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ROMAIC GRAMMAR

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A

# ROMAIC GRAMMAR,

ACCOMPANIED BY A

## CHRESTOMATHY,

WITH A

## VOCABULARY.

*originals not to be del*

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By E. A. SOPHOCLES, A. M.



HARTFORD:

H. HUNTINGTON, JUN.

1842.

ROMANIC GRAMMAR

A. M. A. S. S. S. S. S.

CHRISTOMATHY

WITH A

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PREFACE.

ROMAIC, or, as it is often called, MODERN GREEK, is the language spoken by the modern Greeks. It may with propriety be said to bear the same relation to the Greek, that is, the language of the ancient Greeks, that the Italian bears to the Latin. It is called ἡ Ῥωμαίικη, (sometimes Ῥωμαίικη,) by the mass of the people; and ἡ ἀπλῆ, ἀπλοελληνική, Γραικική, καθομιλουμένη, κοινή, νέα, νεωτέρα, ὀμιλουμένη, σημερινή, τωρινή, and χυδαία, by the educated. By some it is called Αἰολοδωρική, *Æolodoric*.\*

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\* It is believed that this term was first used by ATHANASIOS CHRISTOPOULOS, who, in consequence of his superficial acquaintance with the Greek language, imagined that the Romaic (of which, by the way, he was a perfect master) was little else than a slight modification of the Æolic and Doric dialects. With equal propriety he might have called it Turko-Ionic, or Græco-Latin. The fact is, the Romaic is the legitimate offspring of the Byzantine Greek, which is the last stage of the Common Attic.

With respect to the term *Ῥωμαΐκη, Romaic*, it should be remembered, that long before the overthrow of the Græco-Roman empire, the Greeks began to call themselves *Ῥωμαῖοι, Romans*; not because, as some have hastily supposed, they considered themselves unworthy of their glorious ancestors, but because there was more glory attached to the name of their masters, the Romans.\* The revolution of 1821 has restored the ancient appellation, *Ἕλληνες*: but, as it is used chiefly by the inhabitants of Bavarian Greece, who perhaps do not constitute more than one fourth of the Greek nation, it may safely be said that the mass of the people still call themselves *Ῥωμαῖοι*, and their language, *Ῥωμαΐκη*.

The Romaic, as such, cannot be traced farther back than the time of THEODORUS PTOCHOPRO-

\* It may be remarked here, that the term *Ἕλληνες* was, a few years ago, considered equivalent to *εἰδωλολάτραι, idolaters*. Indeed, at this very day, many a devout monk thinks it a horrible appellation, not fit for a Christian nation.

As to the Greeks of *Phanari* (*Φανάρι*), they styled themselves “*τὸ ἔνδοξον γένος τῶν Ῥωμαίων, the illustrious nation of the Romans*,” and looked upon the appellation *Ἕλληνες* or *Γραικοί* with utter abhorrence and contempt.

It may be remarked, further, that the Arabs of the present day call the modern Greeks *Ῥούμ*, that is, *Romans*, and the ancient inhabitants of Greece, *Ἰονῶν* or *Γιονῶν*, that is, *Ionians*. The term *Ῥούμ* gave rise to *Ῥούμειη, Roumele* or *Romelia*, that is, *the country of the Romans*, which is usually applied to continental Greece, Macedonia, and Thrace.

DROMUS, who flourished about the middle of the twelfth century (say, A. D. 1150), and is the first Romaic author of whom we have any definite accounts. His two Romaic poems consist of about 946 iambic verses of seven and a half feet (technically, iambic tetrameters catalectic), and are addressed to the emperor Manuel Comnenus. The prologues and epilogues are in barbarous Greek, that is, in the Greek commonly used by the learned of that period; which period, according to some, is the darkest in the history of Greek literature.\* It may be stated further, that the story of Ἀπολλωνίου τοῦ ἐν Τύρῳ, *Apollonius of Tyre*, was translated from the Latin romance "*Apollonius Tyrius*," the supposed prototype of "*Pericles Prince of Tyre*," about the year A. D. 1480.

With respect to Romaic Grammars, most of those that are written by native Greeks, instead of describing the language as it is spoken by the mass of the people, and written by men of education and sense, are most commonly little more

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\* These poems of PTOCHOPRODROMUS have been edited, commented upon, and treated with affected contempt, by the learned CORAY. The editor seems to be out of patience with his author because he did not use better Romaic. The fact is, CORAY, when he undertook the edition of these poems, was too old, or rather too Parisianized to appreciate the rude humor of the "Poor Foreunner."

than an exposition of some favorite philological whim.\*

Those composed by foreigners, are usually free from systematic pedantries ; but, with a few honorable exceptions, they abound with errors ; and, as most of the authors of these Grammars have the misfortune to be tolerable smatterers in Greek, they are by no means free from needless and confusing comparisons between the language of the modern Greeks and that of their supposed ancestors ; so that the reader, after he has been through half a dozen of them or so, knows little more about the Romaic, than that the language of Bertoldo and Bertoldino differs somewhat from that of Thucydides. Not unfrequently, a rule is based upon a misprint.\*\*

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\* Thus, in the skeleton of a Grammar lately printed and published at Syra, and pompously entitled “ Γραμματική τῆς ἀρχαίας καὶ τῆς σημερινῆς γλώσσης, *A Grammar of the ancient and modern Greek,*” among other whimsical observations we meet with the following ; “ What the ancient expressed by λούσομαι, the modern Greek (ὁ σημερινὸς Ἕλληρ) expresses by θέλω λουσοῦν.” Now if by “ the modern Greek ” the author means himself and a few other Coraists, the statement is partially true ; but nothing can be more false, if it is intended to include the mass of the nation.

\*\* For example, a learned author, who is by no means unacquainted with the Romaic, gravely informs his readers, that the modern Greek has augmentative nouns in -ώνη, as ποθώνη, a great desire, from πόθος ; the origin of which mistake is the “ erratum ” ποθῶναι for ποθῶναι, occurring in a poem attributed to Regas.

It may be remarked here, that CORAY, though he has never written a Grammar, has made more grammatical observations, than most modern Greeks; unfortunately, however, his fort lay not in accurate grammatical knowledge.

The Grammar which is now offered to the Hellenists of the United States, professes to give a full account of the Romaic of the present day. A great number of books, pamphlets, newspapers, and epistles, have been examined with reference to it. Comparisons between the Greek and Romaic have, in general, been avoided, simply because to the Hellenist they would be of little or no use, and as to him who is not acquainted with the Greek, they would not only be entirely useless, but also highly perplexing. An elementary book is not the proper place for comparisons of this kind.

CAMBRIDGE,

*May 15, 1842.*

The first part of the report is devoted to a general survey of the state of the country, and to a description of the principal towns and cities. The second part contains a detailed account of the various branches of the commerce, and of the different manufactures and trades. The third part is a history of the country, from the earliest times to the present. The fourth part is a description of the natural history, and of the various minerals and fossils. The fifth part is a description of the agriculture, and of the different kinds of husbandry. The sixth part is a description of the arts and sciences, and of the various institutions of learning. The seventh part is a description of the military and naval forces, and of the different branches of the public service. The eighth part is a description of the various societies and associations, and of the different orders and degrees of knighthood. The ninth part is a description of the various religious sects, and of the different forms of worship. The tenth part is a description of the various laws and customs, and of the different forms of government. The eleventh part is a description of the various manners and customs, and of the different forms of society. The twelfth part is a description of the various diseases, and of the different kinds of medicine. The thirteenth part is a description of the various kinds of music, and of the different forms of dancing. The fourteenth part is a description of the various kinds of sports, and of the different forms of amusement. The fifteenth part is a description of the various kinds of games, and of the different forms of recreation. The sixteenth part is a description of the various kinds of sports, and of the different forms of amusement. The seventeenth part is a description of the various kinds of games, and of the different forms of recreation. The eighteenth part is a description of the various kinds of sports, and of the different forms of amusement. The nineteenth part is a description of the various kinds of games, and of the different forms of recreation. The twentieth part is a description of the various kinds of sports, and of the different forms of amusement.

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ROMAIC GRAMMAR.

ROYAL CANADIAN MOUNTED POLICE

PART I. UNIVERSITY OF CALIFORNIA  
LETTERS AND SYLLABLES.

THE ALPHABET.

§ 1. 1. The Romaic alphabet consists of the following twenty-four letters:

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	᾿Αλφα
<i>B</i> β β̄	<i>BH</i> bh	Βῆτα
<i>Γ</i> γ	<i>GH</i> gh	Γάμμα
<i>Δ</i> δ	<i>DH</i> dh	Δέλτα
<i>E</i> ε	<i>E</i> ě	᾿Ε ψιλόν
<i>Z</i> ζ	<i>Z</i> z	Ζῆτα
<i>H</i> η	<i>E</i> ē	᾿Ητα
<i>Θ</i> θ θ̄	<i>TH</i> th	Θῆτα
<i>I</i> ι	<i>I</i> i	᾿Ιῶτα
<i>K</i> κ	<i>K</i> k	Κάππα
<i>Λ</i> λ	<i>L</i> l	Λάμβδα
<i>M</i> μ	<i>M</i> m	Μῦ
<i>N</i> ν	<i>N</i> n	Νῦ
<i>Ξ</i> ξ	<i>X</i> x	Ξῖ
<i>Ο</i> ο	<i>O</i> o	᾿Ο μικρόν
<i>Π</i> π π̄	<i>P</i> p	Πῖ
<i>P</i> ρ	<i>R</i> r	᾿Ρῶ
<i>Σ</i> σ s final	<i>S</i> s	Σίγμα
<i>T</i> τ	<i>T</i> t	Ταῦ
<i>Υ</i> υ	<i>Y</i> y	᾿Υ ψιλόν
<i>Φ</i> φ	<i>PH</i> ph	Φῖ
<i>X</i> χ	<i>CH</i> ch	Χῖ
<i>Ψ</i> ψ	<i>PS</i> ps	Ψῖ
<i>Ω</i> ω	<i>O</i> o	᾿Ω μέγα

2. The letters are divided into vowels and consonants. The vowels are seven;  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $ο$ ,  $\upsilon$ ,  $\omega$ . The consonants are seventeen;  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\zeta$ ,  $\theta$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\xi$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\varphi$ ,  $\chi$ ,  $\psi$ .

3. The consonants  $\xi$  and  $\psi$  respectively represent  $\kappa\sigma$  and  $\pi\sigma$ . Thus  $\xiένος$ ,  $κόραξ$ ,  $\psiαχνός$ ,  $γύψ$ , are pronounced  $\kappaσένος$ ,  $\kappaόρακς$ ,  $\piσαχνός$ ,  $γύπς$ .

4. The consonants  $\nu$ ,  $\rho$ ,  $\varsigma$ ,  $\xi$ , and  $\psi$  are the only ones that can stand at the end of a genuine Romaic word.

### DIPHTHONGS.

§ 2. There are eleven diphthongs;  $\alpha\iota$ ,  $\alpha\upsilon$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$ ,  $ο\iota$ ,  $ο\upsilon$ ,  $\upsilon\iota$ ,  $\eta\upsilon$ ,  $\alpha$ ,  $\eta$ ,  $\varphi$ .

The second letter in the last three is written under the first, and is, for that reason, called *iota subscript*.

### PRONUNCIATION.

§ 3. The Romaic has *five* vowel-sounds, represented by  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $ο$ , and  $ο\upsilon$ , and twenty-one consonant-sounds, represented by  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\zeta$ ,  $\theta$ ,  $\kappa$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\varphi$ ,  $\chi$ .

§ 4. 1. Of the five vowel-sounds, only two, namely,  $\epsilon$  and  $ο$ , cannot be exactly expressed in English letters.

$\alpha$  is pronounced like *a* in *father*. After the sound *I* ( $\iota$ ,  $\epsilon\iota$ ,  $\eta$ ,  $\eta$ ,  $ο\iota$ ,  $\upsilon$ ,  $\upsilon\iota$ ), like *a* in *fat*, *pat*, but not so sharp: perhaps *a* in *peculiarity* would express it better.

$\alpha$ , like *a*.

$\alpha\iota$ , like *e*.

$\alpha\upsilon$ ,  $\epsilon\upsilon$ ,  $\eta\upsilon$ , before a vowel, or before  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , are pronounced like  $\alpha\beta$ ,  $\epsilon\beta$ ,  $\eta\beta$ , respectively; in all other cases, like  $\alpha\varphi$ ,  $\epsilon\varphi$ ,  $\eta\varphi$ . In other words, *v* in these three diphthongs has

the force of  $\beta$ , or  $\varphi$ . E. g.  $\epsilon\upsilon\omicron\iota$ ,  $\alpha\upsilon\gamma\acute{o}\nu$ ,  $\alpha\upsilon\lambda\acute{o}\varsigma$ ,  $\psi\epsilon\upsilon\delta\omicron\varsigma$ ,  $\eta\upsilon\theta\alpha$ , are pronounced  $\epsilon\beta\omicron\iota$ ,  $\alpha\beta\gamma\acute{o}\nu$ ,  $\alpha\beta\lambda\acute{o}\varsigma$ ,  $\psi\epsilon\beta\delta\omicron\varsigma$ ,  $\eta\beta\theta\alpha$  :  $\alpha\upsilon\tau\acute{o}\varsigma$ ,  $\epsilon\upsilon\chi\acute{\eta}$ ,  $\eta\upsilon\chi\epsilon\tau\omicron$ , are pronounced  $\alpha\varphi\tau\acute{o}\varsigma$ ,  $\epsilon\varphi\chi\acute{\eta}$ ,  $\eta\varphi\chi\epsilon\tau\omicron$ .

$\epsilon$ , a little longer than the first  $e$  in *vereneration*. Further,  $a$  in *mate*, without the vanishing sound, expresses it almost exactly.

$\epsilon\iota$ , like  $\iota$ .

$\epsilon\upsilon$ , see *av*.

$\eta$  and  $\eta$ , like  $\iota$ .

$\eta\upsilon$ , see *av*.

$\iota$ , like  $i$  in *machine*, or  $ee$  in *feel*.

$o$ , a little longer than  $o$  in *confuse*. The English long  $o$ , as in *note*, *cone*, without the vanishing sound, expresses it very nearly.

$o\iota$ , like  $\iota$ .

$o\upsilon$ , like  $oo$  in *moon*, *pool*.

$v$  and  $\upsilon\iota$ , like  $\iota$ .

$\omega$  and  $\varphi$ , like  $o$ .

NOTE 1. The multiplicity of the representatives of nearly all the vowel-sounds is a source of confusion in the orthography of some Romaic words of obscure or foreign origin. The most natural way to settle the orthography of such words is to spell their root in the simplest manner as it is pronounced; that is, to use only  $\alpha$ ,  $\iota$ ,  $\epsilon$ ,  $o$ , and  $o\upsilon$ .

NOTE 2. It is well known that nearly all the English long vowels, so called are composed of two distinct elements; in other words, they are *diphthongs*. For the gratification of those who may wish to know how the Greeks express them in Romaic letters, we give the following table.

$\bar{a}$	is sounded nearly like	$\acute{\iota}\acute{\iota}$ , $\acute{\iota}\alpha$ ,	as	<i>fate</i> , $\phi\acute{\iota}\tau$ : <i>fare</i> , $\phi\acute{\iota}\alpha\tau$ .
$\bar{e}$	"	"	"	<i>there</i> , $\delta\acute{\iota}\alpha\tau$ : <i>mere</i> , $\mu\acute{\iota}\alpha\tau$ .
$\bar{i}$	"	"	"	<i>spite</i> , $\sigma\pi\acute{\alpha}\acute{\iota}\tau$ : <i>fire</i> , $\phi\acute{\alpha}\acute{\iota}\alpha\tau$ .
$\bar{o}$	"	"	"	<i>note</i> , $\nu\acute{o}\tau\tau$ : <i>store</i> , $\sigma\tau\acute{o}\alpha\tau$ .
$\bar{u}$	"	"	"	<i>mule</i> , $\mu\acute{\iota}\acute{o}\tau$ : <i>pure</i> , $\tau\acute{\iota}\acute{o}\alpha\tau$ .

It will be observed that  $i$  as in *fire*, and  $u$  as in *pure*, are each composed of three distinct elements.

2. Of the twenty-one consonant-sounds only three, namely  $\beta$ ,  $\gamma$ , and  $\chi$ , cannot be expressed in English letters.

$\beta$  is weaker than  $v$ , but stronger than  $w$ . In this book,  $\beta$ ,  $\gamma$ ,  $\delta$ , are respectively represented by  $bh$ ,  $gh$ ,  $dh$ .

$\gamma$ , before the sounds  $E$  and  $I$ , is stronger than  $y$  in *yes*, *yoke*; that is, it is a strong *palatal*. In all other cases it is *guttural*. Compare  $\kappa$ ,  $\chi$ .

Before  $\kappa$ ,  $\chi$ , or another  $\gamma$ , it is sounded like  $ng$  in *hang*; in which case,  $\kappa$  and the second  $\gamma$  have the sound of  $g$  in

give; as, ἀνάγκη, *ah-náng-ge*, σάλπιγξ (that is, σάλπιγξες), *sál-pings*, σύγχυσις, *sy'ng-chy-sis*, ἄγγειον, *ang-gíh-on*.

γκ, see γ, κ.

θ, like *th* in *this, them, rather*.

ζ, like *z*.

θ, like *th* in *thin, theme, mouth*.

κ, like *k*. Before *E* and *I* it is *palatal*; in all other cases it is rather *guttural*.

After γ, it has the sound of *g* in *give, get*. For examples, see γ.

λ, like *l*. Before *I*, it is generally sounded like *U* in *William*, or like the Italian *gl*: compare ν under the same circumstances.

μ, like *m*.

μπ, see π.

μψ, see ψ.

ν, like *n*. Before *I*, it is generally sounded like the first *n* in *opinion*, or like the Italian *gn*.

The final ν of the proclitics ἄν, δέν, έν, σύν, τόν, τήν, and of some other words, before a word beginning with κ, or ξ (that is κσ), is pronounced like γ under the same circumstances; as, τόν καιρόν, τογκαιρόν, *tong-geh-rón*, δέν ξέρω, δεγξέρω, *dheng-gséh-ro*. Before π, or ψ (that is πσ), the ν of these words is sounded like μ: as, τόν πικρόν, τομπικρόν, *tom-bih-krón*, τήν ψυχήν, τημψυχήν, *teem-bsyh-cheén*; see π and ψ.

ντ, see τ.

ξ, like *x* in *ax*.

π, like *p*. After μ, it has the sound of *b*; as, ὀμπροστά, *ombrostáh*. See also ν.

ρ, like *r*.

σ, like *s* in *soft*. Before β, γ, δ, μ, ν, and ρ, in the same or in the next word, it has the sound of ζ: as, ἔσβυσε, ἐζβυσε, *éh-zbhyh-seh*, Ἰσραήλ, Ἰζραήλ, *Iz-rah-eél*; τοὺς γέρονς, τουζγέρονς, *tooz-ghéh-roos*.

τ, like *t* in *tell*. After ν, it is sounded like *d*; as, ἐντροπή, *en-dro-pé*: so also after the proclitics ἄν, δέν, έν, σύν, τόν, τήν: ἄν τρέχω, *an-dréh-cho*.

τσ (formerly τζ), before *E* or *I*, like *ch* in *check, cheap*; as, ἔτσι, *éh-chih*; in all other cases, like *ts* or *tz*; as ἐπισάκισαν, *eh-tzáh-kih-san*. But τσι before α, ο, or ου, in case of synizesis, is pronounced like *ch* in *chapter, choke, choose*; as, τσιακατήρα, *chah-kah-té-rah*. When preceded by ν, it has the sound of *j*; as, τὸν τσελεπή, τοντσελεπή, *ton-jeh-leh-pé*.

φ, like *f* or *ph*.

χ, considerably stronger than *h*; the German *ch*, or the Spanish *j*, expresses it exactly.

Further, before *E* or *I*, it is *palatal*; in all other cases it is rather *guttural*.

ψ, like *ps* in *perhaps*. After *μ*, it has the sound of *bs*, inasmuch as it represents *πσ*: as, ἔμψυχος, *ém-psyh-chos*.

3. When a consonant is doubled, only the first one is pronounced; as, σφάλλω, φυλάττω, pronounced σφάλω, φυλάτω.

### Examples for Practice.

Ἐσὺ, φιλὲ μουσικέ,	<i>Eh-sy'h, phih-leh moo-sih-kéh,</i>
Φωνακλιᾶ μου βαθρακέ,	<i>Pho-nah-kláh-moo bhah-thrah-kéh,</i>
Νερὸ πίνοιας, γλυκά	<i>Neh-ró pih-non-das, ghlyh-káh</i>
Κελαϊδεῖς τὸ μπακακά.	<i>Keh-lah-ih-dhís to-mbah-kah-káh.</i>
Τῆς ἀγῆς δροσάτο ἀέρι,	<i>Tiss-abh-ghís dhro-sáh-to ah-éh-rih,</i>
Δέν φουᾶς τώρα ἐνὶ πλιό	<i>Dhen-phyh-sás tó-rah eh-sy'h plih-ó</i>
Ἐ τῶν ψευδόπιστων τὸ ἀ-	<i>Stom-bsebh-dhó-pih-ston to-ah-</i>
στέρι.	<i>stéh-rih.</i>
Ὁ Ἐρωτας μὲ λέγει	<i>O-E'h-ro-tas meh-léh-ghih</i>
Ἐ τὰ πάθη μου δὲν φταίγει	<i>Stah-ráh-the-moo dhen-phitéh-ghih;</i>
Καὶ δείχνει καὶ προβάλλει	<i>Keh-dhíh-chnih keh-pro-bhál-líh</i>
Πῶς τίποτε δὲν σφάλλει.	<i>Pos-tíh-po-teh dhen-sphál-líh.</i>
Οἱ λαοὶ πολεμοῦντες μὲ τοὺς ἀετοὺς ἐπαρακάλουν εἰς συμμαχίαν	
τὰς ἀλώπεκας.	
<i>Ih-lah-ghíh po-leh-móhn-des meh-toos-ah-eh-toós eh-pah-rah-</i>	
<i>káh-loon issym-mah-chíh-an tas-ah-ló-peh-kas.</i>	

## ACCENTS AND BREATHINGS.

§ 5. 1. There are three accents, the acute (´), the grave (`), and the circumflex (˘).

The acute can stand on one of the last three syllables; the circumflex only on the last two; and the grave only on the last.

With respect to pronunciation, there is no difference between these three marks.

NOTE 1. Some of the polysyllabic forms of the present and imperfect passive sometimes take the accent on the fourth syllable, in which case a secondary accent is placed on the penult; as, *κἀδουμίσσι, ικἀδουμάσσαν*, from *κἀδομαι*.

But such forms as *κότιασι, ἰβραδισι*, from *κοτιάζω, βραδιάζω*, are no exceptions to the general rule, since the antepenult is, by synizesis, contracted with the penult into one syllable.

2. Every word, except *εἰς, ὧς*, and the articles *ὁ, ἡ, οἱ, αἱ, ἧ*, has one of the accents.

With regard to the place of the accent in any particular word, it must be learned by observation and practice.

For the accent of the oblique cases of nouns, and for that of the verbal forms, see the paradigms.

NOTE 2. In Romaic words of modern date, the acute should be used, unless it would violate some Greek rule. Thus, instead of *μαρούλι, καλοκαίρι, ταῖς, τριανταφυλλιαῖς*, write *μαρούλι, καλοκαίρι, ταῖς, τριανταφυλλιαῖς*.

§ 6. When a word, which has the acute on the last syllable, stands before other words belonging to the same clause or expression, this acute becomes grave. E. g.

*καλὸς ἄνθρωπος*, not *καλός ἄνθρωπος*.

§ 7. 1. Every word, beginning with a vowel, has either the rough breathing (´), or the smooth breathing (˘), over that vowel.

With respect to pronunciation, these two marks have no power whatever. E. g.

*ὄριζω, ἰέραξ, οη-ρίη-ζο, ih-éh-rax,*  
*ἀκούω, ἔχω, ah-κού-ο, éh-cho.*

What words take the rough, and what the smooth breathing, must be learned by observation. It is only remarked here, that derivative words take the breathing of their primitives.

2. The rough breathing is placed also over ρ at the beginning of a word. E. g.

*ῥήτωρ, ῥεῦμα, ré-tor, rébh-mah.*



When ρ is doubled in the middle of a word, the first one takes the smooth, and the second, the rough breathing. E. g.

ἐπιρῶρημα, *eh-ríh-re-ma*.

§ 8. 1. The accent, as also the breathing, is placed over the second vowel of the diphthong accented. E. g.

γυναῖκες, οἴκοι, τούτον, κακαῖς.

2. But in the diphthongs α, η, ω, these marks are necessarily placed over the first letters. E. g.

ἄδω, ἦ, ἐνῶ.

3. When a word is written in capitals, its breathing and accent are commonly omitted; as, ΑΔΩ, ΓΡΑΦΗ, ΕΝΩ.

#### ENCLITICS AND PROCLITICS.

§ 9. An *enclitic* is a word which is pronounced as if it were an integral part of the preceding word.

The most striking enclitics are the personal pronouns μου, μέ, μάς, σου, σέ, σάς, and all the cases of τός.

§ 10. 1. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the accent of the enclitic is dropped, and the acute is placed on the last syllable of the preceding word.

With respect to pronunciation, in the first case, the primary stress is on the antepenult of the attracting word, and the secondary on its last syllable; in the second case, the acute on the last syllable of the attracting word has no power whatever. E. g.

δέσσετε μας pron. δέσσετεμάς, *dhéh-seh-téh-mas*  
 δοῦλός σας " δούλοσσας, *dhoú-lossas*. ✓

2. When the word before the enclitic has the accent on the last syllable, or the acute on the penult, the accent of the enclitic is simply dropped; and if the accent on the last syllable of that word be the acute, it remains so, contrary to the general rule (§ 6). E. g.

γυναικός σου pron. γυναικόσσου, *ghyh-neh-kóssou*.  
εἶπέτε του “ εἶπέτετου, *ih-péh-teh-too*.

3. When two enclitics succeed each other, the last one drops its accent, and the one preceding it takes the acute. In this case the primary accent is that of the attracting word. E. g.

δώσετε τού το pron. δώσετέτουτο  
ῥῆξέ μου τον “ ῥῆξεμούτον  
δειρέ μου τονε “ δειρεμούτονε.

§ 11. A *proclitic* is a word which is pronounced as if it were an integral part of the word before which it stands.

The principal proclitics are the *articles*, the *prepositions*, the *auxiliary* *θά*, the *conjunctions* *ἄν*, *καί*, and *νά*, and the *personal pronouns* mentioned above (§ 9), except the genitive *τῶν*. E. g.

ὁ ἄνθρωπος pron. ὀάνθρωπος  
ἀπό' μένα “ ἄπομένα  
θά γράψωμεν “ θαγράψωμεν  
καὶ τοῦτος “ καιτούτος  
μας εἶπετε “ μασεῖπετε  
σᾶς τὸ ἔδωκα “ σαστοῖδωκα.

NOTE. The union of the preposition *eis*, and of the articles *τόν*, *τήν*, with the word to which they belong, has been the source of a considerable number of curious words. Thus, the Turks have made *Σταμπόλ*, *Constantinople*, and *Στανκό* or *Στανκίό*, *Cos*, from the expressions *Ἐς τήν Πόλιν*, *to the City*, and *Ἐς τήν Κῶν*, *to Cos*.

The Greeks, imagining that the *ν* of the article belonged to the following word, have made *γυρεμένος*, *Ναῖνω*, *Νιῶ*, *Ντήνω*, *Νύδρα*, *νῶμος*, from *τὸν γρεμένον*, *τὴν Αἶνον*, *τὴν Ἴον*, *τὴν Τήνων*, *τὴν Ἰδραν*, *τὸν Ὠμον*. On the other hand, supposing that the *ν* belonged to the article, they have formed *Ἀξιά*, *Ἐπαχτος*, from *τὴν Νάξον*, *τὸν Ναύπακτον*.

The Italians have made *Stalanini*, and *Negroponte*, from 'Σ τὴν Λήμνω or 'Σ τὴν Λήμνον, and 'Σ τὴν Ἐγρίτω or 'Σ τὴν Εὔριπον, imagining, at the same time, that the latter word was of Italian origin (*negro, ponte*).

## PUNCTUATION.

§ 12. The Romaic makes use of the following marks of punctuation :

Comma,	[ , ]
Colon and Semicolon,	[ : ]
Period,	[ . ]
Interrogation,	[ ? ]
Apostrophe,	[ ' ]
Coronis,	[ ' ]
Diæresis,	[ .. ]
Parenthesis,	[ ( ) ]
Admiration,	[ ! ]

The mark of diæresis is placed over *ι* or *υ* only when the preceding syllable ends in *α*, *ε*, or *ο* : Thus *κλάυμα* has three syllables, *κλά-υ-μα*, but *κλαῦμα* is a dissyllable, *κλαῦ-μα*.

## SYLLABICATION.

§ 13. There are as many syllables in a Romaic word as there are vowel-sounds in it.

§ 14. 1. Any single consonant may commence a Romaic word.

2. The following combinations of consonants also may commence a word :

*βγ, βδ, βλ, βρ* : *βγαίνω, βλέπω, βρέχω* :  
*γδ, γκ, γλ, γν, γρ* : *γδύνω, γκαρίζει, γλυκός, γνωρίζω, γράφω* :  
*δμ, δν, δρ* : *δρόσος* :  
*θλ, θν, θρ* : *θλίβω, θνήσκω, θρέφω* :  
*κλ, κμ, κν, κρ, κτ* : *κλειδί, κνοῦτον, κράζω, κτίζω* :  
*μν, μπ* : *μνημονεύω, παροῦττ* :  
*ντ, ντσ* : *ντουλάπι, ντσαμί* :  
*πλ, πν, πρ, πτ* : *πλάτος, πνεῦμα, πρόσ, πτύω* :  
*σβ, σγ, σθ, σκ, σκλ, σμ, σπλ, στ, στλ, στρ, σφ, σχ* : *σβύνω,*

σγαρδί, σκάπτω, σκληρός, σπλήνα, σταυρός, στρέφω, σφύζω, σχίζω :

τζ, τλ, τμ, τρ, τσ : τζέπη, τμῆμα, τρόπος, τσακίζω :

φθ, φκ, φν, φρ, φτ : φθάνω, φκιάνω, φράζω, φτιάνω :

χθ, χλ, χν, χρ, χτ : χλωρός, χνούδι, χρῶμα, χτένι.

3. The above combinations, except βγ, γκ, μπ, ντ, ντσ, commence also a syllable. Also, γμ, θμ, τν, χμ.

4. Any three consonants may commence a syllable, provided the combination of the first with the second, and that of the second with the third, may each begin a syllable; as πτρ, χθμ.

§ 15. Romaic words are divided into syllables in the following manner.

1. A single consonant standing between two vowels, or a combination of consonants which can commence a syllable (§ 14. 3, 4), is placed at the beginning of the syllable. E. g.

τι-μᾶ-τε, γρά-φου-σι, ταῦ-ρος, εἶ-πα-σιν  
ἔ-γρα-ψες, ἄ-πι-στος, ἐ-χθρός, ῥή-χνο-μεν.

2. When the combination of consonants cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g.

ἔρ-χον-ται, σάλ-πιγ-γος, ἔ-ψαλ-λες.

3. A *compound* word is resolved into its component parts, if the first part ends with a consonant. But if the vowel of the first part has been cut off, the compound is divided like a single word. E. g.

πρόσ-χα-ρος, ἐ-πρόσ-τα ξε, εἶσ-α-ξα  
ἄ-πέ-χω, κα-τά-γω, ὑ-πάρ-χει.

4. When *elision* takes place, the last consonant of the preceding word is prefixed to the vowel of the following. E. g.

ἀλλ' ἐγώ divided ἀλ-λε-γώ  
ἀπ' ὄλους “ ἀ-πό-λους.

## SYNIZESIS.

§ 16. Two successive syllables, of which the first ends in, and the second begins with, a vowel-sound, may be so rapidly uttered as to form but one syllable. This is called *synizesis* or *synecpophonesis*. E. g.

ἀγαπάεις may be pronounced ἀ-γα-πάεις, *ah-gha-rice*.

§ 17. When the first of the syllables thus contracted ends in an *I* sound, the following changes take place in pronunciation :

βι, δι, ι, ρι, are pronounced βγι, δγι, γι, ργι : βιάζομαι βγιά-ζομαι, διάκος δγιάκος, ἰατρός γιατρός, θειά θειγιά :

πι, φι, θι, τι, are pronounced πχι, φχι, θχι, τχι : πιάνω πχιάνω, ἀφιόνι ἀφχιόνι, θειάφι θχειάφι, φωτιά φωτχιά :

μι, is pronounced μι : μιὰ μιὰ, Ῥωμιός Ῥωμνιός.

It must be observed here, that if the *I* has the *accent* before the synizesis, the tone is placed on the next syllable ; as θηρίο θηριό, φωτία φωτιά, κρασίον κρασιῶ, καρδίας καρδιᾶς.

NOTE 1. When two *I* sounds are thus contracted, the first *I* is sometimes omitted in writing, inasmuch as this omission does not affect the pronunciation of the word ; as, Σμυρνοί, ἤλοι, πεντακόσοι, for Σμυρνοιόι, ἤλοι, πεντακόσοιοι.

NOTE 2. The uneducated often drop the *I* in case of synizesis. Thus, they pronounce κρασά, ἄζου, σάσα, for κρασιά, ἄξιου, σιάσα.

NOTE 3. The preposition *διά* becomes *γιά* in the following manner : *διά*, *δγιά*, *γιά*, the *δ* being dropped for the sake of euphony.

NOTE 4. Many place a curve or a straight line, or a circumflex *under* the syllables contracted by synizesis ; as, *ικόπιασι*, *ικόπιασι*, or *ικόπιασι*. These marks may possibly be useful in spelling-books ; but in such as are intended for those who can read properly, they are needless, and moreover they disfigure the page.

## METATHESIS.

§ 18. *Metathesis* is an interchange of place between two letters (one of which is commonly *λ* or *ρ*) in the same word. E. g.

γνωρίζω for γνωριζώ  
κουρταλώ “ κρουταταλώ.

## ADDITIONS AND OMISSIONS OF LETTERS.

### PROSTHESIS AND APHÆRESIS.

§ 19. *Prosthesis* is prefixing one or more letters to a word.  
E. g.

ἀπερῶ, ἀπήγανος	from	περῶ, πήγανον
γαῖμα, γλάρος, γνέθω	“	αἶμα, λάρος, νήθω
σκόνη, σκύφτω	“	κόνις, κύπτω.

NOTE. The uneducated often prefix *ε* to words, especially to such as are preceded by the proclitics *τόν, τήν, τούς, μᾶς, σᾶς*. E. g.

τόν ἰγλίτω	for	τόν γλίτω
μᾶς ἰφωτίζι	“	μᾶς φωτίζι
πολλήν ἰγνωριμίαν	“	πολλήν γνωριμίαν.

The fact, that this prefix usually occurs after the forms *τόν, τήν, τούς*, has led some to suppose that the *ε* belongs to these proclitics, and consequently to write *εόνι, εήνι, εούσι*, absurdly enough.

§ 20. *Aphæresis* is the taking of a letter or letters from the beginning of a word. E. g.

λίγος, μάτι	for	ὀλίγος, ὀμμάτι,
’ς, ’τι, ὕψος	“	εἰς, ὄτι, γύψος
φελῶ, ψάρι	“	ὠφελῶ, ὀψάρι.

### EPENTHESIS AND SYNCOPE.

§ 21. *Epenthesis* is the insertion of a letter or letters in the middle of a word. E. g.

ἀγέρας, ἄγουρος, μνῖγα, for ἀέρας, ἄωρος, μνῖα.

NOTE. In *ἔγνοια, τύραγνος*, for *ἔνοια, τύραννος*, it must not be supposed that the first *ν* is changed into *γ*, since only one *ν* is pronounced (§ 4. 3); and moreover, this insertion takes place in *ἄγνάντια* from *ἰναντίον*.

§ 22. *Syncope* is the omission of a letter or letters from the middle of a word. E. g.

ἐγίνκα, λέω, ξέρω, for ἐγίννηκα, λέγω, ξέρω.

NOTE. The uneducated generally make the following omissions:

1. They drop *ν* before *θ*, as ἀθόγαλο, μαράθνηκα, for ἀνθόγαλον, μαράνθηκα.
2. They drop *γ* before *μ* or *χ*, as ἀχίλι, πρᾶμα, χειρή, μελαχρινός, συχωρῶ, from ἔγχιλις, πρᾶγμα, κίγχιρος, μελαγχρινός, συγχωρῶ.
3. They drop the sound *B* before *μ*, as, γίμα, θᾶμα, for γιῦμα, θαιῦμα.

PARAGOGE AND APOCOPE.

§ 23. *Paragoge* is the adding one or more letters to the end of a word. E. g.

τίποτες; λέτενε, for τίποτε, λέτε.

NOTE 1. The uneducated often annex ε to nouns and pronouns ending in ν : as, βοδιῶνε, τους (enclitic), for βοδιῶν, τόν.

NOTE 2. In the time of Ptochoprodromus (A. D. 1150), the annexing of ν to words ending in a vowel was very common; as, πράγμαν, ἰφόμεν, ἐκτενίσθην, for πράγμα, ἰφόμε, ἐκτενίσθη.

§ 24. *Apocope* is the cutting off of one or more letters from the end of a word. E. g.

κρᾶσί, χωράφι for κρᾶσίον, χωράφιον  
ξύλο, ἔχουμε, πάλι “ ξύλον, ἔχομεν, πάλιν.

NOTE 1. The mass of the people generally drop ν at the end of a word.

NOTE 2. The proclitics τόν, τήν, before a noun, are by the uneducated changed into τό, τή, before β, γ, δ, θ, φ, χ, λ, μ, ν, ρ. E. g.

τὸ βαρὺ, τὴ γάτα for τὸν βαρύν, τὴν γάταν  
τὸ διάβολο, τὴ θιά “ τὸν διάβολον, τὴν θιάν  
τὸ λόγο, τὴ Νιραΐδα “ τὸν λόγον, τὴν Νιραΐδα.

The adverbs δίν and μὴν very often follow the analogy of these proclitics.

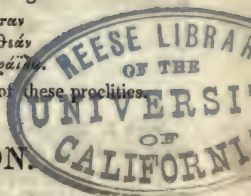
CRASIS AND ELISION.

§ 25. 1. When the proclitics τοῦ, τό, τά, μου, σου, τοῦ, θά, and νά, are followed by a vowel, a contraction (called *crasis*) takes place, which consists simply in the omission of the weaker vowel-sound.

In this case the strongest vowel-sound is α, next ον, next ο, next ε, and the weakest of all is ι.

When the same sound is repeated, it makes no difference which of the two is dropped. The omission of the first, however, seems to be more natural. E. g.

τὰ ῥόματα for τὰ ὀνόματα  
τά ῥαμεν “ τὰ εἴχαμεν  
μου ῥπετε “ μου εἶπετε  
τό ῥρισκα “ τὸ εὔρισκα  
τό ῥδαμεν “ τὸ ἴδαμεν  
θά ῥλεγεσ “ θὰ εἴλεγεσ



τ' ἀκούω	for	τὸ ἀκούω
τ' ὄνομα	"	τὸ ὄνομα
τ' οὐρανοῦ	"	τοῦ οὐρανοῦ.

2. The same rule applies also to *ἐγώ, ποῦ,* and *τί,* when they stand before *εἶμαι,* with this exception, that *τί* does not lose *ι.*  
E. g.

ἐγώ 'μαι	for	ἐγὼ εἶμαι
ποῦ 'ναι	"	ποῦ εἶναι
τί 'σαι	"	τί εἶσαι.

NOTE. There are those who, in imitation of the ancients, unite the proclitic to the word following, and place the *coronis* (') over the contracted syllables; as, τ'ἀκούω, τ'όνομα for τὸ ἀκούω, τὸ ὄνομα.

Others, most absurdly, write the accent and the breathing of the omitted syllable over the place which it once occupied; as, νὰ ἔχα for νὰ εἶχα, τὸ ἔυρα for τὸ ἤυρα.

§ 26. The final vowel-sound in many cases may be dropped by *elision*, when the next word begins with a vowel; in which case the *apostrophe* (') is put over the vacant place.  
E. g.

ἀπ' ἐδῶ	for	ἀπὸ ἐδῶ
μ' ἐκείνους	"	μὲ ἐκείνους
κί'ν ἀηδονάκι	"	κίνα ἀηδονάκι.

NOTE 1. The preposition *ἀπό* and a few other words may drop their final vowel also before the accusative of the article; as, ἀπ' τὸ θεσί, ἀπ' τὴν κόψη.

Also the verbal endings *ε, ει,* and *η* may be dropped before the accusative of the article; as, ῥήξ' τὸ χιόνι, for ῥήξῃ.

NOTE 2. The conjunction *καί* drops *αι* before *E* and *I*; as, κ' ἰμένα, κ' ἔπιτι. Before *A, O,* and *OY,* it may be changed into *κί*: as κί ἄκουσα, κί ἔλας, κί οὐράνια, pronounced by synizesis κιάκουσα, κιόλας, κιουράνια.

There are those who write *κ'* before all the vowels; but this changes the pronunciation of *καί* before *α, ο, ου*: thus, κ' ἀπειδῶ, κ' ἄρα, κ' οὐράνια, cannot be pronounced κιαπειδῶ, κιώρα, κιουράνια, as they should be, but take the sound of κιαπειδῶ, κιώρα, κιουράνια, which would be unintelligible to a Greek.

Others write *κί,* and some *κ'ι* before *α, ο, ου.* They should remember, however, that there is no elision in this case, but simply a change of the sound *E* into the sound *I,* which does not affect the original accent of the word.

## COMMUTATION OF LETTERS.

§ 27. In this section, the Romaic, as spoken by the mass of the people, is compared with the Greek.



1. *A* is often used for *E* and *O*: as, ἀγγίζω, ἀθάλη, τίποτα, for ἐγγίζω, αἰθάλη, τίποτε: ἄμόνω, ἄρμιδι, σήμερα, from ὄμνυμι, ὄρμιιά, σήμερον.

2. The mass of the people change *ανσ* and *ευσ* into *αψ* and *εψ* respectively: that is, they change the sound *φ* before *σ* into *π*: as, κάψη, ἔκαψε, ἐβασίλεψε, for καῦσις, ἔκαυσε, ἐβασίλευσε.

3. When the diphthong *ευ* loses *ε* by aphæresis, *υ* is changed into *β* or *φ*, in order to preserve its original sound; as, βαγγέλιο, βρίσκω, for εὐαγγέλιον, εὐρίσκω: φτηνός, φτιάνω, for εὐθηνός, εὐθεΐα.

In ἀφέντης, for αὐθέντης, the *υ* becomes *φ* after the omission of *θ*.

4. In a few instances *β* is used for *μ*: as, ἀηβιάδα, βυζάνω, from χήμη, μυζάω.

5. In a few instances *γ* is used for *B*: as, γλέπω, γλέφαρο, Ἐγριπω, for βλέπω, βλέφαρον, Εὔριπος.

6. *E* is often used for the sound *I*, and sometimes for *O*: as, γέρονω, κερωνῶ, κερὶ, μάγερας, for γύρονω, κισρονῶ, κηρὶ, μίγειρας: Ἐλυμπος, ἐψές, from Ὀλυμπος, ὀψέ.

7. In a few instances *ζ* is used for *δ* or *σ*: as, ζαρκάδι, μαζί, from δορκάς, δμάδι (ὄμαδος): ζοχάρι, from σόγχος.

8. Very often the sound *E* is changed into *ι*: as, πλιό, μηλιά, from πλέον, μηλία: γριά, Ἐβριός, Σμυρνιός, for γραιῖα, Ἐβραῖος, Σμυρναῖος.

9. After *σ*, *χ* is generally changed into *κ*: as, σκίζω, σκολειό, for σχίζω, σχολεῖον.

On the other hand, *κ* before *τ* is generally changed into *χ*: as χτένι, σφιχτός, for κτένι, σφικτός.

10. Sometimes *λ* is used for *ν* or *ρ*: as, πλεμόνι, from πνεύμων: ἀλείρι, ἀχλάδα, πλώρη, from ἄροτρον, ἀχράς, πρώρα.

On the other hand, *ρ* is often used for *λ*: ἀδερφός, ἀρμέγω, Ρουφειᾶς, from ἀδελφός, ἀμέλγω, Ἀλφειός.

11. *M*, in a few instances, is used for *B*: as, ἀχαμνός, Γιάκωμος or Διακωμῆς, James, ἔμνοστος, λάμνω, from χαῦνος, Ἰάκωβος, εὐνοστος, ἐλαύνω.

12. *O* is often used for *ε*: as, Ὀβριός, ὄμορφος, ὄξω, from Ἐβραῖος, εὐμορφος, ἔξω.

In three or four instances, after  $\epsilon$  has been changed into  $o$ , an  $i$  is put before  $o$  in order to preserve the original sound of the consonant preceding: *γιοφύρι, γιόμα, λιμιόνας*, for *γεφύρι, γέμα, λιμένας*.

13. Very often *ou* is used for *O*, and often for *I* or *υ*: as, *ἀπάνου, κουκί*, from *ἀπάνω, κόκκος*: *ζουλεύω, πουρνάρι*, for *ζηλεύω, πρινάρι*: *κουλλός, μουστάκι*, from *κυλλός, μύσταξ*.

14. After  $\mu$ , and in some other instances,  $\pi$  is used for  $\beta$ : as, *ἀνασκουμπώνω, εμπαινώ*, from *ἀνά κόμβος, ἐμβαινώ*.

15. The uneducated generally change  $\theta$  after  $\sigma$ ,  $\phi$ , or  $\chi$ , and also  $\delta$  after  $\nu$ , into  $\tau$ : as, *ἐσχίστηκα, ἐγράφηκα, ἐλεύθερος, ἐτινάχτηκα, ἄντρας*, for *ἐσχίσθηκα, ἐγράφηθηκα, ἐλεύθερος* (pronounced *ἐλέφθερος*), *ἐτινάχθηκα, ἄνδρας*.

NOTE 1. In the aorist of *καθίζω*,  $\theta$  is changed into  $\sigma$  after  $i$  has been dropped: thus, *ἰκάθισα, ἱκαθσα, ἱκατσα* or *ἰκάτσα*.

16.  $\tau\sigma$  is often used for  $\kappa$ ,  $\kappa\tau$ ,  $\xi$ ,  $\sigma$ ,  $\sigma\kappa$ , or  $\tau$ : as, *τσιχλα*, for *κίχλα, ἀτσιδα* from *ἰκτίς, τσώφλοιο* from *ἔξω φλοιός, τσουβάλι* from *ἔσω βάλλω, πετσι* from *πέσκος, τσαγγός* from *ταγγός*.

NOTE 2. In some parts of Greece (as in Crete), the uneducated change  $\kappa$  before *E* or *I* into  $\tau\sigma$ : as, *τσαὶ δὲν τυττάζεις*, for *καὶ δὲν κυττάζεις*.

17.  $\phi$  is sometimes used for  $\theta$ : as, *ἀρίφνητος, σιάφνη, φηκάρι* or *φουκάρι*, from *ἀναρίθμητος, σιάθμη, θήκη*.

Further, the uneducated generally use  $\phi$  for  $\pi$  before  $\tau$ : as, *πέφτω, ράφτω*, for *πίπτω, ράπτω*.

## PART II.

# INFLECTION OF WORDS.

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### PARTS OF SPEECH.

§ 28. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

§ 29. The declinable parts of speech have two NUMBERS; the singular and the plural.

### NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective.

Substantives are divided into proper and common.

2. The noun has three GENDERS; the masculine, the feminine, and the neuter.

The genders are, in grammar, distinguished by the articles, *ὁ, ἡ, τό*, respectively; as, *ὁ ἄνδρας, man, ἡ γυναίκα, woman, τὸ ψωμί, bread.*

3. There are three DECLENSIONS of nouns; the first, second, and third.

4. The **CASES** are four; the nominative, genitive, accusative, and vocative.

**NOTE.** The *dative* occurs only in some Greek phrases; as *πρὸς τοῦτοις, ἐν τούτοις, ἐν παρόντι.*

5. All *neuters* have three of their cases alike; the nominative, accusative, and vocative; which cases in the plural always end in *α*.

6. The vocative in the plural is always like the nominative.

## FIRST DECLENSION.

§ 31. The following table exhibits the endings of the first declension.

S.	Feminine.		Masculine.	
N.	α	η	ας	ης
G.	ας, ης	ης	α, ου	η, ου
A.	αν, α	ην, η	αν, α	ην, η
V.	α	η	α	η, α
P.				
N.	αι, αις		αι, αις, αδεις	αι, αις, αδεις, ηδεις
G.	ων		ων, αδων	ων, αδων, ηδων
A.	ας, αις		ας, αις, αδεις	ας, αις, αδεις, ηδεις
V.	αι, αις		αι, αις, αδεις	αι, αις, αδεις, ηδεις

**NOTE 1.** The endings *αδεις* and *ηδεις* are borrowed from the third declension. They are sometimes incorrectly written *αδαις, ηδαις*.

**NOTE 2.** There are those who write *ιδεις* for *ηδεις*, as *χατσῆς χατσειδεις, χαμάλης χαμάλιδεις*. But as the *η* is part of the root, it ought not to be changed in the plural.

**NOTE 3.** Some write *εις* in the nominative plural, and *αις* in the accusative; as *ἡ τιμίς, ταις τιμαίς*. The ending *αις* for *ας*, they say, is *Æolic*. But then they ought to change *ους* into *οις* in the second declension, which would be absurd. Further, *αις* was not pronounced *εις* by the *Æolians*.

In reality, the *Romaic* accusative plural in the first declension is the same as the nominative. (Compare all the *neuters*, the *Greek* dual, and the plural of the *Latin* third declension.) We observe, further, that the illiterate generally make no distinction between the nominative and accusative plural in the second declension. Thus, they say *σκοτώσανι ὅλοι τῆ Χριστιανοί*, for *ἐσκέτωσαν ὅλους τοὺς Χριστιανούς*, *they have killed all the Christians*.

§ 32. Feminines in  $\alpha$  make the genitive in  $\eta\varsigma$ . But when  $\alpha$  is preceded by a vowel or  $\rho$ , they make the genitive in  $\alpha\varsigma$ .

The mass of the people, however, always make the genitive in  $\alpha\varsigma$ . And in nouns derived from the third declension (as *παιρῖδα*), the genitive never ends in  $\eta\varsigma$ .

S. $\eta$ ( <i>muse</i> )	P. ( <i>muses</i> )
N. <i>μουσα</i>	N. <i>μουσ-αι, μούσαις</i>
G. <i>μούσ-ης, -ας</i>	G. <i>μουσῶν</i>
A. <i>μούσ-αν, -α</i>	A. <i>μούσ-ας, μούσαις</i>
V. <i>μούσα</i>	V. <i>μούσ-αι, μούσαις</i>
S. $\eta$ ( <i>sea</i> )	P. ( <i>seas</i> )
N. <i>θάλασσα</i>	N. <i>θάλασσ-αι, -αις</i>
G. <i>θαλάσσης, θάλασσας</i>	G. <i>θαλασσῶν</i>
A. <i>θάλασσ-αν, -α</i>	A. <i>θάλάσσας, θάλασσαις</i>
V. <i>θάλασσα</i>	V. <i>θάλασσ-αι, -αις</i>
S. $\eta$ ( <i>house</i> )	P. ( <i>houses</i> )
N. <i>οἰκία</i>	N. <i>οἰκί-αι, -αις</i>
G. <i>οἰκίας</i>	G. <i>οἰκιῶν</i>
A. <i>οἰκί-αν, -α</i>	A. <i>οἰκί-ας, -αις</i>
V. <i>οἰκία</i>	V. <i>οἰκί-αι, -αις</i>
S. $\eta$ ( <i>joy</i> )	P. ( <i>joys</i> )
N. <i>χαρά</i>	N. <i>χαρ-αί, -αίς</i>
G. <i>χαρᾶς</i>	G. <i>χαρῶν</i>
A. <i>χαρ-άν, -ά</i>	A. <i>χαρ-άς, -αίς</i>
V. <i>χαρά</i>	V. <i>χαρ-αί, -αίς</i>
S. $\eta$ ( <i>honor</i> )	P. ( <i>honors</i> )
N. <i>τιμή</i>	N. <i>τιμ-αί, -αίς</i>
G. <i>τιμῆς</i>	G. <i>τιμῶν</i>
A. <i>τιμ-ήν, -ή</i>	A. <i>τιμ-άς, -αίς</i>
V. <i>τιμή</i>	V. <i>τιμ-αί, -αίς</i>

NOTE. The following feminines may have *αῖς*, *άδων*, in the plural:

*ἀδελφ-ή*, sister, *ἀδελφάδεις* or *ἀδελφαίς*.  
*κυρ-ά*, lady, almost always *κυράδεις*.  
*μάννα*, mother, *μαννάδεις* or *μάνναις*.  
*ὀκά*, oká, always *ὀκάδεις*.

§ 33. Masculines in *ας* with the circumflex on the last syllable, or with the acute on the penult, generally have *άδες* in the plural.

Masculines in *ης* with the circumflex on the last syllable have *ήδες* in the plural.

S. <i>ὁ</i> ( <i>steward</i> )	P. ( <i>stewards</i> )
N. ταμίας	N. ταμί-αι, -αις
G. ταμί-ου, -α	G. ταμιῶν, ταμιῶν
A. ταμί-αν, -α	A. ταμί-ας, -αις
V. ταμία	V. ταμί-αι, -αις
S. <i>ὁ</i> ( <i>priest</i> )	P. ( <i>priests</i> )
N. παπᾶς	N. παπάδες
G. παπᾶ	G. παπάδων
A. παπ-ᾶν, -ᾶ	A. παπάδες
V. παπᾶ	V. παπάδες
S. <i>ὁ</i> ( <i>elder</i> )	P. ( <i>elders</i> )
N. γέροντας	N. γεροντάδες
G. γέροντα	G. γεροντάδων
A. γέροντα	A. γεροντάδες
V. γέροντα	V. γεροντάδες
S. <i>ὁ</i> ( <i>disciple</i> )	P. ( <i>disciples</i> )
N. μαθητής	N. μαθητ-αί, -άδες
G. μαθητ-οῦ, ῆ	G. μαθητ-ῶν, -άδων
A. μαθητ-ήν, -ή	A. μαθητ-άς, -άδες
V. μαθητ-ά, -ή	V. μαθητ-αί, -άδες
S. <i>ὁ</i> ( <i>peasant</i> )	P. ( <i>peasants</i> )
N. χωριάτης	N. χωριάτ-αι, -αις
G. χωριάτ-ου, -η	G. χωριατῶν, χωριάτων
A. χωριάτ-ην, -η	A. χωριάτ-ας, -αις
V. χωριάτη	V. χωριάτ-αι, -αις
S. <i>ὁ</i> ( <i>imam</i> )	P. ( <i>imams</i> )
N. ιμάμης	N. ιμάμηδες
G. ιμάμη	G. ιμάμηδων
A. ιμάμ-ην, -η	A. ιμάμηδες
V. ιμάμη	V. ιμάμηδες

S. ὁ ( <i>hajee'</i> )	P. ( <i>hajees'</i> )
N. χαισιῆς	N. χαισιῆδες
G. χαισιῆ	G. χαισιῆδων
A. χαισι-ῆν, -ῆ	A. χαισιῆδες
V. χαισιῆ	V. χαισιῆδες

NOTE 1. The educated often form the vocative singular of nouns in *της*, *μέτης*, and *πόλης*, after the manner of the ancients. (See Soph. Greek Gram. § 31. 4.)

§ 34. 1. Some nouns in *ας* and *ης* unaccented follow the analogy of the second declension in the plural. E. g.

*δαίμονας*, Pl. *δαιμόνοι, δαιμόνων, δαιμόνους, devil*  
*μάστορης*, “ *μαστόροι, μαστόρων, μαστόρους, artist.*

2. Some nouns in *ας* and *ης* unaccented, especially proper names, form the plural by changing *ας* and *ης* into *αῖοι*. E. g.

*Τσαβέλας*, Pl. *Τσαβελαῖοι, αἶων, αἶους, Tsabhelas*  
*Κολοκοιτρόνης*, “ *Κολοκοιτροναῖοι, αἶων, αἶους, Kolocotrones.*

3. A few nouns in *ας* follow the analogy of the second declension in the genitive singular also. E. g.

*κόρακας, κοράκων*, Pl. *κοράκοι, άκων, άκους, crow.*

NOTE. *Πάπας, the Pope*, has *πάπης* in the plural. The learned however usually say, or rather write, *οἱ πάπαι*.

§ 35. Masculines in *ές*, and feminines in *έ*, derived chiefly from the Turkish, are inflected in the following manner.

S. ὁ ( <i>coffee</i> )	P. ( <i>coffees</i> )
N. καφές	N. καφέδες
G. καφέ	G. καφέδων
A. καφ-έν, -έ	A. καφέδες
V. καφέ	V. καφέδες
S. ἡ ( <i>Fatméh</i> )	P. ( <i>Fatméhs</i> )
N. Φατιμέ	N. Φατιμέδες
G. Φατιμές	G. Φατιμέδων
A. Φατιμ-έν, -έ	A. Φατιμέδες
V. Φατιμέ	V. Φατιμέδες

Nouns in *ες* unaccented, as ὁ *πάγες, father*, ὁ *Δαπόνιες, Daponte*, have no plural.

## SECOND DECLENSION.

§ 36. The following table exhibits the endings of the second declension.

S.	Masculine.	Fem.	Neuter.
N.	ος ους	ος	ον, ο ι
G.	ου ου	ου	ου ιου
A.	ου, ο ουν, ου	ου	ου, ο ι
V.	ι, ο ου	ι	ου, ο ι
P.			
N.	αι	αι	αι ια
G.	ων, ωντε, ω	ων	ων, ωντε, ω ιων, ιωντε
A.	ους	ους	αι ια
V.	αι	αι	αι ια

NOTE 1. The ending *ι* comes, by syncope, from *ιον*: as *ποτήρι*, from *ποτήριον*, *cup*; *ραβδί*, from *ραβδίον*, *stick*.

In Cyprus this ending takes *υ*: as *σιτάριον*, *ρακίον*, for *σιτάρι*, *wheat*, *ρακί*, *brandy*. In strictness, however, *υ* is older than *ι*. It may be observed here, that Ptochoprodromus always uses *υ*.

NOTE 2. The *vocative* masculine in *ο* is restricted chiefly to some proper names and national appellatives. E. g.

Πίτερς, Πίτερς for Πίτρις, *Peter*  
 Τούρκος, Τούρκος “ Τούτρις, *Turk*.

NOTE 3. The endings *ωντε*, *ω*, of the genitive plural are not used by the educated.

§ 37. 1. The greater number of nouns in *ος* are masculine. All nouns in *ον* and *ι* are neuter.

S. <i>ος</i> ( <i>hare</i> )	P. ( <i>hares</i> )
N. <i>λαγός</i>	N. <i>λαγοί</i>
G. <i>λαγοῦ</i>	G. <i>λαγῶν</i>
A. <i>λαγόν, -ό</i>	A. <i>λαγούς</i>
V. <i>λαγέ</i>	V. <i>λαγοί</i>
S. <i>ος</i> ( <i>word</i> )	P. ( <i>words</i> )
N. <i>λόγος</i>	N. <i>λόγοι</i>
G. <i>λόγου</i>	G. <i>λόγων</i>
A. <i>λόγον, -ο</i>	A. <i>λόγους</i>
V. <i>λόγε</i>	V. <i>λόγοι</i>



S. ὁ ( <i>death</i> )	P. ( <i>deaths</i> )
N. θάνατος	N. θάνατοι, θανάτοι
G. θανάτου, θάνατου	G. θανάτων
A. θάνατ-ον, -ο	A. θανάτους
V. θάνατε	V. θάνατοι
S. ἡ ( <i>island</i> )	P. ( <i>islands</i> )
N. νῆσος	N. νῆσοι
G. νήσου	G. νήσων
A. νήσον	A. νήσους
V. νῆσε	V. νῆσοι
S. τὸ ( <i>water</i> )	P. ( <i>waters</i> )
N. νερ-όν, -ό	N. νερά
G. νεροῦ	G. νερῶν
A. νερ-όν, -ό	A. νερά
V. νερ-όν, -ό	V. νερά
S. τὸ ( <i>sword</i> )	P. ( <i>swords</i> )
N. σπαθί	N. σπαθ-ία, -ιά
G. σπαθ-ίου, -ιοῦ	G. σπαθ-ίων, -ιῶν
A. σπαθί	A. σπαθ-ία, -ιά
V. σπαθί	V. σπαθ-ία, -ιά
S. τὸ ( <i>ship</i> )	P. ( <i>ships</i> )
N. καράβι	N. καράβια
G. καραβ-ίου, -ιοῦ	G. καρβ-ίων, -ιῶν
A. καράβι	A. καράβια
V. καράβι	V. καράβια

NOTE 1. Forms like θάνατου, θανάτοι, for θανάτου, θάνατοι, are not much used by the educated.

2. All substantives in *ous* are masculine, and want the plural. E. g.

παπούς, G. παπού, A. παπ-οῦν, -οῦ, V. παπού, *grandfather*.

NOTE 2. The ending *ous* is by the mass of the people changed into *us*, in which case the noun is declined after the analogy of the first declension; as Γιώργ-ης, -η, -ην, -η, from Γιώργιος, *George*.

Some write *is* for *us*, inasmuch as the sound *IS* is formed simply by dropping the *o* of *ous*. It is evident, however, that there is a change of declension here. Further, this orthography introduces some strange endings, as Βασίλις for Βασίλης, from Βασίλιος, *Basil*.

NOTE 2. The ending *es* of *feminines* of this declension is, by the mass of the

people, changed into  $\omega$ , in which case the analogy of the third declension is followed. E. g.

$\tilde{\alpha}\mu\mu\omega$ , G.  $\tilde{\alpha}\mu\mu\omega\varsigma$ , A.  $\tilde{\alpha}\mu\mu\omega$ , for  $\tilde{\alpha}\mu\mu\omega\varsigma$ , sand  
 'Ρόδω, G. 'Ρόδω $\varsigma$ , A. 'Ρόδω, " 'Ρόδω $\varsigma$ , Rhodes.

There are those who write  $o$  for  $\omega$ , as,  $\eta$  "Εγρειο,  $\tau\eta\varsigma$  "Εγρειο $\varsigma$ , Negroponte,  $\eta$  Πάρο,  $\tau\eta\varsigma$  Πάρο $\varsigma$ , Paros; which looks odd enough.

§ 38. Verbal nouns in  $\mu\omega\nu$  follow the analogy of the third declension in the genitive singular, and in all the cases of the plural.

S. τὸ ( <i>writing</i> )	P. ( <i>writings</i> )
N. γράψιμ-ον, -ο	N. γραψίματα
G. γραψίματος	G. γραψιμάτων
A. γράψιμ-ον, -ο	A. γραψίματα
V. γράψιμ-ον, -ο	V. γραψίματα

NOTE. "Αλογον, horse,  $\delta\eta\mu\epsilon\omega\nu$ , dream, and  $\pi\rho\acute{o}\sigma\omega\pi\omega\nu$ , face, may follow the analogy of nouns in  $\mu\omega\nu$  in the plural; as,  $\acute{\alpha}\lambda\lambda\acute{o}\gamma\alpha\tau\alpha$ ,  $\delta\eta\mu\acute{\iota}\rho\epsilon\tau\alpha$ ,  $\pi\rho\sigma\acute{o}\tau\alpha\tau\alpha$ .

§ 39. A few names of places end in  $\omega\varsigma$ . They are of the feminine gender, and want the plural. E. g.

Κῶ $\varsigma$ , G. Κῶ, A. Κῶν, Cos  
 Κέω $\varsigma$ , G. Κέω, A. Κέων, Ceos or Cea.

The mass of the people, however, follow the analogy of the third declension; as,  $\eta$  Κῶ,  $\tau\eta\varsigma$  Κῶ $\varsigma$ ,  $\tau\eta\nu$  Κῶ.

§ 40. The following nouns, as used by the mass of the people, are masculine in the singular, and neuter in the plural:

λόγος, λόγια, word  
 μυαλός, μυαλά, brain  
 πλοῦτος, πλούτη, wealth, riches  
 χρόνος, χρόνια, year.

### THIRD DECLENSION.

§ 41. The terminations of the third declension, that is, the letters added to the root to mark the different cases, are the following.

S. All Genders.	P. Masc. & Fem.	Neut.
N. $\varsigma$ , —	N. $\iota\varsigma$	$\alpha$
G. $\omega\varsigma$ , $\omega\iota\varsigma$	G. $\omega\nu$	$\omega\nu$
A. $\alpha$ , $\nu$	A. $\alpha\varsigma$	$\alpha$
V. $\varsigma$ , —	V. $\iota\varsigma$	$\alpha$

*Examples.*

<i>S.</i> τὸ ( <i>thing</i> )	<i>P.</i> ( <i>things</i> )
<i>N.</i> πράγμα	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων
<i>A.</i> πράγμα	<i>A.</i> πράγματα
<i>V.</i> πράγμα	<i>V.</i> πράγματα
<i>S.</i> ὁ ( <i>giant</i> )	<i>P.</i> ( <i>giants</i> )
<i>N.</i> γίγας	<i>N.</i> γίγαντες
<i>G.</i> γίγαντος	<i>G.</i> γιγάντων
<i>A.</i> γίγαντα	<i>A.</i> γίγαντας
<i>V.</i> γίγα	<i>V.</i> γίγαντες
<i>S.</i> ἡ ( <i>quantity</i> )	<i>P.</i> ( <i>quantities</i> )
<i>N.</i> ποσότης	<i>N.</i> ποσότητες
<i>G.</i> ποσότητος	<i>G.</i> ποσοτήτων
<i>A.</i> ποσότητα	<i>A.</i> ποσότητας
<i>V.</i> ποσότης	<i>V.</i> ποσότητες
<i>S.</i> ἡ ( <i>hope</i> )	<i>P.</i> ( <i>hopes</i> )
<i>N.</i> ἐλπίς	<i>N.</i> ἐλπίδες
<i>G.</i> ἐλπίδος	<i>G.</i> ἐλπίδων
<i>A.</i> ἐλπίδα	<i>A.</i> ἐλπίδας
<i>V.</i> ἐλπί	<i>V.</i> ἐλπίδες
<i>S.</i> ὁ ( <i>crow</i> )	<i>P.</i> ( <i>crows</i> )
<i>N.</i> κόραξ	<i>N.</i> κόρακες
<i>G.</i> κόρακος	<i>G.</i> κοράκων
<i>A.</i> κόρακα	<i>A.</i> κόρακας
<i>V.</i> κόραξ	<i>V.</i> κόρακες
<i>S.</i> ἡ ( <i>fox</i> )	<i>P.</i> ( <i>foxes</i> )
<i>N.</i> ἄλωποι	<i>N.</i> ἄλωποῦδες
<i>G.</i> ἄλωποις	<i>G.</i> ἄλωπούδων
<i>A.</i> ἄλωπ-οῦν, -οῦ	<i>A.</i> ἄλωποῦδες
<i>V.</i> ἄλωποι	<i>V.</i> ἄλωποῦδες
<i>S.</i> ὁ ( <i>fish</i> )	<i>P.</i> ( <i>fishes</i> )
<i>N.</i> ἰχθύς	<i>N.</i> ἰχθύες
<i>G.</i> ἰχθύος	<i>G.</i> ἰχθύων
<i>A.</i> ἰχθύς	<i>A.</i> ἰχθύας
<i>V.</i> ἰχθύ	<i>V.</i> ἰχθύες

S. ὁ ( <i>vulture</i> )	P. ( <i>vultures</i> )
N. γύψ	N. γῦπες
G. γυπός	G. γυπῶν
A. γῦπα	A. γῦπας
V. γύψ	V. γῦπες
S. ἡ ( <i>Mary</i> )	
N. Μαριγώ	Nouns in ω,
G. Μαριγῶς	G. ως, have
A. Μαριγώ	no plural.
V. Μαριγώ	
S. ὁ ( <i>winter</i> )	P. ( <i>winters</i> )
N. χειμών	N. χειμῶνες
G. χειμῶνος	G. χειμώνων
A. χειμῶνα	A. χειμῶνας
V. χειμών	V. χειμῶνες
S. ὁ ( <i>lion</i> )	P. ( <i>lions</i> )
N. λέων	N. λέοντες
G. λέοντος	G. λεόντων
A. λέοντα	A. λέοντας
V. λέον	V. λέοντες

§ 42. The following table exhibits the changeable part of the nominative, and also the gender of nouns of the third declension.

α Gen. ατος, neuter. But γάλα, γάλακτος, *milk*.

αν — ανος masculine, αντος neuter. There are no neuter substantives in αν.

ας — ατος neuter, αδος masculine or feminine.

ειρ — ειρος, only ὁ φθείρ, *louse*, and ἡ χεῖρ, *hand*.

εις — εντος, masculine. No substantives. The numeral εἶς, *one*, has ἐνός.

εν — εντος, neuter. No substantives. The numeral ἕν has ἐνός.

ες — ους, neuter. No substantives.

εὗς — ἔως, masculine.

ην — ηνος, ενος, masculine, seldom feminine.

ηρ — ηρος, masculine, ερος masculine or feminine. See also below (§ 43. 4).

ης — ητος, ους, masculine or feminine. Abstract nouns in της (as ποσότης) are always feminine.

- ι — ιτος, only τὸ μέλι, μέλιτος.
- ις — ιδος, ιτος, ιθος, ινος, ιως, commonly feminine, but never neuter.
- ξ — κος, γος, χος, commonly masculine, but never neuter. Ἀλώπηξ, ἡ, changes η into ε in the oblique cases, as, ἀλώπεκ-ος, -ες. Νύξ, ἡ, night, has G. νυκτός.
- ον — οντος, neuter. Only participles.
- ος — ους, neuter.
- οῦ — οῦς, feminine. This ending is a modification of the Greek ὠ, G. ὄος, contracted οῦς.
- οῦν — οῦντος, neuter participles. The compounds of ποῦς have οδος, as, δίπουν, δίποδος.
- ους — οος, only ὁ βοῦς, βοός, and ὁ νοῦς, νοός. The compounds of ποῦς have οδος, as δίπους, δίποδος, twofooted. Names of cities in οῦς are almost always feminine, and have G. οῦντος, as, ἡ Τραπεζοῦς, οῦντος, Trapezus.
- υ — εος, neuter. Chiefly adjectives.
- υρ — υρος, only τὸ πῦρ, πυρός, fire.
- υς — υος, υδος, υνος, εος or εως, masculine or feminine.
- ψ — πος, βος, commonly masculine, but never neuter.
- ω — οῦς, ως, feminine.
- ων — ωνος, ονος, masculine or feminine, οντος masculine, ὠντος masculine or neuter participles, οῦντος masculine participles.
- ωρ — ορος, masculine.
- ως — ωος, ωτος, masculine.

NOTE 1. The Romaic, as spoken by the mass of the people, changes the accusative singular of feminines, and the accusative plural of masculines, into a new nominative; and then the noun follows the analogy of the first declension. E. g.

λαμπάς, ἄδος	— ἡ λαμπάδα	Gen. λαμπάδας, candle
χήν, ηός	— ἡ χήνα	“ χήνας, goose
ἐλπίς, ἴδος	— ἡ ἐλπίδα	“ ἐλπίδας, hope
τιτάν, ἄνος	— ὁ τιτάνας	“ τιτάνα, Titan
γίγας, αντος	— ὁ γίγαντας	“ γίγαντα, giant
ἥρως, ωος	— ὁ ἥρωας	“ ἥρωα, hero.

There are those who form only the nominative in this way. E. g.

νύξ — ἡ νύκτα, Gen. νυκτός, νύκτα, νύκτις, νυκτῶν, νύκτας, night.

NOTE 2. The uneducated change ης and ις of feminines into η, and then follow the analogy of the first declension, in all the cases except the genitive plural. E. g.

βαρβαρότης	— βαρβαρότη	Gen. βαρβαρότης, barbarity
ἄνοιξις	— ἀνοιξη	“ ἀνοιξης, the spring.

In words like ἀνοιξή, some write ι instead of η, which necessarily introduces the odd genitive in ις, as σῆς ἀνοιξίς.

NOTE 3. The mass of the people change ις of masculine nouns into ης, and decline the noun after the manner of the first declension. Further, they inflect nouns in ης after the analogy of the same declension. E. g.

Πάρις — Πάρης Gen. Πάρη, Paris  
 Ἄρης — Ἄρης " Ἄρη, Mars.

NOTE 4. A few masculines in ων change this ending into ος, and follow the analogy of the second declension. E. g.

γέρον — γέρας Gen. γέρον, old man  
 Χάρων — Χάρος " Χάρον, Death.

Προιστάς, G. ὠτος, becomes προϊστάς, οῦ, the chief magistrate of a village, or the prior of a monastery.

NOTE 5. The illiterate change ατος, of neuters in α, into άτου. E. g.

γράμμα, G. γραμμαάτου, for γράμματος, letter.

NOTE 6. Κίρας, τὸ, horn, becomes κίρατον, ου, a noun of the second declension.

§ 43. 1. Nouns in ης, ες, G. ους: υς, υ, G. εος: and ις, εῦς, G. εως, are inflected as follows.

S. ὁ, ἡ (true)	P. (true)	S. τὸ (true)	P. (true)
N. ἀληθῆς	N. ἀληθεῖς	N. ἀληθεῖς	N. ἀληθῆ
G. ἀληθοῦς	G. ἀληθῶν	G. ἀληθοῦς	G. ἀληθῶν
A. ἀληθῆ	A. ἀληθεῖς	A. ἀληθεῖς	A. ἀληθῆ
V. ἀληθεῖς	V. ἀληθεῖς	V. ἀληθεῖς	V. ἀληθῆ
S. ὁ (sweet)	P. (sweet)	S. τὸ (sweet)	P. (sweet)
N. γλυκῦς	N. γλυκεῖς	N. γλυκῦ	N. γλυκία
G. γλυκέος	G. γλυκέων	G. γλυκέος	G. γλυκέων
A. γλυκύν	A. γλυκεῖς	A. γλυκῦ	A. γλυκία
V. γλυκῦ	V. γλυκεῖς	V. γλυκῦ	V. γλυκία
S. ἡ (city)	P. (cities)	S. ὁ (knight)	P. (knights)
N. πόλις	N. πόλεις	N. ἱππέυς	N. ἱππεῖς
G. πόλεως	G. πόλεων	G. ἱππέως	G. ἱππέων
A. πόλιν	A. πόλεις	A. ἱππέα	A. ἱππεῖς
V. πόλι	V. πόλεις	V. ἱππεῦ	V. ἱππεῖς

2. Proper names in κληῖς have κλέους in the genitive; as ὁ Ἡρακληῖς, G. Ἡρακλέους, Hercules.

3. Feminines in *ῶ*, G. *οῦς*, in the plural follow the analogy of the second declension. E. g.

S. *ἡ* (*echo*)

P. (*echoes*)

N. *ἡχώ*

N. *ἡχοί*

G. *ἡχοῦς*

G. *ἡχώων*

A. *ἡχώ*

A. *ἡχοῦς*

4. *Νοῦς*, *πατήρ*, *μήτηρ*, and *θυγάτηρ*, are inflected in the following manner.

ὁ *νοῦς*, *mind*, G. *νοός*, *νοῦ*, A. *νοῦν*, V. *νοῦ*, Pl. *νόες*, *νόων*, *νόας*, *νόες*.

ὁ *πατήρ*, *father*, G. *πατρός*, A. *πατέρα*, V. *πάτερ*, Pl. *πατέρες*, *πατέρων*, *πατέρας*, *πατέρες*.

ἡ *μήτηρ*, *mother*, G. *μητρός*, A. *μητέρα*, V. *μῆτερ*, Pl. *μητέρες*, *μητέρων*, *μητέρας*, *μητέρες*.

ἡ *θυγάτηρ*, *daughter*, G. *θυγατρός*, A. *θυγατέρα*, V. *θύγατερ*, Pl. *θυγατέρες*, *θυγατέρων*, *θυγατέρας*, *θυγατέρες*.

## INDECLINABLE NOUNS.

§ 44. Indeclinable nouns are those which have but one form for all the genders, numbers, and cases. Such are

1. The names of the *letters* of the alphabet ; as, τὸ, τοῦ *ἄλφα*, *alpha*.

NOTE. The names of letters are sometimes declined ; as, ἡ *λάβδα*, τῆς *λάβδας*, ἡ *λάβδαις*, for τὸ *λάμβδα*, *lambda*.

2. The *cardinal numbers*, from five to one hundred inclusive ; as, οἱ, αἱ, τὰ, τῶν *δέκα*, *ten*.

3. All foreign names not Grecized ; as, ὁ, τοῦ, τὸν, *Μωάμεθ*, *Mohammed*, *Βάσιγγτων*, *Washington*.

## ADJECTIVES.

§ 45. 1. In adjectives of three endings, the feminine is always of the first declension ; the masculine and neuter are either of the second, or of the third.

2. Adjectives of two endings are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of one ending are either of the first or of the third declension. As to gender, they are either masculine or feminine.

### ADJECTIVES IN *ος* AND *ους*.

§ 46. 1. Adjectives in *ος* have three endings, *ος, η, ον*: as *σοφός, σοφή, σοφόν, wise*.

But when *ος* is preceded by a vowel or by *ρ*, the feminine ends in *α*: as *ἄξιος, ἀξία, ἄξιον, worthy*; *καθαρός, καθαρά, καθαρόν, clean*. The mass of the people, however, make the feminine in *α* only when *ος* is preceded by a vowel.

N.	σοφός	σοφή	σοφ-όν, -ό
G.	σοφοῦ	σοφῆς	σοφοῦ
A.	σοφ-όν, -ό	σοφ-ήν, -ή	σοφ-όν, -ό
V.	σοφέ	σοφή	σοφ-όν, -ό
N.	σοφοί	σοφ-αί, -αίς	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
A.	σοφούς	σοφ-αίς, -αίς	σοφά
V.	σοφοί	σοφ-αί, -αίς	σοφά

N.	ἄξιος	ἄξια, ἄξια	ἄξι-ον, -ο
G.	ἄξιου, ἄξιου	ἄξιας, ἄξιας	ἄξιου, ἄξιου
A.	ἄξι-ον, -ο	ἄξιαν, ἄξιαν	ἄξι-ον, -ο
V.	ἄξιε	ἄξια, ἄξια	ἄξι-ον, -ο
N.	ἄξιοι	ἄξι-αι, -αίς	ἄξια
G.	ἄξιων, ἄξιων	ἄξιων, ἄξιων	ἄξιων, ἄξιων
A.	ἄξιους, ἄξιους	ἄξιας, ἄξιας	ἄξια
V.	ἄξιοι	ἄξι-αι, -αίς	ἄξια

2. When the accent is on the antepenult, the educated commonly make the feminine like the masculine; as *ό, ἡ ἥσυχος, ἥσυχον*. The mass of



the people pay no regard to this rule; as ἤσυχος, ἤσυχη, ἤσυχον, *quiet*.

N.	ἤσυχος	ἤσυχ-ον, -ο
G.	ἡσύχου, ἤσυχου	ἡσύχου, ἤσυχου
A.	ἤσυχ-ον, -ο	ἤσυχ-ον, -ο
V.	ἤσυχε	ἤσυχ-ον, -ο
N.	ἤσυχοι	ἤσυχα
G.	ἡσύχων, ἤσυχων	ἡσύχων, ἤσυχων
A.	ἡσύχους, ἤσυχους	ἤσυχα
V.	ἤσυχοι	ἤσυχα

NOTE. With the mass of the people, the *accent* of the masculine nominative of adjectives in *ος* never changes its place.

§ 47. Adjectives in *οῦς* have three endings, *οῦς*, ἦ, οῦν: as χρυσοῦς, χρυσεῖ, χρυσοῦν, *golden*.

When *οῦς* is preceded by *ρ*, the feminine ends in *ᾶ*: as ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.

N.	χρυσοῦς	χρυσῆ	χρυσοῦν
G.	χρυσοῦ	χρυσῆς	χρυσοῦ
A.	χρυσοῦν	χρυσῆν	χρυσοῦν
N.	χρυσοῖ	χρυσᾶι	χρυσᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ

NOTE. The mass of the people invariably change *οῦς*, ἦ, οῦν, into *ές*, *ή*, *όν* or *έ*: as χρυσές, χρυσή, χρυσό: ἀπλός, ἀπλή, ἀπλό.

#### ADJECTIVES IN ης.

§ 48. Adjectives in *ης* have two endings, *ης* and *ες*: as ὁ, ἡ ἀληθής, τὸ ἀληθές, *true*, for the inflection of which, see above (§ 43. 1).

NOTE. Adjectives in *ης* are used chiefly by the learned. The uneducated change the declension, or use a synonyme; as ἄμαθος, *η, ο*, for ἀμαθής, *ignorant*; ἀληθινός, *ή, έ*, for ἀληθής.

#### ADJECTIVES IN υς.

§ 49. Adjectives in *υς* have three endings, *υς*, *εια*, *υ*: as, γλυκύς, γλυκεῖα, γλυκύ, *sweet*.

N.	γλυκύς	γλυκ-εῖα, -εἰά	γλυκύ
G.	γλυκ-έος, -ῆ, -νοῦ	γλυκ-εῖας, -εἰᾶς	γλυκέος
A.	γλυκ-ύν, -ύ	γλυκ-εῖαν, -εἰά	γλυκύ
V.	γλυκύ	γλυκ-εῖα, -εἰά	γλυκύ
N.	γλυκεῖς	γλυκ-εῖαι, -εἰαῖς	γλυκ-έα, -εἰά
G.	γλυκέων	γλυκειῶν	γλυκέων
A.	γλυκεῖς	γλυκ-εῖας, -εἰαῖς	γλυκ-έα, -εἰά
V.	γλυκεῖς	γλυκ-εῖαι, -εἰαῖς	γλυκ-έα, -εἰά

The endings νοῦ, εἰά, εἰᾶς, εἰαῖς, εἰά, are always contracted by synizesis.

### ADJECTIVES IN *ων*, AND PARTICIPLES IN *ας, εις, ων*.

§ 50. Adjectives in *ων*, G. *ονος*, have two endings, *ων, ον*: as *ὁ, ἡ δεισιδαίμων, τὸ δεισιδαῖμον, superstitious.*

N.	δεισιδαίμων	δεισιδαῖμον
G.	δεισιδαίμονος	δεισιδαίμονος
A.	δεισιδαίμονα	δεισιδαῖμον
V.	δεισιδαῖμον	δεισιδαῖμον
N.	δεισιδαίμονες	δεισιδαίμονα
G.	δεισιδαιμόνων	δεισιδαιμόνων
A.	δεισιδαίμονας	δεισιδαίμονα
V.	δεισιδαίμονες	δεισιδαίμονα

§ 51. 1. Participles in *ας* have three endings, *ας, ασα, αν*: as *γράψας, γράψασα, γράψαν, writing.*

N.	γράψας	γράψασα	γράψαν
G.	γράψαντος	γράψασης	γράψαντος
A.	γράψαντα	γράψασαν	γράψαν
V.	γράψας	γράψασα	γράψαν

So *πᾶς*, all, the only adjective in *ας*, G. *αντος*: *πᾶς, πᾶσα, πᾶν*, G. *παντός, πάσης, παντός*, A. *πάντα, πᾶσαν, πᾶν*, Pl. *πάντες, πᾶσαι, πάντα*, G. *πάντων, πασῶν, πάντων*, A. *πάντας, πάσας, πάντα.*

2. Participles in εἰς have three endings, εἰς, εἶσα, ἐν: as γραφθεῖς, γραφθεῖσα, γραφθέν, having been written.

N.	γραφθεῖς	γραφθεῖσα	γραφθέν
G.	γραφθέντος	γραφθείσης	γραφθέντος
A.	γραφθέντα	γραφθεῖσαν	γραφθέν
V.	γραφθεῖς	γραφθεῖσα	γραφθέν
N.	γραφθέντες	γραφθεῖσαι	γραφθέντα
G.	γραφθέντων	γραφθεισῶν	γραφθέντων
A.	γραφθέντας	γραφθείσας	γραφθέντα
V.	γραφθέντες	γραφθεῖσαι	γραφθέντα

3. Participles in ὦν have three endings, ὦν, οὔσα, ον: as γράφων, γράφουσα, γράφον, writing.

But participles in ᾧν (circumflexed) have ᾧν, οὔσα or ᾧσα, οὔν or ᾧν: as πατῶν, πατουῖσα, πατουῖν, treading; τιμῶν, τιμῶσα, τιμῶν, honoring.

N.	γράφων	γράφουσα	γράφον
G.	γράφοντος	γραφούσης	γράφοντος
A.	γράφοντα	γράφουσαν	γράφον
V.	γράφων	γράφουσα	γράφον
N.	γράφοντες	γράφουσαι	γράφοντα
G.	γράφόντων	γραφουσῶν	γράφόντων
A.	γράφοντας	γραφούσας	γράφοντα
V.	γράφοντες	γράφουσαι	γράφοντα
N.	πατῶν	πατουῖσα	πατουῖν
G.	πατουῖντος	πατούσης	πατουῖντος
A.	πατουῖντα	πατουῖσαν	πατουῖν
V.	πατῶν	πατουῖσα	πατουῖν
N.	πατουῖντες	πατουῖσαι	πατουῖντα
G.	πατουῖντων	πατουσῶν	πατουῖντων
A.	πατουῖντας	πατουῖσας	πατουῖντα
V.	πατουῖντες	πατουῖσαι	πατουῖντα
N.	τιμῶν	τιμῶσα	τιμῶν
G.	τιμῶντος	τιμῶσης	τιμῶντος
A.	τιμῶντα	τιμῶσαν	τιμῶν
V.	τιμῶν	τιμῶσα	τιμῶν

N.	τιμῶντες	τιμῶσαι	τιμῶντα
G.	τιμῶντων	τιμῶσων	τιμῶντων
A.	τιμῶντας	τιμῶσας	τιμῶντα
V.	τιμῶντες	τιμῶσαι	τιμῶντα

## Μεγάλος and Πολύς.

§ 52. These two adjectives, *μεγάλος*, *great*, and *πολύς*, *much*, *many*, are inflected as follows :

N.	μεγάλος, μέγας	μεγάλη	μεγάλ-ον, -ο, μέγα
G.	μεγάλου	μεγάλης	μεγάλου
A.	μεγάλ-ον, -ο	μεγάλ-ην, -η	μεγάλ-ον, -ο, μέγα
V.	μεγάλε	μεγάλη	μεγάλ-ον, -ο, μέγα
N.	μεγάλοι	μεγάλ-αι, -αις	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
A.	μεγάλους	μεγάλ-ας, -αις	μεγάλα
V.	μεγάλοι	μεγάλ-αι, -αις	μεγάλα
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
A.	πολ-ύν, -ύ	πολλ-ήν, -ή	πολύ
N.	πολλοί	πολλ-αί, -αίς	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
A.	πολλούς	πολλ-άς, -αίς	πολλά

## COMPARISON OF ADJECTIVES.

§ 53. 1. Adjectives in *ος* are compared by dropping *s* and annexing *τερος* for the comparative, and *τατος* for the superlative.

When *ος* is preceded by *α*, *ε*, *ι*, *ο*, or *υ*, either with or without an intervening consonant, the *ο* in the final syllable of the positive generally becomes *ω*. E. g.

πολυάνθρωπος, *populous*, πολυάνθρωπότερος, πολυάνθρωπότατος  
 πικρός, *bitter*, πικρότερος, πικρότατος  
 ἅγιος, *holy*, ἁγιώτερος, ἁγιώτατος  
 ἀγαθός, *good*, ἀγαθώτερος, ἀγαθώτατος  
 σοφός, *wise*, σοφώτερος, σοφώτατος  
 ἔνδοξος, *glorious*, ἐνδοξότερος, ἐνδοξότατος.

2. Adjectives in *οῦς* (contracted from the Greek *όος*) annex *τερος* and *τατος* to the nominative. E. g.

*ἀπλοῦς*, *simple*, *ἀπλούστερος*, *ἀπλούστατος*.

§ 54. Adjectives in *ης*, G. *ους*, are compared by changing *ης* into *έστερος*, *έστατος*. E. g.

*ἀληθής*, *true*, *ἀληθέστερος*, *ἀληθέστατος*.

§ 55. Adjectives in *υς*, G. *εος*, drop *s* and annex *τερος*, *τατος*. E. g.

*βαθύς*, *deep*, *βαθύτερος*, *βαθύτατος*.

§ 56. Adjectives in *ων*, G. *ονος*, change this ending into *ονέστερος*, *ονέστατος*. E. g.

*δεισιδαίμων*, *superstitious*, *δεισιδαιμονέστερος*, *δεισιδαιμονέστατος*.

#### ANOMALOUS COMPARISON.

§ 57. The following adjectives are more or less anomalous in their comparison.

*ἀνώτερος*, *upper*, *ἀνώτατος*, *uppermost*, from the adverb *ἄνω*, *up*.  
*κακός*, *bad*, *κακώτερος* or *χειρότερος* sometimes *κακήτερος*, *κακώτατος*.

*καλός*, *good*, *καλήτερος* or *καλλιώτερος* (neuter *κάλλιον*), *καλώτατος* and *κάλλιστος*.

*κατώτερος*, *lower*, *κατώτατος*, *lowest*, from the adverb *κάτω*, *down*.  
*κοντός*, *short*, *κοντότερος* or *κοντήτερος*, *κοντότατος*.

*μεγάλος*, *great*, *large*, *μεγαλήτερος* or *μεγαλειότερος*, *μεγαλώτατος*.

*πολύς*, *much*, *πλειότερος* or *περισσότερος*, *πολλότατος*.

*προκομμένος*, *learned*, *προκομμενέστερος*, *προκομμενέστατος*.

*πρῶτος*, *first*, *προιήτερος*, *before*, *first*.

*τρανός*, *big*, *τρανήτερος*.

*χονδρός*, *thick*, *χονδρότερος* or *χονδρήτερος*, *χονδρότατος*.

NOTE. Many, supposing that *ήτερος* was formed from the Greek *αίτερος*, write an iota subscript under the *η*: as *καλήτερος*, *χονδρήτερος*. In reality, however, this ending presupposes a positive in *υς*. Indeed, this is actually the case in some adjectives; thus, *μακρός*, *ἐλαφρός* are, by the mass of the people, changed into *μακρῦς*, *ἐλαφρῦς*: on the other hand, *γλυκός* becomes *γλυκῦς*.

## NUMERALS.

## CARDINAL NUMBERS.

§ 58. The cardinals ἕνας, *one*, τρεῖς, *three*, and τέσσαρες, *four*, are declined as follows:

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	ἕνας, εἷς	μία, μιά	ἕνα, ἕν
G.	ἑνα, ἐνός	μιάς	ἐνός
A.	ἕνα, ἕναν, ἕνανε	μί-αν, -α, μιά	ἕνα, ἕν

	<i>Masc. &amp; Fem.</i>	<i>Neut.</i>
N.	τρεῖς	τρία
G.	τριῶν	τριῶν
A.	τρεῖς	τρία

	<i>Masc. &amp; Fem.</i>	<i>Neuter.</i>
N.	τέσσ-αρες, -ερες, -εροι	τέσσ-αρα, -ερα
G.	τεσσάρων, τέσσερων	τεσσάρων, τέσσερων
A.	τέσσ-αρας, -ερες, -ερους	τέσσ-αρα, -ερα

The accusative τέσσερους is masculine only.

§ 59. The cardinal numbers from five to one hundred inclusive, and also δύο, *two*, are indeclinable.

Except δεκατρεῖς and δεκατέσσαρες, which are declined like τρεῖς and τέσσαρες respectively.

2. δύο	16. δεκάξι, δεκάξη
5. πέντε	17. δεκαεπτά, δεκαφτά
6. ἕξι, ἕξη	18. δεκαοκτώ, δεκοχτώ
7. ἐπτά, ἑφτά	19. δεκαεννέα, δεκαεννιά
8. ὀκτώ, ὀχτώ	20. εἴκοσι
9. ἐννέα, ἐννιά	21. εἴκοσι ἕνας
10. δέκα	30. τριάκοντα, τριάντα
11. ἑνδεκα	40. τεσσαράκοντα, σαράντα
12. δώδεκα	50. πενήκοντα, πενήντα
13. δεκατρ-εῖς, -ία	60. ἑξήκοντα, ἑξήντα
14. δεκατέσσαρ-ες, -α	70. ἑβδομήκοντα, ἑβδομηῆντα
15. δεκαπέντε	80. ὀγδοήκοντα, ὀγδοήντα

90. ἐννεηήκοντα, ἐννεηήντα	600. ἑξακόσιοι, αἱ, α
100. ἑκατόν	700. ἑπτακόσιοι, αἱ, α
200. διακόσιοι, αἱ, α	800. ὀκτακόσιοι, αἱ, α
300. τριακόσιοι, αἱ, α	900. ἐννεακόσιοι, αἱ, α
400. τετρακόσιοι, αἱ, α	1000. χίλιοι, αἱ, α
500. πεντακόσιοι, αἱ, α	1,000,000. μιλιούνη, ἰου

*Thousands* are formed by means of the substantive ἡ χιλιάς, ἄδος, and the cardinals; as, δύο χιλιάδες, *two thousand*; δεκαπέντε χιλιάδες, *fifteen thousand*.

### § 60. ORDINAL NUMBERS.

1st. πρῶτος, ἡ, ον	20th. εἰκοστός, ἡ, ὄν
2d. δεύτερος, α, ον	21st. εἰκοστὸς πρῶτος
3d. τρίτος, ἡ, ον	30th. τριακοστός, ἡ, ὄν
4th. τέταρτος, ἡ, ον	40th. τεσσαρακοστός, ἡ, ὄν
5th. πέμπτος, ἡ, ον	50th. πενηκοστός, ἡ, ὄν
6th. ἕκτος, ἡ, ον	60th. ἑξηκοστός, ἡ, ὄν
7th. ἑβδομος, ἡ, ον	70th. ἑβδομηκοστός, ἡ, ὄν
8th. ὄγδοος, ἡ, ον	80th. ὀγδοηκοστός, ἡ, ὄν
9th. ἕννατος, ἡ, ον	90th. ἐννεηκοστός, ἡ, ὄν
10th. δέκατος, ἡ, ον	100th. ἑκαιστός, ἡ, ὄν
11th. ἐνδέκατος, ἡ, ον	200th. διακοσιοστός, ἡ, ὄν
12th. δωδέκατος, ἡ, ον	300th. τριακοσιοστός, ἡ, ὄν
13th. δέκατος τρίτος	400th. τετρακοσιοστός, ἡ, ὄν
14th. δέκατος τέταρτος	500th. πεντακοσιοστός, ἡ, ὄν
15th. δέκατος πέμπτος	600th. ἑξακοσιοστός, ἡ, ὄν
16th. δέκατος ἕκτος	700th. ἑπτακοσιοστός, ἡ, ὄν
17th. δέκατος ἑβδομος	800th. ὀκτακοσιοστός, ἡ, ὄν
18th. δέκατος ὄγδοος	900th. ἐννεακοσιοστός, ἡ, ὄν
19th. δέκατος ἕννατος	1000th. χιλιοστός, ἡ, ὄν

### MULTIPLICATIVES.

§ 61. The multiplicatives are formed by dropping the final vowel of the cardinal, and annexing *απλοῦς*. Except the first four and ἑκατονταπλοῦς, *hundredfold*. E. g.

μονός, ἡ, ὄν, *single*

διπλοῦς, ἡ, οῦν, or διπλός, ἡ, ὄν, *double*

τριπλοῦς, οἱ τριπλός, *triple*  
 τετραπλοῦς, *fourfold*  
 πενταπλοῦς, *fivefold*.

## ARTICLE.

§ 62. The article ὁ, *the*, is declined in the following manner.

S.	M.	F.	N.	P.	M.	F.	N.
N.	ὁ	ἡ	τό	N.	οἱ	αἱ, ἡ	τά
G.	τοῦ	τῆς	τοῦ	G.	τῶν	τῶν	τῶν
A.	τόν, τό	τήν, τή	τό	A.	τούς	τάς, ταῖς	τά

For the forms τό, τή, for τόν, τήν, see above (§ 24. N. 2).

NOTE 1. The uneducated change τῆς, τούς, ταῖς, into τσῆ: as, τσῆ μάνας, τσῆ ἀνδρώτους, τσῆ πίτρας.

This change takes place also when the article is used as a pronoun.

These three articles first become τσ by syncope, and then τσῆ by paragoge.

NOTE 2. In some parts of Greece (as in Thessaly) the uneducated use ἡ for ὁ: as ἡ ἀντρας, ἡ Γιόρας, for ὁ ἀνδρας, ὁ Γιώργιος.

## PRONOUN.

§ 63. There are eight kinds of pronouns; the personal, reflexive, reciprocal, possessive, interrogative, indefinite, demonstrative, and relative.

Of these, the first three are called *substantive*, and the rest, *adjective* pronouns.

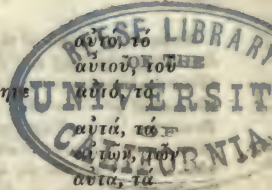
## PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, *I*, ἡμεῖς, *we*, ἐσύ, *thou*, ἐσεῖς, *you*, and αὐτός, ἡ, ὁ, *he, she, it, they*.

N.	ἐγώ	N.	ἡμεῖς, ἐμεῖς
G.	μου	G.	ἡμῶν, μᾶς
A.	ἐμένα, ἐμέ, μέ, ἐμέναν	A.	ἡμᾶς, μᾶς
N.	ἐσύ, σύ	N.	ἐσεῖς, σεῖς
G.	σου	G.	ὑμῶν, σᾶς
A.	ἐσένα, ἐσέ, σέ, ἐσέναν	A.	ἐσᾶς, σᾶς



N.	αὐτός, τός	αὐτή
G.	αὐτοῦ, τοῦ	αὐτῆς, τῆς
A.	αὐτόν, τόν, τονε	αὐτήν, τήν, τηνε
N.	αὐτοί	αὐτ-αί, -αίς
G.	αὐτῶν, τῶν, τούς	αὐτῶν, τῶν
A.	αὐτούς, τούς	αὐτ-άς, -αίς



It has already been remarked, that *μοῦ, μέ, μᾶς, σοῦ, σέ, σᾶς*, and all the cases of *τός*, are either *enclitic* or *proclitic* (§§ 9–11).

NOTE 1. Formerly the Greeks said also *ἰμίν, ἰσίν*, (for *ἰμί, ἰσί*), which forms are at present confined to some proverbial expressions.

NOTE 2. The uneducated form some of the oblique cases of the masculine and neuter of *αὐτός*, as if the nominative were *αὐτοῦνος* or *αὐτουνός*: as, G. *αὐτουνοῦ, αὐτουνών*, A. *αὐτουναν, αὐτουνοῦς*.

They use also *αὐτῆνος, αὐτηνή* or *αὐτήνη, αὐτῆνο, G. αὐτήνου, αὐτηνῆς*, &c.

NOTE 3. The nominatives *τός, τό, τά*, are used only in the expressions *εἶναί τος, is he?* *εἶναί το, is it?* and *νά τος, here or there he is*, *νά το, here it is*, *νά τα, here they are*.

The nominative feminine of the enclitic *τός* would regularly be *τή*, but the mass of the people pronounce it *τήν*: as, *ποῦ ναι την; where is she?* *νά την, here she is*.

Further, these nominatives are used only in conversation.

NOTE 4. The genitive *τούς* (Cretan *τάίς*) may be used also as feminine and neuter.

§ 65. A compound personal pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the indeclinable expression *τοῦ λόγου*. It regularly denotes respect, and is used chiefly in the nominative and accusative.

Sing.	N. A.	τοῦ λόγου μου, <i>I, me</i>
		τοῦ λόγου σου, <i>thou, thee</i>
		τοῦ λόγου του or της, <i>he, him, or she, her</i>
Plur.	N. A.	τοῦ λόγου μας, <i>we, us</i>
		τοῦ λόγου σας, <i>you</i>
		τοῦ λόγου των or τους, <i>they, them</i>

After the preposition *διά*, the accusative may drop the article; as, *διὰ λόγου σου, about you, sir*.

**NOTE.** The origin of the expression *σεῦ λόγου* is obscure. We may suppose that originally they said *ὁ λόγος*, *reason, argument, learning*, and used it in addressing the *learned*; for example, they might have said, *ὁ λόγος σου*, *Your Eloquence or Oratorship or Doctorship*, just as the English now say, *Your Reverence, Your Excellency, &c.* In the course of time, the genitive took the place of all the other cases. The formation of this pronoun may be compared with that of such names as *Williams, Andrews*, from the expressions *at William's, at Andrew's*, sc. *house*, or rather *tavern*.

§ 66. 1. An *emphatic nominative* is formed by subjoining the enclitic genitive of the personal pronoun to *αἰός* (also *ἀπαιός*), or to *μόνος* (also *μοναχός* or *μονάχος*), *self*. E. g.

*αἰός μου, αἰτή μου, I myself*  
*μόνος μου, μόνη μου, I myself*  
*αἰός σου, αἰτή σου, thou thyself.*

2. Further, an *emphatic pronoun* may be formed by subjoining *ὁ ἴδιος* to the personal pronoun. E. g.

*ἐγὼ ὁ ἴδιος, I myself*  
*ἐσένα τὸν ἴδιον, thee thyself*  
*αὐτὸ τὸ ἴδιον, it itself.*

### REFLEXIVE PRONOUN.

§ 67. The reflexive pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the expressions *τοῦ ἑαυτοῦ* and *τὸν ἑαυτόν*, *self*.

The nominative case is wanting. The genitive is not much used.

#### *Singular.*

G.	<i>τοῦ ἑαυτοῦ μου,</i>	<i>of myself</i>
A.	<i>τὸν ἑαυτόν μου,</i>	<i>myself</i>
G.	<i>τοῦ ἑαυτοῦ σου,</i>	<i>of thyself</i>
A.	<i>τὸν ἑαυτόν σου,</i>	<i>thyself</i>
G.	<i>τοῦ ἑαυτοῦ του, της, του,</i>	<i>of himself, of herself, of</i>
		<i>itself</i>
A.	<i>τὸν ἑαυτόν του, της, του,</i>	<i>himself, herself, itself</i>

*Plural.*

G. τοῦ ἑαυτοῦ μας, *of ourselves*

A. τὸν ἑαυτὸν μας, *ourselves*

G. τοῦ ἑαυτοῦ σας, *of yourselves*

A. τὸν ἑαυτὸν σας, *yourselves*

G. τοῦ ἑαυτοῦ των, *of themselves*

A. τὸν ἑαυτὸν των, *themselves*

NOTE 1. Many writers use the Greek reflexive pronoun (Greek Gram. § 66).

NOTE 2. In the *first person singular*, some use ἑμαυτοῦ, ἑμαυτόν, instead of ἑαυτοῦ, ἑαυτόν: thus, τοῦ ἑμαυτοῦ μου, τὸν ἑμαυτόν μου.

RECIPROCAL PRONOUN.

§ 68. The reciprocal pronoun is formed by means of the nominative ὁ ἕνας or εἷς, *the one*, and the oblique cases of ὁ ἄλλος, *the other*.

For examples, see Syntax.

Some writers use the Greek ἀλλήλων, ους, ας, α (Greek Gram. § 72).

POSSESSIVE PRONOUN.

§ 69. The possessive pronoun is formed by subjoining the enclitic genitive of the personal pronoun to the adjective ἐδικός (or ἰδικός).

The adjective denotes the thing or things possessed, and the genitive of the pronoun denotes the possessor or possessors. E. g.

N.	ἐδικός μου,	ἐδική μου,	ἐδικόν μου,	<i>my, mine</i>
	ἐδικός μας,	ἐδική μας,	ἐδικόν μας,	<i>our, ours</i>
	ἐδικός σου,	ἐδική σου,	ἐδικόν σου,	<i>thy, thine</i>
	ἐδικός σας,	ἐδική σας,	ἐδικόν σας,	<i>your, yours</i>
G.	ἐδικοῦ μου,	ἐδικῆς μου,	ἐδικοῦ μου,	<i>of my</i>
	ἐδικοῦ μας,	ἐδικῆς μας,	ἐδικοῦ μας,	<i>of our</i>
A.	ἐδικόν μου,	ἐδικήν μου,	ἐδικόν μου,	<i>my, mine</i>
	ἐδικόν μας,	ἐδικήν μας,	ἐδικόν μας,	<i>our, ours.</i>

## INTERROGATIVE PRONOUN.

§ 70. The interrogative pronouns are *τίς* and *ποῖος*, *who?* *which?* *what?*

*Ποῖος* is declined like *ἄξιος* (46. 1): thus, *ποῖος, ποία, ποῖον, G. ποῖον, ποίας, &c.*

*Τίς* is inflected as follows:

S.	M. & F.	N.	P.	M. & F.	N.
N.	τίς	τί	N.	τίνες	τίνα
G.	τινός	τινός	G.	τινων	τινων
A.	τίνα	τί	A.	τίνας	τίνα

The neuter *τί* may also be used as masculine and feminine: further, it may stand for the plural; as, *τί ἄνθρωποι; what men?* *τί γυναῖκες; what women?* *τί πουλιά; what birds?*

NOTE. The uneducated form some of the cases of *ποῖος* as if the nominative were *ποιανός*: as, G. *ποιανῆς*, for *ποίας*.

## INDEFINITE PRONOUN.

§ 71. The indefinite pronouns are *τις*, *κάνενας* or *κάνείς*, *κάποιος*, *κάτι*, *μερικοί*, and *τίποτε*.

*Τίς*, *a certain, certain*, is declined like the interrogative *τίς*, except that the dissyllabic forms take the tone on the last syllable:

S.	M. & F.	N.	P.	M. & F.	N.
N.	τις, τινάς	τί	N.	τινές	τινά
G.	τινός	τινός	G.	τινων	τινων
A.	τίνα	τί	A.	τίνας	τίνα

*Κάνενας* or *Κανείς*, *any, anybody, any one*, is inflected like the numeral *ένας* or *εις*: thus, *κάνενας, κάμμια, κένέν, G. κένένος, κάμμιας, A. κένένα, καμμίαν, κένέν.*

*Κάποιος*, *a certain, somebody, some one*, is declined like *ἄξιος*: its accent always remains on the antepenult: thus, *κάποιος, κάποια, κάποιον, G. κάποιου, κάποιας, A. κάποιον, κάποια, Pl. κάποιοι, κάποιαις, κάποια, G. κάποιων, &c.*

*Κάτι*, *some, something*, is indeclinable.

*Μερικοί*, *αί, ά, some*, inflected like the plural of *σοφός*.

*Τίποτε*, *any, anything*, indeclinable.

NOTE 1. In the time of Ptochoprodromus, *ἐκᾶποιος, ἐκᾶτι*, were used for *κᾶποιος, κᾶτι*: that is, the article *ἐ* was prefixed to *κᾶποιος, κᾶτι*.

NOTE 2. The uneducated form some of the cases of *κᾶποιος*, as if the nominative were *κᾶποιανός*: as, G. *καποικιανού, κᾶποιανῆς*.

DEMONSTRATIVE PRONOUN.

§ 72. The demonstrative pronouns are *τοῦτος* (also *ἐτοῦτος*), *this*, and *ἐκεῖνος* (also *κεῖνος*), *that*.

N.	<i>τοῦτος, οὗτος</i>	<i>τούτη, αὐτή</i>	<i>τοῦτο</i>
G.	<i>τούτου</i>	<i>τούτης, ταύτης</i>	<i>τούτου</i>
A.	<i>τούτον</i>	<i>τούτην, ταύτην</i>	<i>τούτο</i>
N.	<i>τούτοι, οὗτοι</i>	<i>τούταις, αὐται</i>	<i>τούτα, ταῦτα</i>
G.	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
A.	<i>τούτους</i>	<i>τούταις, ταύτας</i>	<i>τούτα, ταῦτα</i>

The forms *οὗτος, οὗτοι, αὐτή, ταύτης, ταύτην, αὐται, ταύτας*, and *ταῦτα*, are very little used in conversation.

N.	<i>ἐκεῖνος</i>	<i>ἐκείνη</i>	<i>ἐκεῖνο</i>
G.	<i>ἐκείνου</i>	<i>ἐκείνης</i>	<i>ἐκείνου</i>
A.	<i>ἐκεῖνον</i>	<i>ἐκείνην</i>	<i>ἐκεῖνο</i>
N.	<i>ἐκεῖνοι</i>	<i>ἐκεῖναι</i>	<i>ἐκεῖνα</i>
G.	<i>ἐκείνων</i>	<i>ἐκείνων</i>	<i>ἐκείνων</i>
A.	<i>ἐκεῖνους</i>	<i>ἐκεῖνας</i>	<i>ἐκεῖνα</i>

NOTE 1. The Heptanesians (that is, the natives of the Ionian islands) drop the *ν* of *ἐκεῖνος*, and place the tone on the last syllable; as *ἐκειός, ἐκειά, ἐκειό*.

NOTE 2. The uneducated accent the last syllable of the genitive of *ἐκεῖνος*: thus, *ἐκεινού, ἐκεινῆς, ἐκεινώ*.

NOTE 3. In some parts of Greece (as in Thessaly) they annex the syllable *ιά* to the demonstrative pronouns, for the sake of emphasis; as, *τουτοσιά, this here, ἐκινοιά, that there*. (Compare the Greek *οὐτασί, ἐκινουσί*.)

NOTE 4. The uneducated form some of the oblique cases of *τοῦτος*, as if the nominative were *τουτουός, τουτηνή*: as, G. *τουτουού, τουτηνῆς*.

§ 73. The indefinite demonstrative pronouns *δεῖνα* and *τάδε, such-a-one, so and so, what-do-ye-call-him*, are indeclinable.

The genitive of *δεῖνα*, however, is either *δεῖνα* or *δεῖνος*.

NOTE. *Τάδε* is evidently the nominative neuter plural of the Greek *ἴδι*.

## RELATIVE PRONOUN.

§ 74. The relative pronouns are ὁ ὅποιος, ὁποῦ, ὅποιος, ὅποιοςδήποτε, and ὅστις, ὅ τι.

Ὁ ὅποιος, *who, which, the which*, is formed by prefixing the article ὁ to the adjective ὅποιος, both of which are declined. Thus, ὁ ὅποιος, ἡ ὅποια, τὸ ὅποιον, G. τοῦ ὀποίου, τῆς ὀποίας, &c.

Ὁποῦ, *that, who, which*, is indeclinable. In certain proverbial phrases it takes the accent on the penult; thus, ὀπου, in which case it is equivalent to ὅποιος, *whoever, he who*.

Ὅποιος, ὀποια, ὀποιον, *whoever, whosoever, whatsoever, he who*, does not shift the accent.

Ὅποιοςδήποτε, ὀποιαδήποτε, ὀποιονδήποτε, is formed by annexing δήποτε to ὀποιος. In signification it is a little stronger than the simple ὀποιος.

Ὅστις, ἧτις, Pl. οἵτινες, αἵτινες, *who, which, whoever, whosoever*, is used only in the nominative.

Ὅ τι (also ὅ,τι), *whatever, whatsoever*, is the neuter of the preceding, and is used for all genders, numbers, and cases.

NOTE 1. Some writers use ὅστινος, ἄτινα, as the genitive and accusative of ὅστις, but always in the sense of *whoever, whosoever*.

NOTE 2. The uneducated form some of the cases of ὀποιος as if the nominative were ὀποιανός: as, G. ὀποιανού, ὀποιανῆς.

NOTE 3. The indeclinable ὀποῦ is nothing more nor less than the adverb ὀπου, *where*, used as a pronoun. Compare the English *where* in the compounds *whereof, wherewith, &c.*

It should be remembered, that the Greek word for *where* is ὀπου, with the accent on the penult, which in Romaic regularly means *wherever, wheresoever, or whoever, whosoever, he who*. (See above.)

## § 75. PRONOMINAL ADJECTIVES.

Ἄλλος, η, ο, *other, another*. The uneducated form some of the cases as if the nominative were ἄλλουνός, ἄλληνη: as, G. ἄλλουνοῦ, ἄλληνης.

Ἰδιος, α, ον, *same, self*, is always preceded by the article.

Κάθε, *every, each*, indeclinable.

*Καθένας* or *Καθεὶς*, *every one*, is inflected like the numeral *ένας* or *εις*: thus, *καθένας, καθεμία, καθέν, G. καθενός, καθεμιᾶς, A. καθένα, καθεμίαν, καθέν.*

*Κάμποσος* or *Καμπόσος, η, ον, some.* The first form never changes the place of the accent. Formerly it was *όκάποσος.*

*Όποῖος, α, ον, as, such as,* corresponds to *τοιούτος.*

*Όσος* or *Όπόσος, η, ον, as, as much as,* in the plural, *as many as,* corresponds to *τόσος* or *τοιούτος.*

*Πόσος, η, ον, how much,* in the plural, *how many.*

*Τέτιος, α, ον,* equivalent to *τοιούτος.* It never changes the place of its accent.

