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AN INTRODUCTION  
TO THE STUDY OF  
NEW TESTAMENT GREEK

BY

JAMES HOPE MOULTON

LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE;  
HON. D.D.(EDIN., BERLIN, AND GRONINGEN);  
HON. D.C.L.(DURHAM); D.LIT.(LOND.);  
TUTOR IN NEW TESTAMENT GREEK AND CLASSICS AT DIDSBURY  
THEOLOGICAL COLLEGE, MANCHESTER; GREENWOOD PROFESSOR OF  
HELLENISTIC GREEK AND INDO-EUROPEAN PHILOLOGY  
IN THE UNIVERSITY OF MANCHESTER

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En Piam Memoriam

Patris

doctissimi dilectissimi

hunc libellum dedico:

*“inque tuis nunc  
fleta pedum pono pressis vestigia signis,  
non ita certandi cupidus quam propter amorem  
quod te imitari aueo.”*

## PREFACE TO THE THIRD EDITION

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AN unexpectedly sudden call for a third edition of this little book makes it quite impossible for me to attempt any very drastic revision, even if I felt that in so unambitious a work there was room for extension. That in the thirteen years which have passed since it was first published I have found so little to alter, is explained by the loving care bestowed upon it by my father. It is more than ten years now since I had to find out how to do my work on the Greek Testament without his guidance, but time does not lessen the sense of indebtedness and inspiration.

Since 1903, when the second edition appeared, I have been continuously engaged in teaching from it, an advantage which has borne fruit in a good many alterations of detail throughout. I have not made any changes affecting the plan or even the paging. Only the first chapter has been rewritten since the book first came out. This was necessitated by the flood of new light on the nature of New Testament language which has come from the researches of scholars like my friends Professor Deissmann of Berlin and Professor Thumb of Marburg, working on the material which recent discovery has provided in such abundance. The immense collections of non-literary papyri from Egypt, poured forth with bewildering rapidity by such explorers and editors

as our own Drs Grenfell and Hunt, have occupied me constantly since Deissmann's *Bible Studies* appeared (1895). The results of this work are collected in the *Prolegomena* to my forthcoming *Grammar of New Testament Greek*, a work committed to me by my father, whose collaborator I was to have been in thus rewriting as a new book the edition of Winer's famous *Grammar* which he published in 1870. My *Prolegomena* appeared early in 1906, and has just reached a third edition: the next instalment of the larger book is being pushed on as fast as is possible in a busy teaching life, with new material for the work perpetually accumulating as every new volume of papyri or inscriptions comes from the press. Students who wish to pursue the further enquiries for which this little book is designed to prepare them may be referred to the full account of present-day research I have given there. Perhaps it would not be superfluous to mention a more popular description contained in my lecture, "The Science of Language and the Study of the New Testament" (Manchester University Press, 1906).

Hellenistic Greek has been coming to its own in this country within the last few years, and a wholly independent Hellenistic Grammar is not so bold a venture now as it would have been in 1895. I have not cared to derange the paging by cutting out the small print which suggests an Attic basis for the grammar; but the student may well be reminded that

he may learn Hellenistic in this book without the least reference to the more elaborate language of classical times. In days past every one learnt Attic first, and then studied the New Testament forms and syntax as deviations from the correct standard. That is no longer necessary. Indeed I should myself plead for the reverse procedure. In days when the study of Greek—the language through which the foundations of all our sciences were laid for the modern world—is in no small danger of being extruded by clamorous rivals, it may well be found that to begin with the simpler dialect of the Greek Testament not only opens the door first to what is supremely worth reading, but encourages the student to develop his Greek so as to read the masterpieces of the queenliest language ever spoken on earth. I hope that this little book, with the appended *Reader*, in which an order of study is suggested for those who work without a teacher, may enable many an earnest student of Scripture to discover how immense is the gain of reading the New Testament in its original tongue, and how much advantage even a little knowledge of that language will bring. How accessible that knowledge is I learnt with profound satisfaction when I found this book a few years ago in the hands of a poor and almost helpless cripple in a Black Country cottage. He had taught himself Greek enough to work through several chapters of St John, and he used the added knowledge of Holy Writ to instruct and inspire the young men who gathered

around him in the little room which proved a very gate of heaven for many. If my book continues to fall into only a few hands like these, I shall feel more than repaid for the considerable labour which even a beginner's manual inevitably involves.

J. H. M.

DIDSBURY COLLEGE, MANCHESTER,  
*April* 1909.

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#### NOTE TO THE FOURTH EDITION

THE fourth edition has to be sent forth, like the third, with only a limited revision. My plans for larger changes mostly involved cutting out some small print which might be spared, and this does not at present seem worth while. I have been using this little book in my classes now for twelve years, during which I have been engaged in continuous research work upon Hellenistic Greek; but I am glad to find that the number of necessary alterations in this beginner's book has been comparatively small. I repeat without change the Preface which speaks of days in which friends and fellow-labourers in Britain and Germany could pursue together their work upon the inexhaustible treasures of the New Testament. *Alas! ἔρχεται ὁ τοῦ κόσμου ἄρχων.* Yet the Book which these unpretentious pages try to serve tells us that still the God of Peace reigns. May His Kingdom come!

J. H. M.

DIDSBURY, *October* 11, 1914.



# CONTENTS

	PAGE
INTRODUCTION. THE LANGUAGE OF THE NEW TESTAMENT . . . . .	1
Greek—its origin—relation to English—dialects—Attic Greek—"Common Greek"—Hellenising of world after Alexander—Colloquial Hellenistic—the languages of Palestine—the LXX Version of the O.T.—contrast of literary dialect and oral, as revealed by papyrus study—the former an artificial language—N.T. written in the colloquial—References in this book to classical Greek.	

## ACCIDENCE

CHAPTER I. SOUNDS AND WRITING . . . .	13
1. Phœnician origin of Alphabet—its modifications—Uncial and Cursive—2. Alphabet—3. Pronunciation—4. Breathings—5. Vowels and Diphthongs—6. Consonants—7. Combination of Consonants—8. Vowel Lengthening and Combination—9. Word Endings—10-16. Accentuation—17. Punctuation and Word-division.	

	PAGE
CHAPTER II. DECLENSION . . . . .	28
18. Greek an inflexional language—19. Gender—Number—Case—Rules for Declension—20. The three Declensions—Definition of Stem—21. and of Root—22. <i>Definite Article</i> —23, 24. <i>Nouns</i> —First Declension—25. Irregularities—26. Second Declension—27, 28. "Attic," Irregular, Contracted Nouns—29. Third Declension—30, 31. <i>A.</i> with Consonant Stems—32. <i>B.</i> with Vowel Stems—33, 34. Classification—35—37. Isolated and Indeclinable Nouns—Hebrew Proper Names—38. <i>Adjectives</i> —39. I. 2nd and 1st decl.—40. II. 3rd and 1st decl.—41. <i>πολύς, μέγας, μέλας</i> —42. Participles—43. III. 3rd decl.—44. Miscellaneous—45. Comparison—46. <i>Adverbs</i> and their Comparison—47—49. <i>Numerals</i> —50. <i>Pronouns</i> —Personal—51. Reflexive—52. Reciprocal—53. Interrogative—54. Indefinite—55. Demonstrative—56. Relative—57. <i>ἄλλος</i> and <i>ἕτερος</i> —58. Possessive—59. <i>Pronominal Adverbs</i> .	
CHAPTER III. THE VERB . . . . .	69
60. Voice, Tense, Mood—61. Conjugations—Thematic and Unthematic forms—Verbs in <i>-ω</i> and <i>-μι</i> —62. Principal Parts—Augment—63—81. <i>Conjugation of λῖω</i> —rare forms in notes—82, 83. Contracted Future—84. Second Perfect—85. Second Aorist—86. Second Aorist Passive—87. Second Future—88—91. Perfect and Pluperfect Middle—92—95. Paradigm of <i>πίθω</i> —96—108. <i>Contracted Verbs</i> —109—110. <i>Notes on the Formation of the Verb</i> —111. Present Stem	

—List of Regular Verb - formations—	112.
Suffixes of Present Stem—	113, 114.
Future Stem—First Aorists—First Future—	115-117.
Perfect Stems—	118.
Second Aorist Stem—	
Second Future—	119.
<i>Augment</i> —Syllabic Augment—	
Augment in <i>ῆ</i> —	120.
Temporal Augment—	121.
Irregular Augments—	122.
<i>Reduplication</i> —	123.
Reduplication for initial vowel—“Attic”—	124-127.
<i>Verbs in -μι</i> —	128-154.
Conjugation of the <i>-μι</i> verbs—	155.
Forms after the <i>-ω</i> verbs—	156.
Meanings of <i>ιστημι</i> , in the active tenses—	156-158.
Paradigms of <i>ιστημι</i> , <i>τιθημι</i> , <i>διδωμι</i> , <i>εγνων</i> , <i>εδυν</i> —	159-161.
Conjugation of <i>ειμι</i> —	162.
<i>ειμι</i> —	163.
<i>κειμαι</i> —	164.
<i>οιδα</i> —	165.
<i>καθημαι</i> —	166-200.
<i>List of Verbs.</i>	
CHAPTER IV. REMAINING PARTS OF SPEECH . . .	156
201. Prepositions standing before words with initial vowel.	
—	
<b>SYNTAX</b>	
CHAPTER I. PRONOUNS . . . . .	157
202-206. <i>Definite Article</i> —	207.
<i>Other Pronouns</i> — <i>αιρός</i> —	208.
Relatives—	209-211.
Attraction, etc., of the Relative.	
CHAPTER II. NOUNS . . . . .	165
212. <i>Number</i> —	213.
<i>Gender</i> —	214.
<i>Case</i> —	215.
Nominative—	216.
Vocative—	217-220.
Accusative—	221-223.
Genitive—	224-226.
Dative.	

	PAGE
CHAPTER III. ADJECTIVES . . . . .	178
227. Miscellaneous — 228. Constructions of the Comparative—229. Numerals.	
CHAPTER IV. PREPOSITIONS . . . . .	181
230. Adverbs becoming Prepositions—Use with Cases of Nouns—231. List of Prepositions with their cases—Prepositions “in composition” —“Improper” Prepositions—232. Notes on special uses with Nouns—233. Meanings of Prepositions compounded with Verbs.	
CHAPTER V. THE VERB — VOICE, MOOD, AND TENSE . . . . .	185
234. <i>Voice</i> —history of the Middle—235. Deponents —236. <i>Tense</i> —237. Continuous Tenses—Present —238. Imperfect—239. Completed Tenses— Perfect and Pluperfect—240. Momentary Tense —Aorist—241. Future Tense—242. Classifica- tion of Tenses in Indicative—Tenses in the other moods—243. <i>Mood</i> —244. Imperative— 245. Subjunctive — 246. Optative — 247–251. Infinitive—252, 253. Participle—254. its tenses —255. Verbals in <i>-τός</i> and <i>-τός</i> .	
CHAPTER VI. ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS . . . . .	201
256–264. <i>The Negatives οὐ and μή</i> — 265–269. <i>Uses of ἄν</i> —270. <i>Conditional Sentences</i> —271. Simple Conditions—272. General Conditions —273. Unfulfilled Conditions — 274. Future Conditions — 275–278. Miscellaneous — 279.	

*Final Clauses*—with *iva*, etc.—280. *do*. with Past Indicative—281. Use of Infinitive—282. Final locutions with weakened force—283, 284. *Consecutive Clauses*—285-288. *Temporal Clauses*—289. *Causal Sentences*—290, 291. *Noun Clauses*—292-294. *Oratio Obliqua*—295. *Expressions of a Wish*—296. *Asseveration*—297-299. *Anacoluthon*.

PAGE

---

 APPENDIX

APPENDIX I. . . . .	230
300. List of words and grammatical types identical or nearly identical in form.	
APPENDIX II. . . . .	232
301. <i>Ad sensum</i> constructions — <i>Aposiopesis</i> — <i>Asyndeton</i> — 302. <i>Brachylogy</i> — <i>Constructio Praegnans</i> —303. <i>Ellipsis</i> —304. <i>Parallelism</i> —305. <i>Paronomasia</i> — <i>Zeugma</i> .	
APPENDIX III. . . . .	237
306. Table of Prepositions and their meanings.	
INDEX I. PASSAGES REFERRED TO. . . . .	245
INDEX II. SUBJECTS . . . . .	250
INDEX III. GREEK WORDS . . . . .	256

## LIST OF THE PRINCIPAL ABBREVIATIONS



O.T. = Old Testament.

N.T. = New Testament.

LXX = the "Septuagint" Greek Version of the O.T.

MS. = manuscript ; MSS. = manuscripts.

T.R. = Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.

A.V. = Authorised Version.

R.V. = Revised Version.

W.H. = Westcott and Hort's *New Testament in Greek*.

The text is identical in the larger (2 vols.) edition and the smaller : in the latter the *marginal readings* (i.e. readings almost deemed worthy of a place in the text) are placed at the bottom of the page. For the order of the Books, see Index I. at the end of this grammar.

Hickie = Greek-English Lexicon to the N.T., by W. J Hickie.

a. = active  
m. = middle  
p. = passive

} in the "List of Verbs."

Other abbreviations will explain themselves.

# INTRODUCTION



## *THE LANGUAGE OF THE NEW TESTAMENT*

THE language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators. While it has thus lost many features which lend grace to literature, it has preserved unimpaired the wealth of resource in exact expression which characterises Greek above all languages.

We describe this language firstly as *Greek*, and

secondly as *Hellenistic*, by which we imply that it is *common* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

*Greek* is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic<sup>1</sup> (Indo-European or Aryan) family, embracing the Indian, Iranian, Armenian, Italic, Keltic, Germanic, and Slavonic branches, with others less conspicuous. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes radiating (probably) southwards from the shores of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected

<sup>1</sup> The name roughly describes its extent, from India in the East to Iceland (or America!) in the West.



between English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the *Iliad* and *Odyssey* very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. Even less is left by the dialects classed together as *North-west Greek*. *Ionic* reciters (com-

pare the Hebrew *Yavan* as a name for Greece in general) adapted the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and the genius of Alexander had transplanted Greek culture to new centres in Egypt, Asia Minor, and Syria, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of an average Greek, based on Attic, as the leading dialect, but avoiding what was specially peculiar in it. When this new *κοινή* or "common" dialect came to be written down, the standards of orthography were naturally determined by the literary language, which was mainly Attic, while the spoken tongue owed not a little, especially in pronunciation, to the other dialects.

The statement just made prepares us for learning that this New Testament Greek is *col-*

*loquial*. The discoveries of the last few years make this fact the key to the whole question now under discussion. We have long been accustomed to compare the New Testament with literary works of the same period. The very obvious differences in language were always supposed to arise from the fact that the Biblical writers were, with a single exception, Jews. Palestinian Jews were assumed to think in their native Aramaic<sup>1</sup> what they wrote out in Greek, and the Greek was consequently coloured with "Aramaisms." Moreover, among the Jews of the Dispersion (see John 7<sup>35</sup>, Jas. 1<sup>1</sup>, R.V.) there was the influence of the Greek Old Testament, called the Septuagint (LXX) from the legend that it was executed by *seventy* translators. In this way the idioms of Semitic affected the Greek of Palestinian Jews and "Hellenists" alike; and the *Hebraic* element was necessarily the first to be described in any systematic account of the language of the Greek Bible. All this has been

<sup>1</sup> The language of the districts north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi*, *Ephphatha* etc.—are in this dialect.

changed within the last few years by the study of the Egyptian papyri, and (to a less extent) the later inscriptions. We are now at last able to read the everyday speech of the people, and we find to our astonishment that one "Hebraism" after another can be exactly paralleled from the letters, wills, petitions, or accounts of Greek-speaking Egyptians from the fourth century B.C. downwards. It is becoming clear that in general we must only expect Semitic idioms in places where there is direct and over-literal translation from the Hebrew of the Old Testament, or the Aramaic which presumably underlies the Greek of men living in Judæa. In Palestine, as in Lycaonia (Acts 14<sup>11a</sup>.) and elsewhere, the bulk of the people must have been like the Welsh to-day, greatly devoted to their native language (cf. Acts 22<sup>2</sup>), but able to understand and use the language then current throughout the civilised world. We have not as yet found that this language differed appreciably in different places throughout the enormous area over which it was spoken. "Judaic" or "Biblical" Greek being no longer recognisable as a distinct variety, we can use without restriction the general term *Hellenistic*, employing it after the manner of the

old "Atticist" grammarians for the one general Hellenic vernacular, as distinguished from the archaic language now firmly established for use in "correct" literature.

For when we read the authors of the centuries just before and just after our era, we soon find that they write in a more or less artificial dialect. Their standard is the Attic of the classical period, which was constantly held up by grammarians as the only permissible literary language. Since Attic was practically extinct by this time, they often used it incorrectly, and most of them were frequently slipping into constructions borrowed from their own ordinary conversation. The literary Atticistic and the colloquial Hellenistic dialects lived on side by side, and any student of modern Greek who compares a newspaper article with a folk-song, can see that the same kind of distinction survives to-day. It is only for the literary Greek that it is important to dwell on the *lateness* of the writers of the first century. Lateness in the case of an Atticist meant that he was writing in a dead language, like Chatterton composing in the English of the Plantagenets. In the spoken language date made surprisingly little difference, when once the common Greek was

formed. A generation or two sufficed for its evolution, when Bœotian and Ætolian, Ionian and Spartan, had come to share tents in Alexander's army, or settle down as neighbours in Antioch or Alexandria. The study of the papyri shows us that the decades which separated the earliest specimens of colloquial *κοινή* from our latest monuments of classical Attic completed a development which was very little disturbed for centuries. The vernacular Greek of to-day, which is the lineal descendant of the *κοινή*, contains a multitude of features already recognisable in the New Testament, but wholly absent from the classical language.

To a limited extent—especially in *Hebrews* and Luke (cf. *e.g.* Lk. 1<sup>1-4</sup>)—the literary style appears in the New Testament. Literary words, obsolescent in the colloquial language, probably appear in other places. Since the spelling is always dependent on a literary tradition, except in uneducated writing, there were some classical constructions thus preserved which no longer had an independent existence in the oral dialect, through the assimilation of various sounds in pronunciation which in writing were still kept distinct.

It need hardly be added that gradual changes in the vocabulary were going on steadily through the whole period which leads up to our era. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten.

Such then, in briefest outline, are present views as to the difference between the Greek of Plato and that of John or Paul. Those who please may draw comparisons unfavourable to the latter, as deficient in the graces which make Attic literature the wonder of the world. But when these pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic

Greek has nothing to fear. It is at any rate exceedingly clear that the literary Attic could never have served, as did its despised successor, to make a world-speech ready at the providential time to convey the message of a world-religion.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of completeness, even to give the Dual Number, though it is unknown in New Testament Greek, and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.



# ACCIDENCE

## CHAPTER I

### *SOUNDS AND WRITING*

1. THE Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the

copying of books, not going out of use for this purpose until about the ninth century A.D. Out of these letters had been developed a more convenient *cursive* or "running" hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as uncial implies, with hardly any exception, superior antiquity, and therefore, speaking generally, superior trustworthiness, to a cursive manuscript. In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books<sup>1</sup>; (2) the uncial letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

## 2.

<i>A</i>	Α	<i>a</i>	Alpha	<i>a</i>
<i>B</i>	Β	<i>β</i>	Bēta	<i>b</i>
<i>Γ</i>	Γ	<i>γ</i>	Gamma	<i>g</i>
<i>Δ</i>	Δ	<i>δ</i>	Delta	<i>d</i>

<sup>1</sup> Strictly, these capitals ought to be printed *upright*.

<b>E</b>	ε	ε, ε	Ei (Ēpsilon)	ɛ (short)
<b>Z</b>	ζ	ζ	Zēta	z
<b>H</b>	η	η	Ēta	ē (long)
<b>Θ</b>	θ	θ, θ	Thēta	th
<b>I</b>	ι	ι	Iōta	i
<b>K</b>	κ	κ, κ	Kappa	k
<b>Λ</b>	λ	λ	Lambda	l
<b>M</b>	μ	μ	Mū	m
<b>N</b>	ν	ν	Nū	n
<b>Ξ</b>	ξ	ξ	Xi	x
<b>O</b>	ο	ο	Ou (Ōmicron)	o (short)
<b>Π</b>	π	π	Pi	p
<b>P</b>	ρ	ρ	Rhō	r
<b>Σ</b>	σ	σ and ς	Sigma	s
<b>T</b>	τ	τ	Tau	t
<b>Υ</b>	υ	υ	U (Upsilon)	u <sup>1</sup>
<b>Φ</b>	φ	φ, φ	Phī	ph
<b>X</b>	χ	χ	Chī	kh (ch)
<b>Ψ</b>	ψ	ψ	Psī	ps
<b>Ω</b>	ω	ω	Ō (Ōmega)	ō (long)

NOTE.—(a) In writing the cursive letters the student should observe the following points:—  
 (1) *a* not like English *a*, but made in one stroke

<sup>1</sup> English *y*, in words derived from Greek: thus *hypo-*  
*write* from ὑπογράφω.

like an 8 cut off and laid on its side; (2) be careful to distinguish  $\gamma$  (g) with tail;  $\nu$  (n) with sharp point, no tail;  $\upsilon$  (u) rounded.

(b) Before  $\gamma$ ,  $\kappa$ ,  $\xi$ , or  $\chi$ ,  $\gamma$  is pronounced *ng* (as in *sing*).

(c) The cursive form  $\varsigma$  is only used at the end of a word. The other alternatives in the cursive column are mere matters of choice.

3. The ancient *Pronunciation* of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce  $\alpha$  (short) as *a* in *hat*,  $\alpha$  (long) as *a* in *hate*;  $\epsilon$  as *e* in *get*,  $\eta$  as *ee* in *feet*;  $\iota$  as *i* in *pit*,  $\i$  as *i* in *kite*;  $\omicron$  as *o* in *not*;  $\upsilon$  short or long as *u* (*yoo*) in *unite*; and  $\omega$  as *o* in *note*. Among the consonants few points need mentioning:  $\gamma$  and  $\tau$  are always pronounced as in *get*, *ten*, except when  $\gamma$  has the value of *ng*;  $\zeta$  is very commonly pronounced like *dz* in *adze*; and  $\chi$  is pronounced like  $\kappa$ . There is no doubt whatever that our system would have made nearly all the vowels and many of the con-

sonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the twentieth century, this does not matter. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—*a* as in *ah*, *ε* as in *may*, *η* as in *there*, *ι* as in *feet*, *ο* as in *window*, *υ* as French *u* or German *ü*, and *ω* as in *shore*. There is a movement on foot for bringing these and many other approximations into use among ourselves, but we need not describe it here.

#### 4. *Breathings*

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough* breathing is *h*: thus *á* is *ha*. The *smooth* breathing, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus *á* is *a* as in English. Every word with initial *υ* has the rough breathing, which is also placed almost always over an initial *ρ*, making the sound *rh*, or rather *hr*, which existed in Old English, and may be heard in Welsh. In

the middle of a word  $\rho\rho$  is often written  $\rho\acute{\rho}$ , *i.e.* *rrh*. A breathing is always placed over the *second* element when a diphthong is concerned: thus  $ou\acute{}$ , not  $ou\grave{}$ . (So with accents—see below.)

### 5. Vowels and Diphthongs

The Vowels are (1)  $e$ ,  $o$ , *short*, and  $\eta$ ,  $\omega$ , *long*, with  $\alpha$ , which can be either short or long; (2)  $\iota$  and  $\upsilon$ , long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus  $ai$  (provincial *ai*, heard in the Parliamentary *Aye*!)  $au$  (*aught*),  $eu$  and  $\eta\nu$  (*eulogy*),  $oi$  (*boil*)  $ou$  (*house*), but  $ei$  like  $\bar{i}$  in *isle*. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the  $\iota$ , when combined with the *long* vowels  $\bar{\alpha}$ ,  $\eta$ , and  $\omega$ , is written underneath ("*iota subscript*"). These diphthongs,  $\alpha\iota$ ,  $\eta\iota$ ,  $\omega\iota$ , are now pronounced like  $\bar{\alpha}$ ,  $\eta$ ,  $\omega$ , as they were in the time of the New Testament writers.

To the diphthongs already mentioned should be added the combination  $\upsilon\iota$ , which we pronounce as *wi* in *wipe*.

## 6. Consonants

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ, ρ, and the nasal liquids μ, ν, and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration, and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	<i>Hard.</i>	<i>Soft.</i>	<i>Aspirate.</i>
Labials . . .	π	β	φ
Dentals . . .	τ	δ	θ
Gutturals . .	κ	γ	χ

Besides these there is the *Spirant* σ, s.



Two other spirants existed in an earlier stage of the language, answering to our *y* (in *you*) and *w* (in *we*). The latter survived in many Greek dialects, and was written *F* ("digamma"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the *accidence*. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the *combination of consonants* will need observation, especially in studying the verbs.

(a) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same *vertical* column of the table of mutes in § 6: *e.g.*  $\gamma + \tau = \kappa\tau$ ,  $\chi + \delta = \gamma\delta$ ,  $\kappa + \theta = \chi\theta$ .

(b) When mutes come before  $\sigma$  or  $\mu$ , the differences between the vertical columns disappear. Thus—Labials +  $\sigma = \psi$ , +  $\mu = \mu\mu$ . Dentals +  $\sigma = \sigma$ , +  $\mu$  (in verbs) =  $\sigma\mu$ . Gutturals +  $\sigma = \xi$ , +  $\mu$  (in verbs) =  $\gamma\mu$ .

(c) Labials + *y* appear as  $\pi\tau$ . Hard and Aspirate Dentals or Gutturals + *y* become  $\sigma\sigma$  or (rarely in N.T.)  $\tau\tau$ . Soft Dental or Guttural + *y* becomes  $\zeta$ .

(d) When a word begins with a rough breathing or an aspirate, and the next syllable begins

with an aspirate, the former *h* is dropped: thus  $\xi\text{-}\chi\omega$  for  $\xi\text{-}\chi\omega$  (cf. the future  $\xi\xi\omega$ );  $\tau\rho\iota\text{-}\chi\acute{o}s$  for  $\theta\rho\iota\text{-}\chi\acute{o}s$  (cf. nominative  $\theta\rho\acute{\iota}\xi$ ); and reduplications (§ 122) generally, as  $\tau\acute{\iota}\text{-}\theta\eta\mu\iota$  for  $\theta\acute{\iota}\theta\eta\mu\iota$ .

(e) A hard mute before a rough breathing becomes aspirate: thus  $\acute{o}\nu\chi\ \acute{o}\nu\tau\omicron>s$  for  $\acute{o}\nu\kappa, \acute{\alpha}\phi\acute{\iota}\eta\mu\iota$  for  $\acute{\alpha}\pi' \acute{\iota}\eta\mu\iota$ . For other modifications in the forms of prepositions, see § 201.

### 8. Vowel Lengthening and Combination

(a) The group  $\nu\sigma$  (usually derived from  $\nu\tau\sigma$ ) comes frequently in inflexions of nouns and verbs, and is never left unaltered;  $\nu$  is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose  $\epsilon$  is lengthened to  $\epsilon\iota$  and  $o$  to  $ou$ , a peculiarity recurring when  $\epsilon + \epsilon$  or  $o + o$  contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 ( $\acute{\alpha}\rho\chi\omega\nu$  and  $\alpha\acute{\iota}\acute{o}\nu$ ), 40, 42, etc.

(b) The long vowel  $\bar{a}$  was changed in Ionic and Attic to  $\eta$ : this is just what we have done with our  $\bar{a}$ , which was once like the Greek  $\bar{a}$  ( $a\bar{h}$ ), but is now nearly the Greek  $\eta$  ( $e$  in

there). In Attic, however, an opposite tendency largely affected terminations, the reappearance of  $\bar{a}$  when "pure" (i.e. following  $\rho$ ,  $\epsilon$  or  $\iota$ ). There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the levelling of inflexional forms in the *Koinḗ*. We often find  $\bar{a}$  where the vowel is not "pure." This is generally due to *lengthening*, as in (a): thus  $\pi\bar{\alpha}\varsigma$ , *all*, is for  $\pi\bar{\alpha}\nu\tau\varsigma$ .

(c) When vowels come together in the same word they are generally combined, or *contracted*. (We must not stop to explain the various causes which prevent contraction in a considerable number of words.) The following rules give the contractions which are needed for the "Contracted Verbs" (§§ 96–108):—

$a$  followed by anything containing  $o$  or  $\omega$  makes  $\omega$ , followed by anything else makes  $\bar{a}$ . If there is an  $\iota$  in this second syllable it is *subscript* in the contracted syllable resulting. Thus  $\acute{\epsilon}\tau\acute{\iota}\mu\alpha$  ( $-a\epsilon$ ),  $\tau\acute{\iota}\mu\bar{\alpha}\tau\epsilon$  ( $-\acute{a}\eta\tau\epsilon$ ),  $\tau\acute{\iota}\mu\bar{\alpha}$  ( $-\acute{a}\epsilon\iota$  or  $-\acute{a}\eta$ ),  $\tau\acute{\iota}\mu\hat{\omega}$  ( $-\acute{a}\omega$  or  $-\acute{a}\omega\upsilon$ ),  $\tau\acute{\iota}\mu\hat{\omega}\nu$  ( $-\acute{a}\omega\iota\epsilon\nu$ ).

$\epsilon$  is dropped before long vowels and diphthongs. With  $\epsilon$  it makes  $\epsilon\iota$ , with  $o$  makes  $ou$ . Thus  $\phi\acute{\iota}\lambda\hat{\omega}$  ( $-\acute{\epsilon}\omega$ ),  $\phi\acute{\iota}\lambda\omega\upsilon$  ( $-\acute{\epsilon}\omega\upsilon$ ),  $\phi\acute{\iota}\lambda\epsilon\acute{\iota}$  ( $-\acute{\epsilon}\epsilon\iota$ ),  $\phi\acute{\iota}\lambda\hat{\eta}$

(-έη), φιλήτε (-ήτε), φιλοῖεν (-έοιεν), ἐφίλει (-εε), φιλοῦμεν (-έομεν).

ο is dropped before ω and ου, makes ου with a following ε or ο, ω with a following η, and οι with anything containing ι. Thus δηλω̄ (-όω), δηλοῦ (-όου), δήλου (-οε), δηλοῦμεν (-όομεν), δηλώτε (-όητε), δηλοῖ (-όει or -όη or -δοι).

The most important additional contractions to be applied in the nouns are εα to η and οα to ω.

(d) Sometimes this vowel contraction takes place when two words are brought together. The resulting vowel is then marked with ' ("coronis," like a smooth breathing), and the process is called *Grasis*, i.e. "mixing." Thus καῶν = καὶ εἰάν or καὶ ἄν; καῶγώ, καῶμοί = καὶ ἐγώ, καὶ ἐμοί; καῶκεῖ = καὶ ἐκεῖ (so καῶκεῖθεν and καῶκεῖνος); τοῦναντίον = τὸ ἐναντίον; τοῦνομα = τὸ ὄνομα; ταῦτά = τὰ αὐτά. No other examples occur in the New Testament.

(e) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is *elided*, i.e. cut off, and an apostrophe

above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, e.) applies here. Thus *παρ' ὧν* for *παρὰ ὧν*, *δ' ἄν* for *δὲ ἄν*, *ἀφ' οὗ* for *ἀπὸ οὗ*, *ἀφίστημι* for *ἀπο-ίστημι*.

### 9. Word Endings

(a) In pure Greek words no consonant except *ν*, *ρ*, and *ς* can end the word; all others are dropped if they are left at the end in inflexion: thus *γύναι*, *O woman*, for *γύναικ*. The only normal exceptions are the words *ἐκ*, *out of*, and *οὐκ*, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(b) Final *-ε* and *-ι* are very frequently found with a *moveable ν* added (*νῦ ἐφελκυστικόν* = "n attached"). The inflexions which admit it are printed with *-ε(ν)*, *-ι(ν)*, in the Grammar. In a few words—*οὕτω(ς)*, *μέχρι(ς)*, *ἄχρι(ς)*, *ἐξ* or *ἐκ*—there is a moveable *ς*.

### 10. Accentuation

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The *Acute*, as  $\tau\acute{\iota}\varsigma$ , denotes a rising inflexion, such as we use in the last syllable of "really?" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The *Grave*, as  $\tau\grave{\iota}\varsigma$ , was the falling inflexion, as on the  $y$  in "really!" used as an interjection. The *Circumflex*, as in  $\pi\acute{\omega}\grave{\varsigma}$ , is a combination ( $\acute{=} + \grave{=}$ ); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "Oh!" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms

are only distinguishable by the accent. Thus ποιῆσαι is an infinitive active, ποιήσαι an optative, ποίησαι an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus ἐποίησαν, *they made*, might have been accented ἐποίησάν or ἐποίησαν: ἐνόμισάν, *they thought*, might have been accented ἐνομίσαν or ἐνομίσαν. If the vowel of the last syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus νομίσαῤ, *having thought*, might have been also accented νομισᾶς or νομισᾶς. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the *Enclitics*, which attach their accent to the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is disyllabic, it retains an accent on its second syllable. Thus εἴ τις, ἀθῶός εἰμι, λόγος τις, λόγου τινός; also φῶς ἴστιν—cf. the definition of the circumflex, § 10. The principal enclitics are the pronouns μου, μοι, με, and σου, σοι, σε (except when emphatic), τις indefinite (τινός, τινῶν, etc.), and the adverbs που, ποθέν, ποτέ, πω, πως; the present indicative of εἶμι, be (§ 159), and φημί, say (except in second person singular), and the particles γε, τε, τοι. These are given without accent, except in the disyllabic forms, which sometimes show the accents given above. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus ὥστε, ὅστισιν.

13. There are also a few words called *Proclitics*, which never show an accent, unless before an enclitic. These are *ὀ, ἦ, οἱ, αἱ, εἰς, ἐξ, ἐν, ἐί, ὡς*. So also *οὐ (οὐκ)*, unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. *Τίς* and *τί* are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final *-αι* or *-οι* is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive *πόλιος*, for instance, from *πόλις, city*, has given an otherwise impossible accent to its derivative *πόλιως*.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

### 17. Punctuation and Word-Division

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.



## CHAPTER II

### DECLENSION

18. GREEK is a highly inflected language, retaining in great abundance the primitive inflexions which English has long ago lost, and freely inventing others by the use of Analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. *Gender* is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely *grammatical* gender.) Greek, like Hebrew, had three *Numbers*, Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The *Cases* are all familiar to students of English grammar: *Nominative*, *Vocative*, *Accusative*, *Genitive*, *Dative*. Their

functions will be explained under the Syntax (ch. ii.): no help for this purpose can be got from the names, which are mere labels (mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:—

(a) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(b) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in *-a*, unless contraction has taken place.

(c) The Genitive plural always ends in *-ων*.

(d) The Dative singular everywhere ends in *-ι*, except in one or two foreign names. In the First and Second Declension this *-ι* is regularly *subscript* (§ 5).

(e) In the Dual there are only two distinct forms, one

for Nominative, Vocative, and Accusative, the other for Genitive and Dative.

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the *Stem*, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the *-ν* or *-α* which marks the accusative singular, or, in neuters of the Third Declension, the *-ος* of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The *Root* is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

## 22. DEFINITE ARTICLE

The Definite Article, *ὁ, ἡ, τό, the*, is thus declined—

	<i>Singular</i>			<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	. ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	. τόν	τήν	τό	τούς	τάς	τά
Gen.	. τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	. τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

*Dual N.A. τά, G.D. τοῖν, for all genders.*

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; ἡ ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

## NOUNS

### 23. First Declension

This declension includes feminine nouns ending in *a* and *η* in the nominative singular, and a smaller number of masculine nouns in *as* and *ης*. There are five different models of declension in the singular, shown below in the words *ἡμέρα, day; δόξα, glory; φωνή, voice; νεανίας, young man; and κριτής, judge.* In the dual and plural the declension is always the same.

Historically the declension is divisible into *-ā* stems (*ἡμέρα, φωνή, νεανίας, κριτής*), and *-yā* stems (*δόξα* and some of those like *ἡμέρα*).

24. *Singular*

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρα	δόξῃ	φωνῇ	νεανία	κριτῇ

*Dual*

N.V.A.	ἡμέρα
G.D.	ἡμέραι

*Plural*

N.V.	ἡμέραι
A.	ἡμέρας
G.	ἡμερῶν
D.	ἡμέραις

Nouns in *a pure* (§ 8, *b*) are declined like *ἡμέρα*; others ending in *-a* follow *δόξα*; those in *-η* are like *φωνή*; those in *-ης* like *κριτής*;<sup>1</sup> while a few proper names in *-ας* follow *νεανίας*. It must be remembered that there are nouns in the *third* declension ending in *a*, *ας*, and *ης*; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. *Boppās*, the north, *μαμωνᾶς*, mammon, and a few proper names in *ας*, like *Κηφᾶς*, *Κοιάφας*, *Βαρνάβας*, *Σατανᾶς*, make their

<sup>1</sup> Some nouns make voc. in *-η*, as *Ἅιδης*, *Hades*, voc. *Ἄδη*, which occurs once in the T.R.

genitive in *α*, otherwise following *νεανίας*. *Μνά*, *pound*, follows *ἡμέρα*.

2. A few nouns in *ρᾶ* have genitive and dative in *ης*, *η*, like *δόξα*. Thus *Σάπφειρα*, *Sapphira*; *πρῶρα*, *prova*; *πλήμμυρα*, *flood*; *σπεῖρα*, *cohort*; *μάχαιρα*, *sword*. In some late MSS. they are declined regularly with *-ας*, *-α*. The converse appears in the gen. *Λύδδας*, from *Λύδδα*, *Lydda*, and *Μάρθας*, from *Μάρθα*, *Martha*.

### 26. Second Declension

This declension includes masculine nouns in *ος*, a small number of feminines in *ος*, and neuter nouns in *ον*. There are also a few nouns in *ως*; while nouns in *-οος*, and one in *-εον*, sometimes show contracted forms. The following is the common declension, exemplified in *ὁ λόγος* (masc.), *word*; *ἡ ὁδός* (fem.), *way*; *τὸ παιδίον* (neut.), *child*. The stem is in *-ο-* (voc. *-ε*).

#### Singular

N. λόγος	}	παιδίον
V. λόγε		
A. λόγον		
G. λόγου		παιδίου
D. λόγω		παιδίω

## Dual

N.V.A. λόγω	παιδίω
G.D. λόγοις	παιδίωις

## Plural

N.V. λόγοι	} παιδία
A. λόγους	
G. λόγων	παιδίων
D. λόγοις	παιδίοις

All masculine or feminine nouns in *ος* are declined like *λόγος*, and all neuter nouns in *ον* like *παιδίον*.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, *b*. Thus decline *νεώς*, *temple* (in the N.T. *ναός*). *Sing.* N.V. *νεώς*, A. *νεών*, G. *νεώ*, D. *νεή*; *Dual* N.V.A. *νεώ*, G.D. *νεήν*; *Plur.* N.V. *νεή*, A. *νεώς*, G. *νεών*, D. *νεής*.

28. NOTE.—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have *όστουν*, *bone*, for *όστέον*, the other cases being uncontracted. *Χούς* (for *χόος*), *dust*, has accusative *χούν* (for *χόον*), and similarly *νούς* (*νόος*), *mind*, acc. *νούν*,

and *πλοῦς* (*πλόος*), *voyage*, acc. *πλοῦν*; but these have in Hellenistic passed into the third declension (see § 34).

2. The proper names *Ἀπολλῶς* and *Κῶς* belong to this declension (cf. § 27). The former makes acc. *Ἀπολλῶν* or *Ἀπολλῶ*, gen. *Ἀπολλῶ*. The latter has acc. *Κῶ* (T.R. *Κῶν*).

3. Here also might be classified the proper name *Ἰησοῦς*, derived from the Hebrew. The declension is unique from the absence of *ι* in the dative. The forms are—V. *Ἰησοῦ*, A. *Ἰησοῦν*, G. *Ἰησοῦ*, D. *Ἰησοῦ*. (See § 37.)

### 29. Third Declension

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in *ν*, *ρ*, *ς* (*ξ* and *ψ*); in neuter nouns the terminations are *α* (all but one are in *μα*), *ι*, *υ*, *ρ*, *ς*, *υ*. The genitive singular always ends in *ς*, the dative in *ι*, which is not subscript; the nominative, vocative, and accusative plural end in *ς*, except, of course, in neuters, and the dative has the termination *-σι(ν)*. The declension can almost always be found from the models given, when



the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off: see § 20.

### 30. A.—Nouns with Consonant Stems

<i>Stem</i>	σαρκ-	ποιμεν-	ἡγεμον-	ἄρχοντ-
	(ῥ) <i>flesh</i>	(ῥ) <i>shepherd</i>	(ῥ) <i>governor</i>	(ῥ) <i>ruler</i>

#### *Singular*

N.V.	σάρξ	ποιμήν	ἡγεμών	ἄρχων
A.	σάρκα	ποιμένα	ἡγεμόνα	ἄρχοντα
G.	σαρκός	ποιμένος	ἡγεμόνος	ἄρχοντος
D.	σαρκί	ποιμένι	ἡγεμόνι	ἄρχοντι

#### *Dual*

N.V.A.	σάρκα	ποιμένε	ἡγεμόνε	ἄρχοντε
G.D.	σαρκῶν	ποιμένων	ἡγεμόνων	ἄρχόντων

#### *Plural*

N.V.	σάρκες	ποιμένες	ἡγεμόνες	ἄρχοντες
A.	σάρκας	ποιμένας	ἡγεμόνας	ἄρχοντας
G.	σαρκῶν	ποιμένων	ἡγεμόνων	ἄρχόντων
D.	σαρξί(ν)	ποιμέσι(ν)	ἡγεμόσι(ν)	ἄρχουσι(ν)

<i>Stem</i> ἀλεκτορ-	παῖδ-	σωτηρ-	πνευματ-
(ὁ) cock	(ὁ, ἡ) boy, girl	(ὁ) saviour	(τὸ) spirit
<i>Singular</i>			
N. ἀλέκτωρ	παῖς	σωτήρ	} πνεῦμα
A. ἀλέκτορα	παῖδα	σωτήρα	
G. ἀλέκτορος	παιδός	σωτήρος	πνεύματος
D. ἀλέκτορι	παιδί	σωτήρι	πνεύματι
<i>Dual</i>			
N.V.A. ἀλέκτορι	παῖδε	σωτήρι	πνεύματι
G.D. ἀλεκτόροιιν	παῖδοιν	σωτήροιν	πνευμάτοιιν
<i>Plural</i>			
N.V. ἀλέκτορες	παῖδες	σωτήρες	} πνεύματα
A. ἀλέκτορας	παῖδας	σωτήρας	
G. ἀλεκτόρων	παιδων	σωτήρων	πνευμάτων
D. ἀλέκτορσι(ν)	παισί(ν)	σωτήρσι(ν)	πνεύμασι(ν)

*αἰών* (ὁ), *age*, may be declined by substituting ω for ο in the form of *ἡγεμών*. Note absence of "compensation" in *ποιμέσι*, *ἡγεμόσι*: see § 8, a.

NOTE.—No separate vocative forms occur in the N.T. for any of these types.

In Attic we find *ἄλεκτορ*, *παῖ*, *σῶτηρ*.

