To my parents, to whom I owe everything and more.
Classical Greek: A New Grammar

Greek grammar taught and explained, with examples

Juan Coderch
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*Greek grammar taught and explained, with examples*

First Edition

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Preface

Characteristics of this new grammar

My purpose in writing this new grammar has been to offer a complete and explained grammar, one that, while still being a handy grammar, user-friendly and simple, covers as much as possible. I have tried to write it in a teaching- and learning-oriented way, as practical as possible, positioning myself in the place of the usual university and college student (or a sixth-former) and thinking which kind of grammar I would like to have: one that helps me to learn the language, with explanations, with examples, etc., avoiding very advanced stages but at the same time without falling too short.

In the course of time I have observed that a lot of instructors like teaching the language directly from the grammar. Although my personal preference is using a textbook and using the grammar only as reference tool rather than using it as only teaching material, I have taken this practice into account and I have written this grammar also with it in mind, so that instructors that follow this practice may find it and its corresponding book of exercises a useful tool.

I would like to make some more comprehensive comments about its characteristics:

a) All the needed grammar: As mentioned above, without falling too short and without making the student have to go to a larger grammar to find what they need after the initial stages, but at the same time avoiding a phone book, as students want something reduced but that offers all they need to read the classical authors.

b) Teaching skills: Offering students very clear explanations of what is being presented, not just the presentation of tables and a couple of examples. I also include the same comments I make when teaching in situ in front of the students, for instance calling the students’ attention to avoid some common mistakes, to make them realise this or that similarity, this or that difference, etc. We could say that at some points it may sound as if somebody had recorded the teachers’ voice when explaining each item on the whiteboard and then had typed the explanations.

c) Clear structure: A clear division of accidence, syntax, etc. (the Index of Contents is very illustrative about this point). This helps students to learn things in an ordered way and to find each item easily. I distinguish different blocks for the nominal system, the verbal system, syntax of clauses, etc., and inside each of these blocks the classification into different sub-sections makes finding each grammatical item easy.

d) A good amount of exercises (in an additional book): Ideal for students who not only need to study Greek grammar but who want to be able to practise each one of the presented aspects. These exercises will be published as an additional shorter book; this has the advantage of leaving the grammar on its own in a much more reduced size (and cheaper), ideal for those who want only the grammar for consultation and do not want to buy an immense amount of exercises that they will not use.

e) Basic vocabulary: This grammar offers a reduced list of the most useful terms that follow a given scheme (a declension, a verbal system, etc.) after that scheme has been presented. For instance, after liquid verbs have been presented, I offer a list of the most frequent verbs of this kind. This helps students to realize that the scheme they have learnt has not been studied just for itself, but for a given purpose: there they have the most usual terms that follow it.
Use of original authors

An important point is the use of classical authors to illustrate what has been explained. A lot of the very initial examples are made up, which has allowed me to adapt any sentence to the level of a student who is beginning to learn this or that construction, but it would be nonsense not to offer at the same time original sentences taken from classical authors, so I have considered convenient to include, side by side with the made-up ones, real original sentences.

I have tried to be careful in this procedure of including sentences from original authors: there is nothing easier than typing a preposition in the searcher for TLG and finding sentences in which this or that preposition is used, but I would not see much sense in offering as an example a long sentence with a participle with ἀν or any other difficult structure just to show an example of this or that preposition, so that my tendency has been to choose easy sentences that illustrate what I want the student to see, avoiding unnecessary complications.

Note about the translation of Greek examples

In few cases, the translation of Greek sentences may not sound as fluent as an English speaker would expect and they may sound somehow “forced”, but we have preferred to remain as faithful to the Greek as possible, to the detriment of English fluency, in order to help show the specific grammatical point being discussed.

Feedback

It would be a pleasure to receive comments from colleagues about any mistake they may spot or any suggestion. The way in which this book has been published (Print On Demand) allows me to modify the original pdf in 48 hours, so that any copy purchased after I have modified it and e-mailed the new version to the printer will already be printed with the modification in it. My e-mail address is: jc210@st-andrews.ac.uk

Acknowledgments

I would like to express my gratitude to several people who have helped me: Tosca Lynch and Antonia Moss, who have edited the parts of the text written in English to make sure it sounds fluent and natural; Dan Batovici, for teaching me how to do the technical formatting of the book in order both to meet the technicalities requested by the printer and to make it more user-friendly and pleasant to the readers; Katerina Oikonomopoulou, who gave help on various matters of content; Patrick Tsitsaros, who has made the final reading of the text to make sure it was presented in the way a student would like to find it and has corrected several typos; Andrew Pickin, who has designed the cover (produced by the Reprographics Unit at the University of St Andrews); Laura Jansen, who gave me sound advice on the use of relevant examples taken from poetry; Jonathan Davies, who made the final revision of some parts of the English text; and Prof. Stephen Halliwell, who gave me some pieces of advice about the internal distribution of contents.

And, above all, a great Thank you to Geoffrey Steadman, from Tennessee, without whose help and guidance in the procedures of POD this grammar would not have seen the light.

Juan Coderch

St Andrews, January 2012

http://coderch-greek-latin-grammar.weebly.com
### Alphabet and writing

#### a) The alphabet

<table>
<thead>
<tr>
<th>Capital</th>
<th>Small</th>
<th>English name</th>
<th>Greek name</th>
<th>Pronunciation</th>
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<td>alpha</td>
<td>ἀλφα</td>
<td>a as in father</td>
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<td>short o as in lock</td>
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<td>upsilon</td>
<td>υ ψιλόν</td>
<td>French u as in tu</td>
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<td>ψῖ</td>
<td>ps</td>
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<tr>
<td>Ω</td>
<td>ω</td>
<td>omega</td>
<td>ω μέγα</td>
<td>long o as in more</td>
</tr>
</tbody>
</table>
Alphabet and Writing

Notes

1/ There is no general consensus regarding the pronunciation of Classical Greek, but variation exists between countries; some letters are pronounced otherwise, for instance ζ could be pronounced as ts or ds rather than sd.

2/ With respect to χ, in some countries it is pronounced as a very strong h, stronger than the h in house. The tradition in English-speaking countries is to pronounce it as the ch in chorus.

3/ σ is used at the beginning and middle of a word (σῶμα, μάλστα), ζ is used only at the end of a word (as in στρατίωτης). There is also a third (unusual) option, the sigma lunata: ε for all positions (as in στρατίωτες).

b) Pronunciation of diphthongs and special combinations

1/ These combinations are pronounced as one long syllable, quite dissimilar to how they would be pronounced as two independent vowels:

- αυ as -ow- in how, allow
- ευ as -eo- in Beowulf
- ου as -oo- in too ✠ Observe that this is the only Greek diphthong pronounced as one unique sound.

2/ The following combinations are pronounced in a similar way as their two vowels independently, only they form one syllable:

- ει as -ei- in eight
- αι as the pronoun I
- οι as -oi- in void
- υι as -wee- in sweet
- ηυ same as ευ, but with the e longer

3/ λλ is just a double λ, as in ballot.

4/ γ in front of γ, κ or χ is pronounced n, as in bank. So, ἀγγέλος is pronounced angelos, NOT aggelos. Some linguists call a gamma in this circumstance an agma.

c) Iota subscript

1/ Sometimes, the vowels α, η, ο may have a sign under them in the form of a small iota, usually in the syllable at the end of the word; this is known as an iota subscript, and need not be pronounced (this point of pronunciation varies between countries). For instance (for the moment, disregard other signs):

- ἀγορᾶ, μάχη, διδασκάλιο, σφίξω

2/ However, it is never used under a capital letter; in such cases it is written adjacent to the capital, and is called an iota adscript, and still need not be pronounced. The former four words in capital letters would be:

- ΑΓΟΡΑΙ, ΜΑΧΗ, ΔΙΔΑΣΚΑΛΟΙ, ΣΦΙΞΩ
3/ Even if the first letter of a word has an iota subscript, when it is capitalised this becomes an iota adscript: ᾠδης, which means HELL, if used as the proper name of the god HADES, becomes ᾠδης. Again, the iota need not be pronounced, and it should be treated as if it were subscript.

d) Accents

[The elementary accentuation rules, the ways to use these correctly, are explained towards the end of this book.]

1/ There are three forms of accent: • acute (â) • grave (ã) • circumflex (ã)

However, this may have been different in life in Ancient Greece, and the way in which accents affected pronunciation remains unascertained; the usual way to read them aloud is to raise the pitch of the syllable on which you find any accents.

2/ If a diphthong has an accent, it is placed on its second vowel: παιδας, αυτοις, τουτοις, πειθω, έκεινος, τοιαυτη, etc., and if the diphthong is pronounced as two sounds (always except in the case of ου) the accent must be pronounced on the first one, as for instance when saying λειπω we must stress the ε, not the ι.

e) Breathings

1/ When a word begins with a vowel, this initial vowel must have on it a breathing, which resembles a small comma. There are two types of breathing:

   • smooth: ã  • rough: â  ♠ They are not interchangeable.

If a smooth breathing (ã) is used, the pronunciation is not affected. For example, ᾠρτιος is pronounced artios.

But if a rough breathing (â) is used, this is pronounced as if there were an initial h. For example, ο is pronounced ho, ᾠμαξα is pronounced hamaxa.

2/ In diphthongs, the same rule for breathings applies: put it on the second letter, but pronounce it as if it were on the first one. Observe the pronunciations of the following pairs of words that contain diphthongs; the first of each pair has a rough breathing, the second has a smooth one:

   • αι hai  αιτια aitia  • εις heis  ειληφα eilefa
   • οι hoi  οικια oikia  • ουτως hootos  ουδεις oodeis

3/ A vowel can have both a breathing and an accent. In this case the breathing is written before the acute or grave, or below if it is a circumflex: ã  â  â  â  â  â

4/ If the initial vowel is a capital, any breathing or accent that would be found on it is written to the left of the top of the letter. For example: Αθηναι Ῥιθμος
5/ Breathings should be memorized when learning a word that begins with a vowel, as they often help to differentiate between words that look similar:

- εἰς ONE ≠ εἰς TOWARDS
- ὄρος BOUNDARY ≠ ὄρος MOUNTAIN

6/ When ρ is the initial consonant of a word, it always has a rough breathing: ρόδον, ρήτωρ, ρυθμός. This indicates that the pronunciation of the ρ is very hard. It is the only consonant that has a breathing.

7/ When a whole word is written in upper case, no accents or breathings are used. For example:

ο διδάσκαλος ἀναγιγνώσκει πολλὰς βιβλίους > Ο ΔΙΔΑΣΚΑΛΟΣ ΑΝΑΓΙΓΝΩΣΚΕΙ ΠΟΛΛΑΣ ΒΙΒΛΟΥΣ

f) Elision, crasis and diaeresis

1/ Elision: Sometimes a short final vowel of a word is elided if the following word begins with a vowel. In this case an apostrophe (resembles a smooth breathing) is written in the place of the elided vowel. This is called elision (compare with English don’t, it’s). Note this example: ἀλλὰ ὁ ἀνήρ > ἀλλ’ ὁ ἀνήρ.

Moreover, if the second word starts with a rough breathing, this may affect the (now) last consonant of the first word, making it aspirate. For instance: μετὰ ἤμων > μετή ἤμων > μεθ’ ἤμων. This happens also in compound verbs: ἐφοπλίζω comes from ἐπι + ὀπλίζω: the iota of ἐπι has disappeared and the π has become aspirate (φ) because of the ό.

2/ Crasis: Sometimes a breathing is found on a vowel within a word (ταύτα). This indicates that two words have been combined (this is known as crasis). For example, τὰ αὐτά can be written as ταυτά. The breathing (called coronis in this case) facilitates recognition of this fusion. Other examples can be ἄνδρες by ὁ ἄνδρες, τάληθη by τὰ ἀλήθη, etc. See the section on Contractions in the chapter Hellenisms: peculiarities and idioms.

3/ Diaeresis: Two points that are placed on the second vowel if two vowels must be pronounced separately instead of together; in other words: to indicate that the two vowels do not form a diphthong. For example, αὐτή (observe also that, as αυ is not a diphthong, the breathing falls on the first vowel).

g) Punctuation marks

In Greek, the full stop and comma are used as in English, but the semicolon (;) represents a question mark. For example:

- τίς εἶ; WHO ARE YOU?
- ποῦ ἔστιν ὁ Σωκράτης; WHERE IS Socrates?

The high dot (α:) found in Greek translates either as a colon or a semi-colon. For example:

- ὁ Σωκράτης εἶπε τάδε; Socrates said this: (whatever follows).
- ὁ παῖς γράφει· ὁ ἀνήρ καθεύδει The boy is writing; the man is sleeping.
THE NOMINAL SYSTEM

a) Definition of basic grammatical concepts:
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1. Concepts of syntactical function, endings and case
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3. 3rd declension

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General observations
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2. 2nd class of adjectives
3. 3rd class of adjectives
4. Irregular adjectives
5. Position of the adjective

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10. Prepositional adverbs

i) The correlatives
1. Correlative adverbs
2. Correlative adjectives
a) Definition of basic grammatical concepts: case, declension and gender

1. Concepts of syntactical function, endings and case

a) Concepts of syntactical function and endings

1/ In comparison to Modern English, Greek language works in a very peculiar way: like Latin, Russian and other languages, Greek is a highly inflected language, which means that the words of a sentence change their ending according to the grammatical function they implement, verbal forms change according to their person, etc. While Old English was a highly inflected language, Modern English is classified as a weakly inflected language, as only some characteristics of inflection are still present in English nowadays, such as plurals, the use of pronouns, some inflected verbal forms and the possessive indicator ('s, which derives from the Old English genitive case).

2/ Back to Modern English and Greek, observe these two sentences:

- THE GOD IS PURSUING THE GENERAL.
- THE GENERAL IS PURSUING THE GOD.

In English, word order is crucial to indicate the role (or grammatical function) of a word in a sentence. In the first example given above, the god is the subject (i.e. the one who performs the action), while in the second one it is the direct object (i.e. the one who is acted upon). The opposite happens with the general: it is the direct object in the first sentence, but is the subject in the second one.

3/ Observe now both sentences translated into Greek: (ὁ θεός THE GOD; ὁ στρατηγός THE GENERAL; διώκει PURSUES)

- ὁ θεός διώκει τὸν στρατηγόν THE GOD IS PURSUING THE GENERAL.
- ὁ στρατηγός διώκει τὸν θεόν THE GENERAL IS PURSUING THE GOD.

As we can see, noun endings are different according to the function they perform in the sentence: ὁ θεός, which is the subject in the first sentence, becomes τὸν θεόν in the second sentence, because here it is the direct object. The opposite happens with τὸν στρατηγόν: from being the direct object in the first sentence, it becomes ὁ στρατηγός in the second one because here it is the subject of the action. Moreover, word order is very variable in Greek, as it can change on the basis of which element of the sentence you want to emphasize; for instance, the second sentence could have been presented as τὸν θεόν διώκει ὁ στρατηγός or even διώκει τὸν θεόν ὁ στρατηγός.

Both of them mean THE GENERAL IS PURSUING THE GOD: the endings -ος and -ov respectively are what indicates who the subject is and who the direct object is, not their position in the sentence (note as well that the articles change in agreement with the nouns they refer to). The sentence τὸν θεόν διώκει ὁ στρατηγός could NEVER mean THE GOD IS PURSUING THE GENERAL just because the word GOD appears first in the sentence and the word GENERAL appears later: the endings of the words determine who is pursuing whom, not their position in the sentence.
b) Concept of case

1/ The grammatical function of a noun in a Greek sentence (subject, direct object, etc.) is indicated by its form, not by its position in the sentence. In Greek a noun can take five different forms, according to the role it performs, and each of these forms is called a case. For instance, considering the two words employed in the former examples, we observed that the ending -ος was used when the noun represented the role of subject: this is an example of nominative case (i.e. the case of the subject of a sentence). We also noted the employment of the ending -ον associated with the role of direct object: this is an example of accusative case (i.e. the case of the direct object of a sentence). So, according to the function they must play, nouns change their form following different patterns, known as declensions (it must be noted that singular and plural endings of the same cases are different).

2/ There are five cases in Greek. Their names (and usual abbreviations) are as follows:

- Nominative Nom. or N.
- Vocative Voc. or V.
- Accusative Acc. or A.
- Genitive Gen. or G.
- Dative Dat. or D.

2. Main syntactical functions and correspondence to cases

a) Main syntactical functions

1/ The next necessary step is to acquire a sound understanding of the main syntactical functions. We will offer two examples for each of these functions in English:

- The subject is the noun or pronoun that performs the action described in the sentence:
  - THE HORSE HAS GOOD TEETH
  - THE HORSE is the subject of this sentence.
  - THE CHILDREN CAME LATE
  - THE CHILDREN is the subject of this sentence.

- The predicative object indicates how or what something or somebody is:
  - YOUR BIRTHDAY PRESENT IS NICE
  - NICE is the predicative object of this sentence.
  - PETER IS OUR LEADER
  - OUR LEADER is the predicative object of this sentence.

- The addressed object is the person (or abstract entity) that is addressed directly by somebody:
  - "FATHER, COME HERE", SAID THE BOY
  - FATHER is the addressed object.
  - WHAT ARE YOU DOING, CHILDREN?
  - CHILDREN is the addressed object.

- The direct object is the person (or entity, thing, etc.) who is acted upon by the subject:
  - I HAVE A BOOK
  - A BOOK is the direct object.
  - I SEE THE CITY
  - THE CITY is the direct object.
The **possessive object** is the person (or entity, thing, etc.) to whom something belongs or is related:

- I SEE THE GATE OF THE HOUSE  
  OF THE HOUSE  is the **possessive object** of this sentence.
- I SEE Peter’s father  
  Peter’s  is the **possessive object** of this sentence.
  ◇ In the sense that it means OF Peter.

The **indirect object** is the person (or thing) for whom or to whom something is done:

- I GIVE THIS TO Peter  
  TO Peter  is the **indirect object** of this sentence.
- I GIVE Peter THIS  
  Peter  is the **indirect object** of this sentence.
  ◇ In the sense that it means TO Peter.
- I HAVE BROUGHT THIS FOR Peter  
  FOR Peter  is the **indirect object** of this sentence.

**Important** Students tend to confuse between **direct object** and **indirect object** when nouns or personal pronouns are presented with the function of indirect object without the preposition TO. Observe these examples:

- I SEE HIM:  
  HIM  is the **direct object**  
  ◇ Because it means TO HIM. The direct object is THIS.
- I TELL HIM THIS:  
  HIM  is the **indirect object**

2/ Prepositions are used in Greek as well, but not so frequently as in English, because in some situations the meaning is implicitly expressed by the choice of specific cases. For instance, in the former example I SEE THE GATE OF THE HOUSE, the phrase OF THE HOUSE will be translated by putting THE HOUSE in the correct case (therefore adding the necessary ending to the noun); for this reason the preposition OF is not literally translated, as the meaning of the preposition is expressed by the corresponding case. Something similar would happen in translating the sentence I GIVE THIS TO Peter: the sense of the preposition TO would be expressed by the grammatical case of the word Peter, reflected by its ending; in this kind of sentence, the English preposition TO would not be translated.

3/ Other questions may come to mind now; for instance, in the sentences above there was no example featuring the prepositions IN or WITH. Then, how will we translate IN THE FIELD, WITH MY FRIENDS, OR DURING THE SUMMER? As will be explained in detail in the corresponding sections, these complements can be expressed by combinations of prepositions and specific cases, or by the choice of a particular case.

**b) Correspondences of functions and cases**

So, depending on the function of a word in a sentence, we will put it in a specific case, which implies a definite ending to be added to the word. The correspondences are as follows:

- **Nominative:** Used for **subjects** and **predicative objects**. So, in the sentence THE TEACHER SEES THE HOUSE, the subject THE TEACHER would be expressed by the nominative case. In the sentence THE TEACHER IS TALL, the predicative object TALL would also be **nominative**.

- **Vocative:** Used to address or call someone (**addressed object**). So, in the sentence PETER, COME HERE!, PETER would be expressed by the vocative case.

- **Accusative:** Used for **direct objects**. So, in the sentence THE STUDENTS SEE THE TABLE, the direct object THE TABLE would be expressed by the accusative case.
Genitive: Used for possessive objects. So, in the sentence I LIKE THE PEOPLE OF THIS CITY, the possessive object OF THIS CITY would be expressed by the genitive case.

Dative: Used for indirect objects. So, in the sentence I HAVE BROUGHT THIS FOR YOU, the indirect object FOR YOU would be expressed by the dative case.

Remember that questions on how to translate different complements (e.g. AT MIDDAY, WITHOUT HELP, etc.) will be dealt with in the corresponding sections; they will be expressed sometimes employing combinations of prepositions and cases, sometimes just choosing the correct case.

3. Concept of declension

To decline a noun means to go through all its possible endings (five in singular and five in plural). Leaving adjectives to later analysis, Greek nouns can be classified in three groups, called declensions, and the words belonging to the same declension are declined following the same pattern, i.e. they adopt the same ending for each case. For instance, both the nouns we met in the previous examples (θεός GOD and στρατηγός GENERAL) belong to the same declension, therefore they change their endings in the same way according to the function they must perform.

There are three declensions in Greek. The first declension has five sub-variants but is relatively easy to learn, as its structure is quite simple and regular. The second one has two main sub-variants (and two additional minor sub-variants) and is very regular. The third declension is the most complex one, as both of its main sub-variants present several different forms, or sub-categories.

4. Concept of gender

There are three genders in Greek: masculine, feminine and neuter. Although in some cases the correspondence between name and gender seems to be logical (for instance, the Greek words for MOTHER and SISTER are feminine, as expected, and those for FATHER and BROTHER are masculine, as expected), in other cases this logic doesn't seem to be apparent (for instance, the word for LAND is feminine, and the word for PLACE is masculine, while in English both would be considered neuter and we would use the pronoun it when referring to them).

The following list of nine English nouns and the gender of the corresponding Greek word shows that the gender of nouns is unpredictable and, for this reason, it must be learnt together with the noun (in the same way as a student of German must learn that in German Messer KNIFE is neuter, Löffel SPOON is masculine, and Gabel FORK is feminine):

- DEATH θάνατος masculine
- WISDOM σοφία feminine
- FAMILY γένος neuter
- MIDDAY μεσημβρία feminine
- CIRCLE κύκλος masculine
- DANGER κίνδυνος masculine
- ARROW βέλος neuter
- WALL τείχος neuter
- SHIP ναύς feminine

How to know whether a noun is masculine, feminine or neuter will be explained in the chapter devoted to declensions.
b) The definite article

1. Accidence

a/ Although in English the definite article has only one form, THE (THE table, THE tables, THE man, THE woman), in Greek the article presents several forms according to the case, the gender and the number of the noun it refers to:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ó</td>
<td>η</td>
<td>τό</td>
</tr>
<tr>
<td></td>
<td>oí</td>
<td>αί</td>
<td>τά</td>
</tr>
<tr>
<td>Acc.</td>
<td>τόν</td>
<td>τήν</td>
<td>τό</td>
</tr>
<tr>
<td></td>
<td>τούς</td>
<td>τάς</td>
<td>τά</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ</td>
<td>τῇς</td>
<td>τοῦ</td>
</tr>
<tr>
<td></td>
<td>τῶν</td>
<td>τῶν</td>
<td>τῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ</td>
<td>τῇ</td>
<td>τῷ</td>
</tr>
<tr>
<td></td>
<td>τοῖς</td>
<td>ταῖς</td>
<td>τοῖς</td>
</tr>
</tbody>
</table>

b/ Note that there is no vocative form of the definite article and that most forms begin with τ: only four forms do not feature an initial τ and, instead, they begin with a *rough breathing*.

c/ For some reason, while learning the declension’s endings *vertically*, in column, facilitates their memorisation, the article forms are memorised more easily if learned *horizontally*, in rows.

2. Syntax

a) Differences with English use of articles

1/ To begin with, Greek uses the definite article in many cases in which English does not:

- **With proper names:** • ὁ Σωκράτης πάρεστιν Socrates is here.
  ✧ In English, we would not say THE SOCRATES IS HERE.

- **With abstract nouns:** • ἡ σοφία καλὴ ἐστὶν Wisdom is beautiful.
  ✧ In English, we would not say THE WISDOM IS BEAUTIFUL.

- **With generic nouns:** • οἱ λέοντες ἐπικίνδυνοι εἰσίν Lions are dangerous.
  ✧ In English, we would not say THE LIONS ARE DANGEROUS.

2/ On the contrary, in Greek the definite article is usually omitted in the predicative object but it is necessary in English:

- • ὁ βασιλεὺς σωτηρία ἔστι τῇ πόλει The king is the salvation of the city.
  ✧ No article for σωτηρία salvation in the Greek sentence.
3/ But it is not always omitted in the predicative object:

- The sentence οἱ Λακεδαιμόνιοι ἄσβεστις εἰσίν means THE SPARTANS ARE IMPIIOUS.
- But οἱ Λακεδαιμόνιοι οἱ ἄσβεστις εἰσίν means THE SPARTANS ARE THE IMPIOUS ONES.

◊ As if answering a question about which people are the impious ones: the Spartans or the Athenians.

b) Article + adjective

1/ Sometimes the definite article can be followed directly by an adjective, without any noun to which the adjective refers. This noun may be supplied by the reader. Observe the following example:

- οἱ θεοὶ φιλοῦσι τοὺς ἁγαθοῦς THE GODS LOVE THE GOOD ...

There is no noun after the adjective ἁγαθοῦς, therefore the sentence could be translated in several ways: THE GODS LOVE GOOD MEN / THE GOOD ONES / GOOD PEOPLE etc.

A typical example of this phenomenon is represented by οἱ πλούσιοι THE RICH PEOPLE: this form originally is an adjective, not a noun, but in this specific use it becomes a substantival adjective, and therefore is treated as a noun. The same goes for πολέμιος ENEMY, which is in fact an adjective, not a noun, but the plural οἱ πολέμιοι is to be translated as a noun: THE ENEMIES, THE ENEMY. Let’s see an example:

- ἔναν δὲ ἐν πράγμασιν οἱ πλούσιοι καὶ οἱ χρηστοὶ, ... IF THE RICH ONES AND THE HONEST ONES ARE DOING WELL, ...
  (Xenophon, Atheniensium Respublica).

2/ Related with the former point is the use of article + participle, given that a participle is an adjective. This use is very frequent and will be explained in detail in the corresponding section, but for now an example will suffice:

- ἡ γράφουσα THE ONE WHO IS WRITING ◊ GIRL, WOMAN, STUDENT, etc.: the context will clarify more in detail who this person is but just from this expression all we know is that the number is singular and the gender is feminine.

c) Neuter article + neuter adjective

1/ An evolution of the former construction is represented by the Greek form that features a neuter article followed by a neuter adjective. This is a very useful and common construction, employed in order to describe an abstract concept (TRUTH, BEAUTY, HOLINESS, etc.). For instance, we know that the abstract term for BEAUTY is κάλλος, -ους, but we can use as well the neuter form of the adjective καλός, -η, -ον with the neuter article to express the same concept:

- τί δὲ τὸ καλὸν; WHAT IS BEAUTY? (Plato, Cratylus).

2/ For this same purpose, we can also use the neuter plural forms of the adjectives: for example, τὰ δίκαια (article and adjective in neuter plural) is roughly equivalent to the previous construction τὸ δίκαιον (article and adjective in neuter singular), and they are both used to express the concept of ἡ δικαιοσύνη JUSTICE:

- οἷμαι γε τοὺς τὰ δίκαια πράττοντας ἀναγκαῖον εἶναι καλὰ πράττειν I BELIEVE THAT IT IS NECESSARY THAT THOSE WHO PRACTICE JUSTICE PERFORM GOOD ACTIONS (Plato, Alcibiades).

Another example would be τὰ ναυτικά THE NAVAL MATTERS.
3/ In the case in which the (either singular or plural) neuter adjective appears without an article, the expression will be indicating something more concrete:

- **κακὰ λέγω**  I SAY BAD THINGS.
- **κακόν λέγω**  I SAY SOMETHING BAD.
- **καλὰ λέγεις περὶ τοῦ ποιητοῦ**  YOU SAY NICE THINGS ABOUT THE POET (Plato, Ion).
  ▶ Or YOU SPEAK NICELY ABOUT ...

**d) Article alone (i.e. without a noun)**

1/ The article can be used alone in association with the particles μέν - δέ, in which case it must be translated as THE ONE ... THE OTHER, SOME ... OTHERS, etc. For example:

- **οἱ μὲν καθεύδουσιν, οἱ δὲ πονοῦσιν**  SOME ARE SLEEPING, OTHERS ARE WORKING.
- **ἡ μὲν ἐν ταῖς Ἀθήναις ἔστιν, ἡ δὲ ἐν τῇ οἰκίᾳ**  ONE IS IN ATHENS, THE OTHER ONE IS IN THE HOUSE.
- **ὀπλα ἐποιούσαν, οἱ μὲν ξύλινα, οἱ δὲ οἰσεύνα**  THEY MADE WEAPONS, SOME (MADE THEM) OF WOOD, OTHERS OF WILLOW (Xenophon, Hellenica).

When used in this way, the forms of the article that normally have no accent can acquire one, making them look like relative pronouns, but the context will make clear whether it is an article or a relative pronoun. So, the first sentence of the previous examples could have been written as follows:

- **οἱ μὲν καθεύδουσιν, οἱ δὲ πονοῦσιν**  (same meaning)

Also when found alone, the article can be used in all the grammatical cases. For instance:

- **τῇ μὲν βίβλῳ δίδωμι, τῇ δὲ σῖτον**  I GIVE A BOOK TO ONE AND FOOD TO THE OTHER ONE.

2/ The article can be also used without a noun just with δέ and no previous μέν to indicate a change of subject, provided that this subject was mentioned as the object of the former sentence. For instance:

- **οἱ γεωργοί τὸν διδάσκαλον ὄρωσιν, ὁ δὲ καθεύδει**  THE FARMERS SEE THE TEACHER, AND HE (the teacher) IS SLEEPING.
- **ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτεi. ὁ δὲ ἄκούσας ...**  WHEN HE CAME BACK HE TOLD THE ORACLE TO Socrates, AND HE (Socrates), AFTER HEARING IT, ...
  (Xenophon, Anabasis).
- **ταῖς παρθένοις βιβλίους διδάσασι οἱ διδάσκαλοι, οἱ δὲ εἰς τὴν οἰκίαν τὰς βιβλίους φέρουσιν**  THE TEACHERS GIVE BOOKS TO THE MAIDENS, AND THESE TAKE THE BOOKS INTO THE HOUSE.
- **ὁ ἰατρὸς φάρμακον δίδωσι τῷ υἱῷ, ὁ δὲ πάλιν πονεῖν ἐθέλει**  THE PHYSICIAN GIVES A MEDICINE TO HIS SON, AND HE (the son) IS WILLING TO WORK AGAIN.
- **Λύσανδρον ἐξέσπευσαν ναύαρχον, ὁ δὲ ἀφικόμενος ... εἰς Κώ καὶ Μιλήτων ἔπλευσεν**  THEY SENT LYSANDER AS NAVAL COMMANDER, AND HE, AT HIS ARRIVAL ..., SAILED TO COS AND MILETOS (Xenophon, Hellenica).

It is worth noting that this use of the article as pronoun derives from some typical traits of the Greek language in its archaic developments. For instance, it is a recurrent feature in Homer (see the corresponding section).
General observations

1/ To learn the declensions properly, it is convenient to have clear from the very beginning their scheme, which could be called the “map of declensions”, the way in which they are grammatically structured. Therefore, we offer here a schematic table of the declensions and their sub-types:

[We include in this schematic table the title of the a) Introduction section in the 3rd declension just to make the b), c) and d) letters of the following sections coincide with what will be found in the chapter further ahead.]

<table>
<thead>
<tr>
<th>1. 1st declension</th>
<th>3. 3rd declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) 1st sub-variant</td>
<td>a) Introduction</td>
</tr>
<tr>
<td>b) 2nd sub-variant</td>
<td>b) Consonant stems</td>
</tr>
<tr>
<td>c) 3rd sub-variant</td>
<td>1/ Stems ending in labial (β, π) and guttural (γ, κ, χ) consonants</td>
</tr>
<tr>
<td>d) 4th sub-variant</td>
<td>2/ Stems ending in dental (δ, τ, θ) and nasal (ν) consonants</td>
</tr>
<tr>
<td>e) 5th sub-variant</td>
<td>3/ Stems ending in the group -ντ</td>
</tr>
<tr>
<td></td>
<td>4/ Stems ending in liquid (ρ, λ) consonants</td>
</tr>
<tr>
<td></td>
<td>5/ Stems ending in sigma</td>
</tr>
<tr>
<td>2. 2nd declension</td>
<td>c) Vowel stems</td>
</tr>
<tr>
<td>a) 1st sub-variant</td>
<td>1/ Stems ending in -ι, -υ</td>
</tr>
<tr>
<td>b) 2nd sub-variant</td>
<td>2/ Stems ending in -ευ, -αυ, -ου</td>
</tr>
<tr>
<td>c) The Attic declension</td>
<td>3/ Stems ending in -οι, -ω</td>
</tr>
<tr>
<td>d) The contract declension</td>
<td>d) Irregular nouns</td>
</tr>
</tbody>
</table>

2/ For each declension, we will highlight the case endings by writing them in bold type and by separating them from the stem of the word with a hyphen, to make it easier for the student to memorise them (our advice is not to memorise as a paradigm the whole declined word, but to memorise only the endings: -α, -α, -αι, -αις, -ας, etc.). Whether these endings are accented or not (and, if they are accented, what kind of accent they present), depends on each specific word. So, in the examples provided, the presence or absence of accents on the endings should not be interpreted as an example showing a general rule.

3/ Greek nouns are usually presented by their singular nominative and genitive forms. Even though adjectives also use inflectional models based on declensions, they will be presented in another way, introduced in the corresponding chapter.
1. 1st declension

The first declension can be divided into five sub-variants: three for feminine nouns and adjectives and the two last ones for masculine nouns (no adjectives follow the two last sub-variants).

a) First sub-variant

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ή άγορ-ά</td>
<td>αι άγορ-αι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ó άγορ-ά</td>
<td>ó άγορ-αι</td>
</tr>
<tr>
<td>Acc.</td>
<td>την άγορ-άν</td>
<td>τας άγορ-άς</td>
</tr>
<tr>
<td>Gen.</td>
<td>της άγορ-άς</td>
<td>των άγορ-όν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τη άγορ-ά</td>
<td>ταίς άγορ-αίς</td>
</tr>
</tbody>
</table>

Example: άγορά, -άζ  MARKET, MARKET SQUARE

✧ See also the feminine article accompanying the noun.

Note

It is worth noting that the particle ó, found preceding vocative cases of any declension, is not an article but an exclamation (“ο”) that Greeks used to emphasise the vocative itself:

• ó Σώκρατες, δεῦρο ἐλθέ!  O Socrates, come here!

The following list presents some of the most frequent nouns belonging to this sub-variant. Keeping with the conventional practice mentioned above, here are listed the singular nominative and genitive forms of each noun:

- άγορά, -άζ  MARKET, SQUARE
- άδικία, -άς  INJUSTICE
- αἰτία, -ας  CAUSE
- ἀλήθεια, -ας  TRUTH
- ἀμαρτία, -ας  ERROR, MISTAKE
- ἀνδρεία, -ας  MANLINESS, COURAGE
- ἀπειρία, -ας  INEXPERIENCE
- ἀπορία, -ας  PERPLEXITY
- ἀσέβεια, -ας  IMPIETY
- βοήθεια, -ας  ASSISTANCE, HELP
- διέλεια, -ας  COWARDICE
- δυστυχία, -ας  MISFORTUNE
- ἐκκλησία, -ας  ASSEMBLY
- ἐλευθερία, -ας  FREEDOM
- ἐπιθυμία, -ας  DESIRE
- ἐσπέρα, -ας  EVENING
- ἐυδαιμονία, -ας  GOOD FORTUNE
- ἐυσέβεια, -ας  PIETY
- ἐυτυχία, -ας  GOOD FORTUNE
- ἐυτυχία, -ας  DAY
- ἠμέρα, -ας  REST
- ἰμέρα, -ας  GODDESS
- ἱσυχία, -ας  DOOR
- θεά, -άς  SACRIFICE
- θύρα, -ας  MADNESS
- θυσία, -ας  NAVAL BATTLE
- μανία, -ας  HOUSE
- μανία, -ας  EDUCATION
- πενία, -ας  POVERTY
- πολιορκία, -ας  SIEGE
- πολίτεια, -ας  POLITICAL
- προθυμία, -ας  CONSTITUTION
- σοφία, -ας  DESIRE, ZEAL
- στρατεία, -ας  WISDOM
- στρατιά, -άς  EXPEDITION
- στρατιά, -ας  ARMY
- συμμαχία, -ας  ALLIANCE
- συμφορά, -άς  MISFORTUNE
- σωτηρία, -ας  SALVATION
- τιμωρία, -ας  VENGEANCE
- φιλία, -ας  FRIENDSHIP
- χώρα, -ας  LAND, COUNTRY

Note that the stem of the words belonging to this sub-variant ends in one of these three letters: ρ, ε, ι.
b) Second sub-variant

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ μάχ-η</td>
<td>αἱ μάχ-αἱ</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ μάχ-η</td>
<td>ὁ μάχ-αἱ</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὴν μάχ-ην</td>
<td>τὰς μάχ-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς μάχ-ης</td>
<td>τῶν μάχ-ῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ μάχ-ῃ</td>
<td>ταῖς μάχ-αῖς</td>
</tr>
</tbody>
</table>

Example: μάχη, -ῆς  BATTLE

✧ With regard to the 1st sub-variant, the singular endings, previously featuring an α, here present η in all forms, while the plural endings are identical to the previous ones.

Some of the most frequent nouns of this sub-variant are:

- αδελφή, -ῆς  SISTER
- Ἄθηνα, -ῆς  ATHENA (goddess)
- ἄναγκη, -ῆς  NEED, NECESSITY
- ἄρετή, -ῆς  VIRTUE, EXCELLENCE
- ἄρκη, -ῆς  BEGINNING, EMPIRE
- βοή, -ῆς  SHOUT
- βουλή, -ῆς  COUNCIL
- γῆ, -ῆς  EARTH
- γνώμη, -ῆς  OPINION
- δικαιοσύνη, -ῆς  JUSTICE
- δίκη, -ῆς  JUSTICE
- εἰρήνη, -ῆς  PEACE
- ἐορτή, -ῆς  FESTIVAL
- ἐπιστολή, -ῆς  LETTER, EPISTLE
- κεντρή, -ῆς  CENTER
- κόρη, -ῆς  GIRL
- μάχη, -ῆς  BATTLE
- μεταβολή, -ῆς  CHANGE
- νίκη, -ῆς  VICTORY
- ντίμη, -ῆς  PRIDE
- παρασκευή, -ῆς  ART
- προσβολή, -ῆς  ATTACK
- πύλη, -ῆς  GATE
- σιγή, -ῆς  SILENCE
- σκήνη, -ῆς  TENT
- σπονδή, -ῆς  LIBATION
- σχολή, -ῆς  SCHOOL
- σωφροσύνη, -ῆς  PRUDENCE
- στέλευτη, -ῆς  END
- τέχνη, -ῆς  ART
- τούμη, -ῆς  HONOUR
- τύχη, -ῆς  FORTUNE
- υλή, -ῆς  FOREST
- ψυχή, -ῆς  SOUL

c) Third sub-variant

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἡ θάλαττα-α</td>
<td>αἱ θάλαττ-αι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ θάλαττ-α</td>
<td>ὁ θάλαττ-αι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὴν θάλαττ-αν</td>
<td>τὰς θαλάττ-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῆς θαλάττ-ης</td>
<td>τῶν θαλατ-ῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῇ θαλάττ-ῃ</td>
<td>ταῖς θαλάτ-αῖς</td>
</tr>
</tbody>
</table>

Example: θάλαττα, -ῆς  SEA

✧ In this sub-variant, the singular endings present a combination of the endings introduced in the previous sub-variants, while the plural endings are still identical to the previous ones.

The nouns belonging to this sub-variant are not very numerous. These are some of the most frequent ones:

- ἀμαξα, -ῆς  WAGON
- ἀμάλλα, -ῆς  WAGON
- γλώττα, -ῆς  TONGUE, LANGUAGE
- δέσποινα, -ῆς  MISTRESS
- διατάτα, -ῆς  WAY OF LIVING
- δόξα, -ῆς  OPINION
- ἡτα, -ῆς  DEFEAT
- θάλαττα, -ῆς  SEA
- θούσα, -ῆς  MUSE
- τόλμα, -ῆς  DARING
- τράπεζα, -ῆς  TABLE
Important Remarks

1/ The plural endings do not change in any of the sub-variants of the 1st declension, they will be the same for the two last sub-variants as well (they feature masculine nouns). So, the sub-variants differ only in the singular endings.

2/ The differences that we have seen in accentuation do not depend on the sub-variant, they are determined by the words taken as examples.

3/ The feminine definite article follows the pattern of the second sub-variant; the forms of this article will stay unchanged for all feminine words (also for those belonging to other declensions).

4/ Given that the conventional presentation (or “dictionary entry form”) of Greek nouns features the singular nominative and genitive forms, it is easy to see what the declension and sub-variant of a word is. For example:

- εσπέρα, -ας, -ας = 1st declension, 1st sub-variant
- τυμή, -ής, -ής = 1st declension, 2nd sub-variant
- θάλαττα, -ής, -ής = 1st declension, 3rd sub-variant

D) Fourth sub-variant

Both 4th and 5th sub-variants borrow the genitive singular ending -ου from the second declension and have an additional -ς in the nominative singular ending. The plural endings are identical to the previous ones.

As nouns belonging to the 4th and 5th sub-variants are all masculine, the definite article accompanying the nouns is masculine as well; for this reason, it is important to note that the endings of the article and those of the nouns they accompany are not always identical.

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ νεανί-ας</td>
<td>οἱ νεανί-αι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ νεανί-α</td>
<td>ὁ νεανί-αι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν νεανί-αυ</td>
<td>τοὺς νεανί-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ νεανί-ου</td>
<td>τὸν νεανί-ὁν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ νεανί-α</td>
<td>τοῖς νεανί-ας</td>
</tr>
</tbody>
</table>

Example: νεανίας, -ου YOUTH

- There are only two recurrent nouns belonging to this sub-variant: νεανίας, -ου YOUTH, YOUNG PERSON, and ταμίας, -ου STEWARD. Some proper names also follow this declension, like Ἀρχίας, -ου ARCHIAS, Πυθαγόρας, -ου PYTHAGORAS.

E) Fifth sub-variant

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ὁ ναύτ-ης</td>
<td>οἱ ναύτ-αι</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ ναύτ-α</td>
<td>ὁ ναύτ-αι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν ναύτ-ην</td>
<td>τοὺς ναύτ-ας</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ναύτ-ου</td>
<td>τὸν ναύτ-ὁν</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ναύτ-η</td>
<td>τοῖς ναύτ-ας</td>
</tr>
</tbody>
</table>

Example: ναύτης, -ου SAILOR

- With regard to the 4th sub-variant, the singular endings, previously featuring an α, here present η in all forms except in the vocative.
The most usual nouns belonging to this sub-variant are the following ones:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ó ἀδελφ-ός</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ ἀδελφ-οῦ</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸν ἀδελφ-όν</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ἀδελφ-οῦ</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ἀδελφ-ῷ</td>
</tr>
</tbody>
</table>

Example: ἄδελφος, -ου BROTHER

† Most of the words belonging to this sub-variant are masculine, but there are some feminine ones as well.

† The retraction of the accent in the Voc. is an exception for this word.

Note

Observe that nouns belonging to this variant and the masculine article follow the same ending pattern, except for the nominative singular (and the vocative forms as well but, as noted above, ὁ is not an article).

Some of the most frequent words of this declension are (all of these examples are masculine):

| ἀγγελός, -ου | MESSENGER | βεμώς, -οῦ | ALTAR | θάνατος, -ου | DEATH |
| ἀγρός, -ου | FIELD | γεωργός, -ου | FARMER | θεός, -ου | GOD |
| ἀδελφός, -ου | BROTHER | δήμος, -ου | PEOPLE, DEME | θόρυβος, -ου | UPROAR |
| ἀνέμος, -ου | WIND | διδάσκαλος, -ου | TEACHER | ιατρός, -ου | PHYSICIAN |
| ἀνθρωπός, -ου | MAN | δοῦλος, -ου | SLAVE | ἵππος, -ου | HORSE |
| ἄργυρος, -ου | SILVER | έννιαυτός, -ου | YEAR | καιρός, -ου | OPPORTUNITY |
| ἀριθμός, -ου | NUMBER | ἐπαναντός, -ου | PRAISE | κίνδυνος, -ου | DANGER |
| βίος, -ου | LIFE | ἥλιος, -ου | SUN | λίθος, -ου | STONE |
THE NOMINAL SYSTEM

With respect to ἡ θεός, -ου GOD: Θεός. The form Θεός belongs to New Testament Greek.

Φ ἡ θεός = ἦ θεά GODDESS

Feminine nouns of the second declension

A small number of feminine words follow the first sub-variant of the second declension; they are declined in the same way, i.e. use the same endings, but their article and adjectives, if any, will be feminine. The most usual ones are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Example: ἐργον, -ου WORK, TASK</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ ἀμπέλος, -ου</td>
<td>ἡ νίσσος, -ου</td>
<td>ISLAND</td>
</tr>
<tr>
<td>ἡ βιβλίος, -ου</td>
<td>ἡ νόσος, -ου</td>
<td>ILLNESS, PLAGUE</td>
</tr>
<tr>
<td>ἡ ἱστιορία, -ου</td>
<td>ἡ οίκος, -ου</td>
<td>WAY, ROAD</td>
</tr>
<tr>
<td>ἡ ψήφος, -ου</td>
<td></td>
<td>VOTE, PEBBLE</td>
</tr>
</tbody>
</table>

In some cases, only the article will give you information regarding the gender of the noun. Observe these two cases:

Φ ἡ ἄνθρωπος, -ου WOMAN: same word for MAN, ὁ ἄνθρωπος, but different article; moreover, in the 3rd declension there is another word that means WOMAN).

Φ ἡ θεός, -ου GODDESS: same word for GOD, ὁ θεός, but different article; cf. the 1st declension synonym θεά, -ᾶς, GODDESS).

b) Second sub-variant

All the words belonging to this sub-variant are neuter, therefore the article accompanying these nouns is neuter as well. The differences with respect to the first sub-variant affect only the three first cases (nominative, vocative and accusative).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τὸ ἐργ-ου</td>
</tr>
<tr>
<td>Voc.</td>
<td>ὁ ἐργ-ου</td>
</tr>
<tr>
<td>Acc.</td>
<td>τὸ ἐργ-ου</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ ἐργ-ου</td>
</tr>
<tr>
<td>Dat.</td>
<td>τῷ ἐργ-ῳ</td>
</tr>
</tbody>
</table>

Φ It is important to know that for all neuter nouns the nominative, vocative and accusative endings are identical and the plural ending in these cases is always -α (this rule applies also to other languages, as for instance Latin and Russian).
The most common words of this sub-variant are:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀθλον, -ου</td>
<td>PRIZE</td>
</tr>
<tr>
<td>ἀργυρον, -ου</td>
<td>WORK, TASK</td>
</tr>
<tr>
<td>διάκρινον, -ου</td>
<td>ΑΝΙΜΑΛ</td>
</tr>
<tr>
<td>δέλπινον, -ου</td>
<td>GIFT</td>
</tr>
<tr>
<td>δένδρον, -ου</td>
<td>TREE (irregular)</td>
</tr>
<tr>
<td>δισαμπτήριον, -ου</td>
<td>LAW COURT</td>
</tr>
<tr>
<td>δικαστήριον, -ου</td>
<td>GIFT, BRIBE</td>
</tr>
<tr>
<td>δόρον, -ου</td>
<td>LITTLE CHILD</td>
</tr>
</tbody>
</table>

The most frequent words that follow the Attic declension are ὅ νεοξ, -ῶ TEMPLE and ὅ λεοξ, -ῶ PEOPLE. The ὅ is lengthened into ὦ and the iota is always subscript.

Notes

1/ Observe that the dat. singular and the nom./voc. plural forms are identical (νε핌).
2/ With regard to adjectives that follow the Attic declension, they will use the variant -ων in the singular ending of the first three cases and -α in the plural ones if the adjective is needed in neuter gender (no neuter nouns follow the Attic declension); all the other endings will be identical to the ones given in the example νεόξ.
3/ Some proper nouns follow this sub-type, like Μενελάος, -ο Menelaus and Μίνως, -ο Minos.
4/ The “regular” forms ναός, -ου and λαός, -ου can also be found.

d) The contract declension

This declension is followed by words whose stems end in -ο or in -ε. These vowels interact with the ones featured in the declension’s endings (e.g. νο-ος > νοις; ὀστέ-ον > ὀστοῦν), producing this peculiar result. The most common words following this declension are ὅ νοις MIND, ὅ πλοις NAVIGATION, ὅ ροῖς STREAM and the neuter τό ὀστοῦν BONE:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ν-οϊς</td>
<td>Nom.</td>
<td>ὀστ-οὖν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ν-οῦ</td>
<td>Voc.</td>
<td>ὀστ-οὖν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ν-οῦν</td>
<td>Acc.</td>
<td>ὀστ-οῦν</td>
</tr>
<tr>
<td>Gen</td>
<td>ν-οῦ</td>
<td>Gen.</td>
<td>ὀστ-οῦν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ν-οῦ</td>
<td>Dat.</td>
<td>ὀστ-οῦ</td>
</tr>
</tbody>
</table>

✧ Observe that only the first three cases feature different endings from the standard 2ν declension. Remember as well that it is not uncommon to find the words uncontracted: ὀστέον and νός.
3. 3rd declension

a) Introduction

The third declension comprises a large amount of sub-variants. The standard endings of the 3rd declension are these:

<table>
<thead>
<tr>
<th></th>
<th>masc./fem.</th>
<th>neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>-ς or -φ</td>
<td>-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ς or -φ</td>
<td>-α</td>
</tr>
<tr>
<td>Acc.</td>
<td>-α</td>
<td>-α</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ος</td>
<td>-ον</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ι</td>
<td>-σιν(v)</td>
</tr>
</tbody>
</table>

1/ Main stem: One of the most important concepts related to the 3rd declension is how to find out the main stem of a word: in order to do this, the ending -ος must be removed from the genitive singular form of the word and the remaining part will reveal the main stem of that word. For example, to find the stem of the word ὁ γίγας GIANT it is necessary to look at the genitive singular form, γίγαντος, and remove the genitive ending -ος: this will reveal the stem γίγαντ-, which will be the basis for the whole declension.

2/ Learning both stems: As we can see from the example, the main stem of a word may look different, and sometimes very different, from the nominative and vocative singular form (and accusative as well, if the word is neuter). Sometimes they are so different that it is possible to think that they have two stems: one for the two first cases in the singular (or three, if the word is neuter) and another one (the main one) for the rest of the declension.

The key point for declining correctly a word of the third declension is to learn both stems, when they are different (almost always), and to understand clearly when the two different forms have to be used: the nominative stem, or the form appearing as the first in the dictionary entries, has to be employed exclusively in the nominative and vocative (and accusative, if the word is neuter) singular form, while in all other cases the main stem must be used.

3/ Two main groups: The third declension patterns can be divided into two large groups: those applying to words with consonant stems and those applying to words with vowel stems. Both these categories can be divided into different subclasses.

b) Consonant stems

1/ Stems ending in labial (β, π, φ) or guttural (γ, κ, χ) consonants

This sub-variant comprises both masculine and feminine nouns.

The consonant at the end of the stem and the sigma that is present in the nominative singular and the dative plural endings will combine with each other, in the interests of euphony. An example of each class follows: for labial, ἦ φλέψ, φλέβος VEIN, and for guttural, ὁ φύλαξ, φύλακος GUARD.
### Declensions

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>φλέψ</td>
<td>φλέβες</td>
<td></td>
<td>Nom.</td>
<td>φύλαξ</td>
</tr>
<tr>
<td>Voc.</td>
<td>φλέψ</td>
<td>φλέβες</td>
<td></td>
<td>Voc.</td>
<td>φύλαξ</td>
</tr>
<tr>
<td>Acc.</td>
<td>φλέβα</td>
<td>φλέβας</td>
<td></td>
<td>Acc.</td>
<td>φύλακα</td>
</tr>
<tr>
<td>Gen.</td>
<td>φλεβός</td>
<td>φλεβόν</td>
<td></td>
<td>Gen.</td>
<td>φύλακος</td>
</tr>
<tr>
<td>Dat.</td>
<td>φλεβί</td>
<td>φλεψί(ν)</td>
<td></td>
<td>Dat.</td>
<td>φύλακι</td>
</tr>
</tbody>
</table>

**Note**

When you decline a third-declension word, be careful not to add the endings to the nominative form as, for instance, φλέψ, going on with the wrong forms φλέψα, φλεψός, φλεψί, φλέψες etc. This is a very frequent mistake, but also one that can be easily avoided.

Other frequent words belonging to this category are the following:

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>γύψ, γυπός</td>
<td>VULTURE</td>
<td>σάλπιγς, -γος</td>
<td>TRUMPET</td>
<td></td>
<td></td>
</tr>
<tr>
<td>θώραξ, -ακος</td>
<td>BREASTPLATE</td>
<td>Σφίγξ, -γος</td>
<td>SPHINX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κήρυξ, -υκος</td>
<td>HERALD</td>
<td>φύλαξ, -αγος</td>
<td>PHALANX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κόλαξ, -ακος</td>
<td>FLATTERER</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A very frequent word belonging to this sub-variant is the word ἡ γυνή, γυναικός WOMAN and, as it is quite irregular in its declension, it is important to study its peculiarities closely.

---

2/ Stems ending in dental (δ, τ, θ) or nasal (ν) consonants

This sub-variant comprises masculine, feminine and neuter nouns.

**a/** Although the declension of words featuring dental stems should have been presented in the same section as the labial and guttural ones, as they form the so-called group of the occlusive consonants, they are presented together with the nasal ones because they share the same morphological characteristics. Let’s begin with a dental stem:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λαμπάς</td>
<td>λαμπάδες</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>λαμπάς</td>
<td>λαμπάδες</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>λαμπάδα</td>
<td>λαμπάδας</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>λαμπάδος</td>
<td>λαμπάδον</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>λαμπάδι</td>
<td>λαμπάσι(ν)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Example: ἡ λαμπάς, -άδος LAMP

◇ The dental or the nasal consonant disappears when a sigma is added to the main stem.
Peculiar morphological phenomena for dental stems:

1/ Nouns with dental stems ending in -ις and -νς form the accusative singular by replacing the -ς of the nominative with a -ν if the nominative does not have an accent on the ending; if the ending is accented, instead, it follows the usual system, adding an -α to the main stem:

- φ χάρις, χάριτος ∘ GRACE: acc. sing. χάριν (because the -ις has no accent on it)
- φ πατρίς, πατρίδως ∘ FATHERLAND: acc. sing. πατρίδα (because the -ις has an accent on it)
- ◇ Exception: "Αρτεμίς, -ίδος ARTEMIS can be either "Αρτεμίς or 'Αρτέμιδα in acc. sing.

2/ Nouns in -ις have a vocative singular without sigma: παις CHILD, vocative singular παι.

3/ κλείς, -ίδος ἦ KEY has both κλείν and κλείδα for acc. sing., although κλείδα is late Greek, and both κλείς and κλείδας for acc. plural, although κλείδας is also late Greek.

Other common words with dental stem are:

- ἀσπίς, -ίδος ἦ SHIELD
- Ελλάς, -ίδος ἦ GREECE
- ἑλπίς, -ίδος ἦ HOPE
- ἑρίς, -ίδος ἦ STRIFE
- κόρις, -ίθος ἦ HELMET
- ὄρνις, -ίθος ὄ ἢ BIRD
- παίς, παιδός ὄ ἢ BOY, GIRL
- πούς, ποδός ὃ FOOT
- ὅδωρ, ὅδατος τό WATER
- ουγάς, -ίδος ὄ FUGITIVE, EXILE

Notes

1/ As an exception to the rule above, ὄρνις has both acc. ὄρνιθα and ὄρνιν, and three possible acc. pl.: ὄρνιθας, ὄρνις and ὄρνεις.

2/ Also as an exception to the same rule, κόρις has both acc. κόρυθα and κόρυν.

3/ νυξ, νυκτός ἦ NIGHT and ἀναξ, ἀκτος ὄ KING, MASTER could also be considered guttural, as the disappearance of the -τ- in front of the sigma leaves a guttural (-κ-) as the last consonant, which then combines with the sigma (ἀνακτ-σι > ἀνακ-σι > ἀναξί). Apart from this, ἀναξ has a very unusual vocative singular: ἀνά.

b/ A very frequent type of dental stem is the -μα, -ματος type:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>σῶμα</td>
<td>σῶμα</td>
<td>σῶματα</td>
<td>σωμάτων</td>
<td>σωματι</td>
</tr>
<tr>
<td>Voc.</td>
<td>σῶμα</td>
<td>σῶμα</td>
<td>σῶμα</td>
<td>σωματι</td>
</tr>
<tr>
<td>Acc.</td>
<td>σῶμα</td>
<td>σῶμα</td>
<td>σῶμα</td>
<td>σωματι</td>
</tr>
<tr>
<td>Gen.</td>
<td>σωμάτου</td>
<td>σωμάτου</td>
<td>σωμάτων</td>
<td>σωματι</td>
</tr>
<tr>
<td>Dat.</td>
<td>σωματι</td>
<td>σωματι</td>
<td>σωματι</td>
<td>σωματι</td>
</tr>
</tbody>
</table>

Example: τὸ σῶμα, -ατος BODY

◇ All of the words that follow the pattern -μα, -ματος are neuter.
Some very common words of this type are:

- **ἀγάλμα, -ατος τό**  
  **STATUE**
- **ἄδικημα, -ατος τό**  
  **ACT OF INJUSTICE**
- **ἀίμα, -ατος τό**  
  **BLOOD**
- **ἀμάρτημα, -ατος τό**  
  **ERROR**
- **κτήμα, -ατος τό**  
  **POSSESSION**
- **ονόμα, -ατος τό**  
  **NAME**
- **θέσμα, -ατος τό**  
  **SIGN**
- **τραύμα, -ατος τό**  
  **WOUND**
- **χρήμα, -ατος τό**  
  **THING, MATTER**
- **πράγμα, -ατος τό**  
  **MATTER, AFFAIR**
- **στόμα, -ατος τό**  
  **MOUTH**
- **στράτευμα, -ατος τό**  
  **ARMY**
- **κρύμα, -ατος τό**  
  **THING, MATTER**
- **κρύματα, -ων τά**  
  **MONEY**

✦ Observe the difference in meaning for **χρήμα, -ατος** in singular and plural.

**c/** Let’s see now a nasal stem:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th>Example: ó λιμήν, -ένος</th>
<th>HARBOUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>λιμήν</td>
<td>λιμένες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>λιμήν</td>
<td>λιμένες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>λιμένα</td>
<td>λιμένας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>λιμένος</td>
<td>λιμένων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>λιμένι</td>
<td>λιμέσι(ν)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Some other common words in nasal are:

- **ἄγων, -όνος ὁ**  
  **CONTEST, STRUGGLE**
- **κύων, κυνός ὁ / ἡ**  
  **DOG, BITCH**
- **χιμιών, -όνος ὁ**  
  **WINTER, STORM**
- **χίων, -όνος ἡ**  
  **SNOW**
- **γείτων, -όνος ὁ**  
  **NEIGHBOUR**
- **λειμών, -όνος ὁ**  
  **MEADOW**
- **μήν, μνός ὁ**  
  **MONTH**
- **σοιμίν, -ένος ὁ**  
  **SHEPHERD**
- **Ἑλλην, -ήνος ὁ**  
  **GREEK (person)**
- **ἐγέμων, -όνος ὁ**  
  **LEADER**

3/ Stems ending in the group -ντ-

This group represents a sub-variant of the one comprising stems ending in dental consonants, as it ends in -τ, but its characteristic morphological trait is that the whole group -ντ- disappears when a sigma is added after it, while the preceding vowel is sometimes lengthened in compensation. This lengthening takes different forms, depending on whether the stem finishes in -α, -ο or -ε. This sub-type is a very important one to remember, as a lot of participles use it. Let’s see some examples:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th>Example: ó γέρων, -οντος</th>
<th>OLD MAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>γέρων</td>
<td>γέροντες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>γέρων</td>
<td>γέροντες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>γέροντα</td>
<td>γέροντας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>γέροντος</td>
<td>γερόντων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>γέροντι</td>
<td>γέρουσι(ν)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

✦ Note the similarity of γέρουσι and equivalent forms with the normal present indicative 3rd person plural verbal form; confusing them is a common mistake.
Note
Observe the different forms in the vocative singular cases: sometimes the stem vowel is shortened, as in γέρον, other times it will remain as it is. There is no specific rule to predict it and, therefore, its form must be learnt for each word.

With respect to the dative plural, the final summary is:

➢ Type -εις, -έντος dat. pl. -εισι
➢ Type -ους, -οντος dat. pl. -ουσι
➢ Type -ας, -αντος dat. pl. -ασι

Some frequent words of this kind are:

ἀρχων, -οντος ὁ RULER, GOVERNOR
λέων, -οντος ὁ LION
θεράπων, -οντος ὁ SERVANT
ὀδοῦς, -οντος ὁ TOOTH

4/ Stems ending in liquid (ρ, λ) consonants

a/ This declension is quite simple as both lambda and rho remain unvaried when a sigma is added. Let’s see the two examples ὁ ρήτωρ, -ορος ORATOR and ὁ θῆρ, θηρός BEAST:
As in the previous category, the vocative singular form is unpredictable here as well: in some cases the vowel shortens, and in other cases it remains as it is.

Other words of this sub-type are:

- **ἄηρ, ἀέρος ὁ** (AIR)
- **αιθήρ, -ηρος ὁ** (UPPER AIR)
- **ἄλς, ἄλσος ὁ** (SALT)
- **ἐαρ, ἦρος τό** (SPRING (season))
- **κρατήρ, -ηρος ὁ** (BOWL)
- **μάρτις, -ηρος ὁ** (WITNESS)
- **πῦρ, πυρός τό** (FIRE)
- **χεῖρ, χειρός ἡ** (HAND)

b/ Three nouns in -ρ (πατήρ FATHER, μήτηρ MOTHER, θυγάτηρ DAUGHTER) present some irregularities, and it is important to learn them accurately as they recur very frequently. The noun **πατήρ, πατρός** (FATHER) declines as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πατήρ</td>
<td>πατέρες</td>
</tr>
<tr>
<td>Voc.</td>
<td>πατερ</td>
<td>πατέρες</td>
</tr>
<tr>
<td>Acc.</td>
<td>πατέρα</td>
<td>πατέρας</td>
</tr>
<tr>
<td>Gen.</td>
<td>πατρός</td>
<td>πατρόν</td>
</tr>
<tr>
<td>Dat.</td>
<td>πατρί</td>
<td>πατράσι(v)</td>
</tr>
</tbody>
</table>

- **μήτηρ, μητρός ἡ** (MOTHER) and **θυγάτηρ, θυγατρός ἡ** (DAUGHTER) decline in the same way as **πατήρ**.

- **ἄστήρ, ἄστρος ὁ** (STAR) is regular, but has a dative plural in the same style as **πατήρ**: **ἄστρασι(v)**.

c/ The word **ἄνηρ, ἄνδρος** MAN presents even more irregularities:

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄνηρ</td>
<td>ἄνδρες</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἄνερ</td>
<td>ἄνδρες</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄνδρα</td>
<td>ἄνδρας</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄνδρος</td>
<td>ἄνδρον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄνδρι</td>
<td>ἄνδρασι(v)</td>
</tr>
</tbody>
</table>

- **ἄνηρ** means MAN as opposed to WOMAN, while **ἄνθρωπος** means MAN in the sense of HUMAN BEING, PERSON, and, therefore, can be either masculine or feminine (this last differentiation depends exclusively on the gender of any accompanying adjective or article).

5/ Stems ending in sigma

This group is rather difficult because intervocalic sigmas (i.e. sigmas placed between two vowels - in the present case between the final vowel of the stem and the initial vowel of the ending) disappear and the vowels contract.

This category can be divided into three groups:
a) Group of variable -ες

All of them are *neuter*, and there is an alternation -ες / -ος in the stem. With this alternation and the contractions that take place after the disappearance of the sigma between vowels, the final result looks like this:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th>Example: γένος, -ους</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>γένος</td>
<td>γένη</td>
<td>FAMILY, CLASS</td>
</tr>
<tr>
<td>Voc.</td>
<td>γένος</td>
<td>γένη</td>
<td>♦ Do not confuse the -ος of this sub-variant</td>
</tr>
<tr>
<td>Acc.</td>
<td>γένος</td>
<td>γένη</td>
<td>with the -ος of the 2nd declension, and the -η plural with the -η of the 1st declension.</td>
</tr>
<tr>
<td>Gen.</td>
<td>γένους</td>
<td>γενὸν</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>γένει</td>
<td>γένεσι(ν)</td>
<td></td>
</tr>
</tbody>
</table>

♦ It could be said that the usual alpha of neuter plural is “hidden” inside the final contraction: γένεσα > γένεα > γένη.

Some frequent words of this kind:

- βέλος, -ους τό MISSILE
- γένος, -ους τό FAMILY, CLASS
- δέος, -ους τό FEAR
- ἐπος, -ους τό WORD
- ἑτος, -ους τό YEAR
- θέρος, -ους τό SUMMER
- κάλλος, -ους τό BEAUTY
- κέρδος, -ους τό GAIN
- κλέος, -ους τό GLORY
- κράτος, -ους τό POWER, STRENGTH
- μέγεθος, -ους τό MAGNITUDE
- μέρος, -ους τό PART
- ζιός, -ους τό SWORD
- ὀνείδος, -ους τό REPROACH
- ὀρος, -ους τό MOUNTAIN
- ὀφελος, -ους τό BENEFIT
- πάθος, -ους τό SUFFERING
- πλῆθος, -ους τό CROWD
- σκέυος, -ους τό EQUIPMENT
- τεῖχος, -ους τό WALL
- τέλος, -ους τό END, COMPLETION
- ψεῦδος, -ους τό LIE

b) Group of invariable -ες

This group comprises only adjectives and proper names (like Socrates, Diogenes, etc.), with the exception of ἡ τριήρης ⚫️[39] TRIREME, which is the only noun belonging to this group. But there is a reason for its inclusion: in fact τριήρης is simply an adjective but, because of its frequent use, it has come to be considered as a noun.

So, except for proper names and ἡ τριήρης, this group is used for adjectives only. Hence, the examples that will follow will show the full declension of ἡ τριήρης and of the neuter adjective ἀλήθες TRUE, which will provide an example for the neuter form of this declension (for the complete explanation of this type of adjectives, see the appropriate section).

The ending -ες was originally kept all along the declension, and this is why it is usually called *invariable*; nonetheless some contractions took place and, after the contractions, the final result is as follows:
Some of the proper names following this declension are:

- Διογένης, -ους  Diogenes
- Σωκράτης, -ους  Socrates

- But proper names can also have an acc. in -ην, as if they belonged to the -ης, -ου sub-type of the 1st declension: Σωκράτην, Διογένην.

- Περικλῆς Pericles and other proper names ending in -κλῆς (for instance, Ἡρακλῆς Heracles) present this peculiar declension: -κλῆς, -κλεῖς, -κλέα, -κλέους, -κλεῖ.

c) Group of -ας

All the nouns comprised in this category are neuter. After the contractions, the final result is as follows:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>γέρας</td>
<td>γέρα</td>
</tr>
<tr>
<td>Voc.</td>
<td>γέρας</td>
<td>γέρα</td>
</tr>
<tr>
<td>Acc.</td>
<td>γέρας</td>
<td>γέρα</td>
</tr>
<tr>
<td>Gen.</td>
<td>γέρως</td>
<td>γερόν</td>
</tr>
<tr>
<td>Dat.</td>
<td>γέρα</td>
<td>γέρασι(n)</td>
</tr>
</tbody>
</table>

Example: γέρας, -ος  REWARD

- Nouns belonging to this group are not very frequent.

Apart from γέρας, the only frequent word is κέρας, -ος  Horn, wing (of army). This last word can also follow a different declension, like σώμα, -ατος, resulting in κέρας, -ατος.

c) Vowel stems

1/ Stem ending in -ι or -ει

This category can be divided into two groups: words featuring an *invariable stem* and words featuring a *variable stem*. In both cases, the main characteristic is in the accusative singular they use the ending -ν and instead of -α.
### The Nominal System

#### Invariable Stem

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἵχθος</td>
<td>ἵχθως</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἵχθο</td>
<td>ἵχθως</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἵχθον</td>
<td>ἵχθων</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἵχθος</td>
<td>ἵχθωνυ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἵχθοι</td>
<td>ἵχθωσι(ν)</td>
</tr>
</tbody>
</table>

Example: ὁ ἵχθος, ἵχθως FISH

✧ Observe the similarity between the nom. sing. and the acc. pl. forms, which differ only in the accents.

✧ ἵχθος may have an acc. plural ἵχθως.

Actually, only a few words belong to this group; the two most frequent ones are:

- ἡ ἴσχυς, ἴσος STRENGTH
- ἡ οἶς, οἴς SHEEP ✧ It declines as ἵχθος: acc. sing. ὀἶν, nom. pl. ὀίες, etc.

#### Variable Stem

The most frequent type of this kind of substantive is the feminine one in -ίς, -εώς. The other one, masculine in -υς, -εως, is not so frequent, and the neuter type in -ος, -εως even rarer. Here we have an example of each: the feminine ἡ πόλις, -εως CITY, the masculine ὁ πρέσβυς, -εως AMBASSADOR, and the neuter τὸ ἀστυ, -εως TOWN.

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πόλις</td>
<td>πόλεις</td>
<td>Voc.</td>
<td>πόλι</td>
<td>πόλεις</td>
<td>Acc.</td>
<td>πόλιν</td>
<td>πόλεις</td>
</tr>
<tr>
<td></td>
<td>πρέσβυς</td>
<td>πρέσβεις</td>
<td></td>
<td>πρέσβυν</td>
<td>πρέσβεις</td>
<td></td>
<td>πρέσβεως</td>
<td>πρέσβεων</td>
</tr>
</tbody>
</table>

✧ Observe that the accusative plural form is identical to the nominative plural, accent included.

✧ Some adjectives are declined following the -υς and -υ types for masculine and neuter forms, respectively; although it will be pointed out again in the corresponding chapter, it is worth noting here that in the genitive singular the adjectives have the ending -εως instead of -εως, used by nouns.

The most frequent nouns of this type are:

- αἴσθησις, -εως ἡ PERCEPTION
- ἀκρόπολις, -εως ἡ ACROPOLIS
- δύναμις, -εως ἡ POWER
- κρίσις, -εως ἡ DECISION, JUDGEMENT
- όψις, -εως ἡ SIGHT
- πίστις, -εως ἡ PLEDGE, TRUST
- πόλις, -εως ἡ CITY
- φρόνησις, -εως ἡ PRUDENCE
- φύσις, -εως ἡ NATURE
- μάντις, -εως ὁ / ἡ SOOTHSAYER
- πέλεκυς, -εως ὁ AXE
- πρέσβυς, -εως ὁ AMBASSADOR, OLD MAN
- ἀστυ, -εως τὸ TOWN
2/ Stem ending in diphthong -ευ, -αυ and -ου

a/ The most frequent one is the type in -ευ. All the nouns belonging to this category are masculine.

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th>Example:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>βασιλεύς</td>
<td>βασιλείς</td>
<td>ó βασιλεύς, -έως</td>
<td>KING</td>
</tr>
<tr>
<td>Voc.</td>
<td>βασιλεύ</td>
<td>βασιλείς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>βασιλέα</td>
<td>βασιλέας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>βασιλέως</td>
<td>βασιλέων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>βασιλεί</td>
<td>βασιλεύσι(v)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other frequent nouns belonging to this category are the following:

- ἀλεύς, -αώς ὥ | FISHERMAN
- Ἀχιλλεύς, -αώς ὥ | ACHILLES
- γονεύς, -αώς ὥ | PARENT
- δρομεύς, -αώς ὥ | RUNNER

b/ Nouns containing the diphthongs -αυ and -ου are very unusual. The two most frequent ones are ἡ γραύς OLD WOMAN and ὁ βοῦς OX:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>γραύς</td>
<td>γράες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>γραῦ</td>
<td>γράες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>γραῦν</td>
<td>γραῦς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>γραύς</td>
<td>γραῦν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>γραῖ</td>
<td>γραυσι(v)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>βοῦς</td>
<td>βόες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>βοῦ</td>
<td>βόες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>βοῦν</td>
<td>βοῦς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>βούς</td>
<td>βοῦν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>βοῖ</td>
<td>βουσι(v)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c/ A very important word containing the diphthong -αυ is the word ἡ ναῦς SHIP. It is important to study its declension in detail, as it features numerous irregularities:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ναῦς</td>
<td>νῆς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ναῦ</td>
<td>νῆς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ναῦν</td>
<td>ναῦς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>νεῶς</td>
<td>νεῶν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>νη</td>
<td>ναυσι(v)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

✧ Observe that in these words the accusative plural is identical to the nominative singular.

✧ Observe the alternation not only between α and ε but also between ε and η.

✧ Apart from these standard forms, more are found in classical writers.
3/ Stem ending in -οι and -ω

In this group we find three types of morphologically unusual words. The phenomena of elision, contraction, etc., produce peculiar endings, in some cases with many alternative options.

\[ a\) First type: \ \text{αιδός, ιδρός, χρός, φός} \]

<table>
<thead>
<tr>
<th>sing.</th>
<th>Example: ( \text{ἡ αιδός} ) ΡΕΣPECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( \text{αιδός} )</td>
</tr>
<tr>
<td>Voc.</td>
<td>( \text{αιδός} )</td>
</tr>
<tr>
<td>Acc.</td>
<td>( \text{αιδός} )</td>
</tr>
<tr>
<td>Gen.</td>
<td>( \text{αιδόςς} )</td>
</tr>
<tr>
<td>Dat.</td>
<td>( \text{αιδοί} )</td>
</tr>
</tbody>
</table>

The words appearing in the title follow this declension, but they can also use a stem ending in -τ (gender and meaning, of course, are the same), giving the following forms:

\( \begin{align*}
\text{ἡ αιδός, -ῶτος} & \quad \text{ΡΕΣPECT} & \text{ὁ χρός, χρωτός} & \text{SKIN} \\
\text{ὁ ιδρός, -ῶτος} & \quad \text{SWEAT} & \text{τὸ φῶς, φωτός} & \text{LIGHT}
\end{align*} \)

In this case, they decline as normal nouns with dental stems.

\[ b\) Second type: \ \text{πειθό} \]

<table>
<thead>
<tr>
<th>sing.</th>
<th>Example: ( \text{ἡ πειθό} ) ΡΕΣΜΙΟΝ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( \text{πειθό} )</td>
</tr>
<tr>
<td>Voc.</td>
<td>( \text{πειθόι} )</td>
</tr>
<tr>
<td>Acc.</td>
<td>( \text{πειθό} )</td>
</tr>
<tr>
<td>Gen.</td>
<td>( \text{πειθοῦς} )</td>
</tr>
<tr>
<td>Dat.</td>
<td>( \text{πειθοί} )</td>
</tr>
</tbody>
</table>

\( \begin{align*}
\text{ἡ ἤπιο} & \quad \text{ECHO} & \text{ἡ Σαπφό} & \text{SAPPHO (Acc. -οῦν)} \\
\text{ἡ Αητό} & \quad \text{LETO} \end{align*} \)

\[ c\) Third type: \ \text{ἥρως} \]

The word \( \text{ἥρως} \) ΗΕΡΟ presents several optional forms even within the Attic dialect:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plur.</th>
<th>Other nouns that follow this declension are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( \text{ἥρως} )</td>
<td>( \text{ὁ Τρῶς} ) ΤΡΟJAN</td>
</tr>
<tr>
<td>Voc.</td>
<td>( \text{ἥρως} )</td>
<td>( \text{ὁ δμός} ) ΣLAVE</td>
</tr>
<tr>
<td>Acc.</td>
<td>( \text{ἥρωα} - ἥρω} )</td>
<td>( \text{ἡρωας - ἥρως} )</td>
</tr>
</tbody>
</table>
d) Irregular nouns

The word υιός, -οῦ ΣΟΝ, which can be declined following the 2nd declension, is sometimes declined following the 3rd declension in some of its forms:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>υιείς</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>υιείς</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>υιείς</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>υιέος</td>
<td>υιέων</td>
</tr>
<tr>
<td>Dat.</td>
<td>υιεῖ</td>
<td>υιεσι(ν)</td>
</tr>
</tbody>
</table>

◊ The missing forms are not used in the optional version created by following the 3rd declension.

Most of other 3rd declension nouns that are usually considered to be irregular have already been included in the section corresponding to the sub-variant they belong to, if they occur very frequently: for instance, γυνή, γυναίκος WOMAN has been included in the sub-variant of the gutturals, and ἀνήρ, ἀνδρός MAN in the sub-variant of stems in -ρ.

Other irregular nouns that do not occur so frequently were not listed in the sections corresponding to the sub-variant they belong to (for instance, τὸ ὦς, ὤς EAR would clearly belong to the dental sub-variant, as its stem finishes in -τ). The nominative and genitive forms of these nouns are so different that they seem to be irregular, while instead they decline regularly.

The main ones are:

τὸ ὦς, ὤς EAR
ἡ θριξ, τριχός HAIR
ὁ Ζεύς, Διός ZEUS

As can be observed, they all have consonant stems, except for Ζεύς.
d) Adjectives

General observations

a/ An adjective has gender: In Greek, as in many other languages, if an adjective accompanies a masculine noun, it must be masculine; the adjective must be feminine if it accompanies a feminine noun, and neuter if the noun is neuter. On the basis of the different classes adjectives belong to, gender will be expressed by means of different declensions.

b/ Classes of adjectives: There are three classes of adjectives in Greek, and each adjective belongs to one of these classes: please note that we are talking about classes, not declensions. For instance, the Greek adjective ἀγαθός GOOD belongs to the first class, the adjective ἀσφαλῆ SAFE belongs to the second one, and the adjective ταχύς QUICK belongs to the third one.

1. 1st class of adjectives

a) The standard -ος, -α/-η, -ον scheme

The first class uses the 1st and 2nd declensions. They are the so-called 2-1-2 adjectives, as they inflect as follows:

- If the adjective is masculine, it follows the 2nd declension (1st sub-variant).
- If the adjective is feminine, it follows the 1st declension (one of the sub-variants for feminine nouns).
- If the adjective is neuter, it follows the 2nd declension (2nd sub-variant).

The dictionary form shows the three nominative forms (masc./fem./neuter). For instance:

<table>
<thead>
<tr>
<th>άγαθός, -η, -όν</th>
<th>άσφαλῆ</th>
<th>δίκαιος, -α, -ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOOD</td>
<td></td>
<td>LAWFUL, FAIR</td>
</tr>
</tbody>
</table>

The dictionary form will show which of the 1st declension sub-variants is to be used to inflect the feminine adjective. If the dictionary form of the adjective is -ος, -η, -ον, the -η indicates that the feminine version will follow the 2nd sub-variant of the 1st declension (η all through). If the dictionary form is -ος, -α, -ον, the feminine will use the 1st sub-variant (α all through). Hardly any adjectives follow the 3rd sub-variant for the feminine.

The most frequent adjectives following the 2-1-2 scheme are:

- **Type -ος, -η, -ον**

<table>
<thead>
<tr>
<th>άγαθός, -η, -όν</th>
<th>θαυμαστός, -η, -όν</th>
<th>θεωρητός, -η, -όν</th>
<th>κενός, -η, -όν</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOOD</td>
<td>AMAZING</td>
<td>MORTAL</td>
<td>EMPTY</td>
</tr>
<tr>
<td>άσφαλῆ</td>
<td>θινηστός, -η, -όν</td>
<td>θυμητός, -η, -όν</td>
<td>ΚOUΝΟΣ, -Η, -ΟΝ</td>
</tr>
<tr>
<td>COWARDLY</td>
<td>SUFFICIENT</td>
<td>FULL</td>
<td>COMMON</td>
</tr>
<tr>
<td>δεινός, -η, -όν</td>
<td>iκανός, -η, -όν</td>
<td>iκανός, -η, -όν</td>
<td>REMAINING</td>
</tr>
<tr>
<td>TERRIBLE</td>
<td>EQUAL</td>
<td>NEW</td>
<td>MIDDLE</td>
</tr>
<tr>
<td>διπλος, -η, -ον</td>
<td>κανός, -η, -όν</td>
<td>κανός, -η, -όν</td>
<td>FULL</td>
</tr>
<tr>
<td>CLEAR, EVIDENT</td>
<td>NEW</td>
<td>BAD</td>
<td>ALONE</td>
</tr>
<tr>
<td>δυνατός, -η, -όν</td>
<td>iσος, -η, -ον</td>
<td>iσος, -η, -ον</td>
<td>LITTLE</td>
</tr>
<tr>
<td>POSSIBLE, CAPABLE</td>
<td>καλός, -ή, -όν</td>
<td>καλός, -η, -όν</td>
<td></td>
</tr>
<tr>
<td>FURTHEST</td>
<td>NICE, BEAUTIFUL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>έσχατος, -η, -ον</td>
<td>ολίγος, -η, -ον</td>
<td>ολίγος, -η, -ον</td>
<td></td>
</tr>
</tbody>
</table>
The most frequent adjectives of this type are:

| piστός, -η, -όν | TRUSTWORTHY | φίλος, -η, -ον | FRIENDLY | χρηστός, -η, -όν | GOOD |
| πρόδος, -η, -όν | FIRST | χαλεπός, -η, -όν | DIFFICULT | ψηφίστως, -η, -όν | USEFUL |
| σοφός, -η, -όν | WISE | χρήσιμος, -η, -όν | USEFUL | πολύστος, -η, -όν | RICH |

### Type -ος, -α, -οv

| ἄθροιστος, -α, -ον | ATHENIAN | ἐλευθερος, -α, -ον | FREE | ὑμεταρχος, -α, -ον | SIMILAR |
| αίσχρος, -α, -ον | SHAMEFUL | ἐπιτήδειος, -α, -ον | USEFUL | πλούσιος, -α, -ον | RICH |
| αἵτιος, -α, -ον | RESPONSIBLE | ἐγκαίρος, -α, -ον | HOSTILE | πολέμιος, -α, -ον | HOSTILE |
| ἀναγκαῖος, -α, -ον | NECESSARY | θεῖος, -α, -ον | DIVINE | πονηρός, -α, -ον | WICKED |
| ἀνδρεῖος, -α, -ον | VALIANT, BRAVE | ἱδιός, -α, -ον | PRIVATE | πρότερος, -α, -ον | FORMER |
| ἄξιος, -α, -ον | WORTHY | ἴσχυρός, -α, -ον | STRONG | σπουδαιός, -α, -ον | DILIGENT, EARNEST |
| ἀρχαῖος, -α, -ον | ANCIENT | ἴσχυρος, -α, -ον | STRONG | τελευταῖος, -α, -ον | FINAL |
| βλαβερός, -α, -ον | HARMFUL | καθαρός, -α, -ον | PURE | ἀναπερσός, -α, -ον | CONSPICUOUS |
| δεύτερος, -α, -ον | SECOND | μακρός, -α, -ον | BIG, LONG | φανερός, -α, -ον | CONSPICUOUS |
| δημόσιος, -α, -ον | PUBLIC | μικρός, -α, -ον | SMALL, LITTLE | φυλακός, -α, -ον | FRIGHTENING, FEARFUL |
| δίκαιος, -α, -ον | JUST, RIGHT | νέος, -α, -ον | YOUNG | |

Common mistake: ὅψω καλὸν νῆσον instead of ὅψω καλῆν νῆσον I SEE A NICE ISLAND.

Adjective and noun must agree in case, number and gender (in this example, accusative feminine singular), but do not necessarily follow the same declension. νῆσος ISLAND is feminine in Greek, so the adjective must be feminine as well, therefore it will follow the first declension. The fact that the noun νῆσος ISLAND itself belongs to the second declension must not affect the choice of the declension used to inflect the adjective: this decision must be based on the gender of the noun, NOT on the declension followed by the noun.

### b) The -ος, -ος, -οv scheme

This class of adjectives has a variant, which comprehends compound adjectives, i.e. adjectives formed by adding a prefix to the basic form of an adjective (for example, a privative alpha). These adjectives inflect the feminine forms using the 2nd declension (it could be said that the follow a 2-2-2 scheme), although some of them can also follow the 1st declension for the feminine (2-1-2 scheme), like ἄναντατος: we may find it both as an -ος, -η, -οv adjective and as an -ος, -ος, -οv one.

The most frequent adjectives of this type are:

| ἄδηλος, -ος, -ον | UNCLEAR | ἀπορεσσόκειτος, -ος, -ον | UNEXPECTED | ἐρημώς, -ος, -ον | DESERT |
| ἄδικος, -ος, -ον | UNFAIR | ἀτιμος, -ος, -ον | DISHONOUR | ἐτοίμος, -ος, -ον | READY |
| ἄδυτος, -ος, -ον | IMPOSSIBLE, INCAPABLE | βάρβαρος, -ος, -ον | NON GREEK-SPEAKING | ἡσυχιός, -ος, -ον | QUIET |
| ἄθανατος, -ος, -ον | IMMORTAL | βέβαιος, -ος, -ον | SECURE, FIRM | πρόθυμος, -ος, -ον | EAGER |
| ἄζετος, -ος, -ον | WORTH MENTIONING | δόσμορος, -ον | DISGRACEFUL | φρόνιμος, -ος, -ον | PRUDENT |
| ἄπειρος, -ος, -ον | INEXPERIENCED | ἐμπείριος, -ος, -ον | EXPERIENCED | σώματος, -ος, -ον | ALLIED |
| ἄπιστος, -ος, -ον | UNTRUSTWORTHY | ἐνδόξος, -ος, -ον | FAMOUS | ὀφέλιμος, -ος, -ον | BENEFICIAL |

* ἐγὼ δ’ ὅρῳσα δύσμωρος κατὰ στέγας κλαίω  AND I, ILL-FATED, SEEING IT, CRY THROUGHOUT THE HOUSE (Sophocles, Electra). ✐ Observe that δύσμωρος refers to a feminine subject.
c) Adjectives following the contract or Attic declensions

Some 2-1-2 (or even 2-2-2) adjectives follow the contract or Attic declensions for masculine and neuter forms, while the feminine form (1st declension) does not differ.

1/ The most frequent adjectives following the contract declension are:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Gender</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>διπλοῦς, -η, -ουν</td>
<td>DOUBLE</td>
<td>χρυσοῦς, -η, -ουν</td>
</tr>
<tr>
<td>ἀπλοῦς, -η, -ουν</td>
<td>SIMPLE</td>
<td>εὖνους, -ους, -ουν</td>
</tr>
<tr>
<td>ἀργυροῦς, -η, -ουν</td>
<td>SILVER</td>
<td>κακόνους, -ους, -ουν</td>
</tr>
</tbody>
</table>

We can find them also without contraction: χρύσεος, etc.

2/ The most important adjectives following the Attic declension are:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Gender</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡλεῶς, -ος, -ον</td>
<td>FAVOURABLE</td>
<td>パイロης, -ος, -ον</td>
</tr>
<tr>
<td>ἀγηρως, -ος, -ον</td>
<td>UNDECAYING, IMPERISHABLE</td>
<td>パイロης, -ος, -ον</td>
</tr>
</tbody>
</table>

It must be noted that the neuter plural of Attic forms of adjectives does not contract: ἡλεα, NOT ἡλα. Also some of the contract adjectives do not contract in neuter plural, while others do: εὖνα (uncontracted) but ἀγηρά (contracted).

2. 2nd class of adjectives

This class of adjectives uses only the third declension to inflect all genders. Adjectives belonging to this type have two forms: the so-called -ης adjectives and the so-called -ον adjectives. In both categories, the masculine and feminine forms are identical, and the neuter form is just a little different, but all of them follow the third declension. As usual, their entry form in a dictionary features the masc./fem. and neuter nominatives. As the adjectives καλός, -η, -ον were called adjectives 2-1-2 on the basis of the declensions they employed, these are called adjectives 3-3.

a) Adjectives of the -ης, -ες type

The endings were affected by phenomena of contractions between the final ε of the stem and the vowels featured in the endings, as happened in the 3rd declension nouns in -ες. This type of adjectives follows, for the masculine and feminine forms, the same declension of τριήρης, -ους ὑπομνήμα (which, as we noted in the corresponding section of the Declensions, is in fact a substantival adjective), while the neuter endings are similar to those of γένος, -ους, apart from the Nom./Voc./Acc. singular endings in -ες. Let’s see the declension of the adjective that means FALSE, LYING:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ψευδῆς/ψευδές</td>
<td>ψευδεῖς/ψευδῆ</td>
</tr>
<tr>
<td>Voc.</td>
<td>ψευδές</td>
<td>ψευδεῖς</td>
</tr>
<tr>
<td>Acc.</td>
<td>ψευδῆ</td>
<td>ψευδεῖς</td>
</tr>
<tr>
<td>Gen.</td>
<td>ψευδοῦς</td>
<td>ψευδόν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ψευδεῖ</td>
<td>ψευδεῖ</td>
</tr>
</tbody>
</table>

*Observe that the nominative, vocative and accusative plural forms are identical also in masc. and fem.*
Note

Some adjectives have -α instead of -η in the acc. sing. masc. and fem.: ύγιης HEALTHY, acc. sing. ύγια, not ύγιη.

The most frequent adjectives belonging to this category are:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκριβής, -ές</td>
<td>EXACT</td>
<td>ἀσφαλής, -ές</td>
<td>SAFE</td>
<td>εὐτυχής, -ές</td>
</tr>
<tr>
<td>ἀληθής, -ές</td>
<td>TRUE</td>
<td>ἀδυσμενής, -ές</td>
<td>HOSTILE</td>
<td>πλήρης, -ές</td>
</tr>
<tr>
<td>ἀμαθής, -ές</td>
<td>IGNORANT</td>
<td>ἀδυστυχής, -ές</td>
<td>UNFORTUNATE</td>
<td>σαφής, -ές</td>
</tr>
<tr>
<td>ἀμελής, -ές</td>
<td>NEGLI GENT</td>
<td>ἐμφανής, -ές</td>
<td>EVIDENT</td>
<td>συγγενής, -ές</td>
</tr>
<tr>
<td>ἀσεβής, -ές</td>
<td>IMPIOUS</td>
<td>ἐυγενής, -ές</td>
<td>NOBLE</td>
<td>ύγιής, -ές</td>
</tr>
<tr>
<td>ἀθετενής, -ές</td>
<td>WEAK, ILL</td>
<td>ἐὐσεβής, -ές</td>
<td>PIOUS</td>
<td>ψευδής, -ές</td>
</tr>
</tbody>
</table>

b) Adjectives of the -ον, -ον type

There are no contractions in this type, so it is easier than the previous one. It follows the type of λιμήν, -ένος HARBOUR.

Let’s see the declension of the adjective that means PRUDENT:

<table>
<thead>
<tr>
<th>Case</th>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>σώφρον</td>
<td>σώφρονες</td>
</tr>
<tr>
<td>Voc.</td>
<td>σώφρον</td>
<td>σώφρον</td>
</tr>
<tr>
<td>Acc.</td>
<td>σώφρονα</td>
<td>σώφρον</td>
</tr>
<tr>
<td>Gen.</td>
<td>σώφρονος</td>
<td>σώφρονος</td>
</tr>
<tr>
<td>Dat.</td>
<td>σώφρονι</td>
<td>σώφρονι</td>
</tr>
</tbody>
</table>

Example: σώφρον, -ον PRUDENT

✧ Observe that in this case the masc./fem. accusative plural is not identical to the nominative (because there have been no contractions).

The most frequent adjectives belonging to this category are:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιστήμον, -ον</td>
<td>SKILLED</td>
<td>κακοδαίμον, -ον</td>
<td>MISERABLE</td>
<td>τλήμον, -ον</td>
</tr>
<tr>
<td>εὐδαίμον, -ον</td>
<td>BLESSED</td>
<td>σώφρον, -ον</td>
<td>PRUDENT, SENSIBLE</td>
<td></td>
</tr>
</tbody>
</table>

There are other two-ending adjectives of this style, but very unusual, like ἀπάτωρ, -ορ FATHERLESS.

c) Adjectives of the -ις, -ι type

There are three adjectives ending in -ις, -ι that deserve some attention:

- φιλόπολις, -ι PATRIOTIC It declines like πόλις except the special cases for the neuter:
  ✧ φιλόπολις in the singular and φιλόπολη in the plural.

- εὐελπίς, -ι HOPEFUL It declines like ἐλπίς except the special cases for the neuter:
  ✧ εὐελπίς in the singular and εὐελπίδα in the plural.

- ἀχαρίς, -ι THANKLESS It declines like χάρις except the special cases for the neuter:
  ✧ ἀχαρί in the singular and ἀχάριτα in the plural.
3. 3rd class of adjectives

The third class uses a combination of the 1st and the 3rd declensions:

Masculine: 3rd declension  Feminine: 1st declension  Neuter: 3rd declension

Because of this distribution, they are also called 3-1-3 adjectives.

a) Adjectives of the type -ως, -εια, -ο

The masculine follows the type πρέσβυς, -ειας but with a slight modification which will be highlighted in the notes, while the neuter follows the type ἀστυ, -εις, but with another modification in the plural. Let’s see the declension of the adjective that means FAST:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
</tr>
<tr>
<td>Nom.</td>
<td>ταχυς</td>
<td>ταχεια</td>
</tr>
<tr>
<td>Voc.</td>
<td>ταχυ</td>
<td>ταχεια</td>
</tr>
<tr>
<td>Acc.</td>
<td>ταχυν</td>
<td>ταχειαιν</td>
</tr>
<tr>
<td>Gen.</td>
<td>ταχεος</td>
<td>ταχειας</td>
</tr>
<tr>
<td>Dat.</td>
<td>ταχει</td>
<td>ταχεια</td>
</tr>
</tbody>
</table>

Notes

1/ The genitive singular masc. and neuter ending is not -ειας, but -εις. REMEMBER: -ειας in nouns, -εις in adjectives.
2/ The neuter ending -εια does not contract into -η, as happened with adjectives in -ης, -ες.
3/ The masculine accusative plural is identical to the nominative.

The most frequent adjectives that follow this type are:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>βαθυς, -εια, -ο</td>
<td>DEEP</td>
<td>εθυρυς, -εια, -ο</td>
</tr>
<tr>
<td>βαρυς, -εια, -ο</td>
<td>HEAVY</td>
<td>ἡδυς, -εια, -ο</td>
</tr>
<tr>
<td>βραδυς, -εια, -ο</td>
<td>SLOW</td>
<td>ἡμισυς, -εια, -ο</td>
</tr>
<tr>
<td>γλυκυς, -εια, -ο</td>
<td>SWEET</td>
<td>θρασυς, -εια, -ο</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b) Adjectives of the type -ντ- in masculine and neuter

The masculine and neuter follow the -ντ- sub-variant of the 3rd declension, with some variations in the nominative, and the feminine follows the 3rd sub-variant of the 1st declension. This type of adjectives with -ντ- in masculine and neuter is extremely important because it is used to inflect participles, which will be introduced in the relevant sections of the chapters on verbs.
1/ A very important adjective belonging to this category is the adjective **πᾶς, πᾶσα, πᾶν** ALL:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
<td>neuter</td>
<td>masculine</td>
<td>feminine</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>πᾶς</td>
<td>πᾶσα</td>
<td>πᾶν</td>
<td>πάντες</td>
<td>πάσαι</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>πάντα</td>
<td>πάσαν</td>
<td>πάν</td>
<td>πάντας</td>
<td>πάσας</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>παντός</td>
<td>πάσης</td>
<td>παντός</td>
<td>πάντων</td>
<td>πασόν</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>παντί</td>
<td>πάση</td>
<td>παντί</td>
<td>πάσι(v)</td>
<td>πάσαις</td>
</tr>
</tbody>
</table>

Usually this adjective **πᾶς** is used with the article if we want to make emphasis on the quantity:

- **πάντες οἱ ἄνθρωποι ἔφυγον** ALL THE MEN FLED.

But if the quality is meant, it will be found without the article (and usually in singular):

- **πᾶς ἄνθρωπος τὴν πόλιν φίλεῖ** ANY MAN LOVES HIS CITY.
  - It means the same as **πάντες οἱ ἄνθρωποι**, but in this case the emphasis falls on the quality.

2/ Another one is the adjective **ἐκὸν, -οῦσα, -όν** WILLING:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
<td>neuter</td>
<td>masculine</td>
<td>feminine</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>ἐκὸν</td>
<td>ἐκοῦσα</td>
<td>ἐκὸν</td>
<td>ἐκόντες</td>
<td>ἐκοῦσαι</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>ἐκόντα</td>
<td>ἐκοῦσαν</td>
<td>ἐκὸν</td>
<td>ἐκόντας</td>
<td>ἐκοῦσαι</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>ἐκόντος</td>
<td>ἐκοῦσης</td>
<td>ἐκόντος</td>
<td>ἐκόντων</td>
<td>ἐκοῦσδὸν</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>ἐκόντι</td>
<td>ἐκοῦση</td>
<td>ἐκόντι</td>
<td>ἐκοῦσι(v)</td>
<td>ἐκοῦσαις</td>
</tr>
</tbody>
</table>

3/ Another one, the adjective **χαρίεις, -έσσα, -έν** GRACEFUL:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
<td>neuter</td>
<td>masculine</td>
<td>feminine</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>χαρίεις</td>
<td>χαρίεσσα</td>
<td>χαρίεν</td>
<td>χαρίεντες</td>
<td>χαρίεσσαι</td>
</tr>
<tr>
<td><strong>Voc.</strong></td>
<td>χαρίεις</td>
<td>χαρίεσσα</td>
<td>χαρίεν</td>
<td>χαρίεντες</td>
<td>χαρίεσσαι</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>χαρίεντα</td>
<td>χαρίεσσαν</td>
<td>χαρίεν</td>
<td>χαρίεντας</td>
<td>χαριέσσας</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>χαρίεντος</td>
<td>χαρίεσσης</td>
<td>χαρίεντος</td>
<td>χαρίεντον</td>
<td>χαριέσσδὸν</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>χαρίεντι</td>
<td>χαρίεσση</td>
<td>χαρίεντι</td>
<td>χαρίεσσι(v)</td>
<td>χαρίεσσαις</td>
</tr>
</tbody>
</table>

- Note the irregular dative plural forms **χαρίεσσι**, which substitutes the expected lengthened form **χαρίεσσι**.
4. Irregular adjectives

A small number of adjectives that appear very frequently are irregular not just insofar as the morphology of each declension is concerned, but also with regard to the combination of declension-types.

a/ The two most frequent ones are:

- μέγας, μεγάλη, μέγα BIG, LARGE
- πολύς, πολλή, πολύ MUCH
  - In plural, MANY

Although in nominative and accusative they look like adjectives of the 3-1-3 type, in fact they belong to the 2-1-2 type, but instead of the expected -ος, -η, -ον adjective forms we find some irregularities in the masculine and neuter singular inflection, while the plural forms are completely regular.

The irregularities are highlighted in *italics* in the following charts:

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>masculine</th>
<th>feminine</th>
<th>neuter</th>
<th>masculine</th>
<th>feminine</th>
<th>neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μέγας</td>
<td>μεγάλη</td>
<td>μέγα</td>
<td></td>
<td>μεγάλοι</td>
<td>μεγάλαι</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>Voc.</td>
<td>μεγάλε</td>
<td>μεγάλη</td>
<td>μέγα</td>
<td></td>
<td>μεγάλοι</td>
<td>μεγάλαι</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>Acc.</td>
<td>μέγαν</td>
<td>μεγάλην</td>
<td>μέγα</td>
<td></td>
<td>μεγάλον</td>
<td>μεγάλας</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>Gen.</td>
<td>μεγάλου</td>
<td>μεγάλης</td>
<td>μεγάλου</td>
<td></td>
<td>μεγάλουν</td>
<td>μεγάλον</td>
<td>μεγάλον</td>
</tr>
<tr>
<td>Dat.</td>
<td>μεγάλῳ</td>
<td>μεγάλη</td>
<td>μεγάλῳ</td>
<td></td>
<td>μεγάλοις</td>
<td>μεγάλαις</td>
<td>μεγάλοις</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>masculine</th>
<th>feminine</th>
<th>neuter</th>
<th>masculine</th>
<th>feminine</th>
<th>neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πολύς</td>
<td>πολλή</td>
<td>πολύ</td>
<td></td>
<td>πολλοί</td>
<td>πολλαί</td>
<td>πολλά</td>
</tr>
<tr>
<td>Voc.</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td></td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Acc.</td>
<td>πολύν</td>
<td>πολλήν</td>
<td>πολύ</td>
<td></td>
<td>πολλούς</td>
<td>πολλάς</td>
<td>πολλά</td>
</tr>
<tr>
<td>Gen.</td>
<td>πολλοῦ</td>
<td>πολλῆς</td>
<td>πολλοῦ</td>
<td></td>
<td>πολλόν</td>
<td>πολλάν</td>
<td>πολλά</td>
</tr>
<tr>
<td>Dat.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
<td>πολλῷ</td>
<td></td>
<td>πολλοῖς</td>
<td>πολλαῖς</td>
<td>πολλοῖς</td>
</tr>
</tbody>
</table>

b/ There are two other adjectives that are not irregular in their inflection, but present some unusual combination of declension-type: they are of the 3-1-3 type, but they do not look like -ος, -εια, -ω.

These adjectives are:

- μέλας, μέλαινα, μέλα BLACK
- τάλας, τάλαινα, τάλα UNHAPPY
In the category of irregular adjectives we can include some other ones that are not declined irregularly but either have only one set of endings for the three genders, or can be only masculine or only feminine. The most common ones are:

- ἀπαῖς, -αιδος CHILDLESS
- πένης, -ητος POOR
- ἀρπαξ, -αγος RAPACIOUS
- μάκαρ, -αρος HAPPY
- Ἑλληνις, -ιδος GREEK  
  ◊ Only in fem.

For practical reasons, they could be considered almost like nouns rather than adjectives.

5. Position of the adjective

1/ The adjective in Greek is usually placed between the article and the noun it agrees with, like in English:

- ὁ ἄγαθος πολίτης THE GOOD CITIZEN
  ◊ If we had written ὁ πολίτης ἄγαθος (or ἄγαθος ὁ πολίτης), it would mean THE CITIZEN IS GOOD, with the elided verbal form ἐστὶ to be supplied.

However, a small number of adjectives that convey special meanings may give a different sense to the sentence according to their position, as shown in the following examples:

- τὸ μέσον ὅρος THE MIDDLE MOUNTAIN, THE MOUNTAIN IN THE MIDDLE
  ◊ The mountain that is in the middle of a row of several mountains, for instance.
- τὸ ὅρος μέσον THE MIDDLE OF THE MOUNTAIN.
  ◊ The area between the base and the summit.

- τὸ ἄκρον οἰκήμα THE HIGH BUILDING
- τὸ οἰκήμα ἄκρον THE HIGH PART OF THE BUILDING
2/ Another use of leaving the adjective outside the group *article + noun* is the description of the noun by itself rather than differentiating it from others. Observe this example:

- ὁ παῖς τοὺς ποδὰς μικροὺς ἔχει. The child has small feet.
  ◦ Literally, it says *The child has the feet small*, as if answering to the question *How does he have them?*
  ◦ But if we write ὁ παῖς τοὺς μικροὺς ποδὰς ἔχει we would be saying something as strange as *The child has the small feet*, as if of several pairs of feet he had taken the small ones and somebody else had taken the big ones.

Two more examples:

- ὁ Ἀχιλλεύς τῆς ἐχθρᾶς μεγάλη μάχεται. Achilles fights with strong hatred.
  ◦ Literally, it says *Achilles attacks with the hatred strong*, as if answering the question *With which kind of hatred does he attack?*
  ◦ But if we write ὁ Ἀχιλλεύς τῆς μεγάλης ἐχθρᾶς μάχεται with the adjective inside the *article + noun* group, we would be saying something as strange as *Achilles fights with the strong hatred*, as if there were another hatred, a weak one, which he is not using.

- ἡ κόρη τῆν ἀγαθὴν βιβλίον ἔγραψεν. The girl wrote the good book.
  ◦ As if specifying from a group of books: good ones, bad ones, etc.
  ◦ But if we leave the adjective outside the *article + noun* group, ἡ κόρη ἀγαθὴν τῆν βιβλίον ἔγραψεν will mean *The book that the girl wrote was (or is) good.*
To present all of the numeral adjectives would exceed the purpose of this grammar, so we present here those that the student is more liable to find.

1. Cardinals

a/ The cardinals from 1 to 20 are:

<table>
<thead>
<tr>
<th></th>
<th>ONE</th>
<th>TWO</th>
<th>THREE</th>
<th>FOUR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>neuter</td>
<td>masc./fem.</td>
</tr>
<tr>
<td>Nom.</td>
<td>εἷς</td>
<td>μία</td>
<td>ἕν</td>
<td>δύο</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἕνα</td>
<td>μίαν</td>
<td>ἕν</td>
<td>δύο</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἕνος</td>
<td>μίας</td>
<td>ἕνος</td>
<td>δυοῖν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐνί</td>
<td>μιᾷ</td>
<td>ἐνί</td>
<td>δυοῖν</td>
</tr>
</tbody>
</table>

✧ Observe that ONE follows a 3-1-3 scheme, TWO follows an independent scheme, and THREE and FOUR follow the 3rd declension.