*Τοι-ούτος, -αύτη, -ούτον, such, G. -ούτον, -αύτης, -ούτου, A. -οῦτον, -αύτην, -οῦτον, Pl. -οῦτοι, -αῦται, -αῦτα, G. -οῦτων, A. -ούτους, -άτας, -αῦτα.*

*Τόσος, η, ον, so much,* in the plural, *so many.*

*Τοσ-ούτος, -αύτη, -ούτον,* equivalent to *τόσος.* It is inflected like *τοιούτος.*

## VERB.

§ 76. 1. The verb has two VOICES; the active and the passive.

2. There are three MOODS; the indicative, subjunctive, and imperative.

NOTE. In Romaic, the Greek *infinitive* may be used as a noun, in which case it is always preceded by the article; as, *τὸ ἔχειν, property, τὸ λέγειν, saying, talk, τὸ μάχεσθαι, fighting.*

3. There are six TENSES; the present, imperfect, aorist, future, perfect, and pluperfect.

4. The imperfect, pluperfect, and future, occur only in the indicative mood.

5. There are three PERSONS; the first, second, and third.

§ 77. The Romaic has three auxiliary verbs; *θέλω, shall, will, ἔχω, have, and εἶμαι, be,* which, as auxiliary verbs, are used only in the present and imperfect indicative active.

## § 78. SYNOPTICAL TABLE OF γράφω.

## ACTIVE VOICE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	γράφω	γράφω	γράφε	γράφων
Imperf.	ἴγραφα			
Aorist.	ἴγραψα	γράψω	γράψι	γράψας
Future.	θή γράψω, or θήμι γράψω, or θήμι γράψι			
Future Continued.	θή γράφω, or θήμι γράφω, or θήμι γράφει			
Perfect.	ἴχω γράψι, or ἴχω γραμμένος			
Pluperf.	εἶχα γράψι, or εἶχα γραμμένος			
Imperf. Conditional.	θή ἴγραφα, or ἤθιμι γράφω, or ἤθιμι γράφει			
Aorist Conditional.	ἤθιμι γράψω, or ἤθιμι γράψι			

## PASSIVE VOICE.

Present.	γράφομαι	γράφωμαι	γράφου	γραφόμενος
Imperf.	ἴγράφουμαι			
Aorist.	ἴγραψθην	γραφθῶ	γράψου	γραφθείς
Future.	θή γραφθῶ, or θήμι γραφθῶ, or θήμι γραφθῆ			
Future Continued.	θή γράφωμαι, or θήμι γράφωμαι, or θήμι γράφισθαι			
Perfect.	εἶμαι γραμμένος			γραμμένος
Pluperf.	εἶχα γραφθῆ, or ἤμουν γραμμένος			
Imperf. Conditional.	θή ἴγράφουμαι, or ἤθιμι γράφωμαι, or ἤθιμι γράφισθαι			
Aorist Conditional.	ἤθιμι γραφθῶ, or ἤθιμι γραφθῆ			



## § 79. ACTIVE VOICE.

## INDICATIVE MOOD.

Present. *I write, I am writing, or I do write.*

S.	γράφω γράφεις γράφει	P.	γράφ-ομεν, -ομε, -οιμε γράφ-ετε, (Chian -ετην, -ετηνε) γράφ-ουσι, -ουν, -ουνε, be- fore a vowel -ουσιν, (Cretan -ον)
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Imperfect. *I was writing, I wrote.*

S.	ἔγραφ-α, (Greek -ον) ἔγραφες, ἐγράφεις ἔγραφ-ε, ἐγράφε, (be- fore a vowel -εν)	P.	ἐγράφ-αμεν, -αμε, (Greek -ομεν, Epirotic -αμαν) ἐγράφ-ετε, -ατε, (Epirotic -εταν, Chian -ετην, -ετηνε) ἔγραφ-αν, ἐγράφασι, ἐγράφαν, ἐγράφανε, (Greek -ον, Cretan ἐγράφα)
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Aorist. *I wrote, I did write.*

S.	ἔγραψα ἔγραψ-ες, ἐγράψεις, (Greek -ας) ἔγραψε, ἐγράψε, be- fore a vowel -εν	P.	ἐγράψ-αμεν, -αμε, (Epirotic -αμαν) ἐγράψ-ετε, (Greek -ατε, Epi- rotic -εταν, Chian -ετην, -ετηνε) ἔγραψαν, ἐγράψασι, ἐγράψαν, ἐγράψανε, (Cretan ἐγράφα)
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Future. *I shall or will write.*θὰ γράψω, or ~~θέλει~~ γράψω, or ~~θέλω~~ γράψει. § 94.Future Continued. *I shall or will be writing.*θὰ γράφω, or ~~θέλει~~ γράφω, or ~~θέλω~~ γράφει. § 95.Perfect. *I have written.*

ἔχω γράψει, or ἔχω γραμμένον (ην, ον). §§ 97:99.

Pluperfect. *I had written.* §§ 98:99.

εἶχα γράψει, or εἶχα γραμμένον (ην, ον).

Imperfect Conditional. *I should, would, could, or  
might be writing.* § 100.

θὰ ἔγραφα, or ἤθελε γράφω, or ἤθελα γράφει.

Aorist Conditional. *I should, would, could, or might write.*

ἤθελε γράψω, or ἤθελα γράψει. § 101.

## SUBJUNCTIVE MOOD.

Present. *I write, or I am, or may be, writing.*

<i>S.</i>	γράφω γράφῃς γράψῃ	<i>P.</i>	γράφωμεν γράφ-ετε, (Greek -ητε) γράφ-ωσι, -ουν
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The subjunctive has all the peculiarities of the indicative, both in the present and aorist.

Aorist. *I write, or I may write.*

<i>S.</i>	γράψω γράψῃς γράψῃ	<i>P.</i>	γράψωμεν γράψ-ετε, γράψτε, (Greek -ητε) γράψ-ωσι, -ουν
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## IMPERATIVE MOOD.

Present. *Write, or Be writing.*

<i>S.</i>	γράφε ᾶς γράφη	<i>P.</i>	γράφετε ᾶς γράφ-ωσι, -ουν
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Aorist. *Write.*

<i>S.</i>	γράψε ᾶς γράψῃ	<i>P.</i>	γράψετε, γράψτε ᾶς γράψ-ωσι, -ουν
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The *third person* of the imperative, both active and passive, is formed by prefixing the auxiliary verb *ᾶς, let,* to the corresponding person of the subjunctive.

## PARTICIPLE.

Present. *γράφων, ουσα, ον, writing; also γράφοντας in-*  
*declinable. (§ 51. 3.)*

Aorist. *γράψας, ασα, αν, writing, having written.*  
*(§ 51. 1.)*

## § 80. PASSIVE VOICE.

## INDICATIVE MOOD.

Present. *I am written* (continued action).

<i>S.</i> γράφ-ομαι, -ομαι	<i>P.</i> γραφ-όμεθα, -όμεσθην, -όμεσθε, -όμεστε, -όμεσθε, -όμεστε.
γράφεσαι	γράφ-εσθε, -εστε, (Chian -ούσθην, -ούσθηνε, -ούσθην)
γράφεται	γράφ-ονται, -ονται

Some of the forms of the *first person plural* may take the accent on the fourth syllable from the end; as, γράφουμιστι.

Imperfect. *I was written* (continued action).

<i>S.</i> ἐγράφ-ουμουν, -ομον, -ουμον, -ομουν, -ού- μουννα, -ουμνα, (Greek -όμην)	<i>P.</i> ἐγραφ-όμεθα, -όμεσθε, -όμεστε, -ούμαστε, -οίμα- σθην, -ούμασταν, -όμεσθην
ἐγράφ-ουσουν, -ού- σουνε, -ουσιαν, -ού- σιαν	ἐγράφ-εσθε, -ούσεστε, -ού- σασι, -ούσασθην, -ούσασιαν, -ούσασθε
ἐγράφ-ετο, -οντιαν, -ουντιαν, -ούντιαν, -ούν- τιαν, (obsolete -ετον)	ἐγράφ-οντο, -οντιαν, -ουν- τιαν, -ούντιαν, -ούντιαν

Some of the forms of the *first* and *second persons plural* of the imperfect may take the accent on the fourth syllable from the end; as ἐγράφουμασταν, ἐγράφουσασταν.

Aorist. *I was written.*

<i>S.</i> ἐγράφθ-ην, -ηκα	<i>P.</i> ἐγράφθ-ημεν, -ήκαμεν
ἐγράφθ-ης, -ηκας	ἐγράφθ-ητε, -ήκατε
ἐγράφθ-η, -ηκε	ἐγράφθ-ησαν, -ηκαν

The form in *ηκα* has all the peculiarities of the aorist active.

Future. *I shall or will be written.* § 94.

θὰ γραφθῶ, or θέλει γραφθῶ, or θέλω γραφθῆ.

Future Continued. *I shall or will be written* (continued action).

θὰ γράφωμαι, or θέλει γράφωμαι, or θέλω γρά-  
φεσθαι. § 95.

Perfect. *I have been written, I am written.*

εἶμαι γραμμένος (η, ον). § 97.

Pluperfect. *I had been written.*

εἶχα γραφθῆ, or ἤμουν γραμμένος (η, ον). § 98.

Imperfect Conditional. *I should, would, could, or might, be written (continued action).*

Θὰ ἐγράφουμουν, or ἤθελε γράφωμαι, or ἤθελα γράφεσθαι. § 100.

Aorist Conditional. *I should, would, could, or might, be written.*

ἤθελε γραφθῶ, or ἤθελα γραφθῆ. § 101.

### SUBJUNCTIVE MOOD.

Present. *I am, or may be, written (continued action).*

S.	γράφ-ωμαι γράφ-εσαι, (pedantic -ησαι) γράφ-εται, (Greek -ηται)	P.	γράφ-όμεθα γράφ-εσθε, (Greek -ησθε) γράφ-ονται
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The subjunctive has all the peculiarities of the indicative.

Aorist. *I am, or may be, written.*

S.	γραφθῶ γραφθῆς γραφθῆ	P.	γραφθ-ῶμεν, -οῦμεν, -οὔμε γραφθ-ῆτε, (Chian -ήτενε) γραφθ-ῶσι, -οὔν, -οὔνε
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### IMPERATIVE MOOD.

Present. *Be written (continued action).*

S.	γράφου ᾶς γράφεται	P.	γράφ-εσθε, -εσθε ᾶς γράφ-ονται
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Aorist. *Be written.*

S.	γράφου ᾶς γραφθῆ	P.	γραφθῆτε ᾶς γραφθ-ῶσι, -οὔν
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For the formation of the *third person* of the imperative, see Imperative Active.

The *second person singular* of the aorist is formed from the corresponding active by changing ε into ου: as, γράψι, γράψου· τίναξι, τίναξου· τίμησι, τίμησου. But in verbs in λλω, λνω, νω, ρω, or ρνω, it is formed by changing θην of the indicative into σου: as, στίλλω, ἐστάλθην, στάλσου· πλύνω, ἐπλύθην, πλύσου· δαίρω, ἰδάρθην, δάρσου.

## PARTICIPLE.

Present. γραφόμενος, η, ον, being written, inflected like σοφός. The uneducated use -ούμενος, or -άμενος, for -όμενος.

Aorist. γραφθεῖς, -εῖσα, ἐν, being written, having been written. (§ 51, 2.)

Perfect. γραμμένος, η, ον, written.

## AUGMENT.

§ 81. 1. The imperfect and aorist of the indicative of verbs beginning with a consonant prefix ε̅ (called the syllabic augment) to the root. E. g.

τιμῶ, to honor, imperf. ἐτιμοῦσα, ἐτιμοῦμουν, aor. ἐτίμησα, ἐτιμήθην  
γράφω, ἔγραφα, ἐγράφουμουν \* ἔγραφα, ἐγράφθην.

2. Verbs beginning with ς̅ double this letter after the augment.

ῥάπτω, to sew, imperf. ἔρῥαπτα, ἐρῥάπτουμουν, aor. ἔρῥάψα, ἐρῥάφθην.  
ῥήχνω, to throw, ἔρῥηχνα, ἐρῥήχνουμουν \* ἔρῥηξα, ἐρῥήχθην.

NOTE 1. The mass of the people omit the syllabic augment in verbal forms of more than two syllables. E. g.

κυττάζω, to look, κύτταζα, κυττάζουμουν, κύτταξα, κυτάχθηκα  
κόπτω, to cut, ἔκοψα, ἔκοψεις, ἔκοψε, pl. κόψαμι, κόψετε, κόψανε.

Dissyllabic forms may omit the augment only when they are preceded by a proclitic; as, τὸ φάγα, for τὸ ἔφαγα, from τρώγω: σοῦ βάλα, for σοῦ ἔβαλα, from βάζω.

NOTE 2. The uneducated often change the augment ε̅ into ἦ, which is nothing more than using the sound I for E. E. g.

λούγω, to wash, ἦλουγα, ἦλουγεις, ἦλουγε.

NOTE 3. The perfect passive participle takes no augment whatever. Many writers employ the Greek participle (Greek Gram. §§ 76: 80); as, παιδεύω, to educate, πεπαιδευμένος for παιδευμένος. This augment sounds well enough in verbs common to both languages; but if prefixed to such as are peculiar to the Romaic, it produces a ludicrous effect; for example, such participles as the following could be tolerated only in burlesque; πεφαγωμένος, κεικουλωμένος, μιμουντσορωμένος, ἱμπεπαλωμένος, ἱτσακισμένος, from τρώγω, κουκλώνω, μιμουντσορώνω, μπαλόνω, τσακίζω.

3. Verbs of *more than two syllables* beginning with a *vowel* or *diphthong* take no augment whatever. E. g.

ἀκούω, *to hear*, imperf. ἀκουα, ἀκούουμουν, aor. ἄκουσα, ἀκούσθηκα.

ἐρωτῶ, *to question*, ἐρωτοῦσα, ἐρωτούμουν · ἐρώτησα, ἐρωτήθη.

εὔχομαι, *to pray*, εὔχουμουν, εὐχήθηκα.

ὀνομάζω, *to name*, ὀνόμαζα, ὀνομάζουμουν · ὀνόμασα, ὀνομάσθη.

\* Many writers, however, employ the Greek *temporal augment* (Greek Gram. § 80); as, ἀκούω, ἤκουσα · ἐλεῶ, ἤλεον · ὀνομάζω, ὠνόμαζα.

NOTE 4. The Romaic can hardly be said to have any dissyllabic verbs beginning with a vowel. Except ἔχω, which see in the Catalogue of Irregular Verbs.

§ 82. *Compound verbs* beginning with a consonant take the syllabic augment at the beginning. Those beginning with a vowel take no augment whatever. E. g.

ἀνάπτω, *to kindle*, imperf. ἀναπτα, aor. ἀναψα, ἀνάφθη.

ἀντιγράφω, *to copy*, ἀντίγραφα · ἀντίγραψα, ἀντιγράφηκα.

ἀπορρίπτω, *to reject*, ἀπόρριπτα, ἀπορρίπτουμουν · ἀπόρριψα, ἀπορρίφθη.

διαβάζω, *to read*, ἐδιάβαζα · ἐδιάβασα.

ἐκδίδω, *to edit*, ἐκδιδα · ἐκδωκα, ἐκδόθη.

ἐπαινῶ, *to praise*, ἐπαινοῦσα, ἐπαινούμουν · ἐπαίνεσα, ἐπαινέθη.

κατακόπτω, *to cut up*, ἐκατάκοπτα, ἐκατακόπτουμουν · ἐκατάκοπη.

μεταφέρω, *to bring again*, ἐμετάφερα · ἐμετάφερα, ἐμεταφέρθη.

προσιάζω, *to command*, ἐπρόσταζα · ἐπρόσταξα, ἐπροστόχη.

συλλαβίζω, *to spell*, ἐσυλλάβιζα · ἐσυλλάβισα.

συνάζω, *to gather*, ἐσύναζα · ἐσύναξα, ἐσυνάχη.

ὑπομένω, *to endure*, ὑπόμεινα · ὑπόμεινα.

ὑποφέρω, *to bear*, ὑπόφερα · ὑπόφερα.

In verbs compounded with a preposition, writers of pretension follow the Greek rules (Greek Gram. § 82); as, ἐκδίδω, ἐξέδωκα · συλλαμβάνω, συνελήθη.

## FORMATION OF THE TENSES.

## PRESENT.

§ 83. The first person singular of the present active indicative is the source from which all the other verbal forms are derived.

*Deponent verbs*, that is, verbs used only in the passive, may, for grammatical purposes, be supposed to have an active form.

NOTE 1. In verbs in αῖω, αῦω, εῖω, βω, and οῦω, the uneducated insert γ before ω, but only in the present and imperfect. E. g.

καίγω, φταίγω	from	καίω, πταίω
καύγω, γυρεύγω	“	καύω, γυρεύω
κρύβγω, ἀκούγω	“	κρύβω, ἀκούω.

NOTE 2. In the present, the Greek endings ἔλλω, λῶ, and εῖρω, ἔρω, or ὕρω, are respectively changed into λῶ, and ἴρω. E. g.

στίλλω, χαλιῶ	from	στέλλω, χαλῶ
σπίρω, φέρω, σέρω	“	σπείρω, φέρω, σύρω

Βάλλω becomes either βάνω, or βάζω.

NOTE 3. The endings κω, γω, or σκω, are often changed into χνω, or κτω. E. g.

δείκνω or δείκτω	from the root δεικ-	(whence ἴδειξα)
ρήκνω or ῥήκτω	“	“ ῥηγ- (whence ἐρήξα)
διδάκνω, βρίζνω	from διδάσκω, βρίζκω.	

NOTE 4. When ω is preceded by the sound I, the accent may be placed on the last syllable; in which case the verb is inflected like πατῶ or τιμῶ. E. g.

σειῶ, σβυῶ, from σείω, σβύω.

Sometimes the sound I is dropped after the accent has been placed on the last syllable; as κυλῶ, μηνῶ, from κυλίω, μηνύω. (§ 17. N. 2.)

NOTE 5. Verbs in ὄνω generally change this ending into αῖνω (§ 27. 6). E. g.

βαθαίνω, μακραίνω, from βαθύνω, μακρύνω.

NOTE 6. The ending ὄνω (incorrectly ὠνω) retains the ν only in the present and imperfect. It is a modification of the Greek ὄω. E. g.

φανερῶνω from φανερόω.

NOTE 7. In some parts of Greece (as in Peloponnesus), ῶ is changed into ἄζω. E. g.

τηράζω from τηρῶ.

In a few instances ἄζω becomes ῶ: as ἀρπῶ from ἀρπάζω.

NOTE 8. The Greek ending σσω or ττω is changed into ζω, and sometimes into γω, θω. E. g.

τινάζω, φυλάγω, πλάθω, from τινάσσω, φυλάσσω, πλάσσω.

§ 84. 1. Verbs in *γω*, when this ending is not preceded by the sound *ι*, may drop *γ* with the vowel-sound belonging to it, in the present and imperfect active. In the first and third persons singular, however, only the *γ* is dropped. E. g.

λέγω λέω, λέγεις λές, λέγει λεί, Pl. λέγομε λέμε, λέγετε λέτε, λέγουν λέν  
 τρώγω τρώω, τρώγεις τρώς, τρώγει τρώει, Pl. τρώγομε τρώμε, τρώγετε τρώτε, τρώγουν τρών.  
 πάγω πάω, πάγεις πάς, πάγει πάει, Pl. πάγομε πάμε, πάγετε πάτε, πάγουν πάν.

The same syncope takes place also in *φάγω*, the aorist subjunctive of *τρώγω*: as, *φάγω φάω, φάγεις, φάς*.

2. *ἄκούω*, *to hear*, may be inflected as follows: *ἄκούω, ἀκούεις ἀκούς, ἀκούει, Pl. ἀκούομε ἀκούμε, ἀκούετε ἀκούτε, ἀκούουν ἀκούν*. Imperative, *ἄκουε ἄκου, ἀκούετε ἀκούτε*.

3. *θέλω*, *to wish, will*, in some respects follows the analogy of verbs in *έγω*: thus, *θέλω, θέλεις θές, θέλει, Pl. θέλομε θέμε, θέλετε θέτε, θέλουτε θένε*.

§ 85. The *present passive* is formed by changing *ω* of the present active into *ομαι*. E. g.

*γράφω*, pres. pass. *γράφομαι*.

#### IMPERFECT.

§ 86. The imperfect active is formed by changing *ω* of the present active into *α*, and prefixing its augment. E. g.

*γράφω, ἔγραφα*  
*εὐρίσκω, εὐρίσκα*  
*ῥήγνω, ἔρρηγνα*

§ 87. The imperfect passive is formed by changing *ομαι* of the present passive into *ουμουν*, and prefixing its augment. E. g.

<i>γράφω, γράφομαι</i>	imperf. pass.	<i>ἔγράφουμουν</i>
<i>ῥάπτω, ῥάπτομαι</i>	“	<i>ἔρῥάπτομουν</i>
<i>ακούω, ακούομαι</i>	“	<i>ἔακούουμουν</i>



## AORIST AND PERFECT PASSIVE PARTICIPLE.

§ 88. 1. When  $\omega$  is preceded by a consonant, the aorist and the perfect passive participle are formed by making the following changes: the aorist of course takes its augment.

pres.	aor. act.	aor. pass.	part.
πω, βω, φω πτω	ψα	φθην	μμένος
κω, γω, γγω, χω, κτω, χνω, ττω	ξα	χθην	γμένος
θω, ζω	σα	σθην	σμένος
όνω	ωσα	ώθην	ωμένος

## Examples.

τρίβω, rub	ἔτριψα	ἐτρίφθην	τριμμένος
νίπτω, wash	ἔνιψα	ἐνίφθην	νιμμένος
πλέκω, knit	ἔπλεξα	ἐπλέχθην	πλεγμένος
δείχνω, show	ἔδειξα	ἐδείχθην	δειγμένος
πλάθω, form	ἔπλασα	ἐπλάσθην	πλασμένος
διπλόνω, fold	ἐδίπλωσα	ἐδιπλώθην	διπλωμένος

2. When  $\omega$  is preceded by a vowel, these tenses are formed by dropping  $\omega$ , and annexing  $\sigma\alpha$  for the active,  $\theta\eta\eta$  for the passive, and  $\muένος$  for the participle. E. g.

πιστεύω, to believe, ἐπίστευσα, ἐπιστεύθην, πιστευμένος

3. Verbs in  $\omega$  change this ending into  $\eta\sigma\alpha$  for the active,  $\eta\theta\eta\eta$  for the passive, and  $\etaμένος$  for the participle. E. g.

φιλάω, kiss, ἐφίλησα, ἐφιλῆθην, φιλημένος  
τιμῶ, honor, ἐτίμησα, ἐτιμήθην, τιμημένος.

NOTE 1. Sometimes the endings  $\eta\sigma\alpha$ ,  $\eta\theta\eta\eta$ ,  $\etaμένος$ , are respectively changed into  $\eta\zeta\alpha$ ,  $\eta\chi\theta\eta\eta$ ,  $\eta\gammaμένος$ : as, φουσῶ, ἐφύσηξα, ἐφυσήχθην, φουσηγμένος.

NOTE 2. The uneducated change the endings  $\alpha\upsilon\sigma\alpha$  and  $\iota\upsilon\sigma\alpha$  of the aorist active into  $\alpha\psi\alpha$  and  $\iota\psi\alpha$  (§ 27. 2). E. g.

καύω, βασιλεύω, aor. ἔκαψα, ἔβασίλειψα.

NOTE 3. In some parts of Greece (as in Attica), the uneducated change  $\sigma\alpha$  in the aorist active into  $\kappa\alpha$ . E. g.

νοικιάζω, βλαστημῶ, aor. ἐνοίκιακα, ἔβλασθήμικα.

NOTE 4. In the aorist passive, the uneducated generally drop the  $\eta$  of the ending  $\eta\kappa\alpha$ : as, γίνομαι, ἔγινκα for ἔγινηκα · χτυπῶ, χτυπήθικα for χτυπήθηκα.

They drop  $\theta\eta$  of the ending  $\phi\theta\eta\kappa\alpha$  and  $\sigma\theta\eta\kappa\alpha$ : as,  $\gamma\rho\acute{\alpha}\phi\omega$ ,  $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta$  for  $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\theta\eta\kappa\alpha$ .  $\gamma\epsilon\mu\acute{\iota}\zeta\omega$ ,  $\gamma\epsilon\mu\acute{\iota}\sigma\kappa\alpha$  for  $\acute{\iota}\gamma\epsilon\mu\acute{\iota}\sigma\theta\eta\kappa\alpha$ .

4. Some verbs in  $\tilde{\omega}$  have  $\iota\sigma\acute{\mu}\epsilon\nu\omicron\varsigma$  instead of  $\eta\acute{\mu}\epsilon\nu\omicron\varsigma$  in the perfect passive participle. E. g.

$\acute{\epsilon}\nu\tau\upsilon\chi\tilde{\omega}$ ,  $\acute{\epsilon}\nu\tau\upsilon\chi\iota\sigma\acute{\mu}\epsilon\nu\omicron\varsigma$ .

§ 89. The aorist passive of the following verbs deviates somewhat from the general rule.

$\beta\acute{\alpha}\pi\tau\omega$ or $\beta\acute{\alpha}\phi\omega$ , <i>dye</i>	aor. pass. $\acute{\epsilon}\beta\acute{\alpha}\phi\eta\eta$
$\beta\rho\acute{\epsilon}\chi\omega$ , <i>wet</i>	" $\acute{\epsilon}\beta\rho\acute{\alpha}\chi\eta\eta$
$\gamma\rho\acute{\alpha}\phi\omega$ , <i>write</i>	" $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\theta\eta\eta$ or $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta\eta$
$\acute{\epsilon}\nu\tau\rho\acute{\epsilon}\pi\omicron\mu\alpha\iota$ , <i>to be ashamed</i>	" $\acute{\epsilon}\nu\tau\rho\acute{\alpha}\pi\eta\eta$
$\theta\acute{\alpha}\pi\tau\omega$ , <i>bury</i>	" $\acute{\epsilon}\theta\acute{\alpha}\phi\eta\eta$ or $\acute{\epsilon}\iota\acute{\alpha}\phi\eta\eta$
$\kappa\alpha\acute{\iota}\omega$ , <i>burn</i>	" $\acute{\epsilon}\kappa\acute{\alpha}\eta\eta$
$\pi\acute{\iota}\nu\iota\omega$ , <i>drown</i>	" $\acute{\epsilon}\pi\acute{\nu}\iota\chi\eta\eta$
$\sigma\iota\rho\acute{\epsilon}\phi\omega$ , <i>turn</i>	" $\acute{\epsilon}\sigma\tau\rho\acute{\alpha}\phi\eta\eta$
$\tau\rho\acute{\epsilon}\pi\omega$ , <i>turn</i>	" $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\eta\eta$
$\tau\rho\acute{\epsilon}\phi\omega$ , <i>feed</i>	" $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta\eta$ or $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\eta$
$\phi\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$ , <i>appear</i>	" $\acute{\epsilon}\phi\acute{\alpha}\nu\eta\eta$

§ 90. 1. Many verbs in  $\zeta\omega$  form the aorist and the perfect passive participle as if the present ended in  $\gamma\omega$ . Such are the following:  $\acute{\alpha}\lambda\lambda\acute{\alpha}\zeta\omega$ ,  $\acute{\alpha}\rho\acute{\alpha}\zeta\omega$ ,  $\acute{\epsilon}\gamma\gamma\acute{\iota}\zeta\omega$ ,  $\zeta\omicron\upsilon\lambda\acute{\iota}\zeta\omega$ ,  $\iota\sigma\acute{\alpha}\zeta\omega$ ,  $\kappa\rho\acute{\alpha}\zeta\omega$ ,  $\kappa\rho\acute{\omega}\zeta\omega$ ,  $\kappa\upsilon\tau\acute{\iota}\acute{\alpha}\zeta\omega$ ,  $\nu\upsilon\sigma\tau\acute{\iota}\acute{\alpha}\zeta\omega$ ,  $\pi\alpha\acute{\iota}\zeta\omega$ ,  $\sigma\kappa\iota\acute{\alpha}\zeta\omega$ ,  $\sigma\kappa\omicron\upsilon\acute{\zeta}\omega$ ,  $\sigma\pi\alpha\rho\acute{\alpha}\zeta\omega$ ,  $\sigma\tau\acute{\alpha}\zeta\omega$ ,  $\sigma\tau\epsilon\upsilon\acute{\alpha}\zeta\omega$ ,  $\sigma\tau\eta\rho\acute{\iota}\zeta\omega$ ,  $\sigma\upsilon\upsilon\acute{\nu}\acute{\alpha}\zeta\omega$ ,  $\tau\acute{\alpha}\zeta\omega$ ,  $\tau\alpha\rho\acute{\alpha}\zeta\omega$ ,  $\tau\iota\acute{\nu}\acute{\alpha}\zeta\omega$ ,  $\tau\rho\omicron\mu\acute{\alpha}\zeta\omega$ ,  $\phi\omega\upsilon\acute{\nu}\acute{\alpha}\zeta\omega$ ,  $\chi\alpha\rho\acute{\alpha}\zeta\omega$ .

2. Some verbs in  $\zeta\omega$  form these tenses either according to the general rule, or according to the preceding paragraph. Such are  $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ ,  $\acute{\epsilon}\xi\epsilon\tau\acute{\alpha}\zeta\omega$ ,  $\mu\alpha\tau\acute{\iota}\acute{\alpha}\zeta\omega$ ,  $\mu\omicron\upsilon\rho\mu\omicron\upsilon\rho\acute{\iota}\zeta\omega$ ,  $\sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\omega$ .

§ 91. 1. Some verbs in  $\tilde{\omega}$  change this ending into  $\epsilon\sigma\alpha$  or  $\alpha\sigma\alpha$  in the active,  $\acute{\epsilon}\theta\eta\eta$ ,  $\acute{\epsilon}\sigma\theta\eta\eta$ ,  $\acute{\alpha}\theta\eta\eta$ , or  $\acute{\alpha}\sigma\theta\eta\eta$ , in the passive, and  $\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\epsilon\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\alpha\mu\acute{\epsilon}\nu\omicron\varsigma$ , or  $\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ , in the participle. Such are

$\beta\alpha\rho\tilde{\omega}$ ,  $\acute{\epsilon}\beta\acute{\alpha}\rho\epsilon\sigma\alpha$ ,  $\acute{\epsilon}\beta\alpha\rho\acute{\epsilon}\theta\eta\eta$ ,  $\beta\alpha\rho\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\gamma\epsilon\lambda\tilde{\omega}$ ,  $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\alpha$ ,  $\acute{\epsilon}\gamma\epsilon\lambda\acute{\alpha}\sigma\theta\eta\eta$ ,  $\gamma\epsilon\lambda\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\delta\iota\psi\tilde{\omega}$ ,  $\acute{\epsilon}\delta\acute{\iota}\psi\alpha\sigma\alpha$ ,  $\delta\iota\psi\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\acute{\epsilon}\pi\alpha\iota\tilde{\omega}$ ,  $\acute{\epsilon}\pi\alpha\acute{\iota}\nu\epsilon\sigma\alpha$ ,  $\acute{\epsilon}\pi\alpha\iota\acute{\nu}\acute{\epsilon}\theta\eta\eta$ ,  $\acute{\epsilon}\pi\alpha\iota\upsilon\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\eta\mu\pi\omicron\rho\tilde{\omega}$ ,  $\eta\mu\pi\acute{\omicron}\rho\epsilon\sigma\alpha$   
 $\kappa\alpha\lambda\tilde{\omega}$ ,  $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\sigma\alpha$ ,  $\acute{\epsilon}\kappa\alpha\lambda\acute{\epsilon}\sigma\theta\eta\eta$ ,  $\kappa\alpha\lambda\epsilon\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\kappa\rho\epsilon\mu\tilde{\omega}$ ,  $\acute{\epsilon}\kappa\rho\acute{\epsilon}\mu\alpha\sigma\alpha$ ,  $\acute{\epsilon}\kappa\rho\epsilon\mu\acute{\alpha}\sigma\theta\eta\eta$ ,  $\kappa\rho\epsilon\mu\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\pi\epsilon\iota\tilde{\omega}$ ,  $\acute{\epsilon}\pi\epsilon\acute{\iota}\nu\alpha\sigma\alpha$ ,  $\pi\epsilon\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\pi\omicron\upsilon\tilde{\omega}$ ,  $\acute{\epsilon}\pi\acute{\omicron}\nu\epsilon\sigma\alpha$ ,  $\pi\omicron\upsilon\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   
 $\phi\omicron\rho\tilde{\omega}$ ,  $\acute{\epsilon}\phi\acute{\omicron}\rho\epsilon\sigma\alpha$ ,  $\acute{\epsilon}\phi\omicron\rho\acute{\epsilon}\theta\eta\eta$ ,  $\phi\omicron\rho\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$

§ 92. These verbs, ἀκούω, κλείω, κρούω, κυλίω, λούω, ξύω, and σείω, insert σ before θην and μένος: as, ἀκούσθην, ἀκουσμένος.

§ 93. 1. Verbs in λλω, λνω, νω, and ρω, are not very regular in the formation of the aorist and participle. The following examples exhibit their peculiarities.

pres.	aor. act.	aor. pass.	part.
ψάλλω	ἔψαλα	ἐψάλθην	ψαλμένος
παραγγέλλω	ἐπαράγγειλα	ἐπαραγγέλθην	παραγγελμένος
στέλλω, στέλνω	ἔστειλα	ἔσταλθην	σταλμένος
μιαίνω	ἐμίαινα	ἐμιάνθην	μιασμένος
πικραίνω	ἐπίκρανα	ἐπικράνθην	πικραμμένος
πιάνω	ἔπιασα	ἐπίασθην	πιασμένος
γίνομαι	ἔγινα	ἐγίνην	
πλύνω	ἔπλυνα	ἐπλύθην	πλυμένος
μολύνω	ἐμόλυνα	ἐμολύνθην	μολυσμένος
σπείρω, σπέρνω	ἔσπειρα	ἔσπάρθην	σπαρμένος
χαίρομαι, χαίρω		ἔχάρην	

2. Verbs in ρω, derived from the Italian infinitive in -are, change ω into ισα, ισθην, ισμένος. E. g.

μαϊνάρω, ἐμαϊνάρισσα, ἐμαϊναρίσθηκα, μαϊναρισμένος.

## FUTURE.

§ 94. 1. The future is formed by prefixing θά, or θὲ νά, or θὰ νά, or θέλει, to the aorist subjunctive. E. g. γράφω,

θά γράψω, θὰ γράψῃς, θὰ γράψῃ,  
 θὰ γράψωμεν, θὰ γράψετε, θὰ γράψουν.  
 θὰ γραφθῶ, θὰ γραφθῆς, θὰ γραφθῆ,  
 θὰ γραφθῶμεν, θὰ γραφθῆτε, θὰ γραφθῶσι.

θέλει γράψω, θέλει γράψῃς, θέλει γράψῃ,  
 θέλει γράψωμεν, θέλει γράψετε, θέλει γράψουν.  
 θέλει γραφθῶ, θέλει γραφθῆς, θέλει γραφθῆ,  
 θέλει γραφθῶμεν, θέλει γραφθῆτε, θέλει γραφθῶν.

The form θέλει represents all the persons and numbers of the indicative of θέλω, and therefore should not be confounded with the third person singular of the same verb. Compare N. 1, below.

2. It may be formed also by subjoining the third person singular of the aorist subjunctive to *θέλω*.

The endings *η* and *ῆ* of the subjoined part are commonly written *ει* and *ῆ* respectively, in all the compound tenses. E. g. *γράφω*,

*θέλω γράψει, θέλεις γράψει, θέλει γράψει,  
θέλομεν γράψει, θέλετε γράψει, θέλουν γράψει.  
θέλω γραφθῆ, θέλεις γραφθῆ, θέλει γραφθῆ,  
θέλομεν γραφθῆ, θέλετε γραφθῆ, θέλουν γραφθῆ.*

NOTE 1. Some form the singular of the future by subjoining the aorist subjunctive to *θίλω*. E. g.

*θίλω γράψω, θίλεις γράψεις, θίλει γράψη.*

NOTE 2. In the time of Ptochoprodromus the future was formed by prefixing *νά* to the aorist subjunctive. E. g. *τρέφω, τιμῶ*,

*νά θρέψης, νά τιμηθῆς.*

There are those who even now form the future in this way.

NOTE 3. A few centuries ago, the future active was formed by subjoining to *θέλω* the third person singular of the aorist subjunctive, with its ending changed into *ειν*. E. g. *γράφω, λαμβάνω, βάλλω*,

*θέλω γράψειν, θίλω λάβειν, θέλω βάλλειν.*

The future passive was formed in the same manner, with the ending of the subjoined part changed into *ῆν*. E. g.

*θίλω γραφθῆν, θίλεις τιμηθῆν.*

Coray and a few others of less note have recently attempted to introduce these barbarous infinitives, but with little or no success: the mass of the people do not acknowledge them.

With respect to such infinitives as *γραφθῆν, τιμηθῆν*, Coray says they are Æolic, and refers us to *μεθύσθῆν*, in a fragment of Alcæus. But the word thus accented seems to be an editorial invention, for the manuscripts have it *μεθύσθην*: and this is required by the analogy of the Æolic dialect.

There is no doubt, however, that the third person singular, when subjoined to the auxiliary verbs, has the force of the infinitive; which circumstance would naturally suggest the Greek termination *ν*.

§ 95. 1. The continued future is formed by prefixing *θά*, or *θὲ νά*, or *θὰ νά*, or *θέλει*, to the present subjunctive. E. g. *γράφω*,

*θὰ γράφω, θὰ γράφης, θὰ γράφη, &c. (§ 74. 1.)*

*θὰ γράφωμαι, θὺ γράφεσαι, θὰ γράφεται, &c.*

2. This tense may be formed also, in the active, by subjoining the third person singular of the present subjunctive to *θέλω*: in the passive, by subjoining the Greek infinitive to *θέλω*. E. g.

*θέλω γράφει, θέλεις γράφει, θέλει γράφει, &c.* (§ 94. 2.)

*θέλω γράφεσθαι, θέλεις γράφεσθαι, &c.*

The other peculiarities of this tense are analogous to those of the future.

§ 96. 1. By subjoining the accusative of the perfect participle to the future of *ἔχω*, a *completed future active* is formed, corresponding to the English second future. E. g. *ἀποκεφαλίζω*,

*θὰ τοὺς ἔχουν ἀποκεφαλισμένους, they will have beheaded them.*

2. A *completed future passive* is formed by subjoining the nominative of the perfect participle to the future of *εἶναι*. E. g.

*θὲ νὰ εἶναι ἀποκεφαλισμένοι, they will have been beheaded.*

#### PERFECT AND PLUPERFECT.

§ 97. 1. The perfect is formed by subjoining the third person singular of the aorist subjunctive to the auxiliary *ἔχω*. E. g. *γράφω*,

*ἔχω γράφει, ἔχεις γράφει, ἔχει γράφει,  
ἔχομεν γράφει, ἔχετε γράφει, ἔχουν γράφει.*

For the ending *ει*, see Future.

The perfect thus formed is used chiefly by the inhabitants of Epirus.

2. The perfect passive of transitive verbs is formed also by subjoining the perfect participle to *εἶμαι*. E. g. *γράφω*,

*εἶμαι γραμμένος (η, ον), εἶσαι γραμμένος (η, ον), εἶναι γραμμένος (η, ον),  
εἶμεθα γραμμένοι (αι, α), εἶσθε γραμμένοι (αι, α), εἶναι γραμμένοι (αι, α).*

§ 98. 1. The pluperfect is formed by subjoining the third person singular of the aorist subjunctive to εἶχα, the imperfect of ἔχω. E. g. γράφω,

εἶχα γράψει, εἶχες γράψει, εἶχε γράψει,  
 εἶχαμεν γράψει, εἶχετε γράψει, εἶχαν γράψει.  
 εἶχα γραφθῆ, εἶχες γραφθῆ, εἶχε γραφθῆ,  
 εἶχαμεν γραφθῆ, εἶχετε γραφθῆ, εἶχαν γραφθῆ.

2. The pluperfect passive of transitive verbs is formed also by subjoining the perfect participle to ἦμουν, the imperfect of εἶμαι. E. g. γράφω,

ἦμουν γραμμένος (η, ον), ἦσουν γραμμένος (η, ον), ἦτον γραμ-  
 μένος (η, ον),  
 ἦμεθα γραμμένοι (αι, α), ἦσθε γραμμένοι (αι, α), ἦσαν  
 γραμμένοι (αι, α).

§ 99. The perfect and pluperfect active of transitive verbs may be formed also by means of ἔχω, εἶχα, and the accusative of the perfect participle. E. g. γράφω,

ἔχω γραμμένον (ην, ον)  
 εἶχα γραμμένον (ην, ον).

### CONDITIONAL TENSES.

§ 100. 1. The conditional imperfect is formed by prefixing θὰ, or θὲ νά, or θὰ νά, to the imperfect. E. g. γράφω,

θὰ ἔγραφα, θὰ ἔγραφες, θὰ ἔγραφε,  
 θὰ ἐγράφαμεν, θὰ ἐγράφετε, θὰ ἔγραφαν.  
 θὰ ἐγράφουμουν, θὰ ἐγράφουσουν, θὰ ἐγράφετο,  
 θὰ ἐγραφόμεθα, θὰ ἐγράφεσθε, θὰ ἐγράφοντο.

2. It may be formed also by prefixing ἦθελε to the present subjunctive. E. g.

ἦθελε γράφω, ἦθελε γράφης, ἦθελε γράφῃ,  
 ἦθελε γράφωμεν, ἦθελε γράφετε, ἦθελε γράφουν.  
 ἦθελε γράφωμαι, ἦθελε γράφῃσαι, ἦθελε γράφεται, &c.

The form ἤθελε stands in reality for all the persons and numbers of the imperfect indicative of θέλω. Compare §§ 94. 1: 100. N. 3.

3. It may be formed also, in the active, by subjoining the third person singular of the present subjunctive to the imperfect ἤθελα, from θέλω: in the passive, by subjoining the Greek infinitive to ἤθελα. E. g.

ἤθελα γράφει, ἤθελες γράφει, ἤθελε γράφει,  
ἤθέλαμεν γράφει, ἠθέεστε γράφει, ἤθελαν γράφει.

ἤθελα γράφεσθαι, ἤθελες γράφεσθαι, ἤθελε γράφεσθαι, &c.

NOTE 1. Instead of θά, or θὶ νά, or θὰ νά, or ἤθειλε, many use θέλα in all the conditional tenses. E. g.

θέλα ἔγραφα, θέλα ἔγραφες, θέλα ἔγραφε, &c.  
θέλα γράφω, θέλα γράφης, θέλα γράφη, &c.  
θέλα γράψω, θέλα γράψης, θέλα γράψη, &c.

NOTE 2. Some insert νά between ἤθειλε and the subjunctive, in all the conditional tenses. E. g.

ἤθειλε νὰ γράφω, ἤθειλε νὰ γράφης, &c.  
ἤθειλε νὰ γράψω, ἤθειλε νὰ γράψης, &c.

NOTE 3. Some form the singular of the conditional tenses by subjoining the subjunctive to ἤθειλα. E. g.

ἤθειλα γράφω, ἤθειλες γράφης, ἤθειλε γράφη:  
ἤθειλα γράψω, ἤθειλες γράψης, ἤθειλε γράψη.

Sometimes νά is inserted; as, ἤθειλες νὰ ραφθῆς, ἤθειλε νὰ λάβῃ.

NOTE 4. The conditional tenses may be formed also by prefixing νά to the imperfect and aorist indicative. E. g.

νὰ ἔγραφα, νὰ ἔγραφες.

The aorist thus formed is almost obsolete. In the time of Ptochoprodromus, the conditional tenses were invariably formed in this way.

§ 101. 1. The conditional aorist is formed by prefixing ἤθελε to the aorist subjunctive. E. g.  
γράφω,

ἤθελε γράψω, ἤθελε γράψης, ἤθελε γράψη,  
ἤθελε γράψωμεν, ἤθελε γράψετε, ἤθελε γράψουν.

ἤθελε γραφθῶ, ἤθελες γραφθῆς, ἤθελε γραφθῆ,  
ἤθελε γραφθῶμεν, ἤθελες γραφθῆτε, ἤθελε γραφθούν.

2. It may be formed also by subjoining the third person singular of the aorist subjunctive to the imperfect ἦθελα, from θέλω. E. g.

ἦθελα γράψει, ἦθελες γράψει, ἦθελε γράψει.

ἦθελα γραφθῆ, ἦθελες γραφθῆ, ἦθελε γραφθῆ,  
ἦθέλαμεν γραφθῆ, ἦθέλειτε γραφθῆ, ἦθελαν γραφθῆ.

## VERBS IN $\tilde{\omega}$ .

§ 102. There are two classes of verbs in  $\tilde{\omega}$ , the first of which comprises those which have  $\tilde{\alpha}s$ , and the second, those which have  $\tilde{\epsilon}s$ , in the second person singular of the present active indicative.

These verbs differ from the rest only in the present and imperfect.

NOTE 1. Some may have either  $\tilde{\alpha}s$  or  $\tilde{\epsilon}s$  in the second person singular; as, *μωρολογ- $\tilde{\omega}$* , - $\tilde{\alpha}s$  or - $\tilde{\epsilon}s$  · *φοβ- $\tilde{\omega}$ μαι*, - $\tilde{\alpha}s$  or - $\tilde{\epsilon}s$ αι.

NOTE 2. These verbs are *contracted* from the Greek verbs in *άω* and *έω*.

The radical *ι*, it will be observed, is changed into *ι* (§ 27. 8); as, *ιπάτις* for *ιπάτις*, *πατίσαις* for *πατίσαις* (§ 17).

Further, verbs in *άω*, in respect to *ι*, follow the analogy of those in *έω*: as, *τιμίμαι*, *ιτιμιούμιθα*, for *τιμάμαι*, *ιτιμαόμιθα* (the Ionic of which would have been *τιμίμαι*, *ιτιμιόμιθα*).

## § 103. SYNOPTICAL TABLE OF *τιμῶ* AND *πατῶ*.

### ACTIVE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	τιμῶ	τιμῶ	τίμα	τιμῶν
Imperf.	ἰτίμων			
Present.	πατῶ	πατῶ	πάτι	πατῶν
Imperf.	ἰπάτων			

### PASSIVE.

Present.	τιμῶμαι	τιμῶμαι	τιμῶ	τιμώμενος
Imperf.	ἰτιμώμην			
Present.	πατούμαι	πατούμαι	πατού	πατούμενος
Imperf.	ἰπατούμην			



## § 104. ACTIVE VOICE.

## INDICATIVE MOOD.

Present.	<i>S.</i>	$\tau\iota\mu-\tilde{\omega}, -\acute{\alpha}\omega$	$\pi\alpha\tau\tilde{\omega}$	
		$\tau\iota\mu-\tilde{\alpha}\varsigma, -\acute{\alpha}\epsilon\iota\varsigma$	$\pi\alpha\tau\epsilon\tilde{\iota}\varsigma$	
		$\tau\iota\mu-\tilde{\alpha}, -\acute{\alpha}\epsilon\iota$	$\pi\alpha\tau\epsilon\tilde{\iota}$	
<i>P.</i>		$\tau\iota\mu-\tilde{\omega}\mu\epsilon\nu, -\omicron\tilde{\upsilon}\mu\epsilon$	$\pi\alpha\tau\omicron\tilde{\upsilon}\mu\epsilon\nu$	
		$\tau\iota\mu\tilde{\alpha}\tau\epsilon$	$\pi\alpha\tau\epsilon\tilde{\iota}\tau\epsilon$	
		$\tau\iota\mu-\tilde{\omega}\sigma\iota, -\omicron\tilde{\upsilon}\nu, -\omicron\tilde{\upsilon}\nu\epsilon, -\acute{\alpha}\omicron\upsilon\nu, -\acute{\alpha}\nu, -\acute{\alpha}\nu\epsilon$	$\pi\alpha\tau-\omicron\tilde{\upsilon}\sigma\iota, -\omicron\tilde{\upsilon}\nu, -\omicron\tilde{\upsilon}\nu\epsilon$	
Imperf.	<i>S.</i>	$\acute{\epsilon}\tau\iota\mu-\omega\nu, -\omicron\tilde{\upsilon}\sigma\alpha$	$\acute{\epsilon}\pi\acute{\alpha}\tau-\omicron\upsilon\nu, -\omicron\tilde{\upsilon}\sigma\alpha$	
		$\acute{\epsilon}\tau\iota\mu-\alpha\varsigma, -\omicron\tilde{\upsilon}\sigma\epsilon\varsigma, -\alpha\epsilon\varsigma$	$\acute{\epsilon}\pi\acute{\alpha}\tau-\epsilon\iota\varsigma, -\omicron\tilde{\upsilon}\sigma\epsilon\varsigma, -\iota\epsilon\varsigma$	
		$\acute{\epsilon}\tau\iota\mu-\alpha, -\omicron\tilde{\upsilon}\sigma\epsilon, -\alpha\epsilon$	$\acute{\epsilon}\pi\acute{\alpha}\tau-\epsilon\iota, -\omicron\tilde{\upsilon}\sigma\epsilon, -\iota\epsilon$	
	<i>P.</i>		$\acute{\epsilon}\tau\iota\mu-\tilde{\omega}\mu\epsilon\nu, -\omicron\tilde{\upsilon}\sigma\alpha-\mu\epsilon\nu$	$\acute{\epsilon}\pi\alpha\tau-\omicron\tilde{\upsilon}\mu\epsilon\nu, -\omicron\tilde{\upsilon}\sigma\alpha-\mu\epsilon\nu$
			$\acute{\epsilon}\tau\iota\mu-\tilde{\alpha}\tau\epsilon, -\omicron\tilde{\upsilon}\sigma\epsilon\tau\epsilon$	$\acute{\epsilon}\pi\alpha\tau-\epsilon\tilde{\iota}\tau\epsilon, -\omicron\tilde{\upsilon}\sigma\epsilon\tau\epsilon$
			$\acute{\epsilon}\tau\iota\mu-\omega\nu, -\omicron\tilde{\upsilon}\sigma\alpha\nu, -\omicron\tilde{\upsilon}\sigma\alpha\nu\epsilon$	$\acute{\epsilon}\pi\acute{\alpha}\tau-\omicron\upsilon\nu, -\omicron\tilde{\upsilon}\sigma\alpha\nu, -\omicron\tilde{\upsilon}\sigma\alpha\nu\epsilon$

## SUBJUNCTIVE MOOD.

Present.	<i>S.</i>	$\tau\iota\mu-\tilde{\omega}, -\acute{\alpha}\omega$	$\pi\alpha\tau\tilde{\omega}$
		$\tau\iota\mu-\tilde{\alpha}\varsigma, -\acute{\alpha}\eta\varsigma$	$\pi\alpha\tau\tilde{\eta}\varsigma$
		$\tau\iota\mu\tilde{\alpha}, -\acute{\alpha}\eta$	$\pi\alpha\tau\tilde{\eta}$
<i>P.</i>		$\tau\iota\mu-\tilde{\omega}\mu\epsilon\nu, -\omicron\tilde{\upsilon}\mu\epsilon$	$\pi\alpha\tau-\tilde{\omega}\mu\epsilon\nu, -\omicron\tilde{\upsilon}\mu\epsilon$
		$\tau\iota\mu\tilde{\alpha}\tau\epsilon$	$\pi\alpha\tau\tilde{\eta}\tau\epsilon$
		$\tau\iota\mu-\tilde{\omega}\sigma\iota, -\omicron\tilde{\upsilon}\nu, -\omicron\tilde{\upsilon}\nu\epsilon, -\acute{\alpha}\omicron\upsilon\nu, -\acute{\alpha}\nu, -\acute{\alpha}\nu\epsilon$	$\pi\alpha\tau-\tilde{\omega}\sigma\iota, -\omicron\tilde{\upsilon}\nu, -\omicron\tilde{\upsilon}\nu\epsilon$

## IMPERATIVE MOOD.

Present.	<i>S.</i>	$\tau\acute{\iota}\mu\alpha$	$\pi\acute{\alpha}\tau-\epsilon\iota, -\iota\epsilon$
		$\acute{\alpha}\varsigma\tau\iota\mu\tilde{\alpha}$	$\acute{\alpha}\varsigma\pi\alpha\tau\tilde{\eta}$
<i>P.</i>		$\tau\iota\mu\tilde{\alpha}\tau\epsilon$	$\pi\alpha\tau\epsilon\tilde{\iota}\tau\epsilon$
		$\acute{\alpha}\varsigma\tau\iota\mu\tilde{\omega}\sigma\iota$	$\acute{\alpha}\varsigma\pi\alpha\tau\tilde{\omega}\sigma\iota$

## PARTICIPLE.

Present.	$\tau\iota\mu-\tilde{\omega}\nu, \tilde{\omega}\sigma\alpha, \tilde{\omega}\nu,$	$\pi\alpha\tau-\tilde{\omega}\nu, \omicron\tilde{\upsilon}\sigma\alpha, \omicron\tilde{\upsilon}\nu,$
	G. $\tilde{\omega}\nu\tau\omicron\varsigma$ (§ 51. 3). Also $\tau\iota\mu\tilde{\omega}\nu\tau\alpha\varsigma$ indeclinable.	G. $\omicron\tilde{\upsilon}\nu\tau\omicron\varsigma$ (ibid.). Also $\pi\alpha\tau\tilde{\omega}\nu\tau\alpha\varsigma$ indeclinable.

## § 105. PASSIVE VOICE.

## INDICATIVE MOOD.

Present.	<i>S.</i>	τιμ-ῶμαι, -οῦμαι,	πατ-οῦμαι, -ιοῦμαι,
		-ιοῦμαι, -ιόμαι	-ιόμαι
		τιμ-ᾶσαι, -ιέσαι,	πατ-εῖσαι, -ιέσαι,
		-ιόσαι	-ιόσαι
		τιμ-ᾶται, -ιέται,	πατ-εῖται, -ιέται,
		-ιόται	-ιόται
<i>P.</i>		τιμ-ώμεθα, -ούμεθα,	πατ-ούμεθα, -ιούμεθα,
		-ιούμεθα, -ιόμεθα	-ιόμεθα
		τιμ-ᾶσθε, -ιέσθε,	πατ-εῖσθε, -ιέσθε,
		-ιόσθε	-ιόσθε
		τιμ-ῶνται, -ιοῦνται,	πατ-οῦνται, -ιοῦνται,
		-ιόνται	-ιόνται
Imperf.	<i>S.</i>	ἐτιμ-ώμην, -ούμουν,	ἐπατ-ούμην, -ούμουν,
		-ιούμουν	-ιούμουν
		ἐτιμ-ούσουν, -οὔσον,	ἐπατ-ούσουν, -οὔσον,
		-ιούσουν	-ιούσουν
		ἐτιμ-ᾶτο, -οὔνταν,	ἐπατ-εῖτο, -οὔνταν,
		-ιούνταν, -ιόνταν	-ιούνταν, -ιόνταν
<i>P.</i>		ἐτιμ-ώμεθα, -ούμεθα,	ἐπατ-ούμεθα, -ιούμε-
		-ιούμεθα	θα
		ἐτιμ-ᾶσθε, -ιέσθε	ἐπατ-εῖσθε, -ιέσθε
		ἐτιμ-ῶντο, -οὔνταν,	ἐπατ-οῦντο, -οὔνταν,
		-ιούνταν, -ιόνταν,	-ιούνταν, -ιόνταν,
		-ιούντο	-ιούντο

With respect to the changes after  $\mu$ ,  $\sigma$ ,  $\tau$ , and  $\nu$ , in the passive endings, verbs in  $\tilde{\omega}$  do not differ from verbs in  $\omega$ : thus, *τιμιούμεσσι* may be used for *τιμώμεθα* or rather *τιμιούμεθα*.

When  $\omega$  is preceded by an I sound, the  $i$  of the ending is dropped: as *λυῶ*, — *λυοῦμαι*, *λυῖσαι*, not *λυοῦμαι*, *λυῖσαι*. *σιῶ*, — *σιοῦμαι*, *σιοῦνται*, not *σιουῦμαι*, *σιουῦνται*.

## SUBJUNCTIVE MOOD.

Present.	<i>S.</i>	τιμῶμαι	πατῶμαι
		τιμᾶσαι	πατῆσαι
		τιμᾶται	πατῆται

<i>P.</i>	τιμώμεθα	πατώμεθα
	τιμᾶσθε	πατιῆσθε
	τιμῶνται	πατιῶνται

The subjunctive passive has all the peculiarities of the indicative passive.

### IMPERATIVE MOOD.

Present.	<i>S.</i>	τιμοῦ ᾶς τιμᾶται	πατοῦ ᾶς πατιῆται
	<i>P.</i>	τιμᾶσθε ᾶς τιμῶνται	πατεῖσθε ᾶς πατιῶνται

### PARTICIPLE.

Present.	τιμώμενος, η, ον	πατούμενος, η, ον
	Also τιμούμενος, η, ον.	

## § 106. IRREGULAR VERBS.

### A.

ἀκριβαίνω, *to begin to be dear, to make dear*, A. ἀκριβηνα, *to be dear*.

ἁμαρταίνω, and

ἁμαρτάνω, *to sin*, A. ἁμάρτησα, seldom ἡμαρτον, Pp. ἡμαρτημένος.

ἄμε, ἄμετε or ἀμέτε, a defective imperative, = πήγαινε, πήγαίνετε, *go*.

ἀναβαίνω (βαίνω), *to ascend, to come or go up*, A. ἀνέβην (like ἐγράφη), or ἀνέβηκα, *subj.* ἀναβῶ or ἀνεβῶ (like γραφθῶ), or ἀνέβω, *imperat.* ἀνέβα, pl. ἀνεβῆτε or ἀναβήτε, *part.* ἀναβάς.

ἀναγινώσκω (γινώσκω), *to read*, A. ἀνάγνωσα or ἀνέγνωσα, ἀναγνώσθην or ἀνεγνώσθην, Pp. ἀναγνωσμένος or ἀνεγνωσμένος.

ἀναγνώθω, and

ἀναγνώω, = ἀναγινώσκω.

ἀνασταίνω (σταίνω), *to raise as from the dead*, A. ἀνάστησα or ἀνέστησα, ἀναστήθην or ἀνέστηθην, Pp. ἀναστημένος. Pass.

ἀνασταίνομαι, *to rise as from the dead*.

ἀναστήνω, = the preceding.

ἀνεβαίνω, = ἀναβαίνω.

ἀνοσταίνω, *to lose flavor, to become insipid*, A. ἀνόστησα.

ἀπεθαίνω, = ἀποθαίνω.

ἀπερνῶ, A. ἀπέρασα, Pp. ἀπερασμένος, = περνῶ.

ἀποθαίνω, and

ἀποθνήσκω (θνήσκω), *to die*, A. ἀπέθανα, *part.* ἀποθανών, Pp. ἀποθαμμένος or ἀπεθαμμένος, *dead*.

ἀπολαμβάνω (λαμβάνω), *to enjoy*, A. ἀπόλαυσα or ἀπέλαυσα.

ἀποστάνω (στάνω), *to tire, to be tired*, A. ἀπόστασα.

ἀρεῶ, and

ἀρεέσκω, *to please*, A. ἄρεσα, Pp. ἀρεσμένος.

ἀρεέσω, = the preceding.

ἄς (ἄφες, ἀφίημι), *let*, a defective imperative, used chiefly in the formation of the third person of the imperative.

αὐξάνω, and

αὐξάνω, *to increase, to grow*, A. αὔξησα, αὐξήθην, Pp. αὐξημένος.

ἀφίρω (ἀφίημι), *to leave, to let*, A. ἄφησα or ἄφηκα or ἀφήκα, *imperat.* ἄφησε or ἄφες or ἄφσε, pl. ἀφήσετε or ἀφήτε, A. Pass. ἀφέθην, Pp. ἀφημένος.

### B.

βάζω, and

βάλλω, *to put, to place*, A. ἔβαλα, *part.* βαλών, A. Pass. ἐβάλθην, Pp. βαλμένος.

βάνω, = the preceding.

βαρι-οῦμαι, -έσαι, *to be tired, to be weary or lazy*, A. ἐβαρέθην, Pp. βαρεμένος, *tired*.

βαρύνομαι, A. ἐβαρύνθην, = the preceding.

βλαστάνω, and

βλαστάνω, *to bud*, A. ἐβλάστησα.

βλέπω, *to see, to look*, A. ἶδα (also εἶδα), *subj.* ἰδῶ (like γραφθῶ), *imperat.* ἰδέ or ἰδές, pl. ἰδέτε, *part.* ἰδών, A. Pass. ἐβλέφθην.

Its compounds have A. Act. ἔβλεψα, as ἀποβλέπω, ἀπόβλεψα.

Fashionable people pervert the subjunctive ἰδῶ into διῶ, which sounds like δύο, *two*.

βόσκω, or βοσκῶ, ἄς, *to pasture*, A. ἐβόσκησα, ἐβοσκήθην, Pp. βοσκημένος.

βουτιῶ, ἄς, *to dive*, A. ἐβούτησα or ἐβούτιξα, Pp. βουτημένος or βουτιγμένος, *immersed*.

βρέχω, *to wet, to rain*, A. ἔβρεξα, ἐβράχην, Pp. βρεγμένος, *wet*.

βυζαίνω, and

βυζάνω, *to suck*, A. ἐβύζαξα, Pp. βυζαγμένος.

### Γ.

γδέρω (ἐκδέρω), *to flay, skin*, A. ἔγδαρα or ἔγδειρα, ἐγδάροθην, Pp. γδαρμένος.

γδύνω (ἐκδύνω), to undress, strip naked, A. ἔγδυσα, ἔγδύθην,

Pr. γδυμένος.

γένομαι, = γίνομαι.

γέρον, = γύρον.

γίνομαι, to become, to be, to be made, A. ἔγινα or ἔγεινα, subj.

γίνω or γείνω, imperat. γίνε, A. Pass. ἐγίνην, subj. γινῶ or

γενῶ, imperat. γένου, pl. γενῆτε, part. γενόμενος (little used),

Pr. γενημένος.

The A. Pass. has the same signification with the A. Act.

γλυτόνω, to rescue, save, A. ἐγλύτωσα and ἔγλυσα, Pr. γλυτωμέ-  
νος.

γύρον, to lean on one side, to bend, A. ἔγυρα, Pr. γυρμένος.

## Δ.

δαγκάνω, to bite, A. ἐδάγκασα, Pr. δαγκασμένος.

δέρω, to whip, flog, beat, A. ἔδειρα, ἐδάρθην, Pr. δαρμένος.

διαβαίω (βαίω), to pass, A. ἐδιέβην or διέβην or ἐδιάβηκα (like  
ἐγράφην, ἐγράφηκα), subj. διάβω, or διαβῶ (like γραφθῶ),  
imperat. διάβα, pl. διαβῆτε, part. διαβάς.

διδάσκω, to teach, A. ἐδίδαξα, ἐδιδάχθην, Pr. διδαγμένος.

δίδω, to give, A. ἔδωκα or ἔδωσα, imperat. δῶσε (Greek δός),

A. Pass. ἐδόθην, Pr. δοσμένος or δομένος.

δίνω, = the preceding.

## E.

ἐβγάζω (ἐκβάλλω), to put out, A. ἔβγαλα, ἐβγάλθην, Pr. βγαλ-  
μένος.

ἐβγαίνω (ἐκβαίω), to go out, A. ἐβγῆκα or ἤβγα (sometimes  
ἐξέβγα), subj. ἔβγω, or ἐβγῶ (like γραφθῶ), imperat. ἔβγα, pl.  
ἐβγαῖτε.

ἐβγάνω, = ἐβγάζω.

εἶδα, see βλέπω.

εἶμαι, to be, subj. ἤμαι, imperat. ἔσο, infin. εἶσθαι, part. ὄν,  
Imperf. ἤμουν or ἤμην, A. ἐστάθην (from στέκομαι).

## Present.

IND. S. εἶμαι

P. εἶμ-εθα, -εσθε, -εσθεν, -εστε,  
-αστε

εἶσαι

εἶ-σθε, -στε, (Chian εἴστετε)

εἶναι

εἶναι

SUBJ. S. ἤμαι

P. ἤμεθα, ἤσθε, ἤναι, with all  
the peculiarities of the Indic-  
ative.

ἤσαι

ἤναι

IMP. *S.* ἔσο, ἔστω οἱ ἄς ἦναι. *P.* 3 pers. ἄς ἦναι.

PART. ὦν, οὔσα, ὄν, *G.* ὄντος, οὔσης, ὄντος.

### Imperfect.

*S.* ἦμουν, ἦμην, ἦμον, ἦμουνε  
ἦσουν, ἦσο, ἦσουνε, ἦσιαν, ἦσιανε  
ἦτον, ἦτο, ἦτιαν, ἦτιανε

*P.* ἦμι-εθα, -εσθε, -αστε, -αστιαν, -εσθα  
ἦσθε, ἦσεσθε, ἦσασθε, ἦσασθε, ἦσασθα, ἦσασταν  
ἦσαν, ἦτον, ἦτιαν, ἦτιανε

NOTE. The third person *ἦναι* was formerly *ἦν*, and is probably a modification of the Greek *ἦν* for *ἦνιστι*. It must not be confounded with the Greek infinitive *ἦναι*.

It is hardly necessary to observe here, that the Romaic *ἦμαι* is passive in form, with the exception of *ἦμαι*, *ἦσαν*.

*εἶπα*, see *λέγω*.

*ἔλα*, *ἐλάτε* or *ἐλάστε* (*ἐλαίνω*), *come*, a defective imperative, = *ἐλθέ*, *ἐλθετε*, from *ἔρχομαι*.

*ἐμβαίνω*, (*ἐν*, *βαίνω*), *to enter, to go or come in*, *A.* *ἐμβῆκα*, *subj.*

*ἐμβω*, or *ἐμβῶ* (like *γραφθῶ*), *imperat.* *ἐμβα*, pl. *ἐμβᾶτε* or *ἐμβήτε*.

*ἐμπορῶ*, = *ἠμπορῶ*.

*ἐντροπέομαι* (*ἐν*, *τρέπω*), *to be ashamed or bashful*, *A.* *ἐντρόπην*.

*ἐξεύρω*, = *ἠξεύρω*.

*ἔρχομαι*, *ἦρθα*, *ἔρθω* or *έρθῶ*, = *ἔρχομαι*, *ἦλθα*, *ἔλθω* or *έλθῶ*.

*ἔρχομαι*, *to come*, *A.* *ἦλθα*, *subj.* *ἔλθω*, or *έλθῶ* (like *γραφθῶ*), *imperat.* *ἐλθέ*, *ἐλθετε*, *part.* *ἐλθών*.

*εὐρίσκω*, *to find*, *A.* *εὕρηκα* or *ἠύρηκα* or *εὐρήκα*, or *ἠῦρα* or *εὔρα*,

*subj.* *εὕρω*, or *εὔρῶ* (like *γραφθῶ*), *imperat.* *εὐρέ* or *εὔρε*, pl.

*εὐρέτε* or *εὐρήτε*, *part.* *εὐρών*, *A. Pass.* *εὐρέθην*, *Pp.* *εὐρημένος* or *εὐρεμένος*.

*εὔχομαι*, *to pray*, *A.* *εὐχήθην*.

*ἔχω*, *to have*, *Imperf.* *εἶχα*. The rest is wanting.

### Z.

*ζῶ*, *ζῆς*, *ζῆ*, pl. *ζῶμεν*, *ζῆτε*, *ζῶσι*, *to live*, *Imperf.* *ἔζων*, *ἔζης*, *ἔζη*, pl. *ἔζῶμεν*, *ἔζῆτε*, *ἔζων*, with the other peculiarities of verbs in *ῶ*: *A.* *ἔζησα*.

### H.

*ἠμπορῶ*, *εἰς*, *can, may, to be able*, *A.* *ἠπόρεσα*.

*ἠξεύρω*, *to know*, *Imperf.* *ἠξευρα*. The *Aor.* in some connexions may be borrowed from *μανθάνω*.

## Θ.

θά, an indeclinable auxiliary verb, for all the persons and numbers of the present and imperfect of the indicative of θέλω.

Compare πά.

θάπτω, to bury, A. ἔθαψα, ἐθάψθην or ἐτάψην, Pp. θαμμένος.

θέ, = θά.

θέλω, to wish, to will, Imperf. ἤθελα, A. ἤθελῃσα, subj. θελήσω, imperat. θέλησε, part. θελήσας.

θέτω, to put, to place, to locate, A. ἔθεσα, ἐτέθην, Pp. θεμένος.

θρέφω, = τρέφω.

## Ι.

ἴδα, see βλέπω.

## Κ.

κάθομαι, to sit down, to dwell, A. ἐκάθισα.

καίω, to burn, A. ἔκαυσα, ἐκαύθην or ἐκάην, Pp. καυμένος.

The Participle καυμένος, η, ον, usually means poor fellow, poor or dear woman, poor thing, in an endearing acceptance, and is used chiefly in exclamations.

κάμνω, to do, to make, A. ἔκαμα, Pp. καμωμένος.

κάμω, and κάνω, = κάμνω.

καταβαίνω (βαίνω), to descend, to come or go down, A. ἐκατέβην or κατέβην, ἐκατέβηκα or κατέβηκα (like ἐγράψθην, ἐγράψθηκα), subj. κατέβω, or κατεβῶ (like γραφθῶ), imperat. κατέβα, pl. κατεβᾶτε, part. καταβάς.

κατεβαίνω, = the preceding.

καύω, = καίω.

κερδαίνω, to gain, A. ἐκέρδησα, Pp. κερδημένος or κερδαιμένος.

κερδίζω, A. ἐκέρδιξα, Pp. κερδιγμένος or κερδισμένος, = the preceding.

κερνῶ, ᾶς, to pour out liquor for anybody, to treat with liquor,

A. ἐκέρασα, ἐκεράσθην, Pp. κερασμένος.

κιρνῶ, ᾶς, = the preceding.

κλαίω, to weep, A. ἔκλαυσα, Pp. κλαμένος.

κρεμάζω, and

κρεμνῶ, ᾶς, to hang, A. ἐκρέμασα, ἐκρεμάσθην, Pp. κρεμασμένος.

κρέμονται, to be hanging, to hang, intransitive and defective.

κρεμῶ, ᾶς, = κρεμνῶ.

κρύβω, and

κρύπτω, to hide, to conceal, A. ἔκρυψα, A. Pass. ἐκρύφθην or ἐκρύβην, imperat. κρύψου or κρυβήσου, Pp. κρυμμένος.

κυλλίω, to roll, A. ἐκύλισα, ἐκυλίσθην, Pp. κυλισμένος.

κυλλῶ, ᾶς, = the preceding.

## Λ.

λαβαίνω, and

λαμβάνω, to receive, to take, A. ἔλαβα, part. λαβών, A. Pass. ἐλήφθην.

λανθάνομαι, to mistake, to be mistaken, A. ἐλανθάσθην, Pp. λανθασμένος.

λαχαίνω, to happen, A. ἔλοχα.

λέγω, to say, to tell, A. εἶπα, subj. εἶπω, or εἶπῶ (like γραφῶ), imperat. εἶπέ or εἶπές or πείς, pl. εἶπέτε, part. εἶπών, A. Pass. ἐλέχθην and εἰπώθην, Pp. εἰρημένος.

Its compounds have A. ἔλεξα, ἐλέχθην: as, διαλέγω, ἐδιάλεξα, ἐδιαλέχθην.

## Μ.

μαζόνω, to gather, to collect, A. ἐμάζωσα or ἔμασα, A. Pass. ἐμαζώχθην, Pp. μαζωμένος.

μαθαίνω, and

μανθάνω, to learn, A. ἔμαθα, part. μαθών, Pp. μαθημένος, erudite, learned, accustomed.

μεθύω, to get drunk, A. ἐμέθυσσα to be drunk, Pp. μεθυσμένος drunk.

μεθῶ, ᾄς, = the preceding.

μέλει, it concerns, Imperf. ἔμελε, impersonal.

μένω, to remain, A. ἔμεινα.

μηνύω, to give notice, to announce, A. ἐμήνυσα, ἐμηνύθην.

μηνῶ, ᾄς, = the preceding.

μιγνύω, to mix, A. ἔμιξα, ἐμίχθην, Pp. μιγμένος.

μνίσκω, and

μνήσκω, = μένω.

## Ν.

νά, pl. νάτε, take, a defective imperative, having originated in the interjection νά! behold! see here!

## Ξ.

ξερνῶ, ᾄς, to vomit, A. ἐξέρασα.

ξέρω, and

ξεύρω, = ἠξεύρω.

ξεχάνω, to forget, A. ἐξέχασα, Pp. ξεχασμένος stupid, booby, blockhead,

ξεχνῶ, ᾄς, = the preceding.

ξύνω, and

ξύω, to scratch, A. ἔξυσσα, ἐξύθην, Pp. ξυμένος.

ξῶ, ξεῖς, = the preceding.



## O.

ὀμνύω, *to swear*, A. ὄμοσα or ὤμοσα. —

ὀμόνω, = the preceding.

## Π.

πά, see πηγαίνω.

παγαίνω, and

πάγω, = πηγαίνω.

παθαίνω, = πάσχω.

παίρω (ἐπαίρω), *to take*, A. ἐπῆρα, subj. πάρω, imperat. πάρε,

A. Pass. ἐπάρθην, Pr. παρμένος.

πάσχω, *to suffer*, A. ἔπαθα, part. παθών.

παχαίνω, and

παχύνω, *to grow fat*, A. ἐπάχυνα, *to be fat*.

πεθαίνω, = ἀπεθαίνω, ἀποθνήσκω.

περνῶ, ᾄς, *to pass*, A. ἐπέρασα, Pr. περασμένος.

πέτομαι, = πετώ, *to fly*.

πετώ, ᾄς, *to fly, to throw away*, A. ἐπέταξα, ἐπειτάχθην, Pr. πεταγμένος *thrown away*.

πέφτω, = πλίτω.

πηγαίνω (ὑπάγω), *to go*, part. also πηγαινάμενος, A. ἐπῆγα or ὑπῆγα, subj. πάγω or ὑπάγω, Pr. παγαιμένος *gone*.

The form πά may stand for all the numbers and persons of the subjunctive after γά. Compare θά for θέλω, θέλεις, &c. πίνω, *to drink*, A. ἔπια, subj. πίω, or πιῶ (like γραφθῶ), imperat. πῖς or πιέ, pl. πῖετε or πιέτε, part. πιών, A. Pass. ἐπόθην or ἐπιόθην, Pr. πιομένος, *drunk*.

πίπτω, *to fall*, A. ἔπεσα, part. πεσών, Pr. πεσμένος.

πλέω, *to float, to sail*, A. ἔπλευσα.

πνέω, *to breathe*, A. ἔπνευσα.

πρήσκομαι, *to swell*, intransitive, A. ἐπρήσθην, Pr. πρησμένος.

προσεύχομαι, *to pray as to the deity*, A. ἐπροσευχήθην, imperat. προσεύξου.

## Ρ.

ρέω, *to flow*, A. ἔρξενσα.

## Σ.

σαπιζω, *to rot*, A. ἐσάπισα, Pr. σαπισμένος or σαπημένος.

σέρνω, = σύρω.

σηκώνω, *to raise*, A. ἐσήκωσα, ἐσηκώθην, Pr. σηκωμένος. Pass.

σηκόνομαι, *to rise*, imperat. σήκου or σήκω, pl. σηκώτε.

σπάζω, *to break*, A. ἔσπασα, ἐσπασθην, Pr. σπασμένος.

σπάνω, = the preceding.

σταινῶ, to erect, to place in an erect position, A. ἔστησά, ἔστηθην, Pp. στημένος.

στέκω, and στέκομαι, to stand, to stay, to stop, imperat. στέκα, pl. στεκᾶτε, A. Pass. ἐστάθην.

στέλλω, and στέλλω, to send, Imperf. ἔστειλα, A. ἔστειλα, ἐστάλθην or ἐστάλην, Pp. σταλμένος.

στήνω, = σταίνω.

συμβαίνει (σύν, βαίνει), it happens, A. ἐσυνέβη or συνέβη, subj. συμβῆ or συνέβη.

σύρω, to drag, draw, A. ἔσुरα, ἐσύρθην, Pp. συρμένος. The A. imperat. σύρε, σύρετε, means also go.

σύρω, = the preceding.

σφίγγω, to squeeze, imperat. σφίγγε and σφίγγα, A. ἔσφιξα, ἐσφίχθην, Pp. σφιγμένος tight.

## T.

τραβῶ, ᾶς, to draw, to pull, A. ἐτράβιξα, ἐτραβίχθην, Pp. τραβιγμένος.

τρέμω, to tremble, Imperf. ἔτρεμα, defective.

τρέφω, to feed, nourish, A. ἔθρεψα, A. Pass. ἐθρέφθην or ἐθράθην or ἐθράφην, Pp. θρεμμένος.

τρέχω, to run, imperat. τρέχα, pl. τρεχᾶτε, A. ἔτρεξα.

τρώγω, to eat, A. ἔφαγα, part. φαγών, A. Pass. ἐφαγώθην, Pp. φαγωμένος.

τυχαίνω, to happen, A. ἔτυχα.

## T.

ὑπαγαίνω, obsolete, = ὑπάγω, πηγαίνω.

ὑπάγω, = πηγαίνω.

ὑπόσχομαι, to promise, A. ὑποσχέθην or ὑπεσχέθην.

## Φ.

φαγωμένος, see τρώγω.

φέρνω, and

φέρω, to bring, Imperf. ἔφερα, A. ἔφερα, ἐφέρθην, Pp. φερούμενος.

φεύγω, to flee, imperat. also φεύγα, pl. φευγάτε, A. ἔφυγα.

## X.

χαίρω, commonly χαίρομαι, to rejoice, to be glad, part. also χαρούμενος, A. ἐχάρην.

χαλνῶ, ᾶς, and

χαλῶ, ᾶς, to destroy, to demolish, A. ἐχάλασα, ἐχάλασθην, Pp.

χαλασμένος.

χάνω, *to lose*, A. ἔχασα, ἐχάθην, Pp. χαμένος.

χάσκω, *to gape, imperat.* also χάσκα, defective.

χορταίνω, *to satiate, to be satiated*, A. ἐχόρτασα, Pp. χορτασμένος.

ψ.

ψένω, and ψήνω, *to roast, to cook*, A. ἔψησα, ἐψήθην, Pp. ψημένος.

## ADVERBS.

§ 107. 1. Adverbs formed from adjectives in *ος* and *υς*, of all the degrees of comparison, are the same with the nominative neuter plural of those adjectives. E. g.

καλά, *well*, καλήτερα, *better*, from καλός, καλήτερος, *good*  
πικρά, *bitterly*, πικρότερα, πικρότατα, from πικρός, *bitter*  
βαθιά, *deeply*, βαθύτερα, βαθύτατα, from βαθύς, *deep*.

2. Adverbs of the positive degree may be formed from adjectives in *ος*, *ης*, *υς*, by changing *ος* and *ης* into *ως*, and *υς* into *έως*. E. g.

σοφῶς, *wisely*, σοφώτερα, σοφώτατα, from σοφός  
ἀληθῶς, *truly*, ἀληθέστερα, ἀληθέστατα, from ἀληθής  
φιλαλήθως, *in a truth-loving manner*, from φιλαλήθης  
βαθειώς, *deeply*, from βαθύς.

Adverbs in *ως* are not used by the uneducated.

3. A few adverbs are the same with the nominative singular of the neuter of the adjective. E. g.

μόνον, *only*, from μόνος, *alone*  
πολύ, *much*, from πολύς  
πόσον, *how much*, from πόσος.

§ 108. 1. Adverbs answering to the question *πράκις*, *how often, how many times*, end in *άκις*. E. g.

πολλάκις, *often, many times*, from πολύς.

2. All numeral adverbs, except *ἅπαξ*, *one*, *δύς*, *twice*, and *τρῖς*, *thrice*, end in *άκις*. E. g.

τετράκις, *four times*, from τέσσαρες  
ἑκατοντάκις, *hundred times*, from ἑκατόν.

NOTE. Instead of adverbs of this class, the mass of the people use the accusative of *φορά*, *time*, preceded by the adjective denoting the number. E. g.

*πόσαις φοραῖς*, how many times?

*μίαν φοράν*, once, one time

*δύο φοραῖς*, twice, two times

*πολλαῖς φοραῖς*, many times

*ὀλίγαις φοραῖς*, a few times.

§ 109. The adverbs *ποῦ*, *κἄπου*, *ὅπου*, *ὅπου* : *πόθεν*, *ὅπόθεν*, *ὅθεν* : *πότε*, *ποτέ*, *τότε*, *ὅταν*, *ὅπόταν* : *πῶς*, *κἄπως*, *οὕτως*, *ἔτσι*, *ὅπως*, correspond to each other as follows :

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i>	<i>κἄπου</i>		<i>ὅπου</i> , <i>ὅπου</i>
<i>πόθεν</i>			<i>ὅθεν</i> , <i>ὅπόθεν</i>
<i>πότε</i>	<i>ποτέ</i>	<i>τότε</i>	<i>ὅταν</i> , <i>ὅπόταν</i>
<i>πῶς</i>	<i>κἄπως</i>	<i>οὕτως</i> , <i>ἔτσι</i>	<i>ὅπως</i> , <i>ὡς</i> , <i>καθώς</i>

NOTE. *Κἄποτε*, the proper indefinite of *πότε*, now means *sometimes*, not *some time*, which analogy requires.

## DERIVATION OF WORDS.

This head comprises chiefly such endings as are more or less peculiar to the Romaic.

§ 110. 1. PATRONYMICS from nouns in *ας* of the *first declension* are formed by changing this ending into *άδης*. E. g.

*Ἡλιάδης*, son of *Elias*, from *Ἡλίας*.

2. Patronymics from nouns in *ος* of the *second declension*, and *ης* of the *first*, are formed by changing these endings into *ίδης*. E. g.

*Οἰκονομίδης*, son of *Œkonomos*, from *Οἰκονόμος*

*Νικολαΐδης*, son of *Nicholas*, from *Νικόλαος*

*Ἰωαννίδης*, son of *John*, from *Ἰωάννης*.

But when *ος* is preceded by the sound *I*, it is changed into *άδης* : as, *Δημητριάδης*, son of *Demetrius*, from *Δημήτριος*.

3. Patronymics from nouns of the *third declension* are formed by changing *ος* or *ως* of the genitive singular into *ίδης*. E. g.

*Πλατωνίδης*, son of *Plato*, from *Πλάτων*, *ωνος*

*Νεστορίδης*, son of *Nestor*, from *Νέστωρ*, *ορος*

*Θησεΐδης*, son of *Theseus*, from *Θησεύς*, *έως*.

§ 111. From the Greek *πῶλος*, *foal*, or rather from the Latin *pullus*, come the following endings, which are always preceded by *ο*:

- πουλος G. ου, *son of*, occurring only in proper names; as, Ἀλεξόπουλος, *Alexopoulos*, from Ἀλέξης.
- πούλα G. ας, *daughter of*; as, ἀρχοντοπούλα, *a nobleman's daughter*, from ἀρχοντας: βοσκοπούλα, *shepherdess*, from βοσκός: Τουρκοπούλα, *a Turkish girl*.
- ουλον G. ου, *offspring of, son of*; as, ἀρχοντιόπουλον, *a nobleman's son*: Τουρκόπουλον, *a Turkish boy*. In words denoting *irrational or inanimate* objects, it has a diminutive signification; as, ψαλιδόπουλον, *small scissors*, from ψαλίδι.

§ 112. A DIMINUTIVE is a derivate word, signifying a *small or dear* thing of the kind denoted by the primitive. Diminutives end in

- άκης G. η, implying *dear*, used chiefly in proper names; Γεωργάκης, *dear George*, from Γεώργης: Νικολάκης, *dear Nicholas*, from Νικολός: Γιαννάκης, from Γιάννης, *John*.
- άκι, *little, small, dear, precious*, used only in the nominative and accusative of both numbers; as, μαχαιράκι, *a little knife*, from μαχαίρι: κρασάκι, *dear wine*, from κρασί. Diminutives in άκι are formed from nouns in ι of the second declension.
- ιό G. ιοῦ, used only in *names of women*, particularly of young women; as, τὸ Κατερινιό or Κανιό, *Kate*, from Αἰκατερίνη, *Catherine*; τὸ Λειό, *Nell*, from Ἑλένη, *Helen*; τὸ Μαριό, *Molly*, from Μαρία, *Mary*.
- ίτσα (Greek -ίσκη), G. ας, *little, small, dear*; as, βαρκίτσα, *little boat*, from βάρκα: γυναικίτσα, *dear woman or wife*. Κυράτσα, or Κεράτσα, from κυρά or κερά, *mistress*, takes ά in the penult instead of ι.
- ίτης G. η, occurs only in κυρίτης (also κυρίσος), from κύρης or κύριος, *master*. Κυρίτης, however, is now chiefly used as a man's name.
- ίτσι G. ιτσιοῦ, was very common in the time of Ptochoprodromos, and was used also in adjectives of the comparative degree; as, κρασίτσι, μικροτερίτσι, from κρασί, μικρότερον. At present it occurs only in κορίτσι (without the ν), *girl*, from κόρη, but without its diminutive force.
- κω, G. κως, occurs in the Constantinopolitan proper names, ἡ Ἐλέγκω, ἡ Κατίνκω, from Ἑλένη, Αἰκατερίνη.

- όκας G. α, found only in *γνιόκας* or *νιγιόκας*, *dear son*, from *γνιός* or *νιός*.
- ούδα G. ας, equivalent to -ίτσα, as, *κοπελούδα*, *dear lass*, from *κοπέλα*.
- ουδερός, ή, όν, modifies the meaning of some adjectives of *color*; as, *μαυρουδερός*, *blackish*, from *μαῦρος*.
- ούδι, equivalent to -άκι, as, *τò γνιούδι*, from *γνιός*, *son*.
- ούλα (Latin *-ula*), G. ας, equivalent to -ίτσα, as, *πορτούλα*, *little door*, from *πόρτα*: *καπούλα*, *poor woman*, (in an endearing acceptance,) from *κάψα*, *heat*.
- ούλης G. η, equivalent to -άκης, as, *καπούλης*, *poor fellow*, from *κάψα*.
- ούλι, equivalent to -άκι, as, *παιδούλι*, *little boy*, from *παιδί*.  
*Χερούλι*, *ιού*, *τò*, *handle*, as of a vase, from *χέρι*, has lost its diminutive signification.
- ουλός, ή, όν, (Greek *-ύλος*, Latin *-ulus*) equivalent to -ούτσικος: as, *βαθουλός*, *rather deep*, from *βαθύς*.
- ούτσικος, η, ον, (Italian *-uzzo*), modifies the quality denoted by the primitive; as, *ασπρούτσικος*, *whitish*, from *ἄσπρος*: *γλυκούτσικος*, *sweetish*, from *γλυκός*: *καλούτσικος*, *rather good*, from *καλός*.

§ 113. AN AUGMENTATIVE is a derivative noun, signifying a *great*, *large*, *big*, or *huge* thing of the kind denoted by the primitive.

There are two methods of forming Romaic augmentatives:

1. By changing neuters into feminines, and feminines into masculines. E. g.

ή σπάθα, <i>big sword</i>	←	from	τò σπαθί
ή κεφάλα, <i>big head</i>		“	τò κεφάλι
ή ποδάρα, <i>big foot</i>		“	τò ποδάρι
ό μύτος, <i>monstrous nose</i>	←	“	ή μύτη.

2. By annexing *άρα* G. ας, or *αρος* G. ον, to the root of the primitive. E. g.

ή χεράρα, <i>clumsy hand</i>	from	τò χέρι
ό μύταρος, <i>huge nose</i>	“	ή μύτη.

§ 114. The following endings denote *employment*, *occupation*, or *character*.

-άρης (Latin *-arius*), G. η, or -άριος G. ου: *ἀποθηκάρης*,

*apothecary*, from ἀποθήκη : περιβολάρης, *gardener*, from περιβόλι.

-ᾶς G. ᾶ, denoting a seller or keeper of, dealer in : βουτυράς, *butter-seller*, from βούτυρον : μυλωνᾶς, *miller*, from μύλος : σφουγγαράς, *spunge-merchant*, or *spunge-fisher*.

Some nouns of this class have acquired an *augmentative* signification ; as, κεφαλᾶς, *big-headed man*, from κεφάλι : φαγάς, *glutton*, from φαγί.

-ισσα G. ας : βασιλισσα, *queen*, from βασιλεύς, *king* ; καπιτάνισσα, *captain's wife*, from καπιτάνος : ἐχθρῖσσα, *female enemy*, from ἐχθρός : γιάτρῖσσα, *female physician*, from ἰατρός.

Most commonly the feminine of *national* appellatives end in *ισσα* : as, Τούρκισσα, Ἀράπισσα, Γύφισσα, from Τοῦρκος, *Turk*, Ἀράπης, *Arab*, Γύφτιος, *Gypsy*.

-οῦ G. οῦς, is the feminine of -ᾶς : κοσκινοῦ, a *female sieve-maker*, or *the wife of a sieve-maker*, from κοσκινᾶς.

-ούσα (Greek -όεις, -όεσσα), G. ας : μαυρομαλούσα, *black-haired woman*.

-τρα or -τρια G. ας, comes from the masculine -της : ψάλτρα or ψάλτρια, *songstress*, from ψάλτης.

-τοῦς (Turkish), G. ῆ : καϊκτοῦς, *boatman*, from καϊκι, *boat*, *vessel*.

§ 115. The ending *ινα* or *αινα* G. ας, is in many parts of Greece appended to a married man's name to denote that of his wife. E. g.

Ἀποστόλινα	from	Ἀποστόλης, Apostoles
Κώσταινα	“	Κώστας, Constans
Δημήτρινα	“	Δημήτριος, Demetrius
Θοδωρίνα,	“	Θοδωρῆς, Theodore.

§ 116. Some proper names are formed from adjectives in *ος* simply by changing the place of the accent. E. g.

Λάμπρος, Χρηστός, from λαμπρός, χρηστός.

§ 117. 1. Neuters in *-ιδι* come from nouns in *ις* G. εως, and from nouns in *ος* G. ους. E. g.

φίδι, snake	from	ὁ ὄφις, εως
ταξίδι, voyage	“	ἡ τάξις, εως
ξίδι, vinegar	“	τὸ ὄξος, ους.

Some write *-ἔιδι* for *-ίδι*: both are correct, but *-ίδι* is the simplest.

2. Neuters in *-άφι* come from nouns in *ος* G. *ον*. E. g.  
*ξουράφι*, *razor*, from *ὁ ξυρός*.

§ 118. *Abstract nouns, peculiar to the Romaic, end in -άδα, -αριά, -ιά, -ιμον, -ιτα, and -ύλα.*

*-άδα* G. *ας*, corresponds to the English *-ness*, and the Greek *-της*: as, *γλυκάδα*, *sweetness*, from *γλυκός*.

*-αριά* G. *ᾶς*, occurs in numbers that are multiples of *ten* or of *five*; as, *δεκαριά*, *ten*, *δεκαπενταριά*, *fifteen*, *εἰκοσαριά*, *twenty*, *εἰκοσιπενταριά*, *twenty-five*. Also *δωδεκαριά*, *twelve*. But *ἑκατόν*, *hundred*, has *ἑκατοστή*.

Nouns of this class are always accompanied by *κάμμιά*, *some, about*, from *κάνεις* (§ 71); as, *φέρε μας κάμμιά πενηνταριά κεφάλια*, *bring us fifty heads or so*. This circumstance has led some to suppose that the indefiniteness lies in the noun and not in the pronoun *κάμμιά*.

*-ιά* G. *ιάς*, denotes the *effect* produced by any instrument or organ; as, *ματιά*, *glance of the eye*, from *μάτι*, *eye*; *κανονιά*, *the report of a gun*, from *κανόνι*, *cannon*; *μαχαιριά*, *a stab*, from *μαχαίρι*, *knife*; *κονδυλιά*, *a mark with a pen*, from *κονδύλι*, *pen*.

*-ιμον* (Greek *-ιμος*), G. *ιματος*, denotes the *action* of a verb; as, *γράφιμον*, *writing*, from *γράφω*: *τρέξιμον*, *running*, from *τρέχω*: *ψήσιμον*, *roasting*, from *ψήνω*.

*-ιτα* (Latin *-itas*, Italian *-ità*), G. *ας*, corresponds to the Greek *-της*: as, *ἄργιτα*, *delay*, from *ἄργῶ*: *ἔχθριτα*, *enmity*, from *ἐχθρός*: *μάνιτα*, *rage*, from *μανία*.

*-ύλα* (Greek *-ύλος*), G. *ας*, occurs in some nouns of *color*; as, *ἄσπρύλα*, *intense whiteness*, from *ἄσπρος*: *κοκκινύλα*, *intense redness*, from *κόκκινος*.

*Καύλα*, *a burning sensation*, from *καίω*, is perhaps the only noun of this class that does not denote color.

§ 119. *Adjectives, more or less peculiar to the Romaic, end in -άτος, -έσιος, -ήσιος, -ίσιος, -ικός with the accent on the antepenult, and -ούριος.*

*-άτος, η, ον*, (Latin *-atus*), formerly very common, but at present confined to a limited number of adjectives, the most common of which is *γεμάτος*, *full*, from *γέμω*.



-ένιος (Greek -ινος), α, ον, denotes the *material* of which any thing is made; as, ξυλένιος, *wooden*, from ξύλον: μαλαματένιος, *golden*, from μάλαμα, *gold*.

-ήσιος, α, ον, denotes *pertaining to*; as, γιδήσιος, *goat's*, from γίδα, *goat*; γυναικήσιος, *woman's*, from γυναίκα: παιδικήσιος, *boy's*, *boyish*, from παιδί.

-ικίος, α, ον, (Greek -ικός,) occurs perhaps only in αντίκιος, *man's*, from άνθρωπος, *man*.

-ικος, η, ον, for -ικός, ή, όν: as, άφύσικος, *unnatural*, Τουρκικός, *Turkish*; Έγγλέζικος, *English*; Βενέτικος, *Venetian*.

-ούριος, α, ον, as, καινούριος, *new*, from καινός: σπανούριος, *deficient in beard*, from σπανός.

## COMPOSITION OF WORDS.

§ 120. 1. When the first component part is a noun of the first or second declension, its ending is dropped, and ο is substituted. E. g.

θαλασσόνερον, <i>sea-water</i>	from	θάλασσα, νερόν
γεροντοκόριτσο, <i>old maid</i>	“	γέροντας, κορίτσι
καλοψήνω, <i>to roast well</i>	“	καλός, ψήνω
κρασοπότηρον, <i>wine-cup</i>	“	κρασί, ποτήρι.

2. When the first component part is a noun of the third declension, the termination of the genitive is dropped, and ο is substituted. E. g.

λεοντόκαρδος, *lion-hearted*, from λέων, οντος, ψυχή.

3. When the last component part begins with a vowel, the ο is omitted. It is omitted also when the first part is πολύς. E. g.

παλιάνθρωπος, <i>old fellow</i>	from	παλιός, άνθρωπος
ξυλάνθρωπος, <i>blockhead</i>	“	ξύλον, άνθρωπος
καλακούω, <i>to hear well</i>	“	καλός, άκούω
πολυκαιρινός, <i>stale</i>	“	πολύς, καιρός.

NOTE 1. When the last component part is a neuter in ι, this ending generally becomes ον in the compound; as, μολιβοκόνδυλον, *lead pencil*, from μολίβι and κονδύλι.

NOTE 2. The nouns παπάς, *priest*, χατσής, *hajee'*, μάστορης, *artist*, γέρος, *old*, διάκος, *deacon*, δάσκαλος, *teacher*, when used as titles of respect, drop their final σ, and are prefixed to the proper name. E. g.

Παπαθύμιος	from	παπαῦς, Θύμιος, Euthymius
Παπαντώνης	“	“ Ἀντώνης, Anthony
Χασσηχεῖστος	“	χασσηῖς, Χεῖστος, Chrestos
Μαστορογιάννης	“	μάστορης, Γιάννης, John
Γιρονίκος	“	γίρος, Νίκος, Nick
Διακογεργέριος	“	διάκος, Γεργέριος, Gregory
Δασκαλοπαναγιώτης	“	δάσκαλος, Παναγιώτης, Panaghotes.

Some write such words with a hyphen between the component parts; as, *παπα-Θύμιος, δασκαλο-Παναγιώτης*. Others accent the last syllable of *παπα*, thus, *παπᾱ Γεργέριος*.

Coray compares the nominative *παπαῦς*, in such expressions as *παπαῦς Δανιήλ*, to the Epic nominatives in *a* (as *ἰσπῶτα*): but the cases are not parallel; for the syllables *παπα* remain unchanged in both the numbers and in its derivatives; as *οἱ Παπαγιανναῖοι*, the *priest-John-family*. Add to this the analogy of the feminine *παπαδιά*, *priest's wife*; as, *ἡ Παπαδιαγιάννη*, *τῆς Παπαδιαγιάννης*, the *wife of priest John*.

§ 121. 1. The negative prefix *ἀ-*, before a vowel *ἀν-*, corresponds to the English prefix *un-*, or to the suffix *-less*. E. g.

<i>ἄκακος</i> , harmless	from	<i>κακός</i> , bad
<i>ἀνάξιος</i> , unworthy	“	<i>ἄξιος</i> , worthy.

2. The negative word corresponding to the perfect passive participle is the verbal adjective in *τός* (sometimes an adjective in *ος*), with the negative prefix. E. g.

<i>γραμμένος</i> , written	<i>ἄγραπτος</i> , unwritten, from <i>γράφω</i>
<i>ψημένος</i> , roasted	<i>ἄψητος</i> , not roasted, from <i>ψήνω</i>
<i>ἀλατισμένος</i> , salted	<i>ἀάλατος</i> , not salted, from <i>ἄλας</i> .

§ 122. A mixed number, the fractional part of which is *one half*, may be formed by annexing the suffix *-ήμισυ* or *-μισυ* (from *ἡμισυς*) to the cardinal number. E. g.

<i>μιάμισυ</i> , <i>ἐνάμισυ</i> , one and a half
<i>δύομισυ</i> , two and a half
<i>τριεσήμισυ</i> , three and a half
<i>ἑβδομηῆντα ἑφτάμισυ</i> , seventy-seven and a half.

Some separate *-μισυ* from the first component part; as, *δεκά 'μισυ, ἐννιά 'μισυ, δώδεκά 'μισυ*.

## PART III.

# SYNTAX.

### SUBJECT AND PREDICATE.

§ 123. The subject of a proposition is that of which any thing is affirmed.

The predicate is that which is affirmed of the subject.

#### SUBJECT.

§ 124. The subject is either a nominative, or a word standing for a nominative.

The nominative, or its representative, may have other words closely connected with it.

§ 125. The verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ τρέχω, *I run.* Ἡμεῖς πηγαίνομεν, *We go.*

Ἐσὺ γράφεις, *Thou writest.* Ἐσεῖς λέγετε, *You say.*

Αὐτὸς ἐπεριπατοῦσε, *He was walking.*

Οἱ στρατιῶται ἐσκοιτώθησαν, *The soldiers were killed.*

NOTE 1. In certain *fashionable* expressions, the number and person of the verb are determined by the genitive of the personal pronoun limiting the nominative. E. g.

Τί εἶπες ἡ εὐγένεια σου, *What did your Nobility say?*

Καταλαμβάνετε καὶ ἀπὸς σας, *You yourself also perceive.*

Ἡ τιμιότης σας τί λέγετε εἰς τοῦτο; *What does your Respectability say to this?*

Those who affect the height of politeness, or rather servility, use *της* for *σου* or *σας*: as, Ἡ ἐξοχότης της δὲν τὸ νοστιμύσσει, *Your (literally Her) Excellency does not relish it.*

NOTE 2. It is fashionable (but not servile) to use the second person plural for the second person singular. E. g.

Τί κάμνετε; for Τί κάμνεις; *How do you do?*

Εἶσθε καλά; for Εἶσαι καλά; *Are you well?*

§ 126. The nominatives ἐγώ, ἡμεῖς, ἐσύ, ἐσεῖς, and all the nominatives of αὐτός, are expressed only when emphasis is required, or in case of antithesis. E. g.

Ἐγὼ λέγω, *It is I that say.*

Ἐσεῖς τὸ ἐκάμετε καὶ ὄχι ἡμεῖς, *You did it, not we.*

§ 127. 1. Two or more nominatives in the singular, connected by καί (expressed or understood), take the verb in the plural, and in the chief person, which is the first with respect to the second and third, and the second with respect to the third. E. g.

Ἐγὼ κ' ἐσύ κ' ἐκείνη ἐπηγαίναμεν, *I and thou and she were going.*

Ἐσύ καὶ αὐτός καὶ ἐκείνη θὰ ἐλπίζετε, *Thou and he and she will hope.*

Ὁ κροκόδειλος κ' ἡ ἀλώπου ἐφιλονεικοῦσαν, *The crocodile and the fox were disputing.*

2. The verb may agree with the noun which stands nearest to it. E. g.

Θὰ χαθῆς ἐσύ, ἐγὼ, ἡ πόλις, *Thou and I and the city shall perish.*

Ἄγνωστος εἶναι ὁ τόπος καὶ ὁ χρόνος, *Both the place and the time are unknown.*

NOTE. A nominative in the singular followed by the preposition μέ, *with*, may take the verb in the plural; as, Σταΐκος μὲ τὰ παλληκάρια ἐμπήκων, *Statkos entered with the brave men.*

§ 128. When two or more nominatives of different persons are separated by ἢ, οὐτε, or μήτε, the verb agrees with one of the nominatives, and is understood after the rest. E. g.

Ἡ ἡμεῖς θὰ χαθῶμεν, ἢ ἐκείνη, *Either we shall perish or she will.*

Οὐτε ἐσεῖς ἤσασθε ἐκεῖ, οὐτ' ἐκείνη, *Neither you were there, nor was she.*

Μήτε αὐτός, μήτε ἐσεῖς νὰ πηγαίνατε, *Neither must he nor you go.*

NOTE. When the nominatives are separated by *οὗτος* or *μήτις*, the verb may be in the plural, but it must precede or follow all the nominatives; as, *Μήτις τοῦτος μήτ' ἑκείνος δὲν τὸ ἔστοχάσθησαν*, *Neither this nor that man thought of it.*

§ 129. A collective noun in the singular may take the verb in the plural. E. g.

*Πολεμοῦν ἡ Κλεφτουριά*, *The Klephts fight.*

*Θὰ μὲ κατηγορήσουν ὁ κόσμος*, *The world will censure me.*

§ 130. The person of a verb agreeing with the relative pronoun is determined by the person of the antecedent. E. g.

*Ἐγὼ ὅπου εἶμαι ἔδῶ*, *I who am here.*

*Ἐκεῖνοι οἱ ὁποῖοι ἐπιάσθησαν*, *Those who were caught.*

§ 131. The subject of verbs denoting the state of the weather, or the operations of nature, is not expressed. Thus,

<i>ἀστράπτει</i> , <i>it lightens</i>	from	<i>ἀστράπτω</i>
<i>βρέχει</i> , <i>it rains</i>	“	<i>βρέχω</i>
<i>βροντᾷ</i> , <i>it thunders</i>	“	<i>βροντῶ</i>
<i>ἔβραδείασε</i> , <i>it is late</i>	“	<i>βραδειάζω</i>
<i>ἐκαλωσύνενυσε</i> , <i>it has cleared off</i>	“	<i>καλωσυνεύω</i>
<i>ἔσκοτεινιάσεν</i> , <i>it is dark</i>	“	<i>σκοτεινιάζω</i>
<i>ἔφεξε</i> , <i>it is day</i>	“	<i>φέγγω</i>
<i>ἔχώραξε</i> , <i>it dawns</i>	“	<i>χαράζω</i>
<i>ξημέρωσε</i> , <i>it is day</i>	“	<i>ξημερόνω</i>
<i>χιονίζει</i> , <i>it snows</i>	“	<i>χιονίζω.</i>

§ 132. 1. In general, any word or clause may be the subject of a proposition.

2. Particularly, the subject may be a verb in the subjunctive mood preceded by *νά* or *τὸ νά*. Such may be the subject of

*ἀπαγορεύεται*, *it is forbidden*; from *ἀπαγορεύω*.

*ἄρκει*, *it is enough*; *ἄρκω*.

*εἶναι*, *it is*, followed by a neuter adjective, or by a preposition; *εἶμαι*.

*ἔλειπε*, *it wanted, it was wanting*; *λείπω*.

ἐνδέχεται, *it is possible.*

πρέπει, *it is proper, it becomes ;* πρέπειω.

συγχωρεῖται, *it is permitted ;* συγχωρῶ.

συμβαίνει, *it happens ;* συμβαίνω.

συμφέρει, *it benefits, it is of advantage ;* συμφέρω.

τυχαίνει, ἔτυχε, *it happens, it happened ;* τυχαίνω.

ὠφελεῖ, *it benefits ;* ὠφελῶ.

Εἶναι ἀδύνατον νὰ ἦσαι καλὸς καὶ κακὸς εἰς τὸν αὐτὸν καιρὸν, *It is impossible that you should be good and bad at the same time.*

Πρέπει νὰ φύγωμεν, *We must go away.*

3. The subject may be a verb in the indicative preceded by ὅτι, *that*. Such may be the subject of

λέγεται, *it is said ;* from λέγω.

συμπεραίνεται, *it is conjectured or inferred ;* συμπεραίνω.

φαίνεται, *it appears, it seems ;* φαίνομαι.

φθάνει, *it is enough ;* φθάνω.

Συμπεραίνεται ὅτι ἀναχώρησε, *It is conjectured that he has departed.*

Φαίνεται ὅτι ἀπατηθήκαμεν, *It seems that we have been deceived.*

§ 133. Sometimes a verb, most commonly εἶμαι, *to be*, is to be supplied after the nominative. E. g.

Τὸ πρᾶγμα καλὸν, δὲν ἔχει ὅμως πέρασιν, *The article is good, but there is no demand for it.*

Μάρτυρες οἱ ἀδελφοί μου, *My brothers are witnesses.*

Καλὸ καὶ αὐτό! *Pretty thing this!*

Μήτε ὁ πτωχὸς μήτε ὁ λόγος του, *Neither the poor nor his word (is good for any thing).*

§ 134. In certain cases, the subject becomes the object of the preceding proposition. E. g.

Τὸν στοχάζομαι ὅτι ἀποκεφαλίσθηκε ἔς τὴν Πόλιν, *I think he was decapitated at Constantinople.*

Πρόσεχε τὴν θύραν νὰ ἦναι πάντα κλεισμένη, *See that the door is always shut.*

Δὲν γνωρίζει τὸν ἄνεμον ἀπὸ ποῦ φυσᾷ, *He don't know from what direction the wind blows.*

§ **135.** The nominative with or without an interjection is used in certain *exclamations*. E. g.

Ἰδοὺ καὶ ὁ τίμιος ἄνθρωπος! *Behold also the honest man!*  
 Νά τος! *There he is!*  
 Νά ἐκεῖνος ὁ ἀνόητος! *There, see that fool!*

§ **136.** The nominative is used in designating an object without asserting any thing respecting it. E. g.

Χρυσοστόμου τὰ ἅπαντα, *Chrysostom's works.*  
 Τὸ δράμα ὁ Τυχοδιώκτης, *The play "The Adventurer."*  
 Τῆς γολέτας ἡ Ἐννώ, *Of the schooner Ennyo.*

§ **137.** When a transformation is spoken of, the nominative is used with the preposition ἀπό. E. g.

Ἐσὺ ἀπὸ στρατιώτης ἔγινες φιλόσοφος, *From a soldier you have become a philosopher.*  
 Ὁ Τηρέυς ἀπὸ ἀνθρώπου ἔγινε πουλί, *Tereus from a man became a bird.*

§ **138.** The nominative regularly precedes its verb, as in English. It is, however, commonly put after the verb,

1. In *interrogative* clauses not beginning with the interrogative pronoun. E. g. Ποῦ εἶναι αὐτός; *Where is he?* Εἶσα ἐσὺ ὁ πλοίαρχος; *Are you the captain?*

2. In *animated discourse*. E. g. Ἐμεινε ὁ Διάκος ἔς τὴ φωτιά μὲ δεκοχτῶ λεβένταις, *Diakos, with eighteen heroes, remained in the heat of battle.*

3. After *relative adverbs*. E. g. Πρόσμενε ἕως νὰ φθάσῃ ὁ φίλος, *Wait till the friend arrives.* Ὡσὰν νὰ μὴν ἦσαν οἱ Πέρσαι τέκνα γυναικῶν, *As if the Persians were not children of women.*

## PREDICATE.

§ **139.** The predicate is either a verb alone, or a verb and a substantive, adjective, pronoun, or participle, with the words (if there be any) connected with it.

§ 140. 1. A *substantive* in the predicate is put in the nominative, if it refers to the subject. E. g.

Ἡ Ἀφροδίτη εἶναι θεά, *Venus is a goddess.*

Σεῖς θὰ γενῆτε στρατηγοί, *You will become generals.*

Εἶσαι τοῦ λόγου σου ὁ καρaboκῦρης; *Are you the captain, sir?*

Ἐκεῖνος ὀνομάσθη Εὐθύμιος, *He was called Euthymius.*

Δέν εἶναι ἐντροπή τὸ νὰ ὁμολογῇ κανεὶς τὴν ἀμάθειάν του, *To acknowledge one's ignorance is no disgrace.*

Ἐμεινε πετσοὶ καὶ κόκαλο, *He is nothing but skin and bone.*

2. The gender, number, and case of an *adjective* standing in the predicate and referring to the subject, are determined by the rule for the agreement of adjectives (§ 144). E. g.

Ὁ Ἀράβης εἶναι μαῦρος, *The Arab is black.*

Ἐγενε κίτρινος, *He became yellow.*

Τί εἶναι τοῦτο; *What is this?*

Εἶναι εὐθηνόν, *It is cheap.*

NOTE. The number and gender of an adjective in the predicate may be determined by the number and gender implied in the subject. E. g.

Εἶσθε πρόθυμος, *You are eager.*

Ἄξιος εἶσαι ἡ ἀφεντιά σου, *Worthy is your Lordship.* (§ 125. N. 1.)

3. When the subject is any word but a nominative (§ 132), the adjective or pronoun in the predicate is *neuter singular*. E. g.

Δέν εἶναι δίκαιον νὰ καταφρονῶνται οἱ ἀδύνατοι, *It is not just that the weak should be despised.*

Πιθανόν εἶναι νὰ τοὺς ἀρέσῃ, *It is probable that he will please them.*

Δέν εἶναι παράξενον ἂν τὰ ἀνδράποδα ζῶσιν ὡς ἀνδράποδα, *It is not strange that slaves should live like slaves.*

## SUBSTANTIVE.

§ 141. 1. A substantive annexed to another substantive or personal pronoun, denoting the same person or thing, is put in the same case.



A substantive, thus annexed to another substantive or pronoun, is said to be in *apposition* with it. E. g.

Δημοσθένης ὁ ῥήτωρ, *Demosthenes the orator.*

Ὁ ἀπόστολος Φίλιππος, *Philip the apostle.*

Τῆς πόλεως Σμύρνης, *Of the city Smyrna.*

Ὁ Χρῆστος ὁ Μιλίωνης, *Chrestos Miliones.*

Νόμοι, θεῖον εὑρημα, *Laws, a divine invention.*

Ὁ Θανάσης Βαΐας, *Athanasios Bhaïas.*

2. A substantive, in *apposition* with two or more substantives or personal pronouns, is put in the plural and in the same case. E. g.

Ἡρόδοτος καὶ Θουκυδίδης οἱ ἱστορικοί, *Herodotus and Thucydides, the historians.*

Ὁ Μουσταφᾶς, ὁ Χασάνης, καὶ ὁ Μεχμέτης, οἱ πασάδες, *Mustafá, Hasán, and Mehmét, the pashas.*

§ 142. *National* appellatives may be used adjectively. E. g.

Οἱ Γραικοὶ Κλέπται, *The Greek Klephts.*

Τοῦρκοι φιλόσοφοι, *Turkish philosophers.*

Ὁ Γάλλος συνταγματάρχης, *The French colonel.*

§ 143. The *limiting* noun, which regularly is put in the genitive, is put in apposition with the limited noun, when the latter denotes *quantity* in general. E. g.

