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Syntax

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Syntax:
Syntax is that division of Grammar which treats of sentence-building.

The essentials of a sentence, the subject, of which something is stated:
καὶ νέφελη ὑπέλαβεν αὐτὸν;
οὐκ ἀπαντῇς οὕτως εἰσίν οἱ λαλοῦντες Γαλιλαῖοι.

The predicate, is stated of the subject:
καὶ ἔσκεθεν μου μάρτυρας;
οὐκ ἀπαντῇς οὕτως εἰσίν οἱ λαλοῦντες Γαλιλαῖοι.

The subject is always a noun or an expression so used.
The predicate must be a verb or contain one.
It will may have an object on which its action is exerted.
καὶ ὑπέλαβεν νέφελην αὐτὸν;
τῶν δὲ στρατιῶτῶν Βουλῆ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν.

An attributive adj. is joined to its substantive without assersion.
ἐκανεὶ δὲ νοὸν διάγνωσιν;
Τὰ πολλὰ οὖ γράμματα εἰς μανιὰν περιτρέπει.
A predicate adj. stands in the pred. and is asserted of its substantive.

οἵ τι δὲν μὴν γυμνὸν ομείτον γύνον ... ἐνεργοῦσί τινι ... κρίνεται.

A substantive qualifying another subst. may be an adjective, when explanatory:

οὗ γυναικίν καὶ Μαρίαν τῇ μητρί τοῦ Ισοῦ;

Δανεὶς ταίς ὀσοῦ.

1. A predicate Substantive when part of the predicate and asserted of its substantive:

οὗ ἢμεῖς μαρτυρεῖσι εἰμεν;

ἵμεις ἐστὲ οἱ νικό τῶν προφητῶν.

The verb εἰμι, γίγνομαι, and those meaning to appear, to be called, chosen, considered are collicative verbs.

καὶ άσ, ἀτενίζοτες ἤναρ;

ἵμνυ γάρ ἐστιν ἡ ἐπαγγελία.

When a substantive is qualified by a sentence, the sentence is introduced by αἰτ. ἐπαν.

καὶ ίδοὺ ἄνδρες δύο ... οἱ καὶ εἰπαν;

ἵμεις ἐστε οἱ νικό τῶν προφητῶν καὶ τῆς διαθήκης ἡ διέθετο ο θεός πρὸς τοὺς πατέρας ἤμων.

Other words may take the place of the substantive and adjective in the above. Instead of the adj. may be used: an, adj., pro, art., part, gen., adv., or prep. with its case.
when placed after the art.
a. Any word or phrase used as a thing is a substantive:

εἴποντες τοῦ Κυρίου τῷ Θεῷ, μαγισσὴν.

A preposition with a numeral may take the place of a substantive:

ἐπὶ τρίς.

A substantive may be replaced by an adj., a per. or rel. pre., an infinitive, or a clause.

Ἡ δὲ τις μαθήτης..... καὶ εἶπεν πρὸς αὐτὸν.....

οὐπίπτω.

The subject of a finite verb is in the nom. case.

ὡν ἔρισατο ὁ Ἰησοῦς ποιεῖν.

Ἰωάννης ἦσαν πίπτοντες ὑμᾶς.

The subject is often omitted.

a. When it is a b. of the first and second per.

It is omitted if emphatic.

εἰ μὲν οὐκ ἄγιος καὶ οὐ κακὸς ἄνατον πέπραξά τι

οὐ παραίτησαί το ἀπολλαβεῖν.

A finite verb agrees with its subject in person and number.

ὡν ἔρισατο ὁ Ἰησοῦς ποιεῖν;

οὶ μὲν οὐκ ὁνομάζετε ἄρτοις.

The only nominatives of the first per. are εἰς,

νά, κατ' ὑμῖν, οἱ ὑμεῖς; of the second per., οὐ, οὐφ, οἱ ὑμέν. All

other nominatives are of the third person.
οὗτος μαρτυρίς ἐσμεν;
εύω ὁ θεὸς τῶν πατέρων σου;
ὕμεις δὲ ἐν πνεύματι Βαπτισμοῦ Θεοῦ ἐγὼ μία.
A neuter plural subject has its verb in the sing.
καὶ ἐσεχύθη πάντα τὰ στῆλη χριστοῦ ἀκτοῦ;
πολλὰ δὲ τέρατα καὶ σοματά.... ἐγίνετο ἐν Ἰερουσαλήμ.
One or more subjects connected by and the verb is 1st. If the subjects are of different persons, the verb is in the first rather the second.
πέτρος δὲ καὶ Ἰωάννης ἀνέβαινεν εἰς τὸ ἱερόν;
"Ἀνοιξαὶ δὲ εἰς ἀπόστολοι καὶ οἱ ἀσέληφοι.
Often the verb agrees with one subject and is understood with the rest.
ἐν καρδίᾳ καὶ ψυχῇ μία.
The subject is sometimes a collective expressing
more than one in the singular.
συνέδρων πᾶς ὁ λαὸς πρὸς αὐτούς.
Such words as ἑκατός, τίς, τίς τίς, οὗτος may
have the conot. of collectives on account of the
plural which they imply.
"οτι ἔννοια εἰς ἑκατός τῇ ἰδιᾷ σιαλέντω.
The copula εἰμί is often omitted, especially
the same ἐστι and εἰμί:
"οτι μέν γὰρ γενοτὸν αἵματον γέγονεν..... διὰ ἐρρῶν[κοτι]
ἐγὼ ὁ θεὸς τῶν πατέρων σου.
Some common verbs of being, doing, saying, going, coming may be omitted in brief and expressive:

Πέτρος δὲ πρὸς αὐτοῦς;

ὁτὲρ καὶ οἱ ἄρχοντες ὑμᾶς ἐπράβατε;

ιναὶ ἐφράσατε ἑαυτάς.

Any verb may be omitted where it is readily supplied from the context.

ό δὲ Πέτρος πρὸς αὐτήν;

καὶ Ἰωάννη τὸν Ἰανώμ. καὶ Ἰανώμ. τὸς δύσεκα πατὲραρχας;

ἀ ν θεὸς ἐκαθάρισεν οὐ μὴ κοίνου.

A predicative substantive must agree in case with the substantive to which it refers.

καὶ ἐς εὐθείας ἀνάρτυς.

An adj. agrees with its substantive in case, number, and gender.

τὸν ἔμπροσθον λόγον ποιησάμην;

ὁτὲρ φερομένης τῆς Ἴης Βιαίας.

An attributive belonging to more than one substantive agrees with the nearest.

ἐγίνετο σημεῖα καὶ πάθα πολλὰ ἐν τῷ κακῷ.

The substantive to which an attributive belongs is often omitted. a, general idea, man, woman;

Στάθεις δὲ ὁ Πέτρος οὐν τοῖς ἔνδεκα κ. κ;

ὑλὸν πρὸς τοὺς ἰδίους κ. κ.
2. When it is the general idea of thing, the attributive is neuter:

περὶ πάντων ἔρυσιν.

οὐ ὁ πολύγος..... καὶ πάντα τὰ l ἐν αὐτοῖς.

c. Khunl can be readily understood from the attributive itself.

ξοαν πάντες ὁμοὶ ἐπὶ τὸ αὐτὸ εἰς ὅν ἐκ δεξιώσε 1 μον ἐστὶν.

d. When it is expressed in the context.

καὶ ἐσενεγκαίτες ἔβαψαν πρὸς τὸν ἄνδρα αὐτῷ;

οἱ νεώτεροι ὑμῶν ὑπεστείλακαν αὐτὸν καὶ ἐσενεγκαίτες ἔβαψαν εἰς.

The appositive agrees in case with its substantive:

ἀπὸ ὅρους τοῦ καλομένου ἐκαίνου;

καὶ Μαριὰμ τῆς ματρί τοῦ Ἰησοῦ.

Appositions are of several kinds:

Additive apposition:

Ἄνεσας ἄσερος, ἐὰν εἰπεῖς μετὰ παρροίας.

1. Descriptive apposition:

οὐ κύριε καρδιογνώστα πάντων.

2. Definitive apposition:

καὶ ἔστησεν δόξα, Ἰωάννη καὶ Ματθίαν;

οὐ κύριε καρδιογνώστα πάντων.

3. Partitive apposition:

καὶ δίως τέφατα..... αἷμα καὶ πῦρ καὶ ατμοῦ καὶ πυρ
καὶ πῶς ἥμεις ἀναφέρουμεν ἐκατός τῇ ἱσιᾷ διὰ ἀλήκτων....
Πάρθει καὶ Μηδοί καὶ Ἑλούτηια.

Explanation: A sentence, the word may be in the nominative.

Ἀχαλάνφες, τῶν ὀστίν χρύσων αἰματος,
ο δὲ θεὸς α....... παβείν τὸν χριστὸν αὐτοῦ, ἐπληρώ-
σεν οὕτως.

The relative agrees with its antecedent in number and gender:

ἄριστη ἡ σειρά, ἀνεκμηθῆς,
kai ἵνα ἄνδρες σὺν, ὁ ἢ καὶ ἐπταρ.

A relative referring to two or more antecedents follows the rules for the number and gender of the first adj.
kai γνώστος ἐγένετο πάσιν.

Adverbs are used to qualify verbs, adjectives, or other adverbs:

καὶ ἐγένετο ἄριστα,
kai τέρατα..... ἀνω καὶ σειρά ἐπὶ τῆς υψί, κάτω.

In the attributive, an adverb may serve as an adjective:

εἰς τὸ μεταξὺ σάφειαν.

