St. Joseph's College,
Toronto
HOMERIC GRAMMAR

D. B. MONRO
London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.
Clarendon Press Series

A GRAMMAR
OF THE
HOMERIC DIALECT

BY
D. B. MONRO, M.A.
PROVOST OF ORIEL COLLEGE, OXFORD

SECOND EDITION, REVISED AND ENLARGED

L'objet de cette science est de rechercher dans l'esprit de l'homme
la cause de la transformation des idiomes

M. BRÉAL

Oxford
AT THE CLARENDON PRESS
1891

[All rights reserved]
Oxford
PRINTED AT THE CLARENDON PRESS
BY HORACE HART, PRINTER TO THE UNIVERSITY
DEDICATED TO THE MEMORY

OF THE REV.

JAMES RIDDELL

LATE FELLOW AND TUTOR OF BALLIOL
PREFACE TO THE FIRST EDITION.

It may be said, without fear of giving offence, that a new Grammar of the Homeric dialect is sorely wanted. The admirable Griechische Formenlehre of the late H. L. Ahrens is now just thirty years old, and is confined, as its title indicates, to the inflexions. Not only has the course of discovery been going on since Ahrens wrote (and with hardly less rapidity than in the first years of the new science), but the historical method has been carried into the field of syntax. And apart from 'comparative philology,' the researches of Bekker, Cobet, La Roche, and many other students have brought together a wealth of material that only needs careful analysis and arrangement to make it accessible to the general body of learners.

The plan of this book has sufficient novelty to call for some explanation. I have not attempted to write a Comparative Grammar, or even a Grammar that would deserve the epithet 'historical:' but I have kept in view two principles of arrangement which belong to the historical or genetic method. These are, that grammar should proceed from the simple to the complex types of the Sentence, and that the form and the meaning should as far as possible be treated together. Now the simplest possible Sentence—apart from mere exclamations—consists of a Verb, or word containing in itself the two elements of all rational utterance, a Subject and a Predicate. We begin, therefore, by analysing the Verb, and classifying (1) the Endings, which express the Person and Number of the Subject (§§ 1–7), and serve also to distinguish the 'Middle' or Reflexive use (§ 8), and (2) the modifications of the Stem which yield the several Tenses and Moods. These modifications, we at once perceive, are more numerous than the meanings which they serve to express, and we have therefore to
choose between classifying according to *formation*—i.e. according to the process by which each Tense-Stem and Mood-Stem is derived from the simple Verb-Stem or Root,—and the ordinary classification according to meaning (Present, Future, Perfect, Aorist, &c.). The former course seemed preferable because it answers to the historical order. The problem is to find how pre-existing forms—common to Greek and Sanscrit, and therefore part of an original 'Indo-European' grammar—were adapted to the specifically Greek system of Tense-meanings. I have therefore taken the different formations in turn, beginning with the simplest (§§ 9-20, 22-27, 29-69, 79-83), and introducing an account of the meaning of each as soon as possible (§§ 21, 28, 70-78). This part of the subject naturally includes the accentuation of the different forms of the Verb (§§ 87-89).

The next great division of the subject is concerned with the first enlargement of the Sentence. A word may be added which taken by itself says nothing—contains no Subject and Predicate—but which combines with and qualifies the primitive one-word Sentence. The elements which may gather in this way round the basis or nucleus formed by the Verb are ultimately of two kinds, Nouns and Pronouns; and the relations in which they may stand to the Verb are also two-fold. A Noun or Pronoun may stand as a Subject—limiting or explaining the Subject already contained in the Person-Ending—or may qualify the Predicate given by the Stem of the Verb. These relations are shown by the Ending, which again may be either a Case-Ending or an adverbial Ending. We begin accordingly by an account of the *Declensions*, supplemented by a list of the chief groups of *Adverbs* (Chapter V).

When we pass from the Endings to the Stems of Nouns and Pronouns, we find that they are essentially different. A 'Nominal Stem' consists in general of two parts, (1) a *predicative* part, usually identical with a Verb-Stem, and (2) a Suffix. Each of these two elements, again, may be complex. The addition of a further Suffix yields a fresh Stem, with a corresponding derivative meaning; and thus we have the distinction between *Primitive* or Verbal and *Secondary* or Denominative Nouns. The Suffixes employed in these two
classes are generally distinct, and deserve a more careful enumeration than is usually given in elementary grammars. The predicative part, again, may be enlarged by a second Nominal Stem, prefixed to the other, and qualifying it nearly as a Case-form or Adverb qualifies the Verb. The Compounds thus formed are of especial interest for the poetical dialect of Homer. The analysis which I have given of the chief forms which they present must be taken to be provisional only, as the subject is still full of doubt. With respect to the meaning I have attempted no complete classification. It is always unsafe to insist on distinctions which may be clear to us, but only because we mark them by distinct forms of expression.

The chapter on the formation of Nouns should perhaps have been followed by one on the formation of Pronouns. The material for such a chapter, however, lies for the most part beyond the scope of a grammar. It is represented in this book by a section on Heteroclite Pronouns (§ 108), which notices some traces of composite Pronominal Stems, and in some degree by another on the Numerals (§ 130).

When we come to examine the syntactical use of the Cases, we find ourselves sometimes dealing with sentences which contain at least two members besides the Verb. Along with the constructions which may be called 'adverbial' (using the term Adverb in a wide sense, to include all words directly construed with the Verb), we have the constructions in which the governing word is a Noun or Preposition. And in these again we must distinguish between the government of a Case apparently by a Noun or Preposition, really by the combined result of the Noun or Preposition and the Verb, and the true government by a Noun alone, of which the dependent Genitive and the Adjective are the main types. These distinctions, however, though of great importance in reference to the development of the use of Cases, cannot well be followed exclusively in the order of treatment. I have therefore taken the Cases in succession, and along with them the chief points which have to be noticed regarding the 'concerns' of Gender (§§ 166–168) and Number (§§ 169–173).

In the Infinitive and Participle (Chapter X) we have the first step from the simple to the complex Sentence. The pre-
dicative element in the Verbal Noun is treated syntactically like the same element in a true or 'finite' Verb; that is to say, it takes 'adverbial' constructions. Thus while retaining the character of a Noun it becomes the nucleus of a new imperfect Sentence, without a grammatical Subject properly so called (though the Infinitive in Greek acquired a quasi-Subject in the use of the Accusative before it), and standing to the main Sentence as an adverb or adjective.

While the Infinitival and Participial Clauses may thus be described as Nouns which have expanded into dependent Sentences, the true Subordinate Clause shows the opposite process. In many instances, especially in Homeric syntax, we can trace the steps by which originally independent Sentences have come to stand in an adverbial or adjectival relation. The change is generally brought about, as we shall see, by means of Pronouns, or Adverbs formed from Pronominal stems. Hence it is convenient that the account of the uses of the Pronouns (Chapter XI) should hold the place of an introduction to the part in which we have to do with the relations of Clauses to each other.

The next chapter, however, does not treat directly of subordinate Clauses, but of the uses of the Moods in them. It seemed best to bring these uses into immediate connexion with the uses which are found in simple Sentences. In this way the original character of Subordinate Clauses comes into a clearer light. If anything remains to be said of them, it finds its place in the account of the Particles (Chapter XIII); in which also we examine the relations of independent Sentences, so far at least as these are expressed by grammatical forms.

The last chapter contains a discussion of the Metre of Homer (Chapter XIV), and of some points of 'phonology' which (for us at least) are ultimately metrical questions. Chief among these is the famous question of the Digamma. I have endeavoured to state the main issues which have been raised on this subject as fully as possible; but without much hope of bringing them to a satisfactory decision.

A book of this kind is necessarily to a great extent a compilation, and from sources so numerous that it is scarcely possible to make a sufficient acknowledgment of indebted-
ness. The earlier chapters are mainly founded on the great work of G. Curtius on the Greek Verb. More recent writers have cleared up some difficulties, especially in the phonology. I have learned very much from M. de Saussure's *Mémoire sur le système primitif des voyelles*, and from several articles by K. Brugmann and Joh. Schmidt, especially the last. I would mention also, as valuable on single points, the papers of J. Paech (Vratisl. 1861) and H. Stier (*Curt. Stud. II*) on the Subjunctive, B. Mangold on the 'diectasis' of Verbs in -āω (*Curt. Stud. VI*), F. D. Allen on the same subject (*Trans. of the American Phil. Assoc. 1873*), Leskien on σσ in the Fut. and Aor. (*Curt. Stud. II*), and K. Koch on the Augment (Brunsvici 1868). On the subject of Nominal Composition I may name a paper by W. Clemm in *Curt. Stud. VII*, which gives references to the earlier literature of the subject, and one by F. Stolz (Klagenfurt 1874). On the forms of the Personal Pronouns there is a valuable dissertation by P. Cauer (*Curt. Stud. VII*): on the Numerals by Joh. Baunack (*K. Z. XXV*): on the Comparative and Superlative by Fr. Weihrich (*De Gradibus, &c. Gissae 1869*). Going on to the syntax of the Cases, I would place first the dissertation of B. Delbrück, *Ablativ Localis Instrumentalis, &c.* (Berlin 1867), and next the excellent work of Hübschmann, *Zur Casuslehre* (München 1875). On the Accusative I have obtained the greatest help from La Roche, *Der Accusativ im Homer* (Wien 1861): on the Dual from Bieber, *De Duali Numero* (Jena 1864). On the Prepositions I have used the papers of C. A. J. Hoffmann (Lüneburg 1857–60, Clausthal 1858–59), T. Mommsen (see § 221), Giseke, *Die allmähliche Entstehung der Gesänge der Ilias* (Göttingen 1853), La Roche, especially on ἄνδρ (Wien 1861) and ἔπτε (in the *Z. f. öst. Gymn.*), Rau on παρά (*Curt. Stud. III*), and the articles in Ebeling's *Lexicon*. On this part of syntax the fourth volume of Delbrück's *Forschungen* is especially instructive. Of the literature on the Infinitive I would mention J. Jolly's *Geschichte des Infinitivs im Indogermanischen* (München 1873), also a paper by Albrecht (*Curt. Stud. IV*), and a note in Max Müller's *Chips from a German Workshop* (IV. p. 49 ff.). The use of the Participle has been admirably treated by Classen, in his *Beobachtungen über den homerischen Sprachgebrauch*
(Frankfurt 1867). A paper by Jolly in the collection of *Sprachwissenschaftliche Abhandlungen* (Leipzig 1874) is also suggestive. On the subject of the Pronouns the chief source is a dissertation by E. Windisch in *Curt. Stud. II*. On the Article almost everything will be found in H. Foerstemann’s *Bemerkungen über den Gebrauch des Artikels bei Homer* (Magdeburg 1861). The controversy on the Reflexive Pronoun is referred to in § 255. On the Homeric uses of the Moods, besides Delbrück’s great work, I would mention Jolly’s monograph entitled *Ein Kapitel vergleichender Syntax* (München 1872), and L. Lange’s elaborate papers on έι (Leipzig 1872–73). It is to be regretted that they have not yet been carried to the point of forming a complete book on the Homeric use of έι. For the general theory of the subject Prof. Goodwin’s *Greek Moods and Tenses* is of the very highest value. Regarding the cognate question of the uses of ἄν and κέν the main principles have been laid down by Delbrück. It is worth while to mention that they were clearly stated as long ago as 1832, in a paper in the Philological Museum (Vol. I. p. 96), written in opposition to the then reigning method of Hermann. For the other Particles little has been done by Homeric students since Nägelsbach and Hartung. I have cited three valuable papers; on τε by Wentzel, on η (ὑς) by Praetorius, and on μή by A. R. Vierke. I would add here a paper on the syntax of Causal Sentences in Homer, by E. Pfudel (Liegnitz 1871). On all syntactical matters use has been made of the abundant stores of Kühner’s *Ausführliche Grammatik*. And it is impossible to say too much of the guidance and inspiration (as I may almost call it) which I have derived from the *Digest of Platonic Idioms* left behind by the lamented friend to whose memory I have ventured to dedicate this book.

On the collateral subjects of Metre I have profited most by Hartel’s *Homerische Studien*, La Roche, *Homerische Untersuchungen* (Leipzig 1869), Knös, *De digammo Homerico* (Upsaliae 1872–79), and Tudeer, *De dialectorum Graecarum digammo* (Helsingforsiae 1879).

PREFACE TO THE SECOND EDITION.

The rapid progress of linguistic science during the nine years that have passed since this Grammar was first published has necessitated considerable alteration and enlargement in a new edition. Much has been discovered in the interval; much that was then new and speculative has been accepted on all sides; and much has been done in sifting and combining the results attained. The Morphologischen Untersuchungen of Osthoff and Brugmann have been followed by Brugmann’s admirable summary of Greek grammar (in Iwan Müller’s Handbuch), and his comprehensive Grundriss der vergleichen- den Grammatik der indogermanischen Sprachen. Of three portions of this work that have already appeared (Strassburg 1886–90–91), the last (treating chiefly of the Declensions) came too late to be of service to the present book. The part which deals with the Verb has not yet been published: and the volume on Comparative Syntax, promised by Delbrück—the first complete work on this part of the subject—is also still to come. It will doubtless be a worthy sequel to the Altindische Syntax, which now forms the fifth volume of his Syntaktische Forschungen. Among other books which have appeared since the publication of this Grammar, or which were not sufficiently made use of for the first edition, I would mention Joh. Schmidt’s Pluralbildungen der indogermanischen Neutra (Weimar 1889), G. Meyer’s Griechische Grammatik (second edition, Leipzig 1886), the new edition of Mr. Goodwin’s Moods and Tenses (London 1889), the treatises in Schanz’s series of Beiträge zur historischen Syntax der griechischen Sprache, Aug. Fick’s two books (see Appendix F), articles by Wackernagel, Fröhde and others in Kuhn’s Zeitschrift and Bezzenberger’s Beiträge, the long series of papers by Aug.
XIV

PREFACE TO THE SECOND EDITION.

Nauck collected in the *Mélanges gréco-romains* (St. Petersburg 1855–88)—a book not often seen in this country,—and the dissertations of J. van Leeuwen in the *Mnemosyne*. The two writers last mentioned are chiefly concerned with the restoration of the Homeric text to its original or pre-historic form. Their method, which is philological rather than linguistic, may lead to some further results when the numerous MSS. of the Iliad have been examined and have furnished us with an adequate *apparatus criticus*.

Although very much has been re-written, the numbering of the sections has been retained, with a few exceptions; so that the references made to the first edition will generally still hold good. The new sections are distinguished by an asterisk.

I will not attempt to enumerate the points on which new matter has been added, or former views recalled or modified. The increase in the size of the book is largely due to the fuller treatment of the morphology. Additions bearing on questions of syntax will be found in §§ 238, 248, 267, 270*, 362, 365. On the whole I have become more sceptical about the theories which seek to explain the forms of the Subordinate Clause from parataxis, or the mere juxta-position of independent clauses. In general it may be admitted that the complex arose in the first instance by the amalgamation of simpler elements: but we must beware of leaving out of sight the effect of 'contamination' in extending syntactical types once created. The neglect of this consideration is in reality another and more insidious form of the error from which recent writers on morphology have delivered us, viz. that of explaining grammatical forms as the result of direct amalgamation of a stem with a suffix or ending, without duly allowing for the working of analogy.

Oxford, March 21, 1891.
# TABLE OF CONTENTS.

## CHAPTER I. The Person-Endings.

<table>
<thead>
<tr>
<th>§</th>
<th>Sentences—Subject and Predicate</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

|   | Stem and Endings               | 1    |
| 2. | The Person-Endings            |      |
| 3. | Thematic Vowel—Non-Thematic forms | 2   |
| 4. | Table of Person-Endings       | 2    |
| 5. | Influence of the Ending on the Stem | 6   |
| 6. | The forms of the 3 Plural     | 8    |
| 7. | Meaning of the Middle         | 9    |

## CHAPTER II. The Tenses.

<p>| 9.  | Verb-Stem—Tense-Stem         | 10   |
| 10. | Formation of Tense-Stems     | 11   |
| 11. | The Simple Non-Thematic Present | 12  |
| 12. | Variation of the Stem—Examples | 12  |
| 13. | The Simple Non-Thematic Aorist | 14  |
| 14. | Metathesis                   | 15   |
| 15. | Aorists in -a and -wā         | 16   |
| 16. | The Non-Thematic Reduplicated Present | 17 |
| 17. | The Presents with -vā (-vā) and -vū | 18  |
| 18. | Thematic forms               | 18   |
| 19. | Non-Thematic Contracted Verbs—Presents | 20 |
| 20. | &quot; &quot; &quot; &quot; Aorists             | 22   |
| 21. | Meaning of Non-Thematic Tenses | 22  |
| 22. | The Perfect                 | 22   |
| 23. | Reduplication                | 26   |
| 24. | The forms of the 3 Plural    | 27   |
| 25. | Long and Short Stems         | 28   |
| 26. | The Perfect Participle       | 28   |
| 27. | Thematic forms               | 30   |
| 28. | Meaning of the Perfect       | 31   |
| 29. | The Simple Thematic Present  | 32   |
| 30. | With Short Stem             | 33   |
| 31. | The Thematic Aorist          | 34   |
| 32. | Remarks                      | 36   |
| 33. | Doubtful forms              | 37   |
| 34. | Thematic Aorists in Homer   | 38   |</p>
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>35. The Reduplicated Thematic Present</td>
<td>39</td>
</tr>
<tr>
<td>36. The Reduplicated Aorist (Thematic)</td>
<td>39</td>
</tr>
<tr>
<td>37. Aorists in -ά</td>
<td>40</td>
</tr>
<tr>
<td>38. Tense-Stems formed by a Suffix</td>
<td>40</td>
</tr>
<tr>
<td>39. The Aorist in -σά</td>
<td>40</td>
</tr>
<tr>
<td>40. Aorists with Suffix -σ-</td>
<td>42</td>
</tr>
<tr>
<td>41. The Aorist in -σε, -σο (Thematic)</td>
<td>43</td>
</tr>
<tr>
<td>42. Passive Aorists—the Aor. in -η-ν</td>
<td>44</td>
</tr>
<tr>
<td>43. &quot;&quot; &quot;&quot; θη-ν</td>
<td>44</td>
</tr>
<tr>
<td>44. Meaning of the Passive Aorists</td>
<td>44</td>
</tr>
<tr>
<td>45. Suffixes of the Present-Stem</td>
<td>45</td>
</tr>
<tr>
<td>46. T-Class (-τς, -το)</td>
<td>46</td>
</tr>
<tr>
<td>47. Nasal Class (-νς, -νο, &amp;c.)</td>
<td>46</td>
</tr>
<tr>
<td>48. Iterative Class (-σκς, -σκο)</td>
<td>47</td>
</tr>
<tr>
<td>49. Iterative Tenses</td>
<td>47</td>
</tr>
<tr>
<td>50. I-Class (-ις, -ιο)</td>
<td>48</td>
</tr>
<tr>
<td>51. Verbs in -ιω, &amp;c.</td>
<td>48</td>
</tr>
<tr>
<td>52. Epenthesis</td>
<td>49</td>
</tr>
<tr>
<td>53. Assimilation of ι</td>
<td>49</td>
</tr>
<tr>
<td>54. Compensatory lengthening</td>
<td>50</td>
</tr>
<tr>
<td>55. Verbs in -ιω, -ιω, -ιω—Assimilation</td>
<td>50</td>
</tr>
<tr>
<td>56. Contraction</td>
<td>54</td>
</tr>
<tr>
<td>57. Synizesis</td>
<td>55</td>
</tr>
<tr>
<td>58. Meaning of Verbs of the I-Class</td>
<td>56</td>
</tr>
<tr>
<td>59. Desideratives</td>
<td>56</td>
</tr>
<tr>
<td>60. Frequentatives</td>
<td>56</td>
</tr>
<tr>
<td>61. Intensives</td>
<td>56</td>
</tr>
<tr>
<td>62. Collateral forms of the Present in Homer</td>
<td>56</td>
</tr>
<tr>
<td>63. The Future in -σω</td>
<td>57</td>
</tr>
<tr>
<td>64. The Future in -σεω</td>
<td>58</td>
</tr>
<tr>
<td>65. Futures from Perfect and Aorist Stems</td>
<td>59</td>
</tr>
<tr>
<td>66. Future Middle</td>
<td>59</td>
</tr>
<tr>
<td>67. The Augment (Historical Tenses)</td>
<td>60</td>
</tr>
<tr>
<td>68. The Pluperfect</td>
<td>61</td>
</tr>
<tr>
<td>69. Loss of Augment</td>
<td>62</td>
</tr>
<tr>
<td>70. Meaning of the Present and Aorist Stems</td>
<td>62</td>
</tr>
<tr>
<td>71. Present-Stem—Relative progress</td>
<td>63</td>
</tr>
<tr>
<td>72. Essentially progressive action</td>
<td>64</td>
</tr>
<tr>
<td>73. Past process (the Imperfect)</td>
<td>64</td>
</tr>
<tr>
<td>74. Descriptive Imperfect</td>
<td>64</td>
</tr>
<tr>
<td>75. Aorist-Stem</td>
<td>65</td>
</tr>
<tr>
<td>76. Aorist of the immediate past</td>
<td>65</td>
</tr>
<tr>
<td>77. Aorist Participle (coincidence)</td>
<td>66</td>
</tr>
<tr>
<td>78. Aorist of present time:</td>
<td>66</td>
</tr>
<tr>
<td>Aor. in Similes—gnomic Aor.</td>
<td>67</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS.

CHAPTER III. The Moods.  
79. The Moods—Infinitive and Participle ........................................ 67  
80. The Subjunctive—Non-Thematic Tense-Stems ................................. 68  
81. Contraction ................................................................................. 69  
82. Thematic Tense-Stems .................................................................. 70  
83. The Optative .............................................................................. 72  
84. The Verbal Nouns ...................................................................... 73  
85. The Infinitive .............................................................................. 74  
86. The Participle ............................................................................. 75  

CHAPTER IV. Accentuation of the Verb.  
87. General rule of accentuation of Verbs .......................................... 75  
88. Accent in Composition .................................................................. 76  
89. The Infinitive and Participle ......................................................... 77  

CHAPTER V. Nouns and Pronouns.  
90. Nominal and Pronominal Stems ..................................................... 78  
91. Declensions ................................................................................ 78  
92. The Vocative .............................................................................. 79  
93. The Case-Endings ...................................................................... 79  
94. Stems in -t, -v and -σ .................................................................. 80  
95. Stems in -ά ................................................................................ 81  
96. Cases—The Nominative Singular .................................................... 81  
97. The Accusative Singular ................................................................ 82  
98. The Genitive Singular ................................................................... 83  
99. The Dative Singular ..................................................................... 83  
99*. Plural ........................................................................................ 84  
100. The Accusative Plural ................................................................ 84  
101. The Genitive Plural .................................................................... 85  
102. The Dative Plural ...................................................................... 85  
103. The Dual .................................................................................. 86  
104. The Instrumental in -ϕ(v) ............................................................. 86  
105. Contraction, Synizesis, Hyphaeresis .......................................... 87  
106. Variation of the Stem .................................................................. 88  
107. Heteroclite Nouns ...................................................................... 90  
108. Heteroclite Pronouns .................................................................. 92  
109. Adverbial Endings ...................................................................... 93  
110. Case-forms as Adverbs ................................................................. 94  

CHAPTER VI. Formation of Nouns.  
113. Nominal Stems—Primary and Secondary .................................... 99  
114. Primary Suffixes ........................................................................ 100  
114*. Variation of Suffixes ................................................................ 104  
115. Accentuation .............................................................................. 107  
116. Gender ........................................................................................ 108
# TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>110</td>
<td>117. Secondary Suffixes</td>
</tr>
<tr>
<td>111</td>
<td>118. Compound Suffixes</td>
</tr>
<tr>
<td>111</td>
<td>118*. Suffixes of different periods</td>
</tr>
<tr>
<td>112</td>
<td>119. Gender</td>
</tr>
<tr>
<td>113</td>
<td>120. Denominative Verbs</td>
</tr>
<tr>
<td>114</td>
<td>121. Comparison of Adjectives</td>
</tr>
<tr>
<td>116</td>
<td>122. Meaning of Comparatives and Superlatives</td>
</tr>
<tr>
<td>116</td>
<td>123. Composition</td>
</tr>
<tr>
<td>117</td>
<td>124. Form of the Prefixed Stem</td>
</tr>
<tr>
<td>117</td>
<td>125. Form of the Second Stem</td>
</tr>
<tr>
<td>120</td>
<td>126. Meaning of Compounds</td>
</tr>
<tr>
<td>123</td>
<td>127. Stems compounded with Prepositions</td>
</tr>
<tr>
<td>124</td>
<td>128. Meaning of Compounds</td>
</tr>
<tr>
<td>124</td>
<td>129. Proper Names</td>
</tr>
<tr>
<td>125</td>
<td>130. Numerals</td>
</tr>
<tr>
<td>127</td>
<td>CHAPTER VII. Use of the Cases.</td>
</tr>
<tr>
<td>128</td>
<td>131. Relation of Nouns and Pronouns to the Verb</td>
</tr>
<tr>
<td>129</td>
<td>132. The Accusative—Internal and External Object</td>
</tr>
<tr>
<td>130</td>
<td>133. Neuter Pronouns</td>
</tr>
<tr>
<td>130</td>
<td>134. Neuter Adjectives</td>
</tr>
<tr>
<td>130</td>
<td>135. Cognate Accusatives</td>
</tr>
<tr>
<td>130</td>
<td>136. Other Adverbial Accusatives</td>
</tr>
<tr>
<td>131</td>
<td>137. Accusative of the part affected</td>
</tr>
<tr>
<td>132</td>
<td>138. &quot; of Time and Space</td>
</tr>
<tr>
<td>132</td>
<td>139. &quot; with Nouns</td>
</tr>
<tr>
<td>133</td>
<td>140. &quot; of the External Object</td>
</tr>
<tr>
<td>134</td>
<td>141. Double Accusatives</td>
</tr>
<tr>
<td>135</td>
<td>142. The Dative</td>
</tr>
<tr>
<td>135</td>
<td>143. The 'true' Dative</td>
</tr>
<tr>
<td>137</td>
<td>144. The Instrumental Dative</td>
</tr>
<tr>
<td>139</td>
<td>145. The Locatival Dative</td>
</tr>
<tr>
<td>140</td>
<td>146. The Genitive</td>
</tr>
<tr>
<td>141</td>
<td>147. The Genitive with Nouns</td>
</tr>
<tr>
<td>142</td>
<td>148. &quot; in the Predicate</td>
</tr>
<tr>
<td>143</td>
<td>149. &quot; of Place</td>
</tr>
<tr>
<td>143</td>
<td>150. &quot; of Time</td>
</tr>
<tr>
<td>144</td>
<td>151. The quasi-Partitive Genitive</td>
</tr>
<tr>
<td>147</td>
<td>152. The Ablatival Genitive</td>
</tr>
<tr>
<td>148</td>
<td>153. The Genitive of Price</td>
</tr>
<tr>
<td>148</td>
<td>154. The Case-Ending -φι(ν)</td>
</tr>
<tr>
<td>148</td>
<td>155. Instrumental</td>
</tr>
<tr>
<td>149</td>
<td>156. Ablative</td>
</tr>
<tr>
<td>150</td>
<td>157. Locative</td>
</tr>
<tr>
<td>150</td>
<td>158. Dative and Genitive</td>
</tr>
<tr>
<td>151</td>
<td>159. Forms in -θευ and -ως—The Ending -θευ</td>
</tr>
<tr>
<td>152</td>
<td>160. The Ending -ως</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>152</td>
</tr>
<tr>
<td>153</td>
</tr>
<tr>
<td>155</td>
</tr>
<tr>
<td>155</td>
</tr>
<tr>
<td>156</td>
</tr>
<tr>
<td>157</td>
</tr>
<tr>
<td>158</td>
</tr>
<tr>
<td>158</td>
</tr>
<tr>
<td>158</td>
</tr>
<tr>
<td>158</td>
</tr>
<tr>
<td>159</td>
</tr>
<tr>
<td>160</td>
</tr>
<tr>
<td>160</td>
</tr>
<tr>
<td>161</td>
</tr>
<tr>
<td>158</td>
</tr>
<tr>
<td>159</td>
</tr>
<tr>
<td>160</td>
</tr>
<tr>
<td>161</td>
</tr>
</tbody>
</table>

CHAPTER VIII. Use of the Numbers.

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>158</td>
</tr>
<tr>
<td>159</td>
</tr>
<tr>
<td>160</td>
</tr>
<tr>
<td>161</td>
</tr>
</tbody>
</table>

CHAPTER IX. The Prepositions.

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>163</td>
</tr>
<tr>
<td>163</td>
</tr>
<tr>
<td>163</td>
</tr>
<tr>
<td>164</td>
</tr>
<tr>
<td>165</td>
</tr>
<tr>
<td>166</td>
</tr>
<tr>
<td>166</td>
</tr>
<tr>
<td>169</td>
</tr>
<tr>
<td>169</td>
</tr>
<tr>
<td>170</td>
</tr>
<tr>
<td>171</td>
</tr>
<tr>
<td>172</td>
</tr>
<tr>
<td>172</td>
</tr>
<tr>
<td>173</td>
</tr>
<tr>
<td>174</td>
</tr>
<tr>
<td>174</td>
</tr>
<tr>
<td>175</td>
</tr>
<tr>
<td>176</td>
</tr>
<tr>
<td>177</td>
</tr>
<tr>
<td>178</td>
</tr>
<tr>
<td>179</td>
</tr>
<tr>
<td>180</td>
</tr>
<tr>
<td>180*</td>
</tr>
<tr>
<td>170</td>
</tr>
<tr>
<td>171</td>
</tr>
<tr>
<td>171</td>
</tr>
<tr>
<td>172</td>
</tr>
<tr>
<td>172</td>
</tr>
<tr>
<td>173</td>
</tr>
<tr>
<td>174</td>
</tr>
<tr>
<td>174</td>
</tr>
<tr>
<td>175</td>
</tr>
<tr>
<td>175</td>
</tr>
<tr>
<td>176</td>
</tr>
<tr>
<td>176</td>
</tr>
<tr>
<td>177</td>
</tr>
<tr>
<td>178</td>
</tr>
<tr>
<td>179</td>
</tr>
<tr>
<td>179</td>
</tr>
<tr>
<td>180</td>
</tr>
<tr>
<td>180</td>
</tr>
<tr>
<td>181</td>
</tr>
<tr>
<td>TABLE OF CONTENTS.</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
<tr>
<td>201. ἐπὶ</td>
</tr>
<tr>
<td>202. ἐπὶ with the Dative</td>
</tr>
<tr>
<td>203. &quot;  &quot; Accusative</td>
</tr>
<tr>
<td>204. &quot;  &quot; Genitive</td>
</tr>
<tr>
<td>205. πρὸς (πρὸς), πορί</td>
</tr>
<tr>
<td>206. πρὸς with the Dative</td>
</tr>
<tr>
<td>207. &quot;  &quot; Accusative</td>
</tr>
<tr>
<td>208. &quot;  &quot; Genitive</td>
</tr>
<tr>
<td>209. ἀνά—with the Dat.—with the Gen.</td>
</tr>
<tr>
<td>210. ἀνά with the Accusative</td>
</tr>
<tr>
<td>211. κατὰ</td>
</tr>
<tr>
<td>212. κατὰ with the Accusative</td>
</tr>
<tr>
<td>213. &quot;  &quot; Genitive</td>
</tr>
<tr>
<td>214. διὰ</td>
</tr>
<tr>
<td>215. διὰ with the Accusative</td>
</tr>
<tr>
<td>216. &quot;  &quot; Genitive</td>
</tr>
<tr>
<td>217. ὑπὲρ</td>
</tr>
<tr>
<td>218. ὑπὲρ with the Accusative</td>
</tr>
<tr>
<td>219. &quot;  &quot; Genitive</td>
</tr>
<tr>
<td>220. ὑπὸ (ὑ)</td>
</tr>
<tr>
<td>221. σὺν, ἔν</td>
</tr>
<tr>
<td>222. ἐς</td>
</tr>
<tr>
<td>223. ἐς</td>
</tr>
<tr>
<td>224. ἄνω</td>
</tr>
<tr>
<td>225. πρὸ</td>
</tr>
<tr>
<td>226. ἀντὶ</td>
</tr>
<tr>
<td>227. Double Prepositions</td>
</tr>
<tr>
<td>228. Improper Prepositions</td>
</tr>
<tr>
<td>229. Homeric and Attic uses</td>
</tr>
<tr>
<td>230. Nature of the Verbal Nouns</td>
</tr>
<tr>
<td>231. The Infinitive—original meaning</td>
</tr>
<tr>
<td>232. Infinitive with Nouns</td>
</tr>
<tr>
<td>233. &quot;  &quot; with Impersonal Verbs</td>
</tr>
<tr>
<td>234. &quot;  &quot; as the Subject</td>
</tr>
<tr>
<td>235. &quot;  &quot; with Relatives</td>
</tr>
<tr>
<td>236. &quot;  &quot; with πρὶ and πᾶρος</td>
</tr>
<tr>
<td>237. Accusative with the Infinitive</td>
</tr>
<tr>
<td>238. Tenses of the Infinitive</td>
</tr>
<tr>
<td>239. Dative with the Infinitive</td>
</tr>
<tr>
<td>240. Predicative Nouns—Attraction</td>
</tr>
<tr>
<td>241. Infinitive used as an Imperative</td>
</tr>
<tr>
<td>242. Origin and History of the Infinitive</td>
</tr>
</tbody>
</table>
**TABLE OF CONTENTS.**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>243.</td>
<td>The Participle—uses</td>
<td>209</td>
</tr>
<tr>
<td>244.</td>
<td>Tenses of the Participle</td>
<td>211</td>
</tr>
<tr>
<td>245.</td>
<td>Implied Predication</td>
<td>212</td>
</tr>
<tr>
<td>246.</td>
<td>The Genitive Absolute</td>
<td>212</td>
</tr>
<tr>
<td>246*</td>
<td>The Verbal Adjectives</td>
<td>214</td>
</tr>
<tr>
<td><strong>CHAPTER XI.</strong> Use of Pronouns.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>247.</td>
<td>Subordinate Clauses—Deictic and Anaphoric Pronouns</td>
<td>215</td>
</tr>
<tr>
<td>248.</td>
<td>Interrogative Pronouns</td>
<td>215</td>
</tr>
<tr>
<td>249.</td>
<td>ἀδέ, τοῦσαδε, τουσάδε, ἀδέ, ἐνθάδε</td>
<td>216</td>
</tr>
<tr>
<td>250.</td>
<td>ἄνιος</td>
<td>217</td>
</tr>
<tr>
<td>251.</td>
<td>οὗτος</td>
<td>217</td>
</tr>
<tr>
<td>252.</td>
<td>αὐτός, αὐτῶς</td>
<td>218</td>
</tr>
<tr>
<td>253.</td>
<td>The Reflexive Pronoun</td>
<td>219</td>
</tr>
<tr>
<td>254.</td>
<td>The Possessive ὅς, ὅς</td>
<td>220</td>
</tr>
<tr>
<td>255.</td>
<td>ὅς, ὅς as a general Reflexive</td>
<td>221</td>
</tr>
<tr>
<td>256.</td>
<td>The Article</td>
<td>221</td>
</tr>
<tr>
<td>257.</td>
<td>The Substantival Article</td>
<td>224</td>
</tr>
<tr>
<td>258.</td>
<td>The Attributive</td>
<td>226</td>
</tr>
<tr>
<td>259.</td>
<td>With connecting Particles</td>
<td>227</td>
</tr>
<tr>
<td>260.</td>
<td>With Adjectives</td>
<td>228</td>
</tr>
<tr>
<td>261.</td>
<td>The defining Article</td>
<td>229</td>
</tr>
<tr>
<td>262.</td>
<td>The Article as a Relative</td>
<td>231</td>
</tr>
<tr>
<td>263.</td>
<td>The Article with τε</td>
<td>232</td>
</tr>
<tr>
<td>264.</td>
<td>Homeric and Attic use of the Article</td>
<td>232</td>
</tr>
<tr>
<td>265.</td>
<td>ὅς ὅς</td>
<td>234</td>
</tr>
<tr>
<td>266.</td>
<td>ὅς τε, ὅς τις</td>
<td>235</td>
</tr>
<tr>
<td>267.</td>
<td>Correlative Clauses</td>
<td>236</td>
</tr>
<tr>
<td>268.</td>
<td>ὁνεκα</td>
<td>240</td>
</tr>
<tr>
<td>269.</td>
<td>ὅ, ὅτι, ὅ τε</td>
<td>241</td>
</tr>
<tr>
<td>270.</td>
<td>ὅ, ὅτι, ὅ τε as Conjunctions</td>
<td>244</td>
</tr>
<tr>
<td>270*</td>
<td>Indirect Discourse</td>
<td>245</td>
</tr>
<tr>
<td>271.</td>
<td>Form of the Relative Clause</td>
<td>245</td>
</tr>
<tr>
<td>272.</td>
<td>Double Relative Clauses</td>
<td>247</td>
</tr>
<tr>
<td><strong>CHAPTER XII.</strong> Use of the Moods.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>273.</td>
<td>Classification of Sentences</td>
<td>248</td>
</tr>
<tr>
<td>274.</td>
<td>The Subjunctive in Principal Clauses</td>
<td>251</td>
</tr>
<tr>
<td>275.</td>
<td>Affirmative</td>
<td>251</td>
</tr>
<tr>
<td>276.</td>
<td>Negative</td>
<td>253</td>
</tr>
<tr>
<td>277.</td>
<td>Interrogative</td>
<td>253</td>
</tr>
<tr>
<td>278.</td>
<td>Prohibitive</td>
<td>254</td>
</tr>
<tr>
<td>279.</td>
<td>Homeric and Attic uses</td>
<td>255</td>
</tr>
<tr>
<td>280.</td>
<td>The Subjunctive in Subordinate Clauses—Clauses with ἕθε—ἕθε</td>
<td>255</td>
</tr>
<tr>
<td>281.</td>
<td>Clauses with μέθ</td>
<td>256</td>
</tr>
<tr>
<td>282.</td>
<td>Relative Clauses—Final</td>
<td>257</td>
</tr>
<tr>
<td>283.</td>
<td>„ “ Conditional</td>
<td>258</td>
</tr>
</tbody>
</table>
284. Relatival Adverbs .............................................. 260
  285. ὅς, ὅπως .................. 260
  286. ἵνα ................................................. 261
  287. ὅφος ............................................. 262
  288. ἔως, εἰς ὅ ......... 262
  289. ὅτε, ὅπωτε ............... 263
  290. ἐτέ, ἕμοι .................. 265
291. Clauses with ἐλ, ἀκ. .......................................... 265
292. Conditional Protasis ........................................ 265
293. Final Clauses with ἐλ ....................................... 267
294. Object Clauses with ἐλ .................................... 267
295. The Subjunctive with ὅς ἐλ ................................ 268
296. ἐπει with the Subj. ......................................... 268
297. πρὶν " " ............................................. 269
298. The Subjunctive after Secondary Tenses .................... 270
299. The Optative in Simple Sentences .......................... 271
300. With κεῖν or ἄν .......................... 273
301. The Optative in Subordinate Clauses ....................... 275
  302. Clauses with ἡ ἂν—ἡ ἂν .................. 275
  303. Clauses with μὴ .............. 276
  304. Relative Clauses—Final and Object ..................... 276
  305. " " Conditional ....................................... 278
  306. Relatival Adverbs—ὁς, ὅπως, ἵνα ................. 279
      307. ἔως, ὅφος .......................... 281
      308. ὅτε, ὅπωτε ............... 282
  309. ἐπει .................. 283
  310. πρὶν ............................................. 283
  311. ἐλ—Conditional Protasis ......................... 284
  312. ἐλ—Optative of Wish .......................... 285
  313. ἐλ κεῖν—Conditional Protasis ......... 285
  314. ἐλ—Final and Object Clauses .................. 286
315. History of the Subjunctive and Optative—
      Uses in Independent Clauses .......................... 287
  316. " Subordinate Clauses .......................... 287
  317. Original meaning ..................................... 289
  318. Conditional Protasis with ἐλ ..................... 290
  319. Final Clauses with ἐλ ................................ 291
  320. ἐλ ὅ ὅγε ............... 291
  321. Conclusion ......................................... 292
  322. Homeric and Attic Uses ......................... 293
323. The Indicative—Modal Uses .................................. 293
  324. Conditional Apodosis .................................. 294
  324* Ellipse of the Apodosis .......................... 295
  325. Past Tense by Assimilation .................. 296
  326. Future Indicative .................................... 296
327. The Imperative ............................................ 298
  328. Prohibition ......................................... 299
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIII.</td>
<td>The Particles</td>
<td>299-335</td>
</tr>
<tr>
<td></td>
<td>329. Classification of the Particles</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>330. kai</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>331. te</td>
<td>301</td>
</tr>
<tr>
<td></td>
<td>332. te in general statement</td>
<td>301</td>
</tr>
<tr>
<td></td>
<td>333. de</td>
<td>304</td>
</tr>
<tr>
<td></td>
<td>334. de of the Apodosis</td>
<td>305</td>
</tr>
<tr>
<td></td>
<td>335. Enclitic de</td>
<td>307</td>
</tr>
<tr>
<td></td>
<td>336-7. alla, autar, atar, au, autre, emeis</td>
<td>308</td>
</tr>
<tr>
<td></td>
<td>338. eta</td>
<td>308</td>
</tr>
<tr>
<td></td>
<td>339. th, epieith</td>
<td>309</td>
</tr>
<tr>
<td></td>
<td>340. het, het</td>
<td>310</td>
</tr>
<tr>
<td></td>
<td>341. Dependent Interrogative</td>
<td>311</td>
</tr>
<tr>
<td></td>
<td>342-5. man, manh, man</td>
<td>312</td>
</tr>
<tr>
<td></td>
<td>346. to</td>
<td>315</td>
</tr>
<tr>
<td></td>
<td>347-8. apo, gap</td>
<td>316</td>
</tr>
<tr>
<td></td>
<td>349-352. ouv, eup, nu, thnu</td>
<td>319</td>
</tr>
<tr>
<td></td>
<td>353. per</td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>354. ge</td>
<td>321</td>
</tr>
<tr>
<td></td>
<td>355. ou, manh—distinction of usage</td>
<td>322</td>
</tr>
<tr>
<td></td>
<td>356. oddel, mandel, oddeis</td>
<td>323</td>
</tr>
<tr>
<td></td>
<td>357. Double negatives</td>
<td>323</td>
</tr>
<tr>
<td></td>
<td>358. Uses of manh—Indicative</td>
<td>324</td>
</tr>
<tr>
<td></td>
<td>359. ou and manh in Conditional Clauses</td>
<td>325</td>
</tr>
<tr>
<td></td>
<td>360. ou with the Infinitive and Participle</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>361. manh</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>362. kev and anv</td>
<td>327</td>
</tr>
<tr>
<td></td>
<td>363. Summary of uses—difference of anv and kev</td>
<td>331</td>
</tr>
<tr>
<td></td>
<td>364. Original meaning of anv and kev</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>365. Order of Particles and Enclitic Pronouns</td>
<td>335</td>
</tr>
<tr>
<td>XIV.</td>
<td>Metre and Quantity</td>
<td>338-351</td>
</tr>
<tr>
<td></td>
<td>366. The Hexameter</td>
<td>338</td>
</tr>
<tr>
<td></td>
<td>367. Diaeresis and Caesura</td>
<td>338</td>
</tr>
<tr>
<td></td>
<td>368. Spondaic verses</td>
<td>340</td>
</tr>
<tr>
<td></td>
<td>369. Quantity of Syllables</td>
<td>341</td>
</tr>
<tr>
<td></td>
<td>370. Position</td>
<td>342</td>
</tr>
<tr>
<td></td>
<td>371. Lengthening before p, l, m, n, s, d</td>
<td>344</td>
</tr>
<tr>
<td></td>
<td>372. Origin of the lengthening</td>
<td>345</td>
</tr>
<tr>
<td></td>
<td>373. Final -t of the Dat. Sing.</td>
<td>346</td>
</tr>
<tr>
<td></td>
<td>374. Final -a of the Neut. Plur.</td>
<td>347</td>
</tr>
<tr>
<td></td>
<td>375. Short Syllables ending in a Consonant</td>
<td>347</td>
</tr>
<tr>
<td></td>
<td>376. Elision, &amp;c.</td>
<td>349</td>
</tr>
<tr>
<td></td>
<td>377. Crasis</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>378. Synizesis</td>
<td>351</td>
</tr>
<tr>
<td></td>
<td>378*. Contraction</td>
<td>351</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS.

379. Hiatus .................................................. 355
380. Long vowels before Hiatus .............................. 355
381. Shortening of diphthongs before Hiatus ............... 356
382. Hiatus after short syllables .......................... 357
383. Doubtful Syllables ..................................... 357
384. Doubtful vowels ........................................ 358
385. Doubling of consonants ................................ 360
386. Metrical licence ......................................... 360
387. Vocatives ................................................ 360
388. The Digamma .............................................. 361
389. Nature of the evidence from metre .................... 361
390. Words with initial $f$ .................................. 363
391. Words with initial $\sigma f$ ($f'$) ....................... 370
392. $f$ inferred from metre only .......................... 371
393. Loss of $f$, esp. before $\omicron$, $\omega$ .......... 372
394-5. Initial $\delta f$, $f\rho$, &c. ......................... 374
396. $f$ not initial .......................................... 375
397. Loss of initial $\epsilon$ and $i$ ......................... 376
398. Traces of $f$—Summary .................................. 376
399. Theories of the Digamma ............................... 376
400. Hypothesis of alternative forms ....................... 377
401. Explanation from fixed phrases, &c. .................. 377
402. Hiatus, &c., as a survival ............................. 378
403. Explanation from the nature of the $f$ ............... 379
404-5. $f$ in other Greek dialects—in Ionic ............... 379

APPENDIX C. On $\eta$ and $\epsilon$ in Homer ................. 384
F. Fick's theory of the Homeric dialect ................... 386
Other Notes and Corrections ................................ 396

INDEX I.—Homeric Forms .................................... 403
II.—Subjects ................................................ 424
III.—Chief passages referred to ........................... 431

ERRATA.

Page 70, line 6, for $\gamma\varphi\varsigma$ read $\gamma\varphi\varsigma$
" 88, " 23, for $\kappa\rho\delta\epsilon\upsilon\tau\omicron\sigma\tau\omicron\upsilon\tau\omicron\sigma$ read $\kappa\rho\delta\epsilon\upsilon\tau\omicron\sigma\tau\omicron\upsilon\tau\omicron\sigma$
" 33, " 30, for $\theta\upsilon\rho\upsilon\theta\upsilon\upsilon\upsilon$ read $\theta\upsilon\rho\upsilon\theta\upsilon\upsilon\upsilon$
" 149, " 38, before 18. 305 insert II.
" 185, " 1, for II. read Od.
" 223, " 32, for $\omicron\sigma$ read $\omicron\sigma$
" 245, " 36, for three read two, and dele 16. 131.
" 259, " 12, for governing read governing
" 309, " 12, for 22. 280 read 16. 61
" 329, " 10, for $\phi\lambda\nu$ read $\phi\lambda\nu$
HOMERIC GRAMMAR.

CHAPTER I.

INTRODUCTORY.—THE PERSON-ENDINGS.

1. All language of which grammar takes cognisance consists of Sentences. The simplest complete sentence expresses the combination of a Subject—that about which we speak (or think); and a Predicate—that which we say (or think) about the Subject. On the sentences which are (apparently or really) without a Subject, see §§ 161, 163.

2. In Greek (and generally in languages whose structure resembles that of Greek) every Verb is a complete Sentence, consisting of two parts, the Stem, which expresses the Predicate, and the Ending, which expresses the Subject. Thus ἐσ-τί he (or it) is, φα-θί say thou, ἦλθο-μεν we came, are Sentences; the several Predicates are expressed by the Stems ἐσ-, φα-, ἦλθο-, and the Subjects by the Endings -τί, -θί, -μεν. As the Endings of a Verb may always be translated by Personal Pronouns they are called the Person-Endings.

It may happen that the ending has been lost by phonetic corruption, as in ἔλαβε (for ἔλαβε-τ) he took. This however does not form a real exception, because in Greek such words are used exactly as if the lost ending were still sounded. In English it is different: took can only be used to express a Predicate. The original Subject is lost to the mind as well as to the ear.

It should be noticed that the term 'Verb' is used in Grammars with a double meaning, sometimes of a single form—as when we say that ἐπιπεμέν is 'a Verb'—sometimes collectively, as when we say that ἐπιπέμεν is a 'part' of 'the Verb τῷπε.' Here 'a Verb' means a group of forms, derived from a common root.

3. There are three main sets of Person-Endings:—

1. Those used in the Tenses called 'Principal' (the Present, Perfect, and Future Indicative), and in the Subjunctive; these are called the Primary Endings.

2. Those used in the 'Historical Tenses' (the Imperfect, Aorist, and Pluperfect), and in the Optative; these are called the Secondary Endings.

3. The Endings of the Imperative.
4.] The further modifications which the Endings undergo depend chiefly upon the final letter of the Stem.

In certain forms the Ending is preceded by O or Ε: that is to say, Ο before the nasals μ, ν, and Ε before other letters; e.g. τὐπτό-μεν, τὐπτέ-τε, τὐπτό-ντι (older and Dor. form of τὐπτοῦσιν). We shall call this the Thematic Vowel,* and the Stems which contain it Thematic Stems. The term will naturally include the corresponding Subjunctives, in which the final letter of the Stem varies in the same way between η and ω, as τὐπτω-μεν, τὐπτη-τε, &c. and the 1 Sing. in -ω. These long vowels doubtless represent a primitive contraction of the Thematic vowel with some other element: but the exact process can hardly be determined.

The forms which do not contain this variable ε or ο are called Non-Thematic. Among these, again, we have to distinguish a group of Tenses with Stems ending in -ά, viz. the Perfect, the First Aorist, and some forms peculiar to the Ionic Dialect, as the Plpf. (e.g. γέια I knew), the Impf. ηα I was, ηία I went. In these Stems the -ά changes in the 3 Sing. to -ε(ν).†

The distinction between Thematic and Non-Thematic applies in strictness only to forms, but may generally be extended to Tenses and Moods. Thus the Pres. and Impf. of τὐπτω are Thematic, the same Tenses of φημί are Non-Thematic. In every Verb the Future is Thematic, the Optative is Non-Thematic, &c. But the distinction does not apply to 'Verbs' (in the collective sense of the term), because almost every Verb is made up of forms of both kinds.

5.] In the following Table of the Person-Endings found in Homer the Endings distinguished by larger type are those of the Non-Thematic Tenses. The Endings in smaller type are, first, those of the forms with -ά, and, under them again, those of the Thematic forms. In the Dual and Plural (except the 3 Plur.) the Endings are the same throughout.

---

* This vowel has also been termed the 'Connecting' or 'Auxiliary' Vowel—names given on the supposition that it is originally euphonic, inserted in order to allow the Stem and the Ending to be distinctly heard in pronunciation. The name 'Thematic' implies a different theory; viz. that it serves to form a 'Theme' from a simpler element or 'Root,' as λέγε from the Root λεγ-; see Curt. Chron. p. 40. On this theory the Stem λέγε-ε, λέγ-ο is originally the same as the Theme or Stem of the Noun λόγος. See the remarks of Brugmann, Grundriss, ii. § 8, n. 1.

† The α of these Stems is of course quite different from the final vowel of the Stem in such forms as φα-μέν, ίστα-μα, τέλα-θι, where it is part of the Verb-Stem or 'Root.'
<table>
<thead>
<tr>
<th></th>
<th>PRIMARY.</th>
<th></th>
<th>SECONDARY.</th>
<th></th>
<th>IMPERATIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ACT.</td>
<td>MID.</td>
<td>ACT.</td>
<td>MID.</td>
<td>ACT.</td>
</tr>
<tr>
<td>1 Sing.</td>
<td>-μι</td>
<td>-μαι</td>
<td>-ν</td>
<td>-μην</td>
<td>-θι, -σ -σο, -ο</td>
</tr>
<tr>
<td></td>
<td>-ά</td>
<td></td>
<td>-ά</td>
<td>-μην</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ω, Subj. -ω, -ωμι</td>
<td>-ομαι, S. -ωμαι</td>
<td>-ον</td>
<td>-όμην</td>
<td>-ον</td>
</tr>
<tr>
<td>2 Sing.</td>
<td>-σι, -ς, -σ θά</td>
<td>-σαι, -αι</td>
<td>-ς</td>
<td>-σο, -ο</td>
<td>-ε, -ες</td>
</tr>
<tr>
<td></td>
<td>-άς</td>
<td></td>
<td>-ά</td>
<td>-αό</td>
<td>-τω</td>
</tr>
<tr>
<td></td>
<td>-ει, S. -ης</td>
<td>-εαι, S. -ηαι</td>
<td>-ες</td>
<td>-εο</td>
<td>-άτω</td>
</tr>
<tr>
<td></td>
<td>-τι(v), -σι(v)</td>
<td>-ται</td>
<td>-το</td>
<td>-ετο</td>
<td>-έτω</td>
</tr>
<tr>
<td>3 Sing.</td>
<td>-ε(ν)</td>
<td></td>
<td>-ε(ν)</td>
<td>-ετο</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ει, S. -η, -ησι</td>
<td>-εται, S. -ηται</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Dual</td>
<td></td>
<td>-μεθον</td>
<td></td>
<td></td>
<td>-του</td>
</tr>
<tr>
<td>2 Dual</td>
<td>-του</td>
<td>-σθον</td>
<td>-του</td>
<td>-σθον</td>
<td>-των</td>
</tr>
<tr>
<td>3 Dual</td>
<td>-του</td>
<td>-σθον</td>
<td>-την, -του</td>
<td>-σθην</td>
<td>-των</td>
</tr>
<tr>
<td>1 Plur.</td>
<td>-μεν</td>
<td>-μεσθα, -μεθα</td>
<td>-μεν</td>
<td>-μεσθα, -μεθα</td>
<td>-μεν</td>
</tr>
<tr>
<td>2 Plur.</td>
<td>-τε</td>
<td>-σθε</td>
<td>-τε</td>
<td>-σθε</td>
<td>-τε</td>
</tr>
<tr>
<td>3 Plur.</td>
<td>-τοι(v), -ασι(v),</td>
<td>-νται, -άται</td>
<td>-ν, -χαι</td>
<td>-ντο, -άτο</td>
<td>-ντων</td>
</tr>
<tr>
<td></td>
<td>-αν(ν)</td>
<td></td>
<td>-αν</td>
<td>-αντο</td>
<td>-αντων</td>
</tr>
<tr>
<td></td>
<td>-ον(ν), S. -οσι(ν)</td>
<td>-ονται, S. -ονται</td>
<td>-ον</td>
<td>-οντο</td>
<td>-οντων</td>
</tr>
</tbody>
</table>
Remarks on the Table of Person-Endings.

1 Sing. On the Subj. in -ω-μι see § 82, and on the Optatives which take -μι in the 1 Sing. see § 83.

2 Sing. The original -σι remains only in ἐσοι thou art.

The form ἐς (or enclitic ἐς) is read in nine places, but there is only one (Od. 17. 388) in which the metre does not allow ἐςοι to be read instead. Probably, therefore, ἐςοι is the genuine Homeric form. The Attic ἐς is not found in Homer.

The Ending -σθα occurs in the Pf. ὁςθα thou knowest (οἶδας in Od. 1. 337, is a very doubtful reading), Plpf. ἔνυσθα (Od. 19. 93), the Impf. ἔσσα and ἐσσα thou wast, ἐποσσα thou saidst, and the Pres. ἐσσα thou go, τίθσα (Od. 9. 404., 24. 476), δεδοισθα (II. 19. 270), perhaps φησσα (Od. 14. 149): also in some Subjunctives, ἐπεδέχσα, ἐποσσα, βουλευσα (II. 9. 99), ἔσσα (II. 10. 67); and in the Optatives βάλοισθα (II. 15. 571), κλαλοισθα (II. 24. 619), and προσφυγοισθα (Od. 22. 325).

The history of this -σθα can still be traced. Originally -θα (Sanscr. -tha) was the Ending of the 2 Sing. Pf. Ind.: hence ὁςθα for ὁλθα (Sanscr. vetha for ved-tha), and ἐσσα (Sanscr. ásitha) properly Pf. from the root ἐσ-. Having in these cases appeared accidentally as an ending -σθα, it was transferred in this form to other Tenses and Moods.*

The forms ὑςθας, ὁιςθας which appear in some MSS are due to the common 2 Sing. in -ςς. Aristarchus rejected them in Homer.

In the Middle the σ of -σαι, -σο when it follows a vowel is generally lost: so always in the Secondary Tenses, as ἐμάρνα-ο, ἐδαίν-ο, ἐσσν-ο, ἐκίσα-ο, contracted ἐκρέμω (II. 15. 18), ἐπεφρόσω (II. 21. 410), ἐκτήσω (Od. 24. 193)—for which, however, the metre allows us to write ἐκρέμα', &c.—and the Opt. -οι-ο. In the Pres. and Pf. Indic. and the Imper. the usage is not uniform: ὑνά-σαι (II. 1. 393), ὑνο-σαι (Od. 17. 378), παρ-ιστα-σαι (II. 10. 279., Od. 17. 450), ὑπο-δάμνα-σαι (Od. 16. 95), δαίν-σαι (Od. 21. 290), μεμν-σαι (II. 23. 648), Imper. ἵστα-σο (seven times), ὑπη-σο (Od. 19. 68), κει-σο (II. 21. 122): but μέμη-αι (II. 21. 442), μέμην (II. 15. 18, where we may read μέμην'), βέβληαι (three places in the IIiad), διλη-αι (Od. 11. 100), Imper. θε-ο (Od. 10. 333), φά-ο (Od. 18. 171), μάρνα-ο (II. 15. 475), παρ-ιστα-ο (II. 10. 291, according to Aristarchus, παρ-ιστα-σο MSS.).

The loss of σ was in accordance with Greek phonetic law, and originally universal: but new forms in -σαι, -σο were produced on the analogy of forms such as ἀλέο (for λεχ-σο), ἄμο (for ἄσ-σο), πέπνυσαι (for πεπνθ-σαι), τέτυο, &c., in which the σ is preserved by the preceding consonant.

Verbs in -εω, which would properly form -εεαι, -εεο, sometimes

* On this point recent writers have gone back to the explanation given by Bopp, Vergl. Gr. II. pp. 292, 498.
suffer Hyphaeresis (cp. § 105, 4), and drop one ε; as μόθεαι (Od. 2. 202), άπο-αλφέω, έκλεο. But we find also μνθεία (Od. 8. 180), νέαι (Od. 11. 114., 12. 141)—where it is possible to substitute the uncontracted μνθεία, νέαι—and αΐδείο (Π. 24. 503).

In the Imper. the Ending -ό is common in Non-Thematic Tenses: τό-θι, στρα-θι, κλα-θι, κέκλι-θι, έστα-θι, ὀρνι-θι, φάνε-θι (Π. 18. 198), διδώ-θι (Od. 3. 380), ἐμπίπτη-θι (Π. 23. 311). We find -ς in δής, δός, πρός (προ-λήμι), and the thematic ενί-σπέρ-ς toll (cp. Attic σχέ-ς).

In the forms ίση (Π. 21. 313), δανή (Π. 9. 70), δεισις (Hes. Th. 526), the long final vowel probably comes by analogy from the Pres. and Impf. Singular forms (by the 'proportion' Impf. ἐλεγε-ς, ἐλεύ: Imper. λέγε: ἴσης, ἴση: ἴσης). For the forms καθ-ίστα, τίθει, δίδοι, &c., see § 18.

3 Sing. The original -ν remains only in έσ-τι(ν), in which the phonetic change of -τι to -σι is prevented by the preceding ι.

On the Subjunctives in -ν-σι see § 82.

3 Plur. The Ending -άσι (for -αντι) is found in έ-άσι (for *έ-αντι) they are and έ-άσι they go.

Stems in a, ε, ο, u form -άσι, -εισι, -οισι, -άσι (for -αντι, &c.), as φασι, ἴστασι, τίθεσι, δίδοσι, ζευγνύσι (not τίθε-άσι, &c., as in Attic). On the accent of these forms, see § 87, 2.

The Perfect Act. has -άσι and -άσι. The latter occurs only twice in Homer, περφύ-άσι (Od. 7. 114), λεάλυγάσσω (Od. 11. 304); for other examples in Ionic see Curt. Verb. ii. 105. In these forms the ά belongs to the Ending, since -άσι is for -αντι, which corresponds to the -ντι of the Doric φα-ντι, λέγο-ντι (as -άται in the Mid. to -νται). The forms with -άσι belong to two essentially distinct groups; see § 7.

The secondary -άω (for -αντι) is found in all Aorists which form the 1 Sing. in -ά. It may also be traced in the Impf. of είμι, in the form ήν (Hes. Th. 321, 825), for ήν (Sanscr. अस्मि).

Non-Thematic -ν occurs in the forms εφά-ν, ἐβά-ν, ἐστά-ν, φθά-ν, ἔδω-ν (Π. 11. 263), ἐφύ-ν (Od. 10. 397), ἐκτά-ν, Impf. ἕλ-ν (in έφύ-εν, μέθ-εν), πρό-τιθε-ν (read by Aristarchus in Od. 1112), ἐδίδο-ν (H. Cer. 327), and many Passive Aorists, as ἔβλα-βε-ν, ὑν-έμαγε-ν, ἄγα-ν, ἀλε-ν, δάμε-ν, πάγα-ν, ἠγερε-ν, κόσμηθε-ν, κατ-έκβαθε-ν. On the form μάνθην (Π. 4. 146) see § 40. In these tenses -ν is commoner in Homer than -σάν. But -σάν is the only Ending found in the two Imperfects ή-σαν and ήι-σαν, ή-σαι, and in the Pluperfect: see § 68.

In the Middle, the forms -άται, -άτο are regular after consonants and the vowel ι (including the diphthongs ei, ή, οι, &c.); the forms -νται, -ντο after α, ε, ο. After ν, η both forms are found: e.g. εφύ-αται, εφύ-άτο, but λέλυ-νται, κέλυ-νται; βεβλή- αται (Π. 11. 656), but μέμη-ντο, έμβλη-ντο; even ἴντο (Π. 3. 153) as well as ή-ατο (for *ής-ατο).
The Imper. Endings -τωσαν, -σθωσαν are post-Homeriac.

1 Dual. -μεθων occurs only once, in περιδώμεθον, II. 23. 485. Elmsley (on Ar. Ach. 733) maintained that this form was a fiction of the grammarians. It is defended by G. Curtius (Verb. I. 97 f.), and there seems no valid reason for rejecting it.

2 and 3 Dual. In the Historical Tenses, according to the ancient grammarians, the regular Endings are—

2 Dual Act. -τον, Mid. -σθον.
3 " " -την, " " -σθην.

This scheme, however, is open to some doubt; for—

(1) Homer has three instances of the 3 Dual Impf. in -τον, where the metre does not admit of -την, viz. διάκε-τον (II. 10. 363), ἔτεψε-τον (II. 13. 345), λαβόσετον (II. 18. 583). Three others in -σθον occur as various readings, where the metre admits of either -σθον or -σθην, viz. ἀφικε-σθον, read by some ancient critics (probably Zenodotus) in II. 13. 613: θαρύσσε-σθον, the reading of A. (the Cod. Venetus) and Eust. in II. 16. 218: πέτε-σθον, a marginal variant of A. in II. 23. 506.

(2) Three forms of the 2 Dual in -την were read in the text of Zenodotus, viz. καμέ-την (II. 8. 448), λαβε-την (II. 10. 545), ἧβελε-την (II. 11. 782). Aristarchus read καμε-τον, λαβε-τον, ἧβελε-τον. The metre gives no help to a decision.

(3) In Attic the examples of the 2 Dual in -την, -σθην are so common that Elmsley (on Ar. Ach. 733) held these to be the only correct forms, thus making the Dual of Historical Tenses uniformly end in -ν, as the Dual of the Principal Tenses ends in -ν. Cobet maintains the same view (Misc. Crit. pp. 279 ff.). But the account of the Greek grammarians is strikingly borne out by the forms of the Sanscrit Dual. In Sanscrit we find that in the Historical Tenses the 2 Dual ends in -tām, 3 Dual in -tām, answering perfectly to the Greek -τον, -την. This therefore is to be regarded as the original rule. The exceptions which have been quoted are evidently due to the tendency towards uniformity: and it is to be noticed that this tendency seems to have acted in Homer in the direction of making all Duals end in -τον, -σθον, whereas in Attic the tendency was to extend the Endings -την, -σθην to the Second Person.

The Imper. Ending -τον is found in ἐστων (II. 1. 338) and κομείτων (II. 8. 109). As to ἐστων in Od. 1. 273, where it is usually taken as a Plural, see § 173.

Variation of the Stem.

6.] In Thematic Stems it is plain that the Ending influences only the final ε(o), leaving the rest of the Stem unaffected. Non-Thematic forms, on the other hand, are liable to variations in quantity which affect the main vowel of the Stem. These variations are governed by the general rule that when there are two forms of a Stem the longer is found with the Endings of the
Sing. Indic. Act., the shorter with all other Endings, viz. those of the Dual and Plural, the Imperative, and the Middle. Thus:

(1) α, ε, ω interchange with the corresponding long vowels α (in Ionic η), η, ω; as φη-μ, ε-φη-ν, but I Plur. φα-μεν, Imper. φα-θί, Mid. ε-φα-το; τλη-μ, Mid. τιθ-μαι; δίω-μ, Mid. δίδο-μα.

(2) i with ei and ou: as ει-μ, I Plur. ε-μεν, Imper. ε-θί; οίδα, I Plur. οίδ-μεν.

(3) ο with eu and ο: as ε-χενα, Mid. χύ-το (§ 15); δείκνυ-μ, I Plur. δείκνυ-μεν. Sometimes with ou, as ειλήλουθα, stem ελθ-.

Note however that all vowels are liable to be shortened before the combination τν, as in the 3 Plur. εστάν (but εστη-μεν), &c., and the Participle, στάντ-ος, γνώντ-ος. Also before i of the Optative, σταίνη, γνωίνη.

The same law governs the interchange of—

(4) a with ev and ov: as γέγονα (γέφος), I Plur. γέγα-μεν; πέπονθα (πένθ-ος), Part. Fem. πεπάθ-νία.*

(5) αρ with er and op: as εφθορα, Mid. εφθαρ-ται (Pres. φθείρω for φθερ-ω); and, with Metathesis (ρα for αρ, &c.), τέτροφε, Mid. τεθραπ-ται (τρέφ-ω).*

The combinations αρ(ρα) and αλ(λα) represent the primitive 'liquid vowels,' γ and ι. They appear in place of the consonantal ρ and λ when these are phonetically impossible: e.g. εφθαρται is for εφθρται,—the er of the root φθερ- passing into ar where Sanser. ar would pass into γ.

Similarly, α represents the 'nasal vowels' η and ι; thus παθ- is for πνθ-.

Before another vowel er, ev sometimes pass into αρ, αν, as in εκταντ for ε-κτν-ον (root κτν-), in the same way that u and i before a vowel may appear as uv, iy.

Sometimes the longer Stem contains an additional consonant, viz. in the Perfects and Aorists in -κα, as εστηκα, I Plur. εστά-μεν; εθηκα, I Plur. εθε-μεν.

These are the principal variations which can be exemplified within the limits of a single Tense. When we compare one Tense with another, we observe further the interchange of—

(6) Stems with the vowel ε or ο and Stems in which the vowel is lost; as εχ-ω (for *σεχ-ω), ε-σχ-ον; πετ-εσθαι, Λοιρ. πτ-έσθαι (cp. πτο-άομαι).

This definition will cover the reduction of ερ, ελ, εμ, ev to ρ, λ, μ, ν (instead of αρ, αλ, α); as in εγρ-ετο (εγρε- in εγερω), ε-πλ-ετο (πέλ-ω), ε-τε-τμ-ον (τεμ-.

* Similarly, αλ(λα) with ελ and ωl: but it is difficult to find examples in Greek. The form πι-παθ-μεν perhaps answers to an original Sing. *πι-πεθ-μ (cp. Sanser. piparmi, Pl. pipar-mas, Brugmann, M. U. I. p. 44), and the form τε-τλα-μεν to *τε-τολ-α (Lat. tetuli).
THIRD PERSON PLURAL.

Thus we have an apparent interchange of two short Stems, as φην- in ἔπε-φην-ων with φην- in πε-φη-ται, &c.

When loss of e would make the word unpronounceable, it is sometimes retained in the short form, as in ἔτε-κον-ων, τεκ-άιν (Stems τεκ-, τοκ-).

Again, there are in general two longer forms of each Stem, one marked by the predominance of the sounds e, η, the other by that of o, ω. The chief interchanges which are due to this cause are—

(7) e and o, including the combinations ei, ev, ep, el, em, en and oi, ou, op, ol, op, ov. It is needless to give further examples.

(8) a (Ionic η) and ω: ἔ-πηθεν, πηθῶσω coner, and πε-πηθο-κα; cp. φη-μι and φω-νή, δῦ-ηγῶς and ἄγ-ωγ-η.

(9) η and ω: ὑγ-νυμι and ἐρ-ρωγα; cp. ἀρήγω and ἀρωγ-ός, ἡθος and εἴσωδα.

(10) In a certain number of Stems the only variation is between ω and o: δὶ-δω-μι (δο-), δῦ-ωδα, δλ-ωλα.

The Endings which are found with the long Stem have been called the Light, the others the Heavy Endings.

The short form of the Stem is usually called the Weak Stem. Of the longer forms that contains the vowel o (οι, ου, ον, op, ol) may be distinguished as the O-form: the other will be simply called the Strong form.

The different variations may be represented in a tabular form:—

<table>
<thead>
<tr>
<th>Strong</th>
<th>ē(η)</th>
<th>η</th>
<th>ω</th>
<th>ei</th>
<th>ev</th>
<th>er(po)</th>
<th>el</th>
<th>em</th>
<th>en</th>
<th>e</th>
</tr>
</thead>
<tbody>
<tr>
<td>O-form</td>
<td>ω</td>
<td>ω</td>
<td>ω</td>
<td>oi</td>
<td>ou</td>
<td>op(ro)</td>
<td>ol</td>
<td>om</td>
<td>on</td>
<td>o</td>
</tr>
<tr>
<td>Weak</td>
<td>a</td>
<td>ε</td>
<td>o</td>
<td>i</td>
<td>υ</td>
<td>ρ</td>
<td>λ</td>
<td>μ</td>
<td>v</td>
<td>nil</td>
</tr>
<tr>
<td></td>
<td>ἀ(ρα)</td>
<td>ἀ(λ)</td>
<td>ἀ</td>
<td>nil</td>
<td>nil</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7.] The 3 Plur. offers some exceptions to the general rule:—

(1) The Ending -άσι (for -άτι, -NTI) is used with the long Stem of the Pf., as λελόγχ-άσι, πεφύκ-άσι. Cp. Mid. τετεύχ-άται, ἐ-τετεύχ-άτο (§ 22, 5).

(2) The long Stem is also found in a few forms of the Pf. with the Ending -άσι, as πεποίθασι, ἑστήκασι (§ 24), and of the Aor. in -α, as ἔχεναι, ἔθηκαν, ἔδωκαν (§ 15).

(3) The Endings -(σ)άσι, -σαν (for -ΣΑΝΤΙ, -ΣΑΝΤ) are found with the weak Stem. The leading examples are:—


Presents: τιθέ-ασι, διδό-ασι (Att.); ἐ-τίθε-σαν, ἐ-δίδο-σαν, &c.

Perfects: ἔσαν (ἔσασθαι), ἔσαν; ἐλείσασι (Att. 3 Plur. of ἐσκα).

βεβά-ασι, γεγά-ασι, μεμά-ασι; Plpf. βέβα-σαν, μέμα-σαν.

ἔστάσι (for ἔστα-ασι), τεθύνασι; ἔστα-σαν, τέθυνα-σαν.

πεφό-ασι, δεδό-ασι; δεδί-σαν.

The hiatus shows that -άσι is for -σαν, the Primary Ending
answering to -σων. The corresponding Mid. -σαται is found in Doric (γεγράφαται, Tab. Heracl. i. 121, in C. I. 5774).

The contraction in ἵστασι, τεθνάσι is evidently due to the impossibility of ἵστα-σι, τεθνά-σι in the hexameter. Brugmann regards them as wrongly accented, and would write ἵσταsi, τεθνάsi, i.e. ἵστα-ντι, τεθνά-ντι (Curt. Stud. ix. 296). This is open to the objection (1) that it separates them from βεβά-σι, γεγά-σι, μεμά-σι; and (2) that in all other Stems which form a Pf. or Aor. in -κα the Endings -ντι and -ν are confined in Homer to the forms with -κ: thus we find—

| πεφύκ-ασι | and πεφύ-ασι, but not πέφυσι | ἴστήκασι, &c. | βεβά-ασι | ββασι |
| (οἶδασι Hdt.) | ἴσασι | ἵδ-ασι |
| θηκα-ν | ἰθε-σαν | ἰθε-ν |
| ἱδωκα-ν | ἱδο-σαν | ἱδο-ν (Hesiod). |

The weak form with -ντι, -ν is therefore confined to Verb-Stems ending in a vowel, as in φασι, τεθειν (for φαντι, τθε-ντι). And in these the short vowel is due to the (original) following -ΝΤ, as in ἡ-σταν, ἡγερεν, ἰλα-ντες, &c.

For a plausible hypothesis as to the origin of the Ending -σαν see § 40. Regarding -σαν (i.e. the Ending -ασι preceded by hiatus) no satisfactory view has been put forward.

**Meaning of the Middle.**

8.] The original force of the Middle Person-Endings is 'Reflexive;' that is to say, they denote that the action of the Verb is directed towards the agent.

Greek has no Passive Endings distinct from those of the Active and Middle: it is desirable therefore to speak, not of Passive forms, but of the Passive meaning or use of a form.

The chief uses of the Middle are—

1) The use to signify that the agent is also the indirect object of the action—that the action is done by some one for or toward himself, or in his own interest: ἐννυ-μαι I put (clothes, &c.) on myself; δέχο-μαι I take to myself; ἄρρ ἀρ ἐρυσσάμενος having drawn him his sharp sword; ἄρρετο τόκον took his bow with him; 

2) The use in which the agent is the direct object of the action, as λοιπ-μαι I wash myself. This is comparatively rare.

3) The Intransitive use, in which the reflexive sense is faint, as φαίνε-ται appears (but φαίνει ἑαυτὸν he shows himself). So, generally, when the action centres in the agent; as in Verbs of bodily action (ἐρχομαι, πέτομαι, ἄλλομαι, σχομαι, &c.), and in such uses as λαβέσθαι to gain a hold (not to take a thing), δεδραγμένοι clutching; ἔχενται threw her arms; also in Verbs of feeling and thinking (αἰσθάνομαι, αἰδεύομαι, βούλομαι, οἴομαι, μέμνημαι, ἑπι-σταμαι, μελομαι, μέμφομαι, &c.). So in French, 'je m'aperçois' I perceive, 'je me doute' I suspect, 'il se peut' it may be.
(4) The Reciprocal use; ἀμειβόμενος taking his turn; λέγεσθαι to tell over (in talk); ἄρεσκεσθαι to make friends with; νυστο-μένων (II. 14. 26) as they pierced each other; ἐρείδεσθον (II. 23. 735) push each other, strive. Hence the Middle form of μάχομαι, Fr. se battre and its equivalents, ἀγωνίζομαι, ἀμιλλάομαι, δικάζομαι.

(5) The Passive use, as ἐκείνος is possessed, ἐβλη-το was struck, δέδε-το was bound, ἐκ-τέπο-ταί is drunk up. This is not a very common use of the Middle. It may be illustrated from the similar use of some Reflexive Verbs in French, as 'je me trouve' I am found, 'il se mange' it is eaten.

The Middle is rather more common in Homer than in later Greek. For example, in the class of Verbs of feeling and thinking we may add the Homeric ἔραμαι, γάνυμαι, ἐλθομαι, ὠδο-μαι, ὠνομαι, στένομαι, κεχάριστο, οὖσασθαί. And the use is extended to Verbs of seeing and hearing, as ὁρῶ-μαι (Δορ. ὄκ-σθαί), ἀκοῦο-μαι (used as well as ὁρῶ, ἰδεῖν, ἀκοῦο), δερκομαι, ὦσομαι, σκέπτομαι, φράσομαι, ἐριζομαι, ἐκείρησσαί; cp. the Attic σκοτοῦ-μαι I consider.

Conversely, Homer has the Act. ὀιω I think, expect, as well as the Mid. ὀι-μαι I harbour the thought, suspect (cp. the distinction in French between je doute and je me doute).

Sometimes (esp. in Homer) the Middle appears to be used because the Verb implies acting arbitrarily, as a superior, &c.; e.g. βιάζομαι I use force towards, στίνωμαι, δηλομαι, &c. I do mischief for pleasure; ἐφιλάτο made a favourite of; διε-νταί run in a race, δίοσθαι to chase (but διῶ I fled); δειδίσσεσθαι to terrify; κέκλετο shouted in command.*

A use intermediate between the Reflexive and the Passive (pointed out by Riddell, Dig. § 88) may be exemplified in ἀπάθθετο got himself hated, incurred hatred, κτείνονταί (II. 13. 110) let themselves be slain, λείποσθε (II. 23. 409) get left behind: cp. II. 13. 525., 15. 645, Od. 3. 284.

On the Futures only used in the Mid., see § 66.

CHAPTER II.

The Tenses.

9.] Verb-Stem and Tense-Stem. A comparison of the different forms of a Greek Verb usually enables us to see that some one syllable or group of syllables is present in them all: as τυμ- in the forms of τύπτω, or βουλευ- in those of βουλεύω.

* Cp. Icelandic 'heita' I promise, 'heitaz' I threaten.
This we shall call the Verb-Stem. A Verb-Stem not derived from more primitive elements is called a Root.

Again, the different forms belonging to any one Tense are based upon a common part, which we shall call the Tense-Stem. This part may be the same as the Verb-Stem; or it may contain an additional element, as δι- in δι-δο- μεν, δι-δο- ἵνα, &c.; -τε, -το in τῦπ-τε-τε, τῦπ-το- μεν, ἵ- τυπ-το-ν, τῦπ-το- ἵνα, &c.

The Subjunctive and Optative, again, are distinguished by a Suffix to the Tense-Stem: e.g. δο- ἵνα, διδο- ἵνα, τύπτο- ἵνα, στήσα- ἵνα. The new Stems so formed may be called Mood-Stems.

Finally, the Stems used in the 'Historical' Tenses—the Impf., Aor., and Plpf.—are formed from the Tense-Stem by prefixing the Augment.

The Stems of the augmented forms are therefore parallel to the Mood-Stems, the only difference being that they are formed by a prefix, while the Mood-Stems are formed by a suffix. They may be described as Time-Moods of the several Tenses,—combining the notion of Past Time, which is expressed by the Augment, with the meaning contained in the Tense-Stem.

Each Tense-Stem furnishes an Infinitive and a Participle.

Thus we have (supplying one or two links by analogy) from the three Tense-Stems βάλλε (or -ο), βάλε (or -ο), βεβλήκα.

<table>
<thead>
<tr>
<th>Principal Tense</th>
<th>Historical</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRES.</td>
<td>βάλε-τε</td>
<td>ἐ-βάλε-τε</td>
<td>βάλη-τε</td>
<td>βάλε-τε</td>
<td>βαλλέ-μεναι</td>
<td>βαλλό-ντος</td>
</tr>
<tr>
<td>AOR.</td>
<td></td>
<td>ἐ-βάλε-τε</td>
<td>βάλη-τε</td>
<td>βάλε-τε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PERF.</td>
<td></td>
<td>βεβλήκα-τε</td>
<td>βεβλής-τε</td>
<td>βεβλήκα-τε</td>
<td>βεβλήκα-έναι</td>
<td>βεβλήκα-ότος</td>
</tr>
</tbody>
</table>

It is evident that there might have been a Future 'Time-Mood' as well as a Past for each Tense-Stem. In English indeed we can distinguish progressive action in the future as well as in the present and past: I shall be writing as well as I am writing and I was writing. See Goodwin's Moods and Tenses, § 65; Driver's Use of the Tenses in Hebrew, § 4. Modern Greek has two such Futures, θα γράφω I will be writing and θα γράψω I will write, related to each other as ἐγράφων and ἐγραψα.

10.] Formation of Tense-Stems. Leaving out of sight the meanings of the several Tenses, and looking to the mode of their formation, we may distinguish the following groups:

(1) With the Verb-Stem serving as Tense-Stem—
   - The Simple Non-Thematic Present, as φη-μι.
   - The Simple Non-Thematic Aorist, as ἐ-μπ-ν.
   - The Aorist in -ά, as ἐ-χε-ν-ά.
(2) With Tense-Stem enlarged from Verb-Stem—
The Non-Thematic Reduplicated Present, as τι-θη-μου.
The Present in -η-μι and -ν-μι, as σκιδ-νη-μι, δελκ-νυ-μι.
The Perfect.

(3) With the Thematic Vowel—
The ordinary Thematic Present, as λέγω.
The Present with short Stem, as ἀγω.
The Simple Thematic Aorist, as ἐλαβ-ο-ν.

(4) With Reduplication (Thematic)—
The Thematic Reduplicated Present, as γι-γυ-μου.
The Thematic Reduplicated Aorist, as θη-αγ-ο-ν.

(5) With other Suffixes (Non-Thematic)—
The Aorist in -σα, and in -σε, -σο.
The Aorist in -η-ν (Aor. II Pass.).
The Aorist in -θη-ν (Aor. I Pass.).

(6) With other Suffixes (Thematic)—
The Present in -τω (T-Class of Curtius).
The Present in -νω (Nasal Class).
The Present in -σκω, and the Iterative forms.
The Present in -ω (I-Class).
The Future in -σω, -(σ)ω.

The Non-Thematic Present and Aorist.

11.] The Simple Non-Thematic Present. The chief Presents in which the Tense-Stem is the same as the Verb-Stem are—
eι-μι (for η-μι) 1 am, eι-μι 1 go, φη-μι I say, ἦ he said, κει-ταυ lies, ἦ-ταυ sits (3 Plur. ει-ται, properly η-ται, for *η-ται), ἑπι-ταυ-μαι I know, ἀγα-μαι I wonder, ἐρα-μαι I love, δύνα-μαι I am able, ἐ-κρέμω (for ἐ-κρέμω-ο) didst hang, δεῖ-το seemed, διε-νταυ race (ἐν-διε-ταυ tried to scare), ἀνο-ται best blame (ἀνο-ται II. 17. 25), ἄν-του blow, κυκῆ-ταυ caught, ἐρο-το protected, οὐ-ταυ is ready, threatens, ἐκ-μεναι to eat: also λετο desired (ἰμενως eager), if it is to be separated from η-μι and referred to ἰεμαι, Sanser.
vι (see § 397). For γηθι see § 16.

On the Non-Thematic forms of Contracted Verbs (such as φορη-μουσ), see § 19.

12.] Variation of the Stem according to the 'weight' of the ending is carried out consistently in φη-μι and ει-μι. Thus—
Pres. φη-μι, φη-σ, φη-σι, Plur. φα-μου, φα-τε, φαζι.
Impf. ἐ-φη-ν, ἐ-φη-σ and ἐ-φη-σθα, ἐ-φη, ἐ Plur. φα-μου (for ἐ-φαμου), 3 Plur. ἐ-φα-σαι and ἐφαν, Part. φάς.

And similarly—


Impf. 3 Du. ἵ-την, 3 Plur. ἵσαν, Imper. ἵ-θυ, ἵ-τω, ἵ-τε, Inf. ἵ-μεναι (once ἵ-), and ἵναι.

The 1 Sing. ἵα does not represent the original form of the Impf., which would be ἵα (for ἵα, Sanscr. आम्). Hence ἵα with the 3 Sing. ἵε is, and 3 Plur. ἵσαν, ἵσαν must be formed like ἰδεα and other Pluperfects in -ε (§ 68, 2); the e of the original ἵα, ἵσαν being changed to i under the influence of ἵ-μεν, &c. (Waekernagel, K. Z. xxv. 266). For -σαν see § 40.

The forms ἵν (1 Sing. and 3 Plur.), ἵν, Part. ἵνων, are evidently produced by confusion with the Thematic conjugation (§ 30, cp. also § 18).

The Verb εἰμί I am is inflected as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. εἰμί</td>
<td>—</td>
<td>εἰμίν (for εἰ-μύ)</td>
</tr>
<tr>
<td>2. εἰσί, εἰς (§ 5)</td>
<td>εἰσ-τόν</td>
<td>εἰσ-τέ</td>
</tr>
<tr>
<td>3. εἰσιν</td>
<td>εἰσ-τόν</td>
<td>εἰσι (Dor. εἰντι, ε-αι).</td>
</tr>
<tr>
<td>1. ἵα, ἵα (Th. ἵον)</td>
<td>—</td>
<td>ἵμεν</td>
</tr>
<tr>
<td>2. ἵσα, ἵσα</td>
<td>—</td>
<td>ἵτε</td>
</tr>
</tbody>
</table>

Impf. εἰσ-τω, ἵσ-τε, ἵσ-τον; Inf. ἵσεναι, ἵσεαι, ἵεν, εἰναι; Imper. Mid. ἵσ-σο (Od. i. 302).

The root ἵσ- is not reduced before Heavy Endings, as in the corresponding Sanscr. forms (Dual s-vas, s-thas, s-tas, Plur. s-mas, -tha, s-anti, Ὀπτ. सङ्कः), and the Lat. sumus, sunt, sum. The loss of σ in εἰμί, εἰμέν, ἵμεν (for εἰ-μύ, &c.) is according to Greek phonetic law: the Attic ἵσ-μέν is a new formation, due to the analogy of ἵσ-τι, ἵσ-τε, &c. On the other hand ἵτε (II. 16. 557) follows ἵμεν; the older ἵσ-τε survives in Attic. The σ of ἵσαν belongs to the ending -σαν (§ 40), not to the root.

In the Impf. it is probable that we have an admixture of forms from the original Perfect: thus ἵσ-θα (Sanscr. आसिथा) is Pf., ἵα, for *ἲσα, is both Pf. (Sanscr. आसा) and Impf. (Sanscr. आसम), ἵνευ may be Pf. (Sanscr. आसा) or thematic Impf. (answering to the Homeric 1 Sing. ἵου); the original 3 Sing. Impf. survives in the Dor. ἵς (Vedic आस). Again, the 2 Sing. ἵσθα and 3 Sing. ἵν, ἵν are, ἵν seem to require a stem (ἐ)ση-, found also in Lat. e-rām (Brugmann, M. U. i. p. 35). The -ν of the 3 Sing. is unexplained: it does not appear to be the ν ἐφελκυστικόν, for we find no form *ἲσε alongside of ἵεν.

Note that the 1 Sing. ἵν is not found in Homer.

The Homeric forms of εἰμί were discussed some years ago by L. Meyer (K. Z. ix. pp. 385, 423). He maintained that the Homeric 3 Sing. Impf. was ἵεν or (without augment) ἵν: the forms ἵν, ἵν and ἵν being due to
corruption or misreading. The facts certainly give much countenance to this view, which has been adopted by Curtius (Stud. i. 2, 292) and Nauck. It can hardly be accidental that out of 54 places in which ἤν occurs in the thesis or second half of the foot, there are 50 in which it is followed by a vowel, as—

Il. 2. 77 ὁστός ὦ Πόλυοι ἄνας ἤν ἡμαθέντος.

Od. 17. 208 ἀμφι β' ἄρις ἄγερφων ὑδατστρεφέν ήν ἄλος.

Moreover, out of 72 instances of ἤν there are 63 in which it is followed by a consonant (including f). On the other hand, in 26 places ἤν occurs in the first half of the foot, and in 2 places it ends the line (in the phrase ὧδ' ἄρα πᾶς ἤν); and it is not easy to correct many of these so as to admit ἤν or ἤν. Again, ἤν and ἤν have some support in the 2 Sing. forms ἱθα, ἱθα. (For ἱθα Curtius proposed ἱθα, but there is no good reason for this.) And ἤν is found on an Ionic inscription of the 5th century (Rohl, no. 382). On the whole it seems that the argument for ἤν is stronger than the argument against ἤν and ἤν. Perhaps we must recognise two Stems, giving four forms: a Stem ε-τ-, whence ἤν, without augment ἤν, and a Stem (ε-)σ- (Latt. ε-τα-,) whence ἤν, without augment ἤν. The rare ἤν occurs followed by a vowel (so that we cannot read ἤν) in 3 places only, viz. Od. 19. 283 (al. εθ, ἤν), 23. 316, 24. 343. It may be due to mere ‘contamination’ of ἤν and ἤν. But no theory can be accepted as satisfactory that does not account for the fixed -ν of all these forms.

The α of εα is treated as long in 3 places, Il. 4. 321., 5. 887., Od. 14. 352. In Od. 14. 222 τοιος ε' ἐν πολέμῳ it is elided; but perhaps the ἐν may be omitted.

The vowel remains long before Heavy Endings in the Stems—

αν-, 3 Du. ἀν-τον, Inf. ἀν-μεναι, Mid. ἀν-το, Part. ἀν-μενος,

κική-, 3 Du. Impf. κική-την, 1 Plur. εκ-κική-μεν, Inf. κική-μεναι, Part. κική-μενος,

except that it is shortened before -ςτ and -ί (§ 6), as in the Part. αἐντες blowing, 3 Plur. αεσι (for αε-ντι, in Hes. Th. 875), and the Opt. κικε-ίν may find. The vowel is also long in ἐπι-το protected, Inf. βι-σθαι; and in all forms of κεύμαι, ἠμαι, στεύμαι.

A similar Non-thematic inflexion, in which the final vowel of the Stem is long except before -ςτ and -ί, appears in the Æolic conjugation of verbs in -μι, as γέλαι-μι I laugh, αἴμι-μι I praise (Hes. Op. 681), φιλη-μι I love (1 Plur. φιλη-μεν, 3 Plur. φιλειος, Part. φιλή-μενος), σῶμ-μι I save. See § 19.

13.] The Simple Non-Thematic Aorist. This term includes the ‘Second Aorists,’ such as ε-βη-ν ε-στη-ν &c., and also those so-called First Aorists in which the α of the 1 Sing. Active is added directly to the Verb-stem, as in ε-χευ-α.

Variation of quantity is rare in the Active, but the Stem is usually shortened in the Middle. The chief forms are:—ε-βη-ν I went, 3 Du. βά-την (but also ε-βητην), 3 Plur. ὑπερ-βά-σαι, Imper. μετά-βηςθι, Inf. βη-μεναι: ε-στη-ν I stood, Du. στή-την, Plur. ε-στη-μεν, ε-στη-τε, ε-στη-σαι, Imper. στή-θι, στή-τε, Inf. στή-μεναι; ε-φη came before, Part. φθά-μενος: ε-ε-πτη flew out.

On the forms εσυν-το, ε-χυ-το see § 15.

The vowel is invariably long in ειμ-βλη-την the two encountered, Mid. βλη-το was struck; πλη-το was filled; πλη-το came near; απ-δην-το profited, Imper. δην-σο, Part. δην-μενος; αμ-πνυ-το recovered breath; ε-στρω-το was strewed: see § 14.

On the other hand the vowel is short throughout in κατ-ε-κτα-ν (Il. 4. 319, where some ancient critics read κατεκτα), 3 Sing. ε-κτα (the quantity is proved by Od. 11. 410 ἐκτα συν οὐλομένη κ. τ. λ.), 1 Plur. ε-κτα-μεν, Part. κατα-κτασ, Mid. ε-κτα-το, Inf. κτα-σαι, Part. κτα-μενος. The longer form of the root is κτεν- (Pres. κτενω for κτεν-ιο). A similarly irregular 3 Sing. in -α is found in ουτα he wounded, Inf. ουτα-μεναι, Part. Mid. ουτα-μενος: perhaps also in ἀπ-ηφρα-α, ἀπ-ηφρα. For, comparing the Part. ἀπο-φρασ, Mid. ἀπο-φρα-μενος (Hes. Sc. 173), we may conjecture that the Indie. should be written ἀπ-εφρα-α, ἀπ-εφρα (or ἀπ-ἐφρα-α, ἀπ-ἐφρα), where ἐφρα- is the weak form of a root Φερ- (Meyer, G. G. § 524). We have -α for -ευ also in ἀπ-εφρα-το died (Hesych.), from the root Φεν- (Pf. πέφρα-ται).

On the Non-Thematic Aorists with Stems ending in a consonant, such as ἀλτο, ε-παλτο, ὄρτο, δεκτο, λεκτο, μικτο, &c., with the Inf. πέρθαι and the Participleς ἁρμενος, ἵκμενος, ἀσμενος, see § 40.

14.] Metathesis. This term has been employed to explain a number of forms in which a short vowel is lost before a liquid, and the corresponding long vowel follows the two consonants thus brought together: as ειμ-βλη-την met, Mid. βλη-το was struck (βαλ-, βελ-οσ), ε-τλη endured (ταλα-σ), πλη-το drew near (πελα-σ), πλη-το was filled (Sanser. par-), ε-στρω-το was scattered (στρο-ε), κλη-τοσ called (καλ-εω, κελ-ομαι), κασι-γνη-τοσ kineman (γεν-), με-μνη-μαι (μευ-), δημ-τοσ lamed (δαμα-), &c. But this long vowel—α, η, or ω—is clearly of the same nature as the η of σχη-σω (σεκ-), ειν-στη-σω (σετ-), πε-πτη-ως (πετ-, πι-πτ-ω), ἀνημ (root av in αυρα), or the ω of πε-πτω-κα (πετ-), ε-γυνω-ν (root gan), ω-ος (root gi, hence Greek ζη- and ω-, for γι-η, γι-ω). In these and many similar cases ‘metathesis’ is out of the question. Moreover we find several Stems of the same character with the long vowel υ,
as ḯ-σθαι to shield (Fρῦ-), ḯ-τός drawn (Fερῦ-, Fρῦ-), τρῦ-ω (cp. τρ-η-, root tar). Hence it is probable that the long vowel is of the nature of a suffix, by which a new verbal stem is formed from the primitive stem or 'root.' This vowel usually does not vary with the Person-endings, but is long in all forms of the Tense. It cannot be an accent, however, that the same Stems appear also as disyllables with a short final vowel: τᾶλ-ά, πελ-ά, στορ-ε, καλ-ε (in καλε-σαι), γεν-ε (in γένε-σαι), δᾶμ-ά, πετ-ά, Fερ-υ in ε phê-σαι, and many others. What then is the relation between these forms and the monosyllabic τλ-ή, πλ-ή, στρ-ω, κλ-ή, γν-ή, δμ-ή, πτ-ή? Apparently the difference is ultimately one of accent. The same disyllable would become τᾶλ-α or τλ-ή as the stress fell upon the first or the second syllable*.

15.] Aorists in -ά and -κά. These consist of (1) four Aorists from stems ending in -u, (2) three Aorists in -κά, and (3) the isolated forms ἴνεικα and ἐίπα.

The four Aorists ἐσσευ-α (weak stem οὐ-) I urged, ἐ-χευ-α or ἐ-χε-α I poured, ἐ-κη-α (weak stem καύ-) I burned, ἴλευ-ατο avoided (Opt. ἀλλ-αιτο, Inf. ἀλλ-ασθαυ) form the 1 Sing. with -ά instead of -ν. Thus ἐ-χευ-α is formed like ἐ-φη-ν, except that, after the diphthong ευ the final -μ of the ending passed into -α, as in the Impf. ἴα (for ἴσ-α). So too in the Accusative of Nouns we have -ν after a single vowel (λόγο-ν, πόλι-ν, ἵχθυ-ν), but -ά after γν, ευ or a consonant: νη-α (for νην-α or νην-α), ποδ-α, as in Latin nāv-em, ped-em. The forms without ν, as ἐχεα, ἐκα, are obtained by ν passing into the semi-vowel (ἐχεα-α for ἐχεα-α).

The original inflexion then was ἐ-χευ-α (ἐ-χεφ-α), ἐ-χευ-ς, ἐ-χευ-ς (τ). Plur. ἐ-χυ-μευ, ἐ-χυ-τε (cp. ἐ-κτα-μευ, § 13), ἐ-χυ-αν, Míd. ἐ-χυ-το (like ἐ-φα-το, ἐ-κτα-το), &c. Thus ἐχυτο and ἐσσυτο are primitive forms, standing to ἐχεα, ἐσσεα as ἐ-φα-το to ἐ-φη-ν.

How then are we to account for such forms as ἐ-χευα-μευ, ἐ-χεα-το, σευα-μενος, ἴλεα-το? They are obtained from the 1 Sing. and 3 Plur. by treating the stem plus the -α as a new stem or base, to which the Person-endings are then attached. Thus ἐ-χεα-ς, ἐ-χεα-μευ, ἐ-χεα-το are duplicate forms, related to ἐ-χεα-ς, ἐ-χυ-μευ, ἐ-χυ-το as the later οἰδα-ς, οἰδα-μευ to οἰσθα,

* Joh. Schmidt, K. Z. xxi. 277; Brugmann, M. U. i. 1-68; Fröhde. B. B. ix. 119. The whole subject, as Brugmann has recently warned us (Grundriss, ii. § 8, n. 1), is full of uncertainty, and it is possible that forms such as pete- represent the 'root' or primitive word, from which not only ple- (πι-η, Lat. plé-nus) and pete-, but also pet- (Sansk. pi-par-ti) and pi- (πι-πλά-μευ), are derived. We are dealing here, not with the derivation of Greek, &c. from Indo-European,—where the comparison of other languages, such as Sanscrit, may give us help,—but with the formation of Indo-European itself, to which the comparative method is ex hypothesi inapplicable.
NON-THEMATIC TENSES.

16.] The Non-Thematic Reduplicated Present. These Presents are formed by Reduplication, usually of the initial consonant with i; τίλη-σι πιεῖ, δίδω-μι I give, ἵη-σι (for σίνη-σι?) σεῖς, ἵσσαι (σιν-σά-) they set, τυμπάσαι they fill (the μ is euphonic: it is dropped after μ in ἐμ-πίλη-θι), δίδω bound, βιβάς striding; with Attic Reduplication, οἰνίη-σι (for ὄν-ου-) benefits: perhaps also ἦλη-θι be appeased (ὁλα-μαι I propitiate, Hom. Η. xxi. 5: Stem ἵλα for σι-σόλα, Meyer, G. G. p. 437).

In these Present Stems the quantity of the vowel in the Stem regularly varies under the rules laid down in § 6 (1).

The vowel is long in ἐμ-πίλη-θι (Π. 21. 311), ἵη-θι, δίδω-θι (Od. 3. 380)*, and the Inf. τυθή-μεναι (Π. 23. 83, 247) and Part.

* The variation is perhaps less regular in the Imper.: cp. κλδ-θι. In Sanser. the 3 Sing. Imper. has the strong Stem.
17. **Present Stems in -νη (−νά) and -νυ.** The Tense-Stems of this class—which may be called the Non-Thematic Nasal class—form the Present-Stem from the Verb-Stem by the Suffixes -νη, -νυ (which with Heavy Endings regularly become -νά, -νύ).

The Presents with -νη (−νά) are nearly all peculiar to Homer, δαμ-νη-μι. I subdue, κατ-νη mixed, πέρ-να-s selling, σκιδ-να-ται is scattered, πιλ-να-ται comes near, μάρ-να-ται fights. Note i for e in κατ-, σκιδ-, πιλ-; cp. the later Verbs πίτ-νω, κτίλ-νυμι.

A few Presents with -νυ are common to all periods of Greek, δείκ-νυ-μι I show, ζεύγ-νυ-μι I swear, ζεύγ-νυ-μι I join, ὀλυμπί (for ὀλ-νυ-μι) I destroy; but they are mainly Homeric or poetical; ὡρ-νυ-θι arouse, δαι-νυ feasted, ἀγ-νυ-τον break, στορ-νύσα spread- ing, ἀπ-ομόρφ-νυ wiped away, ἔγρυ-νυ shut in, ρην-νυσι they break, γα-νυ-ται is gladdened, τά-νυ-ται is stretched, η-νυ-το was finished, κλ-νυ-το were moved, τιλ-νυ-ται punish, αἰ-νυ-ται takes, ἐ-καί-νυ-το surpassed, ἄρ-νυ-σθην won, ἀρ-νυ-μαι I am vexed, ὡτι-νυ-το were opened, ἐννυτο (for ἐσ-νυ-το) put on, ἵωννυ-το (for ἵως-νυ-το) girded himself; ὀρεγ-νυ-σ stretching out, οἴσεμον-νυ-μάνων (Hes. Op. 590).

In the Verbs in -νημι the Verb-Stem is nearly always disyllabic: cp. δαμά-σαι (παν-δαμά-ται, &c.), κερά-σαι, πετά-σαι, περά-σαι, σκεδά-σαι, πιλά-σαι. So in some Verbs in -νυμι; cp. ὀμ-σαι, ὀλι-σαι, στορέ-σαι. Thus we may regard ὀμ-σαι and ὀμ-νημι, ὀμ- and ὀμ-νυ, &c., as twin forms obtained by the addition of a different suffix to the same original root δαμ-, ὀμ-, &c. (§ 14). It is to be observed also that Presents in -νημι are often found along with forms in -αω and -αιω: δαμ-νημι, Attic δαμ-άω; κερ-νημι, κερ-άω: πέρ-νημι, περ-άω: σκιδ-νημι, σκιδ-άω: πιλ-νημι, πιλ-άω. Cp. κάμ-νω, κάμα-τος (§ 47).

The Verb-Stem, it will be seen, has most commonly its weak form (note especially τά-νυ-ται, Pfl. τί-τά-ται), sometimes the strong form, as in δείκ-νυ-μι, ζεύγ-νυ-μι, ρην-νυ-μι.

The forms in -ανυμι and -ενυμι are post-Homeric.

18. **Thematic forms.** Some forms of Non-Thematic Tenses follow the conjugation of the corresponding Contracted Verbs in -αω, -εω, -ωω (§ 56); especially in the Impf. Indic. and the Imperative. Thus we find:—

- ἐδάμαν (as if from *δαμανω), ἐκίρνα (Od. 7. 182, &c.), πίντα: Imper. καθ-ιστα (II. 9. 202).

- ἐτίθει, ἐτει (ἀφ-ιει, προ-λει, &c.), ἐτει (v. l. ἄη) blew, κίχεις: Imper. τίθει, ἐτει (ἐν-λει).
them:  

Examples occur also in the Pres. Índic.; δαμνά (3 Sing. Act.) in Od. 11. 221 (with v. l. δάμνατ'); δαμνά (2 Sing. Mid.) in II. 14. 199 (with v. l. δάμνα, for δάμνα-αι); ἄν-ιεῖς (II. 5. 880), μεθ-ιεῖς (II. 6. 523, Od. 4. 372), μεθ-ιεῖ (II. 10. 121), τιδεῖ (II. 13. 732), παρ-τίδει (Od. 1. 192), for which the MSS. usually have ἀνίεις, &c.: διδοῖς (II. 9. 164), διδοῖ (II. 9. 519, Od. 4. 237). So for προτεί in II. 2. 752 we should read προτεί.

Add the Part. βιβάντα (II. 3. 22, ep. 13. 8c7., 16. 609), Fem. βιβάσα (Od. 11. 539); for which Bekk. writes βιβάντα, βιβάσα.

Editors differ in their manner of dealing with these forms. Bekker in his second edition (1858) restored the 2 Sing. Pres. τιδης, ἄη, δίδω, and Impf. ἡτη, ἄη, δίδω, but left the 3 Sing. τιδεῖ, διδοί and Imperf. τιδε, ἦ, διδοῦ. Nauck proposes to restore καθίση (Imperf.) and the Impf. ἡδαμνη, πίτη, ἐκπη. In the case of τιδημ, ἄημ, διδομ the weight of authority seems to be for the spelling which follows the Thematic conjugation, viz. -εῖ, -οῖ in the 2 Sing. Pres., and -εῖ, -ει, -οῦ, -οῦ in the Impf. (Cobet, Misc. Crit. p. 281, is extremely positive on this side). But Verbs which have η in the Dual and Plural (ἀπ-τοῦ, κακ-την) should follow the analogy of the Passive Aorists: hence ἄη, κακ-ης. And we may leave undisturbed the form διή he bound (II. 11. 105), for which no one has proposed to read δίδεν.

The 1 Sing. προ-τεν (Od. 9. 88, 10. 10c., 12. 9) stands alone, and is doubtless a mere error for προτεν (Bekker, ed. 1858).

Porson (in his note on Eur. Or. 141) condemns ζνυεῖς, τιδεῖς, &c. on the ground that if τιδεῖς were right we ought also to have τιδῶ, τιδεῖ, τιδοῦμεν, τιδεῖτε. It is possible, however, that a form like τιδεῖς may have crept in through the analogy of the Verbs in -εω, although no 'Verb' τιδεω was in use. It is characteristic of the working of analogy to be partial and gradual. In Homer we find the corresponding 3 Sing. Pres. δαμνά, τιδεί, μεθεί, διδοῖ—forms which are guaranteed by the metre. The forms so guaranteed are indeed few, and perhaps were not found in the oldest text of the poems; but they are supported by similar forms in Herodotus and other Ionic writers*.

Similarly, in the Presents formed with -νυ there is evidence of a tendency to introduce the Thematic -νε(ο). The instances are:— ὀρ-νυ-όν (II. 12. 142), ὄμνυ (II. 14. 278), ξεύγνυον (II. 19. 393), ὄμνυ-ἐτά (II. 19. 175), ταύ-νυσι, ταύ-νυτο (four times),

* In considering this and similar questions it should be remembered (1) that we do not know when the Homeric poems were first written down; (2) that we do not know of any systematic attention having been paid to spelling, accentuation, &c. before the time of the Alexandrian grammarians; (3) that the tendency of oral recitation must have been to substitute later for earlier forms, unless the metre stood in the way; (4) that this modernising process went on in different parts of Greece, and therefore need not represent the exclusive influence of any one dialect; (5) that the older Ionic alphabet confused ε, η and ο, ου, ω.
20

TENSES.

19.] Non-Thematic Contracted Verbs. The following Homeric forms are usually regarded as instances of 'irregular Contraction' of Verbs in -ω, -ω, -όω:—

(-ωω): συνάπτε-τυν met, συλή-τυν spoiled, προσανά-τυν spoke to, φοιτή-τυν went about, κηθ scraped, δρή-μεναι to pray, γοή-μεναι to bewail, πεινή-μεναι to hunger, θή-σαι to milk.

(-εω): ἄπειλη-τυν threatened, ὀμαρτή-τυν met, καλή-μεναι to call, πενθή-μεναι to mourn, ποθή-μεναι to regret, φιλή-μεναι to love, φορή-μεναι, φορή-ναι to carry, ἀλήτη-μενος sinning, τερή-μεναι to get dry (§ 42).

(-οω): σάω 3 Sing. Impf. and also 2 Sing. Imper of σάω I keep safe.

These forms cannot be explained by the ordinary contraction with the Thematic ε or o: e.g. φοιτή-τυν cannot come from *φοιτάετυν, φορή-ναι from *φορεε-ναι, ἀλήτη-μενος from *ἀλίτευ-μενος, σάω from σάοε, &c. On the other hand, as Curtius has shown (Stud. iii. 377–401, Verb. i. 352 ff.), they agree exactly with those Non-Thematic forms in which the vowel before the Ending is long except before -ντ and -τ, such as the Pres. κιχή-μεναι, ἀθή-μεναι (§ 12), the Aor. στή-μεναι, τλή-ναι, γνώ-μεναι, &c. and (as we may add by anticipation) the Passive Aorists in -ην and -θην.

Moreover, the same type of inflexion appears in the peculiar 'Verbs in -μι' of the Αἰολic dialect, as φίλη-μι, 1 Plur. φίλη-μεν, 3 Plur. φιλείσι (for φιλε-ντι), Part. φιλή-μενος; and also in the Latin Verbs in -āre and -ēre, except in the 1 Sing.; e.g. amāmini is parallel to ἀρή-μεναι, docemini to φορή-μεναι, docemus, docē-nt to φιλή-μεν, φιλείσι.

Further traces of this formation may be seen in those Attic verbs in -ω and -οω which take η and ω instead of ά and ου respectively (as ζώω, ὧς, ὧς, &c., ῥύγω, Inf. ῥυγών), and in the Opt. in -ων, -οιν (for which however in the case of verbs in -ω we expect -εν, as in κιχένν and Αἰολic φιλείν).

These facts seem to show that the formation now in question is of high antiquity, and Curtius even maintained that it was older than the ordinary conjugation of the verbs in -ω, -οω, -οω.
In these verbs, as he pointed out, there is evidence to show that the vowel before the thematic ending was originally long (e.g. in Homeric διψάων, πευάων, ὑπνώοντες, Ἀεολικ τοῦθα, ἀδίκημεν, &c.). The forms in -αω, -ηω, -ωω, again, may represent an older (and Ἀεολικ) -αμ, -ημ, -ωμ, just as δείκνυω is for older δείκνυμι: and these again may be explained by contraction from -άημ, -ηημ, -ωημ, the Greek representatives of the Sanscrit -αγαμί. The Latin amo, doceo, Pl. amāmus, docēmus, would fall into this scheme, if we suppose that they belong to the stage at which the thematic endings had not extended beyond the 1 Sing.

Against this theory it is urged by Brugmann (Μ. U. i. 86) that the thematic conjugation of these verbs is found also in Sanscrit, Zend, Slavο-Lithuanian and Germanic—all which members of the Indo-European family, if Curtius is right, must have recast their derivative verbs on the same thematic model. It is more probable therefore that these verbs were originally thematic, and according to the final vowel of the base appeared as verbs in -αω (as νυκά-ω), -εω (as ποθέ-ω), or -ωω (as δηδώ-ω). On this assumption, again, the Homeric forms now in question may be variously explained. Where we find η for εε or αε, as in φιλήμεναι, γοήμεναι (instead of the ει, α required by the ordinary rules), we may suppose, with Wackernagel (Κ. Ζ. xxvii. 84), that the contraction belongs to an earlier (pre-Hellenic) period. The existence of such a period is proved (e. g.) by the temporal augment, as in η(σ)α for an original ε-εσα. Then the participles ἀπλήμενοι, φιλήμενοι and the like may be explained by supposing a form in -μενος, ep. Lat. leg-imini, docēmini, so that φιλήμενος would be a primitive contraction from φιλε-εμενος (φιλε-εμενος). The solution however is confessedly incomplete. It does not (directly at least) explain Ἀεολικ φίλημεν, φίλεωι, Lat. amāmus, docēmus, amant, docent. It only explains the long vowel of φιλή-σο, ἐφίλη-σα, φίλητος, &c., if we also suppose that the -ε of the Present was carried through all the tenses. And it does not give any satisfactory account of the common contracted forms, νικάτε, φιλεῖτε, δηλοῦτε, &c., since these must have come from νικάετε, φιλέετε, δηλόετε, &c., at a period in which the ordinary Greek rules of contraction were in force.

A wholly different explanation is proposed by Brugmann himself (l. c.). He shows, as we have seen (§ 14), that there is a large class of non-thematic forms with stems ending in a long vowel—ά, η, ο—which is of the nature of a suffix. Such are ἐ-βλα-η-ν (βολα-, βλ-η), ἐ-πτη-ν (πετ-, πτ-η), ἐ-γω-ν (γεν-, γω-ω-), and many others, which have their representatives in all languages of the Indo-European family. By an extension of this type has been formed the specifically Greek class of the Passive aorists in -ην, as ἐ-φανη-ν, ἐ-τύπη-ν and one or two in -ων, as ἐ-άλω-ν.
Similarly, again, the analogy of the 'verbs in -με,' and especially of those tenses which do not vary the quantity of the stem (as κίχημι, ἀπεμι, πλή-το, ἐγνων) has affected the derivative verbs, and has thus produced the non-thematic forms in question—φιλήμεναι like ἀπεμέναι, ἀλτήμενοι like κίχημενοι, and so on. The forms τωθ-μεναι (II. 23, 83, 247), τωθ-μενον (II. 10, 34) are probably due to the influence of the same group of Verbs. A similar process explains the Ἑολικ conjunction of verbs in -με (γέλαιμι, φίλημι, δοκίμωμι), the difference being that in Ἑολικ it was carried much further. In Homer we have nothing answering to the 1 Sing. φίλημι, the 1 Plur. φίλημεν, the 3 Plur. φίλεσται, or the corresponding Imperfect forms.

We cannot be sure, however, that all the examples of this type which appeared in the original text of Homer have been preserved. Wackernagel has observed that nearly all the words now in question are forms which would be unfamiliar in the Greece of classical times. The list is made up chiefly of duals (προσαδήτης, φοιήτης, &c.) and Infinitives in -μεναι. It is not improbable (e.g.) that the familiar form προσφέβα has supplanted an original Non-Thematic προσφέβη. On the other hand in II. 11. 638 ἔτι δ' ἀλγεον κενη τυρὸν the metre points rather to the uncontracted κνάε.

20.] Aorists. Of the Aorist Stems noticed in § 13, several are probably derived from Nouns, and do not differ in formation from the Presents discussed in the preceding section: e. g. ἐ-γήρα (γῆρα-s), βιω-τω (βίω-s), ἐπ-ἐπλω-ς (πλῶ-s), ἀλω-ναι, perhaps ἀπ-δύν-το. Regarding the Passive Aorists, see §§ 42–44.

21.] Meaning of the Non-Thematic Pres. and Aor. The Presents formed by Reduplication, and by the Suffixes -η and -νν, are nearly always Transitive or 'Causative' in meaning, as ἱστη-μι, σκίδ-νη-μι, ὁρ-νν-μι: whereas the simpler Verbs, whether Present or Aorist, are usually Intransitive. as ἐστη-ν, ἐσβη.

Regarding the Tense-meaning, it is enough to point out here that the difference of the Present and Aorist is not given by the form of the Tense: thus the Impf. ἐ-φη-ν is the same in formation as the Aor. ἐ-βη-ν, ἐ-στη-ν.

The Perfect.

22.] The Perfect-Stem is formed by Reduplication, and is liable to vary with the Person-Endings (§ 6). This variation is the rule in the Homeric Perfect. In Attic it survives in a few forms only; it is regular in οὖς and ἐστηκα.

The weak form of the Stem is the same (except for the Reduplication) as in the Tenses already discussed. The long Stem is often different, showing a predilection for the O-form.

The variation appears in the interchange of—
THE PERFECT.

(1) η (ᾳ) and ἄ: as τεθηλ-ει Bloomed, Part. Fem. τεβάλ-νία;
ἄρρητε is fitting, ἀρών-νία; λεληκ-ός, λελάκ-νία yelling, μεμηκ-ός,
μεμάκ-νία bleating; λέλασται (λέλαθ-ται, λήθ-ω) has forgotten,
ἀκαχ-μένοι sharpened, πέφαι-ται has appeared; σέπητε is rotten
(σαπρόσ), τάτηκα (τηκ-ω), τέθητα (Aor. Part. ταφ-ών), τέπηγε
(πάγ-η), κεκην-ότα, κεκαλη-ώς, πεπλην-ός, τετρή-ει (τάραχ-);
πεταύσ-μην I had eaten (πατ-έομαι), κεκασμεύνοι (κάδ-) excelling,
ἔρρας-ταί are sprinkled, δέδασ-ταί is divided (but 3 Plur. δεδαλ-
ταί, from δαλ-, § 51, 2). In the last four cases the strong form
does not actually occur.

δέης is on fire is for *δέης (δεη-ε): the weak Stem is δαυ-
(δαλω for δαφ-ω, cp. καλω, έκκα). Similarly γέγνηθε rejoices is for
*γέγνυθε (Lat. gaud-εo).

้า for η occurs in έαιε is broken (Hes. Op. 534: έάγη as Subj.
is only Bekker’s conj. in II. 11. 558, see § 67): also in έαδ-ότα
pleasing, as to which see § 26, 2.

ω and ἄ: this interchange cannot be exemplified from Homer:
cp. Attic ἔρρωγα (ῥάγ-, Mid. σων-έρρηκ-ται). ω is also found in
άνωγα I ἦδ, γέγωne calls aloud, but the corresponding weak Stems
are unknown.

(2) ω and ε: ειωθε is accustomed (cp. εἰων, έθος, root σφεθ-):
ἐπ-όχ-ατο were shut to (of gates), from ἐπ-έχω: σων-οχοκ-ότε
(better perhaps σων-οκοχότε, see Cobet, Misc. Crit. p. 303) leaning
together, from σων-έχω (cp. ὁκωχή a stay or buttress, ἀν-οκωχή =
ἀνωχί staying, cessation).

η and ε: in μέηπε is a care, ἐδ-ηδ-ός having eaten.

(3) ω and ο: in δέδο-ται (δώ-) ἐκ-πέπο-ται is drunk up, ὀλωλε
is lost, ὀρωπε is aroused, ὀπωτα I have seen, δωδο-ει smelt:
perhaps also ὀρύπει watched (II. 23. 112 ἐπί δ’ ἀνήρ ἐσθλὸς ὀρύπει =
was the ἐπί-υφος), cp. § 30.
προ-βέβουλα (II. 1. 113) seems to follow the Pres. βούλομαι:
we expect *βηβωλα (βολ-, § 30).

(4) οι and ί: οίδα, 1 Plur. ίδ-μεν; πέποιθα, 1 Plur. Plpf.
*πέτιθ-μεν; έσκα, Dual έίκ-τον, Part. Fem. έικ-νία; λέλοπτα, Aor.
*λίπ-ον; δείδω I fear, for δείδοιa (by loss of ι and contraction),
1 Plur. δείδω-μεν (for δείδι-μεν).

This account of the isolated 1 Sing. δείδω was given by G. Mahlow (K. Z.
xxiv. 295), and has been adopted by most scholars. The original Homeric
form was probably δείδα (or δείδοιa), which can be restored in all the passages
where the word occurs. Others (as Cobet) would substitute δείδα, a form
which is found in several places, sometimes as an ancient v. l. for δείδω. But
it is difficult on his view to account for the change from δείδα. Rather,
an original δείδα (or δείδοιa) was altered in two ways, (1) by contraction, which
gave it the appearance of a Present in -ω, and (2) by change of o to ι under
the influence of δείδι-μεν, &c.
(5) eu and ő: pefevγ-ός having escaped, Mid. pefevγ-μένος; τετεύχ-αται are made, 3 Sing. τέτυχ-ταί; κέκαυθε hides (Aor. κόθε); ειδευγ-μένοι joined (ειδυ-όν). Other weak Stems: κέχυ-ταί, ἐσού-ται (§ 15), πέπου-μαί (πῶθ-), κέκλυ-θι listen.

ou interchanging with u is much less common: ειλήλουθα I am come (ελύθ-), perhaps δεδούν-ότος (cp. κτύπ-ος).

u appears in μέμοικε (Aor. μοικε), βέβρυχεν roars, as in the Pres. μύκομαι, βρύχω.

(6) or (ro), ολ and ἄρ (pā), ἀλ (for γ, ι, § 6, 5): δι-ἐφθορας art destroyed (φθάρ-); ἐμμορε has a share, Mid. εἰμαρ-το was apportioned; τετροφε is thickened (τράφ-); ἐπι-ἐδορμε runs over; ἐδορκε sees; ἐοργας hast done; ἐόλπα I hope. Weak forms: πεπαρ-μένος pierced, τέτραπ-το (τρέπ-ω), ἐ-τετάλ-το (τέλλω).

But εφ, ει in εερ-μένος strong (Lat. sero), ἔρχ-αται are packed in, Part. ἐγρυ-μέναι (Fεργ-ω), and ἐελ-μένος coupled in: cp. § 31, 6.

πι appears in βέβρυθε is heavy, ἐρῶιγα I dread, πεφρύκ-νιαι bristling, τετρύ-νιαι chirping, with no corresponding weak Stem. In these words πι seems to come from original εφ, ρ, or γ; cp. § 29, 4.

(7) or and ά (for ί): γέγονε is born, 1 Plur. γεγά-μεν; πέπονθα I suffer, 2 Plur. πέπασθε (for πεπαθ-τε), Part. πεπάθ-νια; μέμονας art eager, 2 Plur. μέμα-τε; λελάγχ-αι have as portion (Aor. ἔλαγχ-ον); πέφα-ται is slain (φόν-οισ), τέτά-ται is stretched (τῶν-οισ), δεδα-ώς (§ 31, 5). But we find άν in κεκανδ-ός containing (Aor. εκαδέ).

(8) 0 and ε: as in τέτοκα (Hes. Op. 591, cp. Aor. ἐ-τεκ-ον); δέδηγ-μαί I await (cp. προ-δοκ-αί ambush); ἐσ-σαι art clothed; ἀνύψθει mounted up (of a stream of blood, Π. Ί. 266), ἐτ-ενύψθε is upon: ἀνγεγέρ-ατο were assembled (cp. ἀγορ-νί): κεκοτ-ός striking. Properly the form with 0 should interchange with a form without a vowel (tοκ- with τκ-, &c.), but when this is impossible ε remains in the weak Stem: see § 6, 6.

ἀνύψθε answers in meaning to the Attic ἀνθλω, to be on the surface, come forth upon: the Pres. would be ἀνείδ-ω (related to ἀνθ-οσ as ἀλέγ-ω to ἀλγ-ον). So ἐν-ήψθε supposes ἐνέθ-ω, weak form ἐνθ-.

(9) Stems which take the suffix κ.*

* A word may be said here on the origin of the Perfects in -κά. They may be regarded as formed in the ordinary way from Stems in which a Root has been lengthened by a suffixed κ, as in ἄλκ-κ-ω, ἐφύκ-κ-ω (§ 45), πτήσω (for πτή-κ-ως, cp. ε-πτα-κ-ον), δεδήσσομαι (for δε-δεῖκ-κ-οι). Thus ἀλάλεκα is the regular Pf. of ἀλάλκα, and πέπτωκα, δεδουκα, answer to the weak stems πτα-κ-, δτ-κ-. So ἀβηθίκα, ἀττήκα answer to (possible) Presents ἀβηθ-κ (cp. βακ-τρων), *ἀττή-κα. It is not necessary to suppose an actual Stem in κ in each case; a few instances would serve to create the type. The reason for the use of the longer Stems ἄττ-κ, ἀβηθ-κ, &c., was probably that the forms given by the original Stems were too unlike other Perfects. The characteristic -κά would be lost by contraction with the preceding vowels.
When the Stem ends in a vowel, certain forms of the Pf. Act. take k, thus filling the hiatus which would otherwise be made between the Stem and the Ending: as in ἔστη-κ-ας, δείδω-κ-α, τεθαρσύ-κ-άς. The Perfects of this type—including those of which no forms with k are actually found—may be divided again into—

(a) Perfects with variable root-vowel: ἔστηκα I stand, 1 Plur. ἔστα-μεν; δείδοικα I fear, 1 Plur. δείδω-μεν; πέφυκε, 3 Plur. πεφύ-άσι: βεβηκα, Inf. βεβά-μεν; τέθηκα, Imper. τέθνα-θι; τέτληκα, Imper. τέτλα-θι. Add also μέμω-κε is closed (of a wound), δέδω-κε is sunk in, though the short form is not found.

(b) Perfects with invariable long vowel, especially η and ω (discussed in § 14): βεβλή-κ-ει struck, Mid. βεβλή-ται (cp. ξυμ-βλή-την, βλή-μενος); κέκμη-κ-ας art weary; πεπλή-μένος brought near, κέκλη-μαι, εἰρή-ται, μέμω-κε: βεβρω-κ-ός having eaten (Fut. Mid. βεβρώ-σεται), μέμβλω-κ-ε is gone, πεπρω-μένοι fated.

Similarly, from disyllabic Stems, δεδάν-κε (Αορ. ἐ-δάν-ν) has learned (Od. 8. 134), τετύχη-κε (Od. 10. 88), and the Participles κεχαρή-ότα (ἐ-χάρη-ν), βεβαρή-ότα, κεκαφή-ότα, τετυ-ότες.


παρώμη-κεν (Π. 10. 252, with v. I. παρώμασεν) is formed as if from *παρομηχέω, for παράχρομαι.

ἀδην-κ-ότες (Od. 12. 281, and four times in Π. 10) means displeased, disgusted, and should probably be written ἀδηνῆκτες, from ἀδέηω (for ἀ-σείω-ω).

The Subj. ἅλκησι (Od. 21. 36), ὁπ. ἅλκευ (Η. Πολλ. 165) point to a Pf. ἅλκα or Pres. ἅλ-κω.

(10) A Perfect in -θα may be recognised in ἐγρηγόρ-θασι keep awake (Π. 10. 419): perhaps in the Opt. βεβρώ-δοσι (Π. 4. 35).

In general the Perfects of derivative Verbs are formed with an
invariable Stem: as κεκορυθ-μένος, πεπόλιω-το, ὃδῳδυσ-ται, κεκοῦ-μένος. But no such Perfects are used in the Active.

23.] The Reduplication takes the following forms:—

(1) An initial consonant is repeated with ε. This is the general rule: we need only notice the Perfects in which an original consonant has been lost, viz.:—

A labial semi-vowel (F) in ε-ελ-μένος cooped in (for Fe-Feλ-μένος), εἰρύται (Fερν-) are drawn up, εἶλν-το (Fελν-, νολν), ε-οργα (Fέργ-υν), ε-ολπα, εοικα, Mid. ηίκ-το (unless this comes from έιςκω).

A sibilant (σ) in ε-στηκα (for *σε-στηκα), ε-ερ-μένος strung together (Lat. sero). But the σ is retained in σέσπη.

(2) Stems beginning with two consonants (except when the second is ρ λ μ or ν), or with ζ, usually prefix ε only: as δι-εφόρας, ε-φθίατο, ε-κτήσθαι (but κέκτημαι, Hes. Op. 437), ε-ζευμέναι. But we find πε-πηνός, πε-πναται. And in έστηκα the rough breathing represents original σ-.

The group σγ has been lost in ε-άδως (either σε-σφάδως or ε-σφάδως) pleasing, and είωθα, εώθα (Lat. sεύ-σο). The group σ FU has the effect of lengthening the vowel of the reduplication in δείδουκα, δείδι-μεν, &c., which represent original δε-διολ-κα, δε-διφ-μεν, &c.

Initial ρ, which generally stands for Φρ (sometimes σρ), gives ἐρρ-, as in ἐρηκταί (Fρηγ-), ἐρρίζωται. Sometimes εἰρ-, as εἰρηταί (Fη-), cp. ver-bum), and εἰρύται (ἔρυμαι, Fπω- protect). One Stem reduplicates ρ, viz. ρε-ρωπομένα, from ῥυπόω.

Similarly we have ἔμμορε, Mid. εύμαρ-ται (σμαρ-), and ἔσσωται (σεύω, root κιευ-: also εληφα (post. Hom., cp. ἑλλαβον, § 67.)

We must distinguish between (1) phonetic loss, as of σ or F, and (2) substitution of initial ε- for the reduplication. The latter may be seen (ε. ρ.) in ε-κτήσθαι, which cannot be derived by phonetic decay from κε-κτήσθαι. The distinction will serve to explain the difference between εύμαρταί, which is the proper representative of an original σε-σμαρ-ται, and εμμορε, which follows the general tendency to double an initial ρ, ν, λ or ρ after the augment.

(3) Attic Reduplication; as διν-ωπα I have seen, ἐλ-ήλα-το was driven, ἔγρ-ήγορα I am awake.

The syllable which follows the Attic Reduplication may vary in quantity, as ἄρηρε, Fem. Part. ἀράρων; ἐρήπτε, Mid. ἐρέπτιτο. Usually it is long, as ἐλήλαται, ἀρησμένος, ἀκηχεμένος, ὄδωδυσται, ἡρήπεστο, ἐρήμωται (Hes. fr. 219), 3 Plur. ἀγγυρεστο, ἐρηδέσται, ὀρωφεχαται. But it is short in ἀκάξημαι, ἀλάλημαι.
(4) Temporal Augment (see § 67): e.g. ἔφ-ἡπ-ται (ἀπτω), κατ-ἡκισ-ται (αἰκίω), ἱσκη-ται (ἀσκέω), ἱσχυμένος.

(5) In a few cases there is no Reduplication:—
oĩsα, for Fοἰδα, Sanscr. veda.

έρχ-αται are shut in (Fεργ-) Plpf. ἔρχ-ατο and (with augment) ἔρχατο.

εἴμαι I am clothed with (Fεσ-), ἑσ-σαι, Plpf. ἑσ-σο, ἑσ-το and (with augment) ἑ-εσ-το, Du. ἑσ-θην, 3 Plur. εὗτο, Part. εἰμένος. Reduplication is not to be found in the ei of εἴμαι, εἰμένος, since these are for Fέσ-μαι, Fεσ-μένος (as εἴμα for Fέσμα). The 3 Sing. Pf. occurs once in Homer, in Od. 11. 191, where the best MSS. have ἡσταί, others εἰσται and εὕται. The true form is probably ἐσταί, preserved in an oracle in Hdt. 1. 47 (ἐσσαί).

ἀμφιακνίδα (II. 2. 316) crying around can hardly be divided ἀμφι-ακνίδα, since the Stem ἀκν- has initial F (§ 390). But a Stem Fήχ- (Fήχη ory), weak form Fάχ-, without Reduplication would give the Fem. Part. Fάχνίδα, whence ἀμφι-ακνίδα.

These examples make it doubtful whether initial F was originally reduplicated in the Pf. stem. In Sanscr. the roots which begin with va (answering to Gr. Fe-) take u-, as ὑπάκα (vac-, Gr. Fετν-). Thus the Fe- of Fέφοικα, Fεφελμένος, &c. may be later, due to the analogy of other Perfecs.

δέχ-αται await (II. 12. 147), Plpf. ἐ-δέγμην (Od. 9. 513., 12. 230), Part. δέγμενος (II. 2. 794., 9. 191, 18. 524., Od. 20. 385), with the same Pf. meaning that we have in δέδεμαι (await, not receive, § 28): while in other places ἐ-δέκτο, &c. are no less clearly Aorists. It seems that we must recognise a Pf. form *δέγμαι (Buttm. G. G. ii. 149., Curt. Verb. ii. 144), probably older than δέδεμαι.

(6) The Reduplication in δεί-δέχ-αται they welcome, seems to be that of the ‘Intensive’ forms, as in δεί-δίσκομαι: see § 61. The form belongs to δέκ-νυμι, not δέχ-ομαι (see Veitch).

24.] In the 3 Plur.—

1. The long Stem with -ἀς (-a-NTI) is comparatively rare:—


These forms evidently result from generalising the Stem in -a. So we have oῖδας (Od. 1. 337), oῖδα-μεν, oἰδασι in Herodotus (and in Attic, see Veitch s. v.).

2. The final consonant of the Stem, if a labial or guttural, is aspirated before the -αται, -άτο of the Mid.; as ἐπι-τετράφ-αται are entrusted, τετράφ-άτο were turned, ἔρχ-αται (Fεργ-) are shut in, ὄρφεχ-αται (ὄρεγ-ω) are stretched out, δειδέχ-αται (δείκ-νυμι)
wélcme, kekurph-atai (Hes. Op. 386). The aspirated forms of the Act., such as eilpafa, kékofa, are entirely unknown to Homer.

It has been pointed out by Joh. Schmidt (K. Z. xxviii. 309) that the aspiration in these analogies is due to the analogy of the forms in which a similar aspiration is caused by the ending: tetrap-atai because of the 2 Plur. tetrap-thye, Inf. tetrap-thye. This explains why a final dental is not affected: for ḥ before θ passes into σ.

3. An anomalous ε for i appears in deie-deex-atai (deik-nvmy, see § 23, 6), ép-rréth-atai (ṙeĩdow, cp. ἤμισ-μένος Hesych.), and ἄκ-ηχέδ-atai (Ἀκακιςω). 4. A final δ of the Stem sometimes appears only in the 3 Plur.: ἄκηχέδ-atai, ἔρράδ-atai (δαιwow, 1 Λοξ. ὀξασατε), ἐληλάδ-ato. But the last of these forms is doubtful; it occurs only in Od. 7. 86 χάλκεου μεν γὰρ τοιχοι ἐληλάδατ', where some good MSS. have ἔρηζεςπάτ'.

25.] Interchange of Stems. The original variation between the Strong and the Weak form is disturbed by various causes.

1. The O-form of the Stem is found instead of the weak form in eilpafou-v meu we are come (for eilpafou-v meu), ἀορτο was hung aloft (cp. ἄερ-θευν), ἐγρήγορθε keep awake, with the Inf. ἐγρήγορθαι (Π. 10. 67, cp. ἐγρήγορτι 10. 182); ἄναγμεν (H. Apoll. 528); cp. εὐγμεν (in Tragedy), ὕδαγμεν (Et. M.).

2. The strong Stem of the Pres. takes the place of the weak Stem in συν-ἐρρηκται (Attic ἔρρωγα), λέειπ-ται, εὐενυ-μέναι, ἡρήμεστο (ṙeĩdow); also in ἔρρέ-μένοι, ἔλ-μένοι, ἔρχ-atai (§ 22, 6). So κεχανδ-ῶς (for κεχάδ-Fws, χανάδω).

ἔστητε, commonly read in Π. 4. 243, 246, is an error for ἔστητε: see § 76.

3. The influence of the Present may further be traced in the Perfects which take i for ει (§ 22, 4), and υ, ευ for ωω (§ 22, 5). So ἔνπό-ῶς (but ἔνωδῆ), προ-βέβουλα (βούλομαι).

In all these cases it is worth noticing that the change does not affect the metrical form of the word: e.g. we may read eilpafouvėn, ἔρρακται, ἔγγυμενα, ἡρήμετο, &c. and some of these may be the true Homeric forms.

The weak Stem appears to take the place of the O-form in deidun (as to which see § 22, 4), and in ἀνα-βέβρυχεν (Π. 17. 54) γυμεν εὐ. For the latter Zenodotus read ἀναβέβροχεν—doubtless rightly, since this is the correct Pf. of ἀνα-βρέχο.

In Attic Reduplication the second vowel of a disyllabic Stem may be short, as in ἐληλουθα (less common in Homer than ἐληλουθα), and κατερήπτε (Π. 14. 55).

26.] The Perfect Participle was formed originally from the
weak Stem, but there are exceptions in Homer, due partly to the F of the Masc. and Neut. Suffix (-Fως, -ωια, -Fός), partly to the general tendency to adopt the form of the Sing. Indic. as the Stem. Thus the Homeric Pf. Part. is intermediate between the primitive formation with the weak Stem (as in Sanscrit), and the nearly uniform long Stem of Attic. In particular—

1. When the Ending -ώς (-ότος) follows a vowel, one or both of the concurrent vowels may be long: μεμά-ότε, μεμά-ώτε (both for μεμά-ώτε). So γεγα-ώτας; βεβα-ώτα; πεφι-ώτε; κεκμη-ώτας and κεκκμη-ώτα; τεθυ-ώτος, τεθυ-ώτα, also τεθυε-ώτα; πεπτη-ώτα and πεπτη-ώτες (πτήσω) : πεπτεώτα (πίπτω). Both vowels are short in ἔστα-ότος.

ω also appears in τετρίγ-ώτας (II. 2. 314), κεκληγ-ώτας (II. 16. 430). For the latter there is a v. l. κεκληγουντας (see § 27); and so perhaps we may read τετρίγουντας.

2. When -ώς (-ότος) follows a consonant, the Stem generally takes the long form, as in the Sing. Ind. Act.: ἀρη-ώς, μεμπκ-ώς, λεληκ-ώς, έουκ-ώς, πεπουθ-ώς, έοργ-ώς: except ειδ-ώς (οίδα), έικ-ώς or έικ-ώς (II. 21. 254), έαδ-ότα (άνδανω, root σφαδ-).

As these exceptions show, the strong form is not original: thus ειδ-ώς is for πιθ-ώς, τάτωσ for ισθαδ-ώτα. So we have μεμά-ότας (perhaps μεμα-ότας), not μεμά-ωτος. When f was lost the original quantity of the syllable was preserved by lengthening the vowel; and in determining the new long vowel the analogy of the Sing. Ind. naturally had much influence.


The form βεβώςα (Od. 20. 14) is an anomaly, apparently formed from the Masc. βεβώς as on the analogy of Participles in -ους, -ούσα and -είς, -εύς.

4. The κ of the Indic. Act. (§ 22, 9) appears in τετυχη-κ-ώς (II. 17. 748), δεδαν-κ-ότες (Od. 2. 61), ἀδη-κ-ότες (II. 10. 98, 312, 399, 471., Od. 12. 281), and βεβρω-κ-ώς (II. 22. 94., Od. 22. 403). These instances are hardly sufficient to prove that the form is Homeric, since we might read τετυχε-όσ, δεδαν-ότες, &c. (like κεκαρν-όσ, κεκοτ-όσ, &c.) A form βεβρω-όσ is supported by Attic βεβρω-ότες (Soph. Ant. 1022). τεθυ-κ-ώς (for

* The form έουκνία is found in—
kalh Καστάνεια θεώς ἔμας έουκνία quoted by Athenaeus xiv. p. 632 as an instance of a line defective in quantity. It does not occur in the text of Homer, but seems to be a variant for II. 8. 305—
kalh Καστάνεια ἔμας έικνία θεώς.
the Homeric τεθνη-ῶς) is not earlier than Theognis. Similarly 
γεγον-ῶς for γεγαδος first appears in H. Merc. 17.

5. The form πεφυζ-ότες flying (only in II. 20 and 21), seems to be formed from the noun φῦζα, without the intervention of any Tense-Stem. This account will apply also to—

κεκοπ-ῶς (II. 13. 60), from κόπ-ɔs striking.

δεδουπ-ότος (II. 23. 679) having fallen with a thud. (The regular form would be δεδουπη-ῶς, or rather perhaps ἐγδουπη-ῶς, cp. ἔγδουπη-σαυ.)

ἀφη-μενός, in which the α of ἀφη is retained, against analogy.

It is in favour of this view that many Denominative Verbs form the Pf. Part. without the corresponding Indicative, as 
κεκοπη-ῶς and the others given above (§ 22, 9). That is to say, the Participle is treated as a derivative Adjective, which may be formed independently of the corresponding verb.

27.] Thematic Perfects. By this term we understand the forms which arise when a Perfect is inflected like a Present in -ω. This change took place universally in Syracusan Doric, occasionally in other dialects. The chief Homeric instances are as follows:—

ἀνωγα: 3 Sing. ἀνώγει, which has a Present sense in several places (though more commonly it is a Plpf.), Dual ἀνώγε-τον; also ἤνωγον, ἄνωγον, ἄνώγε, Opt. ἄνωγομαι, Imper. ἄνωγέ-τω, ἄνώγε-τε. Such a form as ἤνωγον may be regarded either as a thematic Plpf. of ἄνωγα, or as Impf. of a new thematic Pres. ἄνωγα. This remark applies also to the next three cases.

γέγωνα: ἐγέγονε, Inf. γεγονέ-μεν (also γεγονέων or γεγονέων, II. 12. 337).

πεπληγός (only in the Part.): ἐπεπληγον and πέπληγον, Inf. πεπληγέ-μεν, Mid. πεπλήγε-το. Similarly—

μεμηκώς (Part.): ἐμέμηκον.

κεκόπως: Plur. κεκλήγοντες (II. 12. 125., 16. 430., 17. 756, 759), perhaps τετρίγοντες (§ 26, 1), and κεκότων (v. l. for κεκόπως, II. 13. 60., Od. 18. 335).

μεμημαί: the Opt. μεμενέφου (II. 23. 361) is apparently obtained by transference of quantity from a thematic μεμη-ωτο; but we may read μέμνητο, 3 Sing. of the regular Opt. μεμνή-μην (II. 24. 745). For this, again, some MSS. have μεμνομήν, as if from *μέμνω-μαι. The 2 Sing. Ind. μέμη (II. 15. 18) also points to μέμνομαι, but we may read μέμνη (i.e. μέμνηαι).

μεμβλέ-ται (II. 19. 343) and μέμβλε-το (μελ-ω) may be variously explained. Perhaps μεμιλ-, the short Stem answering to μεμήλε, became by metathesis μεμιλε-, μεμβλε-, cp. ἤμβροτον for ἤμαρτον.


ἔδηδε-ται (v. l. in Od. 22. 56, see § 25, 3). We may add the
28.] MEANING.

Pluperfects δείδε feared, ἀνήρθην (II. 1. 266), ἑπ-ενήρθην (II. 2. 219, Io. 134): perhaps also the Optatives in -ομι, -οις, &c. viz. βεβρόθ-οις (II. 4. 35), βεβλήκου (II. 8. 270), πεφεύγοι (II. 21. 609), ἰλήκου (H. Apoll. 165); see § 83.

28.] Meaning of the Perfect. The Perfect denotes a lasting condition or attitude (ἐκεῖς). If we compare the meaning of any Perfect with that of the corresponding Aorist or Present, we shall usually find that the Perfect denotes a permanent state, the Aor. or Pres. an action which brings about or constitutes that state. Thus, δαχω I kindle, δεδε blazes, or (better) is ablaze; κάθε hid, κέκευθε has in hiding; ὀρ-νυ-ται bestirs himself, ὀρωρε is astir; ὀλε-το was lost, ὀλωλε is undone; ἱραρε made to fit, ἱρῃρε fits (Intrans.); ταράσσω I disturb, τετρήκει was in disorder; μεῖρο-μαι I divide, ἐμμορε has for his share; θῶραι I save, shelter, εἰρύ-σται keep safe; τεύκω I make, τέ-τυκ-ται is by making (not has been made); ἐφί grew, πέφυκε is by growth.

Thus the so-called Perfecta praeventia, βέβηκα, ἑστηκα, γέγηδα, μέμνημαι, πέτυθα, οἶδα, έοικα, κέκτημαι, &c., are merely the commonest instances of the rule.

Note the large number of Homeric Perfects denoting attitude, temper, &c. Besides those already mentioned we have—παρ-μέμβλοκε is posted beside, δέορκε is gazing, ἔρρυγε shudders, τέτηκα I am wasting, μέμυκε is closed (of wounds), δεδακρυσαι art in tears, δέδεξε be in waiting, ὀρωρέχατο were on the stretch, πεποτύ-σται are on the wing, κέκμηκα I am weary, προβεβουλα I prefer, δείδα I fear, ἔολπα Ι hope, τέθητα Ι am in amazement, τέτληκα-ς thou hast heart, πεπονύται has his senses, δειδέχ-σται welcome (in the attitude of holding out the hand, while δεκνύ-μενος denotes the action), together with many Participles—κεχηνώσ ἀγαπε, κεκαφήνως παντίν, πεπτῖως covering, συν-οχωκότε bent together, κεκοτήσωs in wrath, τετινῶσ vexed, ἄνθρωπος ουσία, μεμεληδὸs, μεμήκωs, μεμυκωs, πτεργίως, ἀμφιαχύια. So in Attic, βοῶν καὶ κεκραγὼs (Dem.).

Verbs expressing sustained sounds, esp. cries of animals, are usually in the Perfect: γέγωνε shouts, βέβρυγε roars, κεκληγώs, λεληγώs, μεμήκωs, μεμυκωs, πτεργίως, ἀμφιαχύια. So in Attic, βοῶν καὶ κεκραγὼs (Dem.).

With Verbs of striking the Perfect seems to express continuity, and so completeness: κεκοπώs, πεπτηληγῶs, βεβολῆ-ατo was tossed about, βεβλήκει made his hit, ἱρῆρεισω was driven home. (Cr. Ar. Aν. 1350 δη δυ πεπτήγη τὸν πατέρα νεοτής ὄν.)

Note the number of Imperatives of the Perfect in Homer: τέτλαθι, μέματε, δέδεξο, τεθύκαθι, δεδίωθι, κέκλυθι, ἄνωχθι; Mid. τετύχωθι let it be ordered, τετράφω let him keep himself turned.
TENSES.

(In later Greek this use seems to be confined to the Middle: μὴ πέφορμήθει do not be in alarm, πέπαυσο keep silence.)

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

The Intransitive meaning prevails in the Perfect, so that the Act. is hardly distinguishable from the Mid.: επ. τέτευχε and τέτυκται, πεθευγός and πεθυγμένος, γέγονα and γεγένη-μαι. Compare also the Pf. Act. with the Pres. Mid. in such instances as ὄλωλα and ὄλυμπα, πέπουθα and πείλομαι, βεβουλα and βουκλομαι, ἐστάτα and ἐστομαί. The forms τέτροφα, ἐφθορα are Intrans. in Homer, but Trans. in Attic: and an Intrans. or almost Passive meaning is conspicuous in the Homeric group of Participles κεκοτόμας enraged, τετυρός (= τετυρ-μένος) vexed, κεκορηθός (= κεκορη-μένος) satiated, βεβαρηθός heavy, κεχαρηθός rejoicing, κεκαφηθός panting (§ 22, 9, b).

Thematic Tenses.

29. The simple Thematic Present. The Stems which fall under this description generally contain the same vowels (or diphthongs) as the strong Stem of the Non-Thematic Present (§§ 6, 12). They may be classed according to the stem-vowel, as follows:—

(1) η, Ionic for α: λῆθ-ε-το forgot, τήκομαι I waste away, θύγερ sharpenes, σήπεται is rotted, κίθει vexes.

η: ἄρηγερ helps, λήγερ ceases, μηδέται devises. The η of these Stems is 'pan-Hellenic,' i.e. answers to η, not α, in other dialects.

(2) ει: εἰδ-ε-ται seems, εἴκε yield, λείβεω to pour, λειπεί leaves, πείδω I persuade, στείβων trud, στείχεω to march, πέλκετε comb, εἰβεϋ drop, φείδεω spare, ἀείδε sing, ἀλείφαι anointed, ἀμείβε ex-changed, ἐρείκεμενos lorn, ἐρείδε stayed, ἐρείπε knocked down, νείφεμεν to snow (so to be read instead of νυφέμεν in II. 12. 280). For ίκω I come the Doric form is εἴκω.

(3) ευ: φεύ-ω I fly, πεύδομαι I learn (by hearing), ἑρέβυγματι belches, ἑρέβυσμων reddening, στειβόεω to hasten, ψευδόται play false, εὐόμουν being sung, ἑσευνότοι were urged on, νεἰόν nodded, δεύομαι I need; also, with loss of υ before the Thematic vowel, εὐ-νεον swam (νεφ-ον), θέει runs, πλέων sailing, πνέει breathes, πέει flows, χέει pours, κλέομαι I am famed.
The forms with ει for ε, as θελ-ειν, πλεειν, πυελων, ἐγ-χειη, (for θε-ειν, &c.) should probably be written with eu, θευ-ειν, πλευ-ειν, &c. See Appendix C.

(4) επ (pe): δέρκ-ο-μαι I behold, τέρπενις to rejoice, τέρπετο was sacked, έργει confines, τέρσται is dried, ἐρπει creeps, σπέρχουσι urge, ἐρρω sneezing, δέρω flayed, θέρεσθαι to be warmed, ἐρπε sink downwards, ἐρπετε shine, τέρπε turned, τρέφει nurtures, στρέφει twists.

eλ: ἐλπ-ο-μαί I hope, μέλπεσθαι to play, ἐλκει draws, ἀμελευ milked, κέλομαι I command, τέλει turns, ἐθέλω I am willing.

ρτ from ερ appears in τρίβ-έμεναι to rub (Lat. ter-o), χρί-νπ anointed (Sanscr. gharsh-ati), βρίδιν were heavy.


(5) εν: πέν-ε-σθαι to labour, στένει groans, μένω I wait, φθέγγεο call out, ἐλέγχει repriyse, σπέρνω making libation.

εμ: πέμπω I send, ἐπι-μέμφομαι I blame, τέμει (I. 13. 707) cuts, δέμον built, βρέμει roars, νέμει apportion, ετρέμε trembled.

(6) ε: λέγ-ε told, ἐχ-ω I have, ἐδει eats, ἐπέταυ follows, πέταται flies, δέχομαι I receive, ἐν-επε say, ἐ-στεφε set as a covering; with loss of σ, τρεί (τρείει, for τρεσ-ει, cp. ἄ-τρες-τος) trembles, χεί (χείει) boils, νέμοι (cp. νόσ-τος) I return.

The Thematic forms of ειμι, viz. ἔον, Opt. ἔοι, Part. ἔων, belong to this head, since ἐ- is the strong stem. So too κέονται (for κεί-ουταί), 3 Plur. of κεί-μαι.

ω (instead of η) appears in τράγ-ειν to gnow (τράγ-), διώκειν to chase. Both forms appear to be derivative (with suffixed γ, κ, § 45): τρά-γω may be connected with τορ-είν (§ 31, 4). δι-κω is related to δί-μαι (§ 11); it has been supposed to be a Thematic Perfect, with loss of reduplication (i.e. from *δί-διω-κα).

ύ appears in τράχ-ουσι waste away, ἀνά-ψυ-ειν to cool, ἐρν-ει restrains. These also are derivative (§ 45).

ο appears in λόε washed (Od. 10. 361, H. Apoll. 120), Inf. λοοέθαι (Od. 6. 216). λο- is for λοφ-, cp. Lat. lav-ere. A Pres. *λοοω is inferred from the form λυεσθαι (II. 6. 508 = 15. 265), for which we may read λοέσθαι (from the derivative Pres. λοεω).

30. Thematic Present with weak Stem. Of this formation there are a few instances: ἀγ-ω I drive, bring (Aor. ἰγ-ἀγον), ἄχομαι I am vexed (Aor. ἱκ-ἀχε), μάχονται fight, βλαβεῖται fails, breaks down, βλεπεῖ wishes, δροῦνται watch, δοθοῖ Ι care, δῶσι dost hear, ἀπο-δρίφοι (Opt.) tear off, ἄρκει leads, ἄγκε chokes; also the Thematic forms of ειμι, viz. Impf. ἢ-ίον, Opt. ἢι, Part. ἢω.
Note that γράφω is not found in Homer except in the Aor. ἔγραψα.

The forms βόλεται (II. 11. 319), ἧβόλεντο (Od. 1. 234), βόλεσθε (Od. 16. 387) were restored by Wolf: see Buttmann's Lexil. s. v.

The form βλάβεται (II. 19. 82, 166, Od. 13. 34) occurs in gnomic passages only, where an Aorist would be equally in place (§ 78, 2).

δρονται (Od. 14. 104), ὄρντο (Od. 3. 471) occur in the phrase ἐπὶ δ' αὖρες ἑσθολοὶ δροντα, where ἐπὶ δρονται seems to be = 'act as ἐπιουροι, 'are in charge.'

ἀδε only occurs as a Pres. in the phrase οὐκ ἄδε; = have you not heard? Elsewhere άδε is used as an Aorist (Schulze, K. Z. xxix. 249).

A Pres. ἄροφο cannot be inferred with certainty from the Opt. ἀποδρόφοι (II. 23. 187., 24. 21), which may be an Aorist.

The forms ἄρχεω, ἄγχω are difficult because original ἄρχ-, ἄγχ- would shorten the vowel (before a semi-vowel and mute), and consequently the Stem would be indistinguishable from original ἄρχ-, ἄγχ-. That in ἄρχ-ω the Stem is weak may be inferred from the Nouns ἄρχ-ός, ἄρχ-ή (§ 109): the O-form may be found in ἄρχαμος, the strong form possibly in ἄρχ-ομαι. Again ἄγχ-ω may be identified with Sanser. ἀχ-ατι (for ἰγχ-ατι): the strong form being ἰγχ- in ἰγχ-έλω (De Saussure, Mém. p. 276 ff.).

31. The Thematic Aorist. The Verb-Stem is in the weak form: we may distinguish the following groups:—

(1) With α as Stem vowel (the strong Stem with α or η): λάθε was unseen by, λάκε cracked, ἐλ-λαβε took, ἐναθε (for ἐσφάδε) pleased, μακων bellowing, φάγου ate, δι-ἐ-τμαγον (τμήγω) parted, ἄν-ἐ-κραγον cried aloud (Attic Pf. κέκραγα), ἄρετο gained, ἄληται (Subj.) shall leap, ἐ-χραε assailed (χραύ-), ἄληται (Subj.) shall be burned (δαυ-), φάε shone (φαύ-), cp. πυθαύνκω), λάε seized, pinned (λαύ-), cp. ἀπο-λαύω), ἄλθετο was healed, ἥλφου (Opt. ἀλφοι) earned, ἣντετο met (Part. ἀντ-όμενοι).

The forms φάε (Od. 14. 502) and λάε, Part. λάων (Od. 19. 229, 230) are placed here provisionally. Each occurs once, in a context which does not decide between Aor. and Impf.

The existence of an Aor. ἐ-φαῖ-ον has been made probable by W. Schulze (K. Z. xxix. 230). He shows that the form ἱαχον, generally taken as the Impf. of ἱαίω (§ 35), is an Aor. in meaning, and constantly occurs after elision (μεγα ἱαχον, ἐπὶ δ' ἱαχον, ἐπ-ἱαχον). Consequently we can always read ἱαχον (μέγα ἱαχον, ἐπὶ δὲ ἱαχον, ἐπ-ἱαχον), or with augment εὔαχον (cp. εὔαθε for ἐ-φαῖ-ον). In II. 20. 62 καὶ ἱαχε would be read καὶ εὔαχε. The alternative is to suppose that ἐ-μἐ-FontAwesome became εὐαχον by loss of f and contraction (Wackernagel, K. Z. xxv. 279): but contraction in such a case is very rare in Homer, and the Aor. meaning of ἱαχον has to be accounted for. On the other hand if we accept Schulze's view we have still to admit a Pres. (or Aor.? ) Participle ἱαχον (ἐ-μἐ-FontAwesome).

(2) With ε (strong η): ἐθων doing as he is wont (cp. ἴθ-ος for στηθ-οσ), perhaps μεθ-ουτο bethought them (μήθ-ομαι).
The forms μέδοντο, &c. are generally referred to a Verb μέδο-μαι: but no such Present is found, and the other Moods—Subj. Opt. Imper. and Inf.—always admit the Aor. meaning. As to ἐθνω see § 243, 1. If an Aor. it should be accented ἐθνώ.

(3) With ἐ (strong ei): ἐ -στεχ-ου (στείχω) marched, ἐ-πιθοντο obeyed, ἰκέσθαι to come to, λιτέσθαι to entreat, ἵππε (ἵππειπω) fell down, ἵππε (ἵππεικω) was torn, ἤλιτεν offended (Mid. ἤλιτέσθαι), ἄιον heard, ἄιε feared (διλ-), ἄιον ran, ἄ-κιον moved, ἄ-πιου drank, ὀλοθρείσθη slipped, κρικε cracked.

With αι, αἴθόμενον burning, αἴθετο felt shame (§ 32, 2); ἔχρασμε availed (§ 32, 3).

διον I ran (II. 22, 251) is not to be connected with διε feared, but with ἐν-διε-σαν, διε-νται chase, of which we have the Thematic Subj. διώμαι, Opt. διοντο, Inf. διέσθαι. That they are Aorists appears (e.g.) from II. 16. 246 ἐνεὶ κε βήτατα when he shall have chased.

ἐκνο is probably an Aor., since κίω does not occur. The accentuation of the Part. κάνω is in favour of this, but not decisively (cp. ἔγω, ἐγώ).

(4) With ὠ (strong eu): κύθε hid, φύγων fled, τύχε hit upon, πυθόμην I heard tell, ἐστυγων felt disgust, ἐκτυπε sounded, ἀρυγε bellowed, ἅλνθυν I came, ἐκλνων heard, ἀμ-πυμε recovered breath.

With αυ, αυε shouted, αὐη (Subj.) kindle, ἐπ-αυρείων to gain from, enjoy. With ὠ, ἐφε found.

ἐκλνων is clearly an Aor. in Homer. The Pres. κλω, which occurs in Hesiod (Op. 726 ὀ γαρ τοι γε κλώνουν) and in Attic poets, is perhaps only a mistaken imitation of the Homeric style.

(5) With ἄρ, ρά, ῥ (strong ερ, pe): ἐ-πράθ-ο-μεν (πέρθ-ω) we sacked, κατ-έδρασθον went to sleep, ἐ-δρακόν (δέρκομαι) looked, ἐδραμον (δρόμων) ran, ἐ-τραπόν turned, ἐ-τραφε (τρέφω) was nurtured, ταρτώ- μεθα (τέρτω) let us take our pleasure, ἐ-βραγε rattled, ἄμαρτε (also ἄμβροτε) missed, ἐπταρε sneezed, ἐγρ-ετο (ἐγρ-ερ-) was roused, ἄγρ-όμενοι (ἄγερ-) assembled (§ 33).

With ἀλ, ι (strong ελ): ἐ-βαλ-ον (βέλ-ος), ἐ-πλευν, ἐ-πλετο turned, came to be (§ 33).

With υρ, ολ: ἐ-πορ-ου furnished, ἐθορε leaped, ἐτθορε pierced, ἀρετο was stirred up, ἐ-κ-μολ-ε came out, ὀλέσθαι to perish. The e of the strong Stem appears in ειλνον, ελ-ον took, ἐρ-ἐσθαι to ask (cp. § 22, 6).

It will be seen that ἄρ, ρά, ἀλ are generally placed between consonants, where ρ, ι would be unpronounceable. The only exceptions are, ἐπταρον and ἐβαλον. On the other hand υρ, ολ only appear before a vowel.

(6) With α (strong ευ, eu): ἐ-παθ-ον (πένθ-ος) suffered, μάθ-ον learned, ἐλαχον obtained as share, ἐχαδε (Fut. χείσομαι) contained, δακεέων to bite, δάνῃt shall learn (δάς-, strong form *δενο-, cp. δέδαιεν, § 36, 5).
TENSES.

... barren, e-<rx-ov, but $^5$ as 13. Z-KTCLV-OV (for 85, viz. 32.)

gave out (ep. έ-δάμ-ή, § 42).

ev appears in γεν-έσθαι to become.

(7) With loss of ε: έ-σχ-ov held (έ-χ-ο for σχ-ω), εσπετο followed, Inf. επι-σπέσθαι (έπομαι for σπομαι), επι-πτέσθαι (πετ-) to fly over, εέτε sat (for ε-σδ-ετο, Ahrens, Gr. F. § 95).

The ε is retained in ε-τεκ-ov brought forth, ἀπ-εχθθ-εσθαι to incur hatred, ἐσχεθθεν held (?). In these cases loss of ε is phonetically impossible.

ἀπ-ήχθθ-το is an Aor. in Homer (the Pres. being ἀπ-εχθθάνο-μαι), although a Present ἐχθθ-μαι is found in Attic. The simple ἡχθθεν (Od. 14. 366, εχθθαυ Od. 4. 756, ἐχθθεν ασ Od. 4. 502) is called Impf. by Veitch; but the meaning in the three places seems to be the same as in ἀπ-ήχθθεν—not was hateful, but came to be hated.

The only ground for taking ἐσχεθθεν to be an Aor. is the Inf. σχεθθεν (Il. 23. 466, Od. 5. 320). Possibly this may be a Pres. Inf. in -εν (§ 85, 2), preserved owing to the impossibility of σχεθθεν in the hexameter.

32.] The foregoing list calls for some further remarks.

1. Comparing the Second Aorists of later Greek, we are struck by the number of instances in Homer in which the Thematic ε or ο follows another vowel.

In ἐχραιε, φαε, λαε, δαηαι (for ἐ-χραF-ε, φαF-ε, λαF-ε, δαF-ηται) the hiatus is due to the loss of F. So in λεε (for λαFε). Similarly ο is lost in δαηαι (δας-) shall learn.

In several cases the Thematic inflexion is found intermingled with Non-thematic forms. Thus we have ἐκλον, Imper. κλόθι; ἀμ-ποιε, Mid. ἀμ-ποιυ-το; ἐποιε, Imper. ποιε (Ar. Vesp. 1489); διον I ran, εν-δε-σαν chased (δη-μι). The presumption is that the Non-thematic forms are older, the others being derived from them as ἐν I was and ἢνον I went from corresponding parts of εμι, εμι (ep. § 18). Similarly we may account for ἐκλον (κα- in Pres. κι-ρυμαί), and perhaps οιε feared, οιον heard.

2. Another characteristic group is formed by the Aorist Stems in which we find initial a either entering into a diphthong (ai-, αυ-) or followed by a double consonant: viz. αιθ-, αιδ-, αυ- (in αυι kindle), αυρ-, αλθ-, αλφ-, αντ-. Some of these which are usually counted as Present Stems require separate notice:—

αιθ- occurs in Homer only in the Part. αιθόμενον burning: as to the adjectival use of Participles see § 244. The Stem is found in the Sanser. ιδι-ατι burns.

αιδ- occurs in the Indic. αιδεθο, Imper. αιδεθο, Part. αιδέομεν; the corresponding Pres. is always αιδέομαι.

αιε shouted may always be an Aor. (Il. 11. 461, 13. 477, 20.
48, 51). We may identify this aδ- with u in Sanser. u-noti calls. The aδ- is a distinct syllable in the Aor. δαι-σε, cp. δαιτη.

aου (Od. 5. 490, v. 1. aου) makes good sense as an Aor., expressing the act of kindling. The Stem is weak (aου- = Sanser. υση- in υση-ας, Αξοι. aους); the strong form appears in ευ-ω, Lat. uro.

επ-αυρείν exhibits the Thematic form answering to απ-ηύρα, ἀπο-υράς (§ 13).

ἀλθ-ετο, found only in II. 5. 417, is clearly an Aor.

ἀλφ- occurs in ηλφον, Opt. ἀλφοι, with Aor. meaning.

ἀντ- in ἄντετο, ὑν-αντέτθην, Inf. ἄντεσθαι, Part. ἄντομενος, always with clear Aor. meaning. Accordingly ἄντεσθαι in II. 15. 698 (the only place where it occurs) was accented by Tyrannio ἄντεσθαι.

The aδ- of αδθ-, αου-, &c. is discussed by De Saussure along with that of ἀρχ-, ἄγχ- in a passage quoted above (§ 30 note). He regards it as 'prothetic,' so that the Stems in which it appears are generally in the weak form. The -υ- of αυ- may answer to either έ or ου in the strong form; thus αδθ-γή: αδθείω- = αδθου: ἀηδείω (Sanser. vakhsh-) = αήχ-γη: εύχ-ομαι, perhaps ἐπ-αυρείν: ευρ-είν. A similar aδ- appears in ἀ-μείθαι, ἀ-μέλγω, ἀ-θρώ; perhaps in ἀ-λυτέσθαι, ἀ-μαρτείν (but in these it may be originally significant, infra, 3).

In ἀλθ-, ἀλφ-, ἀντ- the form is weak (perhaps also in ἄγγ- as ἄγγ-ως: ἄγγ-ου- or ἄγγ-γή: ἄγγκ- in ἄγκ-ω), or else the strong and weak forms coincided (as in ἀρχ-, ἄγχ-, § 30).

It appears then that in the Tenses with which we are dealing the strong Stem has generally disappeared, and the Present has been derived afresh from the weak Stem, by means of one of the various Suffixes. Thus we have αδθ-, Pres. αδθ-ομαι; αου-, Pres. αουτεώ; αουρ-, Pres. επ-αυρ-ικο; ἀντ-, Pres. ἀνταξο, ἀντιάζω. The process has been the same in ἀλτ-εσθαι and Pres. ἀλτ-αίνω, ἀμαρτ-είν and ἀμαρτ-άνω, εύρ-είν and ευρ-ικο, ἐχθέσθαι and ἀπ-ἐχθ-ανομαι, ὀλυσθε and ὀλυσθ-άνω, also in Attic ἀισθ-θεσθαι and αἰσθ-θομαι. The last is interesting as the only post-Homerian Second Aorist which is used in good Attic prose.

3. A few Thematic Aorists seem to be formed from the Stems of Nouns of the O-declension. Thus ἔχραυσμε availed is generally derived from χρύσιμος useful (Curt. Verb. ii. 13). So, according to Curtius, θέρμε-τε warm ye, θέρμε-το grew warm, from θερμός; διπλε-σθαι (II. 19. 172., 23. 159) to get ready, from διπλον (διπλέ-ω); γόνο (II. 6. 500) bewailed, from γόσ (γο-άω); ἀμαρτ-είν to miss, from ἀ-μαρ-τε- without part in.

Some at least of these instances may be otherwise explained. For διπλεσθαι we may read ὁπλεσθαι (the uncontracted ὁπλεσθαι is impossible in the hexameter). γόνο in II. 6. 500 αι μὲν ἔτι ζωόν γόνον "Ektora κ. τ. λ. makes better sense as an Impf.: Fick reads γον, 3 Plur. of an "Eolic" γομυ. Possibly γόνον is for γόνον by hyphareesis (§ 105, 4).

33.] In several cases it is difficult to say whether loss of ε is characteristic of an Aor. Stem, or is merely phonetic, due to
TENSES.

38

'syncope.' Thus we have ἀγέροντο, Part. ἀγρώμενοι: ὄφελον ought and the Attic ὄφλον owed: πέλω and the syncopated forms ἐπλευ, ἐπλετο, Part. ἐπιπλόμενος, &c. (not ἐπελευ, ἐπέλετο, &c. in Homer).

ἀγέροντο were assembled, Inf. ἀγέρεσθαι (so accented in MSS.) imply a Pres. ἀγήρω; but the Part. ἀγρ-όμενοι seems to be an Aor. The e is only lost in the Part., whereas in the undoubted Aor. ἐγερ-ετο the form ἐγερ- never occurs (Opt. ἐγέροντο, Inf. ἐγερεθαι). In II. 7. 434., 24. 789 ἀμφι πυρήν . . . ἐγερετο λαὸς Cobet (Misc. Crit. p. 475) proposed to read ἐγερετο, from ἐγερ-. The emendation gives a good sense, but is not absolutely necessary.

ὀφελον ought (= would that) bears a different sense from the Aor. ὀφλον, but is indistinguishable from the Impf. ὀφελλον (Od. 8. 312 τῷ µῆ γείνονθα όφελλον, so II. 7. 390., 24. 764, Od. 14. 68., 18. 401). Hence ὀφελον is probably an older form of the Imperfect which has survived in this particular use.

ἐπλευ, ἐπλε-το, &c. must be Aorists, since—

(1) ἐπλετο occurs in the 'gnomic' use, e.g.—

II. 2. 480 ὑπὲρ βασιν ἀγέληψι μέγι ἐθαυμ ἐπλετο πάντων

and so in II. 24. 94, Od. 7. 217. This use is not found with the Impf.

(2) ἐπλετο with the meaning of a Present can only be explained as an Aor. = the English Pt., has turned out, has come to be, (and so is): see § 78, and cp. II. 12. 271 ὥν ἐπλετο ἐργον ἀπάντων now it has become: with another Aor. similarly used, II. 15. 227 πολύ κέραν ἐπλετο, ὅτι ὑποτείχεν it is better that he has yielded: also II. 6. 434., 7. 31., 8. 552., 14. 337., 19. 57, Od. 20. 304, &c.

The Part. occurs in ἐπι-πλόμενον ἄτος (Od.) and περι-πλόμον ἐναύτων, with much the same force as the Pres. Part. in the equivalent phrase περιτελλο-μένων ἐναύτων. But, as we shall see, an Aor. Part. may have the meaning of an adjective (§ 244): cp. volvenda dies.

34.] Comparison of the Thematic 'Strong' Aorists found in Homer with those of other periods of Greek brings out strikingly the relation between the Homeric and the later dialect.

It may be assumed that the Strong Aorists, like the Strong Preterites in English, were a diminishing class, never added to (except by learned imitators of the Epic style), and gradually superseded by the more convenient forms in -σα. Hence the comparative frequency of these Aorists in an author indicates either an early date or (at least) the use of an archaic style.

Curtius enumerates altogether 117 Strong Aorists, of which 84 are found in Homer. Of these 84, again, about 30 occur also in prose, while as many more are used in the later poetical style (ἐλακνο, ἐκον, ἐκλον, μολεῖ, πορεῖ, &c.). Of the non-Homeric examples only one, viz. ἀλθίσατι, belongs to the language of prose; about 15 are found in good early poetry (e.g. δικέιν, δοξεῖν, παρεῖν, βλαστεῖν, in Attic dramatists); most of the others are evidently figments of learned poets, imitated from actual Homeric forms, e.g. ἔδαεν (from Homeric διδαειν), ἔµμορον (from μορος and the Homeric Pf. ἐμμορεῖν), ἔσσουσε.

These facts seem to show both the high antiquity of the Homeric language and the position which it held as the chief though not the only source of the poetical vocabulary of historical times.
36.] The Reduplicated Aorist. These Tenses are formed with the weak Stem, and either (1) reduplication of an initial consonant with ε, or (2) Attic Reduplication. The following are the chief examples:—

(1) ἡ: ἐκ-λειαθ-ον made to forget, λειαβεθαι to seize, κεκάδων severing, κεκάδουτο yielded, κεκάρουτο rejoiced, ὑμ-πεταλών brandishing on high, τεταγών grasping, ἥγ-αγ-ον led, ἥς-ήπαφε deceived, ἦπαρε fitted, ἦκαξε vexed.

(2) ι: πεπιθ-ομεν may persuade, πεφιδεθαι to spare.

(3) ο: τετύκ-οντο made for themselves, πεπόθοντο may hear by report, κεκύθωσι shall hide.

(4) ἀρ (ρα), ἀλ, λ: τετάρπ-ετο was pleased, πέφραδε showed forth, ἀλ-αλκε warded off, ἐ-κε-κε-ετο shouted (κελ-).

(5) α, ν (for ει): λειαξ-ητε (Subj.) make to share, δέδαεν taught (cp. § 31, 5); ἐ-πε-φν-ε slew (cp. πε-φα-ται is slain).

(6) Loss of ε: θ-τε-τυμε found, caught (τεμ-?); ἐευτον said (perhaps for ἐ-θε-θε-ευν-ον?*); also ἐσπετο followed, if it is taken to be for σέπτε-το.

* The difficulty in the way of this explanation is that in the old Attic inscriptions which distinguish the original diphthong α (written EΙ) from the sound arising from contraction or 'compensatory' lengthening (written E), the word είαε is always written with ΕΙ (Cauer in Curt. Stud. viii. 257). In Sanscr. the corresponding form is avocam, for a-va-vac-am (voc becoming uc). Answering to this we expect in Greek ευτυν (Vogrinz, Gr. d. hom. Dial. p. 123).
The forms which point to *σε-σε-το, viz. ἔρωται (Od. 12. 349), ἔσοιμην (Od. 19. 579, 21. 77), ἔστεφθο (II. 12. 350, 363), ἔσπομενος (II. 10. 246, 12. 395, 13. 570), can be easily altered (e.g. by writing ἀμα σπολίμην for ἀμ' ἐσπολίμην). We always have ἐπι-σπέθαι, ἐπι-σπέθαι, μετασπέθαι (never ἐρ-σπόμενος, &c.); i.e. ἐστι- only creeps in when a preceding final vowel can be elided without further change.

(7) A peculiar Reduplication is found in ἄρκακε (Pres. ἄρκω-ω) checked, and ἄνεπα (ἐνπή) rebuked.

These Aorists are exclusively Homeric, except ἅγαγον and ἐπινο (Attic ἑπινο). They are mostly Transitive or Causative in meaning; compare ἐ-λαχο-ν I got for my share, with γέλαχο-ν I made to share; ἄρηπε is filling, with ἄρηπε made to fit, &c.

The Inf. δεδα-σθα (Od. 16. 316) is not to be connected with the Perf. Part. δεδα-ος, but is for δεδασθα, Inf. Mid. of the Reduplicated Aorist δεδαεν taught. Thus the sense is to have oneself taught.

37.] Aorists in -ά. Besides the usual forms of ἐ-ἐπο-ν (ἐπο-ν) we find a 2 Sing. εὔτα-ς (II. 1. 106, 108), or ἐ-ἐπα-ς (II. 24. 379), 2 Plur. εὔτα-τε (Od. 3. 427). Answering to the Attic ἣνεγκον Homer has ἣνεκα, Opt. ἐνεκα-ι, &c.; but Inf. ἐνεκέ-μεν (II. 19. 194). In these two cases the form in -ον is probably older.

Tenses with Suffix (Non-Thematic).

38.] The Tense-Stems which remain to be discussed are formed (like the Presents in -νμι and -νμι) by means of a characteristic Suffix. Of these Tense-Stems three are Non-Thematic, viz. those of the Aorists formed by the Suffixes -σα, -η, and -θη.

It is important to notice the difference between these formations and the Perfect and Aorist Stems which take -κα. The Suffix -κα in such cases is not characteristic of the Tense-Stem. It is only found as a rule with certain Person-Endings.

39.] The Aorist in -σα (called 'Sigmatic' and 'Weak*') Aor.
The Suffix -σα is joined to the Verb-Stem (usually in its strong form), as ἐρρηζε (ῥηγ-), ἢλεψα-ν (ἀλεφ-), ἐ-πνευ-σα-ν (πνευ-), εἴδεσε (for ἐ-δει-σε) feared, ἐ-βη-σα-ν, ἐ-φυ-σα.
The following are the chief varieties:—

1. Verb-Stems ending in a Dental or σ preceded by a short vowel, form -σα or -σα: thus we have ἡρέσσα and ἡρέσα (for ἡ-ρετ-σα, from ἡρετ-); ἐ-σατο, ἐσασθαι (ἐσο-); σβέσ-σαι, τρέσ-

* The term 'Weak' implies formation by means of a Suffix. It was suggested by the analogy between the two Aorists and the Strong and Weak Preterites of the Teutonic languages.
AORIST IN -ΣΑ.

σαι; ἔσας, ἐφ-ἔσα-το (é- for *σεδ-); ἐ-θλασε and θλάσ-σε, σπάσα-το, ἐ-δάσ-σα-το, ἐσ-ἐ-μάσ-σα-το, νάσ-τα (§ 51, 2); χάσα-το (cr. ἐ-χάδε), ἐ-φρασά-μην (φραδ-), ράσα-σε- (ράδ-), πασά-μην (πάτ-); ἐλλισά-μην (λέτ-), ὀδύσα-το (ὀδυσ-).

Verbs in -εω form the Aorist in this way, as ὀπασα, ἐκόμισα, ἔσεινεν, ἠρποσε; or (less commonly) in -έα, as ἐκενάριζα, δαίζαυ, μερμήριζε, ἐγγύαλιζε. ἀρπάζω forms ἄρπαζε and ἄρπασε.

2. Derivative Verbs in -αω, -εω, -ωω usually form the Aor. with a long vowel (in -ησα, -ωσα, -ὑσα). But the Verbs in -εω often form the Aor. in -εσα, -εσα; not only the Verbs derived from Noun-Stems in -εα, such as τελέω, νεικέω, ἀκηδέω, but also several Verbs derived from Masc. Nouns in -ο-σ; e.g. ἐκορεό-σατο was satiated (Pf. κεκορη-μένος), κοτέσ-σατο was enraged (κεκοτη-ώς), πόθεαν longed for (ποθή-μεναι), ἀλεσαν ground.

Other examples of σα in the Aor., though the Verb-Stem cannot be shown to end in σ or a Dental, are: ἡγάσαστο (ἀγα-μαι) was amazed, ἐτάλα-σα endued, κέρα-σε mixed, πέρα-σα sold, ἡλια-σα drove, ἤρα-σάμην loved, ἐδάμα-σα tamed, ἵλα-σονται (Subj.) shall appease, καλέ-σαι to call, δέλε-σαι to destroy, ἐτάνυ-σα σε stretched, ἐκάτυ-σε παυτε, ἐρύ-σαμεν drew, ἐκ-σα slept, λοέ-σατο washed, ὄμο-σαι to swear, ὄνο-σατο made light of; see § 51. Note that when -σα is preceded by a short vowel there is always a collateral form in -ςα: the only exceptions are στορε-σαι to strew and κρεμά-ςαι to hang, and these are due to metrical reasons.