Μιά ὀκτὴ ψάρια, *An oka of fish.*

Ἐνα ποτήρι νερόν, *A cup of water.*

Τρία ζευγάρια ὑποδήματα, *Three pairs of boots.*

Πέντε χιλιάδες Τοῦρκοι, *Five thousand Turks.*

Κάμμιά εἰκοσαριὰ κεφάλια, *About twenty heads.*

Πλῆθος αἷμα Ἑλληνικό, *Abundance of Grecian blood.*

Ἐνα κομμάτι ψωμί, *A morsel of bread.*

NOTE. This idiom is not uncommon in Greek (Greek Gram. § 136. N. 5). Some have imagined that the modern Greeks borrowed it of the Turks; and some, that the preposition ἀπό, *of*, is understood before the latter noun; both of which suppositions are wrong. (See also Stuart's Hebr. Gram. § 435.)

## ADJECTIVE.

§ 144. 1. An adjective agrees with its substantive in gender, number, and case.

This rule applies also to the article, the adjective pronouns, and the participle. E. g.

*Καλὸς ἄνθρωπος, A good man.*  
*Τὸν κακὸν βασιλέα, The bad king.*  
*Οἱ ἐδικοί μου φίλοι, My friends.*  
*Ποίαν γυναῖκα ; What woman ?*  
*Ἡμῶν περιπατούντων, Of us walking.*

2. If an adjective refers to two or more substantives, it is put in the plural, and in the leading gender, which is the masculine with respect to the other genders, and the feminine with respect to the neuter. E. g.

*Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά περιμένοντες, The men and the women and the children waiting.*  
*Αἱ γυναῖκες καὶ τὰ παιδιά ἀναχωρήσασαι, The women and the children having departed.*

NOTE. The adjective may agree in gender with the nearest substantive ; as,  
*Ὁ ἰδρὼς καὶ τὸ αἷμα ἂν προσκολλημένοι, The sweat and the blood adhering.*

§ 145. 1. Any adjective may be used substantively, the substantive with which it agrees being understood. E. g.

*Οἱ κακοί, The wicked.*  
*Ἡ νέα, The young woman.*  
*Τὰ μικρά, The little ones, or The small things.*

2. The neuter singular of an adjective, preceded by the article, may be used for the corresponding abstract noun. E. g.

*Τὸ γλυκόν, Suavity.*  
*Τοῦ κακοῦ, Of the principle of evil.*

§ 146. Masculine and feminine adjectives are often, especially in poetry, used for their corresponding adverbs. E. g.

<sup>2</sup>Ἐπήγα πεζός, *I went on foot.*

<sup>1</sup>Ὁ ἄνεμος σκληρὸς ἅς μὴ φουθήσῃ, *Let not the wind blow violently.*

Ταπεινότατη σοῦ γέρονι ἢ τρισάθλια κεφαλή, *Most humbly bends thy thrice wretched head.*

§ 147. When an adjective (or adverb) is repeated without any intervening word, it has the force of the superlative. E. g.

Μία ψηλὴ ψηλὴ κρεμάθρα, *A very high gallows.*

Περιπατεῖ ἀγάλια ἀγάλια, *He walks very slowly.*

See also Stuart's Hebrew Grammar, § 338; Fourth Edition, 1831.

### COMPARATIVES.

§ 148. 1. The comparative with the article before it has the force of the superlative. E. g.

<sup>1</sup>Ὁ χειρότερος ἄνθρωπος τοῦ κόσμου, *The worst man in the world.*

2. The comparative may be preceded by the adverb πλέον, more. E. g.

Εἶναι πλέον ἀσπρότερη, *She is whiter.*

<sup>1</sup>Ὁ πλέον τιμιώτερος ἄνθρωπος, *The most honest man.*

NOTE. There are those who form the comparative by prefixing πλέον, more, to the positive; as, Πλέον μεγάλης, greater; Πλέον ἰσάισθητος, more sensitive.

### NUMERALS.

§ 149. 1. The numeral adjective ἕνας or εἷς, one, corresponds also to the English a or an. E. g.

<sup>1</sup>Ἐνας εὐγενής, *A nobleman.*

Μία ὠραία νέα, *A beautiful young woman.*

<sup>1</sup>Ἐνα ἀξιόλογον βιβλίον, *An excellent book.*

2. When prefixed to a word denoting a drinkable fluid, ἕνας denotes a cup (or a draught) of that fluid. E. g.

Ἐνα κρασί, *A cup (or glass) of wine.*

Ἐνα νερό, *A glass of water, A drink of water.*

3. The numeral δύο, when preceded by καί with the article, means *both*. E. g.

Καὶ οἱ δύο ἔφυγαν, *Both fled.*

Ταῖς ἔπιασαν καὶ ταῖς δύο, *They caught them both.*

4. The expression καὶ οἱ, when it precedes the cardinal numbers, except ἕνας and δύο, means *all, every one of*. E. g.

Καὶ τοὺς πέντε τοὺς ἐκρέμασαν, *They have hanged every one of the five.*

§ 150. 1. In *dates*, the word ἡμέρα, or ἔτος, is to be supplied after the *ordinal* number. E. g.

Τὴν πρώτην τοῦ Ἰουνίου, sc. ἡμέραν, *On the first of June.*

Κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν τεσσαρακοστὸν δεύτερον, sc. ἔτος, *In the year eighteen hundred forty-two.*

2. When the hour of the day is spoken of, ὥρα is to be supplied after the *cardinal* number. E. g.

Εἶπέ του νὰ ἔλθῃ ἔς τὴν μίαν, *Tell him to come at one.*

NOTE. In *dates*, many use the *cardinal* numerals; as, Ὁ τὰς τριάντα τοῦ γινναρίου, *On the thirtieth of January.* Ὁ τὰ χίλια ὀχτακάσια σαράντα δύο, sc. χρόνια, *In the year 1842.*

## ARTICLE.

§ 151. 1. In its leading signification, the article corresponds to *the* in English.

2. A noun in the singular without the article is often equivalent to the corresponding English noun with *a* or *an* before it. E. g.

Κακὴ κεφαλὴ, *A bad head.*

Ψυχρὸς ποιητής, *A frigid poet.*

§ 152. 1. *Proper names* generally take the article. The article, however, may be omitted

when the proper name is accompanied by a substantive with the article. E. g.

Ὁ Θεόδωρος, *Theodore.*

Καραϊσκάκης ὁ στρατηγός, *Karaiskakes, the general.*

2. Abstract nouns, and names of sciences and of the elements of nature may take the article. E. g.

Ἡ ἀρετὴ εἶναι πράγμα ἐπαινεῖον, *Virtue is a praiseworthy thing.*

Ἡ γεωμετρία εἶναι ἐπιστήμη, *Geometry is a science.*

Ὁ ἀήρ εἶναι σῶμα ἐλαστικώτατον, *Air is a very elastic body.*

Ὁ χρυσὸς εἶναι μέταλλον, *Gold is a metal.*

§ 153. When the masculine of the article is followed by the genitive denoting a *city, province, or country*, one of the following words is to be supplied; ἐπίσκοπος, ἀρχιεπίσκοπος, μητροπολίτης, πατριάρχης, βασιλεύς (rarely). E. g.

Ὁ Ἐρυθρῶν, sc. ἐπίσκοπος, *The bishop of Erythræ.*

Ὁ Δημητριάδος, sc. ἀρχιεπίσκοπος, *The Archbishop of Demetrias.*

Τοῦ ἁγίου Σμύρνης, sc. μητροπολίτου, *Of his Holiness, the metropolitan of Smyrna.*

Τὸν Ἀλεξανδρείας, sc. πατριάρχην, *The patriarch of Alexandria.*

§ 154. 1. An adjective, possessive pronoun, or participle, is placed between the article and the substantive.

But when emphasis is required, the article is placed before both the substantive and its adjective; or the substantive without the article may precede the adjective with its article. E. g.

Ὁ τίμιος ἔμπορος, *The honest merchant.*

Ἡ ἐδική σου θυγάτηρ, *Thy daughter.*

Ὁ ἄνθρωπος ὁ σοφός, *The wise man, or rather, The man who is wise.*

Τὰ ἀμπέλια τὰ ἐδικά σου, *Your vineyards.*

Ἦ καλὸς ὁ μύλος, *The good mill.*  
 Ἦ κρύαις ἢ φαντασίαις, *The cold fancies.*  
 Βασιλεὺς ὁ δίκαιος, *The just king.*

NOTE 1. When the article is not used, the adjective may be placed before or after its substantive. E. g.

Φιλόσοφος βαθύς, or Βαθύς φιλόσοφος, *A deep philosopher.*

NOTE 2. When the adjective stands before or after the substantive and its article, εἶμαι or its participle ὄν is to be supplied. E. g.

Τὸ πρᾶγμα καλόν, *The thing is good, not The good thing.*

Μεγαλόψυχο τὸ μάτι, *The eye being magnanimous, not The magnanimous eye.*

2. The article, in elevated style, may be separated from its substantive by an adnominal genitive, a preposition, or an adverb, with the words connected with it. E. g.

Ἦ τοῦ ἀνθρώπου νοῦς, *The mind of man.*

Ἦ φυσικὴ τοῦ ἀνθρώπου κλίσις, *The natural disposition of man.*

Τῆς ἐκ τούτου προσδοκωμένης ὠφελείας, *Of the benefit expected from this.*

Τὸν ἔμπροσθέν μου κείμενον νεκρόν, *The dead man that lies before me.*

3. The *participle* with the article before it is equivalent to ἐκεῖνος followed by the relative pronoun and the corresponding verb. E. g.

Ἦ φυγῶν στρατιώτης, equivalent to Ἦ στρατιώτης ὅστις ἔφυγε, *The soldier that fled.*

§ 155. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Ἦ ἵππος μου καὶ ὁ τοῦ ἀδελφοῦ μου, *My horse and that of my brother.*

Many, however, following the idiom of the languages of Western Europe, use ἐκεῖνος for the article; as, Τὸ πλοῖόν μου καὶ ἐκεῖνο τοῦ φίλου μου, *My vessel and that of my friend.*

§ **156.** 1. The *demonstrative* pronoun and ὁλος, *all*, are placed either before the substantive and its article, or after the substantive. E. g.

Τοῦτος ὁ ἄνθρωπος, *This man.*  
Ἡ γυναῖκα ἐκείνη, *That woman.*

2. The article may be placed before τίς, τοιοῦτος or τέτοιος, τόσος, ποῖος, πόσος (in indirect interrogations), καθένας, and κάθ'ε.

Τὸ τί νὰ ἔγινε ἡ μάνα του ; *What has become of his mother ?*  
Τί τοὺς ἔκαμνε τοὺς τοιοῦτους ; *What was he in the habit of doing to such persons ?*

Ἡ τόση ταραχή, *This great tumult.*

Τὸ ποῖό, *Which of the two.*

Συλλογίσου τὸ πόσον πάσχουν, *Consider how much they suffer.*

Συμβουλεύω τὸν καθένα, *I advise every one.*

3. The indefinite demonstratives δεῖνα and τάδε always take the article. E. g.

Τὸν ἴδες τὸν δεῖνα ; *Have you seen such-a-one ?*

Ποῦ εἶν' ὁ τάδε ; *Where is so-and-so ?*

§ **157.** 1. The *neuter singular* of the article may be placed before prepositions commencing with νά or ὅτι. E. g.

Τὸ νὰ ὁμιλῇ κανείς, *That one should talk.*

Τὸ ὅτι ἦτον Τοῦρκος, *The fact that he was a Turk.*

2. It is placed before single words, regarded as substantives, which are explained or quoted. E. g.

Μεταχειρίζεται τὸ ἐγώ, *He uses the word ἐγώ, I.*

Τὸ " αὐτός τὸ ἔκαμε," *The expression, " He did it."*

Τὸ μέσα καὶ τὸ ἔξω, *The " in " and the " out."*

3. In grammar and lexicography, every word regarded as an independent object, takes the article of the word denoting the part of speech to which it belongs. E. g.

Τὸ μοῦσα, sc. ὄνομα, *The noun μοῦσα, muse.*

Ἡ ἐκεῖνος, sc. ἀντωνυμία, *The pronoun ἐκεῖνος, that.*

Ὁ καί, sc. σύνδεσμος, *The conjunction καί, and.*

NOTE. In a few instances, the article τὸ before an adverb does not essentially affect the meaning of that adverb; as, τὸ λοιπὸν, *then, therefore, consequently*; τὸ κατόπι, *at one's heels.*

§ 158. The article is equivalent to the *demonstrative pronoun* when it immediately precedes ὅσος or ὅστις. E. g.

Ἀπὸ τοὺς ὅσοι ἐπεθύμησαν, *From as many as wished.*

Εἰς τὸν ὅστις θελήσῃ, *To him who shall be willing.*

Τὰ ὅσα ἐσυνέβηκαν, *The events which happened.*

NOTE. The neuter τὸ is equivalent to τοῦτο in the expression Τὸ καὶ τὸ, *This and that, So and so*; as, Εἶπε τὸ καὶ τὸ, *He said so and so.*

§ 159. In certain antiquated expressions, the article has the force of the *relative pronoun*. E. g.

Θωρεῖς τὸν ἀγαπῶ, *Thou seest him whom I love.*

Τὰ φέρνει ἢ ὦρα, ὃ χρόνος δὲν τὰ φέρνει, *What an hour brings, a year may not.*

Τὰ χρουστῆς πληρόνεις, *What you owe you must pay.*

Πόσο τὸν πρέπει νὰ πάθῃ τὰ φοβᾶται, *How much he deserves to suffer what he fears.*

## PRONOUN.

### PERSONAL PRONOUN.

§ 160. 1. The dissyllabic and polysyllabic forms of the oblique cases of the personal pronoun are more *emphatic* than the corresponding monosyllabic ones.

For the nominatives ἐγώ, εὐ, &c. see above (§ 126).

2. The *enclitic* forms (as such) are not used after a *preposition*. E. g.

Εἰς ἐμένα, *To me, never Εἰς με.*

Ἀπὸ ἡμᾶς or μᾶς, *From us, never Ἀπό μας.*

Πρὸς αὐτόν, *To him.*



§ **161.** The *genitive* of the personal pronoun, when it limits a substantive, may refer either to the subject of the proposition in which it stands, or to a person or thing different from it. E. g.

Ἴδε (or Ἴδα) τὸν πατέρα μου, *He (or I) saw my father.*

Καλλιεργεῖς (or Καλλιεργῶ) τὸν κῆπόν σου, *You (or I) cultivate your garden.*

Ἐνίκησαν (or Ἐνίκησε) τοὺς ἐχθρούς των, *They (or You) conquered their enemies.*

NOTE 1. The uneducated sometimes use the personal pronoun instead of the reflexive after certain prepositions; as, Ἴδεις μὲ χαρὰν σου ἀντὶς ἐσίνα νυμφίον τὸν υἱόν σου, *You saw with delight your son made bridegroom in your stead.*

NOTE 2. Instead of αὐτοῦ from αὐτός, some use the Greek αὐτοῦ for ἑαυτοῦ, when it refers to the subject of the proposition; as, Ἐτίμησε τὸν πατέρα αὐτοῦ, *He honored his father.* But as there is no difference in pronunciation between αὐτοῦ and αὐτοῦ, this distinction may be considered as savoring of pedantry.

§ **162.** The oblique cases of the personal pronoun may be repeated; in which case the longer forms of the accusative are put in apposition with the monosyllabic accusatives. E. g.

Ἐμένα μὲ ἄρσσε, *He pleases me, or I am pleased with him.*

Τί σὲ μέλει ἐσίνα; *What is that to thee?*

Ποῖος τὸ ἔκαμεν αὐτό; *Who has done this?*

Αὐτὸν δὲν τὸν λείπει τίποτε, *Nothing is wanting to him.*

Σοῦ ἔκλεψαν τὸ πουγγί σου, *They have stolen thy purse.*

Τοῦ ἐπέταξαν τὸ κεφάλι του, *They struck off his head.*

NOTE. The *genitives* μου, σου, τοῦ, may be accompanied by the accusatives ἐμένα, ἐσίνα, αὐτόν or ἐκείνον, respectively. E. g.

Ἐμένα ἵνα μακριά μου, *He is far away from me.*

Αὐτὸν δὲν τοῦ ἔδωκα τίποτα, *I did not give any thing to him.*

Ἐκεῖνο πονεῖ ἢ ῥάχη του, *Its back aches.*

§ **163.** 1. Αὐτός, ή, ό, he, she, it, may be used for the demonstrative pronoun. E. g.

Αὐτὸν τὸν καλὸν ἄνθρωπον, *That good man.*

2. Αὐτός, joined to a substantive or to a personal pronoun of the first and second persons, signifies *self, very*. With respect to position, it follows the analogy of the demonstrative pronoun (§ 156. 1). E. g.

Ἀπὸ τοὺς Τούρκους αὐτούς, *From the Turks themselves.*

Ἐγὼ αὐτός, *I myself.* The article is not used when αὐτός is appended to pronouns.

3. With the article immediately before it, *αὐτός* signifies *the same*. E. g.

*Περὶ τῆς αὐτῆς ὑποθέσεως, Concerning the same subject.*

§ 164. 1. The oblique cases of the monosyllabic forms of *αὐτός* (and sometimes of the other personal pronouns) may be subjoined to the relative pronoun in the same proposition. E. g.

*Πράγμα ὅπου δὲν τὸ νοστιμεύομαι, A thing which I do not relish.*

*Τῶν ὁποίων ὁ ἐρχομός των μᾶς ἐχαροποίησε, Whose arrival has gladdened us.*

2. They may be subjoined also to a noun or to *τοῦτος* and *ἐκεῖνος*, in the same proposition. E. g.

*Τὸν καπιτάνον δὲν τὸν ἔπιασαν, The captain they did not catch.*

*Ἔλα εἰπέ τού τ᾿α, Tell him all.*

*Ἐκεῖνον δὲν θὰ τὸν κόψουν, They will not behead him.*

§ 165. 1. When the monosyllabic *genitives* depend on a *substantive* or *adverb*, they are always enclitic. E. g.

*Ὁ θεός μου, My God.*

*Τὸν ἀνδρῶπόν σας, Your man.*

*Σιμά των οὐ τους, Near them.*

*Ὁ πρῶτός μου ἀνθέντης, My former master.*

*Ταύτην μου τὴν γνώμην, This my opinion.*

2. When they depend on a verb in the *indicative* or *subjunctive*, they are generally proclitic; but when on the *imperative* or *participle*, they are always enclitic. E. g.

*Μὲ εἶπε, He told me.*

*Ὅταν τὸν ἰδῆς, When you have seen him.*

*Ἰδέ τους, See them.*

*Ἀκούοντάς την, Hearing her.*

3. When both the immediate and remote object of a verb are monosyllabic pronouns, the remote object always precedes the immediate.

Further, in the *indicative* and *subjunctive*, these pronouns are proclitic; in the *imperative* and *participle*, they are enclitic, as in the examples in the preceding paragraph. E. g.

Μοῦ τὸ ἔδειξε, *He has shown it to me.*  
 Τοὺς τὰ φέρνει, *He brings them to them.*  
 Δεῖξέ τού το, *Show it to him.*  
 Δίνοντάς τού τα, *Giving them to him.*

4. The proclitic pronouns are always placed after the *auxiliary* θέλω (with its various modifications), and also after δέν, μήν or μή, and νά. E. g.

Θά τὸν ἰδῶ, *I will see him.*  
 Δέν θά σέ τιμήσουν, *They will not honor thee.*  
 Μὴν τὸν πειράζης, *Do not trouble him.*  
 Νά τὴν πιάσω; *May I catch her?*

### REFLEXIVE PRONOUN.

§ 166. The reflexive pronoun refers to the subject of the proposition in which it stands. E. g.

Τρέφε τὸν ἑαυτὸν σου, *Support thyself.*  
 Εἶπε μὲ τὸν ἑαυτὸν του, *He said to himself.*

### RECIPROCAL PRONOUN.

§ 167. The verb agreeing with the first component part of the reciprocal pronoun, is not expressed. E. g.

Κατηγοροῦν ὁ ἕκασ τὸν ἄλλον, *They accuse one another.*  
 Ὁρμησαν ὁ εἰς κατὰ τοῦ ἄλλου, *They rushed against each other.*  
 Στεκόμεθα μακρὰν ὁ εἰς τοῦ ἄλλου εἴκοσι βήματα, *We stand twenty paces from each other.*

### POSSESSIVE PRONOUN.

§ 168. 1. The possessive pronoun is equivalent to the genitive of the corresponding personal pronoun. With the article before it, it is definite; without the article, it is indefinite. E. g.

Τὸ ἐδικόν μου βιβλίον, the same as τὸ βιβλίον μου, *My book*; but Ἐδικόν μου βιβλίον, *A book of mine, One of my books.*  
 Οἱ ἐδικοί μας φίλοι, *Our friends*; Ἐδικοί μας φίλοι, *Friends of ours, Some of our friends.*  
 Τὰ παιδιὰ τὰ ἐδικά σου, *Thy children*; Παιδιὰ ἐδικά σου, *Children of thine, Some of thy children.*

2. The possessive pronoun in an *answer* refers to the genitive of the interrogative pronoun in the question. E. g.

Τίνος εἶν' αὐτός (ἡ, ὄν) ; — Ἐδικός (ἡ, ὄν) μου. *Whose is that? — Mine.*

## INTERROGATIVE PRONOUN.

§ 169. The interrogative pronoun is used both in direct and in indirect questions, and in exclamations. E. g.

Τίς τὸ λέγει ; *Who says it?*

Δὲν ἤξεύρω ποῖος τὸ ἔφῆψε, *I do not know who threw it.*

Τί σιωπή ! *What silence!*

Τί δὲν εἶναι ἱκανοὶ νὰ κάμουν ! *What are they not able to do!*  
that is, *They can do every thing!*

Δώσέ μου τὸ βιβλίον. — Ποῖον ; *Give me the book. — Which?*

## INDEFINITE PRONOUN.

§ 170. When the indefinite pronoun agrees with a substantive expressed, it means, *a certain, some, any, a or an.*

Without a substantive expressed, it means, *a certain one, some one, somebody, some person.* E. g.

Ἄνθρωπός τις, ἢ κάποιος ἄνθρωπος, *A certain man.*

Μερικοὶ φίλοι μου, *Some friends of mine.*

Ἰδες τίποτε Τούρκους ; *Have you seen any Turks?*

Κάποιος τὸ ἔκαμε, *Some one did it.*

Τινὲς ἐτοχάσθησαν, *Some persons have imagined.*

Μερικοὶ λέγουν, *Some say.*

NOTE 1. In certain interrogative clauses, *κάποις* refers to the person who speaks, and *κάποιος* to the person addressed. E. g. Τί νὰ κάμη κάποις ; *What can one (that is, I) do?* Κάποιος θὰ φάγη ξύλο, *Some one (that is, you) will get a whipping.*

NOTE 2. *Κάτι* may mean *something* in the sense of *a remarkable thing, something great*; as, *Κάτι τὸ θαρραῦσι*, *He thought it was something great.*

NOTE 3. *Κάτι*, used substantively, may be accompanied by *τι*: as, Ἐχω κάτι τι, *I have something.*

§ 171. In answer to a question, *κάνεις*, *τίποτε*, and the adverbs *ἀκόμη*, *καθόλου*, *ποτέ*, and *πουθενά* ἢ *πούποτε*, are *negative*. E. g.

Δὲν ἴδες κανέναν; — Κανέναν, *Have you not seen anybody?*  
— *Nobody.*

Ἔχεις τίποτε; — Τίποτε, *Have you anything?* — *Nothing.*  
Τί κάμνεις αὐτοῦ; — Τίποτε, *What are you doing there?* —  
*Nothing.*

Τὸν ἴδες ποτέ; — Ποτέ, *Did you ever see him?* — *Never.*

### DEMONSTRATIVE PRONOUN.

§ 172. 1. Τοῦτος denotes that which is near the person who speaks; ἐκεῖνος refers to a person or thing remote from both the speaker and the person addressed.

It may be observed here, that when the object is near the person addressed, αὐτός is used (§ 163). E. g.

Τοῦτοι οἱ φίλοι, *These friends.*

Τὸ μαχαίρι τοῦτο, *This knife, which is near me.*

Ἐκείνου τοῦ καιροῦ, *Of that time.*

Τί θὰ τὸ κάμῃς αὐτό; *What will you do with that, which is near you?*

NOTE. The same remark applies also to the corresponding adverbs ἔδῶ, *here*, αὐτοῦ, *there*, where you are, and ἐκεῖ, *there*.

2. Ἐκεῖνος, η, ο, means also *he, she, it*. E. g. Τί σ' εἶπ' ἐκεῖνος; *What did he say to you?*

§ 173. The neuters τοῦτο and ἐκεῖνο, (also αὐτό when used demonstratively,) may be put in apposition with a clause. E. g.

Ἄλλ' ἂν ἀπέθανεν ὁ πάσχων, τοῦτο δὲν εἶναι ἐντροπή, *But if the patient has died, — this is no disgrace.*

### RELATIVE PRONOUN.

§ 174. 1. The relative pronoun agrees with the noun to which it refers in gender and number; its case is determined by the clause in which it stands. E. g.

Ὁ ἄνθρωπος, ὃ ὁποῖος ἦλθε χθές, ἀναχώρησε σήμερον, *The man who came yesterday, has departed to-day.*

Ἡ θυγάτηρ του, τὴν ὁποῖαν ἀγαποῦσε πολὺ, ἀπέθανε, *His daughter, whom he loved much, is dead.*

Ὁ συγγραφεὺς, τοῦ ὁποῖου τὸ σύγγραμμα ἐθανμάσθη, ἐκαταδικάσθη εἰς θάνατον, *The author, whose work has been admired, is condemned to death.*

The word to which the relative refers is called the *antecedent*.

2. If the relative refers to two or more antecedents, it is put in the plural, and in the leading gender (§ 144. 2). E. g.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά οἱ ὅποιοι ἀναχώρησαν, *The men and women and children who have departed.*  
Αἱ γυναῖκες καὶ τὰ παιδιά αἱ ὅποια προσμένουν, *The women and children who are waiting.*

§ 175. The indeclinable ὅπου is almost always used as nominative or accusative. E. g.

Ἐκεῖνος ὅπου ἦτον ἐδῶ, *He who was here.*  
Αὐτὸν ὅπου βλέπεις, *Him whom you see.*

Further, it is never used after a preposition.

NOTE. In phrases like the following, ὅπου, although untranslatable, is absolutely necessary to the sense :

Τί ἀνόητος ὅπου εἶσαι! *What a fool you are!*  
Τί κεφάλι ὅπου ἔχει! *What a head he has got!*

§ 176. The antecedent of the accusatives ὅποιος, ὅπου, ὅποιοςδήποτε, and of ὅτι, may be omitted, when it is a general word (τοῦτος, ἐκεῖνος, &c.). E. g.

Ἐκρεμνοῦσε ὅποιον ἤθελε, *He hanged whomever he pleased.*  
Ἀνάθεμα τὰ γράμματα καὶ ὅπου τὰ θέλει! *Cursed be literature and he who likes it!*  
Μικρὸν εἶναι ὅτι ἠθέλησα νὰ κάμω, *Little is what I wished to do.*  
Ἐλέγε ὅτι τοῦ ἤρχετο εἰς τὸ κεφάλι, *He said whatever came into his head.*

§ 177. The proposition containing the relative may, by *inversion*, be placed before that containing the antecedent, when emphasis is required.

This applies to ὅστις, ὃ τι, ὅπου, ὅποιος, ὅποιοςδήποτε, and ὅσος. It applies also to the relative adverbs. E. g.

Ἐπιφθασίας λέγεις, *You talk at random.*

Ὁπου πεινάει, κομμάτια ὀνειρεύεται, *He who is hungry dreams of loaves.*

Ὁποῖον ἴδῃς, πιάσε τον, *Catch whomever you shall see.*

Ὅσους ἐσκότωσα, εἶναι πολλοί, *They are many whom I have slain.*

Ὅταν τὸν ἴδῃς, εἰπέ του, *When you see him, tell him.*

NOTE. The pedants and their disciples make some very ludicrous inversions. E. g. Ἡ περὶ τῆς ὁποίας ἀμιλήσαμεν υπόθεσις, *The business about which we have talked.* Ὁ ἄποιοις προχθὴς ἀπὸ ταύτην τὴν πόλιν ἐφυγαδύθη ἀνὴρ, *The man who yesterday was banished this city.*

§ 178. 1. Sometimes the relative takes, by attraction, the case of its antecedent. E. g.

Κατάλογος τῶν ὅσων εὐρίσκονται ἐδῶ, *A list of what is found here.*

Ἐκ τῶν ὅσων σὲ ἐδιηγῆθην, *From what I have related to thee.*

Τὸ ἔλεγε εἰς ὅποιον καὶ ἂν ἔρχονταν, *He would say it to whatever man would come.*

Ἀστυχία του ὁποῖαν ὀφείλει βρεθῆ ἔς τὸ μαχαίρι σου ἀποκάτον, *Woe unto him who shall be found under thy knife.*

2. On the other hand, the antecedent sometimes takes the case of its relative. E. g.

Πίταν ὁποῦ δὲν τρώγεις τί σ' ἐννοιάζει ἂν καλεῖται; *A pie which you are not to eat — what do you care if it is burnt?*

## OBJECT.

§ 179. 1. That on which an action is exerted, or to which it refers, is called the *object*.

2. The object is commonly put in the accusative or genitive.

Any word or clause may stand in the place of the accusative or genitive.

3. *Participles* are followed by the same case as the verbs from which they are derived.

4. When the active voice is followed by two cases, the passive retains the latter.

## GENITIVE.

§ 180. A substantive which limits another substantive, denoting a different person or thing, is put in the genitive.

This rule applies also to the personal pronoun and to *δεῖνα* and *τάδε*.

The genitive thus used is called *adnominal*. E. g.

Ὁ κήπος τοῦ φίλου, *The friend's garden.*

Φίλος τοῦ βασιλέως, *A friend of the king.*

Τί λογῆς ἄνθρωπος εἶναι; *What sort of a man is he?*

Ἄνθρωπος τοῦ σχοινοῦ καὶ τοῦ παλουκιοῦ, *A man of the rope and the pole, A scape-gallows.*

Ἐπὶ ἑπτὰ χρόνων παιδίον, *A boy seven years old.*

Σωρὸς λίθων, *A heap of stones.*

Κλάδος πετείας, *A branch of an elm.*

Δουλὸς σας, *Your servant.*

Οἱ ἐχθροὶ των, *Their enemies.*

Τοῦ τὰδε τὸ καράβι, *Such-a-one's ship.*

NOTE 1. The uneducated express the relation of *material* by the accusative with *ἀπὸ*, of. E. g. Στεφάνι ἀπὸ λουλούδια, *A crown of flowers.* Σωρὸς ἀπὸ λίθων, *A heap of stones.* Σπαθὶ ἀπὸ ξύλου, *A wooden sword.* (Compare § 143. N.)

NOTE 2. When the limited noun is accompanied by an adjective, the genitive may be placed immediately after the adjective. E. g. Ὁ καλὸς σου φίλος, *Thy good friend.* Ἡ ἀρχαία τῶν ἰθῶν βαρβαρότης, *The ancient barbarism of nations.*

§ 181. When a proper name in the genitive is subjoined to another proper name, *υἱός*, *son*, or *θυγάτηρ*, *daughter*, is to be supplied. E. g.

Πέτρος Νικολάου, *Peter the son of Nicholas.*

Ἑλένη Ἰωάννου, *Helen the daughter of John.*

This idiom is prevalent in those parts of Greece where the spirit of innovation has not yet introduced family names.

§ 182. The genitive may be used where one would naturally expect apposition. E. g.

Ἡ πόλις τῶν Παρισίων, *The city of Paris.*



§ 183. The genitive is put after εἶμαι, *to be, to belong to*, to denote most of the relations expressed by the adnominal genitive. E. g.

Τίνος εἶναι τὸ χωράφι; *Whose is the field?*

Ὁ κήπος εἶναι τοῦ φίλου μου, *The garden belongs to my friend.*

Πόσων χρόνων εἶσαι; *How old are you?*

Τίνος εἶσαι; *Whose child are you?*

§ 184. The enclitic genitives μᾶς, σᾶς, and τούς or τῶν, may be put after ὅλοι, *all*, ὁ καθείς, καὶ οἱ δύο, and καὶ οἱ τρεῖς, (§ 149. 3, 4.) E. g.

Ὅλοι μας, *All of us.*

Ὁ καθείς μας, *Each one of us.*

Καὶ οἱ δύο τους, *Both of them.*

§ 185. The genitive is put after some *adjectives*, the most common of which are ὅμοιος, παρόμοιος, ἄξιος, αἴτιος, and ἴδιος. E. g.

Ὅμοιος ψωμοζήτου, *Like a beggar.*

Ἄξιος τιμῆς, *Worthy of honor.*

Αἴτιος τοῦ κακοῦ, *The causer of the evil.*

Ἐπιδεκτικὸς καλλιέργειας, *Susceptible of cultivation.*

Ἰδιον τοῦ ἀμαθοῦς, *Peculiar to the ignorant.*

Ὅμοιος and Παρόμοιος may be followed by the accusative with μέ: as, Ὅμοιος μέ ἐσένα, *like unto thee.*

§ 186. The genitive, especially the enclitic genitive of the personal pronoun, may be put after adjectives of the *comparative* degree, to denote that with which the comparison is made. E. g.

Εἶναι καλῆτερός σου, *He is better than thou, or superior to thee.*

In general, however, the person or thing with which the comparison is made, is put in the accusative with ἀπό. E. g.

Καλῆτερος ἀπὸ ἐσένα, *Better than thou.*

Χειρότερος ἀπὸ ὅλους, *Worse than all.*

Μακρότερα ἀπ' ἐμένα, *Farther than I (or me).*

§ 187. In certain phrases, the principal of which appear in the examples, the genitive denotes the *cause, manner, means, place, or time.*

Ἀπέθανε τῆς πείνας, *He died of starvation.*

Τοῦ κάκου κοπιᾷσεις, *You toil in vain.*

Στεριᾷς καὶ τοῦ πελάγου, *By land and sea.*

Ποῦ ἦσουν τοῦ ἁγίου Βασιλείου; *Where wast thou on Saint Basil's day?* In such instances, τὴν ἡμέραν or τὴν ἑορτήν, may be supplied.

§ 188. A substantive with a participle is put in the genitive (called *absolute*), to denote the *time, or cause of, or any circumstance* connected with, an action. E. g.

Ἀποθανόντος τοῦ Σωκράτους, ὁ Πλάτων ἐπῆγεν εἰς τὴν Αἴγυπτον, *Socrates dying, Plato went to Egypt.*

NOTE. Only the educated make use of the genitive absolute. The uneducated use the nominative; as, Τελειόντας αὐτὸς ἐτοῦτα τὰ λόγια, ἡμῶς ἰφύγαμι ἀπ' ἐκεῖ, *He finishing these words, we went away from thence.*

§ 189. 1. Adverbs of place are followed either by the genitive, or by the accusative with εἰς, μέ, or ἀπό.

The following list contains most of the adverbs to which this rule applies.

ἀνάμεσα τοῦ or εἰς τόν, *between.*

ἀναμεταξὺ τοῦ or εἰς τόν, *between, among.*

ἄμπρός or ἀπομπροστί τοῦ or ἀπὸ τόν, *from before.*

ἄπέξω ἀπὸ τόν, *without, from without.*

ἄποκάτω ἀπὸ or εἰς τόν, *under, below, from below.*

ἀπομέσα ἀπὸ τόν, *from within.*

ἀποπάνω ἀπὸ τόν, *above, from above.*

ἀποπέρα ἀπὸ τόν, *beyond, from beyond.*

ἀποπίσω ἀπὸ τόν, *behind, from behind.*

ἐκτὸς τοῦ, *without, except, besides.*

ἐμπρός or ἐμπροστί τοῦ or εἰς τόν, *before.*

ἐναντίον τοῦ or εἰς τόν, *against.*

ἐντὸς τοῦ, *within.*

ἔξω τοῦ or ἀπὸ τόν, *out of.*

ἐπάνω τοῦ or εἰς τόν, *upon.*

ἕως οἷ ὡς εἰς τόν, *as far as.*

καταπάνω οἷ κατεπάνω τοῦ, *against.*

κατόπι τοῦ οἷ ἀπό τόν, *behind, after, at one's heels.*

κοντὰ τοῦ οἷ εἰς τόν, *near.*

μαζί, *together with*, with the enclitic genitive of the personal pronoun, or with με τόν.

μακράν τοῦ οἷ ἀπό τόν, *far from.*

μακριὰ τοῦ οἷ ἀπό τόν, *far from.*

μέσα εἰς τόν, *in.*

μεταξὺ τοῦ οἷ εἰς τόν, *between.*

παρακάτω ἀπό τόν, *a little below.*

παραπάνω ἀπό τόν, *a little above.*

πλησίον τοῦ οἷ εἰς τόν, *near.*

ποτέ, *ever, never*, with the enclitic genitive of the personal pronoun.

σιμὰ τοῦ οἷ εἰς τόν, *near.*

τριγύρω οἷ τριγύρου τοῦ οἷ εἰς τόν, *around, about.*

ὑστερον οἷ ὑστερα ἀπό τόν, *after.*

χωριστὰ ἀπό τόν, *apart from, beside.*

ὡς, see ἕως.

2. The *numeral* adverbs also are followed by the genitive. E. g.

Ἄπαξ τῆς ἡμέρας, *Once a day.*

Δίς τῆς ἐβδομάδος, *Twice a week.*

§ 190. After verbs signifying *to give, to say, to send, to find, to do*, and some others, the genitive is used for the accusative (§ 196). E. g.

Δῶσέ μου κομμάτι ψωμί, *Give me some bread.*

Ὁ Ὀλυμπος λέγει τοῦ Κισάβου, *Olympus says to Kisabhos.*

Λέγε το τοῦ ποιητοῦ σου, *Say it to thy poet.*

Ἐγραψε τοῦ φίλου του νὰ ἔλθῃ, *He wrote to his friend to come.*

NOTE 1. As the genitives *μᾶς, σᾶς, τούς*, of the personal pronoun, do not differ in form from the corresponding accusatives, it is impossible to determine whether, in such phrases as *Δῶσέ μας ψωμί, Give us bread*, (corresponding to *Δῶσέ μου ψωμί*, in the singular,) *μᾶς* is genitive or accusative. Either supposition is correct.

It is observed further, that *αὐτῶν* and *τῶν* are never used after these verbs.

NOTE 2. The genitive after these verbs is evidently equivalent to the Greek dative. Those who consider the use of it, in such connexions, a barbarism,

will do well to compare it with the genitive of the Greek dual, and with the genitive singular of the Latin first and fifth declensions.

§ 191. The enclitic genitive of the personal pronoun of the first and second persons is sometimes apparently *superfluous*. E. g.

Τί μοῦ τὸν κυτιάζεις; *Why are you looking at him?* (the contrary would give me pleasure.)

Σοῦ τὸν εἰνάξε ἓνα καλὸ ῥαβδί, *He has given him a sound beating,* (it makes you glad to hear it, I know.)

§ 192. The genitive is put after the following prepositions.

Ἄντι, *instead of, in the place of.* Πίνει αἷμα ἀντὶ ὕδατος, *He drinks blood instead of water.*

Διὰ, *through, through the instrumentality of, by.* Ἐπέρασε διὰ τῆς Βιέννης, *He passed through Vienna.* Τὸ ἔστειλα διὰ τοῦ φίλου μας, *I sent it through our friend.* Διὰ μέσον, *by means of.*

Ἐκ or Ἐξ, *from, out of, (a thing.)* Ἐκ Σμύρνης, *From Smyrna.*

Κατὰ, *against.* Ἐγραψε κατὰ φιλοσοφίας, *He has written against philosophy.*

Μετὰ, *with.* Ὁ βασιλεὺς μετὰ τῆς βασίλισσας, *The king with the queen.*

Παρά, *from, by, (a person.)* Ἦλθε παρὰ τοῦ σουλτάνου, *He came from the sultan.* Ἐγράφη παρὰ τοῦ δεῖνα, *It was written by such-a-one.*

Περί, *about, concerning, of.* Γράφει περὶ καμπύλων γραμμῶν, *He writes about curve lines.*

Πρὸ, *before, ago.* Πρὸ τῆς ἐβδόμης τοῦ μηνός, *Before the seventh of the month.* Ἀναχώρησε πρὸ τριῶν ἡμερῶν, *He departed three days ago.*

Ἐπὶ, *for, in behalf of.* Ἀπέθανεν ὑπὲρ πατρίδος, *He died for his country.*

Ἐκ, *by, after passive forms.* Ἐκδίδεται ὑπὸ τοῦ δεῖνος, *It is edited by such-a-man.*

## ACCUSATIVE.

§ 193. The immediate object of a transitive verb is put in the accusative. E. g.

Κόπτει ξύλα, *He cuts wood.*  
 Τί κάμνεις; *What are you doing?*

§ 194. 1. The accusative is put after some intransitive verbs. Also after ἀναγκαῖος and ἀρκετός, when they are in the predicate. E. g.

Κλαίει τὸν υἱὸν τῆς, *She weeps for her son.*  
 Πόσα μᾶς μένουν; *How many remain to us?*  
 Μ' ἦλθε, *He came to me.*  
 Μὲ πονεῖ τὸ κεφάλι, *My head aches.*  
 Τοὺς εἶναι ἀναγκαῖα, *They are necessary for them.*  
 Ἀρκετὸν σὲ εἶναι, *It is enough for you.*

Verbs of this class are ἔρχομαι *come to*, κλαίω *to weep for*, λείπω *to be wanting to*, μέλει *it concerns*, μένω *remain to*, πρέπω *become*, πονῶ *ache*, τρέμω *tremble at*, τυχαίνω *happen to*, χρειάζομαι *to be wanting to*, and a few others.

2. Sometimes the accusative is of the same signification with the verb to which it is subjoined. E. g.

Τρία πατήματα πατᾶς, *Thou steppest three steps.*  
 Δὲν ἔφταιξαν κανένα φταιξιμο, *They have not committed any fault.*

§ 195. 1. Verbs signifying *to demand, to question, to teach, to remind, to take away, to clothe*, and a few others, are followed by two accusatives equally remote. E. g.

Σὺς ἐζήτησα τίποτε; *Have I asked any thing of you?*  
 Αἱ Ἐρινύες σὲ ἐδίδαξαν ποιητικὴν, *The Furies taught thee poetry.*  
 Ἐδιδάχθη φιλοσοφίαν, *He was taught philosophy.*  
 Τὸν ἐνδυσαν κόκκινα, *They clothed him with red garments.*  
 Ἐνδύθη τὸ φόρεμά του, *He put on his garment.* (§ 179. 4.)  
 Θὰ τὸν ποτίσουν φαρμάκι, *Thy will give him poison to drink.*

Verbs of this class are ἀφαιρῶ, γυρεύω, διδάσκω, ἐνδύω, ἐνθυμίζω, ἐρωτῶ, ζητῶ, παίρνω, ποτίζω.

2. Some verbs of this class occur only in the passive voice. Such are εὐλογοῦμαι, and νυμφεύο-

μαι, and στεφανόνομαι, *to marry*; πασαλείβομαι, *to come in contact with, to touch*.

§ 196. 1. Verbs signifying *to give, to say, to send, to find, to do*, and some others, are followed by two accusatives, one of the immediate and the other of the remote object. E. g.

Τί σέ ἔδωκε ; *What did he give thee ?*

Μᾶς τὸ εἶπε, *He said it to us*.

Σιεῖλέ μας κάμποσαις σταφίδαις, *Send us some raisins*.

Μέ ἤῤυρες ταῖς τούπιαις ; *Have you got me the doubloons ?*

Δέν τοὺς ἔκαμα τίποτε, *I have not done anything to them*.

Verbs of this class are γράφω, δίδω, εἰδοποιῶ, ἐτοιμάζω, εὐρίσκω, κάμνω, λέγω, ὁμιλῶ, στέλνω, χαρίζω, χρεωστῶ, and a few others.

The immediate object may be omitted after δίδω, εἰδοποιῶ, λέγω, and ὁμιλῶ : as, Τοὺς ὁμίλησα, *I spoke to them*.

NOTE 1. Most frequently, the proclitic and enclitic accusatives of the personal pronoun denote the remote object of these verbs.

NOTE 2. The preposition εἰς may be used with the remote object. E. g.

Τὸ δίδω εἰς εἰσίνα, *He gives it to you*.

Ἔστειλε εἰς τὸν πασᾶν κάμποσα κεφάλια, *He sent a few heads to the pasha*.

2. Two accusatives may be put after γεμίζω, *to fill*, and φορτώνω, *to load or lade*. E. g.

Μᾶς ἐγέμισε χιόνι (οἱ ἀπὸ χιόνι), *He filled us with snow*.

Τὸ καράβι τὸ ἐφόρτισαν σιτάρι, *They laded the ship with wheat*. Ἐφορτώθη κριθάρι, *It was loaded with barley*.

(§ 179. 4.)

Ἐφορτώνω is thus construed only in the passive; as, Τοὺς ἐφορτώθηκα, *I have got rid of them*. (§ 179. 4.)

3. Στρωμένος from στρώνω, *to strew, spread*, and γεμάτος, *full, filled with*, take the accusative. E. g.

Στρωμένος κίλιμα, *Strewed with carpets*.

Γεμάτη ψάρια (οἱ ἀπὸ ψάρια), *Full of fish*.

§ 197. Verbs signifying *to name, to constitute, to deem*, and a few others, are followed by two accusatives denoting the same person or thing.

In the *passive*, the accusatives become nominatives. E. g.

Τὸν λέγουν Μιχάλην, *They call him Michael.* Λέγεται Γεώργιος, *He is called George.*

Αὐτὴν τὴν ἔκαμαν βασίλισσαν, *They made her a queen.* Αὐτὴ ἔγινε βασίλισσα, *She was made a queen.*

Ἐπήρε σκλάβο τὸν κατῆ, *He has made the cadi a prisoner.*

Verbs of this class are διορίζω, κάμνω, λέγω *to name*, νομίζω, ὀνομάζω, παίρνω, στοχάζομαι, χειροτονῶ, χωρίζω *to divide*.

§ 198. 1. The accusative is put after certain nouns and verbs for the sake of limiting their meaning. E. g.

Γερμανὸς τὴν πατρίδα, *A German by birth.*

Τοὺς ἔδεσε χέρια καὶ πόδια, *He bound them hand and foot.*

Τί τρέχεις; *What do you run for?*

Κάτι τὸν δέρνεις; *Why do you whip him?*

Ὀλίγοι τὸν ἀριθμὸν, *Few in number.*

Πηγαίνω καβάλλα, *I go on horseback.*

Κίνα γιαλό, *Speed along the shore.*

Ἐπήγαινε γωνιὰ γωνιά, *He was going from corner to corner, or along the corners.*

Τοῖχο τοῖχο σέρνονταν, *He dragged himself along the walls.*

2. The accusative τὰ ἑκατόν, *per centum*, is put after the cardinal numbers, to denote the *rate of interest*. E. g.

Πληρώνω δώδεκα τὰ ἑκατόν, *I pay twelve per cent.*

§ 199. The accusative is used to denote *extent of space, the time when or how long or how often, the price of a thing*, and, in certain phrases, the place *whither*. E. g.

Ἐξῆντα ὀργυμιαὶ μακρύτερος ἀπὸ ἐσένα, *Sixty fathoms longer than you.*

Ἦλθε τὴν περασμένην τρίτην, *He came last Tuesday.*

Πόσον καιρὸν ἐστάθης εἰς τὴν Αἶνον; *How long did you stay in Ainos?*

<sup>2</sup>Ἐρχεται τρεῖς φορές τὸν χρόνον, *He comes three times a year.*  
Τὸ ἀγόρασα τέσσαρα τάλαρα, *I bought it for four dollars.*

<sup>2</sup>Ἐπωλήθη δύο παραδες, *It was sold for two paras.*

Πήγαινε (οὐ Σύρε) σπιτι σου, *Go to your house.*

NOTE. The accusative of price may be preceded by *διά*, *for*; *as*, Τὸ ἀγόρασα *διὰ* τέσσαρα τάλαρα.

§ 200. The accusative is used in *exclamations*.

E. g.

<sup>2</sup>Ἀνάθεμά τους! *Cursed be they!*

Τὴν κακὴ σου τὴν ἡμέρα! *An evil day be to thee!*

Βρέ (οὐ Μπρέ) τὸν κατεργάρον! *The rascal!*

<sup>2</sup>Ὡ τὸν ἄθλιον! *Poor wretch!*

§ 201. The accusative is put after the following *prepositions*.

<sup>2</sup>Ἀνά, *a-piece*; *at a time*. Only with numerals.

*A-piece.* Ἐλαβαν ἀνὰ τρία λεπτιά, *They received three lepta a-piece.*

*At a time.* Ἐρχονται ἀνὰ δύο, *They come two at a time.*

<sup>2</sup>Ἄντις, οὐ Ἄντις γιὰ, *instead of.* Ἄντις αὐτὸν ἔπιασαν ἐμένα, *Instead of him they caught me.* Πίνει αἷμα ἀντις γιὰ τὴν δροσιά, *It drinks blood instead of dew.*

<sup>2</sup>Ἀπό, *from*; *of*; *with*; *by*; *on account of*, *by reason of*, *because of*; *a-piece*, *for one's share*; *at a time*; *than*.

*From.* Ἐρχομαι ἀπὸ τὴν πόλιν, *I am coming from the city.* Πήγαινε ἀπὸ ἐμένα, *Go from me.* Μανθάνομεν ἀπ' αὐτίον, *We learn from him.*

*Of.* Ἐνας ἀπ' αὐτούς, *One of them.* Τὸ ἔμαθα ἀπὸ τὸν διδάσκαλον, *I have learned it of the teacher.* Φάγε ἀπὸ τοῦτο, *Eat of this.* Σπαθὶ ἀπὸ ξύλο, *A sword made of wood.* Ἀπέθανε ἀπὸ τὴν πείναν, *He died of famine.* Γεμάτον ἀπὸ τάλαρα, *Full of dollars.*

*With*, after *γεμίζω*, Τὸ ἐγέμισαν ἀπὸ χῶμα, *They filled it with earth.*

*By*, after *passive forms*, and also after verbs signifying *to take*, *to seize*, *to know*. Ἐτίσθηκε ἀπὸ τὸν πατέρα του, *It was built by his father.* Τὸν ἄρπαξε ἀπὸ τὰ μαλλιά, *He seized him by the hair.* Σὲ γνωρίζω ἀπὸ τὴν κόψη τοῦ σπαθιοῦ, *I know thee by the edge of thy sword.*



On account of, by reason of, because of. Ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός, On account of his great genius he is considered crazy.

A-piece, for one's share, with numerals. Ἐπῆραν ἀπὸ δύο γρόσια, They took two piasters a-piece. Καθένας ἐπῆρε ἀπὸ ἑκατὸν τάλαρα, Each one took one hundred dollars for his share. Καθένας μας ἔχει ἀπὸ δύο πιστόλια, Every one of us has two pistols.

At a time, with the cardinal number repeated. Ἔρχονται ἀπὸ δύο δύο, They come two at a time, or two and two.

Than, after comparatives and ἄλλος. Ὁ λαγὸς εἶναι γληγορότερος ἀπὸ τὴν ἀχελώνα, The hare is swifter than the tortoise. Ἐσὺ τὸ κάμνεις τεχνικώτερα ἀπ' ἐκεῖνον, You do it more skilfully than he.

Γιὰ, for Διὰ.

Διὰ, for, for the sake of, on account of, in behalf of; about, concerning (not very elegant).

For, &c. Ἔγινε διὰ σέ, It was done for you.

About, concerning. Τί λέγουν διὰ τὸν Δράμαλην; What do they say about Dramales?

Δίχως, equivalent to Χωρίς.

Εἰς, to; into; in, within, at; on; during; for.

To. Θὰ πηγαίνω ἔς τὴν Κίνα, I will go to China.

Into. Ἐπεσε εἰς τὴν θάλασσαν, He fell into the sea.

In, within, at. Εὗρίσκεται εἰς τὴν Θεσσαλονίκην, He is in Salonica. Σὲ ἐκτύπησε ἔς τὸ κεφάλι, He struck you in the head. Εἰς μίαν ἡμέραν, Within a day. Ἐτυπώθη εἰς Βενετίαν, It was printed at Venice.

On. Εἰς τὴν κορυφήν, On the top. Ἐπαινῆται εἰς τὸ κάλλος της, She prides herself on her beauty.

During. Εἰς τὸν πόλεμον, During the war.

For, with a noun denoting a coin, real or nominal. Τὰ πωλοῦν δέκα εἰς τὸ τάλαραν, They sell them ten for a dollar.

Ἔως or Ὡς, about, with numerals. Ἐκρέμασαν ἕως τριακοσίων, They hanged about three hundred.

Κατὰ, according to; during; in, in respect to, as to.

According to. Ὁ ἥλιος κατὰ τοὺς ἀστρονόμους εἶναι μεγαλύτερος ἀπὸ τὴν γῆν, The sun, according to astronomers, is larger than the earth.

During. Ἐπῆρχε κατὰ τούτους τοὺς χρόνους, There was about these times.

In, in respect to, as to. Ἀληθεύει κατὰ τοῦτο, He tells the truth in this. Ὠραία κατὰ τὴν ψυχὴν, Beautiful in soul.

Μέ, *with, by, by means of; to.*

*With, by, by means of.* Μέ ποῖον θὰ ταξιδεύσης; *With whom shall you travel?* Τὸν ἔκοψαν μετὰ τὸ σπαθί, *They beheaded him with the sword.* Μέ δυνατὰ ἐπιχειρήματα, *By strong arguments.* Τὸ πωλοῦν μετὰ τὴν πῆχυν, *They sell it by the ell.*

*To, with words denoting resemblance or equality.* Ὁμοῖος μ' ἐκείνον, *Similar to him.* Ἴσος μετὰ τοὺς ἄλλους, *Equal to the others.*

Μετὰ, *after.* Ἐλα μετὰ τὸ γεῦμα, *Come after dinner.*

Παρά, *save, except, minus, less, wanting; than.*

*Save, &c. with numerals.* εἶναι τρεῖς παρὰ τέταρτον, *It wants a quarter to three (o'clock), literally, It is three less one quarter.*

*Than, with comparatives and ἄλλος.* Μεγαλητέρα παρὰ τὴν Ἀφρικὴν, *Larger than Africa.* Ἄλλο παρὰ τοῦτο, *Other than this.*

It may be used as a *conjunction* when it signifies *than*. Πλειότεραις εἰν' ἢ μέραις παρὰ τὰ λουκάνικα, *There are more days than sausages.* Περισσότεροι εἰν' οἱ εἰδωλολάτραι παρὰ οἱ Χριστιανοί, *There are more idolaters than Christians.*

Περί, *around, about.* Στέκονται περὶ τὸν βασιλέα, *They stand about the king.* Εἶχε περὶ τοὺς χιλίους στρατιώτας, *He had about one thousand soldiers.*

Πρὶν, *before.* Θὰ γυρῶσιν πρὶν ταῖς δέκα τοῦ θεριστοῦ, *He will return before the tenth of June.*

Πρὸς, *to; towards.* Τὰ ἔστειλε πρὸς τὸν φίλον του, *He sent them to his friend.* Ἐπλεε πρὸς τὴν Σκύρον, *He was sailing towards Skyros.*

Χωρὶς, *without.* Ἄνθρωπος χωρὶς γνῶσιν καὶ χρήματα, *A man without sense and money.*

## VOCATIVE.

§ 202. The vocative, with or without the interjection ὦ, forms no part of a proposition; it is simply used in addressing. E. g.

Ποῦ εἶσθε, παιδιά; *Where are you, boys?*

Χαῖρε, ὦ Ἐλευθερία, *Hail, Liberty.*

## VOICES.

## ACTIVE VOICE.

§ 203. The active voice comprises nearly all *transitive* or *active*, and *intransitive* or *neuter*, verbs.

## PASSIVE VOICE.

§ 204. The immediate object of the active becomes nominative in the passive; and the subject-nominative of the active becomes accusative with *ἀπό*, *by*, in the passive. E. g.

Τὸ χωράφι σκάπτεται ἀπὸ τὸν γεωργόν, *The field is dug by the husbandman*; from the active Ὁ γεωργὸς σκάπτει τὸ χωράφι.

Instead of *ἀπό* with the accusative, many authors use *ὑπό* or *παρά* with the genitive.

§ 205. 1. Many verbs in the passive are also *reflexive*, that is, they are equivalent to the active with the accusative of the reflexive pronoun. E. g.

*νίπτομαι*, equivalent to *νίπω τὸν ἑαυτὸν μου*, *I wash myself*.

Such verbs are the following: *ἀνακατόνομαι* *to meddle with*, *ἀπατῶμαι*, *βιάζομαι* *to be in haste*, *γυαλίζομαι*, *δέρομαι* *to toil*, *ἐνδύνομαι*, *ἐνόνομαι*, *ἐτοιμάζομαι*, *εὐρίσκομαι* *to be, to live*, *κλειομαι*, *κημνίζομαι*, *κτενίζομαι*, *κρύπτομαι*, *κυλλίομαι*, *λούομαι*, *μαλακόνομαι*, *νίπτομαι*, *ξουραφίζομαι*, *ξύομαι*, *ξυρίζομαι*, *πειράζομαι*, *πλύνομαι*, *προσκολλῶμαι*, *σηκόνομαι* *to rise*, *σκληρύνομαι*, *σύρομαι* *to crawl*, *συχχίζομαι*, *σχίζομαι*, *τσακίζομαι* *to break, burst*, *φέρνομαι* *to conduct one's self*. Most of these are always reflexive.

2. Any passive verb may become reflexive by the addition of the pronoun *μόνος μου*, or *μοναχός μου*. (§ 66. 1.) E. g.

<sup>2</sup> *Ἐτυφλώθη ὁ μόνος του*, *He blinded himself*.

*Τιμωρεῖσαι ὁ μόνος σου*, *You torment yourself*.

§ 206. Sometimes the plural of the passive is *reciprocal*, that is, it is equivalent to the active with the accusative of the reciprocal pronoun. E. g.

φιλούμεθα, equivalent to φιλοῦμεν ἀλλήλους, *we kiss one another.*

So ἀγκαλιαζόμεθα, ανταμονόμεθα, δερνόμεθα, κτυπόμεθα, ὑβριζόμεθα.

### DEPONENT VERBS.

§ 207. Deponent verbs are those which are used only in the passive form with a transitive or intransitive signification.

Such are γίνομαι *become*, δέχομαι *receive*, ἐνθυμοῦμαι *remember*, ἐντρέπομαι *to be ashamed*, ἐπιμελοῦμαι *to be diligent*, ἔρχομαι *come*, καταρῶμαι *curse*, μέμφομαι *blame*, μεταχειρίζομαι *use*.

NOTE 1. The *perfect* participle of deponent verbs is *passive* in signification; as, μεταχειρισμένος, *used*.

NOTE 2. Some deponents, as δέχομαι, are used also passively, which is apt to create confusion. There are those who always use a circumlocution in this case; for example, for Ἡ βασίλισσα ἰδέχθη, *The queen was received*, they say, Ἐδέχθησαν τὴν βασίλισσαν, *They received the queen*.

### TENSES.

§ 208. The **PRESENT** in the *indicative* expresses an action or being which is going on *now*.

In the other moods and in the participle it expresses a continued action or being, without reference to the three grand divisions of time (present, past, and future). E. g.

Γράφω, *I am writing now*; ὅταν γράφῃς, *when you are writing*; γράφε, *be writing*, or *continue to write*; γράφων, *writing*.

Τὸ σπίτι κίθεται, *The house is building*, that is, *They are building it*.

§ 209. 1. The present in the indicative may be used for the *aorist* indicative, in animated narration. E. g.

"Ορμησε κατ' αὐτοῦ, τὸν κτυπᾷ εἰς τὸ στήθος καὶ τὸν σκοτόνει,  
*He rushed against him, struck him in the breast, and killed him.*

2. It has also the force of an emphatic *future*. E. g.

Μετ' ὀλίγον τὸν ξεπαστρούουν, *They will shortly despatch him.*  
Εὐθύς τὸν βλέπω, *I will see him presently.*

§ 210. The IMPERFECT expresses a continued action going on in *past* time. E. g.

Ποῦ ἦσουν ὅταν σ' ἐφώναζα; *Where were you when I was calling you?*

"Ὅταν ἦλθες, ἐγὼ ἔγραφα, *When you came, I was writing.*

§ 211. The imperfect may be used when a *customary past* action is spoken of. E. g.

"Ὅταν δὲν εἶχαν δουλειὰ ἐπῆγαιναν καὶ ἔκλεπταν, *When they had no business on hand, they would go and steal.*

Ἐπῆγαιναν νὰ μάθουν ὅτι ἤμποροῦσαν, *They would go to learn whatever they could.*

§ 212. The AORIST in the *indicative* and *participle* expresses a *finished past* action, without reference to the time required for its completion.

In the other moods, the aorist expresses a finished action without reference to the time required for its completion, or to the three grand divisions of time (present, past, and future). E. g.

Τούρκους πολλοὺς ἐσκότωσε, καὶ εἶχε μεγάλην φήμην, *He killed many Turks, and enjoyed a great reputation.*

Ἐκαυσαν τὸ χωριὸν ὅταν ἐπῆγαιναν εἰς τὴν Πελοπόννησον, *They burned the village when they were going (or on their way) to Peloponnesus.*

NOTE. Verbs, of which the signification includes the idea of continuation, have necessarily, in the aorist, reference to the time required for the completion of the action or being. Such are διατρέβω to spend one's time, ζῶ live, μένω remain, προσμένω wait.

§ 213. 1. The aorist in the indicative and participle may be used for the perfect. E. g.

Τὸ ἐτελείωσα, *I have finished it.*

ᾠ Οὐ ἔφυγε, *He has just gone.*

ᾠ Ἀκόμη δὲν ἦλθε, *He has not come yet.*

2. In the indicative it may be used also for the pluperfect. E. g.

Ἐἶπεν ὅτι ὑπῆγεν εἰς τὰ πέρατα τοῦ κόσμου, *He said he had gone to the ends of the world.*

§ 214. The aorist indicative may be used for the future to denote the rapidity or certainty of an action. E. g.

Τὸν Διάκο ἂν σουβλίσετε, ἕνας Γραικὸς ἐχάθη, *If you impale Diakos, one Greek is indeed lost.*

§ 215. The PERFECT expresses an action which is already completed, or whose effects are (or are supposed to be) still felt. E. g.

Δὲν τὸν ἔχω ἰδεῖ, *I have not seen him.*

Τὸ ἔχεις ἐτοιμασμένον; *Have you made it ready?*

Ἐἶναι ἀποκεφαλισμένος, *He is (or has been) beheaded.*

§ 216. The PLUPERFECT expresses an action which was completed at some past time. E. g.

ᾠ Ὄταν ἦλθες, εἶχα γράψει τρία γράμματα, *When you came, I had written three letters.*

ᾠ Ἀκόμα δὲν εἶχα διώξει τοὺς λύκους, καὶ ἔφθασαν ἢ ἀρκούδαις, *No sooner had I driven away the wolves, than the bears arrived.*

§ 217. 1. The FUTURE expresses an action or event which will take place, without reference to the time required for its completion. E. g.

Θὰ τὸν κόψουν αὔριον, *They will behead him to-morrow.*

2. The CONTINUED FUTURE expresses a continued future action. E. g.

Οἱ ἄνθρωποι ἐνόσω ζῶσι, θὰ πνέουν τὸν ἀέρα, *Men will (continue to) breathe air, as long as they live.*

## MOODS.

### INDICATIVE MOOD.

§ 218. The indicative mood affirms or denies a thing. E. g.

Ἄλλα τὰ ἔθνη πολεμοῦν, *All nations are fighting.*

Τίποτε δὲν θὰ κατορθώσωμεν, *We shall effect nothing.*

§ 219. 1. In indirectly quoting the words or thoughts of a person, the tense employed by him is used. E. g.

Λέγει ὅτι ἤξεύρει, *He says he knows.*

Μᾶς εἶπαν ὅτι τρώγουν, *They told us they were eating.*

Ἔλεγες ὅτι ἔγραψες, *You were saying that you had written.*

Ἔστοχάζουμουν ὅτι θὰ φύγη, *I thought he would go.*

Εἶπαν ὅτι θὰ φύγουν, *They said they should go.*

Τὸν ἐρώτησα τί κάμνει, *I asked him how he did.*

Μ' ἐπαρακάλεσε νὰ τὸν εἰπῶ ποῦ θὰ ὑπάγω, *He prayed me to tell him whither I should go.*

Τὸν ἐρώτησα ἂν θὰ μείνης ἐδῶ, *I asked him whether you would remain here.*

Μᾶς ἐρώτησαν ἂν ἔχωμεν, *They asked us whether we had.* In such cases ἂν takes the subjunctive.

NOTE. Ὅτι may be omitted after the imperative; as Εἰπέ τον δὲν εἶμαι ἕτοιμος, *Tell him I am not ready.*

2. The past tenses of the indicative are used after φοβοῦμαι μήπως, *to fear, to be afraid.* E. g.

Φοβεῖσαι μήπως τὸν ἐχάλασαν, *You are afraid they have destroyed him.*

§ 220. The auxiliary *θα* (or *θὲ νά*, *θα νά*) before the present, imperfect, and aorist, indicative, denotes *conjecture*. E. g.

*Κανονιαῖς ἀκούονται, κᾶπου θα γίνεται πόλεμος, Guns are heard, (I think) there is fighting somewhere.*

*Σήμερα ἔχει κᾶμποσο κρύο, θα ἐχιόνισαν τὰ βουνά, It is rather cold to-day, it seems it has snowed on the mountains.*

§ 221. After certain verbs, the indicative preceded by *καί* is equivalent to the subjunctive with *νά*. E. g.

*Πῶς ἤμπορεῖ καὶ περιπατεῖ τὸ μεσημέρι; How can he walk at noonday?*

*Ἀποφάσισα καὶ τὸν ἐπλήρονα καθ' ἡμέραν, I resolved to pay him every day.*

Verbs of this class are *ἀποφασίζω*, *ἀρχίζω*, *ἤμπορῶ*, *ἤξεύρω*, *συνηθίζω*, and a few others.

§ 222. The *imperfect* or *aorist*, preceded by *ᾶς*, forms a kind of *past imperative*; in which case *ᾶς* usually means *suppose, take it for granted*. E. g.

*ᾶς ἦτον καὶ Τοῦρκος, τί μὲ τοῦτο; Suppose he was a Turk, what of that?*

*ᾶς τὸν ἐκρέμασαν, Suppose they hanged him.*

*ᾶς ἐκεῖνο ὅπου ἀπέρασεν, ᾶς ἀπέρασεν, Let that which has happened be considered as having happened, that is, Let us forget what has happened.*

§ 223. 1. The *past* tenses of the indicative may be preceded by *νά* or *τὸ νά*, in which case they have the force of neuter substantives. E. g.

*Ἐνδέχεται νά τὸ ἔκαμε, It is possible he did it.*

*Μὲ τὸ νά τοὺς ἔδειραν, Because they whipped them.*

*Διὰ τὸ νά ἤρχετο συχνά, Because he was in the habit of coming often.*

2. The *imperfect* preceded by *ᾶν*, *if*, may be put after *παρά*, *than*. E. g.



Μᾶς φοβοῦνται περισσότερον διὰ τὸ μικρὸν μας ναυτικόν, παρὰ ἂν εἶχαμεν ἓνα μέγαν στόλον, *They fear us more on account of our small fleet, than they would if we had a large one.*

### SUBJUNCTIVE MOOD.

§ 224. The subjunctive expresses the action of the verb in its simplest state; it neither affirms nor denies.

Accordingly it implies *uncertainty, doubt, possibility, probability, or inclination.*

§ 225. 1. The subjunctive with *νά*, or τὸ *νά*, is equivalent to a *neuter* substantive. E. g.

#### *Nominative.*

Τὸ *νά* φοβώμεθα τὸν θεὸν εἶναι ἡ ἀρχὴ τῆς σοφίας, *To fear God is the beginning of wisdom.*

Δὲν πρέπει *νά* καταφρονῶνται οἱ ἀδύνατοι, *The weak should not be despised.*

Εἶναι ἀδύνατον *νά* ἦναι τὸ αὐτὸ πρᾶγμα καὶ ζεστὸν καὶ κρύον εἰς τὸν αὐτὸν καιρὸν, *It is impossible that the same thing should be both warm and cold at the same time.*

Ὄταν οἱ διδάσκαλοι διαφωνοῦν, οἱ μαθηταὶ πρέπει *νά* σιωποῦν, *When the teachers disagree the pupils must keep silence.*

#### *Genitive.*

Ἡ προθυμία τοῦ *νά* φωτισθῆτε, *Your desire to be enlightened.* (§ 180.)

Δὲν εἶναι τρόπος *νά* ὑπάρχουν δύο τοιοῦτοι, *It is impossible that there should be two such persons.* (Ibid.)

Εἶναι καιρὸς *νά* πηγαίνωμεν, *It is time to go.* (Ibid.)

Ἄντὶ *νά* τοὺς πληρώσῃ τὸ διάφορον, τοὺς ἔφαγε καὶ τὴν μάγναν, *Instead of paying the interest, he has cheated them even out of the capital.* (§ 192.)

#### *Accusative.*

Εἶναι μακρὰν ἀπὸ τὸ *νά* φοβῆται, *He is far from fearing.* (§ 201.)

Τρώγει ὁ τι εὖρη, μὲ τὸ *νά* μὴν ἔχη ψιλὸν στομάχι, *He eats*

whatever he finds, since he has not a delicate stomach.  
(Ibid.)

"Ολοι τὸν μισοῦν διὰ τὸ νὰ ἦναι φιλάργυρος, *All hate him because he is a miser.*

"Ἄλλο δὲν ἐπιθυμῆ παρὰ νὰ ἦναι ἐλεύθερος, *He desires nothing else than to be free.*

Κάλλιον ψωμοζήτησ παρὰ φιλάργυρος, sc. νὰ ἦναι κἀνείς, *It is better to be a beggar than a miser.*

Παρὰ μὲ Τούρκους, μὲ θηριὰ καλήτερα νὰ ζοῦμε, sc. νὰ ζοῦμε, *It is better to live with wild beasts than with Turks.*

Ἐῖναι ὀλιγώτεροι παρὰ νὰ γένωσι νομοθέται, *They are fewer than (or too few) to become legislators.*

"Ἐγινε πρὶν ἔλθης, *It took place before you came.*

"Ἀδύνατον νὰ ἔχη κανεὶς μεγάλους φίλους χωρὶς νὰ ἔχη μεγάλους ἐχθρούς, *It is impossible that one should have great friends without having great enemies.*

2. Particularly, the subjunctive with *νὰ* after certain verbs, participles, and adjectives, has the force of the accusative; that is, it is equivalent to the English *infinitive* after the corresponding verbs.

E. g.

"Ἀρχισαν νὰ πολεμοῦν, *They began to fight.*

"Ἡξεύρεις νὰ γράφης; *Do you know how to write?*

Εἰπέ τον νὰ φύγη, *Tell him to go.*

Συνηθίζου νὰ λούωνται, *They are accustomed to bathe.*

Ἐῖναι ἄξιος νὰ τιμᾶται ἀπ' ὅλους, *He is worthy of being honored by all.*

Ἰκανὸς νὰ κυβερνᾷ, *Able to govern.*

Verbs on which the subjunctive with *νὰ* may depend, are ἀναγκάζω, ἀπαιτῶ, ἀργῶ, ἀρχίζω, ἀφίνω, διδάσκω, διορίζω, ἐλπίζω, ἐπιθυμῶ, ἐπιχειρίζομαι, ἐτοιμάζω, εὐχομαι, ἤμπορῶ, ἠξεύρω κποιω how to, θέλω, κἀμνω, καταλαμβάνω, καταπαίθω, καθορθόνω, λέγω tell, μανθάνω, μέλλω, παραγγέλλω, παρακαλῶ, πασχίζω, προορίνω, προσμένω, συγχωρῶ, συμβουλεύω, συνηθίζω, τολμῶ, ὑπόσχομαι, ὑποχρεώνω, χρεωστῶ, and a few others.

Adjectives, ἀδύνατος, ἄξιος, δυνατός, ἐπιτήδειος, ἐτοιμος, ἰκανός, καλός capable of, and a few others.

3. The present subjunctive is put after ὡσὰν *νὰ*, as if. E. g.

Περιπατεῖς ὡσὰν νὰ ἦσαι βασίλισσα, *You walk as if you were a queen.*

4. The subjunctive preceded by μήπως or μήπως καί, *lest*, is put after κυττάζω *see*, προσέχω *beware*, φοβοῦμαι *fear*, *be afraid of*. E. g.

Κύτταξε μήπως καὶ σὲ πιάσουν, *See that they do not catch you.*  
 Πρόσεχε μήπως καὶ σὲ ἀπατήσῃ, *Beware lest he deceive thee.*  
 Φοβεῖται μήπως πέσῃ, *He fears lest he fall.*

§ 226. The subjunctive with νά or διὰ νά may be put after any verb or participle to denote a *cause* or *motive*. E. g.

Σοῦ τὸ ἔδωκα νὰ τὸ φορῆς, *I gave it to you to wear.*  
 Μᾶς ἔδωκε καπνὸν νὰ πιοῦμε, *He gave us tobacco to smoke.*  
 Τὸν ἔγραψε νὰ ἔλθῃ διὰ νὰ τὸν γδάρῃ, *He wrote to him to come, in order to slay him.*

NOTE. The subjunctive after the indeclinable πά (see the Irregular πηγαίνω) may stand without νά: as, Τοῦ εἶπαν νὰ τὰ τὸν ἀνταμῶσῃ, *They told him to go to meet him.* As πά is preceded by νά, it may be said that νά after it is omitted to avoid repetition.

§ 227. After certain verbs (as βλέπω, λέγω, πιστεύω), the subjunctive with νά is equivalent to the indicative with ὅτι. E. g.

Ὅταν σὲ ἴδουν νὰ περιπατῆς, *When they see that you are walking; for ὅτι περιπατεῖς.*  
 Εἶπαν νὰ μὲ κάμουν στρατηγόν, *They said they would make me general; for ὅτι θὰ μὲ κάμουν στρατηγόν.*  
 Δὲν πιστεύω νὰ μᾶς ἀφήσουν, *I do not believe they will let us; for ὅτι θὰ μᾶς ἀφήσουν.*

§ 228. 1. The *first person* of the subjunctive, preceded by ἄς or νά, is used in *exhortations*. E. g.

Ἄς τρέχω, *Let me run.*  
 Νὰ τὸ φάγωμεν, *Let us eat it.*

Here νά is somewhat less strong than ἄς.

NOTE. The subjunctive πηγαίνουμε or πάμε, from πηγαίω, *to go*, is commonly used without ἄς or νά in exhortations and interrogations; as, Πάμε ἰς τὸ γαλιό, *Let us go to the seashore; Πηγαίνουμε; Shall we (or Do you wish to) go?*

2. The *first* and *third* persons of the subjunctive with *νά* are used when a person asks himself or another what he is to do. E. g.

*Νὰ τὸ κάμω, ἢ ὄχι; Shall (or May, or Must) I do it or not?*  
*Νὰ πηγαίνουν; May they go?*

§ 229. The subjunctive with *νά* is used in questions expressing *indignation*. E. g.

*Σὲ συμβουλεύω νὰ σιωπῆς. — Ἐγὼ νὰ σιωπῶ; I advise you to keep silence. — Am I to keep silence?*  
*Ἔμένα νὰ ὑβρίσῃ; To insult me?*

§ 230. The subjunctive with *νά* forms a less strong *imperative*. E. g.

*Νὰ τὸν εἰπῆς νὰ φύγῃ, Please to tell him to go.*  
*Ἀύριον νὰ ῥηχθοῦν δέκα κανονιαῖς, Let ten guns be fired tomorrow.*

#### INTERROGATIVE AND RELATIVE CLAUSES.

§ 231. 1. The indicative is used in *interrogative* clauses when a definite answer is expected. E. g.

*Τίς τὸ εἶπε; Who said it?*  
*Πόθεν ἔρχεσαι; Whence do you come?*

2. But when no definite answer is expected, the subjunctive, and also the imperfect and aorist indicative, with *νά*, are used after interrogative words. E. g.

*Ποῖον νὰ πρωτοπιστεύσω; Whom shall I believe first?*  
*Τί νὰ 'πῆ κανεῖς; What can one say?*  
*Τί νὰ ἔκαμνε; What do you suppose he was doing?*  
*Ἄρά γε τί νὰ ἔγινε; Does anybody know what became of him?*

§ 232. 1. The indicative is put after *relative* words when they refer to definite antecedents. E. g.

Τοῦτος εἶναι ὁ ἀνθρῳπος τὸν ὁποῖον τιμᾷ τὸ ἔθνος, *This is the man whom the nation honors.*

Θὰ σοῦ δώσουν ὅσα θέλεις, *They will give you as many as you want.*

Ὅταν τοὺς ἴδεις, τί τοὺς εἶπες; *When you saw them, what did you say to them?*

Ἐπολέμησε ἕωσοῦ ἐβαρέθη, *He fought till he was tired.*

2. The aorist of the subjunctive, and the past tenses of the indicative are used after relative words when they refer to indefinite antecedents. E. g.

Ἄμα τὸν ἴδαν τὸν ἔπιασαν, *As soon as they saw him they caught him.*

Θὰ τὸν ὁμιλήσῃ ὅταν τὸν ἴδῃ, *He will speak to him as soon as he sees him.*

Ἐκτύπα ὁποῖον ἀπαντοῦσε, *He struck whomever he met.*

Ἐλεγε ὅ τι ἤκουε, *He said whatever he heard.*

Χρειαζόμεθα τοιοῦτον ἀρχηγὸν ὁ ὁποῖος νὰ τιμᾷ τοὺς νόμους, *We need such a leader as shall respect the laws.*

The following list contains the relative words to which these two rules apply.

ἄμα, *as soon as*, with the aorist subjunctive, or with the past tenses of the indicative.

ἄφοῦ, *after, after that, when*, with the aorist subjunctive, or with the past tenses of the indicative.

εὐθὺς ὁποῦ, *as soon as*, follows the analogy of ἄμα.

ἕως νᾶ, or ἕωσοῦ νᾶ, *till, until*. With the past tenses of the indicative only ἕωσοῦ is used, in which case the antecedent may be definite.

καθώς, *as*, follows the analogy of ὅποιος or ὅπως.

ὁ ὁποῖος, *who, which*, with the indicative. When νᾶ is subjoined to it, it takes the subjunctive.

ὅποιος, *whoever, whosoever*, with the present and past tenses of the indicative, and with the aorist of the subjunctive.

When it is followed by καὶ ἄν, it may precede all the tenses of the subjunctive, and the past tenses of the indicative. It always refers to an indefinite antecedent.

ὅποισδήποτε, *whoever, whosoever*, has all the peculiarities of its equivalent ὅποιος.

ὁποῦ, *who, which, that, where*, has all the peculiarities of ὁ ὁποῖος.

ὅπου, *wherever, where*, follows the analogy of ὅποιος.

ὅπως, *as, in whatever manner*, follows the analogy of ὅποιος.

ὅσος, or ὅπόσος, *as much as*, follows the analogy of ὅποιος.

ὅστις, *who, whoever*, follows the analogy of ὁ ὁποῖος, and ὅποιος.

ὅταν, or ὅπότεν, *when, whenever*, with all the tenses of the subjunctive, and with the future of the indicative; also with the past tenses of the indicative, in which case it may refer to a definite or indefinite antecedent.

ὥστε γάρ, *so that, so as*, with the subjunctive.

NOTE 1. Instead of καὶ ἄν after ὅποιος, ὅποιοςδήποτε, ὅπου, ὅπως, ὅσος, ὅπόσος, and ὅστις, the purists use only ἄν, simply because they cannot parse καί.

NOTE 2. It will be observed, that ὅποιος, ὅποιοςδήποτε, ὅπου, and their synonyms always refer to indefinite antecedents, and ought never to take the present indicative. The mass of writers, however, seem to prefer the present indicative, except when καὶ ἄν follows these relatives.

## CONDITIONAL PROPOSITIONS.

§ 233. In a sentence containing a condition and consequence or conclusion, the former is called the *protasis*, and the latter, the *apodosis*.

The protasis usually begins with εἰάν, ἄν, ἀνίσως, or ἀνίσως καί, *if*.

§ 234. When the condition is a *present* or *future* action, the protasis contains the subjunctive; and the apodosis contains the present, perfect, or future, of the indicative; or it may contain the imperative. E. g.

Ἐὰν ὑπάρχουν βωμοὶ, ὑπάρχουν καὶ θεοί, *If there are altars, there are also gods.*

Θὰ τὸν ψήσουν, ἄν τὸν πιάσουν, *They will roast him, if they catch him.*

Ἐὰν κόψῃς τὸ δένδρον, πίπτει, *If you cut the tree, it will fall.*

Ἄν μ' ἀγαπᾷς, γὰρ ὑπάγῃς εἰς τὴν Μίλητον, *If you love me, you must go to Miletus.* (§ 230.)

Ἐὰν ἔχω, θὰ σοῦ δώσω, *I will give you, if I have.*

Ἄν τὸν βλέπῃς, εἰπέ τον γὰρ φύγη, *If you see him, tell him to go.*

Ἴ ὁ ἓνας σε ἰδῆ, ἢ ἢ ἄλλη, θὰ χαθῆς, *Whether the one sees you, or the other, you will perish.*

<sup>2</sup>Ἐπίνασες, φάγε, *If you are hungry, eat.* Here, and in the following example, εἰάν is omitted for emphasis.

Τὸν ἐπίασες, φυλάκωσέ τον, *If you have caught him, imprison him.*

§ 235. 1. When both the condition and the consequence refer to *past* time, the indicative is used both in the protasis and in the apodosis.

In this case, the protasis usually contains the imperfect, and the apodosis contains one of the conditional tenses. E. g.

<sup>2</sup>Ἄν τὸν ἔβλεπα, θὰ τὸν ὁμιλοῦσα, *If I had seen him, I should have spoken to him.*

<sup>2</sup>Ἐὰν δὲν ἤμεθα πτωχοὶ, δὲν ἤθέλαμεν δουλεύει, *Were we not poor, we should not be working.*

We observe here, that the conditional imperfect beginning with θὰ (or θέ νά, θὰ νά), may be used also for the conditional aorist.

2. When the consequence admits of no doubt whatever, the imperfect is used in the apodosis. E. g.

<sup>2</sup>Ἄν μόνον εἶχαμεν δύο τοιούτους, ἐνικούσαμεν ὅλα τὰ ἔθνη, *Had we had but two such men, we should certainly have conquered all nations.*

<sup>2</sup>Ἐὰν σέ ἐπιαναν, σέ ἔκοφταν, *Had they caught you, they would assuredly have beheaded you.*

<sup>2</sup>Ἄν οἱ θεοὶ μᾶς ἐπλατταν θνητοῦς, ιδεῖαν ἀθανασίας δὲν μᾶς ἔδιδαν, *Had the gods created us mortal, they would not have given us the notion of immortality.*

NOTE. The protasis may contain the present, and the apodosis the imperfect or aorist; and *vice versa*; as, Ἄν ἦσαι καλὸς ἄνθρωπος, δὲν ἤθελεις ἀδικήσαι κείναι, *If you were a good man, you would not injure anybody.*

§ 236. The imperfect and the conditional tenses may be used without any protasis expressed; in which case they form a kind of present or future indicative. E. g.

<sup>2</sup>Ἦθελα νὰ τὸν ἄκουες, *I wish you could have heard him.*  
(§ 223.)

Ἀγαπούσα νὰ μ' εἰποῦν τι ἔκαμναν, *I wish they would tell me what they were doing.*

Κάμνουν ἐκεῖνο τὸ ὅποιον ἤθελαν κάμει οἱ μωροί, *They do what fools would do.*

Εἰς ὀλίγους χρόνους ἤμπορούσατε νὰ κερδήσετε πολλά, *In a few years you might gain much.*

### EXPRESSION OF A WISH.

§ 237. 1. If the wish refers to *future* time, the subjunctive with νά (or, when emphasis is required, ἄμποτε νά, or εἴθε νά) is used. E. g.

Νὰ ζῆς, *May you continue to live.*

Ἄμποτε νὰ τὸν εὕρωμεν γερόν, *O that we may find him in good health.*

Ἄμποτε νὰ μὴ δυστυχήσῃς, *May you never be unfortunate.*

2. When the wish refers to *present* time, the imperfect indicative with the same particles, or with ἄς or μακάρι νά, is used. E. g.

Νὰ εἶχα δέκα φίλους, *O that I had ten friends, (but I have not.)*

Ἄμποτε νὰ μὴν σ' εἶβλεπα, *I wish I had not seen you, (but I have.)*

Εἴθε νὰ γένομουν πουλί, *O that I might become a bird.*

Ἄς γένομουν καθρέπτης, *O that I were a mirror.*

Μακάρι νὰ ταῖς εὕρισκα, *I wish I had found them.*

3. If the wish refers to *past* time, the pluperfect indicative with νά, ἄμποτε νά, or εἴθε νά, is used.

The imperfect may be used in this case, if no ambiguity ensues. E. g.

Ἄμποτε νὰ τοὺς εἶχες ἰδεῖ, *O that you had seen them, (but you did not.)*

Εἴθε νὰ τοὺς εἶχες σταλμένους, *O that you might have sent them.*

Ἄμποτε νὰ ἀπέθαινε πρὶν τὸν πιάσουν, *Would that he had died before they had caught him, (but he had not died; so that they caught him alive.)*



NOTE 1. Sometimes the verbs depending on the imperfect expressing a wish are put in the same tense; as, *Εἴθε νὰ γίνουμουν πουλί, ψηλὰ νὰ ἵπαιτοῦσα, νὰ εὐρίσκα τὸν ἀστὸν, O that I were a bird, that I might soar and meet the eagle.*

NOTE 2. The imperfect preceded by *καὶ ἄς* expresses the desired consequence of a wish referring to present time; as, "*Ἀμποτε νὰ τὸν ἴβλιπα, καὶ ἄς ἀπιδαινα, I wish I could see him, then death would be pleasant to me.*

## PROHIBITIONS.

§ 238. In prohibitions, the first and second persons of the *subjunctive*, and the third of the *imperative*, are used after *μή* or *μήν*, *not*.

The first person of the subjunctive is preceded by *ἄς μήν*, or *νὰ μή*. In the third person of the imperative *ἄς* always precedes *μή* or *μήν*. E. g.

*Ἄς μήν τρέχω, Let me not run.*

*Μὴ γράφης, Μὴ γράψης, Be not writing, Write not.*

*Μὴ φοβῆσαι, Μὴ φοβηθῆς, Fear not.*

*Μὴ φεύγετε, Flee not.*

*Μὴν ἔρχεσθε, Come not.*

*Ἄς μὴ βροῆξη ποτὲ τὸ σύννεφον, Let the cloud never rain.*

*Νὰ μὴν τὸν ἰδῆς, You must not see him.*

NOTE 1. Sometimes *ἄς* is omitted in the first and third persons. E. g.

*Τούρκους μὴν προσκυνοῦμε, Let us not submit to the Turks.*

*Μὴ σὶ μίλη, Μὴ σ' ἐνοιᾶζῃ, Μὴ σὶ κόφτη, Let it not concern you, Care not.*

*Μὴ σὶ κακοφανῆ, Do not let it hurt your feelings, Be not displeased.*

NOTE 2. Let it not be supposed that it is the second person plural of the imperative which is used after *μή*, simply because it does not generally differ in form from the corresponding person of the subjunctive. For, in the first place, there is no reason why one mood should be used in the singular, and another in the plural. Secondly, the second person of the imperative, when it differs in form from the second person of the subjunctive, is never used after *μή* or *μήν*: thus the Greeks never say *μὴν ἄμετε, μὴν εἰπέτε, μὴν εὔρετε, μὴν ἰδέτε, μὴν ἔλατε, μὴν τρεχᾶτε*, but *μὴν πηγαίνετε, μὴν εἰπήτε, μὴν εὔρητε, μὴν ἰδῆτε, μὴν ἔλθῆτε, μὴν τρέχετε*.

## IMPERATIVE MOOD.

§ 239. The imperative is used in *commanding*, *exhorting*, or *entreating*. E. g.

*Ἔλα ἔδω, Come here.*

*Ἄς ὑπάγῃ, Let him go.*

*Κρυφθῆτε, Hide yourselves.*

§ 240. The *second person singular* of the imperative may be used instead of the verbal noun in *-ιμον* or *-μα* with *μέ*, *by, by means of*. E. g.

*Τρίβε τρίβε, τὸ ἔσπασε, By rubbing he broke it, literally, Rub it, rub it, he broke it; that is, με τὸ τρίψιμον.*

*Με τὸ ἀναψε σβύσε, τίποτε δὲν κατορθόνεις, By kindling and extinguishing, (that is, by opposite acts,) you accomplish nothing; that is, με τὸ ἀνάμμα καὶ τὸ σβύσιμον.*

*Τέλος πάντων, πέσε σήκου, ἔμαθα νὰ καβαλλικεύω, At length, by falling and rising, I have learned to ride; that is, με τὸ πέσιμον καὶ τὸ σήκωμα.*

## ADVERB.

§ 241. Adverbs limit verbs, participles, and adjectives. Some adverbs of quantity limit also other adverbs. E. g.

*Κάμνεις καλά, You do right.*

*Ἄργα περιπατῶντας, Walking slowly.*

*Πολὺ ἐπιτήδειος, Very skilful.*

*Πολλὰ καλά, Very well.*

§ 242. Some adverbs of place and time are used as nouns, and depend upon *ἀπό*, *διά*, *ἕως*, or *ὡς*. E. g.

*Ἀπὸ ποῦ; From what place? whence?*

*Ἀπ' ἔδω, From here.*

*Δι' ἄλλοτε, For another time.*

*Ἔως πότε; How long?*

*Ἔως ἐχθές, Until yesterday, or As late as yesterday.*

*Ὡς πέρα, To the opposite side.*

NOTE. *Ἀπό* and the adverb following may be written as one word, especially when the adverb is *ἔξω*, *ἐμπρός*, *μίσα*, *κάτω*, *ἐπάνω*, *πίρα*, *ὀπίσω*: as, *ἀπὲξω*, *ἀπομπρός*, *ἀπομίσα*.

§ 243. There are three negative adverbs, *δέν*, *not*, *μήν* or *μή*, *not*, and *ὄχι*, *no*, *not*.

§ 244. 1. *Δέν* expresses a *direct* and *independent* negation, in which case it precedes the indicative. E. g.

*Δέν ἀκούω*, *I do not hear.*

*Δέν τὸ ἤθελε*, *He did not want it.*

2. It expresses also a *dependent* negation, in which case it takes the subjunctive with *εάν*, *ἄν*, *ἴσως*, *μήπως*, *ὅποιος*, *ὅπου*, *ὅπως*, *ὅσος*, *ὅστις*, *ὅταν*: also it takes the past tenses of the indicative. E. g.

*Ἐάν δέν τὸν εὔρω*, *If I do not find him.*

*Ὅταν δέν ἔχῃς δουλειά*, *When you have no business.*

*Ἄν δέν ἦτον κλέπτης*, *If he were not a thief.*

§ 245. 1. *Μήν* or *Μή* expresses a *dependent* negation, and takes the subjunctive with *νά* or *διὰ νά*. E. g.

*Θέλεις νά μήν ἦσαι κακός*, *You wish not to be bad.*

*Ἐφυγε διὰ νά μήν πιάσουν*, *He fled, that they might not catch him.*

*Ὡσάν νά μήν ἦναι ἄνθρωποι εἰς τὸν κόσμον*, *As if there were no men in the world.*

2. It is used also in *prohibitions*, and in the expression of a *wish*.

For examples, see above (§§ 237 : 238).

3. *Μήν* or *Μή* is always used before the *participle*; as, *Μή βλέπων*, *Not seeing*; never *Δέν βλέπων*.

§ 246. 1. *Ὁχι*, *no*, without any word joined with it, answers a question. E. g.

*Ἐσὺ τὸ ἔκαμες ; — Ὁχι*, *Did you do it? — No.*

2. *Ὁχι*, *not*, is placed before nouns, pronouns, and adverbs. E. g.

*Ὁχι ψάρια, ἀλλὰ πεταλίδαις*, *Not fish, but limpets.*

*Ἔβρισεν ὄχι ἐμένα, ἀλλὰ τὸν βασιλέα*, *He insulted not me, but the king.*

*Ὁμως (or Ἄλλ') ὄχι τοὺς φίλους του*, *But not his friends.*

§ 247. 1. The compound negatives are οὔτε, οὐδέ, and μήτε, μηδέ, the first two of which have all the properties of δέν, and the last two, all the properties of μή. E. g.

Οὔτε ἐγὼ τὸν ἴδα, οὔτε σὺ, *Neither I nor you saw him.*

Μήτε σὺ νὰ τὸ κάμῃς, μήτ' αὐτός, *Neither you nor he must do it.*

2. The interrogative μήπως expects the answer Ὁχι, *No*. E. g.

Μήπως αὐτὸς μόνος εἶναι σοφός; *Is he alone wise; (Certainly not.)* But Δέν εἶναι αὐτὸς μόνος σοφός; *Is he not alone wise?* expects the answer *Ναί, Yes.*

§ 248. Two or more negatives, belonging to the same proposition, strengthen the negation. E. g.

Οὐδ' αὐτὰ δέν εἶναι ἀναγκαῖα, *Even these are not necessary.*

NOTE. Ἐμποδίζω, *forbid, hinder*, and ἀπαγορεύω, *forbid*, may be followed by μή, although they imply negation; as, Μ' ἐμπόδισι νὰ μὴν τὸ εἶπῶ, *He forbade me to say it.*

## § 249. PREPOSITION.

<sup>2</sup> Ἀντί, with the Genitive. Also with the Subjunctive with νά.

In composition, it may mean *back, in return*.

<sup>2</sup> Ἀντίς, or <sup>2</sup> Ἀντίς γιά, with the Accusative, = <sup>2</sup> Ἀντί.

<sup>2</sup> Ἀπό, with the Accusative.

Γιά, for Διά.

Διά, with the Genitive or Accusative. Also with the Indicative and Subjunctive.

Δίχως, = Χωρίς.

Εἰς, with the Accusative. It may stand before the adnominal genitive, οἶχον or σπῆτι being understood; as, Πηγαῖνω εἰς τοῦ δέινα, *I go to such-a-one's.*

<sup>2</sup> Ἐκ, before a vowel Ἐξ, with the Genitive. Formerly it was followed also by the Accusative.

Κατά, with the Genitive or Accusative.

In composition it may denote *excess*, as κατατρῶγω, *to devour.*

Μέ, with the Accusative.

Μετά, with the Genitive or Accusative.

In composition, *again, a second time*; as, μετακάμνω,

*to do again.* Sometimes it is separated from the verb by the proclitic personal pronoun; as, *Δὲν μετὰ τὸ κάμνω, I will not do it again.*

*Ξανα-*, *again, a second time, re-*, only in composition; as, *Ξαναγράφω, to write again, re-write.*

*Ξε-*, before a vowel *Ξ-*, equivalent to *Ἐξ*, and used only in composition.

It frequently corresponds to the English prefix *un-*; as, *Ξεκάμνω, undo, Ξεκλειδώνω, unlock.*

*Παρά*, with the Genitive or Accusative. Also with the Subjunctive with *νά*.

In composition it often means *much, too much*; as, *παρατρώγω, to eat too much.* It may be separated from its verb by the proclitic personal pronouns; as, *Δὲν παρά μὲ πειράζει, It does not trouble me much.*

*Περί*, with the Genitive or Accusative.

*Πρὶν*, with the Accusative. Also with the Subjunctive.

*Πρό*, with the Genitive.

*Πρός*, with the Accusative.

*Ἐπί*, with the Genitive.

*Ἐπί*, with the Genitive.

*Χωρίς*, with the Accusative. Also with the Subjunctive with *νά*.

## CONJUNCTION.

§ 250. 1. *Kai* has six meanings, *and, even, yet, that, for, but.*

*And*, its primary signification. When it is repeated in the same or in two consecutive propositions, the first means *both*, and the second *and*; *Ἐκρέμασαν καὶ αὐτὸν καὶ τὰ παιδιά του, They have hanged both him and his children.*

*Even.* *Καὶ ἀπὸ τοὺς Τούρκους ἂν ἔρχονταν, ἔπρεπε νὰ τὸ δεχθῶμεν, Even if it should have come from the Turks, we ought to have received it. Καὶ ὁ Ἀχιλλεύς αὐτὸς τὸν φοβεῖται, Even Achilles himself is afraid of him.*

*Yet.* *Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε, The devil had no goats, yet he sold cheese. Ἀκόμα δὲν τὸ ἴδαμε, καὶ Γιάννη τὸ εἶπαμε, The child is not yet born, yet we have named it John.*

*That.* *Λέγουν κ' ἔχουν φίλους, They say that they have friends. Λεῖς καὶ εἶναι ἴς τὴν ἀρχή, You might say that they*

are just beginning. *Τὶ κακὸν ἔκαμε καὶ τοῦ ἐπῆραν τὸ κεφάλι;* *What evil had he done, that they took his head off?* *Τὶ ἔπαθες καὶ δὲν ὁμιλεῖς;* *What has happened to you that you do not talk?* *Τὸν ἶδα κ' ἐπήγαυε,* *I saw that he was going.*

*For.* *Ψῆσ' ἀυγὸ, κ' ἐννιά εἶμεστε,* *Roast an egg, for we are nine,* a proverbial expression said of miserly hosts.

*But,* only at the beginning of a sentence. *Κ' ἐκέϊνος ὅτι ἔφυγε,* *But he has just gone away.*

2. In certain instances, the indicative preceded by *καὶ* is equivalent to the subjunctive with *νά* (§ 221).

3. This conjunction means *than*, when it corresponds to *μόλις*, *no sooner*. E. g.

*Μόλις ἦλθε καὶ τὸν ἐχάσαμεν,* *No sooner had he come than we lost him.*

4. *Καὶ* followed by *ἄν* may be put after *relative* words for the sake of emphasis. See above (§ 232. 2).

5. It is commonly *omitted* between words of opposite meaning. E. g.

*Τρέχουν ἀπάνω κάτω,* *They run up and down.*

*Κλαίει μέρα νύχτα,* *She weeps night and day.*

*Κτύπα ζεσθὰ δεξιά,* *Strike right and left.*

*Εἶπε τούτια κείνα,* *He said this and that.*

*Πέσε σήκου ἔμαθα νὰ καβαλλικεύω,* *By falling and rising I have learned to ride.*

§ 251. 1. When *ἢ* is repeated in the same or in two consecutive propositions, the first means *either*, and the second *or*. E. g.

*ἢ ἐγὼ θὰ πηγαίνω, ἢ εὐ, ἢ εὐ,* *Either I or you will go.*

*ἢ αὐτὸς τὸ ἔφαγε, ἢ ἢ γάτα,* *Either he or the cat has eaten it.*

2. This conjunction is commonly *omitted* between two cardinal numbers. E. g.

*φέρε μου πέντ' ἔξη ρόϊδα,* *Bring me five or six pomegranates.*

*Δώσέ τον δυὸ τρεῖς παράδες,* *Give him two or three parás.*

3. When *ἢ* stands at the beginning of an interrogative clause, it may be rendered *Is it? Can it be?* E. g.

Τί ἤλθεις ἐδῶ; ἢ γὰρ ὄμεις τὴν δυστυχίαν μου; *What have you come here for? Is it that you may see my misery?*

§ 252. Of the remaining conjunctions the most common are the following:

ἀγκαλά, or ἀγκαλὰ καί, *although.*

ἀλλὰ, *but.*

ἄρα, *therefore.*

δέ, *and, but,* usually preceded by μέν.

εἴαν, or εἴν, *if, whether.*

λοιπόν, *therefore.*

μέν, *indeed, on the one hand.* See δέ.

μήπως, *lest.*

μολονοποῦ, or μολονότι, *although.*

μολοντοῦτο, *nevertheless, notwithstanding.*

γά, *that, in order that.*

ὅμως, *but.*

ὅτι, *that, because.*

πλήν, *but,* weaker than ὅμως or ἀλλά.

ὥστε, *so that.*

§ 253. Of these two particles, ἄρα and γά, the first is *interrogative*, and the second denotes *endearment*. E. g.

ἄρα τί γὰρ ἐγένεε; *What has become of him?*

ἄελα γά, *Do come, Prithoe come.*

## INTERJECTION.

§ 254. Interjections are particles used in *exclamations*, and express some emotion. E. g.

ἀλίμονον, *woe, alas.*

ἄχ, *ah, alas.*

εὖγε, *well done, bravo.*

ὄϊμέ, *woe, alas.*

ὦ, *oh.*

ὦ, *O,* with the vocative.

## PART IV.

# VERSIFICATION.

### FEET.

§ 255. Every verse is divided into portions called *feet*. The following are the feet used in Romaic Verse :

<i>Pyrrhic</i> , two unaccented syllables; .....	— —
<i>Spondee</i> , two accented; .....	/ /
<i>Trochee</i> , an accented and an unaccented; .....	/ —
<i>Dactyle</i> , an accented and two unaccented; ...	/ — —
<i>Iambus</i> , an unaccented and an accented; .....	— /
<i>Anapæst</i> , two unaccented and an accented; ...	— — /
<i>Tribrach</i> , three unaccented; .....	— — —

It is hardly necessary to remark, in this place, that the rhythm of the Romaic verse is regulated by *accent* and not by quantity.

§ 256. The metrical accent (or *ictus*) of the *pyrrhic* and *tribrach* is determined by the nature of the verse in which they occur.

Thus, in trochaic verse, the ictus is on the first syllable; in iambic verse, the pyrrhic takes it on the last, and the tribrach, on the middle.

§ 257. The *cæsuræ* of a verse is a pause, so introduced as to aid the recital, and to render the verse more melodious. It divides the verse into two parts; and, in most kinds of verse, its place is fixed.

§ 258. With respect to *rhyme*, the vowel-sound of the last syllables with the consonant or consonants following (if there be any) should correspond exactly. E. g.

ἄγιος, ἄτιμος: ξύλον, κίτρον: μικρός, πικρός: καλός, κακός:  
καλά, μυαλά.

§ 259. The most common kinds of verse are the *trochaic* and the *iambic*.

### TROCHAIC VERSE.

§ 260. The fundamental foot of the trochaic verse is the *trochee* ( / — ).



The pyrrhic, tribrach, or dactyle, may be used for the trochee.

The first foot may be an iambus. The last foot is always a trochee.

A supernumerary syllable (technically called an *anacrusis*) may stand at the beginning of the verse.

§ 261. There are two kinds of trochaic *dimeters*, of which the first consists of *four* feet, and the second, of three feet and the first syllable of the fourth.

<sup>2</sup>Ε- | κειὸ τὸ | ἔγγι- | σμα ἐμ- | βαίνει  
 Βαθιά | μέσ' ἔς τὰ | σωθι- | κά·  
 Ὅθεν ὄλη ἢ λύπη βγαίνει,  
 Καὶ ἄκρα αἰσθάνονται ἀπλαγχνιά.  
<sup>2</sup>Εσὺ, φίλε μουσικέ,  
 Φωνακλᾷ μου βαθρακέ.

§ 262. There are two kinds of trochaic *tetrameters*, of which the first consists of *eight* feet, and the second, of seven feet and the first syllable of the eighth.

The cæsura regularly comes after the fourth foot.

Προκομμένους κὶ ἀπροκόπτους χέρια πόδια θὰ σῶς δέσω.

Εἰς τὸν τρέχοντα αἰῶνα εὐκολα τινὰς μπορεῖ  
 Καὶ τὸν ἱατρὸν νὰ κάμη, καὶ παντοῦ νὰ προχωρή.

## IAMBIC VERSE.

§ 263. The fundamental foot of the iambic verse is the iambus (— ′).

The pyrrhic, tribrach, or the anapæst, may be used for the iambus.

The trochee or the spondee may stand in the odd places (1, 3, 5, 7).

The last foot is an iambus, and sometimes a pyrrhic.

§ 264. The iambic *monometer* consists of *two* feet, and is commonly used in connexion with other short iambic verses.

Καὶ τὸν | κεστόν.

§ 265. There are two kinds of iambic verses of *three* feet; that which consists of three whole feet, and that which has two feet and the first syllable of the third.

<sup>2</sup>Επά- | νω εἰς | τὴν γῆ.  
 Τῶν ἄ- | σιτρων ἢ | ἀγῆ.  
 Καὶ τὸν | υἱόν | της.

Frequently two verses of the latter kind are united into one; and then the compound verse is of the dullest sort, and well adapted to Turkish indolence. E. g.

*Ἐκεῖ μιὰ μέρα || ποῦ τραγουδοῦσα.*

§ 266. There are two kinds of iambic *dimeters*, of which the first consists of *four* feet, and the second of three feet and the first syllable of the fourth.

*Κίν' ἄ- | ηδονά- | κι μου | γιαλό,*  
*Κίνα | καὶ πά- | νε 'ς τὸ | καλό,*  
*Τὴν ἄ- | κριβὴ | ποῦ ξιύ- | ρεις*  
*Νὰ πὰς | νὰ με | τὴν εὔ- | ρης.*  
*Ἦ Ἐρωτ' ἀνθηρότατε,*  
*Γλυκὲ καὶ ἰλαρώτατε.*

§ 267. The iambic *trimeter* consists of *five* feet and the first syllable of the sixth.

Its cæsure is to be determined by the sense.

*Ἄκτι- | να τ' οὐ- | ρανοῦ | χαρι- | τωμέ- | νη,*  
*Ἄποῦ, | με τῆ | φωτιά | σου τῆ | μεγά- | λη,*  
*Ἵ ὄλους χαρίζεις φῶς 'ς τὴν οἰκουμένην,*  
*Τὸν οὐρανὸ στολιζεις 'ς μιὰ κ' εἰς ἄλλη.*

“O ye, who teach the ingenuous youth of nations,  
 I pray ye, flog them upon all occasions.”

This is undoubtedly the most dignified and least appreciated measure in the language.

§ 268. The iambic verse of *seven* feet consists of two parts, of which the first has three feet and an unaccented syllable, and the second three feet.

*Καλύτερα μιᾶς ὥρας || ἐλεύθερη ζωή,*  
*Παρὰ σαράντα χρόνων || σκλαβιά καὶ φυλακή.*

§ 269. There are two kinds of iambic *tetrameters*, the first of which consists of eight feet, and the second of seven feet and the first syllable of the eighth.

The cæsure regularly comes at the end of the fourth foot. —

*Ἄχ, φίλτατέ μου Ἀχιλεῦ, || με ποῖον στόμα θλιβερόν.*  
*Τούρκους πολλοὺς ἐσκότωσε, || κ' εἶχε μεγάλη φήμη,*  
*Θά 'χη καὶ 'ς τὸν παράδεισο || αἰῶνια τῆ μνήμη.*

“I will tear the rainbow from the sky, and tie both ends together.”

CHRESTOMATHY.

THE HISTORY OF THE

## MISCELLANEOUS EXTRACTS.

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1. Ἐὰν ὁ ἡγεμὼν θέλῃ νὰ λέγῃ πάντοτε πρῶτος τὴν γνώμην του, μένει χωρὶς συμβούλους.

2. Ἡ σοφία κάθεται εἰς ὑψηλὸν τόπον· ὁ δρόμος τῆς ὁμῶς δὲν εἶναι τόσον δύσκολος ὅσον κοινῶς τὸν φανιάζονται· ὅσον προχωρεῖς, τόσον εὐκολώτερον τὸν εὐρίσκεις.

3. Ἐὰν ἐπαινῇ κανεὶς τὸν ἑαυτὸν του, δὲν θὰ τὸν πιστεύσουν· ἐὰν κατηγορῆται μόνος του θὰ πιστεύσουν περισσότερα.

4. Διὰ νὰ κρίνῃ τις ἄλλον ἢ ἦναι σοφός, ἀνάγκη αὐτὸς νὰ ἦναι σοφώτατος.

5. Οἱ πλείότεροι ἄνθρωποι προκρίνουν νὰ ἀπατῶνται καὶ πεισματικῶς νὰ μάχωνται διὰ μίαν τινὰ ἀρεστὴν ἰδέαν των, παρὰ νὰ ζητῶσιν ἀπαθῶς τὴν ἀλήθειαν.

6. Ὅσον τις εἶναι τίμιος, τόσον πλέον δυσκολεύεται νὰ ὑποπιεθῇ τοὺς ἄλλους ἀτίμους.

7. Εἰς τοὺς παλαιούς Αἰγυπτίους ἦσαν ἐπιστάται διορισμένοι νὰ παρατηρῶσιν εἰς ὅλας τὰς οἰκίας ἂν οἱ πολῖται ἐργάζωνται, καὶ τί ἐργάζονται· ὅταν δὲ εὐρίσκαν τινὰ ὀκνηρὸν, ἢ καταγινόμενον εἰς ἔργα ἀνωφελῆ, τὸν ἐπαίδευαν αὐστηρά, ὡς ἄνθρωπον ὅστις ἔχει σκοπὸν νὰ βλάβῃ τὴν καλὴν εὐταξίαν τῆς πολιτείας.

8. Ὅταν κατὰ πρώτην φορὰν ἡ ἀλώπηξ ἴδῃ τὸν λέοντα, ὀλίγον ἔλειψε ν' ἀποθάνῃ ἀπὸ τὸν φόβον τῆς. Τὴν δευτέραν φορὰν ἐφοβήθη μὲν, ἀλλ' ὄχι καθὼς τὴν πρώτην. Ὅταν τὸν ἴδῃ τὴν τρίτην, ἐπῆγε νὰ συνομιλήσῃ μ' αὐτόν.

9. Ἀφοῦ ἡ ἀλώπου ἔχασε τὴν οὐράν της, ἐσυμβούλευε ταῖς ἄλλαις ἀλώπουδες νὰ κόψουν καὶ αὐταὶ ταῖς ἐδικαῖς των.

10. Ἡ ἀλώπηξ καὶ ὁ κροκόδειλος ἐφιλονεικοῦσαν περὶ εὐγενείας. Ὁ κροκόδειλος ἔλεγε ὅτι οἱ λαμπροὶ πρόγονοὶ του ἐστάθησαν γυμνασιάρχαι, καὶ ἡ ἀλώπηξ τὸν ἀποκρίθη· “Ἀπὸ τὸ δέρμα σου φαίνεσαι ὅτι γυμνάζεσαι ἀπὸ τὸν παλαιὸν καιρόν.”

11. Κάποιος εἶχε πετεινοὺς εἰς τὸ σπίτι του, εἰς τοὺς ὁποίους ἐπρόσθεσε ἓνα πέρδικα. Ἐκεῖνοι τὸν ἐτσιμποῦσαν, καὶ αὐτὸς ἔλυπεῖτο καὶ ἐθαρρόυσε ὅτι τὸν κατατρέχουν ὡς ἀλλόφυλον. Ὅταν ὁμως μετ' ὀλίγον τοὺς ἴδε καὶ αὐτοὺς νὰ τσιμποῦν ὁ ἓνας τὸν ἄλλον, ἐπαρηγορήθη.

12. Ἐνας ἱατρὸς ἰάτρειεν ἓνα ἄρρώστον. Ὁ ἄρρώστος ἀπέθανε, καὶ ὁ ἱατρὸς ἔλεγε· “Τοῦτος ὁ ἄνθρωπος δὲν ἀπέθαινε, ἐὰν ἀπείχε ἀπὸ κρασὶ, καὶ ἐμεταχειρίζετο τὸ γλυστήρι.”

13. Ἐνας σκύλος ἐκοιμᾶτο εἰς τὴν αὐλήν, καὶ ὁ λύκος ἔτρεξε νὰ τὸν φάγη. Ὁ σκύλος τὸν ἐπαρακάλεσε νὰ τὸν ἀφήσῃ νὰ παχύνῃ κομματί· ὁ λύκος ἐπέισθη καὶ ἀναχώρησε. Μετὰ καιρὸν ἐξαναῆλθε καὶ εὗρηκε τὸν σκύλον κοιμώμενον εἰς τὸ δῶμα, καὶ τὸν ἐνθύμισε τὴν συνθήκην των. Ὁ σκύλος ὁμως τὸν εἶπε νὰ μὴν τὸν προσμείνῃ πλέον νὰ παχύνῃ ὅταν τὸν μεταῖδῃ κάτω εἰς τὴν αὐλήν.

14. Ὁ γάδαρος ἐδοῦλευε τὸν κηπουρόν· καὶ ἐπειδὴ ἔτρωγε ὀλίγον κ' ἐκοπίαζε πολὺ, ἐπαρακάλεσε τὸν Δία νὰ τὸν πωλήσῃ εἰς κανένα ἄλλον αὐθέντην. Ὁ Ζεὺς ἐπάκουσε τὴν προσευχὴν του, καὶ ὁ γάδαρος ἐπωλήθη εἰς τὸν κεραμεία. Καὶ ἐπειδὴ ὁ δεῦτερος αὐθέντης τοῦ ἦτον χειρότερος τοῦ πρώτου, ἐπαρακαλοῦσε πάλιν τὸν Δία νὰ τοῦ εὔρῃ κανένα ἄλλον καλλίτερον· καὶ ἐπωλήθη εἰς τὸν βυρσοδέψην. Καὶ βλέπων εἰς τί ἐκαταγίνετο ὁ νέος αὐθέντης του, ἀναστεινάξας εἶπε. “Ἀλίμονον εἰς ἐμένα! Κάλιον νὰ ἦμουν μὲ τοὺς πρώτους μου αὐθέντας· καθὼς βλέπω, τοῦτος θ' ἄργάσῃ καὶ τὸ δέγμα μου.”