The comparative may be followed by ὅ ὥσπερ, by the genitive:

ἐν τῷ γερ ὅππλείον πτεροθάνον ὅ ἄνθρωπος;
οὔτως δὲ ἦσαν εὐγενέστεροι τῶν ἐν Ἀθηναῖαι.
a. Often if is used, the obj. comp., are usually in the
same case; always so if they are connected by the
same verb. The word after if may be subj. of anew
verb.

εἰ δικαίων ἑστίκ., ἦν μὴν ἀποκείμενον ὑπὸ τὸν θεόν,
κρινάτε;

πειθαρχεῖν δεῖ θεῖ μᾶλλον ἕν ἀπρόβατοι.

The comparative may be used alone, the second
part of the comparative being implied:

σιδώ καὶ πυκνότερον αὐτὸν μετατεθημένος ὑμιλεί αὐτῷ
ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ.

A comparative alone often denotes excess, and
is rendered by too or very:

κατὰ πάντα ὡς δεῖος αἰσιομονετέρον ὑμᾶς θεωρῆ.

The superlative represents the highest degree
of quality. The class may be designated by a
superlative genitive:

ὁτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἤμε-
τέρας θρησκίας ἐστιν δαριστός.

The highest degree of two is expressed by the
comparative.

σιδώ καὶ πυκνότερον αὐτὸν μετατεθημένος ὑμιλεί
αὐτῷ:

ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ
αὐτοῦ.
The suppletive may express simply a very high degree of quality, in which case it is not accompanied by the article.

κατὰ πάντα ὑπὸ σέιοιδαιμονετέρου ὑμᾶς θεωρῶ.

The word ὅ, ὅ, τό was a demonstrative pronoun which, by the gradual weakening of its force, became an article. In Homer it usually is a demonstrative, but often approaches its later use. Even in prose the word sometimes retains its primitive power as a demonstrative. Thus before ἦν and ἦς, and usually in contrasted expressions: Oftentimes particular ones. καὶ οἱ ἦν ἡμεῖς σὺν τοῖς Θουσαίοις, οἱ δὲ σὺν τοῖς αποστόλοις; οἱ μὲν ἐκλεύασον, οἱ δὲ εἴπαν.

The article may distinguish an object: τὸν μὲν πρῶτον λόγον ἐποιησάμην.

The generic article marks a whole class of objects as distinguished from other classes: οἱ Θουσαίοι ἀνεβεβαίωσαν ἐν αὐτοῖς, λέγοντες; ὁ Θεός Ἀβραὰμ.

So when a single object forms a class by itself: ὁ ἥλιος μετατραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα.
The article is often omitted in collocative expressions, which gain this in emphasis:

οὗτοι πάντες ἤσαν... σὺν γυναικὶ καὶ Μαριάμ.

For the divinity in general Θεός is used, but ὁ Θεός the (particular) God.

Μνώσῃ μὲν εἰπεν ὁτι προφήτη τν ὕμιν ἀναστήσων

κύριος ὁ Θεός;

ὕμιν πρώτον ἀναστήσω ὁ Θεός ὁ τὸν παιδα αὐτοῦ.

The article is omitted in many common designations of place and time.

ἡγαγός σιαγνέτες ἐίς τὴν ἀντιπατρίδα.

When the first of two or more substantives connected and has the article, it may be understood with the others:

ἥμετος σε τὸν ἄγιον καὶ ἐς δικαιο ἐργάσαις.

Names of persons and places, being individual in their nature, are usually without the article:

οὐ γὰρ δανείδ ἀνδρα καὶ τοὺς οὐρανούς;

Πέτρος σὲ καὶ Ἰωάννης ἀνεβαίνετε ὅπως ἂν ἔρχεσθε.

When the article and an attributive belong together, a substantive, the article is placed before the substantive. This rule applies to all substantive expressions. Such expressions, when following the article, have the attributive position.
ἐν τῇ ἴδιᾳ ἔσονια:
τὸν μὲν πρῶτον λόγον ἐποιήσαμεν:
τῇ δὲ ἐπαύριον.

The attributive genitive may or may not follow this rule.

ἐπὶ τὴν οὐραν τῆς πρωσευχῆστην ἐνάτην:
λαβεῖν τὸν τόπον τῆς διακονίας ταῦτης καὶ ἀποστολῆς.

In general, any word or group of words between the art. and its subst. has attributive force except the particles μὲν, δὲ, τέ, γε, γάρ, δή, οὖν, and in Herodotus, τις:
τοῦτον τῇ ὑρισμένῃ βουλῇ:
τὸν δὲ ἀρχηγόν τῆς εὐης ἀπεκτείνατε.

Usually, as in English, the article and attributive precede the substantive:
ἐν τῇ ἴδιᾳ ἔσονια:
τὸν μὲν πρῶτον λόγον ἐποιήσαμεν.

When an attributive part has other words depending on it, either these words or the part may follow the substantive:
καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα:
ἐκ ὁπείρης τῆς καλουμένης Ἰταλικῆς.

Less often, the art. and attr. follow the subst. which then takes another article before it:
eἰς τὸν τόπον τὸν ὸσίον;
γεύσαι δαίς το τρεύμα το ἁγιον.

The pred-noun, in general, is without the article. 
οὐ δὲ ἐκεῖσιν μάρτυρες ἔσομεν; 
οὐκ ἰδοὺ ἀπαντεῖς οὕτωι εἰσιν οἱ λαοῦντες 
εἰς Γαλιλαίοι.

But if the pred-noun is definite in meaning, as individual or class, it has the article.
σιμαρτυρόνωνς,... ἐστι τὸν χριστὸν Ἰησοῦν.

The ad. τὰς has usually the pred-position, but it shifts the attributive position when it means the sum total, the collective body:
πάντα τὰ σπλάγχνα αὐτοῦ;
πᾶσι ταῖς κατοικοῦσιν Ἰερούσαλημ.
πᾶς in the singular without the article often mean every.
πάντος εἷνως τῷ ὑπὸ τὸν οὐρανόν;
καὶ ἐσται πᾶς ὁς ἄν ἐπικαλέονται.

Similarly ὅλος whole:
ὅλον τὸν οἶκον;
ἐστὶ ὅλην τὴν ἐκκλησίαν.

Substantives ὅσε, ὅτος, ἐκεῖνος require the article in prose and they take the pred-position:
ὑπομένεις ὑπὸ τῆς φωνῆς ταύτης;
ἐν τῇ πόλει ταύτη.
The same is true of ἄνω, ἀνέφερος, ἐκάτερος, ἕκαστος, but ἕκαστος the art may be omitted:
καὶ πῶς ἦμεις ἀκούομεν ἐν ἕκαστος τῇ ἱσίᾳ διάλεκτῳ.

Sentences of the past connected with the art, and subject to the med.-position:
ποιήσας ὅσα ἡ χείρ σου καὶ ἡ σωλή σου; ἐπὶ δὲ ἔπι τὰς ἀπειλὰς αὐτῶν.

The head, when they stand in the nominative, are emphatic. When they would be no emphasis in them, they are omitted:
ἵμεις δὲ ἐν πνεύματι δαπτὶς θρόσωθε ἄγιῳ;
ὅρἀν ἀνέλετι με ὧν θέλεις.

The intensive art, αὐτός has the meanings:
1. same, 2. self, 3. him, her, it.

1 ἔπι τὸ αὐτὸ;
2 καὶ ἐγὼ αὐτός ἀνθρώπος καθορομίας ἐν αὐτῷ;
3 καὶ ἀυτῷ ὁ ὅτι τοπὸς δέχονται:
(3) καὶ οὐκ ἔσω ἐν αὐτῷ.

With preceding art, αὐτός means the same.
1 ἔπι τὸ αὐτὸ.

αὐτός is emphatic:
1 In the med.-position with a substantive:
καὶ κατέβη ἡ ἅγια εἰς Αἰγύπτον καὶ ἐτελέυσεν αὐτὸς καὶ οἱ πατέρες ἦμων.
I. When standing alone in the nominative: 

εἰ δὲ κρίσματα ἐστὶν περὶ λόγου....., ὤφεος αὐτῶν. 

Usually the oblique cases αὐτῶν, αὐτῷ, αὐτῷ

standing alone serve much as her. Monouns

κρίσμας δὲ ἐπίστευσεν τῷ κυρίῳ οὐλ ὅλῳ τῷ

οἴκῳ αὐτῶν;

καὶ ἧγαγόν αὐτῶν ἐπὶ τὸ θήμα. 

In this sense they can not stand at the begin-

ning of a sentence, nor in an emphatic

position. See preceding examples.

The reflexive forms ἑαυτῷ, ἑαυτῷ, ἑαυτῷ, ἑαυτῷ;

usually refer to the end of the sentence;

ὁι καὶ παρεστηκαν ἑαυτῶν;

προσέχετε ἑαυτοῖς;

αὐτῶν, αὐτῷ may take the place of ὑποτηθήνον,

as indirect reflexives but not as direct.

καθὼς αὐτῶν ὁ ἱσατε;

λέγει δὲ αὐτός;

αὐτοῦ δὲ τούτου ἐπίκαλεσάμενον τὸν Σεβαστὸν

ἐκρινα πέντε.

Instead of the cases ἐμοῖς, ὡς, the per genitives, νο

ὁς are often used; less often ἀν, ὡς for ἄν-

tερος, ὡς τερος. These genitives take the pred-

position.

