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HANDBOOK OF THE  
MODERN GREEK VERNACULAR



HANDBOOK  
OF THE  
MODERN GREEK  
VERNACULAR  
GRAMMAR, TEXTS, GLOSSARY

BY

ALBERT THUMB

PROFESSOR OF COMPARATIVE PHILOLOGY IN STRASSBURG UNIVERSITY  
SOMETIME PROFESSOR IN THE UNIVERSITY OF MARBURG

*TRANSLATED FROM THE  
SECOND IMPROVED AND ENLARGED GERMAN EDITION*

BY

S. ANGUS, M.A., Ph.D.

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TO  
GEORGE N. HATZIDAKIS  
IN  
SINCEREST FRIENDSHIP

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## FOREWORD TO THE ENGLISH EDITION.

I HAVE been repeatedly approached from the English side with regard to a translation of my *Modern Greek Handbook*. English-speaking scholars are of course sufficiently familiar with the German language to consult German works in the original. But as there is a large number of English-speaking students who cannot do this, and as, besides, it is easier to master a foreign language in a grammar written in one's mother-tongue, I have been very pleased to give my consent when Messrs. T. & T. Clark of Edinburgh desired to arrange for a translation of the second edition of my Handbook, which was recently published and considerably enlarged. The translation gives the text of the German original without alteration, except that a few slips have been removed—partly due to the translator's accuracy.

I desire to express my sincere thanks to Dr. S. Angus for the carefully executed translation; he has performed his task with great ability and with a perfect understanding of the subject.

My wish is that my book, which has gained friends in its German form, may secure new friends in its English dress and contribute to an increased and deepened knowledge of Modern Greek among English-speaking scholars and students.

A. THUMB.

STRASSBURG, *January* 1912.





## TRANSLATOR'S NOTE.

*Then why write this*

PROFESSOR THUMB'S FOREWORDS render any further words from the Translator unnecessary. The need for such a book as the present has been growingly felt in the English-speaking world. The works on Modern Greek with which the English student is familiar deal either exclusively or for the most part with the *καθαρεύουσα*, the "Atticizing" learned language of the present day. No fair account is to hand of the modern *vernacular*, which reflects the chequered history of the Greek people, and is alone the true descendant of the ancient language. It is not too much to claim that this book is the first in English to supply the want, and as such must prove welcome to the teachers and students of the Greek language. Professor Thumb's aim is to be practical in two ways,—first, to present a satisfactory account of the latest phase of Greek to those Hellenists who are convinced that they must pass beyond the classical and the Hellenistic periods for the study of a living language with an unbroken history of three thousand years; and, secondly, to furnish a Textbook of the modern Greek vernacular for beginners, as evidenced by the division into Grammar, Texts, and Glossary.

Finally, the Translator has much pleasure in placing before English readers the Handbook which he used in Professor Thumb's own Modern Greek class in Marburg.

S. A.

EDINBURGH, *February* 1912.



## FOREWORD TO THE FIRST GERMAN EDITION.

THE past century witnessed the publication of modern Greek grammars in large numbers. This output corresponds in a certain measure to the sympathy which, during the different decades of the century, Europe bestowed upon modern Greece. We shall find that the number of grammars, pocket-dictionaries, elementary text-books increased in those periods in which the Greeks to a special degree attracted the eyes of Europe, so that the mere statistics of publishing firms could furnish an exact index of the interest of the West in the people of Greece; and, if we are to trust our index, this interest appears to have grown more intense again during the past lustrum. But notwithstanding the enormous output in this field, only a small proportion is of practical service, not a single one of the existing helps being adequate to the requirements which science imposes even on a grammar which professes to serve only a practical purpose. Indeed, one sometimes receives even the unpleasant impression that the book in his hand is a work "made to order," owing its existence solely to the speculation of the book-selling trade. The peculiar literary conditions of Greece contribute partly to this lack of really serviceable helps. The term "modern Greek," as is well known, designates *two* forms of language—first, the living language spoken by the people and split up into numerous dialects or *patois*, which form alone properly deserves the name of modern Greek; and, secondly, the literary language, the *καθαρεύουσα*, *i.e.* "pure speech," which is a literary and learned revival of the more or less modernised ancient Greek common language, and is therefore a product of art by no means of recent date, but the result of the written usage of centuries reaching back

beyond Byzantine days. The extent to which this stereotyped form of ancient Greek admitted and still admits modern elements borrowed from the popular language varied not only in different times, but still varies also according to author and locality. The majority of modern Greek grammars have this in common, that they present neither the one nor the other form of language exclusively, but select as a working basis either the learned language or the vernacular without confining themselves further strictly to the standard chosen. Those who prefer the literary language are in the majority: ordinarily this form is taught in such a way as if it were *κατ' ἐξοχήν* "the Greek language of the present day." And yet this literary complexion is not exclusively the dominant one even in the province of artistic literature, while lyrical and epic poetry belong almost entirely to the vernacular, which continues also to gain ground in other departments (comedy and narrative).

A combined account of both forms of the language suffers from want of clearness, quite apart from the fact that in most cases the vernacular in this way is denied fair treatment. Mitsotakis<sup>1</sup> so far has best succeeded in treating both together; but he, like all the others, displays a lack of the training in philology necessary to do justice to the more rigorous scientific demands: he also lacks the necessary discrimination of the essential distinction between the popular and the literary language. The former is by no means satisfactorily treated, and in his grammar appears but too faintly as a pronounced independent form of language. The only elementary grammar of recent date which has essayed the task of presenting the popular language is that of Wied.<sup>2</sup> This little volume, the popularity of which is attested by the immediate appearance of a second edition, is to be highly commended to the beginner for a rapid introductory sketch of the modern Greek vernacular; but certainly those who try to gain from it a complete knowledge of the copious popular literature of modern Greece, or to become acquainted with

<sup>1</sup> Mitsotakis, *Praktische Grammatik der neugriechischen Schrift- und Umgangssprache*. Stuttgart and Berlin, 1891 (Spemann). xii and 260 pp. (12 Marks). Cf. my review in the *Deutsche Literaturzeitung*, 1893, col. 235 f.

<sup>2</sup> Wied, *Die Kunst, die neugriechische Volkssprache durch Selbstunterricht schnell und leicht zu lernen*. Vienna: Hartleben, in the series "Kunst der Polyglotten," pt. xi. (2 Marks).

the structure of the speech of the common people, will soon be disappointed. There exists no text-book that can supply reliable and to some extent ample information upon the facts of the modern Greek popular language. An adequate text-book should be expected not only to introduce every scholar to an understanding of the abundant treasures of the modern Greek national and vernacular literature, but also to make the linguist and the philologist familiar with the principle of the growth of the language. To fill this breach is the object of my *Handbook*.

I have already in a separate brochure<sup>1</sup> pointed out that the vernacular, and not the literary, language should be first learned, together with the reasons for this view. To repeat briefly: those who are familiar with ancient Greek and then learn the modern vernacular possess all that is essential to understand the modern Greek literary language; while those who do not know ancient Greek will never gain a clear grasp of the linguistic conditions of Greek literature of the present time. My Grammar is not intended for readers who are complete strangers to ancient Greek. Nevertheless, I have fully adopted the standpoint of modern Greek: for a descriptive grammar—and such mine professes primarily to be—must treat a language only in its own light. It is, on the other hand, a confusing anachronism in a grammar of modern Greek to lay down rules, *e.g.*, on the long and short vowels  $\epsilon$  and  $\eta$ ,  $\omicron$  and  $\omega$ , or for the “diphthongs” *αι, οι, ει*, or for the spiritus asper, the circumflex and acute accents, which possess no longer any meaning for the language of the present day, enjoying only a conventional existence in writing. The grammars of modern Greek with which I am familiar are simply drawn up on the model of ancient Greek, because the authors for lack of proper scientific knowledge of the language were not aware of the wide gulf between the ancient Greek orthography and the form of the present language. It is in the department of “phonetics,” or rather in that of “characters,” that our grammars betray this unfortunate habit most glaringly and senselessly; but even morphology cannot escape being crushed into this Procrustean bed to such an extent that its harmony and

<sup>1</sup> *Die neugriechische Sprache und ihre Erlernung*: Beilage to *Allgemeine Zeitung*, Aug. 6, 1891.

symmetry are quite obscured. Thus, *e.g.*, declension is treated according to the scheme of ancient Greek types of declension, that which is specifically modern Greek being attached as an accidental patch. Descriptive grammar demands, on the contrary, "that homogeneous phenomena should be grouped. But the criterion of what is to be regarded as homogeneous must not be sought in antiquity or in etymology, but in the ever-living genius of the language."<sup>1</sup> My classification of modern Greek declension satisfies, I believe, this requirement by treating and bringing together under a uniform point of view those elements which, in the consciousness of those who speak the language, fall together into groups, and consequently formally react upon one another. Deffner's,<sup>2</sup> as also Psichari's,<sup>3</sup> proposed classification of the declension forms appears to me less lucid than that which I have adopted. I myself have, however, only carried into effect a suggestion put forward by W. Meyer-Lübke in his commentary on the grammar of Simon Portius (p. 125)—a suggestion which he himself did not either follow up or carry out in his own classification of modern Greek declensions (p. 118). On the classification of verbs there can exist no doubt since the appearance of Hatzidakis' fine article "über die Präsensbildung im Neugriechischen,"<sup>4</sup> in which the formation of the present stem and its relation to the aorist are clearly stated. For the benefit of those who like to play with the term "practical," and who, in no way troubled with exact knowledge, regard "scientific" and "unpractical" as almost synonymous ideas, let me remark that the classification of the contents of a language based upon its own inner laws facilitates the acquiring of a language more than a grammar that presents the language on some external model.

I need not specially emphasise that I have not attempted an exhaustive account of the treasures of modern Greek, as is clear from the concise compass of my Grammar. But, notwithstanding, it contains considerably more than other grammars of greater size, and is above all a grammar of the

<sup>1</sup> G. v. d. Gabelentz, *Die Sprachwissenschaft* (Leipzig, 1891), p. 92.

<sup>2</sup> In his review of Legrand's Grammar, *Jenaer Literaturzeitung*, 1879, p. 392.

<sup>3</sup> Psichari, *Essais de Grammaire historique néogrecque*, i. 88 (Paris, 1886).

<sup>4</sup> Kuhn's *Zeitschrift f. vergl. Sprachf.* xxvii. p. 69 ff., and *Einl. in die neugriech. Grammatik* (Leipzig, 1892), p. 390 ff.

vernacular Greek "*Κοινή*." The existence of a common and uniform type of the "popular speech" (*Volkssprache*) is, of course, denied by some, it being maintained rather that beside the affected archaic written language there exist only dialects. The latter assertion I dispute, and I maintain that we are justified in speaking of a modern Greek "*Κοινή*," the language of the folk-songs in the form in which they are usually published being no more a specific dialect than that type of language of such popular poets as Christopoulos, Drosinis, Palamas, and many others, can be dubbed dialect. A perfect uniformity is admittedly not yet to be found, for just as sometimes on the one hand equally correct, *i.e.* equally wide-spread, forms occur side by side, so on the other many poets (as, *e.g.*, Vilaras) manifest a marked propensity for dialect elements; yet in spite of all this we may speak of *the* "vernacular" in contrast to the dialects. Many folk-songs in the course of extensive diffusion, passing from place to place, must have had their dialectic peculiarities reduced to a minimum, so that by a quite spontaneous process a certain average speech resulted. Quite recently *Ροΐδης* has also made a similar assertion, guided, however, more by instinct than by any scientific sense, and consequently he has overshot the mark in disputing absolutely the existence of dialects.<sup>1</sup> This average popular speech—which readily arises particularly in the larger centres—serves as a means of communication which is intelligible not only in Patras, Athens, and Constantinople, but also in the country.

The collection of Texts served me as a guide for the limitation of my material: the less common (or dialectic) phenomena are in general only treated so far as they occur in these texts. The student will therefore not expect to find, *e.g.*, the Greek dialects of Lower Italy or those of Pontus—to say nothing of Zaconian—given in any exhaustive manner. I have exceeded the dialect material contained in the Texts only when some linguistic phenomena of special interest on more general grounds (*e.g.* the history of the language) called for attention. Of course, such a selection remains always more or less subjective and influenced by the personal

<sup>1</sup> *Ροΐδης*, *Τὰ Εἰδῶλα. Γλωσσική μελέτη* (Athens, 1893), p. 180 ff. It was naturally an easy matter for Hatzidakis to refute the "scientific" grounds of *Ροΐδης*' thesis; *cf.* *Ἀθηνᾶ*, vii. 224 ff.

equation. I considered it imperative to cite *patois* phenomena not only to produce an approximately correct conception of the diversity of *patois*, but also efficiently to facilitate the study of modern Greek popular literature. When, however, either in *Grammar* or *Glossary*, I mention a definite region (*e.g.* Naxos, Velvendos, Cyprus) as exhibiting certain philological points, it is not to be understood that these occur *only* in those regions: such particulars, given generally in connection with the texts, mean no more than that a form or usage is locally restricted.

In the explanatory notes on the history of the language I confined myself to a selection of material on the same principles on which I made a selection from the dialect material. The relations between the ancient Greek forms and those of modern Greek are referred to in their salient characteristics. My object was to sketch in general outline their inner connection as the established result of the investigation upon modern Greek of the present time, and to put the reader on the right track, rather than to explain in detail all the separate linguistic points. Those who possess a scientific knowledge of philology will, with the aid of my directions, experience no difficulty in explaining many a detail. I aimed especially at presenting a clear account of the preservation or the disappearance of ancient, as well as the rise of new, types. A further consideration was to safeguard those who approach the study of modern Greek against such misconceptions as have been really exploded for science through the indefatigable exertions of Hatzidakis, but which misconceptions unfortunately still haunt the brains of unscientific dilettanti. In order not to frustrate my main object—to produce a textbook of the modern Greek vernacular—I have avoided the citation of scientific apparatus (literature, discussions, etc.), and have restricted to the smallest possible compass the employment of philological terminology—except the most common grammatical terms. The beginner will do well on the first reading to omit the section on Phonetics together with the notes and to go through the conjugation of the verbs before paragraphs 140–164 [§§ 175–212 of the new edition]. The annotations on dialect peculiarities will sometimes be best impressed on his mind by the reading of the texts. Let me refer those who seek information on the aims,



method, and tasks of investigation in modern Greek to my little book, *Die neugriechische Sprache* (Freiburg, 1892, 36 pp.), which will serve as an introduction to the present Grammar. The older as well as the more recent literature upon this subject will be found collected there and in my reviews in the *Anzeiger der Indogermanischen Forschungen*, as also in the first part of G. Meyer's *Neugriechische Studien*.<sup>1</sup>

It is almost superfluous to remark how much I have profited by the successful labours bestowed upon investigation in modern Greek philology during the past fifteen years. First in importance come the achievements of Hatzidakis, the fruits of which, as I hope, are apparent in this Grammar. Another work which I have frequently consulted with the greatest profit should also be gratefully acknowledged, viz. the commentary of W. Meyer (Lübke)<sup>2</sup> on the grammar of Simon Portius. This commentary is the solitary attempt to furnish a brief but comprehensive account of the results of modern Greek philology. Its association with Simon Portius was a happy thought. His grammar (although of the seventeenth century) not only compares favourably for a clear grasp of the material with the modern Greek grammars of the past century, but surpasses them in scientific spirit.

The Texts, the requirements of which were constantly kept in view in the Grammar, offer a selection of pieces of poetry and prose from the vernacular, and from that section of the artistic literature which is based upon the vernacular. That the latter is more or less affected by the literary language will appear from a rapid comparison between Part I. and Part II. of the Texts. In the Grammar or the Glossary I have drawn attention to those elements of the literary language which formally betray themselves as such (and which are not altogether wanting in Part I. of the Texts) in order to prevent any doubt as to what is genuinely vernacular. The Table of Contents gives the sources whence I have taken my texts. From my own collections I admitted three pieces

<sup>1</sup> G. Meyer, *Neugriechische Studien*. I. "Versuch einer Bibliographie der neugriech. Mundartenforschung"; *Sitzungsberichte der Wiener Akademie der Wissenschaft. Phil.-hist. Kl.* cxxx. (1894).

<sup>2</sup> Simon Portius, *Grammatica Linguae Graecae vulgaris*. Reproduction de l'édition de 1638, suivie d'un commentaire grammatical et historique par Wilhelm Meyer. With an Introduction by J. Psichari, Paris, 1889, Vieweg; lvi and 256 pp.

together with a distich; of these I have already published III. 4 elsewhere, while I. d. 7 and III. 13 (b) are *inedita*. Unfortunately no specially superior or authentic editions were at my command for the selections from some of the poets, still no real disadvantage can have, I believe, resulted. In general, I retained the texts in the form in which they were found in the editions which I used, in some cases with the alteration or addition of the headings. In purely orthographical matters which in no way affect the pronunciation (so especially in regard to vowels) the orthography adopted in the Grammar is systematically carried out. In the first part I have taken the liberty to make some other alterations *i.e.* corrections, thus, *e.g.*, in the case of final *ν*, in order to present the normally correct popular form in harmony with my Grammar. I have, however, in this respect practised considerable caution (*e.g.* I. a. 21, where forms like *συγχωρητά, ἔστωσαν* are borrowed from the ecclesiastical language). In the Texts of the artistic literature the orthography of the literary language is retained in cases like *σθ* instead of *στ, κτ* for *χτ, νδ* for *ντ*, final *ν*, etc., if such were found in my copy; the Grammar will be found to furnish adequate information upon these deviations from the vernacular language and orthography. In the text of Psichari (II. b. 1) the author's orthography remains absolutely unaltered, so as to present at the same time a sample of his proposals toward reform of orthography. My selection of texts was determined not only by the language itself, but also by having in consideration the history of literature and culture; on these principles the attempts toward the creation of a popular prose, or those selections which reflect wide-spread literary tendencies in modern Greek dress, are inserted; and, again, the admission of Rangavis' song (II. a. 14) was determined by its affinity with the ballad literature (*cf.* I. a. 4). The brief biographical dates for the poets will prove useful to fix their place and time; unfortunately I was not able to ascertain the dates for 'I. *Τυπάλλδος* and some of the writers still living. I venture to hope that the Texts, in the absence of a similar collection and in spite of their small bulk, are adapted to introduce the reader into the world of thought and ideas of the present-day Greek and especially the "*Ρωμαίος*."

The final part of the Texts consists of Specimens of

Dialect which give a fairly good idea of the multiplicity and variety of modern Greek *patois*. Annotations are here subjoined in order to render the dialects more easily intelligible. Every one who is at all familiar with how far the alphabetic representations of dialect texts fall short of phonetic exactness will comprehend the reason why I did not group the pieces in the first part, to which are attached notices of the places of origin (*e.g.* Epirus, Chios, Naxos), under Specimens of Dialect: at best they are to be considered merely as reproductions of a common language with dialect colouring. But in the Specimens of Dialect the purpose was to portray with as much faithfulness as possible the local *patois*, which is more or less the case in the texts selected. That from Cyprus (III. 8) is unfortunately very imperfect: there exist but few really reliable texts of modern Greek dialects. The second specimen of Pontic (III. 13. b) is taken from my own collections which I made during a prolonged stay last year in Samsun, and which represent predominantly the dialect of a village situate east from Samsun (Tšerakmán). But in order to secure simplicity in the phonetic transcription a peculiarity of the pronunciation has been left unnoticed, viz. that an initial tenuis after a preceding nasal is sometimes pronounced as a *voiceless* media (or also fortis): this I must reserve for detailed investigation on some other occasion.

The Glossary is primarily prepared to suit the texts, but embraces also all those words cited or discussed in the Grammar; from it the beginner may acquire a serviceable stock of words. It was absolutely necessary to attach such a vocabulary, because the only handy dictionary, that of Kind (Leipzig: Tauchnitz), is long since antiquated and no longer serviceable, and the modern Greek-French dictionary of Legrand (Paris: Garnier) would not cover my texts.

The principles which guided me in orthographical questions are briefly indicated in § 3 n. Generally speaking, I endeavoured, of course, to harmonise the spelling with the principle of the historical orthography, *i.e.* to spell according to the origin and nature of a form; but occasionally I also ventured to simplify as well as to effect a compromise (“*συμβιβασμός*”) between the orthography demanded on scientific grounds and that at present most commonly in use. Where the present orthography fluctuates among

various spellings (e.g. in comparatives in *-ύτερος*) I adopted without hesitation that demanded on the grounds of the history of the language; while again from among several methods of spelling in vogue I selected that one philologically best justified. On the other hand, I avoided unusual spellings, like *τοῖς* for *τις*, in such a case preferring the neutral sign *ι*. In the same way I could not admit spellings, e.g., like *-πουλλο, πουλλί*, etc. (which Hatzidakis<sup>1</sup> rightly demands on philological grounds), from a desire not to introduce into a *Handbook* an orthographical system too much at variance with the general usage. I have frequently aimed at simplification of orthography; thus in carrying throughout all forms the *ει* in *αὐτεῖνος* as required by its origin,<sup>2</sup> or in writing *ἔχω δεθεῖ* (for *-ῆ, ῆ*) to correspond to *ἔχω ἰδεῖ* and *ἔχω δέσει*. In the question of accents my principle was to restrict the employment of the circumflex as far as possible, affixing it as a rule only where it would correspond *immediately* to the ancient Greek circumflex (*γλωσσα*): when possible I carried systematically the same accent throughout a paradigm (e.g. *ναύτης—ναύτες*, not *ναῦτες*), or at least the same accent in homogeneous groups (*παπᾶς παπᾶ — παπάδες παπάδω; ἐπατοῦσα* in the singular, but *ἐπατούσαμε, ἐπατούσετε, ἐπατούσαν*). I regard it as pedantic to accent specific modern Greek forms (like *δούλα, κυνήγι, ἐκοιμώνταν*) or loanwords (like *βούλ[λ]α*) according to the rules of ancient Greek, frustrating, as it does, a much needed simplification of the historic orthography. Spellings, moreover, like *γναϊκά τ* (III. 11) or *εἶπέν ἄτεν* (III. 13. a) are rejected because they are used by editors manifestly only on analogy of ancient Greek: I at least am not aware that any distinction can be made between *ἡ μάννα μου* and *ἡ γυναικα μου*. In regard to the spelling of consonants I was guided by the pronunciation, thus, e.g., *νύχτα, ἐλεύτερος, γελάστηκα, σκίζω*, or I have expressly called attention to a conflict between pronunciation and orthography, e.g., *σβήνω* more correctly *ζβήνω* or *σχίζω* for *σκίζω*, etc.; this latter course was absolutely necessary for the reason that some account must be given of the relations obtaining between the spoken language and the

<sup>1</sup> Cf. Παρνασσός, xviii. (1895) 1 ff.

<sup>2</sup> Cf. e.g. B. J. Schmitt in the *Δελτίον τῆς ἱστορικῆς καὶ ἐθνολογικῆς ἐταιρίας*, iv. (1893) p. 306.

orthography, and also because the texts in this respect, as remarked above, reflect more frequently the orthography of the literary language. If in spite of painstaking correction I have here or there committed an orthographical slip, I beg indulgence.

A List of Abbreviations is given on p. 314.

Finally, mention should be made of the name which graces the publication of my book. The dedication is not to be regarded merely as a token of my high appreciation of the pioneer work of Professor Hatzidakis in the department of modern Greek philology, but also as an expression of my gratitude for the repeated encouragement and benefit gained from a most friendly exchange of ideas both orally and by letter. I have also for the present *Handbook* had the advantage of Professor Hatzidakis' assistance, inasmuch as he was ever ready to communicate to me valuable information, and very kindly undertook to read through a portion of the proofs.

FREIBURG IN BADEN, *July* 1895.



## FOREWORD TO THE SECOND GERMAN EDITION.

ON the occasion of a revised edition of my book I ventured to be guided by the same principles which appeared to me expedient fifteen years ago, when I first offered to the public my account of the modern Greek vernacular. The plan and design of the book were on the whole received with general approval, and may therefore be allowed to remain unaltered. If one critic took exception to my classification of modern Greek declensions, another as highly commended it, so that I had no particular reason to yield to the carper. Some inequalities, either pointed out by critics or which I myself detected, have, of course, been removed. But the volume of the book has also been enlarged by the accession of new material such as will certainly be welcomed by those who use this edition. A brief account of Syntax had from the beginning formed part of my plan, and was precluded in the first edition for purely external reasons. On the present occasion I was persuaded to insert such an account, not only from a desire to furnish a fairly complete view of the structure of modern Greek, but also by the consideration that a modern Greek syntax is at least as imperatively needed as phonetics or morphology for the interest with which the Koiné studies are being at present prosecuted. For I had more than once observed that the acquaintance with modern Greek on the part of those philologists who, in their Koiné studies, were conscious of the necessity of casting a glance at the later development of the language, was limited to the material of my Handbook. Moreover, the abundant citation of examples for the rules of syntax, which will serve the beginner as exercises, is an advantage on practical grounds, and will, as I hope, enhance the usefulness of the book.

These examples will, moreover, facilitate the understanding of the texts from which they are as a rule selected, being only exceptionally taken from other sources. In preparing the sections on syntax I was, of course, obliged to confine myself to the most important points, and only quite rarely drew upon dialect examples—for the simple reason that practically no work has been done on the problems of syntax. I am conscious that several of my statements can claim only provisional value: it will be quite obvious that in the almost complete absence of preliminary works, my remarks and rules cannot approach that degree of certainty that we may look for in the department of ancient Greek syntax, in which the work and experience of centuries may be utilised. But it afforded me a peculiar pleasure in many cases to be the first to formulate rules of syntax for the modern Greek vernacular, and, it may be, thereby to stimulate investigations along special lines, and set afoot comparisons between ancient and modern Greek syntax. It will easily appear that historic considerations weighed considerably with me in the arrangement of the material, so that students familiar with the ancient Greek will experience no difficulty in tracing the effects of a two thousand year development of the language. I am even convinced that, on the other hand, the chapter on the Order of Words in modern Greek will be serviceable for the historical understanding of Hellenistic texts, since we as yet know but very little about the arrangement of words in ancient Greek. I would also remark that my rules on the order of words have been drawn only from the prose texts of the vernacular literature.

The other additions to my book are largely due to the increased number of texts. In the course of the last few years our knowledge of modern Greek dialects has been so enriched by a number of excellent works, that it appeared to me as obviously necessary to enlarge the third part of the Texts with some excellent and interesting specimens of dialect. From my own copies I again contributed a few more pieces in order that my dialect collections from the islands, the Maina, and Asia Minor might not lie completely fallow (*cf.* III. 3. 5. 13. b. c. 14. a and another version of 15). Here let me thank Professor N. G. Politis of Athens for having most willingly and amply furnished me with the



information asked for upon some texts, especially the two *mirologies* (elegies) from Maina. I considered it further desirable to increase the material in the first and second parts. Some characteristic samples of the popular literature are added; the output of recent years must be taken into account, particularly as regards the progress which the struggle over the popular language has undoubtedly made since the beginning of the present century. The popular prose, having first asserted its claim to the field of narrative literature, is now ever more and more taking possession also of the literary essay (cultivated so excellently by writers like Palamas), and is experimenting even on the themes of abstract science. Psichari's example has been, and still continues, fruitful. The weekly paper "*Ο Νόημα*" has already for a number of years done service to the propaganda of the popular language. Contrast this with earlier days when newspapers in the pure vernacular were obliged to suspend after a brief run. The reform movement visibly assumes ever larger proportions. It even seems to me as if Hatzidakis himself, the greatest adversary of the "language-heretics," has very recently altered his standpoint perceptibly in favour of a genuinely popular reform of the literary language. At least at the close of his *Lectures on the Linguistic Question* (cf. the Appendix on Bibliography) he gives expression to principles upon a seasonable reform of the literary language that must sound to the advocates of the vernacular as a concession to their own views. If a man like Hatzidakis were to lend his support to the reform movement, that were a consummation to be wished.

Unfortunately, I was obliged to leave unfulfilled some wishes which were expressed to me in the event of a new edition of my book, and especially that for the admission of Solomos' *Hymn to Liberty*. I could not consent to give only a few verses, as G. Meyer proposed, and considerations for the bulk of my book forbade me to give it in its entirety, as Krumbacher advised (by letter). Further, it did not fall in with the character of this book to give selections from the mediæval literature or from the written language. I do not ignore the practical object of such proposals, but I believe that this object would be better served in special collections.

The Appendix on Bibliography is intended as a guide for

those who are interested in the problems and the history of modern Greek. Here everything is entered that appeared to me as specially characteristic for the purposes of introduction to modern Greek philology, as is also everything that could offer further help in bibliography, *i.e.* could present in outline the whole activity in the field of modern Greek philology. The entries from 1902 on are relatively more numerous because my reviews in the *Indogermanische Forschungen* extend only to that year. Such works on the Koiné are selected as take account of the modern Greek standpoint.

After my book has served the cause of modern Greek for fifteen years, I hope that in its revised form it will continue to prove serviceable to modern Greek and related studies.

It remains to thank Doctor E. Kieckers for the kind assistance which he rendered me in the correction of the proof-sheets.

ALBERT THUMB.

STRASSBURG, *July* 1910.

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GRAMMAR.



## PART FIRST.

### PHONETICS.

§ 1. The Greeks use the ancient Greek characters and orthography as used by us in Greek printing. For purposes of writing, in addition to the forms which we customarily use, they employ others which approximate to the Latin running-character (see Modern Greek Writing Alphabet).

For the Greek dialects of Lower Italy (villages in the Terra d' Otranto and in Bova) as well as for the Zaconian (a dialect spoken on the east side of the Peloponnesus between St. Andreas and Lenidi), usually (especially in philological works) transcription in Latin characters is employed. These Latin (or phonetic) characters are only occasionally employed also in scientific works upon other dialects.

§ 2. The present pronunciation of the Greek characters with their phonetic transcription is as follows:—

$\alpha$  ( $\alpha$ ) =  $a$  (as in father).

$\beta$  = (French)  $v$ , i.e. a labial (more correctly labio-dental) voiced spirant:  $\beta\acute{\alpha}\lambda\lambda\omega$   $v\acute{a}l\omega$  "I place, lay,"  $\beta\rho\acute{\epsilon}\chi\omega$   $v\rho\acute{e}\chi\omega$  "I moisten,"  $\sigma\tau\rho\alpha\beta\acute{o}s$   $strav\acute{o}s$  "wry, squinting."

$\gamma$  (1) before palatal (dental) vowels ( $e, i$ ) =  $y$ , i.e. a palatal voiced spirant (like German Jod):  $\gamma\epsilon\lambda\acute{\omega}$   $yel\acute{o}$  "I laugh,"  $\gamma\epsilon\acute{\iota}\tau\omicron\nu\alpha s$   $yitonas$  "neighbour,"  $\gamma\ddot{\upsilon}\rho\omicron s$   $yiros$  "circle,"  $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$   $piy\acute{e}n\omega$  "I go,"  $\mu\acute{\alpha}\gamma\epsilon\rho\alpha s$   $m\acute{a}yeras$  "cook."

(2) before guttural (velar) vowels ( $a, o, u$ ) and before consonants =  $\text{ʒ}$  (in grammars commonly represented by  $gh$ ), i.e. a guttural sounding spirant (like  $g$  in *ich sage* of some

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German dialects, e.g. that of the Palatinate): γάλα *zála* (*ghála*) "milk," γομάρι *zomári* "ass," γουρούνι *zurúni* "pig," ἀγαπῶ *azapó* "love," λέγω *lézo* "say," ἐπήγα *epízα* "I went," γλῶσσα *zlósa* "language," ἔγνοια *ézn'a* "care."

(3) on γγ and γκ, v. § 15.

δ = d̄ (dh), a sonant interdental spirant like the English so-called soft *th*, as in *then*: ἐδώ *edó* "here," δόντι *dóndi* "tooth," δρόμος *drómos* "way, street."

ε = (medial) e, as in *get*.

ξ = z, sounding sibilant, like Fr. *z*, or (North) German *s* between two vowels (*Rose*), or *z* in *zenith*: ζουλεύω *zulévo* "I envy," μαζί *mazi* "together, with."

η (η) = i (as *ee* in *feet*): μῆνας *mínas* "month," σηκώνω *sikóno* "I raise."

θ = þ (th) unvoiced interdental spirant, like the English "hard" *th*, as in *thin*: θαμμένος *thaménos* "buried" σπίθα *spítha* "spark."

ι = i.

κ (1) before guttural (velar) vowels = k, i.e. like Fr. *c* or *qu* before guttural vowels, and almost like Germ. *k* in *Kanne* (only without breath): καλός *kalós* "good," εἰκόνα *ikóna* "images," ἀκούω *akúo* "I hear."

(2) before *e*, *i* = *k'* (*ky*), a palatal stop approximating the Germ. *k* in *Kind* (but more palatal *ky*): καί *k'e* "and," σκυλί *sk'ili* "dog," κοιμῶμαι *k'imáme* "I sleep," παιδάκι *pedák'i* "child."

λ = l

μ = m

ν = n

} or *mouillé*, v. § 30.

ξ = ks (sometimes *gz*, v. § 15).

ο = (medial) o, as in *not*.

π = p.

ρ = r, with the point of the tongue, aspirate (or also pronounced *mouillé*, § 30).

σ = s (North Germ. *ss*), i.e. always "voiceless" or "sharp," even between two vowels (ἐσύ *esi* "thou"). For the pronunciation of *σ* as *z*, v. § 29.

τ = t.

υ = i.

φ = f (labio-dental).

χ (1) before the guttural vowels *a*, *o*, *u* = a guttural voice-



less spirant like *ch* in *loch*, or as in Germ. *ach*, *Joch*: χάνω "I lose," ἔχω "I have," ἔχουν "they have."

(2) before the palatal (dental) vowels *e, i* = palatal voiceless spirant χ', soft as in Germ. *ich*, *stechen*: χαίρω χ'έρο "I rejoice," μαχαίρι μαχ'έρι "knife," χοῖρος χ'ίρος "pig," ὄχι ὄχ'ι "no, not."

In cases where *χ* before guttural vowels is to be pronounced palatal it is written *χι*: e.g. ἄχουρα = άχ'ουρα "straw."

ψ = ps (sometimes *bz*; v. § 15).

ω (ω) = o

Compound signs:

ει, οι = i: ἔχεις έχ'is "thou hast," μοῖρα міra "fate."

αι = e (ε): βγαίνω vγέno "I go out."

ου = u: βούδι vύδι "ox."

αυ, ευ (ηυ) (1) before voiced sounds = *av, ev (iv)*, i.e. like αβ, εβ: παύω pávo "I cease," ἀνγή avγί "dawn," ἀύριο άvrio "to-morrow," δουλεύω δυλέvo "I work," ζεύγω zέvζo "I yoke," ξέρω ksέvvo "I know," ηύρα ivpa "I found."

(2) before voiceless sounds (π, κ, τ, φ, χ, θ, σ, ξ): = *af, ef* (αφ, εφ): αὐτός aftós "this," ψεύτης pséftis "liar."

In the modern pronunciation the Spiritus asper (´), Spiritus lenis (ˊ), and Iota subscriptum have no signification: ὁ o "the," οἱ i "the" (pl.), ἅγιος άγος "holy" (ἀγαπῶ aζapó "I love," ἔτος étos "year"), ᾠσμα άzma "song."

On the diphthongs and ι, γι (γι), ὄ, τσ, τζ, v. §§ 8, 9, 28 (17), 35.

§ 3. The modern Greek vernacular (apart from dialects) therefore has the following phonetic system:

(a) Vowels: a (a, a), e (ε, ai), i (ι, η, η, υ, ει, οι), o (o, ω), u (ου).

(b) Diphthongs: ai (ai, aη, aei), ei (ei, eη, eei, aii), oi (oi, oη, ωei), ou (ουι, ουη); v. § 8.

(c) Liquids: r (ρ), l (λ), r' (ρι), l' (λι).

(d) Nasals: m (μ), n (ν), ŋ (γγ, γκ, v. §§ 15, 33), mn' (μνι), n' (νι).

(e) Stops (mutes):

k (κ)

k' (κ, κι)

g

g'

t (τ)

d

p (π)

b

On the mediae *g, d, b*, v. § 15.

(f) Spirants:

χ	χ (χ, χι)	γ (γ)	γ (γ, γι, ι)
θ		δ (δ)	
φ (φ)		β (β)	
σ (σ)		ζ (ζ)	

(g) Double sounds:

ξ (ξ)	γξ (γξ, νξ)
τσ (τσ)	ντζ (ντζ, τζ)

1. Apart from these sounds, there exist in the various dialects other sounds, the most important of which will be mentioned in the following paragraphs.

2. The fact that the modern Greek popular speech, though written according to the principles of a. Gk. orthography, has experienced an independent phonetic development, makes it impossible in every case to force the m. Gk. form into the old Greek orthography; accordingly such transcriptions as *παληός* for *παλιός* = old Greek *παλαιός*, *ή* for *οι* (fem.), *βασιλειάς* for *βασιλιάς*, are due merely to the attempt to restore an external connection between the a. Gk. orthography and the m. Gk. form. Other orthographical transcriptions, like *ταις ήμέραις* for *τès ήμέρες*, *είχα γράψη* for *γράφει*, *καταιβαίνω* for *κατεβαίνω*, etc., have arisen through mistaken ideas as to the origin of the forms. On the whole, up to the present no uniform orthography obtains, and even in philological circles we find the most opposite views (cp. the orthography of *Psichari*, *TEXTS II. b. 1*). The principle that a m. Gk. form ought to be written according to its origin, presupposes a correct understanding of this origin, as, e.g., *Nom. Acc. pl. μέρες* (*v.* § 81, n. 1) and comparatives like *καλύτερος* (*v.* § 117), etc. Of course, when the source is obscure or doubtful, uniformity of orthography can be secured only after conventional fashion. The same holds true for forms where the principle given permits two equally justifiable spellings, e.g. *κάφτω* or *καύτω* "I burn." In many cases (especially in writing dialect forms) the historic orthography utterly fails, which makes the use of auxiliary signs necessary (e.g. *ι, ὀ*).

§ 4. The syllable which bears the stress is marked with an accent, acute <sup>´</sup>; this acute changes to grave <sup>`</sup> on the last syllable within the sentence, or circumflex <sup>ˆ</sup>. These three signs have absolutely the same value in the present-day pronunciation, the employment of the one or of the other of them being determined solely by the rules of accentuation in ancient Greek.

At this point also the a. Gk. rules and m. Gk. forms often come into conflict, e.g. it may be disputed whether *ίταν(ε)*, "he was," should be written *ήταν(ε)*, in accordance with the ancient form *ήτο*, or *ήταν(ε)* according to the ancient rules of accent.

## PHONETIC CHANGE.

## (a) VOWELS AND DIPHTHONGS.

§ 5. Modern Greek does *not* differentiate long and short vowels in the ancient Greek sense. The vowels are of equal length under equal conditions of stress: the stressed vowels (*i.e.* those which bear the accent of the word) are pronounced somewhat longer than the unstressed, that is, they correspond approximately to the stressed short vowels in German. νόμος "law" and νῶμος (ὄμος) "shoulder," ρίπτω "I throw" and δείχνω "I show," λύκος "wolf" and μοῖρα "fate," λέγω "I say" and φταί(γ)ω "I am at fault"; also γνωρίζω "I know" and νομίζω "I believe," λιθάρι "stone" and μητέρα "mother," λυποῦμαι "I lament" and κοιμῶμαι "I sleep," γερός "strong" and παιδί "boy," are exactly alike as far as their stressed and their unstressed vowels are concerned.

The a. Gk. distinction between long and short (ω, ο, η, ε) has thus disappeared and given place to another principle—that of giving prominence to the accented syllable by stronger enunciation. In North. Gk. the contrast between stressed and unstressed syllables is greater than elsewhere (*v.* § 7, n. 1).

§ 6. *Medial vowels.* Unstressed *i* before a *ρ* is rare, being mostly replaced by an *ε*: κερί "candle," ξερός "dry," θεριό "animal," σίδερο "iron," πλερώνω "I pay," χερότερος (χειρότερος) "worse," κερά (κυρία) "lady, Mrs." On the other hand, βούτυρο "butter," τυρί "cheese," συρτάρι "drawer."

1. Spellings like ξηρός, σκληρός, πληρώνω are not really vernacular so far as they do not present the change of unstressed *e* to *i* (discussed in § 7, n. 1).

2. In the Pontic dialect the a. Gk. η is for the most part represented by *ε*:—ἔρθα "I came" = ἤρθα, πηγὰδ "fountain" = πηγὰδι, ἐφέκα "I permitted" = ἀφήκα, ἐτρύπεσα = ἐτρύπησα "I pierced."

3. Isolated change of *i* to *ε*; *e.g.* in Cyprian γεναῖκα = γυναικα "woman," and μέ(ν) = μή(ν) "not" (in prohibitions).

*ε* becomes *ο* in ψόμα beside ψέμα "lie," γιόμα beside γέμα "meal," γιοφύρι beside γεφύρι "bridge," γιομίζω beside γεμίζω "I fill"; also dialectically γιόμα for γαῖμα, αἶμα "blood."

*ου* occurs often in an unaccented syllable where we should expect *i* (η, ι, υ); as, μουστάκι (μύσταξ) "moustache," μουστρί

(*μυστρίον*) "ladle," *ξουρίζω* and *ξυρίζω* "I shave," *σουπιά* (*σηπιά*) "cuttle-fish," *στουππί* (*στυππίον*) "tow, oakum," *φουμίζω* (*φημίζω*) "I praise," *ζουλεύω* (*ζηλεύω*) "I envy," *χουσός* (TEXTS III. 12) = *χρυσός*, *ἔρχουμουν* (*ἐρχόμην*) "I came."

4. In many dialects (chiefly in Zaconian, but also in Aegina, Megara, and Athens) the a. Gk. *v* and *oi* are, as a rule, represented by *ou*: e.g. *τσομούμαι* "I sleep," *σοῦκο* = *σῦκο* "fig," *ἄτσούλος* = *σκύλος* "dog," *τσουλία* = *κοιλία* "belly."

In the neighbourhood of gutturals and labials unstressed (a. Gk.) *o* (*ω*) often becomes *ou*; as, *κουδούνη* "bell," *κουλούρι* "cracker, biscuit," *κουπί* "rudder," *ζουμί* "broth," *πουλῶ* "I sell," *πουρνό* and *πωρνό* "morning," *σκουλήκι* "worm"; also in Italian loan-words: *τὸ κουμάντο* "command," *κουμπανιάρω* "I accompany," *φλουρί* (and *φλωρί*) "florin."

5. The change of an *o* (*ω*) to *ou* varies according to dialects. Even stressed *o* sometimes becomes *ou*, as in the word *οὔλος* = *ὄλος*, especially frequent in the region of the Aegean. On *-ou* for *-ω* in the end of a word, *v.* § 213, n. 3.

6. In addition to the general Greek vowel system we find in the Pontic dialects also three modified vowels *ä*, *ö*, *ü* (= *ä*, *ö*, *ü*), which are for the most part a result of a fusion of *i* + *a*, *o*, *u*: *δάβα* = *διάβα* "go," *τὰ πεντικάρᾱ* = *πεντικάρια* "mice," *λόνω* = *λύνω* "I melt," *σπέλων* = *σπήλιον* "cave," *ἄχῦρᾱ* = *\*ἄχιούρια* (*ἄχιουρα*) "straw." The vowel *ə* (Pontus and Cappadocia) occurs only in Turkish loan-words (e.g. *καῶδέκ* "answer").

§ 7. An unstressed vowel after nasals and liquids drops out if the same vowel precedes: e.g. *παρκαλῶ* (from *παρακαλῶ*) "I request," *σκόροδο* (from *σκόροδο*) "leek, garlic," *ἀκλουθῶ* (from *ἀκολουθῶ*) "I follow." Also the disappearance of the *i* in *κορφή* (from *κορυφή*) "summit," *περπατῶ* (from *περιπατῶ*) "I walk," *περβόλι* (from *περιβόλι*), "garden," *πέρσι* (from *πέρυσι*) "of last year," *σημερινός* (from *σημερινός*) "of the present day," etc., is apparently to be attributed to the same cause (if we posit older intermediate forms rising through assimilation *\*κοροφή*, *\*περεπατῶ*). Cp. also the imperative forms without *ε*, *φέρτε*, etc., § 217. To another category belong *ἐκάτσα* (beside *ἐκάθισα*) "I sat down," *σκώνω* (beside *σηκώνω*) "I raise," *στάρι* (beside *σιτάρι*) "grain, corn."

1. In the continental dialects (except in Attica and the Peloponnese), e.g. in Epirus, Thessaly, Macedonia, and Thrace, as also in the northern islands of the Aegean Sea, the adjacent Asia Minor

coast, and in part of the Pontus region, *i.e.* in the so-called Northern Greek dialects, the vowel system has suffered a complete transformation, in the extremest form of which (*e.g.* Velvendos, Lesbos) every unstressed *e* and *o* has become *i* and *u* respectively, every unstressed *i* or *u* has either disappeared or been considerably reduced:

πιδί = παιδί "child," κόντιβιν = ἐκόντευε "he approached," πάινιν = ἐπάγαινε "he went," χαίριτι = χαίρεται "he rejoices," πινάει = περνᾷ "passes by," ἐπιριν (ἐπαιρνε) "he took," σί = σέ (unstressed!) "in, into," τσί (= καί) "and."

κιρδιμένους = κερδεμένος "acquired," ἔδουκαν = ἔδωκαν "they gave," οὐρμήνις = ὀρμήνις "advice," φύτρουσι = φύτρωσε "grew," ἀγουράζου "buy," τοῦ λόγου = τὸ λόγο "the word," ποῦς (unstressed!) = πῶς "how?"

ζήτσιν = (ἐ)ζήτησεν "he sought, asked," ἄφκε = ἄφηκε "he allowed," ἔστλι = ἔστειλε "he sent," σκῶνω = σηκῶνω "I lift up," ἐφοβήθκα = ἐφοβήθηκα "I feared," νὰ φλάξ = φυλάξης "be on your guard," νύφι "bride," ἀκόμ = ἀκόμη "still, yet," λεοντάρ = λιοντάρι "lion," πγάδ = πηγάδι "fountain," τ = τῆ(ν), λαγκεύ = λαγκεύει "he jumps," νὰ πιθάν = πεθάνη "let him die."

ζμί = ζουμί "broth," κορτσόπλο = κοριτσόπουλο "maid," δλέβι = δουλεύει "he works," ἔκσα = ἤκουσα "I heard," στάσ = στάσου "stop!" πάν = πάνω "above," τοῦ τσιφάλ' τ (Lesbos) or τὸ κιφάλν ἄτ (Pontus) = τὸ κεφάλι του "his head."

The modification of a preceding consonant through the *i*-sound holds throughout: *e.g.* ἐχ' = ἔχει, ἔγνε = ἔγινε, οὐλ' = ὄλη or ὄλοι, μιγάλ'νι = (ἐ)μεγάληνε "became great," δζουβάν'ς (Lesbos) = τσοπάνης "shepherd."

Differences within a paradigm or stem arise through difference of accentuation: *e.g.* φοννάζ = φωνάζει "he calls," but φώναξι = ἐφώναξε aor.; τσιρατέλ "a little horn," τσέρατον (κέρατον) "horn"; these differences may disappear by assimilation: *e.g.* πάγκανε for παγήκανε after pattern of πάγκα = πάγηκα, "they went," ζάλσαμ (Cappad.) for ζαλίσαμε "we wandered, missed our way," after ζάλσα = ἐζάλσα.

Owing to such transformation the North. Greek forms often appear strikingly unfamiliar, especially if the consonants which come together also suffer alteration (*v.* § 37 n.).

2. A phonetic phenomenon—the opposite of the dropping of vowels—*i.e.* the spontaneous development of a vowel between consonants, takes place in, *e.g.*, λαμπρός beside λαμπρός "bright," Πάτινος = Πάτμος, γοιδί, more rarely γδί "mortar," φουκαριστώ (Crete) = φκαριστώ "I thank." From Velvendos, *cf.* σιπίτι = σπίτι, νὰ μῆ σιπέρος = νὰ μῆ σπείρης, ἀσταινουμι = αιστάνομαι, οὐ γαμπρόζουμ from ὁ γαμπρός μου (but οὐ πόνους μ = ὁ πόνος μου); from Lesbos νὰ βαστάξιν from βαστάξιν (*i.e.* βαστάξουν), but also γράφτη = γράφτον, ἄσπη = ἄσπη, etc., with syllabic *n*, *r*.

§ 8. *Diphthongs* arise in m. Gk. from the coalition of originally separate vowels: (ἀηδόνι is to be pronounced αἰδῶνι "nightingale," καημένος καϊμένος "unhappy," λημοσύνη

*leimostni* "alms," and similarly βούδι (beside βόδι, βούδι) "ox," ρολοῖ (ἄρολόγιον) "clock," ἀπλάϊ (πλάγι) "side." Here belong also the verbal forms treated in §§ 239 and 252 ρωταίεις, etc., λέει, πάει, τρώει, ἀκούει, etc. An *e*-sound combines with a preceding vowel to form a diphthong in αἰτός (= a. Gk. αἰετός) "eagle." The diphthongs are of secondary origin in γάϊδαρος (or γάδαρος) "ass," κελαϊδῶ (or κελαδῶ) "sing" (of birds), χαϊδεύω (or χαδεύω) "I caress." Finally, diphthongs are to be found in words of foreign origin: γαιτάνι "string, cord," καϊκτοῆς "boatman," λειμόνι "lemon," μαϊμού "monkey," τσάι "tea."

1. Also *o*- and *e*-sounds may form the consonantal part of a diphthong, e.g. in πάω "I go" (TEXTS III. 9 *p<sup>α</sup>ό*) or ἄετς "so" (TEXTS III. 13. c).

2. A peculiar kind of diphthong is found in southern Maina (cf. TEXTS III. 3)—an *i*-sound generally consonantal (§ 9) being transferred (epenthesis) into the preceding syllable and combining with the vowel of that syllable: e.g. μάϊτα = μάτια "eyes," βᾶϊζει = βάζει "he puts," μωϊρή = μωρή, ποϊδά = ποδιά "apron," κουλλοῦρα κουλλούρα "crackers," εἰδαῆτσε = εἰδιάβηκε "he went," παιῖδά (πειῖδά) = παιδιά "children," ἐννιά (εἰνήα) = ἐννιά "nine," and φίδα = φῖδια "snakes." This phonetic principle is operative also between closely connected words, as: νᾶϊ διορδώστου = νὰ διορθώσω "let me mend."

§ 9. Every *i*- or *e*-sound, which collides in the middle of a word with a succeeding velar sonant, loses its syllabic value and becomes consonantal (*i.e.* becomes a *y* = German *Jod*). The consonantal value of an *i* (*i, η, υ, ει, οι*) may be denoted by a ~ or \_ printed beneath (*i, η, υ, ει, οι* or *ι, η, υ, ει, οι*), or by *γ<sub>i</sub>, γ<sub>η</sub>* etc.; this, however, is not absolutely necessary, since the consonantal pronunciation is the rule in the pure vernacular: e.g. βραδυᾶζει (or βραδυᾶζει) *vrad̄yázi* "the evening comes," ὁμοιάζω (ὁμοιάζω) *omyázō* "I am like," ὅποιος "whoever," σιάζομαι (σιᾶζομαι) "I prepare myself, get ready," φτειάνω (φτειάνω) "I make," φτώχεια "poverty," ἀσημένιος "of silver" (adj.), ἴσιος "equal," λιοντάρι (from λεοντάρι) "lion," γενιά (γενεά) "race," παλιός (from παλαιός) "ancient," πανώριος (ώραίος) "very beautiful." Such an *i* fuses with a preceding *γ* to one (*y*) sound: ἄγιος ἄγος "holy," βᾶγια νάγα "wet-nurse," πλαγαῖζω *plagázo* "I go to sleep," γιωργός (γεωργός) *yorzós* "farmer."

In the initial syllable this *y* (Germ. *Jod*) is usually written *γι, γη* (or *γυ*): Γιάννης = Ἰωάννης "John," γιατρός (ιατρός) "physician," γαλι

(\**ῥάλιον*) "glass," *γῶς* (*υῖος*) "son," *γιορτή* (*ἑορτή*) "feast." In some dialects also an *i-* (*e-*) sound, arising through the disappearance of a consonant, unites with the following vowel and becomes consonantal, e.g. *πηγαίνει* (Ios) = *πηγαίνει*, *ῥίν* = *λέγουν* (Chios).

The *i* is not protected even by the stress, the accent being pushed back; as, *ἀτέλειωτος* "unceasing," *θεμέλιωσα* "I built," *πιάνω* "I seize," *ἔπιασα*, *κοπιάζω* "I try," *ἐκόπιασα*, *κουβεντιάζω* "I talk, chat," *ἐκουβέντιασα*, *λυώνω* "I dissolve," *ἔλωσα*.

Forms like *ἐπλησίασα*, *ἐσημείωσα*, *ἐτελείωσα* are not really vernacular.

All words, in which an originally stressed *i* or *e* precedes the vowel forming the end-syllable, carry the accent regularly on the end-syllable: *βαρεῖά* fem. of *βαρύς* "heavy," *παιδιά* pl. of *παιδί* "child," *χεριοῦ* gen. of *χέρι* "hand," *θὰ* *πιῶ* "I shall drink" (*ἦπια*); *ἐκκλησιά* "church," *καρδιά* "heart," *ματιά* "a look," and numerous other fems. in *-ιά*: *σκολεῖό* "school," *μαγερεῖό* "kitchen, cooking," *χωριό* "village," *ποιός* "who? which?" *ἐλιά* "olive-tree," *μηλιά* "apple-tree," and other names of trees and plants originally ending in *-έα*: *βασιλιάς* (*Βασιλέας*) "king," *γριά* (*γραῖα*) "old woman," *νιός* (*νέος*), "young," *Ὀβριός* (*Ἐβραῖος*) "Jew," *πλιό*, *πιό*, (*πλέον*) "more."

The retreat of the accent in *ἀρρώστια* "sickness," *ἀχάμνια* "weakness," *ὀρμήνεια* "counsel," *πραμάτεια* "goods," *φτώχεια* "poverty," etc., is to be attributed to the analogy of substantives like *ἀλήθεια*, *βοήθεια*.

§ 10. Words borrowed from the literary language or from Italian form an exception to the rule given in § 9: e.g. *ἁρμονία* "harmony," *ἀνδρείος* (in Rigas, but *ἀντρεῖά* TEXTS I. a. 1), *βασιλεία* "kingdom," *βιβλίο* "book," *ἀστεῖος* "witty," *εὐκαιρία* "opportunity," *κωμῳδία* "comedy," *νοσοκομεῖο* "hospital," *φιλολογία* "literature," *φιλία* "friendship" (Velvendos), *βίος* (beside *βιός*) "property" (TEXTS III. 5); *ἀρχαῖος* "old, ancient," *νέος* "new" (*νιός* "young"), *σημαῖα* "banner," *ὠραῖος* "beautiful";—Ital. loan-words: e.g. *κουμανταρία* *Commen-daria*, *μπιραρία* It. *birreria* "beer-shop," *σπετσαρία* *speceria* "apothecary's shop," *σκαμπαβία* "a kind of boat," and many such.

1. The older forms in *-ία*, *-έα*, etc., have remained unchanged in many dialects (in the old city of Athens, Aegina, Cyme in Euboea,

Western Maina, Lower Italy, Gortynia in Pelopon., Zaconia, Pontus, Cappadocia), so *παιδιά*, pl. of *παιδί* "child," *παλατίου* gen. of *παλάτι* "palace," *καρδιά* "heart," *σκοτεινία* (Cappad.) "darkness," *φωτιά* "light," *ποῖος* "who? which?" *βασιλέας* "king," *ἀξίναρῆα* "cut with an axe," *ἐλαία* "olive-tree," *μηλέα* "apple-tree," *πλέο* "more," etc.

2. The *i* (*e*) usually remains after a consonant + *ρ*, e.g. *κρύος* "cold," *κρέας* "flesh" (but *τὸ κριάτο*), *τρία* (beside *τριά*) "three"; *θεός* (beside *θιός*) comes from the ecclesiastical language.

3. In some North. Greek dialects *-ια* and *-εα* (half vocalic *ι* and *ε*, not *γ*) are still differentiated in the pronunciation as *φωτιά*, but *μηλεῖα*.

4. In several dialects (e.g. in the region of the Aegean Sea and in Eastern Crete) *ι* disappears after an *σ* (*ξ*, *ψ*, *ζ*): *ἄξα* for *ἄξια*, fem. "worthy," *γρόσα* for *γρόσια*, pl. of *γρόσι* "piastre," *νησά* for *νησιά*, pl. of *νησί* "island," *διακόσα* for *διακόσια* "200," *τρακόσες* for *τριακόσιες* "300" (*f.*), *πλούσος* = *πλούσιος* "rich." The loss of the *ι* and *ε* is universal in the following words:<sup>1</sup> *σώπα* (from *σιώπα*) "keep silence," *σαγόني* (*σιαγόνιον*) "chin," *σάλι* (*σιάλιον*) "saliva," *ψάβα* (*ψίαθος*) "straw"; also *κερά* (*κυρά*) "lady, woman" (*κυρία*); *θωρῶ* (*θεωρῶ*) "I consider," *χρωστῶ* (*χρεωστῶ*) "I owe."

5. Spirantic Jod (Eng. *y*) has become *χι* or *σ̣* (*š*) in some dialects: e.g. (Velvendos) *ὄπχιος* = *ὄποιος*, *τὰ μάτ'χ'α* = *τὰ μάτια*, (Crete), *πσός* = *ποιός*. In several of the islands (e.g. Calymnos, Scyros, Nisyros) a *σ* or *σ̣* develops after voiceless consonants, and *ζ* or *ζ̣* (*ž*) after voiced consonants respectively: e.g. *ἀέρφσα* = *ἀδέρφια* "brothers," *πσός* = *ποιός*, *σέρζα* = *χέρια* "hands," *παιχνίτζα* = *παιχνίδια* "sports," *πσάνω* = *πιάνω* "I seize," *καράβτζα* = *καράβια* "boats," *αῦρζο* = *αῦριο*. In Velvendos it becomes a hard *κ'* after *φ*, *θ*, *σ*: *τέθκ'ος* = *τέτοιος*, *χουράφκ'α* = *κωράφια*, etc. Note also from Chios (TEXTS III. 9) forms like *πῆσῆττα* = *πειότερα* "more," *ἰρρῆσεν* = *ἔπιασεν* "he seized," *δῆο* = *δύο* "two," *μῆδῆα* = *βούδια* "oxen." Finally, in the Cyprian dialect and kindred patois every *ι* (except after sibilants, where *ι* disappears) becomes *κ* or *κῆ*, i.e. *κ'*: *Κυρκακός* = *Κυριακός*, *περιστέρκα* = *περιστέρια* "doves," *χωρκόν* = *χωριό*, *τρικά* (and *τρία*), *ἀλήθκεια* = *ἀλήθεια* "truth," *πκοιός* = *ποιός*, *χαρκιά* from *χαρτκιά* = *χαρτιά* "cards."