The adjective οὐδείς, οὐδεμία, οὐδέν (and the corresponding μηδείς etc.) No one, nobody, nothing is declined like εἷς, μία, ἕν:

- οὐδείς ἀνθρώπος ἤλθε χθές NO MAN CAME YESTERDAY.
- οὐδείς ἤλθε χθές NOBODY CAME YESTERDAY.
- οὐδένα εἶδον I SAW NOBODY.
c/ From here on, 20, 30, etc. are as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Greek</th>
<th>Number</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>τριάκοντα</td>
<td>60</td>
<td>ἕξηκοντα</td>
</tr>
<tr>
<td>40</td>
<td>τετταράκοντα</td>
<td>70</td>
<td>ἐβδομήκοντα</td>
</tr>
<tr>
<td>50</td>
<td>πεντήκοντα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When we have to form a compound number, for instance EIGHTY-FIVE, we have these options:

- ὄγδοικοντα καὶ πέντε
- πέντε καὶ ὄγδοικοντα
- ὄγδοικοντα πέντε

But never πέντε ὄγδοικοντα

If the compound number has the cardinals 1, 2, 3 or 4, any of these four is declined:

- ὀρθο εἴκοσι καὶ τέταρτας οἰκίας
- ὥζησεν ἐν εἴκοσι καὶ τρισί χώραις

If the compound number has the cardinals 5 to 19, any of the following four is declined:

- ἐκατόν
- δικάσιον, -α, -α
- τρικάσιον, -α, -α
- τετρακάσιον, -α, -α

If the compound number has the cardinals 20 to 99, any of the following four is declined:

- εἴκοσι καὶ τέεντας
- τέεντα καὶ ὄγδοικοντα
- ὄγδοικοντα τέεντα

Observe that from 200 on they are declined following the 2-1-2 scheme, but 100 is indeclinable.

d/ From 100 on, they are as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Greek</th>
<th>Number</th>
<th>Greek</th>
<th>Number</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>ἑκατόν</td>
<td>400</td>
<td>τετρακόσιοι, -α, -α</td>
<td>700</td>
<td>ἕπτακόσιοι, -α, -α</td>
</tr>
<tr>
<td>200</td>
<td>δικάσιον, -α, -α</td>
<td>500</td>
<td>πεντακόσιοι, -α, -α</td>
<td>800</td>
<td>ὀκτακόσιοι, -α, -α</td>
</tr>
<tr>
<td>300</td>
<td>τρικάσιον, -α, -α</td>
<td>600</td>
<td>ἑξακόσιοι, -α, -α</td>
<td>900</td>
<td>ἑνακόσιοι, -α, -α</td>
</tr>
</tbody>
</table>

Observe that they are formed with the multiplicatives that can be found further down in Point 3.

e/ Into the thousands:

<table>
<thead>
<tr>
<th>Number</th>
<th>Greek</th>
<th>Number</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,000</td>
<td>χίλιοι, -α, -α</td>
<td>3,000</td>
<td>τρισχίλιοι, -α, -α</td>
</tr>
<tr>
<td>2,000</td>
<td>δισχίλιοι, -α, -α</td>
<td>4,000</td>
<td>τετρακισχίλιοι, -α, -α</td>
</tr>
</tbody>
</table>

Observe that they are formed with the multiplicatives that can be found further down in Point 3.

f/ Reaching the ten thousand:

10,000 μύριοι, -α, -α

Notes

1/ μύριοι, -α, -α (observe the difference in accent) means COUNTLESS.
2/ There is also the substantive μυρίας, -άδος ἡ MYRIAD (10,000): δύο μυριάδες = 20,000.

g/ Some examples:

- ὁ φίλος Τισσαφέρνης πρὸς αὐτὸν ἄγων ἑνα τῶν ἱερέων TISSAPHERNES CAME TO HIM BRINGING ONE OF THE PRIESTS (Plutarch, Artaxerxes).
- καὶ Κύρω παρῆκαν αἱ ἑκ Πελοποννήσου νῆς τριάκοντα καὶ πέντε AND THE THIRTY-FIVE SHIPS FROM THE PELOPONNESOS ARRIVED FOR CYRUS (Xenophon, Anabasis).
2. Ordinals

The ordinals are adjectives that follow the 2-1-2 scheme:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>πρῶτος, -η, -ον</td>
<td>FIRST</td>
</tr>
<tr>
<td>δευτέρος, -α, -ον</td>
<td>SECOND</td>
</tr>
<tr>
<td>τρίτος, -η, -ον</td>
<td>THIRD</td>
</tr>
<tr>
<td>τέταρτος, -η, -ον</td>
<td>FOURTH</td>
</tr>
<tr>
<td>πέμπτος, -η, -ον</td>
<td>FIFTH</td>
</tr>
<tr>
<td>ἕκτος, -η, -ον</td>
<td>SIXTH</td>
</tr>
<tr>
<td>ἕβδομος, -η, -ον</td>
<td>SEVENTH</td>
</tr>
<tr>
<td>ἔκτατος, -η, -ον</td>
<td>EIGHTH</td>
</tr>
<tr>
<td>ἑκατός, -η, -ον</td>
<td>NINETH</td>
</tr>
<tr>
<td>ἑκατόν, -η, -ον</td>
<td>TENTH</td>
</tr>
</tbody>
</table>

✧ Note that δευτέρος is the only ordinal that follows the alpha declension in the feminine.

To define a year, the ordinal, not the cardinal, is used:

- τὸ δισικλιστὸν ἕτος THE YEAR TWO THOUSAND ("THE TWO THOUSANDTH YEAR")

Some examples:

- καὶ ἀπεκκινοῦνται ἐπὶ τὸ ὅρος τῇ πέμπτῃ ἡμέρᾳ AND THEY ARRIVED AT THE MOUNTAIN ON THE FIFTH DAY (Xenophon, Anabasis).
- τῇ δὲ τετάρτῃ ἦκον οἱ τῶν πολεμίων ἱππεῖς ON THE FOURTH DAY THE CAVALRYMEN OF THE ENEMY ARRIVED (Xenophon, Hellenica).
- ἡμέρᾳ πέμπτῃ ἡ ἕκτη καὶ ἑκατάτη ... διεπορεὐθη ... ἐξήκοντα καὶ ἑκατόν στάδια ON THE FIFTEENTH OR SIXTEENTH DAY ... HE TRAVELLED ... ONE-HUNDRED AND SIXTY STADES (Xenophon, Hellenica).

3. Multiplicatives

α/ These are not very frequent, but it would be worth knowing the following:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>διπλῶς, -η, -οῦν</td>
<td>DOUBLE</td>
</tr>
<tr>
<td>τριπλῶς, -η, -οῦν</td>
<td>TRIPLE</td>
</tr>
<tr>
<td>τετραπλῶς, -η, -οῦν</td>
<td>QUADRUPLE</td>
</tr>
</tbody>
</table>

dès Note that they belong to the category of contract adjectives (also of the 2-1-2 scheme).
b/ Although they are not adjectives, it is not superfluous to include these multiplicative adverbs here:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἕκος</td>
<td>ONCE</td>
</tr>
<tr>
<td>δίς</td>
<td>TWICE</td>
</tr>
<tr>
<td>τρίς</td>
<td>THRICE</td>
</tr>
<tr>
<td>τετράκις</td>
<td>FOUR TIMES</td>
</tr>
<tr>
<td>πεντάκις</td>
<td>FIVE TIMES</td>
</tr>
<tr>
<td>εξάκις</td>
<td>SIX TIMES</td>
</tr>
<tr>
<td>πολλάκις</td>
<td>MANY TIMES</td>
</tr>
</tbody>
</table>

♦ Note the expression ἕκος λεγόμενα: words that appears only once – a useful expression when studying Homer.

♦ Observe that, from δίς onwards, we have used them in Point 1 to form the thousands.

Here are some examples:

• καὶ δίς μὲν ἢ τρίς ἀπεκρούσαντο AND TWICE OR THRICE THEY REJECTED [THEM] (Thucydides, Historiae).
• οὐχ ἕκος ... μέμνηται αὐτῆς, ἀλλὰ πολλάκις NOT ONCE ... HE REMEMBERS HER, BUT MANY TIMES (Lucian, Muscae Encomium).
• δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ύμῶν, λοχαγὸς δὲ τὸ διπλόν, στρατηγὸς δὲ τὸ τετραπλόν EACH ONE OF YOU WILL OBTAIN A DARICOS PER MONTH, A CAPTAIN DOUBLE, AND A GENERAL QUADRUPLE (Xenophon, Anabasis).
f) Comparative and superlative

1. General observations

Usually, when the concept of comparative degree of adjectives is mentioned, the first type that springs to mind is the comparative of superiority (*taller than...*); however, both in English and in Greek, there is another type of comparative, which will be introduced in this chapter: the comparative of inferiority (*less tall than...*).

To construct their comparative and superlative forms, adjectives must follow one of the two paradigms presented below. It is important to understand that it is not a matter of choice, but it is part of each specific adjective’s morphology to follow one of the two systems; moreover, please remember that there is no correlation between the comparative system followed by an adjective and the adjective’s own class: in other words, you will find adjectives belonging to the same class that will use two different systems to form their comparative degrees, as well as adjectives belonging to different classes that follow the same paradigm with regard to comparative forms.

2. Accidence

a) First paradigm: -ότερος / -ότατος

1/ Standard formation:

a/ Comparative. Most adjectives form the comparative of superiority by adding the following suffixes to the stem:

   -ότερος, -ότερα, -ότερον

Examples:

   ➢ ύψηλός, -ή, -όν      HIGH    ύψηλότερος, -ά, -άν    HIGHER
   ➢ χαλέπος, -ή, -όν      DIFFICULT    χαλέπωτερος, -ά, -άν    MORE DIFFICULT

In the previous examples, you will have noted that the first case featured a short omicron (-ότερος) while in the second case the vowel was lengthened into an omega (-ότερος). There is a specific rule, with few exceptions, commanding this phenomenon:

   ⊗ If the vowel of the previous syllable is short, then the omicron is lengthened into an omega.
   ⊗ If the vowel of the syllable preceding the suffix is long (for instance, the vowel η or a diphthong or any vowel followed by two consonants, which makes it long) then the omicron remains omicron.

b/ Superlative. Adjectives that inflect their comparatives in -ότερος, -ότερα, -ότερον form the superlative degree by adding the following suffixes:

   -ότατος, -ότατη, -ότατον

These suffixes are subject to the same rule explained above with regard to the choice between omicron/omega.
Examples:

➢ σοφός  WISE:  σοφώτατος  WISEST, VERY WISE
➢ δίκαιος  FAIR:  δίκαιότατος  FAIREST, VERY FAIR

2/ Other ways of formation:

Both regarding comparatives and superlatives, there are several cases in which the regular form explained above is modified (although some Classical authors retain the regular forms). The most common altered comparative forms are reported in the following list:

-tero, -tato

Some adjectives drop the -o-:

➢ παλαιός  ANCIENT:  παλαιότερος  ✤ But παλαιότερος exists as well.
➢ γεραιός  AGED:  γεραιότερος  NOT γεραιότερος
➢ βραχύς  SHORT:  βραχύτερος  NOT βραχύτερος
➢ μέλας  BLACK:  μελάντερος (genitive μελαν-ος)  NOT μελανότερος

The superlatives are formed accordingly: βραχύτατος, etc.

-aitero, -aítato

Some adjectives form their comparative and superlative by adding the altered suffix -aitero, -aítato:

➢ ἡσυχάος  QUIET:  ἡσυχαίτερος, NOT ἡσυχαίτερος  ✤ Note: There is also the adjective ἡσυχαίος, and it could be argued that ἡσυχαίτερος comes from it after losing the omicron.
➢ φίλος  FRIENDLY:  φιλάιτερος (sometimes also φιλτερος), NOT φιλότερος  ✤ Example: ὁ φίλτατι Αἰας  O Αἰας, MY DEAREST! (Sophocles, Αἰας).
➢ μέσος  MIDDLE:  μεσαίτερος, NOT μεσότερος

Note

The coincidence in the ending -aitero with some of the former section like γεραιότερος is due to the fact that those like γεραιός happen to have a stem ending in -ai- (γεραί-ος), it is not the -ai- of the suffix -aitero.

-ésteros, -éstatos

The adjectives belonging to the second class (adjectives 3-3) form their comparative and superlative form by using the suffix -ésteros -éstatos:

➢ ἀληθής, -ές  TRUTHFUL (and all the adjectives of this type -ης, -ες):  ἀληθέστερος
➢ εὐδαιμόν, -ον  BLESSED (and all the adjectives of this type -ων, -ον):  εὐδαιμονέστερος
Note that, as far as adjectives like εὐδαίμων are concerned, the -εσ- is added as part of the suffix but on the contrary, with regard to adjectives like ἀληθής, the group -εσ- is already part of the stem of the adjective and consequently only the endings -τερος, -τατος are added to the stem. The final aesthetical result, anyway, looks like the comparative form of εὐδαίμων.

Two points should be mentioned:

1/ χαριείς GRACEFUL, an adjective of the 3rd class (3-1-3 scheme), also uses this suffix and becomes χαριέστερος. The stem of the adjective is χαριέντ-, but it is not used to form the comparative.

2/ Contract adjectives use the ending -έστερος as well but, after the contraction, the final form of the ending will be -ούστερος, -ούστατος, as in the following example: ἀπλούς SIMPLE: ἀπλούστερος (<ἀπλούστερος).

b) Second paradigm: -ιον / -ιστος

1/ A small group of very common adjectives form their comparative and superlative degrees by using a different set of suffixes and are declined following the 3rd declension (like σώφρων). In some cases, these adjectives feature two alternative forms, resulting from the loss of intervocalic -ν- followed by the contraction of the remaining vowels. In fact, the contract forms are much more frequent than the non-contract ones.

The comparative form SWEETER, from the adjective ἡδύς, -εια, -ύ SWEET, inflects as follows:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc./fem</td>
<td>neuter</td>
<td>masc./fem</td>
</tr>
<tr>
<td>Nom.</td>
<td>ἡδίον</td>
<td>ἡδίον</td>
<td>ἡδίονες - ἡδίους</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἡδίον</td>
<td>ἡδίον</td>
<td>ἡδίονες - ἡδίους</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἡδίονα - ἡδίω</td>
<td>ἡδίον</td>
<td>ἡδίονας - ἡδίους</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἡδίονος</td>
<td>ἡδίονος</td>
<td>ἡδίονον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἡδίονι</td>
<td>ἡδίονι</td>
<td>ἡδίοσιτ(ν)</td>
</tr>
</tbody>
</table>

Note
The alternative contract forms CANNOT be applied to normal adjectives like σώφρων, but only to comparatives that follow this paradigm.

The superlative form is ἡδίστος, -η, -ον, which declines normally as any 2-1-2 adjective.

2/ This kind of adjectives, however, features very often some remarkable modifications in their stems (for instance, losing the -ι- of the suffix -ιον in the comparatives). Sometimes a completely different stem is supplied in order to form the comparative and superlative forms. The most frequent adjectives of this kind are the following ones:
### The Nominal System

<table>
<thead>
<tr>
<th>positive</th>
<th>comparative</th>
<th>superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσχρός</td>
<td>αἰσχίον</td>
<td>αἰσχιστος</td>
</tr>
<tr>
<td>ἔχθρος</td>
<td>ἔχθιον</td>
<td>ἔχθιστος</td>
</tr>
<tr>
<td>καλός</td>
<td>καλλίον</td>
<td>κάλλιστος</td>
</tr>
<tr>
<td>μέγας</td>
<td>μείζον</td>
<td>μέγιστος</td>
</tr>
<tr>
<td>μικρός</td>
<td>μείον</td>
<td>μείστος ♦</td>
</tr>
<tr>
<td>ὁλίγος</td>
<td>ἐλάττων</td>
<td>ἐλάχιστος</td>
</tr>
<tr>
<td>πολύς</td>
<td>πλείον / πλέον</td>
<td>πλείστος ♦</td>
</tr>
<tr>
<td>ρᾴδιος</td>
<td>ράθων</td>
<td>ράστος</td>
</tr>
<tr>
<td>ταχύς</td>
<td>θάττων</td>
<td>τάχιστος</td>
</tr>
</tbody>
</table>

3/ There are two adjectives, ἀγαθός **good** and κακός **bad**, that have different comparative and superlative forms according to the meaning that the writer intends to convey:

> ἀγαθός

- meaning **good or valiant**: ἀμείνων, ἀριστος
- meaning **honest or virtuous**: βελτιών, βέλτιστος
- meaning **strong**: κρείττων, κράτιστος

> κακός

- meaning **bad**: κακίων, κάκιστος or χείρων, χείριστος
- meaning **weak**: ἠττων ♦ There is no superlative form.

### 3. Syntax

#### a) The basic construction

1/ In the first place, remember that comparative and superlative forms are, grammatically speaking, adjectives and therefore must be employed following the rules we have previously given in the relevant section on Adjectives (e.g. in agreement with the noun it refers to, etc.):

- ἔχω σοφοῦς φίλους I HAVE WISE FRIENDS.
- σὺ ἔχεις σοφοτέρους φίλους YOU HAVE WISER FRIENDS.

2/ There are two ways of expressing the second term of comparison of an adjective. For example, in order to translate the sentence I HAVE A TEACHER WISER THAN THE GENERAL, the main part can be translated as follows:

- ἔχω διδάσκαλον σοφότερον ... I HAVE A TEACHER WISER ...
The second term of the comparison (... THAN THE GENERAL) can be expressed in two alternative ways:

- **In genitive:** ἔχω διδάσκαλον σοφότερον τοῦ στρατηγοῦ.
- **In the same case as the first term of comparison** (in this example, in accusative), preceded by the conjunction ἢ: ἔχω διδάσκαλον σοφότερον ἢ τὸν στρατηγὸν.

Examples:

- ἐπεχείρουν ... ἐρωτᾶν ὁπότερος δικαιότερος καὶ σοφότερος αὐτῶν ἢ ἦν ΤHEY TRIED TO ASK WHICH ONE OF THE TWO WAS MORE JUST AND WISER (Plato, Lysis).
- ὁ ἐπίτροπος ὁ ἐμὸς βελτίων ἦστι καὶ σοφότερος ἢ Περικλῆς ὁ σός MY ADMINISTRATOR IS BETTER AND WISER THAN PERICLES, WHO IS YOURS (Plato, Alcibiades).

It is very common to express a stronger degree of superiority by means of the adjective πολλῷ BY MUCH:

- οὗτοι οἱ ναῦται πολλῷ βελτίων ἦσιν ἢ οἱ Πέρσαι THESE SAILORS ARE MUCH BETTER ("BETTER BY MUCH") THAN THE PERSIANS.

3/ The superlative can be used by itself (known as **absolute superlative**) meaning VERY + adjective:

- γνωσκῶ παλαιότατην πόλιν I KNOW A VERY ANCIENT CITY.

If we use a superlative adjective together with a second term of comparison, it will mean the most + adjective. In this case, the second term will be expressed in genitive, as happened with comparatives (even though some Classical authors put the preposition ἐκ before the genitive as well). This construction is called **relative superlative**, because the superlative is conceived in relationship with other elements having the same quality. Let’s see a couple of examples:

- ὁ ἐμὸς ἀδελφὸς ψηλότατος (ἐκ) πάντων τῶν μαθητῶν ἦστιν MY BROTHER IS THE TALLEST OF ALL THE STUDENTS.
- οὗτος ὁμιῶν, ὁ ἄνθρωπος, σοφότατος ἦστιν THIS ONE, O MEN, IS THE WISEST OF ALL OF YOU (Plato, Apologia).

4/ In order to compare two adjectives, both adjectives must be expressed in the comparative form:

- ὁ Σωκράτης ἄνδρειότερος ἢ ἐνδοξότερος ἦστιν SOCRATES IS MORE COURAGEOUS THAN FAMOUS.
  ✦ Literally, MORE COURAGEOUS THAN MORE FAMOUS.
- σοφότερος ἢ ἀμαθέστερος δοκεῖ ἦν τι HE SEEMS TO BE MORE WISE THAN IGNORANT (Plato, Respublica).

b) **Further observations**

1/ Additional meanings of the comparative adjectives:

In addition to meaning MORE ..., the comparative form of an adjective can mean also RATHER + adj. or TOO + adj. For instance:

- οὗτος ὁ ἄνθρωπος γεραιότερος ἦστιν THIS MAN IS TOO OLD.
- ὁ στράτηγὸς σοφότερος ἦστιν THE GENERAL IS RATHER WISE.
Underlying this use of the comparative form, there is the idea that the quality expressed by the adjective appears *more than what one would expect*. Therefore the context will indicate which is the best way to translate this feeling, by employing *rather* or *too*.

2/ Comparative with a number:

When the second term of comparison is represented by a number, the η is not always expressed:

- ἔχωμεν οὐ πλέον πεντήκοντα τριήμερος  *We have no more than fifty triremes.*

3/ ὡς + superlative:

If the particle ὡς appears just before a superlative, then the sense of the superlative is enhanced, conveying the meaning *as ... as possible*. Compare and contrast the following examples:

- ὁ διδάσκαλος σοφότατος ἦστιν  *The teacher is very wise / the wisest.*
- ὁ διδάσκαλος ὡς σοφότατος ἦστιν  *The teacher is the wildest possible / as wise as one can possibly be.*
- δεῖ ... ἄπαντα ἄνδρα οὕτως παρασκευάζεσθαι, ὅπως ὡς σοφότατος ἦσται  *Each man must prepare himself so as to be as wise as possible* (Plato, *Euthydemus*).

This construction is also used with superlative adverbs (cf. further explanation in the relevant chapter):

- ὁ στρατιώτης ἀνδρειότατα ἐμαχέσατο  *The soldier fought very bravely.*
- ὁ στρατιώτης ὡς ἀνδρειότατα ἐμαχέσατο  *The soldier fought as bravely as possible.*
- ἐπειδὴ αὐτοῦ ἤγείρεσθαι ὡς τάχιστα εἰς τὴν Λακωνίκην  *They persuaded them to lead them to Laconia as quickly as possible* (Xenophon, *Hellenica*).

Sometimes the particle ὡς can be substituted by ὅτι and, rarely, by ἦ.

4/ Idioms meaning *more than the average, more than there is need to*:

One way of translating the sentence *Socrates is wiser than average* is the following:

- ὁ Σωκράτης σοφότερός ἦστι τοῦ μετρίου.

But we can also translate it in this other way:

- ὁ Σωκράτης σοφότερός ἦστι τοῦ δέοντος  *Literally, ...wiser than is necessary*.

Let’s see an example by Isocrates:

- πλείους τοὺς πολέμους ἐποιούμεθα τοῦ δέοντος  *We have waged more wars than necessary* (Isocrates, *Archidamus*).
c) Other comparative/superlative constructions

A small number of adjectives do not form their comparative and superlative degrees by employing the regular suffixes (except in very late writers); therefore, in order to express these grammatical functions, the adverbs μᾶλλον MORE and μᾶλιστα MOST are used in association with the positive adjective.

<table>
<thead>
<tr>
<th>adjective</th>
<th>description</th>
<th>note</th>
</tr>
</thead>
<tbody>
<tr>
<td>δήλος, -η, -ον</td>
<td>EVIDENT</td>
<td></td>
</tr>
<tr>
<td>μᾶλλον δήλος</td>
<td>MORE EVIDENT</td>
<td>♦ δηλότερος is not frequent.</td>
</tr>
<tr>
<td>μᾶλιστα δήλος</td>
<td>MOST EVIDENT, VERY EVIDENT</td>
<td>♦ δηλότατος is not frequent.</td>
</tr>
</tbody>
</table>

d) Comparative and superlative of inferiority

The comparative and superlative of inferiority are expressed using adverbs: ἤττον LESS, and ἢκιστα LEAST in conjunction with the positive adjective [cf. the previous Point c)]:

- ὁ πατήρ ἤττον σοφὸς ἐστιν ἢ ὁ διδάσκαλος The father is less wise than the teacher.
- ὁ πατήρ ἢκιστα σοφὸς ἐστιν τῶν ἐν τῇ νήσῳ ἀνθρώπων The father is the least wise of the men on the island.

In the following example, Aeschines is about to make a quotation from Euripides and he characterises the latter in this way:

- ὁ τοινυν οὐδενὸς ἤττον σοφὸς τῶν ποιητῶν Εὐριπίδης ... λέγει ποιον ... EURIPIDES, IN COMPARISON WITH WHOM NO OTHER POET IS WISER, ... SAYS SOMEWHERE: ... (Aeschines, In Timarchum).
Introductory note: many of the pronouns presented in this chapter are adjectives in origin, but as a general rule they are referred to as *pronouns*, grammatically speaking. So if they accompany a noun, they are to be treated as adjectives (for instance, ὁ ἄνδρα ἰδίων I SEE THIS MAN) but, if they appear alone, they are to be considered as pronouns (for instance, ὁ ἄνδρα I SEE THIS ONE). For this reason in some of the following explanations both the terms *adjective* and *pronoun* are used indistinctly. In some cases, nevertheless, they can only be pronouns, as for instance in the case of personal pronouns *we, you,* etc.

1. **Demonstrative pronouns**

a) **Accidence**

There are three demonstrative pronouns (also called *deictic pronouns*) in Greek:

- οὗτος, αὕτη, τοῦτο THIS
- ὁδε, ἡδε, τὸδε THIS
- ἐκεῖνος, ἐκεῖνη, ἐκεῖνο THAT

In keeping with the grammar of adjectives, these are declined in singular or plural, masculine, feminine or neuter forms. These adjectives decline approximately following the paradigm provided by ἀγαθός, ὢ, ὄν. As usual, if the adjective accompanies a noun, they will agree in gender, case and number.

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>neuter</td>
</tr>
<tr>
<td>Nom.</td>
<td>οὗτος</td>
<td>αὕτη</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Acc.</td>
<td>τοῦτον</td>
<td>ταύτην</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦτον</td>
<td>ταύτης</td>
<td>τοῦτον</td>
</tr>
<tr>
<td>Dat.</td>
<td>τοῦτῳ</td>
<td>ταύτῃ</td>
<td>τοῦτῳ</td>
</tr>
</tbody>
</table>

Learn carefully the use of *-ου* and *-αυ* in the feminine and neuter plural forms. A typical mistake is to write for instance ταύτων instead of the correct form τοῦτων in the feminine genitive plural case, because it is similar to the feminine singular ταύτης. Note as well that the neuter plural form is not τοῦτα but ταῦτα. Be also careful about the similarities between the two feminine forms beginning with *αυτ* and some forms of *αυτός, -ή, -ό* as well, especially because of the morphological features resulting from contractions between opening vowel and article (e.g. αὑτή < ἴ αυτή), as both forms present initial rough breathing marks.
In this pronoun it is very frequent to find an additional -ι, called deictic iota, added as a suffix (e.g. οὕτωσι, αὐτη, etc.) to emphasise the meaning of the pronoun, meaning THIS ONE HERE (almost as if pointing at the person or object with one’s finger):

- ὁ ἀνὴρ οὐτοσι THIS VERY MAN HERE
- λέγε μοι ταυτι TELL ME THESE VERY THINGS (Demosthenes, De Corona).

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>neuter</td>
</tr>
<tr>
<td>Nom.</td>
<td>ὁδε</td>
<td>ἠδε</td>
<td>τοδε</td>
</tr>
<tr>
<td>Acc.</td>
<td>τονδε</td>
<td>τηνδε</td>
<td>τοδε</td>
</tr>
<tr>
<td>Gen.</td>
<td>τουδε</td>
<td>τησδε</td>
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<tr>
<td>Dat.</td>
<td>τοδε</td>
<td>τηδε</td>
<td>τοδε</td>
</tr>
</tbody>
</table>

✧ As can be easily noticed, this pronoun is formed by the definite article and the particle -δε (which in this case has nothing to do with the particle δε AND).

<table>
<thead>
<tr>
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<th>singular</th>
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</thead>
<tbody>
<tr>
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<td>fem.</td>
<td>neuter</td>
</tr>
<tr>
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<td>ἐκεῖνη</td>
<td>ἐκεῖνο</td>
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<td>ἐκεῖνον</td>
<td>ἐκεῖνην</td>
<td>ἐκεῖνο</td>
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<td>ἐκεῖνης</td>
<td>ἐκεῖνον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐκεῖνῳ</td>
<td>ἐκεῖνη</td>
<td>ἐκεῖνῳ</td>
</tr>
</tbody>
</table>

b) Syntax

1/ Position in the sentence:

When demonstrative pronouns agree with nouns, it is necessary to use a definite article to accompany the noun and the demonstrative pronoun must be placed outside the group article + noun. For example, THESE WOMEN can be translated into Greek as ἄται αἱ γυναῖκες or αἱ γυναῖκες ἄται BUT NOT as αἱ ἄται γυναῖκες or ἄται γυναῖκες. Let’s now look at an example from Xenophon:

- δόρον δὲ καὶ ἄται αἱ πόλεις ἦσαν παρὰ βασιλέως THESE CITIES AS WELL WERE A PRESENT FROM THE KING (Xenophon, Hellenica).
2/ Difference οὗτος/όδε:

Both οὗτος and οδε mean THIS; nevertheless, οὗτος is used in reference to something which was already mentioned or is supposed to be already known by the reader:

• ὁ Σωκράτης τοὺς νεανίας διδάσκειι: τούτον δὲ οἱ πολίται φιλοῦσιν SOCRATES TEACHES THE YOUNG BOYS: THE CITIZENS LOVE HIM.

On the other hand, οδε is rather used in reference to something which is about to be mentioned:

• οδε εἰσίν οἱ στρατηγοὶ: ὁ Περικλῆς καὶ ὁ Σωκράτης καὶ ὁ Ἀλκιβιάδης THESE ARE THE GENERALS: PERICLES, SOCRATES AND ALCIBIADES.

To put it concisely: οὗτος “looks backwards” and οδε “looks forwards”.

• ταῦτα δ’ εἰπὼν ... ἴσυχιαν εἴχε HAVING SAID THIS, HE KEPT QUIET (Xenophon, Hellenica).
• ἐκκλησίαν ἄθροισας τῶν Μιλησίων τάδε εἶπεν ‘Εμοί μέν, ὁ Μιλῆσιοι, ... HAVING GATHERED THE ASSEMBLY, HE SAID THESE WORDS: TO ME, O MILESIANS, ... (Xenophon, Hellenica).

3/ Use of demonstrative adjectives as pronouns:

a/ As all adjectives, demonstratives can be used on their own (i.e. without accompanying a name). In this case, the gender of the adjectives will indicate its referent. For example:

• ὁρῶ τοῦτος I SEE THESE ONES (masculine objects, such as boys, men, etc.).
• ὁρῶ ταῦτα I SEE THESE ONES (feminine objects, such as girls, women, etc.).
• καὶ Φαρνάβαζος μὲν τοῦτος ἤγεν AND PHARNABAZOS LED THESE ONES (Xenophon, Hellenica).

b/ It is very common to find demonstrative pronouns in neuter forms, where they stand for abstract concepts or imply a neuter object, as in the following examples:

• ὁ Σωκράτης εἶπε τάδε: SOCRATES SAID THESE THINGS (i.e. THESE WORDS OR JUST THIS).
• φιλοῦμεν τοῦτο WE LOVE THIS.
• ♦ This last object can be a concept, an activity, etc., since it is neuter.
• ταῦτα μὲν ἔστιν οὗτος, ὁ Σωκράτες (THESE) THINGS ARE IN THIS WAY, SOCRATES (Plato, Cratylus).

c/ Sometimes, instead of using the neuter form τοῦτο, the demonstrative pronoun can anticipate the gender of the following attribute. Therefore, in order to translate THIS IS THE SALVATION FOR THE CITY, rather than writing

τοῦτο ἐστὶν ἡ τῆς πόλεως σωτηρία,

it is equally possible to use the feminine form, as follows:

αὕτη ἐστὶν ἡ τῆς πόλεως σωτηρία.

Let’s look at an example of this phenomenon in Plato:

• οὐχ ἀὕτη ἐστὶν ἡ τῶν λογοποιοῦν τέχνη THIS IS NOT THE CRAFT OF SPEECHWRITERS (Plato, Euthydemus).
4/ Demonstrative pronouns do not have vocative forms:

While ὃς and ἐκεῖνος cannot be used to address someone, the missing vocative form of οὗτος is substituted by the nominative, as shown in the following example:

- οὗτος, τί ποιεῖς?  YOU, WHAT ARE YOU DOING?

2. Personal pronouns

a) Accidence

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<thead>
<tr>
<th></th>
<th>singular</th>
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<th>plural</th>
</tr>
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<tbody>
<tr>
<td>I</td>
<td>ἐγώ</td>
<td>σὺ</td>
<td>ἡμεῖς</td>
</tr>
<tr>
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<td>----</td>
<td>σὺ</td>
<td>----</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμέ / με</td>
<td>σέ / σέ</td>
<td>ἡμᾶς</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐμοῦ / μοῦ</td>
<td>σοῦ / σοῦ</td>
<td>ἡμῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμοὶ / μοι</td>
<td>σοὶ / σοι</td>
<td>ἡμῖν</td>
</tr>
</tbody>
</table>

Unaccented forms, also known as *enclitic* forms, are never used after a preposition or as the opening word of a sentence:

- πρὸς σὲ βαίνω  I AM WALKING TOWARDS YOU.
- τὸν Ἐρμόγενες.  I DO NOT YET UNDERSTAND IT MYSELF. (Plato, Cratylus)

Moreover, accented forms are used when we want to emphasize the pronoun:

- βούλονται ἀποκτείνειν μες  THEY WANT TO KILL ME.
- βούλονται ἀποκτείνειν οὔ σὲ ἄλλα ἐμέ  THEY WANT TO KILL NOT YOU BUT ME.

b) Syntax

1/ The nominative form of personal pronouns is used only to emphasise the subject of an action, for example in order to highlight a contrast with someone else’s action, as in the following example:

- ἐγὼ μὲν πονῶ, σὺ δὲ καθαύνεις  I AM WORKING, WHILE YOU ARE SLEEPING INSTEAD.
- οὐ γὰρ πω οὔδε οὗτος ἐγὼ θανάτω οἳ Ἐρμόγενες, σὺ δὲ μανθάνεις  I DO NOT YET UNDERSTAND IT MYSELF. DO YOU, HERMOGENES? (Plato, Cratylus).

2/ As there is no third personal pronoun in Greek, the oblique cases of οὗτος, -ἡ, -ὁ (see this pronoun further down in Point 5) are used to replace it when needed as an object (note that, in this pronoun, the neuter form οὗτος loses the final -ν). Let’s see some examples:

- ὅρω αὑτήν  I SEE HER.
- δίδωμι τὰς βιβλίους αὑταῖς  I GIVE THE BOOKS TO THEM / I GIVE THEM THE BOOKS.
- ἐπέμψαν οὗτος εἰς Λακεδαίμονα  THEY SENT THEM TO LACEDAEMON (Xenophon, Hellenica).
In order to translate a simple subject, such as HE or SHE, it is necessary to use the pronouns οὗτος THIS ONE and ἐκεῖνος THAT ONE. It is not correct to use αὐτός in the nominative case to indicate generally the subject of an action as it has a different meaning, which will be explained further ahead (Point 6, Identity pronouns).

3. Possessive adjectives

a) Accidence

In Greek, there are possessive adjectives for the first and second persons, but not for the third person, in the same way as there are no personal pronouns for the third person.

The existing forms of possessive adjectives, declined following the 2-1-2 scheme, are:

- ἐμός, ἐμή, ἐμόν MY
- σός, σή, σόν YOUR (sing.)
- ἴμετέρος, ἴμετέρα, ἴμετέρον OUR
- ύμετέρος, ύμετέρα, ύμετέρον YOUR (plural)

Examples:

- βιβλίου δίδωμι τοῖς σοῖς φίλοις I GIVE BOOKS TO YOUR FRIENDS.
- ὁ ἐμός νίός τοὺς στρατιώτας ὁρᾶ My son sees the soldiers.
- ἐν τῇ ἴμετέρᾳ οἰκίᾳ μένουσιν They remain in our house.
- καὶ ύμεῖς ἐπὶ τὴν ἴμετέραν χώραν ἐρχεσθε AND YOU ARE MARCHING AGAINST OUR LAND (Xenophon, Anabasis).

b) Syntax

1/ If the subject of the sentence is also the person who owns the objects referred to, then the possessive adjective is not used explicitly. For example, if we want to translate into Greek the sentence I GIVE BOOKS TO MY FRIENDS, we would write simply δίδωμι βιβλίου τοῖς φίλοις, and it would be clear that the friends were mine. In keeping with this principle, the sentence ὁρᾶς τὸν πατέρα means YOU SEE YOUR FATHER. See the following example:

- ἔξεστι σοι, ὦ νιέ, σῶσαι τὸν πατέρα NOW, MY SON, YOU CAN SAVE YOUR FATHER (Xenophon, Hellenica).

2/ In Greek, possessive adjectives must be preceded by a definite article (like in Italian, la mia città, equivalent to the English MY CITY), unless the possessive represents the predicative object of a sentence. Some examples:

- ὁ ἐμός πατήρ ἐκεῖ ἐστιν My father is there.
- τὴν ἐμὴν μητέρα ὁρῶ I SEE MY MOTHER.
- ἐλάμβανε Θεόφραστος ὁ ἐμὸς πατήρ τὴν ἐμὴν μητέρα THEOPHRASTUS, MY FATHER, MARRIED MY MOTHER (Isaeus, De Astyphilo).
- οἱ ἄνδρείοι στρατιῶται ἐμοὶ εἰσίν THE BRAVE SOLDIERS ARE MINE.
3/ Possessive pronouns can be replaced by the genitive form of the corresponding personal pronoun (which will remain outside the article + noun group), by the enclitic form if there is one:

- τὴν μητέρα σου ὥρῳ I SEE YOUR MOTHER.
- χρόνον διατριβοῦσα τὸν πατέρα μου διαβάλλοντες THEY SPEND TIME SLANDERING MY FATHER (Isocrates, De Bigis).

The only difference is that in this case the emphasis on the possession is not so strong; if we use the possessive pronoun, we make emphasis on who the possessor is:

- τὴν σήν μητέρα ὥρῳ I SEE YOUR MOTHER (making it clear that I see your mother, not anybody else’s mother).

Given that there is no third person pronoun in Greek, in order to use the construction we have just looked at with reference to a third person, it is necessary to use the genitive of αὐτός, -ή, -όν, (so that, rather than saying HIS, HER etc., the literal expression would be OF HIM, OF HER, etc.). Let’s see some examples:

- χρήματα παρέχω τῷ πατρὶ αὐτοῦ I OFFER MONEY TO HIS FATHER (“TO THE FATHER OF HIM”).
- τὴν μητέρα αὐτῆς εἶδον I SAW HER MOTHER (“THE MOTHER OF HER”).
- διὰ τί ἔλαβες τὰ ὁπλα αὐτῶν; WHY DID YOU TAKE THEIR WEAPONS (THE WEAPONS OF THEM)?
- ... καὶ ὅτι σὲ ὥρῳ τὸν πατέρα αὐτοῦ παραλαμβάνοντα εἰς τὰς ... συνουσίας ... AND THAT I SEE THAT YOU TAKE HIS FATHER ALONG TO THE MEETINGS (Xenophon, Symposium).

**Notes**

1/ Remember that in this construction the genitive always lies outside the group article+noun, as this is a recurrent mistake (for instance, for the second example, the order τὴν αὐτῆς μητέρα εἶδον would be wrong).

2/ Note as well that this use of the genitive form of αὐτός, -ή, -όν, in sentences whose subject is a third person, cannot have a reflexive meaning. For example, ἀναγιγνώσκει τὴν βιβλίον αὐτοῦ means HE READS HIS (somebody else’s) BOOK; in order to translate the sentence HE READS HIS (OWN) BOOK it is necessary to use a different construction (with the genitive of the reflexive pronoun, which will be introduced later on).

4. Reciprocal pronoun

a) Accidence

In order to indicate a mutual interaction between two or more people, in Greek it is necessary to use the reciprocal pronoun, which logically has only plural forms and no nominative forms, as this pronoun can not express the subject of a sentence. Its declension follows the 2–1–2 scheme:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ἀλλήλους</td>
<td>ἀλλήλας</td>
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<tr>
<td>Dat.</td>
<td>ἀλλήλοις</td>
<td>ἀλλήλαις</td>
<td>ἀλλήλοις</td>
</tr>
</tbody>
</table>
b) Syntax

This pronoun is quite straightforward to use, as it conveys in one word what is expressed in English by the pronouns EACH other. Some examples will show this clearly:

- ὀποκτείνουσιν ἀλλήλους  
  They kill each other  
  ✦ Masc.: men to men.
- διδόσαι βιβλίους ἀλλήλαις  
  They give books to each other  
  ✦ Fem.: women to women.
- ἐπολεμήσαμεν πρὸς ἀλλήλους  
  We waged war against each other  
  (Xenophon, Hellenica).
- κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους  
  They made a lot of noise calling each other  
  (Xenophon, Anabasis).

5. Anaphoric pronoun

a) Accidence

In order to supply the lacking personal pronoun in the third person when used as an object (not as subject), it is necessary to use the so-called anaphoric pronoun. The word anaphoric means that it refers to something / somebody already mentioned previously. As it cannot be used as a subject, it lacks nominative forms. Its declension is as follows:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
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</tr>
<tr>
<td>Acc.</td>
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<td>αὐτήν</td>
</tr>
<tr>
<td>Gen.</td>
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<td>αὐτῆς</td>
</tr>
<tr>
<td>Dat.</td>
<td>αὐτῷ</td>
<td>αὐτῇ</td>
</tr>
</tbody>
</table>

✦ Note that the neuter singular form αὐτό looses the final -ν.

b) Syntax

The anaphoric pronoun substitutes the 3rd person pronoun, and it must be used on its own and without article:

- δίδωμι αὐτῷ τὸν ἵππον  
  I give him the horse.
- δίδωμι αὐτῇ τὸν ἵππον  
  I give her the horse.
- ὃρω αὐτοῦς  
  I see them  
  ✦ It must be somebody masc.
- ὃρω αὐτάς  
  I see them  
  ✦ It must be somebody fem.

In Greek there is no need to mention the anaphoric pronoun if it can be easily understood from the context of the sentence (in the following examples, the Greek forms in brackets would be skipped):

- φέρω τοὺς καρποὺς, σὺ δὲ ἐσθίεις (αὐτοῦς)  
  I bring the fruits and you eat (them).
- ἔχω δοῦλον καὶ πέμπω (αὐτόν) πρὸς τὴν στρατιάν  
  I have a slave and I send (him) to the army.
- ὃρω τὸν ἀδελφὸν καὶ δίδωμι (αὐτῷ) βιβλίον  
  I see my brother and I give (him) a book.
- ἔγω σὲ ἄξω καὶ ἑπὶ τούτους, ... σὺ δὲ θεώμενος (αὐτοῖς) διητός καταμαθήσῃ  
  I will take you to these men too; and you, observing (them), will realise it  
  (Xenophon, Oeconomicus).
6.  Identity pronouns

a) Accidence

The pronoun \(\alpha\upsilon\omega\zeta, \alpha\upsilon\vartheta, \alpha\upsilon\omicron\) that we have seen above is also used as an identity pronoun. Its declension is the same one we have seen above, but in this case there are nominative forms as well:

<table>
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<tr>
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<th>plural</th>
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</thead>
<tbody>
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<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td></td>
<td>(\alpha\upsilon\vartheta)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td></td>
<td>(\alpha\upsilon\omicron)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td>Acc</td>
<td>(\alpha\upsilon\theta\nu)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td></td>
<td>(\alpha\upsilon\theta\nu)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td></td>
<td>(\alpha\upsilon\theta\nu)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td>Gen</td>
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<td>(\alpha\upsilon\omega\zeta)</td>
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<tr>
<td></td>
<td>(\alpha\upsilon\theta\upsilon\omega)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
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<tr>
<td></td>
<td>(\alpha\upsilon\theta\upsilon\omega)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
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<tr>
<td>Dat</td>
<td>(\alpha\upsilon\theta\upsilon\alpha)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
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<td></td>
<td>(\alpha\upsilon\theta\upsilon\alpha)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
<tr>
<td></td>
<td>(\alpha\upsilon\theta\upsilon\alpha)</td>
<td>(\alpha\upsilon\omega\zeta)</td>
</tr>
</tbody>
</table>

b) Syntax

We have already seen how the oblique cases of \(\alpha\upsilon\omega\zeta\) can be used to replace the lacking personal pronouns in the 3\(^{rd}\) person (e.g. \(\phi\iota\lambda\omicron\mu\epsilon\nu\ \alpha\upsilon\theta\nu\ \text{WE LOVE HIM}\)). But \(\alpha\upsilon\omega\zeta\) can be used to express two additional meanings as identity pronoun, with reference to all persons.

1/ Meaning **SAME:**

a/ Placed immediately after the article (with or without noun), this pronoun means **SAME**, as in the following examples:

- \(\varsigma\ \kappa\alpha\ \epsilon\gamma\omega\ \epsilon\nu\ \tau\iota\ \alpha\upsilon\vartheta\ \omicron\iota\kappa\iota\alpha\\omicron\ \iota\kappa\iota\omicron\mu\epsilon\nu\)  
  You and I live in the same house.
- \(\varsigma\ \kappa\alpha\ \epsilon\gamma\omega\ \tau\alpha\upsilon\ \lambda\epsilon\gamma\omicron\mu\epsilon\nu\)  
  You and I say the same thing.
- \(\phi\alpha\nu\iota\kappa\iota\varepsilon\tau\iota\ \omega\alpha\upsilon\omega\zeta\ \alpha\upsilon\vartheta\ \omicron\iota\kappa\iota\alpha\\omicron\ \pi\omicron\lambda\epsilon\iota\varepsilon\)  
  The same man will turn up in the same city (Aeschines, *In Ctesiphontem*).

b/ Very frequently the article and the corresponding form of \(\alpha\upsilon\omega\zeta\) contract with each other, creating a new word that will have a peculiar breathing mark in the middle: this specific feature will prevent confusions with other forms of \(\alpha\upsilon\omega\zeta, \alpha\upsilon\vartheta, \tau\alpha\upsilon\omicron\). Examples:

- \(\varsigma\ \kappa\alpha\ \epsilon\gamma\omega\ \tau\alpha\upsilon\ \omicron\iota\kappa\iota\alpha\\omicron\ \iota\kappa\iota\omicron\mu\epsilon\nu\)  
  You and I live in the same house.
- \(\kappa\alpha\ \tau\iota\ \varsigma\ \omicron\iota\kappa\iota\alpha\\omicron\ \delta\ \tau\alpha\upsilon\ \tau\alpha\upsilon\ \epsilon\pi\omicron\iota\sigma\epsilon\)  
  And also at the following day he made these same things (Xenophon, *Hellenica*).
- \(\kappa\lambda\epsilon\alpha\rho\alpha\chi\omicron\\varsigma\ \delta\ \tau\alpha\upsilon\ \acute{\alpha}\pi\epsilon\kappa\iota\nu\alpha\omicron\)  
  Clearchus answered the same things (Xenophon, *Anabasis*).

**Note**

When \(\alpha\upsilon\omega\zeta\) is used in its neuter singular form as a pronoun (i.e. not accompanying any nouns) and it contracts with the article, an ending -\(\nu\) can be added as if the neuter form were \(\alpha\upsilon\theta\nu\) instead of \(\alpha\upsilon\omicron\). Therefore, we can write the sentence \(\varsigma\ \kappa\alpha\ \epsilon\gamma\omega\ \tau\alpha\upsilon\ \lambda\epsilon\gamma\omicron\mu\epsilon\nu\) **YOU AND I SAY THE SAME**, but only if there is a contraction, and it would be **WRONG** to write \(\varsigma\ \kappa\alpha\ \epsilon\gamma\omega\ \tau\alpha\upsilon\ \lambda\epsilon\gamma\omicron\mu\epsilon\nu\) **YOU AND I SAY THE SAME**, as the genders of the article \(\tau\alpha\omicron\) and the object \(\alpha\upsilon\theta\nu\) do not agree, being respectively neuter and masculine.
2/ Meaning SELF:

This interpretation is possible in two circumstances:

a/ If ἅυτός is the only word forming the subject. Remember, however, that if ἅυτός were used as a pronoun in other cases, it would mean him, her, etc. Moreover, observe in the examples that it can be used in reference to 1st and 2nd person, as will be indicated by the verb.

- ἅυτός τοῦτο ἐποίησεν  
  - ἅυτός τοῦτο ἐποίησα 
  - ἅυταί τοῦτο ἐποίησαν 
  - ἅυταί τοῦτο ἐποίησατε 
  - ἅυτός μὲν πεζῇ ἠλθεν εἰς Σιστὸν 
  - ἅυτός, ἐφη, τοῦτο λέγεις, ὁ Σώκρατες
    (Xenophon, Hellenica).

b/ If ἅυτός accompanies a noun in any case, but does not follow immediately the article (i.e., it is outside the group article + noun):

- εἰδομέν ἅυτόν τὸν βασιλέα = εἰδομέν τὸν βασιλέα ἅυτόν  
  - αὕτη ἡ θεᾶ ἠλθεν = ἡ θεᾶ αὕτη ἠλθεν 
  - καὶ αὐτοὶ οἱ θεοὶ ὑποδεικνύουσιν 
  - Ἀνδοκίδης δὲ καὶ αὐτοὺς τοὺς θεοὺς ἀδικήσας ...
    (Lysias, In Andocidem).

Observe the difference in meaning depending on word order:

- εἰδομέν τὸν ἅυτόν βασιλέα  
  - We saw the same king (and not a different one).

7. Reflexive pronouns

a) Accidence

In English the reflexive pronoun self is used in order to say that the object of a sentence is the same as the subject, e.g.: he killed himself, she bought herself a book, etc. Greek reflexive pronouns follow a peculiar inflectional pattern, which features a combination of the basic personal pronouns and ἅυτός as follows:

1st person:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
<td>fem.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐμαυτόν</td>
<td>ἐμαυτήν</td>
<td>ἡμᾶς ἁυτοῦς</td>
<td>ἡμᾶς ἁυτάς</td>
</tr>
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<td>Gen.</td>
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<td>ἐμαυτῆς</td>
<td>ἡμῶν ἁυτῶν</td>
<td>ἡμῶν ἁυτάν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἐμαυτῷ</td>
<td>ἐμαυτῇ</td>
<td>ἡμῖν ἁυτοῖς</td>
<td>ἡμῖν ἁυτᾶς</td>
</tr>
</tbody>
</table>

✧ It lacks neuter forms and all nominatives, as they indicate an object.

✧ In plural compound forms, both words must be declined simultaneously.
Some examples:

- ἐμαυτόν ὅρω ἐν τῷ οἴκῳ  | I see myself (reflected) in the water.
- ἡμῖν αὐτοῖς ὑπῆρχε  | We have brought weapons for ourselves.
- βλάπτωμεν ἡμῖς αὐτούς  | We harm ourselves.

2nd person:

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<tr>
<td></td>
<td>masc.</td>
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<tr>
<td>Acc.</td>
<td>σεαυτόν</td>
<td>σεαυτήν</td>
<td>ὑμᾶς αὐτοὺς</td>
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<tr>
<td>Gen.</td>
<td>σεαυτῶν</td>
<td>σεαυτής</td>
<td>ὑμῶν αὐτῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>σεαυτῷ</td>
<td>σεαυτή</td>
<td>ὑμῖν αὐτοῖς</td>
</tr>
</tbody>
</table>

◇ Sometimes contracted forms are used: σαυτόν (< σεαυτόν), σαυτήν (< σεαυτήν), etc.

Some examples:

- γνῶθι σεαυτόν  | Know thyself (Plato, in several dialogues).
- ὑμῖν αὐτοῦν ἀρχέτε  | Behave yourselves.

3rd person:

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<td>masc.</td>
<td>fem.</td>
<td>neuter</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐαυτόν</td>
<td>ἐαυτήν</td>
<td>ἐαυτό</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἐαυτοῦ</td>
<td>ἐαυτής</td>
<td>ἐαυτοῦ</td>
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<td>Dat.</td>
<td>ἐαυτῷ</td>
<td>ἐαυτῇ</td>
<td>ἐαυτῷ</td>
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</table>

◇ Sometimes contracted forms are used, e.g. αὐτόν (< ἐαυτόν), etc. Be careful not to confuse αὐτόν with αὐτόν etc., as the breathing marks are different.

Notes

1/ The 3rd person reflexive pronoun inflects in all three genders, and its plural forms use the same stem as the singular, differently from the plural forms of 1st and 2nd persons
2/ There is also a compound form of the plural, even though not very common: σφίσιν αὐτοῖς, -αῖς, -αῖ, σφίν αὐτῶν, σφίσιν αὐτοῖς, -αῖς, -αῖς.

Some examples:

- οἱ φιλόσοφοι θαυμάζουσιν ἐαυτούς  | Philosophers admire themselves.
- ἡ τοῦ στρατιώτου γυνὴ αὐτήν ἀπέκτεινε  | The soldier’s wife killed herself.
- ἐπεὶ δὲ πάντῃ οἱ πολέμιοι κατεῖχον, ... παρέδοσαν σφίσιν αὐτούς  | When the enemy were keeping control of everywhere, ... they handed themselves in (Xenophon, Hellenica).

b) Syntax

These pronouns can be used plainly to represent the object of the sentence, but if their genitive depends on a noun preceded by an article they must be placed inside the group article + noun. See the following examples:
THE NOMINAL SYSTEM

- πρός ἐμαυτόν σκοπῶ  I LOOK INTO MYSELF  (Plato, Euthyphro).
- ὅγιαθε, μὴ ἀγνόει σεαυτόν  O DEAR FRIEND, DO NOT IGNORE YOURSELF  (Xenophon, Memorabilia).
- ὁ Περικλῆς ἀναγιγνώσκει τὴν ἐαυτοῦ βιβλον  PERICLES READS HIS OWN BOOK.
- Ἀλκibiάδης ... ἀπέπλευσεν εἰς Χερσόνησον εἰς τὰ ἐαυτοῦ τείχῃ  ALCIBIADES ... SAILED AWAY TO THE CHERSONESOS, WITHIN HIS OWN WALLS  (Xenophon, Hellenica).

Π Remember that, in order to express somebody else’s possession of an object, the genitive of αὐτός must be left outside the group article + noun:

- ὁ Περικλῆς ἀναγιγνώσκει τὴν βιβλον αὐτοῦ  PERICLES READS HIS (somebody else’s) BOOK.

c) A special case: 3rd person reflexive pronouns in subordinate clauses (indirect reflexive)

1/ Sometimes in a subordinate sentence it is necessary to indicate a direct or indirect object which refers to the subject of the main sentence, as for instance in the following sentence:

He says that an ally wounded him  ♦ him = He, with the original sentence being AN ALLY HAS WOUNDED ME.

In this case, we could use a normal reflexive pronoun, but unless the context makes it clear it could refer to the subject of the subordinate sentence and not to the subject of the main sentence, as in this sentence:

- λέγει ὅτι σύμμαχός τις ἐαυτόν ἔτρωσεν  HE SAYS THAT AN ALLY WOUNDED HIMSELF  or
- λέγει ὅτι σύμμαχός τις αὐτόν ἔτρωσεν  HE SAYS THAT AN ALLY WOUNDED HIM.

To solve this type of problems in Greek, authors generally use the pronoun αὐτός as in the following sentence:

- λέγει ὅτι σύμμαχός τις αὐτόν ἔτρωσεν  HE SAYS THAT AN ALLY WOUNDED HIM (HIM being the same as He).

♦ Of course this αὐτὸν could also indicate a third person, neither the main subject nor the ally, but usually the context clarifies this point.

2/ Nevertheless, to avoid any possible confusion, there is an additional reflexive pronoun, the indirect reflexive, which even being part of a secondary clause refers to the subject of the main sentence. It declines as follows:

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<td>Acc.</td>
<td>ë</td>
<td>σφάς</td>
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<td>Gen.</td>
<td>οὗ</td>
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<td>Dat.</td>
<td>οivec(v)</td>
<td>σφισι(v)</td>
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</table>

♦ The singular has also enclitic forms, i.e. without accents.
♦ Do not confuse oῦ with the genitive of the relative or with the adverb of place WHERE, and οἱ with the other adverb of place WHERE TO.

So, the sentence we were looking at above can be translated as follows using the indirect reflexive pronoun:

- λέγει ὅτι σύμμαχός τις ë ἔτρωσεν  HE SAYS THAT AN ALLY WOUNDED HIM (HIM being the same as He).
More examples:

- οἱ ἄρχοντες ... πρὸς σφαῖς ἐκέλευον λέγειν ὅτου δέοιτο  
  The leaders ... ordered (him) to tell them what he  
  needed (Xenophon, Hellenica). ⊳ The σφαῖς are the ἄρχοντες themselves.
- οἱ τριάκοντα, οὐκέτι νομίζοντες ἀσφαλῆ σφίσι τὰ πράγματα, ...  
  The Thirty, thinking that the state of affairs was  
  no longer safe for them, ...  (Xenophon, Hellenica). ⊳ The σφίσι is the τριάκοντα themselves.

3/ There is a form of possessive adjective derived from the *indirect reflexive* pronoun: σφέτερος, -α, -ον. Let’s see some examples:

- ὁ διδάσκαλος λέγει ὅτι ὁ μαθητής τὴν σφέτεραν βιβλιον ἄνέγνω  
  The teacher says that the student  
  has read his own book ⊳ The teacher’s book, not the student’s book.
- εἶπον δὲ ὅτι ... βούλοιντο εἰς ἀστυ πρὸς τοὺς σφέτερους στρατιῶτας παρελθεῖν  
  They said that they wanted to go  
  to the city with (towards) their own soldiers  (Xenophon, Hellenica).

8. Interrogative pronoun

a) Accidence

The basic meaning of the interrogative pronoun is *who/what/which?* for masculine and feminine ones and *what/which?* for the neuter form. This pronoun inflects following the third declension, with masculine and feminine sharing the same forms. For some cases, there are alternative forms looking like the article, but they are rarely used.

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<td>masc./fem.</td>
<td>neuter</td>
<td>masc./fem.</td>
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<tr>
<td>Nom.</td>
<td>τίς</td>
<td>τί</td>
<td>τίνες</td>
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<tr>
<td>Acc.</td>
<td>τίνα</td>
<td>τί</td>
<td>τίνας</td>
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<tr>
<td>Gen.</td>
<td>τίνος - τοῦ</td>
<td>τίνος</td>
<td>τίνων</td>
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<tr>
<td>Dat.</td>
<td>τίνι - τῷ</td>
<td>τίνι</td>
<td>τίσι(v)</td>
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</tbody>
</table>

b) Syntax

1/ The interrogative pronouns can also accompany a noun, becoming interrogative adjectives;

- τίς πάρεστιν;  Who is here?  
- τίς παις πάρεστιν; Which child is here?

The case, gender and number of the interrogative pronouns/adjectives have to agree with the (explicit or implicit) referent they refer to:

- τίνα εἶδες χθές;  Whom did you see yesterday?  
- τίσι στρατιώτας τὰ χρήματα δίδως;  To which soldiers do you give the money?  
- τίνος ἐστὶ ἤ βιβλος;  Whose book is it?  (Literally, Of whom is the book?).
The nominal system

- τίνας γυναίκας ὁρᾶν βούλει; Which women do you want to see?
- διὰ τίνος πόλεως τρέχεις; Through which city do you run?
- τίνα δὴ συμβουλεύεις αὐτοῖς τίθεσθαι νόμον; What law do you advise them to set? (Plato, Leges).
- τίνες ὑμεῖς ἂρα ἑστήκατε, ὃν ξένοι; Who are you, strangers? (Lucian, Verae Historiae).
- ἐρωτήμανος ἐν τίνι χρόνῳ μέλλον ταῦτα πράττεσθαι, εἶπεν ὅτι ... Being asked at what time he was about to do these things, he said that… (Xenophon, Hellenica).

2/ Observe that in English there are not specific plural forms for Who, Which etc.; so, the sentences τίς πάρεστιν; and τίνες πάρεσιν; will be both translated as Who is here?, even though in the second case clearly the question regards the identity of several people.

9. Other interrogative pronouns

In addition to the interrogative τίς, τί, in Greek there are other interrogative pronouns with more specific meanings, which will be described in the following paragraphs.

a) The quantitative interrogative pronoun πόσος, -η, -ον How big? (How many? in plural)

- πόσην οἰκίαν ἔχεις; How big is your house? ❖ Literally, How big a house do you have?
- πόσους φίλους ἔχεις; How many friends have you got?
- πόσοι δὲ, ἐφὶν ἕω, πάντες οὗτοι εἰσίν; AND I SAID: “How many are all these?” (Lucian, Verae Historiae).
- ἔσκεψαι πόσον χρόνον ἰκανός ἐστιν ὁ ... σῖτος διατρέψειν τὴν πόλιν You have looked into how long we will be able to feed the city with corn (Xenophon, Memorabilia).

b) The qualitative interrogative pronoun ποῖος, -α, -ον Of which kind?

- ποίας βιβλίους ἔχεις; Which kind of books do you have?
- ποίους δὲ πένθητας καὶ ποίους πλουσίους καλεῖς; What kind of people do you call poor and what rich? (Xenophon, Memorabilia).

(Xenophon, Memorabilia).

c) The selective interrogative pronoun πότερος, -α, -ον Which of both?

It is used to imply that the referents are exactly two in number:

- πότερον στρατιώτην ἀπέκτεινας; Which soldier did you kill?
❖ As we use this adjective, we imply that there were only two soldiers, so we could have translated it as Which one of the two soldiers did you kill?
- πότερος ἀδικωτέρος ἔστιν; Which of the two is more unjust? (Xenophon, Memorabilia).
- ποτέρους δὲ εὐδαιμονεστέρους χρὴ λέγειν; Which of the two (groups of people) should we call happier? (Plato, Leges).
10. Relative pronoun

a) Accidence

The relative pronoun inflects as follows:

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<td>masc.</td>
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<tr>
<td>Nom.</td>
<td>ὁς</td>
<td>ἡ</td>
<td>ὁ</td>
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<tr>
<td>Acc.</td>
<td>ὁν</td>
<td>ἡν</td>
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<tr>
<td>Gen.</td>
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<tr>
<td>Dat.</td>
<td>ὁ</td>
<td>ὧ</td>
<td>ὁ</td>
</tr>
</tbody>
</table>

✧ It is possible to add to these basic forms the suffix -περ to add extra emphasis: ὃσπερ, etc. In this case, it will mean PRECISELY THE ONE WHO etc.

b) Syntax

As further detailed explanations regarding relative clauses will be given in the chapter devoted to secondary clauses, in this chapter is reported just an outline of its basic use.

Let’s see an example of relative period, i.e. the group made of one main sentence and a relative subordinate clause:

- ὁρῶ τοὺς παιδὰς ὁις δόρα ἔδωκας  I SEE THE BOYS TO WHOM YOU GAVE PRIZES.

Explanation:

ὁις (TO WHOM) is the relative pronoun which introduces the secondary clause, while τοὺς παιδὰς (THE BOYS) is the so-called antecedent, or the word to which the relative pronoun refers to. The relative pronoun and its antecedent must agree in gender and number, but not in case, as the case will depend on the function performed by the two terms in their respective sentence: τοὺς παιδὰς (THE BOYS) is in accusative because it is direct object of the main sentence, while ὁις (TO WHOM) is in dative because it is the indirect object of the relative sentence.

More examples:

- ὁ παῖς ὃς ἐκεῖ ἐστὶ σοφὸς ἐστιν  THE BOY WHO IS THERE IS CLEVER.
- ὁ ἀνθρώπος ὁν σὺ χῆθες ἔδεις τὴν μάχην ἐνίκησεν  THE MAN THAT YOU SAW YESTERDAY WON THE BATTLE.
- αἱ γυναῖκες αἰς τὰς βιβλίους παρέσχες σοφαὶ εἰσίν  THE WOMEN TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.
- αἱ γυναῖκες αἰσπερ τὰς βιβλίους παρέσχες σοφαὶ εἰσίν  THE WOMEN PRECISELY THE ONES TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.
- ὅ ὁ παῖς ὃς ἐκεῖ ἐστὶ σοφὸς ἐστιν  THE BOY WHO IS THERE IS CLEVER.
- ὁ ἀνθρώπος ὁν σὺ χῆθες ἔδεις τὴν μάχην ἐνίκησεν  THE MAN THAT YOU SAW YESTERDAY WON THE BATTLE.
- αἱ γυναῖκες αἰς τὰς βιβλίους παρέσχες σοφαὶ εἰσίν  THE WOMEN TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.
- αἱ γυναῖκες αἰσπερ τὰς βιβλίους παρέσχες σοφαὶ εἰσίν  THE WOMEN PRECISELY THE ONES TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.

✧ As said, we can add -περ to add emphasis, to make it clear that we mean these women, not any other ones.
- πάντες γὰρ οὐτοὶ νόμοι εἰσίν, ὁὗς τὸ πλῆθος ... ἔγραψε  ALL THESE ARE LAWS WHICH THE PEOPLE WROTE (Xenophon, THE Memorabilia).
- μετὰ δὲ ταύτα ἐκκλησία ἐγένετο, ἐν ἡ τῶν στρατηγῶν κατηγόρουν ἄλλοι  AFTER THIS THERE WAS AN ASSEMBLY, IN WHICH OTHER MEN ACCUSED THE GENERALS (Xenophon, Hellenica).
11. Indefinite relative pronoun

a) Accidence

The indefinite relative pronoun is made of the combination of two elements: the relative pronoun and the indefinite pronoun τις, τι. Both halves are declined, each half according to its own declension. Genitive and dative singular masc./neuter and nominative and accusative plural neuter can have alternative forms; moreover the neuter singular form ὁ τι is usually written as two words, in order to avoid confusion with the conjunction ὅτι.

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<tr>
<td>Nom.</td>
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<td>ὁιτινες</td>
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<td>Acc.</td>
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<td>Gen.</td>
<td>ὁντινος - ὁτου</td>
<td>ἠστινος</td>
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<td>ὁντινων</td>
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<tr>
<td>Dat.</td>
<td>ὑτινι - ὁτω</td>
<td>ὑτινι</td>
<td>ὑτινι - ὁτω</td>
<td>ὑστισι(v)</td>
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</tbody>
</table>

b) Syntax

1/ The most common meaning of the indefinite relative pronoun is the one indicated by its own name, i.e. WHOEVER, WHATEVER, and is used in order to introduce a relative clause with a general meaning (sometimes with no antecedent):

- ὁστις τοῦτο ποιεί, σοφὸς ἐστίν  
  Whoever makes this is clever.
- ὑτινι τὰ χρήματα δίδω, τοῦτον ἀποκτενῶ  
  Whoever you give the money to, I will kill him.
- ὑτινι ἐνενυχάνασεν Ἑλληνι ... πάντας ἐκτείνω  
  Whatever Greek person they met, they killed them all (Xenophon, Anabasis).
- παρ ἐμοὶ δὲ οὐδὲὶς μισθοφορεῖ, ὁστις μὴ ἰκανός ἐστιν ... πονεῖν  
  Nobody serves in my army, WHOEVER is not good enough (Xenophon, Hellenica).
- ἐκέλευον δὲ καὶ τὸν Θεραμένην λαβεῖν ὁντινα βούλοιτο  
  They also ordered Theramenes to take whomever he wanted to (Xenophon, Hellenica).

In the corresponding chapters devoted to relative sentences and indefinite sentences further possibilities will be explained (e.g., subjunctive + ἀν to emphasise the indefinite character of the sentence, etc.).

Another indefinite sense of this pronoun is WHOEVER (is) capable of, as clarified in the following examples:

- λέγε μοι διδάσκαλον ὁστις τὸν ἐμὸν υἱὸν παιδεύει  
  Tell me a teacher who may educate my son.
- δὸς μοι ξίφος ὑτινι μάχομαι  
  Give me a sword with which I may fight.

2/ Another possible meaning of this pronoun is the same as that of the interrogative τις, τί, but used in indirect questions, where the interrogative word τις, τί (in all cases) can be replaced by the corresponding form of the indefinite relative ὁστις, ἠτις, ὁ τι (note that this replacement is optional, not compulsory).
Examples:

- τίνα ὁρᾶς; Ὁ ΠΟΝΤΟΥΣ ὉΛΙΚΟΣ ΟΡΑΤΟΣ ΟΡΑΤΟΣ ο ὁρᾶς ὁ τίνα ὁρᾶς ο ὁρᾶς. 

- ἔπεσεν ὁπότε τίνα ὁρᾶς. 

- Do you see whom you see? (Xenophon, Memorabilia). 

In this case, it is an indirect question inside another question.

- ὁ Κύρης, οὔ μὴ σε κρύψας πρὸς ὁτινα βούλομαι ἀφικέσθαι. 

- CYRUS, I WILL NOT CONCEAL FROM YOU WHOM I AM TRYING TO REACH (Xenophon, Cyropaedia).

12. Other indefinite pronouns

a) Accidence

The basic meaning of this pronoun is SOMEBODY, SOME, ANY, A and it is declined the same way as the interrogative, with the only difference that generally it does not have any accents. However, if special cases of accentuation rules make this word bear an accent, this could go only on the second syllable, never on the first one.

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<td>Neuter</td>
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<td>Neuter</td>
<td>τινά</td>
<td>τινά</td>
<td>τινός</td>
<td>τινί</td>
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</table>

b) Syntax

Like the interrogative pronoun, τις / τι can be used as well as an adjective, accompanying a noun:

- ἄνθρωπος τις ἠλέθε χρές 

- A MAN CAME YESTERDAY.

- Contrast with τις ἄνθρωπος ἠλέθε χρές; 

- WHICH MAN CAME YESTERDAY?

- εἶδομέν τινας ἐν τῷ ἁγρῷ 

- WE SAW SOME PEOPLE IN THE FIELD.

This pronoun/adjective can never open a sentence, as it is an enclitic form, and usually it follows the noun it agrees with.

Let’s see some examples:

- γυνὴ τις ἀνδρὶ τινὶ τὶ εἶπεν 

- A WOMAN SAID SOMETHING TO A MAN.

- κόραις τις τὰς βιβλίους ἔδωκα 

- I GAVE THE BOOKS TO SOME GIRLS.

- ἐν τῇ μάχῃ ἔξαψεν τὶ εὗτος 

- SUDDENLY, SOMETHING HAPPENED IN THE BATTLE.

- οἱ ἱππεῖς ἠλαυνοῦν ἐπὶ λόφον τινὰ 

- THE HORSEMEN RODE ONTO A HILL (Xenophon, Hellenica).

- ἄνηρ τις ἁλιεύς παρὰ τὴν θάλασσαν ἄγγαν ἰχθύων ἐποίει 

- A FISHERMAN WAS FISHING ON THE SEASHORE (Aesopus, Fabulae).
a) Accidence

It means ANOTHER ONE, and it inflects following in the usual 2-1-2 scheme apart from the neuter singular form, which lacks the ending -ν in nominative and accusative.

b) Syntax

ἀλλός, ἀλλήλοι, ἀλλὰ means THE REST OF when accompanied by a definite article:

- ἐπείτη δὲ ὁ ἀλλοι στρατιώται ἀφίκοντο
  ◊ THE OTHER SOLDIERS WOULD SOUND STRANGE.
- τὰς μὲν Ἀθήνας εἴδον, τὴν δὲ ἄλλην χώραν οὐκέτι εἴδον
  ◊ THE OTHER COUNTRY WOULD SOUND STRANGE.
- οἱ δ’ ἄλλοι στρατηγοὶ εἰς τὸν Ἐλλήσποντον ἄγοντο
  THE REST OF THE GENERALS WENT TO THE HELLESPIR (Xenophon, Hellenica).

If not accompanied by the definite article, it just means OTHER:

- ἐπείτη δὲ ἄλλοι στρατιώται ἀφίκοντο
- ἀλλὰς βιβλίους ἀναγιγνώσκω
- ἄλλοι πολλοὶ τῶν Ἀρκάδων καὶ Ἀχαιῶν ἑκόντες ἔσαν
  WENT WILLINGLY (Xenophon, Hellenica).

2/ When we use two forms not in the same sentence but in two consecutive sentences (usually combined by μεν-δὲ), this pronoun indicates the conceptual opposition of two groups of objects, persons or concepts, so that they should be translated as SOME….OTHERS. In fact, this use is almost identical to the use of the article with μεν-δὲ:

- ἄλλους μὲν μισῶ, ἄλλους δὲ φιλῶ
  I HATE SOME, I LOVE OTHERS.
- τὸ γοῦν αὐτὸ ... ἄλλοις μὲν ὁγαθὸν, ἄλλοις δὲ κακὸν
  THE SAME THING… FOR SOME IS GOOD, FOR OTHERS IS BAD
  (Diogenes Laertius, Vitae Philosophorum).
- τοὺς μὲν μισῶ, τοὺς δὲ φιλῶ
  I HATE SOME (OF THEM), WHILE I LOVE THE OTHERS.
ēτερος, -α, -ον

**a) Accidence**

This pronoun means **THE OTHER ONE**, and it inflects following the standard 2-1-2 *scheme*, even though the following contractions are also allowed:

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀτερος</td>
<td>ὁ ἄτερος</td>
</tr>
<tr>
<td>θατερον</td>
<td>τὸ ἃτερον</td>
</tr>
<tr>
<td>θατερον</td>
<td>τοῦ ἄτερου</td>
</tr>
</tbody>
</table>

**b) Syntax**

This pronouns is used only when we speak about couples of objects, people, etc., as in the following examples:

- ὁ ἄτερος φίλος ἄφικε τὸ χεῖς  **The other friend arrived yesterday**  ᵔ Referring to two friends.
- ἄνεβησαν ἐπὶ τὸν πρῶτον γῆλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἄτερον ἀναβαίνειν  **They went up onto the first hill and came down, as if they were going to climb the other one**  (Xenophon, *Anabasis*).

Like ἄλλος, it can be used in double sentences, repeating the same pronoun (even in different cases), or twice in the same sentence:

- τὸν μὲν ἄτερον μισῶ, τῷ δὲ ἄτερῳ χρήματα δίδωμι  **I hate this one, while I give money to the other one.**
- τέλος δὲ ὁ ἄτερος τὸν ἄτερον παῖει  **And finally one hits the other**  (Xenophon, *Anabasis*).
- ἐδόκει ἀρα, ὡς οἰκεῖν, ὡμήρῳ ἄτερος μὲν εἶναι ἄνὴρ ἀληθής, ἄτερος δὲ ψευδής  **Apparently, one seemed to Homer to be an honest man, and the other a liar**  (Plato, *Hippias Minor*).

μόνος, -η, -ον

**a) Accidence**

This pronoun means **ONLY** (which of course is an adverb) and **ALONE**, and it inflects following the 2-1-2 *scheme*.

**b) Syntax**

1/ The context will make clear whether it means **ALONE** or it should be translated using the adverb **ONLY**:

- μόνος ἐν τῇ νῆσῳ εἶμι  **I am alone on the island.**
- μόνος ὁ Περικλῆς τοῦτο οἶδεν  **Only Pericles knows this.**
- μόνος δ᾿ ἐπορεύου, ἐφη, ἤ καὶ ἀκόλουθός σοι ἠκολούθει;  **Did you go alone, he said, or did an attendant accompany you?**  (Xenophon, *Memorabilia*).

2/ Even when translated in the adverbial sense **ONLY**, in Greek μόνος, -η, -ον is an adjective and, therefore, must agree in case, number and gender with its referent:

- μόναι αἱ κόραι τοῦτο ἵσασιν  **Only the girls know this.**
3/ Sometimes it can convey the meaning the only one that (see former example on Pericles), as in these examples:

- ὁ Σωκράτης μόνος τὴν ἀλήθειαν ἔλεγεν Only Socrates spoke the truth / Socrates was the only one who spoke the truth.
- αὕτη δὲ μόνη διαμένει συνεχῆς βασιλεία ONLY this monarchy remains / This is the only monarchy that remains (Xenophon, Agesilaus).
- ἡ ἤδωνή μόνη αὕτη πλείστα ἁγαθὰ παρασκευάζει Only this pleasure brings very many benefits / This is the only pleasure that brings very many benefits (Xenophon, Cynegeticus).

Observe that the word order in this context plays an important role with regard to the overall meaning of the sentence:

- ὁ μόνος ἵερευς τοῦτο ἐποίησεν THE ONLY PRIEST DID THIS. ♠ The only priest that was there.
- ὁ ἵερευς μόνος τοῦτο ἐποίησεν THE PRIEST DID THIS ALONE. ♠ Without help.

- ἐκαστος, -η, -ον

This pronoun inflects following the standard 2-1-2 scheme. Its meaning is every, each, and it can use article or not:

- ἐκάστῳ στρατιώτῃ ξίφος ἔδωκα = ἐκάστῳ τῷ στρατιώτῃ ξίφος ἔδωκα I GAVE A SWORD TO EACH SOLDIER.
- ἡγεμόνι μὲν ἢν ὁ δεσπότης ἐκάστῃς τῆς οἰκίας THE MASTER OF EACH HOUSE WAS A LEADER (Xenophon, Anabasis).
- ἰμάτιον τ’ ἔδωκεν ἐκάστῳ HE GAVE A CLOAK TO EACH ONE (Xenophon, Hellenica).

- ἐκάτερος, -α, -ον

This pronoun inflects following the standard 2-1-2 scheme, meaning every, each with reference to couples of concepts, objects or persons, usually accompanied by the definite article (which in ἐκαστος is optional):

- ἐκατέρῳ τῷ στρατιώτῃ ξίφος ἔδωκα = ἐκατέρῳ τῷ στρατιώτῳ ξίφος ἔδωκα I GAVE A SWORD TO EACH OF THE TWO SOLDIERS.
- ♠ We do not need the words both soldiers in genitive, as this is implied in the sense of the pronoun.
- ἐκάτεροι ἔπεκαλοῦντο τὸν Κύρον EACH ONE OF THE TWO (GROUPS) SUMMONED CYRUS (Xenophon, Cyropaedia).
- εἰπέ μοι, ἔφη, ὁ Ἀρίστιππε, ... πῶς ᾧν ἐκάτερον ποιδεύοις? TELL ME, ARISTIPPUS, HE SAID, HOW WOULD YOU EDUCATE EACH OF THE TWO? (Xenophon, Memorabilia).

- ὁμφότεροι, -αι, -α

This pronoun inflects following the standard 2-1-2 scheme. It means both and it is followed by the plural accompanied by definite article: ὁμφότεροι οἱ ἄνδρες BOTH MEN.

- ἴδοντες δὲ ἀλλήλους ... , τὸ μὲν πρῶτον ἐστησαν ὁμφότεροι SEEING EACH OTHER..., AT FIRST BOTH STOOD STILL (Xenophon, Hellenica).
- ἐγὼ δ’ οὖν φιλό μὲν ὁμφότερους ὁμᾶς ὁμοίως, ὁ παῖδες THEREFORE I LOVE BOTH OF YOU ON AN EQUAL BASIS, O SONS (Xenophon, Cyropaedia).

- Note that the unusual form ὁμφό must be followed by the dual (see the corresponding section): ὁμφὸ τῷ φύλακε.

- ἐνταῦθα καὶ ἀποθνῄσκει Χάιρον τε καὶ Θήβραχος, ὁμφὸ πολεμάρχῳ THEN BOTH CHAIRON AND THIBRACHUS DIE, BOTH OF THEM POLEMARCHS (Xenophon, Hellenica).
13. Negative pronouns

Sometimes they are considered to be a sub-category of indefinite pronouns, as they actually derive from them, but as they share the characteristic negative meaning we have grouped them separately.

☐ οὐδείς, οὐδεμία, οὐδέν

a) Accidence:

It is formed by the combination of the negative οὐδέ and the numeral adjective οίκος (observe that in the masculine and neuter forms, the final -ε of οὐδέ has been elided as the second part of the word also begins with the same letter). It inflects exactly like εἰς, μία, ἕν: οὐδένα, οὐδεμίαν, οὐδενός, etc.

b) Syntax:

1/ Its meaning is NO, NONE, NO ONE, NOBODY, NOTHING, to be translated according to its use as pronoun or as adjective, or alone in neuter, etc. Let’s see some examples:

- οὐδείς ἀνήρ ἑπανῆλθεν  NO MAN CAME BACK.
- οὐδείς ἑπανῆλθεν  NOBODY / NO ONE CAME BACK.
- οὐδεμία γυνὴ ἑπανῆλθεν  NO WOMAN CAME BACK.
- οὐδεμία ἑπανῆλθεν  NOBODY / NO ONE CAME BACK.

◊ Specifically feminine agents: NO WOMAN, NO GIRL, NO FEMALE STUDENT, etc.

- οὐδέν ἐποίησα  I DID NOTHING.  ◊ Although in English we would say I DID NOT DO ANYTHING.
- οὐδένα εἶδον  I SAW NOBODY / NO ONE / NONE.  ◊ Although in English we would say I DID NOT SEE ANYBODY.
- οὐδεμίαν εἶδον  I SAW NOBODY / NO WOMAN / NO ONE / NONE.

◊ Specifically feminine agents: NO WOMAN, NO GIRL, NO FEMALE STUDENT, etc.

- οἱ δὲ ἐξ ἀπεικόνισις ἱππεῖς ... τῶν μὲν πολεμίων οὐδένα ἐτι εἶδον  THE HORSEMEN FROM THE CITY ... DID NOT SEE ANY OF THE ENEMIES  (Xenophon, Hellenica).
- υπὸ πολλῶν δὲ ἐρωτώμενος ... , οὐδενὶ ἀπεκρίνατο  BEING ASKED BY MANY, … HE DID NOT ANSWER ANYONE  (Xenophon, Hellenica).

2/ A special construction: THERE IS NO ONE WHO… + negative sentence

The negative pronoun οὐδείς combined with the indefinite relative ὅστις should be translated by means of the periphrasis THERE IS NO ONE WHO...: please note that in the main sentence the verb ἐστι is to be provided by the reader. Let’s see an example:

- οὐδείς ὅστις οὐκ οἶδε τοῦτο  THERE IS NOBODY WHO DOES NOT KNOW THIS.

To translate a sentence such as THERE IS NO ONE WHOM SOCRATES DOES NOT LOVE, generally we would decline only the whom, because the nobody apparently should be expressed in nominative, as it is the subject of the English sentence, with the following result:

- οὐδείς ὅντινα οὐ φιλεῖ ὁ Σωκράτης.
But the problem with this translation is that, in Greek, οὐδείς in this construction must be in agreement with the relative pronoun, breaking the correspondence with the English sentence (according to which nobody should be the nominative); the correct Greek translation of the sentence, therefore, is the following:

- οὐδένα ὄντινα οὐ φίλει ὁ Σωκράτης.

Both pronouns must be declined, and as far as the indefinite one is concerned the optional forms seen above for the indirect cases are to be used:

- Acc. οὐδένα ὄντινα
- Gen. οὐδενός ὄτου
- Dat. οὐδενὶ ὄτῳ

Examples:

- οὐδενὶ ὄτῳ χρήματα οὐ δίδωμι
- οὐδενός ὄτου οὐ δικαιούτερός ἐστιν οὗτος ὁ δικαστής
- Ἄπολλόδωρος δὲ ... οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων

break down (Plato, Phaedo).

☐ μηδείς, μηδεμία, μηδὲν

a) Accidence:

It declines in the same way as οὐδείς, οὐδεμία, οὐδὲν, except that the negative component is represented by μή instead of οὐ.

b) Syntax:

Its meaning is the same as for οὐδείς, οὐδεμία, οὐδὲν, but μηδείς etc. is used instead of οὐδείς etc. in the clauses that need μή instead of οὐ as simple negative for the verb, i.e. conditional sentences, participles with subjective meaning, clauses depending on verbs of wish, result clauses in infinitive, etc. Let’s see some examples:

- ἐὰν μηδείς τοῦτο ποιήσῃ, ἀποθανοῦμεθα
- βούλομαι τὸν πάιδα μηδὲν ποιεῖν
- μηδένα κακηγορεῖτω μηδείς
- οἱ μηδὲν ποιοῦντες χρήματα οὐ δέξονται

◊ The conditional sense is evident, meaning IF THEY DO NOTHING. οἱ οὐδέν ποιοῦντες would mean THOSE WHO ARE DOING NOTHING.

- ὁ διδάσκαλος οὗτος ταχέως τρέχει ὡστε μηδένα αὐτὸν νικάν
- σὸν ἔργον [ἐστι] μηδένα ἀφιέναι τὸν πρὸς σὲ ἄρκνομενον
- σὺν ἔργον [ἐστι] μηδένα ἀφιέναι τὸν πρὸς σὲ ἄρκνομενον

that come to you (Xenophon, Cyropaedia).
οὐδέτερος, -α, -ον

a) Accidence:

Its declension follows the normal 2-1-2 scheme.

b) Syntax:

οὐδέτερος is the negative of the indefinite pronoun ἔτερος, meaning NO ONE OF BOTH, NEITHER (NOT ... EITHER). Examples:

- ἀρα τοὺς δύο στρατηγοὺς εἶδες; Did you see the two generals?
- οὐ μέντοι, οὐδέτερον εἶδον No, I have not seen either (of the two).
- οὐδέτερον γιγνώσκω, ὁ Σάκρατες I know neither, Socrates (Plato, Euthydemos).
- νωμί δ’ οὐδέτερος αὐτῶν ... ἔτευξεν ἐν τοιούτῳ καιρῷ Then neither of them spoke in such a circumstance (Demosthenes, Contra Phormionem).

Observe that this OF BOTH is not the translation of any word meaning BOTH in genitive: it is used because the Greek sentence makes it clear that we are talking about two generals; it is the negative equivalent form of the interrogative πότερος and the indefinite ἐκύπερος.

µηδέτερος, -α, -ον

a) Accidence:

Its declension follows the normal 2-1-2 scheme.

b) Syntax:

As µηδείς corresponds to οὐδείς in sentences where the simple negative would be µή instead of οὐ, µηδέτερος corresponds to οὐδέτερος in the same sense of “no one of both” in sentences where the simple negative would be µή instead of οὐ. Let’s see some examples:

- ἐὰν µηδέτερος ἐλθῇ, τὰ χρήματα σοι δώσω If neither comes, I will give the money to you.
- βούλομαι µηδέτερον ἐκ τῆς πόλεως ἐξείναι I want neither to leave the city.
- καίτερ µηδέτερον ἀφικομένου, ἐγὼ σύριον ἀρξομαι Even if neither has arrived, I will begin tomorrow.
- ♦ Observe that the use of µηδέτερον gives a conditional sense, meaning the possibility that tomorrow no one may have turned up; using οὐδέτερον would convey the following meaning: ALTHOUGH NO ONE OF BOTH HAS ARRIVED / WILL HAVE ARRIVED..., i.e. that no one of both has arrived or will arrive by then.
- δεῖ δὴ τάληθες µηδέτερον λέγειν Neither should speak the truth (Plato, Phaedrus).
- προκαλούμεθα δὲ ύμᾶς φίλοι μὲν εἴναι, πολέμιοι δὲ µηδέτεροις We offer to be your friends, and enemies to neither side (Thucydides, Historiae).
1. General observations

When we mention adverbs, we tend to think of some frequent English words ending in -LY, such as STRONGLY, QUICKLY, SLOWLY, etc., but this is just one of several different possible morphological forms of adverbs, which can be represented by words that appear very different from each other, such as TODAY, HARDLY, ENOUGH, QUICKLY, WHEN?, EVERYWHERE, etc.

Adverbs are indeclinable parts of speech with variable frequency rates, as some are really common while others are hardly attested. For this reason, we will present only the most frequent ones. We will include as well some recurrent adverbial expressions (i.e. formed by an adverb and other words), which are to be remembered as well.

2. Modal adverbs

These adverbs define the way in which an action is performed (they would respond to the question HOW?). While a lot of times the English equivalent form ends in -LY, other translations are possible as well.

a/ In Greek, most modal adverbs are formed adding the ending -ῶς to the stem of the adjective they derive from (or replacing the -ν of the genitive plural by a -ς, if you prefer):

<table>
<thead>
<tr>
<th>From</th>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφός</td>
<td>σοφῶς</td>
<td>WISELY</td>
</tr>
<tr>
<td>ἀληθής</td>
<td>ἀληθῶς</td>
<td>TRULY</td>
</tr>
<tr>
<td>δίκαιος</td>
<td>δίκαιως</td>
<td>FAIRLY, WITH JUSTICE</td>
</tr>
<tr>
<td>ήδυς</td>
<td>ήδεως</td>
<td>SWEETLY</td>
</tr>
<tr>
<td>οὔτος</td>
<td>οὔτως</td>
<td>SO, THIS WAY</td>
</tr>
<tr>
<td>οἶδε</td>
<td>οἶδε</td>
<td>SO, THIS WAY</td>
</tr>
<tr>
<td>ἀλλος</td>
<td>ἀλλος</td>
<td>IN ANOTHER WAY</td>
</tr>
</tbody>
</table>

✦ Important expression: ἄλλος τε καὶ AND MAINLY, AND ESPECIALLY.

• οὔδεν νομίζω ἄνδρι ἄλλος τε καὶ ἀρχοντι κάλλιον εἶναι κτήμα οὐδὲ λαμπρότερον ἄρετῆς καὶ δικαιοσύνης

I THINK THAT FOR A MAN, AND ESPECIALLY IF HE IS A RULER, THERE IS NO BETTER OR BRIGHTER POSSESSION THAN VIRTUE AND JUSTICE (Xenophon, Anabasis).

b/ Other Greek adverbs do not follow the rule stated above:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>τάχα</td>
<td>QUICKLY</td>
<td>✦ Although ταχέως also exists</td>
</tr>
<tr>
<td>οὐδέν</td>
<td>IN NO WAY</td>
<td></td>
</tr>
<tr>
<td>οὔδαμις</td>
<td>IN NO WAY</td>
<td></td>
</tr>
<tr>
<td>βάδην</td>
<td>STEP BY STEP</td>
<td></td>
</tr>
</tbody>
</table>
Some adverbs can even have a completely different stem from that of their related adjective: for example εὖ well has nothing to do with ἄγαθός.

Many adverbs derive from accusative or dative forms of nouns or adjectives:

- βία by force
- δημοσία in public, publicly
- ἰδία in private, privately
- λάθρα secretly
- μακρόν in vain
- προίκα for free
- σφόδρα strongly
- τέλος finally

- θαυμαστῶς οὐκ ἰδία μόνον ἄλλα καὶ δημοσία παρὰ πάσιν ἂν εἴης You would be admired not only within your private circle but also publicly (Xenophon, Hiero).

d/ Finally other modal adverbs have absolutely independent forms, unrelated to any other adjective or noun:

- μόλις hardly
- ὡς so, this way

- οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ... ποιησάμενοι So they hardly went out of the place, after setting fire (Xenophon, Anabasis).

Important expression: ἄλλα καὶ ὡς but even so.

3. Comparative and superlative of modal adverbs

a/ As well as adjectives do, adverbs may express different degrees of intensity:

- He did it well. Positive adverb
- I did it better. Comparative adverb
- You did it the best. Superlative adverb

The starting point to form different degrees of an adverb is the adjective from which the adverb derives; for instance, if we want to say Socrates explained this wisely, we will say ὁ Σωκράτης τοῦτο διήλθε σοφός, using the normal adverb wisely, but if we want to say more wisely (comparative adverb), we must first form the comparative of the adjective wise, which would be σοφότερος, -α, -ον, and its neuter form σοφότερον will be used as comparative adverb:

- ὁ Σωκράτης τοῦτο διήλθε σοφότερον Socrates explained this more wisely.

Note that some comparative adverbs ending in -ως can be found exceptionally in Plato and Thucydides, for instance ἀληθεστέρος instead of ἀληθέστερον, or even using the irregular ones:

- τὸ πρᾶγμα μειζόνως ἐλάμβανον They took the matter rather seriously (Thucydides, Historiae).
If we want to say very wisely, most wisely, we will use the neuter plural superlative form of its adjective, σοφώτατα:

- ὁ Σωκράτης τούτο διήλθε σοφώτατα  Socrates explained this most wisely / very wisely.

Note that the superlative adverb σοφώτατα could have been translated as well in this way:

- ὁ Σωκράτης τούτο διήλθε σοφώτατα  Socrates is the one who explained it in the wisest way.

More examples:

- ἐγὼ μὲν τούτο ἡδέως ἐποίησα, σὺ δὲ ἠδιον, ὁ δὲ Περικλῆς ἡδιστα  I did this with pleasure, you with more pleasure, and Pericles with much pleasure.  ♦ Or ... and Pericles is the one who did it with the most pleasure.
- ἐνήγε δε προθυμότατα τὴν στρατευέν Ἄλκιβιάδης  Alcibiades encouraged the expedition most eagerly.
- ἐνήγε δε προθυμότατα τὴν στρατευέν Ἄλκιβιάδης  Alcibiades encouraged the expedition most eagerly (Thucydides, Historiae).

b/ If the adjective forms its comparative and superlative forms irregularly, the same will happen with the different degrees of the adverb, as the comparative and superlative of the adjective will be the basis to form the comparative or superlative forms of the adverb:

- ὁ Σωκράτης τούτο διήλθε βέλτιστον  Socrates explained this better.
- ὁ Σωκράτης τούτο διήλθε βέλτιστα  Socrates explained this very well / Socrates was the best at explaining this.
- ἐγὼ μὲν τούτο ταχέως ἐποίησα, σὺ δὲ θαττὸν, ὁ δὲ Περικλῆς τάχιστα  I did this quickly, you did it more quickly, and Pericles very quickly.  ♦ Or Pericles is the one who did it most quickly.
- οἱ δὲ Σκιρίται ἰδόντες αὐτοὺς θαττὸν ἦ βάδην ἀπῆλθον  And the Sciritans, having seen them, departed more quickly than just walking (Xenophon, Hellenica).

c/ In order to convey the expression as ... as possible with adverbs, we must use the particle ὅς before the superlative form of the adverb, similarly to the construction ὅς + sup. adjective that we have already studied.

- ὁ στρατιώτης ἀνδρειότατα ἐμαχέσατο  The soldier fought very bravely.
- ὁ στρατιώτης ὅς ἀνδρειότατα ἐμαχέσατο  The soldier fought as bravely as possible.
- ὁ διδάσκαλος τάχιστα ἦλθεν  The teacher came very quickly.
- ὁ διδάσκαλος ὅς τάχιστα ἦλθεν  The teacher came as quickly as possible.
- ἀκούσαντες ταῦτα οἱ στρατιώται ... ἐψηφίσαντο πλείν αὐτὸν ὅς τάχιστα  After hearing this, the soldiers ... voted that he should depart as quickly as possible (Xenophon, Anabasis).

4. Quantitative adverbs

a/ The most well-known adverbs are reported in the following sequence, which comprehends respectively the positive - comparative - superlative forms of the same adverb:

μάλα - μᾶλλον - μάλιστα  much/very - more - most

Let’s remember that the expression rather ... than is μᾶλλον ... ἦ:

- μᾶλλον ἄν ἔλοιτό μ’ ἦ τοὺς πάντας Ἀργείους λαβεῖν  He would prefer to capture me rather than capture all the Argives (Sophocles, Philoctetes).
Another important expression: ὧς οἶδον τε μάλιστα AS MUCH AS POSSIBLE:

- διέβαλον τὴν γέφυραν ... ὧς οἶδον τε μάλιστα πεφυλαγμένος THEY CROSSED THE BRIDGE ... PAYING AS MUCH ATTENTION AS POSSIBLE (Xenophon, Anabasis).

b/ The following quantitative adverbs are independent from each other and do not form any family:

- πολύ MUCH
- ὀλίγον FEW
- ἄλις ENOUGH
- ἀγαν TOO MUCH
- παντάπασιν COMPLETELY, AT ALL

- Κορινθιοὶ μὲν παντάπασιν οὐκ ἠκολούθουσιν αὐτοῖς THE CORINTHIANS DID NOT ACCOMPANY THEM AT ALL (Xenophon, Hellenica).

While μάλα is more relative to intensity, πολύ is more relative to quantity.

5. Adverbs of time

They are quite easy to remember; the following list shows the most common ones, grouped by related meanings:

- ἀεὶ / ἀεί ALWAYS
- πάλαι LONG AGO
- πρῶς EARLY IN THE DAY
- ἄθις YESTERDAY
- ἔς ἀεί FOREVER
- νῦν NOW
- ὄψῆ LATE
- τίμερον TODAY
- ἂεριον TOMORROW

- οὐδεπότε NEVER
- τότε THEN

Important expression: ὡς ἡμοί CHRONOS ETERNITY

- ἄρτι RECENTLY
- ἐκεῖ ἄρτι UNTIL JUST NOW
- ἐτι STILL, YET
- ἡδη ALREADY

Important expression: ὥς μόνον... ἀλλὰ ἡδη = ὥς μόνον... ἀλλὰ καὶ NOT ONLY... BUT ALSO.

- πρῶτον FIRST
- πάλιν AGAIN
- ἐκάσων SUDDENLY
- ἀρκίς AGAIN

Important expression: ἥξ ὁλίγου has the same meaning as ἐκάσων.

- ἤξ ὁλίγου has the same meaning as ἐκάσων.
- ἤξ ὁλίγου has the same meaning as ἐκάσων.

• ἄρχω ἀκούσατε μου, ἐγὼ ὑμῖν αὐτίκα μάλα ἐπίδειξο ΙF YOU LISTEN TO ME, I WILL SHOW YOU IN THIS VERY MOMENT (Xenophon, Hellenica).
• τοῖς μὲν ἥξ ὁλίγου τε ἐγίγνετο THIS HAPPENED SUDDENLY TO THEM (Thucydides, Historiae).

Meaning they did not expect it, they did not have time to react.
6. Adverbs of place

a/ Some adverbs of place state the position of an object with respect to a given point of reference. Some of these adverbs will be mentioned again in the section devoted to *Prepositional adverbs*, as they may also work as prepositions followed by a noun in genitive. The following list divides adverbs according to their sense, to facilitate their memorisation:

- **ἀνω** ABOVE
- **κάτω** UNDER
- **πλησίον** NEAR
- **μακράν** FAR AWAY
- **πόρρω** FAR AWAY
- **ἐγγύς** NEAR
- **μεταξύ** IN THE MIDDLE OF / BETWEEN
- **μεταξύν** IN THE MIDDLE / BETWEEN
- **οὔ πόρρω ἔδει αὐτὸν ἐλθεῖν** He did not have to go far away (Demosthenes, *In Evergum et Mnesibulum*).
- **τότε μὲν δή ὁ Ἀγησίλαος τροπαίον τ’ ἐστήσατο μεταξύ Πραντός καὶ Ναρθακίου** Agesilaos erected a monument of triumph between Pras and Narthacium (Xenophon, *Hellenica*).
- **ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἔχωρει πολὺς ἀνω** The cloud of dust, really large, from the forest recently burned was moving upwards (Thucydides, *Historiae*).

The most frequent adverbs of place are the following ones:

- **ἐνθάδε** HERE
- **δέορο** (TOWARDS) HERE
- **ἐκεὶ** THERE
- **ἐκείσε** (TOWARDS) THERE
- **ἐνθέοδε** FROM HERE
- **ἐκείθεν** FROM THERE

b/ With reference to these last forms, note that the ending -θεν usually means FROM, and that the ending -σε (that may suffer alterations) means usually TOWARDS. Let’s see some examples:

- **πανταχοῦ** EVERYWHERE
- **πανταχόσε** (TOWARDS) EVERYWHERE
- **πανταχόθεν** FROM EVERYWHERE
- **αὐτόθι / αὐτοῦ** IN THE SAME PLACE
- **αὐτόσε** TO THE SAME PLACE
- **αὐτόθεν** FROM THE SAME PLACE
- **ἀλλοθι** ELSEWHERE
- **ἀλλοσε** TO ELSEWHERE
- **ἀλλοθεν** FROM ELSEWHERE
- **οἴκοι** AT HOME
- **οἰκαδε** (TOWARDS) HOME
- **οἰκοθεν** FROM HOME
- **Ἀθήνησι** IN ATHENS
- **Ἀθήναζε** TOWARDS ATHENS
- **Ἀθήνηθεν** FROM ATHENS

This suffix -θεν can be found in many adverbs indicating where from the object is moving:

- **ἀνωθεν** FROM ABOVE
- **ἐνδοθεν** FROM INSIDE
- **κάτωθεν** FROM BELOW
- **ἐξωθεν** FROM OUTSIDE

- **ζένος πανταχοῦ εἰμί** I am a stranger everywhere (Xenophon, *Memorabilia*).
- **προαφιγμένος δὲ αὐτόσε ἦν καὶ ὁ Θρασύβουλος** Thrasybulus had come to the same place (Thucydides, *Historiae*).
c/ There are many more adverbs of place that will be learnt by means of practice (e.g. πολλαχοῦ in many places, etc.). An important expression to remember is ἀλλὰ καὶ ἀλλὰ here and there (Flavius Arrianus, Alexandri Anabasis).

d/ As a final point, it would be worth mentioning that some adverbs of place, especially those ending in -ω, have comparative and superlative forms (observe that they usually feature the irregular endings in -ω, even though the regular forms in -τερον and -τατα can also be found):

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄνω</td>
<td>ABOVE</td>
<td>ἄνωτέρω</td>
<td>ἄνωτάτω</td>
</tr>
<tr>
<td>κάτω</td>
<td>UNDER</td>
<td>κατωτέρω</td>
<td>κατωτάτω</td>
</tr>
<tr>
<td>ἐγγύς</td>
<td>NEAR</td>
<td>ἐγγυτέρω</td>
<td>ἐγγύτατα  / ἐγγύστα</td>
</tr>
<tr>
<td>πόρρω</td>
<td>FAR AWAY</td>
<td>πορρωτέρω</td>
<td>πορρωτάτω</td>
</tr>
</tbody>
</table>

- μετά δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα ἐχώρουν ἐγγυτέρω τῆς θαλάττης  
  after this Brasidas and the army moved nearer to the sea (Thucydides, Historiae).
- παρεσκευάζετο γὰρ πορευόμενος ὡς δύνατο ἀνωτάτω  
  he was preparing to go as much above (“inland”) as he could (Xenophon, Hellenica).

7. Interrogative adverbs

a/ In modal sense:

πῶς; How?  • πῶς τοῦτο ἐποίησος; How did you do this?

b/ In causal sense:

τί; Why?  ♦ The usual way of asking Why is διὰ τί, but the neuter τί on its own may also have this meaning:  
• τί ἦκεις; Why have you come?

c/ In temporal sense:

πότε; When?  • πότε αὐτὴ ἡ μάχη ἐγένετο; When did this battle take place?  
♦ Important expression: ἐως πότε; Up until when?  
• ἐως πότε μεθυσθήσῃ; Up until when will you be drunk? (Philo Iudaeus, De Ebrietate).

d/ In local sense:

ποῦ; Where?  • ποῦ; Where to?  • πόθεν; Where from?  
• πόθεν καὶ ποῦ βαίνεις; Where [have you come] from and where are you going?

e/ In quantitative sense:

πόσον; How much?  ♦ Important expression: ἐπὶ πόσον; For how much? (asking for a price).  
• ἐπὶ πόσον ἂν αὐτοῦ δέξασθαι;  
  for how much would you accept to be deprived of it? (Plato, Alcibiades). 
8. Indefinite adverbs

a/ In the section on pronouns, we have dealt with indefinite pronouns. There are also indefinite adverbs, indeclinable (as all adverbs), mostly deriving from interrogative adverbs, which become indefinite just by means of a change in the accentuation (or complete lack of it). Observe these two sentences:

- **ποῦ διδάσκει ο Σωκράτης;** Where does Socrates teach?
- **ὁ Σωκράτης ποῦ διδάσκει** Socrates teaches somewhere.

✧ While **ποῦ** means Where?, **ποὖ** means somewhere.

Following the same rule:

- **πός τοσούτος πολεμίους ἐνίκησας;** How did you conquer so many enemies?
- **τοσούτος πολεμίους πος ἐνίκησαν.** He conquered so many enemies somehow.

✧ While **πός** means How?, **πος** means somehow.

✧ Note that sometimes the indefinite adverb, in spite of being indefinite, has an accent on it for reasons given by a combination of numerous accentuation rules, but note that the kind of accent is different or is placed on a different syllable:

- **πότε οὔτος ο πόλεμος τελευτήσει;** When will this war end?
- **οὔτος ο πόλεμος τελευτήσει ποτέ** This war will end at some time.

b/ As well as **ποῦ,** the interrogatives **ποὶ** and **πόθεν** have their indefinite adverbs too:

- **ποὶ τρέχεις;** Where are you running to?
- **τρέχω ποὶ** I am running (to) somewhere.
- **πόθεν ἤκεις;** Where do you come from?
- **ἐξαίφνης οι πολέμιοι ποθεν ἀφίκοντο** Suddenly the enemies arrived from somewhere.

c/ Remember that these indefinite adverbs, as they are enclitics, can never open a sentence, e.g. it is wrong to write **πος** τούτο ποιήσω I WILL DO THIS SOMEHOW. The indefinite adverb has to be postponed, so that the right sentence would be **τούτο πος** ποιήσω.

A couple more of examples:

- **καὶ τότε δὴ ἦρξετο ὁδὲ πος: 'Ω άνδρες Λακεδαιμόνιοι, ...** And then he began somehow in this way: O Spartans, ... (Xenophon, Hellenica).
- **καὶ τινες καὶ ἐπολέμησαν ποτε αὐτῶν** And some of them also waged war at some point (Thucydides, Historiae).
9. **Affirmative and negative adverbs**

**a) Affirmative adverbs**

The most important affirmative adverb is *ναι* YES, with the emphatic form *μάλιστα*, a very strong YES.

Other expressions used to give affirmative answers are the following ones:

- ἰσως [Perhaps, Maybe.]

  - ὁ ὀὖν Κέβης ὑπολαβών, Ἡ τὸν Δία, ὁ Σῶκρατες, ἔφη AND CEBES, ANSWERING, SAID “YES, BY ZEUS, SOCRATES” (Plato, *Phaedo*).
  - ἰσως τοίνυν, ὁ ἄνδρες δικασταὶ, περὶ τοῦτον μὲν οὐδὲν ἀπολογήσεται MAYBE, O JUDGES, HE WILL PROVIDE NO EXCUSES ON THESE POINTS (Lysias, *In Theomnestum*).

**b) Negative adverbs**

1/ **Main ones: οὐ and μή NO / NOT**

- The adverb *οὐ* has three possible morphological variants, according to the opening syllable of the word following the adverb: *οὐ* can be used if the following word starts with a consonant, *οὐκ* can be used if the following word starts with a vowel with a smooth breathing mark, and *οὖχ* can be used if the following word starts with a vowel with a rough breathing mark.

  - οὐ γράφω μύθους I DO NOT WRITE MYTHS.
  - οὐκ ἔχω λίθους I DO NOT HAVE STONES.
  - οὖχ οἱ δοῦλοι ἄλλα οἱ γεωργοὶ ἵππους ἔχουσιν NOT THE SLAVES, BUT THE FARMERS HAVE HORSES.

The adverb *μή* is used to substitute *οὐ* in some main clauses expressing desire, prohibitions, etc., and in some subordinate clauses like conditionals, purpose and result clauses:

  - εἰδε οἱ πολέμιοι μὴ ἥκοιεν IF ONLY THE ENEMY WERE NOT COMING!
  - μὴ ποιεῖ τοῦτο DON’T DO THIS!
  - μὴ τοινυν έκνει, ἔφη SO DO NOT HESITATE, HE SAID (Xenophon, *Memorabilia*).
  - εἰ χρήματα τοῖς στρατιώταις μὴ παρέχεις, οὐ μάχονται IF YOU DO NOT OFFER MONEY TO THE SOLDIERS, THEY DO NOT FIGHT.
  - Observe that *μή* is used only in the “if” clause (*protasis*).
  - ἐκ τῆς πόλεως ἐξέρχομαι ἵνα οἱ πολέμιοι ἐμε μὴ λαβῶσιν I AM GOING OUT OF THE CITY SO THAT THE ENEMY CANNOT CAPTURE ME.
  - οὖτω δ’ ἔταχθησαν, ἵνα μὴ διέκπλουν διδοῖεν THEY WERE ARRANGED IN THIS WAY, TO AVOID GIVING A WAY THROUGH (Xenophon, *Hellenica*).
b/ In the sentences that would use μή as negative, as the ones provided above, compound negatives are formed with the adverb μή as prefix:

- ἐκ τῆς πόλεως ἐξέρχομαι ἵνα μηδείς ἐμὲ ἀποκτείνῃ  
  I AM GOING OUT OF THE CITY SO THAT NOBODY CAN KILL ME.
- οὔτως βραδύς ἐστιν ὡστε μηδένα νικῶν δύνασθαι  
  HE IS SO SLOW THAT HE CAN BEAT NOBODY.
- ἐὰν μηδένα ποιῶμεν, τὴν πόλιν οὐ σώσομεν  
  IF WE DO NOT DO ANYTHING, WE WILL NOT SAVE THE CITY.
- τῇ ὀργῇ οὔτω χαλεπῇ ἔχρητο ... ὡστε μηδένα δύνασθαι προσεῖναι  
  AND HE HAD SUCH A BAD TEMPER THAT NOBODY COULD APPROACH HIM (Thucydides, Historiae).