καὶ ἐσοθέμοι μάρτυρες;

τίνα τῶν προφτὰς οὐκ ἐδίωκαν οἱ πατέρες ὑμῖν.
In the third person, he, his, their, the genitive singular
autòs, aitòs, in the plural position are always used in
Athie:
κράβαντες δὲ φωνῆς μεγάλης οὐκ οντὸν άτα αὐτῶν
καὶ άφθιζαν οἰονισμάδον έπ' αὐτόν;
όυσις καὶ φοβούμενος τὸν θεόν οὐν πάντη τῷ
οίκῳ αὐτοῦ.
The ordinary demonstrative is oὗτος, ἄδε εἰσ ρι
something near or present: ἐκεῖνος, of something
remote.
ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνει τὴν βασιλείαν τῷ Ἰσραήλ;
oὗτος μὲν οὖν ἐκτίθεατο χρησίαν;
ὁστε καὶ ὑπῆναι τῷ χρήσιί τού ἐκείνο.
The ordinary relative is analyzed where the antecedent
is indefinite:
κατὰ πάντα οὐσα άν λαλήσῃ πρὸς ὑμᾶς;
οὗσι εἰλύλησαν.
The indefinite, where the antecedent is indefinite. But some
times where it is. dif,
ἐστι δὲ πᾶσα ρωξῆ άτις καὶ μη ἀκοῦσαι.
The interrogative, adverbial and adverbial are used both in
direct and indirect questions:
tί θέλει τούτο εἶναι;
tί ποιήσωμεν τοῖς ἀνθρώποις τούτοις,
The word ἕτις, τι is used substantively or adjectively. Being enclitic, it cannot stand at the beginning of its sentence.

Καὶ ἕτις ἀνῆρ;
Καὶ ἑρεύκασ μέρος τι.

Tis sometimes means one of importance:

λέγω τινα ἐκατόν;
λέγω τινα ἐκατόν μεγάρ.

'Αλλος other, rest, is often but first, the contracted thing being named, afterward.

'Αλλοι δὲ ἀλλοτι ἐπίφυνον εν τῳ ὄχλῳ.

'Αλλος ἀλλο and like expressions are used like alien alind in Latin.

'Αλλοι μὲν ὁδ' ἀλλοτι ἐκρασον.

'Αλλος and ἐτερον may be oppositie to this substantives meaning besides.

Βασιλεία ἐτερον λέγοντες ἐκατι Ἑσσον.

The person addressed is put in the vocative.

ἐν Ἀλλοι ὁμοεί ὁ ἑδυλαμίας, ἀναι ἔσδικα, ἀναλλαμ
τον μὲν πρῶτον λόγον ἐπὶ οἰκοδόμην περὶ πάντων, ὑπὸ Θεόφιλε;
κύριε, εἰ ἐν τῷ κρόσῳ ἀποκατιστάνεις τὴν
βασιλείαν τῷ Ἰσραήλ;
ἀνδρεὶς Γαλιλαῖοι, τί ἐστιν ἱκατε βλέποντες εἰς
τὸν οὐρανόν;
The direct obj. of a trans. verb is in the accus.

ους ἐξελέειτο;

Many Greek verbs are trans. and take a direct

obj. when the verb is used to render them in

English as int. and followed by a prep.:

ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς

ἡ κόσματε μου;

γέγραται γὰρ ὅτι ἀρχοντα τοῦ λαοῦ σου οὐκ

ἐρείς ἀκρως.

Accusative of hindered meaning.

ὁτι ἔργον ἐργάζομαι ἐν ταῖς ἡμέραις ἦν ὃ

Accusative of specification.

ὅτι ἐκατοῦ τῶν πόδας καὶ τὰς χεῖρας εἶπε

Adverbial accusative: The accusative is used in

many words and phrases with the force

of an adverb. Common phrases.

ὁν τρόπον ἔθεσα σε αὐτὸν περενεμον εἰς

tον οὐρανόν;

καὶ ἡμέραν προσκατεχοῦτες ὑμοῦναδὶν ἐν

tω ἱερῷ.

Neuter adjectives:

εἶπεν δὲ τῷ πνεύματι οὐκελθεῖν αὐτοτις ἦδὲν

σιακρίνατα;

καὶ ἐν πλέον ἐπιτίθεσθαι ὑμῖν εἶναι.
especially important cases:

τί θαυμάσετε ἐπὶ τούτων: 
τί ὁτι συνεφικμηθα ὑμῖν πράσαι τὸ πνεῦμα 
Κυρίου.

Accusative of Extent. The extent of time and 
space is put in the accusative.

Time: καὶ κακώσασιν ἐτη τεσσαράκοντα; 
καὶ ἐν τῇ ἐρήμῳ ἐτη τεσσαράκοντα; 
καὶ ἐνιαυτὸν ὅλον συναχθηκαί ἐτῃ ἐκκλησία.

Space: ὁ ἐστὶν ἐγγὺς Ἱερουσαλήμ σάββατου ἐξον ὀδόν.

Double Object. Many trans. verbs may 
have a double object, usually a person 
and a thing, both in the accusative.

ἡμῶν αὐτὸν ἐπήρωμαλλέγοντες; 
ἐὼς ἀνθιῶ τους ἐχθροὺς σου ὑποτόδιον τῶν 
ποδῶν σου;

ὁτι καὶ κύρον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ Θεός;

καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπὶ Ἀγίωτοι

A pure noun, when it belongs to the obj. of a 
trans. verb is in the accus.

τὸς σὲ κατέστησεν ἀρχόντα καὶ δικαστήν; 
τοῦτον ὁ Θεός καὶ ἀρχόντα καὶ λυτρωτῆν ἀπ-

ἐστάλκεν;

ἕκαλον τοῖς Θαρμαβαν διὰ, τὸν Σεππαλον Ἐρμῖν.
In the passive and the accusative cases,

**WEST MOST THEOKEIOMA:"**

'Iasis tòn kaloumenon Varsoabían:

ős epekthíthi 'Iovotos.

One substantive may have another depending on it in the genitive: This is attributive,

kai légyw tā peri tῆs Basileías tou θεοῦ:

 almonds perienv tῆn ēpagguleian tou Patróo.

This genitive is of many kinds:

Genitive of the possessor:

από Βαπτίσματος 'Ιωάννου:

'en tῆ στῶν Σωλωμοῦντος.

Objective genitive, showing the object of an action:

μάρτυρα ἀναστάσεως αὐτοῦ.

Partitive genitive, denoting the whole of which

the other substantive is a part:

μάρτυρα τῆς ἀναστάσεως αὐτοῦ ōn ὑμῶν γεν-

έσθαι ἐνα τούτων:

ἀπὸ πᾶντος ἑρωῶν τῶν ὑπὸ τοῦ οὐρανῶν:

πλῆθυ ἀνδρῶν τε καὶ γυνακῶν:

καὶ πολλοὶ κορινθίων...ἐπίστευκαν καὶ ἐβαπ-

τίσοντο:

Genitive of Allusion (extent, duration, or value):

ἐγὼ πολλὸ κεφαλαίου τῆς πολιτείας ταύ-

tην ἐκτησάμην.
Genitive of designation, taking the place of an adpositional.
γεγραπται γαρ ειν Βιβλιω γαλαζω.

Peculiarities of the attributive genitive.
Okith the gen. Ítōs and oIkōs are sometimes omitted,
kaI Tróusas IakáBou.
The locative genitive does not take the attributive position. See examples under Part. gen.
The mid. gen. usually refers to the subject.
Gen. of belonging:
ούχ úntων εις τιν γραπτών xρόνων η kaiρών.
Gen. of measure:
Eγένετο δε ως ορμην πριν διάστημα.
The genitive (partitive) sometimes serves as the subject of an intrans. verb.
συνήλθων δε και των μαθητών... ουν ημῖν;
πόσαι μυριάδες είοιν των πεπτιμωτικῶν.
The same verb may have an accusative of
the person and a genitive of the past touched.
και πίδασα αὐτῶν τῆς δεξιᾶς κελρός ήγειρεκ
αὐτῶν.

Nouns of aiming, reaching and attaining
take the genitive.
πολλῆς εἰρήνης τυχάνοντες διὰ σοῦ;
δόξαντες τῆς προβεβεγνούς κεκρατηκέναι.
Doubts of enjoying take the genitive.

ων ἀνήσιατο Ἀβραὰμ τίμης ἀργυρίου.

The genitive is used with many verbs which signify an action of the senses or mind:

ην ἀκούσατε μου;

αὐτοῦ ἀκούσατε καὶ πάντα ὅσα ἐν λαλήσῃ πρὸς ὑμᾶς;

ἰὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου:

μηκονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ.

ἀκούω and ἀκροαόμαι usually have the thing heard in the accus., the person heard in the gen.

Always so when both are expressed:

ἀλλὰ περιμένειν τήν ἐπαγγέλλαν τοῦ πατρὸς ἦν ἀκούσατε μου;

Ἀκούσας δὲ ὁ οὖς τῆς ἀδελφῆς Παύλου τὴν ἐκείς.

The genitive used with verbs of plenty and want:

δεῖ οὖν τῶν ὑπερθέντων ἣμῖν ἄνδρών;

καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου;

ἐπλήσθησαν σήλου.

When δῆον means request, it may take a

gen. of the person and a cognate accus. of the thing asked for.

δἰ δῆον μακροθύνως ἀκοῦσαι μου.

Remark: Gen. of the person understood after δῆον in above example.
The genitive of value is used with verbs of hating, selling, valuing, sometimes with other verbs.

εἴπε μοι εἰ τοσούτου τὸ χωρίον ἀπέσοσθε; ἡ δὲ εἰπέν· ναι, τοσούτου.