§ 11. When an end-vowel and an initial vowel come together a contraction (crasis) takes place:

- a* + *a-*, or *o-*, *u-*, *-e*, *i-* becomes *a*
- o* + *o-*, *u-*, *e-*, *i-* becomes *o*
- u* + *u-*, *e-*, *i-* becomes *u*
- e* + *e-*, *i-* becomes *e*
- i* + *i-* becomes *i*;

or in reverse order, i.e. *-o*, *-u*, *-e*, *-i* + *a-* become *a*, etc.

*a* is therefore the strongest vowel and swallows up all

<sup>1</sup> For Pontic *ἄ*, *ὄ* from *ια*, *ιο*, v. § 6, n. 6.

<sup>2</sup> Instead of *γ*.



the rest; next in order comes *o*, then *u*, *e*, *i*: e.g.  $\theta'$  ἀλλάξω = θὰ ἄ. "I shall change," θὰ ἔχω (ἔχω) "I shall have," ἀπ' (ἀπὸ) αὐτό "from this," τ' ὄνομα (τὸ ὄ.) "the name," τό ἔχτισαν (τὸ ἔχτισαν) "they built it," ἐγὼ ἴμουννα (ἦμουννα) "I was," εἶν' (εἶναι) ὁμορφή "she is beautiful," νὰ σοῦ ἴπῶ (εἰπῶ) "let me tell you," ποῦ ἴσαι (εἰσαι) "where art thou?" τοῦ ἴδωκα (ἔδωκα) "I gave him," πέντ' ἔξι (πέντε) "five or six," ἦρθ' ἔνας (ἦρθε) one came," λείπ' ἐκεῖνος (λείπει) "that one (he) is absent," τί ἴδες (τί εἶδες) "what did you see?"

1. In Northern Greek *e* is stronger than *u*, so π' ἔρχεται = ποῦ ἔρχεται.

2. In many parts *i* is not swallowed up by *a* (or *o*, *u*), but combines with the preceding vowel into a diphthong: νὰ ἴδῶ παιδί "that I may see," τὸ εἶδα τίθι "I saw it," ποῦ εἶσαι ρίψε "where art thou?" Further, in several regions *u* + *e* unite to *o*: ὀπῶχει = ὀποῦ ἔχει "who has," σὸλεγα = σοῦ ἔλεγα. Before velar vowels καί retains the palatal pronunciation of the *κ*: κὲ αὐτός "and he," and also loses its vowel before a following *i*: κ' ἴστερα "and then." Moreover, the short words μέ "me," σέ "thee," usually lose their *e* before *i*: μ' εἶδες "thou sawest me"; while, on the contrary, the article ἡ οἱ retains its vowel: ἦρθ' (ἦρθε) ἡ μάννα "the mother came."

3. Vowel contraction within a word takes place in general according to the same laws as in case of liaison of separate words: e.g. πᾶς (πᾶς) from πάγεις, τρώς from τρώγεις, ἄκου from ἄκουε, πάνε from πᾶ(γ)ουνε, λέτε from λέγετε, etc., πωρνό (πουρνό) "morning," from \*πρωνό, i.e. πρωνόν. (Similarly Pontic  $\tilde{a}n = \tilde{a}γην$ ).

§ 12. The initial unstressed vowel is subject to various mutations.

(a) The dropping (aphaeresis) of an *i* and *e*, more rarely of an *o* or *a*: e.g. γούμενος (ἠγούμενος) "abbot," γειά (ὑγειά) "health," μέρα (ἡμέρα) "day," μισός (a. Gk. ἡμισυς) "half," πάγω (a. Gk. ὑπάγω) "I go," ψηλός (a. Gk. ὑψηλός) "high," ἴγῶ and ἐγὼ "I," ἴδῶ and ἐδῶ "here," βρίσκω (εὐρίσκω) "I find," κεῖ and ἐκεῖ "there," κείνος and ἐκεῖνος "that," μπορῶ (beside ἐμπορῶ and ἠμπορῶ) "I can, am able," ρωτῶ and ἐρωτῶ "I ask," σπέρα (ἑσπέρα) "evening," φκαριστῶ (εὐχαριστῶ) "I thank," γίδι (αἰγίδιον) "goat," ματώνω (αἶμα) "I make bloody," δέν (from οὐδέν) "not," Pontic κί (from οὐκί) "not," λίγος (ὀλίγος) "little," μάτι (ὀμμάτι) "eye," μιλῶ (ὀμιλῶ) "I speak," σπίτι (ὀσπίτι) "house," ψάρι (a. Gk. ὀψάριον) "fish," γαπῶ (usually ἀγαπῶ) "I love," πὸ μακρά (usually ἀπὸ μ.) "from afar," πεθαίνω, ποθαίνω (ἀποθαίνω) "I die," τοῦ ἴφτι Velv. = the usual τὸ αὐτί "ear," λαχτόρι (Cappad.) = ἀλόχτερας (Aegina) "cock."

Aphaeresis may even take place when the initial vowel is of secondary origin caused by the disappearance of a consonant: *e.g.* *ναῖκα* (Capp.) = *γυναῖκα* "woman" (*cf.* § 22).

(b) Prothesis, that is, the prefixing of an *a* in most cases, more rarely another vowel: *νέφαλο* and *άνέφαλο* "cloud," *πλάγι* and *άπλά(γ)ι* "side," *στήθι* and *άστήθι* "breast," *χείλι* and *άχείλι* "lip," *άβδέλλα* (*βδέλλα*) "leech," *κρυφά* and *άκρυφά* "secretly," *καρτερῶ* and *άκαρτερῶ* "I expect," *περνῶ* and *άπερνῶ* "I pass by," *λησμονῶ* and *άλησμονῶ* "I forget" (*ελιμονίζο* in the Terra d' Otranto), *άθερρῶ* (Pontus) = *θαρρῶ* "I believe," *έσύ* (*σύ*) "thou," *τότες* and *έτότε(ς)*, Pontic *άτότε* "then, at that time," *τουτός* and *έτουτός* "this" (on *βλέπω* and *έβλέπω*, etc., *cf.* § 182, n. 2); *ῥσκιος* (in patois *ῥσκιά* and *σκιά*) "shadow."

(c) Exchange of the initial vowel for another vowel: *e, i* are liable to be displaced by *a* or *o*; *o* in most cases is displaced by *a*, while *a* seldom yields to any other vowel: *άντερα* (a. Gk. *έντερα*) "bowels," *άλαφρός* (*έλαφρός*) "light," *άξάδερφος* (*έξάδερφος*) "cousin," *άπάνω* (*πάνω, έπάνω*) "above," *άκεί* (Pontus) = *έκεί* "there," *άρωτῶ* (= *έρωτῶ, ρωτῶ*), in Pontus also *όρωτῶ, άχνάρι*, and *χνάρι* (a. Gk. *ῥχνος*) "track," *άπομονή* (*ύπομονή*) "patience," *όμορφος* (also *έμορφος*) "beautiful," *όχτρός* (or *έχτρός*) "enemy," *όρμήνεια* (*έρμηνεια*) "counsel," *όρπίδα* (*έρπίδα*) "hope," *όγώ* = *έγώ* "I," *έδικός* = usually *δικός* (*ιδικός*) "own," *έπίσω* (usually *όπίσω* or *πίσω*) "behind," *άρφανός* (*όρφανός*) "orphan," *άχταπόδι* (*χταπόδι*, from *όκταπόδιον*) "polypus," beside *μάτι* (see above) also *άμμάτι*; *οῦλος*, usually *όλος* "whole"; *εὔτός* (Chios, Naxos, Crete, Ionic Islands) = *αὔτός* "this."

In the forms of the initial vowel there exists the greatest diversity in the different dialects. These forms are mostly due to an incorrect analysis of the close *liaison* of words according to § 11, especially in the union of the article and noun or *να, θά* + verb: *e.g.* *τομμάτι* is analysed into *τὸ μάτι* (instead of *τὸ ὀμμάτι*), *νακαρτερῶ* into *ν' άκαρτερῶ* (instead of *νὰ καρτερῶ*), *τάντερα* into *τὰ άντερα* (instead of *τὰ έντερα*).

#### (b) STOPS.

§ 13. The tenues *π, κ, τ* generally undergo no change. In some cases they have arisen from spirants (see § 18). On the other hand, two exceptionless phonetic laws have decreased the number of the tenues:

§ 14. (1) The combinations πτ and κτ have become φτ and χτ: (a. Gk.) πτ has become φτ: φταρμίζομαι (a. Gk. πτάρνυμαι), "sneeze," φτερό (πτερόν) "wing," φτωχός (πτωχός) "poor," ἀστράφτει (ἀστράπτει), "it lightens," ἑφτά (ἑπτά) "seven," κλέφτης (κλέπτης) "thief," πέφτω (πίπτω) "I fall."

(a. Gk.) κτ = χτ: χτίζω (κτίζω) "I build," χτυπῶ (κτυπῶ) "I strike," ἀνοιχτός (ἀνοικτός) "open," δάχτυλος (δάκτυλος) "finger," δείχτω (from δείκνυμι) "I show," δίχτυ (δίκτυον) "net," νύχτα (νύξ νυκτός) "night," ὀχτώ (ὀκτώ) "eight," σφιχτός (σφιγκτός) "fixed."

1. πτ, κτ therefore are no longer to be found in a modern Greek word. ἀπ' τὸ = ἀπὸ τὸ, etc., is a different matter; yet even in this case the pronunciation is often ἀφ' τὸ; so also, e.g., κόφ' το from κοφ(s) το, § 37.

Whenever the spelling πτ, κτ (καθρέπτης instead of καθρέφτης "looking-glass," ἀκτίνα instead of ἀχτίνα "ray," etc.) occurs in vernacular texts it is merely a survival of the historic *orthography* of the literary language, *pronunciation* being φτ, χτ.

2. In the Greek of Lower Italy χτ and φτ have passed into φτ (Otranto) and στ (Bova) respectively: νίφτα νύχτα (but ἑπεττα = ἕπεφτα!); ἐστά = ἑπτά, νίστα = νύχτα.

§ 15. (2) The tenues after nasals become mediae, i.e. μπ, ντ, γκ are pronounced like mb, nd, ng (ϖ = ng in German *Engel*): ἀγκαλιάζω ἀγκαλ'ίζω "I embrace," πρίγκιπας πρίνσιπας (Lat. *princeps*) "prince," λάμπω λάμβω "I shine," ἀντάμα ἀνδάμα "together." The same sounds arise when a nasal and (a. Gk.) β, γ, δ come together, so that μβ, γγ and νδ are pronounced like mb, ng, nd, preserving the ancient Greek mediae; but it is better, except in the case of γγ, to write μπ, ντ: κολυμπῶ (a. Gk. κολυμβῶ) "I swim," ἐγγίζω ἐσγίζω "I touch," ἔντεκα ἐνδεκα (ἔνδεκα) "eleven," δέντρο (δένδρον) δένδρο "tree."

1. Spellings like κολυμβῶ, δένδρον come from the literary language and are unintelligible.

When, owing to the dropping of a vowel, the groups μπ, γκ (γγ), ντ begin the word, they are pronounced almost exactly like pure voiced *mediae*, i.e. like North German or Romanic b, g, d (or, more correctly, <sup>m</sup>b, <sup>n</sup>g, <sup>n</sup>d with reduced nasal): μπροστά (ἐμπρός) "forwards," μπαίνω (ἐμπαίνω) "I go in," γγόνι (ἐγγόνι) "grandson," γκρεμίζομαι "I hurl down, precipitate" (\*ἔγκρημ[ν]ον), ντροπή (ἐντροπή) "disgrace," ντύνομαι (from ἐνδύνομαι) "I dress."

The change of tenues to mediae after a preceding nasal takes place also in the liaison of words, final *-ν* uniting with the initial *π* (*ψ*), *κ* (*ξ*), *τ* (*τσ*) of a following word to *mb* (*mbz*), *ng* (*ngz*), *nd* (*ndz*): τὸν πατέρα = *tombatéra* "the father," τὸν ψεύτη *tombzéfthi* "the liar," τὴν τσέπη *tindzéri* (acc.) "the pocket," τὴν κουράζω *tiwgnúzo* "I weary her," δὲν ξέρω *ðewgzéro* "I do not know," δὲν ψηφῶ *ðembzifó* "I care not," ἂν τὸν πάρησ *andombáris* "if you bring him." Note also from Chios (TEXTS III. 9) (δ)ὲν εἶ(δ)εν κανεῖ *en ien ganí* "he saw nobody," (δ)ὲν ἤρκοτον πῆ(δ)εν ἰρκυτομ *b'á* "he came no more," ἤφυνεν τσεῖνος (= κείνος) *ífien dzínos* "that (man) fled." On the other hand, initial *β*, *γ*, *δ*, and *γ* always remain spirants: τὸ(ν) βασιλιά, τὸ(ν) γάμο, τὴ(ν) δόλια, τὴ(ν) γυναῖκα (*cf.* § 33, n. 3).

2. In many regions (*e.g.* several of the Cyclades, Lesbos, *cf.* also TEXTS III. 12) *μπ*, *γκ*, *ντ*, both when initial and when within a word, have become pure mediae: *μπάμπω* has become *bábω* "grandmother," (ἐ)μπορῶ "I can," (ε)βορῶ, φεγγάρι "moon," φεγάρι, δόντι "tooth," δόδι, κοντά "near," κοδά, ἄντρας "man," ἄδρας, ἀραβωνιάζ(ου)νται "they are betrothed," ἀραβωνιάζ(ου)νται. The same phonetic change extends even to loan-words (*cf. e.g.* from Ἴος *κουβάνια*, Ital. *compagnia* "company," ἀρμαμέδο, Lat. *armamentum* "fleet," πάδα, Ital. *banda* "side"), and to word-liaison, *cf.* from Ἴος τὸ γαφέ = τὸν καφέ "coffee," from Lesbos *τ γαρδιά = τὴν καρδιά* (acc.) "the heart," *δ γαλαμῶ = τὴν καλαμιά*, "the reed," *σὰ δὸν = σὰν τὸν* (acc.) "as the"; from Saranda Klisiés *μὴ δύχ = μὴν τύχη* "may it not happen," *τὴ γσέσκισαν* "they rent it."

3. The softening of the initial syllable by the nasal of the preceding final has sometimes resulted in the voiceless initial of a word becoming voiced, or a voiced initial becoming voiceless, *i.e.* there arose a *ὁ μπιστικός* from a *τὸμ πιστικόν*, a *μπέμπω* (Crete) from *τὸν πέμπω*, a *γουρεῦω* "I shear" (Lesbos) from *τὸν κουρεῦω*, etc., or from *τὴ μπάντα* a *ἡ πάντα* "side" (Ios).

4. The m. Gk. mediae are therefore inseparably connected with an originally preceding nasal, there being no other mediae except in loan-words. As the alphabet has no signs for *b*, *d*, *g*,<sup>1</sup> the corresponding sounds are represented in the numerous Turkish and Italian words by *μπ*, *ντ*, *γκ* respectively: *μπέης*, Turk. *bei* "Bey," *μπάρκα* "bark," *ντερβένι*, Turk. *derren* "defile, narrow pass," *ντάμα* "lady" (in cards), *σεβντάς*, Turk. *sevda* "love," *ἀντίο*, Ital. *adío* "adieu," *γκιαούρις* "Giaour," *γκαλερία* "gallery," *μπάγκα* "bank." So also Γκαίτε "Goethe," Μπέκ "Beck," and similar foreign names, although in such cases the educated Hellenise the form (Γοίθιος Goethe, Δάντης Dante, etc.).

<sup>1</sup> Sometimes (in Constantinople, especially in Turkish newspapers printed in Greek characters) the signs *β*, *γ*, *δ* with a period underneath are employed.

§ 16. In addition to the rules already stated, the tenues suffer phonetic transformation only in isolated cases and dialectically; thus  $\kappa$  has fallen out before  $\chi$  in  $\zeta\acute{\alpha}\chi\alpha\rho\iota$  (from  $\zeta\acute{\alpha}\kappa\chi\alpha\rho\iota$ ) "sugar," and  $\sigma\iota\chi\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$  (from  $\sigma\iota\kappa\chi\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$ ) "I dislike,"  $\kappa\beta$  becomes  $\beta\gamma$ , and  $\kappa\delta$  becomes  $\gamma\delta$ :  $\beta\gamma\acute{\alpha}\lambda\lambda\omega$  ( $\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\omega$ ) "I take out,"  $\beta\gamma\acute{\alpha}\iota\omega$  ( $\acute{\epsilon}\kappa\beta\acute{\alpha}\iota\omega$ ) "I go out,"  $\gamma\delta\acute{\upsilon}\nu\omega$  ( $\acute{\epsilon}\kappa\text{-}\delta\acute{\upsilon}\omega$ ) "I undress,"  $\gamma\delta\acute{\epsilon}\rho\omega$  ( $\acute{\epsilon}\kappa\text{-}\delta\acute{\epsilon}\rho\omega$ ) "I flay." The combination  $\phi\tau\epsilon$  becomes  $\phi\kappa\iota$  in  $\phi\kappa\gamma\acute{\alpha}\rho\iota$  (\* $\pi\tau\upsilon\acute{\alpha}\rho\iota\omicron\nu$ ) "shovel," and  $\phi\kappa\epsilon\acute{\iota}\omicron\nu\omega$  (beside  $\phi\tau\epsilon\acute{\iota}\omicron\nu\omega$ ) "I make."

1. The disappearance of tenues in Chios (TEXTS 9), e.g. in  $\alpha\omicron\rho\acute{\alpha}\nu\omicron$  =  $\acute{\alpha}\pi\omicron$   $\acute{\pi}\acute{\alpha}\nu\omega$  "from above,"  $\acute{\epsilon}\tau\acute{\iota}\omicron\varsigma$  =  $\acute{\iota}\tau\omicron\upsilon\tau\omicron\varsigma$  "this," is due to dissimilation. The cause of the disappearance of the  $\kappa$  in the same region in  $\alpha\lambda\omicron\acute{\upsilon}\iota$  =  $\acute{\alpha}\lambda\omicron\gamma\acute{\alpha}\kappa\iota$  "little horse,"  $\sigma\epsilon\acute{\nu}\delta\acute{\upsilon}\iota$  =  $\sigma\epsilon\acute{\nu}\tau\omicron\upsilon\kappa\iota$  "chest," cannot be determined with certainty.

2. The change of  $\tau$  to  $\kappa$  (before  $i$ ) is found in Zaconian and in Lesbos (also in Mesta on Chios): thus, (Zacon.)  $\kappa\acute{\alpha}\iota\kappa\acute{\iota}\delta\acute{\iota}\epsilon$  =  $\kappa\alpha\tau\omicron\kappa\iota\acute{\alpha}$ ,  $\rho\acute{\omicron}\kappa\iota\chi\alpha$  =  $\acute{\epsilon}\pi\omicron\tau\iota\zeta\alpha$  (cf. TEXTS III. 15, n. 9. 2),  $\chi\alpha\rho\kappa\iota$  =  $\chi\alpha\rho\tau\iota$ , similarly  $\alpha\phi\acute{\eta}\eta\eta\gamma\iota$  =  $\acute{\alpha}\phi\acute{\epsilon}\eta\eta\tau\eta\varsigma$  "Mr., Sir," before mediae; (Lesbos)  $\kappa\epsilon\acute{\iota}\chi\omicron\varsigma$  =  $\tau\epsilon\acute{\iota}\chi\omicron\varsigma$  "wall,"  $\acute{\alpha}\phi\kappa\iota$  =  $\acute{\alpha}\phi\tau\iota$  "ear,"  $\mu\acute{\alpha}\kappa'$  =  $\mu\acute{\alpha}\tau\iota$  "eye,"  $\mu\omicron\sigma\eta\gamma\acute{\iota}$  =  $\mu\alpha\iota\tau\eta\gamma\iota$  "handkerchief." In Zaconian also  $\pi$  before  $i$  passes into  $\kappa$ : e.g.  $\kappa\acute{\iota}\sigma\upsilon$  =  $\pi\acute{\iota}\sigma\omega$  "behind."

3. On Crete (and several other islands of the Aegean)  $\tau$  before  $i$  becomes a spirant:  $\tau\acute{\alpha}$   $\mu\acute{\alpha}\theta\iota\alpha$  =  $\tau\acute{\alpha}$   $\mu\acute{\alpha}\tau\iota\alpha$ ,  $\tau\acute{\epsilon}\theta\omicron\iota\omicron\varsigma$  =  $\tau\acute{\epsilon}\tau\omicron\iota\omicron\varsigma$ ,  $\sigma\tau\alpha\tau\iota\omega\tau\eta\varsigma$  =  $\sigma\tau\alpha\tau\iota\omega\tau\eta\varsigma$ . Similarly  $\nu\tau\iota$  becomes  $\delta\iota$ :  $\acute{\alpha}\nu\acute{\alpha}\delta\iota\omicron\varsigma$  =  $\acute{\alpha}\nu\acute{\alpha}\tau\iota\omicron\varsigma$  "opposite,"  $\acute{\alpha}\rho\chi\omicron\delta\iota\acute{\alpha}$  =  $\acute{\alpha}\rho\chi\omicron\nu\tau\iota\acute{\alpha}$  "nobility, gentry." Cf. also  $\mu\acute{\alpha}\delta\delta\iota\alpha$  =  $\mu\acute{\alpha}\tau\iota\alpha$ , Terra d' Otranto.

4. In Pontus the initial group  $\sigma\tau$  becomes  $\sigma(\sigma)$ :  $\sigma(\sigma)\acute{\omicron}$  =  $\sigma\tau\acute{\omicron}$  "in the, to the,"  $\sigma\acute{\alpha}\chi\tau\eta$  =  $\sigma\acute{\alpha}\tau\chi\tau\eta$  "ashes."

§ 17. The palatalising of a  $\kappa$  before  $e$  and  $i$  ( $y$ ), i.e. the change of  $ke$   $ki$  to  $\acute{\epsilon}e$   $\acute{\epsilon}i$ ,  $ce$   $ci$  or  $\acute{\epsilon}e$   $\acute{\epsilon}i$  ( $\tau\sigma$  or  $\tau\acute{\sigma}$   $\tau\acute{\sigma}$ ) is widely spread (but only in dialects).

This transition takes place in Pontus, Cappadocia, Cyprus, Crete, on many islands of the Aegean (e.g. Lesbos, Amorgos, Naxos, Syra, Calymnos, Chios), in the dialect of the city of Athens, in Megara, Aegina, Cyme in Euboea, in many regions of the Peloponnesus (also in Zaconia and in the Maina), in Locris, Aetolia, Lower Italy; thus, e.g.,  $\tau\sigma\epsilon\acute{\phi}\acute{\alpha}\lambda\iota$  =  $\kappa\epsilon\phi\acute{\alpha}\lambda\iota$  "head,"  $\tau\sigma\acute{\alpha}\iota$  ( $\tau\acute{\sigma}\acute{\alpha}\iota$ ) =  $\kappa\acute{\alpha}\iota$  "and,"  $\tau\sigma\alpha\acute{\iota}\rho\omicron\varsigma$  =  $\kappa\alpha\acute{\iota}\rho\omicron\varsigma$  "time,"  $\tau\sigma\epsilon\acute{\rho}\iota$  =  $\kappa\epsilon\acute{\rho}\iota$  "candle,"  $\tau\sigma\epsilon\acute{\rho}\acute{\alpha}$  =  $\kappa\epsilon\acute{\rho}\acute{\alpha}$  ( $\kappa\upsilon\rho\acute{\iota}\acute{\alpha}$ ) "woman,"  $\acute{\epsilon}\tau\sigma\acute{\epsilon}\iota$  ( $\acute{\epsilon}\tau\acute{\sigma}\acute{\epsilon}\iota$ ) =  $\acute{\epsilon}\kappa\acute{\epsilon}\iota$  "there,"  $\tau\sigma\acute{\epsilon}\iota\tau\omicron\mu\alpha\iota$  =  $\kappa\acute{\epsilon}\iota\tau\omicron\mu\alpha\iota$  "I lie,"  $\tau\acute{\sigma}\upsilon\mu\alpha$  =  $\kappa\acute{\upsilon}\mu\alpha$  "wave,"  $\tau\acute{\sigma}\upsilon\tau\alpha\tau\acute{\sigma}\eta$  (Maina) =  $\kappa\upsilon\rho\iota\alpha\kappa\acute{\eta}$  "Sunday,"  $\kappa\acute{\omicron}\tau\omicron\sigma\iota\omicron\nu\omicron\varsigma$  ( $\kappa\acute{\omicron}\tau\acute{\omicron}\sigma\iota\omicron\nu\omicron\varsigma$ ) =  $\kappa\acute{\omicron}\kappa\omicron\kappa\iota\omicron\nu\omicron\varsigma$  "red,"  $\kappa\omicron\upsilon\tau\sigma\acute{\iota}$  =  $\kappa\omicron\upsilon\kappa\iota$  "bean,"  $\acute{\alpha}\kappa\omicron\upsilon\tau\sigma\epsilon$  (Aegina) 3 pers. sing. of  $\acute{\alpha}\kappa\omicron\upsilon\kappa\alpha$  "I heard,"  $\sigma\tau\sigma\acute{\iota}\zeta\omega$  =  $\sigma\kappa\acute{\iota}\zeta\omega$  ( $\sigma\chi\acute{\iota}\zeta\omega$ ) "I split." In  $\tau\acute{\sigma}\omicron\nu\mu\acute{\omega}\mu\alpha\iota$  (Chios  $\tau\sigma\omicron\mu\acute{\omega}\mu\alpha\iota$ ) =  $\kappa\omicron\iota\mu\acute{\omega}\mu\alpha\iota$  "I sleep,"  $\tau\acute{\sigma}\omicron\nu\lambda\iota\alpha$  =  $\kappa\omicron\iota\lambda\acute{\iota}\alpha$  "belly,"  $\acute{\sigma}\tau\acute{\omicron}\sigma\acute{\upsilon}\beta\omega$  =  $\sigma\kappa\acute{\iota}\beta\omega$  "I bow,"  $\acute{\sigma}\tau\acute{\omicron}\sigma\omicron\nu\lambda\iota$  =  $\sigma\kappa\upsilon\lambda\iota$  "dog," and in other instances (e.g. on Aegina), the phonetic change before  $u$  is only apparent, because this  $u$  has arisen from an older  $i$ -sound. This  $\sigma\tau\sigma$

(*ῥτῥ*) may become even *σσ* (or *ῥ*), *cf. e.g.* *βρίσσει* "he finds" (Chios, Calymnos, and elsewhere); on *ῥ*, *v.* § 28 n.

The media *γ* (*γγ, γκ*) undergoes the same change: *ἀντζελος, i.e. ἀντζελος = ἄγγελος* "angel," *ἀντζίστρι = ἀγκίστρι* "hook," *σντζενής (Ios) = συγγενής* "relative"; or *dž*, thus *ἀντζελος, etc.* (in Cos also *ἀντζελος, etc.*).

In Cappadocia (Pharasa) *κ* also becomes *dž*: *e.g. ἀτζεϊνος = ἐκείνος.*

### (c) SPIRANTS.

§ 18. The spirants *φ, χ, θ* have a tendency to pass into tenues (*π, κ, τ*) after a preceding *s* (or after another voiceless spirant). This is most generally the case with *θ*, which becomes *τ* after every *σ, φ, χ*: *αίστάνομαι* (from *αισθάνομαι*) "I perceive," *ἐγελάστηκα* aor. pass. "I was laughed at," *ἐσβήστηκε* "it was extinguished" (from *ἐγελάσθηκα, ἐσβήσθηκα*, but, *e.g.,* *ἐτιμήθηκα* "I was honoured), *φτάνω* (from *φθάνω*) "I overtake," (*ἐ*)*λεύτερος* (from *ελεύθερος*) "free," *ἐγράφηκε* "it was written," *ἐχτρός* (from *ἐχθρός*) "enemy," *ἐφυλάχτηκα* "I guarded."

1. The spelling with *θ* (*ελεύθερος, ἐγελάσθηκα, etc.*) is historical, that is, it has no value for the present pronunciation.

Similarly *χ* becomes *κ* after *σ* and regularly also after *f*: *ἄσκημος (ἄσχημος)* "ugly," *μόσκος (μόσχος)* "musk, perfume," *σκίζω (σχίζω)* "I split," *σκοινί (σχοινί)* "rope," *σκολειό (σχολεῖον)* "school"; *εὐκαριστῶ (εὐχαριστῶ)* "I thank," *καυκοῦμαι (καυχοῦμαι)* "I boast," *εὐκοῦμαι (εὐχοῦμαι)* "I pray," *εὐκή (εὐχή)* "prayer."

2. The same holds true for the spelling *σχ* (*σχεδόν, σχολαστικός*) as for *σθ*.

3. The change of *ρθ* into *ρτ* is fairly wide-spread, especially in Eastern Greek: frequently *ἦρτα = ἦρθα*, "I came," *ὄρθός = ὄρθός* "straight." Less frequently *ρχ* becomes *ρκ* (*e.g.* in Cyprus,<sup>1</sup> Rhodes, Calymnos, Samos, Chios): *ἔρκουμαι = ἔρχομαι* "I come," *ἀρκή = ἀρχή* "beginning."

*φ* after *σ* becomes *π* only in some dialects.

4. Thus in Pontus, Cyzicus, and Icarus: *e.g. ἀσπαλίζω = σφαλνῶ* "I lock," *σπάζω = σφάζω* "I kill," *σπίγγω = σφίγγω* "I press," *σπιντόνα = σφενδονή* "sling."

5. The variations (*τρέφω, θρέψω, etc.*) arising from the a. Gk. law of dissimilation of aspirates are not found in m. Gk., *θρέφω ἔθρεψα, τρέχω ἔτρεξα*, or survive only in some rare cases, like *ἐτέθηκα* (a. Gk.

<sup>1</sup> More correctly *ρκ*.

ἐτέθην) from θέτω "I place," ἐτάφηκα (a. Gk. ἐτάφην) fromθάβω "I bury," ἐτράφηκα (a. Gk. ἐτράφην) from θρέφω "I bring up, educate." Cf. § 205, I. 3, n. 3, and § 207.

§ 19. The combination *fs* (frequently for *θs*, *vs*) changes uniformly to *ps* (ψ): ἐδούλευσα (aor. of δουλεύω "I work") becomes ἐδούλεψα, ἔπαυσα (παύω "I cease") ἔπαψα, ἔκλαυσα (κλαί(γ)ω "I weep") ἔκλαψα, and so forth (cf. aorist-formation, § 201, I. 1). Similarly, Λεψίνα = Ἐλευσίς, ἡ κάψι (καῦσις) "burning heat"; cf. also κάτσε = κάθ(ι)σε "sit down" (imperat.) and (Turk.) μπαξές from μπαχ(τ)σές "garden."

1. In Lower Italy (Terra d' Otranto) exactly the opposite has occurred, ψ becoming *fs*: e.g. *atsiló* = ἀψηλός "high," *na hláψo* = νὰ κλάψω (from κλαίω).

2. The form *átós* (v. § 136, n. 3) has not arisen from the more usual *aútós* through the dropping of *f*, but corresponds to an a. Gk. form *átós*.

§ 20. θ sometimes becomes χ: χλιβερός, χλιμμένος, "afflicted," χλίψι "affliction" (beside θλιβερός, etc.), παχνί (from παθνί) "manger"; θ has become φ in ἀρίφνητος (= ἀν-αρίθμητος) "innumerable," στάφνη (from στάθμη) "rule (line)."

1. In the dialect of the Terra d' Otranto, initial θ becomes *t*, θ in the middle of a word between vowels becomes *s*: *télo* = θέλω "I wish," *tínato* = θάνατος "death," *lisári* = λιθάρι "stone," *pesaméno* = πεθαμμένος "dead." In Eastern Greek also τ stands for θ (cf. νὰ χατῶ for χαθῶ, TEXTS III. 13. c, and ἄθρωπος for ἄθθρωπος, TEXTS III. 14. a). σ instead of θ is especially characteristic of Zaconian, e.g. *σέρι* = θέρος "summer," *silikó* = θηλυκός "female."

2. In isolated cases δά (Velvendos), χά (Pontus), ἄ (Chios) = the regular θά, further ἐνά (Cyprus) = θεν(ν)ά (particles to form future tense).

§ 21. In Zaconian, in Cyprus, South-Western Asia Minor, on several of the Aegean Islands (e.g. Crete, Amorgos, Cos, Calymnos, Astypalaea), in the Pontic (as also in the Cappadocian) dialects, χ before *e* and *i* becomes *š* (š) or even *ṣ̌* (ṣ̌): *ṣ̌έρι* = χέρι "hand," *ṣ̌ειμῶνας* = χειμῶνας "winter," *ṣ̌εις* = ἔχεις "thou hast," *ṣ̌ερε* = ἔχετε "you have." Sometimes (e.g. in Calymnos) this *š* passes into *σ*: *σέρι*, *εσει*, *οσι* = ὄχι "not," *νύσα* = νύχια "nails, claws." In Bova, χ before velar sonants is pronounced aspirated *k* (*klh*), before palatal *h* (*lh*); *h* = χ is also found occasionally elsewhere.

§ 22. Among the voiced spirants (β, γ, δ), γ especially shows a widely spread tendency to disappear between vowels, and sometimes even in the initial syllable. This disappear-

ance of intervocalic  $\gamma$  ( $\zeta$  and  $y$ ) is found in the most diverse regions (in Epirus, Peloponnesus, Macedonia, in the islands from Cyprus to Asia Minor): e.g. λέω and λέγω "I speak," (imperf. ἔλεα and ἔλεγα), πα(γ)αίνω πη(γ)αίνω πά(γ)ω "I go," τρώ(γ)ω aor. ἔφα(γ)α "I eat," λο(γ)αριάζω "I reckon," φυλά(γ)ω "I guard," ρολό(γ)ι "clock," σα(γ)ίτα "arrow," φα(γ)ητό "eating," συλλο(γ)οῦμαι "I consider," πέλα(γ)ο "sea," (ὀ)λί(γ)ος "few," με(γ)άλος "great," ἀ(γ)απῶ "I love," ἐ(γ)ώ "I"; ἔλοια = γέλοια (Naxos), ὑρίζω = γυρίζω "I seek," ἡναῖκα = γυναικα "woman." The  $\gamma$  is omitted most frequently in the first-mentioned verbs.

The combination  $\gamma\iota$  ( $\gamma y$ ) has become one simple sound  $y$  (=  $\gamma$  before  $e, i$ ). This sign is therefore employed to represent a  $y$  before velar sonants:  $\gamma\iota\omicron\mu\acute{\iota}\zeta\omega$  =  $\gamma\epsilon\mu\acute{\iota}\zeta\omega$  "I fill,"  $\gamma\iota\omicron\mu\alpha$  =  $\gamma\acute{\epsilon}\mu\alpha$  "repast,"  $\gamma\iota\omicron\phi\acute{\upsilon}\rho\iota$  =  $\gamma\epsilon\phi\acute{\upsilon}\rho\iota$ ,  $\gamma\iota\alpha\rho\acute{\alpha}s$ , Turk  $\gamma\alpha\rho\alpha$  "wound." Cf. also § 9.

The omission of  $\beta$  is usual in  $\delta\iota\alpha\omicron\lambda\omicron>s$  =  $\delta\iota\alpha\beta\omicron\lambda\omicron>s$  "devil."

The regular omission not only of the  $\gamma$  but also of the  $\beta$  and  $\delta$  (rarely of  $\theta$ ) is a marked peculiarity of the South-Eastern Gk. dialects, i.e. of Cyprus, Rhodes, Calymnos, and the neighbouring islands, but is not confined to these dialects: φοῦμαι = φοβοῦμαι "I fear," κάουρας = κάβουρας "crab," περι(β)όλι "garden," ἀερφός = ἀδερφός "brother," γά(δ)άρος "ass," οἱ (δ)ώ(δ)εκα "the twelve," ὄρπί(δ)α "hope," πα(δ)άρι = πο(δ)άρι "foot," νὰ ὤσω = νὰ δώσω "that I may (let me) give," ἔ(ν) = δέν "not." Cf. also  $\check{a}$  and  $\acute{\epsilon}\nu\acute{\alpha}$ , § 20, n. 2. In the Terra d' Otranto the dropping of intervocalic (and initial) consonants obtains to a still larger extent (e.g. τόα = τότε, ρόα = πότε; ο,  $i$  = τὸ, τῆ(ν); στέο = στέκω).

In Chios, side by side with the complete dropping of  $\gamma, \beta, \delta$  we find also a mere reduction: e.g. νὰ ἔλασώμε from γελῶ "I laugh," ὁ ἄσιλῆς "the king," (ν)οῦδι "ox," καῖαλλίνα "horse-manure," γάῖαρος "ass," etc. TEXTS III. 9.

§ 23. On the other hand,  $\gamma$  has been inserted between vowels: e.g. ἀ(γ)έρας "air" (Chios ἀῖερας), θε(γ)ός "God," ἀκού(γ)ω "I hear," καί(γ)ω "I burn," κλαί(γ)ω "I weep," φται(γ)ω "I am at fault"; ἀγῶρι "boy" (from a. Gk. ἄωρος) is quite common.

This phenomenon is found on the whole mainland, the Ionic Islands, the Cyclades, Crete, Chios, and Lesbos. Moreover, almost in the entire region of the Aegean as well as in Crete and Cyprus a  $\gamma$  is inserted between  $\nu$  and a vowel: πιστεύω = πιστεύω "I believe," χορεύω "I dance," κόβγω "I cut," ράβγω "I sew," τρίβγω "I rub," παρασκευή "Friday," βγαγγέλιο "gospel." The verbs in



-έω end, in the Terra d' Otranto, in -έο (*πιστέο* "I believe"), in Bova in -έγω (*πλατέγω* "I speak"), in Zaconian in -έσγω (*δουλέσγω* "I work").

In some dialects a γ is prefixed even to the initial vocalic syllable: *γαῖμα* = *αῖμα* "blood," *γέρημος* = *ἔρημος* "empty," *γίδιος* = *ἴδιος* "like, the same"; cf. especially TEXTS III. 12 (*γείπε* = *εἶπε*, *γύστερα* = *ὔστερα*, *γούλος* = *όλος*, etc.).

Often a γ develops before ν in the words *σύγνεφο* = *σύννεφο* "cloud," *ἔγνοια* = *ἐννοια* "care," *ἀγνάντια* = *ἀνάντια* "opposite," *τυραγνῶ* = *τυραννῶ* "I oppress."

§ 24. γ and ν (β, ν) regularly disappear before μ: *μάλαμα* (from *μάλαγμα*) "gold," *σαμάρι* (from *σαγμαρίον*) "pack-saddle," *πλεμένος* (from *πλεγμένος*) of *πλέκω* "I twist, plait," *πνιμένος* from *πνίγω* "I drown," *πρᾶμα* (from *πρᾶγμα*) "thing," *ἔρωτεμένος* (from *ἔρωτεύω*) "beloved," *θᾶμα* "wonder," *θαμάζω* "I wonder" (from *θαύμα*, *θανμάζω*), *καμένος* (from *καυμένος*, *καίω*, *κάβω*) "burnt," *μαγεμένος* (*μαγεύω*) "bewitched," *ρέμα* (*ρέυμα*) "brook."

1. Usually *πρᾶμμα*, *καμένος*, etc., are written with μμ. In this case, however, those dialects which actually possess double consonants (§ 36 n.) recognise only one μ in the pronunciation (except with two μμ in Chios). Spellings *πρᾶγμα*, *πλεγμένος*, *ρέυμα*, etc., come from the literary language, unless the -γμ- in the continental dialects.

2. ν disappears before ρ only in *ξέρω* beside *ξεύρω* "I know"; otherwise the ν remains: *ἄλεύρι* "flour," *εὐρίσκω* (*θὰ εἶρω*) "I find," *μαῦρος* "black," etc. Before ν, ν has become μ; cf. *λάμνω* (a. Gk. *ἐλαίνω*) "I row," *μνοῦχος* (*εἰνοῦχος*) "castrated, eunuch."

§ 25. δ has disappeared before γ (ι) in *γιά* = *διά* "through, on account of" (*γιατί* "why?" = *διὰ τί*); but *διαλέγω* "I choose," *διαβάζω* "I read," *διαβαίνω* "I pass over," *δυό* "two," *δυόσμος* "jasmine," etc.

§ 26. In the dialect of Cyprus we find δ and γ treated in a manner analogous to the deaspiration of θ (χ, φ) given in § 18, the groups ργ, ρδ becoming ρκ, ρτ, and βγ, βδ, γδ becoming βκ, βτ, γτ: *ἀρκάτης* = *ἐργάτης* "worker," *ἀρκυρός* = *ἀργυρός* "silver," *περτίκιν* = *πέρδικα* "partridge," *αὔκον* = *αὔγό* "egg," *βκαίννω* = *βγαίνω* "I go out," *ἔβτομάδα* = (*ἐ*)*βδομάδα* "week," *γτέρνω* = *γδέρνω* "I flay." On Rhodes and the neighbouring islands only ργ, ρδ, and βγ undergo this change; otherwise (e.g. in Chios and Calymnos) this phonetic movement has usually attacked only ρη and βη, though the second sound is also found partially or wholly voiceless; cf. *βηγάλλει* "he takes out," *πιστεύγω* "I believe," *μαργόλλος* = *μαριόλος* "sly,"

φεύγει "he departs," αυγά and αυκά "eggs," Γιώργις and Γιώρκις = Γεώργιος, ἀργάτης and ἀρκάτης = ἀργάτης.

In Terra d' Otr. δ is pronounced as *d* (analogous to *t* for *θ*, § 20, n. 1); there and in Bova γ (ζ) is pronounced *g* before the vowels *e* and *i*.

§ 27. The palatal γ (*y*) has become in the Maina dialect a *ž*, i.e. a voiced palatal sibilant: e.g. ζῆ = γῆ "earth," ζομάτος = γεμάτος (γιομάτος) "full," Παναζία = Παναγία, μαζεριτσή = μαγερική "kitchen." Even the secondary *y* in γιά from διά, Γιάννης from Ἰωάννης, etc. (cf. § 9), undergoes the same change (ζιά, Ζάννης). For other changes to which the spirant *y* is liable, v. § 10, n. 5.

§ 28. In many parts the sibilants σ and ζ are pronounced with the front palate (*ś*) (that is, dorsal) instead of with the tongue-tip; often σ (ζ) becomes a kind of *sh*-sound (*š*, *ž*, *ś*, *ź*). This pronunciation is found over the whole Greek-speaking territory, most frequently before *i* (e.g. εἴκοσι "twenty") and before *ι* (μιση δικά = μιση δικά). The latter (*ι*) sometimes disappears (τρακόσα = τριακόσια "300," γρόσα = γρόσια "piastres," v. § 10, n. 4). *ś* for *s* before consonants is very rare (e.g. σκύλος for σκύλος "dog" in Pontus, στὸ σπίτι "in the house," καστρο "fortress" in Maina, μόσκος = μόσχος "perfume" in Taygetos), while *šš*, *žž*, *śś* (for ξ, ψ, τσ) are found wherever σ is sounded *š*. Texts III. 3 and 15 (Maina and Ladá in Taygetos) afford characteristic examples of the extension of this pronunciation of the σ and ζ to all other combinations.

For *ś* (*ś*) from χ, v. § 21. In some dialects in which κ is palatalised to *č* (§ 17), e.g. in Bova and Cyprus, *sč* becomes *ś*, as ἄσημος from ἄσκημος "ugly," ἄσλος from σκύλος "dog," etc. In Karpathos and some of the neighbouring islands (also Chios) we find the transition from σσ or σι to τσ: e.g. γλώτσα = γλώσσα, νητσά = νησιά; the transition from ζ to *dž* (e.g. παιδζω = παίζω) is more widely spread.

§ 29. Before a voiced consonant (β, γ, μ, ν) σ is pronounced like ζ (*z*), that is, voiced: σβήνω *z*νίνο "I extinguish," προσμένω *z*ροζμένο "await," σμίγω *z*μίζο "I join, unite." Similarly with close liaison of words: ποιός *z*μπαίνει *z*ργοz βέni, τοὺς *z*μεγάλους *z*uz *z*μεζάλus, ἄs *z*λέη *z*az *z*lei, ἄs *z*δώση *z*az *z*δοsi.

1. Otherwise the σ is subject to few mutations; sometimes it disappears between vowels if the next syllable contains a σ, as, e.g., in Velvendos (σ'χουρέis = συχωρέης), Bova (ἐγράψαi = ἐγράψασι), Chios (νὰ *z*περώης = νὰ *z*περώσης), Iesbos (δρόγσα = δρόσισα), Pontus (Θανάis = Ἀθανάσις). In Lower Italy (also in Zaconian) the dropping of the final -s is a common phonetic law: τεός = θεός "God," *mástora*

= μάστορας "master," *yeleí* = γελάεις "thou laughest." In *ἀντρε[s]* ζυναϊτσε[s] from the Maina (TEXTS III. 3) and *ὁ βασιλέν νά . . .* = *ὁ βασιλῆς νά, ἔνα[s]* φρένιμος, etc., from Chios (TEXTS III. 9) -s has disappeared before a following *z* or semi-vowel. Final -s may disappear also through dissimilation; cf. e.g. occasionally *ὁ πατέρα[s] μας* or (Chios) *λωλλὸ τσαι* = *λωλὸς τσαι* (i.e. *καί*), *νά τοῦ πάρη[s] τσαι . . .*, *πολλοῦ[s]* ξένους, (Ios) *τση δούλα[s] τσης*. Otherwise the *s* is everywhere phonetically retained, apparent exceptions (as, e.g., in *ἡ πόλι* = a. Gk. *πόλις*) being explained as new forms of declension.

## (d) LIQUIDS AND NASALS.

§ 30. *ρ, λ, ν* before a *y* (*ι*) become mouillé (*r', l', n'*): *γριά* *zr'(y)á* "old woman," *ἥλιος* *il'(y)os* "sun," *λιοντάρι* *l'(y)ondári* "lion," *έννιά* *én(y)á* "nine," *ἀσημένιος* *asiméniós* "of silver." In many dialects between *μ* and *ι* a *h* is inserted, though very often not written: *μνιά* *mniá* = *μιά* "one," *ὄμνοιάζω* *omniázo* "I resemble," *καλαμνιά* "reed," *ποτάμνια* "rivers."

§ 31. Before a consonant *λ* regularly becomes *ρ*: e.g. *ἀδερφός* from *ἀδελφός* "brother," *ἐρπίδα* (= *ἐλπίδα*) "hope," *Ἀρβανίτης* "Albanian," *ἦρθα* from *ἦλθα* "I came," *χάρκωμα* (*χαλκός*) "metal pot," *βαρμένος* = *βαλμένος*, pass. pter. of *βάλλω* "I put," *στέρνω* (usually *στέλνω*) "I send," *βόρτα*, Ital. *volta* (also *βόλιτα*).

1. *r*- and *l*-sounds are very liable to metathesis, i.e. to change their position within a word: *ἄρθωπος* from *ἄθρωπος* "man," *κρουσεύω* from *κουρσεύω* "I commit piracy, live by robbery," *πικρός* and *πικρός* "bitter," *πουρνάρι* from *πρινάρι* "(holly) oak," *πουρνό* from *πρωνό* "early," *σερνικός* from *ἄρσενικός* "male," *ἀρμέγω* from *ἀμέργω* *ἀμέλγω*, "I milk," *ἀδεφλε* from *ἀδελφε* "brother" (voc. Pontus), or *ἀδρέφι* for *ἀδέρφι* (Ionic Islands), *σκόρφα* and *σκόρφα* "sow." Metathesis is rarer with other sounds. If two *r*-sounds occur in a word, one of them usually converts to *λ* through dissimilation: *ἀλέτρι* (a. Gk. *ἄροτρον*) "plow," *γλήγορα* from *γρήγορα* "quickly," *κριθάρι* and *κλιθάρι* "barley," *παλεθύρι* and *παραθύρι* "window," *περιστέρι* and *πελιστέρι* "dove," *πλώρη* from *πρώρη* "poop (deck)," *φλεβάρης* from *\*φρεβάρης*, the latter again through transposition from *φεβάρης* "February." We find disappearance of *λ* through dissimilation in *ὀλάκερος* = a. Gk. *ὀλόκληρος* "entire," *φανέλα* = Ital. *flanella*. Noteworthy is the disappearance of the *ρ* in the word *χουσός* = *χρυσός*, TEXTS III. 12.

2. In the dialect of the Sphaciotes, Cretan mountaineers, *λ* before velar vowels becomes a peculiar kind of *r* (cerebral *r*), which is spoken with the front edge of the tongue in a curved position: *ἄρρος* *áros* = *ἄλλος*, *καρός* *karós* = *καλός*, *φίρος* *firos* = *φίλος*, *θάρασσα* *thárasa* = *θάλασσα*. A sibilant *r* = Czech. *ř* is found in Seyros

(written  $\chi\acute{\epsilon}\rho\xi\iota = \chi\acute{\epsilon}\rho\iota$ ). In Lower Italy intervocalic  $\lambda$  has become a (cerebral)  $\acute{\lambda}\acute{\lambda}$ :  $\acute{\alpha}\acute{\lambda}\lambda\omicron = \acute{\alpha}\lambda\lambda\omicron\sigma$ ,  $\rho\omicron\acute{\lambda}\acute{\lambda}\iota = \rho\omicron\lambda\acute{\upsilon}$ ,  $\nu\lambda\iota\chi\eta\epsilon\acute{\lambda}\lambda\alpha = *\delta\iota\kappa\acute{\epsilon}\lambda\lambda\alpha$  (=  $\iota\delta\iota\kappa\eta$ ).

§ 32. In  $\pi\lambda\acute{\iota}\acute{\omicron}$ ,  $\pi\lambda\acute{\iota}\acute{\alpha}$  "more"  $\lambda$  is very frequently expelled:  $\pi\acute{\iota}\acute{\omicron}$ ,  $\pi\acute{\iota}\acute{\alpha}$ .

In the dialect of Samothrace  $\lambda$  and  $\rho$  completely drop out:  $\acute{\alpha}\omicron\gamma\omicron = \acute{\alpha}\lambda\omicron\gamma\omicron$  "horse,"  $\tau\upsilon\acute{\iota} = \tau\upsilon\rho\acute{\iota}$  "cheese,"  $\tau\epsilon\acute{\iota}\varsigma = \tau\rho\epsilon\acute{\iota}\varsigma$  "three,"  $\acute{\epsilon}\chi\epsilon\tau\alpha\iota = \acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota$  "comes,"  $\chi\omega\acute{\iota}\acute{\omicron} = \chi\omega\rho\acute{\iota}\acute{\omicron}$  "village." Before  $a$ ,  $o$ ,  $u$ ,  $\lambda$  is dropped also in Zaconian, in Naxos and Cappadocia (Pharasa): e.g.  $\acute{\epsilon}\alpha = \acute{\epsilon}\lambda\alpha$  "come,"  $\kappa\upsilon\iota\acute{\iota}\delta\acute{\iota} = \kappa\lambda\omicron\upsilon\delta\acute{\iota}$ ,  $\kappa\lambda\upsilon\beta\acute{\iota}$  "cage,"  $\theta\acute{\alpha}\alpha\sigma\sigma\alpha = \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$  "sea,"  $\acute{\xi}\acute{\upsilon}\omicron = \acute{\xi}\acute{\upsilon}\lambda\omicron\nu$  "wood."

§ 33. Modern Greek has three nasals,  $\mu$ ,  $\nu$ , and  $\nu$  (=  $n$  in Germ. *Enkel*). The last occurs (as in German) only before  $k$ -sounds ( $k$ ,  $g$ ) and is written with  $\gamma$  (cf. also § 15).

The (a. Gk.) nasals have disappeared before the spirants  $\phi$ ,  $\theta$ ,  $\chi$ :  $\nu\acute{\upsilon}\phi\eta$  from  $\nu\acute{\upsilon}\mu\phi\eta$  "bride,"  $\pi\epsilon\theta\epsilon\rho\acute{\omicron}\varsigma$  from  $\pi\epsilon\nu\theta\epsilon\rho\acute{\omicron}\varsigma$  "father-in-law,"  $\acute{\alpha}\theta\rho\omega\pi\omicron\varsigma$  from  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  "man,"  $\acute{\alpha}\theta\acute{\omicron}\varsigma$  from  $\acute{\alpha}\nu\theta\omicron\varsigma$  "flower,"  $\sigma\upsilon\chi\omega\rho\acute{\omega}$  from  $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$  "I pardon,"  $\sigma\phi\iota\chi\tau\acute{\omicron}\varsigma$  from  $\sigma\phi\iota\gamma\chi\tau\acute{\omicron}\varsigma$ ,  $\sigma\phi\iota\gamma\kappa\tau\acute{\omicron}\varsigma$  "bound" "fastened."

1. Likewise before  $\sigma$  in  $\text{Κωσταντῖνος}$ ,  $\text{Κωστῆς}$ , etc. (*Constantinus*), before  $\xi$  and  $\psi$  in  $\acute{\epsilon}\sigma\phi\iota\acute{\xi}\alpha$ , aor. of  $\sigma\phi\acute{\iota}\gamma\gamma\omega$  "I press,"  $\acute{\epsilon}\pi\epsilon\psi\alpha$  from  $\pi\acute{\epsilon}\mu\pi\omega$  "I send" (usually  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ ).

2. Forms or spelling like  $\acute{\alpha}\nu\theta\omicron\varsigma$ ,  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ,  $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$ ,  $\sigma\acute{\upsilon}\gamma\chi\rho\omicron\nu\omicron\varsigma$ ,  $\sigma\acute{\upsilon}\mu\phi\omega\nu\omicron\varsigma$  are due generally to the literary language, nevertheless  $\nu\theta$  has remained unchanged dialectically (in the North), as  $\acute{\alpha}\nu\theta\omicron\varsigma$ ,  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ .

3. Original  $\mu\beta$ ,  $\gamma\gamma$ ,  $\nu\delta$  are treated differently, v. § 15. The nasal disappears before the voiced spirant only in words which have forced their way in from the literary language and also before initial  $\beta$ ,  $\gamma$  ( $\zeta$ ,  $\psi$ )  $\delta$  (§ 15); as  $\sigma\acute{\upsilon}\beta\alpha\sigma\iota$  from  $\sigma\acute{\upsilon}\mu\beta\alpha\sigma\iota\varsigma$  "agreement,"  $\sigma\upsilon\gamma\gamma\rho\acute{\iota}\zeta\omega$  from  $\sigma\upsilon\gamma\gamma\rho\acute{\iota}\zeta\omega$ , "I arrange, prepare,"  $\sigma\upsilon\delta\acute{\epsilon}\omega$  ( $\sigma\upsilon\nu\delta\acute{\epsilon}\omega$ ) "I bind,"  $\kappa\acute{\iota}\delta\nu\nu\omicron\varsigma$  ( $\kappa\acute{\iota}\nu\delta\nu\nu\omicron\varsigma$ ) "danger"; spellings like  $\sigma\upsilon\mu\beta\alpha\acute{\iota}\nu\epsilon\iota$  belong to the literary language.

4.  $\nu$  also is sometimes, like  $\rho$ , changed by dissimilation to  $\lambda$  (e.g.  $\mu\epsilon\lambda\acute{\iota}\gamma\gamma\iota$  for  $\mu\epsilon\nu\acute{\iota}\gamma\gamma\iota = \text{a. Gk. } \mu\eta\eta\nu\gamma\acute{\xi}$  "temple (of head),"  $\pi\lambda\epsilon\mu\acute{\omicron}\nu\iota = \text{a. Gk. } \pi\acute{\nu}\epsilon\acute{\upsilon}\mu\omega\nu$ , "lung"), or, like  $\sigma$ , is completely suppressed (thus in Chios  $\kappa\alpha\acute{\epsilon}\nu\alpha\varsigma$  or  $\kappa\alpha\nu\acute{\epsilon}\alpha\varsigma = \kappa\alpha\nu\acute{\epsilon}\nu\alpha\varsigma$  "anybody,"  $\kappa\acute{\alpha}\omicron\nu\nu = \kappa\acute{\alpha}\nu\omicron\nu$  "they do," and similarly  $\kappa\acute{\alpha}\omega$ ,  $\kappa\acute{\alpha}\epsilon\iota\varsigma$ , etc.).

§ 34. Final  $-\nu$  is usually only pronounced in such words as are closely connected with the following word, and only when the following word begins with a vowel or with  $\kappa$ ,  $\pi$ ,  $\tau$ ,  $\xi$ ,  $\psi$ ,  $\tau\sigma$ , and these sounds then (according to § 15) become  $g$ ,  $b$ ,  $d$  ( $gz$ ,  $bz$ ,  $dz$ ); the  $\nu$  itself becoming  $n$  and  $m$  before  $g$  and  $b$ . The forms which retain the final  $-\nu$  under these conditions are especially the definite and the indefinite

article, the conjunctive pronoun of the 3rd pers. (§ 136), the particles δέν "not," ἄν "if," πρίν "before," σάν "as, like," ὅταν "when": e.g. τὸν ἄθρωπο "the man," but τὸ φίλο "the friend," τὴν πίστι "the faith," but τὴ γυναῖκα "the woman," ἕνα ἐργάτη "one (or a) workman," ἕνα βασιλιά "a king," τὴν εἶδα "I saw her," τὴ βλέπω "I see her," δὲν ξέρω (in Lesbos, however, and other North Greek dialects, δὲ ξέρω, etc.) "I don't know," δὲ θέλω "I will not," ἄν ἔχῃς "if thou hast," ἂ θέλῃς "if thou wilt," πρίν ἔρθῃ "before he comes," πρί φύγη "before he flees," σάν πατέρας "like a father," σὰ μάννα "like a mother." The pronouns αὐτός and τοῦτος "this," and ἐκεῖνος "that," together with adjectives, rarely retain their -ν in connection with a substantive, the adjectives retaining it only when the substantive begins with a vowel: τοῦτον τὸν ξένο or τοῦτη τὴ φορά, τὸν καλὸν ἄθρωπο or τὸν καλὸ ἄθρωπο; but note πολὺν καιρό "long time," πόσον καιρόν "how long?"

1. Even under other circumstances the final -ν is sometimes retained, especially if it is protected by rival forms in -νε (-να); cf. λοιπόν "now, therefore," κάν(ε) or κάνα "at least, even if," ἕνα(ε) "one, a," τόν(ε) τήν(ε) "him, her," ἐκεῖνον(α) "that (one)," ποιον(α) "whom," ἄλλον(ε) "another," τῶ χρονῶν(ε) "of the years," and other genitives; also the verbal forms φέρουν(ε), ἔφεραν and ἐφέρανε "they brought," (ἐ)κάθονταν and (ἐ)καθότανε "he sat," ἤμουν(α) "I was," ἐρχόμουν(α) "I came," νὰ ἰδοῦν(ε) "that they may see" (beside ἔφερα, ἐκάθοντα, ἔρχομαι, etc.). But before spirants one has a choice between, e.g., τότε (τήνε) βλέπω "I see him (her)," ἐφέρανε βιβλίον "they brought a book," or τὴ βλέπω, ἔφερα βιβλίον.