2/ Strong denials:

A very strong way of answering No would be οὐ πάνυ τι:

- οὐ πάνυ τι μέντοι μοι δοκεῖ οὔτως ἔχειν  
  I DO NOT THINK THIS TO BE SO AT ALL (Plato, Cratylus).

Also οὐχί means a strong denial.

Other ways of expressing negative meaning:

- Double negative:  
  οὔτε ... οὔτε  
  NEITHER ... NOR  
  ▶ These particles are conjunctions rather than adverbs
- In modal sense:  
  οὔδαμος  
  IN NO WAY
- In temporal sense:  
  οὔδέποτε / οὔποτε  
  NEVER

  - ἄτοπα λέγεις, ὁ Σωκρατῆς, καὶ οὔδαμος πρὸς σοῦ  
  IT IS STRANGE WHAT YOU SAY, SOCRATES, AND IN NO WAY NORMAL IN YOU (Xenophon, Memorabilia).

▶ Remember the possibility of swapping οὐ- with μη- in these compound forms, if syntax needs it, as in the cases considered above.

3/ Position:

As a general rule, the negative is placed in front of the element to be denied:

- οἰκῶ οὐκ ἐν ταῖς Ἀθήναις ἀλλὰ ἐν τῇ Σπάρτῃ  
  I LIVE NOT IN ATHENS BUT IN SPARTA.
- νῦν ὁ πατήρ οὐ γράφει  
  THE FATHER IS NOT WRITING NOW.
- οὔχ ὁ πατήρ γράφει ἀλλὰ ἢ μήτηρ  
  IT IS NOT THE FATHER WHO IS WRITING, BUT THE MOTHER.

10. Prepositional adverbs

a/ There are a group of words in Greek that perform as if they were prepositions, as for instance ἀνευ which takes the genitive and means WITHOUT:

- ἐνίκησα ἀνευ βοηθείας  
  I WON WITHOUT HELP.

But these words are not prepositions, although they look like it, and the distinguishing trait is that they can not be used to form compound verbs: for example, we can say ἀναβαίνω, καταβαίνω, etc., but we can not say ἀνευβαίνω. Sometimes they can play the role of simple adverbs:

- πόρρω εἰμί  
  I AM FAR AWAY.
b/ The first twelve adverbs of place mentioned in Point 6 (*Adverbs of place*) can be used as prepositional adverbs:

- **ἀνω** ABOVE
- **κάτω** UNDER
- **ἐνδόν** INSIDE
- **ἐξω** OUTSIDE / APART FROM
- **ἐμπροσθεν** IN FRONT OF
- **ὀπισθεν** BEHIND
- **πλησίον** NEAR
- **ἐγγύς** NEAR
- **μακράν** FAR AWAY FROM
- **πόρρω** FAR AWAY FROM
- **μεταξύ** IN THE MIDDLE OF
- **ἀντικρύ** IN FRONT OF.

If used as such, all of them must be followed by a genitive:

- **ἐξω τῆς οίκιας** OUT OF THE HOUSE
- **ἐγγύς τῆς πόλεως** NEAR THE CITY

c/ Apart from these, there are other adverbs that can be used as prepositions, also taking the genitive (or sometimes an infinitive), except for ὁς and ἀμα. The following list features the most frequent ones:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνευ</td>
<td>WITHOUT</td>
</tr>
<tr>
<td>μέχρι</td>
<td>UNTIL</td>
</tr>
<tr>
<td>εἶσω</td>
<td>(TOWARDS) INSIDE</td>
</tr>
<tr>
<td>ἐναντίον</td>
<td>IN FRONT (OF)</td>
</tr>
<tr>
<td>πέραν</td>
<td>BEYOND</td>
</tr>
<tr>
<td>πλήν</td>
<td>EXCEPT</td>
</tr>
<tr>
<td>ἐνεκα</td>
<td>BECAUSE OF</td>
</tr>
<tr>
<td>ἀλίς</td>
<td>ENOUGH (OF)</td>
</tr>
</tbody>
</table>

† The preposition ἀπό follows, if πόρρω is used as preposition.

- **τίνι γὰρ ἄν πόλις ἀρέσκοι ἀνευ νόμων;** WHO WOULD LIKE A CITY WITHOUT LAWS? (*Plato, Crito*).
- **άλις παιδιάς, ὁ Λυκίνε** ENOUGH OF JOKES, LYCINUS (*Lucian, Navigium*).
- **τί οὖν μ’ ἄνωγας ἄλλο πλήν πεινοδή λέγειν;** WHAT ELSE HAVE YOU ORDERED ME EXCEPT TELLING LIES? (*Sophocles, Philoctetes*).

ἐνεκα is always postponed to the genitive:

- **τῆς νίκης ἐνεκα χαίρομαι** I REJOICE BECAUSE OF THE VICTORY.
- **τίνος ἐνεκα;** WHY?

d/ ἀμα TOGETHER WITH takes the dative:

- **ἀμα τῷ ἡλίῳ** TOGETHER WITH THE SUN / AT SUNRISE
- **ἀμα δὲ τῇ ἡμέρᾳ ὀρόσιν ἰππέας** AT DAYBREAK THEY SEE SOME HORSEMEN (*Xenophon, Anabasis*).

And the word ὁς, if used with a noun denoting a person, means TOWARDS and it takes the accusative:

- **τρέχω ὁς τὸν φίλον = τρέχω πρὸς τὸν φίλον** I AM RUNNING TOWARDS MY FRIEND.
- **هة δ’ ἀγγέλλων τις ὁς τοὺς πρυτάνεις ὁς Ἐλάτεια κατείληπται** IT WAS IN THE AFTERNOON, AND SOMEBODY CAME TO THE PRYTANEANS ANNOUNCING THAT ELETA HAD BEEN CAPTURED (*Demosthenes, De Corona*).

Observe, in this last example, the double use of ὁς.
1. Correlative adverbs

a) Definitions and example

The group of correlative adverbs comprises words that share a stem and, according to their final form, may be a relative adjective/pronoun, a direct interrogative adverb, an indefinite adverb, etc. Let’s see, for example, the series of correlatives deriving from the interrogative adverb πώς HOW:

1/ The interrogative adverb πώς; means how?, as in the following example:

• πώς τούτο ποιήσεις; HOW WILL YOU DO THIS?

2/ The same adverb without accent (or with a change in it, depending on accent rules) conveys an indefinite nuance of the adverb, meaning somehow:

• τούτο πώς ποιήσω I WILL DO THIS SOMEHOW.

3/ In order to make the direct question indirect, we may add the prefix ὅ– to the interrogative adverb (the choice is optional, and will probably cause a change in the accent), with the following result:

• ὅ μαθητής ἐρωτᾷ ὅπως τούτο ποιήσω THE STUDENT IS ASKING HOW I WILL DO THIS.

✧ Do not confuse this adverb ὅπως with the conjunction that introduces a purpose clause.

4/ The word without the initial π- means as / however in relative sense; please note that the rough breathing mark is still present in this form:

• τούτο ποιήσω ὃς σὺ κελεύεις I WILL DO THIS [AS/IN THE WAY/HOWEVER] YOU ORDER.

✧ Do not confuse this ὅς with the conjunction that introduces a temporal clause.

5/ To convey this same relative sense but with an indefinite nuance (however / in whatever way), we add ὅ–, as we have done to form the indirect interrogative:

• τούτο ποιήσω ὅπως σὺ κελεύεις I WILL DO THIS IN WHATEVER WAY YOU ORDER.

6/ The final element that belongs to this “family” of correlatives of the same word is the demonstrative adverb, meaning so / this way:

• τούτο ὃς (or ὃδε, or ὅτως) ἐποίησα I DID THIS IN THIS WAY.
To sum up, the correlative adverbs deriving from πῶς are the following ones:

- **Direct question:** πῶς
- **Indirect question:** ὅπως
- **Indefinite:** πῶς  ❧ Or change of accent, if needed by accent rules.
- **Relative:** ὅς
- **Indefinite relative:** ὅπως  ❧ As for the indirect question.
- **Demonstrative:** ὅς, οὔτος, ἔδει

**Note**

The form of indirect question is also used to repeat a question:

- **πῶς ἔχεις:** HOW ARE YOU?
- **ὁπως:** κακῶς, ὁ φίλε  HOW? BAD, MY FRIEND.

This can be applied to anyone of the other interrogative adverbs presented further ahead in this chapter.

Let's see some examples:

- ὁυ μέντοι γε σιωπῶν οἶδα ὅπως ἄξια τοῦ δείπνου ἑργάσομαι  IF I KEEP SILENT, I DO NOT KNOW HOW I WILL DO SOMETHING WORTHY OF THE DINNER (Xenophon, Symposium).
- ἀλλ' ἔχει μέν, ἐφι ο Ὁσκρατῆς, ποικίλας πῶς ταύτα, ὁ Κριτόβουλε  BUT THIS, SOPRATES SAID, IS SOMEHOW COMPLICATED, o CRITOBULUS (Xenophon, Memorabilia).
- πῶς οὖν, ἐφι, τοῦτο διδάξας  HOW THEN - HE SAID - WILL I TEACH THIS? (Xenophon, Memorabilia).
- ὑπερευτον δὲ ἔς το αὐτό ἔξυπελλόντες οὔδε ὅς ἐδυνάθησαν ἥξυμβηναι  LATER NOT EVEN BY MEETING IN THE SAME PLACE WERE THEY ABLE TO AGREE (Thucydides, Historiae).

**b) The same again with another adverb**

Following the same rules exemplified above, let's see now the correlative adverbs belonging to the “family” of the interrogative adverb ποῦ; WHERE?:

- **Direct question:** ποῦ
- **Indirect question:** ὅπου
- **Indefinite:** ποῦ  ❧ Or change of accent, if needed by accent rules.
- **Relative:** οὗ
- **Indefinite relative:** ὅπου  ❧ As for the indirect question.
- **Demonstrative:** ἐνθάδε HERE, ἐκεῖ THERE  ❧ Observe that the demonstratives may have another stem.

Some examples featuring these correlative adverbs:

- ποῦ ἐστιν ὁ ἐμὸς ἀδελφός; WHERE IS MY BROTHER?
- ἐρωτᾷ ὅπου ὁ ἀδελφός ἐστιν  HE IS ASKING WHERE HIS BROTHER IS.
- ὁ ἐμὸς ἀδελφὸς ποῦ ἐστιν  MY BROTHER IS SOMEWHERE. ❧ Note the accent change.
- μενῶ οὗ σὺ κελεύεις   I WILL WAIT WHERE YOU ORDER.
- μενῶ ὅπου σὺ κελεύης ἄν  I WILL WAIT WHEREVER YOU ORDER.
- ὁ ἀδελφός ἐνθάδε ἐστιν  MY BROTHER IS HERE.
c) With other adverbs

Therefore by adding the suffix \( \dot{o} \)-, making the adverb enclitic (no accent), or omitting the initial \( \pi \)-, etc., we can form all the correlative forms of an adverb. We could do the same with the interrogative adverbs \( \pi\omega \) WHERE TO?, \( \pi\theta\epsilon\nu \) WHERE FROM? and \( \pi\omicron\tau\epsilon \) WHEN? as in the following examples:

1/ I wonder when he will come here.

Inside this sentence we have an indirect question, so let’s put the \( \dot{o} \)- at the beginning of \( \pi\omicron\tau\epsilon \) WHEN? (but remember that it is not compulsory):

• \( \theta\alpha\mu\mu\lambda\zeta \dot{\omega} \pi\omicron\tau\epsilon \delta\epsilon\upsilon\rho\omicron \epsilon\iota\sigma\iota \nu \).

2/ Perhaps I will do this sometime.

The adverb sometime is indefinite, so let’s put the \( \pi\omicron\tau\epsilon \) WHEN? as enclitic:

• \( \iota\sigma\varsigma \tau\omicron\upsilon\dot{\omega} \pi\omicron\tau\epsilon \pi\omicron\iota\varsigma\sigma\omicron\omega \).

3/ He went where he was ordered to.

Here the adverb where has a relative sense ("TO THE PLACE TOWARDS WHICH"), so we will elide the initial \( \pi \)- from the word \( \pi\omega \) WHITHER?:

• \( \omicron\rho\epsilon\upsilon\beta\eta \dot{\omega} \omicron\dot{\iota} \dot{\epsilon} \kappa\epsilon\lambda\epsilon\upsilon\theta\eta \).

Some examples from Xenophon:

• \( \pi\omicron\tau\epsilon \tau\omicron\nu\nu\nu \varsigma\omicron\delta\kappa\epsilon\omicron \kappa\alpha\lambda\varsigma \dot{\epsilon} \chi\epsilon\iota\nu \), \( \pi\omicron\sigma\iota\theta\iota \pi\omicron\varsigma \alpha\omicron\tau\omicron\upsilon\nu \) Whenever it seems right to you, go to him (Xenophon, Cyropaedia).

• \( \dot{\omega} \delta \dot{\epsilon} \dot{\epsilon}\xi\dot{\iota}\pi\gamma\alpha\gamma\dot{e} \pi\omicron\tau\epsilon \), \( \pi\omicron\rho\omicron\theta\omicron\mu\omicron\upsilon\omega\varsigma \dot{\omicron} \dot{\epsilon} \kappa\omicron\lambda\omicron\omicron\upsilon\theta\omicron\nu\nu \pi\omicron\omega \dot{\omicron} \gamma\omicron\iota\omicron\tau\omicron \) Whenever he led (them) out, they followed him eagerly wherever he would take them (Xenophon, Hellenica).

• \( \pi\alpha\nu\tau\epsilon\zeta \omicron \tau\omicron\upsilon\upsilon\nu \dot{\alpha}\rho\chi\omicron\omicron\omicron\upsilon\nu\dot{\epsilon} \dot{\chi}\omicron\upsilon\omicron\upsilon\dot{\iota}\nu \delta\epsilon\zeta\iota \dot{\omicron}\pi\omicron\theta\omicron\theta\epsilon\nu \dot{\epsilon} \mu\alpha\theta\omicron\nu \tau\alpha\upsilon\tau\alpha \) All who rule on these matters can show where they learnt these things from (Xenophon, Memorabilia).

**Note**

The adverbs \( \dot{\omega} \omicron\dot{\iota} \), \( \dot{\omega} \omicron\dot{\iota} \), \( \dot{\omicron}\theta\epsilon\nu \), derived from the interrogatives \( \pi\omicron\omega \), \( \pi\omega \), \( \pi\theta\epsilon\nu \), are sometimes called *relative adverbs*, as they actually replace them:

• \( \pi\omicron\rho\epsilon\upsilon\omicron\mu\omicron\alpha\pi \dot{\omicron} \dot{\rho}\omicron\dot{\iota} \tau\upsilon \dot{\omicron} \dot{\omicron} \pi\omicron\upsilon\nu \dot{\iota} \dot{\epsilon} \iota\epsilon\zeta \varsigma \dot{\omicron} \dot{\iota} \dot{\omicron} \dot{\epsilon} \upsilon \dot{\iota} \dot{\iota} \dot{\epsilon} \omicron \dot{\iota} \dot{\epsilon} \dot{\iota} \dot{\epsilon} \ ) I am going towards the city in which you live means the same as

• \( \pi\omicron\rho\epsilon\upsilon\omicron\mu\omicron\alpha\pi \dot{\omicron} \dot{\rho}\omicron\dot{\iota} \tau\upsilon \dot{\omicron} \dot{\omicron} \pi\omicron\dot{\iota} \omicron \dot{\iota} \omicron \iota \omicron \iota \omicron \omicron \iota \dot{\omicron} \dot{\epsilon} \omicron \dot{\iota} \dot{\epsilon} \dot{\iota} \ ) I am going towards the city where you live.
2. Correlative adjectives

In the first part of this chapter, we have learnt how to construct families of correlative adverbs; now let’s do the same with adjectives. The method to be followed will be the same one, and moreover the correlative adjectives can be used in all grammatical cases.

a) The correlatives  SUCH ... AS  and  SO MANY ... AS

1/ We will begin with the study of the quantitative and the qualitative correlative adjectives, given their importance as they can perform some functions proper to demonstrative and relative adjectives.

➢  τοιούτος ... οίος
➢  τοσούτος ... ὡσος

τοιούτος is a qualitative demonstrative, and it could be translated as SUCH, OF SUCH A KIND. It is declined like οὔτος:

Nom.  τοιούτος, τοιαύτη, τοιοῦτο
Acc.  τοιοῦτον, τοιαύτην, τοιοῦτο
etc.

οίος is a qualitative relative used to establish comparisons, meaning (SUCH) AS, although the translation may vary to show the correlation with the demonstrative adjective τοιούτος, which is almost always used in combination with οίος.

οίος follows the same declension of the adjective δίκαιος, –α, –ον.

2/ Now we will show with some examples how these qualitative demonstrative and qualitative relative adjectives are used to compare things or people:

•  τοιαύτην ἔδειχνε καὶ οἶχαν οὐδέποτε σὺ εἶδες
  I see such a city as you have never seen before.
  ✷ Literally, I see SUCH A CITY SUCH AS YOU HAVE NEVER SEEN, but the second SUCH is superfluous in the translation.

•  τοιούτοι εἰσίν οἱ Ἀθηναίοι οίους νικᾶν οὐ δυνάμεθα
  The Athenians are such (literally, of such a kind) as we are not able to conquer.
  ✷ A better translation could be THE ATHENIANS ARE THE KIND OF PEOPLE WE CAN’T CONQUER.

•  ἐν τοιαύτῃ πόλει οἰκοῦμεν ἐν οἷα πάντες οίκειν φιλοίκεν ἂν
  We live in such a city as (literally, in such as) all would love to live.
  ✷ Or also WE LIVE IN THE KIND OF CITY IN WHICH ALL WOULD LOVE TO LIVE. The possibilities of translation are several, provided that they show the correlation between the demonstrative and the relative.

The qualitative relative can also be used without the corresponding qualitative demonstrative:

•  δοκῶ γὰρ οἶχα εἰπαξ ἀντρον εἰσοράν
  I think I see a cave such as the one you said  (Sophocles, Philoctetes).
Other examples:

- τοιαύτα γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα οἵπερ καὶ σύ νῦν ἐμοὶ δοκεῖς μελετᾶν. **FOR WE PRACTISED AND PHILOSOPHISED ABOUT THAT KIND OF MATTERS, SUCH AS NOW YOU SEEM TO ME TO BE PRACTISING** (Xenophon, *Memorabilia*).
- οὐχ ὁ Κύρος τρόπος τοιοῦτος οἶος χρηματίζεσθαι, ἀλλὰ δίδοσι μᾶλλον ἢ κτώμενος ἤδει τι **CYRUS’ WAY (OF BEING) IS NOT SUCH AS TO ACCUMULATE WEALTH, BUT HE PREFERENCES GIVING WEALTH AWAY RATHER THAN GETTING IT** (Xenophon, *Cyropaedia*).

3/ A similar phenomenon happens with the couple τοσοῦτος ... ὡσος, but in this case what is pointed out is the quantity, not the quality, as they are a *quantitative demonstrative* and a *quantitative relative adjective*. They are inflected like the previous ones, with the difference being that the relative follows the τος - ὡσος - ὥσον scheme (instead of τος - ὁς - ὥσην).

τοσοῦτος could be translated as so big (so many in plural), and ὡσος as (so big) as (so many as in plural). Let’s see some examples:

- οὐδεὶς ἔχει τοσαύτας βιβλίους ὡσας ἐγὼ ἔχω
- τοσοῦτο ἔςφος ἔχει οὐτός ὁ στρατιώτης ὡσον σύ οὐδέποτε εἶδες **HAT SOLDIER HAS SUCH A BIG SWORD AS YOU HAVE NEVER SEEN.**
- ἐν τοσαύτῃ μάχῃ ἐμαχησάμην ὡσῆν οἱ Ἀθηναίοι οὐδέποτε ἐποιήσαντο **I FOUGHT IN SUCH A BIG BATTLE AS THE ATHENIANS NEVER FOUGHT.**

Note that, if in the former sentence we had written ἐν τοιαύτῃ μάχῃ ἐμαχησάμην ὡσῆν οἱ Ἀθηναίοι οὐδέποτε ἐποιήσαντο, we would emphasise some particular characteristic of the battle (cruel, harsh, or maybe short, or long, etc.), not the size: **I FOUGHT IN SUCH (A KIND OF) A BATTLE AS THE ATHENIANS NEVER FOUGHT.**

- εὖ τοινυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὡντες ὡσος συνεληθῆτε μέγιστον ἔχετε καιρόν **KNOW WELL THAT YOU, BEING AS MANY AS YOU ARE HERE, HAVE A GREAT OPPORTUNITY** (Xenophon, *Anabasis*).
- ἀλλὰ γὰρ ὅπλα τῶν πολεμίων ἐσκύλευσαν τοσαύτα ὡσα περ ὑμὸν ἀφεῖλοντο **FOR THEY DESPOILED THE ENEMY OF AS MANY ARMS AS THEY TOOK FROM YOU** (Lysias, *Against Eratosthenes*).

The difference *qualitative-quantitative* must be clear:

- ὡντες ἐν τοιαύτῃ πόληι... I LIVE IN SUCH A [NICE] CITY... ◊ Emphasis on the quality, style, etc.
- ὡντες ἐν τοσαύτη πόλει... I LIVE IN SUCH A [BIG] CITY... ◊ Emphasis on the size.

4/ Sometimes the demonstrative is not mentioned in Greek, but it must be mentioned in English:

- φίλους ἔχω ὡσους ῥούλουμαι I HAVE AS MANY FRIENDS AS I WANT.

Often the antecedent is πάντες, and in this case the sentence has the sense of ALL WHO:

- πάντες ὡσοι ἐν τῇ μάχῃ ἐμαχησάμην ἄνδρειοι εἰσίν **ALL WHO FOUGHT IN THE BATTLE ARE BRAVE.**

The quantitative adjective ὡσος may also be used without specifying the antecedent, although we need it in English. Therefore, the former example could have omitted the first word:
- ὁσὶοι ἐν τῇ μάχῃ ἐμαχησάντο ἀνδρεῖοι εἰσίν  
  As many as fought in the battle are brave.
- τοὺς μὲν ἀπέκτειναν, ὁσὶοι ξυσυέλθησαν  
  They killed some of them, as many as were caught (Thucydides, Historiae).
- ἔσωσά σ', ὡς ἰσασιν Ἑλλήνων ὁσὶοι ταύτων συνεσφήσαν Ἀργοὶ σκάφος  
  I saved you, as so many of the Greeks as embarked the same ship Argo know (Euripides, Medea).

Apart from these basic usages, ὁιος and ὁσος are part of numerous idiomatic expressions. Some of them can be found in the chapter Hellenisms: peculiarities and idioms.

b) The whole series of correlative adjectives

1/ Here we will report the complete family of the correlative adjectives deriving from the qualitative interrogative adjective ποῖος, ποία, ποίον, that means of which kind? (as in the sentence ποίον ἀνδρα ζητεῖς: Which kind of man are you looking for?). For the sake of brevity, only the singular masculine forms will be given in the following list:

- Direct question: ποῖος
- Indirect question: ὁποῖος
- Indefinite: ποίός ▶ Change of accent.
- Relative: οἰος
- Indefinite relative: ὁποίος ▶ As for the indirect question.
- Demonstrative: τοιοῦτος SUCH

Some examples:
- εἰθ' ... τοιοῦτος ὃν φίλος ἦμιν γένοει  
  If only you, being such as you are, would become our friend! (Xenophon, Hellenica). ▶ Demonstrative.
- τοιοῦτοις φίλοις ἑχω οἰοὺς σὺ οὐδέποτε ἔξεις  
  I have such nice friends as you will never have. ▶ Demonstrative and relative.
- εἰδέναι βούλομαι ὁποίος πατήρ σοι ἐστιν  
  I want to know what kind of father you have. ▶ Indirect question.
- Κύρος ... ἥξιοι, οἴσπερ αὐτὸς Λακεδαιμονίοις ἢν ἐν τῷ πρὸς Ἀθηναίους πολέμῳ, τοιοῦτος καὶ Λακεδαιμονίους αὐτῷ γίγνεσθαι  
  Cyrus ... demanded that the Lacedaemonians should behave with him in such a way as he had behaved toward them during the war against the Athenians (Xenophon, Hellenica). ▶ Relative and demonstrative.

2/ The same rule can be applied to the quantitative interrogative πόσος:

- Direct question: πόσος
- Indirect question: ὁπόσος
- Indefinite: ποσός ▶ Change of accent.
- Relative: ὁσος
- Indefinite relative: ὁπόσος ▶ As for the indirect question.
- Demonstrative: τοσοῦτος SO LARGE
• δει με ειδέναι ὁπόσους στρατιώτας οἱ πολέμιοι ἔχουσιν ITCH IS NEEDED FOR ME TO KNOW HOW MANY TROOPS THE ENEMIES HAVE.  ♦ Indirect question.
• εἰσφοράς τοσαύτας σοι προστάξουσιν ὁσις σὺ οὐ ῥαδίως ὑποίσιες  THEY WILL DEMAND OF YOU SUCH A LARGE AMOUNT OF TAXES AS YOU WILL HARDLY BE ABLE TO BEAR (Xenophon, Oeconomicus).  ♦ Demonstrative and relative.

c) The series of  who, what

As far as the interrogative τίς, τί is concerned, the procedure is not so mechanical, as the indirect question is expressed by means of the compound ὰστίς (the same word we use for indefinite relative pronoun):

• πολύ μοι διαφέρει ὰστίς τούτο εἶπεν IT IS VERY IMPORTANT FOR ME WHO SAID THIS.

The other words of the series of correlative adjectives deriving from τίς, τί have different stems, as in the following list:

- Direct question: τίς, τί
- Indirect question: ὰστίς, ἦτίς, ὰ τί
- Indefinite: τίς, τί
- Relative: ὰς, ἦ, ὰ
- Indefinite relative: ὰστίς, ἦτίς, ὰ τί  ♦ As for indirect question.
- Demonstrative: ὰῦτος THIS, ἐκεῖνος THAT

• ὀπτίνες ἀν τοῖς πολίταις αἰτιῶται ὦσι τοῦ τοῖς νόμοις πείθεσθαι, ὰῦτοι ἄριστοι εἰσι ALL THOSE WHO ARE MOST RESPONSIBLE FOR PERSUADING THE CITIZENS TO OBEY THE LAW, THEY ARE THE BEST ONES (Xenophon, Memorabilia).  ♦ Indefinite relative and demonstrative.
• ὀτινὶ τὰ χρήματα ἐδωκας, τοῦτον ἰδεῖν βουλομαι THE PERSON WHOM YOU GAVE THE MONEY, THIS IS THE ONE I WANT TO SEE.  ♦ Indirect question and demonstrative.
• ἦτίς μὲν τοῖςν τέχνη καὶ ἐπιστήμη ἐστὶν αὐτῆ, εἰς αὐτῆς σκεψόμεθα WHAT KIND OF ART AND SCIENCE THIS IS, WE WILL ENQUIRE AT SOME POINT (Plato, Protagoras).  ♦ Indirect question and demonstrative.

d) The series of  which one of both

For the interrogative πότερος, WHICH ONE OF BOTH, the series (irregular in the relative) is:

- Direct question: πότερος
- Indirect question: ὀπότερος
- Indefinite: nonexistent
- Relative: ὀπότερος  ♦ Instead of the expected but nonexistent ὀτερος.
- Indefinite relative: ὀπότερος  ♦ As for the indirect question.
- Demonstrative: ἔτερος THE ONE OR THE OTHER ONE

• δίδωμι σοι ... ὀπότερον βούλει ἐλέσθαι I GIVE YOU EITHER ONE YOU WANT TO CHOOSE (Xenophon, Anabasis).  ♦ Indefinite relative.
• ὑμῶν οὖν, ἐφι, βουλομαι [παίδα] τὸν ἔτερον ποιήσασθαι, ὀπότεροι ὑμῶν καλῶς ἔχει I WISH TO ADOPT [AS SON] ONE OF YOU TWO, WHOEVER IS FITTING (Isaeus, De Menecle).  ♦ Demonstrative and indefinite relative.
THE VERBAL SYSTEM

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1. The difficulty of Greek verbs

The conjugation of Greek verbs poses one of the most difficult problems for students, and this is not only due to the large variety of moods and tenses, but also to the difficulty of establishing groups within which verbs are conjugated according to the same pattern. In this chapter we will subdivide Greek verbs into the main groups: non-contract, liquid, consonantic, etc., with the purpose of trying to learn a set model for each group. Then, once a verb has been identified as belonging to a particular group, we shall conjugate it following the model, in much the same way as it is done with the four Latin conjugations (apart from the few irregular Latin verbs).

Unfortunately, this will not be as straightforward as first anticipated, since it is common that a Greek verb, while forming the majority of tenses in exactly the same way as other verbs in that group, shows variation in some tenses and forms, following the model of an entirely separate group or even groups. Thus, it is these irregularities in the formation of tenses that complicates the study of Greek verbs.

2. The tenses

The tenses in Greek are more or less equivalent to those of any language (the translations supplied below apply for the indicative mood only):

a/ Present tense: What happens or is happening: I SLEEP, I AM SLEEPING.

b/ Imperfect tense: I WAS SLEEPING, continuous action in the past. In some cases, the imperfect may also have the meaning of starting an action or even of attempting it (I TRIED TO SLEEP).

c/ Future tense: What will happen: I WILL SLEEP.

d/ Aorist tense: This is the most important tense in Greek. It reflects punctual action in the past, I SLEPT or I HAVE SLEPT. The context will indicate which translation is more appropriate, as for instance in Greek we would use the aorist tense to say both THIS MORNING I HAVE SLEPT TWO HOURS and YESTERDAY I SLEPT TWO HOURS.

e/ Perfect tense: Generally, this tense is not used frequently. It denotes an action performed in the past but whose consequences are still lasting in the present, so, to some extent, it also has a present meaning. Nevertheless, it can usually be translated almost as if it were aorist, for example I HAVE SLEPT, but sometimes it will even be translated by a present, as for instance ὁ στρατηγὸς τέθνηκεν, which can be translated by THE GENERAL HAS DIED but also by THE GENERAL IS DEAD, expressing in this last translation the present state resulting from a past action. Another example is the verb κτάω TO OBTAIN: its perfect κέκτημαι can be translated by TO POSSESS rather than TO HAVE OBTAINED. So, we must always bear in mind that the perfect tense has a very strong present component in its meaning.

f/ Pluperfect tense: This tense is used infrequently, since in cases in which English would use the pluperfect, such as I HAD ALREADY FINISHED THE HOMEWORK, Greek tends to use the aorist tense instead. Nevertheless, when encountered, it should be translated by, for instance, I HAD SLEPT.
g/ **Future perfect**: This tense is hardly used. Its use is so scarce that some textbooks do not even include it. It can be found in the passive voice, but sometimes can have active or middle meaning. For the purpose of completion, it will be shown in the paradigm of the first verb fully developed in the following pages. It will not be included in the paradigms of the other verbs. It would be translated by, for instance, **it will have been written, I will have been set loose**, etc.

### 3. The moods

**a/ Indicative:** This is the mood used to express real facts; all the examples given above are in indicative. It has all the tenses: *present, imperfect, future, aorist, perfect* and *pluperfect*.

**b/ Imperative:** This is the mood used to give orders. It has the *present, aorist* and *perfect* tenses. Note that an order given using the aorist tense would of course have a present meaning; the aorist tense would simply denote a *punctual action* rather than a *continuous action*.

**c/ Subjunctive:** This mood has various meanings. It is used for expressions such as **let’s do this**, and in some subordinate clauses. As for the imperative, it has the *present, aorist* and *perfect* tenses, and again, the choice of the aorist tense does not correspond to a past action but to the expression of a punctual action.

**d/ Optative:** Like the subjunctive, this mood has a variety of meanings, and is also found in some subordinate clauses. It has the *present, future, aorist* and *perfect* tenses. Usually, the choice of tense will not depend on the time to be expressed (present, past, etc.) but on the *aspect* (punctual or continuous action), but this is not always the case (for instance, in reported speech).

**e/ Infinitive:** This is one of two impersonal moods. It has the same four tenses as the optative. Again, the choice of tense may depend on continuous or punctual aspect or on temporal circumstances (in reported speech). We must remember that an infinitive is a noun: **βουλομαι ἐσθίειν, I want to eat; TO EAT is a noun, since it is the name of an action, and in this example it plays the role of direct object, as we could have said I WANT A BOOK. Note: the infinitive is a noun that does not decline (there is no equivalent to the Latin *gerund*).**

**f/ Participle:** This is the second impersonal mood. It is a very important mood; participles are far more common in Greek than in Latin. This mood has the same four tenses as the optative and the infinitive. In this mood, the choice of tense will almost always depend on the time to be expressed and almost never on the expression of aspect. We must remember that a participle is an adjective: **ἡ τρέχουσα γυνή, THE RUNNING WOMAN: RUNNING is a verbal adjective that qualifies the subject of the action, acting in much the same way as for instance TALL would qualify somebody (with respect to a quality) in THE TALL WOMAN. Note: the participle is fully declinable.**

**Note on aspect**

In moods other than the indicative and the participle, often the difference between the choice of the present or aorist tense (for example, the present infinitive or the aorist infinitive) is not a temporal difference but one of aspect: the present tense concerns a continuous or repeated action, whereas the aorist tense is related to a punctual action. The sentence **I want to write** can be translated by:

- βουλομαι γράφειν
  - **γράφειν** is a *present* infinitive.
- or
- βουλομαι γράψαι
  - **γράψαι** is an *aorist* infinitive.
The choice between these two tenses is ultimately based on whether we mean that the action of writing will continue indefinitely (for example, to copy a long text) or that it will be a short action (for example, to copy a sentence).

The same also applies to the use of imperatives:

- θύε τοίς θεοῖς  
  ☀ Present imperative: This action is continuous, therefore not only applies to the present.
- θύσον τοίς θεοῖς  
  ☀ Aorist imperative: The addressed person must make a sacrifice straightaway: MAKE THE SACRIFICE TO THE GODS!

### 4. The voices

**a/ The Active Voice.** With the usual meaning of performing an action:

- βίβλον ἔγραψα  
  I HAVE WRITTEN A BOOK.

**b/ The Passive Voice.** With the usual meaning of an action being performed by somebody:

- ή βιβλος υπὸ ἐμοῦ ἔγραφη  
  THE BOOK WAS WRITTEN BY ME.

**c/ The Middle Voice.** It uses the same personal endings as the passive voice in some tenses. While it is simple to understand why a verb should be in either the active or passive voice, the reasons why a verb may use the middle voice are not quite so simple. There are three reasons:

1/ If a verb uses the middle voice, it may convey a sense of reflexivity. For example:

- λοῦω  
  TO WASH, if used in the middle voice λούομαι, may mean TO WASH ONESELF.
- φαῖνω  
  TO SHOW, if used in the middle voice φαίνομαι, may mean TO SHOW YOURSELF, TO APPEAR, TO TURN UP.

2/ Sometimes the middle voice of a verb can cause it to have a different meaning (not necessarily reflexive); usually, it means that the subject takes an interest in the action. For instance, φέρω means TO CARRY, but if used in middle voice, φέρομαι, it means TO CARRY FOR ONESELF, TO WIN (a prize). However, in other cases this personal implication is not so discernible, and it must be assumed that the verb has another meaning (which has to be learnt). For example:

- > λύω  
  TO FREE, TO LET GO  
  but λύομαι means TO RANSOM
- > βαίνω  
  TO WALK  
  but βαίνομαι means TO MAKE SOMEBODY WALK
- > διδάσκω  
  TO TEACH  
  but διδάσκομαι τὸν παῖδα I HAVE MY SON EDUCATED (by somebody else), etc.
- > θύω  
  TO MAKE A SACRIFICE  
  but θύομαι means TO ORDER A SACRIFICE (to make somebody else make it).

Yet, a verb may sometimes have the same meaning both in middle and in active. For example:

- > μηχανάω / μηχανάομαι  
  TO PLAN, TO DEVISE.

In some cases the two meanings may appear to diverge from all the rules. For example:

- > ἀποδίδομαι  
  TO GIVE BACK  
  ἀποδίδομαι  
  TO SELL
- > δανείζω  
  TO LEND  
  δανείζομαι  
  TO BORROW
- > πολιτεύω  
  TO BE A CITIZEN  
  πολιτεύομαι  
  TO PERFORM THE ROLE OF A CITIZEN
Finally, there is a group of verbs which only have the middle voice: these verbs are known as *deponent verbs*. They have the usual middle form, but their meaning is active. For instance, ἐρχομαι means TO GO and βούλομαι means TO WANT – ἐρχω and βούλω do not exist. Practice will elucidate the most frequently used deponent verbs. This third kind of verbs are presented in the dictionary with the middle ending -ομαι, since their active form in -ω does not exist.

The best-known deponent verb is γίγνομαι. TO BECOME / TO HAPPEN / TO TAKE PLACE / TO BE BORN / TO BE APPOINTED:

- οἱ Οἰδίπους στρατηγὸς γίγνεται OEDIPUS IS APPOINTED (BECOMES) GENERAL.
- τί γίγνεται? WHAT IS HAPPENING?
- ο Ζεὺς ἐν τῇ Κρήτῃ γίγνεται ZEUS IS BORN IN CRETE.

Other frequent deponent verbs are:

- ἀφικνέομαι TO ARRIVE
- βούλομαι TO WANT
- δέχομαι TO RECEIVE
- διαλέγομαι TO CONVERSE WITH
- ἐπομαί TO FOLLOW
- εὔχομαι TO PRAY
- ἱγέομαι TO LEAD, TO REGARD
- ἱδομαι TO ENJOY
- θεάομαι TO LOOK AT
- μάχομαι TO FIGHT WITH
- ψεύδομαι TO LIE (TO TELL A LIE)

**Similarity between the middle and passive.** Passive verbs in Greek are identical in form to middle with the exception of the future and aorist tenses. In any other form, therefore, the context will tell us whether we ought to translate the verb by middle or passive. For example:

> **Example 1:** ἡ οἰκία οἰκοδομεῖται.

It is obvious that the house does not construct anything for itself – THE HOUSE CONSTRUCTS is a nonsensical statement. Thus, we must come to the conclusion that this verb is in the passive voice and translate it accordingly as THE HOUSE IS BEING CONSTRUCTED.

Of course, if moreover there is an agent object (usually expressed by ὑπό + Genitive), the sense of passive is still more evident:

- ἡ οἰκία οἰκοδομεῖται ὑπὸ τῶν πολιτῶν THE HOUSE IS BEING CONSTRUCTED BY THE CITIZENS.

**Note**

If the agent object is not a person but a thing (instrument, any kind of phenomenon, etc.), the plain dative is used:

- ἡ ναῦς διεσθάρη θυέλλῃ THE SHIP WAS DESTROYED BY A STORM.

> **Example 2:** οἱ Ἀθηναῖοι νέον στρατηγὸν αἱροῦνται.

There is a direct object in this sentence, and passive sentences cannot have a direct object. Therefore, this should be translated by the middle voice. Note that the verb αἱρέω TO TAKE means TO CHOOSE when in the middle voice, and so the appropriate translation would be THE ATHENIANS CHOOSE A NEW GENERAL.
5. Formation of tenses

We can adhere to the following guidelines that are applicable, in general terms, to non-contract verbs of the 1st conjugation, for instance \( \lambda \dot{\nu} \). This is usually the group of verbs studied first when learning the formation of the tenses, moods, etc. The remaining sub groups are then usually studied by observing any differences.

a) Active voice

1/ Present tense: Simply add the corresponding personal endings to the stem. Example: \( \lambda \dot{\nu} \).

2/ Imperfect tense: Only the indicative mood has the imperfect tense. It is formed adding an augment to the beginning of the stem (the letter \( \dot{\epsilon} \)) and then adding imperfect personal endings, which differ from those of the present. Example: \( \dot{\epsilon}\lambda \dot{\nu} \). Morphologically, it is very much linked to the present tense (in the sense that any irregularity that appears in the present will appear also in the imperfect).

3/ Future tense: Take the stem, add \(-\sigma-\) and add the same personal endings as for the present. Example: \( \lambda \dot{\nu} \).

4/ Aorist tense: Take the stem, add an augment at the beginning of the verb (as for the imperfect), then also add a sigma to the stem (as for the future) and add the corresponding aorist personal endings. Example: \( \dot{\epsilon}\lambda \dot{\nu} - \sigma\alpha \).

5/ Perfect tense: Take the stem, add an augment at the beginning of the verb and repeat the first consonant before the augment (this is called reduplication), add a \(-\kappa-\) to the stem, and add the corresponding perfect personal endings (these are very similar to those for the aorist). Example: \( \lambda\dot{\epsilon}\lambda \dot{\nu} - \kappa\alpha \).

6/ Pluperfect: Follow the procedure of augment and reduplication as for the perfect, but moreover add another augment at the beginning. Then, add a \(-\kappa-\) as for the perfect and add the corresponding pluperfect personal endings. Example: \( \dot{\epsilon}\lambda\dot{\epsilon}\lambda\dot{\nu} - \kappa\eta \).

b) Middle voice

The changes with respect to the active voice are as follows:

- Different personal endings for all tenses. Example: aorist \( \dot{\epsilon}\lambda \dot{\nu} - \sigma\eta\nu \), not \( \dot{\epsilon}\lambda \dot{\nu} - \sigma\alpha \).
- The perfect and pluperfect do not add a \(-\kappa-\) to the stem. Example: \( \lambda\dot{\epsilon}\lambda\dot{\nu} - \mu\alpha \), not \( \lambda\dot{\epsilon}\lambda\dot{\nu} - \kappa\alpha \).

c) Passive voice

Passive and middle differ only in the future and aorist tenses. The characteristics for the passive voice are:

- In the future tense, instead of inserting \(-\sigma-\), insert \(-\theta\eta\sigma-\). Example: \( \lambda\nu - \theta\sigma\nu - \omega\mu\alpha \).
- In the aorist tense, instead of inserting \(-\sigma-\), insert \(-\theta-\). Moreover, the endings will be different (in fact, they look very similar to the endings used for the active voice). Example: \( \dot{\epsilon}\lambda\dot{\nu} - \theta\eta\nu \).

- The future perfect tense, which is found only in the passive voice, is formed by the reduplicated perfect stem + \( \sigma \) + the simple future personal endings. Example: \( \lambda\dot{\epsilon}\lambda\dot{\nu} - \sigma\omega\mu\alpha \). Note: Although this belongs to the passive voice, do not add \(-\theta\eta\sigma-\), add only \(-\sigma-\) as if it belonged to the middle voice.
6. Formation of moods

The other moods share the same temporal characteristics (for instance, active aorist optative, imperative, subjunctive, etc. continue to have the usual -σ-), but they have different tense endings. It must be noted that only the indicative uses an augment.

The characteristics are as follows:

a/ Imperative: It has its own set of endings, and lacks the 1st person.

b/ Subjunctive: It has only three tenses: present, aorist and perfect. Moreover, the aorist never has past meaning, only aspectual meaning (as in the imperative mood). It is easily recognizable because its personal endings always have long vowels: the basic endings are -ο, -ης, -ν, -ομεν, -ητε, -οσι for the active, and -ομαι, -η, -ηται, -ομεθα, -εσθε, -ονται for the middle; nevertheless, some alterations will take place.

c/ Optative: Apart from different personal endings, note the -λ- which is present in all optative verbs.

d/ Infinitive: It is a noun, and is undecinable. It has its own endings (only one per tense).

e/ Participle: It is an adjective, therefore it does not have personal endings, but adjectival endings. The model verbs conjugated in the following pages will show that some participles follow a 2-1-2 scheme, declining the same as ὁγαθώς, -ή, -ών, while others follow a 3-1-3 scheme, with the masculine and neuter using several forms of the 3rd declension.

Note that, as initial presentation, the letters M. - F. - N. will be included in the box of the participles only in the very first verbal table in the next chapter.

7. Types of verbs

Greek verbs are divided into two conjugations, each one of which is subdivided into smaller sub-classes:

a) The 1st conjugation, also called thematic conjugation or conjugation in -ω

1/ Non-contract verbs: Verbs whose stem ends in a vowel, which will therefore not produce any contraction with the personal endings. Example: λύω TO LOOSE.

2/ Contract verbs: Verbs whose stem ends in a vowel, which will therefore produce a contraction with the personal endings. Example: τιμάω TO HONOUR.

3/ Consonantic verbs: Verbs whose stem ends in a consonant (other than λ, μ, ν, ρ); this will produce some alteration when adding certain consonants in the formation of some tenses. Example: διώκω TO PURSUE.

4/ Liquid verbs: Verbs whose stem finishes in one of the four consonants λ, μ, ν, ρ; as with the consonantic verbs, this will produce some alteration (but in a different way) when adding other consonants for the formation of some tenses. Example: στέλλω TO SEND.
b) The 2nd conjugation, also called *athematic conjugation* or *conjugation in -μι*

1/ Verbs with reduplication in the present: In present tense (and in imperfect, a tense always linked to the present), the stem reduplicates in -ι- at the very beginning. Example: δί-δωμι TO GIVE.

2/ Verbs with suffix -νυ- in the present: In present tense and in imperfect, the stem shows this suffix -νυ- between the stem and the personal endings. Example: δείκ-νυ-μι TO SHOW.

3/ Verbs with neither reduplication nor suffix: In present tense and in imperfect, these verbs present neither of the two former characteristics, but just the stem and the personal ending. Example: οη-μί TO SAY.

8. Principal parts

Owing to the fact that many verbs form some of their tenses according to the parameters of groups other than their own, it is essential that we know not only the specific group to which it belongs, but also all of the verb’s principal parts, in order to be able to conjugate any tense of a Greek verb. This would be equivalent to learning *rego, regere, rexi, rectum* in Latin.

For the very regular verbs it will suffice to know only the present stem, since the other stems can be deduced from it according to the general rules. However, for some verbs we will also need to know the aorist stem, for other verbs the aorist and the future stem, and for others only the future stem, etc. Therefore, there is no fixed rule regarding which principal parts must be supplied for each verb, and, although it is customary to give only the parts that cannot be deduced from the present stem because they are irregular, grammars differ in this aspect, as do dictionaries also.

For instance:

- λῶ TO LOOSEN: This verb is regular – we only need the present stem. From it we can deduce the stems for the remaining tenses.

- ὄρᾶω TO SEE: Fut. ὄφωμαι, aor. ἔδω, perf. ἔφακα, aor. pass. ὀφθην. This verb is so irregular that a different stem is required for each tense.

- πέμπω TO SEND: Perf. πέπομφα. This verb is fairly regular with the exception of the perfect tense, so we must only learn this tense apart from the present.
b) Verbs in -ω: vocalic verbs

1. Non-contract verbs

We will present a chart of all the verbal tenses and moods in each voice, formed according to the rules explained in the previous chapter. To highlight the parts of each verb, a hyphen will separate different elements.

a) Active voice

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<tr>
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<th>Indicative</th>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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<td>λῦ-ις</td>
<td>λῦ-οις</td>
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</table>
Alternative forms

➢ The singular persons of the aorist optative, rather than being λύσαιμι, λύσειας, λύσειε, can present the following alternative forms as well: λύσαιμι, λύσαις, λύσαι. Moreover, the 3rd person plural, can also be λύσειαν instead of λύσαιεν.

➢ The pluperfect indicative singular, instead of being ἐλελύκειν, ἐλελύκεις, ἐλελύκει, can also be ἐλελύκη, ἐλελύκης, ἐλελύκει (note that the 3rd person is identical in the two possible series).

Additional observations

1/ Note that the aorist subjunctive can be easily confused with the future indicative of the same verb: the 1st person singular is identical. Note as well that the personal endings are always the same in all subjunctive tenses.

2/ The imperfect and pluperfect tense exist only in the indicative mood.

3/ Insofar as participles are concerned, the chart presents only the nominative and genitive singular form of each gender: the four of them follow the 3-1-3 scheme, with three of them following the -ντ- type of the 3rd decl. for masculine and neuter.

4/ The perfect participle does not correspond exactly to any of the patterns seen in the chapter treating adjectives.

5/ The perfect imperative, which is hardly used, is formed by the perfect participle combined with the present imperative of the verb ΤΟ BE (εἰμί). Remember that the participial part of this combination must be inflected in agreement with the subject’s gender, although in the chart you will find only the masculine form as an example (e.g. if the order were given to a woman, it should be λελούκα ἵσθι, etc.). There is another one-word form of the perfect imperative, which uses the same endings as the present imperative: λέλοκε, λελοκέτω etc. This last form is extremely rare, as it is almost always replaced by the mentioned periphrasis.

6/ In other verbal tables, participles that follow the usual 2-1-2 scheme (-ος, -η, -ον) will be introduced in a more abbreviated form (none in the active voice follows the 2-1-2 scheme). If their declension may offer some doubt (especially if they make use of the 3rd declension), the nominative and genitive will be offered, but in any case the abbreviations M. F. N. will be unnecessary.
b) Middle voice

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| Imp.  | ε-λὐ-ομην  | ε-λὐ-οι   | ε-λὐ-οιαται | ε-λὐ-οιο      | ε-λὐ-ομονος  |
|       | ε-λὐ-ου   | ε-λὐ-οιαται | ε-λὐ-οιο |
|       | ε-λὐ-ετο  | ε-λὐ-ετο |
|       | ε-λὐ-όμεθα | ε-λὐ-οιοθε |
|       | ε-λὐ-εσθε | ε-λὐ-οιοθε |
|       | ε-λὐ-οντο | ε-λὐ-οιοθε |

| Fut.  | λὐ-σ-ομαι | λὐ-σ-οιμην | λὐ-σ-ομαι     | λὐ-σ-οιμην  | λὐ-σ-ομονος  | -ομενην, -ομενον |
|       | λὐ-σ-ει    | λὐ-σ-ει    | λὐ-σ-ει    | λὐ-σ-ει   |
|       | λὐ-σ-εται  | λὐ-σ-εται  | λὐ-σ-εται  | λὐ-σ-εται |
|       | λὐ-σ-όμεθα | λὐ-σ-ομεθα |
|       | λὐ-σ-εσθε  | λὐ-σ-οισθε |
|       | λὐ-σ-ονται | λὐ-σ-ονται |
|       | λὐ-σ-εσθαι |           |           |          |

| Aor.  | ε-λὐ-σ-ομην | λὐ-σαι   | λὐ-σ-ομαι     | λὐ-σ-οιμην  | λὐ-σ-ομονος  | -ομενην, -ομενον |
|       | ε-λὐ-σ-οι   | λὐ-σ-οι   | λὐ-σ-οι   |
|       | ε-λὐ-σ-ατο  | λὐ-σ-ατο  |
|       | ε-λὐ-σ-όμεθα | λὐ-σ-αμεθα |
|       | ε-λὐ-σ-εσθε | λὐ-σ-ασθε |
|       | ε-λὐ-σ-αντο | λὐ-σ-αντο |
|       | λὐ-σ-ασθαι |

| Per.  | λε-λὐ-μαι  | λε-λὐ-μαι | λελυμενοι ου | λελυμενοι ειη | λεελυμενοι εια | λεελυμενοι εια |
|       | λε-λὐ-σαι  | λε-λὐ-σαι |
|       | λε-λὐ-ται  | λε-λὐ-ται |
|       | λε-λὐ-μεθα | λε-λὐ-μεθα |
|       | λε-λὐ-θε   | λε-λὑ-θε |
|       | λε-λὐ-νται | λε-λὑ-νται |
|       | λε-λὐ-θεαι |

| Plu.  | ε-λε-λὐ-ομην | ε-λε-λὐ-οι |
|       | ε-λε-λὐ-οι |
|       | ε-λε-λὐ-οι |
|       | ε-λε-λὐ-οι |
|       | ε-λε-λὐ-οι |

✧ Alternative form

In present and future indicative, the ending -εια in the 2nd singular can be written -η as well.
Additional observations

1/ Some middle tenses are formed periphrastically using a participle accompanied by εἰμί. As seen above, the participial part should agree in gender with the subject; for instance, to form the perfect subjunctive plural, with reference to a feminine subject in the 3rd person, the participle λελυμέναι has to be accompanied by the subjunctive form of εἰμί: λελυμέναι ὃσι.

2/ Middle participles are much easier to learn than in active forms, as all of them follow the 2-1-2 scheme.

c) Passive voice

<table>
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<tr>
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<th>Indicative</th>
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<th>Participle</th>
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</tbody>
</table>

Alternative form

As in the middle voice, the 2nd singular -ει can be written -η as well.

Additional observations

1/ For the sake of completeness, the chart above shows the future perfect as well, but it is important to remember that its use is extremely rare. To express meanings like HE WILL HAVE BEEN SET FREE, the periphrastic combination of a perfect participle and a form of εἰμί is more common: λελυμένος ἔσται. The same combination can be used for the active and the middle: I WILL HAVE SET FREE λελυκοία ἔσομαι.

2/ In the aorist indicative, the 3rd person plural ending (-σαν) features a sigma similar to the corresponding active ending (-σαν).
3/ Note that the passive aorist uses active endings, and its participle follows the 3-1-3 scheme, with the -ντ- genitive form for the 3rd declension.

4/ Some verbs, in the future and aorist passive, insert a sigma at the end of the stem: παύω TO STOP, παυσθήσομαι, aor. ἐπαύσθην.

d) Final remarks

1/ So, this is the way in which a regular verb would form its tenses and moods. In the following sections, we will deal with the characteristics of other verbal groups, studying their differences with respect to this regular pattern.

Few verbs follow entirely the regular conjugation given above. Some frequent verbs that use this regular pattern are:

- βασιλεύω TO REIGN
- ΚΕΛΕΥΩ TO COMMAND
- ΠΑΙΔΕΥΩ TO EDUCATE
- βουλεύω TO DELIBERATE
- κινδυνεύω TO BE IN DANGER
- ΠΆΟΙ TO STOP
- δικρύω TO CRY
- λύω TO WASH

2/ In Greek, personal pronouns are usually omitted, as the verb endings are precise enough to distinguish different persons. E.g. ἔχομεν ἰπποὺς WE HAVE HORSES, γράφουσιν THEY WRITE, λαμβάνει Η/Σ/Ι TAKES (context will tell you whether it means HE, SHE or IT).

2. Study of augment and reduplication

Given the importance that these two phenomena have in the formation of past tenses, we offer here a detailed presentation of both of them before proceeding to study other verbal groups.

a) Augment

Imperfect and aorist tenses feature a specific element that is the most marked characteristic of past tenses. This element is called the augment, and consists of an ε- added at the beginning of the verbal stem; more specifically, this additional epsilon is called the syllabic augment. For instance, the imperfect of βαίνω TO WALK begins with ἐβαίν-, the imperfect of κολύω TO PREVENT begins with ἐκολύ-, etc.

The basic procedure is very simple: just add an initial epsilon. But it is not always so easy, as in the following cases there are some exceptions to this rule:

1/ If the verb begins with a ρ, the ρ is doubled when adding the epsilon: ἐπίπτω TO THROW, imperfect ἐρρίπτω.

2/ If the verb begins with a vowel, instead of adding an ε– the initial vowel is lengthened: this is called the temporal augment. Example: ἐλαύνω TO GUIDE, imperfect ἡλαυν– The lengthening process follows these correspondences:

- α- lengthens into η- ἄρχω TO RULE imperf. ἄρχ-  
- ε- lengthens into η- ἐλαύνω TO GUIDE imperf. ἡλαυν- 
- η- lengthens into η- ἡσυχάζω TO KEEP CALM imperf. ἡσύχαζ- 
- ι- lengthens into ι- ἰκετέω TO BESEECH imperf. ἰκέτευ-
As can be seen, some vowels do not show any apparent alteration (an ο cannot be lengthened any more, for instance). And in some cases, the augment is not applied: for instance, the imperfect form of the verb εὐρίσκω TO FIND, can be either εὐρίσκον or ἡρίσκον.

3/ Some verbs beginning with ε- lengthen into ei- instead of into η-, as happens for instance with ἐχω TO HAVE, imperf. εἰχ-. The most important ones are given in the following list (verbs with irregular aorists, which would not show this phenomenon, appear with the imperfect form):

- ἐάω TO ALLOW     imperf. εἰων
- ἐθίζω TO ACCUSTOM imperf. εἰθίζον
- ἐπομαῖ TO FOLLOW  imperf. εἰπόμην
- ἐργάζομαι TO WORK  imperf. εἰργαζόμην
- ἐχω TO HAVE      imperf. εἰχον

4/ If the initial vowel features an iota subscript, the augmented vowel will have the iota subscript as well. If the iota is adscript, i.e. written after the vowel, it becomes subscript:

- ἀδω TO SING       imperf. ἰδον
- αἱρω TO RAISE     imperf. ἱρον

5/ Augment in compound verbs (i.e. verbs formed with a preposition) is inserted between the preposition and the verb. The last vowel of the preposition, if any, is elided:

- ἀπο-βάλλω TO THROW AWAY  imperf. ἀπέβαλλον
- συν-άγω TO BRING TOGETHER imperf. συνήγον
- ἀνα-βαίνω TO CLIMB       imperf. ἀνέβαινον
- κατα-βαίνω TO DESCEND    imperf. κατέβαινον

Exception: καθεύδω TO SLEEP is formed by κατά and εὕδω, but this subdivision was not perceived any more, therefore there are two different augmented forms: the regular one, as in the imperfect καθηδόν, and an irregular form that adds the augment to the prepositional prefix, ἐκάθεύδον.

In some verbs, the preposition is altered in the present tense as its last consonant changes for the sake of euphony, depending on the first consonant of the verbal stem: e.g. συν-λαμβάνω TO GATHER becomes συλλαμβάνω. When the augment is added to this kind of verbs, the preposition is separated from the verb and therefore it “retakes” its original form: συν-ε-λαμβανόν.

Another example: The verb ἐγκόπτω is formed with the prepositional suffix ἐν, but the contact with the kappa of κοπ- transforms it into ἐγ-. As the augment prevents the contact with the kappa, the preposition shows its original form: imperfect ἐνέκοπτον.
If the preposition is ἐκ, it becomes ἐξ when adding the augment: ἐκβαίνω TO GO OUT, imperf. ἐξέβαίνον.

IMPORTANT RULE: Do not elide the final vowel of the prepositions ἀμφί, περί and πρό. Examples: ἀμφιλέγω TO DISPUTE, imperfect ἀμφιλέγειν; περιμάχω TO FIGHT EVERYWHERE, imperfect περιμαχόμην; προλαμβάνω TO TAKE BEFOREHAND, imperfect προελάμβανον. Nonetheless, remember that the omicron of the prefix πρό- contracts with the augment in Attic Greek, a phenomenon that is indicated by a sign of crasis (similar to smooth a breathing mark): e.g. προελάμβανον.

6/ Double augment: Some verbs take both augments at the same time, the syllabic one and the temporal one. The most common ones are:

• ὁράω TO SEE  imperf. ἐὁρασα
• ἀνοίγω TO OPEN  imperf. ἀνέφερα

Other verbs have two augments, as they feature one of them applied to the prepositional prefix and another one to the verb. So, they both lengthen the preposition and augment the stem:

• ἀντιβολέω TO ENTREAT  imperf. ἡντεβόλουν
• ἐνοχλέω TO TROUBLE  imperf. ἡνώχλουν
• ἀμφοσβητέω TO DISPUTE  imperf. ἡμφεσβήτουν

✧ NB: the final vowel of ἀμφί is elided, an additional exception to the rule seen above.

b) Reduplication

The distinguishing characteristic of the perfect tense is reduplication, which is the repetition of the initial consonant after the augment ε (in these examples, please disregard the occasional absence of the expected κ at the end of the stem, which is not due to the way in which reduplication works):

• λύω TO LOOSEN  perf. λέλυκα
• διώκω TO PURSUE  perf. δεδίσκα
• γράφω TO WRITE  perf. γέγραφα

If the verb begins with two consonants, only the first one is to be reduplicated:

• κλονέω TO DRIVE IN CONFUSION  perf. κεκλόνηκα.

The basic concept is quite simple: the initial consonant of the verbal stem has to be repeated before the augment. But the following additional rules have to be added to the basic procedure:

1/ If the verb begins with an aspirated consonant, the consonant to be reduplicated at the beginning is in that case the corresponding hard consonant:

• θύω TO SACRIFICE  perf. τέθυκα  not θέθυκα
• χορεύω TO DANCE  perf. κεχόρευκα  not χεχόρευκα
• φονεύω TO KILL  perf. φεφόνευκα  not φεφόνευκα
2/ In verbs that begin with a vowel, as there is no initial consonant to reduplicate, the vowel is lengthened, following the same procedure of that we have seen with regard to temporal augments; in other words, these verbs show only the augment, which substitutes the whole reduplication:

- ἀγαγω TO LEAD perf. ἵξα
- ὅριξω TO BOUND perf. ὄρικα
- ἀσεβέω TO BE IMPIOUS perf. ἡσεβηκα
- εὐρίσκω TO FIND perf. ηὐρηκα
- ὁφειλω TO OWE perf. ὁφειληκα
- ἀγγέλλω TO ANNOUNCE perf. ἡγγεληκα
- αἰσθάνομαι TO REALISE perf. ἡσθημαι

In some verbs beginning with a vowel, a strange phenomenon called *Attic reduplication* takes place: the initial vowel + consonant are both repeated followed by the lengthened form of the original opening vowel:

- ἀκούω TO HEAR perf. ἀκήκωα
- ἀγείρω TO GATHER perf. ἀγήγερκα
- ἑλαύνω TO GUIDE perf. ἑληλακα

3/ Some combinations of consonants, as well as double consonants, do not accept any modification within the stem; in these cases only the augment will be added at the beginning of the verb, without repeating the initial consonant:

- στερέω TO DEPRIVE perf. ἑστερηκα
- ψαύω TO TOUCH perf. ἑψαυκα

Verbs beginning with the consonant ρ- do not allow reduplication either:

- ῥίπτω TO THROW perf. ῥιρηφα

In all the cases in which augments stand for the whole reduplication, the augment in the perfect tense is kept throughout *all the moods*; for instance, the perfect participle of στερέω is ἑστερεκως, -ότος, the perfect infinitive of ψαύω is ἑψαυκέναι, etc.

Finally, some verbs feature reduplications only in one voice, e.g. in the active but not in the middle-passive (or vice-versa): for instance κτίσω TO COLONISE, perf. active κέκτηκα, middle-pass. ἐκτήσαι.

4/ As we have seen with regard to augments, reduplications will go between prefix and the stem in compound verbs:

- διαλύω TO DISSOLVE perf. διαλέλυκα

5/ In some other cases, the form of reduplication is irregular: for instance, some verbs feature unpredictable reduplications and in some cases on a completely modified stem (in these last cases, more than *irregular reduplication*, we should say *irregular perfect*):

- λέγω TO SAY perf. εἰρηκα (active), εἰρημαι (passive)
- λαμβάνω TO TAKE perf. εἰληφα
- φέρω TO CARRY perf. ενήνυχα
- ἔρχομαι TO GO perf. ἐληλυθα

[For a whole list, please check the list of irregular verbs supplied further ahead.]
3. Contract verbs

There are three kinds of contract verbs:

- With stem ending in -a
  Example: timāω TO HONOUR
- With stem ending in -e
  Example: poiēω TO DO, TO MAKE
- With stem ending in -o
  Example: δηλόω TO SHOW

The difference with respect to non-contract verbs is that the combination of the vowel ending the verbal stem and the vowel opening the additional endings produces two kinds of alterations:

1/ In present and imperfect tenses, when the personal ending is added, vowels will contract and produce a new form. Example: timā-εις becomes timāς. In some cases, differences with respect to non-contract verbs will be almost inappreciable; in other cases (as in the example) the difference is stronger.

2/ In the other tenses, when a consonant is added (for instance, the sigma to form the future), the vowel ending the verbal stem will lengthen. Example: timā-σ-ω becomes timήσω.

With respect to the personal endings, there is a slight change in the present optative active set: the singular, instead of using -οιμη, -οις, -οι, uses -οιη, -οιης, -οιη; of course, these endings can be altered after contractions.

To help students, verbs in dictionaries and grammars are always given in the first person without contractions, so that the contracted vowel, if any, can be identified. So, we will find ὁράω, not ὁρω, poiēω, not poiō, and κυκλόω, not κυκλό. As a consequence of this, a typical beginner’s mistake is forgetting to add contractions when translating into Greek: e.g. it is necessary to write τιμῶ, NOT τιμάω.

The following chart shows the conjugation of the present and imperfect tenses in full and the first person singular of other tenses, as these follow regular patterns.

a) Contract verbs in -α-

Active voice

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### The Verbal System

#### Indicative

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</table>

#### Additional observations

1/ The present indicative and subjunctive are identical.
2/ The neuter present participle looks like the masculine one.
3/ The -ι- of the optative is subscript.
4/ The present infinitive is easily confused with an accusative of the 1st declension, especially because the iota is elided.

### Middle voice

#### Indicative

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Passive voice

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</table>

Some common -α- contract verbs

Although some of these verbs feature irregular forms as well (for instance ὁράω TO SEE), they are listed here as their present indicative forms are contract:

- αἰτιάομαι TO CONSIDER RESPONSIBLE
- ἀμιλλάομαι TO CONTEND
- βοάω TO SHOUT
- γελάω TO LAUGH
- ἐάω TO ALLOW
- ἐρωτάω TO ASK
- θεάομαι TO CONTEMPLATE
- κτάομαι TO OBTAIN
- μηχανάομαι TO CONTRIVE
- νικάω TO WIN
- ὀράομαι TO SEE
- ὀρμάω TO SET IN MOTION
- πειράω TO TRY
- σιγάω TO KEEP SILENCE
- τελευτάω TO END, TO DIE
- τιμάω TO HONOUR
- τολμάω TO DARE

Irregularities of some -α- contract verbs

1/ Four verbs have contractions in η, instead of α, both in the present indicative and subjunctive:

- ➢ διψάω TO BE THIRSTY
- ➢ ζάω TO LIVE, TO BE ALIVE
- ➢ πεινάω TO BE HUNGRY
- ➢ χράομαι TO USE

Taking διψάω as model, these verbs contract in the present as follows:

διψάω, διψής, διψή, διψῶμεν, διψήτε, διψῶσι(ν),
instead of the expected
διψάω, διψάς, διψά etc.

Also the imperfect form has the same modification:

ἐδίψων, ἐδίψης, ἐδίψη, ἐδιψῶμεν, ἐδιψήτε, ἐδίψων
instead of the expected
ἐδίψων, ἐδίψας, ἐδίψα etc.

Finally, the infinitive form is διψήν instead of διψάω, χρῆσθαι instead of χράσθαι, etc.
2/ Other verbs in -α- feature the opposite phenomenon: in future and aorist tenses, where we should find the α lengthened into an η because of the addition of the sigma (as in ἐτίμησα), the alpha remains unaltered: ὑπάω TO DO, TO MAKE: aorist ἐδράσα, NOT ἐδρήσα. The same happens when adding the kappa to form the perfect tense: δέδρακα, NOT δέδρηκα.

The most frequent verbs that maintain -α- in future and aorist are:

αἰτιάομαι
γελάω
δράω
έαω

TO ACCUSE
TO LAUGH
TO DO, TO MAKE
TO ALLOW

εστιάω
θεάομαι
πειράω

TO ENTERTAIN (as a guest)
TO OBSERVE
TO TRY

For instance, I WILL LAUGH = γελάσω, NOT γελήσω. I OBSERVED = ἔθεασάμην, NOT ἔθεησάμην.

• οἶμοι, τί δράσω: ALAS, WHAT AM I TO DO? (Sophocles, Αἰαξ).

b) Contract verbs in -ε-

Active voice

<table>
<thead>
<tr>
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**Middle voice**

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**Passive voice**

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</table>

**Some common -ε- contract verbs**

- ἀγανακτέω TO FEEL INDIGNATION
- ἀγνοέω NOT TO KNOW
- ὁδίκεω TO DO WRONG
- αἱρέω TO TAKE, TO CAPTURE
- αἰτέω TO ASK FOR
- ἀναχωρέω TO WITHDRAW
- ἀπειλέω TO THREATEN
- ἀπετρέω TO BE AT A LOSS
- ἀσεβέω TO BE IMPIOUS
- ἀφικνέομαι TO ARRIVE
- βοηθέω TO HELP
- γαμέω TO MARRY
- δειπνέω TO HAVE DINNER
- δέομαι TO REQUIRE
- διανοέομαι TO THINK
Irregularities of some -ε- contract verbs

1/ Some verbs in -ε- do not lengthen the thematic vowels following the regular pattern, similarly to what some verbs in α do. The most frequent ones are:

- αιδέομαι  TO BE ASHAMED
- ἀρκέω  TO SUFFICE
- ἐπαινέω  TO PRAISE

For example: IT WILL SUFFICE = ἀρκέσει. I WILL PRAISE = ἐπαινέσω.

2/ There are two verbs that feature a peculiar phenomenon: τελέω TO FINISH (plus relative compounds) and καλέω TO CALL (plus relative compounds). In the same way as the previous -α- contract verbs, they do not lengthen the -ε- in the aorist (ἐτέλεσα - ἐκάλεσα), but moreover their future form is exactly identical to the present: καλῶ, καλεῖς, καλεῖ, etc., and τελῶ, τελεῖς, τελεῖ, etc.

3/ Finally, monosyllabic verbs, like πλέω TO SAIL, present contractions only when two ε meet: the present indicative form, then, is πλέω, πλέομεν. NOT πλῶ, πλούμεν. In addition, these monosyllabic contracted verbs form the present optative using the set of personal endings -ομι, -οις, -οι (i.e. as if they were non-contract verbs), not with -οιν, -οις, -οι; therefore the present optative form is πλέομι, NOT πλοίμι or πλοίη.

The most common of these verbs are:

- δέω  TO NEED  ἐψέω  TO FLOW
- πλέω  TO SAIL  πνέω  TO BREATHE
- νέω  TO SWIM

Exception: δέω, in the sense TO BIND, does contract: δοῦμεν, NOT δούμεν, etc., but in the usual sense of TO NEED (and to ASK FOR in the middle voice) it does not contract: δεύμεθα, NOT δούμεθα, etc.
c) Contract verbs in -o-

**Active voice**

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**Middle voice**

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<td>δηλούμενος, -η, -ον</td>
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</table>

[164] Do not confuse the present infinitive or participle δηλούν with any form of the contract declension.
### The Verbal System

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| [ε]δηλωσάμην  
| etc.         | [δ]ηλωσαι  
| etc.         | [δ]ηλώσωμαι  
| etc.         | [δ]ηλωσάμην  
| etc.         | [δ]ηλώσαται  
| etc.         | [δ]ηλωσάμενος,  
| -η, -ον      | 
| Per.         | 
| [δ]εδηλώμαι  
| etc.         | [δ]εδηλωσαι  
| etc.         | [δ]εδηλωσεται  
| etc.         | [δ]εδηλωσάμενος,  
| -η, -ον      | 
| Plu.         | [ε]δεδηλώμην  
|     |               |   |   |   | |

### Passive Voice

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| Fut.         | [δ]ηλωθήσομαι  
| etc.         | | [δ]ηλωθήσομην  
| etc.         | [δ]ηλωθήσεται  
| etc.         | [δ]ηλωθήσομενος,  
| -η, -ον      | 
| Aor.         | [ε]δηλωθήνην  
| etc.         | [δ]ηλωθητι  
| etc.         | [δ]ηλωθοθό  
| etc.         | [δ]ηλωθετήιν  
| etc.         | [δ]ηλωθήναι  
| etc.         | [δ]ηλωθείζ,  
| -είσα, -έν      | 
| Per.         | same as middle |
| Plu.         | same as middle |

### Some common -ο- contract verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>English Meaning</th>
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<tbody>
<tr>
<td>[α]ξιόω</td>
<td>TO CONSIDER WORTHY</td>
</tr>
<tr>
<td>[β]εβαιόω</td>
<td>TO CONFIRM, TO ASSURE</td>
</tr>
<tr>
<td>[β]ιόω</td>
<td>TO LIVE</td>
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<tr>
<td>[δ]ηλόω</td>
<td>TO SHOW</td>
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<tr>
<td>[δ]ουλόω</td>
<td>TO ENSLAVE</td>
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<tr>
<td>[ε]λευθερόω</td>
<td>TO FREE</td>
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<tr>
<td>[ε]ναντίομαι</td>
<td>TO OPPOSE</td>
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</table>

### Irregularities of some -ο- contract verbs

1/ The verb [α]ρόω TO PLOUGH does not lengthen the omicron in future and aorist forms: [α]ρόσο - ηροσα.

c) Verbs in -\omega: consonantal and liquid verbs

1. Consonantal verbs

These are verbs that have a consonant as the last letter of their stem. They undergo no alteration when adding the personal endings directly onto the stem, so long as they begin with a vowel (present and imperfect tenses), but some alterations will take place when a consonant is added; this is the case in the future, the aorist, the perfect and the pluperfect tense endings: in some cases two consonants will amalgamate, in other cases one will disappear and moreover the remaining one will change, etc.

Since the added consonant is almost always the same for all the persons (sigma for aorist active, kappa for perfect active, etc.), the forms are easily deduced from the first example provided. However, the perfect and pluperfect middle/passive use endings with a variety of initial consonants (-\muai, -\sigmaai, -\tauai, etc.), and the result is rather irregular; therefore, these two tenses have been presented in full.

a) Verbs ending in -\beta\omega, -\pi\omega, -\phi\omega, -\pi\tau\omega (labial verbs). Example: \beta\lambda\epsilon\pi\omega TO LOOK

The main alteration that these verbs undergo is that these consonants usually become \psi when a \sigma is added (note that this is not always the case; see the middle perfect imperative), and that they become a \phi when the recognisable \theta is added for the passive. Observe also that there is no -\kappa- in the perfect active and that the consonant suffers a modification in exchange.

Active voice

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- Observe that the 3rd plural βεβλεψεῖν etc. and βεβλεψεῖς etc. are periphrastic (to avoid forms with too many consecutive consonants). Of course, the participial part must agree with the subject.

### Passive voice

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### Other verbs of the same style

- γράϕω TO WRITE
- πέμπω TO SEND
- ῥίπτω TO THROW
- κόπτω TO KNOCK, TO CUT DOWN
b) Verbs ending in -γω, -κω, -χω, -ττω (guttural verbs). Example: διώκω TO PURSUE

[The inclusion of -ττω is due to the fact that this -ττ- originates from a former -κ-.]

The main change is that these consonants become ζ when a σ is added, and that they become Χ when the recognisable θ is added for the passive. Observe also that there is no -κ- in the perfect active and that the consonant suffers a modification in exchange.

### Active voice

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Passive voice

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Some verbs in -ττω behave as if they were dentals (see the following group) as for instance πλάττω TO MOULD: future πλάσω, aorist ἐπλάσα, etc.

Other verbs of the same style

- ἄγω TO LEAD ✤ This verb also has a strong aorist, apart from the expected one ἠξα.
- πράττω TO MAKE, TO DO
- ταράττω TO DISTURB, TO THROW INTO DISORDER
- φυλάττω TO GUARD

C) Verbs ending in -δω, -τω, -θω, -ζω (dental verbs). Example: πείθω TO PERSUADE

The main alteration that these verbs undergo is that these consonants disappear when a σ is added, and that they become another σ when the recognisable θ is added for the passive. This group keeps the -κ- in the perfect active (but the previous consonant disappears).

Active voice

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### Other verbs of the same style

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</table>
2. Liquid verbs

a) Definition and characteristics of liquid verbs

Verbs whose stem ends in one of these four consonants: λ, μ, ν, ρ are called liquid verbs. As in the case of the consonantal verbs, some changes take place when adding endings etc. These changes are:

1/ In future tense: No sigma is added, and the personal endings applied are exactly the same as those that would correspond to the present of the ε contract verbs. Moreover, the stem of the verb may change slightly. Example: στέλλω TO SEND, fut. στελό (observe that one lambda has disappeared). Of course, when we meet one of these forms in a text, we will have to know whether it is the present of an ε contract verb or the future of a liquid verb. For instance, if we want to know the meaning of the form διαφερεῖ and we look for the verb διαφερέω in the dictionary and we do not find it, we will have to consider the possibility that we are faced with a liquid future, until we find out that it comes from διαφειρό TO DESTROY.

2/ In aorist tense: As in the future tense, no sigma is added (but the endings are the usual ones for aorist), and again the stem may change slightly (but it will probably be a different change from that for the future tense). Example: στέλλω, aorist ἔστελλα (observe the new stem στελ-).

3/ In perfect tense: It does have the usual kappa, but the stem may also change. Example: στέλλω, perfect ἔσταλκα (for this example, remember that verbs beginning with στ- cannot reduplicate, this has nothing to do with the verb being liquid or not).

4/ In future passive, aorist passive and perfect middle-passive tenses: Verbs follow their usual rules: -θησ- for the future passive, etc., but the three of them are based on the active perfect stem. Example: στέλλω TO SEND, perfect ἔσταλκα (stem -σταλ-), therefore future passive σταλθήσωμαι, aorist passive ἔσταλθην, perfect middle-passive ἔσταλμαι (the lack of reduplication has nothing to do with the condition of liquid verb, it is just a coincidence).

With respect to the changes of stem, although they seem to follow a fixed pattern at times, in fact the exceptions outnumber the regular cases, so the best system is to learn the stems for each tense (example: φαίνω TO MAKE APPEAR, future φανό, aorist ἔφηνα, perfect πέθανα, etc.). The change may involve the disappearance of a letter, the addition of a new one, etc.; nevertheless, sometimes the stem remains unchanged, in which case only the accent may provide an indication of tense (present or future); for instance, κρίνω TO JUDGE, future κρίνο.

b) A liquid verb fully conjugated

Here, we provide the forms of ἀναγγέλλω TO ANNOUNCE as an example, but we further reinforce that the changes experienced by this verb in the stem do NOT mark a parameter to be followed by other liquid verbs with respect to the changes experienced by the stem in the different tenses. As in the case of the consonantal verbs, the perfect and pluperfect middle-passive are given in full owing to their complexity, given the variety of the initial consonants of their personal endings (but the alterations are much minor in the liquid verbs than in the consonantal ones).
### Active voice

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre.</td>
<td>regular formation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imp.</td>
<td>regular formation</td>
<td></td>
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</tr>
<tr>
<td>Fut.</td>
<td>ἄγγελω etc. (like present of ὁμιλέω)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Aor.</td>
<td>ἄγγελα etc.</td>
<td></td>
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<tr>
<td>Per.</td>
<td>ἄγγελκα etc.</td>
<td></td>
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</tr>
<tr>
<td>Plu.</td>
<td>ἄγγελκειν etc.</td>
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### Middle voice

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<tr>
<td>Pre.</td>
<td>regular formation</td>
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<tr>
<td>Imp.</td>
<td>regular formation</td>
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<tr>
<td>Fut.</td>
<td>ἄγγελον etc.</td>
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</tr>
<tr>
<td>Aor.</td>
<td>ἄγγελαμην etc.</td>
<td></td>
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<tr>
<td>Per.</td>
<td>ἄγγελαμενα ἄγγελασι</td>
<td>ἄγγελαμεν ἄγγελασι</td>
<td>ἄγγελαμενα ἄγγελασι</td>
<td>ἄγγελαμενα ἄγγελασι</td>
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<tr>
<td>Plu.</td>
<td>ἄγγελων ἄγγελων</td>
<td></td>
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<td></td>
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</tbody>
</table>

- Imperative of ἄγγελω: ἄγγελων, ἄγγελων, ἄγγελων
- Subjunctive of ἄγγελω: ἄγγελων, ἄγγελων, ἄγγελων
- Optative of ἄγγελω: ἄγγελων, ἄγγελων, ἄγγελων
- Infinitive of ἄγγελω: ἄγγελων, ἄγγελων, ἄγγελων
- Participle of ἄγγελω: ἄγγελων, ἄγγελων, ἄγγελων
Passive voice

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<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre.</td>
<td>same as middle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imp.</td>
<td>same as middle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>ἀγγελθῆσομαι etc.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Aor.</td>
<td>ἰγγέλθην etc.</td>
<td>ἰγγέλθητι etc.</td>
<td>ἰγγέλθω etc.</td>
<td>ἰγγελθεῖν etc.</td>
<td>ἰγγελθῆναι</td>
<td>ἰγγελθεῖς, -εἰς, -έν</td>
</tr>
<tr>
<td>Per.</td>
<td>same as middle</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Plu.</td>
<td>same as middle</td>
<td></td>
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</tr>
</tbody>
</table>

c) Other frequent liquid verbs

[Only future and aorist active are given, the most common tenses.]

<table>
<thead>
<tr>
<th></th>
<th>TO RAISE</th>
<th>TO ANSWER</th>
<th>TO CAST, TO THROW</th>
<th>TO DESTROY</th>
<th>TO JUDGE</th>
<th>TO REMAIN, TO WAIT</th>
<th>TO DISTIBUTE</th>
<th>TO ARRANGE, TO DISPATCH</th>
<th>TO SHOW</th>
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<tr>
<td>ἀρεν</td>
<td>fut. ἀρό</td>
<td>aor. ἴρα</td>
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<tr>
<td>ἀποκρινομαι</td>
<td>fut. ἀποκρινόμαι</td>
<td>aor. ἀπεκρινάμην</td>
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</tr>
<tr>
<td>ἀποκτεῖνω</td>
<td>fut. ἀποκτενό</td>
<td>aor. ἀπέκτεινα</td>
<td></td>
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</tr>
<tr>
<td>βάλλω</td>
<td>fut. βαλό</td>
<td>aor. ἐβαλόν</td>
<td></td>
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</tr>
<tr>
<td>διαφθείρω</td>
<td>fut. διαφθερό</td>
<td>aor. διέφθειρα</td>
<td></td>
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</tr>
<tr>
<td>κρίνω</td>
<td>fut. κρίνω</td>
<td>aor. ἐκρίνα</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>μένω</td>
<td>fut. μενό</td>
<td>aor. ἐμείνα</td>
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<tr>
<td>νέμω</td>
<td>fut. νεμό</td>
<td>aor. ἐνεμά</td>
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</tr>
<tr>
<td>στέλλω</td>
<td>fut. στελό</td>
<td>aor. ἐστειλα</td>
<td></td>
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</tr>
<tr>
<td>φαίνω</td>
<td>fut. φανό</td>
<td>aor. ἐφηνα</td>
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</tbody>
</table>

♦ Observe that, in the case of κρίνω, only the accent differentiates the future from the present. This is also the case for other verbs.
♦ ἐβαλόν is a strong aorist, not liquid. It follows another scheme.

d) Additional observations on liquid verbs

1/ Some verbs that end in -ιζω (consonantal verbs in dental, theoretically) form the future in the same way as liquids; for instance, νομιζω TO CONSIDER, active fut. νομιζω, middle fut. νομιζόμαι. This kind of future is called the Attic future.

2/ Other verbs that are neither liquid nor end in -ιζω also have a future of the same kind, i.e., resembling an ε contract present. For instance, the verb λέγω TO SAY, apart from the regular future λέξω, has also the future ἔρω, ἔρεις etc., and the same applies for the verb μάχομαι TO FIGHT: future μαχομαι.

3/ Several cases may be found which will not follow the given framework. For instance, while ὁξύω TO SHARPEN forms the perfect middle-passive ὁξυμα, the verb φαίνω forms it in φάσμα: in the first verb, the ν becomes a μ in the first person, and in the second verb it becomes a σ.
d) Verbs in -ω: important phenomena

1. Strong tenses

The term strong tenses is applied to the tenses of some verbs that are not formed according to the usual rules. They can be divided into two classes:

a/ Tenses formed using personal endings different to the regular ones: strong aorist active and middle (including the root aorists).

b/ Tenses formed using the expected personal endings, but with the irregularity that the expected temporal characteristic is omitted: future active and middle lacking the expected ς, perfect and pluperfect active lacking the expected θ, and future and aorist passive lacking the expected θ.

There is no firm consensus about whether the second class should be called strong tenses, and some textbooks only consider the first class to be strong.

a) Strong aorist (active and middle)

Many verbs form the active and middle aorist in a different way, producing the strong aorist (this is also known as the second aorist), in contraposition to the standard aorist, which is known as the weak aorist (also the first aorist). The strong aorist is hugely significant. The aorist is the most frequently used tense in Greek and, moreover, the most common verbs have a strong aorist.

The two identifiable characteristics of the strong aorist are:

1/ The stem is usually different from that for the present tense; sometimes the difference will be very minimal, as for instance in the verb βάλλω to throw, which has, for its aorist, the stem βαλ- instead of the stem βαλλ-. In other cases, the change will be absolute, entirely different to that of the present, as for instance in the verb ὁράω to see, which has, for its aorist, the stem ὸ-. There are no rules to work out whether a verb has a strong aorist or a regular one, and it is even more difficult to predict the stem for the strong aorist (if the verb has this type of aorist). Therefore, it is essential that this is learnt as one of the principal parts.

2/ The endings added on this stem are, for the indicative, equivalent to those for the imperfect tense. For the other moods, the endings are equivalent to present tense endings. The reason for using present tense endings is that the other moods do not have the imperfect tense, therefore the present tense endings are used instead.

This second characteristic will cause both the imperfect and the strong aorist indicative of a verb to be very similar (both have the augment and imperfect endings), especially if the stem has changed just slightly. For example, the imperfect of βάλλω is ἔβαλλον, while the aorist is ἔβαλλον. Of course, in the other moods the strong aorist, which uses present
endings, will be very similar to the present: in the case of the verb βάλλω, the present infinitive would be βάλλειν and the aorist infinitive would be βάλειν (note, also, the difference in accent).

As an example, we offer here the present, imperfect and aorist tenses, and both the active and middle voices, of λαμβάνω TO TAKE, (aor. ἐλαβον). Observe that the aorist indicative resembles the imperfect and that the aorist of the other moods resembles the present in those moods:

### Active voice

<table>
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<tr>
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<th>Indicative</th>
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<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre.</strong></td>
<td>λαμβάνω etc.</td>
<td>λαμβάνε etc.</td>
<td>λαμβάνω etc.</td>
<td>λαμβάνοιμι etc.</td>
<td>λαμβάνειν</td>
<td>λαμβάνον, -ουσα, -ον</td>
</tr>
<tr>
<td><strong>Imp.</strong></td>
<td>ἐλάμβανον &lt;br&gt;ἐλάμβανες &lt;br&gt;ἐλάμβανε(ν) &lt;br&gt;ἐλαμβάνομεν &lt;br&gt;ἐλαμβάνετε &lt;br&gt;ἐλάμβανον</td>
<td>λαβεί etc.</td>
<td>λαβεί etc.</td>
<td>λαβοίμι etc.</td>
<td>λαβείν</td>
<td>λαβόν, -οῦσα, -όν</td>
</tr>
<tr>
<td><strong>Aor.</strong></td>
<td>ἐλαβον &lt;br&gt;ἐλαβεί &lt;br&gt;ἐλαβεί(ν) &lt;br&gt;ἐλαβομεν &lt;br&gt;ἐλαβετε &lt;br&gt;ἐλαβον</td>
<td>λαβοῦ etc.</td>
<td>λαβοῦ etc.</td>
<td>λαβοίμι etc.</td>
<td>λαβείσθαι</td>
<td>λαβόμενος, -η, -ον</td>
</tr>
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</table>

### Middle voice

<table>
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<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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</thead>
<tbody>
<tr>
<td><strong>Pre.</strong></td>
<td>λαμβάνοιμι etc.</td>
<td>λαμβάνου etc.</td>
<td>λαμβάνοιμι etc.</td>
<td>λαμβάνουμι etc.</td>
<td>λαμβάνεσθαι</td>
<td>λαμβάνομενος, -η, -ον</td>
</tr>
<tr>
<td><strong>Imp.</strong></td>
<td>ἐλαμβάνομεν &lt;br&gt;ἐλαμβάνου &lt;br&gt;ἐλαμβάνετο &lt;br&gt;ἐλαμβάνομεθα &lt;br&gt;ἐλαμβάνεσθε &lt;br&gt;ἐλαμβάνοντο</td>
<td>λαβοῦ etc.</td>
<td>λαβοῦ etc.</td>
<td>λαβοίμι etc.</td>
<td>λαβέσθαι</td>
<td>λαβόμενος, -η, -ον</td>
</tr>
<tr>
<td><strong>Aor.</strong></td>
<td>ἐλαβομεν &lt;br&gt;ἐλαβου &lt;br&gt;ἐλαβετο &lt;br&gt;ἐλαβομεθα &lt;br&gt;ἐλαβεσθε &lt;br&gt;ἐλαβοντο</td>
<td>λαβοῦ etc.</td>
<td>λαβοῦ etc.</td>
<td>λαβοίμι etc.</td>
<td>λαβέσθαι</td>
<td>λαβόμενος, -η, -ον</td>
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</table>
The most common verbs that have a strong aorist

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγω</td>
<td>TO LEAD</td>
<td>ἢγασαν</td>
<td>Curious reduplication of the stem.</td>
</tr>
<tr>
<td>αἱρέω</td>
<td>TO TAKE</td>
<td>εἶλον</td>
<td></td>
</tr>
<tr>
<td>αἰσθάνομαι</td>
<td>TO REALISE</td>
<td>ἡσθομήν</td>
<td></td>
</tr>
<tr>
<td>ἀμαρτάνω</td>
<td>TO MAKE A MISTAKE</td>
<td>ἢμαρτον</td>
<td></td>
</tr>
<tr>
<td>ἀφοθνήσκω</td>
<td>TO DIE</td>
<td>ἀφέθανον</td>
<td></td>
</tr>
<tr>
<td>ἀφικνέομαι</td>
<td>TO ARRIVE</td>
<td>ἀφικόμην</td>
<td></td>
</tr>
<tr>
<td>βάλλω</td>
<td>TO THROW</td>
<td>ἐβαλόν</td>
<td></td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>TO BECOME</td>
<td>ἐγένομην</td>
<td></td>
</tr>
<tr>
<td>ἓπομαι</td>
<td>TO FOLLOW</td>
<td>ἐσπόμην</td>
<td></td>
</tr>
<tr>
<td>ἓρχομαι</td>
<td>TO GO</td>
<td>ἢλθον</td>
<td>Observe that the aorist is active.</td>
</tr>
<tr>
<td>ἓρωτάω</td>
<td>TO ASK</td>
<td>ἢρόμην</td>
<td>In fact, this is the aorist of ἕρομαι, which is almost never used in the present tense. On the other hand, ἕρωτάω has its own weak aorist, ἢρότησα, but this is rarely used, the verb “borrows” the other one for the aorist.</td>
</tr>
<tr>
<td>ἓσθιόω</td>
<td>TO EAT</td>
<td>ἑφαγον</td>
<td></td>
</tr>
<tr>
<td>εὑρίσκω</td>
<td>TO FIND</td>
<td>εὑρον or ἠὑρον</td>
<td></td>
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<tr>
<td>ἓχω</td>
<td>TO HAVE</td>
<td>ἑσχον</td>
<td></td>
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<tr>
<td>κάμνω</td>
<td>TO GET TIRED</td>
<td>ἐκαμον</td>
<td></td>
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<tr>
<td>λαμβάνω</td>
<td>TO TAKE</td>
<td>ἐλαβον</td>
<td></td>
</tr>
<tr>
<td>λανθάνω</td>
<td>TO ESCAPE THE NOTICE</td>
<td>ἐλαθον</td>
<td></td>
</tr>
<tr>
<td>λέγω</td>
<td>TO SAY</td>
<td>ἐλπον</td>
<td>There is also a weak aorist, ἐλεξα, but this is not so common.</td>
</tr>
<tr>
<td>λείπω</td>
<td>TO LEAVE</td>
<td>ἐλεπον</td>
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<tr>
<td>μανθάνω</td>
<td>TO LEARN</td>
<td>ἐμαθον</td>
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<tr>
<td>ὁράω</td>
<td>TO SEE</td>
<td>ἐιδον</td>
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<tr>
<td>πάσχω</td>
<td>TO SUFFER</td>
<td>ἐπαθον</td>
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<tr>
<td>πείθομαι</td>
<td>TO OBEY</td>
<td>ἐπιθόμην</td>
<td>The active πείθω TO PERSUADE has a weak aorist: ἐπείσα.</td>
</tr>
<tr>
<td>πίνω</td>
<td>TO DRINK</td>
<td>ἐπιλον</td>
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<td>πίπτω</td>
<td>TO FALL</td>
<td>ἐπεσον</td>
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<tr>
<td>πωλθάνομαι</td>
<td>TO LEARN BY INQUIRY</td>
<td>ἐπωθομήν</td>
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<tr>
<td>τέμνω</td>
<td>TO CUT</td>
<td>ἐταμον</td>
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</tr>
<tr>
<td>τρέχω</td>
<td>TO RUN</td>
<td>ἐδραμον</td>
<td></td>
</tr>
<tr>
<td>τυγχάνω</td>
<td>TO HAPPEN TO BE</td>
<td>ἐτυχον</td>
<td></td>
</tr>
<tr>
<td>φέρω</td>
<td>TO CARRY</td>
<td>ἠνεγκαν</td>
<td>There is also an aorist ἠνεγκα: endings of a weak aorist, but without the sigma, acting as if it were a liquid verb.</td>
</tr>
<tr>
<td>φεύγω</td>
<td>TO FLEE</td>
<td>ἐφυγον</td>
<td></td>
</tr>
<tr>
<td>ὀφείλω</td>
<td>TO OWE</td>
<td>ὀφελον</td>
<td></td>
</tr>
</tbody>
</table>
b) Root aorists (active)

Within this group of strong aorists, there is a special sub-group of verbs that have a so-called root aorist (some grammars call it the third aorist, or athematic aorist, and in fact, no agreement has been reached on whether this type of aorist should be considered a sub-group of the strong aorists or whether it is separate). Their identifiable characteristic is that they contain a long vowel in all cases of the indicative, and moreover, they lack the first vowel of the personal ending. To complicate matters further, the third person plural shows a different form in -σαν (this actually is a weak aorist ending). Their appearance also resembles the passive aorist.

The most common root aorists are βαινω and γιγνόσκω. We offer some more here, with relevant comments:

1/ βαινω  TO GO

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐβην</td>
<td>βηθ</td>
<td>βο</td>
<td>βαινην</td>
<td>βιναι</td>
<td>βάς, βάντος</td>
</tr>
<tr>
<td>ἐβης</td>
<td>βητω</td>
<td>βη</td>
<td>βαις</td>
<td>βάντος</td>
<td>βάν, βάντος</td>
</tr>
<tr>
<td>ἐβη</td>
<td>βητε</td>
<td>βημεν</td>
<td>βαιμεν</td>
<td>βαμεν</td>
<td></td>
</tr>
<tr>
<td>ἐβημεν</td>
<td>βησαν</td>
<td>βησι</td>
<td>βαισι</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

✧ The aorist of βαινω is not found on its own in Attic prose, but always as a compound verb (ἀπέβην, εἰσεβην, etc.).

✧ There is a regular aorist ἐβησα, but this has a transitive meaning: TO MAKE GO.

2/ γιγνόσκω  TO KNOW

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγνον</td>
<td>γνόθι</td>
<td>γνο</td>
<td>γνοίην</td>
<td>γνώναι</td>
<td>γνούς, γνόντος</td>
</tr>
<tr>
<td>ἐγνος</td>
<td>γνότω</td>
<td>γνός</td>
<td>γνοίς</td>
<td>γνών</td>
<td>γνόν, γνόντος</td>
</tr>
<tr>
<td>ἐγνω</td>
<td>γνότε</td>
<td>γνόμεν</td>
<td>γνοίμεν</td>
<td>γνοίτε</td>
<td></td>
</tr>
<tr>
<td>ἐγνομεν</td>
<td>γνόντω</td>
<td>γνόσι</td>
<td>γνοίνεν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3/ ἀποδιδράσκω  TO FLEE

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπέδραν</td>
<td>ἀποδραθι</td>
<td>ἀποδρο</td>
<td>ἀποδραίην</td>
<td>ἀποδράναι</td>
<td>ἀποδράς, ἀντος</td>
</tr>
<tr>
<td>ἀπέδρας</td>
<td>ἀποδράτω</td>
<td>ἀποδρας</td>
<td>ἀποδραίης</td>
<td>ἀποδράσας, -ης</td>
<td></td>
</tr>
<tr>
<td>ἀπέδρα</td>
<td>ἀποδρατε</td>
<td>ἀποδρατε</td>
<td>ἀποδραίη</td>
<td>ἀποδράν, ἀντος</td>
<td></td>
</tr>
<tr>
<td>ἀπέδραμεν</td>
<td>ἀποδραμεν</td>
<td>ἀποδραμεν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀπέδρας</td>
<td>ἀποδράτε</td>
<td>ἀποδράτε</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀπέδρασαν</td>
<td>ἀποδράσαν</td>
<td>ἀποδράσαν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

✧ This verb is only found in compound forms.
4/ δύομαι TO SINK

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔδον</td>
<td>δυθ</td>
<td>δύο</td>
<td>non</td>
<td>δύναι</td>
<td>δύς, δύντος</td>
</tr>
<tr>
<td>ἔδος</td>
<td>δυόω</td>
<td>δύη</td>
<td></td>
<td></td>
<td>δύς, -ής</td>
</tr>
<tr>
<td>ἔδω</td>
<td>δύο</td>
<td>δύομεν</td>
<td></td>
<td></td>
<td>δύν, -δύντος</td>
</tr>
<tr>
<td>ἔδωμεν</td>
<td>δοσι</td>
<td>δώσιμεν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔδωτε</td>
<td>δῶτε</td>
<td>δῶσι</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔδωσαν</td>
<td>δῶσαν</td>
<td>δῶσι</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

♦ This verb will almost always be found in the compound form καταδύομαι.
♦ In the active (δῦω), it means TO MAKE SINK, and would have a regular aorist ἐδύσα, but it is almost always found in its middle form (δύομαι), with the intransitive meaning TO SINK, and the corresponding root aorist is ἔδυν.

5/ ξαίρω TO REJOICE

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐξάρην</td>
<td>χαρηθ</td>
<td>χαρό</td>
<td>χαρεῖν</td>
<td>χαρηναι</td>
<td>χαρείς, -έντος</td>
</tr>
<tr>
<td>ἐξάρης</td>
<td>χαρητ</td>
<td>χαρή</td>
<td>χαρείς</td>
<td>χαρεῖς</td>
<td>χαρέν, έντος</td>
</tr>
<tr>
<td>ἐξάρῃ</td>
<td>χαρῆτ</td>
<td>χαρῆμεν</td>
<td>χαρείμεν</td>
<td>χαρεῖμεν</td>
<td></td>
</tr>
<tr>
<td>ἐξάρητε</td>
<td>χαρητ</td>
<td>χαρήτη</td>
<td>χαρεῖτε</td>
<td>χαρεῖτε</td>
<td></td>
</tr>
<tr>
<td>ἐξάρησαν</td>
<td>χαρέσαν</td>
<td>χαρός</td>
<td>χαρεῖν</td>
<td>χαρεῖν</td>
<td></td>
</tr>
</tbody>
</table>

This verb (the use of which will be dealt with subsequently in the chapter on participle clauses) also has a sigmatic aorist ἐξάρσα. However, in this case, both aorists have the same meaning, and there is no transitive / intransitive differentiation as in δύομαι.

6/ Other verbs with root aorist

☐ φθάνω TO ANTICIPATE aorist ἐφθην, ἐφης, etc.

This verb (the use of which will be dealt with subsequently in the chapter on participle clauses) also has a sigmatic aorist ἐφθάσα. However, in this case, both aorists have the same meaning, and there is no transitive / intransitive differentiation as in δύομαι.

☐ ἀλίσκομαι TO BE CAPTURED aorist ἐάλλων, ἐάλως, etc.

Observe that the aorist of this verb is active but retains the passive meaning TO BE CAPTURED.

☐ φύω transitive meaning TO PRODUCE aorist ἐφυσα

intransitive meaning TO BE BORN, TO BE BY NATURE aorist ἐφυν, ἐφυς, etc.

Like δύομαι, the root aorist of this verb has intransitive meaning, but the verb has a sigmatic aorist ἐφυσα which means TO PRODUCE. Observe that the present active shares both meanings.

- ὁ ἀνθρώπος ἄγαθος φύει MAN IS BORN GOOD / MAN IS GOOD BY NATURE.
  ♦ In aorist, it would be ἐφύει. Intransitive meaning.
- ἐφύν γὰρ οὐδὲν ἐκ τέχνης πρᾶσσειν κακὴς I WAS NOT BORN TO DO ANYTHING WITH BAD INTENTION (Sophocles, Philoctetes). ♦ Intransitive meaning.
- ἦ γῆ καρποῦσα φύει THE EARTH PRODUCES FRUIT. ♦ In aorist, it would be ἐφύσει. Intransitive meaning.

This verb is much used in its perfect tense, πέφυκα, and this will be dealt with in Point 4 Other presents and perfects with swapped meanings.
ΘΕ ΒΕΡΒΑΛ ΣΥΣΤΗΜΑ

q ἵστημι TO MAKE STAND  aorist ἐστὶν, ἐστὶς, etc.

This is a verb of the second conjugation and has some special characteristics; the verb and its uses will be studied with the verb as a whole further ahead, with the -μι verbs.

c) Strong future active and middle

These futures lack the usual sigma (so, they are also called asigmatic futures) and, as a result, the personal endings resemble those of the present of an ε contract verb. They include:

1/ The future tense of the liquid verbs presented in the former chapter:
   μένω TO REMAIN fut. μενό
   ἀποκτείνω TO KILL fut. ἀποκτενῶ

2/ Verbs ending in -ιζω (also presented in the former chapter):
   νομίζω TO CONSIDER fut. νομιῶ

3/ Some other verbs that are neither liquid nor end in -ιζω also have this future:
   μάχομαι TO FIGHT fut. μαχοθμαι

d) Strong perfect and pluperfect active

These perfects and pluperfects lack the expected kappa (as previously seen with consonantic verbs), and also undergo some alteration in the final consonant:

βλέπω TO LOOK perf. βεβλεφα plup. ἐβεβλεφεῖν
διώκω TO PURSUE perf. δεδιώχα plup. ἐδεδιώχεῖν
λείπω TO LEAVE perf. λέλοιπα plup. (non existent)

◊ Note that in this last verb the final consonant has not changed, but the internal vowel has.

Some verbs have both perfects: a regular one and a strong one, or even two strong ones (both lacking kappa), such as πεπραχα and πεπραγα (from πράττω), with different meanings: πεπραχα I HAVE DONE, πεπραγα I HAVE FARED.

e) Strong future and aorist passive

1/ Some verbs lack the usual -θ- of the passive suffixes for the future and aorist tenses. Therefore, for the future tense, instead of adding the suffix -θσ-, the θ is omitted, and -ησ- is added, and for the aorist, instead of adding -θη-, only -η- is added:

γράφω TO WRITE Future γραφήσομαι NOT γραφήσομαι Aorist ἐγράφην NOT ἐγράφθην
κόπτω TO KNOCK Future κοπήσομαι NOT κοπήσομαι Aorist ἐκόπην NOT ἐκόφθην

◊ Observe in κοπήσομαι and ἐκόπην that the phonetic change that the presence of the -θ- would have produced on the consonant at the end of the stem (making it change from π to φ) is not produced.
2/ But in some cases the verb has both forms:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Future</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>τρίβω</td>
<td>TO RUB</td>
<td>τριφθήσομαι AND τριβήσομαι</td>
<td>έτριψεν AND έτρίβην</td>
</tr>
<tr>
<td>θείρω</td>
<td>TO DESTROY</td>
<td>φθαρθήσομαι AND φθαρήσομαι</td>
<td>έφθάρθην AND έφθάρην</td>
</tr>
<tr>
<td>τάσσω</td>
<td>TO ARRANGE</td>
<td>ταχθήσομαι AND ταγήσομαι</td>
<td>έταχθην AND έτάγην</td>
</tr>
</tbody>
</table>

2. Deponent tenses

a) Verbs with middle future but with active meaning

Some verbs that are active in the present tense form their future in the middle voice (but retain the same meaning). Sometimes the verb follows the regular rules for future formation and simply switches to the middle, but sometimes the stem suffers such a change that it is difficult to identify the verb from which it is derived, unless we have previously encountered that verb. The most common ones are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Future</th>
<th>Additional Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>άκούω</td>
<td>TO LISTEN</td>
<td>άκούσομαι</td>
<td>This is absolutely regular, but middle.</td>
</tr>
<tr>
<td>άποθνήσκω</td>
<td>TO DIE</td>
<td>άποθανοῦμαι</td>
<td>This, apart from being middle, also becomes -ε- contract, as if it were a liquid verb.</td>
</tr>
<tr>
<td>βαίνω</td>
<td>TO WALK</td>
<td>βήσομαι</td>
<td></td>
</tr>
<tr>
<td>βλέπω</td>
<td>TO LOOK AT</td>
<td>βλέψομαι</td>
<td></td>
</tr>
<tr>
<td>βοάω</td>
<td>TO SHOUT</td>
<td>βοήσομαι</td>
<td></td>
</tr>
<tr>
<td>γνώσκω</td>
<td>TO KNOW</td>
<td>γνώσομαι</td>
<td></td>
</tr>
<tr>
<td>λαγχάνω</td>
<td>TO OBTAIN BY LOT</td>
<td>λήξομαι</td>
<td></td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>TO TAKE</td>
<td>λήξομαι</td>
<td></td>
</tr>
<tr>
<td>μανθάνω</td>
<td>TO LEARN</td>
<td>μαθήσομαι</td>
<td></td>
</tr>
<tr>
<td>ὁράω</td>
<td>TO SEE</td>
<td>Ὀψομαι</td>
<td></td>
</tr>
<tr>
<td>πάσχω</td>
<td>TO SUFFER</td>
<td>πείσομαι</td>
<td>This: πείθομαι, middle of πείθω, has the same future.</td>
</tr>
<tr>
<td>πίπτω</td>
<td>TO FALL</td>
<td>πεσοῦμαι</td>
<td>This: apart from being middle, also becomes -ε- contract, as if it were a liquid verb.</td>
</tr>
<tr>
<td>σιγάω</td>
<td>TO BE SILENT</td>
<td>σιγήσομαι</td>
<td></td>
</tr>
<tr>
<td>τρέχω</td>
<td>TO RUN</td>
<td>δραμοῦμαι</td>
<td>Also this one becomes -ε- contract, as if it were a liquid verb.</td>
</tr>
<tr>
<td>τυγχάνω</td>
<td>TO HAPPEN TO BE</td>
<td>τεύχομαι</td>
<td></td>
</tr>
<tr>
<td>φεύγω</td>
<td>TO FLEE</td>
<td>φεύξομαι</td>
<td></td>
</tr>
<tr>
<td>φθάνω</td>
<td>TO ANTICIPATE</td>
<td>φθήσομαι</td>
<td></td>
</tr>
</tbody>
</table>

As we can see, these are very irregular verbs. For instance, we would expect βαίνω to behave as a liquid verb, since its stem ends in -ν-, yet it produces a future with a sigma. Furthermore, its aorist is a root aorist (έβην). Additionally, some of these futures are asigmatic, like άποθνήσκω TO DIE and τρέχω TO RUN.

b) Verbs with passive aorist but with active meaning

Many verbs, almost all of them deponent (therefore, using the middle voice in the present), form their aorist in the passive voice, but the meaning goes on being active; for instance, the aorist of the verb πορεύομαι TO TRAVEL is ἐπορεύθην I TRAVELLED. As expected, any mood in aorist (infinitive, participle, etc.) will be in the passive voice but with
an active meaning: poreuθήναι TO TRAVEL / TO HAVE TRAVELLED, poreuθείς HAVING TRAVELLED, etc. Furthermore, as usual, the stem may undergo some alterations. The main verbs that have this kind of aorist are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Aorist Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>bouλομαι</td>
<td>TO WANT</td>
<td>έβουλήθην</td>
</tr>
<tr>
<td>δέομαι</td>
<td>TO BEG, TO NEED, TO LACK</td>
<td>έδεήθην</td>
</tr>
<tr>
<td>διαλέγομαι</td>
<td>TO CONVERSE</td>
<td>διελέξηθην</td>
</tr>
<tr>
<td>διανοεόμαι</td>
<td>TO INTEND</td>
<td>διενοήθην</td>
</tr>
<tr>
<td>δύναμαι</td>
<td>TO BE ABLE</td>
<td>έδυνήθην</td>
</tr>
<tr>
<td>ενθυμέομαι</td>
<td>TO LAY TO HEART</td>
<td>ένεαθυμήθην</td>
</tr>
<tr>
<td>ἐπιμελέομαι</td>
<td>TO TAKE CARE</td>
<td>ἐπεμελήθην</td>
</tr>
<tr>
<td>ἐπίσταμαι</td>
<td>TO KNOW</td>
<td>ήπιστήθην</td>
</tr>
<tr>
<td>ἐράω</td>
<td>TO FALL IN LOVE</td>
<td>ήράσθην</td>
</tr>
<tr>
<td>ἠδομαι</td>
<td>TO ENJOY</td>
<td>ήδοθην</td>
</tr>
<tr>
<td>μμενήσκομαι</td>
<td>TO REMEMBER</td>
<td>ἐμνήσθην</td>
</tr>
<tr>
<td>οἴομαι</td>
<td>TO BELIEVE</td>
<td>φήθην</td>
</tr>
<tr>
<td>όργίζομαι</td>
<td>TO GET ANGRY</td>
<td>ώργίσθην</td>
</tr>
<tr>
<td>όρέγομαι</td>
<td>TO TEND TO, TO DESIRE</td>
<td>ώρέχθην</td>
</tr>
</tbody>
</table>

Additional observations

1/ Some of these verbs may also have an aorist which keeps the middle form. For instance, poreuθόμαι may have as aorist ἐπορευθάμην in middle and ἐπορεύθην in passive, both of them meaning I TRAVELLED.