τῷ ἀνήστῳ Ἀβραὰμ τιμῆς ἀργυρίου.

Many verbs take a genitive of the source:

ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ὁ τοματος Δαυεὶδ παιδὸς σου εἰπὼν.

The genitive is used with adj. which correspond in derivation or meaning, to verbs that take the genitive. Thus with adj. of plent, and want:

αὕτη ἢν πλήρης ἁγαθὸν ἔργων, ὅτι ἢν ἀνήρ ἁγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως.

Thus with adj. of sensation, is mental, act:

καὶ πάντεσ συλλαταὶ τοῦ νοοτ ὑπάρχουσιν.

So of value:

μηδὲν δὲ ἠδίον θανάτου ἢ δεισιων ἐχοντα ἐγκλημα.

The genitive is used with some adj. of place but seldom in Attic prose.

καὶ ἐδεικν ἄυτῳ χαρίν καὶ σοφίαν φαραώ, βασιλέως Αἰγύπτου.

The genitive is also used with adverbs, especially those of place.

μεταβὰ ὅσῳ στρατίωτῶν.
καὶ λειδάσαντες τὸν Πασλον ἠσυρον ἐκ τῆς πόλεως:
ἐὼς ἰσχάτου τῆς γῆς;
ἐὼ τῆς πύλης.
Of condition or degree:
ὕστερον ἐρεμένης πνοῆς βιαίαι;
ὡσεὶ πυρός.
Of separation:
οὐδὲν ἐκτὸς λέγων ἢν τε οἱ προφῆται
ἐλάλησαν ἐπὶ δύστων γίνοθαί καὶ Μωυσῆς
παρεκτός τῶν δεσμῶν τούτων.
The adversative ὅτι, πλὴν, ἀχρὶ, μέχρι, ἐνεκα,
ofen called improper prep., take the gen.
ἀχρὶ ἡ ἡμέρας;
ἀχρὶ τῆς ἡμέρας ἢ ἀνελήμφηθε;
πλὴν τῶν ἀποτολῶν;
μέχρι λειτουργίας;
καὶ οἱ πλείοις οὐκ ἡδειασάντιος ἐνεκα
οὐκ ἡδειασάντιος.
"Εἰνεκα, has also the forms ἐνεκεν and εἰνεκα.
ἐνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραήλ τῆς ἀλ-
ουν ταύτην περίκειμαι;
The present is used in poetry to denote the place
in which, or to which, an action belongs. Rarely
ἐπεμεινάνειν αὐτοῦ ἡμέρας ἐπὶ τά:

The indirect object of an action is put in the dative:

οὗτος καὶ παρέτησεν ἑαυτόν,

παρῆγγελεν αὐτοῖς ἀπὸ Ἱεροσολύμων ἡ
χωρίσεοβαί.

The indirect obj. is used with many transverbs having direct objects in the accusative:

ἀποκάθιστάνεις τὴν βασιλείαν τῶν Ἰσραήλ.

With many intrans. verbs, as those of seeming belonging, yielding κ. ἀλ. to profit, plea,

trust, aid, obey, serve, befit, and their contrariis:

καὶ λατρεύσωμεν καὶ ἐν τῷ τόπῳ τούτῳ;

καὶ πάντες Ὀσοὶ ἐπετεθόντο αὐτῷ;

λατρεύεις τῇ ὁράτῳ τοῦ οὐρανοῦ;

πιστεύω γὰρ τῷ θεῷ.

Some substantives expressing action may

take a dative.

δοθέω τοῖς υἱοίς θου Ἰσραήλ.

With εἰν, γίγνομαι and similar verbs the possessive is expressed by the dative:

ὡς γὰρ ἐστιν ἐπαυγάσθη καὶ τοῖς τεκνοῖς ὑμῶν καὶ πᾶσιν τοῖς ἔσι μακραν.

Ἐγίνετο δὲ παῖς ἡ ψυχὴ ῥόβος.

The possessive is more properly expressed by

the genitive:

οὕτως οἱ ἄρα ρποι ἐκταράσσουσιν ἡμῖν τὴν
πόλιν;
καὶ πάντων τὰ δεόντα ἄνεδρον.
The datives less frequent with other passivity than with the perfect and pluperfect:
τῷ οὐνεφωνήθη ἐμὲν περάσαί το πνεῦμα κυρίου.
The dative may denote one in whose view, or in relation to whom, something is true.
ἐγὼ πάσης οὐνεφωνήσις ἀγαθή πεπολίτευσαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας;
οὐκ ἐγενόμην ἄπειθος ἐκ δυνασίων ὀποίας.
The dative is used with words of association or opposition to denote that with which some thing is or is done.
διὸ καὶ πυκνότερον αὐτὸν μεταπεμπτόμενον ἐμὶ ἐμὶ αὐτῷ.
Words of likeness and unlikeness take the dative.
οἱ θεοὶ ὡμοιοθέτησεν ἀνθρώποις κατεβάζοντα πρὸς ἐμᾶς;
καὶ ἐμὲς ὡμοιοπάθητας ἐσμὲν ἐμὶν ἀνθρώπῳ.
Many verbs compounded with ἐν, οὐν ἐπὶ, πρὸς, παρὰ, περὶ, ὑπό, ταχύ, a dat. depend on the prep.
οὕτω το οὐν Ἰσαα προσκαρτεροῦντες τῇ προσευχῇ;
δι' οὖν τῶν συνελθόντως ὑμῖν ἄνθρωπος;
καὶ πάντες οὗτοι ἐπείδη ὤντος αὐτῶν διεσκορπίσαν
ἐκμένειν τῷ πίστει.

The dative is used to denote the instrument,
the cause and the manner.

Μέσα νὰ τὸν ἱστορικὸν χρήσων
Ἰωάννης ἔβαπτισεν ὦντι
καὶ ἠρπάντο λαλεῖν ἐτέρας γλώσσας;
ὡράς..... τοῖς συνανθάσιν αὐτῶν.

Μέσα:
ὅτι μὴ περιτυμήθητε τῷ θείῳ τῷ Μωσέως;
χράσμαι takes the dative as situs takes the
ablative.

φιλανθρώπως τε ὦ θεοὶ τῷ Παύλῳ ἡρώδιος
μένειν ἐπετρέπειν πρὸς φίλους πορευθέντο
ἐπιμελείας τυχεῖν;
ἐν ἀραντες ῥοθεῖαις ἐχρώκτο.

The dative is used to denote the time at
which something is or is done:
τῇ τε ἐπιούσῃ ἡμέρᾳ ὥρας αὐτοῖς;
τῇ δὲ ἐπαύριον;
τῇ νυκτὶ ἐκεῖνη.

To other words ἐν is added.
ἐν πάντι χρόνω ὦ εἰσηλθον.
In Attic prose, the preposition is separated from its object only by words that qualify the substantive: an- 
particle as πῶς, δόξα, τὰ, ύποπτα, ὑπό, ὦ, ὡς may be inter-
posed after the preph.

κατὰ δὲ τὸ μέγος ὑπότιον.

In general, the dative is used with preps. to 
express being in a particular situation; 
the accusative for coming to it; the genitive, 
for passing from it:

ἐν ἡμῖν τῷ δισέκαρφῳ ἡμῶν ἐν ἐκτελεσ-
τῷ καὶ ἡμέρας λατρεύον ἐπὶ ἵσει κατα-
τῆσαι;

καὶ πολλῶς τε τῶν ἄγιων ἐγὼ ἐν φυλακαῖς κατ-
ἐκλεισα. Τήν παρὰ τῶν ἀρχιερέων ἐξουσίας 
λαβὼν.

The accusative sometimes expresses ex-
ension over an obj.

ἐπὶ τῷ αὐτῷ; 
ἀνέστη βασιλεὺς ἐτερος ἐπὶ Αἰγύπτου;
ἐπὶ θυρίσματος πλείους.

Phrases meaning from are used to denote 
position with respect to the observer; 
οὕτι ἐκ δειδῶν μου ἐστίν.

In Attic prose, the prepositions are used 
as follows:

Ωθεῖν: the accusative only. ἀρά, εἰς.
With the genitive only: ἀντί, ἀπό, ἐν, πρό.
With the dative only: ἐν, σὺν.
With the accus. and gen. ἀνφι, διά, κατά, ἐντά, ὑπέρ.
With the accusative, genitive, and dative: ἐπί, παρά, περί, πρός, ὑπέρ.
In prepos., ἀνφι, ἐντά are used with dat.
With the gen. only: ἀντί instead of for.
ἀνθ' ὁν ὑπ' ἐσω κεν την δόμα τῶν θεών.
ἀπό from. With gen. only.

Of place.
ἀπό Ἱεροσολύμων;
ἀπό ὑβαλμών;
ἀπό ὁροῦς.

Of time.
ἀρξαμενος ἀπό τοῦ ἐπτύπωματος Ἰωάννου.
διά through.

With the genitive:
Of time;
διά ἡμερῶν τεσσαράκοντα;
διά νυκτός.

Of means.
διά σετώρ χειρῶν τῶν ἀποστόλων;
διά χρυστάνων;
διά πνεύματος ἁγίου;
διά οἴκων.
An interval of space or time.

Σ' ἔτους δὲ πλείονως..... παραγενόμην.

With the accusative.

Regularly, on account of.

Σίδα τοῦτο,

διὰ τὸ διδάσκειν αὐτούς τὸν λαὸν καὶ καταγγέλλειν.

ἐἰς, into, with the accusative only.

Of place.