15. Ὁ τυφλοπόντικος εἶπε μίαν ἡμέραν· “Μάννα, συκαμινεάν βλέπω.” Ἐπειτα πάλιν· “Λιβάνι μου ἐμύρισε.” Ἐπειτα· “Βελονιοῦ κτύπον ἀκούω.” Τότε ἡ μήτηρ του, “Καθὼς βλέπω, παιδάκι μου,” λέγει, “δὲν εἶσαι μόνον τυφλὸς, ἀλλὰ καὶ κωφὸς καὶ χωρὶς ὄσφρησιν.”

16. Εἶπε μίαν φορὰν τὸ ἀλαφομόοχι εἰς τὸν πατέρα του. “Πάτερ, ἐσὺ καὶ μεγαλήτερος καὶ γληγορώτερος εἶσαι ἀπὸ τοὺς σκύλους, καὶ ἔχεις καὶ κέρατα θανμαστὰ πρὸς ὑπεράσπισιν· διατί τοὺς φοβεῖσαι τόσον”; Κ' ἐκεῖνος γελῶν εἶπεν· “Ὅλα αὐτὰ, νίε μου, εἶναι ἀληθινά· ἐγὼ ὁμως ὅταν ἀκούσω σκύλου γάβγισμα, πάραυτα χωρὶς νὰ τὸ ἤξεύρω ἀρχίζω νὰ τρέχω.”

17. Ἡ χελώνα ἐπαρακαλοῦσε τὸν αἰτὸν νὰ τὴν μάθῃ νὰ πετᾷ, κ' ἐκεῖνος τῆς ἔλεγε ὅτι δὲν εἶναι τῆς φύσεώς της. Ἐκείνη ὁμως δὲν ἔπαυε νὰ τὸν ἐνοχλῇ, ἕως οὗ βαρεθεῖς τὴν ἐπῆρε μὲ τὰ νύχια του καὶ

τὴν ἐσήκωσεν ὑψηλὰ, καὶ ἔπειτα τὴν ἄφησε καὶ ἔπεσε εἰς τὰς πέτρας καὶ ἔγινε κομμάτια.

18. Ὁ κολοιοὺς ἰδὼν περιστεράς καλῶς τρεφομένας εἰς ἓνα περιστερῶνα, ἀσπρίσθη καὶ ἀνακατώθη με' αὐτάς. Ἐκείναι νομίζουσαι ὅτι εἶναι περιστερὰ δὲν τὸν ἐπείραζαν. Ἐπειδὴ ὁμως μίαν ἡμέραν κατὰ λάθος ἔκρωξε, τότε τὸν ἐδίωξαν. Ἐπιστρέφει λοιπὸν εἰς τοὺς κολοιοὺς· ἀλλ' ἐκεῖνοι, μὴ γνωρίζοντές τον ἐξ αἰτίας τοῦ χρώματός του, δὲν τὸν ἐδέχθησαν.

19. Οἱ λαγοὶ πολεμοῦντες μετὰ τοὺς αἰετοὺς ἐπαρακάλουν τὰς ἀλώπεκας νὰ γένουν σύμμαχοί των. Ἐκείναι δὲ ἀποκρίθησαν· “Σᾶς ἐβοηθούσαμεν, ἂν δὲν ἤξεύραμεν τί εἶσθε, καὶ μετὰ πολὺν πολεμεῖτε.”

20. Τὰ προϊόντα τῆς Ἀφρικῆς, τῶν Ἰνδιῶν καὶ τῆς Ἀμερικῆς ζητοῦνται πανταχοῦ, καὶ εἶναι πολύτιμα, διότι εἰς αὐτὰ εὐρίσκονται καλαὶ ὕλिकाὶ ποιότητες. Οἱ Ἀφρικανοὶ ὁμως, οἱ Ἰνδοὶ, καὶ οἱ ἄγριοι τῆς Ἀμερικῆς καταφρονοῦνται, διότι εἰς τὸν ἄνθρωπον ζητεῖται παιδεία, ἐπιστήμη, ἡθὸς καὶ εὐγένεια.

21. Ἐστάθη καιρὸς ὅταν ὁ πολίτης τῶν Ἀθηνῶν, προφέρων ὅτι εἶναι Ἀθηναῖος, ἐτιμᾶτο, ἐβοηθεῖτο εἰς τὰς χρείας του· ἀλλὰ τῶρα δὲν τιμᾶται ἄλλο παρὰ τὸ μέλι τῶν Ἀθηνῶν.

22. Ὁ Ἀριστείδης καὶ ὁ Θεμιστοκλῆς ἦσαν ἐχθροὶ, καὶ ἀντεφέροντο πάντοτε. Ὅταν ὁμως ἴδαν τὴν πατρίδα εἰς κίνδυνον, “Ὅς ἀφήσωμεν,” εἶπεν ὁ Θεμιστοκλῆς, “τὴν ἔχθραν μας ἐδῶ εἰς τὰς πύλας τῆς πατρίδος, καὶ ὅταν ἐπιστρέψωμεν ἀπὸ τῆς δούλευσιν τοῦ κοινου, ἂν θέλης, τὴν ἀναλαμβάνομεν πάλιν.”

23. Βοσκὸς τις ἔχασε ἓνα μοσχάρι, καὶ ἔτρεχε ἐδῶ κ' ἐκεῖ νὰ τὸ εὔρη. Καὶ ἐπειδὴ δὲν τὸ εὗρισκε, ἔταξε ἐρίφιον εἰς τὸν Δία, ἂν τοῦ δείξῃ τὸν κλέπτην. Ἐπῆγεν ἔπειτα εἰς ἓνα δάσος, καὶ ἤρθε ἓνα λεοντάρι ὁποῦ ἔτρωγε τὸ μοσχάρι. Τότε ἐτρόμαξε, καὶ ἔταξε ταῦρον εἰς τὸν Δία, ἂν μόνον τὸν γλυτώσῃ ἀπὸ τὰ νύχια τοῦ κλέπτου.

24. Εἶχέ τις μίαν ὄρνιθα ἣ ὁποία τοῦ ἐγεννοῦσε χρυσοῦ ἀυγά. Ἐνόμισε λοιπὸν ὅτι αὐτὴ εἶναι γεμάτη χρυσοῦ· τὴν ἔσφαξε, καὶ τὴν εὗρηκεν ὁμοίαν μετὰ τὰς ἄλλας ὄρνιθας.

25. Εἰς τοῦ λύκου τὸν λαιμὸν ἐστάθη κόκαλον, κ' ἐκεῖνος ὑποσχέθη μισθὸν εἰς τὸν γέρανον, ἂν τὸ ἐβγάλῃ μετὰ τὴν μύτην του. Ἐκεῖνος τὸ ἔβγαλε καὶ ἐζήτησε τὴν πληρωμὴν του. Ἄλλ' ὁ λύκος γελάσας, “Σὲ φθάσει,” εἶπεν, “ὅτι ἀπὸ λύκου στόμα ἔβγαλες γερὸν κεφάλι.”

26. Οἱ βάτραχοι ἐπαρακαλοῦσαν τὸν Δία νὰ τοὺς δώσῃ βασιλέα· κ' ἐκεῖνος βλέπων τὴν ἀνοησίαν των τοὺς ἔρῳηξε ἕνα κούτσουρον. Οἱ βάτραχοι ἀκούσαντες τὴν ταραχὴν ἔφυγαν εἰς τὰ βᾶθη τῆς λίμνης· ἀλλ' ἐπειδὴ ὁ βασιλεὺς ἔμενεν ἀκίνητος, τὸν ἐκαταφρόνεσαν, καὶ ἐπαρακαλοῦσαν πάλιν τὸν Δία νὰ τοὺς στείλῃ κανένα ἄλλον καλῆτερον. Ὁ Ζεὺς θυμωθεὶς κατ' αὐτῶν τοὺς ἔστειλε ἕνα νερόφιδον, τὸ ὁποῖον τοὺς ἐκατάπινε ζωντανούς.

27. Τὸ λεοντᾶρι καὶ ὁ γάδαρος ἔγιναν σύντροφοι, κ' ἐβγῆκαν εἰς τὸ κυνῆγι. Ὅταν ἐπῆγαν εἰς ἕνα σπήλαιον ὅπου εὗρισκοντο ἀγριογίδια, ὁ γάδαρος ἐμβῆκε μέσα, καὶ μὲ ταῖς κλωτσιαῖς του καὶ γκαρίσματα τὰ ἐδλωχνε, καὶ ὁ λέων στεκόμενος εἰς τὸ ἔμβασμα τὰ ἐπιανε. Ἀφοῦ ἐπίασαν ὅσα ἠθέλαν, ὁ γάδαρος ἐρώτησε τὸ λεοντᾶρι ἂν τοῦ ἄρесе ἡ ἀνδρία του· κ' ἐκεῖνο ἀποκριθῆ· “Κ' ἐγὼ ὁ ἴδιος θεὸς νὰ ἔχανα τὰ κατάστιχά μου ἂν δὲν σ' ἤξευρα ὅτι εἶσαι γάδαρος.”

28. Οἱ νεώτεροι Ἕλληνες καὶ ἄλλα ἔθνη ὑπήκοα τῶν Τούρκων, ὅπου εἶναι ἐπιτήδεια νὰ κάμνουν τὴν πραγματεία, δοκιμάζουν μύριαις ἐνόχλησαις ἀπὸ τοὺς Τούρκους ὅπου ἔχουν τὰ κουμέρκια· καὶ δὲν εἶναι σπάνιον νὰ ἰδῆ τινὰς ἕναν ψωρότουρκο νὰ κακομεταχειρίζεται ἕναν χρήσιμο πραγματευτῆ.

29. Ὁ κόραξ ἄρπαξεν ἕνα κομμάτι κρέας καὶ ἐπέταξεν εἰς ἕνα δένδρον. Τὸν ἶδεν ἡ κυρὰ Μάρω καὶ ἐπιθύμησε τὸ κρέας. Ἐστάθη λοιπὸν ὑποκάτω τοῦ δένδρου καὶ τὸν ἐπαινοῦσε. “Τί μέγαλον καὶ ὠραῖον καὶ κυνηγετικὸν πουλί! Εἶσαι ἄξιος νὰ γένῃς βασιλεὺς τῶν πτηνῶν, ἂν εἶχες καὶ φωνήν. Πλὴν κρίμα ἕνα τέτοιο πουλί νὰ ἦναι ἄφωνον.” Ἀμα ἄκουσε τούτους τοὺς ἐπαίρους ὁ κόραξ καὶ εὐθὺς ἀνοιξε τὸ στόμα του καὶ ἔκρωζε μὲ ὄλην του τὴν δύναμιν. Τότε ἡ ἄλωπού ἔτρεξε καὶ ἄρπαξε τὸ κρέας ὅπου ἔπεσε ἀπὸ τὸ στόματον, καὶ τοῦ εἶπε· “Ὅλα τὰ ἔχεις, κόρακά μου, νοῦς μόνον σοῦ λείπει.”

30. Θελήσας ὁ Ἑρμῆς νὰ μάθῃ εἰς ποίαν ὑπόληψιν τὸν ἔχουν οἱ ἄνθρωποι, ἐμεταμορφώθη καὶ ἐπῆγεν εἰς ἐνὸς ἀγαματοποιοῦ ἐργαστήριον. Ἐρώτησε πόσον πωλεῖται τὸ ἄγαλμα τοῦ Διός· “Μίαν δραχμὴν,” εἶπεν ὁ τεχνίτης· Ἐπειτα ἐρώτησε περὶ τοῦ ἀγάλματος τῆς Ἥρας, καὶ ἐκεῖνος τοῦ εἶπεν ὅτι ἀξίζει περισσότερον. Ἰδεν ἔπειτα καὶ τὸ ἐδικὸν του ἄγαλμα, καὶ νομίσας ὅτι, ἐπειδὴ εἶναι κήρυξ τῶν θεῶν καὶ ἔφορος τοῦ κέρδους, οἱ ἄνθρωποι τὸν ἔχουν εἰς μεγα-



λωτάτην ὑπόληψιν, ἐρώτησε καὶ περὶ τούτου, καὶ ἔμαθεν ὅτι δίδεται χάρισμα εἰς τὸν ὅστις ἀγοράσῃ τοὺς ἄλλους δύο.

31. Λέγουν ὅτι ὁ Ἀκταίων ἐφαγώθη ἀπὸ τοὺς σκύλους του. Τοῦτο ὅμως εἶναι ψεῦδος, διότι ὁ σκύλος ἀγαπᾷ τὸν αὐθέντην του περισσότερο ἀπὸ κάθε ἄλλο ἡμερον ζῶον· καὶ τὸ ἄλλο, οἱ κνηγετικοὶ σκύλοι εἶναι ἡμεροὶ πρὸς ὅλους τοὺς ἀνθρώπους. Τινὲς πάλιν λέγουν ὅτι ἡ Ἀρτεμις πρῶτον τὸν ἐματαμόρφωσεν εἰς ἔλαφον, καὶ ἔπειτα τὸν ἐσκότισαν οἱ σκύλοι. Ἐμένα ὅμως μὲ φαίνεται ὅτι ἡ Ἀρτεμις δὲν ἠμπορεῖ νὰ κάμῃ ὅ τι θέλει· ἔπειτα δὲν ἀληθεύει ὅτι ἄνθρωπος ἠμπορεῖ νὰ μεταβαλθῇ εἰς ἔλαφον, ἢ ἔλαφος εἰς ἄνθρωπον. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Ἀκταίων ἦτον Ἀρκάδιος τὸ γένος, καὶ ὢν φιλοκύνηγος ἔτρεφε πολλοὺς σκύλους, καὶ ἐκνηγοῦσεν εἰς τὰ βουνά, ἀμελῶν τὰς ὑποθέσεις του· καὶ τοιουτοτρόπως ἐκατασκόρπισε τὸ ἔχειν του. Καὶ ἀφοῦ δὲν τοῦ ἔμεινε πλέον τίποτε, ἔλεγαν οἱ ἄνθρωποι· “Τὸν κακόμοιρον τὸν Ἀκταίωνα οἱ σκύλοι του τὸν ἔφαγαν.” καὶ ἀπὸ τοῦτο ἐπλάσθη ὁ μῦθος.

32. Περὶ τῶν ἵππων τοῦ Θρακῆος Διομήδους λέγουν ὅτι ἔτρωγαν ἀνθρώπους· πρᾶγμα γελοῖον, ἐπεὶδὴ τὸ ζῶον τοῦτο ἀγαπᾷ κριθᾶρι καὶ χορτιάρι καὶ ὄχι ἀνθρώπινα κρέατα. Τὸ ἀληθὲς εἶναι ὅτι τοῦτος ὁ ἄνθρωπος ἐξόδευσεν ὅλην του τὴν περιουσίαν εἰς ἀγορὰν καὶ τροφὴν ἵππων, καὶ οἱ φίλοι του ὀνόμασαν τοὺς ἵππους ἀνθρωποφάγους.

33. Θέλουν οἱ ποιηταὶ ὅτι ἡ Νιόβη ἐμεταβάλλθη ζῶσα εἰς λίθον. Ὅποιος ὅμως πιστεύει ὅτι ἄνθρωποι μεταβάλλονται εἰς λίθους, ἢ λίθοι εἰς ἀνθρώπους, εἶναι μωρός. Ἡ ἀληθὴς ἱστορία εἶναι αὕτη. Ἀφοῦ ἀπέθαναν ὅλα τὰ παιδιά της, ἔστησε λίθινον ἄγαλμά της ἐπάνω εἰς τὸν τάφον των.

34. Ὁ Καινὺς, καθὼς λέγουν, ἦτον ἄτρωτος. Ὅστις ὅμως νομίζει ὅτι ὑπάρχει ἄτρωτος ἄνθρωπος, εἶναι ἀνόητος. Τὸ ἀληθὲς εἶναι τοῦτο. Ὁ Καινὺς ἦτον Θεσσαλὸς, ἀνδρεῖος καὶ τοῦ πολέμου ἔμπειρος. Ποτέ του εἰς καμμίαν μάχην δὲν ἐπληγώθη. Ὅταν ὅμως ἐπολεμοῦσε μὲ τοὺς Κενταύρους διὰ τοὺς Λαπίθας, οἱ Κένταυροι τὸν ἐπίασαν καὶ τὸν ἔθαψαν ζωντανόν.

35. Λέγεται ὅτι οἱ Κένταυροι ἦσαν θηρία ἔχοντα σῶμα ἵππου καὶ κεφαλὴν ἀνθρώπου. Ὅποιος πιστεύει ὅτι ὑπῆρξε ποτέ τοιοῦτον τέρας, πιστεύει πρᾶγμα ἀδύνατον· διότι ἡ φύσις καὶ ἡ τροφή τῶν ζῶων τούτων δὲν εἶναι ἡ αὐτὴ, καὶ διότι δὲν εἶναι δυνατόν νὰ περάσῃ τροφή ἵππου ἀπὸ στόμα καὶ λαιμὸν ἀνθρώπου.

36. Ὁ Λυγκεὺς, λέγουν οἱ μυθολόγοι, ἔβλεπεν εἰς τὰ σπλάγχνα τῆς γῆς. Τοιαῦτα παραμύθια ὁμως δὲν πρέπει νὰ πιστεύωνται. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Λυγκεὺς πρῶτος ἄρχισε νὰ μεταλλεύη χρυσὸν καὶ ἄργυρον καὶ ἄλλα μέταλλα. Ὅταν ἐκατέβαινεν εἰς τὸ μεταλλεῖον ἔπαιρνε λύχνους μαζί του τοὺς ὁποίους ἄφινε ἐκεῖ κάτω, καὶ αὐτὸς ἔβγαζε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἐλεγαν λοιπὸν ὅσοι τὸν ἤξευραν ὅτι ὁ Λυγκεὺς βλέπει καὶ τὰ κατώτατα τῆς γῆς.

37. Λέγουν τινὲς ὅτι ὅταν ὁ Ξέρξης ἐπερνοῦσεν ἀπὸ τὴν Εὐρώπην εἰς τὴν Ἀσίαν μὲ ἓνα Φοινικικὸν πλοῖον, ἔγινε σφοδρὰ ἀνεμοζάλη ὥστε τὸ πλοῖον ἐκινδύνευε νὰ πνιγῇ. Ὁ βασιλεὺς ἐρώτησε τὸν πλοίαρχον ἂν ἔμεινεν ἐλπὶς σωτηρίας, κ' ἐκεῖνος τὸν ἀποκρίθη ὅτι ἂν θέλῃ νὰ γλυτώσῃ ἀπὸ τὸν παρόντα κίνδυνον, πρέπει νὰ ῥιφθοῦν οἱ ἄνθρωποι του εἰς τὴν θάλασσαν. Ἐρώτησε λοιπὸν ὁ Ξέρξης τοὺς Πέρσας ἂν ἐπιθυμοῦν τὴν σωτηρίαν τοῦ βασιλέως των, κ' ἐκεῖνοι πάραυτα ἔκλιναν τὰς κεφαλὰς εἰς σημεῖον ὑπακοῆς καὶ ἐπήδησαν εἰς τὴν θάλασσαν· καὶ τοιουτοτρόπως δὲν ἐπνίγη τὸ πλοῖον. Ἀφοῦ δὲ ἐβγήκαν εἰς τὴν ξηρὰν, ὁ Ξέρξης ἐστεφάνωσε τὸν Φοινικὰ πλοίαρχον μὲ χρυσοῦν στέφανον, διότι ἐγλύτωσε τὸν βασιλέα, καὶ ἔπειτα τὸν ἀποκεφάλισε, διότι ἔγινεν αἷτιος νὰ χαθοῦν τόσοι Πέρσαι.

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## FROM CORAY.

1. Ὅταν τὰ φωτισμένα ἔθνη βάλωσιν ἀρχὴν νὰ ἠδύνωνται εἰς τὰ αἰσχροῦ, ἄλλη ἴσως θεραπεία δὲν μένει πλέον δι' αὐτὰ παρὰ νὰ ἐπιστρέψωσι καὶ πάλιν εἰς τὴν ἀρχαίαν αὐτῶν βαρβαρότητα.

2. Ἡ ἔλλειψις τῶν μεγαλῶν ἐλαττωμάτων εἰς τοὺς συγγραφεῖς προέρχεται πολλὰκις ἀπὸ ἀσθένειαν τοῦ νοῦς, μῆτ' εἶναι πάντοτ' ἀποτέλεσμα τῆς κοινῆς ἀρετῆς τοῦ καιροῦ εἰς τὸν ὁποῖον γράφουσι· ὀλίγον φοβεῖται νὰ πέσῃ ὅστις δὲν ἔμαθε νὰ πέτεται ὑψηλά.

3. Οἱ λόγιοι ἄνδρες τοῦ ἔθνους εἶναι φυσικὰ οἱ νομοθέται τῆς γλώσσης, τὴν ὁποίαν λαλεῖ τὸ ἔθνος· ἀλλ' εἶναι νομοθέται δημοκρατικοῦ πράγματος. Εἰς αὐτοὺς ἀνήκει ἡ διόρθωσις τῆς γλώσσης, ἀλλ' ἡ γλῶσσα εἶναι κτῆμα ὄλου τοῦ ἔθνους, καὶ κτῆμα ἱερὸν.

4. Ὅταν ἡ φιλοσοφία ἀφήσῃ τὴν γλώσσαν εἰς τὴν φαντασίαν τῆς ἀπαιδευσίας, ἐκδύνηται, χωρὶς νὰ τὸ ἐξεύρῃ τὸ μέγα της ὄπλον, καὶ παραδίδεται ἐκουσίως εἰς χεῖρας ἐχθροῦ, ὅστις δὲν θέλει βραδύνει νὰ τὴν σφάζῃ. Ποτὲ ἡ Ἑλλὰς δὲν εἶχεν ἰδεῖ τόσον πλῆθος ὀνομαζομένων φιλοσόφων, ὅσον εἰς τὴν ἀρχομένην παρακμὴν τῆς γλώσσης της· ἀλλὰ ποτὲ ἔθνος δὲν διαστρέφει τὴν γλώσσαν του χωρὶς νὰ διαστρέφῃ ἐνταυτῷ καὶ τὴν παιδείαν του. Ἡ ἀσυνταξία τῆς γλώσσης συνοδεύει πάντοτε τὴν ἀσυνταξίαν τῶν ἐννοιῶν.

5. Αἱ παροιμίαι εἶναι ἡ φιλοσοφία τοῦ κοινοῦ λαοῦ, ἡ τοῦλάχιστον αἱ ἀπὸ τὰς ὁποίας κατευθύνεται καὶ κυβερνᾶται εἰς πολλὰς του πράξεις γνῶμαι. Ὁ κοινὸς λαὸς, καὶ διὰ τὴν ἀπαιδευσίαν, καὶ διὰ τὰς βαναύσους τέχνας, εἰς τὰς ὁποίας ἡ πενία τὸν ἀναγκάζει ν' ἀσχολῆται, μῆτε δύναμιν μῆτε καιρὸν ἔχει νὰ πλέκῃ μακροὺς συλλογισμοὺς διὰ νὰ ἀνακαλύψῃ τὴν ὀρθότητα τῆς πράξεως. Ὅτι διακρίνει τὰ φωτισμένα ἀπὸ τὰ βάρβαρα ἔθνη, δὲν εἶναι τόσον τῶν πεπαιδευμένων τὸ πλῆθος εἰς τὰ πρῶτα, ἢ ὀλιγότης εἰς τὰ δεύτερα, ὅσον εἶναι αἱ ὀρθαὶ ἢ αἱ κακαὶ δόξαι τοῦ ἀπαιδευτοῦ λαοῦ. Ὅσον καὶ ἂν σοφισθῇ τὸ ἔθνος, μῆτε δυνατὸν εἶναι, μῆτ' εἰς τὴν πολιτικὴν κοινωνίαν συμφέροι, νὰ ἦναι ὅλα του τὰ μέλη σοφά. Ἀρκεῖ εἰς τὸν λαὸν νὰ δοξάζῃ ὀρθὰ, ἂν καὶ δὲν ἦναι εἰς κατάστασιν νὰ δώσῃ λόγον διατί ἡ δόξα του εἶναι ὀρθή.

6. Οἱ νόμοι τότε μόνον ἰσχύουσι, τότε μόνον γίνονται τῶν διὰ τοὺς ὁποίους ἐνομοθετήθησαν ἀληθινὴ σκέπη καὶ σωτηρία, ὅταν αἱ ψυχὰι προετοιμασθῶσι διὰ τῆς παιδικῆς ἀνατροφῆς εἰς τὸ σέβας καὶ τὴν φυλακὴν τῶν νόμων.

7. Ἐχουσιν αἱ φιλοσοφικαὶ ἀλήθειαι τὸν κίνδυνον τοῦτον, ὅπότεν σπειρῶνται χωρὶς φρόνιμον σκέψιν καὶ προφυλακὴν εἰς ἀκοὰς ἀσθενεῖς· γεννῶσι δηλαδὴ τὸ αὐτὸ ἀποτέλεσμα, τὸ ὁποῖον ἤθελαν κάμει εἰς τὸν ἀσθενῆ στόμαχον τὰ ἰσχυρὰ βρώματα. Ὅταν ἐξ ἀνυχίας διαλυθῶσι τῆς πολιτικῆς κοινωνίας οἱ δεσμοὶ, τὸ ἀδικούμενον μέρος τῶν πολιτῶν, δι' αὐτὸ τοῦτο, διότι ἀδικοῦνται, νομίζουσι ὅτι ἔχουσιν ὅλα τὰ δίκαια. Δὲν προσέχουσι πλέον εἰς ὅσας κακίας ἐπραξαν ἢ πράττουσι αὐτοὶ, ἀλλ' ἀσχολοῦνται εἰς ὅσα πάσχουσι παρὰ τῶν ἄλλων.

8. Κακὸς ἀνθρώπος δὲν γίνεται κανένας εἰς μίαν στιγμὴν χρόνου· καὶ τὰ πάθη δὲν εἶναι κατ' ἀρχὰς πλὴν μικροὶ σπινθῆρες.

## FROM KOUMAS.

## OF KLEPHTS.

1. Οἱ Κλέπται ἦσαν διτιτοῦ γένους, Ἄλβανοὶ Μωαμεθανοὶ, καὶ Χριστιανοὶ, οἵτινες ἢ ἐμίσγοντο μ' ἐκείνους, ἢ ἐλεηλάτουν χωριστά.

2. Ὄταν ἦσαν ὀλιγάριθμα τὰ στίφη των, ἐφώρων εἰς μικρὰ χωρία καὶ τὰ διήρπαζαν, ἐνήδρευαν εἰς δρόμους, καὶ πιάνοντες διαβάτας Τούρκους ἢ Χριστιανούς τοὺς ἔσυρναν εἰς ἀπόμερα χωρία, ἔκοπταν τὰ αὐτία των, τὰ ἔστελναν εἰς τοὺς συγγενεῖς των, καὶ ἀφοῦ ἐλάμβαναν ἐξαγορὰν, ὅσην ἤθελαν, τοὺς ἀπέλυαν.

3. Ὄταν ἐπληθύνοντο τὰ στίφη, τὰ κακουργήματά των ἦσαν δημοσιώτερα. Ἐκαίαν μικροὺς ἀγροὺς, διήρπαζαν κώμας καὶ κατετρόμαζαν πόλεις.

4. Ὄταν παρήρχετο τὸ καλοκαίριον καὶ οἱ Κλέπται ὑπέστρεφαν εἰς τὴν Ἀλβανίαν, ἢ ἐκρύπτοντο εἰς τὰ ὄρη, τότε ἐφαίνετο δύναμις Τουρκικὴ διὰ νὰ τοὺς τιμωρήσῃ. Ἄλλ' ἀντ' αὐτῶν ἐτιμῶρει τοὺς προαδικημένους. Μὲ φορτία πασσάλων περιήρχετο ὁ ταξιάρχης Τοῦρκος, ἐρευνηῶν τίνες ἦσαν οἱ κλεπτοδόχοι. Ὅλους τοὺς εὐκαταστάτους εὗρισκε τροφεῖς τῶν Κλεπτῶν· μετὸν φόβον τοῦ πασσάλου τοὺς ἐγύμνονε, καὶ οὕτως εἰς τοὺς πτωχοὺς χωριάτας τὸ κατὰ τῆς ἀρρώστιας φάρμακον ἐγίνετο ὀλεθριώτερον παρὰ τὴν ἀρρώστιαν αὐτήν.

5. Πολλοὶ ὄρεινοὶ Γραικοὶ, κάτοικοι τοῦ Ὀλύμπου, τῆς Ὀσσης, τοῦ Πηλίου, τῆς Οἴτης καὶ ἄλλων βουνῶν, φυλάτιοντες ἀπὸ τοὺς Κλέπτας μὲ τὰ ὄπλα τὰς πατρίδας των, ἤρχισαν πρὸ πολλοῦ νὰ ζητῶσιν ἀπὸ τοὺς ἡσυχωτέρους ὁμογενεῖς των μισθὸν τῆς φυλακῆς των. Ἐὰν δὲν τὸν ἐλάμβαναν, ἐμιμοῦντο καὶ αὐτοὶ τὸ παράδειγμα τῶν Ἀλβανῶν καὶ ἐλήστευαν. Οὗτοι εἶναι οἱ περιαιδόμενοι Κλέπται τῆς Ἑλλάδος, τῶν ὁποίων ἡ γένεσις εἶναι πολλὰ παλαιά. Παῖς παρὰ πατρός διαδεχόμενος τὸ κλεπτικὸν ὄφικιον, καυχῶνται πολλοὶ ὅτι τὸ γένος των δὲν ἐπλήρωσε χαράτισιον εἰς τοὺς Τούρκους.

6. Διὰ νὰ ἐλευθερωθῶσιν οἱ κρατοῦντες ἀπὸ τὴν φροντίδα τοῦ νὰ κατατρέχῃσι τοὺς Ἀλβανούς καὶ τοὺς Ἕλληνας τούτους Κλέπτας, ἀπεφάσισαν καὶ τοὺς ἔδιδαν μισθὸν ἐτήσιον, διὰ νὰ φυλάττωσι τὰς

χώρας ἀπὸ τὴν λεηλασίαν Κλεπτῶν ἄλλων. Ἐδιορίσθησαν λοιπὸν μερίδες τινὲς τῆς χώρας εἰς τοὺς πρωτοσιτάτας τῶν σιφῶν τούτων. Καθεὶς ταξίαρχος περιήρχετο μὲ τὸ τάγμα του τὴν ἰδικήν του μερίδα, καὶ ἐπρόσεχε μὴ φανῆ Κλέπτῃς, μὴ δώσῃ τις ψωμίον εἰς Κλέπτῃν.

7. Οἱ Γραικοὶ Κλέπται, ἀφοῦ ἐμβῆκαν εἰς ταύτην τὴν ὑπουργίαν, μετέβαλαν εἰς τὸ εὐφημότερον τὰ ὀνόματά των. Ὅλοι ὁμοῦ ὠνομάσθησαν Ἀρματωλοὶ ὁ ἀρχικλέπτῃς, καπιτάνιος ὁ ὑποτακτικοὶ του, παλληκάρια καὶ ὁ ὑπασπιστῆς του, πρωτοπαλλήκαρον, ὁ ὁποῖος μετὰ τὸν θάνατον τοῦ καπιτανίου ἐκλέγετο ὑπὸ τῶν παλληκαρίων διάδοχός του, ἂν ἀπέθνησκεν ἄτεκνος, ἢ ἂν ὁ υἱὸς του δὲν εἶχεν ἀκόμη ἡλικίαν νὰ καπιτανεύῃ. Δι μερίδες τῆς ἐπικρατείας των ὠνομάζοντο καπιτανάτα καὶ πρωτάτα. Καθεὶς καπιτάνιος δὲν ἐκαταδέχετο ν' ἀλλάξῃ τὸ πατροπαράδοτόν του καπιτατάτον καὶ ὅλοι οἱ προεστῶτες τῶν σιφῶν τούτων ἐσέβοντο ἀμοιβαίως τὰ δίκαια τῶν συναδελφῶν των καπιτανίων.

8. Πολλάκις ἢ Ὀθωμανικὴ κυβέρνησις ἠθέλησε νὰ ἐλευθερωθῆ ἀπὸ τοὺς Ἀρματωλοὺς τούτους, τῶν ὁποίων ἡ ὑπαρξίς φαίνεται παλαισιότιμη, καὶ κατὰ καιροὺς καθαιρέσασα τοὺς ἀξιωτέρους ἐξ αὐτῶν ἀντέστησε δύναμιν νὰ τοὺς ἀφανίσῃ. Ἄλλ' εἰς τοιαύτας περιπτώσεις εὐθύς οἱ Ἀρματωλοὶ ἐγίνοντο πάλιν Κλέπται, καὶ ἔκαμναν φρικτὴν ἐκδίκησιν, ὄχι μόνον κατὰ τῶν Τούρκων, ἀλλὰ καὶ κατὰ τῶν Χριστιανῶν. Εἰς τὰς πρὸς τοὺς Τούρκους συμπλοκάς των ἔδειξαν πολλάκις ἥρωισμὸν παρόμοιον τοῦ τῶν παλαιῶν ὑμνουμένων ἡρώων. Εἰς τὰς πεδιάδας δὲν ἠδύνατο νὰ ἀνθεξῶσι κατὰ τοῦ ἵππικοῦ τῶν Τούρκων, ἀλλ' εἰς τόπους ὀρεινοτέρους δὲν ἴσχυε τίποτε κατ' αὐτῶν ἢ ὑπεροπλία τῶν ἐχθρῶν των. Μετὰ μακροὺς ἀγῶνας καὶ ἀρόήτους ζημίας τῶν ὑπηκόων ἐξαναφιλιόνοτο πάλιν μὲ τὴν κυβέρνησιν, καὶ τὰ πράγματα ἀποκαθίσταντο πάλιν ὡς πρότερον.

9. Παλαιὰ πρωτάτα τούτων τῶν καπιτανίων ἐφημίσθησαν τὸ τοῦ Μπουκοβάλα, ὅστις ὑμνεῖται ὅτι μὲ τριακόσια παλληκάρια κατεπολέμησε δώδεκα χιλιάδας Ἀλβανῶν εἰς τὰ Ἄγραφα τὸ τοῦ Βλαχάβα, τοῦ ὁποίου ὁ ἀπόγονος Παπᾶ Εὐθύμιος, μελετήσας καὶ συσκευάσας ἐπανάστασιν κατὰ τοῦ Ἀλῆ Πασᾶ, ἐπροδόθη καὶ ὑπέφερεν ὀδυνηρότατον θάνατον ὁ Τσάρας, τοῦ ὁποίου ὁ υἱὸς Νίκος Τσάρας πέντε ἔτη ἐπολεμήθη εἰς μάτην ἀπὸ τὸν αὐτὸν Ἀλῆ πασᾶν ὁ εἰς τὸ Πήλιον καπιτανεύσας Μπασδέκης, Τάσος, καὶ ἄλλοι.

10. Οἱ ἄνδρες οὗτοι, τῶν ὁποίων ἐπηνέθη παρὰ πολλῶν δικαίως ἢ ἀνδρία, παρὰ ταύτην δὲν ἐγνώριζαν ἄλλον ἥρωισμόν. Βάρβαροι, ἀπάνθρωποι, ὠμοὶ, ὅταν μετεβάλλοντο εἰς Κλέπτας, δὲν ἐφείδοντο οὔτε γυναῖκας οὔτε παιδιά, ἐγύμοναν καὶ ἱερεῖς, καὶ ἀρχιερεῖς τινὰς ἐσχάτως ὁ Νίκος Τσάρας, μολονότι, ἀφοῦ τοὺς ἐγύμοναν, τοὺς ἐφίλον τὴν χεῖρα καὶ ἐζήτουν τὴν εὐχὴν των.

11. Ὁ Κούμας ἐγνώρισε προσωπικῶς τὸν Νίκον καὶ τὸν Παπᾶ Εὐθύμιον. Θελήσας νὰ ἐνθυμίση τὸν πρῶτον ὅτι ὁμοιάζει τὸν Ἀχιλλέα, ἤκουσε μὲ ἄγριον τόνον· “Τί Ἀχιλλέα λέγεις καὶ τοιαῦτα παραμύθια; ἐσκότωσε πολλοὺς τὸ τουφέκι τοῦ Ἀχιλλέα”;

## FROM KOKKINAKES.

Πέτρος Ἀρκούδας, καὶ Ἰωσήφ.

Πετρός Ἀρκούδας. Ἦλθα νὰ σᾶς κάμω ἓνα πρόβλημα.

Ἰωσήφ. Εἰς ἔμένα;

Πετ. Ἀρκ. Ἡ εὐγενία σας δὲν εἶσθε ἄνθρωπος τῆς θαλάσσης;

Ἰωσ. Ἦμουν ποτέ. 5

Πετ. Ἀρκ. Σᾶς ἀρέσει αὐτὸς ὁ τρόπος τοῦ ζῆν;

Ἰωσ. Μάλιστα, ἐπειδὴ ἐκ νεαρᾶς μου ἡλικίας εἰς αὐτὸν εἶμαι συνηθισμένος.

Πετ. Ἀρκ. Ἐρχεσθε νὰ ἐπιχειρησοῦμεν μίαν πραγμάτειαν συντροφικά;

10

Ἰωσ. Ἐγώ; ἐγὼ δὲν ἔχω τίποτε δια νὰ ῥιψοκινδυνεύσω.

Πετ. Ἀρκ. Ἐ δά, τοῦλάχιστον τὴν ζωὴν σας δὲν ῥιψοκινδυνεύετε;

Ἰωσ. Μὰ αὐτὴ μόνη μὲ ἔμεινε πλέον.

Πετ. Ἀρκ. Αὐτὴ μὲ φθάνει ἔμένα. Ἐγὼ ἀρματόνω ἓνα καφάβι μὲ τὰ ἔξοδά μου, ἢ εὐγενία σας γίνεσθε κασαβοκύρης, καὶ κάμνετε μὲ αὐτὸ ἓνα ταξίδι εἰς τὴν Ἀφρικὴν.

Ἰωσ. Εἰς τὴν Ἀφρικὴν; Καὶ ἐκεῖ ———

Πετ. Αρκ. Είναι μία επικερδής κερδοσκοπία, ἡ πραγμάτεια τῶν σκλάβων —

Ιωσ. (Ανατριχιάζοντας.) Μὲ τὰ σωσιά σας τὸ λέγετε;

Πετ. Αρκ. Ἀμὲ πῶς; δὲν ἔχω σκοπὸν νὰ σᾶς πουλήσω ἐδῶ  
 5 πέρα λόγια. Ἐγὼ φροντίζω διὰ ὅλα. Ἀπ' ἐδῶ φορτίομεν τὸ  
 καράβι σίδηρον, ἴακί, τουφέκια, μπαρουτί, μαχαιράκια, καλαίνιαις  
 λεκάνιαις, παριὰ Ἰνδικὰ, καὶ τὰ ἐξῆς. Ἐκεῖ θέλετε πληρόνει διὰ  
 ἓνα ὑγιῆ γερὸν σκλάβον περὶ τὰ τριακόσια πενήντα γρόσια τὸ  
 κόστος, διὰ μίαν γυναῖκα ὄχι περισσότερον ἀπὸ διακόσια ὀγδῶντα  
 10 ὀκτώ, ἐπειδὴ μόνον εἰς τὴν Εὐρώπην φέρομεν ἡμεῖς σέβας εἰς τὰς  
 γυναῖκας. Ἄν ὅμως ὁ σκλάβος ἢ ἡ σκλαβα ἔχη τίποτες ἐλάτιωμα,  
 πρέπει νὰ κατεβασθοῦν ἀπὸ τὴν τιμὴν. Λόγου χάριν, διὰ ἓνα  
 κουτισσodόντην δέκα γρόσια παρακάτω, διὰ ἓνα βλαμμένον εἰς τὰ  
 ποδάρια, πενήντα. Πρὸς τούτοις πρέπει ὁ ἄνδρας νὰ ἔχη μίρκος  
 15 τέσσερα ποδάρια καὶ τέσσερα δάκτυλα, ἢ γυναῖκα ὅμως μόνον τέσ-  
 σερα ποδάρια. Βλέπετε πόσον πρακτικὸς εἶμαι ἐγὼ ἔς αὐταῖς  
 ταῖς πραγμάτεια;

Ιωσ. Θαῦμα.

Πετ. Αρκ. Πιστεύσετέ με, μὲ αὐτὴν τὴν πραγμάτειαν ἡμπο-  
 20 ροῦμεν νὰ κερδήσωμεν πολλὰ. Οἱ Μαῦροι πανταχοῦ δὲν ἠξεύρουν  
 μήτε νὰ λογαριάζουσι, μήτε νὰ γράφουσι, καὶ ἡμπορεῖ νὰ τοὺς  
 γελᾶσῃ τινὰς ὅπως θέλῃ.

## FROM CHOURMOUZES.

Τυχοδιώκτης, Δανίλης, καὶ Καπρέλης.

Τυχοδιωκτης. Εἶπέ νὰ μὲ ἐτοιμάσουν τὸ ἄσπρο ἄλογον,  
 διότι θὰ ἔβγω ἔξω.

25 Δανίλης. Κ' ἐκεῖνο πονεῖ ἢ ῥάχη του.

Τυχ. Ἄς ἐτοιμάσουν λοιπὸν τὸ ψαρὸ.

Δαν. Σήμερον ἐπῆγαν νὰ τὸ ποτίσουν, κ' ἔπεσε τὸ πέταλό  
 του ἄν θέλετε ἓνα γαῖδουρι ἀφέντικὸ, εἶναι κάτω ὅπου

ἀγόρασα ξύλα· αὐτὸ δὲν τοῦ λείπει τίποτε· πάγει κἀνεὶς μ' αὐτὸ καβάλλα ἀθάνατα.

Τυχ. Τὸν κακὸ σου τὸν καιρὸ θὰ καβαλλικεύσω ἐγὼ γαϊδούρι.

Δαν. Ὅρισμός σας. (Φεύγει.)

Τυχ. (Μόνος.) Τί δυστυχία! μισὴ ὥρα δὲν ἔχει κἀνεὶς ἀνάπαυσιν· τὴν νύκτα χορὸν, τὴν ἡμέρα δουλειά· νὰ ἰδοῦμε ὡς ποῖτε θὰ βασιτάξῃ κἀνεὶς. Ἀκόμα δὲν ἐκαλοξύντησα, καὶ θὰ τρέχω ἔς τοὺς δρόμους. (Κτυπᾷ τὸ κουδούνι.)

Δαν. Τί προσιάζετε;

Τυχ. Ἐτοίμασε νὰ ξουρισθῶ.

10

Δαν. Εἶναι ἔτοιμα.

Τυχ. Αὐτὸ τὸ σαπούνι δὲν μυρίζει καλά. Ν' ἀγοράσῃς ὕστερον ἀπὸ ἐκεῖνα ὁποῦ πουλοῦν ἔς τὸ Φραντσέζικο μαγαζὶ, τυλιγμένα ἔς τὰ χαρτάκια.

Δαν. Κ' ἐκεῖνα ἔχουν ἀκριβά. Θαῤῥῶ πῶς τὰ δίνουν τρεῖς δραχμᾶς τὸ ἓνα.

Τυχ. Ἄς ἔχουν καὶ δέκα· τέτοιας οἰκονομίας δὲν θέλω. Φέρε μου τὰ ποδήματα μὲ τ' ἀσημένια σπιρούνια.

Δαν. Εἶναι ἔτοιμα.

Τυχ. Φέρε με καὶ νὰ κολατοίσω.

20

Δαν. Εὐθὺς. (Ἀναχωρεῖ.)

Τυχ. (Μόνος.) Ἐνῶ μετὰ τὸ φαγὶ ἔχει ὁ ἄνθρωπος ἀνάγκην ἀπὸ ὀλίγην ἀνάπαυσιν, διὰ νὰ γίνῃ ἡ χώνευσις μὲ ἡσυχίαν, ἐγὼ θὰ τρέχω μέσα εἰς τοὺς ἥλιους, καὶ δι' ἀμοιβὴν ἔχω τὴν ἀχαριστίαν· πλὴν ὑπομονή· ἡ φιλανθρωπία μου ἀπαιτεῖ νὰ κάμω τὸν κουφό.

Δαν. (Ἐμβαλεῖ με τὸ πρόγευμα.) Ὅριστε.

Τυχ. Ἄς φάγω ὀλίγον. Φέρε με ἓνα μποκάλι σαμπάνια.

Δαν. Ἐδῶ εἶναι, ὄριστε· πλὴν αὔριον σαμπάνια δὲν ἔχουμε.

Τυχ. Αὐτὸ τὸ ἔχεις σύστημα, ἀφοῦ τελειώσῃ τὸ πρᾶγμα τότε νὰ μὲ λὲς ὅτι δὲν εἶναι. Πήγαινε λοιπὸν ἔπειτα εἰς τὸ Φραντσέζικο μαγαζὶ καὶ πάρε δώδεκα μποτίλιαις σαμπάνια.

Δαν. Ἐνας Ἕλληνας ἔχει ἀπὸ τὸ ἴδιον καὶ τὸ δίνει φθηνότερα· ἂν θέλετε ἀπὸ ἐκεῖ νὰ πάρω.

Τυχ. Μάλιστα, ἀπὸ τὸ ἴδιον· τί ἀνόητος ὁποῦ εἶσαι, καυμένε! ἀπὸ τὸ ἴδιον καὶ φθηνότερον γίνεται; Τόσο πρᾶγμα δὲν ἤμπο-



ρεῖς νὰ στοχασθῆς; Ἐπειτα ἀπὸ τὸ Φρανσεζικο μαγαζὶ παίρνουν καὶ ἀπὸ τὸ παλάτι καὶ ἀπὸ ὄλους τοὺς μινίστρούς. Ἀπὸ ἐκεῖ λοιπὸν νὰ πάρῃς, καὶ τέτοιαις οἰκονομίαις δὲν μὲ χρειάζονται. Δὲν φθάνει οἱ κόποι ὅπου τραβῶ μέρα νύχτα, μόνον θὰ πίνω καὶ  
 5 κρασί ἀχαμνόν. — Ποῦ εἶναι τὸ σκυλί; Λεῶν Λεῶν. (Ἐρχεται ὁ σκύλος.) Ποῦ ἦσαν, παραλυμένε; δὲν ἤξεύρεις ὅτι εἶναι ἡ ὄρα τοῦ φαγητοῦ; Νὰ φάγε καλά, διότι αὔριον θὰ πάμε ἔς τὸ κυνήγι. (Σηκόνεται.) Δῶσέ με τὰ ποδήματά μου, τὸ ροῦχό μου, καὶ τὸ σπαθί μου.

10 Δαν. Ὅριστε.  
 Τυχ. Καὶ τὴν ὀμπρέλλα μου· κάθε μέρα θὰ σ' τὰ λέγω;  
 Δαν. (Τοῦ δίδει τὴν ὀμπρέλλα.) Ὅριστε.  
 Τυχ. Ἄν μὲ ζητήσῃ κανεὶς, εἰπές του νὰ ἔλθῃ εἰς τὴν μία.  
 Δαν. Καὶ δὲν ἀνοίγετε ἀπ' ἐδῶ τὴν ὀμπρέλλα σας;  
 15 Τυχ. Πολὺ ἀνόητος εἶσαι, καϋμένε! Καὶ ἡμποροῦ νὰ ἔβγω ἀπὸ τὴν πόρτα μὲ ἀνοικτὴν ὀμπρέλλα;  
 Δαν. Ἀλήθεια, δὲν τὸ στοχάσθηκα. Ἄφεντικό, γιατί δὲν παίρνετε καὶ τὴν νύχτα τὴν ὀμπρέλλα σας; Ξεύρετε πῶς καὶ τὸ φεγγάρι πειράζει· ἐγὼ ἐνθυμοῦμαι μία φορὰ ἀρρώστησε ἓνας ἔς  
 20 τὸ χωριό μου, διότι ἔχασε τὸν γάδαρό του καὶ τὸν ἐγύρευε τὴν νύχτα μὲ τὸ φεγγάρι.

Τυχ. Αὐτὸ καλὰ τὸ λές· ἡ λάμπις τοῦ φεγγαριοῦ βλάπτει· καὶ τώρα μάλιστα ὅπου εἶναι καὶ ὁ κομήτης πειράζει περισσότερον. Δίδε με λοιπὸν τὴν ὀμπρέλλα μου ὅταν ἐβγαίνω τὴν νύχτα.

25 Δαν. Ἀλήθεια, ἀφεντικό, δὲν μὲ λές τί πρᾶγμα εἶναι αὐτὸ ὅπου λένε κομήτη, καὶ κυτιάζουν κάθε βράδυ ὅλοι ἔς τὸν οὐρανόν;

Τυχ. Εἶναι ἓνα ἄστρο μὲ τὴν οὐρά.

Δαν. Καὶ διατί νὰ μὴν ἔχουν καὶ τ' ἄλλα οὐρά;

Τυχ. Διότι εἶναι κολοβά.

30 Δαν. Ὅσα λοιπὸν ἔχουν οὐρά τὰ λέγουν κομήτη;

Τυχ. Μάλιστα, καὶ εἶναι καλῆτερα νὰ τὰ ὀνόμαζαν οὐράτα.

Δαν. Τὸν γάδαρον, ἀφεντικό, τοῦ πατέρα μου δὲν θὰ τὸν λέγω πιά Χελιό, μόνον κομήταρον, γιατί κὶ αὐτὸς ἔχει οὐρά μεγάλη.

35 Τυχ. Ἐ καλὰ, μὴ μωρολογᾶς. (Φεύγει.)

Καπελεῖης. Δανίλη, ποῦ εἶναι ὁ κύριος Τυχοδιώκτης;

*Δαν.* Τώρα ὅτι ἐβγήκε.

*Καπ.* Καὶ θ' ἀργήσῃ νὰ ἐπιστρέψῃ ;

*Δαν.* Εἰς τὴν μίαν μὲ εἶπε νὰ ἔλθῃ ὅποιος θὰ τὸν ζητήσῃ.

*Καπ.* Δοιπὸν εἶπες τὸν ὅτι ἦλθα, καὶ ἐπειδὴ δὲν τὸν ἤῤῥα, ἔρχομαι ἔπειτα. 5

*Δαν.* Καὶ προσμένετε ὀλίγον, ἐκείνος τώρα τώρα θὰ ἔλθῃ. Πάντα ὅταν φεύγῃ λέγει ὅτι θὰ ἔλθῃ μετὰ δύο ὥρας, πλὴν ποτὲ δὲν λείπει περισσότερον ἀπὸ μισή. Νὰ τὸ σκυλί, ἔρχεται καὶ ὁ ἴδιος.

*Τυχ.* Καλῶς τὸν κύριον Καπρέλη · εἶσαι πολλὴ ὥρα ἐδῶ ; 10

*Καπ.* Τώρα ὅτι ἦλθα.

*Τυχ.* (Κάθεται.) Ἐφανίσθηκα πάλιν σήμερον 'ς τὸν ἥλιον · κάθῃσε.

*Καπ.* (Κάθεται.) τρώντι σήμερον εἶναι πολλὴ κάψις. Ἐγὼ δὲν σᾶς ἴδα ἀπὸ χθές, καὶ ἦλθα νὰ σᾶς παρακαλέσω νὰ ὀμιλήσετε 15 τοῦ φίλου σας κυρίου Μπαρονίδη νὰ μὲ βάλῃ εἰς κάμμιαν ὑπηρεσίαν. Εἶναι τρεῖς μῆνες ἀφοῦ ἦλθα ἀπὸ τὸ Τριέστι καὶ ἀκόμη δὲν ἤμπορῶ νὰ ἔμβω εἰς κάμμιαν θέσιν. Μὲ εἶπαν νὰ μὲ κάμουν ἀστυνόμον εἰς τὸ Ναύπλιον, πλὴν δὲν μὲ ἔκαμαν. Ἦλθαμεν ἔπειτα ἐδῶ, καὶ εἶπαν νὰ μὲ κάμουν πάλιν ἀστυνόμον, πλὴν ἀκόμη 20 τίποτε δὲν ἔγινε. Δὲν ἤξεύρω διατὶ αὐτοὶ οἱ ἄνθρωποι μὲ κατατρέχουν. Μανθάνω ὅτι ἔβαλαν ἄλλον· ἐνῶ ἂν ἔμβαινα ἐγὼ νὰ ἐβλέπετε τὶ δουλειαῖς ὅπου ἤθελε νὰ κάμω. Ἰδοὺ εἶχα καὶ τὸν ὄργανισμὸν ἔτοιμον τῆς ἀστυνομίας· παρατηρήσατέ τον. (Τὸν δίδει ἓνα χαρτί.) 25

*Τυχ.* (Τὸ θεωρεῖ καὶ τὸ ἐπιστρέφει.) Διάβασέ το ἐσὺ, διότι ἐμένα βοοῦν τ' ἀντιὰ μου ἀπὸ τὸν ἥλιον.

*Καπ.* (Τὸ παίρνει καὶ διαβάζει.)

## ΟΡΓΑΝΙΣΜΟΣ ΤΗΣ ΑΣΤΥΝΟΜΙΑΣ.

I. Ἄμα νυκτώσῃ, κἀνεὶς νὰ μὴν ἤμπορῇ νὰ ἔβγῃ ἀπὸ τὸ σπίτι του. 30

*Τυχ.* Ἐ καλὰ, ἔχεις σκοπὸν νὰ μᾶς κλείσῃς ἀπὸ νωρὸς εἰς τὰ σπίτιά μας ;

Κα π. "Οχι δά! δὲν εἶναι ὁ λόγος διὰ τὴν εὐγενίαν σας.  
(Διαβάξει.)

II. Σαράντια ὀκτώ ἄνθρωποι νὰ διορισθοῦν νὰ περιφέρονται εἰς τὰ καφενεῖα καὶ ξενοδοχεῖα, διὰ νὰ ἀκούουν τί λέγουν οἱ ἄν-  
5 θρωποι, καὶ κάθε βράδυ νὰ εἰδοποιοῦν τὸν ἄστυνόμεον καὶ τὸ παραμικρὸν ὅπου ἤκουσαν. Συγχωρεῖται εἰς τοὺς εἰρημένους μυστικούς ἀστυνόμους νὰ ἔχουν ἐπάνω τους βιβλία, καὶ νὰ σημει-  
όουν ὅ τι ἀκούουν, διὰ νὰ μὴ ξεχνοῦν τίποτε.

III. Ὅταν βλέπουν δύο ἢ τρεῖς νὰ συνομιλοῦν, ἢ καὶ ἓνα μόνον,  
10 νὰ πλησιάζουν καὶ νὰ μανθάνουσι τί λέγουν.

IV. Συγχωρεῖται πρὸς τούτοις εἰς τοὺς μυστικούς ἀστυνόμους νὰ φυλακίζουν καὶ νὰ ἐξορίζουν ὅποιον ὑποπτευθοῦν ὅτι ἔχει σκο-  
ποὺς κεκρυμμένους.

V. Οἱ μυστικοὶ ἀστυνόμοι πρέπει νὰ πλησιάζουν τὴν νύκτα εἰς  
15 τὰς οἰκίας τῶν πολιτῶν διὰ νὰ ἀκούουν τί λέγουν αἱ οἰκογένειαι, καὶ πολλὰ πρῶτὴ νὰ εἰδοποιοῦν τὸν ἄστυνόμεον ὅ τι ἤκουσαν καὶ ὅ τι ἶδαν.

VI. Νὰ ἐμποδισθοῦν τὰ συμπόσια καὶ αἱ συναναστροφαί.

VII. Νὰ διαταχθῶσιν οἱ πνευματικοὶ, ἅμα ἐξομολογήσουν κα-  
20 νένα, νὰ παρόησιάζουν ἐγγράφως εἰς τὴν ἀστυνομίαν τὴν ἐξομολό-  
γησιν. Νὰ διαταχθῶσι καὶ οἱ γονεῖς νὰ στέλλουν εἰς τοὺς πνευ-  
ματικούς τὰ παιδιὰ των, ἅμα γεννηθῶσι, διὰ νὰ ἐξομολογηθοῦν καὶ αὐτά.

VIII. Δύο ἀπὸ τοὺς μυστικούς ἀστυνόμους νὰ παρευρίσκων-  
25 ται εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν, διὰ νὰ ἀκούουν καὶ νὰ παρατηροῦν τί λέγουν καὶ τί κάμνουν οἱ γονεῖς καὶ οἱ νεόνυμ-  
φοι, καὶ τί σχήματα κάμνει τὸ βρέφος ὅταν θὰ τὸ βαπτίσουν.

IX. Ἀπαγορεύεται καὶ εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν νὰ  
μὴν εὐρίσκεται ἄλλος κἀνεὶς, εἰμὴ μόνον οἱ γονεῖς, ὁ ἀνάδοχος, ὁ  
30 ἱερεὺς καὶ δύο μυστικοὶ ἀστυνόμοι.

X. Δις τῆς ἐβδομάδος, κατὰ πέμπτην καὶ κυριακὴν, νὰ ὑπο-  
χρεώνονται ἄνδρες καὶ γυναῖκες, νέοι καὶ γέροντες, πτωχοὶ καὶ  
πλούσιοι νὰ μεθοῦν ἐπὶ παρουσίᾳ τῶν μυστικῶν ἀστυνόμων, διότι  
μ' αὐτὸν τὸν τρόπον μανθάνει εὐκόλως ἡ ἀστυνομία τὰ μυστικὰ  
35 τῶν πολιτῶν.

XI. Ἄν κἀνεὶς περιπατῇ σκεπτικός, ἀμέσως νὰ φυλακόνεται,

καὶ ἐπομένως νὰ ἐξορίζεται, καθὼς καὶ ὅστις κλαίει, γελᾷ, τραγουδεῖ ἢ σφυρίζει.

XII. Νὰ διορισθῇ δωρεὰ ἑκατὸν δραχμαὶ εἰς τὸν ὅστις προδώσῃ τὸν φίλον του, διακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν συγγενῆ του, καὶ τριακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν πατέρα του. 5

XIII. Νὰ χαλασθοῦν ὅλα τὰ σχολεῖα, καὶ νὰ φουρκισθοῦν ὅλοι οἱ διδάσκαλοι.

XIV. Ὅστις ξεύρει καὶ ἀναγινώσκει νὰ δίδῃ φόρον δύο τάλαρα τὸν μῆνα, καὶ ὅστις ξεύρει νὰ γράφῃ νὰ δίδῃ τέσσαρα.

XV. Ὅλα τὰ γράμματα τῶν πολιτῶν νὰ ἀνοίγωνται ἀπὸ τὸν 10 ἀστυνόμον.

Τυχ. Αὐτὸς ὁ ὀργανισμὸς εἶναι θαῦμα· καὶ ἂν ἦσαν φερόμενος εἰς τὴν πατρίδα μου, ἤθελα πιστεύσει ὅτι ἀντέγραψες τὸν ἐδικόν μας.

Κα π. Ἦθελα νὰ διατάξω κὶ ἄλλα, ὅμως σὰν δὲν μ' ἐδιόρισαν 15 ἀστυνόμον τὰ παραίτησα κ' ἐγώ. Ἄς τὰ κάμουν οἱ προκομμένοι ἀστυνόμοι ὅπου ἔβαλαν.

## FROM CEKONOMOS.

Ἐπίτροποι τοῦ νοσοκομείου, καὶ Ἐξηνταβελόνης.

Ἐξηνταβελόνης. (Σιγά.) Τί θέλουν τοῦτοι πάλιν οἱ ἁγιογδύταις;

Ἐπιτροποι. Καλὴ ἡμέρα σας, ἄρχοντα. 20

Ἐξην. (Σιγά.) Κακὴ σας μέρα καὶ ψυχρὴ. (Ἀψά.) Δουλὸς σας ταπεινός· τί εἶναι ὄρισμός σας;

Ἐπιτρ. Τὸ ἀδελφάτον συναζόμεν διὰ τὸ σπιτάλι, καὶ ἂν ὀρίξετε καὶ ἡ εὐγενία σας ———

Ἐξηντ. Τὸ ἀδελφάτον; καὶ τόσοι ἀδελφοὶ δὲν εἴσθε ἱκανοὶ νὰ 25 κυβερνήσει' ἓνα σπιτάλι; Ἦ μοῦν συναζέτ' ἐκεῖ ὅλους τοὺς παραλυμένους τοῦ κόσμου, καὶ τῶρα παραβαρύνετε τοὺς ἀνθρώπους εἰς τέτοιον δυστυχισμένον καιρὸν;

Ἐπιτρ. Ἡμεῖς δὲν βιάζομεν κανένα· ἡ ἐλεημοσύνη ———

*Εξηγτ.* Νὰ μὲ συμπαθήσετε ἡ ἐλεημοσύνη ἔχει καὶ αὐτὴ τὰ μέτρα της. Ἔσεῖς ἐπήρτετε κατὰ θύρῃ πλουσίους, πτωχοὺς, μεγάλους, μικροὺς, νὰ συναΐξετε ὅσα μπορέσετε γιὰ νὰ μεθῶσιν οἱ σπιταλιῶται. Ὅμορφο πρᾶμα! Ἐλάτε στραβοὶ νὰ φάτε τῶν γερῶν  
5 τὸ βιός! Κ' ὕστερα τί θέλετε 'ς ἐμένα; Δὲν παγαίνετε 'ς τοὺς ἄρχοντας; Κουτσοὶ, στραβοὶ 'ς τὸν Ἀγιαντιώνη.

*Επιτρ.* Ἔνας ἀπ' αὐτοὺς εἰσθε καὶ ἡ εὐγενία σας.

*Εξηγτ.* Ἐγὼ ἄρχοντας; Ἀνάθεμά τους κὶ ὅσοι τὸ λέγουνε κὶ ὅσοι τὸ πιστεύουν. Ἐγὼ τὸ ξεύρω, φαμελίτης ἄνθρωπος, πῶς  
10 θρέφω τὰ σπίτι μου. Δυὸ παιδιὰ, καὶ τρεῖς δοῦλοι, κ' ἐγὼ, ἔξ ψυχαῖς τί θέλουνε νὰ φάνε; Εἴκοσι γρόσα δὲν μὲ φθάνουν τὴν ἐβδομάδα! Κὶ ἀμμὲ φορέματα; Κὶ ἀμμὲ δόσιμο 'ς τὴν χώραν; Κ' ὕστερα πὰς καὶ δὲν κάμνομε καὶ κἀνένα ψυχικό;

*Επιτρ.* Ἄξιος ὁ μισθός σας.

15 *Εξηγτ.* Ἐ! δὲν μᾶς σώνουν αὐτὰ, τώρα θέλουν ἄσπρα καὶ οἱ ἐπίτροποι τοῦ σπιταλιοῦ. Τί διάβολο! Τοῦτοι οἱ Σμυρνιοὶ ὅλοι πάνε νὰ γένουν ἐπιτρόποι γιὰ νὰ γυμνόνουνε τὸν κόσμο. Προχθὲς, ὅτ' εἶχα διώξει τοὺς ἐπιτρόπους τῶν ἐκκλησιῶν, νὰ σου καὶ οἱ ἐπιτρόποι τοῦ σχολειοῦ. Καλέ διαβόλου γυιοί, δὲν μᾶς  
20 φθάνουνε τ' ἄλλα βαριά ἔξοδα τῆς πολιτείας μας, μόνο θέλομε καὶ σχολειά; Καὶ τί ἄνεμο τὰ θέλομε τὰ σχολειά; Ἡ νὰ μάθουνε τὰ παιδιὰ μας νὰ γένουνε πολυλογάδες καὶ ἀκαμάταις; Δόξα σοι ὁ θεός! Ἐνα παιδὶ ἔχω, κάλλιο τό' θελα στραβὸ παρά γραμματισμένο. Τὸ μεγαλύτερο βιβλίον ποῦ θὲ νὰ διαβάσῃ κανεὶς σὲ  
25 τοῦτον τὸν κόσμον εἶναι τὰ πατερμά του καὶ τὸ καταστιχάκι του, νὰ γράφῃ τὰ ἔξοδά του. Μὰ χρειάσθηκες κἀνένα γράμμα νὰ στείλῃς εἰς κἀνένανε μεγάλον, δῶσε πέντε παράδες ἕνα γαδαρολογιώτατον, καὶ κάμε τὴν δουλειάν σου. Αὐτὴ ἡ Σμύρνη ἀπὸ τὰ κοινὰ καλά της πάγει νὰ βουλήσῃ.

30 *Επιτρ.* Καὶ χωρὶς κοινὰ καλά, καὶ μάλιστα νοσοκομεῖον καὶ σχολεῖον, ποία χώρα, ἄρχοντα, δύναται νὰ συσταθῇ;

*Εξηγτ.* Τούφλαις ῥούφλαις! Τὰ σχολειὰ μάλιστα χαλοῦνε ταῖς χώραις. Βλέπετε τοὺς Χίους ὅσο μεγαλώνουνε τὰ σχολειά των, τόσο μικραίνουνε τὰ καλουπάκια των. Ἐχουνε καλοὺς δα-  
35 σκάλους, κὶ αὐτοὶ γηράζουνε 'ς ταῖς ξενιτεῖαις ὡς καὶ 'ς τὴν Ἰγυλιτέραν πῆγανε, καθὼς ἀκούγω. Οἱ Κυθωνιάταις, κῦττα κῦττα

τὸ σχολειὸν, θὲ ν' ἀφήσουν ταῖς ἐλμαῖς των νὰ ξηραθοῦν, καὶ πά-  
γουν νὰ γενοῦν ὅλοι πραγματευτάδες. Τώρα κ' οἱ Συμυρνοὶ μας  
δὲν κυττάζουνε τὴν ψάραν των, μόνον ἀνοιξαν μεγάλο σχολειὸν γιὰ  
νὰ λολαίνωνται τὰ παιδιὰ των, νὰ παγαίνουνε ἔς τὴν Φραγκιαν,  
καὶ νὰ γυρίζουν μὲ καπέλα. Ξεμυρνοθήκανε! Καλὰ μοῦ τό 5  
ἔλεγε προχθὲς ὁ καψούλης ὁ πνευματικὸς μου· “Ἀφοῦ φανή-  
καν οἱ δασκάλοι, χάλασεν ὁ κόσμος.”

Ἐπιτρ. Καὶ διὰ τὸ σπιτάλι, ἄρχοντα;

Ἐξηγ. Ὁ θεὸς νὰ ἐλεῇ.

## PROVERBS.

1. Καλὴ εἶναι ἡ νύφη μας, μόνον εἶναι στραβή.
2. Κάλιον ἕνας φρόνιμος ἐχθρὸς, παρὰ ἕνας ζουρλὸς φίλος.
3. Οἱ πολλοὶ καταβοκυραῖοι πνίγουν τὸ καράβι.
4. Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε.
5. Εἰς κρεμασμένον σπίτι σχοινὶ μὴν ἀναφέρης.
6. Ἄλογον ὁποῦ σοῦ χαρίζουν, εἰς τὰ δόντια μὴν τὸ βλέπης.
7. Κάθε ψεύτης ἔχει καὶ τὸν μάρτυρά του.
8. Ὅποιος καῖ μὲ τὸ ζεστόν, φνσάει καὶ τὸ κρύον.
9. Πίταν ὁποῦ δὲν τρώγεις, τί σ' ἐννοιάζει ἂν καίεται;
10. Ἐνας τρελὸς ῥήχνει τὴν τέτραν ἔς τὸ πηγάδι, κ' ἑκατὸν φρό-  
νιμοὶ δὲν τὴν ἐβγάζουν.
11. Ὅπου ἀκούς πολλὰ κεράσια, βάστα καὶ μικρὸ καλάθι.
12. Δυὸ γάδαροι ἐμάλοναν εἰς ξένην ἀχυρώνα.
13. Μέτρα δέκα, καὶ κόψτε μίαν.
14. Θρέψε λύκον τὸν χειμῶνα νὰ σὲ φάγη τὸ καλοκαίρι.
15. Ὅταν λαλοῦν οἱ κοράκοι, φεύγουν τὰ ἀηδόνια.
16. Οὔτε ὁ φτωχὸς, οὔτε ὁ λόγος του.
17. Ὅ τι εἶχε ἡ γριά ἔς τὸν νοῦν της, τὸ βλεπε ἔς τὸ ὄνειρόν της.
18. Ὅσος εἶσαι πάντα φαίνου, καὶ κομματί παρακάτω.
19. Τὸ ἄλογον τὸ πληγωμένον ὅταν ἰδῇ τὴν σέλαν τρέμει.
20. Ὁ λύκος ἔς τὴν ἀνεμοζάλην χαιρεται.

21. Ἐμαθα γυμνός, κ' ἐντρέπομαι ἐνδυμένος.  
 22. Μὴ λυπᾶσαι τὸν καβαλλάρην πῶς κρέμονται τὰ ποδάρια του.  
 23. Τὸν χωριάτην τὸν εἰμοῦσαν, κ' ἐκεῖνος θαρρόῦσε πῶς τὸν φοβοῦνταν.  
 24. Ὅπου πεινάει, κομμάτια ὄνειρεύεται.  
 25. Ποῦ πᾶς κακὴ Τύχη; — Σ' τοῦ πολυτεχνίτη τὸ σπίτι.  
 26. Πῶς πᾶν, Κόρακα, τὰ παιδιὰ σου; — Ὅσον πᾶν τόσον μαυρίζουν.  
 27. Φταιγεί ὁ ῥάφτης, καὶ δέρνουν τὸν μάγειραν.  
 28. Ἐπιασε τὸ χέλι ἀπὸ τὴν οὐράν.  
 29. Θέλει νὰ βγάλη τὴ φίδι ἀπὸ τὴν τρύπαν μὲ τοῦ τριλοῦ τὸ χέρι.

## FROM CHRISTOPOULOS.

## I.

Ἦ ἔρωτ' ἀνθηρότατε,  
 Γλυκὴ καὶ ἰλαρότατε  
 Τοῦ κόσμου κυβερνήτη!  
 Ἐσὲν' ὁ νοῦς, τὸ σῶμά μου,  
 Τὸ σιῆθος καὶ τὸ στόμα μου  
 Λατρύει καὶ κηρύττει.  
 Ἐσὺ θεοὺς, αἰθέρια,  
 Οὐράνια καὶ αἴθρια  
 Κρατεῖς καὶ βασιλεύεις.  
 Καὶ ἕως 'ς τὰ αἰώνια  
 Τῆς γῆς μας καταχθόνια  
 Τὰ βέλη σου τοξεύεις.  
 Τὸ βλέμμα σου τὸ ἡμερον  
 Ἀπὸ τὸν κόσμον σήμερον  
 Στιγμὴ σχεδὸν ἂν λείψη,  
 Ὁ κόσμος ὅλος σβύνεται  
 Καὶ καταντᾷ καὶ γίνεται  
 Κατήφεια καὶ θλίψη.

Ἀμίμητα τὰ κάλλη σου,  
 Ἡ δύναμη μεγάλη σου, 20  
 Μεγάλη σου ἡ δόξα!  
 Λατρεύω τὴν αἰώνιον  
 Καὶ θαυμαστή σου πρόνοιαν  
 Καὶ τ' ἄφθαρτά σου τόξα.

## II.

Δὲν θέλω νὰ ἐλπίσω,  
 Δὲν θέλω νὰ φροντίσω  
 Τὸ μέλλον 'ς τὴν ζωὴν.  
 Τὸ σήμερον προκρίνω,  
 Τὸ αὔριο τ' ἀφίνω 5  
 'Σ τῆς τύχης τὴν ἑορῆν.  
 Τὸ τ' ὕστερον θὰ γένη,  
 Καὶ τί μὲ ἀναμένει,  
 Ποτὲ δὲν τὸ φρονῶ,  
 Ποτὲ δὲν τ' ἀναβάνω, 10  
 Γιατὶ τὸν νοῦν μου χάνω,  
 Καὶ ματαιοπονῶ.  
 Ἄς γένη ὃ τι θέλει,  
 Τελείως δὲν μὲ μέλει,  
 Ἄς πείσ' ὃ οὐρανός,  
 Ἡ γῆ μας ἄς βουλήσῃ, 15  
 Κὶ ὃ ἥλιος ἄς σβύσῃ  
 Κὶ ἄς μείνῃ σκοτεινός.  
 Ἐγὼ ζητῶ τὸ τώρα,  
 Καὶ τούτῃ μόν' τὴν ὄρα, 20  
 Ὅποσο ἤμπορῶ,  
 Τὸν ἔρωτα φιλῶντας,  
 Καὶ παίζοντας, γελῶντας,  
 Πασχίζω νὰ χαρῶ.

## III.

Μιὰ μέρ' ἀπ' τὸ σχολεῖο  
 Κρατῶντας τὸ βιβλίον,



Τὸ δειλινὸ γυρνοῦσα,  
 Κὶ ἀργὰ ἀργὰ πατοῦσα.  
 5 Ἐκὶ πρὸς ἓνα μέρος  
 Μὲ ἀπαντᾷ ὁ Ἔρως.  
 Μὲ λέγει· “ Τί σπουδάζεις ;  
 Τί μάθημα διαβάζεις ;  
 “ Ποιητικά,” φωνάζω,  
 10 “ Ποιητικά διαβάζω  
 Ὀλάκερους τρεῖς χρόνους  
 Μὲ κόπους καὶ μὲ πόνους,  
 Καὶ μολατοῦτ' ἀκόμα  
 Οὐτ' ἓνα στίχου κόμμα  
 15 Δὲν ξεύρω ἂν θελήσω  
 Κ' ἐγὼ νὰ στιχορρήσω.”  
 “ Ἄ! φίλε μου,” μὲ λέγει,  
 “ Ὁ δάσκαλός σου φταίγει,  
 20 Ὅπου δὲν ἔχει τρόπον  
 Καὶ χάνεις τόσον κόπον.  
 Πλὴν ἂν τὸν παραιτήσης,  
 Κ' ἐμέν' ἀκολουθήσης,  
 Ἐγὼ σὲ τὰ μανθάνω  
 25 Εἰς μιὰ στιγμή ἀπάνω.  
 Ζητ' ὅμως, πρὶν ἀρχίσω,  
 Μισθὸν, νὰ σὲ φιλήσω  
 Γλυκὰ γλυκὰ 'ς τὰ χεῖλη,  
 Γιὰ νὰ γενοῦμε φίλοι.”  
 “ Ἄν,” λέγω, “ ἀρκετός σου  
 30 Ἦν' τοῦτος ὁ μισθός σου,  
 Νά, δάσκαλε, τὰ χεῖλη,  
 Καὶ ὅσο θέλεις φίλει.”  
 Λοιπὸν μὲ πλησιάζει,  
 Μὲ πιάνει, μ' ἀγκαλιάζει,  
 35 Κρατεῖ τὴν πληρωμὴν του,  
 Μὲ κάμνει ποιητὴν του.

## IV.

Ἐσὺ, φίλε μουσικί,  
 Φωνακλᾶ μου βαθρακί,  
 Νερὸ πίνοντας, γλυκά  
 Κελαῖδεῖς τὸ μπακακά ·  
 Κ' ἐγὼ πίνοντας κρασί 5  
 Μὲ τὴν κούπα τῆ χρυσή  
 Μέσ' ἔς τὰ δένδρα τ' ἀνθηρά  
 Τραγουδῶ τὸ ταραρά ·  
 Ἐλ' ἄς πίνουμε μαζί  
 Ὁ καθένας ὅσο ζῆ, 10  
 Καὶ τὸν κόσμον τὸν καλὸ  
 Ἄς γελοῦμε σὰν τριλό.  
 Τύφλαις νὰ ἔχουν τὰ πολλά  
 Καὶ μεγάλα του καλά  
 Καὶ τὰ πλέον θαυμαστά 15  
 Ἐς τὸ πιτό μας ἐμπροστά.

## V.

Ἄς γένουμον καθρέφτης  
 Νὰ βλέπεται ἔς ἐμένα,  
 Κ' ἐγὼ νὰ βλέπω πάντα  
 Τὸ κάλλος σου κ' ἐσένα.  
 Ἄς γένουμον χιενάκι 5  
 Σιγὰ σιγὰ ν' ἀρχίζω  
 Νὰ σχίζω τὰ μαλλιά σου  
 Νὰ σ' τὰ συχοχτενίζω.  
 Ἄς ἤμουν ἀεράκης  
 Καὶ ὄλος νὰ κινήσω 10  
 Ἐς τὰ στήθη σου νὰ πέσω  
 Γλυκὰ νὰ τὰ φουσήσω.  
 Ἄς ἤμουν, τέλος, ὕπνος  
 Νὰ ἔρχωμαι τὸ βράδυ  
 Νὰ δένω τὰ γλυκά σου 15  
 Ματάκια ἔς τὸ σκοτάδι.

## VI.

Ὁ Ἔρωτας μὲ λέγει,  
 Ὅτι τὰ πάθη μου δὲν φταίγει·  
 Καὶ δείχνει, καὶ προβάλλει  
 Πῶς τίποτε δὲν σφάλλει·  
 5      Ταῖς φλόγαις του ἀμόνει,  
       Πιστὰ μὲ βεβαιόει  
       Ἄλλου πῶς σημαδεύει  
       Κ' ἐμένα σαΐτεύει.  
       Μονάχα τους τὰ βέλη,  
 10     Χωρὶς αὐτὸς νὰ θέλη,  
       Ἀπ' τὸν σκοπὸν τους βγαίνουν,  
       Κ' ἐμένα μὲ λαχαίνουν.  
       Φωνάζει πῶς τ' ἀλλάζει,  
       Κ' εἰς ἄλλους τὰ ἰσιάζει,  
 15     Καὶ πάλε τ' ἀλλαγμένα  
       Ὅρμουν ἐνθὺς ἔς ἐμένα·  
       Κ' ἐγὼ τὸν κανακεύω,  
       Καὶ λέγω πῶς πιστεύω·  
       Πλὴν ὅσα κὶ ἂν μὲ λέγει,  
 20     Ἐκεῖνος πάντα φταίγει.

## VII.

Εἰς μιὰ ἄνθηρὴ μυρσίνη  
 Ἡ Χάρη Εὐφροσύνη,  
       Εἰς δάση δροσερὰ,  
 5     Τὸν Ἔρωτα δεμένον  
       Τὸν εἶχε τὸν καυμένον  
       Μὲ σιδερα σκληρά.  
       Περνῶ ἀπομπροστά του,  
       Θωρῶ τὰ βάσανά του,  
 10     Καὶ τρέχω βιαστικός,  
       Τὸ χέρι μου τὸν δίνω,  
       Κὶ ἀρχίζω καὶ τὸν λύνω  
       Ἵν' ἦ φίλος καρδιακός.

- Ἐκεῖ ἔπου τὸν ἔλνοῦσα  
 Καὶ τὸν καταφιλοῦσα  
 Μὲ πόνον καὶ καῦμόν, 15
- Ἀνέλπιστα ἐβγαίνει  
 Κ' εὐθὺς ἐκεῖ προφθαίνει  
 Ἡ Χάρη μὲ θυμόν
- Ἀπ' τὰ μαλλιά μ' ἀρπάζει,  
 "Αὐθάδη," μὲ φωνάζει, 20  
 " Πῶς τάχ' ἀποκοτᾶς,  
 Κὶ αὐτὸν τὸν καρδιοκλέφτην  
 Καὶ πάγκακον καὶ ψεύτην  
 Νὰ λύσης μελετᾶς " ;
- Καὶ τότε εὐθὺς ἀρχίζει, 25  
 Τὰ χέρια μὲν γυρίζει,  
 Ἐπὶ τὸ δένδρον μὲ κουντᾶ  
 Καὶ τέλος θυμωμένη  
 Τὸν ἄθλιον μὲ δένει  
 Ἐπὶ τὸν ἔρωτα κοντά. 30
- Καὶ τώρα οἱ καῦμένοι  
 Σφιχτὰ κ' οἱ δυὸ δεμένοι  
 Μὲ ἄλυσον σκληρόν,  
 Ἀπελπισμένοι ζοῦμε,  
 Ἐπὶ τὰ βάσανα περνοῦμε 35  
 Ἀντάμα τὸν καιρόν.

## VIII.

- Εἰς βουνὸ ἐγὼ κὶ ὁ ἔρως  
 Κ' ἡ Ἀγάπη μου μαζί,  
 Κὶ ὁ θεὸς Καιρὸς ὁ γέρος  
 Ἀνεβαίναμε πεζοί.
- Ἡ Ἀγάπη μ' ἀποστοῦσε 5  
 Εἰς τὸν δρόμον τὸν σκληρόν,  
 Καὶ ὁ ἔρωτας περνοῦσε  
 Βιαστικὰ μὲ τὸν Καιρόν.  
 " Στάσου," λέγω, " ἔρωτά μου,  
 Καὶ μὴν τρέχει' ὀμπροστιά,  
 Ἡ καλὴ συντροφισσά μου 10

Ἡ Ἀγάπη δὲν βασιᾶ."  
 Τότε βλέπω καὶ τανύζουν  
 Καὶ οἱ δύο τους τὰ φτερά,  
 15 Καὶ τ' ἀπλόνουν, καὶ ἀρχίζουν  
 Καὶ πετοῦν πετοῦν γερά.  
 " Φίλοι," λέγω, " ποῦ πετᾶτε ;  
 Τόση βία διατί ;  
 20 Ἡ Ἀγάπη μας, κυτιάζω,  
 " Ὄραν ὦρ' ἀδυνατεῖ."  
 Τότ' ὁ Ἔρωτας γυρίζει  
 Καὶ μὲ λέγει τὸ παρόν·  
 " Φίλ', ὁ Ἔρωσ συνηθίζει  
 Καὶ πετᾷ μὲ τὸν Καιρόν."

## FROM ALEXANDER SOUTSOS.

Ὁ Ἰωάννης Καποδίστριας ἀπολογούμενος ἐπ'  
 ἔθνικῆς συνελεύσεως.

## 1.

Πληρεξούσιοι τοῦ ἔθνους, σεβαστὸν κριτήριόν μου,  
 Νὰ σᾶς δώσω ἦλθα λόγον τῶν νομίμων πράξεών μου.  
 Ἡ Ἑλλάς, χάριτι θείᾳ, βλέπετε, δὲν ἐδουλώθη.  
 Ἄν ἡ Σάμος, ἂν ἡ Κρήτη 'ς τοὺς ἐχθρούς μας παρεδόθη,  
 Ἄν τὰ φρούρια δὲν πῆρα τῆς Εὐρίπου, τῆς Ἀθήνας,  
 Καὶ ἂν ἔπαιξα τὸ πρᾶγμα δεκαπέντε ὠσοτούς μῆνας,  
 Εἶχα λόγους ἀνωτέρους·  
 Αἱ αὐλαὶ — ἐγὼ — τὸ ἔθνος — ἐξ ἑνός, ἐξ ἄλλου μέρος  
 Θεωροῦντες — Εἶχα κὶ ἄλλα νὰ σᾶς 'πῶ — πλὴν τί τὸ κάμεις ;  
 Σ' ἐμποδίζουν νὰ λαλήσης αἱ συμμαχικαὶ δυνάμεις.

## 2.

Ἄν κατώρθωσα νὰ καύσω τὸν πολῦτιμόν σας στόλον,  
 Μὲ τὴν βίαν, μὲ τὸν δόλον,  
 Καὶ ἂν ἔχυσά τὸ αἷμα τῶν Ἑλλήνων εἰς τὸν Πόρον

Μὲ τὸ μισθωτὸ μαχαῖρι τῶν πιστῶν μου δορυφόρων,  
 Ἄν μὲ σκῆπτρον ξένου κράτους θέλησα νὰ σᾶς παιδεύσω,  
 Εἶχα λόγους κτλ.

## 3.

Θερμὸς εἶμαι δημοκράτης· γιὰ τὸ Σύνταγμα πεθαίνω·  
 Ἄν μὲ ἴδετε τρεῖς χρόνους τ' ἄρθρα του νὰ παραβαίνω,  
 Κὶ ἀπ' τοὺς ὄρκους μου νὰ λείπω,  
 Γράμματα νὰ κρυφανοίγω καὶ νὰ κυνηγῶ τὸν τύπο,  
 Σπίτια νὰ πατῶ τὴν νύκτα, καὶ πολίτας, πρὶν τοὺς κρίνω,  
 Νὰ ἔξορίζω, νὰ ξυλίζω καὶ τὰ νύχια τους νὰ χύνω,  
 Εἶχα λόγους κτλ.

## 4.

Ἐπερπλούτισα τὸ γένος· μάρτυρες οἱ ἀδελφοί μου,  
 Καὶ τρεῖς τέσσερες πιστοί μου,  
 Ὅπου τρέχουν πουρνὸ βράδυ μὲ τὰ τάλαρα ἔς τὴν τσέπη.  
 Πλὴν τοὺς πρώτους τῆς Ἑλλάδος ὁ καθέννας πτωχοὺς βλέπει·  
 Πλὴν τοῦ Μπότσαρη ταῖς κόραις, τὰ παιδιὰ τοῦ Καραῖσκου  
 Ἄφησα νὰ ζοῦν μ' ἐλῆ, μὲ μαζώματα τοῦ δίσκου·  
 Εἶχα λόγους κτλ.

## 5.

Ἦμπορεῖ νὰ διῆ ὁ Πλάστης εἰς τῶν σπλάγχνων μου τὸ βᾶθος·  
 Ἡ ἀγάπη τῆς πατρίδος, νὰ τὸ μοναχὸ μου πάθος.  
 Πλὴν κατέτρεξα τὰ φῶτα, πλὴν διέφθιρα τὰ ἦθη,  
 Πλὴν εἰς πλῆθος κατασκόπων χρυσὸς ἄφθονος ἐχύθη,  
 Πλὴν ἠθέλησα γὰ σβύσω καὶ μεγάλους καὶ μικροὺς,  
 Εἶχα λόγους κτλ.

## 6.

Σᾶς ἀπέδειξα πῶς εἶμαι ἄμεμπτος, δὲν ἀμφιβάλλω.  
 Σύνταγμαῦ σας ἐγὼ εἶμαι, μὴν ζητῆτε Σύνταγμ' ἄλλο.  
 Δείξετέ με, σὰν ἔς τὸ Ἄργος, ἀφοσίωσιν τελείαν,  
 Δώσετέ με, ὡς ἔς τὸ Ἄργος, ἐντελῆ δικτατωρίαν,  
 Καὶ ὀμνύω ἔς τοῦ Βιάρου τὴν ζωὴν πῶς, ἂν μπορέσω,  
 Προκομμένους κὶ ἀπροκόπτους χέρια πόδια θὰ σᾶς δέσω.

## FROM MICHAEL PERDICARES.

- Τὴν δὲ αὐγὴν ἐκείνην ἢ τύχη βοηθεῖ,  
 Καὶ μ' ἦλθαν ὄλ' οἱ φίλοι ἐκεῖν' οἱ ἀγαθοί.  
 Ὁ Τλέμων μ' ἦλθε πρῶτος πολὺ πολὺ πρῶτ',  
 Πολύμορφος, πολύτλας, πολύτροπος αἰεί.  
 5 Αὐτὸς εἰς ὅλα εἶχεν ἓν πνεῦμα φυσικόν,  
 Καὶ θαῦμα εὐγλωττίαν καὶ παραστατικόν.  
 Ἐσπούδας' ἐπιστήμας, καὶ γλώσσας ἕξ ἑπτά,  
 Καὶ μὲ τὰ γράμματά των σχεδὸν κ' εἰς τὰ λεπτά.  
 Πλὴν τί κὶ ἂν εἶχε τόσην μεγάλην προκοπήν,  
 10 Ἐφοῦ δὲν εἶχεν ἦθος, δὲν εἶχεν ἐντροπήν ;  
 Ἦν κὶ ἄθρησκος τελείως, δὲν δόξαζε θεόν,  
 Ὁ κόσμος ὡς δοξάζει, ἀλλ' οὔτε κὰν ἔν ὄν.  
 Διὸ κὶ ὡς ἤμποροῦσε δὲν ἄφινε κακόν.  
 Τὸν ἄλλον ν' ἀπατήσῃ τὸ νόμιζ' ἠθικόν.  
 15 Ἐδῶ κ' ἐκεῖ ποῦ στάθη εἶχ' ἔφεσιν πολλήν  
 Κατὰ καιροὺς ν' ἀλλάζῃ τὸ γένος, τὴν φυλήν.  
 Ποῦ ἐπαγγέλλετ' Ἄγγλος, ποῦ λέγεται Ἰταλός,  
 Ποῦ Γάλλος μέγας ἄρχων, καὶ ποῦ σοφὸς τρελός.  
 Ὡς κεκρυμμένος πρίγκιψ καὶ περιγηγητής  
 20 Ἐπῆγε κ' εἰς Βλαχίαν κ' ἐστάθ' ὑποκριτής.  
 Καὶ τόσον ὑπεκρίθη, ἐμάγευσε ψυχάς,  
 Τὸν ἔκαμαν οἱ πάντες τρανὰς ὑποδοχάς.  
 Ὁ πρίγκιψ ὅμως τότε δὲν εἶχε μετρητά,  
 Κὶ ὡς πρίγκιψ ἀπὸ φίλους δανείσθη ἄρκετά.  
 25 Καιρὸν τότε εὖρ' ὁ Πάμπερ, ὁ Διακοδανιήλ,  
 Δασκαλοπαναγιώτης, Δασκαλογαβριήλ,  
 Ἀργύρια νὰ δώσουν μὲ κέρδος των πολὺ.  
 Φιλοκερδεῖς εἰς ἄκρον, εἰς ἄκρον φειδωλοί.  
 Κὶ ὡς πρίγκιπα τὰ δίδουν τὸν Τλέμονα καλὰ  
 30 Μὲ ἀσφαλεῖς ἐλπίδας νὰ λάβωσι πολλὰ.  
 Ἄλλ' ὅμως αἰφνιδίως ὁ πρίγκιψ ἀπετιᾶ,  
 Κὶ ἀντὶ νὰ τοὺς βραβεύσῃ τοὺς ἔφαγε κὶ αὐτά.  
 Εἰς τοῦτο εὗγε, Τλέμων, τοὺς τό' παιξες καλόν,

- Ἔτι εἰς πτωχοὺς λυποῦντο νὰ δώσουν ὀβολόν·  
 Τοιοῦτος ἦν ὁ Τλέμων, καὶ ἦν ἰθαγενής 35  
 Βυζάντιος, μὲ οἶκον, κὶ ἀπὸ καλοὺς γονεῖς.
- Πλὴν μετ' αὐτὸν ἀμέσως Πολύκαρπος εὐθύς  
 Ὁ Νέων Πατρῶν μ' ἦλθε· κὶ αὐτὸς πολλὰ βαθύς.  
 Κὶ αὐτὸς ἐστολισμένος μὲ προκοπὴν πολλήν,  
 Δεινὸς καὶ εἰς τὸ γράφειν, δεινὸς κ' εἰς τὸ λαλεῖν. 40  
 Διὸ καὶ τῶν Πατέρων δὲν θέλει νὰ ἰδῆ  
 Συγγραμματα, ν' ἀκούσῃ τὸν φαίνοντ' ἀηδῆ·  
 Κ' ἓνα τιμᾶ, σπουδάζει μὲ ὄρεξιν πολλήν,  
 Τὸν μέγαν Πλούταρχόν του, καὶ καθ' ὑπερβολήν.  
 Κ' εἰς ὅλα εἶν' ἀγχίνους, εἰς ὅλα του καλός, 45  
 Κὶ ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός.  
 Αὐτὸς μὲ ὅλον τοῦτο δοξάζει ἓνα ὄν,  
 Καθὸ ἀρχὴν τῶν ὄλων, ἢ φύσιν ἢ θεόν,  
 Ἄλλ' ὄχι πῶς νὰ στέκῃ ὡς ἔφορος κριτῆς  
 Ἄν τρώγῃς, ἢ ἂν πίνῃς, ἢ ἂν κτηνοβατῆς· 50  
 Διὸ καὶ τὴν ὀκάν του σβανίζει πᾶσ' ἀγῆ,  
 Κὶ ἂν τύχῃ λειτουργία, κ' ἐκείνην λειτουργεῖ.  
 Καὶ τ' ἄλλα κατὰ τάξιν καλῶς τὰ θεωρεῖ,  
 Καὶ τί, καὶ πῶς, καὶ πότε, οὐδὲ παρατηρεῖ.  
 Ἄλλ' ἕως ν' ἀσπασθῶμεν καὶ νὰ εἰπῆ καθείς 55  
 "Τί κάμνεις;" καὶ "Πῶς εἶσαι;" Ματθαῖος φθάν'  
 εὐθύς·
- Ματθαῖος ὁ Μυραίων· ἦν Πάτιμος κὶ αὐτός,  
 Φαρδὺς πλατὺς μεγάλος σφριγῶν καὶ δυνατός,  
 Ἀπὸ τὸ Βουκορέστι ἢ τύχῃ ἢ κακῇ  
 Νὰ πάγ' εἰς τὴν πατρίδα τὸν ἔφερον ἐκεῖ. 60  
 Καὶ μ' ἤρχετο συχνάκις διὰ πολιτικόν  
 Ὡς φίλος, συμπολίτης καὶ παλαιὸν κακόν.  
 Αὐτὸς, τὴν γέννησίν του ὡς εἶχε ποταπήν,  
 Δὲν ἔλαβε τελείως κάμμίαν προκοπὴν·  
 Ἄλλ' εἶχε μέγα πνεῦμα, πολὺ γεννητικόν, 65  
 Καὶ στόμα πολυλόγον, ἀπύλωτον κακόν.  
 Ἐσύνθετε καὶ κάπως εἰς ὕψος τὸ κοινόν,  
 Καὶ κάτι τὸ θαρράσῃσε, τὸ νόμιζε τρακόν.



- Πλήν ἂν φιλοσοφίαν, ἢ καὶ ῥητορικὴν  
 70 Ἐσπούδαζεν ὁ φίλος, ἢ καὶ γραμματικὴν,  
 Ἐφαίνεται ὄντως τέρας, εἰς ὅλους τρομερός,  
 Κὶ ὁ διάβολος νὰ φρίξει ὁ πλέον φοβερός,  
 Τοιοῦτος, καθὼς ἦτον ἀπὸ σπουδὴν ἀργός,  
 Συνέγραφεν ἀστείως κ' ἦν θαῦμα στιχοργός.  
 75 Καὶ δίχως νὰ ἤξεύρη διάλεκτον τινὰ,  
 Ἡ Γαλλικὴν ἢ ἄλλην, τὸ πνεῦμα ν' ἀκονᾷ,  
 Ἀπ' ἓνα καὶ ἀπ' ἄλλον, ὡς φύσει εὐφυής,  
 Ὁ διάβολος φωτίσθη εὐθύς ἐξ ἀκοῆς,  
 Κ' ἐπῆρε τῶν ἀθείων τὰς δόξας ἐντελῶς,  
 80 Κ' ἦν Βόλντος, ἦν Βόλταιρ, ἦν Μιραβὸς καλός  
 Κὶ ὡς κήρυγμα μέγαλον αὐτὸς ἀναφανδόν  
 Τὰς κήρυττεν εἰς ὅλους, πολλάκις καθ' ὁδόν,  
 Πῶς ὅσα εἶπ' ὁ κόσμος καλὰ ἦτε κακὰ  
 Κατὰ τὰς περιστάσεις, εἶν' ὅλα φυσικά.  
 85 Ἐλεύθερος εἰς ὅλα, φιλόσοφος βαθύς,  
 Ἐλβέτιος, Βολταῖρος, ἂν ἦτον κὶ ἀμαθής.  
 Δὲν εἶν' ἐπ' ἀληθείας κὶ αὐτὸ διαβολικόν,  
 Καθένας ν' ἀπορήσῃ εἰς τοῦτο τὸ κακόν,  
 Πῶς ἔφθασεν ὁ κόσμος νὰ ἦν' ἐπιρῶεπις  
 90 Εἰς τὰς ματαίας δόξας, αὐτὰς τὰς χαμερπεῖς ;  
 Καὶ βλέπετε ὄχι μόνον σοφοὺς πολυμαθεῖς,  
 Ἀλλὰ καὶ ἀγραμμάτους καθόλου ἀμαθεῖς,  
 Νὰ θέλωσι νὰ δείξουν πῶς ξεύρουν ἓνα τι,  
 Καὶ τάχα βολταιρίζουν, ξυλοσοφοῦν κὶ αὐτοί.

## KLEPHTIC AND OTHER SONGS.

## I. THE LAY OF MILIONES.

Τρία πουλάκια κάθουνταν 'ς τὴ ῥάχη 'ς τὸ λιμέρι,  
 Τὸ 'να τηράει τὸν Ἀρμυρὸ, τ' ἄλλο κατὰ τὸ Βάλτο,  
 Τὸ τρίτο τὸ καλύτερο μυριολογάει καὶ λέγει

“ Κύριε μου, τί νὰ γίνηκε ὁ Χρῆστος ὁ Μιλιόνης ;  
Οὐδὲ ᾿ς τὸ Βάλτο φάνηκε, οὐδὲ ᾿ς τὴν Κρούα Βρύση.” 5

“ Μᾶς εἶπαν, πέρα πέρασε κ’ ἐπῆγε πρὸς τὴν Ἄρτα,  
Κ’ ἐπῆρε σκλάβο τὸν κατῆ μαζί με δυὸ Ἀγάδες.

Κὶ ὁ μουσελίμης τ’ ἄκουσε, βαριά τοῦ κακοφάνη ·  
Τὸν Μαυρομάτη ἔκραξε καὶ τὸν Μουχιάρ Κλεισοῦρα.

‘ Ἐσεῖς, ἂν θέλετε ψωμί, ἂν θέλετε πρωτάτα, 10  
Τὸ Χρῆστο νὰ σκοτώσετε τὸν καπιτὰν Μιλιόνη.

Τοῦτο προστάξ’ ὁ βασιλιᾶς καὶ ἔστειλε φερμάνι.’

Παρασκευὴ ξημέρονε, (ποτὲ νὰ μ’ εἶχε φεξει !)

Κὶ ὁ Σουλεϊμάνης στάλθηκε νὰ πάγη νὰ τὸν εὕρη ·

᾿Σ τὸν Ἀρμυρὸ τὸν ἔφθασε, κὶ ὡς φίλοι φιληθήκαν, 15  
‘ Ολονυχτὶς ἐπίνανε ὅσο νὰ ξημερώσῃ ·

Καὶ ὅταν ἔφεξ’ ἡ αὐγὴ, πέρασαν ᾿ς τὰ λιμέρια,

Κὶ ὁ Σουλεϊμάνης φώναξε τοῦ καπιτὰν Μιλιόνη.

‘ Χρῆστο, σὲ θέλ’ ὁ βασιλιᾶς, σὲ θέλουν κ’ οἱ ἀγάδες.’

‘ Ὅσο ᾿ν’ ὁ Χρῆστος ζωντανὸς, Τούρκους δὲν προσκυνάει ; ’ 20

Μὲ τὰ τουφέκια ἔτριξαν ὁ ἓνας πρὸς τὸν ἄλλον,

Φωτιά ἐδώκαν ᾿ς τὴ φωτιά, καὶ πέσαν εἰς τὸν τόπο.”

## II. THE LAY OF GYPHTAKES.

Διψοῦν οἱ κάμποι γιὰ νερὰ, καὶ τὰ βουνὰ γιὰ χιόνια,  
Καὶ τὰ γεράκια γιὰ πουλιὰ, κ’ οἱ Τούρκοι γιὰ κεφάλια.

Ἄρα τὸ τί νὰ γίνηκε ἡ μάνα τοῦ Γυφτιάκη,

Ποῦ ἔχασε τὰ δυὸ παιδιὰ, τὸν ἀδερφὸ της, τρία ;

Καὶ τῶρα παλαβώθηκε καὶ περπατεῖ καὶ κλαίει. 5

Μῆτε ᾿ς τοὺς κάμπους φαίνεται μῆτε ᾿ς τὰ κορφοβούνια.

Μᾶς εἶπαν πέρα πέρασε, πέρα ᾿ς τὰ Βλαχοχώρια ·

Κ’ ἐκεῖ τουφέκια ἔπεφταν καὶ θλιβερὰ βροντοῦσαν ·

Μῆτε ᾿ς τοὺς γάμους ἔπεφταν μῆτε ᾿ς τὰ πανηγύρια,

Μόνον τὸν Γύφτη λάβωσαν ᾿ς τὸ γόνα καὶ ᾿ς τὸ χέρι · 10

Σὰ δένδρο ἐρῶγαίστηκε, σὰν κυπαρίσσι πέφτει ·

Ψηλὴ φωνοῦλα ἔβαλε σὰν παλληκάρ’ ὁποῦ ᾿ταν.

“ Ποῦ ᾿σαι, καλέ μου ἀδερφε καὶ πολλαγαπημένε ;

Γύρισε πίσω, πάρε με, πάρε μου τὸ κεφάλι,

Νὰ μὴν τὸ πάρ’ ἡ παγανιὰ καὶ ὁ Γιουσοῦφ Ἀράρης, 15

Καὶ μοῦ τὸ πάη ᾿ς τὰ Γιάννινα τ’ Ἀλῆ Πασᾶ τοῦ σκύλου.”

## III. THE LAY OF PLIASKAS.

Κεῖται ὁ Πλιάσκας, κείται ἔς τὴν ἔρημὴν τὴν βρῦση·

Μὲ τὰ ποδάρια ἔς τὸ νερὸ πάλε νερὸ γυρεύει·

Μὲ τὰ πουλιά συντύχαινε καὶ μὲ τὰ χελιδόνια.

Τάχα, πουλιά, θὰ γιαιρευθῶ; τάχα, πουλιά, θὰ γιάνω;

5 Πλιάσκα μ', ἂν θέλῃς γιάτρεμα νὰ γιάνουν ἢ πληγαῖς σου,

Ἐβγα ψηλά ἔς τὸν Ἑλυμπο, ἔς τὸν ἔμορφον τὸν τόπο.

Ἄνδρεῖτοι ἔκει δὲν ἀρρώστουν, κὶ ἀρρώστοι ἀνδρειόουν·

Ἐκεῖ ἔν' οἱ κλέφταις οἱ πολλοὶ, τὰ τέσσερα πρωτιάτα,

Ἐκεῖ μοιράζουν τὰ φλουριά καὶ τὰ καπιτανάτα.

10 Τοῦ Νίκου πέφτ' ἡ Ποταμιὰ, τοῦ Χρήστ' ἡ Ἀλασόνα,

Ὁ Τόλιος καπιτάνεψε φέτο ἔς τὴν Κατερίνη,

Καὶ τὸ μικρὸ Λαζόπουλο πῆρε τὴν Πλαταμώννα·

Κὶ ὁ Πλιάσκας ὁ κακόμοιρος, ὁ κακομοιριασμένος,

Ἐς τὸν Τούρναβο κατέβαινε ἐκεῖ νὰ σεργιανίσῃ,

15 Καὶ οἱ ἐχθροὶ κατόπι του τοῦ πῆραν τὸ κεφάλι.

## IV. DEATH AND SOULS.

Τί εἶναι μαῦρα τὰ βουτὰ καὶ στέκουν βουρκομένα;

Μὴν' ἄνεμος τὰ πολεμάει; μὴνα βροχὴ τὰ δέρνει;

Κὶ οὐδ' ἄνεμος τὰ πολεμάει, κὶ οὐδὲ βροχὴ τὰ δέρνει,

Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμένους·

5 Σέρνει τοὺς νιοὺς ἀπομπροστὰ, τοὺς γέροντας κατόπι,

Τὰ τρυφερὰ παιδόπουλα ἔς τὴν σελ' ἀραδιασμένα·

Παρακαλοῦν οἱ γέροντες, κ' οἱ νέοι γονατίζουν.

Χάρε μου, κόνεψ' εἰς χωριὸ κόνεψ' εἰς κρῦα βρῦση,

Νὰ πιοῦν οἱ γέροντες νερὸ, κ' οἱ νιοὶ νὰ λιθαρίσουν,

10 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.

Κὶ οὐδ' εἰς χωριὸ κονεύω γῶ, κὶ οὐδὲ εἰς κρῦα βρῦση·

Ἐρχοῦντ' ἢ μάνναις γιὰ νερὸ, γνωρίζουν τὰ παιδιὰ τους,

Γνωρίζονται τ' ἀνδρόγυνα καὶ χωρισμὸ δὲν ἔχουν.

## V. OLYMPUS AND KISABHOS.

Ὁ Ἐλυμπος κὶ ὁ Κίσαβος τὰ δυὸ βοννὰ μαλόουον,  
Τὸ ποιὸ νὰ ῥήξῃ τὴ βροχὴν, τὸ ποιὸ νὰ ῥήξῃ τὸ χιόνι.

Ὁ Κίσαβος ῥήχνει βροχὴν, κὶ ὁ Ἐλυμπος τὸ χιόνι.

Γυρίζει τότε ὁ Κίσαβος καὶ λέγει τοῦ Ἐλύμπου.

Μὴ μὲ μαλόουης, Ἐλυμπε, βρὲ κλεφτοπατημένε, 5

Ἐγὼ ἔμαι ἕνας Κίσαβος ἔς τὴ Λάρσσσα ξακουσμένος,

Μὲ χαίρεται ἡ Κονιαριὰ, κ' οἱ Λαρσσηνοὶ ἀγάδες.

Γυρίζει τότε ὁ Ἐλυμπος καὶ λέγει τοῦ Κισάβου,

Βρὲ Κίσαβε, βρὲ ἄσχημε, κονιαροπατημένε,

Ποῦ σὲ πατεῖ ἡ Κονιαριὰ κ' οἱ Λαρσσηνοὶ ἀγάδες, 10

Κ' ἐγὼ ἔμαι ὁ Γερόλυμπος ἔς τὸν κόσμον ξακουσμένος.

Ἐχω σαράντα δυὸ κορφαῖς, ἐξῆντα δυὸ βρουσούλαις,

Πᾶσα βρύση καὶ φλάμπουρο, παντοῦ κλαδὶ καὶ κλέφτης

Καὶ ἔς τὴν ψηλὴν μου τὴν κορφὴν αἰετὸς εἶν' καθισμένος,

Καὶ εἰς τὰ νύχια του κρατεῖ κεφάλι ἀνδρωμένου. 15

Κεφάλι μου, τί ἔκαμες κ' εἶσαι κριματισμένο ;

Φάγε, πουλί, τὰ νιάτα μου, φάγε καὶ τὴν ἀνδριά μου,

Νὰ κάμῃς πῆχῃ τὸ φτερὸ καὶ πιθαμὴ τὸ νύχι.

Ἐς τὸ Λοῦρο, ἔς τὸ Ξερόμερο, ἀρματωλὸς ἐστάθην,

Ἐς τὰ Χάσια καὶ ἔς τὸν Ἐλυμπο δώδεκα χρόνους κλέφτης · 20

Ἐξῆντ' ἀγάδες σκότωσα κ' ἔκαψα τὰ χωριά τους.

Κὶ ὅσους ἔς τὸν τόπον ἄφησα καὶ Τούρκους κὶ Ἀρβανίταις,

Εἶναι πολλοὶ, πουλάκι μου, καὶ μετρομὸ δὲν ἔχουν.

Πλὴν ἤρθε κ' ἡ ἀράδα μου ἔς τὸ πόλεμον νὰ πέσω.

## VI. CONSTANTINE AND ARETE.

Ποιητῆς.

Μάννα μὲ τοὺς ἐννιά σου γυιούς καὶ μὲ τὴ μιά σου κόρη,

Ἐς τὰ σκοτεινὰ τὴν ἡλουγες, ἔς τὸ φέγγος τὴν ἐπλέκες,

Τὴν ἐσφικτοκορδέλιαζες ἔξω ἔς τὸ φεγγαράκι ·

Ὅπου σοῦ στείλα προξενιὰ ἀπαὶ τὴ Βαβυλώνη.

## Κωσταντιῆς.

5 Δῶσ' τηνε, μάννα, δῶσ' τηνε τὴν Ἀρετὴ 'ς τὰ ξένα,  
 Νά 'χω κ' ἐγὼ παρηγοριὰ 'ς τὴ στραία 'ποῦ διαβαίνω.

Μάννα.

Φρένιμος εἶσαι, Κωσταντῆ, μ' ἄσχημ' ἀπιλογήθης ·  
 Ἄν τύχη πρίκα γῆ χαρὰ, ποιὸς θὰ μοῦ τὴν ἐφέρῃ;

Ποιητῆς.

10 Τὸ θεὸ τῆς βάζει ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,  
 Ἄν τύχη πρίκα γῆ χαρὰ, νὰ πὰ τῆς τὴν ἐφέρῃ.

Κ' ἔρχεται χρόνος δίσεφτος καὶ οἱ ἐννιὰ πεθάνα ·  
 'Σ τοῦ Κωσταντίνου τὸ θαφτιὸ ἀνέσπα τὰ μαλλιὰ της.

Μάννα.

Σήκου, Κωσταντινάκημου, τὴν Ἀρετὴ μου θέλω ·  
 Τὸ θεὸ μοῦ βάλες ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,  
 15 Ἄν τύχη πρίκα γῆ χαρὰ, νὰ πὺς νὰ μοῦ τὴν φέρῃς.

Ποιητῆς.

Καὶ μέσα 'ς τὰ μεσάνυκτα πάγει νὰ τῆς τὴν φέρει ·  
 Βρίσκει την καὶ κτενίζονται ἐξω 'ς τὸ φεγγαράκι.

Κωσταντιῆς.

Γιὰ ἔλα, Ἀρετούλα μας, κυράνα μας σὲ θέλει.

Ἀρετῆ.

20 Ἄλλιμον', ἀδερφάκι μου, καὶ τί 'ναι τούτ' ἢ ὦρα;  
 Ἄν ἦν' χαρὰ 'ς τὸ σπῆτι μας, νὰ βάλω τὰ χρυσά μου,  
 Κι ἂν πρίκα, ἀδερφάκι μου, νὰ ἔρθ' ὡς καθὼς εἶμαι.

Κωσταντιῆς.

Μηδὲ πρίκα μηδὲ χαρὰ, ἔλα ὡς καθὼς εἶσαι.

Ποιητῆς.

'Σ τὴ στραία ὁποῦ διάβαιναν, 'ς τὴ στραία 'ποῦ πηγαίνα,  
 Ἄκουν πουλιὰ καὶ κιλαδοῦν, ἄκουν πουλιὰ καὶ λένε.

Πουλιὰ.

25 Γιὰ 'δὲς κοπέλα ὄμορφη νὰ σέρον' ἀπεθαμένον!

Ἀρετῆ.

Ἄκουε, Κωσταντάκη μου, καὶ τὰ πουλιὰ τί λένε.

Κωσταντιῆς.

Πουλάκια 'ναι κὶ ἄς κιλαδοῦν, πουλάκια 'ναι κὶ ἄς λένε.

Ἀρετῆ.

Φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιαὶς μυρίζεις.

Κωσταντιῆς.

Ἐχτὲ βραδύς ἐπήγαμε κάτω ἔς τὸν Ἀηγιάννη,  
Κ' ἐθύμισέ μας ὁ παπᾶς μὲ τὸ πολὺ λιβάνι.

30

Ἄνοιξε, μάννα μ', ἄνοιξε, καὶ γὰ τὴν Ἀρετὴ σου.

Μάννα.

Ἄν ἦσ' αἴρας διάβαινε, κὶ ἂν ἦσ' αἴρας διάβα·

Καῦμένη Ἀρετούλα μου λείπει μακριὰ ἔς τὰ ξένα.

Κωσταντιῆς.

Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ μ' ὁ Κωσταντιῆς σου·

Τὸ θεὸ σοῦ βάλα ἐγγυτὴ καὶ τοὺς ἀγίους μαρτύρους,

35

Ἄν τύχη πρίκα γῆ χαρὰ γὰ πὰ σοῦ τὴν ἐφέρω.

Ποιητῆς.

Κὶ ὅσο ν' ἀνοίξ' τὴν πόρτα της, ἐξέβγε ἡ ψυχὴ της.