2/ Another characteristic is that some may also have a future passive. For instance ἐπιμελέομαι may have as its future either ἐπιμελήσομαι in the middle voice, or ἐπιμεληθόμασι in the passive, both of them meaning I WILL TAKE CARE.

3/ δύναμαι and ἐπίσταμαι are in fact -μι verbs, not -ω verbs, but they have been included here just because they also have this characteristic.

c) Verbs with middle future but with passive meaning

Essentially, this is the opposite from the former case; some verbs do not have a passive future and so they use the middle one with a passive meaning. For instance:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Its Middle Future</th>
<th>Aorist Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀδικέω</td>
<td>TO DO WRONG</td>
<td>άδικήσομαι</td>
<td>έδικήθην</td>
<td>I WILL BE WRONGED</td>
</tr>
<tr>
<td>ἀπατάω</td>
<td>TO DECEIVE</td>
<td>άπατήσομαι</td>
<td>έδικήθην</td>
<td>I WILL BE DECEIVED</td>
</tr>
<tr>
<td>κολύω</td>
<td>TO PREVENT</td>
<td>Κολύσομαι</td>
<td>έκολύθην</td>
<td>I WILL BE PREVENTED</td>
</tr>
</tbody>
</table>

BUT take care: These verbs do have a passive aorist with a passive meaning. For example:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Ηδικήθην</th>
<th>Εκολύθην</th>
</tr>
</thead>
</table>
3. A perfect with present meaning

The verb οἶδα TO KNOW is a perfect with present meaning. Observe, moreover, that this perfect does not have the expected κ, so in fact it is a strong perfect. Given its significance, οἶδα is always studied independently from the strong perfects, which are presented in the section dealing with strong tenses.

This verb has very irregular forms, therefore all are listed below. Note that since the perfect has a present meaning, the pluperfect will have an imperfect meaning. It has also an irregular future.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>οἶδα</td>
<td>ἵσθι</td>
<td>εἰδῶ</td>
<td>εἰδεῖν</td>
<td>εἰδέναι</td>
<td>εἰδός, -ότος</td>
</tr>
<tr>
<td>οἶσθα</td>
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Pluperfect (imperf. meaning)

| ἠδη | - ἠδειν | εἰδον | εἰδέμεν |
| ἠδηθα | - ἠδεις |
| ἠδε(ν) |
| ἡσε | - ἡσεμεν |
| ἡστε | - ἡσετε |
| ἡσαν | - ἡσεσαν |

Future

| εἰσομαι | εἰσει | εἰσεται | εἰσόμεθα | εἰσέσθε | εἰσόνται |
| εἰσόμην | εἰσείο | εἰσείτο | εἰσομεθα | εἰσοσθε | εἰσοίντο |
| εἰσεσθαι | εἰσόμενος, -η, -ον |

Notes

1/ The pluperfect has alternative forms.
2/ The second singular imperative is identical to that of the verb εἰμί TO BE.
3/ The future tenses are very similar to those of the verb εἰμί (ἔσεσθαι, ἑσομαι, etc.).
4/ The perfect optative plural can also be εἰμεν, εἰπε, εἰσαν.
5/ This verb is in fact a very old perfect of ὁράω TO SEE, which has its own perfect ἑώρακα.

4. Other presents and perfects with swapped meanings

a) Other perfects with present meaning

1/ γέγονα is the active perfect of the present γίγνομαι TO BECOME, TO TAKE PLACE, TO HAPPEN. It means TO BE BY BIRTH. The other perfect γεγέννημαι retains the sense of TO HAVE HAPPENED.

- οὐ πάντες κακοί ἐκ γαστρὸς γεγόνασιν
- ὁς δ’ ἐσθόντο οἱ Θεβαῖοι τὸ γεγέννημένον, ...

NOT ALL ARE WICKED FROM BIRTH (Theognis, Elegiae).
WHEN THE THEBANS HEARD ABOUT WHAT HAD HAPPENED, ...
(Thucydides, Historiae).
2/ δέδοικα and δέδια are two perfects with different stems of the verb δείδω, TO FEAR, unused in Attic in present tense. Note that the second does not even have the customary -κ- of the perfect tense. These two perfects have a present meaning I FEAR. They are in fact an alternative to φοβέωmile (also TO FEAR).

- δέδοικα ἀκουόν τὴν ὁ προθυμίαν I AM AFRAID, HEARING THIS DESIRE (Sophocles, Αἰαξ).

3/ ἐοικα is the perfect of the verb εἰκω, unused in Attic in present tense, and means TO BE SIMILAR AND TO SEEM. The participle ἐοικός has a variant, εἰκός, which is much used in the neuter τὸ εἰκός WHAT IS NATURAL, and in expressions such as κατὰ τὸ εἰκός ACCORDING TO WHAT IS NORMAL / AS EXPECTED, and the adverb εἰκότως OF COURSE.

- ἐοικα γοῦν τοῦτο ... σοφότερος εἶναι I SEEM, THEN, TO BE ... WISER THAN THIS ONE (Plato, Απολογία).

4/ εἰώθα is the perfect of the present έθω, unused in Attic in present tense, and means TO BE USED TO.

- ὥσει εἰώθα, ἐπειδὰν τις λέγη τι, προσέχειν τὸν νοῦν I AM USED TO PAYING ATTENTION, WHENEVER ANYBODY SAYS SOMETHING (Plato, Ηππιάς Μινώταυρος).

5/ ἐστικα is the perfect of ἵστημι TO SET. In perfect tense, it means I AM STANDING.

- τί πρὸς πύλαισι τὴν ἄγουσ' ἑρμήμιαν ἑστικάς WHY ARE YOU STANDING, IN YOUR SOLITUDE, AT THE GATES? (Euripides, Μηδεία).

6/ κέκτημι is the perfect of the present κτάμαι. The present means TO OBTAIN, and the perfect means TO POSSESS (this follows logically, since something that has been obtained is now in our possession).

- ναυτικόν τε κέκτημεθα πλὴν τοῦ παρ' ὑμῖν πλείστον WE POSSESS THE MOST COMPLETE NAVY, EXCEPT YOURS (Thucydides, Ηστοιαία).

7/ μεμνημαι is the perfect middle of the present μιμνησκω. The active means TO REMIND, the middle means TO REMEMBER. This meaning is usually expressed by the perfect tense. The future I WILL REMEMBER is expressed by the unusual future perfect: μεμνησομαι.

- ὡστε δ' ἦν, οὐ σαφῶς μεμνημαί WHO IT WAS, I DO NOT REMEMBER EXACTLY (Plato, Φαιδο).

8/ ὀλολυα (ἀπόλολα) is the perfect of the present ὀλλυμι TO DESTROY. In perfect tense, it means I AM LOST.

- ὀλολυα, τέκνοι, οὐδὲ μοι χάρις βίου I AM LOST, MY SON, AND I HAVE NO JOY IN LIFE (Euripides, Ηππολυτής).

9/ πέποιθα is the perfect of the present πείθω TO PERSUADE. In perfect tense, it means TO TRUST. It rules a dative.

- ἔγωγε οὐ πάνυ τῷ Τιμόκλει ἑπέποιθα I DO NOT TRUST ΤΙΜΟΚΛΕΙ AT ALL (Lucian, Ιουπίτερ Τραγωδός).

10/ πέφυκα is the perfect of φύω. The present means TO PRODUCE (it is transitive), and the perfect has the intransitive meaning TO BE BY NATURE. For instance:

- ὄγαθοι πεφύκασιν οἱ ἄνθρωποι HUMAN BEINGS ARE GOOD BY NATURE.
- πεφύκασι τε ἐπαντες καὶ ἱδιὰ καὶ δημοσία ἀμαρτάνειν ALL MEN HAVE THE NATURAL TENDENCY, BOTH IN THEIR PRIVATE AND IN THEIR SOCIAL LIFE, TO COMMIT OFFENCES (Thucydides, Ηστοιαία).
11/ τεθνηκα is the perfect of ἀποθνήσκω TO DIE (note that the perfect does not use the prefix ἀπο-). The perfect tense can be translated both as I AM DEAD and as I HAVE DIED. Therefore, the perfect participle οἱ τεθνηκότες means THE DEAD ONES.

- οἱ νῦν τεθνηκότες ἵκανοι ἤσαν ζώντες νικᾶν μαχόμενοι πάντας τοὺς βαρβάρους THOSE WHO NOW ARE DEAD WERE ENOUGH, WHEN THEY WERE ALIVE, TO DEFEAT ALL THE BARBARIANS IN BATTLE (Xenophon, Agesilaus).

As expected, the pluperfect of these verbs should be translated using an imperfect meaning. For example: ἐμεμνήμην I WAS REMEMBERING.

b) Presents with perfect meaning

There are two verbs that have a perfect meaning even when they are used in the present tense:

- ἔκω TO HAVE COME, TO BE HERE
- οἶχομαι TO HAVE GONE, TO BE GONE

Accordingly, their imperfects will have a pluperfect meaning:

- ἔκον I HAD ARRIVED
- φιχόμην I HAD GONE

Occasionally, these two verbs may be translated using a present meaning, I COME instead of I HAVE COME, but the perfect meaning is more common.

Note that ἔκω has a perfect ἔκα, which is easily confused with the aorist of ἐημι.

5. Double tenses

In some tenses, some verbs have two forms simultaneously: the regular one, also known as weak, and the irregular one, also known as strong. This applies for the future, the aorist and the perfect tenses. Sometimes the alternative form is a form “borrowed” from another verb.

a) In the case of the future

Both forms share the same meaning:

- λέγω TO SAY Future λέξω AND ἔρω (< ἔρεω, a liquid future) I WILL SAY
- ἔξω TO HAVE Future ἐξω AND σχήσω I WILL HAVE

Note that there can in fact be a slight nuance in meaning: ἐξω tends to have more of a durative meaning, and σχήσω conveys a sense of spontaneity.

- πολλήν ἄρα ἐγώ τῷ παιδὶ χάριν ἐξω I SHALL BE VERY GRATITUDE TO THE BOY (Plato, Gorgias).
- σχήσω σ᾽ ἐγώ τῆς νῦν βοής I WILL HOLD YOU BACK FROM WHAT YOU SAY NOW (Aristophanes, Lysistrata).
b) In the case of the aorist

1/ Sometimes the meaning of both forms is the same:

λέγω  TO SAY  Aorist  ἐξείλα  AND  εἶπον  (a strong aorist)  I SAID

This is also the case in the passive voice:

τρίβω  TO OPPRESS  Passive aorist  ἐτρίβη  AND  ἐτρίφθη  HE/SHE WAS OPPRESSED

2/ Nevertheless, it is more common to find that the two forms of the verb have different meanings. The general rule is that the weak aorist has a transitive meaning, while the strong aorist has an intransitive meaning. The two main examples of verbs (apart from φύω, mentioned in [179]) where this applies are:

δύω  TO SINK

Weak aorist  ἔδυσα  I SANK (I SUBMERGED SOMETHING)

Strong aorist  ἔδυν  I SANK (I WENT UNDER THE SURFACE)  ◦ It is a root aorist.

• ἐνδέκα μὲν ναῦς τῶν Συρακοσίων κατέδυσαν  THEY SANK ELEVEN SHIPS OF THE SYRACUSANS  (Thucydides, Historiae).
  ◦ Weak aorist: transitive.

• τῶν δὲ Ἀθηναίων οὐδὲμία κατέδυν  ναῦς  NOT ONE SHIP OF THE ATHENIANS SANK  (Thucydides, Historiae).
  ◦ Strong aorist: intransitive.

ιστημι  TO SET

Weak aorist  ἔστησα  I SET, POSITIONED SOMETHING

Strong aorist  ἔστην  I STOOD  ◦ It is a root aorist.

• Ἀλκιβιάδης δὲ τροπαίον τε ἔστησε  ALCIBIADES SET A TROPHY  (Xenophon, Hellenica).
  ◦ Weak aorist: transitive.

• ἡσθέντες οὖν ἀμα καὶ φοβηθέντες ἔστημεν  THUS, WE STOOD, HAPPY BUT AFRAID AT THE SAME TIME
  (Lucian, Verae Historiae).
  ◦ Strong aorist: intransitive.

Note

This is a -μι verb (already mentioned in the section on root aorists) dealt with in the next chapter.

c) In the case of the perfect

The two forms almost always have different meanings (with the exception of δέδω and δέδοικα, which have been presented above):

πράττω  TO DO

Weak perfect  πέραξα  I HAVE DONE  ◦ Transitive.

Strong perfect  πέραγα  I HAVE FARED  ◦ Intransitive. Almost always accompanied by an adverb.

• εὖ ἔξει, εἶπεν, εἰ μὴ πάντα κακῶς πεπράξαμεν  IT IS WELL, HE SAID, IF WE HAVE NOT DONE EVERYTHING WRONG
  (Plutarch, Philopoemen).
  ◦ Weak perfect: transitive.

• οἴμα, ὁ κρανοποί, ὁς ἀθλίως πεπράγαμεν  ALAS, HELMET-MAKER, HOW SIMPLE WE HAVE BEEN!
  (Aristophanes, Pax).
  ◦ Strong perfect: intransitive.
1. **General observations**

This second conjugation differs from the first one only in present, imperfect and aorist tenses. It is divided into three sub-variants:

**a/ With reduplication in the present.** Four verbs feature in the present tense (and therefore also in the imperfect) a curious reduplication in iota at the beginning of the word:

- **δίδωμι** TO GIVE  The stem is δο-
- **τίθημι** TO PUT  The stem is θε-
- **ἰστημι** TO SET  The stem is στα-

✧ The reduplicated present should have been σίστημι, but the first sigma developed into an initial rough breathing.

- **ἰημι** TO CAST  The stem is ἐ-

Special attention should be paid to the fact that the -ο- and -ε- that appear in these verbs at the end of the stem are NOT the same ones that appear, for instance, in λύ-ο-μεν, λύ-ε-τε, etc., as in the case of the verbs in -μι they actually belong to the stem, not to the ending. Those two vowels in the -ω verbs are called *thematic vowels* and this is why the second conjugation, or conjugation in -μι, is also called the *athematic conjugation* (and the 1st conjugation, or conjugation in -ω, is also called *thematic conjugation*).

**b/ With suffix -νυ- in the present.** A group of verbs that feature in the present and in the imperfect a -νυ- suffix between the stem and the personal ending (they behave like consonant verbs in the other tenses). For example:

- **δείκνυμι** TO SHOW  **μείγνυμι** TO MIX  **ρήγνυμι** TO BREAK

**c/ Without reduplication and suffix.** A reduced group of verbs:

- **εἰμί** TO BE
- **εἰμι** TO GO  ✧ Observe the difference in accentuation with respect to εἰμί.
- **φημι** TO SAY
- **δύναμι** TO BE ABLE
- **κείμαι** TO LIE (on a surface)
- **καθήμαι** TO BE SEATED

✧ **Note about the presentation:** The tenses that present major differences in comparison with the verbs in -ω are conjugated in full. In the other tenses, when they follow the regular -ω model, only the first person is given.
2. Verbs with reduplication in the present

a) Verb διδωμι TO GIVE

**Active voice**

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**Notes**

(These notes can be applied also to the other verbs in -μι)

1/ In present and aorist indicative, the singular has a long vowel, while in the plural there is a short one.

2/ The endings are different from those of the 1st conjugation, and also the infinitive ending -ναι.

3/ Observe the peculiarity of the aorist, which presents a kappa in the singular (ὡςμι will be an exception to this rule). Do not confuse it with the perfect, which will also feature a kappa.

4/ In some moods, the aorist is constructed in the same way as the present, but does not include the reduplication found in the present.

5/ Observe the difference between the reduplication in -α- in the present and imperfect and the reduplication in -ε- in the perfect.
## Middle voice

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## Passive voice

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- Passive voice: same as middle
b) Verb τίθημι TO PUT, TO PLACE

### Active voice

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### Notes

1/ Most of the observations written at the end of the section on the active voice of δίδωμι are also applicable here.

2/ Pay particular attention to the curious -η- in the 1st person of the imperfect.

3/ The participle τιθείς, -έντος etc. resembles the passive λυθείς, -έντος etc., but this is just a coincidence: in fact, the -Θ- in τιθείς, -Θέντος is the -Θ- of the stem, not part of any passive suffix. The real passive aorist is τεθείς, -έντος (see further ahead).
### Middle voice

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### Passive voice

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**Notes**

1/ The similarity between θήσομαι (fut. middle) and τεθήσομαι (fut. passive) has to be explained: the -θησ- in θήσομαι is just the stem θησ + the sigma of future tense, while the -θησ- in τεθήσομαι is the usual characteristic feature of future passive (and the stem θε, in this case, has become τε, to avoid two consecutive θ, following what is known as Grassmann’s Law).

2/ The same phenomenon happened in the aorist passive: it should have been έθέθην, but, to avoid two consecutive θ, the stem has changed from θε to τε.
**c) Verb ἴστημι TO SET, TO PLACE and its compounds**

This verb belongs to the group of τίθημι and δίδομι, but it presents some difficult characteristics both in conjugation and meaning. Therefore, the presentation will be organised differently.

1/ General observations

To begin with, the reduplication, which is so visible in δίδομι and τίθημι, is not so easy to identify here. In fact, this verb was originally σίστημι, but the initial reduplicated sigma transformed into a rough breathing. So, the expected reduplication in the present and imperfect is just ἴ- instead of σί-.

Apart from the several meanings that this verb has in its simple form, there are a lot of verbs formed by adding to this verb a prepositional prefix, and some of them occur very frequently.

We will begin with studying the basic form of this verb, without any kind of prefix.

2/ Transitive meaning: TO PLACE, TO MAKE STAND, TO SET

The forms that convey this meaning are the active ones:

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**Note**

There is no perfect tense with transitive meaning.

- ὁ πατήρ τὸν μικρὸν παιδὰ ἐπὶ τὴν τράπεζαν ἐστησεν  THE FATHER PLACED THE LITTLE CHILD ON THE TABLE.

The meaning is very similar to τίθημι, and sometimes either of them can be used.
3/ Transitive meaning: **TO PLACE FOR ONESELF, TO MAKE TO STAND FOR ONESELF** (unusual)

While the basic meaning is the same presented before, in this case there is an additional sense of involvement of the action with the benefit of the subject (*I place this here for me, for my own benefit*): this is one of the functions performed by the middle voice. Its conjugation, therefore, will be in the *middle voice*, as follows:

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- τὰς βιβλίους ἐδύρω στήσομαι  I WILL PLACE THE BOOKS HERE.
- ✷ I WILL PLACE THEM HERE FOR MYSELF, NOT FOR ANYBODY ELSE: *middle voice*. 
4/ Intransitive meaning: to stand (very important: it is the most frequent use of this verb)

The forms used to convey this meaning are the middle ones, identical to those ones seen in the former point 3/, with these exceptions: the aorist and the addition of a perfect and a pluperfect (perfect and pluperfect do not exist for the transitive meaning).

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**Notes**

1/ The perfect tense presents several forms without kappa (2nd or strong perfect), as in the indicative plural. There are also a subjunctive ἐστηκο, ἐστηκος etc. and an optative ἐστηκομι, ἐστηκος etc. with kappa (1st or weak perfect), but hardly used in Attic. Infinitive and participle have also double forms, as indicated in the boxes above.

2/ The perfect ἐστηκα has almost always the present meaning I AM STANDING (because I HAVE STOOD UP), and on it has been formed a future perfect ἐστηκαομι I WILL STAND.

3/ The aorist, perfect and pluperfect are ACTIVE in form, while the present, imperfect and future are middle. And as there are no perfect or pluperfect forms for the transitive meaning, there is no possible confusion: perfect and pluperfect are ALWAYS intransitive, although they are active in voice.

4/ Usually the aorist presents more problems: as can be seen, it is a root aorist, like ἔβην, ἐβης, ἐβη etc. It must be clear that both aorists, the transitive one ἐστησα and the intransitive one ἐστην, are active. It is common, when translating into Greek, to think mistakenly that the intransitive aorist must be middle, as happens in the present, imperfect and future. In addition, keep in mind that the 3rd person plural, both in transitive and intransitive aorist, is identical.

- ὁ δῆμος τούτο τὸ ἄγαλμα ἐν τῇ ἁγορᾷ ἐστησεν
  - Strong aorist: transitive.

- ὁ δῆμος ἐστι, πρὸς τὴν ἁμιλλαν βλέπων
  - Weak aorist: intransitive.

- πανταχόθεν τε περιεστήκει ὑποψία ἐς τὸν Ἀλκιβίαδην (Thucydides, Historiae)
  - Pluperfect: intransitive.

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  - Weak aorist: intransitive.

- πανταχόθεν τε περιεστήκει ὑποψία ἐς τὸν Ἀλκιβίαδην (Thucydides, Historiae)
  - Pluperfect: intransitive.

- The people placed this statue in the agora.

- The people stood, watching the dispute.

- Suspicion against Alcibiades arose from everywhere.
5/ Passive meaning: TO BE PLACED, TO BE SET, TO BE MADE TO STAND (very unusual) [197]

This form simply presents the basic meaning, but in passive sense, and logically the passive voice will be employed. As passive and middle forms differ only in future and aorist, we include here only these two tenses:

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<td>Fut. σταθήσομαι</td>
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<td>σταθήσομαι etc.</td>
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<td>σταθήσομενος, -ης, -ον</td>
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<td>Aor. έστάθην</td>
<td>έστάθην etc.</td>
<td>στάθητι etc.</td>
<td>στάθο etc.</td>
<td>σταθείν etc.</td>
<td>σταθήματι</td>
<td>σταθείς, -θείσα, -θέν</td>
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Note

It is worth noting that there is no perfect passive form (and, therefore, no pluperfect): if there is no perfect in the transitive meaning, there can not be one in the passive meaning.

- τούτο τὸ ἄγαλμα χθές ἐν τῇ ἁγορᾷ έστάθη
  THIS STATUE WAS PLACED IN THE AGORA YESTERDAY.

6/ Compound forms [198]

This verb is almost always found in compound forms, with the addition of a prefix. The following list presents these common compound forms, ordered from high to low frequency, with examples of each use:

καθίστημι

a/ Transitive meaning: TO SET DOWN, TO PLACE, TO APPOINT, TO PUT IN A CERTAIN SITUATION

- τὸν Περικλέα στρατηγὸν κατέστησαν
  THEY APPOINTED PERICLES AS GENERAL.
- ὁ ἐμὸς ἔχθρος εἰς πενίαν με καταστήσαε πειρᾶ
  MY ENEMY TRIES TO MAKE ME FALL INTO POVERTY.

b/ Intransitive meaning: TO SETTLE, TO BECOME (TO BE APPOINTED), TO OPPOSE, TO FALL INTO A CERTAIN SITUATION

- ὁ Περικλῆς στρατηγὸς κατέστη
  PERICLES WAS APPOINTED AS GENERAL.
- τοῦτοι γενομένου, εἰς ἀπορίαν κατέστην
  AFTER THIS HAD HAPPENED, I FELL INTO PERPLEXITY.
- οῦτοι οἱ εἰκοσι άνθρωποι ἐν νῷ ἔχουσιν ἐν ἐκείνῃ τῇ νῖσσῳ καταστήσαε
  THESE TWENTY MEN HAVE IN MIND TO SETTLE ON THAT ISLAND.

ἀνίστημι

a/ Transitive meaning: TO RAISE UP, TO ERECT, TO WAKE UP

- ἐν τῇ μάχῃ νικήσαντες, οἱ πολίται ἱερὸν τοῖς θεοῖς ἀνίστασιν
  AFTER WINNING A BATTLE, THE CITIZENS ERECT A TEMPLE TO THE GODS.

b/ Intransitive meaning: TO STAND UP, TO RISE

- ὅψε ἦν, ἔγω δ’ ἀνέστην
  IT WAS LATE, AND I STOOD UP.
- ὁ παῖς, ψόφον ἀκούσας, ἔξαιφνης ἀνέστη
  THE CHILD, AFTER HEARING A NOISE, SUDDENLY WOKE UP.

c/ In the middle voice, ἀνίσταμαι, it may mean TO EMIGRATE.
ëφíστημι

a/ Transitive meaning: TO PLACE / PUT IN COMMAND OF (+ Dat.)
   - ëφíστημι σε τῇ στρατιά I PUT YOU IN COMMAND OF THE ARMY.

b/ Intransitive meaning: TO BE PLACED / BE PUT IN COMMAND OF (+ Dat.), TO TURN UP
   - τῇ στρατιά ἐπέστη I WAS PUT IN COMMAND OF THE ARMY.
   - ὁ διδάσκαλος ἀπροσδοκήτως ἐπέστη THE TEACHER TURNED UP UNEXPECTEDLY.

ἀνθίστημι

a/ Transitive meaning: TO PLACE / PUT IN FRONT OF (+ Dat.)
   - ὁ στρατηγὸς τὸ στράτευμα τοῖς πολεμίοις ἀντέστησεν THE GENERAL PLACED THE ARMY IN FRONT OF THE ENEMY.

b/ Intransitive meaning: TO RESIST (+ Dat.)
   - τοῖς πολεμίοις ἀντέστησεν WE RESISTED THE ENEMY.

ἀφíστημι

a/ Transitive meaning: TO REMOVE, TO MAKE SOMEONE REVOLT
   - χρήματα δόντες, οἱ Ἀθηναῖοι τοὺς νησιώτας ἐπὶ τοὺς Κορινθίους ἀποστήσουσιν' ἔπειτα δὲ αὐτοῦς πρὸς ἄλλην τινὰ νῆσον ἀποστήσαι πειράσονται GIVING THEM MONEY, THE ATHENIANS WILL MAKE THE ISLANDERS REVOLT AGAINST THE CORINTHIANS; LATER, THEY WILL TRY TO MAKE THEM REVOLT AGAINST SOME OTHER ISLAND.

b/ Intransitive meaning: TO STAND AWAY, TO REVOLT
   - ἐν ἑκείνῳ τῷ χρόνῳ τοῦ μάχεσθαι ἐπέστην IN THAT TIME I STAYED AWAY FROM FIGHTING.
   - οἱ Μιλήσιοι ἀπὸ τῶν Περσῶν ἐπέστησαν THE MILESIANS REVOLTED AGAINST (FROM) THE PERSIANS.

συνίστημι

a/ Transitive meaning: TO SET TOGETHER
   - οἱ θεοὶ ὕδωρ τε καὶ γῆν συνῆσαντες τοὺς ἀνθρώπους ἐποίησαν THE GODS CREATED THE MEN BY MIXING TOGETHER WATER AND EARTH.

b/ Intransitive meaning: TO STAND TOGETHER, TO BE CONNECTED
   - οἱ τε Ἀθηναῖοι καὶ οἱ Λακεδαιμονίοι συνῆσαντες ἐπὶ τοὺς Πέρσας ἐμαχέσαντο THE ATHENIANS AND THE SPARTANS, STANDING TOGETHER, Fought AGAINST THE PERSIANS.

ἐπίσταμαι

Only in middle voice and only transitive meaning: TO KNOW

The present and the future tenses present regular conjugations, while the aorist is deponent passive and moreover presents the augment before the preposition rather than in between preposition and main stem: ἤπιστήθην.

- οὐ σὺ λέγεις ὡς ἐγώ οὐδὲν ἐπίσταμαι περὶ τῶν δικαίων καὶ ἀδικίων; ARE YOU NOT SAYING THAT I KNOW NOTHING ABOUT JUSTICE AND INJUSTICE? (Plato, Phaedrus).
d) Verb ἢμι: TO CAST, TO SEND and its compounds

Some forms of ἢμι can be easily confused with forms of ἵστημι, εἰμί and εἶμι. The stem is ἐ-, on which its several tenses are formed, but it has gone through some alterations, which changed substantially its appearance.

1/ The verb on its own

Active voice

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Notes

1/ Observe the infinitives: ἢναι ≠ ἢναι of εἶμι, and ἢναι ≠ ἢναι of εἰμί.

2/ Do not confuse the aorist ἢκα with the perfect of ἢκο TO HAVE ARRIVED, as they have a similar form.
### Middle voice (quite predictable, except for the future and aorist)

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**Note**

Again note the infinitives: ἴσθαι ≠ ἱσθαι of εἰμί, and ἵμαι aorist ≠ ἱμαί perfect.

### Passive voice (as expected, it will differ from the middle one only in the future and aorist)

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**Note**

Again note the infinitives: ἐθηθαι ≠ ἱσθαι of εἰμί, and ἵμαι aorist ≠ ἱμαί perfect.
2/ Compound forms

This verb is hardly ever used on its own, but its compounds are very frequent; the most common ones are:

- **ἀφίημι** TO LET GO, TO ALLOW
  - ἄφες μ’ ἐς οἶκους LET ME GO HOME (Sophocles, *Oedipus Tyrannus*).

- **μεθίημι** TO DROP, TO LET GO, TO LOOSE
  - μεθήκα τάξα I HAVE LOOSED MY ARROWS (Euripides, *Ion*).

- **παρίημι** TO PASS, TO LET PASS
  - εἰ δὲ τῷ ἄλλῳ δοκεῖ, παρίημι αὐτῷ τὴν ἀρχήν IF ANYBODY HOLDS ANOTHER OPINION, I PASS THE COMMAND TO HIM (Thucydides, *Historiae*).

- **ἐφίημι** TO DESIRE + Gen.
  - οὐ δήπου, ὁ Εὐθύδημε, ταύτης τῆς ἀρητῆς ἐφίησαι, δι᾽ ἴν ἄνθρωποι πολιτικοὶ γίγνονται NO DOUBT, O EUTHYDEMOS, YOU COVET THIS EXCELLENCE THROUGH WHICH MEN BECOME GOOD STATESMEN (Xenophon, *Memorabilia*).

- **προϊημι** TO BETRAY, TO ABANDON
  - ὁ δὲ Βρούτως ... ἀπείπε καὶ προϊητο τὰς ἐλπίδας BUT BRUTUS GAVE UP AND ABANDONED HIS HOPES (Plutarch, *Comparatio Dionis et Bruti*).

- **συνίημι** TO UNDERSTAND
  - οὐχὶ ξυνήκας πρόσθεν; DID YOU NOT UNDERSTAND IT PREVIOUSLY? (Sophocles, *Oedipus Tyrannus*).

These are just the basic meanings of these compounds; each one of them may have many different additional meanings. For instance, **προϊημι** may also mean TO LET GO, TO GIVE UP:

- εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προϊητο, οὐδὲ ἐν Ἡ Ἑλλάδι μένειν ἀσφαλῶς ἐδύνατο IF HE HAD GIVEN UP AMPHIPOLIS AND POTIDAE, NOT EVEN IN MACEDONIA WOULD HE BE ABLE TO REMAIN SAFE (Demosthenes, *Philippic 4*).

Note also that, except **ἐφίημι** and **προϊημι**, all the other verbs may have, among other meanings, a sense slightly related to the general concept of “LETTING GO”.
### 1. Verbs with suffix -νυ- in the present

We offer the conjugation of the verb **δείκνυμι** *to show*, as a model:

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<td></td>
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<tr>
<td><strong>Fut.</strong></td>
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<tr>
<td></td>
<td>δείξομαι</td>
<td>etc.</td>
<td></td>
<td>δειξούμαι</td>
<td>etc.</td>
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<td></td>
<td></td>
<td></td>
<td>δειξαίμενος εἰνα</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td><strong>Aor.</strong></td>
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<tr>
<td></td>
<td>δειξάμην</td>
<td>etc.</td>
<td></td>
<td>δειξαίμη</td>
<td>etc.</td>
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<td></td>
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<td>δειξαίμενος</td>
<td>etc.</td>
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</tr>
<tr>
<td><strong>Per.</strong></td>
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</tr>
<tr>
<td></td>
<td>δειξαίμαι</td>
<td>etc. (see note)</td>
<td></td>
<td>δειξαίμενος</td>
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</tr>
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<td>δειξαίμενος εἰνα</td>
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</tr>
<tr>
<td><strong>Plu.</strong></td>
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</tr>
<tr>
<td></td>
<td>εδειξάμημα</td>
<td>etc.</td>
<td></td>
<td>δειξαίμημα</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td>δειξαίμενος εἰνα</td>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

**Note**

The perfect and pluperfect middle/passive use endings with a variety of initial consonants (-μα, -σα, -τα, etc.), and the final result will be the same as for the consonant verbs ending in a guttural.

**Passive voice**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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</thead>
<tbody>
<tr>
<td><strong>Pre.</strong></td>
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<tr>
<td><strong>Imp.</strong></td>
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<tr>
<td><strong>Fut.</strong></td>
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<tr>
<td></td>
<td>δειχθήσομαι</td>
<td>etc.</td>
<td></td>
<td>δειχθήσομαι</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>δειχθήσεθαι</td>
<td>etc.</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>δειχθήσομενος,</td>
<td>-η, -ον</td>
</tr>
<tr>
<td><strong>Aor.</strong></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>εδειχθην</td>
<td>etc.</td>
<td></td>
<td>εδειχθείν</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>εδειχθείν</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>εδειχθείν</td>
<td>etc.</td>
</tr>
<tr>
<td><strong>Per.</strong></td>
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<tr>
<td><strong>Plu.</strong></td>
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</tr>
</tbody>
</table>

**Other frequent verbs of this kind**

ζεύγνμι | TO YOKE
μείγνμι | TO MIX
ολλυμ | TO DESTROY  ✠ This verb has some special characteristics, both in forms and in meanings. Cf. the following chapter.
ομνμ | TO SWEAR
ρήγνμ | TO BREAK

Most of these verbs have irregularities in their forms, which can be checked in the next chapter.
2. Stem verbs: without reduplication and suffix

a) The verb *εἰμί* TO BE

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre.</td>
<td>εἰμὶ</td>
<td>ίσθι</td>
<td>ὃ</td>
<td>εἰην</td>
<td>εἶναι</td>
<td>òν, òντος</td>
</tr>
<tr>
<td></td>
<td>εἶ</td>
<td>ἔστω</td>
<td>ἦς</td>
<td>εἰης</td>
<td>εἶσθαι</td>
<td>òν, òντος</td>
</tr>
<tr>
<td></td>
<td>ἔστι(ν)</td>
<td>ἔστε</td>
<td>ἦς</td>
<td>εἰης</td>
<td>òν, òντος</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἔσμεν</td>
<td>ὑπνῶν - ὑπτῶν</td>
<td>ὣμεν</td>
<td>εἰμεν - εἰημεν</td>
<td>òν, òντος</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἔστε</td>
<td>ὑπτῶν - ὑπτῶν</td>
<td>ἦτε</td>
<td>εἰπε - εἰηπε</td>
<td>òν, òντος</td>
<td></td>
</tr>
<tr>
<td></td>
<td>εἰσί(ν)</td>
<td>ὑπτῶν - ὑπτῶν</td>
<td>ὦσί(ν)</td>
<td>εἰπε - εἰηπε</td>
<td>òν, òντος</td>
<td></td>
</tr>
</tbody>
</table>

**Notes**

1/ This verb has no aorist; if the aorist tense is needed, we would use the aorist of ἔγγομαι.

2/ Observe that one of the two possible forms for the 3rd person plural imperative is identical to the genitive plural of the participle.

3/ The accentuation of the 3rd singular: although it is an enclitic, sometimes we can find ἔστι, when it is the first word of the sentence, when it means THERE IS, EXISTS, and also when it stands for ἔξεστι IT IS POSSIBLE. Also in these cases: ἄλλ' ἔστι, ταῦτ' ἔστι, τοῦτ' ἔστι, ὡς ἔστι, οὐκ ἔστι and εἰ ἔστι.

**Compounds of εἰμί**

There are several verbs formed adding to εἰμί a prepositional prefix. The most important ones are:

- πάρειμι TO BE PRESENT IN + Dat.
- ἐνειμι TO BE IN ⚫ Sometimes instead of πάρεστι we can find πάρα, but observe the difference of accent with the preposition alone παρά.
- ὀπειμι TO BE ABSENT FROM + Gen.
- περίειμι TO SURVIVE, TO BE SUPERIOR TO + Gen.
- πρόσειμι TO BE SIDE BY SIDE BY + Dat.
- σύνειμι TO BE WITH + Dat.
> µέτεστι (impersonal) TO TAKE PART / HAVE A SHARE IN + Gen. (subject in Dat.)

- τὸ πατρὶ µέτεστι τοῦ κέρδους THE FATHER HAS A SHARE IN THE BENEFITS.

Observe in these present tenses the curious position of the accent on the preposition rather than on the verb; this happens only in the present indicative (cf: παρῆν, περὶ, παρόντες, παρεῖναι, etc.).

b) The verb εἰμί TO GO

This verb only has present and imperfect tenses:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμι</td>
<td>ιη</td>
<td>ιομι</td>
<td>ιναι</td>
<td>ιον, ιόντος</td>
<td>ιον, ιόντος</td>
</tr>
<tr>
<td>εἰσι</td>
<td>ιει</td>
<td>ιομεν</td>
<td>ιται</td>
<td>ιου, ιόντος</td>
<td>ιει</td>
</tr>
<tr>
<td>ιηιν</td>
<td>ιει</td>
<td>ιομεν</td>
<td>ιται</td>
<td>ιου, ιόντος</td>
<td>ιειιει</td>
</tr>
<tr>
<td>ιεισι</td>
<td>ιει</td>
<td>ιομεν</td>
<td>ιται</td>
<td>ιου, ιόντος</td>
<td>ιειιει</td>
</tr>
<tr>
<td>ιεισι(v)</td>
<td>ιει</td>
<td>ιομεν</td>
<td>ιται</td>
<td>ιου, ιόντος</td>
<td>ιειιει</td>
</tr>
</tbody>
</table>

Notes

a/ As can be seen, its forms are very similar to the verb εἰμί. For instance, the subjunctive and the participle are the same except for the addition of an initial iota.

b/ Observe the optional forms for the imperfect. Moreover, both options feature an iota subscript, inexistient in the imperfect of εἰμί TO BE.

1/ This verb presents some interesting uses: the present indicative has a future meaning, often substituting the future tense of ἔρχομαι TO GO (which in any case has its own future, ἐλέγομαι, but rarely used). So:

- ἔρχομαι πρὸς τὴν Σπάρτην I AM GOING TO SPARTA.
- εἰμί πρὸς τὴν Σπάρτην I WILL GO TO SPARTA.

The other moods may have either present or future meaning.

2/ The verb ἔρχομαι has its own infinitive (ἔρχεσθαι) and participle (ἔρχομενος, etc.), but it is very common to use the corresponding forms of εἰμί instead:

Rather than saying ὁ Σωκράτης, οἰκάδε ἔρχομενος, ... Socrates, while going home, ...
we will say ὁ Σωκράτης, οἰκάδε ἱον, ... (same meaning)

3/ Compound verbs can be formed with the same prefixes as the verb ἔρχομαι, conveying the same meanings: ἀπειμί = ἀπερχομαι TO GO AWAY, ἔξειμι = ἔξερχομαι TO GO OUT, etc. (apart from the future meaning of the present indicative).
c) Verb φημί

This verb, which means TO SAY, has an irregular (and incomplete) conjugation, which goes as follows:

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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<tbody>
<tr>
<td>Pre.</td>
<td>φημι</td>
<td>φάης - φής</td>
<td>φησιν(v)</td>
<td>φάης</td>
<td>φάην etc.</td>
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<td>φαμέν</td>
<td>φάτω</td>
<td>φάτε</td>
<td>φάτων</td>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>Imp.</td>
<td>ἐφην</td>
<td>ἐφης</td>
<td>ἐφη</td>
<td>ἐφησιν</td>
<td>φήσιν etc.</td>
<td>φάναι</td>
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<td>ἐφησις</td>
<td>ἐφησιν</td>
<td>φήσιν</td>
<td>φάναι</td>
<td>φάναι</td>
</tr>
<tr>
<td>Fut.</td>
<td>φήσω</td>
<td>φήσων</td>
<td>φήσω</td>
<td>φήσων</td>
<td>φήσω</td>
<td>φήσων</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>-ουσα, -ουν</td>
<td></td>
</tr>
<tr>
<td>Aor.</td>
<td>ἐφησα</td>
<td>ἐφησε</td>
<td>ἐφησε</td>
<td>ἐφησε</td>
<td>ἐφησε</td>
<td>ἐφησε</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

**Notes**

a/ The aorist ἐφησα is almost never used, while in fact the imperfect ἐφην is employed with an aorist meaning.

b/ The present participle form φάς, φάντος is extremely rare, and it is usually replaced by φάσκων, -οντος, borrowed from the verb φάσκω.

1/ This verb must always be followed by an accusative + infinitive construction, NEVER by ὄτι:

- φημι τάς γυναίκας νῦν ἐν τῇ ἀκρόπολει εἶναι I SAY THAT THE WOMEN ARE NOW IN THE ACRROPOLIS.
  - ὄτι αἱ γυναίκες... would be wrong.

2/ When used in a negative sense, the way of saying I SAY THAT... NOT... is οὐ φημι, in the sense of I DENY (cf. Latin nego):

- οὐ φημι τὸν πατέρα τοῦτο ποιεῖν I SAY THAT MY FATHER DOES NOT DO THIS.
  - It DOES NOT mean I DO NOT SAY THAT MY FATHER DOES THIS.

3/ Moreover, the verb is very frequently inserted in the middle of a quotation in direct speech:

- "διὰ τι οὐ περὶ τῆς ψυχῆς", ἐφη, "τοῖς μαθηταῖς διαλεγόμεθα, ὦ Σωκράτεσ;" “WHY DON’T WE TALK WITH THE STUDENTS ABOUT THE SOUL, SOCRATES?”, he said.
d) Verb δύναμαι

This verb, which means TO BE ABLE TO, has no active voice and is deponent; moreover, the grammatical voice of the aorist tense is passive (but with an active meaning). The other tenses follow the parameters of ἵσταμαι (without reduplication), although the perfect forms are hardly ever used:

<table>
<thead>
<tr>
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<th>Subjunctive</th>
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<th>Participle</th>
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<td>δύναμενος,</td>
<td>-η, -ον</td>
</tr>
<tr>
<td></td>
<td>δύναται</td>
<td>δύνασθε</td>
<td>δύνασθε</td>
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<tr>
<td></td>
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<td>δύνασθον</td>
<td>δύνασθον</td>
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</tr>
<tr>
<td>Imp.</td>
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<td>εδύνασο</td>
<td>εδύνασθαι</td>
<td>εδύναμης</td>
<td>δυνησάμενος,</td>
<td>-η, -ον</td>
</tr>
<tr>
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<td>εδύνατο</td>
<td>εδύνασθε</td>
<td>εδύνασθε</td>
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<td>εδύνασθον</td>
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<td></td>
</tr>
<tr>
<td>Fut.</td>
<td>δυνησόμαι</td>
<td>δυνησάμενος</td>
<td>δυνησάμενος</td>
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<td></td>
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<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aor.</td>
<td>εδυνήθην</td>
<td>εδυνήθηται</td>
<td>εδυνηθείν</td>
<td>εδυνηθείν (unfrequent)</td>
<td>δυνηθείς, -θείσα, -θέν</td>
<td></td>
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<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per.</td>
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<td>unused</td>
<td>unused</td>
<td>unused</td>
<td>δεδύνημενος,</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td>unused</td>
<td>unused</td>
<td></td>
<td></td>
<td>-η, -ον</td>
</tr>
</tbody>
</table>

e) Verb κεῖμαι

This verb is deponent as well, it means TO LIE (on a surface), and it has only three tenses; it follows, like δύναμαι, the structure of ἵσταμαι, but many of its forms are not found in classical authors. For instance, the subjunctive forms are not used, except the 3rd singular, but for the sake of uniformity they are included in the chart underneath.

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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<td>κείμενος,</td>
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<td>κεῖσθε</td>
<td>κεῖσθε</td>
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</tr>
<tr>
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<td>κεῖσθε</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>κεῖνται</td>
<td>κεῖσθε</td>
<td>κεῖσθε</td>
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</table>
### The Verbal System

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imp.</strong></td>
<td>ékeímen</td>
<td>ékeíso</td>
<td>ékeíto</td>
<td>ékeímeθa</td>
<td>ékeíσhε</td>
</tr>
</tbody>
</table>

| **Fut.**   | keíσομαι   | etc.        | keíσομι   | etc.        | keíσεσθαι | keíσομενος, -η, -ον |

**Note:**
This verb is often used as the passive perfect tense of τίθημι: something that has been placed is something that is lying there.

#### f) Verb κάθημαι

This verb, which means **TO BE SEATED**, is also deponent and presents only present and imperfect tense; it follows the same parameters as κείμαι above, but it is worth noting that the future forms were mainly used in late texts (e.g., the New Testament):

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre.</strong></td>
<td>κάθημαι</td>
<td>κάθησαι</td>
<td>κάθηται</td>
<td>κάθημεθα</td>
<td>κάθησε</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>κάθησο</th>
<th>καθήσω</th>
<th>καθήσε</th>
<th>καθήσε</th>
<th>καθήσε</th>
</tr>
</thead>
</table>

| **Imp.**         | ékαθημην    | éκαθησο     | éκαθητο    | éκαθημεθά   | éκαθησε     | éκαθηντο    |

<table>
<thead>
<tr>
<th></th>
<th>καθησοίμην</th>
<th>etc.</th>
<th>καθήσεσθαι</th>
<th>καθησομενος, -η, -ον</th>
</tr>
</thead>
</table>

**Note:**
Do not confuse it with καθίζομαι **TO SIT DOWN**: κάθημαι means **TO BE SEATED**, a state, not the process of moving from standing to sitting down (καθίζομαι).


### 1. Previous notes

#### a) The irregularities as a whole

We now know the following: some verbs have a strong aorist (example: εἰδο), some have a future in the middle voice (example: ἀκούσαμαι), some have an aorist that is passive in form but active in meaning (example: ἐβουλήθην), some have a passive aorist without -θ- (example: ἐκόπην), some have a root aorist (example: ἔγνων), some are in fact a perfect but have a present meaning (example: ὤδα), etc. It is clear that it is impossible to group verbs according to their formation of different tenses, since some will be irregular in one tense, some in two, some in three. Moreover, the irregularities which occur also vary. Therefore, there is a difficulty in classifying Greek verbs into separate groups, primarily because many verbs would share characteristics of multiple groups according to the different tenses. For example, we have seen that some verbs are liquid with a strong aorist, yet others have a strong aorist but are not considered to be ‘liquid’.

Nevertheless, we could not offer the principal irregular parts of the main verbs without first explaining the main irregularities, as we have done in the former sections. Now if, for example, we see “ὁράω, TO SEE: fut. ὠρομα, aor. εἰδο“, we will not only know that this is an irregular verb but we will be able to understand the irregularities: it has a deponent future, and it has a strong aorist (and the stem is modified in both cases).

So, many Greek verbs (in fact, almost all of the most frequently used verbs) present some kind of irregularity; the irregularities are of so many different kinds that the best solution is to know the irregular principal parts of the most important verbs (as for instance a foreigner must learn break/broke/broken, eat/ate/eaten, etc. in English).

Therefore, the only way to master Greek verbs is to know the main parts of each verb for their tenses that are not conjugated regularly.

Although it is evident that the most important tense in Greek is the aorist, more parts must be learnt; dictionaries and grammars vary according to which principal parts are given. In this grammar, we will offer the following parts (where applicable):

- **Present**  
  ✦ We offer the active unless the verb is deponent.
- **Future**  
  ✦ We offer the active unless the verb is deponent.
- **Aorist**  
  ✦ We offer the active unless the verb is deponent.
- **Aorist passive**  
  ✦ We offer the active unless the verb is deponent.
- **Perfect**  
  ✦ We offer the active unless the verb is deponent.
- **Perfect middle-passive**

Not all of the verbs will have these six forms: for instance, some verbs lack a passive aorist (example: ἔχω, TO HAVE), while others only have an aorist in the passive voice, but which is active in meaning (example: δύναμαι, TO BE ABLE).
Note that a lot of the forms presented below have already been presented in their corresponding sections of the former chapters.

b) The peculiar constructions

Apart from the irregularities in their conjugation, verbs may present some peculiarities in the way they are used. For instance, **χράομαι** TO USE rules a dative, **βλέπω** TO LOOK is rarely used without the preposition **πρός**, etc.

2. List of verbs: forms and peculiar constructions

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</thead>
<tbody>
<tr>
<td>ἀγγέλλω</td>
<td>ἀγγελό</td>
<td>ἡγγειλα</td>
<td>ἡγγέλθην</td>
<td>ἡγγελκα</td>
<td>ἡγγελμαι</td>
</tr>
</tbody>
</table>

**TO ANNOUNCE**

*Irregularities*:  
*◇* Liquid future and aorist.

<table>
<thead>
<tr>
<th>ἁγνωμι</th>
<th>ἀξω</th>
<th>ἐαξα</th>
<th>ἐάγην</th>
<th>ἐαγα</th>
<th>---</th>
</tr>
</thead>
</table>

**TO BREAK**

*Irregularities*:  
*◇* Almost always found in the compound **κατάγνωμι**.

*◇* Aorist passive without θ.

*◇* Perfect without κ.

<table>
<thead>
<tr>
<th>ἁγω</th>
<th>ἀξω</th>
<th>ἡγαγον</th>
<th>ἡχθην</th>
<th>ἡχα</th>
<th>ἡγμαι</th>
</tr>
</thead>
</table>

**TO LEAD**

*Irregularities*:  
*◇* Strong aorist with reduplication.

*◇* The perfect active is usually found with a prepositional prefix.

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<thead>
<tr>
<th>αἰδέομαι</th>
<th>αἰδέσομαι</th>
<th>ἡδέσαμην</th>
<th>ἡδέσθην</th>
<th>---</th>
<th>ἡδεσμαι</th>
</tr>
</thead>
</table>

**TO FEEL SHAME, TO REVERE**

*Irregularities*:  
*◇* Observe how the epsilon does not lengthen in future and aorist.

<table>
<thead>
<tr>
<th>αἰρέω</th>
<th>αἰρήσω</th>
<th>εἶλον</th>
<th>ἡρέθην</th>
<th>ἡρηκα</th>
<th>ἡρημαι</th>
</tr>
</thead>
</table>

**TO TAKE**

*Irregularities*:  
*◇* Liquid future and strong aorist.

*◇* Aorist participle: **ἐλών** after removal of augment.

*Construction*:  
*◇* In the middle voice, it means **TO CHOOSE** (= **TO TAKE FOR ONESELF**). In its compound **ἀφαιρέομαι** TO DEPRIVE OF (usually in the middle voice), both the person deprived of something and the thing are in accusative:

- ὁ διδάσκαλος ἀφαιρεῖται τοὺς μαθητὰς τὰς βιβλίους  **The teacher deprives the students of the books.**
**Overview of Irregularities and Peculiar Constructions**

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<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>1SG</th>
<th>2SG</th>
<th>3SG</th>
<th>1PL</th>
<th>2PL</th>
<th>3PL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>αιρέω</strong></td>
<td><strong>αρέω</strong></td>
<td>ήμα</td>
<td>ήρθην</td>
<td>ήρκα</td>
<td>ήρμα</td>
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<tr>
<td>TO RAISE</td>
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<tr>
<td>Irregularities:</td>
<td>♦ Liquid future and aorist.</td>
<td>♦ Observe that the iota of the present disappears in the other tenses.</td>
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<tr>
<td><strong>αισθάνομαι</strong></td>
<td><strong>αισθήσομαι</strong></td>
<td>ήσθόμην</td>
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<td>ήσθημα</td>
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<tr>
<td>TO PERCEIVE, TO REALISE</td>
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</tr>
<tr>
<td>Irregularities:</td>
<td>♦ Deponent verb.</td>
<td>♦ Strong aorist.</td>
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<tr>
<td>Construction:</td>
<td>♦ As with the verb άκούω, the object may be in <em>genitive</em> if considered a source:</td>
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<tr>
<td></td>
<td>• αισθάμομαι τοῦ ἀνθρώπου τοῦτο λέγοντος</td>
<td>I PERCEIVE THAT THE MAN IS SAYING THIS.</td>
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<thead>
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<th>3SG</th>
<th>1PL</th>
<th>2PL</th>
<th>3PL</th>
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</thead>
<tbody>
<tr>
<td><strong>άκούω</strong></td>
<td><strong>άκούσομαι</strong></td>
<td>ήκουσα</td>
<td>ήκούσθην</td>
<td>άκήκοα</td>
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</tr>
<tr>
<td>TO HEAR</td>
<td></td>
<td></td>
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<tr>
<td>Irregularities:</td>
<td>♦ Deponent future, and observe the Attic reduplication in the perfect.</td>
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<tr>
<td>Construction:</td>
<td>♦ It takes an <em>accusative</em> if it means TO HEAR, but a <em>genitive</em> if it means TO LISTEN TO; we can even find both possibilities combined (and in this case the preposition παρά can be used with the genitive):</td>
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<tr>
<td></td>
<td>• άκούω (παρά) τοῦ Περικλέους τὸν λόγον</td>
<td>I HEAR PERICLES’ SPEECH.</td>
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<table>
<thead>
<tr>
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<th>1SG</th>
<th>2SG</th>
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<th>1PL</th>
<th>2PL</th>
<th>3PL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>άλλικομαι</strong></td>
<td><strong>άλλωσομαι</strong></td>
<td>έάλων</td>
<td>---</td>
<td>έάλωκα</td>
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<td></td>
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<tr>
<td>TO BE CAPTURED</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Irregularities:</td>
<td>♦ Passive meaning for all of the tenses.</td>
<td>♦ The aorist is conjugated as a root aorist.</td>
<td>♦ An alternative perfect is ήλωκα.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Verb</th>
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<th>1SG</th>
<th>2SG</th>
<th>3SG</th>
<th>1PL</th>
<th>2PL</th>
<th>3PL</th>
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<tbody>
<tr>
<td><strong>άλλαττω</strong></td>
<td><strong>άλλαξω</strong></td>
<td>ήλλαξα</td>
<td>ήλλάγην</td>
<td>ήλλαχα</td>
<td>ήλλαγμα</td>
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<tr>
<td>TO CHANGE</td>
<td></td>
<td></td>
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<tr>
<td>Irregularities:</td>
<td>♦ Passive aorist without θ, and perfect without κ.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>1SG</th>
<th>2SG</th>
<th>3SG</th>
<th>1PL</th>
<th>2PL</th>
<th>3PL</th>
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</thead>
<tbody>
<tr>
<td><strong>άμαρτάνω</strong></td>
<td><strong>άμαρτήσομαι</strong></td>
<td>ήμαρτον</td>
<td>ήμαρτήθην</td>
<td>ήμαρτηκα</td>
<td>ήμάρτημαι</td>
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</tr>
<tr>
<td>TO MAKE A MISTAKE, TO COMMIT AN OFFENCE, TO MISS</td>
<td></td>
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<tr>
<td>Irregularities:</td>
<td>♦ Deponent future and strong aorist.</td>
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<tr>
<td>Construction:</td>
<td>♦ The thing you miss is in the <em>genitive</em> case: • άμαρτάνω τῆς ὁδοῦ</td>
<td>I MISS THE PATH, but if it means TO COMMIT AN OFFENCE the person against whom you commit the offence must be in the <em>accusative</em> case preceded by περί or εἰς.</td>
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<tr>
<td></td>
<td>• τὰ ήμαρτημένα</td>
<td>THE MISTAKES/OFFENCES THAT HAVE BEEN COMMITTED.</td>
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</tr>
<tr>
<td>Verb</td>
<td>Stem</td>
<td>Aorist Stem</td>
<td>Perfect</td>
<td>Imperfect</td>
<td>Middle</td>
<td>Future</td>
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<tr>
<td>ἀμύνω</td>
<td>ἀμῦνοι</td>
<td>ἠμῦνα</td>
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**TO WARD OFF, TO DEFEND**

*Irregularities:* ✦ Liquid future and aorist.

*Construction:* ✦ It has several, but the usual ones are these two:

1/ In active, the rejected object or person is in the *accusative* case, and the person (or city or whatever) from whom we reject/defend it is in the *dative* case: • ἀμύνω τοὺς πολεμίους τοῖς φίλοις I WARD THE ENEMY OFF MY FRIENDS.

2/ In the middle voice, • ἀμύνομαι τοὺς πολεμίους would mean I DEFEND MYSELF FROM THE ENEMY.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Middle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀναλίσκω</td>
<td>ἀναλύσω</td>
<td>ἀνήλισσα</td>
<td>ἀνηλιώθην</td>
<td>ἀνήλιωκα</td>
<td>ἀνήλιωμαι</td>
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</table>

**TO SPEND**

*Irregularities:* ✦ This verb is in fact a compound of ἀνά and ἀλίσκω, but the verb is never found on its own.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Middle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρέσκω</td>
<td>ἀρέσω</td>
<td>ἡρέσσα</td>
<td>ἡρέσθην</td>
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</table>

**TO PLEASE**

*Irregularities:* ✦ Kappa only in the present stem.

<table>
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<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Middle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρμόττω</td>
<td>ἀρμόσω</td>
<td>ἡρμόσσα</td>
<td>ἡρμόσθην</td>
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**TO FIT, TO JOIN TOGETHER**

*Irregularities:* ✦ One of the few -ττω verbs that form their tenses as if dental: ἀρμόσω instead of ἀρμόξω, etc.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Middle</th>
<th>Future</th>
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</thead>
<tbody>
<tr>
<td>ἀρχο</td>
<td>ἀρξω</td>
<td>ἡρξα</td>
<td>ἡρξηθην</td>
<td>ἡρξα</td>
<td>ἡργμαι</td>
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</table>

**TO RULE, TO BEGIN**

*Irregularities:* ✦ Observe the perfect without kappa.

*Construction:* ✦ In active voice, it means TO RULE, and in middle TO BEGIN (but meanings are often interchangable). When it means TO BEGIN TO DO SOMETHING, it can be followed by a participle or by an infinitive:

• ἀρχομαι γράφων / γράφειν I START TO WRITE.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Middle</th>
<th>Future</th>
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</thead>
<tbody>
<tr>
<td>αὐξάνω</td>
<td>αὐξήσω</td>
<td>ἡὐξησα</td>
<td>ἡὐξήθην</td>
<td>ἡὐξηκα</td>
<td>ἡὐξημαι</td>
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**TO INCREASE**

*Irregularities:* ✦ Observe the augment in the role of reduplication.

✦ There is also a middle future αὐξήσομαι with passive meaning, apart from the expected αὐξηθήσομαι.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist Stem</th>
<th>Perfect</th>
<th>Imperfect</th>
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<tbody>
<tr>
<td>ἀφικνέομαι</td>
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</table>

**TO ARRIVE**

*Irregularities:* ✦ Strong aorist and perfect without kappa.
**Overview of Irregularities and Peculiar Constructions**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
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</thead>
<tbody>
<tr>
<td>ἄχθομαι</td>
<td>ἄχθέσσομαι</td>
<td>---</td>
<td>ἕχθεσθην</td>
<td>---</td>
<td>ἕχθημαι</td>
</tr>
</tbody>
</table>

**TO FEEL AFFLICTED**

*Irregularities:* 
✧ Modified stem for the future. 
✧ The passive aorist has active meaning.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαίνω</td>
<td>βήσσομαι</td>
<td>ἐβήν</td>
<td>---</td>
<td>βέβηκα</td>
<td>---</td>
</tr>
</tbody>
</table>

**TO GO (on foot), TO WALK**

*Irregularities:* 
✧ Deponent future, and usually found with a prefix. 
✧ Root aorist, also usually found with a prefix. There is also an aorist ἐβησσά, corresponding to the unusual transitive meaning TO MAKE GO, TO PUT IN MOTION.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
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<tbody>
<tr>
<td>βάλλω</td>
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<td>ἐβλήθην</td>
<td>βέβληκα</td>
<td>βέβλημαι</td>
</tr>
</tbody>
</table>

**TO THROW**

*Irregularities:* 
✧ Liquid future and strong aorist.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>βλάπτω</td>
<td>βλάψω</td>
<td>ἐβλάψα</td>
<td>ἐβλάβην</td>
<td>βέβλαφα</td>
<td>βέβλαμμαι</td>
</tr>
</tbody>
</table>

**TO HURT**

*Irregularities:* 
✧ Passive aorist without θ, but there is also a regular alternative ἐβλάφθην. 
✧ Perfect without kappa.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>βούλομαι</td>
<td>βουλήσσομαι</td>
<td>---</td>
<td>ἐβουλήθην</td>
<td>---</td>
<td>βεβούλημαι</td>
</tr>
</tbody>
</table>

**TO WANT**

*Irregularities:* 
✧ Deponent verb. 
✧ Passive aorist with active meaning.

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<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>γαμέω</td>
<td>γαμῶ</td>
<td>ἐγημα</td>
<td>---</td>
<td>γεγάμηκα</td>
<td>γεγάμημαι</td>
</tr>
</tbody>
</table>

**TO MARRY**

*Irregularities:* 
✧ Liquid future (therefore, identical to the present) and liquid aorist.

*Construction:* 
✧ If the subject is masculine, the verb is found in the active voice; if feminine, it is found in the middle voice, and in this case the man is in dative: 

- ἡ Δάφνη τῷ Ἀπόλλωνι οὐ γαμεῖται. DAPHNE DOES NOT MARRY APOLLO.

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<thead>
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<th>Verb</th>
<th>Stem</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Future</th>
<th>Infinitive</th>
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<tbody>
<tr>
<td>γελάω</td>
<td>γελάσσομαι</td>
<td>ἐγέλασα</td>
<td>ἐγελάσθην</td>
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</tr>
</tbody>
</table>

**TO LAUGH**

*Irregularities:* 
✧ Observe that the alpha does not lengthen. 
✧ Deponent future.
### Verbal System

#### **γεύω**  **γεύσω**  **ἐγεύσα**  **ἐγεύσην**  **γέγευκα**  **γέγευμαι**

**TO TASTE**

**Irregularities:**
- Although some unusual forms can be found, it is mainly regular.
- In active, it means **TO OFFER SOMEBODY** (Acc.) **TO TASTE SOMETHING** (Gen.):
  - γεύω τὸν ὀίλον τὸῦ κρέατος  I OFFER TO MY FRIEND TO TASTE THE MEAT.
- In middle, it means **TO TASTE SOMETHING** (Gen.):  • γεύσμαι τὸ κρέατος  I TASTE THE MEAT.

#### **γηράσκω**  **γηράσομαι**  **ἐγήρασα**  **---**  **ἐγήρασκα**  **---**

**TO GET OLDER**

**Irregularities:**
- Deponent future.
- Disappearance of the suffix -σκ- in tenses other than present and imperfect.

#### **γίγνομαι**  **γενίσομαι**  **ἐγένομην**  **---**  **ἐγένόνα**  **ἐγενένημαι**

**TO BECOME, TO HAPPEN**

**Irregularities:**
- Irregular future and strong aorist.
- Of both perfects, the active one has sometimes a present meaning of **TO BE BY BIRTH**.

#### **γιγνώσκω**  **γιγνώσομαι**  **ἐγνών**  **ἐγνώσθην**  **ἐγνώκα**  **ἐγνώσσαι**

**TO RECOGNISE, TO KNOW**

**Irregularities:**
- Deponent future and root aorist.
- Additional sigma in passive aorist and perfect.

**Construction:**
- Other than what has been explained in the corresponding section on indirect style, this verb may also be followed by an infinitive, in which case it means **TO RESOLVE**:
  - • ταῦτα ἰδὼν, ἐγνώ ἀποφυγεῖν  AFTER SEEING THIS, HE RESOLVED TO FLEE.

#### **δέω**  **δεήσω**  **ἐδέησα**  **ἐδεήθην**  **ἐδεήκα**  **ἐδεήμαι**

**TO NEED**

**Irregularities:**
- Observe that tenses other than the present are formed as if on a present stem δεέω, which explains the combination -ἐη-.
- Passive aorist with middle voice meaning.
- Do not confuse with δέω **TO TIE**, with almost regular forms: ὁφσω, ἐδῆσα, ἐδέθην, ἐδέκα, ἐδέμαι.

**Construction:**
- In middle voice it may also mean **TO ASK FOR** (but the difference in meaning between both voices is not always kept), with the requested thing in the accusative and the person from whom we request it in the genitive:  • δεῖ δεῖσαι χρήματα τοῦ πατρός  HE IS ALWAYS ASKING HIS FATHER FOR MONEY.
- In active voice it is usually found in its impersonal use δεῖ  **IT IS NECESSARY** followed by an acc. + infinitive construction, but another common construction, when expressing a need, is:  • δεῖ μοι ταύτης τῆς βιβλίου  I NEED THIS BOOK (person who needs something, in dative; thing needed, in genitive),  • δεῖ ὁπλῶν τῷ μαχηματένῳ  THE MAN WHO IS GOING TO FIGHT NEEDS WEAPONS.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Aorist</th>
<th>Preterite</th>
<th>Present</th>
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<tr>
<td><strong>δεικνύμι</strong></td>
<td>δειξω</td>
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<td><strong>διδάσκω</strong></td>
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<td>διδαξην</td>
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<td><strong>διδράσκω</strong></td>
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<td><strong>δίδωμι</strong></td>
<td>δῶω</td>
<td>ἐδῶκα</td>
<td>ἐδῶθην</td>
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<td><strong>δικέω</strong></td>
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<td><strong>δύναμαι</strong></td>
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<td><strong>ἐλθω</strong></td>
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<td><strong>ἐισι</strong></td>
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<td><strong>ἐτρώμασι</strong></td>
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**TO SHOW**

**Irregularities:** ✦ Observe the perfect without kappa.

**διδάσκω** ✦ Observe the perfect without kappa.

**TO TEACH**

**Irregularities:** ✦ Disappearance of the -σ- in tenses other than present and imperfect.

**Construction:** ✦ *Two accusatives,* one of the thing you teach and another of the person to whom you teach it:

- διδάσκω τοὺς νόμους τοὺς παιδας I teach the laws to the children.

**TO FLEE**

**Irregularities:** ✦ Almost always found with the suffix ἀπο-.

**Construction:** ✦ The person from whom one runs away is expressed in the accusative:

- ὁ δοῦλος με ἁπέδρα The slave ran away from me.

**TO GIVE**

**Irregularities:** ✦ Verb fully presented and explained in the corresponding section; observe the aorist in kappa (in the singular).

**TO SEEM**

**Irregularities:** ✦ Observe that only the present tense is contract, the other tenses look as if they have been formed from the present δόκω.

**TO BE ABLE**

**Irregularities:** ✦ The aorist, although passive in form, has active meaning.

**TO ALLOW**

**Irregularities:** ✦ Irregular augment.

✦ Observe that the alpha does not lengthen in the future and aorist tenses.
### TO AROUSE, TO AWAKEN (middle voice: TO WAKE)

**Irregularities:**
- Liquid future and aorist.
- Its perfect can only have intransitive meaning (*I AM AWAKE*), but it has a strong middle aorist (*I AWOKE*).
- Observe the Attic reduplication in the perfect.

### TO BE WILLING

**Irregularities:**
- Tenses other than the present appear as if they have been formed from the present *έθελε*.
- The verb *θέλω* also exists, with the same meaning, and in this case an initial ε would be an augment, like in the imperfect *έθελον*.

### TO BE

**Irregularities:**
- Verb fully presented and explained in the corresponding section.
- Future in middle voice.
- Imperfect ἦν.

### TO DRIVE

**Irregularities:**
- The future is contrac in alpha, conjugated like the present of *τιμάω*.
- Attic reduplication in the perfect, like *άκούω*.

### TO DRAG

**Irregularities:**
- Unusual augment.
- Observe the upsilon in some tenses.

### TO UNDERSTAND, TO KNOW

**Irregularities:**
- The passive aorist has active meaning.

### TO FOLLOW

**Irregularities:**
- Observe the sigma following the augment in the aorist.
Irregularities:

TO GO

✧ The future is in fact almost always replaced by εἰμι (see the corresponding chapter).
✧ The aorist and perfect tenses are active.

Irregularities:

TO ASK

✧ The future and aorist are usually replaced by ἐρήσομαι and ἥρομην, which are forms borrowed from the deponent verb ἐρομαι TO ASK, almost never used in present tense.

Irregularities:

TO EAT

✧ Future middle and strong aorist.
✧ Observe the unusual reduplication ἐδ-ηΔ in the perfect.

Irregularities:

TO FIND

✧ The four past tenses can have forms in εὐ-, as if without augment: εὐρον, etc.
✧ Strong aorist.

Irregularities:

TO BE HATEFUL

✧ Verb found always in the compound form ἀπεχθάνομαι.
✧ Strong aorist.

Irregularities:

TO HAVE

✧ There is another future, σχήσω, that indicates momentaneous possession.
✧ Strong aorist.
✧ Augment standing for reduplication in the perfect.
✧ It has εἰχον as imperfect.
✧ In the aorist optative, there may be some alternation of endings (-οιν, -οις, -οι or -οιμι, -οις, -οιν) depending on whether it is a compound form or not: σχοίνην, but κατάσχοιμι.

Construction:

✧ As pointed out in another section, with an adverb it may mean TO BE: • κακὸς ἔχω I FEEL BAD.
✧ Also, with an infinitive it may mean TO BE ABLE TO: • γράφειν ἔχω I CAN WRITE, • ὁ παγκάκιστε, τοῦτο γάρ σε ἐπείν ἔχω O MOST WICKED MAN, FOR I CAN CALL YOU THIS (Euripides, Medea).
The Verbal System

| ηδομαι  | ησθήσομαι  | ---  | ησθην  | ---  | ---  |
| TO ENJOY, TO FEEL HAPPY |

Irregularities:  
- Passive aorist and passive future have active meaning.

Construction:  
- It rules a dative, with or without the preposition ἐπί: • ηδομαι τῇ νίκῃ ηδομαι I ENJOY THE VICTORY, but it can also go with a participle: • ηδομαι ἀναγχηγνύσκον I ENJOY READING; or even with an infinitive with the article in dative: • ηδομαι τῷ ἀναγχηγνύσκευ I ENJOY READING.  
- If we enjoy that something has happened or is happening, we must use the ὅτι construction: • ηδομαι ὅτι τοῦτο ἐποίησα I FEEL HAPPY THAT YOU HAVE DONE THIS.  
- But if we mean that we will feel happy in case something takes place in the future we must keep the main verb in present tense and use an εἰ construction with the future indicative: • ηδομαι εἰ τοῦτο ποιήσεις I WILL BE HAPPY IF YOU DO THIS (observe that in English we apply the sense of future tense to the main clause, not to the subordinate one).  
- The same happens with other verbs of feeling: αἰσχύνομαι TO BE ASHAMED, χαίρω TO REJOICE, χαλεπαίνω TO BE VIOLENT, ἔλεεω TO FEEL PITY, ὀργίζομαι TO GET ANGRY, etc.

| θάπτω   | θάψω   | ἔθαψα  | ἔτάψην  | ---   | τέθαμμαι |
| TO BURY |

Irregularities:  
- Observe the transformation of θ into τ in the passive aorist, which moreover does not have the expected θ as marker of the tense.

| θνήσκω   | θανοῦμαι  | ἔθανον  | ---  | τέθνηκα  | ---  |
| TO DIE |

Irregularities:  
- Present, future and aorist almost always compound with ἀπο-.  
- Liquid future and strong aorist.  
- The perfect has some alternative forms for the plural: τεθνήκαμεν – τέθναμεν etc.

| θύω   | θύσω   | ἔθυσα  | ἔτύθην  | τέθυκα  | τέθυμαι |
| TO SACRIFICE |

Irregularities:  
- The -τ- in ἔτυθην replaces the expected θ to avoid two consecutive thetas ἔθόθην.

| ἰημι   | ἰσω   | ἱκα  | ἱθην  | ἱκα  | ἱμαι |
| TO SEND, TO CAST |

Irregularities:  
- Verb fully presented and explained in the corresponding section.  
- Observe the aorist in kappa (only in the singular).

Construction:  
- Verb most often found in compound forms, with unexpected meanings such as συνίημι TO UNDERSTAND.
Overview of Irregularities and Peculiar Constructions

**ικνέομαι** | **ἰξομαι** | **ἰκόμην** | --- | **┅** | **┅**
--- | --- | --- | --- | --- |
TO ARRIVE

*Irregularities:*  
✧ Verb almost always found in the compound form **ἀοικνέομαι**.  
✧ Strong aorist.  
✧ Reduplication imperceptible in the perfect, as it is an augmented iota.

**ἰλάσκομαι** | **ἰλάσομαι** | **ἰλασάμην** | --- | --- | --- |
--- | --- | --- | --- | --- |
TO APPEASE

*Irregularities:*  
✧ The sigma of the future and aorist is not the same one of the present stem, as the suffix **-σκ-** of the present stem has disappeared in these tenses.

**ἰστημι** | **στήσω** | **ἐστησα** | **ἐστάθην** | **ἐστηκα** | **ἐσταμαι**
--- | --- | --- | --- | --- | --- |
TO STAND, TO MAKE STAND

*Irregularities:*  
✧ Verb presented fully and explained in the corresponding section.  
✧ It has also the active aorist **ἐστην**.

*Construction:*  
✧ The complexity of the alternation of its forms between transitive and intransitive meanings has been explained previously in the corresponding section.

**καθαίρω** | **καθαρῶ** | **ἐκάθησα** | **ἐκαθάρθην** | --- | **κεκάθαρμαι**
--- | --- | --- | --- | --- | --- |
TO PURIFY

*Irregularities:*  
✧ Liquid future and aorist.

**καθίζω** | **καθίω** | **ἐκάθισα** | --- | --- | --- |
--- | --- | --- | --- | --- | --- |
TO MAKE SIT DOWN (in middle voice: TO SIT DOWN)

*Irregularities:*  
✧ Liquid future (some verbs in **-ίζω** have a liquid future).  
✧ The perfect does not exist, but the present of **κάθημι** TO BE SEATED is used instead.

**καίω** | **καύσω** | **ἐκαύσα** | **ἐκαύθην** | **κέκαυκα** | **κέκαυμαι**
--- | --- | --- | --- | --- | --- |
TO BURN

*Irregularities:*  
✧ Almost always found in its compound **κατακαίω** TO BURN DOWN.  
✧ Once the stem has changed from **καί-** to **καύ-**, the conjugation is regular.

**καλέω** | **καλῶ** | **ἐκάλεσα** | **ἐκλήθην** | **κέκληκα** | **κέκλημαι**
--- | --- | --- | --- | --- | --- |
TO CALL

*Irregularities:*  
✧ Liquid future, which makes it identical to present.  
✧ The epsilon does not lengthen in the aorist.  
✧ The alpha of the stem disappears in some tenses.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Future</th>
<th>Aorist</th>
<th>Passive</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>καμίνω</td>
<td>καμοῦμαι</td>
<td>ἐκαμοῦν</td>
<td>---</td>
<td>κέκμηκα</td>
<td>---</td>
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<td><strong>TO TOIL</strong></td>
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<tr>
<td>κείμαι</td>
<td>κείσομαι</td>
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<td><strong>TO LIE</strong></td>
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<tr>
<td><em>Irregularities</em>:</td>
<td>♦ It has an imperfect ἐκείμην.</td>
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<tr>
<td><em>Construction</em>:</td>
<td>♦ It is sometimes used as the perfect passive of τίθημι: I HAVE BEEN PLACED, therefore I LIE.</td>
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<tr>
<td>κεράννυμι</td>
<td>κεράσω</td>
<td>ἐκεράσα</td>
<td>ἐκράθην</td>
<td>---</td>
<td>κέκραμαι</td>
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<td><strong>TO MIX</strong></td>
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<tr>
<td><em>Irregularities</em>:</td>
<td>♦ There is another passive aorist, more regular: ἐκεράσθην.</td>
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<tr>
<td>κερδάνω</td>
<td>κερδανῦ</td>
<td>ἐκερδάνα</td>
<td>---</td>
<td>κεκέρδηκα</td>
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<tr>
<td><strong>TO GAIN</strong></td>
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<tr>
<td><em>Irregularities</em>:</td>
<td>♦ Liquid future and aorist.</td>
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<tr>
<td>κλαίω</td>
<td>κλαύσομαι</td>
<td>ἐκλαύσα</td>
<td>ἐκλαύσθην</td>
<td>---</td>
<td>κέκλαμαι</td>
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<tr>
<td><strong>TO CRY</strong></td>
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<tr>
<td><em>Irregularities</em>:</td>
<td>♦ Change of stem from κλαί- to κλαύ- in some tenses.</td>
<td>♦ Middle future and perfect with active meaning.</td>
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<tr>
<td>κλέπτω</td>
<td>κλέψω</td>
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<td>ἐκλάπην</td>
<td>κέκλωσα</td>
<td>κέκλεμαι</td>
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<td><strong>TO STEAL</strong></td>
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<tr>
<td>κλίνω</td>
<td>κλινῶ</td>
<td>ἐκλίνα</td>
<td>ἐκλίθην</td>
<td>κέκλικα</td>
<td>κέκλιμαι</td>
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<tr>
<td><strong>TO BEND, TO LEAN ON</strong></td>
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<tr>
<td><em>Irregularities</em>:</td>
<td>♦ Liquid future (almost equal to the present) and aorist.</td>
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<td>♦ Liquid future.</td>
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<td>κρίνω</td>
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</table>

**Irregularities:**
- Liquid future and aorist.
- Verb usually found in the compound ἀποκτείνω with the same meaning, in fact the perfect is never found without the prefix ἀπο-.

| λαγχάνω | TO OBTAIN BY LOT | λήξομαι | ἔλαξον | ἐλήξθην | εἴληξα | εἰλημμαί |

**Irregularities:**
- Deponent future and strong aorist.
- Augment standing for reduplication in spite of the stem not beginning with a vowel.

| λαμβάνω | TO TAKE | λήψομαι | ἔλαβον | ἐλήψθην | εἴληπσα | εἰλημμαί |

**Irregularities:**
- Change in the stem for some tenses.
- Middle future with active meaning.
- Strong aorist.
- Perfect without kappa and without reduplication.

*Construction:* When used in middle voice with the meaning of taking hold of, the object is in the genitive:

- ὁ παῖς λαμβάνεται τῆς τοῦ πατρὸς χειρός  THE CHILD TAKES HOLD OF HIS FATHER’S HAND.

| λανθάνω | TO ESCAPE SOMEONE’S NOTICE | λήσω | ἔλαθον | --- | λέληθα | λέλησμαι |

**Irregularities:**
- Strong change in stem for the future.
- Strong aorist.
- Perfect without kappa.

*Construction:* Usually accompanied by a participle. This is fully explained in the corresponding section.

| λέγω | TO SAY | ἐρῶ | ἐιπὼν | ἐρρήθην | εἰρηκα | εἰρημαι |

**Irregularities:**
- Liquid future, and with another stem, but there is also the future λέξο.
- Strong aorist, and with another stem, although ἔλεξα also exists also (in compound forms, such as συλλέγω, the aorist must be ἔλεξα, like συνέλεξα).
- The other tenses use the same stem as the future.

*Construction:* ὁτι clause or accusative + infinitive clause, but the aorist ἐιπὼν uses a ὁτι clause only.

| λείπω | TO LEAVE | λείψω | ἐλιπὼν | ἐλείφθην | λέλοιπα | λέλειμμαι |

**Irregularities:**
- Strong aorist.
- Perfect without kappa.
Irregularities:

TO MADDEN

- Deponent future.
- The perfect has present and intransitive meaning TO BE MAD.

TO LEARN

- Deponent future and strong aorist.

TO FIGHT

- Liquid future.
- Aorist and perfect, formed as if on an imaginary present \( \text{μαχέω} \) (which in fact is the future).
- The epsilon does not lengthen in the aorist.

TO MIX

- There is also a regular passive aorist \( \text{ἐμείζη} \).

TO BE ABOUT TO, TO INTEND

- Future and aorist formed as if on a second stem \( \text{μέλλε-} \).
- Usually followed by a future infinitive.

TO INTEREST

- Tenses other than present, formed as if on an imaginary stem \( \text{μελέω} \).
- Verb usually found in impersonal use: \( \text{μέλει} \) IT INTERESTS, with dative of the interested person and genitive of the object:

TO REMAIN

- Liquid future and aorist.
- Perfect formed as if on \( \text{μένεω} \) (which in fact is the future).
TO REMIND (in middle, TO REMEMBER)

Irregularities: ✦ Almost always found in the compound form ἀναμνήσκει.

Construction: ✦ The middle perfect is often used with present meaning, ἵνα ἰμήνομαι, and its future would be the future perfect μεμνήσομαι. Apart from this, the remembered object is usually placed in genitive: • μέμνηται τοῦ πατρὸς Ἰ BufferedHis Father.

TO ALLOT, TO PASTURE

Irregularities: ✦ Liquid future (almost equal to present) and aorist.

TO CONSIDER

Irregularities: ✦ Liquid future.

TO SMELL

Irregularities: ✦ Future and aorist, formed as if it were an ε contract verb.
✦ The perfect, also irregular, has present meaning.

Construction: ✦ It can be used impersonally with a genitive (with or without ἀπὸ) as origin of the smell:
• (ἀπὸ τοῦ τοῦ σίτου ὄξει Ἰ BufferedThis Food Smells / Some Smell Comes from This Food.

TO OPEN

Irregularities: ✦ Double augment.
✦ Perfect without κappa.
✦ This verb is almost always found in the compound ἀνοίγομαι.

TO KNOW

Irregularities: ✦ Verb presented in the corresponding section.
✦ The present ὁδός is a perfect, and ἤδη is in fact a pluperfect used as imperfect.

Construction: ✦ Usually with a participle, as explained in the corresponding section.
οἶμαι  οἰήσομαι  ---  φήθην  ---  ---
TO THINK

Irregularities: ◇ The passive aorist has active meaning.
◇ This verb exists also as οἴμαι.

οίχομαι  οἰχήσομαι  φχόμην  ---  φχωκα  ---
TO BE GONE

Irregularities: ◇ Verb with perfect tense meaning, presented in the corresponding section.
◇ Strong aorist.

ὁλλομι  ὁλῶ  ὀλέσα  ---  ὀλόλεκα  ---
TO DESTROY

Irregularities: ◇ Liquid future.
◇ The middle aorist is strong: ὀλόμην.
◇ Observe the Attic reduplication in the perfect.
◇ This verb is almost always found in the compound form ἀπόλλομι.

Construction: ◇ In the middle voice, it means TO DIE. It also has a second active perfect, (ἀπ)ὁλῶλα ἴ AM FINISHED, ἴ AM DONE FOR: • μῶν ὀλόλαμεν; ARE WE DONE FOR? (Sophocles, Aıax).

ὁμνυμι  ὁμοῦμαι  ὁμοςα  ὁμόθην  ὁμόμοκα  ὁμόμομαι
TO SWEAR

Irregularities: ◇ Liquid and deponent future.
◇ Observe the Attic reduplication in the perfect.

Construction: ◇ It is usually followed by ἤ μήν + infinitive (the tense of the infinitive will correspond to the temporal relationship): • ὁμυμε ἤ μήν τοῦτο ποιήσειν  I SWEAR THAT I WILL DO THIS. • ὁμυμε ἤ μήν τοῦτο ποιήσαι  I SWEAR THAT I HAVE DONE THIS.

ὁνίνημι  ὁνίσω  ὁνήσα  ὁνήθην  ---  ---
TO BENEFIT (in middle: TO TAKE PROFIT)

Irregularities: ◇ Observe the suffix -ίν- in the present stem, which is absent in the other tenses.

ὁράω  ὁψομαι  εἶδον  ὁφθην  ἐώρακα  ἐώραμαι
TO SEE

Irregularities: ◇ Deponent future and strong aorist.
◇ The perfect (which can also be ἐώρακα) has two augments (yllabic and temporal) as reduplication.
### Overview of Irregularities and Peculiar Constructions

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<td>♦ Strong aorist, but it also has a weak aorist ὀφειλησα.</td>
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<td>Irregularities:</td>
<td>♦ Observe the additional σ in the passive aorist and in the perfect.</td>
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<tr>
<td>Construction:</td>
<td>♦ In the active, it is transitive and there may be a participle attached to the direct object:</td>
<td>♦ In the middle voice, it is intransitive and it may rule either a genitive or a participle (in the nominative):</td>
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<td></td>
<td>♦ παύω αὐτοὺς μαχομένους I make them stop fighting.</td>
<td>♦ παύομαι τῆς μάχης or παύομαι μαχόμενος I stop fighting in both cases.</td>
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<td>πείθω</td>
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<td>Irregularities:</td>
<td>♦ The middle aorist is strong: ἐπιθόμην.</td>
<td>♦ There is another perfect active πέποιθα with the meaning to trust.</td>
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<tr>
<td>Construction:</td>
<td>♦ In middle voice, it means to obey and it rules a dative: ♦ ὁ παῖς τῷ πατρὶ πείθεται The child obeys his father. Also the other perfect πέποιθα rules a dative.</td>
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<td>πέμπω</td>
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<td>♦ Perfect without kappa.</td>
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<td><strong>To Spread</strong></td>
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<td>Irregularities:</td>
<td>♦ Liquid future contract in α: πετῶ, πεταῖς, πετά, etc.</td>
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<td>πέτομαι</td>
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<tr>
<td>Irregularities:</td>
<td>♦ The future and aorist forms come in fact from the alternative verb ἱπτημι.</td>
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</table>
T THE VERBAL SYSTEM

πίμπλημι  πλήσω  ἔπλησα  ἔπλησθην  πέπληκα  πέπλη(σ)μαι
TO FILL

Irregularities: ♦ Reduplication in the present stem.

πίμπρημι  πρήσω  ἔπρησα  ἔπρησθην  ---  πέπρημαι
TO BURN

Irregularities: ♦ Reduplication in the present stem.
♦ This verb is almost always found in the compound form ἐμπίμπρημι, with the same meaning.

πίνω  πίομαι  ἐπιον  ἐπόθην  πέπωκα  πέπομαι
TO DRINK

Irregularities: ♦ Deponent future and strong aorist.
♦ Vocalic change in some tenses.

πίπτω  πεσοῦμαι  ἐπέσον  ---  πέπτωκα  ---
TO FALL

Irregularities: ♦ Liquid and deponent future.
♦ Strong aorist.

Construction: ♦ Its compounds are sometimes used as the passive forms of the corresponding compounds of βάλλω:
• ὁ δοῦλος ἐξεβλήθη ἐκ τῆς οἰκίας ὑπὸ ἐμοῦ = ὁ δοῦλος ἐξέπεσεν ἐκ τῆς οἰκίας ὑπὸ ἐμοῦ  The slave was thrown out of the house by me. Observe that the agent object ὑπὸ ἐμοῦ is retained (case similar to ἀποθνήσκω etc.).

πλέω  πλεῦσομαι  ἐπλέεσα  ---  πέπλευκα  ---
TO SAIL

Irregularities: ♦ Deponent future.
♦ There is another future form, which is deponent and contract: πλεῦσοῦμαι (this future with sigma and contract at the same time is called a Doric future).
♦ Stem changes to πλευ- in tenses other than present.

πλήττω  πλήξω  ἐπλήξα  ἐπλήγην  πέπληγα  πέπληγμαι
TO STRIKE

Irregularities: ♦ There is another passive aorist ἐπλάγην, but this is also without θ.
♦ Observe that the perfect active has a gamma, it is not the expected πέπληχα.

πνέω  πνεῦσομαι  ἐπνεῦσα  ---  πέπνευκα  ---
TO BREATHE

Irregularities: ♦ Deponent future.
Irregularities: There is another perfect, also without kappa, with the intransitive meaning TO FARE: πέπραγμα.

Construction: When this verb has the intransitive meaning TO FARE, it is usually followed or preceded by an adverb: • εὖ πέπραγμα. πῶς πράττεις; I have fared well. How are you doing?

Irregularities: Stem change in future.
Strong aorist.

Construction: The person from whom we get the information may be accompanied by παρά, but it is always found in the genitive: • πεύσομαι πάντα (παρά) τοῦ βασιλέως I will learn everything from the king.

Irregularities: Deponent future.
The aorist is a root aorist, but there is also a more regular aorist ἔρρευσα.

Irregularities: Verb almost always found in the compound καταρρήγνυμι, with the same meaning.
Passive aorist without θ.
Perfect without kappa.

Irregularities: There is a root aorist ἔσβην with intransitive meaning TO GO OUT, and the perfect active also has this intransitive meaning.

Irregularities: Liquid future and aorist.

Irregularities: The future is alpha contract: σκέδω, σκέδαζ, σκεδάζ.
σπείρω  σπερῶ  ἐσπειρα  ἐσπάρην  ---  ἐσπαρμαι
TO SOW

Irregularities: ◇ Liquid future and aorist.
◇ Passive aorist without θ.

σπένδω  σπείσω  ἐσπείσα  ---  ἐσπεικα  ἐσπεισμαι
TO POUR A LIBATION

Irregularities: ◇ Inclusion of an iota in tenses other than present.

Construction: ◇ In the middle voice it means TO MAKE AN AGREEMENT.

στέλλω  στελῶ  ἐστειλα  ἐστάλην  ἐσταλκα  ἐσταλμαι
TO SEND

Irregularities: ◇ Liquid future and aorist.
◇ Passive aorist without θ.

στρέφω  στρέψω  ἐστρεψα  ἐστράφην  ---  ἐστραμμαι
TO TURN

Irregularities: ◇ Passive aorist without θ.

σφάλλω  σφαλῶ  ἐσφηλα  ἐσφάλην  ---  ἐσφαλμαι
TO MAKE FALL

Irregularities: ◇ Liquid future and aorist.
◇ Passive aorist without θ.

σφύζω  σφύζω  ἐσφύζα  ἐσφύζην  σέσωκα  σέσωσμαι
TO SAVE

Irregularities: ◇ Observe the disappearance of the iota subscript in tenses other than present.

τείνω  τενῶ  ἔτεινα  ἔτάθην  τέτακα  τέταμαι
TO EXTEND

Irregularities: ◇ Liquid future and aorist.
◇ There is also a future passive ταθῆσομαι.

τελέω  τελῶ  ἐτέλεσα  ἐτελέσθην  τετέλεκα  τετέλεσμαι
TO FINISH

Irregularities: ◇ The future is liquid, instead of the expected τελήσω (although τελέσω is also found), which in turn makes it appear identical to the present.
◇ Observe that the epsilon does not lengthen in the other tenses.
The page contains a list of verbs with their corresponding irregularities and peculiar constructions in Greek. Here is a structured summary:

### TO CUT

- **Verb:** τέμνω
- **Forms:** τεμώ, έτεμον, έτεμηθήν, τέμηκα, τέμημαι
- **Irregularities:**
  - Liquid future and strong aorist.

### TO PLACE

- **Verb:** τίθημι
- **Forms:** θήσω, έθηκα, έτέθην, τέθηκα, τέθειμαι
- **Irregularities:**
  - Verb fully presented in the corresponding section.
  - Aorist with kappa (in singular).
  - The perfect passive is usually replaced by κείμαι.

### TO BRING FORTH, TO BEAR, TO BEGET

- **Verb:** τίκτω
- **Forms:** τέξομαι, έτεκον, ---, τέτοκα, ---
- **Irregularities:**
  - Deponent future and strong aorist.
  - Vocalic changes from tense to tense.

### TO PAY

- **Verb:** τίνω
- **Forms:** τείσω, έτεισα, έτεισθην, τέτεικα, τέτεισμαι
- **Irregularities:**
  - Stem τει- in tenses other than present.

### TO WOUND

- **Verb:** τιτρώσκω
- **Forms:** τρώσω, έτρωσα, έτρωθην, ---, τέτρωμαι
- **Irregularities:**
  - Reduplication in present tense.

### TO TURN

- **Verb:** τρέπω
- **Forms:** τρέψω, έτρεψα, έτρεψθην, τέτρεψα, τέτραμμαι
- **Irregularities:**
  - There is also a strong active aorist ἐτραπαν, and the middle aorist (TO TURN YOURSELF, TO FLEE) would be ἐτραπόμην.
  - There is also a strong passive aorist (i.e. without θ), ἐτράπην. Observe that its perfect active coincides with that of τρέψω.
  - In the middle voice it means TO TURN YOURSELF, TO FLEE.
  - The strong passive aorist ἐτράπην would have intransitive meaning only (TO TURN YOURSELF).

### TO NOURISH

- **Verb:** τρέφω
- **Forms:** θρέψω, έθρεψα, έθρεψθην, τέθρεψα, τέθραμμαι
- **Irregularities:**
  - Continuous alternation between θ and τ to avoid two consecutive aspirates.
  - Perfect without kappa.
  - Observe that its perfect active coincides with that of τρέπω.
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τρέχω δραμοῦμαι ἐδραμον --- δεδράμηκα ---
TO RUN

Irregularities:

❖ Deponent verb and liquid future.

τυγχάνω τεύξομαι ἐτύχον --- τετύχηκα ---
TO HAPPEN, TO HIT

Irregularities:

❖ Deponent future and on a modified stem.
❖ Strong aorist.

Construction:

❖ Usually with a participle, as explained in the corresponding section. Nevertheless, it can be used on its own in the sense of TO HIT, and the object will be in the genitive case: • ὁ τοξότης τοῦ σκόπου ἐτυχεν THE ARCHER HIT THE TARGET. In this use, its opposite would be λανθάνω, TO MISS, also using a genitive: • ὁ τοξότης τοῦ σκόπου ἔλαθεν THE ARCHER MISSED THE TARGET.

ὑπερσχέομαι ὑποσχῆσομαι ὑπεσχόμην --- --- ὑπέσχημαι
TO PROMISE

Irregularities:

❖ Strong aorist.

Construction:

❖ Usually followed by a future infinitive.

φαίνω φανῶ ἐφηνα ἐφανην πέφηνα πέφασμαι
TO SHOW (middle voice: TO APPEAR)

Irregularities:

❖ Liquid future.
❖ The passive aorist ἐφάνην always has an intransitive meaning (TO APPEAR), and the same applies for the perfect active πέφηνα. Nevertheless, the more regular forms for these two tenses exist: ἐφάνθην and πέφαγκα, but they retain the standard meaning of I WAS SHOWN and I HAVE SHOWN respectively.

Construction:

❖ Used in the middle voice, with a participle it states that the event is factual: • ὁ Σωκράτης φαίνεται σοφὸς ὄν Socrates is evidently wise, while with an infinitive it states the possibility:

• ὁ Σωκράτης φαίνεται σοφὸς εἶναι Socrates seems to be wise (but this may not be the case).

φέρω οἴσω ἤνεγκα ἤνεχθην ἤνυνοξα ἤνυνεγμαι
TO CARRY

Irregularities:

❖ It uses different stems in some tenses.
❖ Liquid aorist although the stem is not liquid, but it also has a strong aorist ἤνεγκον.
❖ Perfect without kappa.

Construction:

❖ In middle voice it may mean TO WIN = TO TAKE FOR YOURSELF (a prize, for instance):

• ἀεὶ τὸ βέλτιστον ἄθλον φέρομαι I ALWAYS GET THE BEST PRIZE.
Overview of irregularities and peculiar constructions

**TO FLEE**

Irregularities:
- Deponent future and strong aorist.
- Perfect without kappa.

**TO SAY**

Irregularities:
- Verb presented in the corresponding section.
- The aorist is almost always replaced by the imperfect ἐφην.

**TO ANTICIPATE**

Irregularities:
- Deponent future.
- Observe the augment standing for reduplication in the perfect.

Construction:
- Usually with a participle, as explained in the corresponding section.

**TO DESTROY**

Irregularities:
- Liquid future and aorist.
- Passive aorist without θ.
- Augment standing for reduplication in the perfect.

**TO FEAR**

Irregularities:
- The passive aorist and perfect have active meaning.

Construction:
- This verb exists also in the active form, φοβέω, meaning to frighten, but this is not commonly used.

**TO PRODUCE**

Irregularities:
- For the intransitive meaning, the aorist is the root aorist ἐφυν.

Construction:
- The perfect πέφυκα is always intransitive with the present meaning I AM BY NATURE.

**TO REJOICE**

Irregularities:
- Curiously, it does not have the expected liquid future.
- Passive aorist without θ, and moreover it has an active meaning.
<table>
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<th>ἐχεα</th>
<th>ἐχύθην</th>
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<th>κέχυμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>TO POUR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| *Irregularities*: △ Liquid future instead of the expected χήσω, and contracting only the -εε- forms as monosyllabics do (like πλέω).
△ Liquid aorist.
△ Change of vowel in the other tenses.

<table>
<thead>
<tr>
<th>χρή</th>
<th>χρήσει</th>
<th>---</th>
<th>---</th>
<th>---</th>
<th>---</th>
</tr>
</thead>
<tbody>
<tr>
<td>TO BE NECESSARY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| *Irregularities*: △ Impersonal verb, presented in the corresponding section.
△ It has two imperfects: χρήν and ἐχρήν.
△ In fact, χρή is a noun that means NEED, and the future and imperfect tenses are formed by combining it with forms of εἶμι (for example, χρήν = χρή + ἴν).

<table>
<thead>
<tr>
<th>ωθέω</th>
<th>ωσω</th>
<th>ἐσσα</th>
<th>ἐωσθην</th>
<th>---</th>
<th>ἐωσμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>TO PUSH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| *Irregularities*: △ -θε- removed in the future and aorist tenses, but present in passive aorist (where it becomes a sigma for the effect of the following consonant).

<table>
<thead>
<tr>
<th>ωνέομαι</th>
<th>ωνῆσομαι</th>
<th>ωνῆσάμην</th>
<th>ἐωνήθην</th>
<th>---</th>
<th>ἐωνήμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>TO BUY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| *Irregularities*: △ There is also an aorist ἐωνησάμην.
△ The perfect also has an active meaning.
△ In the aorist tense it is commonly replaced by the aorist of πρίμαι: ἐπρίμήν.
h) Compound verbs

1. General remarks

Greek verbs are frequently found in compound forms with prepositions. For instance:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαίνω</td>
<td>εἰς</td>
<td>TO ENTER</td>
</tr>
<tr>
<td>βαίνω</td>
<td>ἀνά</td>
<td>TO GO UP, TO CLIMB</td>
</tr>
<tr>
<td>βαίνω</td>
<td>κατά</td>
<td>TO GO DOWN, TO DESCEND</td>
</tr>
<tr>
<td>βάλλω</td>
<td>ἐκ</td>
<td>TO THROW OUT, TO EXPEL</td>
</tr>
</tbody>
</table>

Take into account that sometimes the last letter of the preposition may undergo some changes depending on the first consonant of the verb. For instance, when the preposition σῦν is compounded with the verb λαμβάνω, the resulting compound form is συλαμβάνω rather than the expected συνλαμβάνω. Furthermore, when the preposition σῦν is combined with χέω, the compound produced is συνχέω. Of course, when an augment splits preposition and verb, the preposition reverts to its original spelling: συνέλαβον, συνέχεον. Practice will teach these changes.

2. Meaning of the preposition

The preposition does not always keep its original meaning. For instance, the preposition διά = THROUGH, but διαβάλλω = TO SLANDER. Sometimes the meaning can be interpreted, as in the case of the verb καταπίνω = TO DRINK COMPLETELY, “down to the bottom”, but in other cases the meaning provided in the dictionary must be accepted. For example:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπατάω</td>
<td>TO DECEIVE</td>
</tr>
<tr>
<td>ἔξαπατάω</td>
<td>TO DECEIVE COMPLETELY</td>
</tr>
</tbody>
</table>

The preposition ἐκ commonly means OUT OF, but in some cases it conveys the sense of COMPLETELY or UTTERLY. Therefore prepositions may sometimes give the meaning of the compound verb a certain nuance that is very difficult to be deduced from the basic meaning of the preposition.

Another example:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔχω</td>
<td>TO HAVE</td>
</tr>
<tr>
<td>παρέχω</td>
<td>TO OFFER</td>
</tr>
</tbody>
</table>

Yet the preposition παρά usually means AT THE SIDE.

3. With or without preposition?

Greek language is indeed quite free in the choice of whether or not to use a prepositional prefix to lend a verb a particular nuance, so there can be some variation when translating into Greek. For instance, the sentence I GO INTO THE HOUSE could be translated in two ways:
4. Regime of the verb

An important detail to note is that the regime of various compound verbs may sometimes be due to the preposition attached to them. For instance, if the preposition ὑπέρ, which is followed by a genitive, is compounded with μάχομαι, the resulting verb, ὑπερμάχομαι, TO FIGHT ON BEHALF OF, must be followed by a genitive:

• οἱ στρατιῶται ὑπερμάχονται τῆς πατρίδος THE SOLDIERS FIGHT ON BEHALF OF THEIR HOMELAND.

✦ Note that in this case, the preposition is not repeated after the verb. Practice will teach these usages.

But we can also find:

• οἱ στρατιῶται μάχονται ὑπὲρ τῆς πατρίδος (same meaning).

Another example:

The preposition σῶν WITH must be followed by a dative, therefore verbs compounded with it usually rule a dative, such as συμπράττω TO COLLABORATE:

• οἱ Θηβαῖοι οὐ συμπράττουσι τοῖς Ἀθηναίοις THE THEBANS DO NOT COLLABORATE WITH THE ATHENIANS.

5. Main compound verbs

Here we offer a list of the most common compound verbs that a student will encounter in a text and is likely to need when reading or composing Greek, focusing especially on verbs that have a meaning which cannot be deduced easily from the preposition-verb combination. The regime of the verb is also provided when it is not as expected.