ἐἰς τὸν οὐρανόν;

ἐἰς τὸν τόπον τὸν ἰδίον;

ἐπιτολάς δεξάμενος..... ἐἰς δαμασκὸν ἐπορεύομαι.

Of time

ἐἰς τὴν ηµέραν ἐἰς τὴν αὔριον.

Of other relations.

Διείσ δ' ἃρκει εἰς αὐτὸν;

δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν.

ἐν ἴν.

With the dative only. Of place:

ἐν τῇ ἴδιᾳ ἐγκυσίᾳ;

ἐν τῇ Ἰερουσαλήμ;

καὶ ἐν πόλει τῆς Ἰουδαία.

Of time:

ἐν τῷ κρόνῳ τούτῳ ἀποκαθιστάνεις τὴν

βασιλείαν τῷ Ἰσραήλ;

καὶ ἐν ταῖς ἡµέραις ταύτας.
Of the relations:
ἐν πολλοῖς τεκμηρίαις;
ἐν ἐνθίστας λευκάς;
καὶ ἐν συνπληροθεία τῆς ἡμέρας.
Phrases:
σιατι ἐπλήρωσεν τὴν καρδίαν.
ἐκ ουτοῦ. Sensitive only.
Of place:
ἐκ τοῦ οὐράνου;
ἐκ νεκρῶν.
Of origin:
ἐκ οἴκου τῆς ἀσίνης.
Phrases:
ἐκ διδασάνων.
ἔπι οὖν, ἐπιοῦν.
With the genitive:
Of the place-where:
ἐπὶ καλανθόν καὶ κραβάττων;
ἐπὶ τῶν θυρών.
Of the place-whither:
ἐπὶ εἰκαίδευτον.
Of time:
ἂτις ἔγενετο ἐπὶ Κλαυδίου.
With the dativus:
ἐπὶ τῇ ὑπαίᾳ πόλη τοῦ ἱεροῦ;
ἐπὶ τῇ σταῖ τῆς καλουμένης Σολομῶκτος.
ἐκθαμβοῦτι.
Of amazement:

ἐφ’ ἐλπίδι;
Of hope:

ἐπὶ τῷ συμβεβηκότι αὐτῷ.
In other relations:

τί θαυμάσιτε ἐπὶ τούτῳ.
With the accusative:

ἐφ’ ὑμᾶς:
Of place:

καὶ ἐξῆλθεν ἐφ’ ὑμᾶς:
Of extension over time or place:

ἐπὶ τὸ αὐτὸ;
An object sought:

ἀνέστη βασιλεὺς ἐτερος ἐπὶ λιγύττον,
Of an object sought:

ὅσ. ὥρθη ἐπὶ ἱμέρας πλείους.

κατὰ δυνών;
With the genitive:

καθ’ ὥρας τῆς Τουσαίας;
Down from:

καθ’ ὥρας τῆς χώρας.
Against a person:

κατὰ τῶν ἀδελφῶν;
Olives ἐνεφάνισαν τῷ ἕγεμονι κατὰ τοῦ
Paulou.
With the accusative.
Of place:
κατὰ κυρήνης
κλωτεῖς τε κατ’ οἶκον ὀρτόν;
κατὰ τὴν οἰκουμένην;
βλέποντα κατὰ λίθα καὶ κατὰ βύρων.
Kata o trivioi.
Of time:
Καβ’ ἡμέραν;
Κατὰ τὸ ἀυτό;
Of other relations:
κατὰ τὸν τύπον ἐν ἐμφάνει;
κατὰ ἀκριβείαν τοῦ πατρίου νόμου.
Distributive:
κατὰ τὰς συναγωγὰς;
καβ’ ἡμέραν.
metà amid, among.
With the gen., with, implying participation:
metà τῶν ἐχθέαν ἀποστόλων;
metà τοῦ προσώπου σου;
εὑρόν με..... οὐ μετὰ ὀχλού οὔδὲ μετὰ θερίου.
With the accusative:
Usually after, in time, in order.
metà τὸ παθεῖν αὐτόν;
οὐ μετὰ πολλὰς ταύτης ἡμέρας;
metà τὸ βάπτισμα.
παρά alongside of, by, near.
With the gen., from, beside, from.
παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.
ο ὁ δὲ ἐπητέχεν αὐτοῖς προσδοκοῦντι παρ' αὐτῶν
λαβέται.
With the dative:
παρὰ τίνι Σίωνι Βυροεί;
ἐμείναμεν ἡμέραν μίαν παρ' αὐτῶι;
ἐμείναμεν παρ' αὐτῷ.
With the accus., to beside, unto, also along by.
Of place:
παρὰ τοὺς πόδας τῶν ἀποστόλων;
ὁ ἐστὶν οἰκία παρὰ θάλασσαν;
παρὰ ποτηρίων;
περὶ around.
With the gen.
chiefly in a derived sense, about concerning
τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ
πάντων;
καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
With, accus., nearly the same as ἀμφί;
περὶ πόλεως Ἱεροσολύμων;
ὡς εἰ περὶ ὅραν ἐνάτην τῆς ἡμέρας.
πρὸ before.
With gen. only:
Of place:
ὑπάκεις τε πρὸ τῆς θύρας;
ΠΡΟ ΤΟΥ ΠΥΛ. ὩΝΕΣ.
Οφ' ονεί:
ΠΡΟ γάρ τούτων τῶν ἡμερῶν ἀνέστη θεοῦς·
ἡμεῖς δὲ πρὸ τοῦ ἔγγισαί αὐτὸν ἑτοιμοὶ ἔο-
μεν τοῦ ἀκελείτ̄αι αὐτὸν.
ΠΡÓΣ αὐτόν.
-With the accus.
Το:
ΕΙΤΕΝ ΠΡΟΣ ΑΥΤΟUS;
ἈΛΛΟΣ ΠΡΟΣ ἈΛΛΟΝ;
ἈΚΟΥΣΑΤΕ ΜΟΥ ΤΗΣ ΠΡΟΣ ὑΜᾶΣ ἘΝΝΥ ΑΠΟΛΟΓΙΑΣ.
Towards:
ἘΚΤΙΣΑ ΕΧΩΝ ΠΡΟΣ ΤΟΝ ΘΕΟΥ;
ΠΡΟΣ ΤΟΝ ΘΕΟΥ ΚΑΙ ΤΟΥΣ ἈΝΘΡΩΠΟΥΣ ΣΧΕΤΙ-
ΤΟΣ.
-With.
With dative only:
ΠΑΝΤΕΣ ἹΟΑΝ ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕΣ ΤΗ ΠΡΟ-
ΕΥΧῇ ΣΩΝ ΥΨΑΙΝΩΝ;
ὋΥ ΗΜῖΝ.
ὙΠΕΡ ΟΥΕΝ.
-In derived sense, in behalf of:
ὌΤΙ ΧΑΤΗΣΙΟΒΡΟΧΟΥ ΧΑΤΗΣΙΟΒΡΟΧΟΥ ΧΑΤΗΣΙΟΒΡΟΧΟΥ
ὙΠΕΡ ΤΟΥ ΟΝΩΜΑΤΟΣ ΤΟΥ ΚΟΡΙΟΥ ΘΡΟΟΩ.
-With the accus., over, beyond, of place, measure.
ὙΠΕΡ ΤΗΝ ΛΑΥΤΡΩΤΗΤΑ ΤΟΥ ἩΛΙΟΥ.
υπο' under.
Of agency with pass. verbs.
κρατεῖοβαί ἀὐτὸν ὑπ' αὐτοῦ;
ὀχλουμένους ὑπὸ πνευμάτων ἀκαβάτων;
ἐπείσις ὅτι λέγονται αὐτῷ ὑπὸ τούτῳ Παύλου.
With the accus.
Of place:
ὑπὸ τὸν οὐρανόν.
Of time:
เอกήθορ ὑπὸ τὸν ὀρέθρον ἐις τὸν ἱερόν.
The active voice represents the subject acting:
εἰπέρ πρὸς αὐτοῦς;
καὶ ὁτε ἔισθήθωρ εἰς τὸ ἱπερῷον ἀνέβησαν.
Some trans. verbs become intrans. in comp.
ἔρχεται ἑτοῖμος ὡς.
The middle voice represents the subject acting directly on himself:
ὅτι πρῶτον θεός σάθεσα αὐτὸν πορεύομενον
εἰς τὸν οὐρανόν;
τί ὑπ' ἔκαθεν ἐν τῇ καρδίᾳ σου τὸ πράγμα
τοῦτο.
Deponent verbs show the same uses
of the middle voice and differ from the
verbs given only in having no active:
τότε ὁ Παύλος ἑτείνας τὴν χειρὰ περευμένην
περὶ πάντων ὧν ἐν καλοίμαι ὑπὸ Ιουσαίου....
The passive voice represents the subject acted on or suffering an action:

καὶ ταῦτα εἰτὶν ἔχειτοντων αὐτῶν ἔπρεπεν ὁ Ἰησοῦς ὁ ἀναλήμφθης ἀφ' ὑμῶν.

The tenses of the indicative also express time: the imperfect, aorist, and pluperfect express past time; fut. and subst. perf. fut. time; the present and perf. present time.

eis ἦν τὸ σῶμα τοῦ Ἰησοῦ ἧν ἐγένετο..... ἐπίτιμος κατατηροῦσαν ἡ γυνὴ μὲν οὖν ἡ βασιλιὰ..... Πρᾶγμα: καὶ ἐσοβείον μάρτυρες;

καθήσατο ἡ φωνή;

The present represents an action as going on at the present time.