## FROM SALOMOS.

### TO LIBERTY.

1. Σὲ γνωρίζω ἀπὸ τὴν κόψη  
Τοῦ σπαθιοῦ τὴν τρομερῆ,  
Σὲ γνωρίζω ἀπὸ τὴν ὄψη  
Ἐποῦ μὲ βία μετράει τὴν γῆ.
2. Ἄπ' τὰ κόκαλα βγαλμένα  
Τῶν Ἑλλήνων τὰ ἱερά,  
Καὶ σὰν πρῶτα ἀνδρειωμένη,  
Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
3. Ἐκεῖ μέσα ἐκατοικοῦσις,  
Πικραμένη, ἐντροπαλή,  
Κ' ἕνα στόμα ἀκαριτεροῦσις,  
"Ἐλα πάλι," γὰ σοῦ πῆ.
4. Ἄργιε γὰ ἄλθῃ ἐκείνη ἡ μέρα,  
Καὶ ἦταν ὅλα σιωπηλά,  
Γιατὶ τὰ ἔσκιαζε ἡ φοβέρα,  
Καὶ τὰ πλάκωνε ἡ σκλαβιά.

5. Δυστυχής! παρηγορία  
Μόνη σοῦ ἔμενε νὰ λές  
Περασμένα μεγαλεῖα,  
Καὶ διηγῶντίς τα νὰ κλαίς.
6. Καὶ ἀκαρτέρει, καὶ ἀκαρτέρει  
Φιλελεύθερον λαλιά,  
"Ἐνα ἐκτύπαι τ' ἄλλο χέρι  
Ἐκ τὴν ἀπελπισιά,
7. Κ' ἔλεες, "Α! ποῖτε βγάνω  
Τὸ κεφάλι ἀπὸ τς' ἐρμιαίς;"  
Καὶ ἀποκρίνοντο ἀποπάνω  
Κλάψαις, ἄλυσαις, φωναίς.
8. Τότε εὐήκονες τὸ βλέμμα  
Μέσ' ἔς τὰ κλαῦματα θολό,  
Καὶ εἰς τὸ ροῦχό σου ἔσταξ' αἷμα,  
Πληθὸς αἷμα Ἑλληνικό.
9. Μὲ τὰ ροῦχα αἱματωμένα  
Ξέρω ὅτι ἔβγαινες κρυφά  
Νὰ γυρεύης εἰς τὰ ξένα  
"Ἄλλα χέρια δυνατά.
10. Μοναχὴ τὸν δρόμο ἐπῆρες,  
Ἐξανάλθες μοναχὴ  
Δὲν εἶν' εὐκόλαις ἢ θύραις,  
Ἐὰν ἦ χρεῖα ταῖς κουρταλῆ.
11. "Ἄλλος σοῦ ἔκλαψε εἰς τὰ στήθια,  
Ἄλλ' ἀνάσασσεν κάμμιά.  
"Ἄλλος σοῦ ἔταξε βοήθεια,  
Καὶ σὲ γέλασε φρικτά.
12. "Ἄλλοι, — οἴμ' ἔς τὴν συμφορὰ σου! —  
Ὅπου ἐχαίροντο πολὺ,  
"Σύρε νὰ βρῆς τὰ παιδιὰ σου,  
Σύρε," ἔλεγαν οἱ σκληροί.
13. Φεύγει ὀπίσω τὸ ποδάρι,  
Καὶ ὀλογλήγορο πατεῖ  
Ἢ τὴν πέτρα, ἢ τὸ χορτάρι,  
Ἢ τοῦ τὴν δόξα σοῦ ἐνθυμεῖ.

14. Ταπεινότατη σοῦ γέροντι,  
 Ἡ τρισάθλια κεφαλή,  
 Σὺν πτωχοῦ ποῦ θυροδέροντι,  
 Κ' εἶναι βάρος του ἢ ζωῆ.
15. Ναί· ἀλλὰ τῶρα ἀντιπαλαίβει  
 Κάθε τέκνο σου με ὄρμη,  
 Ποῦ ἀκατάπανστα γυρεύει  
 Ἡ τὴν νίκη ἢ τὴν θανά.
16. Ἀπ' τὰ κόκαλα βγαλμένη  
 Τῶν Ἑλλήνων τὰ ἱερά,  
 Καὶ σὺν πρώτα ἀνδρειωμένη,  
 Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
17. Μόλις ἶδε τὴν ὄρμη σου  
 Ὁ οὐρανός, ποῦ γιὰ τς' ἐχθρούς,  
 Εἰς τὴν γῆ τὴν μητρικὴν σου,  
 Ἐστρεφ' ἄνθια καὶ καρπούς,
18. Ἐγαλήνευσε· καὶ ἐχρίθη  
 Καταθρόνια μία βοή,  
 Καὶ τοῦ Ῥήγα σου ἀποκρίθη  
 Πολεμόκραχτη ἢ φωνή.
19. Ὅλοι οἱ τόποι σου σ' ἐκράξαν,  
 Χαιρετῶντίς σε θερμά,  
 Καὶ τὰ στόματα ἐφωνάζαν  
 Ὅσα αἰσθάνεται ἢ καρδιά.
20. Ἐφωνάζανε ὡς 'ς τ' ἀστέρια  
 Τοῦ Ἰονίου καὶ τὰ νησιά,  
 Καὶ ἐσηκώσανε τὰ χέρια  
 Γιὰ νὰ δείξουνε χαρά,
21. Μολονποῦ ἔναι ἄλυσωμένο  
 Τὸ καθένα τεχνικά,  
 Κ' εἰς τὸ μέτωπο γραμμμένο  
 Ἐχει φεύτρα ἔλευθεριά.



# NOTES.

## MISCELLANEOUS EXTRACTS.

- 139 1, 2. Θίλη νὰ λέγη, *wishes to say*. — πρῶτος, *first*, as an adverb. § 146. — ἡ σοφία, *wisdom*, not *the wisdom*. § 152. 2. — ἡ δρόμος της, *the way to her*, not *her way*. — τόσον δύσκολος ὅσον, *so difficult as*. — τὸν refers to δρόμος. — φαντάζονται, *supply they or people*. — ἔσον προχωρεῖς τόσον ἐκολώτιρον, *the farther you advance, the easier*. — 3. τὸν ἑαυτὸν του, *himself*. — δὲν θὰ τὸν πιστίσουν, *they will not believe him*. § 165. 4. — κατηγορεῖται μόνος του, *equivalent to κατηγορεῖ τὸν ἑαυτὸν του, censures himself*. § 205. 2. — περισσότερα, *more than he says*. — 4, 5. διὰ νὰ κρῖνη τις ἄλλον, *in order that one may ascertain whether a person*. §§ 134 : 226. — ἀνάγκη . . . νὰ ἦναι, *it is necessary that he himself should be*. §§ 133 : 225. 1. — οἱ πλείότεροι ἄνθρωποι, *the greater part of mankind*. — νὰ ἀπατῶνται, *depends on προκρίνου*. § 225. 2. — διὰ μίαν . . . ἰδίαν των, *for some favorite notion of theirs*. — παρὰ νὰ ζητῶσι, *than to seek*. § 225. 1. — 6, 7. ὅσον τις εἶναι, *the more one is*. — τόσον, *the more*. — τοὺς ἄλλους ἀτίμους, *others of dishonesty, or that others are dishonest*. § 197. — διορισμένοι, *from διορίζω*. — ἂν οἱ πολῖται ἐργάζωνται, *whether the citizens worked*. — ἴθρισκαν, *imperf. from εὗρισκω*. § 232. 2. — ἄκνητον, *being idle*. — ἄνθρωπον, *in apposition with τὸν*. — ὅστις ἔχει σκοπὸν νὰ βλάψῃ, *who intended to injure*. § 225. 1. — 8, 9. κατὰ πρώτην φοράν, *for the first time*. — ἴδεν, *saw*, from βλέπω. — ὀλίγον ἔλιψε ἢ ἀπεθάνη, *she came near dying*. § 132. 2. — ἀπὸ τὴν φόβον της, *of fear*. — ἐφειβήθη, *from φοβεῖμαι*. — ἐπῆγει, *from πηγάζω*. — νὰ συνομιλήσῃ, *to talk*. § 226. — μ' αὐτόν, *with him*; μ' for με. — ἔχασεν, *lost*, from χάνω. — ἐσυμβούλευεν, *repeatedly advised*. — νὰ κόψουν . . . ταῖς ἰδικαῖς των, *that they too should cut off theirs*; ἰδικαῖς refers to οὐραῖς, and των to ἀλεπούδης. — 10, 11. ἐφιλονικῶσαν, *were disputing, not simply disputed*; from φιλονικῶ. — ἐστάθησαν, *had been*, from εἶμαι. § 219. 1. — γυμνάζεσθαι . . . καιρόν, *you began to exercise in the ancient times, or you have been exercising this long time*. — ἐπρόσθεσι, *from προστίτω*. — ἐκείνοι, *that is, οἱ τιτινοί*. — ἐτσιμψῶσαν, *imperf. from τσιμπῶ, to peck*. — ὅτι τὸν

κατατρέχουν, *that they persecuted him.* § 219. 1. — τοὺς ἴδις καὶ αὐ- 140  
τοὺς νὰ τσιμποῦν, equivalent to ἴδιον ὅτι καὶ αὐτοὶ ἱτσιμποῦσαν. §§ 163 :  
134 : 227. — ὁ ἴνας τὸν ἄλλον, equivalent to the Greek ἀλλήλους, *one*  
*another.* — ἱπαρηγορήθη, from παρηγοροῦμαι.

12, 13. ἴνας ἱατροῦς, *a physician.* — ἱάτρει, was attending in his  
medical capacity. — δὲν ἀπίθαι, would not have died. § 235. 2.  
— ἰὰν ἀπιῖχι, *if he had abstained*; from ἀπίχω. — ὁ λύκος, *a wolf.*  
— ἱτριξί, from τρέχω. — νὰ τὸν φάγη, *to eat him.* § 226. —  
ἱπαρκαάλισι, from παρακαλῶ. — ἀφήση, from ἀφίνω. — παχύνη, aor.  
subj. from παχύνω. — κομμάτι, *a little.* — ἱπίσθη, from πείθω. —  
μιστὰ καιρὸν, *some time after.* — ἱξαναῆλθι, from ξαναίρχομαι. — ἰρῆ-  
κι, aor. from ἰρίσκω. — ἰνύμισι, aor. from ἰνυμίζω. — νὰ μὴν τὸν  
προσμίνη . . . νὰ παχύνη *not to wait till he became fat.* — μισταῖδη,  
aor. subj. from μεταβλίστω.

14, 15. ὁ δεύτερος αὐδίντης του, *his second master.* — τοῦ πρώτου,  
*than the first.* — νὰ τοῦ εὔρη, *to find for him.* § 190. — κάλλιον νὰ  
ἦμουν . . . αὐδίντας, *it were better for me to be with my former masters.*  
§§ 223. 1 : 180. N. 2. — Ὁ' ἀργάση, *will tan*; Ὁ' for Ὁὰ. — καί,  
*even.* — μίαν ἡμέραν, *one day*; accusative of time. — λιβάνι μου  
ἰμύρισι, *I have perceived the smell of frankincense.* §§ 190 : 194. 1.

16, 17. μίαν φορὰν, *once upon a time.* — ἀπὸ, *than.* — καὶ κέρατα,  
*also horns.* — πρὸς, *for.* — χωρὶς νὰ τὸ ἠξίρω, *without knowing it.*  
— νὰ τὴν μάθη νὰ πιτᾶ, *to teach her to fly.* — ὅτι δὲν ἴναι τῆς φύ-  
σιώς της, *that it was not natural for her to fly.* — βαρεδίς, *being tired*  
*of her*; from βαριῶμαι or βαρύνομαι. — ἱπῆρι, from παίρω. — τὴν 141  
ἄφῃσι καὶ ἱτισι, *he let her fall, literally, he let her, and she fell*; ἄφῃσι  
from ἀφίνω, ἱτισι from πίπτω. — ἱγινι κομμάτια, *was broken to pieces.*

18, 19. ἀσπρίσθη, *whitened himself*; from ἀσπρίζω. — ἀνακατώθηκε  
μ' αὐτάς, *mingled with them.* — ἱπιστρέφισι, for ἱπίστρεψι, *he returned.*  
— νὰ γίνου, *to become,* from γίνομαι. — σᾶς ἱβηθούσαμιν, *we would*  
*help you.*

20-23. οἱ ἄγριοι τῆς Ἀμερικῆς, *the American Indians.* — Ζητιῦται  
agrees with παιδία, and is understood after the other nominatives. § 127.  
2. — ἱστᾶθη καιρὸς, *there was a time, or the time was.* — ὅτι ἴναι,  
*that he was, not that he is.* — ἀντιφίροντο, *opposed each other*; from  
ἀντιφίρομαι, with the Greek augment. — ἄς ἀφήσωμιν, *let us leave.*  
§ 228. 1. — ἀναλαμβάνομεν has the force of the future. § 209. 2.  
— πάλιν adds nothing to the sense. — νὰ τὸ εὔρη, *to find it.* — δὲν  
τὸ εὔρισκι, *he could not find it.* — ἱταξί, from τάζω. — ἂν τοῦ δεῖξη,  
*if he would show him.* — ηὔρι, aor. from εὔρισκω. — ἱποῦ, *which.*

24-26. τοῦ, *for him.* § 190. — ἱγιννοῦσι, from γινῶ, *to lay.*  
§ 211. — ἰρῆκιν, from ἰρίσκω. — ἱστᾶθη, *was stuck.* — ἱβγάλη,  
*that is, ὁ γίγαντες.* — σὶ φθάνι, *it is enough for you.* — νὰ τοὺς δώση 142

142 βασιλία, to give them a king; δώσω, from δίδω. — ἤρῃξει, aor. from ῥήχνω. — ἔφυγαν, from φύγω. — κἀνίνα ἄλλον καλῆτερον, some better one. — κατ' αὐτῶν, at them.

27. ἰβγῆκαν, aor. from ἰβγαίνω. — ἐμβῆκε, from ἰμβαίνω. — ἴπιασαν, divided ἴ-πια-σαν, *eh-p-heah-san*; the regular form would be ἰπίασαν. § 5. N. 1, second paragraph. — ἂν τοῦ ἄρσει ἢ ἀνδρία του, whether his (the ass's) valor pleased him (the lion); the first τοῦ refers to λιοντάρι. — κ' ἐγὼ ὁ ἴδιος, even I myself. § 66. 2. — Θὶ νὰ 'χανα τὰ κατὰστιχά μου, should have been frightened to death; Θὶ νὰ 'χανα, imperfect conditional from χάνω. §§ 25. 1 : 235. I.

28. οἱ νεώτεροι Ἕλληνες, the modern Greeks. — ὑπήκοα τῶν Τούρκων, subject to the Turks; that is, Wallachians, Armenians, and Jews. — ἐποῦ refers to Ἰθνη. — ἐπιτηδία . . . τὴν πραγμάτια, skilled in trading, which cannot be said of the Turks in general. — νὰ κακομεχειρίζεται, abuse. This is nothing uncommon. When this extract was written (say 40 years ago), a Turk had a right to abuse any Greek whatever in Turkey.

29. ἵνα κομμάτι κρέας, a piece of meat. § 143. — ἰπίταξεν, from πιτῶ. — ἡ κυρὰ Μάρω, Master Renard. — πλὴν κρέμα . . . ἄφωνον, but what a pity that such a bird should be dumb. — ἄμα ἄκουσε, no sooner had he heard. — καὶ ἰθὺς, than. — μὲ ὄλα τοῦ τὰ δυνατά, with all his might. — ὄλα τὰ ἔχεις, κόρακά μου, you have every thing, my dear Master Crow.

30, 31. ἐρώτησι πόσον . . . Διός, he asked for how much Jupiter's statue could be sold. § 199. — χάρισμα, as a present. — εἰς τὸν ὅστις, to him who should. § 158. — τοὺς ἄλλους δύο, that is, Jupiter and Juno. — ἐφαγῶθη, from τρώγω. — καὶ τὸ ἄλλο, moreover, further, in Greek ἄλλως τι. — ἐμίνα in apposition with μὲ. § 162. — τὸ γίνεις, by birth. — τὸ ἔχειν του, his property. § 76. N. — τὸν κακόμοιρον τὸν Ἀκταίωνα, unhappy Actæon. § 154. 1. — τὸν ἔφαγαν, devoured him. § 164. 2. — ἰπλάσθη, from πλάττω.

32-35. Θρακὸς, Thracian, adjectively. — ἔτρωγαν, usually ate, § 211. — πρᾶγμα refers to the preceding sentence. — θίλου, say, assert. — ἴστησι, from στήνω. — ἰπάνω εἰς, upon. — ὅστις, whoever. — εἶναι, supply he. — τοῦ πολέμου ἔμπειρος, skilled in war. § 185. — ποτὶ του, never in his life. — διὰ, in behalf of. — λέγεται, it is said. § 132. 3. — ὑπῆρξε, existed, aor. from ὑπέρχω, which always takes the Greek augment. — δὲν εἶναι ἢ αὐτὴ, is not the same. — πειράση, aor. sub. from πειρῶ. — τροφὴ ἵππου, food for a horse.

144 36, 37. δὲν πρέπει νὰ πιστεύονται, must not be believed. — μαζί του, with him. § 189. — ἔλεγαν, would say. — ὅσοι τὸν ἤξευραν, as many as knew him. — κατώτατα, sc. μέρη. — μὲ ἵνα Φοινικικὸν πλοῖον, in a Phœnician vessel. — ἐκινδύνει νὰ πνιγῇ, was in danger of foundering. — ῥιφθῶν, for the more regular ῥιφθῶσι, from ῥίπτω. — ἔκλιναν, aor.

from κλίω. — ἔγινεν αἴτιος . . . Πέρσαι, he was the cause of the loss of 144 so many Persians. §§ 180 : 225.

## CORAY.

1 - 6. βάλῳσιν ἀρχὴν, the same as ἀρχίσωσι, begin. — δι' αὐτὰ, for them, that is, ἔθνη. — παρὰ, than. — καὶ πάλιν, again. — φοβίεται νὰ πίση, for φοβίεται μήπως πίση, fears lest he fall. — δὴν ἔμαθε, has not learned. — ἐκδύνεται, puts off, followed by ὄπλον. — θίλι βραδύνει, 145 fut. act. from βραδύνω. It may be observed here that Coray began to use publicly the barbarous infinitives in ει and ην, in the year 1810. — εἶχεν ἰδί, pluperf. from βλέπω. — αἱ ἀπὸ . . . γινῶμαι. Here we have a specimen of pedantic twisting; the article is separated from its substantive by ten intervening words. Pretended Coraists are particularly fond of the figure of ginglymus. — παιδαριυμίων, for παιδιυμίων, from παιδεύω. § 81. N. 3. — ὅσον καὶ ἂν φωτισθῇ τὸ ἔθνος, how much soever a nation may be enlightened. — τῶν διὰ τοὺς ἐποίους, a Coraistic arrangement for ἐπίων διὰ τοὺς ἐποίους.

7, 8. τὸ αὐτὸ, the same, from ὁ αὐτός. — ἤθελαν κάμει, aor. conditional from κάμνω. § 236. — δι' αὐτὸ τοῦτο, for this very reason. — ἀδικοῦνται, sc. αὐτοί, referring to μέρος. — εἰς ὅσα, for εἰς ἐκίτια ὅσα. — δὴν εἶναι κατ' ἀρχὰς πλὴν, at first are nothing but.

## KOUMAS.

1 - 4. οἱ Κλίπται . . . γίνουσ, there were two kinds of Klephts. § 183. 146 — Ἀλβανοὶ Μωαμιθανοὶ, καὶ Χριστιανοὶ, Mohammedan Albanians, and Christian Albanians. The Christian Albanians often pass for Greeks; but they are no more Greeks than the Hindoos are. — οἵτινις, that is, οἱ Χριστιανοὶ Ἀλβανοί. — ἐμίσηγοντο, a villanous word for ἐσμίγηγοντο or ἐμιγύοντο. This author writes the Romaic tongue like a foreigner who is not well acquainted with it. — ἐκίτους, that is, τοὺς Μωαμιθανοὺς Ἀλβανούς. — ἐφώρμων, imperf. from ἐφορμῶ. Koumas, in compound words, generally uses the Greek augment. — πασσάλων. In Turkey, especially in some parts of European Turkey, impalement was a favorite mode of punishing Greek robbers.

5 - 9. τὰς πατριδας των, their respective native places; πατριδα, in Romaic, most commonly means one's native place. — πρὸ πολλοῦ, early. — οὔτοι εἶναι . . . τῆς Ἑλλάδος, these are the celebrated Klephts of Greece. — παῖς, supply διαδιχόμενος. — διαδιχόμενοι, supply οἱ Κλίπται. — οἱ κρατοῦντις, the government, that is, the Turks. — τῆς 147 ἰδικῆν του μεριδα, his district; governed by περιήρχιστο. — ἀντίστησι,

147 from ἀντισταίω. — ἀνδίζωσι, aor. subj. from ἀντίχω. — τὸ τοῦ Μπουκοβάλα, the πρωτάτον of Boukobhalus. — Παπαῦ Εὐθύμιος, commonly called Παπαθύμιος (pronounced Παπαθύμιος). — Ἀλῆ πασᾶ, *Ali pasha*. The Turks put the noun denoting an office after the proper name; except σουλτάν when prefixed to a man's name, as σουλτάν Σελίμ.

148 10, 11. τοὺς ἐφίλουσαν τὴν χεῖρα, *kissed their hand*. Respect is shown to a clergyman, or to any person, by kissing his (or her) hand, and then touching it with the forehead. — τὴν ἐσχάντων, *their blessing*; which consists most commonly in the expression ἔχει τὴν ἐσχάντην followed by τοῦ Θεοῦ, τοῦ Χριστοῦ, or τῆς Παναγίας. — ὁ Κούμας, undoubtedly the author of this piece. — τί Ἀχιλλεΐα, &c. Tsaras, not being deeply versed in Homer, no doubt thought that Koumas meant to insult him.

## KOKKINAKES.

(Translated from the German.)

1 - 13. ἦλθα νᾶ . . . πρόβλημα, *I have come to make a proposal to you*. — εἶσθι takes the number of σας. § 125. N. 1. — τοῦ ζῆν, of *life*; the infinitive ζῆν, from ζῶ, has the force of a substantive and depends on πρόπος. — ἔρχισθι has the force of the future. — ἐπιχειρισθεῖμεν, for the more regular ἐπιχειρισθῶμεν, from ἐπιχειρίζομαι. — δὴν ἔχω . . . ἔπιφοκιδυνύσω, *I have nothing to risk*. — ἔδᾶ, *but pray*. — ἔπιφοκιδυνύετε, *will you not risk*.

149 1 - 13. εἶναι, *there is*. — ἡ πραγματεία τῶν σκλάβων, *the slave-trade*; in apposition with κερδοσκοπία. — μὴ τὰ σωστά σας τὸ λέγετε; *do you say it in earnest?* The plural here is used for the singular. § 125. N. 2. — ἰδῶ τίρα, *here*; τίρα is not necessary to the sense. — ἀπ' ἰδῶ, *here*, literally *from here*; ἀπὸ is used, because the *departure* of the vessel is a prominent idea in the mind of the speaker. — ὑγιῆ γρόν, *healthy, sound*. — τὸ πόστος, in apposition with γρόσια. — ἐπιιδῆ, *since, because*, has reference to ὅχι περισσότερον . . . ἔπᾶ. — δῖκα γρόσια, supply πλήρον or δίδε.

## CHOURMOUZES.

23 - 28. εἰπὶ νᾶ μὴ ἐτοιμάσουν, *tell them to prepare for me*. — κ' ἐκείνο . . . βᾶχη του, *but its back aches*. § 162. N. — ἵνα γαιῖδουρι ἀφιντικῶ, *a first-rate jackass*. — ὅπου ἀγόρασα ξύλα, *belonging to the man of whom I have bought a load of wood*.

150 1 - 10. αὐτὸ . . . τίποτι, *it wants nothing, nothing is wanting to it*. § 162. N. — πάγει κανεῖς . . . ἀθάνατα, *one might make a*

superb appearance on its back, literally, one goes riding on it immortally. 150  
 τὸ κατὸ σου. . . γαιδοῦρι, you will go to thunder before I ride on a  
 jackass. — ὅρισμός σου, as you please. — ἱτοιμάσει τὰ ξουρισθῶ, prepare  
 the shaving apparatus,

15 - 26. καὶ ἐκείνα ἔχουν ἀκριβῆ, but they are dear. — τρεῖς δραχμαὶ  
 τὸ ἓνα, three drachmas a-piece. § 199. — φέρε με. . . κολατσίσω,  
 bring me the breakfast also. — ἀπὸ ὀλίγην ἀνάπαυσιν, for ὀλίγης ἀναπαύ-  
 σιως, of a little rest. — εἰς τοὺς ἥλιους, in the hot sun. — νὰ κάμω τὸν  
 κουφόν, to play the deaf, that is, to pay no attention to what they say.

27 - 36. ὀρίσῃτε, please, sir, here is the breakfast. — ἓνα μποκάλι  
 σαμπάνια, a bottle of champagne. § 143. — αὐτὸ τὸ ἔχεις σύστημα, it is  
 your system; αὐτὸ refers to the expression ἀφοῦ τελειώσῃ. . . . δὲν εἶναι  
 — λῆς, for λίγης, from λίγω. § 84. 1. — δὲν εἶναι, there is no more  
 of it, or it is out or finished. — ἀπὸ τὸ ἴδιον, of the same quality of cham-  
 pagne. — εἰν θίλειτε. . . . νὰ πάρω, if you wish me to buy at that store;  
 ἀπὸ here is used before ἐκίω because πάρω denotes bringing from. —  
 μάλιστα, ἀπὸ τὸ ἴδιον, ironically. — τί ἀνόητος ὄπου εἶσαι, what a fool  
 you are. § 175. N. — ἀπὸ τὸ ἴδιον. . . . γίνισται; can it be of the  
 same kind and cheaper?

2 - 13. ἀπὸ τὸ παλάτι, the king's household. — ἀπὸ ὅλους τοὺς μινί- 151  
 στρους, the stewards of all the ambassadors. — φθάνει, a barbarism for  
 φθάνουν, are enough. — μίρα νύχτα, day and night. § 250. 5. —  
 μόνον θὰ πίνω, I must needs drink. — Λιών, Λιών, a dog's name. —  
 νά, φάγι καλά, take this, eat well. — θὰ πάμι, from σηγαίνω. § 84. 1.  
 — ὀρίσῃτε, here they are, sir. — κάθι μίρα θὰ σ' τὰ λίγω; must I tell  
 you these things every day? σ' for σου. Tychodioktes is rather angry. —  
 εἰπέ, for εἶπέ, from λίγω. — εἰς τὴν μία, at one o'clock. § 150. 2.

14 - 33. καὶ δὲν ἀνοίγιστε, why don't you open. — ἀλήθεια. . . . στα-  
 χάσθηκα, sure enough; I did not think of it. — μὲ τὸ φεγγάρι, by  
 moonlight. — αὐτὸ καλὰ τὸ λῆς, you are right there. — ἀλήθεια, by  
 the way. — λῆνι, for λίγουνι, λίγουν, from λίγω. — διαπὶ νὰ μὴν  
 ἔχουν. . . . οὐρά; why do not the other stars also have tails? Here, if the  
 indicative (διαπὶ δὲν ἔχουν) were used, a definite answer would be expected.  
 § 245. — διότι εἶναι κολοβά, because they are tailless; a truly philo-  
 sophical answer. — μόνον, but. — γιατί for διότι, because. — καὶ  
 αὐτὸς, he too; pronounced κιαυτὸς; by synizesis.

1 - 9. τώρα ὅτι ἔβγηκε, he has just gone out. — ὧ' ἀργήσῃ νὰ ἐπι- 152  
 στρέψῃ; will it be long before he returns? or will he return soon? —  
 νὰ ἔλθῃ, sc. ἐκείνος implied in ὅποιος. — ὅποιος θὰ τὸν ζητήσῃ, whoever  
 should want to see him. — καὶ προσμένιτε, do wait, or will you please to  
 wait. — τώρα τώρα, very soon. — νά τὸ σκυλί, here is his dog. —  
 καὶ ὁ ἴδιος, he himself also.

10 - 27. καλῶς, welcome, I am glad to see you; supply ἀπολαύσκω.

152 οὐ ἴδμεν. — εἶσαι πολλή . . . ἰδώ; have you been here long? — τώρα ὅτι ἦλθα, I have just come; compare τώρα ὅτι ἰβγῆκε, above. — τρόντι . . . κάψις, really it is very hot to-day. — ἀπὸ χθις, since yesterday. — νὰ μὴ κάμουν, for ὅτι θὰ μὴ κάμουν, that they would make me. § 227. — νὰ ἰβλίπιστι, for θὰ ἰβλίπιστι, you would see. § 100. N. 4. — ἦθεις νὰ κάμω, for the more common ἦθεις κάμω. § 100. N. 2. — ἀπὸ τὸν ἥλιον, in consequence of the heat of the sun. — ὀργανισμὸς τῆς ἀστυνομίας, the police-regulations of Bavarian Athens burlesqued. It should be recollected that the play ὁ Τυχодиόκτης, from which this is an extract, appeared in the year 1835.

29 - 31. ἄμα νυκτώσῃ, as soon as it is dark. — κἀνίς . . . νὰ ἴβγη, no one shall go out. — ἀπὸ νωρίς, early in the evening. § 242.

153 1 - 31. ὄχι δά! Oh no. — ὅταν βλίπουν, that is, οἱ σεράντα ὀκτὼ police men. — δις τῆς ἰβδομάδος . . . κυριακὴν, twice a week, Thursdays and Sundays.

154 8 - 16. ὅστις ξιύρει καὶ ἀναγινώσκει, whoever is able to read, or knows how to read. § 221. — θαῦμα, admirable. — καὶ ἂν ἦσων . . . πατριδα μου, and if you had been in my native country, that is, Bavaria, as Tychodioktes represents the new masters of Greece. — οἱ προκομμένοι, used ironically.

ΟΙΚΟΝΟΜΟΣ.

20 - 28. καλὴ ἡμέρα σας, ἄρχοντα, good morning to you, sir. — κακὴ σας . . . ψυχρή, go to thunder; other irritable persons use the expression τὴν κακὴ σας καὶ τὴν ψυχρὴ σας. — τί εἶναι ὀρισμός σας, what is your command, or what do you wish. — τὸ ἀδιεφάτον, that is, ἡμεῖς οἱ ἰπίτροποι τοῦ νοσοκομείου. — μοῦ, untranslatable. § 191. — εἰς τί-τοιον . . . καιρόν, in these hard times, as merchants say.

155 1 - 7. νὰ μὴ συμπαθήσιτι, I beg your pardon, or begging your pardon. — τὰ μέτρα της, its proper limits. — ὄμορφο πρεῶμα, pretty thing this! § 193. — ἰλᾶτι στραβοὶ . . . τὸ βιδς, a proverbial expression. — κ' ὕστια . . . 'ς ἰμίνα, and then what do you want of me, or what did you come here for. — κουτσοὶ στραβοὶ . . . Ἀγιαντώνη, the lame and the blind go to Saint Anthony's church to be cured, a proverbial expression. Instead of 'ς τὸν Ἀγιαντώνη, others use 'ς τὸν Ἀππαντελιήμονα, to Saint Panteleemon's. — ἕνας ἀπ' αὐτοῦς, one of them, that is, τοὺς ἄρχοντας, the rich.

8 - 14. ἀνάθεμά τους, cursed be they. § 200. — θίλουν νὰ φάνε, for θίλουν νὰ φάγουν. — κ' ὕστια . . . ψυχικό; and then do you suppose that we do not spend something for charitable purposes? Charity or alms is called ψυχικόν (from ψυχῆ), because it benefits the soul of the

giver. — ἄξις ὁ μισθός σου, &c. εἶναι, you will be rewarded in Para-155  
dise.

17-28. πάνι, for παγαίνουσι, παγαίνουσι. — ἐπιτρόποι, for ἐπίτροποι.  
— ὅτ' εἶχα διάξει, I had just driven away, or no sooner had I driven  
away. — νά σου, behold; σου is untranslatable. — καλί in such expres-  
sions loses its primitive signification. — βαριά, for βαρία, from βαρύς.  
— δόξα σοι ὁ Θεός, glory be to thee, O God, an ejaculation of frequent  
occurrence in the service of the Greek church. In the mouths of the  
ignorant it is equivalent to δόξα τῷ Θεῷ, thank God. — κάλλιο τό 'θιλα  
. . . . γραμματισμίνω, I would rather see him blind than learned; τό 'θιλα,  
by crasis, for τὸ ἤθιλα. — τὸ μεγαλύτερο βιβλία, the biggest book. The  
Greeks, like all other half-civilized nations, believe that the wisdom con-  
tained in a book is determined by its size. — 'ποῦ θὶ νὰ . . . κἀντις,  
which one ought to read, literally, which one shall read. — σὶ, for εἰς, in.  
— κἀνίανι μιγάλον, some great man, or grandee. — πέντε παραδῖς,  
five paras. When this piece was written, five paras were equivalent to  
something less than two cents.

35, 36. ὡς καὶ 'ε, even as far as. — πήγανι, for ἐπῆγανι, from πη-  
γαίνω. — κύττα κύττα, by paying constant attention to. § 240.

6, 7. ὁ καψούλης ὁ πνευματικός μου, my good confessor. — ἀφοῦ 156  
φανήκαν . . . ὁ κόσμος. Learning was considered a sort of impiety by  
many good people a few years before the Greek revolution, because the  
learned, especially the half-learned, were, with very few exceptions, infidels,  
atheists, libertines, &c.

## PROVERBS.

2-4. κάλλιον . . . φίλος, a prudent enemy is better than a foolish  
friend; supply πρᾶγμα before the neuter κάλλιον. — εἰ πολλοὶ . . .  
καράβι, too many cooks spoil the broth. — ὁ διάβολος . . . ἐπούλις, the  
devil had no goats, yet he sold cheese. Cheese made of goats' milk is  
very common in most parts of Greece.

5-10. εἰς κρεμασμένου . . . ἀναφίρης, speak not of ropes in the house  
of a man who has been hanged. — ἄλογοι . . . βλίπης, you must not  
look a gift-horse in the mouth. — κἀδε ψεύτης . . . μάρτυρά του, the  
witness of a liar is another liar. — ὄποιος . . . κρύον, a burnt child shuns  
the fire. — πίταν . . . καίσται, § 178. 2. — κ' ἐκατὸν φρόνιμοι δὲν  
τὴν ἰβγάζουσι, but one hundred wise men cannot take it out.

11-18. ὅπου ἀκούς . . . καλάθι, when you hear that such a place  
abounds with cherries, take a small basket with you (for you will not find  
many); ἀκούς for ἀκούσις. — μέτρα δέκα . . . κόφτι, measure (the  
cloth) ten times before you cut once. — εὔτε . . . ὁ λόγος σου, § 133,  
last example. — ὅσος . . . παρακάτω, appear always what you are, or  
even less than what you are.



- 157 21 - 26. Ἰμαθᾶ . . . ἐνδομίνας, *I have learned to live naked, and now I am ashamed to appear dressed.* — μὴ λυπαῖσαι . . . ποδάρια του, *pity not the rider because his feet are hanging.* — ἴππου πεινάει . . . ὀνειρώτται, § 177. — ποῦ πᾶς . . . τὸ σπῖτι, *whither art thou going, bad Fortune? To the house of the universal genius (to be his companion); πᾶς for πάγως, from πάγω.* — πῶς πᾶν . . . μαυρίζουν, *How are your children, Master Crow? The older they grow the blacker they become; πᾶν for πάγουν, from πάγω.*

## CHRISTOPOULOS.

- I. For the measure of this song, see § 266. — *καταντᾶ καὶ γίνεται, inevitably becomes.* — τὰ κάλλη σου, *sc. εἶναι.* — *μεγάλη σου ἡ δόξα, great is thy glory.*
- II. For the measure, see §§ 266 : 265. — τὸ μίλλον 'ς τὴν ζωὴν, *what will happen in this life.* — τὸ σήμερον, *to-day, used substantively.* § 157. — τὸ τ' ὕστερον θὰ γίνῃ, *the question, "what will come to pass?" τ', for τί, drops the í because it is followed by another accented I.*
- 159 III. For the measure, see § 266. — ἀργὰ ἀργὰ, *very slowly.* § 147. — εἰς μιὰ . . . ἀπᾶνω, *for ἀπᾶνω εἰς μιὰ στιγμήν, in an instant.* — ζητ', *for ζητῶ.* — ἀρκιτός σου, *satisfactory to you.*
- 160 IV. For the measure, see § 261. — τύφλαις νά 'χουν . . . καλὰ, *its many and great comforts are nothing; literally, may its many and great good things go to ruin.*
- V. For the measure, see § 266. — ἄς γίνουμουν, *Oh that I were!* — νὰ σ' τὰ, *for νὰ σοῦ τὰ, by a most violent elision.*
- 161 VI. For the measure, see § 266. — μονάχα τους, *of their own accord.* § 66.
- 162 VIII. For the measure, see § 261. — ἡ 'Αγάπη μου, *my beloved.* — στάσου, *aur. imperat. pass. from στίχομαι.* — γιερά, *in earnest.* — συνηθίζει καὶ πιτᾶ, *is accustomed to fly.* § 221.

## SOUTSOS.

- 163 For the measure of this extract, see §§ 262 : 261. Observe that Soutsos is fond of long verses and short ideas. ἰπ' Ἱδρυτικῆς συνελίσεως, *before the national assembly.*
1. σῆρα, *for ἰπῆρα, from παίρω.* — ἵταιξα . . . μῆνας, *I have been negotiating fifteen whole months, like a true diplomatist, without accomplishing any thing.* — αἱ αὐλαί, *the courts of Europe.* — σί τὸ κάμεις; *what can you do? that is, you can do nothing.* — αἱ συμμαχικαὶ δυνάμεις, *the Holy Alliance.*

2. *στόλον*. The American reader will be reminded of the blowing up of 163 the frigate *Hellas*. — *ξίνου κράτους*, *foreign power*; Russia is meant.

3. *ἀπ' τοῦς ὅρκους μου* *ἐὰν λίσσω*, *perjuring myself*, literally, *being want-* 164 *ing to my oaths*. — *ἐὰν κυνηγῶ τὸν τύπον*, *to persecute the press*. Capodistrias, like a true Russian nobleman, considered the liberty of the press a political nightmare. — *τὰ ὑχία τους* *ἐὰν χύσω*, *to bastinado them to death* (almost), to beat after the Turkish fashion.

4. *μάστιγες*, supply *ἵπαι*. — *πενθὲν βράδυ*, *morning and evening*. § 250. 5. — *τοὺς πρώτους*, *the first men*. — *μαζώματα τοῦ δίσκου*, *contributions collected at church*.

5. *κατίσριξα τὰ φῶτα*. This implies that Capodistrias was not in favor of enlightening the nation; no true Russian is.

6. *Βιάρου*, *Bhiaros*, one of the brothers of John Capodistrias.

## PERDICARES.

2 - 4. For the measure of this extract, see § 268. The reader will 165 not fail to observe that the measure is not suited to the subject. *μ' ἦλθαι*, *came to my house*, literally, *came to me*. — *πολὺ πολὺ πρῶί*, *very early in the morning*. — *πολύτλας*, *that has endured much*; a Homeric word, suggested by *Τλίμων*. — *πολύτροπος*, suggested by *πολύτλας*: here, *Τλίμων* suggests *πολύτλας* *δῖος* *Ὀδυσσεύς*, which would naturally bring along *ἄνδρα πολύτροπον*, *ὃς μάλα πολλὰ πλάγχθη*. — *ἀίί*, *always*. It may be observed here, that this author most unnecessarily uses Greek words. His style, however, could not be called strictly macaronic.

6 - 9. *θαῦμα ὑγλωττίαν*, *wonderful eloquence*. — *ἕξ ἑπτά*, *six or seven*. § 251. 2. — *μὲ τὰ γράμματά των*, *with their letters or literature*. To know a *γλῶσσαν μὲ τὰ γράμματά της*, means, not only to be able to speak it, but also to read and write it. — *πλὴν τί κὶ ἄν*, *but what if; κὶ ἄν* to be pronounced *κιὰν*, *can*.

13 - 15. *δὴν ἄφινι κακόν*, *he would leave no evil undone*. — *τὸν ἄλλον . . . ἠθικόν*, *to cheat his neighbour he considered meritorious or moral*. — *ἰδῶ κ' ἐκίῃ τοῦ στάθου*, *wherever he had been*.

19. *κειρομμῖνος πρίγκιψ*, *a prince in disguise*.

25. *Πάμπρις*, whose first name was *Ἀμβρόσιος*, was a distinguished maker of *στίχοι καρκινικοί*, *crab-verses*, that is, verses which read equally well (?) both ways, (as *ῥυπαρά . . . ἄρα πῦρ*), and are, of course, destitute of sense.

27. *ἐὰν δώσουν*, *to lend*.

30. *πολλά*, *much interest*.

32, 33. *τοὺς ἑφαγι κὶ αὐτά*, *he cheated them even out of the capital*. — *τοὺς τό' παιξίς καλόν*, *you served them right*.

166 37. ὁ Νίων Πατριῶν, *the bishop of New Patrae*. § 153. — καὶ αὐτὸς πολλὰ βαθύς, *he too a very deep philosopher*.

41. διὸ, *therefore*, refers to βαθύς, ἱστολισμῖνος, δινός: that is, he despises the writings of the Fathers because he is too much of a philosopher.

45, 46. εἰς ὅλα του καλός, *first-rate in every thing*. — καὶ ἀπὸ τὸ μίγα . . . τριλός, *on account of his great genius he is considered crazy*. The ignorant of Greece have an impression, that a man of great genius or learning must of necessity be in some degree insane.

51 - 53. τὴν ὀκάν του, *his oka of wine; say, his pint*. — Κὶ ἂν τύχη λαιτουργία, *and if he is required to read mass*. A Greek Bishop, priest, or deacon, is forbidden to taste any kind of food or drink in the morning if he is to read mass. But Polycarpus, being a philosopher, was of course above the canons of the church. — καλῶς, *coolly, philosophically*.

55 - 58. ἀλλ' ἴως τ' ἄσπασθῶμεν, *but before we had time to salute one another*. — ὁ Μυραίων, *the archbishop of the Myrians, that is, of Myra, a city in Lycia*. — ἦν Πάτμιος καὶ αὐτός, *he too was a Patmian; the speaker is supposed to be a native of Patmos*. — φαρδὺς πλατύς, *an ostentatious fellow*.

60 - 62. πατριδα, *our native place, that is, Patmos*. — ἐκεῖ, *there, where the speaker was*. — παλαιὸν κακὸν, *an old nuisance or bore*.

67, 68. εἰς ὕφος τὸ κοινόν, *in the common style, that is, in Romaic, which is called ἡ κοινὴ γλῶσσα, in contradistinction to ἡ Ἑλληνική, the Greek, that is, the ancient Greek*. — κάτι τὸ θαρρῶσι, *he thought it (his composition) was something great*.

167 71. ἐφαίνετ', *he would have been*. § 235. 2.

73, 74. τοιαῦτος, *such being his character*. — καθὼς . . . ἀργός, *as he had no studies to occupy his mind with*. — θαῦμα στιχευργός, *a capital poet*.

82, 83. καθ' ὁδόν, *for κατὰ, in the streets*. — πῶς, *that, ὅτι*.

86. ἂν ἦτον καὶ, *for ἂν καὶ ἦτον, although he was*.

93. πῶς ξέρουν ἕνα τι, *that they know a thing or two*.

## KLEPHTIC AND OTHER SONGS.

Leake, in speaking of the iambic tetrameter catalectic (§ 269), in which most of the popular songs are composed, makes the following remark; "The measure of the old English ballads originated in all probability among the Greeks, and their adherence to it, while it has been confined among us [English] to the lower class of poetical composition, marks the stationary and unimproving condition of their literature in comparison with our own"; which seems to imply, that short verses are a sign of civilization. This measure, it should be remembered, is as old at least as the Old Comedy.

I. τὸ 'να, for τὸ ἴνα. — τηρέαι, from τηρέω. — κατὰ τὸ Βάλτο, 167 towards Bhalto. — τί νὰ γίνηκε, what has become of. § 231. 2. — 168 μᾶς ἴσαν, &c. forms the answer to the preceding question. — σκλάβο, as a prisoner. — Μουχτάρη Κλισούρα, Muhtar Clisuras; the first is the proper name, and the second denotes the native place of Muhtar. — ψωμί, office. — νὰ μ' εἶχε φέξει! O that it had never dawned! § 237. 3; μ' stands for μή. — ὅσο νὰ ξημερώση, until morning. — ὅσο 'ν', for ἰνόςφ εἶναι. This line forms the answer of Miliones. — φωτιά ἰδώκαν . . . εἰς τὸν τόπο, they fired at the same time, and both fell on the spot.

II. τὸ τί νὰ γίνηκε, what has become of. — τὰ δύο παιδιὰ, her two sons. — τρία, making three, or three in all; takes the gender of παιδιὰ. — φαίνεται, that is, ὁ Γυφτάκης. — Γύφτη, from the nominative Γύφτης, the diminutive of which is Γυφτάκης. — εὖν παλληκάρ' ἰπέφ' 'ταν, like a hero that he was; 'ταν for ἦταν, from εἶμαι. — ποῦ 'σαι, for ποῦ εἶσαι. — πάη for πάγη, carry. § 84. 1. — σ' Ἀλῆ . . . σκύλου, to Ali Pasha, the dog. § 190.

III. θὰ γιάνω, shall I recover my health. — Πλιάσκα μ' . . . καπι- 16 τανάτα, the answer of the birds; μ' for μου. — τοῦ Νίκου πέφτ' falls to the lot of Nikos; this Νίκος was surnamed Τσάρας; he is called also Νικοτσάρας. § 190: 194. — εἰ ἰχθροὶ, the Turks. — τοῦ πῆρεν τὸ κεφάλι, as was to be expected.

IV. τί εἶναι μαῦρα τὰ βουνά, why are the mountains black. — κόνιψ', for κόνιυσι, from κονίω. § 27. 2. One might ask here, "If αυ and ευ were pronounced αβ or αφ, and εβ or εφ, by the ancient Greeks, why did they not write κάψις, ἀπτός, βασιλίψω, ἴπτει, for καῦσις, αὐτός, βασιλιύσω, εὔτι;" Further he might ask, "If βασιλιύω was pronounced βασιλίβω, what makes its penult long?" The only satisfactory answer to these questions is, that these diphthongs were not pronounced αβ, αφ, εβ, εφ, by the ancient Greeks. — πιῶν, for πίωσι, from πίω. — μάσουν, aor. subj. from μαζώνω. — τὰ παιδιὰ τους, their children; τους is feminine. § 64. N. 4. — γνωρίζονται, equivalent to γνωρίζουσι ἀλλήλους. — χωρισμὸ δὲν ἔχουν, cannot be separated.

V. In this song, Olympus talks like a Greek mountaineer, and Kisabhos 170 like a servile payer of χαράτσι. — τὸ ποιὸ, which of the two. § 156. 2. — ὁ Κίσαβος ῥήχνη . . . τὸ χιόνι. It should be remembered that Olympus is much higher than Kisabhos. — πᾶσα βρύση . . . Κλίφτης, every spring has its standard, and every bough its Klepht; that is, I am full of Klephts. — κεφάλι μου . . . κρηματισμένο; said by the eagle to the head. — φάγι, πουλί, &c., the answer of the head. — Τούρκους πὶ Ἀρβανίταις, attracted by the relative ὅσους. § 178. 2.

VI. μὲ τοὺς ἰνιά σου γιουὺς, who hadst nine sons; literally, with thy nine sons. — 'ς τὰ σκοτινὰ . . . φηγγαράκι, show the mother's assiduity; φίγγος, the light of the sun; φηγγαράκι, the dear moonlight. —

- 170 — ὁποῦ, equivalent to *eis tēn ὁποίαν*, to whom, referring to μάνα. —
- 171 σοῦ, superfluous. § 164. 1. — δῶσ' τῆνι, for δῶσε τῆνι. — 'ς τὴν στρούατα 'σοῦ διαβαίνω, in my travels. — μ' ἄσχημ', for μὰ ἄσχημα. — τὴν ἰφίρη, for τὴν φίρη. § 19. N. — τῆς βάζει, makes for her (his mother); βάζει, from βάζω, βάλλω. — τοὺς ἁγίους μαρτύρους, the holy martyrs; ἁγίους, by synizesis for ἁγίους; μαρτύρους, for μάρτυρας, from the nominative μάρτυρας. § 34. 1. — νὰ πὰ τῆς τὴν ἰφίρη, to go (to Babylon) and bring her back to her (mother). § 226. N. — πιθάνα, for ἀπιθάναν, from ἀπιθαίνω. — καὶ οἱ ἑννιά, every one of the nine. § 149. 4. — ἀνίσπα, imperf. from ἀνασπῶ. — τὸ θιδ μού βάλεις, for τὸν θιδ μού ἱβαλεις. § 81. N. 1. — μίσα 'ς τὰ μισάνυκτα, in the heart of the night. — βρίσκι τῆν καὶ κτινίζουνταν, he found her combing herself. § 250. 2. — γιὰ ἴλα, come now, just come. — τί 'ναι τοῦτ' ἡ ὄρα, it is too late now to start. — νὰ βάλω τὰ χρυσά μου, let me (or I must) put on my dress embroidered with gold. § 228. — ὡς καθὼς εἶμαι, as I am; ὡς is pleonastic. — ὁποῦ διάβαιναν, which they were travelling. — ἀκούν, for ἀκούουν, from ἀκούω, or rather ἀκούγω. § 84. — γιὰ 'δεις, just see. — κοπίλα ἔμορφη, acc. after 'δεις. — νὰ σίεν' ἀπιθαμίνον, dragging a corpse. The superstitious believe that birds and some kinds of dogs have the power of seeing ghosts, demons, and diseases. — φοβοῦμαι σ' . . . μυρίζεις, I fear, my dear brother, something has befallen thee, for thou smellest of frankincense. Arete begins to believe she is walking with her brother's ghost. — ἰχτι βραδύς, last evening; the evening of his death. — κάτω 'ς τὸν Ἀγγιάνη, to Saint John's church, where the funeral rites were performed. — νὰ σὴν Ἀρετὴ σου, here is your Arete. — ἂν ἦσ' ἄρας, διάβαινι, if thou art a spirit of the air, go thy way. — καῦμινη Ἀρετούλα μου . . . 'ς τὰ ξίνα, my poor dear Arete lives far away in a strange land. — κ' ἰγώ 'μ', for καὶ ἰγὼ εἶμαι, for I am. — κὶ ὅσο ν' ἀνοίξ', for καὶ ὅσον νὰ ἀνοίξῃ, and before she could open. — ἱξίβγιν ἡ ψυχὴ τῆς, she expired.

## SALOMOS.

Salomos makes little use of *elision*, *crasis*, and *synizesis*; which necessarily introduces the tribrach, dactyle, and anacrusis into his verse, and consequently prevents that tiresome monotony, which seems to captivate the majority of Romaic versifiers. His poetry, therefore, can be appreciated by those only who are good Greek (that is, ancient Greek) or Italian scholars.

1. ἀπὸ τὴν κόψη, by the edge. — μὲ βία, rapidly.

2. βγαλμίνη, sprung out of. — σὰν πρῶτα, as of yore; that is, in the times of the ancient Greeks. — ἀνδρειμίνη, vigorous.

3. *ἐκτὶ μίσα*, that is, *εἰς τὰ κάκαλα τῶν Ἑλλήνων*. — *᾿σῆ*, for *εἰσῆ*, 172 from *λίγω*.

4. *ἄργε νά ᾿λθῃ*, was long in coming. — *ἐκίνη ἡ μέρα*, the day of thy deliverance. — *τά ᾿σκιαζι*, by crasis for *τὰ ἴσκιαζι*.

5. *λίς*, for *λίγης*. — *κλαίς*, for *κλαίγης*, from *κλαίγω*, *κλαίω*. 173

6, 7. *ἀκαρτέρει*, that is, *ἡ Ἐλευθερία*: the person changes in the 6th strophe. — *ἴλις*, for *ἴλιγης*, from *λίγω*. § 84. — *τσ᾿*, for *τσοῆ*, *ταίς*.

8. *μίσ᾿ ᾿ς τὰ κλαῦματα θολό*, turbid with tears. — *εἰς τὸ ροῦχό σου*, upon thy garment.

9, 10. *εἰς τὰ ξίνα*, in foreign countries. — *ἄλλα*, other than thine. — *μοναχῆ . . . ἱξανάλθεις μοναχῆ*, thou departedst alone, and returnedst alone. — *δὲν εἶν᾿ εὐκολαίς . . . κευταλῆ*, because nobody would help thee; doors do not open easily when Need knocks at them.

11. *ἀνάσασην κάμμιά*, no respite; supply *ἴδωκε*. — *ἄλλος σοῦ ἴταξι . . . φρικτά*. This refers to the promises of Catharine the Second, empress of Russia.

12, 13. *νά βρῆς*, for *νά εὔρῆς*. § 27. 3. — *ἰπίσω*, back, to Greece. *πίτρα*, *χορτάρι*, some spot famous in Grecian history.

15. *ναί*, all this is so. — *τώρα*, now. This piece was written about the 174 year 1824, when the Greek revolution was at its height.

18. *᾿Ρήγα*, Regas, a native of Bhelestínos, in Thessaly. He was one of the earliest planners of the Greek revolution. — *πολιμέραχη ἡ φωνή*, martial voice. This no doubt refers to the war-songs of Regas, which, like all other war-songs, are now highly insipid.

20. *ὡς ᾿ς τ᾿ ἀστέρια*, their voices reached the stars. — *τοῦ Ἰονίου καὶ τὰ νησιά*, the seven Ionian islands, subject to (technically, under the protection of) Great Britain.

21. *γραμμίνο*, engraved; *γραμμίνην*, agreeing with *ἔλευθεριά*, would be more natural. — *ψιῦτρα ἔλευθεριά*, false liberty. Salomos, it should be remembered, is a native of Zante, one of the Ionian islands, and, of course, no very great admirer of British liberty.

VOCABULARY.





# VOCABULARY.

## ABBREVIATIONS AND EXPLANATIONS.

<i>Arab.</i>	.	.	.	.	<i>Arabic.</i>
<i>Ital.</i>	.	.	.	.	<i>Italian.</i>
<i>Lat.</i>	.	.	.	.	<i>Latin.</i>
<i>Turk.</i>	.	.	.	.	<i>Turkish.</i>
<i>Unc.</i>	.	.	.	.	<i>Of uncertain etymology.</i>
*	.	.	.	.	<i>Provincial or Local.</i>

The articles τοῦ, τόν, in the expressions *With* τοῦ, *With* τόν, respectively represent the Genitive and Accusative.

### A.

ἄ, or ἄ, *interj.* ah, denoting pity, sorrow, or complaint.

ἄ-, *privative.* § 121.

a for E and O, 27. I.

ἄβαθος (βάθος), η, ον, shallow.

ἄβαπτος (βάπτω), η, ον, not dyed: not tempered, as metallic instruments.

ἄβαρής (βάρος), ἴς, imponderable, weightless.

ἄβάστακτος (βαστάζω), η, ον, unsupported: insupportable.

ἄβατος (βαίνω), ον, impassable: inaccessible.

ἄββᾶς, ᾶ, ὶ, abbot: father, a title given to monks, in which case the ς is dropped; as, 'Ο' Αββᾶ Παμβώ, Father Pambó.

ἄβδύλα (βδύλα), ας, ἦ, leech.

ἄβιβαιος (βίβαιος), α, ον, uncertain: not sure.

ἄβιβαιότης, ητος, ἦ, uncertainty.

ἄβιβαιώτος (βιβαιώνω), η, ον, not asured: not confirmed.

ἄβίαστος (βιάζω), η, ον, unforced, unrestrained.

ἄβλαβής (βλάβη), ἴς, and

ἄβλαβος, η, ον, harmless: uninjured, unhurt.

ἄβλαπτος, η, ον, uninjured, unhurt, ἄβλαβής.

ἄβοήθητος (βοηθῶ), η, ον, unassisted: helpless.

ἄβραστος (βράζω), η, ον, not boiled.

ἄβρεκτος (βρέχω), η, ον, not wet, dry.

ἄβραχία (βροχή), ἄς, ἦ, = ἀνυδρία.

ἄβροχος, η, ον, = ἄβρεκτος.

ἄβύζακτος (βυζάνω), η, ον, not sucked: not suckled.

ἀγαθοσοία, ας, ἦ, beneficence.

ἀγαθοσοίος, ὶ, ὄν, beneficent.

ἀγαθός, ἦ, ὄν, good, καλός.

ἀγαθότης, ητος, ἦ, goodness.

ἀγάλι, ον

ἀγάλια (ἀκαλός?), *adv.* = σιγά.

ἄγαλμα, ατος, τό, statue.

ἀγαλατοποιός, οῦ, ὶ, statuary, maker of statues.

ἀγαμία, ας, ἦ, celibacy.

ἄγαμος (γάμος), *ον*, unmarried.  
 ἀγανάκτησις, *ιως, ή*, indignation.  
 ἀγανακτώ, *ις, ησα*, to be indignant :  
 to complain, rarely.  
 ἄγανον, *ου, τὸ*, = ἀθήρ.  
 ἀγάπη, *ης, ή*, love : charity : peace,  
 not πόλιμος.  
 ἀγαπητός, *ή, έν*, beloved.  
 ἀγαπίζω, *ισα*, to reconcile.  
 ἀγαπῶ, *ῶς, ησα, ήθην, ημίνας*, to love :  
 to be in love with : to like.  
 ἀγῶς (Turk.), *ᾶ, έ*, aga, the governor  
 of a Greek village ; he is always a  
 Mohammedan.  
 ἀγγαρεία, *ας, ή*, impressment.  
 ἀγγαρεύω, *ιυσα*, to impress, to compel  
 to enter into public service.  
 ἀγγεῖον, *ου, τὸ*, vessel, vase.  
 ἀγγελικός, *ή, έν*, angelical.  
 ἄγγελος, *ου, έ*, angel.  
 ἀγγίζω, = ἰγγίζω.  
 ἄγγισμα, = ἰγγισμα.  
 Ἀγγλία, *ας, ή*, England.  
 Ἀγγλικός, *ή, έν*, English.  
 Ἀγγλος, *ου, έ*, Englishman.  
 ἀγιλᾶδα, *ας, ή*, cow.  
 ἀγίλαδάρης, *η, έ*, = βουκόλος.  
 ἀγιλᾶδι (ἀγίλη), *ιού, τὸ*, = βόδι.  
 ἀγίλη, *ης, ή*, flock, herd.  
 ἀγίμιστος (γεμίζω), *η, εν*, not filled.  
 ἀγενής, *ής*, ignoble, mean, low, vulgar.  
 ἀγέννητος (γενῶ), *η, εν*, unborn : un-  
 begotten, uncreated.  
 \* ἀγίρας, = ἀίρας.  
 ἀγιυμάτιστος (γευματίζω), *η, εν*, that  
 has not dined.  
 ἀγιυστος, *η, εν*, and  
 ἄγευτος, *η, εν*, that has not eaten.  
 ἀγιώρευτος (γιωργῶ), *η, εν*, not tilled.  
 ἀγία, *ας, ή*, a female saint.  
 ἀγιάζω (ἄγιος), *ασα, άσθην, ασμίνας*,  
 to sanctify : to consecrate.  
 ἀγιάζω, *ασα*, to become a saint.  
 ἀγιασμός, *ού, έ*, sanctification : holy  
 water.  
 ἀγιογδύτης (ἄγιος, γδύνω), *η, έ*, sacri-  
 legist, nearly obsolete in this sense :  
 religious hypocrite.  
 ἄγιος, *α, εν*, holy : sacred : Holiness,  
 as a title of respect given to bishops,  
 as, έ ἄγιος Ἐφίσου, his Holiness  
 the metropolitan of Ephesus.

ἄγιος, *ου, έ*, saint.  
 ἀγιότης, *ητος, ή*, sanctity.  
 ἀγκάδι, *ιού, τὸ*, = ἄκανθα.  
 ἀγκαλιά (ἄν, καλά), *ορ ἀγκαλᾶ καί*,  
*conj.* though, although.  
 ἀγκαλιάζω (ἀγκαλίζομαι), *ασα, άσθην*,  
*ασμίνας*, to embrace.  
 ἀγκίδα (ἄκίς), *ας, ή*, splinter, sliver,  
 shiver.  
 ἀγκίστρι (ἄγκιστρον), *ιού, τὸ*, fish-hook.  
 ἄγκυρα, *ας, ή*, anchor.  
 ἀγκωνάρι, *ιού, τὸ*, corner, ἄγκωνας.  
 ἄγκωνας (ἀγκών), *α, έ*, elbow : corner.  
 ἀγλιστερῶ (ἄλισθηρός), *ῶς, ησα*, to slip,  
 slide, glide.  
 ἄγλωστος (γλωῖσσα), *η, εν*, tongueless :  
 speechless.  
 ἀγάντια (ἰαντίον), *adv.* opposite, over,  
 against.  
 ἀγνώριστος (γνωρίζω), *η, εν*, unknown :  
 not recognised : not acquainted with.  
 ἄγνωστος, *η, εν*, unknown.  
 ἀγορά, *ῶς, ή*, purchase, buying, emp-  
 tion : market.  
 ἀγοράζω, *ασα, άσθην, ασμίνας*, to buy,  
 purchase.  
 ἀγοραστός, *η, έν*, bought : purchasable.  
 ἀγόρι (ἄγουρος), *ιού, τὸ*, male child :  
 lad.  
 ἄγουρος, *η, εν*, = ἄωρος.  
 ἄγουρος (κοῦρος ?), *ου, έ*, young man :  
 brave man.  
 ἀγράμματος (γράμμα), *η, εν*, illiterate.  
 ἀγραπτος (γράφω), *η, εν*, and  
 ἀγραφος, *η, εν*, not written : blank, as  
 paper.  
 ἀγριύω (ἄγριος), *ιυσα, εύθην, ευμίνας*,  
 to render wild, enrage, irritate.  
 ἀγριύω, *ιυσα*, to be wild : to be en-  
 raged, irritated.  
 ἀγρίων, *ωσα, ωμίνας*, = ἀγριύω.  
 ἀγριοπετεινός (πετεινός), *ού, έ*, whoop  
 or hoopoo, a bird.  
 ἄγριος, *α, εν*, wild, savage, ferocious.  
 ἀγριότης, *ητος, ή*, wildness : savage-  
 ness : ferocity.  
 ἀγροικῶ (ἄγροικος), *ῶς, ησα, ήθην, ημί-  
 νας*, to understand, καταλαμβάνω :  
 to hear.  
 ἀγρός, *ού, έ*, field.  
 ἀγρυπσία, *ας, ή*, wakefulness, watch-  
 fulness, vigilance : vigil, in a church.

ἀγρυπνες, η, ον, sleepless, wakeful :  
 watchful, vigilant.  
 ἀγύμναστος (γυμνάζω), η, ον, not ex-  
 ercised, not drilled : not practised,  
 unskilled.  
 ἀγύρτης, ου, ὁ, mountebank, charlatan,  
 quack.  
 ἀγχινοια, ας, ἡ, ingenuity.  
 ἀγχινοιας, ουν, ingenious.  
 ἀγάν, ὄνος, ὁ, contest, struggle.  
 ἀγανίζομαι, ἰσθην, to contend, strug-  
 gle.  
 ἀδάμας, αντος, ὁ, diamond.  
 ἀδάμαστος (δαμάζω), η, ον, unconquer-  
 ed, unsubdued : unconquerable, in-  
 domitable.  
 ἀδεια, ας, ἡ, permission, leave : leisure.  
 μὲ τὴν ἀδειάν σου, with your per-  
 mission.  
 ἀδειάζω (ἀδεια), ασα, = εὐκαιρῶ.  
 ἀδειάζω, ασα, ἰσθην, ασμίνοσ, = εὐκαι-  
 ρῶν.  
 ἀδειος, α, ον, = εὐκαιρος.  
 ἀδειπνος, η, ον, supperless.  
 ἀδελφάκι, τὸ, dear brother.  
 ἀδελφάτεον, ου, τὸ, = ἀδελφότησ.  
 ἀδελφή, ἡσ, ἡ, sister.  
 ἀδελφι, τὸ, = ἀδελφός.  
 ἀδελφικός, ἡ, ὄν, brotherly, fraternal.  
 ἀδελφός, οὔ, ὁ, brother.  
 ἀδελφότησ, ησ, ἡ, brotherhood, fra-  
 ternity.  
 ἀδερφάκι, = ἀδελφάκι.  
 ἀδερφή, = ἀδελφή. § 32. N.  
 ἀδερφι, = ἀδελφι.  
 ἀδερφός, = ἀδελφός.  
 ἀδειτος (δένω), η, ον, untied, unbound.  
 ἀδηλος, η, ον, uncertain.  
 Ἄιδης, ου, ὁ, Hades.  
 ἀδιάκοπος (διακόπτω), ον, incessant.  
 ἀδιάκριτος (διακρίνω), η, ον, impolite,  
 boorish.  
 ἀδιάλλακτος (διαλλάσσω), η, αν, ir-  
 reconcilable, implacable.  
 ἀδιαντροπία, ας, ἡ, = ἀναισχυντία.  
 ἀδιαντροπος (ἐντροπίομαι), η, ον, = ἀναι-  
 σχυντος.  
 ἀδιαφορία, ας, ἡ, indifference.  
 ἀδιάφορος, ον, indifferent.  
 ἀδιαφόρως, adv. indifferently.  
 ἀδικα, adv. = ἀδίκως.  
 ἀδικία, ας, ἡ, injustice, wrong.

ἀδικος, η, ον, unjust.  
 ἀδικῶ, εἶσ, ησα, ἡσθην, ημίνοσ, to act  
 unjustly, to wrong, injure.  
 ἀδίκως, adv. unjustly.  
 ἀδιόρθωτος (διορθώνω), η, ον, not mend-  
 ed, not corrected : incorrigible.  
 ἀδράζω (δράσσομαι), αζα, and  
 ἀδράζω, αζα, to seize, snatch.  
 ἀδυναμία, ας, ἡ, feebleness, weakness :  
 inability.  
 ἀδύναμος, η, ον, = ἀδύνατος.  
 ἀδυνατίζω (ἀδύνατος), ἰσα, ἰσμίνοσ, to  
 debilitate, weaken, enfeeble.  
 ἀδυνατίζω, ἰσα, to be feeble.  
 ἀδύνατον, ου, τὸ, impossibility.  
 ἀδύνατος, η, ον, weak, feeble : lean, as  
 flesh : unable, impotent : impossi-  
 ble.  
 εἶναι τῶν ἀδυνάτων νά, it is abso-  
 lutely impossible.  
 ἀδυνατῶ, εἶσ, ησα, to be unable, inca-  
 pable : to be or grow weak.  
 ἀδυσάπητος, ον, inexorable.  
 ἄδω, to sing, used chiefly in the phrase  
 ἄδεται λόγος, it is said, there is a  
 report.  
 αἶ, adv. not Romainic, = πάντοτε.  
 αἰράκης, η, ὁ, and  
 αἰράκι, τὸ, light breeze.  
 αἶρας, α, ὁ, = ἀήρ.  
 αἶρι (ἀήρ), ἰοῦ, τὸ, breeze.  
 αἰρίζω, ἰσα, ἰσθην, ἰσμίνοσ, to air, fan :  
 to ventilate.  
 αἶριος, α, ον, aerial.  
 αἰτός, οὔ, ὁ, eagle.  
 ἀηδής, ἰς, insipid, disagreeable.  
 ἀηδία, ας, ἡ, insipidity, disagreeable-  
 ness.  
 ἀηδονάκι, τὸ, dear nightingale.  
 ἀηδόνι, ἰοῦ, τὸ, = ἀηδών.  
 ἀηδών, ὄνος, ἡ, nightingale.  
 ἀήρ, ἴρος, ὁ, air : wind.  
 εἰς τὸν αἶρα, in vain, foolishly.  
 εἰ καταλαμβάνω εἰς τὸν αἶρα, I  
 don't understand half of what you  
 say.  
 αἶσ (ἄγιος), η, ὁ, saint, chiefly in com-  
 position, as Ἀησιγιάννης, Saint John.  
 \*ἀθάλη (αἰθάλη), ησ, ἡ, = στάκτη.  
 ἀθανασία, ας, ἡ, immortality.  
 ἀθάνατα, adv. immortally.  
 ἀθανατίζω, ἰσα, ἰσθην, ἰσμίνοσ, to im-

mortalize.  
 ἀθάνατος, η, ον, immortal.  
 ἀθαπτος, (θάπτω), η, ον, unburied.  
 ἀθίκα, ας, ἡ, atheism.  
 ἄθεος, ου, ὁ, atheist.  
 ἀθίρας (ἀθήρ), α, ὁ, awn, beard of an ear of corn : edge, as of a cutting instrument.  
 Ἀθήνα, ας, ἡ, and  
 Ἀθῆναι, ᾶν, αἱ, Athens.  
 Ἀθηναῖος, ου, ὁ, an Athenian.  
 ἄθλιος, α, ον, miserable, wretched.  
 ἀθλιότης, ητος, ἡ, misery, wretchedness.  
 ἀθόγαλον, ου, τὸ, = ἀνθόγαλον.  
 ἄθεοςκος (θεσηκία), η, ον, irreligious.  
 ἀθωώνω (ἀθώω), ωσα, ὄθην, ωμίνοσ, to declare innocent : to acquit.  
 ἀθώος, α, ον, innocent.  
 ἀθωότης, ητος, ἡ, innocence.  
 αἰβῶι, interj. oh! of wonder ; chiefly used by women.  
 αἰθίρας, α, ὁ, = αἰθήρ.  
 αἰθίρειος, α, ον, ethereal.  
 αἰθήρ, ἴρος, ὁ, etheral.  
 αἷμα, ατος, τὸ, blood.  
 αἱματόνω (αἱματώω), ωσα, ὄθην, ωμίνοσ, to stain with blood.  
 αἱματοχυρία (χύνω), ας, η, bloodshed.  
 αἱμοβόρος, ον, feeding on blood, blood-thirsty.  
 αἰνγμα, ατος, τὸ, riddle.  
 Αἶνος, ου, ἡ, Ænos, a city.  
 -αἰῖ, from nouns in ας or ης, §4. 2.  
 αἵρεσι, ιως, ἡ, heresy : sect.  
 αἱρετικός, ἡ, ὄν, heretical.  
 αἱρετικός, οὔ, ὁ, heretic.  
 αἰσθάνομαι, ἀνθην, to feel, perceive.  
 αἰσθημα, ατος, τὸ, feeling, sensation.  
 αἰσθησις, ιως, ἡ, sense : perception.  
 αἰσθητός, ἡ, ὄν, felt : perceptible.  
 αἰσχυρός, ἄ, ὄν, obscene.  
 αἰτία, ας, ἡ, cause.  
 ἰξ αἰτίας τοῦ, on account of, because of.  
 αἴτιον, ου, τὸ, = the preceding.  
 αἴτιος, α, ον, that causes : the cause, used only in the predicate, in this acceptation. With τοῦ.  
 αἰφνιδιος, α, ον, sudden, unexpected.  
 αἰφνιδίως, adv. suddenly, unexpectedly.  
 αἰχμαλωσία, ας, ἡ, captivity.

αἰχμαλωτίζω, ισα, ἴσθην, ἰσμίνοσ, to capture, make prisoner of war.  
 αἰχμάλωτος, ου, ὁ, captive, prisoner of war.  
 αἰών, ὄνος, ὁ, age : eternity : century.  
 αἰώνιος, α, ον, eternal.  
 αἰωνιότης, ητος, ἡ, eternity.  
 αἰωνίως, adv. eternally.  
 ἀκαθαρσία, ας, ἡ, impurity.  
 ἀκάθαρτος, η, ον, impure.  
 ἀκακος, α, ον, good, innocent.  
 ἀκανθα, ας, ἡ, thorn.  
 ἀκανόνιστος (κονοίζω), η, ον, not regulated, irregular.  
 ἄκαρπος, η, ον, fruitless.  
 ἀκαρτεῖω, = καρτεῖω.  
 ἀκαταλληλία, ας, ἡ, inconsistency, incongruity, irregularity.  
 ἀκατάπαυστα, adv. incessantly : continually.  
 ἀκατάπαυστος, η, ον, incessant : continual.  
 ἀκαταστασία, ας, ἡ, unsteadiness, commotion.  
 ἀκατάστατος, η, ον, unsteady.  
 ἀκέραιος, α, ον, entire, whole.  
 ἀκίνησία, ας, ἡ, immobility.  
 ἀκίνητος, η, ον, immovable.  
 ἀκοή, ἡς, ἡ, hearing.  
 ἰξ ἀκοῆς, from hearsay.  
 ἀκόλουθος, η, ον, following.  
 ἀκολουθῶ, εἰς, ησα, to follow.  
 ἀκολουθως, adv. consequently.  
 ἀκόμα, and  
 ἀκόμη (ἀκμήν), adv. yet, as yet : still : not yet. § 171.  
 ἀκόνι (ἀκόνη), ιοῦ, τὸ, whetstone.  
 ἀκονίζω, ισα, ἴσθην, ἰσμίνοσ, and  
 ἀκονῶ, ᾶς, ησα, ἡθην, ημίνοσ, to whet, sharpen.  
 ἀκούγω, = ἀκούω.  
 ἀκουμβίζω, ισα, ἴσθην, ἰσμίνοσ, and  
 ἀκουμβῶ (Lat. accumbo), ῆς, ησα, ἰσμίνοσ, to lean upon or against, place upon.  
 ἀκούω, ουσα, οὔσθην, ουσμίνοσ, to hear.  
 ἄκρα, ας, ἡ, extremity.  
 ἀκρασία, ας, ἡ, intemperance.  
 ἀράτεια, ας, ἡ, incontinence.  
 ἄκρα, ας, ἡ, = ἄκρα.  
 ἀκριβᾶ, adv. dearly.  
 ἀκριβεία, ας, ἡ, exactness, accuracy,

precision : dearth, dearness.

ἀκριβής, ἴς, exact, accurate, precise.

ἀκριβοί, ἦ, ὄν, dear : close, penurious,  
parsimonious.

ἀκριβῶς, *adv.* exactly, accurately :  
dearly.

ἄκριτος, η, ον, indiscreet.

ἀκρόασις, ἰως, ἦ, hearing : lecture.

ἀκρογιαλιά (ἄκρος, πύργιος), αῖς, ἦ,  
seashore, sea-coast.

ἄκρον, ου, τὸ, commonly in the plural,  
τὰ ἄκρα, extremities, border.

ἄκρως, *adv.* extremely.

ἀκρωτήριον, ου, τὸ, promontory, cape.

ἄκτινα, ας, ἦ, and

ἄκτις, ἴνος, ἦ, ray : radius.

ἄκυρος, ον, null, void, invalid.

ἄλας, ατος, τὸ, salt.

Ἄλασόνω, ας, ἦ, Alasona, a town.

ἄλάτι, ἰοῦ, τὸ = ἄλας.

ἄλατιζω, ἰσα, ἰσθην, ἰσμίνος, to salt,  
sprinkle with salt.

ἄλαφι, = ἰλάφι.

ἄλαφομόσχι (μέσχος), ἰοῦ, τὸ, fawn.

Ἄλβανία, ας, ἦ, Albania.

Ἄλβανός, οὔ, ὁ, an Albanian.

ἄλίθω, ἰσα, ἰσθην ἰσμίνος, to grind.

ἄλίβγω, and

ἄλίβω, and

ἄλίβω, ἰψα ἰσθην, ἰμμίνος, to anoint :  
to soil.

ἄλεποῦ, = ἄλωποῦ.

ἄλιτρι (ἄροτρον), ἰοῦ, τὸ, plough.

ἄλιυρι, ἰοῦ, τὸ, = ἄλυρον.

ἄλυρον, ου, τὸ, flour, meal.

ἀλήθεια, ας, ἦ, truth.

ἰπ' ἀληθείας, or τῆ ἀληθεία, in  
truth, truly.

ἀλήθια, by the way, à propos.

ἀληθεύω, ἰσσα, to be true, to tell the  
truth.

ἀληθής, ἴς, and

ἀληθινός, ἦ, ὄν, true.

ἀληθῶς, *adv.* truly.

ἀλησημονῶ, = λησημονῶ.

Ἄλης, ἦ, ὁ, Ali.

ἀλί (Ital. guai a lui), *interj.* alas !

ἀλίμονον (ἀλί, οἰμί), *interj.* alas ! woe !

With εἰς τόν.

ἄλλά, *conj.* but.

ἄλλαγή, ἦς, ἦ, change.

ἄλλάζω, αῖα, ἀχθην, ἀγμίνας, to

change : to change dress.

ἀλλαξιά, αῖς, ἦ, barter, exchange : suit  
of clothes.

κάμνω ἀλλαξιά, to barter.

ἀλλάσσω, = ἀλάζω.

ἄλλίως (ἄλλος), *adv.* otherwise.

ἄλλήλων, ους, ας, α, one another.

§ 68.

ἄλλογενής, οὔς, ὁ, foreigner.

ἄλλόγλωσσος, η, ον, speaking a differ-  
ent language.

ἄλλοθενής (ἴθνος), ἴς, belonging to a  
different nation.

ἄλλοιῶς (ἄλλοῖος), *adv.* = ἄλλίως.

ἄλλος, η, ο, other, another.

καὶ τὸ ἄλλο, moreover.

λέγει ἄλλα ἀντ' ἄλλον, he talks  
incoherently.

ἄλλος . . . καὶ ἄλλος, one . . .

another, or some . . . others ; as

ἄλλος θίλει κρασί, καὶ ἄλλος

νερόν, one wants wine, another wants

water ; ἄλλοι ἐκριμάσθησαν, καὶ

ἄλλοι ἐπαλουκάθησαν, some were

hanged, others were impaled ; ἄλλα

λέγει, καὶ ἄλλα κάμνει, he says one

thing, and does another.

ἄλλοῦ (ἄλλος), *adv.* elsewhere, in or at  
another place : to another place.

ἀπ' ἄλλοῦ, from another place.

ἄλλοῦ . . . καὶ ἄλλοῦ, in one

place . . . in another, or to one place

. . . to another ; as, ἄλλοῦ εἶμ' ἐγὼ,

καὶ ἄλλοῦ αὐτός, I am in one place,

and he in another ; ἄλλοῦ τὸν ἴστυ-

λαν, καὶ ἄλλοῦ ἐπῆγε, they sent him

to one place, and he went to another.

ἄλλόφυλος (φυλή), η, ον, belonging to  
a different nation.

ἄλμυρός, ἄ, ὄν, salt.

ἄλογον, ου, τὸ, = ἴσπος. § 38. N.

ἄλογος, η, ον, irrational : unreasonable.

ἄλογότριχα (τριχα), ας, ἦ, horsehair.

ἄλυσαις, αἶ, chains, ἄλυσιδαίς.

ἄλυσιδα (ἄλυσις), ας, ἦ, chain.

ἄλυσόνω (ἄλυσος), ἰσα, ἰσθην, ἰμμίνος,  
to chain.

ἄλυτος (ἄλυσις), ου, ὁ, = ἄλυσιδα.

Ἄλφειός, οὔ, ὁ, Alpheus, a river.

ἄλώνι (ἄλων), ἰοῦ, τὸ, threshing-floor.

ἄλωνίζω, ἰσα, ἰσθην, ἰσμίνος, to thresh.

ἄλωπηξ, ἰκος, ἦ, and

ἄλωπτοῦ, οὗς, ἡ, fox.  
 ἄμα, adv. as soon as. § 230. 2.  
 ἀμάθεια, ας, ἡ, ignorance.  
 ἀμαθής, ἴς, and  
 ἀμαθεῖς, η, ον, ignorant.  
 ἀμάλακτος (μαλάσσω), η, ον, inexorable, inflexible.  
 ἀμαξια, ης, ἡ, and  
 ἀμάξι, ιοῦ, τὸ, vehicle, carriage, cart, car, wagon.  
 ἀμαρτάνω, to sin. § 106.  
 ἀμαρτήμα, ατος, τὸ, sin : crime.  
 ἀμαρτία, ας, ἡ, sin.  
 ἀμαρτωλός, ἡ, ὄν, sinful.  
 ἀμαρτωλός, οὔ, ὁ, sinner.  
 ἀμασχάλη = μασχάλη.  
 ἀμβλύς, ἴα, ὁ, blunt : obtuse.  
 ἄμβων, ωνος, ὁ, pulpit.  
 ἄμι, ἄμιτι, go. § 106.  
 ἀμίθυστος (μιθύνω), η, ον, not intoxicated, sober.  
 ἀμίλεια, ας, ἡ, negligence.  
 ἀμιλής, ἴς, negligent : careless.  
 ἀμιλῶ, ἴς, ησα, ἡθην, ημίνος, to neglect.  
 ἄμεμπτος, η, ον, blameless, faultless.  
 ἄμερικανός, οὔ, ὁ, an American.  
 ἄμερικῆ, ἡς, ἡ, America.  
 ἄμισος, ον, immediate.  
 ἀμίσιως, adv. immediately.  
 ἀμίτρητος, η, ον, immeasurable : countless.  
 ἀμίμητος, η, ον, inimitable.  
 ἄμμι, and  
 ἀμμή (ἄν, μή), conj. but : if not, obsolete in this sense.  
 ἄμμος, ου, ἡ, and  
 ἄμμου, ως, ἡ, sand.  
 ἀμμώδης, ἴς, sandy.  
 ἀμοιβαίως, α, ον, mutual, reciprocal.  
 ἀμοιβιαίως, adv. mutually, reciprocally.  
 ἀμοιβή, ἡς, ἡ, recompense, compensation, remuneration.  
 ἀμόνι (ἄκμων), ἰοῦ, τὸ, anvil.  
 ἀμόνω, = ὀμόνω.  
 ἀμπίλι (ἄμπιλος), ἰοῦ, τὸ, vineyard.  
 ἄμπουσι (ἄν, ποσί), interj. = ἰῖθι.  
 ἀμπύδω (ἀπυθίω), ωσα, and  
 ἀμπύχων, αζα, to push.  
 ἀμφιβάλλω (βάλλω), to doubt.  
 ἀμφιβολία, ας, ἡ, doubt.  
 ἀμφίβολος, η, ον, doubtful.  
 ἀμφιβόλως, adv. doubtfully.

ἄν, conj. = ἰάν.  
 ἄν-, privative. § 121.  
 ἀνά, prep. § 201.  
 ἀναβαίνω, to ascend, to go or come up. § 106.  
 ἀναβάλλω (βάλλω), to defer.  
 ἀναβολή, ἡς, ἡ, delay, deferring.  
 ἀναγινώσκω, to read. § 106.  
 ἀναγκάζω, ασα, ἄσθην, ασμίνος, to compel, force.  
 ἀναγκαῖος, α, ον, necessary.  
 ἀναγκαίως, adv. necessarily.  
 ἀνάγκη, ης, ἡ, necessity : need.  
 ἀνάγνωσις, ἰως, ἡ, reading, perusal.  
 ἀναδιύω, ἰυσα, εὔθην, = ἀνακατένω, ὀσμίγω.  
 ἀνάδοχος, ου, ὁ, godfather.  
 ἀνάθεμα, ατος, τὸ, curse. With τόν, § 200.  
 ἀναθιματίζω, ἰσα, ἰσθην, ἰσμίνος, to curse : to anathematize.  
 ἀναισθησία, ας, ἡ, insensibility : stupidity.  
 ἀναισθητος, η, ον, insensible : stupid.  
 ἀναισχυντία, ας, ἡ, impudence.  
 ἀναισχυντος, η, ον, impudent.  
 ἀναισχύντως, adv. impudently.  
 ἀνακαλῶ (καλῶ), to recall.  
 ἀνακαλύπτω (καλύπτω), to discover.  
 ἀνακατένω (ἄνω, κάτω), ωσα, ἄσθην, ωμίνος, to mix up, mingle : stir up. Pass. ἀνακατένομαι, also to meddle with, followed by ἰς τόν, or μὴ τόν.  
 ἀναλαμβάνω (λαμβάνω), to recover, to take back : to recover, as from sickness.  
 ἀνάλατος (ἄλας), η, ον, unsalted : insipid.  
 ἀναλογία, ας, ἡ, analogy : proportion.  
 ἀνάλογος, ον, analogous : proportionate.  
 ἀναλυτικός, ἡ, ὄν, analytical.  
 ἀνμῖνω (μῖνω), to await.  
 ἀνάμισσα (ἀνάμισσις), adv. = μεταξύ.  
 ἀναμισταξύ (μισταξύ), adv. between : among. With τοῦ, or ἰς τόν.  
 ἀνανδρία, ας, ἡ, cowardice.  
 ἀνανδρῶς, ον, cowardly.  
 ἀνανογιῶμαι (ἀνά, νοῶ), ἰσαι, to perceive, see.  
 ἀναντιρρήτος, ον, incontrovertible, indisputable.  
 ἀνάξιος, α, ον, unworthy.

ἀνάπαυσις, *ως, ἡ*, rest, repose.  
 ἀναπαύω (*παύω*), to cause to rest.  
 Pass. ἀναπαύομαι, to rest : to die.  
 ἀνάπνυσις, *ως, ἡ*, respite.  
 ἀναπνίω (*πνίω*), to breathe, respire.  
 ἀναπνοή, *ἡς, ἡ*, breath, respiration.  
 ἀναπόφρυκτος, *ον*, = ἀφρυκτος.  
 ἀνάπτω, *αψα, ἀφθην, αμμίνας*, to kindle.  
 ἀναρίθμητος, *η, ον*, innumerable, countless, numberless.  
 ἀνάριστος, *η, ον*, unsuitable, unfit.  
 With *εις τόν*.  
 ἀναρχία, *ας, ἡ*, anarchy.  
 ἀνασταίνω (*ἀνασθμαίνω*), *ανα*, = ἀναπνίω.  
 ἀνάστασις, *ης, ἡ*, = ἀνάπνυσις.  
 ἀναστασμός, *ου, ὁ*, = ἀναπνοή.  
 ἀνασκευαζόμενος (*ἀνά, κόμβος*), *ωσα, ὠθην, ωμίνας*, to roll up, as the sleeves.  
 ἀνασπῶ (*σπῶω*), *ᾄς, ασα*, to pull up or out.  
 ἀνασταίνω (*σταίνω*), to raise, as from the dead : to resuscitate. Pass.  
 ἀνασταίνομαι, to rise, as from the dead. § 106.  
 ἀναστενάζω (*στενάζω*), to sigh.  
 ἀνατίλλω, *ιλα*, to rise, as a celestial body.  
 ἀνατολή, *ἡς, ἡ*, rising, as of a celestial body : east.  
 ἀνατολικός, *ἡ, ὄν*, eastern, oriental.  
 ἀνατρέφω (*τρέφω*), to bring up as a child : to educate.  
 ἀνατριχιάζω (*ἀνά, τρίχια*), *κσα*, my hair stands on end.  
 ἀνατροφή, *ἡς, ἡ*, breeding, education.  
 ἀναφανδόν, *adv.* openly.  
 ἀναφίρω (*φίρω*), to mention.  
 ἀναχώρησις, *ως, ἡ*, departure.  
 ἀναχωρῶ (*χωρῶ*), to depart.  
 ἀνδραγαθία, *ας, ἡ*, valor, bravery.  
 ἀνδράποδον, *ου, τὸ*, slave.  
 ἄνδρας, *α, ὁ*, = ἀνῆρ.  
 ἀνδρείονω (*ἀνδρείος*), *ωσα, ὠθην, ωμίνας*, to become brave ; chiefly in *ρη*.  
 ἀνδρειωμίνας, strong, brave, valorous.  
 ἀνδρεία, *ας, ἡ*, valor, bravery, courage.  
 ἀνδριάς, *άντας, ὁ*, statue.  
 ἀνδρόγυνον (*ἀνῆρ, γυνή*), *ου, τὸ*, husband and wife.  
 ἀνδρωμίνας, = ἀνδρειωμίνας.

ἀνιβάζω (*ἀναβιβάζω*), *ασα, ασμίνας*, to raise or place upon.  
 ἀνιβαίνω, = ἀναβαίνω.  
 ἀνέκδοτον, *ου, τὸ*, anecdote.  
 ἀνέκδοτος, *η, ον*, unpublished, as a book.  
 ἀνελεύθερος, *α, ον*, illiberal.  
 ἀνίπιστα, *adv.* unexpectedly.  
 ἀνίπιστος, *η, ον*, unhopd for : unexpected.  
 ἀνιμίζω, *ισα, ἰσθην, ἰσμίνας*, to fan : to ventilate.  
 ἀνιμοζάλη (*ἀνιμος, ζάλη*), *ης, ἡ*, gale, tempest, hurricane, storm.  
 ἄνιμος, *ου, ὁ*, wind.  
 τί ἄνιμος ; what the deuse ?  
 ἀνιμοστρόβιλος (*στρόβιλος*), *ου, ὁ*, whirlwind.  
 ἀνιξάντλητος, *η, ον*, inexhaustible.  
 ἀνιξαρτησία, *ας, ἡ*, independence.  
 ἀνιξαρτητος, *η, ον*, independent.  
 ἀνιξαρτήτως, *adv.* independently.  
 ἀνήκω, to belong to. With *εις τόν*.  
 τὸ ἀνήκον, due, that which is owed.  
 ἀνήλικος, *η, ον*, not of age.  
 ἀνήλιος, *ον*, sunless.  
 ἀνήμιρος, *η, ον*, ferocious.  
 ἀνῆρ, ἀνδρός, *ὁ*, man : husband.  
 ἀνήφορος (*φίρω*), *ου, ὁ*, ascent, up hill.  
 ἀνθρόος, *ἄ, ὄν*, blooming, flowery.  
 ἄνθι, *ιῶ, τὸ*, = ἄνθος.  
 ἀνθίζω, *ισα, ἰσμίνας*, = ἀνθῶ.  
 ἀνθόγαλον (*ἄνθος, γάλα*), *ου, τὸ*, cream.  
 ἄνθος, *αυς, τὸ*, flower, blossom.  
 ἄνθραξ, *ακος, ὁ*, coal.  
 ἀνθρώπινας, *η, ον*, human.  
 ἄνθρωπος, *ου, ὁ*, human being, man.  
 ἀνθρωπότης, *ητος, ἡ*, humanity.  
 ἀνθρωποφάγος, *ου, ὁ*, cannibal.  
 ἀνθῶ, *ιῶ, ησα*, to bloom : to flourish.  
 ἀνίκητος, *η, ον*, invincible.  
 ἀνίσως (*ἄν, ἴσως*), *ου, ἀνίσως κί, conj.* if by chance, or simply if.  
 ἀνοησία, *ας, ἡ*, folly, foolishness.  
 ἀνόητος, *η, ον*, foolish : fool.  
 ἀνοιγμα, *ατος, τὸ*, opening.  
 ἀνοίγω, *οίξα, οίχθην, οίγμίνας*, to open.  
 ἀνοικοδόμη, *ἡς, ἡ*, rebuilding.  
 ἀνοικτός, *ἡ, ὄν*, open.  
 ἀνοιξη, *ης, ἡ*, and  
 ἀνοιξις, *ως, ἡ*, the spring of the year.  
 ἀνομία, *ας, ἡ*, iniquity.  
 ἄνομος, *η, ον*, lawless.

ἀνοσσία, ας, ἡ, insipidity.

ἀνοστες, η, ον, insipid.

ἀνούσιος (εὐσία), α, ον, tasteless, insipid, trashy.

ἀντάμα (ἐν τῷ ἄμα), adv. = μαζί.

ἀνταμόνω (ἀντάμα), ωσα, ἄδην, ωμίνας, to meet. Pass. ἀνταμόνομαι, to meet each other, in the plural.

ἀντάμωσις, ιως, ἡ, meeting, interview.

ἀνταπόκρισις, ιως, ἡ, correspondence.

ἀντάρα (unc.), ας, ἡ, a rainy black cloud moving rapidly, nimbus : storm, tempest : confusion, agitation, disorder, tumult.

ἀντίνα (Ital. antenna), ας, ἡ, sail-yard.

ἀντίρον, = ἵτιρον.

ἀντίχω (ἴχω), ἀντίχα, = ἀντιστάχομαι.

ἀντηχῶ (ἠχῶ), ις, ησα, to resound, re-echo.

ἀντί, prep. §§ 192 : 225. 1.

ἀντί, ιῶ, τὸ, beam in a loom.

ἀντιβασιλία, ας, ἡ, regency, vicarious government.

ἀντιγραφον, ου, τὸ, transcript, copy.

ἀντιγράφω, (γράφω), to copy.

ἀντικείμενον, ου, τὸ, object.

ἀντικλιῖδι (ἀντίκλις), ιῶ, τὸ, false key.

ἀντικέπτω (κόπτω), to interrupt.

ἀντικρύ, οἱ ἀντίκρυ, adv. opposite, over against. With τοῦ, οἱ εἰς τόν.

§ 189.

ἀντικτυπῶ (κτυπῶ), to strike back, to reflect.

ἀντιλίγω (λίγω), to contradict.

ἀντίμαχος, ου, ὁ, opponent, adversary.

ἀντιπαλαίβω (παλαίβω), and

ἀντιπαλαίω (παλαίω), to struggle against.

ἀντίπερα, adv. on the opposite side.

With τοῦ, οἱ εἰς τόν.

ἀντιπρόσωπος, ου, ὁ, representative, in legislative affairs.

ἀντίπροχθεις (προχθεις), adv. four days ago.

ἀντίς, οἱ ἀντίς γιά, prep. §§ 201 : 225. 1.

ἀντισκόπτω, = ἀντικέπτω.

ἀντισταίνω (σταίνω), to place against, oppose.

ἀντίστασις, ιως, ἡ, resistance.

ἀντιστάχομαι (στάχομαι), to stand

against, oppose, resist. With τόν, οἱ εἰς τόν.

ἀντιφίρομαι (φίρω), in the plural, to oppose one another.

ἀντίχριστος, ον, antichristian.

Ἀντίχριστος, ου, ὁ, Antichrist, who, according to popular notion, is Satan incarnate.

ἀντρακλα (ἀνδράχη), ας, ἡ, purslain, a plant.

ἀντροῖς (Ἀνδρείας), ᾶ, ὁ, = δεκίμβριος.

ἄντσα (unc.), ας, ἡ, the calf of the leg.

ἄντρας, = ἄνδρας.

ἀντρέικις (ἄτρας), α, ον, man's.

ἀνδρία, ας, ἡ, drought.

ἀνύπανδρος (ὑπανδρεύω), η, ον, unmarried.

ἀνυπέβλητος, ον, insurmountable, insuperable.

ἀνυστόμονος (ὑστομένω), η, ον, impatient.

ἀνυστόφορος (ὑστοφίρω), η, ον, insupportable, intolerable.

ἄνω, adv. = ἰσάνω, up.

ἄνω κάτω, topsy turvy : up and down.

ἀνώτατος, η, ον, uppermost, highest, supreme. § 57.

ἀνώτερος, α, ον, superior, higher. Ibid.

ἀνωφιλής, ις, unprofitable.

Ἄξια, ᾶς, ἡ, = Νάξος.

ἄξιόπαινος, ον, praiseworthy, laudable, commendable.

ἄξιζω (ἄξιος), ισα, to be worth, to be valued at. With τόν of the price.

ἄξινη, ης, ἡ, axe.

ἄξιόλογος, η, ον, fine, excellent : important.

ἄξιόπιστος, η, ον, credible.

ἄξιος, α, ον, worthy. With τοῦ.

ἄξιότης, ητος, ἡ, worthiness, worth.

ἄξιωμα, ατος, τὸ, axiom.

ἄξων, ονος, ὁ, axle-tree, axis.

ἄκνος, η, ον, indefatigable.

ἀόρατος, ον, invisible.

ἀόριστος, ου, ὁ, aorist.

ἀπαγορεύω, ευσα, εὔδην, εὐμίνας, to prohibit, forbid. With κα μή. § 248. N.

ἀπαγορεύεται, it is prohibited, impersonally.

ἀπαθανατίζω, ισα, ἰσδην, ἰσμίνας, to immortalize.



ἀπαθής, ἴς, passionless.

ἀπαθῶς, *adv.* dispassionately, calmly, coolly.

\* ἀπαί, *prep.* = ἀπό.

ἀπαιδυσία, *ας, ἡ*, ignorance.

ἀπαιδευτος, *η, ον*, uneducated : unpunished.

ἀπαιτῶ (αἰτίω), *εἰς, ησα*, to require.

ἀπαλαίνω, = ἀπαλύνω.

ἀπαλός, ἡ, ὄν, = μαλακός.

ἀπαλύνω, *υνα, ὕδην*, = μαλακύνω.

ἀπάνθρωπος, *η, ον*, inhuman, cruel.

ἀπάνου, = ἀπάνω.

ἀπαντήχω (ἀπέ, ἀντίχω), = προσμί-  
νω, *οἱ περιμίνω*.

ἀπάντησις, *ιως, ἡ*, reply, answer.

ἀπαντῶ, *ᾶς, ησα, ἡδην*, to meet.

ἀπάνω, *αἰν*, = ἐπάνω, up.

ἀπαρατῶ, *ᾶς*, = παραιτῶ.

ἀπαρτισμός, *οὔ, ὁ*, completion.

ἀπαστρία, *ας, ἡ*, dirtiness.

ἀπαστρος (πάστρος), *η, ον*, dirty, filthy.

ἀπάτης, *ης, ἡ*, deception : fraud.

ἀπατῆς (ἀπό, ἀτός), *pron.* = ἀτός.

ἀπατῶ, *εἰς, ησα, ἡδην*, ημίνος, to de-  
ceive, cheat.

ἄπαυστος, *η, ον*, incessant.

ἀπεθαίνω, = ἀποθαίνο.

ἄπειρος, *ον*, inexperienced.

ἄπειρος, *ον*, infinite : boundless.

ἀπελπίζομαι (ἀπελπίζω), *ἴσθην, ἰσμί-  
νος*, to despair.

ἀπελπίσια, *ας, ἡ*, despair.

ἀπὲμπρός (ἐμπρός), *adv.* from before.

*With τοῦ, or ἀπὸ τόν.*

ἀπίξω (ἔξω), *adv.* from without. *With  
ἀπὸ τόν.*

ἀπηνῶ, = πηνῶ.

ἀπιστῶ, = πιστῶ.

ἀπίχω (ἔχω), ἀπιῶχα, to abstain from :  
to be distant or far from. *With ἀπὸ  
τόν.*

ἀπήγανος, *ου, ὁ*, = πήγανον.

ἀπίδι (ἄπιον), *ισῶ, τὸ*, pear.

ἀπιδιά, *ᾶς, ἡ*, pear-tree.

ἀπίθανος, *η, ον*, improbable.

ἀπίθων, *ωσα, ὡδην, ωμίνος*, = ἀποθί-  
τω.

ἀπιλογυῖμαι (ἀπελογυῖμαι), *ἡδην*, =  
ἀποκρίνομαι, to answer.

ἀπίστιυτος (πιστιῶν), *η, ον*, incredible.

ἀπιστία, *ας, ἡ*, unbelief : incredulity :

infidelity.

ἄπιστος, *η, ον*, unbelieving : infidel.

ἀπλών (ἀπλός), *ωσα, ὡδην, ωμίνος*, to  
extend, stretch : to unfold, expand,  
spread.

ἀπλός, ἡ, ὄν, = ἀπλοῦς.

ἀπλότης, *ητος, ἡ*, simplicity.

ἀπλοῦς, *ῆ, οὔν*, simple, plain.

ἀπό, *prep.* § 201.

ἀποβάλλω (βάλλω), to reject.

ἀποβλίπω (βλίπω), *εψα*, to look to-  
wards : to have reference to, relate  
to. *With εἰς τόν.*

ἀπόγονος, *ου, ὁ*, descendant.

ἀποδεικτικός, ἡ, ὄν, proving, convincing.

ἀποδειξις, *ιως, ἡ*, proof, demonstration :  
show.

ἀποδείχνω (δείχνω), to demonstrate,  
prove, show.

ἀποδίδω (δίδω), to attribute, ascribe.

ἀποθαίνο, = ἀποθνήσκω.

ἀποθιώνω (θίός), *ωσα, ὡδην, ωμίνος*, to  
deify.

ἀποθίω (θίω), to lay, put.

ἀποθίωσις, *ιως, ἡ*, deification.

ἀποθηκάρης, *η, ὁ*, and

ἀποθηκάριος, *ου, ὁ*, apothecary.

ἀποθήκη, *ης, ἡ*, store.

ἀποθνήσκω (θνήσκω), to die. § 106.

ἀπακαθίσταμαι, *Greek*, = ἀπεκατα-  
σταίνο.

ἀποκάμνω (κάμνω), to be tired of, to  
be exhausted.

ἀποκατασταίνο (σταίνο), to re-establish,  
restore.

ἀποκάτω (κάτω), *adv.* from below :  
under, below. *With ἀπὸ τόν.*

ἀποκεφαλίζω, *ισα, ἴσθην, ἰσμίνος*, to  
behead, decapitate.

ἀποκεφάλισις, *ιως, ἡ*, decapitation.

ἀποκεφαλίστης, *οὔ, ὁ*, headsman.

ἀποκλείω (κλείω), to exclude : to shut  
up : to blockade.

ἀποκοιμίζω (κοιμίζω), to put one to  
sleep.

ἀποκοιμῶμαι (κοιμῶμαι), *ᾶσαι*, to fall  
asleep.

ἀποκοτῶ (κοτῶ), = ἀποτολμῶ.

ἀποκρία (κρίας), *ας, ἡ*, carnival.

ἀποκριών, and

ἀποκριύω (ἀποκρία), *εσσα*, to eat the  
last supper before Lent.

ἀποκρίνομαι, ἴθην, to answer, reply.  
 ἀπὸκρίσις, ἰως, ἡ, answer, reply.  
 ἀπόκτησις (ἀποκτῶ), ἰως, ἡ, acquisition.  
 ἀποκτῶ (κτάομαι), ᾄς, ησα, to acquire : to obtain.  
 ἀπολαμβάνω (λαμβάνω), to enjoy : derive advantage.  
 ἀπόλαυσις, ἰως, ἡ, enjoyment.  
 ἀπολαύω, = ἀπολαμβάνω.  
 ἀπολογουῖμαι, ὑσαι, ἡθην, to defend one's self in a speech or book : to apologize.  
 ἀπόλυτος, η, ον, absolute.  
 ἀπολύτως, adv. absolutely.  
 ἀπολύω (λύω), to set free, to acquit.  
 ἀπομεινάρια (ἀπομίνω), τὰ, remnant, remains.  
 ἀπομίνω (μίνω), to remain : to be left.  
 ἀπόμικτος (μίκτος), ον, out of the way, sequestered.  
 ἀπομίσκα (μίσκα), adv. from within.  
 With ἀπὸ τόν.  
 ἀπομίσκω, and  
 ἀπομίσσω, = ἀπομίνω.  
 ἀπομπροστά (ἔμπροστά), adv. = ἀπὸ μ-  
 πρὸς.  
 ἀποπάνω (ἰπάνω), adv. from above : above. With ἀπὸ τόν.  
 ἀποπέρα (πέρα), adv. from the other side : beyond. With ἀπὸ τόν.  
 ἀποπίσω (ὀπίσω), adv. from behind : behind. With ἀπὸ τόν.  
 ἀπορρίπτω (ρίπτω), to cast out, reject.  
 ἀπορώ, εἰς ησα, to wonder at, to be surprised, to be at a loss.  
 ἀποσχίτησις, ἰως, ἡ, abandoning : discouragement.  
 ἀποσταίνω (σταίνω), ἀπέστασα, ἀποσταμίνας, and  
 ἀποστῶ, ᾄς, to grow tired, κουράζομαι : to be tired, in the aorist.  
 ἀποτέλεσμα, ατος, τὸ, result : effect.  
 ἀποτολμῶ, = τολμῶ.  
 \*ἀποῦ, ἠρον. = ὀπεῦ.  
 ἀποφασίζω, ἰσα, ἰσθην, ἰσμίνας, to decide, determine.  
 ἀπόφασις, ἰως, ἡ, decision, determination.  
 ἀποχτῶ, = ἀποκτῶ.  
 ἀπόψι (ἑψί), adv. this evening.  
 ἀπρηπής, ἰς, and

ἀπρεπτος, η, ον, improper, indecent.  
 ἀπρίλης, η, ὶ, and  
 ἀπρίλιος (Lat. aprilis), ου, ὶ, April.  
 ἀπρόκοστος (προκόπτω), η, ον, uneducated.  
 ἀπροσδόκητος, η, ον, unexpected.  
 ἔξ ἀπροσδοκῆτου, unexpectedly.  
 ἀπροσιζία, ας, ἡ, heedlessness, carelessness, inadvertency.  
 ἀπρόσωπος, ον, impersonal.  
 ἀπύλωτος, ον, gateless : unruly.  
 ἄρα, an untranslatable interrogative particle.  
 ἀράδα (unc.), ας, ἡ, row, a series of things : file, line.  
 ἀραδιάζω, ασα, ἀσθην, ασμίνας, to put in a row.  
 ἀράζω (unc.), αζα, αγμίνας, to anchor, cast anchor, moor.  
 ἀραιός, ὶ, ὄν, thin, thinly scattered, rare, not dense.  
 ἄραις μπάραϊς κουκουάραϊς, fiddlesticks ! nonsense !  
 Ἄρασης, η, ὶ, = Ἄραψ.  
 ἀράχνη, ης, ἡ, spider : cobweb.  
 Ἄραψ, αβος, ὶ, Arab.  
 Ἄρβανίτης, η, ὶ, = Ἄλβανός.  
 Ἄρβανιτιά, ᾄς, ἡ, = Ἄλβανία.  
 Ἄρβανίτισσα, ας, ἡ, an Albanian woman.  
 ἀργά, adv. slowly : late.  
 ἀργάζω (ἐργάζομαι), ασα, ἀσθην, ασμίνας, to tan.  
 ἀργαλιόν, οὔ, τὸ, and  
 ἀργαλιός (ἐργαλιῶν), οὔ, ὶ, loom.  
 ἀργία, ας, ἡ, indolence, inactivity : holiday.  
 ἀργίτα (ἀργός), ας, ἡ, and  
 ἀργοτορία (ἀργός, πόρος), ας, ἡ, delay.  
 ἀργοπορῶ, εἰς, ησα, to delay, ἀργῶ.  
 ἀργός, ἡ, ὄν, inactive : unoccupied : indolent, lazy. With ἀπὸ τόν.  
 Ἄργος, ους, τὸ, Argos, a town.  
 ἀργύριον, ου, τὸ, usually τὰ ἀργύρια, = χρῆματα.  
 ἀργυρος, ου, ὶ, silver.  
 ἀργυρός, ἡ, ὄν, and  
 ἀργυρούς, ᾶ, οὔν, made of silver, silvery.  
 ἀργῶ, εἰς, ησα, to delay, stay too long, loiter.  
 ἀρίζω, and  
 ἀρίσκω, to please. § 106.

ἀριστός, ἡ, ὄν, pleasing, pleasant : favorite.

ἀρίστω, = ἀρίσκω.

ἀριτή, ἡς, ἡ, virtue.

Ἀριτή, ἡς, ἡ, Areté.

Ἀριτούλα, ας, ἡ, dear Ἀριτή.

ἄρθρον, ου, τὸ, joint : article.

ἀρίδα (ἀρίς), ας, ἡ, gimblet, borer.

ἀριθμός, οῦ, ὁ, number.

ἀριθμῶ, εἶς, ἡσα, ἤθην, ημίνοσ, to number.

Ἀριστιδῆσ, ου, ὁ, Aristides.

ἀριστερός, ἄ, ὄν, left, not right.

ἀριστοκρατία, ας, ἡ, aristocracy.

ἀρίφνητος, η, ον, = ἀναρίθμητος.

Ἀρκαδία, ας, ἡ, Arcadia.

Ἀρκαδιος, ου, ὁ, an Arcadian.

ἀρκεῖ, it is enough, sufficient, impersonal.

ἀρκιτά, adv. sufficiently, enough.

ἀρκιτός, ἡ, ὄν, sufficient, ικανός, enough.

ἀρκούδα (ἀρκτος), ας, ἡ, bear.

Ἀρκουδας, α, ὁ, Arkoudas.

ἄρμα (Ital. arma), ατος, τὸ, = ὄπλον.

ἀρμαπτόνω (ἄρμα), ὡσα, ὄθην, ωμίνοσ, to arm, ὀτλίζω : to fit out, as a ship.

Ἀρματωλός (ἄρμα), οῦ, ὁ, one of the Armatoli, who were a body of armed Greeks, employed by the Turks to defend the mountainous portions of most parts of Greece. Their chieftain was called καπιτάνοσ, and the district which they defended, καπιτανάτου or πρωτάτου. When they quarrelled with the Turks, they turned robbers, technically called Κλίφταισ, Klephts. See extract from Koumas.

ἀρμίγω (ἀμίλω), εἶα, ἐχθην, ηγμίνοσ, to milk.

ἀρμίδι (ἄρμιά), ιού, τὸ, fishing-line.

ἄρμυρός, = ἄλμυρός.

Ἀρμυρός, οῦ, ὁ, Armyros, a town.

ἀρνί, ιού, τὸ, lamb.

ἀρνούμαι, ἰσαί, ἤθην, to deny.

ἄροτρον, ου, τὸ, plough.

ἄρπαγή, ἡς, ἡ, seizure : rapine.

ἄρπάζω, αἶα, ἀχθην, αγμίνοσ, to seize, snatch : to plunder, to take away by force.

ἄρπακτικός, ἡ, ὄν, rapacious.

ἄρπῶ, ἄς, = ἀρπάζω.

ἄρρητος, ον, incalculable, innumerable, improperly used.

ἄρρωστία, ας, ἡ, = ἀσθένεια.

ἄρρωστος, η, ον, = ἀσθενής.

ἄρρωστῶ, εἶς, ἡσα, to be sick : to fall sick.

ἄρσενικός, ἡ, ὄν, male : masculine.

Ἄρτα, ας, ἡ, Arta, a town.

Ἄρτεμισ, ἰδοσ, ἡ, Artemis, Diana.

ἀρχαίνοσ, α, ον, ancient : original : primeval.

ἀρχάριος, ου, ὁ, novice.

ἀρχή, ἡς, ἡ, beginning.

κατ' ἀρχάς, at first.

ἀρχηγός, οῦ, ὁ, leader, chief.

ἀρχιερεύσ, ἰωσ, ὁ, high priest : bishop.

ἀρχίζω, ἰσα, ἰσμίνοσ, to begin.

ἀρχικλίπτησ, ου, ὁ, chief robber.

ἀρχιμηχανικός, οῦ, ὁ, chief engineer.

ἀρχινίζω, ἰσα, ἰσμίνοσ, and

ἀρχινῶ, ἄς, = ἀρχίζω.

ἀρχιτεκτονική, ἡς, ἡ, architecture.

ἀρχομαι, little used, = ἀρχίζω.

ἀρχοντασ, α, ὁ, = ἄρχων.

ἀρχόντισσα, ας, ἡ, lady : rich woman.

ἀρχοντοπούλα, ας, ἡ, a nobleman's daughter.

ἀρχοντόπουλον, ου, τὸ, a nobleman's son.

ἄρχων, οντοσ, ὁ, nobleman, lord : rich man.

ἄς (ἄφισ, ἀφίημι), let. §§ 106 : 222.

ἄσβέστησ (ἄσβεστοσ), η, ὁ, lime : plaster.

ἄσβεστόπιτρα, ας, ἡ, limestone.

ἀσίβεια, ας, ἡ, impiety.

ἄσβεής, ἰσ, impious.

ἀσημίνοσ, α, ον, = ἀργυροῦσ.

ἀσήμι (ἄσημοσ), ιού, τὸ, = ἀργυροσ.

ἀσθένεια, ωσ, ἡ, sickness, disease : weakness.

ἀσθενής, ἰσ, sick.

Ἀσία, ας, ἡ, Asia.

ἄσκληρ (Turk.), ιού, τὸ, = στράτιμα.

ἄσκησισ, ἰωσ, ἡ, practice.

ἀσπάζομαι, ἀσθην, to salute.

ἀσπλαγχνία, ας, ἡ, pitilessness, unmercifulness.

ἀσπλαγχνοσ, η, ον, pitiless, unmerciful, merciless.

ἀσπλάγχωνσ, adv. unmercifully.