Most of the Aorists in -άσα, -εσα, &c. are evidently due to the analogy of those in which -σα was originally preceded by a short vowel and a dental or σ. That is to say, ἐτάλα-σα, ἐκάτυ-σα, &c. do not follow the type of ἐρρήσα, ἡλιασα (as ἐβη-σα, ἐφο-σα did), but the type of ἐθλασ-σα, ἐτέλεσ-σα. Thus -σα becomes the Tense Suffix after a short vowel, just as -σα is after a long vowel or diphthong.

The forms λούσα, λούσατο, λούσασαυ, &c., which suppose an Aor. *ἐλούσα can nearly always be written λοις-. The exceptions are, Π. 14, 7 θερίνην καὶ λούσῃ ἀπο βρότον (read λούσῃ τε ἀπὸ), Od. 6. 210 λούσατε τ' ἐν ποταμῷ, 6. 219 ἀπολύοσμαι.

3. With Verb-Stems ending in μ, ν, ρ, λ, the σ is usually lost, and the preceding vowel lengthened, ε becoming ɛι: as ἐ-γυμα (γαμ-), κρησναι (κραν-§ 55), ἔπ-ἐτειλα (τελ-), ἐ-φίλα-το (φίλ-), ἠγερα (ἐγερ-), χήρα-το (χαρ-)*. A few Stems retain σ: ἀρ-σα, ἀρ-σαυ, ἀπό-ερ-σε, ἐ-κερ-σε, κύρ-σα-ς, φύρ-σα, ἐλ-σα-ν, κέλ-σαι, κένσαι. This is the rule when ρ or λ of the Stem is followed by a dental, as in ἐ-περσε (for ἐ-περθ-σε), ἠμερσε (ἀμέρδω). But ν

* The form ἡρά-το, which is usually taken to be an Aor. of ἀρ-νυ-μαι, may stand to ἀρέσαυ as ἐ-πτά-το to πτέσαυ, ἀνα-το to ἀνο-μαι, δε-νται to δε-σταυ (see however Cobet, Misc. Crit. p. 400).
TENSES.

42

before ὑ is lost in ἐ-πειοσα (for ἐ-πειονδ-σα): cp. πελοσμαι for πειοσμαι, &c. The form κένσαι (II. 23. 337) is later.

The Verb-Stem ὀφελ- makes an Λορ. ὀφέλεια: see § 53.

40.] Primitive Aorists with Suffix -σ-. Originally the Sigmatic Aorist was inflected like the Aorist in -ά already described (§ 15): that is to say, the a appeared in the ι Sing. (perhaps also 3 Plur. -ά) and the Stem was liable to variation between a strong and a weak form. Thus from a Stem τεύκ-, τοκ-, with the regular phonetic changes, we should have had—

Active, 1 Sing. ἔτευξα.

2 ἔτευξ (for ἐ-τεύκ-σ-σ).
3 ἔτευξ (for ἐ-τεύκ-σ-τ).

1 Plur. ἔτευξμεν (or ἔτευξμεν).
2 ἔτευξτε (or ἔτευξτε).
3 ἔτευξαν.

Middle, 1 Sing. ἔτύγμην (for ἐ-τυκ-σ-μυν).

2 ἔτυξο (for ἐ-τυκ-σ-σο), Imper. τύξο.
3 ἔτυκτο (for ἐ-τυκ-σ-το).
3 Du. ἔτυχθην (for ἐ-τυκ-σ-σθην).

Inf. τύχθαι (for τυκ-σ-σθαι or τυκ-σ-σθαι).
Part. τύγμενοι (for τυκ-σ-μενοι).

Several forms belonging to this scheme have survived in Homer:

ἔλεξα, Mid. ἔλεγμην, ἔλεκτο, Imper. λέξο, Inf. κατα-λέχθαι, Part. κατα-λέγμενοι.

(ἔδεξά-μνυ), δέκτο, Imper. δέξο, Inf. δέξαι.

ἐμίξα, Mid. ἐμίκτο and μικτό.

ἐπηξα, Mid. κατ-ἐπηκτό (II. 11. 378).

ἐπερσά, Mid. Inf. πέρσαι.

ἐπηλα, Mid. ἀν-ἐπαλτό, πάλτο.

(ηλα-το), ἀλσο, ἀλτο (better ἀλσο, ἀλτο), Part. ἐπ-αλμενοι.

ἀφσα, Mid. ἀφτο, Imper. ἀφσο, Inf. ἀφταί, Part. ἀφμενος.

ἀρσα, Part. ἀρμενος.

(ησα-το), Part. ἄσμενος.

(ἔλεξά-μενος), ἐλεικτο (read Θωλείκαμενος, ἐΘωλείκτο, § 53).

γέντο σεισεδ (γεισ-).

ἐμίγα, 3 Du. μιάνθην (cp. πέφανε for πεφαν-σθε).

ἰκτο (Hes. Th. 481), Part. ἰκμενος coming.

Add ἐδκτο (Thebais, fr. 3), κέντο (Alem. fr. 141).

The ‘regular’ forms, such as ἐδέξατο, ἦλατο, ἦσατο, are to be explained like ἐχεύα-το, &c. (§ 15). On this view ἐδέξατο and ἦλατο are related to δέκτο and ἀλτο precisely as ἔχευατο to χύτο, and similarly ἦσα-το to ἄσμενος as ἐχεύατο to χύμενος.

The form μιάνθην (II. 4. 146) is now generally taken as 3 Plur., for ἐμίανθεν, or ἐμίανθησαν. The 3 Plur. in ἰη is found occa-
sionally on inscriptions in other dialects (Meyer, G. G. p. 468); but that is very slight ground for admitting it in Homer. In any case it is later than -ev, and due to the analogy of the other Person-Endings*.

The Homeric forms of the Subj. also pre-suppose a Stem without final a: e.g. the Subj. βησ-σ-νευ points to an Indic. *ἐ-βησ-σ-νευ (§ 80). The existence of such Indicatives in an earlier period of the language is proved by the Sanscrit Aorists with S, many of which join the Person-Endings directly to the Stem, without an 'auxiliary' a (except in the 1 Sing. and 3 Plur.); e.g. the Root ji gives ajais-an, 3 Sing. ajais (for a-ja-t-s), 1 Plur. ajais-ma, &c.

Upon this stage of inflexion Joh. Schmidt has based a very probable explanation of the 3 Plur. Ending -σαν (K. Z. xxvii. p. 323). It is evident that owing to the loss of σ the Tense-Stem of such forms as ἐτευγμεν, ἐτεύκτε, ἐτέκτο appears as τευκ- or τυκ-, instead of τευξ-, τυξ-. Consequently the form ἐτευξαν would be felt as ἐτευ-σαν; that is to say, -σαν would become in fact the 3 Plur. Ending. Such an Ending would then be easily transferred to other Tenses,—ἐδο-σαν, ἑτα-σαν, &c. The usual theory is that -σαν in these forms comes from the regular Aor. in -σα. But this does not explain why it is confined to the 3 Plur.—why we have (e. g.) ἐδο-σαν but not ἐδο-σαμεν.

41.] Aorist in -σαν(). Several Stems form a Weak Aorist as a thematic tense, with ε or o instead of a: viz. ἵχο-ν, ἐ-βησ-σ-το, ἐ-δωσ-το (δυσό-μενος Od. 1. 24); Imper. πελάσωσ-τον (II. 10. 442), ἄξε-τε, οὔσε-τε, λέξε-ο, ὀρσε-ο; Inf. ἄξε-μενα (II. 23. 50, 111), οἰσέμενα (II. 3. 120): perhaps also ἐ-πεσο-ν (πετ-).

The forms ἐβήσετο, ἐδύσετο were preferred by Aristarchus to those in -σατο: see Schol. A on II. 2. 579, 3. 262, 10. 513. They were regarded by ancient grammarians as Imperfects (Schol. A on II. 1. 496); and this view is supported by one or two passages, esp. Od. 10. 107, where ἦ μεν ἄρ ἐσ κρήτην κατεβής-σετο must mean she was going down to the spring (when the messengers met her). So in the Part., Od. 1. 24 οἱ μὲν δυσομένοι 'Τπερίωνοι οἱ δ' ἀνώτατος, and II. 5. 46 νῦξ ἵππων ἐπιβησόμενον pierced as he was mounting his chariot, cp. 23. 379.

The forms ἵξο-ν, ἄξε-μενα, &c. answer closely to the Sanscrit. Preterite in -ςα-ς, as दिल्सक-म. ἐπεσον is difficult to explain as ἐ-πες-σον, both (1) because it can hardly be accidental that we never have ἐπεσον, and (2) because it has to be separated from the Doric ἐπεσον. Possibly there was a primitive non-Thematic *ἐ-πετα, ἐ-πες, ἐπες (for ἐ-πες-τ-ε, ἐ-πες-τ-), Du. ἐπεσον, &c., 3 Plur. ἐ-πες-αν, from which both ἐπες-αν and ἐπεμ-ον might be derived in much the same way as ἐ-κτα-ον from the primitive ἐ-κτεινα, Plur. ἐ-κτά-μεν (§ 13).

* One of the reviewers of the former edition (Cauer in the Jahresb. d. philol. Vereins) objects that the Dual does not suit the context ('hier gar nicht in den Zusammenhang passt'). The subject is μηρολ, which is Dual in sense; and the Dual might well be restored throughout the sentence (τοῖοι τοι, Μεθέλας, μάνθην αἵματι μηρόν εὐφρέ, κνήμα τε κ. τ. λ.). The explanation of μάνθην as a Dual is due to Buttmann (Ausf. Spr. ii. 244, ed. 2).
42. The Aorist in -η-ν. The Stem of this Tense is formed by suffixing η to the weak form of the Verb-Stem. This η becomes ε in the 3 Plur. (-εν for original -εντ), the Opt. and the Part. (i.e. before i and ντ). The Person-Endings are those of the Active, but the meaning is either Intransitive or Passive: e.g. ε-χάρ-η rejoiced, ε-δάν was taught, ε-φάν-η appeared, τραφ-η was nurtured, ε-κλ-η shrunk (Stem ἔκλη-), δι-ε-μαγε-ε-ν parted asunder, ε-πάγ-η, ε-δάμ-η, ε-άγ-η, ε-βλαβε-ε-ν, ε-μίγ-η, τάρπ-η-μεν and (with Metathesis) τραπ-ή-ομεν (τέρπ-ω), &c.

The Stem is long in ε-πλάγι-η (cp. ε-πέπληγ-ου, πληγ-ή), and once in ἔδαγ (ἀ in II. 11. 559)*. The Inf. τερσή-μεναι (τερσήναι), which occurs in II. 16. 519, Od. 6. 98, need not be an Aorist: see the similar forms in § 19. The Part. ἀνα-βροχεύ (Od. 11. 586) is not connected with ἀνα-βεβροχευ (§ 25); see Buttmann, Lexil.

There is evidently a close relation between these 'Passive' Aorists and the forms discussed in § 14 (such as ε-βλη-ν, ε-πτη-ν, ε-τλη, ε-σβη), and we can hardly doubt that they are nothing more than an extension by analogy of that older type (see Brugmann, M. U. 1. 71). The chief difference is that (as in the Thematic Aorist) the Stem is usually disyllabic, retaining the short vowel of the root: thus we have ε-δάμη, but δημη- in δι-δημ-tau, &c.

The Aorists with Stems in ἄ and ω (§ 19) are parallel to the Aorists in -η. Thus γηρα-ναι, βω-ναι, δω-ναι only differ in the quality of the vowel from δην-ναι, ἄνη-ναι: and there might have been numerous Aorists in -να and -νω along with those in -νη, just as there are derivative Verbs in -αω, -οω as well as in -εω.

43. The Aorist in -θη-ν. The Stem of this Tense is formed by the Suffix -θη. The Person-Endings are the same as those of the Aorist in -η, and the meaning is Reflexive or Passive.

In later Greek the Verb-Stem is mostly in the strong form, as ε-θήχ-θη-ν, ε-λείφ-θη-ν, ε-ζέυχ-θη-ν; but this does not seem to have been the original rule: e.g. Homer has ε-τόχ-θη was made, Attic ε-τεύχ-θη. So we find the weak Stem in κατ-ε-κτά-θεν (κτεν-), τά-θη (τεν-), τάρφ-θη (τέρπ-ω), τραφ-θη-ναι (τρέπω), ε-στά-θη (Od. 17. 463), λά-θη, ε-ε-συ-θη, ε-φοφ-θεν.

The Stems of κλίνω and κρίνω vary in regard to the ν: we have ε-κλίν-θη and ε-κλε-θη, κριν-θε-ντες and δι-ε-κρι-θε-ν.

44. Meaning of the Passive Aorists. The Aorist in -η appears to have originally had an Intransitive sense, of which the Passive sense was a growth or adaptation. This transition is

* In the former edition Bekker's reading ἔδαγ (Pf. Subj.) was given as the probable correction for this passage. But the sense required is rather that of the Λορ.—were (i.e. had been) broken—than the Pf.—are in a broken state. Cp. Hes. Op. 534 ὁ τ' ἐμι νῶτα ἔδαγε whose back is broken down, i.e. bowed. As to the ἄ of ἔδαγ see § 67, 3.
seen (e.g.) in ἔχαρη rejoiced, ἔδαθ learned, ἓν flowed, ἐφάνη appeared. In these instances the Passive grows out of the Intransitive meaning (as in the Middle forms it grows out of the Reflexive meaning). Similar transitions of meaning may be found in the Perfect (§ 28, πιέω), the Aorist (ἔσβη was quenched), and even in the Present, as ἐκπίπτεω to be driven out, κεῖται ἐς laid down (as Pf. Mid. of τίθημι), and πάσχω itself.

The Aorist in -θη-ν is often indistinguishable in meaning from the Aor. Middle. There appears to be ground for distinguishing it from the Aor. in -ην as originally reflexive rather than intransitive (Wackernagel, K. Z. xxx. 305.) In many cases Middle forms are used in Homer interchangeably with those in -θη-ν: thus we find ἄσατα and ἄσοθα, αἰδετο ηδέσατο and αϊδέσοθης, ἀξίωσαθι and ἀώθωμα, δυνάσατο and δυνάσθη, κορέσατο and κορέσθη, μνησάσαι and μνησθήσαι, ἀπ-ἐνάσατο and νάσθη, ἐφρασάμεν, ἐφράδανθης, ὄσατο and ὄτιδο, ἐγχόλωσατο and ἐγχόλωθη, ἐρέσατο and ἐρείσθη, ὁρμήσατο and ὁρμήθη, &c.; also ἐβοίτω and ἐβοίθευ, ἀμπινύτο and ἀμπινύνθη, λύτο and λύθη, ἐκτατο and ἐκτάθεμ, λέκτο and ἐλέχθη, μίκτο and ἐμίχθη.

This observation has recently suggested a very probable account of the origin of the Aor. in -θη-ν. The 2 Sing. Mid. Ending in Sanser. is -θάς, to which would correspond Greek -θης. Hence the original inflexion was (e.g.) ἐ-λα-μυν, ἐ-λα-θης, ἐ-λα-το, &c. Then ἔλαθης was regarded as ἐ-λα-θης, i.e. to say, λαθης was taken as the Tense-Stem, and the inflexion was completed on the model of the already formed Aorists in -θη (Wackernagel, i. c.).

The Aorists in -ην and -θη-ν are formations peculiar to Greek, and were doubtless developed along with the separation of Present and Aorist forms which had hardly been completed in the time of Homer (Curtius, Verb. ii. 1 ff.). It is worth notice that the three Aorists that have a distinctive Suffix agree in avoiding the Thematic Endings, while the Impf. tends to adopt them, as in ἐπιθει, ἐδίδου, ἔμνυε, &c. The reason doubtless was that the Thematic inflexion already prevailed in the Present. Thus a distinction of form was gained which was especially needed for the Aorists in -η-ν. Forms like ἐφίλει (which at first, as we see from φιλή-μενα, subsisted side by side with ἐφίλη) were adopted as Imperfects, while ἐμίγγη &c. were retained as Aorists.

Thematic Present (with Suffix).

45.] In the forms to which we now proceed the Verb-Stem receives a suffix which serves to distinguish the Present Stem; as τύπ-το, κάμ-νο, βά-σκο, κτείνω (for κτείν-ιω).

These suffixes may be compared with other elements used in the same way, but not always confined to the Present; as εκ in ὁλε-κω I destroy, ἐρώ-κω I restrain, διώ-κω I chase, γ in τρή-γω I cut, Χ in ἐγχε-μεναι to swim, τρύ-χουσιν they waste, σμή-χεν to smear, σ in αὐξω (aug-εο), θ in σχε-θε held, ἔσθειν (ἔδ-θειν) to eat,
The T-Class. The suffix -τε (ο) is usually found with a Verb-Stem ending in a labial mute (π, β, φ), as ἄντι-τε reuke (ἀντι-), καλέτ-τει annoys, ἀστράπ-τει lightens, σκέπ-τεο look out, κλέπ-τε, κόπ-τε, τύπ-τε, ἐ-μαρπ-τε; αᾶτο (ἀ-φ-) fasten, κρύπτων (κρύφ-α) hiding, ὅπτε (θάφ-) bury, ράπτεω to sew, string together; βλάπτει (βλάβ-β-) harms.

The Stem is in the weak form; the corresponding long forms are generally wanting.

This suffix is combined with Reduplication in ἰ-ἀπ-τω (for ἰ-ἀπ-τω, cp. Lat. jace-io) I hurl, which occurs in Od. 2. 376 κατὰ χρόνα καλῶν ἰάπτη shall maltreat (lit. knock about) her fair flesh*. πτ may be for π-τ, and, if so, these Verbs would belong to the I-Class (§ 50). In some cases, however, the τ represents an original guttural. Thus we find εἰνίσσω (εἰκ-ω), as well as εἰνιττα (εἰνι-ή); πέσσο, later πέττω (πέτ-ων); νίκω, later νίπτω (ἀπονιττεσσάι in Od. 18. 179 is doubtful). Here εἰνίσσω, πέσσο, νίκω are formed by the suffix -τε(ο), and consequently εἰνιττα, πέττω, νίπτω must be otherwise explained. So in σκέπτομαι, since σκεπ- is for στεκ- (Lat. specio), the form with πτ must be at last later than the metathesis. Hence if we adhere to the supposition that -πτ- is for -πτι- we must explain these four forms as due to the analogy of other Verbs in -πτε(ο) already in existence.

The Nasal Class. The suffix is -νε (ο) after a vowel or μ: φθα-νει comes first, τί-νον paying (a penalty), δῦ-νε sank in, θῦ-νον busted, κάμ-νε grew weary, τάμ-νε cut; -άνε(ο) after a mute, ημάρτ-ανε missed, ηλᾶ-άνε made fat, ηθ-άνεi makes to forget, οδ-άνει swells, κυκ-άνει glorifies, ἐ-κεῦ-ανον hid, ἀπ-εὖ-άνει becomest hateful: often with the weak Stem and ν inserted, ἀνδ-άνει pleases (άδ-), λανθ-ανόμν, ἐ-χάδο-ανον, ἐ-λάγκ-ανον, τύγχ-ανε, πνῦθ-ανομα.

The suffix -άνε(ο) is combined with Reduplication (as in § 35)

* With ἰ-ἀπ-τω may be connected ἰ-ἀφ-θη, which occurs in the phrase ἵν' δ' ἀριστ ἰἀπθη καὶ κάρωσ (Π. 13. 543., 14. 419.), of a warrior's shield, which falls with or after him. For the aspirate (ἀφθη) for ἰ-ἀφθη) compare θηκα, ἱστο, &c. This explanation was given by Ebel, in K. Z. iv. 167. The scholar to whom I owe this reference, F. Froehde, derives it from Sanscr. vāpāmī, 'I throw, strew about:' so ἀπροκηφῆς—'one whose words are thrown about at random' (Bezz. Beitr. iii. 24). See Curtius, Verb. ii. 384 (2 ed.).
in \( \pi\mu-\pi\lambda-\acute{\alpha}netai \) (II. 9. 679), \( \iota\chi\acute{\alpha}w \) (for \( *\sigma\iota-\chi-\acute{\alpha}w \)), \( \iota\zeta\acute{\alpha}w \) (for \( *\sigma\iota-\sigma\delta-\acute{\alpha}w \)).

The class of Verbs in \(-\nu\nu\) is derived from the Non-thematic Verbs in \(-\nu\nu\). Sometimes, as has been noticed (§ 18), \(-\nu\nu\) takes the Thematic e or o after it, as in \( \delta\mu-\nu\nu \) for \( \delta\varphi\nu\mu-\mui \); but in other cases, especially when \(-\nu\nu\) follows a vowel, a becomes F and is lost. Thus \(-\nu\nu\) gives \( \acute{\alpha}n\nuw I \) accomplish, and also \( \acute{\alpha}n\nuetai \) (\( \acute{\alpha} \)) draws to a close: so \( \tau\iota\nuw-\tauai \) punishes and \( \tau\iota\nuw, \ \phi\th\nu\nu\nu- \) (in \( \phi\th\nu\nu\nu\nu \)) and \( \phi\th\nu\nuw \). The vowel of \( \acute{\alpha}n\nuw, \phi\th\nu\nuw, \tau\iota\nuw, \phi\th\nu\nuw \) is long in Homer, short in Attic (cp. Homeric \( \xi\acute{\epsilon}w-\os \) for \( \xi\acute{\epsilon}w-Fos \), Attic \( \xi\acute{\epsilon}w-os \); whereas in \( \kappa\li\nuw, \ \kappa\li\nuw \) (for \( \kappa\li\nuw-\nu, \ \kappa\li\nuw-\mu \)) it is always long. Note also that \( \nu\nu(o) \) for \( \nu\varphi\nu(o) \) is confined to the Present, while the \( \nu \) of \( \kappa\li\nuw, \ &c. \) appears in other Tenses (Solmsen, K. Z. xxix. 78).

\( \acute{\epsilon}l\alpha\acute{\nuw} \) has been explained as \( *\acute{\epsilon}l\alpha-\nu\nu-\omega \), but there is no parallel for ephenthesis of \( \nu \).

The \( \acute{\alpha} \) of \( i\acute{k}\nuw, \ \kappa\chi\acute{\alpha}w \) points to \(-\alphav-\fo\), but the forms have not been satisfactorily explained.

48.] Stems formed by \(-\sigma\kappa(e)(o)\), the Iterative class of Curtius.

(1) Without Reduplication, as \( \beta\alpha-\sigma\kappa(e)g \), \( \beta\delta-\sigma\kappa(e)fe\), \( \phi\acute{\alpha}-\sigma\kappa(e) \) said, \( \acute{\iota}l\alpha-\sigma\kappa(o)-\nu\tauai \) propitiates, \( \dot{\eta}\lab\acute{\kappa}\nu\nu\nu\nu \) flit about, \( \delta\nu\nu-\sigma\kappa(o)-\nu \) died, \( \dot{\theta}\rho\varphi-\sigma\kappa(o)\nu\nu \) learned, \( \tau\rho\varphi-\beta\nu\nu-\sigma\kappa(e)-\nu\mu \) to go before (\( \beta\nu\nu \) for \( \mu\nu\nu \)).

(2) With Reduplication, \( \mu\i-\mu\nu-\sigma\kappa(e)-\tauai \) is reminded, \( \kappa\i\kappa-\nu \kappa(e)-\nu \) called, \( \gamma-\gamma\nu\nu\nu-\sigma\kappa\nu \) I know, \( \pi-\phi\a\nu-\sigma\kappa(e) \) showed.

Stems ending in a consonant sometimes insert \( i \), as \( \acute{\alpha}p-\alpha\phi-\acute{\iota}-\sigma\kappa(e)j\nu j\ \nu j, \ \alpha\rho-\alpha\rho-\i-\sigma\kappa(e)j\nu j, \ \acute{\epsilon}p-\i\nu\nu\nu \) I find (Od. 19. 158), \( \acute{\epsilon}p-\alpha\nu\nu-\lambda\kappa\nu\nu\nu\nu \) get benefit from (II. 13. 733). A final consonant is lost before \( \kappa(e) \) in \( \dot{\delta}\varrho\dot{\delta}-\sigma\kappa-\mu\nu \) (for \( \dot{\delta}-\dot{\delta}-\sigma\kappa(e)-\nu \)), \( \acute{\iota}\kappa\nu \) and \( \acute{\epsilon}\kappa\kappa\kappa \) (cp. \( \acute{\iota}-\epsilon\kappa\kappa \)), \( \tau\i-\tau\nu\kappa-\kappa \) (\( \tau\kappa-\nu\kappa \) or \( \tau\nu\kappa \)), \( \dot{d\varphi}-\dot{d\i\kappa}\nu\nu\nu \) welcomed (\( \dot{d}\i\kappa \)); probably also in \( \mu\i\sigma\nu\nu \) (for \( \mu\nu\nu-\sigma\kappa(e)-\nu \)) and \( \pi\nu\nu\nu \) (for \( \pi\nu\nu\nu-\sigma\kappa(e)-\nu \)).

49.] Iterative Tenses. The suffix \(-\sigma\kappa(e)(o)\) is also used to form a number of Past Tenses with Iterative meaning, as \( \acute{\epsilon}\kappa(e) \) (for \( \epsilon-\sigma\kappa(e) \) used to be, \( \acute{\epsilon}e\kappa(e) \) used to hold, \( \kappa\kappa\ell-\sigma\kappa(e) \), \( \pi\kappa\ell-\sigma\kappa(e)-\nu \) (II. 22. 433), \( \nu\kappa\kappa-\sigma\kappa(e)-\nu \) (Od. 11. 512), \( \tau\nu\nu-\sigma\kappa(e)-\nu \) (II. 11. 568), \( \dot{\beta}\kappa\kappa-\sigma\kappa(e), \ \acute{\iota}\kappa\kappa-\sigma\kappa(e), \ \pi\kappa\kappa-\kappa-\sigma\kappa(e)-\nu, \ \dot{\theta}\kappa(e)-\sigma\kappa(e)-\nu, \ &c. \); and from Aorist Stems, as \( \sigma\iota-\sigma\kappa(e), \ \dot{\delta}-\sigma\kappa(e)-\nu, \ \acute{\epsilon}p-\sigma\kappa(e), \ \phi\kappa(e)-\sigma\kappa(e), \ \dot{e}\kappa(\acute{\epsilon})-\sigma\kappa(e)-\sigma\kappa(e), \ \delta-\sigma\kappa(e)-\kappa, \ \acute{\omega}\sigma-\sigma\kappa(e), \ &c. \) These formations differ from the Present Stems described above (1) in carrying distinctly the notion of repeated action and (2) in being confined to the Past Indicative. They are peculiar to the Ionic dialect, and the forms derived from Aorists in \(-\sigmaa \) are only found in Homer.

\( \acute{\epsilon}\phi\a\nu\nu-\nu \) has sometimes a distinctly Iterative meaning in Homer, as Od. 8. 565 \( \nu\acute{\nu}\nu\nu\nu\nu \), \( \dot{\delta}\ \acute{\epsilon}\kappa(e) \) \( \pi\nu\nu\nu\nu\nu \) \( \d\acute{\alpha}\nu\nu\nu \), and the Pres. \( \phi\kappa\kappaw \) does
not occur. It may be regarded as a link between the two groups of Stems with -σκ.

It is remarkable that in the Latin Verbs in -sco we may distinguish in the same way between the regular Inceptives, such as lique-sco, puer-a-sco, and the Presents, such as pa-sco, pro-flo-isor, in which the Inceptive meaning is hardly, or not at all, perceptible. Originally, no doubt, there was a single group of derivative Stems in σκε(ο) with the meaning of continued or repeated action.

50.] The I-Class. The suffix was probably -ιε(ο) in a prehistoric period of Greek: it appears in Stems of the following forms:—

a. In -ω, -αιω, -ειω, -υω or -υω (for -ι-ω, -α-ω, &c.), the i blending with the final vowel of the Stem.

b. With epenthesis of ι, in -αιω, -αιρω (for -αι-ιω, -αιρ-ιω).

c. With assimilation, in -λλω (for -λ-ιω), -σσω (for -κ-ιω, -τ-ιω), and -ύω (for -υ-ιω, -γ-ιω).

d. By compensatory lengthening in -εινω, -ειρω, -υνω, -υπω, -υρω (for -ει-ιω, -ερ-ιω, -υν-ιω, -υπ-ιω, -υρ-ιω). That the ει of -εινω, -ειρω is not a true diphthong (and therefore not due to epenthesis) is shown by the corresponding Doric -ηνω, -ηρω.

e. In -αιω, -ειω, -υιω, -αιω, -ειω, -υιω (for -α-ιω, &c.).

a. Verbs in -ιω, &c.

51.] The Verbs in which the original ι becomes ι, thus forming -ιω, -αιω, -ειω, -υιω, are almost confined to the Homeric dialect. The chief examples are as follows:—

(1) -ιω: ἐσθιει εατς, ἔδων I sweated, μήμε be angry, μάστε whip, ἀνα-κῆκε gushed forth, κονιο-ντες raising dust. In these verbs (except perhaps the first two) the Verb-Stem ends in ι, so that (e.g.) κονιο-ντες is for κονι-ιο-ντες; so probably τιο I honour, φθιω I waste away, for τι-ιω, φθι-ιω. The ι therefore is naturally long, but may be shortened before a vowel; hence it is usually doubtful in quantity.

(2) -αιω: usually with loss of σ or F, ναλονι διέλεω (Aor. νά-σα-α, νάσ-θη), μαλεσθαι to feel one's way (Fut. μάς-στεται), λλαίεις desired (λμ-λασ-); καλω (for καλ-ιω, cp. Aor. έκκαν for έ-κη-σ-α), κλαίω (for κλαί-ιω), δαίε kindled (ταί-ιω), ναλον κω (cp. ναί-ιω), γαλον rejoicing (γαλ-ιον, Lat. gau-dco); κέραε mia, άγαλμενον in-dignant (cp. κε-ράσσα-α, ώγα-σα-α), but the σ in these words is not original, § 39, 2); perhaps also φθιω (if παρα-φθαίσι in II. 10. 346 is Pres. Subj., see K. Z. xxiii. 298).

Σαιο divide forms its Tenses from two roots, (1) δαι-, 3 Plur. Pf. Σεδαι-αται, επ. Σαι-νυμ, Σαι-ς, Σαι-τρός, and (2) δατ-, Pf. Σεδασ-ται, Pres. δατ-ιομαι (cp. πα-τομαι, πεπόθυν).
(3) \(-\text{e}w : \text{πενθείε-τον} \) (probably for \(\text{πενθεσ-ε-τον} \)) means, μαχειόμενος fighting, οίνοσαπελόν drunken, τέλειο-ν brought to pass, κελών splitting, ἄκεισ-μενον being healed, νεκείη-σι shall quarrel, ὅκυνιω I shrink, ὑμείω (Hes.).

When the diphthongs a\(i\), e\(i\) come before a vowel there is a tendency to drop the i; as ἀγα-ἰο-μαί, 2 Plur. ἀγά-αις-θε (for ἀγά-ε-σθε, § 55); κερά-ἰω, 2 Plur. κερά-σθε; τέλε-ἰο-ν, also τέλ-ε-ο-ν; νάιον swam, also νά-ει, νά-ουσι; perhaps also δάνται shall be destroyed (root δα-; see Schulze, K. Z. xxix. p. 258). Where this tendency does not show itself, as in παίω, πταίω, σελώ, it will usually be found that the diphthong belongs to the whole Verb, not merely to the Present Stem.

So perhaps ἑράσαθε ye loved, ἱππόνυα appease, ἐλων ἀτρε (Part. ἐλών), ἐκλων broke: unless these forms are obtained by simple change from the Non-Thematic ἑρα-μαί, &c. (§ 18).

For the Presents in -\(\text{e}w\) from -\(\text{e}f\) (θείω, πλείω, &c.), see § 29, 3.

(4) -\(\text{u}ω\): ὅπνεια had to wife (for ὅπνυ-\(\text{u}ω\)).

Most of the Presents in -\(\text{u}ω\) are of this Class (original -\(\text{uω}\)), as φύω ( Aeolic φυω), θυω (\(\text{θυιων}\) Hesych.), λύω, ὄνω, ἔνω, ἔπιω, ὄντω, ὄντων. The vowel is doubtful, but only because it comes before another vowel (as was noticed in the case of Verbs in -\(\text{w}\)).

ἵνω generally has τ; but τ in ἐπ-ὑδίουσι (II. 18. 175), which ought to be so divided, not ἐπ-ὕδονσι. It is a Denominative from ἱδός (τ) aim.

The Verbs in -\(\text{e}w\), -\(\text{u}ω\) are probably also of the I-Class (for -\(\text{e}w\), -\(\text{u}ω\)). For, as Curtius points out (Verb. i. 360), they are chiefly Denominatives, and it is contrary to analogy to form a Verb by suffixing the Thematic e (ο) to a Noun-Stem.

b. Epenthesis of i.

52.] It will suffice to give a few examples:—

-\(\text{nω} \): μαίνω-μαί, φαίνω, βαίνω (βαμ-\(\text{ω}\)), and with reduplication, τι-ταινω, παμφαίνω.

-\(\text{ρω} \): αὔρω, σκαίρω, ἀσπαίρω, μαρμαίρω, καρκαίρω, χαίρω.

αὔρω (for ἀρ-\(\text{ω}\)) is distinct from ἀεύρω, which by contraction would become ἀεύρω: cp. ἀείω, ἀείω (Brugmann, K. Z. xxvii. 196).

This Class includes also the numerous Denominatives in -\(\text{αινω} \), -\(\text{αιρω} \): see § 120. The Stem is in the weak form.

c. Assimilation of i.

53.] Examples: -\(\text{λω} \): ἄλλο-μαι, βάλλω, πάλλω, στέλλω, τέλλω; from Nouns, ἀγγέλλω, ναῦτιλλομαι; with Reduplication ἰδάλλω, ἰτιάλλω I rear, lend, cp. ἰτάλλῳ I cherish.

Epenthesis (instead of Assimilation) is found in ὁδεῖλῳ I owe.

-\(\text{σω} \): ὁσσο-μαί (ὀκ-), πέσσω (πεκ-), ἐλίσσω (ἐλκ-), πτύσσω (πτόχ-), λίσσο-μαί (λυτ-), κορύσσω (κορύθ-), πτώσσω (πτοκ-).
-50: for -διω in κλύω, φράζω, χάζο-μαι; for -γω in ἀζο-μαι, ἑξω, τρίω; with reduplication, μμπάζω I loiter, βιβάζω I cause to go, ἐλειλίζω I make to quiver (II. i. 530)*.

d. Compensatory lengthening.

54.] Examples: -ευω (for -ευ-ιω), in τεινω, κτείνω, θείνω.
-ειρω (for -ερ-ιω), in είρω, κείρω, μείρομαι, πείρω, σπείρω, τείρω, φθείρω, ἄγείρω, ἄειρω, ἄγειρο, ἄθείρω.
-ίνω (for -εν-ιω), in κλίνω, κρίνω, ὄρινω.
-ιώ (for -ιν-ιω), in πλύω, ἐντύω.
-ιρω (for -ερ-ιω), in κύρω, μύρομαι, φύρω, ὀδύρομαι.

e. Verbs in -αι-, -εω, -οω.

55.] Assimilation. This term is applied to certain forms of the Verbs in -αι-, in which, instead of contraction, we find assimilation of one of two concurrent vowels to the other, as ὀρώ for ὀραω, ὀράς for ὀράεις.

The chief varieties are as follows:

(a) Forms with simple Assimilation, the vowel being long—

μυαδ-μενοι gives μυωδ-μενοι

ηβαο-ντες
μενοινάω
ηγα-εοθε
μνα-εοθε
μνάγ

ηβαο-ντες
μενονινο
ηγαάσοθε
μναάσοθε
μνάσ

(b) With shortening of the first vowel—

ὁραο gives ὀρω
ἐαη-ς
αιτιαζ-θαι

(c) With lengthened second vowel—

ὁραο-ντες gives ὀρών-ντες
ὁραο-τε
ὁρα-ς

This is the commonest form of Assimilation: cp. δηιώω-ντο, δηνιώ-εν from δηνιώ, ἀρώσαι (Od. 9. 108) from ἀρώ, κατ-ηπιώνοτο (II. 5. 417), ἐστρατόσου (II. 4. 378), ὑππόσυντα (Od.).

* Cobet (Misc. Crit.), following Bentley, has sought to show that the forms of ἐλελίζω belong in reality to ἄλησω (fceλεσω). He is doubtless right in substituting ἐλελίθντες for ἐλελίθντες wheeling about: but it seems necessary to retain ἐλελίζω where the meaning is to set trembling (with intensive re-
duplication, like ἀσχίζω, ὀλολίζω, &c.).
(d) With lengthened second vowel (the first being also long), in very few forms—

\[ \text{δράοντι} \text{ gives } \text{δρώοσι} \]
\[ \text{μαμάοντι} \text{ " μαμάωσι} \]
\[ \text{ηβάονσα} \text{ " ηβώοσα} \]
\[ \text{μενοιναεί} \text{ " μενοινάδ.} \]

Other isolated examples are: \text{μενοινήσι} (II. 15. 82); \text{ἀλῶ} (Od. 5. 377), 2 Sing. Imper. of \text{ἀλάομα} (for \text{ἀλάεω} \text{ἀλάου}; \text{κεκράονται}, \text{κρηήναι}, \text{κραιάνω}; \text{φαάθη} (for \text{φαέν-θη}); \text{σώσι} (Subj.), \text{σῶς}, \text{σῶ} (Opt., cp. § 83), \text{σώντες} (σαώ). Similar phenomena may be seen in \text{φῶς} for \text{φάο} (or \text{φάος}), \text{σῶς} for \text{σάος}, \text{φαάτατος} for \text{φαέντατος}, \text{νηπίας} for \text{νηπίεας}, \text{πρόόνες} (II.) for \text{πρόόνες}, \text{ἀστυβοώτης} for \text{ἀστυβοήτης}: also in a form \text{Αἰνεῦο} (for \text{Αἰνελάο}) read by Zenodotus in II. 5. 263, 323.

1. These forms were regarded by the older grammarians as the result of a process called ‘distractio,’ (the exact reverse of contraction), by which a long vowel, \(ā\) or \(ō\), could be separated into two distinct vowels (\(āā\), \(ow\), &c.). The first attempt to account for them in a more rational way was made by L. Meyer (K. Z. x. 45 ff.). According to him they represent an intermediate stage in the process of contraction. The order, he argued, is \(ōrō-ο-ō-ō\): \text{i.e.} in \(ōrō\) the \(ā\) has been assimilated to the following \(ō\), but is not yet uttered in one breath with it. In the forms \(ōrōντες\), \(ōrωσι\), &c. he pointed out that the long vowel is never wanted for the metre, and accordingly he wished to read \(ōrōντες\), \(ōrωσι\), &c. To this last proposal exception was taken by G. Curtius (Erläuterungen, p. 96), who made the counter-supposition that, as the \(ā\) of these Verbs was originally long, the successive steps might be \(ōrōντες\), \(ōrωντες\) and (by metathesis of quantity) \(ōrωντες\). The stage \(-ω-\) is exemplified in \(μνωμένος\).

2. The main objection to this theory lies in the circumstance that the forms \(ōrō\), \(ōrāś\) and the like are exclusively ‘Epic,’ that is to say, they are confined to Homer, Hesiod, and their direct imitators. If they had been created by any natural development of Greek sounds, we should expect to find them in other dialects. But neither in Ionic nor elsewhere is there any trace of their existence in living speech. It must be admitted, too, that neither Meyer nor Curtius has given a satisfactory account of the long vowel in \(ōrωσι\), \(ōrωντο\), \(ōrωντες\), &c. A form \(ōrωντες\), as Curtius pointed out, would give \(ōrωντες\), not \(ōrωντες\). And if there has been metathesis of quantity, why do we never find \(ōrωμεν\) for \(ōrαμεν\), or \(ōrάτε\) for \(ōrάτε\)?

3. An entirely different theory was put forward by J. Wack-
ernagel (Bezz. Beitr. iv. 259). The true Homerian forms, in his view, are the original uncontracted ὀρῶ, ὀράεις, &c. and these have passed into the ὀρῶ, ὀράς, &c. of our Homer by a process of textual corruption consisting of two stages: (1) contraction, according to the ordinary rules of Attic, into ὀρῶ, ὀράς, &c.—which would obviously give forms of different metrical value from the original words,—and then (2) restoration of the metre by a kind of 'distraction' (in the old sense of the term), i.e. the insertion of a short vowel before the new contracted -ὡ, -ᾰς, &c. Thus οὐχ ὀράεις first became οὐχ ὀράς, and then metrical insertion οὐχ ὀράς*.  

4. Paradoxical as this may seem, there can be little doubt that it is substantially right. The forms in question, as Wackernagel justly argues, are not a genuine growth of language. They are the result of literary tradition, that is to say, of the modernising process which the language of Homer must have undergone in the long period which elapsed before the poems were cared for by scholars. The nature of this process is excellently described and illustrated in his dissertation. In many cases, too, he shows that when the later form of a word ceased to fit the metre, some further change was made by which the metrical defect was cured, or at least disguised. Corruption of this latter kind may often be traced in the various readings of MSS.  

But must we suppose that ὀρῶ, &c. went through the two changes which Wackernagel postulates?  

5. The case is unique, not only from the large number of forms involved, and the singularly thorough and systematic way in which they have been introduced into the text, but also from the circumstance which he has himself so well pointed out, viz. their unreal conventional stamp. They are hardly more 'modern'—in the sense of being familiar through contemporary speech—than the forms which they have displaced. Wackernagel has shown how ἥς and τές supplant the original ἰς and τις, even where the result was absolute ruin to the verse; as in Od. 19. 367, where nearly all the MSS. have ἥς ἱκου. Similarly the loss of the old Gen. in -ο (§ 98) has produced the forms Αἰόλου, Ἡφίτου, Ἰλίου, &c. scanned — — —. These examples, however, prove too much; for if such unmetrical forms could remain in the text without further change, why do we never find the slightest trace of an unmetrical ἀρῶ? 

6. It is a further objection to this part of Wackernagel's theory that in several words the original -αω, -αις, -αους, &c.  

* This theory was criticised by Curtius in the Leipziger Studien, iii. pp. 192 ff.
have been retained. The instances are, ναυετῶ, -άει (Hes. Th. 775), -άουτα, -άουν, -άουσα, -άουσι, ιόδιε, ιόδιες, ιόδιετα, ιόδιετα, ιόδιετα, ιόδιετα, ιόδιετα, ιόδιετα, ιόδιετα; with ἃ, ἀναβαίμει, πεινών, -άοντα, δυψάον. (The forms which have lost a F, as λάε, φάε, έχραο, do not concern us now.) A third variety is exhibited by the form ναυετῶσαν (σής, -σή, -σας), which occurs in MSS., usually as a variant along with -άονταν and -άων. These facts are enough to show that the causes which produced the Homeric -ω, -ας, &c. were not of universal efficacy.

7. Is there, then, any way from ὰρῶ, ὰράεις to ὰρῶ, ὰράς except through the contracted ὰρῶ, ὰρᾶς? We have to deal with a time when ὰρῶ, ὰράς were the forms of ordinary speech, while ὰρῶ, ὰράεις were only known from the recitation of epic poetry. Under such conditions it is surely possible that the poetical forms were partially assimilated to the colloquial forms—that ὰρῶ, ὰράεις were changed into ὰρῶ, ὰράς by the influence of the familiar ὰρῶ, ὰρᾶς. Similarly ἐνδανε for ἐνδανε was doubtless due to the presence of the later ἐνδανε, not to any process of contraction and distraction. The principle is constantly exemplified in language; op. the change of φραοί, the original Dat. Plur. of φρημ, into φρεσι through the association of the other Case-forms.

8. With this modification of Wackernagel’s view it is easier to account for the occasional retention of the original -ω, -ας, &c. If ὰρῶ, ὰράς are due to the presence of ὰρῶ, ὰράς in everyday language, we may expect to find a different treatment of words which went out of use in post-Homeric times. Thus ναυετῶ does not pass into ναυετῶ because there was no ναυετῶ alongside of it in common use. Similarly ἐλώ, ἐλάν are accounted for by the Attic ἐλῶ, ἐλάν; but the Homeric Pres. Part. ἐλών is unaffected. Two instances call for a different explanation, viz. πεινῶ and δυψάω, since they are not rare or poetical words. But these are exceptions which prove the rule. As is shown by the Attic contraction (πεινης, &c.), they are not really Verbs in -ω. Whatever may be the origin of the ἃ in the Homeric πεινάων, δυψάων, &c., they do not belong to the group with which we are now concerned.

9. An example of the process supposed by Wackernagel may be found in the Homeric τρωπᾶω, τρωχᾶω, στρωφᾶω, πιστᾶμαι (as to which see Nauck, Méth. gr.-rom. iv. 886). The forms which occur are always contracted, but in every instance except one (II. 13. 557 στρωφάτ) the uncontracted form can be restored if at the same time the root-vowel is shortened. Thus in II. 15. 666 μηδε τρωπᾶσθε φόβονδε we may read μηδε τρωπᾶσθε φόβονδε. The verb πιστᾶμαι only occurs once (II. 12.
287 λίθοι πωτάντο θαμειαί), while the form ποτάμαι is well attested. In the other cases the restoration is supported by etymology (τροπάω from τροπή, &c.), and by the considerable traces of τροπάω, τροχάω, στροφάω in our manuscripts (see Leaf on II. 15. 666). The process must have been that (e.g.) original τροπάσθε became τροπάσθε (which is also found in MSS.), and then τρωπάσθε.

10. In the Impf. Act. assimilation is unknown, mainly because the metre generally allows contraction. We find however (1) several uncontracted forms, viz. οὔταε (Od. 22. 356), πέραο (II. 16. 367), ξλαο (Od. 16. 5), κατεκίαου (Od. 12. 436): ἐξάρετε, ἐξραο (for ἐξράετε ἐξράθεον) do not belong to this head. Also (2) some verbs show the New Ionic -ο- for -α-, viz. ομόκλεον, ομοκλέομεν, ποτέονται, μενούεον, ἄντεον, τρόπεον.

For φῶς we find the two forms φῶς and φώς (II. 16. 188 ἐξάγαγεν φῶσθε), but never φῶς or φῶσ.* The exclusion of φῶς is remarkable, since it is related to φῶς as μνώμενος to μνάμενος. The reason doubtless is that φῶς came under the influence of φῶς (cp. ὀράμας and ὀρά-). On the other hand σῶς became σῶς owing to the later σῶς. The change of πηρώνες to πρώνες is similarly due to πρώνες. In the case of ἀστυβώτης (for -βήτης) there is no evidence of a form -βάτης, but such a form would be according to the rules of Ionic contraction (βάσας for βόης, &c.).

56.] Contraction. The extent to which contracted forms of verbs were admitted in the original text of Homer is a matter of much dispute. In this place we are properly concerned only with verbs of the I-Class (-αω, -εω, -οω, for -αιω, -ειω, -οιω), not with those in which a different spirant has been lost (as τρέω for τρεσω, πλέω for πλέθ-ω).

1. In the verbs in -αω contraction is frequent. If the resolved form were written wherever the metre admits it, we should still find that in about half the whole number of cases the contraction must remain. It is worth notice too that contracted forms are often used in phrases of a fixed type, as ἐπεικε περόεντα προσηύδα (or προσηύδων)—τόδ' ὀρθαλμοίσιν ὀρῶμαι—ὁρά (ὁράν) φάως ἦλιοι—ανείρεει ἱδὲ μεταλαβάς—ἐξαύδα, μη ἱεῤθε, and the like†. It has indeed been noticed that there is an apparent preference for the resolved -αω of the i Sing. and 3 Plur. Impf.; but this must be accidental. We must conclude then that contracted and uncontracted forms of verbs in -αω were used in the language of Homeric times with equal freedom; or at least—if this be thought improbable—that they subsisted together as alternative forms in the poetical dialect.

* φῶς may represent an ancient Plur. φῶς (Joh. Schmidt, Pluralb. p. 142).
† Mangold, Curt. Stud. vi. 194.
‡ Menrad, pp. 122–124.
2. Verbs in -εω rarely contract -εο or -εω, except in the Participle (εμενος for εμενος). This rule is confirmed from New Ionic inscriptions (Erman, Curt. Stud. v. 292), as well as the MSS. of Herodotus. For ευ in ποιεόμην (II. 9. 495), δηέντο (II. 7. 444), φυλεύναται (II. 21. 261), ἐγεώνευν (Od. 9. 47, &c.) and a few similar forms we should write -εο (see § 57).

The contraction of -εε, -εει is established by the large number of instances* in which it is required by the metre. Moreover it is not merely a license, necessary for the sake of admitting certain forms into the hexameter (such as ταρβεῖς, νεικεῖν, τελεύται, ἥγεσθαι, σμαραγδεῖ, ἐφίλε, οἶνοξύει). Among the instances of contraction in the last foot we find 29 of -ει for -εε (as χόλος δέ μιν ἄγριος ἔρει), and 16 of -ει for -εει (as καὶ μὲ γλυκὸς ἔμερος αἱρέτι); also the forms φιλεῖ (II. 2. 197 τιμὴ δ’ ἐκ Διὸς ἔστι, φιλεῖ δὲ ἐ μητήτα Ζεὺς, also II. 7. 280., 10. 245, 552., 16. 94, Od. 15. 74), δοκεῖ (Od. 2. 33, and six times in the phrase ὡς μοι δοκεῖ εἶναι ἄριστα), τελεί (II. 4. 161), καλεῖ (II. 3. 390, Od. 17. 382), φοβεῖ (II. 17. 177). On the other hand the uncontracted form has the support of the metre in about a hundred places, and against the instances now quoted of φιλεῖ, &c. we have to set about thirty of the corresponding uncontracted φιλέει, δοκέεις, -ει, τελέει, καλέει, φοβέειν. The uncontracted form therefore seems to have a slight preference, when the metre allows either.

In the MSS. of Homer contraction is generally introduced as far as possible, according to the tendencies of Attic: but the open forms occasionally survive, chiefly in the fourth foot (in such forms as προσφέωνε θείος ὑμερο—καὶ ἔτει σήμα ἰδιόθαι—κατὰ δ’ ἔρει Πηλείαν). And the metre clearly points to the open form in several other places: as—

II. 11. 553 (=17. 663) τάς τε τρίτης ἑσιμενόν περ.
21. 362 ὡς δὲ λέβης ζεῖν ἔνδον κτλ.
16. 201 ἀπειλέετε Τρώεσσιν.
Od. 10. 548 ἀπάτετε γλυκῶν ὑπὸν.

3. Verbs in -οω generally contract; χολοῦμαι, κορυφώται, γονοῦμαι. For the ‘assimilated’ forms δηίῶντο, κατηπιῶντο, ἐστρατῶντα, ῥυπῶντα (§ 55) we ought, on the analogy of the Verbs in -αω, to substitute δηίοντο, &c.

57.] Synizesis. The vowel ε sometimes coalesces with a following o or ω, so as to form one syllable for the purpose of the metre; e.g. ἀελπτέοντες, ἤλαστεον, ἔγνεον, ἐπόρθεον (at the end of a verse), οἰκέουτο, εἰλέωσι, χρεώμενος. Whether the pronunciation of these words differed from that of the contracted forms is a question which perhaps there are no means of determining.

* About 160 according to the list in Menrad, pp. 132-142.
Meaning of Verbs of the I-Class.

58. Verbs in -εω are mainly Intransitive, whether formed from Adjectives, as ἀπιστεω I am unbelieving, or abstract Nouns, as μοχθεω I labour. But there is also a group of Causatives in -εω, as φοβεω I put to flight, διχεω, φορεω.

Verbs in -ω are chiefly formed from Adjectives in -ος, and are Causative, as χηρω I make desolate. Exceptions are, υπνω-ontes sleeping, μιγω I shudder, βιω I live.

59. Desideratives. One instance in -σεω is found in Homer, ὑπελοντες (Π. 14, 37) going to see. A suffix -ε(ο) may be found in κακελοντες going to bed (κατα-κελ-μαι), πι-όμενα going to drink, δρανεις (Π. 10, 96) thou art for doing.

60. Frequentatives, expressing habitual action, in -ταιω, -ταζω, -τεω: as εὐχετασω-μαι, ναιεταω, οἶνοπο-ταζω, ζη-τεω (δι-ζη-μαι), ἀμπετόωντι, ἐλκυσταζων.

In -ταω, κελευτοων shouting (as if from an abstract Noun κελευτία), κυδιοων glorifying.

In -ταιω, as ἐρυκανώωι keep restraining, ἵσχανώωι.

In -θαιω, as τηλεθδοωνa blooming (θαλ-έω).

61. Intensives, expressing actions intensified by repetition. These are generally reduplicated Verbs of the I-Class, the reduplication containing either a diphthong or a second consonant, as δει-δισεωσθαι to terrify, δαι-δαλλω working curiously, ἕκ-παι-φάσειν to rush in front, παμ-φαινων gleaming, βαμ-βαίνων staggering, μαμμαλροντες glittering, κάρ-καιρε chattered, πόρ-φυρε was troubled (lit. of water), πα-φλάζοντα splashing, πα-πταίνων peeping round, μα-μάει rages, δευδίλλων (for δελδ-?) winking.

62. Collateral forms of the Present. It is characteristic of the Homeric language that Present Stems formed in different ways from the same Verb-Stem often subsist together in actual use, as alternative forms expressing the same (or nearly the same) meaning. Thus we have ληθ-ω, ληθ-άνω, λαυθάνω; πεύθο-μαι, πυνθάνο-μαι; βά-σκω, βαίνω, βιβά-ς, βιβάζων; τκω, τκάνω, τκ-νε-ο-μαι; χω, ϊσχω, ἵσχανω, ἵσχανιο; ἐρ-κ-άνω, ἐρ-κ-ανό-ωσι; ἀλευό-μαι, ἀλύκω, ἀλυσκάνω, ἀλυσκάζω; τα-νυ-μαι, τα-νῦ-ω, τεινώ, τιταίνω; τεῦχω, τυγχάνω, τι-τύ-σκο-μαι; μένω, μί-μω, μι-μά-ζω.

It may be conjectured that these different forms originally expressed corresponding shades of meaning. In some cases a more specific meaning may still be traced; e.g. φάσκω I allege (i.e. keep saying, or perhaps try to say) has something of the Iterative force (cp. διπτασκε he kept flinging about) which in
The Stem of the Future is formed by suffixing -σε(ο) to the Verb-Stem (in the strong form); as φη-σει, δώ-σω, δείξω (δεικ-), ἐκ-πέρσω (περθ-), πέλοσμαι (πενθ-), χείσεται (χενθ-), δέξομαι (δέχ-), εἰ-σομαί (ἰ-μι).

The Stem εσ- gives ἔσ-σομαι and ἔσομαί (3 Sing. ἔσε-ται and ἔσ-ται); so ἔσ-σω (ℛσ-). The Futures φράσσο-μαί (or φράσα-μαί), μάσσο-ται, ἀπο-δάσσο-μαί (βάσσο-νται), χάσσο-νται are formed like the corresponding Aorists in -σα; see § 39.

Other Verbs which have an Aorist in -σα (-σά)—the Verbstem ending in a short vowel (§ 39, 2)—usually form the Future without σ. Thus we find:—

Aor. τελέσσαι 
Fut. τελε-ω.

καλέσσαι καλε-ουσα (II. 3. 383).

διέσσαι διε-εται, διε-εσθε (also διε-εστει, διε-εστει).

μαχεσσασθαί μαχέ-ουται, μαχεῖται.

κορέσσαθαι κορέ-εις.

κρεμάσσατες κρεμάω (for κρεμά-ω).

ἐπέρασσε περάδω (for περά-ειν).

δαμάσσαδα δαμώ, δαμά (for δαμά-ω, δαμά-ει).

ὑλάσσα ελώ, Inf. ἐλαίαν (for ἐλά-ω, ἐλά-ειν).

ἀμοσά ἀμοθύμαι (for ἀμό-ομαι: 3 Sing. ἀμεῖται, on the analogy of ὀλείται, μαχεῖται).

ἐνάνυσε τανύω.

ἀνύσας ἀνύω.

ἐρύσσα ἔρυ-εσθαί.

ἐρρύσατο ῥύσεθαι (II. 20. 195).

ἀντιάσας ἀντίω (also ἀντιάσεις, Od. 22. 28).

ἐκύμοσα κομιώ.

ἀεικάσασθαί ἀεικίω.

κτερίσσαειν κτερίσσῃ.

ἀγλαίεισθαί.

It is not easy to determine (even approximately) the number of Future Stems formed like the Aorist in -σα. In several instances the reading is uncertain: e.g. between ἔρυσοσθαί and ἔρυσοσσαθαί (II. 21. 176, Od. 21. 125), ἀγάσσοσθαί and ἀγασσασθαί (Od. 4. 181), ἀνύσσεθαί and ἀνύσσασθαί (Od. 16. 373), παρελάσσεις, παρελάσσασις and παρελάσσασι (II. 23. 427), ἀποπρίσσουσι and ἀποπρήσσουσι (II. 22. 489). Several forms may be either
Fut. or Aor. Subj.: ὑγνῶσμαι (II. 1. 427), ὑπάσσομεν (II. 24. 153), ἐφύσω (Od. 4. 408), θησίσωμαι (Od. 23. 357), ἔφυσσεται (II. 10. 44), ὀλέσω (Od. 13. 399), ἀρεσσόμεθα. There remain: ἀρκέσει (II. 21. 131—in Od. 16. 261 we should read ἀρκέσῃ), ἀιδέσεται (II. 22. 124, 24. 208), ὄνυσσεται (II. 9. 55), γανύσσεται (II. 14. 504), ὀλέσσεις (II. 12. 250), ὀλέσει (Od. 2. 49), and a few forms of derivative Verbs in -άκω, -ίκω, viz. αἰχμάσσομαι (II. 4. 324), θαυμάσσεται (II. 18. 467), ἐφοπλίσσονται (Od. 6. 69), ἀντιδέσεις (Od. 22. 28). On the whole it would appear that the Futures with σ (or σ representing original ζ) are confined to the stems which ended in σ or a dental. In a very few instances they are due to analogy, like the corresponding Aorists in -σά. Distinct Stems are used in ἀρτάζω, Ἀορ. ἡπαίσεν and ἀρτάξαι, Fut. ἀρτάζων; ἀφύσσω, Ἀορ. ἀφυσάμενος, Fut. ἀφύζειν.

From μάχο-μαι, besides Ἀορ. μαχέσσαθαι, Fut. μαχέ-ονται, the MSS. give an Ἀορ. μαχέσσατο, Fut. μαχήσομαι. The ancient critics were divided as to these forms: Aristarchus wrote μαχήσατο, μαχήσομαι, others μαχέσσατο, μαχή-ςσομαι. The form μαχέσσα-το is supported by μαχέσσαθαι; on the other hand μαχήσομαι is supported by μαχητής, μαχῆμας, &c. Considering the number of cases in which the language has avoided forming the First Aorist and the Future in the same way, the probability would seem to be that the MSS. are right.

For γνωάκα γαμέσσεται αὐτός, which the MSS. give in II. 9. 394, Aristarchus read γνωάκα γε μάσσεται αὐτός: doubtless rightly, the trochaic caesura in the fourth foot being unknown in Homer (§ 367, 2: Veitch, p. 130). The usual Fut. is γαμέω.


Similarly μάχο-μαι forms μαχέ-ονται (II. 2. 366), and with contraction μαχέται (II. 20. 26).

The derivative Verbs in -άω, ε-ω, -ω-ον form -ησω, -ωσω, -ώσω, the vowel being invariably long.

Exceptional: διδο-σομεν (Od. 13. 358), διδώσεων (Od. 24. 314). On the anomalous Futures ἐδομαι, πιομαι, δῆω, κειω, βείωμαι, see §§ 59, 80.

§ 64.] The Future in -σεω. The Suffix -σε(ο) is found in ἐσ-σεῖται (II. 2. 393, 13. 317, Od. 19. 302), and πεσέονται (II. 11. 824) which is perhaps for *πετ-σε-ονται (but see § 41). Also,

* The forms κατα-κτανόντα (II. 6. 409) and κατακτανόκεθε (II. 14. 481) are probably corrupt (Cobet, V. L. p. 195). κτανόντα (II. 18. 309) involves a use of the Fut. Part. which is hardly to be defended: see § 86.
the accent of the Futures κομι-ά, ἀεικ-ά, κτερι-οῦσι, ἄγλαι-εἰσθαί points to contamination of the forms in -σω and in -εω.

According to some ancient grammarians the Fut. of ἀνώ, ἐρώ, &c. should be written ἀνώ, ἐρώ, &c. ; see Schol. II. II. 454., 20. 452. This form in -σω is found in Attic (πλενοῦμαι, &c. : see however Rutherford’s New Phrynichus, pp. 91–95) ; it answers to the Doric Fut. in -σω.

65.] Futures from Perfect and Aorist Stems. A Future Perfect meaning appears in μεμνή-σομαι I shall remember, κεκλη-σῃ thou will bear the name, εἰρή-σεται will be said, κεχολω-σεται he will be in wrath, δεδέξομαι I will await, πεφή-σεται will appear (II. 17. 155), πεφή-σεαί thou will be slain, τετεῦθεται will be made, λελεύθεται will remain behind, βεβρῶστεται will be devoured. In these cases the Fut. answers to a Perfect in actual use.

For πεφήσεαι J. Wackernagel (K. Z. xxvii. 279) would read πεφείσεαι for πεφε-φε-σεαί, related to πεφά-ται as τετεῦθεται to τέτυκται). But the stem πεφέφε- does not occur in the inflexion of the Verb, and there is no analogy to suggest it. More probably πεφήσεαι is formed from πέφαται on the analogy of ἐφα-το and φή-σω, δόνα-μαί and δωνή-σομαι, &c.

Active Futures of the kind occur in II. 15. 98 οὐδὲ τί φημὶ πάσιν ὁμός θυμόν κεχαρη-σέμεν I do not suppose I shall gladden the heart of all alike (cp. Od. 23. 266 οὐ μὲν τοι θυμός κεχαρή- σεται will not be gladdened): II. 22. 223 πεπιθή-σω I will persuade: Od. 21. 153, 170 κεκαδη-σει will deprive. These forms may be either connected with the Perfect (κεχαρη-στα rejoining), or with the Reduplicated Aorist (κεχάρο-ντο were gladdened, πεπιθῆναν to persuade). The latter view is supported by two other Futures of the kind; κεκαδή-σομεθα we will give way, answering to the Aor. κεκαδών, Mid. κεκάδο-ντο; and πεφιδή-σεται will spare, answering to πεφιδέ-σθαι to spare. It will be seen that the Active forms of this kind have a distinctly causative meaning, whereas (e. g.) χαρῆσω and πυθῆσω are intransitive.

Futures from the Passive Aorists. Of this formation two examples at most can be found in Homer: μιγῆ-σε-σθαι (II. 10. 365), and δαή-σε-αι (Od. 3. 187., 19. 325). It has been already noticed (§ 9) that there is nothing in the Greek Future answering to the distinction between the Aorist and the Imperfect, though a priori such a distinction is quite conceivable.

It is worth noticing that in the Doric dialect this group of Futures takes the Active endings: as φανῆσω.

66.] The Fut. is sometimes found with Mid. Endings while the corresponding Pres. is Act. The examples in Homer are:—

eἰμι, ἑσομαι; θεό, θεοῦσομαι; κλαῖω, κλαιῶσομαι; φεῦγω, φεῦξομαι; ἀειδω, ἀείσομαι; κατα-νεῦω, κατα-νεῦσομαι; θαυμάζω, θαυμάσσεται.
With these are usually reckoned the Verbs in which the Pres.
is of a different formation, as ὄμοιμαι (ὁμ-νυμι), πεσέωται (πίπτω),
tέβεσθαι(τικτω), φθόσοιται (φθάνω), βήσομαι (βαίνω), καμεῖται (κάμω),
teῦσεθαι (τυγχάνω), ἀμαρτήσεθαι (ἀμαρτάω), θανέεσθαι (θυήσκω),
πείσομαι (πάσχω): also the Futures to which no Pres. corresponds,
as εἰσομαι (εἰδα), δεισομαι (δείδα), γύρομαι (ὀπτα-).

It may help to explain these cases if we consider that the Fut.
Act. is apt to have a Transitive sense, as in στήσω, βῆσω, φύσω.
Hence there was a tendency to have recourse to the Middle
whenever a distinctly intransitive sense was wanted.

Historical Tenses—the Augment.

67.] The Augment takes two forms, the Syllabic and the
Temporal.
The Syllabic Augment is the prefix τ-, and is used for Stems
beginning with a consonant. The Temporal Augment is a
simple lengthening of the initial vowel of a Stem, the vowels ο, and ε becoming η; as ἤγο-ν (ἀγο-), ἦλα-σα-ν (ἐλα-), ἵκε-το (ἵκε-),
ὡρ-το (ὥρ-), ἱλήλα-το (Ῥ. ἠλήλα-ταυ), ἤνεον (αἰνεώ), ἤχετο (οίχο-
μαι). So the Impf. ηία I went (Sanscr. āyam), from the stem
εί (εί-μι): as to the form ηία see § 12.

Many seeming exceptions are due to the loss of the initial
consonants, F, σ, κ. The loss of one of these consonants
may generally be presumed whenever we find the Syllabic instead
of the Temporal Augment. Thus—

F has been lost in ἢ-άγη and ἢ-άξε (άγνυμι), ἢ-άλη (Ϝελ-), ἢ-εἰπε,
τ-εσ-σα-το (ἐννυμι), εἰδον (for ἢ-ίδο-ν), ἢ-άδεο-ν; so perhaps, with
contraction of ηε to ει, ειρν-σα (Ϝερν-), and ειλο-ν.

For ειδον there is an ἕλικ form είδον (ε-Ϝδον, cp. εβαδέ), which should
perhaps be restored in some at least of the numerous places where the present
text of Homer has εἰάδε (Nauck, Μελ. γρ.-ρom. ii. 407).

σ in ἢ-εσσα-το (for ἢ-εσσα- from σεδ-), and, with contraction,
ειπε-το (σεπ-), εισα-ν (σεδ-), ειχο-ν (σεχ-) ειρπο-ν (σερπ-). In
these cases the σ passed into the rough breathing, which was
then thrown back on the Augment: but ειχον has the smooth
breathing owing to the following χ. Also εία (ἐάω for σεφάω).

τ (or γ) perhaps in ἢκα (for ε-ηκα) and, with contraction, ειμεν
(ε-ε-μεν), and παρ-ειδή (-ε-εθή). But see § 16.

Several Homeric forms have been supposed to point to a Syllabic Augment
ἡι (instead of τ-). One of these—ἡία I went—has been already explained (§ 12).

As to the others we have to note as follows:

1. ἡσερν (Il. 10. 499) is not from εἰρο to join together (Lat. sero), but from
ἄειρο: for, as Cobet has shown (Misc. Crit. p. 326), ἄειρο is a technical word in
the sense required (cp. Il. 15. 680 σωαιερεται ἵππον, also the words ἵνωφες, for
ἰνο-οπ-ίς, and παρ-ἡρος).
(2) In several words (as usually written) the initial vowel of the Stem is lengthened after τ-ffe: τήνανε (for τέ-Fανάνε), τε-φοιχέ (τευ-φο-χέ), also τ-άγη (τάγ-νυμ), with ά in one place (II. 11. 559), and the Plpf. forms θελησε (θελήσε, θελήσε-), τύργει (τύργη, τύργη-), είκε (είκαι, είκε-). In some of these there may be merely confusion with the later use of the Temporal Augment: e.g. τήνανε is doubtless due to the Attic ἠνανε, a form which arose after the loss of ιτ. Hence recent editors write τάνανε, τευναχε, τευναγον, also τόλπει, τύργει, είκει.

(3) A different explanation is required for έαγη (α), supported as it is by Attic τάρων (τάρω) and εάλων (ά in ἄλων), &c.*. These point to an Augment ή, the combinations ήο, ήνα passing into εω, τέα (as in βασιλέω, -εα for -ηνο, -ηνα). Such an Augment is also found in ήενής, ήενει (Plpf. of οδη), and ήςκε. There is much probability in the suggestion of G. Meyer (G. G. p. 423) that this ή is a Temporal Augment obtained from the prothetic ι- so often found before F: e.g. in τέ-εισέμενο (τείδ-). Thus ήςκε would be the augmented form of έςκω, not έςκω.

(4) The forms άνιφεζε, άνιφεζε are peculiarly difficult on account of the Homeric Pres. οίγ-νυμ, Αορ. οίμα, and Lesbian οίγο (Pres. Inf. οίγην, Coll. 214, 43). We might read άν-δειγε, &c., but the ordinary forms οίγο (Hes. Op. 817), άν-οίγο, &c. would still be unexplained.

Initial ι is nearly always doubled, initial λ, μ, ν, σ very often. This may often be explained as the assimilation of an original initial ι or σ: thus ἔρρηζα is for ἤ-Ρηζα, and so ἔρρηζε (Ρεγ-) and Ρεγε-, ἔρρηγησε (Ρηγ-). Again ἔρρεεν is for ἤ-σεεν, ἤννεον for ἤ-σεεν, ἤλαβε perhaps for ἤ-σαβε (Joh. Schmidt, Pluralb. p. 434). So ἦδεισεν (which Ar. wrote ἦδεισεν) is for ἤ-Δεισεν; and ἦσσων probably for ἤ-Κειδα (Sancier, root γηλυ). So too in ἤ-γαντησαν the γ reappears which is lost in the unaugmented δούτησαν.

There are instances, however, to which this explanation does not apply, as ἐμμάθε. These are probably due to the influence of forms such as those already mentioned upon the traditional poetic dialect (Curtius, Stud. iv. 479 ff.; for a different view see Hartel’s Homerische Studien). Cp. § 371.

68.] The Pluperfect. The Perfect Stem forms the corresponding Historical or Past Tense—the Pluperfect—in two ways:

1. Simply, with the Augment (often omitted) and the Secondary Person-Endings. All Middle forms of the Tense are of this kind, as ἐ-τέτυκ-το, ἐφ-NDAR, τετά-θνην, ἡλήλα-το. In the Active the examples are comparatively few, viz. δεδίε (II. 18. 34), ἄνυψωθεν (II. 11. 266), and ἐπ-ευνήθε (II. 2. 219); Plur. ἐ-πέπιθ-μεν, ἐ-δείκ-μεν, ἐ-δείδι-σαν, ἐστα-σαν, βέβα-σαν, μέμα-σαν, ἀπο-τέθανα-σαν; Dual ἐκ-την, ἐκ-γεγά-την.

* ἦλω was taken (Od. 22. 230 ση ἦλω θυελε κελ.) should perhaps be written ἦλαο. The Stem 'ἡλαο' appears in the Moods (ἡλαο, ἡλάην, ἡλώνει, ἡλώνεο), except in the form ἡλόντε (II. 5. 487), where the metre requires ἦ.
With these may be placed the Thematic forms ἐ-γίγονε (Π. 14. 469), ἄνωγο-ν, ἄνωγε, ἐ-πέληγο-ν, πεπλήγε-το, ἐμέμηκον, in Hesiod ἐπέφυκον: see § 27.

2. By Composition, with the Augment and the Suffix -ea (probably for -eoa), joined to the longer form of the Stem: e. g. ἐ-πεθῆπ-εα, πεποίθεα, ἴπωγ-εα. The 3 Sing. usually has -ee(ν) contracted -ei(ν), as ἐ-πετοίθει, ἴπωγει, δεδηει, ἴρήρει, βεβήκει. The Plur. occurs only once in Homer, in ἐδίκ-εσαν (Π. 13. 102): the Dual never.

To this group belongs ἗δαι I knew, 2 Sing. ἰελὸς (for ἐ-Feίδεας), also ἰδηθά, 3 Sing. ἰελεί, ἦδει (or, as Aristarchus read, ἰελίνη, ἰδέη). As to the augment ἐ- see § 67. In respect of form ἗δαι is a Sigmatic Aorist, standing for ἐ-Feίδεας, Sanser. avedisham, and is only a Pluperfect because it is used as the past tense answering to σιδα (Μ. U. iii. p. 16).

69.] Loss of Augment. The Augment is so often dropped in Homer that the augmented and the unaugmented forms are almost equally numerous. It has been observed however * that the forms without the Augment are comparatively rare in the speeches, the proportion of augmented to unaugmented forms (excluding speeches which mainly consist of narrative matter) being about 10 to 3, whereas in narrative it is about 5 to 7. It would appear therefore that the Augment is chiefly omitted where the context shows that past time is meant; and this is confirmed by the remarkable fact that the Iteratives, which are only used as Historical Tenses, do not take the Augment.

The only clear instance of an Iterative form with the Augm. is ἐ-μογίσκοντο (Od. 20. 7). On the forms ἐ-φασκο-ν, ἐ-φασκε see § 49.

Meaning of the Present and Aorist Stems.

70.] The forms which contain the Present Stem (the Present and Imperfect Indic., with the Moods of the Present) denote progressive action (incipient, continued, repeated, &c.), as opposed to a single fact or event.

It is easy to understand why a language which distinguished these two kinds of action should have no Aorist for present time (*βῆμο, *λαβό, &c.). The present is not a space of time, but a point; what is present therefore is not (generally speaking) a whole action or event, but the fact that it is in course of happening. So in English we usually say, not I write now, but I am writing now. The mere effort of regarding an action as in present time almost obliges us to give it a progressive character.

The forms ἑμι, ἐμι, φημι, ἐγω, γράφω, &c., in which the Stem has the form generally found only in Aorists (§ 11, § 30), may be regarded as surviving

* Konrad Koch, De Augmento apud Homerum omisso, Brunswick, 1868.
instances of the 'Present Aorist,' i.e. of a Present not conveying the notion of progress. We may compare the English use of I am, I go (now archaic in the sense of I am going), I say (says he), &c. In these cases the use of a distinctly progressive form has not been felt to be necessary.

A past action may usually be regarded, if we choose, as a single fact, irrespective of its duration (ἐβασιλεύσειν ἔτη τρέκοντα he reigned, not he continued reigning). But an action which is thought of as contemporary with some other event is almost necessarily regarded as progressive. Accordingly, answering to the Present I am writing (now), we have the Past Tense I was writing (when he came).

It follows from what has been said that a Pres. or Impf. may be used either (1) because the action intended is essentially progressive, or (2) because the time is fixed by reference (a) to the moment of speaking, or (b) to a point of time in the past. E.g. δίδωμι may mean either I seek to give, I offer, or I am giving; εἶδον either he offered or he was giving. In the second of these uses the notion of progress is only relative, arising from the relation of time under which the action is thought of *.

71.] From the relative notion of progress or continuance is derived the general rule that the Impf. is used of a subordinate action or circumstance: II. 8. 87 ὅφρ' ὁ γέρων ἀπέταμε τόφρ' ἕκτορος ὁκέες ἵπποι ἡλθον while he was cutting the chariot came.

Some varieties of this use may be noticed:—

(1) The Impf. shows that a Verb stands in a special connexion with the Verb of another clause; II. 1. 3–5 ψυχᾶς Αἰδι προτασθεν ἰρῶν, αὕτως δὲ ἐλώρα τεῦξε κύνεσσων sent down the souls of heroes to Hades, while it made themselves a prey to dogs.

Od. 8. 532 ἔνω άλλων μὲν πάντας ἐλάνθανε δάκρυα λείβων, Ἀλκίνως δὲ μν οἷος ἑπεφράσατ' ἕδ' ἐνόησε while he was unobserved by the others, Alcinous observed him.

So II. 7. 303 δ[ε]ς ἄρα φωνήσας δόκηκε ξίφος ἄργυρόηλον, Ἄλας δ' ἵκοντ' ἀπεδού (gave in exchange).

Od. 8. 63 τὸν περί Μοῦν' ἐφίλησε, δίδου δ' ἄγαθόν τε κακον τε, ὀφθαλμῶν μὲν ἄμερος, δίδου δ' ἡδειαν δοῦνην.

(2) In oratio obliqua, as II. 22. 439 ἤγγειλ' ὅτι ρά δι τόσις ἕκαθοθε μήμεν πυλῶν.

(3) The action or point of time to which the Verb in the Impf. is subordinate may be merely implied:—

Π. 4. 155 θανάτον νῦ τοι ὅρκι ἔταμνον it was death then to you that I made (in making the treaty).

So in the common use with ἄρα: as σὺ δ' οὐκ ἄρα τοῖος ἐπιστά you were not as I thought (=you are not, it now seems).

* Aken, Hauptdata, p. 9.
**72.] Essentially progressive action (incomplete or continuous) is exemplified—**

(1) In the Verbs which form the Aor. from a different Verb-Stem: ἄραω I watch (Lat. tueor, whereas εἴδοο means I described); λέγω I relate, set forth (but εἴπω I said); φέρω I carry (but ἴνεγκον I brought); so τρέχω, ἔρχομαι (expressing different kinds of motion).

(2) In other Verbs of motion, esp. βαλν̆ω and ὅστημι, as II. 21. 313 ἵστη δὲ μέγα κύμα raise up a great wave, and often in the Mid., as II. 2. 473 ἐν πεδίῳ ἵσταυτο were drawn up in the plain, παρλόστατο came and stood beside, &c.

**Note 1.** We should read ἵστασαν (not ἵστασαν as a First Aor.) in—

II. 2. 525 στίχας ἵστασαν (Bekk., La R., from the best MS.).

12. 56 τοῦ δὲ ἵστασαν νέες 'Αχαῖων which the Greeks had planted; see § 73.

Od. 3. 180 τέταρτον ἤμαρ ἐστ' ἐν ἀργεὶ νηὸς ἔστασιν

Τοῦτοῦ ἔταρο ... ἵστασαν (see Ameis a. l.).

8. 435 αἱ δὲ λεοτρόχουν τρίποδ' ἵστασαν

18. 307 αὐτίκα λαμπτήρας τρεῖς ἵστασαν  Bkk., La Roche.

2. The Verb ἄγω is often so used: II. 1. 387 τὴν δὲ διεπράδομεν τε καὶ ἢγομεν ἐνθάδε πάντα; II. 7. 363 κτίματα δ' ὅσο' ἀγόμην the treasures which I brought (=have brought); II. 9. 664 τὴν Δασβόθεν ἤγε whom he had brought. In this Verb, however, the Aorist meaning appears distinctly in the Participle; II. 6. 87 ἦ δὲ ἕξωνυσσα γεραῖδις assembling (=having assembled); II. 1. 311 ἐσεν ἄγων brought and seated (cf. 3. 48., 4. 392., 11. 827., 22. 350). Perhaps these uses should be connected with the Aoristic form of the Stem (§ 70).

(3) In Verbs expressing the beginning of a motion, as ὄρνυτo bestirred himself (but ὄρτo arose); ἀφίετε, προτείε, ἔσηπτε; μύθων ἱρχε began speech.

This usage extends to all words which imply a continuous result; κελεύει, ἐκλείει, ἐπέτελλε, ὑτε; οὐκ εἳ will not allow; λειπω (to leave=to keep at home).

(4) ἀκοῦω and πεδομαί sometimes mean to know by hearing; as II. II. 497 οὖδε πω Ἕκτωρ πεδεθετo Hector was not yet aware: 14. 125 τὰ δὲ μέλλετ' ἀκούομεν ye are like to have heard it; Od. 3. 87, 187, 193. So in Attic μαθάω I understand, αἰσθάνομαι I am aware, πνευδόμαι I learn (Goodwin, § 28).

73.] A process thought of in relation to the present time, or to a point in the past, is expressed by the Impf. (=Engl. I have been doing, I had been doing): e. g.—

II. 6. 282 μέγα γάρ μν Ὀλυμπιός ἐτρεφε τῆμα has reared him up to be a mischief (a process). Cp. II. 1. 414 τι νῦ o' ἐτρεφοῦ; why have I reared thee? 9. 524 ἐπευθόμεθα we have been accustomed to hear. So the Participle, II. 3. 44 φώτες who have been saying.

74.] The 'historical Present' is not found in Homer, but
somewhat the same effect is often given by the use which may be called the descriptive Imperfect. *E.g.*—

II. 2. 150 *νῆας ἔπει ἐσσεῦντο, ποδῶν δὲ υπέμερθε κοινή ἄστατα ἀειρομένην, τοι δ' ἀλλήλους κέλευον ἀπέτευκαν νηρῶν ἕκτον εἰς ἀλα διαν, οὐροὺς τ' ἐξεκάθαρον κ.τ.λ.

The Impf. appears sometimes to be used in a description along with Aorists for the sake of connexion and variety (*i.e.* in order to avoid a series of detached assertions): *e.g.* in II. 1. 437-439, 2. 43-45, 4. 112-119, Od. 4. 577-580.

75.] The Aorist gives the meaning of a Verb without the accessory notion of progress or continuance. It does not *describe*, or transport us to a time in the past when the action was present (as the Impf. does), but makes us think of it as *now past*. Hence it asserts a *single* occurrence,—an action, or a series of actions, regarded as an undivided whole,—or completion, a *culminating point*, in which the action is summed up. Thus μογόω *I am toiling,* ἔμογίσα (II. 1. 162) *I have toiled*; νοεώ *I think of,* ἐνόης perceived, understood; θαράω *I feel confident,* θαρής* σας* taking courage, and so δέλως, ἄλγηςας, μόνης, νεμέσως, &c., of the access of a feeling; διρῳθήτων (II. 16. 756) *joined in strife*; παττήσας casting a glance; φωνήσας either raising his voice or *having spoken*: ἐπ' ἡματι δακρύσαντες (II. 19. 229) *performing the due weeping for the day.*

76.] The Aorist is often used in Homer of the immediate past—that which in an especial sense is thought of as *now past*:—

II. 2. 114 *νῦν δὲ κακίν ἁπάτην βουλεύσατο, καὶ με κελεύει δοσκλέαν Ἀργος ἰκέσθανι.*

Od. 1. 182 *νῦν δ' ὥδε ἔνν νη πατήλυθον* (cp. 23. 27).

II. 20. 16 *τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορινόδε κάλεσσας*;

Sometimes the Aor. seems to give the question a tone of impatience: II. 2. 323 *τίπτ' ἅνεω ἐγένεσθε*; 4. 243 *τίφο' οὗτος ἔστητε τεθηπότες*; (vulg. ἔστητε, an impossible form), cp. 20. 178 τι νυ τόσον ὄμιλου πολλῶν ἐπελθῶν ἔστης; 21. 562, 22. 122, Od. 4. 810, 10. 64. Cp. the Attic use of τι ὄφι as Soph. O. T. 1002 τι δητ' ἐγὼ οὐχι ... ἐξελυσάμην; (Goodwin, § 62).

When the Aor. is used of an action which is subordinate to another in the past, it implies completion before the main action: II. 2. 642 *οὐδ' ἀρ' ἐτ' αὐτὸς ἐνι, δὲν δὲ ἔστι Μελέαγρος he was no longer living, and yellow-haired Meleager had died.*

A similar use of the Aor. is regular in the Subj., as II. 1. 168 ἐπεί κε κάμω when *I have grown weary*; and in the Participle, as ἄδικ' ἐπίων having thus spoken. The Aor. in these uses expresses, not past time as such (with reference to the moment of speak-
ing), but completion with reference to (i.e. usually before) the
time of the principal Verb.

77.] The Participle of the Aor. is sometimes used to express
exact coincidence with the action of the principal Verb: as βῆ δε
άτξασα went with a spring, ψευσαμένη προσηύδα spoke a lie, ἀλτῷ
λαθῶν leaped unseen. Here a Pres. Part. would imply that there
was a distinct subordinate action: the Aor. expresses something
that coincides with, or is part of, the main action.

This is especially found with Verbs expressing the manner
(tone, gesture, &c.) with which a thing is said or done: II. 6. 54
ἀμοκλήσας ἔπος ηῦδα shouted the words; II. 8. 219 ποιηνώσαντι
θῶς ὄρτυναι. Ἀχαϊῶς to make hot haste in stirring up the Greeks;
II. 13. 597 χέιρα παρακριμάσας: II. 10. 139, 16. 474., 17. 334.,
20. 161, Od. 2. 422., 17. 330 (ep. φεύγειν παρασελευτι Arist.
Eth. Nic. 4. 3. 15).

78.] The Aor. sometimes appears to be used of present time.
(1) As in—

II. 14. 95 νῦν δέ σειν ὄνοσάμην πάρχυ φρένας οἴνον ἔειπες.
The Aor. here expresses a culminating point, reached in the
immediate past, or rather at the moment of speaking: I have been
brought to the point of blaming, i.e. I blame.

II. 20. 306 ἣδοι . . . ἔχονḫ̣̄ηρε has now come to hate.

II. 3. 415 τῶς δέ σε' άπεχθήρω ὡς νῦν ἐκπαγάλ' ἐφλανσα come to
hate you as I now love you (lit. have got to love; cp. Od. 8. 481).

So ἐπλετό has come to be, is (§ 32); Attic ἕσδην, ἐπῆρες, &c.
In these cases the Aor. is used because the stress is on the nature
of the action as something completed, though the completion is
in present time*.

By a slight boldness of expression the Aor. may even be used
of an event completed in future time:—

II. 9. 412 εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ὅλετο μέν μου νόστος, ἀτὰρ κλέος ἀφθινὸν ἔσται·
= my return will have been lost, i.e. will be ipso facto lost. The

* So Eur. Med. 791 φωμα, I. A. 510 ἐπέτρυσα: where, as Aken observes, 'die
Handlung geschieht erst mit dem Aussprechen' (Grundz. § 18). These Aorists
are sometimes explained of the past time at which the action began. As a
reviewer of the former edition put it, 'Greek speakers, in describing feelings
excited by the previous remarks of other speakers, frequently refer those
feelings to the time when they were felt, and not to the present time of the
description' (Saturday Rev., Feb. 17, 1883). That is to say, ἐπῆρεα means
I praised (when I heard). But this kind of subordination to a past event is
precisely what is expressed by the Impf., not the Aor. The reviewer goes on
to explain ἐπλέτο in II. 19. 57 by the presence of the particle ἔρ (§ 35 τόδ' ἐπλέτο
this was as we can now see), 'as in the common ἦν ἄρα'. This would
only be possible if ἐπλέτο were an Impf.; see § 33.
speaker puts himself at the (future) point of time given by the context, and uses the Tense which then becomes appropriate.

(2) Again—
When an assertion is made irrespective of time, the Pres. or Aor. is used—the Pres. for continuous and the Aor. for single or momentary action. Hence the use—
In similes, as II. 3. 23 Ὄστε λέων ἔχαρη as a lion is gladdened (but in v. 25 κατεσθείς goes on devouring) : II. 4. 75 οἶον δ' ἄστερα ἥκε... τοῦ δὲ τε πολλοὶ ἀπὸ σπωμήρες ἑμταί.
The only examples of the Impf. in a simile are II. 15. 274., 21. 495, in the phrase οὐδ' ἀρα... αὐσιμών ἤνε, where it is virtually a Present.
Also in 'gnomic' passages, reflexions, general sayings, &c.:
   II. 1. 218 ὃς κε θεώς ἐπιπείθηται μᾶλα τ' ἐκλυνον αὐτοῦ.
   9. 320 κάτδαν' ὁμὼς δ' ἀεργος ἄνηρ, δ' τε πολλὰ ἐοργῶς.
These uses of the Aor. are very common in Homer.
The Impf. may possibly be found in a gnomic passage, II. 13. 730–732—
   ἄλλῳ μὲν γὰρ ἐδοκε θεὸς πολεμῆα ἔργα
   ἄλλῳ δ' ἐν στήθησι τιθεὶ νὸν εὐφύεα Ζεὺς,
   where the MS. reading τίθηθα may be defended as an Impf. marking subordination to the Aor. ἔδοξε : cp. the examples in § 71. 2.

Much light has been thrown upon the history of the Aorist by the comparison of the use in Sanscrit (Delbrück, S. F. ii, and A. S. p. 280). If the result has not been to determine the original force of the Aorist, it has at least shown that the question cannot be settled from the material furnished by Greek alone. The use which predominates in Greek, the historical use to assert the happening of a single event in the past, is almost unknown to the earliest Sanscrit. In the Veda the Aor. is employed, as often in Homer (§ 74.), of what has happened in the immediate past. In the early Sanscrit prose (the Brâhmapas) the Aor. is used of what has happened to the speaker himself. It is worth noticing that these uses, in which the Aor. answers approximately to the English Pf. with have, are found in later Greek in the case of the verbs whose Pf. retains its original meaning. As Mr. Gildersleeve puts it, 'when the Perfect is used as a Present, the Aorist is used as a Perfect. So ἔχειν ἔχειν I have gained possession of, κέκτημαι I possess' (Am. Journ. of Phil. iv. 429). Hence, if the Greek Perfect is originally a kind of present, there is a presumption that the Aor. was originally akin in meaning to our Perfect. On this view the ordinary historical Aor. is a derivative use.

CHAPTER III.

THE Moods.

79. The Moods of the Verb (properly so called) are the Subjunctive, the Optative, and the Imperative. It is convenient however to rank the two Verbal Nouns, the Infinitive and the

Participle, along with them. The meanings of the Moods and Verbal Nouns cannot well be discussed until we come to the chapters dealing with Complex Sentences.

The Subjunctive.

80. Non-Thematic Tense-Stems usually form the Subj. by taking the Thematic Vowel, with the Primary Endings; except that when the Thematic Vowel enters into a diphthong, or is followed by two consonants, it becomes η or ο instead of ε or ο. Thus the scheme is—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ω</td>
<td>-ομαι</td>
<td>-ετον</td>
<td>-ησθον</td>
</tr>
<tr>
<td>-η</td>
<td>έαι</td>
<td>-ετον</td>
<td>-ησθον</td>
</tr>
<tr>
<td>-η (-ησι?)</td>
<td>-εται</td>
<td>-ετον</td>
<td>-ησθον</td>
</tr>
</tbody>
</table>

The long η or ο, it will be seen, comes in place of ε or ο wherever it can do so without disturbing the metre. Examples:—

Strong Aorists: ἐ-φηθ, Subj. φθη-η:
-βηθ, Subj. βη-ω (or βειω), ὕπερ-βη-η, βη-ομεν (or βει-ομεν):
-στη η, Subj. στη-ης, στη-ης, στη-ετον, στη-ομεν, στη-ωσι:
-γυνω, Subj. γυνω-ω, γυνω-ομεν, γυνω-ωσι:
-δω, Subj. δωω, δω-ης, δωη:
-βλη-το, Subj. βλη-εται:
-φθη-το, Subj. φθη-εται, φθη-ομεσθα:
-αλ-το, Subj. -αλ-εται:

Stem θη-, Subj. θε-ω (or θη-ω), θη-ης, θει-ομεν (or θη-ομεν), ἀπο-θε-ομαι:

Stem η-, Subj. ἐφ-ει-ω, ἀν-η-η:

Stem δω-, Subj. δω-η and δω-σιν, δω-ομεν, δω-ωσι.

 Presents: ειμι, Subj. ε-ω (for ἐσ-ω), ἐ-ης, ἐ-ης, ἐ-ηςι, ἐ-ωσι:
-μι, Subj. ι-ω, ι-ησθα, ι-ησι, ι-ομεν (ι);
-φη-μι, Subj. φη-η:
κιχη-ναι, Subj. κιχει-ω, κιχει-ομεν (or κιχη-ω, κιχη-ομεν):
so ἐρει-ομεν as if from *ἐρη-μι.

Passive Aorists: -δαμη, Subj. δαμει-ω, δαμη-ης, δαμη-ετε:
so δαιει-ω, ἀλωω, ἀλω-η, σατη-η, φανη-η, τραπει-ομεν.

For δαινη, 2 Sing. Subj. Mid. (Od. 8. 243., 19. 328), we may read δαινυε, i.e. δαινυ-ε-αυ.


σιδα, Subj. ειδει, ειδης, ειδη, ειδομεν, ειδετε, ειδοσι.
For εἰδὼ, &c., Tyrannio wrote εἰδω, εἰδής, εἰδῃ, εἰδσωτ (Schol. Od. 1. 174), uniform with εἰδομεν, εἰδε. Both forms may be accounted for: εἰδεω is Subj. of ἐ-εἶθα (§ 68); εἰδω with the Plur. εἰδ-ο-μεν, εἰδ-ε-τε, is Subj. of a Non-Thematic *φαίδ-μι, Sanscr. vei-mi (M. U. iii. 18). The form εἰδεω, read by most MSS. in II. 14. 235, is a mere error for εἰδω.


To these should be added some forms used as Futures:—

εἰδ-ο-μα, εἴσονται shall eat (cp. Sanscr. ad-mi, Lat. est for ed-t).
δή-εις, δή-ο-μεν, δή-ετε shall find, with the strong Stem answering to δὰ(σ)- in δέδειν, &c.
βεί-ο-μα shall live, from the stem βιφ-; also in the form βείομαι. Evidently βείομαι: βιῶμαι: δῆω: δαγναι.

It will be found that the Homeric uses of these words are all such as can be referred to the Subj. On πιομαι and κεῖω see § 59. The form δηεις may be a trace of an older inflexion, -ο-, -εις, -ει, answering to -ομεν, -ετε.

It will be seen that the strong form of the Stem is found in the Subjunctive, as φη-η, δω-ομεν, ἐστήκ-η. Apparent exceptions are, (1) the Subj. of εἰμι—in which the ι of ἵομεν (for εἰ-ομεν) is unexplained, while the forms ι-ω, ι-ησι may be Thematic, (as are Opt. ιω, Part. ιων); and (2) the forms ἄφ-ε-η (Aor. of ἄφ-η-μι), μοὺ-ωσι, φθε-ωσι, στέ-ομεν, κτέ-ομεν, φθέ-ομεν, θε-ομεν, ζ-ομεν. These forms are the result of transference of quantity, στε-ω- for στη-ο-, &c., and it is important to notice that the last six are always scanned as disyllables, thus forming the transition to the contracted φθωσι, στωμεν, &c.

Anomalous lengthening is found in μετ-εϊω (II. 23. 47) for μετ-ε-ω.

On the ει for η in βεί-ω, θεί-ω, δαιεί-ω, &c. see Append. C.

81.] Subjunctives with lengthened Stem-vowel. The formation of the Subj. by means of the Thematic vowel must have been confined originally to Stems ending in a consonant, or in one of the vowels i, u. The hiatus in such forms as φη-η, στή-ομεν, γνω-ομεν is enough to prove that they are not primitive. In Vedic Sanscrit, accordingly, while as-a-ti, han-a-ti are Subj. of as-ti, han-ti, we find sthā-ti, dā-ti as the Subj. answering to the Aorists ὀ-sthā-t, ὀ-dā-t. These would become in Homer στή-αι, δῶ-σι or (with the usual ɔ of the 3 Sing.) στη-αι, δῶ-σι. Similarly we may infer an original Plural στίμεν, στίτε, στίμι, στήσι; δῶμεν, δῶτε, δῶτι (δῶσι); and so on. The principle of the formation is that the Stem ends in a simple long vowel—not one that has arisen from specifically Greek contraction.
Traces of this type of Subj. are found in the Greek dialects: δύνα-μαι (for δύνα-μαί), καλ-λιστα-ται, προ-τίθητι, &c. (Meyer, G. G. p. 502). In Homer it may be recognised in the 3 Sing. forms φίλον (Od. i. 168), φοβήσι (II. 23. 805), ὑσι (II. 15. 359), μεθ-ήρι (II. 13. 234), δῶσι; perhaps in δῶ, δος, δῶμεν, δῶσι, περι-δωμέθεον, ἐπι-δωμέθα; γνώ, γνώμεν, γνώσι; ἐπι-βήτου, πειρήβητον, &c.—which are usually regarded as contracted from the regular Homeric δῶ, δῶσι, δῶμεν, &c.—and in δύνη-ται, ἐπι-στηται (§ 87, 3).

How then did the Homeric forms of the type of φή-γι, στή-ομεν, γνώ-ομεν arise? Doubtless by a new application of the process already familiar in ἴ-ο-μεν (ἐ-μι), φθι-ε-ται, χεῦ-ε-ται, πεποίθ-ο-μεν, &c. We may compare the extension of the Endings -άται, -άτο to the Pf. βεβλή-αται, in imitation of κεκλί-αται, εἰρύ-αται (§ 5).

Contraction appears in the 3 Sing. φῆ (Od. 19. 122), στῆ (Od. 18. 334), βῆ (Od. 2. 358), φανῆ (II. 9. 707), γνῶ (I. 411., 16. 273)—unless we suppose that these are obtained by dropping the -οι of φή-σι, &c. on the analogy of the Thematic -η. Also in the 1 Plur. μεθ-όμεν (II. 10. 449), συν-όμεθα (II. 13. 381), δαώμεν (II. 2. 299), μεμ-όμεθα (Od. 14. 168; and the 3 Plur. ὀσι (II. 14. 274, Od. 24. 491), βόσι (Od. 14. 86); but it is probably more correct to write these words with εω (like φθέωσι, ἐωμεν, &c.), except when a vowel precedes (as in δαώμεν).

The two forms of the Subj. present a certain analogy to the two kinds of derivative Verbs—the Attic -ωω, -εω, -εω, and the Αeolic -αμι, -ημι, -ωμι. Thus δώνα-μαι, τίθη-ντι are related to δύνα-μαι, τίθησι nearly as φίλημεν, φιλέσι to φιλόμεν, φιλόσι.

κεῖται occurs as a Subj. in II. 19. 32., 24. 554, Od. 2. 102., 19. 147. It has been explained as contracted from κεῖ-ται, the regular form answering to the Non-Thematic κεῖ-ται (Curt. Stud. vii. 100). The best MS. (Ven. A of the Iliad) gives κήται. The true reading is probably κέεται (related to κεῖται as τελέω to τελείω).

ξωνυνται, construed with δέ κεν (Od. 24. 89) is regarded by Curtius as a Subj. (Verb. ii. 67). But the example is uncertain; the clause refers to past time, so that δέ κεν with the Subj. is quite irregular (§ 298).

σφι and σεφις or σφις (II. 9. 424, 681) are probably Optatives; see § 83.

82.] Thematic Tense-Stems form the Subj. by changing ε into η and ο into ω.

The Subjunctive of the Thematic Aor. and Pres. frequently employs the Person-Endings -μι and -σι: e. g. ἔθελ-ωμι, ἐθέλ-ησι; εἴπωμι, εἴπησι; ἀγάγωμι, ἀγάγησι; τύχωμι, τύχησι; ἰδωμι, κτείνωμι; ἀγησι, ἀλησι, αλάλησι, βαλησι, ἐλησι, κάλησι, &c. (Bekker, Η. Β. i. 218). These Endings are also found (but rarely) with Non-Thematic Stems: Pres. ἔγησι, ἤ-σι (which however may be Thematic), Aor. δύ-σι (II. 1. 324), Pf. ἔρρεγ-ησι.
(II. 3. 353). The 2 Sing. sometimes takes -σθά; ἔθλη-σθα, εἴπ-ησθα, πιέσθα, &c.

The Subj. in -ομι had almost disappeared at one time from the text of Homer, having been generally corrupted into -ομι, sometimes -ομεν. It was restored by Wolf, chiefly on the authority of the ancient grammarians. Some of the best MSS. (especially Ven. A) have occasionally preserved it.

It is interesting to observe the agreement in form between the Thematic Indic. and the Non-Thematic Subj.; e. g. Indic. ἄγω and Subj. γνώ-ω, in contrast to Subj. ἔθλα-μι; just as ἄγα-μεν and γνώ-μεν agree in contrast to ἄγα-μεν.

A few forms of the Aorist in -σα follow the analogy of the Thematic Stems, as ὄσο-μεν (II. 7. 38), ὁρο-ητε (II. 23. 210), δηλή-σαι (II. 3. 107), μνησώμεθα (II. 15. 477, &c.), παύσωμεν (II. 7. 29), παυσώμεσθα (II. 7. 290, 21. 467), πέμπωμεν (Od. 20. 383), ἐνυπλήσωμεν (II. 12. 72), φθίσωμεν (Od. 16. 369), περάσητε (Od. 15. 453), ἀντίάσητον (II. 12. 356), τράψητε (Od. 16. 293., 19. 12), δείσητε (II. 24. 779), Βουλεύσωμεν (Od. 16. 234).

In most of these instances the original reading is probably either a Pres. Subj. or an Opt. Thus in II. 21. 467 the best MSS. have παυσώμεσθα, and in Od. 20. 383 there is good authority for πέμπωμεν (in II. 15. 72 the MSS. are divided between παύω and παύων). Similarly we may read παύσωμεν and ἐνυπλήσωμεν. Again φθίσωμεν follows a Past Tense (§ 298), περάσητε an Opt. (§ 308, 1, b): read φθίσαμεν, περάσατε. For ἀντίάσητον we may have either the Opt. ἀντίάσαιτον or a Pres. Subj. ἀντίάστην. For τράψητε we should perhaps read τράψητε (cp. the Pres. Ind. τράτει), and for Βουλεύσωμεν Βουλεύσωμεν.

There are no clear instances of Thematic Stems forming the Subjunctive with a short vowel (ε or ο). The forms μίσεια, κατίσεια (II. 2. 232, 233), for μίσηναι, κατίσχαι, are like βίβληαι (II. 11. 380) in which the η forms a short syllable.

In II. 14. 454 τῇ καὶ κἐ τῇ εἰδείται ἀνὴρ κτλ. Hermann's conjecture καὶ τέ τις is found in two of La Roche's MSS., and in any case the κε is unsuitable to the sense. The true reading is probably καὶ τίς τ' (§ 332).

In Od. 4. 672 ὡς ἀν ἐπισυμγερὸς ναυτίλεται write ναυτίλεται, the Aor. Subj. Three places remain to be mentioned:

II. 1. 66 αἱ κἐν πως ἄρνων κήσεις αἱγῶν τοι τελεῖον
βούλειαι ἀντίασας ἥμιν ἀπὸ λοιχῶν ἀμίνεν.

Curtius adopts the suggestion of Stier, βούλητ' ἀντίασας (Curt. Stud. ii. 138).

II. 10. 360 ὡς δ' ὦτε καρχαρόδοντε δὸν κῶν, εἰδότε θήρης,
ἡ κεμᾶδ' ἡ λαγών ἐπείγετον ἐμενεῖς αἰτὲ
χάρων ἀν' ἠλήνηθ', ὅ δ' ἐτε προβέβησε μεμάκοις.

Here ἐπείγετον is difficult because the Subj. προβήσῃ is used in the next clause. Possibly the author of book 10 used the archaic form in -ησει as an Indicative.

II. 12. 42 ὡς δ' ὦτ' ἀν ἐν τε κόνεσι καὶ ἀνδράσι θηρεύησι
κάτηρος ἡ λέων στρέφεται.

The use of ἦτ' ἄν in a simile is doubtful in Homer (see § 289). Should we read ὅς δ' ὦτ' ἔναντα? Cp. II. 20. 67.
The Optative.

The Optative Stem is formed from the Tense Stem by the Suffix η or ι, as διδο-η-ν, τυχο-ι-το.


The 3 Plur. ends in -ειν, as δαμε-ειν, δο-ειν: once -η-σαν, viz. στα-ιςαν (II. 17. 733).

The ι is lost in δυ (Od. 9. 377., 18. 348., 20. 286, for δυ-ι); έκ-δουεν, λελυτο (Od. 18. 238 La Roche), δαυντο (II. 24. 665), δαυνύ-ατο (Od. 18. 248), φθιτο, ἀπο-φθυην (for φθι-ι-το, ἀπο-φθι-ι-μην).

2. In Thematic Tenses the scheme of Endings is:

Sing. Dual. Plur.
1. -οιμι Mid. -οιμην ... Mid. ... -οιμεν Mid. -οιμεθα
2. -οις -οιο -οιτον -οισθον -οιτε -οισθε

3. The Aorist in -σα forms the Optative in two ways—

(1) In -σεια the (so-called) Ἀεolic Optative.

(2) In -αι-μι with Endings as in the Thematic Tenses, putting ι for ο throughout.

The scheme of the Homeric forms is:

1 Sing. -αιμι Plur. -αιμεν
2 ‟, -αις, rarely -αις ‟, -αιτε
3 ‟, -αιε(ν), sometimes -αι ‟, -αια (αιεν II. 24. 38).

The Mid. Endings are of the second kind, -αιμη, -αιο, -αιτο, &c.

The Perfect forms the Opt. from the weak Stem, as τετλα-η, τεθνα-η-ς, ἐτσα-η-ς. The Opt. of οιδα is formed (like the Plpf., see § 68, 2) from an Aor. ἐ-ειδε-ςα (ειδειν-ν for Φειδεσ-η-ν).

The instances of the Pf. Opt. with Thematic -οι-μι, -οι-ς, &c. are doubtful. Βεβληκοι is the reading of Aristarchus in II. 8. 270, where the best MSS. have Βεβληκει. In II. 21. 609 γυνόμεναι δι τε πεθεύξοι δι τ’ ἐθαν’ κλα., the reading πεθεύξει is given by one good MS. (D.), and evidently agrees better with Θανε. Βεβλωδοις (II. 4. 35) points to a form Βεβλωθοδι, of which however there is no other evidence. Ἰληκοι (H. Apoll. 165) may be Pf. or Pres.

Irregular forms:

Thematic έοι-ς, έοι (II. 9. 142, 284), έοι (II. 14. 21), διου-το (Od. 17. 317). Homer has also ιε-η (II. 19. 209), to be compared with ειδειη, δεδειη.
The so-called ‘Æolic’ Opt. of Contracted Verbs (-ων-ν, -οιν-ν) appears in ἕλκοι (Od. 4. 692) and φοροῖ (Od. 9. 320).

In II. 14. 241 most authorities give ἔπισχοῖς as an Opt. (τῷ κεν ἔπισχοῖς λιπαρός πόδας ἐλαπινάζειν. Three of the chief MSS. (A. B. C.) have ἔπισχοιες, and this was quoted by Herodian, apparently as the only reading known to him (see Ludwich, A. H. T. i. 374). The Syr. palimpsest has ἔπισχοιαος. All three forms are anomalous; ἔπισχοίς finds a parallel in ἀγαγοῖν (Sappho) and one or two other forms, but can hardly be Homeric.

The forms σῶς (II. 9. 681), σῷ (II. 9. 424) are so written by modern editors. Most MSS. have σώς, σός. In the former place we learn that Ar. doubted between σağς and σῶς (or σῶς, for the accent here is conjectural). The ancient grammarians apparently took both forms as Opt. (which suits the sense, § 304, a). Some wrote σαʔς, σαʔ (or σῶς, σως), deriving them directly from σῶς: others σῶς, σῷ, from σῶς or σῶ. It is not difficult to restore the uncontracted σαʔς, σαʔς, or, if the Subj. is preferred, σαʔς, σαʔς (so Nauck).

For the 3 Plur. in -οιν-ν Bekker finds one instance of -οιν-ν, viz. in Od. 20. 382, where the common text has—

τῶν ἔλευσιν ἐν νητὶ πολυκλήθει βαλλόντες ἔσεϊ ξωκλός πέμφωλεν ὅθεν ἐκ τῶν ἀξίων ἄλφοιν.

for which he would read ἄλφον. The 1 Sing. in -οιν (instead of the anomalous -οιμ-μ) was not unknown in Attic (Bekker, H. B. p. 111 ff) *.

παρα-φθα-τι-ς (II. 10. 346), with Primary instead of Secondary Ending, is perhaps a pseudo-archaic form, made on the analogy of the Subjunctives in -γα.

The Verbal Nouns.

84. Infinitives and Participles are not properly speaking Verbs—since they do not contain a Subject and Predicate—but Nouns: the Infinitive is a kind of Substantive and the Participle an Adjective. In certain respects however they belong to the scheme of the Verb:—

1. They answer in form and meaning to the Tense Stems; each Tense Stem has in general an Infinitive and a Participle formed from it.

2. They are distinguished as Active and Middle (or Passive) in sense.

3. They are constrained with the same oblique cases of Nouns; and the same Adverbs and Adverbiaal phrases, as the corresponding Verbs.

* It must not be supposed, however, that the 1 Sing. and the 3 Plur. in -οιν are primitive forms. The termination -οιν was originally impossible in Greek (as -en and -om are in Sanscrit); we should expect -οις, -οῖν (Sanser. -eyam, -eyus). Hence -οιμ-μ probably made its way into Greek in place of -οις, as -οιμ-μ in the Aor. in place of -σαϊ (see Brugmann, in Curt. Stud. ix. 313). The 3 Plur. form ἀποτίνοιαν is found in the Eleian dialect.
85. The Infinitive is formed—

(1) In Non-Thematic Tenses (except the Aor. in -σα) by the Suffixes -μεναι, -μεν, -εναι, -ναι.

Of these -μεναι is the most usual, as θέ-μεναι, γυνό-μεναι, μγή-μεναι, θο-μεναι, τεθνα-μεναι, ζευγνυ-μεναι: -μεν occurs after short vowels, as ι-μεν, δό-μεν, τεθνά-μεν, ὃρ-νυ-μεν; also in ἐμμεν (five times, but always where we may write ἐμμεν'), ὦ-μεν (Π. Ι. 1. 719), and ζευγνυ-μεν (Π. 1. 16. 145), in which the long υ is irregular.

The full Suffix -έναι only occurs in ἑ-ναι; but there are many other Infinitives in -ναι, all of them containing a long vowel or diphthong in which an ε may be supposed to have been absorbed; as δοῦναι (for δο-έναι, see Max Müller, Chips, iv. 56), θείναι, στήναι, βήναι, δύναι, γυνάναι, διλώναι, βιώναι, ἄφραναι, διδοῦναι (Π. 24. 425). The original form of the Suffix seems to have been -φεναι.

From εἰπί (ἐσ-) are formed ἐμμεναι, ἐμεν, ἐμεναι, ἐμεν, and εἰναι. Of these ἐμεναι, ἐμεν are irregular; they follow the analogy of θέμεναι, &c. Cp. the 1 Plur. ἐνευ (Soph. Εξ. 21). From εἴ-με are formed ι-μεναι, ι-μεν, and ι-ναι. In one place (Π. 20. 365) ιμεναι is scanned with ι—perhaps in imitation of ἐμμεναι (Solmsen, K. Z. xxix. 72).

The common Attic Present Infinitives ἰστά-ναι, τίθε-ναι, δίδ-ναι, δεικνύ-ναι, &c., as well as the Perfect Infinitives in -έναι, are entirely unknown in Homer.

(2) In Thematic Tenses by -έ-μεναι, -έ-μεν, -εν; as εἴπ-έ-μεναι, εἰπ-έ-μεν, βᾶλλ-εν.

The Ending -ε-ν only occurs in the Thematic Aor., and is anomalous; compare βαλ-έ-εν (Stem βαλε-) and βαλλ-εν (Stem βαλλε-). The original ending was doubtless -εν: thus—

Stem βαλε-, Inf. βαλε-εν, contr. βαλείν.

βαλλε-, ,, βαλλε-εν, ,, βάλλειν.

In the Aor. the metre usually allows us to restore -εν (see Renner, Curt. Stud. i. 2. p. 33).

It is possible that the forms βαλε-εν, &c., are genuine, since -εν might pass into -εν from the analogy of the Pres. Inf. in -εν, just as in the Rhodian dialect -ιμεν became -ιμεν. Leo Meyer (Vergl. Gr. ii. 284) proposed to read βαλε-μεν, &c. But, as Renner points out (l. c.), the change from -εν to -εν is very much slighter, indeed is a mere matter of spelling. Original βαλέμεν, &c. would probably have been retained.

(3) The Aor. in -σα forms -σαι, as στη-σαι.

(4) The Inf. Middle is formed by -σαι: βλη-σαι, πεφά-σαι, ἵστα-σαι, ἰσδ-σαι, βάλλε-σαι, στή-σα-σαι.

The Infinitive is originally a Case-form of an abstract Noun (nomen actionis). Thus -μεναι consists of the Nominal Suffix -μεν (§ 114) with the Dative ending -αι: ιό-μεν-αι 'for knowing,'
(Sanscr. viś-VERN-e). Similarly doṅavā is do-FE<v-a> (dā-VERN-e) 'for giving.' Probably the Infinitives in -sā and -sīsā also are Datives (Max Müller, &c.). Infinitives in -mev and -en appear to be Locatives formed without Case-ending (§ 99). If so, the Infinitives in -mev and -en (-ev) originally differed in meaning from those in -mevā, -ene, &c. In Greek, however, the sense of the Inf. as a Case-form is lost, so that the different forms are all construed in exactly the same way.

86.] The Participle. The Aorist, the Present, and the Future Tense Stems form the Active Participle by the Suffix -vT-.: thus we have, Non-Thematic στα-ντ-, τιθε-ντ-; Thematic βαλο-ντ-, στη-ντ-, &c.

The vowel before ντ is always short, as γνό-ντ-, μυγ-ντ-.

The Perfect Stem takes -ot or -o (originally -FOR, -FOσ), Fem. -μα (for -ντ-μα, the -υσ originally a weak form for -FOσ). The Middle Participle is formed by -μενός, which in the Perfect is accented -μένός.

For the Verbal Adjectives in -το-ς, see § 114. The Verbal in -τέος is post-Homeric.

CHAPTER IV.

ACCENTUATION OF THE VERB.

87.] The general rule is that the accent is thrown back as far as possible; and the chief departures from this rule are found in the Infinitives and Participles, which are in reality Nouns. In the forms of the Verb properly so called the following exceptions have to be noted:—

1. ειμί and φημί. The 2 Sing. Imper. φα-θί is oxytone.

The disyllabic forms of the Pres. Indicative, ειμί, εστί, φημί, φησί, &c., are enclitic, and, when they do not lose the accent altogether, are oxytone; but εστί is accented in the ordinary way when it occurs at the beginning of a sentence, or after certain words (οὐκ, καί, ὦς).

Such was the commonly accepted account; but the ancient grammarians were not agreed as to the enclitic character of the Dual and Plural forms (on εστόν see Charax 1451; on φομίν, φατε, φασί, ibid.; on ἡμίν, ἐστί, ἐστί, Eust. 1457, 48). Again, one grammarian denies that φημί was ever enclitic (Charax 1152); another holds that it should be written φημι, at least in such instances as φημι γὰρ ὅν κατανεώσαι, κτλ. (Tyrannio ap. Eust. 1613, 18). In all likelihood the original forms were, Sing. ἦστι, φῆμί, Plur. ἡμῖν, φαμῖν, and we may suppose that φημί and ἦστι are not properly oxytone, but are unaccented forms made oxytone as enclitics (ἔχουσι διὰ τὴν ἔργωσαν αὐτοῖς).
The Sanscrit Verbs of the same kind follow the rule of accenting the Stem in the Sing., the Ending in the Dual and Plur.; and this must be connected with the difference of quantity between strong and weak Stems (§ 6). See Benfey, *Vedica und Linguistica*, pp. 90 ff.

The 2 Sing. *ei* is enclitic, though the corresponding Attic form *ei* is not; but see § 5. As to *phi* there is a contradiction; it is not enclitic according to Arc. 142, 8, but enclitic according to Schol. A. II. 17. 147—both notices being supposed to rest on the authority of Herodian (ed. Lentz, i. 553, 4 and ii. 105, 5).

2. The 3 Plur. *istâsi*, *têéseti*, *didoúsi*, *deikvûsi*, are properisponema (Herodian, i. 459, ed. Lentz).

This can hardly have been the original accentuation, since they are not contracted forms, but represent *istà-nti*, &c. Probably it comes from the Attic *istâsi* (contracted from *istâ-aai*, cp. *tibé-aa*, &c.). The Doric forms are written *tibén*, &c. by Eustath. Od. 1557, 45; but we do not know that this represents the usage of any living dialect.

3. Subjunctives such as *faunê*, *dâmene* are circumflexed, as being contracted forms (for *faunêg*, *dâhmen*). On *eídeô*, *eídhê*, *eíghê*, *eíðwos* see § 80.

Optatives in which -η- becomes -ι- before Heavy Endings are accented on the i throughout, as *diakrêwete*, *dâmêven*.

But Middle forms to which there is no corresponding Active follow the general rule: *dûnômaî*, *dûnêtaï* (so Herodian, but Tyrannio wrote *dunûmaî*, *dunêiâ*, Schol. II. 6. 229), *kêronvtaï* (II. 4. 260), *êpístêtaï* (§ 280); *êpíßatoto*, *ônaiô*, *ônouto*.

4. The Imperatives *eîpê*, *êlôê*, are oxytone (and so in Attic *eîrê*, *lôê*, *laßê*). Similarly Tyrannio wrote *piôêseô*, *laßêseô* (Schol. V. II. 18. 266); cp. the Attic *baâoû*, &c.

The rule in Sanscrit is that the Verb loses the accent, except in subordinate clauses, or when it begins the sentence. Hence the verbs *eîpê* and *phi* in fact retain the original accentuation, which was doubtless that of the Indo-European language. The Imperatives *eîpê*, *êlôê*, &c., are evidently words that would often be used to begin a sentence.

The ordinary accent of a Greek verb, the so-called ‘recessive’ accent, represents the original enclitic condition. The Opt. *faunê*, for example, is originally oxytone. On the Sanscrit rules it loses its accent, and we should have (e.g.) *êvô-faunê*. But owing to the Greek rhythmical law this is impossible. Accordingly the accent goes back as far as the Greek rules will allow, and we have *êvô-faunê*.

5. The final -αι of the Endings -μαι, -σαι, -ται, -νται, and of the Inf., is treated as short. These are all cases in which -αι represents the original final sound of the word. But the -αι of the Opt., which is for original -ατ, counts as long.

**88.** Accent in Composition. Unaugmented forms of Compound Verbs are accented as though the Verb were an enclitic
following the Preposition: hence σῶν-εχον, πρό-ες, παρά-θες, περί-
κενται. If the final syllable of the Preposition is lost by elision or apocope the accent falls on the first syllable;
hence ὕφ-ελκε, κάτ-θανε.

But the accent falls if possible upon the Augment: hence προσ-ἐβαίν, ἐπ-ἐσχον, ἐπ-ήλθε. In other words, the Augment is
treated in accentuation as a Preposition.

The form ἔσται keeps the accent (παρ-ἔσται, &c.); perhaps
because it is formed by syncope from ἔσται.

The Subj. ἐνμ-βλησαι (Od. 7. 204) ought to be properispo-
menon, if it is a contracted form; cp. βληέται (Od. 17. 472).
The grammarians however wrote ἀπὸ-θωμαι (in spite of ἀπο-
θείζωμαι, II. 18. 409) and διὰ-θωμαι (Herodian, i. 469, 7, ed. Lentz). We have to recognise in such cases the encroachment of the
common Thematic type, though we may doubt whether the
change reaches back to the earliest form of the text of Homer.

According to Herodian, the 2 Sing. Imperative ἐν-σπεῖς is paroxytone, but
the other Imperative form ἐν-σπέε, and the Indic. forms ἐν-σπε-ε-ε, ἐνσπε, are
proparoxytone; see Schol. on II. 24. 388. That is to say, the Imper.
ἐν-σπε-ε-ε is regular, the others are accented as if compounds of ἵσπε.
The Imperative ἐπίσχε in Hes. Scut. 446 may be divided ἐπ-ι-χε or ἐπ-σχε,
and in the latter case we may write ἐπίσχε (with the MSS.), or ἐπισχε, like
the ἐνσπε of Herodian.

The MSS. vary between (Imper.) ἐνσπεῖς and ἐνσπε: in the two places of
the Iliad (11. 186., 14. 470) the Venetus has ἐνσπεῖς: on the other hand in the
only Homer passage in which the metre gives any help (Od. 4. 642) it is
decisive for ἐνσπε. The accent in the MSS. nearly always follows Herodian's
rule.

89.] The Infinitive and Participle. Infinitives in -ειν and
-μεναι follow the general rule: those in -μεν, have the same
accent as the corresponding forms in -μεναι, as φευγέ-μεν. On
the Aor. Inf. in -ειν, see § 85, 2.

The forms in -ναι, -σαι accent the penultimate, as ἑναι, ἀλωναι,
ἐρύσαι. The Middle forms of the Thematic Aorist and Perfect
are also paroxytone, as πιθεόσαι, λειλαθόσαι, κεκλήσαται, τετόχασε.
The ancient grammarians doubted between ἀκάχησαι, ἀλάλησαι and ἀκαχήσαι, ἀλαλήσαι. The former were adopted in the
common texts, and were explained as Ἀeolic forms of the Pres.
Infinitive (Herodian, ii. 111, 21, ed. Lentz).

It may be conjectured that the forms in -μεναι and -μεν were originally
accented on the suffix, like Sanscr. vidmāne, dāvāne. If so, this is one of the
cases in which the accent of an archaic form in Homer has been lost.

Active Particles, except the Thematic Present and Future,
accent the Suffix, as διδοῦς, στρεφθεῖς, μεμαύς, λαβῶν, τεταγῶν. So the Presents ἔων, ἱὼν.
The Part. of the Pf. Middle is paroxytone. But ἀκαχῆμενος follows ἀκάχησθαι.

In Composition the Infinitive and Participle retain the accent of the simple word; in other words, they do not become enclitic. Hence we have Impf. σῶν-ἐχον, but Neut. Part. σῶν-ἐχον.

CHAPTER V.

NOUNS AND PRONOUNS.

90.] The words to which we now proceed are incapable of forming Sentences except in combination with a Verb.

The relation of such words to the Verb is shown in general either by a Case-Ending—as in the words which are said to be 'declined,'—or by an Adverbial Ending (such as -ως, -θεν, &c.). The Ending in either case is suffixed to a Stem or Theme. Thus, λογο- is the Stem of the Case-forms, Nom. λόγο-ς, Acc. λόγο-ν, Gen. λόγο-ω, &c.: αὐτο- is the Stem of the Case-forms αὐτό-ς, αὐτό-ν, αὐτό-ο, and also of the Adverbs αὐτό-θη, αὐτός, &c.

The Stems now in question belong to two great classes, those of Nouns and of Pronouns, called Nominal and Pronominal Stems respectively. The term 'Noun' includes Substantives and Adjectives. The other 'parts of speech'—Adverbs, Prepositions, Conjunctions—may ultimately be resolved into Case-forms or Adverbial forms either of Nouns or Pronouns.

The distinction between Nouns and Pronouns brings before us in a new form the fundamental antithesis involved in the division of a Verb into a Stem which 'predicates,' and a Person-Ending which marks the Subject. A Noun either denotes a single object or group of objects (i.e. when it is a 'proper name'), or denotes objects through their permanent attributes, as belonging to a class; whereas a Pronoun denotes an object by its local position, or momentary relation to something else, as 'this' or 'that,' 'here' or 'there,' 'same' or 'other.' This contrast is shortly expressed by saying that Nominal Stems are Predicative, and Pronominal Stems Demonstrative; the former name or describe, the latter only 'point out' what is intended. Accordingly, Nominal Stems are in general either identical with, or formed from, the Stems of Verbs: Pronouns are found to contain the same elements as those which furnish the Person-Endings of Verbs. The simplest forms obtained by analysis are thus of two kinds. They were first clearly distinguished by Bopp, and called by him Verbal and Pronominal Roots respectively (Vergl.-Gr. § 105).

The Cases.

91.] Declensions. The main distinction is that between the Consonantal Declension (including that of Stems in -υ and -υ),
which forms the Genitive in -os, and the Vowel Declensions, of which three may be distinguished:


92. Vocative. A Noun used in addressing a person by his name or title has properly no Case-Ending. Accordingly the Vocative Case consists in general of the simple Stem; e.g. Ζεῦ βασιλέω, Αἰαν (for Αιαντ-), διόγενες, ἰαν (for ἰαντ-).

In II. 1 86 Κάλχαυ (Voc. of Κάλχας) was read by Aristarchus, Κάλχα by Zenodotus. On the other hand in II. 12 231 Ar. read Ποινυδάμα, but Zen. Ποινυδάμαν. The form Λαοδάμα in Od. 8. 141 probably has the authority of Aristarchus.

Stems in -o form the Voc. in -ε, as φίλε ἐκυρέ. Some Stems in -a(η) shorten the final vowel, as νύμφα, Voc. of νύμφη, and the Masc. συμβῶτα, ἥπεροπευτά, τοξῶτα, κυνῶτα, &c. But the long vowel of the Stem is used in the Voc. Ἑρμελα, Ἀρτείδη, ὑφαγόρη, αἰναρέτη (II. 16. 31). Feminines in -ω or -o form the Voc. in -o, as Άηστα (II. 21. 498). Evidently -ς: -οι: -η: -α.

The words of address, πάπτα, ἀττα, τέτα, μαῖα, may be ranked as Vocatives. So ἤδει, as to which see the note on § 96.

93. Case-Endings. These are given in the following Table. The Endings of the Consonantal Declension are in larger type: the two Vowel Declensions of Nouns are numbered (1), (2), and the Pronominal Declension (3).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Dual.</td>
<td>Plur.</td>
</tr>
<tr>
<td>Nom.</td>
<td>-ς</td>
<td>-ε</td>
</tr>
<tr>
<td>(1) -o-s, Neut. -o-ν</td>
<td>-ω</td>
<td>-οί</td>
</tr>
<tr>
<td>(2) -a(η), -μα; -η-ς</td>
<td>-ά</td>
<td>-α</td>
</tr>
<tr>
<td>Acc.</td>
<td>-ν, -ά</td>
<td>-ε</td>
</tr>
<tr>
<td>(1) -ω</td>
<td>-οις (for -o-νς)</td>
<td></td>
</tr>
<tr>
<td>(2) -ά</td>
<td>-άς (α-νς)</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>-ος</td>
<td>-οίνυ</td>
</tr>
<tr>
<td>(1) -οίο, -οο, -ον</td>
<td>-οίνυ</td>
<td>-ων</td>
</tr>
<tr>
<td>(2) -ης; -άο, -εω</td>
<td>-ι(ν)</td>
<td>-ιων, -εων</td>
</tr>
<tr>
<td>(3) -είο, -εο, -ευ</td>
<td>-ι(ν)</td>
<td>-ειων, -εων</td>
</tr>
<tr>
<td>Dat.</td>
<td>-οίνυ</td>
<td>-σι(ν), -εσίσι(ν)</td>
</tr>
<tr>
<td>(1) -φ (Loc. -οι)</td>
<td>-οίνυ</td>
<td>-οις(ν), -οος</td>
</tr>
<tr>
<td>(2) -η (Loc. -αι ?)</td>
<td>-ι(ν)</td>
<td>-ης</td>
</tr>
<tr>
<td>(3) -οι</td>
<td>-ι(ν)</td>
<td>-ιν, -ιν</td>
</tr>
<tr>
<td>Instrum.</td>
<td>-φί(ν)</td>
<td>-φί(ν)</td>
</tr>
</tbody>
</table>
94. Stems ending in ı, u, and ơ are liable to lose the final letter before the Case-Endings which begin with a vowel.

1. Stems in -ηu, -εu: e. g. —

νη-ı, Gen. νη-ός (for νη-ός), rarely νε-ός. The ε arises by shortening from η; so νέες, νέως, νέεσσα, νέας — all less common than the corresponding forms with η-, νής, νήων, νήεσσα, νήας.

The forms νη-ı, νη-εί are irregular, since original Άνω before a consonant would appear in Greek as Άν (cp. Ζεύς for original ἄνεως). Hence the true Greek form is preserved in the Instrum. ναυ-φυν (§ 104) and the Compounds ναυσι-κλαυός, Ναυσι-κάα, &c. The η of νη-ı and νη-εί is taken by analogy from the other Cases.

βασιλεύ-ı, Gen. βασιλέ-ς (but Dat. Plur. βασιλεύ-ει).

πηλεύ-ı, Gen. Πηλέ-ς and Πηλέ-ς. In oblique Cases of Stems in -εu the ε seems to be nearly confined to proper names; cp. Τυβένος Τυβέι Τυδέα, 'Ατρέως 'Ατρέι, Ονέα, Νηλέα, &c.

On Ζεύς, βούς see § 106, 2.

2. Stems in -ı and -u form the same Cases in two ways: —


It is probable that this form of declension was originally confined to monosyllables.

(2) Inserting ε and dropping ι or υ: as πόσι-ς, Dat. πόσε-ı, ἀστυ ἀστε-ος, πήχε-ıs, πήχε-ες, πολύ-ς πολέ-ος. Here the Stem of the oblique Cases ends in -εu, -εu; hence Gen. -ες for -ει-ος, -εψ-ος, &c.

πόλις forms several of its Cases in three ways:


(2) Gen. πόλεος (so Bekk. reads in II. 2. 811, 21. 567, with the scanning ω —; cp. πόλεως in Theognis), Dat. πόλει, πτόλει (II. 17. 152, perhaps should be πτόλει, cp. the Cyprian form πτοληγι).


The stem πόλη- which furnishes the last of these three forms of inflexion has been traced by Joh. Schmidt (K. Z. xxvii. p. 287) to a primitive Locative in -η (cp. Sanser. agni, Loc. agną), to which the ordinary Loc. -ι was suffixed. From this new Loc. πόλη-ı the other Cases were then formed by analogy.

The Nouns in -ι (from -ια) answer to the original Stems in -ı, as ἱδύα, for ἱδοσ-ια, Sanser. vidush-ι.

ἡ-ı or εἶ-ı good makes Gen. ἓ-ı, perhaps by transference of quantity for Ἴ-ı. Other Adjectives in -ıs form -ı-ı, -ει, &c.

3. Stems in -ευ, -ας, -ος drop the σ, as ἐπε-ος, κέρα-ος, αἰδο-ος.
95. **Original ā** as the final vowel of the Stem becomes η; except (1) after e, ei, ā, as in θεά, and the proper names 'Ερμελας, Αίβελας, Αυγελάς, Ναυκικάδα, 'Πειά (Ar. on Π. 14. 203), Φειά (Π. 7. 135, Od. 15. 297), and (2) in the Gen. in -āo and -āōn.

Other exceptions to the scheme given above will be best treated under the separate Cases.

96. **Nominative Singular.** The final -s is retained after vowels and mutes, but lost with Stems ending in ρ, as πατήρ, μήστωρ.

Stems ending in ν either (1) take final -s (with loss of ν), as ε[...]s (for εν-s), θ[...]s Acc. θίν-α, μέλας Gen. μέλαν-os, or (2) do not take -s, but lengthen a preceding vowel, as χθάων Gen. χθοίν-os, πομέλην Gen. πομέν-os. So with Stems in -vτ: δούς Gen. δόντ-os, but διόν. Originally it seems that all monosyllables took -s and all others -v (J. Schmidt, K. Ζ. xxvii. 392). If so, χθάων, φρύν, &c. are forms due to the ν of the oblique Cases: and on the other hand δούς, τιβέλς, &c. have followed the analogy of corresponding monosyllabic words, δούς, θέλς, &c.

There is a remarkable group of Masc. Stems in -ा(ή), with Nom. Sing. in -ā, viz.—

**Titles of gods:** νεφεληγερέτα, στεροπηγερέτα, μητίετα, ευρύπα (Ζεύς); ἀκάκητα ('Ερμελας ἄ.); κυανοχαίτα (Ποσείδιδων).

**Titles of heroes:** ἵπποτα, ἵππηλάτα, αλχμητά; ἱππότα (κήρυξ).

One proper name, Θεόστα (Π. 2. 107).

Except Θεόστα these words are only found as adjectives: thus we have αλχμητά Λυκάω, κυανοχαίτα Ποσείδιδω, but αλχμητής, κυανοχαίτης when the same words are substantives.

The accent generally follows the forms in -η-s where such forms exist; thus ἵπποτα, αλχμητα, like ἵππότης, αλχμητής. But it is thrown back in ευρύπα, μητίετα, ἀκάκητα,—ancient epithets only known from the traditional Homeric use.

These are in reality Vocatives which have been turned into Nominatives. That is to say, they belonged originally to certain established forms of address —μητίετα Ζεύς, κυανοχαίτα Ποσείδιδων, ἵπποτα Πηλεύ, &c.—and were not inflected when the names to which they were attached came to be used in the Nom. In this way the rhythm, which doubtless had a traditional sacredness, remained unaltered, and the whole phrase retained something of its vocative character. The feeling which might lead to this is that expressed by Ευμαιεύς in Od. 14. 145 ff.—

τὸν μὲν ἔγαν, ὁ δὲ εἶνε, καὶ οὗ παρεών' ὄνομαξεν
ἀδέσμου: περὶ γὰρ μ' ἑφιλε καὶ θύτεος θυμῷ.

ἀλλὰ μὲν ἤθεον καλέω καὶ νόσοφων ἱόντα,

I call him by the title ἄθεος even in his absence,—the word ἄθεος being only used as a form of address. Cp. also § 111 (2). The Nominatives in -ā are evidently part of the archaic and conventional style of Epic poetry. They are commoner in the Ηιάδ than in the Οδύσσεια in the proportion of 3 to 1. The ancient grammarians regarded them as Εολικ, but without sufficient reason.
The form ἐὑρόσα also appears as an Acc., and has accordingly been explained from a Nom. ἐὑρό-οφ. It is improbable however that it is a different word from the Nom. Voc. ἐὑρόσα. Probably the fact that it had the appearance of an Acc. of one of the numerous Compounds in -οφ led to an extension of use.

97.] Accusative Sing. The Ending -α is found after consonants and the diphthongs ηυ, ευ; as νηδ-ς νηα (for νηυα, νητα), βασιλεύ-ς βασιλήα, Τυδεύ-ς Τυθέα. Otherwise the Acc. takes -ν; e.g. πόλι-ν, ἵθοδο-ν, βοῦ-ν.

But ἐὑρό-ς makes ἐὑρέα in the phrases ἐὑρέα πόντον, ἐὑρέα κόλπον: the common form being ἐὑρό-ν.

The original Ending is -m, which becomes -ν after a vowel and -α (for η) after a consonant. The preference for α after ηυ, ευ is due to the semi-consonantal nature of the ν in these combinations. We may compare the Dorists ἐγα (for ἐγην-α), ἐχεα (also ἐχεα), &c., and on the other hand ἐβν-ν, ἐφν-ν.

Several Stems form the Acc. in -ν and also in -ίδα: ἔριδα and ἐρων (Od.), φιλόπιδα (Od. 1. 313) and φιλωσιν, γλαυκωπίδα (Π. 8. 373) and γλαυκώπιν (Od. 1. 156), ἀνάλκιδα and ἀνάλκιν (Od. 3. 375), ὁπίδα and ὁπιν, Κύρηδα and Κύρην; θυρων, ιρων, αλών, Θέτων. Cp. also χάρι-ν (for χάριτ-α), and κόρυ-ν (for κόρυνθ-α), found in the line Π. 13. 131 (= 16. 215), — ἀστής ἄρ' ἀσπίδ' ἐρείδε, κόρος κόρων, ἀνέρα δ' ἀνήρ.

In Attic there are many more such forms; ὀρων, &c.

Note that no oxytones form the Acc. in -ν.

The Accusatives ξαν (Od. 12. 313), Ἄρην, Μέγην are probably formed directly from the Nom. ξάνς, Ἄρης, Μέγης, on the analogy of Masc. Nouns in -ης. On the other hand Ζην (Zeus), βων (βοῦς), are very ancient forms, answering to the Sanscr. गं, गम (Joh. Schmidt in K. Z. xxv. 17): see § 106, 2.

A final δ is lost in the Neut. Pronouns δ', τό, τούτο, ἐκεῖνο, ἄλλο (Lat. id, is-tud, illud, alius), and in τί (Lat. quid): perhaps also in the Personal Pronouns, Acc. Sing. ἐμέ (με), σέ, ε, Dual νό, σφό, σφέ, Plur. ἀμμέ, υμέ, σφέ (Curt. Stud. vi. 417 ff.; Max Müller, Chips, iv. 44).

* It will be shown hereafter (§ 116, 2) that the Masc. Nouns in -της are probably derived from Feminines in -τη, of abstract or collective meaning. Hence it is possible that the Homeric Nominatives in -τα come directly from these Feminines: so that (e.g.) μητέρα meant literally Counsel rather than Counsellor. The abstract word may have been used as a title, like Βην Πράσινου and the like. According to Joh. Schmidt (Pluralb. p. 400) ἐὑρόσα is originally a Neuter: see § 107, 2.

† The forms Τυδή (Π. 4. 348) and Μηκαστή (Π. 15. 339) are probably false: see Nauck, Mäl. gr.-rom. iii. 222.
98.] Genitive Singular. The Stems in -o form the Gen. in -oio, -oo, -ou. Of these forms only -oio and -ou are read in the existing text of Homer; but there are sufficient traces of -oo, and indeed several places where it is called for by the metre. Thus we must read—

II. 2. 518 νιέες ἵφτωο μεγαθύμων.
15. 66 (= 21. 104) Ἰλίου προπάροιβεν.
22. 313 ἄγριον, πρόσθεν δὲ κτλ.

Od. 10. 36 δῶρα παρ’ Ἀἴολου μεγαλήτορος.
60 βὴν εἰς Ἀἴολου κλυτὰ δῶματα.

II. 9. 440, &c. ὠμοίου πολέμου (for ὠμοίου πολέμου).
2. 325 ὃ κλέος οὐποτ’ ὀλείται

Od. 1. 70 ὃ κράτος ἔσκε μέγιστον }
(1) (for ὄου).

II. 2. 731 Ἀσκληπιίου ὕν ταῖδε.
15. 554 ἀνεψιοῦ κταμένου.
5. 21 ἄδελφεόν κταμένου; so in—
6. 61 (= 7. 120, 13. 788) ἄδελφεόν φρένας ἥρω.

Od. 14. 239 χαλεπή δ’ ἔχε δήμου φίμυς.

Also in the two lines—

II. 6. 344 εἴνεκ’ ἔμειον κυνὸς κακομιχάνον ὁκρυόεσθα,
9. 723 ὃς πολέμου ἑραται ἐπιθημίου ὁκρυόεντος,
since ὁκρυόες does not occur elsewhere, but κρυόεσσα (II. 5. 740), κρυόεντος (II. 9. 2), κρυόερος &c., we should probably read—

... κακομιχάνου κρυόεσθας.
... ἐπιθημίου κρυόεντος.

A trace of -oo may also be found in the fact that Nouns in -aoo sometimes form the Gen. in -eoo, which is for -aoo; e.g. Πετέ-ω, Πενελέ-ω.

Masc. Stems in -α(η) form the Gen. in -αο (original -ασιο), less commonly -εω (by transference of quantity). This -εω is often scanned as one syllable; after another vowel it is written -ω, as Bopé-ω (for Bópe-εω), 'Ερμελ-ω, Αϊνελ-ω, εὐμελλ-ω. (So in Ionic, Curt. Stud. v. 294., viii. 172.)

The Pronominal Stems in -ε, viz. ἐμε (με), σε (for τεσε), and ἐ or ε, form the Gen. in -ε-ω, -εο and (by contraction) -εν. Thus we find ἐμείον, ἐμεώ (II. 10. 124), ἐμεύ; σείο, σεο, σειε; είο, ἐο, εύ.

For σειε there is also a longer form τειοι (II. 8. 37 = 468), and for ἐο in one place (II. 19. 384) Zenodotus read ἐοι.

99.] Dative Singular. In Homer the ἐ of the Dat. is sometimes long (as in Latin), chiefly in forms which otherwise could not be easily brought into the verse; in the Iliad, 'Ἀχιλλῆι, ὑπερμενεί, κράτει, σάκει, πτόλει, σθένει, ἔριδι; in the Odyssey, Ὀδυσσῆι, ἐτεί, δέται, ύδατι. But we find also Ζηντ μενεάλνομεν (II. 15. 104), πάρ νητ τε μένεν (Od.) See § 373.
The Dat. of Neuters in -ας was commonly written -α; but the long α is anomalous, and -αι is now read by La Roche from good MSS. (in σέλαι, κέραι). The forms in -α appear to have become established in later Greek (Hdn. Π, 316, 10, ed. Lentz).

Stems in -ι, Gen. -ι-ος, form the Dat. in -ι, as κόνι, μήτι, μάστι, κνήστι, Θέτι, νεμέσσι (with v. l. νεμέσσι Ιλ. 6. 335). So Bekker restored the forms πολί (Ιl. 5. 686, &c.), ἄγορι (Ιl. 16. 661), ἄψι, ὧβρι, δυνάμι, πόσι, for which the common texts give forms in -ει.

Stems in -υ, Gen. -υ-ος, form the Dat. in -υ (a diphthong which in later Greek can only occur before a vowel), παληβι (Ιl. 22. 458), νέκυ, δρχηστυι, διζυ, λευ, θρήνυ. But δρυ-ς, συ-ς form the disyllables δρυ-τ, συ-τ.

It is possible, however, that the Datives in -ι are Instrumental forms, and similarly that the Datives in -υ have taken the place of Instrumentals in -υ. For the Vedic and Zend Instrum. in -ι, -υ see Osthoff, Μ. Υ. ΙΙ. 139.

Sanscrit Nouns in -an and -as sometimes form the Locative from the Stem without any Case-ending (Whitney, 425, c). Traces of this are to be found in Greek in the form αίν (cp. aiel), and the Inf. in -αν and -εν (§ 85).

Stems in -ο sometimes form a Locative in -οι, as well as the true Dat. in -ει, e. g. οίκοι. So χαμα-ι and perhaps πάλα-ι. Cp. the adverbial ending -ει (§ 110).

Pronominal Stems in -ε form -οι; εύοι (enclitic μοι), σοί (encl. τοι), εοι and οί. For σοι there is another form τεν (Ιl. 11. 201): so in Doric we find ἐμίν and ἐίν, ἐν.

99*.] Plural. Several Stems in -ο which are Masc. (or Fem.) in the Sing. form a Neut. Plur.: κέλευθος, Plur. κέλευθοι and more commonly κέλευθα; μηρός, Plur. μηροί and μηρα; κύκλος, Plur. κύκλοι and κύκλα; ιός, Plur. ιοί and ιά: Τάρταρος, Plur. Τάρταρα (Hes.). There is probably a slight change of meaning, the Neuter expressing vague mass or quantity rather than plurality: cp. δρυμά thicket, and post-Homeric δεσμά, θεσμά, στία, Lat. loca, jœca. Thus κέλευθα means a group of paths, and could not be used (e. g.) in such a passage as Ιl. 10. 66 πολλαί γὰρ ἀνὰ στρατόν εἰσι κέλευθα. So κύκλα of a set of wheels, Τάρταρα of one place so called, &c.

100.] Accusative Plural. Stems in -ι and -υ which admit an Acc. Sing. in -ν often form the Plur. in -ις, -υς (for -ως, -νυς): thus οίς (Ιl. 11. 245), ἄκοιτις (Od. 10. 7), βοϊς ἥμις (Ιl. 6. 94). So we should read πόλεις (with Bekker) for πόλεις. Again we have δρύς, γενύς, κλιτύς, γραπτύς, σῦς and σῦ-ας, ϊθῦς and ϊθύ-ας (Od. 22. 384), ὀφρύς (Ιl. 16. 740) and ὀφρυ-ας (Od. 9. 389), νέκυς (Od. 24. 417) and νέκυ-ας, βοῖς and βό-ας.
Stems in -υ, Gen. -eos, have only -eας in Homer: except πολύς, read by Zenodotus in II. 2. 4, perhaps in other places (Il. 1. 559, 13. 734, 15. 66, 20. 313, 21. 59, 131, Od. 3. 262, 4. 170), where the MSS. have πολεας or πολείς.

The MS. of Schol. A in II. 2. 4 gives πολείς as read by Zen., but the context shows that the true reading of the scholium is πολύς. But there is no trace of this form in any of the other places.

The Personal Pronouns have ἡμέας (once ἢμας), ἡμέας, σφέας (once σφάς encl., Il. 5. 567), as well as ἢμε, ἢμε, σφε. The forms in -ας are later, the result of adding the common ending of the Acc. Plur.; see on the Acc. Sing.

101.] Genitive Plural. Stems in -α(ν) and -α form the Gen. Plur. in -ων, less commonly -εων. The -εων is generally scanned -εων, and after a vowel is written -ων, as κλεισ-ων, παρει-ων, τρυφαλει-ων, Σκαλ-ων (cp. the Gen. Sing. in -α, εω).

The Pronominal Stems ἡμε-, ἡμε-, σφε- form ἡμελων and ἡμεων, ἡμελων and ἡμεων, σφελων σφεων (encl.) and σφων.

These forms are plausibly explained by supposing that originally the Gen. was in -εω, as in the Singular. Then *ἀμμείο, *ψμείο, were assimilated to the Gen. Plur. in -ων; and σφελων followed the same analogy later (Brugmann, K. Z. xxvii. 397).

102.] Dative Plural. The two Endings of the Dat. Plur. are -σι(ν) and -εσι(ν). Many Nouns in Homer form the Case in both ways, e.g. βου-σι and βδ εσι (for βον-εσι), χερ-σι and χειρ-εσι, ποσι or ποσι (for ποδ-σι) and ποδ-εσι, ανφρ-σι and ανδρ-εσι, μυστηρ-σι and μυστηρ-εσι. The accent is often different, the forms in -εσι being always proparoxytone. The ending -σι(ν) originally belongs to the Locative Plur. (Sansk. -sī).

A final dental or -σ with -σι forms -σιν, and this σι may be reduced to σ, as in ποσιν and ποσι, ἐπεσι-σι and ἐπεσι, δέπασι-σι and δέπασιν. But -εσι for the ending -εσι is very rare: χειρ-εσι, ἤν-εσι, αὐγ-εσι, οἷ-εσι, ἀνάκτ-εσι occur once each.

An ending -σι (instead of -σι) occurs in a few stems in -υ (Gen. -υος): γεών-σι (Il. 11. 416), νέκυ-σι (Od.), πίνυ-σι (Od.). This is an extension of the type ἐπεσι-σι, &c.: cp. ἵπυσι (Il. 1. 13. 27) for ἵπυδ-σι. Or possibly, as Brugmann suggests (G. G. p. 62), these are forms in -υσι, -υσι, the vowel retaining its original quantity (cp. § 116, 3 and 4).

Final υ of the Stem becomes ε in ἔπαλες-σι, πολε-σι (πολυ-ς), from the analogy of the other Cases, as ἔπαλε-ος, πολε-ος. Similarly on the analogy of forms with -εσι (as in ἐπεσι) we have the rare forms πολε-εσι (πολυ-ς), πελεκε-εσι, (πελεκ-υς).

The Ending -εσι(ν) is itself the result of a similar analogy. In ἐπεσι, βέλεσι, &c. the -εσι was felt as characteristic of the
Case, and then combined with other Stems; hence κύν-εσσι, σύ-εσσι, &c. Thus forms like ἔπε-εσσι (for ἐπεσ-εσσι) really contain the Suffix es twice over. (Bopp, Vergl. Gr. § 292 of the first edition; Meyer, G. G. p. 355.)

Stems in -o and -α (η) form the Dat. Plur. in -οςι(ιν) and -ηςι(ιν) respectively, also in -οςι and -αις or -ηςι. The latter forms are common in the existing text of Homer, but (as was pointed out by Gerland, K. Z. ix. 36, and again by Nauck, Méth. gr.-rom. iii. 244) in the great majority of instances the loss of ι may be regarded as due to elision: e.g. for σοις ἑτάρους we may write σοίρ' ἑτάρους. The Fem. -αις appears only in the forms θεαίς (Od. 5. 119), ἀκραίς (II. 12. 284), and πάσις (Od. 22. 471). Hence it is a question whether the forms in -οςι, -αις are Homeric.

The Endings -οςι, -ηςι are those of the Locative (Sanscr. शेव, -शु). Originally -ηςι was without ι (as in the adverbial 'Ανημησι, θύρασι). The Endings -οςι, -αις are probably not to be derived from -οςι, -ηςι, but from the original Instrumental of Stems in -o. This was in Sanscr. -िन, in Greek *-ωςι, becoming -οις: and from this again by an easy analogy the corresponding Fem. -αις was formed.

The Pronouns of the First and Second Person use two forms, viz. (1) -ίν in ἴμιν (encl. ᴿ Affero.) and ἴμιν (encl. ῴ errmsg.), and (2) -ι(ιν) in ἴμμι(ιν), ῴerrmsg.(ιν), also ἴμιν, ῴerrmsg. This is evidently the same Suffix as in ἴμιν, τείν, είν, and the form -ιν is presumably the older (for which -ίν was perhaps adopted from the analogy of the Dat. in -ιν).

The 3 Plur. σφι(ιν) is originally in all probability the Instrument. Plur. of the Stem σφε- (for σφ-φω): cp. Lat. sibi, for s-bi. If so, the other Case-forms σφέ, σφείων, σφί-ςι as well as the corresponding Duals σφω, &c. are the result of analogy.

103.] Dual. The Acc. in -α from Stems in α, η is only found as a Masc.: 'Ατρειδα, κορυστά (II. 18. 163), ἀκυστά (II. 8. 42): but Fem. προφανέντε, πληγέντε (of two goddesses, II. 8. 378, 455).

The Genitive and Dative Ending in all Nouns is -οιν, as ποδ-οιν, τπ-οιν. The contracted form -ων and the Fem. -ων do not occur. The Personal Pronouns have:—


3. Acc. σφωε (encl.); Dat. σφοίν (encl.).

104.] Instrumental. The Homeric poems have preserved many instances of an Ending -φι(ιν); e.g. ὦρεσ-φιν, στήθεσ-φι,
nae-φυ, ζυγό-φι, βίη-φι, κοτυληδων-δ-φιν (Od.): probably also the Pronoun σ-φι(ν), Lat. si-bi. These are relics of an original Instrumental Case.

105.] Contraction, &c. The loss of ι, υ and σ between vowels (§ 94) does not generally lead to contraction in the Homeric dialect: note that—

1. The Dat. Sing. of Stems in -eos and -υ (Gen. -eos) often forms ei (for -ει), but nearly always before a vowel, so that the ei is scanned as a short syllable (§ 380); e.g. τείχει ὑπο Τρώων, ἦ τείχει ἦ ἐργῷ, &c. No such rule will be found to hold for the Dat. Sing. of Stems in -ι, as πάλει, ἀγύρει &c.—either because -ει from -ει-ι became monosyllabic earlier than -ει from -εσ-ι or -ει-ι; or because, as has been suggested (§ 99), the true form of the Dat. is πόλι, ἀγύρι, &c.

Exceptions, real or apparent, to this rule are—


2. The combinations -εαι, -εοι, -εώ are often scanned as one syllable by 'Synizesis,' as θεοι (II. 1. 18), σάκεα (II. 4. 113), τευχεα (II. 7. 207, &c.); so with the Pronouns ημέας, ημέα, σφέας.

In II. 1. 18 ὤμω μὲν θεοι δοίεν Ὀλύμπια δάματ' ἔχοντες the word θεο is not certain, since 'Ολύμπια δάματ' ἔχοντες the lords of Olympus is used as a Substantive, and θεο is therefore unnecessary (Fick, Νιαν p. 75).

3. The Gen. Sing. has -εοι for -ε-οις in a few words; 'Ερέβεαυς, θάρσευς, θέρευς, θάδευς—chiefly ἀπαξ εἰρημένα. It is probably better to write -εοι and admit Σynizesis.

On -ευ in ἐμεύ, σεύ, ευ, τεύ see § 378*.

4. Nouns with Stems in -εοι (as κλέος, δέος) and some Nouns in -αι are liable to 'Hyphaeresis,' or dropping a vowel before another vowel: as κλέα (for κλέε-α), and so δυσκλέα, ἀκλέ-ς; νηλής, νηλεί, νηλέα (Neut. Sing. νηλείς); θεουδής, θεουδέα (for θεο-δής god-fearing), ὑπερδέα (II. 17. 330); γέρα, δέπα, κέρα, κρέα, σφέα (for γερά-α, &c.), χρέα δέβς (Hes. Op. 647). Cp. δαί (for δαί-ι), Dat. of δαί-ς; also ἀποαιρεο for ἀποαιρέ-εο (§ 5).

The forms κλέα (ἀκλέα, δυσκλέα), δέπα, κέρα, σφέα are only found before hiatus; e.g. κλέα only occurs in the phrase κλέα ἀνδρῶν: so that we must either suppose -α to be shortened by the hiatus, or (better) read κλεί' ἄνδρων, &c. But γέρα occurs before a consonant (II. 2. 237 γέρα πεσέμεν, and so...
9. 334, Od. 4. 66). Κρέα occurs in the phrase κρέα ἵδρουνα, and in one or two other places before a vowel; but more frequently it is followed by a consonant, and is to be scanned κρέα or κρέα (necessarily so in Od. 9. 347, where it ends the line). Possibly the ά is shortened by the analogy of the ordinary Neut. Plur. forms in -ά (Meyer, G. G. p. 348). Or, as is now maintained by Joh. Schmidt (Plurali. p. 321 ff.), κρέα, γέρα, &c. are stems in -ά, originally distinct from the corresponding stems in -σ, and are therefore properly Singular, but capable of being used in a collective sense. On this view κρέα meant flesh, κρέα pieces of flesh: cp. μήρα and μηροί (§ 99*). Schmidt does not admit hyphaeresis in most of these words, holding that it only occurred when three vowels came together in the oldest Greek: so that (e.g.) we may have δέα for δήθεα (δήθεα-α), but not κρέα for κλέηα.

5. There are also several contracted forms from Stems in -εε, which offer some difficulty: ἀκληείς (Π. 12. 316), ἀκλείως (Οδ. 1. 241., 14. 371), ἐύκλειως (Π. 22. 110), ἐὐκλείως (Π. 10. 281, Οδ. 21. 331; al. ἐυκλήιας), ἀγακλής (ἀγακλήως Hesych.), Πατροκλής, Πατροκλή, Ἦρακλής, Ἦρακλη, Ἦρακλή, Βαθυκλή, Διοκλής, Διοκλή; ἄκαρηες, ἄκαρεών (also ἄκαρηες Hesych.); ἐὕρρειος; δέλων (Π. 10. 376., 15. 4); σπείους, σπητή, σπέσσοι and σπητήσσι.

But the η or ε always occurs where it can be resolved into εε, as Πατροκλεέ-ος, ἐὔρρεέ-ος, ἀκλεέ-ως, &c.; moreover the long final syllable so lost (e.g. in writing ἀκλεέ-ες, δεε-ος, σπεε-ος) is never necessary to the metre. Hence we can hardly doubt that these are the true Homeric forms. So κρειών (Gen. Plur. of κρέες) should be κρέε-ων (as in Η. Merv. 130), or perhaps κρεεέων (see § 107, 3); and ἄκαρηες, ἄκαρεών should be ἄκαραεές, ἄκαρα-εόν. For σπέσσι we can read σπέσσι.

The Voc. of Πατροκλής should be written in the uncontracted form Πατρόκλεες in the phrase Πατρόκλεες ἰππεῦ (which ends the line in Π. 16. 20, 744, 812, 843), and also whenever it comes before the Bucolic Diaseresis (§ 368). When it stands at the beginning of the line (Π. 16. 693, 859) we should perhaps read Πάτροκλος: see § 164.

6. The Case-forms of Nouns in -ος and -ω (Gen. -ος) ought generally to be written without contraction; thus ἤος, Dat. ἦοτ, ἀοιδ. ἦοηά (see § 368); αἰδός, Dat. αἰδοῦ, ἀοιδά: ἰδρως, ἀοιδά (Π. 10. 574). But the Genitive in -ος (ἡος, Λητοῦς, &c.) is required by the metre in several places. Naturally the contraction of οο was earlier than that of two unlike sounds, as οί, οα. See L. Meyer, Decl. 23.

106.] Variation of the Stem. The phonetic influence of the Ending on the form of the Stem, which plays so large a part in the inflexion of Non-Thematic Tenses, was originally no less important in the Nouns. In Sanscrit a Nominal Stem of the consonantal Declension appears in general in at least two forms,
a ‘strong’ and a ‘weak’ form; the strong form being used in the Nom. and Acc. Sing. and Dual and the Nom. Plur., the weak form in other Cases. The weak form, again, may have two degrees, which are then called the ‘weak’ or ‘middle’ and the ‘weakest’ form. A few traces of these variations remain in the Greek Declension:

1. In the words of relationship, πατήρ, μητήρ, &c. and in ἀνήρ. Thus we find Nom. πατήρ, Acc. πατέρ-α, but Gen. πατρ-ός (πατέρ-ός only Od. i. i. 500), Dat. πατρ-ι (sixty times in Homer, πατέρ-ι thrice); μητήρ, Acc. μητέρα (only), Gen. and Dat. μητρ-ός, μητρ-ι, less commonly μητέρ-ος, μητέρ-ι. ἄνήρ uses ἄνερ- and ἄνδρ- (for ἄνδρ-) almost promiscuously; the latter is also seen in the Dat. Pl. ἀνδρά-σι (for ἄνδρ-σι). The Gen. Plur. διάσων (II. 24. 769) is scanned as a spondee: it should probably be written δια-ρό-πων, the stem δαιρό- standing to δαιρ (for δαι-ρό) as ἄνδρ- to ἄνήρ (Ebel, K. Z. i. 293).

2. Ζεύς, for δηνός (Sanscr. द्यावस) forms the Gen. and Dat. from the Stem δι. The original Acc. is Ζην, Sanscr. द्याव (with loss of u): Διά follows the analogy of Διός, Διλ. Similarly βοῦς, for *βους (Sanscr. गाउस), Gen. βο-ός, Acc. in Hom. βων (Sanscr. गाव). κύων, Voc. κνο, forms the other Cases from the Stem κώ-. Cp. Sanscr. चवन, Acc. चवन-अम, Gen. चन-अस, &c. The Acc. κώ-α (like Διά) follows the analogy of the Gen. and Dat.

Similarly, *Φρήν a lamb (surviving in πολύ-ρρν-ες) forms Gen. ἄρν-ός (for Φρόν-ός), &c.

3. Adjectives in -εις, Gen. -εντός (Stem -Εντ-), form the Dat. Plur. in -εσοι, -εί. To explain this we must first suppose the weak Stem in Φάρ- (with α for ε, cp. § 31, 5 and § 37), which would give a Dat. Plur. in -ασοι, -αί; this form then was assimilated to the other Cases by change of α to ε. A form in -ασι has survived in φρασί* for φρεσι (φρα: φρέν = Φάρ: Φέντ). In the same way δαίμονι, ποιμένι, &c. are not for δαίμον-σι, ποιμέν-σι, but for *δαίμα-σι, *ποιμά-σι. The Adverb ἄγκας has been explained as ἄγκασ(ι), the true Dat. Plur. of ἄγκων.

4. The primitive variation sometimes gives rise to parallel forms of a word: e.g. πτώξ and πτάξ a hare (πτήσων), which originate in the declension πτώξ, Acc. πτώκ-α, Gen. πτακ-ός. So from πτώς and Lat. pēs, ped-is we may infer original πτώς (or rather πῶς), Acc. πόδα or πῶδα, Gen. πεδ-ός: and so in other cases †.

* Found in Pindar, also in an Old Attic inscription given by Joh. Schmidt, K. Z. xxv. p. 38.
† Much, however, remains uncertain in the attempts that have been made to reconstruct the primitive declension of these and similar words. The Sanscrit forms would furnish a fairly complete key, but for two defects: (1)
107.] Heteroclite Nouns. This term is applicable to Nouns that employ distinct Stems. The chief variations are—

1. Between the vowel Declension (Stems in -o and -ā, --pages) and the corresponding consonantal forms:—

\[
\begin{align*}
\text{σύντυχος} & ; \text{Acc. σύντυχ-α.} \\
\text{ερίπρος} & ; \text{Plur. ερίπρ-ες, ερίπρ-ας.} \\
\text{ἀνδράποδος-ν post-Hom.} & ; \text{Dat. Plur. ἀνδραπόδ-εσσι.} \\
\text{ἀλκή} & ; \text{Dat. ἀλκ-ι.} \\
\text{ψυμίη} & ; \text{Dat. ψυμι-ι.} \\
\text{ἀσκό} & ; \text{Acc. ἀσκ-α.} \\
\end{align*}
\]

'Αἰδη-ς, Gen. 'Αἰδα-ο; also 'Αἰδ-ος, Dat. 'Αἰδ-ι.

φυλάκως (or φυλάκους, as Aristarchus accented the word); also φυλάκ-ας, Dat. Plur. φυλάκ-εσσι.

όσσε, Dat. Plur. ὀσσωί (Hes. Se. 426).

πολλό-ς and πολύ-ς are both declined throughout: so δάκρυν-ν and δάκρυν.

2. With forms in -τ or -άτ:—

γόν, Gen. γονος (for γον-ός), Plur. γον-α, γον-ων, γον-εσσι; also γονατ-ος, &c.

δόρυ, Gen. δορος (for δορ-ός), &c.; δούρατ-ος, &c.

όνειρος; Plur. ονείρατ-α.

πρόσωπο-ν; Plur. προσώπατ-α, Dat. προσώπας. Hence the form ὀπα (εἰς ὁπα ἱδόσα, κατ' ἐν-ωπα ἱδὼν) may be a Neut. Sing.: cp. Ἀσσιλί ὀπατα ἑγες*.

οὐς; Gen. οὔτα-ος, Dat. Plur. οὕτας and ὠσί.

ἡμαρ (cp. ἡμέρ-α); ἡματ-ος, &c. (cp. ἡμάτ-ος). So περαρ (περατ-α), ὑπαρ, οὔθαρ, εἰδαρ, ὄνειαρ, φρειαρ, κτέαρ, ἀλειφαρ, στέαρ.

ὑδωρ, ὑδατ-ος. See § 114*, 8, d.

χάρις, Acc. χάρι-ν (cp. χαρί-εις); Plur. χάριτ-ες, &c.

μέλι (μελι-νος, μελι-νοδία); μέλιτ-ος, &c.

χρῶς, χρό-ός, χρό-ι, χρό-α; also χρωτ-ός (II. 10. 575) and χρωτ-α (Od. 18. 172, 179).

We should add the whole class of Nouns in -μα, Gen. -ματ-ος: since the -μα of the Nom. Acc. is not for -ματ, but answers to the Latin -men, Gen. -μεν-ις.

3. Between -ας and -ας:—

τέρας, τέρας, τέρα-ων, τέρα-εσσι; but τείρεα (in the sense of 'stars,' II. 18. 485).

the Sanser. a may represent either e or o, so that (e. g.) πάρα may be ποδός or πεδός, and similarly a may be η or ω; and (2) Sanser. a often answers to Greek ο, so that (e. g.) πάδομ may point to either ποδα or πώδα. See Joh. Schmidt, K. Z. xxv. 23 ff., Brugmann, Grundr. i. § 311, p. 251.

* The old explanation of ὀπατα from ὀπ-μα, by 'progressive assimilation,' seems to be groundless.
HETEROCLITE NOUNS.

ovbas, ovde-os, &c.: so kwas, kwe-a, k醚as, k醚-ε-a (and New Ionic γερεa, &c.; Attic βρετους, κνεφους).

This variation doubtless arose from the Ionic change of ἂο, ἂω into ἐο, ἐω. Thus the ε first appeared in the Gen., giving (e. g.) τερας, τερεως, τερας, Plur. τερας, τεραν, τεραις or τεραι-εσι. Then ε was extended to other Cases, and on the other hand α was sometimes restored, as in τεραις, κρελαις. See § 105, 4, and Joh. Schmidt, Pluralb. p. 325.

4. Comparatives in -ων (Gen. -ου-ος) sometimes form Cases as if by contraction with a Stem in -ος; ἀμείνω (for ἀμείνο-ος, ἀμείνο-α), πλείον (for πλείονο-ες), ἀρείουs (§ 114* 7; § 121).

5. Other variations are—

ηνιοχο-ς; Acc. ηνιοχη-α, Nom. Plur. ηνιοχη-ες. 
Αλθωπ-ες, &c., but Acc. Αλθωπι-ας. 
'Αντιφάτης, Acc. 'Αντιφατη-α. 
Ἀρης, Voc. 'Ἀρες; Gen. 'Ἀρη-ος and 'Ἀρε-ος, &c.; Acc. 
*Ἀρη and once 'Ἀρη-ν (Π. 5. 909). 
ζαις, Acc. ζαι-ν (Οd. 12. 313): see § 97. 
λαα-ς, Acc. λαα-ν; Gen. λα-ος, Dat. λα-ι, Dual λας, Plur. 
λα-ες, λα-ων, λα-εςιν. The latter forms are doubtless 
by hyphaeresis (§ 105, 4) for λαα-ος, &c. 
γηνυς, Dat. γηνлит as if from a monosyllabic γηνυς. 
μεγα (for μεγη, cp. magn-us), Masc. μεγα-ς, μεγα-ν; the 
other Cases from the derivative stem μεγα-λοι-. 

Three apparently distinct Stems are used in νιός son, viz.—

(1) νιό-ς, Voc. νιε; the forms νιον, νιφ, νιοσι are very 
rare in Homer.

(2) (νιν-), Acc. νιε-α, Gen. νιε-ος, Dat. νιε-ι, Plur. νιε-ες, 
νιε-ας: and from these by hyphaeresis—

(3) Acc. νι-α, Gen. νι-ος, Dat. νι-ι, Dual νι-ε, Plur. νι-ες, 
νι-ας, νι-αςι; cp. γηνυς, λαας.

The form νιασι (instead of νι-σι) follows the type πατράςι, &c.

The Neut. κάρη head forms—

(1) Gen. καρητ-ος, κάρητ-ος, Dat. καρητ-ι, κάρητ-ι.

(2) Gen. κρατ-ος, Dat. κρατ-ι, Plur. κρατ-α(αα).

(3) Acc. Sing. κρατ-α (Οd. 8. 92), Gen. κρατ-ός, Dat. 
form κρατεσφι (Π. 10. 156) is quite anomalous*.

* We might add the stem κρη-, in κατα κρηθεν down from the head, cp. κρη- 
δετων, κρη-νη. The relations of these forms have hardly yet been satisfactorily 
cleared up: see especially Joh. Schmidt, Pluralb. p. 363 f. It is highly 
probable that κερας is originally the same word, so that the original declen- 
sion, answering to Sanscr. चिरास, चिरनास, &c., was κερας, Gen. κεर(σ)वς and 
κερ(σ)-ατος (like γόνυ, Gen. γον-ις and γόν-ατος, &c.). The form κάρη must
The declension of ἐρως, γέλως and ἱδρώς in Homer is open to some doubt; it is clear however that the Stems in -τ are post-Homeric.

Nom. ἐρως occurs in Il. 14. 315, Acc. ἐρων in the phrase ἐς ἐρων ἐντὸ θεταί away desire, Dat. ἐρῶ in Od. 18. 212; Nom. ἐρως is read in Il. 3. 442, 14. 294, but the metre allows ἐρως in both places. ἐρωτ-α occurs first in H. Merc. 449.

Nom. γέλως occurs in Il. 1. 599, Od. 8. 326, 343, 344: in the two last passages (in the Song of Demodocus) the metre is rather against γέλως. The Dat. γέλω occurs in Od. 18. 160 (most MSS. γέλω); the Acc. γέλων or γέλω in Od. 18. 350, 20. 346 (MSS. γέλων, γέλων, and γέλω). Thus the word may be either γέλος (Gen. -οι) or γέλως, Acc. γέλω (for γέλω-α or γέλο-α): cp. αἰδῶ for αἰδός. The Stem γέλοσ- appears in γελοίος, cp. αἰδοίος, ἱδῖος.

From ἱδρῶς we have Acc. ἱδρώ; but this must be read ἱδρώα in one place (Il. 10. 574 ἱδρῶ πολλῶν at the end of the line), and always may be so read. The Dat. is ἱδρός (Il. 17. 385, 745), possibly to be written ἱδροῖ. Hence ἱδρῶς is probably like χρῶς.

Two other Case-forms of this type are ἰχώ (Il. 5. 416), Acc. of ἰχώρ, and κυκέω (Il.) or κυκέω (Od.), Acc. of κυκέων. Cp. also αἰώ (Aesch. fr. 413), Acc. of αἰῶν.

The history of all these instances is very similar. The original Stem ended with a spirant (commonly ρ), the loss of which in the oblique Cases caused hiatus (-ος, -οί, -οα, &c.): then these forms were replaced by adopting Stems in -τ and -ν. Cp. § 114*, 6-8.

108.] Heteroclite Pronouns. The following points remain to be noticed:—

1. The stems ἐμε (με) and ἐε, ἐ do not form a Nom. Sing.

It is evident that the original Nom. coalesced at a very early period with the Stem of the Verb, becoming the ending -με; just as the French je has ceased to be used except in a fixed place before the Verb, so that it is hardly a separate word.

In the Plural also the Nom. was not originally formed from the same Stems as the oblique Cases. Both ἰμε-ς, ἰμε-ς and ἰμε-ς, ἰμε-ς are comparatively late, and due to the analogy of the Nominal declension (Meyer, Π. G. p. 388).

2. The Interrogative and Indefinite τίς is declined from three Stems, viz.

(1) τί-, giving Neut. τί (for τίδ), also the Plur. Neut. traceable in ἀσσα (for ἀ τία). The Indef. ἀσσα occurs in Od. 19. 213 ὅτποι ἀσσα, where it would be better to write ὅτποι ἀσσα (for τία).

(2) τε-, giving Gen. τεό, τεῦ (cp. ἐμεό, &c.), Dat. τεῦ, τε (II. 16. 227, H. Apoll. 170).

Gen. τεόν (ἐώ), Dat. in δ-τεόντι (ἐόι), Il. 15. 491.

(3) τω-, giving Acc. τω-α, Dat. (very rarely) τω-ι, Plur. Nom. τωνες (only in the Od.).

have been originally a derivative, introduced to mean head when κέπας had come to be limited to the sense of horn. From it again καρφ-ατος, &c. were obtained by analogy.
In the Compound δσ-τις the first part is sometimes declined as δς, ἳ, δ, sometimes undeclined, giving δτ-τις, δ-τεν, &c. The Neut. Plur. is once δ-τιν-α (II. 22. 450), usually δσσα.

In the forms with ττ, ππ (as ἰττι, ἰπιτες) we have to recognise the original Neuter δδ (Sanscr. yad). Thus δδ τι becomes δτ τι (not δατι, since τι is a distinct word, not a Suffix). In ὅττεο, which occurs in the Odyssey (1. 124., 17. 121., 22. 377), δδ- is indeclinable (cp. δ-τις), and so in ὅππος, ἰπποςος, ἰπποίος, &c. For the assimilation we may compare κατ δέ, κατ πεδίον, &c. (for κατ δέ, κατ πεδίον).

3. The Article is declined from two Stems:—
δ-, Fem. ἰ-, which gives ὃ, ἴ, οἱ, αἱ: perhaps also ὃς thus, if it is distinct from the Relatival ὃς as.
το-, Fem. τα-, which gives the other Cases, and second forms of the Nom. Plur. τοῖ, ταῖ: also the Adverb τός thus.

The Compound δ-δε uses the Stem δ- for the forms δ-δε, ἴ-δε, ὃ-δε, αἱ-δε, and the Adverb ὅ-δε. The second part is sometimes declined in the Dat. Plur., τοῖο-δεσσων or τοῖο-δεσω (II. 10. 462 and Od.). The -δε is enclitic: hence the accent, ἴ-δε, not ἴδε. Strictly, therefore, it should be written δ δε, ἴ δε, &c.

The forms ἐμαυτῶν, σεαυτῶν, &c. are post-Homer. The earliest instance of a Compound of this kind is the word ἐαυτή, in Hes. Th. 216.

Adverbial Suffixes.

109.] The Suffixes employed in Homer to form Adverbs are as follows:—

-θ expresses the place where: the chief instances are—from Pronouns and Prepositions, το-θι, ὰ-θι, πό-θι, αῖ-θι, αὐτό-θι, κεῖ-θι (ἐκεῖ-θι only Od. 17. 10), ἔτερω-θι, ἐκάστω-θι, ἀλλο-θι, ἔκτω-θι, ἐνδο-θι, ἀπο-προ-θι, ὑψό-θι, ἔγγυ-θι; from Nouns, νεό-θι, θῆρη-θι (Od. 14. 352), οἴκο-θι, ἴ-θι, οὐρανό-θι, κηρό-θι; Ἰλιό-θι, Κορινθό-θι, Ἀβδώ-θι. Note that ἐκεῖ is not found in Homer.

-θα place; ἐν-θα, ἐντα-θα, ὑπα-θα (cp. also ὃθα, μίανθα).

-θεν place, from Prepositions; πρό-θεν, ὅπα-θεν and ὅπι-θεν, ὑπερ-θεν, πάροι-θεν, ἐνερ-θεν.

-θεν place whence, used with nearly the same Stems as -θι; ὰ-θεν, πό-θεν, ἐν-θεν, κεῖ-θεν, ἀλλο-θεν, ὑψό-θεν, πάντο-θεν, ἀμφο-τέρω-θεν, ἔτερω-θεν. From Nouns, ἴ-θεν, Διό-θεν (II.), οὐρανό-θεν, ἅπαθο-θεν, &c.

This Suffix is often used with the Prepositions ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανό-θεν, &c. With the Stems ἐμε, σε, ἐ, it forms a Genitive; as II. 1. 280 σέθεν ὃ' ἐγὼ ὁδι άλεγγίζω. The form ἐθεν is only found in the Iliad.

-θοι, only in ἐνταυ-θοί there (Od.).
The original Suffix is -κας or -κ (not -άκας), but in consequence of its having been used at first with Stems ending in -ά (τετρά-, είστα-, δεκά-, εινά-), the combination -α-κας came to be felt as the Suffix, and was extended to other words by analogy. A similar explanation applies to the α of πεντα-χα.

-κας expresses manner; άνάδρα-κας = Lat. viritim.
-δε place whither, suffixed to the Accusative; οίκον-δε, τόλεμ-μόνδε, ἀλαδε. This Suffix is peculiar in being an enclitic; in strictness we should write οίκον δε, τόλεμον δε, &c.
-δις expresses direction or manner; χαμά-δις, ἄμν-δις, ἄλλυ-δις, ἐπιμοβα-δις (Od. 5. 481).

110.] Case-forms as Adverbs. The Suffixes which follow have been explained, with more or less probability, as Case-Endings.

-a manner; ἀρ-α (lit. fittingly), ἀμ-α, μᾶλ-α, θάμ-α, τάχ-α, σάφ-α, κάρτ-α, ρέ-α, Ὠκ-α, Ψκ-α, αἰν-α, λίγ-α, σίγ-α, βίμφ-α, πύκ-α, λεπ-α; in Attic κρύφ-α, ἱρεύ-μ-α.

The Adverbs in -α belong to an early stage of Greek, most of them being confined to Homer. They have generally been taken to be primitive Instrumental forms (so Brugmann, M. U. ii. 158, G. G. § 83). It is a question, however, whether the original Instr. ending was -α or -ε: see Joh. Schmidt, K. Z. xxvii. 292. Those which answer to adjectives in -ις, viz. τάχα, ὲκε, λίγα, κάρτα, θάμα, are explained by Joh. Schmidt as older Neut. Plur. forms (ταχεί-α, &c.), cp. αἰσχρό Neut. Plur. of αίσ-α, and πρόσβα (for πρεσβε-α?) Fem. of πρόσβα-α. This will not apply to ἀρα, μάλα (since ἀρα-μα, μαλα- would give ἀρα, μάλα). Some may be stems in -γ- like μέγα: cp. λίγα and λιγαίνω (-γω), λίπα and λεπαίνω, πύκα and πυκν-α, also the stems κρε-α, γερα- (§ 105, 4).

-η or -η way, direction; ἴ, τῇ, τῇ, δύτη (or τη, ὕπη), πάντ-η, λαόρη. These forms represent the Instrumental of the way by which (Lat. qua, &c.).

It is a question whether they should be written with tota subser. or not. The ancient grammarians prescribed tota (Apoll. de Ade. 625, 1), and this is
confirmed by the forms ζ, ὀπα, ἀλλα, παντα on Doric inscriptions (Ahrens, ii. 369). In Homer however the final vowel of πάρτη (or -η) is frequently shortened before another vowel, which is rarely done in the case of final -η (§ 380). It is not unlikely therefore that the original Instrum. Fem. -η took iota subscript from the analogy of the Dat. Fem. in -η. There were also Doric adverbs of place in -η or η (πή ποσκ, ἐκατηρη, see Ahrens, ii. 362, Brugmann, M. V. ii. 244), in which η is of course pan-Hellenic; but Ionic πη, &c. are connected with the meaning with the Doric forms in -η. Cp. also λάθη (-η) with Attic λάθα (or -ά). The form πάρτ-η is an extension of the ending -η to the consonantal declension (as with the adverbs in -ος).

