THE LIBRARY OF THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL

PRESENTED BY

Robert Bratcher
This book is due at the WALTER R. DAVIS LIBRARY on the last date stamped under "Date Due." If not on hold it may be renewed by bringing it to the library.

<table>
<thead>
<tr>
<th>DATE DUE</th>
<th>RET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUG 12 2001</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE DUE</th>
<th>RET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>JUL 05 01</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DATE DUE</th>
<th>RET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUG 1 02 2011</td>
<td></td>
</tr>
</tbody>
</table>
Critical Opinions of this Work.

JOHN BULL.

'While the Author (the well-known Harrow Master) justly apologises for the production of a new Greek Grammar, he fully justifies doing so, not so much because his colleagues pressed him, as from the scholarlike and, above all, from the intelligible manner in which he simplified his Greek Grammar Rules into this Brief Greek Syntax, which bids fair to become a standard work.'

EDUCATIONAL TIMES.

'Mr. Farrar's Greek Syntax differs in its method from all, or nearly all, preceding Greek Grammars; partly in its freer, larger, and more unhackneyed treatment of the subject, and partly in its constant reference to the general principles of comparative philology, and in its endeavour, wherever practicable, to illustrate the idioms of Greek, by the similar idioms or peculiarities of other languages, especially English. . . . The whole of this Syntax is very well done. Mr. Farrar seems to have a happy way of explaining an intricate subject; and we are sure that any fairly-instructed youth will find no difficulty in going through this volume without any aid from a teacher. The Author has made his Greek Syntax indeed a really readable work—something far beyond a compendium of dry rules. He gives many apt quotations from some of our best old English poets; and illustrates, often very happily, not a few peculiar constructions in Greek by reference to similar pages in other languages. . . . In freshness and interest, in copiousness of illustration, and in its freedom from all grammatical mysticism and pedantry, Mr. Farrar's volume surpasses all the Greek Grammars we have seen.'
MUSEUM.

Mr. Farrar has produced a book in every way admirable, and calculated in no common degree to facilitate the study of Greek, and to make that study profitable for the educing the powers of the pupil. Mr. Farrar has shewn by his previous works that he was thoroughly acquainted with the subject of comparative philology, and had taken a high place as an original thinker and discoverer in that department. He has applied his knowledge in this little work to the elucidation of Greek Syntax. Perhaps the most striking feature in the book is that Mr. Farrar grapples, in a fresh, independent way, with every question of Greek Syntax that comes up. He knows when he knows a thing with certainty, and he states what he knows in remarkably clear and unmistakable language. He is equally decided in knowing when a point is justly a matter of doubt, and he is also equally distinct in stating where exactly the doubt arises, and how it arises. This is a feature of the utmost importance in a school-book. Most of the treatises on Greek Syntax often leave the young student at a loss as to what the meaning of the writer really is, and he is apt to go away from the perusal of these treatises with vague, imperfect ideas. This one feature of Mr. Farrar's work will recommend it strongly to teachers. But there are many others which will make it exceedingly acceptable. Mr. Farrar carries his comparative philology into all portions of the work, and gives his explanation of the formation of the tenses, of the derivations of particles, of the meaning of the various terms used in grammars, and their history, and many other things only to be got by much reading and research. He has also employed, to a large extent, analogous examples from a variety of languages, and he calls to his use, not merely classical Greek, but the Greek of the New Testament and Modern Greek. In one word, he has made the study of Greek Syntax an interesting study for boys, and he has done this at the same time that he has amply satisfied all the demands of the present stage of scholarship and of comparative philology.
GREEK SYNTAX.
'Inter virtutes grammaticas habebitur aliqua lecire.'

QUINCT.

'Non obstant his disciplinae per illas euntibus sed circa illas haerentibus.  

Id.
A BRIEF
GREEK SYNTAX
AND
HINTS ON GREEK ACCIDENTE:

WITH SOME REFERENCE TO
COMPARATIVE PHILOLOGY, AND WITH ILLUSTRATIONS FROM
VARIOUS MODERN LANGUAGES.

BY THE
REV. FREDERIC W. FARRAR, M.A., F.R.S.

Honorary Chaplain to the Queen; late Fellow of Trinity College, Cambridge;
Honorary Fellow of King's College, London; one of the Masters at Harrow School;
Author of 'The Origin of Language,' 'Chapters on Language,'
'Families of Speech,' &c.

EIGHTH EDITION.

LONDON:
LONGMANS, GREEN, AND CO.
1876.
TO THE

REV. H. MONTAGU BUTLER, D.D.

AND TO MY FRIENDS AND COLLEAGUES

THE ASSISTANT MASTERS OF HARROW SCHOOL

I DEDICATE

WITH FEELINGS OF CORDIAL ESTEEM

WHATEVER MAY BE FOUND WORTHY OF APPROBATION

IN THIS ATTEMPT TO RENDER THE STUDY OF GREEK GRAMMAR

BROADER, MORE INTERESTING, AND MORE FRUITFUL.
I have taken the opportunity offered me by the demand for a third edition to revise this Syntax carefully, to add a considerable number of illustrations, and to introduce some fresh matter which struck me as likely to be curious, interesting, or important. I have also corrected a few trifling blemishes which have been pointed out by the kindness of friends or reviewers. For the convenience of all who possess the previous edition, I have left the structure of the book and the numbering of the sections undisturbed.

I trust that these improvements may secure for this Syntax a continuance of the approval with which it has been generally received. I have tried, even more than in the previous editions, to illustrate many of the more remarkable idioms of English Syntax by comparing them with similar idioms in the classical and other languages.

April 1870.
The publication of a new Greek Grammar when there are already so many in existence, is an act which requires justification; and as it is also an act of some temerity, I will briefly state the causes that induced me to undertake the task.

I observed from the comparison of a large number of 'Grammar and Scholarship papers' that the same questions, or questions involving the same points of scholarship, recurred with a remarkable frequency. As there is a Grammar Examination every year at Harrow, I wished to draw up for my own pupils a manual which should, in as clear a manner as possible, give them some insight into these special points. With the encouragement, and by the wish, of some competent judges among the Harrow masters, I published in a small compass my card of 'Greek Grammar Rules,' in which I had attempted to fulfil this object; and in drawing up these rules it appeared to me that many most valuable points relating to them and to the general structure of the Greek Language, had not hitherto found their way into any ordinary schoolbook. I therefore thought that I could render a service to the cause of Classical Philology, by amplifying my 'Greek Grammar Rules' into a larger and fuller Syntax; and the great favour with which the 'Rules' were received, the
number of schools that adopted them, and the many eminent scholars and teachers who wrote to me to express their approbation of them, confirmed me in this belief.

I aimed above all things at making every point intelligible by furnishing for every usage (as far as was possible) a satisfactory reason; and by thus trying to eliminate all mere grammatical mysticism, I hoped that I should also render grammar interesting to every boy who has any aptitude for such studies, and is sufficiently advanced to understand them. On the latter point I venture to lay some stress. I have published elsewhere my reasons for believing that we commence too soon the study of formal grammar, and that this study, which is in itself a valuable and noble one, should be reserved to a later age and for more matured capacities than is at present thought necessary. I should never think of putting this Grammar into the hands of boys who have no aptitude for linguistic studies, or of any boys below the fifth or sixth forms of our public schools; and I have purposely avoided stating rules or reasons under a form in which they could be learned by rote. Taught in a parrot-like manner to crude minds, I believe that grammar becomes bewildering and pernicious; taught at a later age and in a more rational method, I believe that it will be found to furnish a most valuable insight into the logical and metaphysical laws which regulate the expression of human thought, and that it will always maintain its ground as an important branch of knowledge, and a valuable means of intellectual training.

All grammars must necessarily traverse a good deal of common ground, but the careful perusal of a very few of the following pages will prove, I trust, that this Syntax differs in its method from all, or nearly all, that have preceded it; partly in the more free and informal manner of treatment, partly in its perpetual reference to the general principles of Comparative Philology, and partly in its constant endeavour to leave no single idiom of Greek unillustrated by the similar idioms or peculiarities of other ancient languages, of modern languages, and of English. A good illustration often throws over an idiom a flood of light unattainable by the most
lengthy explanation; and I feel great hopes that a student who has gone carefully through the following pages, will, —in addition to what he will have learnt about ancient Greek,—have acquired some insight into the principles of his own, and of other languages. Further than this, I shall have failed in my endeavour if he do not also gain some interest in observing the laws and great cyclical tendencies of Language in general. The historical development of one language bears a close analogy to the historical development of a large majority of the rest; and this is the reason why I have called such repeated attention to Modern Greek, and to the traces in Hellenistic Greek of those tendencies which in Modern Greek are still further developed, and carried to their legitimate result.

I am not so sanguine as to hope that I have escaped errors. He would be a bold man, who, even after years of study should suppose that he had eliminated all the chances of error in treating of a language which is so delicate, so exquisite, and so perfect a medium for the expression of thought, as the Greek language is felt to be by all who have studied it. For myself, I may candidly confess that I have entered on the task with the utmost diffidence. Some critics may doubtless regard as erroneous, views which I may have deliberately adopted, and which I believe that I could adequately defend; but independently of these I may doubtless have fallen into positive mistakes,

'quas ant incuria fudit,
Ant humana parum cavit natura.'

For the correction of any such errors I shall be grateful, and I trust that they will neither be sufficiently numerous nor sufficiently important to outweigh some other advantages. My plan is necessarily, to a certain degree, tentative: if it meet with any favour, the knowledge and the experience of others may enable me in the future to introduce, from time to time, considerable further improvements. I have given to it the best thought and care at my command. With more leisure I could doubtless have rendered it far more perfect; but I
hoped that the result might still be found commendable, how-
ever much I may have fallen short of even my own standard of
ideal perfection. The inability to reach the excellence which
would have been attainable under more favourable eireum-
stances is no excuse for declining to attempt anything at all.

It is unnecessary to give a list of the large number of
grammars, monographs, and works of scholarship which I
have felt it a duty to consult in the composition of these pages.
I believe that I have not neglected any Greek grammar of
great importance; and special obligations will be found acknowled-
ged in their proper place. I have of course constantly
referred to the chief works on Comparative Grammar both
English and German, and to that immense repertory of Greek
scholarship, the Greek Grammar of Mr. Jelf. I have found
much that was most useful in Bernhardy, in Burnouf, in
Winer, in Madvig, in the Student's Greek Grammar of Dr.
Curtius edited by Dr. Smith, in Mr. Miller's Greek Syntax,
and in 'Die wichtigsten Regeln der Griechischen Syntax' by
Dr. Klein. There are however three authors to whom I am
under more peculiar and extensive obligations, viz., Mr. F.
Whalley Harper, Dr. Clyde, and Dr. Donaldson. Mr. Harper's
book on 'The Power of the Greek Tenses' has rendered me
most material assistance in treating that part of the subject.
The well-known works of Dr. Donaldson have been constantly
in my hands, even when I venture to dissent from the con-
clusions of that admirable scholar. The Greek Syntax of
Dr. Clyde, which is much less known in England than it
ought to be, is a most suggestive and valuable book, to which
I have been under constant obligations. I have often been
surprised by finding that it was unknown to English teachers
to whom I have mentioned it. If its arrangement had been
a little more convenient, and if it had seemed to be well-
adapted for school usage in our higher forms, I should not
have undertaken my present task. I am indebted to Dr.
Clyde's work for many hints and many illustrations, all or
most of which I believe that I have acknowledged in their
proper places. If in any instance (and especially in the treat-
ment of the Moods) I should have omitted to do so, I must
content myself now with this more general reference to his Syntax, and to the other admirable books which I have just mentioned. I have gained more suggestions from the study of them than it was always possible specifically to acknowledge.*

One pleasant task remains. I have to offer my warmest thanks to the Rev. Dr. Collis, the distinguished Head Master of Bromsgrove School, and to my friend and colleague E. M. Young, Esq., Fellow of Trinity College, Cambridge, for their kindness in helping me to get through the task of correcting the proof sheets. Mr. Young was good enough to correct for me the sheets of the earlier part of the book; Dr. Collis, though I am personally unknown to him, yet with a kindness for which I hardly know how to express sufficient gratitude, not only helped me to revise and correct the proofs of the entire book, but constantly enriched them with many acute and interesting suggestions, the result of his own ripe learning and judgment. Should this Syntax succeed in rendering the study of Greek Grammar more fruitful and more interesting, some of its success will be due to the kind offices of that well-known scholar.

F. W. Farrar.

Harrow:
March, 1867.

* I may observe that the same fact or rule is in some instances intentionally repeated.
CONTENTS.

INTRODUCTORY.

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE GREEK LANGUAGE</td>
<td>1</td>
</tr>
</tbody>
</table>

HINTS ON THE ACCIDENCE.

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE ALPHABET</td>
<td>3</td>
</tr>
</tbody>
</table>

| LETTERS AS NUMERALS | 12 |

| PRONUNCIATION | 13 |

| CLASSIFICATION OF LETTERS | 14 |

| VOCALS | 16 |
| 16–19. Echthepis, synæresis, erasis, &c. |

| DIALECTS | 18 |
XIV

CONTENTS.

Parts of Speech ............................................. 20
  21. All roots nominal or pronominal.  22. The eight parts of speech.
Nouns .......................................................... 21
  23. The declensions.
Cases ........................................................... ib.
Numbers .......................................................... 23
Genders .......................................................... 25
Declensions ...................................................... 28
Adjectives ....................................................... 29
Pronouns .......................................................... 81
Numerals .......................................................... 35
  62. Cardinals.  63. Ordinals.  64. Other numerals.
Adverbs .......................................................... 36
Verbs ............................................................ 37
Compound Words .................................................. 50
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SYNTAX.</strong></td>
<td></td>
</tr>
<tr>
<td>1-3. Sentences and clauses</td>
<td>54</td>
</tr>
<tr>
<td><strong>The Article</strong></td>
<td>55</td>
</tr>
<tr>
<td>4. Originally a demonstrative pronoun.</td>
<td></td>
</tr>
<tr>
<td>5, 6. Subsequent traces of this.</td>
<td></td>
</tr>
<tr>
<td>7. It also served as a relative.</td>
<td></td>
</tr>
<tr>
<td>8. Its original form.</td>
<td></td>
</tr>
<tr>
<td>9. Development of the article in other languages.</td>
<td></td>
</tr>
<tr>
<td>10, 11. It both specifies and generalises.</td>
<td></td>
</tr>
<tr>
<td>12. Its use with proper names.</td>
<td></td>
</tr>
<tr>
<td>13. Anarthrous words.</td>
<td></td>
</tr>
<tr>
<td>14. Distinguishes the subject from the predicate.</td>
<td></td>
</tr>
<tr>
<td>15. Used instead of the possessive.</td>
<td></td>
</tr>
<tr>
<td>20. The tertiary predicate.</td>
<td></td>
</tr>
<tr>
<td>22. Main usages of the article.</td>
<td></td>
</tr>
<tr>
<td>23. With the infinitive.</td>
<td></td>
</tr>
<tr>
<td>24. Various phrases.</td>
<td></td>
</tr>
<tr>
<td><strong>Concord</strong></td>
<td>61</td>
</tr>
<tr>
<td>25-27. Apparent violations of the concords.</td>
<td></td>
</tr>
<tr>
<td>28. Duals agreeing with plurals.</td>
<td></td>
</tr>
<tr>
<td>29. The Schema Pindariacum.</td>
<td></td>
</tr>
<tr>
<td>30. Whole and part figure.</td>
<td></td>
</tr>
<tr>
<td>31, 32. Plural of excellence.</td>
<td></td>
</tr>
<tr>
<td>33. Use of ἡγε, &amp;c.</td>
<td></td>
</tr>
<tr>
<td><strong>Cases</strong></td>
<td>67</td>
</tr>
<tr>
<td>34. The case-endings were once separate words.</td>
<td></td>
</tr>
<tr>
<td>35. Varying points of view from which the relations of objects may be observed.</td>
<td></td>
</tr>
<tr>
<td>37. Comparison of cases in Greek, Latin, and Sanskrit.</td>
<td></td>
</tr>
<tr>
<td><strong>The Nominative</strong></td>
<td>68</td>
</tr>
<tr>
<td>38. The ‘nominative absolute.’</td>
<td></td>
</tr>
<tr>
<td>39. Copulative verbs are followed by a nominative.</td>
<td></td>
</tr>
<tr>
<td><strong>The Vocative</strong></td>
<td>69</td>
</tr>
<tr>
<td>40. The slightest of all the cases.</td>
<td></td>
</tr>
<tr>
<td>41. The nominative often substituted for it.</td>
<td></td>
</tr>
<tr>
<td>42. Its origin.</td>
<td></td>
</tr>
<tr>
<td><strong>The Genitive</strong></td>
<td>70</td>
</tr>
<tr>
<td>43. The name due to a mistake.</td>
<td></td>
</tr>
<tr>
<td>44. Its three main uses.</td>
<td></td>
</tr>
<tr>
<td>45. Genitives of ablation (causal, material, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>46. Genitives of partition.</td>
<td></td>
</tr>
<tr>
<td>47. Genitives of relation.</td>
<td></td>
</tr>
<tr>
<td>48. Genitives of the subject and of the object.</td>
<td></td>
</tr>
<tr>
<td>49. Double genitive.</td>
<td></td>
</tr>
<tr>
<td>50. Genitive absolute.</td>
<td></td>
</tr>
<tr>
<td>51. Compared with the ablative absolute.</td>
<td></td>
</tr>
<tr>
<td>52. Absolute cases in other languages.</td>
<td></td>
</tr>
<tr>
<td><strong>The Dative</strong></td>
<td>77</td>
</tr>
<tr>
<td>53. The dative expresses juxtaposition.</td>
<td></td>
</tr>
<tr>
<td>54. Hence it is used to express accidents, instruments, &amp;c. Datives of place, time, manner, general reference, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>55. The ethic dative in Greek and various other languages.</td>
<td></td>
</tr>
</tbody>
</table>
The Accusative

56. The accusative implies motion towards and extension over.
57. Accusatives of space, time, the cognate notion, &c. 58. Double accusative. 59. Whole and part figure. 60. Accusative after passive verbs. 61. Accusative in apposition to the sentence. 62. Omission of the governing verb. 63. Antiposis. 64. ‘Accusativos de quo.’ 65. The accusative used absolutely.

Contrasted Meanings of the Cases

66. Fundamental conceptions of the cases. 67. Their absolute use. 68. Contrasted instances.

Adjectives

69. Illustrations of the chief idioms in the use of adjectives.

Comparatives

70. Illustrations of the chief idioms in the use of comparatives.

Superlatives

71. Qualitative superlative. 72. Inclusive use of superlatives. 73. Phrases used to strengthen superlatives.

Prepositions

74. The prepositions were originally local adverbs. 75. Their meanings are modified by the cases with which they are used. 76. Due to the analysing tendency of language. 77. Spurious prepositions. 78. The name ‘preposition.’ 79. The eighteen prepositions. 80. Variation in the use of prepositions. 81. Manner in which they alter the meanings of verbs.

Prepositions which govern the Genitive

82. i. ἀντί. ii. πρό. iii. ἐκ, ἐξ. iv. ἀπό, ἐνθ, μεταξό, &c. 83. i. ἐν. ii. σύν.

Prepositions with the Dative

84. i. εἰς. ii. ἐς.

Prepositions with the Accusative

85. i. ἐνά. ii. κατά. iii. ὑπέρ.

Prepositions with the Dative and Accusative

86. i. ἀνά. Contrast of ἀνά and κατά.

Prepositions which govern Three Cases

87. Passage of Philo-Judæus.

Prepositions in Composition

88. Prepositions in Composition.
CONTENTS.

Idioms connected with Prepositions ........................................... 105
  89. Constructio praenunis. 90-92. Other idioms. 93. Variation of prepositions in the same clause. 95. Various phrases.

Pronouns ..................................................................................... 108

The Verb ..................................................................................... 115
  105. The kinds of verbs. 106-110. The voices. 111. Four chief uses of the middle voice. 112. Contrasted meanings of the active and middle. 113. Special uses of the middle. 114. The middle voice in other languages.

Tenses ......................................................................................... 119

Chief Idiomatic Uses of the Tenses ............................................... 130
  134. 'Idioms.' 135. Dramatic use of the present and imperfect. 136. Used to express an attempt. 137. Potential use of the imperfect without ἄν. 138. Use of the present with πάλαι; illustrated from other languages. 139. Use of κλώ, &c. 140-143. Idiomatic uses of the imperfect.

The Future ................................................................................... 133
  144. Imperative use of the future. 145. The periphrastic future. 146. Four passive and middle forms. 147, 148. The futuro perfect.

The Perfect .................................................................................. 134
  149, 150. Its use to express abiding results.

The Aorist ................................................................................... 136
  151. The aorist as an historical tense. 152, 153. Its connection in form and meaning with the future. 154. The gnomic aorist.
The Pluperfect. 136
155. Comparative neglect of the tense in Greek. Its use to imply rapidity.

Moods 156. Difficulty and importance of the subject. 157, 158. The moods properly three in number. 159. Unsatisfactory nomenclature of the moods.

The Indicative. 137
160. Already treated of under 'The Tenses.'

The Imperative. 138

The Subjunctive and Optative. 139
165. They are 'by-forms of the future and aorist.' 166. They form one subjective mood. 167, 168. Consideration of their tenses. 169. The tense-distinctions chiefly preserved in oratio obliqua. 170. Possible origin of the aorist subjunctive. 171, 172. Only four tense-forms (the present and aorist subjunctive, and the present and aorist optative) in frequent practical use. 173. The optative mood a refinement of language. 174, 175. Its comparative unimportance and gradual evanescence.

The Subjunctive in Simple Sentences. 142
176. Used in Homer as a modified future. Its use in prohibitions; its deliberative, hortative, and elliptic use.

The Optative in Simple Sentences. 143
177. 1. The optative not, in reality, a separate mood. 2. Its use in wishes due to an ellipse. Its potential force. 3. Used with àv as a milder future, and 4. as a polite command. 5. Its use to express a hopeless wish. 6. Its use to express indefinite frequency. 7. The correspondence of optatives.

The Moods in Compound Sentences. 146
178. The chief kinds of compound sentence.

Final Sentences. 147
179. The infinitive and future participle not exactly final. 180. "Os, ὁστις with the future indicative after verbs of sending, &c. 181-183. The moods with final conjunctions. 182. Violations of the rule due to the dramatic tendency. 184. With past tenses of the indicative the final conjunctions express an unfulfilled result. 185. The subjunctive and optative used in the same sentence to express the nearer and the more remote result.
CONTENTS.

Relative Sentences ............................................. 149

186--188. Use of the moods in relative sentences.

Oratio Obliqua .................................................. 150


Conditional Sentences ......................................... 151

194-196. Advantage of treating separately the protasis and apodosis.

The Protasis .................................................. 153

197. Εἰ and ἡα. 198. Four kinds of protasis. 199. Εἰ with the indicative to express possibility. 200. ἡα with the subjunctive to express slight probability. 201. Εἰ with the optative to express complete uncertainty. 202. Εἰ with past tenses of the indicative (followed by ἄν with a past tense of the indicative) to express impossibility. 203. Difficulty and vagueness of the English versions of conditional sentences.

The Apodosis .................................................. 155

204. Variation of the apodosis.

Complete Conditional Sentences ............................... 156

205-208. Complete and regular conditional sentences, with their English and Latin equivalents. 209, 210. Impossibility of representing them accurately in idiomatic English. 211, 212. Influence of the dramatic tendency. 213. Instances of the four classes of conditional sentences with regular and varied apodoses.

Temporal Sentences ........................................... 161

214. General rules of temporal sentences, with examples.

Special Uses of πρὶν, ἔως, &c. .................................. 162

215. i. πρὶν ἄν never used unless a negative conception precedes, ii. πρὶν with the optative in oratio obliqua, or with reference to the thoughts of another. iii. Correspondence of optatives. iv. Difference between πρὶν, ἔως, and πρὶν ἄν, ἔως ἄν. The infinitive with πρὶν. General summary of the uses of πρὶν.

The Infinitive .................................................. 164

216. The infinitive not properly a mood. 217. Its connection with the noun. 218. Its use in Greek and English more extensive than in Latin. 219. Close analogy between the use of the infinitive in Greek and English. 220. Its use to express a consequence. 221. Qualified by various conjunc-
CONTENTS.


The Participle.

235. Affinities of the participle with the adjective. 236. The Greeks φιλομένου. 237. Its two main uses. 238. It completes the notion of the verb. 239. Differences between the infinitive and the participle after verbs of knowing, &c. 240. φοβοσ, λαθόν, ἀνόνοα. 241. The participle expresses the accidents of the verbal notion. 242–245. Other uses of the participle. 246. Adverbs used to define participles.

Verbals in -τέος.


*Av with the Moods.


The Final Conjunctions.

268. ὅς, ὃνος, ἧν. Rule for their use. 269. Irregularities introduced by the dramatic tendency. 270. ὅνος with the future indicative. 271. Its elliptical use. 272. Final conjunctions with past tenses of the indicative. 273. I. Summary of the uses of ὅς. II. Summary of the uses of ὃνος. III. Summary of the uses of ἦν.

The Negatives.

274. Differences of εὖ and μὴ. 275. Distinctions between εὖ and μὴ. 276. Cases in which μὴ is used. 277. μὴ after verbs of fearing, &c. 278. Illustrations of this apparent pleonasm.
CONTENTS.

Ov ..... 185

Ωο µη' ..... 191
289. Prohibitive and negative uses of ον µη'. 290, 291. Explanation of them.

Μη ον ..... 192
292. Use of µη ον after negative notions. 293, 294. Use of µη with the infinitive.

VARIOUS NEGATIVE PHRASES ..... 194
295. Negative terms.

PARTICLES ..... 195

INTERJECTIONS ..... 201
305. Importance of the interjections.

ORDER OF WORDS AND FIGURES OF SPEECH ..... 186
A BRIEF
GREEK SYNTAX.

INTRODUCTORY.
THE GREEK LANGUAGE.

1. The Greek Language belongs to the Aryan or Indo-European family of languages.

2. There are two great recognised Families of Language, the Aryan and the Semitic. These languages are spoken by the most advanced and civilised of human races. The other languages of the world, which may be classed together under the names Sporadic or Allophylian, have not yet been reduced to any unity, but fall under a number of different divisions.

3. The Semitic languages are Hebrew, Phœnician, Carthaginian, Aramaic (i.e. Syriac and Chaldee), and Arabic. The name 'Semitic' is purely conventional, and they might conveniently be called, from their geographical limits, Syro-Arabian.

4. The Aryan languages consist of eight main divisions, which we may call the Sanskritic, Iranian, Hellenic, Italic, Lithuanian, Slavonic, Teutonic, and Celtic. The name Aryan is derived from the title Arya, 'noble,' which was arrogated to themselves by the first founders of the race.

5. The Aryan family of languages is the most perfect family in the world, and Greek is the most perfect language in this family; it is 'the instinctive metaphysics of the most intelligent of nations.'

6. Again, there are four different Classes of Languages, divided according to their structure.

These morphological or structural divisions are:

1. Isolating languages, which have no proper grammar, and in which the words suffer no change to express any shades of thought or varieties
of circumstance; of these Chinese is the chief. Thus in Chinese the prayer ‘Our Father which art in heaven,’ assumes the form ‘Being heaven me—another (= our) Father who;’ a style not unlike the natural language of very young children. Isolating languages are perhaps the oldest of all, and yet by that curious cyclical process which is observable in language, many modern languages in the last stage of their history resemble them. For instance, Chinese has never possessed cases or inflections of any kind, and English has lost nearly all which it once possessed; or, as Dr. Latham expresses it, Chinese is aptotic, English anaptotic.

ii. Agglutinating, like the Turkish, in which the material elements of words (root or stem), and the formal elements (pronouns, indicating space, position, &c.), are juxtaposed in one word without undergoing any modification. In these languages all compound words are separable, i.e. the component parts are not fused together and altered in the process, but are merely parathetic or joined mechanically, as in the English words star-fish, railroad, clock-work, &c.

iii. Polysynthetic (also called holophrastic or incorporant), in which, as in Basque, and in the aboriginal languages of America, each sentence is one long compound word, and is an agglomeration of simple words ‘in a violent state of fusion and apocope,’ e.g. in one of these languages nicalchikua means ‘I build my house,’ but neither ni ‘I,’ cal ‘house,’ or chikua ‘make,’ can be employed as separate words.*

iv. Inflectional languages, in which, as in Greek and Latin, the material elements (roots), and the formal elements (pronouns, &c., expressive of various modifications), are united by synthesis into one inseparable whole, and in which the inflections have so entirely lost their force as separate words that their very origin is often undecipherable.

7. Greek presents the most perfect specimen of an inflectional or synthetic language.

8. A language which gets rid of inflections as far as possible, and substitutes separate words for each part of the conception, is called an analytic language; and next to Chinese (which has never attained to synthesis at all) few languages are more analytic than English. Thus in nouns we have only retained one case-inflection, viz. the s which is a sign of the genitive; and in verbs only one inflection to express tense, the -d in past-aorists, as I loved (= I love-did). Yet English continues to be a thoroughly synthetic language, and it contains hundreds of single words which in any isolating language would require four or five separate words for their expression.

9. A synthetic language will express in one word what requires many words for its expression in an analytic language, as will be seen by an instance or two: e.g.

* Strange as this holophrasis may appear to us, there are distinct traces of it both in Greek and Latin; see Origin of Language, p. 174.
SYNTHESIS AND ANALYSIS.

\[\phi\lambda\eta\theta\iota\sigma\omicron\upsilon\alpha,\ amabor,\ I\ shall\ be\ loved,\ Ich\ werde\ geliebt\ werden.\]
\[\pi\phi\epsilon\iota\lambda\eta\sigma\omicron\upsilon\alpha,\ I\ shall\ have\ been\ loved,\ Ich\ werde\ geliebt\ worden\ sein.\]
\[\epsilon\iota\tau\epsilon\mu\iota\mu\epsilon\theta\alpha,\ honorati\ eramus,\ we\ had\ been\ honoured.\]
\[\lambda\upsilon\sigma\omicron\mu\alpha\iota\nu,\ may\ I\ have\ been\ unloosed!\ que\ j'eusse\ dû\ être\ délié!\]

Similarly the synthetic character of the Semitic languages enables them to express by an affix or a suffix some modification of meaning, which in modern languages would necessitate one or more separate words for its enunciation; e.g. to render the one word הַיַּרְכַּבּהִת vehirkabhteka,* we require at least seven words, ‘and I will cause thee to ride;’ and yet in spite of this the one Hebrew word expresses more than our seven, for it implies that the person addressed is a male, so that in fact to give the full meaning of that one word we should require the nine words, ‘And I will cause thee, O man, to ride.’ No instance could illustrate more forcibly than this the difference between Synthesis and Analysis in language.

10. The tendency of all languages, at least in historic times, is from synthesis to analysis, e.g. from case-inflections to the use of prepositions, and from tense-inflections to the use of auxiliaries. This tendency may be seen by comparing any modern language with its ancestor, e.g. Arabic with Hebrew, Bengali with Sanskrit, Persian with Zend, Danish with Icelandic, German with Gothic, or English with Anglo-Saxon.

11. It may also be constantly illustrated by a comparison of Modern with ancient Greek, for which reason Modern Greek is often referred to in the following pages. But the simplest way of studying the tendency is to compare Latin with any of those six Romance languages (Italian, French, Spanish, 

* Ancient Hebrew, says Herder, ‘seeks like a child to say all at once.’ This reminds us of the remark in Le Bourgeois Gentilhomme. Mons. Jourdain: ‘Tant de choses en deux mots? Cov. Oui, la langue turque est comme cela, elle dit beaucoup en peu de paroles.’ Göthe remarks of French, ‘O eine Nation ist zu beneiden, die so feine Schattirungen in einem Worte auszudrücken weiss’ (Wilhelm Meister); but the remark is true in a far higher degree of Greek than of any other language; e.g. to represent fully in French the word ἀντιπαρεδέχεσθε, we should require ‘faire sortir une armée en face de l’ennemi, et la mener contre lui’—thirteen words for one. See Burnouf, Méthode pour étudier la langue grecque, p. 165.
Portuguese, Wallachian, and Engadinish) which have been immediately derived from it; e.g. amabo becomes in French j'aimerai, which is a corruption of the analytic expression Ego amare habeo I have to love.*

12. The advantage of a synthetic language lies in its compactness, precision, and beauty of form; analytic languages are clumsier, but they possibly admit of greater accuracy of expression, and are less liable to misconception. What they lose in euphony, force, and poetic concision, they gain in the power of marking the nicest shades of thought. What they lose in elasticity they gain in strength. If they are inferior instruments for the imagination, they better serve the purposes of reason. Splendid efflorescence is followed by ripe fruit. In the tragedies of Æschylus and the odes of Pindar, marvellous as is the power which crams every rigid phrase with the fire of a hidden meaning, we yet feel that the form is cracking under the spirit, or at least that there is a tension injurious to the grace and beauty of the general effect. A language which gets rid of its earlier inflections,—English for instance as compared with Anglo-Saxon,—loses far less than might have been supposed.

13. It is most important to observe that no inflection is arbitrary; it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. Among all the richly-multitudinous forms assumed by the Greek and Latin verbs, there is not one which does not follow some definite and ascertainable law. The actual analysis of the inflections has been carried to considerable perfection; but the derivations of many of them are as yet to a certain extent disputable and uncertain. The wise warning of Quinctilian is still required, 'Inter virtutes grammaticas habebitur aliqua nescire.'

14. Parsing,—the hopeless stumbling-block of so many young students,—loses its difficulty and repulsiveness, when it is once understood that there is a definite recurrence of the same forms in the same meaning, and that the distorted shape assumed by some words is not due to arbitrary license but to regular and well understood laws of phonetic corruption.

15. i. For instance, the word ἐβούλευοντο means 'they took counsel for themselves;' we express the same conception by five words, and should require seven, but that we do possess

* For further remarks on this subject see Origin of Language, pp. 173-181.
an aorist* (‘took’) in English verbs, and also an inflection 's' to express the plural; but if we analyse the word εἰθεύσατο we shall have to write it

ε-βουλεύ-σα-ντο,

and shall find that it consists of six† parts, viz.:

1. An augment ε (the fragment probably of the same root which we find in the preposition ἀνά, expressing indefinite past time).
2. A root or stem, βουλευ.
3. A tense-letter, σ, here characteristic of the first aorist, and derived from the root as to be.
4. A vowel, α, used as a tach between the tense-letter and the person-inflection.
5. The relic of a pronoun, ντ, characteristic of the third person plural. Perhaps we ought to call this the relics of two pronominal roots, ana, and the demonstrative -τα [he and he = they].‡ This termination was slurred in pronunciation, as we see from the Latin forms fuere, amavere, &c.
6. A voice letter, ο, indicating the passive or middle.

ii. Similarly, ε-τε-τι-μ-ντ-ο consists of six parts, the reduplication being used to mark the perfect, and the augment to place this perfect event still farther back in the past.

iii. So too in Latin, such a word as amabantur is analysed thus: ama-ba-n-t-u-r = root + sign of the imperfect + sign of the 3rd pers. plur. + junction-vowel + pronominal elements. In this instance we know that ‘ba’ is a fragment of the root which we find in the auxiliary verb φι, fu, &c., and the original form may have been am-a-ba-nte-se.

iv. Again, take such a form as λυθήσομαι, ‘I shall be loosed;’ this, when analysed, is λυ-θ-νο-μαι, and consists, no less than the English phrase, of five parts, viz.:

1. The root λυ-
2. θ- the relic of the root dha, to do or make: this meaning is preserved even in the Greek τίθημι, as τι κε θείμεν; Sapph. fr. 62.

* When this aorist is formed qualitatively, i.e. by mere internal modification of the root as in take, took, (which is the ordinary Semitic method,) it is called a strong aorist; when it is formed by the addition of some extraneous word as love, love-did (=loved), it is called a weak aorist.
† See Dwight’s Modern Philology, ii. p. 274.
‡ See A. Schleicher, Vergleichende Grammatik, § 276.
3. \( \eta \)- the representative of the root \( ja = ire \) (\( \epsilon \mu \)), to go.
4. \( so \)- the future sign, which we find in \( \varepsilon so - m\alpha i \), eso (\( ero \)).
5. \( m\alpha i \), the first personal pronoun (in oblique case).

The whole conception therefore is synthetically built up of the elements There will be (so) a going (\( \eta \)) to make (\( \theta \)) me (\( m\alpha i \)) loose (\( \lambda \nu \)).* Thus the two auxiliary verbs 'to go' and 'to be,' however much disguised, occur in every Greek and Latin future.

15 (bis). i. Sometimes the original constituent elements are greatly obliterated.

Take, for instance, the pluperfect \( \varepsilon \pi \varepsilon \pi \gamma \eta \iota \iota \nu \), or, to use the more Attic form, \( \varepsilon \pi \varepsilon \pi \gamma \eta \eta \). This is resolvable into \( \varepsilon - \pi - \pi \gamma \eta - \varepsilon a \), i.e. augment + redupl. + root + auxiliary. This \( aa \) is really \( so - am \) (cf. eram), which is the root \( es \), a junction vowel \( a \), and the first personal pronoun.

ii. The traces of a previous form of the word are sometimes unexpectedly preserved in the accentuation. Thus \( \varepsilon \lambda \nu \iota \nu \), in the 1st person plural, is proparoxytone; but in Doric the 3rd pers. plur. is accented \( \varepsilon \lambda \nu \iota \nu \). The reason of this is that the 1st person was originally \( \varepsilon \lambda \nu \mu \) (cf. inquam, sum, and the provincial Ich \( \iota \iota m = \iota \iota b i n \)); but the 3rd pers. plural has been softened from an original \( \varepsilon \lambda \nu \iota \tau \).

iii. It will be seen that this analysis of Greek inflections depends entirely on the distinction between the material and formal elements of words, i.e. between the stem or inflective base (which the Hindoo grammarians call the \( a^\iota g a \) or body) of a word, and the various affixes or suffixes, which indicate its special meaning and relations. This distinction was unknown or disregarded until the discovery of Sanskrit led to the study of Indian works on grammar; but it is a distinction of extreme importance, and one which reduces grammatical conceptions to an extreme simplicity.

The root of a word must be carefully distinguished from its stem.

A root is the ultimate constituent sound of a word reduced to its simplest form. It is in fact the core, or vocal skeleton of a group of kindred words. In some languages, as in Chinese, all words are also roots, and their mutual relations are only indicated by position.

'The Indian grammarians called a root \( dh\acute{a}tu \), from \( dh\acute{a} \), to nourish: \( dh\acute{a}tu \) means any primary or elementary substance, and consequently shows that these grammarians looked on

* See A. Schleicher, Vergleichende Grammatik, § 300.
SYNTHESIS AND ANALYSIS.

7

roots as the primary elements of words.'—Ferrar, Comp. Gram. p. 178.

All roots are either verbal (i.e. predicative) or pronominal (i.e. demonstrative).

The stem of a word is what remains of the word when its inflections have been removed. It may be identical with the root: e.g. ὀπ-, στιχ-, δυκ-, are both the stems and the roots of ὑμμα, στίξ, and δυκ. But more often the stem is the root already modified and followed by various suffixes, as in στοῖχος, ὀπτικός, δυτική. Thus of πράγμα the root is πραγ-, but the stem is πράγματ. The stem, says Bopp, may be considered as a sort of general case, never employed in an isolated form, but which in a compound word takes the place of all cases: e.g. τέλες-φόρος, λόγο-γράφος. Some stems are consonant, some vocalic.

The inflections, or formal elements of a word, are those little syllables—the relics of pronouns and auxiliary verbs—which express the mutual relations of ideas, the various conditions of time, space, and circumstance. Elastic in their form and fluid in their meaning, they lend themselves to the expression of all modifications in the sense, and add in a marvellous degree to the clearness, wealth, and freedom of language (see Bréal, Bopp, Gram. Comp. II. xxviii.).

16. The reasons why we spend so long a time in acquiring a mastery over the Greek language are manifold. We do so partly because it is one of the most delicate and perfect instruments for the expression of thought which was ever elaborated by the mind of man, and because it is therefore admirably adapted, both by its points of resemblance to our own and other modern languages, and by its points of difference from them, to give us the Idea or fundamental conception of all Grammar; i.e. of those laws which regulate the use of the forms by which we express our thoughts. Again, Greek is the key to one of the most astonishing and splendid regions of literature which are open for the intellect to explore,—a literature which enshrines works not only of imperishable interest, but also of imperishable importance (both directly and historically) for the development of human thought. It is the language in which the New Testament was first written, and into which the Old Testament was first translated. It was the language spoken by the greatest poets, the greatest orators, the greatest historians, the profoundest philosophers, that the world has ever seen. It was the language of the most ancient, the most eloquent, and in some respects the
most important of the Christian fathers. It contains the record of institutions and conceptions which lie at the base of modern civilisation, and at the same time it contains the record, and presents the spectacle, of precisely those virtues in which modern civilisation is most deficient. Nor is it an end only; it is also a means. Even for those who never succeed in reaping all the advantages which it places within their reach, it has been found to be in various nations and ages* during many hundred years, one of the very best instruments for the exercise and training of the mind. It may have been studied irrationally, pedantically, and too exclusively; but though it is desirable that much should be superadded, yet with Latin it will probably ever continue to be;—what the great German poet Goethe breathed a wish that it always should be,—the basis of all higher culture.

*Greek,† the shrine of the genius of the old world, as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself, to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and the picturesqueness of Homer, the gloom and the intensity of Eschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardours, even under the Promethian touch of Demosthenes himself.'

**THE ALPHABET.**

1. The Greeks borrowed their alphabet from the Phœnicians. It originally consisted of sixteen letters, which were said to have been introduced by Cadmus. Hence Ausonius calls letters, 'Cadmi nigellæ filiæ.' ‡ The name Cadmus is probably a mere mythical personification of the Hebrew word דמויו Kedem 'the East.' §

---

* For the study of Greek formed one of the main branches in the education of the young Romans.
† H. N. Coleridge, *Introduction to the Greek Classic Poets.*
‡ Auson. Ep. iv. 7. It is sometimes stated that, according to Hesychius, ἐξοφοιλέαi may mean 'to read' with a reference to Phœnician letters. This is not the case. His gloss is ἐξοφοιλεῖα, ἄναγρωσαi, tor which Abresch doubtfully suggested ἀναγρώναi; but probably the word should be ἀμαρώξαi.
§ This word also means 'the ancient.' See Ps. xlii. 2, &c.
2. These original sixteen letters, called τὰ Φοινικία (Herod. v. 58, 59), or τὰ ἀπὸ Κάδμου, or τὰ Πελασγικά, were probably as follows:—

\[
\begin{align*}
\text{A} & \quad \text{B} & \quad \text{Γ} & \quad \Delta \\
\text{E} & \quad \text{F} & \quad \text{H} & \quad \text{O} \\
\text{O} & \quad \text{Π} & \quad \text{Q} & \quad \text{T}
\end{align*}
\]

and the liquids Λ Μ Ν Σ.

In this list F is digamma; Q is kappa; H is the sign of the aspirate.

The arrangement of this alphabet is evidently systematic, viz., a followed by three medie, ε followed by three aspires, ο followed by three tennes; and the four liquids (see Donaldson, New Cratylus, ch. v.).

The other letters of the Semitic alphabet were gradually borrowed. The Semitic alphabets, however, differ from the Aryan: i. in having no vowels; ii. in being arranged in no phonetic order.

2 (bis). The names Epsilon, Επιστολή, Omega, Ομικρίων were wholly unknown to the ancients, and were not introduced till the vowel-sounds were confused. It is now known that ψιλόν is opposed not to δαὐθύς (as smooth to aspirate) but to εἰφθαγγον. Plat. Orat. 393 D.; Athen. x. 453 F. Y and Ω should bear the same name as they do in English, unless ‘Ωmega’ be retained for its association. E was called εἰ, O was called οὐ. Hence Ω was a positive refusal. When Dionysius the Tyrant invited Philoxenus to Syracuse, his only answer was a page of circles, one within the other, ζ, ἐμφαίνων ὅτι πολλάκις καὶ σφόδρα ἄρνεται. Hence τὸ Φιλοξένου οὐ became the proverb for any emphatic negative. The Laedæmonians gave a similar answer to Philip of Macedon. Plut. De Garrulit. c. 21; Auson. xxiv. 36, 37.

3. The digamma, or vau, F (βαῦ), and kappa, Φ (κόππα), represent the Hebrew ו vau, and ק kaph. Although found in some old inscriptions, they early fell out of use in Greek; but are retained in Latin under the forms of F and Q. The digamma was replaced by v and φ;* φ by κ and χ. H, which

* The digamma F was evidently in use when the Homeric poems were composed; but it had ceased to be employed as a written character when they were first preserved in manuscripts; hence such apparent hiatuses as ἄρνησις at the end of an hexameter line. The first grammarian who called attention to it was the celebrated Apollonius Dyscolus in the time of Hadrian. In many Greek words ο very early took its place, as we see by finding faí̂s for οαί̂s on old coins, and by a comparison of
was originally an aspirate, and continues to be so in the Latin H, was adopted as a sign of the double e. Palamedes is the legendary inventor of u, φ, and ψ; Simonides and Epicharmus are variously asserted to have added the two other double letters ξ and ζ, and the long vowels η and ω (Eurip. Fr. Palam.; Plin. N. H. vii. 26).

The entire Greek alphabet of twenty-four letters, as it now stands, is said to have been first used by the Ionians of Asia Minor, and hence is called τά Ἱωνικά γράμματα. It was early adopted by the Samians; and it is very probable that Herodotus, who often resided at Athens, and was a warm friend of the poet Sophocles, first introduced it among the educated Athenians. Hence (even before the archonship of Euclides) when Euripides introduces a peasant who cannot read, describing the written characters of the word Θησαῦς, he distinguishes between η and ε.* The passage, which is a very interesting one, is preserved by Athenæus (Deipn. x. 79, 80) in his curious chapters on the Greek alphabet.

4. The Ionian letters were not, however, formally adopted by the Athenians, or used in public monuments, until the archonship of Euclides, B.C. 403. Hence they are called τα γράμματα τὰ ἀπ’ Εὐκλείδου ἄρχοντος. The alphabet of

οἶδα, οἶκος, οἶνος with the Latin video, vicus, vinum; in others u, as we see by comparing βασιλεύς (still pronounced vasilefs in Modern Greek) with βασίλευς, and by the absence of contraction in πιέω, ἰέω, χίω, which are the ultimate forms of πλέω, πλεῦω (cf. aor. ἔπλευσα), &c. The digamma was called Εόλικ, because it was retained latest in that dialect; and the traces of it abound in Latin, which resembles Εόλικ more than any other form of Greek. It is represented in Latin by various letters, as b, p, f, and especially v. Thus prāfōs becomes prōbus, dafis daps, formiae Formiae, ὄψην, ἐπομένος, τού, omum, ver, vesper, viola, &c. It may however be considered probable that the f had a complex sound, viz. the sound of a guttural combined with a labial, a fact which is etymologically of the utmost importance, since it accounts for many otherwise impossible letter-changes in Greek words. See Garnett, Philolog. Essays, p. 241 seqq. The f is fully handled in Ferrar’s Comparative Grammar, pp. 87-90. He says it had nearly the sound of w, quoting Dionysius of Halicarnassus, who defines it as οὐ συλλαβή ἐν στοιχείῳ γραφομένη.

* He describes the Η thus:

πρώτα μὲν γραμμαὶ δύο
ta'τας διεργεῖ δ' ἐν μέσαις ἄλλη μιᾷ.

and E thus:

ἡμ μὲν εἰς ὀρθοῦν μία
λοξαλ δ' ἐπ αὐτῆς τρεῖς κατεστημενέα.

Similarly, Agathon in his Telephus.
twenty-one letters (i.e. all except ξ, ψ, ω, the three which were last adopted), is called গা 'Aṣṭikā.

5. Besides the obsolete F and φ, the Greeks at one time had a letter Σάν, the representative of the Hebrew Zain; it was ousted by ξ, which properly was the representative of the Hebrew Shin. Both Σάν and Κόππα were retained as marks of the breed of horses; a horse branded Σάν was called Σαμφόρας,

οὐκ ἐλάτος ὁ Σαμφόρας; Arist. Eq. 603; cf. Nub. 122;

and was guaranteed as being of a particular breed. A horse branded with Κόππα* was called Κοππαρίας, and was supposed to be of the Corinthian breed descended from the fabled Pegasus. Hitzig, however, thinks that these two letters were used in branding horses to represent the first and last letters of Ἰς Kodesh 'holy,' i.e. precious.

5 (bis). i. Koppa (kooph = Q) was obviously valueless, as K could easily supply its place. In Latin, where K was not an indigenous letter, an irate grammarian called Q 'littera mendica, supposititia, vere servilis, manca, et decrepita; sine u tanquam bacillo nihil poest, et cum u nihil valet amplius quam k.'

ii. The letter yod, though obsolete in Greek, leaves repeated traces of its presence. Thus ἀμείνων, κτείνω, στέλλω, κορύσσω are assimilations for αμενύων, τεγυο, στέλω, κορυγω; μάλλον is for μαλγον, μέλαινα for μελανύμ, τέρενα for τερενγα. We can often detect the original existence of this yod by referring to the Latin; e.g. farcio is the Latin equivalent of φράσσω.

6. The discovery of the Alphabet, and its representation by signs, must always rank among the very highest discoveries of human ingenuity; probably, however, the discovery was very gradual.

Writing seems to have passed through three stages; viz.:

1. The pictorial stage, in which, as in hieroglyphics, and the Mexican picture writing, each object was represented by its picture, and abstract, immaterial things by some picture which metaphorically indicated them.

2. These pictures were taken to stand not for the object itself, but for the syllable which named the object; e.g. a picture of the sun stood no longer for the sun itself, but for the word, sound, or syllable which meant sun (this in Egyptian is Ρa, so that a picture of the sun would stand in any word in which the syllable ra occurred).

3. The picture was taken for the letter with which the syllable it represented commenced (so that in Egyptian a picture of the sun would

---

* We still find φρασσός in inscriptions, &c., for Κρισσός, and it is found in the inscription on a helmet brought by Col. Leake from Olympia, Φως μπανοισεύν = Κοῖος μ' ἐποιησεν.
stand for \( r \). We can still trace the pictorial origin of the Hebrew alphabet, from which the Greek is derived. Thus aleph (\( \text{a} \)) means \( \text{ox} \), and is represented by \( \text{Aleph} \), originally \( \text{V} \).

Both (\( \text{b} \)) means house, and is represented by \( \text{B} \), originally \( \text{A} \), a tent, and so on. To this day we can trace back our sign for the letter \( \text{m} \) to the wavy line which was the conventional representation of water. See Chapters on Language, p. 139.

**LETTERS AS NUMERALS.**

7. The letters of the alphabet from \( \text{a} \) to \( \text{w} \) are used in regular order to number the twenty-four books of Homer; but, besides this, they had the following numerical values, which should be remembered, because they not unfrequently occur in Greek books. When used as numerals, the letters are distinguished by a dash, as \( \text{a}' \), \( \text{b}' \), &c.

\( \text{a}' \) to \( \text{e}' \) stand respectively for 1, 2, 3, 4, 5. Then to make up for the lost digamma the sign \( \text{v} \), called \( \text{sna} \) or \( \text{sigma} \), was used for 6. \( \text{e}' \) to \( \text{i}' \) stand respectively for 7, 8, 9, 10. Then \( \text{m}' = 20 \), \( \text{n}' = 40 \), \( \text{o}' = 50 \), \( \text{p}' = 60 \), \( \text{q}' = 70 \), \( \text{r}' = 80 \); but the next letter \( \text{s}' = 100 \). From this fact we see at once (as in the corresponding numerical gap for the lost digamma between 5 and 7) that a letter has been lost; this is the letter kappa \( \text{q} \), which is accordingly retained as the sign of 90.

The remaining letters from \( \text{a}' \) to \( \text{w}' \) are used for the hundreds from 200 to 800. For the number 900 the Greeks use the obsolete sanpi \( \text{S} \) or \( \text{sp} \), the reverse of \( \text{y} \) or \( \text{ps} \).

For the thousands the dash is placed beneath the letter to the left; thus \( \text{m} = 1000 \), \( \text{n} = 2000 \), \( \text{p} = 3000 \), &c.

Thus 1865 would be expressed in Greek by \( \text{aw} \text{z} \text{v} \); and 10,976 by \( \text{aw} \text{z} \text{o} \text{v} \).

8. The word Alphabet, which is comparatively late, is derived from the first two letters \( \text{a}, \text{b} \). The letters considered as elementary sounds are called \( \text{sigma} \text{a} \); considered as written signs \( \text{gamma} \text{a} \).

9. The earliest known piece of Greek writing (not later than B.C. 600) is on a prize vase brought from Athens by Mr. Burgon. It runs from right to left,† and is—

\[ \text{IM} \text{E} \text{O} \text{L} \text{A} \text{O} \text{B} \text{A} \text{A} \text{S} \text{O} \text{A} \text{N} \text{T} \]

* The Latin \( \text{elementa} \) (perhaps \( \text{ol} \)-\( \text{e} \)-\( \text{mentu} \)-\( \text{m} \), from \( \text{ol} \)-\( \text{cre} \)) has been by some derived from the three liquids, \( \text{l}, \text{m}, \text{n} \); and there is something to be said for this derivation, strange as it may appear. See Hitzig, Die Erfindung des Alphabets, S. 13, 14.

† The modes of writing varied; some inscriptions are found in which
or τῶν Ἀθηναίων ἄδελφων εἰμί, 'I am one of the prizes from Athens.' Here we see o for ω, and e for η. The shape of the Λ is, however, more modern than the shape V which is retained in the Latin L.

PRONUNCIATION.

10. The Greek consonants were probably pronounced much as we pronounce them now, except that ϕ, which we pronounce as f* (compare φῶρ fur, φηγός fagus, φράτερ frater, φάντας fari, &c.), was probably more often pronounced like ph in haphazard. We know that the Macedonians pronounced it like p, and talked of Πήλιαπός. But although graphically φ was represented in Latin by ph, yet in all the words of the original Aryan stock the Greek φ appears in Latin as f (e.g. φέρω fero, φίλη fuma, &c.). That there was, however, a distinction between the two in sound appears from Cicero's ridicule of the Greek witness who could not pronounce Fundanius (Quinct. Just. Or. i. 4. 14). See Ferrar's Comp. Gram. p. 108.

Zeta was probably pronounced like the s in maison. It was a weak sibilant, which often has its origin in the obsolete yod. Cf. ζέπος with Dyaus, and ζα with εια.

11. The school of Erasmus used to dispute with that of Reuchlin whether the η should be pronounced like our i, as in Modern Greek, or like our e. This is what is meant by the quarrel between Itacists and Etacists, of which we hear so much at the revival of letters. Neither were exactly right, for η must have had the sound of ad, since it was used to represent a sheep's bleat, as in the line of Cratinas:

ο ε' ηλίθως ἄσπερ πρόβατον βη βη λέγων βαζίζει,

'but the booby goes saying baa baa like a sheep.'

ι was clearly pronounced as in French, for κοι, κοι, is a pig's squeak, Arist. Acharn. 780; and ποι, the peewit's cry, Av. 227.

the words are written from the top to the bottom, which is called κοινηδον; others are written first from right to left, and then from left to right, as the ox turns in the furrow; this style is called βουστροφηδον. (Pausan. Lii. i. p. 338.) The ἄξονες and κύριες of Solon are said to have been written βουστροφηδον (Hesych. s. v.), as is the famous Sigean inscription. Originally none but capital letters were used, which is called the Uncial style; the ordinary cursive Greek letters are not found in MSS till the eighth or ninth century.

* Ph is the more frequent Latin equivalent of φ, as in philosophia, &c.
aō must have been pronounced ‘ow,’ since bow-wow, a dog’s bark, is in Greek aō aō (Aristoph. Vesp. 903); and to bark is bauβάζειν, baubari.

oū must have been pronounced oo, as we see in the onomatopoetic* word βωδές (compare our childish moo-cow); and the exclamation ioū for ugh !

CLASSIFICATION OF LETTERS.

12. i. It is of the utmost importance to know and to remember the divisions of the letters; a division which lies at the root of all etymology. For, as a general rule, it is only letters pronounced by the same organ that are etymologically interchangeable (dentals with dentals, labials with labials, &c.). Whenever it appears to be otherwise, † we may generally assume that both letters existed in the original form. Thus bis does not come from ētīc, but the b represents the w in the Sanskrit dwis; nor is βava derived from γυνη but from the r in γυρνά. Similarly μέλας and κελανός are the same word, but the original form of the word was κμέλας, and the labial μ has not been interchanged with the guttural κ. Similarly συν and cum are the same word, but the fact is accounted for by the form ξύν=κσυν (cf. καπ-νός and ναπ-ορ with the Lithuanian knap-a-s).

Donaldson, who claims to have discovered this principle (art. Philology, Enc. Brit. p. 539), calls it ‘the law of divergent articulations.’ Older grammarians called it Metalepsis; e.g. Sanskr. paktas=ππτος=coctus; but p cannot pass into k, so that Sanskrit differs from Greek in Inlaut, and from Latin in Anlaut. But even in Quincillian’s time coquus was pronounced quoquus (Milt. Or. vi. 3. 47); and here we see the origin of the divergent forms of the word, since qv=kp. Similarly, by comparing vivus and ‘quick’ (‘quick and dead’), we are led to an original form qvivus. Cf. Gothic quivs. See on this whole subject Curtius, Grundzüge d. Griech. Etym. n. 36. 2α; Corssen, Lat. Formenlehre, p. 28.

ii. The vowels (φωνήαντα) are α, ε, ι, υ, ω.

iii. The consonants are divided into : i. semi-vowels (ημι-

* An onomatopoeia is a word formed in imitation of a sound.
† The digamma F was really and originally a compound of γ or σ and υ; and from their combination, and from the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity.’ Donaldson, Gk. Gr. p. 10,
\( \phi \omega \rho \alpha \) or liquids, which are \( \lambda, \mu, \nu, \rho, \) and the sibilant \( \sigma \); ii. double letters, \( \zeta, \xi, \psi; \) and iii. mutes (\( \dot{\alpha} \phi \omega \rho \alpha \)), which do not form a syllable, unless a vowel follows them.

iv. Mutes are divided into three classes, viz.:  
- Rough (\( \text{aspiratae} \), \( \dot{\varepsilon} \alpha \sigma \iota \alpha \)), \( \phi \chi \theta \).
- Smooth (\( \text{tenues} \), \( \psi \mu \lambda \alpha \)), \( \pi \kappa \tau \).
- Middle (\( \text{mediae} \), \( \mu \acute{e} \sigma \alpha \)), \( \beta \gamma \delta \).

It is easy to remember the three aspirates, which at once recall the three tenues; the mediae are the three first consonants, \( \beta, \gamma, \delta \).

13. Letters are also divided, according to the organs required to pronounce them,* into  
- Labials, or lip-letters, \( \pi \beta \phi \mu \).
- Dentals, or teeth-letters, \( \tau \delta \theta \lambda \nu \).
- Gutturals, or throat-letters, \( \kappa \gamma \chi \).

In Hebrew grammar these letters are remembered by useful mnemonic words; e.g. the Labials by the word \( \text{bumph} \); the Dentals by \( \text{datlanath} \); the Gutturals by \( \text{gichak} \). They are exhibited conveniently in the following table, and should always be borne in mind.

<table>
<thead>
<tr>
<th></th>
<th>Tenues</th>
<th>Mediae</th>
<th>Aspiratae</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labials</td>
<td>( \pi )</td>
<td>( \beta )</td>
<td>( \phi )</td>
</tr>
<tr>
<td>Gutturals</td>
<td>( \kappa )</td>
<td>( \gamma )</td>
<td>( \chi )</td>
</tr>
<tr>
<td>Dentals</td>
<td>( \tau )</td>
<td>( \delta )</td>
<td>( \theta )</td>
</tr>
</tbody>
</table>

14. No Greek word (except \( \text{ovk} \) and \( \text{ik} \)), ends in any consonant except \( \nu, \rho, \) or \( \xi (\zeta, \psi) \). Any other consonant at the end of a word is rejected, as \( \mu \ell \nu(\tau), \sigma \omega \mu \alpha(\tau), \eta \sigma \alpha \nu(\tau), \) &c. Hence \( \nu \) has superseded \( \mu \) in \( \text{et} \nu \pi \tau \nu \), and the first person singular of other historical tenses.

15. Two laws of euphony are of constant recurrence:  
i. When two letters of different organs (e.g. labial and dental) come together, a tenuis only can precede a tenuis, a medial a medial, and an aspirate an aspirate.

* This classification of letters is first found in Dionysius of Halicarnassus \( \pi e p l \sigma \nu \theta \lambda \tau e r o s \) \( \delta \nu o \mu \acute{a} \tau o n, \) R was called by the Latins \( \text{litera canina} \)-"Irritata canis quod \( \text{rr} \) quam plurima dicit." Lucil. S was called \( \text{littera serpentina}, \) and also \( \text{solitarius}, \) because it stands alone.
This is why we have

\[ \pi \lambda \varepsilon \chi \theta \epsilon \iota \varsigma, \quad \text{not } \pi \lambda \varepsilon \chi \theta \epsilon \iota \varsigma \quad \text{from } \pi \lambda \varepsilon \kappa \nu \omega. \]

\[ \tau \upsilon \theta \epsilon \iota \varsigma \varsigma, \quad \text{not } \tau \upsilon \theta \epsilon \iota \varsigma \varsigma \quad \text{from } \tau \upsilon \pi \tau \pi \alpha. \]

\[ \varepsilon \phi \theta \iota \mu \epsilon \rho \iota \sigma \varsigma \varsigma, \quad \text{not } \varepsilon \phi \theta \iota \mu \epsilon \rho \iota \sigma \varsigma \varsigma \quad \text{from } \varepsilon \tau \tau \alpha \iota \mu \epsilon \rho \iota \sigma \iota. \]

\[ \nu \chi \theta \theta \iota \alpha \lambda \nu, \quad \text{not } \nu \chi \theta \theta \iota \alpha \lambda \nu \nu \lambda \kappa \tau \alpha, \quad \text{not } \lambda \kappa \tau \alpha \varsigma \mu \nu \lambda. \]

and so on.

The only exception admitted is in the case of the preposition \( \dot{e} \kappa \), as in \( \dot{e} \kappa \delta \iota \varepsilon \iota \varsigma \varsigma, \ \dot{e} \kappa \delta \iota \varepsilon \iota \varsigma \varsigma, \ \dot{e} \kappa \beta \alpha \lambda \lambda \iota \epsilon \varsigma, \ &c. \)

ii. The Greeks dislike the concurrence of aspirates (when not necessitated by the last rule, as is the case in \( \tau \varepsilon \theta \alpha \phi \theta \iota \iota, \ \dot{e} \theta \rho \epsilon \theta \iota \iota \iota, \ &c. \)), and avoid it when possible. They had no objection to \( \phi \theta \), especially when the \( \phi \) belongs to the root. Bopp, i. 104, a.

Thus aspirates cannot be doubled, but the former is changed into the corresponding tenuis, as in \( \beta \alpha \kappa \chi \o\varsigma, \ \Sigma \alpha \phi \varphi \o, \ \Pi \tau \theta \epsilon \varsigma \varsigma \varsigma \varsigma \).

For the same reason, in reduplication, we have \( \kappa \chi \epsilon \omega \rho \iota \varsigma \kappa, \ \tau \iota \theta \mu \iota, \ \tau \epsilon \varphi \varsigma \kappa, \ \tau \chi \omega \iota \varsigma \mu \iota, \ &c.; \ \iota \tau \upsilon \theta \iota \iota, \ \sigma \omega \theta \mu \iota, \ &c. \). And this accounts for such peculiarities as \( \theta \rho \iota \iota, \ \tau \pi \chi \o \varsigma, \ \tau \rho \epsilon \chi \omega, \ \tau \theta \epsilon \varsigma \omega — \tau \alpha \chi, \ \tau \alpha \sigma \sigma \omega \mu — \epsilon \chi \omega, \ \epsilon \xi \omega, \ &c. \)

Exceptions are a. Some compounds, as \( \dot{a} \nu \theta \theta \alpha \phi \o \varsigma, \ \dot{a} \nu \theta \theta \o \delta \iota \iota \iota \iota, \ &c. \)

b. The formative syllables -\( \eta \) and -\( \theta \) are not changed, as in \( \pi \alpha \tau \chi \o \varsigma \o \varsigma, \ \kappa \rho \omega \rho \o \delta \iota \iota \iota, \ \alpha \rho \o \delta \iota \iota \iota \iota, \ \tau \epsilon \nu \alpha \b\iota \iota \iota; \ or, \ if \ any \ change \ is \ made, \ it \ is \ not \ in \ the -\( \eta \) \ of \ the \ first \ aorist, \ but \ in \ the \ aspirate \ which \ follows \ it. \)

Thus we have \( \tau \phi \theta \iota \iota \iota, \ \text{not } \tau \upsilon \tau \theta \iota \iota \iota \).

c. \( \dot{a} \phi \iota, \ \dot{a} \phi \alpha \iota \varsigma \omega, \ \dot{e} \o \iota, \ \dot{e} \chi \iota. \)

N.B. This dislike of concurrent aspirates, though found in Greek and in Sanskrit, is not a peculiarity of the Aryan languages generally; e.g. in such Latin reduplications as \( \text{sefelli} \) the \( \iota \varsigma \) represents an original aspirate. Ferrar's Comp. Grammar, p. 184.

Some interesting remarks on the peculiarities of the aspirate may be found in Meissner's Palaestra Gallica, p. 16.

**VOWELS.**

16. Attic Greek avoids \( \text{hiatus} \), or the concurrence of vowels, as much as possible, especially in verse.

17. The fusion or coalescence of vowels is called \( \alpha \nu \mu \alpha \lambda \iota \varsigma \iota \iota; \ of \ which \ the \ varieties \ may \ be \ tabulated \ as \ follows: \ i. \ Ec-thlipsis, or cutting off; ii. \ Crasis, or mixture of two \( \text{words} \) \( \text{into one}; \ iii. \ \text{Synaeresis, or contraction of two syllables into one}, \)
i. Ecphrasis or Mixture, as \( \alpha \phi' \acute{o} \acute{u} \) k\( \dot{a} \) for ka\( \grave{e} \)k.

ii. Crasis or Contraction, as \( \tau i \mu \acute{a} \tau e \) for \( \tau i \mu \acute{a} \mu \tau e \).

iii. Synaeresis or Elision, as \( \acute{u} \pi \dot{a} \: \acute{u} \) for \( \acute{u} \pi \dot{a} \).

i. Ecphrasis. Elision and hiatus are often avoided by adding a \( \nu \) (called \( \nu \: \varepsilon \phi \varepsilon \kappa \nu \tau i \kappa o \nu \) or \( \pi \nu \mu \alpha \gamma \omega \gamma i \kappa o \nu \)) to various datives, neuters, and 3rd persons.

The \( \iota \) in \( \tau \iota, \delta \iota, \pi \epsilon i \), and the datives in the 3rd declension do not suffer elision in Attic.

ii. Crasis. The absorption of a short vowel at the beginning of a word is called improper crasis; as in \( \eta \, \mu \tilde{h} \) for \( \eta \, \acute{e} \mu \), \( \tilde{h} \, \gamma \omega \) for \( \tilde{h} \, \acute{e} \gamma \omega \). This is also called Prodelision.

The aspirate in a compound word may prevent crasis; as \( \nu \rho \nu \acute{e} \xi \omega \) from \( \nu \rho \acute{e} \) and \( \acute{e} \xi \omega \); but \( \nu \rho \tilde{o} \chi \omega \) from \( \nu \rho \tilde{o} \) and \( \tilde{o} \chi \omega \).

iii. Synaeresis. The following of the least obvious contractions should be remembered:

- \( \alpha \eta = \alpha \), as \( \tau i \mu \acute{a} \tau e \) = \( \tau i \mu \acute{a} \mu \tau e \).
- \( \omega \eta = \omega \), as \( \tilde{\eta} \lambda \acute{o} \tau e \) = \( \tilde{\eta} \lambda \acute{o} \tau e \).
- \( \alpha \epsilon i = \alpha \), as \( \tau i \mu \acute{a} \epsilon i \) = \( \tau i \mu \acute{a} \).
- \( \omega \epsilon i = \omega i \), as \( \tilde{\eta} \lambda \alpha \epsilon i \) = \( \tilde{\eta} \lambda \alpha \).
- \( \alpha o i = \alpha \phi \), as \( \tau i \mu \acute{o} \mu \epsilon i e i \) = \( \tau i \mu \acute{o} \mu \epsilon i e i \).
- \( \alpha \eta = \alpha \), as \( \tau i \mu \acute{a} \eta \) = \( \tau i \mu \acute{a} \).
- \( \omega \eta = \omega i \), as \( \tilde{\eta} \lambda \alpha \eta \) = \( \tilde{\eta} \lambda \alpha \).

Besides this, there is an incipient crasis called Synizesis or subsidence, by which two written syllables are pronounced as one; thus in verse \( \theta e \circ \) is often a monosyllable, \( \pi \omega \epsilon \omega \alpha \) a dissyllable, &c.

* It must not, however, be supposed that this \( \nu \) is a mere arbitrary suffix. It may be laid down as a proved fact that in language nothing is arbitrary. If the so-called \( \nu \: \varepsilon \phi \varepsilon \kappa \nu \tau i \kappa o \nu \) is not purely a phonetic necessity, it is the mutilated relic of some older termination. Schleicher says, 'Das bekannte \( \nu \: \varepsilon \phi \varepsilon \kappa \nu \tau i \kappa o \nu \) ist kein Rest einer früheren Sprachperiode, sondern eine spezielle griechische junge Erscheinung, z.B. \( \varepsilon \phi e \nu \), altind. und grundf. \( \tilde{d} h a r a t \); in diesem Falle trat das \( \nu \) also erst ein, nachdem das ursprüngliche auslautende \( \tilde{t} \) geschwunden war, und das Sprachgefühl sich gewöhnt hatte, die Form als vocalisch schliessend zu empfinden.' Vergl. Gram. § 149. (I have not thought it necessary to preserve Schleicher's orthographic innovations.)

The \( \nu \: \varepsilon \phi \varepsilon \kappa \nu \tau i \kappa o \nu \) is in fact a kind of anusvāraḥ or after-sound, as it is called in Sanskrit grammar; such as we find in \( \tau \omega \pi \tau a \circ \omega, \pi \omega \mu \rho \mu i, \) anguis (\( \xi \chi i s \), Bēvōδos (Bādos), &c., and twice over in such words as \( \lambda \mu \beta a \omega, \mu \nu \theta a \omega, \tau \gamma \chi \alpha \omega, \) &c.
19. While we are on the subject of these changes of form (metaplasm, as they are called), we may mention Apocope, the shortening of a word, as δώ for δώμα; Aphæresis, the cutting off an initial sound, as ιέβω for λειβω; Metathesis, as θάρσος for θράσος; Syncope, as idolatry for εἰδωλολατρεία, τράπεζα for πετραπεζα, &c.

DIALECTS.

20. Greek has three chief dialects, which may be tabulated thus:—

<table>
<thead>
<tr>
<th>Dialects</th>
<th>Greek (φωνή 'Ελληνική)</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Ionic Ῥ 'Ιάς,</td>
<td>Αἰολική Ὅ Αἰολίς,</td>
</tr>
<tr>
<td>ἰδαλεκτος</td>
<td>of the lyric poets,</td>
</tr>
<tr>
<td>ii. Αἰολική</td>
<td>Αἰολίς,</td>
</tr>
<tr>
<td>of Homer,</td>
<td>of Pindar, Theocritus,</td>
</tr>
<tr>
<td>of the tragic</td>
<td>and the tragic choruses.</td>
</tr>
<tr>
<td>choruses.</td>
<td></td>
</tr>
<tr>
<td>iii. Ναορίς,</td>
<td>Αἴτωλις,</td>
</tr>
<tr>
<td>Doric Ὅ Δαρίς,</td>
<td>of the tragedians,</td>
</tr>
<tr>
<td>of the Septuagint,</td>
<td>or 'Ελληνιστική,</td>
</tr>
<tr>
<td>and the New</td>
<td>of the Septuagint, and</td>
</tr>
</tbody>
</table>

i. The Old Ionic or Epic of Homer contains many forms which afterwards became special in other dialects; hence arose the common absurdity† of old Homeric commentators, when they say that one form is Doric, another Αἰολική, &c., in the same verse, as though Homer wrote in many different dialects at once.

From its use in the soft regions of Asia Minor, and many Αἰγαῖan islands, Ionic became pleasant and musical; it rejects aspirates (as δέκυμεν, αὔτες), tolerates hiatus (as πιλέει), and

* Donaldson derives Δαρίεσ from δα- and ὄρος = Highlanders; Ἰωνες from Ἰωνία = Coast-men (cf. Ἀχαιοι Sea-men, Αἰγαλεῖς Beach-men), Αἰολεῖς from Ἀδολος = Mixed men. Attica is Ἀκτική the shore-land, ἀκτή 'shore,' being derived from ἀγνωμ 'I break.'

† The grandest instance of this is the remark of Herakleides on the word εἰλήλουθμεν, which he says is a mixture of four dialects, τέσσαρι πεποίηται διαλεκτος! The ν is Attic; the ο Βœotian; the ι Ionic; and the syncope Αἰολική! Nothing can beat this! (See Kleist, De Philoxeni Stud. Etymol. p. 41.)
TABLE OF DIALECTS.

avoids contraction (as τυφθέω, -ἔγα, -ἐρ); it uses η where the Doric uses α (as ἡμέρη), ου for ο (as μοῦνος), ω for ον (as ἐνωσα for ἐνόησα), ευ for εο (as πλευνες for πλεονες), &c.*

The chief peculiarity of the Attic is its proneness to contractions; this may seem a strong contrast to its kindred dialect the Ionic, but in point of fact the uncontracted vowels of the Ionians spring from the rejection of intermediate consonants, and the Attics only went one step farther by contracting the vowels in order to avoid the resultant hiatus.

ii. The Αἰolic is chiefly interesting from the points of resemblance which it offers to Latin.

a. Thus, like Latin, it has no dual;† such at any rate is the case in Lesbian Αἰolic.

b. Like the Doric, it makes the first person plural in μες (not μέν), the Latin μις, as ἠνθομες venimus, τύπτομες verberamus; and the third person plural in ντι, like the Latin nt, τύπτοντι verberant.

c. Nominatives in ης it forms in τά, as ἵπποτά, αἰχινητά, like the Latin poeta, nauta, scriba, &c.

d. It makes but little use of the middle.

e. It accentuates, more frequently than other dialects, on the penultimate or antepenultimate syllable.

iii. Doric was characterised by its πλατεινσμός (brogue, or broad sound), especially in the use of α for η, as φαμί, τεθνακώς. This very breadth and richness of sound made it better suited for songs and music (as the Scotch dialect among us), and hence (among other reasons) its appearance in the tragic choruses.

It puts α for ω, as τάν μονόν for the gen. plur.
α for ε, as ἐγώγα.
ε for ει, as τύπτες, μελίσεν (for μελίζειν).
κ for τ, as τόκα for τοτε.'
ν for λ, as ἤθον, βένιστος.
τ for σ, as τίθητι, φατι.

* Numerous Epic forms may be observed by attentively reading any page of Homer, e.g. the infinitives in εχειν, the genitives in οω, the dative plurals in ἡμι, &c.; and new Ionic forms in any page of Herodotus, as δν for ὄν, ἐνθάστα for ἐνθάδα, &c.

† The grammarian Theodosius (Bekker, Anecd. Graec. p. 1184) says Οί Αἰολείς οὐκ ἔχουσι δικία, δέθεν ούδε οί 'Ρωμαίοι, ἀνουκαί δυντες τάν Αἰολέων. The 'Cui est sermo noster simillimus' of Quintilian is well known. (Instit. Or. i. 1–6.) But no genealogical connection between the two must be dreamed of. The interesting question of the real relation of Greek to Latin belongs to Comparative Philology.
iv. The common dialect (ἡ κοινή), often called Hellenistic Greek, or Greek spoken by those who had acquired it as a foreign language, owed its origin and dissemination to the conquests of Alexander. It is a somewhat corrupt and loose Attic, with an admixture of Macedonian and Alexandrian words. It adopts various new forms, as θεύσμα, νίκος, νονθεσία, ἐκχύνειν, στίχος, ὄμνυω for θεύδος, νίκη, νονθέτησις, ἐκχέειν, ἵστημι, ὄμνυμι; it admits various poetical words, as αὐθεντεῖν 'to lord it,' ἀλέκτωρ for ἀλεκτρυών, ἔσθω for ὑσθὼν, βρέχω 'to rain,' &c.; it uses old words in new senses, as συννόημα 'I prove,' ὑφώνων 'wages,' ἑρέπγεσθαι ἑλογία, γεννημαται 'fruit,' λαλία 'language,' and it frames new words and new compounds, as γρηγυρω, παιδώθεν, καλοποιείν, αἱματεκχυσία, ταπεινοφοισίνη, ἀκροβυστία, σκηνοπηγία, εἰκωλόθυταν. Besides this, it ceases to employ the dual; entirely abandons the use of the optative in oratio obliqua; uses the infinitive instead of the future participle after verbs of going, sending, &c.; admits εἰ with the subjunctive, ὅταν and ἵνα with the pres. ind.; and, finally, shows a tendency to analysis, by using prepositions† where the ease-terminations would have been originally sufficient to express the meaning, and by employing the active with ἐναύ-δον instead of the middle (ἐτάραξεν ἐαυτόν = ἐταράξατο).