ἀσπράδα, ας, ἡ, whiteness.  
 ἀπρίζω (ἀσπρος), ισα, ἰσθην, ἰσμίνας,  
 to whiten.  
 ἄσπρος (unc.), η, ον, white.  
 ἀσπρούτσικος, η, ον, whitish.  
 ἄστακός, οὔ, ὁ, lobster.  
 ἀστάρι (ἰσωτίριον), ἰοῦ, τὸ, lining of a  
 garment.  
 ἀστάχι, ἰοῦ, τὸ, = στάχι.  
 ἀστειός, α, ον, witty.  
 ἄστειως, adv. wittily.  
 ἀστῆρι, ἰοῦ, τὸ, and  
 ἀστήρ, ἱeros, ὁ, star.  
 ἀστόχαστος (στοχάζομαι), η, ον, indis-  
 creet.  
 ἀστραπή, ἡς, ἡ, lightning.  
 ἀστραπέβολον (ἀστραπή, βάλλω), ον,  
 τὸ, = ἀστροπυλίκι, κεραινός.  
 ἀστράπτω, αψα, to lighten : to shine.  
 ἄστρον, ον, τὸ, = ἀστήρ.  
 ἀστροπυλίκι (τίλικυς), ἰοῦ, τὸ, = κε-  
 ραινός.  
 ἄστρος, ους, τὸ, = ἀστήρ.  
 ἀστυνομία, ας, ἡ, police.  
 ἀστυνόμος, ου, ὁ, head of the police :  
 police officer.  
 ἀσύμφωνος, η, ον, dissonant, at variance.  
 ἀσυνταξία, ης, ἡ, disorder, derange-  
 ment.  
 ἀσφαλής, ἑς, safe, secure.  
 ἄσχημα, adv. improperly.  
 ἄσχημος (ἀσχήμων), η, ον, ugly : un-  
 seemly, improper.  
 ἀσχολοῦμαι, ἰσαι, ἡδην, ημίνας, to be  
 occupied, engaged in. *With ἰς τόν.*  
 ἄτινος, η, ον, childless.  
 ἀτιλής, ἑς, imperfect.  
 ἀτιμος, η, ον, dishonest : dishonorable.  
 ἀτμός, οὔ, ὁ, steam.  
 ἄτοπος, η, ον, absurd : unbecoming,  
 improper.  
 ἀτός (αὐτός), ἡ, ὄν, self. § 66.  
 -άτου, from nouns in α. 42. N. 5.  
 ἄτρομος, η, ον, intrepid.  
 ἄτρωτος, η, ον, invulnerable.  
 ἀτσάλι (Ital. acciajo), ἰοῦ, τὸ, = τσι-  
 λίκι.  
 ἀτσιδα (ἰκτίς), ας, ἡ, weasel.  
 ἀτυχής, ἑς, unlucky.  
 ἀτυχία, ας, ἡ, ill luck, misfortune.  
 ἔξ ἀτυχίας, unluckily, unfortun-  
 ately.

ἀυγατίζω, and ἀυγατῶ, ισα, ἰσθην,  
 ἰσμίνας, = ἀυζάνω.  
 ἀυγεινός (ἀυγή), οὔ, ὁ, the morning  
 star, lucifer.  
 ἀυγή, ἡς, ἡ, morning : brightness.  
 ἀυγόν (ῶν), οὔ, τὸ, egg.  
 ἀυγουστος (Lat. augustus), ου, ὁ, Au-  
 gust.  
 ἀυδάδης, η, ὁ, a forward, bold, or im-  
 pudent person.  
 ἀυδέντης, ου, ὁ, master, lord : father,  
 local : sir.  
 ἀυδιντία, ας, ἡ, authority.  
 ἀυδιντικός, ἡ, ον, pertaining to a mas-  
 ter : suitable for a master : mas-  
 terly : capital, first-rate.  
 ἀυλή, ἡς, ἡ, court-yard : court, as of a  
 king.  
 ἀυλός, οὔ, ὁ, fife, flute.  
 ἀυζαίνω, and  
 ἀυζάνω, to increase, grow. § 106.  
 ἀυξησις, ιως, ἡ, increase : augment.  
 ἀυριο, and  
 ἀυριον, adv. to-morrow.  
 ἀυστηρά, adv. severely.  
 ἀυτῆνος. § 64. N. 2.  
 ἀυτί (οὔς, ὠτός), ἰοῦ, τὸ, ear.  
 ἀυτοκρατορικός, ἡ, ὄν, imperial.  
 ἀυτοκράτωρ, ερος, ὁ, emperor, autocrat.  
 ἀυτόνομος, ον, independent, politically.  
 ἀυτός, ἡ, ὁ, he, she, it : self, very :  
 this : same. §§ 64 : 163.  
 ἀυτοῦ, adv. there, near the person ad-  
 dressed : then.  
 ἀυτουοῦ. § 64. N. 2.  
 \*ἀφ', followed by the oblique cases of  
 the article, = ἀπ', ἀπό.  
 ἀφαλές, = ὀμφαλές.  
 ἀφανίζω, ισα, ἰσθην, ἰσμίνας, to destroy.  
 Pass. ἀφανίζομαι, to perish.  
 ἀφίντης, = ἀυδίντης.  
 ἀφιντικόν, οὔ, τὸ, master, used by ser-  
 vants.  
 ἀφιντικός, = ἀυδιντικός.  
 ἀφύγατος, η, ον, and  
 ἀφυικτος, η, ον, inevitable : unavoidable.  
 ἀφύικτως, adv. inevitably : unavoida-  
 bly : undoubtedly, peremptorily.  
 ἀφή, ἡς, ἡ, touch, the sense of touch,  
 ἀφηρημένος, η, ον, abstract.  
 ἀφθαρτος, η, ον, incorruptible.  
 ἀφθονος, ον, abundant.

ἀφίνω (ἀφίημι), to leave, let : to permit. § 106.

ἀφίονι, *ιοῦ*, τὸ, = ὄτιον.

ἄφοβος, *η*, *ον*, fearless.

ἀφοσιώνω (ἀφοσιώω), *ωσα*, ὡδήν, ὠμίνοσ,  
to devote.

ἀφοσιώσις, *ιωσ*, ἡ, devotion, as to a person.

ἄφου (ἀφ' οὔ), *adv.* when, after. § 232. 2.

ἀφουγκρᾶζομαι (ἀφροῦμαι), ἄσθην, to hearken, listen.

ἀφρίζω (ἀφρός), *ισα*, to foam.

Ἀφρικανός, ἡ, ὄν, African.

Ἀφρική, ἡσ, ἡ, Africa.

ἄφρός, *οὔ*, ὄ, foam, froth.

ἄφωνος, *η*, *ον*, voiceless, dumb : mute.

ἄχ, *interj.* ah ! oh !

ἄχαμνάδα, *ασ*, ἡ, flaccidness : weakness, feebleness : badness.

ἄχαμνός (χαῦνος), ἡ, ὄν, flaccid : weak, feeble : bad.

ἄχαριστία, *ασ*, ἡ, ingratitude.

ἄχάριστος, *η*, ὄν, ungrateful.

ἄχίλι (ἰγχιλυς), *ιοῦ*, τὸ, eel.

ἄχνηβάδα (χήμεν), *ασ*, ἡ, a kind of shell-fish.

ἄχλάδα (ἀχράς), *ασ*, ἡ, = ἀπίδι.

Ἀχιλλείας, *α*, ὄ, and

Ἀχιλλεύς, ἰωσ, ὄ, Achilles.

ἄχναδα (ἀχνός), *αισ*, ἡ, mist, fog.

ἄχνη, *ησ*, ἡ, = ἀτμός.

ἄχνίζω, *ισα*, to steam, *intransitive*.

ἄχνός (ἀτμός), *οὔ*, ὄ, = ἀτμός.

ἄχος, *οὔ*, ὄ, = ἦχος.

ἄχούρι (Turk.), *ιοῦ*, τὸ, stable.

ἄχρηστος, *η*, *ον*, useless : obsolete.

ἄχυράνα, *ασ*, ἡ, barn.

αψ for αυσ. § 27. 2.

ἀψά, and

ἀψιά (ἀψύς), *adv.* with energy, force : loud.

ἀψύς (ἄπτω, to kindle), *ειά*, ὄ, acrid, sharp, pungent : quick-tempered, irritable, irascible : loud, as voice.

ἄψυχος, *η*, *ον*, inanimate.

ἄωρος, *ον*, immature, unripe, as fruit.

## B.

β dropped before μ, 22. N. 3. — for υ, 27. 3. — for μ, 27. 4.

Βαβυλών, ἄνωσ, ἡ, Babylon.

Βαβυλώνη, *ησ*, ἡ, = the preceding.

βαγγίλιο, τὸ, = ἰαγγίλιον.

βάζω, = βάλλω.

βαδαίνω, = βαδύνω.

βαδίως, *adv.* and

βαδιά, *adv.* deeply.

βαθμηδόν, *adv.* by degrees.

βαθμός, *οὔ*, ὄ, degree.

βάθος, *ουσ*, τὸ, depth : profundity.

βαθυλόσ, ἡ, ὄν, rather deep.

βάτρακας, *α*, ὄ, and

βατρακός, *οὔ*, ὄ, = βάτραχος.

βαδύνω, *υνα*, ὄνθην, to deepen.

βαδύνω, *υνα*, to go deep, penetrate into.

βαδύς, *ειά*, ὄ, deep : profound.

βαδύτης, *ητος*, ἡ, = βάθος.

βαίνω, *used only in composition.* For its inflection, see Greek Grammars.

βάλλω, to put, place : to put on : to make, appoint. § 106.

βάλισμον, *ατος*, τὸ, putting : position, posture.

Βάλτος, *ου*, ὄ, Bhalto, a place.

βαμβάκι, *ιοῦ*, τὸ, cotton.

βάνουνοσ, *ον*, mechanical, not liberal, as arts.

βάνω, = βάλλω.

βαπτίζω, *ισα*, ἰσθην, ἰσμίνοσ, to baptize.

βάπτισις, *ιωσ*, ἡ, baptizing : baptism.

βάπτισμα, *ατος*, τὸ, baptism.

βάπτω, *αψα*, ἄφην, ἀμμίνοσ, to dye : to temper, as metallic instruments.

βαραινώ, = βαρύνω.

βαρβαρόμορφος (μορφή), *ον*, of barbarous formation.

βάρβαροσ, *η*, *ον*, barbarous.

βαρβαροσ, *ου*, ὄ, a barbarian.

βαρβαρότης, *ητος*, ἡ, barbarity.

βαρειά (βαρύς), ἄσ, ἡ, large hammer.

βαριλάκι, τὸ, little cask.

βαρίλι (Ital. barile), *ιοῦ*, τὸ, cask, barrel.

βαριτόσ (βαρῶ), ἡ, ὄν, tiresome.

βαριούμαι (βαρείω), ἰσσαι, ἰσθην, εμίνοσ, to be tired : to be weary or lazy :

to feel reluctant. § 106.

βάρκα (Ital. barca), *ασ*, ἡ, boat.

βαρκίτσα, *ασ*, ἡ, little βάρκα.

βάρωσ, *ουσ*, τὸ, weight : load, burden : trouble.

μη προς βάρος, I hope you won't be offended.

βαρύνω, να, ἴσθην, υμῖνος, to make heavy, to burden : to oppress, distress : to vex, trouble. *Pass.* βαρύνομαι, equivalent to βαριῶμαι.

βαρύνω, να, to gravitate.

βαρῦς, ἴα, ὄ, heavy : weighty.

κᾶμνω τὸν βαρῦν, to try to appear dignified.

βαρῦτης, ητος, ἦ, heaviness : weight : gravity.

βαρῦ, εἰς, ἴσα, ἴσθην, ἰμῖνος, = πτυπῶ.

βασανίζω, ἴσα, ἴσθην, ἰσμίνος, to torment, torture.

βάσανον (βάσανος), ου, τὸ, torment, torture.

βασιλείας, α, ὄ, = βασιλεύς.

βασιλεία, ας, ἦ, kingdom, reign.

βασιλεῖον, ου, τὸ, realm, empire, kingdom.

Βασιλεῖς, ου, ὄ, Basil.

βασιλεύς, ἴως, ὄ, king.

βασιλεύω, ἴσα, to reign : to rule over.

With τόν.

βασιλεύω, ἴσα, ἰμῖνος, = δύνω, to set.

Βασιλεῖς, η, ὄ, = Βασιλείος.

βασιλιᾶς, ᾶ, ὄ, = βασιλείας, βασιλείους.

βασιλικός, ἦ, ὄν, royal.

βασιλικός, οὔ, ὄ, basil, a plant.

βασιλισσα, ης, ἦ, queen.

βάσις, ἴως, ἦ, basis, foundation.

βασκαίνω, να, ἴσθην, αμῖνος, to fascinate, bewitch, charm, *by the eye*.

βάσκαμα, ατος, τὸ, fascination, bewitchment, charming.

βαστάζω, ου, ὄ, porter, carrier of loads.

βαστάζω, αζα, ἴσθην, αμῖνος, to hold, hold up : to hold on : to uphold.

βαστῶ, ᾶς, = βαστάζω. *Pass.* βαστῶμαι, to refrain, hold one's self : to get hold of, hang on, *with ἀπὸ τόν.*

βαστῶ, ᾶς, αζα, to endure, hold out, last, keep.

βάτος, ου, ἦ, bramble : the raspberry bush.

βάτραχος, ου, ὄ, frog.

βάτινον (βάτινον), ου, τὸ, brambleberry : raspberry.

βαφύς, ἴως, ὄ, dyer.

βαφή, ἦς, ἦ, dye : dye-stuff.

βαφιάς, ᾶ, ὄ, = βαφύς.

βάφω, = βάπτω.

βάψιμον (βάπτω), ατος, τὸ, dying.

βγάζω, = ἰβγάζω.

βγαίνω, = ἰβγαίνω.

βγάνω, = ἰβγάνω.

βγενικός, = ἰυγενικός.

βδίλλα, ας, ἦ, leech.

βίβαια, adv. certainly, surely.

βεβαιῶνω (βεβαιῶ), ὡσα, ὄσθην, αμῖνος, to assure : to confirm.

βίβαιος, α, ον, sure, certain.

βιζίρης, = βιζίρης.

βιλάζω, αζα, to bleat. *An onomatopoey.*

βίλασμα, ατος, τὸ, bleating.

βελόνι (βελόνη), ἰσῶ, τὸ, needle.

βελονιά, ᾶς, ἦ, prick with a needle : needleful.

βελονιάζω, ασα, to thread a needle.

βίλος, ους, τὸ, arrow, dart.

βῆμα, ατος, τὸ, pace, step.

βήχας (βήξ), α, ὄ, cough.

βήχω, ηζα, to cough.

βία, ας, ἦ, force, violence : haste, hurry, rapidly.

μη βίαν, forcibly : in hurry, in haste, rapidity.

μόλις καὶ μετὰ βίας, or μετὰ βίας, with great difficulty, with difficulty.

βιάζω, ασα, ἴσθην, αμῖνος, to force, compel : to hasten, hurry : to commit a rape, ravish. *Pass.* βιάζομαι, to be in haste or hurry.

βίαιος, α, ον, violent, impetuous.

Βιάρος, ου, ὄ, Bhiaros.

βιαστικά, adv. hastily, rapidly.

βιαστικός, ἦ, ὄν, hasty : being in haste.

βιβλιοθήκη, ης, ἦ, library.

βιβλίον, ου, τὸ, book.

βίγλα (Lat. vigilia), ας, ἦ, watch, a place where a guard is kept.

βίδα (Ital. vite), ας, ἦ, screw.

βιζίρης (Turk.), η, ὄ, vizer.

βιό, οὔ, τὸ, = βίος, τὸ.

βιολί (Ital. violino), ἰσῶ, τὸ, violin.

βίος, ους, τὸ, property.

βίος, ου, ὄ, life, biographically : property, wealth.

βίσικτος (Lat. bissextilis), ου, ὄ, bissextile : unlucky, as a year.

βίτσα (*Lat. vitis*), ας, ἡ, switch, rod, twig, βίγνα.

βλαβερός, ἄ, ὄν, hurtful, injurious, pernicious.

βλάβη, ης, ἡ, hurt, harm, injury.

βλάβω, = βλάττω.

βλαπτικός, ἡ, ὄν, = βλαβερός.

βλάπτω, αψα, ἀφθην, αμμένος, to hurt, harm, injure.

βλασταίνω, and

βλαστάνω, to bud, sprout, shoot forth.

§ 106.

βλαστός, οὔ, ὁ, young shoot.

βλάσφημος, η, ὄν, blasphemous.

Βλαχάβας, α, ὁ, Bhlachabbas.

Βλαχία, ας, ἡ, Wallachia, a country.

Βλαχοχώρια, τὰ, Bhlachochoria.

βλίμμα, ατος, τὸ, look : countenance.

βλίτω, to see, behold : to take care of, guard. § 106.

βλίφαρον, ου, τὸ, eyelid.

βλογία, = ἐβλογία.

βλογῶ, = ἐβλογῶ.

βοῦδι (βοῦδιον), ιοῦ, τὸ, one of the bovine species : ox.

βοδινός, ἡ, ὄν, pertaining to an ox.

χρίας βοδινόν, beef.

βοή, ης, ἡ, loud noise, shout.

βοήθεια, ας, ἡ, help, assistance, succor.

βοηθός, οὔ, ὁ, helper.

βοηθῶ, εἶς, ησα, ἦθην, ημίνοσ, to help, assist, succor.

βολά (βολή, or perhaps *Ital. volta*), ἡ, = φορέα.

βόλι (βόλος, βολίς), ιοῦ, τὸ, bullet, shot.

Βόλνις, ου, ὁ, Volney.

βολταιρίζω, ισα, to adopt the opinions of Voltaire : to be an infidel.

Βόλταιρ, and

Βολταῖρος, ου, ὁ, Voltaire.

βορίας, α, ὁ, the north wind : Boreas.

βόρειος, α, ὄν, northern.

βοριᾶς, ᾶ, ὁ, = βορέας.

βοσκή, ης, ἡ, pasture : pasture-ground.

βοσκοπούλα, ας, ἡ, shepherdess.

βοσκός, οὔ, ὁ, shepherd, goatherd, herdsman.

βόσκω, or βοσκῶ, ᾶς, to pasture, graze.

§ 106.

βουκόλος, ου, ὁ, cowherd.

Βουκορέστι, ιου, τὸ, Bucharest, a city in Wallachia.

βουλιζω (βολίζω), ισα, ἰσθην, ἰσμίνοσ, and

βουλῶ, ᾶς or εἶς, ησα, ημίνοσ, to sink.

βουόν (βουός), οὔ, τὸ, mountain.

βούρκα (ιης.), ας, ἡ, = λάσπη.

βουρκόνω (βούρκα), ωσα, ᾶθην, to be foul, make foul : γη. βουρκομίνοσ, foul, dismal, gloomy.

βουτυρᾶς, ᾶ, ὁ, butter-seller.

βούτρον, ου, τὸ, butter.

βουῶ, ᾶς, ησα, to tinkle, as the ears.

βραβύω, ευσα, εἶθην, ευμίνοσ, to reward, remunerate.

βραδυᾶ (βραδύς), ᾶς, ἡ, = ἰσπέρη.

βραδυιάζω, ασα, to be late.

βραδυιάζει, it grows late ; ἰβραδυῖ- ασι, it is late.

βραδύ, or βραδύ (βραδύς), τὸ, in the evening : this evening, after a verb.

§ 199.

βραδύνω, υνα, = ἀργῶ.

βραδύς, = βραδύ, or βραδύ.

βράζω, ασα, ᾶσθην, ασμίνοσ, to boil, to cook.

βράζω, ασα, to boil, be boiling.

βρακί (βράκαι), ιοῦ, τὸ, breeches : trousers.

βραχνός (βραγχός), ἡ, ὄν, hoarse.

βράχος, ου, ὁ, rock.

βρέ, = μπερί.

βρέφος, ους, τὸ, infant, babe.

βρέχω, εἶα, ᾶχην, ιγμίνοσ, to wet, moisten. Pass. βρέχομαι, to get wet.

βρέχω, εἶα, to rain.

βρίζα, ας, ἡ, rye.

βρίζω, = ὑβρίζω.

βρισία, = ὑβρισία.

βρίσκω, and

βρίχνω, = ὑβρίσκω.

βροντή, ης, ἡ, thunder.

βροντῶ, ᾶς, ησα, to thunder : to sound.

βροχερός (βροχή), ἄ, ὄν, rainy.

βροχή, ης, ἡ, rain.

βρύση (βρύσις), ης, ἡ, spring of water.

βρυσούλα, ας, ἡ, a little or delightful βρύση.

βρύχημα, ατος, τὸ, and

βρύχισμα, ατος, τὸ, bellowing, roaring, howling.

βρώμα, ατος, τὸ, little used, = φαγητόν.

Βυζάντιος, α, ον, Byzantine.

βυζάνω (μυζάνω), to suck. § 106.

βυθίζω, ισα, ίσθην, ισμίνος, to sink.

Pass. βυθίζομαι, to sink, intransitive.

βυρσοδιΰψης, ου, ή, tanner.

## Γ.

γ inserted before ν, 21. N. — dropped before μ and χ, 22. N. 2. — for β, 27. 5.

γάβ (αῦ), bow vow, of a dog.

γαβγίζω, ισα, to bark like a dog.

γάβγισμα, ατος, τδ, barking.

γαδάρα, ας, ή, she-ass.

γαδαρολογιώτατος (λογιώτατος), ου, ό, learned jackass, a title of disrespect given to the literati.

γάδαρος (γάδος, a kind of fish called also όνος), ου, ό, jackass.

γαδούρα, ας, ή, = γαδάρα.

γαδούρι, ιού, τδ, ass, the species.

γαϊδούρα, = γαδούρα, γαδάρα.

γαϊδούρι, = γαδούρι.

γαϊδαρος, or γαϊδαρος, = γάδαρος.

\*γαϊμα, = αϊμα.

γάλα, ακτος, τδ, milk.

γαλάζιος (γαλανίς), α, ον, blue.

γαλανίς (γαλινίς), ή, έν, blue, as eyes or cherries.

γαληνιύω (γαλήνη), ιυσα, to become serene, calm, still.

Γαλλικός, ή, έν, French.

Γάλλος, ου, ό, Frenchman.

γαμβρός, ου, ό, bridegroom : son-in-law : brother-in-law, a sister's husband.

γάμος, ου, ό, marriage : wedding, nuptials.

γαργαλίζω, ισα, ίσθην, ισμίνος, to tickle.

γάτα (Ital. gatta), ας, ή, she-cat.

γδέρνω (εκδέρνω), to flay, skin. § 106.

γδύνω (εκδύνω), to undress : strip naked. Pass. γδύνομαι, to put off one's clothes, to undress one's self.

γιά, = ύγία.

γιάσνας, α, ό, = γιάτων.

γιάτρινσα, ας, ή, female neighbour.

γιάτων, ους, ό, neighbour.

γιάκι (Turk. ?), ιού, τδ, vest, waistcoat.

γίλια, τὰς, = γίλιος.

γελῶς, α, ον, laughable, ridiculous : ludicrous.

γελῶ, ᾄς, ασα, άσθην, ασμίνος, to laugh : to laugh at, ridicule, with τόν : to cheat, with τέν.

γίλιος, ωτος, ή, laughter.

γίμα, = γιῦμα.

γιάματος (γίμα), η, ον, full. With τέν, or άπό τόν.

γιάμιζω, ισα, ίσθην, ίσθην, to fill, with τόν, or άπό τόν, sometimes with με τόν : to load, charge, as a gun.

γιάρης, η, ή, = Ιανουάριος.

γίνειον, ου, τδ, commonly τὰ γίνεια, beard.

γίνεις, ιως, ή, origin.

γινικός, ή, έν, general.

γινικός, adv. generally.

γινικός, α, ον, generous : brave.

γινικός, adv. generously : bravely.

γίνημα, ατος, τδ, offspring : grain.

γίνησις, ιως, ή, birth.

γινησιόν, ου, τδ, originality, original genius.

γινῶ, ᾄς, ησα, ήσθην, ημίος, to beget : to bring forth : to lay, as an egg.

γίνομαι, = γίνομαι.

γίνος, ους, τδ, kind : race, έθνος, nation : family : gender.

γιά (γιάς), adv. soundly : in earnest.

γιάκι, ιού, τδ, = ίραξ.

γιάρας, ου, ό, crane.

γίρων, = γύρων.

Γερδολυμπος, ου, ό, old Olympus. § 120. N. 2.

γίροντας, α, ό, = γίρων.

γίρος, ου, ό, = γίρων.

γιάς (ύγιής), ή, έν, = ύγιής.

γιάων, ουτος, ό, old man : an elder.

γιάμα, ατος, τδ, dinner.

γιάματίζω, ισα, to dine.

γιάομαι, ύσθην, to taste.

γιάφρι (γιάφρα), ιού, τδ, bridge.

γιάμιτσης, ου, ό, geometer, geometri-  
cian.

γῆ, ἡς, ή, earth : land : ground.

\*γῆ, conj. = ἡ, or.

γιάζω (γιάσκω), ασα, to grow old : to be old, in the aorist.

γιά, prep. = διά. § 17. N. 3.

γιά (Ital. già), adv. just.



γιαίνω (ὕγιαίνω), ἔγιανα, to get well, recover, *ιατρούμαι*.  
 γιαλός, = αἰγιαλός.  
 Γιαίννα, τὰ, = Ἰωάννα.  
 γιατί, adv. = διατί.  
 γιάτρεμα, = ἰατρευμα.  
 γιατρεύω, = ἰατρεύω.  
 γίδα (αἴξ, αἰγός), ας, ἡ, she-goat.  
 γίδι, ἰοῦ, τὸ, goat.  
 γιεράκι, = γιεράκι, ἱεραξ.  
 γίνομαι, to become : to be : to be made.  
 § 106.  
 γίωμα, = γίωμα, γεῦμα.  
 Γιουσοφ, Yusuf, that is, Joseph.  
 γιοφύρι, = γιφύρι.  
 γκαρδιακά, adv. = ἰγκαρδιακά.  
 γκαρδιακός, = ἰγκαρδιακός.  
 γκαρίζω, ἰσα οτ ζα, to bray like an ass.  
 γκάρισμα, ατος, τὸ, braying.  
 γκριμίζω, and  
 γκριμίζω, = κρημνίζω.  
 γκριμένος, = κρημένος.  
 γλάρος (λάρος), ου, ὁ, gull.  
 γλίπω, = βλίπω.  
 γλίφαρον, = βλίφαρον.  
 γλήγορα (γρηγορίω), adv. quickly : soon.  
 γλήγορος, η, ον, quick, swift, fast.  
 γλιστρίδα (γλιστρῶ), ας, ἡ, = ἀντρέα-  
 κλα, τρέβλον.  
 γλιστρῶ, = ἀγλιστρῶ.  
 γλυκά, adv. sweetly.  
 γλυκάδα, ας, ἡ, = γλυκύτης.  
 γλυκός (γλυκός), ἡ, ὅν, sweet : fresh, not salt, as water.  
 γλυκούτσικος, η, ον, sweetish.  
 γλυκύτης, ητος, ἡ, sweetness.  
 γλυστήρι (κλυστήρ), ἰοῦ, τὸ, clyster.  
 γλυτόνω (λυτρόω), ωσα, ωμένος, to deliver from, save from. *With ἀπὸ τόν.*  
 γλώσσα, ης, ἡ, tongue : language.  
 γλωσσικός, ἡ, ὅν, of language, pertaining to language.  
 γνίθω (νήθω), ἰσα, ἰσθην, ἰσμένος, to spin.  
 γνήσιος, α, ον, genuine.  
 γνώμη, ης, ἡ, opinion : mind, understanding, intelligence, sense : maxim.  
 γνώριζω, ἰσα, ἰσθην, ἰσμένος, to know : to understand, have a knowledge of, to be skilled in, *with ἀπὸ τόν* : to

recognise.  
 γνωριμία (γνώριμος), ας, ἡ, acquaintance.  
 γόης, ητος, ὁ, impostor.  
 γολέτα (*Ital. galleotta?*), ας, ἡ, schooner.  
 γόνα (γόνυ), ατος, τὸ, knee.  
 γονατίζω, ἰσα, ἰσμένος, to kneel : to make one kneel.  
 γονεῖς, ἰων, οἱ, parents.  
 γονιός, οῦ, ὁ, parent.  
 γοργός, ἡ, ὅν, = γλήγορος.  
 γουδί (ἴγδη), ἰοῦ, τὸ, mortar.  
 γουρούνι (*Lat. grunnio*), ἰοῦ, τὸ, = χεῖρες.  
 γραῖα, ας, ἡ, old woman.  
 Γραικία, ας, ἡ, = Ἑλλάς.  
 Γραικικός, ἡ, ὅν, = Ἑλληνικός.  
 Γραικός, ου, ὁ, = Ἑλλην.  
 γράμμα, ατος, τὸ, letter : epistle : learning, literature, *in the plural*.  
 γραμματάκι, τὸ, billet, note.  
 γραμματιός, ἰως, ὁ, secretary.  
 γραμματική, ἡς, ἡ, grammar.  
 γραμματισμένος, η, ον, learned.  
 γραφή, ἡς, ἡ, letter, epistle, γράμμα : Scripture.  
 γράφω, αψα, ἀφθην or ἀφην, αμμένος, to write.  
 γράψιμον, ατος, τὸ, writing : handwriting.  
 γριά, ἄς, ἡ, = γραιῖα.  
 γρόσι (*Turk.*), ἰοῦ, τὸ, piaster, a Turkish coin.  
 γυαλί (ὑαλός), ἰοῦ, τὸ, glass.  
 γυιόκας, α, ὁ, dear γυιός.  
 γυιός, = υἱός.  
 γυιούδι (γυιός), τὸ, dear son.  
 γυμνάζω, ασα, ἀσθην, αμμένος, to exercise, drill. *Pass. γυμνάζομαι*, to exercise one's self, or simply to exercise.  
 γυμνασιάρχης, ου, ὁ, gymnasiarch.  
 γυμνάσιον, ου, τὸ, exercise, drilling : gymnasium.  
 γυμνώνω (γυμνός), ωσα, ὠσθην, ωμένος, to strip naked.  
 γυμνός, ἡ, ὅν, naked.  
 γύμνωσις, τως, ἡ, nakedness.  
 γυναικα, ας, ἡ, = γυνή.  
 γυναικίτσα, ας, ἡ, little or dear γυναικα.

γυριόγω, and  
 γυρεύω, εὔσα, εὔθην, εὐμίνας, = ζητῶ.  
 γυρίζω (γῦρος), ἰσα, ἰσθην, ἰσμίνας, to  
 turn, turn about, carry about : to  
 return, ἐπιστρέφω.  
 γυρίζω, ἰσα, to return, ἐπιστρέφω : to  
 go or turn around, with τόν.  
 γύρνω, to lean on one side, bend :  
 stoop. § 106.  
 γυρνῶ, ᾄε, = γυρίζω.  
 γῦρος, ου, ἰ, = κύκλος.  
 Γυφτάκης, η, ἰ, Ghyptakes, the dimin-  
 utive of  
 Γύφτης, η, ἰ, Ghyptes.  
 γύψ, υπές, ἰ, vulture.  
 γύψος, ου, ἰ, gypsum.  
 γωνία, ας, ἡ, angle, corner.

Δ.

δά (δή?), pritheo, come now, a partic-  
 cle of endearment.  
 δαίμονας, α, ἰ, = following. § 34. 1.  
 δαίμων, ους, ἰ, devil.  
 δάκρυον, ου, τὸ, tear.  
 δακρύνω, υσα, to weep, shed tears.  
 δακτυλίδι, ἰού, τὰ, ring for the finger.  
 δάκτυλον, ου, τὸ, finger : inch.  
 δάκτυλος, ου, ἰ, finger : inch : dactyle.  
 δαμάλα, ας, ἡ, heifer.  
 δαμάλι, ἰού, τὸ, steer.  
 δαμάσκηνον, ου, τὸ, plum.  
 δανίζω, ἰσα, ἰσθην, ἰσμίνας, to land.  
 Russ. δανίζομαι, to borrow.  
 δανικῆς, ἡ, ὄν, borrowed, on trust.  
 δάνειον, ου, τὸ, loan.  
 Δανιήλ, ἰ, and  
 Δανίλης, η, ἰ, Daniel.  
 δαρμός, ου, ἰ, beating.  
 Δασκαλογαβριήλ, ἰ, Teacher Gabriel.  
 § 120 N. 2.  
 Δασκαλοπαναγιώσης, η, ἰ, Teacher  
 Panaghiotes. § 120. N. 2.  
 δάσκαλος, = διδάσκαλος.  
 δάσος, ους, τὸ, thicket, forest, wood.  
 δασύς, ἰα, ὄ, thick, dense, close, πυ-  
 κνός.  
 δαυλί (δαυλός), ἰού, τὸ, brand, firebrand.  
 δάφνη, ης, ἡ, bay, a tree.  
 δί, conj. and : but. § 252.  
 δίκτω, = δίχων.

δειλία, ας, ἡ, cowardice.  
 δειλιόν, ου, τὸ, afternoon : the after-  
 noon luncheon.  
 δειλός, ἡ, ὄν, timid, cowardly.  
 δειλός, ου, ἰ, coward.  
 δῖνα, pron. §§ 73 : 155. 3.  
 δεινός, ἡ, ὄν, deeply versed in. With  
 εἰς τόν.  
 δειξίς, ἰως, ἡ, demonstration.  
 δειπτιον, ου, τὸ, supper.  
 δειπνῶ, ἰς, ἡσα, to sup.  
 δεισιδαιμονία, ας, ἡ, superstition.  
 δεισιδαίμων, ου, superstitious.  
 δείχων (δικνύω), ἰξα, ἰχθην, ἰγμίνας,  
 to show.  
 δίκαια, ten.  
 δίκαινία, nineteen.  
 δικάϊζ, sixteen.  
 δίκαιπτά, seventeen.  
 δικοκτώ, eighteen.  
 δικοκτινταριά, ἡ, fifteen.  
 δικοκτιντι, fifteen.  
 δικοκτίσσαρις, α, fourteen.  
 δίκαιτος, η, ὄν, tenth.  
 δικοκτριῖς, ἰα, thirteen.  
 δικοκτριβρις (Lat. december), ου, ἰ, De-  
 cember.  
 δίν (αὐδίν), adv. not. (§§ 243 - 248.)  
 δίνδρον, ου, τὸ, tree : oak.  
 δίνδρος, ους, τὸ, = the preceding.  
 δίνω (δία), ἰσα, ἰσθην, ἰσμίνας, to bind,  
 fasten, tie.  
 δεξιός, ἰ, ὄν, right, not left.  
 δεξίωσις, ἰως, ἡ, kind reception, recep-  
 tion.  
 δερβίσι (Turk), ἰού, τὸ, pass, road :  
 the guard defending a pass.  
 δέρμα, ατας, τὸ, skin, hide.  
 δέριον (δία, δαίρω), to whip, flog, beat :  
 to bastinado. § 106.  
 δεσμός, ου, ἰ, bond.  
 δευτέρα, ας, ἡ, Monday.  
 δευτερόν (δευτερώ), ἰσα, ὠσθην, ὠμί-  
 νος, to repeat.  
 δεύτερος, α, ὄν, second.  
 δέχεται, ἰχθην, ἰγμίνας, to receive.  
 δηλαδή, adv. that is.  
 δημοποιῶ, ἰς, ἡσα, ἰσθην, to make  
 known, notify.  
 δημογορία, ας, ἡ, harangue, speech.  
 δημοκράτης, ου, ἰ, democrat.  
 δημοκρατία, ας, ἡ, democracy.

δημοκρατικός, ή, έν, democratic.  
 δημοσιύω, υσα, εύθην, ευμίνας, to pub-  
 lish.  
 δημόσιος, α, ον, public.  
 διά, prep. § § 192 : 201.  
 διαβάζω (διαβιβάζω), ασα, άσθην,  
 ασμίνας, = αναγινώσκω.  
 διαβαίνω (βαίνω), to pass : pass through.  
 § 106.  
 διαβάτης, ου, ό, traveller, passenger.  
 διαβολικός, ή, έν, diabolical, devilish.  
 διαβόλισσα, ας, ή, she-devil.  
 διαβολόπουλον, ου, τό, young devil.  
 διάβολος, ου, ό, devil.  
 τί διάβολο; what the devil?  
 διαδίχομαι (δίχομαι), to succeed.  
 διαδίδω (δίδω), to spread, as a report.  
 διάδοσις, ιως, ή, diffusion.  
 διάδοχος, ου, ό, successor.  
 διαθήκη, ης, ή, will, testament.  
 διαίρεσις, ιως, ή, division.  
 διαιρητίος, ου, ό, dividend.  
 διαιρητής, ου, ό, divisor.  
 διαιρώ (αίρίω), εις, ησα, ίσθην, ημίνας, to  
 divide : to partition.  
 διαίτα, ης, ή, diet.  
 Διακονανήλ, ό, Deacon Daniel. § 120.  
 N. 2.  
 διάκονος, ου, ό, deacon.  
 διακόπτω (κόπτω), interrupt.  
 διάκος, ου, ό, = διάκονος.  
 Διάκος, ου, ό, Diakos, a captain.  
 διακόσιοι, αι, α, two hundred.  
 διακοσιοστός, ή, έν, two hundredth.  
 διακρίνω (κρίνω), to distinguish from,  
 determine : discern. With άπό τόν.  
 Διακωμής, η, ό, = 'Ιάκωβος.  
 διαλίγω (λίγω), to select, pick, choose.  
 διαλεκτός, ή, έν, select, choice, picked.  
 διάλεκτος, ου, ή, dialect : language,  
 γλώσσου.  
 διαλιχτός, = διαλεκτός, ή, έν.  
 διαρπάζω (άρπάζω), to sack, plunder.  
 διασκιδιάζω (σκιδιάζω), ασα, άσθην,  
 ασμίνας, to scatter about.  
 διάστημα, ατος, τό, distance : space.  
 διαστρέφω (στρέφω), to pervert.  
 διατάττω (τάττω), αξα, άχθην, αγμί-  
 νος, to order : to instruct.  
 διατηρώ (τηρώ), to preserve.  
 διατί (διά τί), adv. why : because, for,  
 διότι.

διαφέρω (φέρω), to differ. With του,  
 or άπό τόν.  
 διαφθείρω (φθείρω), to corrupt.  
 διαφορά, ας, ή, difference.  
 διαφορετικός, ή, έν, and  
 διάφορος, ον, different : various. With  
 του, or άπό τόν.  
 διβάνι (Turk.), ιού, τό, divan.  
 διδακτής, ου, ό, preacher.  
 διδακτικός, ή, έν, didactic.  
 διδασκαλικός, ή, έν, pertaining to a δι-  
 δάσκαλος.  
 διδάσκαλος, ου, ό, teacher, instructor.  
 διδάσκειν, to teach, instruct. With τόν  
 τόν, or τόν να.  
 δίδυμος, ον, twin.  
 δίδω (δίδωμι), to give : to sell. With  
 τόν τόν, or εις τόν.  
 διερμηνευτής, ου, ό, interpreter.  
 διευθύνω (εύθύνω), to direct.  
 διήγησις, ιως, ή, narration, relation.  
 διηγούμαι, είσαι, ήσθην, to narrate, re-  
 late.  
 διηγώντας, participle = διηγούμενος, η,  
 ον, from the preceding.  
 δίκαιος, ου, τό, right.  
 δίκαιος, α, ον, just.  
 δικαιοσύνη, ης, ή, justice.  
 δικαστήριον, ου, τό, tribunal.  
 δικός, = ιδικός.  
 δικτατωρία (Lat. dictator), ας, ή, dic-  
 tature, dictatorship.  
 δίκτυον, ου, τό, net.  
 δίνω, = δίδω.  
 διό, conj. = εΐθην, therefore.  
 διοικῶ (οικίω), εις, ησα, ήσθην, to govern,  
 manage.  
 Διομήδης, ους, ό, Diomede.  
 διοργανισμός (όργανον), ου, ό, organiza-  
 tion.  
 διορθῶν (διορθῶ), υσα, ώσθην, ωμίνας,  
 to correct.  
 διορθωσις, ιως, ή, correction.  
 διορθωτής, ου, ό, corrector.  
 διορίζω (ορίζω), ισα, ίσθην, ισμίνας, to  
 appoint, commission.  
 Διός, from Ζεύς.  
 διπλῶν (διπλόω), υσα, ώσθην, ωμίνας,  
 to double, fold.  
 διπλός, ή, έν, and  
 διπλοῦς, η, ουν, double.  
 δίσ, adv. twice. With του.

δισάκκι (σακκι), ιου, τὸ, saddle-bags.  
 δισίπτες, and  
 δίσιφτος, = βίσιπτος.  
 δίσκος, ου, ὁ, disk : a flat circular metallic plate used in churches, say a contribution box.  
 διπτός, ἢ, ὄν, double, two.  
 διχόνοια, ας, ἡ, dissension.  
 δίχτι, ιου, τὸ, = δίπτυνον.  
 δίχως, γρηρ. = χωρίς.  
 δίψα, ας, ἡ, thirst.  
 διψῶ, ᾄς, ασα, ασμίνος, to thirst, be thirsty : to thirst for. With τόν, or διὰ τόν.  
 διῶ, a very fashionable form, = ἰδῶ, from βλίτω.  
 διῶλω, ᾠξα, ᾠχθην, ᾠγμίνος, to drive away or out : to beat off.  
 διῶχτω, = διῶλω.  
 δόγμα, ατος, τὸ, tenet, dogma.  
 δοκιμάζω, ασα, ᾠσθην, ασμίνος, to try, examine, prove : to endure, suffer, undergo.  
 δοκίμη, ἡς, ἡ, trial, examination, proof.  
 δόκιμος, η, ον, distinguished, of merit, approved.  
 δολιχός, ἄ, ὄν, crafty, deceitful.  
 δολώνω, ωσα, ᾠσθην, ᾠμίνος, to bait.  
 δόλος, ου, ὁ, craft, cunning, wile, deceit.  
 δόλωμα, ατος, τὸ, bait.  
 δόντι (ἔδους), ιου, τὸ, tooth.  
 δόξα, ης, ἡ, glory : opinion.  
 δόξα σοι ὁ Θεός, glory be to God, thank God.  
 δοξάζω, ασα, ᾠσθην, ασμίνος, to glorify : to believe, to believe in, to think. With τόν.  
 δόξαρι (τοξάριον), ιου, τὸ, = τόξον.  
 δορυφόρος, ου, ὁ, one of the body-guard : satellite.  
 δόσιμοι (δόσις), ατος, τὸ, = φόρος, tax.  
 δούλα, ας, ἡ, = δούλη.  
 δουλία, ας, ἡ, servitude : work, business : affair.  
 δούλιυσις, ιως, ἡ, service, serving.  
 δουλιύω, ιυσα, εύσθην, ιυμίνος, to work, labor : to serve : to belabor.  
 δούλη, ης, ἡ, maid-servant.  
 δουλίω (δουλόω), ωσα, ᾠσθην, ᾠμίνος, to subjugate.  
 δεῦλος, ου, ὁ, servant.

δραγομάνος, οτ δραγουμάνος (Turk.), ου, ὁ, = διαρμηνηυτής.  
 δράκος, ου, ὁ, and  
 δράκων, οντος, ὁ, dragon.  
 δράμα, ατος, τὸ, play, drama.  
 δραχμή, ἡς, ἡ, drachma, a coin.  
 δριτσάνι, ιου, τὸ, and  
 δρίπανον, ου, τὸ, sickle.  
 δρόμος, ου, ὁ, way, road.  
 \*δρομῶ, ᾄς, ησα, = τρίχων.  
 δροσάτος, η, ον, and  
 δροσιρός, ἄ, ὄν, dewy : cool, refreshing.  
 δροσιᾶ, ᾄς, ὁ, = δρόσος.  
 δροσιζω, ισα, ἰσθην, ισμίνος, to cool, refresh.  
 δρόσος, ου, ἡ, dew.  
 δύναμαι, ἰδυνάμην, ἰδυνήσθην, Greek, = ἡμπορῶ.  
 δύναμη, ης, ἡ, and  
 δύναμις, ιως, ἡ, strength, power, force.  
 δυναμίον, ωσα, ᾠσθην, ᾠμίνος, to strengthen.  
 δυνατός, ἢ, ὄν, possible : strong.  
 δύο, two. § 149. 3.  
 δυσαριστῶ, ιῆς, ησα, ἡσθην, ημίνος, to displease.  
 δύση, ης, ἡ, and  
 δύσις, ιως, ἡ, setting, as of a celestial body : the west.  
 δυσκολύομαι, εύσθην, to find it difficult : to be reluctant.  
 δυσκολία, ας, ἡ, difficulty.  
 δύσκολος, η, ον, difficult.  
 δυστυχής, ἰς, unfortunate, wretched.  
 δυστυχία, ας, ἡ, misfortune, calamity.  
 δυστυχῶ, ιῆς, ησα, ισμίνος, to be unfortunate, to meet with adversity.  
 δυσωδία, ας, ἡ, stench.  
 δυτικός, ἢ, ὄν, western.  
 δύω, υσα, to set, as a celestial body.  
 δώδεκα, twelve.  
 δωδεκαριά, ἡ, and  
 διδωκάς, ᾠδος, ἡ, the number twelve.  
 δωδیکاτος, η, ον, twelfth.  
 δῶμα, ατος, τὸ, terrace, flat roof.  
 δωριά, ᾄς, ἡ, and  
 δῶρον, ου, τὸ, present, gift.

E.

ε prefixed to words, 19. N. — annexed to words, 23. N. 1, 2. — for I and

Ο, 27. 6. *οὐκ*  
-ί, *feminines in*, 35.  
ἴ, *interj.* eh!  
ἴαν, *conj.* if : although, suppose, grant.  
ἴαν καί, although.  
ἑαυτοῦ, ἑν, self. § 67.  
ἰβγάζω (ἰκβάλλω), to put out or off,  
take out. § 106.  
ἰβγαίνω (ἰκβαίνω), to go or come out.  
§ 106.  
ἰβγάνω, = ἰβγάζω.  
ἰβδομάς, ἄδος, ἡ, week.  
ἰβδομηῆντα, seventy.  
ἰβδομος, η, ον, seventh.  
Ἰβραῖος, ου, ὁ, Jew.  
ἰγγίζω, ἰξα, ἰχθην, ἰγμίος, to touch.  
ἰγγικτικός, ἡ, ὄν, touching : biting, as  
words.  
ἰγγισμα, ατος, τὸ, touch.  
ἰγγίστη, ης, ἡ, granddaughter.  
ἰγγονος, ου, ὁ, grandson.  
ἰγγυκτής, οὔ, ὁ, and  
ἰγγυτής, ἡ, ὁ, one who gives bail or se-  
curity : guarantee.  
ἰγκαρδιακά, *adv.* cordially, heartily.  
ἰγκαρδιακός (ἰγκάρδιος), ἡ, ὄν, cordial,  
hearty.  
ἰγκίφαλος, ου, ὁ, brain.  
ἰγκράτεια, ας, ἡ, temperance.  
ἰγκωμιάζω, ασα, ἄσθην, ασμίος, to  
praise, laud.  
ἰγκώμιον, ου, τὸ, praise, encomium.  
ἰγνια, = ἰγνοια.  
Ἰγγριτω, ας, ἡ, = Ἐγγριτος.  
ἰγγυριζω, ἰσα, ἰσθην, ἰσμίος, to hand  
over, to hand.  
ἰγώ, I. § 64.  
ἰδικός (ἴδιος), ἡ, ὄν, own. § 69.  
ἰδικός, οὔ, ὁ, = συγγενής.  
ἰδῶ (ἴδι), *adv.* here.  
ἰθνικός, ἡ, ὄν, national : heathen.  
ἰθνισμός, οὔ, ὁ, nationality.  
ἰθνος, ους, τὸ, nation.  
ἰθος, ους, τὸ, custom, habit.  
ἰθησις, ἰως, ἡ, news, intelligence :  
knowledge.  
ἰδοποιῶ, ἰς, ησα, ἡσθην, ημίος, to in-  
form. *With τὸν τόν.*  
ἰδος, ους, τὰ, species.  
ἰθι, *interj.* O that !  
ἰκόνα, ας, ἡ, = εἰκών.  
ἰκοονστασίον (στασίς), ου, τὸ, nicene.

ἰκοσαριά, ἡ, twenty.  
ἰκοσι, twenty.  
εἰκῶν, ὄνος, ἡ, image : picture, likeness,  
portrait.  
εἰλικρίνεια, ας, ἡ, sincerity.  
εἰλικρινής, ἰς, sincere.  
ἰμαι, to be : to belong to, *with τοῦ.*  
§ 106.  
εἰρημίος, η, ον, said : aforesaid, above-  
mentioned.  
εἰρήνη, ης, ἡ, peace.  
εἰρηνοποιῶ, εἰς, ησα, to pacify.  
εἰς, *prep.* § 201.  
εἰς, μία, ἑν, = ἑνας.  
εἰσάγω (ἄγω), ἄξα, ἄχθην, ἀγμίος, to  
introduce.  
εἰσί, *prep.* = εἰς.  
εἴσοδος, ου, ἡ, entrance.  
εἴτε, *conj.* whether, or.  
εἰ, *prep.* § 192.  
ἑαστος, η, ον, = καθι, every.  
καθ' ἡμέραν, daily, every day.  
εκατόν, hundred.  
εκατονταστής, ἴδος, ἡ, century.  
εκατοντάκις, *adv.* hundred times.  
εκατοστή, ἡς, ἡ, one hundred.  
εκατοστός, ἡ, ὄν, hundredth.  
ἰκδίδω (δίδω), to edit.  
ἰκδικησις, ἰως, ἡ, vengeance : revenge.  
ἰκδοσις, ἰως, ἡ, edition.  
ἰκδύνω, υσα, ὑσθην, υμίος, = γδύνω.  
ἰκτι, *adv.* there.  
ἰκτι ἰποῦ, as, while, when, ἰνη.  
ἰκτιθεν, *adv.* thence, from that place.  
ἰκτινος, η, ο, that : he, she, it. §§ 72 :  
172.  
ἰκτιός, ἄ, ὁ, = the preceding.  
ἰκκλησία, ας, ἡ, church.  
ἰκκλησιαστικός, ἡ, ὄν, ecclesiastical.  
ἰκλίγω (λίγω), to select, choose : to  
elect.  
ἰκλιψις, ἰως, ἡ, eclipse.  
ἰκουσίως *adv.* willingly, voluntarily.  
ἰκρηγνύω (ρηγνύω), ηξα, ἄγην, to break  
out.  
ἰκτιλῶ (τιλῶ), εἰς, ἰσα, ἰσθην, ἰσμίος,  
to perform, do : to fulfil,  
ἰκτός, *adv.* without : except : besides.  
*With τοῦ.*  
ἰλα, ἰλατι, come. § 106.  
ἰλάδι, ἰῶ, τὸ, = λάδι.  
ἰλαία, ας, ἡ, olive : mole, *on the skin.*

ἐλαιόλαδον (λάδι), ου, τὸ, olive oil.  
 ἐλάτη, ης, ἡ, and  
 ἔλατος, ου, ὁ, pine.  
 ἐλάττωμα, ατος, τὸ, defect, fault.  
 ἐλάφι, ἰού, τὸ, deer.  
 ἔλαφος, ου, ὁ, stag : ἡ ἔλαφος, hind.  
 ἐλαφρόπιτρα (πίτρα), ας, ἡ, pumice.  
 ἐλαφρός, ἄ, ὅν, light, not heavy.  
 Ἐλβίτιος, ου, ὁ, Helvetius.  
 ἐλίγγω, ἑξῆς, ἔχθην, ἑγμίνας, to ac-  
 cuse : to convict.  
 ἐλημοσύνη, ης, ἡ, alms : charity.  
 ἔλεος, ους, τὸ, mercy, pity : alms,  
 ἐλημοσύνη, charity.  
 ἐλευθερία, ας, ἡ, liberty.  
 ἐλευθερόνω, ωσα, ἔδην, ωμίνας, to free,  
 liberate, deliver.  
 ἐλεύθερος, α, ον, free : unmarried.  
 ἐλευθέρωτής, οῦ, ὁ, liberator.  
 ἔλευσις, εως, ἡ, coming, arrival.  
 ἐλιύτερος, α, ον, = ἐλιύθεις.  
 ἐλίφας, αντες, ὁ, elephant.  
 ἐλιῶ, εἰς, ἡσα, ἡδην, ἡμίνας, to pity,  
 have mercy on.  
 ἐλιά, ἄς, ἡ, = ἐλαία.  
 Ἐλλάς, ἄδος, ἡ, Greece.  
 Ἐλληνας, ηνος, ὁ, a Greek, Grecian.  
 Ἐλληνικός, ἡ, ὅν, Greek, Grecian.  
 ἔλλειψις, εως, ἡ, deficiency, want.  
 ἐλπίζω, ἰσα, to hope.  
 ἐλπίς, ἴδος, ἡ, hope.  
 Ἐλυτος, ου, ὁ, = Ὀλυμπος.  
 ἐμπαυτοῦ, § 67. N. 2.  
 ἐμβαίω (βαίω), to enter, to go or  
 come in.  
 ἔμβασμα, ατος, τὸ, entrance, εἴσοδος.  
 ἔμμεσος, ον, mediate.  
 ἔμμεστος, η, ον, = νόστιμος.  
 ἔμορφος, η, ον, = εὔμορφος.  
 ἐμπαίω, = ἐμβαίω.  
 ἐμπαρόδω (ἐν παρόδῳ), adv. in passing,  
 incidentally.  
 ἔμπειρος, ον, skilled in. With τοῦ.  
 ἐμπήγω (πήγνυμι), ἑξῆς, ἔχθην, ἑγμί-  
 νος, to thrust in, fix in or on : to set  
 in the ground.  
 ἐμποδίζω, ἰσα, ἴσθην, ἰσμίνας, to hinder,  
 impede, prevent : to forbid.  
 ἐμπόριον, ου, τὸ, commerce.  
 ἔμπορος, ου, ὁ, merchant.  
 ἐμπορῶ, = ἡμπορῶ.  
 ἐμπρός, and

ἔμπροσθά, adv. before, in the presence  
 of : in comparison with. With τοῦ,  
 or εἰς τόν.  
 ἔμπροσθεν, adv. before.  
 ἔμπροστά, = ἔμπροσθά, ἔμπρός.  
 ἔμψυχος, η, ον, animated.  
 ἐναντίον, adv. against, opposite, con-  
 trary to. With τοῦ, or εἰς τόν.  
 ἐναντιόνομαι, ἔδην, to oppose.  
 ἐναντίος, α, ον, opposite, opposed to,  
 contrary. With τοῦ, or εἰς τόν.  
 ἐξ ἐναντίας, on the contrary.  
 ἔθεν τὸ ἐναντίον, on the contrary,  
 p<sup>er</sup>thetically.  
 ἔνας, μία, ἔνα, one : a, an. §§ 58 :  
 149.  
 διὰ μιᾶς, at once.  
 ἔνδεκα, eleven.  
 ἐνδέκατος, η, ον, eleventh.  
 ἐνδιαδίτως, adv. inwardly, internally,  
 mentally.  
 ἔνδοξος, η, ον, glorious, illustrious.  
 ἔνδυμα, ατος, τὸ, garment, φόρεμα.  
 ἐνδύω (δύω), υσα, ἔδην, ὑμίνας, to  
 clothe, dress. Pass. ἐνδύομαι, to  
 put on, clothe one's self with ; with  
 τόν.  
 ἐνδορεύω (ἰδορεύω), to lie in wait.  
 ἐνδαρρύνω (δαρρύνω), υσα, ἔδην, to en-  
 courage.  
 ἐνθουσιάζω, ασα, ἄσθην, ασμίνας, to  
 render enthusiastic.  
 ἐνθυμιζω, ἰσα, to remind.  
 ἐνθυμούμαι, ἰσαι or ἄσαι, ἔδην, to re-  
 member, recollect.  
 ἐνθυμῶ, εἰς, = ἐνθυμιζω.  
 ἐνίστι, adv. = χᾶσσι.  
 ἔννατος, η, ον, ninth.  
 ἐννία, nine.  
 ἐννηκωστές, ἡ, ὅν, ninetyeth.  
 ἐννηήντα, ninety.  
 ἐννιά, = ἐννία.  
 ἔννοια, ας, ἡ, idea, thought : meaning,  
 sense, signification : care.  
 ἔννοια σου, care not.  
 ἐννοιάζει (ἐννοια), it concerns, μίλι,  
 impersonal. With τόν.  
 ἐνοίκιον, ου, τὸ, house-rent.  
 ἐνόός, = ἐνούός.  
 ἐνώω, ωσα, ἔδην, ωμίνας, to unite.  
 ἐνώσῳ (ἐν ὄσῳ), adv. as long as : while,  
 at the time when.

ἐνόχληση, ης, ἡ, and  
 ἐνόχλησις, τῶς, ἡ, vexation.  
 ἐνοχλῶ, εἰς, ἡθην, ημίνοσ, to trouble,  
 περιάζω, vex, plague.  
 ἐνταυτῷ (ἐν ταυτῷ), adv. at the same  
 time.  
 ἐντάφιοσ, α, ον, sepulchral, funeral.  
 ἐντελής, ἐς, complete, perfect.  
 ἐντελῶσ, adv. completely, perfectly.  
 ἔντερον, ου, τὸ, gut.  
 ἐντός, adv. within. *With τοῦ.*  
 ἐντόσθια, ων, τὰ, intestines, bowels,  
 entrails.  
 ἐντροπίομαι, to be ashamed of: to be  
 bashful. *With τόν.*  
 ἐντροπαλόσ, ἡ, ὄν, bashful, modest,  
 diffident.  
 ἐντροπή, ἡσ, ἡ, bashfulness: shame.  
 ἐντροπιάζω, ασα, ἀσθην, ασμίνοσ, to  
 shame, disgrace: to dishonor.  
 ἐνῶ (ἐν ᾧ), adv. while.  
 ἐνωρίς (ἐν, ὥρα), adv. early in the even-  
 ing.  
 ἔξ, prep. = ἐκ.  
 ἕξ, six.  
 ἕξαγορά (ἀγορά), αῖσ, ἡ, ransom.  
 ἕξαιρισισ, τῶσ, ἡ, exception.  
 ἕξαιριτα, adv. excellently, finely.  
 ἕξαιριτοσ, η, ον, excellent, fine, choice.  
 ἕξαιρῶ (αἰρίω), εἰσ, ἡσα, ἴθην, ημίνοσ, to  
 except.  
 ἕξακόσιοι, αἰ, α, six hundred.  
 ἕξακοσιστόσ, ἡ, ὄν, six hundredth.  
 ἕξαπλόνω (ἄπλόνω), unfold: stretch:  
 spread, propagate.  
 ἕξαρετῶμαι (ἀρετῶ), ᾠσαι, ἡθην, ημίνοσ,  
 to depend upon. *With ἀπὸ τόν.*  
 ἕξαφνα (ἕξαιφνησ), adv. suddenly.  
 ἕξιβην, = ἰβγῆκι, from ἰβγαίνω.  
 ἕξιτάζω, ασα or ἀξα, ἀσθην, ασμίνοσ,  
 to examine.  
 ἕξιτασισ, τῶσ, ἡ, examination.  
 ἕξιέρω (ἕξ, εὔρισκω), = ἡξιέρω.  
 ἕξην, = ἕξ, six.  
 ἕξήγησισ, τῶσ, ἡ, explanation, exposition.  
 ἕξηγητήσ, οὔ, ὁ, commentator.  
 ἕξηγῶ (ἡγίνομαι), εἰσ, ἡσα, ἡθην, ημίνοσ,  
 to explain, expound. *Pass.* ἕξηγῶ-  
 μαι, also to express one's self.  
 ἕξηκοστόσ, ἡ, ὄν, sixtieth.  
 ἕξῆντα, sixty.  
 ἕξῆσ, adv. used only in the expressions,

εἰσ τὸ ἕξῆσ, henceforth, for the fu-  
 ture: καὶ τὰ ἕξῆσ, and so forth.  
 ἕξισ, τῶσ, ἡ, habit.  
 ἕξίσοῦ, adv. equally.  
 ἕξοδεύω (ἐδοῦσ), εἰσα, εὔθην, εμμίνοσ, to  
 spend.  
 ἕξοδον, τὸ, generally τὰ ἕξοδα, expenses.  
 ἕξολοθριύω (ὀλοθριύω), εἰσα, εὔθην, εμ-  
 μίνοσ, to destroy utterly.  
 ἕξομολόγησισ, τῶσ, ἡ, confession.  
 ἕξομολογῶ (ὀμολογῶ), εἰσ, ἡσα, ἡθην,  
 ημίνοσ, to confess, to hear the con-  
 fession of a sinner, as a priest. *Pass.*  
 ἕξομολογοῦμαι, to confess, acknowl-  
 edge one's sins to a confessor.  
 ἕξορία, ασ, ἡ, exile, banishment.  
 ἕξορίζω (ὀρίζω), ἡσα, ἴσθην, ἰσμίνοσ, to  
 exile, banish.  
 ἕξουσία, ασ, ἡ, power, authority.  
 ἕξοχῆ, ἡσ, ἡ, country, not town or city.  
 κατ' ἕξοχῆν, by way of excellence,  
 par excellence.  
 ἕξοχότησ, ητοσ, ἡ, Excellency, a title  
 most commonly given to physicians.  
 ἕξυπνίζω, ἡσα, ἴσθην, ἰσμίνοσ, = ἕξυπνῶ.  
 ἕξυπνοσ, η, ον, awake.  
 ἕξυπνῶ (ὑπνοσ), ᾠσ, ἡσα, ημίνοσ, to  
 awake, wake.  
 ἕξω, adv. out: outside, without. *With*  
*τοῦ, or ἀπὸ τόν.*  
 ἀσ' ἕξω, by heart.  
 ἱερτάζω, ασα, ἀσθην, ασμίνοσ, to cele-  
 brate a church-feast.  
 ἱερτή, ἡσ, ἡ, church-feast.  
 ἱεραγγέλλομαι (ἀγγέλλω), ἰλθην, to  
 profess.  
 ἱεραγγέλλμα, ατοσ, τὰ, profession.  
 ἱερανοσ, ου, ὁ, praise.  
 ἱεραινῶ (αἰνίω), εἰσ, ἡσα, ἴθην, εμίνοσ,  
 to praise. *Pass.* ἱεραينوῦμαι, also to  
 pride one's self upon, with εἰσ τόν.  
 ἱερακούω (ἀκούω), to hear, as a prayer.  
 ἱεραναλαμβάνω (λαμβάνω), to repeat.  
 ἱερανάληψισ, τῶσ, ἡ, repetition.  
 ἱερανάστασισ, τῶσ, ἡ, insurrection.  
 ἱερανω, adv. up: above. *With τοῦ, or*  
*εἰσ τόν.*  
 ἱεραχοστοσ, ου, ὁ = Ναύπακτοσ.  
 ἱεραιδῆ, conj. since, because, inasmuch  
 as.  
 ἱεραιστα, adv. then, thereupon, directly  
 after, afterwards: moreover.

ἐπί, *prep.* upon, little used. *With* τοῦ, or τῆς.

ἐπί παρουσία τοῦ, in the presence of.

ἐπιβουλεύομαι (βουλεύω), εὐθην, to plot against, to have a plan against.

ἐπιδικατικός, ἡ, ἐν, susceptible of. *With* τοῦ.

ἐπιθυμία, ας, ἡ, desire, wish.

ἐπιθυμῶ (θυμός), αἶς, ησα, to desire, wish.

ἐπιχειρῆς, ἰς, lucrative.

ἐπικρατία, ας, ἡ, government, jurisdiction.

ἐπικρατῶ (κρατῶ), αἶς, ησα, to prevail.

ἐπικυρόνω (κυρόω), ωσα, ἄθην, ωμίνας, to sanction, ratify.

ἐπιμελλία, ας, ἡ, diligence, industry.

ἐπιμελοῦμαι (μίλω), εἶσαι, ἡθην, ημίνας, to take care of: to be diligent.

*With* τόν.

ἐπιμονή, ἡς, ἡ, perseverance.

ἐπιρρησῆς, ἰς, prone to. *With* εἰς τόν.

ἐπιρρημα, ατος, τὸ, adverb.

ἐπίσκοπος, ου, ὁ, bishop.

ἐπιστάτης, ου, ὁ, superintendent.

ἐπιστήθιος, α ου, intimate.

φίλος: ἐπιστήθιος, bosom friend.

ἐπιστήμη, κς, ἡ, science: knowledge.

ἐπιστημονικός, ἡ, ἐν, scientific.

ἐπιστηρίζω (στηρίζω), to base.

ἐπιστολή, ἡς, ἡ, epistle, letter.

ἐπιστρέφω (στρέφω), to return.

ἐπιστροφή, ἡ, return.

ἐπιτακτοῦ (ἐπὶ τῷ αὐτοῦ), *adv.* on purpose, expressly.

ἐπιτηδῆιος, α, ου, skilful, expert, adroit, dexterous: suitable, proper.

ἐπιτοπλιῆστων (ἐπὶ τὸ πλιῆστων), *adv.* only in the expression ὡς ἐπιτοπλιῆστων, for the most part.

ἐπίτροπος, ου, ὁ, trustee.

ἐπιχειρίζομαι (χείρ), ἰσθην, and

ἐπιχειρῶ, αἶς, ησα, to undertake, to attempt.

ἔπομαι, = ἀκολουθῶ.

ἐπομίνως, *adv.* next, after that.

ἑπτά, seven.

ἑπτακίσιαι, αι, α, seven hundred.

ἑπτάμισυ (ἡμισυ), seven and a half.

ἐργάζομαι, ἐργάζοθην, to work, labor.

ἐργαλίον, ου, τὸ, instrument, tool.

ἐργαστήριον, ου, τὸ, and

ἐργαστήριον, ου, τὸ, shop.

ἐργάτης, ου, ὁ, workman, laborer.

ἔργον, ου, τὸ, work, deed.

ἐρείπιον, ου, τὸ, ruins.

ἐριυνῶ, ᾄς, ησα, to examine, inquire.

ἐρημία, ας, ἡ, wilderness, desert: desolation: loneliness, solitude.

ἐρημος, η, ου, desert, wild, uninhabited: unhappy, ill-fated, in poetry.

ἐρημος, ου, ἡ, desert.

ἐρίφιον, ου, τὸ, kid.

ἐρμηνεύω, ευσα, εὐθην, ευμίνας, to explain, interpret: to instruct, teach, direct. *With* τόν τόν.

Ἑρμῆς, ου, ὁ, Hermes, Mercury.

ἑρμιά, ας, ἡ, = ἑρημία.

ἔρχομαι, to come. § 106.

ἔρχομῆς (ἔρχομαι), ου, ὁ, arrival.

ἔρως, ωτος, ὁ, and

ἔρωτας, α, ὁ, love, the passion of love: Cupid.

ἔρωτῶ, ᾄς, ησα, ἡθην, ημίνας, to question, ask.

-ἰς, masculine in, § 35.

ἑσπῆς, § 64.

ἑσπέρα, ας, ἡ, evening.

ἑσπῆρας, *adv.* in the evening, as χθὺς τὸ ἑσπῆρας, last evening.

ἑσπῆριος, α, ου, western.

ἑσύ, thou. § 64.

ἑσχάτως, *adv.* recently, lately.

ἑσωτερικός, ἡ, ἐν, interior: internal.

ἑτήσιος, α, ου, annual, yearly.

ἑτοιμάζω, ωσα, ἄσθην, ασμίνας, to prepare, make ready.

ἑτοιμασία, ας, ἡ, preparation.

ἑτοιμος, η, ου, ready: prompt.

ἑτος, ους, τὸ, year.

ἑαυτοῦς, = ταῦτοῦς.

ἑται (Ital. eziām?), *adv.* = οὕτως.

εὐαγγέλιον, ου, τὸ, gospel: evangelistary.

εὐαίσθητος, η, ου, sensitive.

εὐγε, *interj.* well done! bravo!

εὐγένεια, ας, ἡ, nobleness: gentlemanly conduct.

εὐγενής, ἰς, noble.

εὐγενής, ους, ὁ, gentleman: nobleman.

εὐγένια, ας, ἡ, nobility, French noble, as a title of respect.

εὐγενικός, ἡ, ἐν, gentlemanly: noble.



εὐγλωττία, *ας, ἡ*, eloquence.  
 εὐγλωττος, *η, ον*, eloquent.  
 εὐεργίτης, *ου, ὁ*, benefactor.  
 εὐθηνά, *adv.* cheaply.  
 εὐθηνία, *ας, ἡ*, plenty : cheapness.  
 εὐθηνός (εὐθηνής), *ή, ὄν*, cheap.  
 Εὐθύμιος, *ου, ὁ*, Euthymios.  
 εὐθύς, *adv.* immediately, directly.  
 εὐθύς ὅπου, *or* εὐθύς καθῶς, *as*  
 soon as. § 232. 2.  
 εὐκαιρία, *ας, ἡ*, opportunity : occasion.  
 εὐκαιρόν (εὐκαιρος), *ῶσα, ὄθην, ὠμί-*  
*νος*, to empty, evacuate.  
 εὐκαιρος, *η, ον*, empty.  
 εὐκαιρῶ, *εἶς, ἡσα*, to be at leisure.  
 εὐκατάστατος, *η, ον*, being in good cir-  
 cumstances, having a considerable  
 amount of property.  
 εὐκόλα, *adv.* easily : readily.  
 εὐκολία, *ας, ἡ*, ease, facility.  
 εὐκόλος, *η, ον*, easy.  
 εὐκολύνα, *υνα, ὕθην*, to facilitate.  
 εὐκόλως, *adv.* easily, with facility.  
 εὐλάβεια, *ας, ἡ*, veneration, reverence.  
 εὐλαβής, *ίς*, religiously reverent.  
 εὐλογία, *ας, ἡ*, blessing : bliss : small  
 ποσ.  
 εὐλογῶ, *εἶς, ἡσα, ἡθην, ἡμίνοσ*, to bless.  
 εὐμορφία, *ας, ἡ*, beauty.  
 εὐμορφος, *η, ον*, beautiful, ὡραίος.  
 εὐνουχίζω, *ισα, ἴσθην, ἰσμίνοσ*, to cas-  
 trate.  
 εὐνούχος, *ου, ὁ*, eunuch.  
 εὐοῖ, *interj.* denoting surprise, used by  
 women.  
 εὐρεσις, *ιως, ἡ*, invention.  
 Εὐριπος, *ου, ἡ*, Euripos, or Negro-  
 ponte.  
 εὐρίσκειν, to find : to hit. *Pass.* εὐρί-  
 σκομαι, *also*, to be, to be present :  
 to live, reside. § 106.  
 Εὐρώπη, *ησ, ἡ*, Europe.  
 εὐσιβία, *ας, ἡ*, piety.  
 εὐσιβής, *ίς*, pious.  
 εὐσπλαγχνία, *ας, ἡ*, mercy, merciful-  
 ness.  
 εὐσπλαγχνος, *η, ον*, merciful.  
 εὐταξία, *ας, ἡ*, good order.  
 εὐτελής, *ίς*, worthless, vile.  
 εὐτυχής, *ίς*, fortunate.  
 εὐτυχία, *ας, ἡ*, good fortune.  
 εὐτυχῶ, *εἶς, ἡσα, ἰσμίνοσ*, to be fortu-

nate, to succeed.  
 εὐφημος, *ου, well* sounding : auspicious.  
 Εὐφροσύνη, *ησ, ἡ*, Euphrosyne, *one of*  
*the Graces.*  
 εὐφρής, *ίς*, intelligent, ingenious.  
 εὐχαριστώ, *εἶς, ἡσα, ἡθην, ἡμίνοσ*, to  
 thank. *Pass.* εὐχαριστοῦμαι, to be  
 contented or satisfied with, followed  
 by *εἶς τόν.*  
 εὐχή, *ἡσ, ἡ*, written prayer : blessing.  
 εὐχομαι, to pray : to bless. § 106.  
 εὐωδία, *ας, ἡ*, fragrance.  
 εὐφροίς, *ιως, ἡ*, = *ἰσθυμία.*  
 ἐφίτος (ἐπί, ἔτος?) *adv.* this year.  
 ἐφιππος, *ον*, on horseback, riding.  
 ἐφορμῶ (ἐρμῶ), to rush upon, attack.  
 ἐφορος, *ου, ὁ*, overseer, inspector, super-  
 visor, superintendent.  
 ἐχθίς, *adv.* yesterday.  
 ἐχθρα, *ας, ἡ*, enmity.  
 ἐχθρισσα, *ας, ἡ*, female enemy.  
 ἐχθριτα, *ας, ἡ*, = *ἐχθρα.*  
 ἐχθρός, *ου, ὁ*, enemy.  
 ἐχίς, *ιοσ, ἡ*, viper.  
 ἐχτί, *and*  
 ἐχτίς, *adv.* = *ἐχθίς.*  
 ἐχω, to have : to consider, deem : to  
 cost. § 106.  
 εὐν τὰ ἐχω τόσον καλὰ μὲ ἀυτόν,  
 I am not on very good terms with  
 him.  
 τὸ ἐχέιν, property.  
 εψ, *for* *ισσ*, 27. 2.  
 ἐψί, *and*  
 ἐψίς (ὀψί), *adv.* last evening.  
 ἕως, *adv.* till, until : as far as : how  
 far, how long.  
 ἕως, *prep.* § 201.  
 ἕως γά, *and*  
 ἕωσού (ἕωσ ὀύ), *or* ἕωσού γά, *till, until.*  
 § 232. 2.

Z.

ζ *for* *δ* or *σ*, 27. 7.  
 ζάλη, *ησ, ἡ*, violent agitation : tem-  
 pest : giddiness.  
 ζαρκάδι (δορκάς), *ιῦν, τὸ*, deer.  
 ζαρόνω (σαρόνω, σαίρον?), *ῶσα, ὄθην,*  
*ὠμίνοσ*, to shrivel : to wrinkle.  
 ζερβός (unc.), *ή, ὄν*, = *ἀριστιρόσ.*  
 ζίστα, *ας, ἡ*, = *ζίστη.*

Ζισταινω (ζιστός), ανα, άθην, αμίνος, to warm.

Ζίστη, ης, ή, warmth : heat.

Ζιστός, ό, έν, warm.

Ζευγάρι, ιού, τά, pair.

Ζιύγω, ευξα, εύχθην, ευγμίος, to yoke.

Ζιός, Διός, Δία, Jupiter.

Ζηλιύω, ευσα, εύθην, ευμίνος, to be envious of. With τόν.

Ζήλος, ου, ό, zeal.

Ζηλοτυπία, ας, ή, jealousy.

Ζηλότυπος, ης, εν, jealous.

Ζημία, ας, ή, injury : damage : mischief.

Ζημιόω, ωσα, άθην, ωμίνος, to injure : to damage.

Ζήτημα, ατος, τά, question.

Ζήτησις, ιως, ή, question : search after.

Ζητώ, εις, ησα, ήθην, ημίνος, to seek, to be in search of : to ask, demand.

Ζουλιύω, = ζηλιύω.

Ζουλιζω (υπκ.), έξα, ίχθην, ιγμίος, to squeeze, press.

Ζουρλός (υπκ.), ή, έν, = περιός.

Ζοχάρι (σόγχοι), ιού, τά, a plant.

Ζύγι (ζυγός), ιού, τά, weight.

Ζυγιάζω, ασα, άσθην, ασμίνος, to weigh.

Ζυγός, ου, ό, yoke.

Ζύθος, ου, ό, beer.

Ζυμόω, ωσα, άθην, ωμίνος, to knead.

Ζω, ησα, to live. § 106.

νά ζήσ, να ζήτι, pray, prithee.

Ζωγράφος, ου, ό, painter.

Ζωή, ης, ή, life.

Ζωηρός, ά, έν, lively, vivacious.

Ζωάρι, ιού, τά, girdle, belt.

Ζώνη, ης, ή, girdle, belt : zone.

Ζωντανεύω, ευσα, to bring to life, revive : to come to life.

Ζωντανός (ζω), ή, έν, living, alive.

Ζωντόβολον (ζών), ου, τά, = γαδούρι, ass.

Ζωον, ου, τά, animal : beast.

Ζωτικός, ή, έν, vital.

Ζωώδης, ες, brutal.

H.

-η for -ης or -ις, 42. N. 2.

ή, see ó:

ή, = αι, from í.

ή, conj. or, either. § 251.

ήγειμών, όνος, ό, prince.

ήγουμίος, ου, ό, prior of a convent.

ήγουν, adv. that is, namely.

ήδονή, ης, ή, pleasure : lust.

ήδύω, υνα, ύνθην, to please, delight.

Pass. ήδύομαι, to delight in, take pleasure in, with εις τόν.

ήδύσμων, ου, τά, spearmint.

ήθικός, ή, έν, moral.

ήθος, ους, τά, commonly τά ήθην, morals, moral character.

ήλικία, ας, ή, age, as of a person.

ήλιος, ου, ό, sun.

οι ήλιοι, the heat of the sun.

ήμις, § 64.

ήμέρα, ας, ή, day.

ήμιρόνω, ωσα, άθην, ωμίνος, to tame : to render sociable : to appease.

ήμιρος, ης, εν, tame, not wild : mild, gentle : domestic, as an animal.

ήμισυς, ια, υ, = μιπός.

ήμπορώ, to be able, can. § 106.

ήν, = ήτον, was, from ειμαι.

ήξιέρω, (ιξιερίσκω), to know. § 106.

ήρα, ας, ή, Hera, Juno.

ήρα (αίρα), ας, ή, darnel, lolium temerulentum.

ήρωικός, ή, έν, heroic.

ήρωισμός, ου, ό, heroism.

ήρωις, ωος, ό, hero.

-ης for -ιος, 37. N. 2. — for ις, 42. N. 3.

ήσυχία, ας, ή, quiet : rest.

ήσυχος, ης, εν, quiet.

ήτι, conj. = ή, or, either.

ήχος, ου, ό, sound : noise, clamor.

Θ.

θά, § 106.

θάλασσα, ης, ή, sea.

θαλασσιός, ή, έν, of the sea, marine.

θαμα, = θαυμα.

θαμπόνω (θαμπός), ωσα, άθην, ωμίνος, to dim, obscure, sully, darken.

θαμπός (θάμβος), ή, έν, dim, obscure, dark.

θαμποφίγγω (θαμπός, φίγγω), to shine dimly, to shed a dim light.

θανατικόν, ου, τά, = πανώλη, πανούκλα.

θανατόνω, ωσα, άθην, ωμίνος, to put to

death.  
 Θάνατος, ου, ὁ, death.  
 Θανή, ἡς, ἡ, = the preceding.  
 Θάπτω, to bury.  
 Θάρρος, ους, τὸ, confidence.  
 Θάρρῶ, εἰς, ἡσα, = νομίζω.  
 Θαῦμα, ατος, τὸ, wonder : miracle.  
 Θαυμάζω, ασα, ἄσθην, ασμίνοσ, to wonder : to admire.  
 Θαυμασμός, οὔ, ὁ, wondering : admiration.  
 Θαυμαστός, ἡ, ὄν, wonderful : admirable.  
 \*Θαφτιό (θάφτω), ιοῦ, τὸ, = τάφος.  
 Θάπτω, = θάπτω.  
 Θί (Θίλω), the same as θά : it is always followed by νά, thus, θί νά.  
 Θιά, ἄς, ἡ, goddess.  
 Θίατρον, ου, τὸ, theatre.  
 Θία, ας, ἡ, aunt.  
 Θιάφι (Θίον), ιοῦ, τὸ, sulphur, brimstone.  
 Θίος, α, ον, divine.  
 Θίος, ου, ὁ, uncle.  
 Θίλημα, ατος, τὸ, will : desire, wish.  
 Θίλω, to will : to wish, desire, want : to maintain, affirm. § 106.  
 Θίλω καὶ δὲν θίλω, whether I will or not.  
 Θιμίλιον, ου, τὸ, foundation : basis.  
 Θιμιστοκλής, κλείους, ὁ, Themistocles.  
 Θίός, οὔ, ὁ, god.  
 Θισίβεια, ας, ἡ, piety.  
 Θισσιβής, ἴς, pious.  
 Θιότης, ητος, ἡ, deity : divinity.  
 Θισακία, ας, ἡ, cure, remedy.  
 Θισίζω, ισα, ἴσθην, ισμίνοσ, to mow, reap.  
 Θισιό, οὔ, τὸ, = θισιον.  
 Θισιστής, οὔ, ὁ, reaper : June, ἰούνιος.  
 Θισμά, adv. = θισμῶσ.  
 Θισμασιά, ἄς, ἡ, and  
 Θισμη, ης, ἡ, fever.  
 Θισμός, ἡ, ὄν, warm, ζιστός.  
 Θισμός, οὔ, ὁ, hot water.  
 Θισμότης, ητος, ἡ, heat.  
 Θισμῶσ, adv. warmly.  
 Θισος, ους, τὸ, the mowing season.  
 Θισσις, ιως, ἡ, position, situation.  
 Θισσαλία, ας, ἡ, Thessaly.  
 Θισσαλός, οὔ, ὁ, a Thessalian.  
 Θιστικός, ἡ, ὄν, positive.

θίτω (τίθημι), to put, place, βάζω.  
 θισρία, ας, ἡ, theory.  
 θισρῶ, εἰς, ἡσα, ἴσθην, ημίνοσ, to see, behold, βλέπω : to consider, view.  
 θισάρι, ιοῦ, ἡ, = the following.  
 θισπη, ης, ἡ, case : sheath, scabbard.  
 θισλιά (θισλις), ἄς, ἡ, noose.  
 θισλύκι (θισλυκός), ιοῦ, τὸ, buckle, clasp.  
 θισλυκῶνα, ασα, ὠσθην, ωμίνοσ, to buckle, clasp : to button.  
 θισλυκός, ἡ, ὄν, female : feminine.  
 θισριον, ου, τὸ, wild beast.  
 θισριώδης, ες, ferocious.  
 θισσαυρός, οὔ, ὁ, treasure.  
 θισβιερά, adv. gloomily, dismally.  
 θισβιερός, ἡ, ὄν, gloomy, dismal, melancholy.  
 θισβίω, ιψα, ἴψθην, ιμμίνοσ, to oppress.  
 θισίψη, ης, ἡ, = the following.  
 θισψις, ιως, ἡ, affliction, distress.  
 θισός, ἡ, ὄν, turbid.  
 θισυβος, ου, ὁ, tumult, uproar.  
 θισῆξ, ακός, ὁ, a Thracian.  
 θισφω, = τρισφω.  
 θισῆνος, ου, ὁ, lamentation.  
 θισσασία, ας, ἡ, religion.  
 θισσασυτικός, ἡ, ὄν, religious.  
 θισσασυτικῶσ, adv. religiously : with reference to religion.  
 θισρι, ιοῦ, τὸ, chair : throne.  
 θισρόνος, ου, ὁ, throne.  
 θισροφή, = τισροφή.  
 θισγκτήρα, ας, ἡ, = the following.  
 θισγάτηρ, θισγατήρ, ἡ, daughter. § 43. 4.  
 θισμάζω, ασα, ἄσθην, ασμίνοσ, to fumigate with incense.  
 θισμίαμα, ατος, τὸ, incense.  
 θισμιατόν, οὔ, τὸ, and  
 θισμιατήρι, ιοῦ, τὸ, censor.  
 θισμόνω, ασα, ὠσθην, ωμίνοσ, to enrage, to make angry.  
 θισμόνω, ασα, to become or be angry.  
 θισμός, οὔ, ὁ, anger.  
 θισμοῦμαι, = ινθισμοῦμαι.  
 θισρα, ας, ἡ, door.  
 θισρι, ιοῦ, τὸ, door, used in certain expressions ; ας, κατὰ θισρι, indiscriminately.  
 θισροδίρω (θισρα, θισρω), to knock at a door.  
 θισρωρός, οὔ, ὁ, door keeper, porter.

Θυσία, ας, ἡ, sacrifice.  
 Θυσιάζω, ασα, ἀσθην, ασμίνοσ, to sacrifice.  
 Θωρῶ, = θωρῶ, to see.

I.

ι for E, 27. 8.  
 Ἰάκωβος, ου, ὁ, James.  
 ἰανουάριος (Lat. januarius), ου, ὁ, January.  
 ἰατρία, ας, ἡ, cure.  
 ἰάτριμμα, ατες, τὸ, = the preceding.  
 ἰατρεύω, ιουσα, εὐθην, ευμίνοσ, to treat medically, attend as a physician : to cure.  
 ἰατρική, ἡς, ἡ, the art of medicine.  
 ἰατρικόν, οὔ, τὸ, medicine.  
 ἰατροί, οὔ, ὁ, physician.  
 Ἰγγλιτίρα, ας, ἡ, = Ἀγγλία.  
 ἰδία, ας, ἡ, idea, notion.  
 ἰδικός, ἡ, ὄν, = ἰδικός.  
 ἴδιος, α, ου, peculiar, with τοῦ : self : same, with μὲ τόν. §§ 66. 2 : 75.  
 ἰδίωμα, ατος, τὸ, idiom.  
 ἰδοῦ, interj. lo ! behold ! With the nominative.  
 ἰδρῶω, ωσα, ωμίνοσ, to sweat.  
 ἰδρώς, ὠτος, ὁ, and ἰδρωτας, α, ὁ, sweat.  
 ἰεράκι, ιοῦ, τὸ, and ἰεραξ, απος, ὁ, hawk.  
 ἰερεύς, ιως, ὁ, priest.  
 ἱερός, ἁ, ὄν, sacred.  
 ἱεροσυλία, ας, ἡ, sacrilege.  
 ἱερόσυλος, ου, ὁ, sacrilegist.  
 ἰθαγενής, ἐς, indigenous, native.  
 ἱκανοποίησις (ικανός, ποιῶ), ιως, ἡ, atonement : satisfaction.  
 ἱκανός, ἡ, ὄν, able, capable : enough, sufficient.  
 ἰλαρός, ἁ, ὄν, benignant : cheerful.  
 ἱμάμητ (Turk.), η, ὁ, imam.  
 -ιν, nouns in, § 36. N. 1.  
 Ἰνδία, ας, ἡ, and Ἰνδία, ὦν, αί, India, Hindoostan.  
 Ἰνδός, οὔ, ὁ, Hindoo.  
 ι, for ι, § 27. 12.  
 Ἰόνιον, ου, τὸ, sc. πύλαγοσ, the Ionian sea.  
 ἰούλιος (Lat. julius), ου, ὁ, July.  
 ἰούνιος (Lat. junius), ου, ὁ, June.

ἰπτιῶω, ιουσα, to ride.  
 ἰπτικόν, οὔ, τὸ, cavalry.  
 ἴππος, ου, ὁ, horse.  
 ἴρις, ἰδος, ἡ, rainbow.  
 ἰσιάζω, (ἴσιος), αξα, ασμίνοσ, to straighten : to direct, as an arrow.  
 ἴσιος (ἴσος), α, ου, straight, not crooked : even : equal.  
 ἴσκα (Ital. esca), ας, ἡ, tinder.  
 ἰσοδύναμος, η, ου, equivalent.  
 ἴσον, ου, τὸ, bass, in music.  
 ἴσος, η, ου, equal. With μὲ τόν.  
 ἰσότης, ητος, ἡ, equality.  
 Ἰσραήλ, ὁ, Israel.  
 ἱστορία, ας, ἡ, history.  
 ἱστορικός, ἡ, ὄν, historical.  
 ἱστορικός, οὔ, ὁ, historian.  
 ἰσχυρός, ἁ, ὄν, strong.  
 ἰσχύω, υσα, to be strong, valid.  
 ἴσως, adv. perhaps. With the indicative, or with the aorist subjunctive τ when followed by ιά, it may take the present subjunctive also.  
 Ἰταλός, οὔ, ὁ, an Italian.  
 Ἰωάννης, ου, ὁ, John.  
 Ἰωάννινα, ων, τὰ, Yánnina, a city.  
 Ἰωσήφ, ὁ, Joseph.

K.

κ for χ, after σ, 27. 9.  
 καβádi (Pers.), ιοῦ, τὸ, eastan.  
 καβάλλα (Ital. cavallo, καβάλλης), ας, ἡ, riding, ἴππιουσι, ἴππιωμα, ἰπτασία : horsemanship, ἰπτική.  
 καβάλλα, on horseback, adverbially, after verbs of motion ; ας, ἦλθι καβάλλα, he came on horseback.  
 καβαλλέτης, η, ὁ, rider, ἴφιππος.  
 καβαλλικίωω, ιουσα, ευμίνοσ, = ἰπτιῶω.  
 κάβουρος (κάραβος), α, ὁ, and καβούρι, ιοῦ, τὸ, crab.  
 καθῆς (Turk.), ἡ, ὁ, cadi.  
 καζάνι (Turk.), ιοῦ, τὸ, = κακκάβι.  
 καθαρά, adv. purely : with purity.  
 καθαιρῶ (αἰρίω), ις, ιου, ἰθην, ημίνοσ, to depose : to put down.  
 καθαρίζω, ιουσα, ἰσθην, ἰσμίνοσ, to clean, clear, cleanse, purify : to pick, as beans.  
 καθαρός, ἁ, ὄν, pure, clean, clear.

καθαρότης, ητος, ή, purity, cleanliness, clearness.

κάθαρσις, ιως, ή, purification.

καθαυτό (καθ' αυτό), *adv.* real, true, *with the article before it.*

κάθε (καθείς), every, each, indeclinable. § 75.

κάθε τι, every thing.

καθείς (κατά, εις), καθμία, καθίν, every one, each, ἕκαστος. § 75.

καθίκλα (κάθωμα), ας, ή, chair.

καθίνας, καθιμία, καθίνα, = καθίς.

κάθημαι, = κάθωμαι. *For its inflection, see Greek Gram. § 118.*

καθημερινή, ης, ή, weekday, not ιερτή.

καθίζω, ισα, ίσθην, ισμίνοσ, to seat.

καθίζω, ισα, = κάθωμαι.

καθό, *adv.* = ώσ, as.

κάθοδος, ου, ή, descent.

καθόλου, *adv.* in general, universally : entirely, παντιλώς : at all : not at all, *but only in answer to a question.*

κάθωμαι (κάθημαι), to sit : to reside, dwell, stay. § 106.

καθότι, *conj.* as, inasmuch as.

καθρίπτης (κάτοπτρον), ου, ό, and

καθρίφτης, η, ό, mirror, looking-glass.

καθώς, *adv.* as, just as. § 232. 2.

καί, *conj.* § 250.

καί, in the expression και οι, § 149. 3, 4.

καί with the indicative, § 221.

καί αν, after relatives, § 232. 2.

καίγω, = καίω.

καίκι (Turk.), ιου, τι, = πλοϊον.

Καινός, ιως, ό, Cæneus.

καινοτομία, ας, ή, innovation.

καινοτομω, εις, ησα, ήθην, ημίνοσ, to innovate.

καινουργής, a defective genitive, used only in the phrase από καινουργής, anew.

καινούργιος (καινουργός), α, ου, = νίος, new.

καιρός, ου, ό, time : season : opportunity : weather.

καίω, to burn : to pinch with cold. § 106.

κακία, ας, ή, malice, malignity, wickedness, vice.

κακκάβη (κακκάβη), ιου, τι, caldron.

κακομεταχειρίζομαι (μεταχειρίζομαι),

to abuse, treat ill.

κακομοιριά, ας, ή, = δυστυχία, or άθλιότης.

κακομοιριάζω, ασα, ασμίνοσ, to render miserable. The participle κακομοιριασμίνοσ = άθλιος.

κακόμοιρος (καός, μωρα), η, ου, = δυστυχής.

καός, ή, έν, bad : wicked. § 57.

του καου, in vain, uselessly.

κακούργημα, ατοσ, τι, crime.

κακοφάνεται (φαίνομαι), ἑκακοφάνη, to displease, impersonal. With the accusative of the personal pronoun ; ας, μη κακοφάνεται, I am sorry ; τον ἑκακοφάνη, he was displeased.

καλά, *adv.* well.

καλαίσις (καλαί), α, ου, = κασσιτίρινοσ.

καλάδι, ιου, τι, basket.

καλαί (Turk.) ιου, τι, = κασσιτίριοσ.

καλαμάρι, ιου, τι, inkstand.

καλάμι, ιου, τι, reed.

καλημέρα, for καλή ήμέρα, good morning. With the genitive of the personal pronoun.

καλησπέρα, for καλή ἑσπέρα, good evening. With the genitive of the personal pronoun.

καλήτερα, *adv.* better.

καλήτερος, α, ου, better, comparative of καλόσ.

καλητεριώω (καλήτεροσ), ιυσα, ιύθην, ιυμίνοσ, to better, meliorate.

καλητεριώω, ιυσα, to grow or get better.

κάλλια, *adv.* = κάλλιον, better.

κάλλιον, neuter comparative of καλόσ, used only in the nominative singular, and always in the predicate of a proposition of which the subject is any other word than a nominative ; ας, κάλλιον ήσπον να ειχης, it were better if you had.

κάλλιστοσ, η, ου, best, superlative of καλόσ.

καλόγιοσ (καλόσ, γίοσ), ου, ό, = μοναχοσ, monk.

καλοκαίρι, ιου, and

καλοκαιριον (καιρός), ου, τι, summer.

καλοξυπνω (ξυπνω), to be thoroughly awake.

καλός, ἢ, ὄν, good : handsome : thorough, complete. § 57.

The vocative καλί, in exclamations, is indeclinable, and has the force of ὦ.

καλουτάκι (Turk.), ἰοῦ, τὸ, a kind of cap.

καλεύτσεις, η, εν, rather καλός.

κάλτσα (Ital. calza), ας, ἡ, stocking, especially cotton stocking.

καλῶ, ἰς, ἰσα, ἰσθην, ἰσμίνοις, to invite. καλῶς, adv. well.

καλωσύνει, it begins to clear off; ἱκαλωσύνει, it has cleared off, it is good weather.

καλωσύνη, ης, ἡ, goodness.

κάμαρα, and

κάμερα, (Ital. camera) ας, ἡ, chamber.

καμήλα, ας, ἡ, camel.

καμήλι, ἰοῦ, τὸ, = the preceding.

κάμμια, see κανίς.

κάμνω, to make, φτιάνω : to do : to pretend to be, to play; ας, κάμνω τὸν φιλόσοφον, to play the philosopher. § 106.

τί κάμνεις ; how do you do ?

καμόνομαι (κάμνω), ὤθην, to feign, pretend.

καμπάνα (Ital. campana), ας, ἡ, = κώδων.

κάμπος (Ital. campo), ου, ὁ, plain, πιδιάς.

καμτόσος, and κάμποσος (κᾶν, πόσος), η, εν, some. § 75.

κάμω, = κάμνω.

κάμωμα (κάμνω), ατος, τὸ, doing, deed.

κᾶν, adv. at least, τοῦλάχιστον : even.

κανακίω (unc.), ἰσα, ἰσμίνοις, to coax.

κάντις (κᾶν, ἰς), κάμμια, κάνιν, and κάνιντας, κάμμια, κάνινα, any, one, any one, τὴς : no one, none, but only in answer to a question. § 71.

καννάβι (κάνναβις), ἰοῦ, τὸ, hemp.

κανόνι, ἰοῦ, τὸ, cannon.

κανονιά, ᾶς, ἡ, the report of a cannon.

κανονίζω, ἰσα, ἰσθην, ἰσμίνοις, to regulate.

κανονισμός, οῦ, ὁ, regulating.

κάνω, = κάμνω.

κανών, ὄρες, ὁ, rule : law : canon.

καπίλον (Ital. cappello), ου, τὸ, hat.

καπίστρι (Ital. capestro), ἰοῦ, τὸ, halter, as for a horse : bridle, χαλινάρι.

καπιτάν, ἰ, captain, indeclinable, and always followed by a proper name; ας, ὁ καπιτάν Διαμαντῆς, Captain Diamantes, τοῦ καπιτάν Καραϊσκάκη, of Captain Karaïskakes. It has no plural.

καπιτανάτος (καπιτάνος), ου, τὸ, the district defended by a leader of Ἄρματωλοί, which see.

καπιτανίω, ἰσα, to be a leader of Ἄρματωλοί. See καπιτάνος.

καπιτάνος, and

καπιτάνος (Ital. capitano), ου, ὁ, plural also καπιταναῖοι, captain : the leader of a body of Ἄρματωλοί, chieftain.

καπνίζω, ἰσα, ἰσθην, ἰσμίνοις, to smoke, fumigate.

τὰ κάπνισα, to decamp, scamper off, to vanish like a chimney ghost.

καπτός, οῦ, ὁ, smoke : tobacco.

πίνω καπνί, to smoke one's pipe.

Καποδίστριας, α, ἡ, Capodistria.

καποτανιῶ, § 71. N. 2.

κάποιος (κᾶν, ποῖος), α, εν, certain, a certain, a certain one, some one, somebody. § 71.

κάποτε (κᾶν, ποτί), adv. sometimes.

κάπου (κᾶν, ποῦ), adv. somewhere, at some place.

Καπρίλης, η, ὁ, Kapreles.

κάπως (κᾶν, πώς), adv. somehow.

καράβι (κάραβος), ἰοῦ, τὸ, ship.

καραβίδα (καρabis), ας, ἡ, crawfish.

καραβοκύρης (καράβι, κύρης), η, ὁ, plur. παραβοκυραῖοι, = πλοίαρχος.

Καραϊσκάκης, η, ὁ, Karaïskakes, the diminutive of

Καραϊσκος, ου, ὁ, Karaïskos.

κάρβουνοι (Ital. carbone), ου, τὸ, coal, ἄνθραξ.

κάρδαμοι, ου, τὸ, watercress.

καρδία, ας, ἡ, heart.

καρδιακός, ὁ, ὄν, hearty, cordial.

καρδιοκλίπτης (κλίπτης), η, ὁ, stealer of hearts.

καρίνα (Ital. carena), ας, ἡ, keel, τρέπις.

καρναμπίτι (Turk. ?), *ιού, τὸ*, = *κου-  
νουςίδι*.  
*καρούλι* (Ital. carrucola, girella), *ιού,  
τὸ*, pulley, *τροχιλία*.  
*καρπός, οὔ, ὁ*, fruit: produce.  
*καρπούζι* (Turk.) *ιού, τὸ*, watermelon.  
*καρτιρῶ, εἰς, ἡσα*, = *προσμίνω*.  
*καρύδι, ιού, τὸ*, the English walnut.  
*καρφί, ιού, τὸ*, nail, peg, ἦλος.  
*καρφίτσα, ας, ἡ*, pin.  
*καρφῶνω, ωσα, ὠδην, ὠμίνας*, to nail.  
*κασσιτέρως, ον*, made of tin.  
*κασσίτριος, ου, ὁ*, tin.  
*κάστρον* (Lat. castrum), *ου, τὸ*, =  
*φρούριον*. § § 192: 201.  
*κατά, πρερ.* § § 192: 201.  
*καταβαίνω* (*βαίνω*), to descend, to go  
or come down. *With ἀπὸ τόν.*  
§ 106.  
*καταβάλλω* (*βάλλω*), to overcome,  
put down.  
*καταβελάδα* (*καταβάλλω*), *ας, ἡ*,  
layer, in husbandry.  
*καταβάνω* (*βάνω*), = *καταβάλλω*.  
*κατάγῃς* (*γῆ*), *adv.* on the ground:  
on the floor.  
*καταγινομαι* (*γίνομαι*), to be occupied  
with, to be engaged in. *With εἰς τόν.*  
*κατάγμαι* (*ἄγω*), to be descended  
from, to be descendant of: to proceed  
from. *With ἀπὸ τόν.*  
*καταγυμνίως* (*γυμνω*), *η, ον*, bent,  
intent on. *With εἰς τόν.*  
*καταδιχομαι* (*δίχομαι*), to condescend,  
deign: to submit to.  
*καταδικάζω* (*δικάζω*), *ασα, ἀσθην,  
ασμίνας*, to condemn. *With τὸν εἰς  
τόν.*  
*καταδικη, ης, ἡ*, condemnation: pun-  
ishment.  
*κατάδικος, ου, ὁ*, criminal, culprit.  
*κατακαθίζω* (*καθίζω*), *ισα, ισμίνας*, to  
settle, as liquids.  
*κατακλυσμός, οὔ, ὁ*, deluge.  
*καταλαμβάνω* (*λαμβάνω*), to under-  
stand.  
*κατάληψις, ιως, ἡ*, comprehension.  
*καταλληλία, ας, ἡ*, propriety, con-  
sistence.  
*κατανῶ, ᾶς, ἡσα*, to come to, arrive  
at. *With νά and the subjunctive.*  
*καταπάνω* (*ἀπάνω*), *adv.* upon, against,

right against. *With τοῦ, or εἰς τόν.*  
*καταπίνω* (*πίνω*), to swallow.  
*καταπίπτω* (*πίπτω*), to fall com-  
pletely.  
*καταπόδι* (*πόδι*), *adv.* = *κατόπι*.  
*καταπολεμῶ* (*πολεμῶ*), to defeat.  
*καταπονῶ* (*πονῶ*), = *καταβάλλω*.  
*καταριθμῶ* (*ἀριθμῶ*), to enumerate.  
*κατάσκοπος, ου, ὁ*, spy, scout.  
*κατασκοπεύω* (*σκοπεύω*), to scatter in  
all directions, to disperse complete-  
ly: to squander.  
*κατασκιρτῶ, ᾶς, ἡ*, = *the preceding*.  
*κατάστασις, ιως, ἡ*, condition, situation,  
state.  
*καταστιχάκι, τὸ*, a little *κατάστιχον*.  
*κατάστιχον* (*στίχος*), *ου, τὸ*, book of  
accounts, ledger.  
*χάνω τὰ κατάστιχά μου*, to be  
frightened out of one's wits.  
*καταστροφή, ῆς, ἡ*, subversion.  
*κατατρέχω* (*τρέχω*), to persecute.  
*κατατρίβω* (*τρίβω*), to pass, spend,  
consume, as time.  
*κατατρομάζω* (*τρομάζω*), to terrify.  
*καταφιλῶ* (*φιλῶ*), to kiss greedily or  
excessively.  
*καταφρόνησις, ης, ἡ*, and  
*καταφρόνησις, ιως, ἡ*, contempt.  
*καταφρονῶ* (*φρονῶ*), *εἰς, ἡσα or ισα,  
ἥθην or ἰθην, ἡμίνας or ἰμίνας*, to  
despise.  
*καταχειρίζω* (*χειρίζω*), *ισα, ἰσθην, ισμί-  
νας*, to attempt.  
*καταχθόνιος, ου, ον*, subterraneous: in-  
fernal.  
*καταχνιᾶ* (*ἀχνός*), *ᾶς, ἡ*, fog, mist.  
*κατάχρησις, ιως, ἡ*, abuse.  
*κατιβαίνω*, = *καταβαίνω*.  
*κατιβάζω* (*κατά, βιβάζω*), *ασα, ἀσθην,  
ασμίνας*, to bring down: to lower.  
*κατιβατόν* (*κατιβαίνω*), *οὔ, τὸ*, = *σι-  
λῆς*:  
*κατιπάνω*, = *καταπάνω*.  
*κάτιργον* (*ἔργον*), *ου, τὸ*, galley.  
*Κατερίνη, ης, ἡ*, Katerine, a town.  
*κατιυθύνω* (*εὐθύνω*), *υνα, ὑνθην*, to  
direct.  
*κατηγορία, ας, ἡ*, accusation.  
*κατηγορῶ, εἰς, ἡσα, ἥθην, ἡμίνας*, to  
accuse, blame, censure.  
*κατῆς*, = *καθῆς*.

κατήφεια, ας, ἡ, sadness, dejection.  
 κατήφορος (κάτω, φέρω), ου, ὁ, descent,  
 declivity, downhill.  
 κάτι (κάν, τι), *indeclinable*, some,  
 something. § 71.  
 κάτοικος, ου, ὁ, inhabitant.  
 κατοικῶ (οἰκίω), εἰς, ἡσα, ἤθην, ημίνοσ,  
 to inhabit, dwell.  
 κατόπι (κατόσιν), *adv.* behind : close  
 at one's heels. *With* τῶ, *or* ἀπὸ  
 τίν.  
 κατορθώνω (ὀρθόω), ωσα, ὄθην, ωμίνοσ,  
 to accomplish, effect : to succeed,  
 not to fail.  
 κάτου, = κάτω.  
 κατράμι (*Ital.* catrame), ιου, τὰ, =  
 πίσσα.  
 κατσίκι (*Turk.*), ιου, τὰ, = ἐρίφιον.  
 κατσιούλα (*Lat.* cucullis, cucullus),  
 ας, ἡ, hood of a cloak.  
 κάτω, *adv.* down : below.  
 κατώτατος, ἡ, ον, lowest, deepest.  
 § 57.  
 κατώτερος, α, ον, lower. *Ibid.*  
 καύλα (καύω), ας, ἡ, intense heat :  
 burning sensation.  
 καῦμα, ατος, τὸ, heat.  
 καῦμένος (καύω), η, ον, poor, unhappy,  
 used in certain expressions denoting  
 compassion ; as, ὁ καῦμένος ! poor  
 fellow ! *or* poor me !  
 καῦσις, ιως, ἡ, heat.  
 καυχῶμαι, ᾶσι, ἤθην, to boast, brag.  
 καύω, = καίω.  
 καφεντεῖον, ου, τὸ, coffee-house.  
 καφινίς, ἱ, ὁ, = the preceding.  
 καφίς (*Turk.*), ἱ, ὁ, coffee : a cup of  
 coffee.  
 κάψα, ας, ἡ, and  
 κάψις, = καῦσις.  
 καψούλα, ας, ἡ, = καῦμίνη.  
 καψούλης (κάψα), η, ὁ, = καῦμένος.  
 κίτομαι (κίτμαι), to lie, to be in an  
 inclined posture.  
 κιλαδῶ, εἰς, ἡσα, and  
 κιλαϊδῶ, εἰς, ἡσα, to sing, as a bird.  
 κινόδοξία, ας, ἡ, vanity, vainglory.  
 κινόδοξος, η, ον, vain, vainglorious.  
 κινέος, ἡ, ὄν, empty, ὑψαιρος, ἀδιος :  
 devoid.  
 Κίταυρος, ου, ὁ, Centaur.  
 κιντρί, ιου, τὰ, goad : sting : spur.

κίντρον, ου, τὸ, centre.  
 κιντᾶ, ᾶς, ἡσα, ἤθην, ημίνοσ, to prick :  
 to embroider.  
 κισά, = κυρά.  
 κισαμίς, ιως, ὁ, potter.  
 κισαμίδι, ιου, τὰ, brick : tile.  
 κισάσι, ιου, τὰ, cherry.  
 κισατον, ου, τὸ, horn.  
 κισάτσα, = κυράτσα.  
 κισανός, ου, ὁ, thunderbolt.  
 κισαίνω, and  
 κισαρίζω, to gain : to get the better of,  
 in the phrase ὁ ἀγυροφῶς κισαρίζει  
 τὸν ὠριμοφῶ, the unripe-fruit-eater  
 got the better of the ripe-fruit-eater.  
 § 106.  
 κισδος, ους, τὰ, gain, lucre, profit.  
 κισδοσκοπία (σκισῶ), ας, ἡ, speculation,  
 in commerce.  
 κισί (κισίς), ιου, τὰ, wax : small wax-  
 candle.  
 κισῶ, to pour out liquor for anybody,  
 to treat with liquor. § 106.  
 κισφάλισον, ου, τὰ, chapter : capital.  
 κισαλή, ἡς, ἡ, head.  
 κισάλι, ιου, τὰ, = the preceding.  
 κισαλότονος (πόνος), ου, τὸ, headache.  
 κισίλης (*Turk.*) η, ὁ, = ἰγγυπητής.  
 κισχρί (κισχρος), ιου, τὰ, millet.  
 κισκίδι (κισκίς), ιου, τὸ, gall-nut.  
 κισπος, ου, ὁ, garden.  
 κισπουρὸς, ου, ὁ, gardener.  
 κισρί, = κισί.  
 κισρυγμα, ατος, τὸ, proclamation : doc-  
 trine.  
 κισρὺς, υκος, ὁ, herald.  
 κισρῦττω, υζα, ὕχθην, υγμίνοσ, to pro-  
 claim.  
 κισ, conj. used only before the sounds  
 α, ο, ου, = καί. § 26. N. 2.  
 κισβούρι (*Hebr.* κισβίρι), ιου, τὰ, = τὰ-  
 φος.  
 κισαδῶ, = κισαδῶ.  
 κισίμι (*Turk.*), ιου, τὸ, carpet.  
 κισδυνία, ιουσα, to be in danger.  
 κισδυνος, ου, ὁ, danger.  
 κισημα, ατος, τὸ, movement.  
 κισησις, ιως, ἡ, motion.  
 κισῶ, εἰς, ἡσα, ἤθην, ημίνοσ, to move.  
 κισῶ, = κισῶ.  
 Κισαβος, ου, ὁ, Kisabhos, or Ossa, a  
 mountain.



κίσηρι (κίσηρις), *ιοῦ τὸ*, pumice; ἱλα-  
φρόπιτρα.

κίτρον, *ου*, τὸ, citron.

κλαδί, *ιοῦ*, τὸ, and

κλάδος, *ου*, ὁ, branch : bough.

κλαίω, to weep. § 106.

κλαῦμα, = κλαῦμα.

κλαυθμός, *οὔ*, ὁ, and

κλαῦμα, *ατος*, τὸ, and

κλαῦμα, *ατος*, τὸ, weeping, wailing,  
lamentation.

κλάψα, *α*, ἡ, = κλαῦμα.

κλειδαριά, *α*, ἡ, = κλειδοιά.

κλειδί, *ιοῦ*, τὸ, key.

κλειδοιά, *α*, ἡ, lock.

κλειδῶνω, *ωσα*, ἴδην, ὠμίνοσ, to lock.

Κλισούρα, *α*, ἡ, Klisoura, a town.

Κλισούρας, *α*, ὁ, Klisouras.

κλίω, *ισα*, ἴσθην, ἰσμίνοσ, to shut,  
close.

κλίπτης, *ου*, ὁ, thief : robber : pirate.

κλιπτικός, *ή*, ὄν, pertaining to a κλί-  
πτης.

κλιπτοδόχος (δίχομαι), *ου*, ὁ, receiver  
or harbinger of κλίπται.

κλίπτω, *ιψα*, ἴφθην, ἰμμίνοσ, to steal.

κλίφτης, *η*, ὁ, = κλίπτης.

Κλίφτης, *η*, ὁ, Klepht. See Ἄρμα-  
τωλός.

κλιφτοπατημίνοσ (πατῶ), *η*, ὄν, occu-  
pied by the Klephts, being in the  
hands of the Klephts.

Κλιφτόπουλον, *ου*, τὸ, a young Κλί-  
φτης.

κλίφτω, = κλίπτω.

κλήμα, *ατος*, τὸ, vine.

κληματσίδα (κληματίσ), *α*, ἡ, vine-  
branch.

κληρονόμοσ, *ου*, ὁ, heir.

κληρονομῶ, *εἶσ*, ἴσα, to inherit : to be  
the heir of, with τόν.

κλίνω, *ινα*, ἴδην, ἰμίνοσ, to incline, bend :  
to decline.

κλίνω τὴν κεφαλὴν, to make a  
bow.

κλίνω, *ινα*, intransitive, to incline to-  
wards. With πρὸσ, or εἰσ τόν.

κλίσι, *ιωσ*, ἡ, inclination : declension.

κλονῶ, *εἶσ*, ἴσα, ἴδην, ἠμίνοσ, to shake,  
as a tree.

κλωτσιέ (Ital. calcio), *ᾶσ*, ἡ, kick,  
λάκτισμα.

αλοτσῶ, *ᾶσ*, ἴσα, ἴδην, ἠμίνοσ, to kick.

κλουβί (κλωβός), *ιοῦ*, τὸ, cage.

κλώδω, *ωσα*, ὠσθην, ὠσμίνοσ, to twist.

κλώνωσ (κλών), *ου*, ὁ, small branch.

κλώσσα, *α*, ἡ, sitting hen, hen with a  
brood, the old hen. It is an apo-  
matopey.

κόβγω, and

κόβω, = κόπτω.

κοιλία, *α*, ἡ, belly.

κοῖλοσ, *η*, ὄν, concave.

κοιμίξω, *ισα*, ἰσμίνοσ, to set to sleep.

κοιμῶμαι, *ᾶσαι*, ἴδην, to sleep.

κοινόσ, *ή*, ὄν, common.

κοινωνία, *α*, ἡ, communion : society.

κοινωνικός, *ή*, ὄν, social.

κοινῶσ, adv. commonly.

κόκαλον (unc.), *ου*, τὸ, bare.

κοκκινάδα, *α*, ἡ, redness.

κοκκινίζω, *ισα*, ἴσθην, ἰσμίνοσ, to red-  
den.

κοκκινίζω, *ισα*, to look red.

κοκκινύλα, *α*, ἡ, intense redness.

κόκκινωσ, *η*, ὄν, red.

κόλα (unc.), *α*, ἡ, sheet of paper.

κολάζω, *ασα*, ἄσθην, ἀσμίνοσ, to damn  
in Hades.

κολακία, *α*, ἡ, flattery.

κόλαξ, *ακοσ*, ὁ, flatterer.

κόλασισ, *ιωσ*, ἡ, hell.

κολατσιζω (Ital. colazione), *ισα*, =  
προγυμιματίζω.

κόλλα, *α*, ἡ, glue.

κολλῶ, *ᾶσ*, ἴσα, ἴδην, ἠμίνοσ, to glue  
together : to attach, stick.