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like *πατήρ*, *father*, are declined *μήτηρ*, *mother*;

θυγάτηρ, *daughter*; and γαστήρ, *belly*. Ἄνθρωπος, *man*, is declined essentially on the same principle, but inserts δ as a transition sound between ν and ρ.

	<i>Singular</i>		<i>Plural</i>	
N.	πατήρ	ἄνθρωπος	πατέρες	ἄνδρες
V.	πάτερ	ἄνθρωπος	πατέρες	ἄνδρες
A.	πατέρα	ἄνθρωπον	πατέρας	ἄνδρας
G.	πατρός	ἀνδρός	πατέρων	ἀνδρῶν
D.	πατρὶ	ἀνδρὶ	πατράσι(ν)	ἀνδράσι(ν)
			<i>Dual</i>	
N.V.A.	πατέρε	ἄνδρε	G.D.	πατέροιν ἄνδροῖν

### 32. B.—Nouns with Vowel Stems

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in *s*, *y*, or *w*, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

	(ὶ) <i>fish</i>	(ῖ) <i>scribe</i>	(ῆ) <i>city</i>	(τό) <i>race, kind</i>
			<i>Singular</i>	
N.	ἰχθύς	γραμματεὺς	πόλις	} γένος
V.	ἰχθύ	γραμματεῦ	πόλι	
A.	ἰχθύν	γραμματέα	πόλιν	
G.	ἰχθύος	γραμματέως	πόλεως	γένους
D.	ἰχθύι	γραμματεῖ	πόλει	γένει

<i>Dual</i>			
N.V.A. <i>ἰχθύς</i>	<i>γραμματ-ίε</i> οἱ -ῆ	<i>πόλει</i>	<i>γένει</i>
G.D. <i>ἰχθύοιο</i>	<i>γραμματέοιο</i>	<i>πόλειοι</i>	<i>γενοῖοι</i>
<i>Plural</i>			
N.V. <i>ἰχθύες</i>	} <i>γραμματεῖς</i>	<i>πόλεις</i>	<i>γένη</i>
A. <i>ἰχθύας</i>			
G. <i>ἰχθύων</i>	<i>γραμματέων</i>	<i>πόλεων</i>	} <i>γενῶν</i> <i>γενέων</i>
D. <i>ἰχθύσι(ν)</i>	<i>γραμματεῦσι(ν)</i>	<i>πόλεσι(ν)</i>	

*βοῦς* (ὄ), *οα*, is declined thus—V. *βοῦ*, A. *βοῦν*, G. *βοός*, D. *βοῖ*: Du. N.V.A. *βόε*, G.D. *βοοῖοι*: Plur. N.V. *βόες*, A. *βόας*, G. *βοῶν*, D. *βουσί(ν)*.

NOTE.—No vocatives occur in the N.T., except of the type *γραμματεῦ*.

The following differences are found in Attic: A. Pl. *ἰχθύς*; *γραμματέας*; *βοῦς*.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. *σάρξ*. Nouns in -ξ, gen. -κος, -γος, -χος, (the last two substituting γ or χ for κ through-

out). Also nouns in  $-\psi$ , gen.  $-\pi\omicron\varsigma$  or  $-\beta\omicron\varsigma$ , substituting  $\psi$  for  $\xi$  and  $\pi$  or  $\beta$  respectively for  $\kappa$ .

*ποιμήν*. Nouns in  $\eta\nu$ , except *μήν*, *month*, "Ελλην, *Greek*, which have  $\eta$  for  $\epsilon$ .

*ἡγεμών*. Nouns in  $-\omega\nu$ , gen.  $-\omicron\nu\omicron\varsigma$ .

*αἰών*. Nouns in  $-\omega\nu$ , gen.  $-\omicron\nu\omicron\varsigma$ .

*ἄρχων*. Nouns in  $-\omega\nu$ , gen.  $-\omicron\nu\omicron\varsigma$ .

*σωτήρ*. All masc. and fem. nouns whose gen. is formed by adding  $-\omicron\varsigma$  to the nom. In the dat. plur. these simply add  $-\omicron\iota(\nu)$  to the form of the nom. sing., unless that ends in  $-\nu$ , when they drop the  $\nu$  before the  $-\omicron\iota$ : so the *μήν* and *αἰών* types above.

*ἀλέκτωρ*. Nouns in  $-\omega\rho$ , gen.  $-\omicron\rho\omicron\varsigma$ ; also (with  $\eta$  and  $\epsilon$  for  $\omega$  and  $\omicron$  respectively) nouns in  $-\eta\rho$ , gen.  $-\epsilon\rho\omicron\varsigma$ .

*παῖς*. Masc. and fem. nouns in  $-\varsigma$ , gen.  $-\delta\omicron\varsigma$  and  $-\tau\omicron\varsigma$  (with  $\tau$  substituted throughout for  $\delta$ ).

*πνεῦμα*. Neuter nouns in  $-\mu\alpha$ .

34. *B. γένος*. Neuter nouns in  $-\omicron\varsigma$ , gen.  $-\omicron\nu\omicron\varsigma$ .

*πόλις*. Nouns in  $-\iota\varsigma$ , gen.  $-\epsilon\omega\varsigma$ ; especially abstracts in  $-\omicron\iota\varsigma$  ( $-\psi\iota\varsigma$ ,  $-\xi\iota\varsigma$ ,  $-\tau\iota\varsigma$ ).

There is also the neuter *σίναπι*, *mustard*, gen. *σινάπεως*.

*ἰχθύς*. Nouns in *-υς*, gen. *-υος*.

*γραμματεὺς*. Nouns in *-ευς*.

*βοῦς*. In singular only, *νοῦς*, *πλοῦς*, *χοῦς*: see Second Declension.

### 35. *Isolated Nouns*

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

*αἰδώς* (*ῆ*), *reverence*—G. *αἰδοῦς* (= *-όος*). A. *αἰδῶ* (= *-ία*). V.D. *αἰδοῖ*. No Dual or Plur.

*ἅλς* (*ό*), *salt*—G. *ἅλός*. Usually in N.T. *ἅλας* (*τό*), G. *ἅλατος*.

*ἄρνάς* (*τούς*) *lambs* (A. Pl.)—No N. Sg.; G. *ἄρνός*, under which it is found in dictionaries, or under *ἄρήν* (an extremely rare form of nom.).

γάλα (τό), *milk*—G. γάλακτος.

γῆρας (τό), *old age*—D. γήρει (T.R. γήρα). Attic like κρέας : see below.

γόνυ (τό), *knee*—G. γόνατος, and rest like πνεῦμα.

γυνή (ἡ), *woman, wife*—V. γύναι, A. γυναῖκα, G. γυναικός, etc., like σάρξ.

δάκρυ (τό), *tear*—D. Pl. δάκρυσιν. Rest from δάκρυον (τό, 2nd Decl.).

Διός—see Ζεύς.

ἔρις (ἡ), *strife*—like παῖς, but A. Sg. ἔριν, N. Pl. ἔρεις (like πόλις) as well as ἔριδες.

Ζεύς (ὁ), *Zeus (Latin, Jupiter)*—A. Δία, G. Διός. Attic V. Ζεῦ, D. Δί.

ἡμισυ (τό), *half*—G. ἡμίσιος (= -εος), A. Pl. ἡμίση (= -εα) in some editions : better ἡμίσιον (for ἡμίσιον ? cf. the fem.). In Attic an adj. ἡμίσιος -ια -υ, like ὀξύς, § 40.

θρίξ (ἡ), *hair*—G. τριχός, etc., like σάρξ, but D. Pl. θριξίν. See § 7, d.

ἱμάς (ὁ), *thong*—G. ἱμάντος, D. Pl. ἱμᾶσιν.

κλείς (ἡ), *key*—like παῖς ; but A. Sg. κλείν and κλεῖδα, Pl. κλεῖς and κλεῖδας : cf. ἔρις.

Κλήμης (ὁ), *Clement*—G. Κλήμεντος.

κρέας (τό), *flesh*—N.A. Pl. κρέα (= -αα).

Attic Sg. G. κρέως, D. κρέα. Pl. G. κρεῶν, D. κρέασι(ν).  
 κύων (ὁ), dog—G. κυνός, D. Pl. κυσί(ν).  
 μάρτυς (ὁ), witness—G. μάρτυρος. D. Pl. μάρτυσι(ν).

So ψευδομάρτυρες, false witnesses.

ναῦς (ἡ), ship—A. ναῦν. Attic V. ναῦ, G. νεώς, D. νηΐ  
 Du. N.V.A. νῆε, G.D. νεῖν. Pl. N.V. νῆες, A. ναῦς,  
 G. νεῶν, D. ναυσί(ν).

νύξ (ἡ), night—G. νυκτός: like σάρξ, with κτ  
 for κ.

- × ὀδούς (ὁ), tooth—G. ὀδόντος, etc., like ἄρχων.
- ✓ οὖς (τό), ear—G. ὠτός, etc., like πνεῦμα.
- πῆχυς (ὁ), cubit—A. πῆχυν, G. Pl. πηχῶν, also  
 (Attic) πήχεων. In Attic like πόλις throughout,  
 substituting υ (after χ) for ι, except in ει.
- πούς (ὁ), foot—G. ποδός, D. Pl. ποσί(ν), like παις.
- ✓ πῦρ (τό), fire—G. πυρός.
- σάββατον (τό), sabbath, week—D. Pl. σάββασι(ν)  
 rest 2nd Decl.
- Σαλαμίς (ἡ), Salamis—G. Σαλαμῖνος.
- συγγενής (ὁ), kinsman; like masc. of ἀληθής (§ 43),  
 but D. Pl. συγγενεῦσι(ν).
- ✓ ὕδωρ (τό), water—G. ὕδατος, etc., like πνεῦμα.
- ✓ φρέαρ (τό), well—G. φρέατος, etc.: cf. ὕδωρ.
- ✓ χάρις (ἡ), grace—G. χάριτος, etc., like παις; but  
 A. Sg. χάριν and χάριτα.



χείρ (ἡ), *hand*—G. χειρός, etc., like σωτήρ; but

D. Pl. χερσί(ν), and G.D. Du. χερσίν.

ὠδίν (ἡ),  *travail*—G. ὠδίνος, etc., like αἰών. Attic

ὠδός, like Σαλαμίς.

### §6. Indeclinable Nouns

These are words borrowed from Hebrew (or Aramaic): the names of Greek letters, ἄλφα, ἰῶτα, and ὦ(μεγα), being originally Semitic, are only an apparent exception. Borrowed Latin words are always declined as Greek. In some words the indeclinable and the inflected forms exist together. Thus Ἱεροσαλήμ and Ἱεροσόλυμα, *Jerusalem*: the latter is generally neut. pl., 2nd Decl., but in Matt. 2<sup>8</sup> it is fem. sg., 1st Decl. (Cf. Λύστραν, acc. sg., with Λύστροις, dat. pl., *Lystra*, Acts 14<sup>6. 8</sup>.) So Σατᾶν (T.R.) and Σατανᾶς (1st Decl.), *Satan*; Μαριάμ and Μαρία (1st Decl.), *Mary*; Λύδδα, *Lydda*, is acc. sg. (i.e. indeclinable) in Acts 9<sup>32</sup>, but in ver. 38 we have the gen. Λύδδας (1st Decl.—see § 25, 2).

The following indeclinable Common Nouns are found:— ἄλφα, ἰῶτα, ὦ (see above); μάννα, πᾶππα; Μάραν, *our Lord* (1 Cor. 16<sup>22</sup>); σαβαώθ, *Sabaoth, hosts*; σίκερα, *strong drink*. Also, in Vocative only:— Ἀββᾶ, *Father*; Ἐλωί, Ἥλει, *my God*; βαββεί, *my master*; βαββουνεί (same, but more reverential); ταλειθά, *maiden*; βακκά, *stupid*; and perhaps (see R.V. margin in Matt. 5<sup>22</sup>) μωρέ, *rebel*.

In Rev. 1<sup>4</sup> a whole phrase, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος—lit. *He who is and the "He was" and He who is coming*,—is treated as a single indeclinable noun, to recall the Hebrew *Yahweh* (Jehovah) which it is intended to represent.

37. *Hebrew Proper Names*

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in *α*, *η*, *ας*, *ης*, and *ος*. Some, like 'Ιησοῦς (§ 28), follow the "Mixed" Declension, keeping the bare stem for voc., gen. and dat., adding *-ς* for nom. and *-ν* for acc. The following are declined according to the third declension, with various irregularities:—

Βαβυλών (ή), *Babylon*—like αἰών.

'Ιωάννης (ό), *John*—(1st Decl.) also D. 'Ιωάνει.

'Ιωσής (ό), *Joses*—G. 'Ιωσήτος (some MSS. 'Ιωσή).

Μανασσής (ό), *Manasseh*—A. Μανασσή, also ("Mixed")

Μανασσήν, G. Μανασσή.

Μωσής (ό), *Moses*—A. Μωσεία, G. Μωσέως, D. Μωσει (like βασιλεύς); also (1st Decl.). A. Μωσῆν, D. Μωσῆ.

Σαρών (ό), *Sharon*—like αἰών.

Σιδών (ή), *Zidon*—like αἰών.

Σίμων (ό), *Simon*—like αἰών. Also Συμεών, indeclinable.

Σολομών (ό), *Solomon*—like αἰών. Also A. Σολομώντα, etc.

38. **ADJECTIVES**

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in *α* or *η*.

### 39. I. Adjectives of the Second and First Declension

#### (a) With distinct feminine.

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like *ἡμέρα* when the masculine ends in *-εος*, *-ιος*, or *-ρος*, and like *φωνή* otherwise. Thus decline *καλός*, *good*; *ἅγιος*, *holy*: the latter, of course, only differs from the former in the terminations of the singular.

<i>Singular</i>						
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	καλός	καλή	καλόν	ἅγιος	ἅγια	ἅγιον
V.	καλέ	καλή	καλόν	ἅγιε	ἅγια	ἅγιον
A.	καλόν	καλήν	καλόν	ἅγιον	ἅγίαν	ἅγιον
G.	καλοῦ	καλῆς	καλοῦ	ἁγίου	ἁγίας	ἁγίου
D.	καλῶ	καλῇ	καλῶ	ἁγίῳ	ἁγίᾳ	ἁγίῳ
<i>Plural</i>			<i>Dual</i>			
N.V.	καλοί	καλαί	καλά	N.V.A.	καλώ	
A.	καλούς	καλάς	καλά	G.D.	καλοῖν	
G.	καλῶν	καλῶν	καλῶν			
D.	καλοῖς	καλαῖς	καλοῖς			

There are also the contracted adjectives, in

which the original *-eos* or *-oos* has become *-ous*. Thus decline χρυσούς ( = *-eos*), *golden*—

	<i>Singular</i>			<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.V.	χρυσούς	χρυσῆ	χρυσούν	χρυσοῖ	χρυσαῖ	χρυσᾶ
A.	χρυσούν	χρυσῆν	χρυσούν	χρυσούς	χρυσᾶς	χρυσᾶ
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D.	χρυσῶ	χρυσῆ	χρυσῶ	χρυσοῖς	χρυσαιῖς	χρυσοῖς
	<i>Dual</i>					
	N.V.A. χρυσῶ			G.D. χρυσοῖν		

It will be seen that in the neut. pl. nom. and acc. the *ᾶ* is not the regular contraction, for *-εα* would become *-η*, and *-οα*, *-ω*, see § 8, c. : it is assimilated to the normal *-α* of the neut. pl. So with the fem. διπλῆ, from διπλοῦς (*-όος*), *double*. In Rev. 1<sup>13</sup> the acc. sing. fem. χρυσᾶν follows ἀργυρᾶν.

When *ρ* precedes the last syllable of the *contracted* word, *η* becomes *α*; thus from σιδηροῦς, *of iron*—

N. Sing. σιδηροῦς σιδηρᾶ σιδηροῦν

and so on, with *α* in the feminine throughout.

(b) A considerable number of adjectives in *-ος* have no distinct feminine, and are declined like καλός with feminine omitted. With these are classified two in *-ως* (in N.T. only nom. sing.),

which may be declined by combining the masculine and feminine type *νεώς* (§ 27) with a corresponding neuter.

These are, *ἰλεως*, *propitiuus*, and *ἀνίλεως* (T.R.), *unpropitiuus* : neut. N.V.A. sing. *ἰλεων*, pl. *ἰλεα* (*ἰλεω*).

#### 40. II. Adjectives of the Third and First Declension

##### (a) With distinct feminine forms.

These are in *-a* like *δόξα*, or (if *ι* precedes) like *ἡμέρα*, just as in the nouns.

Three types of declension have a more or less considerable following. Decline thus *πάς*, *all*; *ἑκών*, *willing*; *ὀξύς*, *sharp*.

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
A.	<i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
G.	<i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D.	<i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	<i>πᾶσι(ν)</i>	<i>πάσαις</i>	<i>πᾶσι(ν)</i>
N.	<i>ἑκών</i>	<i>ἐκούσα</i>	<i>ἑκόν</i>	<i>ἐκόντες</i>	<i>ἐκούσαι</i>	<i>ἐκόντα</i>
A.	<i>ἐκόντα</i>	<i>ἐκούσαν</i>	<i>ἑκόν</i>	<i>ἐκόντας</i>	<i>ἐκούσας</i>	<i>ἐκόντα</i>
G.	<i>ἐκόντος</i>	<i>ἐκούσης</i>	<i>ἐκόντος</i>	<i>ἐκόντων</i>	<i>ἐκουσῶν</i>	<i>ἐκόντων</i>
D.	<i>ἐκόντι</i>	<i>ἐκούσῃ</i>	<i>ἐκόντι</i>	<i>ἐκούσι(ν)</i>	<i>ἐκούσαις</i>	<i>ἐκούσι(ν)</i>

<i>Singular</i>			<i>Plural</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. ὀξύς	ὀξεῖα	ὀξύ	ὀξεῖς	ὀξεῖαι	ὀξέα
A. ὀξύν	ὀξεῖαν	ὀξύ	ὀξεῖς	ὀξεῖας	ὀξέα
G. ὀξέως	ὀξεῖας	ὀξέως	ὀξέων	ὀξεῖων	ὀξέων
D. ὀξεῖ	ὀξεῖα	ὀξεῖ	ὀξέσι(ν)	ὀξεῖαις	ὀξέσι(ν)

*Dual*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.V.A.	ἐκόντε	ἐκούσα	ἐκόντε	ὀξέε	ὀξεῖα	ὀξέε
G.D.	ἐκόντων	ἐκούσαιν	ἐκόντων	ὀξέοιν	ὀξεῖαιν	ὀξέοιν

A voc. sg. masc. ὀξύ is found in Attic: other vocatives agree with nominative. πᾶς by its meaning is precluded from having a dual: the endings are N.V.A. -άντε, -άσα, -άντε; G.D. -άντων, -άσαιν, -άντων. In the gen. sg. masc. and neut. some texts have the Attic ὀξέος.

Like ἐκών are ἄκων, *unwilling*, and all *uncontracted* participles in -ων (*i.e.* not in -ῶν).

Like πᾶς are ἅπας, *all*, and participles in -ας.

Like ὀξύς are all adjectives in -υς (not -ους), except πολύς.

41. The very common adjectives πολύς, *many*, and μέγας, *great*, are thus declined—

- N. Sg. πολὺς πολλή πολὺ μέγας μεγάλη μέγα  
 A. Sg. πολύν πολλήν πολὺ μέγαν μεγάλην μέγα  
 G. Sg. πολλοῦ πολλῆς πολλοῦ μεγάλου μεγάλης μεγάλου

and the rest as from πολλός, μέγας (like καλός).

*Μέλας*, *black*, has fem. μέλαινα, neut. μέλαν, gen. sing. μέλανος, μελαίνης, dat. pl. μέλασι(ν), etc. (Voc. μέλαν.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, etc.). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in -άω, -έω -όω (see §§ 96–108), whose active present participles were originally declined like ἐκών, show forms disguised by contraction. Thus τιμών (for -άων), *hopouring*; φιλών (for -έων), *loving*. Like φιλών is δηλών (for -όων), *making clear*.

N. Sg. τιμών	τιμῶσα	τιμών
G. Sg. τιμώντος	τιμώσης	τιμώντος
D. Pl. τιμῶσι(ν)	τιμώσαις	τιμῶσι(ν)
N. Sg. φιλών	φιλοῦσα	φιλοῦν
G. Sg. φιλοῦντος	φιλούσης	φιλοῦντος
D. Pl. φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

Perfect participles active (§ 68) are like *εἰδώς*, *knowing* (from *οἶδα*, § 164).

N. Sg.	<i>εἰδώς</i>	<i>εἰδυῖα</i>	<i>εἰδός</i>
G. Sg.	<i>εἰδότης</i>	<i>εἰδυίης</i>	<i>εἰδότης</i>
D. Pl.	<i>εἰδόσι(ν)</i>	<i>εἰδυίαις</i>	<i>εἰδόσι(ν)</i>

In Attic, since the *-α* is pure, we find G. *εἰδυίας*. So, in inferior texts, in Acts 5<sup>9</sup>: see § 25, 2.

*ἑστώς*, *standing* (from *ἵστημι*, § 180), has neuter *ἑστώς* as well as *ἑστός*. This word is declined gen. sg. *ἑστῶτος*, *ἑστῶσης*, etc.

*πεισθεῖς*, *persuaded*, will serve as model for the numerous participles in *-εῖς*.

N. Sg.	<i>πεισθεῖς</i>	<i>πεισθείσα</i>	<i>πεισθέν</i>
G. Sg.	<i>πεισθέντος</i>	<i>πεισθείσης</i>	<i>πεισθέντος</i>
D. Pl.	<i>πεισθείσι(ν)</i>	<i>πεισθείσαις</i>	<i>πεισθείσι(ν)</i>

Attic has also adjectives in *-εις*, *-εσσα*, *-εν*; gen. *-εντος*, *-είσης*; dat. pl. *-οισι(ν)*, etc.; so *χαρίεις*, *graceful*.

*Δεικνύς*, *showing*, is a participle form only found twice in the N.T. It proceeds thus:—  
nom. *-ύς*, *-ύσα*, *-ύν*; gen. *-ύντος*, *-ύσης*; dat. pl. *-ύσι(ν)*, *-ύσαις*, etc.

*Διδούς*, *giving*, and other participles in *-οῦς*.



proceed thus:— nom. -ούς, -ούσα, -όν; gen. -όντος, -ούσης; dat. pl. -ούσι(ν), -ούσαις, etc.

### 43. III. *Adjectives of the Third Declension*

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both numbers has a separate form. Three types will include nearly all the adjectives of this formation. Thus decline *σώφρων*, *wise*; *μείζων*, *greater*; *ἀληθής*, *true*—

N. Sg. <i>σώφρων</i>	} neut.	Pl <i>σώφρονες</i>	} neut.
A. Sg. <i>σώφρονα</i>		Pl <i>σώφρονας</i>	

and the rest like *ἡγεμών* (§ 30), but voc. *σῶφρον* in Attic.

Like *σώφρων* are all *positive* adjectives in *-ων*, except *έκών* and *ἄκων* (§ 40); also *ἄρρην* or *ἄρσην*, *male* (putting *η* for *ω* and *ε* for *ο*).

*Μείζων* and other *comparatives* in *-ων* are declined like *σώφρων*, but have the following forms as alternatives:—acc. sg. m. f. *μείζω* (= *-οα*); nom. and acc. pl. m. f. *μείζους* (= *-οες* in nom.); nom. and acc. pl. neut. *μείζω* (= *-οα*). These are from a different stem.

This stem was in *-σσ-*, the *σ* regularly falling out between vowels; the full declension would have been on the model of *αἰδώς* (§ 35), extended to the other numbers and the neuter gender.

*Ἄληθής* and the other adjectives in *-ης* (except *πένης*) have stems in *-εσ-*, like *γένος* (§ 33), and (when the *σ* is lost between vowels, § 6) similar contractions result. The only difference as compared with *γένος* is in the nom. and acc. sg. and pl. Thus:—nom. sing. *ἀληθής* (m. f.), *ἀληθές* (n.); pl. *ἀληθεῖς* (m. f.), *ἀληθῆ* (n.); acc. sg. *ἀληθῆ* (m. f.); pl. *ἀληθεῖς* (m. f.). (Attic V. *ἀληθείς*.) *Πλήρης* is once or twice indeclinable.

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are “adjectives of one termination,” *i.e.* they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† *πένης*, poor—Gen. *πένητος*, Dat. pl. *πένησι(ν)*.

† *ἄρπαξ*, ravening—Gen. *ἄρπαγος*, like *σάρξ*, § 33.

† *αὐτόχειρ*, with one's own hand—like *χείρ*.

*νηστis*, fasting—like *πόλις*. The neuter is

not found. In some editions an accus. pl. *νήστις* is found instead of *νήστεις*.

*τετράπους*, *quadruped*—like *πούς*. Neut. sg. *τετράπου*, pl. *τετράποδα*.

#### 45. Comparison of Adjectives

Two sets of suffixes are used, viz. *-τερος -τατος*, and *-ίων -ιστος*.

I. In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting *-τερος* for the final *-ς*; the superlative is then *-τατος*. Thus *μικρός* *small*, comp. *μικρότερος*; *βαρύς*, *heavy*, *βαρύτερος*. In adjectives where the syllable preceding *-ος* is *short*, *ω* is put for *ο*, as *νέος* *new*, *νεώτερος*. Adjectives in *-ης* (stem *-ες-*) add *-τερος* to the stem, as *ἀσθενής*, *weak*, *ἀσθενέστερος*; those in *-ων* (stem in *-ον-*), to the stem increased with *-εσ-*, as *δεισιδαίμων* *religious*, *δεισιδαιμονέστερος*. *Διπλούς*, *double*, has *διπλότερος*. Some double comparatives are found (like our *lesser*, *nearer*); thus *μειζότερος* from *μείζων*, *greater*, and *ἐλαχιστότερος* from the superlative *ἐλάχιστος*, *least*. Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): *κατώτερος* from

*κάτω, down*; *εσώτερος* from *ἔσω, in*; *ἐξώτερος* from *ἔξω, out*.

II. The only adjectives occurring in the N.T. which use the *-ίων -ιστος* mode of comparison are apparently irregular. In some the *ι* of the comparative has become *υ* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good, better*. Some have both these features. The following occur:—

<i>ἀγαθός, good</i>	<i>κρείσσων</i> or <i>κρείττων</i>	<i>κράτιστος</i>
„	<i>βελτίων</i>	<i>βέλτιστος</i>

(The second of these occurs only in the adverb: see next section.)

<i>κακός, bad</i>	<i>χείρων</i>	<i>χείριστος</i>
„	<i>ἥσσων</i> or <i>ἥττων</i>	

(Latter only in adverb. Attic generally  
*κακίων κάκιστος*.)

<i>πολύς, many</i>	<i>πλείων</i> or <i>πλέων</i>	<i>πλείστος</i>
<i>μικρός, small</i>	regular (see I.).	
„	<i>ἐλάσσων</i> or <i>ἐλάττων</i>	<i>ἐλάχιστος</i>
<i>μέγας, great</i>	<i>μείζων</i>	<i>μέγιστος</i>
„	<i>μειζότερος</i>	

46. **ADVERBS AND THEIR COMPARISON**

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. -τέρω, sup. -τάτω; thus κάτω, *down*, κατωτέρω. Ἄνω, *up*, makes ἀνώτερον; μάλα, *much* (positive not in N.T.), μᾶλλον, μάλιστα. ὄρρω, *forward*, *far*, makes compar. πορρώτερον (or πορρωτέρω).

Adverbs may be formed from adjectives in two ways. The accusative neuter singular or plural may be used adverbially; the former is usual in comparatives, the latter in superlatives. Or the suffix -ως may be used: the form may be conveniently found by putting *s* for *ν* at the end of the gen. pl. masc.

The irregularities are not numerous. Two adverbs derived from adjectives, περισσῶς, *exceedingly*, and σπουδαίως, *earnestly*, make comparative in -οτέρως, the second of them having also the normal -ότερον. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

καλῶς, nobly, well	κάλλιον	κάλλιστα
εὖ, well	βέλτιον	βέλτιστα
(Adverb of ἀγαθός)		
κακῶς, badly	ἥσσον οἱ ἥττον	ἥκιστα
ἠδέως, sweetly	ἡδιον	ἡδιστα
ταχύ and ταχέως, } quickly	τάχειον (τάχιον)	τάχιστα

The Attic comparative is θᾶττον.

πολύ, much	πλεῖον οἱ πλέον	πλείστα
πέραν, across	περαιτέρω, further	

#### 47. NUMERALS

Cardinals	Ordinals	Adverbs
1. εἷς, one	πρῶτος, first	ἅπαξ, once
2. δύο	δεύτερος	δίς
3. τρεῖς	τρίτος	τρίς
4. τέσσαρες	τέταρτος	τετράκις
5. πέντε	πέμπτος	πεντάκις
6. ἕξ	ἕκτος	
7. ἑπτα	ἑβδομος	ἑπτάκις
8. ὀκτώ	ὄγδοος	
9. ἐννέα	ἕνατος	
10. δέκα	δέκατος	
11. ἑνδεκα	ἐνδέκατος	

	<i>Cardinals</i>	<i>Ordinals</i>	<i>Adverbs</i>
12.	δώδεκα δεκαδύο	} δωδέκατος	
14.	δεκατέσσαρες		{ τεσσαρεσκαί- δέκατος
15.	δεκαπέντε	{ πεντεκαιδέ- κατος	
20.	εἴκοσι		
30.	τριάκοντα		
40.	τεσσαράκοντα τεσσεράκοντα		
50.	πεντήκοντα	πεντηκοστός	
60.	ἑξήκοντα		
70.	ἑβδομήκοντα		{ ἑβδομηκον- τάκις
80.	ὀγδοήκοντα		
90.	ἐνενήκοντα		
100.	ἑκατόν		
200.	διακόσιοι		
300.	τριακόσιοι		
400.	τετρακόσιοι		
500.	πεντακόσιοι		
600.	ἑξακόσιοι		
1000.	χίλιοι		
10,000.	μύριοι		

Of these forms several are Hellenistic, viz. *τέσσερα* (neut., see § 49) and *τεσσεράκοντα* (which though well attested in MSS. of N.T. have poor support in the papyri), and the series *δεκαδύο*, etc. For the latter, Attic has *δώδεκα, τρεῖς καὶ δέκα, τέτταρες καὶ δέκα, πεντεκαίδεκα*.

48. (a) Combinations are generally made by placing the numbers in order of magnitude, without *καί*. Thus 99, *ἐνενήκοντα ἐννέα*; 153, *ἐκατὸν πεντήκοντα τρεῖς*. Sometimes *καί* is inserted, as *τεσσαράκοντα καὶ ἔξ*, 46. The thousands are expressed by combining the numeral adverb with *χίλιοι*, as *τρισχίλιοι*, 3000. Besides *χίλιοι* and *μύριοι* there are the nouns *χιλιάς* and *μυριάς*, used in multiplication; thus *δώδεκα χιλιάδες*, 12,000; *δὺς μυριάδες μυριάδων*, 200,000,000.

(b) In one place (Matt. 18<sup>22</sup>) the adverb *ἑβδομηκοντάκις* is combined with the cardinal *ἑπτά*, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4<sup>24</sup>, LXX.).

(c) Miscellaneous numeral adjectives are *τετραπλοῦς* (neut. *-πλοῦν*), *fourfold*; *ἑκατονταπλασίων* (like *σώφρων*), *100 fold*. There are



also ἀμφότεροι, *both*; οὐδείς and οὐθείς, *none*; μηδείς, *none* (see §§ 256 sqq.).

The unexplained adjective δευτερόπρωτος, *second-first* (Luke 6<sup>1</sup>, T.R.), is probably a mere scribe's blunder: see Hort's note.

#### 49. Declension of Numerals

Ordinals are all declined like καλός, the plural of which is followed by cardinals in -οί. Χιλιάς and μυριάς are like παῖς (§§ 30 and 33). Εἷς (with compounds οὐδείς, etc.), δύο, τρεῖς, and τέσσαρες are thus declined.

<i>Singular</i>			The fem. in the compounds is οὐδεμία μηδεμία. These compounds are also found with the elements separate, with stronger meaning, as οὐδὲ εἷς, <i>not even one</i> .
M.	F.	N.	
N. εἷς	μία	ἓν	
A. ἓνα	μίαν	ἓν	
G. ἐνός	μιᾶς	ἐνός	
D. ἐνί	μιᾶ	ἐνί	

<i>Plural</i>							
M.F.N.	M.F.	N.	M.F.	N.			
N. } A. } G. }	} τρεῖς	} τρία	} τέσσαρες	} τέσσαρα οἱ } τέσσερα			
τριῶν						τεσσάρων	
D. δυσί(ν)						τρισί(ν)	τέσσαρσι(ν)

The Attic G.D. of δύο is δυοῖν.

## 50. PRONOUNS

The *Personal* pronouns are ἐγώ, *I*; σύ, *thou*; αὐτός, αὐτή, αὐτό, *he, she, it*. In the nominative case these are always emphatic; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined —

<i>Singular</i>				
N. ἐγώ	σύ	αὐτός	αὐτή	αὐτό
V.	σύ			
A. ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G. ἐμοῦ, μου	σου, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D. ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ

<i>Dual</i>				
N.A. ὑδ	σφά	αὐτά		(all genders)
G.D. ὑῶν	σφῶν	αὐτοῖν		

<i>Plural</i>				
N. ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
V.	ὑμεῖς			
A. ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά
G. ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D. ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

NOTE — 1. The *enclitic* forms (see § 12), με, μου, μοι, σε, σου, σοι, are unemphatic; ἐμέ,

ἐμοῦ, ἐμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, σέ, σοῦ and σοί are accented, except (generally) πρὸς σε.

2. For the adjectival use of αὐτός see § 207.

51. The *Reflexive* pronouns are ἐμαυτόν, *myself* (fem. ἐμαυτήν); σεαυτόν, *thyself* (fem. σεαυτήν); ἑαυτόν, *himself* (fem. ἑαυτήν, neut. ἑαυτό), which are thus declined—

*Singular*

Acc.	Gen.	Dat.	
ἐμαυτόν -ήν	ἐμαυτοῦ -ῆς	ἐμαυτῶ -ῇ	1st person
σεαυτόν -ήν	σεαυτοῦ -ῆς	σεαυτῶ -ῇ	2nd "
ἑαυτόν -ήν -ό	ἑαυτοῦ -ῆς	ἑαυτῶ -ῇ	3rd "

*Plural*

ἑαυτούς -άς -ά ἑαυτῶν      ἑαυτοῖς -αῖς All persons

NOTE.—'Εαυτούς in plural is sometimes used for the reciprocal pronoun (§ 52). In some texts we find a shorter form, αὐτόν, etc., which differs from the forms of αὐτός only by the breathing; but the best authorities admit these forms rarely. Once in T.R. is found the vulgar use ἑαυτοῦ, sing. = σεαυτοῦ.

52. The *Reciprocal* pronoun is ἀλλήλους, *one another* (only plural). It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἄλληλα	Gen. ἀλλήλων
Dat. ἀλλήλοις -αις	
Dual Acc. ἀλλήλω	Gen. Dat. ἀλλήλοισιν

53. The chief *Interrogative* pronoun is τίς *who?* Decline thus—

<i>Singular</i>		<i>Dual</i>		<i>Plural</i>	
<i>M. and F.</i>	<i>N.</i>	<i>M.F.N.</i>	<i>M. and F.</i>	<i>N.</i>	
N. τίς	τί	} τίνε	τίνες	τίνα	}
A. τίνα	τί		τίνας	τίνα	
G. τίνος		} τίνουσιν	τίνων		}
D. τίνι			τίσι(ν)		

Attic also has the G. τοῦ, D. τῷ.

Note that τίς and τί never have grave accent (§ 14), and that the acute stands on the first syllable throughout.

Other interrogative pronouns, all declined like ordinary adjectives in -ος, are πόσος, *how much?* ποῖος, *of what kind?* πηλίκος, *how great?* ποταπός (Attic, ποδαπός), *what manner of . . .?* Ἠλίκος, *what a . . .!* is strictly the *relative* answering to πηλίκος, but is used in the

exclamatory sense so common with the interrogatives.

54. The *Indefinite* pronoun is *τις*, *any*, *some one*, *a certain*, which is the nearest Greek representative of our indefinite article. It is thus declined—

	<i>Singular</i>		<i>Dual</i>		<i>Plural</i>	
	<i>M.F.</i>	<i>N.</i>	<i>M.F.N.</i>	<i>M.F.</i>	<i>N.</i>	
N.	τις	τι	τινί	τινές	τινά	
A.	τινά	τι		τινάς	τινά	
G.	τινός		τινοῖν	τινῶν		
D.	τινί			τισίν(ν)		

Attic has also G. sing. του, D. τφ, N.A. pl. ἄττα.

To distinguish the interrogative from the indefinite, it is necessary to observe the *accent*. The indefinite *τις* (except in the form *ἄττα*) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (*τινά*, *τινός*, *τινί*, and the plural), show these accents, which otherwise disappear.

The combinations, *εἴ τις*, *if any*; *μή τις*, *lest any*, or introducing a question (see *μή*, §§ 261.

258), are often written as one word. For the combination *ὄστις*, see below, § 56.

55. The *Demonstrative* pronouns are *οὗτος* and *ὄδε*, *this*; *ἐκεῖνος*, *that*; *τοιούτος* and *τοιόσδε*, *such*; *ποσοῦτος*, *so much*; *τηλικοῦτος*, *so great*: *δεῖνα*, *so-and-so*, occurs once (as accusative). Decline thus—

<i>Singular</i>			<i>Dual</i>	<i>Plural</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>M.F.N.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. οὗτος	αὕτη	τούτο	} <i>τούτω</i>	οὔτοι	αὗται	ταῦτα
A. τούτον	ταύτην	τούτο		τούτους	ταύτας	ταῦτα
G. τούτου	ταύτης	τούτου	} <i>τούτοιιν</i>	τούτων	τούτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ		τούτοις	ταύταις	τούτοις

(Here observe that the initial *τ* comes in just where it does in the Article. Note that the gen. pl. fem. is *not* *ταύτων*.)

N. ἐκεῖνος ἐκείνη ἐκείνο } and the rest like *καλός*.  
 A. ἐκεῖνον ἐκείνην ἐκείνο }

"Ὁδε is simply the definite article, with enclitic *-δε* added.

*Τοιούτος* is like *οὗτος* (strike off initial *τ* in the forms of *οὗτος* and then prefix *τοι-*

throughout). There is an additional neuter sing *τοιούτου*. Similarly decline *τοσοῦτος* and *τηλικούτος*. *Τοιόσ-δε* is declined like *ἅγιος*, with the enclitic *-δε* added to each form.

56. The principal *Relative* pronouns are *ὅς* and *ὅστις*, *who*: for their respective use see § 208. Thus decline—

	<i>Singular</i>				<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>M.F.N.</i>	<i>Masc.</i>	<i>Fem.</i>
N.	ὅς	ἥ	ὅ	}	οἷ	αἷ	ἄ
A.	ὄν	ἦν	ὄ		οὔς	ἄς	ἄ
G.	οὗ	ἧς	οὗ	}	ῶν	ῶν	ῶν
D.	ὧ	ῆ	ῶ		οἷς	αἷς	οἷς

(“*Ὅς*, except in nom. sing. masc., is just like the Article without the *τ*-, but no form is without accent.)

	<i>Singular</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	ὅστις	ἣτις	ὅτι
A.	ὄντινα	ἦντινα	ὄτι
G.	ὄτου	ἧστινος	ὄτου
D.	ὄτω	ἧτινι	ὄτω
<i>Plural</i>			
N.	οἵτινες	αἵτινες	} ἄτινα
A.	οὔστινας	ἄστινας	
G.	ὄτων	ὄτων	ὄτων
D.	ὄτοις	αἰστίσι(ν)	ὄτοις

Dual : N.A. ὅτινι. G.D. ὅτιν.

Attic makes neut. plur. N.A. ἅττα.

It will be noticed that the N.T. use of ὅστις is confined to the nominative, together with the accusative neuter, also the genitive ὅτου in the phrase ἕως ὅτου, *while (until which time)*. Ὅτι is often written ὃ τι or ὃ, τι, to distinguish it from ὅτι, *that, because*.

In Acts 9<sup>o</sup> we may see the Attic use of ὅστις for indirect interrogative. This is often supposed to be transferred to the direct question (= τί, *why?*) in Mark 2<sup>16</sup> and similar passages.

Other relatives are ὅσ-γε and ὅσ-περ, compounds of ὅς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὅσος, *as many as, as much as*; ὁποῖος, *such as*,—which are declined like καλός or ἄγιος in the ordinary way.

57. Ἄλλος, *other*, is declined like αὐτός (§ 50); ἕτερος, *other* (originally of *two*, but not always so in N.T.), is like ἄγιος.

58. Possessive pronouns are ἐμός, *my*, and σός, *thy*, like καλός; and ἡμέτερος, *our*, ὑμέτερος, *your*, like ἄγιος.



## 59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

<i>Interrogative</i>	<i>Indefinite</i>	<i>Demonstrative</i>	<i>Relative</i>
ποῦ, <i>where?</i>	που, <i>some- where</i>	{ ἐκεῖ, <i>there</i> ὧδε <i>here</i>	ὅπου, <i>where</i>
πόθεν, <i>whence?</i>		{ ἐκεῖθεν, <i>thence</i> ἐντεῦθεν, <i>hence</i>	ὅθεν, <i>whence</i>
ποῦ, <i>whither?</i>		{ ἐκεῖσε, <i>thither</i> δεῦρο, <i>hither</i>	ὅπου, <i>whither</i>
πῶς, <i>how?</i>	πως, <i>somehow</i>	οὕτως, <i>thus</i>	ὡς, καθὼς, <i>as</i>
πότε, <i>when?</i>	ποτέ, <i>at some time</i>	{ τότε, <i>then</i> νῦν, <i>now, etc.</i>	ὅτε, <i>when</i> ἕως, <i>while, etc.</i>
ποσάκις, <i>how often?</i>			ὡσάκις, <i>as often as</i>

Some compounds of the negatives might be added. The functions of the several classes will come under **Syntax**.

## CHAPTER III

### *THE VERB*

60. THE Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in *Voice*. In the parent Indo-Germanic language (p. 2) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The *Tenses* need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves

*Perfect* may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The *Aorist* is the indefinite past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as λέλυ-κα, perfect, ἔλυ-σα, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as λέ-λοιπ-α, perfect, ἔ-λιπ-ου, aorist, from λείπ-ω, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, § 234, and on the Tenses, §§ 236 sqq.

The *Moods* will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses:

it may be described as originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to *Conjugation*. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "*Verbs in -ω*" and "*Verbs in -μι*," according to the ending of the 1st sing. pres. indic. act, as λύω, *I loose*; δίδωμι, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, ἐλύσα-μεν, the 1st plur. 1st aorist of λύω (§ 63), and compare it with λύσσο-μεν, in the future tense by its side. In the latter there is the vowel ο between the stem λυσσ- and the person-ending -μεν; and we shall find that vowel again, somewhat disguised, in the 3rd plur. λύσουσι and the 1st sing. λύσω, where -ω perhaps stands for -οα. In the other persons we find the same place taken by the vowel ε. This vowel, ο or ε, is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Im-

perfect and Second Aorist (active and middle). Comparing λύ-ε-τε, ἐλύ-ε-τε (§ 63) with δίδο-τε, ἐδίδο-τε (§ 128), and ἐλ/π-ε-τε (§ 85) with ἔδο-τε (§ 135), we see that in these three tenses the "Verbs in -ω" are *thematic*, while "Verbs in -μι" are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in -ω.