-ei, -i time, manner; ἀντο-νυχ-ει (or -ι) that very night, Π. 8. 197; τρι-στοιχ-ι in three rows, ἀναμωτ-ί (ι) bloodlessly, ἀμογη-τ, ἀμαχητ, ἀνουτητ, ἀνδρωτ, ἀνωτητ, ἐγυγορτή: with ι, ἐκητι with the will, ἐκετ-ί without the will, μελειστ-ί limb by limb, μεγαλωστί in mighty fashion.

Short -τ is certain in ἐκητ, ἐκτητ, μελειστ, μεγαλωστ, and is not excluded by the metre in ἀμογητ and ἀμαχητ. Where the syllable is long the MSS. are usually divided between -ει and -ι. The evidence of inscriptions is strongly in favour of -ει (H. W. Smyth, The reduction of ει to ι in Homer, p. 10) but -ι can hardly be due to mere itacism, and we have further to explain the forms in -τ. The generally accepted view is that -ει is the original Locative ending of the o-declension, which is preserved in the Doric adverbs ει, πει, τονει, τυτει, &c., also in ιγει (Menander fr. 456). On this view short ι must be the corresponding ending of the consonantal declension, and the analogy of forms of that declension must have been extended so as to create a new adverbial ending -τι (cp. ἰγερτι in Soph.). The -τ of ἀναμωτί, &c., if not a mere error, may have been due to contamination between -ει and -ι.

αιει has been taken to be a Loc. from the stem αλει- (of which the Doric αλίς is the Acc.). Mr. H. W. Smyth (l. c.) justly objects to this that the Homeric form would be αλει: and this form, we may add, would become αιει, not αιει. Hence he derives it from the stem αλο-, Lat. adeo-m.

A different account of the Adverbs in -ει and -ι is given by Mahlow (Die lagen Vocale, p. 121). Noticing that they are mainly compounds, especially with a priv., he compares the numerous Latin adjectives such as ex-animi-s, in-ermi-s, in-belli-s, and shows that change to an I-stem is found in similar words in other European languages. This I-stem in the Acc. Neut. gives the adverbs in -τ, in the Loc. those in -ει or -ι. On this view the doubt between -ει and -ι is the same that we meet with in the Dat. of Nouns in -ς (§ 98).

-ος manner; a Suffix of which there are comparatively few examples in Homer: the commonest are from Stems in -ο, viz. τως, ὤς, πως, ουτ-ος (also ουτ-ω), ὄμ-ώς, φιλ-ως, αϊν-ώς, καρπαλίμως, ἀστασίως, ἰμβίως, ἐκτάλως, κρατερώς, μεγάλως (rare); from other Stems, ἀφραδε-ως, περιφραδέ-ως.

-ω, chiefly from Prepositions; έλο-ω, ές-ω, πρόσω-ω, ὀπίσω-ω, ἀν-ω, κατ-ω, προτέρ-ω (further on), ἐκαστέρ-ω, ἐκαστάτ-ω (farther, farthest), ἀδοστέρ-ω nearer.

Two others are Adverbs of manner, ἀ-θε, ουτ-ω (for which ουτος is only written when a vowel follows in the same sentence).
The ending -ος has long been considered to be the Greek form of the original Ablativeal -οι (Lat. -ōd) of ο- stems. In Greek, however, a final -ά would disappear (as in ἄλα, Lat. altum, &c.) and consequently the theory applies only to the forms without -ς, viz. ἀδε and οῦνω. The difficulty was met by Curtius (Curt. Stud. x. 219) with the suggestion that τορω would pass into -σ before a dental or σ: e.g. οῦτος σή, οῦτως τίθημι for οὔτως σή, οὔτω τίθημι. When two forms οῦτω and οὐσοῦ had thus come into existence as 'sentence-doubles' (like ὄς and ὄνι, ἦς and ἦκε), it would be natural to use οὐτος when it served to prevent hiatus, and the more regular οῦτω in other cases. This explanation was rejected by later scholars (as Brugmann and G. Meyer), and is certainly not quite satisfactory. If Curtius is right we should expect οῦτι to become ᾳδε rather than ᾳδε. His view is however defended by Joh. Schmidt (Pluralb. p. 352).

The ending -ο in ἐν-α, &c. may be either the Ablativeal -οί, or (more probably) an Instrumental ending -ο (Mahlow, Die langen Vocale, p. 86). In Latin, as Mahlow shows, it is probable that the Instrument is represented by the adverbs in -ε, as modo, cito, the Abl. by archaic -οί, later -ο. If -ος and -ο were alternative Ablative endings—sentence-doubles— it seems possible that the adoption of -ος rather than -ο in the Adverbs of manner was partly determined by the circumstance that the -ο was already familiar in the Instrumental use.

The extension of -ος, -ο to the consonantal declension presents no difficulty. It may be observed, perhaps, that the proper Ablat. of that declension was unsuited for adverbial use, because it was the same in form as the Genitive: e.g. ταχεύος was already = of a swift, and accordingly a new word ταχεύω swiftly was coined on the model of φλως, &c.*

-ου place; τοῦ, ὄμοι, ἀγχοῦ, τηλοῦ, ὑψοῦ, αὐτοῦ,—all periphrasmena. They are the same in meaning as the corresponding Adverbs in -οί.

-δον, -δήν, -δα, forming Adverbs of manner, are evidently Accusatives from Stems in -δο-, -δη- (§ 114): e.g. σχε-δόν nearly, lit. holding-wise, ἀποδα-δόν aloof, ἠμβα-δόν openly, ια-δόν in crowds; so βοτρι-δόν, πυργή-δόν, ὑδα, συνοχα-δόν, &c.; βά-δην steppingly, τιν-δήν, κρύβ-δην, κλῆ-δην, ἐπιγράβ-δήν, &c. (all from Verbs), also a peculiar group in -ά-δην, as ἐπιστεφά-δήν wheeling about, προτρι-δήν headlong, ἐπιτροχά-δην, μεταδρομά-δην, ἀμφολά-δήν; μίγ-δα, κρύβ-δα, ἀποσταδά, ἀμφα-δά, ἀναφαν-δά, αὐτοσχε-δά. It is evident that these are much more numerous than the Noun-Stems in -δο, -δην can ever have been. In such cases we have to explain, not the derivation of the individual forms, but the origin of the type.

Other Adverbs obtained from Accusatives are: ἄκην in silence,

* As adverbs of the Gen. Abl. form (ταχέως, &c.) must have existed at one time alongside of those in -οτ from ο- stems, the conjecture may be hazarded that this adverbial -ος was one of the influences which determined the choice of -ος rather than -ο for original -οί. If so, such a form as πάντως is a sort of contamination of the Gen. Abl. παντίς and the forms in -ος.
Many Adverbs are formed with a final -s, which is liable to be lost before a word beginning with a consonant, as ὀυτω(ς) and the Adverbs in -κι(ς) already mentioned; other Homeric instances are, ἀχρι(ς) and μέχρι(ς) until, ἵθι(ς) straight towards, μεσηγο(ς) between, ἀτρέμα(ς) quietly: also the Prep. ἀμφί, Adv. ἀμφίς, and Homeric ἀντικρύ, later ἀντικρύς. Similar Adverbs in which -s is not lost are, ἄλη-ς, μόγι-ς, χωρί-ς; ἄγκας, ἐκα-ς, πέλα-ς, ἐντυπάς (II. 24. 163); ἑγγύ-ς; χθέ-ς; and those in -δι-ς, as ἄλλως, ἀμοιβήδος. Note also the group formed by -s subjoined to a monosyllabic Verbal Stem; πῦ with the fist, ἐπ-μίξ in confusion, ἀ-παξ once, μᾶς idly, δ-δάξ with the teeth (δάκ-νω). The nature of this -s is obscure. Brugmann (K. Z. xxiv. 74) connects it with the -s of the Prepositions ἐξ, ἄγ, ἀμφί-ς, holding that it is Ablatival. Joh. Schmidt (Pluralb. 357) supposes a group of Neuter stems, like the nouns in -as, -es, &c.

Accentuation of Case-forms.

111.] For the purpose of accentuation Nouns may be divided into those in which the accent remains on the Stem (and as far as possible on the same syllable of the Stem), and those in which it passes in the Gen. and Dat. to the Case-Ending.

Nouns of the Vowel-Declensions generally belong to the first of these groups. The last syllable if accented has the acute in the Nom. and Acc., the circumflex in the Gen. and Dat., and in the Adverbs in -ου and -ος: e.g. καλός, καλός, καλός &c., Adv. καλός; but Acc. Plur. καλός. On the Nouns in -α, see § 96.

One or two Feminines with Nom. Sing. in -α accent the Ending in those Cases in which the last syllable is long, as μία, Gen. μῆς; τα, Dat. ἰῇ; ταρφίς thick, Fem. ταρφία, but Plur. ταρφεῖα, Acc. ταρφεῖας; ἀγνα street, Gen. ἀγνής, Plur. ἀγναί, ἀγνάς. So θαμεῖαι and θαμεῖας answer to a Nom. Sing. θαμεία, Masc. *θαμίς (cp. θαμέ-ες, θαμέας); and καυστέρης (II. 4. 342, &c.) is Gen. of καυστέρα.

Ἀντίς in the very way (from ἀντίς), is made barytone by the authorities. The word is only Homeric, and the original accentuation ἀντός had evidently been lost, perhaps by a confusion with ὀντῶς.

The oxytone Adverbs in -et and -s, as ἀντώνχει, ἀπονβί, μελειστι, may date from a time when the Loc. of the o- declension was regularly oxytone—the accent determining the appearance of ε for ο.
The second group consists of—

(1) Nouns with monosyllabic Stem, as ποδ-ός, ποδ-ή, ποδ-ώ, ποζ-ει; κυών, κυν-ός, κυν-ή, κυν-ώ, κυζί; θήρ, θηρ-ός, θηρ-ή, θηρ-ώ &.

(2) The words πατήρ, μητήρ, θυγάτηρ, ἀνήρ, γαστήρ; Gen. πατρ-ός, μητρ-ός, θυγατρ-ός, ἀνδρ-ός, γαστρ-ός &c.

The accent of μητήρ and θυγάτηρ is anomalous; cp. the Accusatives μητέρ-α, θυγατέρ-α. Probably the Nom. Sing. was originally oxytone. The change of accentuation may be explained by supposing that the Nom. was influenced by the accent of the Vocative—that in fact the Voc. pro tanto took the place of the Nom. (cp. § 96). It is evident that the Voc. of these words would be especially familiar to the ear.

The Dat. ending -εσι never takes the accent; hence ποδ-εσι, νή-εσι, ἀνδρ-εσι, κυν-εσι, &c. The reason doubtless is that these are forms that have followed the analogy of the Stems in -ες, as ἐπεσ-ες, βέλεσ-ες, &c.

The Genitives παιδ-ων, δαδ-ων, Τρω-ων, δμω-ων, θω-ων, are barytone; perhaps because the Stems are originally disyllabic.

It appears that in an earlier stage of the language the shifting of the accent to the Case-Ending was always accompanied by "weakening" of the Stem (§ 106). The few instances of the type of κυών, Gen. κυν-ός, and πατήρ, Gen. πατρ-ός, are to be regarded as surviving examples of the older declension.

112. The Vocative in the Consonantal Declension sometimes retracts the accent, as πατήρ, Voc. πάτερ; δαήρ, Voc. δάερ; δω-γενής, Voc. διώγενες.

Proper Names with a long vowel in the penultimate are often properisomena, as Σαρπηδών, Voc. Σαρπηδῶν; Ἀντήνωρ, Voc. Ἀντήνωρ; Μαξάων, Voc. Μαξάων. Otherwise they are mostly proparoxytone, as Ἀγάμεμνον, Ἀπολλων.

Oxytones in -εὺς form the Voc. in -ευ, as Zeυ, Ὄδυσευ. This may be regarded as a retraction of the accent, since the circumflex stands for a double accent, viz. an acute followed by a grave in the same syllable (Zeυ = Zeυ).

Originally the Vocative, unless it stood at the beginning of a sentence, was enclitic. Hence the barytone accent is to be explained as in the case of the Verb (§ 87), viz. as the result of an original loss of accent.
CHAPTER VI.

FORMATION OF NOUNS.

113.] **Nominal Stems.** Some Nouns are formed with Stems identical with Verb-Stems; πτύχ-ες folds (πτύσσω for πτυχ-ω), στίχ-ες ranks (στείχω, ἕ-στιχ-ον), φλέγες flame (φλέγω), πτώκ-α covering (πτήσσω, ἕ-πτωκ-ον), δῶ house, for δωμ, cp. δᾶ- (δή) in δά-πεδον (lit. house-floor), ῥῶπ-ας twigs (ῥέπ-ω), ῥῶγ-ας clefs, openings (ῥήγ-νυμι), ῥῶς jackal (ῥῶ), ῥῶ-α voice (Ῥπ-), φρίξ, ρήξ, Στίξ. In these Nouns the Stem is usually either in the weak form or in the Ο-form (§ 38).

Originally the Stem was long (and accented) in the Nom, and Acc., weak (with the accent on the Case-Ending) in the Gen. and Dat. Instances of this variation have been given in § 106; cp. § 114*.

Commonly however a Nominal Stem is formed from a Verb-Stem by means of one or more Suffixes, which we may call **Nominal Suffixes.** These are of two kinds:—

1. **Primary,** by which Nouns are formed from Verb-Stems; as -ο in ἄγ-ό-s leader, -τί in φά-τί-s saying. Nouns so formed are called **Primitive** (sometimes **Verbal:** but this term is better known in a more restricted sense, § 84).

2. **Secondary,** by which Nouns are formed from other Nouns; as -τό in δίκα-τό-s just, -ἐν in ἱππ-ἐν-s horseman. These Nouns are called **Denominative.**

The Suffixes which mark the Feminine Gender might be classified as Secondary; thus the Stem καλ- might be said to be formed by a fresh suffix from καλό-, the Stem δμητερά- (for δμη-τερ-α) from δμη-τερ-, &c. But it is more convenient to treat the Feminine Endings as mere inflexions, along with the corresponding Mase. forms.

In the same way we might treat Suffixes like -τρό (in ἦ-τρό-ς healer, ἀρο-τρό-ν plough) as compounded of -τρό or -τερ (ἦ-τήρ healer, ἀρο-τήρ ploughman), and a secondary -ο. Practically, however, -τρό is a single **Primary Suffix:** and this applies also to -μνο (in βελ-μνο-ν dart), which might be resolved into μν + εν + ο, and to many similar cases.
Primitive Nouns.

114. Primary Suffixes. The form of the Verb-Stem in Primitive Nouns is liable to the same variations as in the Tenses (§ 38). It will be seen that these variations are connected with the accent; but this part of the subject will be best treated separately (§ 115).

The chief Primary Suffixes are as follows:—

-0, Fem. -ā, -η; the Verb-Stem taking three forms—

1. The weak form; as ἄγ-ό-s leader, ζυγ-ό-v yoke, φυγ-ή flight: with reduplication, ταχ-ή (τα-μαχ-ή) cry, ι-στο-ς (στα-) web.

2. The O-form; as τόκ-ο-ς (τεκ-) offspring, ἄρωγ-ό-ς (ἀρήγ-ω) helper, σπονδ-ή (σπένδ-ω) libation, ποτ-ή flight, ῥού flow.

3. Attic reduplication; as ἀγ-ωγ-ή leading, ἀκωκ-ή point, ἀδωδ-ή eating, ὀπωτή sight, ὀδωδ-ή smell. The radical vowel appears as o.

-ι: as τρόφ-ι (τρεφ-ω) thick, τρόπ-ι-s keel of a ship, φρόν-ι-s understanding (with the Verb-Stem in the O-form).

-γ: seldom with Stems of clearly Verbal meaning, as in φύγα (φυγ-α) flight, σχίζα (σχίδ-α) chip; more often with roots used as Nouns, as δία (δί-α), πέζα (πεδ-), μυία (μυς-), πίσσα (πίκ-); and as a Fem. suffix in Adjectives (infra).

The Greek -αι takes the place of -τ, the original declension of which is lost in Greek: see Brugmann, Grundr. ii. § 109, p. 313; Joh. Schmidt, Pluralb. p. 42.

-υ: with two forms of declension—

1. Gen. -ε-ος, with the weak Stem; chiefly in Masc. and Neut. Adjectives, as ταχ-ύ-s swift, ταρφ-ύ-s (τρεφ-ω) thick; βαθ-ύ-s, λιγ-ύ-s, γλυκ-ύ-s, βαρύς, βραδύς, κρατύς, παχύς, εύρυς (for ε-φρυ-ς, root Fep-). But ἤδυ-ς has the strong Stem: and ὄκυ-ς the O-form.

Fem. -ειά (for -ει-α), -εά, as ἥδεια, ὄκεα.

2. Gen. -υ-ος; in Substantives (chiefly Fem.), as πληθ-ύ-s multitude, ἱθ-ύ-s path, αἷμ, ἱλός mud, νέκ-υ-ς (Masc.) corpse, γενύ-ς chin, γήρυ-ς voice, cry.

As to the declension of Nouns in -υς, Gen. -ος, and -vs, Gen. -ως, see § 94.

-εσ, with the strong form of the Stem, as τεῖχ-ος wall, τεῖχ-ε-α arms, επ-ος word, πένθ-ος suffering, βέθο-ος depth (cp. βαθ-ύ-ς), θέρ-ος warmth, summer, ἤδ-ος pleasure.

Fem. -ειά (for -εσ-ια), as ἄργιγεια.

The O-form of the Stem is found in δχ-ος chariot (cp. the Pf. δκωχα, § 26, 5); the weak form in θάλ-ος blossom (but cp. νεο-θηλ-ής), κάρτος (also κράτος), θάρσος (cp. Θερο-λής, Άλτ-θέρσ-ης), δχ-ος grief. The forms πάθ-ος, βάθ-ος are not Homeric.
Note however that in Homer the Substantive is ἰφροσ (for which ἰφρός occurs only once, II. 14. 416), the Adj. always ἰφρώς; so that a distinction of quantity is kept up in place of the original distinction between *ἰφρός and ἰφρώς. On ἰφρός as the original Greek form see Osthoff, M. U. ii. 49.

 iota and upsilon appear in these Stems as in the Present tense (§ 29): e. g. Ἰῳ-ος cohit, ἡφι-ος warmth, κῷδ-ος glory.

-ως, -ος; in ἵως (Sansk. ush-āś) dawn, ἀδώς shame, and in the older declension of γέλως, ἵδως, ἀιών, ἵχωρ (§ 107 ad fin.). The Stem is probably in the weak form; see § 30.

-αιος; as δεμ- ας 'build.' The Stem is in the strong form; indeed the Stem-vowel is always e, except in γήρας old age, κώας fleece, and οὖθας floor; cp. γέρας, δέπας, κέρας, κνέφας, κρέας, κτέρας, πέρας, σέβας, σέλας, σκέπας, σφέλας, τέρας: also *ἐρας (ἐραννός for ἐρασ-νός) and *γέλας (ἐ-γέλασ-σα).

-ευ, -αυ, -αυ, -ων: e. g. τέρ-νυ, Gen. -ευ-ος (τείρω) soft, ἀρο-ν male, αὐχ-ην neck; τέπ-ον (Voc.) tender one, ἀρηγ-ον-ες defenders, τέκτων, περικτίωνες; ἅγκ-ων, Gen. -άν-ος elvow, ἀγών, αἴθων.

Fem. ἄαυ (α-αυ-α), in λέαυα: imitated by way of sarcasm in θέ-αινα (II. 8. 5).

-υτ, -οτ, in Participles, and in a few Substantives, as ὁπάκ-ων a serpent, lit. the 'staring' animal (ὁπακ-ομαί), τέν-ον, γέραν. -āτ, in oblique Cases of Neuter Nouns as (υδρο), υδατ-ος, &c. The a of this Suffix represents the weak form of a nasal syllable; see § 38, and § 114*, 8, c.

-αυτ, notably in Compounds, as ἀκαμας, ἀδαμας, πολύτας.

-αυ, in τάλας, μέλας: perhaps originally Stems in -αυτ, which have followed the analogy of -ευ, -ον (Meyer, G. G. p. 304).

-ερ, -ωρ, -αρ; as ἀρ (αφ-ήρ) air, αιθ-ηρ (αιθ-ω) bright sky, ἀ-ηρ husband's brother (levir); ἐλ-ωρ bootly, ὅδωρ water; μάκ-αρ great (II. 11. 68), ἀρ spring.

-ορ in the Homeric ἀορ sword, ἦτορ breast is perhaps only the ΑΕolic form of -αρ (-ο). As to the Nom. and Acc. Neut. forms in -αρ see § 114*, 8, d.

-υο, -ο is very rare in Greek as a Primary Suffix: Brugmann gives ἑρείπ-οιa ruins and (post-Hom.) ἄγ-ιος, στύ-ίος, σφάγ-ιον, πάγ-ιος. We may add ταμ-ίη dispenser, πεν-ίη poverty: also δίος (δίει-μο-ς) bright, τεξός (πεό-) on foot, κραδ-ίη (κήρ for κηρ-δ) heart, in which the Stem is a Root-Noun.

The word ὁ-ος-τηρ helper pre-supposes a Stem ὁ-ος- for ὁκ-μο-, answering to Latin soci-iu-s (seqt., Gr. εττ). In ἄλας (al-ius), μέλας (medius), δεμός the Suffix appears to give the force of a Comparative: see Brugmann, Grundr. ii. § 63, p. 125.
-FO: kevós (kev-Fós) empty, odlos (δλ-Fos) whole, lai-ós laevus, orhós ard-wus.

-Fev, -Fov, -Fov, -Fv: πινον fat, αιύν age, life (Loc. αλév, see § 99), ἀ-πειρον (ἀ-περ-Fov, cp. πειράνω for περ-Fv-ιο) -Fev appears in the Inf. in -ειυ, as εἰδέναι for Φίδι-Fev-αι (§ 84).

-Fow, -Fot, Fem. -uá; in the Pf. Part., and in the Nouns ὀργ-υα fathom, ἀρπ-υα storm-wind, ἀγ-υα street.

-Fap, as παιρ (for πι-Fap) fatness, σειρ (σν-Fap) help, εἰδαρ (εδ-Fap) food, εἰλαρ shelter, &c.; -Fep in πειρα, Fem. of πινον fat. The ancient grammarians noticed that the Stem before -άρ is long (Herodian ii. 769 ed. Lentz).

-μο: with the O-form, as πότ-μο-ς (πετ-) fall, κορ-μό-ς (κείρω) a trunk, διλ-μο-ς (Φελ-) a rolling stone, ριχ-μός (ρηγ-) gully.


-μῦν in ῥη-μύν beach on which the waves break, Dat. ὑσμῦ-ι fight: also Nom. ὑσμῖν.

-μεν, -μον, -μων; πνθ-μήν (Gen. -μεν-ος) base, ἀωτ-μήν breath, λιμήν haven, ποιμήν shepherd, δεί-μων (-μον-ος) fearing, μνή-μων mindful, η-μων shooter, τέρ-μων end, θε-μων-α (Loc.) a heap. Also the Infinitives in -μεν-αι (Dat.) and -μεν (Loc.): see § 84.

-μάτ; as δεί-μα, Gen. -ματ-ος, fear, ὑνομα name, &c.

Of these Suffixes -μον and -μάτ go with the strong form of the Stem, -μεν with the weak form.

With -ο, -η are formed -μενο (in Participles), and -μο, -μη, as βελε-μο-ν a dart, λε-μη a marsh; -μῦν (-μν-ά), in μερ-μυα care.

-μαρ, -μωρ: as τέκ-μαρ and τέκ-μωρ a device; -μερο, in τι-μερο-ς desire.

-νο, -άνο; as δεί-νο-ς fearful, πτη-νός flying, τέχ-νη art, ποι-νη atonement; ὀχ-ανο-ν handle, ὀρεπάνη sickle, τρύπ-ανον auger, στέφ-ανος.

-νεσ; τέμε-νος enclosure, ἱχ-νος imprint, γλη-νος jewel.

-νυ; θρή-νυ-ς a foot-stool.

-ρο, -λο; generally with the weak Stem; πικ-ρο-ς bitter, ἀκ-ρο-ς point, ἐδ-ρη seat: also with an auxiliary α, σθεν-αρο-ς strong, ἀπαλός tender, στυβαρός, λιπαρός.

-ρι; in ἐδ-ρι-ς knowing, ἀκ-ρι-ς mountain-top.

-st, -st: Acc. ἀργ-έτ-α white (Π. 21. 127), also ἀργῆτα (Π. 8. 133), Dat. ἀργετί and ἀργητί (Π. 11. 818), κέλ-ης, λέβ-ης.

-το: found with Stems—

(1) In the O-form, as κοître-s, κοître-τη (κεί-μαι) lair, φόρ-το-ν burden, νόσ-το-ν going, return (νέομαι for νεσ-ο-μαι), οἶ-τος (εἰ-μι) course, fortune, Βρούτη (βρέμ-ο) thunder.

(2) In the weak form, as στα-τό-ν stalled, ὀρα-τό-ν flew; ἀκ-τή beach; δέκ-τής bengar, παραί-βά-της.

For the use of -το to form Superlatives and Ordinal Numerals see §§ 121 and 130.

-τυ,-ςτι; generally with the weak Stem, as φά-τις saying, πῶ-τις (for πῶ-τις) trust, τι-στις vengeance, δόσις, βόσις, βρώσις, γένεσις, νέμεσις, ἀνυσις, ἀροοις.

-τη, as κλοιίη a tent, ὑπο-σχε-ση promise.

-τη in δώ-τυν (from δῶ-τις) gift.

-τύ; βρω-τύς food, κλι-τύς a slope, μνήσ-τυ-ν wooming, δα-τύς feasting, ἔδη-τύς eating. This Suffix is especially common in Homer: ἄγορητός, ἀλαωτός, βοητός, γραπτός, ἔλεπτός, κιθαριστός, ἀκοινωτός, διαμοιστός, ὀρχηστός, ὀρτωνύς, μυστακτός, ταυτός.

-τερ, in πατήρ, μήτηρ, θυγάτηρ, εἰνά-τερ-ες, γαστήρ, ἀστήρ.

-τηρ, -τωρ, -τωρ; as δorate-ται and δω-τωρ-ται (Acc.) giver, βοητήρ-ες and βωτόρες herdsmen, ἵτωρ witness, ἄφ-ήτωρ shooter, ἐπ-ακτή, ὁδοίσμαμον, ἱσαμνήμπορ εποι, ληστήρ επολε, κοσμητόρ arrayer, μήσ-τωρ-α (μῆ-ομαι) adviser: also of things, with a touch of personification, κρητήρ, τραφτήρ, λαμπτήρ. Fem. -τερα (-τερ-ά), as δμήτερα subduer.

-τρο, as ἵ-τρός healer, ἀρο-τρο-ν plough, σκή-τρον, λέκτρον.

-δ, -δή, -δῆ; as Acc. ἐλπ-δῆ-α hope; λευκ-άδ-α white.

-δο, -δή: κέλα-δο-ς noise (κέλ-ομαι), κομί-δη tending, κλά-δος branch, ὁμάδος, χρόμαδος, βάβδος.

This Suffix is chiefly seen in the Adverbs in -δων, -δην, as σχέ-δε-ν near, βά-δη-ν at a walk, &c.: see § 110, and cp. the secondary forms στά-δ-ως, &c. (§ 118).

Similarly from Verb-Stems with the suffix -τ we have λαί-τ-μα gulf (cp. λαυ-μός throat), δύ-τ-μη breath, also δύ-τ-μήν (root αν-), ἑρ-τ-μός oar, ἑφ-ε-τ-μή injunction.

114*. Variation of Suffixes.

1. Primary Suffixes were originally liable to variation of the kind already noticed (§ 106). From the Sanscrit declension, in which the variation is preserved with singular fidelity, it appears that a Suffix in general has three different forms or degrees of quantity, called by Sanscrit grammarians the strong, the middle, and the weakest form. Just as in the declension of ὄγος, Ὅς Zeûs, we find (1) ὄγαυ- in the Nom., (2) ὄγαυ- in the Loc. ὄγαυ-ι (Lat. Ùdi for Ùdv-i), and (3) Ùdv- or Ùdv- in other Cases, so in dà-tà ‘giver’ we have (1) -tár- in the Acc. dà-tár-am, (2) -tar- in the Loc. dà-tár-i, and (3) -tr- in the Dat. dà-tr-é, Instrum. dà-tr-á.

Similarly we have the series -άρ, -άρ, -ρ; -μάν, -μάν, -mn; -νάν, -νάν, -ν; -άν, -άν, -n, &c.: the rule being that the first or strong form contains a long vowel, which in the second is short, and in the third disappears altogether.

In the combinations -να, -να the a is lost and the semivowel becomes a vowel, thus giving -ν, -i.

2. In Greek we find the same Suffixes as in Sanscrit, with the further distinction that the vowel may be η or ω, ε or ο. Thus we may have -τωρ, -τορ, -τηρ, -τερ, -τρ; -μων, -μον, -μην, -μεν, -μν (-μα, -μάν); -ως, -ος, -ες; -φως, -φος, -φες, -φς; -ωσ, -ωσ, -ες; -σ; and so in other cases. Sometimes both sets of forms occur with the same root; as δῶ-τωρ, δῶτορ-ος and δο-τήρ, δοτήρ-ος.

The interchange of o and e in the Suffix -ο (as φίλο-ς, Voc. φίλε) belongs to this head.

The three forms of a Suffix are hardly ever to be seen in the Greek declension; one of them being usually taken as the Stem of all the oblique Cases. Thus the strong form is generalised in μήσ-τωρ, -τορ-ος, the second in δῶ-τωρ, -τορ-ος, to the exclusion of the original *μήστρ-ος, *δωτρ-ος, &c. The ‘weakest’ form, however, often appears in derivatives; e.g. ποιμήν, ποιμέν-ος, πολίν-η: δείμων, δείμον-ος, δειμαλν (for -μαν-ω, -μν-ω): θέρατων, Fem. θέρατη-η, also θέρατανω (for -ν-λα): η-τήρ, ιατρ-ος: οδόρ, οδόρ-ος: τέκ-μωρ, τεκμαρμαί (for τεκμάρ-μοι-μαί), &c. Cp. Lat. car-ō(n), Gen. car-um-is.

3. The relation of the forms -ων (-μαν, -φων), -ωρ (-τωρ), &c. to -ν, -μν, -φν, -ρ, -τηρ, &c. has been the subject of much controversy. It is generally agreed that the difference is not original, but arises in each case by differentiation from a single
form. Probably it is due to shifting of accent, the Suffixes with η being generally accented, while those with ω are found in barytone words. Thus we have the pairs δοτήρ and δώτωρ, βητήρ and βήτωρ, θοτόρες and βωτόρες, πατήρ but φράτωρ, also Lat. sor-ōr (Sanscr. svāsā). In composition, too, the loss of accent is regularly accompanied by the change from η, e to ω, o: πατήρ, μητρο-πάτωρ; δημητήρ, παν-μαμάτωρ; ανήρ, ευ-ήνωρ; φρήν, αφρων, &c. Many exceptions, however, remain unexplained.

4. The Nouns of Relationship (the group πατήρ &c.) with one or two similarly inflected words (δοτήρ, γαοτήρ) are distinguished from the Nouns of the Agent in -τηρ (τωρ) by the use of the shorter form -τερ in the Accusative: πατέρ-α, Sanscr. πιτάρ-am, but δοτήρ-α, Sanscr. δάτάρ-am. Similarly among Stems in -ν ἄρην, ἄρην-α answer to Sanscr. विष-ा, विषाम-ा (instead of -ान-ा). This peculiarity has been explained as the result of an original difference of quantity. That is to say, the form πιτάρ (Gr. πατέρ-) has been taken to be the strong Stem, because it is the Stem of the Acc. If so, the η of the Nom. has to be explained as due to the analogy of the -τηρ of δοτήρ, &c. But this view cannot well be reconciled with the fact that the Stem πιτάρ- occurs not only in the Acc. πितार-α but also in the Loc. πितάρ-ι. The Loc. is a Case which regularly takes the middle Stem; cp. δάταρ-am, Loc. δάτάρ-ι, अमान-ाम, Loc. अमान-ा. Hence we must recognise a group of Stems in -ρ and -ν forming the Acc. with the middle form. Thus the original declension would be (e.g.), Strong form, Nom. πα-τήρ-ο, —Middle form, Acc. πα-τερ-α, Loc. πα-तεर-ι, Voc. πα-तερ-ι, —Weakest form, Gen. πα-το-ος. The cause of this difference in the treatment of the Accusative has still to be found*.

5. The Stems in -αντ, -μαντ, -βαντ, (Gr. -οντ, &c,) interchange with shorter forms in -ατ, -ματ, -βατ, Gr. -ατ, -ματ, -βατ. In Greek the Suffix -οντ is used to form the Part. Pres., as φεροντ-α. The chief trace of -ατ is the Doric εάνσα (εσ-άτ-μα) for εώσα. The forms -ματ, -βατ are found in the Neuters, such as δελ-ματ-ος, πελρατος, (περ-βατ-ος) &c. So in Latin nōmen, nōminis, for nō-mn-is (Sanscr. नामन-as).


6. The Suffix of the Pf. Part. Act. presents anomalies, both in Sanscrit and Greek, which are not yet satisfactorily explained. The Sanscr. -वाः, -वस, -वस and Greek -ως, -ος, -ις (in -ωι for * Collitz in Bezz. Beitr. x. 37 ff.
-ός-ην) seem to represent the original gradation; but the τ of
the Masc. and Neut. oblique cases is peculiar to Greek, as the
nasal to Sanscrit. If we suppose a primitive declension (e. g.)
Φδ-Φως, Acc. Φδ-Φως-α, Gen. Φδ-όσος, &c. this might become
Acc. Φδ-Φως-α, Gen. Φδ-όσος, &c. (by the same levelling which
we have in δό-τος, Acc. δό-τος-α, Gen. δό-τος-ος), then Acc.
Φδ-Φως-α, Gen. Φδ-όσος &c. At this stage the endings -ός-ος,
-ός-α &c. may have been introduced through analogy—perhaps
of the Pres. Part. However this may be, this is one of several
instances in Nominal Declension of τ creeping in to form a Stem
for the oblique Cases.

7. A Suffix which originally was closely parallel to the -Φως
of the Pf. is to be seen in the -τος or -τον of the Comparative;
Sanscr. -yānās, -yās, (-is), Greek -τον, -τον, -ος (in -ος-ος). Here
the τ, in spite of the Sanscr. nasal, is as difficult to explain
as the τ of the Pf. However the older endings -ον-α, -ος-ες (for
-ος-α, -ος-ες) are preserved in the Acc. Sing. Masc. and Nom.
and Acc. Plur. Neut. (άμεινο for άμειν-ος-α), and the Nom.
Plur. (άμεινους, &c.). In the Latin -τορ, -τορ-ις, &c. there is no
trace of a nasal. We may compare the variation in αλών,
kukėw (§ 107 ad fin.).

8. Heteroclite forms occur when different Suffixes are brought
into a single declension. In particular—

(a) Suffixes ending in -ν interchange with Suffixes in -η.
Thus we find πλον, Gen. πλον-ος fat, but Fem. πλευρα (πλευρ-μά)
and the Neut. Substantive πλαρ fatness. Also χεμών, but
χεμέρ-ος. (Cp. the Lat. femur, femin-ες, and jec-ur, jecin-ορ-ις,
which is for an older jecin-ις.)

(b) Similarly along with ήως we have ήρ-ις at dawn, and the
Adv. ήρ (Sanscr. ushās and ushār).

(c) Final τ is introduced in the Suffix; as in ήτά-τος (for
ήτω-τος, ep. the Sanscr. yantr, Gen. yaku-as, and the other

* The suffixes of the Pf. Part. Act. and the Comparative have lately been
the subject of much controversy: see Brugmann, K. Z. xxiv. 79 ff., Grundr.
157; Collitz, Bez. Beitr. x. 25, 63. The chief difficulty lies in the nasal of the
Sanscrit strong Cases. Such a gradation as -ναις (or -ναις), -ναις, -ναις,
-ναις (or -ναις), -ναις, is unexamined. Joh. Schmidt takes the nasalised forms
(Sanscr. -ναις, -ναις) as his point of departure, but has been unable to explain
-ναις, -ναις, -ναις, -ναις to the satisfaction of other scholars. Those who assume a
primitive -ναις, -ναις have hitherto been equally unsuccessful in accounting for
Sanscr. -ναις, -ναις and Greek -ναις. The explanation of the τ of -ος-ες, &c. is
also difficult, but there it is at least certain that it is of secondary origin. It
is to be noted that the traces of -ναις in the Comparative are confined to strong
-ναις, &c. perhaps did not take the place of middle forms -ος-ος, -ος-ις, but of
the primitive weak forms (-ος-ις, -ος-ις ?).

(d) It is probable that the Neuters in -μρ—viz. έθωρ, έως, τελωρ, έελωρ, τέκμωρ, νύκτωρ (Acc. used adverbially)—were originally Collective or Abstract nouns (Joh. Schmidt, Pluralb. p. 193). On this view έθωρ waters (Germ. gewässer) is properly a different word from the stem *ονα or *όναρ which we infer from the oblique Cases: τέκμωρ is originally a Collective or Abstract from τέκμαρ: and similarly έλωρ, έελωρ, τελωρ, νύκτωρ (cp. νυκτερ-ίς), which only occur in the Nom. Acc., are nouns formed like χειμών (χείμα), αίων (αίδεομαι, αν-αιδής), γέλως (γελασ- in γελάω), &c. When έθωρ, &c. were brought into use as Nominatives answering to Neuter oblique Cases, they naturally followed these in respect of gender. Cp. § 110 (ad fin.).

115.] Accentuation. The accent is often connected with the form of the Suffix, and sometimes varies with the meaning. But the rules that can be given on this subject are only partial.

1. Stems in -o are generally oxytone when they denote an agent, barytone when they denote the thing done; e.g. φορός bearer, but φόρος that which is brought; ἄγος leader, ἄγογας helper, σκοπ-ός watch, τροφός nurse, τόκος offspring. But νομός pasture, λογός pestilence (perhaps thought of as an agent, 'destroyer').

2. Stems in -η are generally oxytone, but there are many exceptions (as δίκ-η, μάχ-η).

3. Most stems in -σδ, and all in -εδ, are oxytone. But those which admit an Acc. in -ω are all barytone.

4. Adjectives in -υς are oxytone; except θηλ-υς and the isolated Fem. θάλεια. Substantives in -υς are mostly oxytone; but see § 116, 4.


6. Nouns in -ηρ and -ην are oxytone, except μήτηρ, θυγάτηρ (but see § 111, 2), ἄρσην, τέρσην.

Nouns in -ωρ and -ων are mostly barytone, but there are many exceptions, esp. the Abstract Nouns in -ων, the Substantives in -μων, as δαυτιμων, ἡγεμων, κιδεμων, and most Nouns in -ων, Gen. -ωνος, as ἁγών, ἁγκών, χειμών, τελαμών.

7. Stems in -το with the O-form are barytone, with the weak form oxytone; e.g. κοί-το-ς, νόσ-το-ς, but στα-τό-ς, &c.

8. Stems in -τη are mostly oxytone. Accordingly the Prim-
itive Masculines in -της, which are Nouns of the Agent, can generally be distinguished from the Denominatives in -της (§ 117): e.g. ἀγορητής a speaker, but ναῦτης a ship-man.

9. Abstract Nouns in -τι, -τι are barytone; in -τοι oxytone.

It will be seen that, roughly speaking, when the Verbal Stem is in the weak form, the Suffix is accented, and vice versa: also that words with an active meaning (applicable to a personal agent) are oxytone, those with a passive meaning (expressing the thing done) are barytone.

116.] Gender. The Gender of Nouns is determined in most cases by the Suffix. The following rules do not apply to Compounds, as to which see § 125.

1. Stems in -o are Masc. or Neut., with some exceptions, as ὁδός, ἀταρπός, κέλευθος, νήσος, φηγός, ἀμφελος, νόσος, ταφρός, ψήφος, σποδός, ψάμαθος, βάβδος, δοκός, μινός, πρὸ-χοος. In these the change of gender seems to be due to the meaning.

κλυτός is used as a Fem. in II. 2. 742 κλυτός ἵπποδάμεια. In Od. 4. 406 πικρόν ἀποπνείονται . . ὂδημίν it is best to take πικρόν as an adverb, not with ὂδημίν: cp. II. 6. 182.

Πύλος has the two epithets ἡμαθείς and ἡγαθές, and is probably therefore of both Genders.

2. Stems in -η (for -ά) are mainly Fem.; but—

Stems in -τη denoting an agent are Masc., as δέκ-τη-ς a beggar, αἴχυμ-τή-ς a warrior. Also, πόρκη-ς the ring of a spear, ἐτη-ς comrade, ταμίη-ς dispenser, νεφίνή-ς a youth, perhaps ἀγγελίη-ς a messenger; also the proper names Βορέα-ς, Ἑρμεία-ς, Αἰνεία-ς, Τεύρεσία-ς, Ἀγχισίο-ς, Ἀἰδη-ς.

The Masc. Nouns in -άς, -ης are probably formed originally from Feminine abstract or collective Nouns in -ά, -η. The first step is the use of the word as a concrete: cp. Od. 22. 209 ὁμηλικήν δὲ μοι ἐσοι thou art one of the same (ὁμήλις) with me; II. 12. 213 δῆμον ένωτα being one of the common people. So in Latin magistratus, potestas (Juv. 10. 100), optio: English a relation (= a relative). The next step is the change to the Masc., which leads to the use of the Endings -ης, Gen. -οι on the analogy of the Masc. -ος, Gen. -οι. We may compare Fr. un trompette bearer of a trumpet, Italian il podestà the magistrate, where the change of meaning is marked by the gender only. So ἐτη-ς is probably from a word σφί-τη kindred, νεφίνή-ς from a Fem. νεφίνη youth, ἀγγελίη-ς (if the word exists, see Buttmann, Lexil. s. v.) from ἀγγελίη. The Masc. ταμίη-ς may be formed from the concrete Fem. ταμίη, the office of household manager being generally filled by a woman (γυνὴ ταμίη Od.). And so the Nouns in -τι, -τι, -τι, -τι, -τι, -τι, -τι, -τι, -τι may owe their origin to the older abstract or collective Nouns in -τη, as ἀκ-τή, βρωτή, ἄρε-τή, γευ-τή, πιω-τή, &c. See Delbrück, Synt. Forsch. iv. pp. 7–13.
3. Stems in -uā, -itā, -ārd are Fem.; also most Stems in -tā. But maṅ-ti-s is Masc., and some Adjectives—ītā-pi-s, ṭrōjā-ti-s, ēvun-ti-s—are of all genders.

Masc. Nouns in -ō sometimes form a Fem. in -i, -itā, -ārd: as thōipo-s, Fem. thōipā-s (Acc. thōipu-v, Gen. thōipād-ōs); fōr-tō-s burden, fōr-tē-s (Gen. fōrti-dōs) a ship of burden; tōk-ōs, Fem. tokād-ēs; lēukō-s, Fem. lēukād-ā (πέτρην).

Originally (as in Sanskrit) the chief Feminine Suffix was -i. The metre shows that the long i should be restored in ʰi-n-s (bōh ʰi-nav eiphmētōv πν. II. 10. 292, Od. 3. 382), βλοσυρῆσ (Π. II. 11. 36), and βοών (Π. II. 18. 357, where Ven. A has βοώς πίτυνα 'Ηρη). Τhe i appears also in ἀφίδ-ōs, κυμιδ-ās, ēvplōkamād-ēs.

4. Adjectives in -ō generally form the Fem. in -eiā or -ēa (for -ef-ēa), as ḥēdeia, ὥκεa. But thēlū-s as a Fem. is commoner than thīlēia; and we also find ὅδος αὐτῆς (Od. 12. 369), pouλūν ἥρ ψηφήν (Π. II. 10. 27).

On the other hand most Substantives in -u-s are Fem. (and oxytone), and this u is frequently long, as in ʰθū-s aim (whereas the Adj. ʰθū-s straight has ō), πληθ-ū-s multitude, ἱλ-ū-s mud, ἔρπον-ū-s, and the Abstract Nouns in -tū-s, as βρω-τū-s, ὀρχησ-τū-s, κλι-τū-s. But there are a few Masc. Substantives in -u-s, viz. ὀρῆνυ-s, στάχυ-s, βότρυ-s, νέκυ-s, ἵθυ-s.

5. The Suffix -eō is almost confined in Homer to Neut. Substantives of abstract meaning: the only clear example of an Adjective is ὑγής (Π. II. 8. 524). For ἐλεγχε-ės (Π. II. 4. 242., 24. 239) we should probably read ἐλέγχεα. In Π. II. 4. 235 (οὗ γάρ ἐπὶ ψευδεσσὶ πατήρ Ζεύς ἔστερ' ἄρωγός) we may equally well read ψευδεσσὶ (Zeus will not help falsehood). The Gen. φραδ-ēs (Π. II. 24. 354) may come from φραδήs or φράδūs.

It seems very probable that these words are to be accounted for in much the same way as the Masculines in -ṭūς, viz. as abstract turned into concrete Nouns by a simple change of gender. The transition to a concrete meaning may be observed in ἤφεδος in such uses as Π. II. 9. 115 οὗ γάρ ψευδῶς ἐμάς ἀτὰς κατέλεξας not falsely (lit. not falsehood) hast thou related my folly. So ἐλέγχεα reproaches!

6. Suffixes which are used to express an abstract or a collective meaning are generally Feminine; e.g. κακό-s coward, κάκη cowardice; δότη piety; φύσα, φυν-ῆ flight; βουλή counsel, also the body of counsellors, a council; ὀρώ-ū-s understanding; νιφ-άς (-άδ-ος) a snow-storm; πληθ-ū-s multitude (collective and abstract); and the Nouns in -tis (-si), -tus, -ws, -dōn.

It is probable that all the Collective Nouns in -ω-, -ω-ς, -ωρ (§ 114, 8, d) were originally Feminine. The change of gender may be traced in aiōn (Fem. in Homer, and ἰδρῶs (Fem. in Αἰolic). In the case of ἐρως, γέλωs it may be connected with the confusion between -ω-ς-stems and -o-stems (§ 107 ad fin.). It is to be noted that no nouns in -μων form the Fem. with -μα.
Denominative Nouns.

117. Secondary Suffixes. The following are the chief Secondary or 'Denominative' Suffixes. (Note that -o and -η of the Primitive Stem disappear before Secondary Suffixes beginning with a vowel*.)

-LO, -η; as ὄλκα-ω-ς just, ἀμμον-η a joining, ἀρμο-ω-ς friendly, αἰδότ-ω-ς (for αἰδοτ-ω-ς) revered, γελότ-ω-ς (probably to be written γελώ-ω-ς) laughable, ὀρ-ω-ς in season, σοφ-η skill, σκοτ-η watch, ἀναγκα-η necessity.

-ΕΛΟ, -ει (chiefly used to denote material, especially the animal which furnishes the material of a thing); e.g. ἵππ-ει-ω-ς, ταῦρ-ει-ω-ς, ἀγ-ει-ω-ς, βό-ει-ω-ς and βό-ει-ω-ς, κυν-ει-η, χάλκ-ει-ω-ς and χάλκ-ει-ω-ς, κυν-ει-ω-ς, δουράτ-ει-ω-ς, φλόγ-ει-ω-ς, ἣγάθ-ει-ω-ς (from ἄγαθ-ς), δαιδάλ-ει-ω-ς, &c. These must be distinguished from the Adjectives in which ειω stands for ει-ω, as τέλειο-ς (for τελεο-ω-ς), ονείδειο-ς, 'Αργείο-ς.

-ΕΥ; ἵππ-ευ-ς horseman, ἀριστ-ευ-ς one who does best, χαλκ-ευ-ς, ἵρ-ευ-ς, νομ-ευ-ς, Σμυθ-ευ-ς, &c.—all from Nouns in -o.


-ΡΟ, -ερο; as λιγυ-ρό-ς shrill, δνοφ-ερός dark; μέγα-ρο-ν.

-ΙΜΟ; ἀοιδ-ιμο-ς matter of song, μόρ-ιμο-ς fated, &c.

-ΝΟ, -ινο; as φαινό-ς (φαε-ς) shining, ἑρεβεκινό-ς (ἑρεβεκιν-ς) dark, ἔρωνό-ς lovely; φή-ιν-ω-ς oaken, εἰλαρ-ιν-ω-ς of spring, &c.

-ινο; ὀπωρ-ινό-ς of autumn, ἄχιστ-ινος.

-ΝΥΩ; πετα-νύ-ς flying (πετ-ει-ς).

-ΣΥΝΟ, -σύνη; γηθό-συνό-ς joyful; ἱππο-σύνη horsemanship, &c.

-ΕΥΤ (for -ευτ). Fem. -εστα; ὕλη-ευτ-α, Fem. ὕλη-εστα-α wooded, ὕλη-ευτ-α full of eddies, λειμο-ευτ-α like the lily, &c.

-ΙΚΟ; only found in ὄρφαν-ικό-ς orphan, παρθεν-ική virgin, and a few Adjectives from proper names, as Τρω-ικό-ς, 'Αχαι-ικό-ς, Πελασγ-ικό-ς. In these words it is evident that there is no approach to the later meaning of the Suffix.

* This is probably not the result of an 'elision,' but analogous to the weakening of a Suffix (cp. § 114, 1). Thus the Stem of σοφ-ς, Voc. σοφί, is related to the form σοφ- (in σοφ-η) as πάτερ to πατρ- in πατρ-ός, πάτριος (Brugmann, Grundr. ii. § 59, p. 102).
SECONDARY SUFFIXES.

-τή; ναύ-της, ἵππο-τα, τογ-τα (Voc.), ἀγρό-ται, ἀλχυμ-τής, κορυνί-της, ὑπηνή-της, πολυν-της and πολύ-της, ὃδι-της. Some of these are perhaps Primitive: e.g. ἀλχυμ-τής may come from an obsolete *ἀλχυμάω to wield the spear: see § 120.

-τής; φιλό-τής a love, δηνο-τής a battle.

-γγυ; φόρμυγε a lyre, σύρηγε a reed-pipe, σάλπηγε a trumpet, λάγγε-ες pebbles, στροφάλγε-ες eddy, ῥαθύμγγε-ες drops.

The τ of -δης, -μο, -υνο, -ικο was probably not part of the original Suffix, but was the final vowel of the Stem. We may either suppose (e.g.) that μῶρ-ι-μος was formed directly from a Stem μορ-ι (cp. μοῖρα for μορ-ία), or that it followed the analogy of ἄλκι-μος, φάξ-μος, &c. Cp. the account given in § 129 of the τ of -αιως. It is remarkable that ο, which is regular as a 'connecting vowel' of Compounds, is extremely rare before Suffixes (except -τής, -τῆς, -συνο).

Note that the -ει- of the Patronymics Πρε-ίδης, Πηλε-ίδης, &c. does not become a diphthong in Homer.

Of the use of Secondary Suffixes to form Diminutives there is no trace in Homer. It may be noted here as another difference between Homeric and later Greek that the Verbals in -τεώς are entirely post-Homeric.

118.] Compound Suffixes. There are some remarkable instances in Homer of a Secondary amalgamating with a Primary Suffix. E.g.—

-ἀλ-εο; ἄξ-άλεος dry, ἄργ-άλεος (for ἄγλα-άλεος) painful, ἀρασ-άλεος, καρπ-άλεος, κερέ-άλεος, λευγ-άλεος, μυδ-άλεος, ῥωγ-άλεος, σμερδ-άλεος. It is used as a Secondary Suffix in λεπτ-άλεος thin, ὀπτ-άλεος roast.

-ἀλ-ιμο; κυδ-άλιμος glorious, καρπ-άλιμος swift, πενκ-άλιμος shrewd.

-ευνο (for -ευ-ινο or -ευ-νο); φα-εινος shining, αἰτ-εινός lofty, ἄλγε-εινός painful; Secondary in ἐρατ-εινός, κελαδ-εινός, ποθ-εινός. This Suffix takes the form -ευνο in ἄργ-εινός shining and ἔρεβ-εινός murky.


-δ-ον, in τηκ-δον-ι (Dat.) wasting, ἄνδον nightingale: -δωνη in μελε-δῶναι cares.

-δ-άο, in ῥίγε-δάος horrible, ἥπεδαος, πευκεδαος, ὀτιδαος.

118*.] Suffixes of different Periods. In the great variety of Suffixes discovered by the analysis of the Greek Noun it is important to distinguish those which are 'living' in the period of
the language with which we are concerned, and those which only survive in words handed from an earlier period. Thus in Homer the oldest and simplest Suffixes, as -o, -i, -u, -εσ, -ασ, -εν, -επ, -ρο, evidently belong to the latter class. They are no longer capable of being used to form new words, because they are no longer separable in meaning from the Stems to which they are attached. On the other hand the Nouns in -μο-ς, -μων, -μα, -τηρ, -τρο-υ, -σι-ς, -τυ-ς, and the Denominatives in -ιο-ς, -ερο-ς, -υο-ς, -τη-ς, &c. are felt as derivatives, and consequently their number can be in-
definitely increased by new coinage. Again the use of a Suffix may be restricted to some purpose which represents only part of its original usage. Thus -τη ceased, as we have seen, to form abstract Nouns, but was largely used to form Masculine Nouns of the Agent. So too the Suffix -δο, -δη survived in two isolated uses, (1) in Adverbs in -δο-υ, -δη-υ and (2) in Patronymics. Compare in Latin the older use of -tus in the adjectives certus, certus, &c. with the living use in amā-tus, &c. Sometimes too a Suffix dies out in its original form, but enters into some combina-
tion which remains in vigour. Thus -νο survives in the form -νο, and in -εύο (-εσ-νο).

The distinction of Primary and Secondary Suffixes is evidently one which grew up by degrees, as the several forms came to be limited to different uses. In this limitation and assignment of functions it is probable that the original meaning of the Suffix seldom had any direct influence*. The difference between the Suffixes of the two great classes is mainly one of period. The elements which go to form them are ultimately much the same, but the Primary Suffixes represent on the whole earlier strata of formation.

119. Gender. The rules previously given (§ 116) apply to Denominative Nouns; the exceptions are few. Note II. 18. 222 ὑπα γάλκειον (χαλκέην Zenod.), 19. 88 ἄγριον ἄγη (the passage is probably corrupt, since it appears that the Homeric form of ἄγη is the uncontracted ἄτη, ἄτη), 20. 299 (= Od. 5. 410) ἄλδος πολυώ, Od. 3. 82 πρῆξις .. ὁμός, 4. 442 ὀλοέτατος ὀμή, 23. 233 ἀσπασίων γη (al. ἀσπασίως).

The origin of the Mase. patronymics in -δη-ς may be ex-
plained in the same way as the Nouns of the Agent in -τη-ς (§ 116, 2). We may suppose them to be derived from a group of Collective Nouns in -δη: e.g. Ἀτρέιδη meaning the family of Alten, Ἀτρέιδη-ς would mean one of the Ἀτρέιδη †.

* On this point see Brugmann (Grundr. ii, § 57, p. 99). It will be seen that he gives no countenance to the view (which has been put forward in Germany and elsewhere) that the Suffixes were originally without meaning.
† It may be conjectured that the epithets in -ων, such as Κρονίων, Τιτριων,
120. Denominative Verbs. Some apparent anomalies in the Denominative Verbs may be explained by the loss of an intermediate step of formation. Thus, there are many Verbs in -ευω not formed from Nouns in -ευ-ς, as βουλευω (βουλ-η), ἀγορευω (ἀγορή), θηρεω (θηρ) ; so that, instead of the three stages—

νομος, Denom. Noun νομ-ευ-ς, Denom. Verb νομ-ευ-ω

the language goes directly from any Noun to a Verb in -ευω.

Again, the Verbs in -αι (§ 60) presuppose Nouns in -η, which are seldom found in use: δηριαδο (ep. δηρις from which an intermediate δηρί-η might be formed), μητια (ep. μητις), κυδιων, ἀοιδιωσα, έδριωντο, μειδιων, θαλπιων, φυσιωντες, φαληριωντα, ἐφιασθαι (Od. 21. 429), δειελησας.

Similarly, a Primitive Noun may appear to be Denominative because the Verb from which it is formed is wanting. E.g. if in the series—

άνι-η vexation, ἀνι-άω, ἀνι-η-ρο-ς

διζυ-ς grief, διζυ-ω, διζυ-ρο-ς

the Verb were passed over, we should appear to have a Denominative Noun in -ρο-ς. Again, if the Primitive Noun in -η and the Verb in -αι were both wanting, we should practically have the Compound Suffix -η-ρο: and this accordingly is the case (e.g.) in αἰη-ηρο-ς (αἰησα) σκβιθ, θυ-ηλη (θу-ω), ϒυ-ηλο-ς (ϒυι), φοι-ηλυ-ς.

In this way are formed the peculiar Homeric -ωρη, -ωλη, which are used virtually as Primary Suffixes (forming abstract Nouns); ἐλπ-ωρη hope, θαλπ-ωρη comfort, ἀλεωρη (ἀλεφ) escape, τερπ-ωλη delight, φειδ-ωλη sparing, πανω-ωλη ceasing. Note that the difference between -ωρη and -ωλη is euphonic; -ωρη is found only when there is a preceding λ in the Stem.

The Verb-Stem in Denominative Verbs is not always the same as that of the Noun from which it is formed: in particular—

1. Verbs in -εω, -εω lengthen the final -o of the Noun-Stem to -η and -ω; as φοβος-ς, εφοβη-ς; χολος-ς, εχολω-ς.

The ground of this peculiarity must be sought in the fact that the Denominative Verbs were originally confined (like the Tenth Class of Sanscrit) to the Present Tense and its Moods. Consequently the other Tenses, the Fut., the Aor., and the Pf., were formed not directly from the Noun, but from the Stem as it appeared in the Present Tense. Hence such forms as

Οβρανιωνες, are derived from Collectives in -ων (§ 116, 6). Thus from οβρανιων (Sing. Fem.) the heavenly powers we might have οβρανιωνες heavenly ones, and finally οβρανιως as a Sing. Masc. Cp. φυγας originally 'a body of exiles,' then φυγιδες 'exiles,' then φυγας 'an exile.' So in French, first la gent 'people,' then les gens, finally un gens-d'armes.
NOUN FORMATION.

2. Verbs in -ιω form Tenses and derivative Nouns as if from a Verb-Stem in -δ; as υβρι-ς, υβρι-ζω, υβριστης (as if υβριδ-τη-ς, although there is no δ in the declension of υβρι-ς).

3. Verbs in -ιω from Nominal Stems in -ρο, -αο, -αο often suppress the final -ο, as καθαρο-ς, καθαιρο (for καθαρ-ιω); τοικλο-ς, τοικλαυο (for τοικλικ-ιω), τοικλ-ματο. So perhaps ἀπινυσω from ἀπίνυστο-ς, and even ἐφέσω from ἐφετ-ης. We may compare the loss of -ο, -η before a Suffix such as -ιο: see § 117 (foot-note).

Comparatives and Superlatives.

121. The Suffixes which express comparison—either between two sets of objects (Comparative) or between one and several others (Superlative)—are partly Primary, partly Secondary. Hence it is convenient to treat them apart from the Suffixes of which an account has been already given.

The Comparative Suffix -ιοι is Primary: the Positive (where there is one) being a parallel formation from the same (Verbal) Root. The Homeric Comparatives of this class are:

γλυκ-ιων (γλυκ-ι-ς), αἰσχ-ιον (αἰσχ-ρό-ς), πάσσων (for παχ-ιων, παχ-ι-ς), βράσσων (βραχ-ι-ς), βάσσων (βάχ-ι-ς), κρείσσων (for κρετ-ιων, κρατ-ι-ς), κακ-ιων, ὑπ-ολίζου-εσ better written ὑπολει-κουες, ὁλίγ-ο-ς), μεῖζων (μέγ-α-ς), μάλλου (μάλ-α-ς), ἀσσων (ἀγ-ι-ς), ἐλάσσων (ἐλαχ-ις), ἔσων (ηκα), χείρων and χερε-ιων, ἄρε-ιων (ἀρε-τη), κέρδ-ιον (κέρδ-ος), ἔγ-ιον (ἔγ-ος), κάλλ-ιον (κάλλ-ος), ἄλγ-ιον (ἄλγ-ος), πλε-ιων, μεῖων, μικ-ιων, ἀμεῖων, βέλτ-ιον, λω-ιον, βραδίων (Hes.).

The Stem is properly in the strong form, as in κρείσσων (but κρατ-ις, κάρπ-ιοτος); but it is assimilated to the Positive in πάσσων, βράσσων, γλυκίων. In βάσσων, ἐλάσσων the a points to forms *θαγχ-ιων, *ἐλαγχ-ιων, in which the nasal of the original *θεγχ-ιων, *ἐλεγχ-ιων was retained, but the ε changed into α.

The Superlative -ιοτο is used in the same way; we have:


The Suffix -ιων has taken the place of -ιος (§ 107, 7); the 'weakest' form may be traced in -ις-τος. The middle form -ις
perhaps appears in the two Comparatives πλέεσ more (II. 11. 395, Acc. πλέας II. 2. 129) and χέρεα worse (Acc. Sing. and Neut. Plur., also Dat. Sing. χέριν; Nom. Plur. χέρινες). Original πλέεσ (for πλε-εσ-ες) became πλέεσ by Hyphaeresis (§ 105, 4); and so χέρεα is for χερε-εα-α*. The weakest form of -ων would be -ω, which may be found in πρίν (cp. Lat. prīnis), and the Attic πρίν. Evidently πλεος-: πλεο-: πλε-ίν = prīos: prīs-: prīn.

Traces of a Comparative Suffix -ερο appear in ἐν-εροί those beneath (Lat. inf-eru-s, super-eru-s).

The Suffix -το or -άτο is found in the Ordinals τρί-το-ς, &c., and with the Superlative meaning in ὑπ-ατο-ς, νέ-ατο-ς, πύ-ατο-ς. μέσο-ατος, ἔτυχ-ατο-ς, and πρῶτος (for πρό-ατο-ς); also combined with Ordinal Suffixes in the Homeric τρί-τ-ατο-ς, ἔβδομ-ατος, ὑγιό-ατο-ς. The form -άτο is probably due to the analogy of the Ordinals τέταρ-το-ς, ἑνα-το-ς, δέκα-το-ς, in which the a is part of the Stem †.

A Suffix -μο may be recognised in πρό-μο-ς foremost man (Lat. infi-mu-s, sum-mu-s, pri-mu-s, ulti-mu-s, mini-mus).

The common Suffixes -τερο, -τάτο appear with a Verb-Stem in φέρ-τερο-ς, φέρ-τατο-ς (cp. φέρ-ιστο-ς), βέλ-τερο-ς (βόλ-ομαι), φιλ-τερο-ς, φιλ-τατο-ς (cp. ἀ-φιλα-το loved), δεύ-τερο-ς, δεύ-τατο-ς (δεύ-ω to fail, to come short of ‡). So φαν-τατος; for φαν-τατος (φαινω). Otherwise they are used with Nominal Stems: as πρεσβύ-τερο-ς, βασιλεύ-τερο-ς, μελάν-τατο-ς, κύν-τατο-ν, μακάρ-τατο-ς, ἀχαριστερός (ἀ-χαρις-τερος); and Pronouns, as ἡμε-τερος, ὑμε-τερος, τό-τερος, ἁμφό-τερος, ἕκα-τερος, ἔτερος (for ἀ-τερος, ἀ-one, with assimilation to εν-). Final o of the Stem becomes ω when a long syllable is needed to give dactylic rhythm; as κακό-τερο-ς, κακόευνω-τερο-ς. In ἀνιψέρ-τερος (Od. 2. 190) the Stem follows the analogy of θυμ-ήρες, &c. In χαρισ-τερος (for χαρπάτ-τερος) there is the same assimilation as in the Dat. Pl. χαρίσεσσι (§ 106, 3). In μυχ-τατο-ς innermost the Stem appears to be a Locative case-form; cp. παροι-τεροι more forward, and

* So G. Mahlow and J. Schmidt, K. Z. xxvi. 381. A different analysis is given by Collitz in Bezz. Beitr. ix. 66 and Brugmann (Grundr. ii. § 135, p. 402), who explain πλέεσ as πλε-εσ-ες, i. e. from the weakest form of the Stem. This view does not apply so well to χέρεα-α, since it leaves unexplained the divergence between it and the Superl. χερ-ιν-ιος. It may be noticed as an argument for the supposition of Hyphaeresis that we do not find the Gen. πλεός, χέρεας, just as we do not find Hyphaeresis in the Gen. of Nouns in -εος, -ευς (§ 105, 4). Cp. however, the absence of trace of a Gen. ἀμφότερος (§ 114, 7, foot-note).
‡ This very probable etymology is given by Brugmann, K. Z. xxv. p. 298.
§ According to Brugmann the ω of σοφότερος, &c. is not a metrical lengthening, but comes from the adverbs *σοφός, &c. (related to σοφός as οὔτω to οὔτω, § 110), like the later κατά-τερος from κάτω, &c.
later forms like κατώ-τερο-ς, ἀνω-τατο-ς, &c.; so probably in παλαι-τερος and υπερ-τερος. On the analogy of υπερ-τερος we can explain ἐνερ-τερος (cp. ὑπερ-θεό: ἐνερ-θεό, &c.). The form γεραλ-τερος, again, may be suggested by παλαι-τερος, through the relation γεραιός: παλαιός and the likeness of meaning (Meyer, G. G. p. 372). The words δεξι-τερός, ἀριστερός are formed like Comparatives, but are distinguished by their accent.

The Suffix -τερο is combined with the Suffix -ιον in ἄσσο-τερο (Adv.) nearer, ἐπι-ασσύτεροι drawing on, χειρό-τερο-ς and χειρεύ-τερο-ς worse.

-τερο, -τάτο are combinations of -το (in τρι-το-ς, &c.) with the Suffixes -τερο and -ιον respectively. The tendency to accumulate Suffixes of comparison is seen in ἐν-ἐρ-τερος (-τατος), ὑπ-ἐρ-τερος (-τατος), ἄσσο-τερο, χειρό-τερος and χειρεύ-τερος; τρίτατος, ἐβδο-μ-ατος, πρώτ-ιατος; Lat. -issimus (for -issi-nus), mag-is-ter, min-is-ter.

122.] Comparative and Superlative Meaning. The Stem is often that of a Substantive, as κύν-τερο-ς more like a dog, βασιλεύ-τατο-ς most kingly; so that the Adjectival character is given by the Suffix.

The meaning is often, not that an object has more of a quality than some other object or set of objects, but that it has the quality in contradistinction to objects which are without it. Thus in πρό-τερο-ς the meaning is not more forward, but forward, opposed to ὑπ-τερο-ς behind. So ὑπερ-τερο-ς and ἐνερ-τερο-ς, δεκτερό-ς, and ἄριστο-τερο-ς, δευτερο-ς, &c. The same thing appears in the Pronouns ἠμέ-τερο-ς, ἠμέ-τερο-ς, ἐ-τερο-ς, πό-τερο-ς, ἔκα-τερο-ς, ἀμφό-τερο-ς, &c.; ἠμέ-τερο-ς is not more belonging to us, but belonging to us (not you). So in the Homeric Comparatives:

ἄγρό-τερο-ς of the country (opp. to the town).
ἄριστο-τερο-ς of the mountains (opp. to the valley).
θεσ-τεραί, opp. to καταβαται ἄνθρωποις (Od. 13. 111).
θηλ-τεραι female (opp. to male).
κουρο-τεροι } the class of youths.

Cp. ll. 19. 63 Τρῳοὶ τὸ κέρδιον that is a gain to the Trojans (rather than to us). Hence the Comparative is sometimes used as a softened way of expressing the notion of the Positive: as ll. 19. 56 ἄριστον 'good rather than ill'; ll. 1. 32 σαφέστερος safe (as we speak of being 'on the safe side'): so θάσσον with an Imper. Hence too the idiomatic use of the double Comparative, Od. 1. 164 ἐκατόρθεροι πόδας εἶναι ἦ ἄφρειστεροι to be light of foot rather than wealthy.

Composition.

123.] It is a general law of Greek and the kindred languages
that while a Verb cannot be compounded with any prefix except
a Preposition, a Nominal Stem may be compounded with any
other Nominal Stem, the first or prefixed Stem serving to limit
or qualify the notion expressed by the other.

The Homeric language contains very many Compounds formed
by the simple placing together of two Nominal Stems: as πτολε-μονον-s racker of cities, βόδου-δάκτυλο-ς rose-fingered, τελεσ-φόρο-ς
bringing to an end, βουλη-φόρo-ς bringing counsel, υψ-αγόρη-ς
talking loftily, πρωθ-ήβητ-ς (for πρωτο-ήβητ-ς) in the prime of
youth, &c.

124.] Form of the Prefixed Stem. The instances which
call for notice fall under the following heads:—

a. Stems in -o, -η :—

The great number of Nominal Stems in -o created a tendency
(which was aided by the convenience of pronunciation) to put -o
in place of other Suffixes. Thus we have—

-ο for -η, as υλο-τόμο-ς wood-cutter, &c.*
-ο for -ες, in ἐλπο-κομο-ς wool-dresser, μενο-εικής pleasing to the
spirit; and for -ας, as γνηρο-κόμο-ς tending old age.
-μο for -μον, as ἀκμό-θετο-ν anvil-block; and for -μά, as αἶμο-
φορυκτο-ς dabbled with blood, Κυμο-δόκη, &c.
-ρο for -ρά, in πατρο-κασίγνητος, μητρο-πάτωρ, ἀνόρο-φόνος,
and the like. In ἄνδρα-πόδον the short Stem (as in ἄνδρα-ς)
is retained, but probably this form is due to the analogy of
tετράποδον: slaves and cattle being thought of together as
the two main properties in early times (Brugm.).

-ο inserted after a consonant; παιδ-ο-φόνο-ς child-slayer,
ἀρ-ματ-ο-πηγό-ς chariot-builder, υδατ-ο-τρεψίς water-fed, ἐλε-ο-
θρεπ-το-ς (ἐλεσ-ο-) grown in a marsh, ἥπερ-ο-φαίνει-ς flying in air,
δονυρο-δόκη (δορφ-ο-) spear-holder, κεραο-εύδο-ς (κεραο-) worker in
horn. Sometimes the -o is a real Suffix; e. g. in δι-ο-γενής (διφ-ο)
Zeus-sprung (= δίον γένος ἕχων).

Stems in -η instead of -ο appear in θαλαμ-πόλο-ς attendant of
a chamber, πυρ-φόρο-ς bearing wheat, ἐλαφ-βόλο-ς, ἐκατ-βόλο-ς,
κραναφ-πέδο-ς, ύπερ-φανο-ς. We may suppose that there was
a collateral Stem in -η (e. g. θαλάμη is found, but in a different
sense from θαλάμω-ς Od. 5. 432), or that the Compound follows
the analogy of βασιλ-φόρο-ς, &c.

Fem. -α becomes either -ο, as ἀστλο-πος storm-foot; or -η, as
γαλη-οχο-ς earth-holder, μομή-γενής born by fate.

* It is possible however that Feminine Nouns in -η were regarded as formed
from Stems in -ο, the long vowel being of the nature of a Case-ending (§ 113).
This is especially applicable to Adjectives; e. g. ἀκρο-πολις comes directly from
Masc. ἀκρο-ς (Brugm.).
The result of these changes is to make  the 'connecting vowel' in the great majority of Compounds. In later Greek this form prevails almost exclusively.

b. Stems in -t:—

The Compounds which contain these stems are mostly of an archaic stamp: ἀργ-πόδ-ες with swift (or white) feet, ἀργ-βούτ-ες white-toothed, ἀργ-κέραυνο-ς with bright lightning, τερπ-κέραυνο-ς hurling thunderbolts (τέρπω = τρέπω, Lat. torqueo), εἰλ-πόδ-ες trailing (?) the feet (of oxen), ἀλ-πλαω-ς washed by the sea, also ἀλ-αῆς, ἀλ-πόρφυρος, Ἁλλ-αρτός, Ἁλλ-θέρσης (cp. ἂλλ-εὗς fisherman), ἀγ-βοτ-ος fed on by goats, ἀγ-λυς deserted by goats, χαλ-φρων of light mind, δαξ-φρων warlike (or prudent), ἀλεξ-κακο-ς defender against ill, λαθι-κηδής forgetting care, πυκ-μυθής with shrewed counsel, καλλι-γύναικ-α with beautiful women (cp. κάλλι-μος), κυδ-άνειρα glorifying men (cp. κυδ-άων); with the Proper Names, Ἀθλ-οπ-ες, Πειρ-θοο-ς, Ἀλκ-νου-ς, Ἀλκ-μέδων (cp. ἄν-αλκ-ι-ς), and the words beginning with ἄρι- and ἐρι-.

The meaning of several of these words is very uncertain, owing to the merely ornamental and conventional way in which they are used in Homeric poetry. It seems to follow that they are survivals from an earlier period, one in which the number of Stems in -t was probably greater than in Homeric times.

Loss of ο may be recognised in ἄρι-πος (= ἄρτος τοῦ πόδας), ζει-δώρος grain giving (ζειδά), κραταἰ-γύδαλος of strong pieces, Δή-φοβος, perhaps also μαι-φόνος, Ἀλβαί-μένης, ταλαί-πορος: cp. γεραι-τερος from γεραιό-ς.

c. Stems in -σι:—


There are a few Stems in -τι; βωτι-άτερα feeding men, Καστι-ἀνερα (cp. κε-κασ-μένος).

We may add the Hesiodic φερεσ-βιος life-bearing, and φερεσ-σακης shield-bearing with φερεσ- apparently for φερεσ-.

These Stems were originally the same as those of the abstract Nouns in -τι-ς, -σι-ς: cp. Τερψι-χόρη, τερψι-μβροτος, &c. with
τέρψι-, πληξιττος with πληξι-. But in many cases new Stems have been formed under the influence of the sigmatic Aorist, with a difference of quantity, as in φοσί-ζοο-ς life-giving (φόσι-ς), λαοτι-μελης, φθισι-μερο-ς. Compare also ταμεσι-χρως with τμησι-, Πειοι-στρατο-ς with πιστι-, &c.

The group of Compounds is also to be noticed for the distinctly Verbal or participial meaning given by the first part of the word; cp. the next group, and § 126.

d. Stems in -ε-:

These are nearly all Verbal, both in form and meaning: ἐκεχε-κέτων-ες trailing the chiton, μενε-δηιο-ς withstanding foe men (so μενε-χάρμη-ς, μενε-πτόλεμο-ς, Μενε-λαο-ς, Μενε-σθεος, &c.): ἐκε-κευηςata restraining passion, ἐκε-φωος possessing judgment, ἐκε-πευκηes carrying sharpness, Ἐκε-πολαι-ς, Ἐκε-νης, Ἐκε-κλης; ἀγε-λεη driving spoil, ἀρξε-κακο-ς running, ἀγκε-μαχο-ς fighting close, ἠκε-ποῖη with beds of grass: Ἀρξε-λοχο-ς, Φερε-κλος, Μελε-αγρο-ς; ἄρε-οικος carrying his house (of the snail in Hes.), ἔγρα-κύδῳμος stirring tumult: also (if ε is elided) ψευδ-άγγελο-ς bringing false news, αἰθ-οφ fiery, μισγ-άγκεα the meeting-place of stings, ἀλεξάνδρες keeping off wind, Ἀλεξ-ανδος.

Stems in -σε; ἀκεροε-κόμη-ς with unshorn hair, Περσε-φόνεα.

With the Stems in -ε may evidently be placed ταλα-, in ταλά-φωος with enduring mind, ταλα-εργο-ς enduring in work, ταλαύρνως (for ταλα-Γρων-ος) bearing a shield of hide, ταλα-πευθής bearing sorrow, ταλα-πείριος bearing trial; and τη- in Τη-πόλεμος &c.: also ταυ-ν-, in ταυ-γλωσσο-ς with outstretched tongue, long-tongued, ταυ-φυλλος long-leaved, ταυ-γλωσσες long-notched (arrows), and ἑρυ- in Ἑρύ-λαος, defender of the host.

e. Stems in -ν-:

ἀ for ἀ appears in ὀνομά-κλυτος of famous name, κυν-μυα for κυν-μνα on the analogy of κύν-α.

f. Case-forms:—

Nom. Acc. in Numerals, as ἐν-δεκα, δω-δεκα.

The Dative is probably to be recognised in ἀφη-φατο-ς slain in war (and so Ἀρη-θοο-ς, Ἀρη-λυκο-ς), πυρ-ηγης sharpened by fire (πυρ-καντο-ς, Πυρ-φλεγεθώς), δι-πετής falling in the sky; the Dat. Plur. in κρεοσι-φορητο-ς brought by the fates, ὀρει-τραφο-ς nursed in mountains, εγχεσι-μωρο-ς great with spears, ἐντεσι-εργο-ς working in harness, τειχεσι-πλήτα (Voc.) drawing near to (assailing) walls, Ναυσι-κα, Μῆδεσι-κάστη, Παρι-θη, Χερσι-δάμας; a Locative form in χαμαι-εύης sleeping on the ground, ὀδοι-τόρο-ς a wayfarer, χοροι-τυτήδρες calving in the dance, Πυλογενής born at Ρυλη, παλαι-φατο-ς of ancient fame, and perhaps (to express manner) in ἰθα-γενής duly born, δοξοι-τροχο-ς rolling. Cp. ἐμ-πυρ-βήτης made to stand over the fire, i. e. a kettle.
This use of the Dative may have been suggested by the Stems in -ι and -σι. Compounds such as ἀλκειν-πελας, ἀλκειν-καρπος, ἀλκειν-βως, containing forms which sounded like the Dat. Plur. of Stems in -σι, may have served as types for the group ἔχειν-μαιρος, τεχειν-πλήτης, ὀρειν-τρόφος, &c. in which the Dat. Plur. takes the place of the Stem. Cp. Πρωτεί-λαος.

Conversely, φερειν-βιος liveness, and φερειν-σακχρ (Hes.) ought to be *φερειν-βίος, but have followed the type of ἀρειν-βιος, τελειο-φώς, &c.

The forms δι-φιλος-σα, ἀρητε-φιλος-σα, ἀρητε-κτάμενος-σα, δαἰ-κτάμενος-σα, δουρι-κλυτός-σα, δουρι-κλειτός-σα, ναυρι-κλυτός-σα should probably be written as separate words, Δι-φιλος, Ἀρητε κτάμενος, &c. As to -κτάμενος see § 125, 6: as to -κλυτός, -κλειτός, cp. § 128.

The Genitive is very rare: οὐδενόσ-αρο-σ not worth caring for, Ἐλλην-πτῶτος.

The Accusative may be recognised in δικασ-τύλο-σ busied about suits (δικαί), ἀταλά-φρον with childish thought (= ἀταλά φρονέων, which is also used in Homer), ἀκαλα-ρετίς gently flowing, Ἀλκά-θοος (cp. Dat. ἀλκ-το), ποδά-νυπτρον, also πάν (altogether) in πάμ-παν, παῦ-άλολος, παῦ-άποτμος, πάμ-προτος, &c.

An ending -η (for -ά) may be seen in νεφ-φατος new-slain, ὀλυγη-πελέων. This is perhaps an Instrum., as πάντη (§ 110).

125.] Form of the second Stem. 1. The use of a Root-Noun, i.e. a Verbal Stem without a distinct Nominal Suffix (§ 113), is more common in Composition than in simple Nouns: as, δι-γυν-ες yoked in a pair, δι-πλακ-α two-fold, χερ-νυβ-α hand-washing, οἶν-οπ-α wine-like, νήηδα (νή-Φιδ-α) ignorant, αγι-λιπ-ος (Gen.) left by goats, πολυ-αίξ much starting, βοω-πλήξ an ox-whip.

The Stem, it will be seen, is in the Weak form.

2. Nouns in -ώς (Gen. -ο-σ) and in-ος (Gen. -ε-ος) form the Compound in -ης, Neut. -ες, as ἀν-αώδης without shame (αιδώς), θυμ-αλγίς grieving the spirit (άλγος).

The Stem in these Compounds is often weak, though in the simple Neuters in -ος it is strong (§ 114): e.g. αἰνο-παθής (as well as ταλα-πευθής, ναι-πευθής, from τεύνωσ), ἀγχι-βαθής (βέθυνς, πολυ-βευθής), οἰνο-βαρής, πρωτο-παγής, ά-σιωής, θυμό-δακής, ἀνο-φραδής, ἐτερ-αλκής, τηλε-φανής, &c. So we find ἄικως (II. 22. 336) as Adv. to ἄεικης, and ἄλλο-ιδέα (Od. 13. 194) alongside of θεο-ειδής, μυλο-ειδής, &c.

This weakening of the Stem, accompanied by shifting of the accent to the suffix, apparently represents the original rule—words like ταλα-πευθής being formed afresh from the Simple Noun. Conversely, the analogy of the Compounds has given rise to the forms πάδος, βάδος, βάρος, &c. and also to the simple Adjectives such as ψευθής, σαφής.

3. Stems in ην (εν-) usually take ων (ον-) in Composition: as φρην (Gen. φρεν-δος) forms πρό-φρον, Gen. πρό-φρον-ος: and

4. Some Stems take a final -τ, as ἀ-βλητ-α (Acc. Sing.) unthrown, ἀ-κμῆ-τ-ες unwearied; so ἐπι-βλής, ἀ-δμής, ἀ-γυώς.

5. In Adjectives the Suffix is often replaced by one ending in -ο, as ἄργυρο-δίνη-ς, and ἀ-δελεγγὲνεια (for ἐς-μᾶ) early born.

Fem. Stems in -ο, as χρυσο-θρόνο-ς ('Ἡρη), ῥόδο-δάκτυλο-ς ('Ηώς), and many other adjectives 'of two terminations.'

6. The use of a Participle in the second part is rare: it is found in some Proper Names, as Οὐκ-αλέγων, Πυρί-φλεγέθων, Θεο-κλύμενος: also where it is a mere Adjective without any Tense-meaning, as πολυ-τλας, cp. ἀ-δάμας. In other cases we can write the words separately, as πάλω πλαγχέντας, δάκρυ χέων, πᾶσι μέλοντας, κάρη κομώντες, εὑρ ναετάων, εὑρ νέων, εὑρ κτίμενοι, πάλιν ὄμενοι, Ἁρη κτάμενοι, δαὶ κτάμενοι, &c.


Note however παλιώζεις (for παλ-ιώζι-ς), βοῦ-αυτό-ς the time of unyoking, Βοῦ-βρωστι-ς.

COMPOSITION.

ελυ(θ)ο-, come, νε-ήλυδ-ες.

ἀγερ-, assemble, ὦμ-ἀγερ-ες, θῦμ-ἀγερ-έων (= θυμὸν ἀγέλων).

ἐρυ- strive, ἀμφ-ήπιστος striven about.

So ποδ-ήμεμος, εὐ-ώμιμος (πολυ-ώνυμος, &c.), εὐ-ήμωρ (ἀγερ-), εὐ-ήψεις (from ἄρθους wealth), γαμῦ-ώνιξ, πεμπ-ώβολον, ἀν- ἰκτεστος, ἀν-όιεστος, ἐρ-οὐνῆς (ὄνα- help), ὑπ-όρεια (ὄρος), δι-ηπόσιοι and τρι-ηπόσιοι (ἐκατόν).

Similar lengthening is found, but less frequently, in the first part of the Compound; ὀλεσι-καρτός, ἥλιτο-μινος, Ἄρει-δυια. Also in other derivatives, as ἣμεμό-ες, ἰμυρ-ἐς, τηλεθδοςα (θαλέθω), ἰγκρεθδνται (ἀγερ-).

126.] Meaning of Compounds. 

The general rule is that the prefixed Stem limits or qualifies the meaning of the other: as ὠμο-γέρων hale old man, δημο-γέρων elder of the people, τρι-γέρων (Aesch.) thrice aged; ἵππο-δαμο-ς tamer of horses, ἵππο-βοτο-ς pastured by horses, ἵππο-κόμος with plume of horse-hair, ἵππο-κέλενθος making way with horses; βαθυ-δινής deep-eddying.

The prefixed Stem may evidently express very different relations—that of an Adjective, as ὠμο-γέρων, βαθυ-δινής, or a Genitive, as δημο-γέρων, ἵππο-κόμος, or an Object, as ἵππο-δαμος, or an Adverb of manner or place or instrument, as ὦμ-ήγερες, ἥμερο-φοίτης, &c.—and various attempts have been made to classify Compounds according to these relations. Such attempts are usually unsatisfactory unless the differences of meaning upon which they are based are accompanied by differences of grammatical form.

In respect of form an important distinction is made by the fact that in the second part of many Compounds a Substantive acquires the meaning of an Adjective without the use of a new Suffix; e.g. ὑόδο-δάκτυλο-ς, literally rose-finger, means not a rosy finger, but having rosy fingers; so ἵππο-κόμος with a horse-plume, ἵππο-χαλτής with horse’s mane (as a plume), βαθυ-δινής (= βαθυ- δινή-ες), &c. Such Compounds are called by Curtius Attributive. The formation is analogous to the turning of abstract into concrete Nouns by a mere change of Gender (instead of a Suffix), § 116. Thus διο-γενής (= διον γένος ἔχων) is to διον γένος as ψευδής false to ψευδός falsehood.

Among the meanings which may be conveyed by a Stem in a Compound, note the poetical use to express comparison: as ἀελλό-πος storm-foot, i.e. with feet (swift) as the storm, μελί-γερν-ς honey-voiced, ὑόδο-δάκτυλο-ς, κυ-διπ-ς, &c. So too ποδ-ήμεμος like the wind in feet, θυμο-λέων like a lion in spirit.

The order of the two Stems may be almost indifferent; i.e. it may be indifferent which of the two notions is treated as qualifying the other; e.g. ποδ-ώκις swift of foot (= ὦκυς τούς πόδας)
is the same in practical effect as \(\omega k\nu-\pi\nu\vea\) swift-foot, with swift feet (\(\omega k\nu\tau\, \pi\vartheta\alpha\varsigma \varepsilon\chi\omega\)).

In the Compounds called by Curtius Objective, i.e. where the relation between the two parts is that of governing and governed word, the general rule requires that the governed word should come first, as in \(\iota\tau\pi\delta-\delta\alpha\mu\omega-s\) horse-taming. This order appears to be reversed in certain cases in which the first Stem has the force of a Verb. The Stems so used are—

1. Stems in -\(\varepsilon\) (§ 124, \(d\)), as \(\varepsilon\lambda\kappa-e\-\chi\iota\tau\omega\nu\varepsilon\), \(\varepsilon\chi\nu\varepsilon-\phi\rho\omega\varepsilon\), &c.

2. Stems in -\(\sigma\iota\) (§ 124, \(c\)), as \(\varepsilon\lambda\kappa-e-\sigma\iota-\pi\tau\pi\lambda\alpha\), \(\phi\theta\iota-\sigma-\gamma\nu\omega\rho\varepsilon\), &c.

3. Some of the Stems in -\(\iota\), as \(\iota\varepsilon\lambda\iota-\pi\tau\theta\delta\varepsilon\), \(\kappa\nu\omega-\alpha\nu\vei\varphi\varepsilon\), \(\alpha\mu\alpha\tau\rho\varepsilon\nu\varepsilon\) (Hes.), \(\lambda\alpha\theta-\kappa\eta\delta\varepsilon\), \(\lambda\alpha\theta-\phi\rho\omega\varepsilon\), \(\tau\pi\tau\iota-\kappa\epsilon\rho\alpha\nu\varepsilon\) (§ 124, \(b\)) ; and in -\(\omicron\), as \(\phi\iota\omicron-\pi\tau\omicron\lambda\varepsilon\omicron\) loving war, \(\phi\iota\omicron-\kappa\epsilon\rho\tau\omicron\varepsilon\omicron\), \(\phi\iota\omicron-\kappa\tau\tau\varepsilon\omicron\), \(\phi\nu\omicron-\pi\tau\omicron\lambda\varepsilon\omicron\) flying from war, \(\alpha\mu\alpha\tau\rho-\epsilon\iota\varsigma\hbox{ blundering in speech, }\)

\(\nu\alpha\tau\iota-\mu\nu\varepsilon\omega\) astray as to the month: also the Compounds of \(\tau\alpha\lambda-, \tau\lambda\gamma-, \tau\alpha\lambda-\pi\tau\nu\theta\varepsilon\hbox{ enduring sorrow, }\)

\(\tau\lambda\gamma-\pi\tau\lambda\varepsilon\omicron\varepsilon\), &c., and \(\tau\alpha\nu\iota-\pi\tau\rho\varepsilon\varepsilon\) (Hes.), which is—\(\hbox{ the Homeric }\tau\alpha\nu\iota\iota-\pi\tau\rho\varepsilon\varepsilon.\)

In most of these cases the inversion is only apparent. For instance, \(\varepsilon\lambda\kappa\iota-e-\pi\tau\pi\lambda\alpha\varepsilon\) means \\(\hbox{ trailing the robe as distinguished from other ways of wearing it; the notion of trailing is therefore the limiting one. }\) \(\hbox{ So }\tau\alpha\nu\iota-\pi\tau\rho\varepsilon\varepsilon\) means long-winged; \(\mu\nu\varepsilon-e-\pi\tau\omicron\lambda\varepsilon\omicron\), \(\phi\nu\omicron-\pi\tau\omicron\lambda\varepsilon\omicron\), \(\tau\lambda\gamma-\pi\tau\lambda\varepsilon\omicron\varepsilon\), \(\nu\exp{o\pi\varepsilon}\pi\tau\omicron\lambda\varepsilon\omicron\varepsilon\) describe varieties of the genus ‘warrior.’

Nevertheless we must recognise a considerable number of Compounds in which the Prefixed Stem is Verbal in form as well as in meaning. A similar group has been formed in English (e.g. catch-penny, make-shift, do-nothing, &c.), and in the Romance languages (French \(\tau\omega\nu-\tau\iota\varepsilon\), \(\tau\omega\nu-\tau\iota\varepsilon\tau\nu\tau\), \(\tau\omega\nu-\tau\iota\varepsilon\tau\nu\tau\), Italian \(\tau\omega\nu-\tau\iota\varepsilon\tau\nu\tau\), &c.). These groups are of relatively late formation, and confined for the most part to colloquial language. The corresponding Greek forms represent a new departure of the same kind.

The process by which the second part of a Compound passes into a Suffix cannot often be traced in Greek. An example may be found in -\(\alpha\pi\gamma-\) (\(\pi\delta-\alpha\pi\gamma\varepsilon\), \(\iota\mu\epsilon\delta-\alpha\pi\gamma\varepsilon\), \(\alpha\lambda\lambda\theta-\alpha\pi\gamma\varepsilon\)) = Sanscr. -\(a\iota\varsigma\), Lat. -\(i\nu\nu\nu-\) (long-\(i\nu\nu\nu\), prop-\(i\nu\nu\nu\)). In the adjectives in -\(\iota\nu\), as \(\omp\iota\nu\varepsilon\), \(\alpha\iota\nu\varepsilon\), \(\iota\nu\varepsilon\), \(\nu\rho\omega\varepsilon\), \(\mu\rho\nu\varepsilon\), the original sense of the Stem -\(\alpha\pi\) is evidently very faint. In the proper names \(\alpha\lambda\iota\vei\vea\), \(\alpha\lambda\iota\vei\vea\), "\(\varepsilon\lambda\iota\varepsilon\vei\varepsilon\), \(\Pi\iota\nu\varepsilon\), &c. it becomes a mere Suffix.

127.] Stems compounded with Prepositions. These are of two readily distinguishable kinds:

1. The Preposition qualifies; as \(\iota\pi\-\mu\alpha\rho\tau\nu\rho\varepsilon\) witness to (something), \(\tau\pi\iota-\kappa\tau\tau\varepsilon\) dwellers around, \(\alpha\mu\phi\-\phi\alpha\lambda-s\) with crest on both sides, \(\pi\rho-\phi\rho\varepsilon\) with forward mind. Forms of this kind are
sometimes obtained directly from Compound Verbs: e.g. ἐξοχός from ἕξ-ἕχω, not from ἕξ and ὄχος.

2. The Preposition governs, i.e. the Compound is equivalent to a Preposition governing a Noun; ἐν-νῦξ-ιο-ς in the night, κατα-χθὼν-ιο-ς under-ground, ἀπο-θύμ-ιο-ς displeasing (lit. away from the mind), &c.; also (but less commonly) without a Secondary Suffix, as ἐγ-κέφαλο-ς brain (lit. within the head), ἐπι-άρωπο-ς attached to the soil.

The placing of the Preposition before the governed Stem is a departure from the general rule stated above. It may be held, however, that the Preposition serves (in some of these Compounds at least) as the limiting or qualifying member of the word. Compare νῦξ-ιο-ς by night, ἐν-νῦξ-ιο-ς within the night: it is evident that the ἐν limits the sense of νῦξιος in essentially the same way as παυ- in παυ-νῦξ-ιο-ς all the night. So κατα-χθὼν-ιο-ς is nearly equivalent to χθὼν-ιο-ς; the Preposition merely makes it clear in what sense the Suffix -ιο is to be understood—'belonging to the earth' by being under it.

128.] Accentuation. The Accent generally falls on the last syllable of the prefixed Stem, or if that is impossible, then as far back as possible; χροστό-θρονος, ἀελλό-πος, ἐπί-ήρατο-ς (ήρατο-ς), αἴν-αρέτη-ς (αρετή), &c. The chief exceptions are the following:—

1. When the second Stem ends in -ο and has the force of an Active Participle, it is oxytone, or, if the penult is short, paroxytone; as ὑ-φορβόδ-ς, ἤμιο-εργός, τοῦκ-φόρο-ς. Except Compounds with Prepositions, as ἐπί-κλεπτο-ς, πρό-μαχος, ὑπο-τροπο-ς; also those in -οχ-ς, and one or two more, πτολί-πορθο-ς, ἀγχι-μολο-ν, ἰππό-δαμος.


But a few Adjectives in -ης are barytone, as ὕψι-πέτης, ποδώκης, χαλκ-ήρης, ταυν-ήκης; also the Fem. forms ἥρι-γένεια, λη-βότεια, δυσ-αριστο-τόκεια, μυσγ-αγκεια.

3. When the second Stem is a long monosyllable, it is accented: βοῦ-πλῆξ, ἀπο-τρρῳξ, παρα-βλῶτ-ες, παρα-πλῆγ-ς, ἀ-βλῆς, &c. (§ 125, 2). Hence the Fem. forms βο-ὁπ-ις, γλαυκ-ὁπ-ις, &c. (as if from βο-ὁψ, γλαυκ-ὁψ, &c.).

129.] Proper Names in Greek are generally Compounds; the exceptions are chiefly names of gods, as Ζεῦς, Ἅρη, Ἄθηνη, &c., and of certain heroes, as Πάρις, Πρίαμος, Ἀλας, Τέκνερος, &c.
Note that the gods whose names are Compound, as Διό-νυσος, Δὴ-μῆτρα, Περσε-φόνεια, are less prominent in Homer.

The second part of a Proper Name is liable to a peculiar shortening: Πάτρο-κλο-ς, Φέρε-κλο-ς, for Πατρο-κλέσ, Φερε-κλέσ, Σθένε-λαος for Σθένε-λαο-ς, Αἰγι-σθος for Αἰγι-σθένης, Μενεσθεός for Μενε-σθένης; cp. Εὐρυμύθης (Od. 9. 509), patronymic of Εὐρυμέδων. In these names the shorter form has (or had originally) the character of a 'nick-name,' or pet name.

In general, however, the 'pet' name is formed by dropping one of the two Stems altogether: the other Stem taking a Suffix in its place*. Thus we have in Homer the names——

in -το-ς, as Ἐκα-τος (for ἑκατη-βόλος), Εὐρυ-τος (Εὐρυ-βάτης, Εὐρη-αλος, &c.), Ἰφι-τος, Ἐχε-τος, Δῆ-τος.

in -τωρ, as Ἀκ-τωρ (for Ἀγέ-λαος or some other name beginning Ἀγε-) Ἐκ-τωρ (Ἐχε-), Μέν-τωρ (Μεν-), Καλή-τωρ, Ἀμύν-τωρ, &c.

in -τής, as Θερσί-της (cp. Θερσί-λογος, &c.), Πολλ-τής, Ὁρέσ-της, Θενέσ-της, Μέν-της (cp. Μέν-τωρ).

in -ως, as Δόλ-ως, Ἀγάθ-ως (cp. Λάκων=Λακεδαμόνιος).

in -ευς, as Περσε-εύς (from Περσε-φόνος), Οἶν-εύς (cp. Οἶνο-μαος, &c.), Πρωτ-εύς, Λεοντ-εύς, &c.

in -ος; Δολ-λος (Δόλ-οψ, &c.) Ὅδ-λος, Τυχ-λος, Φήμ-λος, Καλῆ-τος, and many more.

in -ας, -εις; Πελ-ής, Τειρεσ-λας; Ἐρμελας, Αινελας, Αιγελας.

In these names the Suffix is not used with its proper force, but merely in imitation of the corresponding groups of Common Nouns. This is evident from the fact that so many of these words are inexplicable as Simple Nouns. Note especially the names in -τος and -ως from Adjectives, as Εὐρυ-τος, Ἰφι-τος, Ἀγάθ-ως; and those in -ευς from Nouns of the consonantal declension (§ 118), as Λεοντ-εύς, Αλγε-εύς, and even from Verbs, as Περσε-εύς.*

The first part of the Compound has probably been dropped in Κλυμένη (cp. Περι-κλύμενος), Ὡόων (cp. Ἡπιο-θόου), &c.

130.] NUMERALS. Although the Numerals are not properly to be counted as 'Nouns,' it will be convenient to notice here the chief peculiarities of formation which they exhibit.

1. There are two Fem. forms for εἴς, viz. μία and ία; also a Neut. Dat. ία (II. 6. 422). The Stem α- (for σμ-) in α-παξ, α-παοός, &c. is to be regarded as a weak form of the Stem εν- (θαμ). The weak form σμ- is to be traced in μία, for σμ-ια.

2. The forms δῦο and δῶο are equally common in Homer.

For the number 12 we find the three forms δυώδεκα, δώδεκα, and δυοκαίδεκα; also the Ordinals δυωδέκατος and (rarely) δωδέκατος.

3. Besides τέσσαρ-ες there is a form πλουρ-ες, applied to horses in I. 15. 680 and 23. 171, to other objects in I. 24. 233 and three times in the Odyssey (5. 70, 16. 249, 22. 111).

The Stem τετρά- appears in the Dat. τέτρα-σι, also in the Ordinal (τέτρα-τος and τέταρ-τος), and most derivatives, as τετρά-κις, τετρα-χά, τετρά-φαλος four-crested, &c. (but cp. τεσσαράβοις worth four oxen); also with loss of the first syllable in τρά-πεζα.

The variation in the Stem of this Numeral has been fully discussed by Joh. Schmidt (K. Z. xxv. p. 47 ff.). He shows that the Stem had three forms (§ 114*).

The strong form is seen in Sanscr. cātvaras, which would lead us to expect Greek *τεττάρες (hence perhaps Dor. τίτορες); the weakest in the Sanscr. Ordinal turiya, for ktur-iya, in which the shortening affects both syllables, and the first is consequently lost. This weakest Stem appears in τρυ-φάλεα a four-ridged helmet, and is not derived from the form τετρά-.

It probably fell into disuse owing to its unlikeness to τέσσαρες; accordingly it has only survived in words in which the meaning ‘four’ had ceased to be felt.

The form πλουρες may be akin to Lesbian πέσσυρες or πέσυρες, but there is no decisive ground for regarding it as Æolic.

4. δικτό, like δόω, is a Dual in form. The primitive ending -ω (Sanscr. ashtāu) may be traced in ὀγδόος (ὁγδωφ-ος, ὀγδωος, Lat. octāvus).

5. Under ἑννέα note the varieties ἑνα-τος and ἑινα-τος ninth, probably for ἑνά-τος; so ἑινά-κις, ἑινά-νυχες, ἑινά-ετες; also ἑιν-ημαρ (for ἑννέ-ημαρ), ἑννέ-ωρος of nine seasons, ἑννήκουτα (for ἑννέ-ήκουτα, cp. τρι-ήκουτα, &c.) and ἑννήκουτα—the last a form difficult to explain.

The numbers above ten are generally denoted by Compounds of the kind called Copulative (Sanscr. dvandva): δυω-δεκα two and ten.

The analogy of the Numerals ending in -ά (ἐπτά, ἑδεκα, with the Stems τετρά-, ἑινά-) has led to the use of ἀ as a connecting vowel in Numerals generally; hence πεντά-ετες and ἕδα-ετες (Od. 3. 115), δικτά-κυμνος, τεσσαρά-βοιος, ἐεικοσά-βοιος. But inversely o is found for ἀ in πεντηκοντό-γνος (Π. 9. 579); cp. § 124, a.
CHAPTER VII.

USE OF THE CASES.

Introductory.

131. The Case-Endings and Adverbial Endings serve (as has been said in § 90) to show the relation in which the words to which they are suffixed (Nouns, Pronouns, Adverbs, &c.) stand to the Verb of the Sentence.

This relation may be of three kinds:—

1. The Noun or Pronoun may express the Subject of the Verb: or rather (since a Subject is already given by the Person-Ending) it may qualify or define the Subject so given. E.g. in the sentence βασιλεὺς δίδω-σι the-king he-gives βασιλεὺς explains the Subject given by the Ending -σι.

2. The Noun &c. may qualify the Predicate given by the Stem of the Verb. E.g. in ταῦτα δίδω-σι, ἐμοὶ δίδω-σι, καλῶς δίδω-σι, ἄπο-δίδω-σι the Noun (Pronoun, Adverb, Preposition) qualifies the meaning expressed in the Stem δίδω-. Constructions of these two kinds are found in Sentences which involve the addition of one word only to the Verb. Those of the second kind might be called 'Adverbial'—using the term in the widest sense, for a word construed with a Verb-Stem.

Note that a Nominative may be used 'adverbially': e.g. βασιλεὺς ἵσ-τι may mean he-is king (as well as the king he-is). See § 162.

3. The Noun &c. may be connected with, and serve to qualify, another Noun or Adverbial word. E.g. in the sentences βασιλέως νίῶ δίδωσι, Κύρων βασιλέως περιγύρνεται, the word βασιλέως is not connected with the Verb, but with a Noun.

If the former constructions are 'Adverbial,' these might be called 'Adnominal' or 'Adjectival.' The Sentences in which they are found must contain at least two words besides the Verb; they are therefore of a higher order of structure than the two former kinds.

From these relations, again, more complex forms of structure are derived in several ways, which it will be enough to indicate in the briefest manner.

A Verb compounded with a Preposition becomes for the purposes of construction a new Verb, with a syntax of its own. Similarly, the phrase formed by a Verb and a Noun (Case-form or Adverb) may be equivalent in the construction to a single Verb, and may take a further Adverb, or govern Cases of Nouns accordingly. E.g. in κακὰ πέξει τῶν he does evil to some
one the Acc. τινά is governed by the phrase κακὰ ρέξει: in τίνε
τοια τέκεστι honoured like his children the Dat. τέκεστι is governed by τίνε
τοια.

Again, the new Case-form or Adverb so 'governed' by a
Verb and Noun may belong in sense to the Noun. Thus in
the sentence μέγι ἔξοχος ἔπλετο he is greatly eminent, since ἔξοχος
expresses the meaning which μέγα is intended to qualify, we
may consider that practically μέγα is construed with ἔξοχος
alone. Evidently a qualification of this kind will generally
apply only to an Adjective * (just as the degrees of comparison
are essentially adjectival). In this way it comes about that an
Adverb may in general be used to qualify an Adjective; and
that very many Adjectives and Adverbs 'govern' the same Cases
as the Verbs which correspond to them in meaning. E.g. in
συν ἐκέλος ἀλήθν the Adj. ἐκέλος takes the construction of
a Verb meaning to be like.

In a strictly scientific treatment of the Cases the various constructions
with the Verb should come before the constructions with Nouns and Pre-
positions. Such a treatment, however, would have the inconvenience of
frequently separating uses of the same Case which are intimately connected.
E.g. the construction ἄλγει τὴν κεφαλήν (2) cannot well be separated from the
extension of the same construction in μέγας ἐστὶ τὸ σῶμα (3). The Nomina-
tive, too, is used not only as the Subject, but also as the Predicate, or part of
it. It will be best therefore to take the several Cases in succession, and to
begin with the 'oblique' Cases.

**The Accusative.**

132.] Internal and External Object. The uses of the Ac-
cusative have been divided into those in which the Acc. repeats,
with more or less modification, the meaning given by the Verb,
and those in which the action of the Verb is limited or directed
by an 'Object' wholly distinct from it. E.g. in the sentence ἐλκοσ ὅ με ὀντασε, lit. the wound which he wounded me, ὅ (ἐλκοσ)
qualifies ὀντασε by a word which expresses to some extent the
same thing as the Verb ὀντασε: whereas με qualifies it in a
different way. As the latter kind of Acc. had been known as
the Acc. of the External Object, so the former has more
recently been termed the Acc. of the Internal Object. We
shall take first the different uses which fall under the description
of the 'Acc. of the Internal Object.'

The foundation of this division (as Delbrück observes, *Synt. Forsch.* iv. p. 29) is the circumstance that all Accusatives which

---

* In later Greek Adverbs are constantly used to qualify substantives: as ὅ τελ βασιλεύς, ὅ πνει χρόνος, &c. But this use only becomes possible when we have the Article to show how the Adverb is to be understood,
do not express the external Object of an action may be explained in nearly the same way. The real difficulty arises when we try to find a principle which will explain these different Accusatives and at the same time exclude the relations expressed by other Cases or Adverbial forms. No such principle can be laid down. The fact seems to be that the Accusative originally had a very wide 'Adverbial' use, which was encroached upon by the more specific uses of other Cases. The different constructions included under the 'Internal Object' have all the appearance of fragments of an earlier more elastic usage.

133. Neuter Pronouns may be used in the Accusative 'adverbially,' i.e. to define the action of the Verb: as II. 1. 289 οὐ τίνι οὐ πείσεσθαι δίω in which I think that some one will not obey; II. 14. 249 ἀλλο ἐπίνσονεν gave another lesson; Od. 23. 24 τούτῳ ἀνήσει will do this benefit; Od. 10. 75 τῶν ἵκων comest as thou dost; II. 5. 827 μήτε σοῦ γ' Ἀρηα τὸ γε δείδωι fear not Ares as to this; τόδε χαῦσοι be angry at this; τάδε μαίναται does these mad things (=is mad with these acts).

This use includes the Adverbial τί why? (e.g. τί ἦλθες in regard to what have you come? = what means your coming?) : τό therefore (§ 262, 3), οὐ διδίκει because, that (§ 269): τί in any way, οὐδὲν not at all, ἀμφότερον for both reasons (II. 7. 418), δοκά in two ways (Od. 2. 46), πάντα altogether, &c.; also the combination of Pronoun and Adverb in τὸ πρῶν, τὸ πάρος, &c. the time before (see § 260, b).

134. Neuter Adjectives are often used in this way; as εἰδῶ ρέοι flows in a broad stream, ὁδέα κεκληγώνος uttering shrill cries; so πρῶτον, πρῶτα in the first place, πολύ, πολλών, πολλά much, μέγα greatly, ἄλγον, τυτθόν little, ἵσον, ἵσα equally; ὅσον, τόσον, τοῖον; ἄντιλον, ἐναντίλον; ὑπερπον, ὑπερτάτα, μᾶλλον, μᾶλλον, ἄσσον, ἄχιστα; ἤ (Neut. of ἤδος or ἤδι), ἤδώ, ἤδιον, ἤδια, ἤδα, ἤδα, πᾶλον, πᾶλα, μακρᾶ, ἄδια, ἄβαρ, ἄβρα, ἄξι, ταρφέα, ἵπτεμορά, ἐνδέξια, ὄχα, ἐξοχα; and many more.

In general there is no difference perceptible between the Neut. Sing. and Neut. Plur. But compare τυτθόν for a little space, and τυτθά κέασαι split into little pieces (Od. 12. 388).

Note the combination of Pronoun and Adjective in τὸ πρῶτον, τὰ πρῶτα, τὸ πρῶτον, τὸ πρῶτον: also in τὰ ἄλλα in other respects.

This construction is very common in Homer, and may almost be said to be the usual Homeric mode of forming an Adverb. It has been already observed that Adverbs in -ως are comparatively rare in Homer (§ 110).

135. Cognate Accusative. This term denotes that the Verb
is construed with a Substantive in the Acc. of 'cognate' form, or at least of equivalent meaning.

A Cognate Acc. is generally used to introduce the Adjective or Pronoun which really qualifies or defines the predication contained in the Verb: e.g. ἄπρηκτον πόλεμον πολεμίζειν to wage a war without result (cp. the adverbial use of a Neut. Adj. in ἄλληρκτον πολεμίζειν to war without ceasing); ὁς κεν ἄριστην βουλήν βουλεύσῃ who shall give the best counsel (= ἄριστα βουλεύσῃ); ἐνέπλει παντοτινὰ φιλότητα treated with all manner of love; ἐναν τὴν αὐτὴν ὀδὸν to go the same way. So ἐπὶ-κλησιν καλέοντι call by way of surname: and with a Noun in the Plural, βουλάς βουλεύειν to give counsel (from time to time); δάσαντο μόλας divided into the several shares; αἰχμὰς αἰχμάδασσονι νιεῶτεροι (with repetition for the sake of emphasis), &c.

With a Pronoun referring to a cognate Noun; λώβης ... ἦν ἐμὲ λαβήσασθε, ἔλκος ὡς με βροτὸς οὕταιεν, ὅποσχεσ ἦν περ ὑπέστην, &c.

136.] Other Adverbial Accusatives. The following uses may be placed here as more or less analogous to the Cognate Accusative:

(1) Substantives expressing a particular sphere or kind of the action denoted by the Verb: as—

Π. 6. 292 ἦγαγε Σιδώνιθεν ... τὴν ὀδὸν ἦν Ἐλέγην περ ἀνὴγαγε the voyage on which he brought back Helen: (cp. Od. 6. 164 ἡλθον γὰρ καὶ κεῖε ... τὴν ὀδὸν ἦ ὡς κτλ.) ... so ὀδὸν αἰχεῖσθαι, ὀδὸν ἡγίσασθαι to lead on the way; and again ἔξεσθην ἐξεῖν to go on an expedition (and in Od. 21. 20 ἔξεσθην πολλὴν ὀδὸν ἠλθεν went a long way on an expedition), ἀγγελίην ἀθύτατα going on a message; βουλάς ἐξάχρον ἀγάδας taking the lead in good counsels; Od. 8. 23 ἄέθλους ... τοὺς ... ἐπερήσαντ' Ὀδυσσῆς; Od. 19. 393 οὐλὴν τὴν ποτὲ μων σῶς ἦλασε. So δαίμονα γάμον holding a wedding-feast, δαίμον τάφων gave a funeral feast (whereas the cognate δαίτην δαίμονεν means holding an ordinary feast); ἔντεργους Ἠρμήνας τοῖς σύνετον πάρειαν broke in grievous strife.

So probably we should explain Π. 1. 31 ἔμων λέχος ἀντιώσωσιν, like Π. 15. 33 φιλότης τε καὶ ἐνυή ἦν ἐμύγης (cp. Ἡμ. N. 1. 67 ὅταν θεόλ ... γιγαντεσσον μᾶχαν αὐτίκωσιν). Also Od. 6. 259 ὀφρ' ἀν μὲν κ' ἄγροις ῥομέω καὶ ἐρ' ἀνθρώποιν so long as our way is through fields and tillage of men,—ἄγροις = ὀδὼν ἐν ἄγροις.

Note that this construction is chiefly applied to the familiar spheres of action—battle, council, feasting, &c.

(2) Abstract Nouns expressing an attribute of the action. Π. 9. 115 οὐ τι πευδός ἐμᾶς ἀτας κατέλεξας with no falsehood
hast thou recounted my folly: Od. 7. 297 ταῦτα τοι... αληθεῖν κατέλεξα.

So δέμας (in phrases like δέμας πυρὸς like fire), and the Adverbs ἀκριν, ἀκρη, λίκη, with many others (see § 110), are originally the Accusatives of Abstract Nouns.

Add the poetical expressions such as πῦρ ὀφθαλμῷ σος διδορκῶς with look of fire, μένεα πειλώτες breathing martial fury.

The phrase πῦρ διδορκῶς is a boldness of language (compared e.g. with δεινὸν δερπόμενοι) analogous to that which we observed in Compounds such as ἀελλόνος with storm-like feet, as compared with ὀκίν-ποδες, &c.; see § 126.

(3) The words ἔργον, ἐπος, μᾶθος, with Pronouns, are used nearly as the Neuter of the same Pronouns: as—

Π. 1. 294 πάν ἔργον ὑπείκουμαι I shall yield in every matter (πάν ἔργον = πάντα): 5. 757 οὗ νεμεσίζη Ἀρει τάδε καρτερὰ ἐργα (constr. like τῶδε χάρεο); cp. 9. 374.

Od. 3. 243 ἔπος ἄλλο μεταλλήσατι to ask another question.

Π. 5. 715 ἦ δὲ ἄλοιν τὸν μᾶθον ὑπεστήμεν our promise was idle.

(4) Words expressing the sum or result of an action are put in the Acc.; as Π. 4. 207 ἔβαλεν... τῷ μὲν κλέος ἄμμι δὲ πένθος; 24. 735 βάσει χειρὸς ἐλών ἀπὸ τύργων λυγρῶν ὀξέθρων: Od. 6. 184.

So πωνήν in compensation, πρόφασιν on the pretence, ἐπίκλησιν nominally, χάρῳ as a favour (only in Π. 15. 744).

The use of Substantives to qualify a Verb evidently bears the same relation to the use of Neut. Adjectives as Nouns in Apposition bear to ordinary Adjectives qualifying Nouns.

Note. Many of these constructions have been treated as varieties or extensions of the ‘Cognate Accusative.’ E.g. from ὀδὸν ἔλεον have been explained, on the one hand, ὀδὸν γγῆςασθα, ὀδὸν ἀγάγα, &c., on the other, ἀγγελήν ἔλεον, &c.; so δαίμοντο γάμον, δαίμον τάφον, have been regarded as modelled on δαίμων δαινοθής; μᾶθον ὑπεστήμεν as justified because a promise is a μᾶθος, ψευδὸς κατέλεξα because ψευδὸς = a false tale, and so on. It must not be supposed, however, that these analogies explain any of the uses in question, or that the ‘Cognate’ Acc. is prior to the others, either in simplicity or in the order of development. If we compare the Cognate Acc. with the use of Neuter Adjectives and Pronouns, we see that (e.g.) ἀμαστα βουλεύειν is simpler, and doubtless earlier in type, than ἀριστην βουλη βουλεύειν, ἀ περ ὑπεστήν than ὑποσχεάν ἦν περ ὑπεστήν, τὰ ὑπεστήμεν than τὸν μᾶθον ὑπεστήμεν. Again, δαίμονα τάφον is probably an earlier phrase than the tautologous δαινοθής δαίμων, τῶν μᾶθων ὑπεστήματα ὑποσχέσας ὑποστήματα, &c. The repetition in the Noun of the Stem already given in the Verb is a feature of complexity which itself needs explaining. The Cognate Acc., in short, is only a special form of the use of the Acc. as a defining or qualifying word. Grammarians have explained other constructions by its help because it is familiar; but in so doing they have fallen into the error of deriving the simple from the complex.

137.] Accusatives of the ‘part affected.’ Many verbs that are Intransitive or Reflexive in sense take an Acc. restricting
the force of the Verb to a part or attribute of the subject: as κάμυει χεῖρα his hand is weary, πυρὶ χεῖρας έκοικε his hands are on fire, βλάπτο κυμήν was wounded in the shin, ἀλλάων περίεμι νόον I am beyond others in understanding; φρένα τέρπετ' ἀκούστι was pleased at heart listening; οὐ λήγε μένος ceased not in his fury; γένος δ' ἣν ἐκ ποταμοῦ in descent he was from the river, γενεὰν έφοκει (Π. 14. 474) was like in descent, i.e. bore ‘a family likeness; ἀδανάτροι δέμος καὶ εἴδος ἔριζεν to rival the immortals in form and feature. See § 141.

These uses differ from other Accusatives of the sphere of an action in the distinctly concrete nature of the words employed. The Acc. does not express the notion of the Verb, or an attribute of it, but merely denotes a thing by reference to which it is limited or characterised. Thus in κάμυει χεῖρα the Acc. limits the action κάμυει—‘feels hand-weariness.’ The relation is local or instrumental, though not so expressed. The meaning ‘in or with the hand’ is conveyed, because it is the only one possible—the only way in which the notion hand can qualify the notion weariness.

The ‘Acc. of the part affected,’ or ‘Acc. of reference,’ is characteristic of Greek: hence it is called Accusativus Graecus by the Latin grammarians. It is unknown, or nearly so, in Sanscrit. We cannot infer, however, that it originated with the Greeks, especially as it is found in Zend (Delbrück, Synt. Forsch. iv. 33): but it may have been extended in Greek. The alternative Case is generally the Instrumental: cp. Π. 3. 194 εὐρύτερος ὄμοιων ὑδὲ στέρνουσιν ὑδέσθαι, but 2. 478 ὄμματα καὶ κεφάλην ἵκελος Δα. Or the sense may be further defined by a Preposition: πρὸς στῆθος, κατὰ φρένα, &c.

138.] Accusative of Time and Space. The word expressing duration of time is put in the Acc., as ἐνα μῆνα μένων waiting a month, χεῖρα εὔδει sleeps through the winter, τρὶς ἀνάξασθαι γένε· ἀνδρῶν to reign for three generations of men.

The Accusative of Space expresses the extent of an action, as Π. 23. 529 λείπετο δούρος ερωτήν was a spear’s throw behind.

These Accusatives are to be compared with the Neuter Adjectives of quantity, as πολὺ, ἄλλην, τυφθόν, τόσον, &c.

139.] Accusative with Nouns. The chief uses are:—

(1) Neut. Adjectives, as μέγ' ἐξοχός greatly surpassing.

(2) Cognate Accusative, as Π. 15. 641 ἀμελὼν παντολας ἀτέρας better in every kind of excellence. This is rare in Homer.

(3) Acc. of the ‘part affected;’ ὄμματα καὶ κεφαλήν ἵκελος like in eyes and head, (cp. χεῖρας έκοικε), βοήν ἀγαθός good in shouting,
génos kakós kai ἀναλκίς a coward by right of descent. With a Sub-
stantive: χείρας τ' αἰχμητήν ἐμεναι.

140.] Accusative of the External Object. Under this head it is unnecessary to do more than notice one or two points:—

1. The ceremonial words ἀπάρχω, κατάρχομαι, &c. are con-
structed according to the acquired meaning: as τρέχας ἀπάρχειν to cut off hair as a preliminary, ep. Od. 3. 445 (with the note in
Riddell and Merry's edition). So II. 24. 71ο τὸν ... τιτλέσθην
mourned him by tearing their hair: and ὥρκη τέμνειν to make a
	treaty (by slaying a victim).

2. The Verbs εἰπον, αὐδάω, &c. may take an Acc. of the per-
son spoken to: II. 5. 170 ἔποσ τῷ μν ἀντίον ἡδα: II. 13. 72.5
155. But this construction is rare with the simple Verbs: it is found
passim with Compounds (προσηύδα, προσέπτε, &c.).

3. An Acc. may be used of the person about whom something
is told, known, thought, &c.—

(a) If a person or a thing is treated as the thing said, known,
&c. (not merely spoken or known about): as II. 1. 90 οὐδ' ἦν
Ἀγαμέμνονα εἰπης not even if you say Ἀγαμέμνον (ep. οὖνομα
εἰπεῖν); 3. 192 εἰπ' ἄγε μοι καὶ τόνδε tell me this man too. So
with οὖν when it means only to know what a thing is: as II. 6.
150 ὁφρ' εὖ εἰδῆς ἡμετέρην γενεήν, πολλοὶ δὲ μν ἄνδρες ἵσασιν:
and with μέμημαι, as II. 9. 527 μέμημαι τόδε ἔργων: II. 23.
361 ὡς μεμέφτω δρόμους that he might remember the courses
(i.e. remember how many there were); II. 6. 222 Τυδεα δ' οὐ
μέμημαι (of remembering his existence). The Acc. implies
that the person is the whole fact remembered. But with a Gen.
μέμημαι means I remember something about, I bethink myself
of (§ 151, d).

(b) If the real Object of the Verb is a fact expressed by a
limiting word or clause: as II. 2. 81 ψεύδοις κεν φαύμεν we should
call it false; II. 6. 50 αἰ κεν ἐμὲ γων πεπόθουτο if he heard of me
alive (of my being alive); II. 5. 702 ἑπόθουτο μετὰ Τρῶεσσων
Ἀρης heard of Ares (as) among the Trojans. Especially with a
Participle, as Od. 17. 549 εἰ κ' αὐτὸν γυὼ νυμετέρα πάντ' ἑνε-
τοντα if I find him telling (that he is telling) nothing but truth
(§ 245, 2). And with a subordinate clause, as II. 2. 409 ἥδει
γαρ κατὰ θυμόν ἀδελφον ὡς ἐπονείτο; II. 8. 535 αὕρων ἦν ἀρετήν
diaelóstetai εἰ κ' ἐμὸν ἐγχος μελη ἐπερχόμενον he will know about
his valour, whether he will withstand my spear (i.e. whether his
valour is such that &c.); ep. 13. 275., 18. 601., 20. 311.

4. The Acc. of the object to which motion is directed (termi-
nus ad quem) is common with ἵκνεομαι, ἵκω, ἰκάνω (which always
imply reaching a point), but is comparatively rare with other simple Verbs, such as εἴμι, ἔρχομαι, νέομαι, ἰάγο, ἡγομαι. The words so used with these Verbs are mostly Nouns denoting house (δῶ, II. 7. 363, &c.; δόμον, Od. 7. 22, II. 22. 482; οἶκον, Od. 14. 167), city (Od. 6. 114., 15. 82), native land (II. 7. 335., 15. 706): ep. also II. 1. 322 ἔρχεσθαι κλισίν; 6. 37 εὐάγγειλα γεραιᾶς νηόν; 21. 40 Ἀδημοῦ ἐπέφασεν; Od. 4. 478 Ἀτυγύπτου ὑδωρ ἐλθη.

Compound Verbs—esp. with the Prepositions εἰς, ἐπί, πρὸς, ὑπά, παρά—usually take an Acc. of this kind.

There is no reason to infer from these and similar instances that the Accusative is originally the Case of the terminus ad quem. It is natural that a Verb of motion should be defined or qualified by a Noun expressing place, and that such a Noun should generally denote the place to which the motion is directed. But this is not necessary. The Acc. is used with Verbs denoting motion from, as φένυγα, νοσφίζομαι, ὑποείκο (II. 15. 228); and even with other Verbs of motion it may express the terminus a quo if the context suggests it, as ἀνεβόντος κύμα rose from the wave, ἔπερα ἀνεβάνει came down from the upper chambers.

The uses with Prepositions are treated of in the sections dealing with the several Prepositions (181–218).

141.] Double Accusatives. It is needless to enumerate the different circumstances in which a Verb may be construed with two Accusatives. Many examples will be found among the passages already quoted; and it will be seen that the combination of an Acc. of the External Object with one of the various ‘Accusatives of the Internal Object’ is especially frequent. Thus with Verbs of saying the Acc. of the thing said may be combined with an Acc. of the person spoken to: as II. 5. 170 ἔπος τέ μιν αὐτίνοι ηῦδα (so 9. 58., 16. 207, Od. 23. 91). Again, with Verbs of taking away there may be an Acc. of the thing taken and the person from whom it is taken: as II. 8. 108 οὑς ποτ’ ἀπ’ Ἀνειάν ἐλόμην, II. 6. 70 ἐπείτα δὲ καὶ τὰ ἐκκλησί περικος ἰε πειόν συλήστε (ep. 16. 58., 17. 187). So with Verbs of cleansing; II. 16. 667 κηλανεφῆς αὕμα κάθηρον ἐλθών ἐκ βελέων Σαρπηδόνα (ep. 18. 345); also Od. 6. 224 χρόνο ψείετο δῶος ὧδοισεν ἀλμην, and (with three Accusatives) II. 21. 122 οἴ σ’ ἄτελη ἀμή ἀπολιχυμὸντα. In such cases the Verb almost seems to be used in different senses—cleanse Sarpedon, cleanse away the blood, &c.

In some cases the two Accusatives are not to be explained independently, but one is construed with the phrase formed by the Verb in combination with the other. Thus we cannot say ἐρέων τις to do to a person, but we may have κακόν ἐρέων τις to do evil to a person or thing: e.g.—

II. 9. 540 ὃς κακὰ πόλλα ἐρέσκεκεν ἐθανον Οἰνόης ἀλωνίν. 647 ὃς μ’ ἀσύφηλον ἐν Ἀργελόισιν ἐρέσκεν.
The notion 'doing' given by ἔρεω is so vague that an Acc. of the person would be ambiguous: but the more definite notions of doing evil, &c. become susceptible of the construction. So with εἰτεύω, as Od. 1. 302 ἵνα τίς σε ἐδειπνη may speak well of thee: cp. II. 6. 479.

A similar account is to be given of the 'Accusative of the Whole and Part,' which is very common in Homer; e.g. τὸν βάλε κυῆμην him he smote on the shin, σὲ φύγεν ἔρκος ὀδόντων has escaped you over the fence of teeth. The second Acc. has been sometimes explained as parallel in construction to the first, the part being added 'epexegetically' or in 'Apposition' to the whole. But it is impossible to separate τὸν βάλε κυῆμην from βάλτο κυῆμην: in both the Acc. of the part is a limiting Accusative. The difference between this and a double Acc. arising from Apposition appears if we consider that

Τρώας δὲ τρόμοις αἰνὸς ὑπῆλθε γυῖα ἐκαστον

is equivalent to Τρώας ἔτρεμον τὰ γυῖα ἐκαστος, where ἐκαστος is (as before) epexegetic of Τρώας, but γυῖα is an Acc. qualifying the Verb.

The Dative.

142.] Comparison of the Case-system of Greek with that of Sanscrit shows that the Greek Dative does the work of three Sanscrit Cases, the Dative, the Instrumental, and the Locative. There is also reason to think that distinct forms for these three Cases survived down to a comparatively late period in Greek itself. This is made probable (1) by the traces in Homeric Greek of Instrumental and Locative Case-forms, and (2) by the readiness with which the uses of the Greek Dative (especially in Homer) can be re-apportioned between the three Cases—the original or true Dative, and the two others.

143.] The true Dative expresses the person to or for whom something is done, or who is regarded as chiefly affected or interested: e.g.—

II. 1. 283 Ἀχιλλῆι μεθέμεν χόλων to put away his anger for (in favour of) Achilles; cp. Od. II. 553.

Od. 1. 9 τοῖνυ ἄφειλεν took away for (i.e. from) them.

II. 21. 360 τί μοι ἐρυθος καὶ ἄρωγης; what is there for me (that concerns me) in strife and help?

Od. 7. 303 μὴ μοι τοῦκε ἀφῳμονα νείκε τοῦρν chide not for me on that account the blameless maiden; cp. II. 14. 501.

Od. 9. 42 ὡς μῆ τῆς μοι ἀτεμβόλως κλοι ἴσης that for me no one should go away wronged (i.e. that I might see that no one &c.).

II. 1. 250 τῷ δύο γενεαλ ἑφθασε he had seen two generations pass.
II. 12. 374 ἐπειγομένοι δ' έκοντο they came for them when hard pressed, i.e. their coming was (what such a thing is) to hard pressed men. So II. 14. 108 ἔμοι δὲ κεν ἄσμενό εἰη it would be for me when welcoming it, i.e. would be what I welcome: Od. 21. 115 οὐ κέ μοι ἄγγυμένῳ κτλ.

The Dat. with Verbs of giving, showing, telling (a fact), praying, helping, pleasing, favouring, being angry, &c., and the corresponding Adjectives (ὁίνος, ἐθρός, &c.), is evidently of this kind.

The so-called Dativus commodi, 'Ethical Dative,' &c. need not be separated from the general usage. Note however that—

1. The Dative of the Personal Pronouns is very often used where we should have a Possessive agreeing with a Noun in the Clause; as II. 1. 104 δοσοι δ' οἱ πυρὶ ἐκτην his eyes were like fire; Od. 2. 50 μητέρι μοι μητησίτηρ ἐπέχραον the suitors have assailed my mother; so II. 1. 55, 150, 188, 200, &c.

2. δέχομαι with the Dat. means to take as a favour: II. 15. 87 Θεμοιτι δέκτο δέπας accepted the cup from Themis (as a compliment); or to take as an attendant does, II. 2. 186., 13. 710., 17. 207, Od. 15. 282. For the Gen. see § 152.

3. ἀκοῦω with the Dat. means to hear favourably; II. 16. 515 ἀκούειν ἀνέρι κηδομένην; and so κλιθί μοι in prayers (II. 5. 115, Od. 2. 262). See § 151, d.

4. The Dat. with Verbs meaning to give commands (καλεῖνω, σημαίνω, &c.), and to lead the way (ἀρχω, ἥγεομαι, ἥγεμονεύω) is apparently the true Dat. But this does not apply to Verbs meaning to have power, to be king (as κρατεῖ, ἀνάσω): e.g. ἀνασείμεν Ἀργεϊοσι probably means to be king among the Argives (Loc.). See § 145 (7, a).

5. The 'Dat. of the Agent' with Passive Verbs seems to be a special application of the true Dat.; cp. II. 13. 168 δ' οἱ κλασίφις λέειπτο which for him was (= which he had) left in the tent, εἴχθη Ἑκτορι was had as wife by Hector. So Τρωών δαμασμένον, Πηλεὸνι δαμεῖς, &c. because the victory is gained by the victor; and so in Attic, ἡμπολοσθή Κύρῳ τ' Ἑλληνικόν 'Cyrus got his Greek force collected.' The restriction to Past Tenses is intelligible, because the past fact is thought of as a kind of possession or advantage (cp. the English auxiliary have of past events). This view is strongly supported by the Latin Dat. of the Agent, which is not common except with Verbal and Past Participles (Roby, § 1146). Evidently nobis facienda = 'things for us to do,' nobis facta = 'things we have got done.'

The true Dat. of Nouns denoting things is rare in Greek (perhaps only used when the thing is regarded as an agent, or stands for a person, as Πριάμως βίη for Πριάμου).
144.] INSTRUMENTAL DATIVE. The so-called Instrumental Case appears to have been employed to express whatever companions or shares in an action:—not only the instrument or cause, but any attendant object or circumstance. Hence it covers the ground of the Datives of 'circumstance,' 'manner,' &c.

The Dat. of circumstance &c. is common with abstract or semi-abstract words: as ἡχη with noise (κλαγγη, ἀλαληφ, ευσεφη, &c.); αἰδοί with reverence (Od. 8. 172); ἄναγκη, βίη, σπουδή: κακή αἰσθη with evil fortune; φυγή (ικοντο) in flight; κερδοσύνη in his earning; γενει by descent.

In Homer it often expresses the reason or occasion (for which διά with the Acc. is regular in later Greek): Od. 3. 363 φιλότητι ἕπονται accompany out of friendship (propter amorem); Od. 9. 19 διὰ πᾶσι δύλουσι ἄρθροποι μέλῳ who am regarded by men for my craft (cp. 1. 299); II. 16. 628 ὄνειδοις ἐπέσοσι χερήσουσι will give way for reviling words; Od. 14. 206 τίσο τε πλούτῳ τε καὶ νίκαί; Od. 17. 423 οὐσίν τ' εὖ ζωοντι καὶ ἄφενι καλέωνται things because of which men live well and are called opulent. So of an almost personal agent, Od. 14. 299 η δ' ἔθεεν Βορέη ἀνέμῳ the ship course on with (driven by) the North wind.

The 'comitative' or 'sociative' sense is chiefly found in the Plural, which denotes attendants, surroundings, adjuncts, &c.; II. 18. 506 τοίσιν ἐπευ' ἱώσον with these (the sceptres) they started up; Od. 4. 8 ἱπποσι καὶ ἄρματι πέμπε sent with horses and chariots (cp. 4. 533); Od. 11. 161 νη τε καὶ ἕταροσι with a ship and companions; II. 12. 28 κύμασι πέμπε let go with the waves; II. 2. 818 μεμάστε ἐγχείησι ardent with their spears; II. 6. 243 ἄστησι αἰθρογησι τετυχμένην built with smooth porticoes (cp. Od. 9. 185, &c.); II. 2. 148 ἐπὶ τ' ἠμιὶ ἀσταχυνσι bends forward with the ears (of a field of corn); II. 6. 513 τευχεῖσι παμφαίων glittering with his armour; similarly II. 100 στήθησι παμβαθύνσι shining with (naked) breasts. For the corresponding Sing. cp. Od. 10. 140 νη καταγαγομενα; Od. 9. 68 ἐπάρο τ' ἄσπεον Boréν Αἰαλαπηθεση; Od. 12. 241 ὑτένερθε δὲ γαῖα φάνεσκε γάμμῳ κλαίς the ground showed beneath with its dark sand; II. 15. 282 ἐπιστάμενος άκοντι.

This Dative is idiomatically used with αἴτοι: as II. 8. 24 αἴτη κεν γαλη ἑρώσαμ' αἴτη δὲ θαλάσσῃ with the earth and sea as well
(without their losing hold): Od. 14. 77 θέρμ' αὐτοῖς ὀξελοῖσι hot with the spits as they were*

The Dative with Verbs meaning to be with, to follow, to join, to agree with, to be like, &c., and again with the Prepositions σὺν and ἄμα, and the various Pronouns and Adjectives meaning the same, equal, like, &c., is generally Instrumental.

The Dat. with Verbs meaning to fight, strive, &c. may be the Instrumental or (more probably) the true Dat. Words meaning to trust &c. probably take an Instrumental Dat. of the ground of trust, a true Dat. of the person trusted or obeyed: cp. the Lat. construction of confidere with a Dat. or Abl.

With Verbs meaning to be pleased the Dat. is doubtless Instrumental: as II. 21. 45 ἐτυρπετο ὑσί φιλοισι had pleasure with his friends (so Od. 14. 245). This is still more clear in II. 5. 682 χάρη δ' ἄρα οἱ προσώπῳ and II. 23. 556 χαίρων 'Αντιλόχῳ στὶ κτλ. 'rejoiced at the fact (of his coming, &c.).'

The Instrum. is used in Sanscrit of the space over which action extends. The nearest approach to this in Greek is the Dat. of the way by which: cp. the Adverbs ἧ, τῇ, τῇδε, τῇ, ὅπῃ, πάντῃ. But see § 158, note.

The Dat. is probably Instrumental (not Locative) in Od. 1. 197 κατερύκται εὑρεί πάντῳ (by, not on, the sea). Also with δέχομαι, &c., as II. 6. 136 ὑπεδέξατο κόλπῳ, Od. 16. 70 ὑποδέξομαι οἰκό. In later Greek δέχομαι is construed with οἰκῷ, πόλει, &c. without a Preposition.

Note the occasional use of the Instrumental Dat. with Verbs of buying, as II. 7. 475 οἰνοὶοντο ἄλλοι μὲν χαλκῷ κτλ., Od. 15. 483 πρίατο κτεᾶσσον έόσον (cp. II. 4. 161 σὺν τε μεγάλῳ ἀπέτισαν): with Verbs of abounding, II. 17. 56 βρύει ἄνθεί λευκῷ (§ 151, e):

Delbrück (Synt. Forsch. iv. p. 58) notices the difficulty of finding a special explanation of the 'sociative' use of the Dat. in combination with αὐτός. It may help towards such an explanation to observe that the use of a Case-form in a particular sense not unfrequently depends upon the presence of a qualifying word in agreement with it. E. g. —

ἐλαὶ βουλομένῳ ἵστι it is for me what I desire.

τοῖχον τοῦ ἐτεροῦ by the wall on the other side.

μέσον διώρου taking the spear by the middle.

εἰ τεβνψώτοις ἰκονοίς if he were to hear of his being dead.

Ἡχήτεο Τροισίν δαμαμένους he was vexed at their being subdued by Trojans.

In each of these instances the qualifying word indicates the sense in which the Case is used, and so makes the use possible. The 'ethical Dat.' is suggested by βουλομένῳ, the Gen. of place by ἐτεροῦ, the Gen. of part by μέσον, the fact about the person by τεβνψώτοις, the cause of feeling by δαμαμένους. Now, in such a phrase as αὐτοῖς ὀξελοίσι spits and all, the force of αὐτός is 'without change,' 'as before,' and so the phrase means with the meat sticking to the spits as before (cp. αὐτοῖς, αὐτοῖ, αὔθι). Thus the sociative sense is emphasised by the addition of αὐτός. Without such an addition there would generally be nothing to decide between the different possible meanings of the Dative, and consequently a Preposition (σὺν or ἄμα) would be needed.
also with a Verb of 'cognate' meaning, as ὄνον ὀλκτίστῳ θανάτῳ (Od. 11. 412), ἰδέων ὅδατι (Od. 5. 70).

145.] The Locatival Dative. The Dative without a Preposition denoting the place of an action is much commoner in Homer than in later Greek, though already restricted to a comparatively narrow range. It is used—

(1) Of towns and countries: Ἰλίῳ ἐστὶ are in Ilios, Φρυγίᾳ ναέσσει dwelleth in Phrygia: so Ὀὐλύμπῳ, Λακεδαίμονι, Δήλῳ. Σχερίῃ, Κυθήρασι, Ὑθῇ, Κρήτῃ, Ἀργεῖ, Ἑλλάδι, &c. So too Ἄιδι.

(2) Of the great divisions of the world, the chief spheres of action, &c., as αἰθέρι, οὐρανῷ, οὖρεσι, ἀγρῷ οἶκον, δόμῳ in the house, νομῷ at pasture, πόντῳ out at sea, ἀγιαλῷ on the shore, χέρσῳ on dry land (Π. 4. 424–5), οὐδεὶ on the ground, πέδιον, χθονί; χορῷ at the dance, μάχῃ, βουλῇ, ἀγορῇ, τραπέζῃ at table (Od. 21. 35), σέλαι τυρός in the fire light.

But the Dat. in ἐρῷ ἐπανεκῆκε máχεσθαι (Π. 1. 8), ὅσμιν máχεσθαι (Π. 2. 863), &c. is one of manner (Instr.), rather than of place.

(3) Of the parts of a thing, especially of the body; ὄμῳ, ὅμοις, κεφαλῇ, χρώτ; καρδίῃ, φρεσὶ, θυμῷ; ἀκρωτίᾳ κορυφῆ, ἔσχατῃ πολέμου, μῦχῳ Ἀργεῖος (θαλάμου, &c.), μέσῳ ἐρκεί, πρώτῃ πύλῃ, γονῳ ἀλώνῃς, βέβηθει λήμνης, τάρφεσιν ἅλης, &c.

The Dat. of the part with which a person does something may be Instrumental; as χερσὶ μαχήσομαι, κεφαλῇ κατανεύσομαι, ἐκών ἄκοντι γε θυμῷ. But the Locative mode of expression is the prevailing one; e.g. ἐν χερσίσι λάβῃ ήνια, ἐν ὀφθαλμοῖς ἰδέσθαι, ἐγὼ ἂν ἐνί φρεσὶ, ἐν θυμῷ μεμαθάτες, &c. Hence the common use of χερὶ, χερσὶ, &c. with ἔχω, ἀκρω, λαμβάνω, and the use of θυμῷ, φρεσὶ, &c. with Verbs of knowing, thinking, feeling, are doubtless Locativall.

(4) With some Verbs that imply locality, ναῷ, τίθημι, κεῖμαι, ἧμαι (Od. 20. 22 πτυχὶ Ὀὐλύμπου ήμενος); esp. κλίω, as Π. 11. 371 στῆλῃ κεκλιμένος; and (in the derived sense) Π. 5. 709 λίμνη κεκλιμένος.

(5) Of time: ἦματι τῶ ὅτε κτλ. on the day when &c., θέρει in summer, ἄρῃ χειμερίνῃ in the season of winter, &c.

(6) After a Verb of motion (where we expect εἰς or πρὸς with the Acc.): as Π. 5. 82 πεδίῳ πέσε fell on the plain; Π. 7. 187 κυνῇ βάλε threw into the helmet; Π. 3. 10 ἐν ὀρεῖσι κορυφῆσθαι Νότος κατέχευεν ὀμίλην has spread a mist over the tops of the mountains; προκαλέσατο χάρμη called out (to meet) in combat. This idiom helps to show that the use of the Accusative for the terminus ad quem of motion does not represent the original force of that Case.
The Dat. after the Prepositions.ev, .epi, .par, .meta, .opo, .ana, .peri, .amphi, and the Verbs compounded with them, is generally Locatival. It is used (like the simple Dat.) after Verbs of motion: see §§ 194, 198, 202, 206.

The sense may admit or require a true Dat.: cp. II. 1. 174 παρ’ émòl ye kai ἄλλοι others are at hand with mé (Loc.), or I have others at my command (true Dat.). So II. 7. 73 ὑμῖν én γὰρ ἔστι may mean there are among you (Loc.), or you have (true Dat.) among you. Cp. Lat. inesse alicui or in aliquo.

(7) The Locatival Dat. of persons is chiefly found in the Plural:—

(a) with κρατέω, ἀνάσσω, βασιλεύω: II. 2. 669 θεοῦ καὶ ἀνθρώπων ἁνάσσω, is king among gods and men; Od. 1. 71 δοῦ πράτος ἐστι μέγιστον πάσιν Κυκλώπεσσι; II. 13. 217 ὅσ πάση Πλευρών καὶ αὐτοῦ Καλυδώνιον ἁνάσσε. Cp. the equivalent constructions with Prepositions, as II. 1. 252 μετὰ δὲ τριστάτους ἁνάσσε, Od. 7. 62 ὅσ ἐν Φαίην ἁνάσσε, and the compound ἐμβασιλεύω. This group of uses is almost confined to Homer.

(b) in phrases introducing a speech, as τούτοи δ’ άνέστη, τούτοι δὲ μένων ἤρξε, and the like; cp. II. 19. 175 ἐν Ἀργείουσι ἁναστάς, 9. 528 ὃν δὲ ὑμῖν ἔρεω, Od. 10. 188 μετὰ πᾶσιν ἔειπον, 16. 378 ἔρει δ’ ἐν πάσιν ἁναστάς.

(c) meaning ‘in the sight of,’ ‘in the opinion of,’ &c. as II. 2. 285 πᾶσιν ἐλέγχωσον θέμεναι μερόπεσσι βροτοῦσι: II. 11. 58 ὃς Τρωάς θεὸς ὅσ τέτο δῆμῷ. Cp. II. 23. 703 ὅν σφίσα τίγο. So in Sanscrit the Loc. is used of the person with or before whom conduct is judged: ‘may we be guiltless before Varuṇa’ (Delbrück, A. S. p. 118).

(d) occasionally with Adjectives implying eminence &c., as II. 6. 477 δριπτρεπέα Τρόϊεσσι distinguished among the Trojans, Od. 15. 227 Πυλίοισι μέγ’ ἐξοχα δόματα ναίνων.

The Genitive.

146.] The Greek Genitive, as appears at once by comparison with Latin or Sanscrit, stands for the original or ‘true’ Genitive, and also for the Ablative. The uses of the Gen. may therefore be divided (theoretically at least) between these two Cases. The distinction however is more difficult than in the case of the Dative; partly, perhaps, because the Case-forms of the Ablative were earlier lost than those of the Locative and Instrumental, but also from the peculiar syntactical character of the Genitive.

The Ablative (like the cases already treated of) belongs originally to the second group of constructions distinguished in § 131, i. e. it is construed with
the predicate given by a Verb. The Genitive is originally of the third group; and properly qualifies a Noun. Hence the Ablative and Genitive uses are generally distinguished partly in meaning, partly in grammatical structure. But they are not always distinguished by the structure, since (1) the Ablative (like the Acc. and Dat.) may be construed with an Adjective, and (2) the true Gen. may be predicative (like an Adj.), and thus apparently construed with a Verb. To give a single example: \( \text{θεὸν γῆνος ὁτι} \) might be (theoretically) = *he is offspring of-gods (Abl.),* and on the other hand \( \text{θεὸν γῆνος} \) may be = *he is offspring of-gods (Gen., see § 148).*

**147.** The Genitive with Nouns. The manner in which a Genitive serves to define or qualify the ‘governing’ Noun may be very various. E.g. Τρῶν χόλος may mean anger of (i.e. felt by) the Trojans, or (as in II. 6. 335) anger at the Trojans, or anger on account of the Trojans (as in II. 15. 138 χόλον νίος ἔνος means anger about the death of his son). Compare also—

- ἔρκος πολέμου a bulwark in (or against) war.
- ἔρκος ὀδοντῶν the fence (made) of teeth.
- τέρας μερόπων ἀνθρώπων a sign to men.
- Λάδρη Λαομέδωνος with secrecy from Laomedon.
- βλή ἀκέντους with force used to one unwilling.
- κύματα παντοίων ἄνεμων the waves raised by all winds.
- δύμαλον καστεροτό bosses made of tin.

'Ἰλιον πτολεμήθρον the town of Ilios.

- 'Οἰλῆς ταχύς Αἴας swift Ajax son of Oileus.
- δαμόνε εἰκόνω unaccountable stranger!
- νομός ὠλῆς pasture ground in the wood.
- νόστος γαῖς Φαϊκών return to the land of the Phaeacians.
- ντόπιος ἄλλων suspected by others.
- ἐπιστροφος ἀνθρώπων going about among men.
- ἀρνεῖς βιαστῶν rich in substance.
- ἰδος Διομήδεως straight for Diomedes.

The different uses of the Genitive often answer to the different meanings given by the Suffixes which serve to form Adjectives from Nouns (§ 117). Compare, for instance, II. 2. 54 Ἀειτορέγη παρὰ νῆτ Πυλογενέωσ βασιλῆος by the ship of Nestor the Pylian king; II. 6. 180 θεῖον γένος οὐδ' ἀνθρώπων the offspring of gods, not of men; τάξιν αἰγῶς (II. 4. 105) a bow of goat's horn, but ἄσκος αἰγίοσ a bag of goatskin; 'Οἰλῆς ταχύς Αἴας and Αἴας 'Ολιδόης; Ἀτλαμῶνοι νίος the son of Telamon; and so in the Pronouns, ἐμείο ποθῆ (II. 6. 362), but σὺ ποθῆ (II. 19. 321).

These uses have been classified as Objective and Subjective, Possessive, Partitive, Material, &c. In many cases however the variety of relations expressed by the Gen. eludes this kind of analysis. Such classifications, moreover, are apt to lead us into the fallacy of thinking that relations which are distinct to us, because expressed by different language, were distinctly conceived by those who expressed them all in the same way;—the fallacy, in
short, of supposing the distinctions of thought to be prior to the language which embodies them.

The relation of the Genitive to the governing Noun is in many ways analogous to the relation of the Accusative to the Verb, and also to that which subsists between the first part of a Compound Noun and the second. In each of these cases the relation is that of a defining or qualifying word to the notion defined or qualified, and it is one which may be of various kinds, as may be suggested by particular combinations of meaning.

Notice, as especially frequent in Homer—

(1) the use of a Gen. after Nouns meaning grief, anger, &c., to express the object or cause of the feeling: as ἄχος ἡμώονος grief for the chariot-driver (II. 8. 124, 316, &c.), ἄχος σέθεν (II. 4. 169); ὄδυη Ἱρακλῆς (II. 15. 25); πένθος παῖδός ἀποφθιμένου (II. 18. 88); κῆδε ἡμῶν ἐτάρων (II. 22. 272, Od. 11. 382); and so in the much-disputed obvvrj 590), often there word ὀδύς ἀπρολός τε στοναχάσ τε (II. 2. 356, 590), which can only mean efforts and groans about Helen.

(2) the ‘partitive’ use after τίς (Interrog.) and τις (Indef.), often with several words interposed: as Π. 1. 8 τίς τ’ ἀρ σφων θεῶν κτλ.; Π. 1. 88 οὐ τίς ἐμεύ ζώντος. . . χείρας ἐποίησε συμπάντων Δαναών no one shall. . . of all the Greeks.

The partitive Gen. is also seen in the Homeric phrases διὰ θεῶν bright one among goddesses, διὰ γυναικῶν, διὰ μόνε ξείνων, πάντων ἀώτεικην ἄνδρῶν (II. 14. 320): where the governing word implies some kind of distinction or eminence. So when there is a contrast, as—

II. 11. 761 πάντες δ’ εἴχετοντο θεῶν Δι’ Νέστορί τ’ ἄνδρῶν.

148.] Genitive in the Predicate. Among the various uses of the Gen. in construction with a Verb the first to be noticed are those in which the Case evidently retains its attributive or adjectival character. This use is rare in Homer: examples are,—

ἀματός εἰς ἀγαθός έθνου art of good blood, ἐποίησεν σάκος αἰόλων ἐπταβόειν ταῦρων ζατρεφέων made a shield seven hides thick, of (hides of) goodly bulls. In classifying the Greek uses of the Gen. the chief object is to separate constructions of this kind (in which the Case is ultimately the adjectival or ‘true’ Gen.) from those in which it represents an Ablative, and therefore is essentially akin to the Adverbs.

* Prof. Max Müller (Lectures, I, p. 103) shows how the Genitive Ending -οι (for -α-σιο) may be explained as a Suffix of the same kind as those which form Adjectives from Nouns. If his hypothesis is admitted, the Genitive is simply ‘an Adjective without Gender,’ in respect of form as well as use. And even if the identification on which he chiefly relies (of the Case-ending -οι and Suffix -λυα with the Pronoun syas, συά, λυατ) should be thought open to question, there can be little doubt that the Case is originally ‘adnominal’ or adjectival in character.
This use of the Gen. is singularly common in Latin: see Roby, § 1282. The reason for this difference between Greek and Latin evidently is that in Latin the Gen. is not confounded with the Abl. The same explanation has been given of the free use which Latin makes of the predicative Dative (§ 143, note).

149.] Genitive of Place. A Gen. expresses a vague local relation (within, in the sphere of; &c.), in the following uses:—

(1) After a negative—
II. 17. 372 νέφος δ' οὔ φαῦνετο πάσης γαϊῆς οὔτ' ὀρέων.

(2) When two sides or alternative places are contrasted—
II. 9. 219 αὐτὸς δ' ἀντιλο ἵζεν Ὅδυσσῆς θείου
Od. 1. 23 Ἀθλιοτας, τοι δικάθα δεδαιατά, ἐχαταί ἀνδρῶν,
ioi μὲν δυσομένων Ἄπεριονος, οί δ' ἀμάντος,
and so perhaps Od. 12. 27 ἡ ἄλος ἥ ἐπι γῆς, and Od. 4. 678 ἄλησ ἐκτὸς ἑών in the court outside (cp. 9. 239).

(3) With Verbs of motion, to express the space within which the motion takes place, as II. 2. 785 διηπῆσαν πεδίου made their way over the plain: so οὔν πολέος πεδίου, ἵππω ἀντωμένω πεδίου, πεδίου διώκει, κοινοτες πεδίου, &c.; 10. 353 ἐλείμεναι νειοῦ βαθείας πηκτῶν ἄροτρον: 24. 264 ἵνα πρήστομεν ὅδοιο, cp. Od. 2. 404., 3. 476. This use of the Gen. is almost confined to set phrases; accordingly it is only found with the Gen. in -οι (the archaic form).

The difference of meaning between this Genitive and the Accusative of Space (§ 138) seems to be that the Acc. measures the action of the Verb, whereas the Gen. only gives a local relation in which the action stands. When an Acc. of quantity and a Gen. are both used, the Acc. often seems to govern the Gen.; e.g. ὡμίλιον πολλὰν ἐπελθὼν advancing far in the throng, παρεξελθεῖν πεδίου τυθὸν to go a short space of plain beyond. So with Adverbs: ἐνθα καὶ ἐνθ' ὄθησε μάχη πεδίου: ἀδην ἑλάσαι πολέμου; and with a negative: οὐκ Ἀργεός ἦν = he was nowhere in Argos. Thus the Gen. has a partitive character.

150.] Genitive of Time. This Gen. expresses a period of time to which the action belongs, without implying anything as to its duration; e.g.—
Od. 14. 161 τοῦτον 'αυτὸν ἀνακάθαντος ἔλευσενται he will come (some-time in) this very year. So II. 5. 523 νησμένης in calm weather; 8. 470 ἥος in the morning; II. 691 τῶν προτέρων ἐτέων in former years; 22. 27 δρόμης εἰσὶ goes in autumn.

It appears from the corresponding construction in Sanser. and
Zend that this is the true Genitive (Delbrück, Synt. Forsch. iv. p. 45).

For the 'Gen. Absolute'—which is akin to the Gen. of time—see § 246.

151.] The quasi-partitive Genitive. Under this term we may include a number of constructions in which the Gen. is used (in preference to some other Case) because the action of the Verb does not affect the person or thing in a sufficiently direct and unqualified way: e.g. in λωτοῖο φαγόν eating of the lotus (not eating up the lotus); πετέρων λάβε took by the wing (not took the wing); λοιαθαί ποταμοῖο to bathe in a river (but λοιαέν ὕδατι to bathe with water).*

The chief uses to which this view may be applied are:

(a) With Verbs that imply fastening to, holding by, &c.: II. 1. 197 ξανθῆς δε κόρης ἐλα Πηλειώα took Achilles by the hair.

So χειρός ἐλών taking by the hand (but δείετερην ἐλέ χειρα took the right hand), ποδὸς ἐλκε dragged by the foot, δήσεν ποδὸς fastened by the foot, κώνος δεδραμένοι cluttering the dust, λυθέσκετο γούνιν entreated by seizing the knees, ἐρεισατο γάλης propped himself against the earth (i.e. his hand touching it), μέσουν δοὺρος ἐλών taking his spear by the middle; and with a metaphorical sense, περισσομεν παιδὸς take charge of thy child, σέ ἐξεται will depend upon thee.

* Delbrück (Synt. Forsch. iv. p. 39) aptly quotes from J. Grimm the saying that 'the Accusative shows the fullest, most decided mastering of an object by the notion contained in the Verb of the sentence. Less objectifying' is contained in the Gen.; the active force is tried and brought into play by it, not exhausted.' The contrast, however, is to be traced not merely between the Gen. and the Acc., but generally between the Gen. and all the Cases which are used primarily with Verbs. Thus the Gen. of Space and Time may be compared with the Locative, the Gen. of Material with the Instrumental; and perhaps other Genitives with the Abl. (§ 151, c, note, § 153, note).

It is important to observe here (especially since we have adopted the term 'quasi-Partitive' for these uses) that the partitive relation is not the only one which may lie at the root of the construction. The Gen. expresses any relation, however indefinite, in which one Noun may stand to another.

1. The Gen. of Place noticed in § 149 (2) is not partitive; for δοσμένον 'πετέρων (a. g.) does not mean within sunset, but on the side of, belonging to, sunset. The Gen. is like the Latin 'novarum rerum esse' to be on the side of change; cp. Liv. 22. 50 ad Cannas fugientem consulem vix septuaginta secuti sunt, alterius morientis prope totus exercitus fuit.

2. The Gen. of Time is similar. Such a Gen. as ἦδως in the morning is to be compared with the use of the Adj. in ἐσπέρων ἀφίκοντο they came in the evening, lit. belonging to the evening, as men of the evening. It differs from the Dat. of Time negatively, in the want of a distinct Locative meaning.

3. The Gen. of the person with Verbs of hearing, &c. (§ 151, a) is clearly not partitive. The thing heard is not part of, but something belonging to, the person. But the Gen. of the sound heard may be partitive; and so is doubtless the Gen. of material, § 151, c.

As to the Gen. of price, see § 153. If a true Gen., it is not partitive.
The Gen. in this group of uses is probably akin to the Gen. of the space within which action takes place, § 149. Compare, for example, ἐφείσατο γαῖς with ἰς τοιχον τοῦ ἑτέρου,—passages given under the same head by Kühner (§ 418, 8, a). Or it may be Ablative: cp. τρύμηθεν λάβε, § 159.

(b) With Verbs meaning to touch, to hit (an object aimed at), to reach (a person), to put in or on (a chariot, ship, wall, &c.), with the derivative meanings, to attain to, get a place or share in, &c.; as ἀλλήλων ἐφίκουστο γι' ἀμάθου βαθεῖς he happened to fall in deep sand; so νεκρός πυρκαίης ἐπενίγεων heaped the corpses on the funeral pile; so metaphorically, κακῶν ἐπιβασκέμεν to bring into mischief; ἀντίδαι πολέμου to join in war, ἀντίδων ἐκατούβης (but II. 1. 31 ἐμόν λέχος ἀντιώσαν because λέχος is the whole object, cp. § 136, 1).

(c) With Verbs meaning to aim at, strive after, desire, care for, complain of, grieve for, be angry about, &c.; as Ἀλαντὸς ἀκόντωσ εκέχειν a dart at Ἀθηνα, οὗ παιδὸς ὕποκεφαλὰ ἐθελείν held out his arms for his child, σκοπέλων ἐπιμαίει feel for the rocks (but ἐπιμάλετο ἐπιτούς touched up the horses), ἐπειδομένοις Ἀρης hasting to (eager for) battle, τῶν οὗ τι μετατρέπῃ οὐδέ ἀλεγίζεις these you do not regard or heed, Κύκλωπος κεχόλωται is enraged on behalf of the Cyclops; and many similar instances.

Kühner (§ 416, Anm. 9) quotes II. 5. 582 χερωδίῳ ἀγκώνα τυχῶν μέσον as a use of τυχῶν with the Acc. But it is possible to construe ἀγκώνα with βάλε in the earlier part of the sentence.

(d) With Verbs meaning to hear, perceive, know of, remember, and the like; the Gen. expressing—

(1) the person from whom sound comes;
(2) the person about whom something is heard, known, &c.
(3) the sound heard (but the Acc. is more usual).

The particular thing heard or known is often indicated by a Participle agreeing with the Genitive: e.g.—

II. 1. 257 εἰ σφῶι τάδε πάντα πυθόλατο μαρναμένοι (="if they heard of all this fighting on your part).”
II. 4. 357 ὁς γνώ χωμένοι (="if they knew about, to be skilled in, takes a Gen., as II. 11. 657 οἴδε τι οἴδε πένθεος knows nothing of the sorrow. So Od. 21. 506 φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς: II. 16. 811 διδασκόμενος πολέμου."

So μέμνημαι takes a Gen. when it means I bethink myself of, am affected by the memory (II. 2. 686, Od. 15. 23): see § 140, 4, a. Cp. Lat. memini with the Gen. or Acc., perhaps with a similar difference of meaning (Roby, § 1332).
(e) The Gen. of material, &c. The construction so termed is found with Verbs that imply the use of a material (especially one of indefinite quantity), a stock drawn upon, &c. E.g.—

II. 1. 470 κούροι μὲν κρητήρας ἐπεστέφαντο τοσίοι filled up the cups to the brim with liquor; 9. 214 πάσσε τ' ἄλος sprinkled with salt. So πυρὸς in the phrases πυρὸς to burn with fire, πυρὸς μειλιστέμενοι to propitiate (the dead) with fire.

II. 18. 574 χρυσοῦ τετεύχατο were made of gold.

Od. 3. 408 ἀποστιλβοῦντες ἀλεύφατοshining with fat.

And with a distinctly partitive force:—

Od. 1. 140 χαριζομένη παρεύτων favouring him (with good things) from her store; 9. 102 λωτοῖοι φαγῶν eating of the lotus; and so with γεω to give a taste of.

II. 5. 268 τής γενεσὶς ἐκλευφε stole (a strain) from the brood.

9. 580 πεδίου ταμεόθαυ to cut off (a τέμενος) from the plain.

14. 121 Ἀδρήστου δ' ἐγγεμυ θυγατρῶν married (one) from the daughters of Adrastus (so Od. 9. 225., 12. 64., 15. 98).

The Gen. with Verbs meaning to stint, grudge, spare is probably of the same nature (to stint being = to give little).

The Genitives in λούσθαι ποταμοῖο to bathe in a river, χείρας νυφάμενοι τολίς ἄλος washing his hands in the sea, &c. are intermediate between this group and the Genitives of Space (§ 149).

A Gen. of the person may be used with Verbs meaning to gain profit from; e.g. II. 1. 410 ἵνα πάντες ἐπαφρονται βασιλῆς: 16. 31 τὶ σεν ἄλλος ὒνιστρεῖ τι; Od. II. 452 νός ἐπιπληθήραι (νός = the company of his son): also with πειράματι to try (Od. 8. 23); cp. the Gen. with γεω.

Note also the elliptical expression, II. 21. 360 τὶ μοι ἔριδος καὶ ἀρωγῆς what (share) have I in combat and aid?

Most of these Genitives are clearly 'partitive,' and all of them can be explained as 'true' Genitives. There is a similar use of the Gen. in Sanscrit with Verbs meaning to enjoy, &c. (Delbrück, A. S. § 109). Some however may be Ablatives. In particular, the Gen. of material with τεῦχο, τοῖε, &c. is so regarded by Delbrück (Synt. Forsch. iv. p. 48) on the ground of the Sanscrit use. It may be that in certain cases the original usage allowed either Gen. or Abl., according to the shade of meaning to be expressed; just as with Verbs of filling Latin employs the Gen. or the Abl.

(f) With Verbs meaning to rule, be master; viz.—

ἀνάσσω, Gen. of the place or thing, as II. 1. 38 Τενόδοιο τε ἰδι ἀνάσσεις: Od. 24. 30 τμῆς ᾦς περ ἀνάσσες: of the people, only II. 10. 32, Od. 11. 376. The Gen. of the thing and Dat. of the people combined, II. 20. 180 Τρόβωσιν ἀνάξειν τμῆς τῆς Πρώμου. 

βασιλεῖο: Od. 1. 401., II. 285.

κρατέω: II. 1. 79 Ἀργεῖων κρατεῖ has power over the Argives.
The Ablatival Genitive. The Ablative expressed the object (person, place, or thing) from which separation takes place, and is represented by the Gen. in various uses: as—

*άνέδυ πολύης ἀλός rose from the grey sea.
*χάζοντο κελέθους gave way from the path.
*ἔσχοντο μάχης were stayed from the fight.
*παιδὸς ἐφέσε μυῖαν keeps off a fly from her child.
*διάκειτο οὗ δόμου was chased from his house.
*κακότητος ἔλυσαν delivered from ill.
*ἀτεμβόμενος ἵππης defrauded of a horse.
*παιδὸς ἐδέξατο received from her son.
*πῖθον ἰδίῳσετο οἶνος wine was drawn from casks.
*Ἀντιλόχου λείπετο was left behind Antilochus.
*γόνυ γονὸς ἀμείβαον exchanging knee past knee (= putting them in front by turns).
*ἀρχομαι I begin from (a point), II. 9. 97, Od. 21. 142.
*ἀμαρτάω I miss, lose, fail in.
*Τρῶς ἀμνὺς νεῶν keep off the Trojans from the ships: so with ἀλαλκεῖν.

*ἀκοῦω, πωθάνομαι, ἐκλυνθο hear from: see § 151, d.
*τεῖχω, ποιέω I make of (material): see § 151, e.

For the Gen. with Verbs of buying, selling, &c., see § 153.
Adjectives implying separation (want, freedom, &c.) may take an Ablatival Gen. by virtue of their equivalence to Verbs of similar meaning; or they may be construed as Nouns, that is to say, with a true Gen. E.g. λέιός πετράω might be smooth (i.e. cleared) from rocks, or smooth as to rocks. Cp. the similar Latin Adjectives which take either Abl. or Gen.
The Gen. with Adjectives of comparison represents the Ablative (cp. the Latin construction). It expresses the point from which the higher degree of a quality is separated: cp. the Gen. with Verbs of excelling and falling behind, and with Adjectives of similar meaning, as Od. 21. 254 βίνθις ἐπισευκείς εἰμὲν Ὡδυσείος we are wanting in strength behind (compared with) Ulysses.

In Sanscrit the Abl. is used with numerals to express the point from which we count. A trace of this may be seen in the elliptical form δωδεκάτη ὅτε κτλ. the twelfth day (from the day) when &c. (II. 21. 81, cp. Od. 3. 180).

The Gen. with ἐξ, ἀπό, παρά, πρός, πρό, ὑπέρ, πέρι (beyond), ὑπό (from under), κατά (down from), and the Verbs compounded with them, is Ablatival; with some of the ‘improper Prepositions,’ as
153.] Gen. of Price. Verbs meaning to change places with take an Ablative Gen., as γόνις γονιός ἀμείβων (quoted in the last section): hence the constructions—

Π. 6. 235 τευχεῖ ἀμείβει χρύσεα χαλκείων exchanged armour, golden (passing in exchange) for bronze.

Π. 1. 111 Χρυσηίδος ἀγλαί ἀποινα .. ἀξίασθαι to accept a splendid ransom for Chryséis; so Od. 11. 327 ἦ χρύσον φιλον ἀνδρός ἀκέατο who took gold for (to betray) her husband.

Π. 11. 106 ἐλυσεν ἀπολίων released for a ransom.

Hence we may explain the construction with Verbs meaning to value at, set off against (a price); as Π. 23. 649 τιμής ἦς τέ μένους τετμημοναι; so with the Adjectives ἀντάξιος, &c.

It is possible however that a word expressing value or price may be construed as a Gen. with a Noun. As we can say τευχά εἰκατομβων armour worth a hundred oxen, we might have τευχα εἰκατών βοῶν (as in Attic prose, e.g. δικα μνὸν χαρλόν a plot worth ten minae); cp. the Latin magni enere, magni facere, &c.

Case-forms in -φι(v).

154.] The Case-Ending -φι(v) is found in a number of Homeric forms which appear to be construed indifferently as Datives or Genitives. It will be shown, however, that there is ground for believing these forms to have been used for the Dat. only in the instrumental and locatival senses (the latter being comparatively rare), and for the Gen. only in the ablatival sense. They formed, therefore, a 'mixed Case,' composed of the same elements as the Latin Ablative, viz. the original Instr. Abl. and Loc.

In respect of usage these forms are archaic: that is to say, they are confined for the most part to lines and phrases of a
fixed conventional type. In several instances the survival is
evidently due to the influence of the metre: thus δακρύσφι, στή-
θεσφι take the place of δακρύων, στηθέων; ὀστέοφιν and ἱκρόφιν, of
ὀστέων, ὀστέισι, and ἱκρῶν, ἱκρίσι—forms impossible in a hexa-
meter. So δὲ ὀρεσφι, κατ’ ὀρεσφι, ὑπ’ ὀχεσφι, for δὲ ὀρέων, κατ’
ὄρεων, ὑπ’ ὀξέων.

155.] Instrumental. The forms in -φι(ν) appear to have been
forms of the Instrumental (Sing. and Plur.), and the majority of
the Homeric examples may be referred to that Case: ἐτέρηφι
with the other hand (II. 16. 734, &c.), δεξιερήφι (Od. 19. 480);
βηφι by force (II. 16. 826, Od. 1. 403, &c., and in the phrase
κρατερήφι βηφι), also in strength (βηφι φέρτερος, Od. 6. 6, &c.);
ἀναγκαλήφι δαμέτας (II. 20. 143); γενεβηφι νεώτατος (II. 14. 112,
&c.): δακρύσφι πλήσθεν were filled with tears (II. 17. 696, &c.).

In the 'comitative' use, αὐτοίσων ὀχεσφιν chariot and all, ἵπ-
pοισιν καὶ ὀχεσφιν with horses and chariot (II. 12. 114, Od. 4. 533);
with Prepositions, ἀμ’ ἦνοι φανομένηφι, σὺν ἵπποισιν καὶ ὀχεσφι
(often in the Iliad), also παρ’ ὀχεσφι (construed with Verbs of
real, II. 5. 28, 794., 8. 565., 12. 91., 15. 3)—unless ὀχεσφι is a
Loc. (§ 157); with words expressing agreement, likeness, &c., as
παλάμηφιν ἀρήπει filled his hand, θεσφι μήστωρ ἀτάλαντος (II. 7.
366, &c.).

With Verbs of trusting; II. 4. 303 ἵπποισυνε ὁ καὶ ἱμορέφι
πεπουφα; so ἀγαθήφι (II. 6. 510), βηφι (several times).

156.] Ablative. Forms used as Ablative Genitives are—
II. 2. 794 ναβφων ἀφορμιθέεν start from the ships.
13. 700 ναβφων ἀμικυμενοι defending the ships (§ 152).
3. 368 ἐκ δὲ μοι ἤμως ἥχθαν παλάμηφιν.
10. 458 ἀπὸ μὲν . . . κυνῆν κεφαλῆφι ἔλουτο.
Od. 5. 152 δακρύσφιν τέρσποντο were dried from tears.
8. 279 καθύπερθε μελαθρόφιν ἐξεκέχυτο.

With the Prepositions—
ἐξ: as ἐς εὐφηφι, ἐκ θεόφιν; ἐκ πασσαλόφι, ἐκ πουτόφιν, ἐκ στή-
θεσφι, ἐς Ἐρέβεσφιν, &c.
ἀπό: as ἀπὸ νευρήφιν, αὐτοφι, ἕλερκφι, στήθεσφιν, ναβφι, &c.
παρά when it means from: II. 12. 225 παρὰ ναβφων ἐλευσόμεθ’
αὐτὰ κέλευθα, Od. 14. 498 παρὰ ναβφων ἐποτύνεε νέεσθαι. So—
18. 305 παρὰ ναβφων ἀνέστη δίως 'Αχιλλευς.
8. 474 πρὶν ὄρθαι παρὰ ναβφι ποδόκεα Πηλείωνα.
16. 281 ἐλπόμενοι παρὰ ναβφι ποδόκεα Πηλείωνα
μνημον µὲν ἄπορρίψαι, φιλότιτα δ’ ἐλέσθαι.

In these three places the notion of leaving the ships is implied,
so παρὰ ναβφι has the meaning of παρὰ νεῶν.
USE OF CASES.

[157.]

157.] Locative. This use is found in several clear instances, as well as others of an indecisive kind:—

II. 19. 323 Φθιηφι in Phthia; II. 13. 168 κλωσίηηιιι λέλειπτο was left in the tent; θύρηδω out of doors, foris (Od. 9. 238., 22. 220); κεφαλήηφιν ἔθηκε put on the head (II. 10. 30, 257, 261; cp. 496, Od. 20. 94); II. 11. 474 ὡς εἶ τε δαφνοῦν θῆρες ὀρέσφιν: 19. 376 τὸ δὲ καλέται ὄψον ὀρέσφιν: 22. 139 ἥπτε κήρκος ὀρέσφιν κτλ.; 22. 189 ὡς δὲ οὔτε νεβρόν ὀρέσφιν κνών κτλ.; II. 2. 480 ἥπτε βοῦς ἀγέληηι μεν' ἔξωκος ἐπέλετο πάντων: 16. 487 ἀγέληηι μετελθὼν coming into the herd.

With the Prepositions:—ἐν, as II. 24. 284 ἐν χειρὶ ... δεξιτερη- φιν (= Od. 15. 148): πρὸς, in Od. 5. 432 πρὸς κοντληηνούφιν (sticking) to the suckers: ἄμφι, in Od. 16. 145 φθυνθεῖ δ' ἄμφι ὀστεόφι χρῶν: ὑπὸ, in ὑπὶ ὀρέσφιν, ὑπὸ ζυγόφι (II. 19. 404, unless the meaning is from under).

With ἐπὶ on, at, in the combinations ἐπὶ λκρούφιν, ἐπὶ ἐσχαρόφιν, ἐπὶ νευρήφιν (all in the Od.) the Case may be Loc. or Gen.

παρ' αὐτόφι occurs four times in the Iliad (12. 302., 13. 42., 20. 140., 23. 640). In three of these places there is a v. 1. παρ' αὐτόθι (or παραυτόθι), which generally gives a better sense, and which is required by the grammar in 13. 42 ἐπιποτοῦ δὲ νῆαν 'Ἀχαίων αἰρήσαν κτενεῖν τε παρ' αὐτόφι (= παρὰ νῆοι). So 19. 255 ἐν' αὐτόφιν ὧτο σιγῇ where αὐτόθι (Nauck) is probably right. It seems that the Endings -θι and -φι were confused, possibly at a very early period.

158.] The true Dat. and Gen. There is only one example of the true Dat., viz. II. 2. 363 ὡς φρότηρ φρότηρφιν ἄρηγη, φάλα δὲ φύλους that phratry may bear aid to phratry, and tribe to tribe.

The instances of the true Gen. are—

(1) II. 21. 295 κατὰ Ιουόφι κλατὰ τείχεα λαοῦ ἐέλεσα to coop up the army within the famous walls of Ilios.

(2) II. 21. 367 τείρε δ' ἀυτή Ἡφαιστοῦ βίηπι πολύφρονος the breath of Hephaestus ('Hephaistou bii) wore him out.

(3) Od. 12. 45 πολὺς δ' ἄμφι ὀστεόφιν δῖς ἄνδρῶν πυθομένων there is around a great heap of bones, of men rotted. But this may be an Instr. of material, = 'a heap (is made) of bones.'

(4) II. 16. 762 κεφαλήηφιν ἐπελάβεν οὐδὶ μεθεί (Gen., § 151, a); and II. 350 οὐδ' ἀφάμαρτε τιτυσκόμενος κεφαλήηφιν (but the Gen. might be construed with ἀφάμαρτε, as an Abl.).
(5) Certain uses with Prepositions; viz. ἐπὶ in II. 13. 308 ἐπὶ δεξιόφων . . . ἐπὶ ἄριστερόφων towards right or left; πρόςθε in II. 5. 107 πρόσθε ἵππου ἀλ. ὀχεσφὺν: διὰ through, in διὰ δὲ στήθεσφυν ἐλασσόσε (II. 5. 41, &c.), also IO. 185 ἐρχὴταί δι᾿ ὀρεσφὶ.

The first four of these references evidently do not prove much. The first would be a clear instance of the true Gen. if we could be sure of the text: but there is some probability in favour of Ἡλιοο (§ 98), proposed by Leo Meyer {Ded. p. 35}. In II. 21. 367 we may perhaps take βηρή as an Instr.: hot breath vexed him through (by reason of) the might of Hephaestus.

Again, the use with ἐπὶ may be locativial, with πρόςθε ablative (as with πρό). The uses with διὰ are more important, because they are not isolated, but form a distinct group. It is improbable that διὰ through should take an ablative Gen. or a Locative. The Sanscrit Instr. is used of the space or time over which an action extends (Delbrück, A. S. § 88): and so the Abl. in Latin (Roby, §§ 1176, 1189). This use appears in Greek as the Dat. of the way by which, and perhaps in the phrases περίοντι τῷ θερεί, &c. It may be thought possible that δι᾿ ὀρεσφὶ and διᾳ στήθεσφὶ are fragments of this use. If so, one or two other uses assigned above to the Loc. may be really Instr.; especially ὀρεσφὶ. II. 11. 474, 22. 139, 189.

On the other hand, if the forms in φῦ(γ) constitute a ‘mixed Case’ (Locative, Instrumental, and Ablative), there must have been a tendency to extend its sphere from the Loc. and Instr. to the Dat., and from the Abl. to the Gen. Thus the few instances of forms in φῦ(γ) standing for the true Dat. and Gen. may be first steps towards an amalgamation of five Cases (such as we have in the Greek Dual). One or two are probably among the ‘false archaisms’ which doubtless exist in Homer, though not to the extent supposed by some commentators; see § 216.