κολλῶ, *ᾶσ*, ἴσα, to stick, intransitive.

κολῶ, *ᾶσ*, = the preceding.

κολοβός, *ή*, ὄν, tailless, having no tail.

κολοίόσ, *οὔ*, ὁ, jackdaw.

κολοκύνθι (κολοκύνθην), *ιοῦ*, τὸ, pump-  
kin.

κόλποσ, *ου*, ὁ, bosom : gulf.

κολυμβῶ, *ᾶσ*, ἴσα, to swim.

κολῶνα (Ital. colonna, κολωνός), *α*, ἡ,  
pillar, column.

κομήταροσ, *ου*, ὁ, big comet.

κομήτης, *ου*, ὁ, comet.

κόμμα, *ατος*, τὸ, piece, part.

κομματί, *ιοῦ*, τὸ, piece : piece of bread.

κομματί, a little, some, adver-  
bially.

κομμίδι (κόμμα), *ιοῦ*, τὸ, gum.

χομπολόγι (κόμπος, λέγω), *ισϋ*, τὸ, string of beads: rosary, used by devotees.  
 κόμπος (κόμβος), *ου*, ὁ, knot.  
 κομποσχοῖνι (σχοινί), *ισϋ*, τὸ, rosary, consisting of a row of knots, and used chiefly by monks.  
 κομψός, ἡ, ἓν, elegant.  
 κομψότης, ητος, ἡ, elegance.  
 κονάκι (Turk.), *ισϋ*, τὸ, lodging, κατάλυμα.  
 κονδύλι (κόνδυλος), *ισϋ*, τὸ, pen, quill: graft, ἀμπέλι.  
 κονδυλομάχαιρον (μαχαίρι), *ου*, τὸ, penknife.  
 κονιύα (Turk.), *εσσα*, εμμένος, to lodge.  
 Κόνιαρης, η, ὁ, *ρμικ.* Κονιάροι, = Τούρκος.  
 Κονιαριά, ᾶς, ἡ, the Turkish nation, the Turks, οἱ Τούρκοι.  
 κονιαροπατημένος (πατῶ), η, *ου*, occupied by the Turks.  
 κόνιδα (κόνις), *ας*, ἡ, nit.  
 κονιορτός, *ου*, ὁ, dust, κονιορτός.  
 κοντά (κοντός), *adv.* = σιμά.  
 κοντάκι (κοντός), *ισϋ*, τὸ, the butt end of a musket or pistol.  
 κοντάρι (κοντός), *ισϋ*, τὸ, spear, pike.  
 κοντιύω (κοντός), *εσσα*, to shorten: to approach.  
 κοντολογῆς (κοντός, λόγος), *adv.* in short, briefly.  
 κοντός, ἡ, ἓν, short. § 57.  
 κοντύλι, = κονδύλι.  
 κοπάδι (*unc.*), *ισϋ*, τὸ, flock, herd.  
 κοπανίζω, *ισα*, ἰσθην, ἰσμένος, to pound: to beat.  
 κοπίλα (*unc.*), *ας*, ἡ, lass.  
 κοπιλούδα, *ας*, ἡ, dear κοπίλα.  
 κοπιάζω, *εσα*, to labor.  
 κόπιασι, κοπιᾶσσι, please come.  
 κόπος, *ου*, ὁ, labor: trouble.  
 κοπτιρός, ἂς, ἓν, sharp, as a knife.  
 κόπτω, *εσα*, ἑσθην or ἑστην, ἑμμένος, to cut.  
 κόρακας, α ὅρ *ου*, ὁ, and  
 κόραξ, *ακος*, ὁ, crow.  
 κοράσιον, *ου*, τὸ, girl.  
 κορδέλλα (Ital. cordella), *ας*, ἡ, lace: shoe, local.  
 κόρη, ης, ἡ, girl.  
 \* κοριά (Lat. corium), ᾶς, ἡ, crust, as

of bread.  
 κορίτσι, *ισϋ*, τὸ, = κοράσιον.  
 κορμί (κορμός), *ισϋ*, τὸ, = σῆμα, the human body.  
 κορνιαχτός (κονιορτός), *ου*, ὁ, = σκόνη, dust.  
 κορυφή, ἡς, ἡ summit, top.  
 κορφή, = the preceding.  
 κορφοβούνι (κορφή, βουνόν), *ισϋ*, τὸ, top of a mountain.  
 κόρφος, = κέλφος.  
 κοσκινᾶς, ᾶ, ὁ, sieve-maker.  
 κόσκινον, *ου*, τὸ, sieve for coarse substances.  
 κοσκινοῦ, *ου*ς, ἡ, the wife of a κοσκινᾶς.  
 κορώνα (Ital. corona), *ας*, ἡ, = στέφανος.  
 κορμικός, *ου*, ὁ, = λαϊκός.  
 κόσμος, *ου*, ὁ, world.  
 κοσμοφθόρος (φθίρω), *ου*, world-destroying.  
 κόστιζω, *ισα*, to cost.  
 κόστος (Ital. costo), τὸ, cost.  
 κοτῶ (κοτίω), ᾶς, *εσα*, = τελμῶ.  
 κουβαλῶ (κίβαλος), *ις*, *εσα*, ἡσθην, ἡμένος, to carry or transport burdens, as a porter.  
 κουδούνι (κῶδων), *ισϋ*, τὸ, small bell.  
 κουκί (κόκκος), *ισϋ*, τὸ, kernel, grain: bean, vicia faba, in French, haricot.  
 κούκκος (κῶκυξ), *ου*, ὁ, cuckoo.  
 κουκλόων (Lat. cucullus), *εσα*, ὄσθην, ὠμίνας, to cover up.  
 κουκούλι (Lat. cucullus), *ισϋ*, τὸ, cocoon.  
 κουκουάρα (κῶνος), *ας*, ἡ, the cone of the stone-pipe.  
 κουλλός (κυλλός), ἡ, ὄν, lame, crippled.  
 κουλούρα (κελλύρα), ἰς ἡ, cake.  
 Κούμας, α, ὁ, Koumas.  
 κουμέρικι (Ital. commercio), *ισϋ*, τὸ, = τιλωνῆσιν.  
 κούνια (Lat. cunæ), *ας*, ἡ, cradle: swing.  
 κουνούσι *ισϋ*, τὸ, = κώνωψ.  
 κουνουκίδι (*unc.*), *ισϋ*, τὸ, cauliflower, καρακαπίσι.  
 κουντῶ (κοντός), ᾶς, *εσα*, to push.  
 κουνῶ (κινῶ), *ις*, *εσα*, ἡσθην, ἡμένος, to rock: to swing: to move, κινῶ.  
 κούπα (Lat. cupā), *ας*, ἡ, cup.  
 κουπί (κῶπη), *ισϋ*, τὸ, oar.

κουράζω (κόρος), ασα, άσθην, ασμίνοσ, to fatigue, tire.  
 κουρεύω (κουρεύς), ευσα, εύθην, ευμίνοσ, to shear.  
 κουρταλῶ, = κρουταλῶ.  
 κουτάλι (κύτος?), ιου, τῶ, spoon.  
 κουταλιά, ᾶσ, ἦ, spoonful.  
 κούτιλον (κύτος?) ου, τῶ, = μίτωπον.  
 κουτί (κυτίσ), ιου, τῶ, a small box.  
 κούτικασ, and  
 κούτιπασ (κύτοσ), α, ὀ, the back part of the head.  
 κουτσοδόντησ (κουτόσ, δόντι), η, ὀ, one with broken teeth.  
 κουτόσ (κόπτω), ἦ, ὄν, = χωλόσ.  
 κούτσειρον (κουττόσ), ου, τῶ, stump.  
 \* κούφα (κοφίни), ιου, τῶ, small basket.  
 κούφιοσ (κούφοσ), α, εν, empty, as a nut.  
 κουφοξύλια (κούφοσ, ξύλον), ᾶσ, ἦ, elder, sambucus, a tree.  
 κουφός, = κωφός.  
 κοφίни (κόφιοσ), ιου, τῶ, basket.  
 κόφτω, = κόπτω.  
 κοχλίασ, ασ, ὀ, screw, βίδα.  
 κόφα (μhc.), αс, ἦ, hook or eye : hooks and eyes, in the plural.  
 κόψη, ηс, ἦ, and  
 κόψηс (κόπτω), εωс, ἦ, edge of a cutting instrument.  
 κράζω, ᾶζα, to call.  
 κραμπί (κράμβη), ιου, τῶ, cabbage.  
 κρανίον, ου, τῶ, skull.  
 κρασάκι, τῶ, dear κρασί.  
 κρασᾶс (κρασί), ᾶ, ὀ, vintner, wine merchant.  
 κρασί (κρᾶсιс), ιου, τῶ, wine.  
 κрᾶсис, εωс, ἦ, constitution of the human body : crasis.  
 κρατόс, ουс, τῶ, power, government.  
 κρατῶ, εис, ηсα, ἦθην, ημίνοс, to hold.  
 ὀι κρατῶντιс, the government.  
 κραυγή, ἦη, ἦ, vociferation.  
 κρέασ, ατοс, τῶ, flesh : meat.  
 κρεβάτι (κρεβάτοс), ιου, τῶ, bed, couch.  
 κρимуῦδι, = κρομμυδι.  
 κрιμῶ, = κрiμῶ.  
 κрiμομαι (κрiμαμαι), to be hanging, to hang, intransitive. With ἀπὸ τόν.  
 κрiμῶ (κрiμάω), ᾶс, αса, άσθην, ασμίνοс, to hang, suspend. With τὸν ἀπὸ τόν.

κρημνίζω, ισα, ίσθην, ισμίνοс, to precipitate : demolish, as a house.  
 κρημνός, ου, ὀ, precipice.  
 Κρήτη, ηс, ἦ, Crete, an island.  
 κριάρι (κρίос), ιου, τῶ, ram.  
 κριθάρι (κρiθῆ), ιου, τῶ, barley.  
 κρiκiλα (κρiκοс), αс, ἦ, ring.  
 κрiμα, αтос, τῶ, sin, crime, άμαρτία : pity, thing to be regretted.  
 κрiματίζομαι (κрiμα), to sin, άμαρτάνω : perf. part. κрiματισμίνοс, condemned, καταδικασμίνοс.  
 κрiνω, ινα, ίθην, iμίνοс, to judge.  
 κρίσιс, εωс, ἦ, judgment.  
 κрiτήριον, ου, τῶ, tribunal.  
 κрiτής, ου, ὀ, judge.  
 κрiτικiός, ἦ, ὄн, critical.  
 κрiτικiός, ου, ὀ, critic.  
 κрoкῶδιλοс, ου, ὀ, crocodile.  
 κрoкoс, ου, ὀ, saffron : yolk.  
 κрoμμυδι (κрoμμυον), ιου, τῶ, onion.  
 κрoтoс, ου, ὀ, loud noise, report.  
 κрoυταλῶ (κрoυταλίζω), εис, ηсα, to knock at a door. With τόν.  
 κрoυφiός, = κрoυφiός.  
 Κρύα Βρύση, Cold Spring, a place.  
 κрyβω, = κрyπτῶ.  
 κрyβoс, ου, τῶ, and  
 κрyбoс, ουс, τῶ, cold.  
 κрyбoс, α, εν, = ψυχρόс.  
 κрyπта, υψα, ύφθην or ύβην, υμίνοс, to hide, conceal.  
 κрyφά, adv. secretly, privately : clandestinely.  
 κрyφανοίγω (άνοίγω), to open secretly.  
 κрyφiωс, adv. secretly.  
 κрyζω, ωζα, to caw : to croak.  
 κтiνάκι, τῶ, little κтiни.  
 κтiни, ιου, τῶ, comb.  
 κтiνiζω, ισα, ίсθην, ιсμίнос, to comb.  
 κтiῆμα, αтос, τῶ, property, possessions.  
 κтiηοβατῶ (κтiῆнос, βαίνω), εис, ηсα, to commit bestiality.  
 κтiζω, ισα, ίсθην, ιсμίнос, to build.  
 κтiсис, εωс, ἦ, creation.  
 κтyπημα, αтос, τῶ, blow : knock : beat, pulsation, beating.  
 κтyπiά, ᾶс, ἦ, = the preceding.  
 κтyπoс, ου, ὀ, noise, sound.  
 κтyπῶ, ᾶс, ηсα, ἦθην, ημίнос, to strike : to knock at : to attack.  
 куβiενηсис, εωс, ἦ, government.

κυβερνήτης, ου, ὁ, guide : governor.  
 κυβερνήω, ᾤς, ἡσα, ἤθην, ημίνοσ, to govern, manage : to steer : to support, as a poor person.  
 κυδάνι, ιου, τὸ, quince.  
 κυδωνιά, ᾤς, ἡ, quince-tree.  
 Κυδωνίαι, ὦν, αἱ, Kydoniæ, a city.  
 Κυδωνιάτης, η, ὁ, a native of Kydoniæ.  
 κύκλος, ου, ὁ, circle.  
 κυλίω, ισα, ἴσθην, ἰσμίνοσ, to roll.  
 κυλῶ, ᾤς, = the preceding.  
 κύμα, ατος, τὸ, wave.  
 κυνηγετικός, ἡ, ὄν, qualified for hunting.  
 κυνήγι, ιου, τὸ, chase, hunting.  
 κυνηγίς, ου, ὁ, hunter.  
 κυνηγῶ, ιῖς or ᾤς, ἡσα, ἤθην, ημίνοσ, to hunt, chase : to pursue : to persecute.  
 κυπαρίσσι (κυπαρίσσοσ), ιου, τὸ, cy-press.  
 κύρι (κύριος), Master, Mister, indeclinable.  
 κυρά, ᾤς, ἡ, = κυρία. § 32. N.  
 \* κυράνα (κυρία), ας, ἡ, mother.  
 κυράτσα, ας, ἡ, mistress. § 112.  
 κυρῆσ (κύριος), η, ὁ, = πατήρ.  
 κυρία, ας, ἡ, mistress : miss : lady : madam.  
 κυριακή, ἡς, ἡ, Sunday.  
 κυριαρχία, ας, ἡ, domination.  
 κύριος, α, ον, chief : proper, in grammar.  
 κύριος, ου, ὁ, master : Mr. : lord : sir.  
 κυρίτης, η, ὁ, and  
 \* κυρίτοσ, ου, ὁ, Mr., κύριος.  
 κυρίωσ, adv. properly.  
 κυρτός, ἡ, ὄν, convex.  
 κυττάζω (κυττάζω?), αζα, ἀχθην, αημίνοσ, to look, see, βλέπωι : to mind : to take care, beware.  
 κυττῶ, ᾤς, used chiefly in the imperative, κύττα, see.  
 Κῶ, ὦς, ἡ, = Κῶς.  
 κῶδων, ατοσ, ὁ, large bell.  
 κόμη, ης, ἡ, town, village.  
 κωμῳδία, ας, ἡ, comedy.  
 κωμῳδός, ου, ὁ, comedian.  
 κώνοσ, ου, ὁ, cone.  
 Κωνσταντίνοσ, ου, ὁ, Constantine.  
 κόνωπασ, α, ὁ, and  
 κόνωψ, ατοσ, ὁ, musqueto.  
 Κῶς, ὦ, ἡ, Cos, an island.

Κωνσταντῆσ, η, dear Κωνσταντῆσ.  
 Κωνσταντῆσ, ἡ, ὁ, = Κωνσταντῖνοσ.  
 Κωνσταντινάκησ, η, dear Κωνσταντῖνοσ.  
 Κωνσταντῖνοσ, ου, ὁ, = Κωνσταντῖνοσ.  
 κωφός, ἡ, εν, deaf.

## Λ.

λ for ν or ρ, 27. 10.  
 λαβαίνω, = λαμβάνω.  
 λαβίς, ἴδοσ, ἡ, a little silver spoon, used in administering the sacrament.  
 λαβῶνω (λαβή), ασα, ὠθην, ωμίνοσ, = σπληγῶνω.  
 λάβωμα, ατοσ, τὸ, wounding, πλῆγωμα.  
 λαβωματιά, ᾤς, ἡ, = πλῆγή.  
 λαγαρίζω, ισα, ἴσθην, ἰσμίνοσ, to clarify.  
 λαγκάδι (unc.), ιου, τὸ, valley.  
 λαγός, ου, ὁ, hare.  
 λαγαθικόν (λαγός), ου, τὸ, hound.  
 λάδι, (ἰλάδιον), ιου, τὸ, oil.  
 λαδικόν, ου, τὸ, oil-jug, cruet.  
 λαδῶνω, ασα, ὠθην, ωμίνοσ, to oil.  
 Λαζῖτοσουλοσ, ου, τὸ, son of Lazos.  
 λάθωσ (λανθάνω), ουσ, τὸ, mistake, error.  
 ἔχω λάθωσ, to be mistaken.  
 κατὰ λάθωσ, by mistake.  
 λαθούρι, and  
 λαθύρι (λάθυροσ), ιου, τὸ, vetch.  
 λαϊκός, ου, ὁ, layman.  
 λαϊμός, ου, ὁ, throat.  
 λάκκοσ, ου, ὁ, pit : ditch.  
 λακτάρα (λακτίζω?), ας, ἡ, vehement desire.  
 λακταρίζω (λακτάρα), ισα, to palpitate, quiver : to desire eagerly.  
 λακταριστός, ἡ, ὄν, palpitating, quivering.  
 λακτίζω, ισα, ἴσθην, ἰσμίνοσ, to kick.  
 λάκτισμα, ατοσ, τὸ, kick.  
 λάλημα, ατοσ, τὸ, singing, musical note.  
 λαλιά, ᾤς, ἡ, = φωνή.  
 λαλούμινοσ, ου, τὸ, musical instrument.  
 λαλῶ, ιῖς, ἡσα, ἤθην, ημίνοσ, to speak, ἑμιλῶι : to play as on a string instrument, with σόν, as λαλιῶ τὸ βιολί, he plays on the violin : to sing, as a bird, κελαδῶ.  
 λαμβάνω, to take. § 106.

λάμνια (Lat. lamina), ας, ἡ, barrel of a gun.

λάμνω (ἐλαίνω), to row.

λαμπάδα, ας, ἡ, and

λαμπάξ, ἀδος, ἡ, beeswax-candle.

λαμπτικάρω, ισα, ἴσθην, ἰσμίνοσ, to distil.

λαμπτικός (Ital. lambicco), ου, ὁ, alembic.

λαμπρά, ᾶσ, ἡ, = τάσχα.

λαμπρός, ᾶ, ὄν, bright, brilliant, splendid : illustrious.

λαμπρότης, ητος, ἡ, brightness, brilliancy, splendor.

λαμπρύνω, υνα, ἴνδην, υσμίνοσ, to brighten, polish.

λάμψις, ιωσ, ἡ, brightness, brilliancy, splendor : light, as of a celestial body.

λαός, οὔ, ὁ, people.

Λαπίθης, ου, ὁ, Lapith.

Λάρισσα, ησ, ἡ, Larissa, a city.

Λαρισηνός, ἡ, ὄν, Larissian.

λάρυγξ, υγγος, ὁ, windpipe.

λάσπη (unc.), ησ, ἡ, mud.

λαστρεύω, ιυσα, υσμίνοσ, to adore.

λάφι, = ἐλάφι.

λαφιάζομαι (λάφι), ᾶσθην, ασμίνοσ, to act like a thirsty deer : to snort.

λαφρός, ἡ, ὄν, = ἱλαφρός.

λαχαίνω (λαγχάνω), to happen, befall : to hit, with τόν. § 106.

λάχανον, ου, τὸ, potherb : cabbage, κρεάμβη.

λαχνός (λαγχάνω), οὔ, ὁ, lot, κληρός.

λαβίντης (Turk.), η, ὁ, bravo, daring rascal : dandy : brave man, παλληκάρη, its usual signification.

λιβίδα (ἱλμινσ), ας, ἡ, tape-worm.

λίγω, to say, speak, tell : to relate : to call, name. § 106.

ληλασία, ας, ἡ, devastation.

ληλατώ, εις ησα, ἡσθην, ημίνοσ, to devastate, plunder.

λείπω, ιψα, to be wanting to, with τόν : to be off, to be absent, to go away from, with ἀπὸ τόν.

λιτουργία, ας, ἡ, mass, eucharist.

λιτουργῶ, εις ησα, ἡσθην, ημίνοσ, to read mass.

λιχνίζω (λικνίζω), ισα, ἴσθην, ἰσμίνοσ, to winnow.

λείψανον, ου, τὸ, corpse.

λειψός (λείπω), ἡ, ὄν, unleavened, not raised, as bread.

λειάνη, ησ, ἡ, basin.

λειλίκι (Turk.), ιοῦ, τὸ, stork, πικαργός.

λειμονάδα, ας, ἡ, lemonade.

λειμόνι (Ital. limone), ιοῦ, τὸ, lemon.

λειξικόν, οὔ, τὸ, dictionary, vocabulary, lexicon.

λίξις, ιωσ, ἡ, word, lexicographically.

λιοντάρι, ιοῦ, τὸ, = λίων.

λιονταρόψυχια, adv. like a lion, as to courage.

λιονταρόψυχος (λιοντάρι, ψυχῆ), η, ὄν, lion-souled.

λίσι (λείσι), ιοῦ, τὸ, scale, as of a fish.

λεπίδα (λείσι), ας, ἡ, blade, as of a cutting instrument.

λεπρός, οὔ, ὁ, leper.

λεπτός, ἡ, ὄν, thin, as applied to flat things : minute.

λίρα (unc.), ας, ἡ, dirt.

λερόνω, ασα, ᾶσθην, αμίνοσ, to dirty.

λεύθερος, η, ὄν, = ἐλεύθεροσ.

λεύκα (λύκη), ας, ἡ, white-poplar : a kind of sail.

λίω, = λίγω.

λίων, οντοσ, ὁ, lion.

Λήμνος, ου, ἡ Lemnos, an island.

Λήμνω, ωσ, ἡ, = the preceding.

λησμονῶ (λήσμων), εις ησα, to forget.

ληστρεύω, ιυσα, to rob.

ληστής, οὔ, ὁ, robber.

\* λιακά (Lat. ilia), τὰ, = ἰντόσθια.

λιβάδι, ιοῦ, τὸ, meadow.

λιβάνι (λίβανος), ιοῦ, τὸ, frankincense.

λιβανιά, ᾶσ, ἡ, the frankincense-tree : the odor of frankincense, in the plural.

λίγοσ, = ὀλίγοσ.

λιθάρι, ιοῦ, τὸ, = πέτρα.

λιθαρίζω, ισα, to pitch quoits.

λίθινος, η, ὄν, made of stone.

λίθος, ου, ὁ, = πέτρα.

λιλάκι, ιοῦ, τὸ, lilac.

λίμα (λιμός), ας, ἡ, canine appetite.

λιμίνια, α, ὁ, = λιμήν.

λιμίρια (unc.), ᾶν, τὰ, the head-quarters of Klephts.

λιμερίζω, ασα, to dwell in the λιμίρια.

λιμήν, ἑνος, ὁ, harbor, haven.  
 λιμίονας, = λιμίνας, λιμήν.  
 λίμνη, ης, ἡ, lake, pool : pond.  
 λιμπίζομαι (*Lat.* libido), ἰσθην, =  
 ἰπιθυμῶ, ὀρίγομαι.  
 λινάρι, ἰού, τὸ, flax.  
 λιός (λίνας), ἡ, ὄν, linen : flaxen.  
 λιρί (υπε.), ἰού, τὸ, carbuncle, cocks-  
 comb.  
 λιργάρι, ἰού, τὸ, spade.  
 λνώ, ἄς, = λύνω, λύω.  
 λογαριάζω, ασα, ἄσθην, πσμίνας, to  
 calculate, compute.  
 λογαριασμός, οὔ, ὁ, calculation, compu-  
 tation : account.  
 λογῆς (λόγος), plur. λογιῶν, sort, kind,  
 a defective genitive ; as τί λογῆς  
 ἀνδρωτος εἶναι ; what sort of a man  
 is he ? πολλῶν λογιῶν φαγητά,  
 many kinds of dishes (food).  
 The expression τί λογῆς means  
 also how? in what manner? πῶς.  
 λόγια, τὰ, = λόγιοι, words. § 40.  
 λογική, ἡς, ἡ, logic.  
 λογικόν, οὔ, τὸ, intellect, understanding,  
 reason.  
 λογικός, ἡ, ὄν, rational.  
 λόγιος, ου, ὁ, learned man.  
 λογισμός, οὔ, ὁ, thought, imagination.  
 λογιῶν, see λογῆς.  
 λογογράφος, ου, ὁ, prose-writer.  
 λόγος, ου, ὁ, word : speech ; oration,  
 sermon, discourse : account : report :  
 reason : ratio.  
 τοῦ λόγου, § 65.  
 λόγου χάριν, for example, for in-  
 stance.  
 λογοστριβή (λόγος, τρίβω), ἡς, ἡ, debate,  
 discussion.  
 λόγχη, ης, ἡ, lance, spear.  
 λοιπόν, adv. then, therefore : well, now.  
 λοιπός, ἡ, ὄν, rest, remaining.  
 καὶ τὰ λοιπὰ, and so forth.  
 λολαίω (λολός), ανα, ἄσθην, αμίνας,  
 = τριλαίω.  
 λολός (υπε.), ἡ, ὄν, = τριλός.  
 λοξός, ἡ, ὄν, oblique.  
 λόξυγγας (λύγξ), α, ὁ, hiccup.  
 λούγω, and  
 λούζω, = λούω.  
 λουκάνικον (υπε.), ου, τὸ, sausage.  
 λουλᾶς (*Turk.*), ἄ, ὁ, bowl of a to-

bacco-pipe.  
 λουλουδάκι, τὸ, little or dear λουλουδί.  
 λουλουδί (*Lat.* lilium?) ἰού, τὸ, = ἄν-  
 θος.  
 λουλουδίζω, ἰσα, to blossom, to be full  
 of blossoms.  
 λούξυγγας, = λόξυγγας.  
 λουρί (*Lat.* lorum), ἰού, τὸ, thong,  
 ἱμάς : strap.  
 Λούρος, ου, ὁ, Louros, a place.  
 λουτρόν, οὔ, τὸ, bath.  
 \* λουφάζω (λωφάω), αζα, = σιωπῶ.  
 λούω, ουσα, εὔσθην, ουσμίνας, to wash  
 the head.  
 λοχαγός, οὔ, ὁ, captain of a λόχος.  
 λόχος, ου, ὁ, company of soldiers.  
 λυγίζω, ἰσα, ἰσθην, ἰσμίνας, to bend,  
 as a stick.  
 Λυγκεύς, ἰως, ὁ, Lynceus.  
 λυγνός (λύγινος), ἡ, ὄν, slender, flexi-  
 ble : lean, meagre.  
 λυγῶ, ἄς, = λυγίζω.  
 λύκος, ου, ὁ, wolf.  
 λύνω, = λύω.  
 λύνω (λύω), ασα, αμίνας, to dissolve :  
 to melt : to thaw.  
 λύπη, ης, ἡ, grief, affliction : compas-  
 sion, pity, merey.  
 λυπῶ, εἰς, ησα, ἡσθην, ημίνας, to grieve.  
 Pass. λυποῦμαι, εἶσαι or ἄσαι, to  
 pity, with τόν : to regret, to be  
 sorry : to be unwilling, with νά and  
 the subjunctive.  
 λύσσα, ας, ἡ, rabidness, rage : hydro-  
 phobia.  
 λυχάρι, ἰού, τὸ, and  
 λύχνος, ου, ὁ, lamp.  
 λυχνοστάτης (λύχνος, ἵστημι), ης, ὁ, a  
 stand for a lamp.  
 λύω, υσα, ὕσθην, υμίνας, to loose, untie,  
 unbind : to solve.

M.

μ for B, 27. 11.

μά, by. With τόν.

μά (*Ital.* ma), conj. = ἀλλά, τλήν,  
ἤμεις.μαγαζί (*Ital.* magazzino), ἰού, τὸ, =  
ἀποθήκη.

μάγειρας, α, ὁ, = μάγειρος.

μαγειρεύω, ἰσα, ἰσθην, ἰμίνας, to cook.

μάγειρος, ου, ὁ, cook.  
 μάγειρας, = μάγειρας, μάγειρος.  
 μαγιά, ισα, ἴθην, ευμίνοσ, to en-  
 chant, charm : to captivate.  
 μάγισσα, ας, ἡ, witch, female magi-  
 cian.  
 μαγκάλι (Turk.), ιοῦ, τὸ, chafing-  
 dish.  
 μάγος, ου, ὁ, magician, wizzard.  
 μάγουλον (Lat. mala? Ital. mascel-  
 la?), ου, τὸ, cleek, σφαιρία.  
 μαδῶ, ᾄς, ησα, ἴθην, ημίνοσ, to pluck,  
 as a fowl.  
 μαζεύω (μαζί), ισα, ἴθην, ευμίνοσ, to  
 gather, collect : to pick up.  
 μαζί (δμάδι), adv. together : together  
 with. With τοῦ, or με τόν.  
 μαζώνω, = μαζεύω. § 106.  
 μάζωμα, ατος, τὸ, collection, gather-  
 ing : contribution.  
 μάης, η, ὁ, = μάϊοσ.  
 μαδαίνα, = μανθάνω.  
 μάθημα, ατος, τὸ, lesson.  
 μάθησισ, ιωσ, ἡ, learning.  
 μαθητήσ, οῦ, ὁ, learner, scholar : dis-  
 ciple.  
 μαθήτρια, ας, ἡ, feminine of μαθητήσ.  
 μαϊμού (μιμώ), οῦσ, ἡ, = πίθηκοσ.  
 μαϊνάρω (Ital. ammainare), ισα, ἴθην,  
 ιμίνοσ, to strike sail.  
 μάϊοσ (Lat. maius), ου, ὁ, May.  
 μαϊστροσ (Ital. maestrale), ου, ὁ, north-  
 west wind.  
 μακάρι (μακάριοσ), interj. = ἄμποτι,  
 ἴθι.  
 μακάριοσ, α, ον, happy, blessed.  
 μακαριότησ, ησ, ἡ, happiness, blessed-  
 ness.  
 μακαρόνι (Ital. maccheroni), ιοῦ, τὸ,  
 macaroni.  
 μακραίνω, = μακρύνω.  
 μακράν, adv. far : far from. With τοῦ,  
 or ἀπὸ τόν.  
 μακρῶ (μακρύσ), adv. = the preced-  
 ing.  
 μακρόθιν, adv. from afar, from a dis-  
 tance.  
 μακρόσ, ἀ, ὄν, long.  
 μάκροσ (μακρύσ), ουσ, τὸ, length or  
 height.  
 μακρύνω, ινα, ἴθην, υμίνοσ, to length-  
 en.

μακρύσ, ιά, ὄ, = μακρόσ.  
 μάκαθρον, ου, τὸ, = μάραθρον.  
 μαλακῶνω, ισα, ὄθην, ωμίνοσ, = μα-  
 λακύνω.  
 μαλακόσ, ἡ, ὄν, soft.  
 μαλακύνω, ινα, ἴθην, υμίνοσ, to soft-  
 en, mollify.  
 μάλαμα (Arab. amalgam), ατος, τὸ,  
 = χρυσοσ, gold.  
 μαλαματίνοσ, α, ον, = χρυσοῦσ.  
 μάλιστα, adv. certainly : moreover :  
 especially, little used in this accep-  
 tation.  
 μαλλί (μαλλόσ), ιοῦ, τὸ, wool : hair :  
 the hair of the human head, but only  
 in the plural.  
 μάλλινοσ, η, ον, woollen.  
 μάλονω (Lat. malus?) ισα, ὄθην,  
 ωμίνοσ, to scold, scold at : to quarrel  
 with, στασιάζω, with με τόν.  
 μαμμή (μάμμη, μαῖα), ας, ἡ, mid-  
 wife.  
 μάνδαλοσ, ου, ὁ, bar, bolt, as for a  
 door.  
 μάνδρα, ας, ἡ, pen, fold, for animals.  
 μανθάνω, to learn : to teach. § 106.  
 μανία, ας, ἡ, madness : rage, fury.  
 μανίζω, ισα, ιμίνοσ, to become en-  
 raged.  
 μανίκι (Ital. manica, manico), ιοῦ, τὸ,  
 sleeve : handle of a knife.  
 μάνιτα, ας, ἡ, = μανία.  
 μανιτάρι (ἀμανίτησ), ιοῦ, τὸ, mush-  
 room.  
 μάννα (μαννάριον), ας, ἡ, = μήτηρ.  
 § 32. N.  
 \* μαννιά, ᾄς, ἡ, and  
 \* μαννοῦ, οῦσ, ἡ, grandmother.  
 μαντίλι (Ital. mantle), ιοῦ, τὸ, hand-  
 kerchief.  
 μαξιλάρι (Lat. maxilla), ιοῦ, τὸ, =  
 προσέπιφαλον.  
 μαραγγόσ (Ital. marangone), οῦ, ὁ,  
 carpenter : shipwright, ναυπηγόσ.  
 μάραθρον, ου, τὸ, fennel.  
 μαραίνω, ινα, ἴθην, αμμίνοσ, to wither,  
 parch.  
 μαργαριτάρι (μαργαρίτησ), ιοῦ, τὸ,  
 pearl.  
 μαρμαρίνοσ, α, ον, and  
 μαρμαρίνοσ, η, ον, made of marble.  
 μάρμαρον, ου, τὸ, marble.

μαρούλι (μαϊούλιον), *ισῷ*, τὸ, lettuce.

μάρτης, *η, ὁ*, and

μάρτιος, *ου, ὁ*, March.

μάρτυρας, *α or ου, ὁ*, = *μάρτυς*.

μαρτυρία, *αι, η*, testimony.

μαρτυρῶ, *εις or ᾗς, ἤθη*, *ημίνος*,

to bear witness : to testify : to suffer martyrdom.

μάρτυς, *υρος, ὁ*, witness : martyr : second in a duel.

Μαρία, *αι, ἡ*, Mary.

Μαριγῶ, *ᾤς, ἡ*, = *the preceding*.

Μάρω (Μαρία), *ως, ὁ*, Mary, *nearly obsolete in this acceptation* : Renard, fox, *only in fables*.

μασκάλη, = *μασχάλη*.

μασκαρῶς (Ital. maschera), *ᾤ, ὁ*, buf-foon : coxcomb.

μάστιγα, *αι, ἡ*, and

μάστιξ, *ιγος, ἡ*, scourge.

μάστρας, *α, ὁ*, and

μάστρης (Lat. magister), *η, ὁ*, = *σεχνίτης*. § 34. 1.

μασχάλη, *ης, ἡ*, armpit.

μασῶ, *ᾗς, ἤθη*, *ημίνος*, to chew, masticate.

ματαιοποιῶ, *εις, ἤθη*, to labor in vain.

μάταιος, *α, ου*, vain.

μάτακι, τὸ, little or dear μάτι.

μάτην, *used in the phrase εις μάτην*, in vain.

Ματθαῖος, *ου, ὁ*, Matthew.

μάτι, = *ὄμματι*.

ματιά, *αι, ἡ*, glance of the eye.

ματιάζω (μάτι), *αυα, ᾗθη*, *ασμίνος*, to take aim : to fascinate, *βασκαίνω*.

ματόνω, = *αίματόνω*.

ματσούκα (Ital. mazza), *αι, ἡ*, = *ρόσαλον*.

μαυράδα (μαῦρος), *αι, ἡ*, blackness.

μαυράδι, *ισῷ, τὸ*, black spot.

μαυρίζω, *ισα, ἴσθη*, *ισμίνος*, to blacken : to grow black : to become black, turn black, *in the aorist*.

Μαυρομάτης, *ῆ, ὁ*, Mavromates.

μαῦρος, *η, ου*, black.

Μαῦρος, *ου, ὁ*, Negro.

μαυροδιδρός, *ἡ, ὄν*, blackish, brown.

μαυρόλα, *αι, ἡ*, intense blackness.

μαχαιράκι, τὸ, little μαχίρι.

μαχίρι, *εῦ, τὸ*, knife.

μαχαιριά, *ᾤς, ἡ*, stab.

μαχαιροβγάλτης (μαχίρι, ἱβγάλλω), *η, ὁ*, cut-throat.

μαχαιρόνω, *ωσα, ᾗθη*, *ωμίνος*, to stab.

μαχαλαῶς (Turk.), *ᾤ, ὁ*, quarter of a town, ward.

μάχη, *ης, ἡ*, battle.

μάχεμαι, = *πολιμῶ*, to fight.

μί, *from ἐγώ*.

μί (μετά), *prep.* § 201.

μεγαλιῶν, *ου, τὸ*, grandeur : greatness.

μεγαλῶνω, *ωσα*, to enlarge : to increase : to grow large.

μεγαλοπρεπής, *ἴς*, magnificent.

μεγάλος, *η, ου*, great, large. § § 52 : 57.

μεγαλόψυχος, *η, ου*, magnanimous.

μίγας, *μίγην*, Greek, = *μέγας*.

μεθαύριον (μετά, αὔριον), *adv.* the day after to-morrow : next year.

μείθη, *ης, ἡ*, drunkenness.

μείθοδος, *ού, ἡ*, method.

μείθυτος, *ου, ὁ*, drunkard.

μεθύω, *ωσα, υμίνος*, to be or get drunk.

μεθῶ, *ᾗς*, = *the preceding*.

μελαγχρινός (μελάγχρους), *ἡ, ὄν*, brown, as the human skin.

μελίανι (μέλαν), *ισῷ, τὸ*, ink.

μελπαχρινός, = *μελαγχρινός*.

μέλει, it concerns, it is a care to. *With the accusative of the person ; as, δὲν με μέλει*, I don't care.

μελίτη, *ης, ἡ*, close application, study : meditation.

μελιτῶ, *ᾗς, ἤθη*, *ημίνος*, to meditate : to devise, plan : to intend, mean.

μέλι, *ισῷ, τὸ*, and

μέλι, *ιτος, τὸ*, honey.

μέλισσα, *ης, ἡ*, bee.

μέλλον, *οντος, τὸ*, future, futurity.

μέλλον, *οντος, ου*, future.

μέλλον, *οντος, ὁ*, the future tense.

μέλος, *ους, τὸ*, member : melody.

μίμφομαι, *ἰμφθη*, to blame.

μίν, *conj.* indeed : now : on the one hand.

μίνα = *εμίνα*, *from ἐγώ*.

μίνω, to remain. § 106.

μὲ ὄλον τοῦτο, = *μολονταῦτο*.

μίρα, = *ἡμίρα*.

μερί, = *μηρί*.



μιριά, ἄς, ἡ, = μέρος.  
 μιρίζω, ἰσα, ἰσθην, ἰσμίνοσ, to divide.  
 μιρικοί, αἱ, ἄ, some. § 71.  
 μιρίς, ἴδοσ, ἡ, portion.  
 μιρμήγκι, = μυρμήγκι.  
 μιρτικόν (μίροσ), οὔ, τὸ, share.  
 μίσα (μίροσ), adv. withἰn, in : into :  
 inside. *With* εἰσ τόν.  
 μισάνυκτα, and  
 μισάνυχτα, τὰ, = μισονύκτιον.  
 μίση (μίροσ), ησ, ἡ, middle, midst.  
 μισημβρινός, ἡ, ὄν, southern.  
 μισημίρι, ἰού, τὸ, mid-day, noon.  
 μίσου, ου, τὰ, means.  
 μισονύκτιον, ου, τὰ, midnight.  
 μίσοσ, η, ον, middle.  
 μιτά, prep. §§ 192 : 201.  
 μιταβάλλω (βάλλω), to transform,  
 change.  
 μιταβλίπω (βλίπω), to see again.  
 μιταβολή, ἡσ, ἡ, change.  
 μιταδανίζω (δανίζω), to lend again.  
*Pass.* μιταδανίζομαι, to borrow  
 again.  
 μιταλλίον, ου, τὸ, a mine.  
 μιταλλεύω, ἰσα, to dig for metals.  
*With* τόν.  
 μιτάλλου, ου, τὸ, metal.  
 μιταμορφόνω (μορφώνω), ἰσα, ὠσθην,  
 ωμίνοσ, to transform.  
 μιταμόρφωσισ, ἰωσ, ἡ, transformation,  
 metamorphosis : the Transfiguration  
 of Christ.  
 μιτάνοια, ασ, ἡ, repentance : genuflex-  
 ion, γουγκλισία.  
 μιτανοιώνω, ἰσα, and  
 μιτανοῶ (νοῶ), εἰσ, ἡσα, ημίνοσ, to  
 change one's mind : to repent.  
 μιτάξι, ἰού, τὸ, silk.  
 μιτάξυ, adv. between : among. *With*  
 τοῦ or εἰσ τόν.  
 μιταξωτός (μιτάξι), ἡ, ὄν, silken.  
 μιτασχηματισμός, οὔ, ὁ, change of  
 form.  
 μιταφράζω (φράζω), ἰσα, ἄσθην, ασμί-  
 νοσ, to translate.  
 μιτάφρασισ, ἰωσ, ἡ, translation.  
 μιταχειρίζομαι (χειρ), ἰσθην, ἰσμίνοσ,  
 to use.  
 μιτιρίζι (*Turk.*), ἰού, τὸ, breastwork,  
 parapet.  
 μιτοχή, ἡσ, ἡ, participle.

μιτρημός (μιτρῶ), οὔ, ὁ, counting,  
 numbering.  
 μιτρητός, ἡ, ὄν, measured, counted.  
 τὰ μιτρητά, money, cash.  
 μέτροσ, κ, ον, moderate : middling,  
 mediocre.  
 μέτρον, ου, τὸ, measure.  
 μιτρῶ, εἰσ or ἄσ, ἡσα, ἡσθην, ημίνοσ, to  
 measure : to count.  
 μέτωπον, ου, τὸ, forehead : front.  
 μέχρι, prep. until. *With* τοῦ.  
 μή, adv. not : lest. §§ 243 : 245.  
 μηδέ, adv. neither, nor.  
 μήκος, ουσ, τὰ, length, μάκροσ : lati-  
 tude.  
 μηλιά (μηλία), ἄσ, ἡ, apple-tree.  
 μηλίγγι (μηνιγγί), ἰού, τὸ, temple of  
 the head.  
 μήλον, ου, τὸ, apple.  
 μήν, adv. = μή.  
 μήν, ἡνόσ, ὁ, month.  
 μήνα, interrogative, = μήπωσ.  
 μήνασ, ἄ, ὁ, = μήν, month.  
 μηνύω, ἰσα, ὠσθην, υμίνοσ, to announce,  
 notify.  
 μνηῶ, ἄσ, = the preceding.  
 μήπωσ, adv. lest : an interrogative par-  
 ticle. *With* the indicative, § 219.  
*With* the subjunctive, § 225. 4.  
 μηρί, ἰού, τὸ, thigh.  
 μήτι, adv. neither, nor.  
 μητέρα, ασ, ἡ, and  
 μήτηρ, μητρός, ἡ, mother. § 43. 4.  
 μητρικός, ἡ, ὄν, maternal.  
 μητριά, ἄσ, ἡ, stepmother.  
 μηχανικός, ἡ, ὄν, mechanic, mechani-  
 cal.  
 μηχανικός, οὔ, ὁ, engineer.  
 μία, from ἕνασ, εἰσ.  
 μιáνω, ανα, ἄνσθην, ασμίνοσ, to defile,  
 contaminate.  
 μιάρόσ, ἄ, ὄν, polluted, defiled, nasty.  
 μιγνύω, to mix, mingle. § 106.  
 μικραίνω, = μικρύνω.  
 μικρός, ἄ, ὄν, small, little.  
 μικρούτσικος, η, ον, dear little.  
 μικρύνω, ἰσα, ὠσθην, to lessen, dimin-  
 ish.  
 μίλι, ἰού, τὸ, mile.  
 Μιλiónησ, η, ὁ, Miliones, a famous  
 Klepht.  
 μιλω, = ὀμιλω.

μίμησις, εως, ἡ, imitation.  
 μιμητικός, ἡ, ὄν, imitative. *With* τοῦ.  
 μιμοῦμαι, εἶσαι, ἡθην, ημίνος, to imitate.  
 μίνιστρος (*Ital.* ministro), ου, ὄ, = πρίσβυς.  
 Μιραβός, οὔ, ὄ, Mirabeau.  
 μισθός, οὔ, ὄ, hire, wages, pay: reward.  
 μισθωτός, ἡ, ὄν, hired.  
 μῖσος, ους, τὸ, hatred.  
 μισός (ἡμισυς), ἡ, ὄν, half.  
 μισοφίγγαρον (μισός, φινγγάρι), ου, τὸ, half moon: crescent.  
 μισοχριστός, (μισῶ, Χριστός), η, ὄν, Christ-hating.  
 μισῶ, εἰς, ησα, ἡθην, ημίνος, to hate.  
 μίσκω, = μίνω.  
 μνημόσυνον, ου, τὰ, commemoration.  
 μνήσκω, = μίνω.  
 μοιάζω, = ὁμοιάζω.  
 μοίρη, ας, ἡ, destiny, fate.  
 μοιράζω (μοιράω), ασα, ἀσθην, αομίνος, to distribute.  
 μολαταῦτα (μι ὄλα ταῦτα), and  
 μολατοῦτα, = μολοντοῦτο.  
 μολίβι (μόλιβος), ιοῦ, τὸ, lead: bullet, βόλι.  
 μολιβακόνδυλον (μολίβι, κονδύλι), ου, τὸ, lead-pencil.  
 μόλις, adv. scarcely, hardly, no sooner.  
 μολοντοῦ (μι ὄλον ὅπου), and  
 μολονότι (μι ὄλον ὅτι), conj. although, notwithstanding.  
 μολοντοῦ, = μολοντοῦ.  
 μολοντοῦτο (μι ὄλον τοῦτο), conj. however: yet, notwithstanding all this.  
 μολύνω, υνα, ὑσθην, υσμίνος, to contaminate, defile, stain.  
 μόν', = μένο, μένον.  
 μονάκριβος (μόνος, ἀκριβός), η, ὄν, most or very dear.  
 μοναζιά (μοναχός), ας, ἡ, solitude.  
 μοναρχία, ας, ἡ, monarchy.  
 μοναστηράκι, τὸ, little or dear little  
 μοναστήρι.  
 μοναστήρι, ου, τὸ, monastery, convent.  
 μοναχά, adv. = μένον.  
 μοναχός, ἡ, ὄν, απὶ  
 μονάχος, η, ὄν, = μένος.  
 μόνι, adv. = μένον.  
 μονῆα (*Ital.* moneta), ας, ἡ, = τό-

μισμα.  
 μόνον, adv. only: but.  
 μονοπάτι (μόνος, πάτος), ιοῦ, τὸ, foot-path.  
 μόνος, η, ὄν, alone: self. § 66.  
 μονός, ἡ, ὄν, single.  
 μορφή, ἡς, ἡ, form.  
 μοσχοκάρι (μοσχοκάρυον), ιοῦ, τὸ, nutmeg.  
 μόςκος, = μόςχος.  
 μοσχάρι, ιοῦ, τὸ, calf.  
 μόςχος, ου, ὄ, musk.  
 μουκοφυσῶ (*Ital.* muggio, φυσῶ), to bellow, roar, as the wind.  
 μουγκρίζω (*Ital.* mugghiare), ισα, to bellow, roar.  
 μούγκρισμα, ατος, τὸ, bellowing, roar, roaring.  
 μουδιάζω (αἰμωδία), ασα, αομίνος, to be benumbed: to set on edge, as the tee:h.  
 μουλάρι (*Ital.* mulo), ιοῦ, τὸ, mule, ἡμίνος.  
 μούμια (*Ital.* mummia), ας, ἡ, mummy.  
 μουντσουρών (unc.), ασα, ἀσθην, αομίνος, to soil.  
 μουνοῦχος = ἐνοῦχος.  
 μουρμουρίζω (*Ital.* mormorare), ισα, to murmur, ψιθυρίζω.  
 μουσα, ης, ἡ, musc.  
 μουσελίμης (*Turk.*) η, ὄ, a Turkish officer.  
 μουσική, ἡς, ἡ, music.  
 μουσικός, ἡ, ὄν, musical.  
 μουσικός, οὔ, ὄ, musician.  
 μουστάκι (μύσταξ), ιοῦ, τὸ, mustaches.  
 μουστός (*Ital.* mosto), ου, ὄ, must, new wine.  
 μουτσουνιν (*Ital.* musino), ου, τὸ, = πρόσωπον.  
 μουφτῆς (*Turk.*), ἡ, ὄ, mufti.  
 μούχλα (*Lat.* mucidus), ας, ἡ, mould, mustiness.  
 μουχουρδάρης (*Turk.*), η, ὄ, a Turkish officer.  
 Μουχτάρ, ὄ, Muhtar.  
 μουχτιρόν (μοχθηρός), ου, τὸ, = χοῖρος.  
 μπακακιά, croak, the sound made by a frog.  
 μπακαλάης (*Turk.*), η, ὄ, retail-grocer.

μπάλα (*Ital. palle*), ας, ἡ, ball, σφαί-  
ρα.  
μπάλων (ἴν, βάλλω), ωσα, ὄθην, ωμί-  
τος, to patch, mend, as clothes, shoes,  
ξc.  
μπάλλωμα, ατος, τὸ, patch : patching,  
mending.  
Μπαρονίδης, η, ὁ, Baronides.  
μπαρτίρης (*Ital. barbiere*), η, ὁ, =  
ξυριστής.  
μπαρούτι (*Turk.*), ἰοῦ, τὸ, gunpowder.  
Μπασδέκης, η, ὁ, Basdhekes.  
μπής (*Turk.*), η, ὁ, bey.  
μπήγω, and  
μπήγων, = ἑμπήγων.  
μποκάλι (*Ital. boccalle*), ἰοῦ, τὸ, bottle.  
μπορῶ, = ἡμπορῶ.  
Μπότσαρης, η, ὁ, B tsares.  
Μπουκοβάλας, α, ὁ, Boukobhalas.  
μπρέ (*Turk*), *interj.* halloo-boy! harky  
fellow! sirrah! boy!  
μποτίλια (*Ital. bottiglia*), ας, ἡ, bottle.  
μπερστά, = ἑμπερστά.  
μυαλόν, οῦ, τὸ, and  
μυαλός (μυιός), οῦ, ὁ, marrow : brain,  
ἰγκίφαλος. § 40.  
μῦδι (μῦς), ἰοῦ, τὸ, muscle, a shellfish.  
μυθολόγος, ου, ὁ, mythographer, fabler.  
μῦθος, ου ὁ, fable.  
μῦα, ας, ἡ, and  
μῦγα, ας, ἡ, fly.  
μύλος, ου, ὁ, mill.  
μυλωνᾶς (μύλος), ᾶ, ὁ, miller.  
μύξα, ας, ἡ, snot.  
Μυραῖος, ου, ὁ, a Myrian, a native of  
Myra.  
μυριάκις, *adv.* ten thousand times : an  
infinite number of times.  
μυριάς, ἀδος, ἡ, myriad.  
μυρίζω, ἰσα, ἰσθην, ἰσμίνοσ, to smell,  
smell of, to inhale an odor, ὀσφραί-  
νομαι. *Pass.* μυρίζομαι, to scent,  
to perceive by the organs of smell ;  
with τόν.  
μυρίζω, ἰσα, *intransitive*, to smell, emit  
an odor : to have the smell of. *With*  
τόν or ἀτὸ τόν of the odor. *It may*  
*be followed by the genitive of the*  
*person perceiving the smell ; as,*  
*κρασι τοῦ ἐμύρισι,* he has perceived  
the smell of wine.  
μύρισι, αι, α, innumerable, numerous.

μυριολόγια, = μυρολόγια.  
μυριολογῶ, = μυρολογῶ.  
μυρμήγκι (μύρμηξ) ἰοῦ, τὸ, ant.  
μυρμηγκιά (μυρμηκιά), ᾶς, ἡ, = μυρ-  
μηγκοφωλιά.  
μυρμηγκιάζω (μυρμήγκι), ασα, to  
swarm, throng.  
μυρμηγκοφωλιά (φωλιά), ᾶς, ἡ, ant-  
hill.  
μυρολόγια (μύρομαι, λίγω), ων, τὰ,  
funeral dirge.  
μυρολογῶ, ᾶς, ησα, to sing μυρολόγια.  
μυρσινίσιος (μυρσίνιος), α, ον, of myr-  
tle.  
μυρσίνη, ης, ἡ, myrtle.  
μυρσδιά (μύρον), ᾶς, ἡ, smell, odor,  
ὀσμῆ.  
μυστήριον, ου, τὸ, mystery.  
μυστικός, ἡ, ὄν, secret.  
μυτρίς (μύτη), ᾶ, ὄν, pointed, as an  
instrument.  
μύτη (μύτις), ης, ἡ, nose : bill, beak :  
point : nib of a pen.  
Μωάμιθ, ὁ, Mohammed.  
Μωαμιθανός, οῦ, ὁ, a Mohammedan.  
μωρολογῶ, ἴσισ ὄσ, ησα, to talk non-  
sense, to babble, to talk foolishly.  
μωρός, ᾶ, ὄν, foolish.  
μωρός, οῦ, ὁ, fool.

N.

ν dropped before θ, 22. N. 1. —  
dropped at the end of words, 24.  
N. 1, 2.  
ν', = εἶναι.  
νά (ἴνα), *conj.* that, in order that : so  
that : O that : if.  
νά, *interj.* lo! behold! there! ἰδοῦ.  
*With the nominative or accusative.*  
νά, νάτι, take. § 106.  
ναί, *adv.* yes.  
Ναίω, ως, ἡ, = Αἴωσ.  
ναῖσι (ναιχί), *fashionable*, = ναί.  
νανά, a word used in lullabies.  
Νάξος, ου, ἡ, Naxos, an island.  
νάρκισσος, ου, ὁ, narcissus.  
ναύαρχος, ου, ὁ, admiral.  
Ναύπακτος, ου, ὁ, Naupactos, or Le-  
panto, a city.  
ναυπηγός, οῦ, ὁ, shipwright, shipbuilder.  
Ναύπλιον, ου, τὸ, Nauplion, or Napoli,

a city.

ναυτικός, ἡ, ὄν, naval.

νανίσκος, ου, ὁ, young man.

νιαρός, ἄ, ὄν, early, tender, as youth.

νεκρός, ἄ, ὄν, dead.

νεκρώσιμος, η, ον, deathlike.

νίος, α, ον, new, young.

τὰ νέα, news.

νίος, ου, ὁ, young man, youth.

νιότης, ης, ἡ, youth.

Νηραΐδα, ας, ἡ, = Νηρηΐς.

νηράντσι (Lat. aurantium), ιαῦ, τὰ, sour orange, a kind of orange.

νηρόν (νηρός), οῦ, τὸ, water.

νηρόφιδον (φίδι), ου, τὸ, water-snake.

νήρον, ου, τὸ, sinew, tendon : nerve.

νιύω, ιυσα, to nod.

νιφίλη, ης, ἡ, and

νίφος, ους, τὸ, cloud.

νιφρόν, οῦ, τὸ, kidney.

νιωστί, adv. recently, lately, newly.

νήμα, ατός, τὸ, yarn.

νήπιον, ου, τὸ, infant.

Νηρηΐς, ἰδος, ἡ, Nereid.

νησί, ιαῦ, τὰ, = νῆσοι.

νησιώτης, ου, ὁ, islander.

νῆσος, ου, ἡ, island.

νηστίωω, ιυσα, to fast.

νέστα, τὰ, = νιότης.

νίβωω, and

νίβω, = νίπτω.

νίκη, ης, ἡ, victory.

Νίκος, ου, ὁ, Nikos, Nick.

νικῶ, ᾄς, ησα, ἔθην, ημίνοσ, to conquer.

Νιόβη, ης, ἡ, Niobe.

νίος, ἄ, ὁ, = νίος.

νίπτω, ιψα, ἰφθην, ἠμίνοσ, to wash, as the hands and face.

νίψιμον (νίπτω), ατός, τὸ, washing.

Νιῶ, ᾄς, ἡ, = Ἴος.

νοέμβριος (Lat. november), ου, ὁ, November.

νόημα, ατός, τὸ, meaning, signification, sense.

νόθος, ου, ὁ, bastard.

νοίκι, = ἐνοίκιον.

νοικοκυρά (οἶκος, κυρία), ᾄς, ἡ, housewife, materfamilias.

νοικοκύρης, η, ὁ, master of a family, paterfamilias.

νομάτοι, or νοματοί (ἄνομα), οἱ, persons, individuals.

νομίζω, ισα, to think : to consider.

νόμισμος, η, ον, lawful.

νόμισμα, ατός, τὸ, coin.

νομοδότης, ου, ὁ, legislator.

νομοδιστῶ, ιῆς, ησα, ἔθην, ημίνοσ, to make laws, legislate.

νόμος, ου, ὁ, law.

νοπός (νίος), ἡ, ὄν, fresh, as eggs, cheese, ἄς.

νοσοκομῖον, ου, τὸ, hospital.

νοστιμίζομαι, ἔθην, to relish.

νόστιμος, η, ον, pleasant, agreeable to the taste.

νοτιά, ᾄς, ἡ, the south wind, νότος : humidity.

νότος, ου, ὁ, the south wind.

νοννός (Ital. nonno), οῦ, τὸ, = ἀνάδοχος.

νοῦς, νόος or νοῦ, ὁ, mind, understanding. § 43. 4.

νοῶ, ιῆς, ησα, ἔθην, ημίνοσ, to mean : to understand.

νοσαμί (Turk.), ιαῦ, τὸ, mosque.

Ντήνω, ως, ἡ, = Τήνος.

νοτυλάπι (Turk.), ιαῦ, τὸ, a movable cupboard.

Νύδρα, ας, ἡ, = Ὑδρα.

νύκτα, ας, ἡ, = νύξ.

νυκτιρίδα, ας, ἡ, and

νυκτερίς, ἰδος, ἡ, bat.

νυκτοῖσι (νύκτα), ωσι, it is dark, night is coming on.

νύμφη, ης, ἡ, bride : daughter-in-law : sister-in-law, a brother's wife : nymph.

νυμφίος, ου, ὁ, bridegroom.

νυστάζω, αζα, to feel sleepy.

νύφη, = νύμφη.

νυφίτσα (νύφη), ας, ἡ, weasel.

νύχι (δύοξ), ιαῦ, τὸ, nail : claw, talon : hoof.

χύνω τὰ νύχια τινός, to bastinado or beat one shockingly, till the nails fall off his toes.

νύχτα, = νύκτα.

νῶμος, = ἄμος.

νωρίς, = ἰνωρίς.

Ξ.

Ξαθός, = Ξανθός.

Ξαίνω, ανα, ἄνθην, ασμίνοσ, to card, as

wool.  
 ἕκαστος (ἕκ-, ἀκούω), η, ον, famous, renowned, well known.  
 ἕκαστος (ἕκ-, ἀνά), prep. used only in composition. § 249.  
 ἕκαστος (βλίστω), to see again.  
 ἕκαστος (ἕκαστος, ἔρχομαι), to come again.  
 ἕκαστος (πίπτω), to fall again.  
 ἕκαστος = ἕκαστος.  
 ἕκαστος (τραβῶ), to pull again.  
 ἕκαστος (φιλιόνω), to reconcile.  
 ἕκαστος, ἡ, ὄν, auburn: having auburn hair.  
 ἕκαστος (ἀνοίγω), to descry, discover.  
 ἕκαστος (ἕκαστος, ὡσα, ὄθη, ὡμίνοσ, to unfold: to stretch, extend, spread.  
 ἕκαστος or ἕκαστος (ἕκαστος), adv. = ἕκαστος.  
 ἕκαστος. § 249.  
 ἕκαστος (κρεμῶ), to unhang.  
 ἕκαστος (μυαλόν), ἰσθην, ἰσμίνοσ, = ἕκαστος.  
 ἕκαστος (ἕκαστος), τὰ, and  
 ἕκαστος (ἕκαστος), ασ, ἡ, strange land, foreign country.  
 ἕκαστος, ον, τὸ, hotel, inn, tavern.  
 ἕκαστος, η, ον, foreign, strange.  
 ἕκαστος, ον, ὁ, foreigner.  
 ἕκαστος (σκιζύω), to dismount.  
 ἕκαστος (πύρτα), ἰσα, to start, depart.  
 ἕκαστος (πρό, ἰσθία), ἄσ, ἡσ, to escort.  
 ἕκαστος, ον, ὁ, Xerxes.  
 ἕκαστος, ον, τὸ, Xeromeron, a place.  
 ἕκαστος = ἕκαστος, ἡ, ὄν.  
 ἕκαστος (σχιζώ), to tear.  
 ἕκαστος (φορτώνω), to unload.  
 ἕκαστος (Lat. accipiter), ἰσθ, τὸ, = ἕκαστος.  
 ἕκαστος (χάων), and  
 ἕκαστος, ἄσ, = ἕκαστος.  
 ἕκαστος, adv. apart, besides. With ἀπὸ τόν.  
 ἕκαστος (χωρίζω), ἡ, ὄν, separate.  
 ἕκαστος, οὔ, ὁ, expiring, dying.  
 ἕκαστος (ψυχή), ἄσ, ἡσ, to expire, die.  
 ἕκαστος (ἡλόω), ὡσα, ὄθη, ὡμίνοσ, to rip.

ἕκαστος (ἡμέρα), ὡσ, it is dawning, it is day, impersonal.  
 ἕκαστος, ἄσ, ἡ, dry land, land.  
 ἕκαστος, ἡσ, ἡ, ἄνθη, ἀμμίνοσ, to dry.  
 ἕκαστος, ἄ, ὄν, dry.  
 ἕκαστος (ἕκαστος), οὔ, τὸ, cruet for vinegar.  
 ἕκαστος (ἕκαστος), ἰσθ, τὸ, vinegar.  
 ἕκαστος, ασ, ἡ, and  
 ἕκαστος (ἕκαστος), ασ, ἡ, sorrel.  
 ἕκαστος (ἕκαστος, γάλα), ον, τὸ, butter-milk.  
 ἕκαστος (ἕκαστος), ἡ, ὄν, sour.  
 ἕκαστος, ον, τὸ, = ἕκαστος.  
 ἕκαστος, = ἕκαστος.  
 ἕκαστος, ἄ, ὁ, a kind of jack-knife.  
 ἕκαστος (ἕκαστος), ἰσθ, τὸ, razor.  
 ἕκαστος (ἕκαστος, ἰσα, ἰσθην, ἰσμίνοσ, and ἕκαστος, ἰσα, ἰσθην, ἰσμίνοσ, = ἕκαστος.  
 ἕκαστος, ἄσ, ἡ, stripe, stroke with the whip.  
 ἕκαστος, ἰσα, ἰσθην, ἰσμίνοσ, to whip, flog, δῖον, βαβδίτω.  
 ἕκαστος (ἕκαστος, κόττω), ασ, ἡ, woodcock. It may possibly be a corruption of ἕκαστος from σκολόπαξ.  
 ἕκαστος, ον, τὸ, wood: stick of wood: whipping, flogging.  
 ἕκαστος, ἕκαστος, τὸ, ὁ, to get a whipping.  
 ἕκαστος, οὔ, ὁ, in burlesque, = ἕκαστος.  
 ἕκαστος, ἕκαστος, ἕκαστος, = ἕκαστος.  
 ἕκαστος, = ἕκαστος.  
 ἕκαστος (ἕκαστος), ἰσα, ἰσθην, ἰσμίνοσ, to shave.  
 ἕκαστος, οὔ, ὁ, shaver, barber.  
 ἕκαστος (ἕκαστος), ἰσθ, τὸ, currycomb.  
 ἕκαστος, ὡσα, ὄθη, ὡμίνοσ, to scrape: scratch.  
 O.  
 -σ, voc. in, 36. N. 2.  
 σ for τ, 27. 12.  
 ὁ, ἡ, τό, the. § 62.  
 ὁβελός, οὔ, ὁ, spit.  
 ὁβολός, οὔ, ὁ, obolus.  
 Ὀβριός, οὔ, ὁ, = Ἐβραϊός.  
 ὀγδοήκοντα, eighty.  
 ὀγδοηκοστός, ἡ, ὄν, eightieth.  
 ὀγδοήντα, = ὀγδοήκοντα.  
 ὀγδοός, η, ον, eighth.  
 ὀγδῶντα, = ὀγδοήντα.

ἔγισκι, *adv.* fashionable, = ἔχι.  
 ἔγλήγορα, = γλήγορα.  
 ἔγλήγορος, = γλήγορος.  
 \*ἔγχοις, α, ο, = ἔχοις.  
 ἔδηγῶ, εἰς, ησα, ἠθην, ημίνοσ, to con-  
 duct, lead, guide.  
 ἔδος, οὔ, ἦ, way, road.  
 ἔδυηρός, ἄ, ἐν, painful.  
 ἔθεν, *adv.* whence.  
 ἔθεν, *conj.* whence : then, therefore.  
 Ὀθωμανικός, ἦ, ἐν, Ottoman, Τουρκι-  
 κός.  
 Ὀθωμανός, οὔ, ὁ, Osmanlee, Τούρκος.  
 οἰκίονα, ασα, ᾠθην, αμίνοσ, to render  
 familiar. *Pass.* οἰκίονομαι, to as-  
 sociate with.  
 οἰκία, ας, ἦ, = οἶκος.  
 οἰκογένεια (οἰκογενής), ας, ἦ, family.  
 οἰκοδομῶ, εἰς, ησα, ἠθην, ημίνοσ, to  
 build.  
 οἰκονομία, ας, ἦ, economy.  
 οἰκονομῶ, εἰς, ησα, ἠθην, ημίνοσ, to  
 manage. *Pass.* οἰκονομοῦμαι, to get  
 along.  
 οἶκος, ου, ὁ, house.  
 οἰκτρός, ἄ, ἐν, pitiable.  
 οἶμι (οἶμοι, *Ital.* oime), *interj.* alas,  
 woe.  
 Οἷτη, ης, ἦ, Ceta, a mountain.  
 οκά (Turk.), ᾠς, ἦ, oka or oke, a  
 measure and weight. § 32. N.  
 ὄκα (unc.) ας, ἦ, bung of a cask.  
 ὄκηρός, ἄ, ἐν, idle, indolent, lazy.  
 ὄκτακόσιοι, αι, α, eight hundred.  
 ὄκτακοσιοστός, ἦ, ἐν, eight hundredth.  
 ὄκταπόδι (ὄκτάπους), ιού, τὰ, polypus.  
 ὄπτά, eight.  
 ὀκτώβριος (Lat. october), ου, ὁ, Octo-  
 ber.  
 ὀλέκτροσ, η, ον, = ὀλόκληροσ.  
 ὀλίθριοσ, α, ον, destructive, ruinous.  
 ὀλίθροσ, ου, ὁ, destruction, ruin, per-  
 dition  
 ὀλημίρα (ὄλη ἡμέρα), *adv.* all day.  
 ὀλιγάριθμοσ, η, ον, few in number.  
 ὀλίγον, *adv.* a little.  
 ὀλίγοσ, η, ον, little, few.  
 μιτ' ὀλίγον, soon : shortly after.  
 ὀλιγοστίω (ὀλιγοστός), εσα, to di-  
 minish, decrease : to abate.  
 ὀλιγοστός, ἦ, ἐν, = ὀλίγοσ.  
 ὀλιγότησ, ησ, ἦ, fewness, paucity.

ὀλογλήγοροσ (ὄλοσ, γλήγοροσ), η, ον,  
 very rapid.  
 ὀλοίνα (ὄλοσ, ἕνασ), *adv.* incessantly,  
 continually.  
 ὀλόκληροσ, η, ον, entire, whole.  
 ὀλονυχτίσ (ὄλοσ, νύχτα), *adv.* all night.  
 ὄλοσ, η, ον, whole : all.  
 ὀλοτίλα (ὀλοτιλής), *adv.* = παντιλῶσ.  
 Ὀλυμποσ, ου, ὁ, Olympus.  
 \*ὀμάδι (ὄμαδοσ), *adv.* = μαζί.  
 ὀμαλόσ, ἦ, ἐν, smooth, even, level :  
 regular.  
 ὀμίλημα, ατοσ, τὰ, talk, talking.  
 ὀμιλία, ας, ἦ, talk, conversation.  
 ὀμιλῶ, εἰς, ησα, ἠθην, ημίνοσ, to talk :  
 to converse with, *with* μὴ τόν.  
 ὀμάτι, ιού, τὰ, eye.  
 ὀμνύω, to swear, swear by. *With* τόν,  
 or εἰς τόν. § 106.  
 ὀμογενής, οὔσ, ὁ, fellow-countryman.  
 ὀμοιάζω, ασα, to resemble, look like.  
*With* τόν, or μὴ τόν.  
 ὀμοιοσ, α, ον, similar, like. *With* τοῦ,  
 or μὴ τόν.  
 ὀμοίωσ, *adv.* likewise.  
 ὀμόνω, ασα, = ὀμνύω.  
 ὀμορφοσ, = εὐμορφοσ.  
 ὀμοῦ, αἰν. = μαζί.  
 ὀμπρέλα (*Ital.* ombrella), ας, ἦ, um-  
 brella.  
 ὀμπρόσ, = ἑμπρόσ.  
 ὀμπροστά, = ἑμπροστά.  
 ὀμφαλόσ, οὔ, ὁ, navel.  
 ὄμοσ, *conj.* but, however.  
 ὄν, ὄντοσ, τὰ, being.  
 ὄνειρεύομαι, εἰθην, to dream. *With* τόν.  
 ὄνειροκρίτησ, ου, ὁ, interpreter of dreams.  
 ὄνειρον, ου, τὰ, dream.  
 ὄνομα, ατοσ, τὰ, name : noun.  
 ὀνομάζω, ασα, ᾠθην, αμίνοσ, to name,  
 call.  
 ὀνᾶσ (Turk.), ᾠ, ὁ, = κάμριε.  
 -όνω, *verbs* in, 83. N. 6.  
 ὄξεια, ας, ἦ, the acute accent.  
 ὄξύα, ας, ἦ, beech.  
 ὄξύσ, εἶα, ὄ, acute, sharp.  
 ὄξω, = ἔξω.  
 ὄπιοσ, ου, τὰ, opium.  
 ὄπισθεν, *and*  
 ὀπίσω, *adv.* back, backwards : behind.  
 ὀπιοανού, § 74. N. 2.  
 ὀποίοσ, α, ον, § § 74 : 75 : 232. 2.

ὅποιος, α, ον, whoever, whosoever.

§ § 74 : 232. 2.

ὅποιοςδήποτε, whoever, whosoever, whatsoever : he who. § § 74 : 232. 2.

ὅπου, adv. = ὅσον.

ὅπου, = ὅπου.

ὅπου, adv. and

ὅπου, or ὅπου, adv. whenever.

ὅπου, adv. where : wherever, wheresoever. § 232. 2.

ὅπου, adv. where : whither : when, ὅπου : that, ὅπου : so that, that, ὅπου : since.

Where ; εἰς τὸν τόπον ὅπου ἐγενήθη, in the place where he was born.

Whither ; πῆγαινε ἐκὶ ὅπου σὲ στείλω, go whither I send you.

When ; τὸν καιρὸν ὅπου ἐπῆραν οἱ Τούρκοι τὸ Μεσολόγγι, in the time when the Turks took Mesolonggi ; ἔχω τώρα ἱκοσὶ χρόνους ὅπου δὴν τὸν Ἰῶνα, it is now twenty years since I have seen him, *literally*, I have now twenty years during which I have not seen him.

That ; ἀπ' αὐτὸ προέρχεται ὅπου καθίνας θίλει νὰ κάμνη τὸν αὐθίνην, from this it proceeds that every one wishes to play the master.

So that, so as ; τὸν Ἰδαίου τόσο ὅπου δὴν ἠμπεροῦσε νὰ σαλιύσῃ ἀπὸ τὸν τόπον του, they beat him so much, that he could not stir from his place.

ὅπου, pron. = ὁ ὅποιος, ὅπου. § § 74 : 232. 2.

ὄπωρικόν, οὔ, τὸ, tree-fruit.

ὄπως, adv. as, in whatever manner. § 232. 2.

ὄρασις, ἰως, ἡ, sight, vision.

ὄρατός, ἡ, ὄν, visible.

ὄργανισμός, οὔ, ὁ, regulation.

ὄργανον, ου, τὸ, instrument.

ὄργη, ἡς, ἡ, wrath.

ὄργιᾶ, ᾶς, ἡ, fathom.

ὄρῖγομαι, ἐχθην, to long for, desire earnestly. *With τόν.*

ὄρειός, ἡ, ὄν, mountainous : living on the mountains.

ὄρεξις, ἰως, ἡ, appetite.

ὄρθά, adv. in an erect posture : cor-

rectly, rightly.

ὄρθός, ἡ, ὄν, erect, upright : correct, right.

ὄρθότης, ης, ἡ, correctness.

ὄρθῶς, adv. correctly, rightly.

ὄρίζω, ἰσα, to command : to be the master of, *with τόν.*

ὄρίσσι (aor. imperat. for ὄρίσσι), please take (or do any thing) : sir, what do you wish? us, Γιάννη! — 'Ὀρίσσι, John! — Sir.

ὄρίζων, οντος, ὁ, horizon.

ὄριον, ου, τὸ, limit.

ὄρισμός, οὔ, ὁ, definition : command.

ὄρκίζω, ἰσα, ἰσθην, ἰσμίως, to swear, cause to take an oath : to conjure. *Pass.* ὄρκίζομαι, to take an oath, swear.

ὄρκος, ου, ὁ, oath.

ὄρμη, ἡς, ἡ, rush, impetuosity : rapid motion.

ὄρμησις, = ἰερμησις.

ὄρμω, ᾶς, ἡσα, to rush. *With κατὰ τοῦ, or εἰς τόν.*

ὄρνις, ου, τὸ, vulture.

ὄρνιθα (ὄρνις), ας, ἡ, hen.

ὄρος, ους, τὸ, mountain.

ὄρτύκι, ἰού, τὸ, and

ὄρτυξ, υγος, ὁ, quail.

ὄρφανός, ἡ, ὄν, orphan.

-ος for -ων, 42. N. 4.

ὄσο, and

ὄσον, adv. as, as much as.

ὄσον νὰ is often used for ἰως νὰ, or ἰωσού νὰ, until ; and for ἰνόςου, as long as, while.

ὄσος, η, ον, as, as much as. § § 75 : 232. 2.

ὄσον τὸ κατ' ἑμέ, for my part.

ὄσπίτιον (Lat. hospitium), ου, τὸ, = οἶκος, οἰκία.

ὄσπριον, ου, τὸ, pulse, as beans, lentil.

ὄσσα, ης, ἡ, Ossa, a mountain.

ὄστις, ἡτις, ὅτι, who : whoever, whosoever, whatever, whatsoever. § § 74 : 232. 2.

ὄσφρησις, ἰως, ἡ, smelling.

ὄταν, adv. when : whenever. § 232. 2.

ὄτι, conj. that.

ὄτι, adv. just, just now. *With the aorist indicative.*

ὄτι, from ὄστις.

ἄστριος, § 74. N. 1.  
 \*ἄστριος, = ἴστριος.  
 ου for ο, I, υ, 27. 13.  
 οὐδέ, κοη. = οὔτε.  
 οὐδέτερος, α, ον, neutral: neuter.  
 οὐδαιότης, πτος, ἡ, neutrality.  
 οὐία ᾠα, ᾠα, ας, ἡ, selvedge.  
 οὐλος, = ὄλος.  
 οὐρά, ᾠς, ἡ, tail.  
 οὐράνιος, α, ον, heavenly, celestial.  
 οὐρανός, οὔ, ὁ, heaven.  
 οὐράτος (οὐρά), κ, ον, tailed, having a tail.  
 οὐσία, ας, ἡ, essence: substance.  
 οὐσιαστικός, ἡ, ὄν, substantive.  
 οὐσιώδης, ις, essential: substantial.  
 οὔτε, adv. neither, nor.  
 οὐτιδαίος, ἡ, ὄν, worthless, good for nothing.  
 οὔτος, αὔτη, ταῦτο, = ταῦτες.  
 οὔτως, adv. thus, so.  
 ὄφελος, τὸ, benefit, profit, advantage, service.  
 ὄφιδι, ιοῦ, τὸ, = ὄφης.  
 ὄφικιάλος (Ital. ufficiale), ου, ὁ, officer.  
 ὄφικιον, ου, τὸ, office: profession, ἰπάγγελμα.  
 ὄφης, ιως, ὁ, snake: serpent.  
 ὄφρυδι (ὄφρῦς), ιοῦ, τὸ, eyebrow.  
 ὄχιεντρα, ας, ἡ, = ἴχης.  
 ὄχι (οὐχι), adv. no, not.  
 ὄχιᾶ, ᾠς, ἡ, = ἴχης.  
 ὄχληρός, ἄ, ὄν, troublesome: vexatious.  
 ὄχλος, ου, ὁ, multitude of men: mob.  
 ὄψαρι, ιοῦ, τὸ, fish.  
 ὄψη, ης, ἡ, = ὄψης.  
 ὄψιμος, η, ον, late, as fruit.  
 ὄψις, ιως, ἡ, aspect, appearance: countenance: the right side of a garment.

II.

π for β, after μ, 27. 14.  
 πᾶ, see § 106.  
 παγαίνω, = πηγαίνω.  
 παγασιά (Lat. paganus), ᾠς, ἡ, troop, multitude.  
 παγγύρι, = πανηγύρι.  
 \*πάγας, ι, ὁ, = πατίγας.  
 παγίς, ἴδος, ἡ, trap: snare.  
 πάγκακος, η, ον, very wicked.

παγόνη (Ital. pavone), ιοῦ, τὸ, peacock, ταῶς.  
 παγόνη (πάγος), ωσα, ωμίος, to freeze.  
 πάγος, ου, ὁ, ice.  
 παγοῦρι (πάγουρος), ιοῦ, τὸ, a kind of crab: a kind of flagon, usually made of lead.  
 πάγω, = πηγαίνω.  
 παδαίνω, = πάσχω.  
 παθητικός, ἡ, ὄν, passive.  
 πάθος, ους, τὸ, passion: suffering: disease, ἀβρωστία.  
 παιγνίδι (παιγνιον), ιοῦ, τὸ, play, sport: musical instrument.  
 παιδάκι, τὸ, little or dear παιδί.  
 παιδεία, ας, ἡ, education, learning: punishment, τιμωρία.  
 παιδεύω, ιυσα, εὔθη, ιυμίος, = τιμωροῦ.  
 παιδί, ιοῦ, τὸ, boy.  
 παιδιακήσιος, α, ον, boyish, childish, puerile.  
 παιδικός, ἡ, ὄν, juvenile.  
 παιδοπουλον (παιδί), ου, τὸ, little παιδί.  
 παιδούλι, ιοῦ, τὸ, = the preceding.  
 παίζω, αἴξα, αἴχθην, αιγμίος, to play: to play on a musical instrument, with τόν.  
 παίζιμον (παίζω), ατος, τὸ, playing.  
 παίρνω (ἰπαίρω), to take: to take off: to buy.  
 παιχνίδι, = παιγνίδι.  
 πακτώνω, ωσα, ὄθη, ωμίος, to lease.  
 πάπτος, ου, ὁ, lease.  
 παλαβόνω (παλαβός), ωσα, ὄθη, ωμίος, = τραλίνω.  
 παλαβός (παλαίος?), ἡ, ὄν, = τραλός.  
 παλαίβω, αιψα, = παλαίω.  
 παλαιώνω, ωμίος, to render old: to grow old, to be old.  
 παλαιός, ἄ, ὄν, old: ancient.  
 παλαίω, αισα, to wrestle.  
 παλαιώσις, ιως, ἡ, the state of being old.  
 παλαμάρι (unc.) ιοῦ, τὸ, cable.  
 παλάμη, ης, ἡ, palm of the hand.  
 παλάτι (Lat. palatium), ιοῦ, τὸ, palace.  
 πάλι, and  
 πάλι, and  
 πάλιν, adv. again: still: on the other hand.



παλιός, ἄ, ὄν. = παλαιός.  
 παλληκαρᾶς, ἄ, ὄ, a great παλληκᾶρι.  
 παλληκᾶρι (πάλλαξ, πάλληξ), ἰού, τὸ, lad : young man : brave man.  
 παλληκαριά, ἄς, ἡ, = ἀνδρία.  
 παλληκαρούδι, ἰού, τὸ, dear παλληκᾶρι.  
 παλούκι (πάσσαλος, Ital. palo), ἰού, τὸ, pole, stake.  
 παλουκῶν (παλούκι), ὤσα, ὄθην, ὠμίνοσ, to impale, after the Turkish fashion.  
 παλουκῶμα, ατοσ, τὸ, impaling.  
 Πάμπιρ, ὄ, Pamper.  
 πᾶν, αντίσ, τὸ, the universe.  
 πανάθλιος, α, ὄν, perfectly wretched.  
 Παναγία, ας, ἡ, the All-Holy Virgin.  
 πανηγύρι (πανήγυρις) ἰού, τὸ, religious anniversary, celebrated at the church of the saint of the day.  
 πανί (Ital. panno), ἰού, τὸ, cloth, of all kinds, except woollen : sail of a vessel.  
 πανούκλα, ας, ἡ, = πανόλη.  
 πάντα, adv. = πάντοτι.  
 παντάθλιος, = πανάθλιος.  
 παντάπασι, adv. entirely, in all respects.  
 πανταχοῦ, adv. = παντοῦ.  
 παντιλῶς, adv. at all.  
 παντίεξ (Lat. bandiera), ας, ἡ, = σημαία.  
 παντίχω, = ἀπαντίχω.  
 πάντοτι, adv. always : continually.  
 παντοῦ (πᾶς), adv. everywhere.  
 παντριῦν, = ὑπαντριῦν.  
 πάνου, and  
 πάνω = ἱπάνω.  
 πανώλη (πανόλης), ης, ἡ, plague.  
 παξημᾶδι (Egypt. ?), ἰού, τὸ, hard biscuit, rusk.  
 παπαγάλος (Ital. papagallo), ου, ὄ, = ψιττακίς.  
 παπαδιά (παπᾶς), ἄς, ἡ, priest's wife.  
 παπαρούνα (Ital. papavero), ας, ἡ, poppy, μήκων.  
 παπᾶς (πάπας), ἄ, ὄ, = ἱερεύς. § 120.  
 N. 2.  
 πάπας, α, ὄ, the pope. § 34. N.  
 πάπια (onomatopœy), ας, ἡ, duck.  
 παπούτσι (Turk.), ἰού, τὸ, shoe.  
 πάσττος, ου, ὄ, and

παπῶς, ου, ὄ, grandfather.  
 παρά, prep. §§ 192 : 201.  
 πάρα, adv. too, very. With adjectives or adverbs.  
 παραβάλλω (βάλλω), to compare. With τὸν μὲ τόν.  
 παραβαίνω (βαίνω), to transgress, violate.  
 παραβαρύνω (βαρύνω), to overburden.  
 παραγγιλία, ας, ἡ, commission, order, charge.  
 παραγγίλλω (ἀγγίλλω), ἰλα, ἰλθην, ἰλμίνοσ, to commission, order, charge.  
 παράγω (ἄγω), to derive.  
 παραγωγή, ἡς, ἡ, derivation.  
 παραδειγμα, ατοσ, τὸ, example.  
 παραδειγματοσ χάριν, for example, for instance.  
 παραδῖσοσ, ου, ὄ, paradise.  
 παραδόξοσ, η, ὄν, strange, astonishing, marvellous.  
 παρῖχω (ἴχω), to have too much.  
 παραθαλάσσιον, ου, τὸ, = αἰγιαλός, sea-shore, sea-coast.  
 παραθαλάσσιος, α, ὄν, inaritime.  
 παραθύρι, ἰού, τὸ, and  
 παράθυρον, ου, τὸ, window.  
 παραιτῶ (αἰτῶ), εἶς, ἡσα, ἡθην, ημίνοσ, to leave off, to give up.  
 παράκαιροσ, η, ὄν, untimely, unseasonable.  
 παρακαλῶ (καλῶ), to pray, beseech, beg.  
 παρακάτω (κάτω), adv. a little below or lower : less, as applied to price. With ἀπὸ τίν.  
 παρακμή, ἡς, ἡ, decline.  
 παρακοή, ἡς, ἡ, disobedience.  
 παραλύω (λύω), to paralyze.  
 παραμελῶ (ἀλειῶ), to neglect.  
 παραμικρόν, οὔ, τὸ, the smallest thing.  
 παραμῦδι (μῦθοσ), ἰού, τὸ, tale, story, fictitious narrative.  
 παράνομοσ, η, ὄν, that breaks the law.  
 παραξινιά, ἄς, ἡ, strangeness, oddity, queerness, whim.  
 παράξινιοσ, η, ὄν, strange, odd, queer, whimsical.  
 παραπάνω (ἀπάνω), adv. a little above or higher : more. With ἀπὸ τόν.  
 παρᾶς (Turk.), ἄς, ὄ, parâ, a Turkish

coïn : money, cash, *χρέματα* :  
*παρασκευή*, ἡ, ἡ, Friday.  
*παρασταίνω* (*σταίνω*), to represent.  
*παραστάσις*, ἰως, ἡ, representation.  
*παραστατικόν*, οὐ, τὸ, the quality of  
 appearing well in company, the  
 being an accomplished gentleman.  
*παρασύρω* (*σύρω*), to lead astray.  
*παρατάξις*, ἰως, ἡ, procession, a train  
 of persons, &c.  
*παρατήρησις*, ἰως, ἡ, observation.  
*παρατηρῶ* (*τηρῶ*), to observe.  
*πάραινα*, adv. instantly, immediately.  
*παρδαλός* (*πάρδαλις*), ἡ, ἔν, speckled,  
 spotted.  
*παρίκβασις*, ἰως, ἡ, digression : deviation.  
*παρίκι*, or *παρικιῦ* (*ικιῦ*), adv. a little  
 farther.  
*πάρειξ*, conj. than, except, *παρά*.  
*παρίρομαι* (*ἕρομαι*), to pass away.  
*παριέρισκομαι* (*ἕρισκομαι*), to be present.  
*παρηγορία*, ας, ἡ, consolation, solace :  
 relief.  
*παρηγοῦν*, ἰς, ἡσα, ἡθην, ἡμίνας, to  
 console, comfort.  
*παρλαμίντον* (*Ital. parlamento*), ου,  
 τὸ, parliament.  
*παροιμία*, ας, ἡ, proverb.  
*παρόμοιος*, υ, ου, similar, very similar.  
*παρουσία*, ας, ἡ, presence.  
 ἐν τῇ παρουσίᾳ τοῦ, in the presence  
 of.  
*παρουσιάζω*, ασα, ἄσθην, αμίνας, to  
 present : to exhibit.  
*παρρησιάζω*, improperly used for *πα-*  
*ρουσιάζω*.  
*παρσιμον* (*ταίρων*), ατος, τὸ, taking.  
*παρών*, οὔσα, ἔν, present.  
*κατὰ τὸ παρόν*, at present, for  
 the present.  
*πᾶς*, πᾶσα, πᾶν, all, every, *κάδι*.  
 The ignorant use *πᾶσα* for all the  
 numbers and genders.  
*πᾶς*, conj. = *μήπως*.  
*πασῶς*, and  
*πασίᾳς* (*Turk.*), ἄ, ὁ, pasha.  
*πάσσαλος*, ου, ὁ, pole, stake, *παλούκι*.  
*πάστρα* (*σπάρτον*), ας, ἡ, cleanliness.  
*παστρίων*, ἰσα, ἕθην, ἡμίνας, to  
 clean : to despatch, to put to death.

*παστριός*, ἡ, ἔν, clean : cleanly.  
*πάσχα* (*Hebr.*), τὸ, passover : the  
 feast of Easter.  
*πασχίζω* (*πάσχω*), ἰσα, to endeavour,  
 try, strive.  
*πάσχω*, to suffer.  
*πατήρις*, α, ὁ, = *πατήρ*.  
*πατριμά* (*πάτερ ἡμῶν*), τὰ, = *κομπο-*  
*σχόνη*, *κομπολόγη*.  
*πάτημα*, ατος, τὸ, treading : step.  
*πατήρ*, *πατέρις*, ὁ, father. The voca-  
 tive *πάτερ*, when a title of respect,  
 may stand for the nominative ; as,  
 ὁ πάτερ Παφνούτιος, father Paphnu-  
 tios. § 43. 4.  
*Πάτμιος*, ου, ὁ, a Patmian.  
*Πάτμος*, ου, ἡ, Patmos, an island.  
*πατόνω* (*πάτος*), ἠσα, ἄσθην, αμίνας,  
 to make the story of a house.  
*πάτος*, ου, ὁ, bottom.  
*Πάτριαι*, ἄν, αἱ, Patræ, a city.  
*πατριάρχης*, ου, ὁ, patriarch.  
*πατρίδα*, ας, ἡ, = *πατρίς*.  
*πατρικός*, ἡ, ἔν, paternal.  
*πατρίς*, ἰδος, ἡ, country, native coun-  
 try : native town or place.  
*πατροπαράδοτος*, ου, transmitted from  
 one's ancestors.  
*πατοῦρα* (*Engl. ?*), ας, ἡ, pitcher.  
*πατῶ*, ἰς, ἡσα, ἡθην, ἡμίνας, to tread,  
 trample : to attack, as a town or  
 house.  
*πάτωμα*, ατος, τὸ, story of a house.  
*παῖω*, αυσα, αμίνας, to cause to cease :  
 to cease.  
*παχάινω*, = *παχύνω*.  
*πάχη*, ης, ἡ, frost.  
*παχνί* (*φάτιη*), ἰοῦ, τὸ, manger, crib.  
*πάχος*, ους, τὸ, fat, fatness.  
*παχύνω*, ἠσα, ἕθην, to fatten : to grow  
 or become fat.  
*παχύς*, ἰα, ὁ, fat.  
*παχύτης*, ητος, ἡ, fatness.  
*σιδιάς*, ἄδος, ἡ, plain, level ground.  
*σιδικλόνω* (*Lat. pedica, τίδη*), and  
*σιδουκλόνω*, ἠσα, ἄσθην, αμίνας, to  
 fetter, shackle : to trip up.  
*πιζόν*, οὔ, τὸ, infantry.  
*πιζός*, ἡ, ἔν, on foot.  
*πιζούρα*, ας, ἡ, infantry, τὸ *πιζόν*.  
*σιδαίνω*, = *ἀσιδαίνω*, *ἀσιδηήσκω*.  
*σιδίω*, ἠσα, ἰσθην, ἡμίνας, to per-

suade.  
 πείνα, ας, ἡ, hunger : famine.  
 πεινῶ, ᾄς, ασα, to hunger, be hungry.  
 πεινασμένος, η, ὄν, hungry.  
 πείρα, ας, ἡ, experience : trial.  
 πειράζω, αζα, ἄχθην, αημίνας, to trouble, vex : to hurt, to be injurious, βλάπτω.  
 πειρατής, οὔ, ὁ, pirate.  
 πείσμα, ατος, τὸ, obstinacy, wilfulness.  
 πεισματικῶς, adv. obstinately.  
 πείλαγον, ου, τὸ, and  
 πείλαγος, ους, τὸ, and  
 πείλας, ου, τὸ, the open sea.  
 πελικᾶνος (πελικᾶν), ου, ὁ, carpenter : pelican.  
 πελικουδα (πελικῶ), ας, ἡ, and  
 πελικουδί, ιοῦ, τὸ, chip.  
 πελικῶ, ᾄς, ησα, ἡθην, ημίνας, to hew.  
 πέμπτη, ης, ἡ, Thursday.  
 πέμπτος, η, ον, fifth.  
 πενήντα, = πιντήκοντα.  
 πενθερά, ᾄς, ἡ, mother-in-law.  
 πενθερός, οὔ, ὁ, father-in-law.  
 πενία, ας, ἡ, poverty.  
 πεντακόσιοι, αι, α, five hundred.  
 πεντακοσιοστός, ἡ, ὄν, five hundredth.  
 πεντάνυρον (πέντε, νεῦρον), οὔ, τὸ, plantain, a plant.  
 πενήκοντα, fifty.  
 πεπόνι (πέπων), ιοῦ, τὸ, muskmelon.  
 πέρα, adv. on the other side : over.  
 With εἰς τόν.  
 ἐκεῖ πέρα, there on the other side.  
 εἰδὸν πέρα, here on this side.  
 περιβάξι (περὶ, βάζω), ιοῦ, τὸ, frame, as of a picture : sash.  
 πέριδικα, ας, ἡ, and  
 πέριδικας, α, ὁ, and  
 πέριδιξ, ικος, ὁ, partridge.  
 περί, prep. §§ 192 : 201.  
 περιᾶδω (ᾄδω), to celebrate in song.  
 περιβολᾶρης, η, ὁ, gardener.  
 περιβόλι (περίβολος), ιοῦ, τὸ, garden.  
 περιδιαβάλλω (διαβαίνει), ασα, to promenade, walk about.  
 περιέργεια, ας, ἡ, curiosity : notice.  
 περιέργος, η, ον, curious, inquisitive.  
 περιέρχομαι (ἔρχομαι), to go around.  
 περιηγητής, οὔ, ὁ, traveller.  
 περιθῶρι (θιωρῶ), ιοῦ, τὸ, margin of a page.

περίοδος, ου, ἡ, period.  
 περιουσιμότης, οὔ, ὁ, confinement.  
 περιουσία, ας, ἡ, property.  
 περιπατος, ου, ὁ, walk.  
 περιπατῶ (πατῶ), to walk.  
 περιπτώσις, ιως, ἡ, event, case.  
 περισσεύω, ισσα, to remain over. With τόν of the person.  
 περισσός, ἡ, ὄν, much, abundant.  
 περισσότερον, adv. more.  
 περισσότερος, α, ον, more.  
 περιστάσις, ιως, ἡ, circumstance : case.  
 περιστερά, ᾄς, ἡ, and  
 περιστήρι, ιοῦ, τὸ, dove, pigeon.  
 περιστῆρῶν, ὄνος, ὁ, dove-cot.  
 περιττολογῶ, εἰς, ησα, to talk nonsense.  
 περιφέρω, and  
 περιφέρω (φέρω), to carry about. Pass. περιφέρομαι, to go about.  
 περιφρόνησις, ιως, ἡ, contempt, disregard.  
 περιφρονῶ (φρονῶ), to despise, treat with contempt.  
 περῶν, ᾄς, to pass : to pass away.  
 § 106.  
 ταῖς περασμέναις, the other day.  
 περῶν τινὰ ἀπὸ τὸ σπαδί, to put one to the sword.  
 περόνι, ιοῦ, τὸ, fork.  
 περπατῶ, = περιπατῶ.  
 Πέρσης, ου, ὁ, a Persian.  
 Περσικός, ἡ, ὄν, Persian.  
 πέρυσι, adv. last year.  
 πέσιμον (πέπτω), ατος, τὸ, fall, πτώσις.  
 πεταλίδα (πέταλον), ας, ἡ, limpet.  
 πέταλον, ου, τὸ, horseshoe.  
 ἐτίναξι τὰ τίταλα, he is dead, a conical expression.  
 πεταλοῦδα (πετῶ) ας, ἡ, butterfly.  
 πετινός, οὔ, ὁ, cock : cock of a gun.  
 πέτομαι, = πετῶ.  
 πέτρα, ας, ἡ, stone.  
 πέτρινος, η, ον, of stone.  
 πετρῶδης, ες, stony.  
 πεσσί (πέσκος), ιοῦ, τὸ = δέσμα.  
 πετῶ, ᾄς, to throw away : to fly. Pass. πετιοῦμαι, to fly. § 106.  
 τοῦ πέταξαν τὸ κεφάλι, they struck off his head.  
 πύκος (πέυκη), ου, ὁ, pine.

πίφτη, = τίμπτη.

πίφτω, = τίπτω.

πηγάδι (πηγή), ιου, τὸ, a well.

πηγαίνω (ὑπάγω), to go : to carry to any place. § 106.

πήγανον, ου τὸ, rue, a plant.

πηγή, ἡς, ἡ, source, spring of water, fountain, βρύση.

πηδάλιον, ου, τὸ, rudder.

πηδῶ, ᾧς, ἡσα, ἦθην, ημίνοσ, to jump, leap.

πήζω (πήγνυμι), ἤξα, ηγμίνοσ, to curdle, coagulate.

πηκτός, ἡ, ὄν, curdled, coagulated.

Πήλιος, ου, τὸ, Pelion, a mountain.

πήχη (πήχυς), ἡς, ἡ, ell.

πηκτός, = πηκτός.

πιά, adv. = πλιά, πλείον.

πιάνω (πιάζω), ἴπιασα, ἄσθην, ασμίνοσ, to catch, take.

πιάτον (Ital. piatto), ου, τὸ, plate, dish.

πιθαμή (σπιθαμή), ἡς, ἡ, span.

πιθαμός, ἡ, ὄν, probable.

πί (πίνω), τὸ, = πιστόν.

πίκρα (πικρός), ας, ἡ, bitterness, πικρότης : affliction, grief, λύπη.

πικραίνω, ανα, ἄνθην, αμμίνοσ, to embitter.

πικραμμίνοσ, ἡ, ὄν, means also afflicted.

πικρός, ἄ, ὄν, bitter.

πικρότης, ητος, ἡ, bitterness.

πίνω, to drink. § 106.

πιστόν, ου, τὸ, drink : drinking.

πιπίρι (πίπιρι), ιου, τὸ, pepper.

πίπτω, to fall : to fall off, with ἀπὸ τόν : to fall to one's share, with τοῦ : to be heard, as a gun.

πίσσα, ἡς, ἡ, pitch : tar.

πιστιύγω, and

πιστιύω, υσα, ἴθην, υμίνοσ, to believe.

πίστις, ιωσ, ἡ, faith.

πιστόλα (Ital. pistola), ας, ἡ, and

πιστόλι, ιου, τὸ, pistol.

πιστολιά, ᾧς, ἡ, the report of a pistol.

πιστός, ἡ, ὄν, faithful.

πιστός, ου, ὄ, confident.

πίσω, = ὀπίσω.

πίσα (unc.), ας, ἡ, pie.

πίτυριδα (πίτυρον), ας, ἡ, dandriff.

πίτυρον, ου, τὸ, bran.

πλάγι (πλάγιος), τὸ, side, πλευρόν, as of a person.

πλαγιάζω, υσα, to lie down.

πλάγιος, α, ὄν, oblique.

πλάθω, = πλάττω.

πλάκα (πλάξ), ας, ἡ, slab.

πλακόνω, υσα, ὄθην, ωμίνοσ, to overtake : to overtake.

πλανῶ, ᾧς, ἡσα ὀρ ἴσα, ἦθην ὀρ ἴθην, ημίνοσ ὀρ ἴμίνοσ, to deceive.

πλάσσω, = πλάττω.

πλαστάρι, ιου, τὸ, = πλαστέν.

πλάστης, ου, ὄ, creator.

πλαστόν (πλαστός), ου, τὸ, loaf of bread.

Πλαταμόνα, ας, ἡ, Platamona, a town.

πλατάνη, ιου, τὸ, and

πλάτανος, ου, ἡ, plane-tree.

πλάση, ἡς, ἡ, shoulder : shoulder-blade.

πλάτος, ουσ, τὸ, breadth, width : latitude.

πλάττω, ασα, ἄσθην, ασμίνοσ, to form : to forge, fabricate.

πλατύς, ιῶ, ὄ, broad, wide.

πλιότιρος, α, ὄν, more, from πολύς.

πλίω, ἔξα, ἴχθην, ἰγμίνοσ, to knit : to braid, as the hair, with τόν of the person, as, ἔλα νὰ σὲ πλιξῶ, let me braid your hair.

πλεμόν (πνιύμων), ιου, τὸ, lungs.

πλείον, adv. more : any longer : yet.

πλευρόν, ου, τὸ, side, rib.

πλέω, to sail : to float. § 106.

πληγή, ἡς, ἡ, wound.

πληγόνω, υσα, ἄθην, ωμίνοσ, to wound.

πληθος, ουσ, τὸ, abundance, plenty : multitude.

πληθύνω, υνα, ὄνθην, to multiply, increase.

πλήν, conj. but.

πληρεξούσιος (πλήρης, ἔξουσία), ου, ἡ, plenipotentiary : representative.

πληρόνω, υσα, ὄθην, ωμίνοσ, to pay.

πληροφορία, ας, ἡ, information.

πληροφορῶ, ιῶς, ἡσα, ἦθην, ημίνοσ, to inform.

πληρωμή (πληρόνω), ἡς, ἡ, pay.

πλησιάζω, ασα, to draw near, approach. With εἰς τόν.

πλησίον, adv. near. With τοῦ, ὀρ εἰς τόν.

πλησιόχωρος, ον, neighbouring.

πλιά = πλίον.

Πλιάσκας, α, ὁ, Pliaskas.

πλιά, = πλίον.

πλοίαρχος (πλοῖον, ἄρχω), ου, ὁ, captain of a vessel.

πλοῖον, ου, τὸ, vessel, sail.

πλόσκα (Ital. fiasco), ας, ἡ, flagon, flask.

πλούσια, adv. richly.

πλούσιος, α, ον, rich, wealthy.

Πλούταρχος, ου, ὁ, Plutarch.

πλουτίζω, ισα, ἴσθην, ἰσμίνοσ, to enrich.

πλοῦτος, ου, ὁ, riches, wealth. § 40.

πλύνω, ναά, ὕθην, υμίνοσ, to wash, as clothes, dishes, the feet, &c. See also νίπτω.

πλάρη, ης, ἡ, = πρῶρα.

πνῦμα, ατοσ, τὸ, spirit : ghost : genius.

πνευματικός, ἡ, ὄν, spiritual.

πνευματικός, οὔ, ὁ, confessor, a priest.

πνέω, to blow, as wind : to breathe.

πνίγω, ἱξα, ἴγην, ἴγμίνοσ, to choke : to drown. Pass. πνίγομαι, also to founder, sink, go to the bottom, as a ship.

πνοή, ἡς, ἡ, breath.

πό, = ἀπό.

ποδάρι, ιού, τὸ, foot.

πόδημα, = ὑπόδημα.

πόδι, ιού, τὸ, = ποδάρι.

ποδιά (πόδι), ας, ἡ, apron : foot of a mountain.

πόθεν, adv. whence.

ποίησις, ιωσ, ἡ, poetry.

ποιητής, οὔ, ὁ, poet.

ποιητικός, ἡ, ὄν, poetic, poetical.

ποικίλος, η, ον, various.

ποινή, ἡς, ἡ, penalty, punishment.

ποιός, α, ον, who, which. § 70.

ποιότης, ητοσ, ἡ, quality.

πολιμάρχης, ου, ὁ, polemarch.

πολιμόραχος (πόλεμος, κράζω), η, ον, martial, as sound.

πόλεμος, ου, ὁ, war : battle, μάχη.

πολιμῶ, ἴς, ἡ, ἡσα, ἕθην, ημίνοσ, to fight : to endeavour, try, strive, πασχιζω.

πόλη, ης, ἡ, = πόλις.

πολιορκία, ας, ἡ, siege : blockade.

πολιορκῶ, ἴς, ἡσα, ἕθην, ημίνοσ, to besiege.

πόλις, ιωσ, ἡ, city : Constantinople.

πολιτεία, ας, ἡ, constitution : state : city, πόλις.

πολιτεύομαι, εὔθην, to treat politely or with kindness.

πολίτης, ου, ὁ, citizen.

πολιτικόν, οὔ, τὸ, civility, politeness.

πολιτικός, ἡ, ὄν, political.

πολιτικῶσ, adv. politically.

πολλά, adv. much, very.

πολλαγαπημίνοσ (ἀγαπῶ), η, ον, much beloved.

πολλάκις, adv. often, many times.

πολλαπλασιάζω, ασα, ἀσθην, ασμίνοσ, to multiply.

πόλος, ου, ὁ, pole, as of a sphere.

πολύ, adv. much.

πολυκαιρινός (καιρός), ἡ, ὄν, old, stale.

Πολύκαρπος, ου, ὁ, Polycarp.

πολυλογᾶς, α, ὁ, = πολυλόγοσ.

πολυλογία, ας, ἡ, loquacity.

πολυλόγοσ, ου, ὁ, great talker.

πολυλογῶ, ἴς, ἡσα, to talk too much.

πολυμάθεια, ας, ἡ, learning, erudition.

πολυμαθής, ἴς, learned.

πολύμορφος, η, ον, multifform.

πολυπληθής, ἴς, numberless, numerous.

πολύσ, πολλή, πολύ, much, many.

§§ 52 : 57.

πολυσύνθετοσ, η, ον, very complex.

πολυτεχνίτης (πολύσ, τέχνη), ου, ὁ, a man of many trades.

πολύτιμοσ, η, ον, valuable, costly.

πολύτλασ, that has suffered much ; not Romaic.

πολύτροποσ, η, ον, versatile : crafty.

πολυχρόνιοσ, α, ον, of long duration, long.

πονήντοσ (Ital. ponente), η, ὁ, the west wind.

πονηρός, α, ὄν, wicked, κακός : cunning, roguish, artful.

πόνος, ου, ὁ, pain.

ποντικός, οὔ, ὁ, mouse.

πονῶ, ἴς, ἡσα, εμίνοσ, to ache : to feel pain.

πορφυμιον, ου, τὸ, ferryboat.

Πόροσ, ου, ὁ, Poros, an island.

πορπατῶ, = περιπατῶ, περιπατῶ.

πόρτα (*Ital.* porta), ας, ἡ, = *θύρα*.  
 πορτοκάλι (*Portugal*), ἰοῦ, τὸ, orange.  
 πορτούλα, ας, ἡ, little *πόρτα*.  
 πόσος, η, ον, how much, how many.  
 ποσότης, ητος, ἡ, quantity.  
 ποτάμι, ἰοῦ, τὸ, = *ποταμίς*.  
 Ποταμίά, ᾶς, ἡ, Potamia, a place.  
 ποταμίς, οῦ, τὸ, river.  
 ποταπίς, ἡ, ὄν, low; vulgar.  
 πότε, *adv.* when.  
 ποτέ, *adv.* ever: once, formerly:  
 never, after a question. With *μοῦ*,  
*σοῦ*, §c. §§ 171: 189.  
 ποτήρι, ἰοῦ, τὸ, cup, tumbler, glass.  
 ποτίζω, ἰσα, ἰσθην, ἰσμίνας, to give to  
 drink, to water.  
 ποῦ, *adv.* where.  
 ποῦ, = ἰποῦ.  
 πουργί (*unc.*) ἰοῦ, τὸ, purse: purse,  
 five hundred piasters.  
 ποῦδι, = *πίδιον*.  
 ποῦδινά (*πέδιον*), *adv.* = *πούποτε*.  
 πουλάκι, τὸ, little or dear *πουλί*.  
 πουλάρι (*πῶλος*), ἰοῦ, τὸ, colt, foal.  
 πουλί (*Lat.*) pullus), ἰοῦ, τὸ, bird:  
 chicken.  
 πουλῶ, = *πωλῶ*.  
 πούποτε (*πού, ποτί*), *adv.* anywhere:  
 nowhere. § 171.  
 πουρᾶρι, = *πρινᾶρι*.  
 πουρῆν (*πρωί*), τὸ, morning: in the  
 morning.  
 πράγμα, ατος, τὸ, thing, article of  
 trade: affairs, in the plural.  
 πραγμάτεια, and  
 πραγματεία, ας, ἡ, business: merchan-  
 dise: trade, traffic: treatise.  
 πραγματοτυτής, οῦ, ὁ, = *ἔμπορος*.  
 πρακτικός, ἡ, ὄν, practical.  
 πράμα, = *πράγμα*.  
 πράξις, ἰως, ἡ, deed, act: practice.  
 πρασινάδα, ας, ἡ, greenness.  
 πρασιρίζω, ἰσα, to look green.  
 πράσινος, η, ον, green.  
 πρασινύλα, ας, ἡ, intense greenness.  
 πράσον, ου, τὸ, leek.  
 \*πράτα (*πράγματα*), τὰ, domestic  
 animals, ζῶα.  
 πράττω, ἀξα, ἀχθην, αγμίνας, to do,  
 act.  
 πρέπει, it is proper, one must: it be-  
 comes, with *τόν*.

πρέσβυς, ἰως, ὁ, ambassador, minister.  
 πρεσβυτέρα, ας, ἡ, priest's wife, *παπα-*  
*διά*.  
 πρήσκομαι (*πρήθω*), to swell. § 106.  
 πρήσμα, ατος, τὸ, swelling.  
 πρίγκιψ (*Lat.* princeps), ἰσος, ὁ,  
 prince.  
 \*πρίκα, = *πίκρα*.  
 πριν, *prep.* before. §§ 201: 225. 1.  
 πρινᾶρι (*πρινος*), ἰοῦ, τὸ, scarlet-oak.  
 πριόνι, ἰοῦ, τὸ, saw.  
 πριονίζω, ἰσα, ἰσθην, ἰσμίνας, to saw.  
 περιχοῦ, generally followed by *νά*, =  
*πρίν*.  
 πρό, *prep.* § 192.  
 προαδικῶ (*ἀδικῶ*), to injure before.  
 προάλλαις (*ἄλλος*), used only in the  
 expression *ταῖς προάλλαις*, the other  
 day, some time ago.  
 προβάλλω (*βάλλω*), to show forth:  
 to propose.  
 προβατίνα, ας, ἡ, ewe.  
 πρόβατον, ου, τὸ, sheep.  
 πρόβλημα, ατος, τὸ, proposal: problem.  
 πρόγευμα, ατος, τὸ, breakfast.  
 προγευματίζω (*γευματίζω*), ἰσα, to  
 breakfast.  
 πρόγονοι, ων, οἱ, ancestors.  
 προδίδω (*δίδω*), to betray.  
 προδότης, ου, ὁ, traitor.  
 προίερχομαι (*ἔρχομαι*), to proceed,  
 come from.  
 προιστός, οῦ, ὁ, and  
 προιστώς, ὠτος, ὁ, the chief magistrate  
 of a town: the prior of a convent.  
 προειτιμάζω (*ἰτοιμάζω*), to prepare  
 beforehand: to predispose.  
 προετοιμασία, ας, ἡ, preparation.  
 πρόθις, ἰως, ἡ, preposition.  
 προθυμία, ας, ἡ, eagerness, readiness:  
 ardor.  
 πρόθυμος, η, ον, eager, ready: ardent.  
 προίκα (*προίξ*), ας, ἡ, dowry.  
 προικίζω, ἰσα, ἰσθην, ἰσμίνας, to give a  
 dowry: to endow.  
 προικίον, οῦ, τὸ, = *προίκα*.  
 προϊόντα, ων, τὰ, produce, productions.  
 προκείμενοι, ου, τὸ, subject of a dis-  
 course.  
 προκομίνος, see *πρόκοπτος*.  
 προκοπή, ης, education, παιδεία, learn-  
 ing: improvement.

προκόπτω (κόπτω), to make progress, proficiency: to improve.

προκομμένος, η, ον, educated, learned. § 57.

προκρίνω (κρίνω), to prefer. *With τὸν ἀπὸ τόν.*

πρόληψις, εως, ἡ, prejudice.

προμηθεύω, υσα, ἴθην, υμίνος, to provide.

πρόνοια, ας, ἡ, providence.

προξενία (πρόξενος), ᾧς, ἡ, solicitation of a woman in marriage, suit.

προξενῶ, ιῖς, ησα, to cause, occasion.

προόδος, ου, ἡ, progress.

προπορεύομαι (πορεύομαι), to go before.

πρός, prep. § 201.

πρὸς ταῦτοις, in addition to this, moreover.

προσδιορίζω (διορίζω), to appoint previously.

προσιυχῆ, ῆς, ἡ, prayer.

προσίχω (ἴχω), to pay attention: to take care, see.

προσηκόνομαι (σηκόνομαι), to rise in compliment to a person.

προσθίτω (θίτω), to add.

προσκαλῶ (καλῶ), to invite.

προσκολῶ (κολῶ), to attach, stick, adhere.

προσκυνῶ, εἰς οὐ ᾧς, ησα, ημίνος, to worship: to surrender, intransitive.

προσλαμβάνω (λαμβάνω), to take in addition.

προσμένω (μένω), to wait for. *With τόν.*

προσοχῆ, ῆς, ἡ, attention.

προσποιῶμαι (ποιῶ), εἶσαι, ἡθην, to pretend, feign.

προσταγή, ῆς, ἡ, command, order.

προστάζω (τάσσω), αζα, ἀχθην, αγμίνος, to command, order.

προσφάγι (φαγί), ιού, τὸ, meat, any thing eaten with bread.

πρόσχαρος, adv. pleasantly, agreeably, charmingly.

πρόσχαρος (χαρά), η, ον, joyful, pleasant, agreeable, smiling.

προσωπικός, ἡ, ὅν, personal.

προσωπικῶς, adv. personally.

πρόσωπον, ου, τὸ, face. § 38. N.

προτίρημα, ατος, τὸ, excellency, merit.

πρότιρον, adv. formerly.

προτοῦ νό, = πρὶν νό.