PARTS OF SPEECH (τὰ μέρη, τὰ στοιχεῖα, τοῦ λόγου).

21. It is probable that all words may be reduced to roots which are either the bases of nouns, or are pronouns denoting relations of place; and indeed, at first, roots stood (as is still the ease in Chinese) for any or every part of speech. The distinction between their functions is due to the advance of Language. (See Chapters on Language, p. 197.)

22. A long time elapsed before men learned to analyse into distinct classes these 'grammatical categories.' Plato (Crat. § 88; Soph. p. 261) only recognises the noun and the verb. Compare the remark of Jack Cade, 'It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb and such abominable words as no Christian ear can endure to hear.'—Henry VI., part ii. iv. 7. To these Aristotle adds conjunctions (σύνεσμα, συγκατηγορίματα, see

* Many Latin words in Greek characters occur in the New Testament, as ἱερεύνων, κεντούρων, σωφάρων, σπειρολάτωρ, ἀφήνοι, &c.
† e.g. ἀπόκρυπτε τι ἀπό τινως, ἐσθίειν ἀπό τῶν ψάχνων, προσκυνεῖν ἐνώπιον τινως, &c.
Quint. Insti. Orat. l. iv. 12), and the article (Arist. Poet. 20). The Stoics* and the Alexandrian grammarians finally adopted the division into eight parts of speech, which the Romans borrowed from them, only omitting the article and distinguishing the interjection from the adverb.

NOUNS (Οὐρώματα).

23. The Greek noun has five cases, three numbers, and three genders. There are usually said to be ten declensions (κλίσεις), and it is true that all substantives, not anomalous, may be classed under ten types. But there was originally only one declension, and the various types alluded to, arise from the gradual changes assumed by the inflections in course of time under phonetic influences. In all more modern and philosophical grammars (as, for instance, those of Curtius, Donaldson, &c.) the declensions are more properly ranged under three heads, viz. the vowel declension, which has two divisions, i. the α declension, when the uninflected form of the noun ends in α or η (ταμία-ε, κριτή-ε) and the fem. noun in α or η; ii. the υ declension, when the uninflected form of the noun ends in υ, as λόγος-ε; † and iii. the consonant declension, when the uninflected form ends in a consonant, or (the final consonant having been lost) in ι or υ.

There is no doubt that this is the better and truer arrangement; in any case, however, the declension of a certain number of typical nouns must be learnt by heart. A better arrangement may enable the student to understand better, and to master with more rapidity, the laws and genius of the language, but there is no royal road by which labour in the acquisition of the language can be avoided.

CASES (Πτώσεις).

24. Cases (πτώσεις, casus, fallings) were probably so called because the nominative was regarded as the normal or upright

* For other tentative divisions of the Parts of Speech, see Burggraff, Principes de Grammaire Générale, p. 176. They are all contained in the Greek line, πρός δ' ἐμε τὸν δυστυχὴν ἐτι φρονεῖντ' ἐλέγαν, II. xxii. 59, and in the Latin line, 'Vae tibi ridenti quia mox post gaudia flebis.'
† The stem or uninflected form must be carefully distinguished from the nominative case. Thus πραγματ- is the stem of the nominative πράγμα, gen. πράγματ-ος ; and λόγο- of the nom. λόγος.
‡ This includes nouns like νοῦς, νοῦς, άπτέων, λεώς, &c., where the uninflected form ends in oo or eo.
form of the word, and the other cases as deflections from it (πλάγιων obliqui). The Sanskrit grammarians call a case *vibhakti*, 'division.' Hence also come the terms κλίσεις, declension.

25. The cases are—

Nominative* (εὐθεία or ὑπῆρη πτώσις cases rectus).
Genitive (γενική, κτητική, πατρική).
Dative (δοτική, ἐπισταλτική).
Accusative (αἰτιατική).
Vocative (κλητική).

26. The nature and use of these cases will be briefly exemplified farther on. We must however observe that neither nominative nor vocative are properly cases, nor did the Stoics, from whom the term is derived, ever call them so; since they are independent and, so to speak, upright forms of the word, not resting or depending on other words.

27. Besides these cases there was originally a sixth locative case, which is still retained as a distinct form in some nouns, as Ἀθήναις, Πλαταιάσι, Ὀλυμπιάσι, &c. at Athens, Platea, Olympia, &c.; θυρασί 'foris,' out of doors; Μεγαρώι, Πυθώι, Μαραθώι, ὄικωi (domo) at Megara, at Pytho, at Marathon, at home.

28. That the case-endings in Greek, as well as in all other languages, are mere corruptions of words once separable, is certain; and that in Greek these words were pronominal in their nature (i.e. forms of pronouns) may also be considered certain. (See Donaldson's Gk. Gram. p. 80, Garnett's Philolog. Essays, 217 seqq.) The case-endings, like the pronouns from whence they spring, originally represented only conceptions of space (nearness, distance, presence, absence); but they were afterwards extended to express relations of time, cause, &c. Bopp, Compar. Gram. § 115. The etymology of inflections is of course difficult from their antiquity, and the numerous contractions and other changes they have undergone. Having hit upon these pronominal words as mere formative elements, language naturally made them as mechanical as possible. For the original sense of the pronominal roots is nearly identical, and many new meanings had to be given to them.

There are three pronominal elements π, φ, τ, or pa, qua, ta, which mean primarily here, near, and there.

1. The first (π) under the forms πα or μα, signifies superposition, and occurs in the first personal pronoun (με) and the first numeral (μελς, μλα, μέν, compare our 'number one' = I).

2. The second (φ qua), under a great variety of different forms, sig-

* The first passage in which the names of the cases occur is in Chrysippus περὶ τῶν πέντε πτώσεων (ap. Diog. Laert. vii. 192). πλάγιαν δὲ πτώσεις εἰσὶν γενικὴ [καὶ δοτική] καὶ αἰτιατικὴ. Lersch, Sprachphilosophie, ii. 185.
nifles proximity, and occurs in the second personal pronoun, and in the nominative and dative cases.

3. The third (τ) denotes distance, and, variously modified, is found in the third personal pronoun, in negatives, in the genitive and the accusative cases.

To make this quite clear, and to follow these elements through their various changes, would require an entire treatise; we may, however, at once make the important observation that these three main relations of derivation, proximity, and direction towards, are respectively expressed by the genitive, dative, and accusative.

29. Language, as it advances, tends to discard cases, and indeed all synthetic forms. The dative has disappeared from Modern Greek. The Romance languages have almost entirely discarded cases, using prepositions instead, i.e. expressing the requisite shades of meaning analytically, not synthetically. So too in English, where the s of the genitive is almost the only remaining case, except the m of the old dative plural in them, whom, seldom, whilom, &c. In some ruder languages (e.g. Basque, Greenland, &c.) there are very many cases.

30. The numbers are singular (ἐνικός), dual (δινικός), and plural (πληθυντικός).

NUMBERS ('Αριθμοί).

How many numbers is there in nouns?
Two! "Merry Wives of Windsor, iv. 1.

31. The dual number (in the possession of which the Greek noun resembles the Sanskrit and Hebrew, but differs from Latin and most modern languages) is a mere luxury of language,* probably arising from the number of things which are usually and necessarily spoken of in pairs.† That there

* The dual survives in Lithuanian and Icelandic, and once existed in the Anglo-Saxon personal pronouns. In English we have the one dual word twain, but even this is corrupted into twins.

† Another theory about the dual is that it was an older plural, originating in the primary notion of the Ego and the Non-ego, or in the fact of there being two speakers, I and you, which stamps a character of dualism on the very essence of speech. It is curious that nos and vos in Latin are obviously connected not with ιμεῖς, ίμεῖς, but with the duals νο, σφ. (Cf. νεῖτεσ nos ter.) Donaldson accepts the theory that the dual is an older and weaker form of the plural, and mentions that some considered the Latin forms dixere, &c. for dixerunt, &c. as duals. (Quint. i, 5, § 42; New Crat. p. 396.) Schleicher (Compend. § 243) thinks that the dual may have been originally a mere doubling of the plural. Du Ponceau's jest that it must have been invented for lovers and married people finds a curious illustration in certain dual-forms in Australian dialects. For this and many other interesting facts about dual and plural, see Geiger, Urspr. d. Sprache, § ix. 369-386. Lord Monboddo's remarks (Orig. of Lang. i. 550) are a strange mixture of shrewdness and error.
is a slight distinction between the conceptions of duality and plurality we may see at once from the fact that we cannot use the word 'all' of two, though we can of three things. For instance, we could not say 'Two birds sat all together on a tree.' Nothing but an instinctive feeling that such a form corresponded to some external reality, could account for its existence among people so utterly unlike each other as Greenlanders and New Zealanders on the one hand, and Attic Greeks on the other.* It is however quite unnecessary to have a separate inflectional form for so slight a difference of conception, and as it is the tendency of advancing language to get rid of its original superfluous exuberance, it is mainly in dead languages and obsolete dialects that the dual exists. A language may be too perfect in its synthetic forms, and so tyrannise over the free motion of the intellect. Simplicity, not complexity, is the triumph of language; and an immense wealth and multiplicity (divitias miserar!) of grammatical forms† is mainly to be found in the most savage languages, such as Kaffir, and the languages of the American aborigines. Hence the dual, being unnecessary, early begins to evanesce, and to be treated as quite subordinate to the plural.‡ It is not found in ΑΕolιc, barely in Hellenistic Greek, and in Modern Greek it has ceased to exist.§ Long before it disappeared, the sense of it as a grammatical form is so vague that it may always be put with a plural verb; and as in Hebrew we find such collocations as יְנוּן רוּמִים 'lofty eyes,' where the noun is dual, and the adjective plural, so in Plato we have ἐγελασάτην

* See on this whole subject the very interesting pamphlet of W. von Humboldt, Ueber den Dualis, Berlin, 1828. He quotes from Lactantius the remark, 'Ex quo intelligimus quantum dualis numerus, una et simplici compago solidatus, ad rerum valeat perfectionem.' De Opif. Dei.

† The Abipones, a tribe in Paraguay, have two kinds of plurals, one for two or three objects, and another ending in -ripi for larger numbers. We may observe that as long as language is regarded as in itself an end, it abounds in forms capable of expressing the minutest distinctions; but, as civilisation advances, language becomes more and more a mere instrument, and therefore only retains those forms which are necessary to produce immediate comprehension.

‡ Another trace of this fact is that the masc. of the dual in the article, and in αὐτός, οὗτος, ἐμὸς, &c., is in Attic put with fem. nouns; as δύο τῶν ἱδιά (Plato), τοὺς τῶν ἵμερα, τῶν χεῖρε, &c. (Xen.). Observe, too, that the dual has only two case-terminations; having only three even in Sanskrit. (Meyer, Gedrängte Vergl. d. Gr. und Lat. Decl. S. 64.)

§ Chæræoboscus wrongly argues from this fact, τὰ δύικα υπερογενή ἕστιν· υστερον γὰρ ἐπενοηησαν τὰ δύικα. (Bekk. Anecd. Græc. iii. 1184.
neither, mais and e.g. 'another... crowd.' and or The and in Ambo... (Plato, Euthyd. 273 d); and even in Homer we find such concords as ἐσε φανιά, and βασιλής... πεπνυμένω ἀμφώ, Od. xviii. 64. No doubt, however, the possession of a dual stamps on language some of that beauty of form which is so remarkable in Greek; and the κρατερόφρονε γεινατο παιδε of Homer is more lively and expressive than the 'Ambo conspicui, nīve candidioribus ambo Veetabantur equis' of Ovid. 'The strong logic of the Italians,' says Mommsen, 'seems to have found no reason for splitting the idea of moreness into two-ness and many-ness.' Besides the words ambo, duo, and possibly octo, the only trace of a dual in Latin is the neuter dual termination ę in viginti (see Corssen, Krit. Nachtr. zur Latein. Forment. S. 96). The same is true of Pali. In Prakrit the dual disappears altogether.

31 (bis). i. The Sanscrit plural as for masc. and fem. nouns is an enlargement of s, the sign of the nominative singular, the enlargement being a symbolic indication of plurality. The neuter alike in the singular, dual, and plural is deprived of s, which is reserved for genders which indicate persons. Bopp, § 226.

ii. The method of forming numbers in other languages forms a curious chapter of phillology. In Chinese and other monosyllabic languages, plurality is expressed by the addition of words meaning 'another' or 'crowd.' In Basque the plural can only be expressed by suffixing the plural article, e.g. gizon = man, gizonak = men (homme-les), ak being the plural article; 'mais il n'est pas possible à exprimer hommes,' Van Eys, p. 14. See too Geiger, ubi supr.

GENDERS (γένη).

32. In the ancient, and in many modern languages, the substantive expresses the gender (γένος), real or imaginary, of the object which it names. There are usually, as in Greek, three genders, masculine (αρσενικόν), feminine (θηλυκόν), and neuter (οὐδέτερον),* but some languages (e.g. the Hebrew)†

* Words like ἵττος, ὀφρωτός, &c., are common; and words which do not change their gender, though applied to different sexes, are called ἐπίκωνας epicene; e.g. Aristotle says, καὶ ὁ θῆλυς ἐς ὀφέως ἐπιηλασθη. Hist. Anim. xxiv. The sophist Protagoras is said to have been the first to call marked attention to the genders of words. See Aristoph. Nub. 660.

† Hence we have the fem. for the neut. in the LXX. version of Ps. cxix. 50, cxviii. 23. The names oὐδέτερον, neutrum, 'neither of the two,' show
use the feminine to express the neuter, to which we find something analogous in the fact that, in Greek and Latin, feminine names are often of a neuter form, as Πλόκιοφ, Glycerium,* just as in German all diminutives in -chen and -lein are neuter (das Mädchen, das Fräulein), even when they signify females. The feminine is generally indicated by a weakening of the masculine termination.

33. The attribution of any gender to inanimate things only leads to endless confusion and anomaly, and a multiplication of rules and exceptions, for the most part admitting of no rational explanation, but due to the varying influences of fancy or caprice. It is the relic of a time when the imagination was much more active than now, and when the energetic fancy of mankind attributed a life, analogous in some respects to its own, to the whole external world; and, as some would express it, tinged everything with which it dealt with some faint trace of its own subjectivity. The necessity of regarding everything as partaking of life, and therefore as having some gender, is a heritage of the childish-poetic stage of human intelligence, when † language was regarded as an end as well as a means, and when the mind felt an imperious necessity that the forms of language should faithfully reflect the slightest variations of conception.

The fancifulness of genders may be seen by comparing the same word in different languages. Thus καρδία 'heart' is feminine; but cor is neuter, and cœur masculine. In French labur is masculine, douleur feminine; and couleur though derived from color is feminine, arbre though from arbor is masculine. In most languages, for obvious reasons, the sun is masc., the moon fem.; but in Gothic, Anglo-Saxon,‡ and

how purely negative was the conception of the neuter gender; in Sanskrit it is called khiva, 'eunuch'; in Servian srednji, 'intermediate gender'; in Dutch onzijdig, unsided, 'qui ne penche d'aucun côté.'—Du Méril, p. 356.

* It is a well-known rule in Greek that when women speak of themselves in the plural, they also use the masculine.

† See the author's Origin of Language, p. 45; Chapters on Language, p. 212. There is really no more necessity for gender in nouns and adjectives than there is in verbs which also express gender in Hebrew, Arabic, and Berber. The American languages are without it.

‡ 'Mundilfori had two children, a son Mān, and a daughter Sól.'—The prose Edda. See Latham, Engl. Lang. ii. 156. In Hebrew מון sun is sometimes fem., מון moon is masc. But another word for moon רחל is fem. (cf. ב מון, ה שך מון. 'Dispicite . . . masculum Lunam.' Tertul. Apol. 15. Forcellini, s. v. Lunus).
German, it is the reverse, *der Mond, die Sonne*, and in Russian
the sun is *neuter*. Again, in German, a spoon is *mase* (*der
Löffel*), a fork fem. (*die Gabel*), a knife neuter (*das Messer*):
so too a jug is mase. (*der Krug*), a eup fem. (*die Tasse*), a
basin neuter (*das Becken*); wine is mase., milk fem., beer
neuter (*der Wein, die Milch, das Bier*); the beginning is
mase., the middle fem., and the end neuter (*der Anfang, die
Mitte, das Ende*). And to crown this capricious absurdity,
the word for *wife*, of all things in the world, is *neuter* (*das
Weib*!).

French has discarded the neuter gender; and Eng-
lish (like Persian and Chinese) abandons genders altogether,
or only expresses them (when necessary) by a separate word,
except in the 3rd personal pronoun (*he, she, it*), and the rela-
tive (*who, which*). We may well congratulate ourselves,
therefore, that our language has been one of the very few
which have had the wisdom to disrobe itself of this useless
rag of antiquity, and to make *all* inanimate objects *neuter*,
except in the rare cases where they are personified for the
purposes of poetry (Prosopopeia).

Many of these anomalies are accounted for by the fact that
sometimes the *form* of the word determines its gender, entirely
irrespective of its meaning, and sometimes the meaning irre-
spective of the form. Thus rivers and hills are generally
mase., but Δήλη, *'Οσσα, Δήθη, Στόμ* are fem., Λύκιον neut.
And in spite of their meaning μεσάκων, πατίδων, άναράποδον are
neuter; while in spite of their form κάρδιοςνες and κάμανος are
feminine.

It is curious to observe that in Modern Greek the prevalence
of diminutive forms—(e.g. *φίλο* from *φίλος* = snake, *ψιρί* from
*ψιρὶς* = fish, and in the Tzaconian dialect, spoken about the
Gulf of Nauplia,† *ψυχαρομανία* = butterfly, a diminutive of
*ψυχή*, &c.)—is due partly to a desire to secure uniformity of
genders.

**Rules of Gender.**

34. The following are the general rules of gender:—

1. Names of male persons and animals, of rivers (ό ποταμός),
nills (ό λόφος), winds (ό ἀνέμος), and months (ό μήν), are
masculine.

* Possibly because a wife was regarded as a chattel; possibly, how-
ever, on the other hand, the neuter may here be a term of endearment
as we speak of a child as 'a dear little thing.'

† See *Le Dialecte tzaconien*, par G. Deville. Paris, 1866.
2. Names of female persons and animals, of trees, lands (ἡ γῆ), islands (ἡ νῆσος), and cities (ἡ πόλις), are feminine; also most abstract substantives, as ἡ ἐλπίς hope, ἡ νίκη victory, ἡ ὀρέινείν virtue.

Exception.—A few trees and plants are masculine; of which the commonest are φοῖνις palm, ἐρυνδός wild fig, ἀπόστολος lotus, ἀμάρακος, ἀσφάδελος, ἀλλέβορος.

3. Most diminutives, names of fruits, and names of things regarded as mere material objects, especially if they are regarded collectively as forming a class, are neuter; also all infinitives used substantively, as τὸ ζῆν, life. Such phrases as τὸ ἀνθρωπός mean the word "man."

The following common words, which are fem., though they end in ὁς, should be remembered:—

i. Names of countries, islands, cities, plants.

ii. Names of earths and stones, as ἡ θάλαμος sand, ἡ πλάτνη the brick, ἡ ψυφός the pebble, ἡ λίθος the gem.

iii. Different words for 'a way,' as ὁδός, κελευθός, ἀτραπός, ἀμαξίς.

iv. Various receptacles, as γναθός jaw, κύστος chest, ληνός wine-vat.

v. Adjectives used substantivally, as ἡ ἁπαξίος, χέρσος, ἔρημος (sc. γῆ), ἡ κέρκος (ὄφρα), ἡ δομικός (φωνή).

A few other feminines in ὁς are difficult to class, as νός disease, ὄξος dew, ὀκός beam, ῥάβδος staff, βιβλικός book.

The feminine also denotes a collection of things, as ἡ ἔπος cavalry, ἡ κάμηλος a troop of camels; in the case of animals this is probably due to the fact that in a number of animals the females largely predominate.

DECLENSIONS (Κλίσεις).

35. Besides the ordinary forms of declension, there are traces of another declension formed by suffixes: -θέν for the genitive, -θε for the locative, -τε for the accusative. These terminations answer the questions πόθε; πόθε; πόθε;

Thus—ποῦ; where? ὀκῶσ at home, θύρασι at the doors, Πύθοι at Pytho, ἀλλοθε elsewhere.

πέθεν; whence? ὀκῶθεν from home, θύραθεν from the door, οὐρανόθεν from heaven, μεγίθεν from the root (radicus).

* Possibly ἡ νῆσος (γῆ) may be 'the floating land' (νέω).
ADJECTIVES.

ποί; whither? οἶκαδε (domum) homewards, θύραζε towards the door, 'Αθήναζε to Athens, πόλεμος to the city, ἔραζε to the earth.

36. Homer also uses -φι for the gen. (or perhaps we should rather say locative—Bopp, ii. 23, ed. Bréal) and dat. both sing. and plur. (evidently analogous to the Sanskrit instrumental bhyas, dhis); of which we find a trace in the Latin ibi (dat. of is), tibi, alicui, sicui, nobis, and the dat. plurals in -bus. (Corssen, Latein, Formenti. S. 206.) The derivation of this syllable bhi is unknown. Pott derives it from abhi 'towards,' but this is probably itself a case of the pronoun a. See Bréal, Bopp, ii. 36.

HETEROCLITES, &c.

37. Words that mix two declensions are called heteroclites, as σκότος gen. σκότου and σκότους, Τάρταρος plur. Τάρταρα, σίτος pl. σίτα.

ADJECTIVES ('Επίθετα).

38. Adjectives, though highly convenient, are not indispensable to a language. The fact that substantives are frequently used adjectivally (e.g. mahogany table, door lock, artillery officer, &c.), and that their place can always be supplied by a periphrasis of the noun and preposition (e.g. aurea corona = une couronne d'or, multi homines = beaucoup d'hommes, ein goldener Ring = ein Ring von Golde, &c.), accounts for the non-existence in many languages of adjectival forms which occur in languages cognate to them. For instance, the Latin tot, quot, quotus, pauci, &c., can only be rendered in French by autant, tant, combien, peu, &c., with de. In Arabic, 'all men,' 'no men,' 'some men,' &c., can only be expressed by 'the totality of men,' 'not one among men,' 'a portion of men,'* &c. In Greek, as in all languages, many adjectives are used for nouns, especially in poetry; as πείνος the five-pronged, i.e. the hand, φεμώνος the house-bearer, i.e. the snail, νόστερος the boneless, i.e. the cuttlefish, &c.; and in English, 'the deep,' 'the blue,' 'the true and the beautiful,' &c. Milton uses many such adjectival substantives, e.g. 'the palpable obscure,' 'the vast abrupt,' &c.† Compare, 'till that wicked be revealed,' 2 Thess. ii. 8; 'the silent of the night,'

† In French many nouns have been formed from adjectives, e.g. sanglier (porcus singularis), bouclier (scutum bucculatum), &c.
2 Henry VI. i. 4; ‘and mighty proud to humble weak doth yield,’ Spenser, F. Q. iii. 7.

39. As there was no primâ facie reason why the adjective should so closely reflect the nature of the substantive with which it is joined as to express its gender by a different inflection, we find many adjectives (especially those compounded with ὑνο-, εύ-, ἄ-) which have only two terminations, and do not express the feminine by a separate termination; nouns also are often used in apposition with other nouns as though they were adjectives of one termination; as ἡ μακάς γυνή; ἡ πατρίς γυνή, &c. This is a gradual approximation to the English use of the adjective, for in English also the adjective used to agree with nouns, as, O younge Hughe, thinges espiritueles, wateres principally, &c.

40. The adjectival termination is, at any rate in very many cases, derived from the pronominal suffix which forms the genitive case of nouns; e.g. δῆμων-δημόσιο, which becomes the adjective δημόσιος by adding a new case-ending. (New Cratylus, p. 474.) In many languages genitives become adjectival without any change at all; e.g. in Finnish, käv-en = of a stone, and stony; in Basque, guizon-aren-a = of man, and human, &c.

41. The three degrees of comparison are Positive (ὀνόμα ἀπλοῦν), Comparative (συγκριτικὸν), and Superlative (ὑπερθετικὸν).

42. There are in Greek two modes of forming the comparative and superlative, one by means of the terminations τερος, τατος, and the other by ων, οσος; τερος, τατος imply excess (more, most); τερος indicates ‘motion from’ (cf. praeter, subter, propter), and τατος ‘motion through a series of points,’ since τα denotes distance, and ω motion. (Donaldson.)

43. The comparative and superlative in -ων, -οσος (being in fact mere strengthened forms of the adjectival termination ως) are originally qualitative; i.e. they do not so much imply excess, as ‘a considerable amount of’ like our termination -ish in brack-ish, or our qualifying word ‘somewhat,’ meaning ‘a little too much,’ as in ‘somewhat bitter,’ &c.

[N.B. The i in ων is long in Attic, short in Homer.]

44. It is clearly a defect both of Latin and Greek that they use the same form to express two conceptions so distinct as ‘somewhat’ and ‘more;’ e.g. that ἠδιών according to the

context may either mean 'sweeter' or 'sweetish,' of which the former is a comparison between relative qualities, and the other a judgment about a positive quality.* There were however certain intensive prefixes which served the latter purpose, such as the Epic intensive prefixes ζι-, ηρι-, άρι- (ζύπλου-τος, έρικλής, άριζηλος, &c.), the comic prefixes ίπτο-, βον-† (ιπτόκρημνος, βούλιμος, βόιτας, cf. our horse-laugh, horse-mushroom, &c.), and τρις-, παν-, which are used in all poets and even in prose (πάγκαλος, παγγέλως, παμπόννος, τρισμακάριος, &c.; cf. our Almighty, &c., and the German prefix aller-, in allerliebst, &c.). To express a less degree they used the preposition ἐπί, as ἐπόλευκος subalbus, whitish, ἐπογελάν to smile.

45. άγαθος good, and κακός bad, borrow several comparatives and superlatives from other forms; but these comparatives and superlatives are not absolutely synonymous.

'Aναβός good, ἀμείνων better externally, κρείττων stronger, βέλτιων morally better, λόιων preferable, φέρτερος more profitable, κακίων baser, more cowardly, χείρων inferior, ἰσσών weaker,

Κακός bad, ἀριστός (from Ἀρχης the War-god), κράτιστος (from κράτος), βέλτιστος (Latin bonus, comp. Ionic βέντιστος), λόιστος (from λάω to choose), φέρτατος, κάκιστος.

χείριστος (from χείρ, χείριστος subject), ἤκιστα (adv.).

N.B. ὑστερος, ὑστατος are derived from ἐπί; πρότερος, πρῶτος from πρό; ἐσχατος from εξ.

PRONOUNS ('Ἀντωνυμίαι).

46. A few words of explanation will perhaps throw some light on the nature of pronouns.

* The kind of confusion thus introduced may be illustrated by this passage: 'If that collar-bone of yours had not been all the harder, you would have been,' &c. &c.—Tom Cringle's Log; ch. xvi.
† εἴσοδος γάρ ἡ προστίθηκα τῶν τοιούτων ζώων τῷ μέγεθος τοῦ ὑποκειμένου δηλοῦ.—Etym. Magn.
† On these forms see Donaldson, New Crat. § 262. They are also distinguished in Donaldson's grammar, and partially in Burnouf's, § 197.
Language is a sort of drama, in which, as in the older tragedies, there are only three characters (πρόσωπα),* who have different rôles to play.

These three characters are:

1. The speaker, ἢγὼ ἦ.
2. The person to whom I speak, σὺ θοῦ.
3. The person about whom the conversation is occupied, ἤ ᾦ; for which the Greeks have no precise or definite form, but use demonstratives, ὁὗρος, ἑκείνος, ἁὐτός, ὅς, as will be seen immediately.

47. The noun names, and specifies exactly, as Cæsar, Lu-cullus, the king, &c.; the pronoun only indicates the part which the speaker plays in the dialogue, and is therefore not merely in the place of the noun. 'I' may be any one in the world, from the king to the peasant, but necessarily implies some one who is speaking of himself; 'thou' may be any one, but must mean the person addressed; 'he' may be any one, from Adam to the child of yesterday, but must imply the person spoken of.

48. 'I' and 'thou' are declinable in Greek, but have no gender. The third person is expressed by various words which are not only declinable, but also (as in English) express gender, as ὁὗρος ὅπε, ὁὗρος ἥι, ὅς ἥικε, ἑκείνος ἵστε, ἰλλε.

49. The reason of this is that 'I' 'thou' suppose two inter-locutors who are present, and who therefore need no further specification, their gender being regarded as obvious; one word, without gender, suffices for each. But the third person is or may be absent, so that for clearness the gender must be indicated (he, she, it); and this person may be more or less near, as ὅς ἥικε, the person here, questo (pointing to him, δεικτικῶς); or close by me, cotesto (ὁὗρος ἥικε); or there, by you, quello, ἑκείνος (ille, iste).

50. Greek however is far from being the only language which has no distinct and separate form for the third personal pronoun. Some languages have, for the third personal pronoun,

* πρόσωπον, persona, originally the mask worn by an actor in playing his part; hence the remark of Rousseau in his cynical old age, 'Le mot latin persona signifie un masque, nom très-convenable assurément à la plupart des gens qui portent parmi nous celui de Personnes.'—Lettres sur la Botanique. Milton uses it in its classic sense: 'If it were an honour to that person which he sustained.'—Hist of Engl.

'Which was thy part, And person, hadst thou known thyself aright.'—P. L. x. 155.
expressions which imply a person sitting, standing, lying down, &c.; others, as is partly the case in Greek, have pronouns which represent the third person as being at nearer or further distances from the speaker; but many have not arrived so far in the analysis of conceptions as to have any one word for the abstract 'he.' (See W. v. Humboldt Ueber den Dualis, § 21, and Ueber die Verwandtschaft der Ortsadverbien mit dem Pronomen in einigen Sprachen.)

51. The uses of αυ, which is given in grammars as the third personal pronoun in Greek, are very liable to lead to confusion: first of all it is defective, having lost its nominative; and secondly, in Attic Greek (though not in Ionic) it is not a personal, but mainly a reflexive pronoun.

52. A reflexive pronoun is one which refers back to the subject of the sentence, or one which expresses that the object of the sentence (i.e. the person spoken of) is also the subject (or the person speaking); as ἐνυψα ἐμαυτὸν, I struck my self; ἵκδασκεν τὸν ἑαυτὸν παῖδα, he was teaching his own son.

53. The reflexive pronouns are αυ of himself,* ἐμαυτὸν of myself, σεαυτοῦ of thyself, ἑαυτὸ of himself.† It will be observed that they have no nominatives. Why? For the obvious reason that in strict grammar they never serve as the subject of a principal sentence, but as the complement to some other word; i.e. they are used when the subject of the verb is also its object, as I strike myself. Such a sentence as ἐγὼ αὑτός ἐπραξα τοῦτο is not strictly reflexive. The reason why αυ once had a nominative is because it was a demonstrative pronoun; but when its reflexive use prevailed the nom. became obsolete.‡ Similarly we have lost the custom of using himself, myself as nominatives in English.

54. In Attic Greek, then, what is placed as the third personal

---

* The plurals of ἑμαυτοῦ, σεαυτοῦ, are ὡμῶν αὑτῶν, ὡμῶν αὑτῶν; of ἑαυτοῦ either εαυτῶν, or ὡμῶν αὑτῶν.
† The French language uses même to form a reflexive for the first and second personal pronouns; as, Je me suis blessé moi-même. Other languages use a periphrasis for this purpose; e.g. in Hebrew and Arabic it would be 'I have wounded my soul,' &c. Silvestre de Sacy, Gram. Gén. p. 51. The simple pronouns are sometimes in poetry used reflexively in English, as 'He sat him down at a pillar's base.'—Byron. 'I will lay me down and sleep.' 'I got me to my Lord right humbly.' 'But go, shewe thee to prestis.'—Wiclif's Bible.
‡ We have traces of the obsolete nominative is or i in ∪a, Lat. is, Engl. it; and also in ∪iv, and ∪iv; a dative and accusative iv are found in fragments. I, himself or herself, is only found in objective sentences.
pronoun is not a personal pronoun at all, but reflexive; and as its nominative ἦ is obsolete, it borrows ἄναρτον instead; thus:

- ἄναρτον, ἦ, ὦ, himself, herself, itself (obsolete ἦ);
- ὦ of himself, &c.;
- ὦ to himself, &c. (ὦ ei enclitic = to him);
- ἦ himself, &c.;

and so on, reflexively throughout; but ἄναρτον is used more frequently than ἦ, as ἀπέκτεινεν ἄναρτον, he killed himself.

55. As for the third personal pronoun, there is none in the nominative, in Attic, but the demonstratives are used instead; but for the other cases, the oblique cases of ἄναρτον (derived by some from ἄναρτον agen he?) are used, so that we have really:

- Nom. ἄναρτον, ἄναρτον, ὦ ὦ used for 'he.'
- Gen. ἄναρτον of him.
- Dat. ἄναρτον to him.
- Acc. ἄναρτον or ἄναρτον him, &c.

56. For 'him,' 'her,' 'it,' ὦ is used in Ionic; in the Tragœdians ἄναρτον, and ὦ, ὦ, ὦ, and, sometimes, though rarely, ἄναρτον are also used for ἄναρτον ἄναρτον ἄναρτον. The root ὦ, Doric ὦ, is seen in the Latin ipse.

**Possessive Pronouns.**

57. In most languages the possessive pronoun is either directly formed from, or closely allied to, the genitive case of the personal.*

58. Greek is richer than Latin in possessive pronouns (κτησικαὶ ἀντωνυμίαι). Besides ἐμὸς ὑμὸς, ὑμὸς τῶς, ἀντωνυμος ὁστὲρ, ἀντωνυμος ὁστὲρ, it possesses ὁστὲρ ὁστὲρ, ὁστὲρ, and, sometimes, though rarely, ὁστὲρ are also used for ὁστὲρ ὁστὲρ ὁστὲρ. The Latin has no simple possessive adj. of the third person (his, her, its, their), for suus is reflexive; it uses instead ejus, illorum, &c. (It is remarkable that the neuter possessive pronoun of the third person 'its' is quite modern in English also, see Lev. xxv. 5, ed. 1611.)

as in a fragment of Sophocles, preserved by Apollonius Dyscolus (De Pronom. p. 70):

- ἦ µέν ὡς ὦ θάσσειν, ἦ ὦ ὡς ὦ τίκοι

παιδί

'One woman said that she (herself), the other that she (herself), bore the swifter son.' ὦ, ὦ, ὦ are both demonstrative and reflexive in Ionic and Epic. For the authorities on ἦ see Donaldson, New Crat. § 139.

Aυτός.

59. i. Observe that αυτός means *ipse, -self (reflexive)*;* but αυτόν of him, αυτῷ to him, &c. (demonstrative).
ii. ὁ αυτός means *‘the same.’*
iii. Although αυτό is the neut. of αυτός, yet for *‘the same’* in the neuter, the Attic form is generally ταυτόν not ταυτό.

"Οστίς.

60. ὅστις, quisquis, is a compound of the relative and the indefinite. Its declension in Attic is ὅτος, ὅτι, ὅτως, ὅτις. In the neut. plur. ἄττα is the contraction of ἄττα, and must not be confused with ἄττα, which is used in Attic for the neut. plur. τινά quædam.

61. There is no relative pronoun (ἀναφορικὴ ἀντωνυμία) in Homer, for ὧς, ἦς, ὧν in Homer is demonstrative; to form a relative he adds τε to ὧς, so that *‘and he’* is equivalent to *‘who’* (qui=et is). Similarly in Hebrew ἦς *‘this,’* is sometimes a relative (Ps. lxxiv. 2, &c.), and in German *‘der.’*

NUMERALS.

Cardinals.

62. i. Cardinals answer the question *‘how many?’* The word is derived from cardo a hinge.
ii. The first four cardinals only are declinable, from their being the most frequently used; but after 200 they are regular adjectives of three terminations, as διακόσις, αί, α.

*Obs.* 18 and 19 may be expressed either by ὑπάκωμενα, ἐνιακόσια, or by ὑπον, ἐνὸς ἔνοικες εἰκὸν. Similarly 28, 29 may be ὑπον, ἐνὸς ἔνοικες τριάκοσια, &c.; and even 7000, 8000 may be τριάκοσια, διακόσια ἔνοικα μῦρα (Thuc. ii. 13). This resembles the Latin duodeviginti, undeviginti, &c., and our way of reckoning time (e.g. a quarter to eight=forty-five minutes past seven).

iii. 21, 22, &c., may be either εἰκὸν εἰς, εἰκοσὶ ἐνο or εἰς, ἐνο καὶ εἰκὸν just as in English it may be twenty-one, or one and twenty; the rule being that if the smaller number precedes, the copula must be used.

iv. Distinguish between μύρων 10,000, and μύριοι indefinitely numerous; the regular number has the regular accent.

* Thus we have in Shakspeare, *‘Myself have letters.’—Jul. Cæs. iv. 3. ‘Were you sick, ourselves would wait upon you.’—Tennyson, The Princess. But for obvious reasons the nominatives of reflexive pronouns do not hold their grounds. See § 53.
Ordinals.

63. i. Ordinals express the position or order; and answer the question 'which of the number?'

ii. Except δεύτερος, which has the form of the comparative, they all take the superlative termination τος. They are all declinable adjectives of three terminations.

iii. The student should distinguish carefully between the decades and the hundreds; 30th, 40th, &c., are τριακοστός, τεσσαρακοστός, &c.; but 300th, 400th, &c., are τριακοσιοστός, τεσσαρακοσιοστός, &c.

iv. 21st, 22nd, &c., may be expressed in three ways, viz.: είς και είκοστός, πρώτος και είκοστός, or είκοστός πρώτος; similarly 32nd, &c. είναι και τριακοστός, δεύτερος και τριακοστός, or τριακοστός δεύτερος; and so on.

Other Numerals.

64. Both Greek and Latin are particularly rich in their forms for numerals; e.g.

Multiplicatives. ἀπλοῦς, διπλοῦς, τριπλοῦς, κ.τ.λ. simplex, duplex, &c., from which are derived our English multiplicatives simple, double, triple, &c., referring to size.

Proportionals. διπλάσιος, τριπλάσιος, κ.τ.λ. duplex, triplus, &c., our twofold, threefold, &c., referring to number. *

Numeral Adverbs. είχα, τρίχα, τέτραχα, κ.τ.λ. in two, three, four ways, &c., answering to multiplicatives. ἄπωξ, εὶς, τρίς, κ.τ.λ. once, twice, thrice, &c., answering to proportionals.

We have also δεντεραῖος, τριτάιος, τεταρταῖος, κ.τ.λ. on the 2nd, 3rd, 4th day, &c.; τοσταίος; on what day? These are only adjectival forms of the dative feminine of δεύτερος, κ.τ.λ.

ADVERBS (Ἐπιφήματα).

65. 'When some case of a Declinable Word — whether substantive, adjective, or pronoun — has fixed itself absolutely for the expression of certain secondary predications, it is called an adverb. The prepositions, conjunctions, and interjections, which are generally considered as distinct parts of speech, are,

* This distinction is due to Ammonius (de Diff. p. 43), διπλοῦς κατὰ μέγεθος, διπλάσιος κατ' ἄριθμον. (Donaldson.)
in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends on their syntactical functions only. The preposition is an adverb of place, . . . the conjunction an adverb of manner, . . . the interjection an exclamatory adverb.’—Donaldson, Greek Gram. p. 148. Hence, in spite of Horne Tooke’s sneer, ‘the old grammarian was right, who said that when we know not what else to call a part of speech, we may safely call it an adverb.’

66. Almost every adjective, and many participles, furnish an adverb in -ως, a termination derived from the old ablative case. The neuter accusative of adjectives both singular and plural is often used adverbially. Adverbs derived from adjectives are compared by taking the neuter sing., of the adjective for the comparative, and the neuter plur. for the superlative, as ἑδέως, ἐδέον, ἑδέστα.

67. Other adverbs coincide with the actual cases of nouns, as κυματικά solemnly, δημοσίως publicly, ἵδια privately, κοπον in common, σπουδαί zealously, σχολή leisurely* (i.e. νίκ, scarcely); ἄρχὴν at first, ὅπει ἄρχῃν not at all (ομινον non), ἀκρὴν just, or hardly, ὀφείλαν, προῖκα gratis, μακρὰν afar.

68. Others consist of a preposition and noun, as παρακρῆμα immediately, καθάπερ just as, προῷργον advantageously, ἐκποδὼν out of the way, ἐνσχέτω in order, &c.

N.B. i. Observe that εὐθὺς is ‘immediately,’ and εὐθὺ (with the gen.) ‘straight towards.’ Similarly ἀντικρὺς = outright, ἀντικρύ = opposite.

ii. The ω-ς of Greek adverbs is the Sanskrit ṣ-ṛ (cf. δίδωσι didati); thus ὰμο-ς = the Sanskrit samā-ṛ ‘simili;’ it is the case-ending of the Sanskrit ablative, and in some Greek adverbs it is suppressed (e.g. ὄφτω), in others it becomes Ὠ. Compare the Latin adverbial ablatives raro, perpetuo, quomodo, &c. For the proofs of this identification see Bopp, § 183.

VERBS (Ῥήματα).

69. The nature of the verb† (ῥήμα verbum, i.e. the word par excellence) has been variously defined by different grammarians. All acknowledge its importance; ‘Alterum est quod loquimur,’ says Quintilian, ‘alterum de quo loquimur.’

* Compare Shakspere’s ‘I’ll trust by leisure him that mocks me once.’ Cf. Soph. O. T. 434.
† See Burggraff, Principes de Gram. gén. p. 345-349; Origin of Language, p. 104; Du Méril, p. 56.
1. According to most ancient grammarians its distinctive peculiarity is the expression of *Time* (ῥήμα δὲ ἐστὶ τὸ πρὸς-σημαίνον χρόνον, Arist. *De Interp.* iii. 1). Hence the Germans call it *Zeitwort* time-word, and the Chinese ho-tseu living word (just as Plato calls the verb and noun ὅτα ἐμψυχώ-τατα μέρη τοῦ λόγου). But verbs which should express no circumstance of time are quite conceivable, and actually exist in some North American languages.

2. Others say that it necessarily expresses an *Action*, and hence some Germans call it *Thätigkeitswort*. Thus in Chinese *a hand* added to a hieroglyphic shows that a verb is intended; for instance, a bent bow and a hand signify 'to shoot an arrow.' In Chinese also 'to be' is 'to make' (*wei*). Obviously however many verbs imply *inaction* rather than *action*.

3. In the *Grammaire Générale* of Port-Royal the verb is defined as 'un mot qui signifie l'affirmation;' and this definition may stand if we make affirmation include negation.

4. Humboldt and others say that the verb must involve the abstract conception of *existence*, and so furnish the connection between the subject and the attribute (*die reine Synthesis des Seins mit dem Begriff*). This is only true if with Harris we resolve every verb into a participle with the verb 'to be,' so that, e.g. γράφω = ἔγω (ἐμι) γράφων. No analysis of the verb however can succeed in reducing it into a participle coupled with the verb to be. What is there participial in the root γραφ? 'A verb divested of its paraphernalia may become an *Irish* participle, which is merely an abstract noun, but certainly not a Greek, Latin, or even an English one.'

5. Mr. Garnett, following out a hint in Dr. Prichard on the Celtic language, first showed that verbs do not differ from nouns by any inherent vitality; they are simply *nouns with a pronominal affix*. 'Motion or action is no more inherent in a verbal root than the power of forging a horseshoe in a smith's hammer. It requires an extensive moving power to make it efficient, and so do the roots of verbs.' Their power of expressing action, motion, sensation, or their opposites, resides only in the addition to them of the person or agent. In other words, a verb is *ex necessario* a complex, and not a simple term, and as such it could not have been a primary part of speech.

70. A comparison of the English and Greek verb shows the immense difference between an analytic and a synthetic lan-
guage. The English verb has five forms (e.g. love, loves, loved, loving); the Greek verb has about 1,200 forms.

71. The inflections by which a verb expresses its various modifications are called its conjugation (σωτηγια).

72. The endings or inflections by which the Greek expresses the three persons in the singular are really the three personal pronouns (I, thou, he), although all trace of this fact has been nearly obliterated in the course of time. Thus to take a verb in -μι (those verbs being the oldest, and therefore the least disguised in their person-endings), it is easy to see that in ει-μι, εσ-σι, εσ-τι(ν), μι is connected with the stem με, -σι with σε, and τι with the article* τ. The passive terminations -μαι, -σαι, and -ται show the same fact no less distinctly. The termination ω looks as if it were connected with εγώ, Αolic ιων; but it is certain that the person-ending comes not from the nominative but from objective cases of the pronouns, so that ειδωμι† would mean 'giving here, i.e. my giving,' and ειδωσι 'giving there, i.e. his giving.' It is the object of Comparative Grammar to analyse all inflections in a similar way, and to show their original significance. At present however the results are not all certain, and the explanation of them would require a separate treatise, because each termination has to be traced through a long series of phonetic changes; and in Sanskrit and Greek especially 'a vast number of articulations have been sacrificed to euphony, the restoration of which is often conjectural, and sometimes impracticable.'

* We shall see in the Syntax the close connection between the article and the third personal pronoun. It is the same in German, where the definite article der, die, das is constantly used as a pronoun; and the French article le is derived from ille, as is the Italian il, lo, and the Spanish lo, la. In the third person plural the termination is due to phonetic change; e.g. τυπτοντι = τυπτοντι = verberant. In Welsh (which is an Aryan language) the pronoun of the third person plural actually ends in nt, wyt or hwnnt = they (cf. Introd. § 15, 5, p. 5).

† Only two Latin verbs, inquam and sum, retain a trace of the old termination in μι. The first philologer to point out that the person-endings were pronouns in oblique cases was Mr. Garnett, and he illustrated the fact from Syriac, in which ith = existence, ithai-ch existence of thee = thou art, ithai-hun existence of them = they are. The same result becomes very clear from a comparison of the Hungarian olvas-om I read, olvas-atok thou readest, olvas-atok ye read, &c., with olma-m my apple, olma-δ thy apple, olma-τοκ your apple. See Garnett's Philolog. Essays, p. 291; Dr. Latham, Lect. on the Study of Language. Obviously, as Bopp observes, the moment that language began to mark persons by the addition of suffixes to the verb, those suffixes could not have been anything but personal pronouns.
73. Many grammars throw no light whatever on the ordinary omission of a first person dual in the active. Thus we find for the dual of the pres. act.

\[ \text{τύπτετον, τύπτετον,} \]

but for the dual of the pres. pass.

\[ \text{τυπτόμεθον, τύπτεσθον, τύπτεσθον,} \]

with no explanation of the reason why we should have no form for 'we two are striking,' and yet should have one for 'we two are being struck.' The reason is that in the act. the first pers. plural is always used for the first person dual. We can only conjecture why no distinct form was retained, or why in the passive the aorist alone should have no first person dual.

74. There is an ingenious theory on the subject of the dual in the article 'Dual' in the 'Penny Cyclopaedia.' Believing that the dual is an older plural which was only colloquially retained, the author points out how easily a termination in \( \nu \) might have been changed into one in \( \zeta \) (compare \( \text{τύπτομεν} \) and \( \text{τύπτομες} \) verberamis; shoon and shoes, eyne and eyes, house and houses, &c.), and how easily this \( \zeta \) might be dropped; on this theory \( \text{τύπτετον} \) and \( \text{τύπτετε} \), &c. might also very easily have been phonetic varieties of the same form.

75. In many grammars both the second and third pers. dual of the historical tenses (imperf., plupf., and aorists) are made to end in \( \eta \nu \), as in the impf. act. of \( \text{τύπτω} \)

\[ \text{ἐτύπτετην, ἐτύπτετην;} \]

but in other modern grammars (and even in that of E. Burnouf) the second person dual even in historical tenses is made to end in \( \eta \nu \), so that we find

\[ \text{ἐτύπτετον, ἐτύπτετην;} \]

this latter is the more correct, for the Attics always prefer the form in \( \eta \nu \) for the second person of the dual, if we may trust the best MSS.

VOICES (Διαθέσεις).

76. The Greek verb has three voices—

1. Active (διαθεσις ἐνεργητική)* as \( \text{τύπτω} \) I am striking.

* The Stoics called the Active κατηγόρημα ὁρθον 'upright,' the Passive ὅπτοιον 'supinum,' and the Neuter ὅδετερον 'neither of the two.' Dionysius
This may be either transitive (άλλοπαθής), i.e. the action may pass on to some object, as ἐδιωκέω ἄρσον I am giving bread.
Or intransitive (αὐτοπαθής), i.e. the action may stop with the agent, as τρέχω I run. These verbs are also called neuter.
2. Passive (παθητική), as τύπτομαι I am being struck.
3. Middle (μέση), as τύπτομαι I am striking myself.
In Sanskrit the Active Voice is called Parasmai-pada 'falling on another;' the Middle Ātmane-pada 'self-affecting.'
77. The only tenses for which the Middle has any special forms are the future and aorist.* What are usually called the perf. and pluperf. middle are not middle forms at all, but are other forms of the perf. and pluperf. act. The name perfect middle for such forms as τέτυπα ought to be finally discarded; the error of calling them so, rose from the instances in which this second perfect has an intransitive meaning, as ἤγρηγορα I am awake, πέπωθα I am confident, εἰγα I am broken, πέπηγα I stick fast, ἐφρώγα I burst forth, &c. But this is a mere speciality of meaning.
78. Verbs which have an active meaning, but only a passive or middle form, are called deponents (from depono I lay aside). It is probable however that they have not laid aside the active form, but never had one at all; it is generally believed that the μαί form of verbs is the oldest of all. For it was most natural that verbs should be primarily regarded as middle, i.e. as expressing direct reference to the subject (or self). Hence the μαί forms often exist in Homer side by side with the forms in ὤ. Reflexive forms are far more common in other languages (e.g. French, Italian, German) than they are in English. That the transitive form and meaning of verbs was due to a later development of language is clear, since, as we have seen, the cases represent adverbial additions.

Thrax (p. 886) says that the two former names were suggested by a metaphor from the position of athletes. On the derivation of the Latin word 'supine,' Priscian remarks, 'Supina vero nominantur, quia a passivos participius, quae quidem supina nominantur, nascentur' (p. 811).

Lersch, Sprachphil. d. Alten, ii. 197; Burgraff, p. 357.

* This is just what we should expect from the close connection between the passive and middle, of which the middle or reflexive form was probably the earliest. We have very few reflexive forms (I bethink me, fear me, &c.) in English, but we represent many of the German, Italian, and French reflexive verbs by passive or neuter verbs; e.g. Ich freue mich I rejoice; si dice it is said; se emplearon diez hombres ten men were employed, &c. The gradual evanescence of the middle in Greek is analogous to the disuse of many old reflexive verbs in French, such as se mourir, se partir, &c. Pellissier, La Langue franç. p. 177.
to the noun, and would therefore be originally independent of all verbal government, so that it would have been needless for the verb to have a transitive sense. Hence we find many Greek verbs that fluctuate between a transitive and intransitive meaning, as ἔχω 'I have' and 'I am,' ἄγω 'I lead' and 'I move,' αἴρω 'I raise' and 'I rise' (e.g. of the sun, Soph. Phil. 1315), ἑλαύνω 'I drive' and 'I ride,' πράσσω 'I do' and 'I fare.' The same is true in other languages; e.g. in Latin, vertere, mutare, &c.; in German, ziehen, brechen, schmelzen, &c.; in French, décliner, changer, sortir, &c.; in English, to move, break, turn, &c. (Jelf, § 360).

REREDUPLICATION (Ἀναδὶπλωσις).

79. i. Reduplication, i.e. a repetition of the root twice over, was a very primitive process, found in all languages, and adopted as the simplest known method of strengthening the meaning of the word to which it is applied.

ii. Thus it is found in substantives both in Greek and Latin, as βάρβαρος, παιάνη, βέμβος, marmor, murmur, turtur, papilio, &c.

iii. And in verbs both in Greek and Latin, πέτηγα, λέλυκα, &c., pepigi, tutudi, cucurri, tetigi, nemini, &c.

iv. It is by no means confined to the perfect and pluperfect. Distinct traces of it appear in many presents, as μίμω, πίπτω, γιγνώσκω; especially in the older verbs, viz. those in μι, as διδωμι, τίθημι, (σ)ίστημι, πιμπλημι, πίμπρημι, ὄνιμημ, sisto, gigno, pipilo, titubo, &c.; and in the paulo-post-futurum, as τετύψωμαι, λελύσομαι, &c.

v. It is also frequently found in the aorist, as ἦγαγον, ἱμαρον. In Homer these reduplicated second aorists abound, as πέπιθον, κέκλυθι, ἀμπεπαλὼν, τετορπόμην, λέλαθον, πέφραδον. It will be seen that it always emphasises* the meaning of the verb, and is therefore peculiarly adapted to represent repeated or continued actions, such as vibration (ἀμπεπαλὼν), thought (πέφραδον), careful attention (κέκλυθι), scolding (ἤνιπαπον), &c.

vi. It is natural therefore that it should be mainly charac-

* Precisely on the same principle as in Hebrew, in Armorican, in Hindoo, and in Modern Greek, an adjective is repeated to represent the superlative, as ὅστε άποτέρων holy of holies=holiest; μια ψηλή ψηλή κρεμάλα a very high gallows. The process is constantly resorted to in common conversation, and is a regular idiom of Italian, e.g. 'Ella sen va notando lenta lenta,' Dante, = very slowly, &c.
teristic of the primary tenses, and especially of the perfect. (Besides such perfects as momordi in Latin, we find traces of reduplication in many others, as fēci (=fe-fici), jēci (je-jici), vēni (ve-veni), and many more.)

Vii. Unlike the augment, which is a mere prefix or extraneous adjunct, the reduplication is regarded as an organic part of the word, and therefore is retained through all the moods, while the augment is found in the indicative alone.

**Chief Rules of Reduplication.**

80. 1. Words beginning with θ, with γυ, with double letters ζ, ξ, ψ, with two mutes,* or with vowels, cannot take reduplication, but substitute the augment for it. This is only for the sake of euphony; ῥέρφα, ἄψαλκα, &c., would sound intolerable, and therefore ῥέρφα, ἄψαλκα, &c. are used instead.

2. Verbs beginning with an aspirate, use the tenuis in reduplication, as τέθυκα, τεφίληκα.

3. Three verbs take εί instead of the reduplication, viz.:—

| λαμβάνω, | είληφα. |
| λαγχάνω, | είληχα. |
| μείρω, | είμαρμαι. |

We have also είρηκα used as the perfect of φημί. λέγω makes both λέγεμαι and ειλεγμαι in composition.

4. Some verbs, beginning with a vowel, take what is called the Attic reduplication, as

| ἀγείρω, | ἀγήγερκα, | ἀγήγερμαι. |
| ἀκούω, | ἀκήκοα. |
| ἐγείρω, | ἐγήγερκα, | ἐγήγερμαι. |
| ἐθίω, | ἐθίδοκα, | ἐθίςσαιμαι. |
| ἐλαύνω, | ἐλήλακα, | ἐλήλαμαι. |
| ἐρείδω, | ἐρήμεικα, | ἐρήμεσαιμαι. |
| ὀμυνυμι, | ὀμυμωκα, | ὀμυμοσμαι. |
| ὀρύσσω, | ὀρύρυχα, | ὀρύρυγμαι. |

We also have ἐλήλυθα, ἐνόνξα used as perfects of ἔρχομαι, φέρω.

5. Verbs in ω with a reduplicated present, as βιβρῶσκω, γυγυώσκω, διδράσκω, μυμήσκω, πιπράσκω, πιπρῶσκω, drop the reduplication in other tenses; hence their futures are βρώσμαι, γνώσομαι, δράσομαι, μνήσω, &c.†

---

* Except κτάσαι, κέκτημαι, μνάσω, μέμνημαι.
† But διδάσκω fut. διδάξω, βιβάζω fut. βιβάσω.
AUGMENT (Αὔξησις).

81. The Augment entirely differs from the Reduplication, both in meaning and usage.
   a. It is probably a fragment of the root which we also find in ἀνά, signifying remoteness, and merely refers an action to the past. It was originally 'a demonstrative particle, primarily expressing remote place, and secondarily remote time;'* and was no original part of the verbal root.
   β. It properly belongs only to the historical tenses.
   γ. It is dropped in all moods but the indicative, except where it is used instead of reduplication. This is a trace of its independent existence as having once been a separate word. In the older Sanskrit, for instance, it is separable from the verb, and (as in Homer) it may be omitted at pleasure.† This helps to account for the fact that Latin has lost all traces of a syllabic augment.

82. Augment is of two kinds; syllabic (συλλαβική), which adds the syllable ε, and temporal (χρονική), which only increases the length of a vowel.

The chief peculiarities in augments are as follows:
1. In later Attic βούλομαι, δύναμαι, and (sometimes) μέλλω make ἥβουλόμην, ἤδυνάμην, ἥμελλον.
2. The diphthongs ει and οι are not augmented;‡ the other diphthongs are augmented by giving the augment to the first vowel of the diphthong, and subscribing the second if it be ι, as αἰρεῖ, ἢρον, αὐξάνω, ἢνίκανον.
3. Ten verbs beginning with ε take the augment ει. The commonest of them are:

εἰώ I permit, εἰω.
ἐλίσσω I roll, ελίσσον.
ἐλκύω I drag, ελκυον.
ἐπομαι I follow, εἰπόμην, 2nd aor. εἰπόμην.
ἐργάζομαι I work, εἰργάζομην.
ἐρπω I creep, εἱρπον.
ἐκω I have, εἰχω, 2nd aor. εἰχον.

We have also εἰπον, and εἰλον.

* Garnett's Philolog. Essays, p. 206. He adduces analogous forms from many other languages. Buttmann's conjecture that it is a mutilation of the reduplicate prefix, and Bopp's that it is a relic of the negative prefix, are justly exploded.
† Max Müller, Sanskr. Gram. p. 144.
‡ It is now generally believed that the diphthong ει can be augmented.
4. ρ is doubled after an augment, as μίττω, ἔφιππον.

5. A few verbs take both the temporal and syllabic augment, as

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
</table>
| indicative | ὀμαν ἐφόρων
| perfect | ἐφόρακα
| aorist | ἀνέφγον ἀνέφγα
| aorist middle | ἐφονχόουν |

Notice the pluperfects ἐφεκεν I seemed, ἐφλειεν I hoped, ἐφρέσει I did.

6. In synthetic compounds, i.e., compounds where the two parts are not separable, but are so fused together that they cannot exist as two separate words, the augment is placed at the beginning of the word, as in ὀικοδομέω φυκοῦμενα, καθημεν ἐκαθήμεν, ἐπίσταμε ήπιστάμεν.

But where the compound is parathetic, i.e., where the two parts are separable, and are merely juxtaposed, the augment is put between them, as in προσφέρων, προσέφερον; and this is the case in most verbs compounded with prepositions.

7. The augment, which is constantly omitted in Homer, is never omitted in Attic except in χρήν for ἔχρην.* But there are a few words, 'quibus augmentum non proponunt tragici,' e.g. ἀνώγα, καθεσίμην, καθήμην. Porson Pref. ad Hec. xvi. (He adds καθδύειν; but see Veitch, Greek Verbs, p. 300.)

**MOODS (Εγκλίσεως).**

83. The moods (modi) in Greek are: 1. The Indicative (ὁμιτή Εγκλίσεως). 2. The Subjunctive (ὑποτακτική). 3. The Optative (ἐντική). 4. The Imperative (προστακτική). Besides these, there are: 5. the Infinitive (ἀπαρέμφατος); and 6. the Participle (μετοχες); but the two latter, including the verbal adjective in -τέος, are by modern grammarians usually treated as verbal nouns, and not as moods.

Protagoras is said to have been the first to distinguish the different moods of verbs.

The first four of these moods are called personal, the latter impersonal, as having less formal reference to a subject.

The nomenclature of the moods is far from perfect. 'The indicative, i.e. mood of declaration, is continually used where

* Exclusive of prodelisions like those in (Ed. T. 1602, 1608, Hec. 387, there are only a few instances of an omission of the augment in tragedy at the beginning of lines in the speeches of messengers. And the augment is sometimes omitted in the pluperfect—usually so in the New Testament. See Winer's Gram, § xiii. 8.

† See the authorities quoted in Donaldson, New Crat. p. 204, 2nd ed.
no declaration is made,—in interrogatives for example, and in conditionals. The optative has very many uses with which the expression of a wish has no concern, and has moreover quite as good a claim to the title of subjunctive.’ (Harper.)

CLASSES OF VERBS.

Verbs in -μα.

84. There are two main classes of verbs, those in ω, and those in μα.

The former (verbs in ω) are far the most numerous; the latter are the oldest. That this is the case appears, because:

1. The pronouns which formed all person-endings are least obliterated, and most easily recognisable in verbs in μα (see ante § 72); and besides, these person-endings are attached directly to the stem, as εσ-μα, ει-εο-τα, whereas the verbs in ω require a connecting vowel, as λυ-ο-μεν, τιμα-ο-μεν.

2. The verbs in μα contain the simplest roots, and involve the most elementary notions, as ‘being,’ ‘going,’ ‘giving,’ ‘saying,’ ‘placing,’ &c.

3. This form in μα is predominant in Sanskrit, and the oldest languages of the Indo-European family.

85. Observe that: a. This form of conjugation is only found in a few tenses,—chiefly in the present, impf., and 2nd aor.; but

β. Traces of a similar form of conjugation appear, especially in the 2nd aorists, in many other verbs, as εβην I went, εδραν I ran, ευλην I endured, εγην I anticipated, σχες hold! the imperative of εσχον, ευλων I was caught, εγνων I knew, the imperative πιθι drink, and others.

γ. In Latin we find traces of it in inquam, sum, and in the endings of the 3rd person sing. (as, stat=ιστατι, &c.), and 3rd pers. plur. (dant=ειδοντι), &c.

N.B. i. In the imperf. ειθμι and εικωμι follow the analogy of verbs in ω, having ετιδουν, ετιδεις, ετιδει, and ειδουν, ειδος, ειδουν more usually than ετιδην, ης, η, and εικων, ος, ω.

ii. ιστημι varies in its tenses between a transitive and in-

* The rarity of verbs in μα is no argument against this conclusion; for, when one form has been nearly superseded by another, the feeling of analogy works so powerfully in language that the few remaining specimens of the old form soon disappear; ‘thus in Modern Greek even διδωμι, τιθμι have given way for διδω, θετω.’
transitive meaning: thus ἵστημι I place, ἵστην I was placing, ὑστήω I will place, ἵστησα I placed; ἵστηκα I stand, ἵστήκειν I was standing, ἵστην I stood. [Similarly from the present of the German verb ich stehe we get our transitive verb to stand, and from the perfect ich stand our intrans. verb to stand. Don.]

iii. There are 3 aorists in κα, ἐδηκα I placed (pf. τέθεικα), ἔδωκα I gave, ἤκα I sent (pf. εἴκα). Whether these represent an older, or merely a modified form of the aorist is uncertain.* It is remarkable that they are used mainly in the singular, the second aor. being more common in the plural. On the varying use of first and second aorists, see the admirable Greek Verbs of Mr. Veitch, p. 46.

**Verbs in -ω.**

86. The Dorians made the fut. mid. in οὖμαι, hence the following are called Doric futures:—

πιπτω fut. πεσοῦμαι
κλαίω fut. κλαυσοῦμαι (or ομαι)†
πλέω fut. πλευσοῦμαι (or ομαι)
πνέω fut. πνευσοῦμαι (or ομαι)
φεύγω fut. φενδοῦμαι (or ομαι).

87. Contracted futures like κομιῶ from κομίζω I convey, σκεδάζω I scatter, fut. σκεδῶ, τελέω I accomplish, fut. τελῶ, are called Attic futures.‡

88. The following futures have no tense sign:—χέω I shall pour, ἐρῶ I shall say, ἐδομαί and φάγομαί I shall eat, πιοῦμαι I shall drink, νόμαι I shall return, εἴμι I will go (compare the English 'I am going (=I shall go) next week.' In fact the verb 'go' involves a notion of futurity, § as when we are going to do a thing; and as in 'The first said unto him, I go, Sir, and went not.'

* In ἤνεγκα, the borrowed aor. of φέρω, the σ has been lost; as also in εἶκα, ἔχεα, ἔσωνα, and κέες from καίω.
† In English in the same way we often have two forms coexisting, as in swelled and swollen, chided and chide, hanged and hung, rang and rung, &c., but the tendency always is to give different meanings to them (i.e. to desynonymise them). We are more alive to these varieties of form assumed by the same tense in Greek, because we have specimens of their language extending over the space of hundreds of years.
‡ A few rare dialectic forms like κένσω, πεφύρσωμαι, &c., are called Ἀιλικ futures.
§ So in Spanish 'Nosotros nos vamos mañana, y ellos salen el dia despues,' we go to-morrow, and they leave the next day. Delmar's Span. Gram. p. 139. See too Veitch, Greek Verbs, p. 200.
There are fourteen verbs in which the fut. mid. has a passive meaning, partly for metrical reasons, partly because the fut. passive was not in use;* such are

λέγω I shall be said.
μαθήσομαι, στυγήσομαι I shall be hated.
άλώσομαι I shall be taken.
ἀρξομαι I shall be ruled.
ἐάσομαι I shall be suffered.
αἰκήσομαι I shall be inhabited.
τιμήσομαι I shall be honoured.
άδικήσομαι I shall be injured.
ζημιώσομαι I shall be punished.

The following verbs among others (especially denoting some bodily activity) use the fut. mid. in an active meaning. These verbs present an analogy to such verbs as se taire, s'en aller, &c., which are similarly reflective in form but not in sense.

αἰώ, ἄσομαι I shall sing.
ἀκοίνω, ἀκούσομαι I shall hear.
ἀπολάινω, ἀπολάνσομαι I shall enjoy.
βαινώ, βάσομαι I shall go (Je m'en irai).
γυνώσκω, γυώσομαι I shall know.
γελάω, γελάσομαι I shall laugh (Je me rirai de).
διηράσκω, δράσομαι I shall run.
θαυμάζω, θαυμάσομαι I shall wonder (Je m'étonnerai).
θηρίω, θηράσομαι I shall hunt.
κλέπτω, κλέψομαι I shall steal.
συγκω, συγκήσομαι silebo, I shall be still (Je me tairai).
σωπάω, σωπήσομαι tacebo, I shall hold my tongue.
σπουδάζω, σπουδάσομαι I shall be busy (Je m'étudierai à).

The presents ἦκω have come, οἴχομαι I have gone, have a perfect meaning.

The perfects ἤνωγα I bid, ἐσκα I seem, κέκτημαι I possess.

* These verbs tend to prove the theory of the original identity of the passive and middle; and the evolution of the passive out of the middle, as is actually the case in the Scandinavian languages. A similar argument might be deduced from the fact that several aorists middle have a passive sense, and aorists passive a middle sense, as διελέγεθην I conversed, ἐρήθην I denied, &c. (Clyde's Gk. Syntax, p. 57.) In the New Testament, ἀπεκρίθην is constantly used in the sense of ἀπεκριναμιν.

† A list of peculiarities like these, as well as of the commonest irregular verbs, nouns, &c., has been drawn up by the author, in a little card of three pages, for the use of the Harrow School.
92. The four verbs ἡρά I live, πεινάω I hunger, ἥψιω I thirst, χοομαι I use, contract into η not into α; thus the infinitives are ζην, πεινην, ἥψην, χοοθατι.† being contracted from older forms of the infinitive ζαειν, πεινάειν, &c.

93. When a verb has tenses derived from several stems the reason is that originally several verbs were synonymous in meaning. Language at an early stage abounds in synonyms; but at a later period cannot be burdened with this superfluous exuberance, and either desynonymises the words (i.e. uses them to express different shades of meaning) or drops them altogether. Sometimes, as in the cases before us, it retains only one tense of a verb, dropping all the others. Thus the verbs φέρω, φημή, τρέχω, ὄρω, ἐσθίω, &c. borrow their tenses from other obsolete roots conveying a similar meaning.

94. The irregular verbs are precisely those which the learner will encounter most frequently; he can hardly read any page of Greek without finding some which are of constant occurrence. In truth, the irregularity of verbs is often due to their antiquity, and to the fact of their expressing conceptions so common as to be most liable to phonetic corruption from the wear and tear of language. Philologically speaking, too, such verbs are generally the most interesting, since their very peculiarities often reveal to us secrets respecting the growth and structure of language at which we might otherwise guess in vain.

95. Verbs in ἰω, ἐω, ευω, ὡσσω, imply to be or to have that which the name signifies, as κοιμάω I have long hair, φιλέω I am a friend, φωνέω I am a murderer, ὑπώσσω I am sleeping.

96. Causatives usually end in ἰω, ἵω, ὅω, ὤνω, αἴω, as ὀνυλίω I make a slave, πολεμίζω I make war, ἀναμίζω I fit, ἱπόνω I sweeten, σημαίνω I signify, κοιλαίω I make hollow.

* ‘Rien n’est plus facile que d’expliquer cette irrégularité apparente; θυνήκω je meurs, τέθυνα j’ai souffert la mort; donc, je suis mort; κτάομαι j’acquiers, κέκτημαι j’ai acquis; donc, je possède.’—Burnouf, Gr. Gram. § 254.

† The infinitive of these contract verbs should not have the iota subscript, as they have in many editions; τά εἰς ἰν ἀπαρέμφατα οὐκ ἔχει τὸ ἡμεγεγεγραμμένον. ὦτι τά εἰς ν λήγοντα ῥήματα οδδέτοτε ἔχει πρὸ τοῦ ν τι ἀνεκφώνητον.—Etym. Magn. See Viger, Idiot. p. 220.
97. When a noun gives rise to several derivative forms they differ in meaning, as

πολεμίζω I make hostile, πολεμέω I am at war, πολεμίζω I make war.
πλευτέω I am rich, πλουτίζω I enrich.
δουλόω I enslave, δουλεύω I am a slave.
ὀρμέω I lie at anchor, ὀρμίζω I bring to anchor (ὀρμάω I stir up, is from a different root).

98. Frequentatives usually end in ἀζω, ἰζω, ὑζω, as στενάζω, ὡθίζω, ἐρπνύζω.

99. Inceptives in σκω,† as ἱβάσκω juvenesco, γηράσκω senesco, μεθόσκω I begin to make drunk, &c.

100. Desideratives in σειω, as γελασείω I am inclined to laugh, γρασείω I want to do, πολεμασείω I should like to go to war, ἔργασείω I long to work; cf. esurio, parturio, &c.

Obs. i. The inceptive form σκω has the same iterative meaning as the Epic substitution of σκον for the augment, e.g. δινέσακε for δίνενε, γούμασκεν for ἰγών.

ii. The desiderative form σειω is probably 'an old future in -σειω, of which the corresponding aorist is found in the so-called Æolic aorist optative in σεια,' as τὐψεια.‡

COMPOUND WORDS.

101. There are two kinds of compounds, Synthetic and Parathetic.

It is a curious and interesting fact that in Aryan languages the determining word always precedes; in Semitic languages, where however compounds of any kind are rare, the determining word is always suffixed; e.g. compare Newtown, Neapolis with Carthage; Ben-Yakoub with Jacobson, &c. See Families of Speech, Lect. iii.

102. i. Parathetic compounds are formed by the mere juxtaposition of two separate words, as ναυσικλυτός famous for ships (ναυς κλυτός), γαστριμαργός greedy, κυψασμα the dog’s tomb, &c.

* Where a verb has two forms, one in ὠ and one in εω, the former is usually transitive, the latter neuter; e.g. πολεμοῦν to make an enemy of, πολεμεῖν to be at war.
† Some verbs in ἰδω have a quasi inceptive meaning, as ἀργγίασον a grow dizzy, κελάω ἰδω I grow black, ἄρησον ἰδω grow pale, &c.
‡ See New Cratylus, § 386.
SYNTHETIC COMPOUNDS.

51

English is very rich in these parathetic compounds. Ben Jonson in his quaint grammar (1640) says, 'in which kind of composition our English tongue is above all other very handy and happy, joyning together after a most eloquent manner sundry words of every kind of speech.' But he confuses such parathetic compounds as mill-horse, lip-wise, cut-purse, with such synthetic compounds as notwithstanding, nevertheless, &c. One of his instances, twy-light, has since become the synthetic twilight.

ii. The commonest class of parathetic compounds in Greek is furnished by the junction of verbs with prepositions, hence these compounds admit of τμεσίς, as κατὰ πιτανα μύρι ἐκχαν, or ἐκ δὲ οἱ ἡμίοχοι πλαγιη φρένας; this τμεσίς is found, though rarely, even in Attic, as ἐκ δ' ηὔσ' (Soph. Tr. 565), ἐκ δὲ πιθήσας (Eur. Héc. 1172). See too Ant. 420, 427, 432.

Sometimes even, in Homer, the preposition follows, as ἐνάριζον ἅπτ' ἐντεα.

iii. Yet merely parathetic as the compound is, a verb is often entirely altered in meaning by the preposition with which it is compounded; e.g. μηγνώσκω is I know, but ἄναγγελώσκω I read; καταγγελώσκω I condemn, ἐπιγνώσκω I decide, μεταγγελώσκω I change my mind, συνγνώσκω I pardon. Hence such a sentence as Ἀνέγνως ἄλλ' ὅν ἔγνως: εἰ γάρ ἐγνὼς ὅν δὲ κατέγνως, you read it but did not understand; for had you understood you would not have condemned.

So, too, ἀκούω I hear; ἐπακούω I overhear; ὑπακούω I answer the door; ἐπακούω I obey; παρακούω I mishear, &c.

103. Synthetic compounds consist of elements which are not separable, but have been modified before being moulded into one organic whole, as μεγαλόδοξος, παιντομίσης.

104. i. Adjectives and nouns in composition usually assume their crude form, as πολύπονος, μεγαλόπολις, and if any connecting vowel be needed, ὁ is generally used, as in πατροκτόνος, φυσιλόγος.

ii. This ὁ is not contracted if the second part of the word originally began with a digamma, as in μνοειδῆς, ὀρθοεῖς, μενεικῆς.

iii. Some synthetic compounds are however joined by the letter η, as ξιφηρόρος, ἐλαφηβόλος, ἀσπιδηφόρος, θανατηφόρος, στεφανηφόρος. This may possibly have arisen from a desire to avoid the concurrence of short syllables, since side by side with these forms we find ξιφοκτόνος, ἐλαφοκτόνος, ἀσπιδοφέρων, στεφανοποιός.

105. In these compounds both words are generally significant, as in ξυγηφόρος. Sometimes however one half is merely poetical and ornamental, as in μοιόσκηπτρος θρόνος, γέννα θηλύσσορος, ἀνήρ οἰωξωνος. And frequently one half of
the word has become superfluous, and lost all its meaning, the entire compound being only accepted in some secondary sense, as μονόψηφων ξίφος a single (-voting) sword, οἰώφρων πέτρα a lonely (-minded) rock, ἰπτοκύμος καμήλων a (horse-) groom of camels, νέκταρ ἐφοιλοῦ, &c. So in Sanskrit अवाग-गो-श्लह a horse cow-stall, and even गो-गो-श्लह a cow-cow-stall.*

N.B. i. Notice that λιθόβολος = pelting; λιθοβόλος = pelting; μητρόκτονος = killed by his mother; μητροκτόνος = matricide.

ii. Compounds of ἐγαύζομαι, if they imply bodily action only are oxytone, as Ξίομπιο, ἐπιτρόφος; but on the other hand we have πανοῦργος, κακοῦργος, περίεργος, &c., implying moral action.