Forms in -θέν and -ως.

159.] The Ending -θέν expresses the point from which motion takes place; hence it is common in construction with Verbs of motion, and after the Prepositions ἐκ and ἀπό. Cp. also—

II. 3. 276 Ζεῦ πάτερ Ἰδηθεν μεδένων ruling from Ida.
8. 397 Ἰδηθεν ἐπεὶ ἦδε when he saw, looking from Ida.
15. 716 Ἐκτορ δὲ πρῶμηθθεν ἐπεὶ λάβε when he had got hold from (i.e. in the direction from, beginning with) the stern; so ἐτερωθεὶν on the other side, ἀμφοτερωθεὶν on both sides.

Of time; ἦθωθεν from (beginning with) dawn.

In a metaphorical sense (of an agent (regarded as the source of action), as II. 15. 489 Διώθεν βλαφθέντα βέλεμα: Od. 16. 447 οὖν τί μιν θάνατον προμέεσθαι ἄνωγα ἐκ γε μνηστήροιν θέσθεν δ᾿ οὐκ ἐστ᾿ ἀλέασθαι. Also, II. 10. 68 πατρόθεν ἐκ γενεῖς οὐνόμαζου naminfrom (on the side of) the father. And in two phrases, II. 7. 39, 226 οἶδεν οἶος quite alone, and II. 7. 97 αἰνόδεν αἰνῶς quite terribly,—where the force of the Ending is indistinct.

It is to be observed that (except in the Personal Pronouns) this form is not found with Verbs meaning to deprive of, free
from, defend, surpass, or with the corresponding Adjectives and Adverbs. Hence it cannot be held to be equivalent to an Ablative (§ 152), and probably differed from the Abl. in expressing motion from rather than separation.

On the other hand, the Pronominal forms ἐμεθεν, σεθεν, έθεν are freely constricted—

(1) as Ablatives: πρὸ ἐθεν, ὑπὲρ σεθεν, ἄνεν ἐμεθεν; and with a Comparative, II. 1. 114 ού ἐθεν ἐστὶ χερεών, &c. Cp. also II. 9. 419 μάλα γὰρ ἔθεν . . . χείρᾳ ἐν ὑπερέσχε.

(2) as true Genitives: Π. 4. 169 ἀλλὰ μοι αἶνον ἄχος σέθεν ἔσεται. I shall have terrible grief for thee; with Verbs of hearing (Π. 2. 26, &c.), remembering (Od. 4. 592), caring (Π. 1. 180 σέθεν ὅ ἐγὼ ὧν ἀλεγίζω), reaching or touching (ἀντιάζω, πειράζω, &c.): and with ἀσσον, πρόσθε, ἀντα, ἀντίον, ἕνεκα, ἐκητί.

160.] The Ending -ος is generally derived from the Ablative of Stems in -ο (§ 110), although -ὁ/ would not regularly become -ος, and the transition of meaning is not a very easy one. The chief examples in common use in Homer are—

From Pronominal Stems: ὅς, τῶς, πῶς, ὕμως, αὖτως, ἀλλως.

From Stems in -ο: αἴνως, ἀσπασίως, ἑκάγλως, ἐπισταμένως, θαρσαλέως, κακώς, καρπαλίμως, κραυγάτως, κρατερῶς, ὀτραλέως, πυκνώς, ῥῷδιως, στερεώς, στυγερώς, χαλεπώς, μεγάλως, καλώς, αἰσχρός, φίλως.

From other Stems: πάντως, λιγέως, ἄτρεκέως, ἄφαλέως, μεγάλως, σειρεδέως, διηνεκέως, ἐνυκέως, νολεμέως, προφρονέως, ἐπικρατέως, ταχέως.

It will be seen that comparatively few of these Adverbs come from the short familiar Adjectives. Thus καλώς, αἰσχρός, μεγάλως, ταχέως, φίλως are very rare in Homer; and there is no Adverb of the kind from δεινός, ἵσος, ὅρθος, βαρύς, ἀνός, ὄξυς.

The Nominative.

161.] Impersonal Verbs. It is evident that in a language which distinguishes the Person and Number of the Verb by the Ending, it is not essential that there should be a distinct word as Nominative. ἐσ-τί (e.g.) stands for he is, she is, it is; the person or thing meant by the Ending may be left to be gathered from the context. In certain cases, however, the Subject meant by an Ending of the Third Person is too indefinite to be expressed by a particular Noun, such as the context could supply to the mind. For instance, in the sentence ὁτοσ ἐσ-τί it is so, the real Subject given by the Ending -τι (in English by the word it) is not a particular thing already mentioned or implied, but a vague
NOMINATIVE.

162. Nominative in the Predicate. In certain cases the Predicate of a sentence may be limited or modified by a Nominative in agreement with the Subject. This is especially found—

1. With Adjectives of time; as ἐσπέριον ἄφρισκοντο they came in the evening, ἐννύχιοι προμολῶν coming forth by night, εἶδον παννύχιοι slept all night, ξυνίσθες ἔβη went yesterday.

Such Adjectives seem to answer most nearly to the Gen. of time within which, but may also express duration, as πανημέριος and παννύχιος.

2. In describing the attitude, manner, position, &c. in which an action is done: as παλινορρος ἀπέστη stood off with a start backwards, ὑπτιως οὔδε ἔρεισθη was dashed face upwards on the ground; so πειζός εἰλήλουθα, λαβρός ἐπαιγίζων, πρόφρων τέτληκας (cp. προφονέως), ἀρετροπθὴς ἐκολώφα, &c.

3. The Pronouns δικ and κείων are sometimes used instead of Adverbs of place: Π. 5. 604 καὶ νῦν οἱ πάρα κείων Ἀρης now too yonder is Ares at his side; 10. 434 Ὑρήκεις οὖν ἄπανενθε here are the Thracians apart; Od. 6. 276 τίς δ᾿ οὖν Ναυςικά ἐπεται; So οὖντω in Π. 10. 82 τίς δ᾿ οὖντος κτλ.

4. With Verbs meaning to be, to become, to appear, to be made, called, thought, &c.; as κάρπισθοι τράφεν they were nurtured the mightiest, (i.e. to be the mightiest); εἰσωτοί ἐγένοντο νεῶν they came to be in front of the ships: ἤδε ἀρίστη φαύνετο βουλή this appeared the best counsel.

In all such cases the Nominative which goes with the Verb not only qualifies the notion given by the Verb-Stem, but also becomes itself a Predicate (i.e. the assertion of an attribute). E.g. κάρπισθοι τράφεν implies that they were κάρπισθοι. A Noun so used is called a Secondary Predicate.

The use of εἰμί as the ‘logical copula’ is merely a special or ‘singular’ case

---

* See Riddell's Digest, §§ 95-100: Sigwart, Impersonalien.
of this type of sentence. The Verb has then little or no meaning of its own, but serves to mark the following Noun as a Predicate. The final stage of the development is reached when the Verb is omitted as being superfluous.

5. With Impersonal or half-Impersonal Verbs meaning to be, &c.; the Predicate being—

(a) a Neuter Adjective; as μόρσιμον ἐστι it is fated; νεμεσιττόν δὲ κεν ἐὰν it would be worthy of indignation; οὗ τοι ἀεικεῖ it is not unmeet for thee: with a Pronominal Subject, ἐσθλῶν γὰρ τὸ τέτυκται it is a good thing.

In the Plural, οὐκέτι φυκτὰ πέλουται there is no more escaping; cp. λοίμα ἔργα τάδ’ ἐσσεται this will be a pestilent business.

In one or two instances the Adverbial form in -os is used in phrases of this kind: II. 11. 762 ὅς ἐσοι εἰ ποτ’ ἐσοι γε such I was if I was; II. 9. 55 Κουρήτησαν κακῶς ἦν things went ill for the Curetes; II. 7. 424 διαγρώνα ταῦτα ἦν it was hard to distinguish; II. 11. 838 πῶς τ’ ἀρ’ ἦν τάδε ἔργα; Od. 11. 336 πῶς ἦμων ἁνήρ δὲ φαλεστάν εἶναι. This may be regarded as older than the Neut. Nominative, since it indicates that the Verb is not a mere ‘copula,’ but has a meaning which the Adverb qualifies. Cp. II. 6. 131 ἐν ἦν lived long (=δημαίος ἦν): also the Adverbial Neut. Plur., as Thuc. 1. 25. 4 ὄντες . . . ὁμοία, 3. 14. 1 ἐσα καὶ ἵκεται ἐσμέν.

(b) an abstract Noun; as II. 17. 556 σοι μὲν δὴ Μενέλαες κατηφείη καὶ ὅνειδος ἐσσεται εἰ κτλ. to thee it will be a humiliating and reproach if &c.; οὗ νέμεσις it is no wrong; οὐ δοκα τις χάρις ἦν it was no matter of thanks; εἰ δὲ μοι ἀισά but if it is my fate: with a Pronominal Subject, λέβη τάδε γ’ ἐσσεται this will be a shame.

The use of an abstract Noun instead of an Adjective is a license or boldness of language of which we have already had examples; see § 116 and § 126.

It is worth while to notice the tendency to import the ideas of obligation, necessity, &c. into these phrases: e.g. οὗ νέμεσις it is not (worthy of, a matter of) indignation, ὅνειδος ἐσσεται it will be (ground of) reproach. So in Latin vestra existimatio est = it is matter for your judgment.

The Latin idiom called the Predicative Dative (Roby, Pt. II. pp. xxv-lvi) may be regarded as a less violent mode of expression than this Nom., since the Dat. is a case which is originally ‘adverbial,’ i.e. construed with the Predicate given by the Verb-Stem. In other words, dedecori est is a less bold and probably more primitive way of saying it is disgraceful than dedecus est; just as κακός ἦν is more primitive than κακὸν ἦν.

6. The ordinary use of the Participle belongs to this head: as διαστήτων ἐφοσοῦτε parted after having quarrelled. In this use the Participle qualifies the Verb-Stem, and at the same time makes a distinct assertion: see Chapter X.
163.] Interj ectional Nominative. The Nom. is not unfrequent ly used in Homer without any regular construction, as a kind of exclamation: e.g.—

Il. 5. 405 soi δ' ἔπὶ τοῦτον ἀνήκε θεᾶ γλαυκώπις 'Αθηνῆ,
νήπιος, οὐδὲ τὸ οὕδε κτλ. fool! he knows not &c.

Similarly σχέτως cruel! òυσμορος the unhappy one! (Od. 20.
194): and so Il. 1. 231 ὑμοβόρος βασιλεὺς! Cp. the interj ectional
use of αἰῶνς shame! (Il. 5. 787, 13. 95, 16. 422).

A similar account may be given of one or two passages in
which commentators generally suppose 'anacoluthon': viz.—

Il. 10. 436 τοῦ δὴ καλλίστους ἵππους ἵδε μεγίστους:
λευκότεροι χλόνος, θεέων δ' ἀνένωσων ὅμοιοι
whiter than snow they are! &c.; and so in the equally abrupt—

Il. 10. 547 αἰῶνς ἄκτινεςσιν ἑοικότες ἑ λίοιω.

2. 353 ἀστράπτων εὐπιδέξι' εὐαίσιμα σῆματα φαίνων (he did so
I tell you) by lightning on the right &c.

Od. 1. 51 νῆσος δευδρήμεσα, θεᾶ δ' ἐνι δῶματα νοίει an island (it
is) well wooded, and a goddess has her dwelling there!

These forms of expression, when we seek to bring them under the general
laws of the grammatical Sentence, resolve themselves into Predicates with an
unexpressed Subject. On the logical Propositions of this kind see Sigwart
(Logik, I. p. 55). The Predicate, he shows, is always expressed in a word (or
words); but the Subject, when it is of the kind which would be expressed by
a Pronoun (it, this, &c.) may be indicated by a gesture. The simplest examples
of the type are the imperfect sentences used by children, such as horse! for
this is a horse. When such sentences are introduced into literary language,
they give it an abrupt and interj ectional character, as in the examples quoted.
We might add the phrases such as οὗ νέμεσσι it is no wrong (§ 162), in which
the want of a Verb makes the expression somewhat interj ectional. Compare,
for instance, οὗ νέμεσσι with αἰῶνς, 'Ἀργείνοι shame on you, Greeks! also the
so-called ellipse in commands, as ἄλλαν ἀνὰ but up!

The Vocative.

164.] Regarding the use of the Vocative in Homer the chief
point to be noticed is the curious one (common to Greek and
Sanskrit) that when two persons are addressed, connected by τε,
the second name is put in the Nominative.* For instance—

Il. 3. 277 Ζεῦ πάτερ Ἰθηδεν μεθέων κύδιστε μέγιστε,
'Ηέλιος θ' ὅς κτλ.

Similarly, the Vocative is not followed by δὲ or any similar
Conjunction, but the Pronoun σο is interposed; as Il. 1. 282
'Ἀρητόθη σο δὲ πάθε κτλ. but, son of Atreus, cease &c.

The Nominative is often used for the Voc., especially, it would seem, in order to avoid the repetition of the Voc.; e.g. II. 4. 189 φιλος ὃ Μενέλαι. On this point however it is not always possible to trust to the accuracy of the text. Cobet (Misc. Crit. p. 333) has good grounds in the metre for proposing to change a great many Vocatives into Nominatives: e.g.—

II. 23. 493 Αἰας Ἰδομενεύς τε (read Αἰας Ἰδομενεύς τε).
II. 2. 8 οὐλε ὦνευρ (read οὐλος).
Od. 8. 408 χαίρε πάτερ ὁ Ξείω (read πατήρ).
II. 18. 385 τίπτε Θέτι ταύτεπλε ἱκάνεις (Θέτις Ζενόδ.).

Adjectival Use of the Noun.

165.] Substantive and Adjective. This seems a convenient place for one or two remarks on the distinction expressed by these terms.

It will be seen from §§ 114 and 117 that there is no general difference in the mode of forming Substantives and Adjectives. Certain Suffixes, however, are chiefly or wholly employed in the formation of abstract and collective Nouns: as in the Feminine Nouns in -τη-ς, -τῆ-ς, -δου, the Neuters in -μα(τ), the Denominatives in -της (Gen. -της-ος).

In respect of meaning and use the distinction between the concrete Substantives and Adjectives is practical rather than logical. Certain Nouns are mainly used as qualifying words in agreement with other Nouns; these are classed as Adjectives. In such combinations as βοῖς ταῦτος, ἄνερες ἀλφησταῖ, χαλκῆς ἄνδρες, βασιλεῖς Κῦρος, Ἀγαμέμνων Ἀρείδης, where the qualifying word is one that is not generally used as an Adjective, we speak of the 'adjectival use' of a Substantive. Conversely, when an Adjective stands by itself to denote an individual or group of objects, the use is called 'substantival': e.g. κακός a base fellow, κακά evils, τυκτὸν κακόν a made mischief. This is a use which arises when the objects to which an Adjective applies are such as naturally form a distinct class. Thus the Suffixes which form Nouns in -τη-ς, -τηρ, -τωρ and -ευς are practically confined to Substantives.

Abstract and Collective Nouns, it is evident, are essentially Substantives. Thus there is a clear distinction, both in form and meaning, between Abstract and Concrete Nouns; but not between Substantives and Adjectives.

The common definition of an Adjective as a word that expresses 'quality' ('Adjectives express the notion of quality,' Jelf, ii. p. 7) is open to the objections (1) that an abstract Substantive may be said to express quality, and (2) that every concrete Noun of which the etymological meaning is clear
expresses quality in the same way as an Adjective. E. g. the definition does not enable us to distinguish μακρύς from μακρύμενον.

It is evident that the use of a Nominative in the Predicate—as βασιλεύς ιστι he is king—is strictly speaking an adjectival use.

The corresponding distinction in the Pronouns does not need much explanation. The Personal Pronouns are essentially Substantives (being incapable of serving as limiting or descriptive words); the Possessive Pronouns are essentially Adjectives. The others admit of both uses; e. g. οὗτος this one, and ἀνὴρ οὗτος (in Attic ὃ ἀνὴρ οὗτος) this man.

166.] Gender of Adjectives. In a few cases the Gender of the Adjective is independent of the Substantive with which it is construed.

1. When a person is described by a word which properly denotes a thing (viz. a Neuter, as τέκνον, τέκος, &c., or an abstract Noun, βίος Πριάμου, &c.), the concord of Gender is not always observed. Thus we have φίλε τέκνον (but φίλον τέκος, φίλη κεφαλή); again—

Π. 11. 690 ἑλθὼν γὰρ ὁ ἐκάκωσε βίον Ἡρακλῆς ( = Heracles).

Od. 11. 90 ἥλθε δ' ἐπὶ ψυχή Θησαύρος Τειφεσίαο

χρύσεων σκυπτρον ἔχων.

In such cases grammarians speak of a 'construction according to the meaning' (κατὰ σύνεσιν). The term is unobjectionable, provided that we remember that constructions according to the meaning are generally older than those in which meaning is overridden by idiom or grammatical analogy.

2. Where an Adjective refers to more than one Noun, it follows the most prominent: or (if this is at all doubtful) the Masc. is used of persons, the Neut. of things: e. g.—

Π. 2. 136 αἱ δὲ πων ἡμετέραι τ' ἀλόχοι καὶ νῆπια τέκνα

ἡμ' ἐνι μεγάροις ποτιδέγμεναι

because the wives are chiefly thought of: but—

Π. 18. 514 τείχοσ μὲν ὁ ἀλόχοι τε φίλαι καὶ νῆπια τέκνα

ῥύατ' ἐφείταιτα, μετὰ δ' ἀνέρες οὗ ἐξε γύρας

because the boys and old men are also in the speaker's mind.

Od. 13. 435 ἀμφὶ δὲ μν ἄλκος ἀλλο κακῶν βάλεν ἦδε χιτῶνα,

ῥωγάλεα ῥυπόσωτα.

The Neut. Plur. is especially used of sheep and cattle: Π. 11. 244 πρῶδ' ἐκατον βοῶν δῶκες, ἐπείτα δὲ χλαί ὑπέστη, αἴγας ὁμοῦ καὶ

ὁί; Π. 11. 696 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶι μέγ' οἶον

ἐιλετο, κρινάμενος τριηκόσι' ἦδε νομῆς (three hundred head): cp. also II. 5. 140, Od. 12. 332.

3. A Noun standing as Predicate may be Neuter, although the Subject is Masc. or Fem.: as οὐκ ἀγαθὸν πολυκορανίη. This is a kind of substantival use.
167.] Gender of Pronouns. A substantival Pronoun denoting a person may retain its proper Gender although the antecedent is a Neuter, or an abstract word; as II. 22. 87 φίλον θάλος, δυ τέκον αὐτή.

Conversely a Neuter Pronoun may be used substantively of a thing which has been denoted by a Masc. or Fem. word:

II. 2. 873 δς καὶ χρῶσον ἔχων πόλεμονδ' ἵνα κούρη, νηπίος, οὐδέ τί οί τό γ' ἐπήρκεσαι λυγρῶν δαλεθρών.

Cp. II. ii. 238., 18. 460, Od. 12. 74 (with the note in Merry and Riddell’s edition).

On the other hand, a Pronominal Subject sometimes follows the Gender of a Noun standing as Predicate, as αὐτή δική ἔστι this is the manner, ἤ θέμα ἔστι which is right. But the Neuter is preferred if a distinct object is meant by the Pronoun; as Od. i. 226 οὐκ ἔρανος τάδε γ' ἔστι what I see is not a club-feast.

168.] Implied Predication. An Adjective (or Substantive in an adjectival use) construed with a Noun in an oblique Case may be so used as to convey a distinct predication; as οὐκέτ' ἐμοὶ φίλα ταῦτ' ἄγορευεῖς =this (that you now speak) is not pleasing to me.

So after Verbs meaning to make, cause to be, call, think, &c.; λαός δὲ λίθους ποίησε Κρονίων Ζeus made the people (to be) stones.

This use is parallel to that of the Nominative in the Predicate (§ 162): cp. the forms of sentence λαὸν ἔγνωντο λίθοι, λαός ἐποίησε λίθους. In the latter the predicative Noun (λίθοις) is construed with an oblique Case, instead of with the Subject. A Noun so used is called a tertiary predicate: cp. § 162, 3.

CHAPTER VIII.

Use of the Numbers.

169.] Collective Nouns. The Subject of a Plural Verb may be expressed by means of a Collective Noun; as δς φάσαν ἦ πληθῦς thus they said, the multitude (cp. II. 15. 305., 23. 157).

Conversely, a Participle construed with a Collective Noun and Singular Verb may be Plural: as II. 18. 604 περίστατο ὁμιλος τερπόμενοι. Cp. II. 16. 281 ἐκινηθεὶς δὲ φάλαγγες ἐλπόμενοι, also Od. ii. 15.

In these instances, again, the construction is said to be ‘according to the meaning’ (§ 166). The principle is evidently that an abstract or collective word may be used in ‘apposition’ to a concrete word. It may be noticed however that the com-
bimations such as ὁμιλος - τερπόμενοι are only found when there is some pause between the words; otherwise the Genitive would be used (construed as in Τρώων κατεδύσεθ' ὁμιλον, &c.).

170.] **Distributive use of the Singular.** The word ἐκαστος is often used in the Sing. with a Plural Verb, as ἐβαν οἰκόνιο ἐκαστος they went home, each one, δεδημεσθα ἐκαστος we are each one obedient. Other words in a clause may follow ἐκαστος in respect of Number: as II. 2. 775 ἵπποι δ' παρ' ἄρμασιν οἶσιν ἐκαστος the horses each beside his chariot ; II. 9. 656 οἱ δ' ἐκαστος ἐλῶν δέτας ἀμφικύπελλον σπείραντες παρὰ νῆας ἵππων πάλιν. Even the Verb is made Sing. in II. 16. 264 οἱ δ' ἀλκιμον ἢτορ ἔχοντες πρόσω τὰς πέτεται καὶ ἀμύνει οἴσι τέκεσσι: but this is a slight boldness of expression.

On the same principle we may explain the Sing. in Od. 4. 300 αἰ δ' ἴσαν ἐκ μεγαροῦ δῶς μετὰ χερσίν ἔχουσαι (= each with a torch in her hands); II. 13. 783 τετυμμέων κατὰ χείρα (each of the two) wounded in the hand; II. 3. 235 οὐς κεν ἐδ γυνήν καὶ τ' οὖνομα μυθησάμην. So in II. 17. 260 τῶν δ' ἀλλων τίς κεν . . οὖνόματ' ἐποι we should doubtless read οὖνομα (Feiποι).

Similarly the Dual is used of a group of pairs:—

II. 16. 370 πολλοί δ' ε' τάφρω ἐρυσάρματε ὥκεες ἵπποι ἄξαντ' ἐν πρώτῳ ρομῷ λεπον ἄρματ' ἀνάκτων where the Dual ἄξαντε (like the Sing. ρυμω') refers to one chariot. Probably, too, we should read ἄρμα ἀνάκτων (i.e. Κανάκτων). So II. 23. 362 οἱ δ' ἀμα πάντες ἐφ' ἵπποιοι μάστυιας ἀειραν, Od. 20. 348 δόσε δ' ἀρα σφέων δακρυόφων πίμπλαντο, also II. 9. 503, Od. 19. 444.

The Dual is often used in this way in Aristophanes: cp. Av. 622 ἀνατένοντες τῷ χείρε, and other instances given by Bieber (De duali numero, p. 44).

In II. 5. 487 μὴ ποις ὡς ἄριστον λίνου ἄλλοτε πανάγρου, the Dual ἄλωτε is explained by Schol. B διείσ καὶ αἱ γναίαες. If so, it is a distributive use: 'see that ye be not taken, man and wife in one net.' But more probably it refers to Hector and Paris.

In speaking of the characteristics of a group or class it is common to pass from the Plural to the Singular, or vice versa; e.g. Od. 4. ὡς ἡ τ' ἐστι δίκη θεῶν βασιλέως, ἀλλον κ' ἐχθαλρησι βροτών κτλ. it is the way of kings, (a king) will hate one &c.; and in the same clause, II. 10. 259 ῥύεται δὲ κάρη θαλερῶν αἰγιών (of a kind of helmet); II. 2. 355 πρὸν τίνα πάρ Τρώων ἀλόχω κατα- κοιμηθήναι beside the wife of some Trojan; II. 19. 70 ἀλλά τίων ὁ θεὸν . . . ὑπ' ἔγχεος ἑμετέρου before the spear of one of us. The distributive τίς is equivalent to a Plural.

Hence a peculiar vague use of the Plural, as II. 3. 49 νῦν ἀνδρῶν αἰχμητάων the bride of some warrior's son (lit. daughter-in-
law of warriors, i.e. of this or that warrior); 4. 142 παρήν έμεμεναι ἵππων (v. I. ἵππω); 21. 499 πληκτίζεσθ’ ἄλοχουσι Αἰώς (less directly personal than ἄλοχος).

171.] Plural of Things. The Plural form is not confined in Greek (or indeed in any language) to the expression of ‘plurality’ in the strict sense, i.e. to denote a group composed of distinct individuals, but is often used (esp. in Homer) of objects which it is more logical to think of in the Singular. Many words, too, are used both in the Sing. and the Plur., with little or no difference of meaning.

Notice especially the uses of the Plural in the case of—

(1) Objects consisting of parts: τόξον and τόξα bow and arrows: ὀξος and ὀξεα, ἀρμά and ἀρματα a chariot: δώμα, μέγαρον a hall or room, δώματα, μέγαρα a house: λέκτρων and λέκτρα a bed.

πύλαι a gate is only used in the Plur.; θύρη is used as well as θύραι, but only of the door of a room (θάλαμος).

(2) Natural objects of undefined extent: ψάμαθος and ψάμαθαι (as we say sands), ἄλες (once ἄλς) salt, κονίη and κονιλα dust, τυρός and πυρόλι wheats, ἰέθερυτον and ἰέθερα, κῦμα (in a collective sense) and κύματα, δάκρυν and δάκρυα, κρέα (seldom κρέας) meat, σάρκες (once Sing.) flesh.

(3) Parts of the body: νότον (or νότος—the Nom. Sing. does not occur in Homer) and νότα, στήθος and (more commonly) στῆθεα, πρόσωπον and πρόσωπα the countenance, φρήν and φρένες.

(4) Abstract words: λελαμένος ἵππον ἄνηστε ἄλεοι περισιμίαs horsemanship, ποδοκείσι πεπουθός trusting to speed of foot, ἀναλκείσι δαμάντεs overcoming by want of prowess, πολυθρέφεισι νόσο through cunning of understanding: so ἀπασθαλία, ἀφραδία, ἀγγυρνία, ἀνειφροσύνα, τεκτοσύνα, μεθημοσύνα, &c.; note also προδοκαί ambush, πρόχοαι mouth of a river, δώρα gift (II. 20. 268 φρύσον γάρ ἐρύκακε, δώρα τεθείο, κονών μελπήθρα the sport of dogs, φυκτά escaping, ἵσα fairness (§ 161).

The Plural in such cases is a kind of imperfect abstraction; the particular manifestations of a quality are thought of as units in a group or mass,—not yet as forming a single thing.

(5) Collective words: μῆλα flocks; so πρόβατα is only Plur. in Homer (cp. πρόβατας Od. 2. 75).

(6) Pronouns and Adjectives; see the examples of adverbial uses, §§ 133, 134; cp. also § 161.

172.] Neuter Plural. The construction of the Neut. Plur. with a Singular Verb is the commoner one in Homer, in the proportion of about three to one. When the Plural is used, it will
generally be found that the word is really Plural in meaning (i.e., that it calls up the notion of distinct units). Thus it is used with—

Nouns denoting agents; as ἰδρεα applied to the men of the Greek army (II. 2. 91, 464), to birds (II. 2. 459), to swine (Od. 14. 73); so with φθ'λαι ἀνθρώπων (Od. 15. 409).

Distinctly plural parts of the body: πτερά, χείλεα, ὀνατα, μέλεα: so πέδαla (of the shoes of Hermes).

Numerals: δέκα στόματα (II. 2. 489), ὀνατα τέσσαρα (II. 11. 634), τέσσαρα δέρματα (Od. 4. 437), αἰτγόλια ἐνέκα πάντα (Od. 14. 103); so with πάντα and πολλά (II. 11. 574., 15. 714., 17. 760, Od. 4. 437, 794., 9. 222., 12. 411), and when the context shows that distinct things are meant: as II. 5. 656 τῶν μὲν δοῦματα (the spears of two warriors), 13. 135 ἐγχεα . . ἀπὸ χειρῶν.

A few instances occur in fixed phrases, which may represent an earlier syntax; λύντο δὲ γνία (but also λύτο γ νίατα), ἀμήχανα ἔργα γένοντο, &c. Note especially the lines ending with πελονται (τά τε πτερά νυσί πέλονται, ὅτε τ' ἕματα μακρά πέλονται, φυκτά πέλονται, &c.).

The exceptions to the use of the Sing. are fewest with Pronouns and Adjectives: doubtless on account of their want of a distinct Plural meaning (see the end of last section).

178.] The Dual is chiefly used (1) of two objects thought of as a distinct pair, and (2) when the Numeral δῶς is used.

1. Thus we have the natural pairs χείρε, πῆχες, τένοντε, ὄμο, μηρό, δύστε, δύσταλμω, and (in the Gen. Dat.) ποδοίνυ, βλεφάροιν: σταθμῶν door-posts; ιππω the horses of a chariot, βός a yoke of oxen, ἄρνε a pair of lambs (for sacrifice); δοῦρε (in II. 13. 241., 16. 139 of the two spears usually carried, but δῶν δούρε is more common); ποταμῶ (II. 5. 773) of the two rivers of the Troad, and so κρούνω (II. 22. 147). So of the two warriors in a chariot (II. 5. 244, 272, 568), two wrestlers (II. 23. 707), two dancers (Od. 8. 378), the Sirens (Od. 12. 52, &c.); the Αρτρεῖδα and Αἰαντε.

The Numeral is generally added in speaking of two wild animals (θηρε δῶς, λέοντε δῶς, &c.): κάπρω (II. 11. 324) and λέοντε (II. 16. 756) are hardly exceptions, since the context shows that two are meant. Also αὔτω (Od. 2. 146) of two eagles sent as an omen, and γυτε (Od. 11. 578) of the vultures that devoured Tityos.

The Dual in II. 8. 185–191 (where Hector calls to four horses by name) might be defended, because two is the regular number; but probably v. 185 is spurious. In II. 23. 413, again,—αἻ κ' ἀποκηδήσαντε φερόμεθα χεῖρον ἀεθλον—the Dual is used because
it is the horses that are chiefly in the driver’s mind, although he associates himself with them. In II. 9. 182–195 the Dual refers to the two envoys, Phoenix being overlooked.

Again, when two agents have been mentioned together, or are represented as acting together in any way, the Dual may be used: as II. 1. 531 τῷ γ’ ὄς βουλεύσαντε (of Thetis and Achilles), 16. 823 (of a lion and boar fighting), Od. 3. 128., 13. 372, &c. Similarly, of the meeting of two rivers, II. 4. 453 εἰς μισγάκιεαι αὐτικῶν ὀξείμων υδῶρ (cp. 5. 774).

The Dual Pronouns υἱ and σφω ἰ are used with comparative regularity: see II. 1. 257, 336, 574, 5. 34, 287, 718, &c. This usage may be a matter of traditional courtesy. Hence perhaps the scrupulous use where the First Person Dual is meant; II. 4. 407 ἀγαγόνθ’ (‘Diomedes and I’); 8. 109 βεράποντε ὑπηρετικοί our attendants; II. 313 τί παθόντε αἰρετικάμεθα κτλ.; 12. 323 ὁ πέτον ε’.. φυγόντε; Od. 3. 128 ἡνι θυμόν ἔχοντε (‘Ulysses and I’). In Od. 2. 78 for ἀπαιτίζοντε ἔως should be read ἀπαιτίζονθ ἔως, since Telemachus there is speaking of his mother and himself. So with the Second Person, II. 1. 216 (Athene and Here), 322 (the heralds), 3. 279., 7. 279.

In II. 3. 278 καὶ οἱ υπέρεθε καμόντες ἀνθρώπον τίνος, ὡτις κ’ ἐπίφροκον ὑμόσον the two gods indicated by the Dual are doubtless Hades and Persephone, as appears from II. 9. 456 θεοί θ’ ἐτέλειον ἐπάρα, ἠθο τε καταθένιος καὶ ἐπανὴ Περσεφόνεια, and 9. 569, where Althaea beats upon the earth κινήσασαν’ Ἀδήν καὶ ἐπαινὴν Περσεφόνειαν. And since these were the gods especially called upon as witnesses and avengers of wrong, it is probable that they are meant in Od. 1. 273 θεοί θ’ ἐμπάρτυροι ἐστον. The omission of the names may be a mark of reverence. If this view is correct, it removes the difficulty as to ἐστον (Meyer, G. G. § 577, 1).

2. Of the use with the Numeral the most significant examples are Od. 8. 35, 48 κούρον δὲ κρυθέντε δύο καὶ πεντήκοντα βῆτην: where the Dual is used by a kind of attraction to the word δύο.

The Dual is never obligatory in Homer, since the Plural may always be used instead of it. Hence we often have a Dual Noun or Pronoun with a Plural Verb or Adjective, and vice versa.

The Neut. Dual (like the Neut. Plur.) may go with a Sing. Verb: thus we have ὅσος with all three Numbers.

Certain of the ancient grammarians—Zenodotus among them—supposed that Homer sometimes used the Dual for the Plural. But Aristarchus showed that in all the passages on which this belief was founded the Dual either had its proper force, or was a false reading.

The use of the Dual in Attic is nearly the same as in Homer: in other dialects it appears to have become obsolete. This was one of the reasons that led some grammarians to maintain that Homer was an Athenian.
CHAPTER IX.

THE PREPOSITIONS.

Introductory.

174. [Prepositions] are words expressing some local relation, and capable of being used as prefixes in forming Compound Verbs. The Prepositions are also used in construction with oblique Cases of Nouns and Pronouns.

The Adverbs that are construed with oblique Cases, but do not enter into composition with Verbs, are called Improper Prepositions.

The list of Homeric Prepositions is the same (with perhaps one exception, see § 226) as that of later classical Greek. In the use of Prepositions, however, there are some marked differences between the two periods (§ 229).

There are no 'Inseparable' Prepositions in Greek: see however § 221.

175. [Adverbial use.] In post-Homeric Greek it is a rule (subject to a few exceptions only) that a Preposition must either (1) enter into Composition with a Verb or (2) be followed immediately by and 'govern' a Noun or Pronoun in an oblique Case. But in the Homeric language the limitation of the Prepositions to these two uses is still far from being established. A Preposition may not only be separated from the Case-form which it governs (a licence sometimes found in later writers), but may stand as a distinct word without governing any Case. In other words, it may be placed in the sentence with the freedom of an Adverb: e.g. ἀμφί may mean either on both sides (of an object expressed by an oblique Case) or simply on both sides; ἐν may mean in (taking a Dat.), or simply inside; and so of the others, e.g. —

γέλασε δὲ πᾶσα περι ἔθων all the earth smiled round about.

υπάσκε δὲ τε κόμπος ὁδόντων γλυκτος beneath arose rattling of teeth.

These uses, in which the Preposition is treated as an ordinary 'Adverb of place,' may be called in general the adverbial uses.

176. [Tmesis.] The term Tmesis is sometimes applied generally to denote that a Preposition is 'separated' from the Verb.
which it qualifies, thus including all 'adverbal' uses, but is more properly restricted to a particular group of these uses, viz. those in which the meaning is the same as the Preposition and Verb have in Composition: *e.g.*—

οلاءνος Ἡλείων ἡσθιον ὁς ἄτρ (κατήσθιον) the oven of the sun.

οὐξ ποτ' ἄτρ' Ἀλείαν ἐλόμην which I took from (αφελόμην) Aeneas. ὑπὸ δ' ἐσχετο μισθόν and promised (ὑπέσχετο) hire. μετὰ νότα βαλών turning his back.

χείρας ἀπὸ ἔλεφεί τμῆςας cutting off his hands by a sword.

This is the sense in which the word τμήσεως was employed by the Greek grammarians, who looked at the peculiarities of Homer as deviations from the later established usage, and accordingly regarded the independent place of the Preposition as the result of a 'severance' of the Compound Verb. We may retain the term, provided that we understand it to mean no more than the fact that the two elements which formed a single word in later Greek were still separable in the language of Homer.

The distinction between Tmesis (in the strict sense) and other 'adverbal' uses cannot be drawn with any certainty. The clearest cases are those in which the compound Verb is necessary for the construction of other words in the sentence; *e.g.* in ἄπρ' Ἀλείαν ἐλόμην or ὑπὸ δ' ἐσχετο μισθόν. On the other hand, the use is simply adverbal in—

περὶ ψένας ἠμερος αἴρει desire seizes his heart all round (because the Compound περιαρῆω means to strip off, to take away from round a thing).

ὡς τοὺς ἡγεμόνες διεκάσμενον . . μετὰ δὲ κρείλων 'Αγαμέμνων and in the midst the king Agamemnon.

ὡς Ἰρών ἀν' μὲν ἄλλοι ἄρριτες, αὐτὰρ ἐπ' ἄλλοι the Trojans, arrayed some in front, others behind.

177.] Ellipse of the Verb. In certain cases, viz. when the Verb is understood, a Preposition may represent the whole Predicate of a clause:—

οἶνονι δὲ πέρι πλέες ἥγιακες about (him) are more ἤς.

ἐνθ' ἐν μὲν φιλότης therein is love.

οὗ τοι ἐπι δέος there is no fear for thee.

ἀλλ' ἀνα but up!

πάρα δ' ἀνίρ the man is at hand.

πάρ' ἐπιογε καὶ ἄλλοι others are at my command (not are beside me, but ῶπα ἐπιογε in its derived sense).

So when a Verb is to be repeated from a preceding clause; as II. 24. 229–233 ἐνθεν δάδεκα μὲν περικαλλέας ἐξελε πέπλους . . . ἔκ δὲ ὑ' αἴθωνας τρίπτοδας: II. 3. 267 ὄρνυτο δ' ἀὑτίκ' ἐπειτα ἄνας ἄνδρῶν 'Αγαμέμνων, ἄν δ' Ὄδυσσεύς (sc. Ὅρνυτο).
178. Use with oblique Cases. Prepositions are frequently used in Greek with the Accusative, the locative and instrumental Dative, and the ablatival Genitive; much less commonly (if at all) with the true Genitive.

It may be shown (chiefly by comparison with Sanscrit) that the government of Cases by Prepositions belongs to a later stage of the language than the use of Prepositions with Verbs. In the first instance the Case was construed directly with the Verb, and the Preposition did no more than qualify the Verbal meaning. E.g. in such a sentence as εἶς Τροίην ἠλθε the Acc. Τροίην originally went with ἠλθε. If however the construction Τροίην ἠλθε ceased to be usual except with εἶς, the Preposition would be felt to be necessary for the Acc., i.e. would ‘govern’ it.

In Homer we find many instances of a transitional character, in which a Case-form which appears to be governed by a Preposition may equally well be construed directly with the Verb,—modified, it may be, in meaning by the Preposition.

Thus we have ἀμφί with the Dat. in the recurring form——

ἀμφὶ ὀν ὁμοιῶν βάλειν ἐφός,

but the Preposition is not necessary for the Case, as we see from its absence in τόξο ὁμοιῶν ἕχον, &c., and again from forms such as——

ἀμφὶ δὲ χαίται | ὁμοίς ἀπὸσονται,

πέρι μὲν ἐφός ἀργυρῆλα | ὁμοίων βαλόμην

where the Preposition is best taken in the adverbial use. Cp. II. 17. 523 ἐν δὲ οἱ ἔχον | νησίωσι μᾶλ' ἔξω κραδαιχψεν ἄνι γύα, where ἐν is adverbial.

Again, we seem to have ἀμφὶ governing the Accusative in——

Π. Π. 482 ὡς ὅτι ἀμφὶ 'Οδυσσία ἦν ἔποιον. But ἀμφὶ must be taken with ἔποιον as in Π. Π. 11. 776 σφῶι μὲν ἀμφὶ βοῦς ἔπετον κρέα. So in ὑπὸ ἔγινον ἐγαγε brought under the yoke the supposition of Tmesis is borne out by the form ἐγαγε ἔγινον ὤκεα ἔποιον. And in the line——

Π. Π. 53 ἐννήμαρ μὲν ἀνὰ στρατῶν ψέχετο κὴλα θεοῖν the rhythm is against taking ἀνὰ στρατῶν together (§ 367, 1), and points therefore to ἀνψέχετο.

Again, the ablatival Genitive in——

ἢλθ' ἐξ ἀλῶς came out from the sea may be explained like τεῖχεος ἐξελθεῖν, &c.; and in νῆσι ἀπὸ πρύμνης χαμάδις πέσε like νῆσι ἀποθράφηκων, and numerous similar constructions.

Thus the history of the usage of Prepositions confirms the general principle laid down in a previous chapter (§ 131), that the oblique Cases, with the exception of the true Genitive, are
primarily construed with Verbs, and that consequently the construction of these Cases with Nouns and (we may now add) Prepositions is always of a derivative kind.

179.] Use with the Genitive. Where the Genitive with a Preposition is not ablative, it may usually be explained in two ways, between which it is not always easy to choose:

1. It may be derived from one of the uses with Verbs discussed in §§ 149–151. E.g. the Genitive in—

διό ἐσ' εἰσω διὰ δουρόσ which goes through the wood

is probably the Genitive of the space within which motion takes place. For ἐσιν διὰ δουρόσ has the same relation to πέδιον διώκειν and πέδιον διαπρήσσειν, that ἵλθεν εἰς Τροίην has to Τροίην ἵλθεν and Τροίην εἰσήλθεν.

2. It may be of the same kind as the Genitive with a Noun: e.g. the construction with ἀντί may be the same as with the Adverbs ἀντα, ἀντίον, ἀντία, &c., and the Adjectives ἀντίος, ἐναντίος, &c., and this is evidently not akin to any of the constructions with Verbs, but falls under the general rule that a Noun or Pronoun qualifying a Noun is put in the Genitive (§ 147).

It is held by Curtius (Elucidations, c. 17) that the Genitive with ἀντί, πρό, διά, ὑπέρ, ὑπό, when they do not necessarily imply motion from, is of the same kind as the ordinary Genitive with Adjectives and Adverbs, i.e. the true Genitive. This view is supported by the Improper Prepositions, which nearly all govern the Genitive, whatever their meaning: e.g. ἐγγύς and ἐκάς, ἐντός and ἐκτός, ἀντα, μέχρι, ἐνεκα, &c. For in these cases the construction evidently does not depend upon the local relation involved, but is of the same kind as in δέμας πυρός, χάριν Τρώων, &c.

On the other hand, it is pointed out by Delbrück (Synt. Forsch. iv. p. 134) that such a construction of the Genitive is unknown in Sanscrit, and this argument, which applies to πρό, ὑπό, ὑπέρ (Sansk. pra, úpa, upári), is confirmed by the Latin construction of pro, sub, super with the Abl. He would allow the supposition however in the case of ἀντί (the Sanscrit ἀντι being an Adverb), and perhaps διά; regarding these words as having become Prepositions more recently than the others.

180.] Accentuation. The rules for the accentuation of Compound Verbs have been already given in § 88. They proceed on the general principle that (except in the augmented forms) the accent falls if possible on the Preposition; either on the last syllable (as ἀπό-δος), or, if that is elided, then on the first (as ὑπ-αγε).

In regard to the other uses, and in particular the use with
Cases, the general assumption made by the Greek grammarians is that all Prepositions are oxytone. They do not recognise the modern distinction according to which ετ, είς, and ει are unaccented. This distinction rests entirely on the practice of the manuscripts (Chandler, p. 254), and apparently arises from the accident of the smooth breathing and accent falling on the same letter (Wackernagel, K. Z. xxix. 137).

Disyllabic Prepositions, however, are liable in certain cases to become barytone. The exact determination of these cases was a matter of much difficulty with the ancients, and unfortunately we cannot now determine how far their dicta rest upon observation of usage, and how far upon analogy and other theoretical considerations. The chief points of the accepted doctrine are:—

1. The disyllabic Prepositions, except ἀμφι, ἀντί, ἀνά, and διά (except also the dialectic forms κατά, ὑπάλ, παρά, ἀπαί, ὑπελο, προτί), are liable to 'Anastrophe;' that is to say, when placed immediately after the Verb or the Case-form to which they belong, they throw back the accent; as λογος ἀπο (= ἀπο-λογος), ἑξευ κάτα, ἐπι τιν, μάχη ἐν, Ζεφύρον ὑπο, &c. Some held that the insertion of ει before the Preposition did not prevent Anastrophe, and accordingly wrote ἡσε δι' ἄπο, &c.

2. Also, according to some, if the Prep. stands at the end of a verse, or before a full stop (Schol. A on II. 5. 283).

3. Also, when it is equivalent to a Compound Verb (§ 177); as ἐν, ἐπι, πέρι, πάρα (for ἐν-εστι, &c.). So ἀνα (for ἀνάστηθι); although ἀνά according to most authorities was not liable to Anastrophe. Some wrote πάρα γάρ θεοὶ εἰσί καὶ ἡμῶν (II. 3. 440), on the ground that in πάρ-εσιν the accent is on the syllable παρ-.

4. Two Prepositions are barytone in the adverbial use,—
   ἄπο when it is = ἄποθεν at a distance, and
   πέρι when it is = περίσσωσ excedingly.
To which some added ὑπο (as τρομέει δ' ὑπο γνά, &c.).

5. Monosyllabic Prepositions when placed after the governed word take the acute accent (as an equivalent for Anastrophe); but only when they come at the end of the line. Some however accented Od. 3. 137—
   καλεσσαμένω ἀγορὴν ἐσ πάντας 'Αχαιοὺς.

Most Prepositions, as appears from the Sanscrit accent, are originally barytone, and the so-called Anastrophe is really the retention of the accent in certain cases in which the Preposition is emphatic, or has a comparatively independent place in the sentence. Just as there is an orthotone ἐστι and an enclitic ἐστι (§ 87, 1), so there is an orthotone πέρι and a 'proclitic' περὶ, written περὶ before a governed Noun, but in reality unaccented.
This view will serve to explain one or two minor peculiarities of Greek usage. Thus (1) it is the rule that when the last syllable of a Preposition is elided before a Case-form, the accent is not thrown back. This is intelligible on the ground that the Preposition is in fact without accent; and the same account will apply to the same peculiarity in the case of ἀλλά and τω. On the other hand, (2) in the case of elision before a Verb (as ὑπο-αγέ) the accent is retracted, because the Preposition is then the accented word.* Again, (3) the general rule of the Ἡσιοic dialect, that all oxytones become barytone, does not extend to Prepositions, because they are not real oxytones.

The word ἐν (Sanskrit. ádi) is a Preposition which happens to have survived (with the original accent) in the adverbial use only: cp. πρός = besides.

One or two suggestions may be added in reference to the Prepositions which are generally said to be incapable of Anastrophe:—

ἀνά was thought by some to be capable of Anastrophe, and this view is supported by the adverbial use ἀνά up!

ἄμφι is probably a real oxytone, like the Adverb ἄμφι. The corresponding Sanscrit Preposition abhi is oxytone, contrary to the general rule.

The assertion that ὑπαι, παραι, προτι, &c. are not liable to Anastrophe is difficult of interpretation. It may mean only that these words are not Attic, and by consequence that later usage furnished the grammarians with no examples.

If this is the true account of Anastrophe, it is probable that the Prepositions retained their accent in all quasi-adverbial uses, including Tmesis—not only when they followed the Verb or governed Noun. The doctrine of the grammarians is unintelligible unless it admits of this extension. For if we write πάρ’ ἐμοι γε καὶ ἀλλοι because πάρα = παρεις, we must also write πάρα γὰρ δειλ τὸν τὸν, where πάρα is equally emphatic. In Sanscrit too the Preposition when separated from its Verb is accented.

It is not so clear how far the later rules for Prepositions in Composition are to be applied to Homer. In Sanscrit there is an important difference between Principal and Subordinate Clauses. In a Principal Clause the Verb loses its accent, unless it begins the sentence (§ 87); the Preposition (which usually precedes the Verb, but is not always immediately before it) is accented. Thus we should have, on Sanscrit rules, such forms

* See Wackernagel, K. Z. xxiii. 457 ff. On this view, however, the original accent would be ὑπ-δος, ἐν-στέ, πάρα-σχες, &c. It may perhaps be preserved in the Indic. ἐν-στέ and Imper. ἐν-στε (see § 88, where a different explanation of these forms was suggested).
as πέρι δείδια, πέρι πάντων οἶδε, &c. But in Subordinate Clauses the accent is on the Verb, and the Preposition commonly forms one word with it, as in περιδείδια. If the Preposition is separated from the Verb, both are accented. In classical Greek two changes have taken place: (1) the Preposition and Verb are inseparable, and (2) the accent is placed almost uniformly according to the 'law of three syllables' (§ 88):—if it falls on the Preposition, as in σύμ-φημι, κάτ-ἐξειν, or on the Verb, as in συμφήσει, κατ-ἐξει, the reason is purely rhythmical. The first of these changes had not taken place in the time of Homer. As to the second we are practically without evidence. We do not even know when the law of three syllables obtained in Greek. It may be observed however that—

(1) When a word of three syllables could not be unaccented, the form πέρι δείδια became impossible; but it does not follow that πέρι lost its accent at the same time. An intermediate πέρι δείδια is quite admissible as a hypothesis.

(2) In many places in Homer it is uncertain whether a Preposition is part of a Compound or retains its character as a separate word. Thus we find—

Π. 4. 538 πολλὸι δὲ περὶ κτείνοντο καὶ ἄλλοι (Wolf, from Ven. A.).

16. 497 ἐμεθ πέρι μάρναο χαλκῷ (πέρι sic Ven. A.).
18. 191 στειτό γὰρ Ἡφαίστεου πάρ' οἰσίμεν ἐντεαι καλὰ (so Ar.).
1. 269 καὶ μὲν τοῖσιν ἐγὼ μὲθ' ὀμίλεον (Ar.).

with the variants περικτείνοντο, περιμάρναο, παροιμέμεν, μεθομιλεον. And the existing texts contain a good many Compounds which we might write divisim without loss to the sense; as Π. 18. 7 ἕποιν ἐπικλονότα, Od. 8. 14 πόντων ἐπιπλαγχθέλι, Od. 16. 466 ἀστυ καταβλὼσκοντα, Π. 2. 150, 384., 3. 12., 4. 230., 5. 332, 763, 772., 6. 100, &c.

In reference to such forms we may fairly argue that the tendency of grammarians and copyists, unfamiliar with the free adverbial use of the Prepositions, would be always towards forming Compounds; hence that modern critics ought to lean rather to the side of writing the words separately, and giving the Prepositions the accent which belonged to them as Adverbs.

With regard to the accent of Prepositions in the ordinary use with Case-forms it is still more difficult to decide. A Sanscrit Preposition generally follows the Noun which it governs: hence it does not furnish us with grounds for any conclusion about the Greek accent.

180*.] Apocope. Most Prepositions appear in Homer under several different forms, due to loss of the final vowel combined (in most cases) with assimilation to a following consonant.
Thus we find—

παρά and πάρ:

ἀνά, ἄν, ἄμ (βωμοῖοι, φόνοι):
κατά, κατά (δή), κάβ-(βαλέ), κάτ-(θανε), κάρ (ῥόνω), καμ-(μονίη),
κάγ (γόνω), κάκ (κεφαλῆς), κάλ-( λυπε), κάπ (πεδίων):

ὑπό, ὑβ-(βάλλειν):
προτι, πρόσ (for προτ-), cp. ποτι, πός:

ὑπερ (for ὑπέρι), ὑπέρ:

ἐνι, ἐν (ἐνι), ἐν:

ἀπό, ἄπ-(πέμψει).

This phenomenon appears to be connected with the loss of accent which the Preposition suffers when closely connected with a Verb or Case-form. That is to say, from the adverbial forms πάρα, πρότι, κάτα, ἐνι, ἄνα (or ἄνά), &c. were formed in the first instance the unaccented παρ, προς, κατ or κα, ἐν, ἄν. Then the pairs πάρα and παρ, &c. were used promiscuously. Finally one form was adopted as normal.

ἀμφι.

181.] The Preposition ἀμφι means on both sides, or (if the notion of two sides is not prominent) all round. It is doubtless connected with ἀμφω both.

The adverbial use is common; e.g. with a Verb understood, Od. 6. 292 ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών and around is a meadow.

It is especially used in reference to the two sides of the body:

Π. 5. 310 ἀμφὶ δὲ ὅσε κελαυή νῦς ἐκάλυψε black night covered his eyes on both sides (i.e. both eyes); Π. 10. 535 ἀμφὶ κτύπος οὕτα βάλλει: Π. 11. 414 σπόγγῳ δ᾿ ἀμφὶ πρόςωπα καὶ ἀμφὶ χεὶρ ἀπομόρφυν: Οδ. 2. 153 παρειας ἀμφὶ τε δειράς: Οδ. 9. 389 πάντα δὲ οἱ βλέφαρ᾽ ἀμφὶ καὶ ὀφρυὰς κτλ.

So Π. 6. 117 ἀμφὶ δὲ μιν σφυρα τύπτε καὶ αὐχένα δέρμα κελαυήν the shield smote him on the ankles on both sides and on the neck. Here ἀμφὶ is generally taken to mean above and beneath; wrongly, as the passages quoted above show.

This use of ἀμφὶ is extended to the internal organs, esp. the midriff (φρένες) regarded as the seat of feeling: as—

Π. 3. 442 οὐ γὰρ πώ ποτὲ μ᾽ ὅδε ἔρως φρένας ἀμφεκάλυψε.

6. 355 ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκε.

16. 481 ἐνθ’ ἄρα τε φρένες ἐρχαίαν ἀμφὶ ἄδιων κήρ.

Οδ. 8. 541 μάλα ποῦ μιν ἄχος φρένας ἀμφιβέβηκεν.

183.]

'ΑΜΦΙ. 171

273, H. Ven. 243; Mimnerm. 1. 7 φρένας ἀμφὶ κακὰ τείρουσι μέριμναί. Hence read—

Π. 1. 103 μένεις δὲ μέγα φρένες ἀμφὶ μέλαιναι πιηπλαντ',
and similarly in Π. 17. 83, 499, 573.

182.] The Dative with ἀμφὶ is a natural extension of the ordinary locatival Dative—the Preposition being adverbial, and not always needed to govern the Case. Compare (e. g.)—

Π. 1. 45 τὸς ἀμφὶ ἐχὼν (Loc. Dat., § 145, 3).
20. 150 ἀμφὶ δ' ἀπ' ἀρρηκτον νεφέλην ὁμοιων ἔσαντο.
11. 527 ἀμφ' ὁμοιων ἐχει σάκος has a shield on both sides on his shoulders, i.e. across his shoulders.

In a metaphorical sense ἀμφὶ is applied to the object about which two parties contend: as Π. 3. 70 ἀμφὶ 'Ελένη καὶ κτήμασι πάσι μάχεσθαι: so of a negotiation, Π. 13. 382 συνώμεθα ἀμφὶ γάμῳ we shall agree about the marriage; Π. 7. 408 ἀμφὶ δὲ νεκρόισιν as to the question of the dead; Π. 16. 647 ἀμφὶ φόνῳ Πατρόκλου μεμηρίζων. Cp. the use with περί (§ 186). So too in Sanscrit the Loc. is used with Verbs of fighting to express the object over which the fighting is.

It is a further extension of this use when ἀμφὶ with the Dat. is construed with Verbs meaning to speak, think, &c., as Od. 4. 151 ἀμφὶ 'Οδυσσῆ τυχεῖμην. This last variety (in which the notion of two sides disappears) is confined to the Odyssey: cp. 5. 287., 14. 338, 364.

A true Dative may follow ἀμφὶ, but cannot be said to be governed by it; e. g. in Π. 14. 420 ἀμφὶ δὲ οἱ βραχεὶ τεύχεα τῶν ἀρμον τα γέμισαν about him the Dat. is 'ethical,' as in Π. 13. 439 ῥήςεων δὲ οἱ ἄμφὶ χριῶνα. So in Π. 4. 431 ἀμφὶ δὲ πᾶσι τεύχεα ποικίλ' ἐλαμψε, the Dat. is not locatival, but the true Dat. The two kinds of Dat. may be combined, as Π. 18. 205 ἀμφὶ δὲ οἱ κεφαλῆ νέφος ἐστεφέ.

The construction of ἀμφὶ with the Dat. is not found in Attic prose. It survives in the poetical style, and in Herodotus.

183.] The Accusative with ἀμφὶ is used when the Verb expresses motion, as—

Π. 5. 314 ἀμφὶ δ' ἐθνον φίλον νιῶν ἐχεῖατο τηκέφε λευκὼ.
Also to express extent, diffusion over a space, &c. (ideas naturally conveyed by terms denoting motion):—

Od. Π. 419 ὡς ἄμφὶ κριτήρα τραπέζας τε πληθοῦσας κεὶμεθα as we lay (scattered) about &c.

Accordingly it is especially used in Homer—

(1) of dwellers about a place, as Π. 2. 499, 751, &c.
(2) of attendants or followers; as II. 2. 445 oι δ’ ἀμφὶ Ἄπτειωνα.. θῶνον they bustled about Agamemnon.

The description about (a person) does not exclude the person who is the centre of the group; e.g. in II. 4. 294 (Agamemnon found Nestor) οὐς ἔταρους στέλλουσα.. ἀμφὶ μέγαν Πελάγοντα Ἀλάσσορά τε Χρομίου τε, where Pelagon &c. are included under the word ἔταρου. This is an approach to the later idiom, oι ἀμφὶ Πλάτουνα—Plato and his school.

It should be observed that the motion expressed by the Verb when ἀμφὶ takes an Acc. is not motion to a point, but motion over a space. Hence this Acc. is not to be classed with Accusatives of the terminus ad quem, but with the Accusatives of Space (§ 138). This remark will be confirmed by similar uses of other Prepositions.

184. The Genitive with ἀμφὶ is found in two instances,—

II. 16. 825 μάχεσθων πίθακος ἀμφὶ δλήγης fight over a small spring of water.

Od. 8. 267 ἀδίδειν ἀμφὶ Ἀρεος φιλότητος κτλ.

Another example may perhaps lurk in—

II. 2. 384 ὥδε τὸ ἀρματος ἀμφὶς ἱδὼν κτλ.

if we read ἀμφὶς Φιδών (having looked over, seen to his chariot). With this meaning compare II. 18. 254 ἀμφὶ μάλα φράξεσθε: and for the construction the Attic use of περιορώμαι with a Gen. = to look round after, take thought about (Thuc. 4. 124): also the Gen. with ἀμφιμάχεσθαι II. 16. 496., 18. 20., 15. 391.

περὶ.

185. The Preposition περὶ (or πέρι, § 180) has in Homer the two meanings around and beyond.

Both these meanings are common in the adverbial use; the second often yields the derivative meaning beyond measure, exceeding, as—

II. 16. 186 περὶ μὲν θελειν ταχύν exceeding swift to run.
18. 549 περὶ θαύμα τέτυκτο was an exceeding wonder.

Od. 4. 722 περὶ γάρ μοι Ὀλύμπιου ἄλγε ἐσώκη for Zeus has given to me griefs beyond measure.

The meaning beyond is found in Tmesis, II. 12. 322 πόλεμον περὶ τοῦδε φυγώντες escaping this war: II. 19. 230 πόλεμοι περὶ στυγεροῦ λιπωνταi shall remain over from war: and in Composition, περίεμι I excel, περιγήγομαι I get beyond, surpass, περιοίδα I know exceeding well (II. 13. 728 βουλὴ περιδέμεναι ἄλλων to be knowing in counsel beyond others; cp. Od. 3. 244., 17. 317). The Gen. in such constructions is ablatival (§ 152).
186.] The Dative with peri (as with ἄμφι) is Locatival; as II. 1. 303 ἐρωθήσει peri δοῦρι will gush over (lit. round upon) the spear; 2. 389 peri δ' ἐγχει χειρα κακεῖται his hand will be weary with holding the spear; 2. 416 χιτώνα peri στήθεσσι δακτυλιο μεσαία to tear the chiton about (round on) the breast. Also of an object of contention, over; as II. 16. 568 peri παίδι. . . πόνον εἰς the toil (of battle) might be over his son, cp. II. 17. 4, 133, Od. 5. 310: and in a derivative sense, Od. 2. 245 μαχησάσθαι peri δαιτί to fight about a feast.

1. It is a question which meaning is to be given to peri in—

II. 5. 566 peri γάρ διε ποιμένα λαών (so 9. 433., 11. 526).
10. 240 ἐθείσεν δι' peri ἐαυτῷ Μενελάφ.
17. 242 ὤσον ἐμῷ κεφαλῇ peri δείδα (or periδείδα).

and in the Compound (II. 11. 508 τῷ peri πολίδεισαν, 15. 123 periδείσασα θεώσα, 21. 328., 23. 822). Most commentators here take peri = exceedingly and the Dat. of the person as a Dativus ethicus: peri γάρ διε ποιμένα for he feared exceedingly for the shepherd, &c. But it is difficult to find Homeric analogies for such a use of the Dative, and the meaning over, on behalf of is supported by later writers: H. Μερ. 236 χωμένον peri δούλοι, H. Κερ. 77 ἀλλυμένην peri παίδι, Ἡτ. 3. 35 peri εὐντῷ δειμανων, Thuc. 1. 60 δεδώτες peri κτλ.; also by the use of ἄμφι with the Dat. (§ 182) in nearly the same meaning.

2. Much difficulty has been felt about the use of peri in a group of phrases of which the following are the chief instances:—

II. 4. 53 τὰς διαπέρασαν, ὅτε ἄν τοι ἀπέχθαντι peri κηρί (cp. 4. 45, &c.).
Od. 6. 158 κείνοι δ' αὖ peri κηρί μακαρίτατος ἐξοχον ἄλλων.
21. 65 peri δ' ἥθελε θυμῷ (so 24. 236).
22. 70 ἄλυσσοντες peri θυμῷ.
Od. 14. 146 peri γάρ μ' ἐφίλει καὶ κήδετο θυμῷ.
II. 16. 157 τοῖς εἰνε peri φρεσίν ἄσπετως ἀλλή.
Od. 14. 433 peri γάρ φρεσίν αἵσμω ὃδη.

In all these places the Dative may be construed as a Locative (although κῆρι without peri is only found in II. 9. 117): the only question is whether the Preposition is to be taken in the literal local sense round, all over, or in the derivative sense exceedingly. In favour of the latter it may be said that the same combinations of Preposition and Verb are found without a Dat. such as κηρί or θυμῷ, where accordingly peri must mean exceedingly; compare—

II. 13. 430 τὴν peri κηρί φιλήσε πατὴρ
Od. 8. 63 τὸν peri Μοῦδ' ἐφίλησε
Od. 14. 433 peri γάρ φρεσίν αἵσμω ἀδή
2. 88 peri κέρδεα οἶδε
II. 16. 157 τοῖς εἰνε peri φρεσίν ἄσπετως ἀλή
Od. 12. 279 peri τοι μένος
Od. 5. 36 peri κηρί θεῶν ὑμιράνων
II. 8. 161 peri μὲν σε τίνος Δαναοῦ.

Again, in II. 4. 46 τάων μοι peri κηρί τίεσκετο the meaning beyond is required by the Gen. τάων; cp. 4. 257 peri μὲν σε τίνος Δαναῶν ταχυπώλαυν, 7. 289 peri δ' ἐγχει Ἀχαιῶν φέρτατος ἔστι, 17. 22 peri σβενεί βλεμεαινεί. So with the Acc. in II. 13. 631 peri φρένας ἐμμεναι ἄλλων.
On the other side, the representation of a feeling as something surrounding or covering the heart, midriff, &c. is common in Homer. Thus we have—

II. 11. 89 σύνεο περὶ φρένας ἵμερος αἴρει.
Od. 9. 362 ἐπεὶ Κύκλωπα περὶ φρένας ἠλθεν οἶνος.

So of a sound, II. 10. 139 περὶ φρένας ἠλθεν ἵδη (ep. Od. 17. 261). And more frequently with ἀμφί; cp. Od. 19. 516 πυναί δὲ μοι ἀμφὶ ἀδινὸν κῆρ ἄξεια μελέτων ὑπομένῃ ἐρέθουσι; and the other passages quoted at the end of § 181. Similarly περὶ κῆρι, περὶ φρεστὶ, may have been meant in the literal sense,—the feeling (fear, anger, &c.) being thought of as filling or covering the heart. On the whole, however, the evidence is against this view;—unless indeed we explain περὶ κῆρι as a traditional phrase, used without a distinct sense of its original meaning.

The occasional use of the Dat. with περὶ in Attic is probably due to familiarity with Homer.

187.] The Accusative with περὶ is used (as with ἀμφί) when motion or extent in space is expressed: as II. 1. 448 ἐκατόμβην ἐστίναν περὶ βωμὸν placed the hecatomb round the altar; 2. 750 περὶ Δωδώνην ἀκίν ἐθνοῦ made their dwellings round Dodona. Generally speaking the Accusative implies surrounding in a less exact or complete way than the Dative. It makes us think of the space about an object rather than of its actual circumference. Occasionally, of course, the circumference is the space over which motion takes place, or extent is measured: as II. 12. 297 ὡταὶ ὀρᾶτοι δυνατέστω περὶ κύκλον round in a circle; II. 18. 274 ἐστάμεναι περὶ τοίχων to stand along the wall all round it.

188.] The Genitive with περὶ is used in three distinct ways:—

1. With περὶ meaning beyond (in the figurative sense, = excelling) it expresses the object of comparison: II. 1. 287 περὶ πάντων ἐμμεναι to surpass all, Od. 1. 235 ἄιττον ἐπολησαν περὶ πάντων have made him unseen more than all men, 4. 231 ἐπιστάμενοι περὶ πάντων. This use is distinctively Homeric. The Gen. is ablative, as with Adjectives of comparison (§ 152).

2. With περὶ = round, over (in the local sense) the Gen. is very rare; the instances are—
Od. 5. 68 ὧδ' αὐτοῦ τετάνυστο περὶ σπελοὺς γλαφυροῦ ἤμερος ἤβασωσα.
130 τοῦ μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαιότα.

The Gen. may be akin to the (partitive) Gen. of place (§ 149): the vine e.g. grew round in or over (but not covering) the cave.

3. With περὶ = over (the object of a contest), as II. 16. 1 ὡς οἱ μὲν περὶ νησὸς ἐξοσέλμου μάχοντο, 12. 142 ἀμύνεσθαι περὶ νησῶν to defend the ships; sometimes also in the figurative sense, about, II. 11. 700 περὶ τρίποδος γὰρ ἐμελλὼν θεοῦςθαι, Od. 9. 423 ὡς τε
περι πυρήσ as when life is at stake; and of doubt, Π. 20. 17 ἢ τι περι Τοῦων καὶ Αχαίων μεμπηρίζεισ. The use with Verbs of anger and fear is closely akin; Π. 9. 449 παλλακίδος περί χώσατο; 17. 240 νέκνος περί δείδια (unless we read περιχώσατο, περιδείδια).

The weapons of the contest are said to be fought over in Od. 8. 225 ἐρίζεσκον περί τόξων; so Π. 15. 284 ὀπότε κοίροι ἐρίστειαν περὶ µόδων. And this is also applied to the quarrel itself, Π. 16. 476 συνήντην ἐρίδος περὶ θυμοβόρου (cp. 20. 253).

Under this head will come the Gen. in Π. 23. 485 τρίπτοδος περιδώμεθον let us wager a tripod, Od. 23. 78 ἐμέθεν περιδόσωμαι αὐτῆς ἰ will stake myself. Whatever may be the original meaning of περιδόσωμαι, it is construed as if = to join issue, contend (Lat. pignore certare): cp. the Attic use περιδώμοια τιν περὶ (Gen. of the thing staked).

By a not unnatural extension, περὶ with the Gen. follows Verbs meaning to speak, know, &c., but only in the Odyssey; viz. 1. 135 (= 3. 77) ἵνα µιν περὶ πατρὸς ἀποιχομένου ἑορτο; 15. 347 εἰτ’ ἄγε µοι περὶ µητρὸς κτλ.; 17. 563 οἴδα γὰρ εὖ περὶ κείνου; also 1. 405., 7. 191., 16. 234., 17. 371., 19. 270. Note that the corresponding use of ἀμφί with the Dat. is similarly peculiar to the Odyssey (§ 182).

The origin of this group of constructions is not quite clear. It may be noted, however, that they answer for the most part to constructions of the Gen. without a Preposition; cp. ἀμφόσθαι περὶ νηών and ἀμφόσθαι νηών; and again εἰπ’ περὶ µητρός, οἴδα περὶ κείνου, &c. with the examples given in § 151, d.

189.] The Preposition παρά (παρά, by Apocope πάρ) means alongside. It is common in the adverbial use (see § 177), and also in Tmesis and Composition. Note the derivative meanings—

(1) at hand, hence at command; as Π. 9. 43 πάρ τοι ὤδος the way is open to you; Od. 9. 125 οὖ γὰρ Κυκλώπεσαν νέες πάρα.
(2) aside; as Π. 11. 233 παράλ δὲ οἱ ἑτράπετ’ ἐγγος the spear was turned to his side (instead of striking him).
(3) hence figuratively, παρά μ’ ἤπαρε cozened me ‘aside,’ away from my aim: and so παρπετὸν changing the mind by persuasion, παρπετὸν talking over, &c.; also, with a different metaphor, wrongly.
(4) past, with Verbs of motion, as ἐρχομαι, ἔλαλω, &c.

190.] With the Dative παρά means beside, in the company of; near. It is applied in Homer to both persons and things (whereas in later Greek the Dat. with παρά is almost wholly
confined to persons); thus we have παρὰ νη, παρὰ νυστι (very frequently), παρ’ ἄρμας, παρὰ βωμῷ, παρὰ ποσῆ, παρὰ σταθμῷ, &c.

This Dat. is either locational or instrumental: see § 144. It may be used after a Verb of motion (e.g. II. 13. 617), see § 145, 4.

191.] The Accusative with παρά is commonly used—

(1) when motion ends beside or near a person or thing: as II. 3. 406 ἤσο παρ’ αὐτῶν ὄνος γο and sit by him; II. 7. 190 τòν μέν παρ’ τόδ’ ἑν χαμάνς βάλε.

Hence the use of the Acc. often implies motion: as II. 11. 314 παρ’ ἑμ’ ίστασο place yourself beside me; Od. 1. 333 στῆ ὅρα παρά σταθμόν came and stood beside the pillar; II. 6. 433 λαὸν δὲ στῆναν παρ’ ἑρωδ. Similarly of the place near which a weapon has struck, as II. 5. 146 κληίδα παρ’ ὅμον πλήξε struck the collar-bone by the shoulder.

(2) of motion or extent alongside of a thing (esp. a coast, a river, a wall, &c.); II. 1. 34 βῆ δ’ ἀκέων παρὰ θώνa went along the shore; Od. 9. 46 πολλὰ δὲ μῆλα ἐσφαζον παρὰ θώνa sacrificed many sheep along the shore; II. 2. 522 παρ’ ποταμῶν ἐπιστὶν dwelt by the side of the river; II. 3. 272 παρ’ ξίφεον κουλέον ἄρατο hung beside the sword-scabbard.

(3) of motion past a place; as II. 11. 166, 167 οἱ δὲ παρ’ Ἰλου σῆμα . . . παρ’ ἑρωδεν ἐσεσώντο they sped past the tomb of Ilus, past the fig-tree; II. 6. 42 παρὰ τρόχον ἐξεκυλήθη rolled out past the wheel; II. 16. 312 οὔτα Θόκατα στέρνου γυμνοθέντα παρ’ ἀστίθα passing the shield (implied motion, οὔτα—thrust at and struck). The derivative meaning beyond (= in excess of) is only found in Homer in the phrases παρ’ ὄναμν (II. 13. 787) and παρὰ μοῖραν (Od. 14. 509); but cp. the Adj. παράςων against fate.

192.] With a Genitive παρά properly means sideways from, aside from. As with the Dative, it is used of things as well as persons (whereas in later Greek it is practically restricted to persons). On the other hand it is confined in Homer to the local sense; thus it is found with Verbs meaning to go, bring, take, &c. not (as afterwards) with ἀκοῦω, μανθάω, ὁδό, or the like. An apparent exception is—

II. 11. 794 εἰ δὲ τίνα φρεσίν ἤσοι θεωροτιν ἄλεευει, καὶ τινά οἱ παρ’ Ζηνός ἐπέφρασε πότνια μήνη, where however the notion of bringing a message is sufficiently prominent to explain the use. So II. 11. 603 φθεγχάμενοι παρὰ νῆσος sending his voice from the ship; and Hes. Op. 769 αἴδε γὰρ ἡμέραι εἰσὶ Δίος πάρα, i.e. coming from Zeus. The later use is to
be seen in Emped. 144 ὀδόν πάρα μυθοῦν ἀκούσας, Xenophanes 3. ἡ ἀμβροσίας δὲ μαθοῦτες άνωφέλειας παρὰ Λυδών.

The original meaning sideways or at the side from is visible in some of the uses with a Gen. denoting a thing: as II. 4. 468 παρ’ ἀστιβὸς ἐξεφανῆ appeared beyond (outside the shelter of) the shield: so probably II. 4. 500 ὑδὸν Πριάμου νόθων βάλε .. παρ’ Ἰππὼν ὀκείαν struck him (aiming) past the chariot. So too a sword is drawn παρὰ μηροῦ sideways from the thigh. The same meaning lies at the root of the frequent use of παρά in reference to the act of passing from one person to another (as in παραδίδουμι and παραδέχομαι), hence of gifts, messages, &c.

It is usual to regard παρά with the Gen. as meaning from the side of, from beside, ἀπὸ χεῖρι. But this is contrary to the nature of a prepositional phrase. The Case-ending and the Stem must form a single notion, which the Preposition then modifies; hence (e. g.) παρὰ μηροῦ means beside from-the-thigh, not from beside-the-thigh. This is especially clear where the Preposition is joined to a Verb; Od. 19. 187 παραπλάγιας Μαλείων driving-aside from-Maleae: and in—

II. 4. 97 τοῦ κεν δὴ πάμφρονα πορ’ ἄγλαδ ὤδα φέροι
the rhythm connects παρά with φέρειo rather than with τοῦ—thou wilt bring-aside (=trans-for) from-him. So with other Prepositions: ἀνδρὶ Τροίης off from-Troy, not from off-Troy: κατ’ ὀδρανὸν down from-heaven, not from under-heaven.
As to ὕπο with the Gen. = from under, see § 204.

μετά.

193.] The Preposition μετά in the adverbial use means midway, in the middle; e. g. with a Verb understood, II. 2. 446 μετά δὲ κτλ. and among them &c. Hence alternately, as Od. 15. 460 χρῦσων ὄμοιν ἔχων, μετά δ’ ἥλεκτροισιν ἐφρο strung with electrum between (the gold); so in succession, Afterwards, as Od. 21. 231 πρῶτος ἠγὼ, μετά δ’ ὑμίλει: I first and you in turn; Od. 15. 450 μετά γὰρ τε καὶ ἄλγεσι τέρπεται ἀνήρ = a man has his turn of being pleased even in the course of his sufferings.

The notion of alternation appears in Compounds with μετά as μεταβάλλω, μεταστρέφω: in Tmesis, Od. 12. 312 μετὰ δ’ ἄστρα βέβηκε the stars have changed their place. So μεταπανόμενοι (II. 17. 373) means with turns or intervals of rest.

194.] With the Dative μετά means between or (less exactly) among. The meaning between is found in phrases such as μετὰ χερὸς, μετὰ ποσσί, μετὰ φρεσί (on the double character of the φρένες cp. § 181); also, of two parties, μετά ἄμφοτέρων.

The use in reference to several objects (among) is mostly restricted to persons, since it conveys the idea of association of units forming a group, &c. (whereas ἐν is more local). Hence μετὰ ἀστράσι (II. 22. 28, 317) is said of a star among other stars (with a touch of personification): and in II. 21. 122 κείσο μετὰ
there is a sarcastic force—lie there with the fish for company. Cp. also the phrase Od. 5. 224 μετά καὶ τόδε τοίσι γενέσθω let this be as one among them. The expression in Il. 15. 118 μεθ' αὐτοῖς καὶ κοινῆς is equivalent to a Collective Noun, = 'the crowd of wounded and fallen.' So Il. 21. 503 μετὰ στροφάλεγγι κοινῆς, a somewhat bolder phrase of the same kind.

The Dat. with μετά is locativial (whereas with σῶν and ἴμα it is comitative). This appears in the restriction to Plurals or Collectives, also in the use with Verbs of motion, as Il. 4. 16 φιλότητα μετ' ἀμφοτέρους βάλωμεν (§ 145, 6).

The construction of μετά with the Dative is in the main Homeric. It is occasionally imitated in later poetry.

195.] With the Accusative μετά has the two meanings among and after.

The meaning among is found after Verbs of motion with Plurals, and also with Collective Nouns, as μεθ' ὀμίλουν, μεθ' ὄμιλον; so μετὰ δεῖπνον to (join the company at) a feast, μετὰ τ' ἱδρεα καὶ νομίσαι ἰππῶν = to the pasture ground where other horses are.

It occurs without a Verb of motion in Il. 2. 143 πᾶσι μετὰ πληθὺν to all among the multitude; Il. 9. 54 μετὰ πάντως ὄμηλικας ἐπλευ ἄριστος (so Od. 16. 419). And with a Singular in Il. 18. 552 δράγματα μετ' ὄμιν πίπτον the handfuls of corn fell in the middle of the furrow (between the ridges).

Of the other meaning we may distinguish the varieties—

(1) after, following; Il. 13. 513 ἐπαξίω μεθ' ἐὼν βέλος following his weapon, Od. 2. 406 μετ' ἴχνων βαίνε θεοῦ.

(2) after, in order to find (with a Verb of motion), as μετ' ἑρ' ἠλυθέες has come in search of me, Od. 1. 184 ἐς Τεμέσην μετὰ χαλκῶν.

(3) in succession to, next to; τὸν δὲ μετὰ κτλ. and after him δ. c.; Il. 8. 289 πρὸ τού μετ' ἐμ' προσβῆσαι ἐν χερὶ θῆσαι to thee after myself; of rank, Il. 7. 228 οἰοι . . . μετέασι καὶ μετ' Ἀχιλλῆα even (in the second rank) after Achilles.

196.] With the Genitive μετά occurs in five places (with a Plural Noun), in the meaning among or with—

Il. 13. 700 μετὰ Βουιώτων ἐμάχωτο.

21. 458 οἴδη μεθ' ἡμέων πειρᾶ κτλ.

24. 400 τῶν μετὰ παλλόμενοι κληρὶ λάχον.

Od. 10. 320 μετ' ἄλλων λέξο έταιρον.

16. 140 μετὰ δρών τ' ἐνι οἰκῷ πίνε κτλ.

Of these instances the first is, in a passage probably inserted afterwards to glorify the Athenians; the second is in the θεῶν μάχη, and therefore doubtful; in the third we should perhaps
write μεταπαλλόμενος and construe of them casting lots in turn I was chosen. But the last two indicate that the use had crept into colloquial language as early as the Odyssey, taking the place of σῶν or ἄμα with the Dative. See § 221.

έπι.

197.] The Preposition ἐπί means over, upon; sometimes after (as we speak of following upon); with, at (i.e. close upon); in addition, besides, esp. of an addition made to correspond with or complete something else; also, attached to, as an inseparable incident or condition of a person or thing; and conversely, on the condition, in the circumstances, &c.

Examples of these meanings in the adverbial use are—

Π. 1. 462 ἐπὶ δ' ἀθόπα ὕλαν λείβε πούρεων wine over (the meat).
13. 799 πρὸς μὲν τ' ἄλλα', αὐτὰρ ἐπὶ ἄλλα ἐν πρώτη—behind.
Οδ. 1. 273 θεοὶ δ' ἐπὶ μάρτυροι ἔστων the gods be witnesses thereto.
5. 443 ἐπὶ σκέπασι ἢν ἀνέμου there was thereto (the place was furnished with) a shelter from the wind.
Π. 18. 529 κτέινον δ' ἐπὶ μηλοβοτήρας killed the shepherds with the sheep.

1. 233 ἐπὶ μεγάν ὄρκον ὄμοιμαι I will swear in confirmation. With a Verb understood, ἐπί—εἰσί present, is in the case, as Od. 2. 58 οὖν γὰρ ἐπί ἀνήρ there is no man (for the purpose); Π. 1. 515 οὖν τοι ἐπὶ δέος there is no fear with or for you (as part of your circumstances); Π. 21. 110 ἐπὶ τοι καὶ ἔμοι βανάτος death is my lot too (cp. 6. 357 οὖν ἐπὶ Ζεὺς θήκε κακὸν μόρον).

It is very much used in Composition. Note the meaning over in ἐπι-πλέω to sail over, also ἐπί-ολάμαι to go over, review, ἐπι-πωλεύω, ἐπί-αλάμαι (Π. 17. 650 μάχη δ' ἐπὶ πάσα φαύνη the fight was lighted up all over); besides, in ἐπί-δίδωμι, &c.; to (of bringing aid, joining, &c.) in ἐπί-αρῆγω, ἐπί-αλέξω, ἐπί-αραὶκω, ἐπί-αλάσσω, &c.; for, in ἐπί-κλώθω to spin for (so as to attach to); hence of assent, ἐπί-νευο, ἐπί-τληφι, ἐπί-ἐλκω (with a general affirmative meaning, on as opposed to off, for as opposed to against).

198.] With the Dative ἐπὶ has the same group of meanings; note especially—

1. ἐπὶ νυκτὶ by the ships, ἐπὶ δέος with the ship (of a shepherd), ἐπὶ κτέατερ with (in charge of) the possessions; Π. 4. 235 ἐπὶ ψευδόσεων ἐστερ' ἄρωγος will be a helper with (on the side of) falsehood (or false men, reading ψευδέσωι).

2. Π. 4. 258 ἄλλοικ ἐπὶ ἐργῷ in (engaged upon) other work, so ἀπολευτήτῳ ἐπὶ ἐργῷ with a work unfinished: so Π. 4. 178 ἐπὶ πᾶσι in all cases dealt with.
(3) Od. 17. 454 ὄνκ ἄρα σολ γ’ ἐπὶ εἴδει καὶ φρένες ἰσαν with form thou hast not understanding too; II. 13. 485 τῷ ἐπὶ θυμῷ with this spirit (too); Hes. Theog. 153 ἵσχὺς...μεγάλῳ ἐπὶ εἴδει.

(4) Od. 11. 548 τοὺῷ ἐπ’ ἄδολῳ with such a prize (when such a thing is prize); μωσθῷ ἐπὶ ῥητῷ for fixed hire (given the hire, hence in view of it).

(5) ἐπ’ ἡματι for the day, i.e., as the day’s work, in a single day. Note also that ἐπι meaning upon very often takes the Dat. after Verbs of motion, as κατέχευεν ἐπ’ οὐδεὶ pour damned on to the ground: hence with the meaning against, as ἐπ’ ἀλλήλουσιν ἱόντες, μάρανσαν ἐπ’ ἀνθρώποι, &c.

199.] With the Accusative ἐπι implies (1) motion directed to a place, seldom (2) to a person; or (3) motion or (4) diffusion, extent, &c. over a space or (5) time.

1. After Verbs of motion the Acc. does not (like the Dat.) distinctly express that the motion terminates on the place: e.g. ἐπὶ χόδων is merely to or towards the ground, but ἐπὶ χόδων implies alighting on it. Cp. II. 18. 365 ἀταρπιτῶς ἤμεν ἐπ’ αὐτήν there was a path leading to it; II. 2. 218 ἐπὶ στῆδος συνοικοκότε bent in over the chest.

Hence the phrases expressing attitude, as ἐπὶ στῶμα, ἐπὶ γοῦνα, &c. Two forms, ἐπὶ δεξιά and ἐπ’ ἀριστερὰ, are used even when motion is not expressed; as II. 5. 355 ἐβρεν ἐπείτα μάχης ἐπ’ ἀριστερὰ θοῦρον Ἀρρα ἣμενον. Note however that ἐπ’ ἀριστερῶν and ἐπ’ ἀριστερῶν are metrically impossible.


3. The meaning of, with Verbs of motion, is very common; ἐπὶ πόντον (λίγον, πλέων, φεύγων, &c.), ἐπὶ γαῖαν, ἐπὶ χόνα, ἐπὶ κύματα, &c. Also with Verbs of looking, as II. 1. 350 ὅρων ἐπ’ ἀτειρονα πόντον. Hence such phrases as ἐπὶ στίχας, of troops &c. moving in ranks, i.e. over or along certain lines: as II. 3. 113 ἐπόπουσ ἐφ’ ἐπὶ στίχας: and so Od. 5. 245 ἐπὶ στάθμην ὄνων straightened along (hence by) the rule.

So with Plural Nouns, II. 14. 381 οἰκχόμενοι ἐπὶ πάντος going over them all, Od. 15. 492 πολλὰ βροτῶν ἐπὶ ἄστει ἀλώμενος; and of a distribution, Od. 16. 385 δασσάμενοι κατὰ μοῦραν ἐφ’ ἡμέας i.e. equally, so as to go round.
4. The instances in which extent (without motion) is implied are chiefly found in the Odyssey (2. 370, &c.). Examples from the Iliad are: 9. 506 φθάνει δέ τε πάσαν ἕπ' ἄλων she is beforehand all the world over (so 23. 742): 10. 213 κλέος ἑη πάντας ἕπ' ἄνθρώποις, 24. 202, 535. It will be seen that they are from books 9, 10, 23, 24.

Notice also the use with Neuters expressing quantity; as II. 5. 772 τὸσον ἐπὶ θρόσκοιν to such a distance they bound; also ἐπὶ πολλῶν a long way, ἐπὶ ἵσα to an equal extent; and esp. the common phrase ὅσον ὑ' ἐπ', see II. 2. 616, &c.

5. Of time: II. 2. 299 μείνατ' ἐπὶ χρόνου wait for (lit. over) a time; Od. 7. 288 εἴδου παννόχιοι καὶ ἐπὶ ἕω καὶ μέσον ἡμαρ slept all night and on through morning and midday.

200.] The Genitive with ἐπὶ is used in nearly the same sense as the Dative, but usually with less definitely local force; in particular—

(1) with words expressing the great divisions of space, esp. when a contrast is involved (land and sea, &c.); as ἐπὶ χέρσου, ἐπὶ ήπείρου, ἐπὶ ἄγρα; Od. 12. 27 ἦ ἄλος ἦ ἐπὶ γῆς ἀλγήσετε (cp. II. 13. 565). This is evidently a Gen. of place, § 149. For the difference of Gen. and Dat. cp. II. 1. 485 ἐπὶ ἱππείρου ἔρσαν ὕψον ἐπὶ ψαμάθοις.

(2) where the local relation is a familiar one; as ἐπὶ νῆσος, ἐπὶ ἄπήνης, ἐφ' ἵππων, ἐπὶ θρόνου, ἐπὶ οὐδοῦ, ἐπὶ πύργου, ἐπὶ ἄγκώνος, ἐπὶ μελίνης (ἐρείσθελς). Thus ἐπὶ νήσοι means on or beside ships, ἐπὶ νῆσον on board ships.

(3) with Verbs of motion, upon (of the terminus ad quem), as II. 3. 293 κατέβηκεν ἐπὶ χθονός; so bearing down on, as II. 3. 6 πέτωται ἐπὶ 'Ωκεανοῦ βασάνων: II. 5. 700 προτρέπων με- λανιών ἐπὶ νῆσων: Od. 3. 171 νεολύμεθα νήσου ἐπὶ Ψυρίς taking the course by the island Psyria. So perhaps II. 7. 195 (ἐκχεισθε) συγγ ἐφ' ὑμέλων (keeping the words) to yourselves.

(4) of time; ἐπὶ ἄρηνις (II. 2. 797, &c.); ἐπὶ προτέρων ἄνθρω- πων (II. 5. 637, &c.). Cp. the Gen. of Time, § 150.

In later prose the Gen. is very common, and the uses become indistinguishable from those of the Dat.

 DataType

201.] The Proposition ὑπὸ (also ὑπάλ) usually means beneath, as in II. 2. 95 ὑπὸ δὲ στενοχώρετο γαῖα the earth groaned beneath (their tread). The original sense, however, seems to have been upwards, as in the Superlative ὑπ-ατος uppermost (cp. υψι aloft, ὑπ-τιος facing upwards). On this view we can understand why
ύπο is not applied (like κατά) to express downward motion. Hence, too, it is especially used of supporting a thing, as π. 1. 486 υπὸ δ᾽ ἐφιματα μακρὰ τάννυσαν: and on the same principle it expresses resistance to a motion (whereas κατά implies yielding, going with the stream &c.); as π. 5. 505 υπὸ δ᾽ ἐστρεφον ἡνοχῆς the drivers wheeled them up, i.e. to face (the Trojans): and so υπ-αντίας meeting face to face, υπο-μένω to stand against (as we say, up to); and with the derived notion of answering, υπ-αἰεδω I sing in correspondence, υπο-κρίνομαι (＝ Αττ. ἀποκρίνομαι), υπο-βάλλω I take up (a speaker), υπο-ακούω I hear in reply, i.e. show that I hear (by answering or obeying).

So too the Compounds υφ-ορό, υπ-όψιος, υπο-δρα, &c. do not express looking down, but looking upwards from under; even in π. 3. 217 στάσες υποι δὲ ἱδέσκε κατὰ χθόνος ὄμματα πήγας it is the face that is bent downwards: cp. π. 19. 17.

From the notion of being immediately under is derived that of being moved by, i.e. of agency or cause. The transition may be seen in υπο-ἐλκω I give way (before), υπο-τρέω &c.; so π. 16. 333 υπεθερμανθη was warmed by (the blood).

202.] With the Dative υπὸ is very common in the simple local meaning, under. It is sometimes found with Verbs of motion, as ὁδ. 4. 297 δεμνι' υπ' αἰθωνυθ θεμεναι; and even when motion from is intended, in π. 18. 244 ἔλυσαν υφ' ἀρμασων ὄκεας ὑπονους. In this case however we have to consider that ἄρματω is metrically impossible.

The derived sense under the charge or power is found in such uses as π. 5. 231 υφ' ἡμιόχφ (of horses), ὁδ. 139 ζεύς γάρ οἱ υπὸ σκηπτρω ἐδάμασσε, ὁδ. 171 θεῶν υπ' ἄμαμον τοπύη: also, with the notion of an effect produced (where the Gen. would therefore be rather more natural), υπὸ χερσὶ (δαμήαω, δαμέεω, &c.), υπὸ δουρὶ (τυπελς, &c.); π. 13. 667 νοῦσφ υπ' ἀργαλεία φθίσα, ὁδ. 4. 295 υπωφ υπο γλυκερφ ταρτωμεθα: and often of persons, as π. 5. 93 υπὸ Τυδείδη τυκναι κλονέεντο φάλαγγες.

203.] The Accusative is used with υπὸ (1) of motion to a point under, as—

Π. 2. 216 υπὸ 'Ιλιόν ἕθε came under (the walls of) Troy. 17. 309 τὸν βάλ' υπὸ κληδα μέσην (so often with Verbs of striking, &c.).

Also (2) of motion passing under, and hence of extent under: ὁδ. 15. 349 έι ποὺ έτι χώουσιν υπ' αὐγὰς ἡλίοιο i.e. anywhere that the sun shines (cp. υπ' ἥω ρ' ἥλιον τε—an equivalent phrase).

Π. 2. 603 οἱ δ' ἔχουν Ἀρκαδίνων υπὸ Κυλλήνης ὅροις. 3. 371 ἄγχε δὲ μιν πολύκεκτος ἴμας ἀπαλήν υπὸ δειρήν (i.e. passing under the throat).
204.] The Genitive with ὑπὸ is found in two or three distinct uses:

1. with the force of separation from: as II. 17. 235 νεκρὸν ὑπ' Ἀιάντος ἔρωτος from under Ajax; Od. 9. 463 ὑπ' ἄριστον λύσαν: so II. 19. 17 ὅσε δεινὸν ὑπὸ βλεφάρων ὡς εὶ σέλας ἐξεφάλαιον.

In this use the Gen. is ablative, cp. § 152. Originally ὑπὸ with an Abl. probably meant upwards from: see § 192.

2. of place under, with contact (especially of a surface); as—
II. 8. 14 ὑπὸ χθόνος ἐστὶ βέρεθρον.
Od. 5. 346 τὸδε κράμα τοῦ ὑπὸ στερνοῦ ταύνυσαι.
II. 1. 501 δεξιέρας ὑπ'a ὑπ' ἄνθρεψων ἐλοῦσα taking hold of him under the chin.

4. 106 ὑπὸ στερνοῦ τυχήσαι.
16. 375 ὑπὶ ὑπὸ ἀελλὰ σκίναθ' ὑπὸ νεφέων, i.e. seeming to reach the clouds (ep. 15. 625., 23. 874).

These uses of the Gen. are evidently parallel to some of those discussed in § 149 and § 151; compare (e.g.) ὑπὸ νεφέων with the Gen. of space within which (πεδίου διώκειν, &c.), and ὑπ' ἄνθρεψων ἐλοῦσα with κόμης ἐλε (§ 151 a) took by the hair. They are doubtless to be regarded (like the Gen. with ἐπὶ, § 200) as varieties or developments of the Genitive of Place.

As with the Dative, the notion under passes into—

(3) the metaphorical (or half metaphorical) meaning under the influence of, by the power of; as II. 3. 61 ὑπὲρ εἰς διὰ δούρος ὑπ' ἄνερος under the man's hand; Od. 19. 114 ἀρέτωσι δὲ λαοὶ ὑπ' αὐτῶν under his rule; and many similar uses.

Cases may be noted in which the agency intended is indirect (where later writers would rather use διὰ with an Acc.):—

II. 16. 590 ἔντι λατ' ἄνθρῃ ἀφῄει πειραμενέος ἐν ἀέθλῳ ἕκα ἐν πολέμῳ δήσιν ὑπὸ θυμοραϊστέων,

=under the stress of an enemy (so 18. 220);

II. 23. 86 εὑτέ με .. ἡγαγεῖν ὑμέτερον' ἀνδροκτάσης ὑπὸ λυγρῆς by reason of a homicide (committed by me).

As a sound is said to be over or about (περὶ, ἀμφὶ) the person hearing, so he is under the sound: hence (e.g.) with a half metaphorical meaning II. 15. 275 τῶν δὲ θ' ὑπὸ λαχῆς ἐφάνη λίς. So of other accompaniments, as II. 18. 492 δαίδων ὑπὸ λαμπτομενάων by the light of blazing torches.
The Preposition προτι (προς, ποτι) expresses attitude or direction towards an object. It is found in the adverbial use; Od. 5. 255 προς δ’ ἄρα πιθάλλων ποιήσατο he made a rudder to be put to (the raft); hence commonly in addition, besides—a use which remained in later Greek.

It is a question whether προτι and ποτι are originally the same word. The present text of Homer does not indicate any difference of usage.

With the Dative προτι means resting on, against, beside a thing: as II. 4. 112 ποτι γαλη ἀγκλανας resting (the bow) against the ground; Od. 5. 329 προς ἄλληςσων ἔχονται hold on to one another. With Verbs of motion it implies that the motion ends on or beside the object; Od. 9. 459 θεωμένον προς σύδει.

The later meaning besides, in addition, is only found in Od. 10. 68 ἀδαν μ’ ἔταροι τε κακοί προς τοῦτοι τε θυννοι.

With the Accusative προτι is very common, meaning towards: as προς πόλιν towards the city (not necessarily reaching it), II. 8. 364 κλαίεσκε προς ὑφανόν cried out to heaven; hence to, on to (mostly with Verbs of motion), as Od. 4. 42 ἐκλών προς ἐνώπια leaned against the walls: against (persons), as προς δαίμονα φοτι μάχεσθαι to fight with a man in opposition to a god; also addressing (persons), with Verbs of speaking, &c.; in one place of time, Od. 17. 191 ποτι ἐσπερά towards evening.

Note that the literal local sense appears in all the Homeric uses of προτι with the Acc.: the metaphorical uses, viz. in respect of, for the purpose of, in proportion to, according to, &c., are later.

With the Genitive προτι expresses direction without the idea of motion towards or rest on the object; as Od. 13. 110 αι μεν προς βορέαο . . αι δ’ αὖ προς νότου i.e. not at or facing the north and south, but more generally, in the direction fixed by north and south; II. 10. 428-430 προς μὲν ἄλος . . προς Θύμβρης: II. 22. 198 ποτι πτολιος in the direction of Troy; Od. 8. 29 ἦ προς ἱοιον ἦ ἐσπερίων ἄνθρατον (=from east or west).

Among derived senses we may distinguish—

(1) at the hand of, from (persons), as II. 1. 160 τμην ἀρνύμενοι προς Τρώων, II. 831 τα σε προτι φανεν Αχιλλησ δεδιδάχθαι.

(2) on the part of, by the will of, as II. 1. 239 οϊ τε θεμιστος προς Διὸς εἰρύσαται who uphold judgments on behalf of Zeus; II. 6. 456 προς ἄλης ἵστων ψάλην at another’s bidding: and, perhaps in a metaphorical sense, Od. 6. 207 προς γὰρ Διὸς εἴσον ἀπαντες ἐξενοὶ τε πτωχοι τε.
(3) before, by (in oaths and entreaties) as II. 13. 324 πρὸς πατρὸς γονάζομαι I entreat in the name of thy father. The Preposition here implies that the god or person sworn by is made a party to the act; cp. Od. 11. 66 νῦν δέ σε τῶν Ὑπὸν γονάζομαι οὐ παρεντών, πρὸς τ’ ἀλήξου καὶ πατρὸς κτλ. on the part of the absent ones I entreat &c.

It will be seen that προί with a Gen. is seldom used in the strictly local sense except when there is a contrast between two directions. Hence the use approaches closely to that of the Gen. of Place given in § 149 (2); compare (e.g.) πρὸς βορέα—πρὸς νότον with Od. 1. 24 οἰ μὲν ὑπόσμενον Ὑπερέονος οἴ δ’ ἀνώντος. The Case is accordingly ‘quasi-partitive’ (i.e. true) Genitive, and has no ablatival character.

ἀνά.

209.] The Preposition ἀνά (ἀν) means up, upwards, up through. It is rarely used as a pure Adverb (the form ἀνὰ being preferred) except in the elliptical ἀνὰ ὑπ’! But it has a derivative adverbial sense in II. 18. 562 μελανες δ’ ἀνὰ βότρυες ἦσαν there were dark grapes throughout. Tmesis may be seen in II. 2. 278 ἀνὰ δ’ ὑπὸ πτολόπορος Ὑδύσσεσ ἢστη, and in ἀνὰ δ’ ἐσχέτο (ἀνέσχετο), &c. In Tmesis and Composition it sometimes expresses reverse action, as ἀνά-λυω. So ἀνὰ-βάλλω to put off.

ἀνά is seldom used with the Dative; the meaning is ὑπ’ (a height of some kind), as II. 1. 15 χρυσέω ἀνὰ σκήπτρῳ raised on a golden staff; 15. 152 ἀνὰ Γαργάρῳ; so 8. 441, 14. 352., 18. 177., Od. 11. 128., 23. 275., 24. 8. This use is occasionally found in Pindar (Ol. 8. 67, Pyth. 1. 10), and lyric parts of tragedy, but is not Attic.

With the Genitive ἀνά is only used in three places in the Odyssey (2. 416., 9. 177., 15. 284), and only of going on board a ship (ἀνὰ νηὸς βαίνω). The meaning ὑπ’from is only found in Composition: ἀνέδω πολιής ἄλος, &c.

210.] With the Accusative ἀνά means ὑπ’ along, ὑπ’ through, of motion or extent: ἀνὰ ἀστὺ, ἀμ πεδίον, ἀνὰ δόματα, ἀν’ ὀδών, ἀν’ Ἑλλάδα, &c.; II. 5. 74 ἀν’ ὀδοντα ὑπὸ γλῶσσαν τάμε χαλκός the spear cut its way ὑπ’ through the teeth and under the tongue; so ἀνὰ στόμα, used literally (II. 16. 349., 22. 452, &c.), and also of words uttered, II. 2. 250 βασιλῆς ἀνὰ στόμ’ ἐκὼν having the kings passing through your mouth (i.e. talking freely of them); similarly ἀνὰ θυμὸν of thoughts rising in the mind. Note also the application to mixing, as Od. 4. 41 πὰρ δ’ ἐβαλον εἰώς, ἀνὰ δὲ κρὶ λευκῶν ἐμὲν; cp. Od. 9. 209 (with the note in Merry and Riddell’s edition). The Accusative is evidently one of Space (§ 138).
The use with collective Nouns, as ἀν' ὀμιλον through the press, μάχην ἀνά, ἀμ φόνον ἀν νέκνας, &c. seems to be peculiar to the Iliad.

The use in II. 14. 80 ἀνά νύκτα may be explained either of time or of space: cp. ὅπο νύκτα (§ 203), διὰ νύκτα (§ 215).

The meaning up on, up to (of motion) may be traced in II. 10. 466 θήκεν ἀνὰ μυρίκην: Od. 22. 176 κλον' ἀν' ὑψηλὴν ἐρύσαι draw (the cord) up to a high pillar; perhaps in the phrase ἀνά θ' ἀρματα ποικιλ' ἐβαινον (Od. 3. 492, &c.).

κατά.

211.] The Preposition κατά (by Apocope καθ, &c.) means down, and is parallel in most uses to ἀνά. It is never purely adverbial (κατω being used instead, cp. ἀνω), but is common in Tmesis, as II. 1. 436 κατὰ δὲ πραγματιστ' ἔδησαν, 19. 334 κατὰ πάμπαν τεθάμεν, &c., and in Composition. Besides the primary sense (seen in κατ-ἀγω I bring down, κατα-νεώ I nod downwards, i.e. in assent, &c.) it often has the meaning all over, as κατα-εἰνώ I clothe, καταξέω I pour over; hence completely, as κατά τάντα φαγεῖν to eat all up, κατα-κτείω I kill outright: also in the place, as before, as καταλείπω I leave where it was, &c.

κατά is not used with the Dative. If such a use ever existed it was superseded by ὅπο (just as ἀνά with the Dat. gave way to ὕπο). The possibility of the combination may be seen from the phrases κατ' αὐτόθι, κατ' αὐθι.

212.] With the Accusative κατά means down along, down through, as κατὰ ρόον down stream; cp. II. 16. 349 ἀνὰ στόμα καὶ κατὰ ῥίνας (of blood). But it is very often used (like ἀνά) of motion that is not upward or downward, except from some arbitrary point of view; as καθ' ὄνον along the way, κατὰ πτόλη through the city, &c.: again, κατὰ φρένα καὶ κατὰ θυμὸν in mind and spirit.

Other varieties of use are:—

(1) with collective Nouns (chiefly in the Iliad), as κατὰ στρατῶν through the camp, πόλεμον κατὰ, κατὰ κλόνον, &c.

(2) with Plurals (less common), as κατ' αὐτοὺς going among them, κατ' ἀνθρώπους ἄλλησθαι.

(3) of the character or general description of an action, as κατὰ πρήξιν (ἄλλησθε) on a piece of business, ἥθιον κατὰ χρέος, πλαξώμενοι κατὰ λήθα (all in the Odyssey).

(4) to express place; esp. of wounds, e.g. κατ' ὀμοὺν about (somewhere on) the shoulder. Cp. II. 1. 484 ἵκουστο κατὰ στρατῶν arrived opposite (within the space adjoining) the camp; Od. 5. 441 ποσαμόι κατὰ στόμα ἵεν νέων.
(5) to express agreement (from the notion of falling in with), in the phrases κατά θυμόν, κατὰ κόσμον, κατὰ μοιρὰν, κατ’ αἰσθ.
(6) distributively: as Π. 2. 99 ἐρήμωσεν δὲ καθ’ ἔδρας in their several seats; and so in 2. 362 κρίν’ ἄνδρας κατὰ φύλα κατὰ φήματα.
(7) κατὰ σφέας (μάχεσθαι) by themselves (to the extent constituted by themselves): so Π. 1. 271 κατ’ ἐμ’ αὐτῶν.

These uses may generally be identified in principle with some of the Accusatives mentioned in §§ 136-138. Thus the Acc. in ἡλθον κατὰ χρέος is like ἀγγελίαν ἠθεῖν: in κατὰ κόσμον it is like the adverbial δὲμα, ἀκρυν &c.: κρίνε κατὰ φύλα = μοίρας δάσαις; and κατ’ ἦμον like the Acc. of the ‘part affected.’

213.] With the Genitive κατὰ has two chief meanings:—
(1) down from; as κατ’ οὐρανὸν down from heaven, καθ’ ἐπ’ων ἄλτο leaped from the chariot. This Genitive is clearly ablatival in origin.
(2) down on (in, over, &c.): as Π. 3. 217 κατὰ θεονὸς ὁμματα πήζας fixing his eyes on the ground; κατὰ τ’ ὀφθαλμὸν κέκυν ἄγλυν a mist was shed over his eyes; κατὰ γαῖας down in the earth.

Comparing the similar uses of ἐπί (§ 200), ὅπο (§ 204, 2), and προτί (§ 208), we can hardly doubt that the Gen. in this latter group is originally akin to the Genitives of Place (§ 149).

214.] The Preposition διὰ seems to mean properly apart, in twain. It is not used freely as an Adverb; but the original sense appears in the combinations διαπρᾶ, διαμπερᾶ, and in Tmesis and Composition, as διὰ-στῆναι to stand apart; διὰ-τάμων I cut asunder; διὰ κτῆσιν ὑπεῖντο divided the possession. From the notion of going through it means thoroughly, as in διὰ-πέρδω I sough utterly.

In several Compounds, as διὰ-τάμων, δι-αφέω, δια-δάπτω, the notion of division is given by the Preposition to the Verb; e.g. διὰ-τάμων I separate by cutting, &c.

215.] The Accusative with διὰ is often used to denote the space through which motion takes place: as—
Π. 1. 600 διὰ ὁμματα ποιπνύοιτα bustling through the palace (so διὰ σπέσω, διὰ βήσοςα, διὰ ῥωπή, &c.).
14. 91 μῦδοι δὺ οὗ κεφ ω νῆρ γε διὰ στόμα τάμπαν ἄγουτο (=with which a man would not sully his mouth: cp. ἀνὰ στόμα, § 210).
Od. 9. 400 φικεῖν ἐν σπήσον δὲ ἀκριας dwell in caves about (scattered through) the headlands.
So II. 2. 40 διὰ κρατερὰς ύμμανας lasting through hard fights: and διὰ νύκτα (chiefly in the Odyssey, and books 10 and 24 of the Iliad).

This use is distinctively Homeric. Sometimes also διὰ with the Acc. is used in Homer to express cause or agency; as II. 1. 73 ἦν διὰ μαρτσοῦμν (Calchas led the army) by virtue of his soothsaying; Od. 8. 520 διὰ μεγάθυμου 'Αθήνα (to conquer) by the help of Athens; so II. 10. 497., 15. 41, 71, Od. 8. 82., 11. 276, 282, 437., 13. 121., 19. 154, 523. These places do not show the later distinction between by means of and by reason of.

216.] The Genitive with διὰ implies passing through something in order to get beyond it; esp. getting through some obstacle: as—

II. 4. 135 διὰ μὲν ἄρ ζωστήρος ἐλήλατο. 

So of a gate, II. 3. 263 διὰ Σκαίων ἔχου ἵππους: and of lower and upper air, &c. δι' ήρεσ αἰθέρ ἵκανε, δι' αἰθέρος οὐρανόν ἤκε, πεδόνυθε διὰ νεφέων. So again διὰ προμάχων, δι' ὀμιλίων &c. of making way through the press.

The Acc. is used where we expect this Gen. in II. 7. 247 ἐκ δὲ διὰ πτῦχας ἠλθεν through six folds: but this may be partly due to the metrical impossibility of πτυχῶν. Conversely, in II. 10. 185 ὦ τε καθ' ὕλην ἐρχηται δι' ὀρεσφί the Acc. would be right, and ὀρεσφί is perhaps a false archaism: but cp. § 158.

ὑπέρ.

217.] The Preposition ὑπέρ (or ὑπεῖρ) means higher, hence over, beyond. It is not found in the adverbial use, or in Tmesis, or with a Dative.

In Composition ὑπέρ expresses going across or beyond, hence excess, violation of limits, &c.

218.] With the Accusative ὑπέρ is used—

(1) of motion or extent over a space, as II. 23. 227 ὑπεῖρ ἄλα κίνναται ἣδος. This use is not common; II. 12. 289., 24. 13, Od. 3. 68., 4. 172., 9. 254, 260.

(2) of motion passing over an object: as II. 5. 16 ὑπέρ ὁμον, ἀριστερῶν ἦλυθ' ἀκώκη; Od. 7. 135 ὑπὲρ οὖδου ἐβήκεσρο.

(3) metaphorically, in excess of, in violation of: ὑπέρ αἰσχραν, ὑπέρ μοῦραν, ὑπέρ ὀρκία: also, somewhat differently, II. 17. 327 ὑπὲρ θεών in spite of God.

219.] With the Genitive ὑπέρ is used both of position and of motion over an object, esp. at some distance from it; as στὴ ὁ ὑπὲρ κεφαλῆς; II. 15. 382 νῆδος ὑπὲρ τοιχῶν (of a wave com-
ing) over the sides of a ship: II. 23. 327 ὃσον τ' ὄργυι' ὑπὲρ αἷς a fathom's length above ground.

Metaphorically it means over so as to protect, hence in defence of; on behalf of; as II. 7. 449 τείχος ἐτειχίσατο νεών ὑπέρ; II. 1. 444 ἐκατόμβην ῥέξαι ὑπὲρ Δαναιῶν. So II. 6. 524 δό' ὑπὲρ σέθεν αἰόχε' ἄκοσω when I listen to reproaches on your account (of which I bear the brunt). But Hes. Op. 217 δίκη δ' ὑπὲρ ὑβρίων ἦσεν justice rises (prevails) over insolence.

In respect of form ὑπέρ (for ὑπέρι, Sanser. upári) is a Comparative of ὑπό; cp. the Superlative ὑπάτος, and the Lat. superus, summus. Hence the Gen. is ablative, like the Gen. with words of comparison; see § 152.

ē̂v.

220.] The Preposition ē̂v (also ēiv, eiv, ēv) means within, in; it is used adverbially (as II. 5. 740 ēv δ' ἐρπις, ēv δ' ἄλκη &c.), in Tmesis (as ēv τ' ἀρα οί φού χειρι), and with a (locatival) Dative.

Notice, as departures from the strict local sense, the uses—

(1) with Plurals denoting persons (=μετά among), as ēv ὑμῖν (II. 9. 121, 528., 10. 445), ēv πᾶσι (Od. 2. 194., 16. 378), ένι σφίσι (II. 23. 703).

(2) with abstract words (rare in the Iliad); ēv πάντεσσι πόνοσι (II. 10. 245, 279), ēv πάντεσσ' ἐργοισι (II. 23. 571), ēv ἀλγεσι (II. 24. 568); διάλιγε έν (II. 9. 143, 285), ēv ἡπτίνη (II. 9. 491); ēv φιλότητι; ēv μοίρῃ arighit (II. 19. 186), αἰσγά έν ἀργαλέγ (II. 22. 61), ēv Καρός αἰσγ (II. 9. 378); ēv δε η τιμή (II. 9. 319).

These two uses are nearly confined in the Iliad to books 9, 10, 23, 24.

sóu.

221.] The Preposition sóu (or ἕν) means in company with. It is not used as a pure Adverb, but is found in Tmesis, as II. 1. 579 sóu δ' ἡμῖν δαίρα ταράξη and disturb (συνταράσσω) our feast. It is used with an Instrumental Dative (§ 144).

To express equally with, or at the same time as, Homer uses ἅμα with a Dat.; while sóu commonly means attended by, with the help of, &c. Hence sóu ἐτεισι with armour on, sóu ἡπτίν in ships, sóu ὑψίων on oath, sóu 'Αθήνη καθηαd by Athene: so II. 4. 161 sóu τε μεγαλῷ ἀπέτίσαν they pay with a great price.

The use of sóu with the Dative has been recently shown by Tycho Mommsen to be confined, generally speaking, to poetry. The Attic prose writers (with the singular exception of Xenophon) use μετά with the Gen.; the practice of the poets varies, from Homer, who hardly ever uses μετά with the Gen., down to Euripides, who uses it about half as often as σών. It is evident that in
post-Homeric times μετά with the Gen. became established in the ordinary colloquial language, while σύν with the dat. was retained as a piece of poetical style, but gradually gave way to living usage. See Tycho Mommsen’s dissertation Μετά, σύν und ἄρα bei den Epikern (Frankfurt am Main, 1874).

222.] The Preposition εἰς (or ἐς) expresses motion to or into.
It is not used adverbially (the Adverb being ἐςω), and seldom in Tmesis: II. 8. 115 τῷ δ’ εἰς ἀμφοτέρων Διομήδεος ἀρματα βήτην.
The motion is sometimes implied: as II. 15. 275 ἐφάνη λίς ἦν γένειοι εἰς ὀδόν: 16. 574 ἐς Πηλῆ’ ἱκέτευσε (came as suppliant).
Of time; ἔς ἡλιον καταδύντων τον ημιον; so ἐς τὸ χρόνον εἰς ἀρχήν as late as summer or autumn.
Metaphorical uses: II. 2. 379 εἰ δὲ ποτ’ ἐς γε μιαν βουλεύσομεν if we take counsel to one purpose; II. 9. 102 εἰπεὶ εἰς ἀγαθὸν to speak to good effect (so 11. 789., 23. 395).

223.] The Preposition ἐς (or ἐκ) usually expresses motion out from an object. It is not used purely adverbially, but there are many examples of Tmesis: as εἰς ἐρου ἐντο, ἐκ δὲ οἱ ἡμόχοι πληγη φρένας his charioteer lost (lit. was struck out of) his wits, ἐκ τε καὶ ὕπε τελει (II. 4. 161) he brings it to pass (ἐκτελεῖ) late.
With a Gen. (ablativeal) ἐς is used of motion from or out of. Sometimes the idea of motion is implied:—
II. 13. 301 ἦκ Θρήκης Ἑφίρων μέτα θωρήσεως ἄραν armed themselves to come from Thrace after the Ephryi.
14. 129 ἔνθα δ’ ἐπετρ’ αὐτοὶ μὲν ἐξωμεθα ὑποτήτος ἐκ βελεὼν hold back from fighting (going) out of range: cp. 16. 122, 678., 18. 152.
So of direction: II. 14. 153 Ἡρη δ’ εἰσείδε . . στάο’ ἐς Οὐλύμπου stood and looked from Olympus; Od. 21. 420 (drew the bow) αὐτόθεν ἐκ δίφρου καθήμενος from the chair as he sat; II. 19. 375 ὅτ’ ἄν ἐκ πόντου σέλας ναύτης φανή when a meteor appears to sailors at sea (seeing it from the sea): of choosing out of, II. 15. 680 ἐκ πολεῶν πίνακας συναίστεται Ἰππος, and similarly, II. 18. 431 ὅσ’ ἐμοὶ ἐκ παρεών Κρονίδης Ζεὺς ἄγγε’ ἐδωκε to me (taken from, hence) more than all.
ἐς is also used of an agent as the source of action; as II. 5. 384 τάρμεν . . ἐς ἀνδρῶν have endured at the hands of men; cp. II. 22. 280, Od. 7. 70., 9. 512: also II. 24. 617 θεῶν ἐκ κήδεα πέσοσει endures heaven-sent troubles, and Hes. Theog. 94 ἐκ γὰρ Μοῦσάων καὶ ἐκηβόλου Ἀπόλλωνος ἄνδρες ἄοιδοι ἔασιν. The meaning in
consequence of (a thing) occurs in II. 9. 566 ἔξ ἄρεων μητρὸς κεχολωμένος, and in the Odyssey (3. 135, 5. 468, &c.).

Of time: ἐκ τοῦ ἐκ τοῦ from that time, ἔξ ἄρχης from the first (Od. 1. 188, &c.), ἐκ νεότητος (II. 14. 86).

With an abstract word, II. 10. 107 ἐκ χάλων ἄργαλέου μεταστρέψῃ φιλον ἢτορ. Note also: II. 10. 68 πατρόθεν ἐκ γενέσις ὄνομαζων calling them by the father’s name according to family; II. 9. 343 (486) ἐκ θυμοῦ from the heart, heartily (but II. 23. 595 ἐκ θυμοῦ πεσέων to fall away from a person’s favour).

ἀπό.

224.] The Preposition ἀπό means off, away, at a distance from. It is not used adverbially, but is common in Tmesis; as II. 8. 108 οὐς ποτ’ ἀπ’ Αἰνείαν ἐλώμην which I took from Aeneas. In Composition it generally gives the Verb the notion of separating; e.g. ἀπο-κύπτω is not I hew at a distance, but I separate by hewing: so ἀπεκόσμευν cleared away (Od. 7. 232), and similarly ἀποδώ, ἀποβάλλω, ἀπολούω, ἀπορρήγνυμι, ἀποκατῶ (all used in Tmesis). Hence we must explain II. 19. 254 ἀπὸ τρίχας ἄρξαμενοι cutting hair as an ἀπαρχή, or first offering; cp. Od. 3. 446, 14. 422.

Sometimes ἀπό has the force of restoration or return, as in ἀποδίδωμι, ἀπονοστέω (cp. ἄψ backwards). So ἀπο-εἰπεῖν means either to speak out or to forbid, refuse. In a few cases it has an intensive force, as in ἄπομνῆω, ἄπηχθετο, ἄποθαμάζω.

With the Genitive ἀπό generally expresses motion away from, not implying previous place within the object (whereas ἔξ means proceeding from). It is also used of position, as II. 8. 16 ὅσον οὐρανός ἐστ’ ἀπὸ γαῖης as far as heaven is from earth; Od. 1. 49 φίλων ἀπὸ τήματα πάσχει suffers woes far from his friends; metaphorically, II. 1. 562 ἀπὸ θυμοῦ μάλλον ἕμοι ἐέταν you will be the more out of favour with me; ἀπὸ δόξης away from expectation. This Gen. is clearly ablative.

πρό.

225.] The Preposition πρό means forward, in front. It is seldom used as an Adverb; II. 13. 799 πρὸ μὲν τ’ ἄλλ’ κτλ.; II. 16. 188 ἔξάγαγε πρὸ πάρ/go/ai brought forth to the light: and of time, II. 1. 70 πρὸ τ’ ἐόντα the past. In one or two other instances we may recognise either the free adverbial use or Tmesis: II. 1. 195 πρὸ γὰρ ἥκε, I. 442 πρό μ’ ἔπεμψε, Od. 1. 37 πρό οἱ εἰπομεν.

Traces of a use of πρό with the Locative may be seen in the phrases οὐρανόθι πρό in the face of heaven, Ἰλιόθι πρό in front of Troy, and (perhaps in the temporal sense) ἥδη πρό before dawn. In these cases the meaning is to the front in, hence immediately before.
With a Genitive, on the other hand, πρὸ means in front with respect to, in advance of; hence, in a more or less metaphorical sense, in defence of, as II. 8. 57 πρὸ τε παιδῶν καὶ πρὸ γυναῖκῶν. The Case is here the ablatival Gen. (as with ὑπὲρ and words of comparison).

But in II. 4. 382 πρὸ ὃδ' ἐγένοντο the Gen. is partitive, got forward on the way; and so perhaps II. 16. 667 πρὸ φόβου forward in the flight, i.e. having betaken themselves to flight (so Düntzer a. l.).

The temporal sense is rare in Homer; Od. 15. 524., 17. 476 πρὸ γάμου before marriage; II. 10. 224 καὶ τε πρὸ ὅ τοῦ ἐνόησε one thinks of a thing before another.

ἀντί.

226.] The only certain Compound with ἀντί in Homer appears to be ἀντι-φέρονται to oppose (II. 1. 589., 5. 701., 22. 482, Od. 16. 238): for the Verbs ἀντιβολέω meet and ἀντιτορέω pierce may be derived from the Nouns ἀντι-βόλος, ἀντι-τορός: also in II. 8. 163 we may read γυναῖκος ἂρ′ ἀντί τέτυξο, not ἀντετύξο (cp. Od. 8. 546 ἀντί καστυμητὸν ξεῖνός θ' ἱκέτης τε τέτυκται), and in Od. 22. 74 for ἀντίςχεσθε (hold up against) ἄντι ήχεσθε (i.e. ἄντα ἱχεσθε, cp. Od. 1. 334 ἄντα παρείσων σχομένῃ λιπάρα κρήδωμα).

ἀντί also resembles the Improper Prepositions (esp. the Adverbs ἄντα, ἄντιον, &c.) in being used with the Gen., but not with the Dat. or Acc. It means in place of, hence in the character of, equivalent to: as II. 21. 75 ἄντι τοι ἐξ ἤκταο.

Double Prepositions.

227.] It is characteristic of Homer to form a species of compound by combining two Prepositions. We have—

ἀμφί περι, like our round about: also περὶ τ' ἀμφί τε round and about: used adverbially, as II. 22. 10 ὅχθαι δ' ἀμφί περὶ μέγαλ' ἱσχον; in Composition, ἀμφίπεριστρώφα (II. 8. 348), &c.

παρὲξ out besides, out along, out past: adverbial in Od. 14. 168 ἀλλὰ παρὲξ μεμώμεθα: with the Acc., παρὲξ ἀλλα alongside the sea, παρὲξ τὴν νῆσον past the island; παρὲξ νόον beyond (= contrary to) reason: with the Gen., παρὲξ ὠδὸν aside from the way.

ὑπὲξ, with a Gen. away from under, as II. 13. 89 φεῦξεσθαι ὑπὲξ κακοῦ.

διέξ, with a Gen. right through, as διέκ προθύρον, διέκ μεγάροιο. ἀποπρό quite away, used adverbially and with a Gen.

διαπρό right through, adverbially and with a Gen. περιπρό round about; II. 11. 180 περιπρό γὰρ ἐγχεῖ θεῖ.
In all these instances the meaning and construction are mainly determined by the first of the two Prepositions (so that e.g. παρέξ is used nearly as παρά, διέξ and διαπρό as διά, &c.). The second does little more than add some emphasis.

The treble Preposition ὑπεκπρό is found in Composition: ὑπεκπροθέω, ὑπεκπροφέω, &c. The sense is represented by dividing the words ὑπεκπρόθεω, &c.

A curious variety is found in the Compound προ-προπολινδόμενος rolling forward before, where a second πρό is added to give emphasis to the first.

Improper Prepositions.

228.] The term 'Improper Preposition' may be applied to any Adverb used to govern a Case. The following are some of the most important words of the kind:—

Used with a Genitive: ἄγχι near, close to, ἐγγύθι, ἐγγύς near, ἄντα, ἄντων, &c. facing, πρόσθε(ν) before, πάροθε(ν) in front of, ὑποσθε(ν) behind, μεσθήσωs between, ἐντός, ἐκτόσθε, ἐνδόθεν within, ἐξω out, ἐκτός, ἐκτοθι, ἐκτοσθε(ν) outside, ἐνερθε beneath, ἄνευ, ἀνέυθεν(ν) apart from, without, ἄτερ without, νόσφι away from, ἔκας, ἐκάτερθε(ν) apart from, μέσφα until, πέρην beyond, πάλιν back from, ἀντικρύ straight to, ὑσ straight towards, τῆλε, τηλόθι fur of, ὑπαθα under, ἕνεκα (ἕνεκα) on account of, ἐκπτι by the favour of. The Gen. with some of these words may be ablative (§ 152). In general, however, it appears to be used with little or no reference to the meaning of the governing Adverb, and merely in order to connect the two words. Hence these constructions are best brought under the general rule that a Noun governs the Genitive (§ 147).

With a Dative: ἁμα together with, μίγα in company with, ὁμός in like manner.

ἀμφί takes a Gen. in the meaning aside from (Il. 8. 444., 23. 393, Od. 14. 352). It is also found with the Acc. in the same sense as ἀμφί, in the phrase θεόλ Κρόνον ἀμφίς ἐστη, Il. 14. 274., 15. 225 (see also Il. 11. 634, 748, Od. 6. 266); and once with a Dat., viz. in Il. 5. 723 σπηρέω ἄξον ἀμφίς. Also as an Adv. =around in Il. 9. 464., 24. 488.

ἐςω generally takes an Accusative, as Ἰλιον ἐςω to Ilium: but a Gen. in Od. 8. 290 ὁ δ' ἐςω δόματος ἦει went inside the house (not merely to the house).

The word ὡς was supposed to govern an Accusative in one place in Homer, viz. Od. 17. 218 ὡς αἰεὶ τὸν ὠμοίον ἅγει θεὸς ὡς τὸν ὠμοίον. But the true construction is (as Mr. Ridgeway has pointed out) ὡς—ὡς as God brings like as he brings like, i.e. deals with a man as he dealt with his like (see Journal of Philology, vol. xvii. p. 113).

Note the frequency of Compounds formed by one of these words following a Preposition: ἐν-αντα, εἰσ-αντα, ἄν-αντα, κατ-αντα, πάρ-αντα, ἐν-αντιον, κατ-εν-
PREPOSITIONS.

antion: ἐμπροσθεν, προ-πάρωθε, μετ-ὑσαθεν, ἀπ-ἀνευθεν, ἀπ-ἄτερθεν, ἀπο-νοσφι, ὑπ-ἐνερθε, κατ-αντικρό. Cp. ἄν-δίχα, δι-αμπέρεσ, κατ-αντώθι, &c. These are not true Compounds (σίνθετα), but are formed by παράθεσις, or mere juxtaposition: i.e. they do not consist of two members, of which the first is wholly employed in limiting or qualifying the second, but of two adverbial words qualifying the same Verb. Thus they are essentially akin to the combinations formed by a Preposition and its Case: see § 178.

Homeric and Attic uses of Prepositions.

229.] The development of the language between the Homeric and the Attic period is especially shown in the uses of Prepositions. It may be convenient here to bring together some of the chief points.

1. Most of the Prepositions,—but esp. ἄμφι, περί, παρά, ἐπὶ, ὑπό, προτί, ἐν— are used in Homer adverbially, i.e. as distinct words. Afterwards they become mere unaccented words or prefixes.

2. A variety of the same process shows itself in the disuse of Tmesis. Besides the Prepositions already mentioned, this applies to μετά, ἀνά, κατά, διά, ἐξ, ἀπό, εἰς.

In these processes of development we have seen that the loss of independent meaning is accompanied by a change (which is in all probability simply a loss) of accent.

3. The construction with the Dative (which is mostly locative) is the one in which the Preposition retains most nearly its own 'adverbial' meaning—so much so that it is often doubtful whether the Preposition can be said to 'govern' the Case at all. Accordingly we find that this construction is comparatively rare in Attic. It is virtually lost (except as a poetical survival) with ἄμφι, περί, μετά, ἀνά, and σύν.

4. On the other hand the Genitive is more frequent in Attic, and not confined (as it generally is in Homer) to uses in which it has either an ablative or a quasi-partitive sense. Thus it is used with ἄμφι, περί, and μετά: also with διά of motion through. In such uses as these the Case ceases to have a distinct meaning: it merely serves (as with the Improper Prepositions) to show that the Noun is governed by the Preposition.

5. The development of meaning is chiefly seen in the extension from the literal sense of place to various derivative or metaphorical senses. Some of these senses are beginning to be used in the Homeric language: e.g. ἄμφι with the Dat. = about, concerning; περί with the Gen. (probably also the Dat.) in the same meaning; παρά with the Acc. = in excess of, in violation of; μετά with the Acc. = after; ἐν with the Acc. = towards (a person): διά with the Acc. = owing to: ἐξ = in consequence of. Others may safely be counted as post-Homeric; note in particular—
The preceding chapters deal with the Simple Sentence: that is to say, the Sentence which consists of a single Verb, and the subordinate or qualifying words (Case-forms, Adverbs, Prepositions) construed with it (§ 131). We have now to consider how this type is enlarged by means of the Verbal Nouns.

The Infinitive and Participle, as has been explained (§ 84), are in fact Nouns: the Infinitive is an abstract Noun denoting the action of the Verb, the Participle a concrete Noun expressing that action as an attribute. They are termed 'Verbal' because they suggest or imply a predication, such as a finite Verb expresses (e.g. ἔρχεται ἔγινεν αὐτοῦ implies the assertion ἐγίνεται αὐτοῦ), and because the words which depend upon or qualify them are construed with them as with Verbs (ἔγινεν αὐτοῦ, not ἔγινεν αὐτῶν bringer of them). Thus they have the character of subordinate Verbs, 'governed' by the finite Verb of the sentence, and serving at the same time as centres of dependent Clauses.

The distinction between Infinitives and other abstract Substantives, and again between Participles and other primitive Adjectives, was probably not always so clearly drawn as it is in Greek. The Infinitives of the oldest Sanscrit hardly form a distinct group of words; they are abstract Nouns of various formation, used in several different Cases, and would hardly have
been classed apart from other Case-forms if they had not been recognised as
the precursors of the later more developed Infinitive. The Participle, too,
are variously formed in Sanscrit, and moreover they are not the only Nouns
with which the construction is 'adverbial' instead of being 'adnominal.'

The peculiarity of the Verbal Nouns in point of meaning may be said to
consist in the temporary and accidental character of the actions or attributes
which they express. Thus πράττειν and πράξαμι suggest a particular doing,
momentary or progressive, at or during a time fixed by the context; whereas
πράξει means doing, irrespective of time; πράκτωρ one who does, generally or
permanently, a doer; and so in other cases. The distinction is especially
important for Homer. In the later language there are uses of the Infinitive
and Participle in which they lose the Verbal element, and have the character
of ordinary Nouns; e.g. τὸ πράττειν is nearly equivalent to πράξει, of πράττοντες
to πράκτορες, &c.

The Infinitive.

231. Form and original meaning. The Greek Infinitive
is a Case-form—usually the Dative—of an abstract Verbal
Noun (nomen actionis). As a Dative it expresses an action to
which that of the governing Verb is directed, or for which it
takes place,—viz. a purpose, effect, bearing, &c. of the main
action. Thus δόμεναι to give, being the Dative of a Stem δο-μεν
giving, means 'to or for giving;' hence in order to give, so as to
give, &c. But owing to the loss of all other uses of the Dative
in Greek (§ 143), and the consequent isolation of the Infinitive,
its meaning has been somewhat extended. For the same reason
the Infinitives derived from other Cases (§ 85) are no longer used
with different meaning, but are retained merely as alternative
forms.

The Dative meaning evidently accounts for the common con-
structions of the Infinitive with Verbs expressing wish, command,
power, expectation, beginning, and the like: as εἴδέω δόμεναι lit.
I am willing for giving, δύναμαι ἵδεων I have power for seeing, &c.
In Homer it may be said to be the usual meaning of the Infinitive.
It is found in a great many simple phrases, such as
εὐνέκε μάχεσθαι urged together to fight (so that they fought),
ὅτι ἀγεὶν give for leading away (to be led away), οἴδα νοῆσαι knows
(has sense) to perceive, βῆ ὁ δέναι stepped to go (=look his way,
cp. γονύατ· ἐνόμα φευγέμεναι); προέκε πυθέσθαι, πέμπε νέεσθαι,
ἀρτο πέτεσθαι, &c. Cp. also—

Π. 1. 22 ἐπεωφήμησαν Ἀχαιοὶ, αἰδεύσθαι κτλ. the Greeks uttered
approving cries for (to the effect of) respecting, &c.; so 2. 290
δόγμαται οἴκον ἑνεσθαι.

2. 107 Ἀγαμέμνονι λείπε φορήνα, πολλήσων νήσουσι καὶ Ἀργεὶ
tαυτὶ ἀνάσσες left (the sceptre) to Agamemnon to bear, there-
with to rule over many islands and Argos.
Od. 4. 634 ἐμὲ δὲ χρεώ γίγνεται αὐτῆς Ἡλίου ἐσεύρυχορον διαβῆμεν ἂν ἦκαν Ἰαέα ἔχων ἄρα δεύτερους ἴσον νοῦν τοῖς πολλοῖς ἡμέραις τῶν Τρωῶν. 

The notion of purpose often passes into that of adaptation, possibility, necessity, &c.; e.g.—

Π. 6. 227 πολλοὶ μὲν γὰρ ἐμὸι Τρώαις . . . κτείνειν there are many Trojans for me to kill (whom I may kill); cp. 9. 688 εἰότι καὶ οἴδε τάδ' εἰπέμεν these too are here to tell this, Ι. 342 ἐγγὺς ἐσαν προφυγεῖν were near for escaping, to escape with.

13. 98 τὸς Αἴας ὑπὸ Τρώασσι δομῆναι the day is come for being subdued (when we must be subdued) by the Trojans; cp. Od. 2. 284.

Again, from the notion of direction or effect the Infinitive shades off into that of reference, sphere of action, &c.; as Π. 5. 601 οἶνον δὴ θαυμάζομεν Ἐκτόρα διὸν αὐξητὴν τὴν ἑμεῖς κτλ. for being a warrior; Ο. 7. 148 θεοὶ ἀλβία δοῖεν ζωμεῖαι may the gods grant blessings for living, i.e. in life; ἀριστερὰς μάχεσθαι was best for (and so in) fighting, εὐχεταί εἶναι boasts for (of) being.

In the passages quoted the Infinitive is so far an abstract Noun that the action which it denotes is not predicatated of an agent. The agent, if there is one in the speaker's mind, is not given by the form of the sentence: e.g. ἐγγὺς ἐσαν προφυγεῖν (were near for escaping) might mean were near so as to escape or (as the context of Π. 11. 342 requires) were near so that he could escape; ὁνὶ γὰρ εἰπέγομένοι would usually mean eager to set, but in Ο. 13. 30 it means eager for (the sun's) setting. Hence the apparently harsh change of subject in such a case as—

Od. 2. 226 καὶ οἵ τῶν ἐν μυρίῳ ἐπέτρεπεν οἶκον ἀπαιτησει τε γέροντι καὶ ἐμπεδα πάντα φυλάσσειν to the intent that it should obey the old man and he should guard all surely (lit. for obeying—for guarding). And so in Π. 9. 230 ἔν δοιῃ δὲ σαυσομένη ἡ ἀπολέσθαι νήσα, where νήσα is first Object, then Subject. The harshness disappears when we understand that the abstract use is the prevailing one in Homer.

It may also be noticed here that—

(1) With Verbs of privative meaning, the Infinitive may be used as with the corresponding affirmative words: as ἔρριψ' ἀντιβολήσαι shudders as to (from) meeting; Od. 9. 468 ἀνὰ δ' ὀφρύσι νέουν ἐκάστῳ κλαίειω I nodded backwards to each for weeping (=forbidding him to weep), Π. 22. 474 ἐξοικο ἀπολέσθαι. But the proper use also appears, as in Π. 22. 5 αὐτὸι μείναι ἐπέδησε fettered so that he remained. Here the context must determine the meaning.

(2) With φρονέω, δίω, &c. the Infinitive may express the effect or conclusion: I think to the effect—, hence I think fit: as Π. 13. 263 οὗ γὰρ ὃιω . . . πολεμίζειν I have no mind to &c. So
INFINITIVE.

232.] Infinitive with Nouns, &c. It will be useful to bring together instances in which the Infinitive depends upon some qualifying word—Preposition, Adverb, Adjective, &c.—construed with the Verb:—

Il. 1. 258 ὧν περὶ μὲν βουλὴν Δαναών περὶ δὲ ἐπτὲ μάχεσθαι excel them in fighting.
1. 589 ἀργαλέως γὰρ Ὄλυμπιος ἀντιφέρεσθαι the Olympian is hard to set oneself against; cp. 20. 131.
4. 510 ἐπει οὐ σφί λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι since their flesh is not stone or iron for withstanding (so as to be able to withstand) bronze.
8. 223 ὃ ἐν μεσσάρῳ ἔσκε γεγωνόμεν ἀμφοτέρωσε for shouting (= so that one could shout) both ways.
13. 775 ἐπεὶ τοι θύμος ἀναιτίων αἰτιάσθαι since your mind is for blaming (is such that you must blame) the innocent.
Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῦ μὲνειν ἔτι τηλικὸς εἰμὶ I am not yet of the age to remain.
17. 347 αἰδώς δὲ οὐκ ἄγαθη κεχρημένω ἀνδρὶ παρεῖναι shame is not good to be beside a needy man (is not a good ‘backer’ for).
21. 195 ποιοὶ κ᾽ εἶτ᾽ Ὀδυσσῆ ἀμνισμεν εἶ ποθεν ἐλθοι; = how would you behave in regard to fighting for Ulysses?

Od. 2. 60 ἤπειδ οδοὺ χάρι τοῖ τοῖ δέμονεμεν may be either we are not like him, so as to defend, or simply we are not fit to defend. The construction of the Inf. is the same in either case: the difference is whether τοῖ δέμονεμεν mean ‘of the kind’ with reference to ὅπης Ὀδυσσέας ἐσκε or to the Inf. ἀμνιστεμεν. The latter may be defended by Od. 17. 20 (quoted above).

This construction is extended to some Nouns even when they are not used as predicates; as θελεῖν ταξύν swift to run, θάμα ἰδέσθαι a wonder to behold (cp. the use of the Accusative with Adjectives, § 131 fin.).

233.] Impersonal Verbs. The Infinitive is used with ἔστι there is (means, room, occasion, &c.), ἔστικε it is fit, πέπρωται it is determined, ἐμπρότερο it was fated. For ἔστι cp.—

Il. 14. 313 κεῖσε μὲν ἔστι καὶ ὑπερον ὅμηρην.
Od. 15. 392 αἴσθε δὲ νῦκτες ἀθέλσφατοι ἔστι μὲν εὔδειν, ἔστι δὲ τερπομένοιον ἀκούειν there is (enough) for sleeping and for listening.
It is very common with a negative: οὐκ ἔστι, οὐ πῶς ἔστι, &c.
meaning there is no way, it may not be that, &c.

The Impersonal use is also found in phrases of the two kinds noticed in § 162, 4; viz.—

(a) With a Neuter Adjective; as ἀργαλέον δὲ μοὶ ἔστι θέσθαι κτλ. it is difficult for me to make &c.; μόρμον δὲ οἱ ἔστ' ἀλέασθαι it is fated for him to escape; so with αἰσχρόν, νεμεσσηγόν, αἴσιμον, ἄρκιον, βελτερον, and the like.

(b) With an abstract Noun: as—

Π. 11. 380 οὐ γὰρ τις νέμεσις φυγέειν κακὸν there is no wrong in escaping ill.

Οδ. 5. 345 ὅτι τοι μοῦρ' ἐστὶν ἄλμησιν where it is thy fate to &c.

11. 330 ἀλλὰ καὶ ὥρη εὐδεῖν there is a time for &c.

So with αἰσχρός, μόρος, θέμις, χρεῶ, ἀνάγκη, αἰδώς, δέος, ἐλπιορί, &c. followed by an Infinitive to express what the fate, need, shame, &c. brings about, or in what it consists.

These examples throw light on two much-debated passages:

Π. 2. 291 η μὴ καὶ πῶς ἔστιν ἀνθρέπττα νέεσθαι

verily there is toil for a man to return in vexation, i.e. ‘I admit that the toil is enough to provoke any one to return.’ Thus understood, the expression is a slightly bold use of the form of sentence that we have in ἡρη ἔστιν εἰδεῖν, μοῖρα ἔστ' ἄλμηται, ἀλμῆς ἔστιν ἄνακτον ἀλέασθαι, &c. The other interpretation, ‘it is toil to return vexed,’ though apparently easier, is not really more Homeric; and it certainly does not fit the context so well.

Π. 7. 238 αἰδ' ἐπὶ δεῖμα, αἰδ' ἐπ' ἀμπετρα νομὴσαι βῶν ἄκαλέην, τὸ μοι ἔστι ταλαφύρων πολεμείσειν

I know how to turn my shield of seasoned ox-hide to the right and to the left, wherefore I have that wherewith to war in stout-shielded fashion (= I have a good claim to the title of ταλαφύρων πολεμετησίς, elsewhere an epithet of Ares). Here ἔστι is used as in εἰδεῖν, &c.

In Π. 13. 99-101 ἢ μέγα βαῦμα τὸν ὀφθαλμοῖν ὀρῶμαι, Τρώας ἐφι' ἤμετέρας ἢναι νεῖα the Inf. follows βαῦμα, or rather the whole phrase βαῦμα τὸ ὀρῶμαι (= βαῦμα ἔστι); ὀρῶμαι does not take an Inf. (§ 245).

234.] Infinitive as apparent Subject, &c. In the Impersonal uses the Infinitive appears to stand as Subject to the Verb; ἀργαλέον ἔστι θέσθαι = making is hard; οἰ μὲν γὰρ τι κακὸν βασιλεύμεν to be a king is not a bad thing. This construction however is not consistent with the original character of the Infinitive. It is plain that ἔστιν εὐδεῖν can never have meant ‘sleeping is,’ but ‘there is (room &c.) for sleeping’: and so ἀργαλέων ἔστι θέσθαι is originally, and in Homer, it (the case, state of things, &c.) is hard in view of making. It is only in later Greek that we have the form ἀργαλέων ἔστι τὸ θέσθαι, in which θέσθαι is an indeclinable Neuter Noun.

The process by which the Infinitive, from being a mere word
of limitation, comes to be in sense the Subject or Object of the principal Clause, can be traced in sentences of various forms:

(1) With a personal Subject; e.g. in—

II. 5. 750 τῆς ἑπιτέτραπται μέγας οὕρανδος Οὐλυμπός τε ἥμεν ἀνακλίναι πυκνῶν νέφος ἥ’ ἐπιθέναι

the meaning 'to them is entrusted the opening and shutting of the thick cloud of heaven,' is expressed by saying 'to them heaven is entrusted for opening and shutting the cloud.' So—

II. 1. 107 αἰὲλ τοι τὰ κάκ’ ἐστὶ φίλα φρεσκια μαντεύεσθαι.

4. 345 ἐνθα φίλ’ ὀπταλέα κρέα ἐδμεναι.

Meaning you love to prophesy evils (to eat roast flesh, &c.).

(2) The Impersonal form (ἀργαλέων ἠστί) only differs from the other in the vagueness of the Subject, which makes it easier for the Infinitive to become the Subject in sense, while it is still grammatically a word limiting the vague unexpressed Subject.

The use of a Neuter Pronoun as Subject (e.g. τὸ γε καλὸν ἀκούσμεν the thing is good, to listen) may be regarded as a link between the personal and impersonal forms of expression: cp. § 161 (note), also § 258.

(3) Similarly an Infinitive following the Object of a Verb may become the logical Object; as—

II. 4. 247 ἦ μένετε Τρώας σχῆδον ἔλθεμεν; δο γε wait for the Trojans for their coming on? i.e. for the coming on of the Trojans.

14. 342 Ἡρη, μήτε θεῶν τὸ γε δείδει μήτε των’ ἀνδρῶν ὄφεσθαι do not fear any one of gods or of men for their being about to see, i.e. that any one will see: cp. Od. 22. 39, 40.

A further development of this use leads, as we shall see, to the 'Accusative with the Infinitive.'

(4) Again, the Infinitive sometimes takes the place of a vague unexpressed Object. Thus οἴδε νοῆσαι means knows (enough) to perceive: the full construction being such as we have in II. 2. 213 ὅς ὁ ἐπεα φρεσκὶν ἤσιν ἄκοσμα τε πολλὰ τε ἧδει... έρυκέμεναι who knew (had a store of) words wherewith to wrangle. So too διδωμι with an Infinitive is originally construed as Od. 8. 44 τῷ γὰρ ῥα θεῶσ πέρι δώκεν ἀνίδην τέμπει: II. 11. 20 τὸν ποτὲ οἱ Κυνύρης δῶκε ἐξωθίων εἶναι; thence it comes to mean 'to give (such a state of things) that some event shall happen,' i.e. to grant the happening; as δός τίσασθαι grant that I may punish. In such a passage as II. 3. 322 τὸν δός ἀποφθιμένων δῦναι κτλ. we may take τὸν with δός or as an Acc. with the Inf. δῦναι.

A Neuter Pronoun, too, may serve as a vague Object, explained by an Infinitive; e.g. II. 5. 665–6 τὸ μεν οὐ τις ἐπεφράσατ’... ἐξερύσσαι: cp. Od. 21. 278 καὶ τούτο ἐπος καθὰ μοίραν ἔστη, νῦν μὲν παύσαι τόξον κτλ.
(5) The Infinitive may also be equivalent in sense to the Genitive depending on a Noun; as—

II. 7. 409 οὐ γὰρ τις φειδῶ νεκῶν κατατεθυμάτων γλύνετ ἐπεὶ κε θάνωσι πυρὸς μελισσέμεν ὅκα

i.e. there is no grudging about the appeasing of the dead. Hence it is developed an idiomatic use of the Genitive parallel to that of the Accusativus de quo: see Shilleto on Thuc. i. 61, 1.

235.] With Relatives. It is remarkable that the use of the Infinitive with ὃς, ὁς τε, ὅσο, ὁσος, &c. is rare in Homer. The familiar construction of ὃς τε only occurs twice: II. 9. 42 ἐπεσ-συνται ὅς τε νέεσθαι is eager to return, and Od. 17. 20 οὐ γὰρ ἐπι σταθμοὺς μένεν ἕτε τηλίκος εἰμι, ὅς τὲ ἐπιτειλαμένῳ . πιθέσθαι. The other instances are: Od. 21. 173 τοῖον—οἶνο τὲ ἔμεναι such a one as to be; Od. 5. 484 δοσον τε . ἔρωσθαι so far as to shelter; Od. 19. 160 ἀνήρ οἶνο τὲ μάλιστα οἶκον κήδεσθαι, 21. 117 οἶνο τὲ . ἀνέλεσθαι.

236.] With πρὶν and πάρος. This use is common in Homer: as II. 1. 98 πρὶν γ' ἀπὸ πατρὶ φιλῳ δόμεναι before they give back to her father; 11. 573 πάρος χρόα λευκῶν ἐπαυρεῖν before touching the white flesh.

The tense is nearly always the Aorist: the exceptions are, Od. 19. 475 πρὶν ἀμφαφάδασθαι (a verb which has no Aorist), and II. 18. 245 πάρος δόρπου μέδεσθαι. Perhaps however μέδεσθαι is an Aorist: see § 31, 2.

πρὶν with the Indicative first appears in II. Apoll. 357 πρὶν γ' οἰ  iov ἔφηκεν. For the use with the Subj. see § 297.

The origin of this singularly isolated construction must evidently be sought in the period when the Infinitive was an abstract Noun; so that (e.g.) πρὶν δόμεναι meant before the giving. The difficulty is that a word like πρὶν would be construed with the Ablative, not the Dative: as in fact we find Ablatives used 'as Infinitives in Sanscrit with pura ' before ' (Whitney, § 983). It may be conjectured that the Dative Infinitive in Greek was substituted in this construction for an Ablative. Such a substitution might take place when the character of the Infinitive as a Case-form had become obscured.

It is held by Sturm (Geschichtliche Entwickelung der Constructionen mit πρὶν, p. 15) that the Inf. has the force of limitation: e.g. πρὶν ὠντάσαι 'before in respect to wounding,' before the time of wounding. But on this view the sense would rather be 'too soon to wound.' It is better to say, with Mr. Goodwin (§ 623), that πρὶν is 'quasi-prepositional': and if so the Infinitive had ceased to be felt as a Dative when the use arose.

The restriction to the Aor. Inf. may date from the time when Infinitives—or Case-forms on the way to become Infinitives (§ 242)—were chiefly formed from the same Stem as the Aorist. Cp. the Aor. Participles which are without Tense-meaning (§ 243, 1).

237.] Accusative with the Infinitive. Along with the use of the Infinitive as an abstract Noun, we find in Homer the
later use by which it is in sense the Verb of a dependent Clause, the Subject of the Clause being in the Accusative.

In the examples of the Acc. with the Infinitive we may distinguish the following varieties or stages of the idiom:—

1. The Acc. has a grammatical construction with the governing Verb: *e.g.*—

   Il. 313 λαοὺς δ' Ἀτρέδης ἀπολυμαίνεσθαι ἀνωγε Ἀγαμεμνόν ordered the people to purify themselves (= that they should purify).

2. The Acc. has not a sufficient construction with the Verb alone, but may be used if it is accompanied by an Infinitive of the thing or fact: *e.g.*—

   601 οὗτοι δὲ θαυμάζομεν Ἕκτορα δῶν αἰχμητήν τ' ἐμεναι κτλ. (for being a warrior, how he was a warrior).

   This might be called the natural Acc. with the Infinitive.

3. The Acc. has no construction except as the Subject of the Infinitive. This Acc. is chiefly found in Homer—

   (a) after Impersonal Verbs (§ 162, 4): as—

   Il. 18. 329 ἀμφω γὰρ πέπρωται ὁμοίων γαῖᾶν ἐπείθαι.

   it is fated for both to be.

   19. 182 οὐ μὲν γὰρ τι νεμεσσητὸν βασιλῆα ἀνδρὶ ἀπαρέσσασθαι

   it is no shame that a king should be.

   (b) after πρὶν and πάρος: as πρὶν ἀλθείειν ὑπὸ Ἀχαίων before the Greeks came, πάρος τὰδε ἔργα γενέσθαι before these things came to pass.

   The other examples are from the Odyssey, viz.—

   Od. 4. 210 ὅς νῦν Νέστορι δῶκε διαμπερὲς ἦματα πάντα

   αὐτὸν μὲν λυπαρὸς γηρασκέμεν (10. 533, 14. 193).
ACCUSATIVE WITH INFINITIVE.

This may be called the purely idiomatic Acc. with the Infinitive. It has evidently been formed on the analogy of the older varieties.

238.] Tenses of the Infinitive. So long as the Infinitive is merely a Verbal Noun, it does not express anything about the time of the action as past, present, or future. But when it is virtually a predication, the idea of time comes in; e.g.—

II. 5. 659 ἀλλ' οἷον τινά φαστί βίην Ἡρακλῆιν ἐμμεναι ('what they say he was') : cp. Od. 8. 181.

14. 454 οὐ μᾶν αὖ θιω ... ἀλιον πηδήσαι ἄκοντα, ἀλλὰ τις Ἀργείων κόμμες χροῖ.

The Future Infinitive is used with φημί, δίω, ἐλπομαι, ὑπισχνέο-μαι, ὅμοιοι and other Verbs implying expectation or promise; also with μέλλω when it means to be about to.

When the Inf. expresses, not simple expectation as to the future, but fitness, obligation, necessity, or the like (§ 231, 2), the Aorist or Present is used. Thus II. 13. 262 οὐ γὰρ δίω πολεμίζειν means, not 'I do not think I shall fight,' but I do not think it, I have no mind, to fight; so II. 3. 98 φρονέω διακρινθήμεναι my mind is (=δοξεῖ μου) that they should be parted: 9. 508 φρονέω τετυμή-σθαι I claim to be honoured: 22. 235 νοέω φρεσκί τιμήσασθαι I see (understand) that I should honour thee (=I purpose to honour thee): 24. 560 νοέω δὲ καλ αὐτὸς 'Εκτορά τοι λύσαι: and so in a prophecy, Od. 2. 171 φημὶ τελευτήθηναι ἀπαίτα I say that all must be accomplished: and—

II. 13. 665 ὃς ὅ εὖ εἰδὼς κύρ' ὀλογὺν ἐπὶ νῆσος ἐβαίνε, τολλάκαι γὰρ οἱ ἐπιτε γέρων ἀγαθὸς Πολύιδος νοῦσφ ὑπ' ἀργαλεί ψηφίσατο οἷς ἐν μεγάροισιν that he must perish (according to his fate).

So with μοιρά and τεθεοσαίτων ἔστι: also with μέλλω when it means to be likely: II. 11. 364 ὃ μέλλεις εὑχεσθαι to whom it is like that you pray; Od. 9. 475 οὐκ ἄρ' ἐμμελείς ἀνάλκιδος ἀνδρός ἐπικόοροις ἐμμεναι he proves to be no helpless man whose comrades you ate; II. 21. 83 μέλλω ποιν ἀπέχθεσθαι it must be that I am become hateful; II. 18. 362 μέλλει βροτός τελέσσαι a man is likely to accomplish (i.e. it may be expected of him).

The instances in which a Pres. or Aor. Inf. appears to be used of future time may be variously accounted for. The Inf. ἵναι has a future sense in II. 17. 709 οὖν δὲ μὲν οὐς τοὺς ἵναι κτλ.; so II. 20. 365., Od. 15. 214. Again in Od. 9. 496 καὶ ἰὴ φάμεν αὐτόλ'-δέλεσθαι the Aor. is used for the sake of vividness—we thought 'we are lost': cp. II. 9. 413 ὀλετο μὲν μοι νόστος (§ 78). Similarly II. 3. 112 ἐλπίμενοι παίδεσσαι may be hoping that they had ceased (by the fact of the proposed duel); cp. II. 7. 199., 16.
281. So Od. 13. 173 ὁς ἐφάσκει Ποσειδᾶν᾽ ἀγάσασθαι who said that Poseidon was moved to indignation (=ὅτι ἡγάσαστο). In several places the reading is uncertain, the Fut. being of the samemetrical value as the Aor. or the Pres. (-οσθα and -ασθα, -ξεν and -ξεν, &c.). In such cases the evidence of the ancient grammarians and the MSS. is usually indecisive, and we are justified in writing the Fut. throughout, according to the general rule. Thus—

II. 3. 28 φάτο γὰρ τίσασθαι (so Ven. Α.: most MSS. τίσασθαι). Hence we may read φάτο γὰρ τίσασθαι in Od. 20. 121.
22. 118 ἄλλ᾽ ἀποδάσσεσθαι (so Aristarchus: most MSS. -ασθαί).
22. 120 μὴ τι κατακρύψειν, ἄλλ᾽ ἀνδίχα πάντα δάσσεσθαι (MSS. -ασθαί).
23. 773 ἐμελλὼν ἐπαίξεσθαι (the best MSS. have -ασθαί).
20. 85 (ὑπίσχεο) ἐναντίβιον πτολεμῆειν (so L. D.: other MSS. πτολεμῆειν).
16. 830 ἢ ποὺ ἐφησα αὖλιν κεραίζεμαι (MSS. -ζέμαι).

Od. 2. 373 ἰμοσον μὴ τάδε μυθήσασθαι (so Ar.: MSS. -ασθαί).
Two exceptions remain: Od. 2. 280 ἐπιρρή τοι ἐπειτα τελευτήσαι τάδε ἔργα (τελευτήσεις in one of Ludwig's MSS.): II. 12. 407 ἐπεὶ οἱ θυμὸς ἐκλέπτω κύδων ἁρέσθαι (some good authorities give ἐκλέπτο).* The only example of an Inf. representing an Optative is—

II. 9. 684 καὶ δ᾽ ἀν τοῖς ἄλλοισιν ἐφή παραμυθήσασθαι which is the report of the speech (v. 417) καὶ δ᾽ ἀν . . . παραμυθη-
σαίμεν. But cp. Od. 3. 125 οὐδὲ κε φαίης . . . μυθήσασθαι you
would not think that . . . would speak.

239.] Dative with the Infinitive. An idiomatic use of the Dative arises when the Noun which stands as logical subject to an Inf. of purpose is put in the same Case with it, i. e. in the Dative. Thus the construction in—

αὐχρόν γὰρ τόθε γ᾽ ἐστι καὶ ἐσσομένους πιθέσθαι

is idiomatic (as compared with σφῶιν δὸς ἄγεν, &c.), because the
meaning is, not 'is shameful for future men,' but 'is shameful for (with a view to) the hearing of future men.' The principle is evidently the same as has been pointed out in the case of the Nominative and the Accusative (§ 234). Because the action of the Infinitive stands in a Dative relation to the governing Verb, the agent or Subject of the action is put in the Dative.

This construction is found in the 'double Dative' of Latin (e. g. έσερεμένους πιθέσθαι would be in Latin posteris auditis), and of Sanscrit (Delbrück, A. S. p. 149). It is usually classified as 'Attraction'—the Dat. of the person being regarded as following the Dat. of the thing or action. In Greek it evidently goes back to the time when the Inf. was still felt as a Dative.

240.] Predicative Nouns—'Attraction.' Corresponding to the Nominative in the Predicate (§ 162), an Infinitival Clause

may have a Predicative Accusative, in agreement with its (expressed or understood) Subject: as II. 4. 341 ὁφῶν ἐν τῇ ἐπέοικε μετὰ πρόσωπων ἑόντας ἐστάμεν ἦν becomes you that you should stand among the foremost; II. 8. 192 τῇς νῦν κλέος ὁδρανόν ἐκεὶ πᾶσαν χροσεῖν ἐμεναί whose fame reaches heaven that it is all gold.

Or the words which enter in this way into an Infinitival Clause may follow the construction of the principal Clause, and thus be put in the Nom. or Dat.; as—

II. i. 76 καὶ μοι ὁμοσσον, ἢ μέν μοι πρόφρων .. ἀρήξεω
ii. 337 ὤ πώς οἱ ἐγν βώσαντι γεγονείν.

Here πρόφρων is said to be 'attracted' into the Nom. (agreeing with the subject of ὁμοσσον), and βώσαντι into the Dat. (agreeing with οἱ).

The difference of meaning given by the two constructions is generally to be observed in Homer, at least in the case of the Dative. A Noun or Participle is put in the Acc. if it is closely connected with the Inf., so as to become an essential part of the predication: whereas a Dat. construed with the principal Clause expresses something prior to the Inf. (either a condition or a reason). Thus—

II. i. 541 αἰεὶ τοι φίλον ἐστίν ἐμεθ ἀπὸ νόσον ἕόντα κρυιτάδαι φρονέοντα δικαζέμεν,

means 'you like to decide apart from me,' i.e. 'you like, when you decide, to be apart from me': whereas with ἕότι the sense would be 'when you are apart from me you like to decide.' So II. 15. 57 ἐπησὶ Ποσειδάων ἄνακτι παντάμενον πολέμοι ικέσθαι 'shall bid Poseidon from cease with war and come'—not 'when he has ceased, to come.'

But with a Dat.—

II. 6. 410 ἐμοὶ δὲ κε κέρδιον ἐη σεὶ ἀφαμαρτούσῃ χθόνα δύμειαi it were better for me, if (or when) I lose thee, to σε.  

II. 8. 218 ἐι μὴ ἐπὶ φρεσὶ θῆκ ἦν Αγαμέμνον τότινα Ἡρη αὐτῷ ποινύσαντι διωσ ὀντύναι Ἀχιλοῦ 'who had of himself made hot haste,' αὐτῷ as in the phrase μεμαώσε καὶ αὐτῷ (13. 46., 15. 604).*

II. 15. 496 οὐ οἱ θείκες ἀμνομεῖνο μερὶ πάρηκα τεθύμεν to die when fighting for his country.


There are some exceptions, however, if our texts are to be trusted; i.e. there are places where a word which belongs to the predication is put in the Dat. owing to a preceding Dat.: e.g.—

II. 15. 117 ἐι πέρ μοι καὶ μοῦρο Δῶς πληγεῖτι κεραυνῳ κεῖσθαι ὁμὸν νεκύσει (cp. Od. 19. 139, 284).

* This is pointed out by Dingeldein, De participio Homerico, p. 8.
INFINITIVE.

This seems to be always the case when there are two successive Participles, the first of which is properly in the Dat.: as—

Il. 12. 410 ἀργαλέων δὲ μοι ἐστὶ καὶ ἱππίμωρ περ ἑώριν μοῦν ρήξαμένῳ θέσθαι παρὰ νησιέ κέλευθον.

Here the meaning is, 'to break through and make' &c.,—and therefore ρήξαμένων would be correct; but after ἑώριν the change from the Dat. to the Acc. would be very harsh. So Il. 13. 317—319, Od. 10. 494—5. In other places the text may be at fault. As attraction became the rule in later Greek, and the two Case-forms are generally of the same metrical form, it would be easy for a Dat. to take the place of an Acc. : e.g. in Il. 9. 398—400 ἑνθα δὲ μοι .. ἐπέσσωσθε υἱός ἁγίωρ γῆματι .. κτήμασι τέρπεσθα, where for γῆματι, the reading of Aristarchus, others gave γῆματα, which conforms to the principle laid down.

When the Subject of the Infinitive is also Subject of the governing Verb the Nominative is generally used: as Il. 1. 76 (quoted above), 1. 415, 4. 101—3, 8. 498, &c. An exception is—

Od. 9. 224 ἐνθ' ἐμὲ μὲν πρώτισθ' ἐταροι λύσσοντ' ἐπέσσοι, τυρῶν αἰνημένους ἕναι πάλιν that they might take of the cheeses and so go back.

241.] Infinitive as an Imperative. This use is often found in Homer, but chiefly after an Imperative, so that the Infinitive serves to carry on the command already given:—

Il. 1. 322 ἔρχεσθον κλασίην Ἀγαμέμνονος Ἀτρέιδαο, χειρὸς ἐλάντ' ἁγέμεν Βριανίδα.

2. 8—10 βάσκ' ἰθι .. ἀγορευέμεν ὡς ἐπιτέλλω.

3. 459 ἐκδοτε, καὶ τιμὴν ἀποτιμώμεν.

Od. 4. 415 καὶ τότ' ἐπειδ' ὑμῖν μελέτω κάρτος τε βίη τε, αὐθὶ δ' ἐχειν κτλ. (cp. v. 419, 422 ff.).

Or after a Future, to express what the person addressed is to do as his part in a set of acts:—

Il. 22. 259 νεκρὸν Ἀχαιοῦσιν δόσαν πάλιν, ὅς δὲ σὲ βέζειν. Od. 4. 408 εὐνάσω ἐξελίνη σὲ δ' ἐδρίναζας ἐταῖρως.

So after a clause which leads up to a command; Il. 11. 788 ἀλλ' εὐ' οἱ φάσθαι (Achilles is the mightier) but do you advise him well: 17. 691., 20. 335. Cp. also, Il. 10. 65 αὐθὶ μένειν (answer to the question am I to remain here?): 5. 124 ὑποκένων νῦν .. μάχεσθαι (in answer to a prayer) without fear now you may fight.

The use for the Third Person is rare: in a command, Il. 6. 86—92 εἰπὲ δ' ἐπείγα μητέρι ὅσ' καὶ ἐμ' ἥ δὲ .. θείναι κτλ.; 7. 79 σῶμα δὲ οἰκᾶδ' ἐμῶν δώμεναι πάλιν (let him take my arms) but give back my body; so 17. 155., 23. 247, Od. 11. 443: in a prayer, with a Subject in the Accusative,—
II. 2. 412 Ζεῦ κύδιστε, μέγιστε, κελαυνεφές, αἴθέρι ναίων,
μὴ πρὶν ἐπ’ ἡλίων δύναι κτλ. (cp. 3. 285., 7. 179).
Od. 17. 354 Ζεῦ ἄνα, Τηλέμαχον μοι ἐν ἀνδράσιν ὄβριον ἐίναι.
An Infinitive of wish is used with the Subject in the Nom.,
once of the Second Person, and once of the First Person:—
Od. 7. 311 αἰ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦ
tοίος ἔων οὸς ἐσσι, τά τε φρονεόν ἀ τ’ ἐγὼ περ,
pαιδά τ’ ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέσθαι.
24. 376 αἰ γὰρ . . . οἰοσ Νήρικον ἐλον . . . τοίος ἔων . . . ἐφεστά-
μεναι καὶ ἄμυνεν.

The force of the Infinitive in all these uses seems to be that of
an indirect Imperative. The command is given as something
following on an expressed or implied state of things. Thus we
may connect the idiom with the use of the Infinitive to imply
fitness, obligation, &c. (§ 231); compare εἰσι καὶ οἶδε τάδ’ εἰπέμεν
these are here to say this with καὶ δὲ σὺ εἰπέμανα it is your part to
say. There is a similar use of the Infinitive in Sanscrit, with
ellipse of the verb to be (Delbrück, A. S. p. 15: Whitney, § 982,
c, d).
It should be noticed, however, that other languages have developed a use of
the Infinitive in commands, to which this explanation does not apply: as
Germ. schritt fahren! In these cases we may recognise a general tendency
towards the impersonal form. It is very probable that the ordinary 2 Sing.
Imper. λέγε represents an original use of the Tense-stem without any Person-
ending (Paul, Principien, p. 108).

242.] Origin and history of the Infinitive. That the Greek
Infinitive was originally the Dative of an abstract Noun is
proved by comparison with Sanscrit. In the Veda and Brāhma-
ṇa a number of verbal nouns, nomina actionis, in various of
their cases, are used in constructions which assimilate them to
the infinitive of other languages—although, were it not for these
other later and more developed and pronounced infinitives, the
constructions in question might pass as ordinary case-construc-
tions of a somewhat peculiar kind’ (Whitney, § 969). In the
Veda these Infinitives, or Case-forms on the way to become
Infinitives (werdende Infinitive, Delbr.), are mostly Datives, ex-
pressing end or purpose, and several of them are identical in
formation with Greek Infinitives; as dāvane dūnai (δοθεναι),
vidmane fīdēnai, -dhyai -oθai,* -ase -oai. In Greek, however, the
Dative Ending -α is not otherwise preserved, and the ‘true
Dative’ construction is not applied to things (§ 143): conse-

* So Delbrück and others; but see Max Müller’s Chips, Vol. IV. p. 58.
quently these forms stand quite apart from the Case-system, and have ceased to be felt as real Case-forms. Thus the Greek Infinitive is a *survival*, both in form and in construction, from a period when the Dative of purpose or consequence was one of the ordinary idioms of the language. In Latin, again, this Dative is common enough, and often answers in meaning to the Greek Infinitive; compare (e.g.) *ἀφικέω* with *munitioni tempus relinquere* (Roby, § 1156), *ἀμέννει* εἰσὶν καὶ ἄλλοι with *auxilio esse*, &c. The retention of the construction in Latin is connected, on the one hand with the fact that the Latin Dative is a 'true Dative,' on the other hand with the comparatively small use that is made in Latin of the Infinitive of purpose. Similarly in classical Sanscrit the Dative of purpose &c. is extremely common, but the Dative Infinitives have gone entirely out of use (Whitney, § 287 and § 986)—a result of the 'struggle for existence' which precisely reverses the state of things in Greek.

The growth of the Dative of purpose into a distinct subordinate Clause was favoured by the habit of placing it at the end of the sentence, after the Verb, so that it had the appearance of an addition or afterthought. This was the rule in Vedic Sanscrit (see Delbrück, A. S. p. 25). It may be traced in Greek, not merely in collocations like *ἐρωτευετε μᾶς σου*, &c., but even in such forms as—

II. 5. 639 ἄλλοι οἷον τινά φασί βλέπν 'Ηρακλητήν
     ἐμεναι (what they call him as to being),

where the Inf. appears to be added epexegetically after a slight pause: cp. II. 2. 249, 17. 27., 21. 463, 570, Od. i. 233, 377., 6. 43., 17. 416.

The development of the Infinitival Clause which we find in Greek and Latin may be traced chiefly under two heads; (1) the construction of the 'Accusative with the Infinitive,' by which the predication of the Infinitive was provided with an expressed Subject (§ 237); and (2) the system of Tenses of the Infinitive, which was gradually completed by the creation of new *forms*,—esp. the Future Infinitive, peculiar to Greek,—and by the use of the Present Infinitive as equivalent in meaning to the Present and Imperfect Indicative. In the post-Homeric language the Infinitive came to be used as an equivalent, not only for the Indicative, but also for other Moods.

The use of the Infinitive as an indeclinable Noun is subsequent to Homer; it became possible with the later use of the Article. Some of the conditions, however, out of which it grew may be traced in Homeric language. The first of these was the complete separation of the Infinitive from the Case-system; so that it
ceased to be felt as a Case-form, and could be used in parallel construction to the Nom. or Acc.: as—

Il. 2. 453 τοίσι δ’ ἄφαρ πόλεμος γλυκίων γένετ’ ἢ νέεσθαι.
7. 203 ὄσ τίκην Ἀλατὶ καὶ ἄγλαδν εὐχος ἀρέσθαι.

Again, an Infinitive following a Neuter Pronoun, and expressing the logical Subject or Object, easily came to be regarded as in 'Apposition' to the Pronoun: as—

Od. i. 370 ἐπελ τό γε καλὸν ἀκονέμεν ἐστὶν ἀοιδῷ.
II. 358 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἶν, πλειοτέρη σὺν χεὶρι φίλην ἐς πατρίδ' ἰκέσθαι.

The only instance which really comes near the later 'Articular Infinitive' is Od. 20. 52 ἀνή καὶ τὸ φυλάσσεων (§ 259). The use of the Infinitive with an Article in the Gen. or Dat. is wholly post-Homeric.

The Participle.

243.] Uses of the Participle. Following out the view of the Participle as a Verbal Adjective, we may distinguish the following uses:

1. The Participle is often used as an ordinary Adjective qualifying a Noun; as θεοὶ αἰὲν ἔνοτες, βροτοὶ σῖτων ἔνοτες, πίθοι ποτὶ τοίχων ἀρμότες, σάκοι τετυγμένοι, and the like. In one or two cases it is Substantival: as τὸ γὰρ γέρας ἐστὶ θανόντων, ψυχαὶ εἶδολα καμῶντων, 'Ολυμπία δώματ' ἔνοτες.

A few Particles have lost their Verbal character altogether: esp. οὐλόμενοι miserable, οὐήμενος happy, ἰκμενός secundus, ἀσμενός glad, ἐκὼν willing, ἔθων (better ἔθων, since it is an Aor. in form, § 31, i) according to wont, περιπλόμενοι (in the phrase περιπλο-μένων ἐναυατῶν the revolving years); also the Substantival μέδοντες rulers, τένοντες muscles, ἀμείβοντες rafters, αἴθουσα a portico, δράκων a serpent, γέρων, μοῦσα. The word κρέλων ruler retains a trace of the Verb in εὐφρ κρείων widely ruling. Cp. also the compounds πολύ-θλασ, ἀ-κάμας, ἀ-δύμας, λυκά-βας.

2. Much more frequently, the Participle qualifies or forms part of the predication (§ 162): e.g. in such combinations as—

διαστήτην ἐρήσαντε parted having quarrelled
ἐὐφρονόν ἀγαρήσατο spoke with good thought

the Participle has the same construction as the Adjective in παλίνωρος ἀπέστη, or πρόφρων τέτληκας (§ 162, 2). Thus it serves to express a predication which the speaker wishes to subordinate in some way to that of the governing Verb.

The Participle may express different relations: attendant cir-
cumstance or manner (as in the examples quoted); cause, as II. 11. 312 τί παθόντε λελάσθεα θοῦρδος ἀλκής; opposition, as often with καί and περ, &c. (Goodwin, §§ 832–846).

3. Finally, a Participle construed in ‘Apposition’ to a Noun in an oblique Case may imply a predication (§ 168); as καπνὸν ἀποθρόσκοιτα νοήσαι to descry the smoke rising (i.e. when it rises, or that it rises, &c.). Note that—

(a) A Participle of this kind often has the character of a distinct Clause, coming at the end of a sentence, and after a metrical pause: as—

II. 4. 420 δεινὸν δ’ ἕβρασε χαλκὸς ἐπὶ στήθεσιν ἀνακτος ὀρνημένου (as he roused himself).

Od. 23. 205 διό φάτο, τῆς δ’ αὐτοῦ λύτο γοῦνα καὶ φίλον ἠτος οὕμαρ’ ἀναγνοοῦσης (when she recognised the token).

(b) Not unfrequently the word with which the Participle should be construed is understood: especially when it is a Partitive or quasi-Partitive Gen. (§§ 147, 151):—


5. 162 πάρτιον ἦ σβος ξύλοχον κάτα βοσκομενῶν a heifer or cow (of those) that are feeding in a thicket.

5. 665 τὸ μὲν οὖ τις ἐπεφράσατ’ οὖδ’ ἐνώης μηροῦ ἔξερόσαι δόρω μελίων, ὄφρ’ ἐπιθαλῆ, σπευδότων οὐκ οὖν . . . (of them) in their haste: cp. 15. 450 τό οί οὖ τις ἐρύκακεν ιεμένων περ.

18. 246 ὀρθῶν δ’ ἐσταστῶν ἄγορη γένετ’ an assembly was held upstanding (of them standing up).

Od. 17. 489 Τηλέμαχος δ’ ἐν μὲν κράδυ μέγα πένθος ἀειε βλημένου (for his having been wounded).

So with the Dative; II. 12. 374 ἐπειγομένοις δ’ ἱκόντο came as a relief (to them) when they were hard pressed; Od. 5. 152 κατελβητὸ d’ γλυκὸς αἰών νόστον ὀδυρομένῳ.

(c) The Subject thus understood may be indefinite:—

II. 2. 291 τῶν οὖν ἔστιν ἀνηθέντα νέσχει (see § 233).

6. 267 οὖδ’ἄγορη θεοκλανθεί Ἱκρονὼν ἀμάρα ταῦθα πεπαλαγμένον εὐχετάνθαι for one who is bespattered . . . to pray.

13. 787 πᾶρ δύναμιν δ’ οὐκ ἔστι καὶ ἐστομένων πολεμίζειν.

So II. 2. 234., 14. 63, Od. 2. 311: ep. the phrase  δοῦν τε γέγωνε βοήσας as far as a man makes himself heard by shouting.

(d) The Participle is sometimes found in a different Case from
a preceding Pronoun with which it might have been construed. Thus we have—

II. 14. 25 λάκε δέ σφι περὶ χρότ χαλκὸς ἀτείρης νυσσομένων (construed with χρότ instead of σφι).

16. 531 ὅτι οἱ ὁκ’ ἡκουσε μέγας θεὸς εὑχαμένου (with ἡκουσε instead of οἱ).

Od. 9. 256 ὡς ἑφαθ’, ἡμῖν δ’ αὖτε κατεκλάθη φίλον ἦτορ δεισάντων (so II. 3. 301, Od. 6. 157, 9. 458).

II. 20. 413 τὸν βάλε . . . νῶτα παραστόσυντος wounded him . . . in the back as he darted past.

Od. 4. 646 ἦ σε βη γέκοντος ἀπηύρα.


Od. 17. 555 μεταλλήσαι τί ἐ θύμος ἀμφι πότει κέλεται καὶ ήδη ἐπε πεπαθύνη.

We need not consider these as instances of ‘Anacoluthon’ or change of the construction. The Participle, as we saw, does not need a preceding Pronoun: it may therefore have a construction independent of such a Pronoun. And it is characteristic of Homer not to employ concord as a means of connecting distant words when other constructions are admissible.

244.] **Tenses of the Participle.** The distinction between the Present and Aorist Participle has already been touched upon in §§ 76–77, and the meaning of the Perfect Participle in § 28.

It may be remarked here, as a point of difference between the two kinds of Verbal Noun, that the Aorist Participle almost always represents an action as past at the time given by the Verb (e.g. ὡς εἶτων κατ᾽ ἄρ’ ἦς τὸ θεον having thus spoken he sat down), whereas the Aor. Inf. generally conveys no notion of time. This however is not from the Participle itself conveying any notion of past time. Indeed it is worth notice that the Participles which are without Tense-meaning are chiefly Aorists in form (§ 243, 1).

The Future Participle is used predicatively with Verbs of motion: ἦλθε λυσόμενος came to ransom, καλέουσ’ ἐ κε went to call, ἢ ἐπικουρήσοντα, ἐπέδραμε τευχέα συλήσων, &c. The exceptions to this rule are—

(1) ἑσσόμενος future, in II. 1. 70 τά τι ἑσσόμενα πρό τι ἑότα things future and past; 2. 119 καὶ ἑσσομένωι πυθέσθαι.