Observations:

a/ In some cases, although the verb exists in all of its forms, its impersonal use is more common, so we have introduced it as such.

b/ Some verbs may have several translations. We have provided the most frequent one.

c/ Some of these verbs can also be found in the section entitled Hellenisms: peculiarities and idioms and in other parts of the book, according to which grammatical aspect is being considered.
<table>
<thead>
<tr>
<th>Compound Verb</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>With ἀμφὶ</td>
<td></td>
</tr>
<tr>
<td>ἀμφιλέγω</td>
<td>TO DISPUTE</td>
</tr>
<tr>
<td>With ἀνά</td>
<td></td>
</tr>
<tr>
<td>ἀναγγελόςκο</td>
<td>TO READ</td>
</tr>
<tr>
<td>ἀναγγομαί</td>
<td>TO PUT OUT TO SEA</td>
</tr>
<tr>
<td>ἀνάγγο</td>
<td>TO TAKE TO SEA</td>
</tr>
<tr>
<td>ἀναίρεσαι</td>
<td>TO DESTROY</td>
</tr>
<tr>
<td>ἀναμνησκόμαι</td>
<td>TO REMEMBER</td>
</tr>
<tr>
<td>With ἀντί</td>
<td></td>
</tr>
<tr>
<td>ἀνθίστημι</td>
<td>TO PUT IN FRONT OF (+ Dat.)</td>
</tr>
<tr>
<td>ἀντέχο</td>
<td>TO HOLD AGAINST</td>
</tr>
<tr>
<td>ἀντίλέγο</td>
<td>TO CONTRADICT</td>
</tr>
<tr>
<td>With ἀπὸ</td>
<td></td>
</tr>
<tr>
<td>ἀπαίτεω</td>
<td>TO DEMAND BACK</td>
</tr>
<tr>
<td>ἀπαλλάττομαι</td>
<td>TO DEPART</td>
</tr>
<tr>
<td>ἀπαντάω</td>
<td>TO ENCOUNTER (+ Dat.)</td>
</tr>
<tr>
<td>ἀπαρνέομαι</td>
<td>TO DENY</td>
</tr>
<tr>
<td>ἀπεματεῖν</td>
<td>TO BE ABSENT</td>
</tr>
<tr>
<td>ἀπέχεμο</td>
<td>TO RESTRAIN ONESELF FROM (+ Gen.)</td>
</tr>
<tr>
<td>ἀπέχω</td>
<td>TO BE DISTANT FROM (+ Gen., with or without ἀπό)</td>
</tr>
<tr>
<td>ἀποβαίνω</td>
<td>TO TURN OUT, TO HAPPEN</td>
</tr>
<tr>
<td>*τι ἀπέβη;</td>
<td>WHAT HAS HAPPENED?</td>
</tr>
<tr>
<td>ἀποβάλλω</td>
<td>TO THROW AWAY</td>
</tr>
<tr>
<td>ἀποδείκνυμι</td>
<td>TO DISPLAY</td>
</tr>
<tr>
<td>ἀποδημέω</td>
<td>TO BE ABROAD</td>
</tr>
<tr>
<td>ἀποδίδομαι</td>
<td>TO SELL</td>
</tr>
<tr>
<td>ἀποδίδομαι</td>
<td>TO GIVE BACK</td>
</tr>
<tr>
<td>With διὰ</td>
<td></td>
</tr>
<tr>
<td>διαβαίνω</td>
<td>TO CROSS</td>
</tr>
<tr>
<td>διαβάλλω</td>
<td>TO SLANDER</td>
</tr>
<tr>
<td>διάγο</td>
<td>TO PASS, TO SPEND TIME</td>
</tr>
<tr>
<td>διαδίδομαι</td>
<td>TO DISTRIBUTE</td>
</tr>
<tr>
<td>διαμένω</td>
<td>TO LIVE, TO Dwell</td>
</tr>
<tr>
<td>διατίθημι</td>
<td>TO ERECT</td>
</tr>
<tr>
<td>With ἀνά</td>
<td></td>
</tr>
<tr>
<td>ἀναγγελόςκο</td>
<td>TO READ</td>
</tr>
<tr>
<td>ἀναγγομαί</td>
<td>TO PUT OUT TO SEA</td>
</tr>
<tr>
<td>ἀνάγγο</td>
<td>TO TAKE TO SEA</td>
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<td>ἀναίρεσαι</td>
<td>TO DESTROY</td>
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<tr>
<td>ἀναμνησκόμαι</td>
<td>TO REMEMBER</td>
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<tr>
<td>With ἀντί</td>
<td></td>
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<tr>
<td>ἀνθίστημι</td>
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</tr>
<tr>
<td>ἀντέχο</td>
<td>TO HOLD AGAINST</td>
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<td>ἀντίλέγο</td>
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<td>TO THROW AWAY</td>
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<td>ἀποδείκνυμι</td>
<td>TO DISPLAY</td>
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<tr>
<td>ἀποδημέω</td>
<td>TO BE ABROAD</td>
</tr>
<tr>
<td>ἀποδίδομαι</td>
<td>TO SELL</td>
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<td>ἀποδίδομαι</td>
<td>TO GIVE BACK</td>
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<tr>
<td>With διὰ</td>
<td></td>
</tr>
<tr>
<td>διαβαίνω</td>
<td>TO CROSS</td>
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<tr>
<td>διαβάλλω</td>
<td>TO SLANDER</td>
</tr>
<tr>
<td>διάγο</td>
<td>TO PASS, TO SPEND TIME</td>
</tr>
<tr>
<td>διαδίδομαι</td>
<td>TO DISTRIBUTE</td>
</tr>
<tr>
<td>διαμένω</td>
<td>TO LIVE, TO Dwell</td>
</tr>
</tbody>
</table>

For instance, a statue.

For instance, a statue.

This verb in active would mean TO MAKE SOMEBODY REVOLT FROM, but its use in middle voice (intransitive meaning) is much more frequent.

This verb is used as the passive of διατίθημι.
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποθέω</td>
<td>TO DIFFER FROM (+ Gen.)</td>
</tr>
<tr>
<td>ἀλλάζω</td>
<td>TO DIFFER FROM</td>
</tr>
<tr>
<td>ἀνεξάρτω</td>
<td>TO FINISH, TO ACCOMPLISH</td>
</tr>
<tr>
<td>ἀνέψω</td>
<td>TO CONTINUE</td>
</tr>
<tr>
<td>ἀνετθήμαι</td>
<td>TO PUT IN A GIVEN STATE</td>
</tr>
<tr>
<td>ἀντίπαθω</td>
<td>TO SPEND TIME</td>
</tr>
</tbody>
</table>

- **With eἰς**
  - ἐισβάινω | TO GO INTO, TO EMBARK |
  - ἐισβάλλω | TO INVADE (eἰς + Acc.) |

- **With ἡκ**
  - ἔκβαίνω | TO GO OUT OF, TO DISEMBARK |
  - ἔξαπατάω | TO DECEIVE COMPLETELY |
  - ἔκδιδωμι | TO GIVE IN MARRIAGE |
  - ἔξελαῦνω | TO DRIVE OUT |
  - ἔκπιπτω | TO FALL OUT |
  - ἔξειστι | (impersonal) IT IS POSSIBLE |
  - ἔξηγέωμαι | TO RELATE |

- **With ἐν**
  - ἐμπίπλημι | TO FILL |
  - ἐνεστί | (impersonal) IT IS POSSIBLE |
  - ἐμπίπτω | TO FALL UPON, TO ATTACK (+ Dat.) |
  - ἐννοεῖ | TO CONSIDER |

- **With ἐπί**
  - ἐπαινέω | TO PRAISE |
  - ἐπιθυμέω | TO DESIRE STRONGLY |
  - ἐπανέρχομαι | TO COME BACK |
  - ἐπιθελάνθανομαι | TO FORGET (+ Gen.) |
  - ἐπιγίγνομαι | TO FOLLOW |
  - ἐπιθελέσωμαι | TO TAKE CARE OF (+ Gen.) |
  - ἐπίστελλο | TO ISSUE INSTRUCTIONS TO (+ Dat.) |
  - ἐπιθελέσω | TO PRAXISE |
  - ἐπιθελέσω | TO ATTACK (+ Dat.) |
  - ἐφίπτω | TO ENTRUST |
  - ἐφίστημι | TO DESIRE (+ Gen.) |
  - ἐπιδημεῖο | TO BE IN ONE'S COUNTRY |

- **With κατά**
  - καθαρέω | TO DEMOLISH |
  - καθεύδω | TO SLEEP |
  - ἔκαθανθέναι | TO PUT IN COMMAND OF (+ Dat.) |

- **Special meanings:**
  - TO BE EXPELLED, TO BE BANNED |
  - TO DESTROY |
  - TO INCLUDE |
  - TO RELATE |
  - TO SET FIRE TO (+ Dat.) |
  - TO FALL UPON, TO ATTACK (+ Dat.) |
  - TO TAKE CARE OF (+ Gen.) |
  - TO DESIRE (+ Gen.) |

- **In the course of time, it was forgotten that this is a compound verb. The Greeks ended up writing the augment at the beginning:** ἐκάθανθέναι instead of καθεύδων, but both forms can be found.
καθήμαι  TO BE SEATED
καθίστημι  TO APPOINT, TO PUT INTO A CERTAIN STATE
  ✤ In middle voice (except in aorist, see the relevant section), this verb would mean TO BE APPOINTED, TO BE PUT INTO A CERTAIN STATE.
kataγελάω  TO MOCK, LAUGH AT (+ Gen.)
kataγιγνόσκω  TO CONDEMN
  ✤ The person condemned is put into the genitive, and the reason into the accusative:
    • τοῦ στρατιώτου δειλίαν καταγιγνόσκουσιν  THEY CONDEMN THE SOLDIER BECAUSE OF HIS COWARDICE.
  ✤ The penalty would also be in the accusative:
    • τοῦ στρατιώτου θάνατον καταγιγνόσκουσιν  THEY CONDEMN THE SOLDIER TO DEATH.
kataκαίω  TO BURN DOWN
kataλαμβάνοω  TO SEIZE, TO OVERTAKE
kataλείπω  TO LEAVE BEHIND, TO ABANDON

問い With μετά

μεταβάλλω  TO CHANGE
μεταδίδωμι  TO GIVE A SHARE of (+ Gen.)
μεταμέλει  (impersonal)  TO REPENT
  ✤ The person who is repenting would be in the Dat., and the reason in the Gen.:
    • μεταμέλει μοι τῆς κλοπῆς  I REPENT THE THEFT.
μετανοέω  TO MAKE UP ONE’S MIND
μεταπέμπομαι  TO SEND FOR

問い With παρά

παραδίδωμι  TO HAND OVER
παρανέω  TO EXHORT, TO ADVISE
παρακαλέω  TO SUMMON
παρασκευάζω  TO PREPARE

問い With περί

περιγίγνομαι  TO SURVIVE, TO BE SUPERIOR

  ✤ Remember that γίγνομαι is commonly used to supply the forms that εἰμί does not have.

問い With πρό

προαρέσται  TO PREFER
προδίδωμι  TO BETRAY
προέρχομαι  TO ADVANCE
With πρός

**προσβάλλω**  
To attack (+ Dat.)

**προσδέχομαι**  
To accept, to expect

**προσδοκάω**  
To expect

**προσέχω**  
To apply

- Commonly used in the idiom τὸν νοῦν προσέχω to pay attention.

**προσήκει**  
(impersonal) To be appropriate, to interest (+ Dat.)

- τοῦτο οὐ προσήκει τῷ διδασκάλῳ This is not appropriate to the teacher.

**προσπίπτω**  
To fall upon, to attack (+ Dat.)

**προσποιέομαι**  
To pretend

With σύν

**συγγνώσκω**  
To forgive

- (+ Dat. of the person forgiven)

- Although a compound of the verb λέγω, the aorist of this verb is συνέλεξα, not συνείπον. The same applies with respect to the other tenses: the irregular forms of λέγω are not to be used.

**συμβαίνει**  
(impersonal) To happen, to be there

**συμβαίνω**  
To come to terms with (+ Dat.)

**συμβουλεύω**  
To decide in council

**συμφέρει**  
(impersonal) To interest,

- To be of advantage to (+ Dat.)

- τοῦτο οὐ συμφέρει μοι This does not interest me.

With υπέρ

**ὑπερβαίνω**  
To trespass

**ὑπερορᾶω**  
To look down on, to overlook

With υπό

**ὑπακούω**  
To obey (+ Dat.)

**ὑπολαμβάνω**  
To answer

**ὑπάρχω**  
To be available

**ὑποπτεύω**  
To suspect

**ὑπισχέομαι**  
To promise
SYNTAX OF CASES

a) Use of cases
1. General observations
2. Nominative
3. Vocative
4. Accusative
5. Genitive
6. Dative

b) Prepositions
1. General observations
2. Prepositions of one case
3. Prepositions of two cases
4. Prepositions of three cases

c) Expressions of time and place
1. Expressions of time
2. Expressions of place

d) Regime of verbs and adjectives
1. General observations
2. Verbs that rule genitive or dative
3. Adjectives followed by genitive or dative
4. Appendix: Adjectives followed by infinitive or participle
1. General observations

In the section on syntactical functions we have already dealt with the basic ones and their distribution among cases; now we will try to examine further possibilities in the use of cases, but unfortunately, the repetition of the main functions is unavoidable.

Nominative and vocative, whose uses are rather simple, do not have complicated subdivisions of functions, but the other three cases do, and the way of classifying their several uses is an open choice: we could list all of the possibilities one by one, we could group these possibilities into common areas and so create several subgroups, etc. But even for some functions it would be very relative to decide whether this function must go within this or that subgroup. We have grouped them in a simple way, avoiding unnecessary theory.

A lot of times genitive and dative have functions very closely related to the ones presented here, so to simplify matters we have avoided presenting an excess of possibilities and we present only the big groups from which the other uses are derivations.

2. Nominative

a/ The most common use is as subject:

- ὁ ἄνθρωπος καθεύδει  
  The man is sleeping.
- οἱ Ἀθηναῖοι ἐπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν  
  (Thucydides, Historiae).

b/ The second most common use is the function of predicative object, usually with the verbs εἰμί to be, καθίσταμαι to become, γίγνομαι to become, πέφυκα to be by nature, and similar ones:

- ὁ παῖς ἀγαθὸς ἔστιν  
  THE CHILD IS GOOD.
- Ἔλληνες ἔσμεν  
  WE ARE GREEK MEN (Sophocles, Philoctetes).
- ὁ Δικαιοπόλις στρατηγὸς κατέστη  
  Dikaiopolis was appointed general.
- οἱ στρατιώται οὐδέποτε δειλοὶ πεφύκασιν  
  THE SOLDIERS ARE NEVER COWARDLY BY NATURE.
- Ἡ Δάφνη βασίλεια γενήσεται  
  DAPHNE WILL BECOME QUEEN.
- ἀγονοθέται δ’ οἱ θεοὶ εἴσιν  
  THE GODS ARE THE REFEREES (Xenophon, Anabasis).

c/ Sometimes we can find the nominative where we would expect a vocative:

- ὁ παῖς, δεῦρο ἐλθέ  
  BOY, COME HERE!

d/ And we will find it instead of the vocative in those pronouns that do not have vocative:

- οὗτος, διὰ τὸ τούτο ποιεῖς  
  YOU THERE, WHY ARE YOU DOING THIS?
3. Vocative

Usually preceded by the word ὅ, the function of the vocative is to address somebody directly (but see what is said on the nominative about it):

- ὅ παῖ, δεῦρο ἔλθε  Boy, come here!
- ὅ Σώκρατες, ἔφη, ἔγρηγορας ἢ καθεύδεις; O Socrates, he said, are you awake or are you sleeping? (Plato, Protagoras).

4. Accusative

a) Accusative direct object

1/ Main function:

The main function is that of direct object of a transitive verb:

- ὁ διδάσκαλος τοὺς μαθητάς ὁρά I see the students.
- τοὺς πολέμιους οὐ φιλῶ I do not love the enemy.
- πέμπουσιν οὕτω τὴν Σαλαμίνιαν ναῦν So, they send the ship “Salaminia” (Thucydides, Historiae).
- ἐνίοτε τὰς σπονδάς μᾶλλον ἐφοβοῦμην ἢ νῦν τὸν πόλεμον Sometimes I feared the truce more than the war now (Xenophon, Anabasis).

2/ Double accusative:

a/ Several verbs have a direct object, but some verbs, apart from a direct object, have also a predicative object, which could be considered the attribute of the direct one. Observe this sentence:

I REGARD Socrates as good.

Socrates is the direct object, it is what (or whom) I consider, but good is what I consider him to be. The direct object would be in accusative, and the predicative must be in the same case as the object to which it refers:

- νομίζω τὸν Σωκράτη ἄγαθὸν I regard Socrates as good. 

More examples:

- οἱ Ὁλλανδοὶ τὸν Περικλέα στρατηγὸν ἐτάξαν οἱ Ὁλλανδοὶ elected Pericles as general.
- οἱ Ὁλλανδοὶ τὸν Περικλέα στρατηγὸν κατέστησαν οἱ Ὁλλανδοὶ appointed Pericles as general.

Other verbs that use the same construction:

- καλέω to call somebody something
- ὄνομάξω to name somebody something
- ποιέω to make somebody something (sad, for instance)
b/ Slightly related with this, some verbs have a direct object in the accusative and another object which would be indirect to us but which is expressed also in the accusative in Greek. For instance, with the verb to teach:

I TEACH PHILOSOPHY TO THE CHILDREN.

*PHILOSOPHY* is what I teach, and therefore will be in the accusative, but *TO THE CHILDREN*, which sounds to us to be an indirect object (and therefore we would have the tendency to express it in the dative), will in fact also be in the accusative:

- διδάσκω φιλοσοφίαν τούς παιδάς  I TEACH PHILOSOPHY TO THE CHILDREN.

Other verbs that use the same construction:

- αἰτέω  TO REQUEST SOMETHING FROM SOMEBODY
- ἀναμιμνήσκω  TO REMIND SOMEONE ABOUT SOMETHING
- ἀφαιρέω  TO TAKE SOMETHING AWAY FROM SOMEONE
- ἐρωτάω  TO ASK SOMEONE SOMETHING
- κρύπτω  TO HIDE SOMETHING FROM SOMEONE
- στερέω  TO DEPRIVE SOMEONE OF SOMETHING

- τὸν φίλον βιβλον αἰτῶ
- τοὺς πολεμίους τὰ ὄπλα ἔκρυψα
- πολλὰ ἐρωτήματα τὸν διδάσκαλον οἱ μαθηται ἣεὶ ἐρωτῶσιν

I ASK MY FRIEND FOR A BOOK.
I HID THE WEAPONS FROM THE ENEMIES.
The disciples always ask many questions to the teacher.

• οἱ Περικλῆς γράφεται τὸν ἀδελφὸν γραφήν  PERICLES WRITES AN ACCUSATION AGAINST HIS BROTHER.

c/ Some judicial verbs have also two accusatives – one of the person being accused and one of the accusation itself:

- ὁ Περικλῆς γράφεται τὸν ἀδελφὸν γραφήν

b) Circumstantial accusative

Several uses come under this heading. The main ones are:

1/ Accusative of extension:

The time through which an action takes place is expressed in accusative, without any preposition. It is called *accusative of extension in time*. In English we could add during or for:

- οἱ στρατιῶται ἐπολέμουν πέντε ἡμέρας  THE SOLDIERS FUGHT (FOR) FIVE DAYS.
- ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα
  MILITARY DUTIES (Xenophon, *Anabasis*).

Also the distance along which an action takes place is expressed in accusative, without any preposition. It is called *accusative of extension in space*:

- οἱ παιδεῖς ἐβαδίζον πολλὰ στάδια  THE CHILDREN WALKED MANY STADES.
- ἡ πόλις ἀπέχει μόνον τέτταρα στάδια  THE CITY IS ONLY FOUR STADES AWAY.
- The accusative is also used to express how far away something is.
**Note**

Do not confuse a direct object with an accusative of extension (both will be in accusative without preposition):
- οἱ στρατιώται τὰ ὀπλὰ (dir. ob.) πολλὰ στάδια (acc. ext.) ἔφερον  THE SOLDIERS CARRIED THE WEAPONS MANY STADES.

2/ **Accusative of respect:**

Sometimes the accusative, instead of being the direct object of the verb, specifies with respect to what the action of the verb takes place. For instance:

- ἀλγῶ τὴν κεφαλήν  I AM ILL “WITH RESPECT TO THE HEAD” = I HAVE A HEADACHE.
- ὁ Σωκράτης ἔμπειρος ἔτι τὴν οἰκοδομίαν  Socrates was experienced “WITH RESPECT TO CONSTRUCTION” = Socrates was an experienced constructor, Socrates was experienced in construction, etc.

In fact, the use of an infinitive after some adjectives is related with this, it is just the omission of the article τὸ:

- ὁ Περικλῆς δεινός ἔστι λέγειν καὶ οἱ λόγοι αὐτοῦ ἡδεῖς εἰσίν ἀκόουειν  = ὁ Περικλῆς δεινός ἔστι τὸ λέγειν καὶ οἱ λόγοι αὐτοῦ ἡδεῖς εἰσί τὸ ἀκόουειν  PERICLES IS CLEVER AT SPEAKING AND HIS WORDS ARE PLEASANT TO HEAR.

Other examples of accusative of respect (in all of these examples, the article could be absent):

- τὴν φύσιν ἀγαθός εἰμι  I AM GOOD BY NATURE.
- Σπαρτιάτης εἰμί τὸ γένος  I AM SPARTAN BY BIRTH.
- τυφλὸς τὰ τ’ ὅτα τὸν τε νοῦν τὰ τ’ ὀμματ’ εἰ (Sophocles, Oedipus Tyrannus).
- ὁ Νεῖλος πέντε σταδίων ἔστι τὸ εὐρός  THE NILE IS FIVE STADES WIDE (“WITH RESPECT TO WIDTH”).

✧ Observe that the number is in genitive.

3/ **Adverbial accusative:**

The neuter accusative of some nouns and adjectives is sometimes used in an adverbial sense, and in fact all of these accusatives could be considered accusatives of respect:

- τοῦτον τὸν χρόνον  IN THIS TIME
- τοῦτον τὸν τρόπον  IN THIS WAY
- τὸ ἐναντίον  ON THE OPPOSITE
- οὐ δέν  IN NO WAY, NOT AT ALL
- τὰ ἄλλα  AS TO THE REST
- τὸ πρῶτον  IN THE FIRST PLACE
- τὸ πρῶτερον  BEFORE
- τέλος  FINALLY
- τὸ τελευταῖον  FINALLY
- τὸ λοιπὸν (χρόνον)  FOR THE REMAINING TIME

4/ **Exclamative accusative:**

Usually accompanied by the particles μᾶ and νῦ (sometimes μᾶ may have a negative meaning):

- νῦ τὸν Δία  BY ZEUS!
- καὶ ὁ Σόλων "μᾶ Δία" εἶπεν  AND SOLON SAID “NO, BY ZEUS!” (Plutarch, Solon).
5. **Genitive**

a) **Genitive of relation**

1/ **Main function:**

The main function of the genitive is to indicate the relationship of possession:

- ὃς ἤν τοῦ διδασκάλου οἰκίαν
  - *I see the teacher’s house.*
- ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχάγους
  - *He gets up and first of all he calls Proxenos’ officers* (Xenophon, *Anabasis*).

**Position of the genitive:**

Usually, the possessive genitive is placed between the article and the noun (the *of* the teacher house instead of the house of the teacher), but the position of the genitive may also be outside the article + noun as long as the article is repeated in whichever form it is. Observe:

- ἔχω τοὺς τοῦ δούλου ἱπποὺς = ἔχω τοὺς ἱπποὺς τοὺς τοῦ δούλου
  - *I have the slave’s horses.*
- φέρω ἐπιστολήν τῷ τοῦ διδασκάλου δούλῳ = φέρω ἐπιστολήν τῷ δούλῳ τῷ τοῦ διδασκάλου
  - *I carry a letter for the teacher’s slave.*

Note: Observe that in these two last examples, English uses only one article, but Greek will usually need two: one for the possessor and one for the genitive, as in fact *the slave’s horses* means *the horses of the slave*. So, even if this way of expressing possession in English may sound similar to the Greek way of putting the genitive in the middle, English skips an article that Greek must have.

2/ **Objective and subjective genitive:**

Let’s imagine this sentence: *The fear of the enemy*. If the enemies feel fear, the genitive of the enemy is called the *subjective genitive* (because the enemy are the subject who fears), and the genitive is written as usual, between the article and the noun:

- ὁ τῶν πολεμίων φόβος or ὁ φόβος ὁ τῶν πολεμίων

But if it means somebody else’s fear towards the enemies, it is called the *objective genitive* (because the enemy are the object which somebody fears), and the genitive is written outside the group article + noun:

- ὁ φόβος τῶν πολεμίων

3/ **Genitive of description:**

In some cases, the genitive may indicate, with respect to another word, a relationship that English may translate by *of*, as in the possessive genitive, but in fact it does not indicate a relationship of possession (the same happens in English, in fact):

- ὁδὸς πέντε ἡμερῶν
  - *A way of five days (five days long)*
- ἀνθρώπος πολλῆς σοφίας
  - *A man of much wisdom*
b) Circumstantial genitive

1/ Partitive genitive:

Obviously, it indicates the part out of a larger amount:

- ὀλίγοι μὲν αὐτῶν ... σίτου ἐγείροντο  Few of them ... tasted any food  (Xenophon, Anabasis).
- ♦ σίτου is in fact also a partitive genitive: some verbs rule this case (see the corresponding chapter).
- μικρόν ὑπνοῦ λαχῶν εἶδεν ὄναρ  Having achieved to sleep a little ("Having got a little of sleep"), he saw a dream  (Xenophon, Anabasis).

Concerning the rule of including the genitive between article and noun, let’s remember that this parenthetical construction is used when we wish to express possession, as in οἱ τοῦ διδάσκαλου παιδεῖς  the teacher’s children, but when we use the genitive to express a part of something (the so called partitive genitive), we do not put it into the middle but leave it "outside", as in these examples:

- οἱ ἀγαθοὶ τῶν Ἀθηναίων τοὺς μαθητὰς διδάσκουσιν  The good ones of the Athenians (those of the Athenians who are good) teach the students.
- ἐγὼ ἂεὶ συμβουλεύω τοῖς σοφοῖς τῶν συμμάχων  I always consult with the wise ones of the allies (with those of the allies who are wise).

If, for instance, we had left the genitive “inside” in the last example, ἐγὼ ἂεὶ συμβουλεύω τοῖς τῶν συμμάχων σοφοῖς, it would have meant … with the wise ones that belong to the allies, as if the wise ones were not part of them, but some property (prisoners, hired teachers, etc.), rather than … with those of the allies who are wise.

This construction is also common with numbers, when we want to say for instance FIVE OF THE SOLDIERS instead of FIVE SOLDIERS:

- πέντε στρατιώται  FIVE SOLDIERS  ≠  πέντε τῶν στρατιωτῶν  FIVE OF THE SOLDIERS  (from a larger group).

2/ Judicial genitive:

Many judicial verbs compounded with the prepositional suffix κατα- use the genitive for the person, creating in fact an effect contrary to what would be expected by an English speaker:

- κατηγορῶ αὐτοῦ φόνου  I ACCUSE HIM OF MURDER.
  ♦ Observe that him is in genitive, while of murder is in accusative, in spite of the of).
- καταγιγώσκω αὐτοῦ θάνατον  I CONDEMN HIM TO DEATH (in this case, what is in genitive is the penalty).
- οἱ δ’ Ἀθηναίοι ... κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ’ ἑκείνου  And the Athenians condemned him to death and those with him  (Thucydides, Historiae).

BUT: verbs not compounded with the suffix κατα- behave in the expected way:

- διώκω αὐτοῦ κλοπῆς  I PROSECUTE HIM (accusative) FOR THEFT (genitive).
- ζημιῶ αὐτοῦ θανάτῳ  I PUNISH HIM (accusative) WITH DEATH (dative).
3/ Exclamatory genitive:

Either in positive or in negative sense, and usually preceded by some exclamatory word:

- `φεύ τῆς μωρίας` **Alas, what stupidity!**
- `φεύ, τῆς ἀνοίας` **Alas, what foolishness** (Sophocles, *Electra*).
- `ὁ τῆς καλῆς ἐορτῆς` **What a nice festival!**
- `οἷμοι τῆς κακῆς τυχῆς` **What bad luck!**

4/ Genitive of price:

It is used to express the value of something, in fact it can be considered a derivative use of the genitive of description:

- `βιβλος πέντε δραχμῶν` **A book of five drachmas**

6. **Dative**

a) **Dative indirect object**

1/ Main function:

The main function of the dative is the role of indirect object:

- `τὰς βιβλίους τῷ Περικλεῖ δίδωμι` **I give the books to Pericles.**
- `ἐγὼ δὲ σοι λέγω, ὅτι ...` **I tell you that ...** (Demosthenes, *De Corona*).
- `ἐπεί δὲ πάλιν ἠλθε, λέγει τὴν μαντείαν τῷ Σωκράτει` **When he came back, he told the prophecy to Socrates** (Xenophon, *Anabasis*).

2/ Possessive dative:

To express possession, apart from using the verb ἔχω, there is another way. The sentence

- `ὁ διδάσκαλος πέντε βιβλίους ἔχει` **The teacher has five books**

can also be expressed using the verb εἴμι + dative. The possessed object becomes the subject of the sentence (and therefore it must be in nominative) and the possessor is put in dative:

- `τῷ διδάσκαλῳ πέντε βιβλίοι εἴσιν` **The teacher has five books.**
  - ♦ Literally it means **For the teacher there are five books.**
- `ἐν Τρόιᾳ δὲ μοι πολλοί μὲν ἐχθροί` **In Troy I have many enemies** (Sophocles, *Ajax*).  ♦ **Verb εἴμι** elliptic.

So, I had a house can be said in these two ways:

- `οἰκίαν ἔχομαι` **or** `ἐμοὶ οἰκία ᾐν`.  ♦ With the second option meaning literally **For me there was a house.**
Another verb that can be used in this sense, with the same meaning, is ὑπάρχει:

- πολλαὶ βιβλιοὶ ὑπάρχουσι τοῖς μαθηταῖς  THE STUDENTS HAVE MANY BOOKS.

Note: To translate a construction of possessive dative as if it were a genitive is a common mistake; the first Greek example could have been translated by mistake THE FIVE BOOKS ARE THE TEACHER’S, which is not what is meant in the Greek sentence.

3/ Dative of interest:

It points out the person who is benefited by an action:

- τοῦτο σοι ἐποίησα  I HAVE DONE THIS FOR YOU (for your benefit).

As can be seen, the translation is practically equal to that of an indirect object.

- διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης WHEN THEY HAD CROSSED (“TO THEM WHO HAD CROSSED”), MITHRADATES APPEARED AGAIN (Xenophon, Anabasis).

4/ Ethic dative:

A derivation of the previous use: the person in dative is emotionally affected by the action of the verb, either positively or negatively:

- ὁ πατήρ μου ἀπέθανεν could be translated by MY FATHER HAS DIED.

but this μου emphasises the emotional involvement, in this case obviously negative, so a possible translation could be POOR ME, MY FATHER HAS DIED, or I HAVE BEEN LEFT WITHOUT FATHER.

Another example:

- οἱ πολέμιοι ἡμῖν ἀπεληλύθασιν could be translated by THE ENEMY HAS GONE.

but to reflect the emotional involvement of this ἡμῖν, in this case obviously positive, we could say for instance WE HAVE GOT RID OF THE ENEMY, THE ENEMY HAVE LEFT US IN PEACE.

- ἐπειδὴ δὲ μοι ἡ μήτηρ ἐτελεύτησεν, ... WHEN MY MOTHER DIED, ... (Lysias, Death of Eratosthenes).
- ὁ δύσθεον μίσημα, σοι μόνη πατήρ τέθνηκεν; O IMPIOUS ONE, ARE YOU THE ONLY ONE WHO HAS LOST THE FATHER? (Sophocles, Electra).

b) Circumstantial dative

1/ Instrumental dative:

It tells us the instrument with which some action is performed:

- γράφω καλάμῳ I WRITE WITH A PEN.
- ὁ Σωκράτης λόγοις διδάσκει SOCRATES TEACHES WITH (BY MEANS OF) WORDS.
- ἐσήμηνε τοῖς Ἔλλησι τῇ σάλπιγγι HE GAVE A SIGNAL TO THE GREEKS WITH THE TRUMPET (Xenophon, Anabasis).
- φιγωδόμητο δὲ πλίνθοις κεραμεῖς IT HAD BEEN BUILT WITH CLAY BRICKS (Xenophon, Anabasis).
As can be seen, the preposition *with* is not used in Greek if it means the *instrument* with which we do something, but if *with* means *company* we will use μετά + genitive or σὺν + dative:

- οἰκῶ ἐν τῇ οίκῳ σύν τοῖς φίλοις / μετὰ τῶν φίλων  I live in the house with my friends.

**BUT:** Some verbs use the dative directly without any preposition to mean company:

- ὀμφασιβητῶ τοῖς διδασκάλοις  I discuss with the teachers.
- διαλεγόμεθα τοῖς πολίταις  We converse with the citizens.
- ἐξηλάσαμεν πᾶσι τοῖς στρατιώταις  We advanced with all of the soldiers.

**2/ Causal dative:**

There are several ways of expressing cause in Greek, and one of them is by means of the dative:

- φόβῳ τοῦτο ἐποίησα  I did this because of fear.
- πολλοὶ τῇ νόσῳ τὴν πόλιν καταλείπουσιν  Many are leaving the city because of the illness.

**3/ Agent dative:**

In the passive voice, the agent object, the person by whom an action is performed (*The book was written by the poet*), is expressed in Greek by the preposition ύπο + genitive:

- ἡ βιβλίος ἐγράφη ύπο τοῦ ποιητοῦ  The book was written by the poet.

Nevertheless, if what causes the action is not a person, the *dative* is used, in its instrumental sense, but if it is personified then ύπο with the genitive may be used:

- ἡ γέφυρα τῇ θυελλῇ διεφθάρη  The bridge was destroyed by the storm.
- ὁ ἐμὸς βίος διαφθείρεται ύπο τοῦ φθόνου  My life is being destroyed by envy.

If the perfect and pluperfect tenses are used, the agent is in the dative without a preposition, even if it is a person:

- ἡ βιβλίος γέγραπται τῷ ποιητῇ  The book has been written by the poet.
- πολλοὶ πολέμοι ἐμοὶ βεβλαμμένοι εἰσίν  Many enemies have been wounded by me.
- ταῦτα τοῖνυν ἀπαντὰ πέπρακται τοῖς ἐμοῖς ψηφίσμασι  All of this has been done by my decrees

(Demosthenes, De Corona).

But if there is any possibility of confusion, like in

- τοῦτο ἐμοὶ πεποίηται either this has been done for me  
  or this has been done by me (dative of indirect object)

then we can keep the usual system of ύπο + genitive even if the main verb is a perfect:

- τοῦτο ύπὸ ἐμοῦ πεποίηται  This has been done by me.
4/ Adverbial dative:

As happens with the accusative, some datives have become fixed expressions:

- ιδία καὶ δημοσία: PRIVATELY AND PUBLICLY
- βία: BY FORCE
- τῷ ὄντι: IN FACT
- πολλῷ ὕστερον: MUCH LATER
- τῷ ἔργῳ: IN FACT
- δίκη: WITH JUSTICE
- κοινῆ: IN COMMON
- πεζῆ: ON FOOT

These two adjectives/adverbs can be found also separately.

- This could almost be considered an instrumental dative.

5/ Dative of manner:

It expresses the way in which something happens:

- πολλῷ θεράβω εἰς τὴν οἰκίαν εἰσῆλθον
  THEY WENT INTO THE HOUSE WITH MUCH UPROAR.
- λέγω σὲ ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν
  I TELL YOU TO GET PHILOCTETE FROM DECEIT.
- ταύτην βασιλεὺς Περσῶν ... οὐδενὶ τρόπῳ ἐδύνατο ἔλειν
  THE KING OF THE PERSIANS COULD NOT TAKE IT IN ANY WAY.

(Xenophon, *Anabasis*).

6/ Dative of reference:

It indicates the person with respect to whom an assessment makes sense:

- ὁ Περικλῆς τοῖς πολίταις ἅγαθος ἀρχῶν ἐστίν
  PERICLES IS A GOOD RULER, ACCORDING TO THE CITIZENS’ OPINION.
- ὅπως τοῖς πολίταις is a dative of interest: PERICLES IS A GOOD RULER FOR THE CITIZENS.
- οὐ γὰρ τί μου Ζεῦς ἦν ὁ κηρύξας τάδε
  FOR ME, THE ONE WHO MADE THIS ANNOUNCEMENT WAS NOT ZEUS.

(Sophocles, *Antigone*).

It may also indicate some aspect with respect to which an assessment is made:

- Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ
  THERE WAS A CERTAIN APOLLONIDES WHO TALKED IN BOEOTIAN
  (… “USING BOEOTIAN WITH RESPECT TO THE LANGUAGE”).

(Xenophon, *Anabasis*).

7/ Dative of measure or intensity:

The degree of difference (usually after a comparative or a superlative) is expressed by means of the dative:

- ὁ Σωκράτης πολλῷ σοφότερός ἐστιν
  SOCRATES IS MUCH WISER (… “WISER BY MUCH”).
- οὕτως σοφότατός ἐστι πολλῷ
  THIS ONE IS THE WISEST ONE BY FAR.
- ὁ Σωκράτης τοσοῦτο σοφότερός ἐστιν ὡστε οὐδεὶς οὐτὸν νικᾷ
  SOCRATES IS SO MUCH WISER THAT NOBODY DEFEATS HIM
  (… “WISER BY SO MUCH THAT…”).

It can be used with adverbs, but also in a comparative sense:

- τοσοῦτον χρόνῳ ὕστερον
  SO LONG AFTER
  Moreover, here it is accompanying a noun.
b) Prepositions

1. General observations

In Greek, cases alone cannot convey certain meanings, and so some phrases must be constructed with prepositions. The cases that are used with prepositions are accusative, genitive and dative. Some prepositions take multiple cases, and the meaning is different according to which one they use. Furthermore, a preposition may have more than one meaning for each case. For instance, the preposition ὑπέρ, when used with a genitive, may mean both above and on behalf of. The context will make this clear.

Note: When using prepositions of more than two syllables, it is frequently positioned after the word it rules; however, this causes the accent to shift backwards:

- ... τοῦδε πράγματος πέρι ...CONCERNING THIS MATTER (Sophocles, Ajax).
- Instead of πέρι τοῦδε (τοῦ) πράγματος.

2. Prepositions of one case

a) Prepositions ἀνά and εἰς

These two prepositions can only be followed by the accusative case.

- ἀνά

Its basic meaning is upwards:

- ἀνά τὴν ὁδὸν βαίνομεν WE GO UP THE ROAD.
- τοῦτος δὲ ἐξανατείν ἀνά τὰ ὅρη THEY SAID THAT THESE PEOPLE LIVED UP THE MOUNTAIN (Xenophon, Anabasis).

But it may also have the temporal meaning of during:

- ἀνά πᾶσαν τὴν νύκτα DURING THE WHOLE NIGHT

☑ Some idioms:

- ἀνά πόλιν THROUGH THE CITY (meaning SCATTERED THROUGHOUT THE CITY)
- ἀνά κράτος WITH ALL OF ONE’S STRENGTH
- ἀνά ῥόον AGAINST THE STREAM

- εἰς

Its basic meaning is into:

- εἰς τὴν οἰκίαν ἦλθεν HE WENT INTO THE HOUSE.
- εἰς τὴν θάλασσαν κατέδιωκον τοὺς πολεμίους I PURSUE THE ENEMY INTO THE SEA (Xenophon, Hellenica).
But it may also have the temporal and figurative meaning of around:

- **eîs νύκτα**  
  **AROUND NIGHT**
- **eîs πεντήκοντα**  
  **AROUND FIFTY**

Or just towards:

- **καὶ ἂμα έις τόν Ἰππίαν ἀπέβλεψεν**  
  AND AT THE SAME TIME HE DEVIATED HIS EYES TOWARDS HIPPIAS  (Plato, *Protagoras*).

**Some idioms:**

- **eîς κενόν**  
  **IN VAIN**
- **eîς Ἀιδοῦ**  
  **INTO HADES** (elision of τήν οἰκίαν)
- **eîς ἄειδον**  
  **FOREVER**
- **eîς φόδον**  
  **IN ORDER TO PRODUCE FEAR**
- **έτος εîς ἔτος**  
  **YEAR AFTER YEAR**
- **εîς τέλος**  
  **AT THE END**
- **εîς δύναμιν**  
  **ACCORDING TO ONE’S CAPABILITIES**
- **εîς ἡμᾶς**  
  **IN OUR TIME**
- **οὔκ εîς μακράν**  
  **SOON**

**b) Prepositions ἄντι, ἀπό, ἐκ, πρό**  

These four prepositions can only be followed by the *genitive case*.

- **ἄντι**
  
  It has two basic meanings; *instead of* and *in front of* (note that, despite what it may seem at first, it does not mean *against*):

  - **ἄντι τοῦ πατρὸς ἠλθον ἐγὼ**  
    **I HAVE COME INSTEAD OF MY FATHER.**
  - **ὁ στρατηγὸς ἄντι μου ἔστη**  
    **THE GENERAL STOOD IN FRONT OF ME.**
  - **ἀεὶ καταλειπεῖ ἑτέρον νέον ἄντι τοῦ παλαιοῦ**  
    **IT ALWAYS LEAVES BEHIND SOMETHING ELSE NEW IN PLACE OF THE OLD**  
    (Plato, *Symposium*).

**An idiom:**

- **ἄντι οὖ;**  
  **WHY?**

- **ἀπό**
  
  Its basic meaning is *from, away from*, both in local and temporal meaning:

  - **ἀπό τῆς οἰκίας ἀποβάινω**  
    **I MOVE AWAY FROM THE HOUSE.**
  - **ἀπό ἐκείνου τοῦ ἔτους**  
    **FROM THAT YEAR ON**
  - **ἀπῆλθεν εἰς Ἐφεσον, ἥ ἀπέχει ἀπὸ Σάρδεσσων τριῶν ἠμέραν ὁδὸν**  
    **HE DEPARTED TO EPHESUS, WHICH IS A THREE-DAY JOURNEY AWAY FROM SARDIS**  
    (Xenophon, *Hellenica*).

**Some idioms:**

- **οἱ ἀπὸ Περικλέους**  
  **PERICLES’ DESCENDANTS**
- **οἱ ἀπὸ αἵματος**  
  **THE RELATIVES**
- **ἀπὸ ἀληθείας**  
  **TRULY, REALLY**
- **ἀπὸ τοῦτον**  
  **BECAUSE OF THIS**
- **ἀπὸ δείπνου**  
  **AFTER DINNER**
- **ἀπὸ ἰπποῦ**  
  **ON HORSEBACK**
### Syntax of Cases

- **ἀπὸ σπουδῆς** IN EARNEST
- **ἀπὸ τοῦ ἰσου** ON EQUAL TERMS
- **ἀπὸ τοῦ προφανοῦς** OPENLY
- **ἀπὸ τοῦ αὐτομάτου** SPONTANEOUSLY
- **ἀπὸ τοῦ φρονίμου** PRUDENTLY
- **ἀπὸ ῥυτῆρος** WITH LOOSE REIN
- **ἀπὸ ἀρτι** SINCE RECENTLY
- **ἀπὸ ἐμαυτοῦ** MOTU PROPRIO
- **ἀπὸ συμβάσεως** ON AGREEMENT

#### ἐκ (ἐξ)

Its basic meaning is **OUT OF** and **FROM**:

- **ἐκ τῆς οἰκίας ἐκβαίνω** I AM GOING OUT OF THE HOUSE.
- **ἐξ ἀρχῆς** FROM THE BEGINNING
- **ἐξογονεῖν ἐκ Σπάρτης** He fled from Sparta (Xenophon, *Hellenica*).
- **ἐκ τῶν δὲ πρῶτων ἄρξομαι λέγειν** I WILL BEGIN TO EXPLAIN FROM THE BEGINNING (Euripides, *Medea*).

#### Some idioms:

- **ἐκ τούτων** BECAUSE OF THESE THINGS
- **ἐκ αἰγιμόλου** FROM NEARBY
- **ἐκ τοῦ ἀκινδύνου** OUT OF DANGER
- **ἐκ ἀκοῆς** BY HEARSAY
- **ἐκ ἀπροσδοκήτου** UNEXPECTEDLY
- **ἐκ τοῦ ἀφανοῦς** SECRETLY
- **ἐκ βίας** BY FORCE
- **ἐκ ανάγκης** BY FORCE
- **ἐκ παιδός** FROM CHILDHOOD
- **ἐκ δημοσίου** AT PUBLIC EXPENSE
- **ἐκ τοῦ δικαίου** WITH JUSTICE
- **ἐκ τοῦ** FROM THEN
- **ἐκ τοῦ ἀδίκου** UNJUSTLY
- **ἐκ χειρός** AT CLOSE QUARTERS
- **κακός ἐκ κακοῦ** DISGRACE AFTER DISGRACE
- **ἐκ τῶν ἐνδεχομένων** ACCORDING TO THE POSSIBILITIES
- **ἐκ τῶν ἐνόντων** ACCORDING TO THE POSSIBILITIES
- **ἐκ τῶν ὁμολογεών** ACCORDING TO THE AGREEMENTS
- **ἐξ ἐπιβουλῆς** WITH PREMEDITATION
- **ἐκ τοῦ ἀδίκου** UNJUSTLY
- **ἐξ ἴσου** ON EQUAL TERMS
- **ἐξ οὐδενὸς λόγου** WITHOUT ANY REASON
- **ἐξ ἀελπτοῦ** SUDDENLY
- **ἐκ συνθέτου** ACCORDING TO THE TREATY

#### πρὸ

Its basic meaning is **BEFORE, IN FRONT OF**:

- **πρὸ τῆς πόλεως** BEFORE THE CITY, IN FRONT OF THE CITY
- **πρὸ τῆς ἐκκλησίας** BEFORE THE ASSEMBLY
- **τότε μὲν κατέφυγεν εἰς Αἴγιναν μικρὸν πρὸ ἡλίου δυσμοῦ** THEN HE FLED TO AEGINA A LITTLE BEFORE SUNSET (Xenophon, *Hellenica*).
- **ἀμα τῇ ἡμέρᾳ ἐθύετο μὲν πρὸ τοῦ στρατεύματος** AT DAYBREAK HE MADE A SACRIFICE IN FRONT OF THE ARMY (Xenophon, *Hellenica*).
c) Prepositions ἐν and σὺν

Both must be followed by a dative.

- ἐν

Its basic meaning is IN, AMONG:

- ἐν ταῖς Ἀθήναις οἰκῶ I live in Athens.
- ἐν ἑκείνῳ τῷ ἔτει in that year
- ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ... Whenever I say something in the assembly... (Plato, Euthyphro).
- πότερον ἐστὶν οἰκεῖν ἀμεῖνον ἐν πολίταις χρηστοῖς ἢ πονηροῖς Is it better to live among honest citizens or wicked ones? (Plato, Apologia).

- Some idioms:

  - ἐν τούτω IN THE MEANTIME, MEANWHILE
  - ἐν Ἄιδου IN HADES (elision of τῇ οἰκίᾳ)
  - ἐν ἀκινδύνῳ OUT OF DANGER
  - ἐν βραχυτάτῳ IN VERY FEW WORDS
  - ἐν τῷ ἐμφανεὶ PUBLICLY

- σὺν

Its basic meaning is WITH:

- σὺν τοῖς φίλοις ψάιζω I play with my friends.
- Ῥασύβουλος δὲ σὺν τριάκοντα ναυσίν ἐπὶ Θρᾴκης ὀχέτο Thrasybulos departed to Thracia with thirty ships (Xenophon, Hellenica).

In fact this preposition is not used very often. The most normal way in which to express WITH, in the sense of in the company of, is to use μετά + genitive.

- Some idioms:

  - σὺν τοῖς θεοῖς WITH THE GODS’ HELP
  - σὺν ἄφανει λόγῳ FOR SOME STRANGE REASON

3. Prepositions of two cases

The prepositions διά, κατά, μετά, ὑπὲρ can be followed either by an accusative or by a genitive.

- διά

a/ With an accusative, it means BECAUSE OF:

- τοῦτο ποιῶ διὰ τὴν ἡμετέραν φιλίαν I am doing this because of our friendship.
- Φοινίκη δὲ καὶ Συρία διὰ τὸν πόλεμον ἀνάστατοι γεγόνασιν Phoenicia and Syria have been devastated BECAUSE OF THE WAR (Isocrates, Panegyricus).
- ἐν πενίᾳ μυρία εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν I am in total poverty because of serving the god (Plato, Apologia).
b/ With a genitive, it means THROUGH:

- διὰ τῆς πόλεως τρέχουσιν οἱ παιδεῖς  THE CHILDREN RUN THROUGH THE CITY.
- πεζῇ ἐπορευέτο διὰ τῆς χώρας  HE ADVANCED THROUGH THE COUNTRY ON FOOT (Xenophon, Anabasis).

 taxis Some idioms: (all of these with genitive)

- διὰ χρόνου  IN THE COURSE OF TIME
- διὰ ὀλίγου  SOON
- οὐ διὰ μακροῦ  IN A SHORT TIME
- διὰ βραχέως  IN A SHORT TIME
- διὰ βραχείου  IN A FEW WORDS
- διὰ βραχυτάτων  IN VERY FEW WORDS
- διὰ παντός  ALWAYS
- διὰ πλείστου  FROM LONG AGO
- διὰ ἀκριβείας  WITH EXACTITUDE
- διὰ κεφαλαίων  IN SUMMARY
- διὰ ὀργῆς  ANGRILY
- διὰ ταχέων  QUICKLY
- διὰ ελαχίστου  IN THE SHORTEST POSSIBLE TIME
- διὰ κενής  IN VAIN
- διὰ μακρον  FOR A LONG TIME

katá [244]

This preposition is considered to be the opposite of ἀνά, as its basic meaning is DOWNWARDS, but there are many different idiomatic expressions that use this preposition (moreover ἀνά rules one case, whereas katá rules two).

a/ With an accusative, it means DOWNWARDS:

- κατὰ τὴν ὀδὸν βαίνομεν  WE ARE GOING DOWN THE ROAD.

It may also mean UP AND DOWN in the sense of AROUND. For example:

- τρέχομεν κατὰ τὴν πόλιν  WE ARE RUNNING UP AND DOWN THE CITY.
- ἐν τοιούτοις λόγοις γενόμενοι κατὰ τὴν ὀδὸν ἀφικομέθα πρὸς τὴν οἰκίαν  ENTANGLED IN SUCH CONVERSATION ON OUR WAY, WE ARRIVED AT THE HOUSE (Plutarch, Septem Sapientium Convivium).

b/ With a genitive it may mean UNDER/Below or AGAINST:

- οἱ ἀποθανόντες κατὰ τῆς γῆς οἰκούσιν  THOSE WHO HAVE DIED GO BELOW THE EARTH.
- κατὰ τὸν πολέμιον λέγω  I AM SPEAKING AGAINST THE ENEMY.
- λόγους ὑπερηφάνους ὁ Σερτόριος κατὰ τοῦ Πομπηίου διέσπειρε  SERTORIUS UTTERED SOME ARROGANT SPEECHES AGAINST POMPEY (Plutarch, Pompeius).

Some idioms:

- κατὰ τοὺς νόμους  ACCORDING TO THE LAWS
- κατὰ αἰσαν  FAIRLY, JUSTLY
- κατὰ θέρους ἀκμήν  UNDER THE HEAT OF THE SUMMER
- κατὰ δίκην  WITH JUSTICE
- κατὰ δύναμιν  IN THE POSSIBLE MEASURE
- κατὰ τὸ δυνατόν  IN THE POSSIBLE MEASURE
- κατὰ ὑπερβολήν  EXCESSIVELY
- κατὰ ἐπίρρηταν  IMPOLITELY
- κατὰ γῆν  BY LAND
• κατὰ θάλασσαν
  **BY SEA**
• κατὰ ήπιούχιαν
  **CALMLY**
• κατὰ τάχος
  **QUICKLY**
• κατὰ πέντε
  **IN GROUPS OF FIVE**
• κατὰ ἐμαυτόν
  **MY WAY**
• κατὰ ἰμέραν
  **EVERY DAY**

♦ Usually καθ’ ἰμέραν

• αὕτη ἢ ἀπόκρισις οὐ κατὰ νόην ἐμοὶ ἐστίν
  **This answer does not satisfy me / is not in accordance with my desire.**

☐ μετά

**[245]**

a/ With an **accusative**, it means **AFTER**:

• μετὰ ταῦτα
  **AFTER THESE THINGS**
• μετὰ τὴν μάχην ἐστησαν τρόπαιον
  **AFTER THE BATTLE THEY ERECTED A TROPHY** (Plutarch, Timoleon).

b/ With a **genitive**, it means **WITH**:

• μετὰ τῶν θεῶν οἰκουσιν ὁ τε Ἑκτωρ καὶ ὁ Ἀχιλλεύς
  **HECTOR AND ACHILLES LIVE AMONG THE GODS.**
• ἡρέθη κατάσκοπος αὐτὸς μετὰ Θεαγένους ὑπὸ Ἀθηναίων
  **HE HIMSELF WAS CHOSEN INSPECTOR BY THE ATHENIANS,**
  **with Theagenes** (Thucydides, Historiae).
• ἀπέπλευσεν μετὰ τῆς Σαλαμίνας ἐκ τῆς Σικελίας
  **THEY SAILED FROM SICILY WITH THE SALAMINIA [name of**
  **a ship]** (Thucydides, Historiae).

♫ Some idioms:

• μετὰ ἐλπιδείας
  **TRULY, REALLY**
• μετὰ ὀλίγου
  **SOON**
• μετὰ λόγου
  **WITH REASON**

☐ ὑπέρ

**[246]**

a/ With an **accusative**, it means **FURTHER AWAY THAN, BEYOND**:

• ἐκείνοι οἱ ἄνθρωποι οἰκούσιν ὑπέρ τὸν πόταμον
  **THOSE MEN LIVE BEYOND THE RIVER.**
• εἰσὶ δὲ δήμος ὑπέρ τὸν Ταγώνιον ποταμόν
  **THESE ARE A PEOPLE BEYOND THE RIVER TAGUS** (Plutarch, Sertorius).

b/ With a **genitive**, it may mean **ABOVE OR ON BEHALF OF**:

• οἱ θεοὶ ὑπέρ τῶν ἄνθρωπων εἰσίν
  **GODS ARE ABOVE MEN.**
• οἱ στρατιώται ὑπέρ τῆς πατρίδος μάχονται
  **THE SOLDIERS FIGHT ON BEHALF OF THEIR MOTHERLAND.**
• νῦν ἦκο παρὰ σέ, ἵνα ὑπέρ ἐμοῦ διαλέξῃς αὐτῷ
  **NOW I COME TO YOU IN ORDER THAT YOU TALK TO HIM IN MY FAVOUR**
  **(Plato, Protagoras).**
• ταύτην δὲ αὖ τὴν ἰμέραν ἡλισθήσαν ἐν ταῖς κώμαις ταῖς ὑπέρ τοῦ πεδίου
  **THAT DAY THEY SLEPT IN THE VILLAGES**
  **which were above the plain** (Xenophon, Anabasis).

♫ An idiom:

• ὑπέρ δύναμιν
  **BEYOND ONE’S FORCES**
4. Prepositions of three cases

The prepositions ἀμφι, ἐπί, παρά, περί, πρός, ὑπό can be followed by the accusative, genitive or dative cases.

Box

Box ἀμφι

This has the same meaning as περί (see below).

Box ἐπί

This preposition is one of the most complex, as it is used in a lot of idiomatic expressions.

*a* With the accusative and with verbs of movement it may mean onto and towards, but with verbs of attacking and similar it means against:

- ὁ παῖς ἐπὶ τὴν τράπεζαν ἀνέβανεν
  The child climbed onto the table (“Went up onto the table”).
- πλέομεν ἐπὶ τὴν Ἐπιδάμνον
  We are sailing to Epidamnos.
- οἱ στρατιώται ἐπὶ τοὺς πολέμιους ἐξέβησαν
  The soldiers went out against the enemy.

*b* With the genitive and with verbs that do not convey movement, it may mean on (meaning with contact):

- τὰ χρήματα ἐπὶ τῆς τραπέζης κεῖται
  The money is on the table.

Observe the difference:

- τὰ χρήματα ἐπὶ τὴν τράπεζαν κατέλειπον
  I left the money on the table.
  • In this case, we have used the accusative because the verb implies movement.

It may also have a meaning of somewhere in the area of (note that this meaning is similar to that of a partitive genitive):

- ἐς τὰ ἐπὶ Θράκης χωρία βοήθειαν ἔγγον
  They brought help to their positions around Thracia (Thucydides, Historiae).

Furthermore, it may mean during the time of and towards (especially with names of islands):

- ἐπὶ τοῦ Περικλέους
  In the time of Pericles
- ἐπὶ τῆς Κρήτης πλέομεν
  We sail towards Crete
  • Very frequent use with names of islands.

*c* With the dative case, the main meaning is on, over (English usage may prefer in, by or at to reflect this geographical sense):

- πόλιν ἐπὶ τῇ Ἡλλάδῃ κειμένην εἴδομεν
  We saw a city that lies by the sea.
- ὁ δὲ Καλλικράτιδας ... ἐδειπνοποιεῖτο τῆς Λέσβου ἐπὶ τῇ Μαλέα ἁκρᾳ
  And Callicratidas ... took dinner at Cape Malea, in Lesbos (Xenophon, Hellenica).

This preposition has copious meanings, many of which are purely idiomatic and so must be learnt by practice. Some of the most frequent ones are:
with accusative

- ἐπὶ μακρὸν  
- ὁσον ἐπὶ μακρότατον  
- ὕς ἐπὶ τὸ πολύ  
- ἐπὶ ἄγχιμολον  
- ἐπὶ πολὺ  
- ἐπὶ δόρυ  
- ἐπὶ ἀσπίδα  
- ἐπὶ τὸ πλείστον

FAR AWAY
AS FAR AWAY AS POSSIBLE
MOST OF THE TIMES
NEAR
TO A GREAT EXTENT
TO THE RIGHT ("TO THE SPEAR")
TO THE LEFT ("TO THE SHIELD")
FOR THE MOST PART

with genitive

- ἐπὶ ίσης  
- ἐπὶ ξυροῦ ἀκμῆς 
- ἐπὶ ἐμοῦ  
- ἐπὶ μόνον

EQUALLY
IN THE CRITICAL POINT
IN MY TIME
NEAR

with dative

- ἐπὶ εὔνοια  
- ἐπὶ ἐμοὶ  
- ἐπὶ τῷ βασιλεῖ  
- ἐπὶ τοῦτοις 
- ἐπὶ ἄχρι  
- ἐπὶ πόσῳ;  
- ἐπὶ νυκτί 
- τῷ ἐπὶ ἐμοῖ 
- ἐπὶ τοῦτος 
- ἐπὶ τούτοις

BECAUSE OF BENEVOLENCE
IN MY POWER
IN THE KING’S POWER
UNDER THESE CONDITIONS
WITH THE CONDITION THAT
FOR HOW MUCH?
DURING THE NIGHT
WITH RESPECT TO THE THINGS DEPENDING ON ME
MOREOVER / ON THESE TERMS / AFTERWARDS

καὶ παρά

With the accusative, the basic meaning is ALONG, BY/AT THE SIDE OF:

- οἱ ναυταὶ πλέουσι παρὰ τὴν νῆσον  
- ἐκ τοῦτου παρὰ τὸν ποταμὸν ἐξῆλαυνεν

THE SAILORS ARE SAILING ALONG THE ISLAND.
FROM THERE HE MARCHED ALONG THE RIVER (Plutarch, Crassus).

With the genitive, it may mean FROM:

- παρὰ τὸν ἡγεμόνων τοῦτο κελέυω

I ORDER THIS IN THE COMMANDERS’ NAME ("FROM THE COMMANDERS").

With the dative, it may mean AMONG, BY:

- παρὰ τοῖς Λακεδαιμονίοις τοῦτο οὐδέποτε γίγνεται
- παρὰ ἐκείνῳ γὰρ ἦν

THIS NEVER HAPPENS AMONG THE SPARTANS.
FOR HE WAS BY HIM (BY HIS SIDE, during a battle) (Xenophon, Anabasis).

When we use a proper name or a noun denoting a person, the three cases may share the meanings TO THE HOUSE OF, FROM THE HOUSE OF, and IN THE HOUSE OF:

- βαίνω παρὰ τὸν στρατηγόν
- ἡκὼ παρὰ τῷ στρατηγῷ
- νῦν εἰμὶ παρὰ τῷ στρατηγῷ
- ἐναχείρισα εὐθὺς παρὰ σὲ ἦναι
- καταλύει δ’ ... παρὰ Καλλία

I AM GOING TO THE GENERAL’S HOUSE.
I HAVE COME FROM THE GENERAL’S HOUSE.
I AM NOW IN THE GENERAL’S HOUSE.
I TRIED TO COME TO YOUR HOUSE IMMEDIATELY (Plato, Protagoras).
HE IS STAYING AT CALLIAS’ PLACE (Plato, Protagoras).

Some idioms:

with accusative

- παρὰ τοὺς νόμους
- παρὰ ἐλπίδα

AGAINST THE LAWS
AGAINST ALL HOPE

with dative

- παρὰ ἐμαυτῷ

AT (MY) HOME

The opposite of κατὰ τοὺς νόμους

✧
peρί

a/ The use of this preposition with the dative case is extremely unusual and can be disregarded. With the accusative, it has the meaning of AROUND (in all senses - temporal, geographical, etc.):

- ύφικόμεν τάντα περί τήν ἐσπέραν  
  We arrived around evening.
- οὗ παιδεῖς τρέχουσι περί τήν οἰκίαν  
  The children are running around the house.

b/ This preposition can also mean ABOUT, when used with either the accusative or the genitive:

- ὁ Περικλῆς λόγον περί τὸν πόλεμον εἴπεν = ὁ Περικλῆς λόγον περὶ τοῦ πολέμου εἶπεν  
  Pericles made a speech about the war.
- τοῦτο μὲν ἔξεστι λέγειν καὶ περὶ ζωγράφου καὶ περὶ τεκτόνων  
  It is possible to say this also about painters and about builders (Plato, Protagoras).

Some idioms:

- οὗ περί τὸν Σωκράτην  
  Socrates’ disciples  
  Also οἷς μείρε τὸν Σωκράτην  
  To honour somebody above everybody else.

πρός

a/ With accusative, in all senses (geographical, temporal, etc.) it can be translated as TO, TOWARDS and AGAINST:

- πρός τήν οἰκίαν βαίνω  
  I am going towards the house.
- πρός ἐσπέραν ύφικοντο  
  They arrived towards evening.
- ἤλθες πρός ἥμας  
  You have come to us (Euripides, Medea).
- πρός τοὺς πολεμίους στρατεύομεν  
  We are marching against the enemy.
- μνείαν ἐποίοι πρός ἐμὲ ὑπὲρ τοῦ νεανίσκου  
  You have made some mention to me on behalf of this young boy (Plato, Protagoras).

b/ With the genitive, it may mean FROM (as if it were ἀπό, but this use is rare) and BY (AT THE SIDE OF):

- πρός τὸν ἡγεμόνον τούτῳ κελεύω  
  I order this in the commanders’ name (“from the commanders”).
- πρός τοῦ ποταμοῦ ἐκαθεύδομεν  
  We were sleeping by the river.

c/ With the dative, it means AT THE SIDE OF (as with the genitive):

- πρός τῇ κρίνῃ καθεύδομαι  
  I am sleeping at the side of the fountain.
- ὁ Νικίας ... πρός τῇ πόλει ἦν  
  Nicias was at the side of the city (Thucydides, Historiae).

Some idioms:

- with accusative  
  - πρός ροῦν  
    against the flow
  - πρός βιάν  
    violently
  - πρός τοῦτο  
    with respect to this

- with genitive  
  - πρός τὸν θεόν  
    in the gods’ name
  - οἱ πρός αἴματος  
    the relatives
  - πρός δίκης  
    with justice

- with dative  
  - πρός τούτῳ  
    moreover
a/ It is used with the accusative, it means UNDER with a sense of movement:

- ἔρχομαι ὑπὸ τὸ δένδρον  I AM GOING UNDER THE TREE.
- κατέκρυψεν ὑπὸ τὸν κέραμον τῆς οίκιας  HE HID IT UNDER THE TILES OF THE HOUSE  (Plutarch, Lysander).

b/ It is used with the genitive if it means UNDER in the sense of COVERED BY:

- ἡ βιβλίος ὑπὸ τοῦ ἰματίου κεῖται  THE BOOK IS UNDER THE CLOAK.

Of course, its most common use with a genitive is to express the agent object in the passive voice:

- ὁ Σωκράτης ὑπὸ τῶν δίκαιων κατεγινόθη  Socrates was condemned by the judges.
- ταῦτα ἄρα, ὡς έσοικεν, μισεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται  IT SEEMS THAT THE SAME THINGS ARE BOTH HATED AND LOVED BY THE GODS  (Plato, Euthyphro).

c/ With the dative, it means UNDER in the sense of a lower position (with verbs of state, not of movement):

- ὑπὸ τῶν δένδρων καθεύδω  I AM SLEEPING UNDER THE TREE.
- φυλαττόμενοι δὲ ὅρατε ὡς συνεύφημουν ἂν ὑπὸ ταῖς ἀσπίδισιν  PROTECTING THEMSELVES THEY WILL BE CONTINUALLY SKULKING UNDER THEIR SHIELDS  (Xenophon, Hellenica).

It also conveys the sense of AT THE BOTTOM OF, AT THE FOOT OF:

- ὑπὸ τῶν πύργων ἐμείνεν  HE WAS WAITING AT THE FOOT OF THE TOWER.
- τὰς δὲ λοιπὰς τῶν νεῶν ... ὑπὸ τοῦ τείχει ἀνείλκυσε  HE DREW UP THE REMAINDER OF THE SHIPS ... UNDER THE WALL (Xenophon, Hellenica).

A related derivative meaning is IN THE POWER OF:

- ἡ πόλις ὑπὸ τοῦ βασιλέα ἐστίν  THE CITY LIES IN THE KING’S POWER ✡ The equivalent of ἐπὶ τοῦ βασιλεύ.  
- νόμιζε τὰς Θῆβας παντάπασιν ὑπὸ Λακεδαιμονίων ... ἔσεσθαι  THINK THAT THEBES WILL BE COMPLETELY UNDER THE POWER OF THE SPARTANS  (Xenophon, Hellenica).

‡ Some idioms:

- with accusative  with genitive
- ὑπὸ νύκτα  AT NIGHTFALL  ὑπὸ μνήμης  BY HEART
- ὑπὸ τὸν αὐτὸν χρόνον  ABOUT THE SAME TIME

- Φαῖαξ δὲ ... ἐς Ἰταλίαν καὶ Σικελίαν πρεσβευτής ὑπὸ τὸν αὐτὸν χρόνον ἐξέπλεθεν  PHAEAX ... DEPARTED TO ITALY AND SICILY ABOUT THE SAME TIME AS THE AMBASSADOR  (Thucydides, Historiae).
c) Expressions of time and place

1. Expressions of time

a) When?

1/ The time in which something happens is expressed by the preposition \(\textit{ἐν} + \textit{dative}\). For example:

\[
\begin{align*}
\text{• } \textit{ἐν τῷ χρόνῳ} & \quad \text{IN THIS TIME} \\
\end{align*}
\]

2/ But if the mentioned period of time is a day, month or year, the \textit{dative alone} is used (especially if an ordinal precedes it). Here are some examples:

\[
\begin{align*}
\text{• } \textit{τῷ δευτέρῳ} & \quad \text{IN THE SECOND YEAR} \\
\text{• } \textit{τῇ πρώτῃ ἡμέρᾳ} & \quad \text{ON THE FIRST DAY} \\
\text{• } \textit{ταύτῃ} & \quad \text{ON THAT DAY THE BARBARIANS WITHDREW} \quad \textit{(Xenophon, Anabasis).} \\
\text{• } \textit{τῇ ἄλλῃ (supply ἡμέρᾳ)} & \quad \text{ON THE FOLLOWING DAY THEY DEPARTED} \quad \textit{(Xenophon, Anabasis).} \\
\end{align*}
\]

3/ There are a number of expressions which are often used in Greek to convey \textit{time when}, and some of these have been listed below. Adverbial expressions can be found in the corresponding section.

\[
\begin{align*}
\text{• } \textit{ἀμα ἡμέρᾳ} & \quad \text{AT DAYBREAK} \\
\text{• } \textit{πρὸς ἐσπέραν} & \quad \text{TOWARDS EVENING} \\
\text{• } \textit{ὑπὸ νύκτα} & \quad \text{AT NIGHTFALL} \\
\text{• } \textit{τῇ προτεραίᾳ} & \quad \text{ON THE PREVIOUS DAY} \\
\text{• } \textit{τῇ ύστεραίᾳ} & \quad \text{ON THE FOLLOWING DAY} \\
\text{• } \textit{τοῦ λοιποῦ} & \quad \text{IN THE FUTURE} \\
\text{• } \textit{ἐν τῷ παρόντι} & \quad \text{IN THE PRESENT TIME} \\
\text{• } \textit{ἐν τούτῳ} & \quad \text{IN THE MEANTIME} \\
\text{• } \textit{ἐκ τούτου} & \quad \text{AFTER THIS} \\
\text{• } \textit{εἰς καιρόν} & \quad \text{AT THE RIGHT TIME} \\
\text{• } \textit{ἀγοράς πληθοῦσης} & \quad \text{AT THE TIME OF FULL MARKET} \\
\end{align*}
\]

\(\text{(IN THE MIDDLE OF THE MORNING)}\)

b) Within which period?

The time within which something happens is expressed by the \textit{genitive} (without preposition):

\[
\begin{align*}
\text{• } \textit{νυκτῶς} & \quad \text{DURING/WITHIN THE NIGHT} \\
\text{• } \textit{θέρους} & \quad \text{DURING/WITHIN THE SUMMER} \\
\text{• } \textit{ἐκεῖνος λέγει ὅτι} & \quad \text{HE SAYS THAT HE WILL TAKE THEM} \\
\text{• } \textit{πέντε ἡμέραν} & \quad \text{WITHIN FIVE DAYS TO A PLACE FROM WHERE THEY WILL SEE THE SEA} \quad \textit{(Xenophon, Anabasis).} \\
\end{align*}
\]

c) Since when?

The time since when something is taking place is expressed by means of the ordinal in the \textit{accusative} case:

\[
\begin{align*}
\text{• } \textit{πέμπτην ἡμέραν} & \quad \text{IT IS THE FIFTH DAY HE IS ON THE ISLAND.} \\
\text{• } \textit{τρίτην ἡμέραν} & \quad \text{IT IS ALREADY THE THIRD DAY HE DOES NOT SLEEP.} \\
\end{align*}
\]
EXPRESSIONS OF TIME AND PLACE

**d) How long ago?**

The *period of time elapsed* since a certain event is expressed, as the previous case, by means of the ordinal in the *accusative* case, but adding one unit more to the number of complete periods:

- πέμπτην ἡμέραν ἀπῆλθεν  
  *He left four days ago.* ♦ i.e. today is the *fifth* day he is absent.
- ἐξῆλθον ἐτος τούτῳ τρίτον  
  *I departed two years ago* (Demosthenes, *Oratio 54*).

**e) For how long?**

1/ The *period of time through which* an action takes place is expressed by the *accusative* (known as *accusative of extension in time*):

- οἱ στρατιώται τρεῖς ἡμέρας ἐμάχοντο  
  *The soldiers fought for three days.*
- ἔνταυθα ἔμεινεν ὁ Κύρος καὶ ἡ στρατιὰ ἡμέρας εἰκοσίν  
  *There Cyrus and the army remained for twenty days* (Xenophon, *Anabasis*).
- χρόνον μὲν οὖν πνα ὀλίγον οὔτω πρὸς ἀλλήλους ἠκροβολίσαντο  
  *So, they skirmished with each other for a short time* (Thucydides, *Historiae*).

2/ Alternatively, this can be expressed by *διὰ* + *genitive*:

- οἱ στρατιώται διὰ τριῶν ἡμερῶν ἐμάχοντο  
  *The soldiers fought for three days."

3/ If, rather than expressing specific units of time (number of days, of years, etc.), we wish to convey a loose temporal description, the *genitive* alone is used. This is especially the case if the main verb is negative (i.e. if something has not taken or will not take place):

- πολλῶν ἡμερῶν τοῦτο οὐκ ἐποίησα  
  *I have not done this for many years.*
- δέκα ἡμερῶν οὔδεν ἐδομαί  
  *I will not eat anything for ten days.*

**f) In how much time?**

The period of time needed to complete an action is expressed by the preposition *ἐν* + *dative*:

- ἐν τρίσι ἡμέραις ἐκ τῆς Σικελίας εἰς τὰς Ἀθήνας ἐπέλευσα  
  *I sailed from Sicily to Athens in three days.*
- ἐν πέντε ἡμέραις ἐβοηθήσατε αὐτοῖς καὶ ναοῖ καὶ πεζῇ δυνάμει
  *In five days you helped them both with a fleet and with a land force* (Aeschines, *In Ctesiphontem*).
2. Expressions of place

These can be divided into four main types. Additionally, there is a fifth type that parallels one of the expressions of time dealt with previously:

a) Where?

1/ The usual way of expressing the place where something happens is by using the preposition **έν** + *dative*:

- **έν τῇ οἰκίᾳ** IN THE HOUSE
- **έν τῇ πρόσθεν προσβολή ... ἔπαθε μὲν οὐδὲν** IN THE PREVIOUS ATTACK ... HE HAD SUFFERED NO HARM (Xenophon, *Anabasis*).
- **ἡν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις** BECAUSE THERE WAS MUCH GRAIN IN THE VILLAGES (Xenophon, *Anabasis*).

2/ Other prepositions may indicate proximity:

- **πρὸς τῇ κρήνῃ** AT THE SIDE OF THE FOUNTAIN
- **παρὰ τῷ Περικλεῖ** AT PERICLE'S HOUSE
- **παρὰ ταύτην τὴν πόλιν ἦν πυραμίς λιθίνη** NEAR THIS CITY THERE WAS A STONE PYRAMID (Xenophon, *Anabasis*).

3/ Some words have an adverbial form (and what remains of a former case, the *locative*) to denote *place where*:

- **οἶκοι** AT HOME
- **Πλαταιᾶσι** AT PLATAEA
- **Ἄθηναι** AT ATHENS

b) Where to?

1/ *Direction* is indicated by the prepositions **πρὸς** or **εἰς** + *accusative*:

- **εἰς τὴν οἰκίαν** INTO THE HOUSE
- **ἐρχέται εἰς τὸ δικαστήριον** HE IS GOING INTO THE COURTROOM (Plato, *Euthyphro*).
- **πρὸς τὴν οἰκίαν** TOWARDS THE HOUSE
- **οἱ μὲν τὸ δεξίον κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον** THOSE WHO WERE ON THE RIGHT FLANK STARTED FLEEING TOWARDS THE CITY (Thucydides, *Historiae*).

♡ Note that **εἰς** is used if we mean *final arrival* into the mentioned place, and **πρὸς** if we simply mean *direction* towards a place.

2/ Other prepositions may also express a sense of direction, sometimes with a different meaning:

- **ἐπί τοῦς πολεμίους** AGAINST THE ENEMY
- **παρὰ τὸν Περικλέα** TO PERICLE’S HOUSE
- **Ἡπποκράτης γὰρ παρ’ ἐμὲ ἀφικόμενος ...** SINCE HIPPOCRATES, AFTER ARRIVING AT MY PLACE, ... (Plato, *Protagoras*).
- **ὁφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν** THEY ARRIVED AT THE RIVER TIGRIS (Xenophon, *Anabasis*).
- **ὁς τὸν Περικλέα** TOWARDS PERICLE

♡ **ὁς** has a lot of meanings; it will mean *towards* only when followed by a person’s name or pronoun.
3/ We can also find ἐπί + genitive meaning towards, and this use is common with names of islands:

- ἐπί τῆς Νάξου πλέομεν  WE ARE SAILING TO NAXOS.

4/ Some words have an adverbial form that indicates place to where, by means of the suffix -ός:

- οἶκαδέ  HOMEWARDS
- Ἀθήνας  TOWARDS ATHENS  ▷ The suffix -ός has undergone an alteration into -ζέ.
- καὶ οἱ μὲν τριάκοντα Ελεύσινάδε ἀπῆλθον  AND THE THIRTY WENT TO ELEUSIS  (Xenophon, Hellenica).

c) Where from?

1/ Place from where is expressed by the preposition ἐκ or ἀπό + genitive:

- ἐκ τῆς οἰκίας  OUT OF THE HOUSE  ▷ ἐκ is used when we refer to a movement from inside to outside.
- ἀπό τῆς οἰκίας  AWAY FROM THE HOUSE  ▷ ἀπό is used when we refer to a movement away from a place.
- προσέταξαν ἀγαγεῖν ἐκ Σαλαμίνος Λέοντα  THEY GAVE THE ORDER TO BRING LEON FROM SALAMIS  (Plato, Apologia).
- συνήσαν μὲν ... ἀπὸ τοῦ Κηφισοῦ  THEY CAME ... FROM THE RIVER CEPHYSUS  (Xenophon, Hellenica).

Observe how these prepositions can be paired:

- □ εἰς and ἐκ  INTO and OUT OF
- □ πρὸς and ἀπό  TOWARDS and AWAY FROM

2/ Other prepositions can also express movement from:

- παρὰ τοῦ Περικλέους  FROM PERICLES’ HOUSE

3/ Some words have an adverbial form, with the suffix -θέν, to mean place from where:

- οἶκοθέν  FROM HOME
- Ἀθήνηθέν  FROM ATHENS

d) Through where?

Place through where is expressed by the preposition διά + genitive:

- διά τῆς πόλεως  THROUGH THE CITY
- τὰ δὲ τοξεύματα ἔχορει διά τῶν ἀσπίδων καὶ διά τῶν θωράκων  THE ARROWS PASSED THROUGH THE SHIELDS AND THE BREASTPLATES  (Xenophon, Anabasis).

e) How far?

The distance along which an action takes place is expressed by the accusative, known as the accusative of extension in space:

- οἱ παιδείς δέκα στάδια ἔδραμον  THE CHILDREN Ran TEN STADES.
- ἐντεύθεν διήλθον ... παρασάγγας εἴκοσι  FROM THERE THEY ADVANCED TWENTY PARASangs  (Xenophon, Anabasis).
d) Regime of verbs and adjectives

1. General observations

a/ Most verbs that have an object rule the **accusative case**:

- ἔσθιω τὸν σίτον  
  *I am eating the food*

but some rule other cases. For instance, the verb **βοηθεῖο** rules the **dative case**:

- βοηθοῦμεν τοῖς Ἀθηναίοις  
  *We help the Athenians.*

So, verbs that are transitive in English (i.e., they have a direct object) do not always use an accusative in Greek. Let’s see more examples of this lack of correspondence between English and Greek:

- The verb **ἀρχω** *to rule* is followed by a **genitive**:  
  • ἀρχω τῆς γῆς  
  *I rule the country.*

- The verb **πιστεύω** *to trust* is followed by a **dative**:  
  • πιστεύω τῷ ἀδελφῷ  
  *I trust my brother.*

The regime of these unusual verbs is usually indicated in dictionaries.

b/ Moreover, some verbs will need a preposition and others will not – these must simply be learnt along with the verb. One verb may also take different cases. For instance, the verb **ἐπιχειρέω** *to attack* may be followed either by a *dative* or by **πρὸς** + accusative:

- ὁ στρατηγὸς ἐπιχειρεῖ τοῖς πολεμίοις  
  *The general is attacking the enemy.*

Therefore, a verbal expression that has been taught in some given way may later be found used differently. Dictionaries may offer the most common regime, but bear in mind that the construction offered here or in any other book will not be the only possible construction.

c/ To complicate matters further, in some cases, a verb may have two objects. For instance, the verb **ἐκβάλλω** *to throw out, to expel*, if used in the sense of *to throw somebody out of somewhere*, will express the **person** in the accusative case and the **place** in the genitive case:

- ἐκβάλλω τὸν γεωργὸν τοῦ ἁγροῦ  
  *I expel the farmer out of the field.*

Note that it would be normal to find **ἐκβάλλω τὸν γεωργὸν ἐκ τοῦ ἁγροῦ**, with a preposition (ἐκ) ruling the genitive instead of the genitive alone. Continuous practice will teach this, and the easiest way of learning it is to try to remember the construction when you come across it. Again, it would be far too extensive to cover all of the possible constructions some verbs may adopt, and, when reading, the student must have some flexibility to accept previously unknown constructions and even to deduce them from comparison with verbs of similar meaning when composing in Greek.

We provide a list of some of the most frequent verbs that do not rule the usual accusative case. Although most verbs are quoted and translated, additional comments and/or examples have been supplied for some to help the student’s understanding.
Some adjectives also require complementing words to be in certain cases. For instance, the adjective ἴσος, -η, -ον requires that the complement (the thing or person to which something or somebody is equal) be in dative:

- ὁ παῖς ἴσος τῷ ἀδελφῷ ἐστίν  The boy is equal to his brother.

In the list offered here, note that several of these adjectives are related to some verbs given in the former section. As happens in the list of verbs, some of the adjectives have additional comments aside from the translation and/or an example when it has been considered convenient.

2. Verbs that rule genitive or dative

a) Verbs that rule genitive

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰσθάνομαι</td>
<td>TO PERCEIVE</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>TO LISTEN TO</td>
</tr>
<tr>
<td>ἀμαρτάνω</td>
<td>TO MISS</td>
</tr>
<tr>
<td>ἀπέχομαι</td>
<td>TO ABSTAIN FROM</td>
</tr>
<tr>
<td>ἀπολαύω</td>
<td>TO ENJOY</td>
</tr>
<tr>
<td>ἀποφεύγω</td>
<td>TO BE ACQUITTED OF</td>
</tr>
<tr>
<td>ἀπτομαί</td>
<td>TO TOUCH</td>
</tr>
<tr>
<td>ἀρχω</td>
<td>TO RULE</td>
</tr>
<tr>
<td>ἀρχομαι</td>
<td>TO BEGIN</td>
</tr>
<tr>
<td>βασιλεύω</td>
<td>TO BE KING OF</td>
</tr>
<tr>
<td>δέο</td>
<td>TO NEED, TO ASK FOR</td>
</tr>
<tr>
<td>διαφέρω</td>
<td>TO BE DIFFERENT FROM</td>
</tr>
<tr>
<td>ἐπιθυμέω</td>
<td>TO DESIRE</td>
</tr>
<tr>
<td>ἐπιλανθάνομαι</td>
<td>TO FORGET</td>
</tr>
</tbody>
</table>

- This verb rules accusative if it has the meaning of TO HEAR: • ψόφον ἀκούω  I HEAR A NOISE  but it rules genitive if it has the meaning of TO LISTEN TO: • τοῦ πατρὸς ἁκούω  I LISTEN TO MY FATHER.

- If, for instance, we said τὸν πατέρα ἁκούω, it would mean I HEAR MY FATHER (approaching, talking, etc.), just as I could hear any other noise, but it would not mean that I am paying attention to what he says.

- In the New Testament it may have the meaning of TO SIN, in the sense of deviating from the right path, but its usual classical meaning is TO MISS, for example in the sense of missing a target when shooting an arrow.

- Of course, it means TO FLEE AWAY in the sense of “to achieve avoiding the punishment”.

- The usual distribution of this verb is TO RULE in active voice and TO BEGIN in middle voice, but note these two factors: both voices may be found ruling an accusative instead of a genitive, and moreover the meanings are sometimes swapped – TO RULE in middle voice and TO BEGIN in active voice.

- The idiom πολλῷ δέι  MUCH IS NEEDED  is much used in the sense of TO BE FAR AWAY FROM:

  • κατηγοροθέντι ἃν ἐμαυτοῦ ὡς θεοῦς οὐ νομίζω, ἄλλα πολλῷ δέι οὕτως ἔχειν, νομίζω τε γάρ, ὁ ἀνδρεῖς Ἀθηναῖοι  They could accuse me of not believing in the gods, but this is far from being so; for I believe in them, o Athenians  (Plato, Apologia).
έπιμελέομαι    TO TAKE CARE OF
έράω         TO FALL IN LOVE WITH
θαυμάζω     TO WONDER AT, TO ADMIRE
θιγγάνω   TO TOUCH
καταγελάω    TO LAUGH AT
καταγιγνώσκω     TO CONDEMN
καταδικάζω    TO CONDEMN

† These two judicial verbs put the person condemned in the genitive case and the penalty in the accusative case:
  • καταδικάζομεν τοῦ στρατηγοῦ τοῦ θάνατον  WE CONDEMN THE GENERAL TO DEATH.

καταφρονέω    TO DESPISE
† Observe that compound verbs with the suffix κατα- rule genitive if this suffix has a meaning of opposition.
κρατέω     TO DOMINATE, TO CONQUER
λαμβάνομαι        TO TAKE HOLD OF

† In active voice it just means TO TAKE and it rules an accusative:
  • τὴν βιβλίον λαμβάνω  I TAKE THE BOOK
but in middle voice it means TO TAKE HOLD OF and it rules a genitive:
  • ὁ παῖς τῆς του πατρὸς χειρός λαμβάνεται  THE CHILD TAKES HOLD OF HIS FATHER’S HAND.

μέμνημαι     TO REMEMBER
† Obviously, this form is a perfect tense but with present meaning.
μετέξω   TO HAVE A SHARE IN
ὀρέγομαι               TO TEND TO, TO DESIRE
παύομαι        TO CEASE FROM

† In active voice, it means TO STOP SOMEBODY ELSE, but in middle it means TO STOP YOURSELF OF DOING SOMETHING,
  and it can also be followed by a participle:
  • παύομαι τῆς μάχης = παύομαι μαχόμενος  I STOP FIGHTING.

περίέμι    TO BE SUPERIOR TO
προέχω    TO BE SUPERIOR TO, TO STAND OUT
στρατηγεύω   TO BE GENERAL OF
τοξεύω    TO SHOOT AT (with a bow)
tυχάνω     TO HIT, TO REACH

† When used alone and not with a participle, it has the opposite meaning of ἀμαρτάνω (which also rules genitive):
  TO HIT THE TARGET, AS WELL AS TO OBTAIN.
φεύγω     TO BE ACCUSED OF
† In the sense of trying to escape from an accusation, in the supposition that the accused person will try
to prove his/her innocence.
ψαύω     TO PALPATE, TO TOUCH

b) Verbs that rule dative

ἀπαντάω    TO MEET, TO ENCOUNTER
ἀπειλέω    TO THREATEN
ἀπιστεύω TO DISTRUST
ἀρέσκω    TO PLEASE

† Usually in the third person:
  • τοῦτο μοι ἀρέσκει  THIS PLEASES ME.
It almost always has a sense of military help, for example, sending troops to help a besieged city.

The usual sense of **TO HELP** is given by **οφελέω**, which rules accusative.

**διαλέγομαι** TO CONVERSE WITH
**δουλεύω** TO BE A SLAVE TO
**έγκειμαι** TO PUT PRESSURE ON SOMEBODY
**εικάζω** TO COMPARE
**είκο** TO YIELD TO
**έντυγχάνω** TO MEET, TO COME ACROSS

Very close meaning to its stem verb **τυγχάνω** TO REACH. In any case, the meaning is different from **TO FIND**, which is instead conveyed by the verb **εὑρίσκο**.

**έοικα** TO BE SIMILAR TO

Obviously, it is a perfect with present meaning.

**έπιτίθεμαι** TO ATTACK
**έπιτυγχάνω** TO MEET, TO COME ACROSS

Please see the comment for **έντυγχάνω** above.

**έπιχειρέω** TO ATTACK
**έπομαι** TO FOLLOW • **σοι γὰρ ἐψώμεσθ᾽ ἀμα** We will follow you (Sophocles, *Electra*).

**ήγεομαι** TO GUIDE

This verb can also mean TO CONSIDER, but then it rules an infinitive construction.

**ήδομαι** TO REJOICE
**λοιδορέομαι** TO ABUSE
**μάχομαι** TO FIGHT
**μέλει** TO INTEREST

Almost always in 3rd person: • **τούτο μέλει μοι** This interests me.

**μέμφομαι** TO CENSURE, TO CRITICISE
**ὁμολογέω** TO AGREE WITH
**ὁνειδίζω** TO REPROACH
**ὁργίζομαι** TO GET ANGRY WITH
**παρανέω** TO ADVISE
**πείθομαι** TO ADVISE

Active voice **πείθω** = TO PERSUADE, and it rules an accusative: • **πείθω τούς πολίτας** I persuade the citizens.

Do not confuse the present middle voice **πείθομαι** TO OBEd with the passive voice **πείθομαι** TO BE PERSUADED (obviously, in other tenses they will not look identical).

**πιστεῦω** TO RELY ON
**πλησιάζω** TO APPROACH
**προσβάλλω** TO ATTACK
**προσχωρέω** TO APPROACH
**ὑπακούω** TO OBEY
**ὑπηρετέω** TO SERVE
**φθονέω** TO ENVY
3. Adjectives followed by genitive or dative

a) Adjectives followed by genitive

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀξιός, -α, -ον</td>
<td>WORTHY OF</td>
</tr>
<tr>
<td>ἐμπειρος, -ος, -ον</td>
<td>EXPERT IN</td>
</tr>
<tr>
<td>ἐνδεής, -ές</td>
<td>LACKING IN</td>
</tr>
<tr>
<td>ἐπιθυμητικός, -ή, -όν</td>
<td>ANXIOUS OF</td>
</tr>
<tr>
<td>ἐπιστήμων, -ον</td>
<td>ACQUAINTED WITH</td>
</tr>
<tr>
<td>ἔρημος, -ος, -ον</td>
<td>DEPRIVED OF</td>
</tr>
<tr>
<td>κένος, -ή, -ον</td>
<td>EMPTY OF</td>
</tr>
<tr>
<td>κοινός, -ή, -όν</td>
<td>COMMON TO</td>
</tr>
<tr>
<td>μακάριος, -α, -ον</td>
<td>HAPPY FOR</td>
</tr>
<tr>
<td>μεστός, -ή, -όν</td>
<td>FULL OF</td>
</tr>
<tr>
<td>μέτοχος, -ος, -ον</td>
<td>SHARING IN</td>
</tr>
<tr>
<td>μνήμων, -ονος</td>
<td>MINDFUL OF</td>
</tr>
<tr>
<td>πλήρης, -ες</td>
<td>FULL OF</td>
</tr>
</tbody>
</table>

There are two adjectives that, when followed by a partitive genitive, present a special characteristic: they must agree in gender with the gender of the noun in genitive:

- ἡ ἴμισυς, -εις, -υν
  - HALF
  - In Greek, HALF is an adjective.

- τῆς χώρας
- HALF OF THE COUNTRY
- τοῦ δήμου
- HALF OF THE DEME

- τοῦ στρατεύματος
- MOST OF THE ARMY
- τῆς πόλεως
- MOST OF THE CITY

b) Adjectives followed by dative

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>αὐτός, -ή, -ό</td>
<td>SAME AS</td>
</tr>
<tr>
<td>διάφορος, -ος, -ον</td>
<td>DIFFERENT FROM</td>
</tr>
<tr>
<td>δυσμενής, -ές</td>
<td>HOSTILE TO</td>
</tr>
<tr>
<td>ἐναντίος, -α, -ον</td>
<td>OPPOSITE TO</td>
</tr>
<tr>
<td>ἐμικός, -ύια, -ός</td>
<td>SIMILAR TO</td>
</tr>
<tr>
<td>εὐθρός, -ά, -όν</td>
<td>ENEMY TO</td>
</tr>
<tr>
<td>ἴδιος, -α, -ον</td>
<td>PRIVATE TO</td>
</tr>
<tr>
<td>ἴσος, -η, -ον</td>
<td>EQUAL TO</td>
</tr>
</tbody>
</table>

- σὺ τε καὶ ἐγώ τὸ αὐτό ποιούμεν τῷ Περικλεῖ
  - YOU AND I DO THE SAME AS PERICLES.

- δεῖ τοὺς στρατιώτας ἴσους ὑπῆλειοις εἶναι
  - IT IS NECESSARY THAT SOLDIERS ARE EQUAL TO EACH OTHER.
4. Appendix: Adjectives followed by infinitive or participle

Although this is not directly linked with cases, it is convenient to add these further comments on the regime of some adjectives.

a/ The infinitive may complete the meaning of some adjectives that precede them (the way of translating the whole piece adjective + infinitive will depend on the sense of the adjective):

- ὁ Περικλῆς δεινὸς λέγειν ἤν ΠΕΡΙΚLES WAS GREAT AT SPEAKING.
  ◆ The adjective means TERRIBLE, but of course it is used to mean TERRIBLY GOOD, BRILLIANT. And in this case the translation is AT + gerund.

- ἡ Ἀκρόπολις ἡδεῖα ὁρᾶν ἔστιν ΟLACROPOLIS IS PLEASANT TO SEE.
  ◆ In this case, the translation by a simple infinitive is obvious.

- οἱ στρατιῶται ἐτοίμοι ἔσαν ἐπιτίθεσθαι ΣΤΡΑΤΙΩΤΑΙ WERE READY TO FIGHT.
  ◆ Again, translation by a simple infinitive.

- χωρεῖν ἐτοίμος I AM READY TO GO (Sophocles, Ajax).
- ποί γὰρ μολεῖν μοι δυνατόν; WHERE CAN I GO? (Sophocles, Ajax).

b/ Some adjectives can be followed by a participle to complete the meaning (this is dealt with in greater detail in the chapter Hellenisms: peculiarities and idioms). For instance, the adjective δῆλος, -ή, -ον:

- δῆλος εἰμὶ τούτῳ οὐ ποιήσας IT IS EVIDENT THAT I HAVE NOT DONE THIS (literally, it means “I AM EVIDENT NOT HAVING DONE THIS”).

Another adjective that uses this construction is φανερός, -ά, -όν, clearly related to the verb φαίνομαι:

- φανερὰ ἔστιν αὕτη ἡ κόρη σοφωτάτη οἶσα IT IS EVIDENT THAT THIS GIRL IS VERY WISE.
SYNTAX OF CLAUSES

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3. Verbal expressions
1. Describing real actions

a/ In order to describe real actions, it is necessary to use the indicative mood, in the appropriate tense:

- διὰ τι τούτο ἐποίησας;  
  Why did you do this?
- οἱ μαθηταὶ σοφοὶ εἰσίν  
  The students are clever.
- αὔριον τὴν ἐπιστολὴν γράψω  
  Tomorrow I will write the letter.

b/ It is worth remembering at this stage the difference in aspect between the imperfect and the aorist tenses: the imperfect indicates continuous actions or processes, while the aorist conveys the idea of a punctual action:

- τούτο ἔλεγον, καὶ ὁ Σωκράτης ἔξαφνης ἀφίκετο  
  I was saying this, and Socrates arrived suddenly.
- τούτο εἶπον, ἐπεὶτα δὲ ἀπῆλθον  
  I said this, and then I left.

c/ A special case: omission of εἰμί:

Sometimes the verb εἰμί is absent and has to be supplied by the reader. Observe in these examples how the predicative object lies outside the group article + noun; in these cases the verb to be has to be added by the reader:

- ὁ διδάσκαλος δεινὸς = ὁ διδάσκαλος ἐστι δεινὸς = ὁ διδάσκαλος δεινὸς ἐστιν  
  The teacher is an expert.
- οἱ ἄγγελοι ἄγαθοὶ = οἱ ἄγγελοι εἰσίν ἄγαθοὶ = οἱ ἄγγελοι ἄγαθοὶ εἰσίν  
  The messengers are good.

But compare the previous sentences with these examples:

- ὁ δεινὸς διδάσκαλος  
  The expert teacher
- οἱ ἄγαθοὶ ἄγγελοι  
  The good messengers

These are not complete sentences on their own and this can be noted as the adjective lies inside the group article + noun.

d/ Customary actions:

Although it is not very common, imperfect and aorist tenses with αὐ may be used to express frequent actions:

- πολλάκις ἐκούσαμεν ἀν ὑμᾶς  
  We often listened to you  (Aristophanes, Lysistrata).

2. Expressing potential actions

a) Future potentiality

1/ To express future potentiality in Greek, it is necessary to use the optative with the particle ἀν, which is usually placed after the verb. Let’s see some examples:

- λέγομι ἀν  
  I would/could say.
- γράφοις ἀν  
  You would/could write.
• βουλομήν ἂν τὴν μητέρα ἰδεῖν
  I WOULD LIKE TO SEE MY MOTHER.
• οἱ στρατιώται τὴν πόλιν αἱροῖεν ἂν
  THE SOLDIERS WOULD/COULD CAPTURE THE CITY.
• οἱ Λακεδαίμονες τὴν πόλιν πολιορκοῖεν ἂν
  THE SPARTANS WOULD/COULD BESIEGE THE CITY.
• ὁ βούλομαι ἂν
  I WOULD NOT BE SURPRISED (Plato, Euthyphro).
• ἦ ποὺ με Τελαμών ... δέξατ' ἂν εὐπρόσωπος
  MAYBE TELAMON WOULD RECEIVE ME AMICABLY? (Sophocles, Αἴας).

2/ If the verb is expressed in negative form, the particle ἂν is positioned between the negative particle and the verb:
• οὐκ ἂν λέγοιμι
  I WOULD NOT / COULDN'T SAY.
• οἱ Λακεδαίμονες τὴν πόλιν οὐκ ἂν πολιορκοῖεν
  THE SPARTANS WOULD NOT / COULD NOT BESIEGE THE CITY.
• οὐκ ἂν ἐκείνος δικάσειε κακῶς
  HE WOULD NOT BE A BAD JUDGE (Lucian, Dialogues of the Gods).
• οὐκ ἂν δυναίμην σοι κακῶς φρονεῖν ποτε
  I WOULD NEVER BE ABLE TO DEVISE ANYTHING BAD AGAINST YOU (Euripides, Medea).

3/ Apart from this basic use with potential meaning, this construction may be used as well to express a polite request instead of using the imperative (see next section):
• γράφε
  WRITE!
• γράφοις ἂν
  YOU COULD WRITE = PLEASE, COULD YOU WRITE?
  ♦ Please note that there is no question mark in the Greek sentence.
• βαίνει πρὸς τὰς Ἀθήνας
  GO TO ATHENS!
• βαίνοις ἂν πρὸς τὰς Ἀθήνας
  YOU COULD GO TO ATHENS = PLEASE, COULD YOU GO TO ATHENS?
• φέρε, ἔχοις ἂν εἰπεῖν τι ἐστι τὸ καλὸν
  COME ON, TELL US WHAT BEAUTY IS (Plato, Hippias Maior).

4/ It is important to keep this construction in mind when translating into Greek, as a way of expressing polite requests without using any equivalent of the English verbal form could:
• Could you tell me this, please? ἔγγοις ἂν τοῦτώ μοι.
  ♦ Observe the lack of question mark.

b) Present potentiality
To express present potentiality, it is necessary to use the imperfect indicative + ἂν:
• οἱ Λακεδαίμονες τὴν πόλιν ἐπολιορκοῦν ἂν
  THE SPARTANS WOULD/COULD BE BESIEGING THE CITY.

The difference with the previous sentence in optative (οἱ Λακεδαίμονες τὴν πόλιν οὐκ ἂν πολιορκοῖεν) is that the optative one referred to a possible future event, while this one means that at present there is a possibility for the Spartans to besiege the city. Another example:
• βιβλοῦν ἐγράφοις ἂν
  I COULD WRITE A BOOK.

The same happens here: while βιβλοῦν ἐγράφοιμι ἂν would mean that I could possibly write a book in the future, the use of the imperfect means that I could write it now (but for some reason I am not writing it). Another example:
• τι ἂν οὖν βουλομένος ἐγὼ τοιοῦτον κίνδυνον ἐκανδύνεων;
  FOR WHICH REASON WOULD I RUN SUCH A RISK? (Lysias, De Caede Eratosthenis)

Note
This construction corresponds to the apodosis of a conditional period of unfulfilled condition in the present.
c) Potentiality in the past

To express potentiality in the past, it is possible to use the aorist indicative + ἢν:

- βιβλον ἔγραψα ἢν I COULD HAVE WRITTEN A BOOK.
- οὐ γὰρ ἢν δεῦρ' ἰκόμην I WOULD NOT HAVE COME HERE (Sophocles, Oedipus Tyrannos).
- οἱ Λακεδαιμόνιοι τὴν πόλιν ἐπολλόρκησαν ἢν THE SPARTANS WOULD/COULD HAVE BESIEGED THE CITY.
- τίς ἢν ἀπετόλμησε, τούτων οὐτως ἐχόντων, ἐπιχειρήσας τοιούτω πράξατε; WHO WOULD HAVE DARED, IN THESE CIRCUMSTANCES, TO HANDLE SUCH A QUESTION? (Lysias, Areopagiticus).

Note

This construction corresponds to the apodosis of a conditional period of unfulfilled condition in the past.

d) Uses of ἢν on its own

Sometimes the particle ἢν can be found without an accompanying verb, which is to be supplied by the reader (the context should make it clear whether an optative or an indicative):

- Question: τίς τοῦτο ποιεῖν δύνατο ἢν; WHO WOULD BE ABLE TO DO THIS? Answer: ἐγὼ ἢν I WOULD.
  - δύναμιν to be mentally supplied; note that also in English the verb must be supplied.
- σοῦ δ' οὐκ ἢν, ὦ Ἀπόλλων; WOULDN'T YOU, APOLLO? (Lucian, Dialogues of the Gods 17).
  - Apollo had asked Hermes if he would accept something.

e) ἢν used twice in the same sentence

1/ Sometimes, if the sentence is very long, the particle ἢν can be repeated again near the verb, in case it has been used at the beginning of the sentence and there are several words between it and the verb; this is to remind the reader/listener that this is a potential sentence and that ἢν was previously enunciated:

  - τοῦτο ἐγὼ ἢν σὺν τοῖς θεοῖς καθ' ἡμέραν ὑπὲρ τῆς πόλεως καίπερ τοῦ πατρὸς καλύουντος ποιήσαμι ἢν I WOULD DO THIS EVERY DAY ON BEHALF OF THE CITY WITH THE HELP OF THE GODS, ALTHOUGH MY FATHER OPPOSES IT.

2/ In tragedy, we can even find both very near to the verb:

  - τίς γὰρ τοιαύτ' ἢν οὐκ ἢν ὀργίζοιτ' ἐπὶ κλύων...; WHO WOULD NOT GET ANGRY HEARING SUCH WORDS? (Sophocles, Oedipus Tyrannos).

3. Expressing commands and prohibitions

a) Commands

1/ In order to express a command it is necessary to use, logically, the imperative mood; the choice between present and aorist imperative will depend on whether the order implies a continuous action or a punctual action. For instance, if we want to translate the order WRITE WHAT I SAY, we could translate it in the following ways:

  - either γράφε ὁ λέγω (present imperative)
  - or γράψον ὁ λέγω (aorist imperative)
In the first case, it is supposed that the action will be executed through a long period of time (for instance, a student taking notes of what the teacher says for one hour), while in the second case it is supposed that the action will take place just as a punctual one (for instance, a student writing a sentence that the teacher has just said). Another example:

- σίγησον  
  **KEEP SILENT** (Sophocles, *Ajax*).  
  ✶ Aorist: punctual action.

Nevertheless, in some cases the border between punctual or continuous aspect of an action may be blurred, making the choice quite relative, and classical authors themselves used either one or the other of the imperative tenses as long as it made sense.

- ἐρώτα, ὁ Ἀφροδίτη, τὸν σὸν υἱὸν  
  **ASK YOUR SON**, O APHRODITE  (Lucian, *Dialogues of the Gods*).  
  ✶ Lucian could as well have used the *aorist imperative* instead of the present.

An imperative can be preceded by ἀγε or φέρε (imperatives of ἀγω and φέρω), meaning **COME ON**:

- ἀγε, δός μοι τὰ χρήματα  
  **COME ON, GIVE ME THE MONEY**.
- ἀγε δὴ ἀκούσατε καὶ ἄλλα  
  **COME ON, LISTEN TO THESE OTHER THINGS AS WELL** (Xenophon, *Apologia Socratis*).
- φέρε εἰπέ  
  **COME ON, TELL ME** (Sophocles, *Electra*).

2/ Another way to give a command is by means of ὁπως + fut. indicative:

- ὁπως ἐν τῇ μάχῃ νικήσετε  
  **WIN IN THE BATTLE**.
- ὁπως μεμνήση διακριθήναι περὶ τοῦ κάλλους  
  **REMEMBER TO HAVE A DISCUSSION ABOUT BEAUTY** (Xenophon, *Symposium*).

In fact, this is just a case of a ὁπως clause following a verb of effort in imperative (like ἐπιμελεῖσθε, TAKE CARE THAT), but with this last imperative elided. For this kind of clauses, see the corresponding section of *Proviso clauses* in the chapter of subordinate clauses.

3/ A third way to express an order is to use the potential optative:

- τοῦτο μοι λέγοις ἂν  
  **PLEASE, TELL ME THIS**.  
- προοάγοις ἂν  
  **PLEASE, GO ON** (Plato, *Phaedrus*).

The literal translation of the first sentence would be **YOU COULD TELL ME THIS**, which is a polite way to make a request. If translating into Greek, do not forget the ἂν, because in this way we would have an expression of wish (see next section).

4/ A very idiomatic expression can be used to give a command to be performed immediately:

- οὔκ ἂν φθάνοις τοῦτο μοι λέγον  
  **TELL ME THIS ONCE AND FOR ALL**!

In this case, the verb φθάνω does not have any direct object, there is nobody before whom you do something, it is just an idiomatic construction. A similar example from Plato:

- οὔκ ἂν φθάνοις λέγον  
  **START YOUR SPEECH ONCE AND FOR ALL!** (Plato, *Symposium*).

5/ Inside the class of commands we should include exhortations, equivalent to the English *Let’s + infinitive*: the subjunctive is used for this purpose (called the *jussive subjunctive*). As with the imperative, we can use present or aorist subjunctive, in order to convey the *continuous* aspect (present) or *punctual* aspect (aorist) of the verb:

- διαλεγόμεθα  
  **LET’S TALK**.  
  (present: continuous action)
- γράψομεν  
  **LET’S WRITE**.  
  (aorist: punctual action)
The use of the 3rd person imperative is not very common, and a good translation in English would be let him/her/they + infinitive:

- πάντα λέγετο  let him/her tell everything.  
- εἰσιόντων  let them go in.

**b) Prohibitions**

There are two ways of expressing a prohibition:

1/ For prohibitions of general character (but sometimes also for prohibitions regarding a specific moment), it is necessary to use the negative form of the present imperative, always with the negative particle μή:

- μὴ ἀποκτείνε  do not kill.  
- μὴ νῦν μοι ἐν τῷ παρόντι ὀχλον πάρεχε  do not disturb me now (Xenophon, Symposium).
- μὴ κρίνε, μὴ ἔξεταξε  do not ask, do not investigate (Sophocles, Aias).

2/ In order to express a prohibition for more specific circumstances, as for instance do not write now, the normal rule would be to use the aorist imperative, as it describes punctual actions, but to express negative commands the aorist imperative is not employed (except for the 3rd person) and, instead, the most common mood is aorist subjunctive:

- μὴ γράψης νῦν  do not write now.  
- μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις  do not do this; if not, he said, you will be to blame (Xenophon, Symposium).
- μὴ νῦν ἔτε· εἰπής μηδὲν  do not say anything (Sophocles, Electra).

Remember that one of the uses of the subjunctive is the so-called iussive (or exhortative) subjunctive:

- γράψωμεν  let’s write.  
- μὴ γράψωμεν  let’s not write.

**4. Expressing wishes**

**a) For the future**

1/ The form if only... and similar expressions, used to express a wish for the future, is translated into Greek by means of optative without ἄν (as usual, the choice between present or aorist will be just aspectual, not temporal):

- λέγοις μοι τούτο  if only you told me this!  
- κακῶς ὀλοκληρώσατε  may you perish badly! (Sophocles, Electra).

In this construction, the negative is μή:

- μὴ τὸν ἐμὸν φίλον ἀποκτείνοις  if only you would not kill my friend!
2/ It is frequent to use the introductory words εἰθε or εἰ γάρ at the beginning:

• εἰθε οἱ θεοὶ τὴν πόλιν σφόξιον  IF ONLY THE GODS WOULD SAVE THE CITY!
• εἰ γάρ ὁ Σωκράτης τοὺς παιδὰς διδάσκοι  IF ONLY SOCRATES WOULD TEACH THE CHILDREN!
• εἰθε, εἰτεν, ὁ Φαρνάβαζε, ... φίλος ἡμῖν γένοιτο μᾶλλον ἡ πολέμιος  IF ONLY, PHARNABAZUS, YOU WERE OUR FRIEND RATHER THAN OUR ENEMY! HE SAID (Plutarch, Agesilaos).

3/ A very common use of this style of optative is ὑπολοίμην  MAY I DIE! Of course, it does not express a real desire of dying, it is just the usual sudden reaction in front of a negative situation.

b) For the present

1/ To express wishes for the present, we will use the imperfect indicative (not the present tense!):

• εἰθε οἱ θεοὶ τὴν πόλιν ἐσφοξον  IF ONLY THE GODS WOULD SAVE THE CITY!
  ♦ The difference with respect to the same sentence in optative is that, by using the imperfect, we mean that now the gods are not saving the city, but we would like them to.