106. Latin has to a great extent lost—perhaps by contact with some aboriginal language—the rich power of composition possessed by Sanskrit and by Greek. 'Faciliore ad duplicanda verba Graeco sermone.'—Liv. xxvii. 11. Even in historical times we can trace something of the loss. Virgil, for instance, has no compound words to compare with the 'Ubi cerva silvicultrix ubi aper nemorivagus' of Catullus.

107. It is an important and almost invariable law in Greek that a verb never occurs as a synthetic compound except as derived from some other synthetic compound. 'Verba non possunt nisi per flexuram quandam cum aliis orationis partibus præter præpositiones consociari,' observes Lobeck. In other words, 'a verb, without losing its nature, can only be compounded with a preposition. When any other word is to be compounded with a verbal stem a noun is first formed of the two, and then a verb is derived from the noun.' Hence such words as λιθοβάλλω, ἵππορφέω, ναυμάχομαι, εὐνυχάνειν, μετριοπάσχειν, &c., would be simple monstrosities in Greek; the only admissible forms being λιθοβολέω (from the intermediate substantive λιθοβόλος), ἵπποτρόφεω (from ἵπποτρόφος), ναυμαχέω (from ναυμαχός), εὐνυχέω (from εὐνυχής), μετριοπαθεῖν (from μετριοπαθής).

108. Apparent violations of this rule are either wrong readings or the result of carelessness, as in Euripides συνασφεῖν, δυσθηθῆσειν, σταδιόδραμοῦμαι, κακοβουλευθεῖσα. The latter however should be σταθερομιῆς (Herc. F. 863), κακοβουληθεῖσα (Iou, 867), and were probably altered by some ignorant copyist.

* See Pott, Zählmethode, p. 127. I have collected many other instances in my Chapters on Language, p. 217, and may add 'brass fire-irons,' 'tin shoe-horns,' 'wooden mile-stones,' &c.
In the N. Test. we have εὐδοκεῖν to be well pleased; and καραδοκεῖν to expect earnestly is found in some writers. Even Scaliger had seen that such a verb as εὐαγγέλλω is not Greek, 'nam τὸ εὖ καὶ τὰ στρεφτικά μόρια compountur non cum verbis sed cum nominibus.' The careless violation of analogy in the ἐυσθενήσκω of Euripides (Rhes. 791, El. 834) may be due to the metrical impossibility of ἐυσθανατεῖω; yet in any other dramatist we should have been more surprised to find it.*

109. The same rule applies to abstract substantives. Compounds like λιθοβολή, ναυμάχη, εὑρήξει would be impossibilities in Greek; the substantive must receive a derivative ending as λιθοβολία, ναυμαχία, εὑρήξεια.

110. Hence the word 'telegram' is a monstrosity,—'a spot of barbarity impressed so deep on the English language that criticism never can wash it away.' From the words τῆλε and γράφω might have been formed the substantive τηλεγράφος, and then through the verb τηλεγραφέω the abstract substantive telegraphème.† 'Telegram' violates the laws of Greek synthesis, and if it meant anything, could only mean 'a letter at a distance.' It must be regarded as a convenient English hybrid; and unfortunately many English hybrids are by no means convenient. It is said that we owe many of them, and this among the number, to the French.

* New Cratylus, p. 624. For a list of other careless peculiarities of Euripides, see Bernhardy, Griechische Syntax, s. 14.
† Cf. from ζων and γράφω, ζωγράφος, ζωγραφέω, and then ζωγράφημα a painting. Plat. Phil. 39 ν.
SYNTAX.

1. i. Syntax (σύνταξις, constructio, arrangement) gives the rules for expressing or arranging sentences.

ii. The syntax of a language is not elaborated till late. There could not be said to be such a thing as Greek grammar till the Alexandrian epoch. Suetonius tells us that the first Greek grammar was brought to Rome by Crates Mallotes, the ambassador of King Attalus, between the second and third Punic wars.

iii. In the grammar of any language there must be a great deal which is common to it with every other language, and which must necessarily arise from the fundamental resemblance between the intelligence of different races. The points in which a language differs from others are called its idioms (ιδιώματα or peculiarities). Some such idioms are isolated or unproductive; others form a starting-point for many similar phrases, and may be called paradigmatic (see Craik, Engl. of Shakespeare, p. 203).

2. When a sentence, however short, offers a complete sense, it is called a proposition (αὐτοτελῆς λόγος oratio), i.e. an expression of judgment.

3. A sentence must consist of three parts—

a. The subject, or thing spoken of.

b. The predicate, i.e. what is stated of the subject.

c. The copula,* some separate verb expressed or understood, or some lingual contrivance to express the mental act which connects the subject and predicate.

N.B. i. As both the copula and subject are often understood, or merely implied in the termination of a verb, a sentence may be expressed in Greek and Latin by a single word, as ἡμί, βροντά, ἔσεισο, σαλπίζει, it rains, it thunders, there is an earthquake, the trumpeter is blowing. In English and most modern languages, at least two words are required, since, owing to the analysing tendency, we express the pronouns even when they are unemphatic.

* The copula belongs however rather to logic than to syntax; in Greek it is constantly omitted. Thus ἡγαθὸς ὁ ἄνθρωπος means 'the man is good,' but we in English must express the 'is,' to give any meaning. On the supposed necessity of this copula, see Origin of Language, p. 104 seqq.
THE ARTICLE. 55.

ii. Most forms of the finite verb make a sentence, containing these three parts e.g. τῦπτω means 'I (subject) am (copula) striking (predicate).

iii. Whatever may be the length of a simple sentence (i.e. a sentence that contains but one finite verb), it can always be reduced to these three parts, all other words being accessory either to the subject or the predicate; e.g. The virtuous and happy old man lived in peace and prosperity; here 'the virtuous, &c. man' is the subject, 'was' is the copula, 'living in,' &c., is the predicate.

iv. A compound sentence (i.e. a sentence that has more than one finite verb in it) may contain many simple sentences which are called its clauses.

v. Clauses are either coordinate, i.e. of equal importance with the main sentence, as 'Alexander conquered Darius, and died young' (παράπτως); or subordinate, as 'Alexander collected an army that he might conquer' (ὑπόταξις).

 THE ARTICLE ('Αρθρον).

4. The Article ὁ, ἡ, τὸ, was originally a demonstrative pronoun, which also served as a personal pronoun; as in Homer—

φθίσει σε τὸ σῶν μένος that courage of thine will ruin thee.

τὴν ἑγὼ οὐ λύσω her I will not set free.

Ἀγροῦς καὶ Δίῳς νιός· ὁ γὰρ βασιλεὺς Χριστοῦ λέγειν. the son of Leto and of Zeus; for he angry with the king, &c.

ὡς ἐφαρμίζειν ἐπεδέισεν ε' ὁ γέρων. So said he; but he, the old man, feared.

N.B. In this last, and in similar instances, ὁ is not an article, but a pronoun in apposition, as in 'The Lord, He is the God.'

'My banks, they are furnished with bees.'—Shenstone.

* The word ἀρθρον in this sense is first found in Aristotle, Poet. xx. It means 'a joint' or 'limb'; see Egger, Apollon. Dyscol. pp. 112, 118.

† The τὸ in this and similar examples merely adds to the emphasis, and is like the use of the Latin 'ille' before possessive pronouns, as 'ille tuus pater,' that father of yours; it is retained in the Romance languages,—as 'il mio cavallo,' &c. It is a constant Spanish idiom to use the article in a demonstrative sense as a personal pronoun, as 'El que es sabio' he (lit. the) that is wise.

‡ In some instances however this demonstrative is, even in Homer, to all intents and purposes an article; e.g. II. vii. 412, xii. 289, τὸ δὲ τεῖχος ὑπὲρ πάν δοῦνας ὑπόρει, &c. Apollonius Dyscol. Synt. i. 31. But these instances are not numerous; and on the other hand it is often
5. Even when ὁ, ἡ, τὸ had developed into a definite article (like our 'the'), it was used as a demonstrative;* as

τοῦ γὰρ καὶ γένος ἐσμέν, 'for we are also his offspring.'

—Aratus, quoted in Acts xvii. 28.

κρὸ τοῦ, before this (German ehedem).

ἡ τοῖς ἦ τοῖς πόλεμον αἴρεσθαι to take up war against these or those.

οἱ εἰς ἀστεῖ those in the city.

6. Especially with various particles, as μέν, δέ, καί, &c.

ἐδέλαβε με ὃ δεῖνα τὸ καὶ τὸ ποιήσας so and so injured me doing this and that (or doing such and such a thing).

καί μου κάλει τὸν καὶ τὸν now call me so and so.

οἱ μὲν ἑθαύμαζον, οἱ δὲ ἐβὰν some were in astonishment, others were shouting.

7. This demonstrative pronoun (ὁ, ἡ, τὸ) also served originally for the relative (ὅς ἡ ὁ),† with which it is most closely connected. In fact ὁς τὸ not ὁς means 'who' in Homer (et is—qui); or, in other words, language originally states co-ordinately what was afterwards made subordinate.

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ ἐδεικτοὶ the things which we sacked from the cities those things have been divided.—II. i. 125.

(The example is a curious one because it is, I believe, the only instance in which Homer puts the relative before the antecedent.)

This usage continued in Ionic, and even in Attic, as

τὰ μὲν Ὁτάνης εἶτε . . . λελέχθω κάμοι ταῦτα the things which Otanes said, &c.

ἐπίλη μάστιγι, τιν "Ἀρής φίλει (Æsch. Ag. 642), with the double scourge, which Ares loves.

It is even continued in Modern Greek, as τὰ φέρνει ἡ ὥρα what an hour brings. (Clyde.)

8. i. Possibly ὁς ἡ τὸ was the original form of this demonstrative, and the c was dropped because (e.g.) ὁ(c) ἄγαθος ἄνιπρ would not sound well; just as in German we have der gute

omitted where an article is required, as νῆς δὲ μοι ἡ ἤστηθεν ἔπι ἄγριον ροσφι πολύς far from the city.

ἐλλαὶ μὲν πά θεό τε καὶ ἄνιπρες the rest of gods and men.

* Similarly, in Hebrew י was originally demonstrative, and occasionally retains its demonstrative force, as in דוֹ יִהְיָ this day.

† 'Thus too in English the demonstrative that has come to be also a relative.'—Clyde, Gr. Synt. p. 9.
Mann, not der gute(r) Mann, because the grammatical instinct would have been offended by the conscious repetition of the pronoun (which was felt, though not recognised) in der guter. See Bréal, Bopp, ii. § 281. "Ός in Attic is still demonstrative in the phrases καί ὁς and he, ᾿럐 ὁς said he, &c.

ii. In fact the use of an article with the nominative is an unconscious pleonasm, due to the obliteration of the nominatival termination. The nominative termination is derived from sas the Sanskrit article: many ages afterwards the Greeks used this same article under the form ό to accompany and define the nominative. This double process of obliteration and reproduction in language has already been illustrated in § 105. See Bréal, Bopp, ii. xxxvii.

9. We see then that the article, the demonstrative, and the relative are merely developments of one and the same form.* This is illustrated by the fact that—

a. There is no article in Latin in which hic and ille serve the same purpose, when anything very definite is wanted. 'Noster sermo articulos non desiderat,' says Quinctilian (Instt. Or. i. iv. 19). It must however be admitted that the article if unnecessary is at any rate very convenient. So far from being, as J. C. Scaliger called it, 'otiosum loquacissimae gentis instrumentum,' it adds to language a most desirable precision.†

* In fact they are all three simply determinative adjectives. Du Ménil, Form. de la Langue franç. p. 60.

† Duclos cites, as instances of the precision attainable by the use of articles, the sentences—

a. Charles est fils de Louis
b. — un fils —
γ. — le fils —

Here a. expresses the general fact; b. shows that Charles has brothers, γ. shows that Charles is an only son. Here then one may see both the desirability of the article, and the absurdity of Scaliger’s remark, ‘Displeased with the redundancy of particles in the Greek, the Romans extended their displeasure to the article, which they totally banished!’ Prof. Trithen observes that his arrogant dictum ‘Articulus nobis nullus, et Gracis superfluos’ is much as if he had said ‘There are no Alps in England; they exist in Switzerland, but they are superfluous.’ (Trans. of the Philolog. Soc. 1850, p. 11.) Moreover, colloquial Latin in all probability did use the pronouns as definite articles, and the numeral as an indefinite article; hence such phrases as Terence’s ‘Forté unam aspicio adolescentulam.’—Andria, r. i. 91; cf. Plaut. Most. iv. 3. 9. This is an instance of one of ‘those instincts of clearness which anticipate grammatical development.’ For other methods by which the Latin makes up for its want of an article, see Nagelsbach, Lateinische Stylistik, § 3.
The article has been developed by the Romance languages (i.e. those derived from Latin) out of the demonstrative pronoun ille, as:

- In French le, la, les.
- In Italian il, lo, la, i, gli.
- In Spanish el, la, los, las.
- In Wallachian lu, a; le, i.

In Sanskrit the article did not exist, the demonstrative sas, sa, tat being used instead (as in Latin); nor does it occur in Slavonic and Lithuanian.

The same three uses of the article (as article, demonstrative, and relative) are found in German, as Der Mensch, den (relative) ich befrendete, der (demonstrative) hat's gethan, the man whom I befriended, he has done it (Clyde). The demonstrative der has been applied as a definite article, just as the Anglo-Saxon 'poet' has become 'the.' Similarly, in many languages, the indefinite article a or an (the Scotch ane) has been developed out of the numeral one. An for one is first found in Layamon's Brut, and at one time they seem to have been used almost interchangeably, e.g. 'The Owl and the Nightingale' (A.D. 1250) line 6, 'An hule and one nightingale.' Probably in later Greek the numeral was used indefinitely, cf. Matt. xxi. 14, ἐδών συνήν μίαν ἑπὶ τῆς οἴκου.

Chief Uses of the Article.

10. The Greek article (as in English) either (i.) specifies and individualises, as—

δ βοῦς ἐφαξθη the ox (which you know of) has been killed;

Or (ii.) generalises, i.e. represents an individual as belonging to a class—

δ βοῦς ζωὸν χρησιμωτατὸν ἵππος the ox is a most useful animal.

Both uses exist in modern languages. Thus, in German, Der Mensch ist sterblich man is mortal; in Spanish, El caballo es animal noble the horse is a noble animal, &c.
11. In the latter case we often use our indefinite article a, an, as—

τὰ σημεῖα τοῦ ἀποστόλου the signs of an apostle.—2 Cor. xii. 12.

οὐδὲ . . . τιθέασιν αὐτῶν ὑπὸ τῶν μόδιων ἄλλα ἐπὶ τὴν λυχνιάν they do not put it under a bushel but on a candlestick.—Mt. v. 15.

dei τῶν στρατιώτην τὸν ἄρχοντα φοβεῖσθαι a soldier should fear his general.

12. The article is only used with proper names* when they have been previously mentioned, or to call special attention to them, as ὁ Σωκράτης; but not generally if any designation is added, as ὁ Σωκράτης ὁ φιλόσοφος, ὁ Θουκυδίδης ὁ Ἀθηναῖος, ὁ ὁ πῶς ἄδειοι βασιλεύς. So in Southern Germany Der Johann (the John, i.e. our servant John) soll das Pferd bringen is to bring the horse. And we talk of the O’Donoghue, the Chisholm, &c. (Clyde.) In French this is common when names are used familiarly, as ‘la Taglioni,’ &c.

Our non-usage of the article with proper names leads to the style of deeds, &c., with their troublesome addition of ‘the said,’ ‘the aforesaid,’ &c. ‘This tedious repetition which clogs and encumbers the style of our writs so much would be saved if we used the article in the way the Greeks do, and the style would be as well-connected as it is without such gouty joints, to use an expression of my Lord Shaftesbury’s.’—Monboddo, Orig. of Lang. ii. 57.

13. Words signifying objects of which only one exists, are used as proper names, and need take no article, as βασιλεὺς the king of Persia,† ἐν ἁψε ἐν τῆς θαλάσσῃ at sea, νυκτὸς by night, &c. Hence Ἰωακίμ, Γιά, &c. and the names of virtues and vices are often anarthrous.

14. The article distinguishes the subject from the predicate, as:

βασιλεὺς ἐγένετο τὸ πτωχόσηρος the beggar became a king.

* Names of places are expressed very variously with the article, as ὁ ποταμὸς ὁ Ἐφραίμ the river Euphrates; Ἡ Ἀττικὴ τὸ ὄρος Mount Αἴτνα; Πάρνης τὸ ὄρος Mount Parnes; Σκελίδα ἡ νήσος Σίκυων; ἡ πόλις οἱ Ταρσοῖ the city of Tarsus, &c. The common order however is ὁ Ἐφραίμ ὁ ποταμὸς the river Euphrates; Ἡ Βόλβη ἡ λίμνη the lake Bolbe; τὸ Ἀἰγαλέον ὄρος Mount Αἰγαλέων; ἡ Ὑσσηπροτις ἡ νῆσος the Thesprotian land; ἡ Δέλος the isle of Delos. The substantive and proper name are really in opposition, and a similar collocation is not uncommon in English poetry, as ‘This great Oxus stream,’ ‘famous London city,’ &c.

† The king of Persia was called βασιλεὺς king, or β. ὁ μέγας, but not ὁ β., e.g. οἱ πρόγονοι οἱ βασιλεῖς.
The same rule holds in Hebrew and English. There is a strange violation of it in Milton's

'Light the day and darkness night he named,' where Bentley reads 'the Light, Day.'

15. Often Greek (like French) uses the article where we use the possessive pronoun;* as

άλγω τὴν κεφαλήν j'ai mal à la tête, my head aches.

ο ἑαυτῷ κύριον τῷ στρατεύματι the king with his army.

ἐξελετέσσαν τοὺς ὀφθαλμούς his eyes are sharp (compare the French il a les yeux beaux, and the Italian egli ha la vista acuta).

16. You may say in Greek either ἀγαθὸς ἀνὴρ, or ἀνὴρ ἀγαθὸς for a good man; but 'the good man' (and every similar collocation) must be in Greek in the same order as the English:

ὁ ἀγαθὸς ἀνὴρ the good man,

or which is equally correct but more pleonastic ὁ ἀνὴρ ὁ ἀγαθὸς.

17. The attributive genitive follows the same order, as ἡ Θεμιστοκλέους ἀρετῆ or ἡ ἀρετῆ Θεμιστοκλέους, ὁ Ἀθηναίων δήμος or ὁ δήμος ὁ Ἀθηναῖων; and this holds true no matter how many intermediate words are interposed, as in

τὸ τῆς τοῦ ἑαυτοῦ τέχνης έργον the work of the wool-carder's art.

ἡ τῶν ἐκ πόλεως πράγματα πραττόντων ἀρετῆ the virtue of our statesmen.

In phrases like 'my mother,' 'thy word,' the order is ἡ ἐμὴ μήτηρ, or ἡ μητέρ μου, ὁ σῶς λόγος, or ὁ λόγος σου.

N.B.—The attributive genitive must have the article, if the noun on which it depends has it, unless there be some special reason to the contrary, as

ἡ τοῦ γεωργοῦ δόξα the husbandman's opinion.

τὸ τῆς ἄρετῆς κάλλος the beauty of virtue.

18. But if the adjective, when it occurs with a substantive and article, is placed either first or last, it becomes a predicate; as:

ἀγαθὸς ὁ ἀνὴρ good (is) the man.

ὁ ἀνὴρ ἀγαθὸς the man (is) good.

So in Chinese ngo-jin = a bad man; but Jin-ngo = the man is bad.

* 'The Greek article here denotes that the subject has a definite kind of property it is known to possess.'—Winer, iii. § xviii. 2.
19. This must be specially noticed in all the cases; thus:
oi λόγοι ψευδεῖς ἐλέχθησαν not 'the false words' but 'the words spoken' were false.
ο μάντις τός λόγοις ψευδεῖς λέγει the words which the prophet utters are false.

20. The last example is an instance of what Dr. Donaldson calls a tertiary predicate, which assumes or anticipates the existence of another predicate, and must therefore be often rendered by a separate sentence, as:

δεύν ἔχει τὸν πέλεκυν the axe which he has is sharp.

ἄρχασι τὰ Δαβίδικεῖν οὐκών ὀφέλοι πήματα the woes of the Labdacidae which I see are ancient.

διπλά δ' ἔτισαν θάμάρτεια the penalty which they paid was twofold.

οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην for the art which I acquired is no mean one.

Notice the position of the adjective and article in the following sentences:

ἀφίεσαν τῷ δοκὼν χαλαρώς παῖς ἰλύσει they let down the beam with the chains loosened.

ἐνέρησαν τὰς σκηνὰς ἔριμοις they burned down the tents, deserted as they were.

ζεύχθη ζύχολος παῖς ο Αδρῶντος the son of Dryas, because he was keen in wrath, was bound.

καταλθο ὁ παῖς δύσατηνος οὐτ' ὀδυρμάτων ἐλείπετ' οὔδεν and thereupon the boy, unhappy as he was, was neither lacking in lamentations, &c.

21. Sometimes the law of the position of the article appears to be violated, as in

μηθ' ὁ λυμεων ἐμὸς nor he who is my outrager.—Soph. 

Άφ. 572.

Ζεὺς σ' ὁ γεννήτωρ ἐμὸς Zeus who is my father.—Eur. 

Ἡππ. 683.

τῷ μετέχοντι ποιήσας ἐμὸν ράκος you've made my dress a rag.—Theocr. xxvii. 58.

In all these instances probably the true reading is ἐμὸι* (New Crat. p. 487). Some editors however think that the possessive is emphatic, and content themselves with the remark, 'Articuli collocatio valde inusitata.'

* Possibly however the ἐμὸς is added as an afterthought.
22. The following examples will illustrate the chief peculiarities of the article:

i. 

τρία ἡμερῆς τοῦ μηνὸς τῷ στρατιώτῃ three half darics a month to each soldier.

δραχμὴν τῆς ἡμέρας a drachma a day.

This is called the distributive use of the article; Clyde compares the German, Zweimal den Monat, and the Italian due volte il mese; so too in French, un franc la bouteille, &c.

ii. 

ἐκάστη ἡ ἀρχὴ each kingdom; or, which is equally correct though less emphatic, ὁ ἀνὴρ ὅτος, ἡ γνώμη ἤδε, &c.; but ὁ must NEVER immediately precede ὅτος, ἐκεῖνος, ὥστε, ἐκάστος, ἐκάτερος; preceding αὐτὸς it means 'the same,' as:

ὁ αὐτὸς ἀνθρώπως the same man;† (homo idem).

but ὁ ἀνθρώπως αὐτὸς &c. the man himself; (homo ipse).

iii. Notice the difference made by the article in the following phrases:

τριάκοντα thirty, οἱ τριάκοντα the thirty (tyrants).

ἐνδέκα eleven, οἱ ἐνδέκα the eleven (executioners).

ὀλίγοι few, οἱ ὀλίγοι the oligarchy.

πλεῖον more, οἱ πλεῖον the majority; sometimes = the dead (cf. 'abint ad plures').

πολλοί many, οἱ πολλοί most, the mob.

ἄλλοι others, οἱ ἄλλοι the rest.

πάντα ἡκα ten of each, τὰ πάντα ἡκα ten in all.

δύο μέρη two parts, τὰ δύο μέρη two thirds.

ἄλλη χώρα another land, ἡ ἄλλη χώρα, the rest of the land.

ἀνὰ πᾶσαν ἡμέραν every day, ἀνὰ πᾶσαν τὴν ἡμέραν all day long.

πᾶσα πόλις every city, πᾶσα ἡ πόλις or ἡ πᾶσα πόλις the whole city.‡

* When ὅτος, ἐκεῖνος, &c., are used without the article, they are in apposition, as ταύτην ἔχει τέχνην he has this as an art; τούτῳ παραδειγματίζεται χρώμενον using this as an example.

† αὐτός, αὐτή, ταύτω or ταύταν, are used for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.

‡ The difference between ὁ πᾶς and πᾶς ὁ is much the same as that
USES OF THE ARTICLE.

63

dουλος ἐμὸς a slave of mine, ὁ ἐμὸς δουλος that slave of mine.

ἐσχάτον τὸ ὄρος the farthest part of the mountain, τὸ ἐσχάτον ὄρος the farthest mountain.

ἡ μέση πόλις the middle city, μέσῃ ἡ πόλις or ἡ πόλις μέση the middle of the city.

τὸ μέσον τεῖχος the middle wall, μέσον τὸ τεῖχος the middle of the wall.

τοῖς ἀκροῖς ποσῶν with the toes, ἀκροῖς τοῖς ποσῶν on tiptoe.

Βασιλεύων ὁ Κύρος Cyrus when he was king, Κύρος ὁ βασιλεύων Cyrus, who is king.

τὰ καλὰ things beautiful.

23. The article can turn any infinitive into a substantive:

πλῆσομαι τὸ κατθανεῖν I will endure to die.

τὸ λέγειν speaking, τὸν λέγειν of speaking, &c.

So our 'to;' as

'To err is human, to forgive divine'

(like the Italian il peccare. Clyde); and even in oblique cases, as Spenser's

'For not to have been dipped in Lethe's stream

Could save the son of Thetis from to die.'

24. Observe the phrases of πάνυ* the elite, ὁ ἀεὶ κρατῶν the king for the time being, οἱ πάλαι the men of old, τὸ σύμπαν on the whole, τᾶλα for the rest, τὰ πολλὰ for the most part, τὰ μάλιστα in the highest degree, τὸ ἐπ᾽ ἐμοὶ for my part, τὰ ἀπὸ τοῦ ἄνθροπον henceforth, τὸ ἀρετῆς the word ‘virtue.’

between 'the whole' and 'all the;' i.e. the difference is almost inappreciable. We might say that ὁ πᾶς, like the Italian tutto, meant an indivisible whole; and that πᾶς ὁ, like ogni, was a distributive whole; —but in point of fact both orders are used in the same clause, as πᾶσιν τῶν κριτῶν καὶ τῶν θεατῶν πᾶσι.—Ar. Av. 444. πᾶς = omnis; ἀπαντες = eunici (i.e. conjuncti); σύμπαντες = universi, all by common consent; ὅλος = totus.—Donaldson, Lat. Gr. p. 79.

* This adjectival use of adverbs is not unknown in English; e.g.

'My sometime daughter.'—King Lear, Act i. sc. i.

'Mild innocence

A seldom comet is.'—Donne.

'They hoped for a soon and prosperous issue.'—Sidney. 'The then Parliament voted,' &c. Even in Latin, though it has no definite article, we find such phrases as 'discessu tum mox,' by my then departure. Cie. Pis ix. 21; 'ipsorum deorum sepe presentia,' the frequent presences of the gods, &c.—Cie. De Nat. Deor. ii. lxvi. 166; Nägelsbach, Lat. Styl. § 75
A BRIEF GREEK SYNTAX.

64

ἐν τοῖς πρῶτοι = omnium primi.—Thuc. i. 6.
ἐν τοῖς πλείσται quite the most.
τὸ and τὸ δὲ sometimes = therefore (at the beginning of sentences).
τὸ τῶν ν ἐὔνων the good will of these; cf. Æc. Col. 8, 579, &c., vide § 38.

N.B. Before we leave the article, it is worthy of notice that in such phrases as 'the more they have, the more they desire,' we use ὅσον, τοσοῦτο, and in Latin quō, eo. Here 'the' in English is not an article at all, but a corruption of the German je.

CONCORD.

25. The rules for the three concords are the same in Greek as in Latin. The numerous violations of them which are given below are nearly all self-explaining, and arise from the fact that the Greeks being an extremely quick race, often allowed the sense to overrule the grammar, or substituted the logic of thought to that of grammatical forms. They saw through the form, and often disregarded it. This important principle of construction is called the sense-figure,—σχῆμα πρὸς τὸ σημαινόμενον, constructio ad sensum, or briefly κατά σύνεσιν. Hence all such expressions as the following:—

ὁ ὥξλος . . . ἐπικατάματοι εἰσιν the people . . . are accursed.—John vii. 49.

ϕιλε τέκνων dear child.

τὸ μειράκιον ἐγένετο καλὸς the boy grew up handsome.

Τροίαν ἐλόνες . . . στόλος the host, after taking Troy.

φεύγει εἰς Κερκύραν ὡς αὐτῶν ἐνεργείης* he flies to Corcyra, as being their benefactor.

πόλιν ἐπραθὼν ὥλεσα δ' αὐτοῖς I burnt the city, and slew them (i.e. the inhabitants).

ἐς δὲ τὴν Σπάρτην ὡς Λυγγέλθη . . . ἐδόξην αὐτοῖς when it was announced at Sparta, they decided, &c. [compare Gibbon's expression 'Each legion, to whom was allotted,' &c.].

τερπνῶν τράπεζα πλήρης a full table is a good thing.

* Expressions like 'The ship sailed, and they (i.e. the crew) were brave,' or 'The city was in confusion, and they voted,' &c., are very common in Greek, which very properly despised a pedantic accuracy of grammatical structure, when the meaning could be quite as clearly expressed with more brevity. In Thuc. i. 110 we find τρίχρεις . . . οὐκ εἰδότες.
26. Neuter plurals take a verb singular, because mere multitude or mass implies no plurality, or separation of agencies; * in fact, the neut. plur. is an accusative or objective case, things not animate being regarded as only capable of being acted on. Hence τὰ ζῷα τρέχει properly means 'as to the animals there is running.' This is called the Attic figure (σχήμα Αττικόν), and it exists also in Hebrew and Arabic.

27. But here also the sense also controls the form, when requisite:

28. Duals agree with plurals, because the dual is a subordinate plural, as εἶλετο δ' ἄλκιμα ζοῦρε and he grasped two stout spears.—Hom.

29. Sometimes by what is called the Pindaric or Boeotian figure a singular verb is put with a plural noun, as μεληγὼνες ἕμοι θυσίαν ἄρχαί λόγων τέλεται.—Olymp. xi. 4. Honeyed hymns becomes the origins of later songs. The exigences of metre have even forced from Shakspeare this violation of syntax, as

'Hark! hark! the lark at heaven's gate sings,
And Phœbus 'gins arise,
His steeds to water at those springs
On chaliced flowers that lies.'

* 'The neuter plural governing, as they call it, a singular verb, is one of the many instances in Greek of the inward and metaphysic grammar resisting successfully the tyranny of formal grammar. In truth, there may be multitude in things, but there can only be plurality in persons. Observe also that, in fact, a neuter noun in Greek has no real nominative case, though it has a formal one—that is to say, the same word in the accusative. The reason is, a thing has no subjectivity or nominative case; it exists only as an object in the accusative or oblique case.'—Coleridge, Table Talk.
Mr. Morris shows that *lies* is a plural form in some English dialects, but similar phrases are common in Shakspeare, Bacon, &c. *'Is this the fashions.'—2 Henry VI. i. 2. 'There is tears for his woe.'—Jul. Cesar. iii. 2. 'There is none of Hercules's followers,' &c.—Bacon, Adv. of Learn. 'Good Things cometh from God,' is the title of one of the Homilies. This idiom is confined in Attic to εἰμι, used impersonally at the beginning of sentences.

\[
\begin{align*}
\text{εστι γὰρ ἐμοιγε καὶ βωμοὶ} & \text{ I too have altars.} \\
\text{εστιν οἱ = εμοὶ = sunt qui.} & \\
\text{εστι δ' ἐπτα στάδια εξ Ἀβύδου} & \text{it is seven stades from Abydos.} \\
\text{ἡν δ' ἀμφιπλεκτοὶ κλίμακες} & \text{there was wrestling tricks.—} \\
& \text{Soph. Tr. 520.}
\end{align*}
\]

We have the same idiom; e.g. 'it is now a hundred years since,' &c. Dr. Priestley defends the propriety of a singular verb after 'there' even when a plural follows.* Compare the French il y a des hommes; and the German 'Es sind Menschen.' This construction is the rule in Turkish (Barker, Turk. Gram. p. 83).

30. A singular and plural are often mixed† by what is called 'the whole and part figure' (σχῆμα καθ' ὅλον καὶ μέρος); as

\[
\begin{align*}
\text{ἐμενον ἐν τῇ ἕωντοῦ τάξει ἐκατοστος} & \text{they stayed, each in his own rank.} \\
\text{οὕτω μὲν ἄλλος ἄλλο λέγει} & \text{they say, some one thing, some another (cf. Matt. xviii. 35).}
\end{align*}
\]

31. The plural of excellence (by which a person says 'we') often leads to a mixture of concords,‡ as

\[
\begin{align*}
\text{ἡν θάνω θανούμεθα} & \text{if I die, we will die.} \\
\end{align*}
\]

So in Ovid:

'Et flesi et nostros vidisti flentis ocellos.'

---

* Such a construction apparently used not to be uncommon; e.g. we find in Dowsing's record of his desecration of Cove Hythe Church in 1643, 'There was four steps with a vault underneath. There was many inscriptions to Jesus in capital letters,' &c.

† Rarely a plural is put between two singulars, as in

\[\text{εὶ δὲ ν' Ἀργος ἄραξοι μάχθες ἢ Φοῖβος Ἀπόλλων.—II. ὦ. 128.}\]

This is called the σχῆμα Ἀλκαμανίδον (see Lesbonax, p. 179), from the occurrence in Alcman of the phrase Κάστωρ τε πάλον ταχέων δυνατίρες καὶ Πολυδέκατος Castor, tamers of swift steeds, and Pollux. Bernhardy, Grieich. Synt. s. 421.

‡ Compare in Hebrew קְדֵשׁ כְּעָנָן תָּלֵה.
32. A woman using the plural also uses the masculine; thus Electra says:

\[\text{πεσομέθεν εἰ χρή πατρὶ τιμωρούμενοι.} - \text{Soph. El. 391.}\]

33. ἀγέ, φέρε, ἰδέ, εἰπέ, being merely interjectional, can be put with plurals; as

\[\text{εἰπέ μοι, τι πᾶσχετ', ὄνωρες;} - \text{Ar. Pax, 325.}\]

CASES (Πτώσεις).*

34. The case-endings, which once were separate words although in course of time they have got inseparably united to the noun-stems, originally denoted the simplest and most obvious relations, viz. those of place. From these relations, which, as we have seen, were expressed by pronominal elements, the others were developed. There are some languages in which the cases are expressed by entirely separate words; e.g. in Chinese the word *teh* 'bud' is used for the genitive case, as metaphorically indicating the ideas of dependence and causality.

35. The relations of objects may be considered from so many points of view, that we must not be surprised to find that the border-limits of the cases are by no means very definite, and that different cases can be used to express nearly the same conception. Thus ἐς ἀριστερὰς (a dextrā), ἐν ἀριστερᾷ, ἐς ἀριστερῶν (συν Rechten), ἐπ’ ἀριστερά are all good Greek for on the left; and we can say equally well in English on the left, at the left, and to the left. (Clyde.) The nominative and vocative are generally treated as cases, but they are not really so, because they express no objective relations. The word πτώσις casus in its original meaning (falling) is entirely inapplicable to either of them.

* The word πτώσις 'case' from πίπτειν is first found in this sense in Aristotle, *Category.* i. For a full account of it see Lersch, *Sprachphilos. der Alten,* ii. 182 seqq. Indeclinable words are called ἀπτωτα. The nominative was not regarded as a πτώσις, and hence in Aristotle it is called simply ὑνομα; but each other case was considered ὡς ἀπὸ τοῦ ὑμνοστος πέπτωκυνία; they were called ἀπτώσεις πάγιαι, obliqui cases; and also, by Chrysippus, ὑπταία. The number of cases differ greatly in different languages. Many modern languages (e.g. French, Italian, &c.) have lost them altogether; Hebrew has two, Arabic three, German four, Greek five, Latin six, Russian seven, Sanskrit eight; while some languages, like Basque and the American languages, have as many cases as there are prepositions, or rather postpositions. See Burggraf, *Princ. de Gram. gén.* p. 243.
36. The metaphysical nicety with which the Greek cases are employed renders their use very difficult to foreigners. This is one of the reasons why in the New Testament prepositions are so often employed where they would be superfluous in classic Greek, as in ἐδοξάσας εἰς, ἔσθειν ἀπό, πολεμεῖν μετὰ, &c. In Modern Greek the dative case (and the genitive plural) have been entirely displaced by analytical phrases (prepositions, &c.).

37. Of the eight cases found in Sanskrit (which is probably the oldest language of the Aryan family) the Greek retains but five, and the Latin six; so that we have these three tables:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Greek</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. Vocative.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Ablative.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From this table it appears that in Greek the accusative alone of all the cases has preserved its exact original force. The genitive and dative are mixed, or, as Pott calls them (Et. Forsch. i. 22), syncetistic cases, and cannot be reduced to a single principle. Thus the gen. is also an ablative; the dat. is also an instrumental and locative.

The cases fall under two divisions, of which one consists of the nom., accus., and vocative; the other cases admit of frequent interchanges.

On this view of the cases see Quinctilian (Instt. Orat. i. 4–26), who points out the distinct traces of a locative in the Latin (militiae, humi, domi, belli, ruri, ibi, ubi), just as we have similar traces in the Greek ὀίκω, &c. Æsch. has πέδω, of. μέσσοι (Æol.) ποῖ, ὁ. Simon., fr. 209, has ἐν Ἰσθμῷ, where the locative is defined by a preposition. The only locative of the a declension is χαμώι. Such forms as ὁφρανόθει, θύραθεν, are ablative.

NOMINATIVE (Πτώσις ὄρθη, εὐθεία, ὀνομαστική).

38. By an example of the constructio ad sensum, the nominative is sometimes placed in independent apposition to the

* Deville, Dialecte tracien, p. 98.
**THE VOCATIVE.** 69

**notion** of the sentence, though not to the form in which it is expressed. This is called the nominative absolute, as

\[ \text{ai̱ḏως \( μ' \) } \varepsilon \chiεi (=ai̱ḏωμαι) \tau̱̱ε \pi̱ ράξας \] I am ashamed at such conduct.

\[ \lambda̱γει \( δ' \) \varepsilon \nu \u̱λλ̱ξ̱λος\nuν \ερ̱ρ̱όωνυν \kακο},\]

\[ \phi̱νλεις \( έλεγ̱χων \) \phi̱νλακα there was an angry dashing of mutual reproaches, guard reviling guard.—Soph. Antig. 259.\]

**Obs.** Such phrases as \( ου̱δ̱εν \dιον \) where it was not necessary, \( ου̱δ̱εν \pροσ̱ηκον \aυ̱τ̱οις \) though it did not concern them, \( ει̱ρ̱ημένον \) although it had been said, \( δ̱εδο̱γ̱μένον \) after it had been resolved, \( δ̱ό̱ε̱μα \ṯα̱ντα \) when this resolve had been taken, &c., have been sometimes regarded as nominatives absolute; but this, as we shall afterwards see, is an error.

The nominative absolute, which is not unfrequent in English, especially in poetry, is of a different kind from this; e.g. 'And we being exceedingly tossed with a tempest, the next day they lightened the ship.'—Acts xxvii. 18.

These instances are not like the so-called Greek nominative absolute, but like the genitive absolute. They have risen from the loss of case-endings in English, exactly like the nom. absol. of Modern Greek. See § 52 inf.

**39.** Copulative words (implying existence, seeming, being called, chosen, &c.) take the same case after as before them (as in English 'it is I,' &c.); as

\[ \kappa̱θ̱έ̱στηκε \bα̱σιλεις \( \text{he is appointed king.} \)

\[ \θ̱ε̱ὸς \w̱ν̱ομάξ̱ειτο \( \text{he was styled 'a god.'} \)

So too \( άκονω \) in the sense I am called, as in \( \varepsilon \χ̱θ̱ρ̱οι \u̱κόν̱ουςιν \) they are called enemies.*

N.B. Bopp connects the \( \eta \), which is the common suffix of the nominative, with the Sanskrit pronominal theme \( \text{sa 'hc,' 'that person there'} \) (Comp. Gram. § 134), from which root the article is also derived.

**THE VOCATIVE (Κλητική).**

**40.** The vocative is the slightest of all cases, and has no influence on the syntax. Hence in many languages it does not exist at all; even in Latin it is almost non-existent, for the nominative is constantly used for it in the 2nd declension,

* So audio in Latin—'Seu Jane libertius audis,' or whether you prefer to be called Janus; and in English, 'Do I hear ill of that side too?' = Am I ill spoken of in that quarter also?—(Ford.)

'Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell?'—Par. Lost, iii. 6.

Cf. Spenser, F. Q. i. 23.
in which alone it is found at all. Greek does not possess it in
neuter words, and even in some masculines, as ὁ θεός, ὁ φίλος,
ὁ Ῥεῖλος; and Buttmann observes further (Gram. p. 180),
that the nominative is used for it in all instances where its
occurrence would naturally be rare, e.g. ὁ ποῦς.
41. Hence too the nominative (especially with the article)
is often substituted for it, as
δημοβόρος βασιλεὺς ἐπεὶ ὁπειδάυνοισιν ἁγάσσεις people-
eating king! since thou lordest it over weaklings.—
II. i. 231.
ὁ οὖντος Αἴας ho Ajax!
σὺ δ’ πρεσβύτατος γιοις, the eldest.—Xen. Cyrop. iv. v. 17.
χαίρε δ’ βασιλεὺς τῶν ἰουνκτών hail, king of the Jews!
Compare Degener o populus.—Lac. ii. 11. Vos o Pompilius sanguis.
—Hor. A. P. 293.
42. It is not unreasonable to conjecture that when a separate
form for the vocative exists, it is merely due to the change
produced in the nominative when used rapidly in calling or
addressing others; in fact, that it is due like other phonetic
corruptions to what Prof. Müller calls 'muscular effeminacy.'
It usually contains the stem of the word, occasionally modified
by euphonic laws (Bopp, § 205).

THE GENITIVE (Γενική).*

43. i. The name of this case is probably due to a simple
mistake. The Stoic grammarians called it πτῶσις γενική or
general case, because it expresses the genus or kind; in fact,
there are many languages in which the genitive is directly
formed from the nominative by adding to it the adjectival
termination, and it is often a matter of indifference whether
we use an adjective or a genitive case, e.g. 'an aquatic bird'
is the same thing as 'a bird of the water.'

ii. The genitive termination is derived from δύα or τύα, the
pronominal root of the second person. Probably the termina-
tion was first used for adjectives (δημο-σιο-ε) before it was
adopted for the expression of genitival relations.

* Genitivus would have been a translation, not of γενική but of
γεννητικός. (See some valuable remarks on this point in Max Müller's
Lectures, i. 103–105.) Obviously, the Latin names of this case (genitivus,
patricius, possessivus, &c.) cover but a very small part of its signification.
Some authors call it the whence-case. The nomenclature of the cases is
very inadequate, though Priscian observes of it, 'Multas et diversas
unusquisque casus habet significationes, sed a notioribus et frequentior-
ibus accipereunt nominationem' (lib. v. de Casu).
44. All the multitudinous uses of the genitive are traceable to its employment for the expression of three* main conceptions; and these are so wide that they are often almost interchangeable,—in fact, both ablation and partition fall in reality under the head of relation.

1. Ablation, in which it is an ablative case, and corresponds to the English 'from.'

2. Partition, in which it implies 'some of.'

3. Relation, in which it involves the notion of connection or comparison, &c. The vagueness of this term is quite in accordance with the essence of the genitive, of which the characteristic suffixes in Greek are -ος, οι-ο, derived from the Sanskrit pronoun sya; and of which the general function is 'to personify an object in attaching to it a secondary idea of local relation' (Bopp, §§ 189, 194).

45. To the first head Ablation† belong the genitives of cause, material, fulness, exclusion, motion from, perceptions, both mental and physical (as derived from an object), &c.; a very little thought will show how these conceptions can be arranged under this head, although some of them (e.g. full of, made of, &c.) might be, from some points of view, equally well arranged under the genitive of partition. The close connection of the two classes of conceptions may be seen from the possible interchanges of our 'of' and 'from,' the German von, the French de, and the Greek ἐξ and ἀπό.

Causal Genitives;

κύματα παντοίων ἀνέμων waves caused by all kinds of wind.

Ἡρας ἀλατείαν wanderings caused by Hera.

ἐάλωσαν προδοσίας they were condemned for treachery.

εὐχαριστεῖται he blames me for a vow (unpaid).

χωμενος γνωστός angry about the woman.

οίμοι τῆς τύχης δ alas for my misfortune (Germ. O des Leides! and in vulgar French 'pauvre de moi').

τῆς μωρίας what folly!

χρηστού ἀνέρος excellent fellow!

† Although Greek has not a distinct ablative (ἀφαιρετικὴ πτώσις) like the Latin, yet some Greek grammarians recognised the forms οὐρανόθεν, ἔμεθαν as a sixth case. The name ablativus for the sixth case is believed to have been first used, if not invented, by Julius Caesar, in his treatise De Analogiā, Lersch. ii. 231.
‡ De is used after exclamations in Spanish, as Infeliz de mi! ah poni me! Ay de mi hijo! alas! my poor son!
A BRIEF GREEK SYNTAX.

"I'ete tev úγγεληνς μέτ' ἐμ' ἡλύθεν; didst thou visit me for the sake of some message?" "τοῦ δ' ἐφυν ἐγὼ from him I sprang. kratištouν πατρός τραφεῖς nurtured by a noble sire. Σωκράτης ο Σωφρονίσκου Socrates the son of Sophroniscus.

Material;*
νόμισμα ἀργυρίου a coin of silver. πωρίνον λίθον ποιέων τὸν ναὸν to build the temple of tuff.

Fulness, or Emptiness;†
ἐκπωμα οἶνον a cup of wine. ἀλίς ἐὰν παιδών but enough of sons! πληρῆς στεναγμῶν οὐδὲ εὐκρόων κενῶς full of groans, nor void of tears.

\[Supplied of kernes and gallow-glasses.—Macb. i. 2. \]

‘I am provided of a torchbearer.’—Merch. of Ven. ii. 2.

Exclusion, or Separation;‡ ἀπέχομαι οἶνον I abstain from wine. λήγε χόλον cease from wrath (cf. Abstine irarum, desine querelarum, &c., Hor.).

* It might be better perhaps to regard the genitive of material as falling under the head of partition—something detached from the whole. In Modern Greek it is expressed by ἄνδρι, as στρατι άνδρι ξύλο a sword of wood.

† So in English, ‘empty of all good’—Milton; and in Italian, ‘Des beni della fortuna abbondante.’—Boccaccio. With these we may range genitives implying skill, ignorance, as μάγης ἐδ εἴδοτε πᾶσιν; compare ‘Pugnæ sciens,’ Hor.; and Milton’s ‘Intelligent of seasons,’ Par. Lost, vii. 427; and

‘Yet oft his heart, divine of something ill, Misgave him.’—Id. ix. 845

(‘mens presaga futuri,’ Claud.). Similarly in Italian, pratico, ‘skilled in,’ takes a genitive, e.g. ‘praticissimo di questa sorte d’antichità;’ and in Spanish, ‘Dotado de ciencia,’ gifted with learning; ‘escaso de medios,’ scanty in means.

‡ Here belong the genitives after compounds in a privative, as ἄφρωνος ἄρας, ἀγεννητὸς κακῶν, ἀπεπλοῦσα φαρέων λε🔗κῶν, ἄπαις τέκνων, &c., and the Latin imitations ‘Immodicus irce,’ Stat. Th. ii. 41; ‘Immunis aratri,’ Ov. M. iii. 11; ‘interritus leti,’ Id. x. 616. We have something like it in English, as in Shakspeare’s ‘Unwhipped of justice,’ and Milton’s ‘the teats Unsucked of lamb or kid,’ and Keats ‘Innumerable of hues and splendid dyes,’ and still more closely Sheridan, ‘The land-lord was unfurnished of every kind of provisions.’—Life of Swift. It is probably to an imitation of this idiom that we owe the much-abused line—‘Yet virgin of Proserpina from Jove.’—Par. Lost, ix. 396.
THE GENITIVE.

σφάλλομαι τής ἠπίδος I am balked of my hope.
ἐλευθερός φῶς free from fear.
πλὴν γ' ἐμοῦ except me.
ἀπίλλαι γε τῆς νόσου I am quit of the disease
ἡμαρτών σκόπου I missed the mark.
ίσασθε βάθρων get up from the steps.
ἀλλοθι γαῖς elsewhere in the earth.

Motion from;
γῆς ὀποιας ἡλθον from what land I came.

Pereceptions;
ὁξουσι πίτης they smell of pitch.
ἀκούω τοῦ διδασκάλου I listen to the teacher.
καὶ κωφοῦ συνήμι I even understand the dumb.

46. Under the second head ‘Genitive of Partition’ fall those which express time, possession, place, and all which can possibly imply that the action affects a part of the object.

The following are all partitive genitives of one or other class; and with them may be compared such English expressions as ‘Of long time,’ Acts viii. 11; ‘There be of them,’ &c., Lev. iv. 16:

καὶ θέρους καὶ χειμῶνος both winter and summer.*
νυκτὸς by night, ἡμέρας by day.
σῶν σου μετείχον τῶν ἵσων with thee I shared an equal fortune.
συμβάλλεται ἐν πολλὰ τοῦτε δείματος many things contribute to this terror.
ἐστίας μεσομφάλου ἐστηκεν ἥδη μῆλα, Ἀς. Ἀγ. 1054, already the victims stand on the central altar† (cf. Soph. Ε. 900, ἐσχάτης ὑρω πυρᾶς ... βόστρυχου I see on the mound’s edge ... a curl).
τῆς γῆς ἐπέμον they laid waste some of the land.
κρητηρὰς ἐπεστέψατο ποτόιο they crowned the goblets with wine.‡

* Comp. Italian, di notte; French, de nuit; German, Nachts, eines Abends; Spanish, de noche, &c. The English ‘o’ nights’ is probably ‘on nights.’ See Morris, Specimen of Early English, p. lv.
† The genitive of place is confined (mainly) to poetry, but is found in the local adverbs ὦ, ποῦ, ἀντοῦ, &c. Cf. the German, Ich gehe des Weges.
‡ Buttmann, in his Lexilogus, shows that even the learned Virgil misunderstood this genitive, and took it to mean ‘they crowned (with flowers) the goblets of wine;’ hence his expressions ‘Vina coronant’ and ‘Magnum cratera coronā Induit implectique mero.’
βεβρωκὼς κρεών τε καὶ αἵματος battenet on flesh and
gore.*
πάσσε δ’ ἀλὸς and he sprinkled some salt over it.
χείρας νυφάμενος πολλῆς ἀλὸς washing his hands in the
foamy brine.
ἀλλ’ ἐστὶν τοῦ λέγοντος but he is at the mercy of the
speaker.
†πόλις ἀνδρός ἔσθ’ ἐνὸς the state belongs to one man.
οὗτ ἐστὶν ἱματών ye are not your own.
πολλῆς ἀνοίας ἐστὶ it is a matter of no slight folly. (Cf.
James iv. 1.)
οὗ ταντὸς ἀνδρός εἰς Κόρινθῶν ἔσθ’ ὁ πλοῦς it isn’t every
man who can sail to Corinth.
οὕτω μὴ λάχωσι τοῦδε συμμάχου they shall certainly not
gain me as an ally.
πολῶν ἐλαβάνεν he grasped him by the feet.
κασάς ἄρσους ἔχεται the ivy clings to the oak.
γενέαν ἄφύμενος touching his beard.
eἰς τοῦτ’ ἡμέρας to this day.—Eur. Phæn. 428.
eἰς τοῦτο κινδύνου to such a pitch of danger.

47. Under the wide term of Genitives of Relation (which is
in point of fact merely a convenient term for such genitives
as do not obviously fall under the two other heads) are classed
those which express or involve comparison,† value, price, &c.

* Cf. the French ‘manger de;’ and our ‘eat of my venison,’ or ‘he
that drinketh of this water.’ Similar is the Latin ‘Implentur veteris
Bacchi, pinguisque ferinas.’ Many such idioms in Latin are mere imita-
tions of the Greek idiom, only admissible in the poetic style. They
abound in Silius Italicus, who has been called by Jani ‘the great patron
of the genitive case.’
† The instances in which the possessive genitive sinks into a mere
epithet are few; as in ἀστρων εἰρήνη a night of stars, χῦνος πτέρυξ a
wing of snow, στολᾶς τρυφᾶς a robe of luxury, τραύματα αἵματος wounds
of blood. This is frequent in English poetry, as in Crabbe’s

His cap of darkness on his head he placed.
His shoes of swiftness on his feet he braced.
His sword of sharpness in his hand he took, &c.

Cf. ‘Nearer there grew no sticks of bigness.’—Fuller’s Holy War. And
in Hebrew, as ‘Ships of desire,’ Job ix. 26 = pleasant ships, &c.
† Some may prefer to arrange the genitive of comparison under the
head of ablation, as in Latin; in Modern Greek, comparison is expressed
by ἀπό, as ὁ καπνὸς ἐλευ ξαφρότερος ἀπὸ τοῦ ἄφια. Sophocles, Mod. Gr.
Gram. p. 125. ‘When two objects are compared, it is natural to say
that one is the better, &c. of the two, and it is an easy transition to say
that one is better of the other.’—Sir G. C. Lewis, Romance Languages,
THE GENITIVE. 75

mei[oe]wn esti tov patro]c he is taller than his father.

diplasis a)vtos ewv[tov egeveto became twice as great as before.

ote eivonatos santov [a]tha when you were at your best.

ovdevos devteroc second to none.

alla ton ekatos things other than what is just.


dia theao]c divine of goddesses.*

kreis[ion]on vikwmenvi conquered by superiors.

peridw[thai ti]c kefal]c to bet one's head.


kekrise[the . . . ]ein t]c ko[v]i t]wv Ellh[ov]n

proe]thai ye have determined that for no gain would

ye abandon the common interests of the Greeks.

p[l]son]c timat]n; how much is it worth?

[omicron]m]tai mou o anic]c thvaton he fixes my penalty at death.

[omicron]vaton e]thwke he brought a capital charge.

[omicron]se]xov t]kouc with all the speed they could.

†[omicron]omal[ion]wv eu [omicron]kontes being well off for money.


[omicron]v]c [omicron]vouc [omicron]v]c; how does the contest stand with us?

[omicron]phi]c]c t]wv pol]micwv the fear of the enemy (i.e. which

they feel; subjective genitive).

This genitive of relation is common in English; e.g. 'Tis pity of

him.'—Meas. for Meas. ii. 3. 'Roses are fast flowers of their smells.'—

Bacon, Ess.

48. This last instance may also mean 'the fear about the

enemy,' i.e. with respect to them. This is often called the

objective genitive. It may sometimes be regarded as causal;

but it usually belongs rather to the ablative meaning of the

genitive than to its meaning of relation. Other instances of

the so-called objective genitive are ]c]c[io]c]c thvaton deliverance

p. 148. Compare the Italian piu ricco di me,' more rich than I; 'meno

grande della citt]c, less large than the city, &c.; 'in comparison of.'

Judg. viii. 2.

* Here the dia is a quasi superlative; compare Milton's 'O sovran,


iv. 576: 'Sequimur te, sancte Deorum.' 'O prestans animi juvenis.'

† Compare the Italian 'antico di sangue, nobile di costumi,' Boc-
caccio; and the Spanish 'agudo de ingenio,' acute of intellect; 'ancho de

detoca,' wide of mouth, &c. Similar too are such genitives as 'holy and

humble men of heart,' 'Ancient of Days,' and in Chevy Chase—

'For a better man of heart, nare of hande

Was not in all the north countree.'
from death, ἀφορμὴ ἔργων a stimulus to deeds, ἀπόστασις τῶν Ἀθηναίων defection from the Athenians, πόθος νιν desire felt by a son (subjective), or desire felt towards or in respect to a son (objective). This possibility of a genitive being either objective or subjective (amphibologia) leads occasionally to uncertainty, e.g. εἰαγγέλων τοῦ Χριστοῦ may be either the Gospel about Christ (objective), or which emanated from Christ (subjective). The objective genitive is common in Hebrew; and in Latin after injuria, metus, &c. Nor is it unknown in English; cf. Rom. x. 2, 'a zeal of God.' Addison has 'such of my readers as have a taste of [== for] fine writing.' Ἡ ἀγαπή τοῦ Θεοῦ ηῆθι ἀμαμί amor Dei, l'amore di Dio, l'amour de Dieu, all involve the same ambiguity.*

49. Very frequently we find a double genitive after a word, as Ζέως, ὁστ οὐντέρων ταμίς πολέμου τέτυκται Zeus who is the arbiter of war for mortals.—II. iv. 84. For instances of accumulated genitives see Rom. viii. 21, Rev. xvi. 19.

50. The Genitive Absolute properly falls under the causal use of the genitive, as ὁρῶν τοῦ χωρίου χαλεποῦ οἴντος τοὺς τριμαρχοὺς . . . ἀποκτινώντας seeing the captains hesitating because the place was steep. It is therefore a genitive of ablation, and so resembles the Latin ablative absolute. It is used also however to express time and circumstance, as ἔμοι καθεύδοντος while I was sleeping, τοῦτων εὐτῶς εὐχόντων such being the case, σαλπίζοντος while the trumpeter was blowing. It derives its temporal and other meanings from the participle with which it is joined.

51. This construction is less frequent than the ablative absolute, because Greek possesses past participles active, and Latin does not, e.g. ταῦτα εἰσόντες ἀπῆμεν his dictis egrediebamus; this could not be in Greek τοῦτων λεχθέντων, which could only mean when this had been said by others. (Madvig; see too Nügelsbach, Lat. Stylistik, § 97.)

52. This genitive absolute is found in German, in such phrases as 'stehenden Fusses' (Curtius). In Modern Greek the nominative absolute has superseded it, as Αποθανόντας οἱ Σωκράτης οἱ Πλάτωνας πήγε ἐκ τὴν Αἰγύπτῳ Socrates being dead Plato went away into Egypt. So too in English we use the nominative absolute† where the Greek would require the

* Crombie, Elym. and Synt. p. 34.
† The absolute objective case is much more rare in modern English, as 'him destroyed,
Or won to what may work his bitter loss.'—Milton.
THE DATIVE.

77
genitive, and the Latin the ablative; as 'I being in the way, the Lord led me,' Gen. xxiv. 27. But this nominative is due to the loss of case-endings, i.e. it is not, properly speaking, a nominative, although in uninflected languages it has the same form, e.g.

'And by her side there sate a gentle pair
Of turtle doves, she sitting in an ivory chair.'—Spenser.

THE DATIVE (Δοτικόν).

53. The fundamental conception of the dative case is juxtaposition. It corresponds both in the sing. and plur. to the Sanskrit locative. The δ, which is its characteristic suffix, is used to indicate permanence in space and time, and is the root of the demonstrative pronoun (Bopp, §§ 177, 201).

Hence the dative is diametrically opposed to the genitive, of which the fundamental conception is ablation. Thus the dative is used with εν, σύν, ἐπί; the genitive with ἐξ, ἀπό.

a. The dative signifies proximity, the genitive separation; as Πολυκράτει ὤμιλησε he associated with Polycrates; but πάλιν τράπεζ' νιος ἐτοί he turned back from his son.

b. The dative denotes addition, the genitive subtraction; as ἐδώμη σου τὰ χρήματα I give the money to you, but δέχομαι σου τὰ χρήματα I receive the money from you.

c. The dative expresses equality or sameness, the genitive comparison of things different; as οὐτός ἐστιν ὁ αὐτὸς ἐκείνῳ this man is the same as that. ἐπιστήμη ἐπιστήμης διάφορος one science differs from another.*

53 (bis). It will be seen from the following remarks that the dative is an eminently syncretistic case (see § 37), being both dative, instrumental, locative, and comitative.

The him here is a dative; the Anglo-Saxon having no ablative, used instead the dative absolute; e.g. up-a-sprungere sunnan, the sun having risen. See Latham, The Engl. Language, ii. 437. So we find in Wiclif's Bible (Matt. viii.), 'and hym seen, thei preiden hym that he shulde pass fro her coostis,' which becomes in Tyndale's Bible, 'when they sawe him.' This dat. absolute is of constant occurrence in Wiclif, 'And hem gadrid togidre, he seide to hem.'—Mark iii. 23; vi. 20, &c.

* Donaldson's Gr. Gram. p. 486. Horace imitates this use of the dative with idem—'Invitum qui servat idem facit occidenti,' which might be in Greek ταῦτα τοιεῖ τῷ κτείνοντι. Burnouf, p. 257.
54. Hence the dative expresses accidents, accessories, circumstances, instruments; as

1. Place. We have already seen traces of the locative case in the dative, in such phrases as Μαραθώνι at Marathon, οίκου at home. Thus we find in the poets—

τόξον ὄμοιον ἔχων having his bow on his shoulder.
αἰθέρι ναίων dwelling in the sky.
μίμων ἄγρυ he is staying in the country.

But in prose, and even in poetry, the preposition ἐν is usually added to express place.

2. Time. Though ἐν is not so frequent with the locative of time, it may be used; as

τῇ τρίτῃ ἡμέρᾳ on the third day.
τῇ νομηνίᾳ on the first of the month.
ἐν τῷ παρόντι in present circumstances.

3. The manner of a thing, i.e. limit, specification, accompaniment, resemblance; as

βια ἐσίεινα to enter by force (so σπουδή, σιγῇ, ἔργῳ, τῷ ὄντι, ἴδιᾳ).

γένει "Ελλην by race a Greek.

ναυσίν ἱσχύειν to be strong in ships.

κατεστρατοπεδέσατο τῷ πεζῷ he encamped with the foot.

τοῖς κακοῖς ὁμιλῶν associating with the bad.

δοῖλῳ ἔωκας you are like a slave.

N.B. The dative of accompaniment is more usually expressed by ςῦ, except when αὐτός is used; as

τῇ αὐτῇ πήληκι κάρῃ βάλε he flung away the head helmet and all.

μίαν ναίν ἐλαβὼν αὐτοῖς ἀνδράσιν they took one ship crew and all.

And ςῦ may be used even with αὐτός, as ἀνύφονος Ἀχιλλεὺς αὐτῇ σῦν φόρμιγγι uprose Achilles, harp in hand.

4. Instruments of all kinds, as κάμμενον νόσου, πατάσσειν ῥάβδῳ, ὥθειν ταῖς χερσίν, πολέμῳ προσκατάθειαι.

Hence with such verbs as χρῆσθαι, αἰσχύνεσθαι, λυπεῖσθαι, τεκμαίρεσθαι, &c.

N.B. The English 'with' is also both instrumental and comitative, e.g. 'I went with him,' 'I cut with a knife.'—Schleicher, Compend. p. 577.

5. Agents, as being in one point of view instruments; thus
after passive verbs we may have either ὑπὸ with the genitive, or the dative; as

προσπόλοις φιλάσσεται he is guarded by attendants.

ταῦτα λέλεκται ἴμιν these things have been said by us* (or ἵπ' ἴμιν).

τι πέπραγται τοῖς ἄλλοις; what has been done by the others? (or ὑπὸ τῶν ἄλλων.) just as in Latin poetry, 'Non intelligor ulli' or abullo; 'cui non sunt audita,' or o a que, &c).


Hence with such verbs as δέομι, ὑποχυόμαι, πιστεύω, εἶμι, ἀρήγω, ὑπακοῦω, ἤγομαι, μάχομαι, πολεμῶ, &c.; after each verb it expresses the remote or indirect object.

ἐστὶ μοι I have.† ἐγὼ σιωπῶ τόδε; am I to hold my tongue for this fellow? τῶδε ὦ οὖχομαι as far as he is concerned, I am dead. ὄσιατο ὦ σκῆπτρον he received at his hand the sceptre. ἐπʼ ἀριστερὰ ἐσπλήντος to the left as one sails in. ἀνάζω γὰρ πᾶσιν ἐστε δυνατεῖν ye are unworthy of misfortune in the judgment of all.—Sop. O. C. 1446.§

* Burnouf compares the French 'c'est bien dit à vous.'
† The verb 'to obey' used to take a dative in English, no less than in Greek and Latin; e.g. 'That as a harp obeyeth to the hand.'—Chaucer, Legend of Women. 'Yet to their general's voice they soon obeyed.'—Milton, Par. Lost, i. 337. Comp. Spenser, F. Q. iii. xi. 35. In fact, verbs of advantage, disadvantage, &c. govern a dative in English no less than in Greek and Latin, only in English the datival inflection has disappeared. 'If you please' is really as much a dative as is this ti bij placet.' Cf. methinks with δοκεῖ μοι, and the Anglo-Saxon pæt de seolhun misliscə with δ ἀπαρέσκει σοι. The following are instances; 'Believe ye to the gospel,' Wielif, Mk. i. 15; 'thretenyde to hym,' id. v. 23; 'commandandith to unclene spirits,' id. 27; 'the wind and the see obey-ghen to hym, iv. 40; 'pleside to Eroude,' vi. 22, &c. Even in our version we read 'answered him to never a word.'—Matth. xxvii. 14.
‡ Thus the dative as well as the genitive may be used to express possession. In Hebrew ṃ to is used for possession, and the Gascon says 'la fille à Mr. N.' instead of de. In Greek such a phrase as ἢ κεφαλή τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου was called the σχῆμα Κολοφώνιον. Lesbonax περὶ Σχημάτων, p. 181. The collocation is rather clumsy, but similar phrases are common, as ἁνάρεσον τοῖς νεκροῖς, Thuc. vi. 18; ἁναθηματα Κροίου, Hdt. ii. 113.
§ Cf. ἄξων γὰρ Ἑλλάδι, Δευτ. 8; ἴμιν δὲ Ἀχαϊλέας ἄξων τιμῆς, γόνα, Eur. Hec. 313; and many other instances in Bernhardy, Griech. Synt. S. 78. Under this head fall such phrases as οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, Thuc. i. 6. αὐτῷ is frequently used in this way in Thuc. and Plato; and sibi has a somewhat similar redundancy in some Latin sentences.
This is especially found with various participles; as

εἰ σοι βουλομένῳ ἔστι if you please (cf. Tac. Agric. 18, 'Quibus bellum volentibus erat').

συνελόντι εἰπεῖν to speak briefly.

ἐμοὶ δὲ κεν ἀσμένῳ εἰη I should be glad of it.

θέλοντε κύρῳ τοῦτ' ἄν ἦν I too should have wished for this.

ὡς ἐμοὶ, or ὡς γ' ἐμοὶ κρίτη meo quidem judicio.

55. To this dative of reference belongs what is called the ethic (i.e. emotional) dative; the apparently superfluous introduction of personal pronouns to show the speaker’s or hearer’s interest in what is said; as

μὴ μοὶ γε, μὴ μοι, μὴ διασκανδικάσῃς don’t, don’t, I beg of you, dose me with cabbage.

ἄ μὴτερ, ὡς καλός μοι ὁ πάππος bless me! mother, how handsome my grandfather is.—Xen. Cyr. i. 32.

ἀλλὰ μοι ἐσθίεμεν καὶ πίνεμεν but eat, I pray you, and drink.

όδ' εἰμ' ἐγὼ σοι κεῖνος look you, I am that famous man.

N.B. a. The same use is found in Modern Greek, where however the dative case has disappeared and resigned its functions to the genitive, as σου τὸν ἐπίστρατον ἕνα καλὸ ῥαβδὲι they thrashed him soundly—I know you are pleased to hear it. See Sophocles, Mod. Gr. Gram. p. 151.

β. This ethic dative is common in other languages; as

'At tibi repente . . . venit ad me Caninius' lo you of a sudden comes Caninius to me!'—Cic.

Quid mihi Celsus agit? what is my Celsus doing?—Hor.

Non mihi bellus homo es I don’t think you a good-looking person.

Es lief mir ein Hund über den Weg there ran me a dog across the road.*

'Afin qu’il fût plus frais et de meilleur débit
On lui lia les pieds, on vous le suspendit.'—Fénelon, Fables, iii. 1.

γ. It was extremely common in English, e.g.

'Look how this river comes me cranking in.'—Henry IV.

* 'Einen Apfel schiesst der Vater dir vom Baum auf hundert Schritte.' My father shoots you an apple from a tree at a hundred yards.—Schiller Tell.
'This scull has lain you in the ground these three years.'—Hamlet.*

'Your serpent of Egypt is lord now of your mud,' &c.—Ant. and Cleop. ii. 7.

It is not unknown even in modern writers; e.g. in Taylor's 'Philip von Artevelde' we have

'Mount me a messenger.'

'Gag me this graybeard.'

'And twinkling me his dagger in the sun.'

'I might eat four hoofs of an ox yet my stomach would flap you, look you, and droop you, look you, like an empty sail.'

This latter phrase, 'look you' (or 'for you'), is the most common modern substitute for the Ethic Dative.

THE ACCUSATIVE (Διτιατική).†

56. i. The accusative is probably, next to the vocative, the oldest of the cases, as is seen from the fact that its characteristic suffix *m* appears even in the nominative of pronouns, as *aham ἵγων, tωάν Bαστ. τοβρ, idem, &c.* This suffix probably acted the part of an article, i.e. it called attention to the word to which it was attached. See Ferrar, Comp. Gram. p. 211.

ii. The *ον* of the accus. plur. is a relic of *ν*, which is preserved in Gothic, vulfans, sumuus, &c. (cf. *τοπτουσι = τόπτουτι*). It was preserved in the Cretan and Argive dialects, *τον* (Goth. *thans*); and in Borussian *deiwans = deos* (Bréal, Bopp, ii. 55; Ahrens, De Dialect, ii. § 14, 1).

56 (bis). The fundamental conception of the accusative is

* In the Taming of the Shrew, Act i. sc. 2, Grumio affects to misunderstand it.

'Petr. Villain, I say, knock *me* here soundly.

Grum. Knock *you* here, sir; why, sir, what am I, sir, that I should knock you here, sir?

Petr. Villain, I say, knock *me* at this gate

And rap *me* well, or I'll knock your knave's pate.'

† Varro renders this 'accusandei casus;' deriving it from *αιτιάομαι* I accuse; but more probably it comes from *αιτία*, a cause. Hence Priscian calls it *causativus*. See Trendelenburg, Act. Soc. Grec. 1836, i. 119 seqq.; Lersch, Sprachphil. d. Alten, ii. 186. The characteristic suffix of the accusative is in Greek *ν*, in Sanskrit and Latin *m*; for its pronominal origin, see Bopp, § 156.
motion towards, and therefore also extension over space. It is the case To which,* and is therefore put after transitive verbs to express the end of the motion or action; as τύπτω αὐτὸν I strike him, i.e. the direction of my blow is towards him. It also expresses the action itself, as τύπτω πληγὴν I strike a blow. Three accusatives may occur after one verb, in each of which this fundamental conception is discernible, as νῦστα ἀγγέλους Ἀθήνας ἐπεμπεν he was sending messengers all night long towards Athens. (Compare 'docere aliquem philosophiam aliquot annos."

57. In accordance therefore with the idea of the case (motion towards † and extension over) it expresses

1. Space, as ἀπέχει πειτήκοντα σταδίους it is fifty stades distant.
2. Time, as τρεῖς μῆνας ἐμενεν he stayed three months.
3. Any notion cognate to, i.e. connected in meaning ‡ with that of, the verb, even when the verb is neuter, as κακίστην δουλείαν ἐδούλευσε he served the worst slavery.

This cognate notion is capable of a very considerable extension, as in

στείξει γύναις go to the fields.—Eur. Med. 668. (Comp. Go home; but even this phrase has become analytic in the American 'Go to home,' and the Cornish ἴπ she to home?"

§παλλοῦς ἀγγέλας ἔξιῶν going out for many contests.—Soph. Tr. 185.

* Donaldson connects the form de in accusatives like ὁδοὺστικὸν with δόο, just as in English two, too, to, are different stages of the same word.
† The particle eth which so often precedes the accusative in Hebrew signifies towards. The same fact is well illustrated in Spanish, where, by a strong extension of the analytic tendency, the preposition a usually precedes the accusative if it expresses a person; e.g. 'Amar á Dios,' to love [to or towards] God; 'Cain mató á Abel,' Cain killed Abel, &c.
‡ This form of the cognate accusative (πολέμου πολέμειν, &c.) is called Figura etymologica. See Lobeck, Paralip. Gram. Græc. dissert. viii.
§ Cf. the Latin exsequias, suppétias, inftías ire; and see Lobeck’s note to Soph. Aj. 290, and Curtius’s Erläuterungen, 163. Milton, who has left few classical idioms unadapted, even ventures on the cognate accusative after a neuter verb of motion:

'Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle.'—Par. Lost, ii. 410.

And 'Whatever creeps the ground, Insect or worm.'—Id. vii. 475. Early English admitted a wider use of the accusative than modern; e.g. we
\[ \delta \mu \nu \mu \tau \circ \theta \dot{e} \dot{o} \nu \zeta \ I \swear \ by \ the \ gods. \]

\[ \nu \kappa \alpha \nu \ 'O\lambda \mu \mu \zeta \alpha \ \tau \iota \nu \ \zeta \ \text{to} \ \omega \nu \zeta \ \nu \iota \ \text{in} \ \omega \zeta \iota \mu \iota \mu \iota \ \gamma \iota \mu \nu \iota \ \nu \iota \ \zeta \ \text{games}. \]

\[ \beta \lambda \dot{e} \zeta \iota \varepsilon \nu \ \nu \acute{a} \nu, \ \delta \mu \beta \alpha \alpha \zeta \zeta, \ \nu \iota \dot{f} \rho \alpha \kappa \kappa \iota \tau \nu \ \text{to} \ \lambda \kappa \nu \ \mu \zeta \kappa \tau \varsigma \ \text{mustard} \ \text{and} \ \zeta \ \text{grapes}, \ \text{a} \ \text{three-decker}. \]

\[ \gamma \rho \alpha \nu \iota \nu \ \dot{d} \\iota \kappa \kappa \iota \nu \iota \ \text{to} \ \text{bring} \ \text{an} \ \text{action}. \]

\[ \tau \iota \ \dot{e} \mu \tau \alpha \ \pi \o
ci\mu \iota \zeta \iota \zeta \ \tau \iota \nu \ \dot{e} \mu \mu \pi \iota \pi \iota \ \tau \iota \zeta \ \beta \iota \varsigma \nu \ ; \ \text{why} \ \text{did} \ \text{he} \ \text{thus} \ \text{rush} \ \text{striding} \ (\text{or} \ \dot{e} \mu \mu \pi \iota \pi \iota) \ \text{on} \ \text{the} \ \text{flocks} ? \text{—} \text{Soph.} \ \text{Aj.} \ 42 \ (\pi \o\sigma\alpha \ \text{and} \ \chi \acute{e} \rho \alpha \ \text{are} \ \text{frequently} \ \text{thus} \ \text{used}). \]

1. It defines or localises the action of the word to which it is joined, i.e. in strict accordance with the idea of the case, it expresses the extent affected by the word on which it depends.

\[ \dot{a} \lambda \gamma \acute{o} \ \tau \iota \nu \ \kappa \varepsilon \beta \alpha \lambda \gamma \iota \nu \ \text{I} \ \text{have} \ \text{a} \ \text{headache}. \]

\[ \tau \o\nu \tau \o \nu \ \mu \acute{a} \lambda \lambda \nu \ \tau \iota \nu \ \phi \acute{o} \acute{

\nu} \ \acute{e} \acute{t} \iota \ \text{its} \ \text{nature} \ \text{is} \ \text{rather} \ \text{of} \ \text{this} \ \text{kind} . \text{—} \ \text{Arist.} \ \text{Meteor}, \ \text{iv}. \ 4. \]

\[ \pi \o\nu \iota \pi \iota \zeta \ \tau \iota \nu \ \tau \acute{e} \chi \nu \iota \ \text{a} \ \text{smith} \ \text{by} \ \text{trade}. \]

\[ \kappa \alpha \dot{a} \zeta \ \tau \ \hat{\delta} \mu \mu \zeta \zeta \ \text{with} \ \text{beautiful} \ \text{eyes}. \]

\[ \dot{d} \varepsilon \iota \nu \ \mu \acute{a} \chi \nu \iota \ \text{skilled} \ \text{in} \ \text{battle}. \]

\[ \acute{o} \acute{u} \acute{e} \acute{e} \ \acute{a} \pi \acute{a} \tau \alpha \ \sigma \rho \dot{a} \acute{o} \ \text{no} \ \text{one} \ \text{is} \ \text{wise} \ \text{in} \ \text{everything}. \]

These and similar instances used to be explained by the "ellipse of \kappa \alpha \tau \alpha \"; the fact is however the very reverse, since the case expresses these conceptions by its own natural force and meaning, and when \kappa \alpha \tau \alpha \ is expressed it is due to the analysing tendency of all language in its progress from its original condition. The superfluous preposition only shows that the true meaning of the case is a little worn out.

---

find in Wiclif's version of the Bible, 'Blessid be thei that hungrren and thristen rightioiisnesse,' and in Milton, 'I gazed the ample sky.'