2. Following the model of δέν and δέ "not," we may also use μὴν beside μὴ "not" (prohibitive) and νάν beside νά "in order that": e.g. νὰ μὴν ἀκούσω "in order that I may not hear," νὰ μὴν πάρῃς "do not take," νὰν τὸ φέρῃ "in order that he may bring it."

3. In consequence of mistaken separation of words the final -ν was sometimes carried over to the following word, and thus many words have received a "prothetic" ν; as, νοικοκύρις "master of house" (fr. οἶκος), νήλιος = ἥλιος "sun," νύπνος = ὕπνος "sleep," νουρά "tail," Νικαριά "Island of Icarus," νή—νή = ἦ—ἦ "either . . . or," νέλα (TEXTS III. 15, Ladà) = ἔλα "come." Cf. also § 15, n. 3.

4. In some dialects (Cyprus, Rhodes, Chios, Naxos, and other islands of the Aegean, Pontus) the final -ν has throughout (and especially in the absolute final syllable) maintained its place (or has only been reduced without disappearing), and has often been carried over to other forms where, properly speaking, it does not belong; thus, e.g., not only acc. ἡμέραν, μάνναν, κόρην, ἀδερφόν, τοῦτον, χωριόν, γυναῖκαν, βασιλιάν, βρύσιν, neuter φύλλον, σπίντιν, 1 and 3 pl. μποροῦμεν, μποροῦσιν, 3rd sing. (ἐ)πῆρεν, ἔβαλεν, but also ὄνομαν = ὄνομα, πρᾶμαν =

πρᾶμα, στόμα = στόμα, ἡ ἄναϊκαν του = ἡ γυναικα του, τὰ παιδιάν του = τὰ παιδιά του, ἐξέβην "he went out" (a. Gk. ἐξέβη). When the nasal is so conspicuous in the final syllable, it often affects, as might be expected, the following initial syllable; cf. e.g. ἦφνευ δζέινος (i.e. τσέινος, κέινος) "that one went away," (δ)έν ἦρκουτομ β'ά (i.e. πιά) "he came no more," and so forth, TEXTS III. 9.

In Chios, Karpathos, and in kindred dialects, together with the Cyprian,<sup>1</sup> the final -ν is assimilated to the following initial before all sounds except vowels and π, τ, κ: cf. e.g. from TEXTS III. 6. 8. 9 μὰφ φοράν = μὰ(ν) φοράν, τὸφ φέρω = τὸ(ν) φέρω, ἔναχ χάρκωμα = ἔναν χ., τὸβ βασιλιάν = τὸν β., ἦτοι ζεμάτο = ἦτον γεμάτο, ἔσ σ' ἔχει = δέν σ' ἔχει, τὴν ἀλλήμ μου = τὴν ἀλλήν μου, ἦσουλ Ἰληνιτσά = ἦσουν (ἐλ)ληνικειά. Assimilation to κ, π, τ may be found in Karpathos (e.g. ἄτ τὸ κάμουν = ἄν τὸ κ.). In the dialects of Cyprus and Chios the -ν disappears when the following word begins with ξ, ψ or with another consonantal group the first part of which is not π, κ, τ. The -ν disappears in Chios also in the absolute final syllable (i.e. before a pause in the sentence) provided an -ε does not intrude (cf. ἐκούινεν-ε "he moved," σεντούιν-ε "chest," TEXTS III. 9).

#### (e) COMPOUND AND DOUBLE CONSONANTS.

§ 35. The composite or compound consonants are ξ (*ks*), τσ, ψ (*ps*), which under certain conditions (after nasals) become voiced (*gz, dz, bz*), v. § 15. Corresponding to the pronunciation of σ = *s* given in § 28, there are also the sounds *kʒ, tʒ, pʒ*.

1. ξ and ψ correspond to the a. Gk. sounds, while τσ and τζ (*ντζ*) are of later origin. τσ, in addition to the τσ (*dz*) arising dialectically from κ (*γκ*) (v. § 17), sometimes takes the place of an ancient τ (before *i*), e.g. κληματσίδα "clematis," ρετσίνη "resin" (a. Gk. ῥητίνη), or a σ (*σ*), e.g. κοτσύφι (*κόσσυφος*) "blackbird," τσωπάζω (usually σωπαίνω) "I am silent"; cf. also § 28 note. The transition from the sound τσ to τσι occurs more frequently in the Pontic and Cappadocian dialect. τσ (*τζ*) is the result also of the throwing together of τ and σ in ἔκατσε = ἐκάθισε, τση = τῆς (v. § 55, n. 1), τίποτσι (e.g. Crete) from τίποτις. Many words with τσ (*τʒ*) or τζ (*τζ = dʒ*) have come in through borrowing (from Turkish or Italian); as, τσακίζω "I smash," τσιμπῶ "I prick," καρότσα "carriage," πετσι "leather," καφετζῆς "keeper of a café," (ν)τζαμί "mosque," τσαναβάρ (Pontus) "animal," τσοπάνης (Lesbos) *dʒουβάν'ς* "shepherd."

τζ is often written for τσ, although pronounced τσ.

2. In the Terra d' Otranto ξ has become φσ (*ψ*): ἐδίψε = ἔδειξε "he showed," *fséro* = ξέρω "I know" (cf. also TEXTS III. 2); in Bova ξ and ψ have become dz: *dzílo* = ξύλο "wood," *dzomí ψωμί* "bread."

3. Other compound consonants occur only dialectically: Zaconian, Cyprian, and the neighbouring South-Eastern dialects possess *kʰ, pʰ, tʰ* respectively κχ, πφ, τθ, i.e. tenues followed by an aspirate or spirant, as (Zac.) *akhó áskós* "bag," *thénu stáinw* "rise up," *tho* = 's τὸ, *phírnu*

<sup>1</sup> Cf. also ἔναλ λεοντάρ, ἐσκῶννεμ με, TEXTS III. 13. a (Pontus).

σπείρω "I sow," (fr. Calymnos) λάκχος = λάκκος "pit," σαίττα = σαγίττα "arrow," κάψα = κάππα, ἡ ἀπθῆσι (i.e. ἀθησις) "flowering, bloom," (fr. Chios) κόκχαλα "bone," πίττα "pitch," κούπτα "cup."

§ 36. Double consonants (ττ, ββ, σσ, λλ, νν, ρρ, etc.) are merely orthographical in the ordinary language, i.e. they are (as also in English or German) simplified in the pronunciation and have only the value of the single consonants; thus κρεβ-βάτι = *kreváti*, γλωσσα = *zlósa*, ἄλλος *álos*, θαρρῶ παρό, etc.

The original pronunciation of "lengthened" or double consonants (as in the German dialects of Switzerland) is found still in Lower Italy, in the South-Eastern Greek dialects (Cyprus, Rhodes, Karpathos, Icarus, and also Chios), and in the interior of Asia Minor (Cappadocia), and that not only in words with double consonants from the a. Gk. or taken over from another language, like κόκκινος "red," χάννω "I lose," ἄλλος "another," τέσσερα "four," καπέλλο = Ital. *capello* "hat," σαίττα = Lat. *sagitta* "arrow," σακκούλλι "little bag," γλωσσα "language," but also as the result of later assimilation: καμμένος = *kanménos* "wretched," πέττε = *pénτε*, ξαθθός = *xa(v)thós* "fair" (colour), ἄθθρωπος = *á(v)thrwpos* "man," νύφφη = *ny(μ)phi* "bride," συχωρῶ = *sy(y)chwrō* "I forgive" (cf. also § 33), τὸφ φίλο (§ 34, n. 4), etc. Along with the preservation of ancient double consonants the South-Eastern Greek dialects afford examples of the spontaneous doubling of originally single consonants both in initial and middle syllables: e.g. (from Chios) πῖότερα, ἐτρώγανε "they ate," δῆδ ττριά "two or three," ἀππίδι "pear," βρέχχει "it rains," πράσσινος "green," χαλάζζι "hail," τὸ ζζουμί "broth," πάλλι "again," ἀνοιίγω "I open," μμέ "but." The conditions governing such doubling of consonants have not yet been explained. In part of the Greek-speaking territory the lengthened explosives are aspirated, v. § 35, n. 3.

§ 37. In modern Greek the general tendency is toward the simplification of original consonant combinations. Apart from the phenomena already given in the last paragraph and elsewhere (§§ 16, 24, 28 n., 32, 33), mention should be made here of the frequent expulsion of one consonant out of a three-consonant group: e.g. ἔξεψα (fr. ἔξεψα), κόφ' το (fr. κόψ[ε] το), ψεύτης (a. Gr. ψεύστης), βίσεχτος "leap-year, unlucky year" (Lat. *bisextus*), ζεῦλα (fr. ζεῦγλα). This expulsion, however, is arrested, especially when the third consonant is ρ (ἐχτρός, στρατιώτης).

A fresh massing of consonants is restricted to the North. Greek dialects as a result of extensive vowel syncope. See examples, § 7, note 1. The consonants which come together in this way often undergo a change facilitating the enunciation. In Velvendos a

dental creeps in between *l*, *n*, and a following *s*, a *b* between *μ* and *λ*: γειτόντσσις = γειτόνισσες "neighbouring women," γένντσιν = γέννησεν "gave birth," θέλτσ = θέλεις, μπλιά = μηλιά, or a consonant is thrown out: ἔσλιν = ἔστειλεν, παντρεύκιν = παντρεύτηκεν, κούσκει = ἀκούστηκε, κθάρι = κριθάρι, ἀπ ν = ἀπ' τὴν, or there takes place a partial assimilation to one of the sounds: θκόσ = δικός, φκέντρ = βουκέντρι "prick for oxen," ἔφχε = ἔφυγε; cf. also ἔκσεν = ἔχουσεν, and ψή = ψυχή (Pontus).

## (f) ON ACCENT

§ 38 ( The accent usually stands over one of the last three syllables, examples like ἔπιασε, ἐβράδυνασε, γαῖδαρος forming no exception, since *ι* (*υ*) counts as a consonant, and *αι* a diphthong. From the standpoint of modern Greek the exact position of the accent within the last three syllables cannot be reduced to fixed rules; it is, generally speaking, governed by the ancient Greek rules of accent, from which modern Greek varies only in particulars. The fourth last syllable can carry the accent only when a secondary element is attached to the end of the word, or where a syllable is accented after the model of analogous forms: ἤπαιζενε, ἔλεγενε (Naxos) beside ἤπαιζε(ν), ἔλεγε(ν), ἔλεγαν(ε); ἐγέλιμου(α), ἔρχομεστα (on analogy of ἔρχομου(ν), ἔρχουσου(ν)); ἔφαγαμε (analogy of ἔφαγα, etc.). As a rule, in such case a secondary accent is given: ἔλεγενε, ἔλεγανε, ἔφαγάμε, ἔρχομεῖστα, ἔρχομεσαστὸνε. On the accent signs, cf. § 4.

1. The a. Gk. three-syllable law is thus still operative in m. Gk., but the force of the long ultimate has been obliterated (the difference between long and short being no longer maintained). Consequently forms like ξύλινος gen. ξυλίνου acc. pl. ξυλίνους from ξύλινος may be uniformly accented ξύλινου ξύλινους, or πλούσιος fem. πλουσία as πλούσιος πλούσια, or ἐκάθετο "he sat" ἐκαθόμην or ἐκάθετο ἐκάθεμου(ν). This tendency has made itself specially felt in inflexion: note ἄθρῶποι for ἄθρωποι (and other substantives of similar formation) after the model of ἀθρῶπω(ν) ἀθρῶπους, ἐκάμαν (beside ἔκαμαν) after ἐκάμαμε ἐκάμετε, or vice versa κούλθσαμ (Cappad.) = ἀκλουθήσαμε, "we followed," after the sing. κούλθσα = (ἀ)κλουθήσα; ἄφηκα, ἔπηρα (beside ἀφήκα, ἐπήρα) after ἔδωκα, ἔθηκα, ἔδεσα, ἔδειρα, ἔστειλα, etc. Even the accent of individual words has been changed after the model of others; as, ἀθός a. Gr. ἄνθος "flower" after καρπός "fruit," μονός "single" after διπλός "double." Moreover, when adjectives are turned into substantives the accent is thrown back (after a. Gk. model Γλαῦκος — γλαυκός) as Λάμπρος (proper name) from λαμπρός "bright," Χαλέπα (place in Crete) from χαλεπός, στάχτη "ashes" = στακτή (sc. τέφρα), βράδνυ "evening" from βραδύς. As far as phonetics are concerned,



the accent has suffered alteration only through the phenomena treated in § 9.

2. The modern Greek accent may generally be termed expiratory or stress, though the musical element is not quite absent.

§ 39. Some small words have no accent of their own (though written with accent in many cases), but lean for accent on the preceding or following words. Such enclitics and proclitics are the forms of the conjunctive pronoun (§§ 134–136), whether they stand before or after the word to which they refer, the forms of the article, the prepositions, the particles *νά* and *θά*, the conjunctions *καί* “and,” *μά* “but.” Words which carry an accent on the ultimate or penultimate receive the enclitic without any change, those accented on the third last take on with the enclitic a second accent on the ultimate, as *τὰ παιδιά μου* “my children,” *ἡ μάνα σου* “thy mother,” *στείλε μου* “send me,” *τὰ σπίτια του* “his houses,” *τ’ ἄρματα μας* “our weapons,” etc.

1. Here also the three-syllable law is valid with this modification, that the properispomena are treated as paroxytones; thus *δοῦλος σας* “your servant,” *εἶδα τὸνε* “I saw him” (usually *τὸν εἶδα*). The proclitics, except *ὁ*, *ἡ*, *οἱ* (and *εἰς*), are generally written with an accent. Note also that the proclitic *ἵνα* “what” (§ 152, n. 2) moves its accent to the end in cases like *ἵνά ἔλε νὰ κάμη* “what is he to do?” *ἵνά ἔφταιε κείνη* “what was she guilty of?”

2. The principle of enclitics is carried much further in the dialects. In Cyprus the verb becomes enclitic after the negative or after adverbs, the noun after its adjective and (in the voc.) after the exclamations *ἔ*, *οὔ*, *ὦ*, *ἄ*, *βρέ*: e.g. *ἔμ παρπατει = δὲν περπατεῖ* “he does not go,” *ἐψές ἦρταμεν* “we came yesterday,” *καλὸς παπᾶς* “a good priest” (*παπᾶς*), *ἔ ἀφεντη* “ho, Mr.!” (*ἀφέντης*), *βρέ Βδοκα* “ho, Eudocia” (*Βδοκιά*).

## PART SECOND.

### MORPHOLOGY.

#### INFLEXION OF NOUNS.

##### USE OF THE FORMS.

§ 40. Modern Greek differentiates *three* genders (masculine, feminine, and neuter) and *two* numbers (singular and plural). No trace of the dual has survived. When the subject is a neuter plural the verb is not in the singular (as in a. Gk.) but in the plural. A construction *κατὰ σύνεσιν* is permitted: *e.g.* τό 'μαθαν ὁ κόσμος "the world (= people) learned it." In most cases the gender is clearly determined by the grammatical form (nom. sing.). The natural distinction of sex in animal life is expressed either through the use of different words or by the formation of a feminine from the masculine stem: *e.g.* βούδι "ox"—ἀγελάδα "cow," ἄλογο "horse"—φοράδα "mare," τράγος "he-goat"—γίδα "she-goat," or γάτος—γάτα "cat," σκύλος "dog"—σκύλα "bitch," πρόβατο "wether"—προβατίνα "ewe." For the male animal a neuter form is frequently used (which is also mostly the common designation of the species), as ταυρί "bull," βούδι "ox," ἄτι "stallion" (ἄλογο "horse"), κριάρι "ram" (*cf.* also ἀγόρι "boy").

1. Although παιδί "child" and κορίτσι "maiden" (beside κοπέλα *f.*) are neuter, the use of neuter diminutives (like *Marielchen* or a. Gk. Λεόντιον) is quite restricted, forms like ξα(ν)θούλα dim. of "fair," μαννούλα dim. of "mother," Ἐλενίτσα dim. of "Helen," Μαριώ dim. of "Mary" being much more usual. Also the wife or daughter of a man is correctly designated either by the genitive or by a feminine form of the masculine: *e.g.* κυρὰ Παναγιώτη or Παναγιώταινα "Mrs. Panayotis," Πανλῆδαινα "Mrs. Πανλῆς,"

Ἀγγελίνα (uncommon) "Mrs. Angelis." Note also ἡ παπαδιά (from παπᾶς) "clergyman's wife."

When some other female relationship—not a man's *wife*—is to be expressed with reference to the masculine the suffix *-ισσα* is usually employed: *e.g.* γειτόνισσα "neighbour woman" fr. γείτονας, μάγισσα "witch" from μάγος, νησιώτισσα "a woman from the islands" fr. νησιώτης, Μανιάτισσα "woman of Maina" (but Συριανή "woman from Syra" fr. Συριανός).

2. In Icarus the *plural* of geographical names is employed in a peculiar fashion to designate the particular parts or the neighbourhood of a locality, as ἠπῆγεν εἰς τὰς Ἀνατολάς "he went into the different regions of Asia Minor," πᾶμεν κατὰ τοὺς Εὐδῆλους "we went into the vicinity of Eὐδηλος." Cf. also § 103.

§ 41. Modern Greek has only three cases, nominative, genitive, and accusative. These are, however, not always formally differentiated from one another, since the acc. (usually without *-ν*) and the nom. in the sing. and pl. of the fem. and neut. nouns are always phonetically alike, and in the pl. of mascs. (with the exception of *o*-stems) the acc. and nom. coincide; also the gen. and acc. sing. of mascs. (again with the exception of *o*-stems) are the same. The masc. *o*-stems best maintain the different cases, furnishing a separate form also for the vocative, which is in all other stems identical in the sing. with the acc. without *-ν*, in the pl. with the nom.

1. The acc. sing. is clearly distinguished only where it retains its *-ν*, or where this is secured by a vocalic addition (cf. § 34). On the other hand, through the dropping of *-ς* (§ 29 n.) in the Greek of Lower Italy the decay of cases has advanced further than elsewhere. Even in masculines in *-ος*, partial decay of nom. and acc. is found (Pontus, Aeg. Sea).

2. The dative has entirely disappeared from the vernacular language; at the most it is found only in formal phrases taken from the literary or ecclesiastical language; as θεῷ δόξα "thank God," ἐνενήντα τοῖς ἑκατό "90 per cent.," τῶνόντι (whence also τόντις) "really." On the syntactical substitution of gen. acc. or εἰς (ς, σέ) for the dative case, cf. § 54.

3. The gen. pl. is not very frequently used—sometimes limited to statements of measure, dates, or particular expressions; cf. also § 44, n. 2.

§ 41a. Modern Greek having largely retained the power of forming substantival compounds, we find several varieties of compounds in which substantival elements form part.

1. Substantival compounds:

(a) Dvandva-formations: *e.g.* μαχαιροπέρονο "knife and fork," ἀντρώγυνο "man and wife, married couple," γυναικόπαιδα "wives and children."

(b) Where a substantive is more precisely determined by an

adjective: *e.g.* *γεροντοκόριτσο* "old maid," *καλόγρια* "nun" (properly "a good aged woman"), *κακοκαιριά* "bad weather." Note especially the combinations with *παλιο-*, used in a bad sense: *e.g.* *παλιό(ν)θρωπος* "a good-for-nothing fellow," *παλιогυνάικα* "a common woman," *παλιόπαιδο* "dirty rascal," *παλιόσπιτο* "wretched hut," and so forth.

(c) Where a substantive is more precisely determined by another substantive either in apposition or in any other casual connection; as *καμαροφρύδι* "eyebrow" (properly "arch-brow"), *cf.* also *ὁ κύρ Θόδωρος*, etc., §§ 63, 64; *νοικο-κύρις* or *σπιτο-νοικοκύρις* "master of the house," *βασιλόπαιδο* "royal child," *ἡλιοβασίλεμα* "sunset," *κλεφτοπόλεμος* "war with Klefts or bandits," *πετρότοπος* "stony place," *ἀνεμόμυλος* "windmill," *κρεβατοκάμερα* "sleeping-room." Formations are rare in which the last element is a verbal noun with no independent existence, *cf.* *e.g.* *καντηλανάφτης* "candle-lighter, sacristan" (fr. *ἀνάφτω* "I light").

(d) Where a verbal stem supplies, somewhat like a participle, the more precise determination of a substantive: *e.g.* *φουσκοθαλασσιά* "stormy sea" (fr. *φουσκώνω* "swell").

## 2. Adjectival compounds:

(a) Where the final adjective is more precisely determined by another adjective (numeral) or by a substantive; as *μαυροκόκκινος* "dark red," *ὀλάνοιχος* "quite open," *εὐκόλοπιαστος* "easily caught," *δεκάδιπλος* "tenfold," *ροδοκόκκινος* "rose red," *μαρμαροχτισμένος* "built of marble," *αἰθερόπλαστος* "formed of air." Note also *ἀξιαγάπητος* "amiable," *ἀξιοσπούδαστος* "worthy to strive after."

(b) Where the final substantive is more precisely determined by an adjective (a numeral) or by another substantive; as, *καλόκαρδος* "good-hearted," *καλύτυχος* "fortunate," *βαρειόμοιρος* "having bad luck, unfortunate," *μαυρομάτης* "black-eyed," *τρικόμματος* "consisting of three pieces," *σιδερόκαρδος* "hard-hearted." Such adjectives may again be made substantives: *e.g.* *τριαντάφυλλο* "thirty leaved flower," *i.e.* "rose."

(c) Where a verbal stem forms the first element (as in 1. d): *e.g.* *τρεμοχέρης* "with trembling hand."

§ 42. The nominative, when placed at the beginning of a sentence, may be used to designate the psychological subject even when the construction of the sentence in itself requires another case form, thus usually in instances like *ὁ κυνηγός, σὰν τ' ἄκουσε, πολὺ τοῦ κακοφάνη* "the huntsman, when he heard it, it vexed him much," *τὸ παιδί τὸ καημένο σὸ δρόμο τοῦ ῥθε σὸ νοῦ καὶ λέει* "on the way it came to the poor child's mind and it speaks"; but sometimes even *ἓνας χωριάτης, ἐπέθανε τὸ παιδί του* "a peasant's child died" (lit. "a peasant (nom.), his child died").

The predicative nom. is very common and is not confined merely to verbs of the copula class, like *γίνομαι, στέκω, μένω*, etc.; *cf.* *ἐγὼ Γραικὸς γεννήθηκα* "a Greek I was born," *κερδεμένος θά*

βγῶ "I will come off gaining (gain thereby)," ὁ πατριωτισμὸς δὲ φτάνει μόνος "patriotism alone suffices not," προβάλλει ἀναγνωρισμένο τὸ ἔργο "acknowledged is the work" (lit. "appears acknowledged"), ἐλεύθερος ὁ κλέφτης ζῆ κ' ἐλεύθερος πεθαίνει "free lives the Kleit and free he dies," ὄλοένα ζεστότερος φεγγοβολοῦσε ὁ ἥλιος "ever warmer shone the sun," τρέχει χρυσὸ φίδι τὸ νερό "as a golden serpent flows the water," σπουδάζει γιατρός "he studies medicine" (lit. "he studies a doctor").

§ 43. In its attributive use the nom. has considerably enlarged its scope by replacing, by way of apposition, an explanatory or partitive gen.: e.g. τὸ ὄνομα φιλολογία "the name philology," σπυρὶ σινάπι "a mustard seed," μιὰ ποδιὰ χῶμα "an apron (full of) earth," ἓνα ποτήρι νερό "a glass of water," ἓνα ζευγάρι παπούτσια "a pair of shoes," μιὰ ὀκά κρασί "one oka of wine," μεγάλο πλῆθος Τούρκοι "a great multitude of Turks," μιὰ δεκαριά χρόνια "ten (a decade of) years." This nom., of course, participates in the construction of the word to which it relates; cf. βλέπω χιλιάδες κόσμο "I see thousands of people."

The use of the nom. in comparisons with σάν (in Pontus ἄμον) "as" has been considerably reduced; the object compared regularly appears in the acc. if it is a personal pronoun or is accompanied by the definite article: e.g. τὸ πρόσωπό του ἔγινε σὰν τὴ φωτιά "his countenance became like fire," τὸ μαγουλάκι ἔλαμψε σὰν τὴν αὐγή "the cheek shone like the dawn," μαῖρα φοροῦσε τὸ φτωχὸ σὰν ἐμένα "the poor (child) wore a black garment, as did I," —but ντύνεται σὰ λόρδος "he dresses like a lord," πέφτει σὰν ἄψυχος "he falls as if dead," φκαριστημένος σὰν ἐνός "pleased as he."

§ 44. Although the use of the genitive on the one hand has been extended as a substitute for the ancient dat. (§ 54), on the other it has been reduced in favour of other means of expression. Its losses are chiefly in the adverbial and ablative usage, for which the acc. (§§ 49, 50) or acc. plus preposition (§§ 161, 162) have been substituted. Moreover, the explanatory gen. and the gen. of content or measure have given place to apposition (§ 43), the partitive gen. (except in particular phrases like ποτέ μου "never"), the gen. of material, and the gen. of comparison have all been ousted by prepositions. It is for the gen. pl. that most frequently other methods of expression are employed (cf. § 41, n. 3). For survivals of the gen. with prepositions, v. § 158.

1. Ancient usages occur especially in Cyprus: e.g. ἀδνομίνα γεναῖκα τῶν γεναικῶν "a queenly woman," σκλάβος τῆς σκλαβιάς

“a vile slave,” πὸν πόρτα τῆς πόρτας “from door to door,” δὲν φερὲς τῆς ἡμεροῦ “twice daily”; *adverbial* with verbs of motion: e.g. πααίνω τοῦ πόρου “I go (on) the journey” (and similarly καλλικέβκω τοῦ χτηνοῦ “I ride the mule,” διαβαίνω τῆς πόρτας “I go through the door,” μπαίνω τοῦ χωρκοῦ “I come up to (into) the village”); also to designate *cause* or *occasion*: e.g. ἐψόφησεν τῆς πείνας “he perished of hunger” (found also elsewhere), ἀζουλέβκει τῆς γυναίκας του “he is jealous of his wife” (ζηλεύω with gen. also elsewhere), ἐλουθήν του κλαμάτου “I bathed because of tears, in tears.”

2. In North. Gk. dialects (e.g. Thessaly, Macedonia) the gen. has all but disappeared (cf. § 41, n. 3), i.e. the prep. ἀπό has largely ousted it (v. § 161, 6, n. 1).

§ 45. (1) The adnominal gen. may be employed as the equivalent of the ancient objective gen.: e.g. ἡ συλλογὴ τοῦ κόσμου “meditation on the world,” ἡ σχέσι τοῦ βασιλέα (III. 4) “the relation to the king.” It is the rule in statements of age, time, and measure, like κοπέλα δεκάξι χρόνων “a girl of sixteen years,” ἕνας παράλυτος ὡς εἴκοσι χρόνων “a palsied man about twenty years of age,” ἑπτὰ μερῶν ζωὴ “a life of seven days,” σκοινὶ δέκα πηχῶ “a rope ten cubits long.”

1. Note specially the pregnant construction in τὴν εἶχεσ δώδεκα χρονῶν (I. a. 11) “thou hadst her (the daughter) as twelve years old,” i.e. “during twelve years” (while *adverbial* definitions of time stand in the acc.).

2. The expression τί λογῆς “of what sort?” “what kind of?” is quite stereotyped; as, τί λ. τραγοῦδι “what (what kind of a) song”?

3. Even the complement of an adj. stands in the gen.: e.g. ἀνήξερος τοῦ κόσμου “ignorant of the world,” ἄφοβος τοῦ θεοῦ “having no fear of God”; also (in Cyprus) ἀπραχτος τῆς ἀγάπης “inexperienced in love,” ἄρρωστος τῆς πύρεξις “sick of fever.”

This gen. is found dialectically (Cyprus) in quite ancient manner as the complement of a pass. participle: e.g. φαγμένον τοῦ σκουλουκιου “eaten by the worms,” σκοτωμένος τῆς δουλειᾶς “killed by work.”

4. A *gen. qualitatis* occurs in expressions like φόρεμα τῆς μόδας “a garment à la mode,” χαρτὶ τοῦ γραψίματος “writing paper,” σαρδέλλες τοῦ κουτιοῦ “canned sardines.”

§ 46. (2) The possessive gen. is noteworthy in instances like στοῦ κουμπάρου “at the house of a godfather,” ἐπήγε στοῦ Γιάννη “he went to Yanni,” τρέχει στῆς μάννας του “he hurries to his mother,” thus corresponding to a. Gk. (ἐν Ἰδίου); also for saints’ days; as, e.g., τ’ ἀγιοῦ Βασιλειοῦ “on Saint B.’s Day,” αὔριο εἶναι τοῦ Μιχαήλ Ἀρχαγγέλου “to-morrow will be Michaelmas.”

The possessive gen. may also be predicative; as, ποιανοῦ

είναι "to whom does it belong?" τὸ παιδί εἶναι τοῦ βασιλέα "Ἐπνου" "the child belongs to King Sleep," τὸ βιβλίον εἶναι τοῦ φίλου μου "the book is my friend's" (cf. § 143).

The predicative usage of (1) and (2) has extended beyond its original bounds in particular (or dialectical) phrases: e.g. εἶναι τῆς μόδας "it is the fashion," εἶναι τοῦ σκοινοῦ καὶ τοῦ παλονκιοῦ "he is a gallows-bird," εἶναι τοῦ σκοτωμοῦ "he is death's," εἶσαι τοῦ ὕπνου (in Cyprus) "thou art deep in sleep," εἶμαι τῆς θέρμης "I am (still) feverish," τὸ τραγούδι ἐν τοῦ κλαμάτου, τοῦ ἀναγελασμάτου "the song makes one weep, laugh." This gen. is not confined only to the verb εἶμαι: e.g. ντύνεται τῆς μόδας "he dresses in fashion," κατάντησε τῆς μόδας "it became fashionable," τοῦ θανάτου πέφτει "he falls down as dead," μεγάλη ἀρρώστια μ' ἔρριξε τοῦ θανάτου (I. a. 11) "severe sickness brought me nigh to death," τὸν ἔκαμε τοῦ ἀλατιοῦ "he salted him" = "he pommelled him thoroughly."

§ 47. (3) The a. Gk. gen. as the complement of a verb survives only dialectically.

Cf. TEXTS III. 7 (Karpithos) ἀκουσέ μου "hear me," τῆς λυερῆς θὰ τῆς πολησμονήσω "I will forget the maiden," τῆς κόρης δέ ξεχάννω "I forget not the girl" beside τῆς κόρης νὰ ξεχάσης "forget the girl." In Cyprus this gen. accompanies various verbs: e.g. λησμονῶ "forget," ἀθθυμοῦμαι "remember," ἀκούω "hear," μυρίζομαι "smell (of)," ἐγγίζω "touch," νόθω "understand," γελῶ "deride." Cf. also § 44, n. 1.

§ 48. (4) The gen. may be absolute and serve for adverbial expressions: e.g. ὦ τοῦ θάματος "oh! the miracle!" τοῦ χρόνον "next year," τοῦ κάκου "in vain," μιᾶς κοπανιᾶς "with one blow," μονομιᾶς "all at once," μονοχρονοῦ "in the same year," κοντολογῆς "in a word."

§ 49. The accusative is (1) the object case in the widest sense, replacing very frequently the a. Gk. gen. and dat. Apart from § 54, note the acc. construction with the following verbs: ἀκολουθῶ "follow," ἀκούω "obey," ζυγώνω "approach," βιγλίζω "keep watch," ἀπαντῶ, ἀνταμώνω, ἀντικρύζω "meet," ξεχωρίζω (also mid.) "I separate (myself) from" (ὁ ἕνας τὸν ἄλλο δὲν ἤξεχώριζε), ξεφεύγω "escape," προφτάνω "overtake," βοηθῶ "help," πολεμῶ "fight" (or with μέ), πιστεύω "believe (somebody or something)," προσκυνῶ "humble myself before," "do honour to," ἐλεῶ "give alms," σπλαχνίζομαι "pity," λυποῦμαι "deplore"; συλλογεῖμαι (συλλογίζομαι) "think upon," εὐχομαι "pray," χαίρω "rejoice over," "enjoy" (or with γιά), θαμάζομαι "wonder at" (or with γιά and ἀπό) βαρεῖμαι "am tired of," καταπιάνομαι "undertake." Note also that many verbs are used both as transitives and as intransitives, v. § 176. A locality or place affected

by a verb of motion may stand in acc.: *e.g.* κατέβαινε τσού κάμπους (I. a. 8) "he came down through the fields," γύρισε βουνὰ καὶ λαγκάδια "he wandered over mountain and valley," πέρασε λόγγους καὶ κάμπους "he marched through forest and field," τῆς θάλασσης τὰ κύματα τρέχω "over the billows of the sea I hasten"; *cf.* also § 51.

How an originally passive or reflexive verb may through a peculiar development in meaning take the acc. as object may be seen in στεφανώνομαι, lit. "I am garlanded" (a ceremony at the celebration of a wedding in the church, and consequently) = "I marry"; thus, *e.g.*, τὴν στεφανώνεται "he marries her."

§ 50. (2) A double accusative is very common—being carried sometimes beyond a. Gk. usage.

(a) Acc. of the object + predicative acc.: *e.g.* ἔχουνε στενὴ τὴ φαντασία "they have little power of imagination," νὰ ἔχης τὸ θεὸ βοήθεια "have God as helper," δὲ σ' ἔχω πλὸ μῆτ' ἄνθρωπο μῆτε καὶ παλληκάρι "I consider thee no longer either man or *pallikar*," ὄλα ρόδινα τὰ βλέπω "I see everything rosy," λὲν πρόστυχη τὴ γλῶσσα τοῦ λαοῦ "they call the language of the people ordinary," σὲ ξέρω τίμο ἄνθρωπο "I know you to be an honourable man," ψύλλους ἐνόμιζε τις τσεκουριές "he regarded the axe-blows as fleas," τὸν πιάνει φίλο "he makes him a friend," θέλει νὰ πάρη τὴ θυγατέρα τοῦ βασιλιὰ γυναῖκα "he wishes to secure the daughter of the king for wife," τὸν ἔβγαλαν (or ἐφάνέρωσαν) ψεύτη "they proved him a liar," ἔφκειασε τὸ σπίτι του λαμπρὸ "he made his house magnificent," τὸν ἔκαμαν βασιλιά "they made him king," τὸ κάνει μάλαμα "he makes it into gold," or, "he makes gold out of it," ἴντα νὰ κάμη τόσα γρόσα "what will he do with so much money?" τὸ κάνω δουλειά "I make it my work (task)," "I apply myself to it," δένω δεμάτια τὸ στάρι "I bind the corn into sheaves," τριαντάφυλλα τὰ πλέκω κορώνες "I weave roses into garlands."

The prep. γιά is also used instead of the predicative acc.: *e.g.* ἔχω τοὺς βράχους γιὰ κρεββάτι "I have the rocks for a bed," beside ἔχω τοὺς λόγγους συντροφιά "I have the forests as comrades," τὴν ἐζήτησε γιὰ γυναῖκα "he sought her for wife," τὸν κλαίγω γιὰ πεθαμένο "I lament him as dead."

(b) Acc. of the whole + acc. of the part affected (rare); as, τὸν κέντρωσε τὸ δάχτυλο ἐν ἀγκαθάκι "a small thorn pricked him in the finger."



(c) Acc. of the person (or the object) + acc. of the thing: *e.g.* with the verbs *μαθαίνω* "teach, learn," *ρωτῶ* "inquire about, ask for," *ὑστερῶ*, *στερεύω* "deprive of," *γεμίζω* (*γιομίζω*) "fill with," *φορτώνω* "load with," *ταγίζω* "feed with," *ποτίζω* "cause to drink," *χορτάζω* "satisfy one (or myself)," and even *σαγίτες μὲ βαρεῖς* "thou hittest me with arrows"; note also *τί μὲ θέλεις* "what do you want with me, of me?"

1. When the verb is changed into a passive (which is rare, *v.* § 175), then the double accs. become in (a) double noms. and in (c) nom. and acc.: *e.g.* *πιάστηκαν φίλοι* "they became (were made) friends," but *τὸν ὕπνο του στερεύεται* "he is deprived of his sleep," *ἡ ἄρκλα εἶναι γιομάτη ψωμί* "the cupboard is filled with bread," *φορτωμένος φλουριά* "laden with florins."

2. In (c) the accusatives of the thing have to some extent taken the place of the a. Gk. gen. or dat.; also for the acc. the prep. *ἀπό* or *μέ* offers an alternative; as, *γιόμωσεν* (or *γέμισεν*) *τὸ σπίτι ἀπὸ γυναικес* "the house was full of women," *οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὄλες τὶς ὁμορφίης* "the fates had endowed her with every charm."

§ 51. (3) An acc. of content occurs: *e.g.* in *κοιμᾶται ὕπνο βαθύ* "he sleeps soundly (deep sleep)," *τὰ φταίω* "I am to blame for it," *τρέχουν βροχὴ τὰ δάκρυα* "the tears flow in streams," *μέλι τρέχουν τὰ μάθια σου* "thy eyes drop honey," *στάζει τὸ χυμὸ τῆς ζωῆς* "he distils the fluid of life" = "he is in the prime of life," *λιβανιὲς μυρίζεις* "thou art fragrant with incense," *βγαίνω* (*βγάζω*) *περίπατο* "I go out (take out) for a walk, I go walking," *κάθομαι σταυροπόδι* "I sit with my legs crossed," *παίρνω ἀγκαλιά* "I take to an embrace, embrace." A local acc. has developed directly from such usages: *e.g.* *ἐπήγαν κυνήγι* "they went hunting (to the chase)," *πάμε σπίτι* "we are going home," *τὸ παίρνει σπίτι δου* (TEXTS III. 12) "he takes it home"; analogous also *εἶμαι σπίτι* "I am at home" (beside *στὸ σπίτι*). It is impossible to draw a hard and fast distinction between the usage of (1) and that of (3).

Note also the following phrases:—*γαλὸ γαλὸ πηγαίνουμε* "we are going along the beach," *ἄρμενίζουμε ἄκρη ἄκρη* "we are sailing close along the coast," *περπατῶ τὸ βουνὸ βουνὸ* "I wander over mountain and valley," *περπατῶ τὸν τοῖχο τοῖχο* "I am walking along the wall."

§ 52. (4) The adverbial use of the acc. (*v.* § 122 f.) is not confined merely to stereotyped forms of the neut. sing. or neut. pl.; it is used also freely in other constructions—to designate *point of time* and *duration of time, extent and distance*

*in space, price, measure, and sometimes manner: e.g. μιὰ μέρα* "one day," (ἐκείνη) τὴ νύχτα "in the (that) night," τὸ πουρνὸ "early in the morning," μιὰ κυριακὴ πρωτὶ "early one Sunday," τὸν παλιὸ καιρὸ "in the good old days," τὶς πρόαλλες (*sc. μέρες*) "lately," "recently," τόσον καιρὸ "for such a long time," τόσες φορές (βολές) "so many times," δεκαπέντε μέρες "during a fortnight," τρεῖς χρόνους "for three years" (note *τρ. χ. εἶχαμε νὰ γελάσουμε* "we had *not* laughed for three years," etc., *v. p. 101*), τὸ σανίδι εἶναι τρεῖς πήχες μακρὺ "the board is three cubits long" (also *σανίδι τ. π. μ.* "a board three cubits long"), τὸ κάστρο εἶναι τρεῖς ὥρες (τρία μίλια) μακρεια ἀπ' τὸ χωριό "the fort is distant three hours (miles) from the village," δέκα φορές, χίλια μεράδια ὁμορφύτερη "ten times, a thousand times more fair," τὸ βιβλίον κοστίζει (ἀξίζει) τρεῖς δραχμές "the book costs (is worth) three drachmae," πόσο τὸ πουλεῖς "for how much do you sell it?" τὸ παίρνω δυὸ δραχμές "I take it for two drachmae," τὸ πλερώνω πενήντα λεφτά "I (am willing to) pay 50 centimes for it," μιὰ (ἐ)μορφιά "in the nicest way," ραχάτ (III. 13. c) "in peace, quietly," λόγο τὸ λόγο "word for word," *i.e.* "little by little, gradually."

§ 53. (5) Note also the following isolated usages: τὸν καημένο "the poor (fellow)!" (exclamation of pity), τὸν κατεργάρι "the scoundrel!" τὸν κύρ Θεόδωρο "behold Mr. Th.!" *καλῶς τον* "a welcome for him," ἀναθεμά τους, ἀνάθεμα ἐσένα "curse upon them, upon thee!" *νά με* or *γιά με* "here I am," *νά τον(ε)* (*beside* *νά τος*) "here he is," *νά τὴν Ἀρετὴ σου* "there is thine A." (*beside* *νά ὁ Χάρος*), *νάτε* (*v. § 218, n. 2*) *ἐναν παρὰ* "there take your one para." Cf. also *ναὰ ναὰ τὸ γιούδι μου* in the cradle song, and *μὰ τὸ θεό* "by God."

§ 54. Gen. and acc. compete for the function of the *indirect* or *dat. object*.

(a) The gen. is most commonly used both of the noun and the pronoun; as, *ἔδωκε τῆς μικρῆς τὸ γράμμα* "he gave the letter to the little (girl)," *τοῦ Χάρου κακοφάνη* "it vexed Charon," *ἡ χήρα δὲν τῆς πρέπει* "widowhood becomes her not," *κακὸ ἔκαμες τοῦ παιδιοῦ* "thou didst injury to the boy," *τοῦ κάμαν τόσες τσιριμόνιες* "they treated him so formally," *σοῦ φώναξε λόγια κακά* "he addressed bad words to you" (but *φωνάζω* "I call to" takes acc.); *εἶπε τῆς μάνας του* "he told his mother," *μῶστειλε ὁ θιός* "God commissioned

me," τοῦ κουντραστάρει "he resists him," τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει "the man turns to his wife," τοῦ ἀπλώνανε τὰ χέρια "they stretched out their hands to him," τοῦ χαμογελᾷ "he smiles at him." Note also the gen. for dat., particularly with ἀκλουθῶ "follow," κοντεύω "approach" (cf. § 49), θυμίζω "remind (one of something)"; also with χαλεύω, γυρίζω, ζητῶ "beg, request," e.g. σοῦ ζητῶ τὴ χάρι "I beseech your favour," αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο (TEXTS I. d. 2) "what you requested of me is very considerable" (also χαλεύω ἀπό).

1. The gen. may also represent an ancient *Dat. ethicus* or *Dat. commodi* (*incommodi*): e.g. ὁ ἥλιος δὲ σοῦ τὴν εἶδε (TEXTS I. a. 11) "the sun saw her not for thee," νά σου κ' ἔρχεται ὁ φίλος σου "behold, there comes for you your friend," σοῦ θέλω ἀκόμα δέκα δραχμές "I want 10 drachmae more from you" (properly "at your expense").

2. The following examples will show how the gen. has succeeded to the place of the dat.: πᾶρε τοῦν πλούσιων τὰ φλουριά (TEXTS I. a. 8) "take the money of the rich" (i.e. "from the rich"), τέτοια ρόδα καὶ τοῦ Χάρου κάνουν ὁμορφα τὰ στήθια "such roses make fair even Charon's breast" (breast to Charon), μου πιάνετ' ἡ ἀναπνοή "my breathing stops," γιά σου "thy health," = "health to thee" (and analogously also ἀλλοί του "woe to him," χαρά σας "joy to you").

(b) The acc. is not capriciously used as the equivalent of the gen., but forms a marked characteristic of the Northern dialects and of Pontus, cf. III. 11 (Velvendos, Maced.): e.g. αὐτὸν τοῦν ἔδουκαν ἄλλ' μιὰ γυναῖκα "they gave him another wife," τοῦ πααίν' τὴ γυναῖκα τ "he brings it to his wife," τὴ γυναῖκα σ κρυφὸ νὰ μὴν πῆς "tell thy wife no secret";<sup>1</sup> from III. 12 (Thrace) μὲ γεῖπε "he said to me," III. 10 (Lesbos) τὸν ἔκανε τιβίχ "he gave him command," III. 13 (Pontus): e.g. εἶπεν τὸ λεοντάρ τὸν πάρδον "said the lion to the cat," στρώνν ἄτον τὸ ξύλον "they give him a cudgelling."

The gen. therefore is to be regarded as the normal usage. Neither are gen. and acc. commonly confused by the best writers either in prose or in poetry. Thus in our texts the writers Βηλαρᾶς, Βαλαωρίτης, Παράσχος, Πολέμης, Δροσίνης, Μάνος, Παλαμᾶς, Ἐφταλιώτης, Πάλλης use the gen.; while, on the other hand, both Σοῦτσος (of Constantinople), the Thessalian Ρῆγας Φεραῖος, Ζαλακώστας (of Epirus), and Ψυχάρης use the acc. In general these writers appear to be guided by the usage of their home, still the Epirote Ζαλακώστας—in contrast to the Epirotes Βηλαρᾶς and

<sup>1</sup> ἔκλιψαν δ βασιλιά τοῦ πλι (III. 11) is therefore to be translated "they stole the king's hen."

*Βαλαωρίτης*—uses the acc. in his tales from Epirus (TEXTS I. d. 1, 2, 3). On the other hand, writers from Northern Greece also employ the gen.—apparently because of the usage of the majority; *cf. e.g.* Σούτσος, TEXTS II. a. 9, *μοῦ πιάνει ἡ ἀναπνοή* “my (to me) breathing stops,” beside *ἡ γλῶσσα μου μὲ δένεται* “my tongue is (to me) shackled.”

(c) The prep. ’ς (*σέ, εἰς*) may be used in place of the dative gen. or acc.: thus the TEXTS I. a. 8, I. d. 1, 2, 3, 5, 6, in addition to the gen., give rarer examples also of ’ς: *e.g.* *ἔδωκε τῇ βούλα στὸ παιδί* “he gave the boy the signet-ring,” *εἶπε στὸν πατέρα του* “he said to his father”; or even a mixture of construction, as *νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης* (I. b. 7) “be not debtor to a rich man, lend not to a poor man.” Even the higher literature employs ’ς as well as gen. or acc.: *e.g.* *τί ὠφελεῖ στὸ ξένο* “what use is it to the foreigner?” (Paraschos), *χαρίζετε τὰ βιβλία σας στοὺς ξένους* “you give your books to foreigners” (Psichari), *ἀλλοίμονο στὴ λυγερή* “alas, for the maiden!” (Chadzopoulos).

1. It is a noteworthy fact that the writers who employ the acc. of the pronoun for the dat. apparently avoid the acc. of a noun, *i.e.* they prefer ’ς. In the case of the pronoun, ’ς is used only with the fuller forms (§ 134 ff.): *e.g.* *σ’ αὐτὸν χρωστῶ* (I. d. 2) “to him I am debtor,” *αὐτὸ δὲν εἶναι τίποτε σ’ ἐμένα* (I. d. 2) “that does not matter to me.”

2. The verb (*ὁ*)μοιάζω “I am like, resemble,” may be construed with the gen. or the acc., with the preps. ’ς or *μέ*, or with *σάν* (*ἔμοιασε ἡ βασιλεία τῶν οὐρανῶν σάν ἄνθρωπος* (TEXTS II. b. 6) “the kingdom of heaven is like a man”). With the nom. this verb means “appear,” *e.g.* *μοιάζει τρελλός* “he appears to be crazy.”

## ARTICLE.

## § 55. Forms of the Definite Article:

		Singular.	
Nom.	ὁ the	ἡ the	τὸ the
Gen.	τοῦ of the	τῆς of the	τοῦ of the
Acc.	τὸ(ν) the	τῆ(ν) the	τὸ the
		Plural.	
Nom.	οἱ the	οἱ (ῆ) the	τὰ the
Gen.		τῶ(ν) of the	
Acc.	τοὺς the	τὲς (ταῖς), τῖς (τῆς, τοῖς)	τὰ the

On final *-ν, v.* § 34; sometimes an *ε* is attached (*τόνε, τήνε, τῶνε*). The forms in brackets are only orthographically

different; *τις* is now more common than *τὲς*. The dat. is replaced by gen. or acc. and also by the prepositional combinations, in sing. *σπὸ(ν) σπῆ(ν) σπὸ*, in pl. *σπους, στές (στίς), στα* (cf. § 54).

1. In the Ionic islands, in Epirus, Crete and other Aegean islands the following initial *τσ*-forms are to be found:—

	Sing.			Plur.		
	m.	f.	n.	m.	f.	n.
Nom.	—	—	—	<i>τσὶ (τσοῖ)</i>	<i>τσὶ</i>	—
Gen.	—	<i>τσῆ (τξῆ)</i>	—	—	—	—
Acc.	—	—	—	<i>τσου(ς), τσι (τσοῖ)</i>	<i>τσὶ (τσῆ)</i>	—

The forms *τσῆ* = *τῆς* and *τσὶ* = *τίς* are most common, the others being much rarer.

2. *οὐ* for *ὄ*, *τοῦ(ν)* for *τόν*; *τ'* *d'* and *ν* (fr. *τ,ν*) = *τῆ(ν)*; *τ* or *d'* and *d* = *τοῦ*; *τς* = *τῆς*, *τοῦς* (in Velvendos, Lesbos)—the forms being governed by the phonetic laws of the Northern Greek (§ 7, n. 1). Initial *τ* drops out in Lower Italy: *ο* = *τό*, *ί* = *τῆ(ν)*. In the Pontic dialect, *σπὸν, σπῆ(ν), σπὸ*, etc., become *σὸ, σῆ*, etc.; cf. § 16, n. 4.

3. The a. Gk. form *αἰ* (*e*) is still found in Lower Italy (Otr.) for masc. as well as fem.: the acc. pl. *τὰς* (beside *τίς*) still survives in Chios. The more important new dialectic formations in addition to those given in n. 1 and 2 are *ί* = *ὄ* in Northern Gk., e.g. Velvendos, Saranda Klisiés, and Lesbos, *τὶ* = *τοῦ* in Saranda Klisiés, *τὶ* = *τοῦ*, *τῆς*, *τῶν*, *τοῦς*, *τίς* in Pontus, *τοῦν* = *τῶν* in Cephalonia and the Maina, *τίς* also for acc. pl. *m.* in Karpathos, Saranda Klisiés.

4. Some dialects have reduced the forms of the article to very small dimensions: thus (in Cappad. and also in Pontus) *τὸ* is used for nom. and acc. sing., *τὰ* for nom. and acc. pl. of *all* genders.

§ 56. The Indefinite Article is identical with the numeral "one," v. § 128.

Only in Cappadocia (or rather Pharasa) the indef. art. has a special form *ἄ* or (before vowels and explosives, v. Texts III. 14. b) *ἀν* for *ἓνας* "one." The origin of this form is obscure—possibly due to a transformation of *ἓνα* (\**āna*).

§ 57. The Definite Article is placed before proper names of all kinds and before geographical names (countries, islands, cities, mountains, rivers), also before names of months and days: e.g. *ὁ Γιάννης* "John" (pl. *οἱ Γιάννιδες* "people with the name 'John'"), *ἡ Μαρία* (pl. *οἱ Μαρίες*), *ὁ Διάκος* (well-known hero of Greek liberty), *ὁ Δαρβίνος*, *ὁ (κὺρ) Λάζαρος* "(Mr.) L.," *ὁ Ἀλῆ πασᾶς* "Ali Pasha," *ἡ Μελοπομένη* (the Muse), *ὁ θεός* "God," *ὁ Χριστός*; *ἡ Εὐρώπη*, *ἡ Γερμανία*, *ὁ Μοριάς*, *οἱ Ἰνδίες*, *ἡ Κρήτη*, *ἡ Χίος*, *οἱ Ψαρές*, *ἡ Πόλις* (Constantinople),

ἡ Ἀθήνα, ὁ κάμπος τοῦ Μαραθῶνα "the plains of M.," τὸ γιοφύρι τῆς Ἀρτας "the bridge of A.," ὁ Ὀλυμπος, ὁ Εὐρώτας; ὁ Ἀπρίλις, ἡ παρασκευή "Friday," τὸ σάββατο "Saturday."

1. Indeclinable expressions may also receive the article: *e.g.* μὲ τὸ αὔριο "with to-morrow," τὸ ἀνέβα καὶ κατέβα (imperat., *v.* § 218, n. 2) "the going up and down," τὰ ὄξω "the outside." On subordinate clauses with the art., *v.* §§ 266, 1 n., and 269 n.

The art. is always repeated when an adjectival or substantival attribute follows a substantive with the def. art.; it is also usually repeated (almost always before names) when the articulated attribute precedes the word to which it refers: *e.g.* ὁ Βορέας ὁ παγωμένος "the icy Boreas," ἡ ὥρα ἡ ὀρισμένη "the hour appointed," στὸ δεξιὸ χέρι τὸ γυμνὸ "in the naked right hand," ὁ καήμενος ὁ Γιάννης "poor J.," ἡ καημένη ἡ βοσκοπούλα "the wretched shepherdess," τὸ κακὸ τὸ μάτι "the evil look," τὰ μακρινὰ τ' ἄστρα "the distant stars," τὰ πολλὰ τὰ δάκρυα "the copious tears," τὸ ἄλλο τὸ πουλί "the other bird" (TEXTS I. d. 1 beside οἱ ἄλλοι γιατροί "the other physicians"), στὰ ἔρημα τὰ ξένα "in the desert foreign land," ἡ σκύλα ἡ κερά σου "the bitch, thy mother" (I. a. 16), ὁ βασιλέας (ὁ) Ἰπνος "King H." Note ἐγὼ ὁ καημένος "I wretched man," εἶσεῖς οἱ ἀντρειωμένοι "you braves," τὸ ποτήρι τὸ νερό "the glass of water," τὸ σακκούλι τὸ μαργαριτάρη "the little bag of pearls" (*cf.* § 43).

2. As a consequence of this rule the gen. never stands between the art. and substantive; for *exx.* *v.* § 294.

§ 58. The indef. art. is not employed with predicates, *e.g.* εἶμαι Γερμανίς "I am a German," δὲν εἶσαι χριστιανός "you are not a Christian," τὸ παιδί εἶναι δικό σου "the child is thine," Γραικὸς θανά πεθαίνω "a Greek I will die," σὲ ξέρω τίμοιο ἄθροπο "I esteem thee as an honorable man," τὸν ἔλεξαν Λάζαρο "they called him L.," τὸν ἔκαμαν βασιλιά "they made him king."

1. Rather unusual is εἶμαι ἓνας Λόρδος (TEXTS I. d. 5) "I am a lord"; but the *def.* art. may be employed with the predicate: *e.g.* εἶμαι ὁ θάνατος "I am death," εἶμαι ὁ Γιάννης "I am J."

2. It may be remarked that in general the indef. art. is used more sparingly than, *e.g.*, in German: compare the beginning of II. b. 4, or, *e.g.*, ἔχει ὠραῖο σπίτι "he has a beautiful house," ἔχει μεγάλη μύτη "he has a large nose," τῆς μαννούλας σου ἢ εὐχὴ νά 'ναι γιὰ

φυλαχτό σου "thy mother's blessing be a protection for thee," φτωχὸν  
 νὰ μὴ δανείζης "do not lend to a poor man," στὸ χέρι βαστᾶ  
 ἀστροπελέκι (II. a. 14) "in his hand he holds a lightning-flash," ὁ  
 Χριστὸς ἔφτιασε καλύτερο πρᾶμα (I. d. 6) "Christ made a better  
 thing," ἄλλη φορά "another time," ἄλλη φορεσιά (I. d. 1) "another  
 garment." In such cases, however, the indef. art. is not impossible.

## SUBSTANTIVE.

§ 59. The most convenient method of classification of the declension of substantives is according to their gender. In this way similar forms may be best reduced to uniform groups or declensions. All the masculines fall again into two sub-groups according as the nom. (and acc.) pl. ends in *-οι* (acc. *-ους*) or *-ες*. All the feminines have *-ες* in the nom. (and acc.) pl. The neuters in the nom. (and acc.) pl. end in *-α* (more rarely in *-η*). According as the sing. and pl. are parisyllabic or non-parisyllabic there are further subdivisions.

In *all* the paradigms two case-endings have the same method of formation, viz. the acc. sing. and the gen. pl.—the former being identical with the vowel-stem ( $\pm \nu$ ), the latter always ending in  $\omega(\nu)$ . On final  $\nu$ , cf. § 34; in the following paradigms this  $\nu$  is omitted in the noun, as it occurs only dialectically in the two cases in question. The gen. pl. on the mainland frequently ends in  $\omega\nu\epsilon$ , especially if the  $\omega$  is accented (*κλεφτῶνε*).

§ 60. The following declensions are accordingly to be differentiated:

## I. Masculine Nouns.

a. in *-ος*, Nom. pl. *-οι*,

b. in *-ας* (*-ᾶς*), *-ις* (*-ης*, *-ῆς*, *-ις*), *-ες* (*-ές*), *-οῦς*,

*parisyllabic*: pl. *-ες*,

*non-parisyllabic*: pl. *-δες*.

## II. Feminine Nouns.

in *-α*, *-ι* (*-η*, *-ι*), *-ο* ( $\omega$ ), *-οῦ*, *-έ*,

*parisyllabic*: pl. *-ες*,

*non-parisyllabic*: pl. *-δες*.

## III. Neuters.

a. in *-ο(ν)*, *-ιό(ν)* [*-ίο(ν)*], *-ι* (*-ί*),

*parisyllabic*: pl. *-α*,

(*non-parisyllabic*: pl. *-ία*, *-τα*).

b. in -ος,

parisyllabic : pl. -η (ια),

(non-parisyllabic : pl. -τα).

c. in -ο -μο(ν), -ας,

non-parisyllabic : pl. -τα.

	Parisyllabic.	Non-parisyllabic.	Nom. Pl.
I. Masculine	-ος	—	Nom. -οι
	-ας, -ις	-άς, -ίς, -ίς, -ες, -ίς	-ες, -δες
II. Feminine	-α, -ί, (-ο)	-α, -ί, -ύ, -έ	
III. Neuter	-ο, -γός (-ίο), -ί	(-ί, -ο)	-α, -ια (-τα)
	-ος	(-ος)	-η -ια (-τα)
	(-μο)	-α, -μο, -ας	-τα

The forms in brackets are rarer than the others.