ἄφθονοι τῶν Βασιλιάς τῆς Ἰορδανίας.

A general truth is sometimes expressed by the perf. or fut. as that which has been or will be.

καὶ οἱ καινοίκοι ἴμισθον ὁμαλῶς ὁμοίως ὁμοῖοι.

The imperfect represents an action as going on, at a past time.
οἱ μὲν οὖν συνελθόντες ἡρώντων αὐτῷ
λέγοντες;
καὶ ἐλάλουν τὸν λέγον τοῦ θεοῦ μετὰ παρ-
φημιάς.

The imperfect is regularly used to de-
note a customary action:
οἱ ἄρχοντες, διηπόρουν περὶ αὐτῶν.

The aorist with ἔν has a similar use:
περὶ τῶν θεῶν καὶ ἐν ὀλίγῳ καὶ ἐν
μεγάλῳ.

The aorist indicative represents an action
brought to pass:
τὸν μὲν πρᾶτον λέγων ἐπιηροάμην,
οἷς καὶ παρεστήσατο εὐαίτον.

The factitive aorist.
εἶπεν πρὸς αὐτούς:
οὐς ὁ πατήρ ἔβεβη ἐν τῇ Ἰσίᾳ ἐξουσίᾳ.

The aorist indicative is often used
when the perfect or pluperfect would be
expected.
οὐς ὁ πατήρ ἔβεβη ἐν τῇ Ἰσίᾳ ἐξουσίᾳ;
τότε ὑπεστρεφαν εἰς Ἰερουσαλήμ;
καὶ ἐσώθηκαν κλήρους αὐτοῖς.

The future denotes an action that will
take place at a future time.
ἀδημοσίους δύναμιν;
καὶ ἔσῃ μοι μάρτυρα.
The future action may be understood either as thought to pass or as continued:

οὕτως δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσωμεν.

O with the fut.indic. Him, sometimes used καὶ ἀνωτέρω without materially modifying the sense.

καὶ δὲ εἶπε τῷ ἤμων ὑμᾶς ὧν ὁ συνέδωκεν.

To represent a future action as immediately expected or intended, the verb ἐκεῖνος is used with the inf. of the fut. or pres. or rarely the aorist.

ὁς ἦσαν Πέτρος καὶ Ἰωάννης μελλόντας εἰσελθαν

τῇ προσευχῇ εἰσὶν... τί μιλεῖτε πράσομεν.

The perfect represents an action as completed at the present time; The pluperfect at a past time:

τί ἐστιν καὶ τὰ ἔθνη ἐστὶν τὸν οὐρανόν,
γεγανάπτατο γὰρ ἐν βίβλῳ ψαλμῶν
οἱ δὲ ἄνδρες οἱ οὐνομάζοντες αὐτῷ εἰσ-
τικεῖον ἐνυόν.

Several perfects express a continued state, the result of a completed action, and thus have a present meaning.

καὶ τῷ οὐρανῷ ἐπιτίθεται... ἐπαργυρίας γερ-
ομένης ὑπὸ τοῦ θεοῦ ἐστὶν Κρήνων. 
In the subj. opt., imp., and fut. the tenses do not of themselves designate time. The pres. in these modes designate an act as continued.

ἐν τῷ ὄνοματι Ἰησοῦ Χριστοῦ τοῦ Νασαλίου περιπατεῖς.

The imperf. though expressing not time necessarily implies the fut., so the perf. imper.

γενήθητι ἐν ἑαυτῷ αὐτῶν ἐρρήμως;

All relative and conditional clauses having the subj. must also have ἐν; but this ἐν is attached to the introductory word belongs less closely with the verb.

καθότι ἐν τῇ δόξῃ εἶχεν;

ἐστὶ δὲ πᾶσα φυσικὴ ἡ τοῖς ἑαυτῷ ἀκούσῃ,

ὅτι ἐὰν ἢ ἐς ἄνθρωπῳ ἤ σοφίᾳ σοὶ τῷ ἔργον τούτῳ, καταλυθήσεται.

The indicative expresses that which is, was or will be. It is used when the reality is affirmed, denied or questioned.

οὗτοι οἱ ἄνθρωποι ἐκταφάσασθοι ἢ μὴ τὴν πόλιν;

καὶ καταγγέλλωσιν ἐβη ἀ οὐκ ἔστων ἢ μὴ ποιεῖται.
The first subj. is used to express a request or a proposal. (Hort. Sub.)

tou kuriou tou theou, gikebo.
The second and third persons are used with mit in prohibitions. This use is confined to the aorist.

mhe ev prasseis heautw kai ouv.

In Aor. the subj. is sometimes used to denote fut. events, nearly like the fut.indic.

Paus ouv epi kaleosthai tō ónoma kurion ouvhegetai;

ouvs ouv proskaleosthai kurios ó theos iwmnv.

The subj. is used without ouv to express a wish that something may happen:

to agyrfion sou oin ouv eih eis apoleian.

legon ouv eis boioito peres eibai eis Iero o

luma kai ekei krikeboi peri touton.

In proverbs simple ouv occurs. See previous ex.

The subj. is used with ouv as a less positive expression for the fut. or pres. indic. and is translated with may, might, would.

si mpour.... ti ouv yenvoito touto;

ti ouv eih to oisma ou eibai.

Properly the potential subj. refers to the fut. It denotes the fut. realization of a pres. fact.

ti ouv theoi o oipermologos othos legein.
The imperative represents the action as commanded.

ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Νασαφαίου
περιπάτει;
γυνὴν ὥστε ἐστὶν ὅμως.

Prohibitions are expressed by μὴ with the first
imperative or aorist subj.:καὶ μὴ ἐστὶν ὁ κατοίκων ἐν αὐτῇ; μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς; μὴ ὑπερβεῖοθε ἢ γὰρ πυγῆ αὐτοῦ ἐν αὐτῷ ἐστὶν σὺ ὁ δὲ πεισθῇς αὐτοῖς.

The first imperative is used if continuance
is thought of, otherwise the aorist subj.:καὶ μὴ ἐστὶν ὁ κατοίκων ἐν αὐτῇ;
The aorist imperative is sometimes used with
μὴ in the third person, almost never in the second.
The pres. subj. is not used in prohibitions:
μετανοοῦσιν ὃν ἀπὸ τῆς κακίας σου τάς τις, καὶ
σε ἔφθασε τοῦ κυρίου καὶ ἀρνηθῇ τινι πρὸς ὑμᾶς καὶ κολυθήτε τῷ ἁρματι τούτῳ.

A sentence may be subordinate to another sentence.
The principal and subordinate parts united form
a compound sentence.

ἀγγείον ἄνετον Βασίλειος ἐτέρος ἐπὶ Αἰγύπτῳ; ὦς οὐκ ἔσει τὸν Δορίφο;
ὁ θεός τῶν πατέρων ἤμως ἤγειρεν Ἰησοῦν ὃν
I'm not sure what the text in the image is about.
with ὥς, ὅτις the particle ὃς is sometimes used before the subj.: It adds nothing to the meaning.

After verbs of fearing and kindred ideas, the object of the fear is expressed by ὑπὲρ ὃς that is, ὑπὲρ ὃς that with the subj. ἐφοβοῦντο γὰρ τὸν λαόν μη λιβασθῶιν. ἐφοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκ-
πέσωιν.

Particular condition:

ei with present indic..... any tense of indic
ei δὲ ἐκ Θεοῦ ἐστὶν, οὗ συνήσεθε καταλυ-
οι αὐτοῖς;
ei τὸς ἐστὶ ἐν ὑμῖν λόγος παρακλήσεως
πρὸς τὸν λαόν λέγετε:
ei μὲν οὖν ἁσικω καὶ ἀβιον βανάτου πέ-
παρά τι, οὗ παραιτοῦμαι τῷ ἀπὸ βανατών.

The condition and conclusion may be in
different tenses, and the conclusion may
refer to the fut. and so have the fut. indic.
The place of a condition may be taken by a participle:
Kaí eiselpontes eis tôn oikón... émeivamen.

The verb of the condition or conclusion may be omitted in cases where it may be readily supplied.
Oi món oì díaparéntes... diáblon......

A special class of clauses are those in which ei or éan has the force of if such chance or on the chance that:
Kúrie, eí èn tìn χρόνων toutw appokaiotánveis

Tín prwtei en tìn 'Iráqíl:
Eí Sikaión éotin.... kriáte;
Eí éxoi tauta óutws.
Rel. clauses are introduced by α ελ, ήσον, or rel. adv. of time, place or manner.

τί εστιν δ έσται απαγορεύτωλαί μοι.

In the ordinary rel. clause there is a def. ante, and if neg. it has it. Any form of expression admissible in the independent sent. may be used.

καὶ λαληθοῦται σοι ὅτι ο Ε. Δ. Ποιεῖν;
καὶ Βλέπεις ὧν ομελητα ἐποίει;
ἐπί σειρώμενον χίτωκας καὶ ἰματιά, ὅσα ἐποίει μετ’ αὐτῶν ὅσα ἡ Δόρκας.

Rel. clauses may express cause or result. This has no effect on the mode used.

τί εστιν γὰρ ὁ πόδεσίματος αὐτῶν ὅσα σει ὁ πόδες ὑπὲρ τοῦ ὄνοματός μου παθεῖν;
ἐπεὶ δεικνύεις... ὡς ποιήσοι πάντα τὰ βελτιωτάτα μου.

Ews and other words, meaning until, when they imply expectations, take ἄν and the subj.:

τίς ἄν βῷ τοὺς ἐξερχόμενος οὐν ὑποτίθει οὐν τῶν ποσῶν οὐν.