* This is a favourite idiom of Aristophanes; he even uses it with a neuter participle, as \kappa \lambda \pi \o\tau \nu \ \hat{\beta} \lambda \dot{e} \iota \iota \zeta \iota \zeta \ he looks \thi\iota \nu \iota \; and with an infinitive, as \tau \iota \mu \acute{a} \nu \ \hat{\beta} \lambda \dot{e} \zeta \iota \varsigma \zeta \zeta \ — \text{Ach.} \ 879. \ Theocritus has the concise expression \dot{e} \acute{a} \rho \ \dot{d} \rho \iota \varsigma \sia \ looking \ spring. — \text{Id. xiii. 45.} \ So we talk of 'looking daggers,' 'a vinegar aspect.'

† \acute{d} \acute{a} \acute{s} \acute{w} \acute{o} \means \acute{I} \ \text{rush}, \ \text{yet} \ \text{Sophocles} (\text{Aj.} \ 40) \ \text{has} \ \pi \o\delta \ \tau \iota \ \hat{\delta} \nu \hat{\alpha} \lambda \dot{\o} \gamma \acute{i} \acute{a} \tau \iota \zeta \ \acute{e} \acute{r} \acute{o} \varsigma \varsigma \ \chi \acute{e} \rho \alpha \; \text{for} \ \text{what} \ \text{inexplicable} \ \text{cause} \ \text{did} \ \text{he} \ \text{thus} \ \text{rush} \ (\text{i.e.} \ \text{thief}) \ \text{his} \ \text{hand} ? ' \ \text{This} \ \text{accusative} \ \text{describing} \ \text{the} \ \text{result} \ \text{of} \ \text{the} \ \text{verbal} \ \text{notion} \ \text{is} \ \text{common} \ \text{in} \ \text{English}; \ \text{e.g.} \ \text{to} \ \text{walk} \ \text{a} \ \text{horse}, \ \text{to} \ \text{dance} \ \text{a} \ \text{baby}, \ \text{to} \ \text{boll} \ \text{a} \ \text{kettle}, \ &c. \ \text{cf.} \ \text{Spenser}, \ \text{F.} \ \text{Q.} \ \text{i.} \ \text{i.} \ 17. \ \text{Such} \ \text{verbs} \ \text{are} \ \text{said} \ \text{to} \ \text{be} \ \text{used} \ \text{factitively}, \ \text{and}, \ \text{as} \ \text{in} \ \text{Hebrew,} \ \text{all} \ \text{absolute} \ \text{verbs} \ \text{admit} \ \text{this} \ \text{causative} \ \text{use.} \ (\text{Ewald,} \ \text{Hebr.} \ \text{Gram.} \ \text{§} \ 102, \ \text{and} \ \text{Lobeck,} \ \text{ad} \ \text{Aj.} \ 40.) \ \text{Latin} \ \text{uses} \ \text{the} \ \text{accusative} \ \text{in} \ \text{the} \ \text{same} \ \text{bold} \ \text{manner} \ \text{in} \ \text{apposition} \ \text{with} \ \text{the} \ \text{notion} \ \text{contained} \ \text{in} \ \text{the} \ \text{verb}, \ \text{and} \ \text{expressing} \ \text{the} \ \text{extent} \ \text{affected} \ \text{by} \ \text{it}, \ \text{as} \ \text{in} \ \text{'pedibus} \ \text{plaudunt} \ \text{chorae},' \ \text{Virg.} \ \text{Aen.} \ \text{vi.} \ 664; \ \text{‘Bacchanalia vivunt,'} \ \text{Juv.} \ &c. \ \text{Comp.} \ \text{Par.} \ \text{Lost.} \ \text{i.} \ 728, \ \text{‘The} \ \text{ascending} \ \text{pile} \ \text{Stood} \ \text{fixed} \ \text{her} \ \text{stately} \ \text{height.} ' \ \text{See} \ \text{Abbott,} \ \text{Shaksp.} \ \text{Gram.} \ \text{p.} \ 69.
57 (bis). Curtius, &c., call this cognate accusative, the accus. of the inner object. It is either, (i.) immediately cognate, as μάχην ἐμάχοντο, or (ii.) indirectly cognate, as τύπτεται πληγ-γήν, or (iii.) it defines the verb, as νόσους κάμνει, or (iv.) it gives the result of the verb, as ἀγγελίαν ἐλθεῖν. Often (especially in poetry) a neuter accus. specialises a verb almost like an adverb; e.g. μέγα ζεύδεται, παίσουν ἐπιλήν, &c.—Curtius.

58. As some verbs may have two objects, a nearer and a more remote, a person and a thing, an external object and an internal, such verbs (especially those of asking, teaching, clothing, depriving, doing good or ill to) may take a double accusative.*

ἐδίδαξα τὸν παιδὰ τὴν μουσικὴν I taught the boy music.

Θηβαῖοις χρήματα ἔμησαν they asked the Thebans for money.

59. In one large class of instances in which there is apparently a double accusative, one of the two may be regarded as being in apposition with the other, and defines it; this is called the ‘whole and part figure,’ σχῆμα καθ᾽ ὅλον καὶ μέσον, as

μέθες με πρὸς θεῶν χειρα by the gods, let go my hand [lit. release me, that is my hand].

Τρώεις ὡς τρόμος αἰνὸς ὑπήλυθε γυνα ἐκαστος dread tremor invaded each Trojan’s limbs [lit. the Trojans, each one, as to his limbs].

60. The accusative of the thing still remains when the verb itself is the passive, as

ἀφήρημαι τὸν ἵππον I have been robbed of my horse.

πεπίστευμαι τὸ εὐαγγέλιον I have been entrusted with the gospel.

61. The accusative is sometimes put in apposition to the sentence, as

'Ελένην κτάνωμεν, Μενελέω λύπην πικρὰν let us kill Helen, a bitter grief to Menelaus.

μίζει ἀπὸ τῦργου, λυγρὸν ὀλέθρον you will be flung from a tower, a terrible death.

* In such instances one of the accusatives expresses the object directly affected by the verb, and the other expresses some notion cognate to the meaning of the verb.
The verb on which an accusative depends is often omitted,* as in


ἐλλὰ τίς χρεὶα σ' ἐμοῦ (sc. ἔχει);—Eur. Hec. 976.

62. Not unfrequently the nominative of a dependent clause is anticipated by being made the accusative of a principal clause, as

ταρβεῖν τὸν εὖ πρᾶσσοντα μὴ σφαλῇ ποτὲ to dread the prosperous man, lest he should slip.

This is called Antiptosis, and is also found in Latin, as

‘Nosti Marcellum quam tardus sit.’ You know Marcellus how slow he is.—Cic.

‘Eam veretur, ne perierit.’ He fears her lest she should perish.—Plaut.

And in English, as

‘I know thee, who thou art.’—Luke iv. 34.

‘Conceal me what I am.’—Shakspeare, Twelfth Night, i. 2.

‘Didst thou not mark the king, what words he spake?’—King Richard II. v. 4 (cf. id. iii. 3; Merchant of Venice, iv. 1).

This may be called the accus. of the redundant object.

64. Sometimes this accusative is placed first in the sentence, and is called by some the accusativus de quo, as

τοὺς κρίτας ἀ κερδαίνουσι βουλόμεθο' ὑμῖν φράσαι the judges, what they get, we want to tell you.—Ar. Nub. 1113.

Χαμεφώντα ἀνήρετο ψύλλαν ὀπόσους ἄλλοιτο τοὺς ἄυγής τόδες; he asked Chærephon—a flea, how many of its own feet it jumped?

So in Latin, Urbem quam statuo vestra est.—Virg. Æn. i. 577. Cf. Is. i. 7, ‘Your land, strangers devour it in your presence.’

65. i. The accusative is used absolutely,† chiefly in the case

* The verb thus omitted is often some subjective conception, like 'knowing,' &c.; e.g. ἡμέλει ὡς ἀνδροφόνου, καλ οὐδέν ἐν πράγμα εἰ καὶ ἀποθανεῖ. —Plat. Euthyph. 4. ν.

† The accusative absolute, when the expression is not adverbial or impersonal, is very rare, as in τέκν' εἰ φανέντι ἁελπτα μηκίων λόγον.
of certain participles, as ἔδεξαν ταῦτα on this decision, προσηκούν it being fit, ἔδον, παρόν, whilst it is allowed, &c.; and in certain neuter adverbial expressions like τίνα τρόπον; how? πρόφασιν in pretext, ἐμὴν χάριν for my sake, ἀμφότερα both ways, τὸ λαοῖόν for the future, &c. (Cf. the use of ὥς in Soph. Ed. Tyr. 101; Ed. Col. 407.)

It is less correct to regard ἔδεξαρ, &c. as nominatives absolute, since, as we have seen already, neuters have, properly speaking, no nominative. They are rather adverbial indeclinable expressions, in which however the accusatival conception of duration may generally be detected.

ii. ὃ, ᾧ, τοῦτο, ἐκείνο (like the Latin Quod in adjurations, as Quod per te lacrimas oro, &c.), sometimes mean wherefore, therefore with the same sense as ἐκ ὧ, as in Eur. Hec. 13, &c.; and in the phrase αὕτα ταῦτα ἥκω I have come for this very purpose. See Phæm. 145, 263; Thuc. ii. 40, iii. 12, &c.

**Contrasted Meanings of the Cases.**

66. 'From this examination, the learner may derive brief rules as to the meaning of the cases.

The genitive denotes *motion from*, and separation.
The dative "rest in," and conjunction.
The accusative "motion to," and approach.—Donaldson.

67. The so-called 'absolute' use of the cases springs from their simple meanings; e.g.

The genitive absolute expresses time as a cause τοῦ ἐαρὸς ἐλθώντος τὰ ἀνθηθαλλεῖ when spring comes the flowers bloom.
The dative absolute represents time considered as a point, as περιμόντι τῷ ἐνίαυτῷ at the return of the year.
The accusative absolute, duration in time, as ταῦθην τὴν νύκτα during this night.

68. A few instances in which the distinctions of the cases are brought into prominence or contrast, are added.

νυκτὸς during the night; noctū (part.).

νύκτα all night; 'noctem;' answering the question 'how long?'

νυκτὶ in the night; nocte; answering the question 'when?'

ἡμέρας during the day (part.).

ἡμέραν throughout the day (duration).

ἡμέρα in the day time (limit).
ADJECTIVAL IDIOMS.

πέντε μνών worth five minae, as a price (relation).
πέντε μνᾶς worth five minae, as an instrument.
πέντε μνᾶς five minae (extension over a certain value).
πόσου πωλεῖς; at how much do you sell? (cause).
πόσῳ ωνεῖ for (= with) how much do you buy (instrument).
πόσον δύναται; how much is it worth? (extension).
τέρπομαι τούτου I am delighted for this (cause).
" τούτῳ I am delighted with this (instrument).
" τούτῳ I am delighted at this (cognate notion = τούτῳ χάρμα).

παρὰ τοῦ βασιλέως from the king (motion).
παρὰ τῷ βασιλεί with the king (rest).
παρὰ τῶν βασιλεί to the king (approach).
προσφέρων τοῦ πολέμου to provide about the war.
" τῶν πολέμων to provide for the war.
τὸν πόλεμον to foresee the war.

μεθικί με I dismiss you; μεθικέοι σου I let go of you.
ἐλαβόν σε I caught you; ἐλαβόμην σου I seized hold of you.

ἐχεῖν τι to possess a thing; ἔχομαι βρετέων I cling to the images.

ηψε βρόχους he fastened nooses; ἦψατο τοῦ τείχους he grasped the wall.

ὁρεῖ τὴν κύλικα he held out the cup; ὅπε τειδώς ὕπηκατο he yearned for his son.

ADJECTIVES.

69. The chief peculiarities in the use of adjectives will here be given, and a line of explanation appended when required.

i. πολλά τε καὶ κακά ἔλεγεν he uttered many reproaches.
συνείδώς αὐτῷ πολλά καὶ πονηρὰ being conscious of many wicked deeds.

The Greek and Latin idioms require 'many and wicked,' &c.

ii. πτανὸν διώγμα πῶλων winged pursuit of steeds, i.e. pursuit of winged steeds.
λευκοπήχεις κτύποι χειρῶν white-armed clappings of hands, i.e. clappings of white-armed hands.

γραίαι ὄσσων πηγαί aged fountains of eyes, i.e. tears from aged eyes.
πολιάς πόντου θινὸς of the hoary sea-beach, i.e. beach of the hoary sea.
Compare 'Sansfoye’s dead dowry,' i.e. the dowry of dead Sansfoye.—Spenser, F. Q. i. iv. 51.

It will be seen from these instances that the adjective is liable to a strange inversion* of order, agreeing with the wrong word, or rather with the whole notion implied. This is an instance of the constructio ad sensum, and is called Hypallage. Bold as these inversions are they may be paralleled in English by such expressions as 'his all-obeying breath,' 'tearfalling pity,' 'the church-going bell.' Wordsworth’s severe criticism of the latter expression was misplaced. (See next page.)

iii. Σκυθνην ες οιμον to the Scythian track (== Σκυθικην).

την 'Ελλαδα φωνην εξεμαθον I learned the Greek tongue (== 'Ελληνικην).

Here we see that substantives (especially the names of countries) are sometimes used adjectivally, as in the Latin Asia prata, Virg. G. i. 383; Αυκε Βαηα, Prop. i. xi. 30†; and our India rubber, Russia leather, China bowl, Turkey carpet, &c. All such phrases, 'a labouring day,' 'a walking stick,' 'a riding whip,' 'a fox-hunting country,' fall under the same head: the two substantives are in apposition, and one qualifies the other. A substantive in apposition often defines another in an adjectival way, as ὕπηρ βασιλεύς, ὕπηρ νάστης, ἀνθρωπος γεωργός, &c.; as in the Latin hostes turmae, Stat. Th. xi. 22; Fabule manes, Hor. Od. i. iv. 16; and our a sailor man, a butcher fellow, a warrior host, &c.

iv. Νεστορέη παρά την by the Nestorean ship (i.e. Nestor’s).

Βερενεειεία θυγατηρ Berenicean daughter (i.e. of Berenice).

νόστιμον ήμαρ returning day, i.e. day of return.

* In Latin we find 'Alexandri Phrygio sub pectore,' Lucret. i. 475, and 'Nemeaeus hiatus Leonis,' id. 24. 'We have something like it in Ossian, 'The hunter’s early eye.' Carlyle, in his French Revolution, speaks of 'the housemaid with early broom.'

The genitive may be even involved in the epithet, as ἔχειρ κτόπος a sharp clapping of hands. See Lobeck’s Aj. p. 63, on epithets in general. Often, by a kind of metonymy, the adjective represents the general conception or result of the substantive, as 'pallida mors,' χλωρον δησ, 'Rugosum piper et pallentis grana eunimi,' Pers.; 'vulnera desperantia,' Plin.; 'As messenger of Morpheus on them cast sweet slumber deaw,' Spenser, F. Q. i. i. 36; 'the sleepy drench Of that forgetful lake.'—Milton, P. L. ii. 74, &c.

† See Jani’s Art of Poetry, Engl. Tr. p. 44.
In all such instances the adjective is used for the genitive of the noun; as in Milton's

'Above the flight of Pegasean wing.'—Par. Lost, vii. 4; and in Tennyson's

'A Niobeian daughter, one arm out
Appealing to the bolts of heaven.'—The Princess.

ν. ἀείτα πέννυτο ἐειείνοι they in the evening were preparing their meal.
σκοταίος ἥλθεν he came in the dark.
τετυραίος ἀφίκετο he arrived on the fourth day.
ὄρκιος σοι λέγω I tell you on oath.

Hence observe that the Greek uses adjectives in many instances in which we use prepositions with a substantive, and that this is especially the case in expressions of time. Compare the Latin

'Aeneas se matutinus ἀγεβάτ' was bestirring himself in the morning.
Hesterni Quirites citizens of yesterday.
Domesticus otior I am at ease in my home.

We have precisely the same idiom in English, as

'Gently they laid them down as evening sheep.'—Dryden.
'The nightly hunter lifting up his eyes,' &c.—Wordsworth.
'The noonday nightingales.'—Shelley.

vi. ἐλήνη ἡ οἰκοδομία ἐτι ὅτι κατὰ σπουδὴν ἐγένετο it is still evident on the face of it that the building was hurriedly done.
ἐλήνεσ ἐστιν ὡς τι δρασείων κακὸν it is evident that he means some mischief.
στέργων φανερὸς ἦν οὐδένα it was obvious that he loved no one.

The Greeks are much less fond than ourselves of the impersonal† construction; they substitute the personal construction for it. (There is no true impersonal in Greek; either the nom. is merely understood, or the sentence is the nom.)

* Compare Milton's 'As the wakeful bird Sings darkling.' Clyde compares Virgil's 'Ibant obscuri.'

† In fact, the constant use of 'it' is a strange idiom, in which English differs from most languages, ancient and modern; e.g. It was they who did it = ἐκεῖνοι ἐποίησαν, isti fecerunt, Eran ellos los que hicieron, etc.
vii. τῶν σῶν ἀδέρκτων ὀμμάτων τητόμενος.—Soph. O. C. 1200, robbed of thy blinded eyes, i.e. robbed of thine eyes so that they are blind.

εὐφημον ὡ τάλανα καύμησον στόμα.—Æsch. Ag. 1247, lull thy tongue to silence, O hapless one.

εἴσοκε θερμὰ λόιπα θερμήγε τιλ he warmed the baths hot.

This is what is called the proleptic or anticipative* use of the adjective. It is found quite as strongly in Latin; e.g. in Virgil,

Submersas obrue puppes overwhelm the ships in the depths.

Scuta latentia condunt they conceal the shields in hiding. Spicula lucida tergunt they wipe their darts bright.

We also find it in English,† as

' The Norman set his foot upon the conquered shore.'—Drayton.

' Heat me these irons hot.'—Shakspeare.

' Who with our spleens 'Would all themselves laugh mortal?'—Id.

' And strikes him dead for thine and thee.'—Tennyson.

viii. By what is called antimeria the adjective is often used where the adverb would be more correct; as in

λόσαν ἐγὼρὴν αἰσηρὴν ‘they loosed the assembly quick.'

θοιν νύμφαν ἄγαγες thou leddest a swift bride, i.e. swiftly (Soph. Tr. 862. Lobeck on Aj. 249).

κρήνη ἀφθονος βένουσα a fountain flowing abundantly.

ἀσιμενος ἕμας εἰδον I saw you gladly.

Similarly in Milton we find

' Meanwhile inhabit lax (i.e. loosely), ye heavenly powers.'—Par. L. vii. 161.

' Thou didst it excellent.'—Shaksp. Tam. of Shrew, i. i. 89.

* Some call it the factitive adjective. For abundant instances, see Lobeck, Paralip. Gram. Grec. p. 531 seqq., and id. ad Aj. p. 517. The neglect of this has led to strange errors. Thus, in Soph. Ant. 883, ἐν χέων πότμων ἀδάκρυτον οὐδες στενάξει ‘no one groans for my tearless fate.’ Valefnär, not observing that the ἀδάκρυτον is proleptic of the result, makes it = ΠΟΤΜΟΝ ἔχων, adopting the purely fictitious alpha intensivum.

† There is a fine and ghastly instance of prolepsis in Keats's Pot of Basil,

'So those two brothers, and their murdered man,
Rode to fair Florence.'
Compare the Biblical expressions 'Open thy hand wide,' 'Cry shrill with thy voice,' &c. But in English these phrases are often due to the obsolescence of the final adverbial -e; e.g. righte = rightly, sothe = truly, &c. (Morris, Specimens of Engl. p. lv.).

COMPARATIVES.

70. The following instances illustrate the chief idioms in the use of comparatives:—

i. ἄγροικότερον ἑστιν εἱπείν it is somewhat rude to say. ἅμεινον ἑστιν κ.τ.λ. it is as well to, &c.

ii. ἢν οἱ ἀδελφοὶ ὑπομαρχότεροι he had a brother rather mad.

These instances merely express degree. The want of two forms in Greek, one comparative, and one qualitative, has already been pointed out. (See § 44, p. 30.)

ἔλαφρότεροι ἡ ἀφεινότεροι swifter than richer (i.e. rather swift than rich).*

ἐποίησα ταχύτερα ἡ σοφότερα more quickly than (more) wisely.

Notice the two comparatives, like the Latin ' Subtilius quam verius.'

Phrases like the following are common with comparatives:—

iii. ἀνθρειότερος γίγνεται αὐτὸς ἔαυτοῦ he grows braver than he ever was. ἀμβλύτατα αὐτὸς ἔαυτοῦ ὅρα he sees more dully than ever. μείζον φορίον ἡ καθ' αὐτὸν a burden too great for him (lit. greater than in proportion † to himself).

κακὰ μείζω ἡ κατὰ δάκφυνα ὅρα ἡ ὅστε διακρύειν ὅρα ἡ δ. woes too big for tears.

μείζον ἡ κατ' ἀνθρωπον too great for man.

λόγον μείζον too big for words.

θανόν ἄν εἰς μᾶλλον εὐτυχέστερος he would be more fortunate (literally 'more happier') when dead.

This last phrase shows a tendency to that analytic mode of expressing the comparative,* which began in the similar Latin phrases ‘magis certius,’ ‘magis dulcius,’ &c. So in the Bible ‘The Most Highest;’ and in King Lear ‘I am sure my heart’s more richer than my tongue.’ The gradually analytic tendency in comparatives and superlatives may be seen from the fact that we should no longer use such terms as grievourest, famousest, artificiest, &c., which we find in Bacon, Shakspere, Milton, &c., or even the ‘impudentest’ of Gray. Ben Jonson calls this ‘a certain kind of English Atticism, imitating the manner of the most ancienrest and jinest of the Grecians.’

iv. On the other hand μαλλον is sometimes omitted, as θανατον ἦ βίον αἱρούμενοι choosing death (rather) than life. This is frequent in the New Test., as Mk. ix. 43; Lk. xv. 7, xvii. 2; 1 Cor. xiv. 19; and in the LXX., as ἵσχυεν οὗτος ἤ ἤμεις he is stronger than we.—Num. xxii. 6. So in Plaut. Rul. iv. iv. 70, Tacita bona est nullier semper quam loquens; Liv. vii. 8, Ipsorum quam Annibalis interest, &c.

v. Another peculiarity of μαλλον ἦ is, that ous is sometimes inserted after it, as

οὕτεν τι μαλλον ἐτ’ ἤμεις μαλλον ἦ ous καὶ ἐτ’ ἤμεις, Hdt. iv. 118, no whit more against us than against you.

τόλιν ὀλην διαφθείραι μαλλον ἦ ous τοὺς αἰτίους, Thuc. iii. 36, to destroy a whole city rather than the guilty.

[Donaldson compares the English vulgarism ‘rather nor;’ and Clyde the redundant negative after comparisons in Italian, as Io scrivo più cho io non parlo I write more than I (lit. don’t) speak. Still closer is the Spanish parallel, El es mas rico que no ella he is richer than she; mejor es el trabajo que no la ociosidad labour is better than idleness.]

vi. The common Comparatio Compendiaria, or Brachylogy of Comparison, should be noticed; as πυραμιζ μείζων πατρος a pyramid larger than (that of) his father. Instances of it will be found in the Syntaxis Ornata at the end.

SUPERLATIVES.

71. The superlative, like the comparative, sometimes merely expresses degree, as σεῖο ὡ ‘Ἀχιλλειν οὕτις ἀνήρ προπάροιθε μακάρστατος no one, Achilles, was ever before so very happy as you (Keiner war mehr so ganz glücklich als du).

* The analytic comparative begins to appear in later Latin; e.g.

‘Plus tamen ecce meus, plus est formosus Iollas.’—Calpurn. The instances from Plautus show that it always existed colloquially.
72. The Greeks had a peculiar idiom with superlatives. Instead of saying 'more beautiful than all others,' they said 'most beautiful of all others,' as

Νυρεύς ὁς κάλλιστος ἀνήρ ὕπο Ἡλίων ἦλθεν
tῶν ἄλλων Δαναών.—Hom. Il. ii. 673.

άξιολογώτατοι τῶν προγεγενημένων more worthy of narration than any that preceded it.

Milton boldly imitates this inclusive use of the superlative in the lines

‘Adam the goodliest of all men since born
His sons, the fairest of her daughters Eve;’

where not only ignorant critics, but even Addison and Bentley, have censured him for making Adam one of his own sons, and Eve one of her own daughters! For an explanation of this idiom see supra § 47 note. Cf. Hor. Sat. i. i. 100: 'fortissima Tyndaridarum' braver than the Tyndarids; 'Diana . . . comitum pulcherrima' fairer than all her comrades.

Nor is Milton the only English writer who has adopted the idiom. Shakspeare has 'This is the greatest error of all the rest' (Mids. Night's Dream, v. 1); and Sir Thomas Elyot 'A young woman, the fairest of all others,' &c. (The Governone).

73. The following are phrases to strengthen superlatives*:—

ἀνήρ ἐν τοῖς μᾶλλοις ἐναντίος τῷ δύμῳ especially opposed to democracy.

ἐς ἀνήρ πλείστον πόλον παρασχὼν giving more trouble than any one.

τάγον οἴον δεινότατον of the sharpest possible frost.

ὅπως ἄριστα in the best possible way.

ὅσον τάχιστα as speedily as possible.

ὡς οἴον τε βέλτιστον in the best possible manner.

ὅτι μᾶλλοσ as much as possible.

N.B. i. In St. John (i. 15; xv. 18) πρῶτος is used as a comparative.—ἐμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.

ii. There is sometimes a reduplication of superlatives, especially in comic writers, as in the words ἐλαχιστότερος, πρῶτιστος, αὐτόποτος (Plaut. ipsissimus); μείζοντερως, 3 John 4.

* One of the ways of expressing the superlative in Hebrew is by a mere repetition of the word, as 'good good' = very good. We find a trace of this in Heb. x. 37, έτι γάρ μικρὸν δοσον δοσον very, very soon. There is something like it in δοσον δοσον στίχαν, Ar. Vesp. 213, A tiny tiny drop = quantillum. (Winer, Gr. N. T. § 35.) By a similar principle we find μεγέθει μέγας = μέγιστος in Pausanias.
PREPOSITIONS (Προθέσεις).

74. The prepositions (as we still see in Homer) were originally mere local adverbs, i.e. like the case-endings, they originally denoted relations of place, but their meaning was gradually extended to express all kinds of metaphysical or figurative relations.

75. Cases, without prepositions, are sufficient for languages which are at their simplest stage. A reminiscence of the previous existence of case-inflections often remains when the inflections themselves have disappeared (e.g. Le fils l’Empereur, Ville Hadrien; cf. Hôtel-Dieu, Faubourg St.-Antoine, Bar le Duc, De part le roi, &c.). But every language, as it advances from synthesis to analysis, develops prepositions, and uses them more and more to give precision to the obliterated forms and more extended meanings of the case-terminations. Moreover as the requirements of language become more and more complicated, the quickness of the mind is naturally diminished and encumbered. In fact, prepositions become more and more necessary to distinctness and accuracy in language,* and hence they are often used in prose where they would be omitted in poetry. It should then be clearly understood that it is the case which indicates the meaning of the preposition, and not the preposition which gives the meaning to the case. Each preposition has some one distinct meaning of its own, varied by the cases with which it is used. Its purpose is only to supplement and to define. Thus ἀπὸ meaning ‘from’ entirely coincides with the conception of abation, and hence is used with the genitive only; ἐν denotes ‘position in,’ and therefore coincides with the meaning of the dative, and is joined with the dative only; εἰς indicates motion towards, and therefore (naturally) is only joined with the accusative. Παρὰ means ‘alongside of,’ and really retains this sense with all three cases, παρὰ σοὶ = from (alongside of) you; παρὰ σοι at alongside of you = with you; παρὰ σε to alongside of you = to you. It is therefore not strictly accurate to talk of prepositions governing cases; since in point of fact they merely define the exact sense in which the case is used. It is the case which borrows the aid of the preposition, not

* See some excellent remarks on this subject in Burggraaff, p. 268 seqq. As Mr. D’Arcy Thompson expresses it, modern languages have all discarded (or nearly so) the tight affixes (or case-endings) of the ancient languages for loose prefixes or prepositions.
the preposition which requires the case. It should be observed also that where prepositions appear to change their meanings with the cases which they define, it is really a difference in the meaning not of the preposition but of the case.

76. We are not therefore surprised to find that prepositions have nearly superseded cases in Modern Greek and in the Romance languages; and we can see the tendency to use them (which ended in the final evanescence of case-distinctions), on the one hand in the New Testament where they abound; and on the other in the practice of the Emperor Augustus,* who was observed to make great use of them in the endeavours to speak as perspicuously as possible. Thus he preferred to say or speak ‘impendere in aliquam rerum’ and ‘includere in carmine,’ when most of his cotemporaries would have used the phrases ‘impendere alicui rei,’ and ‘includere carmine,’ or carminis. In doing this he was only a little before his age; but the same tendency is found often enough, as ‘ad carmenficem dare,’ Plaut.; ‘Fulgorem reverentur ab auro,’ Virg.; ‘Genera de ulmo,’ Plin.; ‘Seribas ad me,’ Cic. Att. xi. 25; ‘Offerre se ad mortem,’ id. Tusc. Disp. i. 15.

76 (bis). The same remarks apply to our own language, as will appear at once by a comparison of our English version of the Bible, first with Tyndale’s, then with Wiclif’s, and then with the Meso-Gothic fragments of Ulphilas.

77. Several prepositions (called improper or spurious) are also adverbs, as ἐγγύς, ἄμα, πορρω, πέλας; χάριν, &c., as in English ‘before,’ ‘after,’ &c. This adverbial use of prepositions is most frequent, as might have been expected, in the older writers.

78. The name Προθέσεως praverbia is due to their use in composition with verbs, &c. When they stand alone many of them may (especially in poetry) be placed after† the words

---

* See Egger, Gram. Comp. p. 195. The very interesting passage in Suetonius, which mentions this analysing phraseology of the careful emperor, is as follows: Precipuum curam duxit sensum animi quam apertissime exprimere; quod quo facilius exprimeret, aut necubi lectorum vel audito rem obturaret nec moraretur, nec prepositiones verbis addere, neque conjunctiones sepius iterare dubitavit, qua detracto afferent aliquid obscuritatis etis gratiam augent. The passage might have been used to describe the style of Lord Macaulay, and the last clause hints at the respective advantages of synthetic and analytic languages, the latter gaining in accuracy what they lose in vivid conciseness.

† In many languages (e.g. Turkish) they are entirely postpositions; in Latin we have mecum, nobiscum, &c.; in English wherein, wherewith, &c.; in German Deinetwegen, &c.
they govern. When this is the case, the accent is thrown back by what is called anastrophe, as τίκνων πέρι, μάχη ἐν, &c.* Διά and ἀνά are excepted from the law of anastrophe, lest they should be confused with the accusative of ἵνα, and the vocative of ἄνας.

79. There are eighteen prepositions, of which four, ἀπό, εἰς, ἀντί, πρό, govern the genitive; two, ἐν and σύν, the dative; one, ἀνά, the dative and accusative; three, διά, κατά, ὑπέρ, the genitive and accusative; and seven, ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό, take three cases, the genitive, dative, and accusative. Besides these there are the improper prepositions.

80. Examples will only be given where the meaning is peculiar or not obvious; and those usages which are very rare or quite abnormal, are omitted; for completeness in treating of the prepositions cannot be combined with brevity. In all languages the usages and phrases connected with prepositions are too numerous to be briefly exhausted. For instance, in English the same prepositions may even have opposite meanings, as 'I fight with you,' which may either mean 'at your side and for you,' or 'against you'; so in Latin we may have 'pugnare cum hostibus,' and 'ire cum sociis'; and πρὸς τινος may mean either against or for a person, according to the context, &c. The reason of this is that even the commonest matters may be viewed under many aspects; compare, for instance, the phrases 'to talk about a thing, λέγειν περί τινος dicere de aliqua re, θάνει ὑπὲρ etwas sprechen.' 'Here we and the Greeks regard the object spoken of as something encompassed; the Latins as a whole of which part is supplied; the Hebrew as a ground to stand on; the Germans as a ground to be gone over' (Winer, Gram. N. T. ii. § 47). Besides, when mental and metaphysical relations have to be figuratively expressed by words and cases which originally had only a local meaning, it is obvious that the metaphor must be of so very general a character that the same relation may be expressed with equal propriety in several ways. It is generally easy with a little thought and care to trace the metaphysical meaning directly from the physical, but, as the explanation

* But otherwise πάρα, ἐπί, μέτα, περί, ὑπὸ, ἐν (notice the accents), stand for πάρεστι, ἐπεστί, &c., and ἀνα for ἀνάστηθι stand up! or for the vocative of ἄνας (in Homer). A change of meaning is in all languages naturally accompanied by a change of accent, or spelling; thus in English 'sith' is a causal particle, but since (sithens) is also a preposition and an adverb.
would require an entire treatise, and as views differ on the subject, this is best left to the student himself.

81. The student should accustom himself to notice the manner in which the meaning of a verb alters according to the prepositions with which it is compounded; e.g.

\[\text{δίδωμι I give; \ εκδίδοναι to disembogue; \ ἐνδίδοναι to yield; \ παραδίδοναι to hand down; \ προδίδοναι to betray; \ ἀποδίδοσθαι to sell, &c.}\]

\[\text{τείχισμα a fort; \ διατείχισμα a partition; \ ἐπιτείχισμα a fort built in an enemy's country; \ παρατείχισμα a cross-wall; \ προσείχισμα a bulwark; \ περίτείχισμα a line of circumvallation, &c.}\]

\[\text{ιστημι I place; \ συνιστημι I introduce; \ εξιστημι I drive mad; \ καθιστημι I establish.}\]

\[\text{ιμι I send; \ ανεναι to remit; \ εφεναι to give up to; \ μεθεναι to relax, &c.}\]

\[\text{εχω I have; \ ανέχειν to continue, to rise up; \ εξέχειν to project; \ προσέχειν to attend; \ κατέχειν appellere, to touch at a shore; \ υπερέχειν to excel; \ αντέχειν to resist; \ επέχειν to wait for; (ἀνεχε και πάρεχε 'beau and forbear').}\]

\[\text{σειω I shake; \ προσειω I threaten, or entice by waving; \ επισειω I hark on, &c.}\]

\[\text{ερχομαι I come; \ κατέρχομαι I return from exile; \ μετέρχομαι I go after, &c.}\]

Prepositions which govern the Genitive.

82. These are:

i. \[\text{ἀντί opposite to, contra; then instead of, for. (Compare the words \ αντα, \ αντην, \ αντικρι, \ εναντιος, \ ante.)}\]

\[\text{ἀντι εμοι instead of me.}\]

\[\text{ἀνθον on account of which.}\]

\[\text{ἀλλαττεσθαι \ αντί χρυσοῦ to change for gold.}\]

\[\text{χάριν \ αντί χαριτος grace for grace, i.e. unceasingly renewed.}\]

ii. \[\text{προ (pra) before, both of time, place, and preference.}\]

\[\text{It is closely connected with, but slightly more general than, \ αντί; hence \ αντ' ὀφθαλμῶν = προ ὁν \ ὀφθαλμῶν.}\]

iii. \[\text{ἐκ, \ εξ 'from out of,' extrinsecus.}\]

\[\text{ἐκ παιδων from boyhood (cf. 'of a child,' Mk. ix. 21; 'Being of so young days,' Haml. ii. 2).}\]
ek often = after, as
 γελάν ek δακρύσων to laugh after tears.
 ek δείπνων ὑπνος ἑδύς sweet is sleep after dinner.
 τυφλῶς ek ἔπεισκότως blind after seeing.
 ek κύματων γαλήν' ὤρῳ I see after storms a calm.

Compare the Latin ex: e.g. Scriba ex quinqueviro; ex homine factus est Verres (Cic. Div., Verr. 17 f.).

Our of is used in just the same way by Milton, as
 'I of brute, human, ye of human, gods.'—Par. Lost, ix. 712.
 'How cam'st thou speakable of mute?''—Id. ix. 563.
 'Is of a king become a banished man.'—Shakspeare, 3 Henry VI. iii. 3.

iv. ἀπὸ (a, ab, abs, off) 'from'; ἀπὸ means 'from the outside,' εἰ from the inside of a thing; as ἀπὸ Γαλλίας,
 ἐκ πόλεως Νάξαρτ.—Luke ii. 4. It expresses place, time, and cause; also sometimes the agent, as ἐπράξηθη ἀπ' αὐτῶν οὐδὲν ἔργον ἄξιόλογον.

Besides these four, the spurious prepositions ἄνευ without, ἀχρώ, μέχρι until, μεταξὺ between, ἔνεκα and ἐκατὶ for the sake of, εἴθη straight towards, πλὴν except, τρόπον and εἰκὴν like, and χάρων for the sake of, govern a genitive.

N.B. εἴθης = immediately, εἴθη with the gen. = straight towards; μεταξὺ by a curious ellipse sometimes omits one of the two things between which another is placed, as μεταξὺ τῶν Ἰνοῦς (Ar. Ach. 434) between those of Ino (and the ones last mentioned). Compare our word 'twilight,' i.e. twixt light (and darkness). Cf. Par. Lost, ix. 50, and Shilleto, Dem. de F. Leg. § 181. μεταξὺ ἐπείνων = whilst dining.

Prepositions with the Dative, εἰ, σὺν

83. i. εἰ (in with the ablative) of place and time; also of the instrument and manner, as
 εἰ or σὺν τάχει with speed.
 εἰ δφθαλμοῖς ὅρῳν seeing with the eyes.
 ἦν εἰ τοῖς Ἰεροσολύμοις (place), εἰ τῷ πάσχα (time), εἰ τῇ ἐορτῇ (circumstance).—2 Cor. vii. 16.

ii. Σὺν (εἰν, cum) with. It implies a closer union than μετὰ. See Soph. Ant. 115. τοπλῶν μεθ' ὑπλῶν, σὺν θ' ἰππο-κάμοις κορύθεσα (Donaldson). σὺν τινι implies coherence; μετὰ τινὸς coexistence (Winer).
N.B. Σὺν is by no means coextensive with the English 'with;' thus 'they fought with him,' would not σὺν αὐτῷ but πρὸς αὐτόν.

**With the Accusative, εἰς, ὅς.**

84. i. εἰς (in with accusative), into, of place. Also up to, of time, as ἔτος εἰς ἐτος year by year, εἰς εἰκόσι μᾶλιστα up to about twenty. Also of purpose, as εἰς τόδε ἥκομεν for this purpose we have come.

εἰς into stands in the same relation to πρὸς towards, as εἰς out of does to ἀπό away from.

εἰς sometimes, in the tragedians, means 'as regards;' ὅς οὖν άνδρῶν εἰς ἄνεμον εἰδαμονεῖ since no man is happy in all respects (cf. Eur. Phæn. 619, 1645; Or. 529).

εἰς is often used with ellipses, as εἰς διδασκάλου into the teacher's (house), εἰς 'Αἰδοῦ to (the realm of) Hades, &c.

ii. ὅς 'to' only with persons, or words that involve persons, as

ἐπέμψεν αὐτόν ὅς βασιλέα he sent him to the king.

ὁς τάσος χειρὰς to these hands of mine.

Probably it is a merely elliptic expression for ὅς πρὸς, ὅς ἐπὶ, &c., which we frequently find; e.g. εἰς Φωκέας, ὅς πρὸς συμμάχουσ.—Demosth. (cf. Acts xvii. 14). Constructions like ὅς 'Αβύδον 'to Abydos,' are very rare.

**With the Genitive and Accusative, διὰ, κατὰ, ὑπέρ.**

85. i. διὰ through (connected with ὅπος; δι' ἐκ = right through; cf. Engl. between with twain).

a. With genitive = *per.*

δὶ' ἀγγέλων by means of messengers.

διὰ τῶν ὃθαλμῶν ὃρώμεν we see with our eyes.

διὰ χερῶν ἔχειν to have in hand.

διὰ φίλιας ἑκναί to be on friendly terms.†

διὰ στόματος ἔχειν to talk about.

διὰ μακροῦ after a long interval.

διὰ δέκα ἐπάλξεων πύργοι towers at intervals of ten battlements.

* Διὰ with the genitive is rarely used of the direct agent (which is ὅπος or ὑπάρ with the genitive); δὶ' ὁδ ἀδίκτω χωρὶς 'by whom,' but 'by whose means,' per quem not a quo.

† Cf. ἄγγειν διὰ φροντίδος curare, διὰ μνήμης mentionem facere, δι' αἰδοὺς venerari, δι' εὐχὰς in votis habere, &c.
β. With the accusative, through or about (poet.), as διά δώματα. Also on account of = propter, as ἔχω γὰρ ἔχω διὰ σε.
Thus διὰ τῆς ουάν έγεια would be to pass through an island; διὰ τῆς ουάν έγεια would be in poetry to make a tour through an island; and we should say διὰ πεδίου ἐμάκετο he was fighting all about the plain, but διὰ πεδίου ἐδραμεν he ran through the plain. 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ την γυναίκα 'for the sake of'; id. vers. 12, ὁ ἀνὴρ διὰ τῆς γυναίκός 'by means of.'

δι' ὅν τὰ πάντα καὶ δι' οὕ τὰ πάντα, Heb. ii. 11, for whose sake, and by whose means all things exist.

c. διὰ σοῦ per te, by your means; αὐτὸς δὲ ἐναυτόν ἐποίε. he was doing it by himself, sua unius opera.

diὰ se propter te, because of you; ei μη δ' αὐτόν but for him.

diὰ τούτων by means of these things, per hae. diὰ ταύτα wherefore, propter hae.

N.B. διὰ νυκτός and διὰ νύκτα differ very little; the former calls attention to the fact that a thing lasted till next morning, the latter that it occupied all night long.

ii. κατά 'down.'

a. With genitive, down from; also against, as λέγειν κατά τινος to speak against any one.

β. With accusative, along, about, according to, in reference to.*

κατὰ ρόδον down stream. κατὰ τὸν αὐτὸν ὁρόν about the same time. κατὰ γρόμην τὴν ἐμὴν according to my notion. τὸ κατὰ Μάρκον εὐάγγελιον the gospel according to Mark.

Compare the following: ↓ κατὰ with the genitive, vertical motion; → κατὰ with the accusative, horizontal motion.

οἱ κατὰ χθονὸς the dead. οἱ κατὰ χθόνα the living. κατ' Οὐλίμπου καρήνων down from the crest of Olympus. κατὰ θάλασσαν ἐπορευότοι he went by sea.

iii. ύπερ over.

a. With the genitive, position over, super; also on behalf of;† as in ύπερ σοῦ ἀποκρινοῦμαι I will answer on your behalf.

* Hence both κατ' ἐαυτόν, and δι' ἐαυτόν, mean 'by himself;' seorsum; but the former implies 'in reference to,' the latter 'by means of.'
† Both ύπερ and πρὸ with the genitive mean 'on behalf of,' because a
Kara, ąva.

101

β. With the accusative, over and beyond, ultra; as πιπτειν ὑπὲρ τὸν δόμον to fling over the house.

WITH THE DATIVE AND ACCUSATIVE.

'Ąva 'up.'

a. With the dative, only in Epic and lyric poetry, on.

εὖδει ὧ ᾰα σκάπτῳ Διὸς αἰετος and the eagle slumbers on the sceptre of Zeus.

β. With the accusative, up, throughout, &c.

άνα ῥόον up stream.

άνα πᾶν ἐτος quotannis.

άνα πᾶν τὸ ἐτος throughout the year.

N.B. i. 'Ανά, κατά, are probably the origin of the hypothetical particles ἥν, κέν.

ii. They are used in constant contrast, as ἀνω κάτω up and down, sursum deorsum; ὧ κατά ulivo citroque, ἀνέβη he went inland, κατέβη he went to the sea, ἀνέδυν it rose, κατέδυν it set, ἀνανεύω I throw back the head in token of dissent, κατανεύω I nod assent.

iii. And yet, since up and down are but two ways of regarding motion along the same line, it is often indifferent which of the two we use;* hence we find either κατά or ἀνα κράτος forcibly; κατά or ἀνα στράτον throughout the army; κατά or ἀνα στόμα ἔχειν to talk about, κατά or ἀνα τέτταρας by fours (also ἐπὶ τεττάρων), κατά or ἀνα τόλεις about the cities.

WITH GENITIVE, DATIVE, OR ACCUSATIVE, 'Αμφί, περί, ἐπί, μετά, παρά, πρός, ύπο.

86. i. ἀμφί (Lat. amb-, apud, German um). 'It is mostly confined to Ionic Greek† and to poetry, and it is the only pre-

champion in battle stood in both positions, as μὴ θυήσῃ ὑπὲρ τοῦδ' ἀνδρὸς, οὔδ' ἐγὼ πρὸ σοῦ.—Alc. 690. (Donaldson.)

* We must not suppose because two prepositions are interchangeable, even with different cases (as ἐπὶ τεττάρων and ἀνὰ τέτταρας) that they mean the same thing. The explanation is that the same relation may be regarded from two entirely different points of view. In German Auf die Bedingung and Unter der Bedingung both mean 'on the condition,' but auf 'on' is not = unter, 'under.' (Winer, iii. § xlvii.)

† In Later Greek (e.g. in Plutarch and Lucian), by a wild extension of the dislike to all directness or personality of speech, οἱ ἀμφὶ Πλάτωνα simply means Plato! In Herod. i. 62, οἱ ἀμφὶ Πεισίστρατον . . . ἀπικνεῖται is due not to this phrase, but to anacoluthon.
position which has disappeared in Modern Greek.' (Clyde.)
As usual, we may trace its comparative insignificance in the fact that it never occurs in the New Testament except in com-
position.

With all three cases it means around or about.

άμφι τὸν χειμῶνα about winter.
άμφι τοὺς μυριῶνς about ten thousand.
oi ἀμφὶ Πλάτωνι Plato and his school.

It is not used with the dat. in Attic prose.

ii. περὶ around and about (Lat. per—, as adv. περὶ = very. Compare our English phrase, 'good all round'). This becomes the Gothic faur—, the German ver—, the English for—; e.g. for-

α. With the genitive = de, about. Notice the phrases περὶ ἐρίδος πρῶς ἱρά (Hom.), περὶ πολλῶν ἐστὶν ἦμιν it is of much consequence to us.

β. With the dative,† around, of place, and concerning, as ἑαρρέειν περὶ τινι to be of good cheer about any one.

γ. With the accusative around, and in regard to, and about, as περὶ τοῦτον τὸν χρόνον about this time.

In these two prepositions the distinctions of meaning with the different cases are not at all distinctly marked. Hence we find in the same sentence εὐφραινεῖν θυμόν ἀμφὶ τινι, and ἀμφὶ τινα, and in the same sentence of Herodotus, vii. 61, περὶ μὲν τῆι κεφαλὴι εἶχον τάρας . . . περὶ δὲ τὸ σῶμα κιθώνας. And 'both are used with vague indications of time or number.'—Donaldson.

iii. ἐπὶ upon. It has various meanings, which can gener-

ally be deduced from its adverbial sense, and the meaning of the case with which it is joined. Thus with the genitive it implies partial superposition; with the dative absolute super-

position, or rest upon; and with the accusative motion with a view to superposition (Donaldson).

a. With the genitive—

ἐφ’ ἐπὶ πων ὀχεῖσθαι to ride on horseback.
πλεῖν ἐπὶ Σάμου to sail towards Samos.
ἐπὶ Δαρείου ἐγένετο it happened in the time of Darius.†
ἐφ’ ἦμιῶν in our days.

* See note † on preceding page.
† περὶ and ὃπο are never used with the dative in the New Testament.
‡ This temporal meaning of ἐπὶ is partly derived from the participles.
β. With the dative—
\( \text{ἐπὶ τῷ θαλάσσῃ οἰκεῖν } \) to live near the sea (i.e. upon the shore).

\( \text{ἐπὶ τούτων } \) thereupon, or besides.

\( \text{ἐφ’ ὦς ἐπὶ } \) on condition that.

\( \text{ἐπὶ θῆρα } \) or \( \text{ἐπὶ θῆραι } \) to go a hunting.

\( \text{ἐπὶ τόκους } \) to lend on interest.

\( \text{τὸ ἐπὶ σοὶ } \) as far as you can; nearly \( \text{τὸ ἐπὶ σὲ } \) quantum in te est.

g. With the accusative, motion towards—
\( \text{ἀναβαίνειν } \) to mount on horseback.

\( \text{στρατεύεσθαι } \) to go on an expedition against the Lydians.

\( \text{τὸ ἐπὶ σφᾶς } \) as far as depended on them.*

iv. \( \text{μετὰ } \) with (connected with \( \text{μέσος } \), German \( \text{mit} \)) implies separable connection.

\( \alpha. \) With the genitive \( = \) with, (Lat. \( \text{cum} \)) accompanied by (but never our ‘with’ in the sense of an instrument, as ‘with a sword’).

\( \beta. \) With the dative \( = \) among (only in poetry).

\( \gamma. \) With the accusative \( = \) ‘after,’ either in space or time; e.g. \( \text{βῆ ἔπι } \) \( \text{Ἰδομενῆς } \) he went after (i.e. in quest of) Idomeneus; \( \text{μετὰ ταῦτα } \) after these things.

Our ‘after’ has the same two meanings, for we say (colloquially), ‘To send after a person, a book,’ &c. Succession in place and time are constantly confused, as in the word ‘interval’; used of time, but properly a space between two ramparts.

v. \( \text{παρὰ } \) beside (apud).

\( \alpha. \) With the genitive, from, \( \text{ἐλθεῖν } \) \( \text{παρὰ } \) \( \text{τινος } \) = venir de chez quelqu’un.

\( \beta. \) With the dative, near, \( \text{ἡν } \) \( \text{παρὰ } \) \( \text{τῷ } \) \( \text{βασιλεῖ } \) he was with the king.

\( \gamma. \) With the accusative, towards. All its shades of meanings with the accusative are derived from the notion of ‘motion near, or with a view to conjunction.’

\( \text{καίναι } \) \( \text{παρὰ } \) \( \text{νῆς } \) to go to the ships.

\( \text{παρὰ } \) \( \text{θῆνα } \) \( \text{θαλάσσης } \) along the sea beach.

with which it is generally joined; we use a very similar phrase when we say ‘upon this’ = when this happened; ‘Upon his coming to the throne,’ &c.

* In several of its meanings \( \text{ἐπὶ } \) resembles the German \( \text{auf} \), which is used both of hills and plains; as \( \text{ἐν’ ἐρμῆς } \) = \( \text{auf dem Felde} \). (Winer.)
παρά ὁλον τὸν βίον during one's whole life. 
παρ' ἐλπίδα beyond expectation.
ἀμαρτωλοὶ παρὰ πάντας sinners beyond all.
παρὰ νόμον contrary to the law.
παρὰ τάφτα besides these things.
παρὰ μικρὸν within a little.
παρ' ἡμέρα from day to day.

The causal meaning of παρά, as in παρὰ τὴν ἐαυτοῦ ἀμέλειαν, has been compared with our colloquial, 'it's all along of his own neglect;' in this instance however 'all along' possibly means 'throughout,' and of is the preposition denoting the source of action.

παρὰ σοῦ = apud me a te, i.e. from you; παρὰ σωΐ = apud te a me, i.e. with or by you; παρὰ σὲ a me ita ut apud te sit, i.e. towards you. It is however simpler to explain it as meaning from (alongside of) you, near (alongside of) you, towards (alongside of) you.

vi. πρῶς * (adversus), to.

a. With the genitive, on the side of, &c., πρῶς μητρὸς on the mother's side (cognati a matre versus me).

οἱ πρῶς αἵματος blood relations.
πρῶς θεῶν by the gods.
οὐδαμῶς πρῶς σοῦ λέγεις you're not talking at all like yourself.
πρῶς τινὸς λέγειν to speak for a person.

β. With the dative, at, to, besides.

γ. With the accusative, towards, with respect to; οὐδὲν πρῶς ἐμὲ it's nothing to me; πρῶς βιαν, violently, &c.

πρῶς τούτων in consequence of this (motive).
πρῶς τούτων in addition to this (juxtaposition).
πρῶς τάφτα therefore (with reference to this) 'so then.'
πρῶς σὲ Θεῶν αἰτήματι per te Deos oro: notice the position of the pronoun.


* Since 'from' and 'to' may imply motion along the same line, only regarded from two different points, we are not surprised to find in the same sentence τὸν μὲν πρῶς βορέω ἐστείλατα τὸν δὲ πρῶς νότου one standing from (i.e. towards) the north (as in Latin 'ab oriente' = versus orientem), the other towards the south.—Herod, ii. 121.
vii. ἅπò under. The physical meanings of ἅπò are very distinct; thus

α. With the genitive = from under (motion from),

ἁπò πτερων σπάσας dragging from under the wings.

β. With the dative = (at) under (position),

καλὴ ἅπò πλατανιστω under a fair plane tree.

γ. With the accusative = to under (motion to),

ἁπò Ἴλιον ὄφρο sped under (the walls of) Ilium.

ἁπò with the genitive is the commonest method of expressing the agent after passive verbs, as

ἐάλω ἅπò τῶν Ἑλλήνων it was taken by the Greeks.

Notice the phrases,

ἁπò νύκτα = sub noctem, about nightfall.

ἁπò σάλπιγγος πίνειν to the sound of the trumpet.

87. Donaldson quotes an interesting passage of Philo Judæus (i. 162), in which he says that the efficient cause or agent (ὁ θεός) in creation was God; the material cause (ἡ ρῆμα) was substance (ἡ ὕλη); the instrument (ὁ λογος) was the Word; the final cause or reason for it (ὁ δίος) is the goodness of God.

Prepositions in Composition.

88. In compounds, the use of the prepositions is generally obvious; but the following may be noticed. Sometimes ἀπò has a negative force, as in ἀπόρθημι nego, ἀπαρέσκω displiceo; ἀνά resembles the Latin re-in ἀνατιθέμαι retracto, ἀναβάλλω rejicio; διὰ has a reciprocal force, as in διαμάχονται they fight together; ἐκ means besides, as ἐπιγαμεῖν to marry a second wife; παρὰ = malè, &c. as παραφρονεῖν to be mad, παρακρατεῖν to cheat; ἅπò = secretly or slightly, as ἅπογελάν subridere, ἅπολευκος whitish, ἅπεκπέμπειν to send out secretly.

Common Constructions with Prepositions.

89. i. The agility of intellect among the Greeks, and their love of terseness, led them to a frequent use of what is called the constructio prægnans (one of the forms of the constructio κατὰ σύνεαν or ad sensum), by which they put a preposition implying rest with a verb implying motion, or vice versa, so that two clauses are compressed into one, as

ἐφάνη λίς ... εἰς ὁδόν a lion appeared into the road (i.e. came into and appeared in).

οἱ εἰς τῆς ἀγορᾶς ἀπέφυγον those who were in the forum fled from it.
106

A BRIEF GREEK SYNTAX.

καθήμεθ' ἄκρων ἐκ πάγων we sat (on and looked) from the hill tops.
στᾶο' ἐξ Οὐλύμπου standing (on and looking) from Olympus.
πρὸς τῷ πῦρ καθήμενος sitting to the fire (i.e. going to and sitting at).

Φιλιππος δὲ εὐρέθη εἰς Ἀζωτον Philip was found into (＝at) Azotus *

ii. So in Latin we find

In amicitia receptus.—Sall.
In aquam macerare.—Cat.
Responde ubi cadaver abjeceris.—Tac.

And in English, 'To place a thing in (=into) his hands; ' 'to hang something from (=on) a peg; ' 'where (=whither) are you going?' But our instances are fewer and far less strongly marked.† Chaucer, however, has, 'When Scipio was come in Africke,—Assembl. of Fowles (see Bible Word Book, p. 263).

90. In poetry, if there be two substantives the preposition is often put with the last only, as

η Νειλον ἡ πὶ Μέμφων.—Anacr.
ἡ ἀλός ἡ ἐπὶ γῆς.—Od. i. 247.
ἵπι ναοὺς, ἵπι πρὸς βωμοὺς.—Eur. Hec. 146.

It is the same in Latin as

'Quae nemora, aut quos agor in specus? '—Hor.
'Baias et ad Ostia currunt.'—Juv.

91. On the other hand, the preposition is omitted from the second of two verbs, as

προβάτε βάτε.—(Ed. Col. 859.
κατῆγεν, ἤγεν, ἤγεν, ἐς μέλαιν πίεον.—Eur. Bacch. 1018.

So, too, in Latin—

'Retinete, tenete.'—Pacuvius in Niptris, Cic.

* In the New Testament this occurs all the more frequently from its also being a Hebrew idiom, as נָאָב eišérxethaı̂n ev. (Winer.) Compare 'Ye shall be beaten into (els) the synagogues? '—Mark xiii. 9. In Col. iv. 16, σὺν ἐκ Λαωδικας ἐπιστολὴν means the letter written to L. and sent thence to you; not 'from L.' as it has been erroneously taken by those who were not aware of this constructio pregnans. Winer, § lxvi. 6. Cf. Ps. lxxxix. 39.

† The strongest instance I have found is in the ballad of Sir Patrick Spens—

'And lang lang may the ladies sit,
With their kaims into their hands;'

unless this be a Scoticism.
92. Two prepositions are often used with the same word for the sake of greater distinctness, as

άμφι συνέκα, Soph. Phil. 554.

από βοης ἐνεκα, Thuc. viii. 92.


And we find compounds such as ὑπεκπέμπειν, εξαποθειρεῖν, προπροβιάζεσθαι, &c.

Various Instances of the Use of Prepositions.

93. The prepositions are often varied in the same clause, which shows how often the shades of difference between their meaning are very slight; as οὕτω ἐπὶ γῆν οὕτε διὰ θαλάσσις, Thuc.; τῆς ἐπὶ την Ἀττικήν δόθω καὶ τῆς εἰς Πελοπόννησον, Demosth.; μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι σήν βουλήν, id.; ἐκ τε τῆς Κερκύρας καὶ ὑπὸ τῆς ἥπειρου, Thuc. vii. 38; ἐκ τολέμου μὲν . . . ἀφ' ἱσμείας δὲ, Thuc. i. 124.

94. i. We find the same variety in the New Testament, as ὄς δικαιώσει την περιτομὴν ἐκ πίστεως (the source) καὶ τῆς ἀφοβουσίαν διὰ τῆς πίστεως (the means), Rom. iii. 30. ἀπὸ and ἐκ are synonymous in John xi. 1; Rev. ix. 18.

ii. We might say

Χριστὸς ὑπὲρ ἀσεβῶν ἀπέθανε, Rom. v. 6, 8, xiv. 19; or δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Matt. xx. 28; or αἴμα τὸ περὶ πολλῶν ἐκχυνόμενον, Matt. xxvi. 28.

In all these passages we might use 'for' in English, but ὑπὲρ means in behalf of, ἀντὶ instead of (loc.), and περὶ on account of us, as the cause. Yet the difference of meaning is so slight that the readings often differ, as in Gal. i. 4.

iii. The variation of prepositions to present the thought from all points of view is very common in St. Paul, as

ἀπόστολος οὐκ ἀπ' ἀνθρώπων (as the source) οὐδὲ δὲ ἀν-θρώπου (as the intermediate authority) ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, Gal. i. 1.

ἐξ αὐτοῦ (from him), καὶ δὲ αὐτοῦ (by his means) καὶ εἰς αὐτόν (to him as their end) τὰ πάντα, Rom. xi. 36.

95. Notice the phrases,

i. καθ' ἴμεραν day by day, singulis diebus.

μεθ' ἴμεραν in the day time, interdiu (properly after day-dawn).
παρ' ἡμέραν during the day, per diem; also = ἡμέρα
παρ' ἡμέραν from day to day, alternis diebus.
ἀνὰ τάσαυν ἡμέραν daily, quotidie.

ii. κατὰ τὸ αὐτὸ eodem tempore.
ὑπὸ τὸ αὐτὸ sub idem tempus.

iii. Ammianus (Anthol. xi. 231) says to Marcus—

θῆριον εἰ κατὰ γράμμα καὶ ἀνθρωπος δία γράμμα
[(M)ark(τ)ος].

PRONOUNS.

96. The Personal Pronouns, being involved in the finite verb, are only expressed when emphatic, as ἐγὼ μὲν διδάσκω, σὺ δὲ παῖς εἰς I am teaching, but you are playing.* As might have been expected, they are more common in later than in earlier stages of the language; e.g. they abound in the New Testament.

97. Αὐτὸς when placed first is emphatic, as αὐτόν ἔτυψεν he struck him (and no one else), but ἔτυψεν αὐτόν merely ‘he struck him;’ αὐτὸς παρεγένον; were you present in person?

αὐτοὶ ἔσμεν we are (by) ourselves, i.e. alone.

tέταρτος, πέμπτος αὐτός with three, four others, &c.†

98. i. Possessive Pronouns are sometimes put for personal, as

σος πόθος regret for you.

ἐς τὴν ἐμὴν ἀναμνήσειν in memory of me.—Luke xxii. 19.

τῷ ὑμετέρῳ ἐλέει the mercy shown to you.—Rom. xi. 31.

ii. They are placed after the article, as ὁ σος νιός; whereas the genitives of the personal pronoun are placed after the noun, as ὁ νιός σου.‡

iii. The attraction of a personal into a possessive pronoun, as in

τὰμὰ δυστήνου κακὰ the woes of me unhappy,
ἐμὰ κήθεα θυμοῦ the cares of my mind,

* A pronoun is sometimes emphatically inserted in the latter of two clauses, as ἦτοι μανή ὦ γε ἀπολακτὸς γενόμενος, Herod. ii. 173. Nunc dextra ingemins itus nunc ille sinistrâ, Virg.
† Cf. Il allait lui cinqiâme.
‡ In Soph. Aj. 572, ὁ λυμεδὼν ἔως is at any rate a very rare expression for ὁ λυμεδὼν οὐµός; but probably the reading should be ἐµός. See § 21.
is very common; and is closely paralleled by the Latin 'meas praesentis preces,' 'nomen meum absentis.' It is also found in German, as 'An meiner Schwelle, des armen Mannes.'—Schiller, Tell.

iv. The form ἐμοὶ = ἵμετέρος is sometimes found in the tragedians. When it stands for ἐμὸς some would write it without the aspirate. Brunck says, ἐμὸς Doricum pro ἵμετέρος, ἐμὸς Atticum pro ἐμὸς. See Eur. Hel. 531; Iph. Aul. 1455; Æsch. Cho. 428.

v. As Greek has no possessive pronoun for the 3rd person ('his,' &c.), αὐτὸ is used for 'his,' ἐαυτῷ for 'his own;' e.g. μετεπέμψατο τὴν ἐαυτῷ θνηταρία καὶ τὸν παιὰν αὐτῆς αρέσ- σιτα suam filiam, ejusque filium.

'His' in English till Shakspeare's time meant also 'its,' just like the Greek αὐτῶ. See Craik, Engl. of Shaks. p. 97 seqq.

vi. Σφέτερος is exclusively reflexive = their own.

THE RECIPROCAL AND REFLEXIVE PRONOUNS.

99. The reflexive pronouns (those implying '-self' or 'own') give to Greek and Latin a clearness absolutely unattainable in English; e.g. if we say, 'he laid the wounded man on his own bed,' it is impossible to mark in English whether 'his own' refers to the subject 'he' or to the accusative 'the man.'* In Greek and Latin, ἐς τὸ ἐαυτῷ λέγεται 'in suo lecto,' would at once show clearly when the former was intended. Similarly, such sentences as 'Quis profitetur suum esse dicere?' 'Suum Cæsari gladium restituit,' could only be rendered in French or English, unequivocally, by a long periphrasis. See, too, Eve's German Syntax, p. 36.

N.B. i. οὐ, ἐ, are not found in Attic prose; οἱ is rare in the orators.

ii. The reflexive is often used when the thoughts of another are referred to, as κελεύει ἐς οἱ συμπέμψαι ἄνδρας and bids them to send him(self) men.

iii. The dramatic and graphic tendency of Greek writers is

* As a specimen of the utter confusion thus introduced into English, take this sentence of Goldsmith: 'He (Philip) wrote to that distinguished philosopher in terms the most polite and flattering, begging of him (Aristotle) to undertake his (Alexander's) education, and to bestow upon him (Al.) those useful lessons which his (P.'s) numerous avocations would not allow him (P.) to bestow.' See Dalglish, Engl. Gram. p. 116. There are several inaccuracies in the common usage of the English reflexives. See Latham, Engl. Gram. p. 150.
generally sufficient to account for any apparent inaccuracy in the use of the pronouns.

iv. There is no reciprocal pronoun in Latin; its absence is supplied by such phrases as *inter se, invicem, alius alium*, &c. (See Nägelsbach, *Lat. Stylistik*, § 89.)

Compare ἐνυμβέν ἀλλήλων verberavit alius alium (ils s'entrentapprent, or ils se frappèrent l'un l'autre).

The Greek ἀλλήλων is only a reduplication of ἀλλο-, and is therefore a synthetic form for the quasi-parathetic alius alium. (For the η compare ἤπηλα from ἤπαλλω, &c.)

100. Reflexive pronouns are often substituted for reciprocal, as

ἐδουλώθησαν οὖς ἀμώνοντες σφίσιν αὐτοῖς they were enslaved, not defending themselves (=one another).

διελεγόμεθα ἡμῖν αὐτοῖς we conversed with ourselves (i.e. with one another).

i.e. the reciprocity is extended into identity, just as in the German ‘Wir sehen uns wieder,’ ‘we see one another again,’ and in the French se battre, s'entendre, se disputer, &c.: ‘les républiques italiennes acharnées à se détruire.’ So in Italian, ‘S’ amano l’ un l’ altro,’ they love each other. — Boccaccio. In Spanish, se aman, they love one another. The case is reversed in this sentence of the *Spectator*, ‘The greatest masters of critical learning differ among one another’ (reciprocal, instead of ‘among themselves,’ reflexive).*

**DEMONSTRATIVE PRONOUNS.**

101. i. ὅτι hicce, ὅτος hic, ille, ἵκεινος iste; compare the Spanish este hic, ese ille, aquel iste; and the Italian questo, cotesto, quello.

ii. ὅτι like questo is often used of the first person; in the tragedians ἄνιπ ὅτι ἐγώ.

iii. So ὅτι ἐμός, Soph. *Ant.* 43, εἰ τὸν νεκρὸν σὺν τῷ ἐγὼ κοινωτέας χερί with my aid.

The avoidance of the personal pronoun as being too positive and self-assertive, leads to the most curious page in the history of language; e.g. the use of the first person plural by

* Dr. Latham has adduced many instances of reflexive pronouns becoming reciprocal and vice versa. *Philolog. Trans.* 1844. So the Hebrew Hithpahel or middle voice is often reciprocal, as *hishtakshah*, to run to and fro among one another. Ewald, *Hebr. Gram.* § 243.

† ὅτι ὅτος &c. are still more emphatic forms.
royal personages, the editorial 'we,' &c.; the invariable substitution of the second person plural for the second person singular, 'you' for 'thou,' until in modern languages to 'duzen' or 'tutoyer' a person is either a great familiarity or an insult.* In Spanish, instead of thou and you, we have Usted, Ustedes (written Vmd.) which are contractions of Vuestra Merced, &c. your honour. In German we have sie as 'they,' and in Italian ella as 'she,' agreeing with vostra signoria understood. The use of a demonstrative (as οὗτος, ὅδε for ἐγὼ) is carried to most extravagant lengths in Chinese, where a person speaking of himself to a superior says, 'this thief;' or 'this little dog,' 'this pigeon,' &c. Cf. p. 28.

iv. ὅδε also ushers a new character on the stage = ἐσώπο or ὅδε.

 αλλ' ἦδ' ἀπαδὸν ἐκ δόμων τις ἐρχεται but lo! one of the attendants is coming hither from the palace.

v. οὗτος often calls a person (cf. Heus tu!); as ὃ οὗτος οὗτος Οἰδίπους, τι μέλλομεν; what ho! Οἰδίπος, why are we lingering?—Ωδ. C. 1627.

vi. καὶ ταῦτα = and that too; καὶ ταῦτα δὴ τοιαῦτα so much then for that.

vii. ταῦτα and τοιαῦτα usually refer to what goes before, τάει and τοιαδε to what is coming; as εἰ μὴ ταῦτα ἐστιν, ὅδε τάει if it isn't that, neither is it this.—Plat. Phaed. 76 ε.

οταν τοῦτο λέγωμεν, τὸδε λέγομεν when we say that, we say as follows.

tοῦτο μὲν σὺ λέγεις, παρ' ἡμῶν δ' ἀπάγγελλε τάει so you say, but announce our reply as follows.

διὰ τίν' ὅδε αἰτίαν for the following reason.

viii. ἐκεῖνος has the sense of 'the famous,' like the Latin ille;† as

* 'All that Lord Cobham did was at thy instigation, thou viper, for I thou thee, thou traitor.'—Coke to Sir Walter Raleigh. 'If thou thou'st him some thrice, it shall not be amiss.'—Twelfth Night. An extract from the Journal of G. Fox might show that the change took place in his lifetime (1624–90); but even Ben Jonson says, 'The second person plural is used for reverence to a singular thing.' Compare too the rude 'What trade art thou?' with the polite 'You, sir, what trade are you?'—Julius Caesar, i. 1. See De Vere, Studies in English, p. 242 seqq. Guesses at Truth, i. 163–190, &c.

† Cf. Cic. Tusc. Quest. v. 103, 'Hic est ille Demosthenes.' 'Hec illa Charybdis,' &c., Virg. Æn. iii. 558
óò εἰμι ἕγώ σοι κεῖνος look, I am that famous man.
τοῦτον ἕκεινο, κταῖσθε ἑταίροισ this is the well-known proverb 'get friends."

ix. αὐτὸς = he himself; as
αὐτὸς ὁ ἄνδρος the man himself.
but ὁ αὐτὸς ἄνδρος the same (or self-same) man.
ταῦτα τὰ χρήματα these things.
τὰ αὐτὰ χρήματα the same things.

x. The supposed distinction between αὐτῶς 'likewise' and αὐτῶς 'in vain' is a mere fiction of the grammarians. They are one and the same word passing through various phases of meaning.*

Relative Pronouns.

102. i. It has already been pointed out that ὁς, ἡ, ὁ, was originally a demonstrative, not a relative pronoun, and was probably another form of ὅ, ἡ, τό.† Hence such phrases as καὶ ὁς and he, ἡ ὁς said he, &c.
ὁς μὲν πεινᾷ ὃς ἔδε μεθύει one man is hungry, another drunken.—1 Cor. xi. 21.
ὅν μὲν ἔδειραν, ὅν δὲ ἀπέκτειναν.—Matt. xxi. 35.

ii. ὃς = who (definite), ὡςτις whoever, referring to a class (indef.); ὡςπερ the very person who, referring to a distinct person, as
ἔστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὄρῃ there is an eye of justice, which sees all things.
φεύγειν μὲν οὖν χρῆ πόλεμον ὡςτις εὖ φρονεῖ nay rather, any one who (quicunque) is wise should avoid war.
ἡμεῖς κτενοῦμεν οὕτε ἐξεφύσαμεν I, the very person who bore them, will slay them.

iii. But ὡςτις does not always retain this indefinite sense; as ἡ πόλις ἤτες ἐν Δελφοῖς κτίζεται.

iv. The demonstrative is often pleonastic, or merely emphatic, after the relative, as
ὅν ὁ μὲν αὐτῶν of which one of them.

* See Hermann, Annot. de Pronom. αὐτός, § xv. In such phrases as αὐτή πρὸς αὐτήν sola mecum, τοῖς αὐτῶσ αὐτοῦ πῆμασιν βαρύνεται, &c., the aspirate shows that αὐτήν, &c., are contractions for cases of the reflexive ἐαυτοῦ, &c.
† Sanskrit offers a remarkable analogy to this dropping of the final s; see Monier Williams, Sanskr. Gram. § 67.
RELATIVE PRONOUNS.

οἷς 'Ολυμπιοι θεοί δύνεν ποι' αὕτως, κ.τ.λ. to whom may the Olympian gods grant in their own persons, &c.

From the frequency of this idiom in Hebrew, we find it constantly in the LXX. and N. T. See 1 Pet. ii. 24, &c.

This is precisely analogous to the English vulgarism 'which it's a shame;' see especially Hdt. iv. 44, 'the Indus, which it's the second river that,' &c. In Chaucer we find such expressions as 'Crist which that is to every wound triacle.'—Man of Lawe's Tale.

ν. ὅστις, ὁποῖος, ὁποίος, ὁπως, ὁποῖον, &c.* are used in indirect (or repeated) questions and sentences, for τίς; ποῖος; πώς; &c. Thus

tίς ἐποίησεν; who did it? οὐκ οἷς ὅστις ἦν I don't know who it was.

οὕτως τι ποιεῖς; you sir, what are you doing? ὅτι ποιῶ; what, quotha?

πώς ἐξ, φροῦσω ἐγώ. "Ὅπως; φήσει How then, I shall say. Χου, quothe? he will say, &c.

vi. The contemptuous use of ποῖος, especially with the article in repeated questions, should be noticed, as

ποῖον τὸν μῦθον ἔειπες; what manner of speech is this of thine!

K. οἱ πρέσβεις οἱ παρὰ βασιλέως. Δ. ποῖον βασιλέως; Her.

The ambassadors from the king. Dic. Fine king forsooth!—Ar. Ach. 62; cf. 157, &c.

vii. Pronouns (and especially relatives) are peculiarly liable to attraction, as

μέμνηθε οὗ ὁμώμωκατε remember the oath which you swore.

χρώμαι οἰς ἐξ ἔξω βιβλίοις I use the books I have.

ἀντρον ἅς Μακραὶ κυλήσκομεν a cave which we call Macrae.

In English, by a reverse process, the antecedent is sometimes attracted into the case of the relative; as 'When him we

* These being mere luxuries, not necessaries of language, have for the most part disappeared in the New Testament; and, as usual, in Modern Greek. When the question is not repeated out of any surprise, irony, misapprehension, &c., then these forms are not used; e.g.

Π. καὶ πῶς ἐν ἄντρῳ παίδα σοι λιπεὶν ἐτλης;

Κρ. πῶς δ';— Ion, 958.

And how didst thou endure to leave thy child in the cave? Cr. Ah! how indeed! ['You may well ask how.']
serve's away.'—Ant. and Cleop. iii. 1; cf. Coriol. v. 5. This resembles the Latin 'Eunuchum, quem dedisti nobis, quas turbas fecit.'—Ter. Eun. iv. 3. Cf. Virg. Æn. i. 573.

viii. Notice the phrases,

οὐκ ἐσθ' ὕπου nowhere.
οὐκ ἐστίν ὅπως nullo modo.
οὐκ ἐσθ' ὅπως εὖ most certainly.
οὐ δὲ ἔξωλοσε ἵμαυς quant à ce que vous nous portez envie, 'as for your jealousy of us' (cf. quod in Latin).

ix. Notice the following pronominal adverbs:

πῶς; how? quomodo?
πού; where? ubi?
πό; which way? quæ?
πότε; when? quando?
ποί; whither? quo?
ποι; somechester; aliquo.

The forms ὕπου, ὕποτε, &c., are used in indirect sentences; ποί, πό, are the dative masculine and feminine of an obsolete pronoun πῶς (as ὅ from ὅ).

INDEFINITE PRONOUNS.

103. i. τίς; = who? τίς enclitic = a, or a certain.

η τίς ἢ οὖδείς scarcely any one.

τρεῖς τινες some three, 'one or two.'

ii. The indefinite is sometimes politely put for the definite, as we say 'some one shall smart for it' = you; κνίζω τινὰ I'm annoying some one = you.

iii. The indefinite τίς resembles our 'one,' the German man, the French on, as
tοῦτο δὴ τίς ἄποκριναι' ἄν on pourrait répondre, cela;
hoc juste responderis.

ποῖ τίς τρέψεται; whither shall one turn oneself?

iv. ὁ δεῖνα 'a certain person,' 'so and so,' some one whom we do not know, or do not choose to name.

ὁ δεῖνα καὶ ὁ δεῖνα = 'John Doe and Richard Roe,' 'Brown, Jones, and Robinson;' compare the Latin 'Caius et Sempronius.'

v. Observe the phrases,

τί παθῶν; from what cause?
τί μαθῶν; on what inducement?
τί ἔχων; with what reason?
τί γὰρ; why then? ἵνα τί; why?
τί μὴν; of course! why not?
**Distributive Pronouns.**

104. i. "Αλλος alius, another; άτερος* the other of two, alter; έκαστος unusquisque, έκάτερος uterque.

άλλοι = others; οἱ άλλοι the rest, cæteri.

οἱ έτεροι the opposite party, pars altera; έτερόφθαλμος having lost one eye.