## I. Masculine Nouns.

### A. Nom. Pl. -οι.

#### § 61. Endings.

	Singular.		Plural.
Nom.	-ος		-οι
Gen.	-ου		-ω(ν)
Acc.	-ο(ν)		-ους
Voc.	-ε		-οι
Nom.	φίλος "friend,"	έχτρός "enemy,"	φίλοι έχτροί
Gen.	φίλου	έχτρού	φίλω(ν) έχτροῶ(ν)
Acc.	φίλο	έχτρό	φίλους έχτρούς
Voc.	φίλε	έχτρέ	φίλοι έχτροί

Similarly are declined, e.g., κάμπος "field," λόγγος "forest," μπαρόνος "baron," σκύλος "dog," άδερφός "brother," γιατρός "physician," κυνηγός "hunter," λαγός "hare," ούρανος "heaven"; also verbal substantives in -μός (γλυτωμός "deliverance"), diminutives in -άκος (άνθρωπάκος "homunculus," "little man," also proper names like Πετράκος),



patronymics in *-πουλος*<sup>1</sup> (*Δημητρακόπουλος* "Son of Dimi-tracis"), and augmentatives in *-αρος* (*παίδαρος* "bigger boy").

Proparoxytones like *ἄγγελος* "angel," *ἄνεμος* "wind," *ἄθρωπος* "man," *ἀπίστολος* "apostle," *ἔμπορος* "merchant," *δάσκαλος* "teacher," *πόλεμος* "war," *σύντροφος* "companion," undergo change of accent—in the sing. they are usually proparoxytone, in the pl. paroxytone; thus, *ἄθρωπος* *ἄθρωπον* *ἄθρωπο*—*ἄθρώποι* *ἄθρώπω(ν)* *ἄθρώπους*, *δάσκαλος*—*δασκάλοι*, *ἄνεμος*—*ἀνέμοι*, *σύντροφος*—*συντρόφοι*. This rule, however, is not quite general; sometimes in the gen. sing. the ancient accentuation (*ἀνέμου*) is retained, while in the pl. *ἄ(ν)θρωποι* may be found.

§ 62. Notes on the several cases. Instead of the voc. in *-ε*, some proper names or appellatives (*Νίκος*, *Πέτρος*, *Χρῆστος*, *Διάκος*) used as such form a voc. in *-ο*: *Νίκο*, *Πέτρο*, etc.; also *λούστρο* for *λούστρος* "shoebblack." To *θεός*, *θιός* "God," voc. (*θεέ* and) *θέ*. In Pontic *ἄδεφλε* "O brother!" (usually *ἀδερφέ*).—*χρόνος* "year" gives gen. pl. *χρονῶ(νε)* beside *χρόνω*; so also TEXTS III. 3, *ἄθρωπῶνε* from *ἄθρωπος*. On the plural-formation *λόγος* *λόγια*, etc., v. §§ 96, 100, n. 1.

1. In some dialects, especially in the Aegean region, in the North. Gk. dialects, and in Asia Minor the nom. pl. is employed also for the acc.: e.g. *τῶι φίλοι* = *τοὺς φίλους* (Thera, Ios), *τοὺς ἄθρώποι*, and other exx. In Cappadocia the cases of the pl. have generally fallen into desuetude: e.g. (TEXTS III. 14. b) nom. *οἱ λύτζοι* "the wolves," gen. *τοῦ λύτζοι*, acc. *τοῖ λύτζοι*. Pontic has advanced farther on a way of its own; cf. the following paradigms, in which those forms are bracketed that are required merely according to the North. Gk. vowel laws, or that correspond to the common Gk. forms:

S.	Nom.	<i>ἄθρωπος</i> <sup>2</sup>	<i>φίλος</i> <sup>2</sup>	<i>ἀδελφός</i> <sup>2</sup>	<i>ἄλεπός</i> <sup>2</sup>
		<i>ὁ ἄθρωπον</i> , <i>ἄθρωπον</i> <sup>3</sup>	<i>ὁ φίλον</i> <sup>3</sup>	<i>ὁ ἀδελφόν</i> <sup>3</sup>	<i>ὁ ἄλεπόν</i> <sup>3</sup>
	Gen.	<i>τ' ἄθρωπί</i> ( <i>τ' ἄθρώπ</i> ) <sup>4</sup>	<i>τὶ φίλονος</i>	<i>τ' ἀδελφί</i> ( <i>τ' ἀδελφοῦ</i> )	( <i>τ' ἄλεποῦ</i> )
	Acc.	( <i>τὸν ἄθρωπον</i> )	( <i>τὸ φίλον</i> )	( <i>τὸν ἀδελφόν</i> )	( <i>τὸν ἄλεπόν</i> )
Pl.	Nom.	( <i>οἱ ἄθρώπ</i> , <i>ἄθρώπ</i> )	( <i>οἱ φίλ</i> )	<i>τ' ἀδέλφε</i>	<i>τ' ἄλεπούδε</i> ( <i>οἱ ἄλεποι</i> )
	Gen.	<i>τ' ἄθρωπιῶν</i>	<i>τὶ φιλιῶν</i>	<i>τ' ἀδελφιῶν</i>	
	Acc.	( <i>τ' ἄθρώπς</i> )	( <i>τὶ φίλτς</i> )	<i>τ' ἀδέλφε</i>	<i>τ' ἄλεπούδε</i> ( <i>τ' ἄλεπούς</i> )

<sup>1</sup> Literally "youth," "son" (= Lat. *pullus*), but treated as a suffix.

<sup>2</sup> Without the definite article.

<sup>3</sup> With the definite article.

<sup>4</sup> On the other hand, *τὶ δέσκαλονος* from *ὁ δέσκαλον* "teacher."

2. In Seyros the nom. sing. both of substantives and adjectives ends in *-es* (acc. *-ε*): *e.g.* *πλάτανες* = *πλάτανος* "plane-tree," *ανάλατες* = *ανάλατος* "saltless, stale," *βάτες* = *βάτος* "bramble-bush," *ἄσπρες* "white," *γαμπρές* "son-in-law," *γραμμένες* "written," *καλές* "good." But all appellatives in *-os* do not take this transformation.

§ 63. Some nouns that according to their inflection should belong to this category are indeclinable when they precede a proper name as a title. Such are *κύριος* "Mr.," *γέρος* "old man," *ἅγιος* "saint," *καπετάνιος* "captain," "leader"; thus, *ὁ κύρ Λάζαρος*, *ὁ γέρο-Κολοκοτρώνης* "the aged K.," *ὁ Ἀ(γ)ι-Γιάννης*, *ὁ καπετὰν Νικήτας*, etc.

1. The masculines in *-os* correspond exactly to the same a. Gk. declension. Many of the ancient examples have indeed been replaced by diminutives in *-ι* (§ 97), some have also partially fallen into the following group (§ 66 n.); while, on the other hand, this declension in *-os* (in addition to loan-words) has been somewhat enriched by words like *γέρος*, etc., § 65, n. 1.

2. Of the a. Gk. formations the contracted nouns, the so-called Attic declension, and the feminine *o*-stems have disappeared. A fragment of the contracted class (*v.* also adjectives) is still to hand in *νοῦς* "mind," "intellect," acc. *νοῦ(ν)*, pl. *νοῦδες*: gen. sing. *νοός* and nom. pl. *νόες* are not really vernacular.<sup>1</sup> The other ancient contracted forms have been replaced by new words: *e.g.* *πλοῦς* by *ταξίδι*. *λαγός* "hare" = a. Gk. *λαγώς*, is inflected like any other masc.

The old feminines were supplanted in various ways:

(a) they became masc.: *e.g.* *ὁ πλάτανος* "plane-tree," *ὁ τράφος* "grave";

(b) they remained fem., but dropped the *-s* and passed over into another declension: *e.g.* *ἡ Σάμο* "Samos"; *v.* § 87;

(c) they became neut. in *-ο(ν)* (*τὸ βάσανο* "agony"), or *-os* (*τὸ δρόσος* "dew"); *cf.* §§ 92, 99 f.;

(d) they became fem. in *-α* (*παρθένα* "maiden," *καμήλα* "camel"), or were otherwise transformed by the addition of a fem. ending: *ἡ πλατανιά* "plane-tree," *δροσιά* "dew," *ἄρκουδα* "she-bear";

(e) or supplanted by the diminutive forms: *ἀμπέλι* "vine," *ἠσι* "island," *ραβδί* "staff"; or

(f) were replaced by other words: *δρόμος* for *ὁδός* "way," *μονοπάτ* "path" for *ἡ ἀτραπός*, *ἀρρώστια* "sickness" for *ἡ νόσος*.

All the other forms do *not* belong to the common tongue; the old forms are still to be found sometimes, but only dialectically; *v.* § 87, n. 1. The same word may occur in different modifications: *πλάτανος*, *πλατανιά*, *πλατάνι*.

#### B. Nom. Pl. *-es*.

§ 64. The stem vowels are: *a*, *i* (*ι, η*), *e* (*ε*), *u* (*ου*), which unite with the terminations in the following manner:

<sup>1</sup> More commonly *τὰ μυαλά* "brain," *τὸ κεφάλι* "head."

## Parisyllabic.

## Non-parisyllabic.

## Singular.

Nom. *-a, -i-, -e-, -u- s*Gen. *-a, -i, -e, -u*Acc. *-a- -i-, -e-, -u- (n).*

## Plural.

Nom. <i>-es</i>	} in place	<i>-a-, -i-, -e-, -u- des</i>	
Gen. <i>-o(n)</i>		of the	<i>-a, -i, -e, -u- do(n)</i>
Acc. <i>-es</i>		stem-vowel	<i>-a-, -i-, -e-, -u- des.</i>

Analogous to the usage cited in § 63, there are indeclinable forms of *παπᾶς* "priest," and *χατζῆς* "pilgrim": e.g. *ὁ παπᾶ-Δημήτρης* "Priest (Father) D.," *ὁ χατζῆ-Κώστας* "Pilgrim K."

*Parisyllabic.*§ 65. *ὁ γέροντας* "old man."

## Singular.

Nom. *γέροντας*Gen. *γέροντα*Acc. (Voc.) *γέροντα*

## Plural.

*γέροντες**γερόντω**γέροντες.*

The following are similarly declined: *ἀ(γ)έρας* "air," "wind," *αἰθέρας* "ether," *ἄρχοντας* "ruler," "prince," *γείτονας* "neighbour," *ἔρωτας* "love," *κλητήρας* "constable," *πατέρας* "father," *φύλακας* "watchman," *χειμῶνας* "winter"—that is, practically all barytones in *-ας*.

1. This class had its origin in the a. Gk. masc. consonant stems (or so-called 3rd decl.). Out of the old acc. sing. *γέροντα(ν)* a new nom. (*γέροντας*) and gen. (*γέροντα*) were formed corresponding to *κλέφτης κλέφτη* (§ 68), etc. Quite mechanically stated, the rule for this formation is:—the a. Gk. masculines of the 3rd decl. form their nom. sing. by attaching a *-ς* to the acc. sing.; yet *all* the a. Gk. nouns have not been re-modelled in this fashion, *γέρος* "old man" and *Χάρος* "Charon" being found at least equally frequent alongside of *γέροντας Χάροντας*, *ὁ ἄρχος* "the leader" alongside *ἄρχοντας*, and *δράκος* always for a. Gk. *δράκων* (a monster frequently met with in fable). Cf. also *ἴδρος* "sweat" (*ιδρώς*) beside *ιδρῶας*, and *ὁ προεστός* "president" (borrowed from the literary language).<sup>1</sup> The inflexion is the same as for *φίλος*; but note voc. *γέρο*, *Χάρο* (beside *Χάρε*), *δράκο* (beside *δράκε*). The consonantal decl. has been very frequently ousted by the creation of diminutives in *-ι* (v. § 97), which are often employed side by side with the other forms: *ἀστέρι* (*ἀστέρας*) "star," *θερί* "animal," *κουδούνι* "bell," *σκουλήκι* (and

<sup>1</sup> The word *ὁ παρῶ(ν)* "the one present"—also from the literary language—remains indeclinable: *ὁ, ἡ, τὸ παρῶ*.

σκώληκας) "worm," δόντι "tooth," παιδί "child," "boy," "fellow"; λιοντάρι "lion," ποδάρι "foot" beside the rarer πόδι and πόδας (as in Otranto). Other words have been ousted by entirely new ones, as a. Gk. κύων by σκυλί (or σκύλος) "dog."

2. The a. Gr. paradigm νεανίας, ταμίας, etc., has as such disappeared or is no longer distinguishable from κλητήρας.

3. πένητων for πενήτων, TEXTS I. a. 7 (Cephalonia).

§ 66. The paradigm just given frequently shows a transition in the gen. sing. and nom. and acc. pl. into the decl. of masculines in -ος.

	Sing.	Plur.
Nom.	γειτόνας "neighbour"	γειτόνοι
Gen.	γειτόνου	γειτόνων
Acc.	γειτόνα	γειτόνους.

Similarly: κόρακας, φύλακας, ἄρχοντας, and others.

Note the change of accent—especially in the gen. sing.

Many masculines in -ος have taken on in the nom. sing. the ending -ας; as, ἔγγονας "grandson" = ἔγγονος, ἔμπορας (and ἔμπορος) "merchant," κάβουρας "crab" (a. Gr. κάβειρος), μάγερας "cook" (a. Gr. μάγειρος). These are declined like γείτονας (nom. pl. also accented thus: ἔμποροι, κάβουροι).

§ 67. Some irregularities: ἄντρας "man," μῆνας "month" (pl. μῆνες and μῆνοι) have ἀντρῶ(ν), μηνῶ(ν) in the gen. pl.; these nouns and πατέρας "father" have also occasionally in the gen. sing. ἀντρός (and ἀντροῦ), μηνός (and μηνοῦ), πατρός (alongside τοῦ ἄντρα, μῆνα, πατέρα).

On the other hand, fr. πατέρας, gen. pl. τῶν πατέρω(ν). On the occasional transition into the non-parisyllabic class, v. § 73.

§ 68. ὁ κλέφτης "robber," "Kleft."

	Sing.	Plur.
Nom.	κλέφτης	κλέφτες
Gen.	κλέφτη	κλεφτῶ(νε)
Acc.	κλέφτη	κλέφτες.

Similarly: διαβάτης "traveller," ἐργάτης "worker," καθρέφτης "mirror," μαθητής "pupil," μουρτάτης "renegade," ναύτης "sailor," πολίτης "citizen," προφήτης "prophet," ράφτης "tailor," χτίστης "mason," ψεύτης "liar," and all the proper names in -της denoting place of origin; as, Μοριώτης, Σπετσιώτης, Χιώτης, Μανιάτης, etc.

Many have secondary forms like the non-parisyllabics; v. § 76.

1. This class represents the a. Gk. masculines in *-ης* of the 1st decl. (note gen. pl.), all of which, so far as they have at all survived, may be declined according to this paradigm.

2. Such occasional forms as a voc. in *-α* or a nom. pl. in *-αι* arise out of the literary or ecclesiastical language; thus, *δέσποτα* fr. *δεσπότης* "bishop," "priest" (TEXTS I. a. 19), or *ἐρασιτέχνη* "amateurs," "dilettanti" (TEXTS II. b. 7).

§ 69. A decl. corresponding to that of *γείτονας* (§ 66) is rather uncommon: *μάστορης* (beside *μάστορας*) "master" is thus declined:

Singular.	Plural.
Nom. <i>μάστορης</i>	<i>μάστοροι, μαστόροι</i> (and <i>μάστορες</i> )
Gen. <i>μαστόρου</i> (and <i>μάστορου, μάστορα</i> )	<i>μαστόρω</i>
Acc. <i>μάστορη</i>	<i>μαστόρους.</i>
Similarly, nom. acc. pl. <i>κλέφτοι</i> , TEXTS III. 14. b.	

Non-parisyllabics.

§ 70. *ὁ παπᾶς* "priest."

Singular.	Plural.
Nom. <i>παπᾶς</i>	<i>παπάδες</i>
Gen. <i>παπᾶ</i>	<i>παπάδω</i>
Acc. (Voc.) <i>παπᾶ</i>	<i>παπάδες.</i>

Similarly, all words in *-ᾶς* with accent on the final: *ε.γ. κεφαλᾶς* "blockhead," *κοσκινᾶς* "sieve-maker," *μυλωνᾶς* "miller," *φαγᾶς* "eater," "gourmand," *ψαρᾶς* "fisher," *ψωμᾶς* "baker"; and especially numerous (Turkish) loan-words: *ἀγᾶς* "Aga," *ἀμιρᾶς* "commander-in-chief," "ameer," *κανγᾶς* "quarrel," *μπουταλᾶς* "thickhead," *ὄντᾶς* "room," *παρᾶς* "para" (coin), pl. also "money," *πασᾶς* "Pasha," *σουγιᾶς* "pen-knife."

1. The (a. Gk. especially Hellenistic) suffix *-ᾶς* is very productive, partly to express certain bodily peculiarities: *κεφάλᾶ* "big-head," *κεφαλᾶς* "big-headed," *χείλι* "lip," *χειλᾶς* "thick-lipped"; and partly to designate a trade or calling: *ἄμαξα* "carriage," *ἄμαξᾶς* "driver," "cabman," *γάλα* "milk," *γαλατᾶς* "milkman," *κόσκινο* "sieve," *κοσκινᾶς* "sieve-maker," *πάπλωμα* "bedcover," *παπλωματᾶς* "manufacturer of or dealer in bedcovers."

2. There is also a plural *παράδια* "money," from *παρᾶς*, TEXTS III. 9.

§ 71. Nouns in (*-μῆς -ξῆς*) are generally declined according to the last paradigm: *ε.γ. βασιλιᾶς* "king," *Βοριᾶς* "north wind," *φονιᾶς* "murderer," *χαλκικῆς* "blacksmith."

But instead of βασιλεύς, etc., some dialects show βασιλέας (gen. and acc. τοῦ, τὸ βασιλέα) and plural:

Nom. βασιλείδες  
Gen. βασιλείδω(ν)  
Acc. βασιλείδες.

1. Note that the form βασιλέας is not confined to the dialects mentioned in § 10, n. 1; it is found, *e.g.*, also in Ios, and is a favourite in the written vernacular (*e.g.* συγγραφέας in Palamas).

2. Nouns in -ιάς (except Βοριάς) have arisen from the a. Gk. nouns in -εύς, in the same way in which γέροντας has come from γέρον; -έας passing into -ιάς, according to § 9. A gen. βασιλιῶς (= a. Gk. βασιλέως) for the usual βασιλιά (βασιλέα) is of rare occurrence. The pl. οἱ βασιλεῖς comes from the literary language.

3. In place of such -έας substantives, forms in -ές occur in Lesbos, Chios, in W. Crete, and other parts of the Aegean (*e.g.* Icarus), and also in Saranda Klisiés: *e.g.* βασιλές for βασιλέας, ὁ φονές for φονέας, gen. and acc. βασιλέ, etc.

§ 72. A transition into the *o*-decl., analogous to γείτονας γειτόνοι, is rather uncommon:

(γονέοι) γον(ι)οί "parents"  
(γονέω) γονιῶ  
(γονέους) γονιούς.

Here belongs the sing. γονιός "father" (a. Gk. γονεύς, γονεῖς).

Family names in -ας regularly form their pl. in -αῖοι (-έοι): Γρίβας—Γριβαῖοι "family of the Griva," Ἀνδρούτσας—Ἀνδρουτσαῖοι, Τζαβέλλας—Τζαβελλαῖοι.

§ 73. Sometimes even barytones in -ας form non-pari-syllabic plurals in -ίδες or -άδες; thus, regularly, χάχας "laugher," χάχιδες and χάσκας "gaper," παπατρέχας "shallow fellow," "swaggerer"; rarely πατεράδες and πατέριδες, ἀέρας ἀέριδες, κύβουρας καβουράδες, ἄρχοντα; ἄρχοντάδες, etc.

§ 74. ὁ χατζῆς "pilgrim," Ἀράπης "Arabian," "Moor," "negro."

	Singular.	Plural.
Nom.	χατζῆς Ἀράπης	χατζήδες Ἀράπηδες
Gen.	χατζῆ Ἀράπη	χατζήδω Ἀράπηδω
Acc.	χατζῆ Ἀράπη	χατζήδες Ἀράπηδες.

Similarly, Turkish and other loan-words in -ῆς (-ης): *e.g.* καφετζῆς "keeper of a coffee-house," μουστερής "customer," παπουτσής "cobbler," τενεκετζῆς "tinker," and other names of

occupations in -τζής; βεζίρης "Vizier," μανάβης "green-grocer," μπακάλης "shopkeeper," μπέης "Bey," τσοπάνης "shepherd," χαμάλης "porter." μπαρμπιέρης (Ital.) "barber," βλάμης (Alban.), *Vlamis* "brother in a feud."

1. Note the North. Gk. forms nom. sing. *βιβέρος* "barber," gen. and acc. *βιβέρ, βιβέρ, βιβέρδες* (Lesbos).

2. *ντελῆ* "brave" (TEXTS I. a. 9), a nom. without -s, is the unaltered Turkish form *deli*; *σιώρ* "Mr.," "Sir" (TEXTS III. 5), the unaltered Ital. *sior(e)*, the Grecianised decl. being *ὁ σιόρης (σιόρις), τοῦ σιόρη*.

§ 75. The nouns in -ις differ merely orthographically (from the last in -ῆς): e.g. *καραβοκύρις* "owner of a ship," "captain."

Singular.	Plural.
Nom. <i>καραβοκύρις</i>	<i>καραβοκύριδες</i>
Gen. <i>καραβοκύρι</i>	<i>καραβοκύριδω</i>
Acc. <i>καραβοκύρι</i>	<i>καραβοκύριδες.</i>

Similarly, *νοικοκύρις* "master of a house" and the *νομίνα agentis* in -άρις, like *βαρκάρις* "boatman," *καβαλλάρις* "horseman," *κυνηγάρις* "hunter," *μακελλάρις* "butcher," *περ(ι)βολάρις* "gardener"; and also names of persons, like *Βασίλις* "Basilius," *Γιώργις* "George," *Γρηγόρις*; diminutives in -ούλις, like *ἀντρούλις* "little (poor) man"; family names (diminutives) in -άκις, like *Χατζιδάκις*, *Γιανναράκις*, as well as all other names of persons and of families in -ις: *Γιάννης*, "John," *Μανόλης*, "Emmanuel," *Μιχάλης* "Michael," *Θεόδωρος*, "Theodore," *Κωνσταντῆς* "Constantine," *Περικλῆς*, *Στεφανῆς*, *Τρικούπης*, *Δεληγιάννης*, *Δραγούμης*; thus the plurals *Γιώργιδες*, *Γιάννηδες*, *Περικλήδες*, *Τρικούπηδες*. The comic formation *οἱ ποσοπαίριδες* "the bribe-seekers," is a pl. from the expression *πόσο παίρνεις*; "how much will you take?"

1. The spelling fluctuates between -ις and -ης; in the pl. -ίδες (-ιδες) is sometimes uniformly written in all words (thus also *χατζίδες*, *Ἀράπιδες*, etc.).

2. Words in -ις are transformations from the a. Gk. in -ιος (*κύρις* = *κύριος*, *Γιώργις* = *Γεώργιος*), the number of which has been considerably increased by the Lat. suffix -άρις (-arius). Cf. the neuters in -ι, § 95; but while the latter (in -ι) have in all the cases except nom. and acc. sing. been faithful to the o-decl., the masculines in -ις have entirely deserted on the analogy of the other substantives in -ις. Genitives in -ου, like *κύρις κυροῦ*, *Μαῖς (Μάης)* "May," *Μαῖου* or *Μαῖου*, are rare—the names of the months *Γεννάρις*, *Φλεβάρης*, *Μάρτις*, *Ἀπρίλις*, etc., usually follow the paradigm given. The words

in *-άρις* still preserve (beside *-ίδες*) also the old form in the pl. ; thus, *καβαλλάροι* (fr. *-άριοι*), and so *καβαλλάρω, καβαλλάρους*. The terminations *-άρις* and *-άρος* are interchangeable in *κουρσάρις*, pl. *κουρσάριδες* beside *κουρσάρος*, pl. *κουρσάροι* (= Ital. *corsaro* "pirate").

§ 76. Many parisyllabic substantives belonging to the category of § 68 take *beside* the pl. in *-ες* also a pl. in *-άδες* or *-ηδες* :

- A. *βουλευτής* "delegate"—*βουλευτάδες*  
*δικαστής* "judge"—*δικαστάδες*  
*δουλευτής* "worker"—*δουλευτάδες*  
*θεριστής* "reaper,"—*θεριστάδες*  
*κριτής* "judge"—*κριτάδες*  
*μαθητής* "pupil," "apprentice"—*μαθητάδες*  
*ποιητής* "poet"—*ποιητάδες*  
*πουλητής* "vendor"—*πουλητάδες*  
*πραματευτής* "merchant"—*πραματευτάδες*  
*τραγουδιστής* "singer," "poet"—*τραγουδιστάδες*  
*χορευτής* "dancer"—*χορευτάδες*.
- B. *άφέντης* "Mr.," "father"—*άφεντάδες άφέντηδες*  
*δεσπότης* "bishop," "priest"—*δεσποτάδες δεσπότηδες*  
*κλέφτης* "kleft"—*κλέφτηδες*  
*ράφτης* "tailor"—*ραφτάδες ράφτηδες*  
*ψάλτης* "singer"—*ψαλτάδες ψάλτηδες*  
*χτίστης* "mason"—*χτιστάδης χτίστηδες*  
*χωριάτης* "peasant," "boor"—*χωριάτηδες*.

Many popular writers manifest a propensity for generalising this type (especially A), and so extend it even to new formations: *e.g.* *άεροκοπανιστής*, pl. *-κοπανιστάδες* "one who beats the air, swaggerer."

§ 77. *καφές* "coffee."

Singular.	Plural.
Nom. <i>καφές</i>	<i>καφέδες</i>
Gen. <i>καφέ</i>	<i>καφέδω</i>
Acc. <i>καφέ</i>	<i>καφέδες</i> .

So also (mostly Turkish) loan-words: *κατιφές* "velvet," *καφενές* "coffee-house," *μαχμουτιές* (Turk. coin), *μενεξές* "violet," *μιναρές* "minaret," *τενεκές* "tin," *φιδές* "*vermicelli*."

On *βασιλές*, *v.* § 71, n. 3.



§ 78. *κόντες* "Count."

Singular.	Plural.
Nom. <i>κόντες</i>	<i>κόντιδες</i>
Gen. <i>κόντε</i>	<i>κόντιδω</i>
Acc. <i>κόντε</i>	<i>κόντιδες.</i>

Thus also Italian loan-words like *κουμαντάντες* "commander," *λεβάντες* "east wind," and *πονέντες* "west wind."

§ 79. *παππούς* "grandfather."

Singular.	Plural.
Nom. <i>παππούς</i>	<i>παππούδες</i>
Gen. <i>παππού</i>	<i>παππούδω</i>
Acc. <i>παππού</i>	<i>παππούδες.</i>

Apart from this word and *νοῦς* (with the pl. *νούδες* beside *νόες*, v. § 63, n. 2) the vernacular tongue supplies no other example.

Cf. however (the acc.) *κομῶύ*, TEXTS III. 14. a (Cappad.) = Turk. *komsü* "neighbour."

## II. Feminine Nouns.

§ 80. The stem vowels are: *a*, *i* (*η*, *ι*, *υ*), *e* (*ε*), *o* (*ο*, *ω*), *u* (*ου*); the declension, apart from the nom. and gen. sing., is identical with that of the masculines under I. b.

Parisyllabic.

(-*a*, -*i*)

Non-parisyllabic.

(-*a*, -*i*, -*e*, -*u*)

Singular.

Nom. -*a*, -*i*, -*e*, -*o*, -*u*Gen. -*a*-, -*i*-, -*e*-, -*o*-, -*u*- *s*Acc. -*a*-, -*i*-, -*e*-, -*o*-, -*u*- (*n*).

Plural.

Nom. -*es* } in placeGen. -*o(n)* } of theAcc. -*es* } stem vowel-*a*-, -*e*-, -*u*- *des*-*a*-, -*e*-, -*u*- *do(n)*-*a*-, -*e*-, -*u*- *des.**Parisyllabic.*§ 81. *καρδιά* "heart," *μέρα* "day," *θάλασσα* "sea."

Singular.

Nom. *καρδιά**μέρα**θάλασσα*Gen. *καρδιάς**μέρας**θάλασσας*Acc. *καρδιά**μέρα**θάλασσα.*

## Plural.

Nom. καρδιές	μέρες	θάλασσες
Gen. καρδιῶ(νε)	μερῶ(νε)	θαλασσῶ(νε)
Acc. καρδιές	μέρες	θάλασσες.

An extraordinary number of substantives follow this paradigm: *e.g.*—

(1) γριά “old woman,” φορά “time” (in enumeration, *Fr. fois*), κερά “lady” (when used as a title indecl. § 63), γλώσσα “tongue,” “language,” δόξα “glory,” δούλα “maid-servant,” μοῖρα “fate,” “goddess of destiny,” πέτρα “stone,” “rock,” σπίθα “spark,” τρύπα “hole,” ὥρα “hour,” “time,” “o’clock.”

(2) Substantives with suffixes:

(a) Abstract nouns in *-(ε)ια*, and particularly in *-ιά*—the latter partly of ancient origin and partly modern derivatives from appellatives, mostly employed only to designate a property or sphere of activity; also names of trees rarely feminines from the same stem as the masculine: *e.g.* ἀλήθεια “truth,” ἀρρώστια “sickness,” στενοχώρια “perplexity” (*cf.* § 9), ἀμαρτία “sin,” μαγιά “magic,” ὀμορφιά “beauty,” φωτιά “light,” “fire,” παραξενιά “peculiarity,” ἀρχοντιά “rank,” “nobility,” βελονιά “stitch of a needle,” κανονιά “cannon-shot,” ματιά “glance,” πετριά “stone-throw,” κουταλιά “spoonful,” νυχτιά “night-time,” χρονιά “(course of) a year,” πρωτομαγιά “1st May,” “May-day,” μηλιά “apple-tree,” τριανταφυλλιά “rose-bush,” παπαδιά “wife of the clergyman.”

(b) *Nomina actionis* in *-σιά*; as, περπατησιά “walking,” “running,” ἀφροντισιά “carelessness.”

(c) Abstract nouns in *-ίλα*, *-ούρα*, *-μάρα*: *e.g.* μαυρίλα “black cloud,” ξινίλα “sour taste,” σκοτούρα “bother,” κουταμάρα “stupidity,” στραβωμάρα “blindness,” “blinding.” For the numeral nouns in *-αριά*, *v.* § 133.

(d) Fem. nouns in *-τρ(ι)α*, *-αίνα*, *-ίνα*, *-ισσα*: *e.g.* ράφτρ(ι)α “woman tailor,” χορεύτρ(ι)α “ballet-girl”; *cf.*, further, § 40.

(e) Augmentatives in *-άρα*: *e.g.* μντάρα “big nose.”

(f) Diminutives in *-άκα* (rare), *-ίτσα*, *-ούλα*: *e.g.* μαμάκα “little mother,” Ἐλενίτσα, πετρίτσα “small stone,” σαϊτίτσα “little arrow,” μαννούλα “little mother,” βαρκούλα “small boat”; on βοσκοπούλα “shepherdess,” *cf.* § 61.

(3) Ital. (Lat.) and other loan-words: *ἀράδα* "row," *βούλα* "signet-ring," *γάτα* "cat," *κάμαρα* "room," *καμπάνα* "bell," *κάπα* "cloak," *κοπέλα* "girl," *κουβέντα* "conversation," "talk," *πόρτα* "gate," "door," *σαγίτα* "arrow," *σκάλα* "staircase," *στράτα* "street."

1. Most of the nouns named in 1 and 2 correspond to the a. Gk. feminines of the 1st decl. and are inflected like them. In m. Gk. those nouns ending in *-α* (in addition to those under 3) have been often enriched, partly at the expense of those in *-η* (e.g. *δούλα* "maid" for *δούλη*, *τουλούπα* = *τολύπη* "coil," "roll," *χελώνα* = *χελώνη* "tortoise"), partly by the formation of new words or new suffixes, cf. *σκάλα* "bitch," *παρθένα* (cf. § 63, n. 2), *ἡ τρέλλα* "madness" fr. *τρελλός* "mad," *ἡ νέκρα* "rigid death" fr. *νεκρός* "dead," *ἡ ξέρα* "mainland" fr. *ξερός* "dry," *ἡ πίκρα* "sorrow" fr. *πικρός* "bitter," *ἡ γλύκα* "sweetness" fr. *γλυκός*, *ἡ κλάψα* "weeping" fr. *κλαίω*; and, lastly, by augmentatives like *κεφάλα* "big head," *κουτάλα* "soup-spoon," and the substantives in *-άρα*, *-ίτσα*, *-ούλα*, etc. The nom. and acc. pl. in *-ες* has been taken over from the old consonant decl. (§ 83).

2. In the dialects mentioned in § 10, n. 1, the productive suffix *-ιά* takes the form *-ία* or *-έα*. In all other cases *-ία* comes from the literary language, as, *ἄρμονία* "harmony," *δυσκολία* "difficulty," *φιλία* "friendship"; or also from the Ital., as *κουμανταρία* name of a fine wine; v. § 10.

For *-έ = -έα* as in *μηλέ = μηλέα (μηλιά)*, cf. § 71, n. 3.

3. In some dialects (Chios, Icarus, Pontus) the acc. pl. has still preserved the ancient ending *-ας*; cf. *μέρας*, TEXTS I. a. 22; *δύο φορές*, TEXTS III. 13. a. When such an acc. occurs in the poets it is merely an intruder from the literary language.

In North. Gk. (§ 7, n. 1) we find the ending *-ις* for *-ες*: e.g. *ὄρμηις = ὄρμηιες* (Velv.).

§ 82. The accent of the nom. sing. is carried through all the cases except the gen. pl., which usually bears the accent on the final (as in a. Gk.); thus, *γλώσσα γλωσσῶ*, *πέτρα πετρῶ*, *τρύπα τρυπῶ*, *ὄρα ὠρῶ*, *βασίλισσα βασιλισσῶ*, *μέλισσα μελισσῶ*, *κάμαρα καμαρῶ*, *σαῖτα σαῖτῶ*; but also *πάπια* "duck" *πάπιω*, *ἀλήθεια ἀλήθειω*, *γειτόνισσα γειτόνισσω*, *κάμαρα κάμαρω*. Many genitive plurals have fallen entirely into desuetude (cf. § 41, n. 3).

§ 83. *ἡ ἐρπίδα* "hope."

Singular.

Nom. *ἐρπίδα*

Gen. *ἐρπίδας*

Acc. *ἐρπίδα*

Plural.

*ἐρπίδες*

*ἐρπίδω*

*ἐρπίδες.*

So also: *ἐβδομάδα* "week," *ἐφημερίδα* "newspaper," *θυγατέρα* "daughter," *μητέρα* "mother," *ὄρνιθα* "hen," *πατρίδα* "fatherland," *πέρδικα* "partridge," *σταφίδα* "raisin," *φροντίδα* "care," *φτερούγα* "wing," etc. (mostly paroxytones), *λαμπάδα* "candlestick," and the abstract nouns in *-άδα*; as, *λαμπράδα* "brightness," *νοστιμάδα* "pleasant taste," *πρασινάδα* "green(ness)" (of fields, etc.), *ἐξυπνάδα* "wakefulness."

This group is descended from the a. Gk. feminine consonant stems (known as 3rd decl.). A new nom. and gen. have been formed from the acc. sing. on analogy of *χώρα χώρας χώρα(ν)*, or—stated in other words—the acc. sing. *minus -ν* became a nom., which was then treated exactly as a noun of the *a*-decl.; cf. § 65, n. 1. The nom. (acc.) pl. *-ες* remained and was transferred also to the ancient *a*-decl., § 81. But even here *all* the nouns have not been remodelled in the same fashion: the a. Gk. abstract nouns in *-της, -τητος*, in addition to this new form (*ἡ ιδιότητα* "likeness," *ἡ ποιότητα* "quality"), have also another more vernacular in *-τη*; thus, *ἡ νιότη*<sup>1</sup> "youth," *θεότη* "divinity," *ἀνθρωπότη* "humanity." Moreover, many fems. (especially those in *-ών*) have been replaced by diminutives in *-ι*; as, *τὸ ἀηδόνι* "nightingale," *σειτόνι* "linen-towel," *χελιδόνι* "swallow," *χιόνι* "snow," *χέρι* "hand," *κλειδί* "key." Other nouns have been completely ousted by new words: e.g. a. Gk. *ῥίς* by *μύτη* "nose," *κλίμαξ* by *σκάλα* "stair."

§ 84. Note the accent of the gen. pl., in which this paradigm differs from the preceding. Only a few dissyllabics and *ἡ γυναῖκα* "woman" (which on historical grounds belong here, not to § 81, *v.* preceding n.), give *-ῶ(ν)* in the gen. pl. These are *ἡ νύχτα* "night," *πλάκα* "plate," "slab," *σφήκα* "wasp," *φλέβα* "vein," *φλόγα* "flame," *χήνα* "goose," and so gen. pl. *νυχτῶ(ν)*, *γυναικῶ(ν)*, etc.

Cf. § 67. Here also an a. Gk. phenomenon has been preserved; even yet one may occasionally come upon the ancient gen. sing. in *-ός*: e.g. *γυναικός, νυχτός* (usually *γυναίκας, νύχτας*). Sometimes the accentuation on the final extends its scope further than can be historically justified; as, *ἐβδομαδῶ(νε)* alongside *ἐβδομάδω*, fr. *ἐβδομάδα* "week."

Forms like *ἡ ἐκλαμπρότης, πατρίς, πατρίδος, τὰς χεῖρας*, etc., in the poets belong to the language of literature.

§ 85. *νύφη* "bride," *ἀδερφή* "sister."

	Singular.		Plural.	
Nom.	<i>νύφη</i>	<i>ἀδερφή</i>	<i>νύφες</i>	<i>ἀδερφές</i>
Gen.	<i>νύφης</i>	<i>ἀδερφῆς</i>	<i>νυφῶ(νε)</i>	<i>ἀδερφῶ(νε)</i>
Acc.	<i>νύφη</i>	<i>ἀδερφή</i>	<i>νύφες</i>	<i>ἀδερφές.</i>

<sup>1</sup> Or even—quite commonly—*τὰ νιάτα*.

So also: γνώμη "opinion," ζέστη "warmth," κόρη "girl," μύτη "nose," στάχτη "ashes," αναπνοή "breath," αύγή "dawn," πληγή "wound," φωνή "voice," ψυχή "soul"; and abstract nouns in -σύνη; as, γληγοροσύνη "swiftness," καλοσύνη "goodness."

This class corresponds to the a. Gk. 1st decl. in -η. Note the indeclinable ἡ γῆς "the earth," gen. τῆς γῆς, acc. τὴν γῆς (beside ἡ γῆ, τῆς γῆς, τὴν γῆ). The transition of nouns in -α into the -η class (as κάμαρη, TEXTS III. 15, Lada, or πλώρη for πρόρα) is uncommon.

§ 86. ἡ βρύσι "fountain," θύμησι "remembrance."

Singular.	Plural.
Nom. βρύσι, θύμησι	βρύσες, θύμησες
Gen. βρύσις, θύμησις	[βρυσῶ]
Acc. βρύσι, θύμησι	βρύσες, θύμησες.

So also: γνώσι "understanding," δύσι "sunset," ζέσι "heat," κόψι "edge (of a knife)," κρίσι "judgment," ὄψι "countenance," πίστι "faith," πόλι "city" (usually applied to Constantinople), πράξι "action," ράχι "back," "ridge (of a mountain)," χάρι "charm," "grace," ἄλωσι "capture," ἄνοιξι "spring," ἀπόφασι "decision," ζάχαρι "sugar," κάππαρι "caper-bush," παρατήρησι "observation," "notice," συνείδησι "conscience."

The gen. pl. of this paradigm is very little in use in the language of the present day (*cf.* § 41, n. 3). Forms of this kind (βρυσῶ, πραξῶ, etc.) are more common on the S. Sporades. There is a gen. pl. κάππαρω fr. κάππαρι.

1. This paradigm is *formally* identical with the preceding, only *historically* different. It embraces the ancient barytones in -ις (πόλις, πόλεως), which have passed into the class of the 1st decl. feminines in -η, so that they may be also spelled ἡ πόλη, ἡ ἀπόφαση, etc. Moreover, many of these appellatives come from the literary language. τὸ πανηγύρι (also πανα[γ]ύρι) "ecclesiastical popular feast" = a. Gk. ἡ πανηγυρίς, has become neuter; τὸ φίδι "snake" = a. Gk. ὁ ὄφις, has enlarged itself by a suffix.

Forms like ἡ φύσις or nom. acc. pl. λέξεις, found in the poets and authors, have been taken from the literary language.

2. Even the a. Gk. nouns in -ις have been subjected to the same remodelling; thus, ἡ πήχυς "cubit," ἡ ράπυ "rape," "turnip."

πήχυ	πήχες
πήχυς	πήχῶ (frequent)
πήχυ	πήχες.

A. Gk. ὁ στάχυς "ear" (of oats, etc.) became τὸ στάχυ (ἀστάχυ), ἡ ὄφρῦς "eyebrow" τὸ φρύδι; ὁ δρῦς τοῦ δρῦ τὸ δρῦ "oak," is rare,

ἡ βελανιδιά being the word commonly in use. Similarly, words like μῦς, σὺς, βότρυς, ἰχθύς, πέλεκυς have been ousted by others (τὸ ποντίκι "mouse," χοῖρος "pig," τὸ σταφύλι "grapes," τὸ ψάρι "fish," τὸ τσικοῦρι [fr. Lat. *securis*] "axe," and so forth).

3. The a. Gk. diphthong stems γραῦς and ναῦς have disappeared, ἡ γριά (*i.e.* a. Gk. γραιῖα) "the old woman," being used for the former, and τὸ καράβι "ship," for the latter. τὸ βούδι "ox" (ἀγελάδα "cow") for ὁ, ἡ βούς.

§ 87. ἡ Σάμο "Samos," Φρόσω, Μαριγώ, female names.

Singular.

Nom. Σάμο	Φρόσω, Μαριγώ
Gen. Σάμος	Φρόσως, Μαριγῶς
Acc. Σάμο	Φρόσω, Μαριγώ.

So also many geographical names (*esp.* islands), female and pet names; as, Κόρθο "Corinth," Κύπρο, Μῆλο, Νιό "Ios," Πάτινο "Patmos," Ρόδο, Τήνο, Χιό "Chios"; Ἀγαθώ, Ἀργυρώ, Ἐλέγκω, Κατίγκω, Χαΐδω, Χρυσώ, and a few appellatives: ἡ ἄβυσσο "abyss," ἡ ἄλυσσο "chain," ἡ ἄμμο "sand," ἡ παράδεισο "paradise," ἡ μέθοδο "method." The pl. is rarely used, yet a pl. οἱ μέθοδες may be formed for the word ἡ μέθοδο taken from the literary language.

1. The paradigm is a transformation of the a. Gk. fem. *o*-stems, though the majority of the appellatives have been remodelled otherwise, *v.* § 63, n. 2; παράδεισος was originally masc. In some dialects (Rhodes, Chios, Scyros, Pontus) the old forms are still to be found (*esp.* in geographical names): ἡ Ἀμπελος, ἡ Ἐμοργός (= Ἀ.), ἡ Κύπρος, ἡ Σάμος; ἡ ἄμμος "sand," ἡ δρόσος "dew."

The names of some islands have been remodelled on the fashion of πλατάνος: πλατανιά; thus, Νικαριά "Icarus," Ἀξιά (also Ἀξα) "Naxos."

2. The a. Gk. forms ἡ ἠχώ, ἡ λεχώ, ἡ αἰδώς, ἡ ἠώς (ἔως), etc., have been replaced by new words: ἀντιλαλιά "echo," λεχοῦσα "pregnant woman," ντροπή "shame," ἀγγή χαραυγή "dawn," etc.

*Non-parisyllabics.*

§ 88. ἡ ἄλεποῦ (ἄλωποῦ, ἄλουποῦ) "fox."

Singular.	Plural.
Nom. ἄλεποῦ	ἄλεπούδες
Gen. ἄλεποῦς	ἄλεπούδω
Acc. ἄλεποῦ	ἄλεπούδες.

Similarly: μαῖμοῦ "monkey," γλωσσοῦ "gossip," μυλωνοῦ "miller's wife," ὑπναροῦ "sleeper" (*fem.*), φαγοῦ "gourmand,"

ψαροῦ "fisherwoman," ψωμοῦ "baker's wife," and other fem. designations parallel to the masc. in -ᾶς of § 70.

1. These feminines are rarely declined like the parisyllabics, *i.e.* in the pl. :

Nom.	ἄλουπές (also ἄλούπες)
Gen.	ἄλουπῶ(ν)
Acc.	ἄλουπές.

2. The paradigm ἀλεποῦ has arisen from the a. Gk. (Ionic) suffix -ῶ, which is especially prominent in abbreviated names, and already played an important part in Hellenistic Gk.

§ 89. *νενέ* "mother."

Singular.	Plural.
Nom. <i>νενέ</i>	<i>νενέδες</i>
Gen. <i>νενές</i>	<i>νενέδω</i>
Acc. <i>νενέ</i>	<i>νενέδες.</i>

Similarly, Turkish words like βαλιδέ "Sultan's mother," Ἐμινέ, Φατμέ. This paradigm is a special m. Gk. formation.

§ 90. As the nouns enumerated in § 76 have non-parisyllabic secondary plurals, so many feminine nouns in -α and -η have a pl. in -άδες (rarely -ήδες) :

<i>κερά</i> "wife," "Mrs."	— <i>κεράδες</i>
<i>μάννα</i> "mother"	— <i>μαννάδες</i>
<i>χήρα</i> "widow"	— <i>χηράδες</i>
<i>ἀδερφή</i> "sister"	— <i>αδερφάδες</i>
<i>κορφή</i> "summit"	— <i>κορφάδες</i>
<i>νύφη</i> "bride"	— <i>νυφάδες</i>
<i>μαμμή</i> "midwife"	— <i>μαμμήδες.</i>

ἡ ὀκά (measure = *cir.* 1 quart) always ὀκάδες.

### III. Neuter Nouns.

A. In -ο(ν), -ιο(ν), -ι.

§ 91. Tabular view of the terminations :

Parisyllabics.	(Non-parisyllabics).
	Singular.
Nom. Acc. -ο(ν)	-ι, -ι-(ν)
Gen. -υ	-ι-υ = γύ.

## Plural.

Nom. Acc. -α	-ι-α, -ι-α = -γα, -γά
Gen. -ο(ν)	-ίο = -γύ.

Some non-parisyllabics in -ο with a pl. in -ατα also belong here; *v.* § 94.

*Parisyllabics.*

§ 92. In -ο(ν): ξύλο "wood," βουνό "mountain."

	Singular.		Plural.	
Nom. Acc.	ξύλο	βουνό	ξύλα	βουνά
Gen.	ξύλου	βουνού	ξύλω	βουνῶ(ν).

Similarly: δέντρο "tree," καπέλο "hat," κουμάντο "command," μήλο "apple," νερό "water," πάσσο "step," ρούχο or pl. ρούχα "clothes," φτερό "wing," "feather," φύλλο "leaf"; also the nouns in -ικο like μανάβικο "greengrocery," μπακάλικο "retail-shop" (fr. μανάβης, μπακάλης), and in -άδικο like παπουτσάδικο "cobbler's shop" (fr. παπουτσήs), and other such (*cf.* § 114 n.). The accent of the gen. fluctuates in proparoxytones like ἄλογο "horse," βούτυρο "butter," κόκκαλο "bone," λούλουδο "flower," πρόσωπο "face," "person," etc.; thus, ἄλογου and ἀλόγου, βούτυρου and βουτύρου.

The compound neuters like ἀντρόγυνο "married couple," ἀρχοντόσπιτο "lordly house," "noble family," παλιόπαιδο "street-arab," and similar (*v.* § 41, a), also βασιλόπουλο "king's son," etc. (*cf.* § 61), usually maintain the accent of the nom. (thus gen. παλιόπαιδου).

1. Dialects which maintain the -ν *ephelesticon* sometimes show this also in the pl. (τὰ μάγουλαν = τὰ μάγουλα "cheeks"); *cf.* § 34, n. 4.

2. Alongside τὸ ζῶο, etc., "animal," there is found the inflexion τὸ ζῶ, τοῦ ζῶ, τὰ ζᾶ, τῷ ζῶ.

§ 93. The nouns in -'ιο, -ιό, and ίο are declined according to the preceding paradigms; such exx. belong here: βασιλείο "kingdom," σάλιο "saliva," καπηλειό "retail-store," σκολειό "school," στοιχειό "spirit," "ghost," χωριό "village," βιβλίο "book." Nouns like βιβλίο or νοσοκομείο "hospital," or such as εἰκονοστάσιο "shrine" ("place for images"), or συμβούλιο "counsel," and ἀτμόπλοιο "steamer," are *mots savants*.



*Non-parisyllabics.*<sup>1</sup>

§ 94. The neuters in -ο(ν) beside the regular pl. in -α occasionally form their pl. after the model of the neuters given under C: ἀλόγατα for ἄλογα, ὀνείρατα for ὄνειρα, προσώπατα for πρόσωπα.

§ 95. In -ί or -ί: τὸ μάτι "eye," τὸ παιδί "child."

Singular.

Plural.

Nom. Acc.	μάτι	παιδί	μάτια	παιδιά
Gen.	ματιοῦ	παιδιοῦ	ματιῶ(νε)	παιδιῶ(νε).

The words coming under this paradigm are exceedingly numerous:

(a) In -ί.

(1) ἀδέρφι "brother," ἀσήμι "silver," γιοφύρι "bridge," καλοκαίρι "summer," καράβι "ship," κεράσι "cherry," κεφάλι "head," κορίτσι "maid," λουλούδι "flower," μαχαίρι "knife," παιγνίδι "game," παλληκάρι "pallikar, brave fellow," παραμύθι "tale," "myth," ποτάμι "river," ρολόγι (ὠρολόγιον) "clock," "watch," ταίρι "pair," "mate," τραγούδι "song," τραπέζι "table," ψάρι "fish."

(2) ἀηδόνη "nightingale," ἀστέρι "star," δόντι "tooth," κουδούνι "bell," ὀρνίθι "hen," σεντόνι "linen-napkin," χέρι "hand," χιόνι "snow."

(3) Nouns in -άδι, -άρι, -ίδι, diminutives in -άκι -ούδι, (rarely) -ούλι: λαγκάδι "valley," πηγάδι "fountain," "spring," λιοντάρι "lion," ποδάρι "foot," λιθάρι "stone," σιτάρι "wheat," ταξίδι (ταξειίδι) "journey," φίδι "snake," παιδάκι "little child," χεράκι "little hand," ἀγγελούδι "little angel," γιούδι "little son," δεντρούλι "small tree."

Note also the Lesbian dim. suffix -έλ(ι), e.g. τσιρατέλ "little horn."

(4) Many loan-words: παλάτι (Lat. *palatium*) "palace," σπίτι (Lat. *hospitium*) "house"; esp. Turkish: ἀσκέρι "army," λιμέρι "camp," ντεβλέτι "government," παπούτσι "shoe," σαράγι "castle," τουφέκι "musket," φέσι "Fez," χάνι "inn."

(5) δάκρυ "tear," δίχτυ "net" (now only orthographically different).

(b) In -ί.

(1) βουνί "mountain," γυαλί "glass," κλαδί "twig," κρασί "wine," μαλλί "hair," σκυλί "dog," σπαθί "sword," ψωμί "bread."

<sup>1</sup> Cf. § 95, n. 2.

(2) *αὐτί* "ear," *θερί* "animal," *κλειδί* "key."

(3) *βρακί* (Lat. *braca*) "trousers," *πουλί* (*pullus*) "bird," *σκαμνί* (*scamnum*) "footstool," *φλουρί* (Ital. *florino florino*) "florin," *πουγγί* "purse."

(4) *φαγί* "eating," "food," *φιλί* "kiss."

1. Those dialects which retain the final *-ν*, or extend it parasitically, have the termination *-ιν*: e.g. *βούδιν* "ox," *κυνήγιν* "chase," *χέριν* "hand," *παιδίν*; this *-ν* is present even in the pl., e.g. *τὰ παιδιάν του* "his children" (Naxos); cf. § 34, n. 4.

2. In those dialects which show the peculiarity mentioned in § 10, n. 1, the accent remains on the *-ι*; thus, *παλάτι παλατίου, παιδί παιδίου παιδία*. And so the neuters in *-ι* are to be treated as non-parisyllabic,—a fact, however, disregarded in the common speech since *ι* has become *ι*.

Moreover, for the decl. of these neuters, all the other phonetic changes to which *ι* or *ι* are subject must be taken into account; cf. *γρόσα* for *γρόσια* (*γρόσι*, Turk. coin), etc., § 10, n. 4; *μάθια*, § 16, n. 3; or *μάτ'χα* = *μάτια*, § 10, n. 5; *περιστέρκα*, etc. = *περιστέρια*, *ιβ.*, *μάϊτα*, *παιδά* = *μάτια*, *παιδιά*, etc., § 8, n. 2. In Pontic *-ια* becomes *-ä* (v. § 6, n. 6); thus, *τὰ πεντικάρä* = *πεντικάρια*. In North. Gk. (§ 7, n. 1) *ι* drops out; thus *λεοντάρ* (Pontus) = *λιοντάρι*, *σ'πίτ'* (Maced.) = *σπίτι*, *τσιφάλ'* (Lesbos), or *τὸ κιφάλν ἄτ* (Pontus) = (*τὸ*) *κεφάλι του*; consequently Turkish loan-words in this region retain their original termination, as, *τὸ χαϊβάν* (pl. *τὰ χαϊβάνä*) "beast," "animal," *τὸ πρίντς* "rice," *τὸ σείρ* "condition" (Pontus).

3. In Pontic note the gen. sing. *τὶ σακκί* fr. *τὸ σακκί*, i.e. with the *ι* maintained throughout, as in *κλέφτης κλέφτη* or *βαθύ(ς) βαθύ*, etc. (§ 110).

§ 96. A few masculines in *-ος* form their pl. in *-ια*, like the preceding neuters: *λόγος* "word," pl. *λόγια*, *χρόνος* "year," pl. *χρόνια* and *χρόνοι*; cf. also § 61, n. 1, and § 100, n. 1.

§ 97. 1. The forms discussed in the preceding paragraphs represent on the whole the a. Gk. neut. *o*-stems; the neuters in *-ι* came from the ancient type in *-ιον* through a process that was already completed in Hellenistic days. Both forms may still sometimes be found existing together; thus, *θεριό* and *θερί*, *κατώφλι* and *κατέφλιο(v)* (Velv.) "threshold," *σάλιο* and (rather rare) *σάλι* "saliva." The neuters in *-ι* (*-άρι*, *-άδι*, *-ίδι*) have considerably extended their territory at the expense of other forms, and, having lost their original diminutive signification, they have largely supplanted the parent forms; cf. the exx. in A. 1 and B. 1 in place of the a. Gk. nouns like *τράπεζα* and *ποταμός* or *κλάδος*; A. 2 (and partly 3) and B. 2 in place of the old consonant stems. The words given under A. 5 and B. 4 have found their way into this category as a result of phonetic decay (*φαγί* and *φιλί* are really survivals of infinitives equivalent to a. Gk. *φαγείν* and *φιλείν*).

2. The contracted neuters (like the masc. § 63, n. 2) have disappeared, τὸ κόκκαλο "bone" being now employed for τὸ ὀστοῦν, and τὸ κανίστρι or τὸ καλάθι "basket" (or other words) for τὸ καιοῦν. There is also no trace of the Attic decl. of neuters; ἀνώγι "upper chamber" can trace its ancestry back to ἀνώγειον found in a. Gk.

## B. In -os.

## § 98. View of the terminations:

Parisyllabic.

(Non-parisyllabic.)

## Singular.

Nom. Acc.	-os
Gen.	-u(s)

## Plural.

Nom. Acc.	-i (-ηα)	(-ίτα)
Gen.	-ό.	

## Parisyllabics.

## § 99. τὸ λάθος "error."

## Singular.

## Plural.

Nom.	λάθο(ς)	λάθη
Gen.	λάθους	λαθῶ(ν)
Acc.	λάθος	λάθη.

Similarly: βάθος "depth," δάσος "thicket," ἔθνος "nation," θάρρος "courage," κέρδος "gain," μέρος "part," "region," "locality," ὄρος "mountain," πλῆθος "multitude," τέλος "end."

§ 100. Together with the pl. in -η there is found quite frequently also one in -ια (-ηα), as:

ἄνθος "flower"	—ἄνθη, ἄνθια
βάθος "depth"	—βάθη, βάθια
λάθος "error"	—λάθη, λάθια
πάθος "suffering"	—πάθη, πάθια
πάχος "fat"	—πάχια
σκέλος "limb"	—σκέλη, σκέλια
στήθος "breast"	—στήθη, στήθια
(χείλος "lip," usually pl.)	—(ἄ)χείλη, ἀχείλια.

1. The decl. of the neuters in -os is in general that of the corresponding a. Gk. paradigm; the termination -ou is found quite frequently beside -ous in the gen. sing. The nom. sing. also shows a similar fluctuation with the neut. o-stems (§ 92); thus, τὸ δάσο beside δάσος, τὸ κράτο beside τὸ κράτος, τὸ κρύο commoner than κρύος, τὸ λάθο beside λάθος. And contrariwise, neuters in -o(ν) have often passed over into the decl. of those in -os; thus:

ἄστρο and ἄστρος "star," pl. ἄστρα, ἄστρον, and ἄστρια  
 διάφορο(ν) and διάφορος "gain"  
 κάστρο "fortress," κάστρα, κάστρη  
 μέτρο and μέτρος "measure,"  
 σκέδιο and σκέδιος, TEXTS I. d. 5.

Some masc. (and fems., *v.* § 63, n. 2) in -ος have been transformed into neuters in -ος; thus:

τὸ βίος for ὁ βίος "property," "means"  
 τὸ δρόσος for ἡ δρόσος "dew"  
 τὸ ἔπαινος for ὁ ἔπαινος "praise"  
 τὸ θρῆνος for ὁ θρῆνος "lamentation"  
 τὸ πλοῦτος for ὁ πλοῦτος (πλούτη, πλούτια) "wealth"  
 τὸ χρόνος for ὁ χρόνος "year."

The neuters in -ος have in this way been increased in numbers, and have also taken into their ranks new formations like τὸ ψῆλος "height" (fr. ψηλός "high"), τὸ ζῆλος "envy" (fr. ζηλῶ), τὸ κούρσος τὰ κούρση "piracy" (fr. κουρσεύω), etc. But sometimes neuters in -ος have deserted to the mascs., thus—in some dialects—ὁ ἀθός for τὸ ἄνθος, with the accent shifted.