62. There are very considerable differences of conjugation among the -ω verbs, produced mainly by the varieties of the sounds immediately preceding the -ω in the present active. To construct the conjugation of any verb, it is necessary to know its *Principal Parts*, that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the *first* aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial  $\epsilon$ -, called the Augment, the sign of past time in the "historic tenses" of the Indicative, see §§ 119–121.

## 63. FULL CONJUGATION OF Λύω.

**ACTIVE VOICE***Indicative Mood*

Present		Imperfect	
<i>I loose, I am loosing</i>		<i>I was loosing</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ω	λύ-ομεν	ἔ-λυ-ον	ἐ-λύ-ομεν
2. λύ-εις	λύ-ετε	ἔ-λυ-ες	ἐ-λύ-ετε
3. λύ-ει	λύ-ουσι(ν)	ἔ-λυ-ε(ν)	ἔ-λυ-ον <sup>1</sup>
<i>Dual</i>		<i>Dual</i>	
2. 3. λύ-ετον		ἰ-λυ-ίτην <sup>2</sup>	
Future		First Aorist	
<i>I shall loose</i>		<i>I loosed</i>	
1. λύ-σω	λύ-σομεν	ἔ-λυ-σα	ἐ-λύ-σαμεν
2. λύ-σεις	λύ-σετε	ἔ-λυ-σας <sup>3</sup>	ἐ-λύ-σατε
3. λύ-σει	λύ-σουσι(ν)	ἔ-λυ-σε(ν)	ἔ-λυ-σαν
2. 3. λύ-σετον		ἰ-λυ-σάτην <sup>2</sup>	

<sup>1</sup> Also ἐλύσαν, rarely, in N.T. Once or twice ἔλυαν (§ 85).

<sup>2</sup> In these, the "historic" or "secondary" tenses, and always in the Optative, throughout all verbs, the 2nd Dual probably ended in -ον, in active, middle, and passive.

<sup>3</sup> Once ἔλυσεσ (in Revelation), as in modern Greek.

## First Perfect

*I have loosed*

<i>Sing.</i>	<i>Plur.</i>	✕
1. λέ-λυ-κα	λε-λύ-καμεν	
2. λέ-λυ-κας <sup>1</sup>	λε-λύ-κατε	
3. λέ-λυ-κε(ν)	λε-λύ-κᾶσι(ν) <sup>2</sup>	

*Dual*

2. 3. λε-λύ-κατον

## First Pluperfect

*I had loosed*

1. ἐ-λε-λύ-κειν <sup>3</sup>	ἐ-λε-λύ-κειμεν
2. ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε
3. ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν

2. 3. ἰ-λε-λυ-κέτην

## 64. Imperative Mood

For the meanings of the tenses in this and the following moods, see §§ 242, 244 sq., and 254.

<sup>1</sup> Also λέλυκες in Revelation.

<sup>2</sup> Also λέλυκαν (ten times) in N.T.

<sup>3</sup> The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -κη, -κης respectively; and the plural in -κεμεν, -κετε, -κεισαν. The 3 pl. in -εσαν occurs once in N.T. The later *u* forms are often found in classical texts.

Present		First Aorist	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2. λύ-ε	λύ-ετε	λύ-σον	λύ-σατε
3. λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν
<i>Dual</i>		<i>Dual</i>	
2. λύ-ετον		λύ-σατον	
3. λυ-έτων		λυ-σάτων	

Attic 3 pl. λυ-όντων, λυ-άντων.

65. *Subjunctive Mood*

Present		First Aorist	
1. λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2. λύ-ῃς	λύ-ῃτε	λύ-σῃς	λύ-σῃτε
3. λύ-ῃ	λύ-ωσι(ν)	λύ-σῃ	λύ-σωσι(ν)
		Perfect	
2. 3. λύ-ητον		λε-λύ-κω, etc., or λε-λυ-κώς ᾄ	
First Aor. λύ-σητον		etc. (cf. § 71).	

66. *Optative Mood*

Present		First Aorist	
1. λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2. λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3. λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν } λύ-σειαν }

Attic aor. 2 sg. λύ-σειαις, 3 sg. λύ-σειε(ν).



*Dual*

2. 3. λυ-οίτην

*Dual*

λυ-σαίτην

Perfect, λελύκοιμι, etc. (like Present), or λελυκάς εἶην  
(cf. § 72).

Future, λίσσοιμι, etc. (like Present).

**67. Infinitive Mood**

Present, λύ-ειν. Future, λύ-σειν. First

Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

**68. Participles.** (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων  
-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα,  
-κός). First Aorist, λύ-σας (-σασα, -σαν):

**69. MIDDLE VOICE**

For meanings, see § 234. The tenses differ as  
in the Active.

*Indicative Mood*

## Present

## Imperfect

*Sing.**Plur.**Sing.**Plur.*

1. λύ-μαι	λυ-όμεθα	ἐ-λυ-όμην	ἐ-λυ-όμεθα
2. λύ-η or -ει	λύ-εσθε	ἐ-λύ-ου	ἐ-λύ-εσθε
3. λύ-εται	λύ-ονται	ἐ-λύ-ετο	ἐ-λύ-οντο

<i>Dual</i>		<i>Dual</i>	
2. 3. λύ-εσθον		ἑ-λυ-ίσθη	
Future		First Aorist	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-σομαι	λυ-σόμεθα	ἑ-λυ-σάμην	ἑ-λυ-σάμεθα
2. λύ-ση <sup>1</sup>	λύ-σεσθε	ἑ-λύ-σω	ἑ-λύ-σασθε
3. λύ-σεται	λύ-σονται	ἑ-λύ-σατο	ἑ-λύ-σαντο
2. 3. λύ-σεσθον		ἑ-λυ-σάσθη	
Perfect		Pluperfect	
1. λέ-λυ-μαι	λε-λύ-μεθα	ἑ-λε-λύ-μην <sup>2</sup>	ἑ-λε-λύ-μεθα
2. λέ-λυ-σαι	λέ-λυ-σθε	ἑ-λέ-λυ-σο	ἑ-λέ-λυ-σθε
3. λέ-λυ-ται	λέ-λυ-νται	ἑ-λέ-λυ-το	ἑ-λέ-λυ-ντο
2. 3. λέ-λυ-σθον		ἑ-λε-λύ-σθη	

## 70. Imperative Mood

Present		First Aorist	
2. λύ-ου	λύ-εσθε	λύ-σαι	λύ-σασθε
3. λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν
2. λύ-εσθον		λύ-σασθον	
3. λυ-έσθων		λυ-σάσθων	
Attic 3 pl. λυ-έσθων, λυ-σάσθων.			

<sup>1</sup> The irregular futures, φάγομαι, *I shall eat*, and πίομαι, *I shall drink*, make 2nd sing. Φάγεσαι, πίεσαι, in N.T. Cf. note 1, p. 93. The ending -σει appears in T.R.

<sup>2</sup> The Pluperfect often drops the Augment.

## Perfect

<i>Sing.</i>	<i>Plur.</i>
2. λέ-λυ-σο	λέ-λυ-σθε
3. λε-λύ-σθω	λε-λύ-σθωσαν

*Dual*

2. λέ-λυ-σθον	Attic 3 pl.
3. λε-λύ-σθων	λε-λύ-σθων

## 71. Subjunctive Mood

## Present

## First Aorist

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ωμαι	λυ-ώμεθα	λύ-σωμαι	λυ-σώμεθα
2. λύ-η	λύ-ησθε	λύ-ση	λύ-σησθε
3. λύ-ηται	λύ-ωνται	λύ-σηται	λύ-σωνται

*Dual*

2. 3. λύ-ησθον

*Dual*

λύ-σησθον

## Perfect.

<i>Sing.</i>	<i>Plur.</i>
1. λε-λυ-μένος ὦ	λε-λυ-μένοι ὦμεν
2. ἦς	ἦτε
3. ἦ	ὦσιν

*Dual*

2. 3. λε-λυ-μένω ἦτον

In the Perfect, formed with the auxiliary εἰμί, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. *Optative Mood*

Present		First Aorist	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λυ-οίμην	λυ-οίμεθα	λυ-σαίμην	λυ-σαίμεθα
2. λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3. λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο
<i>Dual</i>		<i>Dual</i>	
2. 3.	λυ-οίσθην		λυ-σαίσθην

Perfect, λε-λυ-μένος εἶην, etc. : cf. Subjunctive ; and  
for εἶην, see § 160.

Future, λυ-σοίμην, etc. (like Present).

73. *Infinitive Mood*

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect,  
λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. *Participles.* (All like καλός.)

Present, λυ-όμενος. Future, λυ-σόμενος. Per-  
fect, λε-λυ-μένος. First Aorist, λυ-σάμενος.

75. **PASSIVE VOICE***Indicative Mood*

Present		First Future	
<i>I am loosed, or am being loosed</i>		<i>I shall be loosed</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ομαι	λυ-όμεθα	λυ-θή-σομαι	λυ-θη-σόμεθα
as Present Middle		etc., as in Future Middle	

Imperfect		Third Future <sup>1</sup>	
<i>I was being loosed</i>		<i>I shall have been loosed</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐ-λυ-όμεν	ἐ-λυ-όμεθα	λε-λύ-σομαι	λε-λυ-σόμεθα
as Imperfect Middle		etc., as in Future Middle.	

Perfect		First Aorist	
<i>I have been loosed</i>		<i>I was loosed</i>	
1. λέ-λυ-μαι	λε-λύ-μεθα	1. ἐ-λύ-θην	ἐ-λύ-θημεν
as Perfect Middle		2. ἐ-λύ-θης	ἐ-λύ-θητε
		3. ἐ-λύ-θη	ἐ-λύ-θησαν

Pluperfect		
<i>I had been loosed</i>		<i>Dual</i>
1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	2. 3. ἐ-λυ-θήτην
as Pluperfect Middle		

### 76. Imperative Mood

The Present λύου and Perfect	First Aorist
λέλυσο are identical with these tenses in the Middle.	2. λύ-θητι    λύ-θητε
	3. λυ-θήτω    λυ-θήτωσαν
Attic aor. 3 pl. λυ-θίντων	2. λύ-θητων
	3. λυ-θήτων

<sup>1</sup> Sometimes called *Paulo-post Future*. It only comes once in the N.T., and then with the meaning of a Future Middle.

77. *Subjunctive Mood*

		First Aorist	
		<i>Sing.</i>	<i>Plur.</i>
Present, <i>λύωμαι</i> , and Perfect, <i>λελυμένος ὦ</i> , as in Middle.	1.	<i>λυ-θῶ</i>	<i>λυ-θῶμεν</i>
	2.	<i>λυ-θῆς</i>	<i>λυ-θῆτε</i>
	3.	<i>λυ-θῆ</i>	<i>λυ-θῶσι(ν)</i>
		<i>Dual</i>	
		2. 3. <i>λυ-θήτω</i>	

78. *Optative Mood*

		First Aorist	
Present, <i>λυοίμην</i> ; Perfect, <i>λελυμένος εἶην</i> ; and First Future, <i>λυθησοίμην</i> (like Present).	1.	<i>λυ-θείην</i>	<i>λυ-θείημεν</i> <sup>1</sup>
	2.	<i>λυ-θείης</i>	<i>λυ-θείητε</i>
	3.	<i>λυ-θείη</i>	<i>λυ-θείησαν</i>
			2. 3. <i>λυ-θείητω</i>

79. *Infinitive Mood*

Present, *λύεσθαι*, and Perfect, *λελύσθαι*, as Middle. First Aorist, *λυ-θῆναι*. First Future. *λυ-θήσεσθαι*.

<sup>1</sup> Attic *λυθείμεν*, *λυθείτε*, *λυθείεν*, and similarly in the optatives of contracted and of *-μι* Verbs. The above are Hellenistic (not in N.T.).

80. *Participles*

Present, λύμενος, and Perfect, λελυμένος, as Middle. First Aorist, λυ-θείς (-θείσα -θέν, § 42). First Future, λυ-θήσομενος.

81. *Verbal Adjectives.* (See § 255.)

λυ-τέος and λυ-τός.

## 82. CONJUGATION OF SECOND TENSES

*Contracted Future*

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω) and a few others. It is a future in -έω (for -ίσω), contracted, and it is accordingly identical with the present of φιλέω (§ 97 *sqq.*) throughout. Since the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from φαίνω, *shine*.

83. ACTIVE VOICE		MIDDLE VOICE	
<i>Indicative Mood</i>		<i>Indicative Mood</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. φαν-ῶ	φαν-οὔμεν	φαν-οὔμαι	φαν-οόμεθα
2. φαν-εῖς	φαν-εῖτε	φαν-ῆ	φαν-εῖσθε
3. φαν-εἶ	φαν-οὔσι(ν)	φαν-εῖται	φαν-οὔνται
<i>Dual</i>		<i>Dual</i>	
2. 3.	φαν-εῖτον	2. 3.	φαν-εῖσθον
<i>Infinitive Mood</i>		<i>Infinitive Mood</i>	
φαν-εῖν		φαν-εῖσθαι	
<i>Participle</i>		<i>Participle</i>	
φαν-ῶν -οὔσα -οὔν (see § 42)		φαν-οόμενος	

#### 84. *Second Perfect*

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-α from λείπω, *leave*, like λέλυκ-α, and so throughout the moods.

#### 85. *Second Aorist*

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect, and moods consequently like the Present. Thus ἔ-λιπ-ον -ες -(ε)ν, etc., like ἔλυον; ἐ-λιπ-όμεν, like ἐλύομεν. In N.T. Greek, however, we often find the terminations of the First Aorist



substituted for those of the Second, in act. and mid., as ἦλθα, etc., for ἦλθον (from ἔρχομαι, *come*). So also in the Imperfect, very rarely. (See the List, pp. 134 ff.)

86. The Second Aorist Passive, in -ην, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has -ηθι—thus, λίπ-ηθι—instead of -ητι. (In πείθω, given below, the θ of the root has the same effect, in changing -ηθι to -ητι, as the suffixal θ of the First Aorist has in other verbs.) The purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, d).

### 87. *Second Future*

This is conjugated like the First Future: it only comes in the Passive. It is called Second Future to connect it with the Second Aorist Passive.

88. Besides these tenses, the *Perfect* and *Pluperfect Middle* (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending. In the 3rd plural the endings -νται -ντο can

only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of *εἶμι*, *be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

Perfect		Pluperfect	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. -μαι	-μεθα	-μην	-μεθα
2. -σαι	-σθε	-σο	-σθε
3. -ται	[-νται]	-το	[-ντο]
<i>Dual</i>		<i>Dual</i>	
2. 3. -σθον		2. 3. -σθον	

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing *-μην* for *-μαι*, etc. In the 3rd plur. *ἦσαν*, *they were*, must be substituted for *εἰσί(ν)*, *they are*.

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is

advised to make use of the table on p. 99, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from p. 85, is given in brackets after each verb quoted below.

89. γράφω (γεγραφ-), *write*, and stems in π, β, φ, as from λείπω (λελειπ-), *leave*; θλίβω (τεθλιβ-), *press*; κρύπτω (κεκρυφ-), *hide*.

τάσσω (τετακ-), *appoint*, and stems in κ, γ, χ, as from λέγω (λελεγ-), *gather*; τaráσσω (τεταραχ-), *trouble*.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	γέγραμμαι	γεγράμμεθα	τέταγμαi	τετάγμεθα
2.	γέγραψαι	γέγραφθε	τέταξαι	τέταχθε
3.	γέγραπται	γεγραμμένοι εἰσ(ί)ν	τέτακται	τεταγμένοι εἰσ(ί)ν

	<i>Dual</i>	<i>Dual</i>
	2. 3. γέγραφοι	2. 3. τέταχοι
	<i>Inf.</i> γεγράφθαι	<i>Partic.</i> γεγραμμένος
	τετάχθαι	τεταγμένος

90. πείθω (πεπειθ-), *persuade*, and stems in τ, δ, θ, as from φωτίζω (πεφωτιδ-), *enlighten*. στέλλω (έσταλ-), *send*, and stems in λ and ρ, as from έγείρω (έγηγηρ-), *raise*.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	πέπεισμαι	πεπέισμεθα	ἔσταλμαι	ἔστάλμεθα
2.	πέπεισαι	πέπεισθε	ἔσταλσαι	ἔσταλθε
3.	πέπεισται	πεπεισμένοι	ἔσταλται	ἔσταλμένοι
		εἰσί(ν)		εἰσ(ν)
	<i>Dual</i>		<i>Dual</i>	
	2. 3. πίπισθον		2. 3. ἴσταλθον	
	<i>Infm.</i> πεπεῖσθαι		<i>Partic.</i> πεπεισμένος	
	ἔστάλθαι		ἔσταλμένος	

91. There are many perfects in *-σμαι*, conjugated like *πέπεισμαι* throughout, which do not come from stems in *τ*, *δ* or *θ*. Thus *τετέλεσμαι* comes from *τελέω* (*τετελεσ-*), *accomplish*. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in *ν*, present in *-αίνω* or *-ύνω*. Thus from *μαίνω*, *pollute*, we have 3rd sing. perf. *μεμίανται* and part. *μεμιαμμένος*: the stem is *μεμιαν-*. No other parts are found.

## 92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF *πείθω*

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. ACTIVE VOICE

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
Pres. $\left. \begin{array}{l} \text{πείθω} \\ \text{ἔπειθον} \end{array} \right\}$	πείθε	πείθω	πείθομαι	πείθειν	πείθων
Fut. $\left. \begin{array}{l} \text{πέισω} \\ \text{ἔπεισα} \end{array} \right\}$	none	none	πέισομαι	πέισιν	πέισων
1st Aor. $\left. \begin{array}{l} \text{ἔπεισα} \\ \text{ἔπειθον} \end{array} \right\}$	πέισον	πέισω	πέισαι	πέισαι	πέισας
2nd Aor. $\left. \begin{array}{l} \text{ἔπειθον} \\ \text{πέπεικα} \end{array} \right\}$	πείθε	πείθω	πείθαι	πείθειν	πείθων
1st Plup. $\left. \begin{array}{l} \text{πέπεικα} \\ \text{ἔπεπεικέν} \end{array} \right\}$	none	πέπεικω	πέπεικομαι	πέπεικύναι	πέπεικός
2nd Perf. $\left. \begin{array}{l} \text{πέπεικα} \\ \text{ἔπεποιθέν} \end{array} \right\}$	πέπειθε	πέπειθω	πέπειθομαι	πέπειθύναι	πέπεικός
2nd Plup. $\left. \begin{array}{l} \text{ἔπεποιθέν} \\ \text{ἔπεπεικα} \end{array} \right\}$	none	πέπεικω	πέπεικομαι	πέπεικύναι	πέπεικός

94. MIDDLE VOICE

Pres. $\left. \begin{array}{l} \text{πείδομαι} \\ \text{ἔπειδομην} \end{array} \right\}$	πέιθου	πέιδομαι	πέιδομαι	πέιθεσθαι	πέιδομένους
Fut. $\left. \begin{array}{l} \text{πέισομαι} \\ \text{ἔπεισομαι} \end{array} \right\}$	none	none	πέισομαι	πέισεσθαι	πέισόμενους

1st Aor.	ἔπεισάμην	πέισαι	πέισομαι	πεισάμην	πεισάσθαι	πεισάμενος
2nd Aor.	ἔπεισόμην	πίθῃ	πίθωμαι	πεισόμεην	πεισέσθαι	πεισόμενος
Perf.	πέπεισάμην	} πέπεισο	} πεπεισάμην	} πεπεισάμην	} πεπεισάσθαι	} πεπεισάμενος
Plup.	ἔπεισάμην					

95. PASSIVE VOICE

Pres. *πειθόμεαι*, etc., as Middle

Imperf. *ἔπειθόμην*, " "  
 Perf. *πέπεισάμην*, " "  
 Plup. *ἔπεισάμην*, " "

1st Aor.	ἔπεισθην	πέισθην <sup>1</sup>	πεισθῆναι	πεισθῆναι	πεισθείς
2nd Aor.	ἔπειθην	πίθῃ	πειθῆναι	πειθῆναι	πειθείς
1st Fut.	πεισθήσομαι	none	πεισθήσεται	πεισθήσεται	πεισθήσόμενος
2nd Fut.	πειθήσομαι	none	πειθήσεται	πειθήσεται	πειθήσόμενος
3rd Fut.	πειπίσομαι	none	πειπίσεται	πειπίσεται	πειπίσόμενος

<sup>1</sup> For *πίθ-ηθι*: see § 86, and cf. § 7, d.

## 96. CONTRACTED VERBS

Almost all verbs in *-άω -έω -όω* contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, c.

The following is the conjugation in Present and Imperfect of *τιμῶ (-άω)*, *honour*; *φιλῶ (-έω)*, *love*; *δηλῶ (-όω)*, *make plain*.

## 97. ACTIVE VOICE

*Indicative Mood*

## Present

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν
2. τιμᾶς	τιμᾶτε	φιλεῖς	φιλεῖτε
3. τιμᾶ	τιμῶσι(ν)	φιλεῖ	φιλοῦσι(ν)
	<i>Dual</i>		<i>Dual</i>
2. 3.	τιμᾶτον		φιλεῖτον

	<i>Sing.</i>	<i>Plur.</i>
1.	δηλώ	δηλοῦμεν
2.	δηλοῖς	δηλοῦτε
3.	δηλοῖ	δηλοῦσι(ν)

<i>Dual</i>	
2. 3.	δηλοῦτον

## Imperfect

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	ἐτίμων	ἐτιμῶμεν	ἐφίλων	ἐφιλοῦμεν
2.	ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε
3.	ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλων

<i>Dual</i>		<i>Dual</i>	
2. 3.	ἐτιμάτην	ἐφιλείτην	

	<i>Sing.</i>	<i>Plur.</i>
1.	ἐδήλουν	ἐδηλοῦμεν
2.	ἐδήλους	ἐδηλοῦτε
3.	ἐδήλου	ἐδηλοῦσαν <sup>1</sup>

<i>Dual</i>	
2. 3.	ἐδηλούτην

## 98. Imperative Mood

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2.	τίμα	τιμᾶτε	φίλει	φιλεῖτε
3.	τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν

<sup>1</sup> Attic ἐδήλουσιν : cf. ἐλύσαν, p. 73, note 1. Only one example occurs in N.T.



<i>Dual</i>	<i>Dual</i>
2. τιμᾶτον	φιλεῖτον
3. τιμάτων	φιλείτων
<i>Sing.</i>	<i>Plur.</i>
2. δήλου	δηλοῦτε
3. δηλούτω	δηλούτωσαν
<i>Dual</i>	
2. δηλοῦτον	
3. δηλούτων	

Attic 3 pl. τιμώντων, φιλούντων, δηλούντων.

### 99. Subjunctive Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλῶμεν
2. τιμᾶς	τιμᾶτε	φιλῆς	φιλῆτε	δηλοῖς	δηλῶτε
3. τιμᾶ	τιμῶσι(ν)	φιλῆ	φιλῶσι(ν)	δηλοῖ	δηλῶσι(ν)
<i>Dual</i>		<i>Dual</i>		<i>Dual</i>	
2. 3. τιμᾶτον		φιλῆτον		δηλῶτον	

The Subjunctive of *δηλῶ* in the N.T. was probably the same as the Indicative Present, following the analogy of *τιμῶ*. But *ζηλοῦτε* (Gal. 4<sup>17</sup>) might be Indicative. See §§ 105, 279.

### 100. Optative Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμ-ῶην	τιμῶμεν	φιλ-οίην	φιλοῖμεν	δηλ-οίην	δηλοῖμεν
2. τιμ-ῶης	τιμῶτε	φιλ-οίης	φιλοῖτε	etc., like	φιλοῖην
3. τιμ-ῶη	τιμῶεν	φιλ-οίη	φιλοῖεν		
<i>Dual</i>		<i>Dual</i>			
2. 3. τιμῶτην		φιλοῖτην			

101. *Infinitive Mood*

τιμᾶν                      φιλεῖν                      δηλοῦν

W.H. generally print δηλοῖν (τιμᾶν), which is not genuine Hellenistic, though found in the best MSS. of N.T.

102. *Participles.* (See § 42.)

τιμῶν (-ῶσα -ῶν)                      φιλῶν (-οῦσα -οῦν)  
δηλῶν (-οῦσα -οῦν)

## 103. MIDDLE AND PASSIVE VOICES

*Indicative Mood*

## Present

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	τιμῶμαι	τιμώμεθα	φιλοῦμαι	φιλούμεθα
2.	τιμᾶσαι <sup>1</sup>	τιμᾶσθε	φιλῆ	φιλείσθε
3.	τιμᾶται	τιμῶνται	φιλείται	φιλοῦνται

	<i>Dual</i>	<i>Dual</i>
2. 3.	τιμᾶσθον	φιλείσθον

	<i>Sing.</i>	<i>Plur.</i>
1.	δηλοῦμαι	δηλούμεθα
2.	δηλοῖ	δηλοῦσθε
3.	δηλοῦται	δηλοῦνται

	<i>Dual</i>
2. 3.	δηλοῦσθον

<sup>1</sup> Classical τιμᾶ : cf. p. 77, note 1.

## Imperfect

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα
2. ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλεῖσθε
3. ἐτιμᾶτο	ἐτιμῶντο	ἐφιλεῖτο	ἐφιλοῦντο

<i>Dual</i>	<i>Dual</i>
2. 3. ἐτιμάσθη	ἐφιλείσθη

<i>Sing.</i>	<i>Plur.</i>
1. ἐδηλούμην	ἐδηλούμεθα
2. ἐδηλοῦ	ἐδηλοῦσθε
3. ἐδηλοῦτο	ἐδηλοῦντο

<i>Dual</i>
2. 3. ἐδηλούσθη

## 104. Imperative Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2. τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε
3. τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

<i>Sing.</i>	<i>Plur.</i>
2. δηλοῦ	δηλοῦσθε
3. δηλούσθω	δηλούσθωσαν

<i>Dual</i>	<i>Dual</i>	<i>Dual</i>
2. τιμάσθων	φιλείσθων	δηλοῦσθων
3. τιμάσθων	φιλείσθων	δηλοῦσθων

Attic 3 pl. τιμάσθων, φιλείσθων, δηλοῦσθων.

105. *Subjunctive Mood*

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2.	τιμᾶ	τιμᾶσθε	φιλῆ	φιλῆσθε
3.	τιμᾶται	τιμῶνται	φιλῆται	φιλῶνται

	<i>Sing.</i>	<i>Plur.</i>
1.	δηλώμαι	δηλώμεθα
2.	δηλοῖ	δηλώσθε
3.	δηλώται	δηλῶνται

	<i>Dual</i>	<i>Dual</i>	<i>Dual</i>
2. 3.	τιμᾶσθον	φιλῆσθον	δηλῶσθον

In N.T. Greek the Subjunctive of *δηλῶ* tends to be come identical with the Present Indicative, as in the Active. But *εὐδοῶται* (1 Cor. 16<sup>2</sup>) is best taken as Subj Present; and *φυσιοῦσθε* (1 Cor. 4<sup>6</sup>) might be Indicative. See § 279.

106. *Optative Mood*

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	τιμῶμην	τιμώμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2.	τιμῶ	τιμῶσθε	φιλοῖο	φιλοῖσθε	etc., like	φιλοίμην
3.	τιμῶτο	τιμῶντο	φιλοῖτο	φιλοῖντο		

	<i>Dual</i>	<i>Dual</i>
2. 3.	τιμῶσθην	φιλοῖσθην

107. *Infinitive Mood*

τιμᾶσθαι      φιλεῖσθαι      δηλοῦσθαι

108. *Participles*

τιμώμενος      φιλούμενος      δηλούμενος

For some verbs with irregular contractions see the List of Verbs (p. 133 *sqq.*).

### 109. NOTES ON THE FORMATION OF THE VERB

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease

the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with *λείπω*, *I leave*, we have given the future *λείψω*, the perfect active *λέλοιπα*, the perfect middle *λέλειμαι*, and 2nd aorist *ἔλιπον*: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the “Principal Parts,” was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and (in past tenses) the augment, which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

## 111. A.—PRESENT STEM

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.

	<i>Fut.</i>	<i>1st Aor.</i>	<i>1st Perf.</i>	<i>Perf.</i>	<i>1st Aor.</i>
<i>Pres. Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
-άω <sup>1</sup> ( <i>a pure</i> )	-άσω	-άσα	-άκα	-άμαι	-άθην
-άω <sup>1</sup> ( <i>a impure</i> )	-ήσω	-ησα	-ηκα	-ημαι	-ήθην
-έω <sup>2</sup>					

<sup>1</sup> Present and Imperfect like τιμάω.

<sup>2</sup> " " " " φιλέω.

Pres. Act.	Fut. 1st Aor. 1st Perf.			Perf.	1st Aor.
	Act.	Act.	Act.	Mid.	Pass.
-όω <sup>1</sup>	-ώσω	-ωσα	-ωκα	-ομαι	-όθην
-ύω <sup>2</sup>	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(αύω -εύω, <sup>2</sup> similarly)					
-βω -πω <sup>2</sup>	-ψω	-ψα	-φα	-μμαι	-φθην
-φω -πτω <sup>2</sup>					
-γω -κω -χω <sup>2</sup>	-ξω	-ξα	-χα	-γμαι	-χθην
-σσω -ττω <sup>2</sup>					
-δω -θω -ζω <sup>2</sup>	-σω	-σα	-κα	-σμαι	-σθην
-αίνω <sup>2</sup>	-ανῶ	-ᾶνα	-αγκα	-αμμαι	-άνθην
-ύνω <sup>2</sup>	-ῦνῶ	-ῦνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare *εὕρ-ισκ-ω*, find, with fut. *εὕρ-ήσ-ω*, 2nd aor. *εὔρ-ον*; *φθά-ν-ω*, anticipate, fut. *φθά-σ-ω*; *αἰσθ-άν-ομαι*, perceive, 2nd aor. *ἤσθ-όμην*; *ἰκ-νί-ομαι*, arrive, 2nd aor. *ἰκ-όμην*. In these verbs the Present stem has been constructed by adding *-ισκ-* *-ν-* *-αν-* and *-νε-* respectively, and there are several other suffixes performing the same functions.<sup>3</sup> Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with *ι* instead of *ε* for the vowel): thus *γί-γν-ομαι*, become (in N.T. *γίνομαι*),

<sup>1</sup> Present and Imperfect like *δηλώω*.

<sup>2</sup> All these verbs are like *λύω* in the Present and Imperfect.

<sup>3</sup> Especially common is the suffix *-γμ*, for whose various disguises see §§ 6 and 7, c.



2nd aor. ἔ-γεν-όμεν; πί-πτ-ω, *fall*, 2nd aor. ἔ-πεσ-ον (for ἔπετον). Some put a nasal into the root, besides adding a suffix to it, as λαγχ-άν-ω, *obtain by lot*, 2nd aor. ἔ-λαχ-ον; μανθ-άν-ω, *learn*, 2nd aor. ἔ-μαθ-ον. Γί-γνώ-σκ-ω, *get to know* (N.T. γινώσκω), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as -sc-, which appears in the Present.

### 113. B.—FUTURE STEM

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, *b*. But as the beginner has at present no means of recognising these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly,

let him suspect a Future stem whenever he finds an  $-\sigma-$  (not  $-\sigma\sigma-$ ) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the  $-\sigma-$  and making trial.

The stem forms (a) the *Future*, by simply adding the terminations  $-\omega$  or  $-\omicron\mu\alpha\iota$ , etc.; (b) the *First Aorist*, by prefixing the Augment and adding,  $-α$ ,  $-άμην$ , etc.; (c) the *First Aorist Passive*, by augmenting and adding  $-\thetaην$ , etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the  $\sigma$  than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a  $\theta$  followed by a termination to be found in the paradigm of  $\acute{\epsilon}\lambdaύθην$ . Of course such "suspicions" will sometimes be unfounded; but in the majority of cases such a "rule of thumb" will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing  $-\thetaην$  into  $-\θήσομαι$ . Thus  $\acute{\eta}\gammaέρθην$  from  $\acute{\epsilon}\gammaείρω$ , raise, 1st fut.  $\acute{\epsilon}\gammaερθήσομαι$ . (Similarly

from the Second Aor. Pass. (§ 118) comes the Second Future, with *-ην* changed to *-ήσομαι*; as *φανήσομαι* from *ἐφάνην*, 2nd aor. of *φαίνω*, *shine*.)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless *-νω* in the Present is a suffix forming the stem. Liquid Verbs use the suffix *-έω* (for *-έσω*) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing *λλ* into *λ* (as *ἀγγέλλω*, *announce*, fut. *ἀγγελῶ*), or ejecting the *ι* that appears before *ν* or *ρ* (as *κτείνω*, *kill*, fut. *κτενῶ*; *σπείρω*, *sow*, fut. *σπερῶ*). Cases not coming under this description will rarely cause difficulty. Verbs (other than Liquid) making Future in *-ῶ* are given in the List: most instances are verbs in *-ίζω*, fut. *-ιῶ*.

The First Aorist of these Liquid Verbs was originally formed with the suffix *σ*. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the *-ῶ* of the Future, and then lengthen the vowel preceding the liquid

For this purpose the long form of  $\epsilon$  is  $\epsilon\iota$  (cf. § 8, *a*), of *a* (in N.T. Greek) always  $\bar{a}$ . Thus *σημαίνω*, *signify*, fut. *σημᾶν-ῶ*, 1st aor. *ἐσήμᾶνα*; *ἀγγέλλω*, 1st aor. *ἤγγειλα*; *σκληρύνω*, *harden*, fut. *σκληρῦν-ῶ*, 1st aor. *ἐσκληρῦνα*; *κρίνω*, *judge*, fut. *κρίν-ῶ*, 1st aor. *ἔκρινα*. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like *ἔκρινε* or *ἔσπειρε* may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the  $-\hat{\omega}$  of the Future and adding the characteristic  $\theta$ . But there are some exceptions: thus *κτείνω* makes *ἐκτάνθην*, though the vowel in the Future Active is  $\epsilon$ ; while *κλίνω* and *κρίνω* drop the  $\nu$ , making *ἐκλίθην*, *ἐκρίθην* respectively.

### 115. C.—PERFECT STEMS

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect*. This stem will be found almost entirely covered by the types of "regular" formations in § 111. It will be seen that it may be conveniently found by changing the  $-\sigma-$

of the Future into *-κ-* when it comes after a vowel, or by striking off the *-ῶ* or *-οῦμαι* of a circumflexed Future and substituting *-κ-*. In Liquid Verbs the vowel is generally changed to *α*, as *στέλλω*, *send*, fut. *στελῶ*, 1st perf. *ἔσταλ-κα*. The "Aspirated Perfect" in *-φα -χα* is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect*. This stem cannot be formed from verbs in whose Present the *-ω* is preceded by a vowel.<sup>1</sup> (*Ἀκήκοα*, from *ἀκούω*, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an *ο* appears where the present or future has *ε*; as *πέποιθα* from *πείθω*; *γέγονα*, compared with future *γενήσομαι*. The absence of any addition (like *-κ-*) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in *-κ-*.

117. (3) The *Perfect Middle* is very simply

<sup>1</sup> Nor from verbs derived from nouns, like *κηρύσσω*, *I herald*, derived from *κηρυξ*, *herald*.

formed by most verbs which form a First Perfect Active in *-κα*. Strike off the *-κα*, and then add the person endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like *πείθω*, *τελέω*, and *μαίνω*; but a combination of the “regular” type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the “root” of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

#### 118. D.—SECOND AORIST STEM

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an *ε* in the body of the word, or the Perfect an *ο*, these vowels have disappeared.

Thus *πειθ-* is the Present stem of *πείθω*, and *πεποιθ-* its Second Perfect; but *πιθ-*, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of *λαβ-εἶν* as compared with *λαμβάν-ειν*, or *εὕρ-εἶν* against *εὕρισκ-ειν*, is obvious. The very common Second Aorist *ἤγαγον*, from *ἄγω*, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the *accent*: the Infin. Act. is always *-εἶν* (in the *-ω* verbs), and the Partic. *-ών -ούσα -όν*: the syllable containing *-οντ-* or *-ουσ-* always bears the accent (except in the gen. pl. fem. *-ουσῶν*). Contrast the Present *λύειν*, *λύων*. In the Middle, also, note *πιθέσθαι*, 2nd Aor., but *πείθεσθαι*, Present.

For the Second Fut. Pass. see § 113 (end).

### 119. AUGMENT

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his

lexicon. The ordinary (or *syllabic*) augment, ἐ-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as *πείθω*, impf. ἔ-πειθον, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus ἐν-δύω, *put on*, makes its 1st aor. ἐν-έ-δυσα. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is *elided* (§ 8, e): thus δι-ε-πορεύετο is from δια-πορεύομαι, *journey through*. Before the augment ἐκ takes the form ἐξ, as ἐξ-έ-βαλε from ἐκ-βάλλω, *cast out*. See also p. 154.

There are several words in which (as in Attic) this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, the classical First Aorist of προ-φητεύω, *prophecy*, was προ-εφήτευσα (so T.R.), as though the verb were a compound of πρό and φητεύω (which does not exist) instead of a



derivative from *προφήτης*, *prophet*: W.H. here give the regular *ἐπροφήτευσα*. Other examples will be given in the next section. In some verbs the converse happens: thus *καθ-έξομαι*, *sit*, forms its Imperfect *ἐκαθεζόμην*, though it is a compound of *κατά* and *ἔξομαι*. In the double compound *ἀπο-καθ-ίστημι* the augment is put in twice: thus, 1st aor. pass. *ἀπ-ε-κατ-ε-στάθην*.

A very few verbs take the augment *ῆ-*, as *ῆδυνάμην* from *δύναμαι*, *can*; *ῆμελλον* from *μέλλω*, *intend*; *ῆθελον* from *θέλω*, *wish*. One or two cases of augment omitted will be found in the List.

Verbs beginning with *ρ* sometimes double the *ρ* after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus *ἄγω*, *lead*, 1st aor. pass. *ἤχθην*; *ἀν-ἄλίσκω*, *destroy*, 1st aor. act. *ἄν-ἤλωσα*; *ἐγείρω*, *raise*, 1st aor. act. *ἤγειρα*; *ὀμοιόω*, *liken*, 1st aor. pass. *ὠμοιόωθην*. When *ι* and *υ* are lengthened there is generally nothing to show it; and vowels which are long

already (except  $\bar{a}$ ) naturally remain unchanged. Many verbs beginning with  $\epsilon$ - show  $\epsilon\iota$ - instead of  $\eta$ - when augmented (see the List). Thus  $\acute{\epsilon}\chi\omega$ , *have*, makes Imperf.  $\epsilon\iota\chi\omicron\nu$ . Nearly all the diphthongs are more or less found unchanged.  $\text{Ο}\acute{\upsilon}$ - is never changed. Of the other diphthongs, we find  $\alpha\iota$  usually augmented to  $\eta$ ,  $\alpha\nu$  to  $\eta\nu$ ,  $\epsilon\nu$  to  $\eta\nu$ ,  $\omicron\iota$  to  $\varphi$ .

$\Delta\iota\bar{\alpha}\kappa\omicron\nu\acute{\epsilon}\omega$ , *minister*, is an example of analogical augment (see above): its imperf.  $\delta\iota\eta\kappa\omicron\nu\omicron\nu$  is formed as if the verb were a compound, which it is not, being derived directly from  $\delta\iota\acute{\alpha}\kappa\omicron\nu\omicron\varsigma$ . Similarly  $\epsilon\acute{\upsilon}\alpha\gamma\gamma\epsilon\lambda\acute{\iota}\zeta\omicron\mu\alpha\iota$ , *proclaim the gospel*, impf.  $\epsilon\acute{\upsilon}\eta\gamma\gamma\epsilon\lambda\acute{\iota}\zeta\omicron\mu\eta\nu$ .

121. Some very peculiar augmented forms may be collected here.  $\text{Ὀ}\rho\acute{\alpha}\omega$ , *see*, makes impf.  $\acute{\epsilon}\omega\rho\omega\nu$ , and the same irregularity comes in  $\acute{\alpha}\nu\acute{\epsilon}\varphi\acute{\xi}\alpha$  from  $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$ , *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition  $\acute{\alpha}\nu\acute{\alpha}$  is itself augmented, although the verb is a compound, while the  $\text{-}\acute{\omicron}\acute{\iota}\gamma\omega$  sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a

preposition may be also seen in forms of ἀφίημι. Other irregular augments will be seen in the List under ἄγνυμι and ὠθέω.

## 122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel ε: thus λύω, perf. λέ-λυκα. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7, *d.* is observed: thus φ- makes reduplication πε-φ-, θ- makes τε-θ-, χ- makes κε-χ-. Verbs which begin with σ and a consonant would, according to the rule, reduplicate with σε-: thus σκύλλω, *distress*, would make perf. mid. "σέσκυλμαι." But there was a tendency in Greek regularly to turn initial σ before a vowel into *h*. We find ξ-στη-κα as the perf. of ἵστημι, in which the 2nd aor. infin. στή-ναι shows the base upon which reduplication worked. In most such verbs, the reduplication ε- could not resist further assimilation to the augment ε'-: hence the type ἔσκυλμαι. In verbs of this description, as

well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are ὄλ-ωλ-α from ὄλ-λυμι, *destroy*; ἀκ-ήκοα from ἀκούω, *hear*; ἐγ-ήγερμαι from ἐγείρω, *raise*. ἄγω, *lead* uses a similar kind of reduplication for its 2nd aor. ἤγ-αγ-ον, inf. ἀγαγεῖν.

#### 124. VERBS IN -MI

In § 61 the difference between verbs in -ω and verbs in -μι was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here

enters on. (1) Verbs in *-μι* are only given in three tenses, Present, Imperfect, and Second Aorist, for their other tenses are just like those of the *-ω* verbs. *Στήσω*, fut. of *ἵστημι*, is like *λύσω*; *δέδωκα*, perf. of *δίδωμι*, is like *λέλυκα*, and so on. (2) The person-endings *-μι*, *-μεν*, etc., are attached directly to the vowel which belongs to the root, as *η* or *ᾶ* in *ἵστημι*, *η* or *ε* in *τίθημι*, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses *δίδομαι*, pres., and *δέδομαι*, perf., only differ in the initial *δί-* and *δέ-*, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in *-ω* were so much easier and simpler than verbs in *-μι* that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the "strong preterite." Among the classical forms given in the conjugation below, many are constructed by adapting the *-ω* formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The  $-\mu$  verbs may be classified under four types, which in most respects are uniformly conjugated. Type I. is exemplified by ἵσστημι, with vowels  $\eta$  (for  $\bar{a}$ , § 8, b.) and  $\check{a}$ ; Type II. by τίθημι, vowels  $\eta$  and  $\epsilon$ ; Type III. by δίδωμι, vowels  $\omega$  and  $o$ . The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel  $\iota$  instead of  $\epsilon$ . In the conjugation below will be found I. ἵσστημι, pres.; ἔσστην, 2nd aor. II. τίθημι, pres.; ἔθεμεν (pl.), 2nd aor.; also, as slightly differing, ἀφίημι (compound of ἵημι), pres.; ἀφειμεν (pl., =  $-\epsilon-\epsilon-\mu\epsilon\nu$ ), 2nd aor. III. δίδωμι, pres.; ἔδομεν (pl.), 2nd aor.; also in 2nd aor. only, ἔγνων from γινώσκω.