μετατίθεσθε . . . εἰς έτερον εὐαγγέλιον, δ ὁικ έστιν άλλο, Gal. i. 6, Ye are changed to a quite different Gospel, which is not another of the same kind (Clyde).

ii. By a curious apposition of άλλος with its substantive, we get the common Greek form of expression, 'sheep and other camels' = sheep, and other animals, viz. camels; as

υπὸ τῶν πολιτῶν καὶ τῶν άλλων έξίων, Plat. Gorg. 473 c, by the citizens and the rest, viz. foreigners.

ηγοντο δὲ καὶ έτεροί δύο κακώργοι σὺν αὐτῶ ἀνατεθῆναι, Luke xxiii. 32, And two different persons, viz. male-factors, were led to be crucified with him (not as in the Eng. Ver. 'two other malefactors').

N.B. "Αλλο καὶ άλλο one thing after another.

άλλος άλλο λέγει one man says one thing, another another. Cf. 'Alia ex aliis in fata vocamus,' ΑΕν. iii. 496, We are summoned into one destiny after another.

'Alii alio intueri,' Liv. ix. v. 8.

It will be seen how much more awkward is the English idiom.

**THE VERB.**

105. i. The very name Verb (δημα verbum) implies that it is the word, the most important word, in the sentence (see § 69).

ii. The forms of verbs may be tabulated thus:

<table>
<thead>
<tr>
<th>Verbs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transitive.</td>
</tr>
</tbody>
</table>


* έτερος, Sanskrit antaras, Germ. anderm, &c.*
Voices (εισαθέσεις).

106. A Greek verb has three voices, active, passive, and middle.

107. Active Voice.—We have already seen that the reason why so many transitive verbs have also an intransitive meaning, is that the latter is the older meaning out of which the other was developed.

108. Deponent Verbs have only a middle form, and it is probable that they were all originally reflexive. It is not surprising that many deponents have also tenses of a passive form (e.g. ἔδεξάμην excepti, ἔδεξθην exceptus sum; ἐβιάσάμην coegi, ἐβιάσθην coactus sum, &c.); or that their tenses are used in a passive sense, as is so commonly the case with the future middle (ἄρξομαι, τιμήσομαι, ἐνλύσομαι, λέξομαι, κηρύ-ξομαι, ἀλώσομαι, &c.).

109. i. Passive Voice.—The passive form implies that the subject of the proposition is not the agent; the agent is usually expressed by ὑπὸ with the genitive, or, in verbs which imply comparison, by the genitive alone; also by ἐκ (poet.), and ταρά (more rarely by πρὸς and ἀπὸ) with the genitive; and, especially after the perf. pass., by the dative case; as ἔμοι πέπρακται τοῦργον the deed has been done by me.

ii. Even those verbs which govern a genitive or dative may in Greek be used passively, and this genitive or dative may become the subject of the passive verb; e.g. ἀποτέμενεν τινὸς τὴν κεφαλὴν, and in the passive οἱ στρατηγοὶ ἀπομηθέντες τῶς κεφαλᾶς; πιστεύω τινὶ τι, and in the passive πεπίστευμαι τι I have been entrusted with something.

N.B. Notice the difference between the Greek and Latin idiom in ἕνωσθης οὐ πιστεύεται mendaci non creditur.

110. Middle Voice.—The middle voice always refers to self in some relation or other, which may be expressed a. by the genitive, b. dative, c. accusative, or d. by a pronominal adjective; as

a. ἄπωσάμενος pushing away from myself.

b. παρασκευάζομαι I prepare for myself.

* Just as, on the other hand, some passive forms are used in the sense of neuters, as παρεσθῆναι to march, κοιμηθῆναι to sleep, φοβηθῆναι, ἀπαλλαγῆναι, &c. In later Greek, the middle is often used in a passive sense. Such peculiarities cause no practical confusion; in French the reflexive verb is often passive, as in 'Votre heureux larcin ne se peut plus celer.'—Racine.
In later Greek a reflexive pronoun with the active is often used instead of the middle, as ἣ.getElementsByClassName('list-group-item').innerHTML; John xxi. 18; and this reflexive pronoun is even added to the middle, as ἐμπρόσθαντο ἑαυτοῖς, John xix. 24. The gradual obsolescence of the middle in the New Testament appears from its being sometimes used indifferently with the active (cf. συγκαλεῖ, Luke xv. 6, with συγκαλεῖται, id. 9).

111. There are four chief uses of the middle.

i. Simply reflexive, as λῶσωμαι I wash myself.

ii. Causative, as παρασκευάζωμαι τράπεζαν I get a table spread for me; διδάσκομαι τὸν νιόν I get my son taught (docendum curo). This is like the German reflexive (sich) lassen.

iii. Indirect or appropriative, as παρασκευάζωμαι τὰ ἐπίτηδεα apparo mihi commetatum; κατεστρέφατο τὸν Μήδον he subdued the Mede to himself; πράσσομαι χρήματα I get myself money.

iv. Reciprocal, as τύπτονταi they strike each other; ὠσιοῦνταi they jostle each other; κελέυονταi they exhort each other; διαμάχονταi they fight each other. (Cf. the Latin deponents convicior, cohorctor, &c.)

Sometimes too a distinctly reflexive middle takes an accusative of the object affected by the state, as in Homer, εἰπέρ ἂν αὐτὸν Σεῦωνταi ταχεῖς τε κύνες even though swift dogs should stir themselves in pursuit of him; ἐκόπτοντο αὐτὴν (Luke viii 52) they beat their breasts for her. Cf. Aristoph. Lys. 397.

112. Notice the difference of θείαι νόμος of a despot; θέσθαι νόμος of a legislator who will himself be bound by the laws he makes.

θείαι οἰκίαν to mortgage a house; θέσθαι οἰκίαν to take a house on mortgage.

λύσαι to set free; λύσασθαι to ransom.

χρῆσαι to lend (or give an oracle); χρῆσασθαι to borrow (or consult an oracle).

δανείζω I lend; δανείζομαι I borrow.

λανθάνω I lie hid; λανθάνομαι I forget.

φοβέω I frighten; φοβοῦμαι I fear.

παύω I make to cease; παύομαι I cease.

αἴρεω I take; αἴροῦμαι I choose.

βουλεύω I counsel; βουλεύομαι I consult.
A BRIEF GREEK SYNTAX.

αποδίδωμι I restore; αποδίδομαι I sell.
περιδίδωμι I give round; περιδίδομαι I wager.
γράφω I enrol; γράφομαι I indict.
φράζω I speak; φράζομαι I think.
μισθώ I let; μισθούμαι I hire.
πείθω I persuade; πείθομαι I obey.
ἀρχω I rule; ἀρχομαι I begin.
στέλλω I send; στέλλομαι I set out.
γαμῶ δικοιμοῦμαι νυμο (of a man); γαμούμαι νυνι (of a woman).
σπένδω I pour a libation; σπένδομαι I make a truce.
σκοτώ I look; σκοτοῦμαι I look mentally, I consider.
ποιῶ λόγον I compose a speech; ποιοῦμαι λόγον I make a speech.
πολιτεύω I am a citizen; πολιτεύομαι I live as a citizen.

The last two instances are typical of many others.

113. The following passages will illustrate some uses of the middle:

'Ανέρα τις λιπόγυνον ὑπὲρ νώτων λιτανγὺς ἦγε, πόδας χρῆσας, ὅμματα χρησάμενος (Anthol.) a blind man was carrying on his back a lame man, lending his feet, borrowing his eyes.
ἐκεῖνος οὖν ἐγήμεν ἄλλος ἐγήματο (Anacr. 84) he didn't marry her, but she married him (of a henpecked husband; comp. Martial's 'uxori nubere nolo mea,' I don't want my wife to marry me).
τὸν τε ἀετὸν ἀνεσωσάμην καὶ τὸν στρατοπεδώρχην ἔσωσα (Dion H. iv. 2088) I saved my eagle and saved the tribune.
αἰτεῖτε καὶ ὃν λαμβάνετε, διότι κακῶς αἰτεῖσθε (Jas. iv. 2) Ye ask and receive not, because ye ask for yourselves amiss.

114. It will be observed that the active form of verbs is often used when the meaning is simply physical, the middle when some action of the mind is involved; compare, for instance, ποιεῖν δῶμα and ποιεῖσθαι ἲναβολῆν, βρόχους ἀπεῖν and ἀφαίρεσθαι πέπλων (sc. in supplication), ὥρεζε κύλικα and παῖδος ὥρεζατο.

N.B. i. The Hebrew middle voice (Hithpael) is closely analogous to the Greek, and is similarly reflexive, indirect, and reciprocal. (Ewald, Hebr. Gram. § 243.)

ii. The middle voice exists in Latin, though not developed to the same extent as in Greek; e.g. accingi, tr gird oneself; provolvi ad pedes, to
roll oneself at a person's feet; misceri, to mix with others; mutari, to change; vertor, versor, volvor, plangor, circumfundor, &c.

iii. There is no middle voice in English; in such sentences as 'the book reads badly,' 'the doors open at six,' &c., the verbs are merely transitives used intransitively. The same remark applies to many Latin verbs, such as muto, &c.

iv. The name Middle is clearly defective, since it is as active as the Active; it is also a name of little meaning (see Clark, Comparat. Gram. p. 182).

**Tenses (χρόνοι).—Comparison of the Greek, Latin, and English Verbs.**

115. A tense (tempus χρόνος) is properly speaking a form of the verb which by its termination (or inflection) expresses time.

116. There are two main classes of tenses, primary and historical.

Since there are only three primary modes of regarding time, viz. present, past, and future,* the three primary tenses are

1. Present (ὁ ἐνεστώς χρόνος).
2. Perfect (or past, perfectum = finished) (ὁ παρακείμενον).
3. Future (ὁ μέλλων).

All the other tenses are called historical,† viz. aorist (ἀόριστος), imperfect (παρατατικός), and pluperfect (ὑπεραυτελικός).

117. Observe that the 3rd pers. dual of the primary tenses (and also of the subjunctive mood) ends in ον; but the 3rd pers. dual of the historical tenses (and of the optative mood) ends in ην.

Besides this difference, simple reduplication belongs mainly to the primary, and the pure augment only to the historical tenses.

118. Since any action can only be regarded as either 1. present, 2. past, or 3. future; and since every action may be α. finished, or perfect; β. going on, i.e. unfinished, or imperfect; and γ. indefinite; it is clear that any verb, to be faultlessly synthetic, would provide nine tenses‡ in the

---

* Hence the inscription on the veil of the mystic Isis, 'I am that which is, hath been, and shall be.'—Plut. Isid. ix.

† This distinction of primary and historic tenses applies mainly to the indicative, and with far less precision to the other moods; e.g. in the imperative λέγε is as much a primary tense as λέγε.

‡ The number of tenses varies greatly in different languages. In Sanskrit there are six, in Hebrew only two, in French five, in English
indicative mood, viz. three past tenses, three present tenses, and three future tenses; or, which is another way of expressing the same thing, three tenses (past, present, and future) to express that an action is, was, or will be going on; three (past, present, future) to express that it is, has been, or will be finished; and three (past, present, future) to express that it is, has been, or will be indefinite. ['Nulla dum temporis habitatione, res quaeque potest tripliciter significari, et ut futura, et ut inchoata, et ut absoluta. Jam tempus in universum triplex est, praeteritum, instans, futurum.'—Reizius.]

119. These tables may be tabulated thus, and a thorough mastery of their classification is essential to a right understanding of tenses. It is easy to master, and when once mastered, cannot well be forgotten:*  

1. Three present tenses—

<table>
<thead>
<tr>
<th>Time.</th>
<th>English</th>
<th>Greek and Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Finished or perfect</td>
<td>I have (sc. now) dined</td>
<td>δεδειπνηκα</td>
</tr>
<tr>
<td>β. Unfinished</td>
<td>I am dining</td>
<td>δειπνηδ</td>
</tr>
<tr>
<td>γ. Indefinite</td>
<td>I dine</td>
<td>ι[ wanting both in</td>
</tr>
<tr>
<td>aorist</td>
<td></td>
<td>Greek and Latin]</td>
</tr>
</tbody>
</table>

2. Three past tenses—

<table>
<thead>
<tr>
<th></th>
<th>English</th>
<th>Greek and Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Finished or perfect</td>
<td>I had dined</td>
<td>εδειπνηκεψ</td>
</tr>
<tr>
<td>β. Unfinished</td>
<td>I was dining</td>
<td>εδειπνουν</td>
</tr>
<tr>
<td>γ. Indefinite</td>
<td>I dined</td>
<td>εδειπνησα</td>
</tr>
<tr>
<td>aorist</td>
<td></td>
<td>[ wanting in Latin]</td>
</tr>
</tbody>
</table>

two, &c. It will be observed that I confine the name tense to actual inflected forms of the verb, and do not include in it compound tenses, i.e. expressions formed by auxiliaries.

* Harris, in his celebrated Hermes, has the credit of originating (by improvements on the hints of the Stoics and Varro) this very lucid and philosophical view of the tenses. It is admirably developed in a useful book of Mr. F. Whalley Harper's—Powers of the Greek Tenses. An inferior but ingenious tabulation had been previously given in S. Clarke's note on Hom. II. i. 37, which Wolf called the best note in his edition. For a vast amount about the whole subject, see Herm. Schmidt, Doctrina Temporum verbi Græci et Latinæ, 1836. It was partially, but independently, elaborated by Reizius, Dissert. de temporibus et modis verbi. Lips. 1766. Burnouf's classification, adopted by Donaldson and others, appears to me much less accurate and philosophical.

† The unfinished present or present-imperfect, δειπνηδ, εκανο, used instead.
### Scheme of Tenses

**3. Three future tenses**

#### Time. 
**English.**

| a. Finished or perfect . . . | I shall have dined. |
| b. Unfinished or imperfect . . | I shall be dining. |
| γ. Indefinite or aorist . . . | I shall dine. |

**Greek and Latin.**

<table>
<thead>
<tr>
<th>a. Finished or perfect</th>
<th>[wanting]</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ca)navero.</td>
<td></td>
</tr>
<tr>
<td>b. Unfinished or imperfect</td>
<td>[wanting both in Greek and Latin].</td>
</tr>
<tr>
<td></td>
<td>(dei)νήσω</td>
</tr>
<tr>
<td>(ca)navobo.</td>
<td></td>
</tr>
</tbody>
</table>

120. Or we may have the same scheme reversed, and as it is very important that it should be understood, let us give it in the reverse order, as follows:

#### a. Three finished or perfect tenses—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present .</td>
<td>I have (now) dined</td>
<td>(δε)ετυνηκα</td>
<td>(ca)navi</td>
</tr>
<tr>
<td>2. Past .</td>
<td>I had dined</td>
<td>(εδει)τυνηκειυν</td>
<td>(ca)naveram</td>
</tr>
<tr>
<td>3. Future .</td>
<td>I shall have dined</td>
<td>[wanting]</td>
<td>(ca)navero</td>
</tr>
</tbody>
</table>

#### β. Three unfinished or imperfect tenses—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present .</td>
<td>I am dining</td>
<td>(δε)ινω</td>
<td>(ca)no</td>
</tr>
<tr>
<td>2. Past .</td>
<td>I was dining</td>
<td>(εδει)νων</td>
<td>(ca)navam</td>
</tr>
<tr>
<td>3. Future .</td>
<td>I shall be dining</td>
<td>[wanting]</td>
<td>[wanting]</td>
</tr>
</tbody>
</table>

#### γ. Three indefinite or aorist tenses—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present .</td>
<td>I dine</td>
<td>[wanting]</td>
<td>[wanting]</td>
</tr>
<tr>
<td>2. Past .</td>
<td>I dined</td>
<td>(εδει)νησα</td>
<td>[wanting]</td>
</tr>
<tr>
<td>3. Future .</td>
<td>I shall dine</td>
<td>(δει)νησω</td>
<td>(ca)navo</td>
</tr>
</tbody>
</table>

* *'Εσομαι δεινηνω (comp. New Testament, Matt. xxiv. 9; ἐσεσθε μοιον-μενοι, Luke i. 20, v. 20) would be admissible for the future-imperfect 'I shall be dining;' and this is an approach which the Greek verb makes to the use of auxiliaries for the purpose of conjugation. But the instances are not common, as πεποιηκας έσομαι I shall have done it.—Isoc. π. αντιδ. § 317. ουκέτ' εκ καλυμμάτων | εσται δεδορκες.—Æsch. Ag. 1178. γεγραμ-μενος ήσαν you were painted. Of course we find the auxiliary in the moods of the perfect passive τετυμενος &c. Another instance of this tendency is the occasional resolution of a future into Θελω or μελω with the infinitive, an analytical proceeding which has ousted the synthetic future from modern Greek; as θα πολεμόμεν we shall be fighting; θα εξω I shall have. Such forms as ατιμοςας έξει, Soph.; ητε παραχωντες ταδε, Eur., are not mere auxiliaries, but periphrases adopted to imply continuance (cf. Ps. cxxii. 2; Heb. Matt. vii. 29); and the same remark applies to the χημα Χαλκιδικαν (or Oropism) of τυργάνω, υπαρξω, &c., with various participles (cf. Mark i. 4).*
Or the same arrangement might be tabulated as follows:

**OBJECTIVE TENSES**

(i.e. tenses of the Indicative, expressive of facts).

<table>
<thead>
<tr>
<th></th>
<th>DEFINITE.</th>
<th>INDEFINITE, or AORISTIC.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Past.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Future.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>FINISHED, or PERFECT.</th>
<th>UNFINISHED, or IMPERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Past.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Future.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

121. This scheme of tenses suggests several important remarks and inferences.

1. Observe that it offers us a means of comparing the Greek, the Latin, and the English verb, and that taking the word 'tense' to mean an inflected verbal-form significant of time, there are

   In Greek   six of the nine tenses;
   In Latin   six        "       "
   In English two        "       "

The six Greek tenses are not however the same as the six Latin, for Greek has a separate aorist (ἐδείκτησα) which Latin has not; * and Latin has a future perfect (σαναβέρο) which Greek has not (except in rare forms like ἐστίνω, ἐσθηκὼ). The only tense which is wanting both in Greek and Latin is the aorist-present or indefinite-present (‘I dine’), which strange to say is one of the only two tenses which English possesses;

* It has been said that 'the superiority of the Greek verb to the Latin, consists in the possession of another voice, another mood, another tense, and a much greater variety of participles.' This judgment is by no means correct. We shall see hereafter that Latin is not destitute of a middle; that the optative is no mood at all, but merely a name for past tenses of the subjunctivo, and that Latin has an optative; that if it has no separate form for the past-aorist (I dined, ἔδεικτησα) it has on the other hand in the active a future-perfect (σαναβέρο, I shall have dined), which Greek has not; and that, although it has fewer participles, it has gerundives and supines which are wanting to Greek.
the other English tense, the aorist-past or indefinite-past ('I dined'), being also wanting in Latin, though it exists in Greek (ἐδεικτησα).

The other so-called tenses of the English verb (I have dined, I shall dine, &c.) are not properly speaking tenses at all, not being formed by inflection, but by a mere use of the auxiliary, which is much less neat and expressive than the synthetic or inflectional forms of Greek and Latin.

2. Observe particularly that, whenever strictly and properly used,

\( \tau \nu \tau \nu \omega \) is not 'I strike,' but 'I am striking.'*

\( \tau \nu \tau \nu \omega \) is not 'I am struck,' but 'I am being struck.'

In other words, they are unfinished (imperfect) tenses; and if the tenses were at all correctly named, \( \tau \nu \tau \nu \omega \), \( \tau \nu \tau \nu \omega \) would not be called presents (as though there were only one present in each voice, whereas as we have seen there are three) but present-imperfects. Thus \( \delta \epsilon \iota \nu \nu \tau \tau \alpha \tau \alpha \) is, 'these things are being proved,' but most boys would render it quite wrongly, 'these things are proved,' which would be the rendering (not of \( \delta \epsilon \iota \nu \nu \tau \tau \alpha \) but) of \( \delta \epsilon \delta \epsilon \iota \nu \tau \tau \alpha \). Frequently indeed, just as the Greeks have no present-aorist, and sometimes use the present-imperfect for it (i.e. they say \( \delta \epsilon \nu \nu \omega \) 'I am dining' when they mean 'I dine'), so we translate their present-imperfect by our present-aorist; thus

\[ \Sigma \tau \rho . \ \tau \rho \omega \tau \omega \ \mu \varepsilon \nu \ \delta \iota \ \delta \rho \alpha \varsigma \ \alpha \nu \tau \iota \beta \sigma \omega \lambda \omega \ \kappa \alpha \tau \epsilon \iota \pi \epsilon \mu \ \mu \omicron . \]

\[ \Sigma \omega \kappa \rho . \ \alpha \nu \rho \beta \beta \alpha \tau \omega \ \kappa \alpha \ \pi \rho \iota \rho \rho \alpha \nu \ \tau \omicron \ \eta \ \eta \lambda \iota \omicron . \]

This has been racily rendered

*Streps.* First tell me, I implore, what are you doing?

*Socr.* I tread the air and circumspect the sun.

But literally it is, 'I am treading the air,' &c., which is much more vivid in Greek; it would also be more vivid in English, but for the intolerable awkwardness of the English periphrasis ('I am' with the present-participle) for the Greek present-imperfect.

The translators of our English Version have failed more frequently from their partial knowledge of the force of the tenses than from any other cause, and their neglect of the continuous meaning of the present often loses us lessons of profound significance; e.g. in Col. iii. 6, \( \delta \iota \ \alpha \ \varepsilon \rho \chi \epsilon \tau \tau \alpha \ \iota \ \delta \rho \gamma \iota \)

* So that in this respect Greek is the reverse of German, which has, like the English, a present aorist (ich lese, I read), but no present imperfect, 'I am reading;' for which they must use ich lese jetzt or eben.
τοῦ Θεοῦ ἔπει τοὺς νεῖες τῆς ἀπειθείας on which account the wrath of God is ever coming upon, &c., i.e. by a process of natural laws; Matt. xxv. 8, ἀι λαμπάδες ἤμων σβέννυνται our lamps are going out, are being quenched, not 'are gone out.'

3. Clearly then the present nomenclature of tenses is very misleading unless we are specially careful to see through it, and not suffer it to mislead us; it is of course far too deeply rooted to be superseded, but any one who has understood the above tables will see that

The so-called present is a present-imperfect:
'I am dining;' i.e. an action is going on, which is not yet finished.
The so-called imperfect is a past-imperfect:
'I was (at some past time) dining' (and the action was not finished).
The so-called perfect is a present-perfect:
'I have (at this moment) dined.'
The so-called pluperfect is a past-perfect:
'I had (at some past time) dined,' or 'finished dining.'
The so-called aorists (1st and 2nd) are past-aorists:
'I (at some time or other not specified) dined.' The Greek has no present-aorist, 'I dine.'
The so-called future is a future-aorist:
'I shall (at some time or other not specified) dine.'

4. It may be asked why in the above scheme no notice is taken of the second aorist? Simply because the first and second aorists, when both exist, are merely two different forms to express the same* meaning.

122. The terms first and second aorist are misleading; indeed the second aorist is always the older form of the two;† for the second aorist is formed directly from the stem, thus preserving the simplest form of the verb, and its most unqualified meaning (e.g. εἰπων from των), whereas the first aorist is formed not only by the prefix of an augment, but

* The same remark applies to the first and second perfect, except that in this case it is disputed among grammarians which of the two forms is really the older. The grounds on which Donaldson decides in favour of the second perfect being a younger and mutilated form, seem to me very unconvincing. (New Crat. p. 566.)

† Few verbs have both the first and second aor. in use. The existence of two forms, one older and more recent, side by side, may be paralleled by the English, as in clomb climbed, squeeze squeezed, clave cleft, &c. The archaic forms clomb, squeeze, clave, &c., are analogous to the Greek second aorist (so-called).
also by the suffix of the letter σ (which is no doubt connected with ἐσ-μι, ἐσ-τι), denoting futurity.

The reason why the first and second aorist have the same meaning is because the second aorist (e.g. ἔτυπνον) by simply prefixing the augment to the pure stem of the verb, implies a momentary action in the past. And the first aorist by prefixing the augment (which indicates past time) and suffixing σ, which indicates future time, implies an action which was future and is past, i.e. an indefinite past action, which thus coincides in meaning with the second aorist.* (Clyde, Gk. Syntax.)

123. The student should avoid rendering the aorist by 'have,' which is the sign of the present-perfect. It is indeed true that the Greeks sometimes used the aorist indicative where we use the perfect, and in this case we must substitute our idiom for theirs; but this does not obliterate the distinction between the aorist and perfect (see note †, next page).

124. Whatever difference there is in English between

I dined (e.g. ten years ago at Rome)

and

I have dined (this evening),†

the same difference exists in Greek between

ἐδειπνησα = I dined.

ἐδειπνησα = I have dined.

It is one of the main defects of the indicative of the Latin verb, that it is obliged to use one form caenavi for these two very different meanings. In fact the existence of the aoristic termination in such perfects as vixi, scripi-si, &c. shows clearly that in Latin verbs there is sometimes a perfect, formed by reduplication, and sometimes an aorist substituted for it. Thus

* Curtius calls the second the strong, and the first the weak aorist, because the latter is formed by extraneous additions to the stem. Thus in English 'I took' is a strong aorist, being formed from 'I take' by a modification of the vowel (called by Pott a qualitative change, as in Hebrew, and named by German philologists laut, and by the French apophonia, as in sing, sang, sung); but 'I loved' is a weak aorist, being I love-d = I love-did, and thus being formed by an auxiliary. In fact the strong aorist ἔτυπνον differs from the weak ἔτυψα hardly more than λέυταί does from solutus est.

† Burnouf says, 'Le parfait exprime une action accomplie, mais dont l'effet subsiste au moment ou l'on parle; tandis que l'aoriste presente l'action comme simplement passée;' e.g. if I say 'he has lived well,' I can only be speaking of some one yet alive, or just dead; if I say 'he lived well,' I may be referring to any one since the days of Adam.
the Latin perfect has both meanings, but is more often an aorist than a perfect. This accounts for the fact that veni ut videam and veni ut viderem are both right; the former meaning 'I have come that I may see,' the latter 'I came that I might see.' It is extremely probable that a slight difference in pronunciation may have helped to distinguish between the meanings.*

125. The aorist, which most English boys look upon as some unknown Greek monster, ought to be the most familiar tense of all, because the only tenses in their own language are aorists; 'I dine' (the present aorist), 'I dined' (the past aorist).

126. The word aorist, which is first found in Dionysius Thrax, simply means indefinite,† being derived from ἄ not, and ὁ ὁ I limit (whence comes our word horizon, the bounding line). A boy usually takes 'I dine,' 'I strike,' &c., for presents, and 'I dined,' 'I struck,' &c., for perfects; yet in answer to the question 'what are you doing?' he would not dream of using the aorist 'I dine,' but the present 'I am dining;' nor when leaving the table would he say 'I dined,' but 'I have dined.'

127. Thus it will be seen that the aorist, as the tense of narration, the tense in which all history is written, is one of the most necessary tenses of all! Consequently it is more important and more frequently used than the perfect, which belongs to the present rather than to the past. Hence in Modern Greek the aorist has almost superseded the perfect, and the so-called Latin perfect is far more frequently aoristic in sense.

128. Very rarely indeed we are compelled by the English idiom to introduce the present-perfect (or perfect with 'have') in rendering the aorist (especially the aorist participle); ‡ but

---

* Burggraaff suggests that when the aorist meaning was intended, the word may have been pronounced slightly more rapidly. (Principes de Gram. Gén. p. 373.)

† It is the same word as 'indefinite,' which also means 'indefinite,' being a form of the verb not limited to any subject. Curiously enough the aorist is called in French 'le prétéri défini' (e.g. j'écrivis). The reason is that it is definite with reference to some other action which may be in the mind; e.g. 'A l'arrivée du messager j'écrivis une lettre.' Greek often uses it when no other term to mark time is employed; but French does not. E. Burnouf, Grammaire grecque, § 60.

‡  Χρονικά επιθύμησα aoristo conjungi solent; ἔσται ἐποίησα, πολλάκις ἐπιθύμησα, &c.; unde naturam perfecti quodam modo induere videtur. Shilleto on Demosth. De Fals. Legat. § 228. Mr. Cope (Pref. to his edition of the Gorgias, p. xvi.) quotes ἔφυγον κακὸν, ἔφυρον ἰομένων, the
the rule is, never translate the aorist by 'have.' The past-aorist must often be rendered by a present aorist, because the Greek uses it in this sense, having, as we have seen, no special form for the present aorist; e.g. 'many things happen contrary to experience,' would be in Greek τολλα παρα γυώμην ἐπεσε.

129. Unless the student is alive to the true nature of the aorist, and the fact that it is often used with imperfect tenses to express the contrast between momentary and continuous actions, he will miss half the beauty and picturesqueness of the best Greek authors.

Take some instances:

Κροῖσος Ἀλων διαβίσεις μεγάλην ἀρχήν καταλύσει not 'having crossed the Halys,' but 'Cresus on crossing the Halys will ruin a great kingdom.'

παθὼν ἐπὶ τινί πώς ἐγνώ 'even a child learns by suffering,' not 'having suffered.'

γελάσας εἰπε not 'having laughed,' but 'he exclaimed, laughing,' or 'he burst out laughing, and said.'

130. In our English version of the Bible the aorist is often wrongly rendered by have, and the picturesque difference between aorists and imperfects lost;* e.g.

Luke viii. 23:

κατέβη λαίλαψ . . . καὶ συνεπληροῦντο there came down a gust of wind and they (not 'were filled,' but) began to be filled.

Mark vii. 35:

ἐλύθη ο νεκρόν τῆς γλώσσῃς αὐτοῦ, καὶ ἐλάλει ὀρθώς the string of his tongue was loosed, and he began to speak plainly.

John vii. 14:

ἀνέβη . . . καὶ ἐδίδασκεν went up, and began to teach.

exultant cry of the newly-initiated, as an instance of the aorist where we should use the perfect. All such cases prove, not any identity of meaning between the tenses, but a different intellectual stand-point; the aorists here (as in Modern Greek) express merely a finished past action, with no reference to the time of completion. And the same is true of the gnomic aorist (§ 154); e.g. in such a line as 'Qui ne sait se borner ne sut jamais écrire' (Boileau), either 'ne sait pas,' or 'n'a jamais su' would have done equally well; but this does not prove any identity between the tenses. As we have no aorist participle or infinitive, we must, of course, sometimes use the auxiliary 'have' in rendering those forms.

* German, like Latin, has no aorist; it therefore uses the imperfect regularly in its place.
A BRIEF GREEK SYNTAX.

John xii. 13:
εἴηλθον...καὶ ἐκραζον went out, and kept crying.

John xiii. 27:
ὁ ποιεῖς ποίησον do (at once) what you are about.

Acts xi. 6:
ἀτενίσας κατενύον καὶ ἐίδον gazing, I began to distinguish (impf.), and saw (aor.), &c.

κρείσον γαμήσαι η πυρόωθαι it is better to marry (once for all) than to be burning.

In Matt. iii. 7, 8, ποιήσατε τοὺς κάρπους is not 'bring forth,' but 'have done bringing forth,' i.e. do it once for all. See, too, John vii. 8, 24; xii. 6, xvii. 12.

131. In classical Greek take one or two further instances: 

*Nub. 233:
εἰπερ βάλλει τοὺς ἐπιώρκους τῶς οὐχὶ Σίμων ἐνέπτησε; 'If his way is to strike the perjured, why does he not blast Simon?'

οἱ Ἐλληνες ἐπαιανύζον...καὶ ἀμα τὰ δόρατα καθίσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμωι ἀλλ᾽ ἐφευγον the Greeks began the war song, and at the same moment levelled their spears; whereon the enemy no longer awaited them, but began to fly.

Iph. Taur. 1306:
ἀνολόδυζε καὶ κατηδε 'She raised her voice, and began to sing.'

Plat. Parmen. 127:
ἐβαδίζομεν καὶ κατελάβομεν τῶν Ἀντωφώντα we were walking and overtook Antipho.

χαλεπῶν τὸ ποιεῖν τὸ δὲ κελεύσαι βάδιον it is difficult to carry out a thing, but to give the order is easy.

μὴ τύππτε do not be striking (a general prohibition); μὴ τύφυς do not strike (a special prohibition).*

ἐάν τις κάμη τῶν οἰκετῶν should any of the servants be sick [κάμη=should fall sick] παρακαλεῖς ἵπτος ὅπως μὴ ἀποθάνῃ.

τοῦτον ἡμεῖς φοβοῦμεθα; are we to be afraid of him? τοῦτον ἡμεῖς φοβησώμεθα; are we to take alarm at him?

* Donaldson points out that in John xx. 17, μὴ μοι ἀπτοῦ is not 'touch me not' (which would be ἀψυ), but 'do not be clinging to me'—a most important difference.
132. Owing to the use of the past-aorist [e.g. ἔστινησα] to supply the absence of any present-aorist ['I dine'] in Greek, many past-aorists have permanently acquired a present sense, as Ἰνεσα I praise, ἀπέπτυσα I hate, ἰδαύμασα I wonder, ἰδεξάμην I accept, &c. For a list of such expressions see Hermann in Vigerum, 162. Dr. Clyde thinks that the usage may have gained ground because a personal statement becomes less obtrusive if put into a past tense (cf. odi, novi, &c.).

133. The same scheme of tenses might of course be made for the passive, the only difference being (which is curious) that in the passive the Latin has not and the Greek has a future-perfect. What anomaly it was which gave the Greek a form for 'I shall have been struck,' and no form for 'I shall have struck' cannot be explained.*

In the passive, therefore, we have

Three finished tenses, or perfects.

Present. I have been struck . . . τέτυμμαι verberatus sum.
Past. I had been struck . . . ἔτετυμμην verberatus eram.
Future. I shall have been struck τέτυψομαι verberatusfuero.

Three unfinished tenses, or imperfects.

Present. I am being struck . . . τύπτομαι verberor
Past. I was being struck . . . ἔτυπτόμην verberabar.
Future. I shall be being struck . . . [wanting] [wanting].

Three aorist tenses, or indefinites.

Present. I am struck . . . . [wanting] [wanting].
Past. I was struck . . . . [wanting] [wanting].
Future. I shall be struck . . . τυφθόσομαι verberabor.

To complete therefore our comparison of the indicatives of the Greek, Latin, and English verb, we see that of the nine possible tenses, in the passive,

Greek has six tenses,
Latin has three tenses only, and
English has no tenses.

The only passive form in English is that of the participle ('struck' = having been struck).

* One or two Greek verbs have an active future-perfect, as ἔστινηω, τεθύξω. Deponents have to make their future-perfect by the auxiliary, as εἰργαζομένος ἔσομαι. The comparative want of future-forms may be due to the fact that men care to speak with less precision of the unknown future than of the past.
Chief Idiomatic Uses of the Tenses.

134. When a language has a peculiar form or mode of expression this is called the idiom of the language (ἰδιωμα from ἴδιος 'private,' 'peculiar'); and these idioms are what specially need to be learned and remembered; for the ordinary meanings and uses present no difficulty.

The Present and Imperfect.

135. The present, used dramatically in narratives in order to represent the events narrated as going on before the eyes, is called the historical present;* and the imperfect is used in the same way for the same reason; as

καὶ ἐπιτηδεῖς σε οὐκ ἤγειρον ἵνα ὡς ἡδήσα διάγγης Ι was not awaking you on purpose, that you may be going on as pleasantly as possible.

ἐρχέσθαι πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτούς καθεύδοντας he cometh to the disciples and findeth them sleeping.

The historic present, in the sequence of tenses, is treated as an historical tense, and is therefore followed by the optative.

136. Both the present and the imperfect are used to express an attempt (conatus rei efficiendae):

διὰ τοῦτον αὐτῶν ἔργον λιθάζετε με; for which work of these are you for stoning me?—John x. 32.

Κύριε, σὺ μου νίπτεις τοὺς πόδας; Lord, dost Thou mean to wash my feet?—John xiii. 6.

* The historical present, seldom used except colloquially in English, is very common in German; and tolerably so in French, as in the lines of Racine:

'J'ai vu, seigneur, j'ai vu votre malheureux fils,
Traité par les chevaux que sa main a nourris.
Il veut les rappeler, et sa voix les effraie.
Ils courent. 'Tout son corps n'est bientôt qu'une plaie.'

Of English writers Carlyle uses it most frequently; e.g. 'Far down in their vaults the seven prisoners hear muffled din as of earthquakes; their turnkeys answer vaguely,' &c. In one passage of Milton, the historical present is powerfully used for the future:

'If from this hour
Within those hallowed limits thou appear,
Back to the infernal pit I drag thee chained
And seal thee so,' &c.—Par. Lost, iv. 965.

Comp. Æn. iii. 367. So far as I am aware no such usage is found in classical Greek.
IMPERFECT TENSES.

131

εικάλων αὐτὸ ... Ζαχαρίαν they wished to call him Zacharias.—Luke i. 59.

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν John tried to prevent him.


ἐξανεχώρει τὰ εἰρημένα he tried to back out of his words.

—Thuc. iv. 28.

In all these instances 'Vere incipit actus, sed ob impedimenta caret eventu.'—Schaeser, Eur. Phæn. 79.

The constant substitution in the New Testament of a participle and auxiliary (e.g. ἧν καυμένην, Luke xxiv. 32) shows that when the continuance required to be emphasised, the simple imperfect was no longer sufficient.

137. Hence the impf. alone is often, rhetorically, used where the impf. with αὐ would have been more regular, as

τίς μοι φύλαξ ἧν εἰ σὺ συμφοράς τύχοις; (Eur. Bacch. 612)

who were my guardian (=would have been) should you have met with a misfortune?

This suppression of αὐ is very common in conditional sentences, as

οὐκ εἰχές εξουσίαν ... εἰ μή you would not have had power, unless, &c.—John xix. 11.

καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη it were well for him if he had never been born.—Matt. xxvi. 24.

A similar potential use of the impf. is not unknown in Latin; as

Respublica poterat esse perpetua, si patriis viveretur institutis.—Cic. de R. P. iii. 29.

138. The present is used with πάλαι 'long ago,' &c.; as

ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε ye are (=have been) with me from the beginning.—John xv. 27.

γῆ νοσεῖ πάλαι the land has long been sick.—Eur.

So in Latin:

Jampridem cupio Alexandriam visere.—Cic.

And in German:

'Fünf Jahre trag' ich schon den glüh'nden Hass.'—

Schiller, Turandot.

And in French:

'Il y a longtemps que je suis ici.'

'Je le regarde depuis longtemps.'
And very rarely in English. Mr. Boyes quotes from Heywood:

'Tis dinner-time at least an hour ago.'

And in Walpole's letters:

'Lord Dalkeith is dead of small-pox in three days.'

Compare

'Tis now a nineteen years ago.'—Ben Jons., Case is Altered.

'He is ready to cry all this day.'—Ibid., Silent Woman.

139. κλύω, ἀκούω, μανθάνω, γιγνώσκω (verbs of perception), and those which indicate an abiding result (as μικῶ, φεύγω), are used in the present where we use the perfect; as ἀρτί γιγνώσκεις τὸ δέ; have you only just learnt this? ἀπαγγέλλετε ὅτι ἡμεῖς νικῶμεν βασιλέα answer that we have conquered the king.

140. The imperfect expresses incompleteness, continuance, and (especially with ἀν) repetition. Rarely it is used as giving a more emphatic meaning, where we should use the present; as

οὗς κε θεοῖς ἐπιτείθηται μάλα τ' ἐκλυον ἀντοῦ whosoever obeys the gods, him they ever hear (cf. P. i. 418).

'Tempus erat' (Hor. Od. i. 37) 'Tis full time.

141. ἐδει, ἐχρῆν, εἰκὸς ἢν, ὁφελον imply dissatisfaction, and a wish that something else had happened; as

εἰκὸς ἢν γὰρ μᾶς μὴ μαλακῶς, ὀσπερ νῦν, συμμαχεῖν you ought not in all fairness to prove yourselves such feeble allies as you do.

Here 'it was right' means 'it would have been right,' and is equivalent to εἰκὸς ἀν ἢν, precisely as in these two English sentences:

'Was man like his maker... I should be for allowing,' &c. (Addison) [=if man had been].

'It were well for the insurgents... if the blood that was now shed had been thought a sufficient expiation for the offence' (Goldsmith) [= it would have been well ἀγαθὸν ἀν ἢν].*

So in Latin:

'Si mihi omnes, ut erat æquum, faverent.'—Cic. de Div. iii. 10.

* Compare 'Gold were as good as twenty orators' (=would be). Observe however that 'were' is the English subjunctive.
142. Notice the graceful and modest use of the imperfect in the inscriptions used by old artists, Πολύκειτος ἐποίει; this implied how far they felt themselves to fall short of ideal perfection, 'tamquam inchoatæ semper arte et imperfectæ' (Plin. Nat. Hist. i. 20), and it showed them to be imbued with the highest spirit of art.

143. Sometimes the imperfect expresses what was but is not, as Eur. Troad. 585, πρὶν ποτ' ἦμεν we once were (but are no longer)! Compare Fuimus Troes, fuit Ilium, Virg. Æn. iii. 325. After the execution of the Catilinarian conspirators, Cicero said of them, Vixerunt. ' Probably à midi faurai vécu, pour parler le langage romain.'—Letter of Charlotte Corday. There is a fine instance in Dante, Inf. x. 67,

Di subito drizzato gridò; Come
Diciesti egli ebbe? non viv' egli ancora?

The Future.

144. The future active answers to our shall and will, even in its imperative use; as

*iēs αὕριον; will you keep quiet?*

*ίσεσθε οὖν ὑμεῖς τέλεω; be ye therefore perfect!*

145. The periphrases of μέλλω, θέλω, βούλομαι with the infinitive are by no means 'periphrastic futures,' as they are sometimes called, but differ from the simple future in meaning, by emphasising the purpose or wish to do a thing. They show however the dawnings of an aim at analytic precision (see Herod. i. 109).

N.B. ποιήσω I will do, fačiam; μέλλω ποιήσειν I am on the point of doing (cf. the Italian sono per lasciarti I am on the point of leaving you); μέλλω ποιεῖν I intend to do.

146. Few verbs have all the four -μαί forms of the future in use (τυφθόσαμαι, τυπήσαμαι I shall be struck, τύφωμαι I shall strike myself, τετύφωμαι I shall have been struck).

147. The future-perfect† (ὁ μετ' ὀλίγον μέλλων, paullo-post-futurum), as its name implies, mingles the future and the perfect both in form and meaning (as in English 'I shall have been struck'). It also expresses rapidity; as

φράζε καὶ πεπράζεται speak and it shall be done at once;‡

* Both in English and Latin the future is a polite substitute for the imperative; e.g. Valebis et salvebis=vale et salve!

'Tu interea non cessabis.'—Cic. Epp. ad Fam. v. 12.

'Inter cuncta leges et percunctabere doctos.'—Hor. Epp. i. xviii. 26.

† Being a mere luxury of language, it occurs but once in the New Testament (Luke xix. 40), κεκράξωσάι, and there, only because the simple future of κράξωμαι is not used. The name Futurum exactum was invented by Pomponius Lætus (1497).

‡ Cf. Cicero, Ep.—'Tu invita mulieres, ego accivero pueros.'
and a continued result; as

\[ \text{οὐδὲς κατὰ σπουδᾶς μετεγγραφῆσεται,} \]
\[ \text{άλλ’ ὡσπερ ἦν τὸ πρῶτον ἐγγεγράφησεται} \]

'No one shall be transferred to another list by favour, but shall remain inscribed as he was at first.'

κληθῆσεται he shall be called; κεκληθῆσεται he shall bear the name.

148. Since μέμνημαι, κέκτημαι, &c. have the sense of presents, μεμνήσομαι I shall remember, κεκτήσομαι I shall possess, &c., are simple futures.

**The Perfect.**

149. The perfect corresponds to the English perfect with 'have'; it is a present-perfect, e.g. 'I have struck' means 'I have now struck;' or 'I struck and the effect continues.'* Hence it is substituted for the aorist (which is the ordinary tense in which events are narrated) to describe past events of which the result remains; as

\[ \text{πενετρέωνες πεποίηκε καὶ πολλοὺς κυνόνους ὑπομένειν} \]
\[ \text{ἡγάκασε} \]

it has made us poorer (and we still are so), and it compelled us to undergo many dangers.

150. This explains such meanings as κέκτημαι I possess, τεθαύμακα I wonder, κέκλημαι I am called, ἐρρωμαί I am strong,† &c.; and it is curiously paralleled by the German idiom (see Clyde, *Greek Syntax*, p. 69). In the same way such a phrase as 'I have often wondered' generally implies that the effect still continues. For another view of these perfects with a present sense, see p. 49, note *.

**The Aorist.**

151. The nature of this tense ought to be clear, from all that has been said about it in the previous section. Its vitality is accounted for by its importance. It is the regular tense of narration, as it is in English, because it has no relation to the present. Take any sentence from a history, such as 'William Rufus died from the wound inflicted by an arrow'; here

* This use of the perfect in Homer is very common; e.g. in describing a chariot he says, ἀμφὶ δὲ πέπλοι Πεντανταῖ ταπεστρίες hang around it. *Π. v. 198.* (Exigua tantum ratione habitā präteritī temporis, quo stragula illa expansa fuerunt, sed præsentis præcipue, quo expansa sunt.—Schmidt, *Doctr. Temp.* ii. 10.)

† Compare the Italian ho capito I understand.—Clyde.
died' is an aorist, κατέθανεν, and we could no more substitute an imperfect ('was dying'), a perfect ('has died'), or a pluperfect ('had died') in English than we could in Greek.

N.B.—The aorist with ἄν sometimes expresses iteration, as ὀπότε προσβλέψεις τίνα τότε μὲν εἶπεν ἄν, κ.τ.λ. 'whenever he saw any one, then he would say,' etc.; and sometimes is equivalent to the Latin pluperfect subj., as οὖν ἄν ἐπράξει nihil fecisset. Thus ἐλεξεν ἄν may mean 'he used often to say,' or 'he would have said,' according to context.

152. There is an obvious connection in form between the aorists and the future,* as we see at a glance:

<table>
<thead>
<tr>
<th>tύψω</th>
<th>τυφθήσομαι</th>
<th>τυτήσομαι</th>
<th>τύψομαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐτυψα</td>
<td>ἐτυφθην</td>
<td>ἐτύπην</td>
<td>ἐτυψάμην</td>
</tr>
</tbody>
</table>

And there are one or two cases in which either future or aorist is admissible; † e.g.

ἄνηρ σοφὸς τὰς συμφορὰς μᾶν οἴσει τῶν ἄλλων a wise man will bear his misfortunes more easily than the rest of mankind.

It would be just as good Greek to say ἴνεγκε bore, and just as good English to use the present-aorist 'bears'; and we find the aorist subj. in the same clause with the future ind.; ‡ as

ἐιπόμεν ἢ συγώμεν; ἢ τί λέξομεν; are we to speak, or be silent, or what shall we say?

153. Obviously what has taken place (especially if it be frequently) in the past, will probably recur in the future,§ so that either aorist or future may be used, for instance, in comparisons, and so far there is a connection between the tenses. Further than this no theory has ever established what was the historical connection between these tenses, except that

---

* Besides this, the first aor. subjunctive is τύψω, which is the same form as the future active. In Latin there is no difference in form between the future perfect and the perfect subjunctive (except in the first person), and very little in meaning. See Roby's Lat. Gram. p. xv. † Similarly in John xv. 6, ἔαν μὴ τις μείνῃ ἐν ἑμοί, ἐβλήθη ἐξω, the future βεβλήθηται would have given the same sense. ‡ In such a line as οὐ γὰρ πω τοίους ἔδωκε οὖν ἀνέρας οὐδὲ ἔδωκαί never saw I nor shall I see such men, the aor. subjunctive ἔδωκαί is practically a future. § Burnouf's view that the future expresses posteriority relative to the present moment, and the aorist, posteriority with reference to some other (unspecified) time, does not seem to me free from objection; e.g. his explanation of the aorist in the line 'Je chante le héros qui règna sur la France,' seems to me impossible on his own principles.
the σ of both aorist and future is derived from the auxiliary verb 'as' to be (ἐσμέν, ἐστι).

154. The aorist is used in proverbs, &c. (gnomic aorist), to express what once happened, and has thereby established a precedent for all time; as

\[\text{πολλὰ παρὰ γνώμην ἐπεσε many things fall out contrary to expectation.}\]

In Rev. iv. 10 the future is used in this gnomic sense, as in Gaelic.

**The Pluperfect.**

155. This tense is comparatively neglected in Greek,† the aorist being substituted for it in many instances where it would be used in Latin, and even in English; e.g.

\[\text{ὡς ἡκούσαν τοὺς λόγους... ἐπιτέρων when they (had) heard the words, they began to doubt.}\]

Its chief idiomatic use is to express rapidity; as

\[\text{οὐδ' ἀπίθησε μὴ Ἰθαναῖος... ἤ δ' Οὐλυμπὸν ἔβεβηκε nor did he disobey the order of Athene; but she had already vanished heavenwards.—II. i. 221.}\]

\[\text{"Οτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναίοι τοὺς Πέρσας ἐνενικήσαν when the allies were approaching, the Athenians had already conquered the Persians.}\]

**MOODS (Ἐγκλίσεις).**

156. In coming to treat of the moods, we have reached by far the most difficult part of Greek syntax. The clumsy analytic periphrases of our own and most modern languages are quite inadequate to represent the delicate accuracy and beauty of those slight nuances of thought which the Greek reflected in the synthetic and manifold forms of his verb: One of the chief reasons for the study of Greek is the fact that it presents us with the most perfect instrument for the expression of thought. Our own language is singularly noble, powerful, and splendid, but its points of excellence differ entirely from those of Greek.

---

* The Latin aorist has a similar use, as 'Hinc apicem rapax Fortuna cum stridore acuto Sustulit,' Hor. Od. i. 34, = solet tollere. Non tam precipites bijugo certamine campum Corripuere.—Æn. v. 145.
† The form of the pluperfect in η (ἐγκράφη, &c.) is older than that in ευ, and more Attic. εα = e-σαμ = εραμ.
But the study of Greek would not be valuable as a mental discipline if it presented no difficulty. There is no royal road to anything worth acquiring; χαλέπα τὰ καλὰ. Yet after a thoughtful and careful study of the following pages, the student ought at least to have some clear notions which will serve as a guide to further study.

157. The moods express the aspects or modes under which the action is regarded, and are three in number, viz.:

The indicative, which deals with facts, certainties, direct questions, &c., i.e. it is the objective mood; and therefore the tense-distinctions exist mainly in this mood.

The imperative, which deals with commands.

The subjunctive and optative, which deals with suppositions, uncertainties, contingencies,* &c. The subjunctive connects such modes of conception with the present or future; the optative connects them with the past. The two together form but one subjective mood.

158. The infinitive is no mood at all, since it represents the verb absolutely, in no particular aspect, and with no relation to any subject (ἐγκλισις ἀπαρέμφατος).

159. It will be convenient to treat of the moods first as they occur in simple sentences, and afterwards in compound.

But we may observe at once that the names of the moods are as unsatisfactory as those of the tenses.† The indicative mood, or mood of declaration, does not declare at all in interrogative or conditional sentences. The optative, or wishing mood, does indeed sometimes express a wish, but this is a very small part of its meanings, and it is quite as much subjoined as the so-called subjunctive, of which, as we shall see, it forms a part.

The Indicative.

160. The indicative mood (ἐγκλισις ὀριστικῇ) denotes an actual, or (in the future tense) a certain state. In treating of the separate tenses we have given all its most distinctive usages.

* 'Indicativus res per se, seu nude positas, conjunctivus autem res ex mente agentis spectatas (velat luminis radios vitro fractos) vel in cogitationem inclusas notat.'—De Formis dictorum conditionalium, F. Ellendt. Königsb. 1827. The illustration is an exceedingly good one, but the treatise itself is not very clear.

† See F. Whalley Harper On the Powers of the Greek Tenses, p. 137.
THE IMPERATIVE.

161. The imperative mood (προστακτική) commands,* and, with negatives, prohibits. As all commands must refer to the future, we see that the temporal meanings of the indicative tenses vanish in the imperative; the distinctions between the tenses in the imperative not being those of time.

162. μὴ πράττε don't be doing it (of continuous or recurring actions, and of actions already begun = leave off doing it!),

μὴ πράξεσ don't do it (of momentary or single actions).

λαβέ τὰς μαρτυρίας καὶ ἀναγίγιωσκε take the depositions (aor. imp.=an instantaneous act), and read them (pres. imp.=a continued act).

163. The perfect imperative denotes the permanence of the result; as

τέθναθυ lie dead! = κεῖσο τεθνηκώς.

εἰς τὸν Πυριφλεγέθοντα ἐμβεβλήσω let him be flung (at once, and for all) into Phlegethon!

164. Other ways of expressing command are

a. By the infinitive; as

μὴ δὴ μοι ἀπότροβεν ἵσχεμεν ἰππούς do not I pray you rein the horses at a distance from me.

b. By the optative with ἄν; as

χωροῖς ἄν εἶσω like our 'perhaps you would go in.'

c. By the subjunctive; as

ἵωμεν let us go

d. By various periphrases; as

οἴσθο' oὖν ὁ δρᾶσον; do then—know'st thou what? † i.e.
dost thou know what thou must do?

οἴσθο' ὡς ποίησον; do—know'st thou how?

οπως ἀνδρέες ἰσεοθέ see that ye be men (sub. ὅπατε).

* In Sanskrit the imperative has a first as well as a second and third person. This is also the case in English, though only in poetry and in the plural, as 'Leave we the theme.' 'Charge we the foe.'—New Crat. p. 593.

† Mr. Boyes quotes a close parallel from Chaucer:

'And deemith you, what ye shall do therefor?
Go thanketh now my lady there, quoth he.'

We find the same idiom in Latin; ' Tange, sed scin quomodo? '—Plaut. Rudent. iii. v. 18.
THE SUBJUNCTIVE AND OPTATIVE.

165. 'The subjunctive is a byform of the future, the optative a byform of the aorist.' *

We have already seen the points of connection between the future and the subjunctive, † and in fact the notion of futurity is essentially involved in the subjunctive, since that which is contingent and dependent must necessarily be analogous to what is future. Hence the student must not be misled by such names as perfect subjunctive, &c. to suppose that the forms of the subj. and opt. express time in the same way as their cognate indicative tenses.

166. The subjunctive and optative are not two moods, but one subjective mood, ‡ which expresses not facts and realities, but suppositions and contingencies; the subjunctive forms are the present or future tenses of this mood, and the optative forms its past tenses. In other words, the optative is merely the subjunctive of the past or historic tenses. It carries with it a reference to the past.

Everything that we say about these moods will illustrate and explain this fundamental fact, which the student is urged to master and to keep steadily in mind throughout the following observations.

167. The Greek subjective mood furnishes seven separate forms, usually called tenses; e.g.

pres. subj. δείπνω, aor. subj. δείπνησα, perf. subj. δείπνηκα, pres. opt. δείπνοις, aor. opt. δείπνησαμι, perf. opt. δε- δείπνηκαμι, fut. opt. δείπνησομι. §

* 'The subjunctive and optative are by-forms of the future and aorist.' —Don. p. 546. The connection is indicated by a similarity of form.
† We see it also in Latin, where dicam is both future indicative and present subjunctive, the termination -m being a relic of the old -m form of verbs. In Gothic Ulphilas often renders Greek futures by the subjunctive.
‡ In treating this part of the subject, I have on the whole received more assistance from Mr. F. Whalley Harper and Dr. Clyde's Greek Syntax, than from any other of the numerous treatises which I have consulted.
§ Some verbs have also second aorist optatives and subjunctives, but
168. And Latin offers four, as coenem, coenarem, coenaverim, coenavissem.

We shall find that on examination these forms evaporate considerably; but before discussing them let us try to understand them in the form of a table.

We have already tabulated the actual and possible Indicative tenses; the table of the Subjective tenses should be compared with it, although it will be seen immediately that these tense-forms are in reality evanescent, and in part illusory.

### SUBJECTIVE TENSES.
(i.e. Tenses of the Subjective Mood, expressive of suppositions, &c.)

<table>
<thead>
<tr>
<th>DEFINITE.</th>
<th>INDEFINITE, or AORISTIC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present.</td>
<td>Present.</td>
</tr>
<tr>
<td>deipiνηαω.</td>
<td>deipiνηαωιμ.</td>
</tr>
<tr>
<td>Past.</td>
<td>Past.</td>
</tr>
<tr>
<td>deipiνηαωιμ.</td>
<td>deipiνηαωιμ.</td>
</tr>
<tr>
<td>Future.</td>
<td>Future.</td>
</tr>
<tr>
<td>deipiνηαωιμ.</td>
<td>deipiνηαωιμ.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERFECT, or FINISHED.</th>
<th>IMPERFECT, or UNFINISHED.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present.</td>
<td>Present.</td>
</tr>
<tr>
<td>deipiνηαωιμ.</td>
<td>deipiνηαωιμ.</td>
</tr>
<tr>
<td>Past.</td>
<td>Past.</td>
</tr>
<tr>
<td>deipiνηαωιμ.</td>
<td>deipiνηαωιμ.</td>
</tr>
<tr>
<td>Future.</td>
<td>Future.</td>
</tr>
<tr>
<td>[wanting]</td>
<td>[wanting]</td>
</tr>
</tbody>
</table>

On this table we have to remark—1. That very little stress must be laid on the exactness of any direct English or Latin equivalents; the idiomatic uses of Greek being very strongly marked in the use of the moods. Even the French equivalents, as λύω que j'aie délié; λύσομι que j'eusse délié, are quite inadequate. 2. Observe however that the English may is the best general representative of the Greek subjunctive, might of the optative. 3. Two of the future forms are wanting; and the other future form, although it occurs, is merely a chose de luxe, because the whole mood involves futurity, so that the present forms serve instead. 4. The past tenses of the Latin subjunctive are equivalent to the Greek optative.

169. Further: of the seven Greek forms, three are very rarely used, viz. the perfect subj., the perf. optative, and the future optative. We may in fact dismiss those three forms, with the remark that the perfect forms are only used where something is specially to be marked out as completed; and the future opt. only in oratio obliqua (or reported speech), and that very rarely, to represent the future indicative. Thus, in direct speech:

Συνεννεσις λέλοιπε τα ἄκρα Syennesis has left the heights;

these being merely other forms of the same tense, are not noticed; e.g. in English no one regards hung and hanged as two separate tenses.
TENSES OF THE SUBJECTIVE MOOD.

141

in reported speech:

έλεγεν ὅτι Συέννεσις λέλοιπῶς εἶπ τὰ ἀκρα he said that Syennesis had left the heights.

Direct speech:

ἡ ὄδος ἔσται πρὸς βασιλέα our march will be to the great king.

Reported speech:

έλεγεν ὅτι ἡ ὄδος ἔσοιτο πρὸς βασιλέα he kept saying that their march would be to the great king.

We may then draw this conclusion: the tenses of the optative only retain a tense-meaning in oratio obliqua.

170. But it may be asked how come we to have an aorist subjunctive ἔλεπνήσω, if the subjunctive be merely the form assumed by the primary tenses in the subjective mood? for the aorist is an historical and not a primary tense, and therefore its form in the subjective mood ought to be only ἔλεπνήσαμι.

The answer to this very natural objection appears to be that the past aorist is necessarily sometimes used in Greek for the present aorist (‘I dined’ for ‘I dine’), as we have seen already (§ 126); and it is perhaps this use of the past aorist so frequently as a present that accounts for the existence of such a form as ἔλεπνήσω. And in full accordance with this hypothesis we find that the present and aorist forms of the subjective mood are in many sentences used interchangeably and almost indifferently.

171. We have then considerably reduced the importance of the number of tenses in the subjective mood, by showing that in practical use three of them at least are nearly eliminated. Further than this, as we have just observed, the differences between ἔλεπνῶ ἔλεπνήσω, and between ἔλεπνοῖν ἔλεπνήσαμι, are very slightly marked, and are not distinctions of time; the present forms merely imply that the result continues, the aorist forms draw no attention to more than the momentary fact. Thus we may say almost indifferently

σπονδάζω ἵνα μανθάνω or μάθω.
ἔσπονδαζον ἵνα μανθάνοιμι or μάθοιμι.

172. And since these are the only forms in constant use, it will be seen that the subjective mood for all ordinary practical purposes contains (as in Latin) but four tenses, viz. a present and an aorist form which follow the primary tenses;
and a present and an aorist form which follow the historical tenses.∗

173. Then, further, notice that this so-called optative mood (which we have, as far as any frequent use is concerned, reduced to a present and an aorist form, differing but little from each other in meaning, and used as the dependent and subjective form of the historical tenses) was itself a refinement of language but little needed; and therefore that it gradually fell into desuetude, and in Modern Greek nearly disappears, the few forms in which it appears (such as μὴ γένοιτο) being, as Dr. Clyde says, ‘merely the coffin of the dead optative.’

174. Even by Attic writers the distinction between subjunctive and optative was (if we may believe the MSS. rather than the editors) very negligently observed; in the New Testament and in later Greek writers the optative in final sentences (see inf. § 179) almost disappears; † and it is very probable that in the speech of the vulgar the optative hardly existed at all, being too delicate in its distinctions for daily use. Possibly the very existence of such a mood may have been practically disregarded by an Athenian cobbler. Observe too that whereas (owing to the dramatic principle which led the Greeks to omit the reference to the past, and to represent past things as still going on before the eyes) the subjunctive is often used where the optative would be more regular, the reverse of this is never the case, i.e. we never find the optative for the subjunctive.

175. We shall continue to use the names subjunctive and optative, but it must not be forgotten that by optative we do not mean a different mood from the subjunctive, but only a name for those subjective forms which correspond to the historical tenses of the indicative.

**The Subjunctive in Simple Sentences.**

176. 1. Used absolutely, the subjunctive in Homer differs

∗ It has already been pointed out that the third person dual of the subjunctive (like that of primary tenses) ends in ων; and of the optative (like that of the historical tenses) in ην.

† The past tenses of the French subjunctive (which correspond to the Greek optative) are disappearing in the same way. In English, the whole subjunctive mood is very rapidly disappearing, and its evanescence is much to be regretted; by all our best writers it was, and still is, used regularly after all causal and hypothetical conjunctions; but in common conversation it is now rarely heard. See some admirable remarks on this subject in Craik’s *Engl. of Shaksp.* p. 104.
but little from a future,* as is also the case with the subjunctive aorist after ὄν μή in strong negations; as

όν μή ποιήσω I certainly won’t do it; ὄν μή φῦγῃς you certainly will not escape.

2. It is used (in the aor. 2nd per. sing. and plur.) in prohibitions; as

μή κλέψῃς don’t steal (this or that).

3. Deliberatively (1st pers. sing. and plur.): as

παρέω; whither am I to go? ποῦστο; where am I to stand?

τί φῶ; what am I to say?†

4. Hortatively (1st pers. sing. and plur.): as

ἰμένει let us go; ἑγκοινῶμεν let us exert ourselves; especially with φέρε, ἄγε, ἵθε, εἰπέ, &c.

5. It is often used elliptically after βούλει, θέλεις, κ.τ.λ.; as

θέλεις ἑπαράσωμεθα; do you wish that we should hunt? —Eur. Bacch. 719.

θέλεις μείνωμεν αὐτῶ; do you wish that we should remain on the spot? —Soph. El. 80. Compare Ov. Met. ix. 734, Vellem nulla forem.

6. In Plato and Demosthenes the subjunctive is often used with ἄν ὡς ἰάν, ἱν. Thus:

ἄν σωφρονη.—Phaed. 61 b; ἄν θεὸς ἐθέλη.—Id. 80 d.

[This is curiously analogous to the obsolete English ‘an God be willing,’ &c.]

The Optative in Simple Sentences.

177. ‘L’optatif n’est point réellement un mode à part; c’est une simple dénomination sous laquelle on a rangé les temps secondaires du subjonctif.’—Burnouf.

The distinctive sign of the optative is derived from ὕα to go. See Max Müller, Stratific. of Lang. p. 30.

1. The optative gains the credit of being a separate mood, as well as its name (ἐγκλαίης εὐτυχή), simply because when ὅ ed absolutely it often expresses a wish; as

* e.g. in Ἰ. vi. 459, καὶ ποτὲ τις εἶπῃσι corresponds to ὥς ποτὲ τις ἐρεῖ a little further on. Cf. Ἰ. i. 262; Ὄδ. xvi. 437, vi. 201.
† Cf. ὅν τῷ; shall I not go? which resembles the Latin quin with the present indicative. Quin redimus?—Plaut. Menæchm. ii. i. 22.
A BRIEF GREEK SYNTAX.

§ 550. 'Boy, mayest thou (lit. mightest thou be) more fortunate
than thy father, but like him in all else, and then thou
wouldest be noble.'

We express wishes by 'mayest thou,' &c., using the subjunctive, which,
by referring to the present time, hints at the possibility of the thing
becoming realised; the Greek, more accurately, uses a mood which refers
altogether to the past,* and therefore can be regarded as a wish, and a
wish only. We however use 'might' after 'would that;' and probably
the wishing-power of the optative is merely due to an ellipse† of one of
those frequent formulas which are used with it, as el, el yap, elde, dphelon,
pwv av, eliv dphelon [which, in the case of impossible wishes, are used
with past tenses of the indicative, as elde ete tote sunegevemn would I
had then been with you!] In Zeu pater, avs Xalilvov pwv apdlaio yevos,
Callim. (Jupiter, ut Chalybun omne genus pereat, Cat. lxiii. 54), every
one would at once recognise an ellipse; is there any less reason for the
ellipse, if avs be omitted?

N.B.—Mη is used (not of) in negative wishes, as Mη yevos would
that it might not be! God forbid! [μη γενοιτο utinam ne fiat! μη
γενοιτο jubeo ne fiat! μη γενοιται cavendum ne fiat!]

ụmiv de touyto mev ovdê ouv' ụv μήτε γενοιτο του λαιπου but in your
case nothing of the kind ever happened, and may it never happen
hereafter.

2. If it be correct to suppose that this votive force of the
opt. is merely due to an ellipse, the name 'optative' becomes
more unfortunate than ever. No separate name for it is needed,
because, as we have seen, it consists merely of the past tenses
of the subjunctive; but, if it must be named, potential would
perhaps be better, since it not only regularly expresses poten-
tiality (could, might, &c.) with av (which makes the possibili-
ity depend on conditions), but even without it, especially in
poetry. If this view be correct, the prevalence of av with
the optative was due to the analytic tendency of all advancing
language. This potential use of the optative without av would
not be so rare as it is, if the MSS. had not been repeatedly
altered by scholars who wished to square them with their own
views. The following are instances:

νεογγος ενθρωπων μάθωι a mere child might understand
it.—Esch. Ag. 1163.

* Latin uses both subjunctive and optative, the former for possible
wishes, as Utinam dives fiam; the latter for impossible, as Utinam Deus
essem. 'The subjunctive gives a notion of the realisation of the proposed
end; the optative represents it as a mere possibility.'—Jelf, § 809.
† Just as in the Italian volesse Iddio =plût à Dieu.—Clyde.
THE OPTATIVE MOOD.

145

ἐν εἴκοσι πάσι μάθοις νῦν you might know him among a
score.—Mosch.

πείθοι ἢν εἰ πείθοι, ἀπειθοίνης δ' ἰσως (Æsch. Ag. 1018)
comply (a mild imperative) if thou wouldst comply,
but perhaps thou wouldst not comply (sc. under any
circumstances). See Paley’s notes to Æsch. Ag. 535,
1133, 1847; and Jelf, 426, 1.

τὸ δ' ἔτος οὐξερῶ τάξα
ηὔθω μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλως δ' ἰσος.—Soph. O. T.
936.

‘you might possibly rejoice at what I am about to say—
how should you not?—but you might be grieved.’

Some however would understand the ἢν (from the previous
clause) in the clause where it is not expressed; as in Xen.
Hier. ii. 11:

οὐ μόνον φιλοῦ ἂν, ἄλλα καὶ ἔρφο.

3. With ἢν the optative is often used as a milder future, or
less positive assertion. This is due to the refinement and
sensitiveness of the Greek intellect, and their dislike of what
is blunt, and downright, and uncontingent; as

οὐκ ἂν ἀπελθοῦμι’ ἄλλα κόψω τὴν θύραν I won’t go away
but I’ll knock at the door.

οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίους μαχαίμην I will not fight
with heavenly gods.

οὐκ ἂν φθάνως λέγων; quantocius dieas! quin statim
loquere? speak at once!

οὐκ οἴδ’ ἂν εἰ πείσαμι I doubt whether I could persuade.

οὐκ ἂν οἴδ’ εἰ ἔνναίμιν I doubt whether I should be able.

In the last two examples the ἢν belongs to the optative, but
is merely transposed by a spurious hyperbaton; as

οὐκ οἴδ’ εἰ = I doubt whether, πείσαμ’ ἢν = I could per-
suade him.

οὐκ οἴδ’ εἰ = haud scio an.

4. In polite commands, the optative is often used with ἢν
which points to a suppressed protasis; as

χωροῖς ἢν εἰσω go in, please! (literally, ‘you would go in
if it should please you.’)

ἔρδοι τις ἢν ἔκαστος εἶδειν τέχνην = ne sutor ultra cre-
pidam.
A BRIEF GREEK SYNTAX.

5. It expresses a sort of hopeless wish (hopeless because the optative throws it in connection with things past); as

ποῖ τις φύγοι (Ar. Plut. 438) whither could one fly?

but

ποῖ τις ἀν φύγοι 'whither in the world'
is more common, and ποῖ τις φύγη.

6. The optative is often used in sentences which imply iteration, or indefinite frequency,* as

ὅποτε προσβλέψει τινα whenever he saw any one.

δεινότατον ἔδε ἢν ἡ αὕρια ὁποτε τις αἰσθοίτο κάρμων but

most terrible was the despair whenever any one felt

that he was falling ill.

This is also the case in English where 'might' is used to express recurrence, as in Shelley:

'The sweet nightingale

Ever sang more sweet as day might fail.'

7. What is called the correspondence of optatives should be noticed, where the principal verb in the optative seems to

attract the dependent verb into the same mood; as

γενόμην κ.π.λ. ὅπως προσέπομεν 'Athάνας (Soph. Aj. 1217) would that I were, &c., that we might address Athens.

ὅλοι μήπω πρὶν πάθομι (Soph. Phil.) may you perish—not till I have learnt.

N.B. It may be as well to repeat, that as an all but invariable rule εἰ takes the optative, ἢ ἢν, ἡν the subjunctive; ἁν by itself

the optative.

THE MOODS IN COMPOUND SENTENCES.

178. Of the different kinds of possible sentences, those which chiefly need elucidation are:

1. Final sentences ('in order that').

2. Declarative sentences (oratio obliqua).

3. Conditional or hypothetic ('if;' &c., 'then,' &c.).

4. Temporal ('when, until,' &c.).

* Not that the mood of itself necessarily involves this conception.

Burggraff acutely remarks, 'L'emploi d'un temps dans telle ou telle circonstance et son emploi pour exprimer cette circonstance, sont deux choses différentes que les grammairiens ont souvent confondues.'—p. 412.
Final Sentences.

179. A final sentence is one which expresses a purpose, motive, or end (finis). In English it is generally expressed by ‘to,’ but never by the infinitive in Latin prose, and not properly in Greek.

It may sometimes appear to be expressed by the infinitive;* as

\[ \text{εἶπεν \ ύστε \ ἀνεκείν} \]

he came to do wrong.

\[ \text{στρατηγεῖν \ ἡρμήνευος \ chosen \ to \ be \ a \ general.} \]

\[ \text{βῆ \ δ' \ ἔναυ} \]

he started to go.

But here it is rather a fact or consequence which is indicated; and when the final sentence appears to be expressed by a future participle it is really temporal; as

\[ \text{εἶπεν \ ἀνεκήσων} \]

he came to do wrong.

\[ \text{ἐγρομαί \ φράσων} \ I \ come \ to \ tell.} \]

180. After verbs of sending, coming, &c., ὃς, ὡς are used with the future indicative (whereas in similar Latin instances qui requires the subjunctive); as

\[ \text{πέμπειν \ τινὰς} \ldots \ οὕτως \ κατηγορήσουσι \ τῶν \ τὰ \ Φιλίππου \ πραττόνων} \] (Demosth. De F. Leg. § 349) to send some to accuse Philip’s faction.

\[ \text{κήρυκα \ προαπεστεῖλατε \ ὡς \ ἤμιν \ σπείσεται} \] (Id. § 189) ye sent a herald before us to make a truce for us.

N.B. “Oξ cum conjunctivo nunquam ponitur post verba mittendi, veniendi, similia.’—Shilleto.

181. Sentences really final, or expressive of purpose, are expressed by ἵνα, ὅπως, ὡς in order that (always with μὴ not ὅμως in negative clauses); and the rule about them both in Greek, Latin, and English is, that they are followed by the subjunctive after primary tenses, and by the optative after the historical tenses; as

\[ \text{γράφω, \ γράφω, γέγραψα \ ἵνα \ μανθάνης} \] or μάθης

scribo, scribam, scripsi (perfect) ut discas

I am writing, will write, have written that you may be learning, or may learn;

\[ \text{ἐγραφόν, \ ἐγραψα, \ ἐγεγράφη \ ἵνα \ μανθάνοις} \] or μάθοις

scribēbam, scripsī (aorist), scripsēram ut disces

I was writing, wrote, had written that you might learn.

* But see Jelf, § 669, p. 300, and supra.
182. This rule is constantly violated in the New Testament, and by later writers (e.g. Lucian), because the optative fell out of general use. When it is violated by any Attic writer, the reason is the same as that which leads to the use of the imperfect tenses (historic present, &c.), namely, a desire to be graphic (πρὸ ὁμοίων ποιεῖν) by representing the event as passing under the eyes; e.g.

κτείνει μὲ χρυσὸν τὸν ταλαίπωρον χάριν ἔννοος πατρόφος, καὶ κτανών ἐς οἴδιμ' ἀλός μὲ θῆχ' ἐν αὐτὸς χρυσὸν ἐν δόμους ἐκρ.

'My father's friend slays me, unhappy that I am, for the sake of gold, and after slaying, he flung me into the sea-wave, that he may be having (=may keep, the effect being represented as present and continuous) the gold in his house.'—Eur. Hec.

183. i. The historic present is syntactically regarded as an aorist, and may therefore be followed by the optative.

ii. The subjunctive and imperative, as they connect the action with the future, are regarded as primary tenses, and are therefore regularly followed by the subjunctive.

184. When the final particles ως, ἵνα, ὅπως are used with past tenses of the indicative, they imply an impossible or unfulfilled result; as

τί μ' οὐ λαβὼν

ἐκτείνας εἰθὺς ως ἐδειξα μὴτος, κ.τ.λ.—O. T. 1393.

'why didst thou not seize and slay me instantly, that I might never have shown,' &c.

εἰ δ' ἀκούοντός εἰρ' ἰν

πηγῆς δι' ὥτων φραγμὸς, οὐκ ἂν ἐσχήμην
tὸ μὴ'ποκλείσαι τούμον αθλίων δέμας,

ἐν' ἰν τυφλὸς τε καὶ κλύων μηδέν.—O. T. 1389.

'had there been besides any stoppage of the fount of hearing, I had not restrained myself from closing up my wretched frame, that I might have been both blind and hearing nothing.'

ἐζήτησεν ἄν με ... ἵνα μηδέν δίκαιον λέγειν εἴδοκον he would have sought me ... that I might have appeared to be saying nothing just.—Dem.

N.B. These passages are sometimes rendered 'in which case I should have,' &c.; the negative μὴ shows that such a rendering is incorrect.
185. Sometimes in Thucydides and other writers the immediate and certain result is in the subj., the remoter and less certain in the opt.; as

\[ \text{περὶ γὰρ δὲ ποιμενὶ λαὸν} \muὴ τι πάθη μέγα δὲ σφας ἀποσφῆλει τόνου. \]

for he feared greatly for the shepherd of the people, lest he may suffer harm, and might so greatly thwart them in their toil.—II. v. 567.*

πυρανίσχον φρυκτοὺς ὀπως ἄσαφη τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν they kept raising counter fire-signals, that the signs may be unintelligible to the enemy, and they might not come to the rescue.—Thuc. iii. 32.