(2) ἐπιμηθομένοις, in II. 5. 46 (16. 343) νῦς ἰππων ἐπιμηθομένου, 23. 379 αἰεὶ γὰρ δίφρον ἐπιμηθομένου ἐκτηθ. But see § 41.

(3) II. 18. 309 καὶ τε κτανέοντα κατέκτα, see § 63.

(4) Od. 11. 608 αἰεὶ βαλέοντι εἰκός like one about to cast.

p 2
245.] Implied Predication. Where the Participle is predicative, we often find the Noun or Pronoun taking the place in the construction of the whole Participial Clause: as Π. 17. 1 οὐδ' ἔλαθ' Ἀτρέως νίδον Πάτροκλος Τρώεσσι δαμεῖς that Patroclus had fallen: Od. 5. 6 μέλε γάρ οἱ ἔων ἐν δώματι νύμφης it troubled her that he was &c.: Π. 6. 191 γίγνεσθε θεοῦ γόνων ἣνα εἰναι knew him for the offspring of a god: Od. 10. 419 οἱ μὲν νοστήσαντες ἐξάρθησαν we were gladdened by thy return: Π. 13. 417 ἄχως γένετ' εὐξαμένου there was vexation at his boasting: Π. 5. 682., 14. 504., 17. 538, 564., 18. 337, &c.

We have here the idiom already observed in the use of the Infinitive (§ 237) by which the weight of the meaning is shifted from the grammatical Subject, Object, &c. to a limiting or qualifying word. Note especially that—

1. The Aor. Participle may be used in this way to express a fact which coincides in time with the Verb of the sentence: as Π. 6. 284 εἰ κεῖνον γε ἵδουμι κατελόντι· Ἁῖδος εἶσω. So especially when the time of the fact is the important point, as εἰ θέλον καταδύνα τιλλ ἑστᾷ ὑπὸ τοῦ ηνίου καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστᾷ ὑπὸ τοῦ ηνίου καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστᾷ ηνίον καταδύνα τιλλ ἑστHITE

2. With Verbs of saying, hearing, knowing, &c., also of rejoicing and grieving, the Acc. with a Participle is used like the Acc. with the Inf. (both being evidently applications of the Accusativus de quo, § 140, 3. b): e.g.—

Π. 7. 129 τοῦς νῦν εἰ πτώσοντας ὅφ'· "Εκτον πάντας ἄκοψαι if he were to hear of their shrinking.

Od. 4. 732 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὅδεν ὁρμάινοντα. 23. 2 δεσπόζη μέρον ἑφον ἐπὶ ἑπχον ἄνωτα.

Π. 1. 124 οὐδὲ τί που ἴδομεν ἔννοια κείμενα πολλά.

Od. 7. 211 οὐς τινας ὡμέις ἅτε μάλιστ' ἀκόψατα δέζον.

Π. 8. 378 ἦ νῦν... γνησίεσαι προφανείς will rejoice at our appearing.

13. 353 Ἑκέχεο γάρ ὁ Τρώων δαμναμένος he was vexed at their being subdued by the Trojans.

A further extension, analogous to the Acc. with the Inf. after Impersonal Verbs, may perhaps be seen in Od. 6. 193 ὡν ἐπέλευ χ' ἵκετιν ταλαστείριον ἀντιδίσαντα which it is fit that a suppliant should meet with.

246.] Genitive Absolute. This is a form of implied predication, in which the Noun or Pronoun has no regular construction with the governing Verb. The Participial Clause expresses
the time or circumstances in which the action of the Verb takes place:

1. 88 οὐ τις ἐμεῖς ἔνως κτλ. no one, while I am living shall &c.
2. 551 περιτελλομένων ἐναυτῶν as years go round.
5. 203 ἄνδρῶν ἐλοιμένων where men are crowded; so ἄνδρῶν ἐλκόμενων, ἄνδρῶν τρεσσάντων, πολλῶν ἐλκότων, &c.

Od. 1. 390 καὶ κεν τοῦτ' ἔθελομη Λίος γ' διδόντων ἄρεσθαι that too I would be willing to obtain if Zeus gave it.

The Subject is understood in Od. 4. 19 μολὴς ἔξαρχοντος when the singer began the music.


The ‘Genitive Absolute’ must have begun as an extension of one of the ordinary uses of the Gen.; most probably of the Gen. of Time (§ 150). For, ἥμελιον ἀντὶκτουs within the time of the sun's rising is a Gen. like ἡμέρας in the morning, νυκτὸς by night, &c., and answers, as a phrase denoting time, to ἡμέρα ἐναυτῆς at sun-set, ἡμέραν καταδύντι at sun-set, ἡμέραν καταδύντα up to sun-set, &c. So we may compare τοῦδ' αὐτοῦ λυκᾶσαντοσ ἔλευστεια he will come within this year with η ἑδέσαι ἐνθαῦτ' εὐπτοτο γενότος ἔλευστεια he will come within your being here; and again περιτελλομένων ἐναυτῶν in the years as they go round, with τῶν προτέρων ἔτεων in the former years. The transition may be seen in ἔρος νέον ἵσταμενοι in the spring when it is beginning. Compare also the phrases ἐπιγενομένων ἄνεμον, Βορέας πεσόντος, &c. with νηρεῖν in calm weather, &c.

The circumstance that the Ablative is the ‘Absolute’ Case in Latin is far from proving that the Greek Gen. in this use is Ablative. In Sanscrit the Case used in this way is the Locative, occasionally the Genitive: and the Latin Abl. Absolute may represent a Locative of time at which, or an Instrumental of circumstance (§ 144). The hypothesis that such Participial Clauses in Greek expressed space of time within which (rather than point of time, or circumstance) is borne out by the interesting fact, noticed above, that in Homer this construction is chiefly found with the Participle which implies continuance, viz. the Present: whereas in Latin the Abl. Abs. is commonest with the Perfect Participle.

An approach to a ‘Dative Absolute’ may be seen in such cases as—

II. 8. 487 Τροποὶ μὲν β' ἄκοπων ἐν ϕοί. 12. 374 ἐπειγομένωσι β' έκοντο.

Od. 21. 115 οὗ κε μον ἄρνηματα τάδε δώματα πόντα μήτηρ λέποι (= it would be no distress to me if &c.)

which are extensions or free applications, by the help of the Participle, of the true Dat. (Dativus ethicus).
The Verbal Adjectives. The formations to which this term is applied resemble the Participles in some of their characteristics.

Several groups of Nouns are used as Participles or 'Gerundives' in the cognate languages, such as the Latin forms in -iu-s, the Sanscr. in -ta-s, -na-s, -ya-s, -tavya-s, &c. Of the corresponding Greek forms the Verbal in -τος is the most important, and approaches most nearly to the character of a Participle.* It is used mainly in two senses:—

(1) To express the \textit{state} corresponding to or brought about by the action of a Verb: τυκ-τός made, κρυπτός secret, κλυ-τός heard about, \textit{famed}, στα-τός standing \textit{in} a stall, ταλ-τός enduring (II. 24. 49), ἀγαπ-τός object of love, ἐρπε-τός creeping thing, φυ-τόν growth, \textit{plant}, πωπ-τός wise. So with \textit{a- priv.}, \textit{ἀ-κλαυτός unwilling}, \textit{ἀ-παστός fasting}, \textit{ἀ-πυστός not} having news, also of \textit{whom there is no news}, \textit{ἀ-πιστός faithless}, &c. The force of the Verb in these words is intransitive rather than passive, and they have no reference to \textit{time} as past or present. Compare the Latin \textit{aptus}, \textit{cautus}, \textit{certus}, \textit{catus}, \textit{falsus}, \textit{scītus}, &c. We may note that there is a similar (but more complete) divergence of use between the Sanscr. Participles in -na-s and the Greek Adjectives in -vo-s, as \textit{στυν-νός}.

(2) To express \textit{possibility}, as κτη-τός that can be acquired, ληπτός that can be taken as plunder (II. 9. 406), βηκτός vulnerable (II. 13. 323), ἀμβα-τός approachable. This meaning is chiefly found in Compounds with \textit{a- priv.}: as \textit{α-λυ-τός that cannot be} loosened, \textit{ἀρρηκτός}, \textit{ἀ-φυκτός}, \textit{ἀ-λαστός}, \textit{ἀ-κιχντός}, \textit{ἀ-σβεστός}, \textit{ἀ-τλητός}, \textit{ἀ-φθι-τός}, &c.; and in other negative expressions, as \textit{οὐκ ὀφο-ματός}, \textit{οὐκέτα ὀνοστά}, \textit{οὐκέτα ἀνεκτός}, \textit{οὐ τι νεμεσοντών}. Hence, as Brugmann observes, it is probable that this use of the Verbal in -τος began in the use with the negative.

It is evident that in respect of meaning the Verbs in -τος are closely akin to the Perfect Participle. Compare (e. g.) τυκτός and \textit{τετυγμένος}, στατός and \textit{ἐστημός}, πωπός and \textit{πεπωπόν}. Hence the readiness with which in Latin they have taken the place of the Pf. Part. Passive. The extension by which they came to convey the notion of \textit{past time} took place in the Perfect tense itself, in Latin and Sanscrit.

The Verbs in -τέο-ς (for -τεῖο-ς) are post-Homeric. The earliest instance seems to be φα-τεῖο-ς, in Hesiod, Th. 310 δεύτερον αὐτίς ἐτικτεν ἀμήχανον, οὐ τι φατιεῖν, Κέρβερον κτλ.

* See the fine observations of Brugmann, \textit{Grundr.} ii. § 79, p. 207.
CHAPTER XI.

USES OF THE PRONOUNS.

Introductory.

247. The preceding chapter has dealt with the two grammatical forms under which a Noun, by acquiring a verbal or predicative character, is developed into a kind of subordinate Clause. We have now to consider the Subordinate Clause properly so called: that is to say, the Clause which contains a true (finite) Verb, but stands to another Clause in the relation of a dependent word. E.g. in the Sentence λευσσετε γαρ το γε πάντες ὁ μοι γέρας ἔρχεται ἄλλη γε σee that my prize goes elsewhere, the Clause ὁ μοι γέρας ἔρχεται ἄλλη stands in the relation of Object to the Verb of the principal Clause.

As the grammatical structure of Subordinate Clauses is shown in general by means of Pronouns, or Conjunctions formed from Pronominal Stems, it will be proper to begin with an account of the meaning and use of the different words of this class.

The Greek Grammarians divided the Pronouns (ἀντωνυμίαι) into δεικτικαί 'pointing,' and ἀναφορικαί 'referring' or 'repeating.' These words have given us, through the Roman grammarians, the modern terms Demonstrative and Relative; but the meaning, as often happens in such cases, has undergone a considerable change. A Deictic Pronoun—it will be convenient to adopt the Greek words—is one that marks an object by its position in respect to the speaker: I, thou, this (here), yonder, &c.; an Anaphoric Pronoun is one that denotes an object already mentioned or otherwise known,—the term thus including many 'Demonstratives' (that same man, the man, &c.), as well as the 'Relative.' In all, therefore, we may distinguish three kinds of Pronouns:—

1. Deictic, in the original sense.
2. Anaphoric, i.e., referring to a Noun, but Demonstrative (in the modern sense).
3. Relative, in the modern sense.

This however, it should be observed, is a classification of the uses of Pronouns, not of the words or Stems themselves: for the same Pronoun may be Deictic or Anaphoric, Demonstrative or Relative, according to the context. It is probable, indeed, that all Pronouns are originally Deictic, and become Anaphoric in the course of usage.

248. Interrogative Pronouns. The Interrogatives used in Homer are τίς (§ 108), πότερος, πόστος, ποιός, πῇ, πῶς, ποῦ, πόθι,
The form πόσος only occurs in the compound ποσόσμαρ (II. 24. 657).

The Pronoun τίς is used both as a Substantive and as an Adjective. The adjectival use is chiefly found in the Odyssey (e.g. 1. 225 τίς δαίμον, τίς δὲ ὁμοίως ὁδῦ ἐπληστο; 13. 233 τίς γῆ, τίς δήμος, τίνες ἀνέρες ἐγγεγέασσι;) and in the 24th book of the Iliad (II. 367, 387). The only clear instance in the rest of the Iliad is 5. 633 τίς τοι ἀνάγκη; for in II. 1. 362., 18. 73, 80 τί is probably adverbial.

Notice also as peculiar to the Odyssey the combination of τίς with ὁδῆ, as Od. 6. 276 τίς ὁδῆ Ναυσικάα ἔπεται; 20. 351 τί κακὸν τῶδε πάρχετε; The corresponding use with ὁδοὶ is only found in II. 10. 82 τίς ὁδῶσ ... ἔρχεαι; cp. H. Merc. 261 τίνα τοῦτον ἀπηρέα μόδου ἔκειται;

The use of the Interrogative in Dependent Questions is rare:—

II. 5. 85 Τυθείδην ὅδ οὖν ἀν γνοῖς ποτέρωσι μετείη.
Od. 15. 423 εἰρωτα δὴ ἔπειτα τίς εἰ ἦ καὶ πόθεν ἔλθοι.
17. 368 ἀλλήλους τὲ εἰρωτο τίς εἰ ἦ καὶ πόθεν ἔλθοι.
17. 373 αὐτὸν ὅδ σαφά ὀδὸν πόθεν γένος εὐχεταὶ ἐκεῖνα.

With these it is usual to reckon the anomalous—

II. 18. 192 ἄλλου ὅδ σου τεῦ ὀδὸν τεῦ ἀν κλυτᾳ τεῦχεα δύω.

But in this case we have the further difficulty that the form of the Principal clause leads us to expect a Relative, not an Interrogative—the Indefinite ἄλλου τεῦ standing as Antecedent: cp. Od. 2. 42 (§ 282). Hence there is probably some corruption in the text.

The use of the Interrogative in a Dependent Question doubtless grew out of the habit of announcing that a question is going to be asked. A formula, such as ἀλλ' ἂγε μοι τῶδε εἰπέτε καὶ ἄτρεκέως κατάλεξον, or καὶ μοι τοῦτ ἀγόρευσον ἐκτίμησιν ὁφρ' ἐβ εἰδῷ, though grammatically a distinct sentence, may be regarded as on the way to become a governing clause. It is a step to this when there is no Pronoun as object—not 'tell me this,' but simply 'tell me': as Od. 4. 642 νημερτές μοι ἔνυππε, ποῦ ἐχετο καὶ τίνες αὑτῷ κούροι ἐπουτ KTL.; II. 1. 144 εἰπέτε, ἀναξ, πῶς KTL.; 24. 474 εἰπέτε μοι εἰρομένη, τί νὺ τοι νόος ἐνδοθί κεύετε; It is to be observed that nearly all the passages of this kind are to be found in the Odyssey and in the 10th and 24th books of the Iliad. The only instance in the rest of the Iliad is 6. 377 εἶ ὅδ ἂγε μοι ὄμωται, νημερτέα μυθήσασθε' ἐπῇ ἐβη KTL.

οδῆ, κεῖνος, οὖσος.

249.] The Pronoun ὁδῆ is almost purely Deictic. It marks an object as near the speaker,—this here, this on my side, &c.; as ναὶ μᾶ τῶδε σκήπτρον by this sceptre (in my hand); Ἐκτορὸς ἄδε γυνὴ this
is the wife of Hector; Od. 1. 76 ἡμεῖς οἴδε περιφραζόμεθα let us here consider (§ 162, 2): 1. 226 οὐκ ἔρανος τάδε γ' ἔστι what I see here is not a club-feast. It is especially applied to a person or thing to which the speaker turns for the first time, as—

II. 3. 192 εἰπ' ἄγε μοι καὶ τόνδε, φίλου τέκος, ὃς τις ὑδ' ἔστι. Hence the use to denote what is about to be mentioned—the new as opposed to the known. This is an approach to an Anaphoric use, in so far as it expresses not local nearness, but the place of an object in the speaker’s thought. So in—

II. 7. 358 οἶσθα καὶ ἀλλοι μὸνον ἁμείνονα τοῦδε νόησαι the speech is the present one, opposed to a better one which should have been made.

The derivatives τοσόδε, τοιώδε, ὅδε, ἐνθάδε, are similarly Deictic: as II. 6. 463 χήτει τοιοῦτ' ἄνδρος from want of a man such as I am now.

250.] The Pronoun κείνος is sometimes used in the Deictic sense, pointing to an object as distant:—

II. 3. 391 κείνος ὃ γ' ἐν θαλάμῳ γονδε he is in the chamber.
5. 604 καὶ νῦν οί πάρα κείνος Ἀρης there is Ares at his side. So of an absent object: as Od. 2. 351 κείνων διομένη τὸν κάμμορον thinking of that (absent) one, the unhappy. Hence in an Anaphoric use, κείνος distinguishes what is past or done with, in contrast to a new object or state of things:—

II. 2. 330 κείνος τῶς ἄγορευε he (on that former occasion), γς.
3. 440 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθηνᾷ, κείνον δ' αὖτις ἐγώ.

Od. 1. 46 καὶ λήν κείνοις γε έκοκτί κείται ὀλέθρω: ἀλλά μοι ἀμφ' Ὀδυσσῆι κτλ.

Here κείνος marks the contrast with which the speaker turns to a new case. The literal sense of local distance is transferred to remoteness in time, or in the order of thought.

251.] The Pronoun οὕτως is not unfrequently Deictic in Homer, expressing an object that is present to the speaker, but not near him, or connected with him. Hence it is chiefly used (like iste in Latin) of what belongs to or concerns the person spoken to, or else in a hostile or contemptuous tone. Instances of the former use are:—

II. 7. 110 ἀφράλωεις, Μενέλαε διοτρεφές, οὔδε τι σε χρή ταύτης ἀφροσύνης.
10. 82 τίς δ' οὕτως κατὰ νήας ἀνὰ στρατῶν ἐρχεῖα οἶος;
Od. 2. 40 οὐχ ἐκάς οὕτως ἀνήρ the man you want is not far off.
6. 218 στηθ' οὕτω ἀποπρόθεν (as you are).
Again, οὗτος is regularly used of one of the enemy; as—

Il. 5. 257 τούτω δ' οὖ τάλιν αὐτίς ἀποσετον ὥκες ἵπποι.
   22. 38 μή μοι μίμε, φίλον τέκος, ἀνέρα τούτων.

Similarly, with a tone of contempt,—

Il. 5. 761 ἄφρονα τούτων ἀνέντες (cp. 831, 879).
Od. i. 159 τούτουσιν μὲν ταῦτα μέλει (of the Suitors).

More commonly, however, οὗτος is Anaphoric, denoting an object already mentioned or known. In later Greek it is often employed where Homer (as we shall see) would use the Article.

οὗτος.

252. The Pronoun οὗτος is purely Anaphoric: its proper use seems to be to emphasise an object as the one that has been mentioned or implied,—the very one, that and no other. It conveys no local sense, and is used of the speaker, or the person addressed, as well as of a third person. Specific uses are—

(1) To distinguish a person from his surroundings, adjuncts, company, &c.: as—

Il. 3. 195 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονί πουλυβοτείρη, οὗτός δὲ κτλ.
   9. 301 αὐτός καὶ τοῦ δῶρα he and his gifts.
   14. 47 πρὶν τυρί νῆια ἐνυπρήσαι, κτείναι δὲ καὶ αὐτοῦς.
   17. 152 ὅς τοι πόλει ὄφελος γένετο πτόλει τε καὶ αὐτῷ to thy city and thyself.

So of the body, as the actual person, in contradistinction to the soul or life (ψυχῆ), Il. i. 4, Od. II. 602, &c.

Hence, too, οὗτος = by himself (without the usual adjuncts):—

Il. 8. 99 Τυδείδης δ' αὐτός περ ἐάν προμάχουσιν ἐμύχθῃ.

So Achilles in his complaint of Agamemnon, Il. i. 356 ἐλών γὰρ ἔξει γέρας αὐτός ἀπόφρα, i.e. at his own will, without the usual sanction : cp. 17. 254., 23. 591.

This meaning appears also in αὐτῶς=merely, as—

Od. 14. 151 ἀλλ' ἐγὼ οὖκ αὐτῶς μυθήσομαι ἀλλὰ σὺν ὅρκῳ.

Cp. Il. i. 520 ἦ δὲ καὶ αὐτόσ ... νείκει as it is (without such provocation) she reproaches me.

The Gen. αὐτοῦ, &c. is used to strengthen the Possessives: as Od. 2. 45 ἔλων αὐτοῦ χρήσασ: Il. 6. 490 τὰ σ' αὐτής ἔργα: Il. 10. 204 ὃς αὐτοῦ θυμία (suoi ipsius animo): Od. 16. 197 ὃς αὐτοῦ γε νόφ.

Hence in Il. 9. 342 τὴν αὐτοῦ φιλέει—where the use of the Art. is not Homeric—we should probably read ἤν αὐτοῦ.
(2) To express without change, the same as before;—

II. 12. 225 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθα αὐτὰ κέλευθα.

Hence the use with a Dat., noticed in § 144; as Od. 8. 186 αὐτῷ φάρει with his cloak as it was (without putting it off); and so αὐτῷ, αὐτοῖ; in the place, without moving; and αὐτῶς without doing more, hence without effect, idly: as—

II. 2. 342 αὐτῶς γὰρ ὅ ἐπέεισο ἐριδαλνομεν.

(3) The unemphatic use, as it may be called, in which it is an ordinary Anaphoric Pronoun of the Third Person (Eng. he, she, it). In this use the Pronoun cannot stand at the beginning of a Clause (the emphatic position), or in the Nominative—an unemphasised Subject being sufficiently expressed by the Person-Ending of the Verb. The use is derived from that of the emphatic αὐτός in the same way that in old-fashioned English 'the same' often denotes merely the person or thing just mentioned; and as in German derselbe and der nämliche are used without any emphasis on the idea of sameness.

(4) The Reflexive use of αὐτός is very rare: Od. 4. 247 ἄλλω δ' αὐτῶν φωτε κατακρύπτων ὑσκε, and perhaps II. 20. 55 ἐν δ' αὑτοῖς ἐριδά πήγηνύτῳ βαρείᾳ (among them there, in heaven itself). On II. 9. 342 τὴν αὐτοῖ φιλεῖ see above (1). In II. 12. 204 κοψε γὰρ αὐτὸν ἔχοντα it is best to take αὐτόν in agreement with ἔχοντα (of the eagle). In II. 19. 255 read αὐτόθι (§ 157).

The Reflexive Pronoun.

253.] The Pronoun ζο (i.e. the Personal Pronoun declined from the Stems ὑ- or ὑ- and σφε-) is sometimes Reflexive (i.e. denotes the Subject of the Sentence or Clause), sometimes a simple Anaphoric Pronoun. In the latter use it is always unemphatic.

(1) The Reflexive sense is chiefly found either (a) after a Preposition, as ἀμφὶ ἐ παπτῆνα looking round him; and so ἀπὸ ἐν, ἐπὶ ὑ, προῦ ὑ, μετὰ σφί, κατὰ σφέας, &c.; or (b) when it is reinforced by αὐτός, as II. 20. 171 ἐν δ' αὐτὸν ἐποτρύνει μαχεσασθαι stirs himself up to fight. Other examples are few in number:—

II. 2. 239 δι καὶ νῦν ᾧ Αχιλῆα, ζο μεγ' ἀμελώνα φῶτα κτλ.

5. 800 ἦ ὅλγον οἶ παιδα ἐνικότα γεινατο Τυδεύς.

So II. 4. 400., 5. 56., 24. 134, Od. 11. 433., 19. 446, 481. We should add however such Infinitival Clauses as—

II. 9. 305 ἐπεὶ οὐ τινὰ φησών ὄμοιον οἶ ἐμεναι κτλ.

where the reference is to the Subject of the governing Verb: so
PRONOUNS.

II. 17. 407, Od. 7. 217, &c. Compare also the similar use in Subordinate Clauses, as—

II. 11. 439 γνω δ' 'Οδυσσευς δ' οἰ oυ τι τέλος κατακαλριον ἥλθεν.

The strictly Reflexive use is commoner in the Iliad than in the Odyssey. Excluding Infinitival and Subordinate Clauses, there are 43 examples in the Iliad, against 18 in the Odyssey. Note that the use is mainly preserved in fixed combinations (ἀπὸ ὄφο, προτο ὄτ, &c.).

(2) The Anaphoric (non-Reflexive) use is very much commoner. In this use—which is doubtless derived from the other by loss of the original emphasis—the Pronoun is enclitic: whereas in the Reflexive use it is orthotone.

Accentuation. According to the ancient grammarians this Pronoun is orthotone (1) when used in a reflexive sense, (2) when preceded by a Preposition, and (3) when followed by a Case-form of ἀυτός in agreement with it. The first and second rules, as we have seen, practically coindex: and the third is not borne out by the usage of Homer. In such places as Od. 2. 33 ἐλθε οἱ ἀυτῶν ἐκαθὼν τελέστη, II. 6. 91 καὶ οἱ πολὺ φίλτατος οὕτω, Od. 8. 396 Ἐθρόνας δὲ ἐ ἄυτὸν ('Οδυσσεία) ἄρεσοσθω,—add II. 24. 292, Od. 4. 66, 667., 6. 277—the Pronoun is evidently unemphatic, and is accordingly allowed to be enclitic by good ancient authorities. This is amply confirmed by the instances of μν ἄυτὸν (II. 21. 245, 318, Od. 3. 19, 237, &c.), and the parallel use of ἀυτός with the enclitic μοι, τοι, &c.

In one instance, viz.—

Od. 4. 244 ἄυτὸν μν πληγῆσαι ἀεικελιγας δαμάςας

it would seem that μν has a reflexive sense. The reading, however, is not certain, some ancient authorities giving ἄυτὸν μν or ἄυτὸν μν.

254.] The Possessive ἐός, ὃς is nearly always Reflexive. Occasionally it refers to a prominent word in the same Sentence which is not grammatically the Subject: as—

II. 6. 500 αι μὲν ἐτι ζωόν γόου Ἐκτορα ὃ ἐνι ὄλκω.

Od. 9. 369 ὄδυτω ἐγὼ πόματον ἐδομαί μετά οἰς ἐτάρουσι.

Cp. II. 16. 800., 22. 404, Od. 4. 643., II. 282., 23. 153. And it is occasionally used in a Subordinate Clause to refer to the Subject, or a prominent word, of the Principal Clause:—

Od. 4. 618 πόρεν δὲ ἐ Φαίδωμος ἱρώς

Σιδώνιον βασιλεῦ, δὴ ἐός δόμος ἀμφεκάλυψε

κείσε με νοστῆσαντα (ep. 4. 741).

II. 10. 256 Τυδελθή μὲν δῶκε μενεπτόλεμος Ὀρασυμήδης

φάγανον ἀμφήκες, το δ' ἐδώ παρά νηλ λέλειππο.

16. 753 ἐβαλετο πρὸς στῆθος, ἐή τε μν ἀλεσεν ἀλκή.

It will be seen that where ἐός does not refer to the grammatical Subject it is generally emphatic: e.g. in the line last quoted, ἐή ἀλκή his own prowess, not that of an enemy. This indicates the
original force of the Pronoun, which was to confine the reference emphatically to a person or thing just mentioned.

255.] Use of ἐστί, ὡς as a general Reflexive Pronoun. It has been a matter of dispute with Homeric scholars, both ancient and modern, whether ἐστί (ὡς) was confined to the Third Person Singular (his own) or could be used as a Reflexive of any Number and Person (own in general—my own, thy own, their own, &c.).* The question is principally one of textual criticism, and depends in the last resort on the comparative weight to be assigned to the authority of the two great Alexandrian grammarians, Zenodotus and Aristarchus. It is connected with another question, of less importance for Homer, viz. whether the forms ὡς, ὦς, ἐς are confined to the Singular, and those beginning with σφ- to the Plural.

(1) In regard to the latter of these questions there is no room for doubt. The only instance in dispute is Π. 2. 197, 198, where Zenodotus read—

θυμός δὲ μέγας ἐστὶ διοπρεψέων βασιλῆων
tumē δ' ἐκ Διός ἐστι, φιλεὶ δὲ ἐ μητίστα Ζεύς,

and so the first line is quoted by Aristotle (Rhet. 2. 2). Aristarchus read διοπρεψέως βασιλῆως. However, admitting Zenodotus to be right, ἐς need not be a Plural. The change from Plural to Singular is not unusual in passages of a gnomic character, e.g.—

Od. 4. 691 ἢ τ' ἐστι δίκη δειών βασιλῆων'

ἀλλον κ' ἐχθαίρησ' βροτών, ἀλλον κε φιλοίη.

(2) Again, the 'general' Reflexive use, if it exists in Homer, is confined to the Adjective ἐστι, ὡς. The only contrary instance is Π. 10. 398 (Dolon tells Ulysses that he has been sent by Hector to find out)—

ἡ φυλάσσονται νής θοαὶ ὡς το πάρος περ,

ἡ ἤτη χείρεσσιν ὑφ' ἡμετέρησι δαμέντες

φύξιν βουλεύοιτε μετ' σφίσιν, ὧν' ἐθέλοιτε κτλ.

So the MSS., but Ar. read βουλεύοντι, ἐθέλοντι, making Dolon repeat the exact words of Hector (Π. 309–311); and this reading, which gives σφίσι, its usual sense, is clearly right. The Optative is not defensible (esp. after the Indic. φυλάσσονται), and was probably introduced by some one who thought that Dolon, speaking of the Greeks to Ulysses, must use the Second Person Plural. But the Third Person is more correct; for Ulysses is not one of

* The question was first scientifically discussed by Miklosich, in a paper read to the Vienna Academy (I, 1848, p. 119 ff.). He was followed on the same side by Brugmann (Ein Problem der homerischen Textkritik und der vergleichenden Sprachwissenschaft, Leipzig, 1876.).
the Greeks who can be supposed to be ‘consulting among themselves.’

The form ἐ is found as a Plural in Hom. H. Ven. 267. In later Epic poets the Substantival ἐ, &c. are used as Reflexives of any Person or Number: see Theocritus 27. 44, Apollonius Rhodius i. 893., 2. 635, 1278., 3. 99 (Brugmann, Probl. p. 80). But the use is exclusively post-Homeric.

(3) The case is different with the Adjective. We find forms of ἐός (ὀς) read by Zenodotus in a number of places in which our MSS. and editions—following the authority of Aristarchus—have substituted other words. Thus in—

II. 3. 244 ἄς φάτο, τοὺς ὑ' ἧ'να κάτεχεν φυσίζουσιν α isp., ἐν Λακεδαιμονίᾳ ἄθι, φίλην ἐν πατρίδι γαῖᾳ.

for φίλην Zenodotus read ἐν (their own). So, again, in—

II. 1. 393 ἀλλὰ σοῦ, εἶ δύνασαι γε, περίσχεο παύον δός ἔνος, and in similar passages (II. 15. 138., 19. 342., 24. 550), it is known from the Scholia that Aristarchus read ἔνος, Zenodotus ἐνοῖ (= thine own). Again, in—

II. II. 142 νοῦν μὲν ἰ'ν τοῦ πατρὸς ἀεικέα τίσετε λόβῃν

Zenodotus read ὀς πατρός (your own father). It is probable that he read ὀς in the similar places II. 19. 322, Od. 16. 149, &c.

Besides the instances of undoubtedly ancient difference of reading, there are several places where one or more MSS. offer forms of ἐός in place of ἐμός and σός. Thus—

II. 14. 221 ὅ τι φρεσὶν σῇσι μενοῦσα (ἢσὶν D).

19. 174 σοῦ δὲ φρεσὶν σῇσιν λανϑῆσ ( 그리스도 in several MSS.).

Similar variations (with φρεσὶν) are found in Od. 5. 206., 6. 180., 13. 362., 15. 111., 24. 357. Again—

Od. 1. 402 δόμασι σοῦσιν ἀνάσσον (ὀνων in several MSS.).

Similarly in Od. 8. 242., 15. 89 (ἐσοίς for ἐσούς): also—

Od. 7. 77 καὶ σὴν ἐς πατρίδα γαῖαν (ἡν ἐς in one MS.).

13. 61 σοῦ δὲ τέρπεο τὸδ' ἐν ὁκώ (ὁ ἐν one MS.).

Another instance of variation is detected by Brugmann in—

II. 9. 414 εὶ δὲ κεν ὠκὰδ' ἵκομι φίλην ἐς πατρίδα γαῖαν,

where the MSS. (except A) have ἵκωμαι, pointing to ἐν (my own).*

The existing text of the Odyssey contains three passages which Brugmann claims as instances of a general Reflexive sense, viz. Od. 4. 192 (as to which see Merry and Riddell’s note),

* Brugmann carries his theory into other passages where he supposes Aristarchus to have corrected the text in order to get rid of the use of ἐός for the First or Second Person: but the examples quoted above will suffice to give an idea of the strength of his argument.
Od. 13. 320 (where there is some reason to suspect an interpolation), and—

Od. 9. 28

οὐ τοι ἐγὼ γε

ἡς γαΐς δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

But there is no reason to take ἡς otherwise than in v. 34 ὁς οὖν ἓν γλυκίνον ἡς πατρίδος οὖν θοκίνω γίγνεται nothing is sweeter than a man's own country, &c. The reference of the Pronoun is to a typical or imaginary person, as in Od. 1. 392 αὐσα τε οἱ ὁ ἀφ-

νείων πέλεται a man's house (when he is a king) quickly grows rich.

We have seen that post-Homeric poets use the substantival ἐσ, &c. in the sense in question. The corresponding use of the adjective ἐσ, ἐς is still more common, as Brugmann shows. It is found in Hesiod for the Third Person Plur. (Op. 58, Theog. 71), and in Callimachus, Apollonius Rhodius, and Quintus Smyrnaeus (Probl. pp. 28, 78–83).

(4) In attempting to arrive at a conclusion on this matter we must begin by understanding that the issue does not lie between supposing on the one hand that Aristarchus was entirely right, and on the other hand that he introduced a strange form like ἐνος on his own authority, and merely to satisfy a theory. The latter is improbable, not only from the respect for manuscript authority which is expressly attributed to him, but also because the various readings are not all capable of being explained on this supposition. Thus, (1) the word ἐνος is proved to exist by Od. 14. 505., 15. 450, and in the latter place ἐσο, though excluded by the sense, is found as a variant. Also (2) ἐνος is found for ἐσο meaning his own in Il. 14. 9., 18. 71, 138. It cannot therefore be regarded as certain that ἐνος was systematically introduced merely to get rid of ἐσο—my own, thy own. Again, (3) the use of the Article in τῷ πατρός, τῆς μητρός, τοῦ παῖδος, is not clearly un-Homeric (see § 258). And if in Il. 11. 763 ὁτος τῆς ἀρετῆς ἀπονήσεται Bentley was right in reading ἡς (cp. 17. 25), it follows that the Article might creep in for ὁς, ἡς, &c. apart from the in-

tention of carrying out a grammatical theory.

On the other side it must be conceded that the generalised Reflexive use of ἐς, ἐς,—if not of the substantival ἐσ, &c.—is of high antiquity, so that sporadic instances of it may have occurred in the genuine text of Homer. If so, the error of Aristarchus will consist in a somewhat undue purism.

Brugmann holds that the general Reflexive sense is the primary one, belonging to the Stem sva in the original Indo-European language, and surviving in the Homeric use of ἐς, ἐς. But even if the readings of Zenodotus which give this sense are right, it does not follow that they represent the oldest use of the Pronoun.
Brugmann has himself given excellent instances of the extension to the First and Second Person of a Reflexive Pronoun originally confined to the Third (Probll, pp. i19 ff.). In the present case it is significant that the generalised use of the substantival forms ἐν, &c. is clearly post-Homerie. If ἐν (ἐς) is sometimes used in Homer, as well as afterwards, of the First and Second Persons, it is natural to see in this the result of an extension of usage. The case is different with the use of the Stem sva for the Plural. That use, as we see from the Latin se and suus, was the original one. It is noteworthy that this undoubtedly primitive use is precisely the one of which there is least trace in Homer.

ο ἡ τό.

256.] The Article ὁ ἡ τό may be defined as a purely Anaphoric Pronoun, conveying some degree of emphasis. It differs from ὁδὲ ὁδὸς and ἐκεῖνος in the absence of Deictic meaning: for while it usually marks some contrast between objects, it does not distinguish them as near or far, present or absent, &c. On the other hand it is distinguished from the non-Reflexive use of αὐτός and ἐν by greater emphasis.

Three chief uses of ὁ ἡ τό may be distinguished:—

1. The use as an independent Pronoun; ὁ ἡ τό = he she it. This may be called the Substantival use: it embraces the great majority of the instances in Homer.

2. The use as an Article’ in the later sense of the term, i.e. with a Noun following. This may be called the Attritive use.

3. The use as a Relative.

257.] The Substantival Article. This use of the Article is very much the commonest in Homer, and it is also the use from which the others may be easily derived.

The Substantival Article either (i) is simply ‘resumptive,’ recalling a person or thing already mentioned, as ὁ γὰρ for he, τὸν ὅμια said. aὐτὸς καὶ τοῦ ὅποια the man and his gifts: or (2) marks a contrast, as ὁ δὲ but the other.

The following points of usage are to be noticed:—

1. The most frequent—we may almost say the regular—place of the Article is at the beginning of a Clause, followed by μὲν, ὃς, γὰρ, ἀρα, or preceded by αὐτὰρ, ἀλλά, ἡ τοι, or an equivalent Particle. Hence the familiar combinations ὁ μὲν, ὁ δὲ, ὁ γὰρ, καὶ γὰρ ὁ, αὐτὰρ δ, ἡ τοι ὁ, τὸν ὅμια, ἀλλά τὸν, &c. of which it is needless to give instances.

The later Substantival use with μὲν and ὃς is a surviving frag-
ment of this group of uses. A few others are found in Attic poets, as ὁ γάρ (Aesch. Sept. 17, Soph. El. 45, O. T. 1082).

The use to contrast *indefinite* persons or things (ὁ μὲν—ὁ δὲ = *one*—*another*, οἱ μὲν—οἱ δὲ = *some*—*others*) is not very common in Homer.

The use of the Article with an adversative Particle (ὅτε, αὐτόρα, ἀλλά) generally marks a change of Subject: ὁ δὲ *but the other*, &c. But this is not always the case: *e.g.* Π. 4. 491 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεόκν... βεβλήκει him he missed, but smote Leucus (so Π. 8. 119, 126, 302., II. 80, &c.); Π. 1. 496 Θέτις δ' οὐ λήσετ' ἐφετμέων παιόδος ἐσθ', ἀλλ' ἐγ' ἀνεδούσετο κτλ.: cp. Π. 5. 321., 6. 168, Od. 1. 4, &c. The Article in all such cases evidently expresses a contrast: not however between two persons, but between two characters in which the same person is thought of.

This last use—in which the Article is pleonastic, according to Attic notions—occurs in Herodotus, as 5. 120 τὰ μὲν πρότερον οἱ Κάρες ἔβουλεύοντο μετήκαν, οἱ δὲ αὐτίς πολεμεῖν ἐξ ἀρχῆς ἀρτέωντο. We may compare it with the pleonastic use of the Pronoun in—

Π. II. 131 ζώγρει Ἀτρέως νιὰ, οὐ δ' ἄξια δέξαι ἄπονα, where the effect of inserting σοί is to oppose the two acts denoted by ζώγρει and δέξαι ἄπονα.

2. The Article is frequent in Disjunctive sentences:—

Π. 12. 240 εἰ τ' ἐπὶ δεξ' ἔωσι πρὸς ἥδω τ' ἡλίουν τε, εἰ τ' ἐπ' ἀριστερὰ τὸν γε κτλ. (or else to left?).

Od. 2. 132 ζωεὶ δ' γ' ἧ τεθυηκεν.

Here also it serves to contrast the alternative things said about the same Subject.

3. The principle of contrast often leads to the placing of two Articles together: Π. 21. 602 ἱδος ὃ τὸν πεδίον διόκετο, Ι. 224 καὶ τε πρὸ ὅ τὸν ἐνώσεν. So an Article and a Personal Pronoun, ἐν δὲ σὺ τοῦσι (Π. 13. 829, &c.); cp.—Π. 8. 532 εἶσομαι εἰ κέ μ' ὁ Τυβείδης κρατερὸς Διομήδης πάρ νηῶν πρὸς τεῖχος ἀπώσεται, ἦ κεν ἐγὼ τόν. Note that when the second of the two is in the Nom., it usually takes γε: hence τοῦ δ' γε, τῇ ρ' ο' γε, &c.

4. The Article often stands for the object to be defined by a following Relative Clause, *e.g.*—

Π. 9. 615 καλὸν τοῦ σών ἐμολ τῶν κήδεων ὃς κ' ἐμὲ κήδη. Ι. 272 τῶν οἱ νῦν βροτολ εἶσι &c.

The use is to be classed as Anaphoric; the intention of saying something about the object is equivalent to a previous mention. So in Latin the Anaphoric *is* is used to introduce qui.
The Neuter Article is similarly used to introduce Clauses beginning with ὅτε, ὡς, and the like:

II. 15. 207 ἐσθλῶν καὶ τὸ τέτυκται ὅτ' ἀγγελος αἰσμα εἰδῇ.
Od. 9. 442 τὸ δὲ νῆπios οὐκ ἐνόησεν ὡς οἱ κτλ.
II. 3. 308 Ζεὺς μὲν ποὺ τὸ γε οἴδε ... ὀπποτέρῳ κτλ.

So II. 14. 191, 20. 466, 23. 545. It may even introduce an independent sentence, as—

Od. 4. 655 ἀλλά τὸ θαυμάζων ἵδου ἐνθάδε Μέντορα δίον.

5. The uses in which the Article is least emphatic (i.e. does not begin the Clause, or express a contrast) appear to be—

(a) after Prepositions: esp. in the Dat. Plur. after μετά, παρά, προτὶ, σὺν, ἐν, ἀμα: as II. 1. 348 ἦ δ' ἄκενον ἀμα τοὶ γυνὴ κίεν. This is to be connected with the fact that the forms ἦ, ὡς, ἀσία, &c. are not used with Prepositions in the simple Anaphoric sense (§ 253), and thus the Art. is used instead of them.

(b) when the Neuter Article is used for a fact or set of facts; as II. 4. 353 ὤρει ἦν ἑθέλησθα καὶ αἳ κεν τοι τὰ μεμήλη. Here again the want of a corresponding form of ἦν makes itself felt. This use is chiefly found in the Nom. and Acc.; but also in τούνεκα therefore, ἐκ τοίῳ from that time, &c.

258. The Attributive Article. The Attributive Article is found in Homer in a limited range of cases, and has evidently grown out of the use of the Substantival Article followed by a Noun in 'Apposition': e.g. II. 4. 20 ὅς ἔφαθ', αἳ δ' ἐπεμνήσαν Ἀθηναίη τε καὶ Ἡρη thus he spoke, but they murmured, Athene and Here: II. 1. 348 ἦ δ' ἄκενον ἀμα τοὶ γυνὴ κίεν. So with μν, II. 21. 249 ῥία μν παύετε τόνωλ ὅνον Ἀχιλλῆα, cp. Od. 11. 570. In such cases the Pronoun is still substantival, the Noun being added by way of afterthought.

It is a step towards an Attributive use when the Article needs the addition of the Noun to explain it; e.g.—

II. 4. 501 τοὺς β' Ἀδήσεν ἔταριο χολοσάμενοι βάλε δουρὶ κόρην' ἦ δ' ἔτεριο διὰ κροτάφιον πέρισεν αἰχμή χαλκείη.

Here ἦ δὲ would not be clear without αἰχμῆ. So in—

II. 1. 408 αἳ κεν πως ἑθέλησιν ἐπὶ Ῥώσεσιν ἀρῆξαι, τοὺς δὲ κατὰ πρόμανο τε καὶ ἀμφ' ἀλα ἔλεσαι Ἀχιλλῆι.

Od. 15. 54 τοῦ γάρ τε ἐξίνους μμνήσκεται ἦματα πάντα ἀνδρός ἐξευδοδόκου.

So too with Proper Names,—when a new person is about to be mentioned the Art. anticipates the Noun: e.g.—

II. 2. 402 αὐτῷ δ' βούν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.
And where the Neut. τὸ is followed by an epexegetic Infinitive:—
Od. 1. 370 ἐπεὶ τὸ γε καλὸν ἀκονεμὲν ἔστιν ἄοιδον.
II. 17. 496 ἐπεὶ οἶδὲ τὸ ἐλπέτο τάμπαν,
ἐκπέρσεων πτολίθβρον ἄνευ ἔθεν.
In all these cases the combination of Article and Noun is not sufficiently close to constitute an Attributive use; but they serve to show how such a use is developed.
The Attributive uses in Homer may be classified as follows:—
1. Uses with connecting Particles, where some contrast is made in passing to the new sentence or clause.
2. Uses with certain Adjectives that imply contrast.
3. Uses to mark a person or thing as definite.

259.] Article of Contrast—with connecting Particles. The uses that fall under this head, though not very numerous, are characteristic of Homer. The following are the chief:—

(a) The Article with an adversative δὲ, αυτάρ, &c. is not unfrequently used to bring out the contrast in which the Noun stands to something already mentioned: e.g.—

II. 2. 217 φολκὸς ἔνη, χωλὸς δ' ἔτερον πόδα, τῷ δὲ οὐ ὁμοί κτλ.
but then his shoulders; so τῷ δὲ οἶ δοστε (II. 13. 616), &c.
II. 22. 405 ὃς τοῦ μὲν κεκόντω κάρη ἄπαν, ἡ δὲ νῦ μήτηρ κτλ.
but on the other hand his mother &c.
II. 1. 382 ἣκε δ' ἐπ' Ἀργείοισι κακὸν βέλος, οἷ δὲ νῦ λαοὶ
θυήσκον ἐπασούτεροι, τὰ δ' ἐπόζηκο τῆλα θεοὶ.
4. 399 τοῖος ἔμη Τυδέας Αἰτώλιος· ἀλλὰ τῶν νῦν κτλ.
So we should explain the Article in II. 1. 20 παῖς ἐνο ὑπό
σωτε φιλη, τὰ δ' ἄπωνα ἀδεξοθάι release my daughter, and on the other side accept ransom. The usage is common in the Iliad, but perceptibly rarer in the Odyssey.

(b) The use of the Art. with μὲν—in contrast with something that follows—is rare: II. 11. 267 αὐτάρ ἐπεὶ τὸ μὲν ἔλεκος ἐτέρεστο: ep. 8. 73., 9. 1., 13. 640., 19. 21., 20. 75, Od. 3. 270 (seemingly the only instance in the Odyssey). There is a similar use following the Noun in Od. 1. 116. μηστηρὼν τῶν μὲν
σκέδασον κατὰ δῶματα θεῖα, κτλ.

(c) The corresponding use with copulative and illative Particles, καὶ, τε, ἢδὲ, καὶ γάρ, is much less common: ep.—

II. 1. 339 πρός τε θεῶν μακάρων πρός τε θυητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆσι ἀπηνέως.
15. 36 ἵστω νῦν τόδε γαῖα καὶ ὠρανός εὐφός ὑπερβεθεν,
καὶ τὸ κατειβόμενου Στυγός ὑδωρ (ep. 18. 486).
Od. 22. 103 δῶσω δε' συβῶτη | καὶ τὸ βουκόλω ἄλλα.

Π. 14. 503 οὐδὲ γὰρ ἡ Προμάχου δάμαρ κτλ.

The Article singles out its Noun as the special object intended, or turns to it with fresh emphasis. So with an Infinitive, Od. 20. 52 ἀνίη καὶ τὸ φυλάσσειν, where we need not take τὸ φυλάσσειν closely together. So Hes. fr. 192 ἢδω δὲ καὶ τὸ πυθέσθαι κτλ. also Op. 314 τὸ ἐργάζεσθαι ἀμενον.

These uses should be carefully distinguished from the later Definite Article. For instance, in Π. 1. 20 τὰ ἄπωνα does not mean this or the ransom, in contradiction to other ransoms. It means the other, the ransom, in contrast to the person ransomed. Again, the 4th book of the Iliad begins οἱ δὲ θεοί, which we naturally take to mean simply but the gods. But, taking in the last line of the 3rd book, we have—

δὲ ἐφατ' Ἀγρείης, ἔπι δ' ἡνεον ἄλλοι' Ἀχαῖοι' οἱ δὲ θεοὶ πάρ ξανθὲν καθῆμενοι ἑγηρόλαντο.

Clearly the Article marks the turning from the one scene to the other,—from the battlefield to Olympus. Thus the Attic οἱ (θεοί) distinguishes the gods from other beings: the Homeric οἱ (δὲ θεοί) marks, not this permanent distinction, but the contrast arising out of the particular context.

The difference appears also in the use with Proper Names. In Attic the Article shows that a particular known person is spoken of; in Homer it marks the turning of attention to a person—ushers in the name, as it were. In short, the Homeric Article contrasts, the Attic Article defines.

260.] With Adjectives. The Article is used before adjectival words that imply a contrast or distinction, especially between definite or well-known alternatives: in particular—

(a) ἄλλος and ἑτερος, passim: also αὐτὸς = same.

(b) Comparatives and Superlatives; οἱ πλέονε, οἱ ἀριστοι, &c. So in the adverbial expressions τὸ πρῶτο, τὸ πάροσ, τὰ πρῶτα, and the like, in which the Neut. Article is used adverbially (τὸ πάροσ = then formerly). It is quite different when a Masc. or Fem. Article is used with an Adverb, as οἱ ἐνερθε θεοί (Π. 14. 274), ἀνδρῶν τῶν τότε (Π. 9. 559), τὰ τῇ ἐνδόθη καὶ τὰ θύρηφιν (Od. 22. 220)—a use which is extremely rare in Homer.

(c) Ordinal Numerals: as τῇ δεκάτῃ: so τὸ ημισθ. Also Cardinal Numerals, when a division is made; as Π. 5. 271 τοὺς μὲν πέσσαροι αὐτὸς ἔξων ἀτίταλλ' ἐπὶ φάτνῃ, τῶ δὲ δ' Ἀνεια ὄϰυκεν four he kept, and the (other) two he gave to Aeneas: Π. 11. 174 πᾶσας' τῇ δὲ τῇ ἴῃ κτλ. (the lion chases) all, but to one &c.

(d) Possessives; τὸν ἐμὸν χόλον, τὰ σὰ κηλα, &c.

(e) A few words expressing the standing contrasts of great and small, many and few, good and evil, &c., esp. when the contrast is brought out by the context:—

Π. 1. 106 μὰντι κακῶν, ὦ τὸ ποτὲ μοι τὸ κρύγνον εἶπας: αἰεί τοι τὰ κάκ', ἐστὶ φίλα φρεσι μαυτεύσθαι.
3. 138 τῷ δὲ κε νικήσαντι φίλη κεκλήσας ἄκουσιν
(the conqueror being one of two definite persons).

So ἡ πληθύς (II. 2. 278., 15. 305) the many (in contrast to a single man, or to the few): τὸ χθόνιον (II. 13. 745); τὸν δεῖξιν ἵππον (II. 23. 336); Ἀταύδιος θεοῦ ... τῶν ύποταρταρίους (II. 14. 279) the gods of the lower world: ἀνακτεῖ οἱ νέοι (Od. 14. 61) masters of the younger generation: ἵκθυσ τοῖς ὄλγοις. (Od. 12. 252) the smaller kinds of fish. So—

II. 1. 70 δς ἡδη τὰ τ' ἔόντα τὰ τ' ἐσούμενα πρό τ' ἔόντα.

The use to contrast indefinite individuals (one—another) is rare in Homer: II. 23. 325 τὸν προύχοντα δοκεῦει waits on the one in advance: II. 16. 53 δ' ἔφετε δὴ τὸν ὁμοίον ἄνηρ ἐθέλησιν ἀμέρατι: II. 9. 320 κάσθαι ὁμός ὅ τ' ἀκροφοι ἄνηρ ὦ τε πολλὰ ἔφρων: Od. 17. 218 ὦς ἄει τὸν ὁμοίον ἄγει θεὸς ὦς τὸν ὁμοίον.

(f) Patronymics and geographical epithets: e.g. II. 11. 613 Μαχάον πάντα ἔοικε τῷ Ἀσκληπιιότητι (cp. I. 3. 698., 14. 460., 23. 295, 303, 525): II. 2. 595 Θάμνων τὸν Ἐρύμακα: II. 6. 201 πεθίον τῷ Ἀλήπου, cp. 2. 681., 10. 11: and so perhaps II. 21. 252 ἀλετὸς .. τὸν θηρητήρα an eagle, the hunting kind. This use is rare.

(g) In a very few places, a Genitive: II. 20. 181 τωιῆς τῆς Προᾶμος: Od. 24. 497 νίεΐς οἱ Δολίων: II. 9. 342., 10. 408., 23. 348, 376, Od. 3. 143.

261.] The defining Article. The few and somewhat isolated uses which fall under this description may be grouped as follows:

1. The use before a Relative is combined with 'Apposition' to a preceding Noun: as—

II. 5. 319 οὖδ' εἰς Καπάνης ἐλθέτω συνθεσίαν
τάων ὡς ἐπέτελε κτλ. (cp. 5. 331 θεάων τῶν αὐτὸς).
This is the primitive order, the Article being 'resumptive'—the injunctions, those namely which, &c. So ἡματι τῷ ὅτε—, and commonly in the Iliad. The later order—that in which the Noun follows the Article—appears in a few places of the Iliad:

5. 265 τῆς γὰρ τοῦ γενέθης ἦς Τροϊ περ κτλ. (cp. v. 268), also 6. 292., 8. 186., 19. 105. It is commoner in the Odyssey.


In Od. 18. 114 τούτον τὸν ἀναλτὸν does not mean (as it would in Attic) 'this ἀναλτὸς,' but 'this man—ἀναλτὸς that he is.' Cp.
II. 13, 53 ἢ ῥʼ ὅ γʼ ὁ λυσσόδης κτλ., where ὁ λυσσόδης—the madman—is used as a single term, in Apposition to ὁ γε. This use—which is characteristic of Homer—may be regarded as a relic of the Deictic force of ὁ ἡ τό. It answers to the later use of ὁ διὸς, Latin iste.

3. The use of the Article to show that the Noun denotes a known person or thing—the defining Article of later Greek—is rare in Homer. It is found in the Ἀιδ.—

(a) with γέρων, γεραιός, ἀναξ, ἦρως: where however the Pronoun is the important word, the Noun being subjoined as a kind of title: τοῦ ἀνακτος = 'of his lordship' (cp. the German allerhöchst derselbe). Accordingly, when the name is added the Art. is generally not used; as γέρων Ἱππηλάτα Πηλεύς (not ὁ γέρων).

(b) with ἐπισ and μῦθος, in certain phrases, as ποιον τὸν μῦθον ἐξετησ; In these cases the Noun is of vague meaning, adding little to the Article: cp. ἐπέλ τὸν μῦθον ἄκουσε with ἐπέλ τῷ γʼ ἄκουσε. So in the formula ἐμοσεύ τε τελεύητην τε τὸν ὄρκον, perhaps with a touch of ceremonial verbiage.

In the Ὀδyssey it occurs with several other Nouns: ὁ ἐκένος (passim); ἦ νήσος Od. 5. 55., 9. 146., 12. 201, 276, 403, &c.; τὰ μῆλα Od. 9. 464., 11. 4, 20: ὁ μύχλος Od. 9. 375, 378: τὸ τῶν Od. 21. 113, 305. The other examples in the Ἀιδ are chiefly found in books x, xxiii, xxiv: see Il. 10. 97, 277, 321, 322, 330, 408, 497, 23. 75, 257, 465, 24. 388, 801, also 2. 80., 7. 412., 20. 147. We may perhaps add a few uses with words of relationship:—

II. 11. 142 νῦν μὲν δὴ τοῦ πατρὸς ἀδείκεα τίσετε λόβην.

But here the Art. is resumptive with emphasis: (if ye are sons of Antimachus) ye shall now pay for his, your father's, outrage.

II. 19. 322 οὖν ἐζε θεν τοῦ πατρὸς ἀποθημένου πυθομην not even if I heard of such a one as my father being dead: Od. 2. 134 εκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, for from my father (for one) I shall suffer (cp. Il. 15. 641 τοῦ γένετʼ εκ πατρὸς κτλ.): Od. 16. 149, Il. 21. 412. See however § 255.

It has been a question whether the Article is ever equivalent to a Possessive Pronoun. If so it would be a kind of defining Article—defining a thing as belonging to a known person. In most of the instances, however, the reference to a person is given by a distinct Pronoun: Il. 19. 331 ὃς ἄν μοι τὸν παιδα κτλ.: Od. 11. 492 ἄλλʼ ἄγε μοι τοῦ παιδός κτλ.: Od. 8. 195 καὶ κʼ ἀλαὸς τοι ἄρ σῆμα: Od. 18. 380 οὖν ἄν μοι τὴν γαστέρν κτλ.: Od. 19. 535 ἄλλʼ ἄγε μοι τὸν ὄνειρον κτλ.: Il. 1. 167 σοι τὸ γεράς πολὺ μείζον. Hence the Art. in these places has much the same
function as with a Possessive (μοι τὸν παῖδα—τὸν ἐμὸν παῖδα); it
reinforces the Pronoun which conveys the idea of possession.

This account does not apply to τῆς εὔνης (II. 9. 133, 275., 19.
176), and τῆς ἀρετῆς (Od. 2. 206). But here the Art. is probably
substantival: τῆς εὔνη her couch, τῆς ἀρετῆ her perfection. In
23. 75 καὶ μοι δὸς τὴν χειρὰ the Art. is quite anomalous.

262.] The Article as a Relative. The Article at the begin-
nung of a clause may often be translated either as a Demostra-
tive or as a Relative. It has the character of a Relative when
the clause which it introduces is distinctly subordinate or paren-
thetical: as—

II. 1. 36 Ἀπόλλων ἀνακτὶ, τὸν ἕκκομος τέκε Λητό
Apollo—son of the fair-haired Leto.

The use of ὁ ἡ τὸ as a Relative is less common in Homer than
that of ὁς ἡν ὁ, and is restricted in general to clauses which refer
to a definite antecedent. Thus in the line just quoted the clause
τὸν ἕκκομος τέκε Λητό does not define Apollo, i.e. does not show
who is meant by the name; it assumes that a definite person is
meant, and adds something further about him.

From this principle it evidently follows that—

(1) The Art. when used as a Relative must follow the Noun or
Pronoun to which it refers; whereas a Relative Clause often
precedes. The only exceptions are—

II. 1. 125 ἀλλὰ τὰ μὲν πολλὰν ἐξετράθομεν, τὰ δεδασται.
Od. 4. 349 (=17. 140) ἀλλὰ τὰ μὲν μοι ἔειπε . . τῶν κτλ.
We may perhaps read ἀλλὰ θ’ ἂ μὲν (§ 332).

(2) The Art. cannot stand as correlative to a Demonstrative
(i.e. we must have τό—ὁ that which, not τό—τό). Hence in—

II. 7. 452 τοῦ ὁ εἰπηλήσονται, τὸ ἕγω καὶ Φοῖβος Ἀπόλλων κτλ.
τοῦ—τό are not meant as correlatives: the sense is and will for-
get the other—(a wall) which ἤ. But some MSS. have ὁ τ’ ἕγω. So
Od. 13. 203 (τῆς λητίδος) τῆς εἰνεκ’ ἔγω πάθον ἄλγεα θυμῷ ὑπὸ
my share of the spoil—(spoil) for which I had suffered ἤ. Exceptions
are, Od. 14. 227 αὐτὰρ ἐμὸν τὰ φίλα ἔσκε τὰ πόν θεὸς ἐν φρεσί θήκεν,
19. 573 τοὺς πελέκειας τοὺς κτλ. (perhaps also Od. 9. 334).

(3) The Art. is not used in epexegetical clauses, as II. 2. 338
νηπιάκους, οἰς ὃς τε μέλει κτλ., II. 5. 63 ἄρχεκάκους, αἱ πάσιν κακὼν
ktλ., II. 15. 526 Λαμππετίδης, δὲν Λάμππος ἑγείνατο.
Instances at variance with the general principle are to be
found in II. 5. 747 ἥρων τοὺς τε κοτέσσεται (οἴσον τε in some
MSS.), II. 9. 592 καὶ ίν’ ὁσ’ ἀνδρόποιοι πέλει τῶν ἀστυ ἀλώρη, also
PRONOUNS.

355, &c. It is probable however that the text is sometimes at fault, the Art. having been substituted for ὦς, especially in order to avoid hiatus: e.g.—

II. 17. 145 οἷος σὺν λαοῖσι τοῖς Ἰλίῳ (λαοῖσ ὧν Ἕλλῳ).

Od. 16. 263 ἑσθλό τοῖς τούτω γ' ἐπαμύντορε τοὺς ἄγορεύεις,

(whence οἷος is not excluded by the hiatus, § 382).

As the Art. usually adds some new circumstance about a known antecedent, it sometimes has the effect of representing a fact as unexpected: as II. 1. 392 τὴν μοι δόσαν ὑπὲρ Ἄχαίῶν (Briseis)—whom the Greeks gave me (=although the Greeks had given her to me): Od. 16. 19 μοῦνον τηλύγεσθον, τῷ ἐπὶ ἄλγεα πολλὰ μνήμῃ his only son, after he has endured many sorrows about him (ep. 19. 266., 23. 6): II. 1. 160 πρὸς Τρώων, τῶν οὐ τι μετατρέπει the Trojans—while you pay no heed to them. So in—

II. 1. 319 λης' ἐρύσω τὴν πρῶτον ἐπηπείληρ' Ἀχληῇ,

the meaning is not the same quarrel which he had declared, but his quarrel—now that he had declared it. And so—


The Acc. Neut. το used adverbially means wherefore (§ 133), as—

II. 3. 176 ἀλλὰ τά γ' οὐκ ἐγένοντο' το καλ κλαίουσα τέτηκα.

So II. 7. 239., 12. 9., 17. 404., 19. 213., 23. 547. There is one instance in the Odyssey, in the song of Demodocus (8. 332).

The Relatival use does not extend to the Adverbs τῶς, τότε, τέως (τῆος), or to the derivative adjectives τοῖος, τόσος, &c.

263.] The Article with τέ serves as a Relative. In accordance with the use of τέ in Homer (§ 332) τέ expresses a constant or general characteristic, but only of a definite Antecedent: as—

II. 6. 112 Ἐκτορι Πριαμίδης, τῶν τε στυγέουσι καὶ ἄλλοι.

15. 621 κύματά τε τροφόεντα, τά τε προσφέρεται αὐτήν.

Od. 18. 273 οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὀλβὸν ἀπήφορα.

It is especially used in similes (where a typical case is described), as II. 13. 390 πίνως βλασθῷ τήν τ' ὀνρεστ κτλ.: II. 5. 783., 11. 554., 12. 146., 13. 571., 15. 581., 23. 712, &c.

264.] Homeric and Attic Article. After the account given in the preceding §§ of the Homeric uses of the Article it is hardly necessary to show in detail where they differ from the corresponding uses in Attic Greek. What we have chiefly to observe is that the difference is often greater in reality than it appears to be at first sight. Familiar as we are with the de-
fining Article of modern languages, and of Attic Greek, we
naturally import it into Homer whenever it is not made impos-
sible by the context. But even when a Homeric use falls under
the general head of the ‘defining Article’ (§ 261), the effect is
perceptibly different from that of the ‘Definite Article’ properly
so called. In Homer the Article indicates, not that a person or
thing is a known or definite one, but that it is presented to us in
an antithesis or contrast. Objects so contrasted are usually
definite, in the sense that they are already known or suggested
by the context: and hence the readiness with which the later
defining sense can be applied to passages in Homer. Thus αὐτὰρ
δ’ ἴῃρος can usually be translated but the hero (before mentioned),
as though δ is distinguished him from other heroes. But when we
find that αὐτὰρ δ in Homer constantly means but he, or but the
other, and that it may be followed by an epexegetic Noun (as
αὐτὰρ δ βοῦν ἑρενσεν ἀναξ ἀνδρῶν Ἁγαμέμνων), we see that δ is
more important than a mere Article, is in fact a Substantival
Pronoun, to which ἴῃρος is added as a kind of epithet—but he the
hero.

This point has been explained in connexion with the use of the
Attributive Article, § 259, a. It may be further illustrated from
instances in which the Article marks contrast, but not definition,
and consequently cannot be translated by the. Such are:—

II. 15. 66 τολεᾶς ὀλέαντ’ αἰζηοῦς
τούς ἄλλους, μετὰ δ’ ὅιν ἔμοι Σαρπηδόνα διὸν
not the others, but others as well, certain others.

II. 5. 672 ἦ προτέρῳ Δίδον διὸν ἐρυθοῦπον διώκοι,
ἡ δ’ γε τῶν πλεύνων Λυκίων ἀπὸ θυμὸν ἐλοίτο
or should take the lives of more Lycians instead. Here οἱ πλέονες
does not mean ‘the greater number,’ but ‘a greater number,’ in
contrast to the one person mentioned.

II. 22. 162 ὥς δ’ ῥτ’ ἀεθλοφόροι περὶ τέρματα μόνυχες ἔπποι
ῥίμφα μάλα τρωχῶσι’ τὸ δὲ μέγα κεῖται ἀεθλον
and there a great prize lies ready. So Od. 20. 242 αὐτὰρ δ’ ῥεπων
but a bird. The same thing is shown by μυστήρων τῶν
μέν κτλ. (§ 259, δ). It is evident that τῶν is used, not because
the suitors are definite persons, but because a contrast is made
by μέν.

The same remark applies to the use with Adjectives (§ 260),
especially to the use by which they are turned into Substantives,
as τὸ κρήνου, τὰ κακά. In Homer τὰ κακά is said because in
the particular context κακά evils are opposed to good. In Attic
τὰ κακὰ or τὸ κακὸν implies that evils form a class of things,
distinguished from all other things. This again is a difference,
which does not come out in translating Homer, and is therefore apt to be overlooked.

The use with Cardinal Numerals (§ 260, c) is to be similarly explained. It is not peculiar to Homer, but is regular in Attic also, where it may be regarded as a survival of the Homeric use of the Article.

The use of the Art. in Hesiod shows some advance. Thus the use to form a class is no longer confined to the case of a particular contrast given in the context: Op. 280 τὰ δίκαια ἄγορεύσα, Op. 353 τὸν φιλέοντα φιλεῖν καὶ τῷ προσίωντι προσείναι. The use with Adverbs is commoner, Op. 365 τὸ θύρημα, Op. 457 τῶν πρόσθεν. The Prepositional phrase in Op. 364 τὸ ἐν οἴκῳ κατακεκλειμένον is quite post-Homeric. The same may be said of the 'articular' Inf. in Op. 314 τὸ ἑργάζεσθαι ἰμελεν (§ 259, 3). It will be found that the Art. occurs nearly twice as often in Hesiod as in Homer.

It is a further question, and one that cannot be fully discussed here, whether any uses of the Article found in our text of the Iliad and Odyssey are post-Homeric, and evidence of a later origin of the books or passages where they occur. It will be seen that in the case of the uses which have been noticed as rare or exceptional most of the examples come from books ix, x, xxiii, and xxiv. See especially the uses treated of in § 260 f, g, and § 261, 3. Others again seem to belong to the Odyssey; see § 261, 3, and cp. § 259, a. The use of the Article in the 1oth book of the Iliad seems clearly later than in any other part of Homer: e.g.—

II. 10. 97 δεῦρ᾽ ἐκ τοῦ φιλακα καταβήμεν. 277 χαίρε δὲ τῷ ὀρνιθ᾽ Ὀδυσσεί. 322 ἢ μὲν τοὺς ἐπίπους τε καὶ ἄρματα κτλ. (so 330). 408 πῶς δ᾽ αἱ τῶν ἀλλῶν Τρώων φιλακαί κτλ.

Also πεδιον τὸ Τροϊκὸν (v. 11), δ τλῆμων Ὀδυσσεος (v. 231, 498), τὴν νύκτα (v. 497). So in the Catalogue of the Ships we have Θάμυρν τὸν Θρήκεα (II. 2. 595), and τὸ Πελασγικὸν Ἀργος (2. 681).

ος ἡ ὦ.

265.] The Pronoun ος ἡ ὦ, and the Adverbs formed from the same Stem, esp. ὄς, ὅτε, ἕως, are occasionally used in a Demonstrative or quasi-Demonstrative sense; viz.—

(1) After καί, οὔδε, μηδὲ: as II. 21. 198 ἀλλὰ καί δς δεδουκέ even he fears: II. 6. 59 μηδ᾽ ὄς φύγω may not even he escape: and often in the combinations καί ὄς even so, οὔδ᾽ ὄς not even so. So οὔδ᾽ ενθα not even there (Od. 1. 18).

(2) With μὲν and δὲ, to express a contrast between indefinite objects: as—

II. 11. 64 ὄς Ἐκτωρ ὅτε μὲν τε μετὰ πρώτως ϕάνεσκεν, ἀλλοτε δ᾽ ἐν πυμάτωσι κτλ. (so 18. 599., 20. 49). 12. 141 οἶ δ᾽ ἡ τοῦ ἱως μὲν κτλ. up to a certain time. 17. 178 ὅτε δ᾽ αὐτὸς ἐποτρύνει but sometimes ὥς.

(3) In the Adverb ὄς so; especially as the second member of
the Correlation ὃς—ὁς a8—so. A single ὃς is often used where it may be either a Relative or a Demonstrative, as in the formula ὃς φάτο, ὃς εἶπον, &c.: cp. the Latin quae quum dixisset, &c. The other instances in which we have to translate ὃς as a Demonstrative are rare: e.g. II. 3. 339 ὃς δ' αἰτῶς and in like manner.

Among Demonstrative uses of ὃς it is usual to count the use with γὰρ, as ὃς γὰρ, ὃς γάρ, ἵνα γάρ. This however is an error, arising from the occasional use of γάρ where it cannot be translated for: see § 348, 3.

Some commentators find a Demonstrative ἦς in—

Od. 4. 388 τὸν γ' εἶ τοι διὸ ἤναιο λοχησάμενος λεφαβίσθαι,

ὅς κέν τοι εἶπον ὑδὼν κτλ.

Here however the clause ὃς κέν τοι κτλ. is not the Apodosis, but a Relative Clause expressing purpose. The peculiarity of the passage is merely that the Apodosis is left to be understood: if you can seize him, (do so), that he may tell you so.: cp. Od. 5. 17., 10. 539.

These idioms are usually regarded as the remains of an earlier use of ὃς in the simple Anaphoric sense. The growth of a Relative out of a Demonstrative has been already exemplified in the Article (§ 262). But the Relatival use of ὃς is so ancient that any attempt to trace its growth from an earlier syntax must be of very uncertain value.

266.] ὃς τε, ὃς τίς. The simple ὃς may be used in any kind of Relative Clause, although in certain cases (§ 262) the Article is preferred. Thus we have—

Il. 4. 196 δὸν τίς διστεύσας ἢβαλεν (a particular fact).

1. 403 δὸν Βριάρεων καλέοντι (a constant, characteristic fact).

In these two places the Art. might be put in place of ὃς: but not in—

Il. 2. 205 εἰς βασιλεὺς, ὃ ἐδωκε (a characteristic fact, defining).

1. 218 ὃς κε θεῶς ἐπιπειθηται (definition of a class).

So ὃς is used to convey a reason (which implies a general cause or tendency): as Od. 1. 348 Ζεὺς αἰτῶς ὃς τε διδώσων κτλ.; cp. Il. 2. 275., 5. 650., 8. 34.

If the Relative is meant to refer to an indefinite number of individuals falling under a common description, ὃς τίς is generally used, = who being any one, whoever.

If, again, the Relative Clause generalises by making us think, not so much of all possible individuals in a class, as of different times and circumstances,—in other words, if it lays stress on the general and permanent element in facts—ὃς τε is used: e.g.—

Il. 1. 279 σκηπτοῦχος βασιλεύς, ὃ τε Ζεὺς κύδος ἐδωκε to whom as king, to whom in every such case.
II. 4. 361 τὰ γὰρ φρονέως ὡς τ’ ἐγὼ ὑπὲρ (such things as &c.).
5. 545 Ἀλφείου ὡς τ’ εὑρὼ ὑπ᾽ (cp. 5. 876).
9. 117 ἀνὴρ ὅν τε Ζεῦς κήρυ φιλήσῃ.

Od. 7. 74 ὁσιν τ’ ἐν φρονέσθην they to whom she is well inclined.

Thus ὡς τε is constantly used in comparisons: as II. 3. 61 (πέλεκος) ὡς τ’ εἰσίν ἄδικα δουρᾶ ὑπ’ ἀνέρος ὡς ὅ τε τε τέχνη νηπίων ἐκτάμησιν.

So ὡς τε, ὅτι τε, ὅθεν τε, ὅτε τε: ἐνδα τε, ὑπα τε: ὅσος τε, ὅλος τε.

Od. 12. 22 δισθανέεις, ὅτε τ’ ἀλλοι ἀπαξ θησκουν’ ἀνθρωποι.

19. 179 ἱσσάς, μεγάλη πόλις, ἐνδα τε Μίνως κτλ.

Thus Homer has five Relatives, viz. ὡς, ὅς τε, ὅς τίς, ὅ, ὅ τε, each with a distinct use: Attic retains only ὧς and ὅς τίς.*

267.] Correlative Clauses. 1. We have first to distinguish between the simple structure in which the Relative Clause only qualifies a Noun or Pronoun in the Principal Clause, as—

τῶν οἷ τοί βροτόι εἰσιν of those who are now living.

ἐν πείδῳ ὅτι περ κτλ. in the plain where &c.

and the parallel structure, in which the Relative is an Adverb of the same form as the Antecedent; as—

τῶς δὲ σ’ ἀπεχθήρω ὡς νῦν ἐκπαγμ’ ἐφίλησα.

τόφρα δ’ ἐπὶ Τροέςστι τίθει κράτος, ὅφρ’ ἀν Ἀχαιοι κτλ.

τῇ ἱμεν ἢ κεν δὴ σὺ, κελαινεφῆς, ἡγεμονεύης.

Here the notion given by the adverbial ending—manner, time, way, &c.—is the point of comparison, and must be understood to qualify both clauses.

In both these kinds of compound sentence the Demonstrative Antecedent may often be omitted, but this is especially the case with the second, in which a Relativ Adverb implies a corresponding Demonstrative. Thus ὡς ἐφίλησα implies τῶς—ὡς ἐφίλησα: ὅφρ’ ἀν is equivalent to τόφρα—ὅφρ’ ἀν, &c.

In this way, then, it came about that ὡς (lit. in which manner) means in the manner in which: and so ὅφρα to the time up to which, ἢ by the way by which, ὅτι at the place where, ὅτε at the time when, and so on.† The whole Relative Clause in fact serves as an Adverb (of manner, time, way, &c. as the ending may determine), construed with the Verb of the Principal Clause. Such clauses accordingly are called adverbial: while clauses which merely qualify a Noun or Pronoun are adjectival.

* It is worth notice that ὡς τίς in Attic has some of the uses of ὡς τε: see Jowett, Thucyd. ii. p. 372, Stein, Hdt. 4. 8.
† In the corresponding sentences in English it is often the Relative that is wanting: thus τῇ ἱμεν ἢ κεν ἡγεμονεύης to go by the way by which you lead. This forms a characteristic difference between Greek and English Syntax.
2. The omission of the antecedent from the governing clause leads to various idiomatic uses:—

(a) The Relative Clause comes to be equivalent to a Noun or Pronoun in any Case which the governing clause may require: thus—

Il. 5. 481 τά τ' ἐλέδεταί ὃς κ' ἐπιδεύνης which (he) desires who is in need.

I. 230 δῶρ' ἀποαιρεῖτονὸς τις σέθεν ἀντίον ἔτη to take away gifts (from him, from any one) who ἦε.  

7. 401 γυνωτὸν δὲ καὶ ἃς μᾶλα νήπιος ἔτων.

Od. 15. 281 αὐτὰρ κείθη φυλήσας οἶδα κ' ἔξωμεν you will be entertained (with such things) as we have.

Il. 14. 81 βέλτερον ὃς φεύγων προφύφη κακὸν it is better (for one) who by flying escapes evil, i.e. it is better when a man ἦε. : cp. Od. 15. 72, II. 3. 109.

(b) The omission is especially characteristic of clauses with ὅτε when (for τό—ὅτε the time when): Il. 15. 18 ἢ οὐ μέμην ὅτε do you not remember (the time) when: Ⅱ. 8. 229 πὴ ἐβαπεύχωλαι, ὅτε δὴ κτλ. where are gone the boastings (of the time) when ᾧ.: Ⅱ. 19. 337 λυγηθὴν ἀγγελὴν ὅτε ἀποφθεγμένον πύθηται: and with Numerals, Ⅱ. 21. 80 ὡς δὲ μοι ἐστών ἢδε ἐνωδεκάτη ὅτε κτλ. this is the twentieth morn (from the time) when ἦε. So in Ⅱ. 2. 303 χοιδὰ τε καὶ πρωτίζ ὅτε means a day or two (from the time) that. Hence too the forms εἰς ὅτε to the time that, πρὶν γ' ὅτε before the time when.

Similarly with ὅθε where, as ἱκανον ὅθε they came (to the place) where.

(c) With a Verb of saying or knowing the Relative Clause has apparently the force of a dependent question:—

Ⅱ. 2. 365 γυνώθη ἐπειθ' ὃς θ' ἡγεμόνων κακός, ὃς τε νῦ λαὸν, ἡδ' ὃς κ' ἐσθλὸς ἐγιεν

you will recognise (γυνώθωκα, not οἶδα) of the leaders him who is a weakling, and who of the people, and again him who shall be (found to be) brave.

So Ⅱ. 13. 278., 21. 609, Od. 3. 185., 17. 363: compare the form with the antecedent expressed—

Ⅱ. 23. 498 τότε δὲ γυνώθεσθε ἐκαστὸς Ἰπποὺς Ἄργελων, δὲ δέτεροι ὃτε πάροιτεν.

The construction is the same with a Verb which implies knowing, finding out, or the like: e.g.—

κλῆρον γὰρ πεπάλασθε διαμερῆς ὃς κε λάχυσι

cast lots (to find him) whose portion it shall be.
3. The suppressed antecedent, again, may have no clear or grammatical construction:

(a) This is especially found when the Relative Clause expresses a reason, as—

Od. 4. 611 αὐτοῖς εἰς ἀγαθὸν, φίλου τέκος, οἶν ἄγορευεις
lit. you are of good blood (seeing the things) such as you speak, i.e. as I see by the manner of things that you speak.

Π. 14. 95 νῦν δὲ σει ἄνωσάμην πάγχυ φρένας οἶνον ἔειπες
I blame your thought, because of the kind of thing you have said.

Od. 2. 239 νῦν δ' ἄλλω δήμω νεμεσίζομαι, οἶνον ἄπαντες
ησόν ἄνεψ at the way that ye all sit silent.

Π. 17. 586 Ἐκτορ, τίς κέ ρ' ἢρ' ἄλλος Ἀχαιῶν ταρβῆσειν,
oἶνον δὴ Μενέλαου ὑπέτρεπας;
who would fear you any more, seeing the way you shrank before Menelaus?

Od. 15. 212 οἶνος ἐκείνῳ θυμὸς ὑπέρβιος, οὖ σε μεθῆσεί.

Π. 16. 17 ἢς σο γ' Ἀργείων ἄλοφοφεια ὅσ δὲλκονται.

Od. 10. 326 θαύμα μ' ἔχει ὥσ κτλ. I wonder at the way that &c.

This is the idiom generally described by saying that οἶος is put for ἃτι τοιοοῦτος, ὃς for ἃτι οὗτος, and so on. So when ὃς introduces a reason (§ 266) we might say that it is for ἃτι οὗτος (e.g. ἦδων αἰτίουs ὃs τε διδώσι= ἃτι οὗτος διδώσι). The peculiarity, however, of the clauses now in question is that the Relative can have no grammatical Antecedent, that is to say, that the Correlative which it implies as an Antecedent has no regular construction in the Principal Clause.

(b) This is also found after Verbs of knowing, &c.—the Relative Clause expressing the Object or thing known: as—

Π. 2. 400 ἤδεε γὰρ κατὰ θυμὸν ἀδελφέον ὡς ἐπονεῖτο
he knew of his brother (as to the manner) in which he laboured.

24. 419 θησιόν κεν.. οἶον ἑρασηεις κεῖται.

Od. 7. 327 εἰδόησεις.. δοσον ἄρισταπ νής ἐμαί.

This is evidently an extension of the form γνώση ὃς κακός (supra, 2 c), with the difference that the suppressed Correlative in the Principal Clause is without a regular construction.

(c) Sometimes the Relative Clause is used without any Principal Clause, as an exclamation: e.g.—

Π. 7. 455 ὃ πότοιν, 'Ἐννοοίγαι εὑροθενέας, οἶον ἔειπες.

Od. 1. 32 ὃ πότοι, οἶον δὴ ὑν θεῶς βροτοί αἰτίῶνται.

Π. 5. 601 ὃ φίλοι, οἶον δὴ βαυμάξωμεν Ἐκτορά.

The ellipse gives an expression of surprise: (to think) what a thing you have said! (to see) how men blame the gods! (to remember)
RELATIVE CLAUSES.

how we wondered at Hector! The want of a construction has much the same effect as with the exclamatory use of the Nominative (§ 163). Similarly—

Od. 4. 240 τάπτα μὲν ὕπκ ἂν ἐγὼ μυθήσομαι ὕπτ' ὑνομήνω, ὡςον 'Οδυσσηὸς ταλασδέφρονός εἰσιν ἄθλου: ἀλλ' οἶνον τῶν ἐρείκε κτλ.

I will not tell of all his feats: but (just to mention) what a feat this was that he did 8c. So Od. 4. 269., 11. 517; cp. also II. 5. 638 ἀλλ' οἶνον τινά φασιν κτλ. (just to instance) the kind of man that they tell 8c.

If the explanation now given of these Relative Clauses is right, it is evidently incorrect to accent and punctuate as is done by editors (e.g.) in—

II. 6. 108 φαῦ δὲ πν' ἄθωπτων ἐξ οὐρανοῦ ἀστερεύντων. Τρωῶν δολεύοντα κατελθόμεν ὃς [ο ὃς] ἐλέλιθνεν
taking it as an Independent Clause—'so they wheeled.' The same editors do not hesitate to write in II. 16. 17 δολοφορεῖν, ὃς δολεύοντα, where the construction is precisely the same.

It is sometimes maintained that in all such cases we have a survival of the primitive 'parataxis'—that (e.g.) δολοφορεῖν ὃς δολεύοντα was originally δολοφορεῖν, ὃς δολεύοντα you lament, they so perish, hence you lament how they perish, or that they thus perish. On the same view the exclamatory οἶνον ἔστει is not elliptical, but represents the original independent what a thing you have said! (See Mr. Leaf on II. 2. 320 θαναμάκομεν οἶνον ἐτύχθη). This hypothesis, however, is not borne out by the facts of language. In the first place, it is strange that the traces of parataxis should be found with the Relatives ὃς, οἶνος, ὅς, &c. rather than with the corresponding Demonstrative forms. Again, if the Relative retained an original Demonstrative use, we should expect to find this, like other survivals, in some isolated group of uses: whereas the clauses now in question are very various in character. Again, the passages which favour the notion of parataxis are indistinguishable in structure from others to which it cannot be applied, such as most of the examples given under 2.

Yet we cannot separate τά τ' ἐλέλιθνει ὃς κ' ἐπιδεψάς from φιλήσαι οἶά κ' ἐχωμεν, or that again from ὁ τιοφαίην ὅν ἔστει. In particular it will be found that the theory does not apply to clauses which are conditional so well as to those which give a reason. The exclamatory use—οἶνον ἔστει and the like—does not furnish a good argument, because the pronoun used in a simple exclamation would not be Demonstrative, but Interrogative (τοιον ἔστει, &c.). The most decisive consideration, however, is that the Relatival use of ὃς and its derivatives is common to Greek and Sanscrit, and may be regarded therefore as Indo-European. Consequently there is a strong presumption against any hypothesis which explains the Homeric use of the Relative from a still earlier or pre-Indo-European stage of language.

4. Sometimes an Antecedent is not construed with the Governing Clause, but follows the Case of the Relative. This is allowed if the Antecedent is separated from its own clause, as—

This 'Inverse Attraction' may be placed with the forms in which the Antecedent is wanting, because it can only arise when the original construction of the Antecedent (เอกωμεν νηα δοσαι—) has been forgotten.

5. Again, the Correlative structure is liable to an extension, the characteristic of which is that the Relatival Adverb has no proper construction in its own clause.

This may be most clearly seen in the use of οὖνεκα (i.e. οὐ ἐνεκα) for which reason: e.g.—

II. 1. 110 ὡς ὃν τόδον ἐνεκά σφυν ἐκτιβόλος ἄλγεα τεύχει, οὖνεκ' ἐγώ...οὐκ ἑθελον κτλ.

Apollo causes sorrow for this reason, that I would not δέ. Here we cannot translate οὖνεκα for which reason: the reason does not precede, but is given by the Relative Clause. That is, the first ἐνεκα is rational; the second is logically unmeaning. Hence the οὖνεκα can only be due to the correlation: as it is usually expressed, οὖνεκα is attracted to the antecedent τοὖνεκα. Then—since οὖνεκα comes to imply a correlative τοὖνεκα—the antecedent τοὖνεκα is omitted, and the relatival οὖνεκα by itself comes to mean for the reason that, because.

The process may be traced more or less distinctly in all the Relatival Adverbs. Thus ως (in which manner) comes to mean in such manner that: and so ὅφρα for so long that, ὥν (lit. where) to the end that. Also, as will be shown presently, ὡς, ὃς and τί, τε are Adverbial Accusatives, meaning literally in which respect, hence in respect that, because: e.g. εἰπείνον τί ἐξώσατο to say for what he was angered with χώσατο ὅτι he was angered for (the reason) that. The qualifying force of the Adverb is transferred from its own clause to the Verb of the Governing Clause.

On the same principle ἐκ τοῦ ὅτε from the time when becomes ἐξ ὅτι (for ἐκ τοῦ ὅτι—): and εἰς τὸ ὅτε becomes εἰς δέ to the time that.

268.] οὖνεκα. This Conjunction (which may be treated as a single word) is used in two ways:—

(a) to assign a cause or reason:

(b) to connect the fact expressed in the Relative Clause with a Verb of saying, knowing, &c.

The second of these uses is evidently derived from the first by a kind of degeneration, or loss of meaning. The fact told or known is originally given as the ground of the saying or knowing. The transition may be seen in—

Od. 7. 299 ἔειν', ᾗ τοι μέν τούτο γ' ἐναλίγμον οὖκ ἐνόησε παῖς ἐμή, οὖνεκά σ' οὖ τι μετ' ἀμφιτόλοισι γυναῖξιν ἤγει εἰς ἡμέτερον
my daughter did not judge a right in this, because she did not &c., more simply, in this, that she did not &c. Again—

Od. 5. 215

οὗν οὖν καὶ αὐτὸς
πάντα μᾶλ’, οὖνεκα σείο περάφρων Πηνελόπεια κτλ.

I know all, inasmuch as Penelope is &c.; i.e. I know that she is. This use is found with Verbs of saying in Od. 13. 309., 15. 42., 16. 330, 379. In the Iliad it occurs only once, viz. Il. 11. 21 πευθέτο μεγά κλεός, οὖνεκ’ Ἀχαιοί κτλ.

Note that (except in Od. 13. 309., 16. 379) the Verb is followed by an Acc. of the thing; so that the Relative Clause does not directly take the place of the Object. Thus (e.g.) πευθέτο κλεός οὖνεκα is literally heard a rumour the ground of which was that &c.

A peculiar use to state a consequence which is made the ground of inference may be seen in Il. 9. 505 η δ’ Ἀγα σθεναρι’ τε καί ἄρτιπός, οὖνεκα πάντας πολλάν ὑπεκπροβέει Ἀτε is strong and sound of foot, (as we know) because she &c.

269.] ὅ, ὅτι, ὅ τε. The Acc. Neut. of the Relative, when used adverbially (§ 133), yields the three ‘Conjunctions’ ὅ, ὅτι, ὅ τε, which mean properly in respect that, hence usually (a) because, or (b) that (after a Verb of saying, knowing, &c.). The antecedent τό is generally wanting, but is found in a few instances: as Il. 19. 421 τό οὗν καὶ αὐτός, ὅ τοι κτλ.: Il. 5. 406 οὔδε τό οὕδε... οὕδε μᾶλ’ οὐ διναῖος κτλ.: Il. 1. 120 λεύσετε τό γε πάντες, ὅ μοι κτλ.; also Il. 15. 217., 19. 57., 20. 466, and Od. 13. 314 (seemingly the only instance in the Odyssey). These places, however, serve to show the origin of the idiom. We have here the phenomenon already noticed in § 267, 5, viz. the Relative has no construction in its own Clause, but reflects the construction of the Demonstrative in the principal Clause. E.g. Il. 20. 283 ταρπήσας ὅ οἱ ἀγχι πάγη βέλος dreading because the dart stuck near him represents an older ταρβήσας (τό) ὅ πάγη βέλος. The adverbial Accusative with ταρβήςασ would express the nature or ground of dread (as in τό γε ἀείνθφ, τόδε χάος, &c.); hence the meaning dreading in respect of (or because of) this, that the dart stuck. Accordingly we find ὅ = because chiefly with Verbs of feeling, which regularly take a Neuter Pronoun of the ground of feeling.*

* The Clauses of this type are the subject of Dr. Peter Schmitt’s monograph, Ueber den Ursprung des Substantivesatzes mit Relativpartikeln im Griechischen (Würzburg, 1889). He rightly takes ὅ (ὅτι, &c.) to be an Acc. of the ‘inner object’ (§ 133), but he seems to have overlooked the real difficulty; which is that ὅ supplies an object to the Verb of the principal Clause, not to the Verb of its own Clause. Thus he says ὅρωδ νοσὶς war ursprünglich: ich weiss, was du krankst; ὅτι ὅ se εἰπνες ich weiss, was es dich gelobt hat’ (p. 21). But the
(1) δ in respect that, because may be exemplified by—

II. 16. 835 ὑπὸ διψάς φιλωπολεόμουσι μεταπρέτοι, δ οφεῖν ἄμυνων ἔμαρ ἀναγκαίου (for that I keep off).

Od. 1. 382 θηλέμαχον θαύμασον δ' θαρσάλως ἀγόρευε.

So II. 9. 534 (χοσαμένη), Od. 19. 543., 21. 289 (οὐκ ἄγαπᾶς δ').

The use to state a consequence as a ground of inference (like that of ὄντεκα in II. 9. 505, § 268) occurs in—

Od. 4. 206 τοίον γὰρ καὶ πατρὸς, δ' καὶ πεπνυμένα βάσεις for you are of a wise father, (as I know) because you speak wisely: so Od. 18. 392, and probably also—

II. 21. 150 τίς πόθεν εἰς ἄνδρῶν, δ' μεν ἔτης ἀντίοις ἐλθείν; who are you that you dare &c.

The transition to the use of δ— that may be seen in—

Od. 2. 44 οὗτε τι δήμου ἄλλο πιθαύνκομαι οὐδ' ἀγορεύω ἄλλ' ἐνόχον αὐτοῦ χρείας, δ' μοι κακὸν ἐμπεσεν οὐκ ὅμως what I tell is my own case (which consists in the fact that evil has fallen on my house. It is common with οὖν, γιγνώσκω (II. 5. 433, &c.), ἀτο (II. 15. 248): and is found with Verbs of seeing, as II. 1. 120 λευσσετε γὰρ τὸ γε πάντες δ' μοι γέρας ἔχεται ἄλλῃ γε σε ἔστω, that my prize goes elsewhere (II. 19. 144., 22. 445, Od. 17. 545).

(2) δι δι because is common after the Verbs of feeling. We need only stop to notice some instances (parallel to those of δ just quoted) in which δι is as I know because:—

II. 16. 33 νηλεές, οὐκ ἀρα σοι γε πατήρ ἂν ἢπότα Πηλεύς, οὐδὲ Θεότις μήτηρ, γλαυκῇ δὲ σε τίκτε δάλασσα, πέτραι τ' ἡλίσβατοι, δι' τοι νῦσσας έστιν ἀπονρεύς meaning now I know that you are no child of Peleus &c., because your mind is relentless. So—

II. 21. 410 νηπτυτί', οὖδέ νῦ πῶ πέρ ἐπεφράσσω ὅσον ἀρέιον εὐχομ' ἐγὼν ἐμεναι, δι' τοι μένος ἀντιφερίζεις.

Od. 5. 339 κάμμορε, τίπτε τοι ὁδε Ποσειδών ἐνοσίξθων ὀδύσσετ' ἐκπάγλως, δι' τοι κακὰ πολλὰ φυτεύει why is Poseidon so enraged against you (as he seems to be) since he

two meanings, I know in what respect you are sick and I know that you are sick are quite distinct, and are given by essentially different constructions of the Relative. Let us take as example a Clause which follows a Verb of feeling: εἰχωσάζω δι' ὅλοις ἕκφυρε χειρός. The construction with εἰχωσάζω is the Acc. of the 'inner object' (as τόδε χώε, τό γε βείωθως, &c.). But δι' is in a different Clause from εἰχωσάζω: the full construction would be εἰχωσάζω (το) δι'. Schmitt would say that δ τι ἕκφυρε also is an Acc. of the 'inner object,'—that the sentence meant originally was angered in respect of this in respect of which it flew out. It is surely more probable that εἰχωσάζω δ τι was like εἰ ὄν from the time that, εἴ τι to the time that, ὄνεκα for the reason that, &c. (§ 267, 5), so that δ τι was an Acc. by Attraction, and had no real construction with its own Verb.

The transition to the meaning that may be seen in—

Il. 2. 255 ἃσαι δνειδίζων ὅτι οἱ μᾶλα πολλὰ διδόσιν reproaching him in respect that, with the fact that, &c. 24. 538. It is the regular meaning with Verbs of knowing: Il. 8. 175 γιγνώσκω ὃ ὅτι μοι πρόφρον κατένευσε Κρονίων I know that &c. Cr. Il. 1. 536 οὐδὲ μὲν Ἡρη ἡγοῦντον ἵδοσ' ὅτι οἱ κτλ.: 24. 563 καὶ δὲ σε γιγνώσκω .. ὅτι θεόω τίς σ᾽ ἔγε. The use of ὅτι =that is commoner in the Iliad than in the Odyssey (where ὅς and οὐνεκά partly supply the place, see § 268).

(3) The form ὅ τε (so written by Bekker to distinguish it from ὅτε when) is found in Homer with the same varieties of meaning as ὅ and ὅτι. Thus we have ὅ τε =because in—

Il. 1. 244 χώμενος ὅ τε ἀριστον Ἀχαίων οὐδὲν ἔτισας angry because &c.; Il. 6. 126., 16. 509, Od. 8. 78. So—

Od. 5. 356 ὅ μοι ἐγώ, μη τίς μοι ὑφαλητὶν δόλον ἀυτὲ ἀδανάτων, ὅ τε με σχεδίας ἀποβηγίαι ἀνώγε i.e. there is a snare in this bidding me to get off the raft. So probably Il. 1. 518 ἡ δὴ λοίγα ἐγρ' ὅ τε μ᾽ κτλ. it is a pestilent thing that you &c.; Il. 19. 57 ἡ ἀρ τοῦ ἄμφοτέρων ἀρειον ἐπλετό ὅ τε κτλ.: and the exclamatory use (§ 268, 3, c) in Il. 16. 433 ὅ μοι ἐγώ, ὅ τε κτλ. alas for me that &c.

Again, ὅ τε is =as I know because, in—

Il. 4. 31 δαιμονίη, τι νῦ σε Πρίαμος Πριάμοιο τε παῖδες tóssas kakà réçousow, ὅ τε ἀστηρχὲς μενεαλνις how do Priam and his sons do you such evil, (as they must do) since you are furiously enraged?

Il. 15. 467 ὅ πόσω, ἡ δὴ πάγχυ μάχιης ἐπὶ μῆδα κερεί δαμίων ἡμετέρης, ὅ τε μοι βίων ἐκβαλε χειρὸς (as I judge from this) that he has thrown the bow from my hands. So Od. 13. 129 ὅ τε με βροτοὶ οὐ τι τίνοις for that mortals honour me not: Od. 14. 89 οἶδε δὲ τοῦ ἱσασι .. ὅ τ' οὐκ ἐθέλουσι they know something (as is plain) because they are not willing: Od. 21. 254 τοσότινδε βίης ἐπιδευεῖς εἰμὲν .. ὅ τ' οὐ δυνάμεσθα we are so want- ing in strength, as appears by the fact that we are not able.

With Verbs of knowing, again, ὅ τε has the meaning that —

Il. 1. 411 γνό δὲ καὶ Ἀτρείδης εὐφυκρείων Ἀγαμέμνων ἢν ἀτην, ὅ τε ἀριστον Ἀχαίων οὐδὲν ἔτισεν may know his folly, in that he failed to honour &c.

Od. 14. 365 ἐγὼ ὅ' εὖ οἶδα καὶ αὑτὸς νόστον ἐμεῖο ἀνακτός, ὅ τ' ἤχθετο πᾶσι θεοῖς I know of the return of my lord, that (as it showed) he was hated R 2
by all the gods. So II. 8. 251 ἐδονθ’ ὁ τ’ ἀρ’ κτλ. saw that &c.; and with γιγνώσκω, I. 5. 231, &c.

The existence of a distinct ὅ τε with the meaning because or that depends upon its being shown that in places such as those now quoted the word cannot be either ὅτι that or ὅτε when. The latter explanation of the reading ὅτε (or ὅτ’) is often admissible, e.g. in I. 14. 71 ἢδε μὲν γὰρ ὅτε—, ὁδὰ δὲ νῦν ὅτε—; cp. I. 15. 207 ἐσθλὸν καὶ τὸ τέτυκται ὅτ’ . . . ἐδή, and instances in Attic, as Soph. O. T. 1133 κάτωδεν ἡμοι κτλ. he knows well of the time when &c., Eur. Troad. 70 ὄν ἡνίκ’ Ἀθα εἴλκε. But the supposition of a distinct ὅ τε is supported by a sufficient number of examples in Homer,—e.g. I. 5. 331 γιγνώσκων ὅ τ’ ἀναλκίς ἐνοθθεός,—and generally by the complete correspondence of meaning thus obtained between ὅ, ὅτι, and ὅ τε. On the other hand it is extremely improbable that the ὅ of ὅτι was ever capable of elision. In this respect ὅτι that stands on the same footing as τί and ὅτι. Moreover, the adverbial use of these words, which gives them the character of Conjunctions, is only a slight extension of the ordinary Acc. of the Internal Object (§ 133). Hence if the Neut. of ὅς and ὅς τὸς is used in this way, it is difficult to see any reason why the Neut. of the equally familiar ὅς τε should be excluded. The ancient authorities and the MSS. vary in some places between ὅτε and ὅτι (as in I. 14. 71, 72., 16. 35, Od. 13. 129), and on such a point we have no good external authority.

270.] ὅ, ὅτι, ὅ τε as Conjunctions. In a few instances it is impossible to explain these Relatives by supplying an Accusative τὸ in the principal Clause. Thus in—

Od. 20. 333 νῦν ὅ’ ἢδη τὸδε δῆλον, ὅ τ’ ὠὐκέτι νόστιμός ἦστι

the Antecedent is a Pronoun in the Nom. Similarly in—

II. 5. 349 ἢ οὖχ ἄλις ὅτι γνωάκας ἀνάλκιδας ἡπεροπείνεις;

the principal Clause is Impersonal, and the Antecedent might be a Nom. (is it not enough) or Gen. (is there not enough in this), but hardly an Accusative. Again in—

II. 8. 362 οὐδὲ τι τῶν μέμνητα, ὅ οἱ μᾶλα πολλάκις κτλ.

17. 207 τῶν ποιήν, ὅ τοι κτλ. (as amends for the fact that)

the Relative Clause serves as a Genitive: cp. Od. 11. 540 γηθο-

σώνη ὅ οἱ κτλ., 12. 374 ἀγγελος ἡλαθε . . . ὅ οἱ κτλ.

Add II. 9. 493 τὰ φρονέων ὅ μοι κτλ., 23. 545 τὰ φρονέων ὅτι οἱ κτλ. : and also Od. 2. 116 τὰ φρονέουσ’ ἀνὰ θυμόν ὅ οἱ κτλ., where the v. l. ὅ for οἱ has good MS. authority.

In these instances, then, the forms ὅ, &c. have ceased to be felt as Case-forms, and may properly be termed Conjunctions.

The Mood in all Clauses of this kind is the Indic.—not the Opt., as in some Attic uses (Goodwin, § 714).
It may be worth while pointing out the parallel between this extension of the Relative Clause and the development which has been observed in the use of the Infinitive (§ 234). In the first instance the Clause serves as epexegeisis of an Acc. with a Verb of saying, knowing, feeling, &c. (§ 237, 2): μὴ δείδῃ τινα ὀφεσθαι fear not any one, for being likely to see; ταρβήσας (το) δ ἄγχω πάγη βέλος fearing (this), that the spear stuck near him. Then the Acc. is used without reference to the construction of the principal Verb and consequently the dependent Clause may stand to it as logical Subject: οὐ τι νεμεσθῶν βασιλῆα ἀπαρέσσασθαι for a king to make his peace is no shame; οὐχ ἄλις ὅτι ἕπερπονεύεις is (the fact) that you deceived not enough;—where the Clause in both cases serves as a Nom. Finally the Clause is used as an indeclinable Noun of any Case: τῶν μέμωηται δ κτλ. remembers this, that &c.; to which corresponds the so-called 'articular Infinitive,' or Inf. with the Article as a Substantive.

The three forms ὅ, ὅ te, ὅτι do not differ perceptibly in meaning. Hence the reduction in Attic to the single ὅτι is no real loss.

270*.] Indirect Discourse. Clauses introduced by ὅ (ὁ te, ὅτι), ὅ, ὅνεκα after Verbs of saying and knowing are evidently of the nature of oratio obliqua, or indirect quotation of the words of another person.

The Homeric language has no forms of Syntax peculiar to Indirect Discourse (such as the use of the Opt. or Pres. Indic. after a Secondary Tense). Every assertion is made from the speaker's own point of view: consequently what was present to the person quoted must be treated as now past. Accordingly the Present Tense of the oratio directa becomes the Impf., the Pf. becomes the Plpf. The Future is thrown into past time by the help of μέλλω, as in οὔδε τὸ ἤγη δ οὐ πεισθεὶς έμελλεν he knew not that he would not be persuaded. The only exception to this is Od. 13. 340 ἤδε δ νοοτήσεις I knew that you will (i. e. would) return. For an instance of the Opt. with ὅ after a Verb of saying see § 306, 2: and ep. the Dependent Question, § 248.

The Clauses now in question are commoner after Verbs of knowing, hearing, remembering, &c. than after Verbs of saying. Of the former kind there are about 70 in Homer; of the latter, which may be counted as examples of true Indirect Discourse, there are 16. Of these, again, only three are in the Iliad (16. 131., 17. 654., 22. 439). This confirms the view that these Clauses are originally causal, the meaning that being derived from the meaning because (§ 268). If we confine ourselves to ὅ (ὁ te) and ὅτι the proportion is still more striking, since out of more than 50 instances there are only four with a Verb of saying *.

271.] Form of the Relative Clause. It is characteristic of the Relative Clause that the Verb to be is often omitted: as—

I. 8. 524 μῦθος ὅ ὅσ μὲν ὅν ὄνω, ἐξερήμενος ἐστω,

* The figures are taken from Schmitt (Ursprung des Substantivsatzes), but include instances of ὅ te which he refers to ὅτε when.
and so ὁσοὶ Ἀχαῖοι, οἱ περ ἄριστοι, ἥ τις ἄριστη, ὃς ῥ' ἄλλοι ὃς τε καὶ οὐκί, &c. Hence we should write in II. 11. 535., 20. 500 ἀντυγές αἰ περί δήφρων, in II. 21. 353 ἱδίδες οἱ κατὰ δίνας. So with the Adverbs; as Od. 10. 176 δῆρ' ἐν μηθ βρῶσις τε πόσισ τε so long as there is food and drink in the ship.

1. This ellipse leads to a peculiar 'Attraction' into the Case of the Antecedent, found chiefly with ὁσοὶ τε, as—

Od. 10. 113 τὴν ὑμεῖα [ἐφυν ὑμην τ' ἄριστο κορυφήν, which is equivalent to τὸσην ὑμήν ἐστι κορυφή; and so ὁσοὶ τε, Od. 9. 322, 325., 10. 167, 517., 11. 25; also οἶον τε, Od. 19. 233. The only instance in the Iliad is somewhat different:—

II. 1. 262 οὐ γάρ τω τοῖσι ἴδον . . οἶον Περίθοον κτλ.

The later Attraction of the Relative into the Case of the Antecedent is not found in Homer. Kühner gives as an example II. 5. 265 τής γάρ τοι γενείς ἦς Τροῖ περ εὐφυστα Ζεὺς ὄρκε. But there the Gen. is partitive: 'the brood from which Zeus gave' (§ 151 e). So II. 23. 649 (§ 153).

2. Another effect of this omission may be found in the use of double Relatival forms, especially ὃς ὑτε αὐ (it is) when; which again may be used without any Verb following: e.g.—

II. 13. 471 ἀλλ' ἐμεν ὃς ὑτε τις σὺς οὐρεσιν ἀλκὶ πεπουθάς, ὃς τε μένει κτλ.

So ὃς εἰ and ὃς εἰ τε αὐ (it would be) if, as in II. 5. 373 τίς νῦ σε τοιὸδ' ἔρεξε . . ὃς εἰ τι κακὸν ἐργόσυναν.

A similar account is probably to be given of the peculiar double Relative—

II. 8. 229 την ἐβάν εὐχώλαι, ὅτε ὢ φάμεν εἶναι ἄριστοι, ὃς ὑπὸτ' ἐν Λήμυρῳ κενεαυχέες ἡγοράασθε when once (whenever it was) you made boast in Lemnos.

3. The want of a finite Verb also leads to the construction of τοῖος, ὃς, &c. with the Infinitive. This is only beginning in Homer: see § 235. It arises by a kind of mixture or 'contamination' of two simple constructions, viz.—

(i) the ordinary Inf. with the Demonstratives τοῖος, τηλίκος, &c. (§ 232); as τοῖοι ἀμυνέμεν of the kind to defend (Od. 2. 60), μένειν ἐτι τηλίκος of the age for remaining (Od. 17. 20);

(ii) the Correlative form, such as II. 5. 483 τοῖον οἷον κ' ἥ φέροντ 'Ἀχαῖοι ἥ κεν ἄγονεν: II. 7. 231 ἥμεισ ὃ ἐμεν τοῖοi οἱ ἄν σέβειν ἀντίσεωμες.

Thus (e.g.) Od. 21. 172 τοῖον . . οἷον τε ῥυτῆρα βιοῦ τ' ἐμεναι καὶ διστῶν combines the forms τοῖον ἐμεναι of the kind to be and τοῖον οἷον τε (ἕστι) of the kind that (is). In other words, the con-
struction of τοῖος is transferred to the Correlatives τοῖος—οἷος. Then τοῖος is omitted, and we get ὁἰος with the Inf. The same may be said of ὅς τε with the Inf., which is post-Homeric.

272.] Double Relative Clauses. When a Relative introduces two or more Clauses connected by καί or δέ, it need not be con-
strued with any Clause after the first: e.g.—

II. 1. 162 ὃ ἐπὶ πόλλα ἐμόγησα, δόσαν δὲ μοι ὑπὲ Ἀχαιῶν for which I toiled, and which the sons of the Greeks gave me.

Od. 2. 114 τῷ ὅτε φί τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ and who is pleasing to herself. The Relative is not repeated in any Clause of this form; but its place is often taken by another Pronoun (usually an enclitic, or an unemphatic αὐτός):—

II. 1. 78 ἢ γὰρ ὄνομα ἄνδρα χωλοσέμεν, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πεθοῦσαί Ἀχαιοί.

Od. 9. 19 εἰμι Ὀδυσσέας Λαερτιάδης, ὃς πάσι δόλους ἀνθρώπους μέλῳ, καὶ μεν κλέος οὐρανίον ἔκει.

This idiom, it should be observed, is not peculiar to Homer, but prevails in all periods of Greek (Kühner, II. p. 936).

On the same principle, when a succession of Clauses is intro-
duced by a Relatival Adverb, the first Verb may be in the Subj.
or Opt., while the rest are in the Indic. This is especially noticeable in similes, as—

II. 2. 147 ὃς ὃ ὅτε κυνήσῃ Ζέφυρος βαθὺ λήμιον ἠλθών, λαβρὸς ἐπαγγέλων, ἐπὶ τῇ ἡμείᾳ ἀσταχέσσαι.

4. 483 ἢ βά τῇ ἐν εἰαμείνῃ ἐλεοὺς μεγάλου πεφύκῃ λείη, ἀτάρ τε οἱ ὅζοι ἐπὶ ἀκροτάτῃ πεφύσαι.

Successive Relative Clauses not connected by a Conjunction are frequent in Homer. The Relative may be repeated for the sake of emphasis: Od. 2. 130 δόμων ἦκουσαν ἀπώσαι ἢ μ' ἄτεχ' ἢ μ' ἔθρεψε. Or the Second Clause is expegegetic of the first: as—

II. 5. 403 σχέτιος, ὁ βριμοεργός, ὃς οὐκ ὅθετ' αἰέωλα ἰέων, ὃς τόξους ἐκηδι θεώς (so 6. 131., 17. 674, &c.).

Or it marks the return to the main thread of the narrative: as—

Od. 14. 288 δὴ τότε Φώτιες ἦθεν ἀνήπ, ἀπατήλα εἴδος, τράκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώπους ἐσώργει, ὃς μ' ἐγε παρπετιθῶν κτλ. (cp. II. 15. 461–3).

Where different Pronouns are used as Relatives in successive Clauses, the reason of the variety may often be traced. Thus in II. 16. 157 οἱ δὲ λύκοι ὃς ὁμοφαγοῖ, τοῦτιν τε περὶ φρεσὶν ἀστενοι ἀλκῆ, οἱ τῇ ἐλαφον . . . ἀπτουσιν, the Art. τοῖοι gives a characteristic of all wolves, the Rel. οἷ passes to the wolves of the particular simile. In both the meaning is general, accordingly τε is used.

Again, we find ὅς τε introducing a general assertion, while ὅς
relates to a particular fact: as Π. 4. 442 ἥ τ’ ὀλιγὴ μὲν πρῶτα κορύσσεται... ἥ σφυ καὶ τότε κτλ.; 5. 545 Ἄλφειοῦ, ὦς τ’ εὖρυ βέει Πυλίων διὰ γαῖς, ὦς τέκερ Ὀρσίλοχον: and in the reverse order, Π. 18. 520 οἱ δ’ ὅτε δὴ ἰ' ἱκανὸν ὅθι σφίασι εἶκε λοχῆσαι ἐν ποταμῷ, ὡς τ’ ἀρδόμος ἐνν.

The difference between ὁς τοῖς and ὁς τε appears in Od. 6. 286 καὶ δ’ ἄλλη νεμέσῳ ἥ τοῖς τουαῦτα γε ἰεροῖ, ἥ τ’ ἀέκτην φίλων πατρὸς καὶ μητρὸς ἔννυσω ἄνδρασι μύγηται. Here ἥ τοῖς insists on the inclusion of all members of the class (any one who—), ἥ τε prepares us for the class characteristics (one of the kind that—).

CHAPTER XII.

USES OF THE MOODS.

Introductory.

273.] Classification of Sentences. Before entering upon an examination of the Homeric uses of the Moods, it will be convenient to give some account of the different kinds of Sentences and Clauses with which we shall have to deal.

A Simple Sentence—or the principal Clause in a Complex Sentence—may be purely Affirmative. Or, the affirmation may be turned (either by the use of a suitable Pronoun or Particle, or by the tone and manner in which it is uttered) into a question: i.e. the Sentence may be Interrogative. Or, a predication may be framed in order to be denied: in which case a Particle is added to make the Sentence Negative. Or, the Sentence may express Wish, Purpose, or Command; and any of these may again be combined with a Negative, so as to express some variety of Prohibition. Or, once more, the Sentence may be Conditional, i.e. may assert, deny, command, &c. subject to a hypothesis; and this hypothesis or condition may be expressed by a subordinate Clause, or by an Adverb or adverbial phrase (then, in that case, or the like); or the condition need not be expressed at all, but conveyed by the drift of the context.

A subordinate Clause may be so loosely connected with the principal Clause as to be virtually an independent sentence. We have seen that this is generally the case (for example) with Clauses introduced by the Article (§ 262). The Clauses which chiefly concern us now are—

1. Dependent Interrogative Clauses.
2. Prohibitive Clauses (μὴ = lest).
3. Relative Clauses proper (introduced by ὅς).
4. Clauses introduced by a Relatival Adverb (ὡς, ὅθεν, ὅθεν, ὅτε, ἔως, ὅφρα, &c.; also ἐνθα, ἵνα, and ἐπει). 
5. Clauses introduced by εἴ ἢ.

This classification is based upon the grammatical form of the Clause. If we look to the relation in point of meaning between the two Clauses of a Complex Sentence, we find that subordinate Clauses fall into a wholly different set of groups. Thus there are—

1. Clauses expressing cause or reason: as—
   II. 2. 274 νῦν δὲ τὸδε μέγ' ἄριστον ἐν Ἀργείοιων ἐρεῖξεν, ὡς τὸν λαβητήρα ἐπεσβάλον ἐγέχ' ἀγοράων.

And clauses like II. 4. 157 ὥς σ' ἔβαλον Τρώης since the Trojans have thus shot at you; 6. 166 ὥς τῶν ἀκοντε at hearing such a thing (§ 267, 3): as well as in the regular Causal use of ὅς, ὅτε, ὅ τε (§ 269), and ὅθεν.

2. Clauses expressing the Object of Verbs of saying, knowing, thinking, &c. (i.e. the fact or thing said, &c.): as—
   II. 2. 365 γρώσῃ ἐπειθ' ὅς τ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν.

Od. 6. 141 ὃ δὲ μερηρίζετω 'Οδυσσέως | ἤ... ἤ κτλ.

II. 18. 125 γνοίευν ὧς ὅς ἄρη βοῶν ἐγὼ πολέμου πέταυμαι.
   601 πειρήσεται αἱ κε θέσου (tries if it will run).

3. Clauses expressing condition or limitation; which may be introduced—

By ὅς: as τῶν ὃ ὥς βροτολ ἐλοί of the mortals now living: ὅς κ' ἐπιθέως he who is in want: ὅς κε θεοὶ ἐπιθεότητα he who shall obey the gods: ὃ τι ὃι ἐλοίστο whatever seemed to him.

By a Relatival Adverb: of manner, as ὥς ἐπιτέλλω as I bid, ὥς ἄν ἐγὼν εἶπο as I shall speak; of time, ἐπεί, ὅτε, &c., also ἐως and ὅφρα when they mean so long as; of place, as ὅπποθι πιότατον πεδίον where is the richest of the plain.

By εἴ—the common form of Conditional protasis.

It will be convenient to term all these Clauses 'Conditional'—the word being taken in a wide sense, so as to include every Clause of the nature of a definition or limitation, as well as those in which actual priority in time is implied.

4. Final Clauses, expressing end or purpose: introduced—

By ὅς; as II. 4. 109 ἐπιθύμητε φάρμακα ὃ κεν παῦσηι will apply drugs which shall stay: II. 14. 107 νῦν ὃ' εἴη ὃς... ἐνίσποι may there be one who may tell.

By ὅς, ὅπως, ἵνα—the ordinary forms expressing purpose.
By έως (better written ἦς in Homer*) and ὣφα, when they mean till such time that. To these we may add εἰς ὅ until, which (like ὄψεκα) is practically a single word.

By εί or αί: as II. 1. 420 εἶμι' αυτή... αί κε πίθηται I go in the hope that he will listen.

By μή lest (=ίνα μή).

It is important to observe that the several groups of Clauses now pointed out are generally indistinguishable in respect of grammatical form; so that Clauses of the same form (introduced by the same Pronoun or Particle, and with a Verb of the same Tense and Mood) often bear entirely different meanings. This will be shown in detail in the course of the present chapter; meanwhile a few instances may be noted as illustrations.

1. Final Clauses introduced by ὃς are in the same form as the Conditional or limiting Clauses such as ὃς κε τὰχή, ὅτι κεν εἴπῃς, &c.

2. The regular Final Clauses with ὅς and ὃς are in the same form as the limiting ὃς ἐν ἰγών εἴπω as I shall speak, ἐπος ἰπέληνων as he pleases, &c.

3. Clauses with έως and ὄφα may either be Conditional (when the Conjunction means so long as), or Final (when it means until).

4. The Final Clause with εί is indistinguishable in form from the ordinary Conditional Protasis: compare αί κε πίθηται to see if he will listen with II. 24. 592 μή μοι Πάτροκλε σκυδμανεμένα αί κε πύθηνα be not angry in case you hear.

5. Clauses with μή may either be Final (when μή=ίνα μή), or Object-Clauses after a Verb of fearing (δείδω μή).

From these examples it is evident that in this as in so many parts of Greek grammar the most important differences of meaning are not expressed by corresponding distinctions of form. The Pronoun or Conjunction which connects the subordinate with the principal Clause generally leaves the real relation between the two Clauses to be gathered from the context.

These different kinds of Sentence are distinguished to some extent by means of Particles, of which it will be enough to say here that—

(1) Strong Affirmation is expressed by ή, and the same Particle is employed in Interrogation (especially with ironical force).

(2) Negation is expressed by οὐκ (οὐκ, οὔ), Prohibition by μή.

(3) The Particle εί, in its ordinary use, marks a Conditional Protasis, i.e. a Clause stating a condition or supposition.

(4) The Particles κε (κς) and αν mark a predication as being Conditional, or made in view of some limitation to particular conditions or circumstances.

* It is often convenient to use the Attic form ἦς as the name of the Particle, but this cannot be the true Homeric form. The metre shows that it must be a trochee; and the Doric ὃς (Ahrens, Dial. Dor. p. 200) represents contraction of ὃς: cp. the Cretan τάδος for τέδος (Hesych.). Hence we should have in Homer either ἦς (the older Ionic form, cp. νηός) or ἦς, which would properly be Doric or Αëolic, like λαός &c. Of these ἦς is evidently the more probable.
The Subjunctive—in Principal Clauses.

274. The Subjunctive in a Simple Sentence, or in the Principal Clause of a Complex Sentence, may be said in general to express either the will of the speaker or his sense of the necessity of a future event. Like the English must and shall, by which it may usually be rendered, it is intermediate in meaning between an Imperative and a Future. Sometimes (as in ἵομεν let us go, or in Prohibitions with μὴ) it is virtually Imperative; sometimes it is an emphatic or passionate Future. These varieties of use will be best understood if treated with reference to the different kinds of sentence—Affirmative, Interrogative, Negative, Prohibitive, &c.—in which they occur.

275. In Affirmative sentences the force of the Subj. depends in great measure on the Person used.

(a) In the First Person the Subj. supplies the place of an Imperative, so far as such a thing is conceivable: that is, it expresses what the speaker resolves or insists upon doing; e.g.—

Π. 9. 121 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ’ ὄνομήνω (where the list of gifts immediately follows).

Od. 2. 222 σήμα τέ οἱ χεῦω καὶ ἐπὶ κτέρα κτερείξο
πολλὰ μάλ' ὀσσα ἐοικε, καὶ ἀνέρι μητέρα δώσω
(the Subj. expresses the decisive action to be taken by Telemachus, viz. to acknowledge his father’s death: the Fut. δῴσω expresses what would follow as a matter of course).

12. 383 δῶσομαι εἰς Ἀλίδαο καὶ ἐν νεκύεσσι φαεῖνω
(said by way of a threat).

Hence after a Clause containing an Imperative the Subj. is used to show what the speaker will do as his part of what he desires to be done: as—

Π. 6. 340 ἄλλ' ἀγε νῦν ἐπόμενον, ἀρήια τεῦχα δῦω
do you wait, and I will put on my armour.

22. 416 σχέσθε, φίλοι, καὶ μ' οἴνον ἔσατε κηδομένοι περ’
ἐξελθόντα πόλης ἵκεσθ’ ἐπὶ νῆας Ἀχαιῶν,
λησσωμ' ἀνέρα τούτου κτλ.

450 δεῦτε, δῦω μοι ἐπεσθον, ἵοιων' ὅτιν' ἐργα τέτυκταν.

So after the phrases ἄλλ' ἀγε, εἰ δ' ἀγε, as Od. 6. 126 ἄλλ' ἀγε' ἐγὼν
αὐτὸς πειρήσομαι ἤδε ᾿Ιδωμαι: 9. 37 εἰ δ' ἀγε τοι καὶ νόστον ἐμὸν
πολυκηρήδ' ἐνύσσω. On the phrase εἰ δ' ἀγε see § 321.

To show that a purpose is conditional upon something else being done, the Subj. may be qualified by the Particle κε(ν):

Π. 1. 137 εἰ δέ κε μὴ δῶσων, ἐγὼ δέ κεν αὐτὸς ἔλομαι
if they do not give her, I will (in that case) &c.
SUBJUNCTIVE.

II. 14. 235 πείθεν, ἐγὼ δὲ κέ τοι εἴδεω χάριν 
obey, and I will feel thankfulness.

16. 129 δύσεο τεύξεα θάσσου, ἐγὼ δὲ κε λαδὸν ἀγείρω.

Od. 17. 417 τῷ σε χρή δόμεναι καὶ λωίου ἥ περ ἀλλοι 
Sláta& eγώ δέ κέ σε κλείω κτλ.

So too II. 1. 183 τήν μὲν . . . πέμψω, ἐγὼ δέ κ’ ἀγω Βρισηθίδα I will 
send her (as required), and then I will take Briseis—the Subj. 
expressing the speaker's own threatened action, and κέ marking 
that it is the counterpart to what is imposed upon him. It will 
be found that κέν is used when the Clause with the Subj. is 
introduced by δέ, but not when it follows without a connecting 
Particle. I.e. it is when the two Clauses are set against one 
another by δέ that it becomes necessary to express also the con-
ditional nature of the second Clause.

This use of κέν with the Subj. is not found except in Homer.
The First Person Plural is similarly used, as Od. 3. 17 ἀλλ’ ἤγε 
vῶν ίθνα κ’ ἐποίε Νέστορος Ἰπποδάμοιο. εἰδομεν κτλ. And so in the 
common Hortatory Subj., as φεύγωμεν let us fly.

(4) A Subj. of the Second and Third Person in an Affirmative 
sentence is usually an emphatic Future, sometimes approaching 
the force of an Imperative. The only example of a pure Subj. 
(i.e. without κέν or δέ) in this use appears to be the phrase καὶ 
ποτὲ τίς εἶπησιν and men shall say (II. 6. 459, 479., 7. 87).

With δέ we find—

II. 1. 205 ἡς ὑπεροπλήση τάς . . . εὖ ποτε θυμὸν ἀληταί 
(in effect a threat of what the speaker will do).

22. 505 νῦν δ’ ἄν πολλὰ πάθρατος φίλου ἀπὸ πατρὸς ἀμαρτῶν 
but now he must suffer much δέ.

With κέν the examples are rather more numerous:—

Od. 1. 396 τῶν κέν τις τόδ’ ἤχησιν, ἐτεὶ δάνε δοσ’ Οὔνοσεῖς 
let one of them have this (emphatic assent).

4. 80 ἀνδρῶν δ’ ἢ κέν τίς μοι ἐρίσσεται ἦ καὶ οὐκί.

4. 391 καὶ δέ κέ τοι εἶπησι κτλ.

10. 507 ἡσθαι, τήν δέ κέ τοι πνοῆ Βορέας φέρῃ 
sit still, and her the breath of Boreas shall bear 
along (solemn prophetic assurance).

II. 9. 701 ἀλλ’ ἢ τοι κέινου μὲν ἐάσομεν, ἢ κέν ἵππων 

Note that where two alternatives are not expressed by the same 
Mood, the Subj. gives the alternative on which the stress is laid:

II. 11. 431 σήμερον ἢ δούοισιν ἐπεδέξεαι . . 
ἡ κέν ἐμφ. ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσης.
II. 18. 308 στῆσομαι, ἦ κε φέρσι μέγα κράτος ἦ κε φερομήν
I shall stand firm, let him gain the victory (= though he shall gain) or I may gain it.

Od. 4. 692 ἄλλον k' ἔχθαλησι βροτῶν, ἄλλον κέ φιλοή
a king will (is sure to) hate one, he may love another.

A curious combination of Opt. and Subj. is found in—

II. 24. 654 αὐτίκ' ἄν ἔξειποι Ἀγαμέμνονι, πομένι λαῶν,

καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένηται
he would straightway tell Agamemnon, and then there must be a delay in the ransoming of the dead. The Subj. appears to express the certainty of the further consequence, as though the hypothetical case (αὐτίκ' ἄν ἔξειποι) had actually occurred.

276.] In **Negative** Clauses properly so called (*i.e.* distinguished from Prohibitions) the Subj. is an emphatic Future. We find—

(a) The pure Subj. (expressing a general denial):—

II. 1. 262 οὔ γάρ τω τοίνυπ ὤδον ἀνέρας οὔδε ὤδωμαι
I have not seen—I never shall see.

7. 197 οὔ γάρ τίς με βλη γε ἐκών ἄκουσε δῆται
no man shall chase me against my will.

15. 349 οὔδε νῦ τόν γε
you tois tell my will.

Od. 16. 437 οὐκ ἐσθ' οὔτας ἄνηρ οὔδ' ἐσσεται οὔδε γένηται
there is not, there never will or can be, the man who, &c. (so 6. 201).

24. 29 μοῖρ' ὄλοι, τίν οὖ τις ἀλευτεία (cp. 14. 400).

(b) The Subj. with ἄν:—

II. 3. 54 οὐκ ἄν τοι χραίσῃ κῆθαρις κτλ.
be sure that then your lyre will not avail you.

11. 386 εἰ μὲν δὴ ἀντίλθουν σὺν τεύχεις πειρηθείς,
οὐκ ἄν τοι χραίσημην βιός κτλ.

The reason for ἄν in these places is obvious: in the following instances it seems to be used because there is a contrast:—

II. 2. 488 πληθῶν δ' οὐκ ἄν ἔγῳ μνήσομαι οὔδε ὁνομήνω
but the multitude I cannot declare or tell by name.

Od. 6. 221 ἀντήρ δ' οὐκ ἄν ἔγωγε λοέσομαι (ἀντήρ is emphatic: cp. Od. 4. 240., 11. 328, 517).

277.] In **Interrogative sentences** the Subj. generally expresses necessity, submission to some command or power; as II. 10. 62 αὖθι μένω .. ἥ τέω κτλ. am I to remain here, or am I to run &c.; Od. 15. 509 τῇ γάρ ἔγω, φιλε τέκνω, το; τεῦ δώμαθ' ἐκωμαι κτλ. where am I to go? to whose house &c.; Od. 5. 465 οὐ μοι ἔγω, τί
πάω; τι νῦ μοι μὴ κιστα γένηται; what am I to suffer? what is to become of me? And rhetorically, with an implied negation—

Π. 18. 188 πῶς τ’ ἀρ’ ἵω μετὰ μῶλου; ἐξουσί δὲ τεῦχε’ ἐκείνῳ how can I go into the battle? They have my arms.

Π. 1. 150 πῶς τίς τοι πρόφρων ἐπεσιν πελθται ’Αχαιῶν;

One or two passages given by Delbrück under this head should perhaps be classed as Subordinate Clauses. A transitional instance may be seen in Od. 22. 166 σὺ δὲ μοι νημερτές ἐνύστες, ἡ μὲν ἀποκτείνω .. ἢ σοὶ ἐνθάδ’ ἄγω κτλ. tell me, am I to kill him, or bring him here? Here the Clause may be a distinct sentence; but not so II. 9. 618 ἀμα δ’ ἦνοι φαινομενηφων φρασσόμεθ’ ἢ κε νεώμεθ’ κτλ., because this does not express an actual but an intended future deliberation. So in Od. 16. 73 μητὶ δ’ ἐμὴ δίξα θυμὸς ἐνι φρεσὶ μερμηρίζει ἢ αὐτοῦ παρ’ ἐμοί τε μέγη κτλ. the form of expression is changed from the First to the Third Person, as in oratio obliqua (§ 280).

278.] With the Prohibitive Particle μὴ the Subj. has the character of an Imperative. We may distinguish however—

(a) Direct forbidding, usually with the First Person Plural (answering to the Hortatory Subj.), and the Second Person Sing.; sometimes also with the Third Person, as—

Π. 4. 37 ἐρὸν ὡς ἐθέλεις: μὴ τούτῳ γε νεῖκος ὑπίσχω σοι καὶ ἐμοὶ μέγ’ ἐρίσμα μετ’ ἀμφοτέρους γένηται I do not want this to become a quarrel.

Od. 22. 213 Μέντορ, μὴ σ’ ἐπέεσσι παραπετείθησιν Ὀδυσσέως see that Ulysses does not persuade you.

And with the First Person Sing., as II. 1. 26 μη σε κιχείω let me not catch you; II. 21. 475 μη σεν ἄκοςώ.

(b) Fear, warning, suggestion of danger, &c.; e.g.—

Π. 2. 195 μη τι χολοσάμενος βέγγ (I fear he will &c.).

5. 487 μη πως ὃς ἀνίστο λίνον ἀλότε πανάγρου ἀνδραίς δυσμενεσσῶν ἐλωρ καὶ κύμα γένησθε see that you do not become a prey &c.

22. 123 μη μιν ἕγω μὲν ἱκωμαί ἵων, ὃ δὲ μ’ οὐκ ἔλεησει.

Od. 5. 356 ὃ μοι ἕγω, μη τίς μοι ὑφαίνεισθαι δόλον αὐτὲ ἀπανάτων (I hope some god is not wearing &c.).

18. 334 μη τίς τοι τάξα Ἰρον ἄμελλον ἀλλος ἀναστή see that a better than Irus does not rise up.

The construction is the same in principle when a Clause of this kind follows a Verb of fearing; and it is sometimes a question whether the Clause is subordinate or not. Thus the older editors (including Wolf) punctuated II. 11. 470 δείω, μη τι πάθησι—as though δείω were parenthetical. It is
probable, however, that in such cases the Clause with μη has acquired a subordinate character, serving as Object to the Verb (thing feared); see § 281.

On the other hand, the Clauses now in question are often explained by supposing an ellipse of a Verb of fearing: μη βέβηγ for δείδω μη βέβηγ. This is open to the objection that it separates Clauses which are essentially similar. For μη βέβηγ I will not have him do (hence I fear he may do) is identical in form with μη βέβηγ I will not have you do. In this case, then, we have the simple Sentence μη βέβηγ, as well as the Compound δείδω μη βέβηγ, into which it entered.

Similar questions may arise regarding Final Clauses with μη. Thus in II. 1. 586-7 τέτλαθη, μήτερ είμι, ... μη σε ... δομαί we may translate endure, mother; let me not see you &c., or (bringing the two Clauses more closely together) endure, lest I see you &c. So in II. 8. 522, Od. 13. 208. No clear line can be drawn between independent and subordinate Clauses: for the complex Sentence has been formed gradually, by the agglutination of the simple Clauses.

The combination μη οὐ—prohibition of a negative—is extremely rare in Homer. In II. 5. 253 μη τω μεν δείσαντε ματήσετον ουδ' έθέλητον, and II. 16. 128 μη δή νῆςας έλωσί και οὐκέτι φυκτά πέλανται, the Particles are in distinct Clauses. It occurs in a Final Clause, II. 1. 28 μη νυ του ου χραλομη κτλ., II. 24. 569: and after δείδω in II. 10. 39 δείδω μη ου τις του κτλ.

The Subj. in this use does not take κεν or αυ, the prohibition being always regarded as unconditional.

It is well known that the Present Subj. is not used as an Imperative of Prohibition (with μη). The rule is absolute in Homer for the Second Person. The Third Person is occasionally used when fear (not command) is expressed; the instances are,—Od. 5. 356 (quoted above); 15. 19 μη νυ τι ... φέρηται; 16. 87 μη μων κερπομεῶν. The restriction does not apply to the First Person Plur., as II. 13. 292 μηκέτι ταύτα λεγόμεθα. We shall see that a corresponding rule forbids or restricts the use of μη with the Aorist Imperative (§ 327).

279.] Homeric and Attic uses. In Attic the use of the Subj. in independent Clauses is either Hortatory, or Deliberative, or Prohibitive. Thus the use with αυ (§ 275, a), the use in Affirmation (§ 275, b), and the Negative uses (§ 276) do not survive.

The Subjunctive in Subordinate Clauses.

280.] Clauses with ήττ—ήτε. Doubt or deliberation between alternative courses of action is expressed by Clauses of the form ήττ (η)−ήτε (η) with the Subj., dependent on a Verb such as φράζομαι, μερμηρίζο, &c., or an equivalent phrase: e. g.—

II. 4. 14. ήμεις δε φραζόμεθ' οπως έσται τάδε έγρα, ή δ' αντις πόλεμον τε κακων και φόλωπιν αυτήν άρσομεν, ή φιλότητα μετ' άμφοτεροις βάλωμεν.

Od. 19. 524 δε και έμοι δ' έγρακα θυμος ορώρεται ένθα καλ ένθα, ήττ μένω ... ή ήδε άμ' έπομαί κτλ. (cp. 22. 167).
This form is also found (but rarely) expressing, not the speaker's own deliberation, but that of a third person:

Od. 16. 73 μητρὶ δ' ἐμῇ δίξα θυμὸς ἐνὶ φρεσὶ μερηρίζει,
       ἢ αὐτὸ παρ' ἐμὸι τε μένῃ καὶ δῶμα κομίζῃ, κτλ.
The speaker (Telemachus) here expresses himself from his mother's point of view, only putting the Third Person for the First.

So of doubt as to which of two possible results of the speaker's action will be realised:

Π. 13. 327 εἴδομεν, ἢ τῷ εὐχος ὑπέξομεν, ἢ τις ἡμῶν.
16. 243 εἴσεται ἢ παρ' καὶ οἷος ἐπιστήται πολεμίζειν
       ἰμέτερος θεράπων, ἢ οἱ κτλ.

where ἐπιστήται (is to know; =will prove to know) is used nearly as the Latin Subj. in Indirect Questions.* An example after a Past Tense is found in Π. 16. 646 ff.; see § 298 fin.

281.] Clauses with μή. These are mainly of two kinds —
(1) Final Clauses: the Verb of the principal Clause being—
   (a) an Imperative, or equivalent form: as—
Π. 3. 414 μή μ' ἐξεθε, σχετλή, μή χωσαμένη σε μεθελω.
   (b) a Present or Future in the First Person: as—
Od. 6. 273 τῶν ἀλεείνων φήμων ἀδενκέα, μή τις ἀπίσσω
       μωμεύῃ.

In these places the governing Verb shows that the purpose expressed is the speaker's own. The only instance of a different kind is—

Π. 13. 648 ἄψ δ' ἑτάρων εἰς ἐθνος ἐχάζετο κήρ' ἀλεείνων,
       πάντοσε παπταίνων, μή τις χρόα χαλκῷ ἑπαύρη.
Here (if the reading ἑπαύρη is right) the poet describes the fear as though it were present to himself (see however § 298, fin.).

The two groups of Clauses under discussion agree in using only the pure Subj. (not the Subj with κεν or ἄν). In this respect they adhere to the form of the Simple Prohibitive Clause (§ 278).

(2) Clauses following a Verb that expresses the fear of the speaker, as δεῖδω μή τι πάθησις. I fear that he will suffer. Here the Clause with μή, although of the same form as the independent Clauses given in § 278, is practically subordinate, and serves as Object to the Verb. The Verb, it is to be observed, is always in a Present Tense, and in the First Person: i.e. it is the speaker's own present fear that is expressed.

* It is impossible to agree with the scholars who explain ἐπιστήναι here as an Indicative; see G. Meyer, G. G. § 485.
Such a Clause may be Object to a Verb of knowing, &c., as—
II. 10. 100 δυσμενὲς δ᾽ ἄνδρες σχέδου ἦσαν, οὐδὲ τι ἦμεν μὴ πῶς καὶ διὰ νῦκτα μενουὴσωσι μάχεσθαι.

The fear expressed by μὴ πῶς κτλ. is subordinated (or on the way to be subordinated) to ἦμεν: we do not know (said apprehensively) whether they will not be eager &c. So Od. 24. 491 ἐξελθὼν τίς ἢδι μὴ δὴ σχέδου δοῖς κύντες some one go out and look whether they are not near. And in the Prohibitive use—
II. 5. 411 φραξέσθω μὴ τίς οἱ ἄμελων σεῖο μάχηται, μὴ δὴν κτλ. let him see to it that no one &c., lest &c.

Od. 22. 367 εἰπὲ δὲ πατρί μὴ μὲ περισσενέων δηλήσεται.
So with a Verb of swearing, Od. 12. 298 ὀμόσσατε μὴ ποῦ τίς ... ἀποκτάνυ swear that no one shall slay: Od. 18. 55—

282.] Relative Clauses. These fall into the two groups of Final Clauses and Conditional or limiting Clauses.

The Relative Clauses called Final in the strict sense of the word are those which follow a Clause expressive of will; and the reference to the future is shown in most cases by ΚΕΝ: e. g.—
II. 9. 165 ἀλλ᾽ ἀγετε κλητοὺς ὀστρώμους, οἳ κε τάχιστα ἐλθοῦσ᾽ ἐς κλίσιν.

24. 119 δῶρα δ᾽ Ἀχιλλῆι φερείμεν τὰ κε θυμὸν ἤγη.

Od. 13. 399 ἀμφὶ δὲ λαῖφος ἐσσῶ, δὲ κε στυγέσσων ἢδων ἀνθρωπος ἐχοιτα.

19. 403 ὅνου᾽ εἴρεο ὅτι κε θῆαι.

With ellipse of the antecedent, so that the Clause supplies an Object to the governing Verb—
II. 7. 171 κλήρῳ νῦν πεπέλασθε διαμπερὲς ὃς κε λάχησι.

In other instances the notion of ĖND is less distinctly conveyed, so that the Subj. need only have the emphatic Future meaning (§ 275, 6): as—
II. 21. 126 μέλαιναν φρίχ᾽ ὑπαξίει ἱχθόν, ὃς κε φάγησι Λυκάωνος ἀργετά δημῶν.

Od. 10. 538 ἐθνὰ του αὐτικα μάντις ἐλεύψεται, ὀρχαμε λαῦν, ὃς κεν τοι εἶπησι κτλ. (so 4. 389, 756, 11. 135).

The prophetic tone prevails in these places: cp. II. 8. 33 ἀλλ᾽ ἐμπὶς Δαναών ὀλοφυρόμεθ' αλχυμητὼν, οἳ κεν δὴ ... ὀλωνται, where the Subj. is used as in an independent sentence.

The chief examples of a pure Subj. in a Final Clause are—
II. 3. 286 τιμῆν δ᾽ Ἀργεῖος ἀποτυνμεῖν ἦν τιν' ἐοικεν, ἦ τε καὶ ἐσομένοισι μετ' ἄνθρωποι πέληται.

Od. 18. 334 μὴ τίς τοι τάχα Ἰρος ἀμελῶν ἄλλος ἀναστῇ, ὃς τίς σ᾽ ... δόματος ἐκπέμψῃσι.
So II. 18. 467 παρέσεται οδά τίνα...θαυμάσσεται (unless this is FUt.): also the Object Clause II. 5. 33 μάρωσθ', ὁπποτέρους πατὴρ Ζεὺς κόσος ὑπεξειγσήθη to fight (out the issue) to which of the two Ζεύς shall give victory (i. e. till one or other wins). The want of κεν or ἂν is owing to the vagueness of the future event contemplated, i. e. the wish to exclude reference to a particular occasion.

The Relative is sometimes used with the Subj. after a Negative principal Clause—where there is necessarily no actual purpose:—

Od. 6. 201 οὖκ ἐσθ' ὑπότοις ἄνηρ...δο κεν...ليكηται (v. l. ἐκατο).

II. 23. 345 οὖκ ἐσθ' ὅσ κέ σ' ἔλησι κτλ.

and without κεν, II. 21. 103 νῦν δ' οὖκ ἐσθ' ὅσ τις δαίμων φύγῃ (v. l. φύγοι). In these places the construction evidently follows that of οὖ and οὖκ ἂν with the Subj. in Simple sentences (οὖκ ἐσθ' ὅσ φύγῃ=οὖ τίς φύγῃ). Otherwise we should have the Opt. (§ 304, b).

The Subj. is quite anomalous in—

Od. 2. 42 οὖν τίν' ἀγγείλῃν στρατοῦ ἐκλευν ἐρχομένου, ἢν χ' ὡμὸν σάφω εἶποι, ὅτε πρῶτος γε πυθοίμην.

But here the speaker is repeating what has been said in the Third Person (30, 31), and with the regular Opt. (ἐποι, πεθοίτο). He evidently uses ἐποι because εἶπομι does not fit the metre.

It is worth notice that the Relative of purpose with the Subj. is much commoner in the Odyssey than in the Iliad. Of the group which Delbrück describes as Subjunctives of Will with κεν, eleven are from the Odyssey, two (II. 9. 166, 24. 119) are from the Iliad (Synt. Forsch. I. pp. 130–132). In Attic the idiom survives in a few phrases, as ἔχει δ' τι εἰπᾷ (Goodwin, § 65, n. 3).

283.] Conditional Relative Clauses. The numerous Clauses which fall under this heading may be divided again into two classes distinguished by the presence or absence of κεν or ἂν.

(a) The pure Subj. is used when the speaker wishes to avoid reference to particular cases, especially to any future occasion or state of things. Hence the governing Verb is generally a Present or Perfect Indicative: examples are—

II. 1. 554 τὰ φράζειν, ἂσο' ἐθέλησθα (whatever you choose).

II. 14. 81 βέλτερον δο φεύγων προφύγῃ κακὸν ἢ ἀλώῃ.

Od. 8. 546 ἀντὶ κασιγνήτου ξεινός θ' ἱκέτης τε τέτυκται ἄνερί δο τ' ἄλγον περ ἐπιψαφήν πραπιδεσσί.

In Similes this usage is extremely common; as—

II. 5. 5 ἰστέρπ' ὀπωρινῷ ἐναλλυκόν, δο τε μάλιντα λαμπρὸν παρφαίνησθι (3. 62., 5. 138., 10. 185, &c.).

Od. 13. 31 ὅς δ' ὅτ' ἄνηρ δόρπου λιλατεται, ὃ τε πανήμαρ νειὼν ἄν' ἐλκητον βδέ δίνετο πηκτὸν ἄρτοιν.
Where the principal Verb refers to the future, and ἴν or ἵν is not used, the intention is to make the reference quite general and sweeping; e.g.—

Od. 20. 334 ἀλλ' ἀγε σῇ τάδε μὴ τρί παρεξάμενος κατάλεξον γῆμασθ' ὃς τις ἄριστος ἀνήρ καὶ πλείστα πόρησι.

Forms of the 3 Sing. Plqpf. are sometimes given by the MSS. and older editions in Clauses of this kind: as πεφύκει (Π. 4. 483), ἐστήκει (Π. 17. 435), &c. These were corrected by Hermann (Od. 2. 345), reading πεφύκη, ἐστήκη, &c.: see La Roche on Π. 4. 483.

(β) The Subj. with ἵν indicates limitation to particular circumstances in the future. Hence it is used (with few exceptions) when the governing Verb is a Future, or implies futurity (an Imperative, Subjunctive or Optative): as—

Π. 1. 139 ὃ δ' ἵν κεφολώσεται δυ κεφ ἱκωμαι.
Od. 2. 25 κέκλυτε ὅδ' ὑν μεν, ἵθακήσω, ὡττι κεφ εἴπο.
Π. 21. 103 νῦν δ' οὐκ ἐσθ' ὃς τις ἀνάτων φύγη, δυ κε θέος γε κτλ.
Od. 1. 316 δώρων δ' ὡττι κέ μοι δοῦναι φίλου ἡτο ἀνώγη, αὕτης ἀνέρχομένῳ δόμεναι (ερ. Π. 6. 28).

And after a Verbal in -τος expressive of necessity:—

Π. 1. 527 οὐθ' ἀπελεύθητον ὁ τι κεφ κτλ.
3. 65 οὐ τοι ἀπόβαλητ' ἐστι ... ὀσσα κεφ κτλ.

The reference to a particular future occasion may be evident from the context: as—

Od. 6. 158 κείνον δ' αὖ περὶ κήρι μακάριτας ἐξοχον ἄλλων, ὃς κέ σ' ἐκδύνουσι βρισας οἰκόνιν' ἀγάγηται.

In the following places this rule appears to be violated by κ(νν) being used where the reference is general; Π. 1. 218., 3. 279., 6. 228, 229., 9. 313, 510., 615., 11. 409., 14. 416., 16. 621., 17. 99., 19. 167., 238, 260., 21. 24., 484., 23., 322., 24. 335., Od. 4. 196., 7. 33., 8. 33., 586., 10. 22, 74, 328., 14. 126., 15. 21, 55, 70., 345., 422., 19. 564., 20. 295., 21. 313, 345. There is strong reason, however, to believe that in most of these instances the appearance of the Particle is due to alteration of the original text. Of the three forms κεφ, κε, κ', the first is on the whole the most frequent in Homer. But out of the 35 places now in question the form κεφ only occurs in six (not counting Π. 4. 416 ὃς κεφ ἱδηται, where κεφ is more than doubtful on account of the ι); and these six are all in the Odyssey (8. 586., 15. 21, 55, 345., 20. 295., 21. 313). This can hardly be mere accident, and the obvious explanation is that in most of these places, at least in the Iliad, ὃς κε and ὃς κ' have been substituted for ὃς τε and ὃς τ'. Thus we should probably read (e.g.)—

Π. 1. 218 ὃς τε θεοῦ ἐπιπείθηται, μάλα τ' ἐκλύνον αὐτευ.
9. 508 ὃς μὲν τ' αλλεσταὶ κούρας Δίως ... 
510 ὃς δ' ἵν ἄνηρίτας καὶ τε κτλ. (ερ. 23. 322).

(instead of the strange correlation μὲν τε—δ' κε).

The real exceptions are most commonly passages in which a Singular is used after a Plural antecedent: as—
With the change of Number we seem to pass from a general description to a particular instance. So in Od. 15: 345, 422, and perhaps in II. 3. 279, 6. 228., 16. 621, Od. 7. 33: see § 362, 6.

(c) The use of ἄν in the Clauses of this kind is very rare. In the two places II. 8. 10 and 19. 230 the reference to the future is plain. The remaining instance is Od. 21. 293 ὃς τε καὶ ἄλλος βλάπτει, ὃς ἄν κτλ., where there is the change from the Plural to the Singular just noticed.

284.] The Relatival Adverbs. The most important are: the Adverbs of manner, ὅς and ὅπως; ἄν, originally an Adverb of place (=where); and the Adverbs of time, ὕφα, ἕως (ἥνος), εἰς ὅ, ὅτε and ὅποτε, ἡτε, ἡμοιοι. It will be best to take these words separately.

285.] ὅς, ὅπως:

(1) Final Clauses with ὅς or ὅπως and the Subj. generally depend upon an Imperative, or some equivalent phrase, i.e. they express the aim or purpose of something which the speaker himself does, or wills to be done: as—

Il. 1. 32 ἄλλοι εὖ τῇ μή με ἐρήμεζε, σαστερος ὅς κε νέηι.
7. 293 ἄγαθὸν καὶ νυκτί πιθέσθαι,
ὅς σύ τ' εὐφρήνησ τάντας κτλ.

The only instance in which the purpose expressed is not the speaker's own is—

Od. 14. 181 τὸν δὲ μητηρὸς ἀγανοὶ
οἴκαδ' ὧντα λοχώσων, ὅπως ἄπο φύλων ὄληται.

(2) With Verbs that by their own meaning imply aim or purpose a Clause of this kind becomes an Object Clause: thus—

Il. 4. 66 πειρᾶν δ' ὅς κε Τρῶες .. ἀρξωσι κτλ. (so Od. 2. 316).
9. 112 φραζόμεθα' ὅς κέν μω ναρεσάμενοι πεπιθωμεν.

Od. 1. 76 ἡμεῖς δ' οἴδη περιφραζόμεθα πάντες
νόστον, ὅπως ἐλθησι (how he is to come).
3. 19 λασσεσθαι δὲ μω αὐτὸς ὅπως νυμερτέα εἰπη
entreat him so that he shall speak (i.e. to speak).

Here the Clause expresses the thing to be tried, thought about, &c., rather than a consequence of such action.

The purpose is sometimes that of some other person, e.g.—

Od. 1. 205 φράσσεται δ' ὅς κε νέηται he will devise how he is to return (cp. 2. 368., 14. 329).

Il. 1. 558 τῇ σ' ὅλω κατανεάσαι ἐπιτυμιον ὃς 'Αχιλῆα
tιμῆση, ὅλεους δὲ κτλ. (hast nodded to the effect &c.).
Regarding κεν and ἄν observe that in Final and Object Clauses after ὡς the Subj. with κεν is the commonest, occurring 32 times, while the Subj. with ἄν and the pure Subj. occur each 8 times. After ὡς, which has a more indefinite meaning (in some such manner that), the pure Subj. occurs 7 times, the Subj. with κεν twice (Od. 1. 296, 4. 545,—both Object clauses).

(3) In Conditional or limiting Clauses:—

(a) After a Present the Subj. is pure in the phrase ὡς ἔθελησιν as he please (Od. 1. 349, 6. 189). In II. 16. 83 Τελεῖον ὡς τοι ἔγω μίθου τέλος ἔν φρεσὶ θείω the pure Subj. indicates that θείω is really an unconditional expression of will: ‘listen to me—I will tell you’: cp. the independent sentences such as II. 6. 340 ἐπιλύειν, ἀρήμα τείχεα δύω (§ 275, a).

The use of ὡς and ὡς τὲ in similes belongs to this head: e.g.—

II. 5. 161 ὡς δὲ λέων ἐν βουσώ θορῶν ἕξ αὐξένα ἄξιον κτλ.

11. 67 οἱ δ’ ὡς τ’ ἄμητηρες ἐναντίοι ἀλλήλωσιν ὑμοὺς ἐλαύνωσιν κτλ.

In this use, as in the corresponding use of the Relative (§ 283), the Subj. is pure, the case supposed being not a particular one actually expected, but a typical or recurring one.

Delbrück (Synt. Forsch. I. p. 161) makes the curious observation that if the simile begins (as in the second instance quoted) with a Demonstrative denoting the subject of the comparison, then the Adverb used is always ὡς τὲ. This rule appears to be without exception.

(b) The Subj. with ἄν occurs in the formula ὡς ἄν ἐγών εἴπω τελθὼμεθα, which refers to a speech about to follow:

The use of κεν in—

II. 20. 242 Ζεῦς δ’ ἀρετὴν ἀνδρεσσιν ὁφέλλει τε μνύθει τε ὡς κεν ἔθλησιν

is perhaps due to the contrast between opposite cases: so with ὡς, § 289, 2, b.

286.] ἵνα is used in Final Clauses only. With a Subj. it usually expresses the speaker’s own purpose; even in—

Od. 2. 306 ταῦτα δὲ τοι μᾶλα πάντα τελευτήσωσιν Ἀχαῖοι,

νῆα καὶ εξαίτους ἔρετας, ἵνα θάσσοσι θηκαι

the meaning is ‘I undertake that the Achaeans will do this for you.’ Exceptions (out of about 80 instances) are: II. 1. 203 ἵ


An Object Clause with ἵνα is perhaps to be recognised in—

Od. 3. 327 λίσσεσθαι δὲ μν αὐτὸν ἵνα νημερτῆ ς ἐνίστηπ
if the reading is right. The line may be an incorrect repetition of 3. 19.

The pure Subj. only is used with ἵνα, except in Od. 12. 156 ἵνα εἶδότες ἦ κε θάνωμεν ἦ κεν ἀλευάμενοι θάνατον καὶ κήρα φύγομεν, where two alternatives are given by the correlative ἦ κεν—ἡ κεν: cp. § 275, b. But some MSS. have ἦ θάνωμεν.

As Mr. Gildersleeve points out (Am. Jour. of Phil., iv. 425) ἵνα is the only purely final Particle, i.e. the only one which does not limit the purpose by the notion of time (ὁφρα, ἐκιν) or manner (ὁς, ὁποιον). Hence Clauses with ἵνα do not take κεν or ἄν, because the purpose as such is unconditional.

287.] ὁφρα is sometimes Final, sometimes Conditional. (1) In Final Clauses ὁφρα either retains a distinctly temporal force—meaning so long till, till the time when,—or passes into the general meaning to the end that. Thus we have—

(a) ὁφρα= _until (as shall be), _used with κεν or ἄν, as—

Π. 1. 509 τὸφρα δ’ ἐπὶ Τρώεσσι τῆς κράτος, ὁφρ’ ἄν Ἀχαιοι νιὸν ἐμὸν τίςωσιν, ὁφέλωσιν τέ τε τιμῇ.

22. 192 ἀνωχενων θεῖα ἐπεθέου, ὁφρα κεν ἐύφη.

With this meaning the pure Subj. is found in Π. 1. 82 ἔχει κότου ὁφρα τελέσσῃ he keeps his anger until he accomplishes it—a general reflexion: also in Π. 12. 281 (in a simile).

(b) ὁφρα= _to the end that, _used with the pure Subj., rarely with κεν or ἄν. The transition to this meaning may be seen in—

Π. 6. 258 ἀλλα μὲν’, ὁφρα κέ τοι μελιηδεα οἶνον ἐνείκω stay till I bring (= giving me time to bring).

(2) Clauses with ὁφρα may be classed as Conditional when it means so long as; e.g.—

Π. 4. 345 ἐνθα φιλ’ ὀπταλέα κρέα ὑμεναι . . ὁφρ’ ἐθάλητον.

Od. 2. 123 τὸφρα γὰρ οὖν βιοτόν τε τεῦν καὶ κτήματ’ ἐδουται, ὁφρα κε κενῃ πούτου ἔχῃ νῦν.

The use of κεν or ἄν in these Clauses is governed by the same rule as with ὅς, viz. it is used when the reference is to the future, and is not expressly meant to be general (as Π. 23. 47 ὁφρα ὅωλοι μετελω). As to the form ὁφρ’ ἄν μὲν κεν, see § 363, 4.

In Π. 6. 112 ἀνέρεσ ἔστε, φιλοι, μνήσασθε δὲ θουρίδος ἄλκης, ὁφρ’ ἄν ἐγὼ βῆ σο (cp. 8. 375., 17. 186, Od. 13. 412., 19. 17) the Clause seems to mean until I go, i.e. long enough for me to go. Delbrück however counts the uses of ὁφρα in Π. 6. 112, &c. as Conditional (Synt. Forsch. i. p. 170).

288.] ἐκιν (ἡνιος) and ἐκι σ, used with the Subj., always take κεν. The meaning until, with implied purpose, is the usual one: as—
The Conditional meaning is only found in the recurring expression εἰς ὧν τῷ θεῷ, εἰς τῷ θεῷ, εἰς τῷ θεῷ.

The Conditional meaning is only found in the recurring expression εἰς ὧν τῷ θεῷ, εἰς τῷ θεῷ, εἰς τῷ θεῷ.

289. ὁτε, ὅποτε:

(1) Clauses with ὁτε and ὅποτε may be counted as Final in a few instances in which the governing Clause contains an expression of time:

(a) with the pure Subj.—

Π. 21. 111 ἐσσεται ἣ ὡς ἢ δελθῇ ἢ μέσον ἡμαρ, ὅποτε τις καὶ ἔμειν Ἄρει ἐκ θυμόν ἐλήται.

So Π. 19. 336 ἐμὶν ποιεῖσθαι αἱ ἀγγελιν ἢ ἀποφθέ-μένου πόθηται waiting for the message when he shall hear ὧς, i.e. waiting for the time when the news shall come that ὧς. Here the clause with ὁτε becomes a kind of Object Clause.

(b) with κεν or ἄν:

Π. 4. 164 ἐσσεται ἡμαρ ὧτ' ἄν ποτ' ἀλώλῃ κτλ. (6. 448).

The use of ἄν gives definiteness to the expectation, as though a particular time were contemplated. Ὅποτε also Π. 6. 454 ὅσον σεθ (μέλει), ὁτε κεν τις... ἀκρυνόεσσαι ἀγνηται as I am concerned for you (in respect of the time) when ὥς, and 8. 373 ἐσται μὰν ὧτ' ἄν κτλ.

It is obvious that in these places the Clause is not strictly Final, since the Subj. expresses emphatic prediction (§ 275, b) rather than purpose. But they have the essential characteristic of Final Clauses, viz. that the time of the Clause is fixed by that of the governing Verb.

(2) Clauses with ὁτε or ὅποτε which define the time of the principal Clause may be regarded as Conditional. In regard to the use of κεν and ἄν they follow the rules which hold in the case of Conditional Relative Clauses (§ 283): viz.—

(a) The pure Subj. indicates that the speaker is supposing a case which may occur repeatedly, or at any time: as—

Od. 7. 71 οἱ μὴ βαθον ὡς εἰσορόωντες δειδέχασαι μύθοισιν, ὁτε στείχωρ' ἀνά δοσὺ who look on him as a god, and salute him when he walks ὥς.

Π. 1. 163 οὐ μὲν σοι ποτ' ἐσον ἔχω γέρας, ὅποτ' Ἀχαῖοι Τρώων ἐκπέρσωσεν εὐ ναυόμενον πτολείθρον whenever the Greeks sack a Trojan town. So in maxims, ὥς:—

Π. 1. 80 κρεῖσσον γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρη.
II. 15. 207 ἐσθλῶν καὶ τὸ τέτυκται ὦτ’ ἀγγελὸς αὐσίμα εἶδη. And in similes, as II. 2. 395 ὦτε κινήσῃ Νότος ἐλθὼν. So with the regular ὦς ὦτε as when, ὦς ὦτε ὦτε as in any case when.

In a few instances ὦς ὦτ’ ὄν is found instead of ὦς ὦτ’ ὦτε: viz.—

II. 15. 170 ὦς ὦτ’ ὄν κε νεφέων πτηταὶ κτλ.
19. 375 ὦς ὦτ’ ὄν κε πότοιο οἶδας ναῦτριας φανή
Od. 5. 394 ὦς ὦτ’ ὄν ἀπασίας βιοτοι παιδεσαι φανή
23. 233 ὦς ὦτ’ ὄν ἀπασίας γῆ νηνχέμοναι φανή
II. 11. 269 ὦς ὦτ’ ὄν ἀφώνουσαν ἔχῃ βέλοι ὑδ’ γυναικα
17. 520 ὦς ὦτ’ ὄν ὧν ὦτ’ ὆ν πέλατοι κτλ.

Also II. 10. 5., 24. 480, Od. 22. 468. The resemblance that runs through these instances would seem to indicate some common source of the peculiar ὄν.

In the one or two places where the pure Subj. occurs after a Future there is an evident intention to speak quite generally: as II. 21. 322 ὦτ’ ὄν κε νεφέων ἄσται τυμβοχόης ὦτε κε μὴ ἄστηκαν Ἀχαῖοι: so Od. 16. 268., 23. 257. But κεν is used in the similar passage II. 10. 130 ὦτ’ ὄν νεμεσήσεται ὦτε κεν τιν’ ὕποτρύνη.

(b) κεν or ὄν connects a supposition with a particular event or state of things: hence it is usually found after a Future, Subjunctive, or Imperative, as—

II. 4. 53 τᾶς διαπέρται ὄν’ ὄν τοι ἀπέχθωνται.
Od. 1. 40 ἐκ γὰρ ὶρόεσταί τίνις ἐσσεται Ἀτερεθίαν ὄπποτ’ ἄν ἡβήσῃ τε καὶ ἂς ἐμείρεται αἰτη.

II. 20. 130 δεῖσετ’ ἐπειθ’, ὦτε κέν τις κτλ.
Od. 2. 357 ἐσπέριος γὰρ ἐγὼν αἱρήσομαι ὄπποτε κεν ἰη κτλ.
So after μοῖρα (Od. 4. 475), followed by an Inf.

In other places it is not so clear why an event is treated as particular. Perhaps κεν or ὄν may be used with ὦτε, ὦτε—

(1) When a contrast is made between supposed cases, as—

II. 6. 224 τῷ νῦν σοι κεν ἐγὼ χέων φίλος Ἀργεῖ μέσῳ εἰμὶ, σοῦ δ’ ἐν Λυκίῃ, ὦτε κεν τῶν δήμων ἰκώμαι.

20. 166 πρῶτον μὲν .. ἀλλ’ ὦτε κέν τις κτλ.
Od. 20. 83 ἀλλὰ τὸ μὲν καὶ ἀνεκτῶν ἔχει κακῶν, ὀππότε κέν τις κτλ.

II. 11. 17 ὦθ’ ὦποτ’ ὄν στείχησι .. ὦθ’ ὦτ’ ὄν ἃς κτλ.
(Here we should read ὦποτε στείχηση, § 363, 4).

So perhaps II. 2. 397 ποιτοίῳ ἀνέμων, ὦτ’ ὄν ὢνθ’ ἢ ἐνθα γένωνται:

II. 9. 101 ἐκαθημιδίκος ὀτ’ ὄν καὶ ἀλλ’ ὄτ’ ὄν τις κτλ. and Od. 13. 100 ἐντοσθέν πέτ’ ἄν δεξίμοι μένυσα νής ἐδισελμοί, ὦτ’ ὄν ὄρμον μέτρον ἱκώνται (in contrast to those outside). But cp. the remark as to ὦτ’ ὄν in the last note.

(2) When there is a change from Plural to Singular:—

II. 9. 501 λισσόμενοι, ὦτε κέν τις ὄπερβηγ καὶ ἀμάρτη.
Od. 11. 218 ἀλλ᾿ αὖθι δίκη ἐστὶ βροτῶν, ὧτε τίς κε θάνης.
This last instance is doubtful, since the order ὧτε τίς κε is not Homeric (§ 365). We should probably read ὧτε τίς τε.

290.] ἐὔτε, ᾧμος. The word ἐὔτε is only once found with a pure Subj., viz. Od. 7. 202 (in a general assertion): ἐὔτε ἄν occurs after a Future (II. 1. 242., 19. 158), and an Imperative (II. 2. 34); also in one or two places where the use of ἄν is more difficult to explain, viz. II. 2. 227 (read ἐὔτε πτολεόθρων ἔλομεν), Od. 1. 192., 17. 320, 323., 18. 194. The combination ἐὔτε κέν is not found.

The pure Subj. with ᾧμος occurs in one place—

Od. 4. 400 ᾧμος δ’ ἡλίος μέσον οὐρανὸν ἀμφιβεβήκη where the reference is general, 'each midday.'

The Subjunctive with εἰ, ὡς.

291.] Clauses with εἰ. The use of the Particle εἰ (or οἱ), in the Clauses with which we have now to do, is to make an assumption or supposition. In most cases (1) this assumption is made in order to assert a consequence (εἰ = ἢefore): in other words, it is a condition. But (2) an assumption may also be made in order to express end: εἰμι... οἱ κε πίθηται Ι. γο—suppose he shall listen—'I go in order that if he will listen (he may do so):' accordingly the Clause may be virtually a Final Clause. Again (3) with certain Verbs an assumption may be the Object: ε. g. τίς οἴδ’ εἰ κεν... ὁρίων who knows—suppose I shall rouse=who knows whether I shall rouse. We shall take these three groups of Clauses in order.

292.] Conditional Protasis with εἰ. The chief point of interest under this head is the use of κεν or ἄν. The rules will be found to be essentially the same as those already laid down for the corresponding Clauses with the Relative (§ 283, b) and the Relatival Adverbs (see esp. § 289, b), and to be even more uniform in their application.

(a) The pure Subj. is used in general sayings, and in similes:

II. 1. 80 κρείσσων γὰρ βασιλεὺς ὤτε χωσται ἄνδρι χέρι: εἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψη, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον.

12. 238 τῶν οὔ τι μετατρέποι’ οὔδ’ ἀλεγίζω, εἰ τ’ ἐπὶ δεξὶ ὦσι πρὸς ἥω τ’ ἥλιον τε, εἰ τ’ ἐπ’ ἄριστηρα τοῖ γε κτλ.

Od. 16. 97 κασιγνήτους... οἰσὶ περ ἀνήρ μαρναμένουι πέποισε καὶ εἰ μέγα νείκος ὄρηται.

If the principal Verb is a Future (or implies reference to the future), the pure Subj. with ει indicates that the supposed occasion is indefinite,—one that happens repeatedly, or at any time, or may not happen at all; so II. 1. 340 εἰ ποτε δὴ αὐτῇ χρειῶ ἐμεῖο γένηται κτλ.; 12. 245 εἰ περ γάρ τ' ἄλλοι γε περικενωμέθα πάντες κτλ.; Od. 1. 204 οὖν εἰ πέρ τε σιδήρεα δέσματ' ἔχροι. This form is naturally employed by a speaker who does not wish to imply that the occasion will actually arise: thus in—

II. 12. 223 ὡς ἡμεῖς εἰ πέρ τε πύλας καὶ τείχος Ἀχαϊῶν ῥηζόμεθα σθενεὶ μεγάλῳ, εἶξοσι δ' Ἀχαίοι, οὐ κόσμῳ παρὰ ναόφυι ἐλευσομέθεν αὐτὰ κέλευθα

Polydamas is interpreting an omen which he wishes to remain unfulfilled. Similarly II. 5. 248 εἰ γ' οὖν ἐτέρος γε φύγησι: II. 22. 86 εἰ περ γάρ σε κατακτάτη, οὐ δ' εἴ ἐγώ γε καλύσομαι εἰ λεξέσοσι: Od. 5. 221 εἰ δ' αὐ τις ράγησι θεῶν κτλ.: Od. 12. 348 εἰ δὲ χολοσάμενός τι... νη ἐθέλη ὀλέσαι κτλ. The object of the speaker in these examples is to treat the supposed case as imaginary or unpractical.

(6) The Subj. with κεν or ἂν indicates that a particular future occasion is contemplated: hence—

II. 4. 353 δὲ τε ἠδὲ καὶ καὶ καί κέν τοι τὰ μεμήλη.  
11. 404 μέγα μὲν κακὸν (sc. ἐσται) αἱ κε φέβωμαι.  
24. 592 μὴ μοι... σκυφιανέμεν, αὐτὶ κε πύθηαι κτλ. 
Od. 2. 218 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκοῦσο, 
7. 246 ἡ τ' ἄν τρυχόμενός περ ἐτί τλαίρην ἐναυτῶν.

II. 112 εἰ δὲ κε σύνηαι, τότε τοι τεκμαίρομ' ὀλεθρον  
(I prophesy your destruction).

So, though the Verb of the governing Clause is a Present—

II. 6. 442 αἰδέομαι Τρώας καὶ Τριώδας ἐλκεσεπέλους,  
αἰ κε κτλ. (=I fear what they will think if &c.).

8. 477 σέθεν δ' ἐγὼ οὖν ἀλεγίζω  
χωμένης, οὖν εἴ κε τὰ νείλατα πείραθ' ἱκναι  
=I do not care for you, (and shall not) even if &c.

Instances of κεν or ἂν in a sentence of general meaning are—

II. 3. 25 μάλα γάρ τε κατεσθλεί, εἰ περ ἄν αὐτῶν σεῦνονται κτλ. (even in the case when—, § 363, 1, υ).  
11. 391 ἡ τ' ἄλλος ὡτ' ἐμεῖο, καὶ εἰ κ' ὀλίγον περ ἐπαύργι,  
δὲν βέλος.πέλεται.

12. 302 εἰ περ γάρ χ' εὐρήσι παρ' αὐτόφι κτλ.
CLAUSES WITH EI.

293.] Final Clauses with ei. After a principal Verb expressive of the speaker's will (an Imperative, or First Person), a Final Clause may be introduced by ei ke or ἢν: as—

II. 8. 282 βάλλ’ οὖν ἐλάς ἐλάειν. 

II. 11. 791 ταῦτ’ εἶποις Ἀχιλῆι δαῖφρου εἰ κε πιθήται.

Od. 4. 34 δεῦρ’ ἵκόμεθ’ αἴ κέ ποιήμα Ζεῦ ταῦτη κτλ.

The effect of using ei (instead of ὦς or ἢνα) is to express some degree of uncertainty. The end aimed at is represented as a supposition, instead of being a direct purpose.

In the existing text the pure Subj. occurs only in II. 14. 165 δρόστη φαίνετο βουλὴ ἐλθεῖν, εἰ πῶς ἤθεραντο τῆ δ’, τε κεβ’ Χεία (where we should perhaps read Χείαν; or change Χεία ἐπὶ το ἥετε); and in Od. 5. 471 εἰ δέ κεν καταδρώθω, εἰ με μεθήμ’ ὤγος καλά κάματος, γλυκερός δ’ μοι ὑπᾶς ἐπέλθη, where the MSS. have the Opt. μεθέναι, ἐπέλθων. But if ἢν has sometimes crept in instead of ei, as is probable (§ 362) there may be other examples: as—

II. 22. 418 λίσσωμ’ ἀνέρα τούτον. ἢν πῶς κτλ.

Od. 1. 281 ἔρχεσθε πενούμενος πατρός δὴν οἰχομένου, ἢν τίς τοι εἰπήσῃ κτλ.

294. Object Clauses with ei. This term will serve to describe the form of Clause in which the supposition made by ei takes the place of an Acc. of the thing. It may be regarded as a special form of the Final Clause (cp. § 285, 2): thus II. 18. 690 ὦς ὅτε τίς τροχὸν .. περίστην οἱ δὲ θέρατ’ ‘tries in respect to the supposition that it will run,’ hence tries whether it will run: so—

II. 4. 249 ὁφρα λθήτ’ εἰ κ’ ὡμιν ὑπεροχῇ χεῖρα Κρονίων.

15. 32 ὁφρα λθή ἢν τοι χραίσαν κτλ.

that you may see whether it will avail. Note that the Subj. here has a distinctly future meaning, as in Final Clauses; the same words taken as a Conditional Protasis would mean if it has availed. So after εἰπείς, II. 7. 375 καὶ δὲ τοῦ’ [leg. το] εἰπέμεναι πακαμόν επος, αἴ κ’ ἑθέλωσι say the word supposing that they shall be willing (= ask if they will agree), II. 17. 692 εἰπείς, αἴ κε τά-χιστα νέκων επί νήμα σώσῃ: and οὖδα in the phrase τίς οἴδ’ εἰ κεν who knows but (II. 15. 403., 16. 860, Od. 2. 332), and οὐ μᾶν οἴδ’ εἰ (II. 15. 16).
The use of the *Accusativus de quo* (§ 140, 3) should be noticed; especially after ὅσα, anticipating the Clause with ἐι: as—

II. 8. 353 ἀφρον ἢν ἀρετῆν διαεισεται ἐι κ’ ἐμὸν ἔγχος μείην ἐπερχόμενον

meaning 'he will know as to his prowess whether it will enable him to withstand my spear.' So Od. 22. 6 σκοπῶν ἄλλων ... εἰσο-

μαί α’ κε τόχωμι (cp. § 140, 3, δ).

In one place the Clause with ἐι serves as explanation of a Neuter Pronoun in the *Nominaive*:

II. 20. 435 ἀλλ’ ἦ τοι μὲν ταῦτα θεών ἐν γοῦναυι κείται, ἐι κέ σε χειρότερός περ ἐων ἀπὸ θυμόν ἐλωμαύ.

295.] The *Subj. with ὅσ εἰ* occurs in a single place only, viz.—

II. 9. 481 καὶ με φιλησ’ ὅσ εἰ τε πατήρ ὑν παίδα φιλήσῃ.

Here the assumption εἰ .. φιλήσῃ is made for the purpose of comparison. Thus the meaning is nearly the same as with ὅσ ὅτε (§ 289, 2), and the Clause is essentially Conditional.

296.] ἐπεὶ with the *Subj.*. The use of ἐπεἰ implies that the action is prior in time to the action of the principal Clause; hence Clauses with ἐπεἰ properly fall under the definition of the Conditional Clause. A pure Subj. after ἐπεἰ is found in four places, one a gnomic passage, Od. 20. 86 ἐπεὶ ἄρ βλέφαρ’ ἀμφικαλύψῃ (sleep makes men forget everything) when it has spread over their eyelids; the other three in similes, viz. II. 11. 478., 15. 363, 680. In II. 16. 453 the best MSS. give αὐτάρ ἐπεὶ δὴ τὸν γε λίπη πυρχῇ τε καὶ αἰών, τέμπευ οὐν κλλ., others ἐπεὶ δὴ. The pure Subj. implies that the command is meant to be general in form: cp. § 292, a.

κεφ or ἀν is invariably used when the principal Verb is future. It is also found after a Present, and even in similes: e.g.—

II. 2. 474 τοὺς ὦ ὅσ τ’ αἰτῶλια πλατέ’ αἰγὼν αἰτῶλοι ἄνδρες ἰδία διακρίνουσιν, ἐπεὶ κε νομῷ μυγώσων.


Regarding ἐπεὶ κε(ν) in this use there is the same question as with ὅσ κε (§ 283). Out of 10 instances there is only one in which the form κεφ appears, viz. II. 21. 575 ἐπεὶ κεφ ὅλαγμον ἀκούσῃ, and there Zenodotus read κωνιλαγμόν, which is strongly supported by the metre (§ 367, 2). Thus there is the same reason as before for supposing that κε is often merely a corrup-
tion of τε. The use of ἐπιεῖ τε is sufficiently established in Homer (§ 332).

The form ἐπιν is open to doubt on other grounds, which it will be better to discuss in connexion with other uses of the Particle ἄν (§ 362).

297.] πρὶν with the Subj. In general, as we have seen (§ 236), πρὶν is construed with an Infinitive. If, however, the event is insisted upon as a condition,—the principal Verb being an Imperative or emphatic Future,—the Subj. may be used; as—

Π. 18. 134 ἀλλὰ σὺ μὲν μὴ πο καταδύσεο μῶλον Ἄρηος πρὶν γ’ ἐμὲ δεῦρ’ ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἵθηται

do not enter the battle before you see me coming hither.

Od. 10. 174 ὧ φίλοι, σὺ γὰρ πρὶν καταδύσουμεθ’ ἀχνύμενοι περ eis Ἀδασ δόμων πρὶν μόρσιμον ἡμαρ ἐπέλθῃ.

So II. 18. 190., 24. 551, 781, Od. 13. 336., 17. 9. The Subj. is used in these examples without κεν or ἄν, because it is not meant to lay stress on a particular occasion when the condition will be fulfilled. When such an occasion is contemplated Homer sometimes uses πρὶν γ’ ὄν ἄν before the time when (Od. 2. 374., 4. 477): επ. II. 16. 62 σὺ πρὶν μηνυθὼν καταπανοῦμεν, ἀλλ’ ὀπότ’ ἄν κτλ.

The use of πρὶν ἄν with the Subj. is post-Homeric.

It is evident that a conditional Clause of this kind can only occur after a negative principal Clause. ‘Do not do this before I come’ makes my coming into a condition, and a condition which may or may not be realised: but ‘do this before I come’ is merely a way of fixing the time of doing.