127. Type IV. is formed on an entirely different principle. A suffix  $-\nu\bar{v}-$  is added to form the Present stem. This becomes  $-\nu\check{v}-$  in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since  $-\nu\bar{v}-$  is only a Present-stem suffix. But as a few forms happen to occur in the Active from a “ $-\mu\iota-$ ” 2nd aor. in  $-\nu\bar{v}$ , the conjugation of ἔδυν (from

δύω) is given: in these, of course, the *υ* is part of the root.

## 128. CONJUGATION OF VERBS IN -MI

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of ἵστημι between transitive and intransitive meanings, see § 156.

### ACTIVE VOICE

#### Present and Imperfect

I                    II                    III                    IV.

ἵστημι, *set*    τίθημι, *place*    δίδωμι, *give*    δείκνυμι, *show*  
*up*

#### *Indicative Mood*

##### Present

##### *Singular*

1. ἵστημι	τίθημι	δίδωμι	δείκνυμι
2. ἵστης	τίθης	δίδως	δείκνυς
3. ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)

## Plural

- |              |            |            |              |
|--------------|------------|------------|--------------|
| 1. ἴσταμεν   | τίθεμεν    | δίδομεν    | δείκνυμεν    |
| 2. ἴστατε    | τίθετε     | δίδοτε     | δείκνυτε     |
| 3. ἰσῑάσι(ν) | τιθέῃσι(ν) | διδόῃσι(ν) | δεικνύῃσι(ν) |

## Dual.

- |               |         |         |           |
|---------------|---------|---------|-----------|
| 2. 3. ἴστατον | τίθετον | δίδοτον | δείκνυτον |
|---------------|---------|---------|-----------|

'Αφίημι (II.), *forgive*, makes 3rd pl. ἀφίῃσι(ν), otherwise like τίθημι.

## Imperfect

## Singular

- |          |         |         |          |
|----------|---------|---------|----------|
| 1. ἴσθη  | ἐτίθη   | ἐδίδου  | ἰδείκνυ  |
| 2. ἴσθης | ἐτίθεις | ἐδίδους | ἰδείκνυς |
| 3. ἴσθη  | ἐτίθει  | ἐδίδου  | ἰδείκνυ  |

## Plural

- |            |          |          |            |
|------------|----------|----------|------------|
| 1. ἴσταμεν | ἐτίθεμεν | ἐδίδομεν | ἰδείκνυμεν |
| 2. ἴστατε  | ἐτίθετε  | ἐδίδοτε  | ἰδείκνυτε  |
| 3. ἴστασαν | ἐτίθεσαν | ἐδίδοσαν | ἰδείκνυσαν |
|            | ἐτίθουν  | ἐδίδουν  |            |

## Dual

- |               |          |          |            |
|---------------|----------|----------|------------|
| 2. 3. ἰσῑάτην | ἐτιθέτην | ἰδιδότην | ἰδεικνύτην |
|---------------|----------|----------|------------|

## 129. Imperative Mood

## Singular

- |           |        |        |                      |
|-----------|--------|--------|----------------------|
| 2. ἴσθη   | τίθει  | δίδου  | δείκνυε <sup>1</sup> |
| 3. ἰσῑάτω | τιθέτω | διδότω | δεικνύτω             |

<sup>1</sup> Classical δείκνυ.



*Plural*

- |            |           |           |             |
|------------|-----------|-----------|-------------|
| 2. ἴσταται | τίθετε    | δίδοτε    | δείκνυτε    |
| 3. ἰστάσων | τιθέτωσαν | διδότωσαν | δεικνύτωσαν |

*Dual*

- |            |         |         |           |
|------------|---------|---------|-----------|
| 2. ἴστατον | τίθετον | δίδοτον | δείκνυτον |
| 3. ἰστάσων | τιθέτων | διδότων | δεικνύτων |

Attic 3 pl. ἰσάντων, τιθέντων, δίδόντων, δεικνύντων.

130. *Subjunctive Mood**Singular*

- |         |       |       |          |
|---------|-------|-------|----------|
| 1. ἴσῃ  | τιθῶ  | διδῶ  | δεικνύω  |
| 2. ἴσῃς | τιθῆς | διδῶς | δεικνύης |
- and so on, like λύω etc., but ω etc., like  
(§ 65). for η. λύω.

3 sg. in N.T.

δίδοι

131. *Optative Mood*

None of these verbs occur in the Optative Active. The classical forms are as follows:—

- | <i>Singular</i> | <i>Plural</i> | <i>Dual</i>  |
|-----------------|---------------|--------------|
| 1. ἰσάιην       | ἰσάιμεν       | 2. 3. ἰσάιην |
| 2. ἰσάιης       | ἰσάιτε        |              |
| 3. ἰσάιῃ        | ἰσάιεν        |              |

The forms of the other verbs may be found by putting τιθε- αἰφιε- διδο- respectively for ἴστα- in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

132. *Infinitive Mood*

*ιστάναι*      *τιθέναι*      *διδόναι*      *δεικνύναι*

133. *Participles*

*ιστάς* (§ 40) *τιθείς* (§ 42) *διδούς* (*ib.*) *δεικνύς* (*ib.*)

Also *ιστῶν* (*ιστάω*), *διδῶν* (*διδόω*), *δεικνύων*.

134. Like *ἴστημι* is conjugated *φημί*, *say* (only in a few forms), but *φάθι* Imper.

Like *τίθημι* is *ἀφίημι*, *forgive*, except where noted; also other compounds of *ἴημι*, *συνίημι*, *understand*, and *ἀνίημι*, *loose*.

Like *δείκνυμι* are *ἀμφιέννυμι*, *clothe*; *ἀπόλλυμι*, *destroy*; *σβέννυμι*, *quench*; *ζώννυμι*, *gird*; *ρήγνυμι*, *break*; *ὄμνυμι*, *swear*; *μίγνυμι*, *mix*; *ἀποκτέννυμι*, *kill*.

135. **Second Aorist***Indicative Mood*

	<b>I</b>	<b>II</b>	<b>II.</b>	<b>III.</b>	<b>III.</b>	<b>IV.</b>
			<i>Singular</i>			
1.	<i>ἔστην</i>	none	none	none	<i>ἔγνω</i>	<i>ἔδυν</i>
2.	<i>ἔστης</i>	"	"	"	<i>ἔγνως</i>	<i>ἔδυσ</i>
3.	<i>ἔστη</i>	"	"	"	<i>ἔγνω</i>	<i>ἔδῦ</i>

*Plural*

1. ἔστημεν ἴθαμεν ἀφ-εῖμεν ἔδομεν ἔγνωμεν ἔδῦμεν
2. ἔστητε ἴθετε ἀφ-εῖτε ἔδοτε ἔγνωτε ἔδῦτε
3. ἔστησαν ἴθισαν ἀφ-εῖσαν ἔδοσαν ἔγνωσαν ἔδῦσαν

*Dual*

2. 3. ἰσότηην ἰθέτην ἀφ-εῖτην ἰδότην ἰγνώτην ἰδύτην

First Aorist forms were used for the singular of ἔθεμεν, ἀφείμεν and ἔδομεν. Note that ἔστην, ἔγνων, and ἔδυν keep long vowels in plural.

136. *Imperative Mood**Singular*

2. στήθι θές δός γνώθι δύθι
3. στήτω θέτω δότω γνώτω δύτω

*Plural*

2. στήτε θέτε δότε γνώτε δύτε
3. στήτωσαν θέτωσαν δότωσαν γνώτωσαν δύτωσαν

*Dual*

2. σήτων θέτων δότων γνώτων δύτων
3. σήτων θέτων δότων γνώτων δύτων

Attic 3 pl. σάντων, θέντων, δόντων, γόντων, δύντων.

ἀφ-es, etc., from ἀφ-ίημι, like θές.

In 2nd sing. στήθι has a second form found in compounds: thus, ἀνά-στα.

137. *Subjunctive Mood**Singular*

1. <i>στώ</i>	<i>θῶ</i>	<i>δῶ</i>	<i>γνώ</i>	<i>δύω</i>
2. <i>σῆς</i>	<i>θῆς</i>	<i>δῆς</i>	<i>γνῶς</i>	<i>δύης</i>

and so on, as in the Present.

Also 3 sg. *δοῖ*, *γνοῖ* (§ 155), and probably *δώη*.*ἀφ-ῶ*, etc., from *ἀφ-ίημι*, like *θῶ*.138. *Optative Mood**Singular*

1. <i>σταίην</i>	<i>θείην</i>	<i>δοίην</i>	<i>γνοίην</i>	<b>none</b>
2. <i>σταίης</i>	<i>θείης</i>	<i>δοίης</i>	<i>γνοίης</i>	

and so on, as in the Present.

*ἀφ-είην*, etc., from *ἀφ-ίημι*, like *θείην*.

In the N.T. the 2nd Aor. Opt. of *δίδωμι* is *δώην* (only 3rd sing. *δώη*). (Carefully distinguish *δώη subj.*)

139. *Infinitive Mood*

<i>στήναι</i>	<i>θεῖναι</i>	<i>δοῦναι</i>	<i>γνώναι</i>	<i>δύναι</i>
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*ἀφ-εῖναι* from *ἀφίημι*.140. *Participles*

*στάς* (§ 40) *θείς* (§ 42) *δούς* (*ib.*) *γνούς* (*ib.*) *δός* (*ib.*)

*ἀφ-είς* from *ἀφίημι*, like *θείς*.

141. Like ἔστην is ἔβην from βαίνω, go; but the Imper. ἀνά-βα makes 3rd sing. -βάτω, with 2nd plur. ἀνά-βατε as well as -βητε. (Βαίνω is not found in the N.T. uncompounded.)

## 142. MIDDLE AND PASSIVE VOICES

### Present and Imperfect

#### Indicative Mood

#### Present

I	II.	III.	IV.
<i>Singular</i>			
1. ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2. ἵστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3. ἵσταται	τίθεται	δίδοται	δείκνυται
<i>Plural</i>			
1. ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3. ἵστανται	τίθενται	δίδονται	δείκνυνται
<i>Dual</i>			
2. 3. ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον

Δύναμαι has also 2nd sing. δύνῃ (from δύνομαι).

## Imperfect

*Singular*

1. ἰσάμην	ἐπιθέμην	ἐδιδόμην	ἐδεικνύμην
2. ἴτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3. ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
		ἐδίδετο	

*Plural*

1. ἰσάμεθα	ἐπιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2. ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3. ἴσαντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

*Dual*

2. 3. ἰσάσθην	ἐπιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
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*Δύναμαι* often takes ἦ- for augment (§ 119).

*Κρέμαμαι* makes 3 sg. impf. ἐκρέμετο.

Ἄφίεμαι, ἀφίεμην, etc., follow τίθεμαι regularly.

## 143. Imperative Mood

*Singular*

2. ἴτασο	τίθεσο	δίδοσο	δείκνυσο
3. ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω

*Plural*

2. ἴτασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3. ἰτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

*Dual*

2. ἴτασθον	τίθεσθον	δίδοσθον	δείκνυσθον
3. ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων

Attic 3 pl. ἰσάσθων, τιθέσθων, διδόσθων, δεικνύσθων.

144. *Subjunctive Mood**Singular*

1. ἰστώμαι	τιθῶμαι	διδῶμαι	δεικνύομαι
2. ἰστῆ	τιθῆ	διδῷ	δεικνυῆ
etc., like λύομαι,		etc., but ω	etc., like
§ 71.		for η.	λύομαι

145. *Optative Mood**Singular**Plural**Dual*

1. ἰσταίμην	ἰσταίμεθα	2. 3. ἰσταίσθην
2. ἰσταίω	ἰσταίσθε	
3. ἰσταίτω	ἰσταίντω	

As before, the forms of the verbs in II. and III. may be found by putting τιθε- ἀφιε- διδο- for ἰστα- in the forms above. Δεικνυοίμην is like λυοίμην, § 72.

146. *Infinitive Mood*

ἰστασθαι	τιθεσθαι	δίδοσθαι	δεικνυσθαι
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147. *Participles*

ἰστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
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148. Like ἴσταμαι are δύναμαι, *can, be able*; ἐπίσταμαι, *know*; κρέμαμαι, *hang*; πίμπραμαι (only Infin.), *boil*; ὀνίναμαι (§ 152), *be profited*.

Like τίθεμαι are ἀφίεμαι, and other compounds of ἵημι.

Like δείκνυμαι are ἀπόλλυμαι, *perish*, and other words given under the Active, § 134.

### 149. Second Aorist. (Middle.)

#### *Indicative Mood*

<i>Sg.</i> 1.	none	ἐθέμην	ἐδόμην	none
2.		ἔθου	ἔδου	
3.		ἔθετο	ἔδοτο	
			ἔδετο	
<i>Pl.</i> 1.		ἐθέμεθα	ἐδόμεθα	
2.		ἔθεσθε	ἔδοσθε	
3.		ἔθεντο	ἔδοντο	
<i>Du.</i> 2. 3.		ἰθίσθη	ἰδόσθη	

ἀφ-εἶμην (= -ε -εἶμην) from ἀφίημι, makes 2 sg. ἀφίισα, 3 sg. ἀφίιτο etc.



## 150. Imperative Mood

<i>Sg.</i> 2.	none	θοῦ	δοῦ	none
3.		θέσθω	δόσθω	
<i>Pl.</i> 2.		θέσθε	δόσθε	
3.		θέσθωσαν	δόσθωσαν	
<i>Du.</i> 2.		θείσθον	δοίσθον	
3.		θείσθων	δοίσθων	

*αφ-οῦ, αφ-έσθω, etc., like θοῦ. Attic 3 pl. θείσθων, δοίσθων.*

## 151. Subjunctive Mood

<i>Sg.</i> 1.	none	θῶμαι	δῶμαι	none
2.		θῆ	δῆ	

*etc., like the Present.*

*αφ-ῶμαι, etc., like θῶμαι.*

## 152. Optative Mood

<i>Sg.</i> 1.	[σταίμην]	θείμην	δοίμην	none
2.	[σταίῳ]	θείῳ	δοίῳ	

*etc., as in the Present.*

*Σταίμην* is given, though not in actual use, as model for the only form occurring in the N.T., viz. *ὀναίμην* from *ὀνίναμαι*, *be profited*.

*αφ-είμην, etc., like θείμην.*

153. *Infinitive Mood*

none	θέσθαι	δόσθαι	none
ἀφ-έσθαι.			

154. *Participles*

none	θέμενος	δόμενος	none
ἀφ-έμενος.			

155. **FORMS AS FROM VERBS IN -Ω**

In the above conjugation many forms are really from verbs in *-ω*: the complexity of the *-μι* forms made it natural for them to be supplanted by the nearest corresponding forms from the various *-ω* verbs. The three kinds of contracted verbs were, in many points, already close to Types I, II, and III. of *-μι* verbs; and we find accordingly that *ἐτίθεις*, *τίθει*, and other forms are really borrowed from the conjugation of *φιλέω*, and *έδίδουν*, etc., from that of *δηλώω*. *Δείκνυμι* in its turn is close to *λύω*, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type *δεικνύω* leaves not much room for forms of *δείκνυμι*. No further description need be given of the *-ω* forms in

Type IV. of  $-μ$  verbs. In  $ἴστημι$  we find several forms from  $ἰστώ$ : the wholly new Presents  $ἰσάνω$  and  $στήκω$  hardly come under this head.  $Τίθημι$  and  $δίδωμι$  both continue into the plural Imperfect Active forms from  $τιθέω$  and  $διδόω$ .  $Ἀφίημι$  and its parallels make a variety of forms from different  $-ω$  Presents,  $ἀφίω$  (like  $λύω$ ),  $ἀφίέω$  and  $ἀφέω$  (like  $φιλέω$ ). For special irregularities of  $ἀφίημι$ , see the List. In the Subjunctive  $δίδωμι$  makes 3rd sing. pres.  $διδοῖ$  from  $διδόω$ , like  $δηλοῖ$  (=  $δηλόη$ ; § 99). A curious result of this was that a 2nd aor. subj.  $δοῖ$  (3rd sing.) appears. Similarly  $γνοῖ$  from  $γινώσκω$ . The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj.  $δῶη$  (3rd sing.) is given in Eph. 1<sup>17</sup> and 2 Tim. 2<sup>25</sup>: the form is probably right (§ 279, note 1).

### 156. Paradigms of the $-μ$ Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.: we cannot, of course, always say

with certainty that their non-occurrence in the N.T. is due to anything more than accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

Here may be mentioned an important point bearing on the meanings of ἵστημι, whose tenses oscillate in the active between transitive and intransitive. The Present means *I place, make to stand*, etc., and the Future and First Aorist correspond. The Perfect (with force of present) means *I stand*, and the Pluperfect and Second Aorist supply it with past tenses. The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various -μι verbs, see the List.

## 157. ACTIVE VOICE

<b>Indic.</b>	<b>Imper.</b>	<b>Subj.</b>	<b>Opt.</b>	<b>Infim.</b>	<b>Part.</b>
			<b>Present Stem</b>		
I. Pres. ἴσθημι	ἴσθη	ἴσῃ	ἴσσαιῃ	ἴσάναι	ἴσάς
Imp. ἴσθη	τίθει	τίθῃ	τίθειην	τίθῆναι	τίθεις
II. Pres. τίθημι	τίθει	τίθῃ	τίθειην	τίθῆναι	τίθεις
Imp. ἐτίθει	δίδου	δίδῃ	δίδοίην	δίδοῖναι	δίδοός
III. Pres. δίδωμι	δίδου	δίδῃ	δίδοίην	δίδοῖναι	δίδοός
Imp. εἰδίδου	δείκνυ	δείκνυ	δείκνυοίμαι	δείκνύναι	δείκνύς
IV. Pres. δείκνυμι	δείκνυ	δείκνυ	δείκνυοίμαι	δείκνύναι	δείκνύς
Imp. εἰδείκνυ					

## Second Aorist Stem

I. ἔσταν	στῆθι	στῆ	σταίην	στῆσαι	στῆς
II. ἔθειμεν (pl.)	θῆς	θῆ	θειίην	θειῖναι	θειίς
III. ἔδομεν (pl.)	δος	δῶ	δοίην	δοῦναι	δοός
III. ἔγνω	γῆσθι	γῆ	γνοίην	γνῶναι	γνῶός
IV. ἔδου	δῶθι	δῶ	δούην	δῶναι	δῶς

## 158. MIDDLE VOICE

## Present Stem. (Middle and Passive.)

I. Pres. ἴσταμαι	ἴστασο	ἴστώμαι	ἴσταιμην	ἴτασθαι	ἴσάμενος
Imp. ἴσάμεην	τίθεισο	τιθήμαι	τιθείμην	τίθεσθαι	τιθέμενος
II. Pres. τίθειμαι	δίδωσο	διδῶμαι	δίδωμην	δίδοσθαι	διδόμενος
Imp. ἐτίθειμην	δείκνυσο	δεικνύμαι	δεικνυίμην	δείκνυσθαι	δεικνύμενος
III. Pres. δίδωμαι					
Imp. ἐδίδωμην					
IV. Pres. δείκνυμαι					
Imp. εἰδεικνύμην					

## Second Aorist Stem. (Middle.)

9 II. ἴθιμην	θοῦ	θῶμαι	θείμην	θιέσθαι	θήμενος
III. ἐδόμην	δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

## 159. Some Irregular Conjugations

A. *Εἶμί*, *be*, is thus conjugated.*Indicative Mood*

Present		Imperfect	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. εἶμί	ἐσμέν	ἤμην <sup>1</sup>	ἤμεν or ἤμεθα
2. εἶ	ἐστέ	ἦς or ἦσθα	ἦτε
3. ἐστί(ν) <sup>2</sup>	εἰσί(ν)	ἦν	ἦσαν
<i>Dual</i>		<i>Dual</i>	
2. 3. ἰσίοι		ἦστην or ἦτην	

*Future*

<i>Sing.</i>	<i>Plur.</i>
1. ἔσομαι	ἐσόμεθα
2. ἔσῃ	ἔσεσθε
3. ἔσται	ἔσονται
<i>Dual</i>	
2. 3. ἔσεσθον	

160. *Imperative Mood**Present*

<i>Sing.</i>	<i>Plur.</i>
2. ἴσθι	ἔστε
3. ἔστω and ἦτω	ἔστωσαν

<sup>1</sup> The classical form ἦν does not occur.<sup>2</sup> Accented ἔστι(ν)—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions. So when it denotes *exists* or *is possible*; and in the phrase τούτ' ἔστι, *that is*. Otherwise the pres. is enclitic, except εἶ.

## Dual

2. ἔστων ; 3. ἔστων

Attic 3 pl. ὄντων.

## Subjunctive Mood

	Sing.	Plur.
1.	ὦ	ὦμεν
2.	ῆς	ῆτε
3.	ῆ	ὦσι(ν)

## Optative Mood

	Sing.	Plur.
	εἶην	εἶημεν
	εἶης	εἶητε
	εἶη	εἶησαν

## Dual

2. 3. ῆταν

## Dual

εἶτην

Attic opt. pl. was εἶμεν, εἶτε, εἶεν.

## 161. Infinitive Mood

Present, εἶναι. Future, ἔσεσθαι.

## Participles

Present, ὢν (§ 40). Future, ἐσόμενος.

162. *B. Εἶμι, go*, only appears compounded with prepositions in a few forms in the N.T., viz. 3rd pl. pres. ἰᾶσι(ν), 3rd sing. imp. ἦει, pl. ἦσαν, infin. ἰέναι, part. ἰών (§ 40). In Attic it proceeds thus—

Present Indic. εἶμι, εἶ, εἶσι ; ἴτον ; ἴμεν, ἴτε, ἰᾶσι(ν). (Note accent.)

Imperfect ἦα, ἦεισθα, ἦει(ν) ; ἦτην ; ἦμεν, ἦτε, ἦσαν.



Imperative *ἴθι, ἴτω; ἴτον, ἴτων; ἴτε, ἰόντων.*

Subjunctive *ἴω*, etc. (like *λύω*).

Optative *ἴοιμι*, etc. (like *λύοιμι*).

163. *C. Κεῖμαι, λῖε*, has conjugation much like a Perfect Middle. Thus:—

Present Indic. *κεῖμαι, κεῖσαι, κεῖται; κείσθων; κείμεθα, κείσθε, κείνται.*

Imperfect, *ἐκείμην, ἔκεισο, ἔκειτο; ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.*

Imperative *κείσο* (like *λίλυσο*, § 70).

Infin. *κείσθαι*.

Partic. *κείμενος*.

164. *D. Οἶδα, ἔκνω*, is a Perfect, whose Present [*εἶδω*] does not exist. (Compare the Latin *novi* (Perf.), “I know”: Eng. “I *woi*” is the same word as *οἶδα*.) The Indicative, *οἶδα*, in N.T. Greek is inflected like *λέλυκα*, and its Pluperfect, *ἤδειν*, like *ἐλελύκειν* (§ 63). Two older forms occur rarely: *ἴστε*, 2nd pl. perf. (best taken as imper.), and *ἴσασι(ν)*, 3rd pl. The Imperative is *ἴσθι, ἴστω; ἴστε, ἴστωσαν; ἴστον, ἴστων*. The Subjunctive, *εἶδῶ*, etc., is regularly inflected. Optative, *εἰδείην*, etc., like *εἶην* above (§ 160). Infinitive, *εἰδέναι*. Participle, *εἰδώς* (§ 42). Future Indic. *εἰδήσω*.

Attic—Perf. *οἶδα, οἶσθα, οἶδε; ἴστων; ἴσμεν, ἴσθε, ἴσᾶσι(ν).*

Pluperf. *ἤδη, ἤδησθα, ἤδει(ν); ἤστην; ἤσαμεν, ἤσται, ἤσαν.*

Future *εἶσομαι.*

165. *Ε. Κάθημαι, sit*, like *κείμαι*, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. *κάθημαι, ἐκαθήμην*, like *λέλλυμαι, ἐλελύμην* (§ 69); so also Imper. *κάθησο* and Infin. *καθήσθαι*. But the Subjunctive is *καθῶμαι* (like *λύωμαι*, § 71), and Partic. *καθήμενος* (not *καθημένος*, as a Perfect). Future, *καθήσομαι*.

A verb *κάθομαι* (*i.e.* an invasion of a *-μι* verb by *-ω* forms, as in § 155) supplies the forms in 2nd sing., *κάθη*, Pres. Indic., and *κάθου*, Pres. Imper. The verb was not recognised as a compound of *κατά*; cf. § 119.

## 166. LIST OF VERBS

The following list contains all the verbs in the New Testament which do not conform to the types described as "regular" in § 111 (p. 98 *sq.*), or have tenses not allowed for in the table there. The "principal parts" (§ 110) are given in the first four columns, while in the fifth any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are only named if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in *σ* take *ι-* for the reduplication: *σκάπτω, σκοτίζω, σκοτώ, σπαργανώ, σπιλώω, σταυρώω, στερέω, στεφανώω*. Others, as *σαρώω, σεσάρωμαι*, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

167.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἀγγέλλω, announce	ἀγγελεύω	ἠγγέλκα	ἠγγέλην	1 aor. a. ἠγγείλα.
ἄγνυμι, break	ἰάξω		ἰάγην	With peculiar future cf. retention of augment in subj. 2 aor. p. κατ-εαγῶ.
ἄγω, lead	ἄξω	ἤγμαι	ἤγαγον	1 aor. p. ἤχθην. 1 fut. p. 1 aor. a.
αἰνέω, praise	αἰνέσω			1 aor. a.
αἰρέω, take	αἰρήσω ἐλῶ	ἤρημαι	εἶλον (inf. ἐλεῖν (§ 85))	1 aor. p. ἤρέθην.
• αἶρω, take up	αἶρῶ	ἤρκα ἤρμαι		1 aor. a. ἤρα (inf. ἄραι); p. ἤρθην; 1 fut. p.
αἰσθάνομαι, perceive			ἤσθόμην	
• ἀκούω, hear	ἀκούσω ἀκούσομαι	ἀκήκοα		1 aor. a.; p. ἤκούσθην; 1 fut. p.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
168.				
ἀλείφω, anoint	ἀλείψω			1 aor. a. ; p. inf. ἀλιφθῆναι(ορ-λειφ-)
ἀλλάσσω, change	ἀλλάξω	ἤλλαγμαί	ἤλλάγην	1 aor. a. ; 2 fut. p.
ἄλλομαι, leap			ἤλόμην	1 aor. m. ἤλόμην.
• ἁμαρτάνω, sin	ἁμαρτήσω	ἡμάρτηκα	ἡμαρτον	1 aor. a.
ἁμφιέννυμι, ἀμφι-έζω, and -άζω, put on		ἡμφίεσμαι		Compound of έννυμι.
ἀναλίσκω, ἀναλώω, destroy	ἀναλώσω			1 aor. a. ἀνήλωσα(inf. ἀνᾶλᾶσαι). 1 aor. p.
• ἀνοίγω, open	ἀνοίξω	ἀνέωγα ἀνέωγμαί ἡνέωγμαί ἡνοιγμαί	ἡνοίγην	Compound of οἶγω, but with double and irregular aug- ments and re- duplication : see § 121. 1 aor. a. ἡνοιξα, ἀνέωξα, and ἡνέωξα ; p. ἡνοιχθην, ἀνεώχθην (inf. ἀνεωχθῆναι) and ἡνεώχθην. 1 and 2 fut. p.
169.				
ἀπο-καθ-ίστημι, καθιστο :	καθίστημι			1 aor. p. ἀπεκατε- στάθην (§ 119).
ἄρισκω, please	ἄρισσω			1 aor. a.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist</i>	
ἀρκέω, <i>suffice</i>	ἀρκέσω			1 aor. a. 1 fut. p. ἀοκισθῆσομαι.
• ἀρπάζω, <i>snatch</i>	ἀρπάσω	ἤρτακα	ἤρπαγην	1 aor. a.; p. ἤρπασθην. 2 fut. p.
αὐξάνω, αὐξέω, γρῶσθω	αὐξήσω			1 aor. a.; p. αὐξήσθην.
ἀφίημι, ἀφίω, <i>forgive</i> :		see ἴημι below, and §§ 128-155		Also 2 sg. pres. ἀφεῖς. Imperf. ἤφιοι. Perf. p. 3 pl. ἀφείωνται.
ἀφοράω, κοπι- εῖσθε :	see ὀρέω			2 aor. subj. ἀφίδω.
170.				
• βαίνω, go	βήσομαι	βέβηκα	ἔβην (§ 141)	
• βάλλω, cast	βαλῶ βαλοῦμαι	βέβληκα βέβλημαι	ἔβαλον (§ 85)	1 aor. p. ἐβλήθην. 1 fut. p. Verbal βλητίος (§ 255).
βδέλλομαι, <i>loathe</i>		ἰβδέλυμαι		
βιβράσκω, εἶπ βλαστάνω, βλαστᾶω, γρῶσθω		βίβρωκα		1 aor. a. ἰβλάστησα.
βούλομαι, <i>will</i>				1 aor. p. ἐβουλήθην.
171.				
γαμῖα, πατῆρ		γαγάμικα		1 aor. a. ἐγάμησα and ἔγημα; p. ἐγαμήθην.
γελᾶω, <i>laugh</i>	γελᾶσθω			

Present.	Future.	Perfect.	2nd Aorist.	
γηράσκω, grow old				1 aor. a. ἐγήρασα.
• γίνομαι, be- come	γενήσομαι	γέγονα γεγένημαι	ἐγενόμην	Classical pres. γί- νομαι. 1 aor. p. ἐγενήθην.
• γινώσκω, come to know	γνώσομαι	ἔγνωκα	ἔγνων (§§ 135-140)	Classical pres. γι- νώσκω. 1 aor. p. ἔγνώσθην. 1 fut. p.
γνωρίζω, make known	γνωρίσω γνωρίῶ			1 aor. a. ἐγνωρίσα ; p. ἐγνωρίσθην.
• γράφω, write 172.	γράψω	ἔγραφα ἔγραμμαι	ἔγραψην	1 aor. a, m.
δεῖ, it is necessary				Subj. δέη. Infin. δεῖν. Part. neut. δέον (pl. δέοντα). Imperf. ἔδει.
δείκνυμι, δεικνύω, show	δείξω	δέδειγμαί		1 aor. a. and m. ; p. ἐδείχθην. See §§ 128-158.
δέομαι, be- seech				Does not contract εο. 1 aor. p. ἐδέηθην.
δέρω, beat				1 aor. a. ἔδειρα. 2 fut. p. δαρήσο- μαι.
δέω, bind	δήσω	δέδεκα δέδεμαι		1 aor. a. and m. ; p. ἐδέθην.
διακονέω, serve				Regular, but aug- ment διηκ.
• διδάσκω, teach	διδάξω			1 aor. a. ; p. ἐδίδαχθην.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist</i>	
• δίδωμι, διδώω, γίνομαι	δώσω δώσομαι	δέδωκα δέδομαι	ἔδομεν (pl.) ἔδομην	See §§ 128 - 158. 1 aor. a. ἔδωκα ; p. ἐδόθην. 1 fut. p. 1 aor. a. ἔδοξα.
δοκίω, σεισθῆ				
δραμεῖν : see τρέχω				
δύναμαι, εἶπα	δυνήσομαι			1 aor. p. ἰδυνήθην, ἰδυνάσθην (and ἦδ.). See §§ 142- 154.
δύναω, δύνω, εἶπα		ἰδύμεθα	ἶδον (§§ 135 1 aor. a. ἶδυσθε ; m. -140)	
173.				
εἰάξω (fut.), etc. : see ἀγνοῦμι				
εἰάω, ἄλλω	εἰάσω			εἶ-whenaugmented.
• ἐγγίζω approach	ἐγγίσω ἐγγιῶ	ἤγγικα		1 aor. a. ἤγγισα.
• ἐγείρω, ἀνοίξω	ἐγερῶ	ἐγήγερμαι		1 aor. a. ἤγειρα ; m. ; p. ἤγέρθην. 1 fut. p. Imperf. once unaug- mented (Jn. 6 <sup>18</sup> ).
ἐδαφίζω, ράξω	ἐδαφισῶ			
ἐθίζω, accus- tom		ἐθισμαι		
ἔθω, be wont		ἔθωθε		Pres. obsolete. 3 pl. plup. εἰώθεσαν.
174.				
[εἶδω]	εἰδήσω, shall κνω	εἶδα, κνω	εἶδον, saw (§ 85)	Present not used. For εἶδον see ὁράω ; for εἶδα, § 164.

Present.	Future.	Perfect.	2nd Aorist.
εἴκω, re-semble		ἔοικα	

Present obsolete  
Εἴκω, yield (regular) is a separate word.

εἶμι: see §§ 159-161.

εἶμι: see § 162.

εἶπον, said: see λέγω, also § 85

Unchanged stem (εἶπ.) in the moods.

Present obsolete: see under λέγω.  
1 aor. p. ἐρρέθη and ἐρρήθη (inf. ὀηθήναι, etc.).

• εἶρω, say	ἐρώ	εἶρηκα εἶρημαι
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## 175.

ἐλαύνω, drive		ἐλήλακα	
ἐλεέω, pity:	regular, but double present stem.		

ἐλεῖν: see αἰρέω.

ἐλήλυθα, see ἔρχομαι

ἐλθεῖν:

ἐλκώ, make sore		ἔλκωμαι
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ἔλκω, drag	ἐλκύσω		εἰ-when augmented. 1 aor. a.
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ἐλλογάζω, impute	regular, but double present stem.		
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• ἐλπίζω, hope	ἐλπῖω	ἤλπικα	1 aor. a. ἤλπισα.
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Present. Futura. Perfect. 2nd Aorist.

176.

ἐμῶν, οὐτοῖ

ἐνεγκλῖν : see Φέρω

τοίκα : see εἶπω

ἔπομαι,

follow

ἐρμηνάω,

ἐρμηνάω,

search :

ἐργάζομαι,

work

ἐρμηνεῖα,

interpret

• ἔσχομαι,

come

ἐρῶ, etc. : see εἶρω

ἐρωτάω,

ἐρωτάω,

ask :

177.

• ἐσθίω, ἔσθω,

eat

ἐυαγγελίζω,

preach

gospel to

εὐδοκῶ,

be well-

pleased

• εὐοίσκω,

find

ἐλεύσομαι

(p. 77 n.)

εὐρήσω

ἐργασομαι

ἐλήλυθα

εὐρηκα

ἦλθον (§ 85)

(inf. ἐλθεῖν)

ἔφαγον

εὖρον

εὐρέμην

(see § 85)

1 aor. a. ἤμισσα.

Imperf. εἰπέμεν.

Augmented εἶρ. or ἦρ. 1 aor. p. εἰργάσθην.

Drops augment, otherwise regular.

Regular, but puts augment after εὐ-.

1 aor. a. εὐδόκησα (or ηὐ-).

εὐ- or ηὐ- when augmented : so other verbs in εὐ-. 1 aor. p. εὐρέθην. 1 fut. p.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἰφίστημι, set out		ἴστημι		Once 3 sg. m. ἰπίστανται, for ἰφίστανται.
ἰφορέω, look upon		ἴρῳ		2 aor. imper. ἴφιδε.
ἔχω, have	ἔξω	ἔσχηκα	ἔσχον (inf. σχειν) ἰσχόμεν	Imperf. ἔσχον: see § 85, also p. 73, n. 1.
ἔξομαι				
178.				
ζάω, live	ζήσω			For ζήω: like τιμάω in pres. and im- perf., but η for ᾱ. 1 aor. α.
	ζήσομαι			1 aor. ἔζευξα.
ζεύγνυμι, yoke				Does not contract εω and εο.
ζέω, boil				
ζωγρέω, take alive		ἔζωγρημαι		
ζώννυμι, ζώσω		ἔζωσμαι		1 aor. α. and m.
ζωνύω, ζώσομαι				
gird				
ἠττάω, ἠσσώω, conquer		ἠττημαι		1 aor. p. ἠσώθη See § 7, c.
179.				
θάλλω, bloom			ἔθαλον	
• θάπτω, bury			ἔτάφην	1 aor. α. ἔθαψα. For changes of root θαφ, see § 7, d.
θέλω, wish	θελήσω			1 aor. α. ἠθ- when augmented. Class. also ἰθέλω.
θήσω, etc.:		τίθημι		

	<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
	βιγγάνω touch			ἔβιγον	
	θλάω, crush				1 fut. p. θλασθήσομαι.
•	θνήσκω, die θνήσκω θραύω, break θνήσκω, etc. : see τρέφω. θύω, sacrifice	θνεύομαι	τίθηκα	ἔθانون	In T.R. inf. perf. τεθνάναι.
			τίθραυσμαι		
			τίθυμαι		1 aor. p. ἐτύθην (= ἐθύθη, § 7, d.).
180.	• δειν : see ὄραω είναι : see εἶμι, § 162				
•	ἴημι, etc., send	ἦσω	ἔωμαι, ptc. εἰμένος		See ἀφίημι above. 1 aor. a. ἤκα ; p. ἔθην (unaugmented). 1 fut. p.
	ἰκνέομαι, απτίω			ἰκόμεην	
	ἰλάσκομαι, be propitius				1 aor. p. ἰλάσθην.
•	ἵστημι, ἵστάνω, ἵστάω, set up	στήσω	ἵστηκα, stand (Inf. ἵστάναι, ptc. ἰστώς and ἵστηκώς. Also inf. ἰξστακέναι.)	ἕστην, stood	See §§ 128-158. Pluperf. ἰσθήκειν, also written ἕιστ. and ἕιστ. 1 aor. a. ; p. ἕιστάθην. 1 fut. p. Note that ἕιστησαν (3rd pl.) may be either 1 aor. or 2 aor.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist</i>	
181. καθαίρω, purify		καθάραμαι (T.R.)		1 aor. a. <i>εκάθαρα</i> (Carefully distinguish <i>καθαίρω</i> .)
καθαρίζω, purify	καθαριῶ	πεκαθήρισμαι		1 aor. a. <i>εκαθήρισα</i> ; p. <i>εκαθήρισθην</i> . (Also -αρ-, as always where not augmented.) These words are not compounds of <i>κατά</i> .
καθέζομαι, <i>sit</i> καθεύδα, <i>sleep</i> κάθημαι, <i>sit</i> (§ 165) καθίζω, <i>sit, sit</i> :				} regular, but augmented <i>εκ.</i> , as if not compounds see § 119.
καίω, <i>burn</i>	καύσω	έκαυμαι	έκάην	
• καλέω, <i>call</i>	καλέσω καλέσομαι	έκληκα έκλημαι		1 aor. a. 1 fut. p. <i>καυθήσομαι</i> . 2 fut. p. 1 aor. a. and m. ; p. <i>έκληθην</i> . 1 fut. p.
κάμνω, <i>grow weary</i>		έεκηκα (T.R.)	έκαμον	
182. κείμαι, <i>lie</i> (§ 163) κείρω, <i>hear</i>				1 aor. a. <i>έκειρα</i> .

Present.	Future.	Perfect.	2nd Aorist.	
κέλλω, bring to land				1 aor. a. ἔκειλα.
κεράννυμι, mix		κεκέρασαμαι κέκρημαι		1 aor. a. ἐκέρασα.
κερδαίνω, gain	κερδανῶ κερδήσω			1 aor. a. formed from both futures. 1 fut. p. κερδηθή- σομαι.
κέρχημι, lend				1 aor. a. ἔκρησα. Cf. χράω.
κλαίω, weep	κλαίω κλαύσομαι			1 aor. a.
κλάω, break				1 aor. a. ἔκλαῶσα; p. ἐκλάσθην.
κλείω, shut	κλείω	κέκλεισαμαι		1 aor. a.; p. ἐκλείσθην.
• κλίνω, incline	κλινῶ	κέκλικα		1 aor. a. ἔκλινα; p. ἐκλίθην. 1 fut. p.
183.				
κομίζω, bear	κομίσομαι κομισῶμαι			1 aor. a. ἐκόμισα; m.
κόπτω, beat	κόψω κόψομαι		ἐκόπη	1 aor. a. 2 fut. p.
κορέννυμι satisfy		κακόρωμαι		1 aor. p. ἐκορέσθην.
• κράζω, cry	κράζω κεπράξομαι	κέκρηγα	ἔκρηγον	1 aor. a. ἐκραξα and ἐπέκραξα.
κρέμαμαι, cremate	κρεμά- νυμι, hang			See § 148. Once ἐκρέμετο from κρέμομαι. 1 aor. a. ἐκρέμασα; p. ἐκρεμάσθην.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
• κρίνω, judge	κρίνω̄	κέκρικα		1 aor. a. ἔκρινα; m.; p. ἐκρίθην. 1 fut. p.
• κρύπτω, κρύβω, hide	κρύψω	κέκρυμαι	ἐκρύβην	1 aor. a.
• πτείνω, κτείνω, κτείνυμι, kill	κτενώ̄			1 aor. a. ἔκτεινα; p. ἐκτάυθην.
• κτίζω, make		ἔκτισμα		1 aor. a. ἔκτισα; p. ἐκτίσθην.
• κτέω, κύω, bring forth				1 aor. a. ἐκύησα
• κυλιώ, toll	κυλίσω	κεκύλισμαι		1 aor. a.

## 184.

• λαγχάνω, get by lot			ἔλαχον	
• λακῆσαι: see λάσκω.				Pres. better λακέω.
• λαμβάνω, take	λήψομαι	ἔληθα	ἔλαβον ἐλαβόμεην	1 aor. p. ἐλήμφθην. 1 fut. p. T.R. reads the classical ληψί, ἐληφ.
• λανθάνω, escape notice		ἔληθμαι	ἔλαθον ἐλαθόμεην	
• λάσκω, λακέω, burst				1 aor. a. ἐλάκησα.
• λέγω, say	ἔρω̄	εἶρηκα	εἶπον	1 aor. m. and p. regular. See εἶρω and εἶπον.
• λέγω, gather	λέξω	λίλεγμαι		1 aor. a.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
• λέπω, λιμπάνω, leave λούω, wash	λείψω λιμπάνω	λέλειμμαι λέλιμμαι	έλιπον	1 aor. p. έλείφθην.  1 aor. a. and m
185. μακαρίζω, call happy	μακαριῶ			
• κανθάνω, leave μαρτύρομαι, testify κεθνω, μειθύ- σκομαι, become drunken		μεμάθηκα	ἔμαθον	1 aor. m. ἔμαρτε- ράμην. 1 aor. p. ἔμεθύσθην.
μέλλω, intend μέλω, be a care	μελλήσω			Imperf. ἔμελλον and ἤμ. 1 aor. p. ἐμελήθην. 1 fut. p.
• μένω, remain μισαίνω, pollute μίγνυμι, mix μιμνήσκω, remind μνηστεύω, betrotli	μενῶ	μεμύνηκα		1 aor. a. ἔμεινα.  1 aor. p. ἐμιάσθην.  1 aor. a. ἔμιξα.  1 aor. a. ; p. ἐμνή- σθην. 1 fut. p. 1 aor. p. ἐμνηστεύθην.
		μεμίσηκα (T.R. με- μίσησμαι) μέμιγμαι		
	μνήσω	μémνημαι		
		ἔμνησμαι (T.R. μεμ.)		