**Relative Sentences.**

186. The rule about final clauses holds also in correlative sentences; as

\[ \text{οὐκ ἔχω, ἔξω, ἔσχικα ὅποι τράπωμαι.} \]

\[ \text{οὐκ εἶχον, ἔσχον ὅποι τραποίμην.} \]

187. In relative sentences ἄν follows the relative when the subjunctive is required; as

\[ \text{ἄν ἄν ἴδῃ κολᾶξει} \text{ he punishes whomsoever he sees;} \]

but

\[ \text{ἄν ἴδοι ἐκολὰξεν} \text{ he kept punishing every one whom he saw (i.e. as often as he saw them,—the opt. implying iteration).} \]

The reason of this is obvious; it is here due to the futurity involved in the subjunctive, which requires an ἄν to qualify it.

188. And here we may add the important rule that ὥς ἄν, ὀπως ἄν, δὲ ἄν, ὅταν, ἐπειδάν, εἰ ἄν (ἰάν), &c., go regularly with the subj.; in the rare cases in which ὅς, ὅστις, ὥς, ὀπως, εἰ, followed by ἄν, occur with an optative, the ἄν belongs, not to them, but to the verb; as

\[ \text{οὐκ ἔστι τούτων ὅστις ἄν κατακτάνου there is no one who would kill him [not ὅστις ἄν whoever, but ὅστις who ἄν κτάνου would kill].} \]

\[ \text{οὐκ ἔστιν ὅ,τι ἄν τις μείζον τούτων κακῶν πάθοι there is no evil which (ὅ,τι) one could suffer (ἄν πάθοι) greater than this.} \]

* See Arnold, ad Thuc. iii. 22. Other instances of this succession of consequences, indicated first by the subjunctive and then by the optative, are Thuc. viii. 17; Herod. ix. 51; Eur. Hec. 1120; El. 56; and in Latin, Virg., Aen. i. 298.
ἐπιμέλονται ὡς ἄν βέλτιστοι εἶνεν οἱ πολῖται they take pains how (ὡς) the citizens might be ( ἄν εἶνεν) most excellent.

οὐκ-οἴδα-γ’-εἰ φθαίνει-ἀν I almost doubt whether you will be in time (φθαίνει ἄν) = I’m afraid you won’t.

N.B. The general rule is that the relative, when definite, takes the indicative, as οὐς εἶδεν those whom he saw; when indefinite the optative, as οὐς ἴδοι those whom he might see; when combined with ἄν, invariably the subjunctive, as οὐς ἄν ἴδῃ whomsoever he may see.

ORATIO OBLIQUA.

189. In oratio obliqua (indirect assertion, reported speech), when it is not expressed by the accus. and inf., the indicative may be used with ὡς or ὅτι,

i. when the exact words of another are quoted; or

ii. when the statement is vouched for as a fact; or

iii. when some special emphasis attaches to one part of the sentence; as

i. λέγει ὅτι ὁ ἄνηρ θυητός ἔστι he says that ‘the man is mortal.’

φὰς ἐπὶ χώρην ἤξεων ὅθεν χρυσὸν οἰσονται saying that he will lead them against a country from which they will (for a certainty) win gold.

ii. ἔλεγον ὅτι Κύρος μὴν τέθνηκεν, 'Ariius ἡ πεθενγὼς ἐν τῷ σταθμῷ εἰ, καὶ λέγοι ὅτι περιμενειν ἄν αὖτος εἰ μέλλοιεν ἥκειν they said that Cyrus was dead [a fact], and that Arius having fled was in his camp, and that he said he would wait for them if they intended to come [assertions which might be true or not].

iii. ἐκέλευε τῆς ἐωντοῦ χώρης οἰκεῖον ὅκον βούλονται (Herod. i. 136) he bade them live in his own country wherever they prefer.

θαυμάζοντες ὅτι ποτὲ τρέψονται οἱ Ἑλληνες καὶ τί ἐν νῷ ἔχουσιν wondering whither the Greeks will turn themselves, and what their purpose possibly could be.

In Latin, this opinion as to the truth or doubtfulness of what is reported cannot be shown by the form of the sentence, because the accusative and infinitive is their only form for indirect assertions; * nor

* The reason of this is that Latin has no equivalent to the Greek ὅτι with the indicative merely stating a fact; ut is a final conjunction in
can it be shown in English. But in German the distinction is just the same as in Greek, i.e. the indicative is used of certainties (Er sagt er ist gefallen), the subjunctive of uncertainties (Er sagt er sei gefallen).

190. The optative however is the ordinary mood for oratio obliqua after historical tenses (including the historical present); as

ierrei ei aiosthávnoi he asked whether he felt it.

This use of the optative in oratio obliqua once existed in English, e.g. Sir I. Newton, in a letter to Hadley, writes: 'Since my writing this I am told how that Mr. Hooke should make a great stir,' &c.

This subjunctive is only used irregularly when the reporter involuntarily slips back into the oratio recta, generally from some allusion to the future; as

ἐλέγων, ὥς χρήν υμᾶς εἰλαβέσθαι μὴ γλί' ἐμὸν ἐξαπατηθήτερι
I kept telling you that 'you ought to be on your guard that you may not be deceived by me.'

191. The same rule holds good of indirect interrogation. 3

192. The tenses used are those which would be used in oratio recta, or direct speech; thus the three assertions 'he did it,' 'he has done it,' 'he will do it,' would be respectively in oratio obliqua, ἐλέγων ὅτι ποιήσειε, πεποιηκὼς εἶν, ποιήσω.

193. The accusative and infinitive may always be used in oratio obliqua; as

ἡγεῖλαν τὸν Κῦρον νικᾶν they announced that Cyrus was victor.

Conditional Sentences.

194. Every complete conditional sentence consists of two clauses, of which the clause which contains the condition ('if') is called the protasis, and the clause which expresses the inference or consequence is called the apodosis.

195. Since, in these sentences, Greek is able to express very numerous shades of thought (modified even by the passing emotion of the moment), which English does not, and often cannot idiomatically (i.e. in accordance with the ordinary use of the language) express; and since, in consequence of this, the apodosis often places the statement in a slightly

Latin. The difference between ὅτι and ὅς in declarative sentences is slight, but of the two ὅτι implies rather 'the fact that,' and ὅς the assertion that.
different point of view from that on which the protasis is framed, it will be convenient to treat the forms of protasis and apodosis separately, and then to give instances of them in combination.

196. A categorical proposition declares that something actually took place; a conditional proposition only states a connection between two events of which one depends on the other.

The Protasis.

197. The common way of expressing the protasis is by εἰ or ἐὰν.

Εἰ,* 'if,' is derived by Donaldson from the dative of the pronoun ἰ, gen. ὄ. It would therefore mean 'on this condition.' It is joined with the indicative (generally the imperfect or aorist), and the optative; very rarely with the subjunctive. Ἐὰν=εἰ ἐὰν, and may be compared with our pleonastic 'an if'; it invariably takes the subjunctive.

198. The protasis may imply: I. Possibility, or mere assumption (sumptio dati). II. Slight probability. III. Uncertainty, or mere supposition. IV. Impossibility (sumptio ficti); as in the following typical sentences to which the English and Latin equivalents are appended:

199. I. Possibility (the condition being assumed); as

εἰ τι ἔχει if he has anything, si quid habet.
εἰ λέγει τοῦτο if he says this, si hoc dicit.
εἰ γενήσεται † ταῦτα if this shall happen, si hæc accident.
εἰ τοῦτο ἐπετράχει if he had done this (the result still continuing): this is a nuance of meaning which we cannot express in English.

We see then that εἰ with the indicative implies a mere assumption; and is equivalent to our 'assuming that.' It is purely neutral, and expresses no opinion either way.

N. B. In this sense εἰ may go with any tense of the indica-

* εἰ also = ὅτι 'that;' for which it is a politer form, after verbs implying disapprobation; and verba affectuum generally (θαυμάζω, ἀγαπάω, διαλέγομαι ἐστι, &c.). It also has the sense of num? si? whether? in indirect questions.

† εἰ, si, 'if,' with the future is comparatively rare in all three languages. Notice the difference between εἰ ὅτι νεφή ἐστι, if it is raining there are clouds, and εἰ ύσει νικήσωμεν, if it rains (at some future time) we shall win.
tive; it only indicates impossibility (or that a thing is not the case) when it is followed by the indicative with ὧν, e.g.

εἰ ποτὲ τοι χαριέντ' ἐπὶ νην ἔρεψα
... τόδε μοι κρῆμινον ἑλδώρ.—II. i. 39.

'If ever I reared for thee a beauteous fane... accomplish for me this my desire.'

εἰ τις καὶ τότε ὑργίζετο μοι... ἀνατεθέσθω (Thuc. vi. 89) if then any one was angry with me... let him now change his opinion.

σοι εἰ πῇ ἄλλῃ δεδοκται λέγε if you have come to any different conclusion, tell me.

200. II. Slight probability; as

ἐάν τι ἡξη if he have* anything, si quid habeat.

ἐάν τοῦτο λέγη if he say this, si hoc dicat.

ἐάν γένηται ταῦτα if this happen, si haec accidant (or acciderent).

'Εάν is a compound of εἰ and ὧν, and calls attention to some condition; it is invariably joined to the subjunctive; hence it differs from I, because it must always refer to future time.†

201. III. Complete uncertainty (the condition being purely imaginary); as

εἰ τι ἡξου if he were (or, should be) having anything, si quid habeat.

* The English subjunctive, in this phrase, implies the same shade of probability; whereas 'if he has,' like εἰ ἡξεί, expresses no probability whatever, but merely 'assuming that, then,' &c. Yet the difference between the two is so slight that both may be used in the same clause. (Herod. iii. 36.)

† Εἰ (as well as ἐάν) may, very rarely, be joined even in good writers with the subjunctive. (See Hermann, ad Soph. Aj. 491, de particular ἡξ, p. 96.) The distinction between the very rare εἰ γένηται and the common correct construction ἐάν γένηται can hardly be expressed in English or Latin, except by using 'forte' 'perhaps' in the latter case. Thus we have—

1. εἰ γένηται ταῦτα assuming that this will happen (possibility).
2. ἐάν γένηται ταῦτα if perchance this happen (probability).
3. εἰ γένηται ταῦτα if this happen (apart from any conditions).
4. εἰ γένωτο ταῦτα if this should happen (uncertainty).

It will be seen that the nuances of meaning here conveyed are too delicate to be expressed except by periphrases in Latin or English, and barely even by them; in fact, even high authorities (e.g. Rost) deny the existence of any perceptible difference between 1 and 3, and Liddell and Scott between 2 and 3. Certainly, εἰ with the subjunctive is rare and archaic; one would but rarely require to say 'if—leaving all conditions out of sight—not implying the probability or even the possibility of the supposition.'
el τῶτο λέγου if he were (or, should be) saying this, si hoc dicat.
el γένοιτο ταῦτα if this were to (or, should) happen, si hæc accidant.

Both the English ‘were’ and the Greek optative strictly belong to the past, but in these instances the supposition refers to the present (if he were now to, &c.). This form of protasis might also be correctly rendered in English by ‘If he had,’ ‘if he said,’ &c.; but this, though more idiomatic, would not be strictly correct or accurate.

Latin makes no distinction between this and II., using the pres. subj. for both; or else employing ‘si quid haberet,’ &c. for both this and IV.

N.B. When el is used with the optative, the sense varies with the tense; e.g.

el ταῦτα ποιησο if he should be doing this (now),

" " ποιήσοει if he should do this (hereafter),

" " ποιήσειε if he did this.

202. IV. Impossibility (the condition being denied).

a. e'i τε εἰχεν if he were (or had been) having, si quid haberet.

β. e'i τε εσχεν if he had had, si quid habuisset.

a. e'i τούτο έλεγεν if he were (or had been) saying this, si hoc diceret.

β. e'i τούτο έλεξεν if he had said, si hoc dixisset.

a. e'i εγίγνετο ταῦτα if this were (or had been) happening, si hæc acciderent.

β. e'i εγένετο ταῦτα if this had happened, si hæc accidissent.

N.B. When these sentences are set in examination papers, as is so frequently the case, the student should give an accurate English translation, even at the expense of our ordinary idiom; and therefore e'i τε ειχεν εδίδου âν should not be rendered ‘if he had anything he would give it’ (as in Arnold, Dr. Donaldson, &c.), but by these two formularies (either of which is correct, and both of which should be given):

a. ‘If he were having anything, he would be giving it’
or b. ‘If he had been having anything, he would have been giving it’
This is a literal translation of the Greek which is required; but, no doubt, neither sentence is in idiomatic English, which would require for

a. ‘If he had anything, he would give it,’ for
b. ‘If he had had anything, he would have given it;’
which last would be expressed in Greek by εἰ τι εἰσχεν, εἴδωκεν ἄν. The very fact that a study of Greek enables us to appreciate shades of thought so subtle as to be scarcely capable of being expressed in our own language, adds to its value as an educational instrument.

203. The reason why the student will constantly see different English forms used to render these expressions, is the practical inaccuracy of the English language in neglecting all these shades of thought. We have tried to use the most accurate English equivalents; but, practically, English entirely neglects the distinction between continued and single actions in conditional sentences; and thus, though εἰ τι εἰσχεν means ‘if he were (or had been) having,’ and εἰ τι εἰσχεν means ‘if he had had,’ and although these forms convey clearly distinct meanings, yet ordinary English would use ‘if he had had’ for all three.

Dr. Collis, in a letter to me, writes: ‘We in English should say, If you took that money, you are a thief. We do not stop to weigh whether the stealing is a habit, or a repeated single act, or in what degree of uncertainty, possibility, or probability it may be predicated; nor whether the result is that with such or such a degree of contingency you will be, or may be, or may be considered to be always, or in that one particular instance a thief; we simply say, with a thump on the table, You are a thief.’

N.B.—Notice the use of εἴθε, εἰ (like the Latin si) in wishes; as εἴθε τοῦτο ἐγένετο utinam hoc fieret; εἴθε ἐγένετο utinam factum esset; εἰ γὰρ γένοντο utinam fiat! In unfulfilled wishes, εἴθε, εἰ γάρ, are used with the imperfect (of continuous) and aorist indicative (of single acts), as εἰδ' ἡσα οὕτως τοῦτο δρᾶν would that you had been able to do this; εἴθε σε μήποτε εἰδόμην would I had never seen you!

THE APODOSIS.

204. The same Protasis may have different Apodoses according to the meaning required. The commonest forms of apodosis are

a. The imperative.
β. Some tense of the indicative.
γ. The optative with ἀν which is the commonest of all, and may follow any protasis, because being more polite and indirect the Greeks preferred it to the indicative.

δ. When the non-fulfilment of the condition is implied, a past tense of the indicative with ἀν.

And here we again meet the distinction between the aorist and the imperfect with ἀν, which may indeed be unidiomatically expressed in English, but which for the most part we neglect; thus

\[ ἀπέθνησεν ἀν \] means 'he would be dying,' or 'he would have been dying;'

\[ ἀπέθανεν ἀν \] 'he would have died;'

\[ ἐπεθύμει ἀν \] he would have been dead.

COMPLETE CONDITIONAL SENTENCES.

205. I. Possibility, or mere assumption, with no expression of uncertainty.

\[ εἰ τι ἔχει, δίδωσι σι quid habet, dat. \] If he has anything, he gives it.

\[ εἰ τοῦτο λέεις, ἀμαρτήσει σι hoc dices, errabis. \] If you say this, you will be in the wrong.

206. II. Slight probability.

\[ εάν τι ἔχῃ, δώσῃ σι quid habebit (or habebit), dabit. \] If he have anything, he will give it.

\[ εάν ταῦτα λέηγ, ἀμαρτάνει σι hoc dicat, errat. \] If he say this, he errs.

207. III. Uncertainty, or mere supposition.†

\[ εἰ τι ἔχων, δόηται ἀν \] si quid habeat, det (rare in Latin). If he were (or should be) having anything (sc. now), he would give it.

\[ εἰ ταῦτα λέγων, ἀμαρτάνων ἀν \] si hæc dicat, errat. If he were (or should be) saying this, he would be erring.

* Some scholars maintain that ἀπέθανεν ἀν may mean 'he would die,' as well as 'he would have died;' but this is exceedingly questionable, and therefore I have taken no notice of it.

† Or indefinite frequency; as εἰ πού ἐξελαύνῃ περιήγη τοῦ Κόρου whenever he went out riding he used to take Cyrus about with him.

‡ This is the favourite apodosis, and is often put with one of the other protases; e.g. τῇ ἐὰν θίλης ἐκ τῆς Κλώνος δέχεσθαι . . . Ἀλκήν λάβοις ἄν (Soph. O. T. 216) if you be willing to listen to and obey my word . . . you would gain help (where λάβοις ἄν is politely indefinite for λήψει).
208. IV. Impossibility, or the implied nonfulfilment of the condition.

a. \(\text{ei} \ \text{ti} \ \text{e}^{' }_{\chi} \text{e}v\), \(\text{e}^{' }_{\chi} \text{i} \text{d}v \ \text{an}^*\) si quid haberet, daret. If he were (or had been) having anything (which is not the case) he would be (or have been) giving it.

\(\text{ei} \ \text{tau}^a \ \text{e}^{' }_{\chi} \text{e}v \ \text{η}^{' } \text{μ} \text{α} \text{τ} \text{a} \text{e}v \ \text{an} \) si hac diceret, erraret. If he were (or had been) saying this, he would be (or have been) in the wrong.

\(\beta. \ \text{ei} \ \text{ti} \ \text{e}^{' }_{\sigma} \text{e}v, \ \text{e}^{' }_{\sigma} \text{ke}v \ \text{an} \) si quid habuisset, dedisset. If he had had anything, he would have given it.

\(\text{e}i \ \text{tau}^v \ \text{e}^{' }_{\chi} \text{e}v \ \text{η}^{' } \text{μ} \text{α} \text{r} \text{t} \text{e}v \ \text{an} \) si hac dixisset, errasset. If he had said this, he would have been in the wrong.

209. It will be seen at once, as already stated, that the chief difficulty in understanding the use of conditional sentences arises from the fluctuating and uncertain use of the English equivalents, since our ordinary idiom often prevents us from representing the accurate meaning of the Greek; yet we may in English accurately render

I. by 'if' with the indicative.†
II. by 'if' with the subjunctive.
III. by 'if' with 'were to' or 'should.'
IV. \(\beta. \) by 'if' with the pluperfect, and by 'would have' in the apodosis.

210. The main difficulty is with IV. a. Many scholars translate \(\text{ei} \ \text{ti} \ \text{e}^{' }_{\chi} \text{e}v\), \(\text{e}^{' }_{\chi} \text{i} \text{d}v \ \text{an} \) by 'if he had anything, he would give it;' others, declaring this to be inaccurate and unphilosophical, render it 'if he (were, or) had been having anything, he would (be, or) have been giving it.' It is clear that in many sentences, such periphrases would be intolerable in classical English, although they are correct, and discriminate well such sentences as

a. \(\text{ei} \ \mu^{' } \ \text{t}^a \ \text{t}^v \ \text{t}^v \ \text{e}^{' } \text{π} \text{o} \text{ν} \text{ου} \), \(\text{ou}^v \ \text{an} \ \text{v}^v \ \text{ν} \text{υ}^v \ \text{αι} \text{y} \text{ρ} \text{αι} \text{ν} \text{ν} \text{ου} \text{η} \text{n} \) had I not then been toiling, I should not now have been rejoicing.

\(\beta. \ \text{ei} \ \text{tau}^v \ \text{e}^{' } \text{o} \text{i} \text{e}i \ \mu^{' } \text{e}g^a \ \mu^e \ \text{φ} \text{ε} \text{l} \text{e}i \text{e}v \ \text{an} \) if he had been acting this, he would have been doing me a great service.

Clearly \(\text{ei} \ \text{tau}^v \ \text{e}^{' } \text{o} \text{i} \text{e}i\), and therefore the apodosis dependent

* Compare the French S'il avait, il donnerait.
† The protasis of every one of these four may be represented by \(\text{e}^{' }_{\chi} \text{on} \ \text{ti} \); and that of I. by & \(\text{e}^{' }_{\chi} \text{e}i\); of II. by & \(\text{an} \ \text{e}^{' }_{\chi} \text{v} \); of III. by & \(\text{e}^{' } \text{ko}i\); of IV. a. by & \(\text{e}^{' }_{\chi} \text{e}v\); of IV. \(\beta. \) by & \(\text{e}^{' }_{\sigma} \text{e}v\).
on it, sometimes refers to the present,* sometimes to the past; e.g.

\[ \text{ei tōn Ἐλιππον τι δίκαια πράττοντα ἔωρων, σφόδρα ἄν θαυμαστόν ἡγούμην αὐτόν if I but saw Philip acting with justice, my opinion of him would be that he is very admirable.} \]

\[ \text{οὗτος εἰ ἦν προφήτης ἐγίνωσκεν ἄν if he were a prophet, he would be aware.} \]

211. The Greek love for dramatic imperfects, expressive of continuous acts, going on as it were before the eyes, leads them to a constant use of this form of the conditional sentence; e.g.

\[ \text{οὐκ ἄν προέλεγεν εἰ μὴ ἐπίστευεν ἀληθεύσειν he would not have been in the habit of saying so beforehand, had he not been confident that he would be speaking truth.} \]

212. To sum up then what has been said about IV. a., the context only can determine exactly whether in the particular instance any such sentence as

\[ \text{ei ταῦτ' ἐγίνετο, ἀπέθνησκεν ἄν means} \]

\[ \text{If these things were taking place, he would be dying; or, If these things had been taking place, he would have been dying.} \]

213. One or two instances of conditional sentences, both Greek and Latin,† are added, in some of which the apodoses are varied‡ from the regular construction. In the light of

* Dr. Donaldson cannot be right in making it refer to the present only. (Gr. Gram. p. 540.) In the same way, 'Si quid haberet, dare,' may mean either 'if he had been having anything, he would have been giving it.' Vellem = ἐβουλῶμην ἄν lit. I should have been wishing, or 'I should be wishing,' sc. if it were, or had been, possible. In English however we should use neither of these imperfects to express the continuous action, but merely 'I could have wished.'

† I borrow some of these from a difficult, but careful little treatise on The Theory of Conditional Sentences, by Mr. R. Horton Smith (Macmillan). Many Latin instances are given by Jani in his Art of Poetry (Engl. Tr.), p. 52.

‡ Such a change in the apodosis of a sentence is regarded as an inaccuracy in English (however frequently it may occur); e.g. such a sentence as Steele's, 'If you please to employ your thoughts on that subject, you would easily conceive,' &c., where 'you will,' &c., would
what has gone before they will be easily understood by the attentive student; their occasional irregularities are all due to the triumph of the dramatic tendency over formal grammar.

I. Possibility (condition assumed).

Ei μ' έθέλεις πολεμίζειν, "Αλλ' ένεμ κάθισον if you want me to fight, make the rest sit down.—Πl. iii. 67.

Καλόν, ἤν ο' εγώ, τέχνημα κέκτησαι, είτερ κέκτησαι in truth, said I, a fine contrivance you have acquired, if you have but really acquired it.—Plat. Prot. p. 319 λ.

ei μεν θεοι ἤν, ούκ ἦν, φήσομεν, αἰσχροκερδῆς if he was the son of the god, he was not, we shall say, basely avaricious.—Plat. Rep. 408 c.

Erras, si id credis, et me ignoras, Clinia, you are mistaken if you think so, and don't know me, Clinia.—Ter. Heaut. i. i. 53.

Si quod erat grande vas lāeti afferebant, if there was any large vessel, they would bring it to him with exultation. —Cic. II. Verr. iv. xxi. 47.

II. Slight probability.

Νέος ἂν πονησάς γηράς έξεις εύθαλες si juvenis laboraveris, senectutem habebis jucundam.

καλ ἦν ἄρα μὴ προχωρήσῃ ἵσον ἐκάστῳ ἔχωντι ἀπελθεῖν, πάλιν πολεμίσομεν and if by any chance things proceed not smoothly for each side to separate on equal terms, we will go to war again.—Thuc. iv. 59.

Nunquam labere, si te audies You will never slip, if you listen to your own guidance.—Cic. ii. ad Fam. vii. 1.

Pol si istuc faxis (=feceris) haud sine pæna feceris Faith if you do so, you will not have done it with impunity.

—Plaut. Capt. iii. v. 87.

have been more regular; but in Greek, which submitted less tamely to formal rules, and allowed more for the passing play of thought, such a sentence would have been regarded as quite admissible. It is the same in French, where one might have either 'Si vous aviez fait le contraire il aurait mieux valu, il valait mieux, or il vaudrait mieux.'

I collect one or two English instances of conditional sentences with varied apodoses from an excellent pamphlet by the Rev. E. Thring, 'On Common Mood Constructions.' They will show that Greek is not in this respect one whit more irregular than our own language.

'I'll speak to it though hell itself should gape.'

'Thou wrongst thyself, if thou shouldst choose to strike.'

'If I answer not you might haply think
Tongue-tied ambition yielded.'

'An I might live to see thee married once
I have my wish.'
III. Uncertainty (condition imaginary).

ΣΤΡ. γυναίκα φαρμακίδ' εἰ πριάμινος Θεταλήν, καθέλωμι τὴν σελήνην, εἶτα δὲ . . .
. . . κέτα τηροῖν ἔχων, . . .

ΣΩ. τῷ ἐπὶ τοῦτο ὑφ' ὕφελθεν ὑπ', ΣΤΡ. δ', τι; εἰ μὴ κέτι ἀνατέλλοι σελήνη μὴδαμοῦ οὐκ ἂν ἀποδοθῇ τοὺς τόκους.—Ἀρ. Νυμ. 749.*

Str. If purchasing a Thessalian witch I should draw down† the moon (single act), . . . and then keep it in my own possession (continued act) . . .

Soc. Why, what good would that do you?

Str. What good, quotha? why if the moon should no longer be rising (continued act) I should not pay (single act) the interest on my debts.

IV. Impossibility (condition denied).

a. and β. (combined). Πλάτων πρὸς τινα τῶν παῖδων Μεμαστιγώσαν ἂν, ἐφι, εἰ μὴ ῥωγιζόμενον Plato exclaimed to one of his slaves, 'You would have been flogged, were I not in a passion.'

εἰ ἐπείσθην οὐκ ἂν ἔρωστον had I then taken your advice I should not now have been suffering from illness.

Si has inimicitias cavere potuisset, viveret had he been able to avoid this enmity, he would now be living.—Cic. p. Rose. vi. 17.

Si possiderem (regnum) ornatus esses ex tuis virtutibus were I in possession of it, you would have been decorated in accordance with your merits.—Ter. Adel. ii. i. 21.‡

μένοι' ἂν· ἢθέλον δ' ἂν ἐκτὸς ὕν τυχεῖν (Soph. Aj. 88) I suppose I must stay; but I should have wished (lit. been wishing) to be out of the way. [Here the protasis 'had it been possible' εἰ δυνατὸν ὣν is (as often) suppressed.]

* Several idioms occur in this instructive example; e.g., the difference of present (τηροῖν, &c.) and aorist (καθέλωμι) tenses; the use of the relative δ', τι in repeating a question, &c.

† 'His mother was a witch, and one so strong She could controul the moon.'—Shaksp. Tempest.

'While the labouring moon Eclipses at their charms.'—Milton.

‡ For other instructive Latin instances, see Æn. iv. 19, ii. 55, xi 12; Ov. Trist. v. v. 42, &c.
TEMPORAL SENTENCES.

214. In sentences which indicate time by means of any of the particles of time, as ὅτε, ἓως, ἐπεὶ, πρὶν, μέχρις, &c., the general rule is that a. the Indicative is used when facts are stated; β. the Subjunctive with ἀν (as in ὅταν, ἐπειδὰν, &c.) after primary tenses, when anything future and uncertain is mentioned; and γ. the Optative (without ἀν) in oratio obliqua, and after historical tenses, frequently implying recurrence; as

a. The indicative of facts.

ἐπεὶ δὲ φέγγος ἡλίουν κατέφθιτο but when the light of the sun waned.

οὔκ ἢν ἀλέξημι' οὐδὲν πρὶν γ' ἐγὼ σφισιν ἐδείξα, κ.τ.λ. there was no remedy till I showed them, &c.—Æsch. P. V. 479.

πίνει ἐως ἐθερμὴν' αἰτῶν ἀμφιβάσα φλὸξ he drank till the pervading flame warmed him.—Eur. Alc. 757.

ἐφυγον ὅτε ἥλθον οἱ σύμμαχοι when the allies came, they fled.

β. The subj. with ἀν of things future and uncertain.

ὅταν ἂ χρή τούτων ἐνυπνίσεις whenever you do your duty you will prosper, quum officia tua expleveris, felix eris.

ἐπειδὰν ἀπαντα ἀκούστη, κρίνατε whenever you have learnt all, judge.

γ. The opt. (generally without ἀν) after historical tenses, often of indefinite frequency.

ὑπερφῶν εἰσέλθεν ὅποτ' ἐν ἀστεῖ διατρίβοι he used to occupy an upper-room as often as he was staying in town.

περιπλένομεν ἐώς ἀνοιχθῇ τὸ δεσμωτήριον we used to wait about, until the prison should be opened.*

οὐκ ἢθούλοντο μάχιν ποιεῖσθαι πρὶν οἱ σύμμαχοι παραγενοῦντο they did not wish to fight till the allies should have come up.

* Sometimes, but rarely, ἀν is added to ἓως, &c., with the optative, as in Soph. Trach. 684, σώζειν (ἐκέλευν) ἓως ἂν ἀρτίχριστον ἀρμόσαμί ποι he bade me keep it until (should occasion arise) I might perchance use it fresh-spread. Cf. Ar. Eq. 133. Hermann accounts for this anomaly by saying that where πρὶν ἀν, &c., would have the subjunctive in oratio recta, the ἀν may still be retained in oratio obliqua, although there the optative is substituted for the subjunctive.
Special Uses of τρίν, ἐως, &c.

215. Notice these facts about the uses of τρίν 'before,' and ἐως 'until.'

i. τρίν ἀν is never used unless a negative, or something equivalent* to a negative precedes, as

όν τοιήσω ταῦτα τρίν ἀν κελεύσῃς non hae faciam, priusquam jubeas.

ii. τρίν is only used with the optative in oratio obliqua, or when there is reference to the thoughts or words of another.

οὐκ ἦθελον τοιήσαι ταῦτα τρίν κελεύσειας antequam ju-beres.

ἀπηγόρευε μηδένα βάλλειν τρίν Κῦρος ἐμπλησθεὶν he forbade any one to shoot until Cyrus was satisfied [referring to his own words].

οὐκ ἔθελεν φεύγειν τρίν πειρήσατ' Ἀχιλῆς he did not wish to fly till he had made trial of Achilles [referring to his thoughts].

iii. Sometimes (as we have already noticed § 177, 7) an optative after τρίν is due to the attraction of a previous opta-tive, as

ὁλοιο μὴπω τρίν μάθομι (Soph. Phil. 961) mayst thou perish! Yet no, not till I learn.

Here we should have expected the infinitive, but compare O. T. 505.

iv. τρίν, ἐως, with the subj. differs from τρίν ἀν, ἐως ἀν, by being only used in poetry when something certain to happen is spoken of; e.g. an actually dying man should not say μὴμνητε ἐως ἀν θάνω but μὴμνητε ἐως θάνω.

μὴ στέναζε, τρίν μάθες (Soph. Phil. 917) do not groan till you have learnt (which will be the case imme-diately);

but

ἐως δ’ ἀν ἐκμάθης ἔχ’ ἐλπίδα till you have learnt (which you may or may not do) keep hope.

* e.g. a question, or such words as ἄφοιν, &c. In fact, τρίν very rarely occurs before the optative or subjunctive at all without a negative preceding. (Jelf, § 848, obs. 8.) For a few trifling exceptions or irregularities, see Shilleto, Dem. de F. Leg. § 235.
USES OF ΤΡΙΝ.

Usually* however αν is added, because the Greeks disliked talking of future certainties, and 'amant omnia dubitantius loqui.'

v. We find a similar fact with ὅσ, διπως, which (in Attic poets) are used alone with the subjunctive of things certain, as ἀλλ’ ὅσ τόδ’ εἴδης ἐνεπτω σαφέστερον but I tell you more plainly that you may know it (which of course you will do, when I have told you); but σταθώμεν ἐκποδῶν, ὅσ ἀν μάδω let us stand aside, that I may (sc. if possible) learn.

Thus we find them in the same passage, Αἰσχ. Χολ. 983—

ἐκτείνατ’ αὐτὸν... ὅσ ἵδι πατήρ,
οὐχ οὖμός ἀλλ’ ὅ πάντ’ ἐποπτεύων τάδε
"Ἡλιος ἄναγγα μητρὸς ἔργα τῆς ἐμῆς’
ὡς ἄν παρῇ μοι μάρτυς ἔν δίκη ποτέ
ὅς τάνδ’ ἐγὼ μετήλθον ἐνδίκως μέρον
τῶν μητρῶς.

Unfold it that... the sun may see (which of course will be the case) the unhallowed deeds of my mother, so that perchance he may hereafter be my witness (of the fact) that I justly wrought this fate of my mother.

N.B. i. The infinitive with τρίν may be substituted for any other mood.

ii. τρίν δειπνεῖν before dining, priusquam canem.

τρίν δειηνῆσαι before having dined, priusquam canavero.

πρίν δειηνηκέναι before having finished dinner, priusquam à cena surrexero.

iii. The following sentences will illustrate the commonest uses of τρίν.

ἐποίησα ταῦτα τρίν ἐκέλευσαι antequam jubebas
οὖκ ἤθελον τοιῆσαι ταῦτα τρίν
κελεύσεις antequam juberes
τοιῆσα τρίν σε κελεύσαι.

οὐ τοιῆσα ταῦτα τρίν ἄν κελεύσῃς.

On these sentences we may observe: a. That τρίν may

* ἐὼς ἄν, with the subjunctive present, often implies duration, = so long as.

σιωπάτε ἐὼς ἄν καθεῦθι as long as he continues sleeping, be still.

λέγειν χρὴ ἐὼς ἄν ἔσων of 'Ἀθηναῖοι, Plato, Phed. 85 A, one must continue speaking as long as the Athenians permit.

It is easy to see that the ἄν is here used because of the uncertainty of the duration alluded to; but χρησμοὺς ἐνεγκε ἐὼς καθεῦθει, Ar. Εγ. 110, bring the oracles while he is asleep (where no ἄν is needed—his sleep being a fact).
always go with the accusative and infinitive, except where a negative statement is limited by a future contingency. \( \beta \). It takes the indicative when certain facts are spoken of in the past. \( \gamma \). It takes the optative in oratio obliqua, and after another optative. \( \delta \). It is rarely used at all, and with the subjunctive or optative never, unless a negative notion precedes.

**THE INFINITIVE (\( \varepsilon \gamma \kappa \lambda \iota \iota \varsigma \varepsilon \) \( \alpha \tau \alpha \rho \epsilon \mu \phi \alpha \tau \varsigma \)).**

216. The Infinitive can hardly be considered as a mood; it is rather a noun expressive of action, and therefore it can take the article. Hence some grammarians call it 'the noun of the verb' (\( \phi \nu \omicron \mu \omicron \tau \omicron \ \rho \acute{\iota} \mu \alpha \tau \omicron \sigma \varsigma \)). It resembles however the verb in having tenses, in governing cases, in being used with \( \acute{\iota} \nu \), and in being qualified by *adverbs*, not by adjectives, as \( \kappa \alpha \lambda \delta \varsigma \ \theta \nu \acute{\iota} \varsigma \kappa e \nu \), but \( \kappa \alpha \lambda \delta \varsigma \ \theta \acute{\iota} \varsigma \alpha \tau \omicron \sigma \).  

217. The connection between the infinitive and the abstract noun accounts for the fact that in many languages—for instance in Arabic and in Modern Greek—there is no infinitive mood. We shall see that in most languages infinitives with the article may be used as substantives; e.g. in French *le savoir*, *le toucher*, &c.

218. The uses of the infinitive in Greek are far more rich and varied than its uses in Latin; e.g.

\[
\begin{align*}
\text{τίς Φίλιππον κολύσει εἶναι βαδίζειν; quis Philippum impediet quominus huc veniat?} \\
\text{τοῖς Λιγυμίταις εἶσον Θύρεαν οἰκεῖν dederunt Thyream habitandam.} \\
\text{πάντες αιτούνται τὸν Θεόν τάγαθα διεόναι omnes homines precantur Deum ut bona largiatur.} \\
\text{ἀκόσια μαλθακά dulcia ad audiendum.} \\
\text{φοβερὸς ὅραν horribilis aspectu.} \\
\text{ἄξια ἀποδέξασθαι digna quae quis accipiatur.}
\end{align*}
\]

219. Most of the idioms in which the Greek infinitive is employed closely resemble those of English, as will be seen by the following instances, in which the infinitive completes or qualifies the meaning of various words; as

\[
\begin{align*}
\text{ικανὸς ἦν εἰπεῖν he was able to speak.} \\
\text{θείειν ἀνέμοις ὑμοῖν like the winds to run.} \\
\text{ἐστι πόα καθίζεσθαι there is grass to sit down upon.} \\
\text{μέγα καὶ ἐσοφόμενοις παθέσθαι great even for posterity to hear of.}
\end{align*}
\]
INFINITIES.

165

you seem to have erred.

if it is not pleasant to have many enemies.

For some good remarks on the English infinitive see Prof. Whitney's Lectures, p. 119; Abbott, Shaksp. Gram. p. 81.

220. The Greek infinitive is even used, as in English (but never in Latin prose*), to express a fact or consequence almost resembling a purpose, where the Latin supine would be used:

μαθάνειν ἦκομεν we have come to learn.

Ξενοφῶν τὸ ἡμείς τοῦ στρατεύματος κατέληπτε φυλάττειν
to στρατόπεδον Xenophon left half the army to guard the camp.

ἡλθομεν προσκυνήσαι αὐτῷ we have come to worship him. Matt. ii. 2.

221. It is often qualified by various conjunctions, ὡστε, ἐφ' ἤ, &c., and by ἣ after comparatives; as

ἔλπίζα ἐδώ ὅτι έχομεν, ὡστε μὴ θανεῖν; but what hope then have we of escaping death?

tὸ γὰρ νόσημα μείζον ἦ φέρειν the disease is too great to bear.

222. In such instances as χαλεπὸν εὑρείν, ἢδ' ἢκούειν, θείειν ἀριστος, ἄξιος θαυμαζεσθαι, &c., the infinitive is called epexegetic, because it defines or limits the notion of the adjective with which it is joined.† This infinitive is not uncommon after έἰδωμι.

223. It is used in various adverbial phrases, as

ἐκὼν εἶναι 'not if I can help it' (after negatives).

ἔμοι δοκεῖν in my opinion.

ὁσον γ' ἐμ' εἰδέναι so far as I know.

ὡς εἰπεῖν so to speak.

τὸ νῦν εἶναι at present, at all events.

κατά τοῦτο εἶναι in this respect.

ὁλίγον δεῖν almost, &c.

* Latin poets however allow themselves to use a similar idiom with verbs of going, sending, coming; as

'Non nos . . . Libyceos populare Penates Venimus.'—Virg. i. 527.

'Vultisne eamus visere?'—Ter. Phorm. i. ii. 52; 'ibis frænare cohortes.'—Stat. Sylv. iv. iv. 61.

'Legati veniunt speculati.'—Liv. xlii. 25-8; Prop. i. 1-12, &c.

† The Latins copy the Greek epexegetic infinitive in such phrases as
224. In commands,* prayers, laws, expressions of wonder, &c., it is used elliptically, generally with a sententious or dictatorial tone (Jebb, Soph. El. 9).

χαίρειν πολλά τον ἀνδρα Θυώνιχον good morning, Thyonichus! (sc. κελεύω χαίρειν).

τοὺς Θράκας ἀπείναι παρείναι δ’ εἰς ἔννυν the Thracians to go away, and appear the day after to-morrow.

μή με δουλείας τυχείν (grant) that I may not be enslaved!

γυμνὸν δὲ σπείρειν γυμνὸν δὲ βοωτείν (Hes. Opp. 389) nudus ara, sere nudus.

τοῦτον ὑβριζείν, ἀναπνεύν δὲ that this fellow should be insolent, and that he should be alive!

So in Latin:

'Men' incepto desistere victam?'—Virg. Æn. i. 41.

'Adonee hominem . . . infelicem esse ut ego sum.'—Ter. Andr. 1. v. 11.

225. After verbs of declaring, feeling, &c., the tenses of the infinitive are used in their proper meaning; as ἵππαγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προϊγεῖν αὐτόν he made the disciples embark on the ship (single action), and go before him (continued action).

—Matt. xiv. 22.†

226. The subject of the infinitive is put in the accusative, not in the nominative as in the case of a finite verb, as ὁ Κύρος ἐνίκησε, but ἥγγειλαν τὸν Κύρον νικῆσαι.

λευκὸς ἰδεῖν nivesus videri, Hor. Od. iv. 2, and also the infinitive in apposition to the meaning of the sentence; compare δεῖν ἀθανάτων ola διδοῦσιν ἔχειν, Theogn. 1164, with 'Ille suo moriens dat habere nepoti,' Æn. ix. 362, and δῶκεν ἄνεμος φέρεσθαι with 'dederatque comam diffundere ventis,' Virg. Æn. i. 323. 'And give him to partake Full happiness with me,'—P. L. ix. 818. 'Une seule remarque reste à faire?'—Chateaubriand.

* This use of the infinitive as an imperative is found in other languages. In Hebrew the infinitive and imperative are generally the same in form. In Provençal Non temer Maria=fear not Mary. In English military commands, 'Left division to march,' &c.

† The very frequent use of the infinitive with τοῦ to express purpose in the New Testament (e.g. εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς, Luke xxiv. 29) is neither an ellipse of ἐρεκα, nor a Hebraism, but may be paralleled in classical Greek (see Winer, Gram. N. T. § xlv.), and arose from the meaning of the genitive. It is however used in a lax and extended manner, especially by St. Luke.
This use of the accusative and infinitive in good classical English is very much more rare, although it is not unknown; e.g. I hear you sing, I bid you go.—Clyde. It is really due to what is called antiptosis, i.e. to that prolepsis of the subject of the dependent clause, which has been already explained in § 68; e.g.

ελεγον ὅτι ὁ Κύρος τεθνηκε they said that 'Cyrus is dead,'

may become

ελεγον τὸν Κύρον ὅτι τεθνηκε,*

which is the same as

ελεγον τὸν Κύρον τεθνηκέναι.—Curtius.

Instead of the accusative and infinitive after verbs of declaring, ὅτι may be used with the indicative where we should use inverted commas to show that we are quoting a person's exact words, as

they said 'Cyrus is dead';

but where the narrator does not wish to vouch for the fact stated, ὡς with the optative is used, as

διαβάλλει τὸν Κύρον πρὸς τὸν ἄδελφον ὡς ἐπιθυμεῖνοι αὐτῷ he accused Cyrus to his brother, alleging that he was plotting against him (compare the English vulgarism 'saying as how').

If the subject of the infinitive is the same as that of the finite verb, the nominative and infinitive† are used, as

ἐφη οὐκ αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν he said that not he (himself), but that Nicias was general.

ὁ Ἀλέξανδρος ἐφασκεν εἶναι Διὸς νιὸς Alexander alleged that he was a son of Zeus.

[So too with participles; as ἵσθι ἄνωτος ὅν know that you are foolish.]

* And this construction with ὅτι being more precise, becomes more frequent in later writers (e.g. in Hellenistic Greek). Accordingly, we are (once more) not surprised to find that the infinitive has vanished from Modern Greek, being replaced by να (=να) and a finite verb; just as in French, que with a verb is often used where the infinitive would have been used in Latin, because in later Latin quod or quia with the finite verb is substituted for it.

† This is really a case of brachylogy, i.e. a shortened form of expression, for αὐτὸς οὐκ ἐφη ἑαυτὸν στρατηγεῖν. In Latin, and sometimes in Greek, the full construction is used, as οἴομαι ἐμαυτὸν ἐμαρτεῖν credo me errasse.
It is the same in Latin; as

‘Rettulit Ajax

230. ‘Predicative qualifications referring to a genitive or
dative may be in these cases.’ — Clyde.

ἐδέωντο αὐτῷ εἶναι προθύμον \( \text{they besought him to be of}
\) good cheer.

ἐξέστι μοι γενέσθαι εὐδαίμονι licet mihi esse beato.

231. English differs from Greek and Latin in taking a
present instead of a future infinitive after verbs of promising,
&c.; as

ἐλπίζω εὐτυχήσειν spero me beatum fore I hope to be
happy.

ὑπέσχετο δώσειν πέντε μνᾶς promisit se quinque minas
daturum he promised to give five minæ.

232. The infinitive with the article becomes a declinable
substantive, and may be used in any case (τὸ τύπτειν striking,
τοὺς τύπτειν of striking, &c.), thus answering to the Latin
gerund; as

Nom. τὸ ἀμαρτάνειν ἀνθρώπους ὁντας οὐδὲν θαυμαστὸν
‘to err is human.’

Gen. ἐπιθυμεῖν τοῦ πιεῖν desiderium bibendi.

Dat. κεκράτηκε τῷ πρὸτερος πρὸς τοὺς πολεμίους ἴναι
he has conquered by going first against the
enemy.

233. Accus. αὐτῷ τὸ ἀποθυήσκειν οὐδεὶς φοβεῖται no one fears
the mere dying. Even without the article the infinitive is
often substantival; as

ὅτι λέγειν it is necessary to say.

σχῆσω σε πηδάν I will stop your leaping.

ὁν θεανεῖν ἐρρυσάμην whom I saved from death.

234. This substantival use of the infinitive is common to
most languages; e.g. it is found in Hebrew:

In Latin: Matris lallare recusas, you refuse your mother’s
lullaby.—Persius. Multum interest inter dare et ac-
cipere.—Sen. Benef. v. 10.

In German:

Und ihr Leben ist immer ein ewiges Gehen und
Kommen,

Oder ein Heben und Tragen, Bereiten und Schaffen
für Andre.—Goethe, Herm. und Dorothea.
In French: Il en a perdu le boire et le manger.
In Italian: Non era l'andar suo cosa mortale.—Petrarch.
In Spanish: El mucho estudiar, too much study.
In English:
For not to have been dipped in Lethe's stream
Could save the son of Thetis from to die.—Spenser.*

THE PARTICIPLE (μετοχή).

235. The Participle† has affinities with the adjective, as the
infinite has with the noun. Hence Voss calls the participles
mules, 'because they partake alike of the noun and the verb, as
the mule of the horse and the ass.' Its essential force is attri-
butive, and hence it always refers to some substantive expressed
or understood. The present participle in Sanskrit was origin-
ally an ablative (or genitive) of the verbal root ending in ut;
the nasal addition of n is non-essential, though it appears in
the Greek termination ων and the Latin ns. Thus the parti-
ciple would be analogous to our participial forms a (i.e. on)
hunting, a fishing, &c. We have already seen in the instance
of the adjective that it is a common practice in most languages
to form new declinable expressions by adding case-endings to
some oblique case of a noun; e.g. in German the adjective
vorhandener is obviously formed by declining a dative case.

236. In the use of the participle, as in that of the infinitive,
English and Greek are more rich and varied than Latin or
German. In consequence of their frequent use of the parti-
ciple, one of the grammarians calls the Greeks φιλομέτοχος.

237. Like the infinitive, the participle may express

I. Either the necessary accessories of the verbal notion; as
χαίρω το πατρί ελθόντι I rejoice at my father's arrival.
Or

II. 'It expresses notions of time, cause, manner, which are
the mere accidents of the verbal notion; ‡ as

* 'Our English infinitive is the mutilated form of the dative of a
gerund. Rask says that the present infinitive is never used in Anglo-
Saxon with the particle to as in Modern English, though the gerund
always requires to.'—New Crat. p. 603.
† Μετοχή ἐστι λέξις μετέχουσα τῆς τῶν ἰδιώματων καὶ τῆς τῶν ἰδιώματων
δυστηρος, Dionys. Thrax, § 19; i.e. it is so called from participating in
the nature both of verbs and nouns.
‡ Jelf, § 680.
A BRIEF GREEK SYNTAX.

170

τελευτῶν εἴπε at last he said.

λητόμενοι ζώσι they live by plunder.

χαίρων with impunity.

κλαίων to your sorrow, &c.

238. I. It completes the verbal notion by expressing the exact circumstances under which the action took place; as

ὄρῳ ἀνθρωπον πρέξοντα.

ἲκούω Σωκράτους λέγοντος.

In such cases it is really equivalent to a separate clause introduced by ὅτι, and when the subject of both these clauses is the same, the participle is attracted into the nominative, e.g. 'I know that I am mortal,' becomes in Greek οἷδα θνητὸς ὦν.*

The verbs which take this construction are a. Verbs of physical or mental perception, b. Verbs of emotion, c. Verbs of pointing out. d. Verbs which express a state or condition; as

a. ἀδύνατοι ὄρῳμεν ὄντες περιγενέσθαι we see that we are unable to conquer.

πρὸς ἀνθρωπὸς ἡθετ' ἦκικημενη she perceived that she had been injured by her husband.

ἐπειδὰν γνῶσιν ἀπιστοῦμενοι when they know that they are distrusted.

b. οἷ θεοὶ χαίροντοι τιμῶμενοι the gods rejoice in being honoured.

ὅ δὲ φρεαὶ τέρπετ' ἄκοιων he rejoiced in heart to hear it.

c. κακὸς ὄν ἀλίσκεται he is convicted of being base.

δῆλος ἔστιν ὡς τι δρασεῖον κακὸν it is evident that he intends to do some mischief.†

στέργων δὲ φανερὸς μὲν ἦν οὐδένα it was obvious that he loved no one.

d. τίς ἄνωθεν παραγενόμενος; who happened to be present?

οὐκ ἄνεξομαι ζώσα I will not endure to live.

παῦσαι λέγονσα cease saying.

ἥρξαντο ὀλκοδώμουντες they began building.

διατελεῖ με ἄγαπῶν he continues loving me.

* With σώνοιδα, συγγυνόσωκο ἐμαντῷ 'I am conscious of,' the nominative or dative may be used, as σώνοιδα ἐμαντῷ σοφός ὄν, or σοφὸς ὄντι. N.B. οἷδα ἄγαθος ὄν I know that I am good; but οἷδα ἄγαθος εἶναί I think that I am good.

† Notice the personal construction of λέγομαι, δῆλος, φανερός, δίκαιος εἰμι, unlike the English idiom 'it is evident that,' &c.
We find the same idiom in Latin; as

Sensit medios delapsus in hostes, he perceived that he had slipped into the midst of foes.—Virg. Æn. ii. 377 (\(=\)σθετο \(\epsilon\)μπετις\)). Video deceptus ab illis, I see that I have been deceived by them (\(aισθανομαι\ \epsilon\)κηπατη\(-\mu\)ένος).

And it has been imitated by Milton (Par. Lost, ix. 792):

‘She engorged without restraint,
And knew not eating death,’

i.e. that she was eating death. Cf. Oppian, Halieut. ii. 106:

οὐδ' ένόησαν έδω σπεύδοντες ὀλεθρον.

239. With the infinitive some of these verbs express an entirely different meaning; e.g.

\(\epsilon\)πίσταμαι ποιῶν I know that I am doing it; \(\epsilon\)πίσταμαι ποιεῖν I know how to do it.

οἶδα \(\alpha\)γαθὸς \(\omega\)ν I know that I am good; οἶδα \(\alpha\)γαθὸς \(\epsilon\)ιναί I know how to be good.

μέμνησο ἀνθρωπος \(\sigma\)ν remember that you are mortal; μεμνήσω \(\alpha\)νηρ \(\alpha\)γαθὸς \(\epsilon\)ιναί let him remember to be a brave man.

φαίνομαι \(\omega\)ν it is obvious that I am; φαίνομαι \(\epsilon\)ιναί I appear to be.

\(\alpha\)ισχύωνομαι λέγων I am ashamed though I say it; \(\alpha\)ισχυνόιμην \(\alpha\)ν εἰπεῖν I should be ashamed to say.

\(\alpha\)ρχομαι διδάσκων I enter on the position of a teacher; \(\alpha\)ρχομαι διδασκεῖν I begin to teach.

\(\lambda\)έξας \(\epsilon\)χει he has declared; \(\epsilon\)χω λέγειν I have something to say.

240. \(\phi\)θάνω and \(\lambda\)ανθάνω may have two constructions, as \(\epsilon\)ποίησε φθάσας (or \(\alpha\)νύσας) he did it beforehand or quickly; \(\alpha\)πὸ τείχεος \(\alpha\)λτο \(\lambda\)αθὼν he leapt from the wall unnoticed; or \(\epsilon\)φθη \(\pi\)ε\(\epsilon\)δε \(\tau\)όν he was beforehand going afoot, \(\epsilon\)λαθε \(\phi\)θύων he escaped notice in his flight. It is equally correct to say \(\phi\)θάσον ποιῶν or \(\pi\)οίησον \(\phi\)θάσας.

241. II. The participle expresses the accidents of the verbal notion,—time, cause, manner; as

\(\alpha\)περ καὶ \(\alpha\)ρχόμενος \(\epsilon\)ιπον as I said at first.

\(\lambda\)ηίζόμενοι \(\xiσν\) they live by plunder.

\(\tau\)ί \(\mu\)αθών, \(\tau\)ί \(\pi\)αθών ταύτα \(\epsilon\)ποίησας; \(\epsilon\)ν hae fecisti? \(\sigma\)ν \(\epsilon\)στίν \(\α\)ρχείν \(\mu\)ή \(\delta\)ίδονται \(\mu\)ιδοθὸν one cannot rule if one does not pay.
242. In this way the participle serves as a substitute for the Latin gerund, as in

\[ \theta \rho \nu \nu \epsilon \pi \rho \delta \acute{\alpha} \varsigma \pi \rho \delta \tau \omicron \mu \omega \nu \tau i \pi \mu \mu \alpha \tau i \tau \ \theta \epsilon \iota \alpha n \tau \epsilon \varsigma \varepsilon \nu \tau \theta \omicron \lambda \epsilon \omicron \nu \tau \tau \varsigma \omicron \nu \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsigma \omicron \tau \varsig
VERBALS IN -τέος.

247. Verbal adjectives are a kind of participles passive. They are found in -τέος or -τός, and when derived from transitive verbs may be used either

i. Personally, as

\( \text{άσκητέα σοι ἐστίν ἡ ἁρετή} \) you must practise virtue;

or

ii. Impersonally, * as

\( \text{άσκητέον ἐστί σοι τήν ἁρετήν.} \)

\( \text{ἐπιθυμητέον ἐστί σοι τῆς ἁρετῆς.} \)

248. They are frequently used in the neuter plural, as

\( \text{οὗς οὐ παραδοτέα τοῖς Ἀθηναῖοις ἐστίν} \) whom we must not give up to the Athenians.

\( \text{γυναικῶς οὐδαμῶς ἡσσητέα} \) we must by no means be worsted by a woman.

249. Verbal adjectives in -τός usually imply possibility; those in -τέος necessity; as

\( \text{λυτός} \) one who is loosed, or able to be loosed; \( \text{λυτέος} \) one who is to be loosed.

\( \text{ποιητόν} \) what may be done; \( \text{ποιητέον} \) what must be done.

The Particle *Αν with the Moods.

250. The very important particles \( \text{άν}, \) and epic \( \text{κέ}, \) \( \text{κά}, \) are supposed to be derived respectively from \( \text{άνά} \) and \( \text{καρά}, \) 'according to,' and to be connected with the Latin \( \text{an}, \) and \( \text{quam}. \) They always imply a verb and a condition,† but have no exact equivalent in any language. Their chief use is to articulate, analyse, give prominence or emphasis to the conditionality of a notion.

* This resembles the use of the Latin participle in -dus, in such phrases as 'pacem Trojanam a regem petendam,' Virg. Æn. xi. 230 (\( \text{αίρετον εἰρήνης}. \)) Cf. Lucr. i. 111. Canes paucos et acres habendum.—Varro.

† The particles \( \text{τε}, \) \( \text{ποι,} \) \( \text{τοῦς,} \) \( \text{άν\text{ν}} \) express ascending degrees of uncertainty; viz.: i. surely, ii. very likely, iii. possibly, iv. contingently, or on certain conditions. The very existence of this unparalleled particle shows how intensely the Greeks realised the conception of contingency, and their general dislike to positive directness. On its derivation see Pott, Etymolog. Forschungen, i. 420. In some of its usages (\( \text{άν\text{ν} = εἶν} \)) it offers a curious fortuitous analogy to the now obsolete \( \text{‘an,'} \) which indeed might often be used in rendering it. ‘An,' and ‘and,' in the sense of
251. *ἐν* is used with three moods, the indicative, optative, and (when combined with other words) the subjunctive; and also with the infinitive and participle. But it is never found with the imperative.

252. In the indicative, it is generally found with the imperfect (of continued acts), the aorist (of momentary acts), and less frequently the pluperfect (of abiding results); but not with the present and perfect, and very rarely (if ever) with the future.*

253. Its potential meaning is always clear; thus

\[\text{ἀτεθνηκέω} \text{ he was dying;} \]
\[\text{ἀτέθανεν} \text{ he died;} \]
\[\text{ἐτεθνηκε} \text{ he had died;} \]

but

\[\text{ἀτεθνηκέω ἢν he would be, or have been, dying;} \]
\[\text{ἀτέθανεν ἢν he would have died;} \]
\[\text{ἐτεθνηκε ἢν he would have been dead;} \]

i.e. in each case ‘he would, if so and so had happened;’ and

‘if,’ were once common, as ‘an it please you,’ ‘an I should catch you,’ &c.

‘What knowledge could we have of ancient things past, and historie were not?’—Lord Berners, Preface to Froissart.

‘To glut up, and you could, your wasting hunger.’—Sir John Cheke.


* The best scholars (Hermann, Porson, &c.) decide against ἢν with the future; there is indeed no reason in the nature of things against such an idiom (since what *will* be may be supposed to depend on conditions), and ἢς is used freely with the future in Epic; but as it is certain that a people ‘qui amant omnia dubitantius loqui,’ would have used this formula if it had not grated against their sense of fitness, it is better to attribute to carelessness or corrupt readings the few cases which do occur.

† The position of ἢς is always nearest to the word which colours the sentence. Sentences like ὅσι ὅσι ἢν εἰ πέλασμι, Eur. Med. 941, Alc. 48, vereor ut suadeam, *I fear I shall not persuade*, are mere instances of a spurious hyperbaton, meaning ὅσι-ὁσι’-εἰ = *haut scotō an, πέλασμι-ἂν*; for ἢς in Attic is never resolved into εἰ ἢς, and never takes the optative (or the indicative). ὅσι ὅσι’ ἢν εἰ δύναμην= *I fear I shall not be able*

=φοβοῦμαι-μή ὅσ-δύναμαι.

It is true that in late Attic ἢς is found with the optative (e.g. twice in Lucian); in Thuc. iii. 44, the reading ἃν τέ καλ ἔχουντες τι συγγυμνὴς εἰςε is probably wrong, or else the expression is a mere solecism, such as is found even in Thucydides as an exception, he adds ἀλλ’ ὄν δε ζηλοῦν
to ἀπαξ ῥηθέν *isolated exceptions should not be imitated.*
ae always implies a protasis of this kind, even where such protasis is not expressed.

ta γαρ τοιαύτα οὔτε ἐγένετο οὔτε ἀν ἐγένετο for such things neither were taking place, nor could have taken place (sc. on any conditions).

On ae with the imperfect see Mr. Jebb's Electra, 1. 323.

254. But, besides this potential usage, ae with the imperfect is also used frequentatively, to mean 'you did so as often as such and such circumstances recurred;' and sometimes it cannot be certainly known which of the two meanings is intended. Thus

ο'ρι μάθοιμι' έκάστοτε
ἐπελανθανόμην άν ευθὺς ὑπὸ πλήθους ἐτῶν (Ar. Nub. 831)
but whatever I learnt on each several occasion, I used to be forgetting directly in consequence of my old age.

ὡς προτοῦ
οὐδεὶς ἐπρίαε' ἀν δρέπανον οὐδὲ κολλύβου may be either 'since previously, no one used to be buying a sickle even for a farthing,' or, 'no one would have been buying one,' i.e. if it had been for sale.

255. This double use of ae with the imperfect (potential and frequentative) is closely paralleled by the English 'would,' which not only implies a condition, but also indefinite recurrence;* as

'Pleased with my admiration, and the fire
His words struck from me, the old man would shake
His years away,' &c.—Wordsworth.

256. In Epic κε is found both with the present and future indicative; but in Attic Greek, ae with these tenses is so extremely exceptional, that it must be regarded as due to mere carelessness.

257. "ae becomes rarer in the New Testament and in later Greek.

258. We have seen that the optative by itself has a potential force; and thus we find both

ποί τις φύγω; whither can one fly?—Ar. Plut. 438;

and

ποί τις ἀν φύγω;† whither could one fly?—Eur. Or. 598.

* F. Whalley Harper On the Greek Tenses.
† In ποί τις φύγω; the subjunctive expresses a sort of hopeless delibe-
But when the optative is potential in meaning, it is generally accompanied by ἢν, as

τοῦτο γένοιτ' ἢν this might happen.

Hence it is used to soften the asperity i. of commands; ii. of inferences; and iii. direct assertions; as

i. χωροίς ἢν εἰσω you might go in＝be so good as to enter.

ii. οὐκ ἄρα σῳφροσύνη ἢν εἶη αἰῶνς it seems then that sobriety and modesty could not be synonyms.

iii. ὑπερ' ὢν ἤδαξαίμην σ'erί you talk nonsence; get away; I couldn't [＝will not] teach you any more.

σὺ μὲν κομίζοις ἢν σεαυτὸν ἢ θέλεις you then may convey yourself where you like.—Soph. Ant. 444.

N.B. Expressions like the last being in form conditional (though really polite imperatives), are negatived by οὐ, not by μη.

259. In negative sentences the omission of ἢν with the optative makes the negation stronger, by denying the potentiality absolutely and independently of all conditions, as

τὸ γάρ ἐμφές οὔτ' ἀδικοὶ ἀλώτης οὔτ' ἐρήμουμα λέοντες διαλλαξαντο ἡδος neither tawny fox nor loudly-roaring lions could change their inborn nature.—Pind.

πῶς ἢν; τίς ἢν; are used with the optative in wishes.

260. "Ἀν does not properly go with the subjunctive;* but it often qualifies εἰ, οὐς, οἶος, πρὶν, ἐώς, &c., and often coalesces with some other particle, as in ἢν, ὅταν, ἐπείδ'αν, &c.; and these combinations always take the subjunctive. In such cases therefore ἢν does not belong to the verb, but modifies the particle or relative; thus οὐς who; οὐς ἢν whoever; ἢνα where; ἢνα ἢν wheresoever; ὁτε when; ὅταν whencesoever; πρὶν ἢν or ever, &c.

ration, ' whither is one to fly?' N.B. You can say ποι τίς φύγῃ; because this is equivalent to ποι φύγω; whither am I to fly? but you cannot say ποι φύγῃ without the τίς.

* As Harmann briefly states it, 'you cannot say λέγῃ ἢν; and in phrases like ὅς ἢν λέγῃ, ὅταν λέγῃ, ἢν λέγῃ, &c., the particle modifies, not the verb but, the preceding relative. Not ἢν therefore, but its combination with the preceding word, is correctly said to be construed with the subjunctive; for ὅς ἢν λέγῃ gives a meaning, and so does ὅς ἢν who- ever, but ἢν λέγῃ combines into no meaning at all. Hence we always find ὅς ἢν λέγῃ, never ὅς λέγῃ ἢν.' The rule for beginners, says Dr. Donaldson, is ' Relativa et particulae relative cum ἢν subjunctivum exigunt.'
USES OF ἀν.

If he who does; ὁς ἀν τοῦ ὅσοι whatsoever may do.
οὐς εἴδεν those whom he saw; οὖς ἀν ἦν whomsoever he
sees.

ἡω where; ἡν ἀν wheresoever; as παρις γὰρ ἐστι πᾶσιν ἀν
ἕν πράττῃ τις εἴ for every land is one's country where-
soever one fares well (ἡω ἀν always =ubicunque).

261. We get therefore this rule: Whenever an indefinite
sense is not required for ὁς, ὁσις, ὅτε, ἐπεις, &c., the optative
is almost always used; when an indefinite sense is required,
they are combined with ἀν and followed by the subjunctive.*

262. If however any such combination of a conjunction
with ἀν is found in the same clause with the optative, the ἀν
then belongs to the verb and not to the conjunction, as
ἐσθήσαν δεῖ ἄν ἄν ἑλίσταμαι ἣ δρα διαλάμπω dress such as
through it her beauty might best shine (ἀν-διαλάμπων);
but if it had been διαλάμπη it would mean through whatever
dress (δεῖ ἄν ἄν) her beauty may best shine.

So too

οὐκ-ἐξω-ὅπως ἀν-ἀπεισοῦν I know not how I-could-
possibly-disbelieve.

τίς δεῖ ὅπως ἄνοις
ὅς ὑμὲ κα-πρίατο.—Ar. Achi. 720.

N.B. Compare

ὁσις εἴδεν as many as he saw (on some past occasion).
ὁσις ἰδοι as many as he saw (i.e. 'from time to time')
(the optative being iterative =happened to see).
ὁσις ἀν ἦν ἦν as many as ever he sees.

263. *Ἀν with the infinitive† and participle gives them a
potential or hypothetical meaning; ‡ as

* We have already seen that ὃς, ὅτε, ἔτι, &c., may be joined with the
subjunctive without ἀν in those very rare cases in which it is intended to
exclude all notion of any possible condition.
† In Latin we cannot express the distinction between the aorist and
the present; so that we get

γράφειν ἀν =scripturum esse
gεγραπτέον ἀν=scripturum fuisse

γράφαται ἀν.—Clyde.
‡ In Thuc. iv. 24, we have τοῖς Ἀθηναίοις τε οὐκ ἀν εἶναι ἑφορμεῖν καθ
τοὺς πορθμοῦ κρατεῖν 'In that case they thought that it would be im-
possible for the Athenians to lie at anchor there, and that they them-
selves would remain masters of the strait,' where the ἀν with εἶναι
implies that that result is slightly less probable than the other.

1 3
Kūros ei ἐβίωσεν ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι Cyrus, had he lived, would I think have been a consummate general (= ὁμιαὶ ὅτι ἄν ἐγένετο).

dxynthecis ἂν αὐτὸς ἔχειν ἀπέδωκεν though he might have kept it, he gave it back (= ἐδύνηθη ἂν).

264. Practically it is not used with the future infinitive or participle. The few apparent cases in which this occurs are so rare, that they must be due to carelessness.

265. Just as

ταῦτ’ ἄν ἐγίγνετο = these things would be taking place, or
would have been taking place;

so

ἐφη ταῦτ’ ἄν γίγνεσθαι = he said that these things would be, or would have been taking place.

And as

ταῦτ’ ἄν ἐγένετο = these things would have taken place;

so

ἐφη ταῦτ’ ἄν γενέσθαι = he said that these things would have taken place.

266. With the participles we have

τὰ γεγυμένα the things which are taking place; τὰ ἄν γεγυμένα the things which would be (or, would have been) taking place.

τὰ γενέσθαι the things which took place; τὰ ἄν γεγυμένα the things which would have taken place.

267. Demosthenes often uses the phrase

πολλὰ εἴ ἄν ἔχων εἰπεῖν though I should have plenty to say, &c.

N.B. i. The verb belonging to ἄν is often omitted, as in Plato's phrases

πῶς γὰρ ἂν; πῶς οὐκ ἂν;

and in

τάχ' ἂν, ὦσπερ ἂν εἰ.

οἱ οὐκέταί βέγκουσιν ἦλλ' οὐκ ἄν πρὸ τοῦ and the servants are snoring, but they would not have been heretofore.

φέρε τι δὴ τ' ἂν; come then what would you have done?

ii. On the other hand ἄν itself is sometimes omitted where it can be easily understood, and this is the usual way of explaining such phrases as
THE FINAL CONJUNCTIONS.

268. Final Conjunctions are those which express an end or purpose, viz. ὥς, ὦπως, ἵνα, and in Epic ὢφα.

We have already seen that after primary tenses they regularly take the subjunctive (where we use may), and after historical tenses the optative (might).

* The first ἃν is called by the grammarians δυνητικὸν 'effective,' and the second παραπληρωματικὸν 'complementary.'
269. When this rule is violated, it is from a desire to be graphic (πρὸ ὁμοιότων ποιεῖν); as in the following sentence of Lysias (de Caede Eratosth. ix. 2):

*епειδὴ δὲ τὸ παιδίον ἐγένετο ἡμῖν, ἡ μήτηρ αὐτὸ ἐθήλαζεν, ἢνα δὲ μὴ, ὅποτε λούσεθαι δέοι, κινδυνεύῃ κατὰ τῆς κλίμακος καταβαίνουσα, ἐγὼ μὲν ἄνω διητῶμην, αἱ δὲ γυναίκες κάτω . . . μετὰ δὲ τὸ δεῖπνον τὸ παιδίον ἔβάοι καὶ ἐδυσκόλαινεν ὑπὸ τῆς θεραπαίνης ἐπίτηδες λυποῦμενον ἢνα ταῦτα ποιῇ . . . but when our boy was born, the mother used to nurse it. But that she may not run a risk by descending down the stairs whenever it wanted washing, I used to live upstairs, and the women below. And after dinner the child used to cry and fret, being pinched on purpose by the nurse that he may be doing so, &c.

It will here be seen at once that κινδυνεύων 'might run no risk,' and ποιεῖ might do so, would have been the regular constructions; and that the subjunctives are only dramatically substituted for them, to represent the events as going on before the hearer's eyes.

270. On similar principles ὀπως is constantly joined with the future indicative;* as

δέδοιξ’ ὀπως μοι μὴ λιαν φαινῇ σοφῇ I fear that you will seem too wise to me (cf. the vulgar English 'I fear as how').

καὶ τὸ μὲν καλῶς ἔχων ὀπως χρονίζον εὖ μενεῖ βουλευτέοιν (Ἀesch. Ag. 846) and we must take measures whereby all which now is well, shall long continue so.

ἀλλ’ ὀπως μὴ ’ν τοῖς τρίβωσιν ἐγκάθηται ποὺ λίθοι see that there are not stones lying anywhere in your cloaks.

—Ar. Ach. 343.

271. ὀπως with the future constantly means 'see that,' 'take care that,' 'I fear that,' &c.

ὁπως μὴ σαντὸν οἰκτεῖς ποτὲ take care that you will not have some day to pity yourself.—Ἀesch. Ρ. Β. 68.

νῦν οὖν ὀπως σῶσεις μ’ ἐπεὶ κάψυλεσας now then see that you save me, since you too destroyed me.—Ar. Nub. 1177.

* This is less frequently the case with ἥνα; and when it is, ἥνα may always have its quasi-local meaning of where—in which case.
272. With the past tenses of the indicative ὤς, ὄπως, ἵνα imply that something has not occurred,—an impossible or unfulfilled result. It is often rendered 'in which case,' but such a rendering is unnecessary, and in the third of the following examples would have required οὕτως not μήτοτε.

οὕτων ἔχρην σὲ Πηγάσου ζεῦξαι πτερόν, ὄπως ἐφαίνον τοῖς θεοῖς τραγικώτερος.—Ar. Pax, 135.

Ought you not to have, &c., that you might have appeared to the gods more tragic-looking?

εἰ τής ἀκουούσης ἐτ' ἦν πηγῆς δὲ ὄτων φραγμός, ὦκ ἄν ἐσχόμην τὸ μὴ 'ποιλείσαι τοῦμὸν ἀθλιὸν δέμας, ἵν' ἦν τυφλὸς τε καὶ κλώων μηδεν.—Soph. O. T. 1386.

If there had been any further means of stopping the fount of hearing through the ears, I would not have abstained from closing up my wretched frame, that I might have been both blind and deaf.

tί μ' οὖ λαβὼν ἐκτεινας εὐθός, ὦς ἐδείξα μήτοτε ἐμαυτὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς;—Soph. O. T. 1393.

Why didst thou not take, and slay me at once, that I might ne'er have shown to men whence I was sprung?

273. We may thus briefly sum up the uses of ὦς, ὄπως, ἵνα:

I. ὦς=as; [ὡς=thus; except when ὦς follows the word which it compares, as παρη ὦς like a father.]

ὡς is the adverb of δὲ ἣ δ'; when ὦς=as, ὦς ἄν means 'in whatever way.'

a. It is used with superlatives, as

ὡς τάχιστα quam celeriāne as quickly as possible.

b. Like the Latin ut, ὦς sometimes means when.

c. It is sometimes used declaratively for ὅτι quod when we intend to express an assertion rather than a fact.

d. ὦς as a final conjunction=in order that; ὦς ἄν* in order that perhaps; the former used, as we have

* In one or two instances only, ὦς ἄν appears to mean 'so long as;' e.g. Soph. Aj. 1096,

τοῦ δὲ σοῦ ψόφου ὦκ ἄν στραφῆν ὦς ἄν ἦρος ὄδος περ εἰ but I will not swerve because of thy clamour, so long as thou art what thou art. (Comp. Eur. Ion, 77, Hec. 330.)
seen, when the result is certain; the latter when less certain (but only in poetry; ως αν is never used of a purpose in Attic prose).

II. a. ὅπως how stands to πως in the same relation as ὅστις to τις, &c., as has been already explained.

N. καὶ πως; ∆. ὅπως; N. How then? D. How quotha? πως; how? οὐκ οἶδ’ ὅπως I don’t know how.

When ὅπως =how, ὅπως ἀν =howsoever; as ἀξίων αὐτῷ τε ἐξείναι διαλέγεσθαι ὅπως βούλεται, καὶ σοι ὅπως ἀν αὐ σὺ βούλῃ claiming the right for himself to discourse how he likes, and for you too however you like.—Plat. Prot. 336 b.

b. Like the English how, ὅπως comes to mean that, and in many sentences either translation may be used.*

c. When ὅπως =in order that, ὅπως ἀν =in order that perhaps.

III. a. ἵνα =where; as ὀνχ ὀφαῖ ἵν’ εἶ κακῶ; see you not in what evil plight (lit. where of evil) you are?

ἵνα ἀν =wheresoever (sicubi, ubicunque).—Soph. ΕEd. Col. 189.

b. As a final conjunction, ἵνα =whereby, i.e. in order that.

But in this meaning it differs from ως, ὅπως in two respects:
i. It is never combined with ἀν.

ii. It is never found with the future indicative.

THE NEGATIVES.

274. The Greek language has two classes of negatives, οὐ and its compounds οὐδέ, οὐτε, οὐδείς, οὐδαμῶς, &c.; μη† with its compounds μηδέ, μήτε, μηδείς, μηδαμῶς, &c. The differences between them are simple and definite.

* ‘How’ and ‘that’ are interchanged throughout the whole of Coleridge’s beautiful poem of Genevieve; and Johnson quotes as an instance of this sense the following sentence, ‘Thick clouds put us in some hope of land, knowing how that part of the South Sea was utterly unknown,’ &c.—Bacon. [Harper, p. 117.]

† Naturally the subjective negation μη is too refined and luxurious for some dialects of Modern Greek; accordingly in Tzaconian we find only the negatives διν (=οὐδέν), and δ (=οὐ). See Suidas, s.v. φιλόξενος, Athen. Deipnos. xi. v. p. 466; Farrar, Chapters on Language, p. 91.
275. The main distinctions between oú and μῆ are as follows: 'οὐ negat, μῆ vetat; οὐ negat rem, μῆ conceptionem quoque rei.'—Herm. In fact, as Madvig observes, οὐ is always used when some specific rule does not require the use of μῆ.

i. οὐ denies, as

οὐκ ἐστι ταῦτα it is not so.

μῆ forbids, as

μῆ κλέπτε do not steal.

ii. οὐ is objective and categorical, i.e. it negatives facts and certainties.

μῆ is subjective and hypothetical, i.e. it negatives conceptions, thoughts, &c.

iii. οὐ is the negation of the judgment; μῆ of wishes and suppositions.

οὐ...: expects the answer Yes; as ἄρα οὐ; = nonne? οὐ μενεῖς; quin manes? Won't you stop? = stop!

μῆ...; expects the answer No; ἄρα μῆ = μῶν; (μῆ oν) = non? μῆ τέθνηκεν ο πατήρ; I hope my father is not dead, num mortuus est pater?

Μῆ.*

276. Μѣ is used

i. With the hypothetical participle, as

μῆ δρῶν if he does not do it.

ii. After εἰ, εάν, ἐπειδῶν, ὅταν, as

εἰ μῆ λέγεις unless you say.

iii. After final particles, ἵνα, ὅπως, &c., as

παρακάλει ἵατρόν, ὅπως μῆ ἀποθάνη summons a physician that he may not die.

iv. After all hypothetical, indefinite, or causal relatives, ὅν, ὅποιος ἄν, &c.

v. In all wishes, as

μῆ γένοιτο God forbid!

vi. In all prohibitions, as

μῆ κλέψῃς τοῦτο do not steal this.