προύμυτα (πρό, μύτη), adv. on the face, on the belly, prone, not ἀνάσκειλα.

προφίρω (φίρω), to express, utter: to pronounce.

προφθαίνω, and

προφθάνω (φθάνω), to come or arrive quickly.

προφορά, ᾧς, ἡ, pronunciation.

προφυλακῆ, ῆς, ἡ, precaution.

προχθίς, adv. the day before yesterday.

προχωρῶ (χωρῶ), to advance, proceed.

προψίς (ἰψίς), adv. the evening before last.

πρύμνη, ης, ἡ, stern, poop.

πρωί, adv. in the morning.

πρώμος, η, ον, early, as fruits.

πρωτάτον (πρῶτος), ου, τὸ, = κατιτανάτον.

πρωτίων, ου, τὸ, first prize, palm, superiority.

πρωτομαΐά (πρῶτος, μαΐος), ᾧς, ἡ, May-day.

πρῶτον, adv. first, at first.

πρωτοπαλλήκαρον (παλληκάρι), ου, τὸ, a chieftain's first man, say lieutenant.

πρωτοτηγαίω (τηγαίω), to go first.

πρῶτος, η, ον, first. § 57.

πρωτοστάτης, ου, ὁ, = ἀρχηγός.

πταιστής (πταιώ), ου, ὁ, one who is at fault: criminal.

πταιίω, αισα, to be at fault.

πταρμίζομαι (πταρμός), ἴσθην, to sneeze.

πτελία, ας, ἡ, elm.

πτέρνα, ας, ἡ, heel.

πτεριστήρι (πτέρνα), ιου, τὸ, spur.

πτερόν, ου, τὸ, feather: quill: wing, πτίρουξ.

πτέρυξ, υγος, ἡ, wing.

πτύω, υσα, to spit.

πτῶσις, εως, ἡ, fall: case.

πτωχεία, ὡς, ἡ, poverty.

πτωχός, ἡ, ὄν, poor.

πυκνός, ἡ, ὄν, dense, thick, δαυός.

πύλη, ης, ἡ, gate.

πυξάρι, ιού, τὸ, and

πύξος, ου, ἡ, box-wood.

πῦρ, υρός, τὸ, fire.

πυράργα, ας, ἡ, tongs.

πύργος, ου, ὁ, tower.

πυροκαϊά, ας, ἡ, conflagration.  
 πυροβελῶ, εις, ησα, ἦθην, ημίνοσ, to  
 fire, as a gun.  
 πυρόνω, ωσα, ᾶθην, ωμίνοσ, to warm,  
 heat.  
 παλω, εις, ησα, ἦθην, ημίνοσ, to sell.  
 παρικόν, = ὀπαρικόν.  
 πῶσ, adv. how, in what manner : that,  
 ὅτι.

P.

ρ for λ, 27. 10.  
 ραβδί, ιου, τὸ, rod, stick : whipping,  
 flogging.  
 ρᾶβδοσ, ου, ἡ, staff, rod.  
 ραβδουχοσ, ου, ὁ, lictor.  
 ράβγων, and  
 ράβω, = ράπτω.  
 ράγα (ράξ), ας, ἡ, grape-berry.  
 ραγίζω (ραγάσ), ισα, ἰσθην, ισμίνοσ, to  
 crack, break.  
 ρακή, ης, ἡ, and  
 ραλί (Arab.), ιου, τὸ, brandy.  
 ράμμω, ατοσ, τὸ, thread.  
 ραντίζω, ισα, ἰσθην, ισμίνοσ, to be-  
 sprinkle.  
 ράπισμα, ατοσ, τὸ, cuff, box on the  
 ear, slap.  
 ράπτησ, ου, ὁ, sewer, tailor.  
 ραφή, ης, ἡ, seam : suture.  
 ράφτησ, = ράπτησ.  
 ράχη (ράχισ), ησ, ἡ, the back, πλάτη :  
 ridge of a mountain.  
 διέξι μου τὴ ράχη σου, begone,  
 clear out.  
 ραχοκόκαλον (ράχη, κόκαλον), ου, τὸ,  
 backbone.  
 ραχοῦλα, ας, ἡ, little or dear ράχη.  
 ράψιμον (ράπτω), ατοσ, τὸ, sawing.  
 ριβίδι (ιρέβινδοσ), ιου, τὸ, chick-pea.  
 'Ρήγασ, α, ὁ, Regas.  
 ρίμα, = ρεῦμα.  
 ριπάνι (ραφανίσ), ιου, τὸ, radish.  
 ριτσίνη ρητίνη), ησ, ἡ, resin.  
 ρίωμα, ατοσ, τὸ, stream : current.  
 ρίω, to flow. § 106.  
 ρήπτω, = ρήχνω.  
 ρήξιμον (ρήχνω), ατοσ, τὸ, = ρίψι-  
 μον.  
 ρητορική, ης, ἡ, rhetoric.  
 ρήτωρ, ετοσ, ὁ, orator.

ρήχνω (ρήγνυμι), ηξα, ἦχθην, ηγμίνοσ,  
 to throw, cast : fire, as a gun.  
 ρηχέσ (ραχία), ἡ, ὄν, shallow, as water.  
 ρίζα, ησ, ἡ, root.  
 ριζικόν (Ital. rischio), ου, τὸ, = τύχη,  
 μοῖρα.  
 ριζόνω, ωσα, ᾶθην, ωμίνοσ, to take firm  
 root.  
 ρίνι, ιου, τὸ, file, an instrument.  
 ρίπτω, ιψα, ἰφθην, ιμμίνοσ, to throw,  
 cast.  
 ριψοκινδυνύω, ιυσα, εὔθην, ιυμίνοσ, to  
 risk : to endanger.  
 ρόβι (ἔροβοσ), ιου, τὸ, tare, ervum er-  
 vilium.  
 ροδάκινον (unc.), ου, τὸ, peach.  
 ρόδι (ρόα, ροιά), ιου, τὸ, pomegranate.  
 ρόδοσ, ου, τὸ, rose.  
 ρόξησ (ἄξησ), ου, ὁ, knag.  
 ροή, ησ, ἡ, stream, current.  
 ροῖδοσ, ου, τὸ, = ρέδι.  
 ρόπαλον, ου, τὸ, club.  
 ροῦδι (ροῦσ), ιου, τὸ, sumach, rhus.  
 ρουθούνι (ρώθων), ιου, τὸ, nostril.  
 'Ρουφιασ, α, ὁ, = 'Αλφειόσ.  
 ρουφῶ, = ροφῶ.  
 ρουχαλίζω, = ροχαλίζω.  
 ροῦχον (unc.), ου, τὸ, cloth : garment,  
 clothes : fine woollen cloth.  
 ροφῶ, ας, ησα, ἦθην, ημίνοσ, to suck in,  
 sip, suck up : to absorb.  
 ροχαλίζω (ρόγκω), ισα, τὸ, to snore.  
 ρύζι (ἔρυζα), ιου, τὸ, rice.  
 'Ρωμαίοσ, α, a Roman : a Modern  
 Greek, Γραικόσ.  
 'Ρωμίοσ, α, = 'Ρωμαίοσ, a Modern  
 Greek.

Σ.

ς, = εις.  
 σ', = σί from σύ.  
 σά, = σάν, ὡσάν.  
 σάββατον, ου, τὸ, Saturday.  
 σαβούρα (Ital. saborra), ας, ἡ, ballast.  
 σαγίτα (Lat. sagitta), ας, ἡ, arrow,  
 βίλοσ : shuttle, κερκίσ.  
 σαγόνι, ιου, τὸ, = σιαγών.  
 σαῖτα, = σαγίτα.  
 σαῖτινῶ, ιυσα, εὔθην, ιυμίνοσ, = το-  
 ξιῶ.  
 σακκί, ιου, τὸ, sack, bag.



σακκούλα, ας, ἡ, small bag : purse.  
 σαλάτα (*Ital.* insalata), ας, ἡ, salad.  
 σαλεύω, υσα, ἴδην, υμίνος, to shake,  
 move, σίω.  
 σάλι (σίαλον), ιού, τὸ, spittle, saliva,  
 generally in the plural.  
 σάλπιγξ, ιγγος, ἡ, trumpet.  
 σαμάρι (σάγμα), ιού, τὸ, packsaddle.  
 σάμι (σῆσαμον), ιού, τὸ, sesame.  
 Σάμος, ου, ἡ, Samos, an island.  
 σαμπάνια (*French*), ας, ἡ, champagne.  
 σάν, = ὠσάν.  
 σανίδι, ιού, τὸ, board, plank.  
 σαπιζω (σῆπω), ισα, ιμίνος, to rot.  
 σάπιος, α, ον, rotten.  
 σαπουνί (σάπων), ιού, τὸ, soap : a cake  
 of soap.  
 σαπουνίζω, ισα, ἴδην, ιμίνος, to soap.  
 σαρακοστή (τισσαρακοστή), ἡς, ἡ,  
 church-fast.  
 σαράντα, = τισσαράκοντα.  
 \* σαρίγκαλος (σάλι), ου, ὁ, snail, σά-  
 λιαγκας, helix.  
 σάρξ, αρκός, ἡ, flesh.  
 σαρόω, υσα, ἴδην, ωμίνος, to sweep.  
 σάρωμα, ατος, τὸ, broom.  
 σαφήνεια, ας, ἡ, clearness.  
 σαφηνίζω, ισα, ἴδην, ιμίνος, to eluci-  
 date.  
 σαφής, ἱς, clear, plain.  
 σβανίζω (*Ital.* svanire), ισα, ἴδην,  
 ιμίνος, to quaff.  
 σβύνα (σβίννυμι), υσα, ἴδην, υμίνος,  
 to extinguish : to be extinguished,  
 in the aorist active.  
 \* σκαροδί (unc.) ιού, τὸ, skein of raw  
 silk.  
 σί, from σύ.  
 σί, = εἰς.  
 σίβας, τὸ, respect.  
 σιβαστός, ἡ, ὄν, august.  
 σίβομαι, to respect, to venerate : to  
 revere.  
 σίω, υσα, ἴδην, υμίνος, to shake,  
 move.  
 σίλα (*Ital.* sella), ας, ἡ, saddle.  
 σιλήνη, ης, ἡ, moon.  
 σίλιον, ου, τὸ, celery.  
 σιλίς, ἴδος, ἡ, page, as of a book.  
 σιμόνος, ἡ, ὄν, modest.  
 σιπτέμβριος (*Lat.* September), ου, ὁ,  
 september.

σεργιανίζω (*Turk.*), ισα, = περιδια-  
 βάζω.  
 σερικός, = ἄρσινικός.  
 σέρνω, = σύρω.  
 σηκώνω, to raise : to wake : to cock, as  
 a musket. *Pass.* σηκόμεμαι, to rise :  
 to awake. § 106.  
 σημαδίω, υσα, to take aim at. *With*  
 τόν.  
 σημάδι (σῆμα), ιού, τὸ, mark : butt,  
 target, to shoot at.  
 ῥήχων εἰς τὸ σημάδι, to shoot at  
 a mark.  
 σημαία, ας, ἡ, flag, colors, standard.  
 σημαίνω, ανα, to signify, mean.  
 σημασία, ας, ἡ, signification, meaning.  
 σημείον, ου, τὸ, sign : point.  
 σημειόω, υσα, ἴδην, ωμίνος, to mark,  
 note : to write down.  
 σημειώσεις, τως, ἡ, note, annotation.  
 σήμερα, = σήμερον.  
 σημερινός, ἡ, ὄν, to-day's, present.  
 σήμερον, adv. to-day.  
 σηπία, ας, ἡ, cuttle-fish.  
 σῆσαμον, ου, τὸ, sesame.  
 σιαγών, ὄνος, ἡ, jaw-bone, jaw.  
 σιγά, adv. slowly, gently, softly :  
 silently : in an undertone.  
 σιγανός (σιγηλός), ἡ, ὄν, still, quiet.  
 εἰς τὰ σιγανά, at a slow pace.  
 σιγῶ, ἄς, ησα, to be still, keep silence.  
 σίδηρον, and  
 σίδηρον, ου, τὸ, iron : chains, in the  
 plural.  
 σιμά (σιμός), adv. near, πλησίον, κον-  
 τά. *With* τοῦ or εἰς τόν.  
 σιμόω (σιμά), υσα, = πλησιάζω.  
 σινάπι, ιού, τὸ, mustard.  
 σιτάρι, ιού, τὸ, wheat.  
 σιχαίνομαι (σικχαίνα), ἴδην, αμίνος,  
 to loathe, abhor.  
 σιωπαίω, = σιωπῶ.  
 σιωπή, ἡς, ἡ, silence.  
 σιωπηλός, ἡ, ὄν, silent, taciturn.  
 σιωπῶ, ἄς, ησα, to keep silence.  
 σκάζω (σχαζω), ασα, ασμίνος, to  
 burst, intransitive.  
 σκάλα (*Ital.* scala), ας, ἡ, stairs, stair-  
 case : ladder : wharf : stirrup.  
 σκαμί (*Lat.* scamnum), ιού, τὸ, seat.  
 σκάφη, ης, ἡ, and  
 σκαφίδι, ιού, τὸ, trough, kneading-

trough.  
 σκίλιθρον, and  
 σκίλιτον (σκελιτός), ου, τὸ, skeleton.  
 σκίλι, ιού, τὸ, and  
 σκίλος, ους, τὸ, leg.  
 σπιτάζω, ασα, ἄσθην, αμίνος, to  
 cover : to protect.  
 σπίση, ης, ἡ, roof : protection.  
 σπιπτικός, ἡ, ὅν, thoughtful.  
 σπιῦς, ους, τὸ, vessel.  
 σκίψις, ιως, ἡ, reflection, examination.  
 σπηνή, ἡς, ἡ, tent : scene.  
 σκηπτρον, ου, τὸ, sceptre.  
 σκιά, ἄς, ἡ, shadow : shade.  
 σκιάδι, ιού, τὸ, straw hat.  
 σκιάζω, ἀξα, ἀχθην, αγμίνος, to scare,  
 frighten.  
 σκίζω, = σχίζω.  
 σκλάβα, ας, ἡ, female slave.  
 σκλαβιά, ἄς, ἡ, slavery, servitude.  
 σκλαβίνα, ωσα, ἄσθην, αμίνος, to en-  
 slave : to capture, make prisoner.  
 σκλάβος, (Ital. schiavo), ου, ὁ, slave.  
 σκληρός, ἄ, ὅν, hard : hard-hearted,  
 cruel.  
 σκληρότης, ητος, ἡ, and  
 σκληρότητα, ας, ἡ, hardness : hard-  
 heartedness.  
 σκληρόψυχος, η, ον, hard-hearted, cruel.  
 σκληρώνω, να, ἄσθην, to harden.  
 σκολιός, οῦ, τὸ, = σχολιόν.  
 σκόνη (κόνης), ης, ἡ, dust.  
 σκοπός, οῦ, ὁ, intention, design.  
 ἴχω σκοπόν, to intend.  
 σκόρδον, ου, τὸ, garlic.  
 σκορπίζω, ισα, ἴσθην, ισμίνος, to scatter,  
 dissipate : to squander.  
 σκόρπιος, α, ον, scattered, σκορπισμένος.  
 σκορπίος, ου, ὁ, scorpion.  
 σκόρπιμα (σκορπιζω), ατος, τὸ, scat-  
 tering, dispersion : spreading.  
 σκοτάδι, ιού, τὸ, = σκότος.  
 σκοτεινιά, ἄς, ἡ, = σκότος.  
 σκοτεινός, ἡ, ὅν, dark.  
 εἰς τὰ σκοτεινά, in the dark.  
 σκοτώνει, ωσα, ἄσθην, αμίνος, to kill.  
 σκότος, ους, τὸ, dark, darkness.  
 σκοτωμός, οῦ, ὁ, slaughter, killing.  
 σκούζω (unc.), ουξα, = φωνάζω.  
 σκουλήκι (σκάληξ), ιού, τὸ, worm.  
 σκουμπρί (σκόμβρος), ιού, τὸ, a kind of  
 fish.

σκούπα (Ital. scopa), ας, ἡ, broom,  
 σάρωμα.  
 σκουριά (σκωρία), ας, ἡ, rust : dross.  
 σκούφια (Ital. scuffia), ας, ἡ, cap.  
 σκύλα, ας, ἡ, bitch.  
 σκυλί (σκύλαξ), ιού, τὸ, dog.  
 σκύλος, ου, ὁ, male dog.  
 σκύπτω (κύπτω), υψα, υμμίνος, to  
 stoop, bend.  
 σκόπτω, = the preceding.  
 σμίγω (μίσγω), ἴξα, ἴχθην, ιγμίνος, =  
 μιγνύω.  
 Σμυρναῖος, α, Smyrniot, native of  
 Smyrna.  
 Σμυρνίος, ἄ, = the preceding.  
 Σμύρνη, ης, ἡ, Smyrna.  
 σολοικισμός, οῦ, ὁ, solecism.  
 σούβλα (Lat. publica, βελός, σοβίω),  
 ας, ἡ, spit.  
 Σουλεϊμάνης, η, ὁ, Suleyman.  
 σουλτάνος (Turk.), ου, ὁ, sultan.  
 σουπιά, ἄς, ἡ, = σηπία,  
 σουρίζω, = συρίζω.  
 σούφρα (σούφαρ), ας, ἡ, wrinkle.  
 σουφρώνω (σούφρα), ωσα, ἄσθην, αμίνος,  
 to wrinkle.  
 σοφία, ας, ἡ, wisdom.  
 σοφίζω, ισα, ἴσθην, ισμίνος, to render  
 wise : to instruct.  
 σοφολογίτης (σοφός), ητος, ἡ, a title of  
 respect given to the learned.  
 σοφός, ἡ, ὅν, wise.  
 σοφῶς, adv. wisely.  
 σπάζω (σπάω), ασα, ασμίνος, to break.  
 σπαδί (σπάθη), ιού, τὸ, sword.  
 μανθάνω τὸ σπαδί, to learn fenc-  
 ing.  
 παίζω τὸ σπαδί, to fence.  
 σπαδιά, ας, ἡ, blow with the sword :  
 sword-cut.  
 σπάνιος, α, ον, rare.  
 σπανίως, adv. rarely, seldom.  
 σπάνω, = σπάζω.  
 σπάραχον (unc.), ου, τὸ, gill of a fish.  
 σπαράζω (σπαράσσω), ἀξα, ἀχθην,  
 αγμίνος, to tear, pull to pieces.  
 στίρω, ιρα, ἄρθην, αρμίνος, and  
 στίρων, to sow.  
 σπήλαιον, ου, τὸ, and  
 σπηλιά, ἄς, ἡ, cave.  
 στίθα, ας, ἡ, = στινθήρ.  
 σπιθόβλος (σπίθα, βάλλω), η, ον,

rapid.  
 σπινθήρ, ἦρος, ὁ, spark.  
 σπιρούνι (Ital. sperone), ἰοῦ, τὸ, =  
 πτεριστήρι.  
 σπιτάλι (Ital. spedale), ἰοῦ, τὸ, =  
 νοσοκομῆιον.  
 σπιταλιώτης, η, ὁ, one of the inmates  
 of a σπιτάλι.  
 σπίτι, ἰοῦ, τὸ, = ἐσπίτιον, οἶκος, οἰκία.  
 σπλάγγνα, ων, τὰ, bowels.  
 σπλαγγνίζομαι, ἴσθην, to have compas-  
 sion upon. With τόν.  
 σπλήνα, ας, ἡ, spleen.  
 σπολάτη (ἰς πολλὰ ἔτη), thank you,  
 literally, may you live to many  
 years.  
 σπορά, ἄς, ἡ, seed, offspring : race.  
 σπόρος, ου, ὁ, seed.  
 σπουδάζω, ασα or ἀξα, to study : to  
 strive, to be trying, endeavour, πα-  
 σχίζω.  
 σπουδαστής, ου, ὁ, student.  
 σπουδή, ἤς, ἡ, study.  
 σπρώχνω (unc.), ὠξα, ἀχθην, ωγμένος,  
 to push.  
 στάβλος (Lat. stabulum), ου, ὁ, stable.  
 στάζω, ἀξα, to drop, as water.  
 σταθρός, ἄ, ὄν, stable, firm.  
 σταίνω, to erect, to place in an erect  
 position. § 106.  
 στάκτη (unc.), ης, ἡ, ashes.  
 σταλαγματιά (στάλαγμα), ἄς, ἡ,  
 drop.  
 σταματῶ (ἴστημι), ᾤς, ησα, ημένος, to  
 stop, arrest, stay : to halt.  
 στασιάζω, ασα, to quarrel.  
 στατήρι (Ital. stadera), ἰοῦ, τὸ, steel-  
 yard.  
 σταυρόνω, ωσα, ᾠθην, ωμένος, to cross :  
 to crucify.  
 σταυρός, οὔ, ὁ, cross : starfish.  
 κάμνω τὸν σταυρόν μου, to cross  
 one's self, as a Christian.  
 σταφίδα (σταφίς), ας, ἡ, raisin.  
 στάφνη (στάθμη), ης, ἡ, line or cord,  
 dipped in a coloring matter, and  
 used by carpenters.  
 σταφύλι, ἰοῦ, τὸ, bunch of grapes.  
 στάχυι (στάχυς), ἰοῦ, τὸ, ear of corn.  
 στιγνός, ἡ, ὄν, dry.  
 στίκω, or στίκομαι, to stand : to stay :  
 to consist in. § 106.

στίλλω, and  
 στίλλω, εἰλα, ἀλην or ἀλθην, αλμένος,  
 to send.  
 στιναγμός, οὔ, ὁ, sighing, moaning,  
 groaning.  
 στινόν, οὔ, τὸ, narrow pass.  
 στινός, ἡ, ὄν, narrow, straight.  
 στίργω, ἐξξα, to approve of : to con-  
 sent. With τόν.  
 στειρά, ᾤς, ἡ, land, not sea.  
 στειρός, ἄ, ὄν, firm : solid.  
 στειρά, = στειρός.  
 στίνα (Ital. cisterna), ας, ἡ, cistern,  
 διζαμένη.  
 στεινός, = ὑστερινός.  
 στειρῶ, εἰς, ησα, ἡθην, ημένος, to de-  
 prive of. With τόν τόν, or τόν τεῦ.  
 στίφάνι, ἰοῦ, τὸ, and  
 στίφανος, ου, ὁ, hoop : crown.  
 στήδι, ἰοῦ, τὸ, and  
 στήθος, ους, τὸ, breast.  
 στιβάζω, ἀξα, ἀχθην, αμένος, to pack  
 closely.  
 στιγμή, ἤς, ἡ, moment, instant : period,  
 in grammar.  
 στίφος, ους, τὸ, troop, band, body of  
 soldiers.  
 στίχος, ου, ὁ, verse, line.  
 στιχουργός, οὔ, ὁ, versifier, poet.  
 στιχουργῶ, εἰς, ἡθην, ημένος, to versify,  
 make verses.  
 στοιχεῖον, ου, τὸ, element.  
 στοιχειώδης, ες, elementary.  
 στοίχημα, ατος, τὸ, wager, bet.  
 βάζω στοίχημα, to lay a wager,  
 to bet.  
 στολή, ἤς, ἡ, dress, uniform.  
 στολίζω, ισα, ἴσθην, ισμένος, to adorn,  
 attire.  
 στόλος, ου, ὁ, fleet.  
 στόμα, ατος, τὸ, mouth.  
 στομάχι, ἰοῦ, τὸ, and  
 στομάχος, ου, ὁ, stomach.  
 στοργάρι (unc.), ἰοῦ, τὸ, quartz.  
 στουτί (στύπη), ἰοῦ, τὸ, tow.  
 στουπόνω (στουπί), ωσα, ᾠθην, ωμένος,  
 to stop, as a bottle.  
 στοχάζομαι, ᾠσθην, to think, consider.  
 στραβά, adv. crookedly, blindly : on  
 one side, as the cap.  
 στραβόνω, ωσα, ᾠθην, ωμένος, to make  
 crooked : to blind, τυφλόνω.

στραβός, ἡ, ἔν, crooked : blind, τυφλός.  
 στρατά (Ital. strada), ας, ἡ, = δρόμος, ὁδός.  
 στρατιῦμα, ατος, τὸ, army.  
 στρατηγός, οὔ, ὁ, general.  
 στρατιώτης, ου, ὁ, soldier.  
 στρατιωτικῆ, ἡς, ἡ, the military art.  
 στρατιωτικός, ἡ, ἔν, military.  
 στρέφω, εἴψα, to turn.  
 στρέφω (στρίφω), εἴψα, ἴφθην, ἰμίνος, to twist.  
 στρογγυλός, ἡ, ὄν, round, spherical.  
 στρόνω (στρώνυμι), ὤσα, ἄφθην, ὠμίνος, to strew, spread.  
 στρῶμα, ατος, τὸ, bed.  
 στύλος, ου, ὁ, pillar, column.  
 στυπτηρία, ας, ἡ, alum.  
 στυφός, ἡ, ἔν, astringent.  
 στυφῶ, υψα, ὑφθην, υμμίνος, to squeeze in order to express a fluid : to cease from flowing, as a fountain ; but only in the aorist active.  
 στύψη, ης, ἡ, and  
 στύψις, εως, ἡ, = στυπτηρία.  
 σύ, = εἰσύ.  
 συγγενής, οὔ, ὁ, kinsman, relative.  
 σύγγραμμα, ατος, τὸ, work, writing, book, treatise.  
 συγγραφεύς, εως, ὁ, writer, author.  
 συγγράφω (γράφω), to compose, to write.  
 συγκαταίνω (νέω), to consent.  
 συγκινῶ (κινῶ), to move.  
 συγκροτῶ (κροτῶ), εἷς, ησα, ἤθην, ημί-τος, to compose.  
 σύγκρινον, = σύνιφον.  
 συγχίζω (συγχίω), ἰσα, ἰσθην, ἰσμίνος, to disturb.  
 συγχρότως, adv. at the same time.  
 σύγχυσις, εως, ἡ, confusion, trouble, vexation.  
 συγχωρῶ (χωρῶ), εἷς, ησα, ἤθην, ημί-τος, to permit : to pardon, forgive.  
 συκαμινία, ας, ἡ, mulberry-tree.  
 συκάμινον, ου, τὸ, mulberry.  
 σῦκον, ου, τὸ, fig.  
 συκοφάντης, ου, ὁ, calumniator.  
 συκοφαντία, ας, ἡ, calumny.  
 συκοφάντρια, ας, ἡ, female calumniator.  
 συκῶτι (συκωτὸν ἦπαρ), ἰοῦ, τὸ, liver of an animal.  
 συλλογίζομαι (λόγος), ἰσθην, ἰσμίνος,

to think, reflect.  
 συλλογισμός, οὔ, ὁ, syllogism : argu-ment.  
 συλλογοῦμαι, ᾤσαι, = συλλογίζομαι.  
 συμβεβηκός, ἔτος, τὸ, incident, event : accident.  
 συμβουλεύω (βουλεύω), εῦσα, εὔθην, ευ-μίνος, to advise.  
 συμβουλή, ἡς, ἡ, advice.  
 συμμαχία, ας, ἡ, alliance.  
 συμμαχικός, ἡ, ἔν, pertaining to alli-ance.  
 αἱ συμμαχικαὶ δυνάμεις, the allied powers.  
 σύμμαχος, ου, ὁ, ally.  
 συμπαθῶ, εἷς, ησα, ἰσμίνος, to excuse, to pardon.  
 συμπεραίνω, ανα, ασμίνος, to infer, to conclude.  
 συμπτολή, ἡς, ἡ, close engagement, combat.  
 συμπολίτης, ου, ὁ, fellow-citizen.  
 συμπόσιον, ου, τὸ, banquet.  
 σύμφωνος, η, ον, consonous, agreeing.  
 ἰκ συμφώνου, with one accord, unanimately.  
 συμφωνῶ, εἷς, ησα, ἤθην, ημίτος, to agree.  
 συναδελφός, οὔ, ὁ, one closely united with another.  
 συνάζω (ἄγω), ἀζα, ἀχθην, αγμίνος, to collect, to gather.  
 συναθροίζω (ἀθροίζω), ἰσα, ἰσθην, ἰ-σμίνος, = συνάζω.  
 συναναστρέφομαι, to associate with, fol-  
 lowed by μὲ τόν.  
 συναναστροφή, ἡς, ἡ, social intercourse.  
 συνάχι (συνάγχη), ἰοῦ, τὸ, quinsy.  
 συνδρομητής (δρόμος), οὔ, ὁ, subscriber, as for the publication of a book.  
 συνέλευσις, εως, ἡ, assembly.  
 συνετός, ἡ, ἔν, = φρόνιμος.  
 συνήθεια, ας, ἡ, custom : habit.  
 συνηθίζω (ἦθος), ἰσα, ἰσθην, ἰσμίνος, to accustom.  
 συνηθίζω, ἰσα, to be accustomed, to be wont.  
 συνήθως, adv. usually.  
 σύνιφον, ου, τὸ, = εἶφος.  
 συνίσταμαι (ἵσταμαι), to consist of.  
 With ἀπὸ τόν.  
 συνοδῶ (ὀδῶ), εῦσα, to accompany.

σύνθετος, ου, ἡ, *synod.*  
 συνομιλῶ (ὁμιλῶ), to converse with.  
 σύνορον, ου, τὸ, limit, boundary.  
 σύνταγμα, ατος, τὸ, constitution, *politically.*  
 σύνταξις, ιως, ἡ, construction, syntax.  
 σύντομος, η, ον, short, concise, brief.  
 συντροφία, ας, ἡ, company: partnership.  
 συντροφικά, *adv.* in partnership.  
 συντρόφισσα, ας, ἡ, female partner or companion.  
 σύντροφος, ου, ὁ, companion: partner.  
 σύντυχαίνω (τυχαίνω), = ὁμιλῶ, συνομιλῶ.  
 συρίζω, ιξα, to whistle.  
 σύρμα, ατος, τὸ, wire.  
 σύρνω, to draw, drag: to pull. § 106.  
 συρτάρι (σύρω), ιοῦ, τὸ, drawer, as of a bureau.  
 συσκευιάζω (σκευιάζω), υσα, ἴσθην, ἀσμίνοσ, to plot, plan.  
 συσταίνω (σταίνω), to recommend: to exist, in the aorist passive, but rarely.  
 σύστασις, ιως, ἡ, formation.  
 συστατικόν, οῦ, τὸ, qualification.  
 σύστημα, ατος, τὸ, system.  
 συχνάκις, *adv.* frequently, often.  
 συχρός, ἡ, ὄν, frequent.  
 συχοχτινίζω (κτινίζω), to comb often.  
 συχωρῶ, = συχωρῶ.  
 σφαγή, ῆς, ἡ, slaughter.  
 σφάζω, αξα, ἴσθην, ἀγμίνοσ, to slaughter, butcher.  
 σφαῖρα, ας, ἡ, sphere, globe, ball.  
 σφαιρίδιον, ου, τὸ, little σφαῖρα.  
 σφαλίζω (ἀσφαλίζω), ισα, ἴσθην, ἰσμίνοσ, = κλείω.  
 σφαλιστός, ἡ, ὄν, shut.  
 σφάλλω, αλα, ἀλμίνοσ, to err, to be in fault.  
 σφάλμα, ατος, τὸ, error, mistake: fault.  
 σφαλῶ, ᾶς, and  
 σφαλῶ, ἴς, = σφαλίζω.  
 σφήκα (σφήξ), ας, ἡ, wasp.  
 σφήκα (σφήν), ας, ἡ, wedge.  
 σφίγγω, ιξα, ἴσθην, ἰγμίνοσ, to bind tightly, squeeze.  
 σφικτά, *adv.* tightly.  
 σφικτοκορδιλιάζω, (κορδίλι), ασα, ἄ-

σθην, ἀσμίνοσ, to lace tightly.  
 σφικτός, ἡ, ὄν, tight.  
 σφικτά, = σφικτά.  
 σφικτός, = σφικτός.  
 σφοδρός, ἄ, ὄν, violent.  
 σφουγγαρῆς, ᾶ, ὁ, sponge-merchant, sponge-fisher.  
 σφουγγάρι (σφόνγγος), ιοῦ, τὸ, sponge.  
 σφραγίζω, ισα, ἴσθην, ἰσμίνοσ, to seal.  
 σφραγίς, ἴδος, ἡ, seal.  
 σφριγῶ, ᾶς, to be full of vigor.  
 σφυγμός, οῦ, ὁ, pulse.  
 σφυρί, ιοῦ, τὸ, hammer.  
 σφυρίζω, = συρίζω.  
 σχέδιον, ου, τὸ, sketch: design, plan.  
 σχεδόν, *adv.* almost, nearly.  
 σχέσις, ιως, ἡ, relation.  
 σχῆμα, ατος, τὸ, figure: gesticulation, gesture.  
 σχίζω, ισα, ἴσθην, ἰσμίνοσ, to split.  
 σχοινί, ιοῦ, ὁ, rope: string.  
 σχολαστικός, οῦ, ὁ, pedant.  
 σχολεῖον, ου, τὸ, school.  
 σώζω, υσα, ὄσθην, ὠσμίνοσ, to save.  
 σωδικά, = σωτικά, ἐντόσθια.  
 σῶμα, ατος, τὸ, body.  
 σώνω (σώζω), υσα, ὄσθην, ὠμίνοσ, to be enough, sufficient, ἀρκῶ, φθάνω, with τόν of the person. Pass. σώνομαι, to end, finish, intransitive.  
 σώοσ, α, ον, safe, untouched.  
 σωπῶ, = σιωπῶ.  
 σωρός, οῦ, ὁ, heap, pile.  
 σωστός (σώζω), ἡ, ὄν, exact: whole.  
 μὲ τὰ σωστά, in earnest, with the genitive of the personal pronoun; as, τὸ εἶπε μὲ τὰ σωστά του, he said it in earnest.  
 σωτήρ, ῆροσ, ὁ, saviour.  
 σωτηρία, ας, ἡ, salvation: safety.  
 σωτικά (ἴσω), τὰ, = ἐντόσθια.

T.

τ for θ after σ, φ, χ, 27. 15. — for θ after ν, 27. 15. — for θ before σ, 27. N. 1.  
 ταγγός, ἡ, ὄν, rancid.  
 ταγίζω (ταγή), ισα, ἴσθην, ἰσμίνοσ, = τρίζω.  
 τάγμα, ατος, τὸ, regiment.  
 τάδε, = δύναι.

τάζω (τάσσω), ἀζα, ἀχθην, ἀγμίνας, to vow : to promise.  
 ταίρι (ἰταῖρος), ἰοῦ, τὸ, match, equal.  
 ταυριάζω (ταῖρι), ασα, to match, fit, correspond.  
 τακτικός, ἡ, ὄν, regular.  
 τάλαρον, ου, τὸ, dollar.  
 ταμιντσάνα (unc.), ας, ἡ demijohn.  
 ταμπάκος (Ital. tabacco), ου, ἰ, snuff.  
 ταυόζω, and  
 τανύω, υσα, ὑσθην, υσμίνας, to stretch : to expand, spread, as a wing.  
 τάξη, ης, ἡ, = τάξεις.  
 ταξίαρχος, ου, ἰ, and  
 ταξίαρχος, ου, ἰ, captain of a company.  
 ταξίδι (ταξιδιον), ἰοῦ, τὸ, voyage.  
 ταξιμον (τάζω), ατος, τὸ, vow : promise.  
 τάξις, ιως, ἡ, order, arrangement.  
 ταπινίω, ωσα, ᾠσθην, ὠμίνας, to humble, humiliate.  
 ταπεινός, ἡ, ὄν, humble.  
 ταράζω, = ταράτω.  
 ταραρά, tarara, a sound made, or supposed to be made, by some wind-instruments.  
 ταράττω, ἀζα, ἀχθην, ἀγμίνας, to disturb.  
 ταραχή, ἡς, ἡ, commotion, tumult, noise.  
 Τάσος, ου, ἰ, Tasos, a Klepht.  
 ταῦρος, ου, ἰ, bull.  
 τάφος, ου, ἰ, grave, tomb.  
 τάχα, adv. forsooth : an interrogative particle, equivalent to ἄρα.  
 τάχατι, = the preceding.  
 ταχυά, and  
 ταχύ, τὸ, morning, in the morning, πουργόν.  
 τῆι (Ital. té), ἰοῦ, τὸ, tea, τσαῖ.  
 τεῖχος, ους, τὸ, wall.  
 τέκνον, ου, τὸ, child.  
 τελειώνω, ωσα, ᾠσθην, ὠμίνας, to end, finish.  
 τελειοποίησις, ιως, ἡ, the rendering perfect, perfecting.  
 τέλειος, α, ὄν, perfect, finished, complete.  
 τελειότης, ητος, ἡ, perfection.  
 τελείως, adv. entirely : at all.  
 τελειώσεις, ιως, ἡ, finishing, perfection.

τελευταῖον, adv. finally, lastly.  
 τελευταῖος, α, ὄν, last, final : latest.  
 τελευτή, ἡς, ἡ, death, decease.  
 τελευτῶ, ᾤς, ησα, to die, decease.  
 τίλι (Turk.), ἰοῦ, τὸ, = σύμμα.  
 τίλος, ους, τὸ, end.  
 τίλος πάντων, or τίλος, finally, at length, last of all.  
 τιλωνίον, ου, τὸ, custom-house.  
 τινταίρις (Turk.), ἰ, ὄ, and  
 τίνταρι, ἰοῦ, τὸ, kettle.  
 τίρας, ατος, τὸ, prodigy, wonder : monster.  
 τισσαράκοντα, forty.  
 τισσαρακοστός, ἡ, ὄν, fortieth.  
 τίσσαρις, α, and  
 τίσσιρις, α, four. § 58.  
 τίταρτον, ου, τὸ, quarter.  
 τίταρτος, η, ὄν, fourth.  
 τίτοις (τοῖος), α, ὄν, = τοιοῦτος.  
 τιτράθη (τιτράς), ης, ἡ, Wednesday.  
 τιτράκις, adv. four times.  
 τιτρακόσιοι, αι α, four hundred.  
 τιτρακοσιστός, ἡ, ὄν, four-hundredth.  
 τιτραπλοῦς, ἡ, οῦν, quadruple, four-fold.  
 τίχνη, ης, ἡ, art.  
 τεχνικά, adv. artfully, skilfully.  
 τεχνικός, ἡ, ὄν, artful, skilful : relating to art.  
 τεχνίτης, ου, ἰ, artist.  
 τζ, = τσ.  
 τηγάν, ἰοῦ, τὸ, frying-pan.  
 τηγανίζω, ισα, ἰσθην, ἰσμίνας, to fry.  
 τηγανίτα, ας, ἡ, fritter, pancake.  
 Τήνος, ου, ἡ, Tenos, an island.  
 τηράζω, ἀζα, and  
 τηρῶ, ᾤς or ᾠς, ησα, = κντάζω, βλέπω.  
 τί, from τίς.  
 'σι, = ὄσι.  
 τίγρις, ἰδος, ἡ, tiger.  
 τιμή, ἡς, ἡ, honor : value, price.  
 τίμιος, α, ὄν, honorable : honest.  
 τιμιότης, ητος, ἡ, honor.  
 τιμόνι (Ital. timone), ἰοῦ, τὸ, = πηδάλιον.  
 τιμῶ, ᾤς, ησα, ἡσθην, ημίνας, to honor.  
 τιμωρία, ας, ἡ, punishment.  
 τινάζω, ἀζα, ἀχθην, ἀγμίνας, to shake : to dust, as a garment.  
 τινάς, = τίς, indefinite.

τίποτα, and  
τίποτε, and  
τίποτε, any, anything : nothing, in  
answer to a question. § 71.

τίς, τί, who, which, what.  
τις, τι, any, some, certain : a or an.  
§ 70.

τίτλος (Lat. titulus), ου, ό, title.

Τλέμων, ονος, ό, Tlemon.

τό, from ό.

τοιούτος, αύτη, ούτον, such. § 75.

τοιουτοτρόπως, adv. in this manner.

τοιχος, ου, ό, wall, as of a house.

Τόλιος, ου, ό, Tolios, a Klepht.

τόλμη, ης, ή, boldness, daring.

τολμῶ, ᾶς, ησα, to dare.

τόμος, ου, ό, volume.

τονι, pron. always enclitic, = τόν, him.

τόνος, ου, ό, tone, accent.

τοξίζω, ισσα, ιδθη, ιμίνος, to shoot,  
as an arrow : to shoot with an ar-  
row.

τόξον, ου, τό, bow.

τόπι (Turk.), ιού, τό, = κανόνι.

τόπος, ου, ό, place : country, one's na-  
tive place, πατρίς.

εις τόν τόπον, on the spot.

τός, he. § 64. N. 3.

τόσον, adv. so much.

τόσος, η, ον, and

τοσούτος, αύτη, ούτον, so much, so  
many.

τότι, adv. then.

τουβλον (Turk.), ου, τό, = κεραιδι.

τουϊ (Turk.), ιού, τό, a pasha's tail.

τουλάχιστον (τό ιλάχιστον), adv. =  
καίν, at least.

τούσια (Ital. dobra), ας, ή, doubloon.

τουρκιύω, ισσα, to become a Turk,  
that is, a Mohammedan : to side  
with the Turks.

Τουρκία, ας, ή, Turkey : the Turks.

Τουρκικός, ή, όν, Turkish.

Τούρκοσ, ου, ό, Turk : Mohammedan.

Τούρναβος, ου, ό, Turnabhos, a town.

τούτος, η, ο, this. § 72.

τουφίκι (Turk), ιού, τό, musket.

τούφλαις βούφλαις, nonsense, fiddle-  
sticks, fudge.

τραβίζω, (Lat. traho?), ιξα, ίχθη, ιγμίνος, and

τραβῶ, ᾶς, to draw, drag, σύρω : to

endure, ὑπομίνω.

τραγί, ιού, τό, and

τραγος, ου, ό, he-goat.

τραγουδι (τραγαδία), ιού, τό, song :  
lay, as, τό τραγουδι του Μπουκοβά-  
λα, the lay of Boukobhalas.

τραγουδῶ, εις or ᾶς, ησα, to sing, as  
ballads, sonnets, &c. See also ψάλ-  
λω.

τραγαδία, ας, ή, tragedy.

τραγαδός, ου, ό, tragedian.

τρακίσι, = τρακίσι.

τραμμουντάνα (Ital. tramontana), ας, ή,  
= βοριάς.

τρανός, ή, όν, big, large, μιγάλος.  
§ 57.

τριανταφυλιά, = τριανταφυλλιά.

τριαντάφυλλον, = τριαντάφυλλον.

τραπέζα, ης, ή, table.

τριβλον (unc.), ου, τό, purslain, άν-  
τρακλα, γλιστρίδα.

τρεις, ία, three. § 58.

τριλά, adv. foolishly : madly, distract-  
edly.

τριλαίνω, ανα, άδην, αμίνος, to mad-  
den, make crazy. Pass. τριλαίνο-  
μαι, to become or be τριλέος.

τριλέος (unc.), ή, όν, foolish, fool : mad,  
distracted.

τρίμω, to tremble : to tremble or shud-  
der at, with τέν.

τρίφω, to feed, nourish : to support.

τριχάματα (τρέχω), τὰ, running :  
trouble.

τρέχω, ιξα, to run : to run about.

τρία, from τρεις.

τριακοντα, thirty.

τριακόσι, αι, α, three hundred.

τριακοστής, ή, όν, thirtieth.

τριάντα, = τριακοντα.

τριανταφυλλίνος, α, ον, made of roses.

τριαντάφυλλιά, ᾶς, ή, rose-bush.

τριαντάφυλλον (τριάντα, φύλλον), ου,  
τό, = ρόδον, rose.

τριβίλι (Ital. trivella), ιού, τό, = τρυ-  
πάνι.

τρίβω, ιφα, ίφθη, ιμμίνος, to rub, tri-  
turate.

τριγύρου, and

τριγύρω (γύρος), adv. round, around.

With του or εις τέν.  
Τρίεστι, ίου, τό, Trieste, a city.

τριζω, ἔξα, to creak.  
 τρικώμπι (τριζ, κώμπος), ἰοῦ, τὰ, the  
 nape of the neck.

τρικάρφος, η, ον, and  
 τρικόρφος, η, ον, three-peaked.

τριπλός, ή, όν, and  
 τριπλός, ή, όν, triple, threefold.

τρισάθλιος, α, ον, thrice wretched.

τρίτη, ης, ή, Tuesday.

τρίτος, ης, ον, third.

τρίχα (Τριζ), ας, ή, hair.

τρομάζω (τρόμος), αξα, γμίνοσ or  
 ασμίνοσ, to frighten, terrify : to be  
 frightened, terrified.

τρομάρα, ας, ή, = τρόμος.

τρομακτικά, adv. fearfully.

τρομερός, ά, έν, terrible, fearful.

τρέμος, ου, ό, terror.

τρόπος, ου, ό, manner, mode, way :  
 method, μέθοδος.

ἵναι τρίπος, to be possible.

οίς τρίπον ἔπω νά, in such a  
 manner as, or so that.

τροφίς, ίως, ό, supporter.

τροφή, ης, ή, food, nourishment : feed-  
 ing, keeping.

τροφός, ου, ό, nurse.

τροχιλία, ας, ή, pulley, καρούλι.

τροχός, ου, ό, wheel.

τροχνητός, ου, ό, vintager : September.

τρούπα, ας, ή, hole.

τρουπάνι, ἰοῦ, τὸ, gimblet, auger, borer.

τρουπῶ, ας, ησα, ήθην, ημίνοσ, to bore,  
 perforate, pierce.

τροφιρός, ά, έν, tender, delicate.

τροφή, ης, ή, luxury.

τρώγω, to eat. § 106.

\* τσάβαλα (unc.), τὰ, baggage, lug-  
 gage.

τσαγγός, = ταγγός.

τσ for x, κτ, ζ, σ, ακ, τ, 27. 16,  
 N. 2.

τσάι, ἰοῦ, τὸ, tea.

τσακίζω (τήκω?), ἰσα, ἰσθην, ἰσμίνοσ,  
 to break.

Τσάρας, α, ή, Tsaras.

τσιλισης (Turk.), ης, ό, gentleman.

τσιλικίνος, α, ον, made of steel.

τσιλίκι (Turk.), ἰοῦ, τὸ, steel.

τσέπη (unc.), ης, ή, pocket.

τση, = της, τούς, ταις. § 62. N. 1.

\* τσιζγαλί (unc.), ἰοῦ, τὸ, fragment

of a broken vase.

τσιμπῶ (unc.), ας, ήθην, ημίνοσ, to  
 pinch : to peck.

τσιόνα (Ital. pincione), ας, ή, = σπι-  
 νος.

τσιχλα (κίχλη), ας, ή, thrush.

τσουβάλι (ἔσω, βάλλω), ἰοῦ, ό, a large  
 woollen sack.

τσουκάλι (Ital. zucca?), ἰοῦ, τὸ, earth-  
 en pot, χύτρα.

τσουράτι (Turk.), ἰοῦ, τὸ, stocking.

τσόχα (Turk.), ας, ή, fine woollen  
 cloth, as broadcloth.

τσοχαντάρης (Turk.), ης, ή, plur. -αίοι,  
 a Turkish officer.

τσάφλιον (ἔζω, φλοιός), ου, τὸ, shell, as  
 of an egg or nut.

τυλίγω (τυλίσσω), ἔξα, ἰχθην, ἰγμίνοσ,  
 to roll up.

τύλος, ου, ή, orifice in the face of a  
 cask ; and the stopple of that ori-  
 fice.

τύμπανον, ον, τὸ, drum.

τυπῶνω, ωσα, ώθην, ωμίνοσ, to print, as  
 a book.

τύπος, ου, ό, type : press, the business  
 of printing or publishing.

τύραννος, = τύραννος.

τυραννία, ας, ή, tyranny.

τύραννος, ου, ό, tyrant.

τυρανῶ, υς, ησα, ήθην, ημίνοσ, to tor-  
 ment, torture.

τυρί, ἰοῦ, τὸ, cheese.

τύφλα, ας, ή, blindness.

τυφλῶνω, ωσα, ώθην, ωμίνοσ, to blind.

τυφλοπόντικος (ποντικός), ου, ό, mole,  
 a little animal.

τυφλός, ή, έν, blind.

τυχαίνω, to happen. § 106.

μὴν τύχη καὶ, lest, followed by  
 the subjunctive.

τύχη, ης, ή, fortune.

κατὰ τύχην, by chance, acci-  
 dentally.

τυχηρός, ά, έν, accidental : fortuitous.

τυχοδιώκτης (τύχη, διώκω), ου, ό, ad-  
 venturer.

τῶντι (τῶ ὄντι), adv. indeed, really.

τῶρα (τῆ ὥρα), adv. now.

τῶρα τῶρα, very soon.

τωρινός (τῶρα), ή, έν, of the present  
 time.



\* τῶς, = τοῦς. § 64. N. 4.

Γ.

- γαλί, ἰοῦ, τὸ, glass.  
 ὑβρίζω, ἰσα, ἰσθην, ἰσμήνος, to insult.  
 ὑβρις, ἰως, ἡ, and  
 ὑβρισία, ας, ἡ, insult.  
 ὑγία, ας, ἡ, health.  
 ὑγιαίνω, ανα, to be in sound health.  
 ὑγιής, ἰς, healthy, sound.  
 ὑγρός, ἀ, ὄν, wet, moist.  
 Ὑδρα, ας, ἡ, Hydra, an island.  
 υἱοῦκας, = γυνόκας.  
 υἱός, οὔ, ὁ, son.  
 ὕλη, ης, ἡ, matter : materials.  
 ὕλικός, ἡ, ὄν, material.  
 ὕμνος, ου, ὁ, hymn.  
 ὑμῶ, ἰς, ἡσα, to celebrate, as in song.  
 ὑνί (ὑνις), ἰοῦ, τὸ, ploughshare.  
 ὑπαγορεύω, εἰσα, εἴθην, εὐμήνος, to dic-  
 tate. With τὸν τόν.  
 ὑπάγω, = πηγαίνω.  
 ὑπακοή, ἡς, ἡ, obedience.  
 ὑπακούω (ἀκούω), to obey.  
 ὑπανδρεία, ας, ἡ, marriage.  
 ὑπανδρεύω (ἀνδρας), εἰσα, εἴθην, εὐμί-  
 νος, to give in marriage. Pass.  
 ὑπανδρεύομαι, to marry, with τόν.  
 ὕπαρξις, ἰως, ἡ, existence.  
 ὑπάρχω (ἄρχω), to exist.  
 ὑπασπιστής, οὔ, ὁ, lieutenant.  
 ὑπέρ, prep. § 192.  
 ὑπερασσιζώ (ἀσπίς), ἰσα, ἰσθην, ἰσμί-  
 νος, to protect, defend.  
 ὑπερασσις, ἰως, ἡ, protection, de-  
 fence.  
 ὑπερασπιστής, οὔ, ὁ, defender.  
 ὑπερβαίνω (βαίνω), aorist ὑπερέβην, to  
 surpass : excell.  
 ὑπερβολή, ἡς, ἡ, excess.  
 ὑπερηφανία, ας, ἡ, pride.  
 ὑπερήφανος, η, ὄν, proud.  
 ὑπερισχύω (ἰσχύω), εἰσα, to prevail.  
 ὑπεροπλία, ας, ἡ, superiority of num-  
 bers.  
 ὑπερπλουτίζω (πλουτίζω), to enrich in  
 a high degree.  
 ὑπήκοος, η, ὄν, subject, as to a king.  
 ὑπηρεσία, ας, ἡ, service.  
 ὑπηρετής, ου, ὁ, waiter, servant.  
 ὕπνος, ου, ὁ, sleep.

- ὑπό, prep. § 192.  
 ὑπόδημα, ατος, τὸ, boot.  
 ὑποδοχή, ἡς, ἡ, reception.  
 ὑπόθεσις, ἰως, ἡ, business : affair : hy-  
 pothesis, supposition.  
 ὑποκάμισον (Ital. camicia), ου, τὸ, shirt.  
 ὑποκάτω, adv. under. With τοῦ.  
 ὑπόκειμαι (κίμαι), to be liable or sub-  
 ject to. With εἰς τόν.  
 ὑποκρίνομαι (κρίνω), to act like a hypo-  
 crite, to play the hypocrite.  
 ὑποκριτής, οὔ, ὁ, hypocrite.  
 ὑπόληψις, ἰως, ἡ, reputation : estima-  
 tion, repute.  
 ὑπομονή, ἡς, ἡ, patience.  
 ὑποπτεύω, or ὑποπτεύομαι, εἴθην, to  
 suspect.  
 ὑποστρέφω, = ἐπιστρέφω, intransitive.  
 ὑπόσχις, ἰως, ἡ, promise.  
 ὑπόσχομαι, to promise. § 106.  
 ὑποτακτικός, ἡ, ὄν, subordinate.  
 ὑποτάσσω (τάσσω), ἀξα, ἀχθην, ἀγμί-  
 νος, to subjugate, subject. Pass.  
 ὑποτάσσομαι, to submit, yield.  
 ὑπουργία, ας, ἡ, = ὑπηρεσία.  
 ὑποφέρω (φέρω), to bear, endure.  
 ὑποχρῆνών, ωσα, ὄθην, ἀμῖνος, to ob-  
 lige.  
 ὑποψία, ας, ἡ, suspicion.  
 ὕστερα, = ὕστερον.  
 ὕστερινός, ἡ, ὄν, last.  
 ὕστερον, adv. afterwards : after, with  
 ἀπὸ τόν.  
 ὕστέρῳ, = στέρῳ.  
 ὑφαίνω, ανα, ἀνθην, ἀμῖνος or ἀμῖνος,  
 to weave.  
 ὕφαντής, οὔ, ὁ, weaver.  
 ὕφος, ους, τὸ, style of writing.  
 ὑψηλά, adv. high, on high.  
 ὑψηλός, ἡ, ὄν, high, tall.  
 ὑψόνα, ωσα, ὄθην, ἀμῖνος, to elevate,  
 raise.  
 ὕψος, ους, τὸ, height.  
 ὕψος, = γύψος.

Φ.

- Φ before σ, 27. 2. — for υ, 27. 3. —  
 for ϑ, 27. 17. — for τ, 27. 17.  
 φαγᾶς (φαγί), ᾶ, ὁ, glutton, great,  
 eater.  
 φαγητόν, οὔ, τὸ, and

φαγί, ιού, τὸ, dish, any kind of food : meal.

φαγοσότης (φαγί, πότος), ιού, τὸ, banquet, feast.

φάγω, from τρώγω.

φαίνομαι, άνην, to appear.

φακῆ, ἡς, ἡ, lentil.

φάλαγγας (φάλαγξ), α, ὁ, an instrument used by the Turks and their imitators in bastinadoing.

φάλαινα, ας, ἡ, whale.

φαμελία (Ital. famiglia), ας, ἡ, = οικογένεια.

φαμελίτης, η, ὁ, a man with a φαμελία.

φανατικός, οὔ, ὁ, fanatic.

φανερώνω, ωσα, ὄθην, ωμένος, to make known.

φανερός, ἄ, ὅν, apparent, evident.

φαντάζομαι, ἄσθην, ασμίνας, to imagine.

φαντασία, ας, ἡ, imagination : whim, notion.

φάντασμα, ατος, τὸ, apparition.

φάρδος, ους, τὸ, = πλάτος.

φαρδύς (unc.), ιά, ὁ, = πλάσῦς.

φαρίτρα, ας, ἡ, quiver.

φαρμακίω, ιωσα, ὄθην, ιωμίνας, and φαρμακίνω, ωσα, ὄθην, ωμίνας, to poison.

φαρμάκι, ιού, τὸ, poison.

φάρμακον, ου, τὸ, remedy : poison.

φασούλι (φάσηλος), ιού, τὸ, bean, faseolus vulgaris.

φεβρουάριος (Lat. february), ου ὁ, February.

φεγγαράκι, τὸ, dear φεγγάρι.

φεγγάρι, ιού, τὸ, moon, σελήνη : moonlight.

φίγγος, ους, τὸ, light, φῶς.

φίγγω, ιξα, to shine.

Ἰφίξε, it is day, impersonal.

φειδομαι, ἰσθην, to spare.

φειδωλός, ἡ, ὅν, parsimonious.

φειλλός, οὔ, ὁ, cork.

φειλῶ, ἡς, = ὠφειλῶ.

φειράνι, = φειράνι.

φείρω, = φείρω.

φείριμον (φείρω), ατος, τὸ, conduct.

φίτα, = ἰφίτας.

φισῶ, interj. alas.

φινυγάτος, η, ὅν, gone.

φύγω, to flee : to flee from, with τόν :

to run away : to go away, depart.

φηκάρι, = θηκάρι, θήκη.

φήμη, ης, ἡ, fame.

φημίζω, ισα, ἰσθην, ιωμίνας, to repute.

φθάνω, ασα, ασμίνας, to overtake : to reach : to arrive : to be sufficient : to be ripe, in the aorist and γη.

φθάσιμον (φθάνω), ατος, τὸ, arrival.

φθίρω, ιρω, ἄσθην, αρωμίνας, to corrupt.

φθηνός, = εὐθηνός.

φθιάνω, = φτιάνω.

φθινόπωρον, εν, τὸ, autumn.

φθονρός, ἄ, ὅν, envious.

φθόνος, ου, ὁ, envy.

φθονῶ, ις, ησα, ἡσθην, ημίνας, to envy.

φθορά, ἄς, ἡ, corruption : ruin, destruction.

φιδίς (φίδι?) ἑ, ὁ, vermicelli.

φίδι, = ὀφίδι.

φιλαλήθης, ις, truth-loving.

φιλαλήθως, adv. in a truth-loving manner.

φιλάνθρωπος, η, ὅν, humane.

φιλανθρωπῶς, adv. humanely.

φιλάργυρος, η, ὅν, avaricious.

φιλελεύθερος, η, ὅν, freedom-loving.

φιλί, ιού, τὸ, and

φίλημα, ατος, τὸ, kiss.

φιλία, ας, ἡ, friendship.

φιλικός, ἡ, ὅν, friendly.

φιλινάδα, ας, ἡ, female friend.

φιλίω, ωσα, ὄθην, ωμίνας, to reconcile, conciliate. Pass. φιλίωμαι, also to become a friend to, to make a new friend.

φιλοκερδής, ἑς, avaricious, fond of gain.

φιλοκύνητος, η, ὅν, fond of hunting.

φιλονεικῶ, ις, ησα, to dispute.

φίλος, ου, ὁ, friend.

φιλοσοφία, ας, ἡ, philosophy.

φιλόσοφος, ου, ὁ, philosopher.

φιλσοστυδαίος, α, ὅν, fond of the learned, patronizing learning.

φιλῶ, ις, ησα, ἡσθην, ημίνας, to kiss.

φειράνι (Turk.), ιού, τὸ, firman.

φισίκι (French fusee?), ιού, τὸ, cartridge.

φτιάνω, = φτιάνω.

φτυάρι (τυτόν), ιού, τὸ, = φτυάρι.

φλάμπουρον (Lat. flammeolum), ου τὸ, standard.

φλάσκα (*Ital.* fiasca), ας, ἡ, flagon, flask.

φλίβα (φλίψ), ας, ἡ, vein.

φλόγα (φλόξ), ας, ἡ, flame.

φλούδα, ας, ἡ, and

φλούδι (φλόος), ιού, τὸ, bark, as of a tree: rind.

φλουρί (*Ital.* fiorino), ιού, τὸ, gold coin.

φλυαρία, ας, ἡ, prating, nonsense.

φοβία, ας, ἡ, threat, menace.

φοβιρός, ἄ, ὄν, terrible, fearful.

φοβίζω, ισα, ισμίνος, to frighten.

φόβος, ου, ὁ, fear.

φοβοῦμαι, εἶσαι or ἄσαι, ἡθην, to fear.

Φοινικικός, ἡ, ὄν, Phœnician.

Φοίνιξ, ικος, ὁ, a Phœnician.

φονεύς, ἰως, ὁ, murderer.

φονεύω, υσα, εὔθην, ευμίνος, to murder: to kill.

φονεῖς, αἰ, ὁ, = φονεύς.

φονικόν, οὔ, τὸ, and

φόνος, ου, ὁ, murder.

φορά, ἡ, time, used only with numerals; ας, μίαν φοράν, once; δύο φορές, two times. § 108. N.

φοράδα (φοράς?), ας, ἡ, mare.

φόριμα (φορώ), ατος, τὸ, garment.

φορισία, ας, ἡ, suit of clothes.

φόρος, ου, ὁ, tax.

φορτίον, ου, τὸ, load.

φορτόνα, ωσα, ὠθην, ωμίνος, to load, lade. *With τὸν τόν.*

φορῶ, εἶς, ισα, ἰθην, μείνος, to wear: to put on.

φουκάλι (φιλοκαλία), ιού, τὸ, = σκούπα, σάρωμα.

φουκάρι, = φηκάρι, θηκάρι.

φούκτα (φύξ), ας, ἡ, the hollow of the hand: handful.

φούντα (*unc.*), ας, ἡ, small branch with the leaves on: tuft: tassel.

φούρα (*Ital.* forca), ας, ἡ, gibbet.

φουρκίζω, ισα, ἰσθην, ισμίνος, to hang by the neck, κρεμῶ.

φουῖρος, ου, ὁ, oven.

φουσάτον (*Lat.* fossa), ου, τὸ, = στράτιμα.

φούσκα (φύσκη), ας, ἡ, bladder: bubble.

φουσκώνω (φούσκα), ωσα, ὠθην, ωμίνος, to inflate, swell.

Φραγκιά, ας, ἡ, Western Europe.

Φράγκος, ου, ὁ, a native of Western

Europe, as a Frenchman.

φράζω (φράσσω), αξα, ἀχθην, αγμίνος, to fence, enclose.

φράκτη, ης, ἡ, fence, enclosure, hedge.

Φραντσίζικος, η, ο, = Γαλλικός.

Φραντσίζος, ου, ὁ, = Γάλλος.

φράσις, ἰως, ἡ, phrase: diction.

\*φρίνιμος, = φρόνιμος.

φρίκη, ης, η, terror.

φρικτά, *adv.* dreadfully, fearfully.

φρίττω, ἰξα, to be astonished, amazed at. *With τόν.*

φρόνημα, ατος, τὸ, sentiment, notion, principles.

φρόνιμος, η, ον, prudent.

φροντίζω, ισα, to take care of, provide for. *With διὰ τόν.*

φροντίς, ἰδος, ἡ, care.

φρονῶ, ησα, to think, to be of opinion.

φρούριον, ου, τὸ, fort.

φρύδι, = ἰφρύδι.

φταιίω, = πταιίω.

φτινός (πτηνός), ἡ, ὄν, thin, λεπτός.

φτίρη (πτίρις), ης, ἡ, fern.

φτιρόν, = πτιρόν.

φτιρούγα, ας, ἡ, = πτίρουξ.

φθηνια, = εὔθηνια.

φθηνός, = εὔθηνός.

φτιάνω (εὔθια), ασα, ἄσθην, ασμίνος, to make, κάμνω.

φτυάρι, (πτύον), ιού, τὸ, large shovel, spade.

φτωχός, = πτωχός.

φυγή, ης, ἡ, flight.

φύλαγω, = φυλάττω.

φύλακας, α, ὁ, watchman, guard, φύλαξ: portfolio.

φυλακή, ης, ἡ, dungeon, prison, jail: preservation, φύλαξις: watching.

φυλακόνω, ωσα, ὠθην, ωμίνος, to imprison.

φύλαξ, ακος, ὁ, watchman, guard.

φύλαξις, ἰως, ἡ, preservation, keeping.

φυλάττω, αξα, ἀχθην, αγμίνος; τὸ keep: to watch.

φυλή, ης, ἡ, tribe.

φυλλάδα (φυλλάς), ας, ἡ, pamphlet.

φύλλον, ου, τὸ, leaf.

φύση, ης, ἡ, = φύσις.

φυσικά, *adv.* naturally.

φυσικός, ἡ, ὄν, natural.

φυσιογνωμία, ας, ἡ, physiognomy.

φύσις, ιως, ἡ, nature.

φύσει, by nature, naturally.

φυσᾶ, ἤς, ησα, ἡθην, ημίνος, to blow.

φυτεύω, ιυσα, εὔθην, ευμίνος, to plant.

φυτόν, οὔ, τὸ, plant.

φύτρον (φυτόν), ου, τὸ, shoot, scion, sucker.

φυστρῶν (φύτρον), ωσα, to sprout, as a plant.

φωλιά, ἄς, ἡ, nest : lair.

φωλιῶν, ιυσα, to nestle.

φωλιά, ἄς, = φωλιά.

φωλιάζω, ασα, = φωλιεύω.

φωιάζω, αζα, to bawl, cry, cry aloud : to call aloud.

φωνακᾶς, ἄ, ὁ, noisy person.

φωνή, ἤς, ἡ, voice.

φωνούλα, ας, ἡ, dear or little φωνή.

φῶς, ὠτός, τὸ, light.

φωστήρ, ἥρος, ὁ, luminary.

φωταγωγῶν, εἰς, ησα, ἡθην, ημίνος = φωτιζῶ.

φωτινός, ἡ, ὁν, luminous.

φωτία, ας, ἡ, fire.

φωτιζῶ, ισα, ἰσθην, ἰσμίνος, to enlighten.

## X.

χ for κ, before τ, 27. 9.

χαβιά (unc.), ἄς, ἡ, bit for a horse.

χαδιῶν (χάδι), ιυσα, εὔθην, ευμίνος, to caress.

χάδι (unc.), ιοῦ, τὸ, and

χάιδι, ιοῦ, τὸ, caress.

χειρῶν, ἄς, ησα, ἡθην, to salute.

χαίρω, or χαίρομαι, to rejoice, to be glad : to enjoy, with τόν. § 106.

χάλαζα, ης, ἡ, and

χαλάζι, ιοῦ, τὸ, hail.

\*χαλιῶν (unc.), ιυσα, = θίλω, ζητῶ.

χαλίκι (χάλιξ), ιοῦ, τὸ, small stone, pebble.

χαλιῶρι, ιοῦ, τὸ, and

χαλινός, οὔ, ὁ, bridle.

χαλκίος, ἰως, ὁ, and

χαλκίως, ἄ, ὁ, smith.

χαλκός, οὔ, ὁ, copper.

χάλκωμα, ατος, copper, χαλκός : copper utensil.

χαλῶν, ἄς, and

χαλνῶ, ἄς, ασα, ἀσθην, ασμίνος, to

destroy : to change, as a coin.

χαμάλης (Turk.), η, ὁ, = βαστάζος.

χαμιρτής, ἰς, mean, base.

χαμηλῶν, ωσα, ὠθην, ωμίνος, to lower.

χαμηλός, ἡ, ὁν, low, not high.

χάμο, adv. = χάμου.

χαμογιλῶ (γιλῶ), to smile.

χαμοκίρασον (κίρασι), ου, τὸ, strawberry.

χαμόραγγας, and

χαμόρουγας (χαμαί, ὀρύσσα), α, ὁ, = τυφλοπόντικος.

χαμῆς (χάνω), οὔ, ὁ, ruin, destruction, φθορά.

χάμου (χαμαί), adv. on the ground, καταγῆς.

χαντάκι (Turk.), ιοῦ, τὸ, ditch, trench, τάφρος.

χάνω (χάω), ασα, ἀθην, αμίνος, to lose. Pass. χάνομαι, to perish.

χάττω (κάττω), αψα, to eat up hastily, devour.

χαρά, ἄς, ἡ, joy : wedding, γάμος.

μετὰ χαρᾶς, with pleasure, a polite expression.

χαρακτήρ, ἥρος, ὁ, character.

χαράτσι (Turk.), ιοῦ, τὸ, head-tax, paid to the Turkish government by the subject nations.

χάρη, ης, ἡ, = χάρις.

χαρίζω, ισα, ἰσθην, ἰσμίνος, to present, bestow.

χάρις, ιως, ἡ, grace : favor : one of the Graces.

χάριτι θεῶν, by the grace of God.

κάμε μου τὴν χάριν νά, do me the favor to.

λόγου χάριν, for instance, for example.

χάρισμα, ατος, τὸ, present, gift.

χαριτωμίος (χαριτών), η, ὁν, gracious : graceful, lovely.

Χάροντας, α, ο, and

Χάρος (Χάρων), ου, ὁ, Death personified.

χαροποιός, ἄ, ὁν, joyful, agreeable, πρόσχαρος.

χαροποιῶν, εἰς, ησα, ἡθην, ημίνος, to gladden, delight. Pass. χαροποιῶμαι, to rejoice.

χαροτάκι, τὸ, a small piece of χαρτί, scrap.

χαρτί, ἰοῦ, τὸ, paper : book, βιβλίον.  
 Χάσια, τὰ, Chasin, some of the towns  
 of Magnesia, in Thessaly.  
 χάσκω, to gape. § 106.  
 χασμουριῶμαι (χασμάομαι), ἴσαι, to  
 yawn ; inflected like πατιοῦμαι from  
 πατῶ.  
 χασομερῶ (χάνω, ἡμέρα), ᾄς, ησα, to  
 loiter, lose time.  
 χατσῆς (Turk.), ἡ, ὁ, hajé, a Moham-  
 medan who has performed the pil-  
 grimage to Mecca ; or a Christian  
 (especially a member of the Greek  
 church) who has performed the pil-  
 grimage to Jerusalem. § 120. N. 2.  
 χίλι, ἰοῦ, τὸ, and  
 χίλος, ους, τὸ, lip.  
 χίμαρος, ου, ὁ, torrent.  
 χιμών, ᾠνος, ὁ, and  
 χιμώνας, α, ὁ, winter.  
 χίρ, ἰρός, ἡ, hand.  
 χιραγωγῶ, εἷς, ησα, ἤθην, ημίνος, to  
 direct, conduct, lead.  
 χιρόγραφον, ου, τὸ, manuscript.  
 χιρόμυλος, ου, ὁ, handmill.  
 χιρότροπος, α, ον, worse, from κακός.  
 χίλι, = ἄχιλι.  
 χελιδονάκι, τὸ, dear χελιδόνι.  
 χελιδόνι, ἰοῦ, τὸ, and  
 χελιδόνα, ας, ἡ, and  
 χελιδών, ὄνος, ἡ, swallow.  
 χελώνα, (χελώνη), ας, ἡ, tortoise.  
 χέρι, ἰοῦ, τὸ, = χείρ.  
 χερούλι, ἰοῦ, τὸ, handle, as of a vase.  
 χήνα, ας, ἡ, goose.  
 χήνος, ου, ὁ, gander.  
 χήρα, ας, ἡ, widow.  
 χῆρος, ου, ὁ, widower.  
 χθίς, = ἰχθίς.  
 χιλιάδα, ας, ἡ, and  
 χιλιάς, ἄδος, ἡ, thousand.  
 χίλιοι, αι, α, thousand.  
 χιλιοστός, ἡ, ὄν, thousandth.  
 χιόνι, ἰοῦ, τὸ, snow, χιών.  
 ἀπὸ χιονιοῦ καὶ νότος, after a  
 snowstorm expect the south wind,  
 a weather maxim. Compare Herod.  
 II. 22.  
 χιονίζω, ἰσα, ἰσθην, ἰσμίνος, to snow :  
 to be snowed upon.  
 Χίος, ου, ἡ, Scio.  
 Χῖος, ου, ὁ, and

Χιώτης, η, ὁ, Sciote, a native of Scio.  
 χιών, ὄνος, ἡ, snow.  
 χλιμίντρισμα, ατος, τὸ, neighing.  
 χλιμιντρῶ (ονόματρον), ᾄς, ησα, to  
 neigh, χρεμιτίζω.  
 χλιός (χλιαρός), ἄ, ὄν, tepid, luke-  
 warm.  
 χλωμός (χλουτός, χλωρός), ἡ, ὄν, pale.  
 χλωρός, ἄ, ὄν, green, as wood, not dry :  
 fresh, new, as fruit.  
 χνοῦδι (χνόος), ἰοῦ, τὸ, down.  
 χόβολη (φώγω?), ης, ἡ, cinders.  
 χοιρομέρι (χοῖρος, μερί), ἰοῦ, τὸ, ham.  
 χοῖρος, ου, ὁ, hog, boar.  
 χολή, ἡς, ἡ, bile.  
 χολιάζω (χολή), ασα, to become an-  
 gry, irritated.  
 χονδραίνω (χονδρός), ησα, to grow  
 fleshy, corpulent.  
 χονδρός, ἡ, ὄν, thick, as to diameter :  
 coarse, not minute : corpulent,  
 fleshy. § 57.  
 χόνδρος, ους, τὸ, the quality of χονδρός.  
 χοντρός, = χονδρός.  
 χόνω, ωσα, ὠθην, ὠμίνος, to thrust.  
 χορεύω, ἰσα, to dance.  
 χορός, οῦ, ὁ, dance.  
 χορταίνω (χορτάζω), to satiate, as  
 with food : to be satiated, satisfied.  
 § 106.  
 χορτάρι, ἰοῦ, τὸ, grass : hay.  
 χόρτον, ου, τὸ, herb.  
 χόστας (Turk.), α, ὁ, a Turkish doc-  
 tor, learned man.  
 χουλιάρι (κοχλιάριον), ἰοῦ, τὸ, = κου-  
 τάλι.  
 χρεῖα, ας, ἡ, need, want : necessity,  
 ἀνάγκη.  
 χρειάζομαι, ἄσθην, to need, want, with  
 τόν : to be necessary to, to be  
 needed, with τόν of the person, as,  
 δὲν μᾶς χρειάζονται, we do not want  
 them.  
 χρεῖος, ους, τὸ, duty : obligation : debt.  
 χρεώστης, οῦ, ὁ, debtor.  
 χρεωστῶ, εἷς or ᾄς, to owe : to be  
 bound to do any thing, with γὰ and  
 the subjunctive.  
 χρήματα, αν, τὰ, money.  
 χρηματικός, ἡ, ὄν, pecuniary.  
 χρησιμῶ, ἰσα, to be useful, to be of  
 use. With τόν.

χρήσιμος, η, ον, useful : respectable.

χρησις, ιως, ή, use.

Χρηστος, ου, ο, Chrestos.

χρίζω, = χρίω.

χριστιανός, ή, ον, Christian.

Χριστούγεννα (γίγνα), ων, τὰ, Christ-  
mass.

χρονιά, ας, ή, = χρόνος, year.

χρόνια, τὰ, years. § 40.

χρόνος, ου, ο, time : year, έτος.

χρυσάφι, = χρυσάφι.

χρυσοτά, = χρυσοτά.

χρυσάφι, ιω, τή, = χρυσός.

χρυσώνω, ωσα, ώθη, ωμίνο, to gild.

χρυσός, ου, ο, gold.

χρυσός, ή, ον, and

χρυσός, η, ον, golden.

χρώμα, ατος, τὸ, color.

χρωματίζω, ισα, ίσθη, ισμίνο, to color.

χτυπάδι, = οκταπάδι.

χτινάκι, = χτινάκι.

χτίμι, = κτίμι.

χτυπά, = πτυπά.

χυδαϊκός, ή, ον, and

χυδαίος, α, ον, vulgar, low, coarse.

χυμῶ (χυμα), ᾶς, ησα, = ὄρμῶ.

χύνω, υσα, ύθη, υμίνο, to pour, to  
pour out : to cast, found.

χυτός, ή, ον, cast, as metallic utensils.

χύτρα, ας, ή, earthen pot.

χῶμα, ατος, τὸ, earth, soil, land.

χώνευσις, ιως, ή, digestion.

χωνιύω, ιυσα, ύθη, υμίνο, to di-  
gest.

χωνί, ιω, τὸ, tunnel.

χώρα, ας, ή, town.

χωρατᾶς (χώρα), ᾶ, ο, joke.

χωρατιύω, ιυσα, τὸ, joke, ἀστειύομαι.

χωρατῶν, ου, τὸ, = χωρατᾶς.

χωράφι, ιω, τὸ, field.

χωρία, adv. = χωριστά.

χωριάτης (χωρίον), ου, ο, peasant :  
clown, rustic.

χωρίζω, ισα, ίσθη, ισμίνο, to separate :  
to divide into two : to cut, as a  
garment.

χωρίον, ου, τὸ, village.

χωρίς, prep. §§ 201 : 225. 1.

χωρισμός, ου, ο, separation.

χωριστά, adv. separately, apart : apart  
from. With ἀπὸ τόν.

χωριστός, ή, ον, separated, being apart.

χωρῶ, ις, ησα οτ ισα, to contain, hold :  
to be contained.

Ψ.

ψάθα (ψιάθας), ας, ή, mat.

ψαλίδα, ας, ή, large scissors : tendril,  
as of the vine.

ψαλίδι, ιω, τὸ, scissors.

ψαλιδίζω, ισα, ίσθη, ισμίνο, to clip.

ψαλιδόκιρι (κίρι), ιω, τὸ, snuffers.

ψαλιδόπουλον, ου, τὸ, little ψαλίδι.

ψάλλω, αλα, έλθη, αλμίνο, to sing,  
chant, as church hymns.

ψάλσιμον, ατος, τὸ, singing.

ψαλτήρι, ιω, τὸ, the book of Psalms.

ψάλτης, ου, ο, singer, one that ψάλλει.

ψάλτρια, ας, ή, and

ψάλτρα, ας, ή, songstress.

ψαῤᾶς, ᾶ, ο, fisherman : seller of fish.

ψαρεύω, ιυσα, τὸ, fish, angle.

ψάρι (ὀψάριον), ιω, τὸ, fish, ίχθύς.

ψαρόνι (ψαρ), ιω, τὸ, staring, stare.

ψαρός, ή, ον, gray, as a horse.

ψαχνός (ψαχυρός), ή, ον, lean, as flesh.

ψίρα (φθίρι), ης, ή, louse.

ψίμα, = ψῦμα.

ψιύδομαι, ύσθη, τὸ, to lie, to utter false-  
hoods.

ψιύδοπιστος (πίστις), η, ον, whose  
religion is false.

ψιύδος, ους, τὸ, and

ψῦμα, ατος, τὸ, lie, falsehood.

ψιύστης, ου, ο, and

ψιύτης, η, ο, liar.

ψιυτιά, ας, ή, = ψιύδος.

ψιύτρα, ας, ή, female liar.

ψηλαφῶ, ας, ησα, ήθη, ημίνο, to feel,  
touch, handle.

ψηλός, = ύψηλός.

ψηνώ (ΐψω), τὸ, to roast : to cook.

ψητός, ή, ον, roasted.

ψηφίζω, ισα, ίσθη, ισμίνο, to consti-  
tute, appoint.

ψηφῶ, ᾶς, ησα, τὸ, mind, care for.

ψιλή, ης, ή, the smooth breathing.

ψιλος, ή, ον, fine, not coarse : delicate.

ψιττακός, ου, ο, parrot.

ψίχα (ψίξ), ας, ή, crumb, not crust :  
a trifle, a little, in the accusative.

ψουρίζω (ὀψωνίω), ισα, ίσθη, ισμίνο,  
to purchase.

Ψοφίμι (Ψόφος), ιου, τδ, carrion.  
 Ψόφος, ου, δ, death, as applied to the lower animals and to Turks.  
 Ψοφῶ, ᾗς, ησα, ισμίνος, to die, as applied to the lower animals. It is said also of a Turk, it being considered a sort of blasphemy to say Τούρκος ἀπίθανι.  
 Ψύλλος, ου, δ, flea.  
 Ψυχή, ῆς, ἡ, soul : person.  
 Ψυχικόν, ου, τδ, alms, ἐλεημοσύνη. κάμνω ψυχικόν, to give alms.  
 Ψυχομακῶ, εἰς, ησα, to be in the agonies of death.  
 Ψύχρα, ας, ἡ, cold, κρύος.  
 Ψυχρός, ά, όν, cold.  
 Ψωμί, ιου, τδ, bread : office, employment under government.  
 Ψωμοζήτης (Ψωμί, ζητῶ), ου, δ, beggar, ζητιάνος, διακονιάρης.  
 Ψώρα, ας, ἡ, itch : mange.  
 Ψωρόπουρκος (Τουρκος), ου, δ, scurvy Turk.

Ω.

-ω, for -ος, 37. Ν. 2.  
 ὦ, interj. O! with the vocative.  
 ὦ, interj. Oh!  
 ὠδή, ῆς, ἡ, ode : canto.  
 ὠκεανός, ου, δ, ocean.  
 ὤμος, ου, δ, shoulder.  
 ὠμός, ἡ, όν, raw : ferocious, cruel.

ὠμότης, ητος, ἡ, cruelty.  
 ὠρα, ας, ἡ, hour : watch, ὠρολόγιον. μίαν ὠραν προσητέρα, as soon as possible. ὠραν ὠραν, every hour.  
 ὠραιῶς, α, ον, beautiful, εὐμορφος.  
 ὠραιότης, ητος, ἡ, beauty.  
 ὠριμάζω, ασα, ασμίνος, to ripen, to mature : to grow ripe.  
 ὠριμος, ης, ον, ripe, mature.  
 ὠριμότης, ητος, ἡ, ripeness, maturity.  
 ὠριμοφᾶς (φάγω), ᾗ, ό, ripe-fruit-eater.  
 ὠροδείκτης (δείκνω), ου, δ, the hour hand.  
 ὠρολόγιον, ου, τδ, watch, clock : breviary.  
 -ωτε, feminines in, 39.  
 ὡς, adv. as, like, καθώς : when, ὅταν : as far as, ἕως, with 'ς τόν : how far, how long, ἕως : about, with numerals.  
 ὡς πρὸς τὸν, as to, with regard to.  
 ὡς καί, even, also.  
 ὡσάν, adv. as, like, with τόν, or with the nominative : when : as if. § 225.  
 3 : since, because.  
 ὡσπερ, conj. so that, so as.  
 ὡσπερ νᾶ, § 232.  
 ὠφέλεια, ας, ἡ, benefit, utility.  
 ὠφέλιμος, ης, ον, useful, profitable.  
 ὠφελῶ, εἰς, ησα, ἤθην, ημίνος, to benefit, do good.

## ADDITIONS TO THE VOCABULARY.

- ἄβαλτος (βάλλω), η, ον, not put on yet, new, *as a garment.*
- ἄγγρῦφι (γρῦπός), ιοῦ, τὸ, hook, crook.
- ἄγιαστήρα (ἄγιαστήριον), ας, ἡ, a kind of little broom, usually made of basil branches, used in sprinkling holy-water (ἄγιασμός); Italian, aspersorio.
- ἄγκινάρα (κινάρα), ας, ἡ, artichoke, cynara scolymus.
- \* ἄγκλιά (ἀντλία), αῖς, ἡ, dipper for dipping fluids.
- ἄγουραχῶ (ἄγωρα? μάχομαι), εἰς, ἡσα, to gasp for breath, pant, ἀσθμαίνω: to be in the agonies of death, ψυχομαχῶ.
- ἄγουραφῆς (ἄγουρος, φάγω), αῖ, ὁ, unripe-fruit-eater.
- \* Ἀγραφα, ων, τὰ, Agrapha, a place.
- ἄγριά (ἄγριος), αῖς, ἡ, couch-grass, dog's grass, triticum repens, Greek ἄγρωστις.
- ἄγρίμι (ἄγριμαῖος), ιοῦ, τὸ, wild animal.
- ἄγριόγιδα (γίδα), ας, ἡ, wild she-goat.
- ἄγριογίδι (γίδι), ιοῦ, τὸ, and
- ἄγριόγιδον, ου, τὸ, wild goat.
- ἄγῶγι (ἄγωγός), ιοῦ, τὸ, carriage, the act of carrying: carriage, the price for carrying.
- ἄγωγιμάτης (ἄγῶγι), η, ὁ, carrier: one who lets beasts of burden to travellers, and accompanies them, say muleteer.
- ἄδαρτος (δίρων), η, ον, unwhipt.
- ἄδράκτι (ἀτράκτιον), ιοῦ, τὸ, spindle.
- ἄδύς (ἄδρός), εἰς, ὁ, hard, *as fruit.*
- ἀδημητριότης (ἄγιος, Δημήτριος), η, ὁ, = ὀκτώβριος.
- ἄδηρ, ἴρος, ὁ, awn, beard of an ear of corn, ἄγανον.
- ἄδνη (ἄτμός), ης, ἡ, = ἄτμός.
- ἄκαμάτης (κάματος), η, ὁ, idler.
- ἄκρον, ου, τὸ, extreme.  
εἰς ἄκρον, extremely, excessively.
- ἄλατερόν, (ἄλάτι), οῦ, τὸ, salt-box.
- ἄλειχῆνα (λειχῆν), ας, ἡ, lichen.
- ἄλικη, ἡς, ἡ, salt-work.
- ἄλισφακιά (ἱλιλίσφακος), αῖς, ἡ, sage, a plant, φασκομηλιά.
- ἄλλοιώτικος (ἄλλοῖος), η, ον, = διάφορος, different.
- ἄλυφαντάκος, (ἄλυφαντής), ου, ὁ, spider, ἀράχνη.
- ἄλυφαντής, ἡ, ὁ, = ὑφαντής.
- ἄλυφαντοπάνη (ἄλυφαντής, πανί), ης, ἡ, = ἀράχνη, cobweb.
- ἄλωνάρης (ἄλώνι), η, ὁ, and
- ἄλωνιστής, ἡ, ὁ, = ἰούλιος.
- ἄμμοδιρόν (ἄμμος), οῦ, τὸ, sand-box.
- ἄμπάρι (Turk.), ιοῦ, τὸ, granary: the hull of a vessel.
- ἄμπόλι (ἐμβολή), ιοῦ, τὸ, graft: strand of *bruid.*
- ἄναγνώστης, ου, ὁ, lay-reader.
- ἄνάποδα (ἄνω, ποῦς), adv. inside out, wrong side out.
- ἄνάποδη, ης, ἡ, the wrong side of a garment, not ὄψη.
- ἄναποδογυρίζω (γυρίζω), ισα, ἴσθην, ἰσμένος, to invert, turn upside down, upset.
- ἄνάποδος, η, ον, odd, queer, singular.
- ἄνάσκελα (ἄνω, σκέλος), adv. supinely, on the back, not προύμυτα.
- ἀνιβατός (ἀνιβαίνω), ἡ, ὁν, leavened, raised, *as bread*, not λιψός.
- ἀνίψι, ιοῦ, τὸ, nephew or niece.



ἀνεψιά, *ᾤς, ἡ*, niece.  
 ἀνεψίος, *οὔ, ὁ*, nephew.  
 ἀνυφαντής, *ἦ, ὁ*, = ὑφαντής.  
 ἀνώγειον, *ου, τὸ*, and  
 ἀνώγι, *ιοῦ, τὸ*, upper story.  
 ἀνώφλιον (φλιά), *ου, τὸ*, lintel.  
 ἀξάδιρφος, = ἱξάδιλφος.  
 ἀσκητής, *οὔ, ὁ*, hermit, ascetic.  
 ἄχιρός (ἰχιῖος), *οὔ, ὁ*, sea-urchin.  
 ἄχλαδιά, *ᾤς, ἡ*, = ἀτιδιά.  
 ἄψιδιά, *ᾤς, ἡ*, and  
 ἄψίδιον, *ου, τὸ* wormwood.  
 βαβά (unc.), *ᾤς, ἡ*, grandmother.  
 βαβούλι (unc.), *ιοῦ, τὸ*, bud, *μπου-  
 μπούκι*.  
 βάβω, *ως, ἡ*, = βαβά.  
 βαγίνι (unc.) *ιοῦ, τὸ*, = βαρέλι.  
 βάγια (Ital. balia), *ας, ἡ*, nurse, *τρο-  
 φός*.  
 βαιῖνι, = βαγίνι.  
 βάζω, *αἶα*, to resound: to make a loud  
 report, as a gun. *It must not be  
 confounded with βάζω, to put.*  
 βαλάνι (βάλανος), *ιοῦ, τὸ*, acorn.  
 βάλτος (unc.) *ιοῦ, ὁ*, swamp, morass.  
 βαριλεθήκη (βαρέλι, θήκη), *ης, ἡ*,  
 wine-cellar.  
 βαρέδι (βάρος), *ιοῦ, τὸ*, the poise of a  
 steelyard.  
 βαρύγνωμος (βαρύς, γνώμη), *η, ον*,  
 morose.  
 βασιλιμα, *ατος, τὸ*, setting, *δύσις, as  
 of a celestial body.*  
 βασκαντήρα (βασκαίνω), *ας, ἡ*, amulet,  
 usually worn about the neck, or on  
 the head, to keep off the evil eye.  
 βατόμουρον (βάτος, μούρον), *ου, τὸ*, =  
 βάτσινον.  
 βίργα (Ital. verga), *ας, ἡ*, switch, rod,  
 βίτσα, twig: ramrod, as of a musket.  
 βερσεῖς (Turk.), *ἱ, ὁ*, credit, trust, in  
 commerce; used chiefly in the accu-  
 sative; as, ὅλα βερσεῖ, all have been  
 bought on trust.  
 βιγλάτορας (βίγλα), *α, ὁ*, = φύλαξ.  
 βιγλίζω (βίγλα), *ισα*, = φυλάσσω.  
 βιτσιά (βίτσα), *ᾤς, ἡ*, blow with a  
 βίτσα.  
 βότεριδα (τριχό-βρω), *ας, ἡ*, moth.  
 βουβαίνω (βουβός), *ανα, ἄθην, κμίνος*,  
 to make dumb. *Pass. βουβαίνομαι,*

to become dumb.  
 βουβός (onomatopoe), *ἡ, ἄν*, dumb.  
 βούλα (Lat. bulla), *ας, ἡ*, seal, *σφρα-  
 γίς*: speckle.  
 βουλιάζω, *αἶα*, ασμίνος, = βουλίζω,  
 βουλῶ.  
 βουλίνα (βούλα), *ασα, ἄθην, κμίνος*, to  
 seal, *σφραγίζω*.  
 βουτσι (Ital. botte), *ιοῦ, τὸ*, = βαρέλι.  
 βουτῶ (βυθός), *ᾤς, ἡσα or ἡξα*, to dive.  
 βρούτσα, *ας, ἡ*, brush.  
 βύζαγμα (βυζάνω), *ατος, τὸ*, sucking,  
 suckling.  
 βυζαίνω, = βυζάνω.  
 γαβάθα (γαβαθόν), *ας, ἡ*, bowl, basin.  
 γαῖτόνι (Turk. ?), *ιοῦ, τὸ*, silk-braid,  
 with four sides.  
 γαργαλιστήρι (γαργαλίζω), *ιοῦ, τὸ*,  
 trigger of a gun.  
 γαρμπῆς (Ital. garbino), *ἦ, ὁ*, the  
 southwest wind.  
 γαρούφαλον, and  
 γαρίφαλον (Ital. garofano), *ου, τὸ*,  
 pink, a flower: clove, a kind of  
 spice, *μοσκακάρφι*.  
 γατί, *ιοῦ, τὸ*, and  
 γατόσουλον, *ου, τὸ*, kitten.  
 γάτος (Ital. gatto), *ου, ὁ*, male cat.  
 γιακᾶς (Turk.) *ᾤ, ὁ*, collar of a gar-  
 ment, *περιδέραιον*.  
 γκουρτσιά (ἄχιδος), *ᾤς, ἡ*, wild pear-  
 tree.  
 γλυφός (unc.) *ἡ, ἄν*, brackish.  
 γόβα (unc.) *ας, ἡ*, a kind of shoe.  
 γούμινα (Ital. gomona), *ας, ἡ*, cable.  
 γούνα (unc.), *ας, ἡ*, pelisse, a furred  
 robe.  
 γουρουνότριχα (γουρούνι, τρίχα), *ας, ἡ*,  
 bristle.  
 γρόδος (γρόνδος), *ου, ὁ*, fist.  
 γυναικαδέλφη (γυναίκα, ἀδελφή), *ης, ἡ*,  
 wife's sister.  
 γυναικαδέλφος (γυναίκα, ἀδελφός), *ου*,  
 ὁ, wife's brother.  
 \* γυρογιάλι (γῦρος, αἰγιαλός), *ιοῦ, τὸ*,  
 = ἀερογιαλιά.  
 δακράκι (δάκρυον), *ιοῦ, τὸ*, = γάρκισ-  
 σος.  
 διματι (δίμα), *ιοῦ, τὸ*, bundle: fagot:  
 sheaf.

διακονίαρης (διακονία), η, ε, = ζητιάνος, ζήτευλας.

διδάχος, ου, ό, = διδασκτής.

δίπλα (διπλός), adv. horizontally, in an inclined position, transversely, obliquely, not ελόρθα.

διπλάρικα (διπλός), τὰ, twins, δίδυμοι.

δοκάρι (δοκός), ιού, τὸ, beam, a piece of timber.

δόξα (τόξον), ας, ή, = ίρις, rainbow.

εισδήμα, ατος, τὸ, income.

επινώγραμμα (επάνω, γράμμα), ατος, τὸ, superscription of a letter, direction.

εσπάνι (εσω, πανί), ιού, τὸ, and

εσώπανον, ου, τὸ, = άστάρι.

ευκολόσβυστος (ευκόλος, σβύνω), ης, εν, easily extinguished : that bursts easily, as froth.

ζάβαλης (διάβολος?), η, ε, poor fellow, poor devil.

ζαβίς (υπс.), ή, έν, = φρελός.

\* ζακόνι (υпс.), ιού, τὸ, custom, συνήθεια, habit.

ζάχαρη (σάκχαρον), ης, ή, and

ζάχαρι, τὸ, sugar.

ζαχαροκάλαμον (ζάχαρι, καλάμι), ου, τὸ, sugarcane.

ζαχαρμύγδαλον (ζάχαρι, άμύγδαλον), ου, τὸ, sugar-plum.

ζεματίζω (ζίμα), ισα, ίσθην, ισμίνος, to scald.

Ζευγαριάζω (ζευγάρι), ασα, άσθην, ασμίνος, and

ζευγαρόνω, ωσα, άσθην, ωμίνος, to couple.

Ζευγᾶς (Ζεύγω), ᾶ, ε, and

Ζευγίτης, ου, ε, ploughman.

Ζητιάνος (Ζητώ), ου, ε, and

Ζήτουλας, α, ε, beggar.

ζόνω (ζώννυμι), ωσα, άσθην, ωσμίνος, to gird.

Ζυγαριά (Ζυγός, ᾶς, ή, balance.

Ζυμάρι (Ζύμη), ιού, τὸ, dough.

Ζυμαρικόν, οὔ, τὸ, pastry.

κάγκισλον (Lat. cancelli), ου, τὸ, balus-

ter, banister.

καλαμπόκι, or καλαμπούκι (καλάμι?) ιού, τὸ, maize, Indian corn.

καλαπαῖδι (καλόπους), ιού, τὸ, shoemaker's last.

καλαφατίζω (Ital. calafatare), ισα, ίσθην, ισμίνος, to calk.

καμπούρης (κάμπτω, Lat. camurus), η, ε, hunchback.

κασίλα (Ital. cassa) ης, ή, chest, trunk.

κασίδα (Lat. cassis), ας, ή, scald-head.

κασιδιάρης, η, ε, scald-headed person.

κατιργύρης (κάτιργον), η, ε, galley-slave : rogue, rascal, villain.

κατιφίς (Turk.), ε, ε, velvet.

κάτοικας (κατοικᾶ), α, ε, roost.

κατοιкиάζω, ασα, to roost.

κιττρόνω, ωσα, άσθην, ωμίνος, to sting.

κιτρινάδα, ας, ή, yellowness : paleness.

κιτρινίζω, ισα, to make yellow : to become yellow.

κίτρινος, η, εν, yellow : pale.

κλαβανή (Lat. claudo? clavis?) ης, ή, trap-door.

κλότσος, ου, ε, severe kick.

κλούτσα (υпс.), ας, ή, crook, used by shepherds. Compare Eng. clutch.

κλωσαριά, ᾶς, ή, and

κλωσοὔ, οὔς, ή, = κλώσα.

κλωσᾶ (κλώσα), ᾶς, ησα, to hatch, brood.

κουκκουβάγια (κουκκος, βάγια), ας, ή, owl.

ντσάρα (Ital. giara), ας, ή, jar.

ἔτι, conj. that : for, because.

ὀγκίε (Lat. uncia), ᾶς, ή, ounce.

πανάρι, (πανί), ιού, τὸ, cover of a book.

πανίρι (Ital. paniere), ιού, τὸ, pannier.

πάπλωμα (πίπλωμα), ατος, τὸ, coverlet.

τέπος.

ἀφίνω τινά 'ς τὸν τέπον, to shoot one dead, literally, to leave him on the spot.

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This little work is designed for beginners in the study of the Greek language, and seems precisely adapted to their wants. It contains only the *elements* of the language—things which learners need to have their attention first directed to, and which they must learn, in order to lay the foundation of any future progress. Containing only the elements, it does not distract and discourage the mind of the beginner, by presenting before it too great a variety and multiplicity of objects—an advantage which intelligent and experienced teachers cannot fail to appreciate.

The author, we understand, is a modern Greek, who has devoted a great portion of his life to studying the dialect of his forefathers, amid the very scenes in which they acted, and spoke, and wrote. He seems to have imbibed the very genius of the noble language which he now comes and offers to teach to the generous youth of our country. In the hands of Mr. Sophocles, the ancient Greek assumes a spirit and vivacity which leads us to think we have been mistaken in calling it a *dead* language. It is dead, we believe, only to those who know it not.—*Congregationalist*, July 27, 1839.

This little volume, the preface says, is essentially an abridgment of Sophocles' Greek Grammar, published in the year 1838, and is intended to precede that Grammar. It contains such parts of the Grammar as the student would learn in first going over the Grammar, should he not use this book, together with such examples of Greek to be rendered into English, and of English to be rendered into Greek as will illustrate the rules, and facilitate the student's progress. It is characterized by the same accuracy and logical arrangement which is to be found in the Grammar, and which place these two books fully on a level with the admirable Latin Lessons and Grammar of Messrs. Andrews and Stoddard. So similar, indeed, are Mr. Sophocles' books to those of the gentlemen mentioned, that those who have learned their Latin from the latter, should not fail to learn their Greek from the former. This is not the place to enter at large into the subject; *but from a careful examination of every part of the Grammar*, (and the lessons and Grammar are one, and must stand or fall together,) we venture the prediction that the publication of these books will be found to have marked *a new era in the progress of Greek literature in this country*. Authors of previous Grammars deserve all praise; but it may surely be believed that a native Greek, and a profound scholar, with the aid of modern and more extended views of philology, might give us a still better Grammar than any that we before possessed.—*New Haven Record*, July 20, 1839.

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II. A GREEK GRAMMAR, FOR THE USE OF LEARNERS: By E. A. SOPHOCLES, A. M., author of "First Lessons in Greek." Third edition. pp. 284, 12mo.

\* \* \* The parts seem well suited, in respect to length, to each other, and there is a decided spirit of unity pervading the work. In the first place I was struck with the happy manner in which the laws of euphony are laid down, by which so many seeming anomalies are explained. In the second part, the tables of anomalies are excellent: and those of second aorists and second perfects, appear in a Grammar, I believe, for the first time.

The Syntax, too, is equally happy, and the author's translations of the examples under the rules, are as good as any I have ever seen. On the whole, I know of no elementary Grammar which fulfils the demands which are made by the present state of this science, more completely than that of Mr. Sophocles.—T. D. WOOLSEY, *Professor of Greek in Yale College*.

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The merits of Mr. Sophocles's Greek Grammar have come to be well understood; and it is gradually passing into general use in our schools and academies. The clearness and condensation, which are its marked characteristics, will strongly recommend it to instructors. Mr. Sophocles is well known as a gentleman of extraordinary attainments in Greek

literature, and of a clear and logical mind. The fact of his being a native Greek, added to his familiar acquaintance, from long and laborious study, with the ancient classics, gives him a great advantage over the authors of most of our grammars; an advantage that will be more highly appreciated, the more the modern Greek is studied in connection with its ancient mother. To such a man, the Greek is far from being a dead language. In his mind, its words excite the living images of country and of home, the sentiments belonging to his nationality, the feelings native to his heart. Many a delicacy of expression, many a refinement of construction, must be perceptible to him, that escapes the notice of the learned Hellenists of other nations. And when he composes a grammar of the ancient language of his country, he does it not from books alone; but he writes with the consciousness of "inward Hellenism," and with a confidence and clearness that no other can.

The first edition of this Grammar was noticed in a former number of this Journal. The second edition contains many improvements upon that; some important additions; some instances of filling out the forms more completely than before. The rules of the Syntax are worded with admirable precision; and the examples to illustrate them are taken from the best authors. We have no hesitation in saying, that, for thoroughness and completeness, for lucid order and terseness of expression, this Grammar is unsurpassed by any in the English language; and we hope, for the sake of classical learning in the country, that it will come into extensive use.—*Second Notice by North American Review, July, 1840.*

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It is a work of great original research, eminently fraught with learning, and generally arranged with skill. I shall not fail to commend it to the use of my pupils: and I do not hesitate to recommend it for general use. I am particularly pleased with the copiousness and pertinence of its *examples*, and its very full enumeration of exceptions. Mr. Sophocles' manner of presenting the second aorist and the second future is far more satisfactory to me than the usual way. The *Syntax* is at once simple and philosophical; and the whole work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner.—W. S. TYLER, *Professor of Greek in Amherst College.*

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I have examined, with some attention, the Grammar prepared by Mr. Sophocles. It appears to be a work of great care and research. The Author has spared no pains to make the work perfect, and, if he has not reached entirely the point at which he aimed, he *has* succeeded in supplying us with a work better adapted to the wants of the community than any of its predecessors. With the laws of euphony and the tables of anomalies, and of the second perfect and second aorist, I am well pleased. The *Syntax* is full, simple, and well arranged. I consider the chapter on versification, though brief, valuable. I have no hesitation in recommending it to general use.—ASA DRURY, *Professor of Greek in Waterville College.*

The editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied that it is the Grammar best adapted to the wants of American Classical Schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language, that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.—*Extract from Professor Felton's preface to the Greek Reader.*

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SOPHOCLES' GREEK GRAMMAR.—A second edition of this Grammar, in a beautiful style of typography, has appeared from the University Press at Cambridge, Mass. We have already called the attention of teachers and students to the work. Its value has become widely known, and it has been adopted as a text book at Yale and Harvard, and in many of our best classical schools.—*Philadelphia North American.*

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I have no hesitation in recommending Sophocles' Greek Grammar to the notice of classical teachers. Indeed, the fact of its having reached its third edition in so short a time from its first publication, is a proof that its merits are already appreciated.—S. TOTTEN, D. D., *President of Washington College.*

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**III. A GREEK READER FOR THE USE OF SCHOOLS:** containing selections in Prose and Poetry, with English notes and a Lexicon; adapted particularly to the Greek Grammar of E. A. Sophocles, A. M., by C. C. Felton, A. M., Eliot Professor of Greek Literature in Harvard University. pp. 454, 12mo.

The excellence of any Greek book for beginners must depend, in a good degree, upon the character of the selections of which it is composed. They should be taken from easy authors, should be long enough to interest the pupil, and sufficiently various as to subjects to embrace all the more common words of the Greek language. In this respect I think Felton's Greek Reader is superior to any now in use, and may be read with advantage by students preparing for college.—S. TOTTEN, D. D., *President of Washington College.*

This work, from the hands of one of the most distinguished Greek scholars in the United States, has just issued from the press. The publisher had already, within a year or two, offered to the public two of the very best elementary books on the Greek language which have ever appeared, either in this or in any other country. We allude to the Greek Grammar, and First Lessons in Greek, by E. A. Sophocles. In publishing the present work, he has rendered the cause of Greek learning another very essential service. It is such a work as might have been expected from a gentleman of the taste and scholarship which distinguish Professor Felton; containing some of the choicest selections from the choicest portions of Greek literature. The fables of Æsop will interest the young learner by their pointed wit; the dialogues of Lucian, by their satire and humor; the selections from Xenophon will engage his attention by the simplicity and elegance of their style; Herodotus and Thucydides will afford him a refreshing draught at the very fountains of historical knowledge; the odes of Anacreon will amuse him by their light and playful fancy; while the extracts from Euripides and Aristophanes will serve to give him a taste of the Grecian drama, and awaken a desire for a more perfect acquaintance with its peculiar character.

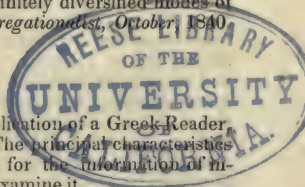
The extracts from the different authors are neither so long, on the one hand, as to weary the learner with too much of the same thing, nor, on the other, so short as to fail of interesting, by hurrying him from author to author, without giving him more than a glimpse of any one in particular. Professor Felton has not here *hashed up* Æsop, and Lucian, and Herodotus, and Xenophon, and Anacreon, and presented them to the student in the form of *mince meat*, but he has given enough of each author to initiate the learner into his peculiar manner and style. Not only so, but he presents him with something from each of the different departments of Greek literature—fable, history, dialogue, oratory, and poetry in its different forms of the ode, the epic, and the drama.

The notes to each author are prefaced with a brief account of his life, so much of it as becomes the student to be acquainted with before commencing the study of his works; and instead of being written in the Latin tongue, as such notes used to be, they are, together with the Lexicon, written in good plain English.

On the whole, the work cannot fail of being pronounced by good judges, an admirable introduction to the study of the Greek writers, adapted to an admirable Greek Grammar, and in the hands of apt teachers and learners, it cannot fail to contribute to the formation of admirable scholars in that most perfect of all the infinitely diversified modes of human speech—the Ancient Greek.—*Congregationalist*, October, 1840

We announced some weeks since, the publication of a Greek Reader, by Prof. Felton, of Harvard University. The principal characteristics of the work we will now endeavor to state, for the information of instructors who have not had opportunity to examine it.

In making selections from the Greek classics, Prof. F. has confined himself to few authors, having taken his extracts from the writings of Æsop, Lucian, Xenophon, Thucydides, Herodotus and Lysias in prose, and from those of Homer, Anacreon, Sappho, Simonides, Callistratus, Euripides, Aristophanes and Moschus in poetry. His aim was to make



selections of such length and character that the pupil should become interested in each. They are certainly made in excellent taste. The grammatical references are to the admirable grammar of Sophocles. Prof. Felton's notes are full, and embrace a biographical account of each of the authors from whose works selections have been made. The lexicon is perhaps as complete as any appended to such a volume.

On the whole we should regard the book as exceedingly well fitted to cultivate in the pupil a taste for the elegancies of the ancient Greek literature. In this respect we think it superior to any other work of its class.—*Philadelphia North American, January 1, 1841.*

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The work which lies before us, and which has called forth these remarks, is a new selection of extracts from the most celebrated Greek writers, by Professor Felton, entirely different, as regards the passages selected, from any heretofore known on this side the Atlantic, and varying somewhat, although slightly in its plan from those in general use.

We will premise that the Greek type is excellent, and although of rather a small face, singularly distinct, clear, and legible. The fables selected from Æsop are the best and most elegant of his beautiful collection; nor do we at all think the editor has inserted too many. With regard to his next author, Lucian, we cannot go quite so far; for although the reasoning is plausible as to the popularity with the young people of this writer, and the general accuracy of his style, he is not a favorite of ours, nor ever has been.

With Professor Felton's extracts from Xenophon, that purest and most entertaining of all ancient writers, we are delighted. He has done well in not limiting his selections to the *Cyropædia*, the least able and least interesting of all his works; and he has done well in giving place to the beautiful episode of Abradates and Panthea, instead of the usually extracted puerilities about the wondrously loquacious childhood of the Persian prince. From the *Anabasis*, also, the very best book of the whole, in our estimation, has been culled out,—the spirited and graphic *second*, which, with all the authenticity of the gravest history, blends all the interest of the wildest fiction, commencing with the desperate situation of the Greeks after the battle of Cynaxa, and the death of Cyrus, and ending with the characters of the five Greek commanders taken off by the base treachery of Tissaphernes, the portraits of Clearchus of Menon being the masterpieces of that age, the models of all later eras, as specimens of historical portrait painting. From the *Hellenics*, we have the stirring tale of Thrasybulus when he sat "sublime on Phyle's brow," and how he conquered the oppressive thirty. These three selections give a very complete specimen of all the various powers and various beauties of this accomplished general, and statesman, and philosopher, and author. A portion of the Sicilian expedition has been chosen, and that we think with judgment, from Thucydides. A single long extract from Herodotus, and a part of the superb funeral oration of Lysias, complete the prose selections, which we have no hesitation in pronouncing, as vastly superior to the collection in Jacob's, or any other Greek reader we have seen. In the omission of Plutarch, we agree generally with Mr. Felton. In his preference of the *Anabasis* and *Hellenica* to the mere *Cyropædia* we are quite with him. We prefer his passages of



Thucydides to those in common use, the Plague and the Speech of Pericles, which are too difficult for any youthful readers; and we greatly applaud his admission of a specimen of Greek oratory to this goodly array of sages and historians.

It is, however, in his poetical selections that Professor Felton has differed the most widely from former selectors, and done himself most honor in the difference. He has here shown that he is not a mere book-worm, a decliner of nouns and conjugator of verbs, but a man of taste and fancy, of a spirit thoroughly imbued with the *spirit* of old classic poetry—who, if he has neither “steeped his lips in the fountain of the horse, not slumbered on the twain-topped Parnassus,” has at least bathed his soul in the rich streams that have flowed thence, and risen from his bath full of high tastes, and glorious sentiments, and keen appreciations of all beauty, caught from the godlike contact.

He commences with a selection from the *Odyssey*—Ulysses and Polyphemus—a beautiful one, it is true; but why from the *Odyssey*, Professor Felton? Why not from the great glowing *Iliad*, so singularly set aside by all compilers of Greek readers? Then we have some sweet odes of Anacreon and Sappho’s *Venus*; then that most lovely lyric of all ages, the *Danae* and *Perseus* of Simonides, the untranslated, untranslatable, though hundreds have tried their hands at it; and then the magnificent war-song of Callistratus, “In a myrtle branch my sword will I bear.” After these, we have a long extract from the *Hecuba* of Euripides, the noblest, in our estimation, of all his lyrics, with the one exception of that in the *Iphigenia at Aulis*, which we wish he could have found room to insert; another from the *Orestes* of the same author, highly characteristic of the poet, and of considerable intrinsic value. A portion of the *Plutus* of Aristophanes follows.

The notes which follow are chiefly distinguished by a brief preamble to each extract, giving a slight notice of the writer’s life, character, and style; and discussing shortly, but with a master’s hand, the characteristic beauties or peculiarities of his composition and manner. Several of these preambles possess a very high degree of excellence in a literary point of view; are themselves not only very instructive, but full of feeling and poetry, and evince clearly how much the mind of the editor was with his subject.—*New York Review*, January, 1841.

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#### IV. GREEK EXERCISES AND KEY, with an English and Greek Vocabulary, adapted to Sophocles’ Greek Grammar. pp. 192, 12mo. By E. A. Sophocles, A. M.

This beautifully printed volume, from the press of Messrs. Folsom, Wells, and Thurston, Cambridge, has just appeared. It is designed, we understand, to form one of a series of elementary Greek School books, of which a Greek Grammar, and First Lessons in Greek by Mr. Sophocles, and a Greek Reader adapted to Mr. Sophocles’ Grammar, by Professor Felton of Harvard University, had already been published. These works, in our opinion reflect great credit both on the authors, the

printers, and the publisher. The public, we do not doubt, on examining them, will confirm our opinion. They do honor to the country which produced them, and would not suffer by comparison with similar works published in any other country.

The design of the present work is to furnish the learner with a series of exercises adapted to the Rules of the Author's Greek Grammar. Grammatical Rules can be perfectly understood and fixed in the memory only by means of such exercises. Mere *translation* will never form accomplished scholars in any language. In order to become well acquainted with the structure of a language, we must practice writing it. This work affords the learner important facilities in his first attempts to write the Greek. It presents him with a series of exercises grammatically arranged and a vocabulary—in which he can readily find the words to be employed. A Vocabulary like this, in English, and Greek, we do not recollect to have seen annexed to any similar work. A part of the edition, we observe, contains a Key for the use of instructors, which will doubtless serve greatly to facilitate and lighten their labor.—*Connecticut Courant, April, 1841.*

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NEW SCHOOL BOOK.—In another column will be found an advertisement of the excellent school-books introductory to the study of the Greek language by Messrs. Sophocles and Felton. Of these works we have already spoken, excepting the "Greek Exercises" by Mr. Sophocles, which has just been issued from the press. This appears to us to form a very valuable addition to the list. It differs from other books of Latin and Greek Exercises, in at least one important respect, viz. that after a sufficient series of exercises in which the *words* are given, the pupil is left to *select the words*, as well as to inflect and arrange them properly. To furnish the means of doing this, an English-Greek vocabulary is subjoined to the exercises; and this part of the volume will be highly valued, as it supplies a want which has long been felt, and as it has been prepared by a scholar who, in fitness for such a task, has no superior in our country. We commend the "Greek Exercises" to the notice of instructors.—*Philadelphia North American, April, 1841.*

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