This construction is usually explained from Parataxis: thus it is held that in II. 24. 551 ὁδὲ μὲν ἀνατησεὶς πρὶν καὶ κακὸν ἀλλο πάθρασα stands for—

ὁδὲ μὲν ἀνατησείς πρὶν καὶ κακὸν ἀλλο πάθρασα,

you will not raise him, sooner shall you suffer passing into ‘you will not raise him before you suffer.’ So Sturm (p. 26), and Goodwin (§ 624). But (1) this use of the Subj. in a Principal clause without κεν or ἄν, whether as a Future (§ 275, b) or as an Imperative, is not Homeric, and therefore cannot be used to explain a use which is only beginning in Homer. And (2) the change from you will not raise, you will suffer before you do to you will not raise before you suffer is not an easy one: it involves shifting πρὶν as an Adverb from one clause to another. Above all (3) it is probable that the new construction of πρὶν with the Subj. was directly modelled on the existing use with the Inf.: that is to say, πρὶν πάθρασα simply took the place of πρὶν παθέων when a more definite conditional force was wanted. This is confirmed by the analogy of the later change to the Indic.: thus in Aesch. P. V. 479 πρὶν γ’ ἐγὼ σφιν ἔδειξα is used instead of πρὶν ἐμὲ δεῖξαι because the poet wishes to make the assertion ἔδειξα. So with the transition from the Inf. to the Indic. after ὡστε (Goodwin, § 585): the finite mood is not a survival of parataxis, but is used when the Infinitive is not sufficiently positive.
298.] Subjunctive after a Secondary Tense. The rule in Homer is that the Subj. is not used in a Subordinate Clause to express a past purpose, condition, &c. It may be used however (1) when the governing Verb is a 'gnomic' Aorist:—

II. 1. 218 ὃς κε θεὸς ἐπιπελῆθηται μάλα τ' ἐκλυνον αὐτῷ.

Od. 20. 85 ὃ γὰρ τ' ἐπέλησεν ἅπαντων ἑσθλῶν ἢδε κακῶν, ἐπεὶ ἄρ Βλέφαρ' ἀμφικαλύψῃ.

Or an Aor. used to express a general denial, as—

Od. 10. 327 οὐδὲ γὰρ οὐδὲ τις ἄλλος ἄνηρ τάδε φάρμακ' ἀνέτλη, ὃς κε πῆ κτλ. (cp. Od. 12. 66).

Or in a simile, as II. 4. 486 ἐξέταμ', ὅφρα ἵππῳ κάμψῃ κτλ.

Further (2) if the action expressed by the Subordinate Clause is still future at the time of speaking; as—

II. 5. 127 ἄλλῳ δ' ἀδ' τοι ἀπ' ὅφθαλμῶν ἔλον ἢ πρὶν ἐπῆν, ὅφρ' εῦ γιγνώσκης ἤμεν θεῶν ἢδε καὶ ἀνδρα
I have taken away the mist—that you may know ὅν.

7. 394 καὶ δὲ τόδ', ἵψαγεν εἰπέν τίπος, ἀδ' ἐθέλητε κτλ.

18. 189 μήτηρ δ' οὖ με φληγ' πρὶν γ' εἶα θωρησεθαι πρὶν γ' αὐτὴν . . ὁδοι (before I shall see her ὅν).

Od. 11. 434 οἱ τε κατ' ἀνάχος ἔχειν καὶ ἐσομένην ὁπλίσω θηλυτέρησι γυναξί, καὶ ἦ' εὐεργὸς ἔρωι.

So II. 9. 99., 20. 126., 24. 781. In these places the governing Verb is generally to be translated by the English Perfect with have (cp. § 73).

The real exceptions to this rule are not numerous, and may be due in several cases to alteration of the text through the influence of the later usage. The reading is uncertain (e.g.) in—

Od. 14. 327 τὸν δ' ἐς Δωδώνην φάτο βῆμεναι ὅφρα θεῶ (=19. 296) ἐκ δρυὸς ὑψικόμου Δώδου βουλήν ἐπακούσῃ, where the Subj. was read by Aristarchus, the Opt. ἐπακούσαι by Aristophanes and Herodian. Again in—

Od. 10. 65 ἦ μὲν σ' ἐνυκέως ἀπεπέμπομεν, ὅφρ' ἄν ἢκην the best MSS. have ἢκην, but others have ὅφρ' ἄν ἢκοίν and ὅφρ' ἄφικοι. See also II. 15. 23, Od. 15. 300., 22. 98: and cp.—

II. 5. 567 μή τι πάθοι, μέγα δὲ σφας ἀποσφῆλει 15. 598 ἐμβάλοι . . Θέτιδος δ' ἐξαίσιον ἁρν ἰπέκρηνειειν.

In these places the MSS. generally have πάθη, ἐμβάλη: but the Opt. in the clause following has led the editors to adopt πάθοι, ἐμβάλοι.

Other places where the Subj. is contrary to the rule now laid down are II. 13. 649., 14. 165., 16. 650 (see La R.), 19. 354., 24. 586, Od. 9. 102., 10. 24., 16. 369., 17. 60., 22. 467. In all
the Opt. may be substituted without affecting the metre; and when we consider the number of places where the MSS. vary between Subj. and Opt. forms, we can hardly doubt that it would generally be right to make the change.

The Homeric rule is observed by Plato (see Riddell, Dig. §§ 90, 91), but not by Attic writers in general.

The Optative in Simple Sentences.

299.] The uses of the Optative in Simple Sentences range from the expression of a wish on the part of the speaker to the expression of mere supposition, or admission of possibility.

Without κεφ or αὖ the Optative may express—

(a) Simple wish or prayer: as—

Π. 1. 42 τίσειν Δαναοὶ ἐμὰ δόκρα σοὶ βέλεσσι.

Od. 1. 403 μὴ γὰρ ὃ γ' ἐλθοι κτλ. never may he come &c.

Regarding the Opt. of wish with εἰ or αἲ, εἰδε, αἴδε, &c., see § 311.

(b) A gentle or deferential Imperative, conveying advice, suggestion, or the like: as—

Π. 4. 17 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἥδυ γένοιτο, ἥ τοι μὲν οἰκεῖοτο πόλις Πράμοιο κτλ. (=I presume the city is to remain inhabited).

Od. 4. 735 ἀλλὰ τὶς ὀτρηρῶς Δολίου καλέσει γέρωντα (as we say, would some one call &c.).

18. 141 τῷ μὴ τίς ποτε πάμπαν ἀνὴρ ἀΘεμίτιος εἰς, ἀλλ' δ' ἐν συγῇ δῶρα θεῶν ἔχοι

I would have a man not be lawless, but &c.

Note especially this use of the Second Person, as in—

Od. 4. 193 πλοίου μοι πραγματεύεται: so in the formal phrase ἃ πάνυ μοι τι πιθοῦ (Π. 4. 93, &c.).

Π. 11. 791 ταύτ' εἴποις Ἀχιλῆι suppose you say this to Achilles.

Od. 15. 24 ἀλλὰ σὺ γ' ἐλθών αὐτὸς ἐπιτρέψεις ἔκαστα.

Π. 3. 406 ἢκο παρ' αὐτοῦ λόγα, θεῶν δ' ἀπόεικε κελεύθου, μηδ' ἐτι σοῦτι πόδεσσιν ὑποστρέψεις 'Ολυμπών.

Hence in Π. 1. 20 we should read (with the best MSS.) παῦδα δ' ἐμοὶ λύσαιε (not λύσαί τε, Wolf's conjecture).

(c) Rhetorical wish, implying willingness, or indifference to the happening of some evil: as in imprecations—

Π. 2. 340 ἐν πυρὶ δὴ δουλαὶ τε γενοίτο μῆδα δ' ἀνδρῶν.

6. 164 τεθναῦς, ὃ Προῖτ', ἥ κάκτανε Βελλεροφόντην

(=I care not if you were dead, unless you &c.).

Od. 7. 224 ἵδοντα μὲ καὶ λῖποι αἴών κτησὶν ἐμὴν κτλ.

(=I am content to die when I have seen &c.).
(d) Concession or acquiescence:—

II. 21. 359 ἀν' ἐρίδος, Τρώας δὲ καὶ αὐτίκα διὸς Ἀχιλλεὺς ἀστερὸς ἐξέλάσει (cease strife, and I consent that δς.).

Od. 1. 402 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῦς ἀνάσσοις.

2. 232 ἄλλα αἰεὶ χαλεπός τ' ἐς καὶ αὐθύλα ἰέζοι (i.e. he may as well be unjust as just).


The following are instances of the First Person used in this way:—

II. 15. 45 αὐτὸς ὁ καὶ κέλυφ ἐγὼ παραμυθησάμην I am willing to advise him (a concession).

So II. 4. 318 μᾶλα μὲν τοῖς ἐγὼν ἔθελοι μικραί, but some MSS. have μὲν κεν.

II. 23. 150 νῦν δ' ἔτει οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν, Πατρόκλω ἡρωὶ κάμνην ὀπάσαιμι φέρεσθαι since I am not to return, I may as well &c.

Od. 16. 383 ἀλλὰ φθέωμεν ἐλύτην ἐπ' ἀγροῦ νόσφι πόληνος ἢ ἐν ὄδω, βιότον ὁ αὐτοὶ καὶ κτήματ' ἔχομεν ἀπασάμενοι κατὰ μούραι ἐφ' ἡμέας, οἰκία δ' αὐτὲ κέλυνυ μητέρι δοῖμεν ἔχεων ἢδ' ὅς τις ὀπτύιοι.

Here what the Suitors are to do for themselves is put in the Subj., what they do or allow to be done for Penelope in the Opt.

Compare Ἡδ. 7. 5. 4 τὸ μὲν νῦν ταῦτα πρήγματα τὰ περ ἐν χεραὶ ἔχεις, ἤμερώσας δὲ Αἰγυπτίων τὴν ἐνδερίσασαν στρατηλάτες ἐπὶ τὰς Ἀθήνας, i.e. 'I consent to your doing what you have in hand, but when it is done, march against Athens.'

(e) Strong denial is sometimes implied, under the form of deprecation, by the Opt. with μὴ: as—

Od. 7. 316 μὴ τοῦτο φίλον Διὸ πατρὶ γένοιτο let us not admit that this is the will of father Zeus.

22. 462 μὴ μὲν δὴ καθάρω θεανάτῳ ἀπὸ θυμῶν ἐλοίμην.

(f) Admission of possibility, i.e. willingness to suppose or believe that the thing will happen. This use is rarely found without κεν or ὅ: an instance is—

Od. 3. 231 μὲν ἵνα ἴδῃς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σασάι. This is said as a concession: 'we men must allow that a god can save even from afar.' So perhaps II. 10. 247, 557: also—

II. 15. 197 θυγατέρεσων γὰρ τε καὶ νίκω θέλετον ἐη ἐκλ. Here the Opt. is in contrast to the preceding Imper. μὴ τί με δειδισόεσθω: 'let him not threaten me; for his own children it may be well enough that he should scold.' Other instances are negative, viz.—

II. 19. 321 οὐ μὲν γὰρ τι κακῶτερον ἅλλο πάθομι.
300. [With *kev* or *av* the Optative does not express *wish* (which is essentially unconditional), or even direct *willingness* on the part of the speaker, but only *willingness to admit a consequence*: hence expectation in view of particular circumstances: *e.g.*—]

II. 1. ιοο τότε *κεν μιν ἱλασάμενοι πεπίθουμεν*

then we may expect to appease him and gain grace.

The character of a Clause of this kind depends chiefly on the manner in which the condition is indicated. The following are the main points to be observed:—

(a) An Opt. with *kev* or *av* often follows an independent Clause with a Future, Imperative, &c.:—

II. 22. ιοθ δς ἐρέονσιν, ἐμοὶ δὲ τότ' ἄν πολὺ κέρδιον εἰη κτλ.

Od. 10. 269 φεύγωμεν' ἐτι γάρ κεν ἀλύγαιμεν κακῶν ἦμαρ.

II. 3. 41ο' κείσε δ' ἔγων ὃν εἰμι, πεμεσητόν δὲ κεν εἰη.

(b) Or the preceding Clause may contain a *wish*:—

II. 7. 157 εἰδ' δς ἤβωμαι, βίη δὲ μοι ἐμπέδους εἰη·

τῷ κε τάχ' ἀντήσειε κτλ.

Cp. II. 4. 93 (where the preceding Opt. is a gentle Imper.)

(c) The case supposed may be in past time, so that the Optative expresses what *would have* followed on an event which did not occur: *e.g.*—

II. 5. 311 καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Ἀλειας,

εἰ μὴ ἄρ' ἄδι νόσης κτλ.

Od. 5. 73 ἐνθά κ' ἐπείτα καὶ ἄθανάτος πέρ ἔπελθον

*θησαυρὸς ίδον.*

So II. 2. 81, 3. 220, 4. 223, 429, 539, 5. 85, 311, 388, 12. 58, 13. 127, 343, 15. 697., 17. 70, 366, 398, Od. 7. 293., 13. 86. This use of the Optative is confined to Homer, and is chiefly found in the Iliad.

A somewhat similar idiom occurs in Herodotus; *e.g.* Hdt. 1. 2 εἰπόν τοι δ' ἄν

οὗτοι Κρήτες 'these may have been Cretans' (=probably were), 7. 18ο τάχα δ' T
OPTATIVE.

The case supposed may be vague or imaginary:

II. 8. 143 ἀνὴρ δὲ κεῦ ὅπει ρ ὁ ἔδος νόου εἰρύσσατο,

where the emphatic ἀνὴρ suggests a condition: if a man, he cannot &c.; cp. Od. 4. 78., 23. 125, also—

Od. 12. 102 πλησίων ἄλληλων καὶ κεῦ διοιστεύσειας

one may (on occasion arising) shoot an arrow across.

It is natural that an admission that something may happen should generally be made more or less in view of circumstances, given or supposed. Hence the use of κεῦ or ἄν in with an Opt. of this force became the prevailing use, and exceptions are rare, even in Homer.

The principal clause or Apodosis of an ordinary Complex Conditional Sentence belongs to this head. It is erroneous, however, to regard the varieties now explained as complex sentences with the Protasis understood. In this, as in some other cases, the complex is to be explained from the simple, not vice versa.

In some instances the Opt. with κεῦ appears to be concessive (expressing willingness). Delbrück (Synt. Forsch. I. p. 200) gives as examples—

II. 22. 252 οὐν αὐτὲ μεθυμὸς ἄνηκε

στήμεναι ἄντια σειώ· ἔλοιμι κεῦ ἣ κεῦ ἄλοιν.

Od. 8. 570 τὰ δὲ κεῦ θεὸς ἣ τελέσειεν

ἡ κ’ ἀτέλεστ’ εἶθ, ὅς οἱ φίλου ἐπλέαυ θυμῶ.

To which may be added Od. 14. 183 ἣ κεῦ ἄλοιν ἣ κεῦ φύγοι κτλ. (but II. 13. 486 is different). Possibly the use of κεῦ in these places is due to the opposition made between the two alternatives: cp. § 285, 3, b, § 286, and § 289, 2, b.

II. 24. 618 ἄλλ’ ἄγε δή καὶ ναῖ μεδόμεθα, δὶς γεραίε, σὶτοὺ ἐπειτά κεῦ αὐτὲ φίλου πάτα κλαλούσθα.


Also Od. 16. 391., 21. 161. But these instances need not be separated from others in which expectation rather than concession is recognised. We may notice as on the border between the two meanings—

(a) Uses of the First Person (esp. in the Odyssey): e. g.—

Od. 15. 506 ἡθεῖν δὲ κεῦ ὑμῖν ἄθοπαροιμον παραδείμην.

22. 262 ὅ φίλοι, ἥνδι μὲν κεῦ ἔγων ἐποιμι καὶ ὑμῖν κτλ.

16. 304 ἄλλ’ οἶοι σό τ’ ἐγό τε γναωκόν γνώμεν ἵθυν, καὶ κε τε θέν ὑδόων ἀνδρῶν ἔτι πειρεδείμεν.
14. 155 πρὶν δὲ κε, καὶ μάλα περ κεχρημένος, οὐ τι δεχομένην.

(β) Negative Clauses, with the Second Person:—

II. 14. 126 τῷ οὐκ ἂν με .. φάντες μὴθον ἄτιμονται
I do not think you will (I expect you not to) Νο.

Od. 20. 135 οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιου αἰτώμοι.
So II. 2. 250 τῷ οὐκ ἄν βασιλῆς άνά στόμι' ἔχων ἀγορεύοις is to be understood as ironical courtesy (you will not if you are advised by me). This, again, when turned into a question yields another form of polite Imperative; as II. 3. 52 οὐκ ἄν δῇ μείνειας will you not await? So II. 5. 32, 456, 10. 204, Od. 6. 57, 7. 22.

The fact that οὐ is the negative Particle in all these instances shows that the Optative is grammatically more akin to a Future than to an expression of wish. So far as wish is intended, the use is a rhetorical one, implying what it does not directly express, like the similar use of the Future Indicative in Attic.

It will be seen that, except in one or two rare Homeric uses of the pure Opt., the usage of the Opt. in independent Sentences is nearly the same in Homer as in later Greek.

Optative in Subordinate Clauses.

301.] The classification which has been followed in discussing the Subordinate Clauses with the Subjunctive will also be the most convenient in the case of the Optative. Indeed there is so close a parallelism between the uses of these two Moods that little is now left to do except to take clauses of the several types already analysed, and show in each case the difference which determines the use of one Mood rather than the other.

The reason for using an Optative will generally be found in the circumstance that the governing Verb is incompatible with a subordinate clause expressing either the will or the assured expectation of the speaker. If the occasion to which the whole sentence refers is past, or is a mere possibility, or an imaginary case, these two meanings of the Subjunctive are generally out of place—and we can only have the Mood which expresses a wish, or an admission of possibility. Hence it is a general rule—to which however we have found important exceptions (§ 298)—that the Optative must be used when the principal Verb is an Optative, or one of the Secondary Tenses.

302.] Clauses with ἕν—ἥν. The Optative in the Homeric examples is generally to be explained as the translation of the Subjunctive into oratio obliqua; that is to say, it expresses a doubt or deliberation thrown back into the past.
Thus (a) we have past deliberation in—

II. 16. 713 δίδε γὰρ ἦδε μάχοντο κατὰ κλάονον ἄντις ἐλάσσας, ἢ λαός ἐστι τείχος ὄμολος ἀλήναι

he debated—should he fight &c., or should he call to the people &c.: so II. 1. 189., 5. 671, Od. 4. 117., 6. 141., 10. 50, &c.

(6) Past doubt is less common: the examples are—

Od. 4. 789 ὅμαλὼν η̂ ο̂ ο̂ δανατον φύγοι νῦς ἄμυμων

η̂ δ̂ γ̂ ὑπὸ μνηστήρων ὑπερφάλλουσι δαμείη.

I. 304 συμβάτως πειρητῇς ν

η̂ μην ε̂ τ̂ ἐνδυκέος φιλεῖν μείωσι τε κελεύοι

αὐτού ἐνι σταθμῷ, ἢ ὀτρύνειε τάλυδε

Ulysses tried the swineherd—whether would he still be hospitable and bid him stay, or &c.

In this use we once find κεν—κεν, viz. Od. 15. 300 ὅμαλὼν η̂ κεν δανατον φύγοι η̂ κεν άλοιπ (La Roche reads άλωρ).

303.] Clauses with μή. These are of two kinds, answering to the similar Clauses with the Subj. (§ 281):—

(1) Final Clauses: a single example will suffice:—

II. 5. 845 δὴν "Αἴδος κυνέων μη μυν 'ἰδοι δῆμωμος Ἀρης

(so that) Ares should not see her.

(2) Object Clauses, with Verbs of thinking, &c.:—

II. 21. 516 μέμβλετο γάρ οἱ τείχος ἐξομήσατο πόλεος,

μη Δαναοί πέρσεια (his care was that) the Greeks should not &c.: so Od. 16. 179., 19. 390.

Od. 21. 394 πειρώμενος ἐνθα καλ ἐνθα

μη κέρα ἵπτε ἐδοιεν ἀποχαράζον ἄνακτος

to see that worms should not have eaten it.

So in the common use with Verbs of fearing: as II. 18. 34 δείδε γάρ μη λαμόν ἐπαμίσθης he feared lest &c. But in—

II. 9. 244 ταῦτ' ἀνῶς δείδοικα κατὰ φρένα μη οἱ ἀπειλᾶς ἐκτελέσασι θεοί, ἢμιν δὲ ὃν αἰχμόν εἴη κτλ.

the Subj. is used for the immediate object of the fear (the governing Verb being a Perfect), and the Opt. for the more remote event: see § 304, a. The true reading however may be εἴη, a Subj. like μετ-εἰω (II. 23. 47).

These Object Clauses may be regarded as the negative forms answering to the Clauses expressing past deliberation. As in the corresponding uses of μή with the Subj. and Opt. in principal Clauses (§ 278), the Mood is never qualified by κεν or ἄν.

304.] Relative Clauses—Final and Object. Sometimes the Opt. in a Relative Clause is used precisely as in an independent sentence; the wish or supposition being expressed from the
speaker's present point of view, not subordinated to the point of view fixed by the governing Verb. Thus in—

Od. 4. 698 ἄλλα πολὺ μειζόν τε καὶ ἄργαλεωτερον ἄλλο μυηστήρες φράζουται, δ᾽ μὴ τελέσειε Κρονίων

we have an independent parenthetical wish: and in—

II. 3. 234 νῦν δ᾽ ἄλλους μὲν πάντας ὅρω .. οὐς κεν ἐδ' γνώσιν κτλ.

5. 303 (= 20. 286) μέγα ἔργου, δ᾽ οὐ δύο γ᾽ ἄνδρε φέροιεν

a parenthetical expectation (§ 299, f.). In other places the Relative Clause is connected, by implication at least, with the action of the principal Clause, and expresses an intended or expected consequence. We may distinguish the following cases:—

(1) In Final Clauses—

(a) The choice of the Opt. shows want of confident expectation of the result intended:—

II. 1. 62 ἄλλ᾽ ἄγε δὴ τινα μάντιν ἐρείομεν ἦ ἱερή, ..

ὁς κ᾽ εἶποι κτλ. (with the view that he may tell: cp. 7. 342., 21. 336, Od. 5. 166).

7. 231 ἡμεῖς δ᾽ εἰμέν τούτοι οἱ ἂν σέθεν αὐτλάσαιμεν καὶ πολεῖς (= many of us are ready to meet thee).

Od. 10. 431

τι κακῶν ἵμερετε τούτοιν, Κύρκης ἐς μέγαρον καταβήμενα, ἦ κεν ἀπαντας ἦ σος ἡ λύκους ποιησεται ἦ λέοντας, οἱ κέν οἱ μέγα δόμα φυλάσσομεν καὶ ἀνάγκῃ.

Here ποιησεται (Subj.) expresses the immediate result, φυλάσσομεν the further and therefore (in the nature of things) less confidently asserted consequence.

In this group of Clauses the Opt. always takes κεν or ἂν (cp. the corresponding Subj., § 282).

(β) The Opt. with κεν is especially common after a principal Clause of negative meaning (in which case the consequence is necessarily matter of mere supposition): as—

II. 5. 192 ἵπποι δ᾽ οὐ παρέασι καὶ ἄρματα τῶν κ᾽ ἐπιβαίνῃ.

Od. 1. 253

ἡ δὴ πολλῶν ἀπουχομένου Ὀδυσσῆος δεύτη, δ᾽ κε μυστήρισιν ἀναιδέσι χείρας ἐφελῆ.

5. 16 οὐ γάρ οἱ πάρα νῆς ἐπιρρητοί καὶ εὐαρτοί, οἱ κέν μιν πέμπτοιεν.

The pure Opt. occurs in II. 22. 348 οὐκ ἐσθ᾽ ὃς .. ἀπαλάλκοι.

(γ) The Opt. is used if the governing Verb is an Optative, or a Secondary Tense: e.g.—

II. 14. 107 νῦν δ᾽ εἰὴ δς τῆσδε γ᾽ ἀμείλινον μῆτιν ἐνίσποι.

Od. 6. 113 ὡς Ὀδυσσέως ἐγροτο, ἰδοι τ᾽ εὐώτιδα κούρην, ἦ οἱ Φαεύκων ἄνδρῶν πόλιν ἤγησατο.
Od. 5. 240 ἀνὰ πάλαι, περίκηλα, τα οἱ πλώουειν ἐλαφρῶς dry, such as would float.

(2) After Verbs that express asking or finding out the Clause acquires the force of a dependent Interrogative, and so of an Object Clause:—

Od. 9. 331 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἀνωγον ὡς τες τολμήσειν κτλ. (for the man) who should зык.

II. 3. 316 κλήρους πάλλουν .. ὀπτότερος ἀφείη they cast lots for which of the two should throw.


So II. 6. 177., 10. 503, Od. 9. 88., 10. 101, 110., 19. 464. As to the form of the Relative Clause see § 267, 2, c.

The Dependent Interrogative properly so called is rare in Homer:—

II. 5. 85 Τυθέσθης δ' οὐκ ἂν γνωλης ποτέροισι μετελη.

Od. 15. 423 εἰρώτα δὴ ἐπείτα τίς εἶη καὶ πόθεν ἔλθοι.

17. 368 ἀλλήλους τ' ἐρέοντο τίς εἴη καὶ πόθεν ἔλθοι.

It is evidently akin to the Optatives with η—η which express past doubt (§ 302, b): τίς εἶη who he should be comes to mean who he should prove to be. Cp. the Subj. in the corresponding Clauses relating to present time (§ 280).

305.] Relative Clauses—Conditional. When the event to which the condition attaches is matter of wish or mere expectation, or is in past time, the condition is generally expressed by the Optative. Hence we find the Optative—

(a) With an Optative of wish in the principal Clause:—

II. 3. 299 ὀπτότεροι πρότεροι ὑπὲρ ὥρκια πημήνειν, ὥδε σφ' ἔγκεφαλος χαμάδος ρέοι ὡς ὑδε οἴνων.

Od. I. 47 ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτα γέ ῥέζοι.

(b) With an Optative of expectation:—

II. 9. 125 οὗ κεῖν ἁλῆις εἴη ἀνήρ ὧς τόσσα γένοιτο he will not be poor to whom such things come.

12. 228 ὥδε χ' ὑποκρίναιοι θεοπρότοι δς σάφα θυμῶ εἶδείη τεράων καὶ οἱ πειθολατο λαοὶ so will a diviner answer, who knows зык.

Od. 4. 222 δς τὸ καταβρόξειεν .. οὗ κεῖν ἐφημέρως γε βάλοι κατὰ δάκρυ παρεῖων.

The Opt. of the governing Clause may be itself subordinate:—

Od. 2. 53 ὡς κ' αὐτὸς ἐκδύσασται θυγατρα, δοιὴ δ' ψ' κ' ἔθελοι καὶ οἱ κεκαθρισμένοι ἐλθοι.
RELATIVE CLAUSES—CONDITIONAL.

(c) After a Present or Future, in one or two places where the time is purposely vague:

Od. 6. 286 καὶ δ’ ἀλλη νεμεσῶ, ἡ τύς τοιαῦτα γε βέζοι
   =I am ready to be angry with any other who δε.
19. 510 καὶ γὰρ δὴ κολτου τάχ’ ἐσσεται ἢδεος ὁρη,
   ὡν τινά γ’ ὅπνοι ἐλοι κτλ. (ἔλη Ἰα Ῥ.)

The Opt. avoids assuming that the case will ever occur.

The reading is very doubtful in II. 5. 407 ὦττι μάλ’ ὠδ ἰηαοὶς ὃς ἱανατοι ἰαξοτο, the Ambrosian and some others having ἵμαχται.

(d) When the principal Verb is in a past Tense; the Relative Clause generally expressing indefinite frequency, iteration, &c. as—

Il. 2. 188 ὅν τινα μὲν βασιλῆα καὶ ἔξοχου ἀνδρα κιχείη,
   τὸν δ’ ἀγανοίς ἐπέεσων ἐρημύσασκε.
15. 22 ὅν δὲ λάβομι βίπτασκου τεταγών κτλ.

Od. 22. 315 παύεσκον μνησθῆρας ὅτις τουαὐτά γε βέζοι.

In these uses, and generally, the Opt. is pure. Exceptions are—

Od. 4. 600 δάρων δ’ ὦττι κέ μοι δοῖς κειμήλιον ἐστω
   (where the Opt. may be substituted for the Subj. for the sake of courtesy, to avoid assuming the certainty of the gift),—

Od. 21. 161
   ἦ δέ κ’ ἐπειτα
   γῆμαιθ’ ὡς κε πλειστα πόροι καὶ μόρσιμοι ἐλθοι.

Clauses formed by a Relative and the pure Optative are strictly parallel to the Conditional Clauses formed by a Relative and the pure Subjunctive, such as χαφεί δέ μν ὡς τίς ἰθήρη, or βλετερον ὡς φεύγων προφίγγ (§ 283, a). In both groups of Clauses the reference is indefinite; but with the Subj. the instances must be thought of as future instances, and consequently the governing Verb must not imply that they are past or imaginary.

It may happen that the condition is expressed by the Subj. (because regarded as certain to be fulfilled), while the main action is uncertain, and therefore put in the Opt.: as—

Il. 14. 126 τῷ ὅνδ’ ἄν γε γένος γε κακὸν καὶ ἀπάλκιδα φάντες
   μῦδον ἀτιμήσατε πεφασμένον, ὥν κ’ ἐν εἰπ.ο. 
20. 250 ὁποίον κ’ εἵπησα ἐπος, τοιόν κ’ ἐπακούσας.

So with εἰ, as Od. 2. 218 εἰ μέν κεν ἄκούοσ, ἦ τ’ ἄν ταλιμ, cp. II. 104, 110, 12. 137. But the general rule is to let the subordinate Clause follow the Mood of the governing Verb: hence the so-called ‘Attraction’ of the Optative.

306.] Clauses with ὃς, ὃπως, ἵνα and the Opt. are either Final or Object Clauses (not Conditional in Homer, see the note at the end of this section).

(1) In Final Clauses the Opt. may be used either (a) to
indicate that the consequence is not immediate or certain (the governing Verb having a present or future meaning), or (b) because the governing Verb is an Opt., or (c) a Secondary Tense. Thus we have the Opt.—

(a) After a Present, &c. in the principal Clause; especially when the Clause bears a negative meaning (so that the occasion is necessarily imaginary):—

II. 1. 343 οἴδε τι οἴδε νοησαί ἀμα πρόσω καὶ ὅπλωσω, ὅπως οἱ παρὰ νυσὶ σὸνι μαχευτοί Ἀχαιοί.

(μαχέυτοι however is not a good Homeric form, and makes an intolerable hiatus: read probably μαχεύται, cp. § 326, 3).

Od. 2. 52 οἱ πατρὸς μὲν ἐς οἴκον ἀπερρίγατο νέεσθαι 'Ἰκαρίου, ὃς κ' αὐτὸς ἔδειψαντο θύγατρα.

But also after an affirmative Clause:—

Od. 23. 134 ἰγείσοθῳ φιλοπαλμονος ὅρχησμοί, ὃς κέν τις φαίν γάμον ἐμμεναι ἐκτὸς ἀκούων = so that any one who happens to hear may think ὅν.

12. 156 ἄλλε ἐρέω μὲν ἐγὼν ἵνα εἰδότες ἢ κε θάνωμεν ἢ κεν ἀλευάμενοι θάνατον καὶ κύρα φύγομεν (the Opt. of the less emphatic alternative, § 275, b).

17. 249 τὸν ποτ' ἐγὼν ἐπὶ νὴς ἐψυσέλμου μελαΐνης ἄξω τῇ' ἵθ' ἱθάκης, ἵνα μοι βλοτον πολυν ἀλφοι (ποτε indicates a distant occasion).

13. 401 κνυζάσω δὲ τοι ὅσε πάρος περικαλλε' ἐστε, ὃς ἄν αἰεικέλιος πάσι μνηστηρίου φανεῖται (so ἓ 297).

24. 532 ἵσχεσθε . . . ὃς κεν . . . διακρινθείτε (leg. διακρινθήτε ?).

(b) After an Optative, either of wish or of expectation: especially in the Odyssey, as—

Od. 14. 407 τάχιστα μοι ἐνδον ἑταῖροι εἰεν, ἵν' ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον.

15. 537 τῷ κε τάχα γυνῆς . . . ὃς ἄν τις σε . . . μακαράδοι.

So Od. 18. 369., 20. 81: and à forti or after an implied prohibition—

Od. 3. 346 Ζεὺς τῷ γ' ἀλεξῆσει . . . ὃς ὑμεῖς . . . κιοίτε Zeus avert that you should go ὅc.

(c) After a Past Tense—a use of which it is needless to give examples.

Regarding the use of κεν and ἄν, it is to be observed that—

1. The Opt. with ἵνα and ὅπως is always pure.

2. The Opt. with ὃς takes κεν or ἄν in a few places where there is clear reference to a single occasion, as in Od. 2. 52
307.] 'νε, ὀπως, ἵνα, ἥς, ὁφρα. 281

(quoted above), II. 19. 331, Od. 17. 362; and in the combinations ὑς ἐν τις (Od. 15. 538), ὑς κέν τις (Od. 23. 135).

(2) The corresponding Object Clause with ὑς and ὅπως is found (a) after Verbs of trying, considering how, &c. as—

II. 2. 3 ἀλλ' ὅ γε μερμήριζε κατὰ φρένα ὑς 'Ἀχιλήα τιμήσει' ὀδέσαι δὲ κτλ.

The reading τιμήσει is supported by Ven. A, which has τιμήσῃ (τιμήσῃ εὐστικὸν Schol. A. B.); all other authorities have τιμήσῃ, and all have ὀδέσῃ.

II. 9. 181 πειρᾶν ὅς πεπίθοιεν (bade them try how to persuade).

Od. 14. 329 ὅπως νοστήσει 'Ἰθάκης ἐς πίονα δήμον.

This reading is proved (against νοστῆσῃ of the MSS.) by the parallel Od. 19. 298 ὅπως νοστήσειεν φίλου ἐς πατρίδα γαῖαν. Cp. also Od. 9. 420, 11. 479.

In one place ὑς with the Opt. follows a Verb of saying, viz. in Od. 24. 237 (μερμήριζε) εἶπείν ὅς ἔλθοι καὶ ἑκοῦν 'ἐς πατρίδα γαῖαν to tell how he had come. This is the only Homeric instance of ὑς with the Opt. in oratio obliqua. The next is II. Ven. 215 εἶπεν δὲ ἐκαστα, ὅς ἐοὶ ἄδανατος κτλ.

An example of ὅπως and the Opt. with iterative meaning (nearly=ὅτε, § 308, 1, d) occurs in Hesiod, Theog. 156 καὶ τῶν μὲν ὅπως τις πρώτα γένοτο πάντα ἀποφράσακε. This use is to be classed as Conditional, like the corresponding uses of ὑς and ὅπως with the Subj., § 285, 3.

307.] Clauses with ἥς (ἥς) and ὁφρα. These also are Final in character: i.e. the Conjunction has the meaning till the time that, hence (commonly) in order that,—not while, so long as.

The notion of time is distinct in—

Od. 12. 437 νοσεμένοις ἥχομυν ὅφρ' ἑξεμέσεις ὅπωσ
until it should vomit forth again (so 12. 428., 20. 80).

Od. 23. 151 ἐρυνθαὶ μέγα δῶμα διαμπερὲς ἱὸς ἱκώτο
until he should come (so 5. 386., 9. 376).

It is indistinct, or lost, in the ordinary use of ὁφρα, as—

II. 6. 170 δεῖξαι δ' ἴμὼγει δ' πενθερῷ ὅφρ' ἀπόλοιτο.

Od. 12. 427 ἦθε δ' ἐπὶ Νότος ἄκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὁφρ' ἐτί τὴν ὀλοῦν ἄναμερήσαιμι Χάρυβδιν
to the end that I should measure again ὅτε.

and with ἥς in Od. 4. 799 πέμπε δὲ μν. ἤς Πηνελόπειαν
παύσειε κλαυθμοῖο, and other places in the Odyssey (5. 386., 6. 80., 19. 367).

The corresponding form of Object Clause with these Conjunctions may be traced in one instance of each, viz. II. 4. 465 λειν-μένοις ὁφρα τάχιστα τεύχεα συλήσεις, and Od. 19. 367 ἄρωμεν ὅς ἱκώ. Here, after a Verb of wishing, the meaning until passes into the simple that.
With ἐως and ὅφρα the Opt. is nearly always pure: but we have ὅφρα ἐν in Od. 17. 298 (until), 24. 334: and ἐως κεν in—

Od. 2. 77 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσομέθα μύθῳ χρήματ' ἀπαντήσουσες, ἐως κ' ἀπὸ πάντα δοθῆναι

where there is a stress on the particular time contemplated. So—

II. 15. 69 έκ τοῦ δ' ἂν τοι ἐπείτα παλιώξῃν παρὰ ἐνήων αἰέν ἐγώ τεῦχομι διαμπερέος, εἰς δ' κ' Ἀχαιοὶ Ἰ'λιον αὐτῶ τέλοιεν (the only instance with εἰς δ').

The similar uses of ἐστε, ἄχρι, μέχρι are post-Homeric.

The chief instance of ὅφρα with an Opt. following a Fut. or Subj. is II. 7. 339 πύλας ποιήσωμι .. ὅφρα .. ἄδω εἴη. But the example is open to doubt, partly because there may be a Subj. θῆ (see § 80), partly because the line also occurs (7. 349) where the governing Verb is an Imperfect, and it may have been wrongly inserted in v. 339. In other places—as II. 7. 72, Od. 5. 378., 15. 51., 22. 444—where some editions have Opt. forms, the Subj. is to be restored. It is true that the Opt. is found after the Future with other Conjunctions, to express remonence or uncertainty; but a word which literally means till the time that could not naturally be used to express a remote end or consequence.

308.] Clauses with ὅτε, ὅποτε, &c. Most Clauses of this kind are essentially—

(i) Conditional. The Verb of the principal Clause may be—

(a) An Optative of wish: as—

II. 21. 428 τοιούτω τοῦ πάντας, ὅσοι Τράγεσιν ἄρωγοι, εἰεν ὅτε' Ἀργελείουσι μαχαλατο (cp. II. 18. 465, &c.).

(b) An Optative of expectation: as—

Od. 13. 390 καὶ θερηκοσσίων ἐγὼν ἀνδρεσίν μαχομην σὺν σοι, πάττα πέλα, ὅτε μοι πρόφρασσ' ἐπαρηγοῦς.

II. 14. 247 ζηνδος δ' οὔκ ἂν ἐγὼγε Κρονίονος ἂσσον ἰκολμην, οὔδε κατευνησαμ' ὅτε μὴ αὐτός γε κελεύοι.

(c) A Future: in one place, viz. II. 13. 317 αἰπ' οί ἐσοσταίν .. νῆσας εὐπρῆσιν ὅτε μὴ αὐτός γε Κρονίων ἐμβάλλοι κτλ., where the speaker does not wish to imply the fulfilment of the condition.

In Od. 24. 343 ἐνθα δ' ἂν σταφολάλ παντοῖα ἐσιν, ὅποτέ δη Διὸς ἄρρα ἐπίβρεσιαν the Present ἐσιν is open to suspicion, because all the rest of the description is in the past tense; with which the Opt. is in harmony.

In II. 4. 263 ἐστήκ' ὃς περ ἐμεί, πιέειν ὅτε θυμὸς ἄνωγοι the Opt. is read by most MSS. It may be regarded as an Opt. of the remote event (§ 305, c), depending on πιέειν, which is an Inf. of προῦσε (Goodwin § 555). But La Roche reads ἀνάγμη.

(d) A Past Tense, generally of an event which happens repeatedly or habitually, as—

II. 1. 610 ἐνθα πάρος κομμάθ' ὅτε μιν γλυκὺς ὑπνὸς ἰκάνοι.
21. 265 ὅσοικι δ' ὀρμήσειε κτλ. as often as he started ἄν.

Od. 8. 87 ἤ τοι ὅτε λήξειεν . . . ἔλεσκεν (iterative).

So with ὅτε after πρὶν, in II. 9. 486 οὐκ ἐθέλεσκες . . . πρὶν γ' ὅτε ἄσωμι = you would only . . . when ἄν.: cp. § 297.

In these cases the Opt. after a past tense answers to the pure Subj. after a Present, § 289, 2, a. In one place the Opt. with ὅτε represents the Subj. with ὅτε κέν, viz. in Od. 20. 138 ἄλλ' ὅτε δὴ κολτοῦ καὶ ὑπνοι μυμνήσκοιτο, ἡ μὲν δέμιν' ἀνωγεν ὑποτορέσαι ὁμοίους bade them spread the couch against the time when he should bethink him ἄν.

In this group of uses the Opt. is pure, except in—

II. 9. 524 οὕτω καὶ τῶν πρόσθεν ἐπενθόμεθα κλέα ἀνδρῶν ἡρῶν, ὅτε κέν τιν' ἐπιζάφελος χόλος ἱκοι,

where the κέν may be accounted for by the change from the Plural to the Singular: cp. § 283, b, c.

(2) After a Past Tense of a Verb of waiting ὅποτε with the Aorist Opt. forms a kind of Object Clause; as II. 7. 415 ποτιδέγ-μενοι ὅππον' ἐρ' ἐθοι waiting for (the time) when he should come; so II. 9. 191., 18. 524, and (after μένοντες) 4. 334. Cp. § 289 (1).

309.] Clauses with ἐπεί. The few examples of this use show the same varieties as with ὅτε. Thus, (a) after another Opt.—

II. 9. 304 νῦν γὰρ ἔκτοτε ἐλοις, ἐπεί ἄν μᾶλα τοι σχέδον ἐλθοι.

24. 226 αὐτικὰ γὰρ με κατακτένειεν 'Ἀχιλλεὺς ἀγκας ἐλόνι' ἐμὸν ὑλόν, ἐπὶν γάλον ἐξ ἐρον εἴην.

Od. 4. 222 δς το καταβροξέιειν, ἐπὶν κρητήρι μιγείη, κτλ.

(b) After a Present, in the statement of a supposed consequence—

Od. 24. 254 τοιοῦτο δὲ ἔσωκας, ἐπεί λούσατο φάγοι τε, 
εὔδεμεναι (such a one as would sleep after that ἄν).

(c) After a Past tense, in the iterative sense:—

II. 24. 14 ἄλλ' ὅ γ' ἐπεί ἐξέβειεν κτλ., Od. 2. 105 (= 19. 150., 24. 140) ἐπὶν δαίδας παραθέτοι (v. l. ἐπεί).

The use of ἄν is intelligible in the first of these passages (II. 9. 304), since it refers to an event in the immediate future; perhaps also in II. 24. 227, after an Opt. of concession. But as to the form ἐπὶν see § 362.

310.] πρὶν. The peculiar way of expressing a condition by a Negative followed by πρὶν (§ 297) is transferred to the past, the Subj. becoming an Opt., in one passage—

II. 21. 580 οὐκ ἐθέλεν φεῦγεν πρὶν πειρήσατ' Ἀχιλῆς.
The Optative with εἰ, &c.

311.] Optative with εἰ—Conditional Protasis. The Clause with εἰ expresses a supposition, made in order to lead up to the Clause which expresses the expected consequence: as—

Od. i. 163 εἰ κείνου γ' ἵθακηνε ἔδολατο νοσῆσαι, πάντες κ' ἄρησαν, ἐλαφρότεροι πόδας εἶναι κτλ.

II. 7. 129 τοῦς μῦν εἰ πτώσοντας ὑπ' "Εκτορι πάντας ἄκούσα, πολλά κεν ἄθανάτοις φίλας ἀνὰ χεῖρας ἀείραι.

The Clause with εἰ may follow the other, as—

II. 22. 20 ἡ σ' ἄν τισαίμην, εἰ μοι δύναμις γε παρεῖν.

The apodosis is generally given by the Opt. with κεν, as in the examples quoted: but we may have the Subj. with κεν, the Future, or the Present. In such cases there is some change of tone between Protasis and Apodosis: as II. 11. 386 εἰ μὲν ὡν ἀντίβιον σὺν τεύχει περιβείνεις, οὐκ ἂν τοι χαίρουσι κτλ., where the Subj. is more peremptory than the Opt.: cp. Od. 17. 539 and (Fut.) II. 10. 222. So with the εἰ-Clause following the other, as II. 9. 388 κούρην ὡν γαμέω, οὐδ' εἰ ἐρίζω I shall not wed the maiden (and would not) even if she rivalled ἕν.; cp. II. 2. 488, Od. 17. 539. The instances of the Opt. following a Present are nearly all in the Odyssey: I. 414 οὖν' οὖν ἄγγελη ἐτί πείθομαι εἰ ποθεν ἐλθοί, also 7. 52., 14. 56. In these cases the Opt. has the force of a general statement (see Goodwin, §§ 409–501). So when the Verb is understood, as—

II. 9. 318 ἵση μοιρὰ μένουτι καὶ εἰ μᾶλα τις πολεμίζου.

Od. 8. 138 οὖ γὰρ ἔγωγε τί φημι κακώτερον ἄλλο χαλάσωσις ἄνδρα γε συγχέει, εἰ καὶ μᾶλα καρπέρδα εἰη no matter if he is very strong (= even if he should be).

The combination ὅσ εἰ (or ὅσ εἰ τε) expresses supposition for the purpose of comparison; the principal Clause being in a past Tense, as—


Or else negative—

II. 11. 389 οὖκ ἀλέγω ὅσ εἰ με γνυη βάλοι ἃ τάις ἄφρων.

The use of εἰ with the Opt. in the iterative sense (if ever, whenever), which is common in later Greek, is not Homeric: the only passage which might be quoted as an example is—

II. 24. 768 ἄλλα εἰ τίς με καὶ ἄλλος εἰνὶ μεγάρουσιν ἐνίπτοι . . ἄλλα σοῦ τόν γ' ἐπέέσσι παραφάμενοι κατέρυκες.
312.] Optative with \( \text{εἰ} \)—Wish. The Conditional Protasis, when used without an Apodosis, becomes a form of expressing wish:

Il. 15. 569 'Αντίλοχ', οὖ τις σείο νεώτερος ἄλλος 'Αχαϊῶν, οὔτε τοσίν βάσσων οὔτε ἄλκιμος ὡς σοῦ μάχεσθαι. εἰ τώα ποιν Τρῶων ἐξάλμενοι άνδρα βάλοισθα.

So Il. 10. 111, 16. 559, 24. 74. More frequently a wish is introduced by \( \text{εἰ} \) γάρ or \( \text{αἱ} \) γάρ, as in—

\( \text{αἱ} \) γάρ, Ζεῦ τε πάτερ καὶ 'Αθηναίη καὶ 'Απολλων, κτλ.

Such a wish is sometimes used as a form of asseveration, as—

Il. 18. 464 \( \text{αἱ} \) γάρ μιν θανάτου δυσπίχεος δῦδε δυναῖμην νύσφιν ἀποκρύπται, δη μιν μόροι αἰνὸς ἰκάνοι, ὡς οἱ τεῖχεα καλὰ παρέσσεται

\( \text{i.e.} \) fair arms shall be his as surely as I wish I could save him from death: so Il. 8. 538, Od. 9. 523: and ironically—

Od. 21. 402 \( \text{αἱ} \) γάρ δὴ τοσοῦτον ὄνησίος ἀντιάσείεν, ὡς οὔτος ποτε τοῦτο δυνήσεται ἐνταῦθασθαί.

Here also we must place the wishes expressed by \( \text{εἰθ} \) or \( \text{αἰθ} \), which have generally the character of hopeless regret: as \( \text{εἰθ} ' \) άσ ήβωμι \( \text{κτλ.} \). It may be noted that in the Odyssey wish is not expressed by \( \text{εἰ} \) except in the combinations \( \text{εἰ} \) γάρ and \( \text{εἰθ} \).

A wish is often followed by a Clause expressing an expected consequence of its fulfilment; as—

Il. 2. 371 \( \text{αἱ} \) γάρ, Ζεῦ τε πάτερ .

τῷ κε τάχ' ἡμὺσει πόλις Πριάμου ἄνακτος.

Od. 7. 331 Ζεῦ πάτερ, \( \text{αἰθ} ' \) ζα \( \text{εἰπ} \) τελευτήσειεν ἀπαντα 'Ἀλκίνους' τοῦ μὲν κεν ἐπὶ ξεδωρων ἀρουραν ἀσβεστον κλέος εἰη.

So we should probably punctuate—

Il. 13. 485 \( \text{εἰ} \) γάρ δυνάμικη γε γενομέθα τῶο' ἐπὶ θυμῷ 'ἀψά κεν Ἦ ἑ φέροιτο μέγα κράτος Ἦ ἑ φερῴμην.

Or we may take \( \text{αἰψά κεν} \) \( \text{κτλ.} \) closely with the preceding line, and then it becomes the Apodosis to a Conditional clause. Other examples of this ambiguity are given in § 318.

313.] Optative with \( \text{εἰ κεν} \)—Conditional Protasis. This is a comparatively rare form; it can generally be explained in accordance with the other uses of \( \text{κεν} \):

Il. 5. 273 \( \text{εἰ} \) τούτω κε λάβωμεν ἀροίμεθα κε κλέος ἑσθλών

if (as I propose) we take them, we should \( \text{δ} \).v.

(But perhaps we should read τούτω \( \text{γε.} \))

9. 141 \( \text{εἰ} \) δὲ κεν 'Ἀργος ἱκόμεθ' 'Ἀχαϊκόν \( \text{κτλ.} \)

if (as a further step) we reach Argos \( \text{δ} \).v.
II. 23. 591 ἵππον δὲ τοι αὐτὸς
dῶσω, τὴν ἄρομήν, εἰ καὶ νῦ κεῖν οἶκοθεν ἄλλο
μεῖζον ἑπαυτίσειαι, ἄφαρ κέ τοι αὐτὴ καὶ δῶμαι
βουλομένην ἢ (after that) you demand more &c.

Od. 2. 76 εἰ χ’ οὐκεῖς γε φάγοιτε, τάχα ἀν ποτὲ καὶ τάς εἶη
ὡς 'I say it is better, see v. 74) you devour, then &c.

See also Π. 2. 123., 8. 196, 205., 13. 288., 23. 592, Od. 2. 246.,
12. 345., 13. 389., 19. 590. And with the Clause with εἰ fol-
lowing the other—

Π. 6. 49 τῶν κέν τοι χαρίσαι τοι πατὴρ ἀπελεύσθη ἀπώνα,
εἰ κεν εμὲ ἣν τὸν πεπύθου' ἔπι νησὲν 'Ἄχαιών.

So Π. 1. 60., 10. 381; cp. Od. 7. 315., 8. 353, and the use of οὖθ’

There is one instance of the Opt. with εἰ—ἀν, viz.

Π. 2. 597 εἰ πέρ ἂν αὐτὰλ Μοῦσαι ἀείδοιεν.

314.] Opt. with εἰ—Final and Object Clauses. These are
generally found after a past Tense in the Principal Clause; e.g.—

Π. 2. 97 κήρυκες βοῶντες ἑρήμου, εἰ ποτ’ ἄντιθ’
σχολαί, ἠκούσειαν δὲ κτλ. (in view that they should &c.)

. Od. 4. 317 ἦλθον, εἰ τιν’ μοι κληρδώνα πατρὸς ἐνίοτος
I have come in case you may tell me some &c.

With Verbs of seeking, trying, desiring, &c. the Clause with εἰ
has the character of an Object Clause: as—

Π. 4. 88 Πάνθαρον ἀντίθεον διζημένη εἰ που ἐφεύροι
seeking in the hope of finding (= seeking to find).

So Π. 12. 333, Od. 13. 415., 22. 381.

With Verbs of telling, knowing, seeing, thinking, &c. this idiom
is almost confined to the Odyssey; e.g.—

Od. 1. 115 δοσόμενος πατέρ’ ἐσθόλδων ἐν τρ' φρέστων, εἰ ποθὲν ἔλθων
μνηστήρων τῶν μὲν σκέδασιν κατὰ δάματα θείη
i.e. with the thought in his heart, whether his father would
come and scatter the suitors: cp. 5. 439., 9. 317, 421., 18. 375.

Od. 12. 112 εἰ δ’ ἄγε δὴ μοι τοῦτο, θεά, νημερτές ἐνίοτες
εἰ ποτ’ τὴν ὀλοθρίαν μὲν ὑπεκπροφόγυμι Χάρυβδον
tell me as to the hope that I may escape &c.

In a few places an Object Clause of this kind follows a present
Tense:—

Od. 2. 350 ἄν σὺ φυλάσσεις
κεῖνον διόμενον τὸν καμμορὸν εἰ ποθὲν ἔλθου.
14. 119 Ζεὺς.. οἶδε.. εἰ κέ μιν ἀγγελλαμι ἵδων.
20. 224 ἀλλ’ ἐτὶ τὸν δυστηρόν διόμαι εἰ ποθὲν.. θείη.
SUMMARY OF USES. 287

So in the only example of the kind found in the Iliad:—

II. ii. 792 τίς δ' οἶδ' εἶ κέν οἴ διάμον θυμίν ὀρίναις;

The pure Optative is used in all the places quoted, except the two in which εἶ κέν follows οἶδε (II. ii. 792, Od. 14. 119). In these the structure is the same as in the corresponding independent Clauses (§ 300). That is to say, the phrase τίς οἶδέν εἶ is treated as a mere 'perhaps' (Lat. nescio an).

An Opt. in a Final Clause depending upon a Subj. is perhaps to be found in Od. 5. 471 εἶ δὲ κέν ... καταδράω εἷ με μεθεὶ (so all MSS.: μεθή Bekk.). Cp. § 293.

History of the Subjunctive and Optative.

316.] Uses in Independent Clauses. The uses of the Subj. and Opt. in independent Clauses have been shown to fall in each case into two main groups. In one set of meanings the Mood expresses desire on the part of the speaker; to this belong the Subj. of command and prohibition, and the Opt. of wish. In the other the Mood is a kind of Future; the Subj. being an emphatic or confident Future (like our Future with shall), the Opt. a softened Future, expressing expectation, or mere admission of possibility (the English may or should).

These two sets of meanings may be called the 'quasi-Imperative,' and the 'quasi-Future.' We must remember however that they are not always clearly separable, but are connected by transitional or intermediate uses: such as (e.g.) the Subj. which expresses necessity (§ 277), and the Opt. of concession (§ 299, d).

316.] Uses in Subordinate Clauses. Passing over for the present the question whether the quasi-Imperative or the quasi-Future use is to be regarded in each case as representing the original meaning of the Mood, we proceed to consider the uses in Subordinate Clauses. Here the main distinction is that between 'Final' and 'Conditional,' if these terms are used with some latitude: especially if we rank with the Final Clauses not only those which distinctly express the end or purpose of an action, but also all Clauses which are referred to the time of the governing Verb. It is true that this distinction does not always apply; e.g. to the Subj. in—

Δαναών ὄλοφυρόμεθ' αἰχμητάων,
οἴ κέν δὴ κακῶν οἴτου ἀναπλῆσαντες ὀλωνται:
or to the Opt. in—

ἀλλὰ πολὺ μείζον ...  
μνηστήρες φράζονται, ὥ μὴ τελέσειε Κρονίων.
For there the Relative Clause is in sense a parenthesis, and is construed accordingly as an independent Sentence. Again, in—

\[ \varepsilon\sigma\sigma \tau\iota \varphi \alpha\sigma\sigma\omicron\omicron\varepsilon\theta \; \eta \varepsilon\mu\rho\iota\varepsilon\theta \; \varepsilon\phi\; \eta\varepsilon\mu\varepsilon\tau\varepsilon\; \eta \mu\varepsilon\omega\nu\varepsilon\eta\nu. \]

and generally in Object Clauses, the Subordinate Clause does not express end; but the time from which it is regarded as spoken is fixed by the governing Verb, in the same way that the time of a true Final Clause is fixed by the action of which it gives the end. For the present purpose, accordingly, there are two kinds of Clause to be considered, (1) Final and Object Clauses, and (2) Conditional Clauses.

Regarding the meaning of the Subjunctive and Optative in Final Clauses there can be little doubt. The Subj. in most instances follows either a First Person (Present or Future), or an Imperative: that is to say, it expresses the immediate purpose with which the speaker announces his own action, or commands the action of others. Hence, by a natural transference, it comes to express the purpose of another person (viz. the Subject of the Principal Clause). Similarly the Opt., whether as the Mood of wish or of expectation, comes to express a wish or expectation not now felt, but spoken of. Again, by virtue of its character as a softened or less confident Future, it naturally expresses a purpose that does not lie within the speaker's own sphere of action or direct influence.

It should be noticed, too, that the relation which we imply by the term 'Final Clause' may exist without grammatical Subordination, i.e. without a Particle such as ἢνα or ὅς to introduce the clause. Thus in II. 6. 340 ἀλλ' ἀγε νῦν ἔπιμενου ἄρνια πεῦχεα δύω the meaning would not be altered by saying ἔπιμενου ἢνα δύω. So in II. 18. 121–125 νῦν δὲ κλέος ἄρηλμη καὶ... στοναχησαί ἐφελην, γνοιεν δ' ὅς δὴ δηρὸν ἐγὼ πολέμου πεπαυμαι: the last wish is evidently also the result hoped for from the fulfilment of the preceding wishes (so that γνοιεν δὲ = ὅς γνοιεν).

In Conditional Clauses, on the other hand, the condition or supposition is not subordinated to the time of the governing Verb, but is made from the present point of view of the speaker. The question arises: What is the original force of the Subj. and Opt. in this use?

In the case of the Subj. we naturally look to the quasi-Imperative use. It is common to use the Imperative as a way of stating a supposition; as when we say 'let it be so,' meaning 'if it is so' (cp. Latin cras petito, dabitur). This view is confirmed by the fact that negative Conditional Clauses take μὴ, not ὅς: that is to say, they are felt to be akin to prohibition rather than denial. Thus ὅς μὴ ἐλθῃ literally means not 'who will not come.'
Similarly we may understand the Opt. in these Clauses as the Mood of *concession*; ‘admitting this to be so’: and so in a negative sentence, ὅ τι ἐδοκοὶ ‘whom I agree to suppose not coming.’ For the choice of the Mood does not depend on the greater or less probability of the supposition being true, but on the tone in which it is made—on the degree of *vividness*, as Mr. Goodwin says, with which it is expressed (*Moods and Tenses, § 455*).

It may be objected that on this view we ought to have *ἐλ ὦ*, not *ἐλ μή*, whenever the Verb is in the Indicative. But there is no difficulty in supposing that *μή* was extended to the Indicative on the analogy of the Clauses with the Subj. and Opt.; just as *μή ὅψελον* is an extension from the common use of *μή* in wishes. And this is strongly supported by the circumstance that in fact *ἐλ ὦ* with the Indicative occurs several times in Homer:—

II. 15. 162 *ἐλ δέ μοι ὅπτέεσο’ ἐπιτείσεσαι κτλ. (so 178).

20. 129 *ἐλ δ’ Ἀχλεύς ὦ ταύτα θεῶν ἕκ πεύσεται ὀμφῆς.

24. 296 *ἐλ δέ τοι οὐ δώσει ἐδυ ἄγγελον κτλ.

Od. 2. 274 *ἐλ δ’ οὐ κελνον γ’ ἐσοὶ γόνος κτλ.

See also II. 4. 160, Od. 12. 382., 13. 143. On the other hand, in the very few examples of *ἐλ ὦ* with a Subj., the *ὦ* goes closely with the Verb, viz. II. 3. 289 (*οὐκ ἐθέλωσω*), 20. 139 (*οὐκ ἐλωσι*). On the whole, therefore, it is probable that the Subj. in Conditional Clauses represents the tone of *requirement* in which the speaker *asks us to support* the condition to be true: and that the Opt. implies *concession*, or willingness to make the supposition involved.

317.] **Original meaning.** Whether the use of the Subj. as an emphatic Future was derived from its use to express Will, or *vice versa*, and whether the Optative originally expressed *wish* or *supposition*, are questions which take us back to a very early period in the history of Indo-European speech. The two Moods are found in the same uses (generally speaking) in Homer and in the Veda: the formation of these uses therefore belongs in the main to the period before the separation of the different languages,—to the period, indeed, when the original parent language was itself in course of formation. The problem therefore is one on which comparison of the earliest forms of the known Indo-European languages can hardly throw any light. It is as though we were asked to divine whether the use of *shall* in commands (*thou shalt not kill*) or in predictions (*ye shall see me*) is the older, without recourse to earlier English, or to other Germanic languages. Some considerations of a general character may however be suggested:—

(a) The Subj. is strongly differentiated from the Imperative by its Person-Endings, and especially by the existence of a First Person.

(b) In most languages it will be found that the Imperative meaning is expressed in more than one way. Thus in Sanscrit we find the Imperative
proper, the Injunctive, the Subj., and the Optative: in Greek the Imper., the Subj. and certain uses of the Future. The reason of this is evident. Variety in the expression of will and wish is one of the first needs of human society. The form which has been appropriated to express command is unsuitable to courteous request, still more unsuitable to humble entreaty. Accordingly other forms are used, precisely because they are not Imperatives. In time these acquire a quasi-Imperative character, and fresh forms are resorted to as the same want of a non-Imperative mode of expression is again perceived.

(c) The use of the Secondary Endings in the Optative points to the conclusion that in its origin it was a Mood of past time. The tendency to use a past Tense in wishes, and in some kinds of suppositions, may be amply illustrated from English and other modern languages.

(d) The uses with oû go far to show that the quasi-Future sense of the Subj. and Opt. is at least as primitive as the quasi-Imperative sense. If the strong negation oû γένησαι is derived by gradual change of meaning from a prohibition, the appearance of oû is difficult to explain.

(e) The use of the Subj. as an Imper. may be compared to the Attic use of the Future in a 'jussive' sense, and in Final Clauses to express purpose (Goodwin, p. 373). The change from an expression of will to one of expectation is one to which it would be much more difficult to find a parallel.

318.] Conditional Protasis with εἰ. The derivations that have been proposed for the Particle εἰ or εἰ are too uncertain to furnish ground for any theory as to the manner in which the Conditional Protasis may have been formed. The question arises for us on the passages in which εἰ with the Opt. is used to express a wish. Thus in εἰ τις καλίσσει I pray some one to call we may take the Clause as Conditional, with a suppressed Apodosis (καλως δν εχοι or the like). Or we may follow L. Lange in holding that the Clause is not Subordinate at all, the Particle εἰ being originally a kind of affirmative Interjection, used to introduce expressions of wish and supposition; and we can thus explain the ordinary Complex Conditional Sentence as made up of two originally independent Clauses, viz. (1) a wish or supposition, introduced by εἰ, and (2) an assertion of the consequence to be expected from its being realised. On this theory the Clause of Wish introduced by εἰ is not an incomplete Sentence, derived from a Complex Sentence by omission of the Apodosis, but is one of the elements from which the Complex Sentence was itself developed.

The latter of these views has a priori the advantage of deriving the complex from the simple: and it has some apparent support in Homeric usage. We find in Homer—

(1) Wish, standing alone:—

δν ἀπόλοιπο καὶ ἄλλος ὅτι τοιαῦτα γε βίζου.

(2) Wish followed by an independent Clause expressing an expectation:—

Od. 15. 180 οὕτω νῦν Ζεὺς θεῖ, ἐρέγιθυνος πόσις Ἡρης

τῷ κέν τοι καὶ κείθη θεῷ ὧς εὐχετοῦμην.

Π. 13. 55 σφών δ' ἀδὲ θεῶν τό ἐν φρειν πονηρεῖν,

αὐτῷ θ' ἑτάμεναι κρατεῖν καὶ ἀνωγέμεν ἄλλους,

τῷ κε καὶ ἔσομεν νεν περ ἐροήσατ' ἀπὸ νην.
(3) Wish, with el, el γάρ, εἰθε, &c., but without ‘Apodosis’ :—

II. 4. 189 αὶ γάρ δὴ οὕτως εἶν, φίλος ὁ Μενελας.

II. 670 εἰθ' ὡς ἡβάομι, βίη δὲ μοι ἐμεπόδει εἰν, κτλ.

(4) Wish, with el, el γάρ, εἰθε, &c., followed by a Clause of Consequence :—

II. 7. 157 εἰθ' ὡς ἡβάομι, βίη δὲ μοι ἐμεπόδει εἰν' 
tῷ κέ τάχ' ἀντίσησε κτλ.

Od. 15. 536 αὶ γάρ τοῦτο, ξείνε, ἔπος τελέσειε Κρονίων· 

ναοῖς χ' οἶν ἐμί) δύναμι καὶ χείρες ἐπονταί.

(5) Supposition, with el, followed by a Clause of expectation :—

II. 7. 129 τοῦτ νῦν εἰ πτώσονται βη' Ἐστορι πάντας ἄκουσαι, 

πολλά κεν ἀθανάτοις φίλας ἀνά χείρας ἀείρα.

The similarity in these examples is manifest. The type in the first four 
sets consists of a Clause of Wish, either alone (1 and 3) or followed by a Clause 
of Consequence (2 and 4). Again, (5) only differs from (4) in punctuation, 
so to speak: the two Clauses are taken together, and thus the el-Clause is 
no longer an independent supposition, but is one made with a view to the 
consequence expressed in the Clause with κεν. And this, it is contended, was 
the result of a gradual process, such as we find whenever parataxis passes 
into hypotaxis.

319.] Final Clauses with el. An argument for Lange's view of the original 
force of el is found in the use in Final Clauses, such as elμεν εἰ κε πιθεύα. The 
meaning here is essentially different from that of the Conditional sentence 
I go if he listens; and on the ordinary hypothesis, that el originally expressed 
a condition, it is difficult to account for the two uses. But if el is a mere 
interjection, introducing wish or supposition, it is intelligible that the Clause 
should be Conditional or Final, as the context may determine.

320.] The formula el δ' ἀγε, with the varieties el δ' ἀγετ' (II. 22. 381) and 
el δέ (II. 9. 46, 262), is often used in Homer to introduce an Imperative or 
Subjunctive (§ 275). It has generally been supposed to be elliptical, standing 
for el δ' ἔθελες ἀγε, or the like. And el δ' ἔθελες is actually found with 
an Imperative in a few places: II. 19. 142 el δ' ἔθελες ἐπιμενον, Od. 16. 82., 17. 
277 (cp. 3. 324). It has been pointed out, however, by Lange, in his 
dissertation on this question,* that el δ' ἔθελες is only found where it 
introduces a distinct second alternative. Thus in Od. 16. 82 the context is: 
'I will send the stranger wherever he desires; or if you choose (el δ' ἔθελοι) 
take him into your house.' So Od. 3. 323 ἡλ' ἄν νῦν οὖν νητ... el δ' ἔθελες 
πεῖζος κτλ. But with el δ' ἀγε this is not the case. We find it at the beginning 
of a speech; as—

II. 6. 376 el δ' ἀγε μοι, δμαϊ, νημίχεται μνήσασθε.

Od. 2. 178 ὡ γέρων, el δ' ἀγε νῦν μαντεύει κτλ.: so II. 16. 697., 17. 685,

Od. 12. 112., 22. 391., 23. 35.

Or in the Apodosis of a Conditional sentence, as—

Od. 4. 831 el μὲν δὴ θέες ἐσοι, θεοί τε ἐκλυεις αὐδῆις, 
el δ' ἀγε μοι κτλ.: so II. 22. 379–381.

Or to express an appeal which is consequent upon something just said: as—

II. 1. 301 τῶν οὐκ ἄν τι φίροι ανελβάν ἑκάντων ἀμείον 
el δ' ἀγε μὴν πέιρησαι (ay, come now and try): cp. II. 8. 18.

* De formula Homerica el δ' ἀγε commentatio, Lipsiae 1873.
SUBJUNCTIVE AND OPTATIVE. [321.

II. 1. 523 ἐμοὶ δὲ κε ταῦτα μελῆσεται ὅφρα τελέσων:  
ἐί δ' ἁγε τοι κεφαλῇ κατανεύσομαι (so come, I will nod my head).

23. 579 ἐλ δ' ἁγ' ἐγὼν αὐτῶς δικάσω, καὶ μ' οὐ τινά φημι  
ἀλλαὶ ἐπιπλήξειν Δαμαῶν· ίδει γὰρ ἐσταί:  
'Ἀντίλοχ', ἐλ δ' ἁγε δευρό... ὀμνυθι κτλ.  
come I will be judge myself... so come, Antilochus, take this oath:  

Hence, Lange argues, it is probable that ἐλ does not express condition, but has  
an interjectional character (cp. Latin eia age): and if so it may be the same  
with the use in Clauses expressing wish.  

321.] Conclusion. Notwithstanding these arguments, the common  
explanation of the ἐλ-Clause of wish (as primarily a Clause of supposition)  
seems to be the more probable one.* For—

(1) The uses of ἐλ present a marked correspondence with those of the  
Relative and its derivatives. Note especially the use of δὲ τῇ ὑπ' as almost  
exactly = ἐλ ὑπ'.

(2) The analogy ἐτα : ἐλ :: ἐπετα : ἐπει makes it likely that ἐλ was  
originally temporal. The fact that ἐτα is not Homeric takes something from  
the force of this argument.

(3) The use of alternative forms of wish, and the use of some form of  
supposition to express wish, are phenomena which can be exemplified from  
many languages: cp. the Latin si, German wenn, wenn nur, &c. And ellipse  
of the apodosis occurs with ἐλ-clauses of other kinds; see § 324.†

(4) The ἐλ-clause, whether of supposition or of wish, is specifically Greek,  
whereas the chief meanings of the Optative—wish, concession, supposition—  
are much older, being common to Greek and Sanscrit. Hence the ἐλ-clause  
was formed at a time when the Opt. of wish had long been established in  
use. The presumption surely is that the ἐλ-clause, when it came to be used  
as a form of wish, was a new way of expressing wish. It would probably  
be adopted at first as a less direct form, suited for wishes couched in  
a different tone (as ἐδε is confined to hopeless wish).

(5) The only use of ἐλ not obviously expressive of supposition is that which  
is seen in the isolated phrase ἐλ δ' ἁγε, of which Lange has given an exceed-  
ingly probable analysis. Possibly however the ἐλ of ἐλ δ' ἁγε is not the same  
word as ἐλ ἰφ, but an interjection, like ἐτα and Latin eia. We may go further,  
and point out that the δὲ of ἐλ δ' ἁγε has been shown by Lange himself  
to be out of place, hence the true form may be ἐλ' ἁγε, like Latin eia age.

It may be observed, in conclusion, that the question of the ἐλ-clause is  
quite distinct from the question of the original meaning of the Optative.  
It is possible to combine Lange's theory of ἐλ with Delbrück's earlier view  
of the Optative as originally the Mood of wish,† but Lange himself does not  
do so. He regards the ἐλ-clause of supposition (Fallsetzung) as developed  
independently of the ἐλ of wish. His main thesis is that ἐλ does not

* This is also the conclusion maintained by Mr. Goodwin, who discusses  
the question very fully in the new edition of his Moods and Tenses (pp. 376 ff.).  
† This view was proposed in Delbrück's Syntaktische Forschungen (vol. i. p. 13),  
but is withdrawn in his recent work (Allindische Syntax, § 172).
imply a correlative particle, or an apodosis (καλῶς ἄν εἶχος or the like), so that the two meanings of εἶναι—suppose it happened and would that it happened—belong to originally distinct meanings of the Opt. γένος. That is to say, the development of εἴ with various Moods—Opt., Subj., Indic.—was parallel to an entirely distinct development of interjectional εἴ with the Opt. of wish.

322.] Homeric and Attic uses. The main difference between Homer and later writers in regard to the Moods may be said to be that the later uses are much more restricted. Thus the Subj. is used by Homer in Principal Clauses of every kind—Affirmative and Negative, as well as Prohibitive, Interrogative, &c. In Attic it is confined to the Prohibitive use with μὴ, and the idiomatic 'Hortatory' and 'Deliberative' uses.

Again, in Subordinate Clauses the important Homeric distinction between the 'pure' Subj. and the Subj. with ἄν or κεῖν is almost wholly lost in Attic. In Clauses of Conditional meaning, whether Relativial, Temporal, or introduced by εἴ, the Subj. with ἄν has become the only generally allowable construction: the pure Subj. being confined to a few instances in poetry. With the Optative, on the other hand, an equal uniformity has been attained by the loss of the use with ἄν or κεῖν. In short, of the four distinct Homeric constructions—

1. ὅσ εἶλη (ὅτε εἶλη, εἴ εἶλη, &c.)
2. ὅσ ἄν (ἢ ὅσ κεῖν) εἶλη (ὅτε ἄν εἶλη, ἄν εἶλη, ἄν εἶλη, &c.)
3. ὅσ εἶλοι (ὅτε εἶλοι, εἴ εἶλοι, &c.)
4. ὅσ ἄν (ἢ ὅσ κεῖν) εἶλοι (ὅτε ἄν εἶλοι, ἄν εἶλοι, ἄν εἶλοι, &c.)

the language dropped the first and last: with the result that as ἄν always accompanied the Subj. and was absent from the Opt., it ceased to convey a distinct meaning, independent of the meaning given by the Mood. In other words, the use became a mere idiom. The change, though apparently slight, is very significant as an evidence of linguistic progress.

In regard to Final Clauses the most noticeable point is the use of the Relative with a Subjunctive. In this respect Homeric Greek agrees with Latin: while in later Greek the Subj. was replaced, generally speaking, by the Future Indicative. It is also worth observing here that in Homer, as has been said (§ 316), the Final Clause in the great majority of instances expresses the speaker's own purpose, not a purpose which he attributes to a person spoken of: see §§ 280, 281, 285, 286. In other words, the subordination of the Clause to the governing Verb does not often go so far as to put the Third Person for the First (e.g. φάσεται ὅς κε νέπται = he will consider—'how am I to return'). The further license by which a past purpose is thought of as if still present—so that the Subj. is used instead of the Opt.—is not Homeric (§ 298).

Modal Uses of the Indicative.

323.] The Indicative is primarily the Mood of assertion: from which it is an easy step to the use in Negative and Interrogative sentences. It is also used in Greek (as in other languages) to express mere supposition: thus we have εἴ in a Conditional Protasis with all Tenses (εἴ ἢν, εἴ εἴστι, εἴ εἴσται),
where there need be no implication either for or against the truth of the supposition thus made. Further, the Indicative may be used in certain cases in a Conditional Apodosis, expressing an imaginary consequence. Again, it may be used in Final and Object Clauses referring to the past or to the future. All such uses, in which the Indicative does not assert, may be called Modal Uses.

The tendency of language appears to be to extend the Modal Uses of the Indicative, and consequently to diminish the range of the other Moods. It is found possible, and more convenient, to show the modal character of a Clause by means of Particles, or from the drift of the context, without a distinct Verbal form. It will be seen, on comparing the Homeric and Attic usage, that the Indicative has encroached in several points upon the other Moods.

324.] Conditional Clauses (Apodosis). The Secondary Tenses or Tenses of past time (Aor. Impf. and Plupf.), are used with κεν or ἄν to express a supposed consequence: as—

II. 4. 420 δεινὸν δ’ ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἄνακτος ὄρνυμένοι’ ὑπὸ κεν ταλασίφρωνά περ δέος εἶλεν fear would have seized even the stout-hearted.

This way of speaking of a conditional event ordinarily implies that the condition on which it depended was not fulfilled. For if (e.g.) the assertion ἡλθεν he came is true, we can hardly ever have occasion to limit it by saying ἡλθεν ἄν he came in that case. Hence a Past Tense with κεν or ἄν naturally came to be used where the event in question had not happened, owing to the non-fulfilment of the condition.

The rule does not apply to events that occur repeatedly, or on no particular occasion; for there is no contradiction in saying of such an event that it happened when a condition was fulfilled. Hence the use in the iterative sense (as Hdt. 3. 119 κλαίεσθε ἀν καὶ δαυρέσκετο, Thuc. 7. 71 εἰ τινὲς θοιεν . . . ἀνεθάρησαν τε ἄν κτλ.). This use, however, is not Homeric. In Od. 2. 104 ἐνθα κεν ἡματία μὲν ὑφαίνεσκεν has slender authority, most MSS. reading ἐνθα καί. Another supposed instance is—

Od. 18. 263 ἐπὶ τῶν τ’ ἀκυπόδων ἐπιθήτορας, οἷς τάξιστα ἐκριναν μέγα νείκος κτλ.,

where the commentators (Fasi, Ameis, Merry) take ἐκριναν as a ‘gnomic’ Aorist. The words as they stand can only mean ‘who would most speedily have decided mighty strife’ (so Goodwin, § 244); but this does not suit the context. The difficulty is best met by reading οἷς τε: ep. § 283, b.

An exceptional use of a different kind is—

Od. 4. 546 ἢ γὰρ μὲν ζωὸν γε κιχήσεα, ἢ κεν Ὅρεστης κτείνειν ὑπορθάμενος.

Here κεν marks the alternative (§ 283, n. 2): either you will find him alive or (in the other case) Orestes has killed him (i.e. must have killed him). Thrown into
a Conditional form the sentence would be: 'if you do not find him alive, then Orestes has killed him.' So with an Infinitive—

II. 22. 108 ἐμοὶ δὲ τὸ τὰν πολὺ κέρδιον εἰς ἢντιν ἢ 'Αχιλῆα κατακτῆσαι νέεσθαι ἢ ἱερὰν αὐτῷ ἀλλάειν ἐκάλεσθαι πρὸ τῶν ἐστιν.

In the Protasis κεφ with the Indicative occurs only once, viz. II. 23. 526 εἰ δὲ κ' ἐτι προτέρω γένετο δρόμος (see Leaf's note a. i.). This may be compared with the occasional use of κεφ with εἱ and an Opt. (§ 313). The rarity of the use with an Indic. need not be felt as a difficulty: cp. the oracle in Hdt. 1. 174 Ἴες γὰρ κ' ἐθηκὲ νῦσον εἰ κ' ἐβολεύτο, also Erinna, fr. 4, 4, and Ar. Lys. 1098 (Hartung, ii. p. 240).

In later Greek the Imperfect with ἅν may express either a continuous action which would have occurred at some past time, or an action (continuous or momentary) which would have been occurring at the moment of speaking. The latter of these uses, as Mr. Goodwin points out (§ 435), is not Homeric. He sees an approach to it in II. 24. 220 εἰ μὲν γάρ τίς μὴ ἅλλος ἐκέλευς were it any one else who bade me. Another may be found in Od. 20. 307 καὶ κέ τοι ἄντι γάμου πατὴρ τάφον ἀμφετονεύτο ἐνθάδε (if you had struck the stranger) your father would have had to busy himself here with your burial in place of speaking: cp. also Od. 4. 178 καὶ κέ θάμ' ἐνθάδε ἐότες ἐμισγόμεθ', οὔδ' εἰνέ κέρεα ἅλλα διέκρινεν.

The Impf. without ἅν or κεφ may express what ought to have been, if the meaning of fitness, obligation, &c. is given by the Verb or Predicate. Thus we have Od. 20. 331 κέρδιον ἓν ἂν it would have been better. So in Attic with ἔχρην, ἔδει, and similar words.

The Opt. with ἅν or κεφ, as we have seen (§ 300, c), is not unfrequently used in Homer with the same meaning as the Aor. or Impf. with ἅν has in later Greek. This is one of the points in which the use of the Indicative gained on that of the Optative.

324.*] Ellipse of the Apodosis. We may notice here the cases in which εἰ with an Indie. or Subj. is not followed by a corresponding Clause expressing the consequence of the supposition made. This occurs—

(a) When two alternative suppositions are made, the second being the one upon which the speaker wishes to dwell: as II. 1. 135 εἰ μὲν δώσωσι γέρας . . εἰ δὲ κε μὴ δώσωσιν, ἔγω δὲ κέν αὐτὸς ἐλομαι if they give (there is nothing to be said), but if not, &c.

(b) When the consequence is sufficiently implied in the εἰ-Clause: as II. 6. 150 εἰ δ' ἔδελεν καὶ τάτα δαίμωνα if you wish to be told this (I will do so): II. 7. 375 αἱ κ' ἔδελωσι παῦσασθαι
if they wish to cease (let them): Od. 21. 260 ἀτὰρ πελεκεύσ γε καὶ
4. 388, 15. 80.

c) When the speaker prefers to suggest the consequence in an
indirect way: as I. 1. 580 ei' περ γάρ κ' ἐθέλησον Ὀλύμπιος ἀστερο-
pνήης ἥκεν ἐδέων στιφέλεξαι, ὁ γὰρ πολὺ φέρτατος ἔστω if he wishes
(he will), for he is strong enough; II. 14. 331., 21. 567, Od. 3. 324.

There is a similar omission of the apodosis in Causal Clauses
with ἐπει at the beginning of a speech, as II. 3. 59 Ἑκτόρ, ἐπει
με κατ' αἴσαν ἐνείκεσας: II. 6. 382 Ἑκτόρ, ἐπει μᾶλ' ἁνωγας κτλ.;
II. 13. 68, 775, Od. 1. 231., 3. 103, 211. The full form appears
in II. 6. 333 ἐπει με κατ' αἴσαν ἐνείκεσας: τοι γὰρ τοι ἔρημο.

In such sentences as ei' ἔθελες .. ἀδήμνισ some commentators obtain an
apodosis by taking the Inf. as equivalent to an Imperative: 'if you wish,
then learn &c.' But this is exceedingly forced, and indeed impossible in
some places, e.g. II. 7. 375, Od. 21. 260. Elsewhere the apodosis is forgotten
(anacoluthon); so after ei' in II. 22. 111, after ἐπει in II. 18. 101, Od. 4. 204.,

325.] Past Tense by 'Assimilation.' When a Past Tense
relating to an event which has not happened is followed by a
Subordinate Clause, the Verb of the Subordinate Clause may
also be in a Past Tense (the event which it expresses being
equally imaginary): as—

II. 6. 345 ὑς μ' ὀφελ' ἡματι τῷ ὅτε ..
oἴχεσθαι προφέρονσα κακή ἄνεμου θύελλα,
ἐνοθα με κύμ'. ἀπόθερος κτλ.

and so v. 350 ἄνδρος ἐπει' ὀφελλον .. ὅς ἴδῃ κτλ., and Od. 1. 218:
also the use with πρῶ, Od. 4. 178 οὐδὲ κεν ἡμέας ἄλλο διέκρινεν ..
πρῶ γ' ὅτε δὴ θανάτοι μέλαιν νέφος ἀμφεκαλύψει nothing would
have parted us before the dark cloud of death had wrapped us round.

This idiom is the same in principle as the use of Past Tenses
in Final Clauses, which is common in Attic with ὑνα and ὅς: as
Soph. O. T. 1393 τῷ μ' οὐ λαβὼν ἐκτενεὶς ἐδῆθις, ὡς ἐδειξα μὴ ποτὲ
κτλ. that so I might never have shown ὑς. When the context has
once shown that we are dealing with a purely imaginary event,
the Indicative serves to carry on the train of suppositions. The
Indic. is similarly used in an Object Clause after a Verb of
fearing, as δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν.

326.] Future Indicative. The following points have to be
noticed:—

1. Homer not unfrequently uses κεν with the Future, the
effect being (as with the Subj.) to indicate a limitation or con-
dition: as—

II. 1. 139 ὁ δὲ κεν κεχολοβοταί and he (if I do so) will be angry.
II. 1. 522 ἄλλα σὺ μὲν νῦν αὐτὸς ἀπόστιχε μή τι νοήσῃ

"Ἡρώς ἐμοί δέ κε ταῦτα μελῆσεται (to me, as my part).

4. 76 καὶ κέ τις δὲν ἐρέει in such case men will say.

This use of κεν is chiefly found after δὲ, as II. 1. 139., 6. 260., 8. 419., 14. 267, &c.: and in Relative Clauses, as II. 12. 226., 17. 241., 22. 70, Od. 5. 36., 8. 318., 16. 438: perhaps with ὅτε, II. 20. 335 ὅτε κεν συμβλήσεις unless we read συμβλήσεις as 2 Λορ. Subj. (Dindorf, Thes. Ling. Gr. s. v. βάλλω). Cp. the use of κεν with the Subj., § 275, b.

The Future with ἃν is very rare: see II. 9. 167., 22. 66.

2. The use of the Future with the force of a gentle Imperative has been ascribed to Homer, but without sufficient ground. Where it appears to take the place of an Imperative it will be found in reality to express the indifference of the speaker; as—

II. 6. 70 ἄλλα ἀνδρας κτείνωμεν ἔσεται δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἄμ πεδίον συλήσετε τεθνητῶς
then you can (if you like) strip the dead of their arms.

20. 137 ἡμεῖς μὲν καθεξώμεθα δὲν ἀνδρεσοί μελήσει (we will leave war to men).

The forms ὠσετε and ᾠσετε, which are sometimes given as instances of this use, do not belong to the Future, but are Imperatives of an Aorist (§ 41).

3. The Future is occasionally found in Final Clauses with nearly the force of the Subj.: viz. with the Conjunctions ὅπως in Od. 1. 57 θέλγει ὅπως 'Ιδάκης ἐπιλήσεται charms so that he may
forget Ithaca, also in II. 1. 344 (if with Thiersch we read ὅπως μαχέονται 'Αχαϊοι for the anomalous μαχέωντο), and with ὁφρα, as—

II. 8. 110 Τρωσιν ἐφ' ἵπποδόμους ἱθύνομεν, ὁφρα καὶ Ἠκτωρ ἐσεται κτλ. (so II. 16. 242, Od. 4. 163., 17. 6).

So with μή, II. 20. 301 μὴ πῶς καὶ Κρονίδης κεχολώσεται, Od. 24. 544.

The Future with κεν in Relative Clauses sometimes appears to express end, as in II. 1. 174 πάρ ἐμοίγε καὶ ὄλλοι οὐ κέ με τιμήσουν: ep. 2. 229., 23. 675, Od. 8. 318., 16. 438. So without κεν in II. 24. 154, Od. 14. 333. In all these places, however, as in the corresponding uses of the Subj. (§ 282), and Opt. (§ 304), it is difficult to say how far the notion of end is distinctly expressed: in other words, how far the future action is subordinated to that of the main Verb.

4. The use of the Future in Object Clauses (common in Attic after Verbs of striving, &c.) may perhaps be seen in II. 12. 59 μενοῖνεον εὶ τελέσωσι, also Od. 5. 24., 13. 376.

It is sometimes impossible to decide whether a form is a Future or an Aorist Subj.: e. g. in Od. 1. 269 σὲ δὲ φράξεσθαι ἄνωγα ὅπως κε μνηστήραs
The Imperative.

327.] The Homeric uses of the Imperative present little or no difficulty. We may notice the use in concession, ironical or real:—

Π. 4. 29 ἐδό', ἀτάρ νοι τοι πάντες ἐπαινέωμεν θεῶν ἀλλοι.

The forms ἀγε and ἀγετε are often combined with other Imperatives for the sake of emphasis: and sometimes ἀγε is treated as indeclinable, and used where the context requires a Plural; as—

Π. 2. 331 ἀλλ' ἀγε μύθετε πάντες κτλ. (so Π. 62, 376, &c.).

Similarly θ PrintWriter where the Verb may be a Future, as in the places now quoted, or a Subj. according to the commoner Homeric construction. So in Π. 10. 44, 282, 17. 144.

The use of the Future in Final Clauses is probably later than that of the Subjunctive. In general, as we have seen, the Subj. is akin to the Imperative, and therefore expresses the speaker's purpose directly, by its own force; whereas the Fut. Ind. properly expresses sequence. Thus ἐλεγει ὃς λάθηται literally means 'charms so that he shall forget': ἐλεγει ὃτις λήσεται 'charms so that he will forget.' The same conclusion seems to follow from the rule that ὅπως and ὑπα may be used with a Future, but not ὃς or ἵνα (Goodwin, § 324). For ὃς in the manner that fits a direct purpose better than ὅπως in some such manner that, or ὑπα till the time that. It would seem probable, then, that in Final Clauses the Future is a less emphatic and positive expression of end. Thus when Achilles prays (Π. 16. 242), 'embolden him so that Hector will know,' the Future conveys a shade of indifference, as though Hector's knowledge were the natural consequence rather than the direct object. And so in Π. 1. 175 ὅς ἐι μὲ τιμήσων οἱ ἄντι (I presume) ἱμοῦνε.

5. In Clauses with ἐι the Future is chiefly used of events regarded as necessary, or as determined by some power independent of the speaker: as—

Π. 14. 61 ὅμέν ὅς φραξοµένθ' ὅπως ἔσται τάδε ἔργα, ἐτὶ τοῖς πέρεται (if it is to be of any avail).

Π. 17. 418 εἰ τοὺν Ἰδρέωσιν μὲθύσομεν (if we are going to &c.).


We may compare the Conditional Relative Clause—

Π. 23. 753 ὃνυνθ' ὅλι καὶ τοῦτον ἐδόλου περιήσεσθε rise, ye that will make trial of this contest.

And with ἐκ—

Π. 15. 213 ἀλ' ἐκ οὖν ἐμέθεν... περιήσεσθαι κτλ.

So Π. 2. 258., 5. 212., 17. 588., Od. 15. 524.

The Imperative.

298 IMPERATIVE.
PARTICLES.

328.] Prohibition. The Aorist Imperative is very rarely used with μη: examples are—

II. 4. 410 τῷ μὴ μοι πατέρας πολ' ὑπολη ἐνθεο τυμῇ

(σο Od. 24. 248 σὺ δὲ μὴ χόλον ἐνθέο θυμῷ).

18. 134 σὺ μὲν μὴ πω καταδύεο μᾶλλον 'Αρρος.

Od. 16. 301 μὴ τις ἐπευρ' Ὀδυσσῆος ἄκουσάτω.

II. 16. 200 μὴ λελαθέσθω.

For the rule which is the complement of this one, forbidding the use of the Present Subj. with μη, see § 278 fin.

Regarding the origin of this curious idiom a very probable conjecture has been made by Delbrück (Synt. Forsch. iv. p. 120). In the Veda it has been shown by Grassmann that the prohibitive Particle mā is never found with the forms of the Imperative proper, but only with the so-called 'spurious Conjunctive' or 'Injunctive.' Hence it may be inferred that the Imperative was only used originally in positive commands, not in prohibitions. Again, it appears that in Sanscrit the Imperative is nearly confined to the Present Tense: and in Greek the forms of the First Aor. Imper. (κλέφων, Mid. κλέψαι) are certainly of late origin. The fine distinction which is made, in the Imperative as well as in other Moods, between the continuous action expressed by the Present Stem and the momentary action expressed by the Aorist belongs to the specific development of Greek. Accordingly Delbrück suggests that the extension of the Imperative to express prohibition took place at a time when the Aorist Imperative had not come into general use: and hence it was only carried into the Present Tense. In other words, the form μη κλέπτε came into use in pre-historic Greek as an extension of the positive κλέπτε, and superseded μη κλέπτης: but μη κλέψα kept its ground, because the form κλέψαρ did not then exist. This account of the idiom seems much more probable than any attempt to explain it on psychological grounds.

CHAPTER XIII.

The Particles.

329.] Under the term Particles it is convenient to group together a number of words that are mainly used to show the relations between other words, and between Clauses. In respect of this office they are akin to the various syllables or letters used as Endings; and with them go to constitute what are called the 'formal elements' of the language, in contradistinction to the roots or stems which compose its 'matter.'

The Particles which connect successive Clauses in any way form the Conjunctions. As such they may be distinguished, according to the nature of the connexion which they indicate,
as Copulative (καὶ, τε, ἡδὲ, &c.), Adversative (δὲ, ἀλλά, αὐτάρ), Disjunctive (ἡ—η), Conditional (εἰ, ἀν, κεν), Iltative (ἀρα, δὴ, οὖν), Causal (γὰρ), &c.

Those Particles, again, which affect single Clauses may either serve to show the character of the whole Clause (as Affirmative, Interrogative, Conditional, &c.), or to influence particular words in it. We cannot, however, make a satisfactory classification of the Particles on the basis of these uses, because some of them are employed in several distinct ways: and moreover they enter into various combinations in which they often acquire new meanings. It will be best therefore to take them separately, beginning with the most familiar.

καὶ.

330.] The uses of καὶ are in the main the same in all periods of Greek. It is (1) a Copulative Conjunction, conveying the idea of addition to what has preceded: Ζηνὶ φῶς ἔρεωνα καὶ ἀλλοις to Ζεὺς and the others besides: δὲ ἄρ’ ἐκή καὶ κτλ. thus he spoke and thereupon &c.: and (2) a strengthening or emphasising Particle meaning also, even, just: as—

II. 1. 63 ἢ καὶ δνειροπόλοιν or even a dream-prophet.

3. 176 τὸ καὶ κλαίοντα τέτηκα which is the very reason that I am wasted with weeping.

It is especially used with words that imply comparison, increase or diminution, extension of time or the reverse, &c.; as καὶ ἀλλος another (not this only), καὶ αὐτός himself (as well as others): καὶ πάλαι long ago (not merely now), καὶ ἄθρος another time (if not now), καὶ μᾶλα, καὶ λίπν (in a high degree, not merely in an ordinary degree): so with Comparatives, καὶ μεῖζον, καὶ βγιον, &c. Both terms of a comparison may be strengthened in this way; as—

II. 1. 81 εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν κτλ.

Notice, too, the use at the beginning of an Apodosis, esp. with Adverbs of time, as—

II. 1. 477 ἵμος δ’ ἡριγένεια φάνη ροδοδάκτυλος ἡώς, καὶ τότ’ ἐπειτ’ κτλ.

καὶ precedes the word which it emphasises, but is sometimes separated from it by other Particles, enclitic Pronouns, &c.: as II. 1. 213 καὶ ποτὲ τοι τρὶς τῶνσα (not merely compensation but) three times as much: 2. 292 καὶ γὰρ τὸς θ’ ἔνα μῆρα μένων a man who stays even one month. So 7. 281 καὶ ὁμεν ἀπαντες (=ίσμεν καὶ πάντες).

καὶ εἰ and εἰ καὶ. The combination καὶ εἰ indicates that the
whole condition is an extreme one: even on the supposition that—. But with the order ɛi kai the kai emphasises particular words: ɛi kai μάλα καρφερός ἑστι even if he is (I will go so far as to say) very strong. Hence ɛi kai usually implies that the supposition is more or less true.

### 331.

The enclitic τε has two main uses which it is essential to distinguish; besides one or two special uses of less importance.

(a) As a Conjunction τε connects clauses and single words. It is especially used when a new fact or new object is to take its place pari passu with what has been already said: κόνεσσων οἶνωνοι τε πᾶσι ὁι δῶρα καὶ 'ορος Τρώων γένοντο ὃ ὑ' αὐτῷ which were a bane to all the Trojans, and to himself (equally). This meaning is given still more distinctly by the Correlative τε—τε: thus we have the pairs ἀνδρῶν τε θεῶν τε, δημός τε πόλις τε, κλαγγυ τ' ἐνοπη τε, &c. and the pairs of Clauses expressing simultaneous action, such as—

δῆ τ' ἀνεχώρησεν, ἄχρος τε μυν ἔλε παρείας.

Hence τε—τε sometimes marks that two things are mutually dependent: ὁλγον τε φίλου τε=‘not less dear because small,’ λυσόμενος τε θύγατρα φέρων τ' ἀπερείσι ἄποιας=‘bringing vast ransom for the deliverance of his daughter’: Π. 5. 359 κύμισαί τε με δόσ τε μοι ἱπποιν. The combinations τε—καὶ and τε—ηδὲ (or οδ'ε) are also common in Homer, and not sensibly different in meaning from τε—τε: as—

φιμωξέν τ' ἀρ' ἐπείτα καὶ ὁ πεπλήγητο μηρό.

χλαίμαν τ' ἦδ' χιτώνα.

As to the place of τε the general rule is that it follows the first word in the Clause. Hence when standing first in the pair τε—τε it does not always follow the word which it couples: e.g. Π. 6. 317 ἐγγύθι τε Πριάμου καὶ Ἐκτόρος near both Πριάμ and Ηεκτόρ; Π. 5. 878 σοι τ' ἐπιπείδουνται καὶ δεδήμεςθα ἐκαστος (cp. 2. 136, 198., 4. 505., 7. 294−5). The use of τε as a Particle of transition (to begin a fresh sentence after a pause) is not Homeric, though common in later Greek. This may indicate that the use as a connecting Particle was originally confined to the Correlative τε—τε (Delbrück, Synt. Forsch. iv. p. 145).

### 332.

(b) In its other use—which is distinctively Homeric—τε serves to mark an assertion as general or indefinite. Hence it is found in gnomic passages: as—

Π. 1. 218 ὅς κε θεοὶ ἐπιπείδηται, μάλα τ' ἐκλινον αὐτοῦ. 
9. 509 τὸν δὲ μέγ' ὄνησαν καὶ τ' ἐκλινον εὐξαμένῳ. 
Od. 6. 185 μάλιστα δὲ τ' ἐκλινον αὐτοὶ.
PARTICLES.

II. 16. 688 ἀλλ' αἰεὶ τε Δίως κρείσσων νόσος ἢ περ ἀνδρῶν.
19. 221 αἰψά τε φυλόπιδος πέλεται κόρος (cp. Od. 1. 392).
Hes.Th. 87 αἰψά τε καὶ μέγα νείκος ἐπισταμένος κατέπαυσε.
So in many short maxims, such as, μεχθὲν δὲ τε νήπιος ἐγνω—
στρεπτοι δὲ τε καὶ θεοι αὐτοί. In similes it is very common, and
is often repeated in the successive Clauses; e.g.—

II. 4. 482 ὁ δ' ἐν κοινῆσι χαμαί τέσσερις, αὑγειρός ὅς,
ἡ ρά τ' ἐν εἰαμένῃ ἑλεος μεγάλοιο πεφύκη λείη, ἀτὰρ τ' οἱ οὗτοι ἐπ' ἀκροτάτη πεφύσαι:
τὴν μὲν τιθ' ἀρματοπηγος ἀνήρ αἴδων σιώηρω ἐξεταμ', ὅφρα κτλ.

16. 156 οἱ δ' λύκοι ὅς ὁμοφάγοι, τοισὶν τε περὶ φρεσὶν ἄπτετοι ἄλκη,
οἱ τ' ἔλαφου κεραδό μέγαν οὐρεῖ στράοτας ὀδύροις πάσῳ δὲ παρῆσιν αἵματι φοινὸς
καὶ τ' ἀγελθῆδον ἱασίν ἀπὸ κρήνης μελανύδουρον ἀλάρουτες γλώσσησιν ἀραιιχὸς μέλαν ὕδωρ ἀκρον, ἑρευγόμενοι φόνων αἵματος ἐν δὲ τε θυμὸς
στήθεσιν ἀτρομοῦ ἑτᾶ, περιστένεται δὲ τε γαστήρ.

So where the meaning is frequentative:—

Od. 4. 102 ἄλλοτε μέν τε γλώφ φρένα τέρπομαι (cp. 5. 55., 12. 64).
II. 19. 86 καὶ τε με νεικελεσκον (20. 28., Od. 5. 331, &c.).
So II. 1. 521 νεικε καὶ τε μὲ φησι κτλ. and says (habitually) that
Hence it is used of names, as II. 1. 403 ἄνδρες δὲ τε πάντες (καλέ-
ουσι), 2. 814., 5. 306, &c. ; of characteristic attributes, as—

II. 2. 453 οὐδ' ο' γε Πτηνῳ συμμίσχεταί ...
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἣν τ' ἔλαιον.

5. 340 ἰχώρ, οἷος πέρ τε βέει μακάρεσαν θεοῖς.
And generally of any fixed condition of things, as II. 4. 247 ἐνθα
tε νῆς εἰρώτατ' εὑπρομνοι: 5. 477 ο' πέρ τ' ἐπίκουροι ἐγείρετο: 15.
187 τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί (a fact of permanent
significance): 22. 116 ἢ τ' ἐπλετο νείκεος ἀρχή. It may be laid
down as a general rule that τε in the combinations μέν τε, δὲ τε, καὶ τε, γάρ τε, ἀλλὰ τε, and the like, is not a Conjunction, and
does not affect the meaning of the Conjunction which it follows.

In a Conditional sentence of gnomic character the τε is often
used in both members, as—

II. 1. 81 εἰ πέρ γάρ τε χόλον γε καὶ αὐτήμαρ κατεπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἤχει κότον.

The use with the Article and the different forms of the Relative
has been already discussed in the chapter on the Pronouns
(see §§ 263, 266). It was there pointed out that τε is used when
the Clause serves to describe a class, as—
TE.

áγρια πάντα, τά τε τρέφει οὐρεσιν ὄλη.
βεία δ' ἀφρίγματος γόνος ἄνερος ὁ τε Κρονίων κτλ.

or to express a permanent characteristic, as—

γῆρας καὶ θάνατος, τά τ' επ' ἀνθρώπουν πέλονται.
χόλος, ὃς τ' ἐφέπλεκε πολύφρονά περ χαλεπναι.

Λοφοφάγος, ὁ τ' ἀνθίνοις εἶδον κατοι.

So ὃς τε, ὅτε τε, ὡν τε, ἐνα τε, ὅσος τε, οὖς τε, ὃς εἴ τε, &c. Of these ὃς τε (or ὅστε) and οὖς τε, with the adverbial ὅτε and ἐφ' ὃ τε, are the only forms in which this use of τε has remained in Attic Greek. ἐπεὶ τε, which is regular in Herodotus, is rare in Homer: see II. 11. 87, 562., 12. 393.

Further, the Indefinite τες is not unfrequently strengthened in its meaning (any one) by τε (cp. Latin quisque) :—

II. 3. 12 τάσσων τίς τ' ἐπιλεύσει ὅσον τ' ἐπὶ λᾶν ἰησω.
14. 90 σίγα, μή τίς τ' ἄλλος . . ἀκούσῃ (so Od. 19. 486).

So καὶ γάρ τίς τε, καὶ μέν τίς τε, and in Relative Clauses, ὃς τίς τε, ὅτε τίς τε, ὃς τίς τε, ὃς τίς τε, &c.: also ἕν τίς τε (Od. 5. 120).

Notice also the use with the disjunctive ἕ after a Comparative, in Od. 16. 216 ἄδυντερ έντ' οἰονοι. This is akin to the use in similes. So in II. 4. 277 μελαντερον ἕπτε πίσσα blacker than pitch. The true reading is probably ἕτε, as was suggested by Bekker (H. B. i. p. 312): see however Buttmann, Lexil., s. v. ἕπτε. On ἕτε—ἕτε either—or see § 340.

The two uses of τε may sometimes be distinguished by its place in the sentence. Thus τε is a Conjunction in II. 2. 522 οἶ
t' ἀρα and who—(cp. εἴ τ' ἀρα, οὖτ' ἀρα), and in II. 23. 277 ἀδά

ναι τε γάρ εἰσι κτλ.; also in the combinations οὖτε τίς, μήτε τίς.

With the indefinite τε we should have the order ἀρα τε, γάρ τε, τίς τε. Both uses may even occur in the same clause; as II. 5. 89 τὸν δ' οὖτ' ἀρ τε γέφυραν ἔργαμέναν λαχανώσωσιν.*

The places in which τε appears to be used in statements of single or definite facts can generally be corrected without difficulty. In several places δε τ' (οὖδε τ', μηδε τ') has crept into the text instead of δ' ετ'. Thus we find—

II. 1. 406 τοὺ καὶ ὑπέδευσαν μάκαρες θεοὶ οὖδε τ' ἔδησαν
(Read οὖδε ετ', —they no longer bound, gave up binding).
2. 179 ἀλλ' ἵθι νῦν κατὰ λαὸν Ἀχαιῶν μηδε τ' ἔρωτε.
(Read μηδε ετ' with four of La Roche's MSS.).

II. 437 οὖδε τ' ἐξασε
(Read οὖδε ετ' with the Lipsiensis, and so in II. 21. 596).

* The account now given of the uses of τε was suggested (in substance) by Dr. Wentzel, whose dissertation (Über den Gebrauch der Partikel τε bei Homer, Glogau, 1847) appears to have been overlooked by subsequent writers.
II. 23. 474 αἱ δὲ τὸ ἄνευθεν
(Read αἱ δὲ τῷ with the Townleianus).

Similarly we should read ὀδή ὄτε in II. 15. 709., 17. 42., 21. 248., 22. 300., 23. 622, 730., 24. 52, Od. 12. 198. In such a matter manuscript authority is evidently of no weight, and it will be found that the MSS. often have δὲ τῷ where the editors have already corrected ὀδή ὄτε (e.g. in II. 1. 573., 2. 344., 12. 106, Od. 2. 115., II. 380., 21. 186., 24. 401). In II. 11. 767 the editions have νῶι δὲ τῷ ἐνδον, but all MSS. νῶι δὲ ἐνδον; so perhaps we may correct II. 21. 456 νῶι δὲ τῷ ἄφορροι κίομεν. Perhaps ἔτι should be restored in II. 16. 836 σὲ δὲ τῷ ἐνθάδε γύτες ἐδονταί, Od. 15. 428 πέραιαν δὲ τὸ δεῦρ ἀγαγόντες.

Two isolated Epic uses remain to be noticed:—

(1) After an Interrogative in the combination τῷ ἀρα, τῷ ἀρ: as—
II. 1. 8 τὸς τῷ ἀρ σφωε θεῶν ἐρεῖ τὸν ἓνικη μάχησθαι;
18. 188 πῶς τῷ ἀρ' ἵω μετὰ μᾶλλον; (so πὴ τῷ ἀρ II. 13. 307).
Od. 1. 346 μυτὲρ ἐμή, τὶ τῷ ἀρα φθονέεις κτλ.

The ancient grammarians regarded ταρ as a single enclitic Particle (so Herodian, Schol. II. 1. 65). As the force of the τς seems to have merged in the compound, this is probably right: just as γ' ἀρ having become a single Particle is written γάρ. But if so, we must also recognise the form ταρα.

(2) With ἦ in strong Affirmation: as ἦ τῷ ἐφάμην I did indeed think. This may originally belong to the same head as the indefinite use: ἦ τὰς—surely anyhow. But a distinct force of the τς is no longer perceptible.

The Latin que, which is originally identical with τς, shows the same separation into two main uses. In the use as a Conjunction the agreement between τς and que is close. It is less so in the other use, chiefly because τς in Homer is still a distinct word, whereas que in Latin is confined to certain combinations, viz. at-que, nam-que (op. καὶ τς, ἀλλὰ τς, γάρ τς, &c.), ita-que, the Indefinite quisque (with the corresponding forms ubique, quandoque, uteque, &c.), and the Relative quiunque. The two uses are also united in the Sanscrit ca, which as a connecting Particle agrees closely with τς, and is also found after the Indefinite kas, especially in the combination yāh kāq ca (ἐς τὸν τς τς). See Delbrück, Synt. Forsch. iv. p. 144, A. S. § 284.

δὲ.

333.] The chief use of the Adversative Particle δὲ is to show that a Clause stands in some contrast to what has preceded. Ordinarily, however, it merely indicates the continuation of a narrative (i.e. shows that the new fact is not simultaneous). It is especially used to introduce a parenthesis or subordinate statement (whereas τς introduces something parallel or coordinate: e.g.—

---
νοῦσον ἀνὰ στρατῶν ὄρσε κακῆν, ὀλέκυντο δὲ λαοί, ὀψεκα κτλ.

Here a prose writer would say ὀλεθριαν, or ὄστε ἀπόλλυσθαι τοῦ λαὸν, or ὑφ’ ἦς ὁ λαὸς ἀπόλλυτο, &c. — So—

'Ἀντιλόχος δὲ Μόδωνα βάλ’, ἧνιοχον θεράποντα, ἔρθαν Ἀτυμπανήν, δ’ ὑπέστρεφε μάνυχας ἵππους, χερμαδίῳ ἀγκάων τυχὼν μέσον.

I. e. 'struck him as he was turning the horses.'

δὲ is nearly always the second word in the Clause. It is occasionally put after (1) a Preposition and Case-form, as ἐπ’ αὐτῶν δ’ ὡμοθέτησαν, or (2) an Article and Numeral, as τῇ δεκάτῃ δ’ κτλ.: but not after other combinations. Hence καὶ δὲ, as Il. 7. 113 καὶ δ’ Ἀχιλεὺς and even Achilles (never καὶ Ἀχιλεὺς δὲ, as in later Greek).

334.] δὲ of the Apodosis. While δὲ generally stands at the beginning of a new independent Sentence, there are certain uses, especially in Homer, in which it marks the beginning of the principal Clause after a Relatival, Temporal or Conditional Protasis. This is found where there is an opposition of some kind between the two members of the Sentence: e. g.—

II. 4. 261 εἶ περ γάρ τ’ ἄλλοι γε κάρη κομῶντες Ἀχιλεῖ δαιτρῶν πίνουσιν, σοῦ δὲ πλεῖον δέπασ κτλ. (so I. 12. 245).

5. 260 α’ κέω μοι πολύβουλος Ἀθηνῆ κέδος ὀφέξῃ ἀμφιτέρω κτείναι, ἡ δὲ . ἐρυκακέειν κτλ.

Od. 7. 108 ὄσισον Φαίηκες περὶ πάντων ὅρμες ἀνδρῶν νῦν θοῦν ἐνι πόντῳ ἕλλαβέμεν, δ σὲ γνωάκες ἰστῶν τεχνῆσαι (cp. Od. 1. 178, 405., 18. 62).

With οὐ and μή, giving οὐδὲ, μηδὲ, as—

II. 5. 788 ὄφρα μὲν ἐς πάλεμον πωλέσκετο διὸς Ἀχιλλεὺς, οὐδὲ ποτὲ Τρῶες κτλ.

6. 58 μηδ’ ὅν τινα γαστερίν μήτηρ καῦρον ἐόντα φέροι, μηδ’ ὃς φύγοι.

Od. 1. 16 ἀλλ’ ὄτε δὴ ἐτῶς ἡλικὶ . οὖδ’ ἐνθα κτλ.

10. 17 ἀλλ’ ὄτε δὴ καὶ ἐγὼ ὃδον ἵπτεων . οὐδὲ τι κεῖνος κτλ.

This use, which was called by the ancient grammarians the δὲ ἀποδοτικῶν, or 'δὲ of the apodosis,' has been variously explained by scholars.

1. In many places the Clause introduced by this δὲ stands in a double opposition, first to the immediate protasis, and then to a preceding sentence. Thus in—

II. 2. 716 οὗ δ’ ἀρὰ Μηθώνην ἀνέμοντο, τῶν δὲ Φιλοκτῆτης ἵρχεν κτλ.
Philoctetes is opposed as commander to the people of Methone, and the whole statement is opposed to the previously mentioned peoples with their commanders. So in a period composed of two pairs of correlated Clauses, as—

II. 1. 135 ἀλλ' ἐλ μὲν ὑσουσι γέρας...
ἐλ ἀὲ κε μὴ ὑσουσιν, ἐγὼ ἐδὲ κεν αὐτὸς ἑλωμαί.

9. 508 ὃς μὲν τ' αἰδέσεται κούρας Διῶς ἄρσον ἱούσας,
τὸν ἐδὲ μὲν ἀνήσον καὶ τ' ἐκλυν εὐχομένους
ὅς ἐδὲ κ' ἀνήσηται καὶ τε στερεώς ἀποείη,
λύσσονται δ' ἄρα ταλ γε Δία κτλ.

Here the δέ of the last Clause appears to carry on the opposition of the second pair to the first, and so to repeat the δέ of its own protasis. This use of δέ in apodosis to repeat or carry on the opposition of the whole sentence is regular in Attic; e.g. Xen. Anab. 5. 6. 20 ἐδὲ βούλεσθε...
πλοία δ' ὑμῖν πάρεστι: Isocr. 4. 98 ἀ δ' ἐστίν ὕμα...
ταύτα δ' ἐμὸν ἐργον ἐστίν ἐπείω (Kühner, § 533, 2).
It has been regarded as the key to the Homeric usage now in question:* but this would compel us in many cases to give different explanations of uses to which the same explanation is evidently applicable. For instance, in the four lines last quoted, if we account for the δέ of λύσσονται δ' ἄρα κτλ. as a repetition of the δέ of its protasis ὃς δέ κ' κτλ., how do we treat the δέ of the first apodosis (τὸν δέ κτλ.)? The two forms are essentially similar.

2. The δέ of the Apodosis is commonly regarded as a survival from a period in which the Relative Clause or Conditional Protasis was not yet subordinate, so that the Apodosis, if it followed the other, still needed or at least admitted of a connecting Particle. Such an explanation is attractive because it presents us with a case of the general law according to which the complex sentence or period is formed by the welding together of originally distinct simple sentences.† It is to be observed, however, that the phenomenon in question is not necessarily more than a particular use of δέ. The survival may be, not of a paratactic form of sentence, but only of a use of δέ where it is not a Conjunction. Such a use has been already seen in the Particle καί. In the correlation ἀλλ' ὃτε δη—καὶ τότε δη we need find nothing

* So in the first edition of this book, following the discussion of Nägelsbach in his Anmerkungen zur Ilias (p. 261 and p. 271, ed. 1834). The Excursus on the subject was omitted in later editions. For the view adopted in the text the author is indebted almost wholly to Dr. R. Nieberling, Uber die parataktische Anknüpfung des Nachsatzes in hypotaktischen Satzgefügen, insbesondere bei Homer, Gross-Glogau, 1882.
† On the danger of explaining the Syntax of complex sentences by recourse to a supposed survival of paratactic structure there is a timely warning given by Brugmann, Gr. Gr. § 203.
more than the ordinary use of καὶ with the meaning also, even; that is to say, it emphasises the sequence of the apodosis, just as it often emphasises single words or phrases. Similarly δὲ may have been used to mark the adversative character of an apodosis.

3. These points may be illustrated by the parallel between καὶ also, even and οὐδὲ or μηδὲ—not even, also not. In this use δὲ is clearly not a Conjunction, but merely serves to mark the natural opposition between the negative and some preceding affirmation (expressed or implied). Thus it is closely akin to the use in apodosis, the difference being only that it belongs to a single word rather than to a Clause.

4. It is a confirmation of this view that among the cases of δὲ in the apodosis we never find one in which the protasis is introduced by the corresponding μὲν. Where this is apparently the case it will be found that the μὲν refers forward, not to the δὲ of the immediate apodosis, but to a new sentence with δὲ or some equivalent Particle: e.g.—

Π. 2. 188 ὃν τινα μὲν βασιλῆα καὶ έξοχον ἄνδρα κιχείν, τὸν δ’ ἄγανοις ἐπέεσσιν κτλ. ὃν δ’ αὐ δήμου τ’ ἄνδρα ἵδοι κτλ.

where the correspondence is not ὃν μὲν—τὸν δὲ—, but ὃν μὲν—ὁν δ’ αὐ. See also Π. 9. 508, 550, 12. 10., 18. 257., 20. 41, Od. 9. 56., Π. 147., 19. 329.

It has been observed that when the Protasis is a Relative Clause, δὲ of the Apodosis is generally found after a Demonstrative. The only exceptions to this rule are, Π. 9. 510 ὃς δὲ κ’ ἀνήμηται... λίσσονται δ’ ἀρα ταί ἐς κτλ., and Π. 23. 319 ἀλλ’ ὃς μὲν θ’ ἵπποι,... ἤπποι δὲ πλανόωνται κτλ. (Schömann, Oris. Acad. ii. p. 97.)

335.] Enclitic δὲ. There are two uses which may be noticed under this heading:—

(1) The δὲ of ὃς-δὲ, τὸσοσ-δὲ, τοῖοῦ-δὲ is properly an Enclitic (as the accent shows).

The form τοῖο-δεσι or τοῖο-δεσσι may be a trace of an inflected Pronoun akin to δὲ (related to it perhaps as τις to τε); or it may be merely a form created by the analogy of other Datives in -εσι, -ει.

(2) The δὲ which is suffixed to Accusatives expressing motion to is generally treated as an Enclitic in respect of accent: ας οἰκόνδε, πόλεμονδε. The ancient grammarians, however, wrote δὲ as a distinct orthotone word, hence οἰκον δὲ, πόλεμον δὲ, &c. (but οικαδε, φυγαδέ were made exceptions).

* Nieberding, op. cit. p. 4.

X 2
308

PARTICLES.

It seems likely that the -δε of these two uses is originally the same. The force in both cases is that of a local Adverb. Whether it is to be identified with the Conjunction δε is a further question.

ἀλλά, αὐτάρ, ἀτάρ, αὗ, αὔτε.

336.] The remaining Adversative Particles do not need much explanation.

ἀλλά and αὐτάρ are used (like δε) in the apodosis, especially after a Clause with εἰ περ: as—

II. 1. 81 εἰ περ γὰρ τε .. ἀλλά τε (cp. 8. 153., 19. 164).

22. 390 εἰ δὲ θανόντων περ .. αὐτάρ ἐγὼ κτλ.

αὐτάρ and ἀτάρ express a slighter opposition than ἀλλά, and accordingly are often used as Particles of transition; e.g. in such formulae as ὡς οἷ μὲν .. αὐτάρ κτλ. A similar use of ἀλλά may be seen with Imperatives; as ἀλλ' ἵδι, ἀλλ' ἄγε μοι τόδε εἰπε, and the like. It is evident that the stronger Adversative is chosen where greater liveliness of tone is to be conveyed.

337.] αὗ and αὔτε (again, on the contrary) have nearly the same force as αὐτάρ, but do not begin the sentence: hence νῦν αὗ, τίς ὅ' αὗ, τίπτε αὔτε, &c.: and so in correspondence to μὲν or ἢ τοι, as II. 4. 237 τῶν ἢ τοι .. ἢμεῖς αὔτε κτλ. They also serve to mark the apodosis of a Relative or Conditional Clause, as II. 4. 321 εἰ τότε κοῦρος ἔα, νῦν αὔτε μὲ γῆρας ὁπάζει. Thus they have the two chief uses of δε.

Originally, doubtless, αὗ meant backwards, but in Homer this sense is only found in the form αὔτε: though perhaps it survives in the sacrificial word αὔρνεναν.

The form ὁμως is later, the Homeric word being ἐμπής.

ὁμως is usually read in II. 12. 393 ὁμως ὅ' οὗ λήθετο χάρμης, and Od. ii. 565 ἐνθα χ' ὁμως προσέφη. In both places however the Scholia indicate that the word was anciently circumflexed by some authorities.

ή.

338.] The Particle ἥ at the beginning of a sentence gives it the character of a strong affirmation:—

II. 1. 240 ἥ ποτ' Ἀχιλλής ποιή ἵζεται be sure that one day δε.

So, with an ironical tone,—

II. 1. 229 ἥ πολὺ λωγίων ἐστὶ κατὰ στρατὸν εὑρὼν 'Ἀχιλῶν δῶρ' ἀποικρεῖσθαι κτλ.

It is often used interrogatively, esp. in questions of surprise indignation, irony, &c.; as—

II. 2. 229 ἥ ἔτι καὶ χρυσοῦ ἐπιδεέεαι κτλ.
15. 504 ἥ ἐλπεσθ' ἵνα τὰ ἐλπὶς κορυθαίολος ἐκτῷ ἐμμαθαίνω ἡξειδοθαί κτλ. (do you really hope &c.)

Od. 3. 312 ἥ οὖν ἄλλως ὡς κτλ. (is it not—? = surely it is) : cp. § 358, c. 

Occasionally, in short parenthetical sentences, ἥ has a concessive force, it is true that, hence and yet, although : as—

II. 3. 214 πάρσα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὖν πολύμνωθος, οὖν ἀφαμαρτοεπῆς. ἥ καὶ γένει ὦστερος ἤν.

7. 393 οὖ φησίν δώσειν ἤ μὴν Τρῶες γε κέλουται (§ 344).

11. 362 ἐξ ἀν' νῦν ἐφυγες θάνατον, κόνιν' ἥ τε τοι ἄγχι ἤλθε κακόν (so 18. 13).

22. 280 ἦ τοι ἐφην γε (= though I did think ; so 22. 280). 

The question whether ἥ (or ἡ) can be used to introduce a Dependent Interrogative depends upon a few passages. Bekker favours ἥ in this use, and reads accordingly, e. g. II. 1. 83 σο δὲ φράσαι ἢ με σάωσει. The majority of the editors recognise it in three or four places:—

II. 8. 111 εἰσεταί ἥ καὶ ἔμοι δόρῳ μᾶίνεται κτλ.

Od. 13. 415 φιλετό πενθούμενος μετὰ οὖν κλέος, ἢ πον ἑτ' εἰης.

16. 137 ἄλλα ἂγε μοι τόδε εἰπὲ καὶ ἄρεικως κατάλεγον, ἥ καὶ λαφρή αὐτὴν ἄδε

19. 325 πῶς γὰρ ἐμεύ σο, ἐείνυ, δαισεαι, ἦ τι γυναικών ἄλλαν περείμη; 

In all these places, however, there is manuscript support for et, and so La Roche reads in the two last. For the use of et with the Subj. see § 294, with the Opt. § 314. It is difficult to derive the use of ἥ which Bekker supposes either from the emphatic ἦ, or from the disjunctive ἡ or ἡ (Hom. Bl. p. 59). In any case there is no sufficient ground for deserting the MSS.

ἥ is often combined more or less closely with other Particles : as ἥ τε (§ 332, 2), ἥ μάν, &c. (§§ 343–5), ἥ τοι (or ἡ τοι), ἡδή (for ἥ δή), and the correlative ἦμεν—ἡδέ. In these combinations ἥ strengthens the other Particle. Note that—

ἡμέν—ἡδέ are used of slightly opposed things, especially when alternation is implied : as—

Od. 2. 68 ολοσομαι ἡμέν Ζηνὸς ὃδε Θέμιστος, ἥ τ' ἀνδρῶν ἀγορᾶς ἡμέν λύει ἡδέ καθίζειι

i. e. 'assembles and dissolves again in turn' (Lat. tum—tum).

Cp. II. 8. 395 ἡμέν ἀνακλίναι . . ἡδ' ἐπιθείναι : and so II. 7. 301, Od. 1. 97., 8. 383, and probably II. 6. 149 ἡμέν φυίν ἡδ' ἀπολάγει. The original emphasis may sometimes be traced, as in the formula II. 14. 234 ἡμέν δή ποτ' ἐμον ἐποσ ἐκλυες ἡδ' ἑτὶ καὶ νῦν πείθεω surely you have heard me before, and even so listen now.

ἡδέ is also used (= and) without a preceding ἡμέν : but not to begin a fresh sentence. Cp. § 331 fin. for the similar use of τε.
forms τή (or τη) and ἐπεὶ, which are evidently τί, ἐπεὶl with a suffix -η of an affirmative or emphasising kind.

The ancient grammarians seem generally to have considered this η as a distinct word. They lay down the rule that after ἐπεὶ it is circumflexed, after τί oxytone. The form ἐπεὶ η is supported by the fact that it is chiefly found in the combination ἐπεὶ η πολλά κτλ. (II. 1. 169., 4. 56, 307, &c.) ; also with μάλα (Π. 1. 156 ἐπεὶ η μάλα πολλά μεταξέν κτλ., Od. 10. 465 ἐπεὶ η μάλα πολλά πέπασθε, cp. η μάλα, Π. 17. 34), and καί (Π. 20. 437, Od. 16. 442).

The case of τί is different. There is no ground for writing τί η (like ἐπεὶ η). The form τί η, which is adopted by the most recent editors on the authority of the ancients, is not satisfactory. If this η was originally the affirmative η, the change of accent would indicate that it had lost its character as a separate word. And this is confirmed by the combination τί η δέ οὖ κτλ. (Π. 6. 55, &c.), which as now written is contrary to the general rule for the place of δέ. Moreover the ancients were not unanimous on the point, since Trypho wrote τή in one word (Apollonius, de Conj. p. 523).

It may be observed that the opinion of the grammarians as to τή has more weight than in the case of ἐπεὶ η, since τίνη and óτη were Attic. We may suspect therefore that the accentuation ἐπεὶ η rests on mere inference.

With τήη is to be placed the emphatic Nom. τώ-η thou, a form which occurs in the Iliad only (cp. the Doric ἐγώ-η).

ηέ, ηη.

340.] ηέ and ηη are used in Homer as equivalent forms of the same Particle: which is (1) Disjunctive (or) and (2) used after Comparatives (than).

The use of the Correlative ηέ (ηη)—ηέ (ηη) = either—or is also common in Homer: as Π. 1. 504 η η ἐπεί η ἐργῷ: 3. 239 η οὖχ ἐσπέσθην . . . η δεύρω μὲν ἐποιεῖ κτλ.

When a question is asked in a disjunctive form, the accent of the Particle ηέ, ηη is thrown back, i.e. it is written ηε or ηη:—

Π. 13. 251 ηέ τι βέβληαι, βέλεος δέ σε τείρει ἀκοκή, ηέ τεν ἀγγελῆς μετ' ἐμ' ἡλυθες;

Od. 4. 362 Αὐτίνῳ, η ηά τι ὄδε οὐν ἄφετίν, ἦς καί οὐκί;

So when the first part of the question is not introduced by a Particle; Π. 10. 534 ἄνωθεν η η ἐτύμον ἐρώ; shall I speak falsehood or the truth? Od. 1. 226 εἰσπλῆνη τη γάμος; cp. 4. 314, 372. Indeed the first half of the sentence need not be interrogative; as Od. 21. 193 ἐπος τί κε μυθοσαλμην, η μοῦ τος κεύθω;
I would say a word; or shall I keep it to myself? (so perhaps Il. 14. 190).

One of the members of a disjunctive question may be itself Disjunctive: e.g.——

Il. 6. 377 ἢ ἐβη Ἄνδρομάχη λευκώλευν ἐκ μεγάρου;

Here ἢ εἰνατέρων offers an alternative for γαλῶν, but the main question is between these two alternatives on one side and ἢ Ἀθηναῖς εξολέχαι κτλ.

Most editors of Homer recognise an interrogative use of the form ἢ, but erroneously.* The questions in which ἢ is found are all disjunctive, so that we must write ἢ — ἢ (Il. 6. 378., 13. 251., 15. 735., 16. 12, 13, 17, Od. i. 408., 2. 30., 11. 399). In——

Od. 13. 233 τίς γῆ; τίς δῆμος; τίνες ἄνερες ἐγγεγάσσων;

* This has been well shown by Dr. Praetorius, in a dissertation to which I am largely indebted (Der homerische Gebrauch von ἢ (ἡ) in Fragesätzen, Cassel, 1873). The rule as to the accentuation in a disjunctive question rests upon the unanimous testimony of the ancient grammarians, and is now generally adopted. The MSS. and the older editors give ἢ or ἢ only.

[341.] **Dependent Interrogative Clauses.** A Disjunctive question after a Verb of asking, saying, knowing, &c. is generally expressed by the Correlatives ἢτε (ἡ) — ἢτε (ἡ): as——

Od. 1. 174 καὶ μοι τὸν ἄγρευσον ἐτήτυμον, ὄφρ’ ἐδ ἐἴδω, ἢτε νέον μεθεπεις, ἢ καὶ πατρῴὸς ἑστί κτλ.

Il. 2. 99 πὰρτε φίλοι καὶ μείνατ’ ἐπὶ χρόνοι, ὄφρα δαῶμεν, ἢ ἐτέων Κάλχας μαντεύεται, ἢ καὶ οὐκ, ἢτε.
tive (§ 280) and the Optative (§ 302). In general it will be seen that these Dependent Clauses are the same in form as the corresponding direct questions.

In a very few instances the first member of a sentence of this kind is without ἦ (ŋ): as—

Od. 4. 109 οὐδὲ τι ἔδειν | ἐφὲ δ' ὑ' ἦ τέθηκε (4. 837, 11. 464).
So II. 10. 544 εἴπ' ἄγε ... ἐπεινος τοῦνδ' ἐπεινος λάβετον, καταδύντες ὦμλουν Τρώων, ἦ τίς σφως πόρεν κτλ., Od. 4. 643.

The combination εί—ŋe (ŋ) is often found in the MSS. of Homer; see II. 2. 367, 8. 532, Od. 4. 28, 712, 789, 16. 238, 260, 17. 308, 18. 265, 24. 217. La Roche (following Bekker) reads ŋ—ŋe (ŋ) in all these places.

The common texts have in one place εἴ τε—ŋe,

II. 2. 349 γνώμεναι εἴ τε ψεῦδος ὑπόχεισις ἦ καὶ οὐκι.
In this instance, if the reading is right, there is a slight irregularity: the speaker beginning as if he meant to use εἴ τε—εἴ τε, and changing to the familiar ἦ καὶ οὐκι. But the best MSS. have εἴ τε—εἴ τε.

A change of construction may also be seen in Od. 24. 235-8 μερμήριξε ... κίσσαι καὶ περφώναι ... ἦ πρῶτ' ἰξερέωτο he debated about embracing &c., or should he first ask &c.

μάν, μήν, μὲν.

342.] The three words μάν, μήν, μὲν agree so nearly in meaning and usage that they are to be regarded as etymologically connected, if not merely varieties of the same original form. The two former (with the long ά, η) express strong affirmation (= surely, indeed, &c.). The shorter form μὲν is also originally a Particle of affirmation, but has acquired derivative uses of which the chief are: (1) the concessive use, preparing us for a Clause with an Adversative δέ, αὖταρ, ἀλλά, &c.: and (2) the use in the second of two Clauses with the meaning yet, nevertheless.

Taking the generally received text of Homer, we find that μάν occurs 24 times, and that there are only two places in which it is not followed by a vowel. The exceptions are, II. 5. 805 ἀλλ' οὐ μάν στ' ἐπὶ ἔτεν ἀνέξωμαι ἀλγαί ἐκχωρτο, where μάν may be due to the parallel II. 17. 41 ἀλλ' οὐ μάν ἐτι δηρν ἀπελρης πόνος ἔσται, and II. 5. 765 ἄγρει μάν οι (i. e. οἱ) ἐπαρσον κτλ. (cp. II. 7. 459 ἄγρει μάν δρ' ἀν κτλ.). On the other hand μήν, which occurs 10 times, is followed by a consonant in every place except II. 19. 45 καὶ μήν οἰ τότε γ' εὖς ἀγορη' ἵσαν. These facts have not yet been satisfactorily explained. Bekker in his second edition (1858) wrote μήν throughout for μάν, and sought to distinguish μήν and μὲν as far as the metre allowed according to Attic usage (H. B. pp. 34, 62). Cobet on the contrary proposed to restore μήν for μήν (Mss. Crit. p. 365), and so far as these two forms are concerned his view is probable enough. But how are we to explain the peculiar facts as to μάν? We can hardly account for it except as a genuine Homeric form, and such a form must have been used before consonants as well as vowels. If so, we
can only suppose that an original μᾶν was changed into μέν whenever it came before a consonant, and preserved when the metre made this corruption impossible.

It is to be observed also that μᾶν and μήν are almost confined to the Iliad, in which μᾶν occurs 22 times and μήν 7 times. In the Odyssey μᾶν is found twice, viz. in II. 344., 17. 470, and μήν three times, in II. 582, 593, 16. 440 (=II. 23. 410). It appears then that μέν is the only form which really belongs to the language of the Odyssey. Consequently the substitution of μέν for μᾶν in the Iliad may have taken place very early. The change of μᾶν to μήν probably belongs to the later period when μήν had been established in Ionic and Attic prose.

343.] μᾶν has an affirmative and generally a hortatory or interjectional force: as in ἀγρει μᾶν nay come! (Π. 5. 765., 7. 459), and ἦ μᾶν, οὐ μᾶν, used when a speech begins in a tone of surprise, triumph, or the like; as—

Π. 2. 370 ἦ μᾶν αὐτ' ἀγορὴ νικᾶς, γέρον, ὑπα Ἀχαίων.
12. 318 οὐ μᾶν ἀκλητείς Λυκίην κάτα κοιπανεόουσιν ἡμέτεροι βαινῆς (ἐπ.4. 512., 13. 414., 14. 454, &c.).
An approach to the force of an emphatic yet appears in—

Π. 8. 373 ἔσται μᾶν ὁτ' ἀν αὐτε φιλὴν γλαυκόπιδα εἰπῃ' and in ἄλλι' οὐ μᾶν (Π. 5. 895., 17. 41, 418, &c.), μή μᾶν (Π. 8. 512., 15. 476., 22. 304).

344.] μήν with a hortatory force occurs in Π. 1. 302 εἶ δ' ἄγε μήν πείροσαι come, do but try. The combination ἦ μήν is affirmative (rather than merely concessive),—not so much admitting as insisting upon an objection or reply: Π. 2. 291 ἦ μήν καὶ πόνος ἐστι it is true enough that there is toil: 7. 393 ἦ μήν Τραώες γε κέλονταί I assure you that the Trojans bid him: 9. 57 ἦ μήν καὶ νέος ἕσοι we must remember that you are young. In καὶ μήν it empha-
sis the fact introduced by καί: Π. 19. 45 καὶ μήν οἴ τότε γ' εῖς ἀγορὴν ἵσαν observe that even these then went.

345.] μέν is very common in Homer. The original simply affirmative force appears especially in the combinations ἦ μέν, καί μέν, and the like, in which it is indistinguishable in sense from μήν.*

ἲ μέν is regularly used in oaths, and is even found with an Inf. in oratio obliqua, as Π. 1. 76 καί μοι ὅμοιον ἦ μέν μοι . . ἄρηξεον. So in a strong asseveration, as Π. 7. 97 ἦ μέν δὴ λάβῃ τάδε γ' ἐσσεται this will really be a foul shame, Od. 19. 235 ἦ μέν πολλαὶ γ' αὐτὸν ἑθησαντο γυναῖκες you may be sure that many women gazed with wonder at it. In these and similar passages μέν

* On the uses of μέν see the dissertation of Carl Mutzbauer, Der homerische Gebrauch der Partikel MEN, Köln, 1884—86.
strengthens a purely affirmative ἂ, and there is no sense of con-trast. The adversative use may be perceived, as with the simple ἂ (§ 338) and ἄ μέν, when a speaker insists on his assertion as true along with or in spite of other facts: e.g. in Od. 10. 64 πᾶς ἁλθεῖς, 'Οδυσεῖ; τίς τοι κακὸς ἔχραι δαίμων; ἄ μέν σ' ἐνδυκεώς ἀπετέμπομεν surely we sent you on your way with due provision: and in the common form of reproach, II. 11. 765 ὃ πέτον, ἄ μέν σοι γε Μενοῦτιος ἐδ' ἐπέτελλε (ep. 5. 197., 9. 252). So with ironical emphasis, II. 3. 430 ἄ μέν δὴ πρὶν ἥ ἐνετ' κτλ. why surely you boasted ὥς., cp. 9. 348.

The corresponding negative form μή μέν occurs in formal oaths (§ 358, ὰ), and with the Opt. in a sort of imprecation in Od. 22. 462 μή μέν δὴ καθαρῷ θανάτῳ ἀπὸ θυμῶν ἐλοίμην κτλ. (cp. μή μάν). Denial insisted upon in view of some state of things is expressed by οὐ μέν, as II. 4. 372 οὐ μέν Τυδεῖ γ' ὄδε φίλου πτωσακάζεμεν ἢν (why do you shrink ?) surely Tydeus did not.

The form καί μέν answers closely to the Attic καὶ μήν, which is used to call attention to a fact, especially as the ground of an argument; as II. 18. 362 καὶ μέν δὴ ποῦ τις μὲλεί βροτός κτλ. a mortal, remember, will accomplish his will: (much more a great goddess): II. 1. 269 καὶ μέν τοῖσιν ἔγω μεθομάλεον (these were the mightiest of men): yes, and I was of their fellowship. Sometimes the fact is first indicated, then dwelt upon in a fresh clause with καί μέν: II. 9. 497 στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί... καί μέν τοὺς θνέοσαι κτλ. even gods may be moved... they are indeed turned from their anger by sacrifice ὥς.: cp. 24. 488, Od. 7. 325., 14. 85. Similarly when a new point in the narrative is reached: as II. 6. 194 καὶ μέν οἱ Δάκοι τέμενος τάμον yes and (besides what the king gave) the Lycian people made him a τέμενος (ep. 6. 27., 23. 174., 24. 732).

The adversative sense—but yet, but surely—is chiefly found after a negative, μέν being used either alone or in combination with an adversative Conjunction (ἄλλα, ἀτάρ): as—

II. 1. 602 δαίμωντ', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἔσης οὐ μὲν φόρμιμυρας nor yet the phorminx.

2. 703 οὐδὲ μέν οὐδ' οἱ ἀναρχοὶ ἔσων, πόθεοι γε μὲν ἄρχον. Od. 15. 405 οὐ τι περιπληθῆς λίην τόσου, ἄλλ' ἀγαθὴ μέν.

II. 6. 123 οὐ μέν γάρ ποτ' ὀπωπα... ἀτάρ μὲν νῦν γε κτλ.

Also after a question—

II. 15. 203 ἄ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσδόλων.

With the Article μέν is sometimes used to bring in a parenthesis, which may be simply affirmative, or indicate some opposition:—

II. 1. 234 ναὶ μὰ τόδε σκῆπτρου, τὸ μέν οὐ ποτὲ φύλλα καὶ
5. 892 μητρός τοι μένος ἔστιν ἀδερχετον, οὐκ ἐπιεικτόν, "Ἡνης, τίν μὲν ἐγὼ σπουδῇ δάμνη μ’ ἐπέεσσι: she is indeed one whom I can hardly tame.

Cp. II. 10. 440., 15. 40., 16. 141. A less emphatic use (merely to bring out a new point in the story) is not uncommon: as II. 2. 101 ἐστιν σκήπτρον ἔχων, τοῦ μὲν κτλ.: cp. II. 18. 84, 131., 23. 328, 808, Od. 9. 320, 321. Further, the interposed statement may have a double reference, a corresponding Clause with δὲ or αὐτῷ serving to resume the narrative:—

II. 8. 256 ἀλλὰ πολὺ πρῶτος Τρώων ἦλεν ἄνδρα κορυσθῆν, Ἐφαρμονιδὴν Ἀγέλαον οὐ μὲν φύγαδ' ἐτραπεν ἰπποῦς, τῷ δὲ μεταστρεφθέντι κτλ. (so ibid. 268-271).

Again, the return to the main story after a digression may be marked by a similar form: e.g. in Od. 6. 13 (after a parenthetical account of the Phaeacians and Alcinous) τοῦ μὲν ἔβη πρὸς δόμα κτλ. now it was to his house that she went: cp. Od. 9. 325.

346.] The enclitic τοι seems properly to express a restricted affirmation, generally qualifying a preceding statement: at least, yet surely, &c. It is especially used of a concession, whether made by the speaker or claimed from the person addressed: as II. 4. 405 Ἦμεις τοι πατέρων μέγ’ ἁμένεινες εὐχόμεθ’ εἶναι: 5. 801 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητὴς Τυδεὺς, you must admit, &c.: 5. 802 μητρός τοι μένος ἔστιν ἀδερχετον I admit (as an excuse): 8. 294 οὐ μὲν τοι δοσὶ δύναμις γε πάρεστι παῖδοι: cp. 5. 873., 6. 211., 10. 250, Od. 2. 280, &c. So again in maxims, Od. 2. 276 παῖδοι γὰρ τοι παῖδες κτλ. few children, it must be said, &c.: II. 23. 315 μήτι τοι δρυτάμος κτλ. it is by understanding, after all, that the woodman &c.: Od. 9. 27 οὐ τοι ἔγωγε ὑς γαῖς δύναμις κτλ. I cannot, when all is said, &c.: II. 22. 488, Od. 8. 329, &c.

toι is combined in Homer with Adversative Particles, as αὖταρ toι, ἀλλά toι (II. 15. 45, Od. 18. 230); and with μέν (but not closely, as in the later μέντοι but). So with the Affirmative ἦν toι (or ἦτοι), which expresses a restricted concession (II. 1. 140, 211., 5. 724, &c.). But the combinations καί toι and yet, τοινῦν so then, and the Disjunctive ἦντοι either, or, are post-Homeric.

toι has the first place in the sentence in the compound τοιγάρ, which is used to begin speeches; as II. 1. 76 τοιγάρ ἐγὼν ἐρεῖν so then I will speak. It is generally used with the First Person, and has a kind of apologetic force (=I will say, since I must speak). In Attic it survives in the compounds τοιγάρτοι, τοιγαρόν: and the same meaning is commonly expressed by τοίνυν.
It has sometimes been thought that τοι is originally the same as the Dat. of συ, meaning ‘I tell you’ or the like. The orthotone τοιγαρ (or τοι γαρ, as some MSS. read) is difficult to explain on this view. It has also been explained as the Locative of το: cp. the Dat. το IN THAT CASE, therefore. Or it may be from the same stem as της and τε (as Kühner holds, § 507): cp. που (δι' του) somehow, thence surely. But the Loc. of this stem exists already in the form ποι whither.

αρα, γαρ.

347. The Adverb αρα properly means fittingly, accordingly (root αρ- to fit). The forms αρ and ῥα seem to be varieties produced by difference of stress, answering to the different values which the Particle may have in the sentence. Of these αρ retains its accent, but ῥα, the shortest form, is enditic.

The ordinary place of αρα is at the beginning of a Clause which expresses what is consequent upon something already said. But occasionally it follows a Participle in the same Clause, as in the formula ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἐξεστο (cp. II. 2. 310., 5. 748).

It is to be observed, however, that αρα may indicate a reason (as well as a consequence): that is to say, we may go back from a fact to the antecedent which falls in with and so explains it. E.g. II. 1. 429 χωμενον κατὰ θυμὸν εὐνωνοι γυναικός, τὴν ῥα... ἀπηύρων whom (and this was the reason of his anger) they had taken away. So in the combinations ὅς ῥα, ἐπεὶ ῥα, ὅτι ῥα, οὕνεκ' ἀρα= because (and this is the explanation): also in γαρ ῥα, as II. 1. 113 καὶ γαρ ῥα Κλεισμωνήστρης προβέβουλα.

αρα is also found in the first of two correlative Clauses, as—

εἰ τ' ἄρ' ὅ γ' εὑρωλῆς ἐπιμεμέφεται εἰ θ' ἐκατομβης.

ὅς ἄγει' ὃς μῆτ' ἄρ τις ἐδη μῆτ' ἄρ τε νοήσῃ.

The parallel form of the sentence enables us to regard the first Clause, by anticipation, as falling in with and completing the second.

The Attic αρα is unknown to Homer. Whether it is identical with ἀρα seems doubtful. It is worth while noticing that αρα answers in usage to the Homeric combination ἦ ῥα (is it then—?).

348. The Causal Particle γαρ is originally a compound of γε and ἀρα, but the two elements have so completely united into a new whole that the fresh combination γαρ ῥα is found in Homer. γαρ serves to indicate that the Clause in which it is used is a reason or explanation, usually of something just mentioned or suggested: as το γαρ ἐπι φρεσ' θῆκε θεὰ λευκώλενον Ἡρη' κήδετο γαρ Δαναον, κτλ. Thus it follows the sequence of thought—by which we go back from a consequent to an antecedent—whereas
ἀρα more commonly (though not always) indicates the sequence of the facts themselves.

Compare the double use of ἀρα, ἀρτι, ἀρτε (1) to express a cause, (2) to express a consequent used as an argument (e.g. τοίον γάρ καὶ πατρός, ἀρτι καὶ πεντηκόντα βάσεις, and other examples in § 269). To understand the ordinary use of γάρ we have only to suppose that when a speaker was going back upon an antecedent fact, he generally used the combination γε ἀρα (γ' ἀρ), γάρ), rather than the simple ἀρα. The principle of this usage is that a causal relation may be indicated by a distinction of emphasis, such as γε would express (as indeed γε alone sometimes has a distinctly causal force).

As subordinate or exceptional uses, we have to note the following:—

1. The use of γάρ to introduce a mere explanation, which became very common in Attic (e.g. Thuc. 1. 8 μαρτυριον δέ: Δήλου γάρ κτλ.) and may be traced back to Homer. Thus—

II. 8. 147 ἀλλὰ τὸδ' αὐνόν ἄχος κραδίην καὶ θυμὸν ἱκάνει: ἕκτωρ γάρ ποτε φήςει κτλ.

This idiom—by which the Clause with γάρ becomes a kind of Object-Clause, in apposition to a Pronoun—may be compared with the use of ἀρτι and οὐκέκα with the meaning that, instead of because: see §§ 268, 269. In both cases the language does not clearly distinguish between the ground of a fact (which is properly a separate and prior fact), and a mere analysis, or statement of circumstances in which a fact consists.

2. The inversion (as it may be regarded) by which the Clause with γάρ precedes the fact explained; as—


Here the speaker begins by stating something that leads up to his main point. Sometimes, especially when the reason is stated at some length, the main point is marked as an inference by τώ so, therefore: as—

II. 7. 328 πολλοὶ γάρ τεθυάσι τάρη κομόωντες Ἀχαιοι, τῶν νῦν ἀλη κελαίνων . . .

331 τῷ σε χρή πολέμον μεν ἄμ' ἱοί παύσαι Ἀχαιῶν.

So II. 13. 228., 15. 739., 17. 221, 338., 23. 607; there is no instance in the Odyssey.

When the Clause with γάρ precedes, it may be opposed to the preceding context: hence the γάρ may be combined with adversative Conjunctions, as—


ἀλλὰ—γὰρ also occurs without a subsequent Clause:—

Od. 10. 201 κλαίον δὲ λυγέως, θαλερὸν κατὰ δάκρυ χέοτες: ἀλλ’ οὐ γὰρ τις πρήξις ἐγίγνετο μυρομένους.

Here it has the force of 'but be that as it may,' 'but the truth is' (Riddell, Dig. § 147). That is, ἀλλὰ—γὰρ meets what has preceded not by a simple opposition, but by one which consists in going back to a reason for the opposite: which may be enough to convey the speaker's meaning.

In these uses of γὰρ the peculiarity is more logical than grammatical. The γὰρ (or rather the ἂν contained in it) indicates that the Clause gives a reason or explanation, which the speaker chooses to mention before the consequent or thing to be explained. The use only strikes us because the English for is restricted to causal clauses placed in the more natural order.

With δὲ—γὰρ and ἀλλὰ—γὰρ it is incorrect (as Riddell shows, l. c.) to treat the Clause with γὰρ as a parenthesis (writing e.g. νῦν δ’—ἐμπυς γὰρ κτλ.). The Clause so introduced is always in opposition to the preceding context, so that the δὲ or ἀλλὰ has its full force.

3. After the Relative ὅς, ἥ, ὁ: as—

Π. 12. 344 ἀμφοτέρω μὲν μᾶλλον δ γὰρ κ’ ὅχ’ ἀριστον ἀπάντων εἰη (so Π. 23. 9, Od. 24. 190).

Od. 1. 286 (Μενέλαος) ὅς γὰρ δεύτατος ἤλθεν (cp. 17. 172). So with ὅς γὰρ = for thus, and τω γὰρ (Π. 10. 127).

These are generally regarded as instances of the original use of ὅς as a Demonstrative (§ 265). But it is only the use of γὰρ that is peculiar; or rather, this is only another case in which γὰρ is not translated by for. It will be seen that ὅς γὰρ may always be replaced by ὅς ἂν without changing the sense.

4. In abrupt questions, and expressions of surprise: as—

Π. 1. 123 πῶς γὰρ τοι δόσουσι γέρας μεγαθυμοὶ Ἀχαιοὶ; why, how are the Greeks to give you a prize?

18. 182 ἤπι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἤκε; why, I should be a coward ἤκε.

1. 293 ἢ γὰρ κεν δεῖλος τε καὶ οὕτιδαν διαλεύκη κτλ. why, I should be a coward ἤκε.

So in the formulae of wish, εἰ γὰρ, αὖ γὰρ, &c. In all such cases the γὰρ seems to be mainly interjectional. Properly it implies that the speaker is taking up the thread of a previous speech, and as it were continuing the construction: the new Clause being one that gives a reason, or affects to do so ironically. Particles so used easily acquire an irrational character. We may compare
the use of δὲ and ἢ ἃρα in questions, ὡς in expressions of wish, ἀλλὰ before an imperative (§ 336): also the English use of why, well, and similar pleonasms.

οὖν, δὴ, νῦν, θνῦν.

349.] οὖν in Homer does not properly express inference, or even consequence (like ἃρα). Its use is to affirm something with reference to other facts, already mentioned or known; hence it may generally be represented by a phrase such as after all, be this as it may, &c. E.g.—

II. 2. 350 φημὶ γὰρ οὖν for I do declare that &c.
Od. II. 350 ξείνος δὲ τλήτω, μᾶλα περ νόστου χατιζου, ἐμπῆς οὖν ἐπιμείναι ἐς αὐριον (nevertheless to wait).
Like ἃρα, it is used to emphasise correlative Clauses, but only with the negative οὔτε—οὔτε and μήτε—μήτε: as—

Od. 6. 192 οὔτ' οὖν ἐσθήτος δευθεύει οὔτε τευ ἄλλου.

The combination γ' οὖν (not to be written γοὖν in Homer) occurs only twice, with the meaning in any case:—

II. 5. 258 εἰ γ' οὖν ἐτερός γε φύγησι if one of the two does (after all) escape.
16. 30 μὴ ἑμὲ γ' οὖν οὔτῶς γε λάβοι χόλος (cp. 19. 94 κατὰ δ' οὖν ἐτερόν γε πέδησεν).

As an emphatic Particle of transition οὖν is found in μὲν οὖν (II. 9. 550, and several times in the Odyssey), much more frequently in the combinations ἐπει οὖν, ὡς οὖν. In these an approach to the illative force may perhaps be observed.

350.] δὴ is properly a temporal Particle, meaning now, at length (Lat. jam): hence it implies arriving at a result, as εἰ οὖν δὴ τὰ πρῶτα διαστήματα from the time that the point was reached when they quarrelled: εἰ δὴ if it has come to this that, and so if finally, if really. With Superlatives it expresses that the highest stage has been reached, as II. 1. 266 κάρπῳ τούτῳ δὴ κεῖσθαι κτλ. these were quite (finally) the mightiest. So in questions, πῶς δὴ how has it come to be that—; and prohibitions, μὴ δὴ do not go so far as to—.

δὴ may begin a sentence in Homer, as II. 15. 437 Τέκνε τεῦρον, δὴ νῦν ἀπέκτατο πιστῶς ἔταρος: and often in the combinations δὴ τότε (tum vero), and δὴ γὰρ. The original meaning is best seen in these forms (where δὴ is emphatic), and in ἡδὴ (for ἦ δὴ), and ἐπει δὴ.

As δὴ is one of the words which unite with a following vowel,
so as to form one syllable, it is sometimes written δ’, and so is liable to be confused with δή. This occurs especially in the combinations δή αὖ, δή αὖσ, δή οὖσ: as Π. i. 131 μὴ δὴ οὖσ, 340 εἰ ποτε δὴ αὐτε, Πο. 385 πὴ δὴ οὖσ, Πο. 220 δὲ δὴ ἀφινεύτατος κτλ. So in εἰ δ’ ἄγε the sense generally requires δῆ: see § 321.

Note that δῆτα, δηθεν (cognate or derivative forms) are post-Homeric; as also are the combinations δῆποι, καὶ δῆ.

351.] νῦ is obviously a shortened form of νῦν now. It is used as an affirmative Particle (like δῆ, but somewhat less emphatic), especially in combinations such as ἦ δά νῦ, καὶ νῦ κε, οὖ νῦ, μὴ νῦ, ἐπεὶ νῦ, and after Interrogatives, as τίς νῦ who now, τί νῦ why now (see Od. i. 59–62).

The form νῦ is exclusively Epic: νῦν (ὗ), which is used by Attic poets (Ellen dt, Lex. Soph. ii. p. 183) appears in Π. Πο. 105 δοι ποὺ νῦν ἐλεπταί, and Π. 23. 485 δεδρό νῦν, ἦ τριπόδος κτλ.: but it is probably not Homeric.

In Π. 10. 105 the sense is distinctly temporal, and accordingly we should probably read νῦν ἐλεπταί. The temporal sense also suits Π. 23. 485, where moreover there is a variant δεδρό γε νῦν τριπόδος, found in the Scholia on Aristophanes (Ach. 771, Eq. 788).

352.] θν is an affirmative enclitic, giving a mocking or ironical force, like the later δῆποι and δῆθεν (which is perhaps originally δῆ θν): as Π. 2. 276 οὖ θν μιν πάλω αὐτῖς ἀνήσει θνῆς ἄγινωρ his bold spirit will not I imagine impel him again: Π. 13. 620 λεύπετε θν οὖτω γε methinks in this fashion you will leave γε. It is only Epic.

περ.

353.] The enclitic Particle περ is evidently a shorter form of the Preposition πέρι, which in its adverbial use has the meaning beyond, exceedingly (§ 185). Accordingly περ is intensive, denoting that the word to which it is subjoined is true in a high degree, in its fullest sense, &c.: e.g.—

Π. 23. 79 λάχε γεινόμενον περ was my fate even from my birth.
Οδ. i. 315 μὴ μ’ ἐτι νῦν κατέρυκε λιλαιόμενον περ ὀδοίο.

8. 187 στιβαρότερον οὖκ ὀλίγον περ.
Πι. 2. 236 οἴκαδὲ περ σὺν νυσο νεώμεθα

(=let us have nothing short of return home).

8. 452 σφῶν δὲ πρὶν περ τρύμος ἔλαβε φαλύμα γυνα even beforehand trembling seized your knees.

13. 72 ἀργυροῦτοι δὲ θεόν περ γορδ, surely, are easily known.
Οδ. 4. 34 α’ κὲ ποθὶ Ζεὺς | ἐξοπλισώ περ παύση διζύος.
So with Relatives, ως περ the very one who, ως ἔσται περ (Attic ὅποι περ καὶ ἔσται) just as it will be, ὅτε περ just when. Also ei περ even if, and ἕ περ or ἕ περ even than.

Usually, however, περ implies a sense of opposition; i.e. it emphasises something as true in spite of a preceding assertion: as οὐ τι δυνήσεις ἄχρυμενός περ thou will not be able, however much vexed, πολλές περ ἑόντες many as they are, πινοντά περ ἔμπης even though drinking, &c.; and with Substantives, II. 20. 65 ὅτα τε στυγέσων θεόν περ which even the gods (gods though they are) dread. So II. 1. 353 ἔπει μ᾽ ἐτεκές γε, μιμωθάδιον περ ἑόντα since you are my mother, short-lived though I am. Or it may imply compensation for the absence of something else: II. 1. 508 ἀλλὰ σὺ περ μν ὑσον do thou honour him (since Agamemnon will not); 17. 121 αἰ ἐκ νέκυν περ Ἀχιλλῇ προφέρωμεν γυμνῶν ἀτάρ τά γε τεύχε κτλ.

The intensive καί and περ are often used with the same word or phrase: as καί ὅψε περ even though late, καί πρὸς δαίμονά περ even though it were against a higher power, καί περ ὕπερ ἕνων though only on foot: ei δὲ καὶ ἑκτορά περ φιλεῖς, &c. So with οὔδε not even, as οὔδε θεοί περ not even the gods, οὔδε ὃς περ not even so, οὔδε νν σοι περ not even to you.

The combination καί περ (or καί περ) occurs in Homer in one place only, viz. Od. 7. 224 καί περ πολλὰ παθόντα.

When καί precedes a word followed by περ, it is always = even (not and). Hence in II. 5. 135 καί πρὶν περ μεμαύωσ means even though formerly eager, and is to be taken with the preceding line, not with the succeeding δὴ τότε μν κτλ. Thus there is no anacoluthon, as is generally assumed.

**γε.**

354.] γε is used, like περ, to emphasise a particular word or phrase. It does not however intensify the meaning, or insist on the fact as true, but only calls attention to the word or fact, distinguishing it from others: e.g.—

II. 1. 81 ei περ γάρ τε χόλον γε καὶ αὐτήμαρ καταπέψη, ἀλλὰ τε καὶ μετόπωσθεν ἔχει κότον.

Here γε shows that the word χόλος is chosen in order to be contrasted with κότος. So too—

II. 2. 379 ei δὲ ποτ᾽ ἐσ γε μίαν βουλεύσομεν, οὐκέτ᾽ ἐπειτα κτλ. (if we could ever agree, instead of contending).

Again, where an idea is repeated—

II. 5. 350 ei δὲ σὺ γ' ἐσ πόλεμον πολήσεαι, ἢ τέ σ᾽ ὄμω μιγῆσει πόλεμόν γε.

Cp. also II. 1. 299 ἐπει μ᾽ ἀφέλεσθε γε ὄντες since you have but
taken away what you gave (where we should rather emphasise δῶτες): Od. 4. 193 οὗ τοι ἐχώγε τέρπον΄ ὀδυρόμενον . . . νεμεσοσφαι γε μὲν οὐδὲν κλαίειν κτλ. I do not take pleasure in lamenting, but yet I do not say that I complain of a man weeping &c.: 9. 393 τὸ γὰρ αὖτε σιδήρου γε κράτος ἦτη that is the strength of iron (in particular): 10. 93 οὗ μὲν γὰρ ποτέ ἀξιόν κυμά γ᾽ ἐν αὐτῷ, οὖτε μέγ᾽ οὖτ᾽ ὀλγον, ἀπεκαθη καλήνη νο ὠω ῥιε ἀλλὰ το ὡμοιον, this means (Lat. &c.).

So too γε emphasises a word as a strong or appropriate one, or as chosen under the influence of feeling (anger, contempt, &c.). As examples may be quoted, Od. 9. 458 τῷ κε οί ἐγκάφαλος γε . . . ῥαίοτο κτλ.: 17. 244 τῷ κε τοι ἀγλαίας γε διασκεδάσειν ἀπάρασι: Π. 7. 198 ἐτεί οὐδ᾽ ἐμὲ ἐνίδα γ᾽ οὖτος ἐλπιμακ κτλ. So in the phrase εἶ ποτέ ἐπὶ γε, which means if he lived at all, and this is a form of asseveration; e.g. Π. 3. 180 δαϊρ αὐτ᾽ ἐμὸς ἐσκε κινωπιδος εἰ ποτὲ ἐπὶ γε he was my brother-in-law if he was anything, i.e. that he was so is as sure as that there was such a person.

γε is common with the Article (§ 257, 2) and the Personal Pronouns (so that it is usual to write ὅγε, ἔχωγε as one word), also with ὅδε, οὔτος, κεῖνος, and the corresponding Adverbs ὅδε, τότε, &c. It serves chiefly to bring out the contrast which these Pronouns more or less distinctly imply. Similarly with words implying comparison, as ἄλλος and ἄτερος, πριν, πάρος, &c. When a special emphasis is intended, Homer usually employs περ, as Od. 1. 59 οὐδὲ νῦν σοι περ ἐντρέπεται φίλων ἦτορ not even are you moved (who are especially bound to care for Ulysses). So too, as Nauck has pointed out (Μ. ἰ. γρ.-ρωμ. iv. 501), πάρος γε means before (not now), while πάρος περ means even before (not merely now). Hence in Π. 13. 465 ὅς σε πάρος γε γαμβρός ἔσων ἔθρησε the γε of the MSS. is right; and so we should read (with A against other MSS.) Π. 17. 587 ὅς τὸ πάρος γε μαλθακός αἰχμητῆς, but (again with A) in Π. 15. 256 ὅς σε πάρος περ ῥόμαι.

In a Conditional Protasis (with ὅς, ὅτε, εἴ, &c.), γε emphasises the condition as such: hence εἴ γε if only, always supposing that; ep. Od. 2. 31 ἣν χ᾽ υἱὸν σάφει εἴποι, ὅτε πρῶτος γε πύθοιο which he would tell you, if and when he had been first to hear it. On the other hand, εἴ περ means supposing ever so much, hence if really (Lat. si quidem). So when πρὶν expresses a condition (§ 297) it takes γε, as Π. 5. 288 πρὶν γ᾽ ἦ ἔτερόν γε πεσόντα κτλ.

ου, μῆ.

355.] οὐκ, οὐκ, οὔ. The full form οὐκι occurs in the formula ἦ ν καί οὐκι or else not (Π. 2. 238, &c.), and one or two similar phrases: Π. 15. 137 ὅς τ᾽ αἴτιος ὅς τε καί οὐκι, and Π. 20. 255 πόλις ἐτεά τε καί οὐκι.
The general use of oū is to deny the predication to which it is attached (while μή forbids or deprecates). In some instances, however, oū does not merely negative the Verb, but expresses the opposite meaning: oū φημι is not I do not say, but I deny, refuse; oūκ ἐδώ I forbid, &c. (Krüger, § 67, 1, 1).

The uses of oū in Subordinate Clauses, and with the Infinitive and Participle, will be best treated along with the corresponding uses of μή (§§ 359, 360).

According to Delbrück (Synt. Forsch. iv. p. 147) the negative Particle was treated originally like the Prepositions, i.e. it was placed immediately before the Verb, and closely connected with it: as in the Latin ne-scio, ne-queo, nolo, and in some parallel Slavonic forms. The same relation appears in the accent of oū φημι, and in the use of oū in the combinations oūκ ἐθλαω, oūκ ἐδώ, &c., in which oū is retained where general rules would require μή (§ 359).

356.] οῦδε, μηδέ. These forms are generally used as negative connecting Particles (but not, and not). Sometimes however they have a strengthening or emphatic force, corresponding to the similar use of καί in affirmative sentences; as II. 5. 485 τύνη δ' ἐστινᾶς, ἀτάρ οὖδ' ἄλλοιςι κελεύεις you stand still (yourself), and (what is more) do not call on the others to fight: and in combination with πέρ, as II. 4. 387 ἐνδό οὐδέ ξεινός πέρ ἑών κτλ. So καί ὦς even he, οὐδέ ὦς not even he, &c.

οὐδείς is originally an emphatic form (like the later οὐδείς εἰς). In Homer the Neut. οὐδέν is occasionally found, sometimes as an emphatic Adverb, = not at all, as II. 1. 244 ὅ τ' ἀριστον 'Αχιλῶν οὐδέν ἐπίσας (so II. 1. 412., 16. 274., 22. 332, 513., 24. 370, Od. 4. 195., 9. 287): sometimes as a Substantive, nothing at all (Nom. and Acc.), as Od. 9. 34 ὦς οὐδέν γλύκων no single thing is sweeter (ep. 18. 130., 22. 318). The adjectival use is found with ἐπός (Od. 4. 350., 17. 141), also in II. 10. 216 τῆν μὲν κτέρας οὐδέν ὁμόιον, and perhaps II. 22. 513 οὐδέν σοι γ' ὀφέλος (where οὐδέν may be adverbial). The Gen. Neut. appears in the Compound οὐδενῶς-οφος worth nothing (II. 8. 178). The Masc. occurs only in the phrase τὸ ὅν μένος οὐδένι ἐκὼν (II. 22. 459, Od. 11. 515).

The form μηδεῖς is post-Homeric, except the form μηδέν, which occurs only in II. 18. 500 ὅ τ' ἀναίνετο μηδέν ἐλέσθαι.

357.] Double negation. This characteristic feature of Greek is caused by the tendency to repeat the negative Particle with any word or phrase to which the negation especially applies: as II. 1. 114 ἐτει οὐ οὐδέν ἐστιν χερελων, οὐ δέμας κτλ. since she is not inferior—not in form &c. The emphatic οὐδέ and μηδέ are chiefly used in this way: as οὐ μᾶν οὐδ' 'Αχιλέως κτλ. ην, not even Achilles &c.: II. 2. 703 οὐδέ μὲν οὐδ' οἷ άναρχοι ἔσαν: Od. 8. 280 τὰ γ'.
324

PARTICLES.

[358.

ου κε τις ουδε ἵδοιτο, οὐδε θεων μακάρων: Π. 6. 58 μηδ' ον τια γαστερι μήτηρ κονδων ἑωτα φέροι μηδ' ὃς φύγοι.

358.] μη is commonly used (as we should expect) with the Moods expressive of command or wish, viz. the Imperative, the Subjunctive and the Optative. These uses having been discussed (§§ 278, 281, 299, 303, &c.), it only remains to notice some idiomatic uses in which μη is found with the Mood of simple assertion or denial.

With the Indicative μη is used in Homer—

(a) In the phrase μη ὀφελλον (or ὀφέλον) would that I had not &c. Logically the μη in this idiom belongs to the following Infinitive (cp. § 355).

(b) In oaths, to express solemn or impassioned denial:—

II. 10. 329 ἵστω νῦν Ζεδως αὐτός, ἐργυδοντος τόσις Ἡμης, μη μὲν τοις ἵπποισιν ἀνήρ ἐποχήςτεται ἄλλος (I swear that no one else shall ride &c.).

15. 36 ἵστω νῦν τὸδε γαῦα . . .
41 μη δ' ἐμὴν ἴωτιτα Ποσειδών ἐνσοϊκτων | πημαίνει. In this use μη denies by disclaiming (as it were) or protesting against a fact supposed to be within the speaker's power ( = far be it from me that &c.). We should probably add—

II. 19. 258 ἵστω νῦν Ζεδως πρώτα κτλ.
μη μὲν ἑγω κονδη Βρισηθηδι χειρ' ἐπένεικα, where the MSS. have ἐπένεικα. The Indic. form was restored conjecturally by Stephanus.

(c) After ἢ, to express incredulity, &c.:—

Od. 6. 200 ἢ μη ποὺ τινα δυσμενέων φάσσο ἐμμεναι ἀνδρῶν (surely you do not suppose it is any enemy!)

9. 405 ἢ μη τις σεν μηλα βροτων δέκοτος ἐλαύνει; ἢ μη τις σ' αὐτον κτείνει δόλω ἥε βίνθι; (surely no one is driving off your sheep? &c.)

This is the common type of 'question expecting a negative answer,' viz. a strong form of denial uttered in a hesitating or interrogative tone. Compare the quasi-interrogative use of ἢ (§ 338) to indicate surprise or indignation.

(d) After Verbs of fearing which relate to a past event:—

Od. 5. 300 δείδω μη δή πάντα θεά νημερτέα εἴπεν. Here, as with the Subj. (§ 281, 1), the Clause with μη passes into an Object-Clause. The difference is that the Indicative shows the event to be past.

So perhaps Od. 13. 216 μη τι μοι ὀίχωνται I fear they are gone: but the better reading is ὀίχωνται, the Subj. being understood as in II. 1. 555 μη σε παρέιπη
lest she have persuaded thee (i.e. prove to have persuaded); cp. Od. 21. 395 μη κερα λινε έθοιεν lest worms should (be found to) have eaten (§ 303, 1). Cp. Matth. xvi. 5 τελαμοντο αρτον λαβην they found that they had forgotten (Field's Otium Norvicense, Pt. 3, p. 7).

The use of the Past Indicative after Verbs of fearing is closely parallel to the use in Final Clauses, noticed in § 325. While the Clause, as an expression of the speaker's mind about an event—his fear or his purpose—should have a Subj. or Opt., the sense that the happening of the event is matter of past fact causes the Indicative to be preferred. Cp. the Modal uses noticed in §§ 324–326, and the remark in § 323 as to the tendency in favour of the Indicative.

The essence of these idioms is the combination of the imperative tone—shown in the use of μη—with the Mood proper to a simple assertion. The tendency to resort to the form of prohibition in order to express strong or passionate denial may be seen in the use of μη with the Optative in deprecating a supposition (§ 299, e), and of μη with the Subj. in oaths, as Od. 12. 300., 18. 56.

359.] Conditional Clauses. The rule which prescribes μη as the negative Particle to be used in every Clause of Conditional meaning does not hold universally. In Homer—

(a) When the Verb is a Subjunctive or Optative μη is used: the very few exceptions being confined to ουκ ἐθέλω (II. 3. 289., 15. 492) and ουκ ἐσώ (II. 20. 139), which are treated almost as Compounds (§ 355). Cp. the use of ουκ ἐθέλω in Final Clauses, as II. 5. 233 μη . . . ματηστον ου' ἐθέλητον κτλ.

(b) With the Relatives ος, οσος, &c. when the Verb is an Indicative ου is generally used; as—

Π. 2. 143 πασι μετα πληθυν, οσοι ου βουλησ ἐπακουν.
Od. 3. 348 ος τε τεν η παρα πάμπαταν ἀνέλμωνος ης πενυχρον, ου τι χλαδναι κτλ. (a general description).

Π. 2. 338 νηπιαχοι, οις ου τι μελει κτλ. (so 7. 236., 18. 363). The only clear instance of μη is Π. 2. 301 έστε δε πάντες μάρτυροι, οος μη κιρεσ ἐβαν θανάτου φερουσαν, where the speaker wishes to make an exception to what he has just said. In Od. 5. 489 ὃ μη πάρα γελθονει ἄλλοι we may supply either ειςι or εκοι; the latter is found in the similar cases Od. 4. 164., 23. 118. But Hesiod uses μη with the Indic.; see Theog. 387, Op. 225.

(c) With ει and the Indicative ου is used when the Clause with ει precedes the Principal Clause: as—

Π. 4. 160 ει περ γαρ τε καλ αντικ' Ὀλυμπιοις ουκ ἔτελεσσε, and similarly in Π. 9. 435., 15. 213, Od. 19. 85, and the (eight) other places quoted in § 316. But when the Clause with ει follows the other, μη is used, as in the sentences of the form—

Π. 2. 155 ἐνθα κεν . . . νόστος ἔτυχη | ει μη κτλ.
The only instance in which this rule fails seems to be—

Od. 9. 410 ελ μὲν ὃς μή τίς σὲ βιάζεται οὖν ἑύντα,
νονδόν γ’ οὖ τως ἐστι Δίος μεγάλον ἀλέσσαι.

Here μή τίς may be used rather than οὗ τίς in order to bring out more clearly the misunderstanding of the ὁδῆς of Polyphemus.

This curious law was pointed out by A. R. Vierke, in a valuable dissertation De μή particulae cum indicativo conjunctae usu antiquiore (Lipsiae, 1876). With regard to the ground of it, we may observe that a Clause with ει in most cases precedes the apodosis; and this is probably the original order. When it is inverted it may be that the use of μή instead of οὗ has a prohibitive character, as though the condition were added as an afterthought, in bar of what has been already said. In any case the inversion throws an emphasis on the Clause, which would account for the preference for μή; see § 358.

360. [Infinitive and Participle. It appears from comparison with the forms of negation in the oldest Sanscrit that the negative Particles were originally used only with finite Verbs. The negation of a Noun was expressed by forming it into a Compound with the prefix an- or a- (Greek ἀν-, ἀ-): and the Infinitives and Participles were treated in this respect as Nouns. The first exception to this rule in Greek was probably the use of οὗ with the Participle—a use which is well established in Homer.

οὗ with the Infinitive is used in Homer (as in Attic) after Verbs of saying, thinking, knowing, &c. (§ 237); as in II. 16. 61 ἦ τοι ἐφην γε οὗ πρίν μηνιθμόν καταπαυσέμεν κτλ.: Od. 5. 342 δοκεῖς δὲ μοι οὖκ ἀπινύσσεων.

This use however is to be compared with that noticed above (§ 355), in which an οὗ which belongs in sense to the Infinitive is placed before the governing Verb; as οὗ φησον ἐκεῖν ἐγὼ he says he will not give. Sometimes the Homeric language seems to hesitate between the two forms, or to use them indifferently: compare (e. g.) II. 12. 106 οὗ τί ἐφαντο σχήμασθ' κτλ. and (a few lines further) II. 125 ἐφαντο γὰρ ὁμοί 'Ἄρχιον σχήμασθ' κτλ. Occasionally the negative is used with the Verb and repeated with the Infinitive:

Π. 1. 641 ἐπεὶ οὗ μοῦ ὄροι οὐδὲ πεπύθαι (cp. 12. 73).

Od. 3. 27 οὗ γὰρ δοκοὶ οὗ δεῖν θεοὶ γενέσθαι κτλ.

It may be conjectured that the use of οὗ with the governing Verb is the more ancient; the use with the Infinitive is obviously the more logical.

361. [μή with the Infinitive and Participle. The Homeric uses of this kind are few and simple in comparison with those of later Greek.

The Infinitive when used for the Imperative (§ 241) naturally takes μή instead of οὗ: as II. 4. 42 μὴ τι διατρίβειν τὸν ἐμὸν χῶλον, ἀλλὰ μ’ ἔασαι.

An Infinitive which stands as Object of a Verb of saying, &c. takes μή when it expresses command or wish: as II. 3. 434 παύσον μηδὲ κτλ. I bid you stop and not &c. (so 9. 12): Od.
Again, a dependent Infinitive takes μη in oaths, as II. 19. 176 ομωνωτο... μη ποτε τής ευνής ἐπιβήμεναι κτλ. let him swear that he never &c.; cp. Od. 5. 184 λοτώ νῦν τὸδε γαῖα... μη τι σοι αὐτῷ πήμα κακῶν Βουλευτέμεν ἄλλο, and II. 19. 258 (but see § 358 b). So generally after Verbs of promising, &c. as II. 14. 45 ὄς ποτ' ἐπητελήσεν... μη πρὶν κτλ. threatened that he would not &c.; II. 18. 500 ὅ ἀναίνετο μηδὲν ἐλέεθαι refused to accept anything (see Mr. Leaf’s note a. l.). This use of μη is evidently parallel to the use with the Indicative, § 358. Compare also II. 19. 22 οί' ἐπιεικὲς ἐργ' ἐμεί αδελφάτων μηδὲ βροτόν ἀνδρὰ τελέσωσιν, where the μη may be emphatic (such as we must not suppose any mortal to have made).* Or this may be an instance of the use of μη in Relative Clauses containing a general description (§ 359, b).

The use of μη with the Participle appears in one Homer instance:—

Od. 4. 684 μη μυηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντε

Here μη belongs to ὀμιλήσαντε, and expresses a wish: 'may they (after their wooing) have no other meeting, but sup now for the last time.' For the parenthetical μυηστεύσαντες and the repetition of the negative with ἄλλοιτε, cp. the parallel place Od. 11. 613 μη τεχνησάμενος μηδ' ἄλλο τι τεχνησάτο.

κεν and ἄν.

362.] The Particles κεν and ἄν, as we have seen, are used to mark a predication as conditional, or made with reference to a particular or limited state of things: whereas τε shows that the meaning is general. Hence with the Subj. and Opt. κεν or ἄν indicates that an event holds a definite place in the expected course of things: in other words, κεν or ἄν points to an actual occurrence in the future.†

κεν is commoner in Homer than ἄν. In the existing text κεν occurs about 630 times in the Iliad, and 520 times in the Odyssey: while ἄν (including ἦν and ἔτην) occurs 192 times in

* This would be akin to the later use with Verbs of belief. As to the Verbs which take μη see Prof. Gildersleeve in the Am. Jour. Phil. vol. i. p. 49.
† 'Im Allgemeinen steht das Resultat durchaus fest: κεν beim Conjunctiv und Optativ weist auf das Eintreten der Handlung hin' (Delbrück, Synt. Forsch. i. p. 86). This view is contrary to the teaching of most grammarians (see especially Hermann on Soph. O.C. 1446). It will be found stated very clearly in an article in the Philological Museum, vol. i. p. 96 (Cambridge 1832).
the Iliad and 157 times in the Odyssey. Thus the proportion is more than 3:1, and is not materially different in the two poems.

It is part of Fick's well-known theory that ἀν was unknown in the original Homeric dialect (see Appendix F): and a systematic attempt to restore the exclusive use of kev in Homer has been made by a Dutch scholar, J. van Leeuwen,* who has proposed more or less satisfactory emendations of all the places in which ἀν now appears. It is impossible to deny the soundness of the principles on which he bases his enquiry. When the poems were chiefly known through oral recitation there must have been a constant tendency to modernise the language. With Attic and Ionic reciters that tendency must have led to ἀν creeping into the text, sometimes in place of kev, sometimes where the pure Subj. or Opt. was required by Homeric usage. Evidence of this kind of corruption has been preserved, as Van Leeuwen points out, in the variae lectiones of the ancient critics. Thus in Π. 1. 168 ἐπει κέ κάμω is now read on the authority of Aristarchus; but ἐπην κεκάμω and ἐπην κε κάμω were also ancient readings, and ἐπην is found in all our MSS. Similarly in Π. 7. 5 Aristarchus read ἐπει κε κάμωσων, and the MSS. are divided between ἐπει κε and ἐπην κε (or ἐπην κεκ.). There is a similar variation between the forms ἢν and εἴ κε (or αἰ κε) in the phrases αἰ κ’ ἔθελησθα, αἰ κ’ ἔθελησι, &c. Thus in Π. 4. 353 (= 9. 359) the MSS. nearly all have—

ὁψεαι ἢν ἔθελησθα καὶ αἰ κέν τοι τὰ μεμήλη,

but αἰ κ’ ἔθελησθα, which gives a better rhetorical effect, is found in Π. 8. 471 ὀψεαι αἰ κ’ ἔθελησθα (so all MSS., ἢν ἐθ as a v. l. in A), also in Π. 13. 260., 18. 457, Οδ. 3. 92, &c. Similarly in Π. 16. 453 ἐπει δὴ τὸν γε λαπὴν the v. l. ἐπην is given by good MSS. (D, G, L, and as a variant in A). And the line Π. 11. 797 Μυρμιδόνων, αἰ κέν τι φῶς Δαναόις γένησα is repeated in Π. 16. 39 with the variation ἢν ποῦ for αἰ κεν. In such cases we can see the intrusion of ἀν actually in process.