Μηδεὶς ἀγεωμέτρητος εἶσιν let no one untrained in geometry enter.

* In Hebrew הַי an = μῆ, וְל לו = οὐ.
vii. With the hortative and deliberative subjunctive, as

μὴ γράφωμεν let us not write.

μὴ ἀποκρίνομαι; am I not to answer you?

viii. With the infinitive* (except after verbs declarandi et sentiendi, because then the infinitive—the indicative with ὅτι), as

σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν it remained for you not to be silent.

ix. With questions which expect the answer no; as

μὴ ἄρχετεκτων βούλει γενέσθαι you don’t want to become an architect, do you?

Hence μῶν; = μὴ ὄν; = num?

It will be seen at once that every one of these uses of μὴ springs from its character as a subjective or hypothetical negative.

277. An apparently superfluous μὴ is found after verbs which involve a negative notion, e.g. verbs of refusing, fearing, doubting, denying, hindering, &c., as

* ὅστε when followed by the indicative requires ὄν, when by the infinitive μὴ. Thus

ὀντως ἄφρων ἦν ὅστε | adeo stultus fuit ut | he was so foolish that

οὐκ ἡβούλετο | noluerit, | he did not wish

(expressing the fact).

ὀντως ἄφρων ἦν ὅστε | adeo stultus fuit ut | he was so foolish as

μὴ βουλεσθαί | nollet, | not to wish

(expressing the natural consequence).

The former construction is the more oratorical and picturesque.

Sometimes, when the negative belongs to a single word, ὄν with the infinitive follows ὅστε, and sometimes by an apparent irregularity as in Soph. El. 783. See Shilleto on Demosth. de F. Leg. App. c.

† φοβοῦμαι μὴ = forsitam, οὐκ οἶδ’ εἶ = had scio an, which signifies less probability. Notice the distinction between the following,

δέοικα μὴ ποιῆσι vecer ne facias, I fear that you may be doing it.

— ποιῆσεις — facturus sis, I fear that you will do it.

But for δέοικα μὴ ποιεῖσ, ἔποιεῖ, ἔποιησας, πεποιηκας I fear you are, were doing, did, or have done it (where no doubt is expressed, and the δέοικα is merely due to courtesy), there is no exact Latin equivalent, since in Latin the subjunctive must be used. See Shilleto, Demosth. de F. Leg. App. a. Hearing a person soliloquise on the spelling of a word I might say δεὲ μὴ ἄμαρτάνης, but if I saw him beginning to spell it wrong, I should say δεὲ μὴ ἄμαρτάνεις.—Jebb’s Electra, 1. 581.
THE NEGATIVES.

278. In all these instances the μη is merely a repetition of the negative implied in the verb; e.g.

After verbs of fearing and considering μη = lest, as

This pleonastic negative is common in modern languages, e.g.

In English:

'First, he denied you had in him no right.'—Shakspeare, Comedy of Errors, iv. 2. 7.

'If any of you know ... just impediment why these two should not be joined together.'—Prayer-book.

'Can any man forbid water that these should not be baptised ...?'—Acts x. 47.

In French:

Je crains que sa maladie ne soit mortelle, I fear his disease is fatal.

In Italian:

Guardarsi di non credere, be on your guard against believing.

In Spanish:

Temia no entrara, I feared he might come in.

Por poco no me caigo, haud multum absuit quin caderem.

Oū.

279. οὐ is the proper negation of the indicative, and of all forms that can be directly resolved into the indicative; e.g. in Homer of the subjunctive, where it scarcely differs from a future (see § 176); of the optative in oratio obliqua (after ὅτι and ὥς), where it merely represents the indicative of the oratio recta; and of the optative with ἀν, which is merely a milder future or imperative.
280. οὐ has a property, not possessed by μὴ, of coalescing with single words, like the privative a; as

τὰ οὐ καλὰ inhonest a; οὐχ ἕκαστα decidedly; οὐ φημι nego; οὐχ ὑπισχισμα I refuse; οὐ στέργω I hate.

Hence such sentences as

εἰ τοὺς θανόντας οὐκ εἴς θάπτειν if you prevent the burial of the dead,
or

εἰ δὲ τοι οὐ δώσει if he shall refuse it to you,

are no violations of the rule that μὴ should be used after conditionals, because οὐκ εἴω = veto, οὐ δόσω = recusabo; and so of all similar cases. Such expressions are due to the figure of speech called litotes, by which less is said than is meant; e.g.

'Shall I praise you for these things? I praise you not' = I do anything but praise you.*

281. The same thing sometimes occurs where εἰ=ὅτι after verbs of disapprobation, &c., an indirect form due to Attic politeness; as

θαυμάζω εἰ ταῦτα οὐ ποιεῖς I wonder that you do not act thus;

but here μὴ is more usual [see Jelf, 804, 8].

282. Similarly verbs declarandi et sentiendi may be followed by οὐ with the infinitive, as

ὁμολογῷ οὐ κατὰ Μέλητον καὶ Ἄνυτόν εἶναι ρήτωρ I confess that I am not an orator after the fashion of Meletus and Anytus.

283. οὐ is redundant after ἦ than generally in negative sentences, as

πόλιν ὀλὴν διαφθείραι μᾶλλον ἦ οὐ τοὺς αἰτίους (Thuc. iii. 36) to destroy a whole city rather than the guilty;

so in French:

On méprise ceux qui parlent autrement qu’ils ne pensent.
Il n’écrict pas mieux cette année-ci qu’il ne faisait l’année passée.—Jelf, § 749, 3.

284. A few contrasted and mixed instances of οὐ and μὴ will illustrate the principles here laid down, which are sufficient to meet every case which occurs in good Greek.

* This is a common idiom in Hebrew with נפ=‘anything but.’ See Hos. i. 9; Ps. i. 4.
THE NEGATIVES. 187

ei μη ταύτα ἔστι, οὐδὲ τάδε (Plat. Phaed. 76, ε) if that is not true, neither is this.

μη θνησχ' ὑπὲρ τοῦ τοῦ λόγος, οὐδ' ἐγὼ πρὸ σοῦ (Eur. Alc. 690) die not on my behalf, nor (will I die) for thee.

ἐγὼ δὲ ὅπως σὺ μη λέγεις ὀρθῶς τάδε οὐκ ἄν δύνασθαίν μή' ἐπισταίμην λέγειν (Soph. Ant. 682) but I could not say, and may I never know how to say, that you are not right in what you say.

[μη λέγεις because it follows the indefinite relative ὅπως; οὐκ άν δύνασθαίν because άν δύνασθαίν is a mild future; μή' ἐπισταίμην because this is a wish.]

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὅ δέ μη πιστεύων ήδη κέκριται, ὅτι μη πεπίστευκεν κ.τ.λ. (John iii. 18) he that believeth on him is not condemned, but if any one believeth not he has been condemned already, because he hath not believed, &c.

[οὐ κρίνεται is a fact; ὁ μη πιστεύων is an hypothesis—if any one does not; ὅτι μη because this depends on the former hypothesis.]

ἐξαστι κῆρυγν θοῦναι ἢ οὐ; δῶμεν ἢ μη δῶμην; (Mark xii. 14) is it lawful to give tribute, or (is it) not? [direct question with οὐ.] are we to give, or are we not to give? [deliberative subjunctive with μή.]

οὐκ ἔστιν ἐν τοῖς μη καλοῖς βουλεύμασι οὗ ἔλπις.—Soph. Tr. 727.

there is not even hope in any plans if they be not honourable.

ὁ οὐ πιστεύων is qui non credit.

ὁ μή πιστεύων si quis non credat.

ὁ ἀληθὴς τά μη ὄντα δοκεὶ οὐκ ὄντα λέγει he who is true represents whatever things are not [μή = an indefinite conception] as not-being (or as non-entities).

ἡ οὐκ ἐμπερία the actual want of experience.

ἡ μη ἐμπερία want of experience if, or wherever it may exist.

τῷ οὐκ ἀγαθῶν that which is bad; τῷ μή ἀγαθῶν whatever may not be good.

ὅς οὐ ποιεῖ ταύτα qui non facit hæc.

ὅς μή ποιεῖ ταύτα qui hæc non faciat, or si quis, &c.

ἀ οὐκ οἶδα certain things which I do not know; ἀ μή οἶδα whatever things I may not happen to know.
A BRIEF GREEK SYNTAX.

I will nail thee to a spot where thou shalt never see, &c. (of a definite place).

for they are about to send thee, unless thou wilt cease from these complaints, to some (unknown) region where thou shalt never gaze on the sun’s light.

things are not acts of friendship, if they be not pleasant, maidens.

for it rests with me not to mention anything which I shall not carry out.

I never think fit to speak anything which I do not think (ά οὐ φρονῶ would be any definite things).

235. Οὐ and μή are frequently combined in the same sentence, as in the following examples:

οὐ σίγα; μηδὲν τῶν έρεις κατὰ πτόλμιν silence! mention none of these things throughout the city.—Æsch. Sept. c. Theb. 250.

οὐ σίγ’ άνέξει, μηδὲ δειλίαν άρείς; keep silent, and assume not cowardice!—Soph. Aj. 75.

οὔχι συγκλείσεις στόμα, καὶ μὴ μεθήσεις αὖθες αἰσχίστους λόγους; close thy mouth, and utter not again most disgraceful words!—Eur. Hipp. 498.

άλλα εἰσέθω· οὐ σοι μὴ μεθέψομαι ποτε but enter; I shall certainly never follow after you.—Soph. El. 1052.

* Of the two very difficult lines—

ἐγὼ δ’ οὐ μὴ ποτε 
tάμ’ ὄς ἂν εἶπω μὴ τὰ σ’ ἐκφήνω κακά, Soph. O. T. 329,

one can only say ‘Quot viri tot sententiae.’ Donaldson supposes that μή is repeated before the verb, because the οὐ μή is separated from it. It would then mean ‘Never will I, for the sake of uttering my own predictions, never will I reveal thy woes.’—New Crat. p. 587.
MULTIPLIED NEGATIVES.

189

These passages are usually and simply explained by understanding the ὠν before the following μὴ in the manner illustrated in § 290 infra. Some scholars however put the interrogation after each clause of the sentence, and maintain that μὴ with the future is admissible in prohibitions. We believe that in point of theory this is correct, although the actual instances are so few, that the idiom must never be imitated.*

286. Two negatives only destroy each other when they belong to different predicates, as

οὐδεὶς ὅστις ὦ γελάσεται there is no one who will not laugh, i.e. every one will;

otherwise they only strengthen the negation. In fact it may be laid down as a rule that all men have a tendency to strengthen negation by adding negative words to each accessory of the sentence; † as

μὴ ποιήσων ἀσεβεῖς μηδὲν μηδὲ ἀνόσιον μῆτε ποιήσητε μήτε βουλεύσητε neither do, nor plan anything either impious or unholy.—Xen. Cyr. viii. vii. 22.

οὐ οὐκ ἦν οὐδὲπω ὦδεὶς κείμενος wherein never man had yet been laid.—Luke xxiii. 52.

ἀκούει δὲ οὐδὲν οὐδεὶς οὐδένος no one obeys any one in anything.

* Μὴ νῦν μοι νεμεσῆσετ' Ὅλυμπια δόματ' ἕχοντες.—Il. xiv.

καὶ τὰμὰ τεῦχη μῆτ' ἀγωνάρχαι τινὲς θύσου' Ἀχαιοῖς.—Soph. Αγ. 572. Cf. Ant. 54.

The other instance sometimes quoted (Eur. Med. 882, λέξεις δὲ μηδὲν, κ.τ.λ.) is perhaps not to the point; but Elmsley’s attempt to change as many of such instances as possible into subjunctives, was one of those premature applications of à priori reasoning which have done so much to injure scholarship. Dawes’ restriction of the use of ὠν μὴ with the subjunctive to the second aorist only is another instance.

† ‘No sonne were he never so old of yeares might noi marry.’—Ascham, Scholemaster. ‘Not nohow,’ said the landlord, thinking that where negatives were good, the more you heard of them the better.—Felix Holt, ii. 198. Whatever may be said of the genius of the English language, yet no one could have misunderstood the query of the London citizen, ‘Has nobody seen nothing of never a hat not their own?’ The addition of words like γρίν in Greek, hilum in Latin (ne hilum, nihil), pas and point in French, jamas and nada in Spanish, &c. is due to the same tendency. ‘And carèd not for God or man a point.’—Spenser, F. Q. ii. 12.

Two negatives are often found in Hebrew also (1 K. x. 21; Zeph. ii. 2; Is. v. 9, ‘without no inhabitant,’ &c.). So we have οὐδὲ πολλοῦ δεί minime gentium, far from it, after negatives.
287. Old German and Old English both agreed with Greek in this idiom, and have only lost it from the influence of Latin; * thus we find in Chaucer—

'He never yet no vilanie ne sayde
In all his life unto no manner wighte.'

'His horse was good, but he ne was not gaie.'

'There ne was none him like,' &c.

And even in Queen Elizabeth’s time the idiom prevailed, for we find her writing to King James,

'If I had meant it, I would never lay it on others’ shoulders, no more will I not damnify myself that thought it not.'

And, in the same letter—

'but as not to disguise fits not the mind of a king.'

The latter instance is illogical though the meaning is clear; it shows how prevalent was the use of the double negative.

Hence Dr. Clyde correctly observes that ‘I don't know nothing’ is simply the relic of a once classical idiom; and this is true, it may be added, of many vulgarisms and colloquial forms of speech. They are frequently relics of the Old infantine pleonastic condition of all languages at their commencement.

Hickes says that before the Conquest we often find as many as four negatives combined:

'He is fre of hors that ner nade non' (=never had one).

—Hendyng’s Proverbs (circ. 1300).

288. The first of two negatives is sometimes omitted; as

Πάρις οὐτε πόλις neither Paris nor the city.—Æsch. Ag. 514.


* In Latin however the rule is sometimes broken; e.g. Nulla nec exustas habitant animalia terras.—Tib. iv. i. 164. Absenti nemo ne nocuisse velit (=ne quis).—Prop. ii. xix. 32. Cf. Luc. ii. xix. 32, &c. The Romance languages have not imitated the pedantic purism of Latin in this matter. Thus in Latin nonnullus = someone, non nemo = somebody; but in Italian ‘Non dice nulla,’ ‘non v’è niente,’ are negatives. So in Provençal, ‘Nuls hom non pot ben chantar sens amar’ is ‘no man can sing well without loving;’—Sir G. C. Lewis, Romance Languages, p. 238. So in Spanish no lo sabe nadie nobody knows it; no lo he visto jamás I have never seen it. In fact in Latin the colloquial instinct was often too strong for grammatical nicety. Thus in Plautus, Mil. Gior. v. v. 18, we find ‘Jura te non nociturn esse homini de hac re nemini,’ and even Cicero has (Verr. ii. 57) ‘Non milii prætermittendum videtur ne illud quidem genus,’ &c. See Jani, A. P. p. 236.
As in Milton—

‘Fearing God nor man;’

and Shakspeare—

‘Tongue nor heart cannot conceive nor name thee.’—

Macb. ii. 3;

and in Carew—

‘Give Lucinda pearl nor stone;’

‘Gums nor spice bring from the East;’

and in Gifford—

‘Pallas nor Licinus had my estate.’

So too in Latin—

‘Qua fornace graves, qua non incude catena?’—Juv.

Ov μη.

289. i. οv μη with the 2nd person of the future, is a strong prohibition; as

οv μη ποιήσεις; do not do it!

ii. οv μη with the aorist subjunctive and with other persons of the future, is a strong negation; as

οv μη ποιήςας, you certainly shall not do it.

Instances of i. are

οv μη φίλουρήσεις ἕχων; don’t keep playing the fool.—


οv μη προσοίσεις χεῖρα, βακχέουσεις δ’ ἰών,
μηδ’ ἕξομόρξει μωρίαν τὴν σὴν ἐμοί;—Eur. Bacch. 343.

put not forth thy hand, but go play the bacchanal, and

wipe not off thy folly on me. [The οv is understood
both before βακχέουσεις and before μηδ’ ἕξομόρξει.]

οv μη προσοίσεις χεῖρα, μηδ’ ἀψει πέπλων; put not forth
thy hand, nor grasp my robes!—Id. Hipp. 601.

290. These are usually explained by the interrogative; thus

οv μη προσοίσεις; = will you not not-put-forth?

= will-you-not abstain-from-putting

forth?

= put not forth!

Undoubtedly this explanation is open to the serious objection
that it attributes to \( \mu \) that power of coalescing with, and so reversing, the meaning of a word which properly belongs to \( \text{o} \) only. It is far better to explain the idiom thus:

\[
\text{o} \, \text{ποιήσεις} ; - \mu \; ; \text{i.e. you will not do it—will you?}
\]

=do not do it!*

Instances of ii. are

\[
\text{o} \, \text{σοι} \, \mu \, \text{μεθέψομαι ποτε} \text{I will never follow after thee.} -- \text{Soph. El. 1052.}
\]

\[
\text{o} \, \text{τι} \, \mu \, \text{ληφθῶ} \, \text{δόλῳ} \text{I shall certainly not be caught by craft.} -- \text{Æsch. Sept. 38.}
\]

\[
\text{ἀλλ’} \, \text{o} \, \mu \, \text{οίος τ’ ἕν} \text{but you certainly will not be able,} -- \text{Plat. Rep. 341 c.}
\]

291. These are usually explained by the ellipse of \( \delta \varepsilon \sigma \) or \( \delta \varepsilon ν \)ν (‘There is no fear lest, &c.’), which are often expressed, as in Ar. \text{Eccles. 646}:

\[
\text{o} \, \text{νχί} \, \delta \varepsilon \sigma \, \mu \, \text{σε φιλήσῃ there’s no fear of his kissing you.}
\]

So in Latin:

‘\text{Non metus officio ne te certasse priorem Pœniteat.’} -- \text{Æn. i. 548.}

This is a simple explanation, and is certainly admissible. It may however be doubted whether these idioms, arising from the union of an objective and subjective negative, do not owe their prevalence to that accumulation of negative words towards which there is an instinctive tendency in all languages.

\( \text{Μ} \, \mu \text{ o} \, \text{v.} \)

292. After negatives, verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions, \( \mu \, \mu \, \text{o} \, \text{v} = \text{ne non, or ut, is used.†} \text{ The } \mu \text{ really}

* I have never met with any formal explanation of this idiom which satisfied me; I feel convinced that these idioms are simply due to the tendency to accumulate negatives for the sake of emphasis.

† Verbs of fearing in Attic poetry are also followed by \( \delta \text{πως} = \text{vereor ne, I fear that not; and } \delta \text{πως } \mu \text{ = vereor ne, I fear that. } \text{δέοικα } \delta \text{πως } \text{δλη} \text{I fear that he will not come; } \text{δέοικα } \delta \text{πως } \mu \, \text{δλη} \text{I fear that he will come; as}

\[
\text{δέοιχ’ } \delta \text{πως}
\]

\[
\mu \, \κ’ \, \text{τῆς σιώπῆς τῆς } \text{δναρρήξει κακά.} -- \text{Soph. O. R. 1047. ‘I fear that calamities will burst forth from this silence.’ [Literally, ‘I fear how lest,’ &c.] Here again the French idiom resembles the Greek, ‘Je crains que vous ne m’abandonniez’ I fear you will abandon me; ‘Je crains qu’elle soit heureuse’ I fear that she is not happy.} -- \text{Clyde, p. 185.} \]
belongs to the previous words, and expresses that their general result and effect is negative.

déduka-μή οὐκ ἀποθάνῃ I fear he will not die, verecor ut moriatur.

déduka-μή οὐκ ἐλθῇ I fear that he will not come, verecor ut veniat.

άθρετ μή οὐ τοῦτο ἢ τὸ ἀγαθὸν consider whether this be not 'the good.'

293. Μὴ οὐ with the infinitive often has the sense of quin, quominus, after negatives, or quasi-negatives; after verbs of preventing, denying, &c.; and after δανύν, αἰσχρῶν, αἰσχύνη, ἔστι, &c.; e.g.

οὐδὲν κωλύει μή οὐκ ἀληθές εἶναι τοῦτο nihil impedit quominus id verum sit, nothing hinders this from being true.

τι ἐμποδῶν μή οὐκ ἀποθανεῖν ἔμε; quid impedit quominus moriar? what prevents me from dying?

μὴ παρῆς τὸ μή οὗ φράσαι do not omit saying it.

οὐδὲν ἐλλείψω τὸ μή οὗ

τάσαν πυθέσθαι τῶν ἀλήθειαν πέρι

nihil praevertam quin verum cognoscam, I will leave no stone unturned to discover the whole truth respecting these matters.—Soph. Tr. 88.

πείσομαι γὰρ οὐ

tosou'ton οὐδὲν ὦστε μή οὗ θανεῖν καλῶς

for I shall suffer no penalty so great as to prevent my dying nobly.—Soph. Ant. 96.

οὐχ οὗος τε εἰμὶ μή οὗ λέγειν non possum quin dicam, I cannot but say.

294. Μὴ οὐ with the participle follows negative expressions, and means unless; as

δυσάλγητος γὰρ ἂν

ἐιν τοιάνδε μή οὐ κατουκτείρων ἔδραν

I should be ruthless [a negative motion] if I did not pity such a suppliant posture.—Soph. O. T. 12.

αἳ τε πόλεις . . . χαλεπαὶ λαβεῖν . . . μή οὐ χρῶνω the cities are difficult (=not easy) to take except by time.

—Dem. de F. Leg. § 135.
VARIOUS NEGATIVE PHRASES.

295. Distinguish between ὀντω, μὴ τω nondum, not yet. 

οὐκέτα, μὴ κέτι non amplius, no longer. 

οὐτε = nec, οὐδὲ = ne quidem. 

οὐ τί = not a whit. 

οὐχ ὀτι = not only. 

μὴ ὀτι = nedom, ne dicam, not to mention.* 

These two phrases however, like οὐχ ὀπως, οὐχ ὀλον, often mean 'not only not; as 

μὴ ὀπως ὀρχεῖσθαι ἄλλα ὀδὲ ὀρθοῦσθαι ἐκφυνασθε you were not only unable to dance, but even to stand upright; 

so too οὐχ ὀλον, as 

οὐχ ὀλον ὀφελεῖν εὖναιτ' άν, ἄλλα μὴ δ' αὐτὴν σῳζειν not only unable to dance, but even to stand upright; 

These two phrases however, like οὐχ ὀπως, οὐχ ὀλον, often mean 'not only not; as 

μὴ ὀπως ὀρχεῖσθαι ἄλλα ὀδὲ ὀρθοῦσθαι ἐκφυνασθε you were not only unable to dance, but even to stand upright; 

so too οὐχ ὀλον, as 

οὐχ ὀλον ὀφελεῖν εὖναιτ' άν, ἄλλα μὴ δ' αὐτὴν σῳζειν not only unable to dance, but even to stand upright; 

i. οὐκ ἔσθε ὀπως = nullo modo. 

οὐκ ἔσθε ὀπως λέξαιμε τὰ ψευδή καλά I could not possibly call lies honourable.—Œsch. Ag. 620. 

ii. οὐκ ἔσθε ὀπως οὐν non fieri potest quin, it cannot be but that.—Soph. El. 1479; Ar. Eq. 426. 

iii. ὅσον οὐ, μόνον οὐ all but, tantum non. 

ὅσον οὐκ ἤδη ἀπῆλθεν he has only just gone, il ne fait que de partir. 

iv. οὐ μὴν ἄλλα ' not but what,' ' however.' 

οὐ μὴν ἄλλα ἐπεμενεν ὁ Κύρος μιλες πως not but what with some difficulty Cyrus kept his seat. 

v. μὴ πολλάκις in Plato means ' lest perchance.' 

vi. οὐτε μέγα οὐτε μικρὸν nothing whatever (cf. 1 Kings xxxii. 21, fight neither with small nor great, &c.). 

vii. οὐδὲν χείρον ' it is just as well to.' 

οὐδὲν δὲ χείρον υπομνησθήναι καὶ Εὐπόλιδος one may just as well mention Eupolis also. 

viii. οὐδὲν οἶον there is nothing like (doing so and so); as 

οὐδὲν γὰρ οἶον ἠκούειν αὐτοῦ τοῦ νόμου car il n'y a rien de tel que d'entendre la loi même. 

* As ἀχρηστῶν καὶ γυναιτὶ, μὴ ὀτι ἀνδράσι useless even to women, not to mention (or much more to) men; so in Italian 'i fortissimi uomini non che le tenere donne' the bravest men, not to mention delicate ladies, &c. Clyde, p. 175.
THE PARTICLES.

PARTICLES.

Μὴ ῥεμέσαι βαιοῖσιν, χάρις βαιοῖσιν ὑπῆδει.

296. A perfect knowledge of the particles in which Greek abounds can only be obtained by extensive reading.* The manner in which, especially in Homer, 'they sustain and articulate the pulses of emotion' is in itself a fruitful and valuable study. By them alone we can perceive that Greek was the language of a witty, refined, intellectual, sensitive, and passionate people. It would be impossible in any book to tabulate the delicate shades of meaning, the subtle intricate touches of irony or pathos, the indescribable grace and power which the particles lend to many of the grandest passages in ancient literature. Indeed these can often be only felt at all by a scholarlike appreciation of the entire context, and of the circumstances which dictated the particular expression; so that in very many instances, not in Greek only but in German, and in most languages to a greater or less degree, the force of the particles cannot be accurately transferred into a foreign version. In short they are often untranslatable, and can only be approximately represented by some look, gesture, emphasis, or tone of the voice. Thus μὲν and ἢ, two of the commonest Greek particles, correspond to the English 'on the one hand,' 'on the other hand;' but to substitute these long and heavy periphrases † for them in all cases would be utterly unidiomatic, and would not in any way represent their force and meaning in Greek.

It would be out of the question to attempt here anything approaching to a complete treatment of the conjunctions, which Apollonius Dyskulos ‡ and Priscian arrange logically under no less than eighteen heads. All that we shall here attempt will be to give one or two notes and suggestions, which can be amplified by each student for himself.

* Hence even the New Testament, though it represents the spoken Greek of its day, yet being Greek written by foreigners, is comparatively poor in the use of particles.

† The attempt to translate a particle exactly leads to curious results. Dr. Cyril Jackson used always to render Τρόις ὦς by 'the Trojans, God help them!' and a former head-master of Eton always distinguished between οὐ Sir, to you, and τοι at your service (Coleridge, Gk. Classic Poets, p. 221).

‡ Egger, Apollon. Dysc. p. 209. On the other hand, Dionysius Thrax only recognised eight classes of conjunctions.
297. **Copulative Conjunctions.**—καὶ = et, τε = que. In poetry we have ὡς, ἤτε = atque. Often καὶ is used to mean also, even; and sometimes 'and yet,' as

σὺ Διὸς ἔφυγε... καὶ ἤταχ' σὺ ὕποκις and yet thy utterance is unjust!—Eur. Hel. 1147; cf. Her. F. 296.

Occasionally καὶ nearly means 'when,' as

ηδὴ ηὼς διέφαυε καὶ ἔπ' ἀκρωτηρίῳ ἐγενόμεθα.—Herod. vii. 217.

ἡδὶ τε ἦν ὅλε... καὶ οἱ Κορίνθιοι πρύμναν ἐκροίνυσαν.—Thuc. i. 50. Cf. Soph. O. T. 717; Herod. iii. 108; iv. 139, 181; Hebr. viii. 8;† Luke xix. 48.

καὶ ταῦτα = and that too.

μικρὰ καὶ οὐδένειν little or nothing (literally, 'and even nothing').

After ἵσος, ὄριος, ὁ νεῦτος, and words of likeness generally, καὶ = 'as,' like the Latin similis et, ac; ἵσα καὶ = aequē ac.

οὐχ ὁμοίως πεπούχασι καὶ ὁμηροίς they did not act in the same way as Homer.—Plat. Ion, p. 500 ν.

εἰ τις καὶ ἄλλος more than any one (by litotes).

ἀλλος τε καὶ especially.

καὶ δὴ well, suppose, or granted; fac igitur esse.

καὶ with πῶς, &c., often expresses surprise, &c. It is used too in eager appeals, as

καὶ μοι ἐδώ τὴν χειρὰ 'give me then your hand.'

ἡ καὶ τοιαύτας τὸδ' ἐπιρροίζεις φυγάς; dost thou too really, &c.—Aesch. Eum. 424.

It often seems to connect the speaker's first words with a long train of his thoughts. One of Lord Lytton's tales begins with the word 'and'—'And the stars sat each upon his ruby throne, and looked with sleepless eyes upon the world.'—Pilgr. of the Rhine.

'And,' says Ben Jonson (Engl. Gram. p. 82), 'in the beginning of a sentence serveth for a mark of admiration.'

'What, quoth shee, and be ye wood! 'And wene ye for to doe good, 'And for to have of that no fame?'

Chaucer, Man of Lawe's Tale.

καὶ εἰ εἰτὰμ si, even if; εἰ καὶ quamquam, even though (wenn auch).

* The Hebrew י 'and' means a hook, and resembles a hook in shape.
† So in the Latin et: 'Nox media, et dominæ mihi venit epistola nostræ.'—Prop. III. xiv. 1.
Negative clauses are coordinated (united together) by οὔτε nec, οὔδε ne quidem, &c.

οὔτε followed by τε = so far from . . . that.

298. DISJUNCTIVE CONJUNCTIONS.—ός . . . ος; εἴτε . . . εἴτε.

299. ADVERSATIVE CONJUNCTIONS.—μὲν 'indeed,' 'on the one hand,' the old neuter from ἕι, μία, ἐν = 'one thing.'

δὲ 'but,' 'on the other hand,' derived from δεῖς = δύο = 'two things.' μὲν is always (regularly) followed by δὲ, or, less accurately, by some other adversative particle, as ἀλλά,* αὖ, μέντοι, &c. μὴν, δὴ, are lengthened forms of μὲν, δὲ.

καίτοι = 'and yet,' 'although,' verum, sed tamen. καίπερ 'although' is used with the participle; καίτοι with the finite verb, as καίτοι ἀγαθὸς ἦν, καίπερ ἀγαθὸς ὦν.

όμως 'nevertheless,' nihilominus; as

ἐκκοῦσα κάγῳ τιλθῦσεν μὲν, ἀλλ' ὀμως I heard it from a distance, indeed, but still I heard it.†—Eur. El. 753.


κάγῳ σ' ἵκνουμαι, καὶ γνυή περ οὖσ' ὀμως and I too beseech thee, though but a woman, still!—Eur. Or. 671.

300. CONJUNCTIONS OF COMPARISON.—ὡς, ὡσπερ, ὡστε. Hom. ἤπτε.

ὡς = as, ὡς thus; but when ὡς as follows its word it receives an accent; as λέων ὡς like a lion.

301. TEMPORAL CONJUNCTIONS.—ὁτε, ὁπότε quando, quum. Hom. εἴτε.

ἐπεί, ἐπειδῆ, ἐὼς, ἐτε, ἄχρι, μέχρι, πρὶν, πάρος [see Temporal Sentences, § 214 seqq.].

ab imo immediately, is used by Plato to mean 'for instance.'

302. CAUSAL CONJUNCTIONS.—ὁτι, διότι, ἐνεκα, γὰρ, &c. γὰρ is derived from γε and ἄρα. γὰρ in animated style often points to a suppressed sentence.

πῶς γὰρ οὖ; of course! †

τι γὰρ; how so? τι γὰρ κἂν ἐποίησε; why, what evil hath He done?

* ἀλλὰ νὴ Δία = but some one will say, at enim.
† Compare the position of tamen in 'Perfida, sed quamvis perfida, cara tamen.'
‡ Cf. Ital. perché no? = certainly!
A BRIEF GREEK SYNTAX.

εἰ γὰρ αἰτινάμ.  
οὐ γὰρ ἄλλα how ever.  
ἢ γὰρ τεθνηκέν ὦτος ὃ些许 what! is this man dead?

γὰρ also may express indignation, as

'Ἀτρείδῃ κύδιστε, φιλοκτενώτατε πάντων,  
πῶς γὰρ τοι ἱσοσοῦσι γέρας μεγάθυμοι Ἀχαιοὶ;—II. i. 122.  
"Ἀθέρες Εφέσωι, τίς γὰρ ἐστιν ἀνθρώπος δοι ὦ γιγνώσκει,  
k.τ.λ. (Acts xx. 35), Ephesians! why what person is  
there who is not aware, &c.

Like the Latin nam, as

Nam quis te, juvenum confidentissime, nostras  
Jussit adire domos?—Georg. iv. 445 (cf. AEn. ii. 373).  

303. Inferential Conjunctions.—"Αρα (Ep. ἄρα and ὁ)  
often expresses surprise, emotion, like ’it seems,’ ’after all,’  
&c. So that the Dean (see note † p. 195) was not so far wrong  
when he translated Τρώες ἄρα the Trojans, God help them’  
(Proc. p. 535); as  

ταῦτα ἀκοῦσας ο Ἐνρος ἐπαίσατο ἄρα τὸν μηρὸν when  
Cyrus heard this, he smote on his thigh.  

φονέως ἄρα ἐξέπεμπεν;  
by whose murderous blade after all you died.—Soph.  
Aj. 1025.

ὁλθεν εἰ ἄρα εὐφήσει τι ἐν αὐτῇ he came if haply he might  
find anything thereon.—Mark xi. 13.  

ὁ παῖδες, ὡς ἄρα ἐφλυαροῦμεν boys, how we were triflin  
after all!

This is like the Latin ergo, as in

‘Ergo Quintilium perpetuus sopor urget’  
so then the sleep that knows no end is weighing down  
Quintilius!—Hor. Od. i. xxiv. 5.

ἄρα . . . = ne,  
ἀρα οὐ . . . = nonne,  
ἄρα μὴ . . . = num?

οὖν then, οὐκοῦν not then, οὐκοῦν therefore. In this sense the  
οὐκ becomes simply otiose (see § 103, and Herm. Vig. n. 261).

μὲν οὖν nay rather, immo.  
τάδε ἄν ἐκκαίως ὡς, ὑπερδίκως μὲν οὖν this would have been  
justly done, nay more than justly.—Æsch. Ag. 1363.  
ἐγὼ οὖ φημὶ; φημὶ μὲν οὖν ἐγὼ ὡς do I deny it? nay on  
the contrary, I assert it.—Plat.
In the *Knights* of Aristophanes when Kleon proposes that Demos, the personified Great Public, should wipe his nose on—but we must leave the line untranslated, *Eq. 910*:

\[\text{"\(\text{ἀπομυζάμενος, ὦ Δῆμ", \(\text{ἐμοῦ \ πρὸς τὴν \ κεφαλὴν \ ἀποψῶ,}\)\} the sausage-seller feeling that he cannot beat that proposal, cries out} \]

\[\text{"\(\text{ἐμοῦ \ μὲν \ οὖν, \ ἐμοῦ \ μὲν \ οὖν \ ναῦ \ rater \ }\]\ on mine, on mine!} \]

**Particles of Emphasis.**

304. *Γε 'at least' is used to modify various words; as* 

\[\text{"\(\text{ὁς \ γε \ qūpe \ qui, 'seeing that he.'}\)\} \]

\[\text{ev\(\text{γ\(\text{y\(\text{w\(\text{γε \ equidem, I for my part.}\}} \) \}} \]
\[\text{ĕl \ γε \ since.} \]
\[\text{γε \ μὴ \ however.} \]

**Often ironical, as**

\[\text{ev \ γε \ κηδεύεις \ πόλιν \ good care you (forsooth) take of the} \]
\[\text{city!} \]
\[\text{παύσαι \ γε \ do cease!} \]

**The exclamation μὴ \ σῦ \ γε \ oh do not! is often used with**

\[\text{great pathos by Euripides, as in} \]
\[\text{μὴ \ δῆτα, θυμέ, μὴ \ σὺ \ γ' \ ἐργάσῃ \ τά\(\text{de.}\)\} \]
\[\text{βουλεῖ \ \ldots \ \ά\(\text{μχυμονήσαι \ τ' \ ἐκ \ νέου \ βραχίωνος} \]
\[\text{σπαθεία', \ ἀ \ πείσει \ μὴ \ σὺ \ γ' \ \οὐ \ γῷρ \ ἄξιον.} \]
\[\text{—Pec. 405.} \]

See too *Ion*, 439, 1334; *Phaxn*. 531; *Iph. Aul*. 1460.

\[\text{ποὺ \ often \ expresses \ surprise, \ o\(\text{ὐτ \ ποὺ \ 'not, I presume;'} \]
\[\text{οὐ \ δῆπου \ 'not, I suppose;' \ e.g.} \]
\[\text{πῶς; \ o\(\text{ὐτ \ ποὺ \ σὺ \ φασγυὸν \ βίου \ stερείς;—Eur. \ Hel. 95} \]
\[\text{[cf. 475, 541, or 1510].} \]
\[\text{οὐ \ τί \ ποὺ \ minantis \ et \ indignantis \ est, \ οὐ \ δῆπου \ suspicantis.} \]
\[\text{—Stallbaum.} \]

\[\text{γο\(\text{ν \ at \ any \ rate.} \}
\[\text{δὴ \ 'certainly :'} \]
\[\text{kai \ τότε \ δὴ \ even \ then; \ o\(\text{ὐτ \ δὴ \ then \ at \ last.} \]
\[\text{νῦν \ ὁρᾶτε \ δὴ \ now \ of \ course \ you \ see.} \]
\[\text{μέγιστος \ δὴ \ far \ the \ greatest \ [compare \ αὐτός \ δὴ \ i-\(\text{dem,} \]
\[\text{πρὶν \ δὴ \ pri\(\text{-} \(\text{den, \ ὅγε \ ἐ̣} \(\text{ν \ age \ dum} \].} \]

**Often like \(\text{δῆπου \ 'of \ course,' \ 'forsooth,' with \ a \ shade \ of \ sarcasm.} \]
\[\text{kai \ δὴ \ often \ means \ fac \ ita \ esse; \ as} \]
καὶ ἓ ὑπναντι τίς μὲ δέξεαι πόλει; well, suppose them dead; what state then will receive me?—Eur. Med. 386; Hel. 1066.

Sometimes it implies quid tum? as in Hel. 101; El. 655.

βλέψων κάτω look downwards.
καὶ ἓ βλέπω well, I am looking—what then?

σχεδόν τι 'it may perhaps be said' also expresses great irony; as

σχεδόν τι μωρὸς μωρίαν ὀφλισκάνω (Soph. Ant. 470) perhaps it is a fool at whose hands I incur the charge of folly.

ἐντα is a lengthened form of ἓ; e.g.

οὐκετειρε ὑμᾶς . . . οὐκετειρε ἐντα but pity us—ay, do pity us.—Eur. El. 678.

ὡ ὡ ἐντα woe! ay, woe!—Soph. O. R. 541.

ἐνοεν 'naturally enough;' or, as they alleged, 'scilicet,' mostly in an ironical sense.—Hdt. i. 59; Thuc. i. 92.

ἐνοεν 'I should hope.'

μὴν 'verily,' 'truly,' vero, a lengthened form of μέν—

τι μὴν; why not? of course; what then?

ἐπον μὴν do follow.

ἀλλ' ὡστε μὴν ὁκυρρόε well, it certainly is inhabited.—Soph. Ed. Col. 29.

καὶ μὴ enimvero, moreover.

μὰ a form of adjuration, generally in negative oaths, as

οὐ μὰ Δία no by Zeus!

οὐ μὰ τόδε σκῆπτρον never by this sceptre!

περ a shortened form of περί; in its adverbial sense of 'exceedingly' it increases the force of words, like per in Latin, as 'pergratus, perque jucundus.'

ἐὰν περ even if.

ἀγαθὸς περ very good; compare our colloquial expression 'good all round,' and the French très, which is derived from trans, so that très bon = thoroughly good (= good throughout).

Often it comes to mean 'although,' as

γενναῖος περ ἐὼν though noble, &c.

τοι 'ay,' as

σὲ τοι, σὲ κρίνω you, ay, you.—Soph. El. 1445.

Probably the τοι in τοιγὰρ 'therefore' is derived from τοῖ since it may begin a sentence, as in Soph. Tr. 1249; Ant. 594.
305. Interjections being, as their name implies, passionate exclamations thrown in to the sentence, are for the most part unsyntactical. The Greeks did not even regard them as forming separate parts of speech, but classed them with adverbs. The Roman grammarians first treated them separately. Their claim to be separately considered, and their high linguistic importance, I have vindicated elsewhere (Chapters on Language, pp. 88–103). Their antiquity and their truthfulness have justified grammarians so eminent as Scaliger and Destutt de Tracy in regarding them as words par excellence.

306. A sentence is arranged in the natural order when the subject with all that belongs to it is placed first, and then the predicate with all that belongs to it, the copula being either expressed between the two, or understood, or involved in some inflection.

307. Thus in all languages such a sentence as

Alexander conquered Darius

is expressed in the natural order (φυσικῇ τάξει); and it would usually be so expressed in Greek, as

ο Ἀλεξάνδρος ἐνίκησε τὸν Δαρείον.

But owing to the inflection of the accusative in Greek and Latin, the order may be altered in those languages in every possible way (πλαγιασμός), without any modification of the sense,—the subject, the verb, or the accusative being placed first, according as it is requisite to make any one of them emphatic; whereas in English or French any variation of the order destroys the sense, and if it were necessary to bring Darius into prominence we should be obliged to adopt some entirely different turn of sentence, as

Darius was conquered by Alexander.
308. We can indeed use a rhetorical inversion in English poetry (though but rarely in prose), and often with the finest effect; as

And over them triumphant Death his dart  
*Shook*, but delayed to strike.—Milton.  
Under a coronet his flowing hair  
In curls on either cheek *played*; wings he wore, &c.—Id.

But our power of doing this is extremely limited, as must always be the case in a flexionless language; and it is impossible to read a page of Demosthenes, or Cicero, or Virgil, without seeing the immense rhetorical power which they are able to command by a mere variation in the order of construction. It is almost impossible to render in an analytical language the matchless force of such expressions as

\[ \text{ἐν ἐ̂ν φαεν καὶ ὀλεσσον}, \]

or,

Me, me, adsum qui feci, in me convertite *ferrum*,  
O Rutuli!

And although the rich and powerful vocabulary of English renders it one of the noblest of all languages, yet in harmony, precision, elasticity, variety, grace, and force, it must yield an easy victory to the Greek.

309. We may here mention one or two of the figures, rhetorical and idiomatic, which are of the most constant occurrence in Greek. It will be seen that many of them are due to that agility and acuteness of the Greek intellect which enables them readily to sacrifice the grammar of a sentence to its logic, or in other words its form to its meaning. Hence arose the many forms of the sense-figure (σχῆμα πρὸς τὸ σημαινόμενον constructio ad sensum); e.g.

i. When the concord is only a concord of the sense,* as

\[ φιλε τέκνον; \text{varium et mutable semper Fœmina}; \text{Διὸς τέκνος ἦτε μοι αἰει, &c.} \]

ii. When the expression is shortened by the suppression of a clause or word (Brachylogy, breviloquentia), as

\[ 
\text{δεινα βοᾶν, sc. βοήματα, τυπτομαι πολλάς, sc. πληγάς.} 
\]

* Cf. the Italian *Corsevi le sorelle*; *each of*) the sisters ran thither.—Boccaccio.
Of this there are several varieties, as

a. *Constructio prægnans*, where two clauses are compressed into one; as

Φιλιππος εὑρέθη εἰς Ἀζωτον Π. was carried to Azotus, and found there.

b. *Zeugma*, where two nouns are joined to a verb, which only suits one of them, but suggests the other verb, which may often be even opposite in sense; as

> γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα I gave you milk to drink, not meat.—1 Cor. iii. 2.

κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων preventing from marriage, (ordering to) abstain from meat (where the positive κελευόντων is understood out of the negative κωλυόντων).—1 Tim. iv. 3.

'See Pan with flocks, with fruits Pomona crowned' (where from 'crowned' we must understand 'surrounded' in the first clause).—Pope.

This figure of speech is very rare in English, and illustrates more than any other the Greek quickness of apprehension.

c. *Syllepsis*, often confounded with Zeugma,* where the same word is applied to different nouns but in a different sense; as

> ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνενον he subdued the might of Enomaus, and [won] the virgin as his bride.—Pind. Ol. i. 88.

'Quas et aquæ subeunt et auræ' under which the waves and breezes flow.—Hor.

In English the chief instances are comic, as

'This general is a greater taker of snuff as well as of towns.'—Pope.

'And there he left his second leg,
And the forty-second foot.'—Hood.

'Miss Bolo went home in a flood of tears and a sedan-chair.'—Dickens.

'He flung his powerful frame into the saddle and his great soul into the cause.'—Earl of Carlisle, *Siege of Vienna*.

* On the distinction between the two, see Lobeck, *ad Soph. Aj.* p. 429 seqq.
d. **Comparatio Compendiaria**, or Brachylogy of comparison; as

κοµωὶ Χαρίτεσσιν ὧροιαί hair like (that of) the Graces.—

II. xvii. 51.

εἴχε κέρατα δύο ὄμων ὧριῳ he had two horns like (those of) a ram.—Rev. xiii. 11.

πυραμίς πατρὸς μείζων a pyramid loftier than (that of) his father.

'His ascent is not so easy as those who,' &c.—Shakspeare, Coriolanus, ii. 2.

e. **Ellipsis**, the omission of a word easily understood, as

εἰς ὁδον, ὡς βαθὺν ἐκοιμήθης sc. ὑπνον, εἰς κόρακας sc. ἔρρε, ποτήμων ὕπχροι sc. ἕδατος, calida sc. aqua, &c.

'To whom thus Eve in few.'—Milton.

This is common in all languages, as when we say a coach and six (sc. horses), a bottle of port (sc. wine), to St. Paul's (sc. church), he sat on the right (sc. hand), &c.

f. **Anakoluthon**, or non-sequence; when the sentence begins with one construction, and continues in another. This is very common in Greek, which is a language eminently swayed by emotion, and one in which the syllogism of passion often supersedes and transcends the syllogism of logic. It is found in writers who adopt a naïve, simple, childlike style, as Herodotus; in those profound and powerful writers whose thoughts flow more rapidly than their words, as Thucydides, Pindar, Αeschy- lus, and St. Paul; and in those who, like Plato, adopt the informal and easy style of common life.*

Sometimes, α., they are common sense-constructions; sometimes, β., rhetorical; and sometimes, γ., merely due to carelessness or accident.

a. ἔδοξε τοῖς Αποστόλοις . . . γράψαντες.—Acts xv. 22.↑

β. Under this head fall the instances of oratio variata, where for the avoidance of monotony, the phrase is altered, as

ζηλοῦτε τα νευματικὰ μᾶλλον δὲ ἵνα προφητεύῃτε.—1 Cor. xiv. 1;

* See Jelf, § 901.

↑ Cf. ἀπηγγέλη αὐτῷ λεγόντων, Luke viii. 20, and similar idioms in the LXX. passim.
and the frequent transition from *oratio obliqua* to *oratio recta*; as

\[ \pi\alpha\rho\iota\gamma\gamma\epsilon\iota\epsilon\nu\alpha\tau\omega\mu\nu\delta\epsilon\iota\nu \varepsilon\iota\pi\epsilon\iota\nu \ \alpha\lambda\lambda' \ \upsilon\epsilon\rho\ell\omega\nu \ \varepsilon\iota\zeta\omicron \kappa\tau\lambda. \]

he bade him to tell no one, but departing *shew thyself*, &c.—Luke v. 14; cf. Acts xxiii. 22; Ps. lxxiv. 16 seqq.; Virg. *Æn*. viii. 291.

This is sometimes used with fine effect in poetry, as in Milton (*Par. Lost*, iv. 721):

‘Both turned, and under open sky adored
The God that made both sky, earth, air, and heaven...
And starry pole. *Thou also madest the night,
Maker Omnipotent, and thou the day,*’ &c.*

See Stebbing’s Longinus, pp. 102, 103.

γ. Careless anakolutha are found even in the best writers; as

\[ \theta\epsilon\vartheta\omicron\varphi\iota, \ \delta\tau\iota \ \mu\epsilon\gamma\alpha \ \upsilon\beta\rho\varepsilon\omega\varsigma \ldots \ \mu\ell\lambda\epsilon\iota\nu \ \varepsilon\sigma\sigma\sigma\thai \ \tau\omega\nu \ \pi\lambda\omega\upsilon\nu. \]

Acts xxvii. 10.

‘*Those who he thought true to his party.*’—Clarendon.

The sun upon the calmest sea
Appears not half so bright as thee.—Prior.

γ. *Aposiopesis*, the passionate suppression of the latter part of a sentence; as

\[ \kappa\alpha\nu \ \mu\epsilon\nu \ \tau\omicron\iota\nu\varsigma \ \kappa\alpha\rho\tau\omicron\omicron \ldots \ \epsilon\iota \ \delta\epsilon \ \mu\nu\gamma\epsilon\nu.—\text{Luke} \ xiii. 9 \ (\text{for other instances see} \ \text{Luke} \ xix. 42; xxii. 42; \text{Acts} \ xxiii. 9). \]

Here, as Winer finely observes, ‘*sorrow has suppressed the apodosis.*’

\[ \mu\nu \ \sigma\nu \ \gamma'.—\text{Eur. Hec.} \ 405. \]

Quos ego—sed motos præstat componere ventos.—Virg. *Æn*. i. 135.

Compare the German Warte, ich will dich...!

‘*Bertrand is—what I dare not name!*’—Scott.

310. Among other figures of speech we may mention

**HYPERBATON,**†

*verbi transgressio*, the rhetorical misplacement of a word, as

\[ \upsilon \ \kai \ \delta\epsilon\kappa\alpha\tau\eta\nu \ \Lambda\beta\rho\alpha\alpha\iota\mu \ \varepsilon\omega\omega\kappa\nu \ \epsilon\kappa \ \tau\omega\nu \ \alpha\kappa\rho\omicron\delta\theta\iota\nu\iota\nu\omicron, \ \delta \ \pi\alpha\tau\rho\iota\delta\phi\chi\varsigma, \ \text{to whom even Abraham gave a tithe of his first-fruits, the patriarch.}—\text{Heb. vii.} \ 4; \ \text{cf. Mark} \ xi. 10. \]

* For similar instances see Forbiger, Virg. *Æn*. ii. 182, iii. 185.
† See II. i. 340.
‡ The word, which first occurs in Plato (*Protag*. p. 343 e) was probably borrowed from him by the scholiasts. See Weil, *De l'ordre des mots dans les langues anciennes*, p. 8.
This is not uncommon in Elizabethan English.

'More than tencriers and six noise of trumpets.'—Ben Jonson, Sejanus, v. 7.

Under this head we may range,

a. **Antiptosis**, the transposition of the subject from one clause to another, as

- οἶδ' ἢν ἐθρεψεν 'Ερμοίνης μῆτηρ ἐμή.—Eur. Or. 1117.

*Urbe*m quam statuo vestra est.—Æn. i. 572.

Him I accuse

The city gates by this hath entered.—Shaksp. Ant. ana Cleop. iii. 1.

'And God saw the light that it was good.'—Gen. i. 4.

See p. 78.

b. **Chiasmus**, when words are arranged cross-wise like the letter X, as

\[
\begin{array}{c}
\text{μακρῶν} \\
\text{νυμὴν τίκτει}
\end{array}
\begin{array}{c}
\text{ηδόνη} \\
\text{βραχεῖα}
\end{array}
\]

This is very common in Latin, where the arrangement

Ratio consentit, repugnat oratio (Cic. de Fin. iii. 3)

is more elegant and forcible than ratio consentit, oratio repugnlat. Something like it is found in English, as

'He hath fed the hungry—the rich he hath sent empty away.'

'Foreknowledge, will, and fate,

Fixed fate, free will, foreknowledge absolute.'

Milton, Par. Lost, ii. 560.

c. **Hysteron Proteron** (πρωθύστερον) or Last-first, as

τὰς μὲν ἄρα θρέψασα τεκνοῦσα τε.—Od. xii. 134.

'Moriamur et in media arma ruamus.'—Virg. Æn. ii. 353.

'In Africam redire atque ex Italiam decedere.'—Cic. Cat. iv. x. 21.

'Is your father well, the old man of whom ye spake, is he yet alive?'—Gen. xliii. 47.

'I die, I faint, I fail.'—Shelley.
d. Hypallage, an attraction of the adjective to a substantive with which it does not properly agree, or more generally a change of case (Enallage, as dare classibus Austros, for classem Austris).

\[ \text{ογκων ἀνόματος μητρόδων motherly boast of a name = boast of a mother's name} \].—Soph. Tr. 817.

Nec purpurarum sidere clarior
Delenit usus.—Hor. Od. iii. i. 42.


'With the innumerable sound
Of hymns and sacred songs.'—Par. Lost, iii. 147.

311. Euphemism, the principle of avoiding all strong or unpleasant forms of expression. This tendency has exerted a most powerful influence over the Greek language,* and leads to the use of such terms as \( \epsilon \alpha \nu \tau \iota \pi \alpha \theta \eta \) for 'if he die,' \( \epsilon \upsilon \theta \eta \varsigma \) for 'silly,' \( \omega \iota \kappa \eta \mu \alpha \) for 'prison,' &c. (See Abbott, Shaksp. Gram. p. 75, and some remarkably beautiful lines of Faber, quoted in Reed's Lect. on Eng. Lit. p. 90.) We may range under this head:

a. Irony (\( \chi \lambda \varepsilon \alpha \nu \sigma \mu \omicron \omicron \omicron \), very different from the Greek \( \epsilon i \rho \omicron \omega \nu \epsilon \omicron \alpha \) of which the style of Plato is so perfect an example), Persiflage (\( \chi \alpha \rho i \nu \epsilon \nu \tau \iota \sigma \omicron \mu \omicron \omicron \omicron \), complimentary expressions (\( \upsilon \sigma \tau \epsilon \iota \iota \sigma \iota \mu \omicron \omicron \omicron \), &c., which need no special illustration.

b. Hypokorisma, the use of exaggerated terms of endearment, and the veiling over of that which is disagreeable or vicious by specious glosses (see Chapters on Language, pp. 281, 282).

c. Litotes (smoothness), the suggestion of a strong notion by the use of an over-weak form of speech, as

\[ \text{oυ πάνυ = omnino non, oυ \chi \upsilon \iota \kappa \sigma \tau \alpha = μάλιστα}. \]

\[ \text{ουδέ κέ μίν τις} \]

\[ \gamma \theta \iota \iota \o\iota \epsilon \iota \upsilon \iota \nu - \text{II.} \]

* In fact euphemism is woven into the very structure of Greek, and explains many of its words and idioms. Hence \& \nu with the optative for a polite imperative, and an indirect future; the use of the optative as the most indirect mood in wishes; the use of the indefinite \( \tau \iota \)s for a personal pronoun (as in English 'one'—'it's enough to enrage one,' &c.). See Chapters on Language, p. 278.

† This particular use of the negative, as when we say of a poor man 'he's not rich,' of a short man oυ μέγας, &c. is called Meiosis.
Illaudati Busiridis aras.—Virg. Georg. iii. 5.
'Shall I praise you for those things? I praise you not.'
'Narcissa's nature tolerably mild
To make a wash would hardly stew a child.'—Pope.

d. **Antiphrasis**, the suggestion of a word by the use of its opposite, as εὐνύμμος and ἀρίστερος for the ill-omened left.

e. **Ambiguity**, the use of a formula to dismiss an unpleasant subject;* as

ο γέγραφα γέγραφα what I have written I have written (cf. 'If I perish, I perish;' 'If I be bereaved of my children, I am bereaved,' &c.).—O. T. 1376, &c.

He is that he is, I may not breathe my censure.—*Othello.*

Among other figures we may briefly mention

### 312. **PLEONASM**, or the use of words apparently superfluous, as in

πόλεμον πολεμεῖν, μεγέθει μέγας, πυνώσατον ὅλος κοῦπορ' ἀκίδα ἀδ' τάλν, ἐφ' λέγων, cursim currere, 'we have seen with our eyes,' &c.†

This is an important tendency in language, and admits of a very wide range of illustration, which cannot here be given. Under this head we may range two out of many rhetorical figures (such as Epanaphora, Anadiplosis, Palillogia, &c.), e.g.

---

* Hanc formulam et similes adhibent ii qui rem clarius exponere aut nolunt, aut nequeunt.—Seidler.

† 'Pistol. He hears with his ears.

Sir Hugh. The tovil and his tam! what phrase is this, "He hears with ear?" Why it is affectations.'—Shaksp. *Merry Wives of Windsor*, i. i.

Lobeck has treated the subject with his usual exhaustive learning, *Paralip. Gram. Græc.* 61 seqq. and *Dissert.* 8; and on *Aj.* v. 140, 866; see too Id. pp. 181–185. It is a special characteristic of immaturity, and therefore of children; hence it is very common in colloquial usages, and in infant literatures. One very common form of pleonasm, especially in the tragedians, is the repetition of a participle after the principal verb; e.g. κτείναι Κρέοντα καὶ κτανόν ἐρχεῖ χόνδας.—*Eur. Herc.* F. 33. Cf. *Hec.* 25, *Phæn.* 22, &c. There is an instance of pleonasm in Pope's *Odyssey*, which Lord Macaulay used to call 'the very worst line in the English language,' viz.:

'To the rock he elung
And stuck adherent, and suspended hung!'

See *Origin of Language*, p. 168.
a. **Periphrasis**, or circumlocution; as

μέγα χρημα συνες,* βιεν Ἡρακλῆος, σθενος Ἕκτορος, ἱερὴ ἢς Τηλεμάχω, κ.τ.λ.

Compare:

'When once the service of the fort is gangreened.'—Shaksp.

'The high promotion of his Grace of Canterbury, Who holds his state at door with pursuivants.'—Hen. VIII. v. 2.

Milton—

'where the might of Gabriel fought
And with fierce ensigns pierced the deep array
Of Moloch, furious king.'—Par. Lost, vi. 345.

and Gibbon—

'The youth and inexperience of the prince declined a perilous encounter.'

and Schiller—

'Zu Aachen in seiner Kaiserpracht,
Im alterthümlichen Saale,
Sass König Rudolphs heilige Macht
Beim festlichen Krönungsmahle.'

--- Der Graf von Habsburg.

See Stebbing's Longinus, p. 108.

b. **Polyptoton**, the collocation of different cases or tenses of the same word, as

δόσιν κακὰν κακὼν κακοῖς.—Æsch. Pers. 1035.

Clipeus clipeis, umbone repellitur umbo,
Ense minax ensis, pede pês, et cuspide cuspis.—Stat.
Dart follows dart, lance lance.—Byron.
Alive they shall not take him; not they alive, him alive.
—Carlyle, French Rev. i. 282.

'Both stricken strike, and beaten both do beat.'—Spenser, F. Q. v. 7.

313. **Hendiadys**, the use of two nouns to convey one notion, as

βορὰ καὶ λεῖαν = plundered booty.—Soph. Aj. 145.
Pateris libamus et auro = with golden cups.—Virg. Georg. ii. 192.

* See Bernhardy, Griech. Syntax, S. 52.
See Lobeck ad loc. p. 112. He distinguishes four kinds of hendiadys:

1. Where the second word is explanatory, as πυρὶ καὶ στεροπαίς 'with lightning flames.'

2. Where the dependent notion precedes, as αἴμα καὶ σταλαγμῶν 'a drop of blood.'

3. Where two entire synonyms are united, as λήγει βοῶν καὶ παῦε (compare 'I am a widow woman, and my husband is dead,' 2 Sam. xiv. 5).

4. When words of similar origin are joined, as στρουβεῖ καὶ στρέφεται.

The omission of conjunctions, as Abiit, excessit, evasit, erupit. There is a fine instance in Eur. Hipp. 352, expressive of the most violent emotion. Many epithets are often thus joined (πύργωσις ἐπιθέτων), as in Homer, II. xi. 32: *

ἀμφιβρῶτην πολυνόαιδαλον ἀσπίδα θοῦρν καλήν.

Thus we find in Shakspeare—

Unhouseled, unanointed, unanealed.

and Milton—

Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal.—P. L. v. 501.

The juxtaposition of words of similar sound, which is especially frequent in proverbs, and proverbial expressions, as

παθήματα μαθήματα, bear and forbear, changes and chances, giving and forgiving, &c.

In Rom. i. 29, 31 we have πορνεῖα ποτηρία, φῶνον φῶνον, ἀσυνέτους ἀσυνθέτους.

'Quam ferus et vere ferreus illis fuit.'—Tibullus.

'Fear the fierceness of the boy.'—Ben Jonson.

* In Æschylus we have six epithets to one noun, Ag. 155,

μυμει φοβερὰ παλινορτος,
οἰκονόμος, δολία, μνάμων μήνις τεκνότονος.

† This subject is treated at some length (being a very important one in the history of language) in Chapters on Language, p. 265.
Such assonances form the staple ornament of Arabic prose (see *Families of Speech*). They were very popular in euphuistic style:

‘Who can persuade where *treason* is above *reason*, and *might* ruleth *right*, and it is had for *lawfull* whatsoever is *lustfull*; and *commotioners* are better than *commissioners*, and *common woe* is named *common-wealth*?—Sir John Cheeke.

Under this head fall the numerous plays on names and words* found in writers of every age and every language; and under the same general division fall such figures as,

*a. Onomatopeia*, the imitation of the sense by the sound; whether in words, as ῥήμανα the sound of a harpstring, τατατατα the blast of a trumpet, &c., or in lines, as
dεινὴ δὲ κλαγγὴ γένετ’ ἄργυρεως βιοί (of a twanged bow-string).
pολλὰ ἐ’ ἀναντα, κάταντα, πάραντά τε, δόχμια ὅ’ Ἧλθον (of galloping horses).
Quamquam sunt sub aquâ sub aquâ maledicere tentant (of the croaking of frogs).—Ovid.
Quadrupedante putrem sonitu quatit ungula campum.—Virg. *Æn.* viii. 596.

‘Shocked like an iron-clanging anvil banged
With hammers.’—Tennyson, *The Princess*.

Und es wallet, und siedet, und brauset, und zischt,
Wie wenn Wasser mit Feuer sich mengt,
Bis zum Himmel spritzet der dampfende Gischt, &c.
Schiller, *Der Taucher*.

This figure abounds in the best poets of every age.†

* It is particularly common in Tennyson; as

‘Every soldier waits
Hungry for honour, angry for his king.’

‘the sea-wind sang
Shrill, chill with flakes of foam.’

‘To break my chain, to shake my mane.’

† It is a principle of immense importance. See *Origin of Language*, chap. iv.; *Chapters on Language*, p. 168 and passim.
b. **Alliteration,** as

Σώσος καὶ Σωσώ Σωτείρη τήν ἣνέθηκαν
Σώσος μὲν σωθεῖς Σωσώ δ' ὅτι Σώσος ἐσώθη.—Simonides.

'Ο Tite, tute, Tati, tibi tanta, tyranne, tulisti.'—Ennius.

'Alliteration adds its artful aid' very commonly in our own poets, and is, as *alternate* alliteration, used very subtly in the following examples:

Her dainty limbs did lay.—Spenser.

His heavy-shotted hammock-shroud.—Tennyson.

c. **Oxymoron** is the juxtaposition of opposite words, as

γάμος ἄγαμος, χάρις ἄχαρις.

Funera ne-funera 'living deaths' (Catull. lxiv. 83), splendidè mendax, &c.,* insaniens sapientia, impietate pia est (Ov.), strenua nos exercet inertia (Hor.).

'His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.'

Tennyson's *Idylls*, p. 192.

'Shall make the name of Danton famous infamous in every land.'—Carlyle.

d. **Antithesis,** the contrast of opposite conceptions, as

Infelix Dido, nulli bene nupta marito,

Hoc fugiente peris, hoc pereunte fugis.—Auson.

κτάσθαι μὲν ὡς χρώτο, χάοθθαι ἢ ὡς τιμώτο to obtain that he might use, and to use that he might be honoured.—

Ar. *Rhet.* iii. 9.

This sentence illustrates both antithesis, parisosis (balancing of clauses), and paromoiosis (assimilation of endings).

The παρὰ γράμμα σκῶμμα or sudden pun, referable to antithesis, is frequent in Aristophanes. A good example of this σκῶμμα is the verse

ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν ὀρῶ.†

So in English,

'Here the first \{ \[ \frac{r}{n} \] \} oses of the year shall blow.'

---

* Hor. *Od.*, iii. xi. 35; cf. i. xxxiv. 2, iii. xvi. 28.
† The line in Euripides (*Orst*. 279) ἐν γαλήν = γαληνά 'calm'—'after storm I see a calm,' but the actor did not pronounce so as to allow for the elision, and it became a standing joke at Athens—'out of the waves I see—a weasel!'
The σκῶμα παρὰ προσεδεξίων corresponds in some measure to the 'pleasantry by surprise' of the (miscalled) Augustan age of English literature; as

εἴσειξε δʼ ἐγώ ὑπὸ τοσὶ... χίμερα he was walking, having under his feet—chilblains.—Ar. Arist. Rhet. iii. 6.

'Where thou, great Anna, whom three realms obey, Dost sometimes counsel take, and sometimes—tea!'

Pope.

e. Rhyme. The secret of the pleasurableness of Rhyme was not unknown to the ancients, and it is found in many passages, as


f. Rhythms. Occasionally an accidental verse, or a sentence with the cadence of a verse, occurs in good writers, but this is as much a defect as the blank-verse style of English prose.

πᾶσα ἐόσις ἀγαθῇ καὶ παῖ ν ἄφρημα τέλειον.—James i. 17. καὶ τροχίως ὄρθας ποιήσατε τοῖς ποσίν ἦμων.—Heb. xii. 13. Auguriis patrum et prisci formidine sacram.—Tac. Germ. 39.


It will be readily understood that many figures of speech are here designedly passed over as of secondary importance, but the subject is one which will bear examination, and is essential to the study of language as illustrating psychological tendencies.
INDEX.

[I am entirely indebted for this Index to the ready kindness of two former Pupils—Mr. Walter Leaf (Harrow), Scholar of Trinity College, Cambridge; and Mr. H. M. Swindells (Marlborough), of Brasenose College, Oxford.]

Accusative, the, 81
  absolute, 86
cognate, 82
double, 84
fundamental notion of, 82
in apposition, 84
of definition, 83
of inner object, 84
of redundant object, 85
with infinitive, 167
with prepositions, 99, 101, etc.

Active Voice, the, 116

Adjectives, 29
  Genders of, 30
  Personal use of δῆλος, etc., 89
  Proleptic, 50
terminations of, 30
  used for Adverbs, 90
  uses of, 87-93

Adverbs, 36

Æolic dialect, 19

Agglutination, 2

Alexandrian grammarians, 21

Alliteration, 212

Allophylian languages, 1

Alphabet, the, 8, 11
  Ionian, 10
  of Euclid, 10

Ambiguity, 298

Anacolouthon, 294

Analysis of words, 3-6

Analytic languages, 2

Anastrophe, 96

Antimeria, 90

Antiphrasis, 208

Antiptosis, 85, 167, 206

Antithesis, 212

Aorist, the, 124, 134
  connected with future, 135
  gnomic, 136, 127 note
  in κα, 47
  meaning of, 126
  strong and weak, 125 note
  Subjunctive, 141
  used like Perfect, 126 note
  uses of, 127
  with ἄν, expressing frequency, 135
  with present sense, 129

Apheiresis, 18

Apocope, 18

Apodosis, 155

Apollonius Dyscolus,

Aposiopesis, 205

Article, the, 55
  convenience of, 57
distributive, 62
  generalising, 58
  gradual development of, 56
  order of, 60, 61
  special idioms of, 62, 64
  specific use of, 58
  used for possessive, 60
  uses of, 58-64
  with infinitive, 63
  with names, 59

Aryan languages, 1

Aspirates, concurrence of, avoided, 16

Asyndeton, 210

Attraction, 113
Augment, rules of, 44, 45
Auxiliary Conjugation, 121

Brachylogy, 202
Brachylogy of Comparison, 92, 204
Burggraff, quoted, 21, 146 note
Burnouf, quoted, 3, 143, 125, 135

Cadmus, meaning of, 8
Cardinals, 35
Cases, 21-23
  contrasted meanings of, 86, 87
  evanescence of, 68
  local view of, 67
  origin of, 67
  syncretistic, 77
Chiasmus, 206
Chinese, 2
Classification of languages, 1
Clauses, co-ordinate and subordin- nate, 55
Clyde, quoted, 56
Command, ways of expressing, 138
Comparatio Compendiaria, 92, 204
Comparatives, 91, 92
  pléonasm of, 91
Comparison, degrees of, 30, 91
Compounds, synthetic and para- thetic, 45, 50-53, 105
Concord, 64
Conditional sentences, 151
  table of, 156
  in English, 155
  irregular, 159
Conjugations, 39
Conjunctions, 196
  adversative, 197
  causal, 197
  comparative, 197
  copulative, 196
  disjunctive, 197
  inferential, 198
  temporal, 197
Constructio ad Sensum, 61, 88, 202
Constructio Prægnans, 105, 203
Copula, the, 54
Copulative Verbs, 69
Crisis, 17

Dative Case, the, 77-81

INDEX.
syncretistic, 77
commodi et incommodi, 79
Etic, 80, 81
instrumental, 78
of Manner, 78
of Place, 78
of Time, 78
with αὐτός, 78
Declensions, 21, 28
Deponents, 41, 116
Dialects, 18
Digamma, the, 9
Doric dialect, 19
Dramatic Tendency of Greeks, 130,
  142, 158, 180
Dual number, 23, 24, 40
  evanescence of, 65

Ecthipsis, 17
Elements, pronominal, 22
Ellendt, quoted, 137
Ellipsis, 204
Epithet,
Erasmus, quoted, 19
Euclides, archonship of, 10
Euphemism, 207
Euphony, laws of, 15

Families of languages, 1
Ferrar, quoted, 7, 10, 16
Figures:
  Figura Etymologica, 80
  σχῆμα 'Αλκμανίκδος, 66 note
  σχῆμα 'Απτικόν, 65
  σχῆμα καθ ὅλον καὶ μέρος, 66, 84
  σχῆμα Πινδαρίκων, 65
  σχῆμα τὸ τὸ σημαινόμενον, 64,
    202
  σχῆμα Χαλκιδικός, 121
  ύστερον πρότερον, 206
Final Conjunctions, 179
Final Sentences, 147
Future, the, 47, 133
Attic, 47
Æolic, 47
Doric, 47
Irregular, 47
Middle with Passive meaning, 48
INDEX.

Middle with Active meaning, 48
Perfect, 133
periphrastic, 129 note, 133
a polite imperative, 133 note

Garnett, quoted, 10, 22, 30, 34, 36
Genders, origin of, 25, 26
rules of, 27, 28
Genitive Case, 70-77
absolute, 76
attributive, 60
causal, 71
double, 76
name a mistake, 70
objective, 75
of Ablation, 71
exclusion, material, etc., 72
Partition, 73
Perception, 73
Relation, 74
three main conceptions of, 71
Gnomic Aorist, 136
in Latin, 136 note
‘Go,’ future, 47
Greek language, 1
connection with Latin, 19 note
immense range of, 8
reasons for learning, 7
rhetorical advantages of, 202
synthetic nature of, 3

Hebrew, 3
Hellenistic Greek, 20
Hendiadys, 209
Heteroclites, 29
Hitzig, quoted, 11
Home Tooke, quoted, 37
Hypallage, 88, 207
Hyperbaton, 205
spurious, 145, 179
Hypokorisma, 207
Hysterion Proteron, 206

Idiomatic use of Tenses, 130
Idioms, paradigmatic, 54
Imperative Mood, 138
substitutes for, 138
Imperfect, the, 130
graceful use of, 133
expressing what has ceased to be, 133
idiomatic uses of, 132
in conditional uses, 154, 157
in conditional sentences in Latin, 158 note
Indicative Mood, the, 137
in final sentences, 147
with ἐπικορίσμα, 148, 180
Infinitive, the, 164
epexegetic use of, 165 note
in Latin and English, 164
in Adverbial phrases, 165
Subject of, 166
Tenses of, 166
used as Imperative, 166
used as Latin Supine, 165 note
used elliptically, 166
with Article, 167
Inflecting languages, 2
Inflections, origin of, 4, 7, 22, 39
Interjections, 201
Ionic Dialect, 18
Irony, 207
Irregular Verbs, 49
Itacists, 13

Knowing, verbs of, 17(1)
Koppa, 11

Languages, 1, 2
analysing tendency of, 3, 20, 95
Letters, as numerals, 12
classification of, 14
names of, 9
Litotes, 207
Locative case, 22, 28, 68

Metathesis, 18
Middle Voice, 41, 116
altering meaning of verb, 117, 118
four meanings of, 117
in English, 119
in Hebrew, 118
in Latin, 119
Modern Greek, 3, 56, 80
Moods, nature of, 45, 136
  in compound sentences, 146

Negatives, μὴ and οὐ, 182
destroying one another, 189
first of two omitted, 190
phrases, 194
pleonastic, 185, 189 190
Neuter plural with sing. verb, 65
Nominative, 68
  absolute, 68
  with copulative verbs, 69
Nouns, 21
Numbers, 23-25
Numerals, 12, 35, 36

Onomatopoeia, 211
Optative Mood, the, 139, 143
correspondence of Optatives, 146
  in conditional sentences, 153, 156, 160
  in conditional sentences expressing frequency, 156
  in Oratio Obliqua, 151
  in temporal sentences, 146, 161
  in temporal sentences of indefinite frequency,
in wishes, 144, 146
Potential use of, 144, 175
Potential use of with ἄρ, 176
uselessness of, 142
  with ἄρ = a mild Future, 145
  with ἄρ = a polite Imperative, 145
Oratio Obliqua, 150
Order of words, 201
Ordinals, 36
Oxymoron, 212

Palathetic, 10
Parathetic compounds, 45, 50
Paranomasia, 210
Participles, 169
  completing verbal notion, 170
  expressing accidents of verb, 171
  like Latin Gerund, 172
  to compact sentences, 172
  with Article, 172
Particles, 195
  of emphasis, 199

Parts of Speech, 22
Passive Voice, 116
  origin of the term, 40 note
Paullo-post-futurum, 133
Perception, verbs of,
  peculiarity of, 132
  with Participle, 170
  with Infinitive, 171
Perfect, the, 48
  Imperative, 138
  Middle (so-called), 41
  with Present sense, 49 note, 133
Periphrasis, 209
Person, the word, 32 note
Philoxenus, 9
Pindaric figure, 65
Pleonasm, 208
Pluperfect, the, 136
Plural, the, 65
  of excellence, 66
  some peculiarities of, 66, 67
Polyptoton, 209
Predicate, the, 60
  tertiary, 61
Prepositions, 94-108
  constructions of, 97-108
due to analysis, 95
eighteen, 96
idioms of, 107, 108
  in composition, 97, 105
nature of, 94
spurious, 95
varied, 107
Present, the, 130
  expressing attempt, 130
  for Future (Milton), 130 note
  for Perfect, with κλώ, νυκάω, etc., 132
  historical, the, 130
  with πάλαι, etc., 131
Prolepsis, 90
Promise, verbs of, construction of, 168
Pronouns:
  attraction of, 113
demonstrative, 110
demonstrative pleonastic, 112
distributive, 115
idioms of, 114
indefinite, 114
nature of, 30-34
  possessive, 34, 108
INDEX.

reflexive, 33, 109
relative, 35, 112
relative, with &v, 149, 176
Pronunciation, 13
Proper names with Article, 59
Proposition, structure of, 54
Protagoras, the first to distinguish Moods, 45
Protasis, 152
Puns (σκόμματα), use of, in Greek and English poetry, 212

Reduplication, 42, 43
of aspirates, 16
Relatives, 36, 112
Relative sentences, 149, 157 note, 176
Rhetorical Imperfect, use of, 131
Rhetorical inversion, 202
Rhyme, 213
Rhythm, 213
Romance languages, 3
Roots, 6

'San,' 11
Schaefer, quoted, 131
Schleicher, quoted, 5, 6, 17
Semitic languages, 1
Sense-figure, the, 64, 202
Sentence, structure of, 54
Sentences, 151, 156
conditional, 147
final, 149
relative, 149
temporal, 161
Stems, 7
Stoics, the, 21
Subjective Mood, the, 137–139
in Latin, 140
table of Tenses of, 140
Subjunctive Mood, the, 139, 142
connected with future, 139, 143

deliberative use of, 175 note
for Optative in final sentences, 148
Substantives, used as Adjectives, 88
Superlative, 92, 93
inclusive, use of, 93
phrases used to strengthen, 93
Supine, 40 note
Sylllepsis, 203
Synaeresis, 17
Syncope, 18
Syncretistic cases, 68
Syntax, 54
Synthetic languages, 2
Synthetic compounds, 51

'Telegram,' the word, 53
Tenses, the, 119, 130
nomenclature of, 124
tables of, Active, 120
table of, Passive, 129
Tertiary Predicate, 61

Verbs, 37
classes of, 46, 49
inflections of, 39
in -μς, 37, 46, 115
in -ως, 46
nature of, 38
Verbal Adjectives, 47
Vocative, the, 69
Voices, the, 40, 116

Writing, 12 note
'We' for 'I,' 'you' for 'thou,' 111

Yod, an obsolete spirant, 11

Zeugma, 203

'Αγαθός, comparison of, 31
'Αγων, meaning 'with,' 172
'ΑΛΛΑ ηλ Δια, 197 note
'ΑΛΛΗΛΩΝ, 110
'ΑΛΛΟΣ, 115

'Αμός, 119
'Αμφ, 102
'Αυ, 173
δυνητικήν, etc., 179 note
for ειευ, 145, 173 note, 179
in phrases, 178
in conditional sentences, 156
in final sentences, 181
in temporal sentences, 161
meaning 'otherwise,' 179
misplaced, 174
omitted with Optative, 176, 178
omitted with Imperfect, 131
position of, 174 note
repeated, 179
with Aorist, 135
with Future, 174 note
with Indicative, 175
with Imperfect, frequentative, 175
with Infinitive and Participle, 177
with Optative, 176
with equal polite Imperative, 145
with πρίν, ἡως, etc., 161 note, 162
with Relatives, 149, 176

'Αρά, 101
'Αρτί, 97
'Αρα, ἀρα, 198
ἀρα μὴ, 198
ἀρ' ὄβ, 198
like ergo, 198

Ἀδρίκα, 197
Ἀδρός, 35

Βουστροφηδόν writing, 13

Γάρ, 197
expressing indignation, 198
like 'nam,' 198
pointing to suppressed sentence, 197

Γε, 199
μὴ σὺ γε, 199

Γοῦν, 199

Δέ, 197
Δέινα, 114
Δή, δέποι, 199
Δήλος, etc., construction of, 170 note

Δήτα, 200

Διά, 99, 100

Δικαίως, construction of, 170 note

'Ἐδώ, 152
with Optative, 174 note

'Εδώ, 132
Εἴ, 152
with Subjunctive, 153 note
in wishes, 155
other uses of, 152 note
Εἶδος, 155
Εἶκος ἡν, 132
Ελ, 99
Ἐκ, 97
Ἐκείνος, 111
Ἐν, 98
Ἐπει, 161, 197
Ἐπὶ, 102, 102
Ἐπερος, 115
Ἐχρή, 132
Ἐξων =with, 172
Ἐύως, 161
special uses of, 162

Θέλω, with Infinitive, 133

Ἰ, 33 note
Ἰα, 179

literary, 145, 147
summary of uses of, 181
with Past Indicative, 181

Ἰσως, 173 note

Καλ, 196
expressing surprise; also in English, 196
Καλ δή, 199
Καλπερ, καλτοι, 197

Καλ ταῦτα, 111
Κακός, comparison of, 31
Κατά, 100
Κε, 173

Λανθάνω, 171
Λέγομαι, personal construction of, 170

Μά, 200
Μερά, 103
Μέλαω, with Infinitive, 133
Μέν . . . δέ, 197
Μέν οὖν, 198
INDEX.

