, and ἴρος for ἰρος.*

CASE OF A VOWEL FOLLOWING.

I. A doubtful vowel before another vowel or a diphthong is usually short.

EXCEPTIONS,

α and *ι* long.

α long.

1. *α* supplying the augment's place : as, *ἀϊον*.
2. *α* Doric used for *η*.
3. *α* Æolic in the genitives singular and plural.
4. *α* Ionic in the second and third persons singular present indicative of verbs in *αω*, and third plural of verbs in *μω*.
5. In the present and imperfect of verbs in *αω*, when the Æolic *υαω* is supposed inserted.
6. Most nouns in *αων*, whether they increase long or short. †
7. Most feminine proper names in *αις*.

ι long in

ἔων, the termination of nouns increasing short.

† And of course a doubtful vowel.

ων, γαβων, and a few more, follow the general

2. *ων*, the termination of comparatives, but in the Attic dialect only.

3. First future middle Attic of verbs in *ων*; as, *κομιτῶμαι*.

α and *ι* common.

α and *ι*.

In the first syllable of words exceeding three syllables, with the second and third short; as, *πῆξιδης*, *πρῆξιδης*.

ι.

1. In nouns in *ια* and *ιη*.

2. In verbs in *ιω*.

3. In the improper reduplication of verbs in *μι*.

II. A long vowel or a diphthong before another vowel or diphthong even in another word, is sometimes made short.

CONTRACTION.

I. A contracted syllable is always long.

II. When the article sustains *synalœpha*, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed* the other, and therefore made long; as,

ὡς τι δια τούτων τ' ἀγαθ' ἀνθρώπους ἔχειν.—EURIP.

ὡς ἂν το λοιπόν τᾶ' μ' ἀνακτορ' εἰσιβέν.—Ibid.

RULE.

The doubtful vowels before a single consonant are short.

EXCEPTIONS.

α, *ι*, *υ*, long.

α in

1. *αμα*, the termination of verbals.

2. *ανος*, *ανις*, *ατης*, *ατις*, terminations of proper names, gentiles, and precious stones.†

3. *άνηρ*, in its oblique cases and compounds.‡

4. Oblique cases of *ράξ*, *θωραξ*, *ίραξ*, *κνωδαξ*, *κορδαξ*, *οίαξ*, *φαιαξ*, *φινάξ*, *λαζάξ*.

5. *ακιον*, the termination of diminutives whose primitives increase long.

6. *ἀκοσιος*, the termination of numerals; also *συρακοσιος*.

7. Perfect middle of many verbs; as, *πεπρωγα*.

8. Subjunctive active of the first conjugation of verbs in *μι*.

9. *ασα*, feminine of participles.

ασι, third person plural of verbs.

ασω, first future

ασα, first aorist

ακα, perfect

ασις, derivatives from the same verb.

} of verbs in *αω* pure and *ραω*.

* By some Grammarians it is even called a Contraction.

† *Αντισπατης*, *Δαρδανις*, and a few others, are short.

‡ In the nominative singular it is common.

υ long.

1. First person singular imperfect of the fourth conjugation in μι.
2. Certain adverbs in υ, and the names of letters.

II. Terminations in αυ, αε, υ, ις, υυ, υς, are short.

EXCEPTIONS long.

1. Masculines in αυ; and the neuter παυ, whose compounds are short.
2. Accusatives of the first and second declension, whose nominatives are long in the ultima.
3. Adverbs in αυ; except δταν, which is short.
4. Monosyllables in αε; but γαε is common.
5. Nouns in υ-υυς.
6. Nouns of two endings in υ and ις, which make both long.
7. Monosyllables in ις; except τρις, which is short.
8. Dissyllables in ις-ιδος, and ιδος.
9. Trisyllables in ις, having the two former short.
10. Nouns in υυ-υυς.
11. Accusatives in υυ, when the nominative is long.
12. υυ the first person of verbs in μι, and the adverb υυυ.
13. Words of a double termination in υυ and υς, which make both long.
14. Words declined in υς pure; as, ιχθυς.
15. Monosyllables in υς; as, μυς.
16. Participles of the fourth conjugation in μι; as, ζιουγυς.

III. ας and υε are long.

EXCEPTIONS short.