The blending of neuters in -ος, -ον, and masculines in -ος finally resulted in some masculines like ὁ βάσανος "torment," ὁ βράχος "rock," ὁ στέφανος "garland," λόγος "word," χρόνος "year," taking neut. forms in the pl. (βάσανα, βράχια and βράχοι, στέφανα, λόγια, χρόνια and χρόνοι).

2. Sometimes the pl. termination in -η has been treated as a neut. *sing.* in -ι:

τὸ στήθος—τὰ στήθη  
 τὸ στήθι—τὰ στήθια;  
 (τὸ χεῖλος)—τὰ χεῖλη  
 τὸ (ἄ)χεῖλι—τὰ χεῖλια.

This misunderstanding may be said to have given rise to the pl. in -ια.

(*Non-parisyllabics.*)

§ 101. Sometimes neuters in -ος form a non-parisyllabic pl. in -ητα; as, τὸ θάρρος "courage," pl. τὰ θάρρη and τὰ θάρρητα, κέρδος "gain," pl. τὰ κέρδη and τὰ κέρδητα.

C. In -α -ιμο, -ας.

*Non-parisyllabic.*<sup>1</sup>

§ 102. The three paradigms of this class differ from one another only in the nom. and acc. *sing.*, agreeing in all other cases. The gen. *sing.* shows the same number of syllables as the pl.:

	Singular.	Plural.
Nom. Acc.	-α, <i>im-o(n)</i> , -α-s	-ατα
Gen.	(-ατος) -άτου	-άτο.

<sup>1</sup>Excluding the type given in § 104 n.

## § 103. τὸ πρᾶμα "thing," ὄνομα "name."

	Singular.	Plural.
Nom. Acc.	πρᾶμα ὄνομα	πράματα ὀνόματα
Gen.	πραμάτων ὀνομάτων	πραμάτων ὀνομάτων

Like πρᾶμα are declined: αἷμα "blood," γέμα or γιόμα "repast," γράμμα "letter," δῶμα "apartment," "terrace," θᾶμα "wonder," κρῖμα "sin," κῦμα "billow," στόμα "mouth," στρῶμα "mattress," χῶμα "ground," ψέμα (ψόμα) "lie," and only in pl. ἄρματα "arms" (from Lat. *arma*).

Like ὄνομα: μάλαμα "gold," ναννᾶρισμα "lullaby," πάπλωμα "coverlet," πάτωμα "floor," "story," σκέπασμα "cover," στρατέμα "army," φόρεμα "garment," χάρισμα "gift"; also pure verbal nouns (*nomina actionis*) like βάσκαμα "bewitching," "evil eye," δάγκαμα "bite," μίλημα "proclamation," "conversation," πήδημα "leap," κάκιωμα "sickness," μπάλωμα "improvement," ψάρεμα "fishing," "fishery," σαπούνισμα "lathering."

Some abstract nouns have a preference for the pl.; as, κλάματα "weeping," χώματα "earth" (*i.e.* "piles of earth"), γεράματα "old age," περιγελάσματα "laughter," τζυρίγματα (TEXTS III. 14. b), "hissing," "whistling."

1. The neuters in *-a* have pretty faithfully preserved the corresponding a. Gk. decl. and have not seriously lost in numbers. In the gen. sing. *-άτου* is more usual than *-ατος* (πράματος, ὀνόματος); in the gen. pl. the accent may also be proparoxytone, τῶ στρώματος, τῶν παπλώματος. Gen. sing. *πραματιοῦ*, pl. *πραματιοῦν* in some dialects (*e.g.* in Lesbos).

2. γάλα "milk" is declined like πρᾶμα; so also γόνα (or γόνατο = a. Gk. γόνυ) "knee," γονάτου γόνατα; δόρυ has been displaced by κοντάρι "spear," "lance."

3. Those dialects which maintain and tend to generalise the final *-ν* (*v.* § 34, n. 4) give the nom. and acc. sing. in *-αν*; thus, ὄνομαν, πρᾶμαν, σκίσμαν, στόμαν, etc.

4. The pl. οἱ νομάτοι fr. ὄνομα means "persons," "individuals."

## § 104. τὸ γράψιμο "writing," "handwriting."

	Singular.	Plural.
Nom. Acc.	γράψιμο	γραψίματα
Gen.	(γραψίματος) γραψιμάτων	γραψιμάτων

So also the abstract verbal nouns (*nomina actionis*) in *-σιμο*, like βγάλισμο "dislocation," δέσιμο "binding," δόσιμο "giving," θάψιμο "burial," τὸ κλείσιμο "locking," τὸ ντύσιμο

“putting on (clothes), τὸ ξεγδύσιμο “putting off,” ξύσιμο “scraping,” ράψιμο “sewing,” τάξιμο “vow,” “promise,” “command,” τρέξιμο “running,” φέρισιμο “behaviour,” φκείασιμο “making,” “arranging,” φταίξιμο “being at fault, guilt.” These nouns often serve as a substitute for the obsolete infinitive.

A parisyllabic decl. (φέρσιμο, φέρισιμον) is occasionally to be found, while, *vice versa*, some ancient neuters in -ο make up non-parisyllabic pl. in -ατα, v. § 94.

§ 105. τὸ κρέας “flesh” (more rarely τὸ κριάς).

Singular.

Plural.

Nom. Acc. κρέας

κρέατα (κριάτα)

Gen. κρεάτου

κρεάτω(ν).

So also τὸ ἄλας “salt” (though τὸ ἀλάτι, τοῦ ἀλατιοῦ is more in use).

1. The two nouns just given are the only survivors of a class that even in a. Gk. was rather limited in number; σέβας is to be attributed to the literary language, while κέρας and τέρας have been displaced by κέρατο, sometimes also κριάτο, and τέρατο respectively. For τὸ γῆρας “old age,” τὰ γεράματα or τὰ γερατεία.

2. The remaining a. Gk. neut. stems have been ousted partly by different words and partly by new formations, as, τὸ νερό “water” for ἕδωρ, ἡ ἄνοιξι “spring” for ἔαρ, τὸ συκῶτι “liver” for ἡπαρ, τὸ πηγᾶδι “fountain” for φρέαρ, ἡ φωτιά “fire” for πῦρ, τὸ αὐτί “ear” for οὖς. τὸ μέλι “honey” is decl. like σπίτι (μελιοῦ, μέλια). On γόνα, v. § 103, n. 2. The forms τὸ φῶσι, τοῦ φωσιοῦ, τὰ φώσια are found alongside τὸ φῶς “light.”

#### ADJECTIVES.

§ 106. In m. Gk. the dividing line between adjective and substantive is hard to determine as in a. Gk. A. Gk. adjs. were converted into substantives and *vice versa* (cf. λυγερή “the young girl,” literally “the slender (one)”),—a process which is still operative in the language spoken to-day: e.g. ἀγαπητικός “beloved” and “lover,” νέος νιός “young” and “young man,” ξένος “strange” and “the stranger,” τὰ ξένα “the foreign country,” φτωχός “poor” and “the poor man,” ξα(ν)θός “blond” and ξα(ν)θή (ξανθούλα) “a blonde” (“little blond”), or *vice versa* γέρος “old man” and “aged,” χωριάτης “peasant,” “boor,” and “boorish.” But national names and the adjectives from the same are generally carefully distinguished from each other; as, Ρωμῖός and ρωμαίικος, Τούρκος and τούρκικος “Turkish,” “peculiar to the Turks,” Φράγκος “a

European," and φράγκικος "European" (adj.), "in European fashion," Ἰγγλέζος and ἰγγλέζικος "English," "peculiar to the English." Only it must be noted that in expressions like "(the) Turkish soldiers," "(the) English physicians," "(the) European scholars," m. Gk. employs the national name (*not* the adj.); thus, (οἱ) Τούρκοι στρατιῶτες, (οἱ) Ἰγγλέζοι γιατροί, (οἱ) Φράγκοι λόγιοι.

For the position of adjs., *v.* § 293.

The adj., whether attributive or predicative, agrees in gender and in number with its noun. If the *attribute* belongs to several nouns of different genders, then the adj. accommodates itself to the nearest noun, but tends to be repeated with each; thus, καλὸ κρασὶ καὶ (καλῇ) μπίρα or κρασὶ (καλὸ) καὶ μπίρα καλῇ "good wine and good beer," ἀντρειωμένοι ἄντρες καὶ γυναῖκες "brave men and women." The adj., when *predicate*, is masc. when it goes with persons, neut. when it goes with things; thus, ἄντρες καὶ γυναῖκες καὶ παιδιὰ ἦτανε τριγυρισμένοι ἀπὸ τοὺς Τούρκους "men, women, and children were surrounded by the Turks," τὸ κρασὶ καὶ ἡ μπίρα εἶναι καλὰ "wine and beer are good." In longer enumerations of things the subject can be summed up with ὅλα; but, generally speaking, such a remedy is avoided by the repetition of the predicate; thus, καλὸ (εἶναι) τὸ κρασὶ καὶ καλῇ ἡ μπίρα. Expressions like "a mother's love is something noble" run τῆς μάνας ἡ ἀγάπη εἶναι κάτι(τι) λαμπρὸ or λαμπρὸ πρῶμα. When the subject is a demonstrative pronoun it usually agrees with the predicate; as, αὐτὸς εἶναι (ὁ) φίλος μου "that (he) is my friend," αὐτὴ εἶναι ἀνοησία "that is nonsense," but one may also say αὐτὰ εἶναι ἀνοησίες.

§ 107. The declensions of the adjective correspond almost exactly with those of the substantive. For some pronominal forms, *v.* §§ 144, n. 1, 156. All adjectives have separate forms for masc. fem. and neut. Adjectives also, like substantives, fall into parisyllabic and non-parisyllabic.

Taking the masculine as the standard, we differentiate :

- I. Adjectives in *-os*.
- II. Adjectives in *-is*.
  - a. Oxytones (*-ύς*).
  - b. Barytones (*-ις, -ης*).

I. Adjectives in *-os*.

§ 108. καλός "good."

	Masc.	Fem.	Neut.
Sing. Nom.	καλός	καλή	καλό(ν)
Gen.	καλοῦ	καλῆς	καλοῦ
Acc.	καλό(ν)	καλή(ν)	καλό(ν)
Voc.	καλέ	καλή	καλό(ν).

	Masc.	Fem.	Neut.
Plur. Nom.	καλοί	καλές	καλά
Gen.	καλω(ν)	καλω(ν)	καλω(ν)
Acc.	καλούς	καλές	καλά
Voc.	καλοί	καλές	καλά.

The adjs. also, which are not accented on the final, retain in all cases the accent of the nom. sing. masc.; as, *πρόστιχος* "ordinary," "common," gen. *πρόστιχου*, fem. *πρόστιχη*, fem. pl. *πρόστιχες*, etc.

To this group belong: *γερός* "sound," "strong," *ελαφρός* "light," *κακός* "bad," *μικρός* "small," *λαμπρός* "bright," *ξερός* "dry," *ξυνός* "sharp," *περισσός* "very much," "enough," *πικρός* "bitter," *ἄσπρος* "white," *μαῦρος* "black," *ἀφράτος* "fresh," *γεμάτος* "full," *μεγάλος* "great," *μονάχος* and *μοναχός* "alone"; *ἄδικος* "unjust," *ἄμοιρος* "unlucky," *ἀτέλειωτος* "endless," *ἄψυχος* "lifeless," *βάρβαρος* "barbarian," *ἐλεύτερος* "free," *ἤσυχος* "quiet," *κατάψηλος* "very lofty," *ὄμορφος* "beautiful"; also adjs. in *-ερός* (e.g. *βροχερός* "rainy," *λασπερός* "dirty," *μαυριδερός* "blackish"), *-ιως* (denoting colour and material, e.g. *κόκκινος* "red," *πέτρινος* "stony"), *-ινός* (dates, e.g. *σημερινός* "of to-day," *περσινός* "of last year"), *-ικος* (*-άτικος*, § 212 n.), and *-ικός* (esp. of origin, e.g. *τούρκικος*, *φράγκικος*, *νησιώτικος* "from" or "belonging to the islands," *κρητικός*, *ἀνατολικός* "oriental"), *-ωπός* (to designate colours, e.g. *κοκκινωπός* "reddish"), diminutive adjs. in *-ούτσικος* and *-ουλός* (*μικρούτσικος* "quite small," *τρελλούτσικος* "rather crazy," *παχουλός* "somewhat fat"), and participial formations in *-(ά)τος* (§ 212 n.) and *-μενος* (§ 234, 2. 3). The feminine forms are: *λαμπρή*, *μικρή*, *ἄσπρη*, *ἄδικη*, *ἄμοιρη*, *ἐλεύτερη*, *ἀτέλειωτη*, *ἤσυχη*, *φράγκικη*, *μικρούτσικη*, etc.

1. Apart from the accent remaining uniform in *all* the forms, the adjs. deviate in two respects from the a. Gk:

a. The fem. termination *-η* has been made general, even after *ρ* (*ἐλεύτερος*—*ἐλεύτερη*).<sup>1</sup>

b. The conversion of all the adjs. of two terminations *-ος*, *-ον* into the class of those of three terminations (*ἄδικος*, fem. *ἄδικη*, *κοντόμγαλος* "limited," *κοντόμγαλη*).

For a further change *v.* § 111. In Pontic a new fem. form in *-έσσα* (or *-ενα*, Capp. *-άσσα*) has usurped the place of the old *καλός* *καλέσσα* *καλόν*, *μικρός* *μικρέσσα* *μικρόν* (*γοτῶαμένος* "old," fem.

<sup>1</sup> Exceptions are rare, e.g. *ἄκρα* (for *ἄκρη*) "extremity," "end," TEXTS II. a. 13, and *λαμπρά* (for *λαμπρή*), II. b. 2.



γοτσαμένα). This suffix also serves as the feminine of substantives, e.g. ἀλεπέσα "fox" (fem.) (TEXTS III. 13. c).

2. Note that μέγας has been replaced by μέγας; the neut. μέγα for μέγαλο, however, occasionally turns up.

3. The voc. of the masc. is sometimes used also for the fem.; as, καλὴ μάνα "good mother!" for καλὴ μάνα.

4. The nom. pl. masc. (as in the noun, § 62, n. 1) serves also for the acc.: e.g. TEXTS III. 5 (Ios) νά'χης πολλοὶ τσοὶ χρόνοι, or III. 14. b (Capp.) μᾶς ἔβγαλ' ἀροὶ "he regarded us as sound." Note also ἔνα καλὸ ἄθρωπος, TEXTS III. 14. a (Pontus).

§ 109. πλούσιος "rich."

	Masc.	Fem.	Neut.
Sing.	πλούσιος	πλούσια	πλούσιο
	πλούσιου	πλούσιας	πλούσιου
	πλούσιου(ν)	πλούσια(ν)	πλούσιο.
Plur.	πλούσιοι	πλούσιες	πλούσια
	πλούσιω(ν)	πλούσιω(ν)	πλούσιω(ν)
	πλούσιους	πλούσιες	πλούσια.

Similarly, all adjectives with a vowel, usually *i* (or *y*), before the termination; as, ἅγιος "holy," ἄγριος "wild," ἀκέρμιος "unhurt," "untouched," "pure," ἄξιος "worthy," "capable," γαλάζιος "blue," δίκιος (δίκαιος) "just," δόλιος "unlucky," καινούργιος "new," κρύος "cold," οὐράνιος "heavenly," τίμιος "honourable," τρύπιος "pierced," δεξιός "on right hand," νιός (νέος) "young," παλιός "old," χλιός "tepid"; the *mots savants*: ἀστεῖος "witty," ἀχρειός "bad," "common," ἀρχαῖος "ancient," τελευταῖος "last," ὠραῖος (beside ὄριος) "fair"; the adjs. in -ίσιος: e.g. βουνίσιος "mountainous," γυναικίσιος "womanish," ἀρνίσιος "like a lamb"; designations of material in -ένιος: e.g. ἀσημένιος "of silver," βελουδένιος "of velvet," μαρμαρένιος "of marble."

1. Except for the accent, the old fem. form has been retained, though even here the fem. formation in -η is found: e.g. βέβαιη fr. βέβαιος "sure," "certain."

2. In dialects in which *i* after *σ* disappears (v. § 10, n. 4), note forms like ἄξα = ἄξια, πλούσιος πλούσια = πλούσιος πλούσια, etc. On indeclinable ἄ(γ)ι = ἄγιος, v. § 63. ἄγιος "saint" has also the fem. ἀγία (Ἀγία Μαύρα = Leukada) and the masc. pl. οἱ ἀγιοί.

§ 109a. The ancient contracted adjs. (ἀπλοῦς) have disappeared or passed into the class in -ός; thus, ἀπλός "simple," διπλός "double," χρυσός "golden" (but χάλκινος "of brass," μπακιρένιος "of copper," or μπρούτζινος "of bronze," for χαλκοῦς). Most of the forms do not practically differ in pronunciation from the paradigm of καλός

(*χρυσή* like *καλή*, *χρυσά* like *καλά*, etc.). Several of the exx. given above show that the adjs. in -os have been enriched to the detriment of others; cf. also § 110 n.

## II. Adjectives in -is.

### (a). Oxytones (-ús).

#### § 110. *βαθύς* "deep."

	Masc.	Fem.	Neut.
Sing.	<i>βαθύς</i>	<i>βαθειά</i>	<i>βαθύ</i>
	<i>βαθειοῦ (βαθύ)</i>	<i>βαθειᾶς</i>	<i>βαθειοῦ (βαθύ)</i>
	<i>βαθύ</i>	<i>βαθειά(ν)</i>	<i>βαθύ</i>
	<i>βαθύ</i>	<i>βαθειά</i>	<i>βαθύ.</i>
Plur.	<i>βαθειοί</i>	<i>βαθειές</i>	<i>βαθειά</i>
	<i>βαθειῶ(νε)</i>	<i>βαθειῶ(νε)</i>	<i>βαθειῶ(νε)</i>
	<i>βαθειούς</i>	<i>βαθειές</i>	<i>βαθειά</i>
	<i>βαθειοί</i>	<i>βαθειές</i>	<i>βαθειά.</i>

Similarly: *βαρύς* "heavy," *γλυκός* "sweet," *μαβύς* "blue," *μακρύς* "wide," "far," *πλατύς* "broad," *παχύς* "thick," *τραχύς* "rough," *φαρδύς* "wide," "broad."

The a. Gk. parent form is generally retained, *i.e.* most of the forms may be phonetically derived from the ancient; *βαθειοῦ*, *βαθειοί*, *βαθειούς* are due to contamination with the adjs. in -os (esp. those in -ιός), brought about in the first instance chiefly by the fem. *βαθειά*. The adjs. *δεξίς* (*δεξιός*) = *δεξιός* "on the right," and *ἀρίς* (*ἀριός*) = *ἀραιός*, *ἀριός* "thin," "rare," have gone the opposite way into the *βαθύς* class. The neut. *βαθύ* is, moreover, declined like *παιδί*. Analogous to the decl. of §§ 74, 75 we find also—but rarely—a gen. sing. masc. *βαθύ* and a nom. pl. in -δες: *βαρύδες*, *πλατύδες*.

An almost wholesale transition of the adjs. in -ús into the -ός or -ιός class is sometimes to be found; thus the decl. *γλυκός* (*γλυκειά*) *γλυκό* is quite as common as *γλυκός γλυκό*; *μισός* (a. Gk. *ἡμισυς*) is invariably the rule (but *πεντέ μισυ* =  $5\frac{1}{2}$ , etc., *v.* § 131). Moreover, forms like *πλατειός*, *γλυκειός*, *παχειός* are found, and in Lower Italy these are the usual forms; thus, *varío varía* (Bova), *varéo varéa* (Otr.), etc. = *βαρύς βαρειά*.

§ 111. Some adjectives (originally) in -ός have secondary forms in -ús; thus, in addition to *μακρύς* above: *ἀδρύς* "rough," *ἐλαφρύς* "light" beside *ἐλαφρός*, *πικρύς* "bitter," beside *πικρός*, *πικρός*, etc. Cf. also the comparatives in -ύτερος, § 117. The feminine formation—*ειά*—after the model of *γλυκός γλυκειά* occurs quite frequently with adjs.

in -ός, and especially with those in -ικός (mostly alongside the normal forms), *e.g.*:

κακός "bad," "vile"—κακειά (TEXTS III. 3 καϊτῶά)  
 ἀγαπητικός "lover"—ἀγαπητικειά  
 ἀρρεβωνιαστικός "fiancé"—ἀρρεβωνιαστικειά  
 εὐγενικός "noble," "gallant"—εὐγενικειά  
 ἑλληνικός "Greek"—ἑληνισά, TEXTS III. 6  
 παστρικός "clean"—παστρικειά  
 φυσικός "natural"—φυσικειά.

Even barytones have sometimes such a feminine:

κακόμοιρος "ill-fated"—κακομοιρειά (κακομοίρα "ill-fated woman").

Many representatives of the popular literature are very fond of using this -ειά form.

§ 112. πολὺς "many," "much."

	Masc.	Fem.	Neut.
Sing.	πολύς	πολλή	πολύ
	πολλοῦ	πολλῆς	πολλοῦ
	πολύ(ν)	πολλή(ν)	πολύ.
Plur.	πολλοί	πολλές	πολλά
	πολλῶ(ν)	πολλῶ(ν)	πολλῶ(ν)
	πολλούς	πολλές	πολλά.

Exactly corresponds to the a. Gk. decl.

(b) Barytones (-ις, -ης).

§ 113. ζουλιάρης "envious," "jealous."

	Masc.	Fem.	Neut.
Sing.	ζουλιάρης	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρας	ζουλιάρικο
	ζουλιάρι	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρα	ζουλιάρικο.
Plur.	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα
	ζουλιάριδω	ζουλιάριδω	ζουλιάρικω
	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα.

Similarly, *e.g.*: γρινιάρης "peevish," καυκησιάρης "boastful," σιχασιάρης "fastidious," τσιμπλιάρης "deep-eyed," χτικιάρης "consumptive," and also numerous compounds (denoting possession) like γαλανομάτης "blue-eyed," καστανομάτης

"chestnut-eyed," *μαυροφρύδης* "with dark eyebrows," *σγουρομάλλης* "curly-haired."

1. No value attaches to the spelling *-ης* (here and in the following §) except in writing; cf. § 75, n. 1.

2. Diminutives like *ἀσπρούλις* "rather white," *μακρούλις* "somewhat long," *φτωχούλις* "poor," give *ἀσπρούλι*, *φτωχούλι*, etc., in the neut. (nom. pl. masc. and fem. *ἀσπρούλιδες*). The fem. pl. may take also parasyllabic form: e.g. *μαυρομάτες* fr. *μαυρομάτης* "dark-eyed."

§ 114. *ἀκαμάτης* "lazy."

	Masc.	Fem.	Neut.
Sing.	<i>ἀκαμάτης</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσας</i>	<i>ἀκαμάτικου</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο.</i>
Plur.	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα</i>
	<i>ἀκαμάτηδω</i>	<i>ἀκαμάτισσω</i>	<i>ἀκαμάτικο</i>
	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα.</i>

Similarly: *κανακάρης* "darling," *μακαρίτης* "blessed," "late," *μακρολαιμής* "long-necked," etc.

The fem. form sometimes fluctuates between this paradigm and the immediately preceding; thus the fem. of *ζουλιάρης* is also *ζουλιάρισσα*; *γρινιάρης* "peevish" has two fems. *γρινιάρια* and *γρινιάρισσα*, *κοκκινομύτης* "red-nosed" *κοκκινομύτα* and *-μύτισσα* and even *κοκκινομυτού*, *σταυροπόδης* "with crossed legs" *σταυροπόδα* and *σταυροπόδισσα*.

*ἀκαμάτης* even forms a fem. *ἀκαμάτρα*, and *ψεύτης* "lying," *ψεύτρα*. Note also *κακούδης* "ugly," *κακούδιά*, *χρυσομάλλης χρυσομαλλούσα* "the golden-haired" *f.* Masc. substantives in *-ās* have corresponding fems. in *-ού* (§ 88) and neuts. in *-άδικο*: e.g. *ψωμάς ψωμού ψωμάδικο*; those in *-άδικο* designating the place where a trade is carried on; as, *ψωμάδικο* "bakery," "bake-shop," *ψαράδικο* "fishmonger's shop." For other suffixes of gender, v. §§ 40, 81 (2) d.

§ 115. Both the preceding paradigms are m. Gk. formations, their decl. following that of the corresponding substantives. *The ancient adjectives* in *-ής* (*εὐγενής*) have disappeared from the real vernacular, being replaced either by new adjectives (*ἀδιάντροπος* "insolent" for *αὐθάδης*, *γερός* = a. Gk. *ὑγιρός* "healthy" for *ὑγής*) or by forms in *-ος*: *ἀκριβός* "dear," *ἄμαθος* "unlettered," *διάφανος* "transparent," *δύστυχος* (*δυστυχισμένος*) "unfortunate," *πρεπός* = *ἐμπρεπής* "proper," "becoming," *ἄπρεπος* "unbecoming," *ισόβαρος* "of equal weight," *τρίσβαθος* "very deep," *ἀληθινός* "true," *εὐγενικός* "polite," *ψεύτικος* "false," "falsified." Other types of the a. Gk. adj. have also disappeared; thus, e.g., *θῆλυς* and *ἄρσην* have been displaced by *θηλυκός* "female," and *ἀρσενικός* (*σερνικός*) "male," *πλήρης* by *γεμάτος* "full," *εὐώδης* by *μυρουδάτος* "fragrant." Forms such as *εὐγενεῖς*, *συγγενεῖς*

(nom. and acc. pl. of εὐγενής "noble," and συγγενής "related"), or ἀκριβής "accurate," νευρώδης (gen. νευρώδους) "nervous," come from the literary language. But such adjectives from the literary language may be conformed to the vernacular paradigm: e.g. συγγενής, ἡ, -ήδες, εὐλαβής, -ή, -ήδες, fem. συγγένισσα (rarely εὐλαβήδισσα), neut. συγγενικό.

### Comparison of Adjectives.

§ 116. The adjectives in classes I. and II. a. form the comparative—so far as it is in use—by adding -τερος to the stem (what remains after cutting off -s of the nom., v. n. 2), that is to -o- or -u-; thus:

γερός "strong"	γερώτερος
εὐκολος "easy"	εὐκολώτερος
ζεστός "warm"	ζεστότερος
λίγος "little"	λιγώτερος
μικρός "small"	μικρότερος
φρόνιμος "reasonable"	φρονιμώτερος
φτωχός "poor"	φτωχότερος
ψηλός "high"	ψηλότερος
πλούσιος "rich"	πλουσιώτερος
βαθύς "deep"	βαθύτερος
βαρύς "heavy"	βαρύτερος
γλυκύς "sweet"	γλυκύτερος
μακρύς "long"	μακρύτερος
παχύς "thick"	παχύτερος.

The superlative is formed by placing the article before the comparative; as, ὁ μικρότερος "the smallest," etc. The declension is the same as that of a corresponding adjective; thus, μικρότερος, μικρότερη, μικρότερο, etc., like, e.g., ἐλεύτερος.

1. Note γεροντότερος fr. γέρος (a. Gk. γέρον) "old."

2. The distinction between εὐκολ-ώ-τερος and φτωχ-ό-τερος is merely orthographical, having no value for the living speech. But since in the majority of cases the comparative in -τερος is formed exactly like that of a Gk., the present-day orthography maintains the a. Gk. rule of -o- after a preceding long syllable and -ω- after a preceding short, although this rule has no meaning for genuine m. Gk. forms like λιγώτερος.

3. The a. Gk. superlative in -τατος is still to be found—only occasionally—in the so-called *elative* sense, i.e. to throw into prominence, translated by *very*: e.g. λαμπιρότατος "very bright," καλώτατος "very good." These forms are somewhat freely employed in the vernacular literature in imitation of the usage in the written language. Still it is more customary to employ πολύ (also παρά πολύ) or πολλά

or other words signifying "very"; thus, πολὺ (πολλὰ) καλὸς "very good," etc. The doubling of the adj. serves the same purpose (ψηλὸ βουνό "a very high mountain"), or compounding with κατα- or θεο-: e.g. κατακόκκινος "quite red," θεότρελλος "quite crazy." Finally, cf. § 281, 1, n. 2.

§ 117. A number of adjectives in -ος form their comparatives in -ύτερος; those most in use are:

καλὸς "good" καλύτερος

κακὸς "bad" κακύτερος and κακώτερος

μεγάλος "great" μεγαλύτερος;

also: κοντός "near" κοντύτερος and κοντότερος

μαῦρος "black" μαυρύτερος

ὁμορφος "fair" ὁμορφύτερος and ὁμορφότερος

πρώτος "first" πρωτύτερος "earlier"

τρανός "great" (e.g. in Maced.) τρανότερος and τρανύτερος

χοντρός "thick" "coarse" χοντρύτερος and χοντρότερος.

The orthography fluctuates, the spelling usually being -ήτερος, -είτερος, or -ίτερος, even -ήτερος, and so μεγαλύτερος may be spelled μεγαλήτερος, μεγαλείτερος, μεγαλίτερος, or μεγαλήτερος,—καλύτερος also καλλίτερος (on account of a. Gk. καλλίων). The spelling -ύτερος corresponds to the origin of the form, comparatives in -ύτερος being formed on analogy of the adjs. in -ύς. The adjs. with double forms served as a model; cf. μακρός—μακρὺς—μακρύτερος, γλυκός—γλυκὺς—γλυκύτερος.

§ 118. Two adjectives employ different words for the comparatives:

πολύς "much" περισσότερος and π(λ)ειότερος.

1. Cf. also πλείτερον in Velvendos; πολύτερος and πολλότερος are employed only in dialect.

κακὸς "bad" χερότερος (χειρότερος) "worse" (beside κακύτερος, § 117).

2. Instances of double degrees of comparison occur in πλειότερος, χε(ι)ρότερος, the old comparatives πλείων, χείρων having been reinforced by the common m. Gk. compar. termination -τερος. The older language had still more exx. of this kind. The old formation in -ίων is retained intact in the neut. κάλλιο (occasionally used) (=a. Gk. κάλλιον) "better," in addition to which a κάλλιος (*m.*) and κάλλια (*f.*), or even (in Crete) a ὁ καλλιᾶς, ἡ καλλιᾶ "the better" (*m.* and *f.*), and an adverb κάλλια or καλλιᾶ (neut. pl.), were formed. In Bova, forms like *plen gállia* (κάλλια) and *pleh·h·írui* (χείρων) have taken on the compar. particle *ple(n)* = πλέον.

§ 119. Beside the mode of comparison with *-τερος*, there is another equally common method which corresponds to that of the Romance languages :

*καλός*—*πιο καλός* “better”—*ο πιο καλός* “the best”  
*μικρός*—*πιο μικρός* “smaller”—*ο πιο μικρός* “the smallest”  
*λίγος*—*πιο λίγος* “less”—*οι πιο λίγοι* “the least.”

1. The particle *πιο* (also *πλιό*, *πιά*) is the old *πλέον* (still used in the written language). It occurs as an independent adverb (*πλιό*[ν], *πλιά*, *πιά*, in the Terra d' Otranto *pléo*) in the signification “more,” “now,” “already,” as *δὲ μπορῶ πιά* “I cannot any more,” *φτάνει πιά* “it is enough now”; but note *δὲν πίνω περισσότερο* “I drink no more (than a definite quantity).”

This method is employed chiefly with adjective forms of modern (or foreign) origin, with compound and other adjectives belonging to II. b, with participles and generally with polysyllabic adjectives :

*καινούργιος* “new” *πιο καινούργιος*  
*τεμπέλης* “lazy” *πιο τεμπέλης*  
*γεμάτος* “full” *πιο γεμάτος*  
*ὄμορφος* “fair” *πιο ὄμορφος*  
*ζηλιάρης* “jealous” *πιο ζηλιάρης*  
*τιμημένος* “honoured” *πιο τιμημένος*  
*ἀμαρτωλός* “sinful” *πιο ἀμαρτωλός*.

2. One may occasionally say for emphasis *πιο καλύτερος* beside the simple *καλύτερος* or *ὁ πλιὸ στερνότερος* “the last,” “latest” (*cf.* § 118, n. 2).

3. The periphrastic comparative has almost ousted the a. Gk. mode in Lower Italy. A different periphrastic method—borrowed from the Turkish—predominates in Pontus and elsewhere in the region of the Black Sea; *καλός*—*ἀκόμαν καλός* “better,” *τῶπ καλὸς* “very good,” “best”; similarly in Saranda Klisiés *κὸμ* (*i.e.* *ἀκόμη*) *καλός* “better,” *ὁ κὸμ καλός* “the best.” Finally, foreign influence has resulted in the complete loss of the compar. form; *cf.* TEXTS III. 13. a, *ὡς ἐστὲν μικρός* “small from thee” = “smaller than thou.”

§ 120. In the comparison of nouns, “than” after the comparative is translated by *ἀπό* with acc., less frequently by *παρά* with nom.; as, *ὁ Γιώργης εἶναι μεγαλύτερος ἀπὸ τὸ Γιάννη* “G. is taller than J.,” *καλύτερα μιᾶς ὥρας ἐλεύθερη ζωὴ παρὰ σαράντα χρόνων σκλαβιά* “better one hour of liberty than forty years of slavery.”

1. *παρά* (Velv. *πέρι*) is used especially for the comparison of adjectives, *παρὰ νά* or *παρὰ ποῦ* for comparison with a whole

sentence: *e.g.* ἡ φωνὴ ἦτο περισσότερο φοβέρα παρὰ ζητιανειά "the voice was more fearful than entreating," καλύτερα νὰ τὸν ἔπρινις τοῦ κιφάλι περὶ τοῦ πλὶ (TEXTS III. 11) "better you had taken his head than the hen," κάλλιο νὰ σκάσω πρώτα παρὰ νὰ μὴ σᾶς θυμηθῶ "better that I should perish sooner than forget thee," δὲν ὑπάρχει ἄλλο φοβερώτερο παρὰ ποῦ ἔπαθα "there is nothing more terrible than what I have suffered." Finally, παρὰ means "except" (Lat. *nisi*): *e.g.* δὲν ἤξερε παρὰ τὰ παλιά μας "he knew nothing except our past history," δὲν κάνει παρὰ ὀνειρεύεται "he does nothing but dream."

2. The *genetivus comparationis* is occasionally to be found with the personal pronoun; *cf.* μὴ τὸν τρανύτιρο σ [i.e. σου] κοκκιά νὰ μὴ σπέρς (TEXTS III. 11) "sow no beans with him that is stronger than thou" ("have no business partnership"), δὲν ἦρα ἀδερφὸ καλλιάν του (I. a. 15) "I did not find any brother better than he."

"The more . . . the more" ὅσο—(ἄλλο) τόσο.

"The best of all" runs τὸ καλύτερο ἀπ' ὅλα. The a. Gk. partitive gen. after comparative and superlative has been displaced by ἀπό; thus, ὁ μεγαλύτερος ἀπ' τοὺς δύο "the greater of the two."

"As . . . as" = τόσο—ὅσο or σὰν (καί); thus, εἶναι τόσο μέγας ὅσο (εἶμαι) ἐγώ or εἶναι μέγας σὰν καὶ μένα "he is as tall as I."

#### THE ADVERB.

§ 121. The adverb is not connected merely with verbs or adjectives (πολὺ καλός "very good"), but may be employed also attributively as in a. Gk.: *e.g.* ἡ μέσα κἀμαρα "the middle room," ἡ κάτω γῆ "the lower world," τὸ ἀπάνω πάτωμα "the upper storey," τὰ καθαντὸ ὀνόματα "the proper names"; in some phrases it even becomes a quasi-substantive, as στὸ ἐξῆς "in the future," στὸ μεταξὺ "in the meantime"; *cf.*, further, § 57 n.

§ 122. To form the adverb take the neut. pl.—only in exceptional cases the neut. sing.—of the corresponding adjective; as, ἀκριβός "dear" ἀκριβά, ἀχόρταστος "insatiable" ἀχόρταστα, γλήγορος "speedy" γλήγορα, δυνατός "strong," "loud" δυνατά, ἴσιος "equal" ἴσια "even," "forthwith," καλός "good" καλά, κοντός "near" κοντά, κρυφός "secret" κρυφά, ρωμαϊκός "Romaic," "modern Greek" ρωμαϊκά, πρώτος "first" πρώτα, ψηλός "high" ψηλά; βαρὺς "heavy" βαρειά (and in dialects βαρύ), μακρός and μακρὺς "wide" μακρειά, ζουλιάρης "jealous" ζουλιάρικα; πολὺς forms πολὺ and πολλὰ, (ὀ)λίγος "little" (ὀ)λίγα, (ὀ)λίγο or λιγάκι.



§ 123. The comparative of adverbs is the neut. pl. of the adjective, though the neut. sing. is relatively more frequent than in the positive: *καλύτερα* "better," *βαθύτερα* "deeper," *λιγώτερο* "less," *περισσότερα* "more" (beside *περισσότερο* and *πιότερο* or *πιότερα*), *χε(ι)ρότερα* "worse," etc., or *πιὸ καλά*, *πιὸ πολύ* "to a higher degree," *πιὸ βαθειά* (or *πιὸ καλύτερα*, *πιὸ βαθύτερα*), etc.

Superlative *τὸ π(λ)ιὸ καλύτερα* and *τὸ πιὸ καλύτερο*, *τὸ πιὸ βαθύτερα* (-ο), *τὸ πιὸ χειρότερα* (-ο). Emphasis of comparison is secured by *πολύ* (*πολλά*) "very," and other such words, or by repeating the adverb; as, *ἀγάλια ἀγάλια* "very gradually," *σιγά σιγά* "very slowly," *ἴσ(ι)α ἴσ(ι)α* "just so," "even," *κάτω κάτω* "quite under," *μιλᾷ καλὰ καλὰ ρωμαίικα* "he speaks modern Greek most excellently."

1. Forms like *φυσικώτατα* "most naturally," *ἐλληνικώτατα* "in genuine Greek style," come from the literary language.

Adverbs with no corresponding adjective like *ἀπάνω* "above," *πέρα* "yonder," *κάτω* "under," form the comparative exclusively with *πιό*; thus, *πιὸ 'πάνω*, *πιὸ κάτω*, etc.

2. Note adv. *ταχύτερον* "later" (Naxos) from *ταχύς*.

§ 124. Compared with this mode of forming adverbs the (old) adverbial forms in -ως have survived only in isolated cases in the popular speech; as, *ἀμέσως* "immediately," *ἴσως* "perhaps," *καλῶς* "well," in the expressions *καλῶς ὠρίσατε*, *καλῶς ἦρθες* "welcome," or *καλῶς του* "long life to him," "a welcome to him," *στανικῶς* "unwillingly."

§ 125. Even substantival and prepositional expressions are sometimes stereotyped as adverbs: *e.g.* *τοῦ κάκου* "in vain," *μιὰ φορά* "once," *πολλὲς φορές* "often," *μιὰ καὶ καλή* "once for all," *κάθε μέρα* "daily," *σὲ λίγο* "soon," *στὸν ἴδιο καιρό* "simultaneously," "at once," *στὰ τυφλά* "at random," *μὲ μιᾶς* "suddenly," *στὸ μεταξύ* "in the meantime," etc. "Almost" is rendered by means of the verb *κοντεύω* "I am near" (or *λιγὸ λειψέ* "it wanted but little"), *e.g.* *ἐκόντενα νὰ πέσω* "I had almost fallen."

§ 126. Many adverbs have either never been accompanied by an appellative, or have lost all formal connection with such in the course of development of the Greek language.

Such are of various kinds. The most important are the following:

### 1. *Adverbs of Place.*

- ποῦ "where?" ἀπὸ ποῦ (also ποῦθε) "whither?" κάπου "anywhere," πουθενά (πούπετα, πούβειτις) "anywhere," in negative sense "nowhere" (cf. the use of κανένας and τίποτε, § 153), ὅπου, ποῦ "where," relative
- ἐδῶ, δῶ "here," "hither"
- ἐκεῖ, κεῖ "there," "thither," "in that place," παρακεῖ "farther that way," "on that side"
- αὐτοῦ (εὐτοῦ, αὐτουνοῦ) "there," "in that place"
- ἄλλου "elsewhere"
- παντοῦ "everywhere"
- ὀλοῦθε "everywhere," "on all sides"
- ἀπάνω, πάνω (πάνου), ἀποπάνω "above"
- κάτω (κάτου) "under," "underneath," παρακάτω "farther under," "lower down," ἀνωκάτω "up and down," "pell-mell"
- χάμω (χάμου, more rarely χαμαί, χάμαι), also καταγῆς "on the ground"
- ἔξω (ἔξου, ἔξω) "out," "outside"
- μέσα (ἀπὸ μέσα) "inside," "within"
- ὀμπρός (ἐμπρός, παρεμπρός), μπροστά "in front," "before," "forwards"
- πίσω, ὀπίσω (πίσου) "behind," "back" (note πίσου πίσου in Lesbos "in the course of time")
- σιμά, κοντά "near"
- δίπλα, ἀπὸ δίπλα "close by," "alongside"
- πλαῖ πλαῖ "side by side," "alongside"
- ἀντικρύ(ς) (ἀντίκρυ, ἀγνάτια) "opposite"
- γύρω, τριγύρου, ὀλόγυρα "around"
- πέρα (ἐκεῖθε) "beyond."

Cf. also combinations of two adverbs of place, like ἐκεῖ κάτω "there underneath," "below," ἐκεῖ πάνω (ἐκεῖάν Pontus) "there above," and especially (ἐ)κεῖ πέρα "yonder," ἐδῶ πέρα "here," "in this case."

### 2. *Adverbs of Time.*

- πότε "when?" πότε—πότε "sometimes—sometimes," "now—now" (also κάποτε καὶ πότε) "sometimes," ποτέ "ever," "never" (cf. πουθενά)

ἄλλοτε "formerly," "once"  
 τότε(ς), ἐτότε(ς) "then," ἀπὸ τότες "since"  
 τώρα "now," "at present"  
 γλήγορα "soon"  
 κιόλας "already," "even"  
 μόλις "just now"  
 ἀκόμα "still," "yet"  
 ἀντάμα "at the same time," "together"  
 πάντα "always"  
 πάλι, πάλε "again"  
 ὄλο, ὀλοένα "continually," "incessantly"  
 εὐθύς, ἀμέσως, ὀχονοῦς (*e.g.* Chios) "immediately"  
 πρῶτα "first," πρωτότερα "before" "previously"  
 ὕστερα (Chios ὕστερι, Ios ὑστερώτερα), ἔπειτα, κατόπι, ἀπέκει  
 "afterwards," "later"  
 νωρίς (ἐνωρίς) "early," νωρίτερα "earlier"  
 ἀργά, ξώρας "late"  
 (τὸ) βράδυ (also βραδύς) "in the evening," (τὸ) ταχὺ "in the  
 morning"  
 (ἐ)χτές, (ἐ)ψές "yesterday," προχτές "day before yesterday"  
 σήμερα "to-day," ἀπόψε "this evening"  
 αὔριο "to-morrow," μεθαύριο "day after to-morrow"  
 ὀλημερίς "the whole day"  
 φέτος, ἐφέτος, (ἐ)φέτο "this year"  
 πέρυσι (πέρσι) "last year," προπέρυσι "two years ago" (τοῦ  
 χρόνου "next year").

Here also combinations like ἐχτὲς βραδύς or ἐχτὲς τὸ βράδυ  
 "yesterday evening," ἀργὰ τ' ἀποταχειά "late in the afternoon," etc.

### 3. *Adverbs of Manner and Quantity.*

πῶς "how?" κάπως "somehow, anyhow," σάν "as" (in  
 comparisons)  
 ἔτσι "thus"; ἔτσι κ' ἔτσι "so and so"  
 ἀλλιῶς, ἀλλιότικα "otherwise," "else"  
 (ἀ)πάνω κάτω "about," "approximately," "nearly"  
 τόντις "really"  
 ἔξαφνα, ἄξαφνα, ξάφνω "suddenly," μονομιᾶς "all at once"  
 μαζί "together," "with"  
 χώρια (χωριστά, ξέχωρα) "apart," "separately"  
 μόνο (μόνε, μόνου), μοναχά "alone," "only"  
 ἀρκετά "enough"

λιγάκι "a little"  
 παραπολύ "too much"  
 τὸ πολὺ πολὺ "at the most"  
 τὸ λίγο λίγο "at least."

## NUMERALS.

## (a) Cardinal Numbers.

## § 127.

1	ἓνας, μιά, ἓνα	30	τριάντα
2	δύο	31	τριάντα ἓνα, etc.
3	τρεις, τρία (τριά)	40	σαράντα
4	τέσσερις (τέσσεροι, τέσ- σερα, and τέσσαρα)	50	πενήντα
5	πέντε	60	ἑξήντα
6	ἕξι, ἕξε	70	ἑβδομήντα
7	ἑφτά	80	(ὀγδοήντα) ὀγδόντα
8	ὀχτώ	90	ἐνενήντα
9	ἐννιά	100	ἑκατό
10	δέκα	101	ἑκατό(ν) ἓνας, ἑκατό μιά
11	ἕντεκα	102	ἑκατό δύο
12	δάδεκα	111	ἑκατό ἕντεκα
13	δεκατρεῖς	121	ἑκατό εἰκοσιένα
14	δεκατέσσερις		—
15	δεκαπέντε	200	διακόσιοι, διακόσιες, διακό-
16	δεκάξι (δεκαἕξι)	220	διακόσια εἴκοσι [σια <sup>1</sup> ]
17	δεκαφτά	300	τρ(ι)ακόσιοι, -ιες, -ια
18	δεκοχτώ (δέκα ὀχτώ)	400	τετρακόσιοι, -ιες, -ια
19	δεκαννιά (δέκα ἐννιά)	500	πεντακόσιοι, -ιες, -ια
	—	600	ἑξακόσιοι, -ιες, -ια
20	εἴκοσι	700	ἑφτακόσιοι, -ιες, -ια
21	εἰκοσιένα	800	ὀχτακόσιοι, -ιες, -ια
22	εἴκοσι δύο, etc.	900	ἐννιακόσιοι, -ιες, -ια
	1000	χίλιοι, χίλιες, χίλια	
	1894	χίλια ὀχτακόσια ἐνενήντα τέσσερα	
	2000	δύο χιλιάδες	
	3000	τρεις χιλιάδες, etc.	
	10,000	δέκα χιλιάδες	
	100,000	ἑκατό χιλιάδες	
	200,000	διακόσιες χιλιάδες	

<sup>1</sup> The ι before the ending is always consonantal (= ι).

1,000,000	ἓνα μιλλιούνι (ἑκατομμύριον)
2,000,000	δύο μιλλιούνια (δύο ἑκατομμύρια)
(1,000,000,000)	χιλιοεκατομμύριον (Milliard)
(1,000,000,000,000)	δισεκατομμύριον (Billion).

Of course the last two high numbers are no longer in evidence in the vernacular, since they lie outside the sphere of the usages and conceptions of the people.

§ 128. The numerals from 1 to 4 inclusive, and from 200 up, are declined; thus:

Masc.	Fem.	Neut.
1. ἕνας	μία (μνιά)	ἓνα (ἕναν)
(ἑνός) ἐνοῦ, ἐνοῦς	μιάς, μιανῆς	(ἑνός) ἐνοῦ, ἐνοῦς
ἕνα(ν) (ἕνανε)	μιά(ν)	ἓνα (ἕναν).

After the analogy of μιανῆς there is even a gen. masc. μιανοῦ. In Pontic the nom. (masc. and fem.) εἷς, acc. εἶναν (m.), ἕναν (f.) are in use; in Saranda Klisiés the nom. sing. neut. τὸ ἓν "the one."

2. δύο nom. and acc. of all genders; gen. sometimes δυῶ(νε) and δυονῶ(νε).

κ' οἱ δύο (καὶ οἱ δύο) "both," καὶ οἱ δύο μας "both of us."

1. On μία, δύο, cf. § 10, n. 1; on neut. ἕναν (like στόμαν, etc.), § 34, n. 4.

μιανῆς, δυονῶν, ἕνανε have been affected by the pronominal declension.

2. μὴν καὶ δύο like "one, two, three" = "immediately," "forthwith."

3. τρεῖς, masc. and fem.; τρία (or τριά) neut.; gen. τριῶ(ν).

4. Nom. and acc. masc. and fem. τέσσερις; neut. τέσσερα (τέσσαρα); gen. τεσσάρω(ν).

The following forms are also found: nom. m. τέσσαροι (τέσσεροι), acc. τέσσαρους or τεσσάρους, nom. and acc. f. πέσσαρες (τέσσερες).

5. The declension of the other numerals (διακόσιοι, etc.) is the same as that of corresponding adjectives.

On τρακόσα, τρακόσα, etc., v. § 10, n. 4.

§ 129. The examples given in the table show how the numerals are combined: the larger number precedes, the smaller follows *without* καί.

Numerals are combined with substantives as in German or in English, the numerals being always used as adjectives; thus, διακόσιες γυναῖκες, δύο χιλιάδες ἄθρόπιοι.

(b) *Ordinals.*

- § 130. "the first" ὁ πρῶτος  
 "the second" ὁ δεύτερος  
 "the third" ὁ τρίτος  
 "the fourth" ὁ τέταρτος.

To express ordinal numbers higher than "the fourth" the cardinal numbers (in the neut.) are employed with the def. article placed before them; thus, ὁ πέντε "the 5th," ὁ ἕξ "the 6th," ὁ ἑπτὰ "the 7th," ὁ τριάντα "the 30th," ὁ ἑκατό "the 100th," ὁ διακόσια, ὁ χίλια, ὁ δὺν χιλιάδες, ὁ ἕνα μιλιοῦνι.

The ancient ordinal numbers have disappeared out of the present popular language. Those from 2 to 5 occur partially in older or modified forms in the names of some week-days: δευτέρα "Monday" (ἡ δεύτερη "the second"), τρίτη "Tuesday," τετράδη "Wednesday" (but ἡ τέταρτη "the fourth"), πέφτη (also πέμτη) "Thursday" (fr. a. Gk. πέμπτη). Note also τὸ δέκατο "the tenth," "tithe," ἡ σαρακοστή "Lent," ἡ πενηκοστή "Whitsuntide."

(c) *Derivatives and Special Usages of Numerals.*

§ 131. *Fractions:* μισός, μισή, μισό "half," "half an hour" μισή ὥρα, "the half" τὸ μισό. When used in connection with other numbers it takes the form (ἦ)μισυ: e.g. ἑνὰ ἦμισυ (μιά ἦμισυ)  $1\frac{1}{2}$ , δύο ἦμισυ  $2\frac{1}{2}$ , τρεῖς ἦμισυ  $3\frac{1}{2}$ , πεντέ ἦμισυ  $5\frac{1}{2}$ , ἕξ ἦμισυ  $6\frac{1}{2}$ , δεκά ἦμισυ  $10\frac{1}{2}$ .

If a substantive follows such numerical terms there are two usages: (1) e.g. μιά ἦμισυ ὀκὰ "1½ oka," δύο ἦμισυ χρόνια "2½ years," etc.; or (2) μιὰ ὀκὰ καὶ μισή, δυὸ χρόνια καὶ μισό.

(ἕνα) τρίτο "a third," ἕνα τέταρτο (also ἕνα κάρτο) "a fourth," "quarter," τρία τέταρτα "three-fourths," "three-quarters of an hour" = τρία τέταρτα τῆς ὥρας.

The larger fractions are expressed periphrastically: "one-fifth" = ἕνα ἀπὸ τὰ ἢ στὰ πέντε (sc. κομμάτια);  $\frac{2}{10}$  = δυὸ ἀπὸ τὰ (στὰ) δέκα (κομμάτια), ἢ ἀπὸ (τὰ) δέκα (τὰ) δυὸ, etc.

1. *Per cent.:* e.g. 5 per cent. = πέντε (σ)τὰ ἑκατό (literary language, πέντε τοῖς ἑκατόν; cf. § 41, n. 2).

2. *Dates and o'clock.* The cardinal numbers are employed:—"one o'clock" = μιὰ ὥρα, "five o'clock" = πέντε ὥρα, but more usually "one o'clock" = (σ)τῆ) μιά, "three o'clock" = (σ)τῖς) τρεῖς; "half-past one," "half-past three" = (σ)τῆ) μιά ἦμισυ, (σ)τῖς) τρεῖς

ἡμισυ; "quarter past two" (στὶς) δὺ καὶ τέταρτο; "a quarter to four" (στὶς) τέσσερες παρὰ τέταρτο; "twenty minutes past five," "twenty minutes to six" (στὶς) πέντε καὶ εἴκοσι, (στὶς) ἕξ παρὰ εἴκοσι; "it is one (two) o'clock" εἶναι μιὰ ὥρα, δὺ ὥρες. "On the 1st, 10th, 25th April" (στὴν) πρώτη, or (στὶς) δέκα, εἰκοσιπέντε (τοῦ) Ἀπρίλι; "to-day is the 15th of the month" σήμερα εἶναι (ἔχομε) δεκαπέντε τοῦ μηνός; "the first of May" ("1st May") πρωτομαΐά, "1st Jan.," "New Year" πρωτοχρονιά; "in (the year) 1910" (στὰ) χίλια ἐννιακόσια δέκα; "Sunday, 13th Dec. 1909," κεριακὴ δεκατρεῖς (τοῦ) δεκέβρι χίλια ἐννιακόσια ἐννιά.

§ 132. *Distributive numbers* are formed (1) by placing ἀπό before the cardinal, or (2) by repeating the cardinal; thus, ἕνας ἕνας "one by one," "one at a time," ἀπὸ δὺ or δὺ δὺ "two and two," ἀπὸ δέκα or δέκα δέκα "by tens."

"How many times (Fr. fois)" is expressed by φορά (occasionally also by βολά): μιὰ φορά "once," δὺ, τρεῖς φορές "twice," "three times," πόσες φορές "how many times," πολλές φορές "many times," "often," ἀπὸ μιὰ δὺ φορές "every once," "twice." Note also χίλια μεράδια ὁμορφύτερη "a thousand times fairer."

In multiplication φορά is omitted; as, τρεῖς (οἱ) δέκα κάνουν τριάντα "three times ten make thirty." The following are exx. of other arithmetical calculations: δὺ καὶ τέσσερα (κάνουν) ἕξι "two and four make six," πέντε ἀπὸ δέκα (κάνουν) πέντε "five from ten leaves five," πέντε στὸ δέκα (κάνουν) δὺ "five into ten gives two (goes twice)."

"For the first time, second time," πρώτη, δεύτερη φορά; "the tenth or twentieth time" δέκα, εἴκοσι φορές.

"Single" = μονός or ἀπλός, "double," "twofold" διπλός or ἄλλος τόσος, "three-, four-, five-, tenfold" τρεῖς, τέσσερες, πέντε, δέκα φορές τόσο, etc., or even τρίδιπλος, τετράδιπλος, πεντάδιπλος, etc.

§ 133. The *Numeral substantives* in -αριά denote a definite number of persons or things; δεκαριά "the number of ten," e.g. καμιὰ δεκαριά ἄνθρωποι "some ten men," δωδεκαριά "twelve," "dozen" (also μιὰ ντουζίνα), εἰκοσαριά, εἰκοσιπενταριά, τριανταριά, διακοσαριά "a crowd of 20, 25, 30, 200." But "the number of one hundred" is ἑκατοστὺ (fem.); "about fifty" πάνω κάτω πενήντα.

The suffix -άρα is especially employed for the names of coins the value of a definite number of units, of which the most common in use are πεντάρα "5 Lepta piece," δεκάρα

“10 Lepta piece,” and analogously *δνάρα, εικοσάρα, πενηντάρα*, etc.

1. Similarly the neuters *δνάρι, πεντάρι, δεκάρι, εκατοστάρι*, etc. (e.g. *δεκάρι* “tener in cards”).

2. The abstract numbers in *-άδα* (a. Gk. *-άς, -άδος*) are rare, and employed only in specific senses: *ἡ Ἁγία Τριάδα* “the holy Trinity,” *ἡ δωδεκάδα*, lit. “the number twelve,” then “retinue” (e.g. of a King).

3. An indefinitely large number is expressed by *χίλια δνó*; in a similar sense *ἐξήντα δνó*.

The suffix *-άρικο* is employed in the same way to denote “containing a definite sum”: e.g. *δεκάρικο, εικοσιπεντάρικο, πενηντάρικο, εκατοστάρικο* “10, 25, 50, 100 drachma piece or bank note,” *χιλιάρικη μποτίλια* “a bottle holding 1000 δράμια.”<sup>1</sup>

The masculine suffix *-άρις*, fem. *-άρα*, denotes “of a particular age”; as, *τριαντάρις, ἑξηντάρις* “thirty, sixty years of age” (fem. *τριαντάρα*). On the employment of the gen. for designating age, v. § 45.

## PRONOUNS.

### (a) *Personal.*

#### § 134. First person *ἐγώ* “I.”

	Absolute.	Conjunctive.
Sing. Nom.	<i>ἐγώ</i> “I”	—
Gen.	<i>ἐμένα</i> “of me”	<i>μοῦ</i>
Acc.	<i>(ἐμέ) ἐμένα, μένα (ἐμένανε)</i> “me”	<i>μέ.</i>
Plur. Nom.	<i>ἐμεῖς</i> “we”	—
Gen.	<i>(ἐμᾶς)</i>	<i>μᾶς</i>
Acc.	<i>ἐμᾶς</i> “us”	<i>μᾶς.</i>

1. The following forms are also found: nom. *᾿γώ* and (in dialects) *ὀγώ, ἐώ*, also in Cyprus (*ἐ)γιώ* and *ἐγιώνη*, in Otranto *ενό*; gen. sing. *ἐμοῦ, ἐμενοῦ, ἐμονουῦ*, also *ἐμέ* (TEXTS I. a. 24. 41); acc. sing. *ἐμόν* and *ἐμόνα*; the gen. pl. *ἐμᾶς* (formerly also *ἐμῶν*) is quite rare (cf. e.g. TEXTS I. a. 24. 23).

2. The forms *ἐμεῖς, ἐμᾶς* for a. Gk. *ἡμεῖς, ἡμᾶς* have been formed on model of the sing. *ἐγώ*. *ἱμεῖς* (in North. Gk., e.g. Velv.) bears only apparent resemblance to the a. Gk. *ἡμεῖς*, an unaccented *ε* becoming *ι* everywhere (cf. § 7, n. 1), and so even *ιγώ = ἐγώ*.

<sup>1</sup> *δράμι* is a unit of weight, nearly 2 drams avoirdupois (400 *δράμια* = 1 *ὀκά*).



## § 135. Second person ἐσύ "thou."

	Absolute.	Conjunctive.
Sing. Nom.	ἐσύ, σύ	—
Gen.	ἐσένα	σοῦ
Acc.	(ἐσέ) ἐσένα, σένα (ἐσένανε)	σέ.
Plur. Nom.	ἐσεῖς, σεῖς	—
Gen.	(ἐσᾶς)	σᾶς
Acc.	ἐσᾶς, σᾶς	σᾶς.