Μέχρις, 161
Μή, uses of, 183
   after verbs of fearing, etc., 184
   pleonastic, 185
Μήν, 200
Μή ὁ, 192
   like 'quin,' 193
   with Participles, meaning 'unless,' 193
Μῶν, 184

N ἐφελκυστικόν, 17

Οδή, 110
Ομοσ, 179, 197
   like 'tamen,' 197 note
Οπος, 179
   final, 147, 148, 163, 174
   summary of uses of, 181
   with ἡν, 177
   with Future, 180
Ος, 35
Ος ἡν, etc., 176
Οστις, 35, 112, 113
Οτε, 161, 197
Οτι, causal, 192
   difference from ος, 150 note
   in Oratio Obliqua, 167
Οὐ, 185
   coalescing, 186
   redundant after ἦ, 186
   with Infinitive, 186
Οὐ, 109
Οὐ and μή, differences, 183
   in same sentence, 188
   mixed examples of, 187
Οὐκον, οὐκοῦν, 198
Οὐ μή, 188, 189, 191
Οὐν, 198
Οὗτε . . . τε, 197
Οὗτος, 11

Παρά, 103
Περ, 200
Περὶ, 102
Πλατειασμός, 19
Ποίδας, 113
Ποῦ, 173 note, 199
Πρὶν, 161 note
   special uses of, 162
Πρὸ, 97
Πρὸς, 164
Πῶς ἢν, in wishes, 176

Σὲν, 98
Σφέτερος, 109
Σχέδιον τι, 200

Τάυτα, opposed to τάδε,
Τέος, verbals in, 173
Τε, 173 note, 196
Τίς, τίς, 114
Τίς ἢν, 176

Τε, 105

Φανερός, 170 note
Φέρων = with, 172
Φθάνω, construction of, 171

Ω, 200
'Ως, comparative, 197
   final use of, 147, 148, 163, 179
   in reported speech, 67
   summary of uses of, 181
'Ως ἢν, 149, 163, 181
'Οστήρ, 197
'Οστῆς, 184 note
   comparative, 197

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET
The Greek Grammar Rules drawn up for the use of Harrow School by a Harrow Tutor (the Rev. F. W. Farrar) are at once simple and exhaustive. Seldom could a more apposite publication be found.

Mr. Farrar has managed to compress his Rules into the fewest possible words, and at the same time to keep them free from ambiguities and technicalities. The examples seem well chosen; the Editor seems to have chosen the correct mean between too much and too little; and we think his tractate will be found an excellent companion and guide to the ordinary Greek grammars in our public schools.

Mr. Farrar has hit upon an exceedingly happy idea in this little book, and has carried it out with great skill. In teaching Latin or Greek, the master's first concern should be to imprint the main inflexions and the rules of syntax indelibly on the memory. Exceptions will be easily remembered if the regular forms and laws are so thoroughly learned that they cannot be forgotten, and the pupil can have no hesitation in regard to them. If he is not absolutely and entirely master of these regular forms the exceptions will perplex and confuse him. And indeed the secret of success lies in selecting from the mass of grammatical details just those points which form, as it were, the backbone of the grammar. Mr. Farrar's work is a model of the kind of book which should be thoroughly mastered. He gives as much of Greek syntax as, if perfectly learned, will form a first-rate foundation. Nothing essential is omitted. The Rules are arranged in natural order, and explanations are given which will rivet them on the memory. The work bears traces, as might be expected, of a thorough knowledge of comparative philology, and Mr. Farrar employs his rare knowledge of English literature and modern languages to throw light on the Greek idioms. The book deserves a hearty welcome from teachers and scholars.

London LONGMANS & CO.
Works by the same Author.

The Influence of Classical Studies on English Literature.
The Le Bas Prize Essay. 1856.

The Christian Doctrine of the Atonement.
The Norrisian Prize Essay. 1857.

Eric; or, Little by Little.

Julian Home.

St. Winifred's; or, the World of School.

The Origin of Language, based on Modern Researches.
1860.

Chapters on Language.
1865.

Greek Grammar Rules
Seventh Edition. 1870.

The Fall of Man, and other Sermons.
Preached before the University of Cambridge, &c. 1868.

Seekers after God.
(Sunday Library. 1868.)

On Some Defects in Public School Education.
A Lecture delivered before the Royal Institution. 1867.

Essays on a Liberal Education.

Families of Speech;
Four Lectures delivered before the Royal Institution of Great Britain in March 1869, and published by request.
SELECT GENERAL LISTS 
OF 
SCHOOL-BOOKS 
PUBLISHED BY 
MESSRS. LONGMANS AND CO. 

The School-Books, Atlases, Maps, &c. comprised in this Catalogue 
may be inspected in the Educational Department of Messrs. Longmans 
and Co. 39 Paternoster Row, E.C. London, where also all other works 
published by them may be seen.

---

**English Reading-Lesson Books.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bilton's Infant Primer for School and Home use, 18mo.</td>
<td>3d.</td>
</tr>
<tr>
<td>First Reader, Narratives and Fables in Monosyllables, 18mo.</td>
<td>4d.</td>
</tr>
<tr>
<td>First Reading Book, for Standard I, 18mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Second Reading Book, for Standard II, 18mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Third Reading Book, Boys' Edition and Girls' Edition, fcp. 9d. each</td>
<td></td>
</tr>
<tr>
<td>Fourth Reading Book, Boys' Edition and Girls' Edition, fcp. 1s. each</td>
<td></td>
</tr>
<tr>
<td>Fifth Reading Book, or Poetical Reader, fcp.</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>Isbister's First Steps in Reading and Learning, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Word-Builder, First Standard, 6d. Second Standard, 8d.</td>
<td></td>
</tr>
<tr>
<td>Sixth Standard Reader, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Laurie &amp; Morell's Graduated Series of Reading-Lesson Books:—</td>
<td></td>
</tr>
<tr>
<td>Morell's Elementary Reading Book or Primer, 18mo.</td>
<td>2d.</td>
</tr>
<tr>
<td>Book I. pp. 144.</td>
<td>6d.</td>
</tr>
<tr>
<td>Book II. pp. 234.</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>Book III. pp. 392.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Book IV. pp. 490.</td>
<td>2s.</td>
</tr>
<tr>
<td>McLeod's Reading Lessons for Infant Schools, 39 Broadside Sheets</td>
<td>3s.</td>
</tr>
<tr>
<td>First School-Book to teach Reading and Writing, 18mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Second School-Book to teach Spelling and Reading, 18mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>Stevens's Domestic Economy Series for Girls:—</td>
<td></td>
</tr>
<tr>
<td>Book I. for Girls' Fourth Standard, crown 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Book II. for Girls' Fifth Standard, crown 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Book III. for Girls' Sixth Standard, crown 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Stevens &amp; Hole's Introductory Lesson-Book, 18mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Stevens &amp; Hole's Grade Lesson-Book Primer, crown 8vo.</td>
<td>3d.</td>
</tr>
<tr>
<td>Stevens &amp; Hole's Grade Lesson Books, in Six Standards, 12mo.:—</td>
<td></td>
</tr>
<tr>
<td>The First Standard, pp. 123</td>
<td>9d.</td>
</tr>
<tr>
<td>The Second Standard, pp. 190</td>
<td>9d.</td>
</tr>
<tr>
<td>The Third Standard, pp. 260</td>
<td>9d.</td>
</tr>
<tr>
<td>The Fourth Standard, pp. 224</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>The Fifth Standard, pp. 224</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>The Sixth Standard, pp. 260</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Answers to the Arithmetical Exercises in Standards I, II, and III, price 4d. in Standard IV, price 4d. in Standards V. and VI. 4d. or complete, price 1s. 2d.</td>
<td></td>
</tr>
</tbody>
</table>

Steven & Hole's Useful Knowledge Reading Books:

<table>
<thead>
<tr>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys' First Standard, 12mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>Second Standard, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Third Standard, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Fourth Standard, 12mo.</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>Fifth Standard, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Sixth Standard, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Girls' First Standard, 12mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>Second Standard, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Third Standard, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Fourth Standard, 12mo.</td>
<td>1s. 3d.</td>
</tr>
<tr>
<td>Fifth Standard, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Sixth Standard, 12mo.</td>
<td>1s. 6d.</td>
</tr>
</tbody>
</table>

London, LONGMANS & CO.
## General Lists of School-Books

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jones's Secular Early Lesson-Book, 18mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>— Secular Early Lesson-Book. Part II. Proverbs, 18mo.</td>
<td>4d.</td>
</tr>
<tr>
<td>— Advanced Reading Books; Lessons in English History, 18mo.</td>
<td>10d.</td>
</tr>
<tr>
<td>Marlowe's Scenes, or Stories for Young Children, 4 vols. 18mo., each 2s.</td>
<td></td>
</tr>
<tr>
<td>Sullivan's Literary Class-Book; Readings in English Literature, fcp. 2s. 6d.</td>
<td></td>
</tr>
</tbody>
</table>

### Writing Books.

- Combes, Stevens, and Hole's Complete Writer; a Set of 16 Graduated Copy-Books, on Fine Paper, price 4s. 6d. per Dozen to Teachers.  
- Johnston's Civil Service Specimens of Copying MSS. folio ................................................. 2s. 6d.  
- M'Leod's Graduated Series of Nine Copy-Books .............................................................................. 3d.  
- The Ready Writer, a Course of 18 Graduated Copy Books, each 3d.  
- Books I. to VIII. of the Ready Writer are printed in Pencil-Ink.  

### School Poetry Books.

- Bilton's Poetical Reader for all Classes of Schools, fcp. .................................................. 1s. 3d.  
- Byron's Child's Harold, annotated by W. Hiley, M.A., fcp. 8vo. .......................................... 1s. 6d.  
- Cook's First Book of Poetry for Elementary Schools, 18mo. .................................................. 92.  
- Goldsmith's Deserted Village, by Stevens & Morris, fcp. 4d. sewed or 6d. cloth.  
- — Traveller, by Stevens & Morris, fcp. 8vo. 6d. sewed or 1s. cloth.  
- Gray's Elegy, edited by Stevens & Morris, fcp. 4d. sewed or 6d. cloth.  
- — Poems, with Notes by G. Candy, M.A., fcp. 8vo. ........................................................................ 2s. 6d.  
- Hughes's Select Specimens of English Poetry, 18mo. ................................................................. 3s. 6d.  
- Hunter's 35 Plays of Shakespeare, with Explanatory Notes, each Play is.  
  - All's Well that ends Well.  
  - Antony and Cleopatra.  
  - As You Like It.  
  - Comedy of Errors.  
  - Coriolanus.  
  - Cymbeline.  
  - Hamlet.  
  - Henry IV. Part I.  
  - Henry IV. Part II.  
  - Henry V.  
  - Henry VI. Part I.  
  - Henry VI. Part II.  
  - Henry VIII.  
  - Julius Caesar.  
  - King John.  
  - King Lear.  
  - Love's Labour's Lost.  
  - Macbeth.  
  - Measure for Measure.  
  - Merchant of Venice.  
  - Merry Wives of Windsor.  
  - Midsummer Night's Dream.  
  - Much ado about Nothing.  
  - Othello.  
  - Richard II.  
  - Richard III.  
  - Romeo and Juliet.  
  - Taming of the Shrew.  
  - The Tempest.  
  - Timon of Athens.  
  - Troilus and Cressida.  
  - Twelfth-Night.  
  - Two Gentlemen of Verona.  
  - Winter's Tale.  
- Johnson's London and Vanity of Human Wishes, by Fleming, fcp. 8vo. .................................... 1s. 6d.  
- M'Leod's First Poetical Reading Book, fcp. 8vo. ........................................................................ 92.  
- — Second Poetical Reading Book, fcp. 8vo. .................................................................................. 1s. 6d.  
- M'Leod's Goldsmith's Deserted Village, and Traveller, each Poem, 12mo. 1s. 6d.  
- Marlowe's Doctor Faustus, annotated by Wagner, fcp. 8vo. ..................................................... 2s.  
- Milton's Lycidas, by Stevens & Morris, fcp. 4d. sewed, or 6d. cloth.  
  - Samson Agonistes, by Fleming, fcp. ................................................................. 2s.  
  - L'Allegro, by Stevens & Morris, fcp. 4d. sewed or 6d. cloth.  
  - Il Penseroso, by Stevens & Morris, fcp. 4d. sewed or 6d. cloth.  
  - Comus, L'Allegro and Il Penseroso, by Hunter, 12mo. ............................................................ 1s. 6d.  
  - Paradise Regained, annotated by Jerram, fcp. 8vo. .............................................................. 2s. 6d.  
- Pope's Select Poems, annotated by Arnold, fcp. 8vo. .............................................................. 2s. 6d.  
- Scott's Lady of the Lake, Canto I. by Stevens & Morris, fcp. 9d. sewed, 1s. cloth.  
  - — Canto I. and II. by Jeaffreson, fcp. ......................................................................................... 2s. 6d.  
- Thomson's Seasons, Spring and Summer, by Morris, fcp. 8vo. ................................................. 2s. 6d.  
- Twells' Poetry for Repetition, comprising 200 short pieces, 18mo. 2s. 6d.  

### English Spelling-Books.

- Johnson's Civil Service Spelling Book, fcp. ................................................................................. 1s. 3d.  
- Sewell's Dictation Exercises, First Series, 18mo. 1s.  
  — Second Series ................................................................................................................................. 2s. 6d.  
- Sullivan's Spelling-Book Superseded, 18mo. .................................................................................. 1s. 4d.  
  — Words Spelled in Two or More Ways, 18mo. .................................................................................. 10d.  

London, LONGMANS & CO.
**General Lists of School-Books**

### Grammar and the English Language.

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arnold's Manual of English Literature, crown 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Beowulf (Text and English Translation), with Notes &amp;c. 8vo.</td>
<td>12s.</td>
</tr>
<tr>
<td>Bain's First or Introductory English Grammar, 18mo.</td>
<td>1s. 4d.</td>
</tr>
<tr>
<td>Higher English Grammar, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Companion to English Grammar, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Brewer's Guide to English Composition, fcp. 8vo.</td>
<td>5s. 6d.</td>
</tr>
<tr>
<td>Edwards's History of the English Language, with Specimens, 18mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>Farrar's Language and Languages, crown 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Ferrar's Comparative Grammar, Sanskrit, Greek, Latin, Vol. I. 8vo.</td>
<td>12s.</td>
</tr>
<tr>
<td>Fleming's Analysis of the English Language, crown 8vo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Gostwick's English Grammar, Historical and Analytical, crown 8vo.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>Graham's English, or the Art of Composition Explained, fcp. 8vo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Hiley's Child's First English Grammar, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Abridgment of Hiley's English Grammar, 18mo.</td>
<td>1s. 9d.</td>
</tr>
<tr>
<td>Hiley's English Grammar and Style, 18mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Exercises adapted to his English Grammar, 12mo.</td>
<td>2s. 6d. Key 4s. 6d.</td>
</tr>
<tr>
<td>Practical English Composition, Part I, 18mo.</td>
<td>1s. 6d. Key 2s. 6d.</td>
</tr>
<tr>
<td>— — — — — — Part II. 18mo.</td>
<td>3s. Key 4s. 6d.</td>
</tr>
<tr>
<td>Hunter's Text-Book of English Grammar, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Manual of School Letter-Writing, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Isbister's English Grammar, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>— First Book of Grammar, Geography, and History, 12mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Johnston's English Composition and Essay-Writing, post 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Latham's Handbook of the English Language, crown 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>— Elementary English Grammar, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>— English Grammar for Classical Schools, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Outlines of Philology, crown 8vo.</td>
<td>Just ready.</td>
</tr>
<tr>
<td>— Rules and Principles for the study of English Grammar, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Lowres's Grammar of English Grammars, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>— Companion to English Grammar, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>M'Leod's Explanatory English Grammar for Beginners, 18mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>— English Grammatical Definitions, for Home Study, 18mo.</td>
<td>1d.</td>
</tr>
<tr>
<td>Marcet's Willy's Grammar for the use of Boys, 18mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Mary's Grammar, intended for the use of Girls, 18mo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Morell's Essentials of English Grammar and Analysis, fcp. 8vo.</td>
<td>3s.</td>
</tr>
<tr>
<td>Morgan's Learner's Companion to the same, post 8vo.</td>
<td>6d.</td>
</tr>
<tr>
<td>— Morell's Grammar of the English Language, post 8vo. 2s. or with Exercises 2s. 6d.</td>
<td></td>
</tr>
<tr>
<td>— Graduated English Exercises, post 8vo. 8d. sewed or 9d. cloth.</td>
<td>4s.</td>
</tr>
<tr>
<td>Morgan's Key to Morell's Graduated Exercises, 12mo.</td>
<td>4s.</td>
</tr>
<tr>
<td>Müller's (Max) Lectures on the Science of Language, 2 vols. crown 8vo.</td>
<td>16s.</td>
</tr>
<tr>
<td>Murison's First Work in English, fcp. 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Roget's Thesaurus of English Words and Phrases, crown 8vo.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>The Stepping-Stone to English Grammar, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Sullivan's Manual of Etymology, or First Steps to English, 18mo.</td>
<td>10d.</td>
</tr>
<tr>
<td>— Attempt to Simplify English Grammar, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Wadham's English Versification, crown 8vo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Weymouth's Answers to Questions on the English Language, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
</tbody>
</table>

### Paraphrasing, Parsing, and Analysis.

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hunter's Introduction to Précis-Writing, 12mo.</td>
<td>2s.</td>
</tr>
<tr>
<td>— Johnson's Rasselas, with Notes &amp;c. 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Paraphrasing and Analysis of Sentences, 12mo.</td>
<td>1s. 3d. Key 1s. 3d.</td>
</tr>
<tr>
<td>— Progressive Exercises in English Parsing, 12mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>— Questions on Paradise Lost, I. &amp; II. &amp; on the Merchant of Venice</td>
<td>1s.</td>
</tr>
</tbody>
</table>

London, LONGMANS & CO.
General Lists of School-Books

Johnston’s Civil Service Précis, 12mo. ............................................. 3s. 6d.
Lowrie’s System of English Parsing and Derivation, 12mo. ................. 1s.
Morell’s Analysis of Sentences Explained and Systematised, 12mo. .......... 2s.
Morgan’s Training Examiner, First Course, 4d. Second Course, 1s.

Dictionaries; with Manuals of Etymology.
Black’s Student’s Manual of Words derived from the Greek, 12mo .......... 1s. 6d.
— Student’s Manual, Greek and Latin, complete, 12mo. ...................... 3s. 6d.
Graham’s English Synonyms, Classified and Explained, fcp. 8vo. ........... 6s.
Latham’s English Dictionary, founded on Dr. Johnson’s, 4 vols. 4to. price 7£. 
— Abridged English Dictionary, 1 vol. medium 8vo. ...................... 4s.
Maunder’s Scientific and Literary Treasury, fcp. 8vo. .................. 6s.
— Treasury of Knowledge and Library of Reference, fcp. 8vo. .......... 5s.
Sullivan’s Dictionary of the English Language, 12mo. .................. 3s. 6d.
— Dictionary of Derivations, or Introduction to Etymology, fcp. ... 2s.
Whately’s English Synonyms, fcp. 8vo. ............................................. 3s.

Elocution.
Bilton’s Repetition and Reading Book, crown 8vo. .......................... 2s. 6d.
Hughes’s Select Specimens of English Poetry, 12mo. ....................... 3s. 6d.
Isbister’s Illustrated Public School Speaker and Reader, 12mo. .......... 2s. 6d.
— Lessons in Elocution, for Girls, 12mo. ........................................ 1s. 6d.
— Outlines of Elocution, for Boys, 12mo. ................................. 1s. 6d.
Millard’s Grammar of Elocution, fcp. 8vo. ............................... 2s. 6d.
Rowton’s Debater, or Art of Public Speaking, fcp. 8vo. .................. 6s.
Smart’s Practice of Elocution, 12mo. ................................................. 4s.
Twells’s Poetry for Repetition, 200 short Pieces and Extracts, 12mo. ..... 2s. 6d.

The London Series of English Classics.
Bacon’s Essays, annotated by E. A. Abbott, 2 vols. fcp.................. 6s.
Ben Jonson’s Every Man in his Humour, by H. B. Wheatley, F.S.A. ... 2s. 6d
Macaulay’s Essay on Lord Clive, annotated by H. C. Bowen, M.A. .... 2s. 6d.
Marlowe’s Dr. Faustus, annotated by Wilhelm Wagner, Ph.D. ... 2s.
Milton’s Paradise Regained, annotated by C. S. Jerram, M.A. .......... 2s. 6d.
Selections from Pope’s Poems, annotated by T. Arnold, M.A. .......... 2s. 6d.

Arithmetic.
Anderson’s Book of Arithmetic for the Army, 12mo. ....................... 1s.
Calder’s Familiar Arithmetic, 12mo. 4s. 6d. or with Answers, 5s. 6d. the 
  Answers separately, 1s. the Questions in Part II. separately .......... 1s.
Calder’s Smaller Arithmetic for Schools, 12mo. ........................... 2s. 6d.
Colenso’s Arithmetic designed for the use of Schools, 12mo. .......... 4s. 6d.
Key to Colenso’s Arithmetic for Schools, by Rev. J. Hunter, M.A., 12mo. ...... 5s.
Colenso’s Shilling Elementary Arithmetic, 12mo. 1s. with Answers .......... 1s. 6d.
— Arithmetic for National, Adult, and Commercial Schools:—
    Arithmetic .................................. 4d. | Duodecimals 4d.
  5. Answers to Examples, with Solutions of the difficult Questions ... 1s.
Colenso’s Arithmetical Tables, on a Card ......................................... 1d.
Combes and Hines’ Standard Arithmetical Copy-Books, Nine Books, 4d each.
Combes and Hines’ Complete Arithmetical Copy-Books; in Nine Books, on 
  Fine Paper, 4d. to 6d. each. Price 4s. 6d. per dozen to Teachers.

London, LONGMANS & CO.
### General Lists of School-Books

**Harris's Graduated Exercises in Arithmetic and Mensuration, crown 8vo.** 2s. 6d. or with Answers, 3s. the Answers separately, 2d. — Full Key 6s.

**Hiley's Recapitulatory Examples in Arithmetic, 12mo.** 1s. 6d.

**Hunter's Modern Arithmetic for School Work or Private Study, 12mo. 3s. 6d. Key 5s.**

**Hunter's New Shilling Arithmetic, 18mo.** 1s. 2d. Key 2s.

**Isbister's High School Arithmetic, 12mo. 1s. or with Answers.** 1s. 6d.

**Johnston's Civil Service Arithmetic, 12mo.** 3s. 6d. Key 4s.

- Civil Service Tots, with Answers and Cross-Tots

**Liddell's Arithmetic for Schools, 18mo. 1s. cloth; or in Two Parts, Sixpence each.** The Answers separately, price Threepence.

**Lupton's Arithmetic for Schools and Candidates for Examination, 12mo.** 2s. 6d. or with Answers, 3s. 6d. the Answers separately 1s. — Key 6s.

- Examination-Papers in Arithmetic, crown 8vo. 1s.

**M'Leod's Manual of Arithmetic, containing 1,750 Questions, 18mo.** 9d.

- Mental Arithmetic, I. Whole Numbers, II. Fractions. each 1s.

- Extended Multiplication and Page Tables, 18mo. 2d.

**Merrifield's Technical Arithmetic and Mensuration, small 8vo. 3s. 6d. Key 3s. 6d.**

**Moffatt's Mental Arithmetic, 12mo. 1s. or with Key, 1s. 6d.**

**Pix's Miscellaneous Examples in Arithmetic, 12mo.** 2s. 6d.

**Thomson's Elementary Treatise on Algebra, 12mo.** 3s. 6d. Key 4s. 6d.

### Book-keeping and Banking.

**Hunter's Exercises in Book-keeping by Double Entry, 12mo...** 1s. 6d. Key 2s. 6d.

- Examination-Questions in Book-keeping by Double Entry, 12mo. 2s. 6d.

- Examination-Questions &c. as above, separate from the Answers 1s.

- Ruled Paper for Forms of Account Books, 5 sorts ... per quire, 1s. 6d.

- Self-Instruction in Book-keeping, 12mo. 2s.

**Isbister's Book-keeping by Single and Double Entry, 18mo.** 9d.

- Set of Eight Account Books to the above 6d.

**Macleod's Elements of Banking, Third Edition, crown 8vo.** 7s. 6d.

### Mensuration.

**Boucher's Mensuration, Plane and Solid, 12mo.** 3s.

**Hiley's Explanatory Mensuration, 12mo.** 2s. 6d.

**Hunter's Elements of Mensuration, 18mo.** 1s. Key 9d.

**Merrifield's Technical Arithmetic & Mensuration, small 8vo.** 3s. 6d.

**Nesbit's Treatise on Practical Mensuration, by Hunter, 12mo. 3s. 6d. Key 5s.**

### Algebra.

**Colenso's Algebra, for National and Adult Schools, 18mo.** 1s. 6d. Key 2s. 6d.

- Algebra, for the use of Schools, Part I. 12mo. 4s. 6d. Key 5s.

- Elements of Algebra, for the use of Schools, Part II. 12mo. 5s.

- Examples and Equation Papers, with the Answers, 12mo. 2s. 6d.

- Student's Algebra, crown 8vo. 8s. Key 6s.

**Colenso and Hunter's Introductory Algebra, 18mo.** 2s. 6d. Key 3s. 6d.

**Griffin's Algebra and Trigonometry, small 8vo.** 3s. 6d.

- Notes on Algebra and Trigonometry, small 8vo. 3s. 6d.

**Lund's Short and Easy Course of Algebra, crown 8vo.** 2s. 6d. Key 2s. 6d.

**Reynolds's Elementary Algebra for Beginners, 18mo. 9d. Answers, 3d. Key 1s.**

**Tate's Algebra made Easy, 12mo.** 3s. 6d. Key 3s. 6d.

**Wood's Algebra, modernised by Lund, crown 8vo.** 7s. 6d.

### Geometry and Trigonometry.

**Booth's New Geometrical Methods, 2 vols. 8vo.** 3s.

**Colenso's Elements of Euclid, 18mo. 4s. 6d. or with Key to the Exercises ... 6s. 6d.**

- Geometrical Exercises and Key 3s. 6d.

- Geometrical Exercises, separately, 18mo. 1s.

**Trigonometry, 12mo. Part I. 3s. 6d. Key 3s. 6d. Part II. 2s. 6d. Key 5s.**

©London, LONGMANS & CO.
General Lists of School-Books

Hawtrey's Introduction to Euclid ........................................... cloth 2s. 6d.
Hunter’s Plane Trigonometry, for Beginners, 18mo. .................. 1s. Key 9d.
— Treatise on Logarithms, 18mo. ....................................... 1s. Key 9d.
Isbister’s School Euclid, the First Two Books, 12mo. 1s. 6d. & Books I. to IV. 2s. 6d.
Jeans’ Plane and Spherical Trigonometry, 12mo. 7s. 6d. or 2 Parts, each 4s.
— Problems in Astronomy &c. or Key to the above, 12mo. ......... 6s.
Potts’s Euclid, University Edition, 8vo. ................................ 10s.
Tate’s First Three Books of Euclid, 18mo. .............................. 8d.
— Practical Geometry, with 251 Woodcuts, 15mo. .................... 1s.
Thomson’s Euclid, Books I. to VI. and XI. & XII. 12mo. ........... 5s.
— Plane and Spherical Trigonometry, 8vo. ............................ 4s. 6d.
— Differential and Integral Calculus, 12mo. ........................... 5s. 6d.
Watson’s Plane and Solid Geometry, small 8vo. ...................... 3s. 6d.
Williamson on Differential Calculus, crown 8vo. ..................... 10s. 6d.
— on Integral Calculus, crown 8vo. .................................... 10s. 6d.
Willock’s Elementary Geometry of the Right Line, crown 8vo. .... 5s.
Wright’s Elements of Plane Geometry, crown 8vo. .................... 5s.

Land Surveying, Drawing, and Practical Mathematics.

Binns’s Orthographic Projection and Isometrical Drawing, 18mo. .... 1s.
Kimber’s Mathematical Course for the University of London, 8vo. .... 12s.
Part I. for Matriculation, separately, 1s. 6d. Key, in 2 Parts, 5s. each.
Nesbit’s Practical Land Surveying, 8vo. .................................. 12s.
Pierce’s Solid or Descriptive Geometry, post 4to. ....................... 12s. 6d.
Salmon’s Treatise on Conic Sections, 8vo. .............................. 12s.
Winter’s Mathematical Exercises, post 8vo. ............................ 6s. 6d.
Winter’s Elementary Geometrical Drawing, Part I. post 8vo. 3s. 6d. Part II. 6s. 6d.
Wrigley’s Examples in Pure and Mixed Mathematics, 8vo. .......... 8s. 6d.

Musical Works by John Hullah, LL.D.

Chromatic Scale, with the Inflected Syllables, on Large Sheet .......... 1s. 6d.
Card of Chromatic Scale, price 1d.
Exercises for the Cultivation of the Voice. For Soprano or Tenor .... 2s. 6d.
Grammar of Musical Harmony, royal 8vo. Two Parts ................... each 1s. 6d.
Exercises to Grammar of Musical Harmony ................................ 1s.
Grammar of Counterpoint. Part I. super-royal 8vo. .................... 2s. 6d.
Hullah’s Manual of Singing. Parts I. & II. 2s. 6d. or together ...... 5s.
Exercises and Figures contained in Parts I. & II. Books I. & II. .... each 8d.
Large Sheets, containing the Figures in Part I. Nos. 1 to 8 in a Parcel... 6s.
Large Sheets, containing the Exercises in Part I. Nos. 9 to 40, in Four
Parcels of Eight Nos. each .............................................. per Parcel 6s.
Large Sheets, the Figures in Part II. Nos. 41 to 52 in a Parcel .......... 5s.
Hymns for the Young, set to Music, royal 8vo. ......................... 5d.
Infant School Songs .......................................................... 6d.
Notation, the Musical Alphabet, crown 8vo. ............................ 6d.
Old English Songs for Schools, Harmonised ............................. 3s.
Rudiments of Musical Grammar, royal 8vo. ............................. 6d.
School Songs for 2 and 3 Voices. 2 Books, 8vo. ....................... each 6d.
Time and Tune in the Elementary School, crown 8vo. ................. 2s. 6d.
Exercises and Figures in the same, crown 8vo. 1s. or 2 Parts, 6d. each.
Helmore’s Catechism of Music, based by permission on Dr. Hullah’s
Method, crown 8vo. .......................................................... Just ready.

London, LONGMANS & CO.
General Lists of School-Books

Political and Historical Geography.

Burbury's Mary's Geography, 18mo. 2s. 6d. .................................................. Questions 1s.
Butler's Ancient and Modern Geography, post 8vo. ........................................ 7s. 6d.
— Sketch of Modern Geography, post 8vo. .................................................... 4s.
— Sketch of Ancient Geography, post 8vo. .................................................... 4s.
Hiley's Child's First Geography, 18mo. ........................................................... 9d.
— Elementary Geography for Beginners, 18mo. ............................................. 1s. 6d.
— Compendium of European Geography and History, 12mo. .......................... 8s. 6d.
— Asiatic, African, American and Australian Geography, 12mo. .................. 8d.
Hughes's Child's First Book of Geography, 18mo. ......................................... 9d.
— Geography of the British Empire, for Beginners, 18mo. .............................. 9d.
— General Geography, for Beginners, 18mo. ................................................ 9d.
Questions on Hughes's General Geography, for Beginners, 18mo. .................. 9d.
Hughes's Geography of British History, fcp. 8vo. ......................................... 5s.
— Manual of Geography, with Six Coloured Maps, fcp. 8vo. .......................... 7s. 6d.
Or in Two Parts:—I. Europe, 8s. 6d. II. Asia, Africa, America, &c. ............ 4s.
Hughes's Manual of British Geography, fcp. 8vo. ......................................... 2s.
Keith Johnston's Gazetteer, or Geographical Dictionary, 8vo ......................... 32s.
Lupton's Examination-Papers in Geography, crown 8vo. ................................ 1s.
M'Léod's Geography of Palestine or the Holy Land, 12mo. ............................ 1s. 6d.
Maundre's Treasury of Geography, fcp. 8vo. ............................................... 6s.
The Stepping-Stone to Geography, 18mo. ...................................................... 1s.
Sullivan's Geography Generalised, fcp. 8vo, or with Maps, 2s. 6d.
— Introduction to Ancient and Modern Geography, 18mo. ............................. 1s.

Physical Geography and Geology.

Butler's Text Book of Physical Geography .................................................... In the press.
Hughes's (E.) Outlines of Physical Geography, 12mo. 3s. 6d. Questions, 6d.
— (W.) Physical Geography for Beginners, 18mo. ....................................... 1s.
Keith's Treatise on the Use of the Globes, 12mo. ....................................... 6s. 6d. Key 3s. 6d.
Maury's Physical Geography for Schools and General Readers, fcp. 8vo. ....... 2s. 6d.
Nicol's Puzzle of Life (Elementary Geology), crown 8vo. ........................... 3s. 6d.
Proctor's Elementary Physical Geography, fcp. 8vo. .................................... 1s. 6d.
Woodward's Geology of England and Wales, crown 8vo. ............................. 14s.

School Atlases and Maps.

Butler's Atlas of Modern Geography, royal 8vo. .......................................... 10s. 6d.
— Junior Modern Atlas, comprising 12 Maps, royal 8vo. .............................. 4s. 6d.
— Atlas of Ancient Geography, royal 8vo. .................................................. 12s.
— Junior Ancient Atlas, comprising 12 Maps, royal 8vo. .............................. 4s. 6d.
— General Atlas, Modern & Ancient, royal 4to. ......................................... 22s.
Public Schools Atlas of Ancient Geography, 25 entirely New Coloured Maps, imperial 8vo. or imperial 4to. 7s. 6d. cloth.
Public Schools Atlas of Modern Geography, 31 entirely New Coloured Maps, imperial 8vo. or imperial 4to. 5s. cloth.

Natural History and Botany.

Lindley and Moore's Treasury of Botany, Two Parts, fcp. 8vo. ...................... 12s.
Maundre's Treasury of Natural History, revised by Holdsworth, fcp. 8vo. .... 6s.
Owen's Natural History for Beginners, 18mo. Two Parts 9d. each, or 1 vol. 2s.
The Stepping-Stone to Natural History, 18mo. ........................................... 2s. 6d.
Or in Two Parts.—I. Mammalia, 1s. II. Birds, Reptiles, and Fishes ............ 1s.

London, LONGMANS & CO.
General Lists of School-Books

Wood's Bible Animals, 8vo. ........................................... 14s.
— Homes without Hands, 8vo. ........................................... 14s.
— Insects at Home, 8vo. ........................................... 14s.
— Insects Abroad, 8vo. ........................................... 14s.
— Out of Doors, crown 8vo. ........................................... 7s. 6d.
— Strange Dwellings, crown 8vo. ........................................... 7s. 6d.

Chemistry and Telegraphy.
Armstrong's Organic Chemistry, small 8vo. ........................................... 8s. 6d
Crooke's Select Methods in Chemical Analysis, crown 8vo. ........................................... 12s. 6d.
Culley's Practical Telegraphy, 8vo. ........................................... 15s.
Miller's Elements of Chemistry, 3 vols. 8vo.
— Introduction to Inorganic Chemistry, small 8vo. ........................................... 8s. 6d.
Odling's Course of Practical Chemistry, for Medical Students, crown 8vo. ........................................... 6s.
Preece and Sivewright's Telegraphy, crown 8vo. ........................................... 8s. 6d.
Tate's Outline of Experimental Chemistry, 18mo. ........................................... 9d.
Thorpe's Quantitative Chemical Analysis, small 8vo. ........................................... 4s. 6d.
Thorpe and Muir's Qualitative Chemical Analysis, small 8vo. ........................................... 3s. 6d.
Tilden's Theoretical and Systematic Chemistry, small 8vo. ........................................... 8s. 6d.

Natural Philosophy and Natural Science
Bloxam's Metals, their Properties and Treatment, small 8vo. ........................................... 8s. 6d.
Day's Numerical Examples in Heat, crown 8vo. ........................................... 1s. 6d.
— Electrical & Magnetic Measurement, 16mo. ........................................... 2s. 6d.
Downing's Practical Hydraulics, Part I. 8vo. ........................................... 5s. 6d.
Ganot's Physics, translated by Prof. E. Atkinson, large crown 8vo. ........................................... 15s.
— Natural Philosophy, translated by the same, crown 8vo. ........................................... 7s. 6d.
Helmholtz' Popular Lectures on Scientific Subjects, 8vo. ........................................... 13s. 6d.
Irving's Short Manual of Heat, small 8vo. ........................................... 2s. 6d.
Jenkin's Electricity & Magnetism, small 8vo. ........................................... 3s. 6d.
Marcet's Conversations on Natural Philosophy, fcp. 8vo. ........................................... 7s. 6d.
Maxwell's Theory of Heat, small 8vo. ........................................... 3s. 6d.
Minchin's Treatise on Statics, crown 8vo. ........................................... 10s. 6d.
Tate's Light & Heat, for the use of Beginners, 18mo. ........................................... 9d.
— Hydrostatics, Hydraulics & Pneuatics, 18mo. ........................................... 9d.
— Electricity, explained for the use of Beginners, 18mo. ........................................... 9d.
— Magnetism, Voltaic Electricity & Electro-Dynamics, 18mo. ........................................... 9d.
Tyndall's Lesson in Electricity, with 58 Woodcuts, crown 8vo. ........................................... 2s. 6d.
— Notes of Lectures on Electricity, 1s. sewed, 1s. 6d. cloth.
— Notes of Lectures on Light, 1s. sewed, 1s. 6d. cloth.
Weinhold's Introduction to Experimental Physics, 8vo. ........................................... 31s. 6d.

Text-Books of Science, Mechanical and Physical.
Abney's Treatise on Photography, small 8vo. ........................................... 3s. 6d.
Anderson's Strength of Materials ........................................... 5s. 6d.
Armstrong's Organic Chemistry ........................................... 3s. 6d.
Barry's Railway Appliances ........................................... 5s. 6d.
Bloxam's Metals ........................................... 8s. 6d.
Goode's Elements of Mechanism ........................................... 8s. 6d.
— Principles of Mechanics ........................................... 8s. 6d.
Gore's Art of Electro-Metallurgy ........................................... 6s.
Griffin's Algebra and Trigonometry ........................................... 3s. 6d.

London, LONGMANS & CO.
General Lists of School-Books

Jenkin's Electricity and Magnetism .................................................. 3s. 6d.
Maxwell's Theory of Heat .................................................................. 3s. 6d.
Merrifield's Technical Arithmetic and Mensuration ......................... 3s. 6d.
Miller's Inorganic Chemistry ............................................................ 3s. 6d.
Preece & Sivewright's Telegraphy ......................................................... 3s. 6d.
Shelley's Workshop Appliances .......................................................... 3s. 6d.
Thomé's Structural and Physiological Botany ..................................... 6s.
Thorpe's Quantitative Chemical Analysis .......................................... 4s. 6d.
Thorpe & Muir's Qualitative Analysis ................................................. 3s. 6d.
Tilden's Chemical Philosophy ............................................................ 3s. 6d.
Unwin's Elements of Machine Design ............................................... 3s. 6d.
Watson's Plane and Solid Geometry ................................................. 3s. 6d.

** Other Text-Books in active preparation.

The London Science Class-Books, Elementary Series,

Algebra, by G. Henrici, Ph.D. F.R.S., Fesp. 8vo................................. Nearly ready.
Astronomy, by R. S. Ball, LL.D. F.R.S ............................................ 1s. 6d.
Botany, Morphology and Physiology, by W. R. McNab, M.D .............. 1s. 6d.
— the Classification of Plants, by W. R. McNab, M.D. ...................... Nearly ready.
General Biology, by J. G. McKendrick, M.D .................................. 1s. 6d.
Zoology of Vertebrate Animals, by A. McAlister, M.D ....................... 1s. 6d.
Zoology of Invertebrate Animals, by A. McAlister, M.D .................... Nearly ready.

** Other Class-Books in active preparation.

Mechanics and Mechanism,

Barry's Railway Appliances, small 8vo. Woodcuts ................................ 3s. 6d.
Goodeve's Elements of Mechanism, small 8vo. .................................. 3s. 6d.
— Principles of Mechanics, small 8vo. ........................................... 3s. 6d.
Haughton's Animal Mechanics, 8vo. .................................................. 21s.
Magnus's Lessons in Elementary Mechanics, small 8vo. ...................... 3s. 6d.
Shelley's Workshop Appliances, small 8vo. Woodcuts ...................... 3s. 6d.
Tate's Exercises on Mechanics and Natural Philosophy, 12mo. 2s. Key 3s. 6d.
— Mechanics and the Steam-Engine, for Beginners, 18mo ................. 9s.
— Elements of Mechanism, with many Diagrams, 18mo ...................... 3s. 6d.
Twisden's Introduction to Practical Mechanics, crown 8vo ................ 10s. 6d.
— First Lessons in Theoretical Mechanics, crown 8vo .................... 8s. 6d.
Willis's Principles of Mechanism, 8vo. ........................................... 18s.

Engineering, Architecture, &c.

Anderson on the Strength of Materials and Structures, small 8vo .......... 3s. 6d.
Bourne's Treatise on the Steam-Engine, 4to ..................................... 42s.
— Catechism of the Steam-Engine, fcp. 8vo. .................................... 6s.
— Recent Improvements in the Steam-Engine, fcp. 8vo. .................... 6s.
— Handbook of the Steam-Engine, fcp. 8vo. ...................................... 9s.
Downing's Elements of Practical Construction, Part I, 8vo. Plates ...... 14s.
Fairbairn's Useful Information for Engineers, 5 vols. crown 8vo ....... 31s. 6d.
Gwilt's Encyclopædia of Architecture, 8vo .................................... 52s. 6d.
Main and Brown's Marine Steam-Engine, 8vo ................................. 12s. 6d.
— Indicator & Dynamometer, 8vo. ................................................ 4s. 6d.
— Questions on the Steam-Engine, 8vo. .......................................... 5s. 6d.
Mitchell's Stepping-Stone to Architecture, 18mo. Woodcuts ............ 1s.
Moseley's Mechanical Principles of Engineering and Architecture, 8vo .. 24s.

London, LONGMANS & CO.
Popular Astronomy and Navigation.

Brinkley's Astronomy, by Stubbs & Brünnow, crown 8vo. ......................... 6s.
Evers's Navigation & Great Circle Sailing, 18mo. ................................ 1s.
Herschel's Outlines of Astronomy, Twelfth Edition, square crown 8vo. ....12s.
Jeans's Handbook for the Stars, royal 8vo. ........................................ 4s. 6d.
— Navigation and Nautical Astronomy, Part I. Practical, 12mo. ........... 5s.
— Part II. Theoretical, royal 8vo. .................................................... 7s. 6d.
Laughton's Nautical Surveying, small 8vo. ......................................... 6s.
Merrifield's Magnetism & Deviation of the Compass, 18mo. ................. 1s. 6d.
Proctor's Lessons in Elementary Astronomy, fcp. 8vo. ......................... 1s. 6d.
— Library Star Atlas, folio. ..................................................................... 15s.
— New Star Atlas for Schools, crown 8vo. ........................................... 5s.
— Handbook for the Stars, square fcp. 8vo. ......................................... 5s.
The Stepping-Stone to Astronomy, 18mo. .............................................. 1s.
Tate's Astronomy and the use of the Globes, for Beginners, 18mo. ....... 9d.
Webb's Celestial Objects for Common Telescopes, 16mo. .................... 7s. 6d.

Animal Physiology and Preservation of Health.

Bray's Education of the Feelings, crown 8vo. ....................................... 2s. 6d.
— Physiology and the Laws of Health, 11th Thousand, fcp. 8vo. ......... 1s. 6d.
— Diagrams for Class Teaching ............................................................. per pair 6s. 6d.
Buckton's Health in the House, small 8vo. ......................................... 2s.
Hartley's Air and its Relations to Life, small 8vo. ................................. 6s.
House I Live In : Structure and Functions of the Human Body, 18mo. .... 2s. 6d.
Mapother's Animal Physiology, 18mo. ................................................. 1s.

General Knowledge.

The Stepping-Stone to Knowledge, 18mo. .............................................. 1s.
Second Series of the Stepping-Stone to General Knowledge, 18mo. ....... 1s.
Sterne's Questions on Generalities, Two Series, each 2s. Keys .......... each 4s.

Chronology and Historical Genealogy.

Cates and Woodward's Chronological and Historical Encyclopædia, 8vo. ...42s.
Crook's Events of England in Rhyme, square 16mo. ............................... 1s.
Slater's Sententiae Chronologicae, the Original Work, 12mo. ............... 1s. 6d.
— improved by Miss Sewell, 12mo. ....................................................... 3s. 6d.

Mythology and Antiquities.

Becker's Gallia, Roman Scenes of the Time of Augustus, post 8vo. ......... 7s. 6d.
— Charites, illustrating the Private Life of the Ancient Greeks .. 7s. 6d.
— Mythology of the Aryan Nations, 2 vols, 8vo. ................................. 5s.
— Tales of Ancient Greece, crown 8vo. ............................................... 5s.
Ewald's Antiquities of Israel, translated by Solly, 8vo. ....................... 12s. 6d.
Goldziher's Mythology among the Hebrews, translated by Martineau, 8vo. 16s.
Hort's New Pantheon, 18mo. with 17 Plates ....................................... 2s. 6d.
Rich's Illustrated Dictionary of Roman and Greek Antiquities, post 8vo... 7s. 6d.

Biography.

Cates's Dictionary of General Biography, 8vo. ..................................... 25s.
Macaulay's Clive, annotated by H. C. Bowen, M.A. fcp. 8vo. ............ 2s. 6d.
Maunder's Biographical Treasury, re-written by W. L. R. Cates, fcp. 8vo. 6s.
The Stepping-Stone to Biography, 18mo. ........................................... 1s.

Epochs of Modern History.

Church's Beginning of the Middle Ages, fcp. 8vo. Maps ...................... 2s. 6d.
Cordery's French Revolution to the Battle of Waterloo ................... Nearly ready.

London, LONGMANS & CO.
### General Lists of School-Books

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cox’s Crusades, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Creighton’s Age of Elizabeth, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Gairdner’s Houses of Lancaster &amp; York, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Gardiner’s Thirty Years’ War, 1618-1648, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— First Two Stuarts and the Puritan Revolution, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Hale’s Fall of the Stuarts, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Johnson’s Normans in Europe, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Lawrence’s Early Hanoverians</td>
<td>In the press.</td>
</tr>
<tr>
<td>— Longman’s Frederick the Great and the 7 Years’ War</td>
<td>In the press.</td>
</tr>
<tr>
<td>Ludlow’s War of American Independence, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Morris’s Age of Anne, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Seebohm’s Protestant Revolution, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Stubbs’s Early Plantagenets, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>— Empire under the House of Hohmanstalher</td>
<td>In preparation.</td>
</tr>
<tr>
<td>Warburton’s Edward the Third, fcp. 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
</tbody>
</table>

#### Epochs of English History

- Browning’s Modern England, from 1820 to 1876                        | In the press.|
- Cordery’s Struggle against Absolute Monarchy, 1693-1688, fcp. Maps | 9d.|
  - Tudors and the Reformation, 1485-1558, fcp. 8vo. Maps             | 9d.|
- Powell’s Early England up to the Norman Conquest, fcp. 8vo. Maps   | 1s.|
- Settlement of the Constitution, 1689-1778, fcp. Maps                | 9d.|
- Tancock’s England during the Revolutionary Wars, 1778-1830         | 9d.|

#### British History

- Armitage’s Childhood of the English Nation, fcp. 8vo.               | 2s. 6d.|
- Bartle’s Synopsis of English History, fcp. 8vo                      | 2s. 6d.|
- Cantlay’s English History Analyzed, fcp. 8vo                        | 2e.|
- Catechism of English History, edited by Miss Sewell, 18mo.          | 1s. 6d.|
- Gleig’s School History of England, abridged, 12mo.                 | 6s.|
  - First Book of History—England, 18mo. 2 or 2 Parts. each           | 9d.|
  - British Colonies, or Second Book of History, 18mo.                | 1s.|
  - British India, or Third Book of History, 18mo.                    | 9d.|
  - Historical Questions on the above Three Histories, 18mo.          | 9d.|
- Littlewood’s Essentials of English History, fcp. 8vo.               | 3s.|
- Lupton’s Examination-Papers in History, crown 8vo                   | 1s.|
  - English History, revised, crown 8vo.                              | 7s. 6d.|
- Morris’s Class-Book History of England, fcp. 8vo                    | 2s. 6d.|
- The Stepping-Stone to English History, 18mo.                        | 1s.|
- The Stepping-Stone to Irish History, 18mo.                          | 1s.|
- Turner’s Analysis of English and French History, fcp. 8vo.          | 2s. 6d.|

#### Epochs of Ancient History

- Beesly’s Gracchi, Marius and Sulla, fcp. 8vo. Maps                  | 2s. 6d.|
- Capes’s Age of the Antonines, fcp. 8vo. Maps                       | 2s. 6d.|
  - Early Roman Empire, fcp. 8vo. Maps                                | 2s. 6d.|
- Cox’s Athenian Empire, fcp. 8vo. Maps                              | 2s. 6d.|
  - Greeks & Persians, fcp. 8vo. Maps                                 | 2s. 6d.|
- Curtius’s Rise of the Macedonian Empire, fcp. 8vo. Maps            | 2s. 6d.|
- Thome’s Rome to its Capture by the Gauls, fcp. 8vo. Maps           | 2s. 6d.|
- Merivale’s Roman Triumvirates, fcp. 8vo. Maps                      | 2s. 6d.|
- Sankey’s Spartan and Theban Supremacies, fcp. 8vo. Maps            | 2s. 6d.|
- Smith’s Rome and Carthage, the Punic Wars                          | In the press.|

London, LONGMANS & CO.
## History, Ancient and Modern

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Browne's History of Greece, for Beginners, 12mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>History of Rome, for Beginners, 12mo.</td>
<td>9d.</td>
</tr>
<tr>
<td>Cox's History of Greece, Vols. I. &amp; II. 8vo.</td>
<td>36s.</td>
</tr>
<tr>
<td>General History of Greece, crown 8vo. Maps</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>School History of Greece, fcp. 8vo. Maps</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Gleig's History of France, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Ihne's Roman History, Vols. I. to III. 8vo.</td>
<td>45s.</td>
</tr>
<tr>
<td>Mangnall's Historical and Miscellaneous Questions, 12mo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Maunder's Historical Treasury, with Index, fcp. 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Merivale's History of the Romans under the Empire, 8 vols. post 8vo</td>
<td>48s.</td>
</tr>
<tr>
<td>Fall of the Roman Republic, 12mo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>General History of Rome, crown 8vo. Maps</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Puller's School History of Rome, abridged from Merivale, fcp. Maps</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Rawlinson's Sixth Oriental Monarchy (the Parthians), 8vo. Maps &amp;c.</td>
<td>16s.</td>
</tr>
<tr>
<td>Seventh Oriental Monarchy (the Sassanians) 8vo. Maps</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Sewell's Ancient History of Egypt, Assyria, and Babylonia, fcp. 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Catechism of Grecian History, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Child's First History of Rome, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>First History of Greece, fcp. 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Popular History of France, crown 8vo. Maps</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>The Stepping-Stone to Grecian History, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>The Stepping-Stone to Roman History, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Taylor's Student's Manual of Ancient History, crown 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Student's Manual of Modern History, crown 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Student's Manual of the History of India, crown 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Turner's Analysis of the History of Greece, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Analysis of Roman History, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
</tbody>
</table>

## Scripture History, Moral and Religious Works

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayre's Treasury of Bible Knowledge, fcp. 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Boulbee's Commentary on the Thirty-Nine Articles, crown 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Browne's Exposition of the Thirty-Nine Articles, 8vo.</td>
<td>16s.</td>
</tr>
<tr>
<td>Examination Questions on the above, fcp. 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Conybeare and Howson's Life and Epistles of St. Paul, 1 vol. crown 8vo.</td>
<td>9s.</td>
</tr>
<tr>
<td>Gleig's Sacred History, or Fourth Book of History, 18mo. 2s. or 3 Parts, each 9d.</td>
<td></td>
</tr>
<tr>
<td>Kalisch's Commentary on the Old Testament; with a New Translation.</td>
<td></td>
</tr>
<tr>
<td>Vol. I. Genesis, 8vo. 15s. or adapted for the General Reader, 12s.</td>
<td></td>
</tr>
<tr>
<td>Vol. II. Exodus, 15s. or adapted for the General Reader, 12s.</td>
<td></td>
</tr>
<tr>
<td>Vol. III. Leviticus, Part I. 15s. or adapted for the General Reader,</td>
<td></td>
</tr>
<tr>
<td>8s. Vol. IV. Leviticus, Part II. 15s. or adapted for the General Reader,</td>
<td></td>
</tr>
<tr>
<td>Norris's Catechist's Manual, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Potts's Paley's Evidences and Horse Pauline, 8vo.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>Pulliblank's Teacher's Handbook of the Bible, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Riddle's Manual of Scripture History, fcp. 8vo.</td>
<td>4s.</td>
</tr>
<tr>
<td>Outlines of Scripture History, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Rogers's School and Children's Bible, crown 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Rothschild's History and Literature of the Israelites, 2 vols. crown 8vo.</td>
<td>12s. 6d.</td>
</tr>
<tr>
<td>— Abridged, fcp. 8vo... 3s. 6d.</td>
<td></td>
</tr>
<tr>
<td>Sewell's Preparation for the Holy Communion, 32mo.</td>
<td>3s.</td>
</tr>
<tr>
<td>The Stepping-Stone to Bible Knowledge, 12mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Whatley's Introductory Lessons on Christian Evidences, 12mo.</td>
<td>6d.</td>
</tr>
<tr>
<td>Young's New Concordance to the Bible, imperial 8vo.</td>
<td>In the press.</td>
</tr>
</tbody>
</table>

## Mental and Moral Philosophy, and Civil Law

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amos's Science of Jurisprudence, 8vo.</td>
<td>18s.</td>
</tr>
<tr>
<td>Primer of English Constitution and Government, crown 8vo.</td>
<td>6s.</td>
</tr>
</tbody>
</table>

London, LONGMANS & CO.
## General Lists of School-Books

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bacon's Advancement of Learning, analysed by Fleming, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Essays, with Annotations by Archbishop Whately, 8vo.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>annotated by Hunter, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>annotated by Abbott, 2 vols. fcp. 8vo.</td>
<td>6s. 6d.</td>
</tr>
<tr>
<td>with References and Notes by Markby, fcp. 8vo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Bain's Rhetoric and English Composition, crown 8vo.</td>
<td>4s.</td>
</tr>
<tr>
<td>Mental and Moral Science, crown 8vo.</td>
<td>10s. 6d.</td>
</tr>
<tr>
<td>Hume's Treatise on Human Nature, by Green and Grose, 2 vols. 8vo.</td>
<td>28s.</td>
</tr>
<tr>
<td>Essays, by the same Editors, 2 vols. 8vo.</td>
<td>28s.</td>
</tr>
<tr>
<td>Lewes's History of Philosophy from Thales to Comte, 2 vols. 8vo.</td>
<td>32s.</td>
</tr>
<tr>
<td>Lewis's Influence of Authority in Matters of Opinion, 8vo.</td>
<td>14s. 6d.</td>
</tr>
<tr>
<td>Mill's System of Logic, Ratiocinative and Inductive, 2 vols. 8vo.</td>
<td>25s.</td>
</tr>
<tr>
<td>Killick's Student's Handbook of Mill's System of Logic, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Morell's Handbook of Logic, for Schools and Teachers, fcp. 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Introduction to Mental Philosophy, 8vo.</td>
<td>12s. 6d.</td>
</tr>
<tr>
<td>Sandars's Institutes of Justinian, 8vo.</td>
<td>18s.</td>
</tr>
<tr>
<td>Swinbourne's Picture Logic, crown 8vo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Thomson's Outline of the Necessary Laws of Thought, post 8vo.</td>
<td>6s.</td>
</tr>
<tr>
<td>Ueberweg's Logic, translated by Lindsay, 8vo.</td>
<td>16s.</td>
</tr>
<tr>
<td>Whately's Elements of Logic, 8vo. 10s. 6d. crown 8vo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Elements of Rhetoric, 8vo. 10s. 6d. crown 8vo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Lessons on Reasoning, fcp. 8vo.</td>
<td>1s. 6d.</td>
</tr>
</tbody>
</table>

### Principles of Teaching, &c.

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gill's Systems of Education, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Art of Religious Instruction, fcp. 8vo.</td>
<td>In the press</td>
</tr>
<tr>
<td>Art of Teaching to Observe and Think, fcp. 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Johnston's (Miss) Ladies' College and School Examiner, fcp. 1s. 6d.</td>
<td>Key 2s. 6d.</td>
</tr>
<tr>
<td>Johnston's (R.) Army and Civil Service Guide, crown 8vo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Civil Service Guide, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Guide to Candidates for the Excise, 18mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Guide to Candidates for the Customs, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Lake's Book of Oral Object Lessons on Common Things, 18mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Potts's Liber Cantabrigiensis, fcp. 8vo.</td>
<td>5s. 6d.</td>
</tr>
<tr>
<td>Account of Cambridge Scholarships and Exhibitions, fcp. 8vo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Maxims, Aphorisms, &amp;c. for Learners, crown 8vo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Robinson's Manual of Method and Organisation, fcp. 8vo.</td>
<td>38s. 6d.</td>
</tr>
<tr>
<td>Sewell's Principles of Education, 2 vols. fcp. 8vo.</td>
<td>12s. 6d.</td>
</tr>
<tr>
<td>Sullivan's Papers on Education and School-Keeping, 12mo.</td>
<td>2s.</td>
</tr>
</tbody>
</table>

### The Greek Language.

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bloomfield's College and School Greek Testament, fcp. 8vo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Bolland &amp; Lang's Polities of Aristotle, post 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Bullinger's Lexicon and Concordance to Greek Testament, medium 8vo...</td>
<td>30s.</td>
</tr>
<tr>
<td>Collis's Chief Tenses of the Greek Irregular Verbs, 8vo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Pontes Classici, No. II. Greek, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Praxis Graeca, Etymology, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Greek Verse-Book, Praxis Iambica, 12mo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Congreve's Polities of Aristotle, translated, 8vo.</td>
<td>18s. 6d.</td>
</tr>
<tr>
<td>Farrar's Brief Greek Syntax and Accidence, 12mo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Greek Grammar Rules for Harrow School, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Fowle's Short and Easy Greek Book, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Eton Greek Reading-Book, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>First Easy Greek Reading-Book, 12mo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Second Easy Greek Reading Book, 12mo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Grant's Ethics of Aristotle, with Essays and Notes, 2 vols. 8vo.</td>
<td>32s.</td>
</tr>
<tr>
<td>Green's Birds and Peace of Aristophanes, crown 8vo.</td>
<td>each 3s. 6d.</td>
</tr>
<tr>
<td>Hewitt's Greek Examination-Papers, 12mo.</td>
<td>1s. 6d.</td>
</tr>
</tbody>
</table>

London, LONGMANS & CO.
General Lists of School-Books.

Isbister's Xenophon's Anabasis, Books I. to III. with Notes, 12mo. ... 3s. 6d.
Kennedy's Greek Grammar, 12mo. ............................................. 4s. 6d.
Liddell and Scott's Larger Greek-Lexicon, crown 4to. ..................... 36s.
— — Greek-English Lexicon abridged, square 12mo. ... 7s. 6d.
Linwood's Sophocles, Greek Text, Latin Notes, 4th Edition, 8vo. .... 16s.
— Theban Trilogy of Sophocles literally explained, crown 8vo. ... 7s. 6d.
Macvay's History of Greek Classical Literature. ... In the press.
Morris's Greek Lessons, square 18mo. Part I. 2s. 6d. Part II. 1s.
Parry and Evans's Notes on Thucydides, crown 8vo. ... 7s. 6d.
Thucydides' Peloponnesian War, translated by Crawley, 8vo. ........ 10s. 6d.
Valpy's Greek Delectus, improved by the Rev. Dr. White, 12mo. 2s. 6d. Key 2s. 6d.
White's Four Gospels in Greek, with English Lexicon, square 32mo .... 5s.
— Xenophon's Expedition of Cyrus, with English Notes, 12mo. ... 7s. 6d.
Wilkins's Manual of Greek Prose Composition, crown 8vo. ... 7s. 6d. Key 5s.
— Exercises in Greek Prose Composition, crown 8vo. ... 4s. 6d. Key 2s. 6d.
— Progressive Greek Delectus, 12mo. ........................................ 4s. Key 2s. 6d.
— Progressive Greek Anthology, 12mo. ...................................... 5s.
— Scripторes Attici, Excerpts with English Notes, crown 8vo. ... 7s. 6d.
— Speeches from Thucydides translated, post 8vo. ....................... 6s.
Williams's Nicomachean Ethics of Aristotle translated, crown 8vo. .... 7s. 6d.
Wright's Plato's Phaedrus, Lysis and Protagoras, translated, 8vo. .... 4s. 6d.
Yonge's Larger English-Greek Lexicon, 4to. .................................. 33s.
— English-Greek Lexicon abridged, square 12mo. ... 8s. 6d.
Zeller's Plato and the Older Academy, by Alleyne & Goodwin, cr. 8vo. ... 18s.
— Socrates, translated by Reichel, crown 8vo. ... 10s. 6d.

White's Grammar-School Greek Texts.

Æsop (Fables) and Palaephatus
(Myths), 32mo. Price 1s.
Homer, Iliad, Book I. ......... 1s.
Lucan, Select Dialogues ....... 1s.
Xenophon, Anabasis, Book I. ... 1s. 6d.
— Book II. 1s. 6d.
The Four Gospels in Greek, with Greek-English Lexicon. Edited by John T. White, D.D. Oxon. Square 32mo. price 5s.

White's Grammar-School Latin Texts.

Caesar, Gallic War, Book I. Price 1s.
Caesar, Gallic War, Book II. ..... 1s.
Caesar, Gallic War, Book III. ... 9d.
Caesar, Gallic War, Book IV. ... 9d.
Caesar, Gallic War, Book V. .... 1s.
Caesar, Gallic War, Book VI. ... 1s.
Cicero, Cato Major ............. 1s. 6d.
Cicero, Lexi/us ................. 1s. 6d.
Eutropius, Roman History.
Books I. and II. ............... 1s.
Eutropius, Roman History.
Books III. & IV. ............... 1s.
Horace, Odes, Book I. .......... 1s.
Horace, Odes, Book II. ......... 1s.
Horace, Odes, Book III. ....... 1s. 6d.
Horace, Odes, Book IV. ....... 1s.
Livy, Books XXII. and XXIII. The Latin Text with English Explanatory and Grammatical Notes and a Vocabulary of Proper Names. Edited by John T. White, D.D. Oxon. 12mo. price 2s. 6d. each Book.

London, LONGMANS & CO.
General Lists of School-Books

The Latin Language.

Bradley’s Latin Prose Exercises, 12mo. .......... 5s. 6d. Key 5s.
Continuous Lessons in Latin Prose, 12mo. .... 5s. Key 5s. 6d.
Cornelius Nepos, improved by White, 12mo. .. 5s. 6d.
Ovid’s Metamorphoses, improved by White, 12mo. 5s. 6d.
Select Fables of Phaedrus, improved by White, 12mo. 5s. 6d.
Entropius, improved by White, 12mo. .......... 5s. 6d.
Collis’s Chief Tenses of Latin Irregular Verbs, 8vo. 9s.
Pontes Classici Latini, 12mo. .................. 6s. 6d.
Fowle’s Short and Easy Latin Book, 12mo. .. 1s. 6d.
First Easy Latin Reading-Book, 12mo. ....... 1s. 6d.
Second Easy Latin Reading-Book, 12mo. ...... 1s. 6d.
Hewitt’s Latin Examination-Papers, 12mo. ... 1s. 6d.
Isbister’s Cæsar, Books I.—VII, 12mo, 6s. or with Reading Lessons 5s. 6d.
Cæsar’s Commentaries, Books I.—V, 12mo. .... 5s. 6d.
First Book of Cæsar’s Gallic War, 12mo. .... 1s. 6d.
Jerram’s Latin Reddenda, crown 8vo. ........ 1s.
Kennedy’s Child’s Latin Primer, or First Latin Lessons, 12mo. 2s.
Child’s Latin Accidence, 12mo. ................ 1s.
Elementary Latin Grammar, 12mo. ........... 3s. 6d.
Elementary Latin Reading-Book, or Tirocinium Latini, 12mo. 3s. 6d.
Latin Prose, Palaestra Still Latini, 12mo. .. 6s.
Subsidia Primaria, Exercise Books to the Public School Latin Primer. I. Accidence and Simple Construction, 2s. 6d. II. Syntax, ...... 3s. 6d.
Key to the Exercises in Subsidia Primaeria, 8vo. & crown 8vo. 5s.
Kennedy’s Subsidia Primaria, III. the Latin Compound Sentence, 12mo. ... 1s.
Curriculum Stili Latini, 12mo. 4s. 6d. Key 7s. 6d.
Palaestra Latina, or Second Latin Reading-Book, 12mo. .......... 5s.
Kenny’s Cæsar’s Commentaries, Book I. 8mo. 1s. Books II. & III. ...... 1s.
Virgil’s Ennius, Books I. II. III. & V. 18mo. each Book 1s.
Moody’s Ennius Latin Grammar, 12mo. 2s. 6d. The Accidence separately 1s.
Parry’s Origines Romane, from Livy, with English Notes, crown 8vo. 4s.
The Public School Latin Primer, 12mo. .......... 2s. 6d.
Grammar, by the Rev. B. H. Kennedy, D.D. p.8vo. 7s. 6d.
Prendergast’s Mastery Series, Manual of Latin, 12mo. ........ 2s. 6d.
Repplier’s Introduction to Composition of Latin Verse, 12mo. ...3s. 6d. Key 2s. 6d.
Riddle’s Young Scholar’s Latin-Eng. & Eng.-Lat. Dictionary, square 12mo. ...10s. 6d.
Separately | The Latin-English Dictionary, 6s.
| The English-Latin Dictionary, 5s.
| Riddle and Arnold’s English-Latin Lexicon, 8vo. .......... 21s.
| Sheppard and Turner’s Aids to Classical Study, 12mo. .... 5s. Key 6s.
| Simon’s Elements of Latin Classical Literature. .......... 3s. 6d. In the press.
| Valpy’s Latin Delectus, improved by White, 12mo. .... 1s. 6d.
| Virgil’s Works, edited by Kennedy, crown 8vo. .......... 10s. 6d.
| Walford’s Progressive Exercises in Latin Elegiac Verse, 12mo. 2s. 6d. Key 5s.
| White and Riddle’s Large Latin-English Dictionary. 1 vo. 4to. ... 38s.
| White’s Latin Grammar (Intermediate size), medium 8vo. 15s.
| White’s Junior Student’s Complete English-Latin & Latin-English Dictionary, square 12mo. ... 12s.
Separately | The Latin-English Dictionary, price 7s. 6d.
| The English-Latin Dictionary, price 5s. 6d.
| Middle-Class Latin Dictionary, square top, 8vo. .......... 3s.
| Cicero’s Cato Major and Laelius, 12mo. .......... 3s. 6d.
| Livy, Books XXII. & XXIII. with English Notes, each Book 2s. 6d.
| Wilkins’s Progressive Latin Delectus, 12mo. .......... 2s.
| Easy Latin Prose Exercises, crown 8vo. 2s. 6d. Key 2s. 6d.
| Manual of Latin Prose Composition, crown 8vo. ... 5s. 6d. Key 2s. 6d.
| Latin Prose Exercises, crown 8vo. .................. 2s.
| Rules of Latin Syntax, 8vo. ...................... 2s.
| Latin Compound Sentence, 8vo. .................. 1s.
| Notes for Latin Lyrics (in use in Harrow, &c.) 12mo. ...... 4s. 6d.
| Latin Anthology, for the Junior Classical 12mo. .......... 4s. 6d.
| Yonge’s Odes and Epodes of Horace, School Edition, 12mo. .... 2s. 6d.
| Latin Gradus, post 8vo. 9s. or with Appendix .... 12s.

London, LONGMANS & CO.
**The French Language.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cassel's French Genders, fcp.</td>
<td>Nearly ready</td>
</tr>
<tr>
<td>Cassel &amp; Karcher's Modern French Anthology, Part I. 3s. 6d.</td>
<td></td>
</tr>
<tr>
<td>Part II. 5s.</td>
<td></td>
</tr>
<tr>
<td>Graduated French Translation Book, Part I. 3s. 6d, Part II. 5s.</td>
<td></td>
</tr>
<tr>
<td>Contasneau's Practical French and English Dictionary, post 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Pocket French and English Dictionary, square 18mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Premières Lectures, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>First Step in French, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>French Grammar, 12mo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Contasneau's Middle-Class French Course, fcp. 8vo.</td>
<td></td>
</tr>
<tr>
<td>Accidence, 6d.</td>
<td></td>
</tr>
<tr>
<td>Syntax, 8d.</td>
<td></td>
</tr>
<tr>
<td>French Conversation-Book, 8d.</td>
<td></td>
</tr>
<tr>
<td>First French Exercise-Book, 8d.</td>
<td></td>
</tr>
<tr>
<td>Second French Exercise-Book, 8d.</td>
<td></td>
</tr>
<tr>
<td>Contasneau's Guide to French Translation, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Prosauteurs et Poétes Français, 12mo.</td>
<td>5s. 6d.</td>
</tr>
<tr>
<td>Précis de la Littérature Française, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Abrégé de l'Histoire de France, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Merlet's French Grammar, fcp. 8vo.</td>
<td>5s. 6d.</td>
</tr>
<tr>
<td>French Pronunciation and Accidence, fcp. 5s. 6d.</td>
<td>KEY, price 3s. 6d.</td>
</tr>
<tr>
<td>Le Traducteur, fcp. 8vo.</td>
<td>5s. 6d.</td>
</tr>
<tr>
<td>Stories for French Writers, fcp. 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Aperçu de la Littérature Française, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Exercises in French Composition, fcp. 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>French Synonymes, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Synopsis of French Grammar, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Prendergast's Mastery Series, French, 12mo.</td>
<td>6s. 6d.</td>
</tr>
<tr>
<td>Sewell's Contes Faciles, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>The Stepping-Stone to French Pronunciation, 18mo.</td>
<td>1s.</td>
</tr>
<tr>
<td>Convétre's Philosophe sous les Toits, by Stievenard, square 18mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>Stievenard's Lectures Françaises from Modern Authors, 12mo.</td>
<td>4s. 6d.</td>
</tr>
<tr>
<td>Rules and Exercises on the French Language, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Tarver's Eton French Grammar, 12mo.</td>
<td>6s. 6d.</td>
</tr>
</tbody>
</table>

**German, Spanish, Hebrew, Sanskrit.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Renfey's Sanskrit-English Dictionary, medium 8vo.</td>
<td>52s. 6d.</td>
</tr>
<tr>
<td>Blackley's Practical German &amp; English Dictionary, post 8vo.</td>
<td>7s. 6d.</td>
</tr>
<tr>
<td>Borchélie's German Poetry, for Repetition, 18mo.</td>
<td>Nearly ready</td>
</tr>
<tr>
<td>Collis's Card of German Irregular Verbs, 8vo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Fischer-Fischert's Elementary German Grammar, fcp. 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Just's German Grammar, 12mo.</td>
<td>1s. 6d.</td>
</tr>
<tr>
<td>German Reading Book, 12mo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Kalisch's Hebrew Grammar, 8vo.</td>
<td>Part I. 12s. 6d.</td>
</tr>
<tr>
<td>Longman's Pocket German &amp; English Dictionary, square 18mo.</td>
<td>5s.</td>
</tr>
<tr>
<td>Milne's Practical Mnemonic German Grammar, crown 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Müller's (Max) Sanskrit Grammar for Beginners, royal 8vo.</td>
<td>15s.</td>
</tr>
<tr>
<td>Nafte1's Elementary German Course for Public Schools, fcp. 8vo.</td>
<td></td>
</tr>
<tr>
<td>German Accidence, 6d.</td>
<td></td>
</tr>
<tr>
<td>German Syntax, 9d.</td>
<td></td>
</tr>
<tr>
<td>First German Exercise-Book, 9d.</td>
<td></td>
</tr>
<tr>
<td>Second German Exercise-Book, 9d.</td>
<td></td>
</tr>
<tr>
<td>Prendergast's Handbook to the Mastery Series, 12mo.</td>
<td>2s.</td>
</tr>
<tr>
<td>Mastery Series, German, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Manual of Spanish, 12mo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Manual of Hebrew, crown 8vo.</td>
<td>2s. 6d.</td>
</tr>
<tr>
<td>Wintzer's First German Book for Beginners, fcp. 8vo.</td>
<td>3s. 6d.</td>
</tr>
<tr>
<td>Wirth's German Chit-Chat, crown 8vo.</td>
<td>2s. 6d.</td>
</tr>
</tbody>
</table>

London, LONGMANS & CO.