Present.	Futuro.	Perfect.	2nd Aorist.
186.			
νέμω, dis- tribute			1 aor. p. ἐνεμήθην.
νυστάζω, slumber			1 aor. a. ἐνύσταξα.
ξηραίνω, dry up		ἐξήραμμαι	1 aor. a. ἐξήρανα; p. ἐξηράνθην.
ξηρέω, ξύρω, ξυρήσομαι shave		ἐξύρημαι	1 aor. m. ἐξυράμην.

## 187.

οἶδα : see § 164.

οἰκτείρω, οἰκτερήσω  
pityοἶομαι,  
think

1 sg. οἶμαι.

οἶσω (fut.) : see Φέρω.

οἴχομαι,  
have gone

ἔσχηναι

οπέλλω, τυπ  
aground

1 aor. a. ὤπειλα.

## 188.

• ἄλλυμι, ὀλέσω ἄλλω,  
destroy ὀλώ  
ὀλοῦμαι

ἄλωλα

ἄλόμην

1 aor. a. ἄλεσα.

ἄμνυμι,  
ὄμνυα,  
swear

1 aor. a. ἄμυσα.

ὀνινημι,  
profitὀνάμην  
(opt. ὀναί-  
μην)

See § 152.



Present.	Future.	Perfect.	2nd Aorist.	
• ὀράω, see	ὄψομαι	ἴωρακα ἴορακα	εἶδον (inf. ἰδεῖν, etc.: see § 85)	Imperf. <i>ἴωρων</i> , but <i>προ-οράμεν</i> . 1 aor. m. <i>ᾤψάμεν</i> ; p. <i>ᾤφθην</i> . 1 fut. p. 2 aor. <i>ἴδον</i> (?) in Rev. <i>Ἐλίπω</i> also used for present.
ὀργίζω	ὀρλιῶ			1 aor. p. <i>ᾤργίσθην</i> .
αησθ				
ὀρθόω, set upright				Once unaugmented.
ὀρίζω, define	ὀρίω ὀρίσσω	ᾤρισμα		1 aor. a. <i>ᾤρισα</i> ; p. <i>ᾤρίσθην</i> .
ὀρίζω, define	ὀρίω	ᾤρισμαι		1 aor. a. <i>ᾤρισα</i> ; p. <i>ᾤρίσθην</i> .
• ὀρύσσω, dig			ὠρύγην	1 aor. a. <i>ᾤρυξα</i> ; p. <i>ᾤρύχθην</i> .
ὀφθαίλω, oise			[ὄφελον : see § 295]	1 aor. a. <i>ᾤφιλα</i> .
189.				
ταίζω, play	ταίξω			1 aor. p. <i>ἔπαιχθην</i> . 1 fut. p.
• κάσχω, suffer		πέπονθα	ἔπαθον	
καύω, stop	ταύσομαι	πέκαυμαι		1 aor. a. and m. 2 fut. p. <i>καήσομαι</i> .
• πείθω, persuade	πέισω	πέποιθα πέπεισμαι		1 aor. p. <i>ἔπεισθην</i> . 1 fut. p.
πεινάω, hunger	πεινάσω			1 aor. a.
πείρω, pierce				1 aor. a. <i>ἔπειρα</i> .
πετάννυμι, spread				1 aor. a. <i>ἔπέτασα</i> .
πήγνυμι, fix				1 aor. a. <i>ἔπηξα</i> .

Present.	Future.	Perfect.	2nd Aorist.
190.			
πίμπλημι, fill		πέπλησμαι	1 aor. a. ἔπλησα ; p. ἐπλήσθην. With ἰν makes ἴμπι- πλάω.
πίμπρημι, butη			1 aor. a. ἔπρησα (comp. ἴμπιπρ.).
• πίνω, ἀτιπῆ	πίομαι (see p. 77, n. 1)	πέπωκα	ἴπιον (inf. often πεῖν)
πιπράσκω, sell		πέπρακα πέπραμαι	1 aor. p. ἐπράσθην.
• πίπτω, fall	πεσοῦμαι	πέπτωκα	ἔπεσον (see § 85)
πλάσσω, φοτη			1 aor. a. ἔπλασα ; p. ἐπλάσθην.
πλατύνω, broaden		επεπλάτυ- μαι	1 aor. p. ἐπλατύνθην.
πλέκω, weaving			1 aor. a. ἔπλεξα
πλέω, sail			1 aor. a. ἔπλευσα. Does not contract εο or εω.
πλήσσω, strikes			1 aor. a. ἔπληξα. (ἐξ-επλάγην)
191.			
πνέω, blow			1 aor. a. ἔπνευσα. Does not contract εο, εω, εη.
πνίγω, choke			1 aor. a. ἔπνιξα.
πρίω, πρίζω, saw			1 aor. p. ἐπρίσθην.
προφητεύω, regular prophecy :			T.R. augments προσφ.: see § 119.

Present.	Future.	Perfect.	2nd Aorist.
πτίω, <i>spit</i>	πτίσω		1 aor. a. ; 1 fut. p. πτυσθήσομαι.
πυθάνομαι, inquire		ἑπυθόμην	
192.			
ράϊνω, sprinkle		βέραμμαι	
ράντιζω, sprinkle		ῥεράντισμαι (some read ἔρρ., others ῥερ.)	1 aor. a. ἑράντισα or ἑράντισα ; m.
ρέω, flow	ρεύσω		ἑρρύην (ἑρύην)
ῥηθεῖς, etc. : see εἶρω.			
ῥήσσω, break	ῥήξω		1 aor. a. ἔρηξα (ἔρρ.).
ῥήγνυμι, break			
ῥιζόω, root		ἑρρίζωμαι	
ῥίπτω, cast		ἑρρίμμαι (ἔρι., some ῥέρι.)	1 aor. a. ἔριψα (ἔρρ.). Some distinguish between ῥίπτω and ῥιπτέω.
ῥύομαι, de- liver	ῥύσομαι		1 aor. m. ἐρυσάμην (ἔρρ.); p. ἐρύσθην (ἔορ).
ῥώννυμι, strengthen		ἔρρωμαι	Only in imper. ἔρρωσο, farewell.
193.			
σβέννυμι, quench	σβέσω		1 aor. a. ; p. ἰσβέ- σθην. 1 fut. p.
σέβομαι, worship			1 aor. p. ἰσεβάσθην.
• σείω, shake	σεισώ		1 aor. a. ; p. ἰσεισάθην.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
σῆπω, <i>rot</i>		σῆσηπα		
εκύλλω, απποῦ		ἔκυλλμαι		
σπάω, <i>drag</i>	σπάσω	ἔσπασμαι		1 aor. a. and m. ; p. ἐσπάσθην.
• σπείρω, <i>sow</i>		ἔσπαρμαι	ἐσπάρην	1 aor. a. ἐσπειρα.
194.				
στέλλω, <i>send</i>	στελεῶ	ἔσταλκα	ἔστάλην	1 aor. a. ἔστειλα ; m.
		ἔσταλμαι		
στενάζω, <i>grieve</i>				1 aor. a. ἐστέναξα.
στήκω, <i>stand</i>				Only pres. and im- perf. : see ἴστημι.
στηρίζω, <i>confirm</i>	στηρίξω	ἔστήρυγμαι		1 aor. a. ἐστήριξα and -ισα ; p. ἐστη- ρίχθην.
στρέφω, <i>turn</i>	στρέψω	ἔστραμμαι (ἔστρεμμαι)	ἐστράφην	1 aor. a. 2 fut. p.
στρώννυμι, <i>spread</i>		ἔστρωμαι		1 aor. a. ἔστρωσα ; p. ἐστρώθην.
σφάζω, <i>kill</i>	σφάξω	ἔσφαγμαι	ἐσφάγην	1 aor. a.
• σώζω, <i>save</i>	σάσω	σῆσωκα		1 aor. a. ἔσωσα ; p. ἐσώθην. 1 fut. p.
σάζω		σῆσωμαι		
195.				
• τάσσω, <i>arrange</i>	ομαι	τέταχα	ἐτάγην	1 aor. a. ; p. ἐτάχθην. 2 fut. p.
		τέταγμαι		
ταφῆναι, etc. : see θάπτω				
τείνω, <i>stretch</i>	τενώ			1 aor. a. ἔτεινα.
• τελίω, <i>accomplish</i>	τελέσω	τετέλικα		1 aor. a. ; p. ἐτελέσθην. 1 fut. p.
		τετέλειμαι		

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
τέλλω, raise	τελοῦμαι	τέταλκα		1 aor. a. ἔτελλα ; 1 aor. m.
τέμνω, cut		τέταλμαι	ἔτεμον	1 aor. p. ἐτέμην.
τήκω, melt		τέτμημαι		2 fut. p. τακήσομαι.
• τίθημι, τιθέω, place	θήσω	τίθεικα	ἔθεμεν (pl.)	See §§ 128-158. 1 aor. a. ἔθηκα ; p. ἐτίθειν (= ἐθέ-θην, § 7, d). 1 fut. p.
		τίθειμαι	ἔθειμην	§ 7, d). 1 fut. p.
τίκτω, bring forth	τέξομαι		ἔτεκον	1 aor. p. ἐτίχθην.
τίνω, pay 196.	τίσω			
τρέπω, turn			ἐτρέπην	1 aor. a. ἔτρεψα. 2 fut. p.
τρέφω, nourish		τέτραμμαι	ἐτρέφην	1 aor. a. ἔθρεψα. Root θρεφ, § 7, d.
τρέχω, run			ἔδραμον	
τρίβω, rub	τρίψω	τέτριμμαι		1 aor. a. 2 fut. p. τριβήσομαι.
τυγχάνω, happen		τέτυχα	ἔτυχον	
τύπτω, strike	πατάξω (from πατάσσω)	(τέτευχα)	ἔπληγην (from πλήσσω)	1 aor. a.
197.				
Φαγεῖν, etc. : see ἐσθίω.				
• φαίνω, shine	φانوῦμαι		ἔφάνη	1 aor. a. ἔφᾶνα. 2 fut. p.
Φαῖσκα, Φάσκα, shine	Φαίσω			
• φέρω, bear	οἶσω	ἰνήνοχα	ἤνεγκον (Inf. ἰνεγκεῖν)	1 aor. a. ἤνεγκα ; p. ἠνέχθην.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
• Φύγω, <i>flee</i> Φημί, <i>say</i>	Φύξομαι		ἔφυγον	Imperf. ἔφην: see § 134.
198.				
Φθάνω, <i>anticipate</i>		ἔφθακα		1 aor. a. ἔφθασα.
Φθείρω, <i>destroy</i>	Φθερῶ	ἔφθαρμαι	ἔφθάρην	1 aor. a. ἔφθειρα. 2 fut. p.
Φορέω, <i>wear</i>	Φορέσω			1 aor. a.
Φράσσω, <i>shut</i>			ἔφράγην	1 aor. a. ἔφραξα. 2 fut. p.
Φύω, <i>produce</i>			ἔφύην	
Φωτίζω, <i>illuminate</i>	Φωτίσω Φωτιῶ	πεφώτισμαι		1 aor. a. ἐφώτισα; p. ἐφωτίσθην.
Φώσκω: see	Φάυσκω.			
199.				
• Χαίρω, <i>rejoice</i>			ἐχάρην	2 fut. p.
Χαλάω, <i>let down</i>	Χαλάσω			1 aor. a.; p. ἐχαλάσθην.
Χέω, χύνω, <i>pour</i>	Χεῶ	πέχυμαι		1 aor. a. ἔχεα (uncontracted); p. ἐχύθην. 1 fut. p.
Χράομαι, <i>use</i>		πέχρημαι		1 aor. m. ἐχρησάμην. Often contracts to η where τιμάω has ᾱ: cf. ζάω.
Χράω: see	πέχρημαι.			
Χρίω, <i>anoint</i>	Χρίσω			1 aor. a. and m. Verbal Χριστός: see § 255.
Χρονίζω, <i>tarry</i>	Χρονιῶ Χρονίσω			

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
200.			
ψάλλω,	ψαλλῶ		
sing praise			
ψύχω,			1 aor. a. ἴψυξα. 2
			fut.p. ψυγήσομαι.
ἄθια,			1. aor. a. ἄσα (and
thrust			ἔωσα). 1 aor. m.

NOTE.—The reader will observe in the List the Defective Verbs, which make their parts from different roots. The reason of this phenomenon (cf. our *go, went*) lies in the principle of § 242. The root of φέρω denotes a continuous action (a "durative" root) : it must therefore borrow an aorist from a root which concentrates the action into one picture (as if we made *brought* the past of *bear*). Similarly ὀράω comes from a root meaning "to watch," while εἶδον answers to our "see."

## CHAPTER IV

### REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(a) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes *may* take place. 'Ανά, διά, παρά lose their final vowel, and ἀντί, ἀπό, ἐπί, κατά, μετά, ὑπό also change τ to θ, π to φ, before *h*. Ἐκ always becomes ἐξ. Thus ἐπ' αὐτόν, ἀφ' ἑαυτοῦ, ἐξ αὐτοῦ.

(b) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with ἀμφί. Thus ἀφίημι = ἀπο-ίημι, διάγω = δια-ἄγω, ἐξέλκω = ἐκ-ἔλκω. ἐν and σύν *may* change their ν to γ before gutturals, to λ before λ, to μ before labials, and σύν *may* become συ- before σ or ζ. Thus ἐμβάλλω, but ἐνέβαλλον.



# SYNTAX

# SYNTAX



## CHAPTER I

### *PRONOUNS*

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself

#### *The Definite Article*

As in English, the definite article (ὁ, ἡ, τό, p. 31) was once a demonstrative pronoun. So τοῦ in Acts 17<sup>28</sup>. It retains this force in conjunction with the particles μέν and δέ. Acts 14<sup>4</sup> καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις, and these were with the Jews and these with the apostles: we translate by *some* . .

*others.* Mark 5<sup>34</sup> ὁ δὲ εἶπεν αὐτῇ, *but he said to her.* Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter τό can turn any word or collection of words into a noun for the occasion. Thus Mark 9<sup>23</sup> τὸ εἰ δύνῃ, *The* (thought of saying) "*If thou canst!*" Eph. 4<sup>9</sup> τὸ δὲ Ἀνέβη τι ἐστίν; *but the "he ascended," what is it?* We shall see later that it can be used freely with an infinitive clause: Matt. 15<sup>20</sup> τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ, *but the eating with unwashed hands defiles not.* See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6<sup>18</sup> ἀπὸ τοῦ πονηροῦ, *from the evil (one).* Rom. 13<sup>10</sup> τῷ πλησίον, *to the neighbour.* (πλησίον is an adverb = *near*.) So Luke 22<sup>18</sup> etc.

Very frequently it allows an apparent ellipse of *son*, *daughter*, or *wife* after it. Thus John 19<sup>25</sup> Μαρία ἡ τοῦ Κλωπᾶ (Clopas's Mary, *i.e.*) *Mary the (wife) of Clopas*; Luke 3<sup>23-38</sup> etc.

204. Other renderings than *the* may be given

to the article in certain circumstances :—(a) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3<sup>8</sup> καρπὸν ἀξίον τῆς μετάνοιας, *fruit worthy of the repentance* (that you profess), *i.e. your repentance*. (b) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4<sup>14</sup> τὸ ῥηθέν, *the spoken thing*, *i.e. that which was spoken*. (c) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7<sup>23</sup> τὴν ἀνομίαν, *lawlessness*. (d) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus Παῦλος or ὁ Παῦλος, *Paul*; Κύριος, *the Lord*; ἥλιος, *the sun*.

205. Lastly, the *position* of the article requires attention. Here we must note that there are sundry particles—as μέν *on the one hand*, δέ *on the other, but*; οὖν, *accordingly*; γάρ, *for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun

are *epithets*. Thus in Matt. 7<sup>18</sup> διὰ τῆς στενῆς πύλης, *through the narrow gate*. But in ver. 14 we have ὅτι στενὴ ἡ πύλη, *because the gate is narrow*; and in ver. 27 ἦν ἡ πτώσις αὐτῆς μεγάλη, *its fall was great*. We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are epithets, as John 10<sup>11</sup> ὁ ποιμὴν ὁ καλός (the shepherd, the good one), *the good shepherd*. One or two additional examples of adjectives in the predicative position will be helpful. Acts 26<sup>24</sup> μεγάλη τῇ φωνῇ φησίν, *he saith with his voice raised* (lit. *great*); τῇ μεγάλῃ φωνῇ = *with his loud voice*. 2 Tim. 2<sup>11</sup> πιστὸς ὁ λόγος, *faithful is the saying*. In ver. 19 of the same chapter the A.V. translates ὁ στερεὸς θεμέλιος ἔστηκεν, "the foundation standeth sure," which would be in Greek ὁ θεμέλιος στερεὸς ἔστηκεν: read with R.V. "the firm foundation standeth." An exceptional phrase is John 12<sup>9</sup> ὁ ὄχλος πολὺς, *the great-crowd*, where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1<sup>1</sup> θεὸς ἦν ὁ λόγος, *the Word was God*. But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3<sup>4</sup> ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, *sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6<sup>9</sup>, 7<sup>3</sup>, John 5<sup>44</sup>, 2 Pet. 1<sup>9</sup>. Jas. 1<sup>1</sup> ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, *to the tribes which are in the Dispersion*. The article may be dropped in such sentences: Matt. 26<sup>28</sup> τὸ αἷμά μου τῆς διαθήκης, *my blood of the covenant*.

Note the following miscellaneous types: Matt. 27<sup>46</sup> πᾶσαν τὴν γῆν, *all the land*; contrast Eph. 3<sup>15</sup> πᾶσα πατριά, *every fatherhood*. Matt. 5<sup>22</sup> πᾶς ὁ ὀργιζόμενος, *everyone who is angry*; πᾶς ὀργιζόμενος = *everyone when (or if) he is angry*.

### 207. Other Pronouns

Αὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self*, *himself*, *self-same*, etc. Thus ὑμεῖς

αὐτοί, *you yourselves*; αὐτὸ τοῦτο, *this very thing*. In N.T. the former distinction was weakened between the types αὐτὸς ὁ ἀνὴρ = *the man himself*, and ὁ αὐτὸς ἀνὴρ = *the same man*.

208. The pronouns in §§ 51–55 have no special uses that need detain us. *Relatives*, however, have some peculiarities. The old difference between ὃς and ὅστις partially survives: note the following renderings of the latter. Col. 3<sup>b</sup> πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρία, *covetousness, that which is idolatry, i.e. for it is idolatry*. John 8<sup>53</sup> Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, one who died*. Heb. 10<sup>35</sup> ἣτις ἔχει, *since it has*. The student will appreciate this better at a later stage. Besides the relative use of ὃς, we find a demonstrative force in the combination ὃς μὲν . . . ὃς δέ . . . = ὁ μὲν . . . ὁ δέ . . . (§ 202).

209. What is known as the *Attraction* of the relative must be briefly explained. In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3<sup>21</sup> πάντων ὧν ἐλάλησε (for ἃ), *of all things which he spake*. Luke 2<sup>20</sup> ἐπὶ πᾶσιν οἷς ἤκουσαν (for ἃ), *for all things which they heard*.

The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1<sup>22</sup> ἕως τῆς ἡμέρας ἧς ἀνελήμφθη (for ἧ), *until the day on which he was taken up*.

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24<sup>38</sup> ἄχρι ἧς ἡμέρας εἰσῆλθεν (= ἄχρι τῆς ἡμέρας ἧ . . .), *until what day he entered, i.e. the day on which*. Acts 1<sup>24</sup> ἀνάδειξον ὃν ἐξελέξω, *show him whom thou didst choose*. Acts 8<sup>24</sup> μηδὲν ὃν εἰρήκατε (= ἐκείνων ᾧ), *none of those things which ye have said: we could say, none of what you have said*. Acts 21<sup>16</sup> ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (for Μνάσωνα παρ' ᾧ), *bringing Mnason with whom we were to lodge: for ξενισθ*. see §§ 245 and 279. Rom. 10<sup>14</sup> πῶς πιστεύσωσιν οὗ οὐκ ἤκουσαν (prob. = ἐκείνῳ οὗ), *how shall they believe him whom they never heard?* The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21<sup>42</sup> λίθον ὃν ἀπεδοκίμασαν



οὗτος ἐγενήθη, *the stone which they rejected, this became.* Here we might have had simply λίθος ὃν, or (following the examples of § 210) δὲν λίθον. A mixture of these has produced λίθον ὃν: the antecedent is attracted into the case of the relative, instead of *vice versâ*.

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7<sup>25</sup> γυνή, ἣς τὸ θυγάτριον αὐτῆς, *a woman whose little daughter* (lit. *whose her little daughter*).

## CHAPTER II

### NOUNS

212. *Number.*<sup>1</sup> The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10<sup>2</sup> τὰ ὀνόματά ἐστιν ταῦτα, *the names are these*. The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply: thus Matt. 10<sup>21</sup> ἐπαναστήσονται τέκνα, *children shall rise up*.

As in English, singular collective nouns often take a plural verb "*ad sensum*," *i.e.* to suit the sense. The principle of choice is just the same

<sup>1</sup> Of course the remarks on Number, Gender, and Case are not confined to Nouns.

as with the neuter plurals. Matt. 21<sup>8</sup> ὁ ὄχλος ἔστρωσαν τὰ ἱμάτια, *the multitude spread their garments*. Plural pronouns can be used in referring to such words: thus Acts 15<sup>36</sup> πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).

213. *Gender*. In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There are, however, exceptions to the rule of concord. Thus in Matt. 28<sup>19</sup> αὐτοῦς (masc.) refers to ἔθνη (neut.), *nations*. In Mark 9<sup>26</sup> πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried*, in the masculine; in Acts 5<sup>16</sup> πλῆθος, *multitude* (neut. sing.),

is followed by the masc. plur. *φέροντες*, *bearing*. These are *ad sensum* constructions (§ 301), correcting neuters which apply to *persons*.

The masculine is used in speaking of persons *generally*, even when women are meant: as in Acts 9<sup>87</sup> (*λούσαντες*), Mark 5<sup>38</sup> (*κλαίοντας*).

214. *Case*. This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. Speaking generally, the Nominative, Accusative, and Genitive cases answer respectively to our Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative, or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for*, an *at* or *in*, and a *with* case. The Vocative is our Nominative of address.

### 215. *Nominative*

We frequently find nominatives left "hanging"—*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2<sup>26</sup> *ὁ νικῶν . . . δώσω αὐτῷ*, *he that overcometh . . . I will give him*. So Matt. 12<sup>36</sup>, Acts 7<sup>40</sup>, Luke 21<sup>6</sup> etc.: such sentences will rarely cause difficulty, especially as we can

generally translate literally. A rather different case is Matt. 15<sup>32</sup> ἤδη ἡμέραι τρεῖς, προσμένουσίν μοι, *they abide with me*—(it is) *already three days*: the expression of time is a parenthesis. Luke 9<sup>23</sup> is similarly explained.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12<sup>32</sup>, Mark 14<sup>86</sup> etc.

Verbs of *being, becoming, being made, being called*, etc., take a nominative after them, as in English.

#### 216. *Vocative*

This case is used for simple address, sometimes also for descriptive address (like the nominative), in which sense the interjection ὦ usually precedes. In John 17<sup>25</sup> (πατήρ δίκαιε, *righteous Father*) we find a vocative adjective with a nominative noun.

#### 217. *Accusative*

This case and the two following are capable of being "governed" by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite

pronoun *τις*: thus *ἀκούειν* (*τινός*) means that *ἀκούειν*, *to hear*, may be found with a genitive, and *σύν* (*τινι*) that *σύν*, *with*, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap. IV. and App. III)

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb. The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below.

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice*

*versâ*; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted.<sup>1</sup> A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach, ask, clothe in, preach to, give to drink; make, declare, name, etc.* So John 14<sup>28</sup> ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all.* Luke 19<sup>48</sup> αὐτὸν ἐποίησατε σπήλαιον ληστῶν, *ye made it a den of robbers.* One of these accusatives remains when the construction is turned into the passive. Rev. 17<sup>4</sup> περιβεβλημένη πορφυροῦν, *clothed in purple.* A special case is seen in John 11<sup>44</sup> δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound.* We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man (namely) his feet,*" which is here put in the passive. So 1 Tim. 6<sup>5</sup> διεφθαρμένοι τὸν νοῦν, *corrupted (in) mind,* as we have to say. Among the less obvious cases of

<sup>1</sup> In this, unfortunately, Hickie is defective; but the construction of any verb could be found by examining the passages he refers to in which it occurs.

double accusative (or the corresponding passive construction) are Gal. 2<sup>7</sup> πεπίστευμαι τὸ εὐαγγέλιον, *I have been entrusted (with) the gospel*; John 17<sup>26</sup> ἡ ἀγάπη ἣν ἠγάπησάς με, *the love (with) which thou lovedst me*; Luke 12<sup>47</sup> δαρήσεται πολλὰς (πληγὰς), *shall be beaten many (stripes)*; Eph. 2<sup>4</sup>, Mark 10<sup>38</sup> (end), Phil. 1<sup>11</sup>.

220. The adverbial uses start from the simple internal accusative, as in Matt. 2<sup>10</sup> ἐχάρησαν χαρὰν μεγάλην, *they rejoiced a great joy*: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4<sup>36</sup> μηδὲν βλάβαν αὐτόν, *having hurt him nothing*. 1 Cor. 9<sup>25</sup> πάντα ἐγκρατεύεται, *is temperate (in) all things*. Rom. 6<sup>10</sup>, Philem.<sup>18</sup> etc. Extension in time or space is given by the accusative. John 2<sup>12</sup> ἔμειναν οὐ πολλὰς ἡμέρας, *they remained not many days*. Luke 22<sup>41</sup> ἀπεσπάσθη ὡσεὶ λίθου βολήν, *he withdrew about a stone's throw*. Miscellaneous adverbial uses, with verbs or numerals, are: John 6<sup>10</sup> τὸν ἀριθμόν, *(in) their number*. Matt. 23<sup>37</sup> ὃν τρόπον, *(in) which manner*. Rom. 12<sup>18</sup> τὸ ἐξ ὑμῶν, *(as to) that (which comes) from you, i.e. as far as you can*.



221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of the use of the genitive with nouns. In Greek, as in English, ἡ ἀγάπη τοῦ χριστοῦ, *the love of the Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love Him (*objective*): the context must decide. The *partitive*<sup>1</sup> genitive may be seen in Acts 7<sup>52</sup> τίνα τῶν προφητῶν, *which of the prophets?* note also Acts 21<sup>16</sup> συνῆλθον τῶν μαθητῶν, (*some*) *of the disciples came together*. Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs): μείζων μου, *greater than I*.

<sup>1</sup> This implies the taking of a *part* from a whole. This use has, however, been very largely supplanted by the genitive with ἐκ or ἀπό.

(See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence. The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17<sup>22</sup> συστρεφόμενων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς (*they gathering*) *while they were gathering in Galilee, Jesus said to them.* Sometimes the pronoun is omitted, as in ver. 14 of that chapter: ἐλθόντων, *when they had come.* For the use of the genitive article τοῦ with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. ἀκούω, *hear*, takes gen. of person, acc. of thing, Matt. 2<sup>9</sup>, Mark 4<sup>24</sup>. μνησκόμαι, *remember*, Acts 11<sup>16</sup>. ἐπιμέλομαι, *care for*, Luke 10<sup>34</sup>. ἐπιλανθάνομαι, *forget*,

Heb. 6<sup>10</sup>. καταφρονέω, *despise*, Matt. 6<sup>24</sup>. μεταλαμβάνω, *partake of*, Acts 27<sup>24</sup>. τυγχάνω, *obtain*, Luke 20<sup>35</sup>. λαγχάνω, *obtain by lot*, Luke 1<sup>9</sup> (τοῦ θυμιάσαι, *the burning-incense*). γεύομαι, *taste of*, Heb. 6<sup>4</sup>, but with acc. in 6<sup>5</sup> (= *realise*). φείδομαι, *spare*, Acts 20<sup>29</sup>. ὀρέγομαι, *aim at*, Heb. 11<sup>16</sup>. ἐπιθυμέω, *desire*, Acts 20<sup>33</sup>. σπλαγχνίζομαι, *pity*, Matt. 18<sup>27</sup>. ἄπτομαι, *touch*, Matt. 8<sup>8</sup>. ἀντέχομαι, *hold on to*, Matt. 6<sup>24</sup>. κρατέω, *take hold of*, Matt. 9<sup>25</sup>. πλήρης, *full*, Mark 8<sup>19</sup>. λείπομαι, *ύστερέω, lack*, Luke 22<sup>35</sup>, Jas. 1<sup>5</sup>. περισσεύομαι, *abound in*, Luke 15<sup>17</sup>. ἀπαλλοτριώω, *estrangle from*; ξένος, *alien from*, Eph. 2<sup>12</sup>. καθαιρέω, *depose from*, Acts 19<sup>27</sup>.

223. The genitive of *price* is common: Acts 5<sup>8</sup> τοσούτου, *for so much*. Other miscellaneous uses are those with ἄξιος, *worthy*; ἔνοχος, *liable to*; κοινωνός, *sharing*. Many compounds of κατά, *against*, and πρό, *before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10<sup>42</sup>, Rom. 6<sup>9</sup>, Matt. 2<sup>22</sup>, 12<sup>10</sup>.

There remains a genitive of *time*, in a few set phrases, as νυκτός, *by night*; μέσης νυκτός, *in the middle of the night*; χειμῶνος, *in winter*; ὄρθρου βαθέως, *about early* (lit. *deep*) dawn. A very few

with  
κατά  
πρό  
κατά  
πρό  
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πρό  
κατά  
πρό

genitives of place are found: *ποιίας*, *by what way*; *ἐκείνης*, *by that way* (understand *ὁδοῦ*, *way*, in each); *τοῦ λοιποῦ*, *for what remains*.

#### 224. Dative

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give*, *say*, *please*, *resist*, *resemble*, *believe*, *serve*, *profit*, etc., where the examples are too numerous and obvious to need illustration. Then we have words implying *nearness*, especially compounds of *ἐν* and *ἐπί*, *upon* (of *motion*), and *πρός*, *towards*. A kind of possessive use appears with *εἰμί*, *be*; *γίνομαι*, *become*; *ὑπάρχω*, *be*. Luke 1<sup>14</sup> *ἔσται χαρά σοι*, *there shall be joy for thee*, i.e. *thou shalt have joy*. Sometimes the verb is not expressed: Mark 1<sup>24</sup> *τί ἡμῖν καὶ σοί*; *what (is there) to us and thee? what have we and thou in common?* A special case is the dative of *agent*: Luke 23<sup>15</sup> *οὐδέν ἐστιν πεπραγμένον αὐτῷ*, *there is to him (= he has) nothing done*, i.e. *nothing has been done by him*. The dative of person interested may be seen in the following types. Rom. 6<sup>20</sup> *ἐλεύθεροι τῇ*

δικαιοσύνη, *free unto* (i.e. emancipated from) *righteousness*. Matt. 23<sup>31</sup> μαρτυρεῖτε ἑαυτοῖς, *you witness for yourselves*. Rev. 2<sup>16</sup> ἔρχομαι σοι, *I come against thee*.<sup>1</sup> So of person judging: Acts 7<sup>30</sup> ἀστείος τῷ θεῷ, *fair in God's eyes*. Jas. 2<sup>5</sup>, 2 Pet. 3<sup>14</sup>, 2 Cor. 12<sup>20</sup>, 1 Cor. 1<sup>18</sup>.

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of ἐν, *in*, and παρά, *beside*, very often take this "dative of place." In a less materially local sense we have Matt. 5<sup>8</sup> καθαροὶ τῇ καρδίᾳ, *pure in the heart*; 1 Cor. 14<sup>20</sup> ταῖς φρεσίν, *in your minds*, τῇ κακίᾳ, *in evil*; 2 Cor. 7<sup>11</sup> ἀγνοῖς τῷ πράγματι, *pure in the matter*. Point of time is expressed by the locative dative: Luke 2<sup>41</sup> τῇ ἑορτῇ, *at the feast*; 8<sup>20</sup> πολλοῖς χρόνοις, *on many occasions* (R.V. text).

226. *Instrumental* uses are translated by *with*. Denoting accompaniment, we generally find the prepositions σύν and μετά invading its province, there being left only a few cases where verbs of *uniting with*, *mingling*, *following*, *striving with*, etc., govern a dative of this kind. Other types

<sup>1</sup> This dative is known as that of "disadvantage," *dativus incommodi*.

to be referred to this head may be seen in the following examples: 1 Cor. 11<sup>5</sup> ἀκατακαλύπτῳ τῇ κεφαλῇ, *with the head uncovered*. Acts 18<sup>24</sup> etc., ὀνόματι, *by name*. Matt. 6<sup>80</sup> πολλῶ μᾶλλον, *much more*. Matt. 15<sup>4</sup> θανάτῳ τελευτάτω, *let him die with death*. (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15<sup>17</sup> λιμῶ ἀπόλλυμαι, *I am perishing with hunger*. Acts 22<sup>25</sup> τοῖς ἱμᾶσιν, *with the thongs*; 1<sup>5</sup> ὕδατι, *with water*. Matt. 20<sup>18</sup> κατακρινοῦσιν θανάτῳ, *shall condemn with death*. Acts 8<sup>11</sup> ἰκανῶ χρόνῳ, *during a long time*: cf. Luke 8<sup>29</sup> (R.V. marg.—which is preferable). Jas. 2<sup>25</sup> ἐτέρᾳ ὁδῶ, *by another way*. χράομαι, *use*, always governs a dative, which belongs here: the verb originally meant *do oneself a service with*. (An exception in 1 Cor. 7<sup>81</sup>.)

## CHAPTER III

### ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2<sup>29</sup> *ἄνδρες ἀδελφοί, brethren*, lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply “man,” “woman,” or “thing,” according to the gender of the adjective; but in some phrases more precise words are supplied—thus *ἡ ἐπιούσα (ἡμέρα)*, *the following day* (whence probably *ἐπιούσιος* in Matt. 6<sup>11</sup>). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as Luke 16<sup>8</sup> *τὸν οἰκονομὸν τῆς ἀδικίας*, *the steward of unrighteousness, the unrighteous steward*. The position of adjectives

for epithet and predicate was described in § 205.

228. The *Comparative* has several constructions.

(a) The commonest is the genitive: see § 221. This is found also with the superlative *πρώτος* (John 1<sup>15</sup>), as well as with verbs like *ὑπερβάλλω*, *excel*; *διαφέρω*, *differ from*, *excel*, etc. Note the abbreviation in John 5<sup>36</sup> *witness greater than John*, *i.e.* than the witness of John.

(b) *ἤ*, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14<sup>5</sup>.

(c) After *πλείων*, *more*, and *ἐλάττων*, *less*, the *ἤ* is often omitted in (b) when a numeral follows. Matt. 26<sup>58</sup>.

(d) *ἤ* with a sentence. Rom. 13<sup>11</sup>, John 4<sup>1</sup>.

(e) *ὑπέρ*, *above*, or *παρά*, *beyond*, with accus., Luke 16<sup>8</sup>.

(f) Sometimes the positive with *παρά* (Luke 18<sup>14</sup>), or *ἤ* (Luke 15<sup>7</sup>), stands for the comparative.

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very*, *rather*, *somewhat*.



See Acts 17<sup>22</sup>, 2 Cor. 8<sup>17</sup> etc.; or, in adverbs, 2 Cor. 7<sup>7</sup>, 2 Tim. 1<sup>18</sup>.

In Hellenistic Greek the distinction between comparative and superlative has practically vanished, except in literary language. The superlative is used mainly for the *elative* sense ("very great," etc.); and the comparative serves alike when two objects and more than two are compared. This fact, lately established from the evidence of the vernacular documents, relieves us from seeking some obsolete distinctions in the N.T. Thus, in Matt. 18<sup>1</sup>, 1 Cor. 13<sup>13</sup>, *μείζων* is simply superlative: the extremely common classical *μέγιστος* only occurs once in the N.T.

229. *Numerals.* (1) *Μία* is used for *πρώτη* in expressing the day of the week, except in one place. (2) Note the idiom in 2 Pet. 2<sup>5</sup> *ὄγδοον Νῶε*, *Noah as the eighth*, i.e. *with seven others*. (3) Distributives are generally expressed by repeating the cardinal. Mark 6<sup>7</sup> *δύο δύο*, *two by two*. (Cf. Mark 6<sup>39</sup> *συμπόσια συμπόσια*, *by companies*.) Sometimes *ἀνά* or *κατά* may be used, as Luke 10<sup>1</sup>, *ἀνά δύο*, *two by two*. Occasionally this preposition behaves like a mere adverb not governing a case: thus Mark 14<sup>19</sup> *εἰς κατά εἰς*, *one by one*.

## CHAPTER IV

### PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition "governs a case" of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. *Εἰς τὴν γῆν* = *to-the-land inwards*, i.e. *into it*; *ἀπ' ἐκείνου* = *from-him away*; *ἐν τῇ γῇ* = *at-the-land within*, i.e. *in it*. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus *παρά* = *beside*: with the genitive, then, it

describes *motion from beside*, with dative *rest beside*, with accusative, *motion to the side of*.

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see Appendix III. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. *A.* Genitive: ἀντί, ἀπό, ἐκ (ἐξ), πρό. *B.* Dative: ἐν, σύν. *C.* Accusative: ἀνά, εἰς.

II. With *two* cases (Genitive and Accusative): διά, κατά, μετά, περί, ὑπέρ, ὑπό.

III. With *three* cases (Genitive, Dative, Accusative): ἐπί, παρά, πρὸς. In older Greek ἀμφί—obsolete in Hellenistic.

These eighteen prepositions are constantly being prefixed to verbs, as εἰσβάλλω, from βάλλω. No other adverbs can be thus used "in composition." About a score of adverbs differ only in this disability from the prepositions just given: thus χωρίς, μέχρι, πλὴν, ἕνεκα, χάριν. All take gen. only, except ἐγγύς (gen. and dat.) and ἄμα (dat.). They are called "*improper* prepositions."

232. The exact rendering of prepositions is

a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

'Αντί = *instead of*, must be carefully distinguished from ὑπέρ = *on behalf of*: see Gal. 2<sup>20</sup>, Matt. 20<sup>28</sup>.

Διὰ = *through* (gen.), is important in Matt. 2<sup>18</sup>, etc. (R.V.). Carefully distinguish διὰ with acc. = *because of*: Heb. 2<sup>10</sup>, 1 Cor. 11<sup>9</sup>, 12.

'Εκ = *from*, is often misunderstood in Phil. 3<sup>6</sup> (i.e. *born of*). So is μέχρι = *as far as*, in 2<sup>8</sup>.

'Εν = *in*, has profound significance in such phrases as the Pauline ἐν Χριστῷ (Phil. 4<sup>7</sup> etc.), where A.V. mistranslates. Cf. John 17<sup>21</sup>. Notice ἐπί (dat.) in 1 John 3<sup>3</sup>, *this hope set on Him* (R.V.).

Εἰς, *into*, often shares the significance of ἐν: cf. Rom. 6<sup>3</sup>, and the phrase πιστεύειν εἰς, *believe into*, i.e. come by faith into union with. The difference between εἰς and ἐν has greatly diminished in Hellenistic.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

'Αμφί = *around* (ἀμφιβάλλω).

'Ανά = *up* (ἀναβαίνω); *up again, back* (ἀνακἀμπω); *again* (ἀνασταυρόω). Cf. Latin and English words in *re*-.

'Απτί = *against* (ἀντιλέγω), *opposite* (ἀντιπαρέρχομαι), *in return* (ἀντικαλίω), *instead* (cf. the noun ἀντίλητρον).

'Από = *away, off* (ἀπολύω), *back* (ἀπαιτίω), *un-* (ἀπειλίζω),

often *perfective* (ἀποκτείνω = kill off, ἀτίχω = have in full). Cf. words in *ab-*.

Διά = *through* (διαβαίνω). Also (= *thoroughly*) *perfective* (διαφθείρω). Very often answers to the prefix *dis-*, *di-* (διαφέρω, διαδίδωμι).

Εἰς = *into* (εἰσάγω), *to* (ἕσπεύω).

Ἐκ = *out* (ἐκβάλλω), *from* (ἐκκρέμαμαι). Also (= *out and out*) *perfective* (ἐκπειράζω).

Ἐν = *in* (ἐγκρύπτω), *into* (ἐμβαίνω), *upon* (ἐμβλέπω). Cf. words in *in-* (when not negative).

Ἐπί = *upon* (ἐπιβαίνω), *towards*, *to* (ἐπακούω), *in addition* (ἐπισυνάγω); *again* (ἐπατίω), *against* (ἐπανίστημι), *over* (ἐπισκέπτομαι); or denoting *concentration on an object* (ἐπιζητέω).

Κατά = *against* (κατακρίνω), *down* (καταφέρω). Hence (= *down-right*) *perfective* (καταλείπω).

Μετά = *with* (μετέχω). Often denotes *quest* (μεταπίμπω), or *change* (μετανοέω).

Παρά = *beside—to* (παραλαμβάνω), *from* (παρέρω), *at* (πάριμι); *along* (παραλέγομαι), *amiss* (παρακούω), *past* (παρέρχομαι), *compared with* (παρομοιάζω), *underhandedly* (παρεισάγω = bring in by a side way).

Περί = *around, about* (περιβάλλω), *over and above* (περιποιέω), *to excess* (περιεργάζομαι).

Πρό = *before* (προβαίνω, προγινώσκω), *forth* (προβάλλω). Cf. words with prefix *fore-*.

Πρός = *towards* (προσέρχομαι), *to* (προσάγω), *against* (προσκόπτω), *besides* (προσδαπανάω).

Σύν = *with* (συναίρω), *together* (συνωδίνω, συγκύπτω). Hence (= *altogether*) *perfective* (συντελείω).

Ἵπέρ = *over* (ὑπεραίρω), *beyond* (ὑπερβάλλω), *abundantly* (ὑπερρικάω). Cf. words in *over-* and *super-*.

Ἵπό = *under* (ὑποδέω). Denotes *subjection* (ὑποτάσσω), *compliance* (ὑπακούω), *secrecy* (ὑποβάλλω), or *diminution* (ὑποπνίω). Cf. words in *sub-*.

## CHAPTER V

### THE VERB—VOICE, MOOD, AND TENSE

234. *Voice.* The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force. We may get a rough approximation thus. In Luke 12<sup>1</sup> προσέχετε ἑαυτοῖς, *take heed for yourselves* (dat. of "person interested," § 224), differs little from ver. 15 φυλάσσεσθε, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea. The various shades of meaning may be shown in the following examples:—(1) προσκαλοῦμαι, *I call to myself*; ἀπωθοῦμαι, *I thrust away from myself*; νίπτομαι (τὰς χεῖρας), *I wash my (hands)*; ἀπογράφομαι,

*I have myself enrolled*; ἐβουλεύσαντο, *they took counsel among themselves*; βαπτίζομαι, *I submit myself to baptism*. (2) Where a distinct meaning arises: καταλαμβάνομαι, *I (seize in my mind) comprehend*; αἰρούμαι, *I (take for myself) choose*; πείθομαι, *I (submit to persuasion) obey*; ἀποδίδομαι, *I (give away for myself) sell*. Sometimes the force of the Middle lies beyond the reach of our analysis. And as the Middle and Passive coincide except in their Aorist and Future forms, it often becomes a matter for exegesis to decide under which head an example is to fall.