1. Also: nom. *esú* (Bova), *ἑσου* and *ἑσούνη* (Cyprus); gen. sing. *ἑσενου*, *ἑσονου*; acc. *ἑσόν*, *ἑσόνα*. Forms with initial ζ (*ζέ*, *ζου*) occur in the Maina, TEXTS III. 3. Gen. pl. *ἑσούν* in the connection *ἀποπέε* *ἑσουν* in Pontus, TEXTS III. 13. b.

2. ἐσύ after the model of ἐγώ; ἐσεῖς ἐσᾶς after ἐγώ ἐμᾶς. Between the a. Gk. ἐμέ and m. Gk. ἐμένα, and between σέ and (ἐ)σένα, come the intermediary forms ἐμέν and ἐσέν, which survive still in Pontic (and occasionally also elsewhere); cf. ἐσέν, TEXTS III. 13. a.

## 136. Third person αὐτός "he."

	Absolute.	Conjunctive.
Sing. Nom.	αὐτός, αὐτή, αὐτό	(τός, τή, τό)
Gen.	αὐτοῦ, αὐτῆς, αὐτοῦ	τοῦ, τῆς
Acc.	αὐτό(ν), αὐτή(ν), αὐτό	τό(ν), τή(ν), τό.
Plur. Nom.	αὐτοί, αὐτές, αὐτά	(τοί, τέες, τά)
Gen.	αὐτῶ(ν), αὐτῶ(ν), αὐτῶ(ν)	τῶ(ν), τούς (m. f. n.)
Acc.	αὐτούς, αὐτές, αὐτά	τούς, τέες, τά.

1. Instead of αὐτός, εἰτός also is found in the Ionic Islands and in the region of the Aegean (e.g. Crete, Naxos, Chios); sometimes (e.g. in Epirus and Pelop.) *δαῦτος*; in Bova *ástos*, according to § 14, n. 2.

2. The North. Gk. forms τ (= τοῦ or τῆ), τν (= τῆν), τς (= τῆς, τούς) arise from the cause given in § 7, n. 1.

3. In Pontus (also elsewhere, e.g. Icarus) the pronoun appears as *ἀτός* (*ǎtos*), the forms of which are used both as absolute and conjunctive (exx. TEXTS III. 13). The regular forms of the conjunctive pronoun originated from the form *ἀτο*. Further noteworthy forms of the pron. conj. are τσῆ (τσ') beside τῆς (Ionic Islands, Epirus, Aegean); the forms ending in -ν take on frequently ε (more rarely α); thus, *τόνε* (*τόνα*), *τῆνε*, (gen. pl.) *τῶνε*, and even *μᾶσε*, *σᾶσε*; acc. (gen.) pl. *τῶς* beside *τούς*. Gen. sing. *ἀχτέ(ς)* and neut. *ἄ = τό* in Pontic: e.g. *τὸ παιδὶν ἀχτε* "his child," and *ἔκσεν ἄ* "he heard it."

§ 137. *Use of the Personal pronouns.* The nominative of the absolute form is employed only isolated or with the verb for emphasis; the verbal forms contain their subject in the

termination. Accordingly we may say, *e.g.*, ἐγὼ λέγω, ἐσὺ ρωτᾷς, αὐτὸς ξέρει "I say," "thou askest," "he knows," only when it is intended to throw the subject into *prominence*; thus, *e.g.* σῶπα ἐσύ "thou, keep still," ἔλα σὺ μόνος σου "thou, come thou alone," and especially in *contrast*: *e.g.* ἐγὼ ἔχω δουλειά, ἐσὺ περπατεῖς "I have work to do, you are taking a walk."

In the oblique cases likewise the absolute form stands only in isolation, or, if in the texture of a sentence, mostly in alliance with the conjunctive pronoun; but unless special emphasis is aimed at only the conjunctive pronoun is used in the sentence; thus, ποιὸν ἐρώτησες "whom didst thou ask?" σένα "thee," "thyself," μὲ ρωτᾷ "he asks me," σοῦ λέγω "I tell you," τὸ ξέρω "I know it," τόν(ε), τήν(ε), τοὺς γνωρίζεις "you know him, her, them." On the other hand, for the sake of emphasis, ἐμένα μὲ ξέρεις "me you know," ἐσένα πῶς σὲ φαίνεται "what do you think of it?" αὐτὸ θέλουν καὶ κεῖνοι "that is what they also wish," αὐτοὺς θέλω νὰ (τοὺς) ἰδῶ "I desire to see them," σ' ἐσᾶς τό 'πα "to you I said it" (or τό 'πα σ' ἐσᾶς "I said it to you").

1. The *pronomem conjunctum*, moreover, is quite frequently inserted pleonastically in instances like, *e.g.*, τό 'βρηκε τὸ μέρος "he found (it) the region," τ' ἄλλα τὰ 'βραν κνηροί "the hunters found (them) the others."

Note also the idioms τὴν ἔπαθα "I fell into it," πῶς τὰ πάτε (περνᾶτε) "how do you do?"

2. The nom. τός, τή, τοί appears in νά τος "there he is," νά τοι "there they are"; more rarely ποῦ εἶναι 'τος (ποῦ 'ν' τος), ποῦ εἶναι 'τη "where is he, she?"

For other usages of the conj. pron. , *v.* §§ 140-143.

§ 138. The *position* of the personal pronoun is clear from the examples given. The conjunctive pronoun *precedes* the verb, except with the 2nd. pers. imperative: δῶσε μου "give me," δές τονε "see him," πᾶρ(ε) το "take it," κυττάξετέ με "regard me," πέστε τους "tell them." When a verb is accompanied by a particle of negation, tense, or mood (θά, νά, ἄς) the pronoun stands between such particle and the verb; as, δὲν τὸν εἶδα "I did not see him," θὰ σοῦ δώσω "I will give you," νὰ σᾶς (εἰ)πῶ "let me tell you," ἄς τή(νε) φωνάξῃ "let him call her" (but: ἐμένα δὲ μὲ 'ρώτησε, αὐτὸν θὰ τὸν ἀκούσω). In combinations with the auxiliary ἔχω there is an option between, *e.g.*, τὸν εἶχα ἰδεῖ "I had seen him," δὲ μού εἶχε

εἶπεί "he had not told me," and εἶχα τοῦ εἶπεί, etc. θέλω when an auxiliary is treated like θά. With ἤθελα the usage fluctuates between σὲ ἤθελα παρακαλέσει and ἤθελα σὲ παρακαλέσει "I would request you." For the compound verbal forms, cf. § 223 ff.

1. In Cyprus, Rhodes, Crete, Chios, and other islands, and in Asia Minor (Pontus, Capp.), the rule for position is different, the pronoun being placed after the verb; as, παίρουν μὲ "they take me away," λέει μου, ἄκουσά τον, ἤμαθά το, ἐφώναζέ τον, ἐφορτώσαν τους; in Pontus, e.g., λέει ἄτον "he tells him," ἐβλέπ' ἄτον "he sees him."

When two pronouns come together the indirect object always precedes the direct: e.g. σοῦ, σᾶς τό 'πα (τὸ εἶπα) "I said it to thee, you," νὰ τοὺς τὸ στείλῃς "see that you send it to them," δὲ θὰ μᾶς τὰ φέρετε; "will you not bring it to us?" and similarly with the imperat. δῶσ(ε) μου το "give me it," φέρτε του το "bring him it."

2. The conj. pron. is, properly speaking, unaccented (proclitic or enclitic, § 39); still, in the proclitic position it generally is written with an accent. On account of the fluctuating orthographical usage no hard and fast rule can be laid down.

§ 139. Besides the personal pronouns, the ordinary people use (especially in addressing a person) peculiar forms of courtesy: e.g. ἡ ἀφεντιά σου, ἡ εὐγενεία σου "your lordship." Instead of the pronouns "thou, he, you, they," periphrasis is very common with the aid of the stereotyped genitive τοῦ λόγου (which took its rise from a mutilation of the expression διὰ λόγου [σου] "at thy command"); thus:

τοῦ λόγου σου "thou"  
 τοῦ λόγου σας "you"  
 τοῦ λόγου του, της "he, she"  
 τοῦ λόγου τους "they."

These forms remain unchanged in all cases: τοῦ λόγου σου δὲν ἦσουν στὸ σπίτι "you (*Monsieur*) were not at home," τοῦ λόγου τους τί κάνουν "how are their worships?" ἔχω καιρὸν νὰ ἰδῶ τοῦ λόγου της "it is a long time since I saw her," θὰ πάμε χωρὶς τοῦ λόγου σας "we will go without you."

When the expression is joined with the prepositions (εἰ)σέ, διά, ἀπό, or even with μέ, the art. is generally dropped: σέ λόγου σας ἔρχομαι "I am coming to you," ζητῶ ἀπὸ λόγου σου "I request of you," ἐπερπατοῦσα μὲ (τοῦ) λόγου του "I went walking with him (with *Monsieur*)."

The first person *τοῦ λόγου μου* (*μας*) is used to express the reflexive: *e.g.* *αἰστάνομαι τοῦ λόγου μου καλύτερα* "I feel myself better."

For the pronoun "self," *v.* § 157.

1. In addressing a person the vernacular always employs the 2nd pers. *sing.*; the use of the 2nd pers. pl. is a foreign affectation and confined almost altogether to the educated and to city centres. Beside the forms already given, *εἰτοῦ* (= *αὐτοῦ*) is used as a form of courtesy for *ἐσύ*: *e.g.* *εἰτοῦ νὰ τὸ κάμῃς* "do it (thou)."

2. Note the following rules of concord: *ἐγὼ καὶ σὺ θὰ πάμε τώρα* "you and I will now go," *ἐσύ καὶ ὁ φίλος σου ἐφύγατε γρήγορα* "you and your friend went away quickly."

(b) *Reflexive.*

§ 140.

1st Person.

(*τοῦ ἐμαντοῦ μου* "of me"                      *τοῦ ἐμαντοῦ μας* "of us")  
*τὸν ἐμαντό μου* "me"                              *τὸν ἐμαντό μας* "us."

2nd Person.

*τοῦ ἐμαντοῦ σου* "of thee,"                      *τοῦ ἐμαντοῦ σας* "of you"  
*τὸν ἐμαντό σου* "thee"                              *τὸν ἐμαντό σας* "you."

3rd Person.

(*τοῦ ἐμαντοῦ του* "of him"                      *τοῦ ἐμαντοῦ τους* "of them")  
*τὸν ἐμαντό του, της* "himself"                      *τὸν ἐμαντό τους* "themselves."

(*ἐαυτοῦ*) *ἐαυτό* is also employed instead of (*ἐμαντοῦ*) *ἐμαντό*, and in the same manner. To make emphatic, *τὸν ἴδιον ἐαυτό μου* or *τὸν ἐαυτό μου τὸν ἴδιο*, etc., is used.

1. These formations are merely stereotyped forms of the a. Gk. reflexive with the gen. of the pers. pron. following. In Crete a different expression is employed, *τὸν ἀπατό μου* (*σου*, etc.); for *τοῦ λόγου μου*, *cf.* § 139.

2. The reflexive is not much in use, often a middle voice taking its place, *v.* § 177, 2.

§ 141. The reciprocal pronoun "one another," "each other," is rendered (1) by combining *ὁ ἕνας* "the one" and *ὁ ἄλλος* "the other" (thus *ὁ ἕνας τὸν ἄλλο, ἢ μιὰ τὴν ἄλλη, κοντὰ τὸ ἕνα μὲ τὸ ἄλλο τὰ πίθωσα* "I placed them beside one another"); or (2) by (*ἀνα-*)*μεταξύ, ἀνάμεσα* (*ἀνάμεσο*) "between," "among," and the gen. pl. of the pers. pron. (*ἀναμεταξύ μας, μεταξύ σας, μεταξύ τους, ἀνάμεσά τους*); but frequently the middle voice expresses the reciprocal idea, *v.* § 177, 2.

In Capp. (Pharasa) an unchangeable (adverbial) *πενεντά(β)ο* is employed; as, *δώκαμε πειένταο* "we struck each other"—perhaps a remodelling of an expression *ἀπ' ἐν'α(ν) τ' ἄλλο*.

(c) *Possessive.*

§ 142. In m. Gk. there is no special adjectival pronoun denoting possession; it is supplied by the genitive of the conjunctive pronoun placed after the noun; thus, *ὁ πατέρας μου* "my father," *ἡ μάνα σου* "thy mother," *τὸ σπίτι του, της* "his, her house," *τὰ παιδιά μας, σας, τω(ν) (τους)* "my, thy, their children," *ὁ πιστός μου φίλος* "my dear friend," *ἡ καλή σου ἀδερφή* "thy good sister," *ἡ δόλια του μαννούλα* "his unhappy mother," *ἡ ἐθνική σας γλῶσσα* "your national tongue," *μ' ὄλη τοὺς τὴν καρδιά* "with their whole heart." As the examples indicate, the pronominal form leans upon a preceding adjectival attribute (but *τὰ μάτια της τὰ γλυκιά* "her sweet eyes," when the adj. is placed after the pronoun). It is less commonly attached to the second member (*ἡ δόλια ἡ Ἀρετούλα μου* "my unhappy A.," *τὸ δύστυχο νησί τους* "their unhappy island").

The definite article is by no means absolutely necessary; it drops out in addresses and in indeterminate expressions; as, *μάννα μου* "(my) mother," *γλυκειά μου ἀγάπη* "my sweet love," *καλή σου μέρα* "good day to you," *εἶναι φίλος μου* "he is a friend of mine, my friend," *ένας φίλος σου* "a friend of yours," *μὲ πόθο του (μου, etc.)* "with longing for it (me)."

Instead of *της* also *τ(η)* same as with art. and pron., TEXTS III. 5 (Ios) *τσης* (*ἡ κόρη τσης*). Instead of *μου, σου (του)*: *μ', σ' (τ')*, especially in North. Gk. dialects (§ 7, n. 1); thus, *ἡ μάνα μ', ἡ ἀδερφή σ', τοὺ τσιφάλ' τ', οὐ πόνος μ', οὐ γαμπρόζουμ* (§ 7, n. 2). Note also *μα* for *μας*, TEXTS III. 3 (Maina): e.g. *τὸ βόδι μα*. The final *-ν* of the noun is sometimes retained before the possessive gen. of the 3rd pers., cf. TEXTS I. d. 5; the resultant *δου, δης, δους* is occasionally generalised, cf. TEXTS III. 12. The Pontic *ἀχτέ* stands isolated, cf. *τὸν κῶλον ἀχτέ*, TEXTS III. 13. b, beside *του, ἀτου*, and *ἀτ*: e.g. *ἡ ψή ἀτου, τὸ σπίτιν ἀτ*.

§ 143. If the possessive is used predicatively (or as a substantive, "mine," etc., or with emphasis "(my) own"), (*ὁ δικός* (also *ὁ ἐδικός*) "own," is combined with the gen. of the personal pronoun:

*ὁ δικός μου, ἡ δική μου, τὸ δικό μου* "mine"  
*τοῦ δικοῦ μου, τῆς δικῆς μου, τοῦ δικοῦ μου*

τὸ δικό μου, τὴ δική μου, τὸ δικό μου  
οἱ δικοί μου, οἱ δικές μου, τὰ δικά μου  
τῶ δικῶ μου, τῶ δικῶ μου, τῶ δικῶ μου  
τοὺς δικούς μου, τὶς δικές μου, τὰ δικά μου.

Similarly: ὁ δικός σου "thine," ὁ δικός του, της "his, hers," ὁ δικός μας "ours," ὁ δικός σας "yours," ὁ δικός τω(ν) or τους "theirs"; e.g. αὐτὸ τὸ βιβλίον εἶναι δικό μου "this book is mine," τὸ δικό μου βιβλίον (more rarely τὸ βιβλίον τὸ δικό μου) "my own book," τὸ βιβλίον εἶναι τὸ δικό μου, ὄχι τὸ δικό σου "the book is mine, not yours," με δύναμι δική του "with his own strength."

Note οἱ δύο μας "the two (both) of us," ὅλοι μας "we all," "all of us."

1. The poss. pron. is sometimes thrown into emphasis also by the method of § 137, cf. ἐμᾶς ἢ ἀγάπη μας (TEXTS I. a. 24. 23) "our love."

2. *i dichédδα mi, su* (my, thy own daughter) TEXTS III. 2 (Terra d' Otr.) is equivalent to \*ἡ δικέλλα μου, σου, i.e. δικός with (Ital.) diminutive suffix.

θικός (in Velv.) is a phonetic transformation of δικός (v. § 37 n.). The fem. ἡ δικεῖά (cf. § 111) means "my wife," "my beloved."

3. Modern Greek, compared with the ancient, has lost ground in the poss. pron. Only the Pontic and Cappadocian dialects retain the ancient possessive in various forms and modifications; thus, in the dialect of Trapezus, ἐμός or τ' ἐμόν "mine," τ' ἐσόν "thine," (ἐ)μέτερος "our," σέτερος "your," and even κεινέτερος "their," and ἀλλεινέτερος "belonging to others." Cf., further, TEXTS III. 14. a. τ' ἀσὸν τὸ χἀτῆμό σ "thy death."

#### (d) Demonstrative.

§ 144. The pronoun αὐτός (§ 136) is employed also as a demonstrative "this, that." Besides the declension already given the following additional forms occur:

	Masc.	Fem.	Neut.
Sing. N.	αὐτόνος (αὐτοῦνος), αὐτεῖνος	αὐτεῖνη (αὐτεῖνα)	αὐτόνο (αὐτοῦνο) αὐτεῖνο, αὐτεῖνό
G.	αὐτουνοῦ, αὐτεινοῦ	αὐτεινῆς	same as Masc.
Acc.	αὐτόνα (αὐτόνε)	αὐτεῖνη(ν)	same as Nom.
Plur. N.	αὐτεινοί (αὐτεῖνοι)	αὐτεῖνες	αὐτάνα, αὐτεῖνα
G.	αὐτονῶν, αὐτεινῶν	αὐτονῶν, αὐτεινῶν	same as Masc.
Acc.	αὐτούνους, αὐτεινούς	αὐτεῖνες	αὐτάνα, αὐτεῖνα.

1. Also ἀτουνοῦ, ἀτεινῆς (ἐπουνοῦ), whence τοῦνο = αὐτό, in Otranto gen. *tunú* and *tínu*, Bova *ettúno* = αὐτοῦνος, gen. (*et*) *tunú*,

etc.; cf. also Pontic ἀτεῖν' = αἰτεῖνοι. In North. Gk. αὐτουνοῦ, αὐτεινῆς, etc., becomes ἀφνοῦ, ἀφινῆς according to § 37 n. In Saranda Klisiis the acc. sing. masc. is αὐτόννα (neut. αὐτόνα). This pronominal termination is found also in the pronouns of the following paragraphs (κείνοννα, ποιόννα, and also κανείναννα, ἄλλοννα, ἔνναννα, fem. κείννα fr. κείνηνα, ποιάννα, τέτοιαννα, etc.), and has been extended even to oxytone adjectives (e.g. μικρόννα, μικρήννα, ἀδρύννα).

2. The voc. αὐτέ (ἀπαντέ) is used when one is addressed whose name is unknown, or for the moment forgotten: ἄκουσε, αὐτέ "you there, hear!" For εὐτοῦ = ἐσύ, v. § 139, n. 1.

3. Instances like "George's house is larger than John's (that of John)" are rendered τὸ σπίτι τοῦ Γιώργι εἶναι μεγαλύτερο ἀπὸ (τὸ σπίτι) τοῦ Γιάννη.

§ 145. τοῦτος, ἐτοῦτος "this."

	Masc.	Fem.	Neut.
Sing. Nom.	(ἐ)τοῦτος	(ἐ)τούτη	(ἐ)τοῦτο
Gen.	(ἐ)τούτου	(ἐ)τούτης	(ἐ)τούτου
Acc.	(ἐ)τοῦτο(ν)	(ἐ)τούτη(ν)	(ἐ)τοῦτο.
Plur. Nom.	(ἐ)τούτοι	(ἐ)τούτες	(ἐ)τοῦτα
Gen.	(ἐ)τούτων(ν)	(ἐ)τούτων(ν)	(ἐ)τούτων(ν)
Acc.	(ἐ)τούτους	(ἐ)τούτες	(ἐ)τοῦτα.

Forms with -ν(ο)- :

S. N.	—	—	—
G.	τουτουνοῦ, τουτεινοῦ	τουτεινῆς	τουτουνοῦ, τουτεινοῦ
A.	τούτουνε, τούτονα	τούτηνε, τούτηνα	—
Pl. N.	τουτεινοί	τουτεινές	—
G.	τουτουῶ(ν), τουτει- νωῶ(ν)	τουτουῶ(ν), του- τεινωῶ(ν)	τουτουῶ(ν), τουτει- νωῶ(ν)
A.	τουτουνοῦς, τουτεινοῦς	τουτεινές	—

The pron. αὐτός or ἀβοῦτος "this"—declined exactly like τοῦτος—*is* peculiar to Pontic; cf. nom. pl. ἀβοῦτεῖν', TEXTS III. 13. a. In Chios note τοῦος and ἐτοῦος with dissimilatory loss of the middle τ, in Bova the neut. forms are *túndo* = τοῦτο and *túnda* = τοῦτα.

§ 146. ἐκείνος and κείνος "that."

	Masc.	Fem.	Neut.
Sing. Nom.	ἐκείνος	ἐκείνη	ἐκείνο
Gen.	ἐκείνου, ἐκεινοῦ	ἐκείνης, ἐκεινῆς	ἐκείνου, ἐκεινοῦ
Acc.	ἐκείνο(ν), ἐκεί- νονα, ἐκείνονε	ἐκείνη(ν), ἐκεί- νηνα	ἐκείνο.
Plur. Nom.	ἐκείνοι, ἐκεινοί	ἐκείνες	ἐκείνα
Gen.	ἐκείνων(ν), ἐκεινω(ν)	(ε) = Masc.	= Masc.
Acc.	ἐκείνους, ἐκεινοῦς	ἐκείνες	ἐκείνα.

1. Sometimes (ἐ)κεῖός for ἐκεῖνος; in Pontic also ἐεῖνος.—(ἐ)τσείνος (τσείνος) in the dialects mentioned in § 17. In Chios τσεῖνοσε, TEXTS III. 9, shows the supplementary ε of the acc. also in the nom., only, however, in the absolute final, and in like position in Chios final -ς of any nom. is generally supplemented by -ε; as, λωλόσε = λωλός "crazed," and so forth.

2. The m. Gk. demonstratives correspond to the a. Gk., but they have suffered much by assimilation in their declension: in τοῦτος τ and ου are carried through (compared with a. Gk. οὔτος, ταύτην, etc.), τοῦτος and ἐκεῖνος produce ἐτοῦτος and κείνος. The accent of αὐτός gave rise to forms like ἐκεινοῦ (or τουτοῦ), just as, on the other hand, αὐτος (δαῦτος) is accented after model of τοῦτος; and, lastly, formations like αὔτεινοῦ, τουτεινοῦ, etc., have really been produced by the forms of ἐκεῖνος (ἐκεινοῦ), and have finally given rise to pronominal forms like τοῦνος, etc. Such remodelling on analogy has assumed huge dimensions; apart from μιανοῦ, μιανῆς (§ 128), cf. also the forms to be cited in the following paragraphs.

3. The neut. κείνο in TEXTS III. 12 means "that and that" = "such and such is the case."

§ 147. When one of the pronouns, αὐτός, τοῦτος, or ἐκεῖνος is connected with a substantive, the substantive is always preceded by the article; thus, αὐτὸς ὁ ἄντρας "this man," τούτη ἡ γυναῖκα "this woman," ἐκεῖνο τὸ παιδί, κειὸ τὸ παιδάκι "that child," or also ὁ ἄντρας αὐτός, ἡ γυναῖκα τούτη, τὸ βιβλίον μου ἐκεῖνο "that book of mine." The gen. of the pron. stands preferably before the word to which it refers, as ἐκεινῆς ὁ ἄντρας "the husband of that (woman)."

Moreover, αὐτός and ἐκεῖνος serve to point to a relative: e.g. αὐτὸ ποῦ or ἐκεῖνα ποῦ "that which," τὴν ὥρα αὐτῆ ποῦ "the hour in which."

The pronouns in this capacity may be strengthened by the particle δά: e.g. αὐτὸς δά, ἐκεῖνος δά "this one here," "that one there."

§ 148. τέτοιος "such a."

Sing. τέτοιος	τέτοια	τέτοιον(ν)
τέτοιον	τέτοιας	τέτοιον
τέτοιον(νε)	τέτοια(ν)	τέτοιον(ν)
Plur. τέτοιои	τέτοιες	τέτοια
τέτοιων(ν)	τέτοιων(ν)	τέτοιων(ν)
τέτοιους	τέτοιες	τέτοια.

Thus: τέτοιος ἄνθρωπος "such a man," τέτοια ὄμοψη κόρη "such a fair girl."

1. τέθκιος in Velvendos (TEXTS III. 11) is a phonetic remodelling of τέτοιος, v. § 10, n. 5. The form ἀείκος "such a" is peculiar to Pontic.



2. The a. Gk. *τοιούτος* has been ousted by *τέτοιος*, really a remodelling of an older *τί-τοιου*, *i.e.* "somewhat such."

3. Also *τοσοῦτος* has been thrust out by *τόσος* "so much, as much, as many, so great"; the neut. *τόσο(ν)* "so much," "so very," is quite common. Moreover, one may say, *e.g.*, *τριάντα μέρες καὶ ἄλλες τόσες νύχτες* "thirty days and as many nights," *τόσω χρονῶ ἄθρωπος* "a man of so many years," *τόσα καὶ τόσα* "so many," *i.e.* "numberless." "So great" is rendered by *τόσος* in the sing. with the indef. article, in the pl. by *κάτι*; thus, *ἓνα τόσο κομμάτι* or *ἓνα κομμάτι τόσο* "so great a piece," pl. *κάτι τόσα ξύλα* "such great logs"; generally, however, *τόσο μεγάλος* "so great" is also employed.

(e) *Relative.*

§ 149. The most common relative is the relative adverb *ποῦ* (also *ὅπου*, *όπου*), lit. "where," which remains the same for all genders, numbers, and cases. To express the oblique cases the conjunctive pronoun is usually attached to the verb of the relative clause. Examples: *ὁ ἄθρωπος (ὁ)ποῦ ἦρθε* "the man who came," *οἱ γυναῖκες ποῦ μ' ἐφώναξαν* "the women who called me," *ὁ γιατρὸς ποῦ τὸν ἔστειλα* "the physician whom I sent," *ἡ ἐφημερίς ποῦ τὴν γράφει ὁ Σουρῆς* "the newspaper which S. edits," *τὸ βιβλίον ποῦ τὸ διάβασες* "the book (that) you read," *τὰ παιδιὰ ποῦ γνωρίζω τὴ μάνα τους*, "the children whose mother I know," *ὁ μαθητὴς ποῦ τοῦ (ἔ)δωκα τὸ βιβλίον* "the pupil to whom I gave the book," *τοῦ πλὶ ποῦ οὐ βασίλειος χάνουνταν γὰρ αὐτό* "the hen which the king held so dear" (TEXTS III. 11).

The pronoun *ὁ ὁποῖος* "who," "which"—regularly declined—is of learned origin and little used by the common people.

§ 150. Relatives with a specific meaning:

*ὅποιος*, *ὅποια*, *ὅποιο(ν)* or *ὅποιος κὶ ἄν* "whoever, whatever,"—declined like *τέτοιος*.

*ὅσος* "as great," "as much as" correlative to *τόσος*, especially in the forms *ὅσο* (*ὅσο κὶ ἄν*) "however much," "whatever,"<sup>1</sup> *τόσο ὅσο* "as much as," *ὅσοι* "all who," (*ὅλα*) *ὅσα* "all that, as many as," *πῆρε πρᾶμάτεες ὅσες ἤθελε* "he took as many articles as he wished."

*ὅτι* (*ὅτι κὶ ἄν*) "that which," "whatever," "all that" (for which also *ὅλα ὅτι*); *ὅτι λογῆς* "of what(ever) kind," *ὅτι ὥρα* "whichever hour."

<sup>1</sup> Also a conjunction, *v.* § 275.

1. Other forms of the a. Gk. ὅστις are rare; a gen. sing. ὅτινος and gen. pl. ὅτινων are still met with. In Crete and S.-E. Gk. the article forms τόν, τήν, τό serve as relatives. Moreover, τά is also possible for ὅτι or ὅσα, as, τά ἔβαλες στό νοῦ σου δέν εἶν' ἀληθινά "what you have got into your head is not true." This τά is sometimes in dialects employed instead of the relative ποῦ. Note, finally, τοῦ for ποῦ in Cappadocia, TEXTS III. 14. b.

2. ὄγιος "qualis" (properly ὁ οἶος) is current in dialects: e.g. on the mainland and also in Syria.

Cf. § 263 ff. for the construction of the relative sentence.

(f) *Interrogative.*

§ 151. ποιός "who?" "which?"

	Masc.	Fem.	Neut.
S. N.	ποιός	ποιά	ποιό(ν)
G.	ποιοῦ, ποιανοῦ, ποιο(ν)νοῦ	(ποιᾶς) ποιανῆς	= Masc.
A.	ποιό(ν), ποιόνη, ποιόνα	ποιά(ν), ποιάνη, ποιάνα	ποιό(ν).
Pl. N.	ποιοί	ποιές	ποιά
G.	ποιῶν(ε), ποιουνῶν, ποιουνῶν, ποιανῶν for all three genders		
A.	ποιούς, ποιονούς ποιουνούς, ποιανούς	ποιές	ποιά

ποιός—ποιός "the one—the other" "this" "that" (indefinite).

Except as intruder from the literary language the form ποῖος for ποιός occurs only in the dialects mentioned in § 10, n. 1. On πχιός, πσός, etc., v. § 10, n. 5.

§ 152. τίς "who?" τίνος "whose?" "of whom?" τίνα "whom?" are rare: e.g. τίνος εἶναι τοῦτο "whose is this?" The invariable τί "what," "which," is mostly employed: τί ἄ(ν)θρωπος "which man?" τί γυναῖκα "which woman?" τί λογῆς "of what kind?" as τί λογῆς ἀθρώποι "what kind of men?"<sup>1</sup> τί ὥρα εἶναι "what o'clock is it?" τί ἄντρες εἶν' αὐτοί "which men are these?" τί κάνεις "what are you doing?"

1. With τί belongs γιατί "why? wherefore?"—same meaning as the simple τί.

2. Instead of τί the word ἵντα (ἵντά) "what?" (γιάντα = για ἵντα "why?" ἵντα λογῆ "how? in what manner?") is used in the Aegean region (e.g. Crete, Naxos, Chios) and in Cyprus; in Lesbos τίδα, in

<sup>1</sup> The stereotyped λογῆς in an expression like τὰ λογῆς λογῆς βιβλία means "books of all kinds," "the various books."

Aegina *ντά*, in Pontos *ντό*. These forms originated from *τί εἰν(αι) τὸ* (*τὸ*). Note also from Pontos *τόσοιός = ποιός* (TEXTS III. 13. a).

3. *τούλογος*, f. *τούλγη* "what?" "of what kind?" (TEXTS III. 12) is a new formation from *τί λογῆς*.

(g) *Indefinite and quasi-pronominal Adjectives.*

§ 153. *κανείς, κανένας* "any," "anybody" (adjective and substantive).

	Masc.	Fem.	Neut.
Sing. Nom.	<i>κανείς, κανένας</i>	<i>καμ(μ)ιά</i>	<i>κανένα</i>
Gen.	<i>κανενός, κανενού(ς)</i>	<i>κα(μ)μιᾶς</i>	<i>κανενός, κανενού(ς)</i>
Acc.	<i>κανένα(νε)</i>	<i>κα(μ)μιά(ν)</i>	<i>κανένα.</i>

With a negative or in a negative reply it means "no one," "nobody": *κανένας ἄθρωπος δὲν τὸ εἶπε* "no man said it," *κανεῖς δὲν τὸ ξέρει* "nobody knows it," *δὲν εἶδα κανένα* "I saw nobody," *ἦρθε κανεῖς*;—*κανεῖς* "did anybody come? Nobody." "Any one" may be rendered also by *ένας*.

1. *κανεῖς* does not appear in instances like *δὲν ἔλαβα γράμμα* "I received no letter," *δὲν ἔχω παράδες μαζί μου* "I have no money with me"; in the first instance *κανεῖς* may be inserted if *no* is emphatic.

"Anything," "something," when positive is *κάτιτι* or *κάτι*, when in a negative or quasi-negative sentence *τίποτε*; as, *κάτιτι πρέπει νὰ γίνη* "something must happen," *ἂ σὲ ρωτῶ κάτιτι, πρέπει ν' ἀπαντᾶς* "if I ask you anything you must answer"; but *ἔχεις τίποτε γιὰ μένα*; answer *τίποτε* "have you anything for me? Nothing." *ἔφερες τίποτα πράματα*; "did you fetch any articles?" *κάτι (λίγα) βιβλία* "some books."

"Nothing" in a sentence is rendered by *τίποτε* and the negative: *δὲν ἦταν τίποτε* "it was nothing," *δὲν εἶδα τίποτε* "I saw nothing."

"Some," "a little" (adj.) *κάτι* (indecl.): *δῶσε μου κάτι ψωμί* "give me a little bread"; *κάτι* with a plur. means "some" ("several"): *κάτι στρατιώτες* "some soldiers," *κάτι παιδιά* "some children."

2. Beside *κανένας* sometimes *καένας* or *κανέας* (§ 33, n. 4), *κάνας*, *κάνα* (gen. *κανού*), and *καγκανένας καγκαμιᾶ καγκανένα*; also *κατιντί* for *κάτιτι*; *τίποτε* is quite plastic phonetically: e.g. *τίποτες, τίποτα, τίποτας, τίποτις, τίβοτσι* (Crete).

3. The a. Gk. indefinite *τις* has been lost except in the fragments in *τί-ποτε, κά-τι(τι), κάθε-τις κάθε-τι* (§ 155); the use of *τινός =*

τις is rare and not genuine vernacular. The word *καρείς* (also written *κάνεις*) that has supplanted *τις* is a combination of *κάν*, *i.e.* *καὶ ἄν*, and *εἷς*; *κᾶν* (*κάν*) "at least," "even" is also employed as an independent particle in a sentence: *e.g.* ἂ δὲν εἶναι ὅλο, ἄς εἶν' ἓνα μέρος *κάν* "if it is not all it is at least a part." The *κα-* taken from *καρείς*, *κα(μ)μιά*, etc., occurs again in *κά-τι*. Moreover, with this *καν-* or *κα-* the indefinite adjs. *κάμποσος* and *κάποιος* (§§ 154, 156) and the adverbs *κάπως* "somehow," *κάπου* "anywhere," *κάποτε* "sometimes," were formed.

4. *καρείς* is noteworthy as exhibiting a survival of the old nominative form (as in *καθείς* "every" beside *καθένας* and in the Pontic *εἷς = ἕνας*). Occasionally an acc. *καρεί(ν)* from *καρείς* is found.

§ 154. *κάποιος* "anybody," "somebody," pl. "some" (*κάποιοι ποῦ* "some who") is declined like *τέτοιος*; but note the additional forms of the gen. *καποιονουῦ*, *καποιανῆς*, and acc. *κάποιονε*, gen. pl. *καποιονῶ(ν)*.

§ 155. *καθείς καθένας* (also *ὁ καθένας*) as substantive "every one," "each."

	Masc.	Fem.	Neut.
Nom.	<i>καθείς, καθένας</i>	<i>καθεμιά</i>	<i>καθένα</i>
Gen.	<i>καθένος, καθενουῦς</i>	<i>καθεμιᾶς, καθεμιανῆς</i>	= Masc.
Acc.	<i>καθένα(ν)</i>	<i>καθεμιά(ν)</i>	<i>καθένα.</i>

Adjectival "each," "every" is *κάθε* (more rarely *κάθα*), indeclinable; thus, *κάθε χρόνο* "each year," *κάθε φορά* "every time," *μὲ κάθε τρόπο* "in every way," *κάθε λογῆς* "of every kind," *κάθε τρεῖς μέρες* "every three days." M. Gk. here employs the definite article where German employs the indefinite (*ein jedes*) and English no article: *e.g.* *μάγευε τὴν κάθε καρδιά* "she charmed each heart."

"Each, every (one, thing)" subst. is also *κάθετις*, neut. *κάθετι*, with or without the article: (*τὸ*) *κάθετι ποῦ γένηται, γένηται ἀπὸ ἀνάγκη* "everything that happens, happens of necessity."

1. Note in Pontic *κάθα εἷς = καθένας*. Beside *κάθε* or *κάθα*, *πᾶσα* is also found (properly fem. of a. Gk. *πᾶς*) for all genders: *πᾶσα ὥρα* "each hour" (Velv.), *πᾶσα βράδν* "every evening" (Naxos); similarly *πασαένας* "each one," gen. *πασανός*, etc. (*e.g.* in Crete and Cyprus).

2. *καθένας* originated from the a. Gk. *καθ' ἕνα*, which became stereotyped and passed for the acc. of a substantival pronoun.

§ 156. *κάμποσος* "good many," "pretty much," "considerable," "several" (*κάμποσος κόσμος* "good many people")

or "fairly large" (*κάμποση πόλι* "a pretty (rather) large city"), pl. "some," "few," "several."

	Masc.	Fem.	Neut.
Sing.	<i>κάμποςος</i>	<i>κάμποση</i>	<i>κάμποσο(ν)</i>
	<i>κάμποσου</i>	<i>κάμποσης</i>	<i>κάμποσου</i>
	<i>κάμποσο(ν)</i>	<i>κάμποση(ν)</i>	<i>κάμποσο(ν)</i>
Plur.	<i>κάμποσοι</i>	<i>κάμποσες</i>	<i>κάμποσα</i>
	<i>κάμποσω(ν)</i>	<i>κάμποσω(ν)</i>	<i>κάμποσω(ν)</i>
	<i>κάμποσους</i>	<i>κάμποσες</i>	<i>κάμποσα.</i>

Plur. also *καμπόσοι* and sing. *καμπόσος*, etc.

"Some" may be rendered also by *μερικοί* or *κάποιοι* and (adj.) also by *κάτι* (§ 153); thus, *κάμποσοι, κάποιοι, μερικοί, κάτι (ἄθρώποι)* "some (men)."

*ὅλος*, in many parts *οὔλος* "whole," "all," pl. "all": *ὅλος ὁ κόσμος* "the whole world," *μὲ ὅλη μας τὴν καρδιά* "with our whole heart"; if the subst. is indeterminate *ὅλος* takes no art., as, *ὅλη μέρα* "all day long," *ὅλη νύχτα* "all night." If used as a subst. *ὅλος* may take the article: *ὅλα* and *τὰ ὅλα* "all." Note specially *ὅλοι μας, σας, τους* "all of us (we all), you all, they all (all of them)."

1. "Whole," "complete" is *ὀλάκερος*: e.g. *ὀλάκερο τὸ σπίτι* "the whole house," or *ἓνα ὀ. σπ.* "a whole house."

*ἄλλος* or *ἕνας ἄλλος* "another, one more" (cf. *ἄλλο [ἕνα] ψωμί* "another [piece of] bread," *ἄλλα ἑκατὸ γρόσια* "a hundred piastres more"), *ὁ ἄλλος* "the other" (subst. and adj.); sometimes with the article repeated: e.g. *οἱ ἄλλες οἱ γυναῖκες* "the other women."

2. The word *πασκά* "other" (TEXTS III. 14. a) is of Turkish origin.

*ὅλος* and *ἄλλος* are declined like an adj., but pronominal forms are also found, like gen. pl. *ὀλονῶν*, acc. *ὀλουνοῦς*, gen. sing. *ἀλλουνοῦ, ἀλλεινῆς*, acc. *ἄλλονε*, etc.

3. In Pontic (TEXTS III. 13. b) neut. pl. *ὄlä* (fr. \*ὄλια) for *ὄλα*; in Saranda Klisiés (TEXTS III. 12) *ἄλλ* = *ἄλλο*: e.g. *τὸ ἄλλ' τὸ ποδάρι* "the other foot" (cf. τὸ ἔν, § 128, 1 n.).

§ 157. *ὁ ἴδιος* "the same," "self," declined like *πλούσιος* (§ 109); *ἐγὼ ὁ ἴδιος* "I myself," *σεῖς οἱ ἴδιοι* "yourselves."

*μόνος* when meaning "self" is combined with the gen. of the personal pronoun: (*ἐμὸν*) *μόνος μου* "(I) myself," (*αὐτὸς*)

μόνος του "himself," (ἐμείς) μόνοι μας "ourselves," etc.; μοναχός (μονάχος) is similarly employed; so also ὁ ἑαυτός μου or ἀτός μου (ἀτή μου) or ἀπατός μου (ἀπατή μου), etc., "myself."

ὁ (ἡ, τὸ) τάδε(ς) "the so and so," "certain," "the what-do-you-call-it," is usually indeclinable: gen. and acc. τοῦ, τὸν τάδε(ς), sometimes also gen. τοῦ ταδινού, τῆς ταδινῆς. In the same sense also:

Nom. ὁ δεῖνα(ς), ἡ, τὸ δεῖνα

Gen. τοῦ, τῆς, τοῦ δείνος

Acc. τὸ, τῆ, τὸ δεῖνα.

ὁ δεῖνας καὶ ὁ τάδες "the one as well as the other," "all together."

μόνος "alone" and μόνος "single" are treated as regular adjectives.

#### PREPOSITIONS.

§ 158. The *proper* prepositions are regularly joined with the acc.; the (old) gen. has maintained itself only in a few fixed formulæ; *v.* §§ 161, 6. n. 2, 162, 4. n. 2, 164 n. Prepositions may also govern an adverb (*e.g.* ἀπὸ μπροστά "from before," "in front," ἀπὸ τότες "since then," ὡς πότε "how long?") and sometimes even a nominative (*cf.* §§ 161, 1, 163, 2). The most commonly used prepositions are εἰς, ἀπὸ, μέ, γιὰ, less frequently κατὰ, παρά (*v. n.*), ἀντίς, χωρίς, δίχως, ὡς, and in dialects ὄχ, πρός. The *improper* prepositions arise from the union of an adverb with a proper preposition.

The proper preps. are inherited from the a. Gk.; here m. Gk. has suffered considerable loss. Occasionally obsolete preps. turn up in the vernacular texts through borrowing from the literary language (thus πρό). Some a. Gk. preps.—apart from those used in compound verbs (§ 159)—survive only in an altered or a quite limited usage. Thus παρά appears with the comparative (§ 120), with dates (§ 131, n. 2), in expressions like παρὰ τρίχα "within a hairbreadth," παρὰ (ἔνα) γρόσι "a penny too little," and as a conjunction = *nisi* (§ 120, n. 1) or "but" (§ 260). Note παρακάτω "farther under," "below," παραπάνω "farther over," "higher up," etc., and also dialectically (in Cyprus) παρὰ ᾠωνίως "in a queer fix." Other a. Gk. preps. survive only in adverbial expressions in which the meaning of the prep. is often more or less obscured; *cf.* ἀναμεταξύ "between," "amongst," ἐπιτόνον in παίρνω ἔ. "I lay to heart," πίστομα "on the mouth," "prostrate," πρὸ κεφαλῆς (Cyprus) "at the head of the table" in dining, προχτές "day before yesterday," πρόμυτα "on the nose."

§ 159. In *compound verbs* the following prepositions are still in active use:

1. ἀπο-: *e.g.* ἀπολύνω "release," ἀποχαιρετίζω "take leave," "bid farewell"; especially to denote a completed act (*perfective*): *e.g.* ἀποτρώγω "finish eating," ἀποκοιμῶμαι "fall asleep," ἀποδείχνω "prove," ἀποτελειώνω "complete." *Cf.* also τὸ ἀποφά(γ)ι "fragments left after dinner, broken meat."

μετα- or ματα- (*v. μέ*): μεταφιλῶ "kiss once more," ματαβγαίνω "come out again."

1. μάτα occasionally serves as an independent adverb, "again."

κατα- (κατε-): κατεβαίνω "descend," κατεβάζω "let down," καταπίνω "drink in one draught," κατασφάζω "butcher." *Cf.* also § 116, n. 3.

παρα-: παραβαίνω "transgress," παραδίδω "surrender," παρακάνω "exaggerate," παρακοιμῶμαι "sleep in," παρατρῶγω "overeat myself," παρακούω "I hear wrongly," "disobey." *Cf.* also παραγίος "adopted son," παραμάννα "foster-mother."

2. The preps. εἰς (σέ), διά and πρὸς are quite limited in their employment: *e.g.* σεβαίνω "enter" (usually μπαίνω), διαβαίνω "pass by," προσφέρω "offer."

2. ἀνα- (ἀνε-): αναβαίνω (ἀνεβαίνω) "go up," ἀναμένω "await," ἀνασέρνω "draw up," ἀναστενάζω "sigh aloud."

ξε- denotes separation, release, also overcoming, heightening or completion of an act or state, and is the most common verbal prefix: ξεβιδώνω "unscrew," ξεγλυτώνω "get free from," "escape," ξεκάνω "put aside," ξεφυτρώνω "grow up," ξεγράφω "erase," ξεδιψῶ "quench my thirst," ξεκουράζω "rest," "recreate," ξεπερνῶ "exceed," ξεφωνίζω "cry out," ξετρελλαίνω "drive quite mad," ξετελεύω "finish completely." *Cf.* also ξέσκεπος "uncovered."

1. For the origin of ξε-, *cf.* § 182, n. 2; the form ἐκ remains in βγαίνω, βγάλω, γδέρνω, γλυτώνω, etc. = a. Gk. ἐκβαίνω, ἐκβάλλω, ἐκδέρω, ἐκ-λυτός.

ξανα- (from ἐξ + ανα-) denotes repetition: ξανακάνω "do it once more," ξαναβλέπω "see again," ξαναλέγω "say again," "repeat."

2. ξανά serves also as an independent adverb "again."

3. Other a. Gk. prepositions are found only in certain verbs, and are for the most part entirely obscured; *cf. e.g.* (ἐ)μπαίνω "go in,"

“enter,” μπάζω “bring in,” (ἐ)ντρέπομαι “am ashamed,” περ(ι)πατῶ “walk,” προκόφτω “make progress,” (ὶ)παντρεύω “marry,” (ὶ)πάγω “go,” συνάζω “collect.”

*Proper Prepositions.*

§ 160. εἰς, before the article usually ’ς (*v.* § 55), otherwise σέ (εἰσέ) “in,” “to,” “at,” “on,” “into,” “toward,” “against,” denotes:

1. Place or local relation in answer to the question *where?* *whither?* (either as goal or direction): *e.g.* εἶναι στοὶ σπῖτι “he is in the house, at home,” ἔχει στοὶ χέρι “he holds in his hand,” μιὰ γωνιὰ στοὺν ἥλιο “a nook in the sun,” κάθεται στοὶ παραθύρι “he is sitting at the window,” κάθεται στὴν καρέκλα “he is sitting on the chair,” πηγαίνω στὴν πόλι, στὴν ἐξοχή, στοὶ βουνό, στὴν Ἀθήνα, στοὶ λιμένα “I am going into (to) the city, into the country, to the mountain, to Athens, to the harbour,” βάλλω στοὶ τραπέζι “I lay on the table,” καθίζω στοὶ τραπέζι “I take a seat at the table,” σηκώνω τὰ χέρια στοὺν οὐρανόν “I raise my hands to (toward) heaven,” στοὺς Φράγκους “among the Europeans,” σ’ αὐτὴ τὴ φτωχὴ κόρη (TEXTS III. 4) “with this poor maid,” πήγε στοὺν πατέρα του “he went to his father,” ἔλα σέ μένα “come to me,” ἔστειλε στοὶ βασιλιά “he sent to the king,” τὸ ἔχω στοὶ νοῦ μου “I have it in my mind.” For εἰς supplanting the dative, *v.* § 54, c; for the genitive construction after εἰς, *v.* § 46.

2. Point or duration of time in answer to the question *when?* *how long?* *e.g.* σέ καιρό “at a (in) time,” στὴν ἴδια ἐποχὴ “at the same epoch,” στὴν ὥρα του “at the right time,” στὰ χίλια ὀχτακόσια ἐνεήντα πέντε “in (the year) 1895,” στὶς ἑπτὰ [ὥρες] “at seven o’clock,” σέ πέντε μέρες “in, within, five days,” σέ λίγο (καιρό) “in a short time, soon.” For the accusative (without prep.) in the same function, *cf.* § 52.

3. A state or action during which something occurs, or which is regarded as the goal (or object): *e.g.* στοὶ ταξίδι “on the journey,” σέ φτώχειας ἀνάγκη “in the grip of poverty,” στ’ ἄστρο “in (the light of) the stars,” στὰ σκοτεινά “in the dark,” βγαίνω στοὶ σιργιάνι “I go for (on) a walk,” πηγαίνω στοὶ κυνήγι “I am going to the chase” (*cf.* § 51), κόφτω στὰ δύο “I cut in(to) two,” καταγίνεται σέ γράψιμο “he is engaged (at) writing,” κάθισε στοὶ φαγι “sit down to table (to eat),” περιορίζομαι σέ τοῦτο “I confine myself to this,” πάγαινε στοὶ



καλό "go in peace," "success be with you" (ἐπήγγε στὸ καλό means also "he went away about his business").

Note also: προσέχω σέ "I care for," βλέπω στὰ μάτια μου "I see with my eyes" (usually μέ), τὸν περνῶ στὸ τρέξιμο "I surpass him in running," ὀρκίζομαι σέ "I swear by, upon," στὸ θεό (σου) "by (thy) God," στ' ἀλήθεια "in truth," "indeed."

For εἰς in the improper prepositions, *v.* § 170 f.

§ 161. ἀπό (also ἀπ', ἀφ' before the article; in dialects ἀπέ, πέ, and ἀπού) "of," "from," "out of," "ago," "by," denotes:

1. The point of departure in place or time: ἦρθε ἀπὸ τὴν πόλι "he came from (out of) the city," τὸ νερὸ τρέχει ἀπ' τὸ πηγάδι "the water runs from the fountain," φεύγει ἀπ' τὸ χωριό "he flees out of the village," ἀπ' ὀπίσω "from behind," ἀπὸ χεῖλι σέ χεῖλι "from lip to lip," λέγω ἀπ' τὴν καρδιά μου "I say (it) from my heart," ἀπὸ τότε (also ἀ. τ. καὶ δώθε) "from that time," "since then," ἀπὸ δέκα ὥρες "ten hours ago," ἀπὸ τὶς τρεῖς "since three o'clock," ἀπ' τὴν ἀυγή "since dawn,"<sup>1</sup> ἀπὸ καιρὸ σέ καιρό "from time to time";—with the nominative ἀπὸ παιδί or ἀπὸ μικρός "from childhood," ἀπὸ πλούσιος ἔγινε ζητιάνος "from being a rich man he became a beggar."

Notice the peculiar rendering in περνῶ ἀπὸ τὴν πόρτα σου "I go past your door," περάσανε ἀπὸ κάτω "they went by underneath," παίρνω ἀπὸ τὰ βουνά "I take the way over the mountains," θὰ περάσω ἀπὸ τὴ Σμύρνη "I will travel *via* S.," ἐβγήκε ἀπ' ἄλλη πόρτα "he went out through another door," ἐπήγγε ἀπ' ἄλλο δρόμο "he went another way" (πήγγε ἀπὸ κακὸ σπαθί στὸ σεφέρι (TEXTS II. b. 5) "he went to the war to his undoing [lit. with an evil sword]"), πιάνω ἀπ(ὸ) τὸ χέρι "I grasp by the hand," δένω ἀπ(ὸ) τὸ δέντρο "I bind to the tree," ἀρχίζω ἀπὸ τὰ εὐκολώτερα "I begin with the easiest."

2. That (person or thing) from which one separates (by becoming free or differing, etc.), against which he defends himself, or which he fears: τοὺς χωρίζω τὸν ἕνα ἀπ' τὸν ἄλλο "I separate them from one another," ἀχώριστος ἀπὸ "in-

<sup>1</sup> The expression "not for a long time" is peculiarly rendered: ἔχω καιρὸ (μέρες, χρόνια) νὰ τὸν ἰδῶ (without a negative) "I have not seen him for a long time (for days, years)," πόσον καιρὸ ἔχεις νὰ πᾶς στὴν πατρίδα σου; "how long have you not been in your native land?" τρεῖς χρόνους εἴχαμε νὰ γελάσωμε (TEXTS III. 4) "we had not laughed for three years."

separable from," *γλυτώνω ἀπὸ τὸ θάνατο* "I rescue from death," *ἐλευθερώθηκε ἀπὸ τοὺς δράκους* "he freed himself from the monsters," *φυλάγομαι ἀπ' τὸ κακό* "I guard against evil," *μιὰ σκέπη ἀπ' τὴ βροχὴ* "a roof against the rain," *ἐσκιάζονταν ἀπ' τοὺς δράκους* "he was afraid of the draki" (but *φοβοῦμαι* "I fear" takes acc.).

3. Origin or author: *εἶναι ἀπὸ τὴν Ἀθήνα*, *ἀπὸ μεγάλο σπίτι* "he is from Athens, he is of a great house," *γεμίζω τὴ στάμνα ἀπὸ τὴ βρύσι* "I fill the pitcher from (at) the fountain," *ἔλαβα ἓνα γράμμα ἀπὸ τὴ μάννα μου* "I received a letter from my mother," *ἔχω (ζητῶ) τὴν ἄδεια ἀπὸ τὸ βασιλιά* "I have (seek) permission from the king," *σκοτώθηκε ἀπ' τοὺς Τούρκους* "he was slain by the Turks," *φωτισμένο ἀπὸ τὸν ἥλιο* "illuminated by the sun," *ἐκόπηκε ἀπ' τὸ μαχαίρι* "he cut himself with the knife."

4. Material: *ἀπὸ μάρμαρο* "of marble."

5. Cause or motive: *γίνεται ἀπὸ ἀνάγκη* "it happens of necessity," *ἀρρώστησε ἀπ' τὰ γεράματα* "he became sick through old age," *ἀπέθανε ἀπὸ τὴ βλογιά* "he died of the small-pox," *τὸ κάνει ἀπὸ φόβο, ἀπὸ τὴ χαρά του* "he does it through fear, for joy," *ἀπ' αὐτὸ γνωρίζω* "I perceive thereby (from that)."

After verbs like *θαμάζομαι* "I wonder at," *ξυπάζομαι* "I am astonished at," *γιά* and acc. may be employed equally with *ἀπό*.

6. Partitive sense: *κανεὶς ἀπὸ τοὺς φίλους* "none of the friends," *ἓνας δράκος ἀπὸ αὐτοὺς* "one of the monsters," *πολλοὶ ἀπὸ τοὺς ἐχτροὺς* "many of the enemy," *ὁ μεγαλύτερος ἀπ' ὅλους* "the greatest of all," *δειπνάω ἀπὸ χῶμα* (TEXTS I. a. 10) "I eat (of) earth," *δὲν ξέρει, δὲ νοιώθει ἀπὸ τοῦτο* "he understands nothing of this."

For *ἀπό* in improper prepositions, *v.* §§ 170, 172; with the comparative, *v.* § 120; distributive usage, *v.* § 132, which is not absolutely confined to the presence of a numeral; *cf.* *e.g.* *ἀπὸ βράδυ* "every evening," *ἀπὸ λίγο λίγο* "little by little," "gradually."

1. The preposition *ἀπό* has partly taken the place of the a. Gk. preps. *ἐξ*, *παρά*, *ὑπό*, and partly the place of the a. Gk. gen. (*cf.* § 44); it also competes with the present usage of the gen.; *cf. e.g.* *ἔχω ἀνάγκη ἀπ' ἀνάπαυσι* "I have need of rest," or *ἤθελε νὰ πάρη σκέδιος ἀπὸ τὸ σπίτι* (TEXTS I. d. 5) "he wished to make a plan of the house." In this way the gen. pl. can be avoided (*cf.* § 41, n. 3),

and in dialects (North. Gk.) the gen. has altogether been pushed into the background by *ἀπό* (cf. § 44, n. 2).

2. *ἀπό* with the gen. is found in some stereotyped formulae like *ἀπό καρδιάς* "from the heart" (TEXTS I. a. 6), *ἀπ' ἀνέμου* (Icarus) "away from the wind," i.e. "south (of the island)," *πὸν ρίζας* "from the ground" (Cyprus, where *ἀπό* with gen. is of more frequent occurrence).

§ 162. *μέ* (a. Gk. *μετά*) "with" denotes:

1. Accompaniment or presence and coincidence in time (cf. also *μαζί*, § 173): *ἔκανα ταξίδι με τὸ φίλο μου* "I made a journey with my friend," *παρὰ με Τούρκους με θεριὰ καλύτερα νὰ ζοῦμε* "better to live with wild beasts than with Turks," *ἓνα σπίτι με τρεῖς πατωσιές* "a house of three storeys," *γέρος με κάτασπρα γένεια* "an old man with a very white beard," *ἐφύλαε με τὸ ντουφέκι* "he lay in wait with the musket (in his hand)," *χρόνο με χρόνο* "year after year," *τὴν αὐγὴ με τὴ δροσούλα* "dawn at the time of (with) the early dew," (*μιὰ νύχτα*) *με τὸ φεγγάρι* "(one night) by the moonlight" (cf. also 3).

Note in addition: *πολεμῶ με* "I fight with," *κουμπανιάρει με* "it suits," "agrees with" (TEXTS I. a. 24. 27), *μοιάζω με* "I resemble" (cf. § 54, c. n.), *μιλῶ με* "I speak with (to)," also with gen. and acc.; *ἀντιλαλαίει με μένα* "echo answers me," *θυμῶν με* "I am angry with," *εἶπεν με τὸ νοῦ του* "he said to himself (in his mind)."

2. Means or instrument: *τὸ ἐσκέπασε με τὴν κάπα του* "he covered it with his cloak," *τὸ εἶδε με τὰ μάτια του* "he saw it with his own eyes" (cf. § 160, 2 n.), *τὸ γύρευε με οὔλα τὰ μέσα* "he sought it by all means," *κρατῶ με τὸ χέρι* "I hold with (in) my hand," *με τὰ ποδάρια* "on foot," *ἔκοψα με τὸ μαχαίρι* "I cut with my knife," *γιατρεύω μ' ἓνα γιατρικό* "I cure with a cure," *θέλω νὰ 'πῶ μ' αὐτό* "I mean (wish to say thereby)"; *μέ* can also express material (cf. § 161, 4): *καλύβα πλεγμένη με φτέρες* "a hut woven of ferns." Cf. also § 50, n. 2.