Again, the omission of ἀν may be required by the metre, or by the indefinite character of the sentence (§ 283): e. g. in Π. 15. 209 ὀπτὸτ’ ἄν ἵσομορον ἔθελησι both these reasons point to ὀπτὸτε Φισὸμορον κτλ. So in Π. 2. 228 ἐὑτ’ ἄν ποτεθήσουν ἤλομεν read ἐὑτε πτ., and in Od. 11. 17 ὦθ’ ὀπτὸ’ ἄν στείχῃσι read ὦθ’ ὀπτὸτε (ὑτε κε, which Van Leeuwen proposes in these two places, is not admissible, since the reference is general).

Several reasons combine to make it probable that the forms ἢν

---

* De particularum κέν et ἀν apud Homerum usu (Mnemosyne, xv. p. 75). The statistics given above are taken from this valuable dissertation.
and ἐπὶν are post-Homeric. The contraction of ei ἄν, ἐπεὶ ἄν is contrary to Homeric analogies (§ 378*), and could hardly have taken place until ἄν became much commoner than it is in Homer. Again, the usage with regard to the order of the Particles excludes the combinations ἦν δὲ, ἦν τερ, ἦν γὰρ—for which Homer would have ei ὃ ἄν, ei περ ἄν, ei γάρ ἄν (§ 365). Again, ἦν cannot properly be used in a general statement or simile, and whenever it is so used the metre allows it to be changed into ei: e.g. in I. 1. 166 ἄτιρ ἦν ποτὲ δασμὸς ἱκνηται: Od. 5. 120 ἦν τίς τε φίλην ποιήσετ' ἀκόιτην (ἢ τίς τε in several MSS.): Od. 11. 159 ἦν μὴ τίς ἐχρὶ ἐνεργεία νῆα: Od. 12. 288 ἦν θόος εἴσασθαι ἐλθῇ: II. 20. 172 ἦν τῶν πέφη (in a simile). Similar arguments apply with even greater force to ἐπὶν. Of the 48 instances there are 18 in general sentences, and several others (II. 4. 239, 16. 95, Od. 3. 45., 4. 412., 5. 348., II. 119., 15. 36., 21. 159) in which the reference to the future is so indefinite that ἐπεί with a pure Subj. is admissible. It cannot be accidental that in these places, with one exception (Od. 11. 192), ἐπὶν is followed by a consonant, so that ἐπεί can be restored without any metrical difficulty. On the other hand, in 13 places in which ἐπὶν is followed by a vowel the reference is to a definite future event, and accordingly we may read ἐπεί κ'. In the combination ἐπὶν δῆ, which occurs seven times, we should probably read ἐπεί δῇ, or in some places ἐπεί κε (as in Od. 11. 221). The form ἐπειδὰν occurs once, in a simile (II. 13. 285): hence we should read ἐπεί δῇ (not ἐπεί κε, as Bekker and Nauck, or αἱ κεν as Menrad).

The distinction between general statements and those which refer to an actual future occurrence has hardly been sufficiently attended to in the conjectures proposed by Van Leeuwen and others. Thus in Od. 5. 121 ἦν τίς τε φιλαν ποιήσετ' ἀκόιτην (in a general reflexion) Van Leeuwen would read αἱ κεν τίς τὲ: and in Od. 12. 288 ἦν θόος εἴσασθαι ἐλθῇ he proposes αἱ κεν σον. So in II. 6. 489, Od. 8. 553 ἐπὶν τὰ πρώτα γένηται (of the lot of man) he bids us read ἐπεί κε. If any change is wanted beyond putting ἐπεί for ἐπὶν, the most probable would be ἐπεί τὲ: see § 332. On the other hand he would put ἐπεί for ἐπὶν in such places as Od. 1. 293 αὐτὰρ ἐπὶν δῇ τοῦτο τελευτήσῃ τε καὶ ἐρῆς (cp. Od. 5. 363., 18. 269), where a definite future occasion is implied, and consequently ἐπεί κεν (which he reads in Od. 4. 414) would be more Homeric. In Od. 6. 262 αὐτὰρ ἐπὶν πόλιος ἐπιβῆμεν we should perhaps read ἐπεί κε πόλεος (ὡ):—see § 94, 2.

In a few places the true reading may be ei or ἐπεί with the Opt.: as Od. 8. 511 αἰσα γὰρ ἦν ἀπολέσαται, ἐπὶν πόλις ἀμφικάλυφη (ἐπεί . ἀμφικάλυφη, as in II. 19. 208 we should read ἐπεί τυταίμεθα): Od. 21. 237 ( = 383) ἦν δὲ τίς . ἀκούσῃ μὴ τί ἐνεργείᾳ προβλαβῶσκεν (ἐν δὲ τίς . ἀκούσῃ): II. 15. 504., 17. 245., 22. 55, 487.

The form ὅτι ἄν occurs in our text in 29 places, and in 22 of these the metre admits ὅτε κ' (χ'), which Van Leeuwen accordingly would restore. The mischief however must lie deeper. Of the 22 places there are 13 in which ὅτι ἄν appears in the leading clause of a simile (ὅτι δ' ὅτι ἄν—), and in three
others (II. 2, 397, Od. II. 18, 13. 101) the sense is general; so that οὰ τε κ’ is admissible in six only (II. 7. 335, 459, 8. 373, 475, Od. 2. 374, 4. 477). It cannot be an accident that there are so many cases of οὰ τε κ’ where Homeric usage requires the pure Subj., and no similar cases of οὰ τε κεν: but for that very reason we cannot correct them by reading οὰ τε κε’ . Meanwhile no better solution has been proposed, and we must be content to note the 16 places as in all probability corrupt or spurious.

It is one thing, however, to find that οὰ has encroached upon κεν in Homer, and another thing to show that there are no uses of οὰ which belong to the primitive Homeric language.

The restoration of κε(ν) is generally regarded as especially easy in the combination οὸκ οὰν, for which οὸ κεν can always be written without affecting either sense or metre. The change, however, is open to objections which have not been sufficiently considered. It will be found that οὸκ οὰν occurs 61 times in the ordinary text of Homer: while οὸ κεν occurs 9 times, and οὸ κε 7 times. Now of the forms κεν and κε the first occurs in the Iliad 272 times, the second 222 times. Hence, according to the general laws of probability, οὸ κεν and οὸ κε may be expected to occur in the same proportion: and in the ordinary text this is the case (9:7). But if every οὸκ οὰν were changed into οὸ κεν, there would be 70 instances of οὸ κεν against 7 of οὸ κε . This clearly could not be accidental: hence it follows that οὸκ οὰν must be retained in all or nearly all the passages where it now stands.* And if οὸκ οὰν is right, we may infer that the other instances of οὰ with a negative —22 in number—are equally unassailable.

Another group of instances in which οὰ is evidently primitive consists of the dactylic combinations ός περ οὰν, ι’ περ οὰν, εί’ περ οὰν. Van Leeuwen would write ός κέ περ, &c.: but in Homer περ usually comes immediately after the Relative or εί, and before κεν (§ 365). Similarly οὸδε γάρ οὰν (II. 24. 566) and τόφρα γάρ οὰν (Od. 2. 77) cannot be changed into οὐδέ κε γάρ, τόφρα κε γάρ, since the order γάρ κεν is invariable in Homer. In these uses, accordingly, οὰ may be defended by an argument which was inapplicable to οὸκ οὰν, viz. the impossibility of making the change to κεν.

The same may be said of the forms in which οὰ occurs under the iectus of the verse, preceded by a short monosyllable (ο’-), as—

Π. 1. 205 ής υπερπλήσηται τάχ’ οὰν ποτε θυμὸν οδέσοι.
Od. 2. 76 εί’ χ’ ύμείς γε φάγοιτε, τάχ’ οὰν ποτε καλ τίσις εϊν.
Π. 9. 77 τίς οὰν τάδε γνηθήσετε (ο’ τίς οὰν, II. 24. 367, Od. 8. 208, 10. 573).

* It will be seen that the argument is of the same kind as that by which it was shown above (§ 283 b) that τε must have been often changed into κε. The decisive fact in that case was the excessive occurrence of κε: here it is the absence of any such excess which leads us to accept the traditional text.

8. 406 ὀφρ᾿ εἶδη γλαυκών ὅτ᾿ ἀν ὃ πατρὶ μάχηται (= 420).

So καὶ ἀν and τὸρ ἀν (see the instances, § 363, 2, e), ἄν ὃ ἀν (Π. 6. 329), ὅς ἀν (Od. 21. 294, cp. Od. 4. 204., 18. 27, Il. 7. 231). In this group, as in the last, we have to do with recurring types, sufficiently numerous to constitute a type, with a fixed rhythm, as well as a certain tone and style.

The combination of ἀν and ἱκ in the same Clause is found in a very few places, and is probably not Homeric. In four places (Il. 11. 187, 202, Od. 5. 361., 6. 259) we have ὀφρ᾿ ἀν μὲν ἱκ κτλ., where the place of ἀν is anomalous (§ 365). For ὁτ᾿ ἀν ἱκ (Il. 13. 127) we should probably read ὁτ᾿ ἀρ ἱκ, and so in Od. 9. 334 τὸς ἀρ κε (or rather ὅς ἀφ κε) καὶ θειλον αὐτὸς ἐλέσθαι (cp. Il. 7. 182 ὅν ἄρ ἥθελον αὐτὸς). In Od. 18. 318 ἦν περ γάρ κε should be εἴ περ γάρ κε (supra).

363.] Uses of ἱκ and ἀν. It will be convenient, by way of supplement to what has been said in the chapter on the uses of the Moods, (1) to bring together the chief exceptions to the general rule for the use of ἱκ or ἀν in Subordinate Clauses; and (2) to consider whether there are any differences of meaning or usage between the two Particles.

1. In Final Clauses which refer to what is still future, the use of ἱκ or ἀν prevails (§§ 282, 285, 288, 293, 304). But with certain Conjunctions (especially ὥς, ὅτος, ἰνα, ὀφρα) there are many exceptions: see §§ 285–289, 306–307. When the purpose spoken of is not an actual one, but either past or imaginary, the Verb is generally 'pure.'

In Conditional Clauses the Subj. and Opt. generally take ἱκ or ἀν when the governing Verb is in the Future, or in a Mood which implies a future occasion (Imperative, Subjunctive, Optative with ἱκ or ἀν). On the other hand in similes, maxims, and references to frequent or indefinite occasions, the Particle is not used. But—

(a) Sometimes the pure Subj. is used after a Future in order to show that the speaker avoids referring to a particular occasion: cp. Il. 21. 111 ἐσσεταὶ ἢ ἡς ἢ δείλῃ ἢ μέσου ἤμαρ ὅππότε . ἐληταὶ, and the examples quoted in § 289, 2, a and § 292, a.

(b) In our texts of Homer there are many places in which ἱκ or ἀν is used although the reference is indefinite: but the number is much reduced if we deduct the places in which it is probable that κε (or κ‘) has crept in instead of τε (τ‘): see § 283, β. The
real exceptions will generally be found where a Clause is added to restrict or qualify a general supposition already made:—

II. 3. 25 μᾶλα γὰρ τε κατεσθήτει, εἰ περ ἄν αὐτὸν σέφωνται (even in the case when &c.).

Od. 21. 293 οὖνος σε τρώει μελινής, ὃς τε καὶ ἄλλος βλάπτει, ὃς ἄν μιν χανδῶν ἔλη (in the case of him who takes it greedily).

So II. 6. 225, 9. 501, 524, 20. 166, Od. 15. 344, 19. 332 (§§ 289, 292, 296). In these places we see the tendency of the language to extend the use of κεν or ἄν beyond its original limits, in other words, to state indefinite cases as if they were definite—a tendency which in later Greek made the use of ἄν universal in such Clauses, whether the event intended was definite or not.

The change is analogous to the use of the Indicative in a general Conditional protasis; when, as Mr. Goodwin expresses it, 'the speaker refers to one of the cases in which an event may occur as if it were the only one—that is, he states the general supposition as if it were particular' (Moods and Tenses, § 467). The loss of the Homeric use of τε, and the New Ionic use of δ ἢ τό as a Relative with indefinite as well as definite antecedents, are examples of the same kind.

2. Up to this point the Particles κεν and ἄν have been treated as practically equivalent. There are however some differences of usage which remain to be pointed out.

(a) In Negative Clauses there is a marked preference for "ν. In the ordinary text of the Iliad ἄν is found with a negative 53 times (nearly a third of the whole number of instances), κεν is similarly used 33 times (about one-twentieth). The difference is especially to be noticed in the Homeric use of the Subj. as a kind of Future (§§ 275, 276). In affirmative clauses of this type κεν is frequent, ἄν very rare: in negative clauses ἄν only is found.

(b) κεν is often used in two or more successive Clauses of a Sentence: e.g. in both protasis and apodosis, as—

II. 1. 324 εἰ δὲ κε μὴ δάσησιν, ἐγὼ δὲ κεν αὐτὸς ἔλωσαι κτλ. In Disjunctive Sentences, as—

II. 18. 308 στῆσωμαι, ἦ κε φέρησι μέγα κράτος ἦ κε φερολήπνη.
Od. 4. 692 ἄλλον κ᾽ ἐχθαίρησαι βροτῶν, ἄλλον κε φιλολή.

And in parallel and correlative Clauses of all kinds:—

II. 3. 41 καὶ κε τὸ βουλολήπνη καὶ κεν πολὺ κέρδιον εἰη.

23. 855 δς μὲν κε βάληκ. . . δς δὲ κε μηρύθου τύχηι, κτλ.
Od. 11. 110 τάς εἰ μὲν κ᾽ ἄσωμεν ἑάς τούτου τε μέδηαι, καὶ κεν ἦτε εἰς ἱθάκην κακά περ πάσχουσις ἱκουσθε: εἰ δὲ κε σύνηαι κτλ.


\( \text{\textit{\textendash}v} \), on the other hand, is especially used in the second of two parallel or connected Clauses: as—

\[ \text{\textit{\textendash}v}, \text{\textit{\textendash}v}, \text{\textit{\textendash}v}, \text{\textit{\textendash}v}, \text{\textit{\textendash}v} \]

II. 19. 228 ἄλλα χρη τὸν μὲν καταθάπτετω ὦς κε θάνησι... δόσοι δ' ἄν πολέμους περὶ στυγεροῦ λίπωται κτλ.

Od. 19. 329 ὄς μὲν ἀπηνήσις αὐτῶς ἐγ' καὶ ἄπηνέα εἰδῆ... δό' ἄν ἄμμον καί ἄτως ἐγ' κτλ.

So II. 21. 553 εἰ μὲν κεν... εἰ δ' ἄν κτλ.; II. 3. 288 ff. εἰ μὲν κεν εἰ δὲ κε—εἰ δ' ἄν (the last an alternative to the second).

The only instance of \( \text{\textit{\textendash}v} \) in two parallel Clauses is—

Od. 11. 17 ὤθ' ὃπότ' ἄν στείχῃσι πρὸς ὀφρανὸν ἀστερόεντα ὤθ' ὃτ' ἄν ἄψ ἐπὶ γαῖαν κτλ.

and there we ought to read ὅποτε στείχῃσι, according to the regular Homeric use of the Subj. in general statements (§ 289, 2, a).

(c) There are several indications of the use of \( \text{\textit{\textendash}v} \) as a more emphatic Particle than κεν. Thus the combination ἦ τ' \( \text{\textit{\textendash}v} \) surely occurs 7 times in the Iliad, ἦ ΤΕ ΚΕφ only twice. Compare the force of καὶ \( \text{\textit{\textendash}v} \) in—

II. 5. 362 (=457) ὄς νῦν γε καὶ ἄν \( \text{\textit{\textendash}v} \) πατρὶ μάχοιτο

Od. 6. 300 ἰεία δ' ἄργυνωτ' ἐστί, καὶ ἄν παῖς ἡγήσατο.

So II. 14. 244 ἄλλου μὲν κεν... ἰεία κατευνήσαμι, καὶ ἄν ποταμόι ἄρθρα Ὀκεανοῦ I would put any other to sleep, even Oceanus, \( \gamma\chi\epsilon\)e.

Cp. also τὸτ' \( \text{\textit{\textendash}v} \) (then indeed, then at length), in—

II. 18. 397 τὸτ' ἄν τάθων ἀλγεα θυμώ.

22. 108 ἐμοὶ δὲ τὸτ' ἄν πολὺ κέρδων εἰ ἐκτα κτλ.

24. 213 τὸτ' ἄν τίτα ἔργα γένοιτο.

Od. 9. 211 τὸτ' ἄν οὐ τοι ἀποσχέσχαι φιλον \( \gamma\chi\epsilon\)e.

And τίς \( \text{\textit{\textendash}v} \) (quid tandem) in II. 9. 77 τίς ἄν τάθε γηθήσει; II. 24. 367 τίς ἄν δὴ τοι νόσος εἰ; Od. 8. 208 τίς ἄν φιλευτι μάχοιτο; Od. 10. 573 τίς ἄν θεῶν οὐκ ἐθέλουτα κτλ.

The general effect of these differences of usage between the two Particles seems to be that \( \text{\textit{\textendash}v} \) is used either in an adversative sense—with a second or opposed alternative—or when greater emphasis has to be expressed.

This account of the matter is in harmony with the predominance of \( \text{\textit{\textendash}v} \) in negative sentences. When we speak of an event as not happening in certain circumstances, we generally do so by way of contrast to the opposite circumstances, those in which it will happen; as \( \text{\textit{\textendash}v} \) τοι κρατοῦμεν the lyre will not avail you (viz. \( \text{\textit{\textendash}v} \) τοι κρατοῦμεν the lyre will not avail you (viz. in battle—whatever it may do elsewhere).

The accent of the Particles must not be overlooked as a confirmation of the view now taken. Evidently \( \text{\textit{\textendash}v} \) is more likely to convey emphasis than the enclitic κεν. We may find an analogy
in the orthotone and adversative 

364.] Original meaning of ἄν and κεφ. The identity of the Greek ἄν with the Latin and Gothic an has been maintained with much force and ingenuity by Prof. Leo Meyer. The following are some of the chief points established by his dissertation.*

1. The Latin an is used by the older poets in the second member of a disjunctive question, either direct, as 

2. In Gothic, again, an is used in questions of an adversative character:

3. These instances exhibit a close similarity between the Latin and the Gothic an, and suggest the possibility of a Disjunctive Particle (or, or else) coming to express recourse to a second alternative (if not, then—), and so acquiring the uses of the Greek ἄν. This supposition, as Leo Meyer goes on to show, is confirmed by the Gothic aiththau and thau, which are employed (1) as Disjunctive Particles, or, or else, and (2) to render the Greek ἄν, chiefly in the use with the Past Indicative. Thus we have, as examples of aiththau—

Matth. v. 36 ni magt ain tagl hvæit aiththau svart gataujan thou canst not make one hair white or black.

Matth. ix. 17 aiththau distaurnand balgeis (neither do men put new wine into old bottles) else the bottles break.

John xiv. 2 niba vēseina, aiththau kvēthjau if it were not so, I would have told you [= it is not so, else I would have told you].

John xiv. 7 ith kunhēdeith mik, aiththau kunhēdeith &c. if ye had known me, ye should have known &c.

Similarly thau is used (1) to translate ἢ in double questions, as in Matth. xxvii. 17 whom will ye that I release unto you, Barabbas or (thau) Jesus? and after a Comparative (= than): frequently also (2) in a Conditional Apodosis, esp. to translate ἄν with Past Tenses, as—

Luke vii. 39 sa ith vēsi praufētus ufkunthedi thau this man, if he were a prophet, would have known.

* 'AN im Griechischen, Lateinischen und Gothischen, Berlin 1880. The parallel between the Greek ἄν and the Gothic thau and aiththau was pointed out by Hartung (Partikeln, ii. p. 227).

† Taken from Draeger's Historische Syntax, i. p. 321, where many other examples will be found.
Sometimes also with the Present (where there is no ἀν in the Greek)—the meaning being that of a solemn or emphatic Future:—

Mark xi. 26 ἰθαλ αἰώνια ἀσφαλίθη, ἵσο ταύτα. ἀσφαλίθη ὅπως ἴσο ταύτα not forgive neither will forgive (οὐδὲ ἀφήσει). Matth. v. 20 ἵσο ταύτα qvimith (except your righteousness shall exceed &c.) ye shall in no case enter &c. (οὐ μὴ εἰσέλθητε).

This use evidently answers to the Homeric καν or ἀν with the Subj. and Fut. Ind.: ἵσο ταύτα =οὐκ ἄν ἔλθητε, ἵσο ταύτα ἀσφαλίθη =οὐδὲ ἄν ἀφήσει.

4. If now we suppose that ἀν, like aiththau and thau, had originally two main uses, (1) in the second member of a Disjunctive sentence (= else, or else), and (2) in the Conditional apodosis (= in that case rather), we can explain the Gothic and Latin an from the former, the Greek ἀν from the latter. The idiomatic ‘ellipse’ in ἕγαρ ἄν... ὅστατα λεβήσαν else you would outrage for the last time will represent an intermediate or transitional use. We can then understand why ἀν should often accompany negatives, and why it should be used in the latter Clause of a sentence. The main difference of the two uses evidently is that in the first the Clauses are co-ordinate, in the second the Clause with ἀν is the apodosis or principal Clause. Thus the two uses are related to each other as the two uses of δὲ (1) as an adversative Conjunction, (2) in the apodosis.

5. The use of ἀν in Final Clauses may be illustrated by that of thau in Mark vi. 56 βεδύν ἵσο ἵσο αἰώνια παρεκάλοντα αὐτὸν ἰνα καν... ἀφώντας that they might touch if it were but &c. With ἰνα, ὁ, &c. ἀν may have had originally the same kind of emphasis as καν in this passage: ‘that in any case,’ ‘that if no more then at least &c.’ The use in a Conditional Protasis following the Principal Clause may be compared with Luke ix. 13 ἵσο ταύτα... bugjama (see have no more) except we should buy (= unless indeed we should buy).

The Particle καν is found in Ἑλληνικα, in the same form as in Ἑλληνικα (see Append. F), and in Doric, in the form καν. It is usually identified with the Sanscrit kām, which when accented means well (wohl, gut, bene), and as an enclitic appears to be chiefly used with the Imperative, but with a force which can hardly be determined (Delbrück, A. S. pp. 150, 503). A parallel may possibly be found in the German wohli, but in any case the development of the use of καν is specifically Greek.

Order of the Particles and Enclitic Pronouns.

365.] The place of a Particle in the Homeric sentence is generally determined by stricter rules than those which obtain in later Greek: and similar rules are found to govern the order of the enclitic Pronouns and Adverbs.

1. The two enclitics περ and γε, when they belong to the first word in a clause, come before all other Particles. Hence we have the sequences εἰ περ γάρ—εἰ περ ἄν—τοῦ περ δή—πάθειν γε μέν, &c. Exceptions are to be found in II. 9. 46 εἰς ὁ κέ περ Τρόαν διαπέρσομεν (read perhaps εἰς ὄτε περ), II. 7. 387 εἰ κέ περ ὑμι... γένοιστο, Od. 3. 321 ὅθεν τέ περ, II. 8. 243 αὐτοῦς δή περ ἔσασθαι.
2. μὲν and δὲ, also τε in its use as a connecting word, come before other Particles. Hence we have οἱ δὲ δὴ—εἰ δὲ κεν—ἐγὼ δὲ κέ τοι—εἰ δ' ἀν—οὖ μὲν γὰρ—οὔτε κε—οὔτ' ἄρα, &c.

μὲν may be placed later when it emphasises a particular word, or part of a clause, especially in view of a following clause with δὲ, as Π. 9. 300 εἰ δὲ τοι Ἀρείους μὲν ἀπῆκι, τέτοιον . . . σὺ δ' ἄλλος περ κτλ., Οδ. 4. 23., Π. 385., 18. 67, &c.; and in such collocations as σοι δ' ἢ τοι μὲν ἐγὼ κτλ., ἢ δ' ἢ τοι τοὺς μὲν κτλ. Cp. also Οδ. 15. 405 οὖ τι περιπληθής λίπν τόσον, ἄλλ' ἀγαθή μὲν.

The form ὅφρι ἀν μὲν κεν is probably corrupt, see § 362 ad fin.

3. Of the remaining Particles γὰρ comes first: as ἢ γὰρ κε—τίς γὰρ κε—εἰ περ γὰρ κε—τόφρα γὰρ ἀν—ός γὰρ νῦ τοι, &c. Among the other Particles note the sequences καὶ νῦ κεν—ἐξ ἄρα δὴ—ὁπότε κεν δὴ—_caption δ' νῦ—τίς τοι νῦ. But ἄρα is sometimes put later in the clause, as ὅς εἰπὼν κατ' ἄρ' ἐξέτο, cp. Π. 5. 748 Ὑρη δὲ μᾶςτινι θοὺς ἐπιμαλεῖ ἄρ' ἵππους.

τε in its generalising use comes after other Particles: hence δὲ τε—μὲν τε—γὰρ τε—ἀλλὰ τε—δ' ἄρα τε—ός ἰδ' τε—οὔτ' ἄρ τε—οὐ νῦ τε.

4. The Indefinite τίς and the corresponding Adverbs, ποῦ, πῶς, πῶ, ποτε, &c. follow the Particles. Hence we have ὅτε κέν τις—αἵ κέν πως—οὖτ' ἰδ' ποτε—οὖ β' τίς—δὴ πον—νῦ πον—ἡ πον τί σε, &c.

But τε follows τίς (§ 332), as in καὶ γὰρ τίς τε, ὅς τίς τε. And sometimes ὅς τίς is treated as a single word, as in δ' τίνα μὲν (Π. 2. 188), ὃς τίς δέ (Π. 15. 743), ὃς τίς κε (Π. 10. 44, Οδ. 3. 355). Similarly we find εἰ ποτε in the combination εἰ ποτε δὴ, as well as the more regular εἰ δὴ ποτε.

τίς sometimes comes later, as Π. 4. 300 ὅφρα καὶ οὐκ ἐθέλων τίς κτλ., especially after a Gen. which it governs, as Π. 13. 55 σφῶν δ' ὁθέν θεῶν τίς κτλ.; cp. also Π. 22. 494 τῶν δ' ἐλεησάντων κοτύλην τίς τυτθον ἐπέσχεν, and Οδ. 21. 374.

So ποτε, as in Π. 4. 410 τῷ μὗ μοι πατέρας ποθ' ὀμολὴ ἐνθαυ τιμη, Π. 6. 99 οὖθ' Ἀχιλῆ' ποθ' ὁδὸν κτλ., Π. 10. 453, Οδ. 2. 137. In these places ποτε seems to be attracted to an emphatic word. Cp. ποῦ in Π. 12. 272, ποθεν in Οδ. 18. 376.

5. The enclitic Personal Pronouns come after the Particles and Pronouns already mentioned: οὐ ποτε με—ἡ πη με—οὐδέ νῦ πώ με—οὖ γάρ πώ ποτε μοι—ἐγὼ δέ κέ τοι—ἐπει ἄρ κέ σε—ὁπότε κέν μου—αἵ κέν πῶς μου—οὖ γάρ πώ σφων—ἡ ποῦ τίς σφων, &c.

Sometimes however an enclitic form follows the emphatic Pronoun αὖτος: as Π. 5. 459 αὖταρ ἐπει' αὐτῷ μοι ἐπέσυντο, Π. 22. 346 αὐτῷ γάρ πως αὖτον με κτλ.

Occasionally an enclitic is found out of its place at the end of
a line which has the bucolic caesura: I. 3. 368 οὔτ' ἔβαλὼν μὲν
(v. l. οὔτ' ἐδάμασα), 5. 104 εἶ ἔτεον μὲ, 7. 79 ὥρα πυρὸς μὲ, 11.
380 ὡς ὤφελόν τοι: so with τῖς, I. 4. 315 ὡς ὤφελεν τὶς; and
without bucolic caesura, I. 17. 736 ἐπὶ δὲ πτὸλεμος τέτατο σφών.

6. The negative Particles οὐ and μή, which regularly begin the
clause, are often put later in order that some other word may be
emphasised, and in that case the Indefinite τῖς, ποτε, &c. follow
ὦν or μή: as μετάλλησάν γε μὲν οὐ τί (for οὐ μὲν τί μετάλλησάν γε),
κείνοις οὐ' ἄν οὐ τὶς (for οὐ δ' ἄν τίς κείνοις), οὐ δὲ μή τι, τὸ μὲν
ὦν ποτε, &c. Similarly καὶ and ἂν are attracted to the negation,
as in πληθὺν δ' ὄν ἄν εγώ (for οὐ' ἄν εγώ πληθὺν), and when the
negative is repeated, as in οὐδὲ οὐδὲ κεῖν κτλ.: cp. Od. 15. 321
δρηστοσύνη οὐκ ἂν μοι ἔρισενε βρωτὸς ἄλλος.

7. The place of the enclitic is perhaps explained by the pause
of the verse in Od. 15. 118 οὔτ' ἐός δόμοις ἀμφεκάλυψε | κείσε μὲ
νοστῆσαι, Od. 14. 245 αὐτὰρ ἐπείτα | Ἀγνυπτόνδε μὲ κτλ. (unless
we read κείτ' ἐμὲ, Ἀγνυπτόνδε' ἐμὲ, cp. Od. 16. 310); and so in—

II. 1. 205 ὅς ὑπεροπλήρτα τά' ἄν ποτε θυμὸν ὀλέσῃ.
1. 256 ἄλλοι τε Τρώες μέγα κεν κεχαροῖαται θυμῷ.
5. 362 Τυδηδής, ὅς νῦν γε καὶ ἄν Δίς πατρὶ μάχοιτο.
22. 108 ὅς ἔρεοςιν' ἐμοὶ δὲ τότε' ἄν πολὺ κέρδου ἐχῃ.

Od. 1. 217 ὅς δὴ ἡγὼ γ' ὤφελον μάκαρός νῦ τεν ἐμεναι νίόσ.
The second half of the line is treated as a fresh beginning of a
sentence.

Without assuming that the Homeric usage as to the place of Particles and
Enclitics is invariable, we may point out that in several places where these
rules are violated the text is doubtful on other grounds. Thus—

II. 3. 173 ὅς ὤφελεν βάνατος μοι ἀδείν. Read ὅς μ' ὤφελεν βάνατος ἅδεειν:
for the elision μ' (οί) cp. II. 6. 165 ὅς μ' ὤφελεν φιλότητι μήγεμαι (§ 376).
II. 6. 289 ἐνο' ἐσαν οἱ πέλαοι κτλ. Read ἐννά f' ἐσαν (see § 376). Similarly
in II. 20. 282 καὶ θ' ἄχος οἱ χύτῳ Van Leeuwen reads ἀδὲ δὲ f' ἄχος χύτῳ.

Od. 1. 37 ἐτεὶ πρὸ οἱ ἐιπομεν ἡμεῖς. Bekker would omit πρὸ (Hom. Bl. ii. 21).
Od. 2. 327 ἐτεὶ νῦ περ ἕται αἰνῶς (read νῦ τε Ἕλατα;?).
Od. 15. 436 ἄρκοπ πιστωθηναι ἀπήμονα μ' οἰκαβ' ἀπάειν. Omit μ'.
Od. 11. 218 ἄλλ' αὐτὴ ὄνη ἐστὶ βρωτῶν, οὐτ' κεν τὲ βάνασσι, with v. l.
(in five MSS.) οὐτ' τίς κε βάνασσι. Read οὐτ' τίς τε βάνασσι (§ 289 ad fin.).

II. 20. 77 τοῦ γὰρ μα μάλιστα ἄθυμος ἀνώγει: so Aristarchus, but the other
ancient reading was μάλιστα γε.
II. 21. 576 εἶ περ γὰρ φθάνομεν μὲν ἡ ὁπτάσῃ κτλ.: for μὲν the 'city-editions'
had τις, but neither word is needed.

Od. 7. 261 (=14. 287) ἄλλ' ὅτε δὴ ὦγον μοι ἐπιπλύμουν ἔτος ἥξανεν: Dind.
reads ὦγόδατον, to avoid the unusual synizesis. Read ἄλλ' ὅτε δὴ μ' ὦγον:
an earlier ὦγος (=Lat. oculus) is almost necessary to account for ὦγος
(Brugmann, M. U. v. 37).
II. 5. 273 εἰ τοῦτον κε λάβομεν ετλ. For κε (without meaning here) read γε.
II. 14. 403 ἵππη τέρπατο πρὸς ἱδὺ οἶ. The sense seems to require πρὸς ἱδὺν
in the direction of his aim, cp. πᾶσαν ἵππη ἱδὺν for every aim, ἵππη ἱδὺν straight onwards
(II. 21. 304, Od. 8. 377).
II. 24. 53 μὴ... νεμεσθομέν οἱ ἡμεῖς. Read-θομέν, omitting οἶ.
A less strict usage may be traced in the 10th book of the Iliad: cp. I. 44
ἡ τίς κεῖ, 242 εἰ μὲν δὴ ἐταρόν γε κελεύετε μ' αὐτόν ἐλέοιαί, 280 νῦν αὐτὲ μάλιστα
μὲ φίλας, 344 ἀλλ' ἐιμέν μν, 453 οὐκέντ' ἐνεία ὅτ' ἡμά πορ' ἐσσεα. The subject,
however, needs more detailed investigation.

CHAPTER XIV.
METRE AND QUANTITY.
The Hexameter.

366.] The verse in which the Homeric poems are composed—
the heroic hexameter—consists of six feet, of equal length, each of
which again is divided into two equal parts, viz. an accented
part or arsis (on which the rhythmical beat or ictus falls), and an
unaccented part or thesis. In each foot the arsis consists of one
long syllable, the thesis of one long or two short syllables;
except the last thesis, which consists of one syllable, either long
or short.
The fifth thesis nearly always consists of two short syllables,
thus producing the characteristic — ο — η which marks the
end of each hexameter.
The last foot is probably to be regarded as a little shorter than
the others, the time being filled up by the pause at the end of
the verse. The effect of this shortening is heightened by the
dacltyl in the fifth place, since the two short syllables take the
full time of half a foot.

367.] Diaeresis and Caesura. Besides the recognised stops
or pauses which mark the separation of sentences and clauses
there is in general a slight pause or break of the voice between
successive words in the same clause, sufficient to affect the
rhythm of the verse. Hence the rules regarding Diaeresis and
Caesura.

By Diaeresis is meant the coincidence of the division between
words with the division into feet. The commonest place of
diaeresis in the hexameter is after the fourth foot: as—


This is called the Bucolic Diaeresis.
Caesura (τομή) occurs when the pause between two words falls within a foot, so as to 'cut' it into two parts. The caesura which separates the arsis from the thesis (so as to divide the foot equally) is called the strong or masculine caesura: that which falls between the two short syllables of the thesis is called the weak or feminine or trochaic caesura.

The chief points to be observed regarding caesura in the Homeric hexameter are as follows:—

1. There is nearly always a caesura in the third foot. Of the two caesuras the more frequent in this place is the trochaic (τομή κατὰ τρότον τροχαίον), as—

\[ \text{άνδρα μοι ἔννεπτε Μοῦσα | πολύτροπον δς μάλα πολλά.} \]

The strong caesura, or 'caesura after the fifth half-foot' (τομή πενθημερής), is rather less common: as—

\[ \text{μὴν δειὸς, θεά, | Πηληνίάδωσ Ἀχιλῆος.} \]

In the first book of the Iliad, which contains 611 lines, the trochaic caesura of the third foot occurs in 356, and the corresponding strong caesura in 247.\(^*\)

On the other hand, there must be no diaeresis after the third foot; and in the few cases in which the third foot lies wholly in one word there is always a strong caesura in the fourth foot (τομή εφθημερής), as—

\[ \text{ός κε θεοίς ἐπιπειθηται | μάλα τ’ ἐκλυνο ἄτοῦ} \]

\"Ἡρη τ’ ἥδε Ποσειδάων | καὶ Πάλλᾶς Ἀθηνη.\"

The division between an enclitic and the preceding word is not sufficient for the caesura in the third foot: hence in Od. 10. 58 we should read—

\[ \text{αὐτάρ ἐπει σίτοι τ’ | ἐπασσάμεθ ήδε ποτής} \]

\[ \text{νοτ σίτοι τε πασσάμεθ} \] (as La Roche).

The remaining exceptions to these rules are—

\[ \text{II. I. 179 ὀίκαδ’ ἱὼν σὺν νησὶ τε σῆς καὶ σοῖς ἔταρωσι,} \]

which is an adaptation of the (probably conventional) form σὺν νησί τ’ ἐμῆ καὶ ἵμων ἔταρωσι (I. 183). We may help the rhythm by taking νησὶ τε σῆς closely together, so as to avoid the break in the middle of the line.

\[ \text{II. 3. 205 ἡδὴ γάρ καὶ δευρό ποτ’ ἡλύθε δῶσ Ὀδυσσεῖν.} \]

\[ \text{II. 10. 453 οὐκέτ’ ἐπειτ’ ὄν πῆμα ποτ’ ἐσει Ἀργαῖσι.} \]

Where ποτί, as an enclitic, is in an unusual place in the sentence (§ 365, 4), but it is perhaps in reality an emphatic 'one day.' Similarly, in—

\[ \text{II. 3. 220 φαίνει κε ζάκωτὸν τ’ τιν’ ἔμμεναι ἄφρονα τ’ αὔτω,} \]

\[ \text{τῶν may be slightly emphatic. Or should we read τῶν ἔμμεναι?} \]

\[ \text{II. 15. 18 ἦν οὐ μέμην ὅτε τ’ ἐκρίμω ὄψθεν, ἐκ τε ποδοῖν.} \]

We may read ὅτε τε κρίμω: but possibly the peculiar rhythm is intentional, as being adapted to the sense.

\* In this calculation no lines are reckoned twice, short monosyllables being taken either with the preceding or the following word, according to the sense.
2. Trochaic caesura of the fourth foot is very rare, and is only found under certain conditions, viz.—

(1) when the caesura is preceded by an enclitic or short monosyllable (such as μεν, δε, &c.); as—
   καλ κεν τουτ’ εθέλομι Διός γε διδόντος ἀρέσθαι.

(2) when the line ends with a word of four or five syllables; as—
   αυτάρ ὁ μοῦνος ἦν μετὰ πέντε κασιγνήτησι.
   πολλὰ δ’ ἄρ’ εὔθα καλ ἐνθ’ ἰδοσε | μάχη πεδίου.

The commonest form of this kind of caesura (especially in the Iliad) is that in which these two alleviations are both present; as—

Θερσίτ’ ἀκριτόμυθε, λιγύς περ ἐδν ἄγορητης.

The first fifteen books of the Iliad contain eleven instances of trochaic caesura in the fourth foot, of which seven are of this form.

In II. 9. 394 the MSS. give—

Πηλεός θὴν μοι ἔπεστα γυναῖκα | γαμέσσεται αὐτός.

But we should doubtless read, with Aristarchus,—

γυναῖκα γε μάσσεται αὐτός.

Similarly we should probably read τὰ δὲ μ’ οὐκ ἄρα μέλλον ὄνησεν (II. 5. 205, &c.), instead of ἐμελλον; and conversely θαλερή δ’ ἐμαινετο χαίτη (II. 17. 439), and ραφαὶ δ’ ἐλέυντο ἢμάντων (Od. 22. 186), instead of μιαινετο, λέυντο. In Od. 5. 272 we may treat ὅψ ὄννα as one word in rhythm. But it is not easy to account for the rhythm in Od. 12. 47 ἐπὶ δ’ οὔντ’ ἀλείψαι ἐταίρων.

The result of these rules evidently is that there are two chief breaks or pauses in the verse—the caesura in the third foot, and the diaeresis between the fourth and fifth—and that the forbidden divisions are the diaeresis and caesura which lie nearest to these pauses. Thus—

Best caesura — — — — — — — | — — — — —
Worst diaeresis — — — — — — — | — — — — —

Again—

Best diaeresis — — — — — — — | — — — —
Worst caesura — — — — — — — | — — — —

It is also common to find a diaeresis with a slight pause after the first foot; cp. the recurring ὅσ φάτο, ὅσ ἐφατ’, ὅσ ὡ γε, αὐτάρ ὁ, and forms of address, as τέκνον, δαμώνι, ὁ φίλοι, ὁ πόποι, &c. Hence the occasional hiatus in this place, as II. 2. 209 ἡχῆ, ὅσ κτλ., II. 1. 333 αὐτάρ ὁ ἐγνω ἃσιν ἐνί φρεσί.

368.] Spondaic verses. The use of a spondee in the fifth
place occurs most commonly in verses which end with a word of four or more syllables, as—


στέμματι ἔχουν ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος.

"Ἀρεὶ δὲ ζώην, στέρνον δὲ Ποσειδάωνι.

It is also found with words of three long syllables, as—

τῷ δ’ ήδη δύο μὲν γενεαὶ μερόπω τινάρωπου.

And once or twice when the last word is a monosyllable: as νωμῆσαι βῶν (II. 7. 238), ἐστήκει μεῖς (II. 19. 117).

A spondee in the fifth place ought not to end with a word. Hence we should correct the endings ἦδα διαν &c. by reading ἦδα, and δήμον φῆμις (Od. 14. 239), by restoring the archaic δήμοο. In Od. 12. 64 the words λίς πέτρη at the end of the line are scanned together.

Words of three long syllables are very seldom found before the Bucolic diaeresis. Examples are:

Π. 13. 713 οὐ γὰρ σφί σταδίη | ύσμινη | μίμε φίλον κήρ.

Od. 10. 492 ψυχὴ χρησμένους | Ἐθηβαῖον | Τειρεσίαο.

The rarity of verses with this rhythm may be judged from the fact that it is never found with the oblique cases of ἄνθρωπος (ἄνθρωπον &c.), although these occur about 150 times, and in every other place in the verse: or with ἀλλήλων &c., which occur about 100 times.

Syllabic Quantity—Position.

369.] The quantity of a syllable—that is to say, the time which it takes in pronunciation—may be determined either by the length of the vowel (or vowels) which it contains, or by the character of the consonants which separate it from the next vowel sound. In ancient technical language, the vowel may be long by its own nature (φύσει), or by its position (θέσει).

The assumptions that all long syllables are equal, and that a long syllable is equal in quantity to two short syllables, are not strictly true of the natural quantity in ordinary pronunciation. Since every consonant takes some time to pronounce, it is evident that the first syllables of the words ὀφίς, ὀφρύς, ὀμφή, ὀμβρος are different in length; and so again are the first syllables of ὁντός, ὀτρωνον. Again, the diphthongs η, υ, &c. are longer than the single vowels η, ω, &c., and also longer than the diphthongs ei, eu, oi, ou. In short, the poetical ‘quantities’ must not be supposed to answer exactly to the natural or inherent length of the syllables. The poetical or metrical value is founded upon the natural length, but is the result of a sort of compromise, by which minor varieties of quantity are neglected, and the syllables thereby adapted to the demands of a simple rhythm.
It has been shown, however, that the general rule of Position rests upon a sound physiological basis. 'The insertion of a consonant may be regarded as equivalent in respect of time to the change of a short vowel into a long one.' (Brücke, Die physiologischen Grundlagen der neuhochdeutschen Verskunst, p. 70; quoted by Hartel).

370.] Position. The general rule is that when a short vowel is followed by two consonants the syllable is long.

Regarding this rule it is to be observed that—

(1) Exceptions are almost wholly confined to combinations of a Mute (esp. a tenuis) with a following Liquid. But even with these combinations the general rule is observed in the great majority of the instances.

(2) Most of the exceptions are found with words which could not otherwise be brought into the hexameter: such as 'Αφροδίτη, ἀμφίτρυών, βροτῶν, τράπεζα, προσηύδα, &c.

(3) The remaining exceptions are nearly all instances in which the vowel is separated by Diaeresis from the following consonants: as II. 18. 122 καὶ τινὰ Τρωίάδων, 24. 795 καὶ τὰ γε χρυσεῖν.

The chief exceptions in Homer are as follows*:

τρ: in ἀμφίτρων, ἐτράφυν (II. 23. 84—but see the note on § 42 in the Appendix, p. 390), τετράκυκλον (II. 24. 324), φαρέττης (II. 8. 323), Ὄρτωτεός (II. 20. 383–4); and in ἄλλοτρος (unless we scan -ιος, -ιον, &c.).

Before τράπεζα, τρίανα, τρίτη (τρίήκοντα, &c.), τραπεῖομεν (τράποντο, προ-τρατέ-σθαι, &c.), τράγους, τροποί, τρέφει (Od. 5. 422, 13. 410), τροφοῦ (Od. 19. 489), τρέμον (Od. 11. 527).

Before a diaeresis, καὶ τινα Τρωίάδων (II. 18. 122).

τρ: in ἄλλοπρόσαλλος (II. 5. 831); before προσβύδα, πρόσωπον, προίκτις, πρόσω, and other Compounds of πρὸ and πρό (προκείμενα, προσβαγάς, &c.); also before πρός ἄλληλος, πρὸ ἀστεός, and one or two similar phrases (cp. II. 13. 799, 17. 726).

Before Πρωμίδης (II.), πρῶν (II. 1. 97 οὐδ' ὅ γε πρῶν κτλ., cp. 19. 313, Od. 14. 334, 17. 597); πρῶτος (Od. 3. 320, 17. 275), προσφάσθαι (Od. 23. 106).

κρ: in διακρύβωσι (Od. 18. 173), διακρυπτώσιν (Od. 19. 122), ἐνέκρυψε (Od. 5. 488), κεκρυμένα (Od. 23. 110).

Before Κροπίαν, Κρόνου παῖς, κραταῖος, Κραταῖας, κράτος μέγα (II. 20. 121), κράνεαι, κραυφρόν, κραδαῖαν, κρατευτάνας, κρεών.

Add II. 11. 697 εἰλετο κρυπάμενος; Od. 8. 92 κατὰ κράτα (κάκ τοι κράτα;), 12. 99 δ' ε τε κράτι.

βρ: in βροτός and its derivatives, as δ'βροτή, ἀμφίβροτος: also before βραχίων.

δρ: in ἄμφι-δροφής (II. 2. 700), and before δράκων, Δρόσος, δρόμους. Also II. 11. 69 τὰ δὲ δράγματα (unless we read δάραγματα, as Hartel suggests).

θρ: in ἄλλο-θροος (Od. 1. 183, &c.), and before θρώνων, &c. and θρασείαν. Also in II. 5. 462 ἡγήτορε Θρηκών.

---

* They are enumerated by La Roche, Homerische Untersuchungen, pp. 1–41, with his usual care and completeness.

ΧΡ: before χρέος or χρέως (Od. 8. 353): and in II. 23. 186 βοδέντι δὲ χρήεν, II. 24. 795 καὶ τὰ γε χρυσείν.

ΤΑ: in σχετί(Π. 3. 41.4), which however may be scanned ——.

ΚΛ: in Πάτροκλε (Π. 19. 287), ἐκλίθη (Od. 19. 470—should perhaps be read ἐτέρωτε κλίθη), προσέκλειθε (Od. 21. 138, 165—read perhaps πρόσκλινεν ού κλίνειν): and before Κλαταμήστρη, Κλασαλα, κλάδων, κλεφτῶν, κληθίναι (Od. 1. 366). Also, in Od. 12. 215 τύπτετε κληθέσαν, 20. 92 τῇς δ' ἀρα κλαμόνσης.

ΠΛ: in the Compounds τείχεσι-πλήττα (Π. 5. 31, 455), πρωτό-πλοος, προσέπλαξε (Od. 11. 583—read perhaps πρόσ-πλαξε): before Πλάταα, πλέων sailing, πλέων mor(e) (Π. 10. 252), πλέον full (Od. 20. 355). Add II. 9. 382 (=Od. 4. 127) Ἀγγυ-τίας, δῆτι πλείστα (with v. l. θ' πλείστα, cp. Od. 4. 229), and II. 4. 329 αὐτάρ ὁ πλησιον.

ΧΛ: in Od. 10. 234 καὶ μέλι χλαρόν, 14. 429 ἄμφι δὲ χλαίναν.

To these have to be added the very few examples of a vowel remaining short before σκ and ξ: viz.—


ξ: before Ζάκυνθος (Π. 2. 634, Od. 1. 246, &c.), Ζέλεια (Π. 2. 824, &c.).

στ: before στίντος in Od. 21. 178, 183—unless it is a case of Synizesis.

A comparison of these exceptions will show that in a sense we are right in attributing them to metrical necessity. There are comparatively few instances in which the two consonants do not come at the beginning of a word of the form ω—, so that the last syllable of the preceding word must be a short one. On the other hand, the extent to which neglect of position is allowed for metrical convenience is limited, and depends on the natural quantity of the consonants in question, i.e. the actual time occupied by their pronunciation. Sonant mutes (mediae) are longer than surd mutes (tenues); gutturals are longer than dentals or labials; and of the two liquids λ is longer than ρ. Thus shortening is tolerably frequent before τρ and τρ, less so before κρ, πλ, κλ, θρ, χρ. With other combinations of mute and liquid, as φρ, βρ, δρ, and with σκ and ξ, it seems to be only admitted for the sake of words which the poet was absolutely compelled to bring in: such as 'Αφροδίτη, Σκάμανδρος, Ζάκυνθος, βροτός, with its compounds, &c. No exceptions are found before γρ, γλ, φλ, κν, κμ, or any combination other than those mentioned. In short, the harshness tolerated in a violation of the rule usually bears a direct relation to its necessity. It was impossible to have an Iliad without the names Aphrodite and Scamander, but these are felt and treated as exceptions.

The word ἀνδρότης, which appears in the fixed ending λιμοῦτον ἀνδρότητα καὶ ἰδηρ, should probably be written ἀδρότης. As the original μ of βροτός becomes either μβρ (as ἀ-μβροτος, φιθα-μβροτος) or μβρ (as νίς ἀ-βρότης, ἄμφι-βροτος), so νρ might become νβρ (as ἀνβρός), or νβρ. So perhaps Ἐναλίω ἀνδρεπρότητος should be Ἐναλίω ἀνδρεφρότητι (ΩΩ---): cp. ἀνδρε-φόνος (Hdn. ap. Eustath. 183, 6).
371. Lengthening before ρ, λ, μ, ν, σ, δ. There are various words beginning with one of these letters (the liquids ρ, λ, μ, ν, the spirant σ, and the media δ), before which a short final vowel is often allowed to have the metrical value of a long syllable. Initial ρ appears always to have this power of lengthening a preceding vowel; but in the case of the other letters mentioned it is generally confined to certain words. Thus we have examples before—

λ, in λύσομαι, λήγω, λείβω, λυγύς, λιαρός, λιπαρός, λίς, λαπάρη, λόφος, and occasionally in a few others: but not (e.g.) in such frequently occurring words as Λῦκος, λέχος, λείπω.

μ, in μέγας, μέγαρον, μοῖρα, μαλακός, μέλος, μελή, μάστιξ, μόδος: but not (e.g.) μάχομαι, μένω, μέλας, μάκαρ, μόδος.

ν, in νεφή, νεφός, νυφάς, νύμφη, νύτος, νύσσα: once only before νῦς (Π. 13. 472): not before νέκος, νόσος, νέμεσις, &c.

σ, in σεῦω, σάρξ: once before σῦ (Π. 20. 434), and once before συφεός (Od. 10. 238).

δ, in δέος, δείνος, δέλ-σας &c. (Stem δέν-), δήν, δηρόν (§ 394).

This lengthening, it is to be observed, is almost wholly confined to the syllables which have the metrical ictus: the exceptions are, πολλὰ λυσομένη (Π. 5. 358, so Π. 21. 368., 22. 91), πυκνὰ ρωγαλένη (Od. 13. 438, &c.), πολλὰ ρυστάξεσκεν (Π. 24. 755). Further, it is chiefly found where the sense requires the two words to be closely joined in pronunciation: in particular—

(1) In the final vowel of Prepositions followed by a Case-form: as ἐπὶ ρηγμῶν, ποτὲ λόφον, ὧδε λιπαροίνα, κατὰ μοῖραν, ἐνὶ μεγάρῳ, κατὰ μόδον, διὰ νεφέων, ἀπὸ νεφρῆν, κατὰ συφεόσιν, κατὰ δείνοις, ἐπὶ δηρῶν, and similar combinations.

(2) In fixed phrases: ὡς τε λίς (Π. 11. 239., 17. 109., 18. 318), κλαῖον δὲ λιγέως (Od. 10. 201, &c.), ἀπήμονα τε λιαρών τε (Π. 14. 164, &c.), καλὴ τε μεγάλη τε, εἴδος τε μέγεθος τε, Τρῶες δὲ μεγα-
LENGTHENING BEFORE LIQUIDS.

372.] Origin of the lengthening.*

The most probable account of the matter is that most of the roots or stems affected originally began with two consonants, one of which was lost by phonetic decay. Thus initial r may stand for FR (as in Fρήγ-νυμι), or σρ (as σρέω, Sanscrit srravāmi): λίς is probably for λFlς (with a weaker Stem than the form seen in λέβων): νυός is for σνυός (Sanscr. snushā): νυφ-άς goes back to a root sneibh (Goth. snaives, snow): μοίρα is probably from a root smer: σέλμα is for σFέλμα (Curt. s. v.): and δεi- in δελ-νός &c. is for δε-ελ-νός (cp. δελ-δουκα for δε-δέουκα). It is not indeed necessary to maintain that in these cases the lost consonant was pronounced at the time when the Homeric poems were composed. We have only to suppose that the particular combination in question had established itself in the usage of the language before the two consonants were reduced by phonetic decay to one. Thus we may either suppose (e.g.) that κατά ρόον in the time of Homer was still pronounced κατά σρόον, or that certain combinations—κατα-σρέω, εῦ-σροος, κατά σρόος, &c.—passed into κατα-ρρέω, εῦ-ρροος, κατά ροόν (or κατά ρόον). There are several instances in which a second form of a word appears in combinations of a fixed type. Thus we have

* On this subject the chief sources of information are, La Roche, Homerische Untersuchungen (pp. 49–65); Hartel, Homerische Studien (Pt. i. pp. 1–55); and Knös, De Digammo Homero Quaestiones (Pt. iii. 225 ff.).
the form πτόλις, in ποτὶ πτόλις, ’Αχιλλῆα πτολίπορθον, &c.: πτόλεμος, in μέγα πτολέμιο μεμηλώς, ἀνὰ πτολέμιο γεφύρας. Similarly a primitive γούντος survives in ἐρί-γούντος (also ἐρί-
δουτος), ἐ-γούντης: and γνώσ in ἀ-γνώέω. Cpl. also the pairs σμικρός and μικρός, σκίδαμαι and κίδαμαι, σῶς and ὁς, ἕων and σῶν. It is at least conceivable that in the same way the poet of the Ἰλιαδ said μοίραν and also κατὰ σμοίραν, μειδιάων but φιλο-
σμειδής, ὅπον ἦν at the beginning of a line, but μάλα ὅτιν at the end: and so in other cases.

It is true that the proportion of the words now in question which can be proved to have originally had an initial double consonant is not very great. Of the liquids, the method is most successful with initial ρ, which can nearly always be traced back to vr or sr. And among the words with initial ν a fair proportion can be shown to have begun originally with σν (νεφή, ννός, νυφάς, νέω, νύμφη). The difficulty is partly met by the further supposition that the habit of lengthening before initial liquids was extended by analogy, from the stems in which it was originally due to a double consonant to others in which it had no such etymological ground. This supposition is certainly well founded in the case of ρ, before which lengthening became the rule.

373.] Final ı of the Dat. Sing. The final ı of the Dat. (Loc.) Sing. is so frequently long that it may be regarded as a 'doubtful vowel.' The examples are especially found in lines and phrases of a fixed or archaic type:—

ηρα, καὶ ἐν δεινῷ σάκει ἔλασ' ὀβριμον ἔγχος.
οὔτω ποιν Διὶ μέλλει ὑπερμενεῖ φίλουν εἶναι (thrice in the II.).
tὸ τρίτον αὖθ' ὀδοὶ (Od. 10. 520., 11. 28).
αὐτοῦ πάρ νη τε μένεων (Od. 9. 194., 10. 444).
ἡλιθόν εἶκοστῷ ἔτει ἐς κλ. (5 times in the Od.).

So in Ἀιαντὶ δὲ μάλιστα, 'Οὐνσηθῆ δὲ μάλιστα, &c. and the fixed epithet Διὶ φίλος. Considering also that this vowel is rarely elided (§ 376), it becomes highly probable that ı as well as ı was originally in use.†

It is an interesting question whether these traces of ı as the ending of the Homeric Dat. are to be connected with the occasional -ı of the Locative in the Veda (Brugmann, Grundr. ii. § 256, p. 610). The Vedic lengthening appears to be one of a group of similar changes of quantity which affect a short final vowel, and which are in their origin rhythmical, since they generally serve to prevent a succession of short syllables (Wackernagel, Das Dehnungsgesetz der
griechischen Composita, p. 12 ff., quoted by Brugmann l. c.). The same thing may evidently be said of the Homeric -ı in many of the cases quoted, as

† The priority in this as in so many inferences from Homeric usage belongs (as Hartel notices) to H. L. Ahrens (Philologus, iv. pp. 593 ff.).
375.] SHORT FINAL SYLLABLES. 347

πατέρα, σάκει, ἐτει. Hence it is probable that the lengthening dates from the Indo-European language, and is not due in the first instance to the requirements of the hexameter. But in such a case as 'Οδυσση' it may be that the Greek poet treats it as a license, which he takes advantage of in order to avoid the impossible quantities o o (cp. ὀξύρωτερος for the unmetrical ὀξύρωτερος).

374.] Final α. The metrical considerations which lead us to recognise -ι in the Dat. Sing. might be urged, though with less force, in favour of an original -α as the ending of the Neut. Plur. We have—

II. 5. 745 (= 8. 389) ἐς δ' ὀξεα φλόγεα ποσι βήσετο.
8. 556 φαίνετ' ἀμπεπέα, δτε κτλ.
11. 678 (Od. 14. 100) τόσα πόεα οἰών (v. l. μιλών).
20. 255 τόλλ' ἔτεα τε καὶ ὁδικ.
21. 352 ὅπερ καλὰ ῥέεθρα.
23. 240 ἀρμφραδέα δὲ τέτυκται.
24. 7 ὅποσα τολύπευσε.

Od. 9. 109 ἀσπαρτα καὶ ἀνήρτα.
10. 353 πορφύρεα καθύπερθ'.
12. 396 ὀπταλέα τε καὶ ὁμά.
14. 343 ρωγαλέα, τὰ καὶ αὐτός.
23. 225 ἀρμφραδέα κατέλεξας.

In the majority of these instances, however, the final α is preceded by the vowel ε, from which it was originally separated by a spirant (ὀξε-σ-α, πορφυρ-ε-α). Cp. II. 1. 45 ἀμφηρεφέα τε φαρέτρην, 5. 576 Πυλαμίέα ἔλετήν, 5. 827 Ἄρηά τό γε, 14. 329 Περσήα πάντων, Od. 1. 40 ἐκ γαρ Ὄρεστα τόσις. As two successive vowels are often found to interchange their quantity (βασιλήα, βασιλέα), so perhaps, even when the first vowel retains its metrical value, there may be a slight transference of quantity, sufficient to allow the final vowel, when reinforced by the ictus, to count as a long syllable. Cp. § 375, 3.

The scanning εά (in II. 4. 321 ει τότε κοῦρος ἐκ νόω κτλ., cp. 5. 887, Od. 14. 352) may be explained by transference of quantity, from ἴα.

375.] Short syllables ending in a consonant are also occasionally lengthened in arsis, although the next word begins with a vowel: as—

οὔτε ποτ' ἐς πόλεμον ἀμα λαῷ ϑωρηχθῆναι.
αἱθ' ὀφελεῖς ἄγονός τ' ἔμεναι κτλ.
χερσίν ὃπ' Ἀργεῖων φθίμενοι ἐν πατρὶ διν γαῖη.

The circumstances under which this metrical lengthening is generally found differ remarkably, as has been recently
shown,* from those which prevail where short final vowels are lengthened before an initial consonant. In those cases, as we saw (§ 371), the rule is that the two words are closely connected, usually in a set phrase or piece of epic commonplace. In the examples now in question the words are often separated by the punctuation: and where this is not the case it will usually be found that there is a slight pause. In half of the instances the words are separated by the penthemimal caesura, which always marks a pause in the rhythm. Further, this lengthening is only found in the syllable with the ictus. The explanation, therefore, must be sought either in the force of the ictus, or in the pause (which necessarily adds something to the time of a preceding syllable), or in the combination of these two causes.

In some instances, however, a different account of the matter has to be given: in particular—

(1) With ὁς following the word to which it refers: as Π. 2. 190 κακὸν ὁς (ο — — ), and so θέος ὁς, κύνες ὁς, ὄρνθες ὁς, ἄθανατος ὁς, &c. In these instances the lengthening may be referred to the original palatal ɾ or ɣ of the Pronoun (Sanson. ἤς, ἤ, ἣδ = ὁς, ἣ, ἤ). It is not to be supposed that the actual form ὁς existed in Homeric times: but the habit of treating a preceding syllable as long by Position survived in the group of phrases. Others explain this ὁς as 'Fως (Sanson. σω-, ) comparing Gothic svē‘as’ (Brugmann, Gr. Gr. § 98); or σῶς (§ 108, 3).

(2) In the case of some words ending with -ις, -υς, -ος, -ιν, where the vowel was long, or at least 'doubtful,' in Homer. In βλοσυρῶτις and ἤνις the final syllable is long before a vowel even in thesis. So the i may have been long in θόρυσ (cp. the phrase θόρυν ἐπιειμένος ἄλκην): and traces of the same scansion may be seen in the phrases ἐρις ἄμοτον μεμανία, Διὶ μῆτιν ἀτάλαντος, although ἐρις, μῆτις are more common.

Final -ις (Gen. -ιν) is long in Feminine Substantives (§ 116, 4), as θῦς aim (ǔ in thesis, Π. 6. 79., 21. 303), πληθυς (Π. 11. 305), ἄρχυς (Π. 20. 421), ἄνυς (Gen. -ιν), βρωτυς (Od. 18. 407) and other Nouns in -ιν: also in the Masc. ἱῳς, νεκυς, βότρυς (βοτρῖδων), and perhaps τάλεκυς (Π. 17. 520).

(3) Where the vowel of the final syllable is preceded by another, especially by a long vowel; as οἰκῆς ἀλοχὼν τε (Π. 6. 366), Ἀχιλλῆς ἀλων κήρ (Π. 14. 139), ὀς λαῶν ἡγείρα (Od. 2. 41), δυσῆς εἰι οῖκο (Od. 11. 190), πλειών ἐλέειπτο (Od. 8. 475), χρείας ὑπαλύζει (with v. l. χρείως, Od. 8. 355): and so in νῆς (α, Π. 2. 165., 18. 260), νῆς (Od. 12. 329), Τρώες (Π. 17. 730), βῶς (Π. 11. 776), also Ἀρηα, Περσηά, and the other examples given in § 374. In such cases there is a tendency to lengthen the second

* By Hartel, in the Homeric Studies already quoted, i. p. 10.
vowel, as in the Attic forms βασιλεά, Ἀχιλλέως, &c. In Homer
we may suppose that the second of the two vowels borrows some
of the quantity of the other, so that with the help of the ictus it
can form the arsis of a foot. Actual lengthening of the second
vowel may be seen in Homer in the form ἀπ-ήωρος hanging loose
(ep. μετ-ήωρος and the later μετ-έωρος) also in δυσαίων (Gen. Plur.
of δυσαίως).

(4) In the Ending -οῖον of the Dual, as ὁμοῖον (II. 13. 511., 16.
560, Od. 6. 219), ἵπποῖον, σταθμοῖον: also in νῶιον, σφῶιον. We
may compare the doubtful i of ἰμῖον, ἵμῖον, and the two forms of
the Dat. Plur. in Latin (-bīs, -bīs). Similarly there are traces
of ἰ in μῖον (II. 5. 385., 6. 501., 10. 347., 11. 376, &c.). In the
case of -οῖον and -ωίον the account given under the last head
would apply.

In a few places it appears as though the 3 Plur. of Secondary Tenses in -ν
(for -ντ) were allowed to be long: as ἱππάν ἄπιοντες (Od. 9. 413), καὶ κύνεον
ἀγαπαζόμενοι (Od. 17. 35, &c.), &c. This is confined (curiously enough) to the
Odyssey and the Catalogue of the Ships. In the latter it occurs seven times:
in the Odyssey eleven times, in the rest of the Iliad once (7. 206).

Elision, Crasis, &c.

376.] A final vowel cut off before a word beginning with a
vowel is said to suffer Elision (ἐκθλιψις): as μυρί 'Ἀχαιῶς ἄλγε'
ἐθηκε. Whether an elided vowel was entirely silent, or merely
slurred over in such a way that it did not form a distinct syllable,
is a question which can hardly be determined.

The vowels that are generally liable to elision are α, ε, ο, ι.
But—

(1) The ο of ο, το, πρό is not elided.

Final -ο is not elided in the Gen. endings -οιο, -αιο, and very
rarely in the Pronouns ἐμεῖο, &c. This however may be merely
because the later forms of these endings, viz. -οι, -εω, -ευ, took the
place of -οι(ο), -αι(ο), -ει(ο) when a vowel followed. In the
case of ται this supposition is borne out by the fact that -εω is
often found before a vowel, as Πηληνίδεω Αχιλής (l. Πηληνίδα): and
by the rarity of the contraction of τοι to τευ (§ 378*). There
is less to be said for elision of -ο in the ending -οιο. That ending
in Homer is archaic (§ 149), therefore the presumption is against
emendations which increase the frequency of its occurrence. And
the cases of -εω remaining long before hiatus are not exceptionally
common (Hartel, H. S. ii. 6).

(2) The ι of ι, περι is not elided in Homer; regarding σιν see
§ 269. But περι is elided in Hesiod: as περικέστασι, περικέσε.

(3) The -ι of the Dat. Sing. is rarely elided; but see § 105, 1.
Exceptions are to be seen in II. 4. 259 ἦδε ἐν δαίθι οτε κτλ.; 5. 5
Also and II. 365) II. [377.]

The diphthong -ai of the Person-Endings -μαι, -σαι, -ται, -νται, -θαι is frequently elided: as θυόμου' ἐγὼ, κείσοντ' ἐν προθύρουσι, πρὶν λύσασθ' ἑτάρους. But not the -αι of the 1 Aor. Inf. Act. or of the Inf. in -αι: hence in II. 21. 323 read τυμβοχόης, not the Inf. τυμβοχόης.

The diphthong -αι of the enclitic Pronouns μοι and σοι (τοι) is elided in a few places: II. 6. 165 ὅς μ' ἑθελεν φιλότητι μιγήμεναι οὐκ ἔθελον; 13. 481 καὶ μ' οὐφ ἄμυνετε (so Od. 4. 367); 17. 100 τῳ μ' οὐ τις νεμεσήσεται: also II. 1. 170, 9. 673, 13. 544, 23. 310, 579, Od. 1. 60, 347., 23. 21 (Cobet, Misc. Crit. p. 345). Other instances may be recovered by conjecture: thus in II. 3. 173 ὅς ἀφέλεην θάνατός μοι ἀδείν should probably be ὅς μ' ἀφέλεην θάνατος ἀδέεων (§ 365); and in II. 24. 757 νῶν δὲ μοι ἐροηεῖς Van Leeuwen reads νῶν δὲ μ' ἐροηεῖς.

In the case of the enclitic οί ('οι) elision involved the disappearance of the Pronoun from the later text. In II. 6. 289 (= Od. 15. 105) ἐνθ' ἐσαν οἱ πέπλου the original was probably ἐνθ' ἐσαν τ' οἱ ἐσαν (ep. Od. 15. 556 ἔσαν οἱ ἤσαν ὑσε). In II. 5. 310 (= 11. 356) ἀμφὶ δὲ ὁσε κελαυνὴ νῦξ ἐκάλυψε read ἀμφὶ δὲ 'F'. In Od. 9. 360 ὅς φας', ἀτάρ οἰ αὐτίς, where some MSS. have ὅς ἐφας', αὐτάρ οἱ αὐτίς, read αὐτάρ 'F'.

377.] Crasis. When a final vowel, instead of being elided, coalesces with the initial vowel of the next word, the process is termed Crasis.

The use of Crasis in Homer is limited. It is seen in οὔνεκα and τούνεκα, also in τάλλα for τὰ ἄλλα (II. 1. 465, &c.), καῦτος for καὶ αὐτός (in II. 6. 260, 13. 734, Od. 3. 255, 6. 282—the three last being passages where κ' αὐτός for κε αὐτός is inadmissible), and χήμεις for καὶ χήμες (II. 2. 238). In these cases either Crasis or Elision is required by the metre. Most texts also have ἄριστος, οὖμός (II. 8. 360), ωυτός for ὅ αὐτός (II. 5. 396), κάγω, τώμα, τῆμα: also προ- for προ-ε- (in προφάινε, προφύχοισα, &c.). But since the full forms ὅ ἄριστος, &c. are equally allowed by the

* J. van Leeuwen, Mnemos. xiii. 188 ff. Of the numerous other emendations of this kind which he proposes few are positively required. The style of Homer constantly allows an unemphatic Pronoun to be supplied from the context. Moreover, he frequently proposes to insert enclitics in a part of the sentence in which they seldom occur (§ 365). It would be difficult (e.g.) to find a parallel for ἑπεί μ' ἀφέλεοθ' 'F ὀδύτες οἱ χείρι δὲ νεκταρέου fεινοῦ 'F' ἐτίναιξε λαβοῦσα.
metre we cannot but suspect that the spelling with Crasis may be due to later usage. The forms κάκεινος, κάκεισε, &c. (for καὶ κεῖνος, &c.) are certainly wrong, as ἐκεῖνος is not the Homeric form.

378.*] Synizesis is the term used when the two coalescing vowels are written in full, but 'sink together' (συνιζάω) into one syllable in pronunciation.

The Particle ἦ unites with the initial vowel of a following vowel, especially with ἄδ, αὐτὸς and οὖντις (§ 350); also with Ἀντιμάξου (II. 11. 138), ἄφνειότατος (II. 20. 220), ἀγρην (Od. 12. 330).

Synizesis is also found with ἦ, in the combination ἦ οὖχ (II. 5. 439, &c.), ἦ εἶς ὑ κἐν (II. 5. 466), ἦ εἰτεμεναι (Od. 4. 682); with ἑπεὶ οὖ (Od. 4. 352, &c.); with μὴ ἀλλοῦ (Od. 4. 165); and in—

II. 17. 89 ἀσβέστων' οὖ' νίνον λάδεν Ἀτρέος: where we may perhaps read ἀσβέστωΤ' οὖ' νία λάθ' Ἀτρέος.

18. 458 νιεὶ εὐφ' ἀκυμόρφ (One or two MSS. give νι' ἐμω').

Od. 1. 226 ἐλλαπίνη ἦ γάμος κτλ.

In II. 1. 277 Πηλείδη ἔθελ', and Od. 17. 375 ὁ ἀργύρωτε the case is different: a short vowel is absorbed in a preceding long one. Other examples of Synizesis are to be found in the monosyllabic pronunciation of ες, ες, εω, both in Verbs (§ 57) and Nouns (§ 105, 3). It will be seen that in the cases now in question (apart from some doubtful forms) an Ε-sound (η, ει, ε) merges in a following α or ο.

The term Synizesis may also be applied to the monosyllabic pronunciation of the vowels in Ἀγνυτή (Od. 4. 229), &c. σχετλη (II. 3. 414), ἰστίαα (II. 2. 537). It has been thought that in these cases the ι was pronounced like our γ: but this is not a necessary inference from the scansion. In Italian verse, for instance, such words as mio, mia count as monosyllables, but are not pronounced μη, μηα. For πόλιος (ο — in II. 2. 811, 21. 567) it is better to read πόλεος (§ 107); and for πόλιας (Od. 8. 560, 574) πόλις. The corresponding Synizesis of ν is generally recognised in the word Ἐγναλίφ (commonly scanned να in the phrase Ἐγναλίφ ἀνδρείφωντη): but see § 370 ad fin.

378.*] Contraction. The question of the use of contracted forms has been already touched upon in connexion with the different grammatical categories which it affects: see §§ 56, 81, 105. It will be useful here to recapitulate the results, and to notice one or two attempts which have been made to recover the original usage of Homer in this respect.*

I. Contraction is most readily admitted between similar sounds, or when the second is of higher vowel pitch, i.e. higher in the scale o, ω, α, η, ε. Thus we have many instances with the combinations ee, oo, ae, oe; few with ea, aw, ao, still fewer with ew, eo.

2. In most cases in which contraction is freely admitted we find that the sound which originally separated the vowels was the semi-vowel i or y. In case of the loss of o it is comparatively rare; with F it is probably not Homeric at all (§ 396). Hence (e.g.) although it is common with the combinations ee, ei in most Verbs in -ew (§ 56), it is not found in χέω (χέρ-ω) and is extremely rare in τρέω (τρέσ-ω, see § 29, 6). But it is admitted with loss of σι, as in the Gen. ending -ew from -so (νέκρο, -εο), and the Verbs in -ew from stems in -es, as νείκεω (νεικεσ-ω).

(a) On these principles we should expect the 2 Sing. endings -ea, -eo, -ηαι, -αι (for -εαι, &c.) to remain uncontracted; and this view is borne out on the whole by the very careful investigation made by J. van Leeuwen. Omitting the Verbs in -ω and -εω we find that there are about 522 occurrences of these endings, and that of these 434 present uncontracted forms: while in 66 instances the contracted syllable comes before a vowel, so that it can be written with elision of -ω or -ο (e.g. II. 3. 138 κεκλήρει ἄκωτις, for κεκλήρη·, ii. 9. 54 ἐπλεξ ἄρωτος, for ἐπινευ). In the case of -εω this mode of writing finds some support in the MSS.: e.g. ψείδει (II. 4. 404), παῦε (II. 9. 260, Od. 1. 340), εβχε (II. 3. 430, Od. 4. 752), also ἐπεν, read by Aristarchus in II. 10. 146 (ενευ MSS.). Against these 502 instances there are only 22 exceptions, 7 in the Iliad and 15 in the Odyssey, some of which can be readily corrected. Thus II. 4. 264 (= 19. 139) ὀραευ πόλεμοδε should be ὀραο πτόλεμοδε (Nauck): in II. 2. 367 γρόπεα οῦ ελ omit οῦ (Barnes); in II. 24. 434 for οὐ με κήρ read οὐ κέλευ, and so in Od. 4. 812., 5. 174. In Od. 18. 107 for ἐπαύρι read the Act. ἐπαύρρυ (Van L.): as in I. 1. 203 we may retain ἐπης (so the MSS.; Ar. ἐπη,—but the corruption lies deeper). The greater frequency of instances in the Odyssey (and in book xxiv of the Iliad) is hardly enough to indicate a difference of usage within the Homeric age.

(b) In the corresponding forms of Verbs in -ω and -εω there is a concrence of three vowels, which in our text are always reduced to two syllables, either by contraction, as in αἰτεω, μυθεω, νιεω, μυο, or by hyphaeresis (§ 105), as μυθεα, αϊρεο, ηκλεο, πωλεα (Od. 4. 811). A single vowel appears in πειρα for πειρα-εα, ιρω for ιρα-εο. The metre requires αἰτεω, αϊρεο, ηκλεο, πωλεα; for πειρα it allows πειραεω (becoming πειρα in II. 24. 390, 433, Od. 4. 545). The isolated form δρηα (Od. 14. 343) for δρα-εα should perhaps be δρααι or δραν. If the ending is in its original form it belongs to the Non-Thematic conjugation (§ 19): another example may be found in δρητο (or δρητοι), read by Zenodotus in II. 1. 56.

(c) In the Future in -ω (for -εω) contraction is less frequent than in the Present of Verbs in -εω (=εω or -εω). Forms such as ὀλειται, καμειται, μαχειται, ὁμειται, κομται, κτεται, κτεροισαι, evidently could not otherwise come into the verse. In II. 17. 451 σφυων ου εν γοινεσι βαλω we may read βαλω (Fick).
III. 4. 161 ἐκ τε καὶ δὴ τελεῖ we should take τελεῖ as a Present. The remaining exceptions are, ἀστεῦει in II. 15. 65, 68 (probably an interpolation), κατακτεῦει in II. 23. 412, and ἐκφανεῖ in II. 19. 104.

(d) Similarly in the declension of stems in -οη the ending -ος is rarely contracted. In the phrase φαῖνοντα (or φαῖνεθαυ) ἐναργεῖς (II. 20. 131, Od. 7. 201, 16. 161) Fick happily reads ἐναργείς, to be taken as an adverb. The same remedy is applicable in II. 9. 225 δαίτος μὲν ἔλος οὐκ ἐπιδευεῖ, and II. 13. 622 ἄλλης μὲν λάβῃς τε καὶ αἴσχες οὐκ ἐπιδευεῖς, where the Nom. Plur. is unexplained: read οὐκ ἐπιδευεῖς there is no lack.

(e) The contraction of οο to υυ is rare in the Gen. of stems in -οη (§ 105, 3), but frequent in the Pronominal Genitives ἔμευ (μεν), σευ, ευ, τευ. Here again, however, we are struck by the number of cases in which we can substitute the forms in -οιο or -οη, with elision of -οη. In our MSS. the elision actually occurs in ἐμεῖς (II. 23. 789, Od. 8. 462) and σεις (II. 6. 454, also Hom. II. xxxiv. 19). In II. 17. 173 υπὸ δὲ σειν ἀνωσάμην Zenodotus is said to have read υπὸ δὲ σε, i.e. probably υπὸ δὲ σε'. The full forms in -οη or -οι occur 1121 times, and may be restored without elision 9 times, with elision 56 times. To these we should add the instances in which we may put the form *μειο (6 times) or με' (19 times). There remain altogether about fifty-five exceptions, which are discussed by J. van Leeuwen (Mnemos. xiii. 215). In the phrase κέλκυτε μεν, which occurs 19 times, he would read ροιο, according to the Homeric construction (§ 143, 3). So in the formula κέλκυτε δὴ υπὸ μεν, 'Ἰθακείοι (5 times in the Odyssey), where however we are tempted to restore ἐμείς' (cp. II. 2. 97 κέλκυτε υπὸ καὶ ἐμείο). He suggests putting the Dat. for the Gen. also in Od. 10. 485 οἵ μεν φθοννουσι φιλον κήρ, Od. 15. 467 οἵ μεν πάτερ άφρεπεντο, Od. 16. 92 ἡ μᾶλα μεν καταδάπτετ' ἀκούοντος φιλον ἡτορ. In the last passage it is needless to alter the Gen. ἀκούοντος (§ 243, 3, δ), and we may even read in II. 1. 453 ἐμοι πάρος ἐκλείπει εἰσαμένωι (cp. II. 16. 531 ὧτι οἵ ἥκουσα μέγας θεος εἰσαμένωι). The substitution of the Dat. seems the most probable correction in various places where Leeuwen proposes other changes: Od. 4. 746 ἐμεῖ δ' ἔλετο μέγαν ὄρκον (cp. II. 22. 119 Τραυνί δ' ἄδω. ὄρκον ἱλαμαί', II. 2. 388 ἱδράσει μεν τεν τελεθάμνα ομήρον σθέθαφα. II. 22. 454 άγρα ἀπ᾽ οὕτας εἰς ἐμεῖ ἐπος (cp. 18. 272); also II. 1. 273, 9. 377, 16. 497, 19. 185, 20. 464, 24. 293, 311, 750, 754, Od. 5. 311, 9. 20, 13. 231, 19. 108, 24. 257; and perhaps II. 19. 157 καὶ μεν φρένας ἔξελετο Ζεύς (unless the με of some MSS. is right), so II. 9. 377 and II. 9. 335. In Od. 19. 215 υπὸ μὲν δὴ σευ, ξεινε, ὡν περιήσεθα ει κτλ. Leeuwen restores the Acc. σε (as in II. 18. 600). In Od. 17. 421 (= 19. 77) we may perhaps read καὶ δτι κεχρημένος ἔλαθοι (δτι as in II. 20. 434 οἴδα δ' ὤτι σοι μὲν κτλ.). The remaining exceptions are II. 5. 596 ἐκ γὰρ ἐμεῖν γένος ἐσσι, II. 23. 70 οὲν μὲν ζωόντος ἀκίδες, II. 24. 426 δέζει ἐμεύν πόρα, and II. 1. 88 οὗ τε ἐμεύν ζαύνοντα κτλ., where the contraction ντότος and the Dat. Plur. κάλπην before a consonant are also susicious (Fick, Πιας, p. xvii).

(f) The contraction of οα, οε (from οο-α, οο-ε) is doubtful in the Nouns in -ω and -ος (§ 105, 6), but appears in the forms of the Comparative, viz. ἀμεῖνα, ἀρεῖο, ἀρείους, κακίνοις, πλείους, and μεῖζο (Hesiod). The uncontracted forms in -οα, -οες do not occur, since the metre allows either -ω, -ος or else the later -οα, -οες. But in such a phrase as ἀμεῖνα δ' αἶσμα πάντα (where Nauck reads ἀμεῖνα) we may suspect that ἀμεῖνα was the original form,

(g) Vowels originally separated by θ are so rarely contracted that instances in our text must be regarded with suspicion. Thus άκων (ἄ-θέκων) should
always be δέκων: ἀτη (δ♬άτη) may be written ἀτη except in II. 19. 88 ἄφεσιν ἔμμαθον ἄφριον ἄτην (where the use of ἄφριον as a Fem. is also anomalous, § 119). In II. 3. 100, 6. 356, 24. 28 (where ἀτης comes at the end of the line) the better reading is ἀφρης. κούλος may be κούλος (cp. Lat. cærus), except in Od. 22. 385. εἶθον (ἐ-φίδον) may be εἶθον, except in four places (II. 11. 112, 19. 292, Od. 10. 194, 11. 162). πολής (Acc. Plur. of πολύς) is not uncommon, but should probably be πολὺς (§ 100): πολύς occurs once (II. 16. 655). Other instances with Nouns in -us and -eus are rare (Nauck, Met. gr.-rom. iii. 219; Menrad, p. 60). The Fem. in -εια is not contracted from -εφία, -εια but comes directly from -εφία. θανός, θανόν for δφι-ός, δφι-ών (cp. ἑσσοι for δι-εσσοί), and θίος for διφ-ός. έους and τέως, which occur several times in our text, are nearly always followed by a Particle (μὲν, περ, &c.), which has evidently been inserted for the sake of the metre (ἐν μέν ἢ περ &c.). For ἀλλειθέα in Od. 13. 194 we should doubtless read ἀλλο-τθέα (§ 125, 2).

εἴρυσα may be from ε-φύσα (but see Schulze in K.Z. xxix. 64): as to τάκος, which has been supposed to stand for είρακο, from ε-φίλακον, see § 31, 1.

The most important example of contraction notwithstanding f is the word παίις (παίς, παιδός, &c.). Other words which present the same difficulty are: áξε (Od. 11. 61), ἄσατο (II. 19. 95)—in both places Nauck would read ἄσας—ἀδλοφόρος (II. 9. 266, 11. 699), ἄδλεων (II. 24. 734), ἄδελον (Od. 8. 160), ἀσαμεν: we skip (Od. 16. 367), ἐς (II. 5. 256) and other forms of ἐς (II. 10. 344, 23. 77, Od. 21. 233), νέα (Od. 9. 283), νέα (II. 12. 381, 17. 401, 20. 101, 263), κρέα (Od. 9. 347), χειώσα (Od. 10. 518), τιμήντα (II. 18. 475), τεξιόσα (Od. 7. 110), ἣναι (Od. 8. 271), ἔωςφόρος (II. 23. 226), πλέων (Od. 1. 184), τεθνέων (Od. 19. 331), πεπτεώντα, τας (II. 21. 503, Od. 22. 384), βεβώνα (Od. 20. 14), νόον (II. 24. 354), καρποσάτων (Od. 7. 107), the compounds of ἐννέα—ἐννήμαρ, ἐννέφροις, ἐννέφρογος—and the proper names Ἐφύρελεα Ἀντίτελεα (-κλεία Nauck). Some of these may be disposed of by more or less probable emendation: others occur in interpolated passages (e.g. ἡλιος in the Song of Demodocus): others (as πλέον, τεθνέω) may be explained by the loss of f before φ, ω (§ 393). On the whole they are too few and isolated to be of weight against the general usage of Homer.

The general result of the enquiry seems to be that the harshness of a synizesis or a contraction is a matter admitting of many degrees. With some combinations of vowels contraction is hardly avoided, with others it is only resorted to in ease of necessity. We have already seen that the rules as to lengthening by Position (§ 370) are of the same elastic character. And as there is hardly any rule of Position that may not be overborne by the desire of bringing certain words into the verse, so there is no contraction that may not be excused by a sufficiently cogent metrical necessity. Thus the synizesis in such words as Ἄσιά, Αὐγιστία, χρυσέωται stands on the same footing as the neglect of Position with Σκάμανδρος or σκέπαρνον: and again the synizesis in τεμένεα, ἀσινέας, or the contraction in πονέυμενος, ἀμφι-βαλέμα is like the shortening of a vowel before προστύμα, or the purely metrical lengthening of a short vowel (§ 386).

On the same principles harshness of metre may be tolerated for the sake of a familiar phrase: e.g. the hiatus ἄφθιτα αἰεί in
HIATUS.

II. 13. 22 (αφθιτον ἄει in II. 2. 46, 186., 14. 238). So when the formula καὶ μιᾷ φωνῆσας ἐπεα κτλ. is used of a goddess (II. 15. 35, 89) it becomes καὶ μιᾷ φωνῆσας ἐπεα. Again the harsh lengthening in μέροτες ἄνθρωποι (II. 18. 288, at the end of the line) is due to the familiar μερότων ἄνθρωπων.

379.] Hiatus is a term which is used by writers on metre in more than one sense. It will be convenient here to apply it to every case in which a word ending with a vowel or diphthong is followed by a word beginning with a vowel, and the two vowel-sounds are not merged together (as by elision, crasis, &c.) so as to form one syllable for the metre.

It would be more scientific, perhaps, to understand the word Hiatus as implying that the two vowels are separated by a break or stoppage of vocal sound, so that the second begins with either the rough or the smooth 'breathing.' Thus it would be opposed to every form of diphthong (including synizesis), the characteristic of which is that the two vowels are slurred together, by shifting the position of the organs without any perceptible interruption of the current of breath. This definition, however, might exclude the case of a long vowel or diphthong shortened before an initial vowel (as τὴν ὀ' ἐγώ ὄν, where the final ω seems to be partly merged in the following ou). Again when a final i or υ comes before a vowel without suffering elision, it is probable that the corresponding 'semi-vowel' (= our y or υ) is developed from the vowel-sound, and prevents complete hiatus.

380.] Long vowels before Hiatus. The general rule is that a long final vowel or diphthong coming before a vowel forms a short syllable in the metre. This shortening is very common in Homer: cp. II. 1. 299 ὀῦτε σοὶ ὀῦτε τῷ ἄλλῳ, ἐπεὶ κτλ., where it occurs in three successive feet.

But the natural quantity may be retained before hiatus when the vowel is in the arsis of the foot, as ἀτρέιδη Ἀγαμέμνωνι, ὅς κ' εἴποι δ' τι κτλ. And in a few instances a long vowel or diphthong is allowed to remain long in thesis, as II. 1. 39 Σμνυθεῦ· εἰ ποτὲ τοι κτλ.

The readiness with which long syllables are allowed before hiatus varies with the several long vowels and diphthongs; partly also it depends on the pauses of the sense.

The long diphthongs (as they may be called), viz. η and ϕ, are the most capable of resisting the shortening influence of hiatus; next to them are εω and οω, and the long vowels η and ω: while ει, οι and αι are at the other end of the scale. A
measure of this may be gained by observing how often each of these terminations is long before a vowel, and comparing the number with the total number of times that the same termination occurs. Thus it appears that out of every 100 instances of final ω, it is long before hiatus about 23 times. Similarly final -η is long 19 times, -ευ 6·7 times, -ωυ 6 times, -η 5·7 times, -ω 4 times, -ει 1·8 times, -οι 1·6 times, and -αι only 1·3 times. Thus hiatus after ω and η is scarcely avoided, while after ει, οι and αι it is very rare.

In a large proportion of the instances in which a long vowel retains its quantity before hiatus it will be found that the hiatus coincides with a division either in the sense or the rhythm. Of the examples in the arsis of the foot, more than half occur before the penthemimeral caesura, where there is almost always a pause: while in thesis the same thing is chiefly found to occur either after the first foot, as Π. 2. 209 ἵχτη, ὡς ὅτε κτλ. Od. Π. 188 ἀγρος, οὔτε κτλ.; or after the fourth foot (in the Bucolic diaeresis).

381. Shortening of diphthongs before Hiatus. Regarding the nature of the process by which a diphthong before hiatus was reduced to the time or metrical value of a short syllable two probable views have been maintained.

1. Curtius holds that whenever long syllables are shortened by the effect of hiatus something of the nature of Elision takes place. Thus η and ω lose the second half of the vowel sound, while αι, ει, αι lose the ι. In support of this he points to the facts of Crasis: thus καὶ ἐγώ in becoming καγώ may be supposed to pass through the stage κα ἐγώ.

2. According to an older view, which has been revived and defended with great ingenuity by Hartel,* the ι or υ in a diphthong is turned into the corresponding spirant; so that καὶ ἐγώ becomes κα-ι-εγώ, and ἐκ Πύλου ἐλθὼν becomes ἐκ Πύλο-F-ελθὼν.

It is certainly in favour of this latter supposition that it does not oblige us to suppose the frequent elision of the two vowels which in general are the least liable to be elided. The explanation however is not a complete one. It does not account for the shortening of η and ω, which on the principle assumed by Hartel would become ηι, ωι. On the whole it seems most probable that the shortening in question was effected, for diphthongs as well as for simple long vowels, by a process in which ancient grammarians would have recognised rather 'Synizesis'—viz. the slurring of vowels together without complete loss of any sound—

---

* Homerische Studien, iii. pp. 7 ff.
than either Elision or Contraction. And this conclusion is supported by the general tendencies of the Ionic dialect, which was especially tolerant of hiatus, and allowed numerous combinations of vowels, such as εα, εο, εω, οι, to have the value either of one syllable or two.*

382.] Hiatus after short syllables. The vowels which are not liable to elision may generally stand before hiatus: thus we find ζωτηρι ἄρηρτι (§ 376, 3), πρὸ ὀδοῦ, πρὸ Ἀχαϊῶν, αὐτὰρ ὁ ἐμμεμαώς, ἔταροι ἐννέος, and the like.

Hiatus is also tolerated occasionally in the pauses of the verse:

(1) In the trochaic caesura of the third foot: as—
   Ι. 1. 569 καὶ ῥ᾽ ἀκέουσα καθήστο, ἐπιγινάψασα κτλ.
   Οδ. 3. 175 τέμνειν, άφρα τάχιστα ύπέκ κτλ.

(2) In the Bucolic diaeresis: as—
   Ι. 8. 66 άφρα μὲν ἡώς ἤν καὶ ἀέετο ἱερὸν ἡμαρ.
   Οδ. 2. 57 εἰλαπνάζουσιν πίνουσί τε αἴθοπα οίνον.

The vowel of the Person-endings -το, -ντο seems to be especially capable of standing before hiatus in these places. It appears in more than a fourth of the whole number of instances given by Knös (pp. 42-45).

Hiatus in the Bucolic diaeresis is commoner in the Odyssey than in the Iliad, in the proportion 2 : 1. Hiatus after the vowel ε is also comparatively rare in the Iliad: Knös reckons 22 instances (many of them doubtful), against 40 in the Odyssey. It is worth notice that in both these points books xxiii and xxiv of the Iliad agree with the Odyssey, also that book xxiv of the Odyssey contains an unusual number of instances of hiatus, both legitimate (II. 63, 215, 328, 374, 466) and illegitimate (II. 209, 351, 430).

Illegitimate hiatus, like other anomalies, may be diminished by emendation. Thus in Od. 5. 135 Ἦδε ἐφασκον we may read ἤδε ἤ τ' ἐφασκον; in 5. 257 ἐπιχεῦνατο ὄλμω we may insert ἄρ', on the model of II. 5. 748 ἐπεμαίετ' ἄρ' ἵππου. But in Ι. 13. 22 ἀφιντα αἰεὶ must stand because ἀφιντος ἀεὶ is a fixed phrase. It is unlikely, then, that Hiatus was ever absolutely forbidden in Epic verse.

Doubtful Syllables.

383.] Besides the cases in which the metrical value of a syllable may be made uncertain by its place in a particular verse—i.e. by the circumstances of Position, Hiatus, Ictus, &c. —there are many instances in which the 'natural' quantity of the vowel appears to be indeterminate.

* The use of εο for ευ in Ionic inscriptions shows, not indeed that ευ and εο were identical in pronunciation, or that εο was a true diphthong, but certainly that εο was very like ευ, and might be monosyllabic in scansion. Probably monosyllabic εο (when it was not a mere error for ευ) stood to ευ as the Synizesis ες, εω, εο, &c. to the contracted η, ω, οι. See Erman in Curt. Stud. v. 292 ff.
Under the heading of 'doubtful vowels' should be classed, not only the words in which the same letter may stand either for a long or a short vowel, as 'Ἀρης, ἄνηρ, but also those in which the change is shown by the spelling, i.e. in which a short vowel interchanges with a long vowel or diphthong: as νεός and νηός, ὄνομα and ὄνυμα, &c. And with these variations, again, we may place, as at least kindred phenomena, the doubtful syllables which arise from the interchange of single and double consonants: 'Ὀδυσσεύς and 'Ὀδυσσέα, 'Ἀκλεύς and 'Ἀκλεύς. As we speak of doubtful vowels, these might similarly be called 'doubtful consonants.'

In all such words the variation of quantity may either mean that there were two distinct forms between which the poet had a choice, or that the quantity as it existed in the spoken language was in fact intermediate. The former case would usually arise when a vowel or syllable which had come to be short in the spoken language was allowed to retain its older quantity as a poetical archaism. In the latter case the poet could give the syllable either metrical value; or (as in so many instances) he might treat the syllable as ordinarily short, but capable of being lengthened by the ictus, or by the pauses of the verse.

384.] Doubtful vowels appear to rise chiefly in two ways:—

(1) By the shortening of a long vowel or diphthong before a vowel: viz.—


η, in the oblique cases of νύς (except the Dat. νη̣) and of several Nouns in -eus, as Πηλησ, Πηλέος: the forms ηαται and έαται (ήμαι): ἀφήν and ἀφέν (§ 80); ηύς and ἐβς, ληετοί and λειετή (II. 9. 408); perhaps also in Ὠρήκες, δημος, ἡμη, which shorten η when the case-ending is naturally long (Ὀρηκών, δηλόν, ἢλων, &c. scanned ο ο —), unless we suppose contraction or synizesis).

ι, in ἵπος, κονι, λῆν: Comparatives in -ων: Patronymics, as Κρούιον: λομεν, ημι (ἀφεί, &c.), λαιων, and Verbs in -ω, as τίω, δίω (§ 51, i): probably also in the abstract Nouns in -η, the ι being treated as long in υπεροπλίη, προθυμίη, ύποδεξίη, ἀτμίη, ἀκομιστίη.

υ, in Verbs in -ω (§ 51, 4).

ω, in ἡρως (— ο ο in Od. 6. 303): ἱρω, leg. ἦρωι (II. 7. 453).

α, in αι for αι, εμπαιως (— ο ο in Od. 20. 379), and the Compound χαμαευνα, χαμαευνάδε: also Verbs in -αω, as ἀγαλφεμος and ἀγάλασθε, κέραε and κεράσσε, ναιον and ναιει, νάνους.
Doubtful Vowels.

ει, in ὀκέα, βαθεύς (for ὀκεία, βαθεύς): Adjectives in -ειος, as χάλκευος and χάλκευος: ἰεία and ἰέα: πλέυον, &c. and πλέωνες: βελόμαι and βέομαι (§ 80), and many Verbs in -εω (§ 51, 3).

οι, in ὀλοίος and ὀλοίος; also οῖος (/popper), as in II. 13. 275 ᾧδρετην οῖος ἔσται, cp. II. 18. 105, Od. 7. 312., 20. 89.

ευ, in δεσμομαι and δεσμαι, ἐξευαι and ἐξευα, ἤλεωατο and ἀλέασθαι.

ει, in είος (II. 4. 473., 5. 612, &c.).

The Gen. endings -αων, -εων fall under this head, if -εων represents an older Ionic -νων.

In some cases of this kind our texts have ει, where it is probable that the original vowel was η: so in πλείος full (Attic πλέως from πληγός), χρείος debt and χρειῶ need (from χρή-, χρά-). See Appendix C.

Sometimes ει has taken the place of ευ before another vowel, as in the Verbs θέο, πνέω, πλέω, χέω, κλέω (§ 29, 3), also in λέουσι, Dat. Plur. of λέων (λεύων or λεύων), and perhaps in the Plf. ειωδα (cp. ειέσωκε Hesych.), ειουκναί (II. 18. 418). Similarly ἂ may stand for ωυ, as φάεω εyeς (φαυς.), ἄη (cp. αύρα) and other derivatives of βημα (ἄλαιξ, ἄκρ-άης), ἀεταμεων we slept (ίαω), ἀασάμην (ἀμάτη), and probably μεμαῦτες, ἂιων, ἄειω, ἄαιδος, ἂιδος. We even find oi for ou (from of), in οιετας for διετας of live age (II. 2. 765), πνοή for πνοιή: cp. οίες (κ. ω ω in Od. 9. 425).

η for ευ may perhaps be seen in ἡείος, ἡείει (ἐ-είδεας, -εε): but see the explanation suggested in § 67, 3.

Interchange of quantity is occasionally found: στέωμεν, κτέωμεν, φθέωμεν for στήμεν, &c. (§ 80): εος and τεως (if these forms are Homeric) for ηος and τηος. So the Gen. ending -εω, for -οι (-νο).

(2) By compensatory lengthening, of—

ε to ει, in ειείνος (ἐιευοις) but ειευη, κεινός and κενός, πειραπ and περας (ἀπειραπίος), είνας, είνεκα.

ο to ου, μοῦνος (but μονοβεδες II. 11.470); οὐρος (a watcher) but ὁρ-άω: οὔρεα and ὁρος (ὁρος ?).

ἀ in παρέχη (παρ-σέχω), Od. 19. 113; ὦ in συνεχας, II. 12. 26.

Under this head we should place double forms arising by Epenthesis, as ἕταρος and ἐταίρος (for ἕταρ-ος): ἐνί, ἐν and ειν. But ἀπερείπου boundless should be ἀπερεψός, from *πέρην (πέρην).

Other variations, of which no general account can be given, are seen in *Ἀρης, ἄνηρ, ἄμω Ι ἱεπ (ἀ generally in the simple Verb, ἂ in the compounds); φίλος (i in φιλε κατίγυνητε); ἀττίτος and τίτος; ὕδωρ, ἀντίκρυ; ὄνα and ὄν, δεῖρο and (once) δεύρω, Δίονυσος and Διώνυσος. The chief cases of a doubtful vowel
being long without the help of the ictus are, ἀρή, ἀλῶνω (ἀλόντε with ἂ in Il. 5. 487), πρίν, ἵμας, πυφανόκω.

385.] **Double consonants**, causing doubtful syllables: chiefly—

σο, in the First Aorist (§ 39, 1), and Dat. Plur. (§ 102); also ὄσος, μέσος, νεμεσσῶ (where σο = τι), Ὀδυσσεύς. So for ἴσασι (— —) we should write ἴσασι (for ἴδο-σας, § 7, 3).

λα, in Ἀμιλλεύς.

κκ, in πελέκκω (κκ = κῆ;?), cp. πέλεκνος.

As to ππ and ττ, in ὅπως, ἀττί, &c. see § 108, 2.

386.] **Metrical licence.** In a few cases the use of a vowel as long appears to be merely due to the necessities of the metre. Such are:—

α in ἄδανατος, ἀκάματος, ἀπονέσθαι, ἀποδίωμαι, ἀγοράσθε.

e in ἐπίτουνος (Od. 12. 423), ζεφύρη (Od. 7. 119).

ι in Πριαμίδης, δία (in δία μὲν ἀσπίδος κτλ. II. 3. 357, &c.).

υ in θυγατέρες (II. 2. 492, &c.), δυναμένου (Od. 1. 276, &c.).

In these cases there is every reason to believe that the vowel was naturally short, and the lengthening must therefore be regarded as a necessary *licence*, to be compared with the neglect of Position before Σκάμανδρος, &c. (§ 370), or the synizesis of Ἀλγυπτία and Ἰοτία (§ 378, πτ). The diphthong of εἰάρνος (ἐαρ), εἰρεσία, οὐλόμενος, οὖνομα, Οὐλόμπου, is of the same nature. The ω of πονυός perhaps began in compounds in which it was required by the metre, as πονυβότερα, &c., and was extended to the simple word. It is apparently a poetical form only (but see H. W. Smyth, *Vowel System*, p. 98).

Similarly a short vowel between two long syllables is sometimes treated as long: as in ἤγιασθε (Od. 5. 122), Ἡρακλείη (properly -κλεει), Ὀικλείης (Od. 15. 244). So τετράκυκλος is scanned — — ω in Od. 9. 242, but ω ω — ω in II. 24. 324.

**Vocatives.**

387.] The short final syllable of the Vocative appears in several places as a metrically long syllable: as—

II. 4. 155 φίλε κασίγνυτε, θάνατον κτλ. and so 5. 359: also II. 19. 400 Ξάνθε τε καὶ Βάλιε, 21. 474 νηπίτε, Od. 3. 230 Τηλέμαχε.

4. 338 ὁ νῦς Πηθέδω κτλ.

18. 385 ὅρσο Θέτι ταυύπεπλε: so Od. 24. 192 Λαέρταο πάι.


23. 493 Ἀἰαν Ἰδομενέδ τε.
The reason may be found (as Hartel thinks*) in the nature of
the Vocative as an interruption of the natural flow of a sentence.
It is very possible, however, that the Nominative ought to be
read in these places: see § 164.

The Digamma.

388.] In seeking to arrive at general conclusions as to the
rules and structure of the Homeric hexameter, it was necessary
to leave out of sight all the words whose metrical form is
uncertain on account of the possible or probable loss of an
initial consonant. It is time to return to this disturbing
element of the enquiry.

The scholars who first wrote on this subject had few materials
for their investigations outside of the Homeric poems. To them,
therefore, the 'Digamma,' was little more than a symbol—the
unknown cause of a series of metrical anomalies. In the pre-
sent state of etymological knowledge the order of the enquiry
has been to a great extent reversed. It is known in most cases
which of the original sounds of the Indo-European languages
have been lost in Greek, and where in each word the loss has
taken place. Hence we now come to Homer with this know-
ledge already in our possession. Instead of asking what sounds
are wanting, we have only to ask whether certain sounds, of
whose former existence we have no doubt, were still living at
the time when the poems were composed, and how far they can
be traced in their effect on the versification.

389.] Nature of the evidence from metre. The questions
which are suggested by the discovery in Homer of traces of a
lost 'Digamma' cannot be answered without some reference to
the very exceptional circumstances of the text.

Whatever may be the date at which writing was first used
in Greece for literary purposes, there can be no doubt that the
Homeric poems were chiefly known for some centuries through
the medium of oral recitation, and that it was not till the time
of the Alexandrian grammarians that adequate materials were
brought together for the study and correction of the text.
Accordingly when these scholars began to collect and compare
the manuscripts of Homer, they found themselves engaged in a
problem of great complexity. The various readings, to judge
from the brief notices of them preserved in the Scholia, were
very numerous; and they are often of a kind which must be
attributed to failure of memory, or the licence of oral recita-
tion, rather than to errors of transcription. And the amount of

* Homerische Studien, i. p. 64.
interpolation must have been considerable, if there was any ground for the suspicions so often expressed by the ancient critics.

It follows from these circumstances that an attempt to restore the lost \( F \) throughout the text of Homer cannot be expected to succeed. Such an attempt necessarily proceeds on the assumption that the text which we have is sound as far as it goes, or that it is so nearly right that we can recover the original by conjecture. With an imperfect text the process can only be approximate. We may be satisfied if the proportion of failure is not greater than the history of the text would lead us to expect.

The loss of the \( F \)-sound, moreover, must have been itself a cause of textual corruption. It led to irregularities of metre, especially to frequent hiatus, and there would be a constant tendency to cure these defects by some slight change. The insertion of the \( v \) \( \varepsilon \varphi \varepsilon \lambda \kappa \nu \omega \tau \iota \kappa \iota \nu \) was almost a matter of course (see however § 391). The numerous alternative forms used in the poetical language, and the abundance of short Particles such as \( \gamma e, \tau e, \beta a, \&c. \) made it easy to disguise the loss of \( F \) in many places. We cannot be surprised, therefore, if we have often to make the reverse changes.

A few instances will serve to show the existence in pre-Alexandrian times of corruption arising from the tendency to repair defects of metre.

In II. 9. 73 the MSS. have \( \pi o\lambda \varepsilon \sigma o i \) \( \beta ' \) \( \alpha \dot{n} \acute{a} \sigma \sigma e i s \), Aristarchus read \( \pi o\lambda \sigma i n \) \( \gamma \dot{a} \rho \) \( \alpha \dot{n} \acute{a} \sigma \sigma e i s \). Both are evidently derived from \( \pi o\lambda \sigma i n \) \( \delta e \) \( \alpha \dot{n} \acute{a} \sigma \sigma e i s \) (i. e. \( F a \dot{a} \dot{n} \sigma \sigma e i s \)), corrected in two different ways.

In II. 13. 107 the MSS. have \( v \nu \nu \) \( \delta ' \) \( \dot{i} \kappa a \dot{a} \nu e \), the reading of Aristarchus: but Zenodotus and Aristophanes had \( v \nu \nu \) \( \delta e \) \( \dot{i} \kappa a \dot{a} \nu e \) (i. e. \( F \dot{i} \kappa a \dot{a} \nu e s \)).

In II. 9. 88 the reading of Aristarchus was \( \pi \delta e n \nu o \) \( \delta e \) \( \delta \vartheta \rho \tau a \) \( \dot{i} \kappa a \sigma o s \): other ancient sources had \( \delta \vartheta \rho \tau o n \) (the reading of most MSS.).

In II. 14. 235 \( \pi \delta e n \nu o \), \( \gamma \gamma \) \( \dot{d} e \) \( \kappa e \) \( t o i \) \( \epsilon c \delta e o \) \( \chi \acute{a} \rho \nu \) \( \dot{h} \mu a t a \) \( \pi \acute{a} \tau a \), the order \( \chi \acute{a} \rho \nu \) \( \epsilon c \delta e o \) was preferred by Aristarchus.

Two very similar instances are—

II. 5. 787 \( k \acute{a} \acute{c} \) \( \epsilon \lambda \gamma \chi \xi a \), \( \epsilon c \delta o s \) \( \dot{a} \gamma \eta \) \( t o i \) (\( \Lambda \gamma \). \( \epsilon \lambda e \chi \acute{e} \)\( \acute{e} s \).)

9. 128 \( \gamma \nu a \dot{i} \acute{a} k a s \) \( \dot{\alpha} \mu \acute{y} m o n a \) \( \dot{\epsilon} r g a \) \( \dot{i} \delta \omega \iota s \) (\( \Lambda \gamma \). \( \dot{\alpha} \mu \acute{y} m o n a s \)).

In Od. 5. 34 \( \dot{h} \mu a t i \) \( \kappa ' \) \( \epsilon i n o \sigma t \dot{\iota} \) \( \ldots \) \( \epsilon i n o \sigma t o \) the ‘common’ texts of Alexandrian times (\( \alpha i \) \( \kappa o \nu \dot{\acute{a}} \tau e r a i \)) omitted the \( \k \), which is not necessary, and may have been inserted in imitation of \( \dot{h} \mu a t i \) \( k e \) \( \tau r a t \acute{a} \tau \) \( \kappa t l \). (II. 9. 363).

In Od. 1. 110 \( o i \) \( \mu i n \) \( \dot{a} \rho \) \( \dot{\iota} \nu o n \) \( \dot{\epsilon} m \sigma o g o n \) some MSS. omit \( \dot{a} \rho \). So in Od. 3. 472 most MSS. have \( \dot{\iota} \nu o n \) \( \dot{\iota} \nu o x o \dot{c} e n t e s \) (\( v u l g . \) \( \dot{n} \nu o x o n \dot{c} \)).

In Od. 2. 331., 8. 174., 13. 125 the \( \epsilon \) of \( \alpha o t e \) is elided before a word with \( F \). But in each case there is MS. authority for reading \( \alpha u \).

In Od. 8. 526 the MSS. are divided between \( \dot{\alpha} \sigma \nu a i r o n t \) \( \epsilon \sigma d o \dot{u} \sigma a \) and \( \dot{\alpha} \sigma \nu a i r o n t a \) \( \dot{i} \delta \omega \iota s a \).

It should be observed that the argument from these instances is equally good, whether the readings ascribed to Zenodotus, Aristarchus, &c. are conjectures made by them, or were derived (as is more probable) from older sources. They equally serve to illustrate the process by which traces of an
390.] Words with initial $F$. The former existence of the $F$ in a given Homeric word may be inferred either from its appearance in some other dialect of Greek, or (where this kind of evidence fails) from the corresponding forms in the cognate languages. Thus an original $\textit{féikos}$ is supported by the forms $\textit{Fikar}$ and $\textit{Feikar}$ on Doric and Boeotian inscriptions, by the Laconian $\beta\epsilon\textit{ikar}$ (given by Hesychius), and again by Latin $\textit{viginti}$, Sanscrit $\textit{vimc\acute{c}ati}$, &c.: an original $\textit{Féspēros}$ by the form $\textit{Fe\sigma\tau\pi\alpha\uacute{v}o\nu}$ on a Locrian inscription, as well as by Latin $\textit{vesper}$: original $\textit{Fideïn}$, $\textit{Foiða}$, &c. by $\textit{Fistroses}$ on inscriptions, $\gamma\omega\iota\deltaa$ and $\gamma\omega\delta\eta\mu\imath$ in Hesychius (erroneously so written, as Ahrens showed, for $\textit{Foiða}$ and $\textit{Foiðhmu}$), and also by Latin $\textit{video}$, Sanscrit $\textit{vedmi}$, $\textit{veda}$, Engl. $\textit{vit}$, &c. We do not, however, propose to discuss the external evidence, as it may be called, by which the loss of an initial $F$ is proved, but only to consider the degree and manner in which the former existence of such a letter can be shown to have affected the versification of Homer. For this purpose it will be enough to give a list of the chief words in question, and in a few cases a statement, by way of specimen, of some of the attempts made to restore the $F$ to the text.*

$\dot{\alpha}v\nu\mu\imath$.

The initial $F$ is to be traced by the hiatus in II. 5. 161 $\varepsilon\varepsilon$ $\alpha\upsilon\chi\acute{e}n\alpha$ $\dot{\alpha}\zeta$, II. 8. 403 $kα\tau\acute{a} \theta'$ $\acute{\alpha}\rho\mu\alpha\sigma\alpha$ $\dot{\alpha}\xi\omega$ (similar phrases in 8. 417., 23. 341, 467); less decisively by the lengthening of the final $-\iota\nu$ of the preceding word in II. 4. 214 $\pi\alpha\lambda\nu\upsilon$ $\alpha\upsilon\chi\acute{e}ν$ $\dot{\alpha}\xi\epsilon\epsilon\epsilon$ $\acute{\omicron}\gamma\kappa\omicron\omicron$. The evidence against an initial consonant is very slight. In Od. 19. 539 $\pi\alpha\sigma\iota$ $kα\tau'$ $\alpha\upsilon\chi\acute{e}ν\acute{a}$ $\eta\xi\epsilon$ we should read $\alpha\upsilon\chi\acute{e}ν'$ $\acute{\epsilon}α\xi\epsilon$ (Bekk.), understanding the Singular distributively ($\S$ 170). In II. 23. 392 for $\iota\pi\pi\epsilon\iota\nu\sigma$ $\acute{\epsilon}$ $\acute{\omicron}$ $\eta\xi\epsilon$ may be read $\iota\pi\pi\epsilon\iota\nu\sigma\sigma$ $\acute{\omicron}$ $\eta\xi\epsilon$.

* The first systematic attempt to restore the digamma was made by Heyne in his edition of the Iliad (1802). It was based upon Bentley's manuscript annotations, of which Heyne had the use. The first text with restored $F$ was published by Payne Knight (1820). Much was done by the thorough and methodical $\textit{Quaestiones Homericae}$ of C. A. J. Hoffmann (Clausthal, 1842–48). The $F$ was again printed in the text of Bekker's second edition (Bonn, 1858'). The light of the comparative method was brought to bear upon it by Leskien ($\textit{Rationem quam I. Bekker in restituendo digamma secutus est examinavit Dr. A. Leskien}$, Lipsiae, 1866). The most complete treatise on the subject is that of Knös (Upsaliae, 1872). The most important contributions, in addition to those mentioned, have been made by Leo Meyer ($K. Z.$ xviii. 49), and by W. Hartel ($\textit{Hom. Stud.}$ iii). Most of the conjectures given in this chapter come from one or other of these sources.
The words of this group occur in Homer about 300 times, and in about 80 instances they are preceded by a final short vowel which would ordinarily be elided. This calculation does not include the phrase ἴδι ἀνάσσεως, or the numerous examples of hiatus after the Dat. Sing. in -ειο, -ειο, -ῑο.*

The cases in which a slight correction of the text is needed to make room for the ἕ are as follows:—

II. 1. 288 πάντεσι δ' ἀνάσσεως (read πάσιν δέ).
9. 73 πολέσσει δ' ἀνάσσεσι (read πολέσσιν δέ, § 389).
2. 672 Χαρόποιο τ' ἀνάκτος (read Χαρόπου τέ).
7. 162 (= 23. 288) πρῶτος μὲν ἄναξ (read perhaps πρῶτιστα).
15. 453 κροτέοντες' ἄναξ (read κροτέοντε, the Dual).
16. 371 (= 507) λίπον ἄρματ' ἀνάκτων (read ἄρμα, § 170).
523 σὺ πέρ μοι, ἄναξ, τὸδε καρτερὸν ἐλκον ἀκεσσαὶ (read με).
23. 49 ὀτροῦν, ἄναξ (read ὀτρου, the Pres. Imper.).
517 δε β' ἀνάκτα (read δε τε or δε βα).

The Imperfect ἥνασσε, which occurs five times, can always be changed into κανάσσε. The remaining passages are:—

II. 19. 124 σών γένους οὗ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν (a verse which is possibly interpolated).
20. 67 ἄνακτα Ποσειδάωνος ἀνάκτος (in the probably spurious θεομαχία).
24. 449, 452 ποίησαν ἀνακτὶ.

Od. 9. 452 ἰ οὐ γ' ἀνάκτος (omit γ').
17. 189 χαλεπά τε τ' ἀνάκτων (omit τ').
21. 56 (= 83) τόθον ἀνάκτος (read τόξα).

The passages which need correction are—

II. 3. 103 ὡσετέ β' ἄρν' (the δέ is better omitted).
119 ἰδ' ἄρν' ἐκέλευς (read ἰδ' ἄρν').
22. 263 οὐδὲ λύκοι τε καὶ ἄρνες (omit τε).

Od. 4. 86 ἱνα τ' ἄρνες ἄφαρ κεραολ τελέσουσι (omit τ').
9. 226 ἐρένον τε καὶ ἄρνας.

* For a complete analysis of the examples in the Iliad see Dawes, Miscellanea Critica, Sect. IV.
Note, however, that the evidence for $F$ is confined to the Iliad, and that the derivative ἄρναος shows no trace of it.

$άστυ$.

The presence of an initial consonant is shown by hiatus in nearly 80 places. In two places the text is uncertain: II. 24. 320 ἀπέρ $άστεος$ (but διὰ $άστεος$ in the Bankes papyrus, and several MSS.), Od. 3. 260 ἕκας $άστεος$ (ἕκας Ἀργεὸς in most MSS.).

Two passages admit of the easiest correction:—

II. 3. 140 ἀνδρός τε προτέρου καὶ $άστεος$ (read προτέρου).

15. 455 τῶν μὲν ὑ' Ἀστυνόμῳ (omit γε οὐ μὲν).

Two remain, viz.—

II. 11. 733 ἀμφίστατο δὴ $άστυ$ (ἀμφίσταν Bekk.).

18. 274 νῦντα μὲν εἰν ἄγορῇ οὖν ἕξακοι $άστυ$ δὲ πύργῳ (Ἃζετε Bekk.).

The changes made by Bekker in these places are not improbable, but are hardly so obvious as to exclude other hypotheses.

$έαρ$, ειαρμός.

Hiatus is found in II. 8. 307 νοτίησί τε εἰαρμῆσα, and a short final syllable is lengthened in Od. 19. 519 ἀεληνίων ἔαρος. In the phrase ἄρμη ἐν εἰαρμῆ we should doubtless omit the ἐν, as in Od. 5. 485 ἄρμη χειμερῆ (Bentl.).

$εἴκοσι$.

The $F$ appears in ἀνὰ $εἴκοσι$ (Od. 9. 209), and the combination καὶ $εἴκοσι$ (which occurs 9 times, including the compounds with υνοκαλείκοσι).—

In II. 11. 25 χρυσοῦ καὶ $εἴκοσι$ read χρυσοῦ: and in the combination τε καὶ $εἴκοσι$ (in three places) omit τε. In the recurring ἴλθον εἴκοστῷ εἴτε κτλ. Bekker reads ἴλθον εἴκοστῷ (Cobet well compares Od. 23. 102 ἐλθοι εἴκοστῷ κτλ.). On Od. 5. 34 ἵματί κ' εἴκοστῳ κτλ. see § 389.

$εἴκω$.

Two instances of hiatus indicate $F$, in II. 24. 100, 718, besides many places in which the word is preceded by a Dat. Sing., as οὐδὲν έἰκῶν, κάρτει έἰκῶν.

Two places may be easily corrected: II. 4. 509 μην' εἴκετε (read μην' εἴκετε, with asyndeton, as Od. 24. 54 ἰσχειοθ' Ἀργείοι, μη φεύγετε), and 12. 48 τῇ τ' $εἴκουσί$ (omit τε). In Od. 12. 117 θεοῦν ὑπείξατι ραθεοῦν ὑποεῖξατι (Bekk.) There remains II. 1. 294 εἰ δὴ σοι πᾶν ἔργῳ ὑπείξομαι.

$έοικα$, έίσκω, εἰκελός.

The $F$ of έοικα appears from hiatus in 46 instances (not counting the numerous places in which it follows a Dative in -ι). The adverse instances are 11 in number, besides the form ἐπ-έοικε (which occurs 11 times). The corresponding Present εἰκω is generally recognised in II. 18. 520 δ' ὅσιν εἰκε λοχήσαι where it suited them to be in ambush. The form ἐίσκω has hiatus before
METRE.

it in 3 places, but twice rejects F (Od. 9. 321., 11. 363). The adjective ἐκέλος or ἐκέλος usually needs an initial consonant (except II. 19. 282, Od. 11. 207).

It seems probable that this is the same word as ἐκὼ to yield. The notion of giving way easily passes into that of suiting or fitting, hence conforming to, resembling.

ἐκὼν, ἐκητή, ἐκηλὸς.

Hiatus indicating F is found in 22 places (not reckoning οὐ τι ἐκὼν II. 8. 81, &c.).

In Od. 4. 649 for αὐτὸς ἐκὼν we may read αὐτὸς ἔγὼν (cp. Od. 2. 133, where both these forms are found in good MSS.). In Od. 17. 478 ἔσθι' ἐκηλὸς two MSS. have ἔσθι' (i.e. ἔσθε). The remaining exceptions are; with ἐκὼν, II. 23. 434. 585, Od. 5. 100 (where we may read τὶς κε, or perhaps τὶς δὲ ἐκὼν... διαδρόμοι; the Opt. without ἄν being used as in negative Clauses, § 299 f): with ἐκηλὸς, II. 8. 512, Od. 2. 311 (ἐνθαρρύνον ἐκηλὸν Bekk.).

ἐκᾶτος, ἐκατός, &c.

Traces of F are to be seen in the hiatus νῦν δὲ ἐκᾶς (II. 5. 791, 13. 107), ἀλλὰ ἐκᾶς (Od. 15. 33), οὐδὲ ἐκηβολῆι (II. 5. 54): and in the lengthening in Ἀπόδλαβον ἐκάτου (II. 7. 83, 20. 295), εὐπλόκαμος Ἐκαμῆν, &c.

The exceptions are, II. 1. 21, 438, 17. 333, 20. 422, 22. 15, 302, Od. 7. 321—mostly admitting of easy correction.

ἐκάτερας.

The original F of this word (recently found on a Locrian inscription, see Curt. Stud. ii. 441 ff.) is traced by means of hiatus in 115 places. The adverse instances, however, are about 50 in number, and the proportion that can be removed by emendation is not so large as in most cases (see L. Meyer, Ἄ. viii. 166. About a fourth of the exceptions appear in the recurring phrase μέμοι καὶ θυμὸν ἐκάτεραν.

The form ἐκάτερας shows slight traces of initial F in Od. 6. 19 σταθμαίνον ἐκάτερας, 11. 578 γοῦν δὲ μν ἐκάτερας, 22. 181 τῷ β' ἔσταν ἐκάτερας. It is preceded by elision in II. 20. 153 (omit 'p'), and in II. 24. 273, Od. 7. 91 (omit 's').

ἐλὼ (ἐλατή, ἐλανήν), ἐλώναι, ἐλις.

The F is shown by hiatus in II. 1. 409 ἀμφ' ἀλα ἐλατή: 16. 403 ἤστο ἀλέις (and five other examples of this Tense, viz. II. 5. 823, 21. 571, 607, 22. 308, Od. 24. 538): II. 18. 287 κεκόρηθε ἐλεμένοι: II. 12. 172 ἢ ἐλώναι (so 14. 81), II. 21. 281 εἴμαρτο ἐλώναι (so Od. 5. 312, 24. 34), II. 81. 495 τῇ γε ἐλώμεναι. Before ἀλις hiatus occurs in about 12 places: cp. also II. 23. 420 εἰνάτερες ἀλις ἦσαν.

In II. 21. 236 κατ' αὐτὸν ἀλις ἠσαν some MSS. read ἠσαν ἀλις, and at l. 344 the same transposition may be made. The only other instance against F is II. 17. 53 οῦ' ἀλις ἀναβεβρυχεν (ἀναβεβροχεν Zenod.), where Bentley read ἀλις ἀναβεβροχεν.
Δίλσον, ειλύνν.

Before Δίλσον hiatus is found in four places, and the recurring phrases καὶ Δίλσον βόῦς and εἰλίπονες Δίλσον βόῦς point in the same direction. The only exceptions are Od. 12. 355 θοσκέ-
σκοποι Δίλσον κτλ., and II. 18. 401 γναπτάς ν' Δίλσον.

It is probable that in many places the forms Δίλσοντο, Διλύκοντα, &c. are old errors for ἐπι-Δίλσοντο, ἐπι-Διλύκοντα, &c.: see Dawes, Misc. Crit. 177: also Heyne on II. 1. 530.

Traces of F in ειλύνν should perhaps be recognised in Od. 5. 403 (ἐνεργόμενον, ειλύνν) and 15. 479 σάκεσαν εἰλιμένοι: cp. Π. 20. 492 φλόγρα εἰλυφάζει. In II. 18.
522 ζοντ' εἰλιμένοι it is easy to read ζον (as Bekker). The Aor. Part. εἰλοθείς
has no F: but it may be from a different Verb-stem (see Buttm. Lexil. s. v. ειλύνν).

Διλπο (ἐολτα). The initial F of this word is proved by 10 instances of hiatus (including καὶ Δέλπιόνς, Od. 16. 101., 19. 84). The Perfect ἐολτα also shows traces of F in the reduplicated syllable, viz. in Od. 2.
275, 3. 375., 5. 379.

In II. 8. 526 εύχομαι ἐπιμένοι should be εὔχομ' ἐπιμένοι (Hoffm.) or perhaps (as Zenodotus read) ἐπιμοι εὐχόμενοι. In four places Ἕμπω can be restored by very slight corrections:—

II. 15. 701 Τραύιν δ' Δίλπο (Τραύοι δὲ Heyne).
18. 194 ἀλλα καὶ αὐτὸς δ', ἐλποίρι (αὐτὸς ἐλπομ' Heyne).
Od. 2. 91 (=13. 380) πάντας μὲν δ' ἐλπει (omit ὑ').

Two others are less easy; II. 15. 539 πολέμιζε μένων, ἔτι δ' ἐλπετο (μένων δ' ἔτι ἐλπετο Bentl.), and II. 24. 491 ἐπὶ τ' ἐλπεται (καὶ ἐλπεται Bentl.).

The passages which tell against ἐφολπα are II. 20. 186 χαλέπως δὲ σ' ἐλπα τὸ βέλεων (read σ' ἐλπα), 21. 583 μᾶλ' ἐλπας (μᾶλα ἐλπε' Hoffm.), 22. 216 νοὶ γ' ἐλπα (omit γ'), Od. 8. 315, 24. 313.

ἐπος, εἰπείν.

The F of ἐπος is supported by about 26 instances of hiatus, and a much larger number in which preceding syllables are length-
ened (as in the common line καὶ μιν ἀμειβόμενος ἐπεα κτλ.).

Of the apparent exceptions, about 35 are removed by reading ἐπεσω: for ἐπέσσα (as in II. 5. 40 χειρός ἐλοῦν' ἐπέσσα προσηθά, read ἐλούσα ἐπεσω). This is justified by the fact that in similar words (esp. βέλος) the form in
-εσσα is less frequent than that in -εσσα. A group of 11 may be corrected by scanning ἐπεα as a disyllable (ω-) in the formula φανήσασα ἐπεα περεύετα
προσηθά. Another small group of exceptions is formed by phrases such as Od. 4. 706 δὺ δὲ δὴ μιν ἐπεσαν κτλ., where perhaps δὲ may be put for μιν. There remain two instances in the Παιδ (5. 683, 7. 108), and seven in the

In εἰπείν the F is proved by about 80 instances of hiatus, besides lengthening such as we have in the forms ὅδε δὲ τις ἐπεσεκε, ὅς ἄρα οἱ εἰπούσι, &c. The exceptions number about 35.
Of these exceptions 10 are found in the recurring line ἕφρ' ἔπω τά με θυμός ἐνι στήθεσι κελεύει. It has been suggested as possible that ἔπω has here taken the place of an older ἔπω (φέπω), or ἐπο (ἐποτε). This supposition would of course explain other instances of neglected $f$, as II. 1. 64., 11. 791, Od. i. 10, 37, &c.

ἐρδω, ἔργον, &c.

The Verb ἐρδω is preceded by hiatus in two clear instances, II. 14. 261, Od. 15. 360. In II. 9. 540 πόλλ' ἐρθεσκέν there is an ancient v. l. ἐρεζείν. In II. 10. 503 δὲ κώνταν ἐρδοι we may read κώντατα. But there are several instances on the other side in the Odyssey (viz. 1. 293., 5. 342, 360., 6. 258., 7. 202., 8. 490., 11. 80).

The reduplicated form ἔοργα (for ἕφοργα) is preceded by hiatus in 7 places. Instances on the other side are, II. 3. 351 Ὠ με πρότερος κάκ' ἔοργε (where the Aor. ἐρεζεῖν is more Homeric, cp. § 28), 21. 399 ὁσσα μ' ἔοργας (ὁσσα ἔοργας Ambr.), 22. 347 οὖα μ' ἔοργας (here also με may be omitted), Od. 22. 318 οὐδὲν ἔοργος (read οὐ τι, cp. § 356).

The Noun ἔργον, with its derivative ἔργατζομαι, occurs in Homer about 250 times, and the $f$ is required to prevent hiatus in about 165 places. There are about 18 instances against $f$.

εἰρω, ἐρέω.

The $f$ of εἰρω is required by hiatus in the three places where it occurs, viz. Od. 2. 162., 11. 137., 13. 7; that of ἐρέω by about 50 instances of lengthening (such as ἀλλ' ἐκ τοι ἐρέω, ὡς ποτ' τις ἐρέει, and the like), against which are to be set three instances of elision (II. 4. 176., 23. 787, Od. 12. 156).

ἐνυμι, εἰμα, ἐσθής.

The $f$ is shown by hiatus in more than 80 places, including the instances of the Perfect Mid. (ἐμαί, ἐσσαί, &c., see § 23, 5). The contrary instances are of no weight. The superfluous $p'$ may be omitted in ἐπελ ὢς ἐσσαντο (three places), and τ' similarly in Od. 14. 510., 24. 67. This leaves II. 3. 57, Od. 6. 83., 7. 259.

ἐμέω.

The $f$ (which is inferred from Lat. vomo) may be restored by reading ἐφέμησε for ἀπέμησε (II. 14. 437) and αἱμα Φεμέων, or possibly Φέμων (L. Meyer), for αἱμ' ἐμέων (II. 15. 11).

ἐπέτερος.

Hiatus occurs in six places, after the Prepositions ποτί (Od. 17. 191) and ἐπί. There are no instances against $f$.

ἐτός.

The $f$ is supported by the lengthening of the preceding syllable in five places, such as II. 24. 765 ἐκικοστὸν ἐτος ἔστι.
In the only adverse instance, II. 2. 328 τοσσαύτ' ἔτεα, we may read and scan τοσσαύτα ἔτεα, as in the case of ἔτεα (supra).

ιάξω, λαξή, ἡχή.

The F in ιάξω and λαξή is chiefly indicated by 23 instances of a peculiar hiatus, viz. after a naturally short final vowel in arsis; as η δὲ μέγα λάχουσα, ημείς δὲ λάχοντες, γένετο λαξή, and the like. There are 3 instances of lengthening by Position. The F is also proved by αὐλαχός (= α-Είλαχός) without a cry. The exceptions are confined to the Aor. or Impf. ταχού (i), which never admits F in Homer: see § 31, 1, note.

The derivative ἡχής follows hiatus in two places (II. 1. 157, Od. 4. 72): elsewhere in Homer ἡχή only occurs at the beginning of the line. The compound δυσ-ηχής (πολέμοι δυσηχέοι, II. 2. 886, &c.) is best derived from ἀχός (see Wackernagel, Dehnungen-gesetz, p. 42).

ιδεύω, οἶδα, εἰδος.

In the different forms of the Second Aor. ιδεύω the F is shown by upwards of 180 instances of hiatus, and about 12 instances of lengthening of a short syllable. The Indicative (εἰδού in Attic) is nearly always a trisyllable (i.e. εἰδού) in Homer. On the other side we have to set nearly 50 instances of neglected F, about half of which are susceptible of easy emendation (such as putting ἵδευν for ἵδεευν, omitting superfluous ἵ, and the like).

In the Perfect οἶδα there are about 125 instances of hiatus, against 24 which need emendation. Of these, however, only about seven or eight present any difficulty. The proportion is much the same with the other forms, as εἰδομα, εἰςομα, &c., and the Nouns εἰδος (11 instances of hiatus, two adverse), ἵστωρ, ἰδρεύη, ἐδωλον, &c.

τον (τοῖεις, λοῦνεφές).

The F is supported by hiatus in Od. 4. 135., 9. 426, and is nowhere inadmissible.

ἰς, ἵφι (ἵφια), ἵνες.

These words, with the derived proper names Ἰφιάνασσα, Ἰφιτόσ, &c., show F in about 27 places, while seven or eight places need slight emendation. ἤθιμος, which shows no trace of F, is probably from a different root.

ἰσος.

The F is traced in about 30 instances of hiatus; the adverse passages being 8 or 9 in number. In three of these, containing the phrase ἀτεμβόμενος κίον ἴσος (II. 11. 705, Od. 9. 42, 540) the form ἴσος should perhaps be changed to αἰσος share. Or we may recognise the Εoic form of the word, viz. ἱσα (Fick, Odyssee, p. 20). The other places are easily corrected.
METRE.

370

\textit{i}tus, \textit{it}ē\textit{η}.

The \textit{F} is shown by hiatus (II. 4. 486, Od. 10. 510). The Particle \textit{τε} may be left out before \textit{kai itē\textit{η}} in II. 21. 350.

\textit{oikos}.

The \textit{F} is required in 105 places by hiatus, in 14 by the lengthening of a short syllable. About 25 places are adverse.

\textit{olivos}.

The \textit{F} is required by hiatus in nearly 100 places. The adverse places are about 20 (including the names \textit{Olpeus} and \textit{Olivomao}).

391.] Words with initial \textit{σF} (\textit{'F}). Since the change of initial \textit{σ} into the rough breathing must have been much earlier than the loss of \textit{F}, it may be presumed that words which originally began with \textit{σF} were pronounced at one time with the sound \textit{'F} (=our \textit{wh}). The following are the chief examples in Homer:

\textit{έο}, \textit{οι}, \textit{ε}, \textit{ός}, \&c.

The \textit{F} is proved by hiatus in upwards of 600 instances, by lengthening of a preceding short syllable in 136 instances. There are also about 27 places in which a short vowel in arsis is lengthened before it: as \textit{άπο έο}, \textit{προτι οι} (ο - -), \textit{θυγατέρα ήν}, \textit{πατέρι ός}, \&c. About 43 places do not admit \textit{F} without some change; of these 30 are instances of the Possessive \textit{ός}.

This Pronoun is noticeable as the only word in which the original \textit{F} is recognised in the spelling of our texts. The moveable -\textit{v} is not used before the forms \textit{οι}, \textit{έ}: thus we have \textit{δαιε οι}, \textit{ός κε οι}, \&c.; and, similarly, \textit{ου οι}, \textit{ου έθεν} (not \textit{ουχ οι}, \textit{ουχ έθεν}). This rule is observed not only in Homer but also in the later Elegiac and Lyric poets, and even the lyrical parts of Tragedy (Soph. El. 195, Trach. 650). It does not apply, however, to the forms of the Possessive \textit{ός}.

When the forms \textit{Fε}, \textit{Fοι} suffer elision (§ 376), the word is reduced to \textit{F} and consequently disappears from our texts. Thus in II. 24. 154 \textit{δς άξει κτλ}. it is plain from the parallel l. 183 \textit{δς σ' άξει} that the original was \textit{ός 'F' άξει} (Bekker, \textit{Hom. Bl.} i. 318). Other corrections of the kind are:

\begin{enumerate}
  \item II. 1. 195 \textit{προ γάρ ήκε}, read \textit{προ δέ 'F,'} as in l. 208 \textit{πρό δέ μ' ήκε}.
  \item 4. 315 \textit{ός οφελέν τις άνδρών άλλος έξειν}, read \textit{ός 'F'}.
\end{enumerate}

Od. 5. 135 \textit{ήδε έφασκον θήσεων άθινατον}, read \textit{ήδε 'F'}.

Examples of the restoration of \textit{'F(οι)} will be found in § 376.*

* The whole subject is fully treated by J. van Leeuwen, \textit{Mnemos}, xiii. 188 ff, from whom these emendations are taken.
The F appears in 12 or 15 instances of hiatus, and in the 2 Aor. form εὐαδέ (for ἐפרדέ). The exceptions are, II. 3. 173 ὥς ὀφελευς θάνατος μοι ἄδειν (read ὥς μ' ὀφελευς θάνατος ἄδειν, see § 365) and 6 places with ἥδος, two of which (II. 4. 131, Od. 19. 510) may be easily emended. The Substantive ἥδος occurs chiefly in the phrase ἐσσεταί ἥδος, where ἐσται may perhaps be read.

ἐθος, ἥθος.

The F is indicated by the hiatus κατὰ ἥθεα (Od. 14. 411). In μετὰ τ' ἥθεα καὶ νομὸν ἵππων (II. 6. 511., 15. 268) the τε is better omitted. The Pf. εἰώθα or ἐθοθα probably had no initial F, since σφ- would give in reduplication σεσφ- or εσφ- (not σφσφ-).

ἐκυρός.
The only place bearing on the question before us is II. 3. 172 φίλε ἐκυρέ, where the metre points to an initial consonant.

ἐξ.
The F may be traced by hiatus in II. 5. 270 τῶν οἱ ἐξ κτλ., by lengthening in II. 24. 604, Od. 10. 6. Adverse instances are II. 23. 741, Od. 3. 115, 415., 14. 20.

ἐτης.
The F appears from hiatus in seven places, and can always be restored. The word is probably formed from the pronominal stem σεφε- (so that it is=enus e suis).

392.] F inferred from metre. A few words may be added here which in all probability had initial F, though the traces of it in the metre are not supported by independent evidence.

ἀραίος.
The hiatus in three places indicates the loss of a consonant.

ἐθνος (perhaps akin to ἥθος, ἥθος).

Hiatue precedes in 12 places, and there is only one instance on the other side, viz. II. 11. 724 τὰ ὅτε ἐπέρρεεν ἐθνα επεζών (where ἐπέρρεεε is better, see § 172).

ἐρώ, ἐρρώ.

Hiatue is found before ἐρώ to draw in 14 places (not counting those which are indecisive, such as ἐκφος ὅξυ ἐρυσάμενος, or ἐπ' ἡπεῖροι ἐρυςαν), and preceding short syllables are lengthened in 17 places. There are 17 instances against F, one of the strongest being II. 1. 141 νῆα μελαναν ἐρύσωμεν (=Od. 8. 34., 16. 348). The Verb ὁμοια to protect is unconnected with ἐρώ.

The Verb ἐρρω (probably Lat. verro) shows hiatus in the phrase ἐνθάδε ἐρρων (II. 8. 239., 9. 364); cp. ἀπό-ἐρσε, ἀπο-ἐρσείε. B b 2
The word occurs six times (counting the proper name 'Hνοψ'), and except in one place (where it begins the line) always requires an initial consonant.

ηρα.
In the phrase ἐπὶ ηρα φέρειν: referred to the root var meaning to choose or wish.

ηρίον.
The only instance of this word (II. 23. 126 μέγα ηρίον) is in favour of initial F.

ἰεμαί.
An initial consonant is shown by hiatus in 23 places (ὁ δὲ ἥτα, οἴκαδε ἰεμένων, &c.): there are four adverse places, viz. II. 18. 501, Od. 2. 327, 10. 246, 14. 142. It is not connected with ἱμι, but is to be referred to root ὑ, meaning to aim at, wish (L. Meyer, Bezz. Beitr. i. 301).

"λιος.
An initial consonant is indicated in about 50 places; the number of adverse instances is 14. The derivation of this important word is unknown.

"λος, 'λος.
These words may be connected with ἐρω to tell. If so, the F of 'λος is to be traced in ὠκέα 'λος (19 times), ὁς ἐφατ', ἀρτο δὲ 'λος (three times), βάςκ' ἰθι, ἵππο κτλ.; that of ἱπο, Od. 18. 73, 334 (but not always, see vv. 38, 56, 233).

393.] Loss of F in Homer. The chief instances in which loss of an original F can be shown to have taken place in the language of Homer fall under the following rule:—

When the original initial F is followed by the vowels o, ω, or the diphthong ow, it produces no effect on the metre of Homer.

The following are words to which this rule will apply*:

ὁρῶ, ὁρῶς (and ὁρεύς) a watcher; ὁρεσθαί to watch. The original F (Germ. wahr-) will account for the forms ἐφὼν and ἐπι-ουρος, but there are no traces in the metre of such forms as ὁρῶ, &c.

ὁρος mountain (cp. Βορέας), and ὁρός upright, which may be from the same root (cp. the Laconian Αρτεμίς Βορθία). There is only one instance of hiatus (viz. Od. 3. 290 ἵσα ὁρεσσῶν).

ὁρυξ (Sanscr. vartakas a quail) appears in the name Ὀρυγή, which does not admit F (Od. 5. 123).

* See an article by Leo Meyer, K. Z. xxiii. pp. 49 ff.
\( \text{οχιν} \) chariot (Lat. veho); \( \text{οχλος} \) (lit. movement, tossing), \( \text{οχλεω} \) to disturb (cp. \( \text{οχλεύος} \) and Lat. vectis); \( \text{οχθω} \) (Lat. veho-mens).

A trace of \( F \) appears in the form \( \text{συνεχμός} \) (II. 14. 465).

\( \text{οψ}, \text{οσα}, \text{ομή} \) voice. The traces of \( F \) are, one instance of hiatus before \( \text{στα} \) (Od. 11. 421), two of lengthening of a short syllable (Il. 18. 222, Od. 12. 52), and one or two phrases such as \( \text{αμετβομεναι} \) \( \text{οτί} \) \( \text{καλὴ}, \) &c.; while there are three undoubtedly adverse places (Il. 11. 137, 21. 98, Od. 5. 61). In the case of \( \text{ομή} \) the evidence is clear against \( F \); in \( \text{οσα} \) it is indecisive.

\( \text{οὐρανὸς} \) (Sanscr. \( \text{varunās} \)).

\( \text{οὐάι} \) coarsely ground barley, connected with the root \( \text{Fel-} \), meaning to roll, &c. Neither this word nor the derivative \( \text{οὐλοχύται} \) admits \( F \).

\( \text{οὐλαμός} \) crowd, press of battle, shows traces of initial \( F \) in II. 20. 379 \( \text{ἐνυότερο} \) \( \text{οὐλαμόν} \) \( \text{άνδρὼν} \) and the phrase \( \text{άνα} \) \( \text{οὐλαμόν} \) \( \text{άνδρῳ} \) (Il. 4. 251, 273, 20. 113). It does not occur except in these places.

\( \text{οὐτῶν} \), \( \text{οὐτέλη} \) wound: cp. \( \text{ἄ-ουτος} \) unwounded, and the form \( \text{γατάλαι} \) in Hesychius.

\( \text{οἷδω} \) (\( \text{οἷδεων}, \text{οἷσα} \)), root \( \text{vadh} \) to beat.

\( \text{οὼς} \) price, Impf. \( \text{ἐνοὐμήν} \) (Sanscr. \( \text{vasnas} \), Lat. \( \text{vēnum} \)).

Other words which may have originally had initial \( F \) are, \( \text{ὄρκος} \) (cp. \( \text{ἐπί-ορκος} \)), \( \text{οὗνυμι} \) (\( \text{ἐρι-ούμοι} \)), \( \text{οὔγυμι} \) (\( \text{ἀνα-ογυσκον}, \) \( \text{ἀνέψε,} \) &c.), \( \text{ὀπυώ}, \text{ὀκνος}, \text{οὐρή}, \) &c. (L. Meyer, l. c.). However this may be, none of them show traces of \( F \) in Homer. There remain the forms of the Possessive \( \text{ὁς} \) to which the rule would apply, viz. \( \text{οὐ}, \text{οῦ}, \text{οὐ}, \text{οῦ}, \text{oůs} \). Hiatus is found before \( \text{οῦ} \) in 18 places (before \( \text{οὐδε} \) \( \text{οὐμονδε} \) seven times, \( \text{οῦ} \) \( \text{κατὰ} \) \( \text{θυμὸν} \) six times, in \( \text{προτὶ} \) \( \text{οῦ} \) four times), \( \text{oůs} \) twice (Il. 2. 832, 11. 330), \( \text{oů} \) once (Od. 15. 358). On the other hand there are 22 places in which the forms in question do not admit \( F \). The significance of this proportion appears when we know that in the case of the remaining forms of the Possessive \( \text{ὁς} \) the places with hiatus number 50, the adverse instances 8, and that with the forms of the Personal Pronoun (\( \text{ἐо}, \text{οί}, \) &c.) the proportion is 728 to 19. It seems probable, therefore, that in the forms \( \text{oů}, \text{οῦ}, \) &c. the \( F \) was no longer pronounced, though traces of the former pronunciation remained (as in the case of \( \text{οὐλαμός} \) and \( \text{οψ} \)). Similarly in English the sound of \( w \) is lost before the vowel \( o \) in \( \text{who, whom, whose,} \) but retained in \( \text{which, what,} \) &c.

The retention of \( F \) before the diphthong \( \text{οι}, \) as in \( \text{οί}, \text{οἶo}, \text{οῖς} \), also in \( \text{οῖκος} \) and \( \text{οἶνος} \), may indicate that \( o \) before \( i \) had not its ordinary sound, but one approaching to \( e \) (possibly like French \( eu \)). This agrees with the fact that \( \text{οῖ} \)
and u were afterwards identical in sound, and that in the modern language both are = i.

Words with initial u are not found in Homer with F; but we cannot in this case speak of the loss of F—the combination Fu having been originally impossible.

The remaining instances in which loss of F may be assumed in Homeric words are few, and for the most part open to question.

ελαυ, root *valk or *vak (Knös, following Curtius): F is perhaps seen in κατά άλκα (Π. 13. 707, Οδ. 18. 375). This account of the word separates it from Lat. *sulcus.

ελείν, ελορ, possibly to be connected with Lat. *vollur the bird of prey. The instances of hiatus before ελορ are hardly enough to prove F.

ἐλος, from which the name Velia is said by Dionysius Hal. (Arch. 1. 20) to be derived, has no F in Homer (Π. 2. 584, 594, Οδ. 20. 221, Od. 14. 474). The F of this word is also wanting in the Cyprian dialect (Deecke and Siegismund, Curt. Stud. vii. 249).

*Ηλις, *Ηλείος is without F in Homer: Φαλήτα is the form found on Elean and Laconian inscriptions.

τιος (Lat. *vallus) rejects F in Π. 11. 29 ἐν δὲ ήλιον: the two other places where it occurs prove nothing.

ιδω, ιδρως (root *svid): the σF is lost in Homer.

ικω, ικνεμα: the derivation from the root *vio is quite uncertain.

τοτι (Lat. *Vesta): the forms *v-ετιος, *e-f-ετιος show that the F is lost in Homer (as also in the Laconian, Locrian, and Boeotian dialects, see § 404).

394. Initial δF. This combination is to be recognised in two groups of words:

δFευ- (δFι-), εδεισα (so Ar.), δεος, δευνος, δειλος, &c.

A short vowel is frequently lengthened before these words, as Π. 1. 515 ὅU τοι ἐπι δεος, Π. 11. 37 περὶ δὲ Δειμός τε Φόβος τε, Οδ. 5. 52 ὡς τε κατὰ δεινοῦς, Οδ. 9. 236 ἡμείς δὲ δεισαντες.

The cases in which a vowel is allowed to count as short before the δ of this root are extremely few: Π. 8. 133 βροντήσας δ' ἀρα δεινών, Οδ. 12. 203 τῶν δ' ἀρα δεισάντων (read ἁρ); Π. 11. 165 ἄπο ἐκ δεισε δέ. There remain only Π. 13. 278 ἐνθ' ὥ τε δειλὸς ἄνηρ (read ἐνθ' ὥ τε δειλὸς), Π. 15. 626, and the forms ὑποδεισαντε (Od. 2. 66), ὑβείασ (Π. 24. 663), ὑβείης (Π. 7. 117).

δὴν, δηρὸν, δηθά.

In δὴν the F is required in the phrases οὗ τι μάλα δὴν, οὗ ᾦ ἀρ' ἐτί δὴν, &c.; there are no contrary instances. In δηρὸν it is traced in two places, Π. 9. 415 (ἐπὶ δηρόν δὲ μου αἰών), Οδ. 1. 203: but is more commonly absent (οὐκετί δηρόν, &c.). The instances of δηθά do not show anything.

It is to be observed that except in ἐδεισα the original δF does not lengthen a vowel without the ictus. Compare the rule as to initial F lengthening a short syllable by Position, § 391.
395.] Initial $F$, &c. The metrical value of an initial $\dot{p}$ which represents $F$ differs in the several words. It has always the effect of a double consonant in $\rhoι\gammaννμι$, $\rhoι\tau\nuω$, $\rho\alphaκος$, $\rho\upsilon$ (in $\rhoυ\nuς$, &c.), $\rho\nu$ (in $\rhoυ\tau\omicron$, $\rhoυ\tau\omicron\nu$), and nearly always in $\rhoυ\nuς$ (except Od. 5. 281), $\rho\iota\zeta$ (Od. 9. 390). But lengthening is optional in $\rho\epsilon\zeta\omicron$, $\rho\gamma\epsilon\omicron$, $\rho\epsilon\iota\alpha$; thus we have $\epsilon\rho\rho\epsilon\zeta\alpha$ and $\epsilon\rho\epsilon\zeta\alpha$ (in 27 places); $\nu\nuυ\nuι\alpha$ $\delta\epsilon\epsilon\rhoα$ (II. 8. 179), but $\epsilon\nu\nuα$ $\kappaε\epsilon\iota\alpha$ $κτλ.$; $\epsilon\rho\rho\gamma\eta\sigma\nu$, but $\delta\omicron$ $\phi\alpha\tauο\rho\mu\gamma\eta\sigma\nu$ $\delta\epsilon$ $κτλ$. As to $\dot{p}$- standing for an older $\sigma\rho$-, and the other letters ($\lambda$, $\mu$, $\upsilon$) which lengthen a preceding short vowel, see § 371.

396.] $F$ not initial. The metrical tests by which initial $F$ is discovered generally fail us when the sound occurs in the middle of a word. Loss of $F$ may be shown either (1) by the contraction or synizesis of two vowels originally separated by it, or (2) by the shortening of the first of two such vowels. We have seen that the instances of contraction and synizesis are too rare or doubtful to prove much (§ 378*, 4). The cases in which hiatus is indicated by the shortening of a vowel are somewhat more important. In the delection of $\nu\rho\omicron$ the forms $\nu\epsilon\omicron$, $\nu\epsilon\omicron\nu$, $\nu\epsilon\omicron\nu\omicron$, $\nu\epsilon\omicron\nu\omicron$ (§ 94, 1) cannot be derived phonetically from $\nu\rho\nu\omicron\nu$, &c., unless we suppose loss of $F$ to have taken place. The same applies to the double forms of Nouns in -eus, as $\Pi\eta\lambda\rho\omicron\nu$ and $\Pi\eta\lambda\le\omicron\nu$, &c. Unless the short vowel is explained on some other hypothesis (e.g. by variation in the stem, as in $Z\epsilon\omicron\upsilon$ and $\beta\omicron\omicron\upsilon$, § 106, 2), we must suppose that $F$ had ceased to be sounded in the middle of a word. The loss of $F$ would also explain the metathesis of quantity in $\epsilon\nu\omicron$ for $\eta\nu\omicron$ in Od. 2. 79 (see § 171, 1), $\tau\nu\omicron\nu$ for $\tau\nu\omicron$ in II. 19. 189 $\alpha\theta\nu$ $\tau\nu\omicron\nu$ $\epsilon\nu\nu\gamma\omicron\nu\epsilon\nu\omicron\nu$ (where G. Hermann read $\alpha\nu\tau\omicron\nu$ $\tau\nu\omicron$), II. 24. 658, Od. 18. 190: but this, as these instances show, is even rarer than synizesis in these words, and is almost certainly post-Homeric.

Compound Verbs usually recognize $F$, as $\alpha\nu\sigma\epsilon\iota\nu\omicron\nu$, $\delta\iota\epsilon\iota\epsilon\nu\omicron\nu$, also with apocope $\nu\alpha\rho\epsilon\iota\nu\omicron\nu$ (a), &c. Exceptions are: $\alpha\nu\epsilon\iota\nu\omicron\nu\nu$ (Od. 1. 91), $\epsilon\nu\epsilon\iota\nu\omicron\nu\nu$ (II. 19. 75), $\delta\iota\epsilon\nu\omicron$ (II. 10. 425), $\eta\rho\iota\epsilon\nu\omicron$ (II. 1. 355): $κα\tau\nu$ $\epsilon\delta\nu\nu\nu\omicron\nu$ (Od. 8. 151, 14. 332, 19. 289): $\epsilon\nu\omicron$ $\nu\iota\nu\omicron\nu$, $\epsilon\nu\omicron$ $\nu\iota\nu\omicron\nu$, $\epsilon\nu\omicron$ $\nu\iota\nu\omicron\nu$ (11 places): $\nu\iota\nu\omicron\nu$ $\nu\iota\nu\omicron\nu$ (II. 1. 294, Od. 12. 117). In some of these forms metrical necessity may be pleaded; thus $\epsilon\nu\omicron$ $\nu\iota\nu\omicron\nu$ and $\epsilon\nu\omicron$ $\nu\iota\nu\omicron\nu$, $κα\tau\nu$ $\iota\nu\omicron\nu$ and $κα\tau\nu$ $\iota\nu\omicron\nu$ (- $\omicron$ -) are alike impossible in the hexameter. Hence we may suppose a licence by which (as in the case of $\phi\phi$, $\beta\beta$, &c. § 370) the combinations $\nu\omicron$, $\nu\omicron\omicron$, $\nu\omicron\omicron\omicron$, did not ‘make Position.’ The instances to which this excuse does not apply are very few.

On the other hand there are several examples of words in which $F$ between two vowels, or between a vowel and a liquid ($\rho$ or $\lambda$), is vocalised as $\upsilon$; $\alpha\nu\lambda\omicron\nu\omicron$ (a-$\phi\iota\lambda\omicron\nu\omicron$), $\alpha\nu\omicron\nu\omicron$, $\alpha\gamma\omicron\nu\omicron$, $\tau\lambda\alpha\omicron\nu\omicron\nu$ (ταλά-$F\nu\omicron\nu\nu$), $\epsilon\nu\delta\omicron\nu$, $\epsilon\chi\epsilon\omicron\nu$, $\alpha\nu\delta\omicron\nu\alpha$ $\delta\nu\omicron\nu$, $\epsilon\nu\omicron\nu\nu\nu$, $\epsilon\nu\omicron\nu\nu\nu$.
397.] Loss of initial σ and ι (y). The traces of these sounds in the metre of Homer are chiefly of interest for the purpose of comparison with the facts relating to F.

The effects of initial σ may be seen in a few cases of the non-elision of prepositions: ἐπι-άδμενος (Lat. salio), ἀμβλ-άλος (Lat. sal), ἀμφι-έπου (Lat. sequor), κατα-ἐκχεια (σιχω for σιχω), and the lengthening in παρέχει (Od. 19. 113) and σύνεχές (Od. 9. 74). Hiatus is also found twice before ἤλη (II. 14. 285, Od. 5. 257), once before ὑπη (Od. 10. 68), and 18 times before εδό (mostly in the principal caesura). These instances however are too few to prove anything.

Initial ι or y is chiefly traced in the Adverb ὡς, which when used after the Noun to which it refers is allowed to lengthen the final syllable: as θεός ὡς, ὑπόβθες ὡς, &c. (so in 36 places). On the other hand there are nearly as many places which do not admit an initial consonant: as κτίλος ὡς (II. 3. 196), λέονθ᾽ ὡς (II. 11. 383, 12. 293, 16. 756), θέος δ᾽ ὡς κτλ. Probably therefore no spirant was heard, and the lengthening of the syllable before ὡς was a mere ‘survival’ or traditional rule (§ 375, 1).

398.] Summary. According to the computation of Prof. Hartel there are 3354 places in which the effect of the Digamma can be traced on the metre of Homer. In 2324 places its presence is shown by hiatus after a short vowel (i.e. it prevents elision); in 359 places it justifies the lengthening of a short syllable ending in a consonant, in other words, it helps to make ‘Position;’ in 164 places it follows a long vowel or diphthong which is without iectus: in 507 places it follows a long vowel or diphthong with iectus. It is further to be noticed that in many places a short final vowel in arsis is lengthened before the F: see especially the instances given under εο (§ 390), and ἰάχω (§ 389).* On the other hand there are 617 places where the F is neglected. Short vowels suffer Elision before it in 324 places: it fails to lengthen by Position after another consonant in 215 places: and long vowels or diphthongs are shortened before it in 78 places. Also the power to lengthen by Position is confined, except in the case of the enclitic εο, οι, to lengthening of syllables which have the iectus.

399.] Theories of the F. The main question which arises on these facts evidently is: How can the great number of passages

* A short vowel is also lengthened with iectus before επος (Od. 10. 246), ερην (Od. 14. 411), and in the Compounds ἀπο-επον (II. 19. 35) and ἀπο-ηρην, ἀπο-ἀρηεῖα (II. 21. 283, 329).
in which the \( F \) affects the metre of Homer be reconciled with the not inconsiderable number of passages in which it is neglected?

The scholars who first became aware of the traces of a lost letter in Homer assumed that in the original form of the poems this letter, or at least the consonantal sound for which it afterwards stood, was consistently used—that it was in fact one of the ordinary sounds of the language—; and accordingly they directed their efforts to restoring it to the text. This was the principle on which Bentley made his famous series of emendations: and which was carried out by Bekker in his edition of 1858. Of late years, however, different views of the matter have been taken. Leskien seems to have been the first to maintain that the passages which do not admit \( F \) are not necessarily corrupt or spurious, but are to be regarded as evidence of an original fluctuation in the use of the sound. His view is adopted and defended by Curtius (Grundz. p. 560, 5th ed.). Prof. Hartel has more recently put forward a theory which agrees with that of Curtius in treating the apparent neglect of the \( F \) as part of the original condition of the text. But he ascribes this neglect, not to irregularity in the use of the sound, but to the intermediate half-vowel character of the sound itself.

400.] If we are not satisfied that the \( F \) had the value of an ordinary consonant at the time when the Homeric poems were produced (or when they received their present form), we may explain the influence which it has on the metre in several ways.

**Hypothesis of alternative forms.** We may suppose that each word that originally had initial \( F \) was known to Homeric times in two forms, an older form with the \( F \)—confined perhaps to the archaic or poetical style—and a later in which \( F \) was no longer heard. Just as the poet could say either συς or υς, either πολις or πτωλις, either τελεσξια or τελεσαι, so he may have had the choice between \( \text{Fαναξ} \) and \( \text{αναξ} \), \( \text{Fηδος} \) and \( \text{ηδος} \), &c.

In order to test the probability of this hypothesis, let us take a few common words of different metrical form, and which show no trace of \( F \), the words \( \text{τρης, \ αριστος, \ εγχος, \ ημαρ, \ ομιλος, \ ωφθαλμος, \ υδωρ, \ οπιος} \). These words, with their immediate derivatives, occur in the Iliad 1022 times; and the places that would not admit an initial consonant number 684, or just two-thirds of the whole. Again, take some of the commonest words with \( F \), \( \text{αναξ, \ αυτυ, \ εργον, \ οικος} \), and the Aorist \( \text{ιδειν} \). These occur in the Iliad 685 times, and the exceptions are hardly 50, or about one-fourteenth. Compared with the other proportion this surely proves that the recognition of the \( F \) in these words was not arbitrary, but was the rule in Homeric verse.

401.] **Explanation from fixed phrases, &c.** The traces of \( F \)
may also be ascribed to the conventional phrases of the early epic style. The word ἀστὺ, for example, is found very frequently in the combinations προτὶ ἀστὺ, ἀνὰ ἀστὺ, κατὰ ἀστὺ, &c.; but these do not prove the pronunciation Fάστυ for Homeric times any more than (e.g.) ἐπιείκης proves an Attic ἐπιείκης. Such phrases, it may be said, were handed on ready-made, with a fixed metrical value, and served as models for fresh combinations, in which the hiatus was retained as part of the familiar rhythm.

This explanation is inadequate, for the following reasons:—

(1) The instances of F are not confined to the commonest words, or to frequently recurring phrases. Thus it is found in ἵνα a violet, ἵππος the felloe of a wheel, ἵππη a willow, ἀργες lambs. And it is used (generally speaking) in all the different forms of each Verb or Noun, whether of common occurrence or not (ἰδεῖν as well as ἰδέειν, ἰνεῖοι as well as ἵς and ἵφι, &c.).

(2) The other cases in which tradition can be shown to have had the effect of retaining older phrases and combinations are not really parallel. In the Homeric Hymns the F can be clearly traced: but the proportion of instances which do not admit F is markedly different. Taking the words already used as examples, viz. ἄναξ, ἄστυ, ἔργον, οἰκος, ἰδεῖν, we find them in the Hymns 152 times, while the F is neglected in 36 places, or nearly one-fourth of the whole. Again if we look at the words which begin with ο, as οὐλαμώς, ὅψ, &c. (§ 393), we find similar conditions. The traces of F are undoubted, but do not predominate as with ἄναξ or ἄστυ. Other examples may be seen in the traces of the double consonants, πη, ὀλ, σν, ἕφ discussed in § 371. Compare the free use of alternate forms, as ἔρρηξ and ἔρρηξα, προ-ρέω and ἐπιπρέω, with the almost invariable recognition of ἕφ in ἕνεω, ἔνεως, &c. We seem to be able to draw a broad distinction between the predominating influence of the F in Homer and the arbitrary or occasional influence of the older forms in other cases. And these other cases, we may conclude, give us a measure of the force of tradition in such matters, while in the case of the Homeric F the effect is due to its retention as a living sound.

(3) A further argument in favour of F as a real sound in Homer has been derived from the places in which 'Fe, Foi suffer elision (§ 391); see Leaf's note on Il. 24. 154. The argument has much force, and would be conclusive if we could assume that an elided vowel was not sounded at all.

402.] Hiatus &c. as a survival. Another supposition, akin to the last discussed, is that in the words which originally had initial F the ordinary effects of an initial consonant remained after the sound itself was no longer heard. Such a phenomenon would be by no means without parallel in language. In French,
for instance, elision is not allowed before certain words beginning with $h$, as le héros, la hauteur, though the $h$ is no longer pronounced. Similarly, then, it may be held that the facts of Homeric metre only prove the habit or rule of treating certain words as if they began with $f$.

On the other side it may be urged that the $h$ of héros, hauteur, &c. is only traced in one way, viz. by hiatus, and that only in a small number of combinations; whereas the $f$ not only protects hiatus, but also makes Position. Moreover the retention of a traditional usage of this kind is very much easier in an age of education. Anomalies which would naturally disappear in a few years are kept alive by being taught to successive generations of children. It seems difficult to believe that the $f$ would have kept its present place in the memory of the poets unless it were familiar, either to the ear as a present sound, or to the eye as a letter in the written text.

403. \textbf{Explanation from the nature of the $f$.} The theory recently advanced by Prof. Hartel is one to which it is difficult to do justice in a short statement. The careful re-examination which he has made of the metrical facts has convinced him that the influence of the $f$ is not occasional or arbitrary, but in the strictest sense universal in Homer. He does not however regard the passages in which the $f$ appears to be neglected as corrupt or spurious, but explains them on the theory that the $f$ in Homer has not the full value of an ordinary consonant: comparing it, for instance, not with the initial V of Latin, but with the sound which that letter has in the combination QV.

Hartel's chief argument is that hiatus after short vowels is the most common of the metrical facts pointing to a lost $f$, and especially that it is much commoner than lengthening by Position, the numbers being 2995 and 359 respectively. But the force of this argument depends in the case of each word on the metrical form: thus before a word of iambic form the syllable must be short, hence we may find hiatus, but not lengthening: before an anapaest the reverse holds good. If (using Hartel's list) we take the instances in which $f$ is followed in the verse by two short syllables—the words being ἀγεν, ἀλος, ἐαρος, ἀλικς (with ἐλκωτες, &c.), ἑπος, ἑρω, ἑτος, ἐαχ, ἐθον—we shall find that they number 415, and the $f$ makes Position in 98. But this is not materially different from the proportion which will be found to obtain in the case of any common word of the same metrical form (such as πόλεμος).

404. \textbf{$f$ in other Greek dialects.} It seems desirable here to say something of the uses of the Digamma which are found on the older inscriptions of the chief Doric and Ἐολικ dialects.
The forms preserved on these inscriptions do not indeed prove anything directly as to the Homeric digamma. We cannot infer from them, for instance, that the symbol $f$ was ever used in any written copies of the poems, or that the sound which it represented in other dialects was known to the Homeric language. But they may serve by way of analogy to direct our conjectures on these questions.

The most striking examples of $f$ are found on the inscriptions of Corinth and its colony Coreia (as Ἀκαβα, Φύλαφος, Φίφρος, Δηφενίασ, Αιφας, Εἴφηφος, Εἴφηφος, Ὀρφος, Τλασταφο, &c.). With these may be placed the Argive inscriptions (in one of which occurs Διφίλ), and the few Laconian inscriptions. In the older monuments of these dialects initial $f$ is never wanting; but omission in the body of the word is occasionally found, as in Δαίφοβεσ and Πολυξένα (on the same Corinthian vase), and several names ending in -κάν (for -κάλεφης), and -λα (for -λαφος). The scanty Phocian inscriptions yield the important forms Φέξ, αλφέι, καλέφος, with no early examples of omission; and the little known Pamphylian dialect is equally constant, so far as it has been made out. The Locrian dialect shows more decided indications of falling off in the use of the digamma. On the inscriptions of that dialect (discussed by Prof. Allen in Curt. Stud. iii. 207 ff.) we find it in Φαστός, Φέκατος, Φέκαν, Φές, Φεφάρας, Φοίκος and its compounds (ἐπίφοικος, &c.), also in καταιφέι, Φεβάδηκοτα: but not in δαμωργός, Ξένος, ἔνεα, Ὀποντίος (for original Ὀπονέτιος). The only initial $f$ which is wanting is in the word ιστλαί (we may compare the Laconian and Homeric ἐφέστιος). Similarly in the older Elean inscriptions initial $f$ is regular (Φάργος, Φές, Φράτταρα, &c.); and we have also ἔφαραοι (people of Heraea?), ἔφερεν (prob. an Infinitive), but ξένος, Δίος without $f$. In the great inscription of Gortyn initial $f$ appears in Φός (συν), Φίν (=Φώί), Φέκαστος, Φεκάτερος, Φέρβαϊ, Φεργασία, Φήμα (ἐμα), Φείπα, Φοικεύς, Φοίνος, Φίκατα, Φεξικότα, and is only lost in ὑφέ, ὑπά (before ω, § 393). The $f$ is also found in Compounds, as ἐφοική, προφέιπάτω, δυνάκατενε, and in the body of the word Φιοφομωρος, but disappears between vowels, as in λαό (Gen. of λάος a stone), αἱο, παῖδιον, the oblique Cases of Nouns in -υς and -ευς (ὑπες, Φοικέα, δρομέες, &c.), and the contracted words άτα (ἀφάτη) and άς (for ἀφος, = ἐως). It is also lost before ρ, as in ἀπορρηθήν. *

A somewhat later stage in the use of $f$ is well exemplified by the numerous Boeotian inscriptions. In these the general rule is that initial $f$ is retained: the only word from which it is regularly absent is Εκαστος. On the other hand the only instances of

---

F in the body of a word are, the compound \( \text{fikatv} \) (αίκοσι-ετίας), and a group of derivatives of \( \text{δεινω} \) (αίλαφυδος, τραγα-νυδος, &c.). The same rule applies to the Arcadian inscriptions, which however are too few to be of importance. The further progress of decay may be seen in the Doric dialect of Heraclea, of which a specimen remains in the well known \( \text{tabulæ} \) \( \text{heracleenses} \) (of the 4th cent.). We there find \( \text{fēξ}, \) \( \text{fēτος}, \) \( \text{fιδιος}, \) \( \text{fικατι} \) and the compound \( \text{εγ-} \) \( \text{ηληβίωντι} \) (\( = \text{εξ-} \) \( \text{ευληθώσι} \)), but \( \text{εκαστος}, \) \( \text{ισως, αφ-ερξόντι, πενταέντρις, εργάζομαι, οικία, βίτρα} \) : from which it follows that the use of \( F \) even as an initial sound must have been fluctuating. A similar condition of at least partial loss of \( F \) is found in inscriptions of Melos.

If we do not confine our view to the character \( F \), but look to the other indications of the sound which it represented, the most important evidence is that furnished by the Cyprian inscriptions. The forms which they yield belong, generally speaking, to an earlier period of the language than is known from alphabetical inscriptions. Yet the use of the sounds answering to \( F \) is not uniform: we have \( \Deltaιφος \) and \( \Deltaις, \) \( \betaασιλεφος \) and \( \betaασιλεος. \)

An original \( F \) is represented by \( β \) in several parts of Greece, especially Laconia, Elis, Crete: but probably the \( β \) is merely a graphical substitute for \( F. \) It is found in the inscriptions of later times, when \( β \) was probably \( = \) our \( v. \)

The substitution of \( v \) for \( F \) is characteristic of the \( \alpha ελικ \) of Lesbos, as \( εύδε \) (for \( \epsilon\text{i}φε \)), \( α\text{ως, δεύμαι, ε\text{υ}δε\text{νής} (\( = \epsilon\text{υ\text{d}ής}) \). In these forms the \( F \) is vocalised; ep. Homeric \( \alpha\text{ιλαχος} (\( = \dot{\alpha}-\text{ιλαχος} \), \( \epsilon\text{υ\text{d}ας, ταλαφινος. \)

It is necessary here to notice a group of uses of the \( F \) in which it seems to have been developed from a neighbouring vowel (\( v \) or \( o \)). The vowel usually precedes, as in Laconian \( \epsilon\text{όδοφας, ε\text{ό}δοφε, \) Coreyrean \( \alpha\text{ρωστεύοντα, \) Boeotian \( \text{Ενάφαρα, βακεύαι, \) Cyprian \( \text{Ενώθαδος, \) \( \text{Ενύφαξωρ, κατεσκεύασε: \) but we also find \( \text{θλασιάφος (Corcyr.), \) \( \text{Γίλαφος (Cypr.), \) \( \text{Τιμοχάριφος (Cypr.), \) \( \text{Fότι (Locr.). \) \) \( \text{So perhaps the Boeotian \( \alpha\text{ιλαφυδος, τραγανυδος, &c. (see above). \) With the former instances we might compare Italian \( \text{Genova, Padova) \); with the latter the \( u \) of Italian \( \text{uomo, uo\text{p}, the \( v \) of whole, the provincial English \text{wuts for oats, \&c. With \text{Fόει we should compare the form \( \text{Nafπάκτιος, also \) Locrian. Both are exceptional, and indeed must be considered as mere errors: but they help to show how near \( F \) was to a pure vowel sound. It is evident that this redundant \( F \), growing

* The ordinary form \( \text{Naύπακτος} \) occurs on the inscription 19 times, the form with \( \text{Na}- \) only once. Similarly against the single instance of \( \text{Fόι} \) are to be set 2 instances of \( \text{δτ\text{ι}} \), and 5 others of the Relative \( \delta \), in the older Locrian inscription. See Allen in \text{Ourt. Stud.} iii. p. 252; Brugmann, \text{ibid.} iv. p. 153, n. 57: Tudeer, \text{De digamma}, p. 45.
out of the vowel υ or ο, is a parallel phenomenon to the loss of F before these vowels which was noticed above as a characteristic of Homer (§ 393).

405. F in Ionic. There remains the interesting question whether the existence of the F in Ionic can be traced in inscriptions. The evidence appears to be as follows (Tudeer, De digamma &c. pp. 5 ff.):—

(1) The form ΑΦΥΤΟ (= advōi) on a Naxian inscription of the end of the 6th century B.C. But, as has been pointed out,* the F of ἀφυτός indicates at most a special way of pronouncing the υ, and is to be compared with the erroneous Νάφπακτος noticed above.

(2) The name of the city of Velia, which was founded by exiles from Phocaea (Φέλεα marshes; but see § 393).

(3) The forms ΦΙΟ, ΓΑΡΥΦΟΝΕΣ, ΟΦΑΤΙΕΣ—all proper names—on vases found in Magna Graecia, and supposed to have come from Chalcis in Euboea, or one of its Italian colonies.

It is inferred by Tudeer (l. c.) that the F must have been a living sound in the Ionic dialect of Euboea at the time when the colonies of Chalcis were sent to Magna Graecia, i.e. probably in the 8th century B.C. On the other hand, since there is no example on the inscriptions of Euboea itself, the sound does not seem to have survived there down to the date of the earliest examples of writing, viz. the 6th century B.C. Hence Tudeer puts the loss of the F in Ionic Euboea at some time between the 8th and the 6th centuries.

It has been recently pointed out by P. Kretschmer (K. Z. xxxi. 285) that the Ionic change of ἀ to η cannot be placed very early. The name Μᾶδοι underwent the change,—the original ἀ appears in the form Μᾶδοι on the monument of Idalion—and the Medes must therefore have become known to the Ionians before it was completed. The Persian names which reached Ionia later—Δαρείος, Μιθριδάτης, &c.—retain their ἀ. Similarly the old Carian Μίλαρος became the Ionic Μίλαρος. Hence the Ionic η is later than the contact of Ionians with the nations of Asia Minor. Now the anomalous η after ρ in the Attic κόρη and δέρη is to be explained from the older forms κόρφη, δέρφη (cp. κόρη from κόρη). Consequently the loss of F in Attic must be later than the change of ἀ to η, and a fortiori later than the Ionic migration. This inference is confirmed by the ο of the Comparatives κενότερος and στενότερος, pointing as it does to the forms

---

κενφός, στενφός (since the lengthening of the ε, as in Ionic κενός, στενώς, never took place in Attic).

The former use of Φ as a letter in all Greek alphabets is shown by its use as a numeral, and also by the existence of the first non-Phoenician letter, Τ. The addition of Τ, which was the earliest made, and perhaps contemporaneous with the introduction of the alphabet, shows that the Greeks felt the need of a vowel distinct from the labial spirant Vau. Otherwise the Phoenician Vau would have served for the vowel u, just as the Yod was taken for the vowel u. And as there is no Greek alphabet without Τ, it follows that the consonant Φ was equally universal.*

Combining these inferences with the independent evidence furnished by the metre, we may arrive at some approximate conclusions regarding the value of Φ in the Ionic of Homer.

(a) Initial Φ had the value of a consonant, except before o or ω (§ 393).

(b) δΦ was retained, not only at the beginning of a word (§ 394), but also in ἐδεισά, δείδια, &c.: we can hardly suppose compensatory lengthening in these forms.

(c) Φ between vowels is more doubtful (§ 396). Since initial Φ was lost as early as Homer before o or ω, it probably vanished before most Case-endings of the Second Declension, and before the -ος, -ων of the Third Declension. Thus for λαφός, &c. we should have λαφός, λαφόν, &c. (but Φ possibly in λαφοί, λαφοῖοι): and again ἤδος, ἤδος, ἤδεια, &c., Πηλεύς, Πηληῦς, Πηλῆφε, &c. Then other Cases might follow the analogy of the Gen. Sing. and Plur., and so drop the Φ altogether. However this may be, it is clear that Φ between vowels was generally lost much earlier than Φ at the beginning of the word (cp. Italian amai for amavi, &c.). The absence of contraction proves little, as we see from the Attic χεω, εχενα, εχεε, &c. At the same time we occasionally find a partial survival of Φ in a vocalised form, making a diphthong with the preceding vowel (§ 396).

* As the Vau is written Ψ on the Moabite Stone, it has been suggested that it was the source of the Greek Τ. It seems not improbable that the letters Φ and Τ were at first only two forms of Vau, appropriated in course of time to the consonant Φ and vowel u,—just as our u and v come from the two uses of Latin V. If this is so, the place of Τ at the end of the then alphabet is significant, as showing the importance attached to the original order of the letters. See Roberts, Greek Epigraphy, § 11: Taylor, The Alphabet, ii. p. 82.
APPENDIX.*

C. On η and ει in Homer.

This seems the most convenient place for a short statement of the question as to the spelling of the Subjunctives formed from Stems in -η, and of some other forms about which similar doubts have arisen.