• εἰ γάρ τὸν πατέρα ὁ υἱὸς ἐφίλει  IF ONLY THE SON WOULD LOVE HIS FATHER!
  ♦ Now he does not love him, but we would like him to.

2/ Another way of expressing a wish for the present is to use the strong aorist ὧφελον + present infinitive:

• ὧφελον οἱ θεοὶ τὴν πόλιν σφόξιον  IF ONLY THE GODS WOULD SAVE THE CITY!
• ὧφελε τὸν πατέρα ὁ υἱὸς Φίλειν  IF ONLY THE SON WOULD LOVE HIS FATHER!
• ὧφελε ζῆν Βροῦτος  IF ONLY BRUTUS WERE ALIVE! (Plutarch, Brutus).

c) For the past

1/ To express a wish for the past, use the aorist indicative:

• εἰθε οἱ θεοὶ τὴν πόλιν ἐσφοξαν  IF ONLY THE GODS HAD SAVED THE CITY!
• εἰ γάρ μοι τοῦτο εἶπες  IF ONLY YOU HAD TOLD ME THIS!
• εἰθε σοι, ὁ Περίκλεις, τότε συνεγενόμην  IF ONLY I HAD KNOWN YOU THEN, PERICLES! (Xenophon, Memorabilia).

2/ To express a wish for the past it is also possible to use the strong aorist ὧφελον (aorist of ὧφειλο TO OWE) + aorist infinitive:

• εἰθε ὧφελον οἱ θεοὶ τὴν πόλιν σώσαι  IF ONLY THE GODS HAD SAVED THE CITY!
• ὧφελεξ μοι τοῦτο εἰπεῖν  IF ONLY YOU HAD TOLD ME THIS!

Note

In all three cases (present, past or future), the negative particle will be μῆ, and this holds true for compound negative pronouns, adverbs, etc., as usually happens in sentences that express subjectivity.

• εἰ γάρ μοι τοῦτο μῆ εἶπες  IF ONLY YOU HAD NOT TOLD ME THIS!
5. Asking questions

a) Simple questions

1/ When a yes/no question is introduced and we do not know whether the answer will be affirmative or negative, we put ἀρα or ἢ at the beginning (equivalent to the Latin -ne):

• ἀρα ἐκεῖνον τὸν ἄνθρωπον ὤρας;  BUT DON’T YOU SEE THAT MAN?  (Plato, Theaetetus).
• ἀρα λέγεις ὅ καὶ ἐγὼ τότε ὑπόπτευσα ...;  BUT DO YOU MEAN WHAT I SUPPOSED BEFORE ...?  (Plato, Theaetetus).

2/ If we suppose that the answer will be yes, we put ἀρα οὐ or οὐκοῦν at the beginning (equivalent to the Latin nonne):

• οὐκοῦν ἐν ταῖς Ἀθηναῖς ἔστι ὁ Περικλῆς;  ISN’T PERICLES IN ATHENS? (PERICLES IS IN ATHENS, ISN’T HE?).
• ἀρα οὐχ οὖτω;  ISN’T IT SO?  (Plato, Euthyphro).

3/ If we suppose that the answer will be no, we put ἀρα μή or μῶν (μή + οὖν) at the beginning (equivalent to the Latin num):

• μῶν μάρος ἐστιν ὁ Σωκράτης;  IS SOCRATES A FOOL? (SOCRATES ISN’T A FOOL, IS HE?).
• ἀρα μή ἄλλο τι ἢ ὁ θάνατος ἢ τούτο;  WAS DEATH ANYTHING OTHER THAN THIS?  (Plato, Phaedo).

4/ Double questions (X or Y) are introduced by πότερον or πότερα (equivalent to the Latin utrum), and the or is translated by ἢ:

• πότερον πρὸς τὰς Ἀθηναίς ἰέναι βούλει ἢ πρὸς τὴν Σπάρτην;  DO YOU WANT TO GO TO ATHENS OR SPARTA?
• πότερον οὖν οἱ γυναῖκες ἐν ταῖς πόλεσι φρονιμώτεραι σοι δοκοῦσιν εἶναι ἢ οἱ ἄνδρες;  DO THE WOMEN OR THE MEN OF A CITY SEEM TO YOU TO BE WISER?  (Plato, Cratylus).
• πότερον ὁντος Αἰγίσθου πέλας λέγεις τάδ’ ἡμῖν, ἢ βεβῶτος ἐκ δόμων;  ARE YOU TELLING US THIS WITH AIGISTUS BEING NEARBY OR HAS HE GONE OUT OF THE HOUSE?  (Sophocles, Electra).
• πότερον ἐγὼ σοι σπουδαῖος δοκῶ ἢ οὖ;  DO I SEEM A DILIGENT PERSON TO YOU OR NOT?  (Diogenes Laertius, Vitae Philosophorum).

b) Deliberative questions

1/ The subjunctive mood is used in deliberative questions. In these questions, usually in 1st person, the speaker uses the subjunctive (either present or aorist, to convey aspectual differences) to express some degree of uncertainty about what should be done, as if he/she were asking for instructions or suggestions. For instance:

• τί πολοῦμεν νῦν;  WHAT ARE WE DOING NOW?  ⊕ Indicative: normal question.
• ἀλλὰ τί πολοῦμεν;  BUT WHAT ARE WE TO DO?  (Plato, Symposium).  ⊕ Subjunctive: deliberative question.

In fact, a deliberative question is just the interrogative form of an exhortative subjunctive:

• τί πολοῦμεν;  LET’S DO WHAT?
2/ Given that in the case of several verbs the 1st person singular is identical both in indicative and in subjunctive, in some cases only the context will tell us whether it is a deliberative question or not. For example:

- τι αὐτῷ λέγω: could mean either What am I telling him? or What am I supposed to tell him?  
- ♦ If we consider it to be indicative.  
- ♦ If we consider it to be subjunctive.

Of course, there is no doubt if we use an aorist subjunctive (if it doesn’t look like its future indicative!):

- τι αὐτῷ εἶπο: What am I supposed to tell him?

3/ A lot of times we will find the deliberative subjunctive in this kind of double use:

- μένομεν ἢ ἀπίστωμεν: Shall we remain here or shall we leave?  
- ἐπισκοπῶμεν αὖ τούτο, ὁ Εὐθύφρων, εἰ καλῶς λέγεται, ἢ ἔδομεν ...; Shall we examine this again, Euthyphros, to see if it is right, or shall we leave it ...? (Plato, Euthyphro).

4/ To formulate a negative question, the particle to be used is μή, not οὐ:

- τοῦτο μή ποιῶμεν: Are we not supposed to do this?

5/ This example is a very common use of the deliberative question with the verb χράομαι:

- τι χράομαι ἐμαυτῷ: What am I to do with myself?

6/ Sometimes, the deliberative question is preceded by βούλει or βούλεσθε (which can be translated as Do you want to?), but forming an expression independent from the main sentence:

- βούλει, ὥσπερ Ὅμηρος, εὐχόμεθα τοῖς Μούσαις...; Shall we, like Homer, invoke the Muses ...? Would you like to? (Plato, Republic).

C) Other questions

1/ Adverbial questions use an interrogative adverb as the interrogative element, and to repeat the question Greek uses the form of an indirect question of the adverb:

- ποῦ ἐστιν ὁ πατίρ; Where is my father?  
- ♦ Direct question  
- ὅπου; ἐν τῇ οίκῳ Where? In the house.  
- ♦ Question repeated

2/ Adjectival questions use an interrogative adjective as interrogative element, and to repeat the question use the form of indirect question, as with the adverbs:

- τίνα ὁρᾶς; Whom do you see?  
- πόσους ἀνθρώπους εἶδες; How many men did you see?  
- ὀπόσους; εἶκοσι How many? Twenty.

Both these types of questions are dealt with in the corresponding sections on adverbs and pronouns/adjectives.
6. Impersonal verbs

In English, impersonal verbs normally use the pronoun IT to indicate their subject: IT IS NECESSARY TO GO THERE, IT IS NOT POSSIBLE TO DO THIS, etc., but in Greek there is not a neuter pronoun equivalent to the pronoun IT in this usage. As in most languages, the verb will always be in 3rd person singular.

a) General information

1/ The most important impersonal verbs are:

<table>
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<th>Meaning</th>
<th>2/ Note that there is no subject for the verb δεί.</th>
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<tr>
<td>δεί</td>
<td>IT IS NECESSARY</td>
<td>Note that there is no subject for the verb δεί.</td>
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<tr>
<td>χρή</td>
<td>IT IS NECESSARY</td>
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<td></td>
<td>fut. δεήσει, aor. ἐδέησε</td>
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<tr>
<td>πέρεται</td>
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<td>ἐξεστί</td>
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<td>ένεστι</td>
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<tr>
<td>πάρεστι</td>
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<tr>
<td>μέτεστι</td>
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2/ Impersonal verbs are almost always used with infinitives. For instance:

• δεί τοῦτο ποιεῖν  IT IS NECESSARY TO DO THIS  Note that there is no subject for the verb δεί.
• τά γάρ ἀληθῆ χρή λέγειν  IT IS NECESSARY TO SPEAK THE TRUTH (Lysias, In Andocidem).
• ἐν οὖν τοιοῦτοις οὔτε σοφρονεῖν, φίλαι, οὔτε εὐσεβεῖν πάραστιν  IN SUCH CIRCUMSTANCES, MY FRIENDS, IT IS NOT POSSIBLE EITHER TO BE PRUDENT OR TO BE PIOUS (Sophocles, Electra).

3/ They can also rule a whole infinitive construction, i.e. the infinitive may have its own subject:

• δεί ὑμᾶς τοῦτο ποιεῖν  IT IS NECESSARY FOR YOU TO DO THIS, YOU MUST DO THIS, etc.
• ἐν οὖν τοὐν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγὸν  THE COMMANDER MUST THEREFORE PROVIDE THIS TO THOSE WHO HAVE CHOSEN HIM GENERAL (Xenophon, Memorabilia).

Grammatically speaking, ὑμᾶς τοῦτο ποιεῖν (YOU TO DO THIS) is in fact what it is necessary to do, therefore this infinitive clause represents the actual subject of δεί; but this is just a grammatical appreciation and it is not strictly necessary to translate it correctly. Another example:

• δεί οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγὸν  THE COMMANDER MUST THEREFORE PROVIDE THIS TO THOSE WHO HAVE CHOSEN HIM GENERAL (Xenophon, Memorabilia).

4/ This subject will be expressed in accusative only with the impersonal verbs δεί and χρή, while with the other ones it will take the dative:

• ἐξεστὶ μοι ἐκεῖσε εἶναι  I CAN GO THERE (“IT IS POSSIBLE FOR ME TO GO THERE”).
• πάρεστι τῷ διδάσκαλῳ πρὸς τὰς Ἀθήνας πορεύεσθαι  IT IS POSSIBLE FOR THE TEACHER TO GO TO ATHENS / THE TEACHER CAN GO TO ATHENS, ETC.
• σοι μὲν ἐξεστὶν εἰπεῖν ἀ βούλει, ἐμοὶ δὲ καὶ λέγειν καὶ ποιεῖν  YOU CAN SAY WHAT YOU WANT, BUT I CAN BOTH SAY AND DO WHAT I WANT (Plutarch, Artaxerxes).
5/ If the infinitive is a verb that has a predicative object and the impersonal verb rules dative, the predicative object can be either in accusative (which is normal for the predicative object of an infinitive) or in dative (agreeing with the "subject"): 

- ἐξεστὶ μοι δίκαιον εἶναι / ἐξεστὶ μοι δίκαιος εἶναι I CAN BE FAIR ("IT IS POSSIBLE FOR ME TO BE FAIR").

b) Special cases

1/ ἔχρη has a strange ending in -η, because in fact it is not a verb but a noun (the original expression was ἔχρη ἔστι, but the ἔστι was lost in the course of time), so that its imperfect is ἔχρην (ἔχρη + ἦν, do not confuse it with the infinitive which can be written in the same way) or even ἔχρην (a curious case of an augment in front of a noun, which proves that it ended up to be considered as a verb):

- ἔχρην / ἔχρην σε τὴν πόλιν λαβείν You HAD TO CAPTURE THE CITY.
- ἐσμημαίνετε μοι ... ἀ τέ ἔχρην ποιεῖν καὶ ἄ ούκ ἔχρην You INDICATED TO ME WHAT IT WAS NECESSARY AND WHAT IT WAS NOT NECESSARY TO DO (Xenophon, Cyropaedia).

2/ When dealing with ἔξεστι, we must take into account that we may find the form ἔστι itself with the meaning IT IS POSSIBLE; observe that the only difference with the real HE/SHE IS ἔστι is the position of the accent:

- ἔξεστι πρὸς τὰς Ἀθῆνας πορεύεσθαι = ἔστι πρὸς τὰς Ἀθῆνας πορεύεσθαι IT IS POSSIBLE TO GO TO ATHENS.
- νῦν δέ διὰ τὰ πράγματα εὐφυνοτάτους ἐστὶ φίλους ἁγαθούς κτίσασθαι Now, because of the state of affairs,
  IT IS POSSIBLE TO ACQUIRE GOOD FRIENDS AT A VERY CHEAP PRICE (Xenophon, Memorabilia).

But be careful: if ἔστι, with its normal meaning, is used to open a sentence, we will write ἔστι:

- ὁ Σωκράτης ἐν ταῖς Ἀθηναῖς ἔστιν = ἔστιν ὁ Σωκράτης ἐν ταῖς Ἀθηναῖς SOCRATES IS IN ATHENS.
- ἔστιν ἐν ἀνθρώποις ψεύδομαι; ἔστι μέντοι, ἔφη IS THE CONCEPT OF LYING INHERENT TO MEN? IT IS INDEED, HE SAID (Xenophon, Memorabilia).

3/ δοκεῖ (the aorist is ἔδοξε, not ἔδόκησε as we would expect) is a verb that is frequently employed as a substitute for the English verb TO DECIDE:

- δοκεῖ τῷ στρατηγῷ τίμηρον μᾶχεσθαι IT SEEMS GOOD TO THE GENERAL TO FIGHT TODAY = THE GENERAL DECIDES TO FIGHT TODAY.
- ἔδοξε τῷ δικαστηρίῳ δῆσαι τὸν Ἐρασίνιδην IT SEEMED GOOD TO THE COURT TO IMPRISON ERASINIDES = THE COURT DECIDED TO IMPRISON ERASINIDES (Xenophon, Hellenica).
- ἔδοξε πλεῖν τὸν Ἀλκιβιάδην IT WAS DECIDED THAT ALCIBIADES SHOULD DEPART (Thucydides, Historiae).

In fact, this verb stands for TO SEEM (among other secondary meanings), although it is frequently used with the enhanced meaning TO SEEM GOOD. But observe this example, where it conveys only the meaning of TO SEEM:

- πάντα αὐτοῖς ἔδοξε ἐπὶ ξυνομοσίᾳ ὀλιγαρχικῆ καὶ τυραννικῆ πεπράχθαι EVERYTHING SEEMED TO THEM TO HAVE BEEN DONE POINTING TOWARDS AN OLIGARCHICAL AND ABSOLUTIST CONSPIRACY (Thucydides, Historiae).
4/ There are two verbs, one of which is a compound form of the other one, that rule a *genitive of object*:

μέλει: in fact the verb μέλο exists also as a personal verb, and it means TO BE OF CONCERN, TO INTEREST:

- μέλο τοὺς διδασκάλους I INTEREST THE TEACHERS, THE TEACHERS ARE INTERESTED IN ME, etc.

But its use in the 3rd person is so frequent that it is considered also as an impersonal verb, and in this case the object of interest is usually given in genitive:

- μέλει μοι τῶν βιβλίων
- καὶ πάνω γ', ἡφι Αἰσχύλος, μέλει μοι τούτων ὃν ἔρωτας
  said ISCHOMACHUS (Xenophon, *Oeconomicus*).

This verb has a compound, *μεταμέλει*, which means TO REPENT (OF), and also the object of repentance must be expressed either in the genitive case or as a participle:

- μεταμέλει μοι τῶν ἁμαρτημάτων I REPENT (OF) THE SINS.
- οὐ μεταμέλει μοι τῆς αἰρήσεως I DO NOT REPENT (OF) THE CHOICE (Lucian, *Hermotimus*).
- μετεμέλεοντο τάς σπονδάς οὐ δεξάμενοι THEY REPENTED (OF) NOT HAVING ACCEPTED THE TRUCE (Thucydides, *Historiae*).

5/ Another personal verb that may be used impersonally is *συμβαίνει*, in the sense of TO HAPPEN:

- ἔπειτα δὲ τάδε συνέβη AND AFTERWARDS THESE THINGS HAPPENED
  ◦ So, we can use it as a synonym of γίνομαι.
- πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις MANY BAD THINGS HAPPEN TO MEN (Xenophon, *Memorabilia*).

**c) The personal construction**

Sometimes verbs that are not impersonal, like λέγω, are used impersonally:

- λέγεται τοὺς παιδὰς ἐν τῇ ἁγορᾷ εἶναι IT IS SAID THAT THE CHILDREN ARE IN THE AGORA.

But in Greek it is much more frequent to use the so called *personal construction*:

- οἱ παιὸς λέγονται ἐν τῇ ἁγορᾷ εἶναι IT IS SAID THAT THE CHILDREN ARE IN THE AGORA.
  ◦ Literally, THE BOYS ARE SAID TO BE IN THE AGORA.
- ὁ Τάνταλος ἐν Ἁιδών λέγεται τόν άεί χρόνον διατρίβειν IT IS SAID THAT TANTALUS SPENDS ETERNITY IN HADES
  (Xenophon, *Oeconomicus*).
  ◦ Literally, TANTALUS IS SAID TO SPEND ETERNITY IN HADES.
b) Subordinate clauses

1. The concept of Oblique Optative

Before entering the forest of subordinate clauses, we must first acquaint ourselves with the Oblique Optative.

a) Replacing an indicative

1/ In indirect sentences, what is said (or would be said) in the direct style is usually kept in indicative:

- οὗτος ὁ ἄνθρωπος λέγει ὅτι ὁ Σωκράτης ἐν τῇ πόλει ἔστιν  
  This man says that Socrates is in the city.

Note that if the introductory verb is in a secondary tense (imperfect, aorist or pluperfect), the natural tendency in English is to say This man said that Socrates was in the city. However, Greek retains the tense in which the reported speech was originally delivered, which, in this case, was Socrates is in the city:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει ἔστιν  
  This man said that Socrates (literally, is) in the city.

2/ There is an optional change that can be made in cases such as this, when the introductory verb is in secondary tense; the indicative verb can be replaced by the equivalent tense in the optative mood. This is called the Oblique Optative:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει ἔστιν or εἶ (same meaning).

In the above example, a present optative can replace the present indicative. Observe another example:

- ὁ στρατηγὸς λέγει ὅτι οἱ Ἀθηναίοι μάχονται  
  The general says that the Athenians are fighting.

- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναίοι μάχοντο  
  The general said that the Athenians were fighting.

3/ Verbs in other tenses can also undergo this switch to the optative: a future indicative will be replaced by a future optative, etc. However, there is no imperfect tense in the optative (only the indicative mood has an imperfect tense). Observe the following example:

- ὁ Σωκράτης ἐν τῇ πόλει ἢν  
  Socrates was in the city.

If this is put into reported speech and the introductory verb is in a secondary tense, the original indicative can be kept or put into the optative, but as there is no imperfect optative the present tense would be used instead:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει εἶ or ἢν  
  This man said that Socrates was in the city.

Here are a couple of original examples:

- ὁ Τισσαφέρνης ... εἶπεν ὅτι εἰς λόγους βούλοιτο αὐτῷ ἀφικέσθαι  
  Tissaphernes said that he wanted to talk to him (Xenophon, Hellenica).

  ✡ βούλοιτο replaces βούλεται: from the present indicative to the present optative.
b) Replacing a subjunctive

1/ In subordinate sentences that use the subjunctive (with verbs of fear, purpose clauses and other subordinates that have not yet been introduced), the same phenomenon can take place: if the introductory verb is in a secondary tense, the subjunctive can be replaced by the equivalent tense in optative. For example:

- ἔρχεται οἰκάδε ἵνα νέαν βιβλίον γράφῃ
  - HE GOES HOME TO WRITE A NEW BOOK.
- ἣλθεν οἰκάδε ἵνα νέαν βιβλίον γράφῃ ορ οὐρά
  - HE WENT HOME TO WRITE A NEW BOOK.
- οὔτω δ᾽ ἐτάξθησαν, ἵνα μὴ διέκπλουν διόδειν
  - THEY [SHIPS] WERE ARRANGED IN THIS WAY, IN ORDER NOT TO GIVE ANY OPTION OF BREAKING THROUGH (Xenophon, Hellenica).
- φοβοῦμαι μὴ οἱ πολέμιοι τὴν πόλιν διαφείρωνται
  - I FEAR THE ENEMY MAY DESTROY THE CITY.
- ἐφοβούμην μὴ οἱ πολέμιοι τὴν πόλιν διαφείρωνται / διαφείρονται
  - I FEARED THE ENEMY WOULD DESTROY THE CITY.
- ἐφοβεῖτο μὴ τῇ οὐρᾷ ἐπίθοιντο οἱ πολέμιοι
  - HE FEARED THE ENEMY WOULD FALL UPON HIS REAR (Xenophon, Hellenica).

2/ Note that the same can also happen in deliberative questions (i.e. not a subordinate clause):

- τί ποιῶμεν;
  - WHAT ARE WE TO DO?
- ἥποροῦντο τί ποιῶσι ορ ποιῶσιν
  - THEY WERE ASKING WHAT THEY WERE TO DO.

c) Final remarks:

1/ When the main verb is in a primary tense (present, future or perfect), the main sentence and the subordinate sentence are said to form a primary sequence; but if the main verb is in a past tense (imperfect, aorist or pluperfect) and the verb of the subordinate sentence can be moved to the optative, the main and the subordinate sentences are said to form a secondary sequence. Using one of the former examples:

- ὁ στρατηγὸς λέγει ὅτι οἱ Ἀθηναίοι μάχονται
  - THE GENERAL SAYS THAT THE ATHENIANS ARE FIGHTING.
  - Primary sequence
- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναίοι μάχονται ορ μάχοντο
  - THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - Secondary sequence

2/ In both former sections a) and b), observe that the optative is not accompanied by ἄν. Furthermore, when the original mood (either the indicative or subjunctive) of the subordinate is retained in a secondary sequence instead of being replaced by the optative, it is said that the vivid style is being used, which means that it is supposed that the reader-listener will perceive the action as happening realistically in front of their eyes. Using one of the former examples:

- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναίοι μάχοντο
  - THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - Secondary sequence, normal style.
- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναίοι μάχονται
  - THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - Secondary sequence, vivid style.
2. Causal clauses

a) Which conjunctions?

1/ It is customary to introduce a causal subordinate with any of these conjunctions: óti, διότι and ὡς (note also that a causal subordinate introduced by any of these three conjunctions will usually stand after the main clause):

- τὸ ἀθλόν σοι παρέχω, διότι ὃ ἄριστος εἶ  I GIVE YOU THE PRIZE BECAUSE YOU ARE THE BEST ONE.
- ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων, διότι ἀπίστον τὸ πλήθος λέγεται ἀπολέσθαι I HAVE NOT WRITTEN THE NUMBER OF DEAD PEOPLE BECAUSE IT IS SAID THAT THE AMOUNT OF PEOPLE WHO DIED IS INCREDIBLE (Thucydides, Historiae).

It is clear that óti must not be translated by that if used in a causal sense. Similarly, the many other meanings of ὡς are not appropriate in causal clauses.

2/ The conjunctions ἐπεί and ἐπείδη can also be used. However, these two conjunctions may also have the temporal meaning when. Effectively, they are the equivalent to the Historic “cum” in Latin, therefore they can also be translated by as, thus maintaining a half-causal / half-temporal meaning. Note that a causal subordinate introduced by any of these two conjunctions will usually stand before the main clause:

- ἐπεί ὁ Περικλῆς τοῦτο ἐπεον, πάντες ἀπῆλθομεν  AS (BECAUSE/WHEN) PERICLES SAID THIS, ALL OF US LEFT.
- ἐπεί δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἴκανα ἤν ..., ἐδόκει ἀπίστεον εἶναι  AS NEITHER CHEIRISOPHOS HAD COME NOR WERE THERE SUFFICIENT SHIPS, IT SEemed THE BEST IDEA TO DEPART (Xenophon, Anabasis).

b) Which mood?

1/ As a general rule, the causal clause will be in the indicative mood:

- οἱ στρατιῶται εἰς τὴν πόλιν ἐπανήλθον διότι μάχεσθαι οὐκέτι ἐβούλοντο  THE SOLDIERS WENT BACK INTO THE CITY BECAUSE THEY DID NOT WANT TO FIGHT ANY LONGER.

2/ However, if we want to convey an alleged reason for the cause and the verb of the main sentence is in a secondary tense, then the optative mood can be used instead (note that this is reported speech, and not an oblique optative):

- οἱ στρατιῶται εἰς τὴν πόλιν ἐπανήλθον διότι τὸν Περικλέα ἰδεῖν βούλοντο  THE SOLDIERS WENT BACK INTO THE CITY, ALLEGEDLY BECAUSE THEY WANTED TO SEE PERICLES.

In this last example, the soldiers would have said WE WANT TO SEE PERICLES, even if the real reason for their return was another one, e.g. they did not want to fight.

3. Purpose clauses

a) Usual method

1/ The main way to express purpose is through a subordinate sentence introduced by the conjunction ἵνα, with the verb in the subjunctive (either present or aorist, depending on aspect):

- πρὸς τὰς Ἀθηνας ὁμοίως ἵνα τὸν ἀδελφὸν ἰδοῦ  I AM GOING TO ATHENS TO SEE MY BROTHER.
In order to make the purpose clause negative, use μή:

- ἐγὼ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδὲ εἰς πολιτείαν ἐμαυτόν κατακλέιω In order not to suffer this, I do not shut myself up in a community (Xenophon, Memorabilia).
- τρέχομεν ἵνα οἱ πολέμιοι μὴ λαβόσιν ἡμᾶς We are running so that the enemies do not capture us.

Some authors reduced ἵνα μή to just μή, shifted to the place previously occupied by ἵνα. The former example could be written as:

- τρέχομεν μή οἱ πολέμιοι λαβόσιν ἡμᾶς We are running so that the enemies do not capture us.
- τὸν οὖν παρόντα πέμψον ἐς κατασκοπῆν, μή καὶ λάθη με προσπεσών Send this man here as a lookout, lest he [somebody else] turns up and I do not realise it (Sophocles, Philoctetes).

2/ Instead of ἵνα, the conjunctions ὅπως and ὡς can be used. In purpose clauses, the two last conjunctions (not ἵνα) may be accompanied by the particle ἀν:

- οἰκαδε βαίνει ὅπως (ἀν) ἀναπαύται He is going home to rest.
- ἵθε, ἔκκαλυπτον, ὡς ἵδο τὸν κακὸν Come on, unconceal him, so that I may see all the evil (Sophocles, Aiàx).
- ἡμεῖς οἱ στρατηγοὶ ... ἐβουλευομέθα σὺν τοῖς Κερασούντιοις ὅπως ἀν ταφείησαν οἱ τῶν Ἐλλήνων νεκροί We the generals ... deliberated with the people of Cerasus in order that the dead of the Greeks could be buried (Xenophon, Anabasis).

3/ If the introductory verb is in a past tense (imperfect or aorist), the subjunctive may be replaced by the corresponding tense of the optative (oblique optative):

- ἐδράμομεν ἵνα οἱ πολέμιοι μὴ λάβοιεν ἡμᾶς We ran so that the enemies would not capture us.
- οἱ δ’ Ἀθηναῖοι, ἵνα μὴ διασπασθείησαν, ἐπηκολούθουν followed them (Xenophon, Hellenica).

Note this exception: if the main clause happens to be an expression conveying desire, the verb of the purpose clause must be in the same mood as the verb of the main clause:

- εἰθε τοῦτο εἰδεῖν ἵνα σοι εἴπομι If only I knew this so I could tell you!
- εἰθε αὐτὸν εἶδον ἵνα ἐφύλαξα If only I had seen him so I could have protected him!

In these two examples, ἵνα is followed by an optative (this is not an oblique optative) and an indicative respectively.

b) Other methods

1/ There are other methods through which purpose can be expressed. For example, using a future participle (sometimes preceded by ὡς):

- ὁ Ἀχιλλεύς τρέχει πρὸς τὴν πόλιν ὡς τοὺς πολεμίους ἀποκτενοῦν Achilles is running towards the city in order to kill the enemies (observe that this is a future participle of a liquid verb).
- καὶ ὁ Θράσυλλος ... εἰς Ἀθῆνας ἔπλευσε ταῦτα ἐξαγγελῶν καὶ στρατιῶν καὶ ναῶν αἰτήσει And Thrasyllos ... sailed to Athens to announce this and to ask for an army and ships (Xenophon, Hellenica).
Remember that since it is a participle it can agree with an object instead of with the subject:

- τὸ ξίφος τῷ στρατιώτῃ δίδωμι ὡς ἐν τῇ μάχῃ μαχησομένῳ  
  I give the sword to the soldier so that he may fight in the battle.
- ἔπεμψε Θεόπομπον ... εἰς Λακεδαιμόνα ἀπαγγέλοντα τὰ γεγονότα  
  He sent Theopompus ... to Lacedaemon so that he would announce the events (Xenophon, Hellenica).

2/ After some verbs, the infinitive can also have a meaning of purpose, especially after verbs that have meanings of giving, sending, etc., although the use of the infinitive to express purpose is not a common method:

- πέμπω τὴν βιβλίον τῷ ἀδελφῷ ἀναγιγνώσκειν  
  I am sending the book to my brother to read.
- τὸν οἶνον αἰρῶ πίνειν  
  I am taking the wine to drink.
- τοὺς ἐπιτηδείους ἔπαιρα ὑπό τῶν ἐπιμεληθήναι  
  He sent the proper persons to take care of all these things (Xenophon, Anabasis).

3/ A peculiar method used to express purpose is by means of a neuter article in the genitive + infinitive:

- τὰς βιβλίους ἐκρυψα τοῦ μὴ τοὺς πολέμιους αὐτὰς καίειν  
  I hid the books lest the enemy would burn them.

4. Temporal clauses

a) Main temporal clauses

1/ The main conjunctions that are used to translate the English word when are ὅτε (or ὅποτε whenever), ἐπεί and ἐπειδή. The primary difference between them is that ὅτε means when in the sense of at the same time as, while ἐπεί and ἐπειδή mean when in the sense of after:

- ὅτε ἐγὼ οἶκοι ἦν, σὺ ἐν τῇ ἀγορᾷ ἦσα  
  When I was at home, you were in the agora
  ✷ Note that both actions happened simultaneously.
- ὅτε δ` αὐτὴ ἡ μάχη ἐγένετο, Τίσσαφερνης ἐν Σάρδεσιν ἐτυχεν ὁν  
  When this battle took place, Tissaphernes happened to be in Sardis (Xenophon, Hellenica).
- ἐπειδή οἱ ἡγεμόνες τοῦτο εἶπον, οἱ πολῖται ἀπῆλθον  
  When the leaders had said this, the citizens left
  ✷ Note that this means AFTER the leaders had said this, the citizens left: the action of the temporal clause took place first.
- ἐπεί δ` εἰς τὴν Ἀσίαν ἀφίκοντο, συνήγαγε στρατιώτας  
  When they arrived in Asia, he gathered soldiers (Xenophon, Hellenica).

Remember, also, from the previous section on causal clauses that ἐπεί and ἐπειδή may have a causal meaning. These two words can therefore be considered the equivalent to the Historic “cum” in Latin, with this half-causal / half-temporal meaning commonly translated by as.

2/ These two conjunctions also have the meaning of when:

- ἔνικα, used in the same way as ὅτε: when in the sense of at the same time as.
- ὡς, used in the same way as ἐπεί: when in the sense of after.
• ήμικα δ’ ἦν ἀμφὶ μέσας νύκτας, ...  WHEN IT WAS AROUND MIDNIGHT, ...  (Xenophon,  
Cyropaedia).
• ὦς δὲ ἔγνω τὸ πράγμα, ...  WHEN HE LEARNED ABOUT THE MATTER, ...  (Xenophon,  
Cyropaedia).

3/ Other conjunctions or idiomatic combinations that introduce temporal clauses include:

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- ἐπεὶ πρῶτον and ἐπεὶ τάχιστα  AS SOON AS
  - οἱ δὲ τριάκοντα ἴρεθησαν μὲν ἐπεὶ τάχιστα τὰ μακρὰ τεῖχ ... καθῆρεθη  THE THIRTY WERE CHOSEN AS SOON AS
    THE LONG WALLS ... HAD BEEN DEMOLISHED  (Xenophon, Hellenica).

- ἐστε, μέχρι and μέχρι οὗ  UNTIL (sometimes WHILE)
  - ἐμάχοντο ... μέχρι οἱ Ἀθηναῖοι ἀπέλευσαν εἰς Μάδυτον  THEY Fought UNTIL THE ATHENIANS Sailed 
      AWAY TO
    ΜΑΔΥΤΟΣ  (Xenophon, Hellenica).
  - ἐκεῖ ἐμείειν ... μέχρι οὗ  Κύρος εἰς Σάρδεις ἀφίκετο  HE REMAINED THERE ... UNTIL CYRUS ARRIVED AT 
      ΣΑΡΔΙΣ  (Xenophon, Hellenica).

- ἐξ οὗ and ἀπὸ οὗ (usually written ἀφ’ οὗ)  SINCE
  - τοὺς γὰρ ξένους, ἐξ οὗ ὁ τε Σίνις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὔδεις ἐτὶ ἀδικεῖ  
    SINCE Scinis, Sceiron and Procrustes DIED, NOBODY OFFENDS THE FOREIGNERS  (Xenophon, 
    Memorabilia).

- ἐν ὕ  WHILE
  - ἐν ὕ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν ... γενόμενα διηγήσομαι  I WILL EXPLAIN WHAT HAPPENED ... 
      AT SEA 
    WHILE ALL OF THIS WAS TAKING PLACE  (Xenophon, Hellenica).

There are two more conjunctions that present some complications, as their meaning varies and is dependent on the 
verbal mood that accompanies them: priν and ἐως.

b) The conjunction πρὶν UNTIL / BEFORE

This conjunction may mean either UNTIL or BEFORE.

1/ If it is followed by a finite verb, it means UNTIL or BEFORE indistinctly:

  - ὁ ἄδελφος οὐκ ἀπῆλθε πρὶν ἤξα  MY BROTHER DID NOT LEAVE UNTIL/BEFORE I ARRIVED.
  - οὐ πρόσθεν ἐπαύσαντο πρὶν ἔξεπολύρκησαν τὸν Ὀλουρὸν  THEY DID NOT STOP UNTIL/BEFORE THEY HAD 
      CAPTURED OLOUROS  (Xenophon, Hellenica).

Both meanings can be used interchangeably, but the final meaning will be the same one, and observe that the main 
sentence is usually negative. So, if we want to translate UNTIL into Greek (in a meaning transposable with BEFORE), as in 
DO NOT WRITE UNTIL/BEFORE THE TEACHER ORDERS YOU TO, we will use πρὶν + a finite form:

  - μὴ γράφε πρὶν ὁ διδάσκαλος ἂν κελεύῃ  DO NOT WRITE UNTIL/BEFORE THE TEACHER ORDERS YOU TO.
  - οὐκ ἔγραψα πρὶν ὁ διδάσκαλος μοι ἐκέλευσεν  I DID NOT WRITE UNTIL/BEFORE THE TEACHER TOLD ME TO.
The main sentence will usually be negative, but this is not always the case. For example, in this sentence the main clause is positive, and πρὶν is followed by a finite form:

- ἐνθάδε ὤκούν πρὶν πρὸς τὴν Λακεδαίμονιαν μετέστην  
  I lived here until/before I moved to Lacedaemonia.

2/ If it is followed by an infinitive, it will only convey the meaning of before:

- οἰ Ἀθηναῖοι πολῖται ὑπὲρ ἐβουλεύοντο πρὶν ψηφίζεσθαι  
  Athenian citizens always deliberated before voting.
- ἀεὶ λούσαν πρὶν καθεύδειν  
  I always take a bath before sleeping.
- δεὶ σέ μοι διαλέγεσθαι πρὶν παρὰ τὸν Κύρον ἐλθεῖν  
  You should talk with me before going to Cyrus.
- πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἡ δὴ νεκρῶς  
  Before having advanced fifteen stades, they already came across corpses (Xenophon, Anabasis).
- ἑτοίμος ἦν, πρὶν ἐκπλεῖν, κρίνεσθαι  
  He was willing to be judged before sailing off (Thucydides, Historiae).

As it can be seen, in this case the main sentence is usually positive; but again this is not a golden rule, observe this example in which the main clause is negative, and πρὶν is followed by an infinitive:

- οἰ Ἀθηναῖοι πολῖται οὐ διενοθήσαν πρὶν ψηφίζεσθαι  
  The Athenian citizens did not think before voting.

3/ As usual, if the subject of the infinitive is different from the subject of the main verb, it will be in the accusative:

- ἀπήλθομεν πρὶν τὸν διδάσκαλον ἀφικέσθαι  
  We departed before the teacher arrived.
- πρὶν σὲ τὰς Ἀθηνὰς καταλιπεῖν, τὰς βιβλίους ὀποδώσω  
  Before you leave Athens, I will give you the books back.

c) The conjunction ἕως UNTIL / WHILE / AS LONG AS

1/ If ἕως is followed by an indicative, it may mean either while or until; the context will indicate which meaning is most appropriate. As a general rule, if followed by an imperfect it will mean while (continuous action), and if followed by an aorist it will mean until (punctual action):

- ἕως σὺ ἐν τῇ Σπάρτῃ ἦσθα, ἐγὼ τὴν οἰκίαν ὑκοδόμησα  
  While you were in Sparta, I constructed the house.
- ὁ γεωργὸς ἐκαμεν ἕως ὁ δεσπότης αὐτῶν οἰκᾶε εἰσεκάλεσεν  
  The farmer was working until the master called him home.
- ὁ μέντοι Ἀγεσίλαος ... περιέμενεν ἕως ὁι φυγαδεὺς τὸν Κορινθίων ἐποίησαν τῷ Ποσειδώνι τὴν θυσίαν  
  Agesilaos waited until the exiles of the Corinthians had made the sacrifice to Poseidon (Xenophon, Hellenica).

If ἕως is followed by a subjunctive + ἃν (or optative without ἃν in secondary sequence), it means until but with a sense of temporal indefiniteness:

- μένε ἐνθάντε ἕως ἃν ἐγὼ ἐλπανέλθω  
  Wait here until I come back.
- ἐκέλευ... φιλάττειν, ἕως ἃν αὐτὸς ἐλθῇ  
  He ordered them ... to be on guard until he himself would come (Xenophon, Hellenica).

2/ As we can see, in the first examples ἕως dealt with facts that had really taken place: the master called the slave home, and somebody was in Sparta; but when ἕως is followed by a subjunctive + ἃν (primary sequence) or optative (secondary
sequence), it means until, and it always refers to a future action that may, or may not, take place. Observe the difference in these examples:

- ὁ γεωργὸς κάμνει ἐως ἄν ὁ δεσπότης αὐτὸν οἶκαδε εἰσκαλῆ The farmer works until the master calls him home.
  - This means that he has decided to work until the master calls him, but this moment is indefinite.
- ὁ γεωργὸς ἐκαμνεν ἐως ὁ δεσπότης αὐτὸν οἶκαδε εἰσκαλέσειεν The farmer was working until the master would call him home.
  - This means that he had decided to work until the master would call him, but did the master ever call him?

3/ Another meaning of ἐως (like μέχρι) is as long as:

- τοῖς δ’ Ὀρχομενίοις εἶπεν, ἐως στρατεία εἶπ, παῦσασθαι τοῦ πολέμου He told the inhabitants of Orchomenos to stop making war as long as the campaign went on (Xenophon, Hellenica).

**d) Indefinite ever temporal clauses**

[This concept is dealt with in further detail in the corresponding section on indefinite clauses.]

Linked to this last point of temporal indefiniteness we have seen for ἐως, we can find the same type of construction with several other temporal constructions that would use the word ever to be translated into English. When a future indefinite action is referred to in a subordinate sentence, as in WHEN YOU SEND ME YOUR BOOK I WILL READ IT (this is indefinite because who knows when that person will send the book, if ever), the verb of the main sentence is in the future tense of the indicative, as expected, and the subordinate sentence is in subjunctive + ἄν. Note that the same applies for repeated actions in the present. In this case, rather than a repeated action, it is an indefinite action in the future tense. The particle ἄν is sometimes linked to the conjunction.

Observe the following examples:

- ἐπειδὰν τὸν παῖδα πρὸς ἐμὲ πέμψῃς, αὐτὸν παιδεύσω Whenever you send me your son, I will teach him.
- ὅταν οἱ πολέμιοι ἡκοσίνων, ἐτοίμοι ἐσομέθα Whenever the enemy come, we will be ready.
- ὅταν τὸν Σωκράτη ἐν τῇ ἁγορᾷ ἴδω, πάντα ἐρῶ whenever I see Socrates in the agora, I will ask him everything.
- ἐπειδὰν μέντοι τοῦτο γένηται, ἡγησόμεθα μὲν, ἐφε, ἴμεῖς whenever this may happen, we will lead, he said (Xenophon, Hellenica).

**5. Concessive clauses**

In Greek, there are two ways of expressing a clause introduced by although, in spite of: with a subordinate or with a participle.

**a) With a subordinate**

We must use the conjunction καὶ and the conditional particle εἰ (or ἄν, if it is an indefinite event); in fact, what we shall be translating literally is even if. Note that the choice between εἰ or ἄν and of the tense of the subordinate verb adheres to the same rules as seen for conditional sentences; for example:
• καὶ εἴ (ορ εἴ καί) νοσῶ, ἐν τοῖς ἁγροῖς καρπερᾶς πονῶ  Although I am ill, I am working hard in the fields.
• εἴ καί τὰ μέγιστα εἰς ἑμὲ ἔξημαρτανον, οὐκ ᾗν ὁ ὦν τῆν δίκην με παρ’ αὐτῶν λαμβάνειν  Even if they had wronged me very greatly, it would not be possible that I would take revenge from them (Lysias, Areopagiticus).
• καὶ ἐάν (ορ ἐάν καί) οὕτως ὁ ἄθλητῆς μάλιστα ἀσκῆ, τὰ Ολυμπία οὔ νικήσει  Although this athlete may practise a lot, he will not win in the Olympic Games.
• τούτῳ μὲν γάρ καὶ ἐάν κρατήσωσιν ὁμοίως δράσουσιν  Even if they win, they will nevertheless do this (Thucydides, Historiae).

b) With a participle

The conjunction καίπερ must be placed before the participle, and the tense of the participle will be dependent upon the temporal relationship with the main event:

• καίπερ νικήσας, ὁ Περικλῆς τοὺς αἰχμαλώτους οὐκ ἀπέκτεινεν  In spite of having won (although he had won), Pericles did not kill the prisoners.
• καίπερ ἐν ταῖς Ἀθηναίαις οὔσα, ἢ Λυσιστράτη τῷ Δικαιοπόλει οὕ τέντυχεν  In spite of being in Athens, Lysistrata did not come across Dikaiopolis.
• Ἀγησίλαος δὲ, καίπερ αἰσθανόμενος ταῦτα, ὁμοίως ἐπέμενε ταῖς σπονδαῖς, νενέργως ἐδείκτηκε  Agesilaos, in spite of knowing this, nevertheless went on abiding by the truce (Xenophon, Hellenica).

This construction may also be used with a participle absolute:

• καίπερ τῶν Λακεδαίμονιν τὰς σπονδὰς ἅλσάντων, οἱ Ἀθηναῖοι τῇ Λακεδαιμονίᾳ οὐκ ἐπέθεντο  Although the Spartans had broken the truce, the Athenians did not attack Lacedaemonia.
• καίπερ ἀκαπράκτω πολέμῳ τῶν Φωκῶν ἐφέμον, πεζῆ διεσκευήθη εἰς τὴν Βοιωτίαν  Although the Phocians were waging a cruel war, he proceeded on foot into Boeotia (Xenophon, Hellenica).

6. Result clauses

To express the result or consequence of what has been expressed in the main sentence, Greek uses a subordinate clause, introduced by ὡστε (or, sometimes, ὡς). The verb of the subordinate clause may be in the infinitive or the indicative, depending on the nuance we wish to convey. Usually we will find the adverb οὗτο(ς) (so) in the main sentence as a marker of a following result clause.

a) Expression of the real result

If we want to express the real result of an action, we use the indicative:

• οὗτο ταχέως τρέχει ὡστε οἱ φίλοι αὐτῶν οὐ νικῶσιν  He runs so quickly that his friends do not beat him.
• οὗτο σοφός ἐστι ὡστε πάντα γιγνώσκει  He is so wise that he knows everything.
• ἐμὲ δὲ οὗτος ὀξέως καὶ ῥαδίως κατεῖδεν ὡστε ἀσεβείας ἐγράψατο  He has examined me so sharply and so easily that he has accused me of impiety (Plato, Euthyphro).

The negative is οὔ, since it denotes a fact. Note that result clauses never use the oblique optative when the main verb is past.
b) Expression of the possibility of the result

1/ If we want to express the possibility of the result, we use the infinitive. The negative is μὴ, since it denotes a possibility:

- οὗτος ουσίας ἡστι ὡστε πάντα γινόμεναι He is so wise so as to know everything.
- οὗτος ταχέως τρέχει ὡστε τοὺς φίλους νικάν He runs so quickly so as to beat his friends.
- ὁ δὲ οὗτος ἀντεσκευάσατο τὸ οίκον ὡστε τούτων μηδενὸς προσδέσθη ΒUT HE, ON THE CONTRARY, ARRANGED HIS HOUSE IN SUCH A [SIMPLE] WAY AS NOT TO NEED ANY ONE OF THESE THINGS (Xenophon, Agesilaos).

The infinitive can be used in result clauses even in cases where it is evident that the result did happen:

- οὗτος ἀνδρείοι οἱ Ἑλληνες ἢσαν ὡστε τοὺς Πέρσας ἐν τῷ Μαραθώνι νικάν THE GREEKS WERE SO BRAVE AS TO DEFEAT THE PERSIANS AT MARATHON.
- They did defeat them. This is a fact, not just a possibility.

2/ If the subject of the infinitive is different to that of the main clause, it will be in the accusative case:

- οὗτος κακῶς διδάσκει ὡστε πάντας τοὺς μαθητὰς ἀπελθείν HE TEACHES SO BADLY AS TO MAKE ALL THE STUDENTS LEAVE.
- ἀδικούντα Φιλίππον ἔζηλεγχα φανερῶς οὗτος ὡστε τοὺς ἐκείνους συμμάχους αὐτοὺς ἀνισταμένους ὁμολογεῖν I PROVED THAT PHILIPPOS WAS ACTING WRONGLY SO CLEARLY AS TO MAKE HIS ALLIES STAND UP AND AGREE [WITH ME] (Demosthenes, De Corona).

It is clear that the THAT by which we translate ὡστε is not the same as the THAT by which we translate other words, such as ὅτι. The meaning of THAT by which we translate ὡστε is one which denotes a following consequence.

3/ Sometimes the word that tells us that a result clause will follow may be a quantitative demonstrative (tosou'tos), or a qualitative demonstrative (toio'tos), instead of οὗτος:

- τοσοῦτοις στρατιῶταις εἶχον ὡστε τὴν πόλιν ραδίως ἐλαβον THEY HAD SO MANY SOLDIERS THAT THEY TOOK THE CITY EASILY.
- ἐγὼ δὲ δὴ εἰς τοσοῦτον ἁμαθίας ἢκὼ ὡστε καὶ τοῦτ' ἄγνω I HAVE REACHED SUCH A POINT OF IGNORANCE THAT I DO NOT EVEN KNOW THIS (Plato, Apology).
- εἰς τούτο μανίας ἀφικόμην ὡστε ἐπιθυμεῖ ἐὰν ἄν πολλοίς μᾶχεσθαι I HAD REACHED SUCH A STATE OF MADNESS SO AS TO WANT TO FIGHT, I ALONE AGAINST MANY (Lysias, Contra Simonem).

Or there can even be no marker:

- πέφυκεν ἐσθιλὸς, ὡστε ἀρκεῖν φίλοις HE IS A BRAVE MAN, SO THAT HE WILL HELP HIS FRIENDS (Sophocles, Electra).

c) A special use

1/ The combination of a comparative adjective or adverb with ἦν (than) and a result clause using the infinitive, instead of the expected second term of the comparison, has the meaning of too + adjective...to + infinitive, as for instance, TOO CLEVER TO MAKE A MISTAKE. The construction is as follows:

- ὁ Σωκράτης σοφότερός ἦστιν ἢ ὡστε ἀμαρτάνειν SOCRATES IS TOO WISE TO MAKE A MISTAKE (literally, SOCRATES IS WISER THAN SO AS TO MAKE A MISTAKE).
This can be more easily understood if one imagines what has been elided between the ἢ and the ὅστε; for example, *THE WAY HE SHOULD BE*. Then the sentence would read *SOCRATES IS WISER THAN (THE WAY HE SHOULD BE) SO AS TO MAKE A MISTAKE.*

So, to translate *HE IS TOO SLOW TO WIN* we would literally say *HE IS SLOWER THAN SO AS TO WIN:*

- **βραδύτερός ἐστιν ὅστε νικᾶν**  
  *HE IS TOO SLOW TO WIN.*

2/ This construction can be used also with other verbs:

- **ἤφθαντο αὐτῷ ἐλάττω ἔχοντα δύναμιν ὅστε τοὺς φίλους ὕπελεῖν**  
  *THEY REALISED THAT HE HAD TOO SMALL A FORCE TO HELP HIS FRIENDS*  
  *(Xenophon, *Hellenica).*

**d) After a full stop**

ὁστε  after a full stop (or any mark of punctuation that denotes the end of a sentence) must be translated by *THEREFORE* or as a RESULT:

- **σὺ τούτῳ ἐποίησας, οἶδα οτι ὅστε ἁθλὸν σοι δόσω**  
  *YOU HAVE DONE THIS, I KNOW. THEREFORE, I WILL GIVE YOU A PRIZE.*
- **ὁστε οὐδὲποτε ἐκεῖ οἱ παιδεῖς ἐρημοὶ ἁρχοντῶς εἰσὶ**  
  *THEREFORE, CHILDREN THERE [in Sparta] ARE NEVER WITHOUT A LEADER*  
  *(Xenophon, *De Republica Lacedaemoniorum).*

7. **Conditional clauses**

a) **The conditional period**

1/ A conditional period consists of two parts: the conditional clause, known as the *protasis,* and the main clause, known as the *apodosis.* For example, in the sentence *IF YOU GIVE ME THE BOOK, I WILL BE GLAD:* the introductory *ἴ(ε)ι* clause is the protasis, and the second clause is the apodosis. Both together form what is usually called a *conditional period.*

2/ There are several types of conditional periods. These are dependent on whether or not the condition takes place; whether it is probable or improbable. For example, in the sentence *IF YOU HAD BEEN HERE YESTERDAY, WE WOULD HAVE WRITTEN THE LETTER,* it is evident that the condition can no longer be accomplished. But in the sentence *IF YOU WERE HERE, WE WOULD WRITE THE LETTER,* it seems that this can still take place. Each period has its own degree of possibility of accomplishment.

3/ Conditional periods are classified in many different ways: according to the degree of accomplishment, according to the verbal mood they use, etc. There is no international agreement on this. The classification offered here is the most common method presented in grammars and textbooks.

The negative adverb in the protasis is *μή,* and in the apodosis it is *οὐ* (the same rule applies to compounds with either).

b) **Real conditionals**

1/ These are conditionals in which it is supposed that the condition is accomplished. They are also known as *open conditionals.* Both the protasis and apodosis use an indicative tense, but in some cases we can find an imperative. The translation into English should be literal.
2/ But in some cases, the combination of tenses may look really strange to an English speaker, and then the translation should be adapted. For instance, observe this combination of future + present (in any case, take into account that poetic language allows itself some indulgences):

- εἰ δὲ τοῦ χρόνου πρόσθεν θανοῦμαι, κέρδος αὐτ᾽ ἐγὼ λέγω  
  IF I (WILL) DIE BEFORE TIME, I CALL IT A BENEFIT  
  (Sophocles, Antigone).

2/ Note that this period of conditional has a variation: instead of a future indicative, an imperative may be used for the main sentence:

- ἐὰν νικᾶν βούλη, μάχον  
  IF YOU WANT TO WIN, FIGHT.

The difference in this use of subjunctive + ἄν is that it has an ever meaning; we could have translated this sentence as IF YOU EVER WANT TO WIN, FIGHT. Another example:

- ἐὰν δὲ δημοκρατία γένηται, εὐ ἱστε, ἐφ᾽, ὅτι διαμενεῖ ὑμῖν ἢ πόλις  
  IF EVER DEMOCRACY IS ESTABLISHED, BE SURE THAT THE CITY WILL REMAIN TRUE TO YOU  
  (Xenophon, Hellenica).

3/ It is also common to find a participle instead of the usual protasis with εἰ if:

- μὴ τοῦτο ποιήσας, οὐ νικήσεις  
  NOT HAVING DONE THIS / IF YOU HAVE NOT DONE THIS, YOU WILL NOT WIN.
Observe that the negative is μή, which in fact is what supplies the participle with the conditional nuance, since if the sentence were οὐ τοῦτο ποιήσας, οὐ νικήσεις then it would be implied that we know for certain that the person has not done τοῦτο.

**Note**
This use of a participle instead of a protasis is not restricted to this type of conditionals: it can be found in real conditionals, eventual conditionals, etc.

d) **Potential conditionals**

In this kind of conditionals, usually known as potential conditionals, in which the optative is used both in the protasis and in the apodosis, the condition expressed is a mere supposition of the speaker, and most probably has not yet taken place. These conditionals correspond to the English *If I were (in the future) in Athens, I would see the Acropolis*, and with verbs other than to be they can be translated by *should/would*. The apodosis must have the particle ānv:

- *εἰ ἐν ταῖς Ἀθήναις εἶναι, τὴν Ἀκρόπολιν ἰδομι āν*  
  IF I WERE IN ATHENS, I WOULD SEE THE ACROPOLIS.
- *εἰ τούτῳ μοι εἶποις, ἁμενος āν εἶναι*  
  IF YOU SHOULD TELL ME THIS, I WOULD BE HAPPY.
- *εἰ ἀδίκως ἀλοίπην, ἀποδραίην āν*  
  IF I WERE TO BE DECLARED GUILTY AGAINST JUSTICE, I WOULD RUN AWAY (Lysias, Pro Milite).

As usual, the choice between the present or the aorist optative is an aspectual matter.

e) **Unfulfilled present conditionals**

These conditionals are used to indicate that the condition is not being accomplished now, but could still possibly be accomplished in the future. In this case, the imperfect tense is used in both the protasis and the apodosis, and the particle ānv is positioned near the verb in the apodosis. Note that, if the apodosis is negative, the negative οὐ is almost always written before ānv (this rule is valid for all classifications of conditionals):

- *εἰ τὴν βιβλίον ἔγραφες, σοφὸς ἐγίνοις āν*  
  IF YOU WROTE THE BOOK, YOU WOULD BECOME WISE.
- *εἰ ἐν τῇ μάχῃ ἐμάχω, ἐνίκης āν*  
  IF YOU FOUGHT IN THE BATTLE, YOU WOULD WIN.
- *εἰ μὲν ἀλλὰζασθαί σε ἔδει ..., οὐκ āν ἐγούτε σοι συνεβούλευν*  
  IF YOU HAD TO CHANGE..., I WOULD NOT ADVISE YOU TO (Xenophon, Hellenica).

**Remember:** Unfulfilled conditions in the present do not mean that the present tense is required, but rather that the condition is not fulfilled right now, in the present. It thus refers to the time in which the action takes place, and not to the tense that should be used.

f) **Unfulfilled past conditionals**

These conditionals are used to indicate that the condition has not been accomplished (and can no longer be accomplished). In this case, the aorist tense is used in both halves, and the particle ānv is added in the apodosis:

- *εἰ τὴν ἀλῆθειαν εἶπες, ὁ βασιλεὺς πολλὰ χρήματα σοι παρέσχεν āν*  
  IF YOU HAD SPOKEN THE TRUTH, THE KING WOULD HAVE OFFERED YOU MUCH MONEY.
- *εἰ δὲ μὴ ἔβοθήσασθαί αὐτοῖς ..., ἐκινδύνευσαν āν ἁπαντες ὀπλόσθαι*  
  IF THEY HAD NOT HELPED THEM..., ALL OF THEM WOULD HAVE BEEN IN DANGER OF DYING (Xenophon, Hellenica).
- *εἰ χθές ἦλθες, τὸν ἐμὸν πατέρα εἶδες āν*  
  IF YOU HAD COME YESTERDAY, YOU WOULD HAVE SEEN MY FATHER.
g) Variations

Of course, it is possible to combine the former types of conditionals into hybrid variations, if the meaning dictates this. For instance:

- \( \text{εἰ χθὲς τὴν Σπάρτην κατέληπες, νῦν ἐν τοῖς Ἀθηναῖς ἦσον ἂν} \) if you had left Sparta yesterday, now you would be in Athens.
  - Note the aorist tense in the protasis and the imperfect tense in the apodosis.
- \( \text{εἰ δὲ κερδαίνειν ἐβούλου, τότε ἂν πλείστον ἔλαβες} \) if you wanted to make a profit, you would have taken more (Lysias, Areopagiticus).
  - Note the imperfect tense in the protasis and the aorist tense in the apodosis.
- \( \text{οὐδὲ ἵκωμην ἐγὼ ἂν, εἰ σὺ μὴ κάλεις} \) I would not have come, if you were not calling me (Sophocles, Oedipus Tyrannos).
  - Note the imperfect tense in the protasis and the aorist tense in the apodosis.

h) Repeated condition in the present

These conditionals are in fact a derivation of the eventual period, but it is assumed that the stated condition takes place repeatedly, therefore the protasis is translated as every time that rather than the customary if. As in the case of eventual conditionals, the protasis uses \( εάν \) + subjunctive, but the apodosis uses the present indicative.

- \( \text{εάν ὁ πατὴρ πρὸς τὴν πόλιν ἤκη, δῶρα τοῖς παισὶ φέρει} \) every time the father comes to the city, he brings presents to the children.

i) Repeated condition in the past

These conditionals are similar to h), with the exception that the repeated actions have taken place in the past. The protasis uses the optative (the usual replacement in secondary sequence for a subjunctive + \( ἂν \) in primary sequence), and the apodosis uses the imperfect tense.

- \( \text{εἰ ὁ πατὴρ πρὸς τὴν πόλιν ἤκολο, δῶρα τοῖς παισὶ ἔφερεν} \) every time the father came to the city, he brought presents to the children.

8. Relative clauses

a) An introduction to the use of the relative

1/ A relative clause is a subordinate clause that provides additional information concerning something or somebody (the antecedent) mentioned in the main clause. Relative clauses are introduced by a relative pronoun: in English this may be \( \text{which, who, that, whom} \), etc. It is imperative that the Greek relative pronoun agrees with the antecedent in both gender and number (although there are exceptions). Its case will be determined by its role in the relative sentence and is independent of the role of the antecedent in the main sentence. Let’s see some examples:
• THE BOY **WHO IS HERE IS CLEVER**: **WHO IS HERE** is the relative clause inside the main clause **THE BOY IS CLEVER**. The word **BOY** is its antecedent (the relative clause refers to it), so the relative **WHO** must be *singular and masculine* like **BOY**, and in the nominative case because it has the role of subject in the relative sentence (note that in this example both antecedent and relative are in the same case):

\[ \dot{\text{o}} \text{ παίς ὁς πάρεστι} \text{ σοφός ἐστιν}. \]

• THE WOMEN **WHOM YOU SAW YESTERDAY WENT TO ATHENS**: **WHOM YOU SAW YESTERDAY** is the relative clause, which is inside the main clause **THE WOMEN WENT TO ATHENS**. The word **WOMEN** is its antecedent, so the relative **WHOM** must be *feminine and plural* like **WOMEN**, and in the accusative case because it has the role of direct object in the relative sentence (note that in this example the antecedent and relative are in different cases):

\[ \text{αἱ γυναῖκες ἄς σὺ ὃς εἰδες πρὸς τὰς Ἀθήνας ἠλθον}. \]

2/ As we can see, the antecedent and the relative pronoun (usually known as *the relative*) may perform different roles in their respective sentences. Observe a further example:

• THE WOMEN **TO WHOM YOU OFFERED THE BOOKS ARE CLEVER**. Main clause: **THE WOMEN ARE CLEVER**. Relative clause: **TO WHOM YOU OFFERED THE BOOKS**. The antecedent of **TO WHOM** is **THE WOMEN**, so the relative must be *feminine and plural* like **WOMEN**, and in the dative case because it has the role of indirect object in the relative clause:

\[ \text{αἱ γυναῖκες αἱς τὰς βιβλίους παρέσχες} \text{ σοφάι ἐσιν}. \]

**THE WOMEN** (the antecedent) in the main clause performs the function of subject, in this case, and therefore is in the nominative case, but **TO WHOM** (the relative) performs the role of indirect object in its relative clause, therefore it must be in the dative case.

3/ A good way to identify the role of the relative in its clause is by replacing it with its antecedent and to then “reorder” the clause: **TO WHOM YOU OFFERED THE BOOKS** > **TO THE WOMEN YOU OFFERED THE BOOKS** > **YOU OFFERED THE BOOKS TO THE WOMEN**; the indirect object role of **TO THE WOMEN** (and, therefore, of the relative which was in its place) seems now evident.

b) Normal uses of the relative

The relative sentences we have dealt with up to now were fairly straightforward - the antecedent was the subject of its clause and the relative was in the appropriate case. Now, more complicated examples will be introduced.

1/ The antecedent may not be the subject:

- **τὰ ὄπλα ἔδωκα τῷ ἄνθρωπῳ ὅν γινόμασκες**  \*I GAVE THE WEAPONS TO THE MAN (WHOM) YOU KNOW.*  

◊ Observe that sometimes it is not necessary to express the relative in English, but it must be expressed in Greek.

In this case, the antecedent (**THE MAN**) performs the role of indirect object, and therefore is in the dative case, and the relative performs the role of direct object, and therefore is in the accusative case.

- **ἐπὶ δὲ τῷ ναυτικῷ, ὁ ἐκεῖνος ἡροίκει ..., ἐξεπέμφη Κρατησιππίδας**  \*CRATESIPPIDAS WAS SENT AGAINST THE NAVY THAT THAT MAN HAD GATHERED*  \*(Xenophon, *Hellenica)*.
2/ Whose = of whom / of which:

Sentences with this kind of possessive relative may cause some confusion, but we must simply remember that WHOSE is nothing else than OF WHOM. Observe the following sentence:

I see the soldiers whose weapons you have = I see the soldiers the weapons of whom you have.

WHOSE performs the role of possessive object, equivalent to OF WHOM. By replacing the relative with the antecedent and re-ordering the sentence, we will have: THE WEAPONS OF WHOM YOU HAVE > THE WEAPONS OF THE SOLDIERS YOU HAVE > YOU HAVE THE WEAPONS OF THE SOLDIERS, from which it is evident that it is a possessive object and therefore will be in the genitive case. As the antecedent is SOLDIERS, the relative will have to be masculine, plural and in the genitive case, and the final result will be:

- ὁρῶ τοὺς στρατιώτας ὃν τὰ ὄπλα ἔχεις  I see the soldiers whose weapons you have.

Two further examples:

- ἐκεῖ ἐστιν ἡ παῖς ἣς τὸν πατέρα γιγνώσκεις  There is the girl whose father you know (= there is the girl the father of whom you know).
- μάντικής δὲ πάμπολυ ἀποδείξει μοι δοκεῖ, ἢς τὸ ἔργον τὰ ἀδηλα ... προγιγνώσκειν  It seems to me that he is very far from divination, the purpose of which is to discover what is unclear (Lucian, Hesiodus).

3/ With prepositions:

The relative, apart from adopting the necessary case, may also have prepositions, since it is in fact performing the role of a noun, in whichever case it may be. Observe these examples:

- οἱ παιδεῖς σὺν οἷς παῖς ἐπλησίοι εἰσίν  The boys with whom you play are brave.
- οἰκῶ ἐν τῇ πόλει πρὸς ἣν βαίνεις  I live in the city towards which you go.

The expression WITH needs the preposition σὺν + dative; therefore, the relative is masculine, plural and dative.

The expression TOWARDS requires the preposition πρὸς + accusative; therefore, the relative is feminine (because πόλεως is feminine), singular and accusative.

- ... ἐγγὺς Καδούσιοι, ἐφ’ οὐς ἐστράτευσεν  ... near the Cadusians, against whom he had marched (Xenophon, Hellenica).
- ὁ σὺς δὲ πατὴρ ἔγγειμε τὴν τοῦ ἐμοῦ πατρὸς θυγατέρα, ἢς ἰὸς σὺ ἐγένετο  Your father married the daughter of my father, from whom you were born (Xenophon, Cyropaedia).

c) Special uses of the relative

1/ Connective relative:

a/ It is possible to find a relative immediately following a strong pause, usually a full stop. It could be a relative that belongs to the next sentence, as in this example:

- ὁ ἐμὸς ἀδελφός στρατηγὸς ἐστιν ὃν δὲ ὀρῆ, στρατηγὸς ὡς ἔστιν  My brother is a general; but the man whom you see is not a general.

In this case, the connective δὲ shows that the relative belongs to the new sentence that follows after the pause. It is clear that there are two sentences after the high dot: the relative one and the main one.
b/ However, if there is no connective particle after the pause, the relative is a *relative of connection*, and it should be translated as if it were a demonstrative or a personal pronoun:

- ὁ ἐμὸς ἀδελφὸς στρατηγὸς ἐστὶν: ὁν πάντες φιλοῦσιν  
  *My brother is a general; all love this one/him.*
- πολλοὺς μαθητὰς ἔχω: ὁίς βιβλίους δίδωμι  
  *I have many disciples; I give books to these/to them.*

Observe in both examples the lack of connective. Now let's see some examples without the initial sentences:

- [following a full stop] ὅν εἶς καὶ Ἑξενοφῶν ἦν  
  *Of these, Xenophon was also one* (Xenophon, *Anabasis*).
- [following a full stop] ὅν καὶ τὸν Ἀλκιβιάδην ἐπητιώντο  
  *They made Alcibiades responsible for this* (Thucydides, *Historiae*).
- [following a full stop] οὐς οἱ Ἄθηναιοι, ἐπεὶ τὸ πρᾶγμα ἰγγέλθη, συλλαβόντες ἐφύλαττον  
  *The Athenians, when the matter was reported, seized these men and kept them under guard* (Xenophon, *Hellenica*).

2/ Attraction of the relative:

a/ If the antecedent is *either in the genitive or the dative* and the relative is expected to be in the *accusative*, the relative can then adopt the case of the antecedent:

- τοῦτο διδωμὶ τοῖς στρατιώταις οὗς ὀρᾶς > τοῦτο διδωμὶ τοῖς στρατιώταις οἰς ὀρᾶς  
  *I give this to the soldiers you see.*
- ἔχω τὰς βιβλίους τῆς παιδὸς ἦν φιλεῖς > ἔχω τὰς βιβλίους τῆς παιδὸς ἥς φιλεῖς  
  *I have the books of the girl you love.*
- ἔν ἐθαυμάσα τῶν πολλῶν ὅν ἐγεῦσαντο  
  *I was surprised by one of the many lies they told* (Plato, *Apologia*).

b/ If the antecedent is simply a demonstrative, as previously seen, it may be absent, but the relative can nevertheless be attracted to the case in which it would have been found:

- ἔχω τὰ ὀπλα τούτου ὅν ἀπέκτεινα > ἔχω τὰ ὀπλα τούτου οὗ ἀπέκτεινα > ἔχω τὰ ὀπλα οὐ ἀπέκτεινα  
  *I have the weapons of the one I killed.*
- ὁ μὲν δὴ Ἑξενοφῶν οὔτω θυσάμενος οἰς ἀνέτειλεν ὁ θεὸς ἐξέπλει  
  *Xenophon, after thus making sacrifices to those (gods) whom the god had said, sailed away* (Xenophon, *Anabasis*).

This happens even if there is a preposition:

- ἔργαζομαι σὺν τούτῳ ὅν ὀρᾶς > ἔργαζομαι σὺν τούτῳ ὁ ὀρᾶς > ἔργαζομαι σὺν ὁ ὀρᾶς  
  *I work with the one you see.*

3/ Lack of antecedent:

Sometimes the antecedent, usually a generic *this* or *that*, is not expressed:

- ὁς νῦν τῷ Περικλεί μᾶχεται ὁ ἐμὸς ἀδελφὸς ἐστὶν  
  *This one (masculine) who fights now with Pericles is my brother.*
- αἱ πρὸς τὰς Ἀθήνας ἔρχονται σοφαί εἰσιν  
  *These (feminine) who go towards Athens are clever.*
This one of the first sentence and These of the second are not expressed in Greek; if expressed, they would have been οὗτος and ἐκεῖναι respectively.

- πιστεύω γὰρ δίκαια εἶναι ἄλεγω  
  I THINK THAT WHAT I SAY IS FAIR  (Plato, Apologia).
- εἰπὼν ἀπειρ' ὦν οὐκεκ' ἤλθο  
  I WILL LEAVE AFTER SAYING WHY (“THE THINGS BECAUSE OF WHICH”) I CAME  (Sophocles, Oedipus Rex).
- παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὗς ἐδόκουν δικαιοτάτους εἶναι  
  OF THE OTHER MEN, THEY CONVOKED ALSO THOSE WHOM THEY CONSIDERED TO BE MOST FAIR  (Xenophon, Anabasis).

4/ Agreement with more than one antecedent:

a/ If the antecedents are people and have different genders, the relative is put in masculine plural:

- οἱ ἀνδρεῖς καὶ αἱ γυναῖκες οὗς ὑπὸ χρόνο γείσιν  
  THE MEN AND THE WOMEN YOU SEE ARE CLEVER.

b/ If the antecedents are things (or abstract concepts or similar, but not people) and have different genders, the relative is put in neuter plural:

- θαυμάζω τὴν τιμὴν καὶ τὸν θυμὸν ἃ ὁ στρατηγὸς ἔχει  
  I ADMIRE THE HONOUR AND THE SPIRIT THAT THE GENERAL HAS.

5/ Attraction of the antecedent by the indefinite relative:

A sentence containing an indefinite relative, such as οὐδές ἐστι ὅστις meaning THERE IS NOBODY WHO, can experience an attraction of the antecedent (and any noun accompanying it) to the case of the indefinite relative. After such a change the verb εἰμί is usually omitted.

- ἐν τῇ χώρᾳ οὐκ ἦν οὐδές πολέμιος ὄντινα ἐγὼ οὓς ἐνίκησα  
  IN THE COUNTRY THERE WAS NO ENEMY WHOM I HAD NOT DEFEATED  
  can become  ἐν τῇ χώρᾳ οὐδένα πολέμιον ὄντινα ἐγὼ οὓς ἐνίκησα (same meaning).

- οὐδεμία βιβλίος ἐστίν ἦπινα ἐγὼ οὓς ἀνέγνων  
  THERE IS NO BOOK WHICH I HAVE NOT READ  
  can become  οὐδεμίαν βιβλίον ἦπινα ἐγὼ οὓς ἀνέγνων (same meaning).

6/ Inclusion of the antecedent:

a/ In some cases, the antecedent of a relative can be incorporated into the relative clause itself, and it will then take on the case of the relative. For example:

- ἔχω τὴν βιβλίον ἐν ᾗ τοῦτο γέγραπται  
  I HAVE THE BOOK IN WHICH THIS IS WRITTEN  
  can become  ἐν ᾗ βιβλίῳ τοῦτο γέγραπται, ταύτην ἔχω (same meaning).

Note that the antecedent has lost the article and that we may use a demonstrative pronoun to make the connection easier, but this is not compulsory, as we can see in the following example:

- ἡ πόλις ἐν ᾗ οἰκεῖς καλλίστη ἐστίν  
  THE CITY IN WHICH YOU LIVE IS VERY BEAUTIFUL  
  can become  ἐν ᾗ πόλις οἰκεῖς καλλίστη ἐστίν (same meaning).
**SUBORDINATE CLAUSES**

- ἀδικεῖ Σωκράτης οὗς μὲν ἡ πόλις νομίζει θεοῦς οὗ νομίζον τὸ θεοῦς οὗς μὲν ἡ πόλις νομίζει οὗ νομίζον

Socrates commits a crime not believing in the gods in which the city believes (Xenophon, Memorabilia).

The “expected” order would have been ἀδικεῖ Σωκράτης οὗς μὲν ἡ πόλις νομίζει οὗ νομίζον (note, moreover, that in this case no attraction has occurred, as both happened to be direct objects in their respective sentences).

b/ Sometimes, after including the antecedent into the relative clause, the relative takes the case of the antecedent:

- οἱ μὲν ἄλλοι τεχνίται ἀποκρύπτονται πως τὰ ἐπικαιρώτατα ἡ ἕκαστος ἔχει τέχνης

The other artists somehow conceal the most important aspects of the skill that each one has (Xenophon, Economics).

We would have expected ... ἐπικαιρώτατα τῆς τέχνης ἦν ἕκαστος ἔχει.

**Note**

As the final result is that the relative clause appears before the main one, some grammarians call this inverse prolepsis.

7/ **Generic μή in a relative clause:**

As happens when applying μή instead of οὐ to a participle, μή can give the relative clause a general meaning:

- ἀ οὐκ ἔχω ποιεῖν οὐ ποιῶ I DO NOT DO WHAT I CANNOT DO.
  - Something definite, for example: to speak a particular language, to swim, etc.
- ἀ μή ἔχω ποιεῖν οὐ ποιῶ I DO NOT DO THE KIND OF THINGS THAT I CANNOT DO.
  - Something abstract: anything that I do not know how to do.
- οὐ γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἀλλὰ ἂ μή πράττουσιν, ταῦτα λέγεις
  - You are saying not what the just do, but whatever they do not do (Xenophon, Memorabilia).

In fact, this is almost the same as using an indefinite clause with the indefinite relative in much the same way as:

- ὅστις ἂν τοῦτο μή λέγη, σοφὸς ἔστιν WHOEVER DOES NOT SAY THIS, IS WISE.

8/ **Lack of agreement in number:**

Sometimes a relative may be plural while the antecedent is singular. This is due to the fact that this singular can be taken as representative of a general whole (note that we have retained this incongruence in the English translations supplied below):

- ὅστις ἂν βιβλίους γράφη, τοῦτος τιμῶ
  - Meaning anybody who writes books.
- ὅ ἐμὸς πατὴρ διδάσκαλὸς ἔστιν, οἱ τοὺς παῖδας παιδεύουσιν
  - My father is a teacher, (those) who teach the children.
  - Meaning that all teachers teach the children.

9. **Comparative clauses**

a) **First type**

Comparative clauses comprehend four types of clauses, one of which has been explained in the previous chapter on correlatives: the comparisons by means of the correlatives τοιοῦτος or τοσοῦτος in the main sentence and οἷος or ὅσος in the subordinate.
b) Second type

The second type of comparatives are those used to express THE MORE..., THE MORE..., for which we use a fixed form (either in the accusative neuter or in the dative) of the correlatives:

\[ \text{o\sigma\sigma\nu n (or o\sigma\omega n \ldots, t\sigma\sigma\sigma\sigma\sigma\sigma\nu t\nu n (or t\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\omega \ldots) \ldots} \]

- ο\sigma\nu n μάλλον ἐν τοῖς ἀγροῖς κάμνω, το\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\nu t\nu n πλουσιόπετος γίγνομαι
  THE MORE I WORK IN THE FIELDS,
  THE RICHER I BECOME.
- ούτοι δὲ ο\σ\sigma ο ἀν πλείω σπείρωσι, το\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma\τ\nu o μάλλον τῆς εἰρήνης ἑπιθυμήσουσι
  THESE PEOPLE, THE MORE THEY SOW,
  THE MORE THEY WILL DESIRE PEACE
  (Xenophon, Hellenica).

\[ \text{[340]} \]

c) Third type

1/ The third type is comparative clauses that explain that something happens (or has happened, or will happen, or will not happen, etc.) in the same way as some other event. The comparison can be introduced by \( \omega\zeta \), \( o\sigma\sigma\rho \) or \( o\pi\omega\zeta \):

- ούτως ταχέως ἐδραμεν \( \omega\zeta \) ὁ ἄλλος δρομεύς
  HE RAN AS QUICKLY AS THE OTHER RUNNER.
- τούτῳ ούτως ἐποίησα, \( o\sigma\sigma\rho \) με ἑκέλευσαν
  I DID IT SO, AS THEY ORDERED ME.
- ούτοι μὲν οὖν, \( o\sigma\sigma\rho \) ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἄληθὲς εἰρήκασιν
  THESE PEOPLE, AS I SAY, HAVE SAID EITHER LITTLE OR NOTHING TRUE
  (Plato, Apologia).
- ἐντὸς γὰρ ἐίκοσιν ἡμερῶν ἠςαγε τοὺς ἀνδράς, \( o\sigma\sigma\rho \) ὑπέστη
  AS HE HAD PROMISED
  (Thucydides, Historiae).

2/ The use of \( o\sigma\sigma\rho / \omega\zeta + \text{participle} \) meaning AS IF, in sentences such as He is always giving me orders, as if he were my master, should also be included in this group:

- \( \omega\zeta i \) με κελεύει, \( o\sigma\sigma\rho \) ὁ ἐμὸς δεσπότης ὁν
  HE IS ALWAYS GIVING ME ORDERS, AS IF HE WERE MY MASTER.
- οὔλλοι δὲ τῶν Θρακῶν τὸν ἐπερν ἐξεφερον \( \omega\zeta \) τεθνηκότα
  OTHER THRACIANS CARRIED OFF THE OTHER ONE
  (Xenophon, Anabasis).

3/ Another way of expressing this meaning of AS IF is by means of \( o\sigma\sigma\rho \) \( e\iota \) and then the potential construction of optative + \( \dot{α} \nu \), although usually the \( \dot{α} \nu \) is placed immediately after the \( o\sigma\sigma\rho \):

- οὔτος γὰρ ἐμοὶ φαίνεται τὰ ἑναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ \( o\sigma\sigma\rho \) \( \dot{α} \ν \) \( e\iota \) \( ε\iota \pi\omega \).
  HE SEEMS TO ME TO CONTRADICT HIMSELF IN THE ACCUSATION, AS IF HE SAID “SOCRATES COMMITS A CRIME NOT BELIEVING IN GODS BUT BELIEVING IN GODS”
  (Plato, Apologia).

4/ Or even imperfect indicative instead of optative (the choice of tense depends on the sense that we want to express: potential sense, sense of unfulfilled condition in the present, etc. Observe the parallelism to the conditional sentences):

- οὔλλα προσέχον ἐμοὶ τὸ νοῦν ἀπόκριναι, \( o\sigma\sigma\rho \) \( \dot{α} \ν \) \( e\iota \) ἄρχης πάλιν ἤρωτον
  BUT PAY ATTENTION TO ME AND ANSWER
  AS IF I WERE ASKING AGAIN FROM THE VERY BEGINNING
  (Plato, Hipparchus).

5/ In some expressions, \( \omega\zeta \) alone will be enough to produce this effect:

- \( \omega\pi\epsilon\pi\lambda\epsilon\sigma\nu \) ... \( \epsilon\iota \) τῆς Σικελίας \( \omega\zeta \) \( \epsilon\iota \) τᾶς Ἄθηνας
  THEY SAILED AWAY FROM SICILY AS IF TOWARDS ATHENS
  (Thucydides, Historiae).
d) Fourth type

The fourth type is formed by comparatives that have a form of the adjective ὁ ἀυτὸς (THE SAME) in the main sentence:

THE SAME … AS… For example: I HAVE THE SAME BOOK AS YOU.

1/ There are several ways in which to express AS in such sentences: καὶ (obviously, in this case it will mean neither AND nor also), ὅσπερ (when a comparison is drawn between the way in which actions are performed), or the necessary form of the relative ὅσπερ (in most cases, more than one option is acceptable):

- ἐχω τὴν ἀυτήν βιβλον ἤπερ σὺ I HAVE THE SAME BOOK AS YOU.
  ✦ Here the emphasis is on WHICH YOU HAVE, therefore the relative has been used.
- ἐχω τὴν ἀυτήν βιβλον καὶ σὺ I HAVE THE SAME BOOK AS YOU.
  ✦ Here the emphasis is on AS YOU HAVE, therefore καὶ has been used to convey this meaning of AS; alternatively, ὅσπερ or the relative could also be used.
- ἐγὼ τοῦτο ἐποίησα τῷ ἀυτῷ τρόπῳ ὅπερ σὺ I HAVE DONE THIS IN THE SAME WAY AS YOU.
  ✦ Here the emphasis is on IN THE SAME WAY IN WHICH, therefore the relative should be used.

2/ Another way of expressing the second term of the comparison is by means of the dative:

- ἐχω τὴν ἀυτήν βιβλον σοι I HAVE THE SAME BOOK AS YOU.
  ✦ Alternatively, καὶ σοι would also be appropriate, or also using ὅσπερ σοι.
- ἐγὼ τοῦτο ἐποίησα τῷ ἀυτῷ τρόπῳ σοι I HAVE DONE THIS IN THE SAME WAY AS YOU.
  ✦ Alternatively, καὶ σοι would also be appropriate, or also using ὅσπερ σοι.

10. Fear clauses

a) To fear that something may happen or may have happened

1/ The main verb that expresses fear is φοβοῦμαι. When expressing a positive fear, such as I FEAR / I AM AFRAID THAT HE WILL COME, the THAT clause is introduced by the negative μὴ which is not translated. However, when expressing a negative fear, such as I FEAR / I AM AFRAID THAT HE WILL NOT COME, the THAT clause is introduced by the double negative μὴ οὐ, of which only the second negative is translated. Therefore:

➢ I FEAR THAT HE WILL … φοβοῦμαι μὴ … Note: μὴ = THAT
➢ I FEAR THAT HE WILL NOT … φοβοῦμαι μὴ οὐ … Note: μὴ οὐ = THAT … NOT

2/ When expressing a fear concerning the present or the past, the indicative (in the relevant tense) is used in the THAT clause:

- φοβοῦμαι μὴ ἠδεὶ τοῦτο ποιοῦσιν WE FEAR THAT THEY ARE ALREADY DOING THIS.
- φοβοῦμαι μὴ ἠδεὶ τοῦτο ἐποίησαν WE FEAR THAT THEY HAVE ALREADY DONE THIS.
- νῦν δὲ φοβοῦμαι μὴ ἁμφοτέρων ἡμα ἠμαρτήκαμεν NOW WE FEAR THAT WE HAVE MADE A MISTAKE IN BOTH ASPECTS (Thucydides, Historiae).
3/ But, when expressing a fear concerning a future event, something that has not yet happened, then the *subjunctive* (either present or aorist, depending on the aspect) is used in the *THAT* clause:

- φοβοῦνται μή οἱ πολέμιοι αὕριον μάχονται They fear that the enemies will / may fight tomorrow.
- φοβοῦνται μή οἱ σύμμαχοι αὕριον ο𖥨 άφικονται They fear that the allies will / may not arrive tomorrow.
- οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο καὶ αὐτοὶ φοβοῦμενοι μή οὔχ ἱκανοὶ ὅστι Λέσβῳ πάσῃ πολεμεῖν The generals of the Athenians acknowledged, they themselves also fearing that they would not be enough to fight against all Lesbos (Thucydides, *Historiae*).

4/ As usual, if the introductory verb is past, the subjunctive may be replaced by the *oblique optative*:

- ἐφοβοῦμην μή οἱ πολέμιοι ἀφίκοντο I was afraid that the enemy might arrive.
- ἐφοβέει τῇ οὐρᾷ ἐπίθεον το οἱ πολέμιοι He was afraid that the enemy would attack his rearguard. (Xenophon, *Hellenica*).
- ὁ Κλέαρχος οὐκ ἠθέλεν ..., φοβοῦμενος μή κυκλοθείη ἐκατέρωθεν CLEARCHUS did not want ..., fearing that he could be encircled from both sides (Xenophon, *Anabasis*).

b) To fear to do something

When expressing a fear to do something, we must simply use an infinitive (again, either present or aorist). Note that in this case the negative μή will be translated as negative:

- διὰ τί φοβεῖ τούτο ποιῆσαι; Why are you afraid to do this?
- φοβοῦμαι μή νικᾶν I am afraid not to win.

c) They may also be introduced by...

Aside from the verb φοβοῦμαι, the verbs δέδοικα and δέδια are also verbs of fearing, which in fact are perfects but have a present meaning (in much the same way as οἴδα), and also its aorist ἐδείσα (this form does have an aorist meaning):

- δεδοίκαμεν μή τίμερον ὁ Σωκράτης ἀποθανή We fear that Socrates may die today.
- δεδοίκα, μή μου ἀμελήσῃς I fear lest you disregard me (Lucian, *Dialogues of the Gods*).

And some periphrasis that share this meaning are φόβος ἔστι THERE IS FEAR and κίνδυνος ἔστι THERE IS DANGER:

- οὐ φόβος (ἔστι) μή σε ἀγάγη ἐπί... There is no danger that I take you towards... (Xenophon, *Memorabilia*).
- ἔλεγεν ὡς ... κίνδυνος εἰμί μή καὶ οἱ Ἔλληνες, εἰ ταῦτα αἰθοῦντο, συσταῖν He said that there was danger that also the Greeks, if they learnt about this, would become united (Xenophon, *Hellenica*).

11. Indefinite clauses

a) Indefinite construction of repeated action

When expressing that an action takes place repeatedly, as for instance THE CHILDREN ARE HAPPY WHENEVER (EVERY TIME THAT) THEY SEE THEIR FATHER, the following should be used for the temporal clause:
1/ Subjunctive + ἀν when the present time is referred to (present indicative in the main clause):

- οἱ παῖδες χαίρονται ὅταν τὸν πατέρα ὀρφέν  
  THE CHILDREN ARE HAPPY WHENEVER THEY SEE THEIR FATHER
  △ ὀρφέν is in subjunctive here.
- οἱ μαθηταὶ πολλὰ μανθάνουσιν ὅποταν (= ὅταν) τοῦ διδασκάλου ἀκούσιν  
  THE STUDENTS LEARN A LOT WHENEVER THEY LISTEN TO THE TEACHER.
- φεύγω, ὅταν ἴδω αὐτό  
  I FLEE WHenever I SEE THIS (Lucian, Dialogues of the Gods).
- ὅταν τι δρᾶς ἐς κέρδος, οὐκ ὄκνειν πρέπει  
  WHENEVER YOU LOOK FOR THE ADVANTAGE, YOU MUST NOT HESITATE
  (Sophocles, Philoctetes).

2/ Subjunctive + ἀν when the future time is referred to (future indicative in the main clause):

- ἐπειδὴν εἰς τὴν Ἑλλάδα πορεύομαι, διαρά σοι οἶσομαι  
  WHENEVER I GO TO GREECE, I WILL BRING YOU PRESENTS.

The possibility of the repeated action in the future is very relative, this sentence simply means WHENEVER I GO..., maybe only once, if at all! It could also be translated as EVERY TIME I GO..., but the sense of repeated action cannot be expressed since it has not yet taken place.

- ἐπειδὴν μέντοι τοῦτο γένηται, ἡγησόμεθα  
  WHENEVER THIS HAPPENS, WE WILL LEAD (Xenophon, Hellenica).

3/ Optative without ἀν when the past time is referred to (imperfect in the main clause, since this action took place several times):

- οἱ παῖδες ἔχαίροντο ὅτε τὸν πατέρα ὀρφέν  
  THE CHILDREN WERE HAPPY WHENEVER THEY SAW THEIR FATHER.
- οἱ μαθηταὶ πολλὰ ἐμάνθανον ὅποτε (= ὅτε) τοῦ διδασκάλου ἀκούσιν  
  THE STUDENTS LEARNED A LOT WHENEVER THEY LISTENED TO THE TEACHER.
- ἐπειδή δὲ ἔλθομεν εἰς τι καταγώγιον, ...  
  WHENEVER WE ARRIVED AT AN INN, ...
  (Lucian, Philopseudeis).

b) Indefinite constructions of single action

These sentences are almost equivalent to the former constructions of repeated action, with the only difference that, rather than emphasising the repetition of the action, they focus on an indefinite aspect (author, object, etc.) of a single action. The relative (usually, the indefinite ὅστις WHOEVER) can also be used in this indefinite sense.

1/ Referring to the present: indefinite clause in subjunctive + ἀν

- σοφός ἐστιν ὅστις ἀν τὴν φιλοσοφίαν μανθάνῃ  
  WHOEVER LEARNS PHILOSOPHY IS WISE.

Observe that if the sentence had been σοφός ἐστιν ὅς τὴν φιλοσοφίαν μανθάνει, it would identify a definite person performing the action; therefore, by using the indefinite relative and subjunctive + ἀν, the indefinite meaning of WHOEVER is conveyed. Another example:

- ὅ μὲν ἀν πάντες οἱ θεοὶ μισοῦσιν ἀνόσιον ἐστίν, ὅ δ' ἀν φιλοῦσιν, ὃσιον  
  WHATEVER ALL THE GODS HATE IS UNHOLY, AND WHATEVER THEY LOVE, HOLY
  (Plato, Euthyphro).
2/ Referring to the past: indefinite clause in optative without ἄν

- ἀπέκτεινον ὄντινα ὀρφεῖν  THEY KILLED WHOMEVER THEY SAW.

As before, the above sentence could have been written as ἀπέκτεινον οὐκ ἔστερν, in which case it would mean that they had killed a definite number of people; so, by using the indefinite relative + optative, the indefinite meaning of WHOEVER is conveyed. Another example:

- πᾶσαι γὰρ τότε αἱ πόλεις ἐπείθοντο ὅ τι Λακεδαιμόνιος ἄνὴρ ἐπιτάττοι  BECAUSE THEN ALL THE CITIES OBEYED WHATEVER THE SPARTAN MAN WOULD INSTRUCT THEM (Xenophon, Hellenica).

3/ Referring to the future: indefinite clause in subjunctive + ἄν or optative without ἄν

- ἐπειδῶν πάντα μοι εἰπής, τὰ χρήματά σοι δῶσω  WHENEVER YOU TELL ME EVERYTHING, I WILL GIVE YOU THE MONEY.

Observe that this is equivalent to the conditional period of subjunctive + ἄν in the protasis, and the future indicative in the apodosis:

- ἔαν πάντα μοι εἰπής, τὰ χρήματα σοι δῶσω  IF YOU TELL ME EVERYTHING, I WILL GIVE YOU THE MONEY.

An example with indefinite relative:

- ἀττα κελεύης ἄν, ποιήσω  WHATSOEVER YOU ORDER, I WILL DO IT.

The sentence could have been written as ἀ κελεῦεις, ποιήσω, meaning that someone has delivered a specific order; so, by using the indefinite relative and subjunctive + ἄν, the indefinite meaning of WHATEVER is conveyed.

An example with a temporal clause:

- ἐπειδῶν ἐκεῖσε ἔλθομεν, βουλεύσομεθα  WHEN WE ARE THERE, WE WILL DECIDE (Xenophon, Anabasis).

4/ If the future possibility were even more indefinite (meaning that the possibility of the event happening is even less likely), it would be appropriate to use the optative (without ἄν) in the subordinate clause, and optative (+ ἄν) also in the main clause:

- ὅπινι τοῦτο παρέξοις, εὐδαιμον ἄν εῖη  WHOEVER YOU OFFERED THIS TO, HE WOULD BE HAPPY.

* Note that all of these types of sentences are in fact parallel to conditional sentences using the same moods.

12. Proviso clauses

a) Verbs that commonly use this construction

1/ Verbs of precaution and effort, conveying meanings in the sense of TAKING CARE THAT, MAKE SURE THAT, are occasionally followed by ὁποῖς + future indicative. In fact, they closely resemble purpose clauses, and the meaning is very similar; usually, this future indicative is translated using a present:

- ἐπιμέλευμαι ὁποῖς οἱ μαθηταί πάντα ἔξουσιν  I TAKE CARE THAT THE STUDENTS HAVE EVERYTHING.
- ἐπιμελεῖσθε ὁποῖς οἱ μαθηταί τὰς βιβλίους ἀναγνώσονται  MAKE SURE THAT THE STUDENTS READ THE BOOKS.
• ἀεὶ ἐπιμελεῖσθαι δεῖ ὅπως οἱ μαθηταί ως τάχιστα μαθήσονται
  IT IS ALWAYS NECESSARY TO TAKE CARE THAT STUDENTS
  LEARN AS QUICKLY AS POSSIBLE.

• ὅπως δ’ ἀμυνόμεθα οὔδεις παρασκευάζεται οὔδε ἐπιμελεῖται
  NOBODY PREPARES OR CARES HOW WE WILL DEFEND
  OURSELVES (Xenophon, Anabasis).

Despite the clause being in indicative, the negative adverb used is μή:

• φροντίζω ὅπως σὺ μηδὲν κακὸν ποιήσεις  I TAKE CARE THAT YOU DO NOT DO ANYTHING WRONG.

2/ Of course, the oblique optative can be used if the main verb is in the past tense:

• ἀεὶ ἐπιμελούμην ὅπως οἱ μαθηταί ως τάχιστα μαθήσοιντο  WE ALWAYS TOOK CARE THAT THE STUDENTS WOULD LEARN
  AS QUICKLY AS POSSIBLE.

3/ The main verbs that use this construction are:

<table>
<thead>
<tr>
<th>Greek Verb</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιμελέομαι</td>
<td>TO TAKE CARE</td>
</tr>
<tr>
<td>παρασκευάζομαι</td>
<td>TO PREPARE</td>
</tr>
<tr>
<td>σπουδάζομαι</td>
<td>TO BE ZEALOUS</td>
</tr>
<tr>
<td>φροντίζω</td>
<td>TO TAKE THOUGHT</td>
</tr>
<tr>
<td>προθυμέομαι</td>
<td>TO MAKE AN EFFORT</td>
</tr>
<tr>
<td>φράζομαι</td>
<td>TO CONSIDER</td>
</tr>
</tbody>
</table>

b) Other verbs that use this construction

1/ Other verbs that have a meaning less directly related to SEEING TO IT THAT, TAKING CARE THAT, etc., can also be used in this
  sense, such as the verbs ὧραω, πράττω, σκοπέω or φυλάττω. For example:

• ὧραττε ὅπως μὴ ἐν τῇ μάχῃ τρωθῆσαι
  TAKE CARE THAT YOU ARE NOT WOUNDED
  IN THE BATTLE!

• ὧρα ὅπως ἐπικουρήσεις μοι, ἐὰν με ἐλέγχειν ἐπιχειρή ὁ Μενέξενος
  ENSURE THAT YOU COME TO MY HELP, IF
  MENEXENOS TRIES TO REFUTE ME (Plato, Lysis).

2/ The elision of the main verb in imperative form is very common, and it leaves the ὅπως sentence as main sentence.

For instance, the first example could have been

• ὅπως μὴ ἐν τῇ μάχῃ τρωθῆσαι  (MIND) THAT YOU ARE NOT WOUNDED IN THE BATTLE!

and it should be understood that the initial imperative has been elided but should be supplied in the English translation.

It is just another way of expressing an order (see the corresponding chapter).
c) Infinitive clauses

1. Which verbs use the infinitive and how?

a) Use of the infinitive

The infinitive is a verbal noun; it is a noun that indicates an action (**to read, to sleep, to write**) rather than a noun that indicates an object (**chair, table**). It is indeclinable (refer to the later section on the use of the infinitive with article), but due to its verbal nature, the noun can have its own objects.

The use of the infinitive may be very similar to its use in English:

- **βούλομαι ἐσθίειν** I WANT TO EAT.
- **ἐχω γράφειν** I CAN WRITE.
- **ὁ Σωκράτης πειρὰ τὴν φιλοσοφίαν τοὺς μαθητὰς διδάσκειν** Socrates tries to teach philosophy to the students.

As in the previous example, the infinitive in this sentence has two objects dependent upon it:

- **ὁ γεωργὸς γράφειν μῆθον τῷ ἀδελφῷ ἐθέλει** The farmer wishes to write a story for his brother.

Here, both **μῆθον** and **τῷ ἀδελφῷ** depend on the infinitive **γράφειν**. In the following example, the infinitive has three elements depending on it (a direct object, an adverb and a prepositional phrase):

- **τοῦτο βούλομαι σαφῶς μαθεῖν παρ’ ὑμὸν** I WANT TO LEARN THIS FROM YOU CLEARLY (Xenophon, Memorabilia).

b) Verbs that use it

1/ Verbs of thinking, expressing an opinion and wanting are usually followed by an infinitive clause. The verb of this clause will be the infinitive, and if the subject (and predicative object, if any) of the infinitive is different to that of the main verb, it will be in the accusative case:

- **ὁ διδάσκαλος νομίζει τὸν μαθητὴν σοφὸν εἶναι** The teacher thinks that the student is clever.

The accusative **τὸν μαθητὴν** is the subject of the infinitive **εἶναι**, and **σοφὸν** is its predicative object. Note also that in this example English uses a that clause, whereas the Greek sentence says The teacher thinks the student to be clever.

- **βούλομαι τὸν στρατιώτην μάχεσθαι** I WANT THE SOLDIER TO FIGHT.

The accusative **τὸν στρατιώτην** is the subject of the infinitive **μάχεσθαι**. Note also that in this example English does use an infinitive: TO FIGHT.

So, the subject of the infinitive clause must be in the accusative case. Observe the difference:

- **ὁ πατὴρ βούλεται ἐσθίειν** The father wants to eat.
- **ὁ πατὴρ βούλεται τὸν υἱὸν ἐσθίειν** The father wants the son to eat.
2/ Some verbs that use this construction are:

- **οἱμαῖ, ἧγεμον, νομίζω** TO THINK, TO CONSIDER:
  - οἱμαῖ τὸν Σωκράτη ἐν ταῖς Ἀθηναῖς οἶκείν I THINK THAT SOCRATES LIVES IN ATHENS.
  - ἧγεμον τὸν Σωκράτη σοφὸν εἶναι I THINK THAT SOCRATES IS WISE.
  - τοῦτο ἧγεμον μέγα τεκμήριον ἀρχαντικὸς ἀρετῆς εἶναι I CONSIDER THAT THIS IS GREAT PROOF OF A RULER’S EXCELLENCE (Xenophon, Oeconomicus).
  - νομίζουσιν οἱ Λακεδαιμόνιοι τοὺς Ἀθηναίους κακοὺς στρατιώτας εἶναι THE SPARTANS THINK THAT THE ATHENIANS ARE BAD SOLDIERS.
  - νομίζω οὗ τοὺς μὴ ὅρθῶς πράττοντας οὕτω σοφοῦς οὕτε σώφρονας εἶναι I THINK THAT THOSE WHO DO NOT ACT CORRECTLY ARE NEITHER WISE NOR PRUDENT (Xenophon, Memorabilia).

- **κολύω** TO PREVENT:
  - οἱ παιδείς κολύουσι τὸν πατέρα καθεύδειν THE CHILDREN PREVENT THE FATHER FROM SLEEPING.
  - τί οὖν κολύει καὶ σὲ ἐπίστασαι; SO, WHAT PREVENTS YOU FROM KNOWING IT? (Xenophon, Oeconomicus).

Observe that the English translation uses a gerund here, caused by the English verb TO PREVENT, yet this translates in Greek as THE CHILDREN PREVENT THE FATHER TO SLEEP and WHAT PREVENTS YOU TO KNOW IT?

- **κελεύω** TO ORDER, TO COMMAND:
  - ὁ διδάσκαλος κελεύει τοὺς μαθητὰς τὰς βιβλίους φέρειν THE TEACHER ORDERS THE STUDENTS TO CARRY THE BOOKS.

- **βουλομαι** TO WANT:
  - βουλομαι τοὺς πολέμους ἀποθανεῖν I WANT THE ENEMY TO DIE.

Some of these verbs will appear again subsequently in the corresponding section of Indirect Statement; the use of infinitive clauses for Indirect Statement is just one of the several uses of the infinitive.

c) **When using a negative**

When *verbs expressing desire* introduce a negative infinitive clause, μὴ (not οὔ) must be used:

- οἱ στρατηγοὶ ἐβούλοντο τοὺς στρατιώτας μὴ φυγεῖν THE GENERALS WANTED THE SOLDIERS NOT TO FLEE.
- κελεύεις με ὅμως ἀποκρίνεσθαι, ἀλλὰ μὴ ἐπανερέσθαι; DO YOU ORDER ME TO ANSWER IN ANY CASE, BUT NOT TO ASK IN RETURN? (Plato, Euthydemus).

But verbs of thinking, indirect statement and similar meaning use the negative οὔ:

- νομίζω τὸν παῖδα οὔ σοφὸν εἶναι I THINK THAT THE CHILD IS NOT WISE.
- νομίζω ... τοὺς ἀνθρώπους οὐκ ἐν τῷ οίκῳ τὸν πλούτον καὶ τὴν πενίαν ἔχειν ἀλλὰ ἐν ταῖς ψυχαῖς I THINK ... THAT MEN HAVE WEALTH AND POVERTY NOT IN THEIR HOUSES BUT IN THEIR SOULS (Xenophon, Symposium).

Therefore, as a rule, the negative of the infinitive is always μὴ, except in the case of indirect statements, when it is οὔ.
d) A double choice

If the infinitive refers to a genitive or dative in the main sentence and has a predicative object, this predicative object can either be in the accusative (as shown previously) or agree with that genitive or dative:

- ὁ γαθόν ἐστι τῷ διδασκάλῳ σοφὸν εἶναι  IT IS GOOD FOR THE TEACHER TO BE WISE.
  ✷ Here, the predicative object of the infinitive, σοφὸν, is in the usual accusative case.
- ὁ γαθόν ἐστι τῷ διδασκάλῳ σοφῷ εἶναι  (same meaning).
  ✷ In this case, σοφῷ agrees with διδασκάλῳ.

✶ Note that in these examples there is no subject in the accusative for the infinitive.

2. Which tense of infinitive?

a) With verbs of desire

In the case of verbs expressing desire, the choice between present or aorist infinitive is simply aspectual rather than temporal; usually either can be used, taking into account the sense of the sentence. When the present infinitive is used, it shows that the action is a continuous process, however, when the aorist infinitive is used, it indicates that the action is a single, punctual event (note that it is translated as if it were in the present tense):

- βουλομαι τὸν παιδα βιβλιν γράφειν  I WANT THE CHILD TO WRITE A BOOK.  ✷ An ongoing action.
- βουλομαι τὸν παιδα ἐπιστολην γράψαι  I WANT THE CHILD TO WRITE A LETTER.  ✷ A punctual action.

Here, the use of the aorist infinitive does not denote a past meaning. Another example:

- βουλομαι τὴν βιβλιν ἀναγιγνώσκειν  I WANT TO READ THE BOOK  ✷ The process is conducted over a long period.
- βουλομαι τὴν βιβλιν ἀναγιγνώσκων  I WANT TO READ THE BOOK  ✷ The process is immediate and perfunctory.

However, sometimes one can hardly differentiate the meanings, and therefore the two infinitives can be used interchangeably - even classical authors alternated between the two. For example:

- βουλομαι ἐσθίειν  or  βουλομαι φαγεῖν  I WANT TO EAT.
- τὸ φευγεῖν αἰσχρόν ἐστιν  or  τὸ φυγεῖν αἰσχρόν ἐστιν  TO FLEE IS SHAMEFUL.

The choice of infinitive may provide a slight nuance, which is often lost in translation.

- ύμῖν δὴ τοῖς δικασταῖς βουλομαι ἥδη τὸν λόγον ἀποδίδοναι  NOW I WANT TO OFFER TO YOU, JUDGES, THE EXPLANATION (Plato, Phaedo).
  ✷ Alternatively, the present infinitive ἀποδίδοναι could have been used.

b) With verbs of indirect statement

In indirect statements (see the corresponding chapter), the infinitive expresses tense (therefore, this now includes the future infinitive):

- ὁ διδασκάλος νομίζει τοὺς μαθητὰς τὴν βιβλιν ἀναγιγνώσκειν  THE TEACHER THINKS THAT THE STUDENTS ARE READING THE BOOK.
The teacher thinks that the students have read the book.

I think that, if I ever become a rider, I will be a winged man (Xenophon, *Cyropaedia*).

c) Three special cases

There are three verbs that refer to future actions, and are usually followed by a future infinitive (note that the future infinitive will be used irrespective of the tense of the main verb):

**ύπισχνέομαι** TO PROMISE:

- ὁ Περικλῆς ὑπισχνεῖται τὴν πόλιν φυλάξειν
- ὁ δὲ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἄργυριοι μνᾶς

PERICLES PROMISES TO GUARD THE CITY.

AND HE PROMISED TO GIVE EACH MAN FIVE MINAE OF SILVER (Xenophon, *Anabasis*).

**μέλλω** TO BE ABOUT TO, TO INTEND:

- ὁ Ἀχιλλῆς μέλλει πολλοὺς πολεμίους ἀποκτενεῖν
- μέλλω γὰρ ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολή γέγονεν

ACHILLES INTENDS TO KILL MANY ENEMIES.

I INTEND TO SHOW YOU WHERE THE SLANDER COMES FROM (Plato, *Apologia*).

**ἐλπίζω** TO HOPE:

- οἱ στρατιῶται ἐλπίζουσιν τὴν μάχην νικῆσειν
- οἱ στρατιῶται ἠλπίζον τὴν μάχην νικῆσειν

THE SOLDIERS HOPE TO WIN THE BATTLE.

THE SOLDIERS EXPECTED TO WIN THE BATTLE.

Note that after ὑπισχνέομαι we may find an aorist infinitive + ἄν: this is because (using the example given above) if the future infinitive φυλάξειν is supposed to replace a future indicative φυλάξω I WILL GUARD, the aorist infinitive + ἄν is supposed to replace an aorist optative + ἄν: φυλάξαιμι ἄν I WOULD/COULD GUARD, the meaning of which is not as strong as that of a future indicative, and this would produce ὁ Περικλῆς ὑπισχνεῖται τὴν πόλιν φυλάξαι ἄν PERICLES PROMISES THAT HE COULD GUARD THE CITY.

3. Where there is no change of subject

**a/** If the subject of the infinitive happens to be the same as that of the main verb, it is not expressed (see first example below), and in reported speech the predicative object, if any, will be in the nominative, since it agrees with the subject of the main verb (see second example below):

- ὁ πατίρ βοῦλεται ἐσθίειν
- νομίζουσι σοφοὶ εἶναι

THE FATHER WANTS TO EAT.

THEY THINK THEY ARE WISE.