3. Accompanying circumstances: *διαβάζω με τὸ κερί* "I read by candle-light," *με (μεγάλῃ) χάρᾳ* "with (great) joy," *με πόνο* "with pain," *με θυμὸ καὶ με φωνές*, "with wrath and shouting," *με τὰ ματάκια χαμηλά* "with downcast eyes," *ἔφυγε με καμένη τὴν καρδιά* "he went away with a sad heart," *μ' ὄλο τὸν πόθο* "with, in spite of all the longing," *μ' ὄλο τοῦτο* "in spite of all this," *ποῦ πὰς με τέτοια ψύχρα*

"where are you going in such cold?" *σηκωθηκαμε με̄ ένα δυνατὸ βοριά* "we set out in a boisterous north wind."

4. Manner: *με̄ τί τρόπο* "in what way? how?" *με̄ τὴν ἰράδα* (also *στὴν ἰράδα*) "in order," *ἐπερίμενε με̄ προσοχή* "he waited attentively," *μίλησε με̄ παραβολές* "he spoke in parables," *δανείζω με̄ σημάδι* "I lend on security," *νοικιάζω με̄ τὸ μῆνα* "I rent by the month." Note also adverbial expressions like *με̄ τὸ σωρό*, *με̄ τὲς φούχτες* "in heaps," *με̄ τὰ σωστά* (μου, etc.) "in earnest," "really," *με̄ λίγα λόγια* "in a word," "to put it briefly," *με̄ τὴ συμφωνία* "on the condition," *με̄ τὸ παραπάνω* (TEXTS III. 11) "still more"; *τὸ καράβι με̄ τὴν πάντα* (TEXTS I. b. 16) "the boat (rides) on the side."

1. The preposition *μέ* continues to perform the duties of the a. Gk. *μετά* only in a limited way. Thus the *temporal* usage "after" has disappeared from the vernacular, for expressions like *με̄ τὸν καιρόν*,<sup>1</sup> *με̄ καιρούς* "in time," *με̄ χρόνους* "with (after) the years" belong under the usages of 1 or 3. The form *μετά* is still found in dialects (e.g. in Pontus), and also in connection with the personal pronoun of the 1st and 2nd persons (*μετὰ σένα*, *μετ' ἐσένα*), and finally in a few stereotyped formulae (v. n. 2).

2. The construction with the gen. is found (partly, no doubt, from the influence of the literary language) in some expressions; as, *με̄ μᾶς* "at once," *μετὰ βιάς* "with effort" (TEXTS II. a. 2), *μετὰ χαρᾶς* "with joy" (TEXTS II. b. 6). In Cyprus *μιτά* takes the gen. of personal pronouns and proper names, e.g. *μιτά μου* "with me," *ἐπῆεμ μιτά τοῦ Τροφῆ* "he went with T."

§ 163. *γιᾱ* (*διά*, v. § 25) "on account of," "for," "to," "as to," "because of," denotes:

1. Motion or extension in time to a goal or conclusion: *ἔφυγε γιᾱ τὴν Πόλι* "he departed to (for) Constantinople," *ἔβγηκε γιᾱ δυὸ ὥρες* "he went out for two hours," *γιᾱ τρία χρόνια* "for three years," *γιᾱ μιὰν ἄνοιξι* "for (the duration of) one springtime," *γιᾱ πάντα* "for ever," *γιᾱ ὕστερη φορά* "for the last time."

2. An aim or purpose: *πηγαίνω γιᾱ νερό* "I go for water (to bring water)," *τὸν πᾶν γιᾱ κρέμασμα* "they are leading him out for hanging (to the gallows)," *έτοιμάστηκε γιᾱ τὸ γάμο* "he prepared for the wedding," *εἶναι γιᾱ χαρά* "it is for joy," *εἶναι γιᾱ φυλαχτό σου* "it serves thee for amulet," *γιᾱ (τὸ) καλό μου* "for my good," *δὲν εἶναι γιᾱ τίποτε* "he is (good) for nothing." With the nominative: *ἦρθε γιᾱ δούλος*

<sup>1</sup> Also "at the stated time."

"he came as servant (to be a servant)," *περνᾶ γιὰ σοφός* "he passes as a sage."

For the competition of the double accusative in same sense, *v. § 50, 2. a.*

3. Proposed reason: *γιὰ τοῦτο* "therefore," *γιατί* "why," *γιὰ σᾶς* "for your sake," *γιὰ ὄνομα τοῦ θεοῦ* "for God's sake," *εὐκαριστῶ γιὰ τὴν καλοσύνη σου* "I thank you for your kindness," *τὸ κάνω γιὰ τὸ καλό, ποῦ μου ἔκανες* "I am doing it on account of the benefit which you did me," *τόνε θαμάζω γιὰ τὶς γνώσεις του* "I admire him for his learning," *χαίρομαι γιὰ τοῦτο* "I rejoice on this account" (*συχαίρω γιὰ* "I congratulate on"), *γιὰ μαύρα μάτια χάνομαι* "for the sake of black eyes am I perishing," *i.e.* "I am desperately in love with black eyes." Less commonly *γιά* gives the motive: *e.g.* *τό 'καμε γιὰ ἔχτρα* (usually *ἀπὸ ἔχτρα*, *v. § 161, 5*).

4. The advantage (protection) or disadvantage for that (person or thing) in regard to which a declaration is made: *αὐτὸ εἶναι καλὸ γιὰ σένα* "that is good for thee," *ὅτι γιὰ μένα δὲν ζητῶ, γι' αὐτὸ (παιδί) γυρεύω* "what I do not seek for myself I request for this (child)," *πλερώνω γιὰ ὅλους* "I pay for all," *φροντίζω, φοβοῦμαι γιὰ* "I care for, fear for," *δὲ μὲ μέλει γιὰ τίποτις* "I worry about nothing," *εἶναι γιὰ μένα μυστήριον* "it is for me a secret."

5. "Concerning," "in regard to," *e.g.* *μιλήσαμε γιὰ σένα* "we spoke of you," *δὺο λόγια γιὰ τοὺς Χιώτες* "two words on the Chioties"; *ὅσο γιὰ* means "as for," "in regard to" (*Fr. quant à*).

6. Price: *γιὰ πέντε δραχμές* "for, at 5 drachmae" (*cf. § 52*).

1. The preposition *γιά*—in addition to preserving the usage of the a. Gk. *διά* with acc.—has acquired the function partly of the old dative and partly those of *ἐπί*, *περί*, *ὑπέρ*, *ἀντί*. The local meaning of *διά* w. gen. has entirely disappeared (*cf. μέσα*, § 171).

2. In connection with pronouns (especially of the 1st or 2nd person) *γιά* often takes the form *γιατά* (like *μετά* beside *μέ*, § 162, n. 1): *e.g.* *γιατά μένα*; note also *γιάτι αὐτό*, TEXTS III. 11 (Velv.).

§ 164. *κατά* (rarely *κά*) denotes:

1. The direction toward, to, something (so far as the actual *reaching* of a goal does not come into consideration; *cf. γιά*): *ἔρχεται κατὰ τὸ χωριό* "he is coming towards the village," *γυρνᾶ κατὰ τὸ γέρο* "he turns to the old man,"

ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ 'δειχνε "he took the way in the direction he pointed him," κύττα ἐκειδὰ κατὰ τὸ μεγάλο τὸ δρόμο "look there toward the highway."

2. "According to": κατὰ τὸ νόμο "according to the law," κατὰ τὸν καιρό "according to the weather," ὀλίγο κατ' ὀλίγο "little by little," "gradually"; κατὰ πῶς, κατὰ ποῦ, *v.* § 281, 1.

The a. Gk. usage of κατὰ is consequently greatly reduced. We miss above all the meanings "down" and "against"—for the expression κατὰ τῶν δυνατῶν, TEXTS II. b. 7, is taken from the *written* language. It is found with the gen. in the adverbial expressions καταγῆς "on the ground" (=χάμου), καταμεσῆς "in the midst," κατὰ θανατοῦ "fatally." The construction κατὰ διαβόλου "to the devil," lit. "in the direction of the devil," must be taken like εἰς *w.* gen. (§ 46).

§ 165. ἀντίς "instead of," also ἀντὶς γιὰ: *e.g.* νὰ πᾶς ἐσὺ ἀντὶς ἐμένα (ἀντὶς τὸν ἀδερφό μου) or ἀντὶς γιὰ μένα "go you in my place (instead of my brother)," ἐκρέμασαν ἀντὶς αὐτὸν τὸν παραγιό του "they hanged his adopted son in place of him."

§ 166. ὡς "to," "up to," "till," of *place* and *time*: ὡς τὴν πόρτα "(up) to the door," ὡς τὴν ὥρα "till this hour," "until now" (in Cyprus ὡς τῆς ὥρας), ὡς τὸ βράδυ "until evening."

Also ὡς τὰ σήμερα "until to-day," ὡς τὰ χτές "until yesterday."

§ 167. χωρὶς, δίχως (also μὲ δίχως) "without": χωρὶς κόπο "without trouble," χωρὶς ἄλλο "at all events," "without fail," δίχως βούλα "without signet-ring," δίχως (καμιὰ) ἀφορμή "without (any) cause."

In Cyprus it takes the gen. of a pronoun χάρις σου, δίχως σου.

§ 168. The following are rarely used :

1. πρὸς "toward," of *place* and *time*, *e.g.* TEXTS I. d. 3; the employment of πρὸς is in most cases due to the influence of the literary language.

2. ὄχ *w.* acc. (= a. Gk. ἐκ): *e.g.* in Vilaras, Solomos, and in the Ionic Islands, ὄχ or ἄχ in Pelopon., instead of ἀπό; *cf.* ὄχ τὸν κόπο "in consequence of the effort," ὄχ τὸ νοῦ μου "out of my memory." The genitive construction has persevered in ὀχνοῦς = ἐξ ἑνός; ἐξ οὐρανοῦ "from heaven," is ecclesiastical; in Icarus (ἐ)ξανέμου "from the North, in the North," is used.

3. Pontic employs ἀς instead of (and along with) ἀπό: *e.g.* ἀς

ἐμέτερον τῆμ φυλῆν ἔν “he is from our tribe,” ἐπιάσταν ἀσὸ (*i.e.* ἀσ τὸ) ἄειλος “he was caught by the snout.”

### *Improper Prepositions.*

§ 169. The improper prepositions denote mostly spatial relations, rarely temporal or other relations. The component adverbs (otherwise used as independent adverbs) are converted into prepositions by a genitive coming after or by means of ’s, ἀπό, or also μέ. The simple gen. is used *only* with the (enclitic) conjunctive pronoun.

1. The line between proper and improper prepositions is more pronounced than in a. Gk., for the reason that in m. Gk. the presence of a proper preposition is necessary in the improper. Still no hard and fast line can be drawn; for, on the one hand, ἀντίς by the occasional addition of γιά (§ 165) approaches the improper prepositions, while, on the other hand, we find in dialects an approach between the improper and the proper through the former, like the latter, taking the simple accusative: *e.g.* ὀπίσω τὸλ λούρον “behind the rock” (Icarus). Neither can a hard and fast line be drawn between adverb and improper preposition; thus expressions like μακρεῖά μου “far from me,” πουθενά του “nowhere with him,” ποτέ μου “never by me,” παντοῦ μας “everywhere with us,” or μακρεῖά ἀπό, πουθενά ἀπ’ τῆ χώρα, παντοῦ ἀπ’ ὄλους, are on the border between substantival and prepositional construction.

2. The improper prepositions, compared with the a. Gk., are quite new formations, although the adverbs employed therein come from the a. Gk. or are formed from a. Gk. material.

§ 170. The improper prepositions are divided as below according to the auxiliary prepositions ’s, ἀπό, μέ: ’s expresses a simple statement of proximity or approach, ἀπό a definite standpoint or point of departure, μέ distinct accompaniment or connection.

The adverb sometimes comes *after*; in addition to the exx. given *passim*, *cf.* also the Pontic and Cappadocian prepositions given in § 174.

§ 171. Exclusively or usually with ’s:

κουτά ’s “(near) at, by, to”; (1) of *place*: κουτὰ στὴν πόρτα “(near), at the door,” κουτὰ στὴ λίμνη “by the sea,” ὄλ’ οἱ ἄγιοι κουτά σου “all the saints (be) with thee”; ἦρθε κουτά του “he came up to him,” πέρασε ἀπὸ κουτά του “he passed near him”; (2) of *time*, “about, at, around”:<sup>1</sup> κουτὰ

<sup>1</sup> Also expressed by πάνω κάτω, *e.g.* π. κ. μεσάνυχτα “about midnight.”

στο δειλινό "in the course of the afternoon," *κουτὰ στὸ γιόμα γιόμα* "exactly at meal time"; (3) "in comparison with": *τὰ τριαντάφυλλα χάνονται κουτὰ σ' ἐσέ, στὰ κάλλη σου* "the roses lose in comparison with thee, with thy fairness"; (4) *κουτὰ στ' ἄλλα* "besides, moreover."

1. *σιμά 'ς* is used like *κουτά* (but less commonly).

*μέσα 'ς* "within, inside, into, between, among"; (1) of place: *μέσα στὸ σπίτι* (or *στὸ σπίτι μέσα*) "inside the house," *μέσα στὸν οὐρανὸ* "in the midst of heaven," *μέσα μου* "within, with me," *τὸν ἔμπασε μέσα σ' ἕναν ὄντᾶ* "he led him into a room," *μέσα στσοὶ πολλοὶ γιανοί* (Ios) "among the many physicians."

2. Note TEXTS III. 12 *μέσ' στὴ γιόλα μέσα* "into the pool."

(2) Of time and other relations: *μέσα στὴ ζέστη* "in the (midst of the) heat," *μέσα σὲ δυὸ βδομάδες* "within two weeks" (cf. § 160, 2), *εἶπε μέσα του* "he said to himself," *μέσα στ' ἄλλα* "*inter alia*."

3. The abbreviated form *μέσ' 'ς* is almost a proper prep., since 'ς cannot be distinguished in the pronunciation and may equally well be dropped: e.g. *μέσ' (σ)τὸ πέλαγο* "in the sea," *μέσ' (σ)τὴ μέση τοῦ χωριοῦ* "in the midst of the village," *μέσ' (σ') ἕνα π(η)γάδ(ι)* "into a fountain" (Lesbos), *μέσ' (σ)τὸ καλοκαίρι* "in the middle of summer." *ἀνάμεσα* "into, in the midst of" is used like *μέσα*, e.g. *ἀνάμεσα στὸ σιτάρι* "in (into) the corn."

4. *τὸ εἰπωμένο μέσο τοῦ Προφήτη* (TEXTS II. b. 6) "the word (spoken) in the prophet" is rather unusual.

(ἀπὸ) *μέσ' ἀπὸ* is used to render "from, from the midst of," or "through, through the midst of": *τὸν ἔβγαλε μέσ' ἀπὸ τὸ κιβούρι* "she brought him out of the grave," *περνᾶ τὸ κορδόνι μέσ' ἀπὸ τὸ δαχτυλίδι* "he draws the cord through the ring," *ἐπέρασε ἀπὸ μέσα ἀπὸ τοὺς ἐχτροὺς* "he passed through the midst of the enemy."

*δίπλα 'ς* or *πλά(γ)ι 'ς* "beside, at": *δίπλα στὸ σπίτι μου* "beside my house."

*μπροστά 'ς* or (ἐ) *μπρός 'ς*, *ὀμπρός 'ς* (on the 'ς, cf. *μέσ' 'ς*) "before," "in front of," "in the presence of"; (1) of space: *μπροστὰ 'ς τὴν πόρτα* "before the door," *ἔλα ἐμπρὸς ἐμπρὸς στὴ λίμνη* "come quite near to the pond," *μπροστά μου* "before me, in my presence," *κύτταζε μπροστά σου* "look before you," *φύγε ἀπὸ 'μπρός μου* "get out of my sight";



also *εἰς τὸν κόσμον ὀμπρός* "before (the eyes of) the world"; (2) in *contrasts* or *comparisons*: *τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦτανε τιπότενια μπρὸς στὰ σημερινά του* "the agonies which he had as yet endured were nothing compared with his present," *κανεὶς δὲ βγαίνει ὀμπρὸς του* "none can compare with him."

*ἀντίκρου 'ς* or *ἀγνάτια 'ς* "opposite," "over against," of *space* and in *comparison*: *τὸ ξενοδοχεῖον εἶναι ἀντίκρου στὸ σταθμὸ* "the hotel is opposite the station," *ἀντίκρου του* "opposite him."

5. Note *ἔβγαν γνέντα μας* (TEXTS III. 14. b) "they came to meet us."

*πέρα 'ς* "over (across) to": *ἐπήγαμε πέρα στὸν Ἀϊ-Γιάννη* "we went across to St. John's (chapel)."

*χάμου 'ς* or *κάτω 'ς* "down in," "below in": *χάμου στὴ ροῦγα* "below in the street."

*(ἀ)πάνω 'ς* (a. Gk. *ἐπ' ἄνω*) or *(ἀ)πάνου* (in dialects *πὰ 'ς*) "above, upon, on"; (1) of *place*: *(ἀ)πάνω στὸ τραπέζι* "(above) upon the table" (also metaphorically "at the table," "at dinner"), *ἀπάνω στὰ γόνατά μου* "upon (before) my knees," *πάνω σὲ μία ψάθα* "on a straw mat," *ἔπεσε στ' ἀγκάθια ἀπάνου* "it fell upon the thorns," *πέφτουν κατ' ἀπάνω τους* "they fall upon them," *δὲν ἔχω παράδες ἀπάνω μου* "I have no money on my person," *ἀπ' ἀπάνω του* "away from him"; (2) of *time*: *ἦρθεν ἀπάνω στὴν ὥρα* "he came on the hour" (i.e. "punctually"), *πάνω στὴν οὐσία* "in the prime of life"; (3) extended to different senses; cf. e.g. *ὄρκος ἐπάνω στὸν Σταυρόν* "oath by the cross," *τὸ παίρνω πάνω μου* "I take it upon me (make myself answerable)," *ἀπάνω σ' ὄλα* "in addition to all, besides"; (4) seldom "about, concerning": e.g. *κρίσι ἀπάνω σ' ἓνα τραγούδι* "criticism about a poem."

6. To render "over, above, beyond, out of" *ἀπάνω* is combined with *ἀπό*: e.g. *τὸ σπαθὶ του σκίστηκεν ἀπὸν ἀπὸ τὴ φούχτα* "the sword went to pieces in (over) his fist," *παραπάνω ἀπὸ* "beyond (a certain measure)," *ἀπὸ τὸ 'να καὶ πάνω* "beyond, more than the one."

7. Note *ἀπάνωθεν*, TEXTS I. a. 2 = *ἀπάνω*.

*γύρω 'ς*, *τριγύρω 'ς* or *τριγύρου 'ς*, *ὀλόγυρα 'ς* (also with *ἀπό*) "around, round, round about": e.g. *(τρι)γύρω στὸ (ἀπ' τὸ) βωμό* "round the altar," *(τρι)γύρω του* "around him," *τριγύρω στὰ βουνά* "round about on the mountains."

§ 172. Exclusively or usually with *ἀπό*:

*μακριὰ ἀπό* "far from": e.g. *μακριά μου* "far from me."

*ἔξω* (*ἔξω*) *ἀπό*, *ἀπέξω* (*ἀπόξω*) *ἀπό* "outside, without, in front of"; (1) of *place*: (*ἀπ*)*ἔξω ἀπὸ τὸ σπίτι* "outside (out of) the house," *ὁ ἔξω ἀπ' ἐδώ* = "the devil"; (2) figuratively "beyond, except, besides" (*praeter*): e.g. *ἔξω ἀπὸ τὸ μέτρο* "beyond the measure," *ἔξω ἀπ' αὐτά* "besides (this)," *ἔξω ἀπὸ τοὺς φίλους* "except my friends."

*κάτω ἀπό*, *ἀποκάτω ἀπό* (also *παρακάτω ἀπό*) "below, beneath, under, from under": e.g. (*ἀπο*)*κάτω ἀπὸ τὸ κάστρο* "under the fortress," *ἀποκάτω ἀπ' τὸ ποδᾶρι τοῦ ἀλόγου* "underneath the horse's hoof," *ἀπολαίει ἀποκάτω ἀπὸ τὴν καπὸτα του* "he brings out from under his cloak."

(*ὀ*)*πίσω ἀπό*, *ἀποπίσω ἀπό* "behind": e.g. *πίσω ἀπὸ τὴν πόρτα* "behind the door," *νὰ ἴδῃς πίσω σου* "look behind thee." More rarely (*ὀ*)*πίσω 'ς*: e.g. *ἐγὼ πάνω πίσω σ' αὐτόν* "I go behind him" (TEXTS I. d. 2).

Similarly *ἔπεσε κατόπι του* "he fell behind him," *σέρνομε κατόπι μας* "we drag after us."

*ἀπ' ἐδὼ ἀπό* or *ἀπὸ—κ' ἐδώ* "on this side": e.g. *ἀπ' ἐδὼ ἀπὸ τὸ ποτάμι* or *ἀπὸ τὸ ποτάμι κ' ἐδώ* "on this side of the river."

*ἀπὸ πέρα ἀπό* or *ἀπέκει* (*ἀπεκεῖ*, *παρέκει*) *ἀπό* or *ἀπὸ—καὶ πέρα* "on that side, beyond": e.g. *ἀποπέρα* (*ἀπέκει*) *ἀπὸ τὰ σύνορα* or *ἀπὸ τὰ σύνορα καὶ πέρα* "beyond the border," *ἀπὸ δὼ καὶ πέρα* "from here, beyond." Similarly *παραπέρα ἀπό* "further than, beyond."

*ἔστερα ἀπό* "after," of time: *ἔστερα ἀπὸ λίγο καιρὸ* (*ἀπὸ δυὸ μέρες*) "after a little while (after two days)," *ἔστερα ἀπὸ πολλὰ γυρέματα* "after much searching." Note *ἔστερα ἀπὸ μένα* "after me."

*πρωτύτερα ἀπό*, *πρὶν ἀπό* "before," of time: *ἔφτασα πρωτύτερα ἀπὸ σένα* "I arrived before you," *πρὶν ἀπὸ τὶς δεκαπέντε (τοῦ) Ἀπρίλι* "before the 15th April."

But *time past* ("ago") is rendered by (*ἀπ'*) *ἐδὼ καὶ* or *τώρα καί*: e.g. *ἔγινε (ἀπ') ἐδὼ καὶ πέντε χρόνια* "it happened five years ago," *τώρα καὶ δέκα χρόνια ἤμουν στὴν Ἑλλάδα* "I was in Greece ten years ago," or also *εἶναι (τώρα) δέκα χρόνια ποῦ ἔγινε* "it happened ten years ago."

*κρυφὰ ἀπό* "secretly, without the knowledge of" (Lat.

*clam*): e.g. κρυφὰ ἀπ' τὴ γυναικα του "without his wife's knowledge," κρυφά μου "without my knowledge."

§ 173. Usually with μέ:

μαζὶ μέ "(together) with": e.g. μαζὶ μέ τοὺς φίλους "together with his friends," μαζὶ σου "with thee"; also "inclusive": e.g. τὸ γέμα μαζὶ μέ τὸ κρασὶ κοστίζει τρεῖς δραχμῆς "the meal costs 3 drachmae inclusive of wine."

1. Similarly ἀντάμα μέ "together with."

ἴσ(ι)α μέ "till," "up to"; (1) of *place* or *time*: γεμάτο ἴσια μέ τὰ χεῖλια "full to the lip," ἴσια μέ τὴν κορφή τοῦ βουνοῦ "up to the top of the mountain," ἴσια μέ τὸ μεσημέρι "till noon"; (2) in statements of *measure*: (μεγάλο) ἴσια μ' ἕνα φουντούκι "as (large) as a nut," ἴσα μέ πέντε δραχμῆς "up to, about 5 drachmae"; (3) "*like as, just like*": τὸν ἀγαπῶ ἴσια μέ παιδί μου "I love him as my own child," δὲν εἶναι ἴσια μέ σένα "he is not like you."

2. Note ἴσια στὸ χωριό "up into the village," ἴσια κατὰ τὸν κάμπο "as far as the field."

σύ(μ)φωνα μέ "in accordance with," "after," σύ(μ)φωνα μέ τοὺς νόμους "according to the laws."

§ 174. Other formations of similar kind are found in the dialects. The Pontic and Cappadocian dialect, which reveals a propensity for placing the adverb last, gives, e.g., ἀπές (= ἀπ' ἔσω) or ποπές (= ἀπὸ ἀπέσω) "in, within," etc.; cf. ποῖος ἀποπέσ' ἔσων (TEXTS III. 13. b) "who among you," στὰ πηγὰδια ποπές (TEXTS III. 14. b) "into the fountain"; cf. also σὸ τρυπὶν κεικά (TEXTS III. 13. b) = στὸ τρυπὶν ἐκεῖ κατω "into the hole," ἀπὸ τρία μῆνες ὄμπρο (TEXTS III. 14. a) "three months ago."

## THE VERB.

### *Preliminary Observations.*

§ 175. In modern Greek the verb has two voices, an Active and a Passive: χτυπῶ "I strike," χτυπιεῖσθαι "I am struck." The passive forms are, however, much less in vogue than in German or in English. The modern Greek passive serves not only as passive but is frequently employed (like the ancient middle) to express an action, or a condition, or even as a reflexive.

1. The a. Gk. middle has only formally disappeared, its original signification still survives. The special middle verbal forms (aorist)

have become obsolete, the passive forms maintaining the field and appropriating the meaning of the middle. Thus, generally speaking, the m. Gk. passive covers the usages also of the old middle, only that the delicate distinctions between the active and the so-called "dynamic," or the indirect reflexive middle, are lost.

2. A remarkable peculiarity of the m. Gk. verb is its faculty of forming compounds with a substantive or with another verb. The former (with a substantive) started with such a. Gk. formations as *θανματουργῶ*, *καρποφορῶ*, etc. However, the combinations with an adjective outnumber those with a substantive; cf. e.g. *μοσκομυρίζω* "I smell of musk," *καλοπερνῶ* "I live well," *καλογνωρίζω* "I perceive well," *ἀργοσαλεύω* "I move slowly," *ἀκρανοίγω* "I open a little," *γλυκοφιλῶ* "I kiss affectionately," *κουτσοπίνω* "I drink a little," *χαμηλολογιάζω* "I meditate with bowed head," *βαρειακούω* "I am hard of hearing, hear with difficulty," *μισανοίγω* "I open half-way." As we should expect, participial combinations are specially frequent, as *πολυχρονέμενος* "one worthy of many years," *χαροτεντωμένος* "stark in death," *χιλιοπατημένος* "trodden of thousands (*i.e.* oft)." Two verbs can unite to form a *dvandvac* construction; as, *ἀνοιγοσφαλίζω* "I open and shut," *ἀνεβοκατεβαίνω* "I pace up and down," *τρεμοσβήνω* "I tremble and die away." Cf. § 41, a. 1. d and 2. c for the verb in compound substantives.

§ 176. The *Active* voice has—besides the transitive—also very frequently an intransitive, middle or reflexive meaning, and *vice versa* intransitive active verbs are often employed as transitive: e.g.

(a) *ἀλλάζω* "I change" trans. and intr., *ἀνοίγω* "I open" and "stand open," *βόσκω* "I feed" trans. and intr., (ξ)*απλώνω* "I spread out" trans. and intr., *γεμίζω* "I fill" and "am full," *γλυτώνω* "I rescue" and "escape," *γυρίζω* "I turn (round)" trans. and "return, turn back" intr., *θεμελιώνω* "I establish," "found" and "I have, obtain firm ground," *καθαρίζω* "I purify" and "am pure," *κολλῶ* "I glue to" (trans.) and "grow to," *κουνῶ* "I move" trans. and intr., *λύνω* "I loose, dissolve" and "melt" intr., *ξεχωρίζω* "I separate (from)" trans. and intr., *ξεσπᾶω* "I break off" trans. and "break forth," *προβάλλω* "I hold forth (propose)" and "advance" intr., *σκορπίζω* "I scatter" and "am scattered," *σταματῶ* "I cause to stop, prevent" and "stop" intr. "remain," *σέρνω* or *τραβῶ* "I draw, drag" and "withdraw, go" intr., *ταιριάζω* "I associate, pair," and *ταιριάζει* "it is becoming," *τρομάζω* "I terrify" and "am terrified," *χαλνῶ* "I spoil" trans. and intr., *χορταίνω* "I satisfy" and "am satisfied," *χτυπῶ* "I strike," intr. of the clock (also "dash against," "am flung against").

(b) ἀρρωστῶ "I am sick" and "I make one sick" (e.g. μὲ φωνές μου "by my screaming"), ἀστράφτει "it lightens" and ἀστράφτω "I thrash one," βαραίνω "I am heavy, weigh" and "I burden," βρέχει "it rains" and βρέχω "I cause to rain," βροντᾶ "it thunders" and βροντῶ "I beat down," γελῶ "I laugh" and "deceive," ζῶ "I live," and "I keep alive, preserve," καθίζω "I sit" and "place, seat," καταντῶ "I degenerate" and "reduce into a state," ξυπνῶ "I wake" and "rouse from sleep," περνῶ "I pass by" and "surpass," "exceed," πετῶ "I flee" and "throw away," πηγαίνω (πάγω, a. Gk. ὑπ-άγω) "I go" and "I bring," "lead," σιωπῶ "I am silent" and "keep secret," φτάνω "I arrive" (φτάνει "it suffices") and "I attain, reach." Note also a word of a different kind, μαθαίνω "I learn" and "I teach."

The causes of such numerous transitions between transitive and intransitive are to be sought partly in the a. Gk. itself; cf. a. Gk. ἄγω, ἐλαίνω, κινῶ, κλίνω, ἴημι, which by the ellipsis of an object became intrans., or καίω, κτυπῶ, σιωπῶ, ὕω, and ὕει, which even in antiquity served both as trans. and intrans. This usage persisted and occasionally reversed the a. Gk. status: e.g. πηγαίνω and πάγω "I go" (a. Gk. ὑπάγω) is to-day predominantly intransitive, κινῶ "I move, depart" is intransitive only (cf. κουνῶ). Moreover, the formal levelling of verbs in -άω, -έω, and -ίζῶ (v. § 204) has contributed to the levelling of their functions.

### § 177. The middle is found—

1. In the so-called *deponents*: like αἰστάνομαι "feel," ἀπελπίζομαι "doubt," ἀφικρούμαι "hear," γίνομαι "become," διγοῦμαι "relate," ἔρχομαι "come," κάθομαι "sit," κοιμοῦμαι "sleep," σιχαίνομαι "feel an aversion," στοχάζομαι, συλλογίζομαι "think," φοβοῦμαι "fear," φταρμίζομαι "sneeze," χασμουρειοῦμαι "yawn," χαίρομαι "rejoice," χρειάζομαι "need," μέλλεται "is about to." In many instances the middle has developed as of secondary nature from an original passive or reflexive meaning: e.g. κουράζομαι "am tired" (κουράζω "make tired"), ξενιτεύομαι "go abroad," ξεραίνομαι "become dry" (ξεραίνω "dry" trans.), καμώνομαι "feign, pretend," βαστάζομαι "collect myself" (βαστάζω "I bear"), ὀρκίζομαι "swear" (ὀρκίζω "cause to swear"), παραξενεύομαι "wonder," περηφανεύομαι "am proud," πνίγομαι "drown" intr. (πνίγω "strangle, drown" trans.), σιάζομαι "set about, begin," σκιάζομαι "fear," φανερόνομαι "appear" (φανερώνομαι "reveal, disclose"), φαίνομαι "manifest myself, appear,"

χάνομαι "perish, am lost," also "am eager for, in love with" (χάνω "I lose"). On στεφανώνομαι "wed," *cf.* § 49.

1. The majority of these cases represent the same or similar a. Gk. phenomena. Sometimes modern Greek—following ancient models—has increased its stock of deponents; *cf.* *e.g.* χαίρομαι for a. Gk. χαίρω somewhat after λυποῦμαι "I regret," etc. Both are found together in θαμάζω and θαμάζομαι (a. Gk. θανμάζω) "admire" or "wonder" (both with acc.), φαντάζω and φαντάζομαι "imagine." Note, further, καί(γ)ομαι "I burn," intr. beside καίω trans. and intr., and στέκομαι "I stand," beside the more common στέκω, after model of κάθομαι.

Conversely the active form has displaced the ancient middle: *e.g.* in ἐξηγῶ "explain," θυμῶν "am enraged," παραιτῶ "abandon."

2. Only a few traces of the *dynamic* middle are left; thus, *e.g.*, beside ἐξοδεύω "I spend (money)," "incur expenses," we find ἐξοδεύομαι in the *intensive* sense.

## 2. As Reflexive:

(a) Direct reflexive: ντύνομαι "dress (myself)," λούζομαι "bathe (myself)," ξουρίζομαι "shave (myself)," πλένομαι "wash (myself)," χτενίζομαι "comb (my hair)," σηκώνομαι "raise myself, rise," σιάζομαι "prepare (myself)," συγυρίζομαι "adjust myself, prepare," σκοτώνομαι "kill myself," ταμπουρώνονται "they entrench themselves," φανερόνομαι "allow myself to perceive," φορτώνομαι "load (burden) myself with," φυλάγομαι "(protect myself), guard against."

The reflexive sense may be emphasised by the addition of the pronoun "self" (§ 157): ξουρίζομαι μόνος (μοναχός) μου "I shave myself," σκοτώθηκε ὁ ἴδιος or ἀτός του "he killed himself."

(b) Reciprocal reflexive: ἀγκαλιάζονται "they embrace each other," ἀποχαιρετειοῦνται "they take leave of each other," γνωρίζονται "they recognise one another," ἐρωτεύονται "they are in love with each other," καλημερίζονται "they bid good-day to each other," μαζώνονται "they assemble," παντρεύονται "they intermarry," κυνηγειοῦνται "they chase one another," πιάνονται "they take hold of each other (to wrestle), come to close quarters," φιλειοῦνται "they kiss each other."

The reciprocal idea may also be expressed by or strengthened by ὁ ἕνας τὸν ἄλλο and by (ἀνα-)μεταξύ μας, etc. (*v.* § 141): *e.g.* μαλώνουν or μαλώνονται μεταξύ τους "they scold each other."

(c) Causative reflexive, generally with a negative: πιάνεται "he allows himself to be caught," δὲ γελεῖται "he does not

allow himself to be deceived," δὲ μιλιέται "he refuses to be interviewed," τὸ κρασί τοῦτο δὲν πίνεται "this wine cannot be drunk."

The active may likewise express the same meaning: e.g. ἔχτισα σπίτι "I got a house built," ἔκοψα τὰ μαλλιά μου "I caused my hair to be cut."

§ 178. Altogether there are eight *Tenses*, which are subdivided into two classes, simple and compound:

I. Simple.

1. Present.
2. Imperfect.
3. Aorist.

II. Compound.

4. Future present (*Fut. continuum*).
5. Future aorist (*Fut. absolutum*).
6. Perfect.
7. Pluperfect.
8. Future perfect

1. The tenses 6, 7, and 8 are much less in use than the others (*cf.* § 229).

2. Only the simple tense forms correspond to the a. Gk. formations; the compound tenses are m. Gk. formations to fill the places of the ancient forms that have disappeared.

§ 179. There are four *Moods*: three simple, Indicative, Subjunctive (Conjunctive), Imperative; and one compound, the Conditional or "Unreal." As far as terminations are concerned the Subjunctive is perfectly identical with the Indicative; it possesses a special form only in the aorist stem (active and passive). The subjunctive is employed always in dependence on conjunctions or particles (*νά, θά, ἄς*) (*cf.* § 193 f., and also the rules for subordinate clauses, § 264 ff.). There is a double imperative, representing both present and aorist mode of action (*Aktionsart*); but only the 2nd person sing. and pl. has distinct forms of its own, the 3rd person being supplemented from the subjunctive. The conditional has likewise two forms, for present and for past time.

Compared with the Moods of the ancient language m. Gk. shows an impoverishment—the optative having quite disappeared, and the subjunctive being considerably reduced. Indicative and subjunctive are only orthographically distinguished from each other in some of

their forms in the a. Gk. fashion: (*na*) *γράφεις* = *γράφεις* indic.,—*vá* *γράφης* subj., (*na*) *γράφωμε* *γράφωμε*—*vá* *γράφωμε*; but in the spoken language both forms are absolutely identical.

§ 180. If modern Greek has suffered many losses compared with the parent language, it has not failed also to enrich its resources. It has not only preserved the distinction between present and aorist kind of action<sup>1</sup> (continuative or repeated action and a simplex [point] act) in the difference between imperfect and aorist, and in that between present and aorist imperative and subjunctive, but it has also developed further along the same lines in the analogous new creation of two futures, one of duration and one of simplex (point) act; thus:

		Duration and repetition.	Simplex act (Point action).
Tenses.	Present.	Present.	
	Past.	Imperfect.	Aorist.
	Future.	Future present ( <i>continuum</i> ).	Future aorist ( <i>absolutum</i> ).
Moods.	Timeless.	Present subjunctive.	Aorist subjunctive.
		Present imperative.	Aorist imperative.

For the usage of these forms, *v.* § 186 ff.

§ 181. The *verb infinite* is represented by only two *participles*, a present active and a perfect passive. For fragments of other participial formation, *v. seq.*

There is *no infinitive* in modern Greek. Its place is usually taken by *vá* with the subjunctive (*v.* § 262), or, less commonly, by abstract verbal nouns (*v.* especially § 104).

M. Gk. has lost heavily in the department of the participles and the infinitives. A very serious loss is the complete extinction of the infinitive through a process the germs of which are already apparent in the beginning of our era (in the language of the New Testament).

<sup>1</sup> [Ger.] *Aktionsart*.



It is a remarkable fact that other languages of the Balkan Peninsula (Bulgarian, Albanian, Roumanian) also share in this loss. The infinitive survives as a living form only in the Pontic dialects. Elsewhere it is preserved merely in stereotyped shape in certain compound verbal forms (for which *v.* § 227, n. 1) and in a few substantives (τὸ φαγί "eating, repast" = τὸ φαγεῖν, τὸ φιλί "the kiss" = τὸ φιλεῖν, *v.* § 97, 1).

§ 182. *Augment.* Verbs—whether simple or composite—beginning with a consonant regularly prefix an augment, *i.e.* the vowel ἐ-, to the historic tenses (imperfect and aorist) of the indicative: γράφω "write" aor. ἔγραψα "I wrote," γυρίζω "turn" aor. ἐγύρισα "I turned," πηγαίνω "go" imperf. ἐπήγαινα "I went," φοβοῦμαι "fear" aor. ἐφοβήθηκα "I feared," μαγειρεύω "cook" imperf. ἐμαγέρευε "he cooked," ξεφυτρώνω "shoot forth" aor. ἐξεφύτρωσα "I shot forth," καθίζω "sit" aor. ἐκάθισα "I sat," καταλαβαίνω "understand" aor. ἐκατάλαβα "I understood," κατεβαίνω "descend" aor. ἐκατέβηκα "I descended," περιμένω "await" imperf. ἐπερίμενα "I was waiting," προσέχω "take heed" aor. ἐπρόσεξα "I took heed," κατέχω (in dialects) "know" imperf. ἐκάτεχα "I knew," καλοπερνῶ "live well" aor. ἐκαλοπέρασα "I lived well."

Usually the augment is employed when the accent would fall upon it; thus in cases like ἔγραψα fr. γράφω, ἔδωκα aor. fr. δίδω "give," ἔβαλα aor. fr. βάλλω "place, lay," ἔμαθα aor. fr. μαθαίνω "learn," ἔστειλα aor. fr. στέλλω "send," ἔφυγα aor. fr. φεύγω "flee, depart," etc. On the other hand (when the accent would not fall upon the augment if used) the augment may be omitted: γράψαμε "we wrote," βάλαμε "we laid," βαστοῦσα imperf. "I was carrying"; and in polysyllabic verbs: γύρισα, στενάσανε "they groaned," φοβήθηκα, φταρμίστηκα (aor. fr. φταρμίζομαι "sneeze"), ξέφυγα (ξεφεύγω "escape"), ξόρισα (ξορίζω "exile"), κατάλαβα, κατέβηκα, στραβοπάτησα (στραβοπατῶ "make a false step"), etc.

1. No uniform rule can be laid down, because the augment is treated differently in different regions. Southern Greek, *i.e.* the dialects which best represent the common vernacular, shows most regularity in prefixing the augment especially to words of two syllables. In many regions the augment is always employed, in others (in the North) it is avoided in verbs of more than two syllables. The augment is easier omitted the farther the accent is removed from it: *e.g.* σκοτώνω "kill" aor. ἐσκότωσα "I killed," σκοτωθήκανε 3rd pl. aor. pass. "they were killed."

2. The augment is not so essential a factor in m. Gk. as it was in the ancient language. Even in forms like *ἔδωκα* it disappears in *liaison*; cf. *τό 'δωκα* = *τὸ ἔδωκα*, *τοῦ 'στειλα* = *τοῦ ἔστειλα*: the *e* must disappear after preceding *a*, *o*, *u*, according to the laws of word *liaison* (§ 11). In Lesbos and elsewhere *δῶκα* = *ἔδωκα* (cf. also *δέκειν*, TEXTS II. 13. c) takes absolutely no augment.

The augment having thus become practically negligible as a sign of tense, augmented forms were often generalised, *i.e.*, for example, *(τὸν) ἐκάνω* could be used beside *κάνω* "I make," etc. *κατεβαίνω* and *ἀνεβαίνω* "I go down, go up," are quite common. Note, further, *ἀνεζητῶ* "I seek, inquire after" and (TEXTS II. b. 6) *συνεπνίγω* "choke." The very common verbal preposition *ξε-*, a. Gk. *ξ-*, has come from augmented forms: *e.g.* a. Gk. *ἐκφεύγω*—aor. *ἐξέφυγον* = m. Gk. *ξεφεύγω*—(ἐ)ξέφυγα. The augment has penetrated even into substantival derivatives: *e.g.* *κατεβασιά* "catarrh" (lit. "what runs down").

§ 183. Verbs beginning with a vowel as a rule undergo no change for augment: *ἀκούω* "hear" aor. *ἄκουσα*, *ἀργῶ* "delay" aor. *ἄργησα*, *ἀφήνω* "leave" aor. *ἄφησα*, *ἀνεβαίνω* "ascend" aor. *ἀνέβηκα*, *ἐγγίζω* "touch" aor. *ἐγγίξα*, *ἐρπίζω* "hope" aor. *ἔρπισα*, *αἰστάνομαι* "perceive" imperf. *αἰστανόμουνα*, *ὀμῶνω* "swear" aor. *ὀμοσα*, *ὀνομάζω* "name" aor. *ὀνόμασα* (also spelled *ὄμοσα*, *ὠνόμασα*). Only a few verbs beginning with *ἐ-* give preterite forms with an *i* (written *εἰ-* or *ἦ-*): *ἔχω* "have" *εἶχα*, *ἔρχομαι* "come" aor. *ἦρθα*, imperf. *ἦρχουμουν* and *ἔρχουμουν*, *εὐρίσκω* (*βρίσκω*) "find" aor. *ἦύρα* (but imperf. *εὔρισκα*). Here also the defective aorists *εἶδα* "I saw" and *εἶπα* "I spoke."

Also a few verbs beginning with a consonant augment with *ἦ-* instead of *ἐ-*; thus, *θέλω* "wish, will" *ἦθελα*, *ξέρω* (*ἦξέρω*) "know" *ἦξερα*, *πίνω* "drink" *ἦπια*, and less frequently *φέρνω* "bear" *ἦφερα*.

1. Especially in the Aegean Islands the augment *i* (*ἦ-*), instead of *ἐ-*, after the model of the verbs just given, has become practically the rule: *ἦφαγα* "I ate," *ἦκαμα* "I made," *ἦλαβα* "I received," *ἦπαιζα* "I played," *ἦπιασα* "I took," *ἦφυ(γ)α* "I went away," *ἦβγαλα* "I took out," *ἦκάθουμουν* "I sat," *ἦπρόσταξα* "I commanded," etc., for the usual *ἔφαγα*, *ἔκαμα*, etc.

2. Verbs beginning with *a-* take likewise occasionally an augment in *ἦ-* (*ἦκουσα* = *ἄκουσα*, *ἦγάπησα* = *ἀγάπησα*, *ἦνοιξα* = *ἄνοιξα*, *ἦφηκα* = *ἄφηκα* "I discharged," etc.), or (in Asia Minor especially and in the islands on the coast of Asia Minor) instead of retaining the *a-* in the historic tenses they take an *ἐ-* like verbs beginning with a consonant (cf. *ἔκοσα* = *ἄκουσα*, *ἐπέντεσα* = *ἀπάντησα* in Pontus, *ἐρχίνισα* = *ἀρχίνισα* in Ios). Finally, the proximity of *i* and *e* pro-

duced a form like ἔπε beside εἶπε and ἔδανε beside εἶδανε (Ios, v. TEXTS III. 5).

§ 184. Reduplication entirely disappeared with the extinction of the old perfect: it is wanting also in the perfect participle passive (§ 209 ff.).

§ 185. The modern Greek verb possesses for active and passive separate personal endings which are attached to the tense stem. All the terminations may be divided into two groups, present and preterite: in addition to which there is also a separate termination for the 2nd sing. imperative. The present terminations are valid for the present and for all moods, the preterite for the imperfect indicative and for all aorists. For details on the terminations, cf. § 213 ff. on the inflexion of the verb.

1. The m. Gk. endings correspond essentially to those of a. Gk., although they have undergone much modification in details. The distinction between primary and secondary endings is maintained (and as in a. Gk. many endings are alike in form). The uniform declension of *all* aorists and imperfects (apart from dialect variations) is especially remarkable.

2. The dual has entirely disappeared, as in the noun.

## THE USE OF TENSE AND MOOD.

### *Present and Aorist Stem.*

§ 186. The distinction between present and aorist action (*Aktionsart*) has been carried further than in a. Gk. in the formation of two futures (§ 180). Even the *present indicative*, at least in the verb *πηγαίνω* and *πάγω* "go," indicates the beginning of such a distinction, *i.e.* the creation of a separate "*aorist present*" (*πάγω*); thus, *πηγαίνομε* "we keep going, go again and again, go without resting," in contrast to *πάμε σπίτι* "we are going (go) home" (single act). Cf., further, *ὁ βασιλέας παγαίνει κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς τὸ σπίτι* (TEXTS III. 4) "the king *keeps going every* night to the house of this poor girl," *ποῦ παγαίνεις* "whither do you (continue to) go?" but *πάγει ἡ πέρδικα νὰ πιῆ* (I. a. 16) "the partridge goes to drink" (this time, "point" action), or *σὸ σπίτι μου παγαίνω, πάγω νὰ πάρω τὸ ψωμί* (I. a. 9), "I am on my way home, I am going to fetch bread." Or it may be said of a dried up fountain *τὸ νερὸ πάει* "the water

is *gone* (goes, and does not come again).” Of course this distinction between *πηγαίνω* and *πάγω* is not consistently maintained; *cf. e.g.* *πηγαίνει στον πατέρα της και τοῦ λέει* (I. d. 1) “she goes to her father and says to him.” As a rule the present combines *cursive* (durative, continuous, etc.) and *aorist* action. The latter is specially prominent in the historic present, which stands in vivid narrative beside an aorist as an equivalent: *e.g.* *τὸ παιδί μπῆκε μέσα, βρίσκει τὸν Ἀράπη* “the child came in, (and) finds the Arab (Moor),” *στὴ φωτιά χουμάει, ἔκοψε Τούρκους ἄπειρους* “into the fire he rushes, (and) slew countless Turks.” The association of *καὶ λέει* “and says” with a preceding aorist is very common (just as *λέει* “says he” in parenthesis).

1. The vivid effect in the course of a narrative secured by the interchange of historic present and aorist is seen, *e.g.*, in TEXTS I. a. 9, l. 16 ff. (*φέρνει* “brings out,” *ἀβροντάει* “casts down”); but the present serves also for vivid description of a situation, the central event being related in the aorist; *cf.* TEXTS II. a. 14, strophe 9.

2. The present sometimes has a future meaning when the connection leaves no doubt as to the *time*, as in *κάνε τὸ πρῶτα κ' ὕστερα βλέπουμε* “do it first and then we (shall) see,” or *αὔριο τὸ πρῶτὸ περνῶ ἀπ' τὸ σπίτι σας* “early to-morrow morning I (will) go past your house.”

3. In Cappadocia (Silli) under the influence of Turkish the present continuous is expressed in a peculiar way by the addition of *κὶ κάσουμι, i.e. καὶ κάθομαι*: *e.g.* *ἔρχουμι κὶ κάσουμι* “I am going.”

§ 187. The *present stem* presents an action in progress without regard to its beginning or to the result (*cursive* action), and thus is well adapted to portray the circumstances, the duration or repetition of an action. The *aorist stem* denotes a single action complete in itself or conceived as complete and as a whole (“punctiliar”<sup>1</sup> action), and also the beginning (initial point) or the result (final point) of an action (terminative, or ingressive and effective action). The m. Gk. vernacular shows a decided preference—especially in the subjunctive (future) and imperative—for the aorist stem against the present.

In contrast to the classical Greek we find already in that of the New Testament a decided preference for both the indicative and subjunctive aorist, so that the process had already set in in the Hellenistic vernacular.

<sup>1</sup> The translator has borrowed this term from Moulton's *Gram. of N. T. Gk.*, vol. i. 3rd ed. p. 109 (T. & T. Clark), the word “punctual” having been already assigned its duties in English.

§ 188. The *Imperfect* is employed :

1. In a narrative to emphasise that an action (not in itself momentaneous) or an occurrence (of the same kind) was conceived as in progress, the result of the action being entirely left out of question: *e.g.* *νά τον καὶ κατέβαινε σουὸ κάμπους καβελλάρης* "behold, there was coming a knight down over the fields" (TEXTS I. a. 8), *ἔξεψυχοῦσε ἀπὸ ἀγάπῃ* (II. b. 3) "he was pining away of love," *τὴν τελευταία της πνοῇ ὁ Χάρος ἐροφοῦσε* (II. a. 21) "Charon was about to sip her last breath," *ἔδενε ὄλα τὰ δέντρα μὲ πέτσες* (I. d. 3) "he was engaged binding all the trees with cords," *ἡ δουλειὰ πύγαινε καλά* "the work was progressing excellently," *ἔζούσανε καλά* "they were living well," *ἀγαπούσα ἕνα νέον καὶ τὸν ἀγαπῶ πολὺ* "I was in love with a youth and I love him dearly (still)," *ἔσταμάτησε κ' ἐπερίμενε* "he stopped and kept waiting," *τρῆϊς ὥρες ἐπολέμαε* "he was struggling three hours."

The imperfect is therefore to be employed to represent an action as a situation which forms the background or consequence of an event: *βροντοῦσε καὶ ἄστραφτε ἔχτες καὶ ὄμως περπατήσαμε πολλὴ ὥρα* "there was thundering and lightning yesterday, but nevertheless we took a long walk," *μιὰ μέρα ἔβγαινε πάλι ἡ βασιλοπούλα*, etc. (II. b. 4) "one day the princess again came forth . . ." *ἔφκειακαν ἕνα παλάτι καὶ ζούσαν μαζί* "they built a palace and lived together"; and especially when a circumstance (or property) is narrated: *e.g.* *δὲν ἤξευρα* "I was not aware," *μία φορὰ ἦτανε ἕνας βασιλέας* "once there was a king," *ἐκεῖ ἐκαθότανε οἱ δράκοι* "there dwelt (were dwelling) the monsters," *τὸν ἔλεγαν Λάζαρο* "his name was (they called him) L.," *ἀπολάει τὸ λαγὸ, ὁ ὁποῖος ἔτρεχε πολὺ* (TEXTS I. c. 6) "he lets go the hare which ran (had the property of running) well." From the nature of such instances the imperfect is relatively more common in accessory clauses.

Note, *ἔλεγε* in *πῆγ' ἡ γάτα καὶ σγουροτρίβονταν καὶ μιουούριζε καὶ τοῦ ἔλεγε* (TEXTS I. d. 2) is a kind of attraction to the preceding descriptive imperfects.

2. The Imperfect also calls attention (*a*) to the attempt at, or non-completion of, an action, and (*b*) the duration of an action: (*a*) *τοῦ ἔδινε παράδες νὰ τὸν ἀφήσῃ μέσα* "he tried (wished) to give him money to allow him inside," *κανένας δὲν*

ἀνέβαινε ποτὲ στὴν κορφὴ τοῦ βράχου (TEXTS II. b. 5) "nobody ever attempted (succeeded) to climb to the summit of the rock," δὲν ἐκινουῦσε τὸ καράβι "the boat would not move," δὲν ἀνεγνώριζε "he could not perceive," δὲν τὸν ἄφηνε νὰ 'μπῆ μέσα (I. d. 5) "he refused to allow him to come in" (but he came in all the same); (b) τοὺς ἔβριζε (I. a. 2) "he kept scolding them," σ' ἐκύτταζα 'ναχόρταγα κ' ἐρώταγα (I. a. 19) "I was gazing insatiably upon thee and kept asking," ἐγροίκουνα τὰ κάλλη σου (I. a. 24. 12) "I was (always) hearing of thy fairness," πλούταινε "he kept growing richer."

This meaning of the imperf. can be strengthened by the repetition of the verb: e.g. τὴν ἐπήγαινε τὴν ἐπήγαινε "he kept leading her still farther" ("lead and lead"), δούλευε δούλευε "he kept working without interruption."

3. Hence (from 2) arises the employment of the imperfect to present that which was customary or the repetition of an occurrence: μᾶς ἔβγαζε περίπατο, μᾶς ἐμάθαινε (TEXTS II. b. 2) "he used to take us out for a walk and used to instruct us," τῆς ἔλεαν ὄλοι "they all used to tell her," τὸν ἐρώτα (I. a. 2) "he asked him again and again," δομέστικοι τὸν διώχνανε (II. b. 4) "the courtiers used to chase him," στὰ σκοτεινὰ τὴν ἔλουζες (I. a. 11) "you used to wash her in the dark." For the imperf. in temporal clauses, cf. §§ 272–275.

Note TEXTS I. d. 1, σὰν ἔφτασε στὸ σπίτι του, τὸν ρώταγαν οἱ τοιοῦπρες του "when he came home his daughters asked him (the one after the other)."

### § 189. The *Aorist Indicative* is employed:

1. To portray simply an action or occurrence of the past; it is therefore the usual tense in progressive narrative, numerous instances of which are supplied by every narrative. The action is not necessarily a punctiliar or uniform act (like, e.g., ἦρθε "he came," ἐπήγε "he departed"), it may extend over any length of time, and may even consist in a repetition of occurrences: ἔμειν' ὁ Διάκος στὴ φωτιά "D. remained in the fire," ἔζησαν ὅλη τὴ ζωὴ τους καλά "they lived well their whole life," γιὰ μιὰν ἀνοιξί . . . ἐτραγουδῆσε τ' ἀηδόνη (II. a. 12) "throughout a whole springtime sang the nightingale." When a verb is colourless in regard to its kind of action (*Aktionsart*) the aorist often lends it a

punctiliar (terminative) meaning, *i.e.* designates the initial or final point of the action: *e.g.* τὸ καράβι κίνησε "the boat began to move," ἀρρώστησα "I became sick," κολύμπησε στὸ νερό "he dived into the water," ἔφυγε "he went away," ἐπήγη "he departed," ἔφερε "he brought," ἐπήρε "he took away" or "fetched," ἔπεσαν τὰ λουλούδια "the flowers fell," ἐμαύρισε "it grew black."

2. The aorist indic. denotes an action just completed the effect of which still continues into the present. Here German employs the perfect or present, and English also the perfect or present, or more rarely the preterite: *e.g.* ἔμαθα "I (have) learned" and so "know," τὰ ἔφερα "I (have) brought them" and so "have them with me," ἔτσι θέλησε ὁ θεός "so God willed, so is it," τὸ καταφέραμε "we (have) attained it," ὁ Ἀπρίλις ἔφτασε "April came" and so "is here," νύχτωσε "it became night, night is come," ἔπαψαν τὰ παγωτιά "the frost ceased, is past," πείνασα "I grew hungry," "am hungry still," χάθηκα "I am undone," ἄκουσες "did you hear? do you hear?" In cases like φέρνω "here I bring," ἀκούς "do you hear?" the present may also be employed, but in other cases like παύουν τὰ παγωτιά the present would not properly express the idea of completion, since there is no "aorist" present.

1. The idea of completion and of the effect of an action is sometimes re-enforced by composition with ἀπο-: *e.g.* ἀπόφαγα "I (have) finished eating, ate up," τὸ εἶδε καὶ τὸ ἀπόειδε "he saw it, and saw it perfectly (only too well)"; *cf.* § 159, 1.

2. Even completion in the immediate future (and so the function of an aorist present or a future perfect) may be expressed by the aorist, provided the connection leaves no ambiguity about the time intended (*cf.* § 186, n. 2): *e.g.* κὶ ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη (TEXTS I. a. 2) "even if you impale me only one Greek perishes (shall have perished)." Sometimes a πάει is placed immediately before such an aorist.

§ 190. In the present and aorist subjunctive or imperative, as well as in the two futures, this distinction of kind of action (*Aktionsart*) is similarly maintained; examples for the imperative, *v.* § 196; for the futures, § 191.

1. The *Present Subjunctive* denotes a timeless action (occurrence, etc.) depicted in progress, either durative or repeated: δὲν εἶμ' ἄξιος κ' ἐγὼ τέτοιο ρόδο νὰ φορῶ (TEXTS II. a. 12) "I am not worthy to bear such a rose," τῆς μαν-

νούλας σου ἢ εὐχὴ νὰ ἴναι γιὰ φυλαχτό σου, νὰ μὴ σὲ πιάνη βάσκαμα (I. a. 14), "thy mother's prayer be thy protection that witchcraft touch thee not," δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω (I. a. 24. 12) "my reason allows me no longer to flee (think of flight)," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα γιὰ νερό "the *draki* said to him they should go for water by turns," δὲ μπορῶ κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερό "I cannot come every day to fetch water."

νὰ with the pres. subj. is always used after ἀρχίζω (*ἀρχινῶ*, etc.) "begin"; as, ἀρχίνισαν νὰ τὴν ρωτοῦν "they commenced to question her," ἀρχίζεις νὰ γίνεσαι σπλαχνικὴ "thou beginnest to be merciful." If the paratactic construction with καί (§ 261) is preferred to νὰ, then the imperf. must follow; as, ἀρχίρησε ὁ γιατρός κ' ἔλεγε τὸ παραμῦθι "the doctor began to tell the fable." Note also the expressions νὰ τὰ κοντολο(γ)οῦμε, νὰ μὴν τὰ μακραίνουμε "in a word, to put it briefly."