The omission of ἄν is frequent in similar uses in prose.

πρὶν ἣ ὁ κατηγοροῦμενος κατὰ πρόσωπον ἔρωτες κατηγοροῦσας τόπον τε ἀπολογίας
λάβοι περὶ τοῦ ἐκ κλίματος,
πρὶν befow, unless, may either take the same
construction as ἐως, or be joined with an int.
πρὶν ἔλθεται ἤμεραν Κυρίου τὴν μεγάλην.
In general, πρὶν takes the infinitive,
depending on an affirmative sent.,
and a finite mode when depending
on a neg. sent. But exceptions occur.
ὁ Ἰδίος ἐπεκτάφφοντα, πρὶν ἔλθεται
ήμεραν Κυρίου τὴν μεγάλην.
πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἐδοὺς Ῥω-
μαίοις χαρίσθηκαί τίνα ἀνθρώπον πρὶν
ή ὁ καθηγορούμενος κατὰ πρὸσωπον ἔχοι
τοὺς καθηγοροῦν τόπον τε ἀπολογίας λα-
βοί περὶ τοῦ ἐκ κλίματος.
Clauses expressing cause or reason are
introduced by ὅτι, σιότι because, as,
περὶ since, and take the indicative.
σιότι καὶ ἐν ἐτέρῳ λέγεις:
σιότι ἐγὼ εἰμί μετὰ σοῦ..... σιότι λαὸς
ἔστιν μοι πολὺς ἐν τῇ πόλει ταύτῃ.
Clauses of result are introduced by ἦσθον,
soth, which takes the indicative when stress
is laid on the occurrence of the result, otherwise
the infinitive:
καὶ ἀληθοὶ αύτως ἦσθος πιστεοῦσα Ἰου-
Sainv te kai Elynwv Polv plhros.
In general the same modes are used in indirect discourse that would be in direct.
Kai eis tuflois mi' Bletsov tòv Iliow
ári kairoy.
If the leading verb denotes past time, any in-
dic. or subj. of the direct, may be changed, in the
indirect, to the obj. of the same tense:
Sipporou.... ti' ar yévoito touto.
The subj. of the inf., when expressed, is in the
accus. case. The predic. noun is in the same
case the subj. is.
Esei plorwbhnavi tin' yraphi;
Esei..... mártura..... yeneoai eva toutwn;
Kai ytrvoseche ándra fovèa xariodhnavi imwv
Dianamarturómenos..... évnav tòv xhristov Iwodw.
The subj. of the inf. is not expressed when
it is the same, as the subj. of the finite verb:
Parevoti Iovsan poroubhnai eis tòv ttopov
tòv 1810v;
Ov..... prwta elwmoovn n ylbev;
Eplf' tisounk evmatov koi' tòsor.
οἴτινες τῷ παῦλῳ ἐλεγον... ἐπεβαίνειν εἰς Ἰεροσόλυμα:
διὸ δέομαι μακροθύμως ἀποδοῖ τινι μου.

The inf. in indirect discourse is used as the obj. of verbs of thinking and saying.

ἐρώμενεν δὲ αὐτοῖς τοὺς ἀδελφοὺς:
νόμισμεν ἐπέσηνέται τοὺς δεισιόνισ.

As subj. the inf. is used especially with verbs implying power or fitness, feeling or purpose, effort or influence to produce an action:

οὐκ ὑμῶν ἐστὶν γνώμαι χρόνους ἢ καιρούς;
ἐστὶ πληρωθῆναι τὴν γραφήν;
οὐ μὲν ἐστὶ κρίκεον.

The inf. is often used to denote the purpose of an action:

Παρέβη Ιούδας πορευθῆναι εἰς τῇ τόπῳ τὸν Ἰσίον;
καὶ μὲν τοῖς δούλοις σου μετὰ παρρησίας
πάσης λαλεῖν τὸν λόγον σου:
καὶ ἀπεστείλαν εἰς τὸ δεσμωτήριον ἀκούμα
αὐτῶν.
The inf. may depend on an adj. denoting fitness:

The inf. is used with ὡτε to denote what ὡτε καὶ ἐφηρεῖν τὸ χωρίον ἐκεῖνον ἀκελασθαμάξ ὡτε καὶ εἰς τὰς πλατείας ἐκφέρειν τὸν ἀσθενὲς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων.

The inf. is often used after πρὶν:

Πρὶν ἐκθεῖν ἡμέραν κυρίου τὴν μεγάλην
Πρὶν ἡ κατοίκησις αὐτῶν ἐν ἱππαρκίᾳ.

Instead of πρὶν alone we would expect Πρὶν ὁ ὡτε ἐκφέρειν ἑαυτῆς ἡμέραν τὴν μεγάλην: ἐκθεῖν ἑαυτῆς ἡμέραν τὴν μεγάλην
Πρὶν ἡ κατοίκησις αὐτῶν ἐν ἱππαρκίᾳ.

The inf. with neut. art. prefixed may be used as a subst. in any case:

Gen:

οὐ ἐτίθεντο τοῖς αἰτέσθεν ἐλεημοσύνην,
ὡς Ἰβία διόκειτο ἐνοποιήσας τοῦ περίπτατείκ αὐτῶν,

The inf. is used with ὡτε to denote what ὡτε καὶ ἐφηρεῖν τὸ χωρίον ἐκεῖνον ἀκελασθαμάξ ὡτε καὶ εἰς τὰς πλατείας ἐκφέρειν τὸν ἀσθενὲς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων.
Native:  
καὶ ἐν τῷ συντηροῦντα τὴν ἡμέραν  
ἐν τῷ ἀποστρέφειν ἑκατὸν ἀπὸ τῶν  
πονηρῶν ὦμῶν.  

Accusative:  
μετὰ τὸ παθεῖν αὐτὸν.  

πρὸς τὸ ἐβαλεῖθαι ὑμῶν τὰς ἁμαρτίας.  

The participle may qualify a substantive  
as an attributive:  

Παρέστησεν ἑαυτὸ Σίων:  
οὗτος ἐστὶν ὁ λίβος ὁ ἐβαλεῖθη ἐφ' ὑμῖν  
τῶν οἰκοδόμων ὁ γενόμενος εἰς κεφαλὴν  
γορίας.  

καὶ εὐρότες πιλοτὸν διπέρῳ εἰς φοινίκην.  

The attributive habit is often used alone.  

οἱ μὲν οὕς συνεὑρότες ἠρώτησαν αυτὸν ἀγωνίας  
οὗτος ὁ Προφήτης ὁ ἀναλημφῆσει ἐφ' ὑμῖν.  

The circumstantial part adds a circumstance connected with the action of  
the principal verb.  

ἐντεκάλεσεν τοῖς ἀποστόλοις  
καὶ προσευχάμενοι ἐπὶ ταῖς.  

Participle as adverbs:  

ἀρεάμενος ἀπὸ τοῦ Βαπτιστῆματος.  

The past ἐγὼ, ἡγώ, φέρω may mean with:  

Πολλοὶ γὰρ τῶν ἐρώτων Πνεῦμα.
The circumstantial part: may imply manner, cause, purpose, condition, concession.

Means or manner:

ὁ ὑμεῖς σιχηρίσασθε κρεμάσαντες ἐπὶ ἔλοοι.

Cause:

οὐδὲ ὅποι χειρὶν ἀνθρωπίνων θεραπεύεται πρὸς ἐκόμενος τινος;

Purpose:

μὴ προσεύκτος ἡμᾶς τῷ ἀνείμου;

Condition:

καὶ ἢ γυνὴ αὐτοῦ μη ἐσθετα τὸ γεγονὸς εἰσίθησαι καὶ ἢ μὴ μερας τρεῖς μὴ βλέπων;

Concession:

καὶ μνημείαν αἰτίαν διανόητον εὐρόντας ἣτη-

σαντο πειλῶτον ἀνατεθηκα τον αὐτῶν;

צוע.....οὐδὲ ἐναντίον ποιήσας τῶν ταῦ ἡ τοῖς

Genitive absolute:

ἑπελθόντες τοῦ ἁγίου πνεύματος ἐφ᾿ ὑμᾶς;

καὶ ταῦτα εἰπὼν βλέποντως αὐτῶν ἐπὶ τῆρα;

The gen. absolute may imply cause:

ἀλλὰ κύριοθε δύναμις ἐπελθόντος τοῦ ἁγίο
πνεύματος ἐφ' ὑμᾶς.
Also concession:
ἐν ὑμεῖς μὲν παρεσώκατε.... κρίνατος ἐκεῖνον ἀπελυόμενον.
The fact: ὅν cannot be omitted.
Συνατός ὅν ἐν ταῖς γραφησ.
The accus. abs. is used when the fact is inferred.
ἀπό τούτων.... ἐν στόχοι.
After ὑσ. and ὑπέτειφ, the accus. abs. is sometimes found when the fact is not impersonal.
ὅτως καταγάγῃ αὐτὸν ἐν ὑμᾶς ὑσ. μέλλοντας
Σιγίνωκείν ἀκριβέστερον τὰ περὶ αὐτὸν.
ἀνα ἀναταξῆσθαι ἐκ τοῦ πρώτου, αὐτῷ ἢ ἕπειρα
Strictly speaking, such adv. modify the principal verb:
ἔκλεισι τὸν ἀπέστησαν ἃ π' αὐτοῦ ὁ μέλλον−
tes αὐτὸν ἀνετάσθαι.
Τότε, εἶτα, ἐπείτα, οὕτως are often used with the principal verb after participle.
ο Ἰησοῦς ὁ ἄναστόμοις..... οὕτως ἐλευθερά
Τότε ἐξελθὼν..... κατώκησεν ἐν χαράν
Τότε ἀπέλυσαν..... ἀπέλυσαν.
The supplementary part supplies an essential part of the predicate; it may belong either to the subject or obj. of the principal verb:

καὶ ὅσα ἀνειρισότες ἤσον;
τί εὐθύματε βλέποντες εἰς τὸν οὐράνον.