Rarely the Middle seems (but only seems) directly reflexive, as ἀπάγχομαι, *I hang myself*.

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.

236. The use of the *Tenses* is a most important subject for the exegesis of the N.T. The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

### *Present*

The Present, as in English, often denotes future or past time. Future time—cf. our “he is coming to-morrow”—may be seen in Matt. 26<sup>2</sup>, John 14<sup>3</sup> etc.; the event is pictured as inevitable, or as already on its way. The “historic” present, as in Matt. 26<sup>40</sup>, John 1<sup>29</sup>, is a pictorial tense, denoting the act as vividly before our eyes. In two cases only we are obliged to translate the Present by another tense in English: viz. (1) when it comes with words like *πάλαι*, *long*; *ἀπ’ ἀρχῆς*, *from the beginning*, where our idiom requires the Perfect; thus John 15<sup>27</sup> *ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ*, *ye have been with me from the beginning*; Luke 15<sup>29</sup> *τοσαῦτα ἔτη δουλεύω σοι*, *all these years I have been slaving for you*; Luke 13<sup>7</sup>, Rom. 1<sup>20</sup>. (2) We have to make



a further exception in such sentences as John 2<sup>o</sup> οὐκ ἤδει πόθεν ἐστίν, *knew not whence it was*; Matt. 2<sup>22</sup> ἀκούσας ὅτι Ἰ. βασιλεύει, *having heard that Archelaus was reigning*. (In "Reported Speech" Greek, unlike English, does not change the original *tense*.)

### 238. Imperfect

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist. But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9<sup>38</sup>, Acts 26<sup>11</sup>, Matt. 3<sup>14</sup>, Acts 7<sup>26</sup>, Luke 1<sup>59</sup>, translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful. In Luke 5<sup>6</sup> (*were breaking, began to break*) and the next verse (*were sinking*—the Infin. answers to an Imperf. indic.: see § 242) we have similarly an *incomplete* action described. Often the Imperfect is strikingly

pictorial; Mark 16<sup>9</sup> *they were saying*—their anxious topic all the way. So 5<sup>23</sup> etc. Repeated or continuous action in the past may be seen in Gal 1<sup>13</sup> *I used to persecute and ravage*.

### 239. Perfect and Pluperfect

The Perfect describes a completed action, the results of which continue to the time of speaking. Thus Luke 13<sup>2</sup> *ὅτι ταῦτα πεπόνθασιν*, *because they have suffered these things*. The student may note for himself the telling force of the tense as seen in such passages as John 3<sup>18</sup>, 5<sup>24</sup>, 46, 17<sup>10</sup>, 2 Cor. 12<sup>9</sup>, Heb. 11<sup>17</sup>. In the last passage note the effective contrast of *προσενήνοχεν* (Perf.), *hath offered*, and *προσέφερεν* (Imperf.), *was offering*. The former depicts an event for ever enshrined in Scripture: it is "completed," for the will implied the deed. The latter reminds us that in *fact* the deed was not consummated. Unlike our Perfect, the tense admits of a mark of time: thus 1 Cor. 15<sup>4</sup> *ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ*, *hath been raised—raised on the third day*.

The Pluperfect is the corresponding Past.

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers generally to our own Preterite. Being a "momentary tense" (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7<sup>27</sup> προσέκοψαν, *smote upon*), or what took time (as in Acts 16<sup>6</sup>, where διήλθον, *went through*, describes a long journey). There are certain uses in which our Perfect with *have* represents the Aorist more exactly. Thus (1) when the Aorist does not refer to any *definite* time: so Acts 10<sup>15</sup> ἃ ὁ θεὸς ἐκαθάρισεν, *what God hath cleansed*. Similarly with ἤδη, *already*, and a few such words, as Phil 3<sup>12</sup>. Also (2) where the Aorist refers to something that has *just happened*, as Mark 16<sup>6</sup> ἠγέρθη, *he has (just) risen*. Probably Matt. 17<sup>6</sup> εὐδόκησα belongs here—*on whom I have manifested my approval*. Of the same kind is John 15<sup>6</sup> ἐβλήθη ἔξω καὶ ἐξηράνθη, *he has been cast forth and has withered*—the tense exhibits well the inevitableness and instantaneousness of the result. In Matt. 27<sup>63</sup> ἐμνήσθημεν is rendered *we remember*: cf. our

idiomatic "it struck me." Other instances of our using the Present are (1) the "Gnomic Aorist," in maxims and general statements, as Jas. 1<sup>11. 24</sup>; (2) the "Epistolary Aorist," as 1 John 5<sup>13</sup> ἔγραψα, *I write* (or *I have written*)—both are rare. In subordinate clauses, after *when*, *who*, etc., we may use our Pluperfect: cf. Acts 9<sup>27</sup>.

### 241. Future

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of εἰμί, *am*. So Luke 5<sup>10</sup> ἔσθι ζῶντων, *thou shalt be taking men*. The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go*? (3) *you shall go*. (Note that in (3) the negative is οὐ: contrast § 256.)

242. A completer system of Tenses would include the nine produced by expressing *continuous*, *momentary*, and *completed* action in *past*, *present*, and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses. (See also note in § 200.)

A. *Continuous*

Present : λύω = *I am loosing*,  
or *loose from time to time*, or  
*try to loose*.

Past : ἔλυον (Imperf.) = *I*  
*was loosing*, etc. (as Pres.).

Future : λύσω (ἔσομαι λύων)  
= *I shall be loosing*.

B. *Momentary*

(*Wanting* : λύω often may  
be rendered *I loose*.)

ἔλυσα (Aor.) = *I loosed*.

λύσω = *I shall loose*.

C. *Completed*

Present : λέλυκα (Perf.) = *I have loosed*.

Past : ἐλελύκειν (Plup.) = *I had loosed*.

Future : see §§ 75 and 245 (*end*).

For the tenses of the Participle, see § 254. In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole*. The few Perfects are explained as in § 239; and the Future infin. λύσειν = *to be about to loose*.

243. The *Moods* are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb*. The other two, Infinitive and Participle, combine with verbal functions those of the noun or adjective.

244. *Imperative*

The Present brings out *continuous* or *repeated* action; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6<sup>33</sup>, Luke 6<sup>90</sup> with Matt. 6<sup>9-13</sup> 5<sup>42</sup>.

245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive:—With *μή*, in the Aorist, it regularly expresses *prohibition*; Mark 10<sup>19</sup> *μή κλέψῃς*, *do not steal*. *Resolve* and *deliberation* appear respectively in such uses as: John 14<sup>31</sup> *ἄγωμεν*, *let us be going*; Mark 12<sup>14</sup> *δῶμεν ἢ μή δῶμεν*, *shall we give or not give?* Rom. 10<sup>14</sup> *πῶς πιστεύσωσιν*, *how are they to believe?* Luke 9<sup>54</sup> *θέλεις εἰπωμεν*, *wilt thou we should command?* So very frequently after *ἵνα*, *in order that*; *μή*, *lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of *ἄν* or *εἰάν* (§ 266), such as *ὅταν*, *whenever*; *εἰάν*, *if*; *ὅς ἄν* or *ὅς εἰάν*, *whosoever*, etc. Note that when an *Aorist* Subjunctive follows these we

translate by the *Future Perfect*. Thus Mark 9<sup>18</sup> ὅπου ἐὰν καταλάβῃ, *wherever it shall have seized him*; Luke 10<sup>26</sup> ὅτι ἂν προσδαπανήσῃς, *whatsoever thou shall have further spent*.

### 246. Optative

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1<sup>2</sup> χάρις πληθυνθείη, *may grace be multiplied*; Gal. 6<sup>14</sup> ἐμοὶ μὴ γένοιτο, *may it never be for me!* The other uses (some *potential*) may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3<sup>14</sup> εἰ πάσχοιτε, *if ye were to suffer*. Acts 25<sup>16</sup> πρὶν ἢ ἔχοι, *before he could have*. Luke 22<sup>28</sup> συζητεῖν τὸ τίς ἄρα εἶη, *to question which it might be*. Acts 26<sup>29</sup> εὐξαίμην ἂν, *I should pray*. Luke 6<sup>11</sup> τί ἂν ποιήσαιεν, *what they would do*. For the particle ἂν, see § 268.

### 247. Infinitive

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus λύειν is originally *for loosing* or *in loosing*. There are many uses which explain

themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like "*To err is human.*" Putting this second class apart by itself, we may note the following typical uses:—

248. Matt. 2<sup>2</sup>; John 21<sup>3</sup> ὑπάγω ἀλιεύειν, *I go a-fishing* (purpose); Rev. 16<sup>9</sup> οὐ μετενόησαν δοῦναι, *did not repent unto giving* (consequence); Heb. 11<sup>15</sup> καιρὸν ἀνακάμψαι, *opportunity for returning*; 2 Tim. 1<sup>12</sup> δυνατὸς φυλάξαι, *able for guarding*. These are often called "complementary" infinitives. They are at once understood by the use of the English verbal noun in *-ing*, as above. The infinitive of *consequence* has generally ὥστε: see § 283. Add the rare infinitive for imperative: Rom. 12<sup>15</sup>, Phil. 3<sup>18</sup>.

249. Infinitive as *subject*, Matt. 12<sup>10</sup> εἰ ἔξεστι θεραπεύειν, *is healing allowed?* Rom. 7<sup>18</sup> τὸ θέλει παράκειται, *the willing is present*. As *object*, Acts 25<sup>9</sup> θέλεις κριθῆναι; *dost thou desire being judged?* Phil. 2<sup>13</sup> ὁ ἐνεργῶν τὸ θέλει καὶ τὸ ἐνεργεῖν, *who worketh in you the willing and*



*the working.* When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17<sup>4</sup> καλόν ἐστίν ἡμᾶς ὧδε εἶναι, *it is good that we are here.* When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it generally stand in the *Nominative*: see Matt. 19<sup>21</sup>, Luke 1<sup>9</sup>: as an exception cf. Luke 19<sup>15</sup>.

250. The Infinitive appears freely with τοῦ and τῷ in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2<sup>13</sup> τῷ μὴ εὔρεῖν με, *through my not finding*; Heb. 2<sup>15</sup> διὰ παντὸς τοῦ ζῆν, *through the whole life* (living); Acts 14<sup>9</sup> πίστιν τοῦ σωθῆναι, *faith of* (i.e. for) *being saved.* Developed out of this Genitive Infinitive we have a large number of freer uses, where τοῦ with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of τοῦ with Infin. of purpose are Luke 24<sup>29</sup> τοῦ μέναι, *in order to abide*; Matt. 24<sup>45</sup> τοῦ δοῦναι, *that he*

*should give.* For the more extended use, cf. Acts 3<sup>13</sup> *πεποιηκόσιν τοῦ περιπατεῖν αὐτόν, made that he should walk*; 10<sup>25</sup> *ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, it came to pass that Peter entered*; 15<sup>20</sup> and 21<sup>13</sup>. Cf. § 282.

251. The “Articular Infinitive” occurs exceedingly often under the government of a preposition. So in Heb. 2<sup>16</sup> in the last section: see also examples in § 287.

### 252. Participle

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2<sup>20</sup> *οἱ ζητοῦντες τὴν ψυχὴν, the men seeking the life.* Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional

clause. (See §§ 288, 289, 276.) Various paraphrases are applied in translation. Thus λύσας becomes *when, although,*<sup>1</sup> *because, if he loosed*, etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1<sup>6</sup> τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι, *to him that loveth us and loosed us*.

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that periphrastic constructions of the participle with parts of the verb εἰμί, *am*, are very common in the N.T.: their force will generally be ascertained from a literal translation. The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13<sup>23</sup> γινώσκετε Τιμόθεον ἀπολελυμένον, *understand that Timothy has been released*.

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very

<sup>1</sup> The *concessive* use of the participle. This is a regular way of expressing *although*: sometimes καίπερ is added, as in Heb. 5<sup>6</sup> καίπερ ὢν, *although he was*; Phil. 3<sup>4</sup>.

carefully watched. Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1<sup>18</sup> οἱ σωζόμενοι, *those who are being saved*, οἱ ἀπολλύμενοι, *those who are perishing*; where the Present describes the two classes of men simply as *on the road* to the several goals of salvation and perdition. So Matt. 27<sup>40</sup> ὁ καταλύων τὸν ναόν, *the (would-be) destroyer of the temple*. With the article the present participle becomes a noun which may be virtually timeless: thus Mark 6<sup>14</sup> ὁ βαπτίζων, *the Baptizer* — practically the same as the noun ὁ Βαπτιστής, *the Baptist*. (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5<sup>10</sup> εἰσελθόντες εὗρον, *they came in and found*; Matt. 4<sup>4</sup> ἀποκριθεὶς εἶπεν, *he answered and said*. See also § 252. (3) The *Perfect Participle* answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of

completeness and permanence. Thus Matt. 28<sup>9</sup> τὸν ἐσταυρωμένον, *who hath been crucified*; Rev. 5<sup>6</sup> ὡς ἐσφαγμένον, *as one that hath been slain*: both depict the *unchangeable fact* of the Redemption. 1 Pet. 2<sup>10</sup> οἱ οὐκ ἠλεημένοι, *those who had been uncompassionated ones (a state)*; νῦν δὲ ἐλεηθέντες, *but who now received compassion (the act of grace)*. (4) The *Future Participle* needs little comment. Thus 1 Cor. 15<sup>37</sup> τὸ σῶμα τὸ γενησόμενον, *the body that will be*. Sometimes it expresses purpose: Acts 8<sup>27</sup> ἐληλύθει προσκυνήσων, *he had come to worship (lit. about-to-worship)*.

#### 255. Verbals in -τός and -τέος.

The adjective in -τέος answers to the Latin Gerundive. It only occurs once: Luke 5<sup>38</sup> οἶνον νέον βλητέον, *one must put new wine*. That in -τός is an old Participle Passive, historically equivalent to the Latin Passive Participle in -tus (-sus) and the English in -d. It often retains that meaning, as in γνωστός, *known*; θεό-πνευστος, *God-inspired*. Sometimes in intransitive verbs it is Active, as ἄ-πταιστος, *not stumbling*. Often it denotes capability, as παθητός, *passible*; ὁρατός, *visible*; γνωστός, *knowable*.

## CHAPTER VI

### ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. GREEK, even in the Hellenistic stage, is rich in "particles," but we must here mention only those which affect constructions. We may take first the two ways of saying *not*.

#### *οὐ* and *μή*.

What is said here applies not only to the simple words *οὐ* (or *οὐχί*—before vowels *οὐκ*, before *h* *οὐχ*) and *μή*, but to the compound words *οὐδέ*, *μηδέ*, *nor, not even*; *οὔτε, μήτε, nor*; *οὐκέτι, μηκέτι, no longer*; *οὐδείς, μηδείς, none*, etc.

The essence of the original difference is that *οὐ* was *objective*, having to do with *facts*; *μή* is *subjective*, dealing with conceptions of *will* and *thought*: *οὐ* *denies*, *μή* *forbids, deprecates, disclaims*. *Μή* is accordingly the normal word in saying

*Don't*, used with Present Imperative or Aorist Subjunctive. In Hellenistic Greek, μή has largely encroached on the original territory of οὐ, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of μή with some of the moods tended to eject οὐ from the few uses left to it in those moods. The result is that οὐ is almost entirely confined to the indicative in N.T. Greek, while μή practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. οὐ is about twice as common as μή.

257. In places where either οὐ or μή may grammatically be used, we shall generally find that οὐ simply reverses the meaning of a single word or statement, while μή suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1<sup>28</sup> τὰ μὴ ὄντα = *things reckoned as nothing, nonentities*; τὰ οὐκ ὄντα = *things non-existent*. John 10<sup>12</sup> ὁ μισθωτὸς καὶ οὐκ ἔστι ποιμὴν = *he who is a hireling and is*

not a shepherd:  $\acute{\omicron} \mu\eta \acute{\omega}\nu$  would mean *whoever is not*—a class, whereas here a typical *individual* is depicted. Compare also John 3<sup>18</sup> with 1 John 5<sup>10</sup>. In the former,  $\acute{\omicron} \mu\eta \pi\iota\sigma\tau\acute{\epsilon}\upsilon\omega\nu \eta\delta\eta \kappa\acute{\epsilon}\kappa\rho\iota\tau\alpha\iota \acute{\omicron}\tau\iota \mu\eta \pi\epsilon\pi\iota\sigma\tau\acute{\epsilon}\upsilon\kappa\epsilon\nu$  = *he who believeth not hath been judged already for not having believed*: unbelief is the charge on which sentence is passed. In the latter,  $\acute{\omicron}\tau\iota \circ\upsilon \pi\epsilon\pi\iota\sigma\tau\acute{\epsilon}\upsilon\kappa\epsilon\nu$  = *because he hath not believed*: here simply the fact is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In questions, the different use of  $\circ\upsilon$  and  $\mu\eta$  is very clear.  $\circ\upsilon$  introduces a question expecting the answer *yes*, like our "Is it *not* so?"  $\mu\eta$  either expects the answer *no*, as in John 7<sup>51</sup> 9<sup>27</sup> etc., or puts a tentative question: thus John 4<sup>30</sup>  $\mu\eta\tau\iota \circ\upsilon\tau\acute{\omicron}\varsigma \acute{\epsilon}\sigma\tau\iota\nu \acute{\omicron} \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$ ; *can this possibly be the Christ?* Out of this we get a use of  $\mu\eta$  = *perhaps* (*can it be that . . .?*). Thus Matt. 25<sup>9</sup>  $\mu\eta\pi\omicron\tau\epsilon \circ\upsilon \mu\eta \acute{\alpha}\rho\kappa\acute{\epsilon}\sigma\eta$ , *perhaps there will not be enough* (§ 263). We have also a use of  $\mu\eta$  in "indirect questions" (§ 294): as Luke 11<sup>35</sup>  $\sigma\acute{\omicron}\kappa\acute{\omicron}\pi\epsilon\iota \mu\eta \tau\acute{\omicron} \phi\acute{\omega}\varsigma \sigma\acute{\omicron}\kappa\acute{\omicron}\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\acute{\iota}\nu$ , *consider whether*



*the light can really be darkness.* Luke 3<sup>15</sup> διαλογιζομένου πάντων μή ποτε αὐτὸς εἶη ὁ χριστός, *while all were discussing whether perhaps he were really the Christ.*

259. A development of this use of μή is seen in clauses after verbs of *fearing*. Thus Gal. 4<sup>11</sup> φοβοῦμαι ὑμᾶς μή πως εἰκῆ κεκοπίκα is really *two* clauses: *I am afraid about you—can I really have laboured in vain?* A fear relating to the past being thus put in the indicative, one regarding the future appears with μή and the subjunctive, the explanation being historically the same as before. Acts 27<sup>17</sup> φοβούμενοι μή εἰς τὴν Σύρτιν ἐκπέσωσι, *fearing they might be cast into the Syrtis.* Fearing that something may not happen is naturally expressed with μή . . . οὐ: 2 Cor. 12<sup>20</sup> φοβοῦμαι μή πως οὐχ οἴους θέλω εὔρω ὑμᾶς, *I fear I may haply find you not what I wish.*

260. Much like this is the use of μή after verbs like βλέπω, ὀρώ, *take heed*. Mark 13<sup>5</sup> βλέπετε μή τις ὑμᾶς πλανήσῃ, *take heed no one lead you astray.* A future indicative instead of a subjunctive indicates a danger imminently

feared. Col. 2<sup>8</sup> βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, *take heed there shall be no one who makes prize of you.*

261. In all these sentences — where the originally *independent* character of the clause introduced by μή can be seen in a moment by translating after the model adopted above for Gal. 4<sup>11</sup>—we see that it would be possible to translate μή *lest*. This prepares us for finding μή introducing clauses of *purpose*, where the independent origin is equally traceable. Thus Matt. 5<sup>25</sup> μή ποτέ σε παραδῶ, *lest at any time he deliver thee up.*

262. *Combinations* of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12<sup>15</sup>; Acts 4<sup>20</sup>. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and “vulgar” English of to-day. Thus Luke 23<sup>53</sup> οὐ οὐκ ἦν οὐδείς οὐπω κείμενος, *where no one had yet lain*; Mark 11<sup>14</sup> μηκέτι ἐκ σοί μηδεὶς καρπὸν φάγοι, *may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of *οὐ* and *μή* (or their compounds), where *οὐ* comes first: it is used (normally) in strong denials and prohibitions, the verb appearing in the aorist subjunctive or (rarely) future indicative. Thus Matt. 5<sup>18</sup> *οὐ μή παρέλθῃ*, *shall in no wise pass away*; Matt. 16<sup>22</sup> *οὐ μή ἔσται*, *this shall never be*; Matt. 15<sup>5</sup> *οὐ μή τιμήσει*, *he shall in no wise honour*. The curious example in Matt. 25<sup>9</sup> was translated in § 258. Cases of *μή* followed by *οὐ* will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering*. So 1 John 2<sup>22</sup> *ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός*, *he who denies that Jesus is the Christ*, lit. "denies, (saying) that he is not." Gal 5<sup>7</sup> *τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι*, *who hindered you from obeying the truth?* lit. "so as not to obey."

### 265. Uses of *ἄν*.

The particle *ἄν* can hardly ever be translated separately, but it has the most extensive influence

upon the meaning of the sentences in which it appears. As in the case of *οὐ μή* above, space will forbid our giving the history of its development. "*Αν* has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions *ἄν* is equivalent to our enclitic, *ever*. Thus *ὅς ἄν* or *ὅς ἐάν*, *whoever*; *ὅταν*, *whenever*; *ὅσοι ἄν*, *as many as*, *ἕως ἄν*, *until*; *ἐάν*<sup>1</sup> (for *εἰ* + *ἄν*), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6<sup>66</sup> *ὅπου ἄν εἰσεπορεύετο*, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3<sup>17</sup> *πάν ὅτι ἐὰν ποιῆτε*, *whatever ye do*. The *aorist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10<sup>11</sup> *εἰς ἣν ἂν πόλιν εἰσέλθητε*, *into whatever city ye*

<sup>1</sup> In St. John's Gospel we sometimes find *ἄν* as a short form for *ἐάν*=if (as in Attic). Conversely, in the A constructions *ἄν* is often spelt *ἐάν* in colloquial Hellenistic. Carefully distinguish this *ἐάν* from the former.

shall have come; 21<sup>22</sup> πάντα ὅσα ἂν αἰτήσητε, *all things whatsoever ye shall have asked.*

267. In combination with καί (written καῖν), ἂν sometimes exerts no influence on the construction. Thus, in Mark 6<sup>56</sup> καῖν, *even*, practically is the same as καί. Conversely, ἂν is often left out from the "A" constructions without affecting the sense.

268. (B) When ἂν is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the *indicative* (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.

269. Some verbs possess in themselves this contingent force without the help of ἂν. Thus εἶδει, ἐχρήν, *it was necessary*; καλὸν ἦν, *it was good*. Greek idiom said "he was bound to do so," whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25<sup>22</sup> ἐβουλόμην is not exactly *I should like* (βουλοίμην ἂν), but *I was wishing*, as we might say, "I was thinking I

would hear him." Occasionally the omission of *ἄν* in a contingent statement emphasises the certainty of a result: so Gal. 4<sup>15</sup> τοὺς ὀφθαλμοὺς ἐδώκατέ μοι, you (as good as) gave me your eyes. *Ἄν* in late Greek was growing weak. Cf. § 273.

### 270. Conditional Sentences

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The *Apodosis* may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The *Protasis* is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a *protasis*, or any clause which performs that function, was in older Greek *μή*. When, however, the meaning of a single word,

rather than that of the whole sentence, was to be reversed, οὐ sometimes appeared. In Hellenistic Greek the rule is practically that εἰ takes οὐ and εἰάν takes μή, εἰ μή surviving only to express *unless*.

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

271. I. Simple Conditions in present or past time.

*Protasis*, εἰ with indicative; *Apodosis*, generally indicative, always *without* ἄν.

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25<sup>11</sup> εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν, *if I am a criminal, I do not deprecate death*. Acts 5<sup>29</sup> εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε, *if it is of God, ye will not be able*. Matt. 19<sup>17</sup> εἰ θέλεις εἰσελθεῖν, ἴηρει, *if thou dost desire to enter . . . keep . . .* Matt. 12<sup>28</sup> εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμερίσθη, *if Satan is casting out Satan, he has been divided* (most probably the aorist of the thing just happened, § 240).

272. Many conditional sentences of this class

are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find *ἐάν* with subjunctive more often than *εἰ* with indicative. Thus Rom. 14<sup>23</sup> *ἐάν φάγη κατακέκριται, if ever he shall have eaten, he has been already condemned.* Rom. 14<sup>8</sup> *ἐάν ζῶμεν, τῷ κυρίῳ ζῶμεν, if we live, we live for the Lord.* 1 Cor. 15<sup>32</sup> *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, if dead men are not raised, let us eat and drink.* John 8<sup>16</sup> etc. Note that protases where *εἰ* or *ἐάν* is strengthened with *καί* (sometimes even without it) are often *concessive*, to be translated with *although*.

273. II. Unfulfilled Conditions in present and past time.

*Protasis*, *εἰ* with indicative, imperfect for present time, aorist for past.

*Apodosis*, indicative with *ἄν*, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7<sup>39</sup> *εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν, if he were the prophet (as he clearly is not), he would perceive: both present time.* Heb. 4<sup>8</sup> *εἰ Ἰ. κατέπαυσεν, οὐκ ἂν ἐλάλει, if Joshua had given them rest (but he did*



not), God *would not speak* (as He does) . . . : *past* and *present* time. Matt. 11<sup>21</sup> εἰ ἐγένοντο . . . πάλαι ἂν μετενόησαν, *if the works had taken place . . . , they would have repented long ago*: both *past*. John 14<sup>28</sup> εἰ ἠγαπήατέ με, ἐχάρητε ἂν, *if ye loved me (now), ye would have rejoiced (when I spoke)*: *present* and *past*.

For omissions of ἂν (§ 269), cf. John 15<sup>22</sup> 19<sup>11</sup> etc. In 1 Cor. 12<sup>19</sup>, Heb. 7<sup>11</sup>, may be seen substitution of a question for the apodosis.

#### 274. III. Future Conditions.

*Protasis*, εἰάν with subjunctive (rarely indicative, or εἰ with subjunctive).

εἰ with future indicative (more emphatic).

*Apodosis*, future indicative, sometimes the imperative.

Thus Matt. 28<sup>14</sup> εἰάν ἀκουσθῆ, πείσομεν, *if it shall have been heard . . . , we will persuade him*. John 7<sup>17</sup> εἰάν τις θέλη ποιεῖν, γνώσεται, *if any one willeth to do, he shall know*; 7<sup>37</sup> εἰάν τις διψᾷ ἐρχέσθω, *if any man thirst, let him come*. (These last two might be classed as *general* conditions under I.) Matt. 26<sup>23</sup> εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι, *if all*

*shall be made to stumble, I shall never be made to stumble.*

275. An alternative form of future condition is common in classical Greek, having *εἰ* with optative in Protasis, and optative with *ἄν* in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find *ἐάν* with the subjunctive sometimes replaced by *εἰ* with optative: Acts 20<sup>18</sup> *ἔσπευδεν εἰ δυνατόν εἶη . . . γενέσθαι, he was eager, if it should be possible, to be . . .* So Acts 24<sup>19</sup>, which in present time might be *οὐς δεῖ παρῆναι ἐὰν ἔχωσι they ought to be present, if they have . . .* In present time *εἰ* with optative may be seen in 1 Pet. 3<sup>14, 17</sup> and elsewhere. For the apodosis of this form (only in Lucan writings), cf. Acts 8<sup>31</sup> *πῶς ἂν δυναίμην, how could I?* The classical protasis would be *εἰ μή τις ὀδηγήσαι με, unless someone were to guide me.* But the more vivid *ἐὰν μή τις ὀδηγήσῃ* (here future -ει) *με* is normal in the Hellenistic period.

276. A few examples may be given of substitutes for the normal protasis or apodosis

Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense: thus Rev. 22<sup>17</sup> ὁ διψῶν ἐρχέσθω, *the thirsting one, let him come*, does not differ much in meaning from John 7<sup>37</sup> (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11<sup>29</sup> κρίμα ἐσθίει μὴ διακρίνων, *eateth judgment, if he discern not*. . . (= εἰ μὴ διακρίνη). Heb. 6<sup>8</sup> ἐκφέρουσα . . . ἀδόκιμος, *if it bears . . . it is rejected* (= εἰ μὴ ἐκφέρη).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19<sup>23</sup> ἂν ἔπραξα, *I should have exacted* (εἰ ἔδωκας, *if thou hadst put the money in the bank*). Acts 26<sup>29</sup> εὐξαίμην ἄν, *I should pray*. Acts 17<sup>18</sup> τί ἂν θέλοι; *what would he mean?* There is no need to supply any *definite protasis* in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13<sup>9</sup> κἂν μὲν ποιήσῃ καρπὸν, *and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For κἂν = καὶ εἰάν, cf § 8, d.) See § 301.

## 279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by *ἵνα*, *ὅπως*, *ὅπως ἂν*, or (rarely) *ὥς*, in order that, or *μή*, lest, *ἵνα μή*, *ὅπως μή*, in order that . . . not, with the subjunctive.<sup>1</sup> Thus Mark 4<sup>22</sup> *ἵνα ἔλθῃ εἰς φανερόν*, that it may come to light. Luke 8<sup>12</sup> *ἵνα μή σωθῶσιν*, that they may not be saved. Matt. 5<sup>25</sup> 6<sup>2</sup>, Luke 16<sup>26</sup>, Acts 20<sup>24</sup> etc. Frequently we find the future indicative, which is closely related with the aorist subjunctive. So in John 17<sup>2</sup>, Rom. 3<sup>4</sup>, Matt. 7<sup>6</sup>. The present indicative is very rare: see 1 John 5<sup>20</sup>, Gal. 4<sup>17</sup>, 1 Cor. 4<sup>6</sup> (§§ 99, 195).

The Negative in final clauses is always *μή*.

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus (?) Gal. 2<sup>2</sup> *μή πως εἰς κενὸν τρέχω* (subjunctive) *ἢ ἔδραμον*, lest haply I should be running, or should prove to have run, in vain.

<sup>1</sup> In Eph. 1<sup>17</sup> we have in W.H. text *ἵνα δώῃ*, the optative. If this is right, *δώῃ* = *may he give*: the intervening words seem to have caused the writer to forget the *ἵνα*, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive *δώῃ* (W.H. marg.) has strong claims: this would be just like *ἵνα δῶ* in 3<sup>16</sup>. The similar problem in 2 Tim. 2<sup>28</sup> must be left to the commentators.

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2<sup>3</sup> ἐπορεύοντο ἀπογράφεσθαι, *they went to be enrolled* (for being enrolled, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after εἰς or πρὸς. Matt. 6<sup>1</sup> πρὸς τὸ θεαθῆναι, *with-a-view-to the being-beheld*. Matt. 20<sup>19</sup>, Rom. 3<sup>26</sup>. (3) The infinitive is put with the article in the genitive: Luke 1<sup>77</sup> τοῦ δοῦναι, *in order to give*: see § 250. (4) In 2 Cor. 7<sup>12</sup> we have ἕνεκεν τοῦ φανερωθῆναι, *for-the-sake-of its being-manifested*.

282. There are a good many passages where τοῦ with the infinitive and ἵνα with subjunctive have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 sqq.). Thus Acts 10<sup>25</sup> ἐγένετο τοῦ εἰσελθεῖν, *it came to pass that he entered*. Matt. 18<sup>6</sup> συμφέρει αὐτῷ ἵνα καταποντισθῇ, *it is profitable for him that he should be drowned*. In Hellenistic Greek these clauses may be taken as equivalent to a simple infinitive, into which we may only press the final sense if it comes naturally out of the

context. Thus in John 17<sup>3</sup> τὸ γινώσκειν σε, *to learn to know thee*, would not sensibly differ from ἵνα γινώσκωσι σέ, *that they may learn to know thee*. Similarly after verbs of *entreating* the clause with ὅπως practically expresses the *contents* rather than the *purpose* of the entreaty. Rarely ἵνα with subjunctive stands for a deferential imperative: so in Mark 5<sup>23</sup>, Eph. 5<sup>33</sup>.

### 283. "Consecutive" or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (a) alone, as Col. 4<sup>6</sup> εἰδέναι, *so as to know*; or (b) with ὥστε (negative μή), as Acts 14<sup>1</sup> λαλῆσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, *so spoke that a great multitude believed*. The subject of the infinitive stands in the accusative case. Sometimes ὥστε becomes almost final, as in Matt. 27<sup>1</sup> ὥστε θανατῶσαι αὐτόν, *so as to put him to death*.

284. (2) ὥστε very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the

negative is οὐ. John 3<sup>16</sup> οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, *God so loved the world that he gave his Son.* Had the other construction—ὥστε δοῦναι, *so much as to give*—been used, some stress would have been taken off the *fact* of the gift and laid on the *connexion* between the love and the gift.

### 285. "Temporal" Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with ἄν. We may take ὅτε, *when*, as type of the latter, and ὅταν, *whenever*, for the former. The ὅτε type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated. When an event in the present or future is referred to, either the ὅτε or the ὅταν type may be used, ὅτε generally with indicative, ὅταν with subjunctive. If an *aorist* subjunctive appears with ὅταν, the sense is future-perfect: see § 266. Sometimes we find ὅταν with a past tense of the indicative.

286. *Until* or *before* is expressed by *πρὶν* or *πρὶν ἢ*. This takes the accusative and infinitive construction. Acts 7<sup>2</sup> ὤφθη πρὶν ἡ κατοικῆσαι αὐτόν, *appeared before he settled*. Matt. 26<sup>34</sup>. But if *πρὶν* means *until*, and a *negative* sentence precedes, it takes the subjunctive (with or without ἄν) or optative, the latter after a verb in past time. Luke 2<sup>26</sup> μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστόν, *that he should not see death before he should have seen the Christ*. Acts 25<sup>16</sup> ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαι τινα πρὶν ἢ κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦς, *I answered that it was not the custom to give up anyone before he had his accusers face to face*. (See § 294.) "Ἐως (ἕως οὐ, ἕως ἄν) with subjunctive is the usual expression for *until*; ἕως with indicative aorist appears in past time.

287. Several kinds of temporal sentences can be expressed by prepositions with the Articular Infinitive, on which see § 251 above. Thus *while* by ἐν τῷ: Matt. 13<sup>25</sup> ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, *while men slept*—almost exactly = *in men's sleeping*. (But while we must use our *possessive* case, the subject of the Greek



infinitive is in the *accusative*.) *Before* is *πρὸ τοῦ*: Matt. 6<sup>8</sup> *πρὸ τοῦ ὑμᾶς αἰτῆσαι*, *before ye ask*. *After* is *μετὰ τό*: Matt. 26<sup>32</sup> *μετὰ τὸ ἐγερθῆναι με*, *after I rise again*. *Until* may be *ἕως τοῦ*: Acts 8<sup>40</sup> *ἕως τοῦ ἐλθεῖν αὐτόν*, *until he came*. Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus *ἐρχόμενος* is often *when he is* (or *was*) *coming*; *ἐθόντος αὐτοῦ*, *when he came*, or *had come*.

### 289. Causal Sentences

There are various ways in Greek of expressing *because*. They may be thus briefly collected. (1) *ὅτι* or *διότι*, *because*, followed by the indicative. *Οὐ* is used for the negative. Thus Matt. 5<sup>36</sup> *ὅτι οὐ δύνασαι*, *because thou canst not*. (2) Genitive absolute, negative (in N.T. Greek) *μὴ*: Matt. 18<sup>25</sup> *μὴ ἔχοντος αὐτοῦ ἀποδοῦναι*, *because he had not (anything) to pay*. (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) *μὴ*: Acts 12<sup>8</sup> *ἰδὼν . . . προσέθετο συλλαβεῖν*, *because he saw . . . he proceeded also* (lit. *added*) *to*

arrest; Mark 2<sup>4</sup> μὴ δυνάμενοι προσεγγεῖναι . . . ἀπεστέγασαν, because they could not bring . . . they unroofed. . . (4) Ὅστις, who, often implies because he: see examples in § 208. The negative would be οὐ. (5) The Articular Infinitive (see § 251) with διὰ τό or simply τῶ: for this use of dative compare those in § 226. The negative is μή. Thus 2 Cor. 2<sup>13</sup> τῶ μὴ εὐρεῖν με, through my not finding, because I found not. Acts 12<sup>20</sup> διὰ τὸ τρέφεσθαι τὴν χώραν, because the country was supplied.

### 290. Noun Clauses

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of *fearing* (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) *final* are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, how-

ever, the construction with *ἐγένετο*, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19<sup>1</sup> *ἐγένετο Παῦλον ἐλθεῖν*, *it came to pass that Paul arrived*. The same is very often expressed by (probably vernacular) constructions which represent the Hebrew more closely: (1) *καὶ ἐγένετο καὶ Παῦλος ἦλθε*, lit. *and it came to pass and Paul arrived*; (2) *καὶ ἐγένετο Παῦλος ἦλθε*, *and it came to pass Paul arrived*.

292. The most important point here, however, is the construction of noun sentences as *object* to the verb, especially in what is called *Reported Speech (Oratio Obliqua)*. *Reported statements* may be taken first. Just as in English, these may be expressed by an infinitive or introduced by *that* (generally *ὅτι*). The former construction belongs only to *principal* sentences, not containing a conjunction, other than *καί* or *ἢ* or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by *ὅτι* (or *ὡς*), and the quotation may follow in the exact words

of the original speaker, in which case *ὅτι* simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7<sup>30</sup>. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.

293. Reported, or "Indirect," *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as *ποῦ*, *where?* *πῶς*, *how?* *τίς*, *who?* *τί* or *ἵνα τί*, *why?* (= *ἵνα τί γένηται*, *in order that what may happen?*) Only once do we find *ὅπως*, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that *εἰ*, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker's own words: thus Matt. 12<sup>10</sup>.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we find the dependent verb rarely (in the writings of Luke only) turned into the optative: Luke 22<sup>23</sup> ἤρξαντο συζητεῖν

τὸ τίς ἄρα εἶη, *they began to examine the (question) who then it might be*: what they said was τίς ἄρα ἔστι; *who then is it?* Acts 17<sup>11</sup> ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so*: direct εἰ ἔχει . . ; *are they so?* (See § 293.) Acts 17<sup>27</sup> ζητεῖν τὸν θεὸν εἰ ἄρα γε εὕροιεν, *to seek God, (wondering) whether possibly they should find him*. Answering to this in present time is Luke 12<sup>26</sup> προσδεχομενοι πότε ἀναλύσῃ, *waiting (and asking themselves) when is he to return?* (See § 245.) Note that whenever the subjunctive is found in an *indirect* question, it would be found in the corresponding *direct*. (Contrast Latin.)

### 295. Expressions of a Wish

Wishes are fairly often expressed by the optative (without ἄν). 1 Thess. 5<sup>23</sup> ὁ θεὸς ἀγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθεῖν, *may God sanctify you, and may your spirit be kept*. Luke 20<sup>16</sup> μὴ γένοιτο, *may it never be* ("God forbid!") There is also a particle ὄφελον—which in classical Greek was ὤφελον, *I ought*, a 2nd aorist of ὀφείλω conjugated regularly—which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present*,

and the future one for the *future*. 1 Cor. 4<sup>8</sup> ὄφελον ἐβασιλεύσατε, *would that ye had become kings*. Rev. 3<sup>15</sup> ὄφελον ψυχρὸς ἦς, *would thou wert cold*. Gal. 5<sup>12</sup> ὄφελον καὶ ἀποκόψονται, *would that they may* (lit. *will*) *even mutilate themselves*.

Of course many wish clauses are simply constructed with θέλω or βούλομαι.

### 296. Asseveration

There are some peculiar idioms for expressing very strong asseveration. When *negative*, we generally find οὐ μὴ, for which see § 263. There is also a curious use of εἰ, *if*, due to Hebrew.<sup>1</sup> Mark 8<sup>12</sup> ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given*. Heb. 4<sup>3</sup> εἰ εἰσελεύσονται, *they shall not enter*. An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14<sup>44</sup> *thou shalt surely die*, lit. *to die thou shalt die*. This is imitated in N.T. Greek thus—(a) The infinitive is replaced by a noun in the instrumental dative: Matt. 13<sup>14</sup> ἀκοῇ ἀκούσετε, *ye shall surely hear*. (b) A participle is substituted:

<sup>1</sup> Ei in εἰ μὴν (Heb. 6<sup>14</sup>) is simply the Hellenistic spelling for the Attic asseverative ἴ. (Better written εἰ.)

Matt. 13<sup>14</sup> βλέποντες βλέψετε, *ye shall surely see*,  
lit. *seeing ye shall see*.

### 297. Anacoluthon

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily realised when we picture to ourselves the amanuensis vainly trying to keep pace with the torrent of the Apostle's thoughts, which come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7<sup>9</sup> we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?*

(τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅστις ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ ;). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15<sup>22</sup> the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative γράψαντες has in mind an equivalent, *the apostles determined*. Acts 19<sup>34</sup> began with ἐφώνησαν in thought, but the more expressive φωνὴ ἐγένετο μία ἐκ πάντων is substituted. In



Acts 27<sup>10</sup> the *ὅτι* presages *μέλλει*, but it being forgotten in the interval, we find *μέλλειν*, the accusative and infinitive construction. Luke 21<sup>6</sup> is an example of words left hanging at the beginning of a sentence (§ 215): *ταῦτα* was meant to have a verb like *καταλυθήσεται* with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this "suspended nominative" is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated, as in John 7<sup>18</sup> etc., where the subject of the sentence is taken up by *οὗτος*.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. 2<sup>4-5</sup> must be left to the commentators. Rom. 12<sup>6</sup> *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After *προφητείας* we should naturally supply the simple imperative *ἔστω*, *let it be*, which may easily be

omitted. This ellipse encourages another one in the next clause, where we may supply ὦμεν, *let us be* (engaged) *in our ministry*. Then, by anacoluthon, the concrete ὁ διδάσκων is substituted for διδασκαλίαν, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply ἔστω, *let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, μεταδιδότω, προϊστάσθω, ἐλεάτω. (It should be stated that there is another explanation—perhaps rather more probable—which eliminates anacoluthon altogether.) In 1 Cor. 12<sup>28</sup> the normal construction would be οὗς μὲν ἀποστόλους, οὗς δὲ προφήτας, οὗς δέ, etc., but the substitution of an order of rank leaves οὗς μὲν stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12<sup>86</sup>, John 6<sup>39</sup> 7<sup>38</sup>, Acts 10<sup>86-87</sup> (R.V. and W.H. *margin*), 24<sup>5-8</sup> 26<sup>3</sup>, Rom. 16<sup>25-27</sup>, Col. 2<sup>2</sup> 3<sup>16</sup>, 1 Tim. 1<sup>3-5</sup>, Jude 1<sup>6</sup>, and in many parts of the Apocalypse.

## APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so.

(a) A number of monosyllables require distinguishing. Thus *ὁ, οἱ, αἱ* belong to the Article; *ὄ, οἴ, αἶ* to the Relative. *ἡ = the, ἣ = who, ἦ = verily, ἧ = or, than.* *ἧς = of whom; ᾧ, ᾧ̄ = to whom; ᾧ̄, ᾧ̄ς, ᾧ̄, subj. of εἰμί; ἧς, imperf.; ᾧ = O. ἦν = whom, ἦν = he was.* *εἰ = if, εἶ = thou art*: also see p. 225 note. *ᾧν = of whom, ᾧ̄ν = being.* *οὐ = of whom or where, οὐ = not.* *ἓν = one thing, ἐν = in.* *εἷς = one, εἰς = into.* *ἕξ = six, ἐξ = out of.* For *τίς* and *τις*, *πῶς* and *πως*, etc., see pp. 64 and 68.

(b) *Ἄλλά = but, ἄλλα = other things.* *ἐνί = to one; ἐνι = ἔνεστι, there exists, it is possible.* *αὐτή αὐταί* from *οὗτος*; *αὐτή αὐταί* from *αὐτός*; *αὐτόν*, etc., from *ἐαυτόν* (see p. 62). *ταῦτα* from

οὗτος, ταῦτα = τὰ αὐτά. ἕκτος = *sixth*, ἐκτός = *outside*. διά preposition, Δία accus. of Ζεύς.

(c) Ἄγων = *contest*, ἄγων = *leading*; ἔχθρα = *hatred*, ἐχθρά = *hostile*; τρόχος = *course*, τροχός = *wheel*; μόνη = *alone*, μονή = *abode*; πέτρων from πέτρος, πετρῶν from πέτρα (gen. pl. in 1st decl. being always -ῶν in nouns); φύλακας from φύλαξ, φυλακάς from φυλακή; ἄγια, neut. pl., ἀγία, fem. sing.; ἔξω = *out*, ἔξω from ἔχω; ὦσι from εἰμί, ὠσί from οὖς; χείρων = *worse*, χειρῶν from χεῖρ; φίλων from φίλος, φιλῶν from φιλέω; etc.

(d) For ποιῆσαι, etc., see p. 26; for λιπεῖν, etc., p. 106; for δῶη and δώη, p. 119; ἔστι and ἐστί, p. 130. εἶπε and εἶπον are 2 aor. indic., εἰπέ imper., εἰπόν ditto with 1 aor. ending. The following will be found among the conjugations: πίθω act. πιθῶ pass. (pp. 88 sq.); λύθητε imper., λυθῆτε subj. (pp. 80 sq.); τίμα and φίλει imper., τιμᾶ and φιλεῖ indic., etc.; δήλου act., δηλοῦ mid. The futures of κλίνω, κρίνω, μένω, σκληρύνω, χέω should be seen in the List, or on p. 102. See also the List for αἰρῶ, αἶρω, καθαίρω, καθαιρῶ, ἔστηκε (ἴστημι), ἔστηκε (στήκω). Note ἰᾶται pres., ἴται perf.

A fair number of complete identities may be

traced, which can only be distinguished by the context. Thus λέξαι may be imper., opt. or infin.; δηλοῖ indic. subj., opt. act., or indic. or subj. mid.; τιμῶν may be partic. of τιμάω or gen. plural of τιμή; etc. etc.

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## APPENDIX II

**301.** Some technical terms, often met with in commentaries, may be given here with brief explanations.

**Ad sensum** (κατὰ σύνεσιν) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood from examples, like those in §§ 212 *sq.*

**Asyndeton** = omission of a conjunction.

**Aposiopesis** (= "hushing") is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13<sup>9</sup> 19<sup>42</sup>, John 6<sup>62</sup>, Acts 23<sup>9</sup>.

**302. Brachylogy** (= "abbreviation") is the

suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5<sup>38</sup> (§ 228), or Rev. 13<sup>11</sup> εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, *he had two horns like a lamb, i.e. like a lamb's horns.* There are some important examples with πλήν and εἰ (ἐάν, ἄν) μή = *except*. Thus John 15<sup>4</sup>, on which Westcott says: "The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel." Acts 27<sup>22</sup> ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται πλὴν τοῦ πλοίου, *there shall be no loss of life (and no loss at all) except of the ship.* In Luke 4<sup>26-27</sup> we have to understand "and he was sent to no widow at all, *except*," "and no leper at all was cleansed, *except*": translating *but only* will give the sense. So in Rev. 21<sup>27</sup>, where the literal rendering would imply that some of these evil-doers *were* "written in the Book of Life." Cf. John 5<sup>19</sup>, Gal. 2<sup>16</sup>.

**Constructio praegnans** (= "pregnant — *i.e.* condensed—construction") may be best seen in examples. Luke 6<sup>8</sup> στήθι εἰς τὸ μέσον, *stand into the midst* = *come into the midst and stand in*

it. Acts 8<sup>40</sup> εὐρέθη εἰς Ἀζωτον = *was carried to Azotus and found there.* Cf. Ps. 9<sup>15</sup> in English: "The nations are (*fallen into and*) *sunk down in the pit.*" It is a special case of Brachylogy.

303. **Ellipsis** (= "lacking") is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (*a*) from the context, or (*b*) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (*a*) Mark 10<sup>40</sup>, Rom. 12<sup>6-7-8</sup>, 2 Cor. 8<sup>15</sup>, Gal. 5<sup>13</sup>, Eph. 5<sup>22</sup>; (*b*) Luke 2<sup>49</sup> 12<sup>47</sup>. Under (*b*) we have also ἡ δεξιὰ (χείρ), *the right hand*, ποίας (ὁδοῦ) = *by what way*, ἡ ἐπιούσα (ἡμέρα) = *the coming day*, ψυχρὸν (ὔδωρ) = *cold water*, πρόϊμος (ὑετός) = *early rain*. So also διάγειν (τὸν βίον) = *pass one's life*; προσέχειν (τὸν νοῦν) = *apply the mind, attend to*; αἶρειν (τὰς ἀγκύρας) = *raise the anchors, sail*.<sup>1</sup> Two important phrases,

<sup>1</sup> Cf. in English: *St. Paul's* (Cathedral), *application* (of the mind); *to sell off* (goods), *to give up* (an attempt), etc.

ἡ ὀργή = *the wrath* of God (Matt. 3<sup>7</sup>, Rom. 5<sup>9</sup> 12<sup>19</sup>, 1 Thess. 2<sup>16</sup>), and τὸ θέλημα = *the will* of God (Rom. 2<sup>18</sup>), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall*.

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V.: help may be sought, for example, in the introductions to these books in the *Cambridge Bible for Schools* (such as Kirkpatrick's *Psalms*). Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5<sup>14</sup> and 1 Tim. 3<sup>16</sup>. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.<sup>1</sup>

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is con-

<sup>1</sup> A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's work, *The Literary Study of the Bible* (Isbister), chs. i. and ii.: also Appendix iii. (ed. 2), pp. 526 sqq.



stantly found in the most elevated passages, having no trace of the lighter associations common in English. Thus Luke 21<sup>11</sup> λοιμοὶ καὶ λιμοί, *pestilences and famines*. Heb. 5<sup>8</sup> ἔμαθεν ἀφ' ὧν ἔπαθεν, *he learned from what he suffered*.

**Zeugma** ("joining") is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as "I turned my back on goodness—and happiness" gives a fair illustration. We have it in 1 Cor. 3<sup>2</sup> γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, *I gave you to drink milk, not solid food*: out of ἐπότισα we have to supply "gave to eat." Luke 1<sup>64</sup> ἀνεώχθη τὸ στόμα καὶ ἡ γλῶσσα, *his mouth was opened and his tongue, i.e. his tongue was loosed*. 1 Tim. 4<sup>3</sup> κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry, (and commanding) to abstain from foods*: κωλύειν = command *not*, and the negative idea disappears in the second clause.

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## APPENDIX III

306. A table of the simpler N.T. meanings of the Prepositions may be given here in brief form. The meaning in brackets is the primary, so far as ascertainable.

## I. PREPOSITIONS WITH ONE CASE

## A. Genitive.

(1) ἀντί (*in face of, over against, hence*), *instead of, for*. ἀντὶ ἰχθύος ὄφιν, *a snake instead of a fish*. χάριν ἀντὶ χάριτος, (*new*) *grace for (old) grace*. δὸς ἀντὶ ἐμοῦ καὶ σοῦ, *give for me and thee*. ἀντὶ τούτου, *on account of this*. ἀνθ' ὧν (*for which*), *because*.

(2) ἀπό (*away, off*), *from*. ἀνέβη ἀπὸ τοῦ ὕδατος, *he came up from the water*. ἀποχωρεῖτε ἀπ' ἐμοῦ, *depart from me*. εἶχεν τὸ ἔνδυμα ἀπὸ τριχῶν, *he had his garment (from, i.e.) of hair*. ἀπὸ θεοῦ πειράζομαι, *I am tempted (from, i.e.) by God*.

(3) ἐκ, ἐξ (*out*), *out of, from*. φῶς ἐξ οὐρανοῦ, *light out of heaven*. ἐκ δεξιῶν (*from, i.e.*), *on the*

right. Ἑβραῖος ἐξ Ἑβραίων, a Hebrew of (i.e. sprung from) Hebrews.

(4) πρὸ (*forwards*), *before*. πρὸ χειμῶνος, *before winter*. πρὸ τῆς θύρας, *before the door*. πρὸ πάντων, *before all things*.

### B. Dative.

(5) ἐν (*within*), *in*. (The meanings are largely extended in colloquial Hellenistic.) ἐν τῇ πόλει, *in the city*. ἐν τῷ ποιηρῷ κεῖται, *lieth in the evil one*. εἰ πατάξομεν ἐν μαχαίρῃ; *shall we strike with a sword?* ἐν τῇ ἐσχάτῃ σάλπυγγι, *at the last trumpet*. ἐν Ἠλείᾳ, *in "Elijah."*

(6) σὺν (*together*), *with*. οἱ σὺν ἐμοὶ ἀδελφοί, *the brethren with me*. σὺν πᾶσι τούτοις (*together with, i.e.*), *beside all this*.

### C. Accusative.

(7) ἀνά (*on, up*), only in idioms:—ἀνὰ μέσον τοῦ σίτου, *in the midst of the wheat*. ἀνὰ δηνάριον, *a shilling apiece*. ἀνὰ μέρος, *in turn*.

(8) εἰς (*inwards*), *into, to*. φευγέτωσαν εἰς τὰ ὄρη, *let them flee into the mountains*. ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον, *having come to Troas for the gospel*. πιστεύειν εἰς Χριστόν, *to believe in Christ*.

Occasionally (as in modern Greek) replaces *ἐν*, as *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, *who is in the bosom of the Father*.

## II. PREPOSITIONS WITH TWO CASES

(9) *διά* (*throughout*).

**Genitive**, *through*.

*διά τῆς θύρας*, *through the door*. *διά παντός*, *continually*. *δι' ἡμερῶν*, *in the course of some days*. *τὸ ῥηθὲν ὑπὸ Κυρίου διά τοῦ προφήτου*, *spoken by the Lord through the prophet*.

**Accusative**, *through* (of place,—only once), *because of, for the sake of*.

*διά φθόνον*, *because of envy*. *δι' ὧν τὰ πάντα καὶ δι' οὓ τὰ πάντα*, *because of whom are all things, and through whom are all things*. *διά τὸν ἄνθρωπον ἐγένετο*, *was made for man*.

(10) *κατά* (original meaning doubtful).

**Genitive**, *against*, etc.

*κατὰ τοῦ κρημνοῦ*, *down the cliff*. *καθ' ὅλης τῆς περιχώρου*, *through all the neighbourhood*. *ἐξορκίζω σε κατὰ τοῦ θεοῦ*, *I adjure thee by God*. *ἔχω κατὰ σοῦ ὀλίγα*, *I have a few things against thee*. (By far the commonest meaning.)

**Accusative, along, opposite, according to, etc.**

κατὰ τὴν ὁδόν, *along the way*. ἦλθεν κατ' αὐτόν, *came up to him*. καθ' ἑαυτόν, *by himself*. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *the church belonging to their house*. καθ' ἡμέραν, *daily* (distributive use). κατὰ σάρκα, *as to the flesh*. κατὰ τὸν νόμον, *according to the law*. κατ' ἀνθρωπον, *after the manner of man*.

The meanings of *κατά* cannot be described adequately in small space: there are others, which must be found by trial. Distributive *κατά*, like *ἀνά*, is sometimes an adverb: καθ' εἰς, *one by one*.

(11) *μετά* (*amid*).

**Genitive, with.**

ἦν μετὰ τῶν θηρίων, *he was with the wild beasts*. ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, *he that is not with me is against me*. μετὰ φόβου καὶ χαρᾶς, *with fear and joy*.

**Accusative, after.**

μεθ' ἡμέρας ἕξ, *after six days*.

(12) *περί* (*round*).

**Genitive, concerning, about.**

τὰ περὶ Ἰησοῦ, *the things concerning Jesus*. ἰλασμός περὶ τῶν ἀμαρτιῶν, *propitiation concerning sins*.

**Accusative, about, near.**

οἱ περὶ Παῦλον (*those about Paul, i.e., Paul and his companions.* περὶ τὸν τράχηλον αὐτοῦ, *round his neck.* περὶ ὧραν ἕκτην, *about the sixth hour.* μεριμνᾶς περὶ πολλά, *you are worried about many things.*

(13) ὑπέρ (*over*).

**Genitive, on behalf of, for.**

ὃς οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν, *he who is not against you is for you.* ὑπὲρ οὗ Χριστὸς ἀπέθανε, *on whose behalf Christ died.* ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, *for our sins.*

It is pre-eminently the preposition used in connection with the Atonement, though ἀντί and περί also come in.

**Accusative, beyond, above.**

τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *the name that is above every name.* οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον, *a disciple is not above his teacher.*

(14) ὑπό (*underneath*).

**Genitive, by (agent), at the hands of.** τὸ ῥηθὲν ὑπὸ Κυρίου, *what was spoken by the Lord.* πάσχειν ὑπ' αὐτῶν, *to suffer at their hands.*

**Accusative, under.**

ὄντα ὑπὸ τὴν συκῆν εἶδόν σε, *I saw thee when under the fig-tree.* οὐκ ἐστὲ ὑπὸ νόμον, *you are not under law.* ἔχων ὑπ' ἐμαυτὸν στρατιώτας, *having soldiers under myself.* ὑπὸ τῶν ὄρθρον, *just before daybreak.*

### III. PREPOSITIONS WITH THREE CASES

(15) ἐπί (original meaning doubtful).

**Genitive**, *over, upon, at, at the time of.*

ἐπὶ τῆς θαλάσσης, *on the sea; also, by the sea.*  
 ὁ ὢν ἐπὶ πάντων, *who is over all.* ἐπὶ πολλῶν  
 σε καταστήσω, *I will set thee over many things.*  
 ἐπὶ τοῦ βήματος Καίσαρος, *before Cæsar's judge-  
 ment-seat.* ἐπὶ ἀρχιερέως Ἰαννα (in the time of  
*Hannas as high priest*), *in the high priesthood of  
 Hannas.*

**Dative**, *on, at.*

ἐπὶ πιάκι, *on a dish.* ἐπὶ τῇ θύρᾳ, *at the door.*  
 ἐθαύμαζον ἐπὶ τοῖς λόγοις, *they wondered at the  
 words.* ἐπὶ δυσὶ μάρτυσιν, *at two witnesses.* ἐπὶ  
 πᾶσι τούτοις, *upon (i.e. beside) all this.*

**Accusative** (motion), *upon, over.*

ἔπεσεν ἐπὶ τὰς ἀκάνθας, *fell upon the thorns.*

ἐπὶ ἔτη τρία, *over (i.e. during) three years.* ἐπὶ τὸ αὐτό (to the same, i.e.), *together.* ἐπαναστήσονται ἐπὶ γονεῖς, *shall rise up against parents.* ἐφ' ὃ πάρει, *for what thou art come.*

(16) *παρά (alongside).*

**Genitive, from beside, from.**

οὐκ ἔστιν παρά θεοῦ, *he is not from God.* οἱ παρ' αὐτοῦ (those who come from beside him, i.e.), *his relations.* παρ' ἐμοῦ αἰτεῖς, *you ask from me.*

**Dative, near, with.**

παρὰ τῷ σταυρῷ, *beside the cross.* παρ' αὐτῷ ἔμειναν, *they stayed with him.* μισθὸς παρὰ τῷ πατρί, *a reward with the Father.* παρ' ἑαυτῷ (with himself, i.e.), *at his home.* φρόνιμοι παρ' ἑαυτοῖς, *wise (with yourselves, i.e.) in your own judgement.*

**Accusative, along, beyond.**

παρὰ τὴν ὁδὸν σπαρέντες, *sown on the way side.* διδάσκειν παρὰ τὴν θάλασσαν, *to teach by the sea side.* παρὰ τὸν νόμον (beyond, i.e.), *contrary to the law.* παρὰ μίαν, *less one.* ἁμαρτωλοὶ παρὰ πάντας, *sinner beyond all.* παρὰ τοῦτο ("along of" this), *for this reason.*

(17) *πρός (over against).*

**Genitive, on the side of (once only).**



πρὸς τῆς σωτηρίας ὑπάρχει, *is for your safety.*

**Dative, by, at** (only six times).

πρὸς τῇ θύρᾳ, *at the door.*

**Accusative, to, towards, with** (extremely common).

σὺ ἔρχῃ πρὸς με; *comest thou to me?* So generally with *persons*, *eis* being common with *things*. τί πρὸς ἡμᾶς; *what (is it) to us?* πρὸς δόξαν τῷ θεῷ, (*tending*) *to glory for God.* πρὸς καιρὸν, *for a season.* ἦν πρὸς τὸν θεόν, *was with God.* πρὸς ἑσπέραν, *toward evening.*

# INDEX I



(The Books are arranged in the order of W. H., which is normal  
in the MSS.)

GENESIS.	MATT.— <i>continued.</i>	MATT.— <i>continued.</i>
PAGE	PAGE	PAGE
iv. 24 . . . 59	iii. 8 . . . 159	vii. 6 . . . 215
1 SAMUEL.	iii. 14 . . . 188	vii. 9 . . . 226
xiv. 44 . . . 225	iv. 4 . . . 199	vii. 13, 14, 27 160
PSALMS.	iv. 14 . . . 159	vii. 23 . . . 159
ix. 15 . . . 234	v. 8 . . . 176	vii. 25-27 . . 235
MATTHEW.	v. 18 . . . 206	vii. 27 . . . 190
ii. 2 . . . 195	v. 22 . . . 44, 161	viii. 3 . . . 174
ii. 3 . . . 44	v. 25 . . . 205, 215	ix. 25 . . . 174
ii. 9 . . . 173	v. 36 . . . 220	x. 2 . . . 165
ii. 10 . . . 171	v. 42 . . . 193	x. 11 . . . 207
ii. 15 . . . 183	vi. 1 . . . 216	x. 21 . . . 165
ii. 20 . . . 197	vi. 2 . . . 215	xi. 21 . . . 212
ii. 22 . . . 174, 188	vi. 8 . . . 220	xii. 10 174, 195, 223
iii. 7 . . . 235	vi. 9 . . . 161	xii. 18 . . . 191
	vi. 9-13 . . . 193, 235	xii. 26 . . . 210
	vi. 11 . . . 178	xii. 36 . . . 167, 229
	vi. 13 . . . 158	xiii. 14 . . . 225, 226
	vi. 24 . . . 174 ( <i>bis</i> )	xiii. 25 . . . 219
	vi. 30 . . . 177	xv. 4 . . . 177
	vi. 33 . . . 193	xv. 5 . . . 206
	vii. 3 . . . 161	xv. 20 . . . 158

<b>MATT.—continued.</b>		<b>MARR.</b>		<b>LUKE—continued.</b>	
	PAGE		PAGE		PAGE
xv. 32 . . .	168	i. 24 . . .	175	i. 77 . . .	216
xvi. 22 . . .	206	ii. 4 . . .	221	ii. 3 . . .	216
xvii. 4 . . .	196	ii. 16 . . .	67	ii. 20 . . .	162
xvii. 5 . . .	190	iv. 22 . . .	215	ii. 26 . . .	219
xvii. 14 . . .	173	iv. 24 . . .	173	ii. 41 . . .	176
xvii. 22 . . .	173	v. 23 . . .	217	ii. 49 . . .	234
xviii. 1 . . .	180	v. 28 . . .	189	iii. 15 . . .	204
xviii. 6 . . .	216	v. 34 . . .	158	iii. 23-38 . . .	158
xviii. 22 . . .	59	v. 38 . . .	167	iv. 26, 27 . . .	233
xviii. 25 . . .	220	vi. 7 . . .	180	iv. 35 . . .	171
xviii. 27 . . .	174	vi. 14 . . .	199	v. 6, 7 . . .	188
xix. 17 . . .	210	vi. 39 . . .	180	v. 10 . . .	191
xix. 21 . . .	196	vi. 56 . . .	207, 208	v. 38 . . .	200
xx. 18 . . .	177	vii. 20 . . .	223	vi. 1 . . .	60
xx. 19 . . .	216	vii. 25 . . .	164	vi. 8 . . .	233
xx. 28 . . .	183	viii. 12 . . .	225	vi. 11 . . .	194
xxi. 8 . . .	166	viii. 19 . . .	174	vi. 30 . . .	193
xxi. 22 . . .	208	ix. 18 . . .	194	vii. 39 . . .	211
xxi. 42 . . .	163	ix. 23 . . .	158	viii. 12 . . .	215
xxiii. 31 . . .	176	ix. 26 . . .	166	viii. 29 . . .	176, 177
xxiii. 37 . . .	171	ix. 38 . . .	188	ix. 28 . . .	168
xxiv. 38 . . .	163	x. 19 . . .	193	ix. 54 . . .	193
xxiv. 45 . . .	196	x. 38 . . .	171	x. 1 . . .	180
xxv. 9 . . .	203, 206	x. 40 . . .	234	x. 34 . . .	173
xxvi. 2 . . .	187	x. 42 . . .	174	x. 35 . . .	194
xxvi. 28 . . .	161	xi. 14 . . .	205	xi. 3 . . .	178
xxvi. 32 . . .	220	xii. 14 . . .	193	xi. 35 . . .	203
xxvi. 33 . . .	212	xiii. 5 . . .	204	xii. 1 . . .	185
xxvi. 34 . . .	219	xiv. 19 . . .	180	xii. 15 . . .	185
xxvi. 40 . . .	187	xiv. 36 . . .	168	xii. 32 . . .	168
xxvi. 53 . . .	179	xvi. 3 . . .	189	xii. 36 . . .	224
xxvii. 1 . . .	217			xii. 47 . . .	171, 234
xxvii. 40 . . .	199			xiii. 2 . . .	189
xxvii. 45 . . .	161	<b>LUKE.</b>		xiii. 7 . . .	187
xxvii. 63 . . .	190	i. 1-4 . . .	8	xiii. 9 . . .	214, 232
xxviii. 5 . . .	200	i. 9 . . .	174, 196	xv. 7 . . .	179
xxviii. 14 . . .	212	i. 14 . . .	175	xv. 17 . . .	174, 177
xxviii. 19 . . .	166	i. 59 . . .	188	xv. 29 . . .	187
		i. 64 . . .	236		

LUKE—continued.		JOHN—continued.		ACTS—continued.	
	PAGE		PAGE		PAGE
xvi. 6 . . . .	190	vi. 62 . . . .	232	iii. 12 . . . .	197
xvi. 8 . . . .	178, 179	vii. 17 . . . .	212	iii. 21 . . . .	162
xvi. 26 . . . .	215	vii. 18 . . . .	228	iv. 20 . . . .	205
xviii. 4 . . . .	179	vii. 35 . . . .	5	v. 2 . . . .	51
xix. 15 . . . .	196	vii. 37 . . . .	212, 214	v. 8 . . . .	174
xix. 23 . . . .	214	vii. 38 . . . .	229	v. 10 . . . .	199
xix. 42 . . . .	232	vii. 51 . . . .	203	v. 16 . . . .	166
xix. 46 . . . .	170	viii. 16 . . . .	211	v. 39 . . . .	210
xx. 16 . . . .	224	viii. 53 . . . .	162	vii. 2 . . . .	219
xx. 35 . . . .	174	ix. 27 . . . .	203	vii. 20 . . . .	176
xxi. 6 . . . .	167, 228	x. 11 . . . .	160	vii. 26 . . . .	188
xxi. 11 . . . .	236	x. 12 . . . .	202	vii. 40 . . . .	167
xxii. 18 . . . .	158	xi. 44 . . . .	170	vii. 52 . . . .	172
xxii. 23 . . . .	194, 223	xii. 9 . . . .	160	viii. 11 . . . .	177
xxii. 35 . . . .	174	xiv. 3 . . . .	187	viii. 24 . . . .	163
xxii. 41 . . . .	171	xiv. 26 . . . .	170	viii. 27 . . . .	200
xxiii. 16 . . . .	175	xiv. 28 . . . .	212	viii. 31 . . . .	213
xxiii. 53 . . . .	205	xiv. 31 . . . .	193	viii. 40 . . . .	220, 234
xxiv. 29 . . . .	196	xv. 4 . . . .	233	ix. 6 . . . .	67
		xv. 6 . . . .	190	ix. 27 . . . .	191
		xv. 22 . . . .	212	ix. 32 . . . .	44
		xv. 27 . . . .	187	ix. 37 . . . .	167
		xvii. 2 . . . .	215	ix. 38 . . . .	44
		xvii. 3 . . . .	217	x. 15 . . . .	190
		xvii. 10 . . . .	189	x. 25 . . . .	197, 216
		xvii. 21 . . . .	183	x. 36, 37 . . . .	229
		xvii. 25 . . . .	168	xi. 16 . . . .	173
		xvii. 26 . . . .	171	xii. 3 . . . .	220
		xix. 11 . . . .	212	xii. 20 . . . .	221
		xix. 25 . . . .	158	xiv. 1 . . . .	217
		xxi. 3 . . . .	195	xiv. 4 . . . .	157
				xiv. 6, 8 . . . .	44
				xiv. 9 . . . .	196
				xiv. 11 ff. . . .	6
				xv. 20 . . . .	197
				xv. 22, 23 . . . .	227
				xv. 36 . . . .	166
				xvi. 6 . . . .	190
		ACTS.			
		i. 5 . . . .	177		
		i. 22 . . . .	163		
		i. 24 . . . .	163		
		ii. 29 . . . .	178		
JOHN.					
i. 1 . . . .	161				
i. 15 . . . .	179				
i. 29 . . . .	187				
ii. 9 . . . .	188				
ii. 12 . . . .	171				
iii. 16 . . . .	218				
iii. 18 . . . .	189, 203				
iv. 1 . . . .	179				
iv. 29 . . . .	203				
v. 19 . . . .	233				
v. 24, 45 . . . .	189				
v. 36 . . . .	179, 233				
v. 44 . . . .	161				
vi. 10 . . . .	171				
vi. 18 . . . .	138				
vi. 39 . . . .	229				

ACTS—continued.		JAMES—continued.		ROM.—continued.	
	PAGE		PAGE		PAGE
xvii. 11, 27 . . .	224	ii. 5 . . . . .	176	x. 14 . . . . .	163, 193
xvii. 18 . . . . .	214	ii. 25 . . . . .	177	xii. 6-8 . . . . .	228, 234
xvii. 22 . . . . .	179			xii. 15 . . . . .	195
xvii. 28 . . . . .	157	1 PETER.		xii. 18 . . . . .	171
xviii. 24 . . . . .	177	i. 2 . . . . .	194	xii. 19 . . . . .	235
xix. 1 . . . . .	222	ii. 10 . . . . .	200	xiii. 10 . . . . .	158
xix. 27 . . . . .	174	iii. 14 . . . . .	194	xiii. 11 . . . . .	179
xix. 34 . . . . .	227	iii. 14, 17 . . . .	213	xiv. 8 . . . . .	211
xx. 16 . . . . .	213			xiv. 23 . . . . .	211
xx. 24 . . . . .	215	2 PETER.		xvi. 25-27 . . . .	229
xx. 29 . . . . .	174	i. 9 . . . . .	161	1 CORINTHIANS.	
xx. 33 . . . . .	174	ii. 5 . . . . .	180	i. 18 . . . . .	176, 199
xxi. 12 . . . . .	197	iii. 14 . . . . .	176	i. 28 . . . . .	202
xxi. 16 . . . . .	163, 172			iii. 2 . . . . .	236
xxii. 2 . . . . .	6	1 JOHN.		iv. 6 . . . . .	95, 215
xxii. 25 . . . . .	177	ii. 22 . . . . .	206	iv. 8 . . . . .	225
xxiii. 9 . . . . .	232	iii. 3 . . . . .	183	vii. 31 . . . . .	177
xxiv. 19 . . . . .	213	iii. 4 . . . . .	161	ix. 25 . . . . .	171
xxiv. 5-8 . . . . .	229	v. 10 . . . . .	203	xi. 5 . . . . .	177
xxv. 9 . . . . .	195	v. 13 . . . . .	191	xi. 9, 12 . . . . .	183
xxv. 11 . . . . .	210	v. 20 . . . . .	215	xi. 29 . . . . .	214
xxv. 16 . . . . .	194, 219			xii. 15 . . . . .	205
xxv. 22 . . . . .	208	JUDE.		xii. 19 . . . . .	212
xxvi. 3 . . . . .	229	16 . . . . .	229	xii. 28 . . . . .	229
xxvi. 11 . . . . .	188			xiii. 13 . . . . .	180
xxvi. 24 . . . . .	160	ROMANS.		xiv. 5 . . . . .	179
xxvi. 29 . . . . .	194, 214	i. 20 . . . . .	187	xiv. 20 . . . . .	176
xxvii. 10 . . . . .	228	ii. 18 . . . . .	235	xv. 4 . . . . .	189
xxvii. 17 . . . . .	204	iii. 4 . . . . .	215	xv. 32 . . . . .	211
xxvii. 22 . . . . .	233	iii. 26 . . . . .	216	xv. 37 . . . . .	200
xxvii. 34 . . . . .	174	v. 9 . . . . .	235	xvi. 2 . . . . .	95
		vi. 3 . . . . .	183	xvi. 22 . . . . .	44
		vi. 9 . . . . .	174	2 CORINTHIANS.	
JAMES.		vi. 10 . . . . .	171	ii. 13 . . . . .	196, 221
i. 1 . . . . .	5, 161	vi. 20 . . . . .	175	vii. 7 . . . . .	180
i. 5 . . . . .	174	vii. 18 . . . . .	195		
i. 11, 24 . . . . .	191				

2 COR.—*continued.*

	PAGE
vii. 11 . . .	176
viii. 12 . . .	216
viii. 15 . . .	234
viii. 17 . . .	179
xii. 9 . . .	189
xii. 20 . . .	176, 204

## GALATIANS.

i. 13 . . .	189
ii. 2 . . .	215
ii. 4, 5 . . .	228
ii. 7 . . .	171
ii. 16 . . .	233
ii. 20 . . .	183
iv. 11 . . .	204, 205
iv. 15 . . .	209
iv. 17 . . .	92, 215
v. 7 . . .	206
v. 12 . . .	225
v. 13 . . .	234
vi. 14 . . .	194

## EPHESIANS.

i. 17 . . .	126, 215
ii. 4 . . .	171
ii. 12 . . .	174
iii. 15 . . .	161
iii. 16 . . .	215
iv. 9 . . .	158
v. 14 . . .	235
v. 22 . . .	234
v. 33 . . .	217

## PHILIPPIANS.

	PAGE
i. 11 . . .	171
ii. 8 . . .	183
ii. 13 . . .	195
iii. 4 . . .	198
iii. 5 . . .	183
iii. 12 . . .	190
iii. 16 . . .	195
iv. 7 . . .	183

## COLOSSIANS.

ii. 2 . . .	229
ii. 8 . . .	205
iii. 5 . . .	162
iii. 16 . . .	229
iii. 17 . . .	207
iv. 6 . . .	217

## 1 THESSALONIANS.

ii. 16 . . .	235
v. 23 . . .	224

## HEBREWS.

ii. 10 . . .	183
ii. 15 . . .	196, 197
iv. 3 . . .	225
iv. 8 . . .	211
v. 8 . . .	198, 236
vi. 4 . . .	174
vi. 5 . . .	174
vi. 8 . . .	214
vi. 10 . . .	174
vi. 14 . . .	225
vii. 11 . . .	212
x. 35 . . .	162

HEBREWS—*contd.*

	PAGE
xi. 15 . . .	195
xi. 16 . . .	174
xi. 17 . . .	189
xiii. 23 . . .	198

## 1 TIMOTHY.

i. 3-5 . . .	229
iii. 16 . . .	235
iv. 3 . . .	236
vi. 5 . . .	170

## 2 TIMOTHY.

i. 12 . . .	195
i. 18 . . .	180
ii. 11, 19 . . .	160
ii. 25 . . .	126, 215

## PHILEMON.

18 . . . . .	171
--------------	-----

## REVELATION.

i. 4 . . . . .	44
i. 5 . . . . .	198
i. 13 . . . . .	47
ii. 16 . . . . .	176
ii. 26 . . . . .	167
iii. 15 . . . . .	225
v. 6 . . . . .	200
xiii. 11 . . . . .	233
xvi. 9 . . . . .	195
xvii. 4 . . . . .	170
xxi. 27 . . . . .	233
xxii. 17 . . . . .	214

## INDEX II

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(When a subject is carried on continuously from page to page, only the *first* page is given. This applies also in Index III.)

- ABLATIVE**, 167, 172.  
**Accents**, 25, 62, 63, 64, 106, 112, 130, 131, 133, 230.  
**Accusative**, 29, 167, 168.  
 — and infinitive, 196, 217, 219, 228.  
**Active**, 69.  
**Adjectives**, 45, 173, 178.  
 — verbal, 200.  
*Ad sensum*, 165, 167, 232.  
**Adverbial accusative**, 171.  
**Adverba**, 54, 56, 68, 161, 181.  
*After*, 220.  
**Agent dative**, 175.  
**Alphabeta**, 13.  
**Anacoluthon**, 215, 226.  
**Antecedent**, 163.  
**Aorist**, 70, 190, 210, 211, 224.  
 — imperative, 192, 193.  
 — infinitive, 192.  
 — participle, 49, 51, 199.  
 — subjunctive, 192, 193, 206, 207, 218.  
**Apodosis**, 209, 214.  
**Aposiopesis**, 232.  
**Aramaic**, 5, 6, 24, 44.  
**Article**, 30, 157, 197.  
**Articular infinitive**, 195, 196, 197, 219, 220, 221.  
**Aspirates**, 19, 20, 24.  
**Asseveration**, 225.  
**Assimilation**. 20
- Asyndeton**, 232.  
**Attic**, 4, etc.  
 — declension, 34.  
 — reduplication, 111.  
**Atticists**, 7.  
**Attraction**, 162.  
**Augment**, 47, 73, 77, 97, 101, 106, 121.
- BECAUSE**, 220.  
*Before*, 197, 219, 220.  
 "Biblical" Greek, 6.  
**Brachylogy**, 179, 232.  
**Breath**, 19.  
**Breathings**, 17.
- CASE**, 28, 167, 181.  
**Causal sentences**, 220.  
**Changed construction**, 226.  
**Circumflexed future**, 82, 102.  
**Classical Greek** (*see* Attic).  
**Collectives**, 165.  
**Colloquial Greek**, 4.  
**Combinations of consonants**, 20, 85.  
 — of negatives, 205.  
**Combination of vowels**, 22.  
 — with *y*, 20.  
**Common Greek**, 4, 22.  
**Comparatives**, 52, 172, 179, 180.  
**Comparison of adjectives**, 54.  
 — of adverbs, 56.

- "Compensatory" lengthening, 21, 37.  
 Complementary infinitive, 195.  
 Completed tenses, 189, 191.  
 Composition, verbs in, 107, 134, 155, 182.  
 Compound negatives, 60, 201, 205.  
 Compounds of *δν*, 193, 207, 218.  
 Concessive clauses, 198, 211.  
 Concord, 166.  
 Conditional force of *δν*, 208.  
 — sentences, 209.  
 Conjugation, 71.  
 Conjunctions, 68, etc.  
 Consequence, 195, 196, 217.  
 Consonants, 19.  
*Constructio praeagnans*, 233.  
 Contingency, 208.  
 Continuous tenses, 154, 187, 191.  
 Contracted adjectives, 46.  
 — future, 82, 102.  
 — nouns, 33, 34, 38.  
 — verbs, 22, 50, 81, 90.  
 Contraction, 20, 21, 22, 47.  
 Crasis, 23.  
 Cursive, 14, 18.  
  
 DATIVE, 29, 167, 175.  
 — infinitive, 196, 221.  
*Dativus incommođs*, 176.  
 Declension of numerals, 60.  
 Declensions, 30.  
 Defective verbs, 154.  
 Definite article, 30, 157.  
 Deissmann, Prof., x.  
 Deliberative subjunctive, 193.  
 Demonstratives, 65, 68, 157, 161.  
 Dentals, 19, 20.  
 Deponents, 186.  
  
 Dialects of Greek, 3, 7, 20, 22.  
 Digamma, 20.  
 Diphthongs, 18, 109.  
 Disadvantage, 176.  
 Dispersion, 5.  
 Distributive numerals, 180.  
*Don't*, ways of saying, 201, 202.  
 Double accusative, 170.  
 — comparative, 54.  
 — letters, 19.  
 Dual, 10, 28, 30, 73.  
 Duplicate tenses, 70.  
 "Durative" verbs, 154.  
  
 ¶ FOR *α*, 21, 113.  
 "Ecbatic" *ἵνα*, 216.  
 Elative use of superlative, 180.  
 Elision, 23, 107.  
 Ellipse, 158, 228, 234.  
 Emphatic forms of pronouns, 61.  
 — denials and prohibitions, 206.  
 Enclitics, 26, 61, 64, 66, 67, 130, 131.  
 English compared, 3, etc.  
 Epithets, 160.  
 Explosive sounds, 19.  
 Extension in space or time, 171.  
 External object, 169.  
  
 FEMININE, 31, 33, 35, 166.  
 Final clauses, 215.  
 — consonants and vowels, 24.  
 Finite verb, 192.  
 First aorist, 71, 101, 102.  
 — declension, 31, 44, 45, 46, 48.  
 — future, 101.  
 — perfect, 103.  
 — tenses, 70.



- Formation of the verb, 96.  
 Future, 69, 71, 191, 204, 206,  
 212, 215, 225.  
 — conditions, 212, 213.  
 — participle, 200.  
 — perfect, 192, 194, 207, 218.  
 — stem, 100.
- GAMMA**, before gutturals, 16.  
 Gender, 28, 31, 166.  
 General conditions, 211, 212.  
 Genitive, 29, 167, 172, 178.  
 — absolute, 173, 198, 220.  
 — infinitive, 196, 216.  
 Gnomic aorist, 190.  
 Greek dialects, 3.  
 — history of, 2.  
 — in Palestine, 5.  
 Grenfell and Hunt, Drs., x.  
 Gutturals, 19, 20, 104.
- H**, 17, 19, 20, 24, 110.  
 Hard mutes, 19.  
 Hebrew, 5, 6, 13, 24, 28, 35, 44,  
 45, 166, 177, 222, 225.  
 Hebrews, Epistle to, 8.  
 Hellenistic, x, xi, 1, 6, 28, 35,  
 81, 93, 180, 202, 207, 210,  
 213, 216, 225, *al.*  
 Hickie, xix, 170.  
 Historic present, 187, 218.  
 — tenses, 73.  
 Hort, 60 (*see* Westcott and Hort).  
 Hymns in New Testament, 235.
- I** (*see* *Iota*).  
*If*, 209.  
 Imperative, 70, 193, 195, 212.  
 — expressed by *iva*, 217.  
 Imperfect, 69, 71, 98, 188, 199,  
 211, 224.
- Improper prepositions, 182.  
 Incomplete action (*see* Im-  
 perfect).  
 Indeclinables, 44.  
 Indefinite pronouns and ad-  
 verbs, 64, 68.  
 Indirect interrogative, 67.  
 — object, 175.  
 — questions, 203, 223.  
 Indicative, 70, 207, 208, 210,  
 211, 217, 218, 220.  
 — with *éyivero*, 222.  
 Indo-Germanic, 2, 69, 185.  
 Infinitive, 70, 192, 194, 216,  
 217, 219, 222.  
 — with article, 195, 216, 219,  
 221.  
 — for imperative, 195.  
 — with *éyivero*, 222.  
 Instrumental, 167, 176, 225.  
 Intensive prepositions, 184.  
 Internal object, 169.  
 Interrogative pronouns and  
 adverbs, 63, 68.  
 Intransitive tenses of *ιστημι*,  
 127.  
 Ionic, 3, 13, 21.  
*Iota* subscript, 18, 22, 29.  
 Isolated nouns, 41.
- KIRKPATRICK**, Dean, 235.  
*Kaivḗ*, ix, 4, 22 (*see* Hellen-  
 istic).
- LABIALS**, 19, 20, 104.  
 Languages of Palestine, 5.  
 Lateness of N. T. Greek, 7.  
 Latin compared, 2, 13, 42, 44,  
 71, 100, 132, 166, 172, 183,  
 184, 200, 224.

Lengthening, 21, 22, 102.  
 Liquid verbs, 82, 86, 87, 102,  
 104.  
 Liquids, 19.  
 Literary style, 7, 8, 180.  
 Locative, 167, 176.  
 Loss of aspiration, 21, 84, 110.  
 Lost spirants, 20, 38, 53.  
 Lycaonia, 6.

**MASCULINE**, 31, 33, 35, 166.

Middle, 69, 185.

"Mixed" declension, 45.

Mixed tense-endings, 84.

Modern Greek, 7, 8, 73.

Momentary tenses, 190, 191.

Moods, 70, 192.

Moulton, Dr. R. G., 235.

Moulton, Dr. W. F., vii, ix, x.

Moveable  $\nu$  and  $\sigma$ , 24.

Mutes, 19.

$N$  *ἑφελκυστικόν*, 24.

Names of cases, 29.

Narrative tense, 190.

Nasals, 19.

Negatives (*see*  $\mu\acute{\eta}$  and  $\o\upsilon$  in  
 Index III.).

Neuter, 29, 33, 35, 166.

— plurals, 165.

Nominative, 167.

— and Infinitive, 196.

— in address, 168.

*Nominativus pendens*, 167, 228.

Noun clauses, 158, 216, 221.

Nouns, 31, 165, 178.

— as predicates, 161.

— with genitive, 173.

Number, 28, 165.

Numerals, 57, 180.

OBJECT, 169.

Objective genitive, 172.

— negative, 201.

Oblique cases, 29.

Omission of  $\acute{\alpha}\nu$ , 209, 212.

Optative, ix, 27, 71, 73, 81, 126,

194, 208, 213, 215, 219, 223,

224.

*Oratio obliqua*, 222.

Order of New Testament books,

237.

PAPYRI, x, 6, 180.

Paradigms of  $-\mu\iota$  verbs, 128.

— of  $\pi\acute{\epsilon}\iota\theta\alpha$ , 88.

Parallelism, 235.

Paronomasia, 235.

Participle, 49, 50, 70, 192,

197.

— as protasis, 214.

— asseverative, 225.

— causal, 220.

— concessive, 198.