1. Nouns increasing, except those in αυτος.
2. Accusatives plural of the fifth of the simples.
3. Second persons of the first aorist active, and of the perfect active and middle.
4. Adverbs in ας.

FIGURES OF PROSODY are,

I. *Synecphonesis*,* (comprehending both *Syneresis* and *Crisis*), *Dieresis*, *Tmesis*, *Systole*, *Diastole*, *Casura*, which relate to words, being common to the Greek and Latin prosody, and explained in every system of rhetoric.

II. *Antipodia*, *Brachycatalexis*, *Catalexis*, *Hypercatalexis*, and *Dialysis*, which relate to measure.

Antipodia is the use of one foot instead of another.

Brachycatalexis is the deficiency of a foot

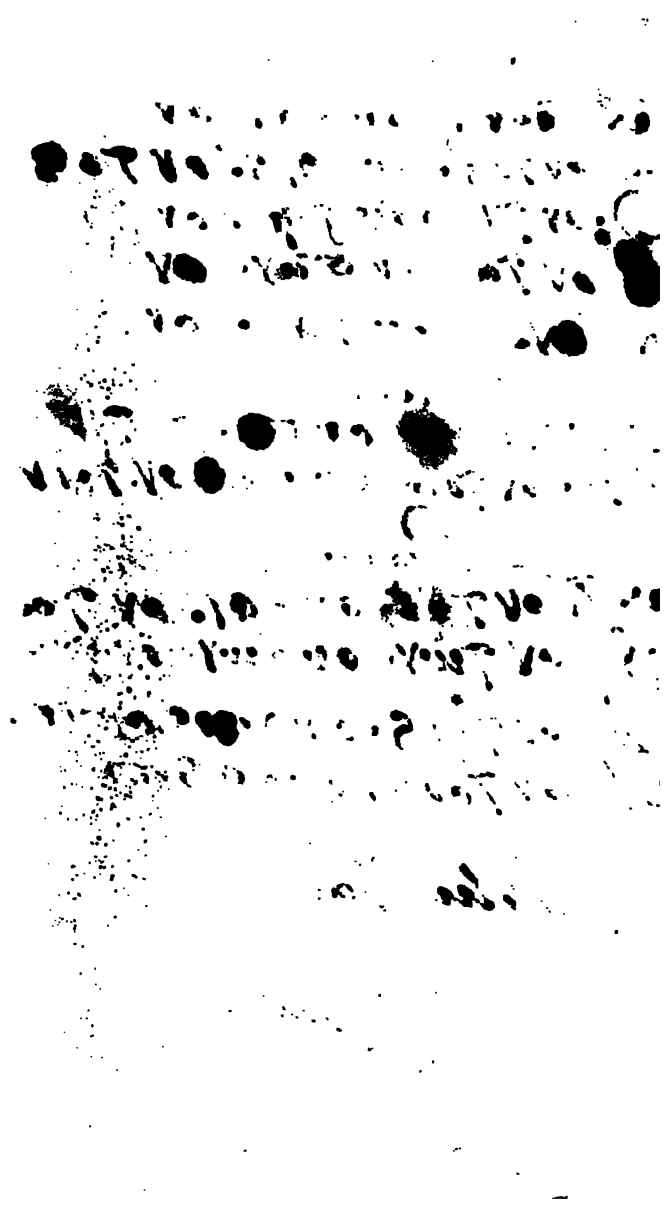
Catalexis, the deficiency of a syllable

Hypercatalexis, the redundancy of a syllable or foot

Dialysis is the disjunction of the parts of a word, so that the former part may close a verse, and the latter begin the following one.

} at the end of
a verse.

* Called also *Synizesis* and *Syzeuxis*.



Sing

ω αυ. αυτα. ον
ε αυτος. αυτης. αυτος
δ. αυτη αυτη. οχ τη
ε αυτα. αυται. αυ
ν αυ. αυτα. ον

Dual

ω αυτου. αυτου. ον αυτου
ε αυτου. αυτου. αυτου

Plural

ω αυτους, αυται. αυτα
ε αυτων. αυτων. αυτων
δ αυτοις. ον αυτοις
ε αυτους. αυταις. αυτα

Peter Van

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