**b/** If we want to add a subject to the infinitive for emphasis, the corresponding form of αὐτός in the nominative can be added:

- νομίζουσιν αὐτοὶ σοφοὶ εἶναι

THEY THINK THAT THEY THEMSELVES ARE WISE.

◼ Note that νομίζουσιν αὐτοὺς σοφοὺς εἶναι would mean THEY THINK THAT THEY (SOMEBODY ELSE) ARE WISE.
Another system is using the indirect reflexive in *accusative*:

- ό τῶν Μεσσηνίων στρατηγὸς ... ἐφη πονεῖν σφάζεις  *The general of the Messenians said that they (the Messenians) were in distress* (Thucydides, *Historiae*).

### 4. Infinitive with article

#### a) Its basic use

1/ The infinitive is a verb, yet it can also be used as the direct object of a verb, as in ἔθελον ἔσθιειν *I want to eat*, where the Greek equivalent of the English infinitive is used.

However, when it is not the direct object of a verb but is the subject, it may be used with an article; note that the gerund is used in English: *eating is good*. In Greek this should be translated as *To eat is good*, using an infinitive. This infinitive is acting as a *verbal noun* and consequently may have an article; since an infinitive denotes an action, something abstract, it uses the neuter article (the predicative object, if any, will also be neuter). The infinitive is a *neuter (verbal) noun*, therefore the neuter article is used. Note these differences:

- ἐθέλω βάινειν  *I want to walk*.
- τὸ βάινειν ράδιον ἔστιν  *(The act of) walking is easy*.
- ἐθέλω τρέξειν  *I want to run*.
- τὸ τρέξειν σθενοὶ τὸ σῶμα  *(The act of) running strengthens the body*.
- ταύτων σοι δοκεῖ ἐναι τὸ γενέσθαι καὶ τὸ εἶναι, ἧ ἄλλο;  *Does it seem to you that becoming and being is the same?* (Plato, *Protagoras*).
- τὸ σοθηναί γε τὸ σείδος φέρει  *The lie brings about our salvation* (*“The lie brings about the act of being saved”*) (Sophocles, *Philoctetes*).

2/ The object of an infinitive may be found in any case, since it remains dependent on the case which this verb rules; this also applies in the case of an infinitive with article:

- τὸ τοῖς φίλοις βοηθεῖν καλὸν ἔστιν  *It is good to help friends*.

✧ Observe the object *between the article and the infinitive*, following the usual parenthetical structure.

#### b) Declension of the infinitive

1/ If the infinitive must be declined into genitive or dative (in these cases, the use of the article is compulsory, and also in *accusative* after a preposition), only the article changes. Note that, since the article is neuter, the accusative is identical to the nominative:

- ἐγὼ ἑπιθυμῶν ἔχω τοῦ νικᾶν  *I have the desire to win*.
- ἐν τῷ κάμειν ἡ σωτηρία ἔστιν  *Salvation is in (the act of) working*.
- καὶ ἡμεῖς ἀκούσαντες ἀπέσχομεν τοῦ δικρύειν  *And we, after hearing this, stopped crying* (Plato, *Phaedo*).
- ώς Σώκρατες, ...εἰσώθας χρῆσθαι τῷ ἑρωτάν τε καὶ ἀποκρίνεσθαι  *Socrates, you are accustomed to making use of the resource of asking and answering* (Plato, *Crito*).
Here is a more complicated example – the infinitive has been declined, and there are two objects inside the clause:

- ἐπιθυμιάν ἔχομεν τοῦ ἐν τῇ μάχῃ ἐπὶ τοὺς πολεμίους νικᾶν  WE HAVE THE DESIRE TO WIN IN THE BATTLE AGAINST THE ENEMIES.
  ✤ Observe the degree of separation between the article and the infinitive: *parenthetical structure*.

2/ When used after a preposition, the use of the article with the infinitive is compulsory, and can also be found in accusative:

- πρὸς τὸ νικᾶν τοὺς μαθητὰς παιδεύω  I TEACH THE CHILDREN TOWARDS WINNING (TOWARDS VICTORY).
- οἱ Ἀθηναῖοι οὐκ ἔβοηθον διὰ τὸ μὴ πυθάνεσθαι ταῦτα  THE ATHENIANS DID NOT HELP BECAUSE THEY WERE NOT AWARE OF THIS (Xenophon, *Hellenica*).

5. Infinitive after verbs of negative idea

a) Normal construction

1/ Some verbs may have a negative idea implicit in their meaning (*to deny, to hinder, to forbid*, etc.). When these verbs have an infinitive depending on them, the negative adverb *μή* (or the corresponding word compound with it) is usually added before the infinitive. It should not be translated, but it again reinforces the negative idea:

- εἰργω αὐτοῦς οίκαδε μή ἐλθεῖν  I HINDER THEM FROM GOING HOME.
- εἰργω σε μή τοῦτο ποιεῖν  I PREVENT YOU FROM DOING THIS.
- ὁ γὰρ διδάσκαλος αὐτὸν εἰτρέξε μηκέτι μοι προσεῖναν
  - ME ANY MORE (Lucian, *Dialogi Meretricii*).
- ἀνανύμαι ταύτην τὴν πόλιν καλὴν μή εἶναι  I DENY THAT THIS CITY IS BEAUTIFUL.
- τὰ δὲ ἐξανύμαι μὴ τούτον ἔχειν τὸν ἀμον ὑπογένον
  - CHARACTER (Aeschines, *In Timarchum*).
- ἀμοισβητῶ μὴ τὸν Σωκράτη σοφὸν εἶναι  I DISPUTE THAT Socrates IS WISE.
- ἀπαγορεῦω σοι μή οίκαδε ἴναι  I FORBID YOU TO GO HOME.
- ἀπηγόρευσε τοῖς στρατηγοῖς μὴ δέχεσθαι τὸν ἄνδρα
  - (Plutarchus, *Cimon*).
- κατανυμαῖ μὴ τοῦτο ποιῆσαι  I DENY THAT I HAVE DONE THIS.

2/ Following the verb *κολύω*, the infinitive may or may not take the negative *μή*:

- ὁ χειμῶν διέκολυσε μὴδὲν πράξαι ὅν οἱ στρατηγοὶ παρεσκευάσαντο  THE STORM PREVENTED THEM FROM DOING ANYTHING OF WHAT THE GENERALS HAD ARRANGED (Xenophon, *Hellenica*).

But be careful: sometimes the *μή* after *κολύω* means really a negative sense that must be translated:

- στρατιώτας δ’ οὐδὲν ἵσως κολύει μὴ τοὺς τοιούτους κρατίστους εἶναι, ἀλλὰ τοὺς ἤττον μὲν ἀνδρείους
  - NOTHING PREVENTS THEM FROM NOT BEING SUCH EXCELLENT SOLDIERS, BUT MEN WHO ARE LESS COURAGEOUS (Aristotle, *Nicomachean Ethics*).
  ✤ In the sense of *IT IS POSSIBLE THAT THEY ARE NOT THE BEST SOLDIERS, BUT MEN WHO ARE LESS COURAGEOUS*. 


Verbs of hindering can also use the articular infinitive in genitive:

- εἰργο σὲ τοῦ μὴ τοῦτο ποιεῖν  
  I PREVENT YOU FROM DOING THIS (“I PREVENT YOU FROM THE ACT OF DOING THIS”).

b) Repetition of the negative

When making the main sentence negative, the negative adverb οὐ must be repeated again before the infinitive. Note that even though there will be two negative adverbs before the infinitive (μή and οὐ), neither should be translated into English (see also the section on combinations of negatives which addresses this superfluous use of μή):

- οὐκ εἰργο αὐτῶς οὐκαδε μὴ οὐκ ἐλθεῖν  
  I DO NOT HINDER THEM FROM GOING HOME.
- οὐκ ἀρνοῦμαι ταύτην τὴν πόλιν καλὴν μὴ οὐκ εἶναι  
  I DO NOT DENY THAT THIS CITY IS BEAUTIFUL.
- οὔτε αὐτὸς ἐξαρνοῦμαι μὴ οὐ γεγονέναι ἐρωτικὸς  
  AND I DO NOT DENY THAT I HAVE BEEN A LOVER (Aeschines, Against Timarchus).

6. Infinitive absolute

Some idiomatic expressions use an infinitive, with or without ὧς, but without any subject in the accusative:

- ὧς ἐπος εἰπεῖν  
  SO TO SPEAK
- ὧς εἰπεῖν λόγῳ  
  TO SAY IT IN JUST ONE WORD
- ὧς ἐμοὶ δοκεῖν  
  AS I UNDERSTAND IT
- τὸ νῦν εἶναι  
  FOR THE PRESENT MOMENT
- ἐκὸν εἶναι  
  AS FAR AS I AM CONCERNED
- (ὡς) συνελόντι εἰπεῖν  
  IN SHORT
- ὡλίγου δεῖν  
  NEARLY, ALMOST, WITHIN A LITTLE

Note

According to some grammarians, δεῖν is the shortened version of the participle δεῖον, which makes it look like an infinitive, and in this case it should be considered an accusative absolute.

Let’s see some examples:

- ἀνευ γὰρ ἀρχόντων οὐδὲν ἄν οὐτε καλὸν οὔτε ἀγαθὸν γένοιτο ὡς μὲν συνελόντι εἰπεῖν οὐδαμοῦ  
  BECAUSE WITHOUT LEADERS NOTHING GOOD OR CONVENIENT WOULD HAPPEN, TO SAY IT IN ONE WORD, ANYWHERE  (Xenophon, Anabasis).
- ὡλίγου δεῖν πλεῖους ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτὼ μηνὶ ἢ πάντες Πελοποννήσιοι δέκα ἐτῆ πολεμοῦντες  
  THEY HAVE KILLED ALMOST MORE ATHENIANS IN EIGHT MONTHS THAN THE WHOLE OF THE PELOPONNESIANS IN TEN YEARS OF WAR  (Xenophon, Hellenica).
- παῦσαι, ἐφι, τὸ νῦν εἶναι μεμφόμενος μοι  
  FOR THE PRESENT MOMENT, STOP CRITICISING ME (Xenophon, Cyropaedia).

7. Infinitive imperative

In some cases, the infinitive is used instead of the imperative. Perhaps the most famous case is the inscription in the Thermopylae asking foreigners to announce the news to Sparta:

- Ὅ ξεῖν, ἀγγέλλειν Λακεδαιμονίως ὅτι τῇδε κείμεθα, τοῖς κείνων ρήμασι πειθόμενοι  
  FOREIGNER, TELL THE SPARTANS THAT WE LIE HERE, OBEDIENT TO THEIR INSTRUCTIONS.
8. Infinitive with ἂν

a) Its normal use (without prolepsis of ἂν)

1/ This use of ἂν is found in reported speech. Observe this conditional period which uses ἂν:

- εἰ τοῦτό μοι λέγοις, ἐγὼ σοι χρήματα δοῦναι ἂν  
  *IF YOU WERE TO TELL ME THIS, I WOULD GIVE YOU MONEY.*

If we pass it into reported speech and the verb that introduces the reported speech is a verb that must be followed by an infinitive construction (such as νομίζω), the conditional sentence will remain as it is and the verb of the main clause will become an infinitive in the same tense as the original sentence, but this infinitive will now carry the ἂν of the original sentence with it:

- οὖνος νομίζει, εἰ τοῦτό μοι λέγοις, ἐμὲ σοι χρήματα δοῦναι ἂν  
  *HE THINKS THAT IF YOU WERE TO TELL ME THIS, I WOULD GIVE YOU MONEY.*

Another example:

- εἰ τοῦτό μοι εἶπες, ἐγὼ σοι χρήματα ἔδωκα ἂν  
  *IF YOU HAD TOLD ME THIS, I WOULD HAVE GIVEN YOU MONEY.*

In reported speech:

- οὖνος νομίζει, εἰ τοῦτό μοι εἶπες, ἐμὲ σοι χρήματα δοῦναι ἂν  
  *HE THINKS THAT IF YOU HAD TOLD ME THIS I WOULD HAVE GIVEN YOU MONEY.*

2/ As can be seen, the infinitive may replace either a former indicative or a former optative. In this case, as the tense used in both examples is the aorist (one optative and the other indicative), the infinitive is aorist in both cases and in both infinitive sentences we have δοῦναι ἂν; the conditional sentences help us to deduce whether it replaces an indicative or an optative. But if, for instance, we only had the sentence

- νομίζει ἐμὲ σοι χρήματα δοῦναι ἂν

it could mean *either* He thinks that I would give you money (replacing an optative) *or* He thinks that I would have given you money (replacing an indicative). In this case, we must rely on the wider context.

Observe these double examples (first sentence – direct speech; second sentence – reported speech):

- τοὺς πολεμίους ἐνίκησαι ἂν, εἰ συμμάχους ἔσχες  
  *YOU WOULD HAVE DEFEATED THE ENEMY, IF YOU HAD HAD ALLIES.*
- οἶομαι σε τοὺς πολεμίους νικήσαι ἂν, εἰ συμμάχους ἔσχες  
  *I THINK THAT YOU WOULD HAVE DEFEATED THE ENEMY, IF YOU HAD HAD ALLIES.*

- τοὺς πολεμίους νικήσειας ἂν (or νικήσῃ ἂν), εἰ συμμάχους ἔχοις  
  *YOU WOULD DEFEAT THE ENEMY, IF YOU HAD ALLIES.*
- οἶομαι σε τοὺς πολεμίους νικήσαι ἂν (or νικᾶν ἂν), εἰ συμμάχους ἔχοις  
  *I THINK THAT YOU WOULD DEFEAT THE ENEMY, IF YOU HAD ALLIES.*

✧ Note the brackets: the infinitive must be in the same tense that was used in either the indicative or optative.
3/ An imperfect is always replaced by a present infinitive. For example:

- έι νῦν οἱ πολέμιοι ἐπετίθεντο, τὴν πόλιν ἐλάμβανον ἀν
  IF THE ENEMY WERE ATTACKING NOW, THEY
  WOULD CAPTURE THE CITY.
- φημὶ έι νῦν οἱ πολέμιοι ἐπετίθεντο, τούτους τὴν πόλιν λαμβάνειν ἀν
  I SAY THAT IF THE ENEMY WERE ATTACKING NOW,
  THEY WOULD CAPTURE THE CITY.

- Κλεάρχος δὲ ὁ ἁμοστής οἰόμενος οὐδένα ἀν τούτῳ ποιήσαι, ...
  CLEARCHUS THE GOVERNOR, THINKING THAT
  NOBODY WOULD DO THAT, ...
  (Xenophon, Hellenica).
- οὐκ ἔσθι ἐαυτῷ γε ἀρχοντος οὐδέν ἀν Ἑλλήνων ... ἀνδροποιεῖσθηναι
  HE SAID THAT, UNDER HIS RULE, NO GREEK
  WOULD BE ENSLAVED  (Xenophon, Hellenica).

b) Prolepsis of ἀν

1/ It is important to note that in this construction the particle ἀν has a tendency to be attracted by a negative adverb and by an interrogative word of the main sentence and therefore to move towards the beginning of the sentence:

- οὐκ οἴομαι τὸν ἀδελφόν τούτο ποιεῖν ἀν
  I DO NOT THINK THAT MY BROTHER WOULD DO THIS
  is usually written as  οὐκ ἀν οἴομαι τὸν ἀδελφὸν τούτο ποιεῖν  (same meaning).

Another example:

- τίς οἴεται τὸν ἐμὸν ἀδελφὸν τούτῳ ποιεῖν ἀν;  WHO THINKS THAT MY BROTHER WOULD DO THIS?
  is usually written as  τίς ἀν οἴεται τὸν ἐμὸν ἀδελφὸν τούτῳ ποιεῖν;  (same meaning).

2/ In some cases the prolepsis can take place even if there is no negative adverb or interrogative word:

- οἴμαι ἀν ύμῶς κάλλιστα κρίνειν  I THINK THAT YOU WOULD JUDGE IT BEST  (Xenophon, Hellenica).
Previous note:  The participle is a verbal adjective; thus describing the noun with which it agrees. Since it is both an adjective and a verb, it is fully declinable, and also has forms for the three voices (active, middle and passive) and for several tenses (present, future, etc.). It may take objects similar to those it would have if used as a normal verb.

1. Participle with article (also known as attributive participle)

a) Its usual adjectival meaning

1/ Basic meaning:

As a general rule, it can be said that the use of the participle with article restricts the range of the noun to which it is linked. Observe these two sentences that incorporate a standard adjective:

- ὁ καλός παις ἐστι ἐν ταῖς Ἁθήναις  The handsome boy is in Athens.
- ὄρω τὸν καλὸν παιδᾶ  I see the handsome boy.

Now, observe these sentences that contain an adjectival participle. Note the typical translation by use of a relative sentence, and note also the morphological changes of the participles:

- ὁ γράφων παις ἐστι ἐν ταῖς Ἁθήναις  The boy who is writing / The writing boy is in Athens.
- ὄρω τὸν γράφοντα παιδᾶ  I see the boy who is writing / I see the writing boy.
- αἱ γράφουσαι κόραι εἰσίν ἐν ταῖς Ἁθήναις  The girls who are writing / The writing girls are in Athens.
- ὄρω τὰς γραφοῦσας κόρας  I see the girls who are writing / I see the writing girls.

Essentially, the participle is an adjective and as such it agrees in gender, number and case with the word it accompanies.

2/ Position:

Note that the participle can be positioned between the group article + noun. However, an adjectival participle is commonly positioned outside, with the article repeated, therefore following the equivalent structure used for “normal” adjectives. Accordingly, one often finds:

- ὁ παῖς ὁ γράφων instead of ὁ γράφων παῖς
- τὸν παῖδα τὸν γράφοντα instead of τὸν γράφοντα παῖδα
- αἱ κόραι αἱ γράφουσαι instead of αἱ γράφουσαι κόραι
- τὰς κόρας τὰς γραφοῦσας instead of τὰς γραφοῦσας κόρας

3/ Without noun:

As an adjective can stand alone (οἱ ἄγαθοι the good ones), an adjectival participle can be used with an unnamed article:

- αἱ γράφουσαι κόραι ἤκουσιν  The writing girls / The girls who write have arrived.
- αἱ γράφουσαι ἤκουσιν  The writing ones / The ones that write have arrived.

Feminine: girls, women, goddesses, etc.; the context will clarify this.
• φίλος εἰμὶ τῶν τρεχόντων στρατιωτῶν I AM A FRIEND OF THE SOLDIERS WHO ARE RUNNING.
• φίλος εἰμὶ τῶν τρεχόντων I AM A FRIEND OF THOSE WHO ARE RUNNING / OF THE RUNNING ONES.

✧ Masculine: boys, men, gods, etc.; the context will clarify this.

• ὁ θεός αὐτός ἐστιν ὁ λέγων THE GOD HIMSELF IS THE ONE WHO SPEAKS (Plato, Apologia).
• οἱ μαχόμενοι πρὸ αὐτοῦ ἀπέθνησκον THOSE FIGHTING IN FRONT OF HIM STARTED FALLING (Xenophon, Hellenica).
• τοὺς δράσαντας ἦδει οὐδεὶς NOBODY KNEW WHO HAD DONE IT (Thucydides, Historiae).

4/ With objects:

Because of the verbal nature of the participle, it may take objects similar to those it would have if used as the main verb of a sentence (observe that the words dependent on the participle are positioned between the article and the participle, maintaining the familiar parenthetical structure):

• φιλῶ τοὺς ἐν ταῖς Ἀθήναις οἰκοῦντας I LOVE THOSE (masc.) WHO LIVE IN ATHENS.
• ὄρω τὰς ταχέως τρεχούσας I SEE THOSE (fem.) RUNNING QUICKLY.
• οὐχ οὕτωι εἰσίν οἱ ταῦτα λέγοντες THESE MEN ARE NOT THE ONES WHO SAY THESE THINGS (Plato, Apologia).

5/ Which negative?

When the action of the participle conveys a definite circumstance, the negative is οὐ:

• οἱ οὐ μαχόμενοι THOSE WHO DO NOT FIGHT (THOSE PARTICULAR MEN WHO DO NOT FIGHT).
• οἱ οὐ δυνάμενοι ἐπιβήναι … τὴν Φειάν αἱροῦσιν THOSE WHO COULD NOT EMBARK … CAPTURED PHEIA (Thucydides, Historiae). ❧ Thucydides is referring to a specific group of soldiers.

But when the participle has a generic or conditional meaning, the negative is μὴ:

• οἱ μὴ μαχόμενοι THOSE WHO DO NOT FIGHT (THOSE WHO GENERALLY DO NOT FIGHT).
• οἱ μὴ ἐπιστάμενοι ἅρα, ἑφι, μανθάνουσιν, ὁ Κλεινία IT IS THOSE WHO DO NOT KNOW THAT LEARN, KLEINIAS (Plato, Euthyphro). ❧ Here, Plato conveys the sense of WHOEVER DOES NOT KNOW, IF ANY.

b) Using the participle of εἰμί

See the following examples for the use of the participle of εἰμί:

• οἱ σοφοὶ ὄντες τὴν χώραν φυλάττουσιν THOSE (masc.) WHO ARE WISE DEFEND THE COUNTRY.
• ὄρω τὰς ἀνδρείας οὐσας I SEE THOSE (fem.) WHO ARE BRAVE.
• οἱ μὲν πονηροὶ κακῶν τι ἐργάζονται τοὺς ἄτι ἐγγυτάτω αὐτῶν ὄντας WICKED PEOPLE DO SOMETHING BAD TO THOSE WHO ARE ALWAYS VERY NEAR TO THEM (Plato, Apologia).

In this case, the participle of εἰμί is used without an accompanying noun. This is commonly used in order to indicate a specific group of people.

c) Use of specific English terms

In some cases, instead of translating by THE WRITING ONE / THE ONE WHO WRITES etc., we can use an English term with the same meaning. Observe the alternative second translations:
➢ oι τρέχοντες
THOSE WHO RUN / THE RUNNERS.
➢ oι ἐν ταῖς Ἀθηναῖς οἴκοισαι
THOSE WHO LIVE IN ATHENS / THE INHABITANTS OF ATHENS.
➢ oι φεύγοντες
THOSE WHO FLEE / THE FUGITIVES, THE EXILES.
➢ тα γιγνόμενα
THE THINGS THAT HAPPEN / THE EVENTS.

➢ μετά δὲ ταῦτ', ἐπειδή κατῆλθον oι φεύγοντες ἐκ Πιραιῶς, ...
LATER, WHEN THE EXILES CAME BACK FROM PIRAEUS, ...
(Isocrates, In Callimachum).
➢ ὁς δ' ἔγνω ὁ Κῦρος τά γιγνόμενα...
WHEN CYRUS LEARNT THE EVENTS...
(Xenophon, Cyropaedia).

It must be remembered, however, that whenever the article precedes the participle, the participle is specificative (as for instance TALL is specificative in the sentence I SEE THE TALL BOYS).

2. Participle without article (also known as circumstantial participle)

a) Its normal descriptive meaning

1/ Agreeing with the subject:

If the participle is positioned outside the group article + noun (or, alternatively, without the preceding article), rather than imposing restrictions on the word to which it is linked, it simply provides further information concerning it, usually expressing the circumstance in which the action of the main verb takes place. Observe this sentence:

• ὁ παῖς διαλέγεται τοῖς φίλοις
THE BOY CONVERSES WITH HIS FRIENDS.

In order to translate THE BOY, WALKING, CONVERSES WITH HIS FRIENDS, we will use present participle of the verb βαίνω in order to translate WALKING, and, as usual, it will have to agree in number, gender and case with THE BOY (singular, masculine and nominative):

• ὁ παῖς βαίνων διαλέγεται τοῖς φίλοις
THE BOY, WALKING, CONVERSES WITH HIS FRIENDS.

Observe that the positioning of the participle is outside the group article + noun. If it were inside, the sentence ὁ βαίνων παῖς διαλέγεται τοῖς φίλοις would mean THE WALKING BOY / THE BOY WHO WALKS TALKS WITH HIS FRIENDS.

Let us consider three further examples:

• οἱ στρατιώται εὑρήκαμεν θὴν πατρίδα φυλάττουσιν.

There are various translations which could apply:

1  THE SOLDIERS, FIGHTING WELL, PROTECT THE COUNTRY.
2  THE SOLDIERS, WHEN FIGHTING WELL, PROTECT THE COUNTRY.
3  THE SOLDIERS, BECAUSE OF FIGHTING WELL, PROTECT THE COUNTRY.
4  THE SOLDIERS, IF THEY FIGHT WELL, PROTECT THE COUNTRY.

This first example highlights the several nuances that a circumstantial participle may have, without the necessity of expressing the terms WHEN, BECAUSE OF, IF, etc. in Greek.
2/ Agreeing with an object:

Here are some examples of the participle agreeing with a noun in different cases:

- δίδωμι βιβλίου ταῖς κόραις διαλεγομέναις I give books to the girls while they are talking.
  ∗ Observe that it does not mean I give books to the girls who are talking.
- ὥρω τὸν παῖδα τρέχοντα I see the boy running.

Observe in the last example how in Greek, thanks to the case agreement of the participle with its noun, the possible confusion of who is running is avoided; if the person who is running were the subject of the sentence, it would translate as ὥρω τὸν παῖδα τρέχον/τρέχονσα (masc./fem. subject).

Note

وها τὸν τρέχοντα παῖδα (or ὥρω τὸν παῖδα τὸν τρέχοντα) would mean I see the running boy. Observe the positioning of the participle (between the article and the noun or with the article repeated), which results in the participle being restrictive (attributive participle).

- καὶ γὰρ ὡμεῖς ἐκεῖνων πρότερον ἤκούσατε κατηγοροῦντων First you have listened to those in their accusations (Plato, Apologia).

b) Specific meanings

A participle can have a specific meaning, not just describing a circumstance in general terms but specifying which kind of circumstance (i.e. the participle can be equivalent to a subordinate clause). Sometimes the word(s) that accompany the participle will help us to discern this meaning. Note the following possibilities:

1/ A participle can have concessive meaning, if the general context suggests it:

- ἔγὼ τρέχον οὐ κάμνω This could be translated as running, I do not get tired, but also by although I run/ even running/in spite of running, I do not get tired.
  ∗ The context will clarify which meaning is most appropriate.

Moreover, it is common to find the particle καίπερ at the beginning of the participial clause in order to reinforce this concessive meaning:

- καίπερ ἐν τῷ στρατοπέδῳ ὄν, τὸν φίλον οὐχ ὥρω Although I am in the camp, I do not see my friend.
- καίπερ τοῦ διδασκάλου ἄκουόντες, οὐ μανθάνομεν Although we listen to the teacher, we do not learn.
- Ἀγησίλαος δὲ, καίπερ αἰσθανόμενος ταῦτα, ὅμως ἐπέμενε ταῖς σπονδαῖς Although he realised this, nevertheless Agesilaos respected the treaty (Xenophon, Hellenica).
- τοῦ Κλέωνος καίπερ μανιωδῆς οὕσα ἤ ὕπόσχεσις ἀπέβη And Cleon’s promise, although it was mad, succeeded (Thucydides, Historiae).
2/ When the participle has a conditional meaning, the negative μή is used:

- μή πονῶν χρήματα οὐ δέξει  NOT MAKING AN EFFORT (IF YOU DO NOT MAKE AN EFFORT), YOU WILL NOT RECEIVE MONEY.

If the sentence had read οὐ πονῶν, NOT MAKING AN EFFORT would convey a definite, factual meaning, whereas by using μή a conditional sense is expressed – IF YOU DO NOT MAKE AN EFFORT.

- πᾶς, ἐφι, τοῖς διὰ δειλίαν φεύγουσι μή μαχόμενοι τοῖς δι’ ἀνδρείαν μένουσι μαχησόμεθα;  HOW, HE SAID, WILL WE FIGHT WITH THOSE THAT STAND BECAUSE OF THEIR BRAVERY, IF WE DO NOT FIGHT (NOT FIGHTING) WITH THOSE THAT FLEE BECAUSE OF THEIR COWARDICE? (Plutarchus, Coniugalia Praecepta).

Here is an example of a participle that is linked to the object (rather than the subject) and also has a conditional meaning:

- ταύτη τῇ βιβλῳ μή χρωμένοις οὐκ ἔξεσται ύμῖν πάντα μανθάνειν  TO YOU NOT USING THIS BOOK IT WILL NOT BE POSSIBLE TO LEARN EVERYTHING.
- ♦ Which is better translated by  IF YOU DO NOT USE THIS BOOK, YOU WILL NOT BE ABLE TO LEARN EVERYTHING.

3/ A participle may also convey a comparative sense, usually translated by AS IF, when preceded by ὡςπερ:

- ἀεὶ τά αὐτὰ ἔλεγον, ὡςπερ σὺμμαχοί ὄντες  THEY WERE ALWAYS SAYING THE SAME THINGS, AS IF THEY WERE OUR ALLIES.
- αὐτῶς μὲν ὡςπερ ὑπὸ μοίρας πινός ἀγόμενος ἐκπεθήσας πρῶτος ἐμπεσὼν τοῖς πολεμίοις ἀποθνήσκει  AND HE, AS IF LED BY SOME KIND OF FATE, LEAPING FORTH FIRST OF ALL AND FALLING UPON THE ENEMY, DIES (Xenophon, Hellenica).

4/ A participle may also have a causal meaning, and in this case it is usually preceded by any of the three words ὡς, οἶα, ἀτε. The only difference between these words is that ὡς implies that the speaker does not fully agree with the causal meaning of the participle:

- χρήματα σοι δῶσῳ ἀτε τοῦτο μοι εἰπόντι  AS YOU HAVE TOLD ME THIS, I GIVE YOU MONEY.
- ἀποκτενῶ σε ὡς τὴν πόλιν τοῖς πολεμίοις παραδόντα  I WILL KILL YOU BECAUSE YOU HAVE HANDED THE CITY OVER TO THE ENEMIES.
- οἱ ὁπισθοφύλακες, ἀτε ψηλάνοντες, ἔξαναστάντες ἔδραμον εἰς τοὺς πολεμίους  THE REAR-GUARDS, AS THEY WERE IN GOOD CONDITION, GOT UP AND RAN TOWARDS THE ENEMY (Xenophon, Anabasis).

□ Note that, in this construction, any words that depend on the participle are positioned between the ὡς, οἶα, ἀτε and the participle.

c) Additional observations

1/ It is clearly a challenge to mix the two constructions, where the participle agrees with the subject or agrees with an object. Let us begin with a normal participle construction with a main verb that has an object and a participle agreeing with it:

- δεῖξο σε τοῦτο ποιήσαντα  I WILL SHOW THAT YOU HAVE DONE THIS.
2/ If in some cases the object is the same as the subject, the object is omitted, and the participle continues to be in the nominative:

- δείξω τοῦτο ποιήσας I WILL SHOW THAT I HAVE DONE THIS.
- ἔγω δείξω πολλ' ἀνηλωκός I WILL SHOW THAT I HAVE SPENT A LOT (Demosthenes, Contra Phaenippum).

3/ Finally, when emphasising the simultaneity of the action expressed by the present participle and that expressed by the main verb (or, if not simultaneity, the sense of one action succeeding another almost immediately), ἄμα should precede the participle:

- τοῦτο ἔλεγον ἄμα γράφουσα I WAS SAYING THIS WHILE WRITING AT THE SAME TIME.
- καὶ ἄμα ταῦτα λέγον ἥει πρὸς τὴν Σκῆνιν AND SAYING THIS HE WENT TO SCEPSIS (Xenophon, Hellenica).

3. The participle is impersonal

We have seen that the participle, although it is a verbal form, is simply an adjective, therefore corresponds directly to the noun with which it agrees, rather than the person. See these examples, in which the participle is in the nominative case, therefore providing information about the subject, whichever person it is (I, you, he, etc.):

- εἰσβαίνων εἰς τὴν οἰκίαν, ἔγω τοὺς ἀδελφοὺς ὀρᾶ Walking into the house, I see my brothers.
- εἰσβαίνων εἰς τὴν οἰκίαν, σὺ τοὺς ἀδελφοὺς ὀρᾶ Walking into the house, you see your brothers.
- εἰσβαίνων εἰς τὴν οἰκίαν, ὁ στρατηγὸς τοὺς ἀδελφοὺς ὀρὰ The general, walking into the house, sees his brothers.

In the following examples, the participle is in the accusative case, therefore providing information about the direct object, whichever person it is (I, you, he, etc.):

- ὄψομαι σε μετ' ὀλίγον δακρύουσαν I WILL SOON SEE YOU CRYING (Lucian, Dialogues of the Gods).
- ὄψομαι αὐτήν μετ' ὀλίγον δακρύουσαν I WILL SOON SEE HER CRYING.

4. The temporal correlation

a) Use of the present participle

1/ The use of the present participle indicates that the action takes place at the same time as the main verb (whether the main verb is present, past or future). Therefore, present means simultaneous, rather than now. For instance, here is a sentence where the main verb is in the imperfect, but a present participle has been used:

- ἔγω ἐβοήθουν τοῖς ἐν τῇ μάχῃ μαχομένους I HELPED THOSE WHO WERE FIGHTING IN THE BATTLE.
- οἱ στρατιῶται ἐδιδόκαν τοὺς τρέχοντας πολεμίους THE SOLDIERS WERE PURSUING THE RUNNING ENEMIES / THE ENEMIES WHO WERE RUNNING.

Both participles are translated into English using the imperfect tense, but since the Greek participle is in the present tense it signifies that the action expressed by the participle was taking place at the same time as the action of the main verb. The actions take place simultaneously. Another example:

- εἶπα πρὸς τοὺς μαχομένους ... ἐχώρει THEN HE WENT TOWARDS THOSE WHO WERE FIGHTING (Plutarch, Fabius Maximus).
2/ In some cases, the action expressed by the participle is an action that takes place habitually (not only at one point in time), in which case the participle can be translated by the present tense even in a sentence where the main verb is in a past tense:

- ὅτε παῖς ἦν, ἐμίσουν τοὺς σοφοὺς ὄντας When I was a child, I used to hate those who were/are wise.
- οἱ στρατιώται ἐφίλουν τοὺς ἐν ταῖς Ἀθήναις οἰκοῦντας The soldiers loved those who live/lived in Athens.

b) Use of the future participle

Aside from the other uses that will be studied subsequently, the future participle has the following two functions:

1/ The person / thing etc. to whom / which the participle refers is expected to perform the action in the future. Compare the following:

- ὁρῶ ἄνδρα τινά γράφοντα I see a man who is writing.
- ὁρῶ ἄνδρα τινὰ γράφοντα I see a man who will write / who is about to write.
- οἱ τρέχουσαι κόραι καθ’ ἡμέραν ἁσκοῦσιν The girls who run practice every day.
- οἱ δραμούμεναι κόραι καθ’ ἡμέραν ἁσκοῦσιν The girls who will run / who are about to run practice every day.

Note that in the future means the future time with respect to the moment in which the action of the main verb takes place. For instance:

- δίδωμι τὰ ὁπλα ταῖς γυναιξί ταῖς μαχομέναις I give the weapons to the women who will fight / who are about to fight.
- ἔδωκα τὰ ὁπλα ταῖς γυναιξί ταῖς μαχομέναις I gave the weapons to the women who would fight / who were about to fight.

Observe that in the last sentence, if a future participle has been used, it means that the action of fighting was to take place after somebody had given the women the weapons; therefore, the English translation must be adapted to express this temporal relation. Here is another example:

- οἱ τὴν οἰκίαν οἰκοδομήσοντες ἔτι ἐν τοῖς αγροῖς εἰσιν Those who will / who are going to construct the house are still in the fields.
- οἱ τὴν οἰκίαν οἰκοδομήσοντες ἔτι ἐν τοῖς αγροῖς ἦσαν Those who would / who were going to construct the house were still in the fields.

Observe this double example:

- καὶ ἐν τῇ στρατηγίᾳ ... ἄλλους μὲν εὗρῆσαι τοὺς τάξοντας ἀνθ’ ἐαυτοῦ, ἄλλους δὲ τοὺς μαχομένους Also, in the army he will find some who will command instead of him, and others who will fight (Xenophon, Memorabilia).

An important participle that has become a noun (as have so many other participles):

- τὰ γενησόμενα The future (“the things that will happen”).
2/ The other use is when the future participle has a *purpose meaning* (*in order to*). Usually, if the main verb is not a verb of movement (*to go, to come, etc*.), we use it preceded by the word *όχι* (which has several meanings, to be met progressively), alternatively, if it is a verb of movement, we use it without *όχι*:

- ἔρχομαι πρός τὰς Ἀθήνας τὴν ἐορτὴν όψώμενος  I AM GOING TO ATHENS TO SEE THE FESTIVAL.
- μάλιστα κάμιν όχι πολλά χρήματα δεξόμενος  I WORK A LOT TO GET A LOT OF MONEY.
- Κύρος δὲ καὶ Κυαξάρης συνταξάμενοι περιέμενον, όχι εἰ προσίσοιεν οἱ πολέμοι, μαχούμενοι  CYRUS AND CYAXARES WERE WAITING IN COMBAT FORMATION, IN ORDER TO FIGHT IF THE ENEMY WOULD APPROACH (Xenophon, *Anabasis*).
- φίλον πέμπομέν σοι βοηθήσοντα  WE SEND YOU A FRIEND TO HELP YOU / WHO WILL HELP YOU.

Observe in this last example how the participle agrees with the direct object of the sentence – the person who will carry out the action expressed in the future participle. Translation can be facilitated with a relative clause.

c) **Use of the aorist participle**

1/ The aorist participle is used frequently, especially to indicate an action that has taken place before the action mentioned by the main verb (so, the aorist participle has *almost* always a temporal meaning, rather than an aspectual meaning):

- ὁ Περικλῆς, ταῦτα εἰπών, ἀπῆλθεν  PERICLES, AFTER SAYING THIS, LEFT.
  ❖ The sentence ΠΕΡΙΚΛΗΣ ΑΠΕΙΡΩΘΕΝ ΠΟΛΛΑ ΧΡΗΜΑΤΑ would usually be translated into Greek using the structure ΠΕΡΙΚΛΗΣ, HAVING SAID THIS, LEFT.
- ἐν τῇ μάχῃ νικήσαντες, οἱ στρατιώται πρὸς τὰς Ἀθήνας ἠλθον  HAVING WON IN THE BATTLE, THE SOLDIERS WENT TOWARDS ATHENS.

Alternatively, the aorist participle can be translated as AFTER WINNING ..., or any other appropriate translation which conveys this temporal difference between the actions of the participle and the main verb:

- ἀπολαβόντες πάντα τὰ αἰχμάτωτα ἀπῆλθον  AFTER TAKING ALL THE BOOTY, HE DEPARTED (Xenophon, *Hellenica*).

2/ When an aorist participle is used, the entirety of the sentence does not necessarily have to refer to past events. Indeed, it may concern the future:

- τὴν βιβλίον γράψας, δῶσο σοι  HAVING WRITTEN THE BOOK, I WILL GIVE (IT) TO YOU.

Maybe I have not written it yet, but whenever I may have written it I will give it to you; it is obvious that the event of the participle will already belong to the past when the event of the main verb takes place.

3/ In *some* cases, the aorist participle may refer to an action that took place simultaneously with the action of the main verb. For example:

- ἀποκρινόμενος πάντα εἶπεν  HAVING ANSWERED, HE SAID EVERYTHING.

It is clear that the subject is answering at the same time as he is speaking, therefore an appropriate translation is **ANSWERING / IN HIS ANSWER, HE SAID EVERYTHING.** In this case, the use of the aorist tense rather than the present tense is idiomatic.
d) Use of the perfect participle

The use of the perfect participle is linked to its meaning of an event whose consequences are still lasting. It is not commonly found except in its use as a noun, i.e. with article:

- οἱ τεθνηκότες ἀεὶ τιμῶνται  THE DEAD MEN ARE ALWAYS HONOURED.
- οἱ νῦν τεθνηκότες ἵκανοι ἰσαν ζώντες νικῶν μαχόμενοι πάντας τοὺς βαρβάρους  THOSE WHO NOW ARE DEAD WERE ENOUGH, WHEN ALIVE, TO DEFEAT ALL THE BARBARIANS IN BATTLE (Xenophon, Agesilaus).

Note: οἱ ἀποθανόντες, aorist participle, would rather mean THOSE WHO DIED, perhaps referring to a specific battle. The use of the perfect rather than the aorist supplies the meaning that now they are no longer among us.

- οἱ ἀνεστηκότες τὴν πόλιν ἀπέλιπον  THE REBELS LEFT THE CITY.

Note: οἱ ἀναστάντες, aorist participle, would rather mean THOSE WHO HAD REVOLTED, but perhaps they had given up their attitude on a separate occasion; the use of the perfect rather than the aorist supplies the meaning that their attitude was still the same, i.e. it was still lasting when they left the city, so the translation THE REBELS conveys this continuing feeling effectively. Nevertheless, the difference is really difficult to perceive in a translation.

5. Verbs that usually require a participle

Among the uncountable number of verbs in Greek that take a participle, there is a reduced group that deserve special study; we will find these verbs almost always accompanied by a participle referring to the subject, and therefore, in the nominative case. We will offer first a very literal translation for the purpose of showing the Greek structure and then one or two more fluent translations.

a) Most frequent verbs

- λανθάνω  TO ESCAPE SOMEBODY’S NOTICE DOING SOMETHING

  • ἐγὼ λανθάνω τὸν στρατηγὸν φεύγων  I ESCAPE THE GENERAL’S NOTICE FLEEING / THE GENERAL DOES NOT REALIZE THAT I FLEE / I FLEE WITHOUT THE GENERAL NOTICING, etc.
  • οἱ στρατιώται λανθάνουσι τοὺς πολέμιους φεύγοντες  THE SOLDIERS ESCAPE THE ENEMIES’ NOTICE FLEEING / THE ENEMIES DO NOT REALIZE THAT THE SOLDIERS ARE FLEEING / THE SOLDIERS FLEE WITHOUT THE ENEMIES NOTICING, etc.
  • ἄρα λανθάνω σὲ ξένος ὅν;  Do I ESCAPE YOUR NOTICE BEING A FOREIGNER? / Do not you REALISE THAT I AM A FOREIGNER?
  • ἐλάθον ἡμᾶς ἀποδράντες  WE DID NOT REALISE THAT THEY HAD ESCAPED (Xenophon, Cyropaedia).

Note that the person whose notice is escaped is in fact the direct object of the verb λανθάνω. This verb can also be used without mentioning whose attention was missing. The following sentence does not specify any direct object:

- ἐλάθον ἐγγὺς προσελθόντες  THEY APPROACHED NEARER WITHOUT BEING NOTICED (Xenophon, Anabasis).

- τυγχάνω  TO HAPPEN TO BE, TO BE BY CHANCE

  • τυγχάνεις σοφός ὅν  YOU HAPEN TO BE BEING WISE / IT HAPPENS THAT YOU ARE WISE.
  • οἱ Μοῦσαι τυγχάνουσι τοὺς ποιητὰς διδάσκουσι  THE MUSES HAPPEN TO TEACH THE POETS.
  • οἱ Μοῦσαι τυγχάνουσι τοὺς ποιητὰς διδάσκουσι  THE MUSES HAPPEN TO TEACH THE POETS.
If the participle is in the perfect tense, it has the meaning of TO HAVE JUST:

• *τυγχάνω* τούτο γεγραφός  I HAVE JUST WRITTEN THIS.

Note that when *τυγχάνω* is found on its own it has the meaning of HITTING (a target), and the object must be in genitive:

• βέλος μὲν ἐτόξευσα, τοῦ δὲ στρατιώτου οὐκ ἔτυχον  I SHOT AN ARROW, BUT I DID NOT HIT THE SOLDIER.

### φθάνω  TO ANTICIPATE SOMEBODY / DO SOMETHING BEFORE SOMEBODY ELSE

• οἱ πολέμιοι φθάνουσι τοὺς Ἀθηναίους φεύγοντες  Fleeing, the enemies anticipate the Athenians / Fleeing, the enemies leave the Athenians behind.  
  ♦ The case of the participle makes it clear who is fleeing.
• οἱ μαθηταὶ φθάνουσι τὸν διδάσκαλον τὸ διδάσκαλεῖον λειπόντες  The students anticipate the teacher in leaving the school / The students leave the school before the teacher does.
• καὶ φθάνουσιν ἐπὶ τῷ άκρῳ γενόμενοι τοὺς πολέμιους  They reached the top before the enemy did (Xenophon, Anabasis).

### φαίνομαι  TO APPEAR / TO BE EVIDENT DOING SOMETHING

• ὁ Περικλῆς φαίνεται ἐν τῇ ἐκκλησίᾳ λέγον  Pericles appears speaking in the assembly / Pericles is evidently speaking in the assembly.  
• ἡ ναυμαχία φαίνεται δεινή ὀφθαλμά  The naval battle appears being cruel / The naval battle seems to be cruel.
• νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὖσα, ...  Now, as it is evident that it (the soul) is immortal, ...  (Plato, Phaedo).

Note φαίνομαι + infinitive: this conveys that something only seems to be a certain way – it is not definite:

• ὁ ἐμὸς φίλος φαίνεται σοφὸς εἶναι  My friend seems to be wise.  
  ♦ Maybe he is, maybe he is not.
• τοῦτο δὲ τὸ ὄνομα φαίνεται τὸν Ἀναξάγοραν πιέζειν  This name seems to put Anaxagoras under pressure (Plato, Cratylus).

### b) Other verbs

The following verbs, which are related to either continuing or ceasing an action, can also be followed by a participle, although they can also be found on their own:

- > διατελέω  TO KEEP ON, TO GO ON
- > ἀνέχομαι  TO ENDURE
- > λίγο  TO CEASE
- > παύομαι  TO CEASE

Examples:

• παύομαι μαχόμενος  I STOP FIGHTING.  
  ♦ παύομαι τῆς μάχης (Gen.) would mean more or less the same, I STOP TAKING PART IN THE BATTLE, but  
  παῦω τὴν μάχην (Acc.) would mean I STOP THE BATTLE.
• διατελέω γράφουσα  I GO ON WRITING.
PARTICIPLE CLAUSES

6. Adjectives that usually require a participle

Some adjectives, usually predicative objects with the verb εἰμί, can be followed by a participle. The two most common examples are δήλος and φανερός:

- δήλη ἐστι σοφή οὖσα
- φανερὸι ἐσμὲν ταχεῖς ὄντες

It is clear/obvious that she is wise ("She is clear being wise").
It is clear/obvious that we are quick ("We are clear being quick").

A usual way of translating this is by means of an adverb: She is obviously wise, We are obviously quick; for instance:

- δήλος εἶ, ὁ Θεαίτης, κατοφρονῶν μου
  You obviously despise me, Theaetetus (Plato, Theaetetus).

★ This construction is also presented in the chapter Hellenisms: peculiarities and idioms.

7. Genitive Absolute

a) Basic concepts

1/ Participles agree with some part of the sentence (with the subject, or the direct object, etc.), but there is a construction in Greek in which we will find a participle in the genitive case agreeing with a noun also in the genitive case, with both the noun and the participle being entirely independent from the rest of the sentence. The construction is therefore usually translated as a temporal or causal subordinate. For example:

- τῶν στρατιωτῶν νικησάντων, οἱ πολίται ἔχαρησαν
  (literally) The soldiers having won, the citizens were happy.

The main sentence is The citizens were happy; the part The soldiers having won, which is independent from it, could be translated as When the soldiers had won, because the soldiers had won, as the soldiers had won, after the victory of the soldiers, etc. (observe especially the last translation, using a noun instead of a verb).

Important The subject of the genitive absolute can never be part of the main sentence (although, to be honest, some classical authors skip this rule from time to time).

For instance, to translate While the gods are in heaven, men honour them, it would be wrong to say τῶν θεῶν ἐν τῷ οὐρανῷ ὄντος, οἱ ἄνθρωποι αὐτοὺς τιμῶσιν (unless them means somebody else rather than the gods). We should, in this case, use a participle agreeing with the gods:

- οἱ ἄνθρωποι τιμῶσι τοὺς θεοὺς ἐν τῷ οὐρανῷ ὄντας
  While the gods are in heaven, men honour them.

2/ A genitive absolute, as with any other participle, can have elements depending on it: objects, indirect questions, etc.:

- ἔρωμένου δὲ μου τί αἱ θύραι νύκτωρ ψοφοῖεν, ...
  When I asked why the doors were making noise at night, ...
  (Lysias, Death of Eratosthenes).
b) Any tense, any voice

1/ The genitive absolute may also be in the present tense, in which case the action expressed is contemporaneous with that of the main verb:

- τοῦ παιδὸς τρέχοντος, ὁ πατήρ ἐκάθευδεν  
  ➤ Literally  THE CHILD RUNNING, THE FATHER WAS SLEEPING.
- ἐνίκησαν δὲ Λακεδαιμόνιοι Ἡγουμένου Ἀγεσανδρίδου  
  ➤ Under the leadership of Agesandrides, the Spartans won  (Xenophon, Hellenica).
- τῶν παιδῶν τρέχοντων ὁ πατήρ ἐκάθευδεν  
  ➤ Literally  THE CHILD RUNNING, THE FATHER WAS SLEEPING.

Observe the free use of a noun, LEADERSHIP. We could have said WHILE / BECAUSE AGESANDRIDES WAS LEADING, etc., but in some cases the use of a noun produces a more natural English.

2/ The participle may be in any voice:

- τῆς πόλεως διαφθαρείσης, ὁ στρατηγὸς ἀνέστη  
  ➤ The city having been destroyed, the general stood up.
- χρόνου μεταξὺ διαγενομένου ...  
  ➤ In the course of time ... / AS TIME WAS PASSING BY ...
  (Lysias, Death of Eratosthenes).

3/ In some cases, the genitive absolute could have either a causal or a temporal meaning simultaneously:

- τοῦ στρατηγοῦ πολλὰ χρήματα δόντος, πάντες ἰσχυρῶν ἦσαν  
  ➤ When / Because the general was giving money, all were happy.
- γυναῖκα δὲ καλὴν καὶ ἀγαθὴν ἕλαβε μὲν τὸν γονέων κελευόντων  
  ➤ When / Because his parents ordered it, he took a beautiful and good wife  (Plutarch, Artaxerxes).
An easy way of translating a participle that can have this double causal / temporal meaning is by using as: As his parents ordered it, ...

4/ It can also have a conditional meaning:

- τοῦ παιδός μηδεμίαν βιβλον ἀναγνόντος, ὁ πατήρ ὄργισθησεται  
  If the child has not read any book, the father will get angry.

In this last example, the use of μηδεμίαν instead of οὐδεμίαν makes the conditional meaning clear (with οὐδεμίαν the genitive absolute would mean that the child really has not read any book, it would be clearly causal).

d) A curious difference with Latin

In Latin there is no present participle of the verb to be, so the usual ablative absolute of the style Cicerone consule has no participle, but in Greek the verb εἰμί (and its compounds) does have a present participle:

- τοῦ Περικλέους στρατηγοῦ ὁντος  
  When Pericles was general ...
- παρήκει δ᾽ οὐδείς, ἀπάντων μὲν τὸν στρατηγὸν παρόντων  
  No one came forward, although all the generals were present (Demosthenes, De Corona).
- φανεροῦ γὰρ ὅντος τοῦ πράγματος, ...  
  With the matter being clear, ... (Lysias, Areopagiticus).

e) Fixed idioms

Some genitive absolutes have become idiomatic expressions:

- θεοῦ θέλοντος ...  
  With God’s will ...
- μηδεμός κωλύοντος ...  
  If nobody opposes ... (the conditional meaning is indicated by the use of μή as the negative instead of οὐ)
- τοῦτων οὐτος ἐχόντων ...  
  This being the situation ...
- ἀγορᾶς πληθούσης  
  At the time of full market (in the middle of the morning)
- προϊόντος δὲ τοῦ χρόνου ...  
  In the course of time ... (Lysias, Death of Eratosthenes).
- Δωριεύς ὁ Διαγόρου ἐκ Ἐφέσου εἰς Ἑλλῆσποντον εἰσέπλει ἄρχομένου χειμῶνος  
  Dorius, son of Diagonor, sailed from Rhodes to the Hellespont at the beginning of the winter (Xenophon, Hellenica).

8. Accusative Absolute

a) Basic structure

We know what the impersonal verbs are:

- δεῖ τὸν μαθητὴν τῷ διδάσκαλῷ πείθεσθαι  
  The student must obey the teacher.

And we know also what a genitive absolute is:

- τοῦ πατρὸς ἀκούοντος, ὁ υἱὸς πάντα ἐξηγήσατο  
  While the father was listening, the son explained everything.
If we want to use an impersonal verb in an absolute construction, the participle of this verb must be in *accusative* (always singular neuter), not in *genitive*; but the regime of the verb will remain unchanged. For instance, we know that *έξεστι* rules a dative:

- *έξεστι τῷ Σωκράτει ἀποφεύγειν*  
  *IT IS POSSIBLE FOR Socrates to flee* (in English, we would rather say *Socrates has the possibility of fleeing*).

Then, if we want to say (literally) *IT BEING POSSIBLE FOR Socrates to escape, the disciples prepared everything*, we must express the *IT BEING POSSIBLE* in accusative (singular neuter always), but of course *FOR Socrates* will go on being in dative since the regime of the verb is the same:

- *έξέν τῷ Σωκράτει ἀποφεύγειν, οἱ μαθηταὶ πάντα παρεσκεύασαν*  
  *IT BEING POSSIBLE FOR Socrates to flee, his disciples prepared everything.*

- *έξέν δ᾿ ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὕτωι ... πόλεμον ἡμῖν πρὸς ἄλληλους παρέχουσιν*  
  *IT BEING POSSIBLE FOR US TO LIVE IN PEACE LIKE CITIZENS, THESE... BRING WAR AGAINST EACH OTHER TO US* *(Xenophon, Hellenica).*

**b) Main difference with a Genitive Absolute**

1/ In an accusative absolute construction, aside from the fact that the participle is in the accusative case, there is no subject (they are impersonal verbs) that agrees with it in the same case (unlike in the genitive absolute, where the subject had to be in the genitive case), but just a complement in the case as needed by the verb:

- *έξέν τῷ Περικλεί τοὺς πόλιτας πείθειν, μακρὸν λόγον ἐποίησατο*  
  *IT BEING POSSIBLE FOR Pericles to persuade the citizens, he made a long speech.*

Pericles is both the *object* of the accusative absolute and the *subject* of the main sentence; remember that in a genitive absolute the subject of the main sentence can not be found also in the genitive absolute part. This is different in an accusative absolute construction.

2/ However, it might also be the case that no object is specified:

- *πολλὰ μὲ ἀνακρίνεις, ὁ οὗτος, ἡδὴ πίνειν δέον*  
  *YOU ARE ASKING ME MANY QUESTIONS, WHEN WE SHOULD ALREADY BE DRINKING* *(Lucian, Saturnalia).*

The *δέον* is not accompanied by any specific accusative saying *for whom* it is necessary to drink, the translation *we* has been deduced from the general context.

**c) Additional meaning**

As in the genitive absolute, the accusative absolute can also convey some specific circumstantial meanings. Let’s see an example with a clear concessive meaning and another one with a clear comparative meaning:

- *ὄ δὲ Ἕρμης βραδύνει, πάλαι παρείναι δέον*  
  *HERMES GOES SLOWLY, ALTHOUGH HE SHOULD HAVE BEEN HERE A WHILE AGO* *(Lucian, Cataplous).  
  ✤ Concessive meaning.*

- *κατακείμεθα ὁσπέρ ἔξον ἡσυχίαν ἄγειν*  
  *WE LIE DOWN, AS IF IT WERE POSSIBLE TO BE IDLE* *(Xenophon, Anabasis).*  
  ✤ Comparative meaning.*
d) Main accusative absolutes

1/ The main impersonal verbs (or personal verbs when used impersonally) that may form an accusative absolute are:

- δέον BEING NECESSARY
- ζηρέον BEING NECESSARY
- ρωπέον BEING CONVENIENT
- πρέπον BEING CONVENIENT
- προσηκον BEING CONVENIENT
- ἐξέον BEING POSSIBLE
- παρόν BEING POSSIBLE
- εἰρημένον HAVING BEEN SAID

- also χρή ὄν and χρεών

2/ These three ones are in the present, aorist and perfect tenses of the same verb (the last two are in the active and middle voices respectively, but convey the same meaning):

- δοκοῦν IT SEEMING WELL, BEING DECIDED
- δόξαν HAVING SEEMED WELL, HAVING BEEN DECIDED
- δεδομένον HAVING SEEMED WELL, HAVING BEEN DECIDED

- δόξαν μοι τούτο εὖθες ποιεῖν, ἐποίησα AS IT SEEMED WELL TO ME TO DO THIS IMMEDIATELY, I DID IT.
- δόξαν ἡμῖν ταῦτα ἐπορευόμεθα AS IT SEEMED WELL TO US, WE DEPARTED (Plato, Protagoras).
- συνδόξαν τῷ πατρί καὶ τῇ μητρί γαμεῖ τὴν Κυαξάρου θυγατέρα AS IT SEEMED WELL TO HIS FATHER AND HIS MOTHER, HE MARRIED THE DAUGHTER OF CYAXARES (Xenophon, Cyropaedia).
- τῷ πλήθῳ ἐπηφίσαντο πολεμεῖν. δεδομένον δὲ αὐτοῖς εὖθες μὲν ἁδύνατα ἢν ἐπιχειρεῖν THE PEOPLE VOTED TO FIGHT. BUT, ALTHOUGH THEY HAD TAKEN THIS DECISION, AT FIRST IT WAS IMPOSSIBLE TO MAKE AN IMMEDIATE ATTEMPT (Thucydides, Historiae).
- ἐτι δὲ, ὡς Σώκρατες, οὐδὲ δικαιών μοι δοκεῖ ἐπιχειρεῖν πράγμα, σαυτὸν προδοῦναι, ἐξέν σωθήναι SOCRATES, I DO NOT THINK THAT YOU ARE DOING ANYTHING FAIR BY GIVING YOURSELF UP, WHEN IT WOULD BE POSSIBLE TO SAVE YOU (Plato, Crito).
- εἰρημένον ἐν ταῖς πρώτεροι συνθήκαις ὁπλα μὴ ἐπιφέρεῖν... ALTHOUGH IN THE FORMER TREATY IT HAD BEEN SPECIFIED THAT NO WEAPONS SHOULD BE BROUGHT ... (Thucydides, Historiae).
- σοὶ γὰρ παρόν γῆν τὴν τήνδε καὶ δόμως ἐχεῖν ... FOR ALTHOUGH IT WAS POSSIBLE FOR YOU TO POSSESS THIS LAND AND THIS HOUSE ... (Euripides, Medea).

3/ And there are also some formed by a combination of the verb εἰμί and an adjective:

- δῆλον ὄν BEING EVIDENT
- δύνατον ὄν BEING POSSIBLE
- ἁδύνατον ὄν BEING IMPOSSIBLE

- ἁδύνατον ὄν τὴν πόλιν βία ἐλεῖν, ... IT BEING IMPOSSIBLE TO TAKE THE CITY BY FORCE, ... (Thucydides, Historiae).

4/ Although it is not very frequent, it may happen that a verb used in a personal way forms, together with its subject, an accusative absolute (usually preceded by ὡς or ὁσπερ):

- σιωπή ἐδείπνουν, ὁσπερ τούτο προστεταγμένον αὐτοῖς THEY WERE HAVING DINNER IN SILENCE, AS IF THIS HAD BEEN ORDERED TO THEM (Xenophon, Symposium).

Observe that τούτο is the subject of the accusative participle προστεταγμένον.
9. Participle with ἄν

a) Its use in reported speech

1/ This formation is equivalent to the use of the infinitive + ἄν, but with verbs that require a participle construction. Let’s see some double examples (a sentence in direct speech, transformed later into reported speech: the verb becomes a participle but “carries” the ἄν with it):

- τοὺς πολεμίους ἐνίκησας ἄν, εἰ συμμάχους ἔσχες  You would have defeated the enemy, if you had had allies.
  ✤ With a verb followed by a participle:
  οἶδα σε τοὺς πολεμίους νικήσαντα ἄν, εἰ συμμάχους ἔσχες  I know that you would have defeated the enemy, if you had had allies.

- εἰ τοῦτο μοι εἶπες, ἐγὼ σοι χρήματα ἔδωκα ἄν  If you had told me this, I would have given you money.
  ✤ With a verb followed by a participle:
  οὗτος οἶδεν, εἰ τοῦτο μοι εἶπες, ἐμὲ σοι χρήματα δόντα ἄν  He knows that if you had told me this, I would have given you money.

- εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, τὴν πόλιν ἐλάμβανον ἄν  If the enemy were attacking now, they would capture the city.
  ✤ With a verb followed by a participle:
  αἰσθάνομαι, εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, τοῦτος τὴν πόλιν λαμβάνοντας ἄν  I realise that if the enemy were attacking now, they would capture the city.

- εἰ τὴν μάχην ἐνίκησας, ἐγένος ἄν λυπηρός τοῖς πολεμίοις  If you had won the battle, you would have been distressing to your enemies.
  ✤ With a verb followed by a participle:
  εὖ οἶδα σε, εἰ τὴν μάχην ἐνίκησας, λυπηρὸν γενομένον ἄν τοῖς συμμάχοις  I know that if you had won the battle, you would have been distressing to your enemies.

2/ As in the case of the infinitive + ἄν, a problem of translation arises when an aorist participle + ἄν replaces either an aorist indicative + ἄν or an aorist optative + ἄν (note that in the former examples the if clause helped us to solve this problem). For instance, this sentence could have two possible translations:

- οἶδα σε τοὺς πολεμίους νικήσαντα ἄν  I know that you would defeat / would have defeated the enemies

and this is because the original sentence could be

either  τοὺς πολεμίους ἐνίκησας ἄν  You would have defeated the enemies.
  ✤ In this case the subsequent meaning of the former sentence would be I know that you would have defeated the enemies.

or  τοὺς πολεμίους νικήσειςας ἄν  You would defeat the enemies.
  ✤ In this case the subsequent meaning of the former sentence would be I know that you would defeat the enemies.
b) Its use to give the participle a potential meaning

The second use is far more complex; as before, the ἀν gives the participle a potential meaning, but in this case it is not just a personal verbal form that has become a participle in reported speech. As usual, the problem is deciding whether an aorist participle + ἀν conveys the meaning of an aorist indicative + ἀν or of an aorist optative + ἀν.

We can distinguish three basic uses:

1/ It replaces a potential relative:

In the following examples, first we offer the potential relative sentence (as it would normally be expressed), then, the same sentence but using a participle. Observe that we provide some examples with translations based on both the aorist indicative + ἀν and the aorist optative + ἀν, to highlight the difference in translation.

- **Potential relative sentence:** δεῖ εἰδέναι ἀ λεγομένα | IT IS NECESSARY TO KNOW WHAT COULD (OR WOULD) BE SAID.
  *Participle with ἀν:* δεῖ εἰδέναι τὰ ἀν λεγομένα (same meaning).
  ♦ Thus the participle + ἀν replaces the potential relative.

- **Potential relative sentence:** ὁρῶ τὸν στρατηγὸν δὸς αἱρετέιν ἀν | I SEE THE GENERAL WHO COULD HAVE BEEN CHOSEN.
  *Participle with ἀν:* ὁρῶ τὸν αἱρετέντα ἀν στρατηγὸν (same meaning).
  ♦ Note that the participle + ἀν could have replaced an indicative + ἀν (and therefore have this other meaning):
  ὁρῶ τὸν στρατηγὸν δὸς ἥρθη ἀν | I SEE THE GENERAL WHO COULD HAVE BEEN CHOSEN.

- **Potential relative sentence:** ὁ Λουκιάνος διηγεῖται ἀ γένοιτο ἀν | LUCIAN EXPOSES THINGS THAT COULD HAPPEN.
  *Participle with ἀν:* ὁ Λουκιάνος διηγεῖται γενομένα ἀν (same meaning).

- **Potential relative sentence:** σὺ, δὸς τοῦτο ἡδέως τὸτε ἐποίησας ἀν, νῦν οὐκ ἔθελες; | YOU, WHO THEN WOULD HAVE DONE THIS WITH PLEASURE, NOW DO NOT WANT TO?
  *Participle with ἀν:* σὺ, τοῦτο ἡδέως τὸτε ποίησας ἀν, νῦν οὐκ ἔθελες; (same meaning).
  ♦ Note that the participle + ἀν could have replaced an optative + ἀν (and therefore have this other meaning):
  σὺ, δὸς τοῦτο ἡδέως τὸτε ποίησειας ἀν, νῦν οὐκ ἔθελες; | YOU, WHO THEN WOULD DO THIS WITH PLEASURE, NOW...

- **Potential relative sentence:** ἐπαινῶ τούτους οἱ χρήματα τῇ πόλει δοῦναι ἀν | I PRAISE THOSE WHO WOULD GIVE MONEY TO THE CITY.
  *Participle with ἀν:* ἐπαινῶ τούς χρήματα τῇ πόλει δώντας ἀν (same meaning).

- **Potential relative sentence:** οἱ πολέμιοι ὁρῶσι τείχος ὁ ῥηθεῖν ἀν | THE ENEMIES SEE A WALL THAT COULD BE TAKEN EASILY.
  *Participle with ἀν:* οἱ πολέμιοι ὁρῶσι τείχος ῥήθων ἀν (same meaning).

Its use with a future participle is extremely rare, but let us see one example:

- **Potential relative sentence:** ἐνθάδε ἀνθρώπος πάρεστι ὁ ὅσος συμμαχεῖται ἀν | THERE IS A MAN HERE WHO WOULD PERHAPS JOIN US IN THE FIGHT.
  *Participle with ἀν:* ἐνθάδε ἀνθρώπος πάρεστι ἰσος συμμαχοῦμενος ἀν (same meaning).
2/ It gives the participle a concessive meaning:

In the next example the presence of ἄν produces a very small change in the meaning, in fact it could have been avoided altogether:

- **Participle without ἄν:** ἔχων πολλὰ εἰπεῖν, σιγήσομαι **BEING ABLE TO SAY MANY THINGS, I WILL KEEP SILENT.**  
- **Participle with ἄν:** ἔχων ἄν πολλὰ εἰπεῖν, σιγήσομαι **ALTHOUGH I WOULD BE ABLE TO SAY MANY THINGS,**

I WILL KEEP SILENT.

With respect to this example, note the following:

✧ **καίπερ** could have been added to the first sentence: καίπερ ἔχων πολλὰ εἰπεῖν, σιγήσομαι (clear concessive meaning).

✧ The optative + ἄν which the participle + ἄν would replace would be found if we had expressed the concession as a main sentence or as a concessive clause:

- ἔχοιμι ἄν πολλὰ εἰπεῖν, ἀλλὰ σιγήσομαι **I WOULD BE ABLE TO SAY MANY THINGS, BUT I WILL KEEP SILENT.**
- καὶ εἰ ἔχοιμι ἄν πολλὰ εἰπεῖν, σιγήσομαι **ALTHOUGH I WOULD BE ABLE TO SAY MANY THINGS, I WILL KEEP SILENT.**

However, in the following example, observe how the addition of the particle ἄν completely changes the meaning:

- **Participle without ἄν:** ῥαδίως τὴν πόλιν ἐλῶν, ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν **HAVING TAKEN THE CITY EASILY,**

THE GENERAL ORDERED TO WITHDRAW.

- **Participle with ἄν:** ῥαδίως τὴν πόλιν ἐλῶν ἄν, ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν **ALTHOUGH HE WOULD/COULD HAVE TAKEN THE CITY EASILY,**

THE GENERAL ORDERED TO WITHDRAW.

With respect to this example, note the following:

✧ The aorist indicative + ἄν which the participle + ἄν would replace would be found if we had expressed the concession as a main sentence:

- ῥαδίως τὴν πόλιν ἐλευν ἄν, ἀλλὰ ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν **HE WOULD/COULD HAVE TAKEN THE CITY EASILY,**

BUT THE GENERAL ORDERED TO WITHDRAW.

The difference in meaning is clear: by using the participle alone, we mean that the city was taken, while by using the participle + ἄν we mean that it *could* have been taken, but was not. Thus, while there is not much difference between **BEING ABLE** and **ALTHOUGH I WOULD BE ABLE,** there is a big difference between **HAVING TAKEN THE CITY** and **ALTHOUGH HE COULD HAVE TAKEN THE CITY.**

Observe this example from Plato (in this example, the concessive meaning is better reflected by **EVEN IF** rather than by **ALTHOUGH**):

- ἔχω ἐκκεχυμένος παντὶ ἀνδρὶ λέγειν, οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ καὶ προστίθεις ἄν ἥδεως εἰ τίς μου ἔθελεν ἀκούειν **I POUR MYSELF OUT PROFUSELY TO ANYBODY, NOT ONLY WITHOUT SALARY BUT ALSO EVEN IF OFFERING SOMETHING MYSELF IF SOMEBODY WANTED TO LISTEN TO ME** (Plato, *Euthyphro*).  

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3/ Preceded by ὡς, it replaces a potential causal sentence:

- Causal sentence: ὑπερορθὸς τούτους τοὺς στρατιώτας διότι οὐ δύνατο ἄν μοι βοηθήσαι
  I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY WOULD NOT BE ABLE TO HELP ME.
Participle with ἄν: ὑπερορθὸς τούτους τοὺς στρατιώτας ὡς οὐ δύναμένους ἄν μοι βοηθήσαι (same meaning).

Note that if we deleted the ἄν from the last sentence it would mean I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY ARE NOT ABLE TO HELP ME, and this participle would have corresponded to this causal sentence:

- ὑπερορθὸς τούτους τοὺς στρατιώτας διότι οὐ δύναται μοι βοηθήσαι
  I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY ARE NOT ABLE TO HELP ME.

So, the use of ἄν with the participle has resulted in the same meaning as optative + ἄν: potentiality in the future. Let's see some more examples:

- Causal sentence: δῷσω σοι τὰ χρήματα, διότι οὐ θαρρήσαιμι ἄν οὔποτε κατέχειν
  I WILL GIVE YOU THE MONEY BECAUSE I WOULD NEVER DARE TO KEEP IT.
Participle with ἄν: δῷσω σοι τὰ χρήματα, ὡς οὐ θαρρῶν ἄν οὔποτε κατέχειν (same meaning).

- Causal sentence: ἐγὼ αὐτὸς τοῖς πολέμοιοις μαχοῦμαι, διότι ἐκεῖνος οὐ μαχήσαιτο ἄν
  I MYSELF WILL FIGHT AGAINST THE ENEMIES, BECAUSE HE WOULD NOT FIGHT.
Participle with ἄν: ἐγὼ αὐτός τοῖς πολέμοιοις μαχοῦμαι, ὡς ἐκεῖνου οὐ μαχουμένου ἄν (SAME MEANING).

- Causal sentence: ἐγὼ αὐτός τούτῳ ἐποίησα διότι ύμεῖς ἀδύνατοι ἤτε ἄν
  I DID THIS MYSELF BECAUSE YOU WOULD BE UNABLE.
Participle with ἄν: ἐγὼ αὐτός τούτῳ ἐποίησα, ὑμῶν ἀδυνάτων ὄντων ἄν (same meaning).

Note that if the participle must replace an aorist indicative + ἄν (unfulfilled condition in the past), the aorist participle must be used:

- Causal sentence: δώσω σοι τὰ χρήματα, διότι οὐκ ἑδάρρησαι ἄν οὔποτε κατέχειν
  I WILL GIVE YOU THE MONEY BECAUSE I WOULD NEVER HAVE DARED TO RETAIN IT.
Participle with ἄν: δώσω σοι τὰ χρήματα, ὡς οὐκ ἑδάρρησας ἄν οὔποτε κατέχειν (same meaning).

- Causal sentence: ἐγὼ αὐτὸς τούτῳ ἐποίησα διότι ύμείς ἀδύνατοι ἐγένεσθε ἄν
  I DID THIS MYSELF BECAUSE YOU WOULD HAVE BEEN UNABLE.
Participle with ἄν: ἐγὼ αὐτός τούτῳ ἐποίησα, ύμῶν ἀδυνάτων γενομένου ἄν (same meaning).
e) Indirect speech

1. An introduction

Strictly speaking, indirect speech is the reproduction of somebody’s words as part of a larger sentence. For example, if Socrates said THE SOLDIERS HAVE BEHAVED BRAVELY, the inclusion of Socrates’ words as part of the larger sentence Socrates said that the soldiers had behaved bravely is what is usually known as indirect style. In a broader sense, it also comprehends the reproduction of someone’s thoughts, perceptions, opinions, etc.

Indirect speech can be divided into three parts:

**Indirect statement clauses:** As the name indicates, this is the reproduction of somebody’s statement, as seen in the former example of Socrates’ words. Moreover, in addition to verbs of saying (HE SAYS THAT YOU HAVE DONE THIS), indirect statements include verbs of thinking (HE THINKS THAT YOU HAVE DONE THIS, I CONSIDER THAT YOU HAVE DONE THIS) verbs of physical or intellectual perception (HE SEES THAT YOU HAVE DONE THIS, HE HAS REALISED THAT YOU HAVE DONE THIS). So, these sentences will not always be reproducing something that somebody has said, but may well be reproducing somebody’s thoughts or perceptions.

**Indirect command clauses:** The reproduction of somebody’s orders, advice, etc. (direct command: DO NOT ADVANCE; indirect command: THE GENERAL ORDERED THE SOLDIERS NOT TO ADVANCE).

**Indirect question clauses:** The reproduction of somebody’s question (direct question: WHERE IS SOCRATES?; indirect question: HE ASKED WHERE SOCRATES WAS). Note that this may also include the reproduction of a question that has not been directly asked, as in the sentence I WANT TO KNOW WHERE SOCRATES IS: possibly the direct question, WHERE IS SOCRATES? has not yet been asked, thus no former question is being reproduced here, but rather the question is being expressed as part of a compound sentence.

The behaviour of subordinate clauses in indirect statement may pose some difficulties; these are addressed at the end of this chapter.

2. Indirect statement clauses

There are three constructions to express what in English will usually be introduced by a THAT clause. Deciding which of these constructions must be used is not problematic when translating from Greek, but it may be more difficult when translating into Greek, as it will not depend solely on the verb of the main clause and so sometimes more than one option is possible. For instance, in the sentence I KNOW THAT HE IS WISE we can either use a ὅτι construction or an infinitive construction to express the THAT HE IS WISE part.

Inside an indirect statement, when reproducing somebody’s words (introduced with a verb of saying: HE SAID THAT...) rather than what somebody thought, saw, realised, etc., we form what is usually called reported speech.
a) The ὅτι construction

1/ Its use:

Almost all verbs of saying (except ἡμι) are followed by a ὅτι sentence, translated by THAT (ὅτι can be replaced by ὃς if we want to express some reservation about the veracity of the statement). Observe the following examples:

- ὁ διδάσκαλος λέγει ὅτι οἱ μαθηταὶ ἐν ταῖς Ἀθήναις εἰσίν  Ἡ θεατροπή λέγει ὅτι ἐπίδεικτος ἐπὶ καλός ἔσεσθαι  The teacher says that the students are in Athens. He says that he has hopes that it will go well (Xenophon, Anabasis).

Other verbs which are not of saying, such as αἰσθάνομαι TO PERCEIVE, can also use this ὅτι construction:

- ὁ βασιλεὺς αἰσθάνεται ὅτι οἱ στρατιώται τὴν μάχην ἐνίκησαν  The king perceives that the soldiers have won the battle.

Note that these examples could have been expressed using different constructions: λέγω can also use an infinitive construction (although this is not common), and αἰσθάνομαι can also use a participle construction (which in fact would be more frequent); both constructions are explained in due course.

2/ Verbs that use it:

Here are some of the verbs that can be followed in English by a THAT clause that would correspond to a ὅτι construction in Greek:

- ἀγγέλλω TO ANNOUNCE
- αἰσθάνομαι TO PERCEIVE
- ἀκούω TO HEAR
- γινώσκω TO KNOW
- δείκνυμι TO DISPLAY
- δηλῶ TO SHOW
- διαβεβαιώμαι TO MAINTAIN
- λέγω TO SAY
- μανθάνω TO LEARN
- οἶδα TO KNOW
- ὄρω TO SEE
- παιδάνομαι TO LEARN BY INQUIRY

Note

A lot of these verbs can also be followed by other constructions. For instance, ὄρω is most frequently followed by a participle construction.

3/ The tenses:

Special care must be taken with respect to the English tenses:

- Direct speech: ὁ βασιλεὺς βιβλον ἐγραψεν  The king wrote a book.
- Indirect speech: ὁ ἀγγέλος εἶπεν ὅτι ὁ βασιλεὺς βιβλον ἐγραψεν  The messenger said that the king had written a book.

In Greek, the tense of the original statement is always kept, but in English, if the introductory verb is in the past tense, we must move the translation one step back in time. In this example we have moved the simple past wrote to the pluperfect had written. Observe another example:
• **Direct**: ὁ βασιλεὺς βιβλον γράφει
  The king writes a book.

• **Indirect**: ὁ ἄγγελος εἶπεν ὅτι ὁ βασιλεὺς βιβλον γράφει
  The messenger said that the king was writing a book.

Similarly, the English present tense translation has been moved one step backwards in time because the introductory verb was a past tense, but in Greek it goes on being in present tense. Observe another example:

• Κόνωνι δὲ εἶπεν ὅτι παύσῃ αὐτὸν μοιχώντα τὴν θάλατταν
  He told Conon that he would stop him from committing adultery with the sea. (Xenophon, Hellenica).
  ✦ Obviously, the original sentence was παύσῃ αὐτὸν ... I will stop ...

Even if we make use of the oblique optative (which we can do in the secondary sequence, when the introductory verb is in a past tense: imperfect, aorist or pluperfect), it will go on being in the same tense, but the mood will now be optative. Note the following examples:

• ὁ ἄγγελος εἶπεν ὅτι ὁ βασιλεὺς βιβλον γράφοι
  The messenger said that the king was writing a book.

• ὁ μάντις ... ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶν
  The soothsayer ... said that it was a great omen (Xenophon, Anabasis).
  ✦ Obviously, the original sentence was μέγας οἰωνὸς ἔστων I is a great omen.

**Note**

Indirect speech in secondary sequence is the only construction in which we can find the future optative:

• εἶπεν ὅτι βιβλον γράψῃ / γράψοι
  He said that he would write a book.

4/ **The phenomenon of the prolepsis**

In ὅτι constructions, the use of the prolepsis (“anticipation”) is very frequent: the subject of the ὅτι sentence is placed as direct object of the main verb. Observe the example:

• λέγομεν ὅτι ὁ Περικλῆς ἀεὶ νικᾷ
  We say that Pericles always wins

  can be written as

• λέγομεν τὸν Περικλέα ὅτι ἀεὶ νικᾷ (same meaning).

b) **The infinitive construction**

1/ Verbs that use it:

Verbs of thinking, considering and similar meanings (and ὑμι) are usually followed by an infinitive construction. For example, οἶσσαι to think and νομίζω to consider, to think:

• οἶσσαι τὸν Σωκράτη ἐν ταῖς Ἀθήναις οἴκειν
  I think that Socrates lives in Athens.

• νομίζοσαιν οἱ Ακαδαμίμοι τοὺς Ἀθηναίους κακοὺς στρατιώτας εἶναι
  The Spartans consider the Athenians to be bad soldiers.

• νομίζω τοὺς ἡμετέρους στρατιῶτας νικήσαι
  I think that our soldiers have won.

• νομίζεις κακόνοιν τὴν μητέρα σοι εἶναι;
  Do you consider your mother to be malicious towards you? (Xenophon, Memorabilia).
Other verbs that are followed by an infinitive construction are:

- ἴγεομαι TO THINK, TO CONSIDER (rather strongly)
- ὑποπτεύω TO SUSPECT
- ὀμολογέω TO AGREE
- ὑπολαμβάνω TO SUPPOSE

Most of the grammar affecting the infinitive construction, even when ruled by verbs of indirect statement, has been presented in the former chapter; here we shall now qualify it with further information. It must also be said that, in indirect statement, the negative of the infinitive is οὐ, not μὴ:

- νομίζω αὐτὰς ἐν τῇ πόλει οὐκ εἶναι I THINK THAT THEY ARE NOT IN THE CITY.

But if the infinitive construction follows an imperative (or similar construction in subjunctive), the negative is μὴ:

- νομίζε τὸν Σωκράτη μὴ μάρον εἶναι CONSIDER THAT SOCRATES IS NOT A FOOL.

2/ Verbs of saying:

Most verbs of saying that use ὅτι can also use an infinitive construction. For instance:

- ὁ παιδὸς λέγει ὅτι ὁ ἄδελφος ἐν τῇ ἁγορᾷ ἐστὶν = ὁ παιδὸς λέγει τὸν ἄδελφον ἐν τῇ ἁγορᾷ εἶναι THE CHILD SAYS THAT HIS BROTHER IS IN THE AGORA.

NOTE: ἐφιμι must never be followed by a ὅτι construction but by an infinitive one. Moreover, a negative preceding this verb affects the infinitive, not the main verb:

- ὁ διδάσκαλος οὐκ ἔφη τοὺς μαθητὰς ἠκεῖν does NOT mean THE TEACHER DID NOT SAY THAT THE STUDENTS HAD ARRIVED
  but THE TEACHER SAID THAT THE STUDENTS HAD NOT ARRIVED.
- αὐτὸς δὲ οὐκ ἔφη ἠκεῖν HE SAID THAT HE WOULD NOT GO (Xenophon, Anabasis).

In other words, οὐ ἐφιμι has the meaning of TO DENY (equivalent to the Latin nego).

When verbs of saying are used, the infinitive also expresses tense. In other words, it is kept in the tense in which the sentence was originally said:

- ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βίβλον γράφει THAT MAN IS WRITING THIS BOOK.
  ✦ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον γράφειν HE SAYS THAT THAT MAN IS WRITING THIS BOOK.
  ✦ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον γράφειν HE SAID THAT THAT MAN WAS WRITING THIS BOOK.

Observe that in the last sentence the present infinitive has been translated as past in English because of the change from HE SAYS to HE SAID, but the tense of the Greek infinitive remains unchanged.

- ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βίβλον ἔγραψεν THAT MAN HAS WRITTEN THIS BOOK.
  ✦ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον ἔγραψαι HE SAYS THAT THAT MAN HAS WRITTEN THIS BOOK.
  ✦ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον ἔγραψαι HE SAID THAT THAT MAN HAD WRITTEN THIS BOOK.

Observe that in the last sentence the aorist infinitive has been translated as pluperfect in English because of the change from HE SAYS to HE SAID, but the tense of the Greek infinitive remains unchanged.
• ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βιβλίον γράψει
  ἤ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βιβλίον γράψειν
  ἢ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βιβλίον γράψειν
  That man will write this book.
  He says that that man will write this book.
  He said that that man would write this book.

Observe that in the last sentence the future infinitive has been translated as potential mood in English because of the change from He says to He said, but the tense of the Greek infinitive remains unchanged.

• τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν Ηείδειν he said he had not seen the fires (Xenophon, Anabasis).
  Ἦ The original sentence would have been οὔκ εἶδον... I have not seen ..., so the aorist is kept in the infinitive.

**c) The participle construction**

1/ Verbs that use it:

Verbs that express physical or intellectual perception, such as to see, to realise, to know, may use the ὅτι construction:

• ὁρῶ ὅτι ὁ πατὴρ ἐν ταῖς Ἀθηναῖς ἐστὶν I see that my father is in Athens.

But they may also use (as is more often the case) an accusative + participle construction, in which the participle will agree with the direct object:

• ὁρῶ τὸν πατέρα ἐν ταῖς Ἀθηναῖς ὄντα (same meaning, but literally I see my father being in Athens).

The tense of the participle shows the temporal relationship with the main verb:

• οἶδα τὸν πατέρα βιβλίον γράψοντα I know that my father is going to write a book.
  Ἦ I knew that my father was going to write a book.
  Ἦ The participle is in future tense, so the action is future with respect to the main verb.

Two further examples:

• τὸν ἀδελφὸν τοὺς πολεμίους ἅβιντα εἶδον I saw my brother having captured the enemies = I saw that my brother had captured the enemies.
  Ἦ Observe that the participle is translated by an English pluperfect, in order to indicate that the action is former to that of the main verb.

• ὡς εἶδε τοὺς μὲν Πέρσας φυλάττοντας τὴν ἁκραν... When he saw that the Persians were guarding the summit... (Xenophon, Cyropaedia).
  Ἦ This could have also been translated as When he saw the Persians guarding the summit....

The main verbs that use this construction are:

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• οὐ γὰρ ἥδεσαν αὐτὸν τεθνηκότα  THEY DID NOT KNOW THAT HE HAD DIED (Xenophon, Anabasis).
• ὁ δὲ Κλεόμβροτος, ἐπειδή ἐπέθετο τὴν εἰρήνην γεγενημένην, ... AND CLEOMBROS, WHEN HE LEARNED THAT PEACE HAD BEEN REACHED, ... (Xenophon, Hellenica).

Observe that some of these verbs are also found in the list of verbs that can be followed by a ὅτι construction. The verb ἀκούω is an unusual verb, since it rules the genitive if referring to a person:

• ἀκούω τοῦ διδασκάλου λέγοντος  I LISTEN TO THE TEACHER SPEAKING.

But if it is used in the sense of reported speech then it takes an accusative:

• ἀκούω τὸν διδάσκαλον λέγοντα  I HEAR THAT THE TEACHER IS SPEAKING.

❖ Now we have translated it using a THAT clause, as if this information has been related by a third party.

2/ When speaking about oneself:

If the subject of the participle is the same as that of the main verb of the sentence, the subject is not mentioned (although αὐτός could be used in the necessary form for emphatic purposes) and the participle (and the predicative object, if any) is in the nominative, agreeing with the subject:

• αὐταὶ αἱ κόραι γιγνώσκουσι (αὐταὶ) σοφαὶ σοῦσι  THESE GIRLS KNOW THAT THEY ARE WISE.

3. Indirect command clauses

An indirect command is expressed by the infinitive:

• Original command: ἀναγνώσθι τὴν βιβλίον  READ THE BOOK!
❖ Indirect command: ὁ διδάσκαλος ἐκέλευσεν αὐτὸν ἀναγνώσαι τὴν βιβλίον  THE TEACHER TOLD HIM TO READ THE BOOK.

Since the negative used for a negative order is μὴ, the negative used in an indirect command clause will also be μὴ:

• ὁ διδάσκαλος ἐκέλευσεν αὐτὸν μὴ ἀναγνώσαι τὴν βιβλίον  THE TEACHER TOLD HIM NOT TO READ THE BOOK.

Some verbs of ordering, such as κελεύω, rule an accusative, and others, such as διακελεύομαι, rule a dative. Practice will teach this.

Some more examples:

• οἱ δὲ ἀναβοήσαντες ἐκέλευσον ἐκείνους ἄρχειν  AND THEY STARTED SHOUTING AND ORDERED THAT THOSE MEN SHOULD BE IN COMMAND (Xenophon, Hellenica).
• σὲ, ὦ Πάρη, κελεύει ὁ Ζεύς ... δικάσαι ταῖς θεαῖς, ἢτις αὐτῶν ἡ καλλίστη ἔστι  ZEUS ORDERS YOU, PARIS, TO JUDGE ON BEHALF OF THE GODDESSES, WHICH ONE OF THEM IS THE MOST BEAUTIFUL (Lucian, Dialogues of the Gods).
• τοσοῦτον ὡμῖν ἔπι διακελεύομαι μηνημονεύειν, ὅταν φέρῃς τὴν ψῆφον  I URGE YOU TO REMEMBER SUCH A GREAT DETAIL WHEN YOU CAST YOUR VOTE (Isocrates, Against Callimachus).
4. Indirect question clauses

An indirect question (or indirect interrogative) is a question inside a main sentence. For instance:
- Direct question: ποῦ ἐστιν ὁ Σωκράτης; WHERE IS SOCRATES?
  ♦ Indirect question: βούλεται εἰδέναι ποῦ ἐστιν ὁ Σωκράτης HE WANTS TO KNOW WHERE SOCRATES IS.

a) What happens to the original verb?

The same tense must be kept, and also the indicative mood (unless it is a deliberative question in subjunctive, in which case subjunctive tense must be kept). If, for instance, the original question is formulated in future tense,
- τί ποιήσεις αύριον; WHAT WILL YOU DO TOMORROW?

the verb of the indirect question will be in the future tense, regardless of the tense of the main sentence:
- εἰδέναι ἐβούλετο τί ποιήσω αύριον HE WANTED TO KNOW WHAT I WOULD DO TOMORROW
  ♦ Observe that, as the introductory verb is past, the English will has become WOULD, but in Greek the sentence reads literally as HE WANTED TO KNOW WHAT I WILL DO TOMORROW.
- ταῦτην δὲ ἔχων τὴν ἡλικίαν οὔτε τί ἐστιν ὀλιγαρχία ἥπιστάμην AT THAT AGE, I DID NOT EVEN KNOW WHAT OLIGARCHY IS/WAS (Lysias, In Theomnestum).

BUT: As in the cases of reported speech, the oblique optative can be used if the introductory verb is in a secondary tense, creating the so called secondary sequence:
- πῶς μαχήσονται οἱ Ἄθηναίοι; HOW WILL THE ATHENIANS FIGHT?
  ἤρετο πῶς μαχήσοντο οἱ Ἄθηναίοι HE ASKED HOW THE ATHENIANS WOULD FIGHT.

♦ Remember that this is optional; μαχήσονται would also have been correct.

b) What happens to the interrogative word?

1/ In the examples above, the interrogative word has not changed; nevertheless, it is very common to add the prefix ὅ-, but this is optional (note that some accent alteration will occur if used):
- ἤρετο ὅπως μαχήσοντο οἱ Ἄθηναίοι HE ASKED HOW THE ATHENIANS WOULD FIGHT.
- βούλεται εἰδέναι ὅπου ἐστιν ὁ Σωκράτης HE WANTS TO KNOW WHERE SOCRATES IS.
- εἰδέναι ἐβούλετο ὅ τι ποιήσω αύριον HE WANTED TO KNOW WHAT I WOULD DO TOMORROW.
  ♦ Usually we write ὅ τι in two words to avoid confusing it with the other ὅτι.
- ἐρωτᾶτο ὅποτε ὁ Σωκράτης πρὸς τὴν Λακεδαιμονίαν εἶσιν THEY ASK WHEN SOCRATES WILL GO TO LACEDAEMONIA.
- θαυμάζω ὅπως ἠθέλησε σοὶ ὁ τοῦ δεσμητηρίου φύλαξ υπεκούσαι I WONDER HOW THE PRISON GUARD WANTED TO AGREE TO YOUR REQUEST (Plato, Crito).
- οὐκ οἶδ’ ὅποι ἀφανῆς ὅχετο HE LEFT UNNOTICED, I DO NOT KNOW WHERE TO
  (Lucian, Philopseudeis).

2/ The use of τίς, τι or any of its forms is a separate issue:
- τίς ἐστιν ἐν τῇ οἰκίᾳ; WHO IS IN THE HOUSE?
  ♦ ἐρωτᾶ τίς ἐστιν ἐν τῇ οἰκίᾳ HE ASKS WHO IS IN THE HOUSE.
If instead of τίς (in any case) we want to use the form with the added ὅ– prefix, the indefinite relative ὅστις, ἥτις, ὅ τι should be used (but this is optional):

- τὰ μὲν πρῶτα ἡγνώσουν ὅστις ἦν  AT THE BEGINNING I DID NOT KNOW WHO HE WAS  (Lucian, Philopseudeis).

3/ In cases where a question is repeated by the listener, the ὅ– must be added at the beginning (this is compulsory):

- πότε μαχήσομεν;  WHEN WILL WE FIGHT?
- ὅπότε; σιδέροτε  WHEN? NEVER.

c) And if there is no interrogative word?

Questions such as βούλει ἡμῖν συνελθεῖν; DO YOU WANT TO COME WITH US? (questions in which a Yes or a No answer is expected) are introduced by the usual εἰ (IF) when indirect:

- ἐρωτῶ εἰ βούλει ἡμῖν συνελθεῖν  I AM ASKING WHETHER YOU WANT TO COME WITH US.
- σφόδρα πιέσας αὐτοῦ τὸν πόδα, ἡρετο εἰ αἰσθάνοιτο  PRESSING HIS FOOT HARD, HE ASKED IF HE FELT IT  (Plato, Phaedo).

In cases where we also want to express an alternative (the usual OR NOT or any second option), we may replace the εἰ with πότερον, with ἢ in its usual meaning of OR. The expression OR NOT can be either ἢ oὐ or ἢ μὴ:

- ἐρωτῶ πότερον βούλει ἡμῖν συνελθεῖν ἢ oὐ  I AM ASKING WHETHER YOU WANT TO COME WITH US OR NOT.
- ἐρωτῶ πότερον βούλει ἡμῖν συνελθεῖν ἢ ἐνθάδε μένειν  I AM ASKING WHETHER YOU WANT TO COME WITH US OR TO STAY HERE.
- πέμπει oὖν πρὸς αὐτόν καὶ ἐρωτὰ πότερον βούλεται εἰρήνην ἢ πόλεμον ἕχειν  THEREFORE HE SENDS TO HIM AND ASKS HIM WHETHER HE WANTS TO HAVE PEACE OR WAR  (Xenophon, Hellenica).

Also we can replace πότερον...ἡ with εἶτε...εἶτε:

- ἐρωτῶ εἶτε βούλει ἡμῖν συνελθεῖν εἶτε oὐ  I AM ASKING WHETHER YOU WANT TO COME ALONG WITH US OR NOT.
- ἐρωτῶ εἶτε βούλει ἡμῖν συνελθεῖν εἶτε ἐνθάδε μένειν  I AM ASKING WHETHER YOU WANT TO COME ALONG WITH US OR TO REMAIN HERE.
- ἐξῆν ὀρὰν εἶτε τι ὃρθως ἐπράττετο εἶτε τι ἡμάρτανον  IT WAS POSSIBLE TO SEE WHETHER EVERYTHING WENT WELL OR THEY WERE MAKING SOME MISTAKE  (Xenophon, Hellenica).

d) Another case of prolepsis

The subject of the interrogative sentence can be made the direct object of the main verb:

- οἶδα ὅστις σὺ εἰ  I KNOW WHO YOU ARE
  can also be expressed as οἶδα σὺ ὅστις εἰ  (same meaning).

5. Subordinate clauses in indirect speech

We know that when we pass a sentence from direct into indirect statement it must be rewritten as an infinitive clause, or a participle, or preceded by ὅτι (the choice will, of course, depend on which verb introduces the indirect statement). Observe this sentence:
In indirect statements, such as those introduced by νομίζω, we now know that an infinitive with an accusative subject must be used in the main sentence:

- νομίζω τὸν Περικλέα ἄγαθὸν στρατηγὸν ἐσεσθαι, ... I THINK THAT PERICLES WILL BE A GOOD GENERAL, ...

But what happens with the subordinate clause that depended on the main one (which has now become an infinitive sentence)? This is dependent upon the tense of the introductory verb.

**a) Introductory verb in primary tense** (i.e. present, future or perfect)

The mood of the subordinate clause remains as it was:

- νομίζω τὸν Περικλέα ἄγαθὸν στρατηγὸν ἐσεσθαι ἑαν oi πολίται μάχεσθαι βούλωνται I THINK THAT PERICLES WILL BE A GOOD GENERAL IF THE CITIZENS WANT TO FIGHT.

**b) Introductory verb in secondary tense** (i.e. imperfect, aorist or pluperfect)

1/ The verb of the subordinate clause, unless it is a secondary tense of the indicative, may be put into the optative mood; however, this change is optional:

- either ἐνόμισα τὸν Περικλέα ἄγαθὸν στρατηγὸν ἐσεσθαι ἑαν oi πολίται μάχεσθαι βούλωνται I THOUGHT THAT PERICLES WOULD BE A GOOD GENERAL IF THE CITIZENS WANTED TO FIGHT.

or ἐνόμισα τὸν Περικλέα ἄγαθὸν στρατηγὸν ἐσεσθαι εἰ oi πολίται μάχεσθαι βούλοιντο (same meaning).

Observe that in this change from subjunctive to optative we have removed the ἑαν that was linked to the conjunction εἰ.

- ἤπισχενεῖτο δὲ αὐτῷ, εἰ ἐλθῇ, φίλον αὐτὸν Κύρῳ ποιήσειν HE PROMISED TO MAKE HIM FRIENDS WITH CYRUS, IF HE WOULD COME (Plato, Apologia).
- The original sentence would have been ἑαν ἐλθῃ, ποιήσω ... IF YOU COME, I WILL ...

- ἐλέγεν ὁ Θηραμένης ὅτι εἰ μὴ τις κοινωνοὺς ἰκανοὺς λήψῃ τὸν πραγμάτων, ἀδύνατον ἕσοιτο τὴν ὀλίγαρχιαν διαμένειν THERAMENES SAID THAT, UNLESS SOMEBODY WOULD TAKE ENOUGH COLLABORATORS FOR THE BUSINESSES, THE OLIGARCHY WOULD NOT BE ABLE TO SURVIVE (Xenophon, Hellenica).
- The original sentence would have been εἰ μὴ τις ... λήψῃ ταί ... ἀδύνατον ἔσται ... UNLESS SOMEBODY TAKES ..., IT WILL BE IMPOSSIBLE...

2/ But if the verb of the subordinate clause is in secondary tense in the indicative, it should remain as such:

- ὁ μαθητὴς ἀνέγνω τὴν βιβλίον ἣν ἐπεμψας THE STUDENT READ THE BOOK THAT YOU SENT HIM.

The verb of the subordinate is in secondary tense in the indicative, so we will keep it thus:

- ενόμισα τὸν μαθητὴν ἀναγνώσαι τὴν βιβλίον ἣν ἐπεμψας I THOUGHT THAT THE STUDENT HAD READ THE BOOK THAT YOU HAD SENT HIM.
3/ A final double example:

- oι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἴτινες τὰ χρήματα κλέπτωσιν ἄν  THE JUDGES CONDEMN WHOEVER STEALS THE MONEY.

Let’s now put this into reported speech using the verb λέγω in primary tense:

- λέγω οτι οι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἴτινες τὰ χρήματα κλέπτωσιν ἄν  I SAY THAT THE JUDGES CONDEMN WHOEVER STEALS THE MONEY.

◊ The introductory verb λέγω is in primary tense, so the verb of the subordinate remains unchanged.

And now with εἶπον, in secondary tense:

- either εἶπον οτι οι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἴτινες τὰ χρήματα κλέπτωσιν ἄν  I SAID THAT THE JUDGES CONDEMNED WHOEVER WOULD STEAL THE MONEY
  or εἶπον οτι οι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἴτινες τὰ χρήματα κλέπτοιεν (same meaning).

◊ Note again the removal of the particle ἄν.

However, if the original sentence had been

- oι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἱ τὰ χρήματα ἐκληψαν  THE JUDGES CONDEMN THE MEN WHO STOLE THE MONEY

in this case, even if the main verb is in a secondary tense, the aorist ἐκληψαν must remain as it is:

- εἶπον οτι οι δικασταί καταγιγνώςκουσι τών ἀνδρῶν οἱ τὰ χρήματα ἐκληψαν  I SAID THAT THE JUDGES CONDEMNED THE MEN WHO HAD STOLEN THE MONEY.

◊ Remember that, alternatively, we could have used the oblique optative καταγιγνώςκοιεν after εἶπον.
f) Verbal adjectives

1. Ending in –τέος, –τέα, –τέον

a) Formation and meaning

These adjectives, which are equivalent to the Latin gerundive *amandus, -a, -um*, imply that the noun with which the adjective agrees must suffer the action implied in the meaning of the verb, and they are formed by adding the suffixes -τέος, -τέα, -τέον to the verbal stem, resulting in a meaning that denotes necessity. For instance:

- **ποιέω** > **ποιήτεος** MUST BE DONE
- **ἐξαιρέω** > **ἐξαιρετεός** MUST BE CHOSEN
- **πέμπω** > **πεμπτεός** MUST BE SENT

◊ The translations are completely artificial, just for the sake of providing some kind of direct meaning.

In some cases, the stem of the verb suffers some small alteration. Nevertheless, they are easily recognisable from the different stems of the verb (the future stem, the aorist stem, etc.). For example:

- **ἀγω** > **ἀκτεός** MUST BE DONE
- **λαμβάνω** > **λαπτέος** MUST BE CAPTURED
- **διαβαίνω** > **διαβατεός** MUST BE CROSSED
- **γράφω** > **γράπτεός** MUST BE WRITTEN
- **πράττω** > **πρακτεός** MUST BE DONE
- **πείθω** > **πειστεός** MUST BE TRUSTED

Yet in other cases the stems undergo very irregular alterations, making it very difficult to identify the verbal origin. For example:

- **λέγω** > **ῥητεός** MUST BE SAID
- **φέρω** > **οίστεος** MUST BE CARRIED
- **εἶμι** > **ἰτεός** MUST BE GONE TO

b) Use

1/ With transitive verbs:

There are two ways of using verbal adjectives; the first way, the *personal* way, is simply using it as a normal adjective, thus agreeing with its corresponding noun:

- **ὁ θυσία τὸ βιβλίον γραπτεόν εστὶν** THIS BOOK HAS TO BE WRITTEN (literally, THIS BOOK IS THAT HAS TO BE WRITTEN).

◊ **βιβλίος** is feminine, therefore the adjective **γραπτεά** is also feminine.
The second way, the *impersonal* way, is by using the verbal adjective in the neuter, nominative case, either singular or plural, and then writing the object in the case ruled by the verb on which the verbal adjective is based (usually, the accusative case):

- τούτην τὴν βιβλίον γραπτέον / γραπτεά ἐστίν  
  THIS BOOK HAS TO BE WRITTEN.

  ✧ τὴν βιβλίον is in the accusative because this is the case ruled by the verb γράφω. Literally, it says *IT IS TO BE WRITTEN* (as if saying SOMEBODY MUST WRITE) THIS BOOK.

- τούτων τῶν ἀνθρώπων τιμητέον / τιμητέα ἐστίν  
  THIS MAN HAD TO BE HONOURED.

  ✧ τῶν ἀνθρώπων is in the accusative case. Literally, it says *IT IS TO BE HONOURED THIS MAN.*

- ὅπως τοι μὴ ἐπὶ ἐκείνῳ γενησμέθα πάντα ποιητέον  
  EVERYTHING MUST BE DONE SO THAT WE DO NOT FALL INTO HIS HANDS (Xenophon, Anabasis).

- σκέπτεον μοι δοκεῖ ἐίναι ὅπως ἀσφαλέστατα μενοῦμεν  
  IT SEEMS TO ME THAT WE SHOULD CONSIDER HOW WE WILL BE SAFEST (Xenophon, Anabasis).

☞ Note that in this construction the omission of the verb εἰμί is very frequent.

**2/ With intransitive verbs:**

Thus far we have dealt with the use of verbal adjectives with transitive verbs, but verbs that are intransitive, such as the verb ὑπακοῦω TO OBEY, cannot be used in the personal way, since this verb rules the genitive case. For example, it would be WRONG to translate the sentence *THE GENERAL MUST BE OBEYED* as ὁ στρατηγὸς ὑπακουστέος ἐστίν.

Instead, we must use the impersonal form and observe the case ruled by the verb on which the verbal adjective is based; in this example, it is the genitive case:

- τοῦ στρατηγοῦ ὑπακουστέον / ὑπακουστέα ἐστίν  
  THE GENERAL MUST BE OBEYED.

This is also the case for verbs that neither have a direct object, nor any kind of object at all. For example, the verb πονέω TO WORK HARD; note also its use with the verb εἰμί TO GO (and see the irregularity of its verbal adjective, ἱτέον):

- τοῦ θέρους πονητέον ἐστίν  
  IN SUMMER ONE MUST WORK HARD, IT IS NECESSARY TO WORK HARD, etc.

- ἱτέον ἐστὶ πρὸς τὴν μάχην  
  ONE MUST GO TO THE BATTLE, IT IS NECESSARY TO GO TO THE BATTLE, etc.

Other examples:

- ὅμως δὲ ἔδοκει καὶ ἐπὶ τούτους ἱτέον εἶναι  
  NEVERTHELESS IT SEEMED THAT THEY ALSO HAD TO GO AGAINST THOSE MEN (Xenophon, Anabasis).

- οὐχ ἱδρυτέον  
  I MUST NOT REMAIN HERE (Sophocles, Αἴαξ).
3/ The agent:

The person carrying out the action of the verbal adjective is usually in the dative case:

- ὁ οἶνος ποτέος τοῖς συμπόταις ἐστὶν THE WINE MUST BE DRUNK BY THE GUESTS.
- ἤμιν δὲ γε οἷμαι πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα I THINK THAT WE MUST DO EVERYTHING SO THAT WE NEVER FALL INTO THE HANDS OF THE BARBARIANS (Xenophon, Anabasis).

But if the impersonal form is used, the person can be either in the dative or in the accusative:

- τὸν οἶνον ποτέον ἐστὶν τοῖς συμπόταις / τοὺς συμπότας THE WINE MUST BE DRUNK BY THE GUESTS.

Of course, there may be some confusion in some cases:

- τὸν παιδᾶ κλητέον τὴν μητέρα ἐστὶν THE CHILD MUST BE CALLED BY THE MOTHER
  or THE MOTHER MUST BE CALLED BY THE CHILD.
- τῷ στρατηγῷ βοηθητέον τῷ Περικλεὶ ἐστὶν THE GENERAL MUST HELP PERICLES
  or PERICLES MUST HELP THE GENERAL. ✡ The verb βοηθέω rules dative.

2. Ending in –τός, –τῇ, –τὸν

a) Formation and two primary meanings

Adjectives which have these endings added to a verb stem (which may suffer alterations) carry the meaning of the verb. Usually, this meaning is either the equivalent of an aorist passive participle, as for example σπαρτός, –ή, –όν (σπαρείω TO SCATTER) means SCATTERED. Alternatively, it expresses the possibility of carrying out the action, as for example θαυμαστός, –ή, –όν (θαυμάζω TO ADMIRE), means ADMIRABLE.

Some more examples of verbal adjectives that convey the first meaning are:

- παιδευτός EDUCATED
- θρεπτός FED (from τρέφω TO FEED)
- ριπτός THROWN

Some more examples of verbal adjectives that convey the second meaning are:

- ὑρατός VISIBLE
- διαβατός CROSSABLE
- μεμπτός REPROACHABLE

Examples in whole sentences:

- τί οὖν περὶ ψυχῆς λέγομεν; ὑρατὸν ἢ ἀὑρατὸν εἶναι WHAT WILL WE SAY ABOUT THE SOUL? IS IT VISIBLE OR INVISIBLE? (Plato, Phaedo).
- καίτοι οὖκ ἂν εἴη μεμπτὸς μισθὸς ὁ τοιοῦτος INDEED YOUR SALARY WOULD NOT BE REPROACHABLE (Plato, Theaetetus).