The supplementary part is used with verbs of being, appearing, showing, beginning, continuing and ceasing to be:

καὶ ὅσα ἀνειρισότες ἤσον;
καὶ εἰ ὅσα κρίνοντες κατὰ τὸν νόμον.

Outs of knowing, receiving, remembering, and their continuers, take the supplementary part:

ἵνα ἐρείπων ὁ Θεός ποιήσῃ;
οἷς ἐποίησεν διαύτου ὁ θεός;
πάντως ὅσα ἐποίησεν ὁ θεός.

Designations belonging properly to the antecedent sometimes taken into the rel. clause. In this way arise expressions like ὁτεὶ (ὡς, ὅτε) τὰξιον:

ὡς ὅσα τάξιον ὑλῶνοι πρὸς αὐτὸν.

Word-questions are expressed by means of ἦν, and adv. by interrog., if direct, by interrog. and indep.
Indirect sentence-questions are usually introduced by one of the following particles:

1. ἢρα, if expecting neither yes nor no:
   ἢρας γινώσκεις ἢ ἀγαπῶσκεις.

2. ἢ, if expecting the answer no:
   ἢ ἐὰν ἔτρεξάς με οὐ δέχεις;

3. ὅτι τὸ ὅψῳ δύναται κυρίοις τὸν μη,
   ἤπειροι τοῦτοι;

4. ὅταν τὰ ὅψῳ τῶν κυρίων.

5. The above example requires the answer yes.

Indirect sentence-questions are introduced by ἢ whether; less often ἢρα:

τινὲς ἢρωτῶν αὐτῶν λέγοντες ἢ... ἀποκαθιστάνεις τὴν Βασιλείαν.

There are two neg. particles, οὐ and μή: οὐ expresses negation absolutely, μή as wished or thought of. So their compounds:

Βαπτίστη γεγονός οὐ μετὰ πολλὰς ταύτας ἡμέρας;

καὶ οὐ δύναται ἢρείσθαι.

The subj. and imperative, in all their uses take μή:

καὶ μή ἐστι στὸ κατοίκῳ ἐν αὐτῇ.
ἀλλ’ ἐγὼ ἐπὶ πλέον διανεμηθή εἰς τὸν θαύματος παύς. 
μὴ φοβοῦ, Παῦλε.
The inf. when not in indirect discourse, has μὴ.
παρῆγγελεν αὐτοῖς ἀπὸ Ιερουσαλήμ μὴ γυμνοῖς ἀπὸ τῆς κρήτης.
"Εσεὶ μὲν.... μὴ ἀνάγεσθαι ἀπὸ τῆς κρήτης.
With some particular words, ὡς has a special connection, the two expressing a single idea, as in οἴφθε μην δεχεσθαι, οὐκ ἐν φόβῳ.
οὐ πολλοὶ μὴν οὐκ ἔσονται μοι, and such like.
οὐ μὴν ἐσεὶ ἐβάλετε κατ’ αὐτῶς ἢ ἐκεῖνος ὁ καλουμένος οὐρακύλων.
οὐ followed by μὴ is used with the subj. in emphatic negation, referring to the fut.
ἀργόν ὃ οὐ μὴ πρεσβύτερο πίστευσέτε καὶ τις ἐκδιηγήσε
tαι ὑμῖν.
ἀκούστε καὶ οὐ μὴ συνήπτε, καὶ βελέντες βλέψτε καὶ οὐ μὴ τοπυτε.
ὁ (first-positive) now, indeed, in particular: It marks something as immediately present to the mind.
ἀφορίζατε ὃ νυν ἔσονται ἀκόμα καὶ Σαῦλον.
ναι ὡς, surely:—used in oaths, and followed by the accusative:
οὐ δὲ εἴπερ ναὶ, τοσοῦτον.
The copulas is, as often used correlatively, meaning both... and:

ο ήρθα το ποιεῖν τε καὶ διάσκειν;
καί ἔσοβε κον πάροικος ἐν τε Ἡρονο-
 showc kai év pása Ἰουδαία καὶ Ζαλαρία;
Seouevn kai paradidous.....ἀνδρας τε καὶ
γυναῖκας.

Το καί belong also the meanings, also even
οί καὶ παρέστησον εἰς αὐτόν;
οί καὶ εἶπαν;
Παύ ἰδον καὶ ἔπιστολας Σεβάμενος.....
ἐπορεύμεν.
οὔτε.....οὔτε, μήτε.....μήτε neither..... nor
used in correlative:
οτί οὔτε εἰκαστείφθη εἰς ἄλλην οὔτε ἡ σάρξ
αὐτοῦ εἰς ἔνδοσιμος;
ὁν οὔτε οἱ πατέρες ἤμων οὔτε ἤμείς ἡ ρύσα-
μεν Βασίλας;
μη εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεύμα
ἡ ὁν, ὡς; repeated. either..... or.
καὶ ὡς η καιρός;
ἡ ἡμᾶς τι ἀπεκάθευτο ὡς ὅσα δυνάμει ἡ εἰ-
σαβείᾳ πεποιηκόσιν τοῦ περιπατεῖνατι
Omitting than, after comparative degree and
adjectives like ἀδρός, ἕτερος, διάφορος, εὐαρτίος.
ἤθρατοι..... εἰς ὅσον ἕτερον η ὕπαρσιν ἡ λέγειν
tis akouein ti kainoterov

mev.... se indiced..... but, on the one hand.... on the other.

Isauros mev evzapetser oswati, ometa stis evo

pneumatik swsthe oswi.

alalab, marks a stronger contrast than sti.

mhpiseboi, alia perimevei tis epi-

aggiiaier;

ouk omev eotiv ynovai..... alia lympevei

dynamov.

Other coni expressin, contrast:

ektstoi and yet, though:

ekktstoi ouk amartwvfor autov afikev.

Influential coniunctions:

ara, therefore, accordingly, etc. not-interactive:

kai sebhtst to to kuriou eira afbpestai

soi i epinioi tis karthas ouv:

ara kai tois evneov o thees tis metaon

eis swyv eiswker.

kiv, now; then, therefore.

kai ta

akoustatmov tis peros umas nuni apologias

ati.

meaning that:

ati ykover eis enekatstos tis isia dialektes

ellevn ati ylykous melo timevoi eis

kausal coniunctions:

dioti because, on account of.
diōtì èw hìmin méta sou,..., diōti) àôs èotiv
hòi pòlòs èn tìn pòleí tautì.
Conditional conjunctions:
i; if,
i; òhmeis óymepor ànakriómeba;
èπuvdákontò eti xìmwr èpìkaiolómeros Pè-
tros èvbaì òerísetai;
èáv if;
ètis èáv ùì ãkoudh.
kaì eti (kaì èáv, kàv) even if,
kàv ù skìà èpìkaióma ùì àutìw.
Comparative conjunctions:
iòs àì, that:
Comparative use: as, about:
iòs ìkaoìròv èikooi;
iòs àpòs;
ìxhài ìkòi èptòkhi;
ìmìbhs ìs tòu ðìmatos tòu kúriou,
iòs èleeven.
Declarative use, that:
iòs èxrisèn áutòv ðìmati ðìyìw
kài ðìnámei.
iòter èvenas, just as (comparative only,
iòter fëromènìs àpòs ðìyìas;
èptòpìer to ðìma ðì tò ðìyìw ètì àutìw
ètìer kài ðìyìs ìnàpìh.
"οτε is used in two ways.
Comparative sense, as:
οτε κηρύγα αυτόν ἐκεῖνο Ἀχελδαμάχ
προφήτης ὑμῖν ἀναστήσοι ὁ Θεὸς..., ὡς ἐμέ;
ὡς λεπίδες.
Temporal Conjunctions:
ὁτε when;
καὶ ὁτε ἐσῆλθον;
ὁτε δὲ ἐπιστεύσαν τῷ φιλίττῳ.
ἔπειθ' ἐμείλει ὁ ἴδιος ὁλίγοιν;
ἔπειθ' ἀπελείπον αὐτὸν καὶ οὐκ ἄψιν κρίνετε ἑαυτοὺς τής αἰώνιος σωτήστεν;
ἵπτει ἂν ἂν ὁ Ἰησοῦς τοῦ λόγου,
ὥστε ἕως ὅπως ἄρχῃ ὑπὲρ ὑμῶν τοῦ θεοῦ τοῦ πριν αὐτῶν;
καὶ ἕως ἡμέρας;
ὧς ἕως ἡμέρας ἡ ἀνεληφθεν.
Local Conjunctions:
There are adv. of place.
1. ὅπου where:
εἰς τὸ ὑπερῴοιον ἀνέβησαν καὶ ἤσαν κατανεώτες ὅπου ἦν οὐκαγωγοὶ τῶν Ἰουδαίων.
2. ὅπερ, ὅποιον lophine.
ὅπερ ἦσαν παρασκευάτοι τῇ χάριτι τοῦ θεοῦ.
This thesis consists of rules copied from Hadley and Allen’s Greek Grammar, and examples illustrating them selected from the book of Acts.

P. C. Hobson.