1. In the case of Stems in which η represents an older -e the MSS. usually have ει before ω, ο, but η before ε, η. Thus in the Subj. of ζήν, ζητην we find βείω, στείωσι, &c., but βήν, στήσον, &c. There are one or two exceptions: καταβήμεν once in A (Π. 10. 97), καταβήμεν in good MSS. of the Odyssey (6. 262., 10. 334). Aristarchus however wrote περιστήσος in Π. 17. 95 (where all the MSS. have περιστείωσατ), and βήμα in Π. 22. 431 (where the MSS. have either βείμα or βίμα) : from which it may be inferred that he wrote η in all similar forms.

2. In the Subjunctives from Stems in -η (the short Stem ending in -e), the MSS. always have ει before ω, ο, and usually before ε, η. Thus we find βείω, βείσι, βείη, and less commonly βήσι, βήη, &c. But Aristarchus wrote βήσι, βήη, &c., and so in all similar cases, δαμήη, σπάηη, &c. As to βείω, δαμείω, &c., no express statement of his opinion has been preserved. If we may argue from this silence, we should infer that the question had not arisen, and therefore that with these Stems the spelling -εω, -ευμεν, &c. was anciently universal.

3. The spelling with ει appears in some forms of the Aor. ἐκα (for ἐκνα, see § 15), esp. κείμενε, κείαντες, κείαντο, κείαμενοι, κακ-κείαι; also in the Pf. Part. τεθυνόω, and the 3 Plur. forms είσαται, είσατο, ἀκαχείατο. Aristarchus certainly wrote ἐκα, τεθυνός: and the form ἦσαται (for ἦσ-σαται) is supported by ancient authority (Eust. Od. 20. 354.)

4. In the declension of Stems in -ες (for -εςο-) we sometimes find η throughout, as 'Ἡρακλῆς, 'Ἡρακλῆς, 'Ἡρακλῆς, sometimes η before ει and ι, but ει before α, ο, ω: as ἀκλής, ζαχρῆς, but ἀκλεῖς, ἐκλεῖς, εὔρρεως, ζαχρεῖως. So δείως, σπείους, but σπῆς, σπῆσσι. In all these cases, however, the uncontracted εε should probably be substituted for η or ει (§ 105, 15). In χέρνη, χέρνης, χέρεια (Aristarchus and most MSS.) the origin of the long vowel is not quite certain (§ 121).

* The matter contained in the Appendix to the first edition under the headings A, B, D and E has now been incorporated with the body of the work.
5. The Attic -ėω- in πλέως, κρεω-φάγος, κρεωκοπέω points to original πλής, κρής, χρής, instead of the usual πλείος, κρείας, χρείος. And ἐως, τέως are for ἤς, τίς (not ἕως, as in the MSS.).

6. So Attic -εā points to -ηα, and accordingly we should have φρήρ, στήρ (instead of φρείαρ, &c.) ; and similarly ὁμηρ.

The rule adopted by Bekker and La Roche is phonetic. They write ει before ο, ou, ω, α, but η before ει, ηι, ι. Thus they give στειω, στήμε; θειω, θῆμε; ημαι, ειαται: and so on. This rule, however, is purely empirical.

On the other hand the scholars who look at the question as an etymological one are inclined to prefer η in all the instances in question. They hold that if (e. g.) we find the strong Stem θη- in τιθη-μι, θη-σω, ἐθηκα, &c., it must also be found in the Subjunctive. And they point out that in this and similar cases there is a special reason for distrusting, not only the extant MSS. (which are admittedly liable to error from itacism), but also the statements of the ancient grammarians, so far at least as they may be regarded as founded upon MSS. of the 4th century B.C. The older alphabet, which was used in Athens down to 400 B.C., employed the same character ē for three distinct sounds, viz. the short ε, the long η, and (in many words) the diphthong ει. This would not lead to practical difficulty with a living language, but in the case of Homeric forms there was nothing to prevent confusion except the metre, and (it may be) the traditional pronunciation of the rhapsodists. There is therefore no good ground for believing that the spelling even of the 4th century B.C. could be trusted to decide between η and ει in any form which was then obsolete.

The substitution of ει for η, however, is not a matter of chance, but depends on the circumstance that in later Greek ει represented a single long vowel of the same quality as the short ε (probably a close e, such as French ë), while η was of different quality (a more open e, French è). Accordingly when Homeric η passed into ε in Attic, as in τεθυγος, τεθυων, there was a special tendency to make the archaic long vowel (which the metre requires) as like as possible to the e of the living speech. So the forms στήω, βήω, φηω, στήμεν, &c. would be liable to change their η to ει under the influence of the New Ionic στέω, στέωμεν, &c.; and so too ἤς, τίς became είως, τείως from the influence of ἐως, τέως. We may even suppose that η first became ε, and this ε was afterwards lengthened to fit the metre,—just as Wackernagel supposes ὄραω to have been changed to ὄρω through the intermediate form ὄραο (§ 55).
A similar account is to be given of the forms which exhibit ει for έω or έη, as πνευμα breathes, θειεν to run, χειν (Subj.) shall pour, πνευμα sailing, κλειωσεi celebrate (§ 29, 3). The original Present is preserved in σειω and δευμα, cp. the Aorists ἐχειν, ἔλειαν. When -έω passed into -έιω and then -έια, the ει was lengthened by the force of the metre, and became ει. So the ει of κατευμα (for κηνατες or κηνατες, from καία) is to be attributed to the Attic i Aor. Part. κέια. But the Verbs in -εια (§ 51, 3), or some of them, may be Verbs in -ηα: e.g. ἱκνη, like Αεolic ποθη, ἀδικη.

It is probable that in the same way the ει of φαεα (Plur. of φας), ἀνρ, ἀειον, ἀς, ἀεια, ἁορ, ἁλης, ἀης, &c. represents αυ. The lengthening cannot well be merely metrical, as in αδάνατος &c. (§ 386).

In some cases ει takes the place of an ε which was long by Position: as δείδουκα for δείδουκα, and perhaps ειδαρ for εδ-φαρ.

The readiness to put ει for ε, especially before a vowel, appears in Ionic inscriptions of the 4th century B.C. where we find (e.g.) the forms δεύμανον, δεύτα, δεύσεα, ἐνεία, ἐδρύσεως, πολεως, and Genitives in -κλεως (H. Weir Smyth, The Vowel System of the Ionic Dialect, in the Trans. of the Am. Phil. Ass. xx. p. 74: G. Meyer, Griech. Gr. § 149). It is worth observing that these inscriptions belong to the same period as the MSS. in which, as we gather from the criticism of Aristarchus, such forms as τεμνειώτας, στειώσι, βείω, &c. first found their way into the text.

F. Fick's theory of the Homeric dialect.

The theory put forward by Aug. Fick in his two works on Homer (Die homerische Odyssee in der ursprünglichen Sprachform wiederhergestellt, 1883: Die homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Sprachform wiederhergestellt, 1886) admits of being stated in a very few words. He holds that the poems (with certain exceptions) were originally composed in an Αeolic dialect; that some three centuries later (about 540 B.C.) they were translated into Ionic; and that in this process every Αeolic word for which there was no metrically equivalent form in Ionic was simply left unchanged. Thus, in his view, was formed the Epic dialect of literature,—a dialect mainly Ionic, but with a considerable admixture of Αeolic forms.

The arguments which Fick advances in favour of this theory are not entirely linguistic. The scene of the Iliad, he reminds us, is
laid in Æolis; the heroes and legends are largely those of the Æolic race; the parts of Ionia which tradition connects with Homer adjoin Æolic settlements; and Smyrna, which figures in some of the oldest traditions as his birthplace, was for a time an Æolic city. Now if the poems were first composed in some Æolic district of the north-west of Asia Minor, and passed thence to Ionia, they would take an Ionic form; and, as the result of the supremacy of Ionia in art and literature, that form, though full of anomalies and half-understood archaisms, would naturally hold its ground as the accepted text of Homer, and become the standard to which later poets, both of the Homeric and the Hesiodic school, would be obliged to conform.

The linguistic arguments upon which Fick chiefly relies are as follows:

1. The Œ or 'digamma,' which is required by the metre of Homer, is an Æolic letter, unknown to the earliest extant Ionic. Moreover the vocalisation of the Œ seen in a number of Homeric words (αὐλαχος and the like, § 396) is characteristically Æolic; cp. the Æolic εὐδε (for ἐ-φιδε), αὐη (for ἄ-η), αὐάτα (═ἀη), &c. The prothetic ε- of ἑδνα (ἐ-φιδνα), ἑίκοςιν, ἑργο, &c. is also Æolic.

In order to prove that Œ never existed in Ionic Fick appeals to the Ionic inscriptions, and the early Ionic poets. This evidence, however, does not go back beyond the 7th century B.C., and therefore proves nothing for the original language of Homer. As we have seen (§ 405), there is reason to believe that the loss of Œ in the Ionic dialect was subsequent to the first settlements of Ionians in Asia.

2. The Æolic accent and breathing are found in a number of Homeric words. Thus the barytone accent appears in the Nomina-
tives in -ά (as μητερα, &c.), in the Perfect forms ἀκάχησα, ἀκαχήμενος, ἀλάθησα, ἀλαχήμενος, ἐγρήγορθαι, also in ἀποψας, ζῆς, ἄλυθις, πόσι; the smooth breathing in ἀλτο (ἐπ-ἀλμενος), ἐμορε, ὑββάλλειν, ἡμβροτον, ἡμαρ, ἢμαζα, ἢμωθ, ἢμος, ἐπ-ιστιον, αἰτ-όδων (οδός); and both peculiarities in the Pronouns ὑμε and ὑμει.

The answer is suggested by Fick himself,—though he makes it apply to a small part only of these forms.* It is that the accent and breathing of the Æolic words in Homer was determined by the

* 'Für ὑμε, ὑμιν, ὑμει und ὑββαλλειν mag die psilose aus dem Æolischen dialect erschlossen sein, in den übrigen fallen liegt wohl ächte überlieferung vor' (Odyssee, p. 12). Where is the evidence of any such tradition? Whenever the grammarians have to do with a form which was obsolete or archaic in their time, they are evidently quite at a loss.
living ΑEolic dialect. Let us take the form ημμη(ν) as a typical instance. Fick holds that the ΑEolic ημμη(ν) was adopted by the Ionic reciters and preserved with all its ΑEolic features—the double μ, the smooth breathing, the barytone accent—for several generations, because the Ionic ημων is metrically different (— instead of τ—). The alternative is to suppose that the original Homeric language had a form with short τ—as in Doric ημων—and that in later times, when this form had gone out of use, the ΑEolic ημμη(ν) took its place in the text. Such a substitution is eminently natural. The rhap- sodists were doubtless familiar with the ΑEolic Pronouns, and their adoption of the form ημμη(ν) was simply putting the known in place of the unknown. In the case of ημμη(ν) and ηβαλλειν Fick himself takes this view. But if the form ημμη(ν) was maintained by the influence of contemporary ΑEolic, we need go no further for an explanation of the whole group of forms of which it is the type.

3. Several of the inflexional forms of ΑEolic are more or less frequent in Homer, and their occurrence, according to Fick, is subject to a law which holds almost without exception, viz. that the ΑEolic form is used (1) whenever the corresponding Ionic form is different in quantity, and therefore is not admitted by the metre, and (2) when the word itself is wanting in Ionic. In either case the simple substitution of Ionic for ΑEolic was impossible. On the other hand the Ionic of Homer can be translated back into ΑEolic without encountering any difficulty of the kind.

The forms to which Fick applies his argument are: the Fem. Voc. in -ά (νύνφα), the Gen. in -οιο (οο), τω, τόων; the Dat. Plur. in -εσιο(ν): the Gen. of Pronouns in -θεν: the forms €μμες, αμμην, ημμες, ημμην, υμμε: the Pres. in -ω, -ηω (ειω), -ωω: the Inf. in -μεναι and -μεν: the Pf. Part. in -ων (as κεκληγων for κεκληγως): the Nouns in -ας, -αων (λας, οπαων, διδυμαων, and many proper names); θεα, Ναυτικαα, and some proper names in -εια, -ειας (in Ionic -εις). Other ΑEolic words in Homer are γελος (γελως), πλες (πλωνες), παρες (Ποι. τεσσερες), ημβροτον (ημαρτον)—all metrically different from the Ionic form. In several instances the corresponding Ionic form would have suited the metre, but was not in use; so θεα (Ionic only θειος), πολυπάμων (ΑEol. πεπάμαι=κίκτημαι), εμορε (in Ionic only Middle εμαρμαι), ενεμαρ, εννοσιγας, δραγενος, ερβεσινος. So οπως was retained because the Ionic form was δκως, never δκκως: and οπως again led to the retention of οπως.

In order to determine how far these forms are proofs of an ΑEolic
Homer, it is necessary to distinguish between those which are specifically Ἄεolic, i.e. Ἄeolic modifications of a common original, and those which are simply the older forms, which Ionic and other dialects modified each in its own way. To the latter class belong the Gen. endings -όο (Indo-Eur. -οςγο), -άο, -ἄον (New Ion. -εω, -εων), the Voc. in -ά, the Inf. in -μενα, -μεν. These are forms which would be found everywhere in Greece, if we could trace the different dialects far enough back. They are ‘Ἄeolic’ only because they were retained in Ἄeolic (among other dialects), but were altered or lost in Attic and Ionic. The same may be said of the endings of the Pronouns ἀμες, ἀμες, ἄμοι, ἄμι, ἄι, ἄε. They appear also in the corresponding Doric forms ἄμες, ἄμες, Dat. ἄμοι, ἄμι, Acc. ἄμε, ἄε. In these cases, then, we only know that a form is archaic, not that it belongs to any one dialect.*

On the other hand there are some forms to which this account does not apply. The Dat. Plur. in -εσσι is not proved to be ‘Pan-hellenic,’ and is certainly less primitive than the form in -σι (§ 102). The case stands thus: Ionic has only -σι, Ἄeolic only -εσσι, in Homer both are found (-εσσι being rather less frequent). Therefore, says Fick, the language of Homer is Ἄeolic,—not the later Ἄeolic, in which every Dat. Plur. ended in -εσσι, but an earlier, in which -εσσι had begun to take the place of -σι. The same may be said mutatis mutandis of the Genitives ἐμένεν, σέδεν, ἐδεν, and the Particples κεκληγων, κεκόπων (§ 27). The argument here has greater weight than in the case of Pan-hellenic inflexions, but it is not conclusive. The forms now in question are not confined to Ἄeolic: they appear occasionally in Doric, and in the dialects of northern Greece. There was therefore a general tendency towards these forms, and the dialect of Homer may have shared in this tendency without being thereby proved to be non- Ionic.

In the case of the Genitives in -οο and the Voc. in -ά the argument may be pressed somewhat further. The forms -οο and -ου, which are found together in Homer, represent different steps of a phonetic process (-οο, -οο, -οο, -ου): therefore they cannot have subsisted together in any spoken dialect, and -οο in Homer must be an archaism, preserved by literary tradition. This conclusion is

---

* Undue stress has been laid upon the variety of forms of the Infinitive in Homer: e.g. θέμενα, θέμεν, θείνα. Originally there were as many Infinitive endings as there were different ways of forming an abstract Substantive. In Vedic Sanscrit, where the Infinitive is less developed than in Greek, the variety of formation is much greater (Whitney, § 970).
confirmed by the Homeric use of the ending (§ 149, 3). If then Fick is right in regarding -ωω in Alcaeus as taken from the living ΑEolic of Lesbos (Odyssee, p. 14), it follows that Lesbian retained a form which had died out of the supposed old ΑEolic of Homer's time. Again, the Fem. Voc. in -α appears to be regular in Lesbian ΑEolic: whereas in Homer it is found only in the isolated νυμφα. This is therefore another point in which historical ΑEolic is more primitive than Homer. The argument would apply also to the Gen. in -αιο and -αιόω, if it were certain that -εω and -εωω belong to the original Homeric language.

4. Among the forms now in question there are many instances of α for which Ionic must have had η, and which therefore—Fick argues—cannot have come to Homer from Ionic. Such are, the Gen. in -αο, -αιω, which must have appeared in Old Ionic as -ηο, -ηωω, whence New Ionic -εω, -εωω: the Participles πεντων, δισίων: the Nouns in -αιο, -αιω: the word θεά, and some proper names, Εμειας, Αινειας, Ρεία, Ρεία, Ναυσικα: the words λαδας, δήρ (Gen. ήερος), δαήρ (§ 106, 1), τετρ-άορος (Od. 13. 81), perhaps also the Perfects έαδός, έαγα (§ 22, 1). The normal change to η appears in νηός (νηός for νηήος, &c.), νηός temple, ήώς, ήλιος, παρ-ήορος, δήος (ΑEol. δαφιος), κλης, ρηόδως, πηός. Against the Nouns in -αιωω we can only set the single form παιηωω.

In the first place, it is very probable (as has been shown in § 405), that the Ionic of Homer's time still had the sound of α in all these forms. This however is not a complete answer to Fick. We have to explain how this primitive α was retained in these particular cases, when the change of α to η took place generally in the dialect. For we can hardly suppose that the change of -αιο, -αιωω to -ηο, -ηωω (on the way to -εω, -εωω) could have been made in the spoken language without extending to the recitation of poetry.

The true answer seems to be that the retention of α in Homer was due, generally speaking, to the influence of the literary dialects, especially Attic and ΑEolic.

Let us take the case of λαός (λαφός), which in some ways is typical. The Ionic form ηηος is quoted from Hipponax (fr. 88 Bergk), and is preserved, as Nauck acutely perceived (Mel. gr.-rom. iii. 268), in the Homeric proper names Λήθος, Λευκρενος (for Ληθόκρενος), and Λεωδης (Ληθο-φάδης). Fick supposes that when Homer was translated into Ionic the form ηηος had become antiquated, and accordingly, as λαός was metrically different, λαός was retained. If so, however, the proper names would α fortiori have remained in their ΑEolic form
(Δάϊτος, Λαόκριτος), just as the older form *θύρωσ for θάρσος is preserved in the names Θέρατης, Θεσπίδοις, Ἀλθέρης, Πολύθερειδής, &c. For in a proper name a stem is comparatively isolated, and thus may escape the influence of later usage. It follows that there was a time when λῆς was the proper Homeric form. Why then do we find λαός in our text? Doubtless because it was the established form in Old Attic, and in other dialects familiar to the rhapsodists of the 6th and 5th centuries. In the case of so common a word this influence was sufficient to change λῆς back into λαός, or (it may be) to prevent the change to λης from taking place.*

The same considerations apply to ἀθάνος, the form ἄληνς occurring on a metrical inscription (Epigr. Kaib. 743, quoted by Nauck, Méth. gr.-rom. iv. 579): and to the name Ἀμφιάρας, for which Ἀμφιάρρος was read by Zenodotus (Schol. Od. 15. 244), and is found in the MSS. of Pindar. So we find in II. 11. 92 Βιόρα (MSS.), Βιόρα (Aristarchus); in II. 14. 205 Ἄρτης (MSS.), Ἄρτης (Ar. Aristoph.); in II. 13. 824 βουγάδε (Ar. and MSS.), βουγάδε (Zenod.); in II. 18. 592 Ἀρίδ двигателν (Zenod. — for Ἀριδινή?); in Od. 13. 81 τετράορος, but elsewhere in Homer συνήρος, σαρήρος. These variations show that the question between α and η was often unsettled even in Alexandrian times †. On the same principle Fick would read Ποσειδήνως in Archilochus (fr. 10), comparing the month Ποσειδήνων (Anacr. fr. 6).

As a negative instance, we may notice the case of ἔως and τέως. These go back to a primitive Greek ἄφος, τάφος, which would become in Old Ionic ἔς, τὸς, in New Ionic and Attic ἔως, τέως. The existence in Homer of such metrical deformities as ἔως ὁ ταῦτα ὀρμαυε is proof that later usage had the strongest influence on the formation of the text.

The α of Genitives in -αο and -αω (for -ασων) stands on a somewhat different footing, since the loss of the intervening spirant is much more ancient. Hence it is possible that the change to an E-sound took place after the α in these endings had been shortened, after the passage of time.

---

* The occurrence of λαός in Callinus (i. 18) and Xenophanes (ii. 15) shows that it became the usual Epic form from a very early time.
† Note however that Zenodotus sometimes gave η for α where the true Ionic form had α: thus he read ὄρητο for ὄρατο (II. i. 198), κρητός for κράτος (II. i. 530). Perhaps βουγάδε and Ἀριδινή fall under this head: and ὄρατο, which stands in our text (Od. 14. 343), is to be placed with ὄρητο. The most probable account of these forms surely is that they are 'hyper-Ionic, i.e. are produced by the habit of regarding η as in every case the Ionic equivalent of Attic α. On this view they are parallel to the hyper-Doric forms which are produced by indiscriminately turning Attic η into α.
in other words, that the steps were -ᾱο, -ᾱω, -εω and -ᾱων, -ᾱὡν, -εων (not -ᾰο, -ηο, &c.). It is also not improbable that the shortening had taken place in the time of Homer, so that -ᾰο and -ᾰὡν were then archaic (as -ωο almost certainly was). There are 54 instances of the Gen. Plur. Fem. in -εων (-ὡν) in Homer, against 306 in -ᾰὡν (Menrad, pp. 36, 38). Considering the strength of tradition in such matters we may infer that the vowel was doubtful in quantity, if not actually short, in the spoken language of the time. As to -ᾰο see § 376, 1. Now if the forms in -ᾰο and -ᾰὡν were then archaic, they might be exempted, by the force of a poetical tradition, from the general pho-
netic law or tendency which turned ᾀ into η in the Ionic dialect.

And the influence of Old Attic and other literary dialects which retained the ᾀ would operate the more decisively. However this may be, it is clear that the causes which retained the ᾀ of λάος, νάος, παράορος, ξυνάορος, δάος, παίς, πετάραι in the Old Attic of tragedy, may have operated at an earlier time in favour of -ᾰο and -ᾰὡν.

The question between ᾀ and η in the later form of these endings would naturally be settled by the example of Ionic in favour of -εω, -εων: but it is worth noticing that the result has not been the same in the Gen. of Neuters in -dź (§ 107, 3). Here the Ionic η appears in Homer in the declension of οὔδας, κώδας, κτέρας, but not in γήρα-ος, δεπά-ων, τερά-ων. The tendency to uniformity works much more powerfully on a large class of words, such as the Nouns in -ᾱ (-η), than on a small group, like the Neuters in -dź. But the survival of -ᾰος, -ᾰὁν in the latter makes it probable that -ᾰω, -ᾰὡν were at one time the Homeric forms, anterior to -εω, -εων.*

A singular problem is presented by the ᾀ in the two forms πενών (Acc. πενώντα) and δύψάνων, as to which see § 55, 8. As these verbs belong to the small group in which contraction gives η instead of ᾀ, it seems at first sight strange that they should be the only examples of -ᾰὡν in the Participle. But the connexion between the two phenomena appears when we consider that the contraction in πενών, &c. implies the steps ᾀη > ηη > η, consequently that the exceptional feature in it is precisely the retention of the long vowel. Thus it remains only to explain the combination ᾀω, ᾀο, which in Ionic should become ηω, ηο.

* The fact that -εω and -εων are scanned with synizesis, except in δύψάνων and πυλάον, is unimportant. Obviously an ending such as -εων can only be scanned ω when it is preceded by one, and not more than one, short syllable. It will be found that θύρη and πύλη are the only Nouns in -η which fulfil this condition.
5. In his earlier work on the Odyssey Fick recognised both αν and κεν as Homeric; but subsequently he came to the conclusion that αν is everywhere due to the Ionic translators (Ilias, p. xxiii). His main argument is that of the 43 instances of αν in the Ionic poets (Archilochus, &c.) there are not more than 21 in which it could be changed into κεν (κε, κ') without affecting the metre, whereas in Homer the change can be made in a much larger proportion of cases. The inference is that in making the change in Homer we are restoring the original form. But his induction is far too narrow. In the first three books of Apollonius Rhodius there are 46 instances of αν, and only 13 in which it cannot be changed into κεν. Again in Αeschylus (excluding chorus) there are 212 instances of αν, of which 73 are unchangeable. In the Οedipus Tyrannus the number is 31 out of 107. In the Iliad, without counting ην and ετην, the instances of unchangeable αν are 43 out of 156. This is nearly the same proportion; and we admit that in a few cases αν has replaced an original κεν. Moreover it has been already shown, on quite independent grounds, that the combination οδκ αν is Homeric (§ 362). There can be little doubt, therefore, that while κεν is distinctive of Αeolic, as αν of Ionic and Attic, the Homeric dialect possessed both Particles. It may seem strange that κεν, which is commoner than αν in Homer, should have died out of Ionic. On the other hand αν was the more emphatic Particle, and the desire of emphasis is a frequent cause of change in the vocabulary of a language.

It may be objected that we have still to explain the remarkable coincidence on which Fick's argument rests, viz. the fact that in so many cases the non-Ionic forms are precisely those which are different in metrical value from the Ionic equivalents. The answer is that the same coincidence would be found with archaisms of any dialect. It is only the metre of Homer (generally speaking) that has preserved or could preserve such things. Why do we find (e.g.) στήμεν, στήτε, but στήσ, στήπ, στήσοι (not στήσεις, στής, στήσου?)? Evidently because the metre admits the modernised forms in the latter case, not in the former. Thus all words or inflexions which do not belong to the New Ionic or Attic dialect, be they Old Ionic or Old Αeolic, will be found to be metrically different from the later forms.

It has been sought thus far to show that phenomena which Fick explains by supposing a translation from Αeolic into New Ionic may
be equally well accounted for, partly by the changes which must have taken place within the Attic-Ionic dialect itself, and partly by the influence of the post-Homeric spoken language. We may now consider what Homeric peculiarities cannot be explained on Fick's principles, and may therefore be held to turn the scale in favour of the alternative view.

(a) The Dual is wanting in the earliest Æolic, whereas it is in living use in Homer, and also in Attic down to the 5th century B.C. It is true, as Fick urges, that the loss of the Dual may have taken place in Æolic between the 9th and the 7th centuries. But the gap thus made between the earliest known Æolic and the supposed Æolic of Homer is a serious weakening of his case.

(b) The moveable -v is unknown in Æolic, as also in New Ionic. Fick strikes it out whenever it is possible to do so, but is very far from banishing it from the text. Thus in the first book of the Iliad he has to leave it in ll. 45, 60, 66, 73, 77, &c.

(c) The psilosis which Fick introduces (ἀμή for ἀφίς, &c.) is common to Æolic and New Ionic. Why then does it not appear in Homer?

(d) The forms of the type of ὀρῶ, ὀρῶντες, &c. (§ 55) are not accounted for by Fick's theory. This is recognised by Fick himself (Odysse. p. 2). He adopts the view of Wackernagel, supposing that the Attic forms ὀρῶν, ὀρῶντες were introduced into the recension of Pisistratus, and that these were afterwards made into ὀρῶ, ὀρῶντες to fit the metre. This view is doubtless in the main correct. Setting aside the mythical 'recension of Pisistratus,' and putting in its place the long insensible influence of Attic recitation upon the Homeric text, we obtain a probable account of ὀρῶ, and of much besides. But it can hardly be reconciled with a translation into New Ionic about 540 B.C. It is uncertain, indeed, whether the New Ionic form was ὀρῶ or ὀρῶ (see H. Weir Smyth, Vowel-system &c. p. 111); but the argument holds in either case. If the form was ὀρῶ (as is made probable by the Homeric ὄμωλεον, &c. § 55, 10), that form is metrically equivalent to the original, and on Fick's theory would have been adopted. If it was ὀρῶ, which is metrically different, then on Fick's theory the original Æolic would have been retained.

(e) The forms ἄως and τάως, as has been already noticed, have crept into the text in spite of the metre; on Fick's theory the original ἄως and τάως must have been preserved.
(f) Many Attic peculiarities may be noted: οὖν for ὅν (which Aristarchus counted among the proofs that Homer was an Athenian): πῶς, πότε, &c. for κῶς, κότε, &c.: the two Genitives δείους and σπείους (for δέεος, σπέεος): Neuters in -ας, Gen. -αος (instead of -εος): ἄρσην (for Αἰολ. and Ionic ἄρσην): τέσσαρες for Ionic τέσσαρες; κρείσσων, μεῖζων for κρέασσων, μέζων. Cp. also ἡγας (Ionic ἡγας), and ἐδότα (§ 22, 1), for which Ionic analogy would require ἐδότα.

(g) The Αἰολ. forms ἀμμυ(ν), ὑμμυ(ν) are not used quite consistently: thus we find the form ἀμμύν in three places (Π. 13. 379., 14. 85, Οδ. 12. 275), but ῥυμύν in three others (Οδ. 8. 569., Πι. 344., 17. 376). On Fick's theory ῥυμύν, if it was an Ionic form, would have been adopted. Again ὑμμύν is occasionally used where ῥυμύν is admitted by the metre (Π. 10. 380, Οδ. 4. 94, 20. 367).

Several of these arguments may be met by admitting an Atticising tendency, subsequent to the Ionicising which Fick supposes. Some such Attic influence clearly was exerted, and also an Αἰολ. influence (as Fick allows in the case of ῥυμμες). But if the Ionic Homer only dates from 540 B.C., what room is there for these other processes? And if we suppose a modernising process, as wide in place and time as the knowledge of Homer, but in which Attic and Ionic naturally predominated, what ground is left for an original Αἰολ. element?

(h) The Iterative forms in -εσκον (§ 48) appear to be characteristic of Homer and also of later Ionic. This is one of the points—in the nature of the case not numerous—in which the Ionic character of Homer is guaranteed by the metre.

Another point of this kind is the use of μέν in ἡ μέν, καὶ μέν, and other combinations where Attic would have μήν (§ 345). On the other side it may be said that the retention of μᾶν (see § 342) was due to the want of the form μήν in Ionic. But if μᾶν were an original Αἰολ. form we should expect on Fick's theory to find it in the older parts of the Odyssey as well as in the Iliad.

Other words which show a difference of quantity between the Homeric and the Αἰολ. forms are: Πράμως (Αἰ. Περραμός), τρίτος (Αἰ. τέρτος), κάλος (Αἰ. κάλος, see Meyer, G. G. § 65).

The ancients supposed that Homer of set purpose employed a mixture of dialects. Modern scholars have condemned this notion as uncritical, but have generally held that his language is a poetical and conventional one, a Sängersprache, never used in actual speech. It may be allowed that there is a measure of truth in both these views,
provided that we distinguish between the dialect of the time of Homer and the 'Epic' of our texts. For—

1. Even in the time of Homer there was doubtless an element of conventionality in the style and vocabulary, and even in the grammatical forms of poetry. Such phrases as μερόστων ἀνθρώπων, νήσυμος (or ἡδύμος) ὑπνος, ἀνὰ πτωλέμου γεφύρας, are used with little or no sense of their original meaning, but evidently as part of a common poetical stock. Doubtless the Gen. in -οὐ was already poetical, perhaps also the Gen. in -άο and in -άων. These forms then were genuinely Homeric, but not part of the living speech of the time.

2. Many primitive Homeric forms were lost in Ionic and Attic, but survived elsewhere in Greece. These seemed to the ancients to be borrowed from the dialects in which they were known in historical times, and thus gave support to the notion of a mixture of dialects.

3. The poems suffered a gradual and unsystematic because generally unconscious process of modernising, the chief agents in which were the rhapsodists, who wandered over all parts of Greece and were likely to be influenced by all the chief forms of literature. In this way forms crept in from various dialects,—from Ionic, from Lesbian ΑΕolic, and from Attic. The latter stages of this process may be traced in the various readings of the ancient critics, and even in our MSS., in which a primitive word or form is often only partially displaced by that of a later equivalent. The number of instances of this kind may be materially increased as the MSS. of Homer become better known.

Other Notes and Corrections.

§ 23, 5 (p. 27). With the instances here given we may place the Cretan καταφελμένοι, which occurs in the inscription of Gortyn with the meaning gathered together, assembled (cp. Homeric ἔλμένοι crowded). Baunack however takes it for καταφηλμένοι, supposing loss of F and contraction from καταφελμένοι.

§ 27 (p. 30). The Present ἀκοῦω I hear appears to be originally a Perfect which has gone through the process here exemplified. The true Present form is ἄκεινω, which survived in Cyprus (ἄκειει τηρεῖ Κύπρως) and Crete (Law of Gortyn, ii. 17). Hence the Attic ἀκήκοα (for ἄκ-ήκοα), and presumably also an earlier form ἄκονα, formed like ἄνωγα, and passing into ἄκοινο as ἄνωγα passed into ἄνωγο. This
explains the use of ἄκοιω with the Perfect meaning (§ 72, 4), which accordingly is not quite parallel to the similar use of πυθᾶωμαι, μαυθᾶω, &c. Other Homeric examples are διόκω (§ 29), in which the want of reduplication may be original (§ 23, 5), and ἰλήκω (§ 22, 9, b.). The form ηκω, which is probably of this nature, occurs in our MSS. of Homer (II. 5. 473., 18. 406, Od. 13. 325, 15. 329), but Bekker substituted the undoubtedly Homeric ἰκω (La Roche, II. T. 287).

The form ἐνίππτε rebuked, which occurs several times in Homer (usually with the variants ἐνίππτε and ἐνίπππτε), should perhaps be placed here. It is usually classed as a Reduplicated Aorist (so Curt. Verb. ii. 26), but there is no analogy for this, and the Homeric passages do not prove that it is an Aorist. The ἰ of the stem may be due to the influence of the Pres. ἐνίππτω and the Noun ἐνίππη (cp. § 25, 3). Buttmann acutely compared it with ἐπεϊληγον, which is evidently related to πλήσω and πληγῇ as ἐνίππτον to ἐνίππτω (ἐνίσσω) and ἐνίππη. The reduplication is of the type of ἐρέμπτο.

§ 42 (p. 44). The Αor. ἐτράφην, which occurs four times in our texts of the Iliad, is probably post-Homeric. In Π. 2. 661 for the vulgate τράφη ἐν (μεγάρω) nearly all MSS. have τράφῃ ἐνι. If this is right we should doubtless read τράφῃ ἐνι in the two similar places, Π. 3. 201 and ΙΙ. 222. In Π. 23. 84 the MSS. have ἄλλα ὀμοῦ ὧς ἐτράφην περ, with the u. l. ἐτράφημεν: the quotation in Æschines (Timarch. 149) gives ὦς ὀμοῦ ἐτράφεμεν περ, from which Buttmann (Ausf. Sprachl. ii. 307) restored ὦς ὧς ὀμοῦ ἐτράφεμεν περ. On the other hand the thematic ἐτραφὸν occurs with intransitive or passive meaning in Π. 5. 555., 21. 279 (where ἐτραφή is the only possible reading), and in the recurring phrase γενόσθη με τε τραφέμεν τε. The variation in the MSS. (including the vox μεθιλί ἐτράφεμεν) is sufficient evidence of the comparative lateness of the forms of ἐτράφην. Buttmann’s reading (adopted by Nauck) is supported by the apodosis in l. 91 ὅς δὲ καὶ ὄστεα κτλ. See Christ (Proh. p. 115) to whom I am indebted for the reference to Buttmann.

§ 62 (p. 56). The derivative verbs in -αξω are often frequentative or intensive, but with a tone of contempt: e.g. μιμᾶξω I loiter, ἀλυσάξω I shirk, πτὼσάξω I cower (stronger than πτώσω, cp. ΙΙ. 4. 371 τί πτώσσεις, τί δ’ ὀπιστεύες πολέμου γεφύρας; οὔ μὲν Τυθί γ’ ὀδε φιλον πτωσάξαιμεν ἦσεν): ἀκουάξωμαι I please myself with hearing (Π. 4. 343 διαίος ἀκουάξασθον, Od. 13. 9 ἀκουάξασθε δ’ ἄουδοι): so νεῦω and νεντάξω (Π. 20. 162), μίγγυμι and μιγάξουμι (Od. 8. 271), ῥίπτω and ῥιπτάξω, ἐρύω and ῥυστάξω, εἶλω and εἰλυφάξω.
§ 67 (p. 61). With ἐρυδανοὺν compare the Aor. form ἡβα (for ἡβα), preserved in the text of Zenodotus in II. 13. 166 (ἐνεβάζεις for ἐνεβάζει) and 257 (κατεβάζαμεν for καταβάζαμεν). In this case the change to η did not make its way into the vulgate—perhaps because the form ἡβα, which suggested it, was a rarer word than ἐρυδανοῦ.

§ 71 (p. 63). The use of the Present stem to express relative time is well exemplified by the following sentence from an early Attic inscription: εἰσπραζάντων αὐτοῦς οἱ ῥημαίοις, συνεισπραττόντων δὲ αὐτοῖς καὶ οἱ στρατηγοὶ (Meisterhans, § 48 a.).

§ 72, 2, n. 2 (p. 64). In the Law of Gortyn ἀγω and φέρω are employed where the Aor. is the usual tense: see especially i. 12 at δ' ἀνίορο μὴ ἄγεν if he deny that he has taken away (Baunack, Die Inschrift von Gortyn, p. 79).

§ 77 (p. 66). Some valuable remarks on this and similar uses of the Aor. Part. are to be found in an article by Mr. Frank Carter in the Classical Review (Feb. 1891, p. 4). He observes that it is really a timeless use, i.e. that the speaker does not wish to indicate a relation in time between the action of the Participle and that of the finite verb. The Participle expresses a predication, but one which is only a part or essential circumstance of that which the verb expresses. See below, on § 245, 1.

§ 80 (p. 68). As to the MS. authority for some forms of the Pf. Subj. see § 283, a.

§ 92 (p. 79). The Nominative is used for the Vocative in the case of oxytomes in -ων, and all Nouns in -η (Brugmann, Grundr. ii. § 206, p. 544).

§ 99* (p. 84). To the examples of metaplastic Neut. Plur. used with collective meaning add ἐσπερα evening-time (Od. 17. 191), νεβρα sineses (used in II. 16. 316 of one bowstring), πλευρα side (II. 4. 468), παρεια cheeks (Neut. Plur. in II. 22. 491 according to Aristarchus). It may be suspected that ἐπεμφα oars belongs to this group, since the Sing. in later Greek is always ἐπεμφος, and a Neut. ἐπεμφον is contrary to analogy, and only rests on the phrase εὐφρε ἐπεμφον (Od.), for which we can read εὐφρε’ ἐπεμφον.

§ 102 (p. 86). It appears that the stems in -ᾶ originally formed a Loc. Plur. in -ās (as well as -āsu and -āsi); hence Lat. forās, aliās, devās (Inscr.). Hence it is possible that the few Homeric forms in -a's or -a's which cannot be written -α' represent this -ās (Brugmann, Grundr. ii. § 358, p. 704).

§ 110 (p. 95). The question between πάντη and πάντη cannot be
decided, as Joh. Schmidt supposes (Pluralb. p. 40), by the circumstance that the final vowel is frequently shortened before another vowel in Homer. It is true, as was observed by Hoffmann (Quaest. Hom. i. p. 58, quoted by Schmidt l.c.), that final η is oftener shortened than final η. In the first four books of the Iliad and Odyssey, as Hartel shows (Hom. Stud. ii. p. 5), -η is shortened 41 times, -η 19 times: and further examination confirms this ratio. But, as Hartel also points out, -η occurs in Homer about three times as often as -η: consequently the shortening of -η is relatively more frequent.

§ 116, 4 (p. 109). For ἡδες αὐτῆ in Od. 12. 369 we may read ἢδες αὐτῆ, as suggested by Bauneister on Hom. H. Merc. 110.

§ 116, 5 (p. 109). ᾿γνής has been explained as a Compound, viz. of the prefix su- (su-manas, &c.) and a stem from the root ᾿γνά (Saussure, Mém. Soc. Ling. vi. 161).

§ 117 (p. 110). Adjectives in -ίος are often used with some of the meaning of a Comparative, i.e. in words which imply a contrast between two sides: as in ἐπίερος evening and ὅιος or ἑρίος morning, ἦμάτιος day and νύχιος night, ἄγρας (cp. ἄγροτερος), θέας (cp. θεότερος), ἀλιος (opposed to dry land), νότιος, ἔφερος (opp. to north and east), δαµιόνος, ἔφινος, δούλος. The suffix serves to form a kind of softened Superlative in ἐσχάτιος and ὦστάτιος, lit. 'of the last': and the same analogy yields ὄσσατιος from ὄσσα, a formation like Lat. quantulus. The Comparative force of -ίος, ἐ-ιος in the Pronouns is noticed by Brugmann (see § 114, p. 101).

§ 121 (p. 115 foot). The ω of σοφότερος, &c. has lately been discussed by J. Wackernagel (Das Dehnungsgesetz der griech. Composita, pp. 5 ff.). He treats it along with the ω which we find in ἐτέρωθι, ἐτέρωσε, ἐμφοτέρωθε, &c., also in ἐρωσινη, and shows that if we derive it from a Case-form in -ω (as κατωσέρω from κάτω, &c.), we have still to explain the rhythmical law according to which ω and ο interchange: for a law which governed common speech in all periods cannot have arisen merely from the needs of the hexameter. Accordingly he connects the phenomenon with a rhythmical lengthening of final short vowels (among others of the final i of the Locative, see § 378), which is found in Vedic Sanscrit.

λαφότατος (Od. 2. 350) points to a Homeric form λαφός, which we can always substitute for λαφώς. It is probably for λαο-ερός from λαο- desire: see Curtius, Grundz, p. 361 (5th edit.).

§ 125, 8 (p. 121). This peculiar lengthening in the second member of a Compound has been explained by Wackernagel (Dehnungsgesetz,
APPENDIX.

pp. 21 ff.) as the result of a primitive contraction, or Crasis, with the final vowel of the first part: e. g. ὀμώνυμος for ὀμο-ονυμος. The chief argument for this view is that the lengthening is only found in stems beginning with a vowel—a fact which can hardly be accounted for on any other supposition. Such cases as δυσώνυμος, in which no contraction can have taken place, may be extensions by analogy of the original type. It is to be understood of course that the contraction was governed by different laws from those which obtain in the Greek which we know. The chief rule is that the resulting long vowel is fixed by the second of the two concurrent vowels: δμήγωρυς for δμο-αγωρυς, πεμπώβολον for πεμπτε-οβολον, &c. Whether this was a primitive phonetic rule, or partly due to the working of analogy, it finds an exact parallel in the Temporal Augment, which must have been due to the influence of a prefix ε- upon the initial vowel of the verb-stem. We may compare also the Subjunctive forms δύναμι, τιθηνα, &c. (§ 81). Thus the later contraction, as in σκηπτοῦχος, Δυκοῦργος, stands in the same relation to the older forms now in question as εἰχον, &c. (with ει for εε) to ἰλαις, ὠμοςα, &c.

The primitive Indo-European 'sandhi,'—crasis of the final vowel of one word with the initial vowel of the next,—was generally given up in Greek, and the system of elision took its place. In Compounds we constantly find elision of a short final vowel along with the lengthening (which is then a mere survival): as ἐπ-ήρατος, ἀμφ-ήρατος, φθεο-ήμωρ (cp. φθισα-μβροτος). But lengthening does not take place if the vowel is long by position (e. g. ἑτερ-αλκής, ἀλεξ-ανδρος, ἀναδής), which seems to indicate that the preservation—though not the origin—of the lengthened stem was a matter of rhythm (as in σοφό-τερος). Other exceptions to the rule of lengthening may be variously explained. In some cases, as Wackernagel suggests (p. 51), an initial short vowel may have been retained from the original formation: as in the ancient Compounds βωτιάνειρα (ἀντιάνειρα, κυδιάνειρα), ἄργωδοντες, εὐρύπα, εὐρύγυνα, where the metre stood in the way of lengthening by analogy. More generally it is a mark of lateness: e. g. in the forms compounded with παν-, as παν-ἀποτμος, παν-αφηλις, παν-ώφρος, Παν-αχαιοι, and with Prepositions, as ἐν-ἀριθμιος, ὑπεναντιος (p. 55). Such words as αἰν-αρέτες (Π. 16. 31), λαβρ-αγόρας (Π. 23. 479), ἀν-άλεθρος (Π. 13. 761 τοῦ δ' εὐρ' οὐκετί πάμπαν ἄπτομον οὔτε ἄνολέθρους), ἀνάπων ον (Π. 1. 99), δυσ-αριστοτέκεα (Π. 18. 54), have all the appearance of being of the poet's own coinage.

On the view here taken the lengthening in ὀλεσίκαρτος and the
similar cases given at the end of the section must be otherwise explained. It is probably of the kind noticed in § 386.

§ 170 (p. 159). Another example of the distributive use of the Singular is Od. 13. 78 ἄνερριπτον άλα πεδοῦ they threw up the salt sea (each) with his oar-blade. So in the recurring phrase of the Odyssey άλα τόπτων ἐρεμοῦ we should probably read ἐρεμός (§ 102), which may be similarly distributive. Or we may take ἐρεμός in a collective sense, oarage.

§ 173, 2 (p. 162). For the use of the Dual with a large number which contains the numeral δῶα, cp. πεντακοσίας εἶκοσ δων δραχμῶν in an Attic inscription of the 5th century (Meisterhans, p. 45, 4). This is a good parallel to Od. 8. 35. 48 κούρῳ δῶο καὶ πεντήκοντα.

§ 198 (p. 180). Notice under this head the use of ἔπι with a Comparative, Od. 7. 216 οἳ γὰρ τι στυγερὴ ἐπὶ γαστέρι κύνερον ἀλλο nought else is more shameless with (when you have to do with) a hungry belly,=more shameless than the belly. So Hdt. 4. 118 οὖδὲν ἐπὶ τούτῳ ἐσται ἐλαφρότερον.

§ 241 (p. 206). In II. 17. 155 it is better to take οὐκάδ' ἵμεν with ἐπιπείλεσται, leaving the apodosis to be understood: ‘if any one will be persuaded to go home (let him do so), &c.’ Thus the sentence is of the type exemplified in § 324* b.

§ 245, 1 (p. 212). The Aor. Part. in such a sentence as εἰ ἡδομὶ καταδύναμα seems to be ‘timeless,’ meaning if I were to see him go down (Goodwin, § 148). Mr. Carter, in the article quoted above, ranks εἰ ἥλιον καταδύναμα as an instance of timeless use in an attributive sense. It should be observed, however, that there is a distinction between a Participle which expresses a single action or event (however timeless), and one which has become a mere adjective, as in περιπλομένου ἐνναυῶν, &c. (§ 243, 1). Thus εἰ ἥλιον καταδύναμα means to the setting of the sun (not to the setting sun): and so with the other examples given in § 245, 1. It is otherwise perhaps with Od. 1. 24 οἱ μὲν δυσομένου Υπερίωνος οἱ δὲ ἀνώντως, where the place of sun-set—not of a particular sun-set—is intended.

§ 297 (p. 269). In the Law of Gortyn πρὶν κα with the Subj. is repeatedly used after an affirmative principal clause: see Baunack, Die Inscrit von Gortyn, p. 82.

§ 324*, b, c. The omission of the principal Verb in passages of this kind (especially when it is suggested by an Infinitive in the protasis) finds a perfect parallel in the Law of Gortyn: iii. 37 κόμιστρα α' κα λῆ δόμεν ἀνήρ ἡ γυνᾶ, ἡ φίλα ἡ δυόδεκα στατηράνος ἡ δυόδεκα στατηρῶν χρήσος.
πλέω δὲ μῆ (sc. δότω) if man or wife choose to give payment for nurture, let him or her give a garment or twelve staters or something of the value of twelve staters, but not more: cp. the other places quoted by Baunack, Die Inschrift von Gortyn, p. 77. This shows that the usage must have been well established in Greek prose from an early period.

§ 338 (p. 309). In II. 3. 215 most MSS. have ei καὶ γένει ιστερος ἢ, but ἦ καί is found in the two Venetian (AB) and the Townley and Eton MSS. The scholia show that the ancients knew nothing of ei, and only doubted between ἦ (in the sense of if) and ἦ.

§ 348, 4 (p. 318). In II. 18. 182 one of the editions of Aristarchus had τὶς τὰπ σε (for τὶς γάρ σε). Cobet adopts this, and would read τὰπ for γάρ in the similar places II. 10. 61, 424, Od. 10. 501., 14. 115., 15. 509., 16. 222 (Misc. Crit. p. 321). In the two last passages Bekker had already introduced τ' ἀπ into his text.

§ 370 (p. 342). To the instances of shortening before -βρ- should be added ἄβροτάξομεν (II. 10. 65), which is a derivative verb from the stem which we have in the two forms ἄμαρτ- and ἄ(μ)βροτ- (cp. ἣμβροτον). The appearance of ρο instead of ρα (for γ) is Æolic.

§ 405 (p. 382). A parallel to the Naxian ΑΦΤΟ has now been found in the form ΑΦΤΑΠ on an Attic inscription of the VIth cent. B.C. (see J. van Leeuwen, Mnemos. xix. 21). Further instances of Chalcidian Φ (Φουκίων, σαφοι?) are given by Roberts, Epigraphy, p. 204.

§ 69 (p. 62). In an article on the Augment in Homer in the last number of the Journal of Philology (xix. p. 211 ff.), Mr. Arthur Platt has shown that, in the case of the Aorist, the choice between the augmented and the unaugmented form is largely determined by the sense in which the tense is used. In the common historical or narrative use the augment is often wanting; but in the uses which we may call non-narrative—the use for the immediate past (§ 76), and the gnomic use (§ 78)—the augmented form prevails. With the gnomic use the rule appears to be especially strict. This is obviously a valuable extension and generalisation of the facts observed by Koch. In the case of the Imperfect there seems to be a preference for unaugmented forms in continuous narrative; but the difference is much less marked. Mr. Platt gives some good reasons for believing that the number of unaugmented forms was originally greater than it is in our text. In this we find a fresh example of the modernising process to which the poems were subjected from a very early time.
INDEX I.

OF HOMERIC FORMS.

N.B. The figures refer to the sections.
Compound verbs are not indexed if the same form of the simple verb occurs.

άσατο } 44, 384 (1).
άσθη } 398.
άθλης 125 (4), 128 (3).
άθρωταξιομεν App. p. 402.
άθρότη 370.
άγαδε 51 (2), 55 β, 384 (1).
'Αγάθων 129.
άγαυμενον 51 (2).
άγακλησος 105 (5).
άγαμαι 11.
άγάνυφος 371.
άγάσεσθαι 63.
άγανός 396.
άγγελίης 116 (2).
άγειρομεν 80.
άγελείη 124 δ.
άγέρωντο 33.
άγγυγρατο 22 (8), 23.
άγκας 106 (3), 110.
άγλαδεσθαι 63, 64.
άγνημι 17, 390.
άγνως 125.
άγοράσαθε 386.
άγρίοι 98.
άγρόσευσι 31 (5), 33.
άγρόσεως 122.
άγναι 111, 114.
άγχε 30.
άγχεμαχες 124 δ.
άγχη 110.
άγχιμολον 128 (1).
'Αγχίσης 116 (2).

άχεχτινος 117.
άχηνι 110.
άχω 30, 70, 72, App. p. 398.
άχωγη 114.
άχων 114.
άδάρας 114, 243 (1).
άδέδεις 371.
άδελφευο 98.
άδηκως 22 (9) 26, 28.
άδην 110, 136 (2).
άδημης 125 (4).
άδεί 384 (1).
άδενω 384 (1).
άδευκω 63, 64.
άδεύρω 32.
άδεσι 12.
άδέξητι 110.
άδεξιαν (άκων) 378.
άδελλός 124 α.
άδερποδες 124 ε.
άδεσα 34, 39 (2), 384 (1).
άδεσίφρων 124 ε.
άδεσίλεως 118.
άδει, αδεί 18.
άδήδων 118.
άδημι 11, 12.
άδηναι 85.
άδήρ 114, 384 (1), App. F (4).
άδάνωρος 386.
άδολοφορος 378 γ, 396.
a, see ei.
άδγεση 102.

Άλγεσ 129.
άιγ- 124 δ.
Άλγοδος 129.
Άλγοπτη 378 η.
άιδειο 5.
άιδεω 32.
άιδεσται 63.
άιδετο 31 (3), 32.
'Αίδης 107, 116 (2), 384 (1).
άιδόμενοι 32.
άιδώς 114.
άίδες 30.
άίεν 99.
άιδηρ 114.
Άλθοπής 107 (5), 124 δ.
άιδόμενοι 31 (3), 32.
άιδονσα 243 (1).
άιδον 124 δ.
άικως 125 (2).
άιναρέτη 92.
Άλνειας 95, 116 (2), 129,
App. F (4).
άίνωμαι 17.
Άλδουο 98.
άίον 31 (3), 32, 384 (1).
άιρεω 5, 105 (4), 378 δ.
άισχον }
άισχιστος 121.
άιχμαστον 63.
άιχματη 96.
άιψα 110.
άιψηρος 120.
άικάκητα 96.
INDEX.

ἀνουητί 110.
ἀνουσία 32.
ἀντή 110.
ἀντί 180, 226.
ἀντίανειρα App. p. 400. ἀντίασεις 63.
ἀντίασην 82.
Ἀντίκλεια 378 g.
ἀντικρὺ 110.
ἀντίω 63.
ἀντίχεσθε 226.
Ἀντιφατή 107 (5).
ἀντόμενος 31 (1), 32.
ἀνόσσαθαι 63.
ἀνόω 18, 63.
ἀνω 110.
ἀνώγα 21 (1), 23, 27.
ἀνώγει
ἀνώγομι } 27, 68.
ἀνώγον
ἀνωτι 110.
ἀνώτατος 125 (8).
ἀνώθι 28.
ἀξέμεναι } 41.
ἀξέτε } 41.
ἀορ 114.
ἀοστήρ 114.
ἀπάξ 110.
ἀπαφίσκει 48.
ἀπειλητήν 19.
ἀπεπέμεν 396.
ἀπείρων 114.
ἀπέρείσος 384 (2).
ἀπεχθάνει 47.
ἀπηλεγέως 125 (8).
ἀπηύρα 13.
ἀπο 180, 180*, 224.
ἀποδίωμα 386.
ἀποδύφοι 30.
ἀπόβερος 39 (3).
ἀποθεόμαι 80.
ἀπόδωμαι 88.
ἀπομάγνων 17.
ἀπονέσθαι 386.
ἀπόνυτο 13.
ἀποσπό 227.
ἀπορράξ 128.
ἀπουρίσσουντες 63.
ἀποφθιμών 83 (1).
ἀπριάτην 110.
ἀπτώ 46.
ἀπα 110, (use) 347.
ἀραιός 392.
ἀράφυκε 48.
ἀραμία 22 (1), 23.
ἀραγάλος 118.
ἀργενός 118, App. F (3).
ἀργέτα, ἀργήτα 114.
ἀργύρου 124 b.
ἀργυδώνες 124 b, App. p. 400.
ἀρείων 121.
Ἀρες 107.
ἀρεσομέθα 63.
ἀρέτα 31 (1).
ἀρέτη 29 (1).
ἀρητι 124 f, 125 (6).
ἀρήμεναι 19.
ἀρημένος 26 (5).
Ἀρην 97, 107 (5).
ἀρημα 22 (1), 23, 28.
ἀρηρή 80.
ἀρηρόμενος 23.
ἀρήρως 26.
ἀριστερός 121.
ἀρκέσει 63.
ἀρματοπηγός 124 a.
ἀρματοχία 128.
ἀρμένος 40.
ἀρμάξω 53.
ἀρνός 106 (2), 390.
ἀρνύσθην 17.
ἀρώσι 55.
ἀρπάξων 63.
ἀρπυα 114.
ἀρρηκτος 371.
ἀρσα 39 (3).
ἀρτίπος 124 b.
ἀρχε- 124 d.
ἀρχε 30.
ἀρχαμεν 378 g.
ἀρχε, ἀσατο 378 g.
Ἀσκληπιος 98, 243 (1).
ἀσμένος 40, 86.
ἀσάσα 108 (2).
ἀσον 121.
ἀσοτέρω 110, 121.
ἀστράπτει 46.
ἀστ 390.
ἀστυβδωτός 55.
ἀταλάφρων 124 f.
ἀτάρ (use) 336.
ἀτη 378 g.
ἀτιμή 384 (1).
Ἀτρείδη 92.
ἀτρέμα (f) 110.
ἀττα 92.
ἀδ (use) 337.
诐ειας 95, 116 (2), 129.
ἀδε 31 (4), 32.
ἀδέρνθαν 396.
ἀδη 31 (4), 32.
ἀδιαχος 396, App. F.
ἀδιάρ (use) 336.
ἀδτε (use) 337.
ἀδτις 109.
ἀδτήμνι 114, App.p.399.
ἀδτόδιον App. F (2).
ἀδτονυχι 110.
ἀδτός (use) 252.
ἀδτοτ 110.
ἀδτόφι 157.
ἀδτως 111.
ἀδέξι 80, 384.
ἀδίκεσσον (3 Du.) 5.
ἀδίφω 63.
ἀδίσαμενος 63.
Ἀδίακός 117.
ἀδίμαμε 17.
ἀδιμα 30.
ἀδιος 114.
ἀδιορ(s) 110.
ἀδωτ 25 (1).
βαθέις 384 (1).
INDEX.

βάλοντα 5.
βαμβαίνων 61.
βαρδίστος 121.
βασιλεύτερος 121, 122.
βάσικη 48.
βάτρη 13.
βεβαιάτε 7.
βεβηρόσ 22 (9), 28.
βεβασμόν 7, 68.
βεβαιότα 26 (1).
βέβηκα 22 (9).
βέβηκε 68.
βεβηκε 22 (9).
βεβλήματι 5.
βεβλήκα 22 (7), 28.
βεβλήκατι 27, 83.
βεβλητα 22 (9).
βεβολήστα 28.
βεβουλα 22 (3).
βεβριθε 22 (6).
βεβρυθνία 26 (3).
βεβρυξε 28.
βεβρώθοις 22 (10), 27, 83.
βεβρωκός 22 (9), 26 (4), 28.
βεβρώσεται 22 (9), 65.
βεβώσα 26 (3), 378 8.
βειοματικά, βέοματι 80, 384 (1).
βείω (βήω) 80, App. C.
βελτερος 121.
βεύνος 114.
βήμεναι 13.
βήγομεν 80.
βίω 80.
βιάνωρ App. F (4).
βιάζε 16.
βιβαία, βιβώσα 18.
βίώναι 13, 42.
βιώτο 13, 20.
βλαβεται 30.
βλάπτει 46.
βλήτα 80, 326 (1).
βλήτο 13, 14.
βλοσυρόπις 116.

βοηλασίη 125 (7), (8).
βολεσθε, βόλεται 30.
βορέας 116 (2).
βορέω 98.
βόσκει 48.
βοσθρώσις 125.
βοσθρώσις App. F (4).
βοσθρώσις 5.
βοσθρώσις 82.
βολυντός 125.
βολυντέ 125, 128.
βούς 100.
βούσι 116 (3), 128 (3).
βράσσων 121.
βρέμει 29 (5).
βρίθον 29 (4).
βρῶν 97, 106 (2).
βροί 81.
βοτάνευρα 124 c, App. p. 400.

γαίη 124 a.
γαϊό 51 (2).
γαμέσσεται 63, 367 (2).
γαμψάνεξ 124 c, 125 (8).
γάνονται 17.
γανύσσεται 63.
γάρ 348: cp. 257 (1), 259 (3), 265, 305 (3).
γε 354: cp. 257 (2).
γεγάσα 7.
γεγαμερ 22 (7).
γεγαυτας 26 (1).
γεγηθε 22 (1), 28.
γεγονε 22 (7), 28.
γεγονε 22 (1), 28.
γεγονεν 27.
γέλος App. F (3).
γέλως 107 π.
γελών 55.
γενέσθαι 31 (6).
γέντε 40.
γέντασι 102.
γέρα 105 (4).
γεραίτερος 121.

γέρων 114, 243 (1).
γεράς 20, 42.
γήρας 114.
γηροκόμος 124 a.
γέγορομαι 35.
γεγονόσκω 48.
γλαυκώμις 128 (3).
γλίρος 114.
γυνα, γυνώμεν 81.
γυναί 81.
γνώτη 13.
γνώσα, γνώσομεν 80.
γνώσει 55 (6).
γογμεναι 19.
γόου 107 (2).
γόου 32.
γουνάσομαι 63.
γράφο 30, 70.
γρητή 107 (5).

dδών III.
dδέρων 106 (1).
dδήρ App. F (4).
dδηρια 65.
dδηται 31 (1), (6), 32.
dδι 105 (4).
dδιάδολω 61.
dδικτάμενος 124 f, 125 (6).
dδυν 5, 17.
dδιγνάτο 83 (1).
dδιγνή (Subj.) 18, 80.
δισύνα 5.
dδινώτο 83 (1).
dδιούρω 124 b.
dδιώ 51 (2).
dδικένεν 31 (6).
dδάκρυ 114.
dδακρυφί 154.
dδακρυφεόν 125 (6).
dδαμά 63.
dδάμασαι, δαμά 5, 18.
dδάμημι 17.
dδαμόκ 63.
dδάσονται 63.
dδαμίνεν 81.
INDEX.

δέ (use) 257 (1), 259 (1), 333–335.
δέατο 11.
δέγμενος 23 (5).
δεδασθαι 36 n.
δεδαν 36 (5).
δεδάκε 22 (9).
δεδακώς 26 (4).
δεδαιαται 22 (1).
δεδικύρυσαι 28.
δεδέσται 22 (1).
δεδώσω 22 (7).
δεδήγμαι 22 (8), 28.
δεδεπνήκε 22 (9).
δεδέξομαι 65.
δεδύμε 22 (1), 28.
δεδευεί 68.
δεδίασι 7.
δεδώρκε 22 (6), 28.
δεδοται 22 (3).
δεδουπότος 22 (5), 26 (5).
δεδρομέ 22 (4).
δεδυκε 22 (9).
δεδεύχαται 23 (6), 24 (2), (3), 28.
δεδία 23 (2), 28, 394.
δεδίε (Plp.1) 27, 68.
δεδίσσαι 7.
δεδίσσεσθαι 8, 61.
δεδούκα 22 (9), 23 (2).
δεδώ 22 (4), 27, 372.
δεκτυσί 5, 87 (2).
δεκώσι 372, 394.
δεκών 105 (5), App. C.
δεκίθητε 82.
δεκτέο 40.
δεκάας 136 (2).
δεκών 29 (5).
δεκάλλων 61.
δεκατέρψ(ν) 155, 157.
δεκατέρων 121.
δεκάο 40.
δεκάμαι 384 (1).
δεκάς 394.
δέπα 105 (4).

dερκομαί 29 (4).
δέρων 29 (4).
δέρματα 107 (2).
δέρμαι 384 (1), 396.
δέρματος 121.
δέρματα 23 (5).
δέρματα 40.
δέρματα 29 (6), 143 (2).
δή (use) 350, 378.
δήος 80.
δήά 394.
δήιος 384 (1), App. F (4).
δηλούμεν { δηλούντο } 55 c.
Δηλήφθος 124 b.
Δηλήσεται 82.
Δηλήσεται 129.
Δήμος 98, 368.
Δήν 371, 394.
Δήνων 110, 394.
Δία 180, 214–216, 386.
Δίαθωμαι 88.
Διαπρό 227.
Διαφθέρει 63.
Διασκέδαι 48.
Δίδυμο 16.
Δίδοις, Δίδοι 18.
Δίδοσθα 5.
Δίδον 18.
Δίδοναί 85.
Δίδοσε 5, 87 (2).
Δίδωθι 5, 16.
Δίδωσομεν 63.
Δί 31 (3), 32 (1).
Δίεσπ 396.
Δίεκριθε 43.
Δίενααι 11, 31 (3).
Δίεξ 227.
Δίεσάι 31 (3).
Δίετμαγεν 42.
Δίετμαγεν 31 (1).
Δίεθθορας 23 (2), 23, 28.
Δίεξ 35.
Δίεξαι 5, 16.
Διηκόσιοι 125 (8).

διηνεκής 125 (8).
δία—124 f.
διακάθελος 124 f.
διαγενής 124 a.
Δίοδθεν 109, 159.
Δίουrical 31 (3), 83.
Δίν 31 (3).
Δίονυςορος 129.
Δίος 114.
Δίπτυχα 107 (1).
Διψάων 19, 55 (8), App. F (4).
Διώκειν 29, 45, App. p. 397.
Διώκετον (3 Du.) 5.
Διώκαμ 31 (3).
Διώμετος 14.
Διώμων 111.
Διών 133.
Διελικέρημος 125 (8).
Δίλων 129.
Δόμεν 85.
Δόμον 107 (2).
Δός 5.
Δοτήρ 114.
Δουία 85.
Δουρήνωτος 125 (8).
Δουρι—124 f.
Δουροδόκη 124 a.
Δραίνεις 59.
Δράκων 243 (1).
Δρίον 29 (4).
Δρυμα 99 e.
Δρώοις 55 d.
Δύν (Opt.) 83 (1).
Δόθε 13.
Δυμεναι, Δύνα 13, 85.
Δυναμένως 386.
Δύσαμας 114.
Δύναται 5, 11, 386.
Δυνάσθη 44.
Δύνε 47.
Δύνα 81, 87 (3).
Δύναμας 87 (3).
Δύο, Δύω 130 (2).
Δυσηλεύς 125 (8).
INDEX.

δυσκλέα 103 (4).
δυσόνειος 41.
δῦῷ 51 (4), (Subj.) 80.
δῦδεκα 130 (2).
δῶ, δὺς, &c. 81.
δῶ, δῶμεν 80.
δῶς, 114.

ε, έε 97.

έα 12.
έαγε 22 (1), App. F (4).
έάγη 42, 67.
έαδώτα 22 (1), 26 (2), App. F (4).
έάλη 42, 67, 390.
έαξε 67.
έαρ 390.
έατι 5.
έάφθη 46 n.
έβαλον 31 (5).
έβαν 5.
έβδόματος 121.
έβην 13.
έβηστο 41.
έβήτη 13.
έβλαβε 42.
έβλαντο 30.
έβραχε 31 (5).
έγγυς 110.
έγδούπησαν 67.
έγέγονε 27, 68.
έγγυμα 39 (3).
έγγυρα 13, 20.
έγραων 13, 14.
έγρευδομοις 124 d.
έγρετο 31 (5), 33.
έγρήγορα 22 (7), 23.
έγρηγόρθαι 22 (10), 24.
έγρηγορῆθε 25 (1).
έγρηγορίτι 110.
έγροιτο 33.
έγχειρί 29 (3).
έγχεσίμωρος 124 f.
έδάγ 42, 44.
έδάμασσα 39 (2).
έδάμη 42.
έδάμων 18.
έδάσαστο 39 (1).
έδεικνυ, έδεικνυ 39, 67, 371, 394.
έδέγμην 23 (5), 40.
έδει 29 (6).
έδειδιμεν, έδειδισαν 68.
έδήδαται (-etai) 27.
έδηδος 22 (2), 25, 28.
έδιδον 5.
έδιδου, -ou 18.
έδιεμα 11.
έδομαι 80.
έδρακον 31 (5).
έδραμον 31 (5).
έδυ, έδυτε 13.
έδυν (3 Pl.) 5.
έδύνωτο 41.
έδωά 114.
έδωκα, έδωκαν 7, 15.
έδωκαν διαβούς 130.
έεπτα 37.
έεπτον 36 (6), 67, 72.
έεσάμονος 67.
έειλοστό 39, 400.
έελέω 114* (8) d.
έελλος 22 (6), 23 (1), 25 (2), 390.
έεργει 29 (4), App. F (1).
έεργυν 17.
έερμινός 22 (6), 23 (1), 25 (2).
έέσαστο 67.
έεστο 23 (5).
έετο 31 (7).
έεχερμεναί 22 (5), 23 (2), 25 (2).
έερμα 15, 67.
έερν 12.
έερδανε 67.
έέξα Αρχ. p. 398.
έέπος 94 (2).
έές, ές 80.
έεσσα 5, 12.
έεσσά 80, 82.
έέσει 31 (6).
έέτελε 29 (4).
έέτελεσθα 5.
έέθεμεν, έέθεσαν 15.
έέθεν 109, App. F (3).
έέθηκα, έέθηκαν 7, 15.
έέθασε 39 (1).
έέθνος 392.
έέθνων 31 (5).
έέθος 391.
έέθων 31 (2), 243 (1).
ειά 67.
ειάρμος 386, 390, 396.
ειάται 11, App. C (3).
ειάτο (Feo-) 23 (5).
ειδει 29 (2).
ειδαρ 107 (2), 114.
ειδειν 83 (1).
ειδεται 29 (2).
ειδέω, είδής, &c. 80.
ειδομεν, είδετε 80.
ειδον 67, 72, 390.
ειδος 390.
ειδωλία 26.
ειδωλος 80, &c. 80.
ειδωλος 26 (2).
είκελος 390.
είκοσι 390.
είκτον, είκτη 22 (4), 68.
είκονα 22 (4), 26 (3).
εικω 29 (2), 390.
εικώς 26 (2).
ειλαρ 114.
ειλλήλουδα 22 (5).
ειλλήλουθημεν 25 (1).
ειλλίποδες 124 b.
ειλλων 31 (5), 67.
ειλλυτο 23 (1), 390.
ειλφάζω Αρχ. p. 397.
ειλλω 390.
ειμι 390.
ειμαι 23 (5), 390.
INDEX.

Eiaartai 22 (6), 23 (2).
Eimeln 12.
Eimev 67.
Eirmenos 23.
Eimi 11, 12, 70.
Eimu 11, 12, 70.
Ein 384 (2).
Einai 12.
Einatos 130 (5), 384 (2).
Eineka 384 (2).
Eio 98.
Eikouvna 26 (3), 384 (1).
Eipta 37.
Eipte 87 (4).
Eiptein 390.
Eipteto 67.
Epistheva 5.
Eirased 386.
Eirishetai 65.
Eirhetai 22 (9), 23 (2).
Eirikonomos 124 a.
Eirinatai 5, 23, 28.
Eirusa 67, 378 g, 396.
Eirw 390.
Eis 222.
Eis, Eis, Esai 5, 12.
Eisai 67.
Eisantidwv 396 n.
Eisato 67.
Eista 5, 12.
Eistai 12.
Eisiko 48, 390.
Eisomai 63.
Eisow 110, 228.
Eita 23 (5).
Eizow 67.
Eiwthe 22 (2), 23 (2), 384 (1).
Ekainvno 17.
Ekamoun 31 (6).
Ekaptose 39 (2).
Ekas 110, 390.
Ekasteria } 110.
Ekastatw } 110.
Ekastos 390.
Ekatiptulos 124 a.

Ekatos 129, 390.
Ekygeiathe 68.
Ekdumev 83 (1).
Ekeiithi 109.
Ekeiketo 36 (4).
Ekerote 39 (3).
Ekeuvanov 47.
Ektia 15, App. C (3).
Ektulos 390.
Ektiit 110, 390.
Ekiinato 370.
Ekiin 31 (3), 32.
Ekiina 18.
Eekatidwv 396 n.
Ekledelavon 36 (1).
Ekle 5.
Ekliktheta }
Eklikvth } 43.
Eklyvov 18, 31 (4), 32.
Eklyv 51.
Ekmoile 31 (5).
Ekomerasato 39 (2).
Ekpeputatai 22 (3).
Ekrreimw 5, 11.
Ektav, Ektamen, Ektan 5, 13.
Ektauven 43.
Ektauv 31 (6).
Ektato 13.
Ektiiswai 23 (2).
Ektisw 5.
Ektyphe 31 (4).
Ekto 129.
Ekvros 391.
Ekwv 243 (1), 390.
Elanw 63.
Elagwvnanov 47.
Elasow 121.
Elasw 47.
Elaufitulos 124 a.
Elaxou 31 (6).
Eladyxes 116.
Elageixe 29 (5).
Elageixstos 121.
Elektro 40.
Elektirimw 40, 53, 390.

Elaxhtheta 44.
Elthbepsilon 124 a.
Ellaibat 24 (4).
Elhlaatai 23 (3).
Elnaiv 25.
Eleb 87 (4).
Elisow 53, 390.
Elkteiıtulos 124 c, 126.
Elkevixwes 124 d, 126.
Elkynosta 60.
Elkow 29 (4), 393.
Elkabhe 31 (1), 67.
Elklyatos 124 f.
Elklystw 39 (1), 371.
Elkow 31 (5), 393.
Elkos 393.
Elkow 63.
Elkomai 29 (4), 390.
Elkpathe 120.
Elksw 39 (3), 390.
Elkow 51.
Elkow 114* (8) d.
Elmarpte 46.
Elme 97.
Elmtheta 109, App. F (3).
Elmeio 98.
Elmynv 27, 68.
Elmen, Elmenai 12, 85.
Elmoe, Elmoe 98, 378* e.
Elmoe 390.
Elmythe 42.
Elmykto 40.
Elmysektvono 69.
Elmyttheta 44.
Elmabhe 67.
Elmen, Elmenai 12, 85.
Elmopre 22 (6), 23, 28.
371, App. F (2), (3).
Elmpei 384 (1).
ElMPIPITA 5, 16.
Elmpyritheta 124 f.
Elnavo 130 (5).
Elndevan 11, 31 (3), 32.
Elnekai, Elneikamen, Elneikan 15, 37.
Elneikemev 37.
| ἐνενήκοντα | 130 (5) |
| ἐνύππητο | App. p. 397 |
| ἔνεργοι | 121 |
| ἔνερτερος | 121 |
| ἔνθακμεν | 15 |
| ἔνπι το 180, 180*, 220 |
| ἔνπληθώμεν 82 |
| ἔνπιτα 46 |
| ἔνπιτε, ἔνπιπτες 5, 88 |
| ἔνπιπτής 14 |
| ἐνίσχωσ 46 |
| ἐννεος 29 (3), 67, 371 |
| ἐννεπ 29 (6) |
| ἐννέωροι 130 (5) |
| ἐννύμαρ 130 (5), App. F (3) |
| ἐννυσίγαιος 124 ε, App. F (3) |
| ἐννυμι 17, 390 |
| ἐννυσιχθων 124 ε |
| ἐνταυδοι 109 |
| ἐντεσιεργός 124 f |
| ἐντυπάς 110 |
| ἐνωτα 107 (2) |
| ἔξ 222 |
| ἔξ 391 |
| ἐξάτερες 130 |
| ἐξέπτη 13 |
| ἐξευτηθ 43 |
| ἐξήλατος 125 (8) |
| ἐξημουδός 125 (8) |
| ἐξήπαφε 36 (1) |
| ἐξω 110 |
| ἐς, ἐς. 98, 253, 391 |
| ἐς, ἐς 29 (6), 83 |
| ἐςκα 22 (4), 23, 390 |
| ἐςκεςαν 68 |
| ἐςλκός, ἐςκυμα 26 (2) |
| ἐςλπσα 22 (6), 23, 28 |
| ἐςνα, ἐςνα 29 (6) |
| ἐςργα 22 (6), 23, 28 |
| ἐςργώς 26 (2) |
| ἐςς (use) 254, 255 |
| ἐςς (=ς) 98 |
| ἐςπαγη 42 |
| ἐςπαδον 31 (6) |
| ἐςπάλξει 102 |
| ἐςπάλτο, ἐςπάλμενος 40 |
| ἐςπαμοβαδίς 109 |
| ἐςπασικτεροι 121 |
| ἐςπαρέων 31 (4) |
| ἐςπαρισκοιεται 48 |
| ἐςπει (use) 296, 309 |
| ἐςπεννυθε 22 (8), 68 |
| ἐςπεικα ρε 396 |
| ἐςπέπιθεν 22 (4), 68 |
| ἐςπέπληγων 27, 68 |
| ἐςπέπλως 13, 20 |
| ἐςπερετε 39 (3), 40 |
| ἐςπέσβολη 125 (7) |
| ἐςπεσον 41 |
| ἐςπεται 29 (6) |
| ἐςπέτελα 39 (3) |
| ἐςπεφιένδε 36 (2) |
| ἐςπεφραδε 36 (2) |
| ἐςπεφράσω 5 |
| ἐςπέφυκον 68 |
| ἐςπή (use) 363 (4) |
| ἐςπήξα 40 |
| ἐςπέρατος 125 (8) |
| ἐςπί 180, App. p. 401 |
| ἐςπάλμενος 397 |
| ἐςπαμοβαδίς 41, 244 |
| ἐςπαμοβαδίς ος 81 |
| ἐςπαμοβαδίς 125 (4) |
| ἐςπεπέρνυα 22 (6) |
| ἐςπεπέρνυα 396 |
| ἐςπεπέρνυα 81 |
| ἐςπεπέρνυα 370 |
| ἐςπεπέρνυα 31 (3) |
| ἐςπεπέρνυα 135 |
| ἐςπεπέρνυα 29 (5) |
| ἐςπεπέρνυα 110 |
| ἐςπεπέρνυα 31 (3) |
| ἐςπεπέρνυα 33 |
| ἐςπεπέρνυα 13, 20 |
| ἐςπεπέρνυα 31 (7) |
| ἐςπεπέρνυα 31 (7), 36 (6) |
| ἐςπεπέρνυα 36 (6) |
| ἐςπεπέρνυα 87 (3) |
| ἐςπεπέρνυα 11 |
| ἐςπεπέρνυα 81, 87 (3), 280 |
| ἐςπαμοβαδίς 83 |
| ἐςπαμοβαδίς 24 |
| ἐςπαμοβαδίς 386 |
| ἐςπεπέρνυα 31 (5), 33 |
| ἐςπεπέρνυα 78 |
| ἐςπεπέρνυα 42 |
| ἐςπεπέρνυα 31 (5) |
| ἐςπεπέρνυα 136 (3), 390 |
| ἐςπεπέρνυα 31 (5) |
| ἐςπεπέρνυα 29 (4) |
| ἐςπεπέρνυα 31 (5) |
| ἐςπεπέρνυα 13 |
| ἐςπεπέρνυα 109 |
| ἐςπεπέρνυα 22 (2), 23 |
| ἐςπεπέρνυα 51 (3) |
| ἐςπεπέρνυα 11 |
| ἐςπεπέρνυα 136 (3), 390 |
| ἐςπεπέρνυα 118, App. F (3) |
| ἐςπεπέρνυα 105 (3) |
| ἐςπεπέρνυα 29 (2) |
| ἐςπεπέρνυα 29 (2) |
| ἐςπεπέρνυα 114 |
| ἐςπεπέρνυα 44 |
| ἐςπεπέρνυα 23, 25 |
| ἐςπεπέρνυα 31 (5) |
| ἐςπεπέρνυα 114, App. p. 398 |
| ἐςπεπέρνυα 29 (3) |
| ἐςπεπέρνυα 29 (3) |
| ἐςπεπέρνυα 309 |
| ἐςπεπέρνυα 23, 24 |
| ἐςπεπέρνυα 23 |
| ἐςπεπέρνυα 97 |
| ἐςπεπέρνυα 107 |
| ἐςπεπέρνυα 125 (8) |
| ἐςπεπέρνυα 92, 95, 116, 129 |
| App. F (4) |
| ἐςπεπέρνυα 107 |
| ἐςπεπέρνυα 29 (4) |
| ἐςπεπέρνυα 53 |
| ἐςπεπέρνυα 22 (1), 24 |
| ἐςπεπέρνυα 67 |
| ἐςπεπέρνυα 67, 395 |
| ἐςπεπέρνυα 23, 25 |
INDEX.

ερηνία 67, 395.
ερήγα 22 (6), 28.
ερήγησε 67, 395.
ερήγησα 80, 82.
ερίδωτα 23.
ερρωγα 22 (1).
ερρόν 29 (4), 392.
ερυκανώσα 60.
ερύκει 29.
Ερύλαος 124 ἑ.
ἐρυθάρματε 124 ἑ, 125 (5).

ερυτύπωλος 124 ἑ.
ερύσαμεν 39 (2).
ερύσεσθαι} ερύσεσται} 63.
ἐρυτό 11, 12, 18.
ἐρύω 18, 63, 392.
ἐρχατα 22 (6), 23, 24, 25.
ἐρω 107.
ἐσαν 12.
ἐσας, ἐσασάι 39 (1).
ἐσηθ 13, 44.
ἐσεμάσσατο 39 (1).
ἐσθήν 23.
ἐσθῆς 390.
ἐσθείει 51 (1).
ἐστίδεεκε 396.
ἐσκε 49.
ἐσπειεσα 39 (3).
ἐσπερα Ἀρρ. Ρ. 398.
ἐσπερος 390.
ἐσπετο 31 (7).
ἐσπωνται, ἐσποίμνη, ἐσπόμενοι 36 (6).
ἐσσάε 22 (8).
ἐσσάτο 39 (1).
ἐσσείται 64.
ἐσσευνα 15, 67, 371.
ἐσσείντο 29 (3).
ἐσόι 5, 12.
ἐσσό 12.
ἐσσο 23.
ἐσσόμενοι 244 (1).
ἐσσον, ἐσσυντο 13, 15.
ἐσσυται 22 (5), 23.
<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Νyxayov 36 (1).</td>
<td>Νyxayov 36 (1).</td>
</tr>
<tr>
<td>Νγασατο 39 (2).</td>
<td>Νγασατο 39 (2).</td>
</tr>
<tr>
<td>Νγεωρα 39 (2).</td>
<td>Νγεωρα 39 (2).</td>
</tr>
<tr>
<td>Νγεοδωνται 125 (8).</td>
<td>Νγεοδωνται 125 (8).</td>
</tr>
<tr>
<td>Νδε 338.</td>
<td>Νδε 338.</td>
</tr>
<tr>
<td>Νδεα, Νδη 68.</td>
<td>Νδεα, Νδη 68.</td>
</tr>
<tr>
<td>Νδησα 5, 68.</td>
<td>Νδησα 5, 68.</td>
</tr>
<tr>
<td>Νε, Ν (Νε, Ν) 340, 341.</td>
<td>Νε, Ν (Νε, Ν) 340, 341.</td>
</tr>
<tr>
<td>Νειδης, Νειδει 67, 68.</td>
<td>Νειδης, Νειδει 67, 68.</td>
</tr>
<tr>
<td>Νειρε 67.</td>
<td>Νειρε 67.</td>
</tr>
<tr>
<td>Νεις, Νει 12, 67.</td>
<td>Νεις, Νει 12, 67.</td>
</tr>
<tr>
<td>Νεν, Νην, Νμεν 12.</td>
<td>Νεν, Νην, Νμεν 12.</td>
</tr>
<tr>
<td>Νηρίως 114* (8).</td>
<td>Νηρίως 114* (8).</td>
</tr>
<tr>
<td>Νηδείς 92, 96.</td>
<td>Νηδείς 92, 96.</td>
</tr>
<tr>
<td>Νηδείν (2 Du.) 5.</td>
<td>Νηδείν (2 Du.) 5.</td>
</tr>
<tr>
<td>Νθος 391.</td>
<td>Νθος 391.</td>
</tr>
<tr>
<td>Νθα 12, 67.</td>
<td>Νθα 12, 67.</td>
</tr>
<tr>
<td>Νθυκτο 23.</td>
<td>Νθυκτο 23.</td>
</tr>
<tr>
<td>Νπου, Νπαν 5, 12, 30.</td>
<td>Νπου, Νπαν 5, 12, 30.</td>
</tr>
<tr>
<td>Νσκε 67.</td>
<td>Νσκε 67.</td>
</tr>
<tr>
<td>Ντα 110.</td>
<td>Ντα 110.</td>
</tr>
<tr>
<td>Νκακέ 36 (1).</td>
<td>Νκακέ 36 (1).</td>
</tr>
<tr>
<td>Νάσκουν 48.</td>
<td>Νάσκουν 48.</td>
</tr>
<tr>
<td>Νλασσα 39 (2).</td>
<td>Νλασσα 39 (2).</td>
</tr>
<tr>
<td>Νλειατο 15.</td>
<td>Νλειατο 15.</td>
</tr>
<tr>
<td>Νλήλατο 67, 68.</td>
<td>Νλήλατο 67, 68.</td>
</tr>
<tr>
<td>Νλήλατο 124.</td>
<td>Νλήλατο 124.</td>
</tr>
<tr>
<td>Νλίος 393.</td>
<td>Νλίος 393.</td>
</tr>
<tr>
<td>Νλιτεν 31 (3).</td>
<td>Νλιτεν 31 (3).</td>
</tr>
<tr>
<td>Νλιτιφάμρνος 125 (8).</td>
<td>Νλιτιφάμρνος 125 (8).</td>
</tr>
<tr>
<td>Νλιος 393.</td>
<td>Νλιος 393.</td>
</tr>
<tr>
<td>Νλυθον 31 (4).</td>
<td>Νλυθον 31 (4).</td>
</tr>
<tr>
<td>Νλιφον 31 (1), 32.</td>
<td>Νλιφον 31 (1), 32.</td>
</tr>
<tr>
<td>Νλω 67 ἱδοττ.</td>
<td>Νλω 67 ἱδοττ.</td>
</tr>
<tr>
<td>Νμάρτανε 47.</td>
<td>Νμάρτανε 47.</td>
</tr>
<tr>
<td>Νμέες, Νμας 100.</td>
<td>Νμέες, Νμας 100.</td>
</tr>
<tr>
<td>Νμελος 101.</td>
<td>Νμελος 101.</td>
</tr>
<tr>
<td>Νμεν 338.</td>
<td>Νμεν 338.</td>
</tr>
<tr>
<td>Νμερος 39 (3).</td>
<td>Νμερος 39 (3).</td>
</tr>
<tr>
<td>Νμιν, Νμιν 102.</td>
<td>Νμιν, Νμιν 102.</td>
</tr>
<tr>
<td>Νπ (3 Sing.) 12.</td>
<td>Νπ (3 Sing.) 12.</td>
</tr>
<tr>
<td>Νπ (3 Pl.) 5, 12.</td>
<td>Νπ (3 Pl.) 5, 12.</td>
</tr>
<tr>
<td>Νπ (use) 292 b, 293, 294, 362.</td>
<td>Νπ (use) 292 b, 293, 294, 362.</td>
</tr>
<tr>
<td>Νπεικα 15, 37.</td>
<td>Νπεικα 15, 37.</td>
</tr>
<tr>
<td>Νπειδείς 125 (8).</td>
<td>Νπειδείς 125 (8).</td>
</tr>
<tr>
<td>Νπιχία 107 (5).</td>
<td>Νπιχία 107 (5).</td>
</tr>
<tr>
<td>Νπιτατα 36 (7).</td>
<td>Νπιτατα 36 (7).</td>
</tr>
<tr>
<td>Νπις 116 (3).</td>
<td>Νπις 116 (3).</td>
</tr>
<tr>
<td>Νπορή 125 (8).</td>
<td>Νπορή 125 (8).</td>
</tr>
<tr>
<td>Νπορή 392.</td>
<td>Νπορή 392.</td>
</tr>
<tr>
<td>Νποτον 55 (10).</td>
<td>Νποτον 55 (10).</td>
</tr>
<tr>
<td>Νπετετο 31 (1).</td>
<td>Νπετετο 31 (1).</td>
</tr>
<tr>
<td>Νπυτο 5.</td>
<td>Νπυτο 5.</td>
</tr>
<tr>
<td>Νπυτο 17.</td>
<td>Νπυτο 17.</td>
</tr>
<tr>
<td>Νπώγεα 68.</td>
<td>Νπώγεα 68.</td>
</tr>
<tr>
<td>Νπογον 27.</td>
<td>Νπογον 27.</td>
</tr>
<tr>
<td>Νπε 390 (p. 363).</td>
<td>Νπε 390 (p. 363).</td>
</tr>
<tr>
<td>Νπος 273.</td>
<td>Νπος 273.</td>
</tr>
<tr>
<td>Νπαρ 107 (2), 114* (8).</td>
<td>Νπαρ 107 (2), 114* (8).</td>
</tr>
<tr>
<td>Νπιτα 96.</td>
<td>Νπιτα 96.</td>
</tr>
<tr>
<td>Νπώ 51 (4).</td>
<td>Νπώ 51 (4).</td>
</tr>
<tr>
<td>Νπα 392.</td>
<td>Νπα 392.</td>
</tr>
<tr>
<td>Νπακλῆς &amp;c. 105 (5).</td>
<td>Νπακλῆς &amp;c. 105 (5).</td>
</tr>
<tr>
<td>Νπαρε 36 (1).</td>
<td>Νπαρε 36 (1).</td>
</tr>
<tr>
<td>Νπασάμην 39 (2).</td>
<td>Νπασάμην 39 (2).</td>
</tr>
<tr>
<td>Νπατο 39 (3).</td>
<td>Νπατο 39 (3).</td>
</tr>
<tr>
<td>Νπέριστατο 23 (3), 25, 28.</td>
<td>Νπέριστατο 23 (3), 25, 28.</td>
</tr>
<tr>
<td>Νπέκε 31 (3).</td>
<td>Νπέκε 31 (3).</td>
</tr>
<tr>
<td>Νπίον 392.</td>
<td>Νπίον 392.</td>
</tr>
<tr>
<td>Νπιτε 31 (3).</td>
<td>Νπιτε 31 (3).</td>
</tr>
<tr>
<td>Νπταξε, Νπτασε 39 (1), 63.</td>
<td>Νπταξε, Νπτασε 39 (1), 63.</td>
</tr>
<tr>
<td>Νπυγε 31 (4).</td>
<td>Νπυγε 31 (4).</td>
</tr>
<tr>
<td>Νπύκακε 36 (7).</td>
<td>Νπύκακε 36 (7).</td>
</tr>
<tr>
<td>Νπώος, Νπρι, 384 (1).</td>
<td>Νπώος, Νπρι, 384 (1).</td>
</tr>
<tr>
<td>Νπας 5, 12.</td>
<td>Νπας 5, 12.</td>
</tr>
<tr>
<td>Νπας 12.</td>
<td>Νπας 12.</td>
</tr>
<tr>
<td>Νπαδα 5, 12.</td>
<td>Νπαδα 5, 12.</td>
</tr>
<tr>
<td>Νπαδα 81.</td>
<td>Νπαδα 81.</td>
</tr>
<tr>
<td>Νπται 11.</td>
<td>Νπται 11.</td>
</tr>
<tr>
<td>Νπτετα 12.</td>
<td>Νπτετα 12.</td>
</tr>
<tr>
<td>Νπτατη 114.</td>
<td>Νπτατη 114.</td>
</tr>
<tr>
<td>Νπυ 94 (2), 384.</td>
<td>Νπυ 94 (2), 384.</td>
</tr>
</tbody>
</table>
INDEX.

θῆλν 114, 115 (4), 116 (4).

θηλύτεραι 122.

θην (use) 352.

θής 114.

θήσα 19.

θλαστόν 39 (1).

θνησκόν 48.

θωμήν 97.

θορμίρα 116 (3).

θώον 129.

θρασύς 114.

θρίψις 114.

θρόσκοντο 48 (1).

θυγάτηρ III, 115 (6).

θυέστα 96, 129.

θυμήλη 120.

θυμιγερέων 125 (8).

θύνων 47.

θύρην, θύραι 171.

θύρηφιν 157.

θώον 51 (4).

θωρήσισθεν (3 Du.) 5.

θώων III.

τα 130 (1).

τά 99*.

τάπτη 46.

τασι 5, 11.

τάτω 35.

τάχον 31 (1), 35, 390, 396.

τάχων 31 (1).

τείει 390.

τείον 51 (1), 393.

τείμεν (Inf.) 85.

τείρει 114, 116.

τείρω 107 n.

τείνα 26 (3).

τεί, τείει 18.

τείγι 83.

τέν 5.

τέν 12.

τέναι 85.

τέρευστι 23 (5).

τέρεστι 23 (5).

τέρεστοι 23 (5).

τέτα 18.

τέτο (Imper.) 5, 20.

τεττάρια 378.

τετή 393.

τετάκει 47.
INDEX.

Ισχανώσι 60.
Ισχος 35.
Ιτένη 390.
Ιτην 12.
Ιτυς 390.
Ιφί 110.
Ιφίτου 98, 129.
Ιχνος 114.
Ιχώρ 107.
Ιω 80.
Ιφ 130 (1).
Ιόκα 107 (1).
Ιών 12, 30.

καί (use) 259 (3), 265 (1), 330, 353.
καίνυμα 17.
καίω 51 (2).
κακκείοντες 59.
καλέοντα 63.
καλέσαι 39 (2).
καλήμεναι 19.
καλλιγύναικα 124 δ.
Κάλχα 92, App. (p. 321).
καμέτην (2 Du.) 5.
κάμην 47.
κάρη 107 (5).
καρπηκορόντες 125 (6).
κάρκαιρε 61.
κάρτα 110.
καρτιστος 121.
κάρτος 114.
καστάγνητος 14.
Καστανίερα 124 ἀ.
κάτα 180.
καταδέχεται 397.
κατάκρης 107.
κατακτάνουσι 63.
κατακτάς 13.
καταλέγουσιν 40.
καταπτήτην 13.
κατέδραθον 31 (5).
κατείρυνται 396.
κατέκταθεν 43.
κατέτηκτο 40.
κατεσκίασθ 55 (10).

κατηκωσι 23.
κατηρεφθής 125 (8).
κατίσχεαι (Subj.) 82.
κάτω 110.
κανοτείρης 111.
καύτος 377.
κέδασθεν 370.
κειαντες App. C (3).
κείθη 109.
κείνος 250.
κείνος 114, 384 (2).
κείμεν App. C (3).
κείται 11, 81.
κείον 51 (3).
κεκαδησόμεθα 65.
κεκαδόν 36 (1).
κεκάμο 35, 296.
κεκασμένος 22 (1).
κεκαφηότα 22 (9), 28.
κέκευθε 22 (5), 28.
κέκλειθο 8, 35.
κεκλιγοντες 27, App. F (3).
κεκλιγνια 26 (3).
κεκλιγωσ 22 (1), 27, 28.
κεκλιγώτες 26 (1).
κέκλημαι 22 (9).
κεκλήσῃ 65.
κέκλυθε 22 (5), 28.
κέκμηκας 22 (9), 28.
κεκμηότα 26 (1).
κεκόψων 27, App. F (3).
κεκόψω 22 (8), 26 (5), 28.
κεκορηότα 22 (9), 28.
κεκοτήτο 22 (9), 28.
κεκράνται 55.
κεκύβωσι 36 (3).
κέλαδος 114.
κέλευθα 99*.
κελευτιζων 60.
κέλης 114.
κέλοιμα 29 (4).
κέλσαι 39 (3).
κεν, see ἄν.
κένσαι 39 (3).

κένται 29 (6).
κέρα 105 (4).
κέρα, κέραι 99.
κέραι 51 (2).
κεραοδόσ 124 α.
κέρασσε 39 (1).
κέρδιον, κέρδιστος 121.
κέρωνται 87 (3).
κεφαλήμιν 157.
κεχανιός 22 (7), 25 (2).
κεχαρηότα 22 (9), 28.
κεχαρηζεμέν 65.
κεχάροιτο 36 (1).
κεχηρότα 22 (1), 28.
κεχολώσετα 65.
κέχυνται 5.
κέχυται 22 (5).
κήδε 29 (1).
κηρεσιφόρητος 124 ἰ.
κίλκησκει 48.
κίννυτο 17.
κίρη 17, 29 (4).
κίσανω 47.
κίσε, κίσεις 18.
κισείη, κισήτην 11, 12.
κισείω, κισείομεν 80.
κισήμεναι 12.
κιόν 31 (3), 89.
κλάδος 114.
κλαίωσθα 5.
κλαίο 51 (2).
κλαία 105 (4).
κλέω 51 (3).
κλόμαι 29 (3).
κλέπτε 46.
κλητός 14.
κλίνω 54.
κλισίφι 157.
κλύζω 53.
κλιθά 13; 32.
Κλυμενή 13, 129.
κη 19.
κόλος 378* g.
κομίδη 114.
κομίω 63, 64.
κονίοντες 51 (1).
INDEX.

κώς 107 (3), 114.

κών 106 (2).

λάας, λάαν 107 (5).

λαβέθε ν 87 (4).

λαβέθυ (2 Δ u.) 5.

λάε 31 (1), 32.

λάθε 31 (1).

λαδυκήθε 124 6, 126.

λάγγε μ 117.

λαίος 114.

λαύτα 114.

λάκε 31 (1).

λαμπετόώντι 60.

λανθανωμέν 47.

λανδάμα 92.

λαός App. F (4).

λαός &c. 107 (5).

λαρώτατος App. p. 399.

λαφύσσετον (3 Δ u.) 5.

λέαμα 114.

λέβης 114.

λέγε 29 (6).

λείβει 29 (2).

λείπει 29 (2).

λειστός, ληστός 384.

λειώδης App. F (4).

λειώκριτος App. F (4).

λέκτο 40.

λελαβέθεϊ 36 (1).

λελακώ 12 (1).

λελασται 22 (1).

λελάχητε 36 (5).

λελειπται 25 (2).

λελείψεται 65.

λελικός 22 (1), 26 (2), 28.

λελιμένος 28.

λελαγχάι 5, 7, 22 (7).

λελοπά 22 (4), 28.

λελυνται 5.

λελύτο 83 (1).

λέξε 41.

λέξο 40.

λεωντίνος 129.

λεπταλέος 118.

λεχεποίη 124 d.

λήγει 29 (1).

ληθάνει 47.

λήθομαι 29 (1).

λήθωσμαι 63.

Λίτος 129, App. F (4).

λίγα 110.

λίπχ 136 (2), 384.

λυκρίφος 109.

λυλαίε ὅ 51 (2).

λύπα 110.

λίς 371, 372.

λίσσομαι 53, 371.

λυτόσαι 31 (3).

λοιγός 115 (1).

λούθαν 11, 29.

λυσιμελής 124 c.

λύθη 43, 44.

λύτο 13.

λύν 51 (4).

λύτων 121.

μάδον 31 (6).

μαία 92.

μαίεσθαι 51 (2).

μαμαι 55 (6), 61.

μάκαρ 114.

μακών 31 (1).

μάλα 110.

μάν (use) 342, 343.

μάντις 116 (3).

μαρμαροντες 61.

μάρναο 5, 17.

μάσσεται 63.

μάστιε 51 (1).

μαχεται 63.

μαχείμονοι 51 (3).

μαχήσατο { μαχήσομαι

μάψι 110.

με 97.

μέγαρον, μέγας 371.

Μέγην 97.

μέδουστο 31 (2).

μεθεϊς, μεθεῖ 18.

μεθυρις 81.

μεθῶμεν 81.
INDEX.

μέλας 114.
Μελέαγρος 124.
μέλε 107 (2).
μέλλω (use) 238.
μέλπεσθαι 29 (4).
μεμάασι } 7, 68.
μεμακύλα 22 (1).
μεμάοτε, μεμαώτε 26 (1).
μέμαιτε 22 (7), 28.
μέμβλεται, μέμβλετο 27.
μέμβλωκε 22 (9).
μεμηκός 22 (1), 26 (2),
28.
μέμπλε 22 (2), 28.
μεμνέφτο 27.
μεμνήσομαι 64.
μεμνώμεθα 81.
μέμονα 22 (7).
μέμικε 22 (9), 28.
μέν (use) 257 (1), 259
(2), 265 (2), 342, 345.
μενε- 124 a.
μενοεικής 124.
μενονήσι 55.
μενονίων 55 a.
Μέντης, Μέντωρ 129.
μένω 29 (5).
μέριμνα 114.
μέσσατος 121.
μέσσαγγ(ς) 110.
μέσφα 109.
μέτα 180.
μετάβηθι 13.
μεταπαύμενοι 193.
μετείω 80.
μέχρι(ς) 110.
μή (use) 278, 281, 303,
316, 328, 358-361.
μηδέν 356.
Μηδεσικάστη 124.f.
μήδεται 29 (1).
μήν 342, 344.
μίνε 51 (1).
μίπα 99*.
μητέρι, μητέρος 106 (1).
μήτηρ 111, 115 (6).
μήτετα 96.
μητρο- 124 a.
μία, μίς 111.
μιαφόνος 124 b.
μιάνθη 5, 40.
μιγάζομαι App. p. 397.
μιγέωσι 80.
μιγήσεσθαι 65.
μίκτο 40.
μιμάζω App. p. 397.
μιμήσκεται 48.
μίμω 35.
μισγάγκεια 124 d.
μίσχον 48.
μισά, μινάσθε 55 a.
μησθήναι 44.
μησομελέα 82.
μισώμενοι 55 a.
μίγκας 110.
μιρηγενής 124 a.
μίσθος 384 (2).
Μούσα 243 (1).
μύθαι, μυθείας 5.
μύθος 136 (3).
μυχοίτατος 121.

ναιτᾶώ 55 (6), 60.
ναιτάσσα 55, 60.
ναίω 51 (2).
νάσθη 44.
Ναυσικά 95, 106 (4),
124 f, App. F (3).

ναυσικλυτός 106 (4),
124 f.
ναυτίλεται 82.
ναύφιν 106 (4), 156.
νέατος 121.
νείλυδες 125.
νείρης 116 (2).
νείφατος 124 f.
νείας 5.
νεικέω 51 (3).
νέκυσα 102.
νέμει 29 (5).
νέομαι 29 (6).
νεός, &c., 94 (1), 384 (1).
νείσον 29 (3).
νεφατόξω App. p. 397.
νεφεληγερέτα 96.
νήδα 125 (1).
νηλέα } 105 (4).
νηλέα 94 (1).
νίτα 46.
νίπτεσθαι 46.
νίσομαι 35.
νίφω 29 (2).
νομός 115 (1).
νόσφι 109.
νν, ννν 351.
νύκτωρ 114*.
νύμφα 92, App. F (3).
νώι 103.

ξείνος 384 (2).
ξύμβλητην 5.
ξύμβληται 88.
ξύμβλητην 13, 14.

οὐδάστος 121.
οὐδος 130.
ὁδαξ 110.
ὁ 133, ὥδε 249.
ὁδοπόρος 124 f.
ὁδόδει 22 (3).
ὁδώδη 114.
ὁδῶδνυται 23 (3).
ὁδομαί 30.
ὁγνυμαι 17, 67, 392.
ὁῦδα 22 (4), 23 (5), 390.
ὁδάνει 47.
ὁδας 5, 24.
ὁέστι 102.
ὅδινο 51 (4).
ὁκιο 99.
ὁκός 390.
ὁλμαι 11.
Ολυνός 129.
ολοβαρείων 51 (3).
INDEX.

οὐνομάκλυτος 124 e.

οὐσιαστικός 124 e.

οὐσιαστής 125 (2).

οὐσία, ὦντι 97.

οὐσιόσω 

οὐσιόσων 110.

οὐσιόσων 110.

οὐσιόσων 110.

οὐσίας 107 (3), 114.
<table>
<thead>
<tr>
<th>INDEX.</th>
<th>INDEX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>παραβλότες 128 (3).</td>
<td>Περεφόνεια 124 d, 129.</td>
</tr>
<tr>
<td>παραπλήγιας 128 (3).</td>
<td>πεσέωνται 64, 66.</td>
</tr>
<tr>
<td>παραφθαίσης 51 (2), 83.</td>
<td>πέσας 46, 53.</td>
</tr>
<tr>
<td>παρέθη 67.</td>
<td>πέτεται 29 (6).</td>
</tr>
<tr>
<td>παρείπι 396 n.</td>
<td>πέτεταιν (3 Du.) 5.</td>
</tr>
<tr>
<td>παρελάσσεις 63.</td>
<td>Πέτεω 98.</td>
</tr>
<tr>
<td>παρέξ 227.</td>
<td>πείδωμας 29 (3), 72 (4).</td>
</tr>
<tr>
<td>παρέχη 384 (1), 397.</td>
<td>πέφαται 22 (7).</td>
</tr>
<tr>
<td>παρθενική 117.</td>
<td>πεφευγεί 27, 68.</td>
</tr>
<tr>
<td>παροίτεροι 121.</td>
<td>πεφευγός 27, 83.</td>
</tr>
<tr>
<td>πάρος 236.</td>
<td>πεφευνός 22 (5), 28.</td>
</tr>
<tr>
<td>παρφύχικεν 22 (9).</td>
<td>πεφήσεως 65.</td>
</tr>
<tr>
<td>πάσαις 102.</td>
<td>πεφήσεται 65.</td>
</tr>
<tr>
<td>πασάμην 39 (1).</td>
<td>πεφιδέσθαι 36 (2).</td>
</tr>
<tr>
<td>Πασιβέθ 124 f.</td>
<td>πεφιδήσεται 65.</td>
</tr>
<tr>
<td>πασμέλουσα 125 (6).</td>
<td>πέφραδε 36 (4).</td>
</tr>
<tr>
<td>πάσσων 121.</td>
<td>πεφρικώνα 22 (6), 26 (3).</td>
</tr>
<tr>
<td>πάσχω 48.</td>
<td>πεφρέασι 7, 22 (9) α.</td>
</tr>
<tr>
<td>πατέρος, πατρός 106 (1).</td>
<td>πεφυμένους 22 (5), 28.</td>
</tr>
<tr>
<td>πατρο- 124 a.</td>
<td>πεφυζότες 26 (5).</td>
</tr>
<tr>
<td>Πατρόκλες</td>
<td>πέφυκα 22 (9) α, 28.</td>
</tr>
<tr>
<td>Πατροκλῆ</td>
<td>πεφυκάσι 5, 7.</td>
</tr>
<tr>
<td>Πατροκλος 129.</td>
<td>πεφυκή 80, 283.</td>
</tr>
<tr>
<td>παυσώλη 120.</td>
<td>πεφυλαγμένους 28.</td>
</tr>
<tr>
<td>παῦσωμεν</td>
<td>πεφωτέ 26 (1).</td>
</tr>
<tr>
<td>παυσώμεσθα</td>
<td>πυγεσίμαλλος 124 c.</td>
</tr>
<tr>
<td>παράλόδοντα 61.</td>
<td>πιάρρ, πίερα 114.</td>
</tr>
<tr>
<td>πεζός 114.</td>
<td>πίσθα 82.</td>
</tr>
<tr>
<td>πεῖθο 29 (2).</td>
<td>πίδεσθε (πιδέσθε) 87 (4).</td>
</tr>
<tr>
<td>πείκετε 29 (2).</td>
<td>πίλναται 17.</td>
</tr>
<tr>
<td>πεινήμεναι 19.</td>
<td>πιμπλάσι 16.</td>
</tr>
<tr>
<td>πείραρ 107 (2).</td>
<td>πίόμενα 59.</td>
</tr>
<tr>
<td>πειρήβητον 81.</td>
<td>πιπτώ 35.</td>
</tr>
<tr>
<td>Πειρίδος 124.</td>
<td>Πίσυρες 130 (3), App. F (3).</td>
</tr>
<tr>
<td>Πεισίόστατος 124 c.</td>
<td>πίτνα 18.</td>
</tr>
<tr>
<td>πείσομαι 63.</td>
<td>πίτνασι 102.</td>
</tr>
<tr>
<td>πλάς 110.</td>
<td>πιμαύσκω 48.</td>
</tr>
<tr>
<td>Πελασγίκός 117.</td>
<td>πίων 114.</td>
</tr>
<tr>
<td>πελασαστενον 41.</td>
<td>πέλας, πλέες 121, App. F (3).</td>
</tr>
<tr>
<td>πάλι 29 (4), 33.</td>
<td>πλεέων 29 (3), 72 (4).</td>
</tr>
<tr>
<td>πελέκεσσι 102.</td>
<td>πλεύσαν 51 (3).</td>
</tr>
<tr>
<td>πεπαύθολον 125 (8).</td>
<td>πλέων 29 (3), 396.</td>
</tr>
</tbody>
</table>
INDEX.

πλήξιτπος 124 c.
πλησιαστὸς 124 c.
πλήσσω 53.
πλήττο 13, 14.
πνεύει, 29 (3).
πνεύει 51 (3).
ποδανύπτρον 124 f.
ποδηνικής 125 (8).
ποδήμεμος 125 (8), 126.
πόδεσαν 39 (2).
ποδήμεναι 19.
πολέασ 100.
πόλεος 94 (2).
πολέσατ 102.
πόλης, &c., 94 (2).
πόλι 94 (2), 99.
πόλιας } 378.
πόλις 94 (2), 100.
Πολίτης 129.
πολλος 107.
πολυβὸς 129.
πολυφράτος 125 (8).
πολυπάμων App. F (3).
πολὺς 100.
πόρκης 116 (2).
πόρφυρα 61.
πόσε 109.
πόσει 94 (2).
πούλιος 116.
πρέσβια 110.
πρήσχος 53.
πρίατο 13.
πρῖν 236, 297, 310, 354,
App. p. 401.
προβεβουλοκεμέν 48.
πρόεσ 5.
προεί, προείν 18.
πρόμος 121.
προσαρίπηται 80.
προσαυδήτην 19.
πρόσωπο 110.
προσωπατα 107 (2).
προτέρω 110.

πρότειν 5.
πρόφραςα 114* (5).
προφύγοισά 5.
πρωτείλαος 124 c.
πρωτεύς 129.
πρώτιτος
πρώτος 121.
πρήται 81.
προτιπορήθος 128 (1).
πρύσσω 53.
πτωσάκων App. p. 397.
πτώσσω 53.
πυθμήν 114.
πυθόμην 31 (4).
πύκα 110.
πυκμηδής 124 b.
πύλαι 171.
Πυλοιγενὴς 124 f.
πύματος 121.
πυνθανομα 47.
πύς 110.
πυρησφόρος 124 a.
πυρησφής 124 f.
πυρίκανωτος 124 e.
Πυριφλεγέθων 124 e, 125 (3).
πόλεας 378* b.
ποιτάμαι 55 (9).
ράβδος 114.
ράπτειν 46.
ράσσατε 39 (1).
ρέα, ρέια 110, 395.
ρέει 29 (3).
ρέζω 395.
ρέια 95, App. F (4).
ρέε 29 (4).
ρυπουμένα 23 (2).
ρυγχύν 114.
ρυγχύνα 17, 395.
ρυγψωρ 124 c.
ρυτός 395.
ρύγεο 395.
ρύγιον, ρύγιστα 121.
ρύξα 29 (4).
ρύμφα 110.

δύνας 395.
δυστάξω App. p. 397.
δύττω 395.
δύται, δύτο 18.
δύτη 44.
δύναται 55 c.
δύναται 12, 14.
δύναστος 124 c.
δύτω 14, 395.

σάπη 80.
σάδα 110.
σάω 19.
σβέννυμι 17.
σβένσαν 39 (1).
σέ 97.
σέδεν 109.
σείο, σέο, σευ 98, 378*.
σάλα, σέλαι 99.
σέσητε 22 (1), 23.
σέπητα 29 (1).
Σένελος 129.
σίγα 110.
Σκάμανδρος 370.
σκίπτει 46.
σκίδναται 17.
σύνος 55.
σόφα, σόφ 55, 81, 83, 285.
σπάσατο 39 (1).
σπείους, σπη 105 (5),
App. C.
σπένδων 29 (5).
σπέρχουναι 29 (4).
σπέσαν, σπήσασει 105 (5).
σπεύδεαν 29 (3).
σταίρσαν 83.
στέαρ 107 (2).
στείδον 29 (2).
στείχεου 29 (2).
στένει 29 (5).
στεροπηγερέτα 96.
στεναι 11.
στέωμεν 80.
στήρ, στήσει, &c., 80.
στήδεσφι 154.
στήτηρ, &c., 13.
INDEX:

INDEX:

фασιμβρότος 124 с.
фαθυ, φαμέν, &с., 12, 87 (1).
фάμενε, фάο, &с., 12.
фάνεσκε 49.
фανή 81.
фανή 80.
фάνθε 5.
фάσκε 48.
φάτις 114.
Φεία 95.
φείδεο 29 (2).
φείδηλη 120.
Φέρναλος 124, 129.
φέρεσβιος 124 с.
φέρτε 11.
φέρτερος 121.
φεύγω 29 (3).
φη 81.
φήμ 80.
φημί 11, 12, 70, 87 (1).
φήμις 114.
φής 12, 87 (1).
φήσθα, φήσθα 5.
φθαίο 51 (2).
φθάμενος 13.
φθανέν 5.
φθανεί 47.
φθέγγευ 29 (5).
φθέωσα 80.
φθήν 80.
φθησι 81.
φθίεται, φθίεμεσθα 80.
φθής 285 (2).
φθύψι 157.
φθύνο 47.
φθουήρω 124 с.
φθωσίμβρότος 124 с.
φθύτο 83 (1).
φθύω 51 (1).
φραίμεναι 19.
φιλήρετμος 125 (8).
φιλοιθ 83.
φιλοπότλημος 126.
φίλτερος 121.
φοιτήτην 19.

фορήμεναι }
фορήναя 19, 85.
фόρμουξ 117.
фοροίη 83.
φώς 55 (10) footn.
φόρτις 116 (3).
фραδέος 116 (5).
φραζί 106 (3).
φράζοσμαί 63.
φρειάρ 107 (2).
φρήτηρθυν 158.
φρώνες 114.
φύγων 31 (4).
φυγαπότλεμος 126.
φύζα 114.
φυλάκους 107.
φύξηλις 120.
φύρων 39 (3).
φυσίζους 124 с.
φύω 51 (4).

χαλέπτει 46.
χαλίφρων 124 б.
χαμάδις 109.
χαμάι 99.
χαματεύνης 124 f.
χάριν 136 (4).
χάρις 107 (2).
χάσσατο 39 (1).
χέει 29 (3).
χείρας 102.
χειρότερος 121.
χεισταί 63.
χείω 51 (3).
χειρεύτερος 121.
χέρη 121.
χεριδάμας 124 f.
χήμεις 377.
χύρατο 39 (3).
χθές 110.
χροττυσί 124 f.
χρίον 29 (4).
χρόμαδος 114.
χρώς 107 (2).
χύτο 13.
χωρίς 110.
INDEX.

ψευδάγγελος 124 d.
ψευδεσθή 116 (5).
ψεύδονται 29 (3).

ἡδε 108, 110.
ὡδύσατο 39 (1).
ὁθῶ 393.
ὡξυνυτό 17.
ὁξία 67.
ὁσίθη 44.
ὁκα 110.
ὁκύς 114.

ὁλεσίκαρπος 124 c, 125.
ὁλετο 31 (5).
ὁμίων 18.
ὁμάτω 11.
ὁνος 393.
ὠνοσάμην 78.
ὡπα 107 (2).
Ὀμείθνια 125 (8).
ὁφτε 31 (4).
ὁρατος 377.
ὁρμήθη 44.
ὁρσα 39 (3), 40.

ὁρτο 40.
ὁς (Demonstr.) 265.
ὁς 375 (1), 397; (use)
ὡς εἷ 295, 312.
ὡσασκε 49.
ὡς 81.
ὡσι 107 (2).
ὡς τε 235, 285 (3) a.
ὡτός 377.
ὁφελον }
ὁφελλον } 33.

POST-HOMERIC FORMS

(including Hesiodic, Ionic and Attic forms quoted.)

ἂνημι 12.
αἰσθέσθαι 32 (2), 34.
αἶω (Acc.) 107.
ἀμαρτίνοος 126.
ἀνδράποδον 107 (1).
ἀνωγμεν 25 (1).
ἀπέφατο 13.
ἄρα 347.
ἀρήσται (Subj.) 80.
ἀρηνία 26 (3).
βάδος 114.
βεβράτες 26 (4).
βλαστείν 34.

γεγονός 26 (4).
γοῦν 349.

δέδογμεν 25 (1).
δῆδεν, δῆτα 350.
διδασκει 7.
δικείν 34.

ἐαυτὴ 108.
ἐδον (2 Aor.) 7, 15.
ἐθεν (2 Aor.) 7, 15.
εἰ (2 Sing.) 5.
ἐληφα 23 (2).
ἐξαισι 7 (3).
ἐέτα 318.

ἐκεί 109.
ἐογυμεν 25 (1).
ἐπέφυκον 68 (1).
ἐπισχε 88.
ἐρήμισται 23 (3).
ἐρώμα 22 (1).
ἐρωσιν App. F (f).
ἐρωτα (Acc.) 107.
ἐτεύχθην 43.
ἐχθομαι 31 (7).

ἡ (1 Sing.) 12.
ἡς, ἡστε 12.

θείειν 34.

ἰκτο 40.
ἰλαμαι 16.

καίτοι 346.
κανείν 34.
κάλος App. F (h).
κέκοφα 24 (2).
κέκραγα 28, 31 (1).
κεκρύφαται 24 (2).
κεκτημαι 23 (2).
κλύο 31 (4).
κρύφα 110.
κτίνυμι 17.

μέντοι 346.
μηδείς 356.

οἴδαμεν, οἴδασι 24 (1).
ὁμος 337.
ὁσοιοι 107 (1).

πάντοι 114.
πιθ 32 (1).
πίνω 17.
πλέος 384.
πόλεως 94 (2).
σχές 5.

ταινίττερος 126.
τεθηλινία 26 (3).
τεθηκός 26 (4).
Τερψιχόρη 124 c.
τέτοια 22 (8).
τίθεαι 7.
τοινων 346.

υμείω 51 (3).

φερέοικος 124 d.
φερεσσακής 124 f.
φρασί 106 (3).

χρέα 105 (4).

ὁν (οὖν) App. F (f).
ὁς (Prep.) 228.
INDEX II.

OF SUBJECTS.

N.B.—The figures refer to the sections.

Ablative: the Ending -ως 110, 160:
Ablative Genitive 146, 152, 153:
with Prepositions 178, cp. περί 188
(1), παρά 192, ἵπτο 204 (1), (3), ἀνά
209, κατὰ 213 (1), ἐπέρ 219, ἕ 223,
ἀπό 224, πρό 225: -φι(ν) 156: -θεν
159.

Accentuation: the Verb 87:
Compound Verbs 88: Inf. and Part. 89:
Nom. Sing. in -ά 96: Acc. in -υ 97:
Case-forms 111: the Vocative 112:
Primary Nouns 115: Compounds 128:
Prepositions 180: the Reflexive Pronoun 253 (2): ἄνω, ἐνω (Fut.) 64:
-θε 335: ἐπέτη, τί ή τίν 339:
ε-ε 340.

Accusative: Singular 97:
Plural 100: Adverbial 110, 133–6:
in Compounds 124 f.: Internal Object
132 ff.: ‘part affected’ 137, 139
(3): Time and Space 138: with
Adjectives 139: External Object
140: Acc. de quo 140 (3), 237 (2),
245 (2): of the terminus ad quem 140
(4): Double Acc. 141: Whole and
Part 141: with Prepositions 178:
with παρέκκλη 227: with the Infinitive
237, cp. 240: with a Participle
245: ε-, ο-, τε 269, 270: with -θε
335.

Adjective 165: Adverbial uses 134:
predicative 163: Gender 166:
Participle 243: the Article with
Adjectives 260: in -ός 116 (4): in
-ός 116 (5): in -εις, -ος, -οις,
-ιος, -ις, -ικός 117: -αλέος, -άλιμος,
-ενός (εφενός), -διός, -δανος 118:
Comparison of Adjectives 121, 122.

Adverbs 90: Adverbial Suffixes 109,
110, 160: use of Neuter Pronouns
133: Neuter Adjectives 134, 139
(1): other Accusatives 135–139:
-θεν 159: -ως 160: -ως in the Pre-
dicative 162 (5) a: adverbial use of
Prepositions 175, 176: see esp.
ἀριστερά, πέρα, πάρα, μέτα, ἐπί, ὑπο, προτί,
ἀνά, ἐν, πρό, and cp. 227: Relative
Adverbs 267: ε-, φιν, τε 269, 270.

Æetic: Verbs in -μι 12, 19: Opt. in
-σεω 83 (3): Opt. in -στι, -ονυν 19,
83: Nom. Sing. Masc. in -α 96: ἄνω,
ὑπό 114: κεφ 364: ν for F 404:
Fick’s Theory, App. p. 486 ff. πίστιν

Anaclithon 163, 243 (3) δ, 353.

Anaphoric Pronouns 247: διε 249:
κεν 250: αδίστος 251: αδίστος 252:
πο, &c. 253: λ τό 256.

Antecedent to Relative: definite 262:
omitted 267 (2), (3): attracted by
the Rel. 267 (4): attracting the
Rel. 267 (5): τό 269.

Aorist 13–15: Thematic 31–34:
Reduplicated 36: in -α 37: Sigmatic
or Weak 39, 40: in -εν (a) 41: in
-ην 42: in -θην 43: meaning 21,
44, 75–8, op. 298: Aor. Inf. after
πριν and πάρος 236.

Apocope of Prepositions 180*.

Apodosis: Ellipse of 324*, δι in
apodosis 334.

Archaic forms: in Composition 124 b:
Gen. in -οι 149: in -οι 98, 368:
forms in -φι(ν) 154: αἴθρουμαν 337:
false archaism 82, 83, 158 fin.,
216.
INDEX.


Aristophanes (Gramm.) 298, 389.

Article, ὁ ἡ τὸ, 256-264: Articule Infinitive 242 fin.


Cases 90-112: in Compounds 124. f.


Comitative sense of the Dative 144:
of forms in -φι(ν) 155: see Instrumental.

Comparison of Adjectives 121, 122, App. p. 399: Gen. with Comparatives 152.

Concession: Opt. of 299 d, 300 d.


Conditional Particles, κε(ν) and ἄν: in——

Principal Clauses, with the Subj. 275, 276 b, the Opt. 300, Secondary Tenses 324, the Fut. Ind. 326 (1).


Infinitival Clauses 238.

Conjunctive, see Subjunctive.


Correlation 262, 267.


Denominative Nouns 113: Suffixes 117: Verbs 120.

Desiderative Verbs 59.

Diaeresis 367, 382.


Diminutives not Homeric, 117.

Dual 173: Endings 5.

Ellision 376: ep. 398 (F).

Ellipse (real or supposed): after Prepositions 177: of the antecedent to a Relative 267 (2), (3): of the Verb to be after a Relative 271: of a Verb of fearing 278 b: of a Conditional Apodosis 318-321, 324*.

Enclitic Verbs (ἐιμί, ἐκιώ) 87 (1), 88: Pronouns 98, 100, 103: Particles, viz. τὲ 331, 332, -δὲ 335, τὸν 346, ἡ 347, νῦν 351, ὅτι 352, περὶ 353, τὸ 354, κεφ. 363, fin.: order 365.


Final, see End.

Frequentative Verbs 60.


INDEX.


Hyperpaeresis 5 (2 Sing. of Verbs in -εω), 105 (4), 378b.

Defining Art. 261 (1, 3): τό where-
for 262 (3): ὃς as a Demonstr. 265:
οὖνεκα that 268: ὅτι that 269 (2):
Indirect Discourse 270*: Attraction
of Rel. 271 (1): Final Rel. Clauses
282 fin.: κε(ν) in general sentences
283 b: Opt. with κεν of unfulfilled
condition 300 c: of concession 300 d
(a): el and Opt. after a Present
311: ei γάρ, elth 312: Object-
Clauses with el and Opt. 314: τύχη
339: μάν, μήν, μέν 342: μέν οὖν
349: ἢ μή 358 c: neglect of Posi-
tion 370 fin.: Hiatus 382: ἡ of
ἀπρα, ἐπίδω 390.
Illed, characteristics of particular
books (esp. ix. x. xxxii. xxiv):—Pf.
in -κα 22 (8): κρισόω-ισ 107 (2): ἐτι
c. Acc. of extent 199 (4): διὰ νίκτα
215: εύ with persons 220 (1): with
abstract words 220 (2): εἴκ γενεις,
εἴκ θυμοῦ 223: Attributive Art. 260
f, g: defining Art. 261 (3): Art. in
book x 264 n.: Opt. with κεν or ἄν
in First Person 300 n. (a): Opt. in
iterative sense 312: άθ of the Apo-
dosis 334 fin.: νίν 351: οὐδέν 356:
Inf. with ἄν 362 (8): neglect of Posi-
tion 370 n.: Hiatus 382.
Imperative 327, 328: Imperative use
of the Inf. 241: Subj. 274, 275, 278:
Opt. 299 b, 300 n. (β).
Imperfect 9, 71, 73, 74, see Present.
Impersonal Verbs 161, 162 (5): with
an Inf. 233, 234 (2).
Indicative 323-6.
Indirect Discourse, introduced by
ὅ, ὅ τε, ὅτι, ὅς, οὖνεκα 270*': Impf.
in 71 (2): Indirect or Dependent
Question 248, 267 (2) c: Subj. in
with ὃς 306 (2).
Infinitive 84: form 85: accent 89:
uses 231-241: origin and history
242: with the Article 259 fin.: οὖ
360: µή 361: with ἄν 238.
Instrumental in -φ(ν) 104: uses of
-φ(ν) 154-8: Instrumental Dat.
144.
Intensive Verbs 61.
Interrogative Pronouns 108 (2), 248.
Interrogative Clauses 273: Subj. 277,
280: Opt. 302: Particles (ἡ) 338:
Disjunctive question (ἡ, ἢ) 340:
Dependent question 341: expecting
a negative answer 358 c.
Intransitive uses of the Middle Voice
8 (3): Non-Thematic Tenses 21:
the Perfect Active 28: Aorists in
-νη and -θνη 44: Verbs in -αι 58.
with δεια 306 (2): with δέ 308 (1)
d: with el 311.
Locative: Dative 145: -θι 109: -φ(ν)
157: in Compounds 124 e: with
προ 225.
Manner, Adverbs of 109, 110: Dat. of
144: -ωs 160: Adj. in the Predicate
162 (2).
Metathesis 14: of Quantity 55 (1),
98.
Metre 366-405: affecting forms, Dual
in -τν 5, σχεθείν 31 (7), στορίσια,
κρεμίσα 39 (2): affecting syntax,
Gender 119, forms in -φ(ν) 154, μετά
155, τη 199 (1), ἃπο 202, διὰ 216.
299 e, 300 n. (β): οὖ, µή 355-361:
ἄν 363 (2) a.
Neuter: Pronouns 133, 161: Adjecti-
ves 134, 162 (5) a, 166 (3): Neut.
Plur. 99*: of things 166 (2): with a
Singular Verb 172: Article 257 (4),
(5) b, 260 b: Relative 269, 270:
quantity of -α 374.
Nominative: Sing. 96: use in the
Predicate 162, 245: interjectional
Nom. 163.
Number 169-173.
Object: Acc. of (External and In-
ternal) 132-140: Gen. of 147 (1):
'Objective' Compounds 126: Object
Clauses 273 (2): with οὖνεκα 268:
ὅ, ὅτι, ὅ τε 269, 270, 270*: µή 281
(2), 303 (2): Relative 282, 304 (2):
ὁς, ὁσος, ἡνα (Subj.) 285 (2), 286,
(Opt.) 306 (2): ὅποτε 308 (2): el
294, 314.
INDEX.

Obligation, expressed by the Inf. 231, 241: by an abstract Noun 162.

Odyssey, see Iliad.


Oroto Obliqua, see Indirect Discourse.


Parataxis 267 (3) υ, 318–321: op. 277, 278 b, 281 (2), 297.


Particles 329–365.

Passive use of the Middle Voice 8: Aorists 42–4.

Perfect form 22–26: meaning 28.

Person-Endings 2–5: ω, -α (footnot.): -μοι, -συ (Subj.) 82: -ον (Opt.) 83.

Personal (opp. to Impersonal) 234: see Pronouns.


Pluperfect, 68: op. 73, 76, 283 a.


Position 370, op. 397.


Predicative (opp. to Demonstrative) Stems and Roots 90.


Price: Gen. of 153: Dat. (Instr.) 144.

Prohibition 273, 355: μή with the Subj. 278, 281: denial under the form of prohibition 299 ε, 358 b.


Pseudo-archaic, see Archaic.

Purpose, see End.

Reason, see Cause.


Reflexive, έό, &c. 253: έός, ές 254: use as a general Reflexive Pronoun 255.

Similes: use of the Aorist 78 (2): Subj. in Relative Clauses 283 a: with ὅς and ὅς τε 285 (3) a: with ὅς ὅτε, ὅς ὅτε τε 289 (2) a.


Subject: expressed by the Person Ending 2: by a Noun or Pronoun 131 (2): unexpressed (vague) 161: attracted to the Gender of the Predicate 167: Infinitive as Subject 234: Acc. with Inf. 237.


Substantive (opp. to Adjective) 165: the substantival Art. 257.


Swearing, Verbs of, with Fut. Inf. 238: with μη and the Indic. 358 b: with μη and the Inf. 361.


Tenses 9, 10: meaning 28, 62, 66, 70-78.

Thematic Vowel (e, ο) 4: forms 4, 10, 18, 27, 41, 80, 82, 85 (2), 85 (2).


Transitive, see Causative.

Trypho 339.

Tyrannio 32 (2), 80, 87 (1).


## INDEX III.

**CHIEF PASSAGES REFERRED TO.**

<table>
<thead>
<tr>
<th>Iliad.</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18</td>
<td>4</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>81</td>
<td>140</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>119</td>
<td>244</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>148</td>
<td>144</td>
</tr>
<tr>
<td></td>
<td>89</td>
<td>153</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>103</td>
<td>179</td>
<td>332</td>
</tr>
<tr>
<td></td>
<td>106</td>
<td>196</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>111</td>
<td>228</td>
<td>290</td>
</tr>
<tr>
<td></td>
<td>125</td>
<td>229</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>167</td>
<td>234</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>168</td>
<td>250</td>
<td>210, 300</td>
</tr>
<tr>
<td></td>
<td>179</td>
<td>275</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td>184</td>
<td>285</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>203</td>
<td>291</td>
<td>233</td>
</tr>
<tr>
<td></td>
<td>205</td>
<td>302</td>
<td>339</td>
</tr>
<tr>
<td></td>
<td>218</td>
<td>303</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>231</td>
<td>323</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>244</td>
<td>340</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>250</td>
<td>349</td>
<td>341</td>
</tr>
<tr>
<td></td>
<td>257</td>
<td>353</td>
<td>163</td>
</tr>
<tr>
<td></td>
<td>262</td>
<td>356</td>
<td>147</td>
</tr>
<tr>
<td></td>
<td>263</td>
<td>363</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>277</td>
<td>367</td>
<td>378</td>
</tr>
<tr>
<td></td>
<td>288</td>
<td>384</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>294</td>
<td>397</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>319</td>
<td>409</td>
<td>140</td>
</tr>
<tr>
<td></td>
<td>322</td>
<td>413</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>344</td>
<td>488</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>393</td>
<td>590</td>
<td>147</td>
</tr>
<tr>
<td></td>
<td>406</td>
<td>669</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>410</td>
<td>686</td>
<td>151</td>
</tr>
<tr>
<td></td>
<td>412</td>
<td>775</td>
<td>170</td>
</tr>
<tr>
<td></td>
<td>453</td>
<td>811</td>
<td>378</td>
</tr>
<tr>
<td></td>
<td>470</td>
<td>873</td>
<td>167</td>
</tr>
<tr>
<td></td>
<td>484</td>
<td>25</td>
<td>292</td>
</tr>
<tr>
<td></td>
<td>518</td>
<td>28</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>541</td>
<td>49</td>
<td>170</td>
</tr>
</tbody>
</table>
| | 559 | 55 | 261 | (2) |}

### Footnotes:
- p. 402
- p. 170
- p. 255
- p. 164
- p. 173
- p. 282
- p. 243
- p. 78
- p. 299
- p. 269
- p. 147
- p. 170
- p. 316
- p. 289
- p. 136
- p. 76
- p. 234
- p. 308
- p. 378
- p. 332
- p. 299
- p. 362
- p. 151
- p. 225
- p. 328
- p. 182
- p. 307
- p. 192
- p. 390
INDEX.

117 ... 181
126 ... 105 (1), 269 (3)
135 ... 353
140 ... 166 (2)
162 ... 243 (3) b
253 ... 240
258 ... 292 a, 349
265-8 ... 151 e, 271 (1)
271 ... 260 c
273 ... 313, 365
303 ... 299 f, 304
331 ... 269 (3)
349 ... 270
406 ... 163
407 ... 308 c
487 ... 170
533 ... 150
566 ... 186 (1)
682 ... 144
702 ... 140 (3) b
715 ... 136 (3)
750 ... 234 (1)
757 ... 136 (3)
78 ... 72 (2)
88 ... 140 (4)
92 ... 241
117 ... 181
126 ... 105 (1), 269 (3)
150 ... 140 (3) a, 324 b
164 ... 299 c
222 ... 140 (3) a
225 ... 289, 363 (1) b
236 ... 153
284 ... 245 (1), App. p. 401
292 ... 136 (1)
340 ... 275 a
348 ... 325
356 ... 378 g
382 ... 324 * c
396 ... 267 (4)
411 ... 240
459 ... 275 b
477 ... 145 (7) d
500 ... 254
5 ... 362
7 ... 82
8 ... 145 (6)
9 ... 241
87 ... 275 b
197 ... 276 a
239 ... 233, 262
247 ... 216
290 ... 82
305 ... 71 (1)
342 ... 304 (1) a
358 ... 249
363 ... 72 (2) 2
375 ... 294, 324 * b
401 ... 267 (2) a
409 ... 234 (5)
452 ... 262 (2)
8. 24 ... 144
110 ... 326 (3)
111 ... 328
163 ... 226
185 ... 173 (1)
219 ... 77, 240
223 ... 232
229 ... 267 (2) b
230 ... 271 (1)
251 ... 269 (3)
378 ... 245 (2)
470 ... 150
526 ... 390 (p. 367)
535 ... 140 (3) b,
9. 42 ... 235
54 ... 195
73 ... 389
88 ... 389
115 ... 136 (2)
121 ... 275 a
133 ... 261 (3)
141 ... 313
214 ... 151 e
219 ... 149 (2)
225 ... 378 d
230 ... 231
245 ... 303 (2)
275 ... 261 (3)
276 ... 340
304 ... 309 a
320 ... 260 e
342 ... 252 (1), 260 g
389 ... 311
394 ... 367 (2)
399 ... 240
413 ... 78 (1)
444 ... 255 (3)
433 ... 186 (1)
481 ... 295
493 ... 270
501 ... 289, 363 (1) b
503 ... 170
505 ... 268
525 ... 308 (1) d
557 ... 140 (3) a
540 ... 141, 390
559 ... 260 b
580 ... 151 e
592 ... 262 (3)
608 ... 238
647 ... 141
664 ... 72 (2) n. 2
684 ... 238
701 ... 275 b
10. 82 ... 162 (3)
101 ... 281 (2)
142 ... 269 (2)
185 ... 158 (5), 216
188 ... 243 (3) d
216 ... 356
240 ... 186 (1)
247 ... 299 f
259 ... 170
330 ... 358 b
353 ... 149 (3)
361 ... 82
398 ... 255 (2)
408 ... 260 g
416 ... 267 (4)
437 ... 163
453 ... 365 (4)
453 ... 367 (1)
545 ... 341
547 ... 163
557 ... 299 f
6. 50 ... 140 (3) b
70 ... 141, 326 (2)
87 ... 72 (2)
88 ... 140 (4)
92 ... 241
136 (3)
234 (1)
234 (3)
299 c
140 (3) a
289, 363 (1) b
153
245 (1), App. p. 401
136 (1)
275 a
325
378 g
324 * c
267 (4)
240
275 b
145 (7) d
254
362
187, 202 ... 362 fin.
| INDEX. |
|---|---|
| 392 | 292 b |
| 410 | 340 |
| 433 | 275 b |
| 437 | 332 |
| 482 | 178 |
| 535 | 271 |
| 557 | 186 (1) |
| 657 | 151 d |
| 691 | 150 |
| 697 | 166 (2) |
| 705 | 390 (p. 369) |
| 761 | 147 (2) |
| 791 | 299 b |
| 838 | 162 (5) a, 299 f |

12. 28 | 144 |
| 41 | 82 |
| 59 | 326 (4) |
| 213 | 116 (2) |
| 223 | 292 a |
| 302 | 157, 292 b |
| 356 | 82 |
| 374 | 143, 246 |
| 407 | 238 |
| 410 | 240 |

13. 38 | 245 (1) |
| 53 | 261 (2) |
| 68 | 344 c |
| 96 | 240 |
| 107 | 389 |
| 127 | 302 |
| 217 | 145 (7) a |
| 263 | 231 (2), 238 |
| 275 | 140 (3) b |
| 278 | 394 |
| 285 | 302 |
| 308 | 158 (5) |
| 317 | 240 |
| 353 | 245 (2) |
| 465 | 354 |
| 485 | 116 (2), 312 |
| 545 | 245 (1) |
| 622 | 378 d |
| 649 | 281 (1), 298 |
| 667 | 238 |
| 700 | 156, 196 |
| 732 | 78 (2) |
| 775 | 324 c |

14. 26 | 8, 243 (3) d |
| 71, 72 | 269 (3) |
| 75 | 267 (4) |
| 81 | 267 (2) a |

15. 18 | 267 (2) b, 367 (1) |
| 23 | 298 |
| 33 | 136 (1) |
| 41 | 358 b |
| 45 | 299 d |
| 58 | 240 |
| 70 | 307 |
| 87 | 143 (2) |
| 117 | 240 |
| 138 | 255 (3) |
| 162 | 316 |
| 197 | 299 f |
| 209 | 362 |
| 256 | 354 |
| 282 | 144 |
| 349 | 276 a |
| 453 | 390 (p. 364) |
| 468 | 269 (3) |
| 496 | 240 |
| 539 | 390 (p. 367) |
| 571 | 312 |
| 642 | 139 (2) |
| 709 | 332 |
| 716 | 159 |
| 744 | 136 (4) |

16. 17 | 267 (3) a, 340 |
| 31 | 151 e |
| 35 | 260 (2) |
| 39 | 362 |
| 53 | 260 c |
| 83 | 285 (3) a |
| 129 | 275 a |
| 200 | 328 |
| 242 | 326 (3) |
| 243 | 280 |
| 265 | 170 |
| 281 | 156, 169, 238 |
| 343 | 244 (2) |
| 371 | 170, 390 |
| 433 | 269 (3) |
| 509 | 269 (3) |
| 516 | 143 (3) |
| 523 | 390 (p. 364) |
| 531 | 243 (3) d |
| 559 | 312 |
| 628 | 144 |
| 650 | 298 |
| 667 | 141, 225 |
| 688 | 332 |
| 753, 800 | 254 |
| 830 | 238 |
| 835 | 269 (1) |
| 836 | 332 |
| 17. 42 | 332, 340 |
| 54 | 390 (p. 366) |
| 89 | 378 |
| 145 | 262 (3) |
| 155 | App. p. 401 |
| 207 | 270 |
| 242 | 186 (1) |
| 260 | 170 |
| 372 | 149 (1) |
| 406 | 258 |
| 451 | 378 c |
| 587 | 354 |
| 647 | 105 (1) |
| 655 | 270 |
| 658 | 296 |
| 692 | 294 |
| 710 | 338 |

18. 134 | 328 |
<p>| 191 | 180 (2) |
| 192 | 248 |
| 194 | 390 (p. 367) |
| 244 | 202 |
| 245 | 236 |
| 308 | 275 b |
| 309 | 63, 244 (3) |
| 345 | 141 |
| 362 | 238 |
| 385 | 164 |
| 458 | 378 |
| 467 | 282 |
| 500 | 356, 361 |
| 506 | 144 |
| 515 | 166 (2) |
| 522 | 390 (p. 367) |</p>
<table>
<thead>
<tr>
<th>INDEX.</th>
<th>433</th>
</tr>
</thead>
<tbody>
<tr>
<td>574 ... 151 e</td>
<td>252 ... 260 f</td>
</tr>
<tr>
<td>601 ... 140 (3) b, 294</td>
<td>295 ... 158 (1)</td>
</tr>
<tr>
<td>604 ... 169</td>
<td>323 ... 289 (2) a, 376</td>
</tr>
<tr>
<td>19. 22 ... 361</td>
<td>326 ... 304 (1) a</td>
</tr>
<tr>
<td>57 ... 269 (3)</td>
<td>333 ... 271</td>
</tr>
<tr>
<td>73 ... 170</td>
<td>360 ... 143, 151 e</td>
</tr>
<tr>
<td>88 ... 119, 378 g</td>
<td>367 ... 158 (2)</td>
</tr>
<tr>
<td>124 ... 390 (p. 364)</td>
<td>399 ... 390 (p. 368)</td>
</tr>
<tr>
<td>137 ... 378 e</td>
<td>411 ... 269 (2)</td>
</tr>
<tr>
<td>139 ... 378 a</td>
<td>412 ... 261 (3)</td>
</tr>
<tr>
<td>147 ... 324* b</td>
<td>421 ... 261 (2)</td>
</tr>
<tr>
<td>148 ... 340</td>
<td>456 ... 332</td>
</tr>
<tr>
<td>174 ... 255 (3)</td>
<td>458 ... 196</td>
</tr>
<tr>
<td>176 ... 261 (3), 361</td>
<td>457 ... 82</td>
</tr>
<tr>
<td>221 ... 332</td>
<td>487 ... 324* b</td>
</tr>
<tr>
<td>254 ... 224</td>
<td>488 ... 269 (2)</td>
</tr>
<tr>
<td>255 ... 157, 252 (4)</td>
<td>499 ... 171</td>
</tr>
<tr>
<td>261 ... 358 b, 361</td>
<td>562 ... 76</td>
</tr>
<tr>
<td>321 ... 147, 299 f</td>
<td>567 ... 324 c, 378</td>
</tr>
<tr>
<td>322, 331 ... 261 (3)</td>
<td>575 ... 296</td>
</tr>
<tr>
<td>337 ... 267 (2) b, 289 (1)</td>
<td>576 ... 365</td>
</tr>
<tr>
<td>342 ... 255 (3)</td>
<td>596 ... 332</td>
</tr>
<tr>
<td>354 ... 298</td>
<td>22. 27 ... 150</td>
</tr>
<tr>
<td>20. 55 ... 262 (4)</td>
<td>59 ... 261 (2)</td>
</tr>
<tr>
<td>77 ... 365</td>
<td>72 ... 240</td>
</tr>
<tr>
<td>85 ... 238</td>
<td>110 ... 324</td>
</tr>
<tr>
<td>129 ... 316</td>
<td>118, 120 ... 238</td>
</tr>
<tr>
<td>131 ... 378* a</td>
<td>122 ... 76</td>
</tr>
<tr>
<td>139 ... 316</td>
<td>235 ... 238</td>
</tr>
<tr>
<td>166 ... 289 (2) b, 363 (1) b</td>
<td>253 ... 300 d</td>
</tr>
<tr>
<td>178 ... 76</td>
<td>300 ... 332</td>
</tr>
<tr>
<td>181 ... 151 f, 260 g</td>
<td>347 ... 390 (p. 368)</td>
</tr>
<tr>
<td>213 ... 324* b</td>
<td>404 ... 254</td>
</tr>
<tr>
<td>243 ... 285 (3) b</td>
<td>418 ... 275 a, 293</td>
</tr>
<tr>
<td>301 ... 326 (3)</td>
<td>439 ... 71 (2), 270*</td>
</tr>
<tr>
<td>306 ... 78 (1)</td>
<td>450 ... 275 a</td>
</tr>
<tr>
<td>335 ... 326 (1)</td>
<td>459 ... 356</td>
</tr>
<tr>
<td>365 ... 238</td>
<td>505 ... 275 b</td>
</tr>
<tr>
<td>436 ... 294</td>
<td>513 ... 356</td>
</tr>
<tr>
<td>500 ... 271</td>
<td>28. 49 ... 390 (p. 364)</td>
</tr>
<tr>
<td>21. 40 ... 140 (4)</td>
<td>75 ... 261 (3)</td>
</tr>
<tr>
<td>45 ... 144</td>
<td>151 ... 299 d</td>
</tr>
<tr>
<td>81 ... 267 (2) b</td>
<td>247 ... 241</td>
</tr>
<tr>
<td>83 ... 238</td>
<td>319 ... 334 (4)</td>
</tr>
<tr>
<td>103 ... 282</td>
<td>325 ... 260 e</td>
</tr>
<tr>
<td>112 ... 289 (1) a, 363</td>
<td>345 ... 282</td>
</tr>
<tr>
<td>122 ... 141, 194</td>
<td>348 ... 260 g</td>
</tr>
<tr>
<td>150 ... 269 (1)</td>
<td>361 ... 140 (3) a</td>
</tr>
<tr>
<td>236 ... 390 (p. 366)</td>
<td>362 ... 170</td>
</tr>
<tr>
<td>248 ... 332</td>
<td>376 ... 260 g</td>
</tr>
<tr>
<td></td>
<td>379 ... 41, 244 (2)</td>
</tr>
<tr>
<td></td>
<td>392 ... 390 (p. 363)</td>
</tr>
<tr>
<td></td>
<td>413 ... 173 (1)</td>
</tr>
<tr>
<td></td>
<td>474 ... 332</td>
</tr>
<tr>
<td></td>
<td>493 ... 164, 387</td>
</tr>
<tr>
<td></td>
<td>515 ... 195 (1)</td>
</tr>
<tr>
<td></td>
<td>526 ... 324</td>
</tr>
<tr>
<td></td>
<td>529 ... 138</td>
</tr>
<tr>
<td></td>
<td>545 ... 270</td>
</tr>
<tr>
<td></td>
<td>556 ... 144</td>
</tr>
<tr>
<td></td>
<td>592 ... 313</td>
</tr>
<tr>
<td></td>
<td>622 ... 332</td>
</tr>
<tr>
<td></td>
<td>639 ... 195 (1)</td>
</tr>
<tr>
<td></td>
<td>649 ... 153, 271 (1)</td>
</tr>
<tr>
<td></td>
<td>675 ... 326 (3)</td>
</tr>
<tr>
<td></td>
<td>730 ... 332</td>
</tr>
<tr>
<td></td>
<td>735 ... 8 (4)</td>
</tr>
<tr>
<td></td>
<td>773 ... 238</td>
</tr>
<tr>
<td></td>
<td>24. 14 ... 309 e</td>
</tr>
<tr>
<td></td>
<td>28 ... 378 g</td>
</tr>
<tr>
<td></td>
<td>52 ... 332</td>
</tr>
<tr>
<td></td>
<td>53 ... 365</td>
</tr>
<tr>
<td></td>
<td>74 ... 312</td>
</tr>
<tr>
<td></td>
<td>154 ... 326 (3), 391</td>
</tr>
<tr>
<td></td>
<td>227 ... 309 a</td>
</tr>
<tr>
<td></td>
<td>239 ... 116 (5)</td>
</tr>
<tr>
<td></td>
<td>240 ... 269 (2)</td>
</tr>
<tr>
<td></td>
<td>296 ... 316</td>
</tr>
<tr>
<td></td>
<td>320 ... 390 (p. 365)</td>
</tr>
<tr>
<td></td>
<td>400 ... 196</td>
</tr>
<tr>
<td></td>
<td>434 ... 378* a</td>
</tr>
<tr>
<td></td>
<td>491 ... 390 (p. 367)</td>
</tr>
<tr>
<td></td>
<td>550 ... 255 (3)</td>
</tr>
<tr>
<td></td>
<td>560 ... 238</td>
</tr>
<tr>
<td></td>
<td>586 ... 298</td>
</tr>
<tr>
<td></td>
<td>655 ... 275 b</td>
</tr>
<tr>
<td></td>
<td>768 ... 311</td>
</tr>
</tbody>
</table>

**Odyssey.**

1. 9 ... 143
24 ... 149 (2), App.

p. 401
37 ... 365 n.
51 ... 163
71 ... 145 (7) a
110 ... 389
140 ... 151 e
164 ... 122
192 ... 290
204 ... 292 a
226 ... 167, 378
231 ... 324* b
270 ... 326 (4)
273 ... 173
<table>
<thead>
<tr>
<th>INDEX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>396 ... 275 b</td>
</tr>
<tr>
<td>402 ... 255 (3), 299 d</td>
</tr>
<tr>
<td>414 ... 311</td>
</tr>
<tr>
<td>2. 43 ... 282</td>
</tr>
<tr>
<td>45 ... 269 (1)</td>
</tr>
<tr>
<td>46 ... 133</td>
</tr>
<tr>
<td>53 ... 306 (1) a</td>
</tr>
<tr>
<td>60 ... 323, 271 (3)</td>
</tr>
<tr>
<td>76 ... 313</td>
</tr>
<tr>
<td>78 ... 173, 307</td>
</tr>
<tr>
<td>105 ... 309 c</td>
</tr>
<tr>
<td>116 ... 270</td>
</tr>
<tr>
<td>134 ... 261</td>
</tr>
<tr>
<td>171 ... 238</td>
</tr>
<tr>
<td>206 ... 261</td>
</tr>
<tr>
<td>222 ... 275 a</td>
</tr>
<tr>
<td>227 ... 231</td>
</tr>
<tr>
<td>274 ... 316</td>
</tr>
<tr>
<td>311 ... 243 (3) e, 390</td>
</tr>
<tr>
<td>327 ... 365 n, 351</td>
</tr>
<tr>
<td>373 ... 261 (1), 314</td>
</tr>
<tr>
<td>373 ... 238, 361</td>
</tr>
<tr>
<td>404 ... 149 (3)</td>
</tr>
<tr>
<td>416 ... 209</td>
</tr>
<tr>
<td>3. 18 ... 275 a</td>
</tr>
<tr>
<td>103 ... 324*</td>
</tr>
<tr>
<td>125 ... 238</td>
</tr>
<tr>
<td>171 ... 200 (3)</td>
</tr>
<tr>
<td>182 ... 72 (2) n. 1</td>
</tr>
<tr>
<td>211 ... 324*</td>
</tr>
<tr>
<td>231 ... 390 f</td>
</tr>
<tr>
<td>243 ... 136 (3)</td>
</tr>
<tr>
<td>251 ... 149 (1)</td>
</tr>
<tr>
<td>270 ... 259 b</td>
</tr>
<tr>
<td>319 ... 299 f</td>
</tr>
<tr>
<td>321 ... 365 (1)</td>
</tr>
<tr>
<td>327 ... 286</td>
</tr>
<tr>
<td>363 ... 144</td>
</tr>
<tr>
<td>408 ... 151 e</td>
</tr>
<tr>
<td>445 ... 140 (1)</td>
</tr>
<tr>
<td>476 ... 149 (3)</td>
</tr>
<tr>
<td>4. 19 ... 246</td>
</tr>
<tr>
<td>41 ... 210</td>
</tr>
<tr>
<td>80 ... 275 b</td>
</tr>
<tr>
<td>110 ... 341</td>
</tr>
<tr>
<td>163 ... 326 (3)</td>
</tr>
<tr>
<td>180 ... 325</td>
</tr>
<tr>
<td>192 ... 255 (3)</td>
</tr>
<tr>
<td>193 ... 299 b</td>
</tr>
<tr>
<td>206 ... 269 (1)</td>
</tr>
<tr>
<td>211 ... 237 (3)</td>
</tr>
<tr>
<td>222 ... 309 a</td>
</tr>
<tr>
<td>240 ... 276 b</td>
</tr>
<tr>
<td>242 ... 267 (3) c</td>
</tr>
<tr>
<td>244 ... 253</td>
</tr>
<tr>
<td>247 ... 252 (4)</td>
</tr>
<tr>
<td>269 ... 267 (3) c</td>
</tr>
<tr>
<td>300 ... 170</td>
</tr>
<tr>
<td>349 ... 262 (1)</td>
</tr>
<tr>
<td>388 ... 324* b</td>
</tr>
<tr>
<td>389 ... 295, 282</td>
</tr>
<tr>
<td>391 ... 275 b</td>
</tr>
<tr>
<td>406 ... 116 (1)</td>
</tr>
<tr>
<td>478 ... 140 (4)</td>
</tr>
<tr>
<td>546 ... 344</td>
</tr>
<tr>
<td>600 ... 305 d</td>
</tr>
<tr>
<td>643 ... 341</td>
</tr>
<tr>
<td>646 ... 243 (3) d</td>
</tr>
<tr>
<td>649 ... 390 (p. 366)</td>
</tr>
<tr>
<td>672 ... 82</td>
</tr>
<tr>
<td>678 ... 149 (2)</td>
</tr>
<tr>
<td>684 ... 361</td>
</tr>
<tr>
<td>692 ... 170, 275 b</td>
</tr>
<tr>
<td>735 ... 299 b</td>
</tr>
<tr>
<td>746 ... 378* e</td>
</tr>
<tr>
<td>789 ... 302 b</td>
</tr>
<tr>
<td>837 ... 341</td>
</tr>
<tr>
<td>5. 24 ... 326 (4)</td>
</tr>
<tr>
<td>34 ... 389</td>
</tr>
<tr>
<td>68 ... 188 (2)</td>
</tr>
<tr>
<td>73 ... 300 c</td>
</tr>
<tr>
<td>100 ... 299, 390</td>
</tr>
<tr>
<td>130 ... 188 (2)</td>
</tr>
<tr>
<td>187 ... 361</td>
</tr>
<tr>
<td>206 ... 255 (3)</td>
</tr>
<tr>
<td>216 ... 268</td>
</tr>
<tr>
<td>221 ... 292 a</td>
</tr>
<tr>
<td>224 ... 194</td>
</tr>
<tr>
<td>300 ... 358 d</td>
</tr>
<tr>
<td>340 ... 269 (2)</td>
</tr>
<tr>
<td>356 ... 269 (3)</td>
</tr>
<tr>
<td>361 ... 362</td>
</tr>
<tr>
<td>471 ... 293</td>
</tr>
<tr>
<td>484 ... 235</td>
</tr>
<tr>
<td>489 ... 359 b</td>
</tr>
<tr>
<td>6. 126 ... 275 a</td>
</tr>
<tr>
<td>157 ... 243 (3) d</td>
</tr>
<tr>
<td>159 ... 283 b</td>
</tr>
<tr>
<td>165 ... 136 (1)</td>
</tr>
<tr>
<td>180 ... 255 (3)</td>
</tr>
<tr>
<td>200 ... 358 c</td>
</tr>
<tr>
<td>201 ... 282</td>
</tr>
<tr>
<td>221 ... 276 b</td>
</tr>
<tr>
<td>224 ... 141</td>
</tr>
<tr>
<td>259 ... 136 (1), 361</td>
</tr>
<tr>
<td>262 ... 362</td>
</tr>
<tr>
<td>276 ... 162 (3)</td>
</tr>
<tr>
<td>286 ... 272</td>
</tr>
<tr>
<td>7. 52 ... 311</td>
</tr>
<tr>
<td>77 ... 255 (3)</td>
</tr>
<tr>
<td>201 ... 378* d</td>
</tr>
<tr>
<td>211 ... 245 (2)</td>
</tr>
<tr>
<td>224 ... 353</td>
</tr>
<tr>
<td>261 ... 365 n, 207 ... 136 (2)</td>
</tr>
<tr>
<td>300 ... 268</td>
</tr>
<tr>
<td>311 ... 241</td>
</tr>
<tr>
<td>316 ... 299 e</td>
</tr>
<tr>
<td>8. 23 ... 136 (1), 151 e</td>
</tr>
<tr>
<td>35 } 173, App.</td>
</tr>
<tr>
<td>48 } p. 401</td>
</tr>
<tr>
<td>63 ... 71 (1)</td>
</tr>
<tr>
<td>78 ... 269 (3)</td>
</tr>
<tr>
<td>139 ... 311</td>
</tr>
<tr>
<td>174 ... 144</td>
</tr>
<tr>
<td>174 ... 389</td>
</tr>
<tr>
<td>186 ... 252 (2)</td>
</tr>
<tr>
<td>267 ... 184</td>
</tr>
<tr>
<td>332 ... 262</td>
</tr>
<tr>
<td>408 ... 164</td>
</tr>
<tr>
<td>435 ... 72 (2) n. i</td>
</tr>
<tr>
<td>511 ... 362</td>
</tr>
<tr>
<td>526 ... 389</td>
</tr>
<tr>
<td>570 ... 300 d</td>
</tr>
<tr>
<td>9. 19 ... 144</td>
</tr>
<tr>
<td>28 ... 255 (3)</td>
</tr>
<tr>
<td>42 ... 143, 390</td>
</tr>
<tr>
<td>68 ... 144</td>
</tr>
<tr>
<td>102 ... 151 e</td>
</tr>
<tr>
<td>177 ... 209</td>
</tr>
<tr>
<td>209 ... 210</td>
</tr>
<tr>
<td>225 ... 151 e, 240</td>
</tr>
<tr>
<td>239 ... 149 (2)</td>
</tr>
<tr>
<td>257 ... 243 (3) d</td>
</tr>
<tr>
<td>334 ... 262 (2)</td>
</tr>
<tr>
<td>405 ... 358 e</td>
</tr>
<tr>
<td>458 ... 243 (3) d</td>
</tr>
<tr>
<td>475 ... 238</td>
</tr>
<tr>
<td>496 ... 238</td>
</tr>
<tr>
<td>10. 24 ... 298</td>
</tr>
<tr>
<td>64 ... 76</td>
</tr>
<tr>
<td>65 ... 298</td>
</tr>
<tr>
<td>75 ... 133</td>
</tr>
<tr>
<td>113 ... 271 (1)</td>
</tr>
<tr>
<td>INDEX.</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>140 ... 144</td>
</tr>
<tr>
<td>167 ... 271 (1)</td>
</tr>
<tr>
<td>202 ... 348 (2)</td>
</tr>
<tr>
<td>320 ... 196</td>
</tr>
<tr>
<td>434 ... 304 (1) a</td>
</tr>
<tr>
<td>495 ... 240</td>
</tr>
<tr>
<td>507 ... 275 b</td>
</tr>
<tr>
<td>517 ... 271 (1)</td>
</tr>
<tr>
<td>539 ... 282</td>
</tr>
<tr>
<td>25 ... 271 (1)</td>
</tr>
<tr>
<td>61 ... 378* g</td>
</tr>
<tr>
<td>91 ... 166</td>
</tr>
<tr>
<td>161 ... 144</td>
</tr>
<tr>
<td>218 ... 289 (2) b,</td>
</tr>
<tr>
<td>365 n.</td>
</tr>
<tr>
<td>327 ... 153</td>
</tr>
<tr>
<td>328 ... 276 b</td>
</tr>
<tr>
<td>443 ... 241</td>
</tr>
<tr>
<td>452 ... 151 e</td>
</tr>
<tr>
<td>464 ... 341</td>
</tr>
<tr>
<td>519 ... 267 (3) c,</td>
</tr>
<tr>
<td>276 b</td>
</tr>
<tr>
<td>540 ... 270</td>
</tr>
<tr>
<td>608 ... 244</td>
</tr>
<tr>
<td>12. 27 ... 149 (2)</td>
</tr>
<tr>
<td>64 ... 151 e</td>
</tr>
<tr>
<td>75 ... 167</td>
</tr>
<tr>
<td>113 ... 261 (2)</td>
</tr>
<tr>
<td>156 ... 286, 306 (1) a</td>
</tr>
<tr>
<td>198 ... 332</td>
</tr>
<tr>
<td>243 ... 144</td>
</tr>
<tr>
<td>252 ... 260 e</td>
</tr>
<tr>
<td>331 ... 166 (2)</td>
</tr>
<tr>
<td>348 ... 292 a</td>
</tr>
<tr>
<td>369 ... App. p. 399</td>
</tr>
<tr>
<td>375 ... 270</td>
</tr>
<tr>
<td>382 ... 316</td>
</tr>
<tr>
<td>383 ... 275 a</td>
</tr>
<tr>
<td>388 ... 134</td>
</tr>
<tr>
<td>435 ... 158</td>
</tr>
<tr>
<td>428 ... 307</td>
</tr>
<tr>
<td>13. 61 ... 255 (3)</td>
</tr>
<tr>
<td>78 ... App. p. 401</td>
</tr>
<tr>
<td>86 ... 300 c</td>
</tr>
<tr>
<td>101 ... 289 (2) b</td>
</tr>
<tr>
<td>125 ... 389</td>
</tr>
<tr>
<td>129 ... 269 (3)</td>
</tr>
<tr>
<td>143 ... 316</td>
</tr>
<tr>
<td>173 ... 238</td>
</tr>
<tr>
<td>216 ... 358 d</td>
</tr>
<tr>
<td>234 ... 340</td>
</tr>
<tr>
<td>263 ... 262 (3)</td>
</tr>
<tr>
<td>293 ... 82</td>
</tr>
<tr>
<td>297 ... 306 a</td>
</tr>
<tr>
<td>301 ... 348</td>
</tr>
<tr>
<td>369 ... 82, 298</td>
</tr>
<tr>
<td>386 ... 299 d</td>
</tr>
<tr>
<td>437 ... 276 a</td>
</tr>
<tr>
<td>447 ... 159</td>
</tr>
<tr>
<td>520</td>
</tr>
<tr>
<td>354 ... 241</td>
</tr>
<tr>
<td>373 ... 248</td>
</tr>
<tr>
<td>418 ... 275 a</td>
</tr>
<tr>
<td>4:4 ... 198 (3)</td>
</tr>
<tr>
<td>489 ... 243 (3) b</td>
</tr>
<tr>
<td>555 ... 243 (3) d</td>
</tr>
<tr>
<td>18. 26 ... 261 (2)</td>
</tr>
<tr>
<td>114 ... 261 (2)</td>
</tr>
<tr>
<td>141</td>
</tr>
<tr>
<td>263 ... 324</td>
</tr>
<tr>
<td>318 ... 362 fin.</td>
</tr>
<tr>
<td>335 ... 282</td>
</tr>
<tr>
<td>392 ... 269 (1)</td>
</tr>
<tr>
<td>19. 12 ... 82</td>
</tr>
<tr>
<td>150 ... 309 c</td>
</tr>
<tr>
<td>215 ... 378* e</td>
</tr>
<tr>
<td>284 ... 240</td>
</tr>
<tr>
<td>325 ... 338</td>
</tr>
<tr>
<td>332</td>
</tr>
<tr>
<td>367</td>
</tr>
<tr>
<td>372</td>
</tr>
<tr>
<td>393</td>
</tr>
<tr>
<td>INDEX.</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>444 ... 170</td>
</tr>
<tr>
<td>475 ... 236</td>
</tr>
<tr>
<td>511 ... 395 c</td>
</tr>
<tr>
<td>539 ... 390 (p. 363)</td>
</tr>
<tr>
<td>573 ... 262 (2)</td>
</tr>
<tr>
<td>20. 52 ... 242, 259</td>
</tr>
<tr>
<td>83 ... 289 (2) b</td>
</tr>
<tr>
<td>138 ... 308 (1) a d</td>
</tr>
<tr>
<td>224 ... 314</td>
</tr>
<tr>
<td>242 ... 264</td>
</tr>
<tr>
<td>295 ... 283 b</td>
</tr>
<tr>
<td>333 ... 270</td>
</tr>
<tr>
<td>348 ... 170</td>
</tr>
<tr>
<td>383 ... 82, 304 (1)a</td>
</tr>
<tr>
<td>21. 20 ... 136 (1)</td>
</tr>
<tr>
<td>56 ... 390 (p. 364)</td>
</tr>
<tr>
<td>108 ... 149</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

THE END.
SELECT LIST OF STANDARD WORKS.

STANDARD LATIN WORKS . . . Page 1
STANDARD GREEK WORKS . . . " 3
MISCELLANEOUS STANDARD WORKS . . 7
STANDARD THEOLOGICAL WORKS . . 8

1. STANDARD LATIN WORKS.

Avianus. The Fables. Edited, with Prolegomena, Critical Apparatus, Commentary, &c., by Robinson Ellis, M.A., LL.D. 8vo. 8s. 6d.

Catulli Veronensis Liber. Iterum recognovit, Apparatum Criticium Prolegomena Appendices addidit, R. Ellis, A.M. 8vo. 16s.

Catullus, a Commentary on. By Robinson Ellis, M.A. Second Edition. 8vo. 18s.

Cicero. De Oratore Libri Tres. With Introduction and Notes. By A. S. Wilkins, Litt.D. 8vo. 18s. Also, separately,
Book I. 7s. 6d. Book II. 5s. Book III. 6s.

Philippic Orations. With Notes. By J. R. King, M.A. Second Edition. 8vo. 10s. 6d.

Pro Milone. Edited by A. C. Clark, M.A. 8vo. 8s. 6d.


Horace. With a Commentary
By E. C. Wickham, D.D. Two Vols.
Vol. II. The Satires, Epistles, and De Arte Poetica. 8vo. 12s.


Merry. Selected Fragments of Roman Poetry. Edited, with Introduction and Notes, by W. W. Merry, D.D. Crown 8vo. 6s. 6d.

Ovid. P. Ovidii Nasonis Ibis, Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indiceaddidit, R. Ellis, A.M. 8vo. 10s. 6d.
Ovid. P. Ovidii Nasonis Tristium Libri V. Recensuit S. G. Owen, A.M. 8vo. 16s.


Plautus. Rudens. Edited, with Critical and Explanatory Notes, by E. A. Sonnenschein, M.A. 8vo. 8s. 6d.

Quintilian. Institutionis Oratoriae Liber Decimus. A Revised Text, with Introductory Essays, Critical Notes, &c. By W. Peterson, M.A., LL.D. 8vo. 12s. 6d.

Rushforth. Latin Historical Inscriptions, illustrating the History of the Early Empire. By G. McN. Rushforth, M.A. 8vo. 10s. net.

King and Cookson. The Principles of Sound and Inflexion, as illustrated in the Greek and Latin Languages. By J. E. King, M.A., and Christopher Cookson, M.A. 8vo. 18s.

An Introduction to the Comparative Grammar of Greek and Latin. Crown 8vo. 5s. 6d.

Lindsay. The Latin Language. An Historical Account of Latin Sounds, Stems and Flexions. By W. M. Lindsay, M.A. Demy 8vo. 21s.

Nettleship. Lectures and Essays on Subjects connected with Latin Scholarship and Literature. By Henry Nettleship, M.A. Crown 8vo. 7s. 6d.

Second Series, edited by F. J. Haverfield, with Memoir by Mrs Nettleship. Crown 8vo. 7s. 6d.


De Germania. By the same Editor. 8vo. 6s. 6d.

Vita Agricola. By the same Editor. 8vo. 6s. 6d.

Dialogus de Oratoribus. A Revised Text, with Introductory Essays, and Critical and Explanatory Notes. By W. Peterson, M.A., LL.D. 8vo. 10s. 6d.

Virgil. With an Introduction and Notes. By T. L. Papillon, M.A., and A. E. Haigh, M.A. 2 vols. Crown 8vo. Cloth, 6s. each; stiff covers 3½. 6d. each. Also sold in parts, as follows—Bucolics and Georgics, 2s. 6d. Aeneid, in 4 parts, 2s. each.

Nettleship. Ancient Lives of Virgil. 8vo, sewed, 2s.

Contributions to Latin Lexicography. 8vo. 21s.


II. HORACE and the ELEGiac POETS. With a Memoir of the Author by Andrew Lang, M.A., and a Portrait. 8vo. 14s.


<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Edition Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandler</td>
<td>A Practical Introduction to Greek Accentuation, by H.W. Chandler, M.A. Second Edition.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>Grenfell</td>
<td>An Alexandrian Erotic Fragment and other Greek Papyri, chiefly Ptolemaic. Edited by B. P. Grenfell, M.A., and A. S. Hunt, M.A. With Plates, 12s. 6d. net.</td>
<td></td>
</tr>
<tr>
<td>Haigh</td>
<td>The Attic Theatre. A Description of the Stage and Theatre of the Athenians, and of the Dramatic Performances at Athens. By A. E. Haigh, M.A.</td>
<td>8vo. 12s. 6d.</td>
</tr>
<tr>
<td>Aeschines and Isocrates</td>
<td>Scholia Graeca in. Edidit G. Dindorfius.</td>
<td>8vo. 4s.</td>
</tr>
</tbody>
</table>
Aristophanes. A Complete Concordance to the Comedies and Fragments. By H. Dunbar, M.D. 4to. Il. 1s.

— Comoediae et Fragmenta, ex recensione Guil. Dindorfii. Tomi II. Svo. 11s.

— Annotationes Guil. Dindorfii. Partes II. Svo. 11s.


Aristotle. Ex recensione Im. Bekkeri. Accedunt Indices Sylburgiani. Tomi XI. Svo. 2l. 10s.

The volumes (except Vols. I and IX) may be had separately, price 5s. 6d. each.

— Ethica Nicomachea, recognovit brevique Adnotatione critica instruxit I. Bywater. Svo. 6s. Also in crown 8vo, paper cover, 3s. 6d.

— Contributions to the Textual Criticism of the Nicomachean Ethics. By I. Bywater. 2s. 6d.


— Selecta ex Organo Aristotelico Capitula. In usum Scholarum Academiarum. Crown Svo, stiff covers. 3s. 6d.

— De Arte Poetica Liber. Recognovit Brevique Adnotatione Critica Instruxit I. Bywater, Litterarum Graecarum Professor Regius. Post 8vo, stiff covers, 1s. 6d.

Aristotle. The Politics, with Introductions, Notes, &c., by W. L. Newman, M.A. Vols. I and II. Medium 8vo. 28s. Vols. III and IV. [In the Press.]

— The Politics, translated into English, with Introduction, Marginal Analysis, Notes, and Indices, by B. Jowett, M.A. Medium 8vo. 2 vols. 21s.

— The English Manuscripts of the Nicomachean Ethics, described in relation to Bekker’s Manuscripts and other Sources. By J. A. Stewart, M.A. (Aneudota Oxon.) Small 4to. 3s. 6d.


Demosthenes, Ex recensione G. Dindorfii. Tomi IX. Svo. 2l. 6s. Separately—Text, 1s. 1s. Annotations, 15s. Scholia, 10s.


<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>— Scholia Graeca, ex Codicibus aucta et emendata a Guil. Dindorffio. Tomi IV. 8vo. 11. 16s.</td>
<td>— Books XIII—XXIV. By D. B. Monro, M.A. [In the Press.]</td>
</tr>
<tr>
<td>Herodotus. Books V and VI, Terpsichore and Erato. Edited, with Notes and Appendices, by Evelyn Abbott, M.A., LL.D. 8vo, with two Maps, 10s. 6d.</td>
<td>Also in various leather bindings.</td>
</tr>
<tr>
<td>Homer. A Complete Concordance to the Odyssey and Hymns of Homer; to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey, and Hymns. By Henry Dunbar, M.D. 4to. 1l. 1s.</td>
<td>Oratores Attici, ex recensione Bekkeri:</td>
</tr>
<tr>
<td>— Ilias, ex rec. Guil. Dindorffii. 8vo. 5s. 6d.</td>
<td>— Index Andocideus, Lycurgeus, Dinarcheus, confectus a Ludovico Leaming Forman, Ph.D. 8vo. 7s. 6d.</td>
</tr>
<tr>
<td>— Scholia Graeca in Iliadem. Edited by W. Dindorf, after a new collation of the Venetian mss. by D. B. Monro, M.A. 4 vols. 8vo. 2l. 10s.</td>
<td>Paroemiographi Graeci, quorum pars nunc primum ex Cod. mss. vulgatur. Edidit T. Gaisford, S.T.P. 1836. 8vo. 5s. 6d.</td>
</tr>
<tr>
<td>— Scholia Graeca in Iliadem Tourneliana. Recensuit Ernestus Maass. 2 vols. 8vo. 1l. 16s.</td>
<td>Plato. Apology, with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 8vo. 8s. 6d.</td>
</tr>
<tr>
<td>— Odyssea, ex rec. G. Dindorffii. 8vo. 5s. 6d.</td>
<td>— Philebus, with a revised Text and English Notes, by Edward Poste, M.A. 8vo. 7s. 6d.</td>
</tr>
<tr>
<td>London: Henry Frowde, Amen Corner, E.C.</td>
<td>— Sophistes and Politicus, with a revised Text and English Notes, by L. Campbell, M.A. 8vo. 10s. 6d.</td>
</tr>
</tbody>
</table>
Plato. Theaetetus, with a revised Text and English Notes, by L. Campbell, M.A. Second Edition. 8vo. 10s. 6d.

— The Dialogues, translated into English, with Analyses and Introductions, by B. Jowett, M.A. Third Edition. 5 vols. medium 8vo. Cloth, 4l. 4s.; half-morocco, 5l.


  I. The Apology, 2s. 6d.
  II. Crito, 2s. III. Meno, 2s. 6d.


Plotinus. Edidit F. Creuzer. Tomi III. 4to. 1l. 8s.


Plutarchi Moralia, id est, Opera, exceptis Vitis, reliqua, Edidit Daniel Wyttgenbach. Accedit Index Graecitatis. Tomi VIII. Partes XV. 1795-1830. 8vo, cloth, 3l. 10s.

Sophocles. The Plays and Fragments. With English Notes and Introductions, by Lewis Campbell, M.A. 2 vols. 8vo, 16s. each.


— Tragoediae et Fragmenta cum Annotationibus Guil. Dindorffii. Tomi II. 8vo. 10s.
  The Text, Vol. I. 5s. 6d.
  The Notes, Vol. II. 4s. 6d.


Theodoreti Graecarum Affectationum Curatio. Ad Codices mss. recensuit T. Gaisford, S.T.P. 8vo. 7s. 6d.

Thucydides. Translated into English, with Introduction, Marginal Analysis, Notes, and Indices. By B. Jowett, M.A. [Reprinting.]

Xenophon. Ex recensione et cum annotationibus L. Dindorffii. Historia Graeca. Second Edition. 8vo. 10s. 6d.
  Expeditio Cyri. Second Edition. 8vo. 10s. 6d.
  Institutio Cyri. 8vo. 10s. 6d.
  Memorabilia Socratidis. 8vo. 7s. 6d.
  Opuscula Politica Equestria et Venatica cum Arriani Libello de Venatione. 8vo. 10s. 6d.
3. MISCELLANEOUS

Arbuthnot. The Life and Works of John Arbuthnot. By George A. Aitken. 8vo, cloth extra, with Portrait, 16s.

Bacon. The Essays. Edited with Introduction and Illustrative Notes, by S. H. Reynolds, M.A. 8vo, half-bound, 12s. 6d.


Finlay. A History of Greece from its Conquest by the Romans to the present time, b.c. 146 to A.D. 1864. By George Finlay, LL.D. A new Edition, revised throughout, and in part re-written, with considerable additions, by the Author, and edited by H. F. Tozer, M.A. 7 vols. 8vo. 3l. 10s.

Gaii Institutionum Juris Civilis Commentarii Quattuor; or, Elements of Roman Law by Gaius. With a Translation and Commentary by Edward Poste, M.A. Third Edition. 8vo. 18s.


Hooker, Sir J. D., and B. D. Jackson. Index Kevensis. 2 vols. 4to. 1ol. 10s. net.


STANDARD WORKS.


Pattison. Essays by the late Mark Pattison, sometime Rector of Lincoln College. Collected and Arranged by Henry Nettleship, M.A. 2 vols. 8vo. 24s.

Ralegh. Sir Walter Ralegh. A Biography. By W. Stebbing, M.A. 8vo. 10s. 6d.


Selden. The Table Talk of John Selden. Edited, with an Introduction and Notes, by Samuel Harvey Reynolds, M.A. 8vo, half-roan, 8s. 6d.


Strachey. Hastings and The Rohilla War. By Sir John Strachey, G.C.S.I. 8vo, cloth, 10s. 6d.

Thomson. Notes on Recent Researches in Electricity and Magnetism. By J. J. Thomson, M.A., F.R.S. 8vo. 18s. 6d.
4. STANDARD THEOLOGICAL WORKS.


Butler. The Works of Bishop Butler. Edited by the Right Hon. W. E. Gladstone. 2 vols. Medium 8vo. 1l. 8s.

** Also in Crown 8vo, 2 vols, 10s. 6d.


The Book of Enoch. Translated from Dillmann's Ethiopic Text (emended and revised), and Edited by R. H. Charles, M.A. 8vo. 16s.


Ecclesiasticalus (xxxix. 15—xlix. 11). The Original Hebrew, with Early Versions and English Translations, &c. Edited by A. Cowley, M.A., and Ad. Neubauer, M.A. 4to. 10s. 6d. net.


Studia Biblica et Ecclesiastica. Essays in Biblical and Patristic Criticism, and kindred subjects. By Members of the University of Oxford. 8vo.

Vol. I. 10s. 6d.

Vol. II. 12s. 6d.

Vol. III. 16s.

Vol. IV. 12s. 6d.


Oxford
AT THE CLARENDON PRESS
LONDON: HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.