But, in some cases, the same adjective may carry both meanings. For example:

- τηκτός (τήκω TO MELT) SOLUBLE and MELTED
- υπερβατός (ὑπερβάινω TO CROSS) CROSSABLE (e.g. a river) and INVERTED
b) The third meaning

Furthermore, in some cases, there may be a third appropriate meaning for the person performing the action, along with the other two meanings. Yet, this is rare. For instance, *μεμπτός* may mean reproachable and who reproaches, as in the following sentences:

- αὐτή ἡ πράξις μεμπτή ἐστιν  
  This action is reproachable.
- αὐτή ἡ γυνὴ τῷ παιδί μεμπτή ἐστιν  
  This woman reproaches her son.
- ♦ Literally  
  This woman is one who reproaches her son.

Two more such cases are:

- ἀγνωστός  
  unknown and ignorant
- πιστός  
  reliable / trustworthy and one who relies / credulous

Example:

- πιστοὶ διαμένουσιν ἐν ταῖς συμφοραῖς  
  They go on being reliable even in misfortunes (Xenophon, *Hellenica*).

Therefore, it is possible that there is more than one possible translation. For example:

- ὁ Περικλῆς πιστός ἐστιν  
  Pericles is a reliable man / Pericles is a credulous man.

The context should make it clear. Observe this other example which includes a dative:

- ὁ Περικλῆς πιστός τῷ στρατηγῷ ἐστιν
  - *either*  
    Pericles relies on the general ("Pericles is one who relies on the general")
  - *or*  
    In the general's opinion, Pericles is a reliable man.

The verb *πιστεύω* rules a dative of the person on whom you rely (thus its verbal adjective will also rule a dative case), which justifies the first translation. But since one use of the dative case is to express in the opinion of ..., the second translation is also a viable option. Again, the context should make this clear.

- πιστοὶ τοῖς φίλοις ἐγένοντο  
  They were reliable to their friends (Xenophon, *Hellenica*).

We could have translated they relied on their friends, but the wider context in Xenophon shows that the first option is correct.
g) Combination of negatives

1. Negatives cancelling or reinforcing each other?

When two negatives are used in the same English sentence, they neutralise each other’s negative force: NOBODY DID NOT COME = EVERYBODY CAME. When two or more negatives are present in the same Greek sentence, the meaning depends on the order of their appearance:

a/ If the main negative ouch appears first, any subsequent compound negative reinforces it:

- εγώ οὐκ ἦν ἐν ταῖς Ἀθηναῖς οὖδέποτε I HAVE NEVER BEEN IN ATHENS.
- ὁ στρατηγὸς οὐκ εἶπεν οὖδέν THE GENERAL DID NOT SAY ANYTHING.
- πρὸς ἐνίας δὲ τῶν πόλεων καὶ προσέβαλεν, ὑπὸ τῶν Ἀχαιῶν ἀναγκαζόμενος, οὐ μὴν εἴλε γε οὐδεμίαν HE ALSO MADE ATTEMPTS AGAINST SOME OF THE CITIES, COMPelled BY THE ACHAEANS, BUT HE DID NOT CAPTURE ANY (“NO ONE”) (Xenophon, Hellenica).

b/ If the main negative ouch appears after a compound negative pronoun, it neutralizes the compound one:

- οὐδείς οὐκ ἠλθεν NOBODY DID NOT COME = EVERYBODY CAME.
- οὐδέν οὐκ ἐδοκεὶ τῷ πατρί NOTHING I DID NOT GIVE TO MY FATHER = I GAVE ALL TO MY FATHER.
- τῶν ὁρόντων οὐδείς οὐκ ἐποσχε τι τὴν ψυχὴν ὑπ᾽ ἐκείνου OF THOSE WHO WERE WATCHING, THERE WAS NO ONE WHO DID NOT HAVE HIS SOUL STIRRED BY THAT ONE (Xenophon, Symposium).

Remember that in the case of expressions of fear, the negative μὴ does not have to be translated and so there is no problem concerning mutual reinforcement or elision:

- ὁ πατὴρ φοβεῖται μὴ ό φίλος οὐκ ἐπανέλθη THE FATHER IS AFRAID THAT THE SON MAY NOT COME BACK.

c/ Two compound negative pronouns following each other result in a mutual reinforcement of the negative character:

- οὐδείς οὐδέν ἐποίησεν NOBODY DID ANYTHING (literally, NOBODY DID NOTHING).
- οὐδείς οὐδέν ὑγιεῖς ὡς ἐποίησεν περὶ τὰ τῶν πόλεων πράττει NOBODY DOES ANYTHING (NOTHING) HEALTHY, SO TO SPEAK, CONCERNING THE AFFAIRS OF THE CITY (Plato, Respublica).
- οὐδείς γὰρ οὐδενὶ ὀργίζετο NOBODY FELT ANGER AGAINST ANYBODY (AGAINST NOBODY) (Xenophon, Hellenica).

2. Other combinations of negatives side by side

There are some expressions in which the elision of some words has caused the two negatives μὴ and ouch to be in the same clause (occasionally even juxtaposed). We will present each one of the two possible combinations, ouch μὴ and μὴ ouch, and we will examine the different meanings that each one of them may have.
a) οὐ μὴ

It can be followed by a subjunctive or by a future indicative, but in fact the meaning is almost the same for both constructions: a strong statement that tells us that something will not happen.

1/ First meaning – followed by subjunctive:

- οὐ μὴ οἱ πολέμιοι νικήσωσιν  There is no fear that the enemy may win.

The words ὄφητεν ἐστι are to be supplied after the οὐ, with which we would have a fear expression, and the verb after the μὴ must be in subjunctive (as usual in a fear clause). The whole original sentence would have been:

- οὐ ὄφητεν ἐστι μὴ οἱ πολέμιοι νικήσωσιν  There is no fear that the enemy may win / The enemy will not win.

Another example:

- οὐ μὴ τάληθη λέγη  There is no fear that he may speak the truth / He will not speak the truth.

It can also be translated as a strong denial in the sense that somebody refuses to do something:

- οὐ μὴ μάχησαι  He will not fight / There is no way he will fight / Nothing will make him fight, etc.
- οὐ μὴ λάβω χρήματα  There is no way I accept money / I assure you I will not accept money, etc.
- οὐ μὴ πίθησαι  There is no way he will obey  (Sophocles, Philoctetes).

Another way of translating it is as an emphatic future; the last example could be translated by He shall not obey.

If interrogative, it can be translated as a requirement but in the form of a complaint (as if saying Isn’t there any way that you do not...?):

- οὐ μὴ εἶπης;  Won’t you shut up?

2/ Second meaning – followed by future indicative:

- οὐ μὴ καταβήσει  You shall not come down / Do not come down  (Aristophanes, Vespae).

The negative sentence should have been οὐ καταβήσει, but the insertion of μὴ reinforces the certainty that something will not take place: you shall not come down.

It may also convey a strong prohibition:

- οὐ μὴ καταβήσει  Do not come down.

As when followed by a subjunctive, if interrogative, it should be translated as a requirement but in the form of a complaint:

- οὐ μὴ δυσμενής ἔσῃ φίλοις;  Won’t you stop being unpleasant to my friends?  (Euripides, Medea)
b) μὴ οὐ

1/ First use - with expression of fear elided:

• μὴ οὐ ὁ Περικλῆς τοῦτο εἶπη  THERE IS SOME CHANCE THAT PERICLES MAY NOT SAY THIS.

This construction is simply the negative of this one:

• μὴ ὁ Περικλῆς τοῦτο εἶπη  THERE IS SOME CHANCE THAT PERICLES MAY SAY THIS.

In this last example, the verb φοβοῦμαι is missing, but with it the sentence would mean I FEAR THAT PERICLES MAY SAY THIS, without it the sentence is reduced to (THERE IS SOME CHANCE) THAT PERICLES MAY SAY THIS, expressing in fact that it would be better if he does not say it.

So, the first sentence μὴ οὐ ὁ Περικλῆς τοῦτο εἶπη is nothing else than the second one but with the fear clause negatived, and in it we find two negatives juxtaposed, but it would have been impossible to explain this without first explaining the second sentence. In fact, it is just a subordinate depending on a verb of fear but with the verb of fear elided.

• ἔς τε τὸ λοιπὸν μὴ οὐκέτι βούλωνται ἁμένειν  THERE IS SOME CHANCE THAT THEY MAY NOT HELP ANY LONGER (Thucydides, Historiae).

Another example (this time in indicative, as it refers to an event that has already taken place):

• μὴ τοῦτο δικαίως οὐκ ἐποίησα  THERE IS SOME CHANCE THAT I DID NOT DO THIS JUSTLY.

✧ If φοβοῦμαι is supplied at the beginning, it becomes a normal fear clause.

2/ Second use - with infinitive preceded by μὴ:

• οὐκ ἀδικόν ἐστι τὸν προδώτην μὴ οὐκ ἀποκτείνειν  IT IS NOT UNFAIR NOT TO KILL THE TRAITOR.

Observe this sentence:

• ἀδικόν ἐστι τὸν προδώτην μὴ ἀποκτείνειν  IT IS UNFAIR NOT TO KILL THE TRAITOR.

If we make the main verb negative in order to mean IT IS NOT UNFAIR NOT TO KILL THE TRAITOR, not only do we add οὐ to the main sentence, but we also add it again between the μὴ and the infinitive:

• οὐκ ἀδικόν ἐστι τὸν προδώτην μὴ οὐκ ἀποκτείνειν  IT IS NOT UNFAIR NOT TO KILL THE TRAITOR.

So, in the case of infinitives preceded by μὴ, we add οὐ twice: to the main sentence and to the infinitive itself.

• εἰ μὴ γὰρ ὁρκοῖς θεῶν ἀφαρκτος ἠιρέθην, οὐκ ἦν ποτ' ἐσχον μὴ οὐ τάδ' ἐξειπεῖν πατρί  IF I, OFF MY GUARD, HAD NOT BEEN TRAPPED BY AN OATH OF THE GODS, I WOULD NEVER HAVE RESISTED NOT TELLING THIS TO MY FATHER (Euripides, Hippolytus).
This also happens in the cases of verbs which contain a negative idea and that have the μή (which is not translated) before an infinitive (just for the sake of reinforcing the negative idea of the verb of the main clause; see the section Infinitive after verbs of negative idea):

- άρνεται τὸν Περικλέα ἀγαθὸν στρατηγὸν μὴ εἶναι
  οὔκ άρνεται τὸν Περικλέα ἀγαθὸν στρατηγὸν μὴ οὐκ εἶναι
- ὁ διδάσκαλος ἡμᾶς εἰρήγει μή ἐκεῖσε ἐλθεῖν
  ὁ διδάσκαλος ἡμᾶς οὔκ εἰρήγει μή οὐκ ἐκεῖσε ἐλθεῖν
- ἀμφισβητῶ σε μὴ τάληθη λέγειν
  οὔκ ἀμφισβητῶ σε μὴ οὐ τάληθη λέγειν
- ἀπαγορεύω σε μὴ τάυτα ποιεῖν
  οὔκ ἀπαγορεύω σε μὴ οὐ τάυτα ποιεῖν
- ἐγὼ τοι οὔκ ἀμφισβητῶ μὴ οὐχί σὲ εἶναι σοφῶτερον ἢ ἐμέ
  I DO NOT DISAGREE THAT YOU ARE WISER THAN ME

Note that this does not happen with κολύω, although it also means TO PREVENT:

- ὁ διδάσκαλος ἡμᾶς κολύει (μὴ) ἐκεῖσε ἐλθεῖν
  THE TEACHER PREVENTS US FROM GOING THERE
  ♦ The μὴ in front of the infinitive is optional with κολύω.
- ὁ διδάσκαλος ἡμᾶς οὐ κολύει ἐκεῖσε ἐλθεῖν
  THE TEACHER DOES NOT PREVENT US FROM GOING THERE
  ♦ No repetition of the οὐ, and moreover μὴ is never used after a negative form of κολύω.

But sometimes the μὴ used after the verb κολύω must be translated (see the section of Infinitive after verbs of negative idea in the chapter of Infinitive clauses).

A curious case:

Observe this interrogative and why we find the two negatives for the infinitive without one in the main clause:

- τί ἐμποδόν ἐστι μὴ οὐκ οἴκαδε ἡμᾶς ἰέναι;
  WHAT PREVENTS US FROM GOING HOME?

The expression ἐμποδόν ἐστι is an expression of negative idea (something may be preventing us from doing something else), and this explains the presence of the μὴ for the infinitive; moreover, although there is no negative word in the question τί ἐμποδόν ἐστι, the sense of this expression having now been made negative (as we changed ἀμφισβητῶ to οὔκ ἀμφισβητῶ in the former example) is implicit, as it is obvious that the question is implying the word NOTHING for an answer, and this explains the οὐ.

- εἰ δὲ γεννησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδόν μὴ οὐχί ... ύπριξομένους ἀποθανεῖν;
  IF WE FALL INTO THE KING’S HANDS,
  WHAT WILL PREVENT ... US RECEIVING ALL KIND OF OFFENCES AND DYING?  (Xenophon, Anabasis).
1. General guidelines

The Greek language is full of particles. These are small words that are often included in a sentence and which sometimes are not translated directly. Instead, they add a nuance that is conveyed through a slightly modified translation.

There is no general agreement concerning which words should, or should not, be classified as particles. For instance, ὅς can be translated as BECAUSE, but this should be considered a conjunction rather than merely a particle that gives a sentence an additional nuance.

In this chapter, the most common particles have been included in approximate order of frequency. Note that some require a more complex explanation than others.

2. Most common particles

• Particle δέ

The particle δέ cannot stand first in a sentence - sometimes this requires splitting two words that supposedly go together, such as an article and its noun. It is used to connect a sentence with the previous one, and has the simple meaning of AND. This is due to the fact that in Greek two sentences are often connected in order to express some kind of relationship or continuity between both. Depending on the context, it could also be translated by BUT or WHILE.

• ὁ στρατηγὸς φεύγει, ὥς δέ ἵππος τοὺς ἵππους λαμβάνει
  The context will indicate which translation is more appropriate.
• Κύριος δέ συγκαλέσας τοὺς στρατηγοὺς εἶπεν...
  (Xenophon, Anabasis).

• Particle μέν-δέ

1/ In order to link and contrast two sentences, Greek uses these two particles: μέν in the first sentence and δέ in the second. They cannot stand in the first position:

• ὁ μέν στρατηγὸς βαίνει πρὸς τὸν ποταμὸν, οἱ δέ πολέμιοι οὐ διώκουσιν αὐτὸν
  The general walks towards the river, but/while/and the enemies do not pursue him.

There are several ways in which to express this contrast: but/while/and, for instance. The translations are the same as when we come across δέ alone, but in this case the μέν heightens the contrast.

• ἔγω μέν ἄνω διήτησεν, οἱ δέ γυναῖκες κάτω
  I lived upstairs, and the women downstairs
  (Lysias, Death of Eratosthenes).
2/ Sometimes, sentences that have been linked by these two particles are not contrasted very strongly, and both sentences could simply be complementary; in this case a simple AND can suffice:

- ἐσπέρα μὲν γὰρ ἦν, ἦκε δ’ ἀγγέλλων τίς ... IT WAS IN THE AFTERNOON, AND SOMEBODY CAME ANNOUNCING... (Demosthenes, De Corona).

3/ It can also combine objects. For example:

- πέμπω τὸν μὲν ἀγγέλλων πρὸς τὸν στρατηγὸν, τὸν δὲ ἵππον πρὸς τὸν φίλον I SEND THE MESSENGER TO THE GENERAL AND THE HORSE TO MY FRIEND.

In this case, the subject ("I", not explicitly mentioned in the Greek) and verb are common to both halves, so, in order to put the μὲν in second position, we start “counting” from the first of the two elements to be combined (THE MESSENGER).

4/ These two particles can also be used with a repeated adverb in a distributive sense. For example:

- ἐνίοτε μὲν καθεύδω, ἐνίοτε δὲ γράφω SOMETIMES I SLEEP, SOMETIMES I WRITE.
- ἐνίοτε μὲν ὅρα ἀυτοῖς, ἐνίοτε δὲ οὐ SOMETIMES I SEE THEM, SOMETIMES I DO NOT (Plato, Theaetetus).

Or with two different adverbs:

- πρῶτον μὲν ..., ἐπείτα δὲ ... FIRST,..., LATER... This is a very common expression in Greek.

5/ Its distributive use with the article is also very common:

- οἱ μὲν εὐθὺς διεθέετον, οἱ δὲ ἐμπαλασσόμενοι κατέρρεουν SOME WERE KILLED IMMEDIATELY; OTHERS, ENTANGLED (in their own gear), WERE TAKEN DOWNSTREAM (Thucydides, Historiae).

Particle γάρ

This particle has a causal meaning, and is usually translated by AS or FOR, and sometimes as BECAUSE. It is also found in the second position:

- οἱ σύμμαχοι φεύγουσιν, οἱ γάρ πολέμιοι τρέχουσιν πρὸς τὴν οἰκίαν THE ALLIES FLEE, AS THE ENEMIES RUN TOWARDS THE HOUSE.
- εἰ μὲν γάρ τούτο λέγουσιν, ... FOR IF THEY SAY THIS, ... (Plato, Apologia).

◊ Observe that, in the case of coincidence, the μὲν has priority for the second position.

- οὐ γάρ τέχνη ταῦτα λέγουσιν ἄλλα θεία δύναμει TECHNIQUE, BUT BY MEANS OF A DIVINE FORCE (Plato, Ion).

An important expression:

- ἢ γάρ: ISN’T IT SO?

Particle οὖν

This particle means THEREFORE, and is also placed in second place:

- οἱ στρατιώται ἀνδρεῖοι εἰσίν· τοὺς οὖν πολέμιους διώκουσιν THE SOLDIERS ARE VALIANT; THEREFORE, THEY PURSUE THE ENEMIES.
Special uses of kai

kai is not a particle, but a conjunction (AND, BUT) and an adverb (ALSO). Nevertheless, it has been included in this section to explain it with examples of its use in combination with some particles.

1/ When a noun is accompanied by two adjectives one of which is either MANY or BIG, Greek usually adds kai between both adjectives, but the kai is not translated:

- polloi kai agathoi ANThropoi MANY GOOD MEN

Observe the lack of AND in the translation.

2/ In addition to AND, another meaning of kai is ALSO, the context will make it clear which translation is more appropriate:

- ..., ó de didáskalo kai múthous graphei ..., AND THE TEACHER ALSO WRITES MYTHS.

In this sentence the AND is the de, which connects it to the former sentence.

3/ Two important combinations:

kai dh kai AND MOREOVER

- kai dh kai vyn touto ymwn deomai dikaios AND MOREOVER I REQUEST NOW FROM YOU THIS FAIR FAVOUR (Plato, Apologia).

kai gar INDEED

- kai gar ekeinoi ebohtoumen hymen evanxia Thebaisoù oteymeis apokneite INDEED, THEY HELPED US AGAINST THE THEBANS WHEN YOU REFRAINED (Thucydides, Historiae).
- kai gar authe i lithos ou monon autous tous daktyloulos agie tous sidhrou INDEED, THIS STONE DOES NOT ONLY ATTRACT THE IRON RINGS (Plato, Ion).

Particles te...kai

1/ To express BOTH...AND..., Greek uses the word kai and the particle te, which must always go in second place of the first element. For instance:

- orwo tin te oikian kai ton agron I SEE BOTH THE HOUSE AND THE FIELD.

In this sentence, the first element to be combined is THE HOUSE, and the second is THE FIELD.
2/ If the first element happens only to have one word, then automatically the te and the kai will be positioned adjacently. For example:

- nikiō vūn te kai tōte  I WIN BOTH NOW AND THEN.

When reading this aloud, the typical mistake is to read nikiō vūn - te kai - tōte, as if the te kai formed one unit, rather than nikiō vūn te - kai tōte, which is the correct pronunciation, since the te belongs to the first element and the kai to the second.

3/ As can easily be seen, it may be used to connect two verbs, two direct objects, two adverbs, etc. Here is an example in which two participles are combined:

- oi de Syrakóstoi kai oi súmmachoi prosekeintο tòn aytòn trópon pantaχótèn bállontèz te kai ákontίζontes THE SYRACUSANS AND THEIR ALLIES WENT ON IN THE SAME WAY, ATTACKING AND THROWING SPEARS FROM ALL SIDES (Thucydides, Historiae).

In the following example, two verbs are combined:

- ἀθρόοι γὰρ ἀναγκαζόμενοι χωρεῖν ἐπέπιπτόν te ἄλληλοις kai κατεπάτουν FOR, BEING COMPULSORY TO PROCEED ALL IN A PACK, THEY FELL ON EACH OTHER AND TROD ON EACH OTHER (Thucydides, Historiae).

4/ Another way of expressing BOTH … AND is to repeat kai at the front of each element to be combined. For example:

- órō kai tìn oikían kai tòn áγρον I SEE BOTH THE HOUSE AND THE FIELD.

In cases where there are several elements to be combined, Greek uses kai several times, rather than commas. A kai is also included at the front of the first element:

- kai ó stratiχώς kai òi stratiw`tai kai ó āρχων kai ó dikasth;è épanh`lqon THE GENERAL, THE SOLDIERS, THE ARCHON AND THE JUDGE RETURNED.

**Particle γε**

Although it may have several meanings when combined with other particles, when this particle stands alone it has a restrictive meaning that sometimes can be translated by AT LEAST, but sometimes there is no English equivalent and the restrictive sense must just be taken into account; it must be placed as the second word:

- τιμω τὸν Περικλέα ώς στρατηγόν γε I HONOUR PERICLES, AT LEAST AS GENERAL.
- αἱεὶ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλήν γε τοὺς ἐν Μαραθώι THEY ALWAYS BURY IN IT THOSE FALLEN IN WAR, EXCEPT THOSE FALLEN IN MARATHON (Thucydides, Historiae).
  - The restrictive sense would mean that at least those fallen in Marathon have not been buried in that place; maybe also others have not either, but at least those fallen in Marathon.

It can also be attached to a pronoun:

- Ἕγοι γε I AT LEAST  ♦ Observe that the accent has moved to the first syllable.
Particle δή

It has several meanings, however the most frequent one is the intensive meaning. This meaning can be translated by NO DOUBT, INDEED, or other options. It must be placed in second position, especially as it adds emphasis on the preceding word:

- σοφότατος δή έστιν ο Σωκράτης  SOCRATES IS, NO DOUBT, THE WISEST ONE.
- ἐστρατεύετο μὲν δὴ οὖτος ἐξαπατηθεὶς  HE NO DOUBT MARCHED WITH THE ARMY, HAVING BEEN DECEIVED IN THIS WAY (Xenophon, Anabasis).
- τότε δῆ  THEN INDEED.
- τί δῆ;  WHAT, PRAY?  ▶ A very common idiomatic use.
- καὶ δῆ  AND MOREOVER  ▶ καὶ δῆ kai also has this meaning.

Particle δῆποu

This particle casts slight doubt on a statement, and can be translated as PROBABLY. It must be placed in second position:

- πάντα δῆποu ἐποίησας  YOU HAVE DONE EVERYTHING, PROBABLY.
- κακουργεῖν δεῖ, ὁ Κρίτων, ἢ οὐ; οὐ δὲὶ δῆποu, ὁ Σώκρατες  MUST WE ACT WRONGLY, CRITON, OR NOT? PROBABLY WE MUST NOT, Socrates (Plato, Crito).

Particle δήτα

This is simply an emphatic form of δή, and has the same intensive meaning. It is also placed as the second word:

- ἀρα τοῦτο ἐποίησας;—ἐποίησα δήτα  HAVE YOU DONE this? —I have indeed.
- ναι μὰ Δία, ὁ Σώκρατες, βουλευόμεθα δήτα  BY ZEUS, Socrates, LET'S INDEED DELIBERATE (Plato, Theaetes).
- οὐ δήτα  CERTAINLY NOT  ▶ A very strong denial.

Particle ἦ

Another particle with an assertive meaning, but it is usually found in combination with other particles:

- ἢ ἀδρείως μάχεται  HE FIGHTS BRAVELY, I ASSURE YOU.
- ἢ καλὰς λέγεις  TAKE FOR GRANTED THAT WHAT YOU SAY IS RIGHT (Plato, Theaetetus).
- ἢ γάρ;  ISN'T IT SO?  ▶ Observe that in this combination γάρ loses its original meaning.

ἲ μὴn is used to introduce a strong assessment, several translations are possible:

- ἢ μὴn οὔπωυε τοῦτο ἐποίησα  I ASSURE YOU THAT I HAVE NEVER DONE this.
- ἢ μὴn ἐγώ ἔπαθον τι τοιοῦτον  I ASSURE YOU THAT I HAVE EXPERIENCED SOMETHING OF THIS KIND (Plato, Apologia).

Particle καίτοι

The basic meaning of this particle is AND YET:

- καίτοι οὐδὲν σοφὸν εἰρήκας  AND YET YOU HAVE SAID NOTHING WISE.
- καίτοι ἄληθές γε ὡς ἐπος εἰπεῖν οὐδὲν εἰρήκασιν  AND YET THEY HAVE SAID, SO TO SPEAK, NOTHING TRUE
Particle μέντοι

This is an assertive and adversative particle, and can be translated by BUT CERTAINLY OR HOWEVER. It must be placed as the second word:

- ἀναγιγνώσκειν ἔχεις, μόρος μέντοι εἰ — YOU CAN READ, BUT CERTAINLY YOU ARE A FOOL.

Important expression:
- οὐ μέντοι ἄλλα ... AND NEVERTHELESS ...

Particle μήν

On its own it means INDEED, and it is frequently found in the combination καὶ μήν:


Also in the expression οὐ μήν ἄλλα AND NEVERTHELESS (this expression can also be found as οὐ μέντοι ἄλλα, as above):

- οἱ πολέμιοι ἰσχυρῶτατοι εἰσιν: οὐ μήν ἄλλα νικᾶν πειράσομαι — THE ENEMY ARE STRONG; AND NEVERTHELESS I WILL TRY TO WIN.
- οὐ μήν ἄλλα πειράσομαι γε ὡς διὰ βραχυτάτων [τοὺς λόγους ποιεῖσθαι] — NEVERTHELESS I WILL TRY TO EXPLAIN IT AS BRIEFLY AS POSSIBLE (Plato, Gorgias).

Particle οὐκοῦν

This particle, which acts almost as an adverb, can be translated as THEREFORE:

- οὐκοῦν φοβεῖσθαι χρή τοὺς ψόγους — THEREFORE WE MUST FEAR THE BLAME (Plato, Crito).

Particle οὐκοῦν

This has the opposite meaning of οὐκοῦν: THEREFORE NOT. In fact it is simply the combination of the negative with οὐν:

- οὐκοῦν ἔγογγε, ὃ Σωκρατεῖς, ἐφί. ἐχομον παρὰ ταῦτα ἄλλο τι λέγειν — THEREFORE, SOCRATES, I CANNOT SAY ANYTHING ELSE WITH RESPECT TO THAT (Plato, Phaedo).

Particle τοίνυν

This is a transitional particle, and can be translated by NOW THEN OR THEREFORE. It must be placed in second position:

- ἐκεῖνον μὲν τοίνυν ἐδίμην, ἐπειδή καὶ ἀπεστιν — NOW THEN, LET’S LEAVE HIM OUT, AS HE IS NOT PRESENT (Plato, Meno).
i) Hellenisms: peculiarities and idioms

1. General remarks

Greek has some peculiarities and idioms that may present some difficulty to the student. Some involve a verb, while others do not.

In the case of those that are not linked to a definite verb, a participle, an infinitive or even a personal verbal form may still be found, but note that the peculiarity or idiom does not depend on a definite verb. Here, they have been grouped under Non-verbal expressions, and then subdivided according to several concepts.

In some cases the peculiarity or idiom is introduced by Greek words exemplifying it, as in τί βουλόμενος, and obviously it must be assumed that adjectives, articles, participles, etc. can be adapted in gender and number as necessary (τί βουλόμεναι, τί βουλόμενοι, etc.).

In the case of those that are linked to a definite verb, they have been grouped under Verbal expressions and classified by alphabetical order of that verb (compound verbs will be found also inside the group of the verb of which they are a compound). We have alternated both orders of verb + object, as this variety is typical of Greek; therefore, for example, you can find either ἡσυχίαν ἄγω or ἄγω ἡσυχίαν.

In several of the verbal expressions presented here the middle voice is more frequent than the active one, so we have provided the middle voice where we consider it to be more common, but this does not mean that the active voice cannot be found for the same expression.

2. Non-verbal expressions

a) Adverbs or prepositions involved

q oι ἐκεῖ

1/ We know that the expression THE TEACHER’S HOUSE must be rendered in Greek as ἡ τοῦ διδάσκαλου οἰκία (or ὡς οἰκία ἡ τοῦ διδάσκαλου). Something similar happens when, instead of a possessive object as in the first example, we have a prepositional object that restricts the field of the words on which it depends:

- oι ἐν τῇ νήσῳ ἄνθρωποι THE MEN ON THE ISLAND ♦ literally, THE ON THE ISLAND MEN.

This parenthetical structure (some grammars call it sandwiched construction) is extremely frequent in Greek.

2/ αἱ τῆς νῆσου πάρθενοι means THE MAIDENS FROM THE ISLAND, but it could also mean THE MAIDENS THAT COME FROM THE ISLAND. Observe that there is no verb in the Greek sentence, it literally says THE FROM THE ISLAND MAIDENS, yet sometimes a verb can be supplied, and in the case of the former example oι ἐν τῇ νήσῳ ἄνθρωποι we could also have said THE MEN THAT ARE ON THE ISLAND.

- ἐπολιόρκουν τοὺς ἐν τῇ νήσῳ Δακεδαιμονίους oἱ Ἀθηναῖοι THE ATHENIANS WERE BESIEGING THE SPARTANS THAT WERE ON THE ISLAND (Thucydides, Historiae).
3/ Final step: We could even omit the noun. For example:

- **οἱ ἐν τῇ νῆσῳ** THOSE ON THE ISLAND
  -那些必须是 masculine，e.g. boys, men, soldiers, etc.
- **ὅρω τὰς ἐν τῇ νήσῳ** I SEE THE WOMEN ON THE ISLAND.
  -those must be somebody feminine, e.g. girls, women, goddesses, etc.

Moreover, the article could be followed by an adverb alone:

- **οἱ ἐκεῖ** THE ONES THERE, THOSE THERE
- **οἱ νῦν** MEN OF NOWADAYS
- **οἱ τότε** MEN OF THOSE TIMES
- **οἱ ἐν τέλει** THOSE IN POWER, THE GOVERNMENT
- **οἱ πάλαι** MEN OF OLD TIMES
- **εὐδαιμονέστεροι εἰσίν οἱ ἐκεῖ τῶν ἐνθάδε** THOSE THERE ARE HAPPIER THAN THESE HERE (Plato, Apologia Socratis).

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**ἐν Ἁιδώ**

This use of the preposition ἐν with a genitive is nothing else than the absence of the words τῇ οἰκίᾳ. The original expression would be:

- **ἐν τῇ Ἁιδώ οἰκίᾳ** IN THE HOUSE OF HADES.
- **ἐκεῖ δὲ ἐν Ἁιδώ κείσομαι χωρίς σέθεν** I WILL LIE THERE IN HADES, AWAY FROM YOU (Euripides, Hecuba).

The same use can be applied to other prepositions, and in some expressions the omitted word is γῆ:

- **εἰς διδασκάλου (= εἰς τὴν τοῦ διδασκάλου οἰκίαν) φοιτῶσιν οἱ παιδεῖς** THE CHILDREN ARE GOING TO SCHOOL.
- **διὰ πολέμιας (γῆς) πορευόμεθα** WE ARE ADVANCING THROUGH ENEMY TERRITORY.

---

**ποῦ τῆς γῆς;**

Some adverbs can be followed by a genitive (a *partitive genitive* in fact):

- **ποῦ τῆς γῆς;** WHERE ON EARTH? (“WHERE OF THE EARTH?”)
- **πριν κα τῆς ἡμέρας ἐστὶ νῦν;** WHAT TIME IS IT NOW? (“WHICH MOMENT OF THE DAY IS IT NOW?”)
- **ὅσα τῆς ἡμέρας ἤκουν** THEY CAME LATE IN THE DAY (“THEY CAME LATE OF THE DAY”)

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**ἐφ’ ὡτε**

This combination of preposition and relative (sometimes also written as ἐφ’ ὡτε) means ON THE CONDITION THAT:

- **ξυνέβησαν πρὸς τοὺς Λακεδαιμόνιους ἐφ’ ὡτε ἔξισαν ἐκ Πελοποννήσου** THEY YIELDED TO THE LACEDAEMONIANS ON THE CONDITION THAT THEY WOULD DEPART FROM THE PELOPONNESUS (Thucydides, Historiae).
b) Adjectives or participles involved

- **αὐτοῖς τοῖς ναύταις**

  This use of αὐτός in the dative case outside the article-noun group means (whatever) and all. Observe these examples:
  
  - τὰς τῶν πολεμίων ναυς ἐἵλομεν αὐτοῖς τοῖς ναύταις  
    
  - ... τὸν τυρόν ... ὃν οὕτως αὐτοῖς τοῖς ταλάροις κατήσθιεν ... the cheese, ... which this man has devoured baskets and all (Aristophanes, *Ranae*).

- **ὁ τυχόν**

  This strange use of the participle of τυχάνω means anybody, the first one you come across:
  
  - οὐδὲ ἂν ὁ τυχόν ἀγνοήσειν ὅτι πέπλασται ... and there isn’t anybody who would not realise that it is something made up (Plutarch, *Themistocles*).
  - ... φέροντας ... συμφοράν ... τῷ τυχόντι τῶν πολιτῶν ... bringing disgrace to any one of the citizens (Demosthenes, *De Corona*).

- **ἠσυχος τοῦτο εἶπεν**

  A lot of times an adjective that agrees with the subject can be translated in English by a modal adverb:
  
  - ἡσυχος τοῦτο εἶπεν  
    - he said this quietly.
  - ἄσµενος τοῦτο ἐποίησεν  
    - he did this happily / he was happy to do this.
  - ἡσυχος κατεθεῖτο τὰς τάξεις  
    - he inspected the ranks quietly (Xenophon, *Cyropaedia*).

- **τί βουλόµενος;**

  This expression (with the participle adapted in number and gender accordingly), literally wanting what?, means with which purpose?:
  
  - τίνος εἶνεκα ταῦ ἐπράττεν ὁ Φίλιππος καὶ τί βουλόµενος;  
    - why has philippos done this and for what purpose? (Demosthenes, *De Corona*).

  A very similar expression is τί παθόν; which literally means having suffered what?, implying some sort of bad experience:
  
  - τί παθόν ἐξαίφνης ἀπῆλθες;  
    - what made you leave suddenly?
    - literally, having suffered what did you leave suddenly?

  And another idiomatic use of a participle closely linked to this, again with its variations of gender and number, is τίς ὁν;
  
  - τίνες οὗσαι εἰς τὴν ἐμὴν οἰκίαν εἰσβαίνετε;  
    - who are you to enter my house?
    - literally, being who do you enter my house?
This combination, word by word if even anyone else, may be translated by above all:

- εἰ τις καὶ ἄλλος ὁ Σωκράτης ἀεὶ τάλιθη λέγει  
  Socrates above all speaks the truth.
- The meaning is if there is anyone who speaks the truth, it is Socrates.
- ἐπίσταται δ’ εἰ τις καὶ ἄλλος  
  He knows how to, if any man does (Xenophon, Anabasis).

The use of a participle of the verb τελευτάω corresponds to what in English would be the adverb finally:

- τελευτώντες τε αὐτὸν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι  
  Finally, they kept away from them, defeated by the evil (Thucydides, Historiae).

Similarly, the participle of ἀρχομαι obviously corresponds to the English expression in the beginning:

- ἀρχόμενοι γὰρ πάντες ὁξύτερον ἀντιλαμβάνονται  
  Because in the beginning everybody starts an enterprise rather eagerly (Thucydides, Historiae).

c) Cases of unexpected agreement

The Attic scheme is the use of a singular verb when the subject of the sentence is a neuter plural:

- ταύτα τὰ ζῷα τρέχει  
  These animals are running.

But let’s take into account that adjectives etc. accompanying the subject would remain in plural:

- τὰ ζῷα ἔλαθεν ἡμᾶς ἐκβαίνοντα  
  We did not see that the animals were going out.

Agreement κατὰ σύνεσιν (“according to the sense”) [465]

1/ There are other instances when we can observe the opposite phenomenon occurring; a singular subject, if it has a collective meaning, takes a plural verb:

- τὸ πλῆθος τούτο ποιεῖν ὦκ ἡθελον  
  The multitude did not want to do this.
- τὸ πλῆθος ἐψηφίσαντο πολεμεῖν  
  The multitude voted to wage war (Thucydides, Historiae).

This can also happen with a participle:

- τὸ πλῆθος, νομίζοντες τοὺς πολεμίους ἀφίξεσθαι, ἔφυγεν  
  The multitude, thinking that the enemy would arrive, fled.

2/ Furthermore, when a predicative object is an adjective, we may find that the subject and predicative object do not agree in gender as one would expect. First let us take a look at the normal case:

- ἡ νίκη καλὴ ἐστὶν  
  Victory is beautiful.
But we can find this:

- \( \text{νίκη καλόν \ εστίν} \)  VICTORY IS SOMETHING BEAUTIFUL.

In this case, although \( \text{νίκη} \) is feminine, the predicative object is in neuter, and we should translate it as SOMETHING BEAUTIFUL.

3/ A similar phenomenon is the use of a masculine or feminine demonstrative form instead of the expected neuter:

- \( \text{τούτο \ ήν \ τής \ ἀμίλλης \ ἀρχὴ} \)  THIS WAS THE BEGINNING OF THE CONFRONTATION.
- \( \text{αὕτη \ ήν \ τής \ ἀμίλλης \ ἀρχὴ} \)  (same meaning).

- \( \text{In this variant, the word that means \text{ΤΗΣ} agrees with what is to come (ἀρχή).} \)
- \( \text{όρχη μὲν \ οὖν \ αὕτη \ ἐγένετο \ τοῦ \ ἀδικήματος} \)  THIS WAS THE BEGINNING OF THE FRAUD (Demosthenes, Contra Phormionem).

\( \text{ἐστιν \ οἱ ...} \)

This expression means THERE ARE SOME WHO..., instead of the expected plural \( \text{εἰσίν \ οἱ ...} \):

- \( \text{ἐστιν \ οἱ \ ἐτύγχανον \ καὶ \ θωράκων \ καὶ \ γέρρων} \)  [after a battle has just begun by throwing clods of earth]

- \( \text{ΤHERE WERE SOME THAT STRUCK THE BREASTPLATES AND SHIELDS OF THE ENEMY} \) (Xenophon, Cyropaedia).

**d) The personal construction**

1/ Personal construction of the infinitive:

Instead of the *impersonal* construction of the infinitive, such as

- \( \text{λέγεται \ τοὺς \ Αθηναίους \ σοφοὺς \ εἶναι} \)  IT IS SAID THAT THE ATHENIANS ARE WISE,

we can find the *personal* construction of the infinitive:

- \( \text{oί \ Αθηναίοι \ λέγονται \ σοφοὶ \ εἶναι} \)  IT IS SAID THAT THE ATHENIANS ARE WISE

(Literally, The Athenians are said to be wise).
- \( \text{νῦν \ δὲ \ καὶ \ τόδε \ λέγεται \ ξυμβήναι} \)  IT IS SAID THAT ALSO THIS HAPPENED (Thucydides, Historiae).

- \( \text{This could also be an example of impersonal construction, as \text{τόδε} can be considered a nominative or an accusative.} \)
- \( \text{καὶ \ τις \ καὶ \ άνεμος \ αὕτους \ λέγεται \ κωλύσαι} \)  AND SOME WIND WAS ALSO SAID TO HAVE HINDERED THEM (Thucydides, Historiae).

Moreover, we can find the *impersonal* construction with \( \text{ὁτι} \) instead of with infinitive:

- \( \text{λέγεται \ ὁτι \ οἱ \ Αθηναίοι \ σοφοὶ \ εἰσίν} \)  IT IS SAID THAT THE ATHENIANS ARE WISE.
- \( \text{λέγεται \ ὁτι} \ Θεμιστοκλῆς \ χωρίων \ πιπρᾶσκων \ ἐκέλευσε ...} \)  IT IS SAID THAT THEMISTOCLES, WHEN HE BOUGHT A SMALL PARCEL OF LAND, ORDERED ... (Plutarch, Fragmenta).
2/ Personal construction with adjectives:

Some adjectives, combined with the verb εἰμι, may form a personal construction (using an infinitive or a participle) instead of an impersonal one followed by ὅτι and a new sentence.

Observe an example of the impersonal construction with ὅτι:

- δηλὸν ἐστιν ὅτι τούτο οὐκ ἐποίησα  
  - It is evident that I have not done this.
  - ♦ Observe that δηλὸν is neuter.

The same meaning will be conveyed by the personal construction:

- δηλὸς εἰμι τούτο οὐκ ἐπιήσας
  - (same meaning).
  - ♦ Literally, I am evident not having done this, and observe that δηλὸς must agree in gender with the subject.
- εἰ δηλὸς οὐκ εἰδόθς τί δρᾶς
  - It is evident that you do not know what you are doing
  - (Sophocles, Oedipus Tyrannus).

An example where the personal construction will use an infinitive:

- δίκαιον ἐστι ὅτι στρατηγὸς κατέστην
  - It is fair that I have been appointed general.
  - ♦ Impersonal construction.
- δίκαιος εἰμι στρατηγὸς καταστήναι
  - (same meaning).
  - ♦ Personal construction: literally, I am fair to have been appointed general.

e) Idioms with οἷος and ὁσος

1/ The neuter οἷος (and its plural οία) may mean for example, for instance:

- ψευδή λέγεις· οἶα λέγεις ὅτι ὁ Περικλῆς τοῖς Λακεδαιμονίοις ὀφελεῖ  
  - You lie; for instance, you say that Pericles helps the Spartans.

2/ The neuter οἷος (and its plural οία), preceding a participle, gives it a causal sense:

- μισῶ σε οἷον τὸν ἄδελφον ἀποκτείναντα  
  - I hate you because you have killed my brother.

3/ The impersonal expression ἔξεστι it is possible can also be expressed by οἷον τ' ἐστι:

- οἷον τ' ἐστι ἄνευ χρημάτων ὀλβιόν εῖναι
  - It is possible to be happy without money.
- καὶ τοι πῦκ οἷον τ' ἐστιν ἑτέρων κατηγορεῖν, οἷς αὐτός τις ἐνοχὸς ἐστιν;  
  - But how is it possible to accuse other people of transgressions of which he himself is guilty? (Isocrates, In Callimachum).

The expression οἷος τ' εἰμι is dealt with in the Point 3 Verbal expressions.

4/ With a superlative, the neuter οἷον has the same effect as ὡς:

- ὡς τάχιστα = οἷον τάχιστα  
  - As quickly as possible.
5/ The neuter ὁσον followed by a number may mean AROUND:

- ὁσον δέκα ἐτη ἐκεῖ ἐνώκουν
  I LIVED THERE FOR AROUND TEN YEARS.
- ἔστησαν ἀπέχοντες αὐτῶν ὁσον πεντεκαίδεκα σταδίους
  THEY HALTED AT AROUND SOME FIFTEEN STADES AWAY (Xenophon, Anabasis).

6/ In dative + μᾶλλον and in correlation with τοσούτῳ, it means THE MORE..., THE MORE... (see also section Comparative clauses):

- ὁσον μᾶλλον ἀναγιγνώσκω, τοσούτῳ μᾶλλον μανθάνω
  THE MORE I READ, THE MORE I LEARN.

f) Idioms of group

The use of a neuter adjective (singular or plural) without any noun agreeing with it but with a genitive depending on it lends the whole phrase an abstract sense, implying that the article had been accompanied by the word matter, affair, thing, etc.:

- τὰ τοῦ πολέμου
  THE AFFAIRS OF WAR
- τὰ τῆς πόλεως
  THE AFFAIRS OF THE CITY
- τὸ τῆς τύχης
  THE AFFAIRS OF FORTUNE, DESTINY
- τὰ τῆς ἀρχῆς
  THE AFFAIRS OF THE GOVERNMENT, POWER

- μάλιστα γὰρ ἃν ὁ τοιοῦτος καὶ τὰ τῆς πόλεως δὲ ἐστιν βούλιοτο ὁρθοῦσθαι
  BECAUSE SUCH A PERSON WOULD WANT THE AFFAIRS OF THE CITY TO PROSPER, FOR HIS OWN SAKE (Thucydides, Historiae).
- τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται
  FORTUNE WILL COME TO YOU INVISIBLE (Euripides, Alcestis).

g) Strange constructions with a comparative

If we want to express a quality in a degree higher than expected, these are some of the ways of expressing it:

- οὗτος ὁ μαθητὴς σοφότερος ἐστὶ τοῦ μετρίου
  THIS STUDENT IS WISER THAN THE AVERAGE.
- οὗτος ὁ μαθητὴς σοφότερος ἐστὶ τῆς γνώμης
  THIS STUDENT IS WISER THAN WHAT PEOPLE THINK.
- ὁμοίως μετρίον κάμψιν τοῦ δέοντος
  THIS STUDENT PUTS IN MORE EFFORT THAN NECESSARY.
- τὰ φῶτα κατεσβένησαν οἱ πολίται, φοβούμενοι μὴ πορροτέρῳ τοῦ μετρίου δόξοσιν ἐν συνουσίαις εἶναι καὶ πότοις
  THE CITIZENS EXTINGUISHED THE LIGHTS, FOR FEAR THAT IT WOULD SEEM THAT THEY WERE ENJOYING THEIR COMPANY IN ENTERTAINMENTS AND DRINKING BEYOND A NORMAL MEASURE (Plutarch, Tiberius et Caio Gaius Gracchus).

h) Special meaning of the imperfect

Sometimes, the imperfect does not mean I WAS WRITING, I WAS SLEEPING, etc. It may also have these two nuances: the beginning of the action and the attempt to perform the action. For example:

- ὁ μαθητῆς ἐγραφέ τὸν λόγον
  THE STUDENT WAS WRITING / STARTED TO WRITE / TRIED TO WRITE THE STORY.
- τότε ἐπορευόμην
  THEN I BEGAN THE JOURNEY.
• ἐπεὶ οἱ πολέμιοι ἀφίκοντο, ἐγὼ ἔφευγον
• ἐφοβήθησαν καὶ τριπόμενοι ἔφευγον διὰ τῆς πόλεως
WHEN THE ENEMY ARRIVED, I TRIED TO ESCAPE.

FLEEING THROUGH THE CITY  (Thucydides, Historiae).

Note

Of course there is a verb in Greek that means TO TRY, πειράματο, but the imperfect of most verbs can also be used to express this nuance.

In some cases the context makes it easy to choose. For instance:

• οἱ πολέμιοι ἐξαίφνης ἀφίκοντο καὶ οἱ Ἑλληνες αὐτίκα ἐμάχοντο
THE ENEMY ARRIVED SUDDENLY AND THE GREEKS IMMEDIATELY STARTED TO FIGHT.

The translation of ἐμάχοντο by STARTED TO FIGHT seems quite clear, reinforced by the adverb αὐτίκα IMMEDIATELY; in this case, TRIED TO FIGHT would sound strange.

i) Contractions

Sometimes the crasis of two words may create some forms that are not easily recognisable, especially in tragedy and comedy. Here are some examples:

| έγιόδα | from | έγώ οἶδα | κάμε | from | καὶ ἐμέ |
| εγώμαι | from | εγώ οίμαι | κάν | from | καὶ ἐν |
| προὔργου | from | πρὸ ἔργου | κάν | from | καὶ ἐάν |
| κάτα | from | καὶ εἴτα | ἀνθρωπός | from | ὁ ἀνθρωπός |
| καῦτος | from | καὶ αὐτός | ὄνθρωπε | from | ὁ ὄνθρωπε |
| τοὔργον | from | τὸ ἔργον | τάργυριον | from | τὸ ἀργύριον |
| κάγω | from | καὶ ἐγώ |

• ἰδεῖ γὰρ αὐτά, καν ἐγὼ σιγῇ στέγῳ
(Sophocles, Oedipus Tyrannus).
• τί φης, ὄνθρωπε;
(Sophocles, Ajax).

This will arrive, even if I cover it with my silence

WHAT DO YOU SAY, MY FRIEND?  (Sophocles, Ajax).

Of course, the contraction of τάληθή should be well known, and also the Homeric formula καλός κάγαθός. More contractions can be found in the chapter on pronouns.

j) Gnomic aorist

This is the use of aorist to express some sentences of perpetual value, including sayings, where one sentence in the past is used to represent a general case valid applicable at any time. Of course, the past tense is translated by present. For instance:

• ἄθυμοντες ἄνδρες οὕπω τρόπαιον ἔστησαν
DISHEARTENED MEN NEVER RAISE A TROPHY  (Plato, Critias).
• ὁ χρόνος πάντα ἱκέσατο
TIME HEALS EVERYTHING.
k) Some other peculiar constructions

- **οὐκ ἔσθ' ὅπως οὐ**
  
  This expression means *IT IS QUITE CERTAIN THAT* ...:
  
  - **οὐκ ἔσθ' ὅπως τάληθ' οὐ λέγει**
  - **οὐκ ἔσθ' ὅπως αὗριον οὐ νικήσομεν**
  - **οὐκ ἔσθ' ὅπως οὐκ ἐξελὼ γὰρ τῆς οἰκίας**
  
  *I WILL CERTAINLY DRIVE HIM OUT OF THE HOUSE* (Aristophanes, *Clouds*).

- **οὔτω δή**
  
  It can mean *FINALLY* in the sense of *NOT UNTIL THEN*:
  
  - **πάντα μοι εἰπών οὔτω δή ἀπῆλθεν**
  - **οὔτω δή γνώστη ἀπῆγαγε πάλιν τὴν στρατιὰν**
  
  *(Thucydides, *Historiae).*

3. **Verbal expressions**

As specified at the beginning of the chapter, the verbal expressions are listed alphabetically, grouping together the expressions based on the same verb; some additional explanation has been added when it has been considered necessary.

The list of verbal expressions can be endless, so we have included only those which students are more liable to come across.

**With ἠγω**

1/ **ἐν τιμῇ ἠγω**

- **ἐν τιμῇ μεν ἦγε τοὺς περὶ τὸν νέον Μάριον**
  
  *HE HELD THOSE WHO WERE WITH THE YOUNG MARIUS IN HIGH ESTEEM* (Plutarch, *Marius*).

2/ **ἀγω ἡσυχίαν**

- **καὶ τὸ λοιπὸν ἡσυχίαν ἦγε**
  
  *AND FROM THEN ON HE LIVED IN PEACE* (Plutarch, *Solon*).

**With ἄκοου**

- **ἐὖ/καλῶς/κακῶς ἄκοου**

  *TO ENJOY GOOD/BAD FAME*

- **ἥκουσε κακῶς ὑπὸ τῶν Μακεδόνων**
  
  *HE HAD A BAD REPUTATION AMONG THE MACEDONIANS* (Plutarch, *Pyrrhus*).

*This expression can be used as the passive of the corresponding idioms ἐὖ λέγω etc.*

**With δέω**

These two combinations with the verb δέω in its sense of *TO NEED (of something)* are very frequent:

1/ **δέω ὁλίγου**

- **ὡς δ' εἶδον τὴν Ἀρεταφίλαν, ὁλίγου ἐδέησαν ἐκλαθέσθαι τῆς πρὸς τὸν τύραννον ὀργῆς**
  
  *WHEN THEY SAW ARETAPHILE, THEY ALMOST FORGOT THEIR HATRED AGAINST THE KING* (Plutarch, *Mulierum Virtutes*).
2/ δέω πολλοῦ  TO BE FAR AWAY FROM
• ὁ δὲ πολλοῦ δεῖ δρᾶν τοῦτο  BUT HE IS FAR AWAY FROM DOING THIS  (Plato, Laws).

With διδωμι
διδωμι δίκην  TO PAY A PENALTY, TO BE PUNISHED
• κατὰ τὸν αὐτὸν νόμον δίκην ἔδωκεν  HE WAS PUNISHED ACCORDING TO HIS OWN LAW  (Plutarch, Camillus).

With εἰμί
1/ οἴός τ᾿ εἰμί  I AM ABLE
This combination of the qualitative relative οἴος, οἶα, οἶον with the verb εἰμί is the result of several ellipses, and the meaning is TO BE ABLE, TO BE CAPABLE.
• ὁ Περικλῆς οἴος τ᾿ ἦν πάντας τοὺς πολίτας πείθειν  PERICLES WAS CAPABLE OF PERSUADING ALL THE CITIZENS.
• ἔγω μὲν οὖν ὃς οἴος τ᾿ ἦν εἰρήκα περὶ τοῦ πράγματος  I HAVE TOLD YOU ABOUT THE MATTER AS I HAVE BEEN ABLE TO  (Isocrates, In Lochitem).

2/ ἐμποδὸν εἰμί  I AM AN OBSTACLE
This means I AM AN OBSTACLE, I AM IN THE WAY (ἐμποδὸν is indeclinable, it is not a nominative).
• ὑμεῖς δὲ ἀεὶ μὲν φατείν ἑαυτονόμους τὰς πόλεις χρή εἶναι, αὐτοὶ δὲ ἐστὶ μάλιστα ἐμποδὸν τῇ αὐτονομίᾳ  YOU ARE ALWAYS SAYING “IT IS NECESSARY THAT THE STATES ARE INDEPENDENT”, BUT YOU POSE A MAJOR OBSTACLE FOR INDEPENDENCE  (Xenophon, Hellenica).

With ἔρχομαι
1/ ἔρχομαι ἐπὶ πᾶν  TO USE ALL RESOURCES
• ἂρ self κἂν ἐπὶ πᾶν ἐλθοι ὡς ... πάσιν ἀνθρώποις φόβον παράσχοι τῷ στρατεύσαι ποτὲ ἐπὶ αὐτῶν;  WOULDN’T HE USE ALL HIS RESOURCES IN ORDER TO ... INSPIRE FEAR OF CAMPAIGNING AGAINST HIM IN ALL MEN?  (Xenophon, Anabasis).

2/ ὑπὸ τινός ἔρχομαι  I AM BROUGHT TO TRIAL BY SOMEBODY
This is the so-called virtual passive: instead of saying ὁ Σωκράτης εἰσάγεται (εἰς τὸ δικαστήριον) ὑπὸ τοῦ Ἀνύτου, the sense of TO BE BROUGHT is conveyed by εἰσέρχομαι instead of by the passive of εἰσάγω, which thus produces the combination of εἰσέρχομαι + an agent object. This is quite similar to the construction ὁ στρατηγὸς ἀπέθανεν ὑπὸ τῶν πολεμίων  THE GENERAL DIED AT THE HANDS OF THE ENEMY.
• ὁ Σωκράτης εἰσέρχεται ὑπὸ τοῦ Ἀνύτου  SOCRATES IS BROUGHT TO TRIAL BY ANYTOS.

With ἔχω
1/ ἐν αἰτίᾳ ἔχω  TO MAKE RESPONSIBLE
• τὸν μὲν Περικλέα ἐν αἰτίᾳ εἶχον  THEY CONSIDERED PERICLES RESPONSIBLE  (Thucydides, Historiae).

2/ ἔχω ἐν νῷ  TO PLAN
• εἶπε μοι, ὁ Σώκρατες, τί ἐν νῷ ἔχεις ποιεῖν;  TELL, ME, SOCRATES, WHAT DO YOU PLAN TO DO?  (Plato, Crito).
3 / καλῶς ἔχω  TO FEEL WELL

The verb ἔχω with an adverb must be translated by TO BE, TO FEEL:

- κακῶς ἔχω  I FEEL IN A BAD STATE, I FEEL BAD.
- πῶς ἔχεις πρὸς ἑπιστήμην;  HOW DO YOU FEEL WITH RESPECT TO KNOWLEDGE? (Plato, Protagoras).

We also find it in this common genitive absolute: τούτων οὕτως ἔχοντων, ... IN THESE STATE OF AFFAIRS, ...

With ἴδομαι

- ἴδομαι ἐπὶ ἀνδρείοις τοῖς στρατιώταις  I LIKE SOLDIERS IF THEY ARE BRAVE.

If we had come across the sentence ἴδομαι τοῖς ἀνδρείοις στρατιώταις, it would mean I LIKE BRAVE SOLDIERS, in the clear sense that I do not like soldiers who are not brave, but by adding the preposition ἐπί and by leaving the adjective outside the article/noun group we produce the effect of a condition: I LIKE SOLDIERS [ALL OF THEM] IF/WHEN THEY ARE BRAVE.

With ἡμί (verb unused in present tense)

There are two expressions that use the verb ἡμί TO SAY, which is almost never used aside from these two expressions:

- ἥν ὰ´ ἐγὼ  AND I SAID
- ἥν ὰ´ ὦς  AND HE SAID

With ἀποθνήσκω

- ἀποθνήσκω ὑπὸ τῶν πολεμίων  I DIE AT THE HANDS OF THE ENEMY.

The verb ἀποκτείνω is not used in the passive voice: ἀποθνήσκω is used in its place. The sentence above would mean literally I DIE BY THE ENEMY, but it must be translated as I AM KILLED BY THE ENEMY; we can translate it by I DIE AT THE HANDS OF THE ENEMY, if we want to keep the sense of TO DIE.

- ἀπαχθέντες εἰς τὴν Ἀττικὴν ἀπέθανον ὑπὸ Ἀθηναίων  AFTER BEING CARRIED AWAY TO ATTICA THEY WERE KILLED BY THE ATHENIANS (Herodotus, Historiae).

With λέγω and ποιεῖω

1/ λέγω ἀγαθὰ τινα  TO SPEAK WELL ABOUT SOMEBODY

When verbs like λέγω or ποιεῖω are used in the sense of speaking (ABOUT SOMEBODY) OR TREATING (SOMEBODY) respectively, they may rule two accusatives: one of the person and another one, usually a neuter plural adjective, that will tell us how the subject acts with respect to that person or says about him/her:

- ὁ διδάσκαλος κακὰ ἡμῶς λέγει  THE TEACHER SPEAKS BADLY ABOUT US.
  - It could be considered an accusative of respect: THE TEACHER SAYS BAD THINGS WITH RESPECT TO US.
  - Important: it does not mean THE TEACHER TELLS US BAD THINGS: ἡμῶς is in the accusative, not in the dative.

- ὁ δὲ κατείχε τῇ βοῇ, τάς μὲν γυναίκας πόλλ' ἄγαθα λέγων, σὲ δὲ πολλὰ κακά  AND HE CONTROLLED IT WITH HIS SHOUTING, SAYING MUCH GOOD OF THE WOMEN AND MUCH ILL OF YOU (Aristophanes, Ecclesiazusae).
Two examples with the verb *poieō*:

- ὁ διδάσκαλος ἄγαθά ἠμᾶς ποιεὶ  
  The teacher treats us well.
  ✷ Literally, The teacher does good things with respect to us.
- πολλὰ καὶ ἄγαθὰ τὴν πόλιν πεποιηκότες ἥρα ἄδικος ὑπ’ αὐτῆς ἀπόλλυται  
  After doing so much good to the city, they are unjustly ruined by it (Plato, *Gorgias*).

2/ λέγω εὖ/κακῶς τινα  
**TO SPEAK WELL/BADLY ABOUT SOMEONE**

Related to the former use, a *modal adverb* instead of a neuter adjective can be used in the same way (see εὖ ἀκοοῦμεν etc. as counterpart idiom):

- ἀκοῦσας ποτὲ ὅτι Πλάτων αὐτὸν κακῶς λέγει, ...  
  Having heard once that Plato spoke badly about him, ...
  (Diogenes Laertius, *Vitae Philosophorum*).

And the same with εὖ/κακῶς ποιεῶ:

- πολλὰ ἐν ἡγεμονίαις ὑμᾶς εὖ ἐποίησα  
  I have done you many services in the commanding of your army (Thucydides, *Historiae*).

3/ μέγα λέγω  
**TO SPEAK ARROGANTLY**

- μὴ θαυμαθήσητε, μηδὲ ἕαν δόξω τι υἱῶν μέγα λέγειν  
  Do not make a fuss, even if I seem to you to be boasting (Plato, *Apologia*).

With πάσχω

- εὖ/κακῶς πάσχω ὑπὸ τινὸς  
  To be well/badly treated by somebody
- εὖ ἐπαθὼν ὑπὸ τῶν πολεμίων  
  I was well treated by the enemies.
  ✷ Although it means to suffer, πάσχω may also have a passive meaning and therefore have an agent object too.

Moreover, note the idiom:

- τί παθὼν τοῦτο ἐποίησας;  
  What has happened to you to make you do this?

With ποιεῶ  
(see also With λέγω and ποιεω above)

1/ (peri) οὐδενὸς ποιοῦμαι  
**TO CONSIDER OF NO IMPORTANCE**

- ἐπικρύψασθαι τὴν ἁδικίαν περὶ οὐδενὸς ἐποιήσαντο  
  They did not care at all to conceal their crime (Lysias, *Pro Milite*).
  ✷ This expression, as also the next one, can be used without the preposition περὶ.

2/ (peri) πολλοῦ ποιοῦμαι  
**TO CONSIDER OF MUCH IMPORTANCE**

It admits comparative or superlative degrees, all we have to do is modify the adjective:

- ἐμὲ δὲ περὶ πλείστου τῶν αὐτοῦ φίλων ἐποιεῖτο  
  He valued me above all his friends (Isocrates, *Aegineticus*).
  ✷ This expression, as also the former one, can be used without the preposition περὶ.
3/ The middle voice of \( \text{ποιέω} \)

Some verbs can be replaced by a combination of the verb \( \text{ποιέω} \) and a noun derived from the replaced verb: for instance, \( \text{δείπνεω} \) TO HAVE DINNER can be replaced by \( \text{δείπνον ποιοῦμαι} \). But a rule of these replacements (with the unavoidable exceptions) is that the verb \( \text{ποιέω} \) must be in the middle voice. Observe some examples:

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ALIA

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a) Elementary rules for accentuation

1. General remarks

Accentuation rules for Greek are complicated, and there are many exceptions; the guidelines offered here are just a summary of the most basic rules.

The type of accents found in words varies and have fixed positions, which cannot be guessed. The rules given below will determine this. Please note: the possibilities about where an accent can be placed and which kind of accent a word may have are not presented as a free choice of place and kind when translating into Greek, but as examples of how we may find it according to different factors.

2. Position of the accent

The last three syllables of a word (if it has three or more) are called, starting from the last syllable, ultima, penult and antepenult. The accent can appear only on one of these three last syllables. Here is an example of each:

- on the ultima: ἀγορά
- on the penult: ἡμέρα
- on the antepenult: πότερον

3. Types of accent

There are three types of accent in Greek:

- acute accent (á): ἀγορά, ἡμέρα, πότερον
- circumflex accent (ā): καιρός, θεάς, τυχεῖν
- grave accent (ă): ἀγορᾶ, περί, θεός

4. Position and kind of accent

- An acute accent can be on any of the three last syllables: ἀγορά, ἡμέρα, πότερον
- A grave accent can be on the last syllable only: ἀγορᾶ, αὐτόν
- A circumflex accent can be on any of the last two syllables: ἀγορᾶν, νῆσος

5. Changes in the accent

a/ If the following word has an accent (of any kind) and there is no comma or anything that produces a pause, a word that has an acute accent on the ultima must change this to a grave accent:

- ὁ ρῶ τὴν καλὴν ἀγορὰν  I SEE THE BEAUTIFUL AGORA.

Observe how ἀγορὰν can retain the acute accent since there is no accented word following it (in this example, it is the last word of the sentence). The article τὴν must change to τὴν because there is an accented word following it (καλὴν), and similarly καλὴν must change to καλὴν because there is also an accented word following it (ἀγορὰν).
Of course, if ἀγορᾶν were followed by an accented word, it too would replace its acute accent with a grave:

- ὄρω τὴν κολὴν ἀγορᾶν καὶ μάλιστα ἡδομαί  I SEE THE BEAUTIFUL AGORA AND I VERY MUCH ENJOY IT.
  ✦ Now καὶ follows it, so ἀγορᾶν must change to ἀγορᾶν.

Note that the grave accent is only used as a replacement for the acute accent when a word has an acute on the ultima and is followed by another accented word. But:

- βουλοίμην ἄν, ὁ Σώκρατες, ...  I WOULD WANT, Socrates, ... (Plato, Euthyphro).
  ✦ The ἄν must not change to ἄν because between it and the following word (ὁ) there is a comma.

b/ A word that has a circumflex accent on the penult must change it to an acute accent if, for reasons of declension or conjugation, the ultima becomes long (a diphthong, for instance, is considered a long vowel). Compare:

- ὄρω τὴν νῆσον  I SEE THE ISLAND.
- ὄρω τὸν τῆς νῆσος βασιλέα  I SEE THE KING OF THE ISLAND.

Observe how, in the last example, νῆσον changes its circumflex to νῆσος because, for declension reasons, the word has changed the ending -ov (short syllable) to -ou (long syllable).

c/ A word that has an acute accent on the antepenult must move it to the penult if, for reasons of declension or conjugation, the ultima becomes long. Compare:

- ὄρω τὸν ἁνθρώπον  I SEE THE MAN.
- ὄρω τὸν τοῦ ἁνθρώπου ἀδελφόν  I SEE THE MAN’S BROTHER.

Observe how, in the last example, ἁνθρώπον has moved its accent to ἁνθρώπον because, for declension reasons, the ending of the word has changed from -ov (short syllable) to -ou (long syllable).

6. General tendencies

a/ Nouns tend to try to keep the accent in the same place as found in the nominative, changing it according to the last two rules given in the former section:

- ὀμος, ὀμον, ὀμου. ✦ Change of accent, but no need to move it to the next syllable.
- ἀμφότερος, ἀμφότερον, but ἀμφότερο. ✦ Unavoidable move to the next syllable.

b/ Verbs try to send the accent as close to the beginning of the word as possible (of course never surpassing the antepenult) as long as the rules allow it. Observe these forms of the verb κωλύω:

- ἐκόλυσα: The accent is as close to the beginning as possible – nothing prevents this, as the ultima is short.
- ἐκολύσαμεν: The accent must move to the right, since it cannot precede the antepenult.
- ἐκολύθην: The accent cannot be found as ἐκόλυθην, because -θην is a long syllable (it contains a long vowel).
c/ With respect to declensions:

1- Nouns of the 1st declension that have the accent on the last syllable (for example, τιμη) change this to a circumflex in the genitive and dative singular: τιμῆς, τιμή. The same applies to nouns of the 2nd declension: στρατηγῶς, -όν, -οῦ, -ῶ.

2- The genitive plural of nouns of the first declension has a circumflex on the ending, -όν, even if the accent is found elsewhere in the other cases: μάχη, -ης gen. pl. μαχῶν, πολίτης, -ου gen. pl. πολιτῶν.

3- The dative plural of the 1st and 2nd declensions have a circumflex accent: τιμαί, στρατηγοί. However, the nominative plural, although it contains the same vowels as the dative plural, keeps the accent short: τιμαί, στρατηγοί. This is because the endings -αι and -οι in nominative plural are considered to be short.

4- It is worth remembering that, almost always, adjectives that follow the 2-1-2 pattern -ος, -α, -ον and have an accent on the antepenult move it to the penult in the feminine: δίκαιος, δίκαια (NOT δίκαια), δίκαιον.

5- With respect to the usual acc. pl. ending in -ας, if it belongs to the 1st declension it is long (nom. pl. στρατιώται, but acc. pl. στρατιώτας: observe the change of accent because now the last syllable, -ας, is long), but if it belongs to the 3rd declension it is short (nom. pl. φύλακες and acc. pl. φύλακας: observe that there is no need to shift the accent one syllable forward because the last syllable, -ας, is short).

6- The final -α of neuter plural is short: δίκαια if feminine singular (the accent has shifted forwards because the final -α is long), but δίκαια if neuter plural (the accent does not need to shift forwards because the final -α is short).

7. Enclitics

a/ There are several words that are enclitics, i.e. they do not have any accents. It must be taken into account that an acute accent on the ultima of a word preceding an enclitic must remain acute:

- ιππεύς τις A HORSE
  - ιππεύς does not change to ιππεύς because the following word (τις) is an enclitic. But: ιππεύς όγαθος.
- ὁπεγνώς γάρ μοι δοκεῖ ... FOR IT SEEMS TO ME THAT HE REALLY ... (Plato, Euthyphro).
  - γάρ is followed by an enclitic (μοι), so it does not need to change to γάρ.

b/ It may also cause a former word that should not have any accent to receive an acute one on its last (or only) syllable:

- εἴ τις ἄλλος τῶν θεῶν ... IF ANY OTHER ONE OF THE GODS ... (Plato, Euthyphro).

We should have found εἴ τις ἄλλος, but τις is an enclitic, so it throws back an acute accent on εἴ, a conjunction that otherwise does not have accent on it.
c/ We can even find “chained cases”. Observe this example:

- \(\text{εἰ \ τις \ μου \ ἐθέλει \ ἀκούειν} \)  

  \(\text{IF SOMEBODY WANTS TO LISTEN TO ME} \)  

  (Plato, *Euthyphro*):

\(\text{μου}\) is an enclitic, so it throws an acute accent on \(\text{τις}\), an enclitic that should not have any one on it (take care not to confuse it now with the interrogative \(\text{τις}\); \text{WHO}?). 

At the same time, as we have seen above, \(\text{τις}\) is an enclitic, and it throws back an accent on \(\text{εἰ}\), a conjunction that does not have accent on it.

d/ An enclitic may also make a former word have two accents:

- \(\text{ἀνθρωπός \ τις} \) \text{SOME MAN}
- \(\checkmark \text{ἀνθρωπός}\) has an enclitic \(\text{τις}\) following it, and the enclitic throws an accent onto its last syllable.
- \(\text{᾽ηκουσέ \ τις \ ύμων} \) \text{ONE OF YOU HEARD IT} (Plato, *Apologia*).
- \(\checkmark \text{᾽ηκουσέ}\) has become \(\checkmark \text{᾽ηκουσέ}\) because of the enclitic \(\text{τις}\) following it.

BUT: If the first word has already got an acute accent on the penult, the enclitic does not throw back any accent on the ultima, but if it is a circumflex accent then it does; so, \(\text{πόνον \ τινα}\) does NOT become \(\text{πόνόν \ τίνα}\) (for what happens, please see the following lines), but \(\text{νῆσον \ τίνα}\) must become \(\text{νῆσόν \ τίνα}\):

- \(\text{τοῦτό γέ \ μοι \ δοκεῖ} \)  

  \(\text{THIS SEEMS TO ME} \)  

  (Plato, *Apologia*).
- \(\checkmark \text{Observe the double accent on} \text{τοῦτό} \) (and also the chained effect of the two consecutive enclitics).

e/ Also, it may be that an enclitic has an accent according to other more complicated rules that are not explained here (we are only covering the most basic rules). For instance:

\(\text{ἀνθρωπόν \ τινα}\) must become \(\text{ἀνθρώπον \ τίνα}\) (rule explained above), but \(\text{ἀνθρώπον \ τίνον}\) must become \(\text{ἀνθρώπον \ τίνων}\): we would not expect \(\text{τίνον}\) to have an accent because it is an enclitic, but one of the rules not explained here causes it to have an accent on its ultima. In fact, this is owing to the fact that the accent of \(\text{ἀνθρώπον}\) is an acute on the penult syllable and the enclitic following it has two syllables and there is some rule for this case, but, as said, we will not be covering these complicated rules here; this is just an example of how things can get more complicated.

f/ With respect to \(\text{ἔστι}\), it would be worth noting that, when it follows the negative \(\text{οὐκ}\), the combination must be accented \(\text{οὐκ \ ἔστι}\) instead of \(\text{οὐκ \ ἔστι}\) as it could seem; although \(\text{ἔστι}\) is an enclitic form, it does not throw back an accent on the \(\text{οὐκ}\) (see Note 3 in section on verb \(\text{eἰμί}\)):

- \(\text{οὐκ \ ἔστιν \ οὐσίς} \) \text{There is no one who}  

  (Thucydides, *Historiae*).
- \(\text{ἐνδείκνυμαι \ ὅτι \ οὐκ \ ἔστι \ σοφός} \) \text{I SHOW THAT HE IS NOT WISE}  

  (Plato, *Apologia*).
b) The dual

1. General remarks

The dual is an aspect of Greek by which we can express nouns, adjectives and verbal forms when referring to two entities; so, its grammatical position lies between the singular and the plural, although needless to say two is usually considered plural unless the dual endings are used.

The sentence οἱ ἄγαθοὶ στρατιῶται πρὸς τὴν πόλιν ἁπῆλθον clearly states THE GOOD SOLDIERS DEPARTED TOWARDS THE CITY. If we want to specify that we mean two soldiers, we could simply include the word two:

- οἱ δύο ἄγαθοὶ στρατιῶται πρὸς τὴν πόλιν ἁπῆλθον
  THE TWO GOOD SOLDIERS DEPARTED TOWARDS THE CITY.

But we could also signify this using the dual endings – a series of endings (for nouns, adjectives, verbs, etc.) that are used to represent two subjects, two objects, etc.:

- τῷ ἄγαθῳ στρατιῶτῳ πρὸς τὴν πόλιν ἁπηλθῇ την (same meaning).
  ♦ By using these endings we can omit the adjective δύο, as the meaning of two is contained in the dual endings.

Although the use of the dual was not very common in the classical period, it may be useful to take a closer look at its main forms, since it can be found in authors such as Plato, Xenophon, Thucydides, etc.

2. The article

One of the things that make it easy is that there is no distinction of gender - masculine, feminine and neuter have the same forms:

Nom., Voc. and Acc.: τῶ
Gen. and Dat.: τοῖν

- οὐδὲ ἄρα τῷ γε ἰδὼν γῆθησεν Ἀχιλλεὺς
  AND ACHILLES WAS NOT HAPPY TO SEE THEM
  (Homer, Iliad I 329).
  ♦ Remember that in Homer the use of article may represent HIM, HER, etc.

3. Declensions

a) 1st declension: Nom., Voc. and Acc.: -α Gen. and Dat.: -αιν

Independently from the sub-type (the same endings are used for any of the five sub-types of the 1st declension):

- ναύτης, -ου produces τῷ ναύτα, τοῖν ναύταιν
- δόξα, -ης produces τῷ δόξα, τοῖν δόξαιν

- τὰ χρήματα δίδωμι τοῖν στρατιῶταιν
- ἤν δὲ σύμπροσ μὲν τοῖν ἐρασταιν περὶ μουσικῆν διατετριφῶς
  (Plato, Lovers).

I GIVE THE MONEY TO THE TWO SOLDIERS.

THIS ONE OF THE TWO LOVERS HAD SPENT HIS TIME ON MUSIC.
b) 2\textsuperscript{nd} declension: Nom., Voc. and Acc.: -\textomega Gen. and Dat.: -\textomicron

Indepedently from the sub-type or gender:

- \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta, -\textomicron produces τ\textomega \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta, το\textin\textin \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta
- \textepsilon\textrho\textgamma\omicron\nu, -\textomicron produces τ\textomega \textepsilon\textrho\textgamma\omicron\nu, το\textin\textin \textepsilon\textrho\textgamma\omicron\nu
- \textb\textv\textbeta\textloz, -\textomicron (f.) produces τ\textomega \textb\textv\textbeta\textloz, το\textin\textin \textb\textv\textbeta\textloz

- τ\textomega \textb\textv\textbeta\textloz ἦδη \textalpha\textnu\textepsilon\gamma\nu\nu
- ... τὴν εἰσβολὴν, ἣ ἐστι μεταξὺ δυὸν λόφοιν στενὴ εἰς ...

... THE ENTRANCE, WHICH IS A NARROW PASSAGE BETWEEN TWO HILLS GOING INTO ... (Thucydides, Historiae).

c) 3\textsuperscript{rd} declension: Nom., Voc. and Acc.: -\textepsilon Gen. and Dat.: -\textomicron

1/ The consonantal sub-types of the 3\textsuperscript{rd} declension follow this parameter:

- \textphi\textul\textalpha\zeta, -\textakoz produces τ\textomega \textphi\textul\textalpha\zeta, το\textin\textin \textphi\textul\textalpha\zeta
- στράτευμα, -\textmato produces τ\textomega στρατεύματα, το\textin\textin στρατεύματων
- φυγάς, -\textadoz produces τ\textomega φυγάδε, το\textin\textin φυγά\textdelta\textomicron\nu

- τ\textomega φυγάδε όρδω
- το\textin στρατεύματων τὴν πόλιν ἔλαβον
- πρῶτον δὲ μοι διήγησαι τὴν σοφίαν το\textin \textalpha\textnu\textrho\textomicron\texti\textnu \tau\textis \textepsilon\textst\textin (Plato, Euthydemus).

2/ Some of the vocalic sub-types have the ending -\textepsilon\textnu instead of -\textepsilon:

- \textp\textol\texti\textzeta, -\textepsilon\textomega produces τ\textomega \textp\textol\texti\textzeta, το\textin\textin \textp\textol\texti\textzeta
- \textepsilon\textp\texto\textzeta, -\textomuz produces τ\textomega \textepsilon\textp\texto\textzeta, το\textin\textin \textepsilon\textp\texto\textzeta

- οἱ πολέμιοι τ\textomega \textp\textol\texti\textzeta διεσθειραν
- βούλομαι δ᾽ ὁλίγῳ μακρότερα περὶ το\textin \textp\textol\texti\textzeta εἰπεῖν

- THE ENEMY DESTROYED THE TWO CITIES.
- I WANT TO SPEAK A LITTLE MORE AT LENGTH ABOUT THESE TWO CITIES (Isocrates, Panegyricus).

3/ The type βασιλεύ\upsilon\zeta, -\textepsilon\textomega has -\texteta or -\textepsilon\eta instead of -\textepsilon: τ\textomega βασιλῆ/τ\textomega βασιλεῖ, το\textin\textin βασιλέ\upsilon\zeta.

d) Adjectives

The same endings are applied to adjectives, according to the declension they must follow: τ\textomega \textd\textik\texta\i\texti\textomega \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta, το\textin \textd\textik\texta\i\texti\textomega \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta, το\textin\textin \textd\textik\texta\i\texti\textomega \textalpha\textnu\textrho\textomicron\textpi\textomicron\textzeta, το\textin\textin \textd\textik\texta\i\texti\textomega \φυλάκε, etc.

- τ\textomega \textd\textik\texta\i\texti\textomega \textd\textik\texta\textst\textt\texta\textta τὸν ὀίχμαλωτην ἐλυσάτην
- ... καὶ Διοσκούροιν το\textin \textome\texttet\textero\textin πολίταιν ...
- σχολής δὲ γενομένης \textacute\textalpha\textmu\texto\texti\texto\texti\textnu\zeta εἰπεν ὁ Σιμωνίδης

- THE TWO FAIR JUDGES FREED THE PRISONER.
- ... AND TO THE DIOSCURI, YOUR CITIZENS, ...
- WHEN BOTH OF THEM HAD SOME FREE TIME, SIMONIDES SAID (Xenophon, Hellenica).
4. Pronouns

These are the most frequent forms. It can be observed that they roughly make use of the 2\textsuperscript{nd} declension, and, again, note that there is no difference between genders; we use the singular form to introduce them:

- **Demonstrative** οὗτος, οὕτη, τοῦτο Nom. and Acc. τοῦτο Gen. and Dat. τούτουν
- **Demonstrative** ὁδε, ἠδε, τόδε Nom. and Acc. τόδε Gen. and Dat. τοινδε
- **Interrogative** τίς, τί Nom. and Acc. τίνε Gen. and Dat. τίνουν
- **Personal pronoun** εγώ Nom. and Acc. νώ Gen. and Dat. νών
- **Personal pronoun** σύ Nom. and Acc. σφώ Gen. and Dat. σφων

\(\ddagger\) Do not confuse this with σφας, σφαν, σφίς (indirect reflexive, and also 3\textsuperscript{rd} person pronoun in Homer).

- νώ τούτω τὸ βιβλῳ τούτουν τοῖν μαθηταῖν ἐδότον We both gave these two books to these two students.
- φράζε Λυσία ὧτι νώ καταβάντε ἐς τὸ Νυμφῶν νάμα τε καὶ μουσεῖον ... Tell Lysias that both of us, coming down to the fountain and sacred place of the Nymphs, ...

5. Verbal forms

Firstly, it must be said that there is no 1\textsuperscript{st} person, but only 2\textsuperscript{nd} and 3\textsuperscript{rd}. The endings are quite simple, as in fact they are just -τον / -την for the active voice (and passive aorist) and -σθον / -σθην and -σθων for the imperative) for the middle/passive voice. The distribution is as follows:

\(\ddagger\) Both persons are identical.

- **Active voice**
  1. Present, future and perfect (primary tenses) of the indicative and all tenses of the subjunctive:
  - 2\textsuperscript{nd} person: -τον  3\textsuperscript{rd} person: -τον
  - τῷ παιδε τρέχετον The two children are running.
  - τῷ παιδε ἐφραμετὴν The two children ran.
  - πράγους δὲ δὴ τοῦ δεομένῳ δεῦρ ήλεθετον; Which business have you both come looking for? (Aristophanes, Aves).

- **Imperative** (all tenses):
  - 2\textsuperscript{nd} person: -τον  3\textsuperscript{rd} person: -τον
  - ὃ παιδε, δεῦρο ἐλθετον  Children, come here both of you!
  - μολετον, ἐλθετον, ἀντόμεθ, ὁ Θεσμοφόρω τοποπονια Move, come, we pray, o venerable Thesmophorae
b) Middle voice

1/ Present, future and perfect (primary tenses) of the indicative and all tenses of subjunctive:

- 2\textsuperscript{nd} person: -σθο\nu
- 3\textsuperscript{rd} person: -σθο\nu

\begin{itemize}
  \item τ\acute{ω} πα\`
δε \πα\`
ύεσθο\nu χρά\acute{φ}ο\nu\tau\acute{e}ς \quad \textit{THE TWO CHILDREN STOP WRITING.}
\end{itemize}

2/ Imperfect, aorist and pluperfect (secondary tenses) of the indicative and all tenses of optative:

- 2\textsuperscript{nd} person: -σθο\nu
- 3\textsuperscript{rd} person: -σθη\nu

\begin{itemize}
  \item τ\acute{ω} πα\`
δε \επ\acute{α}υς\acute{α}σθη\nu χρά\acute{φ}ο\nu\tau\acute{e}ς \quad \textit{THE TWO CHILDREN STOPPED WRITING.}
  \item τ\acute{ο}ν δ\acute{ε} Άργειων δύο ἄνδρες ... προσελθόντες Ἀγίδι, διελεγέσθη\nu μή ποιεῖν μάχην \quad \textit{TWO MEN OF THE ARGIVES ... WENT UNTO AGIS AND AGREED NOT TO MAKE BATTLE} \quad (\text{Thucydides, Historiae}).
\end{itemize}

3/ Imperative (all tenses):

- 2\textsuperscript{nd} person: -σθο\nu
- 3\textsuperscript{rd} person: -σθο\nu

\begin{itemize}
  \item ο\acute{ω} πα\`
δε, \πα\`
ύεσθο\nu χρά\acute{φ}ο\nu\tau\acute{e}ς \quad \textit{CHILDREN, STOP WRITING BOTH OF YOU!}
\end{itemize}

c) Passive voice

The passive uses the same endings as for the middle, except in the aorist indicative, where the endings are the same as for the active voice:

- 2\textsuperscript{nd} person: -το\nu
- 3\textsuperscript{rd} person: -τη\nu

\begin{itemize}
  \item τούτω τ\acute{ω} βιβλιω \εγρά\acute{φ}η\tau\acute{e}ν ὕπο τοῦ ἐμοῦ διδασκάλου \quad \textit{THESE BOOKS WERE WRITTEN BY MY TEACHER.}
\end{itemize}
1. General remarks

The artificial language used by Homer is predominantly Ionic, but it also has a considerable Aeolian component, aside from other dialectical forms, archaisms and so on. Some instances of divergence from the Attic dialect can be explained easily by the influence of another dialect (for example, the Aeolian dative plural -εσσι), while others seem random. In such cases, it must be taken into account that metric needs impose some changes on certain words. For example, double consonants where there should only be one, short vowels that become long by diphthongation, etc. Indeed, the feeling of irregularity experienced when reading Homeric works is heightened by the juxtaposition of these strange forms with regular Attic forms. Here, we will try to offer a short summary of the main differences of the Homeric dialect with respect to the Attic dialect. This is not, however, an exhaustive presentation on the Homeric dialect, but rather offers some of the main instances as a kind of “introduction”, to give readers an idea of what can be expected in Homer.

2. Article

Some alternative forms of the article are used:

- Gen. sing.: τοίο = τοΐ
- Nom. pl.: τοί = οί, ταί = αί
- Gen. fem. pl.: τάων = τόν
- Dat. fem. pl.: τής = ταίς
- Dat. masc. pl. and neuter: τοίς = τοῖς

- ταί δὲ μεγάλα κτυπέουσαι πίπτον ... AND THEY [TREES] KEPT FALLING WITH A MIGHTY NOISE (Iliad XXIII, 119).

3. Declensions

a) Second declension

The genitive sing. of the second declension offers a form called the Mycenaean genitive:

- -οιο instead of -ου  For example: ἀνέμοιο = ἀνέμου
- ὁφρ᾽ ὁ γέρων Ἰπποίο παρηρήας ἀπέταμε ... WHILE THE OLD MAN CUT THE REINS OF THE HORSE ... (Iliad VIII, 87).

b) Third declension

The third declension offers these forms in genitive singular:

- γένευς = γένους
- βασιλῆς = βασιλέως

◊ Quantitative metathesis: the two vowels swap their condition - the short one becomes long, and vice-versa.
It offers also an Aeolian dative plural: -εσσι

φυλάκεσσι = φύλαξι

• πάντων μὲν κρατεῖν ἑθέλει, πάντεσσι δ’ ἁνάσσειν
• αὐτῶρ ἐπεὶ κόσμηθεν ἃμι ἕγεμόνεσσιν ἐκαστοὶ ...

HE WANTS TO CONQUER ALL, AND TO RULE OVER ALL (Iliad I, 288).

But when each unit had been arranged with its leader ...

(IIliad III, 1).

Aside from these general characteristics, words like πόλις may have various alternatives for several cases. For example, the Acc. pl. may be πόλις, πόλης or πόλις.

4. Adjectives

a) Feminine forms in compound adjectives

Homer often uses the 1st declension feminine forms of some adjectives, which, in Attic, would follow the 2-2-2 scheme, for example ἀθάνατος, -η, -ον = ἀθάνατος, -ος, -ον.

In fact, examples of this can be found in the Attic dialect, as some -ος, -ος, -ον adjectives can also appear as -ος, -α/η, -σων; nevertheless, it is a much more frequent occurrence in Homer.

b) πολύς, πολλή, πολύ

Sometimes, Homer makes this adjective follow regular forms in the nominative: πολλός, -ή, -όν.

• πολλός δ’ ἐπελήλατο χαλκὸς  MUCH BRONZE HAD BEEN WELDED (IIliad XIII, 804).

Moreover, he adopts 3rd declension endings for some forms:

- πολέες = πολλοί
- πολέος = πολλοῦ
- πολέεσσι = πολλοῖς

• πολέες γὰρ ἐπ’ αὐτῷ κάππεσον  FOR MANY HAD FALLEN UPON HIM (IIliad XVI, 661).

c) Comparatives and superlatives

Homer makes some unusual comparatives and superlatives follow the regular pattern instead of the irregular one:

- βέλτερος = βελτίων
- φέρτερος = βελτίων
- φέρτατος = βέλτιστος

• βέλτερον αὔτ’ ἐριδί ξυνελαυνέμεν ὁττι τάχιστα  IT IS BETTER TO JOIN IN BATTLE AS QUICKLY AS POSSIBLE (IIliad XXII, 129).
5. Pronouns

a) Personal pronouns

Homer uses several alternative forms of personal pronouns, sometimes even several forms for the same case.

Singular

1st person:
- ἐμείο, ἐμεῦ, ἐμέθεν = ἐμοῦ

2nd person:
- τοῦ = σοῦ and σείο, σεῦ, σέθεν = σοῦ

3rd person (anaphoric):
- μιν = αὐτῶν

• χειρὶ τῇ μιν κατέρεξεν AND SHE STROKED HIM WITH HER HAND (Iliad I, 361).
• ἐγὼ δὲ σέθεν πολὺ χείρων AND I AM MUCH WORSE THAN YOU (Iliad XX, 434).

Plural

1st person:
- ἀμμεζ = ἡμεῖς and ἀμμε = ἡμᾶς

2nd person:
- ὰμμεζ = ἡμεῖς and ὰμμε = ἡμᾶς

• πόλεμον δ’ οὐκ ἀμμε κελεύω δύμεναι I DO NOT COMMAND THAT WE DESCEND INTO WAR (Iliad XIV, 62).
• σύτικα δ’ ὰμμε κατακτένει HE WILL KILL YOU IMMEDIATELY (Iliad XXIII, 412).

b) Possessive pronouns

2nd person sing.:
- τέος = σός

3rd person sing.:
- ἐός, ὰς = ἡν Ῥ Inexistent in Attic.

1st person pl.:
- ἀμός = ἡμέτερος

2nd person pl.:
- ὰμός = ἡμέτερος

• σὺ δὲ πάνε τεὸν μένος AND YOU, STOP YOUR FURY (Iliad I, 282).
• πατέρ’ ἀμόν ἀπέκτανε δίος Ἀχιλλεὺς DIVINE ACHILLES KILLED OUR FATHER (Iliad VI, 414).

c) Demonstrative pronouns

Instead of the demonstrative itself, the article can be used:

• τὸν ὀρῶ I SEE HIM. Ῥ In Attic, we would say αὐτὸν ὀρῶ.
• τὸν δ’ ἀπαμειβόμενος προσέβη πολύμητις Οὐδοσσεύς ODYSSEUS OF THE MANY COUNSELS ANSWERED HIM AND SAID (Iliad X, 423).

The relative in nominative may mean THAT, as if it were the corresponding form of ἐκεῖνος (and without article):

• ὰς ἄνθρωπος THAT MAN. Ῥ In Attic, we would say ἐκεῖνος ὁ ἄνθρωπος.
d) Relative pronoun

Instead of the relative, the article may be used:

- ὁ ἀνθρώπος τὸν ὅρῳ  THE MAN THAT I SEE.
  ✴ In Attic, we would say ὁ ἀνθρώπος ὁν ὅρῳ.
- ἦραδ ὁ γεραιός Ἄπολλωνι ἄνακτι, τὸν ἥδικομος τέκε Λητῶ  THE OLD MAN PRAYED TO THE LORD APOLLO, WHOM
  FAIR-HAIRED LETO BORE (Iliad I, 36).

The indefinite relative presents some unusual forms. For example:

- ὃ = ὃ
- ἄττεο = ὄντινος
  - ... εἰ δὴ σοι πᾶν ἔργον ὑπείξομαι ὃττι κεν εἴπης  ... IF I AM TO YIELD TO YOU IN ANY MATTER, WHATEVER YOU SAY
  (Iliad I, 294).

e) Interrogative pronoun

Apart from the usual forms, it may also present these ones:

- Gen. sing.: τεῦ = τίνος
- Dat. sing.: τέφ = τίνι
- Gen. pl.: τέων = τίνων
  - τίς δὲ σὺ ἐσαὶ φέριστε τέων δ’ ἔξεσσι τοκῆν;  WHO ARE YOU, NOBLE MAN, AND FROM WHICH PARENTS?
  (Iliad XXIV, 387).

6. Prepositions

a) The final vowel

The final vowel of a preposition disappears, and the consonant (which is now, after the elision of the final vowel, the last letter of the preposition) experiences a phonetic assimilation to the consonant with which the following word begins:

- καλλίπε = κατ(έ)λιπε
- κάκ κεφαλῆς = κατ(ά) κεφαλῆς
- κάρ ρόον = κατ(ά) ρόον
- ὄμ πεδίον = ἀν(ά) πεδίον
  - Ἀχαιοὺς καλλίπες  YOU LEFT THE ACHAEEEEANS (Iliad XXI, 414).
  - θόνε γάρ ὄμ πεδίον  FOR HE STORMED ACROSS THE PLAIN (Iliad V, 87).

b) Anastrophe

- τῆς πόλεως ἀπο instead of ἀπὸ τῆς πόλεως

Observe the change in the position of the accent. In fact, this phenomenon also takes place in Attic, but it is much more frequent in the Homeric dialect.

- ἐπεσεύνειν τεθυν ἀπο  THEY HURRIED FROM THE SHIPS (Iliad II, 208).
c) Lack of preposition

Sometimes prepositions are not used:

- ἔρχονται πεδίου  THEY ARE GOING ACROSS THE PLAIN  instead of  ἔρχονται διὰ τοῦ πεδίου
  ✤ Observe the absence of the article (as well as the Mycenaean genitive).
- ἔβαν νᾶον  I EMBARKED ONTO THE SHIP  instead of  ἔβην εἰς τὴν νᾶον
- μάλα δ᾽ ὥκα διέπρησον πεδίου  AND THEY RUSHED VERY QUICKLY ACROSS THE PLAIN  (Iliad II, 785).

It could be argued that the preposition διὰ is incorporated into διέπρησον, but:

- ἔρχονται πεδίου μαχησόμενοι προτὶ ἀστυ  THEY GO ACROSS THE PLAIN TO FIGHT AGAINST THE CITY  (Iliad II, 801).

d) Unusual cases

We can find prepositions with unusual cases:

- μετὰ ἀνδράσι  WITH THE MEN  ✤ μετὰ can not be followed by dative in Attic.
- ἐγὼ μετὰ πάσιν ἀτιμωτάτη θεός εἰμι  I AM THE MOST DISHONORED ONE AMONG THE GODS  (Iliad I, 516).

7. Spelling

Some words may contain double consonants:

- ὄτι = ὅτι  ❧ ἔσσομαι = ἔσσομαι  ❧ ἔλλαβε = ἔλαβε
- φόβος ἔλλαβε πάντας  FEAR SEIZED ALL OF THEM  (Iliad XI, 402).

In some words, a dental consonant can be found instead of a sigma:

- ἰδμεν = ἴσμεν
- τὸ γε δὴ καὶ ἰδμεν ἄπαντες  ALL OF US KNOW THIS  (Iliad VII, 281).

8. Suffixes

-φι is an instrumental and locative suffix:

- θύρηφι  AT THE DOORS  ❧ βίηψι  BY FORCE

-θεν means place from, and -δε means place to where

- οὐρανόθεν  FROM HEAVEN  ❧ ἀγορῆνδε  TOWARDS THE AGORA

-θι is a locative suffix:

- οἰκόθι  AT HOME
HOMERIC DIALECT

• αὐτὰρ ἐγὼν ἀγορήνυδε ἐλεύσομαι
  BUT I WILL GO TO THE ASSEMBLY (Odyssey XVII, 52).
• τά τε ἐνδοθι καὶ τὰ θύρητι
  BOTH INSIDE AND BY THE DOOR (Odyssey XXII, 220).
• ἦρά νῦ ποὺ τοιαῦτα καὶ αὐτῷ οἶκοθλι κεῖται
  OR MAYBE HE HAS SUCH DEVICES AT HOME (Odyssey XXI, 398).

These suffixes can also be found in Attic (except -φι), but they are much more frequent in Homer.

9. Verbal forms

a) Verb εἰμί

- 2nd singular: ἔσσι, ἐς = ἐ
- infinitive: ἐμμεν, ἐμμεναι = ἐίναι

Other verbs also apply the endings -μεν and -μεναι to form their infinitives.

• τίς δὲ σὺ ἔσσι φέρισε τέων δ’ ἐξεσσι τοκήν; WHO ARE YOU, NOBLE MAN, AND FROM WHICH PARENTS?
  (Iliad XXIV, 387).
• βούλομ’ ἐγὼ λαὸν σοῦν ἐμμεναι I WANT MY PEOPLE TO BE SAFE (Iliad I, 117).

b) Augment

It is optional. Sometimes we will encounter forms that have it and others that do not:

- λῦσε = ἕλυσε
- βῆ = ἐβη
- ἵππους μὲν λῦσε HE UNYOKED THE HORSES (Iliad VIII, 440).
- Τυδείδη Διομήδει Παλλάς Ἀθήνη δόκε μὲνος καὶ θάρσος TO DIOMEDES, SON OF TYDEUS, PALLAS ATHENE GAVE STRENGTH AND COURAGE (Iliad V, 1-2).

c) Contract verbs

Verbs that are -α- contract in Attic experience a double phenomenon. Firstly, they appear without contraction, but, moreover, as if they were -ο- contract verbs:

- όροω = ὀρό (ὁράω)
  - ... όροων ἐπ’ ἀπείρωνα πόντων ... LOOKING ONTO THE BOUNDLESS SEA (Iliad I, 350).

The mentioned infinitive endings in -μεν and -μεναι:

- τιθήμεναι = τιθέναι

Infinitives of the verb οἶδα:

- ιδμεν, ιδμεναι = ειδέναι
  - σε δε ιδμεναι αὐτὸν ὄιω I THINK YOU KNOW HIM (Iliad XIII, 273).
e) Tmesis

The prepositional prefix may be split from the verb stem:

- \( \text{ἐκ δὲ αὐτὸι ἐβαν} = \text{ἐξἐβαν δὲ αὐτὸι} \)
- \( \text{ἐκ δὲ καὶ αὐτὸι βανον ἐπὶ ῥηγμῖνι θαλάσσης} \) AND THEY DISEMBARKED ONTO THE SEASHORE (Iliad I, 437).

10. Conjunctions

a/ Conditional:

- \( \text{αὶ} = \text{εἰ} \)

b/ Temporal:

- \( \text{ὅμως, ἓδε = ὅτε} \)  \( \text{πάρος} = \text{πρὶν} \)
- \( \text{ὅμως} = \text{ὡς} \)  \( \text{εἰς ὅ κεν} = \text{ὡς ὁν} \)

- \( \text{ἐνθ' ἔπος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι} \) THERE SLEEP STOPPED, BEFORE ZEUS’ EYES WOULD SEE HIM (Iliad XIV, 286).
- \( \text{ὅμως δ' ἡλίος κατέδυ ...} \) WHEN THE SUN ... (Iliad I, 475).
- \( \text{ἑδε πύλας ἱκανε ...} \) WHEN HE REACHED THE GATES ... (Iliad VI, 392).

c/ Temporal and purpose:

- \( \text{ὅφρα} = \text{ὡς, ἵνα} \)

- \( \text{ὅφρα μὲν ἥως ἵν ...} \) WHILE IT WAS MORNING ... (Iliad VIII, 66).

11. Particle \textit{κεν}

Instead of \( \textit{ἄν} \) we can find \textit{κεν}:

- \( \text{τοῦτο ἐγὼ ποιῆσαιμι κεν} \) I WOULD DO THIS.
- \( \text{τότε κεν μιν ἱλασάμενοι πεπίθοιμεν} \) THEN, PRAYING, WE MIGHT PROPITIATE HIM (Iliad I, 100).

Furthermore, the presence or absence of this modal particle is very variable, and it is possible that we do not find it in constructions where we would find it in Attic.

- \( \text{οὐδὲ τί πό μοι πρόθορων τέτληκας εἴπεῖν ἐπος ὅτπι νοήσῃς ...} \) AND YOU NEVER TELL ME ANYTHING WITH A READY HEART, WHATEVER YOU MAY PLAN (Iliad I, 542-3).

We would have expected the usual \( \textit{ἄν} \) or \textit{κεν} in order to express the sense of uncertainty, but there is no sign of either.
In Greek, we often encounter words that appear to be almost identical, and which therefore may lead to confusion in meaning. These words differ only very slightly, perhaps in one letter or maybe even only in the accent or the breathing. Here we will present the words students most commonly confuse.

1. Non-verbal forms

- **αἰνός** and **ἄνος**
  - **αἰνός**, -η, -όν  DREADFUL
  - **ἄνος**, -ou  TALE

- **ἀρα**, **ἀρά** and **ἀρα**
  - **ἀρα**  SO THEN
  - **ἀρά», -ας**  CURSE, PRAYER, DESTRUCTION
  - **ἀρα**  particle that introduces a question

- **αὐτός** and **ἀὐτός**
  - **αὐτός**  SAME (if preceded by article) or SELF
  - **ἀὐτός**  contraction of ὁ **αὐτός**
  - The same applies for the feminine **αὐτή** and **αὐτή**.

- **αὐτόν** and **αὐτόν**
  - **αὐτόν**  accusative of **αὐτός**
  - **αὐτόν**  contraction of the reflexive **ἐαυτόν**
  - The same applies for **αὐτήν** and **αὐτήν**, **αὐτῷ** and **αὐτῷ**, **αὐτοῦς** and **αὐτοῦς**, etc.
  - Note that while **αὐτός** and **αὐτή** are contractions of the pronoun with the article, in the oblique cases (**αὐτόν**, **αὐτῆς**, etc.) they are contractions of the reflexive form **ἐαυτό**.

- **βασίλεια** and **βασιλεία**
  - **βασίλεια**, -ας  QUEEN
  - **βασιλείας**, -ου  PALACE
  - **βασίλειας**, -ου  PALACE
  - plural **βασίλεια**, same meaning
  - **βασίλειας**, -ας  KINGDOM, ROYALTY

- **εἰ** and **εἯ**
  - **εἰ**  ει followed by an enclitic = **εἯ**
  - **εἯ**  YOU ARE

- **ἀλλά** and **ἀλλα**
  - **ἀλλά**  BUT
  - **ἀλλα**  neuter plural of **ἀλλος**

- **αὑτός** and **αὑτός**
  - **αὑτός**  contraction of ὁ **αὑτός**
  - The same applies for the feminine **αὑτή** and **αὑτή**.

- **εἰ** and **εἯ**
  - **εἰ**  ει followed by an enclitic = **εἯ**
  - **εἯ**  YOU ARE

- **ἐπαίνος** and **ἐπαινός**
  - **ἐπαίνος**, -ου  PRAISE
  - **ἐπαινός**, -η, -όν  AWFUL
- η and ἣ
  - η EITHER, OR
  - ἣ TRULY and also imperfect of εἰμί

- θέα and θεά
  - θέα, -ας SPECTACLE
  - θεά, -άς GODDESS

- νομός and νόμος
  - νομός, -οῦ MEADOW, AREA
  - νόμος, -οῦ LAW

- οἶος and οἶος
  - οἶος, -α, -ον SUCH AS
  - οἶος, -η, -ον ALONE
  ✤ Its adverb οἶον means ONLY

- οὐδέ and οὔτε
  - οὐδέ AND...NOT
  ✤ This is simply the combination of οὐ and δέ
  - οὔτε NEITHER/NOR

- ταῦτα and ταύτα
  - ταῦτα plural of τοῦτο
  - ταύτα contraction of τά αὐτά

- ὁμός and ὁμός
  - ὁμός, -οῦ SHOULDER
  - ὁμός, -η, -ον SAVAGE, RAW

- τοῦτον and ταύτον
  - τοῦτον accusative singular of συντος
  - ταύτον contraction of τό αὐτό
  ✤ When, and only when, this specific contraction takes place, a final -v can be added to αὐτό.
2. Verbal forms

- **αιρέω** and **αιρω**
  - **αιρέω** TO TAKE   ✧ Aorist **είλον**
  - **αιρω** TO RAISE   ✧ Aorist **ηρα**

- **δέω** and **δέω**

There are two verbs that have the same forms for the present, but not for the aorist.

  - **δέω** TO BIND   ✧ Aorist **εδήσα**
  - **δέω** TO NEED    ✧ Aorist **εδέησα**

The well-known impersonal **δει** is related to the latter, and its aorist is **εδέησε**.

- **εἴναι, ιέναι, είναι** and **ιέναι**

Some forms of the verbs **εἰμί**, **εἶμι** and **ημί** are very similar: **εἰσί** THEY ARE and **εἰσί** HE/SHE GOES, etc. Even the second singular of **εἰμί** and **εἶμι** coincides: **εί**. The infinitives are as follows:

  - **εἴναι** pres. inf. of **εἰμί** TO BE
  - **ιέναι** pres. inf. of **εἶμι** TO GO
  - **ιέναι** pres. inf. of **ημί** TO CAST, TO SEND
  - **είναι** aorist inf. of **ημί** TO CAST, TO SEND

- **ἐρῶ**

  - **ἐρῶ** present of **ἐράω** I FALL IN LOVE
  - **ἐρῶ** future of **λέγω** I WILL SAY

The irregular verb **λέγω** TO SAY has its own future, **λέξω**, but this form is rarely used, the irregular **ἐρῶ** (contraction from **ἐρέω**) is much more frequent. This form is in fact the liquid future of the verb **εἰρω** TO SAY; however, this verb is hardly used in the present tense.

- **ἐσομαι** and **εἰσομαι**

  - **ἐσομαι** future of **εἰμί** I WILL BE
  - **εἰσομαι** future of **οἶδα** I WILL KNOW

- **ἠνί and ηνί**

  - **ἠνί** imperfect of **οἶδα** I KNEW
     ✧ In fact, **ἠνί** is a pluperfect with imperfect meaning.
  - **ηνί** ALREADY
- *ηκα*  
  - *ηκα*  perfect of *ηκω*  I HAVE ARRIVED  
  - *ηκα*  aorist of *ημι*  I HAVE SENT  

Both verbs *ηκω* and *ημι* have identical perfects.

- *ησαν* and *ησαν*  
  - *ησαν*  imperfect of *οιδα*  THEY KNEW  
  - In fact, *ησαν* is a pluperfect with imperfect meaning.  
  - *ησαν*  imperfect of *ειμι*  THEY WERE  

- *ισθι*  
  - *ισθι*  imperative of *ειμι*  BE!  
  - *ισθι*  imperative of *οιδα*  KNOW!  

- *μέλλω* and *μέλω*  
  - *μέλλω*  TO BE ABOUT TO  
  - *μέλω*  TO BE AN OBJECT OF CARE / TO CARE FOR  
  - Aorist *εμέλλησα*  

- *πεισομαι*  
  - *πεισομαι*  future of *πάσχω*  I WILL SUFFER  
  - *πεισομαι*  future of *πειθομαι*  I WILL OBEY  

The two verbs have the same form in the future tense.
Index of grammatical terms

This index contains the English terms and expressions that have been used in the presentation of Greek grammar.

In some cases, the same function can be found under two or more different entries; for instance, the Dative of purpose can be found both under Dative and under Purpose. This will help students to find the requested item more easily. Also, in some cases it makes more sense to name the grammatical item in the singular or in the plural, independently from whether the entry is in singular or plural; for instance, under the entry of Prepositions (it is customary to use the plural when introducing this concept) we find the sub-entry Lack of prep., obviously Lack of preposition, while further down we find the sub-entry Preps. of one case, obviously Prepositions of one case. The presence or absence of a final -s will make it clear.

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This index contains the Greek grammatical words, i.e. words associated to some grammatical function (like for instance ἵνα is associated to purpose clauses) or that have to be presented in the study of the grammar even if they are not associated to any definite grammatical function (like for instance the numeral εἶς). It does not contain either the vocabulary used in the examples (all the examples, in any case, are translated) or the vocabulary of the lists of frequent terms that follow a given parameter.

With respect to the verbal forms, including all the irregular forms of each verb introduced in the grammar would have been excessive, but the strong aorists, given their importance, and also some other very important verbal forms have been included.

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