— temporal, 220.

— with article, 159, 197,

199.

Partitive genitive, 172.

Passive, 69.

Past tenses, 215.

*Paulo-post* Future, 80.

Perfect, 70, 71, 189.

— middle, 84, 104, 112.

— participle, 51, 199.

— rendering Greek present,

187.

— stems, 103, 104, 110.

Periphrastic tenses, 75, 76, 78,

79, 85, 191, 198.

Person interested, 175, 185.

— judging, 176.

- Personal pronouns, 61, 164.  
 Person-ending, 30, 71, 85, 97,  
 107, 112.  
 Phœnician, 13.  
 Place, 174.  
 Pluperfect, 70, 71, 74, 77, 84, 189.  
 Position of article, 159.  
 — of *αἰρός*, 162.  
 Possessive dative, 175.  
 — pronouns, 67.  
 Potential, 71, 194.  
 Predicate, 160.  
 Prepositions, 62, 107, 155, 181.  
 Present, 69, 71, 187.  
 — participle, 49, 50, 51, 198.  
 — stem, 98, 113, 187.  
 — subjunctive, 207.  
 Preterite, 190.  
 Price, 174.  
 Principal parts, 72, 97, 133.  
 — sentences, 222.  
 Proclitics, 27.  
 Prohibition, 193, 206.  
 Pronominal adverbs, 68.  
 Pronouns, 30, 61, 157.  
 Pronunciation, 16, 18.  
 Proper names, 24, 45.  
 Protasis, 202, 209, 214.  
 Punctuation, 27.  
 Pure vowels, 22, 32, 46, 48, 51,  
 98.  
 Purpose, 193, 195, 200, 205, 215.  
 QUESTIONS, 203, 212.  
 — indirect, 203, 223.  
 Quotations from Old Testa-  
 ment, 6, 7, 14.  
 P, ρ, words beginning in, 17, 108.  
 Received Text (*see Textus*  
*Receptus*).  
 Reciprocal pronoun, 63.  
 Reduplication, 21, 99, 103, 110,  
 113.  
 Reflexive middle, 186.  
 — pronouns, 62.  
 Relative adverbs (conjunc-  
 tions), 68.  
 — pronouns, 66, 67, 162,  
 221.  
 Reported speech, 188, 219, 222,  
 223.  
 Result clauses, 217.  
 Revelation, peculiarities in,  
 44, 73, 74, 130, 147, 229.  
 Revised Version, 5, 44, 160,  
 183, 190, 227, 229, 234,  
 235.  
 Root, 30, 105.  
 Rough breathing, 17, 20.  
 Σ initial, 110.  
 Σ moveable, 24.  
 Second aorist, 72, 83.  
 — — passive, 84.  
 — — stem, 105.  
 — declension, 33, 41, 42, 43,  
 44, 45, 46.  
 — future, 84, 102, 106.  
 — perfect, 83, 104.  
 — tenses, 70, 82.  
 Secondary tenses, 73.  
 Septuagint, 5, 59.  
 Simple conditions, 210.  
 Smooth breathing, 17.  
 Soft mutes, 19.  
 Spirants, 19.  
 Stem, 30, 33, 36, 37, 38, 53, 54,  
 86, 87, 97, 99.  
 Strong tenses, 70.  
 Subjective genitive, 172.

- Subjective negative**, 201.  
**Subjunctive**, 70, 193, 204, 207, 211, 212, 215, 218, 219, 224.  
 — of *δηλόω*, 92, 95.  
**Subscript *ι***, 18, 22, 29.  
**Superfluous negative**, 206.  
 — pronoun, 164.  
**Superlative**, 180.  
**Suppression of protasis or apodosis**, 214.  
**Syllabic augment**, 107.  
**TEMPORAL augment**, 108, iii.  
 — clauses, 218.  
**Tenses**, 69, 186, 191, 198.  
*Textus Receptus*, xix, 32, 35, 42, 48, 60, 77, 107, 142, 143, 145, 146, 149.  
**Thematic forms and vowels**, 71.  
**Third declension**, 32, 35, 45, 48, 52.  
**Thumb, Prof. A.**, x.  
**Time clauses**, 218.  
 — point of, 176.  
 — space of, 171.  
 — within which, 174.  
**Transitive tenses of *ἵστημι***, 127.  
**UNCIAL MSS.**, 14.  
**Uncials**, 13, 226.  
**Unfulfilled conditions**, 211.  
 — purpose, 215.  
 — wish, 224.  
**Unthematic forms**, 71.  
*Until*, 219, 220.  
**VERBALS in -ing**, 194.  
 — in *-τός* and *-τός*, 200.  
**Verbs, accent of**, 27.  
 — derived from nouns, 104, 108, 109.  
**Verbs in *μι***, 71, 81, 111, 125.  
 — in *ω*, 71, 73, 125.  
 — of *denying* and *hindering*, 206.  
 — of *entreating*, 217.  
 — of *fearing*, 204, 221.  
 — of *knowing*, 198.  
 — of *partaking*, 173.  
 — of *perception* and *feeling*, 173.  
 — of *separation*, 173.  
 — of *taking heed*, 204.  
 — with dative, 175.  
 — with genitive, 173.  
**Vocative**, 29, 37, 39, 44, 49, 50, 52, 167, 168.  
**Voice**, 69, 185.  
**Voiced sounds**, 19.  
**Vowels**, 18.  
*W*, 20.  
**Weak tenses**, 70.  
**Welsh**, 5, 17.  
**Westcott, Bishop**, 233.  
 — and Hort, xix, 14, 60, 93, 108, 126, 229, 237.  
*When*, 68, 218.  
*While*, 67, 68, 219.  
**Winer**, x.  
**Wishes**, 194, 224.  
**Word division**, 27.  
**Word endings**, 24.  
**Writing, its history**, 13.  
**Y**, 20, 31, 38, 55, 99.  
*Yahweh*, 44.  
*Yavan*, 3.  
**Zeugma**, 236.

## INDEX III



(For reasons of space, this Index is restricted within the limits of immediate utility; thus words are omitted which may be found at once in the alphabetical lists, or in the Lexicon, unless some special point concerning them is brought out in the Grammar. Several words will not appear on the pages to which they are referred: in these cases information bearing on the words will be soon found there.)

- |   |  |  |
|---|--|--|
| <p>Ἄββα, 44.<br/> <i>ἀγαθός</i>, 55.<br/> <i>ἀγγέλλω</i>, 102, 103.<br/> <i>ἄγια</i>, <i>ἀγία</i>, 231.<br/> <i>ἄγιος</i>, 46.<br/> <i>ἄγων</i>, <i>ἀγών</i>, 231.<br/> <i>ἄδης</i>, 32.<br/> <i>αἶρω</i>, <i>αἰρῶ</i>, 231.<br/> <i>αἰσθάνομαι</i>, 99.<br/> <i>αἰών</i>, 37, 40.<br/> <i>ἀκήκοα</i>, 104, 111.<br/> <i>αἰκούω</i>, 173.<br/> <i>ἄκων</i>, 49.<br/> <i>ἀλέκτωρ</i>, 37, 40.<br/> <i>ἀληθής</i>, 53.<br/> <i>ἄλλα</i>, <i>ἀλλά</i>, 230.<br/> <i>ἀλλήλους</i>, 63.<br/> <i>ἄλλος</i>, 67.</p> | <p><i>ἄμα</i>, 182.<br/> <i>ἄμφί</i>, 155, 182.<br/> <i>ἄν</i>, 193, 206, 210,<br/>             211, 212, 213,<br/>             215, 218, 219,<br/>             224, 233.<br/> <i>ἀνά</i>, 107, 155, 180,<br/>             182.<br/> <i>ἀνάβα</i>, 120.<br/> <i>ἀναλῶσαι</i>, 135.<br/> <i>ἀνάστα</i>, 118.<br/> <i>ἀνέμξα</i>, 109, 135.<br/> <i>ἀνεμχθῆναι</i>, 135.<br/> <i>ἀνῆρ</i>, 38.<br/> <i>ἀντέχομαι</i>, 174.<br/> <i>ἀντί</i>, 107, 155, 182.<br/> <i>ἄνω</i>, 56.<br/> <i>ἄξιος</i>, 174.</p> | <p><i>ἀπάγχομαι</i>, 186.<br/> <i>ἀπαλλοτριῶ</i>, 174.<br/> <i>ἄπας</i>, 49.<br/> <i>ἀπεκατεστάθην</i>, 108.<br/> <i>ἀπίσταλκαν</i>, 74.<br/> <i>ἀπό</i>, 107, 155, 182.<br/> <i>ἀποδίδομαι</i>, 186.<br/> <i>ἀποκτανθῆναι</i>, 145.<br/> <i>Ἄπολλός</i>, 35.<br/> <i>ἄπτομαι</i>, 174.<br/> <i>ἄρπαξ</i>, 53.<br/> <i>ἄρρην</i>, <i>ἄρσην</i>, 52.<br/> <i>ἄρχων</i>, 36, 40.<br/> <i>ἀσθενής</i>, 54.<br/> <i>αἰτόν</i>, 62.<br/> <i>αἰτός</i>, 61, 161.<br/> <i>αἰτόχειρ</i>, 53.<br/> <i>ἀφειθῆναι</i>, 142.</p> |
|---|--|--|

ἀφείμην, 113.  
 ἀφες, 118.  
 ἀφιώνται, 136.  
 ἀφῆκες, 73.  
 ἀφίδω, 136.  
 ἀφίμι, 113, 117.  
  
 Βαρνάβας, 32.  
 βαρύς, 54.  
 βελτίων, 55.  
 βληθῆναι, 136.  
 βλητέος, 136, 200.  
 βορραῖς, 32.  
 βούς, 39, 41.  
  
 γάρ, 159.  
 γαστήρ, 38.  
 γέγοναν, 74.  
 γέγραμμαι, 86.  
 γένος, 38, 40.  
 γεύομαι, 174.  
 γίνομαι, 99, 175.  
 γινώσκω, 100.  
 γνοί, 119, 126.  
 γνωστός, 200.  
 γοαμματεύς, 38, 41.  
  
 δαρήσομαι, 137.  
 δέ, 157, 159.  
 δέδομαι, 112.  
 δέδωκα, 112.  
 δέη, 137.  
 δεηθῆναι, 137.  
 δεθῆναι, 137.  
 δεικνυμι, 113, 114,  
 128.  
 δεικνύς, 51.  
 δεισιδαίμων, 54.  
 δευτερόπρωτος, 60.  
 δηλοῖ, 23, 232.

δήλου, δηλοῦ, 23, 231.  
 δηλώω, 90.  
 δηλών, 50.  
 διά, 107, 155, 182,  
 231.  
 Δία, 42, 231.  
 διαφέρω, 179.  
 διδοί, 116, 126.  
 διδούς, 51.  
 δίδωμι, 113, 114, 128.  
 δίδων, 117.  
 διεγείρετο, 138.  
 διηκόνουν, 109, 137.  
 διότι, 220.  
 διπλοῦς, 47, 54.  
 δοῖ, 119, 126.  
 δαθῆναι, 137.  
 δόξα, 31.  
 δύναμαι, 120, 123.  
 δύο, 60.  
 δῶη, 119, 215.  
 δῶη, 119, 126, 215.  
  
 εἰάν, 193, 207, 211,  
 233.  
 εἰαυτόν, 62.  
 εἶβην, 120.  
 εἶγγύς, 182.  
 ἐγένετο, 222.  
 ἐγενόμην, 100.  
 ἐγήγερμαι, 111.  
 ἔγνωκαν, 74.  
 ἔγνων, 113, 128.  
 ἐγώ, 61.  
 ἔδει, 208.  
 ἔδετο, 123.  
 ἐδίδοτο, 121.  
 ἐδίδουν, 115.  
 ἐδολιοῦσαν, 91.  
 ἔδομεν, 118, 128.

ἔδων, 113, 128.  
 ἔδωκα, 137.  
 ἔθεμεν, 118, 128.  
 ἔθηκα, 151.  
 ἔθρεψα, 151.  
 εἰ, 210, 223, 225, 233.  
 εἰδώς, 51.  
 εἰληφες, 74.  
 εἶμι, 131.  
 εἶμί, 130, 175, 198.  
 εἶπε, εἶπέ, 231.  
 εἶπον, 139, 231.  
 εἶπόν, 83, 231.  
 εἶρηκαν, 74.  
 εἶς, 60.  
 εἶς, 181, 216.  
 εἰσελήλυθαν, 74.  
 εἴχαμεν, 84.  
 εἶχαν, 73.  
 εἴχουσαν, 73.  
 εἰάθεσαν, 74, 138.  
 ἐκ, 107, 155, 182.  
 ἐκείνης, 175.  
 ἐκεῖνος, 65.  
 ἐκρέμετο, 121.  
 ἔκτος, ἐκτός, 231.  
 ἐκών, 48.  
 ἐλάσσαν, 55, 179.  
 ἐλάχιστος, 54, 55.  
 ἐλέλυκειν, 192.  
 ἔλιπον, 83.  
 Ἐλλην, 2, 40.  
 ἔλυον, 192.  
 ἔλυσα, 192.  
 ἐμαυτόν, 62.  
 ἐν, 155, 175, 176,  
 181, 219.  
 ἐνεγκεῖν, 152.  
 ἔνεκα (ἐνεκεν), 182,  
 216.

ἐνι, ἐνι, 230.  
 ἐνοχος, 174.  
 ἐξ, 107, 155.  
 ἐξωτακέναι, 142.  
 ἐξω, 21, 231.  
 ἐξω, 55, 231.  
 ἐπαναπαύσεται, 148.  
 ἐπεισον, 100.  
 ἐπί, 107, 155, 175,  
 182.  
 ἐπιθυμῶ, 174.  
 ἐπιλανθάνομαι, 173.  
 ἐπιμέλομαι, 173.  
 ἐπιούσα, 178, 234.  
 ἐπιούσιος, 178.  
 ἐπίσταμαι, 123.  
 ἐπίσταται, 141.  
 ἐρρήθη, 139.  
 ἔρρωσο, 150.  
 ἔσταλμαι, 86.  
 ἔστηκα, 110, 127.  
 ἔστηκε, ἔστηκε, 231.  
 ἔστην, 117, 127, 128.  
 ἔστησαν, 142.  
 ἔστι, 130.  
 ἔστίς, 51.  
 ἔσω, 55.  
 ἔτερος, 57, 67.  
 ἐτίθειν, 115.  
 εὐ, 59.  
 εὐγγελιζόμεν, 109.  
 εὐρίσκω, 99.  
 εἶφι, 141.  
 ἐχθρα, ἐχθρά, 231.  
 ἐχρῆν, 208.  
 ἄρακα, 74.  
 ἄρων, 109.  
 ἴως, 67, 220.  
 εὐός, 42.

φ, 179.  
 ἦ, 225.  
 ἠγαγον, 106, 111.  
 ἠγεμῶν, 36, 40.  
 ἠδεῖν, 132.  
 ἠδέως, 57.  
 ἦδη, 190.  
 ἠδυνάμην, 108.  
 ἠθελον, 108.  
 ἦλθα, 84.  
 ἦμεῖς, 61.  
 ἦμελλον, 108.  
 ἠμέρα, 31.  
 ἦν, 130.  
 ἦνεγκα, 152.  
 ἠνέωξα, 135.  
 ἠνέωχθη, 135.  
 ἦρα, 134.  
 ἦσαν, 55.  
 ἦφιον, 136.  
 θρίξ, 21.  
 θυγάτηρ, 38.  
 ἰᾶται, 231.  
 Ἰεροσόλυμα, 44.  
 ἰημι, 117.  
 Ἰησοῦς, 29, 35, 45.  
 ἰκνέομαι, 99.  
 ἴλω, 48.  
 Ἰνα, 193, 215, 216.  
 ἰνατί, 223.  
 ἴσασι, 132.  
 ἴστε, 132.  
 ἰσθήκειν, 142.  
 ἰστημι, 113, 114, 127,  
 128.  
 ἰχθύς, 38, 41.  
 Ἰωάννης, 45.  
 Ἰωσῆς, 45.

καῖναι, 143.  
 καθαιρίω, 174, 231.  
 καθαίρω, 231.  
 καθίζομαι, 108.  
 κάθημαι, 133.  
 κάθου, 133.  
 Καιάφας, 32.  
 καίπερ, 198.  
 καπῶς, 57.  
 κάλλιον, 57.  
 καλός, 46.  
 κᾶ, 23, 208.  
 κατὰ, 107, 155, 174,  
 180, 182.  
 κατάβα, 120.  
 κατεαγῶ, 134.  
 καταφρονέω, 174.  
 κάτω, 55, 56.  
 καυθήσομαι, 143.  
 καυχᾶσαι, 93.  
 κῆμαι, 132.  
 κεκοπίαιες, 74.  
 Κηφᾶς, 32.  
 κληθῆναι, 143.  
 κλίω, 103, 231.  
 κοινωνός, 174.  
 κρατία, 174.  
 κράτιστος, 55.  
 κρείσσων, 55.  
 κρίνω, 103, 231.  
 κριτής, 31.  
 κτείνω, 102, 103.  
 Κῶς, 35.  
 λαβεῖν, 106.  
 λαγχάνω, 100, 174.  
 λείπομαι, 174.  
 λείπω, 97.  
 λέλοιπα, 83.  
 λέλυκα, 192.

- λέξιαι, 232.  
 λημφθῆναι, 145.  
 λίπθι, 84.  
 λόγος, 33.  
 Λύδαι, 33, 44.  
 λύειν, 194.  
 λύθητε, λυθῆτε, 231.  
 λύσας, 198.  
 λύσειν, 192.  
 Λύστρα, 44.  
 λύσω, 192.  
 λύω, 73, 192.  
 μαῖλλον, 56.  
 μαμωνάς, 32.  
 Μανασσῆς, 45.  
 μαυθάνω, 100.  
 Μαράν, 44.  
 Μάρθα, 33.  
 μάχαιρα, 33.  
 μέγας, 49, 55.  
 μέγιστος, 55.  
 μείζων, 52, 54.  
 μέλας, 50.  
 μεμίσανται, 87.  
 μίν, 157, 159.  
 μινῶ, 234.  
 μετά, 107, 155, 176,  
 182, 220.  
 μεταλαμβάνω, 174.  
 μέχρι, 182.  
 μή, 193, 201, 209,  
 215, 217, 220,  
 221, 224.  
 μήν, 40.  
 μήν (εἰ μήν), 225.  
 μήτηρ, 37.  
 μία, 60, 180.  
 μικρός, 54, 55.  
 μιμησκομαι, 173.  
 μινῶ, 33.  
 μόνη, μονή, 231.  
 μυριάς, 59, 60.  
 μωρέ, 44.  
 Μαουσῆς, 45.  
 νεανίας, 31.  
 νέος, 54.  
 νοῦς, 34.  
 νῆστις, 53.  
 ξένος, 174.  
 ὁ, 31, 157.  
 ὅδε, 65.  
 ὁδός, 33.  
 ὀδυνᾶσαι, 93.  
 οἶδα, xi, 132.  
 ὀλωλα, 111.  
 ὀναίμην, 124.  
 ὀξύς, 49.  
 ὄπως, 215, 217,  
 223.  
 ὀρέγομαι, 174.  
 ὄς, 66, 162.  
 ὅστις, 66, 67, 162, 221.  
 ὅστισιν, 26.  
 ὅσοῦν, 34.  
 ὅταν, 193, 207,  
 218.  
 ὅτε, 218.  
 ὅτι, 67, 220, 222.  
 ὅτου, 67.  
 οὐ, 201, 210, 218,  
 220, 221, 225.  
 οὗτος, 65.  
 οὐχί, 201.  
 ὄφελον, 224.  
 ὄχλος, 160.  
 ὄψομαι, 147.  
 παθητός, 200.  
 παιδίον, 33.  
 παῖς, 37, 40.  
 πάλαι, 187.  
 παρά, 107, 155, 176,  
 179, 181.  
 πατήρ, 37, 168.  
 πᾶς, 22, 48, 161.  
 πείθομαι, 186.  
 πείθω, 87.  
 πεισθεῖς, 51.  
 πίνης, 53.  
 πίπεισμαι, 86.  
 πῆπτωκες, 74.  
 περαιτέρω, 57.  
 περί, 182.  
 περισσῶς, 56.  
 περιτμηθῆναι, 151.  
 πετρῶν, πετρῶν, 231.  
 πίεσαι, 77.  
 πῖθω, πῖθῶ, 231.  
 πίπτω, 100.  
 πλείων, 55, 179.  
 πλίω, 55.  
 πλῆμμυρα, 33.  
 πλῆν, 182, 233.  
 πλήρης, 53, 174.  
 πλυσθῆναι, 148.  
 πλησίον, 158.  
 πλοῦς, 35.  
 πνεῦμα, 37, 40.  
 ποίας, 175, 234.  
 ποιμήν, 36, 40.  
 πόλις, 27.  
 πόλις, 38, 40.  
 πολύ, 57.  
 πολύς, 49, 55.  
 πόρρω, 56.  
 προαθῆναι, 148.  
 πρίν, 219.



πρά, 174, 182, 220.  
 προσώμην, 147.  
 πρὸς, 62, 176, 182,  
 216.  
 πρῶτα, 33.  
 πρῶτος, 179.

ῥαββί, 44.  
 ῥαββουεὶ, 44.  
 ῥακά, 44.

σαβαώθ, 44.  
 Σάπφειρα, 33.  
 σαρξ, 36, 39.  
 Σατανᾶς, 32, 44.  
 σεαυτόν, 62.  
 σημαίνω, 103.  
 σιδηροῦς, 47.  
 σίνακι, 40.  
 σκληρυνᾶ, 103, 231.  
 σκείρα, 33.  
 σκείρα, 102.  
 σπλαγγίζομαι, 174.  
 σκουδαίαις, 56.  
 σταθῆναι, 142.  
 στέλλω, 104.  
 στήκω, 126, 231.  
 στήναι, 110.  
 στήσω, 112, 127.  
 σύ, 61.  
 συμπίσια, 180.  
 συν, 155, 176, 182.  
 συνεδυίης, 51.  
 σωτήρ, 37, 40.  
 σάφρων, 52.

ταλειθά, 5, 44.  
 ταυτά, 23, 231.  
 ταφῆναι, 141.  
 τάχειον, 57.  
 ταχύ, 57.  
 τεθῆναι, 151.  
 τέσσαρες, 59, 60.  
 τέταγμα, 86.  
 τετήρηκαν, 74.  
 τετράπους, 54.  
 τηλικούτος, 65.  
 τίθημι, 113, 114,  
 128.  
 τίμα, 231.  
 τιμά, 22, 231.  
 τιμάω, 90.  
 τιμῶ, 22.  
 τιμῶν, 50, 232.  
 τίς, 63.  
 τις, 64, 169.  
 τό, 158.  
 τοιούδε, 65, 66.  
 τοιούτος, 65.  
 τοσοῦτος, 65.  
 τοῦ, 196, 216.  
 τούναυτίον, 23.  
 τριχός, 21.  
 τρόχος, τροχός, 231.  
 τυγχάνω, 174.  
 τυθῆναι, 142.  
 τῆ, 196, 221.  
 ὑμαῖς, 61.  
 ὑπάρχω, 175.  
 ὑπέρ, 179, 182.

ὑπερβάλλω, 179.  
 ὑπό, 107, 155, 182.  
 ὑποκριτής, 15.  
 ὑστερίω, 174.

Φάγεσαι, 77.  
 Φανῶ, 83.  
 Φειδομαι, 174.  
 Φημί, 117.  
 Φθάνω, 99.  
 Φίλει, Φιλί, 231.  
 Φιλέω, 90.  
 Φιλῶν, 50, 231.  
 Φύλακας, Φυλακᾶς,  
 231.  
 Φωνή, 31.

χάριν, 182.  
 χείρων, 55, 231.  
 χειρῶν, 231.  
 χεῶ, 231.  
 χιλιάς, 59, 60.  
 χους, 34.  
 χράομαι, 177.  
 Χριστός, 153.  
 χρυσοῦς, 47.  
 χυθῆναι, 153.  
 χυρίς, 182.

ᾧ, 168, 230.  
 ᾧ (μέγα), 44.  
 ὡς, 68, 215, 222.  
 ὡσί, ὡσί, 231.  
 ὡστε, 26, 195, 217  
 218.

TABLE I. — Λύω

ACTIVE VOICE				MIDDLE AND PASSIVE VOICES			
Indicative		Imperative		Indicative		Imperative	
Present		Present		Present		Present	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. λύ-ω	λύ-ομεν	2. λύ-ε	λύ-ετε	1. λύ-ομαι	λυ-όμεθα	2. λύ-ου	λύ-εσθε
2. λύ-εις	λύ-ετε	3. λυ-έτω	λυ-έτωσαν	2. λύ-η	λύ-εσθε	3. λυ-έσθω	λυ-έσθωσαν
3. λύ-ει	λύ-ουσι(ν)	First Aorist		3. λύ-εται	λύ-ονται	Perfect	
Imperfect		2. λύ-σον	λύ-σατε	Imperfect		2. λέ-λυ-σο	λέ-λυ-σθε
1. ἔ-λυ-ον	ἐ-λύ-ομεν	3. λυ-σάτω	λυ-σάτωσαν	1. ἐ-λυ-όμην	ἐ-λυ-όμεθα	3. λε-λύ-σθω	λε-λύ-σθωσαν
2. ἔ-λυ-ες	ἐ-λύ-ετε	Subjunctive		2. ἐ-λύ-ου	ἐ-λύ-εσθε	Subjunctive	
3. ἔ-λυ-ε(ν)	ἔ-λυ-ον	Present		3. ἐ-λύ-ετο	ἐ-λύ-οντο	Present	
Future		1. λύ-ω	λύ-ομεν	Perfect		Sing.	Plur.
1. λύ-σω	λύ-σομεν	2. λύ-ης	λύ-ητε	1. λέ-λυ-μαι	λε-λύ-μεθα	1. λύ-ομαι	λυ-όμεθα
2. λύ-σεις	λύ-σετε	3. λύ-η	λύ-ωσι(ν)	2. λέ-λυ-σαι	λέ-λυ-σθε	2. λύ-η	λύ-ησθε
3. λύ-σει	λύ-σουσι(ν)	First Aorist		3. λέ-λυ-ται	λέ-λυ-νται	3. λύ-ηται	λύ-ονται
First Aorist		1. λύ-σω	λύ-σωμεν	Pluperfect		Perfect	
1. ἔ-λυ-σα	ἐ-λύ-σαμεν	2. λύ-σης	λύ-σητε	1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	Sing.	Plur.
2. ἔ-λυ-σας	ἐ-λύ-σατε	3. λύ-ση	λύ-σωσι(ν)	2. ἐ-λέ-λυ-σο	ἐ-λέ-λυ-σθε	1. λε-λυ-μένος ᾧ	λε-λυ-μένοι ᾧμεν
3. ἔ-λυ-σε(ν)	ἔ-λυ-σαν	Infinitive		3. ἐ-λέ-λυ-το	ἐ-λέ-λυ-ντο	2. ἦς	ἦτε
Perfect		Present	Future	Middle		Passive	
1. λέ-λυ-κα	λε-λύ-καμεν	λύ-ειν	λύ-σειν	Future		First Future	
2. λέ-λυ-κας	λε-λύ-κατε	Perfect		Sing.	Plur.	Sing.	Plur.
3. λέ-λυ-κε(ν)	λε-λύ-κᾶσι(ν)	λε-λυ-κέναι	λύσαι	1. λύ-σομαι	λυ-σόμεθα	λυ-θή-σομαι	λυ-θη-σόμεθα
Pluperfect		Participles		2. λύ-ση	λύ-σεσθε	λυ-θή-ση	λυ-θη-σεσθε
1. ἐ-λε-λύ-κειν	ἐ-λε-λύ-κειμεν	Present		3. λύ-σεται	λύ-σονται	λυ-θή-σεται	λυ-θη-σονται
2. ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε	λύ-ων -ουσα -ον		First Aorist		First Aorist	
3. ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν	Future		1. ἐ-λυ-σάμην	ἐ-λυ-σάμεθα	ἐ-λύ-θην	ἐ-λύ-θημεν
		λύ-σων -σουσα -σον		2. ἐ-λύ-σω	ἐ-λύ-σασθε	ἐ-λύ-θης	ἐ-λύ-θητε
		Perfect		3. ἐ-λύ-σατο	ἐ-λύ-σαντο	ἐ-λύ-θη	ἐ-λύ-θησαν
		λε-λυ-κώς -κυῖα -κός		First Aorist		First Aorist	
		λύ-σας -σασα -σαν		λύ-σας -σασα -σαν		First Aorist	
						Sing.	
						Plur.	
						2. λύ-σαι	
						λύ-σασθε	
						3. λυ-σάσθω	
						λυ-σάσθωσαν	
						λυ-θήτω	
						λυ-θήτωσαν	
						Subjunctive	
						1. λύ-σωμαι	
						λυ-σόμεθα	
						λυ-θῶ	
						λυ-θῶμεν	
						2. λύ-ση	
						λύ-σησθε	
						λυ-θῆς	
						λυ-θήτε	
						3. λύ-σηται	
						λύ-σονται	
						λυ-θῆ	
						λυ-θῶσι(ν)	
						Infinitive	
						Future, λύ-σεσθαι	
						First Future, λυ-θήσεσθαι	
						First Aorist, λύ-σασθαι	
						First Aorist, λυ-θῆναι	
						Participle	
						Future, λυ-σόμενος	
						First Future, λυ-θήσομενος	
						First Aorist, λυ-σάμενος	
						First Aorist, λυ-θείς -θείσα -θέν	

TABLE II.

TENSES OF REGULAR VERBS

Pres. Act.	Put. Act.	1st Aor. Act.	1st Perf. Act.	Perf. Mid.	1st Aor. Pass.
-άω (a pure)	-άσω	-άσα	-άκα	-άμαι	-άθην
-άω (a impure)	-ήσω	-ησα	-ηκα	-ημαι	-ήθην
-έω					
-όω	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω, similarly)					
-βω -πω	-ψω	-ψα	-φα	-μμαι	-φθην
-φω -πτω					
-γω -κω -χω	-ξω	-ξα	-χα	-γμαι	-χθην
-σσω -ττω					
-δω -θω -ζω	-σω	-σα	-κα	-σμαι	-σθην
-αίνω	-ανῶ	-άνα	-αγκα	-αμμαι	-άνθην
-ύνω	-ύνῶ	-ύνα		-υμμαι	-ύνθην

Εἶμί

**Indicative**

Present

	Sing.	Plur.	Sing.	Plur.
1. εἶμί	έσμέν	ἤμην	ἤμεν or ἤμεθα	
2. εἶ	έστέ	ἦς or ἦσθα	ἦτε	
3. ἐστί(ν)	εἰσί(ν)	ἦν	ἦσαν	

**Future**

	Sing.	Plur.
1. ἔσομαι	έσόμεθα	
2. ἔσῃ	έσεσθε	
3. ἔσται	έσονται	

**Imperative**

	Sing.	Plur.
2. ἴσθι	έστε	
3. ἔστω and ἦτω	έστωσαν	

**Subjunctive**

	Sing.	Plur.
1. ᾶ	ᾶμεν	
2. ἦς	ἦτε	
3. ἦ	ᾶσι(ν)	

**Infinitive**  
Present, εἶναι. Future, ἔσεσθαι.

**Participles**  
Present, ᾶν οὔσα ᾶν. Future, ἐσόμενος.

Οἶδα

**Indicative**

Perfect

	Sing.	Plur.
1. οἶδα	οἶδαμεν	
2. οἶδας	οἶδατε (ἴστε)	
3. οἶδε(ν)	οἶδασι(ν) (ἴσασι(ν))	

**Pluperfect**

	Sing.	Plur.
1. ἤδειν	ἤδειμεν	
2. ἤδεις	ἤδειτε	
3. ἤδει	ἤδεισαν	

**Future**  
εἰδήσω (like λύσω)

**Imperative**

	Sing.	Plur.
2. ἴσθι	ἴστε	
3. ἴστω	ἴστωσαν	

**Subjunctive**

	Sing.	Plur.
1. εἰδῶ	εἰδῶμεν	
2. εἰδῆς	εἰδῆτε	
3. εἰδῆ	εἰδῶσι(ν)	

**Infinitive**  
εἰδέναι

**Participle**  
εἰδώς -υῖα ὅς

TABLE III.

SPECIAL TENSES				CONTRACTED VERBS																							
Contracted Future				ACTIVE VOICE				MIDDLE AND PASSIVE VOICES																			
ACTIVE		MIDDLE		Indicative				Indicative																			
Indicative		Indicative		Present				Present																			
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.												
1. φαν-ῶ	φαν-οῦμεν	φαν-οῦμαι	φαν-οὔμεθα	1. τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν	δηλῶ	δηλοῦμεν	1. τιμῶμαι	τιμῶμεθα	φιλοῦμαι	φιλούμεθα	δηλοῦμαι	δηλούμεθα												
2. φαν-εῖς	φαν-εῖτε	φαν-ῆ	φαν-εῖσθε	2. τιμᾶς	τιμᾶτε	φιλεῖς	φιλεῖτε	δηλοῖς	δηλοῦτε	2. τιμᾶσαι	τιμᾶσθε	φιλή	φιλεῖσθε	δηλοῖ	δηλοῦσθε												
3. φαν-εῖ	φαν-οὔσι(ν)	φαν-εῖται	φαν-οὔνται	3. τιμᾶ	τιμᾶσι(ν)	φιλεῖ	φιλοῦσι(ν)	δηλοῖ	δηλοῦσι(ν)	3. τιμᾶται	τιμᾶνται	φιλεῖται	φιλοῦνται	δηλοῦται	δηλοῦνται												
Infinitive		Infinitive		Imperfect				Imperfect																			
φαν-εῖν		φαν-εῖσθαι		1. ἐτίμων	ἐτιμῶμεν	ἐφίλουν	ἐφιλοῦμεν	ἐδήλουν	ἐδηλοῦμεν	1. ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα	ἐδηλούμην	ἐδηλούμεθα												
Participle		Participle		2. ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε	ἐδήλους	ἐδηλοῦτε	2. ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλεῖσθε	ἐδηλοῦ	ἐδηλοῦσθε												
φαν-ῶν -οῦσα -οῦν		φαν-ούμενος		3. ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλουν	ἐδήλου	ἐδηλοῦσαν	3. ἐτιμᾶτο	ἐτιμᾶντο	ἐφιλεῖτο	ἐφιλοῦντο	ἐδηλοῦτο	ἐδηλοῦντο												
Forms of Perfect Middle and Passive				Imperative				Imperative																			
Γράφω (γεγραφ-), and stems in π, β, φ. τάσσω (τετακ-), and stems in κ, γ, χ.				2. τίμα	τιμᾶτε	φίλει	φιλεῖτε	δήλου	δηλοῦτε	2. τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε	δηλοῦ	δηλοῦσθε												
				3. τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν	δηλούτω	δηλούτωσαν	3. τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν	δηλούσθω	δηλούσθωσαν												
Sing.		Plur.		Subjunctive				Subjunctive																			
1. γέγραμμαι	γεγράμμεθα	τέταγμαi	τετάγμεθα	1. τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλώμεν	1. τιμῶμαι	τιμῶμεθα	φιλῶμαι	φιλῶμεθα	δηλῶμαι	δηλώμεθα												
2. γέγραψαι	γεγράψθε	τέταξαι	τεταχθε	2. τιμᾶς	τιμᾶτε	φιλής	φιλήτε	δηλοῦς	δηλώτε	2. τιμᾶ	τιμᾶσθε	φιλή	φιλήσθε	δηλοῖ	δηλώσθε												
3. γέγραπται	γεγραμμένοι εἰσί(ν)	τέτακται	τεταγμένοι εἰσί(ν)	3. τιμᾶ	τιμᾶσι(ν)	φιλή	φιλῶσι(ν)	δηλοῖ	δηλώσι(ν)	3. τιμᾶται	τιμᾶνται	φιλήται	φιλῶνται	δηλώται	δηλώνται												
Infin. γεγράφθαι τετάχθαι				Partic. γεγραμμένος τεταγμένος				or like Indicative.				or like Indicative.															
Πείθω (πεπειθ-), and stems in τ, δ, θ. στέλλω (ἔσταλ-), and stems in λ and ρ.				Infinitive				Infinitive																			
				τιμᾶν				φιλεῖν				δηλοῦν (-οῖν)				τιμᾶσθαι				φιλεῖσθαι				δηλοῦσθαι			
Sing.		Plur.		Sing.		Plur.		Participles		Sing.		Plur.		Participles		Sing.		Plur.									
1. πέπεισμαι	πεπέισμεθα	ἔσταλμαι	ἐστάλμεθα	τιμῶν (-ῶσα -ῶν)		φιλῶν (-οῦσα -οῦν)		δηλῶν (-οῦσα -οῦν)		τιμῶμενος		φιλούμενος		δηλούμενος													
2. πέπεισαι	πέπεισθε	ἔσταλσαι	ἐσταλθε																								
3. πέπεισται	πεπεισμένοι εἰσί(ν)	ἔσταλται	ἐσταλμένοι εἰσί(ν)																								
Infin. πεπεῖσθαι ἐστάλθαι				Partic. πεπεισμένος ἐσταλμένος																							

TABLE IV.—VERBS IN *-MI*

ACTIVE VOICE

Indicative Present			
<i>Singular</i>			
1. ἴστημι	τίθημι	δίδωμι	δείκνυμι
2. ἴσθης	τίθης	δίδως	δείκνυς
3. ἴστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
<i>Plural</i>			
1. ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2. ἴστατε	τίθετε	δίδοτε	δείκνυτε
3. ἰστᾶσι(ν)	τιθέᾶσι(ν)	διδόᾶσι(ν)	δεικνύᾶσι(ν)
Ἄφίημι makes 3rd pl. ἀφιᾶσι(ν), otherwise like τίθημι.			
Imperfect			
<i>Singular</i>			
1. ἐτίθην	ἐδίδουν		
2. ἐτίθεις	ἐδίδους		
3. ἐτίθει	ἐδίδου		
<i>Plural</i>			
1. ἐτίθεμεν	ἐδίδομεν		
2. ἐτίθετε	ἐδίδοτε		
3. ἐτίθεσαν	ἐδίδοσαν		
	ἐτίθουν		
Imperative			
<i>Singular</i>			
2. τίθει	δίδου	δείκνυε	
3. τιθέτω	διδότω	δεικνύτω	
<i>Plural</i>			
2. τίθετε	δίδοτε	δείκνυτε	
3. τιθέτωσαν	διδότωσαν	δεικνύτωσαν	
Subjunctive			
<i>Singular</i>			
1. τιθῶ	διδῶ	δεικνύω	
2. τιθῆς	διδῶς	δεικνύης	
and so on,	διδῶ	etc., like	
like λύω.	διδῶι	λύω.	
	διδῶμεν		
	διδῶτε		
	διδῶσι(ν)		
Infinitive			
ιστάναι	τιθέναι	διδόναι	δεικνύναι
Participles			
ιστάς	τιθείς	διδούς	δεικνύς
Also ἰστών (ιστάω), διδῶν (διδῶ), δεικνύων.			

Second Aorist			
Indicative			
<i>Singular</i>			
1. ἔστην	none	ἔγνω	ἔδυν
2. ἔστης	„	ἔγνως	ἔδυσ
3. ἔστη	„	ἔγνω	ἔδυ
<i>Plural</i>			
1. ἔστημεν	ἔδομεν	ἔγνωμεν	ἔδῦμεν
2. ἔστητε	ἔδοτε	ἔγνωτε	ἔδῦτε
3. ἔστησαν	ἔδοσαν	ἔγνωσαν	ἔδῦσαν
Imperative			
<i>Singular</i>			
2. στήθι	θές	δός	γνώθι
3. στήτω	θέτω	δότω	γνώτω
<i>Plural</i>			
2. στήτε	θέτε	δότε	γνώτε
3. στήτωσαν	θέτωσαν	δότωσαν	γνώτωσαν
	ἄφ-ες, etc., from ἀφ-ίημι, like θές.		
In 2nd sing. στήθι has a second form found in compounds: thus ἀνά-στα.			
Subjunctive			
<i>Singular</i>			
1. στῶ	θῶ	δῶ	γνώ
2. στῆς	θῆς	δῶς	γνώς
and so on, as in the Present.			
Also 3 sg. δοῖ, γνοῖ, and δώη.			
ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.			
Optative			
Only 3rd sing. δῶη			
Infinitive			
στήναι	θῆναι	δοῦναι	γνῶναι
ἀφ-εῖναι from ἀφίημι.			
Participles			
στάς	θείς	δούς	γνούς
ἀφ-είς from ἀφίημι, like θείς.			
Like ἴστημι is conjugated φημί (only in a few forms).			
Like τίθημι is ἀφίημι, except where noted; also other compounds of ἴημι, συνίημι, and ἀνίημι.			
Like δείκνυμι are ἀμφιέννυμι, ἀπόλλυμι, σβέννυμι, ζώννυμι, ῥήγγνυμι, ὄμνυμι, μίγγνυμι, ἀποκτέννυμι.			
Like ἔστην is ἔβην from βαίνω; but the Imper. (ἀνά)-βα makes 3rd sing. -βάτω, with 2nd plur. (ἀνά)-βατε as well as -βητε.			

MIDDLE AND PASSIVE VOICES

Second Aorist (Middle)			
Indicative			
<i>Singular</i>			
1. ἐθέμην		ἐδόμην	
2. ἔθου		ἔδου	
3. ἔθετο		ἔδοτο	
		ἔδετο	
<i>Plural</i>			
1. ἐθέμεθα		ἐδόμεθα	
2. ἔθεσθε		ἔδοσθε	
3. ἔθεντο		ἔδοντο	
Indicative Present			
<i>Singular</i>			
1. ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2. ἴστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3. ἴσταται	τίθεται	δίδοται	δείκνυται
<i>Plural</i>			
1. ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἴστασθε	τίθεσθε	διδοσθε	δείκνυσθε
3. ἴστανται	τίθενται	δίδονται	δείκνυνται
Imperfect			
<i>Singular</i>			
1. ἰστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2. ἴστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3. ἴστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
		ἐδίδετο	
<i>Plural</i>			
1. ἰστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2. ἴστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3. ἴσαντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο
Ἄφίεμαι, ἀφίεμην, etc., follow τίθεμαι regularly.			
Imperative			
<i>Singular</i>			
2. ἴστασο	τίθεσο	δείκνυσο	
3. ἰστάσθω	τιθέσθω	δεικνύσθω	
<i>Plural</i>			
2. ἴστασθε	τίθεσθε	δείκνυσθε	
3. ἰστάσθωσαν	τιθέσθωσαν	δεικνύσθωσαν	
Subjunctive			
<i>Singular</i>			
1. ἰστώμαι			
2. ἰσθῆ			
etc., like λύωμαι.			
Infinitive			
ἴστασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
Participles			
ἰστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
Like ἴσταμαι are δύναμαι, ἐπίσταμαι, κρέμαμαι, πίμπραμαι (only Infu.), ὀνίναμαι (only Opt. 2nd aor. ὀναίμην).			
Like τίθεμαι are ἀφίεμαι, and other compounds of ἴημι.			
Like δείκνυμαι are ἀπόλλυμαι, and other words given under the Active.			