2. The *Aorist Subjunctive* denotes a single action complete in itself or conceived as a whole, including, of course, the initial and the final point: λαχταρῶ νὰ τρέξω στὴν ἀγκάλη σου "I long to run into thy embrace," σὲ παρακαλῶ νὰ καθίσσης "I beg you to take a seat," κῦλλιο νὰ σκάσω παρὰ νὰ μὴ σὰς θυμηθῶ "'twere better that I perish than not think of thee (forget thee)," ξέρει νὰ ζήση μὲ τιμὴ "he knows how to live honourably," τοῦ εἶπε νὰ περβατήση τρεῖς ὥρες (TEXTS I. d. 1) "he told him to walk three hours," τὸ ζαλίκι . . . δὲν μποροῦσα νὰ σηκῶσω "I was not able to lift the burden," πρέπει νὰ φορέσης, νὰ βγάλῃς τὸ παλτό "you must put on, put off, your cloak." Note TEXTS II. b. 4, κατέβαινε στὴν Πόλι νὰ μοιράση ἐλεημοσύνες "she used to go down to the city to distribute alms."

The usages under 1 and 2 may be brought out more clearly in some contrasted examples in which the present and the aorist stem may be viewed in proximity: ἂ δὲν ξέρεις κάτι, πρέπει νὰ ρωτᾶς ἄλλους "whenever (every time) you don't know anything you must ask others," and πρέπει νὰ ἐρωτήσης ἄλλονε γιὰ τὸ πρᾶμα αὐτό "you must ask (once) somebody about this (definite) matter"; ἀπὸ τώρα θέλω νὰ τρώγω σ' ἄλλο ξενοδοχεῖο "henceforth I wish to eat (as often as I eat) in another hotel," and σὲ παρακαλῶ νὰ φᾶς αὔριο στὸ σπίτι μου "I request you to dine at my house to-morrow"; τὸ ἄκουσε χωρὶς νὰ καταλαβαίνει "he heard it without being able to understand it," and χωρὶς νὰ καταλάβῃ "without grasping it"; δὲ μπορῶ πλιὸ νὰ ἐλπίζω "I can no longer indulge in hopes," and δὲ μπορῶ πλιὸ νὰ ἐλπίσω "I can no longer hope at all"; δὲ θέλω νὰ τόνε βλέπω "I don't want to see him (have him before my eyes)," and θέλω νὰ τόνε



ἴδω "I want to see him (catch one glimpse)," *γένεσαι Τούρκος, τὴν πίστι σου ν' ἀλλάξῃς, νὰ προσκυνᾷς εἰς τὸ τζαμί;* (I. a. 2) "are you turning Turk in order to change (once for all) your faith, and (henceforth) pray in the mosque?" *παρακάλεσε τὸν πατέρα της νὰ τὸ δώσῃ κ' ἕναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει* (I. d. 2) "she begged her father to give (single act) her a Moor whom she might (at any time) send wherever she wished." Cf., further, TEXTS II. a. 10 for the marked interchange of both kinds of action, or I. a. 17 for the two presents *νὰ σκῶνω τὰ ματάκια μου, νὰ ρίχν' ἀστροπελέκια* (practically "I will play the coquette with my eyes") among pure aorists, all of which have "effective," or "terminative," value.

TEXTS I. a. 8. 14 f. (where *νὰ χαροῦν* and *νὰ χαίρουνται* are used in proximity and under like conditions) shows that sometimes it depends merely on the caprice of the speaker how he will formulate his ideas.

§ 191. The usage of the two *Futures* is already clear from the fundamental distinction of the aorist and the present stem discussed in the above paragraphs:

1. *θανὰ σοῦ στέλνω μάλαμα* (TEXTS I. a. 14) "I will (from time to time) send you gold," *συχνὰ συχνὰ θὰ ροβολᾷν στοὺς κάμπους . . . νὰ πιάνουν Τούρκους* "full oft will they descend to the plains (again and again) to seize the Turks."

The future continuous (fut. pres.) has sometimes potential value: e.g. *ποιὸς θὰ εἶναι (τάχα);* "who will (might) it (perhaps) be?" *ποιὸς θὰ κτυπᾷ;* (II. b. 3) "who can be knocking?" The aoristic future here would give no sense.

2. *Γραϊκὸς θανὰ πεθάνω* "a Greek will I die," *θὰ φύγω, θὰ ξενιτευτῶ* "I will depart, I will go abroad," *ἡ ἀλήθεια θὰ μείνῃ ἀλήθεια* (II. b. 1) "truth will remain truth (till the end of time)," *πάντα θὰ σᾶς καταδικάσῃ ἡ ἐπιστήμη* (II. b. 1) "always will science condemn you."

Cf., further, *θὰ γυρίσουμε διὸ τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε στὴν ἀγορὰ νὰ ρωτοῦμε κτλ.* (II. b. 2) "we shall turn back (one act) two or three thousand years and we shall pace over the agora (like our forefathers) in order to ask (in the usual way)," etc.; *τὸ χειμῶνα θὰ πηγαίνω ταχτικά στὸ θέατρο* "during winter I will go regularly to the theatre," but *αὔριο θὰ πάω στὸ θέατρο* "I will go to-morrow to the theatre."

§ 192. The relative stages of time are usually—as in a. Gk.—marked only by present, imperfect, or aorist and future, the new compound forms for pluperfect and future perfect (*fut. exactum*) are rather rarely employed; cf. § 229. In ordinary narrative the aor. indic. may have exactly the value of a pluperfect; cf. e.g. *τί γιομάτισε* (TEXTS II. a. 3)

"had dined." This usage of the *aorist* is almost general in dependent clauses, and is the rule in temporal clauses, *v.* § 272, 1.

### The Moods.

§ 193. The *Subjunctive* has its sphere principally in secondary clauses, that is, dependent on conjunctions, especially *νά*. Also in principal sentences it is usually distinguished by *νά* (neg. *νά μή*). The independent subjunctive with *νά* has:

1. Deliberative (dubitative) force: *τί νά γίνῃ*; "what is to happen? what must we do?" *νά τὸ κάνω ἢ νά μὴν τὸ κάνω*; "shall I or shall I not do it?" *τί νά σοῦ πῶ*; "what am I to say to thee?" *τί νά τῆς εὐκηθοῦμε*; "what shall we wish her?" *ὡς πάτε, παλληκάρια, νά ζῶμεν στα στενά*; (TEXTS II. a. 1) "how long, boys, are we to live in the passes?"

This subjunctive is closely akin to the potential (a. Gk. optative with *ἄν*): *e.g.* *ποιὸς νά 'ναι*; "who might it be?" *πῶς νά πάνω στὸν ἀφέντη μου*; "how can I go to my master?" *τί νά 'χω*; "what shall I then have?" *τί νά 'δῆς*; "what can you possibly see?" *γιατί νά μὲ γελάσῃς*; (I. a. 11. 22) "how can you laugh at me?" *γιατί νά μὴν ἐρθῆτε ἐχτές*; "why then could you not come yesterday?" For other forms of the potential, *cf.* §§ 191, 1 n., and 195.

2. Voluntative (in the 1st person): *ν' ἀνοίξω ππραματευτάδικο* "I wish to open a business," *νά ἰδῶ (νά ἰδοῦμε)* "I (we) will (wish to) see." Very frequently it is preceded by an encouraging *γιά, ἔλα, σήκω, αἴντε*, etc. "now then!" "come!": *e.g.* *γιά νά ἰδῶ* "now then, I will see," *ἔλα νά παίξουμε* "come! let us play," *γιά, ἔβγα νά παλέψουμε* "now come let us wrestle." *ἄς* is more frequently used than *νά*; *v.* § 194, 2.

The conjunction is occasionally re-enforced by *πά*; as, *ἐγὼ νά πὰ σ' τὸ φέρω* "I want to (will) bring it to you," *νά πὰ πάρουμεν δά* (Chios) "we will fetch it"; this *πά* is a stereotyped 3rd sing. of *πά(γ)ω* "I go."

3. Optative meaning: *δόξα νά 'χῆ ὁ θεός* "God be praised (have the glory)," *νά φυλάγεται κανεὶς ἀπ' ἀνθρώπους ἀγενεὶς* (II. a. 8), "may everybody be on his guard against men of low birth," *νά μὴ μᾶς πλακώσῃ τέτοιο κακό* "may such an evil not overtake us." It may be strengthened by the particles *εἶθε, ἄμποτες*, or *μακάρι*: *e.g.* *εἶθε*

(μακάρι) νὰ ζήσῃ χίλια χρόνια "may he live a thousand years."

A request (in the imperative) may be politely introduced by the optative expression (ἔτσι) νὰ ζήσῃς "may you live" = "be so kind," "kindly."

4. Imperative meaning, both in the 2nd and 3rd person : νὰ πὰς χωρὶς ἄλλο "depart without fail," νὰ πάψῃς στὸ ἐξῆς "cease for the future," νὰ γράφετε τὴν ἐθνικὴ γλῶσσα "keep on writing your national language"; strengthened γιὰ (or σήκω, etc.) νὰ πῆς "come now, tell," ὁ νόμος νὰ ἔναι πρῶτος ὁδηγός "let the law be your first guide." In the 3rd sing. ἄς is more common; *v.* § 194, 2.

§ 194. The subjunctive without νὰ is used :

1. After μὴ(ν) as negative voluntative and as prohibitive (neg. imperat.) beside νὰ μὴ (§ 193): *e.g.* μὴν τρέχουμε "we don't want to run," μὴ φοβᾶσαι "fear not," μὴν ἀφήνῃς τὸν Ἅγιο Βασίλει νὰ φύγῃ ἔτσι (TEXTS II. b. 3) "let not the holy B. so depart," μὴν κλαίς "weep not," μὴ λέγῃς "say not," μὴ φεύγῃς "go not away."

In cases like μὴ κλαίτε, μὴ σκοτώνετε (I. d. 2), μὴ φοβηθῆτε, μὴ πιστέψετε, etc., the imperat. and the subj. are identical in form. As a prohibitive the *aorist* subj. is on the whole less commonly used than the present.

2. With the particle ἄς (neg. ἄς μὴ) to denote the 1st person voluntative and the 3rd person imperative: ἄς ἰδοῦμε "let us see," ἄς μὴν ἀπελπιζοῦμαστε "let us not doubt," ὁπῶχει μάτια, ἄς βλέπῃ "who has eyes let him see," ἄς ἔρθῃ "let him, may he, come," ἄς ἰδοῦν "let them see." *Cf.* § 193. 2, 4.

This ἄς,—which corresponds to a. Gk. ἄφες (fr. ἀφήμι = ἀφήνω) "leave, allow," or to a. Gk. ἔασε—has sometimes purely *concessive* force: *e.g.* ἄς εἶναι "let it be (as far as I am concerned)," ἄς λένε "let them (have permission to) speak," and so is employed to form concessive clauses; *v.* § 278, 3.

3. In a few formal expressions like ὁ θεὸς φυλάξῃ "God forbid," and with the adverb ἴσως "perhaps"; as, ἴσως βροῦμε "perhaps we may find" beside ἴσως νὰ (also θὰ) βροῦμε (but ἴσως σοῦ εἶπε "perhaps he told you").

Note also ἔλα μὲ πλερώς (TEXTS III. 9) "now then, pay me," ἀργὰ ντυθῆ (I. a. 12) "let her dress slowly" (followed below in this

connection by *νά* with subj.) and *ἄμε τσαὶ μάνα γιὸ φιλήσῃ κτλ.* (III. 5) "well, let the mother kiss her son," etc.

§ 195. The *Imperfect* has modal force in expressions like *ἔπρεπε* "it must (have)," "was fitting," *ἤθελα (νὰ ξέρω)* "I should like to (know)," *ταίριαζε* "it was proper, becoming," *μ' ἔφτανε* "it sufficed me," *ἔλεγες* "you might have said," *νόμιζες* "you would think, have thought" (but *λές* "you might say, mean"). The imperfect is converted to conditional (*v.* § 230) by taking *θά*, etc.; for unreal conditional clauses, *v.* § 277, 4. An impossible (unreal) wish is expressed by (*μακάρι* or *ἄμποτες*) *νά* "O that," or by *ἄς* and the imperfect: *e.g.* (*μακάρι*) *νὰ ἦμουν πλούσιος* "oh that I were only rich," *νὰ μποροῦσα* "if I only could," *ἄς τό 'λεγες* "had you but said so," *νὰ μ' ἄκουε* "would that he could hear me," *ἄς εἶχαμε παράδες* "would that we had money," *νὰ (ἄς) μᾶς ἔκαμναν τὴ χαρά* "oh that they had given us joy," *νὰ μὴν εἶχα γεννηθῆ* "would I had not been born." Moreover, the *imperfect* or *aorist* may be converted by *νά* to past potentials in questions and exclamations: *νὰ γελάστηκα*; "could I have deceived myself?" *νὰ μὴν ἦρθε ὁ Χάρος στὸ σπιτικό σας*; "is it possible that Death entered not thy house?" *νὰ μὴν ἦσουνα μεθυσμένος*; "were you not (possibly) drunk?" *πόσες μέρες νὰ ἦταν*; "how many days might it be?" *ποῦ νὰ πῆγε*; "where can he have gone?" *τί νὰ 'καναν*; "what could they have done?" *ποῦ νὰ 'γλιπὶς ἰκεῖ πούπουλου*; (III. 11) "how could you see a multitude there?" Finally, the probability of an occurrence in the past is expressed by *θαί* with the *aorist* indic.; thus, *θαί τό 'κανε* "he will, of course, have done it."

Sometimes the last mentioned mode of expression is extended to an action completed in the future (*cf.* § 189, n. 2): *e.g.* *τί θαί συνέβη, πρῶτα νὰ στοχαστῆς* (TEXTS I. b. 14) "consider first what will have happened."

§ 196. The usage of the aor. and pres. *Imperative* (2nd sing. and pl.) is apparent from the following examples:

1. *πά(γ)αινε στὸ καλό* "go to success" = "farewell," *τοῦτο βλέπε* "look (often) at this," *σώπα* "keep still," *ξύπνα* "keep awake," *στέκα* "keep standing."

Notice, however, that the imperatives in *-α* (*τρέχα* "run," *φεύγα* "get off," etc., *v.* § 218, n. 2), no doubt affected by *ἔλα*, take also aoristic force.



<i>Present stem.</i>	<i>Aorist stem.</i>	<i>Aorist form.</i>
2. Guttural.		
(a) simple guttural: κ, γγ, γ, χ	guttural	} + σ = ξ
(b) guttural + -τω or -νω (-χτω, -χνω)		
3. Dental.		
(a) simple dental: τ, δ, θ, σ, ξ (σσ)	dental or guttural	} + σ = σ or ξ
(b) dental + -τω νω, (-στω, -ξνω)		
4. In -σκω . . . . .	various	. . . + σ
5. Nasal or liquid.		
(a) radical μ, ν, λ, ρ + -(ν)ω	μ, ν, λ, ρ	} non- sigmatic
(b) -αίνω . . . . .	(α) minus -αίνω (β) -αν- or -ην-	
6. Vowel (a, e, i, o, u) + -νω . . . . .	a, e, i, o, u	} + σ.
II. Contracted verbs (in -ῶ):		
(a) in -ῶ	i, e, a	} + σ.
(b) in -νω	a, i	
(c) semi-contracted	various	

The a. Gk. division of verbs into those in -ω and those in -μι holds no longer, as the latter class has disappeared in m. Gk., the verb εἶμαι "am" being the solitary survivor of the -μι verbs (v. § 224, 2). All the rest have passed over into one or other of the above present forms; thus, τίθημι became θέτω, ἴσθημι became στήνω or στένω, ἴσταμαι became στέκω, δίδωμι became δίδω δίνω δώνω, κείμαι became κείτομαι,<sup>1</sup> κάθημαι became κάθομαι, κρέμαμαι became κρέμομαι. The verbs in -νυμι became verbs in -νω (but μίγνυμι became σμίγω, πήγνυμι became πήζω). Others have been lost or replaced by new verbs; thus, δύναμαι by (ἐ)μπορῶ (beside δύνομαι<sup>2</sup>), οἶδα by ξείρω, φημί by λέγω or λαλῶ, πίμπλημι by γεμίζω, and so forth.

### § 199. Present Stems.

#### I. *Barytones.*

1. (a) In -πω (rare): βλέπω (also ἐβλέπω) "see," (ἐ)ντρέπομαι "am ashamed," πρέπει "it is becoming."

In -μπω (rare): λάμπω "shine."

In -φω: βάφω "dye," γράφω "write," ζίφω "press," θρέφω (τρέφω) "nourish," στρίφω "turn, twist," στρέφω "turn," καταστρέφω "destroy."

<sup>1</sup> κείται, TEXTS III. 13. c, is a solitary instance.

<sup>2</sup> δύναμαι, TEXTS I. a. 3, comes from the literary language.

In *-βω*: *παύω* "cease," *κόβω* "cut," *νίβω* "wash," *τριβω* "rub," *κρύβω* "hide," *σκύβω* "bow," *γεύομαι* "eat, try," *ἀλείβω* beside *ἀλείφω* "anoint."

Verbs in *-εύω* are very numerous: *e.g.* *ἀρχινεύω* "begin," *βασιλεύω* "set" (of sun), *γυρεύω* "seek," *δουλεύω* "work," *κοντεύω* "approach," *μαζεύω* "collect," *πιστεύω* "believe," *σημαδεύω* "mark," *φιλεύω* "greet, entertain," *φυτεύω* "plant," *ψαρεύω* "fish," *τουρκεύω* "turn (act) Turk," *καβαλλικεύω* "ride," *κονεύω* "stop, spend the night," *μισεύω* "start, depart on journey."

In the region of the Aegean with Crete (but not in Aegina) and in Cyprus these verbs end, not in *-vo* (*-βω*) but in *vzo* (*-βγω*); thus, *νίβγω*, *κόβγω*, *κρύβγω*; *δουλεύγω*, *μαζεύγω*, *πιστεύγω*, *χορεύγω* "dance," etc. (in Chios *εύγω*); *ζεύγω* "yoke" and *φεύγω* "flee" are formally identical with these, wherefore also *ζεύω*, *φεύω*, *e.g.* in Pontus.

These verbs appear in Bova in the form *-έγω* (*πλατέγω* "speak"), in Terra d' Otr. *-έω* (*πίστέω*), in Zaconian *-έγω* (*δουλέγω*).

(*b*) *-φτω*: *ανάφτω* "light, kindle," *ἀστράφτει* "it lightens," *κλέφτω* "steal," *πέφτω* "fall" (irreg.), *ράφτω* "sew," *σκάφτω* "dig," *σκέφτομαι* "consider," *χάφτω* "am greedy for, gulp," *σκοντάφτω* and *σκοντάφνω* "stumble."

The partition between the forms of *a* and *b* is not consistently maintained; many verbs take now the one and again the other mode of formation; thus, *γράφω* and sometimes *γράφτω*, *κάβ(γ)ω* and *καύτω* (*κάφτω*) "burn," *κλέβω*, *κλέφω* and *κλέφτω* "steal," *κόβ(γ)ω* and *κόφτω* "cut," *ράβγω* and *ράφτω* "sew," *σκάβ(γ)ω*, *σκάφω* and *σκάφτω* "dig," etc.

2. (*a*) *-κω*: *πλέκω* "plait."

*-γγω*: *σφίγγω* "press together, squeeze," *φέγγω* "shine."

*-γω*: *ανοίγω* "open," *ἀρμέγω* "milk," *λέγω* "say," *πνίγω* "choke," *σμίγω* "blend, unite with," *τυλίγω* "envelop," *φυλάγω* "watch, beware."

*-χω*: *βήχω* "cough," *βρέχω* "moisten, make wet," *δέχομαι* "receive," *ἔρχομαι* "come," *ἔχω* "have," *κατέχω* (in dialects) "know, understand how," *προσέχω* "attend," *τρέχω* "run," *ψάχω* (by feeling) "search, feel."

(*b*) *-χτω*: *δείχτω* "show," *διώχτω* "pursue," *ρίχτω* "throw."

*-χνω*: *ἀδράχνω* "seize," *δείχνω* "show," *διώχνω* "pursue," *ρίχνω* = *ρίχτω*, *σπρώχνω* "push," *ψάχνω* = *ψάχω*.

1. On the interchange of *-χτω* and *-χνω* and of 2. *a* and *b*, *cf.* the note above; *-χνω* is more common than *-χτω*. The form *-κνω* or *-χνω*

is specially wide-spread in Cappadocia: *πλέκνω*, *δάκνω* "bite," *βήχνω*, *τρέχνω*; there, too, *φύγνω* "flee."

2. Some verbs, which properly belong elsewhere, by the insertion of a *γ* (§ 23) fall into this class; thus, *πλέ(γ)ω* "sail," and *φται(γ)ω* "am guilty" (for which also *φταίχω*).

3. (a) *-τω*: *θέτω* "place," *κείτομαι* "lie."

*-θω*: *ἀλέθω* "grind," *ἀμπώθω* "push," *ἀναγνώθω* "read," *γνέθω* "spin," *κλώθω* "spin," *νοιώθω* "notice, feel," *πλάθω* "form."

*-δω*: only in *δίδω* "give" (with its compounds), for which other forms are more common, *v. 6*.

*-σω*: *ἀρέσω* "please" (beside *ἀρέζω* and *ἀρέγω*, rarely *ἀρέσκω*; TEXTS I. d. 5, Syra).

*-σσω*: see following note.

*-ζω*: *παίζω* "play," *σκούζω* "shout," *λούζω* "bathe" (trans.), *πήζω* "become firm, curdle."

*-άζω*; these verbs are very numerous: *βράζω* "boil," *διαβάζω* "read," *κράζω* "cry," *πράζω* "do," *σκάζω* "explode," *στάζω* "drop," *σφάζω* "slay," *τάζω* "promise," *προστάζω* "command," *φράζω* "enclose," *ἀγοράζω* "buy," *ἀλλάζω* "exchange," *ἀρπάζω* "rob, seize," *βαστάζω* "endure, hold," *διασκεδάζω* "entertain," *κυττάζω* "behold," *θαμάζω* "admire," (ἐ)ξετάζω "prove," *μοιράζω* "divide," *νυστάζω* "fall asleep," *πειράζω* "tease," *σκεπάζω* "cover," *σπουδάζω* "study," *στενάζω* "sigh," *τρομάζω* "fear," *φαντάζω* "imagine," *φονάζω* "cry, shout," *ἀγκαλιάζω* "embrace," *βουλιάζω* "sink" (trans. and intr.), *βραδνάζω* "it becomes evening," *θυμιάζω* "sprinkle with incense," *κοπιάζω* "try, take pains," *λογιάζω* "consider, meditate," *ξελογιάζω* "seduce," (ὁ)μοιάζω "resemble," *πλαγιάζω* "go to sleep," *σιάζω* "arrange," *συννεφιάζω* "becloud," *φωλιάζω* "dwell, nestle," *χρειάζομαι* "need," *ὀρδινιάζω* "command."

1. Many verbs in *-ζω* are transformations of a. Gk. verbs in *-σσω* (Att. *-ττω*); the latter present form occurs still in some regions, as in Crete and other Aegean Islands and in Cyprus; thus, *πράσσω* "do," *τάσσω*, *ταράσσω*, etc. Also *κατανύσσομαι* "am excited" belongs here.

*-ίζω* (*-ύζω*): *καθίζω* "sit," *σκίζω* "split," *χτίζω* "build, found," *ἀντικρύζω* "meet with," *ἀξίζω* "am worth, cost," *ἀρμενίζω* "vacillate, swing," *ἀρχίζω* "commence," *γεμίζω* "fill," *γεματίζω* "dine," *γνωρίζω* "know, recognise," *γυρίζω* "turn (back)," *δακρύζω* "weep," *δανείζω* "lend," *ἐγγίζω*



"touch," *καλοτυχίζω* "congratulate," *κοκκινίζω* "blush," *ινομίζω* "think," *ὀρίζω* "command," *πασκίζω* "endeavour," *σκορπίζω* "scatter," *σφυρίζω* "hiss, whistle," *τσακίζω* "smash," *(ὕ)βρίζω* "insult," *χαρίζω* "bestow," *ἀκουμπίζω* "rely on," *βιγλίζω* "keep watch, lie in wait," *κοστιζώ* "cost," *σεργιανίζω* "go walking," *ταμπακίζω* "smoke tobacco."

2. *-έζω* (in dialects): *ἀρέζω* "please," *εὐκαιρέζω* "am at leisure," *φορέζω* "wear."

(b) rare: *σκιζνω* (Pontus) "split," *βρίστω* "find," *βαρίστω* "strike" (cf. 4).

4. The present suffix *-σχω* is rare in the ordinary language; besides the commonly used *βρίσχω* (*εὐρίσχω*, also *βρέσχω*) "find," cf. also *μνήσχω* (also *μνέσχω*), *ἀπομνήσχω* = *(ἀπο)μένω* "remain (behind)," *ἀποθνήσχω* "die" = *ἀποθαίνω*, *βόσχω* "feed," *πρήσχω* "swell," *βαρίσχω* and *βαρέσχω* "strike" (usually *βαρῶ*), *χάσχω* "gape." Cf. also *ἀρέσχω*, 3. a.

The usage is only locally further extended; thus, e.g., in Cyprus the suffix *-νίσχω* is in vogue: *πλυνίσχω* = *πλύνω*, *πλουτνίσχω* = *πλουτίνω*, etc. In Pontus the suffix *-σχω* is commonly employed to form the passive: e.g. *ταγίζω* "nourish," *ταγίσκουμαι* "am nourished," but is also otherwise employed; as, *λάσκουμαι* (TEXTS III. 13. c) "I seek aimlessly."

5. (a) *-μω*: *τρέμω* "tremble," *κρέμομαι* "hang" (intr.).

*-μνω*: *κάμνω* (beside *κάνω* and *κάμω*) "make, do."

*-νω*: *ἀπομένω* "remain (over)," *περιμένω* or *προσμένω* "expect, await," *γίνομαι* and *γένομαι* "become, take place," *κρίνω* and *κρένω* "speak" (also "judge"); *-βαίνω* "go, march" in *ἀνε-*, *κατε-*, *δια-*, *σε-βαίνω*, *βγαίνω* "go out," *μπαίνω* "go in," *γυαίνω* "heal," *ξαίνω* and *ξάνω* "card wool," *πεθαίνω* (and *ἀποθάνω*) "die," *φαίνομαι* "appear" ("show myself").

*-λ(λ)ω*: *βάλλω* "place, put, lay," *βγάλλω* "take out," *προβάλλω* "bring forward," *ψάλλω* "sing."

1. Instead of *βάλλω*, etc., we find also *βάνω*, *βγάνω*, *καταβάνω* "cast down," and even *βαίνω* (Aegina), also *βάζω*, *βγάζω*. The latter is really a different verb (a. Gk. *βιβάζω*), which has in meaning become identical with *βάλλω*, *βγάλλω* (and from the same verb *ἀνεβάζω* "set up," *διαβάζω* "read," [*εἰ*] *μπάζω* "bring in").

*-λνω*: *παραγγέλλω* "order," *στέλλω* (also *στέρνω* according to § 31) "send," *ψέλλω* (= *ψάλλω*).

2. The ancient forms in -λλω are still to be found in those dialects that can enunciate double consonants; thus, *e.g.*, in Cyprus, Chios, Rhodes, and the surrounding islands, *v.* § 36.

-ρω: *προφέρω* "pronounce" (from the literary language), *χαίρω* and *χαίρομαι* "rejoice."

3. *Cf.* also *ξεύρω*, *ξέρω* "I know," and Italian loan-words like *ἀρριβάρω* (*ριβάρω*) "arrive," *κουμπανιάρω* "accompany," *κοντραστάρω* "go to meet," *ξεμπαρκάρω* "disembark," *σερβίρω* "serve," etc. But these verbs in the rest of their formation do not belong under this category.

-ρνω: *δέρνω* "whip," *γδέρνω* "flay," *γέρνω* "bow," *ἀναγέρνω* "search all over," *παίρνω* (in dialect also *παίρω*) "take, fetch," *σέρνω* (in Bova *sérro*) "draw," *ἀνασέρνω* "draw up," *σπέρνω* "sow," *φέρνω* "bring."

(b) Present suffix -αίνω: (a) with -αιν- vanishing in the aorist stem: *λαβαίνω* "obtain, get" (for which, however, *παίρνω* is more common), *καταλαβαίνω* "understand," *ξαναλαβαίνω* "acquire again," *λαθαίνω* "am concealed, escape notice," *λαχαίνω* "obtain by lot," *μαθαίνω* "learn, teach," *πηγαίνω* (and *παγαίνω*) "go," *παθαίνω* "suffer, endure," *τυχαίνω* "hit (get) by accident," *ἀποτυχαίνω* "have ill-luck," *ἐπιτυχαίνω* "am lucky."

Forms like *καταλαμβάνω* and *μανθάνω* belong to the literary language; only *αἰστανόμαι* has survived unaltered (but *ἀσταινόμει* = \**αἰσταινόμει* in Velv.).

(β) with -ν- also in the aorist stem: *ἀνασαίνω* "breathe," *βαθουλαίνω* "hollow, excavate," *ζεσταίνω* "make warm," *μακραίνω* "am prolix," *μαραίνω* "wither" (trans.), *ξεθυμαίνω* "give vent to (anger), subside," *ξεραίνω* "dry," *πικραίνω* "embitter," *μεγαλαίνω* "magnify," *πλουταίνω* "become rich," *φτωχαίνω* "become poor."

#### 6. Vowel + νω.

*πιάνω* "seize, catch," *φτάνω* "arrive, attain," *προφτάνω* "overtake," *φκειάνω* *φτειάνω* "make," *χάνω* "lose," *ἀμαρτάνω* "commit sin," *βυζάνω* "suckle," *δαγκάνω* "bite."

*δένω* "bind," *πλένω* "wash," *στένω* (*σταίνω*) "place," *κατασχένω* "seize, appropriate," *ἀβγαταίνω* "multiply," *α(ύ)ξαίνω* "increase," (*ξανα*)*βλασταίνω* "shoot forth," *κερδαίνω* "gain," *σωπαίνω* "keep silent," *χορταίνω* "satisfy."

*ἀφήνω* "leave, allow," *γδύνω* "put off," *ντύνω* "put on," *δίνω* (also *δίδω*) "give," *κλείνω* "shut," *λύνω* "loose," *πίνω*

“drink,” *ρύνω* “pour in,” *σβήνω* (spelled also *σβύνω*) “extinguish,” *χύνω* “pour.”

Verbs in *-ώνω* are quite numerous: *ζώνω* “gird,” *στρώνω* “spread (out),” *χώνω* “penetrate,” *ὀμώνω* “swear,” *ἀπλώνω* “extend,” *γλυτώνω* “release, rescue,” *διορθώνω* “mend,” “improve,” *κρυώνω* “freeze,” *λγώνω* “dissolve,” *μαλώνω* “wrangle,” *πλερώνω* “pay,” *σηκώνω* “raise,” *σκοτώνω* “slay,” *φορτώνω* “burden, load,” *βουλώνω* “seal, lock up.”

1. Some verbs fluctuate between the present suffix *-άνω*, *-αίνω* (*-ένω*) and *-ήνω* (*-ύνω*); thus, *βυζαίνω* and *βυζάνω* “suckle,” *στήνω* and *στένω* “put,” *ψήνω* and *ψένω* “roast,” *ξύνω* and *ξένω* “scrape,” *πλύνω* and *πλένω* “wash.” Occasionally also *δώνω* is employed for *δίνω* (in the region of the Aegean).

2. In the Cyprian dialect and wherever twin consonants are in vogue (§ 36) the suffix *-νω* becomes *-νω*: *πίννω* “drink,” *πιάννω* “seize,” *χάννω* “lose,” *ξεχάννω* “forget,” *πυαίννω* (*πυαίννω*) “go,” *σηκώννω* “lift,” *φανερώννω* “reveal.”

3. The class in vowel + *νω* has supplanted many of the a. Gk. *verba pura* together with verbs in *-μι* (*-νυμι*) and the old contract verbs in *-όω*. The *verba pura* which have not taken this or another present suffix (like *κλείνω*, *λούζω* or *λύνω*, *παλεύω* = *παλαίω* “wrestle,” *φταίγω*, etc.) have wholly or partly passed over into the conjugation of the contracted or semi-contracted verbs, v. II.

Interchange among various present forms for the same verb takes place not only within the same class but even between different classes; cf. e.g. the collateral forms *συνάζω* and *συνάγω*, *πρήσκω* and *πρήζω*, *τινάζω* and *τινάγω*, *κερδαίνω*, *κερδεύω* and *κερδίζω*, *σιάνω* and *σιάζω*, *(ἐ)μπερδεύω* “entangle” beside *δένω* “bind,” *νοιώνω* beside *νοιώθω*, *χορταίνω* and *χορτάζω*, *λύνω* and *λούζω*, *παγαίνω* and *πάνω*, *(ἐ)ξοδεύω* and *ξοδιάζω*, *μαζεύω* and *μαζώνω*, *ρίφτω* and *ρίχτω*, *θέτω*, in Asia Minor *θήκω* *θέχτω* and *τέκνω*, *βρίσκω* *βρίστω* *βρίχνω* *εύρήκω*, etc.

II. Contracted verbs: the stem vowel had already in ancient Greek mostly become blended with the present endings.

(a) In *-ῶ*: *ἀγαπῶ* “love,” *ἀπολῶ* “let off,” *κυλῶ* “roll,” *μεθῶ* “am drunken,” *μηνῶ* “announce,” *ρουφῶ* “suck in,” *φιλῶ* “kiss,” *βολεῖ* “it is possible,” *παρηγορῶ* “console,” *πονῶ* “am grieved,” *παραπονούμαι* “lament,” *φορῶ* “wear (a garment)””; *γελῶ* “laugh,” *πετῶ* “fly.”

(b) In *-ῶ*: *ἀπολυνῶ* “let off,” *γερονῶ* “grow old,” *γυρνῶ* “turn back,” *κερνῶ* “pour in, give a drink,” *κρεμνῶ* “hang,”

ξερνῶ "vomit," ξεχνῶ "forget," περνῶ "pass by," χαλνῶ "spoil," φυρνῶ (also φυρῶ) "lessen," σφαλνῶ "close, lock," καλνῶ "call."

(c) Half-contracted: ἀκούω "hear," καίω "burn," κλαίω "weep," κλείω "shut" (beside κλείνω), κρούω "knock, strike against," φταίω "am to blame," πλέω "sail."

For the peculiarities of the contracted verbs (*e.g.* the analytical forms in -ᾶω for -ᾶ) in the present system, see below, § 237 ff. Subdivision *a* contains the a. Gk. contract verbs in -ᾶω, -έω; *b* is a new formation (intermixture of verbs in -ᾶ and -νω); *c* contains remains of the *verba pura*, for which also other forms (see above) are in use. Some of the *verba pura* have been converted completely into contracted verbs (of subdivision *a*) (*cf.* κυλῶ = a. Gk. κυλίω, ἀπολῶ = ἀπολύω, μῆνῶ = μηνύω, μεθῶ = μεθύω); to the semi-contracted belong also some forms of the verbs λέ(γ)ω, πά(γ)ω, τρώ(γ)ω; *cf.* § 251 f.

The contracted verbs have also quite frequently secondary forms like the barytones, just as *vice versa* the barytones take secondary forms similar to the contracted. The interchange is specially frequent between -άζω or -ίζω and -ᾶ: *e.g.* βαστάζω and βαστῶ "stop," διψάζω and διψῶ "thirst," ξητῶ = ἐξετάζω, *elimonizo* (= ἀλησμονῶ) "forget" (Otranto), πεινάζω and πεινῶ "hunger," κρεμάζω, κρεμῶ and κρεμνῶ "hang," σκάζω and σκῶ "burst asunder," βογγίζω and βογγῶ "groan, roar," ξεσκίζω and ξεσκῶ "cleave," συλλογιζομαι and συλλογοῦμαι (συλλογεῖμαι) "consider," χαιρετίζω and χαιρετῶ "greet," ψηφίζω and ψηφῶ "value, esteem," ἀρπάζω, ἀρπάχνω and ἀρπῶ "plunder"; ξύνω (ξένω), ξύζω (Pontus) and ξῶ "scrape"; ἀβγατῶ and ἀβγαταίνω "increase," ἀρχίζω (also ἀρχεύω), ἀρχινῶ, ἀρχινίζω (and ἀρχιρίζω) "begin"; ξεχνῶ and ξεχάνω, θαρρῶ "think" and θαρρεύω "take courage," φιλῶ "kiss" and φιλεύω "welcome, regale," βαρίσκω, βαρῶ, βαραίνω "strike," βόσκω, βοσκίζω and βοσκᾶω "feed."

1. The verbs φωνάζω (ξεφωνίζω "cry out"), πειράζω "tease," ζωγραφίζω "paint," have generally supplanted the corresponding ancient contracted verbs. Similarly, in Asia Minor (Pontus and Cappadocia) μεθύζω = μεθῶ, σείζω = σείω "shake," ξύζω = ξύνω. In the Peloponnesus, on the other hand, verbs like φυλά(γ)ω have passed over into the conjugation of contracted verbs (*v.* also § 239).

2. *The interchange and variety of present systems assume much larger proportions in the different dialects than could be brought out in the above survey.*

## THE AORIST STEM.

(a) *Aorist Active.*

§ 200. The aorist active of a verb—so far as it is in use—is formed either with or without  $\sigma$ . Aorists are thus divided into sigmatic and non-sigmatic. The  $-\sigma-$  merges with the original stem ending into  $\sigma$ ,  $\xi$  or  $\psi$ , so that all sigmatic aorist stems must end in one of these three sounds. The non-sigmatic aorist stems differ from the present stem (1) in the loss of the present formative suffix ( $\text{παθ-αίω}$ :  $\text{ἔπαθ-α}$ ,  $\text{φέρ-νω}$ :  $\text{ἔφερ-α}$ ), or (2) by vowel change in the stem ( $\text{φεύγω}$ :  $\text{ἔφυγα}$ ,  $\text{μένω}$ :  $\text{ἔμεινα}$ ,  $\text{ξεραίνω}$ :  $\text{ἔξέρανα}$ ), or (3) by the combination of both characteristics ( $\text{στέλνω}$ :  $\text{ἔστειλα}$ ). Deponents have an aorist passive. For other less common formations, see below.

§ 201. The large majority of modern Greek verbs form their aorist with a  $\sigma$ . This holds, with few exceptions, of the present systems under I. 1, 2, 3, 4 (partly), 6, and II. The blending of the  $\sigma$  with the radical consonant produces the following aorist forms:

## I. Barytones.

1. (*a* and *b*)  $-\psi-$  in place of the final radical of the present; thus,  $\text{ἔλα(μ)ψα}$ ,  $\text{ἄλειψα}$ ,  $\text{ἔγραψα}$ ,  $\text{ἔπαψα}$ ,  $\text{ἔκοψα}$ ,  $\text{ἔκρυψα}$ ,  $\text{ἐπί-στυψα}$ ,  $\text{ἐτούρκεψα}$ ,  $\text{ἐχόρεψα}$ ;  $\text{ἄναψα}$ ,  $\text{ἔσκαψα}$ , etc.;  $\text{ζεύγω}$  gives  $\text{ἔζεψα}$ , and  $\text{πρέπει}$  irregularly  $\text{ἐπρέπισε}$ . The verbs  $\text{βλέπω}$ ,  $\text{πέφτω}$  and  $\text{φεύγω}$  belong to a different aorist system; v. § 203, 2, 4, 5.

The spelling  $\text{ἑδούλευσα}$  for  $-\psiα$  does not represent the real pronunciation, but arises from the literary language.

2. (*a* and *b*)  $-\xi-$  in place of the present final:  $\text{ἔπλεξα}$ ,  $\text{ἄνοιξα}$ ,  $\text{ἐφύλαξα}$ ,  $\text{ἔβρεξα}$ ,  $\text{ἐπρόσεξα}$ ,  $\text{ἔτρεξα}$ ,  $\text{ἔψαξα}$ ;  $\text{ἄδραξα}$ ,  $\text{ἔδειξα}$ ,  $\text{ἔρριξα}$ ,  $\text{ἔδιωξα}$ , etc. Notice especially  $\text{ἔσφιξα}$  from  $\text{σφίγγω}$ ,  $\text{ἔφεξα}$  from  $\text{φέγγω}$ ; for  $\text{φεύγω}$ , v. § 203, 2; for  $\text{ζεύγω}$ , v. 1. On  $\text{ἔρχομαι}$ , v. § 203, 5;  $\text{ἔχω}$  has no aorist, v. § 224, 1. On  $\text{ὑπόσχομαι}$ , v. § 205, I. 2.

3. (*a*) usually  $\sigma$ , though many verbs in  $-\zetaω$  give also  $\xi$ :  $\text{ἔθεσα}$ ,  $\text{ἄλεσα}$ ,  $\text{ἔγνεσα}$ ,  $\text{ἔνοιωσα}$ ,  $\text{ἔπλασα}$ ,  $\text{ἄρεσα}$  (also  $\text{ἄρεξα}$ ).

Verbs in  $-\zetaω$ :  $\text{ἔπαιξα}$ ,  $\text{ἔσκουξα}$ ,  $\text{ἔπηξα}$ , but  $\text{ἔλουσα}$ .

Verbs in  $-\acute{\alpha}\zetaω$  (*a*) with aor.  $-\sigmaα$ :  $\text{ἔβρασα}$ ,  $\text{ἐδιάβασα}$

(ἀνέβασα, κατέβασα, ἔμπασα), ἐξετάζω “prove,” ἐξέτασα, καταδικάζω “condemn,” καταδίκασα, ἔσκασα, ἀγόρασα, διασκέδασα, ἐθάμασα, ἐμοίρασα, ἐσκέπασα, ἀγκάλιασα, ἐκόπιασα and the majority in -ιάζω. (β) with aor. -ξα, the most commonly in use are: ἔκραξα, ἔταξα (ἐπρόσταξα), ἔφραξα, ἄλλαξα, ἄρπαξα, ἐβάσταξα, ἐβούλιαξα, ἐκύτταξα, ἐνύσταξα, ἐσπούδαξα, ἐπείραξα, ἐστέναξα, ἔσφαξα, ἐτρόμαξα, ἐφώναξα.

1. Many verbs show both forms; as, ἐξέταξα and ἐξέτασα, ἐκύτταξα and -σα, ἔμοιασα and ἔμοιαξα (μοιάζω “resemble”).

Verbs in -ίζω (-ύζω) usually have -σα: ἔχτισα, ἔσκισα, ἐκάθισα or (usually) ἔκατσα, ἀντίκρυσα, ἄρχισα, ἐγνώρισα, ἐγύρισα, ἐδάκρυσα, ὄρισα (ᾠρισα), ἐστόλισα, ἐτσάκισα, ἐχάρισα, ἐβίγλισα.

2. Here, too, some verbs take -ξα beside -σα: βρίζω “insult,” ἔβριξα, ἀγγίζω “touch,” ἄγγιξα, σφαλίζω “lock,” ἐσφάλιξα, σφουγγίζω “dry off,” ἐσφούγγιξα, σφυρίζω “whistle,” ἐσφύριξα. Especially in dialect -αξα and -ιξα have been carried far beyond their original a. Gk. usage.

3. In North. Gk. dialects notice the expulsion of the unstressed ι; as, γύρσιν = ἐγύρισεν, γονάτσιν = ἐγονάτισεν. In ἔκατσα = ἐκάθισα the expulsion of the ι is quite usual.

4. Verbs in -έζω give -εσα; as, φορέζω ἐφόρεσα; on ἀρέζω, see above.

3. (b) either like α (σκίζνω) or like the corresponding verbs of the following system.

4. Here belong πρήσκω ἔπρηξα, βαρίσκω (βαρέσκω) ἐβάρισα and ἐβάρεσα; ἐβόσκισα (pres. βόσκω and βοσκίζω) and ἐχάσκισα (from χάσκω) are irregular.

5. (a) Only the loan-words given in § 199, I. 5. a, n. 3 form sigmatic aorists: ἀρριβάρισα, ξεμπαρκάρισα, σερβίρισα, and the solitary θέλω “wish, will,” ἠθέλησα.

(b) likewise belongs to a different aorist system (§ 203).

6. Vowel + σ; thus, -ασα, -εσα, -ισα, -ωσα, -ουσα:

ἔπιασα, ἔφτασα, ἔφκειασα, ἔχασα, ἐβύζασα, ἐδάγκασα, and ἀμάρτησα from ἀμαρτάνω.

ἔδεσα, ἔστεσα or ἔστησα, ἐκέρδεσα and ἐκέρδισα. Other verbs of this class in -αίνω (-ένω) give only -ισα; as, ἔπλυσα, ἄ(υ)ξησα, (ξανα)βλάστησα; σωπαίνω and χορταίνω have also ἐσώπασα and ἐχόρτασα (in form aorists from σωπάζω and χορτάζω).

1. For the fluctuation among e, α, and ι, cf. also that among -ένο, -άνο, -ίνο in the present system, § 199, I. 6, n. 1.

2. The verbs *ἀμαρτάνω*, *αὐξάινω*, *βλασταίνω*, *κερδαίνω* belong in their origin properly to 5. b. Occasionally also *πηγαίνω* (*παγαίνω*) gives an aorist *ἐπάγησα* (in place of the more common *ἐπήγα*, § 203, 1).

*ἄφησα* (see also § 202), *ἔγδυσα*, *ἔκλεισα*, *ἔλυσα*, *ἔσβησα*, *ἔχυσα*, *ἔψησα*; *δίνω* (*δώνω*): *ἔδωσα* or (in dialect) *ἦδωσα* (on which see also § 202). For *πίνω*, cf. § 199, 1.

*ἔζωσα*, *ἔστρωσα*, *ἔχωσα*, *ἄπλωσα*, *ἐγλύτωσα*, etc.

3. In the *-ω* system also *-ξα* forms are sometimes to be found beside the usual *-σα*; as, *ἐβύξαξα*, *ἐμάζωξα* (fr. *μαζώνω*), *ἠμεγάλωξα* (*μεγαλώνω*), *ἔφταξα* (*φτάνω*). *μαζώνω*—in addition to *ἐμάζωξα*—has also an aorist *ἔμασα*, a present to which (*ὀ*)*μάζω* occurs in dialect (Cappadocia).

## II. Contracted verbs.

These have without exception sigmatic aorists; that is, *i-*, *e-*, *a + σ*.

(a) Usually in *-ισα* (*-ησα*): *ἀγάπησα*, *ἀπαντῶ* “meet,” *ἀπάντησα*, *ἀποχτῶ* “acquire,” *ἀπόχτησα*, *γλιστρῶ* “slide,” *ἐγλίστησα*, *ἔρωτῶ* “ask,” *ἐρώτησα*, *ζῶ* “live,” *ἔζησα*; *ζητῶ* “seek,” “ask,” *ἐζήτησα*, *περπατῶ* “go walking,” *ἐπερπάτησα*, *φιλῶ* *ἐφίλησα*, etc. Notice the spelling *ἀπόλυσα*, *ἐμέθυσα* because originally *ἀπολύω*, *μεθύω*; *ἐμήνυσα*, *ἐκύλισα* because originally *μηνύω*, *κυλίω*.

*-εσα* is rare: *βαρῶ* “strike” *ἐβάρεσα*, *βολεῖ* “it is possible” *ἐβόλεσε*, *μπορῶ* “am able” *ἐμπόρεσα*, *παινῶ* “praise” (*ἐ*)*παινέσα*, *παρακαλῶ* (*περικαλῶ*) “request” *παρακάλεσα* (also *παρεκάλεσα*), *παρηγορῶ* “console” *παρηγόρεσα*, *πονῶ* “am grieved” *ἐπόνεσα*, *φορῶ* *ἐφόρεσα*, *πλανῶ* “deceive” *ἐπλάνεσα*, *συμπονῶ* “sympathise” *συμπόνεσα*, *συχωρῶ* “forgive” *συχώρεσα*, *φελῶ* “am useful” *φέλεσα*, *χωρῶ* “hold (of space)” *ἐχώρεσα*.

*-ασα* is likewise rare: *γελῶ* *ἐγέλασα*, *διψῶ* “thirst” *ἐδίψασα*, *πεινῶ* “am hungry” *ἐπείνασα*, *πετῶ* “flee away” *ἐπέτασα* (and *ἐπέταξα*).

1. For the Pontic *ἐπέντεσα* = *ἀπάντησα*, *ἐτρύπεσα* = *ἐτρύπησα*, cf. § 6, n. 2.

2. In North. Gk. unstressed *i* drops out; thus, *ἀγάπσω* = *ἀγάπησε*, *γέννισιν* = *ἐγέννησε* (*γεννῶ* “bear, give birth”), (Lesbos) *ἠγόρησα* = *ἠμπόρησα* (for usual *ἐμπόρεσα*) etc. (cf. above). Through the accent of the sing. being generalised plural forms resulted like *ζάλισαμ* (Capp.) = (*ἐ*)*ζάλισαμε* for (*ἐ*)*ζαλίσαμε*.

(b) Commonly *-ασα*: as *περνῶ* *ἐπέρασα* also *ἐγέρασα*,

ἐκέρασα, ἐκρέμασα, ἐξέρασα, ἐξέχασα, σκολνῶ (also σκολῶ)  
ἐσκόλασα, ἐφύρασα, ἐχάλασα.

-isa: ἀπόλυσα, ἐγύρισα, ἐσφάλισα.

-εσα: ἐκάλεσα.

(c) ἄκουσα, ἐκλεισα, ἔκρουσα; φταί(γ)ω ἔφταισα and ἔφ-  
ταιξα, πλέ(γ)ω ἔπλεξα. ἔκαψα (καίω, usually κάβω, etc.) and  
ἔκλαψα (κλαίγω) are quite irregular.

Analogous to the interchange between contracted verbs and other present systems, especially those in -ζω (-άζω, -ίζω), we find in the aorist also sometimes -αξα and -ηξα instead of -ασα and -ησα; thus, apart from ἐπέταξα: e.g. ἀπαντῶ ἀπάντηξα, ἀρωτῶ "ask," ἀρώτηξα (TEXTS I. d. 5), βαστῶ "carry," ἐβάσταξα, βογγῶ "groan," ἐβούγγηξα, ρουφῶ "suck in," ἐρούφηξα, σκουντῶ "push against," ἐσκούνταξα, τραβῶ "draw," ἐτράβηξα, φυσῶ "blow," ἐφύσηξα, σφαλνῶ "close," ἐσφάλιξα, etc. The number of such forms may be easily enlarged from the different dialects.

§ 202. Three verbs form aorists in -κ- in addition to the σ- aorist forms: ἔδωκα (in dialect ἤδωκα) beside ἔδωσα from δίνω (δίδω, δώνω), ἔθεκα beside the more common ἔθεσα from θέτω, ἀφήκα and ἄφηκα (North. Gk. ἄφ'κα) or ἤφηκα, rarely ἀφησα, from ἀφήνω.

1. The three κ-Aorists are a. Gk. In some dialects (Aegina, Athens, Cyme in Euboea, Scyros, Maina, Epirus, and elsewhere) the aorists in -κα- spread to such an extent as to supplant the -σα- form: ἐχτύπηκα, ἐγέλακα, ἄκουκα, ἐπιακα, ἔκάθικα, ἔφκειακα, (ἐ)γύρικα, (ἐ)ζύμωκα, etc. On εἰρήκα, cf. § 208.

2. Notice Pontic ἐντῶκα "I struck" from (ἐ)ντούννω, (ἐ)ποῖκα "I made, did" from φτάω.

§ 203. The non-sigmatic aorists fall into three groups according to § 200, together with a few isolated formations. The non-sigmatic aorist formation is, with few exceptions, confined to the present system of barytones under class 5. τρέμω (I. 5) has no aorist.

1. The aorist stem differs from the present in the loss of the present suffix:

Loss of -ίσκω (I. 4): εὐρίσκω "find": ηῦρα (beside εὐρήκα, v. § 207 f.).

Loss of -νω (I. 5. a): κάμνω (κάμω, κάνω) "do, make": ἔκαμα, φέρνω "bring": ἔφερα. πίνω "drink": ἤπια (ἔπια).

Loss of -αίνω (I. 5. b): λαβαίνω "receive," κατα-, ξανα-, περι-λαβαίνω: ἔλαβα, (ἐ)κατάλαβα, (ἐ)ξανάλαβα, (ἐ)περίλαβα. λαθαίνω "I am concealed, escape notice": ἔλαθα.



λαχαίνω "obtain by lot": ἔλαχα.

μαθαίνω "learn": ἔμαθα (which serves also as aorist to ξεύρω "I know").

παθαίνω "endure": ἔπαθα.

πηγαίνω "go": ἐπήγα (accent!); cf. also ἐπάγησα, § 201, 6, n. 2, and ἐπάγηκα, § 207.

τυχαίνω "chance" (ἀπο-, ἐπι-τυχαίνω "am unlucky, am lucky"): ἔτυχα.

2. The aorist stem differs by radical vowel change:

(I. 2. a) φεύγω "flee": ἔφυγα.

(I. 5. a) μένω (or μνήσκω, μνέσκω, I. 4) "remain" (ἀπο-, περι-, προσ-μένω): ἔμεινα.

(ἀ)ποθαίνω, (ἀ)πεθαίνω "die": ἀπόθανα, ἀπέθανα, ἐπέθανα.

ξαίνω "card-wool": ἔξανα.

The vowel difference between aorist and present is not always clearly expressed if the present has two forms:

(I. 5. a) γένομαι and usually γίνομαι "become," ἔγινα and also ἔγενα (cf., further, § 207).

Note the Cappad. ἔνε (with both consonants pronounced) from ἔγινε.

κρίνω and κρένω "judge, speak," ἔκρινα.

(I. 6) πλένω and πλύνω "wash": (in dialect, in Amorgos) ἔπλυνα, but commonly ἔπλυσα. Cf. also βραδύνει "it is growing evening": (ἐ)βράδυνε.

Besides μένω: ἔμεινα there exists also a present μέινω.

Here belong also all verbs in -αίνω (I. 5. b) which have not been given already under 1. The *e* in some converts to *a*, in some to *i*.

-αίνω: -αν-α:

ἀνασαίνω "breathe": ἀνάσανα.

βαθουλαίνω "hollow out": (ἐ)βαθούλινα.

γαιίνω "heal": ἔγινα.

ζεσταίνω "heat": ἐζέστανα.

μαραίνω "make to wither": ἐμάρανα.

μοιραίνω "appoint one's destiny": ἐμοίρανα.

ξεθυμαίνω "give vent to my rage, compose myself": ἐξεθύμανα.

ξεραίνω "dry": ἐξέρανα.

πικραίνω "embitter": ἐπίκρανα.

τρελλαίνω "drive crazy": ἐτρέλλανα.

ξαναφαίνω "I appear again" follows the model of these: ξανάφανα (but more usually ξαναφαίνομαι: ξαναφάνηκα).

-αίνω (-ένω): -ην-α:

χουτραίνω "become thick": ἐχόντρηνα.

μακραίνω "am diffuse": ἐμάκρηνα.

πλουταίνω (πλουτένω) "become rich": ἐπλούτηνα.

τραναίνω (τρανένω) "become great": ἐτράνηνα (Pontus).

φτωχαίνω (φτωχένω) "become poor": ἐφτώχηνα.

3. Where the aorist stem differs both in the dropping of the present suffix (-νω) and in radical vowel change (all in I. 5. a):

γέρνω "bow": ἔγειρα; ἀναγέρνω "search all over": ἀνάγειρα.

δέρνω "whip, beat": ἔδειρα.

γδέρνω "flay": ἔγδειρα and ἔγδαρα.

παίρνω "take": ἐπήρα (accent!) and (less commonly) ἔπηρα.

παραγγέλλω "order": παράγγειλα.

σέρνω "draw": ἔσυρα.

σπέρνω "sow": ἔσπειρα (pres. also σπείρω).

στέλνω (στέρνω) "send": ἔστειλα.

ψέλνω "sing": ἔψαλα (pres. also ψάλλω). Likewise βέλλω, though more commonly βίλλω (βγάλλω, προβάλλω): ἔβαλα (ἔβγαλα, for which also ἔβγαλα).

Even in βίλλω ἔβαλα, ψάλλω ἔψαλα, σφάλω "am mistaken" ἡσφαλα the aorist and the present stem become absolutely identical. The two forms are distinguished only in those dialects which pronounce double consonants (§ 36).

4. The aorist formation (I. 1. b) of ἔπεσα from πέφτω "fall" stands solitary; it serves also as the aorist to κείτομαι.

5. A number of aorists that belong here take presents from a quite different root (defective verbs), viz.:

βλέπω "see": εἶδα (ἔδρα, TEXTS I. d. 5).

ἔρχομαι "come": ἦρθα (ἦρτα, also in the Aegean ἦρχα, in Pontic ἔρθα, in Capp. ἦλτα).

λέγω "say, speak": εἶπα.

But διαλέγω "choose": διάλεξα.

τρώγω "eat": ἔφαγα.

Note also in Pontic the aorists ἐσέγκα "I brought, led in," and ἐξέγκα "I took out" = a. Gk. εἶσ-, ἐξ-ἦνεκα (-ἦνεγκα) from -φέρω = m. Gk. φέρνω.

For the formally middle aorist active of *-βαίνω*, see below, § 207.

§ 204. *The historic relation of the aorist and the present stem.* The m. Gk. aorist active corresponds exactly to its a. Gk. predecessor. M. Gk. on the whole reflects the a. Gk. phenomena in the subdivision of the different aorist systems (sigmatic, aorist of liquid verbs, and strong aorist). Only in a few cases the sigmatic aorist has encroached upon the territory of the non-sigmatic; thus, *ἐκέρδεσα* fr. *κερδαίνω*, *ἐσύναξα* fr. *συνάγω* (*συναζώ*), *ἐπρόσεξα* fr. *προσέχω*, *ἀμάρτησα* fr. *ἀμαρτάνω* (*ἡμαρτο* = a. Gk. *ἡμαρτον* has become stereotyped to mean "pardon, beg your pardon"). The two a. Gk. groups of the non-sigmatic aorist—the a. Gk. strong aorist and the aorist of liquid verbs—cannot any longer be sharply discriminated from the m. Gk. standpoint; thus, *ἀπέθανα* fr. *ἀποθαίνω* is formally identical with *ἔζεστανα* fr. *ζεσταίνω*, although the former belongs historically to the "strong" aorists, the latter to the liquid aorists. Conversely, *ψάλλω*: *ἔψαλα* is formally identical with *βάλλω* *ἔβαλα*, although the former originally came under the type of *ἔστειλα*. Consequently further interchange of the two forms is not surprising: beside *παραγγέλνω* *παράγγελα* one may also employ *παράγγελα* on the analogy of *κάμνω* *ἔκαμα*. The origin of the new creation *φέρνω* *ἔφερα* (for *φέρω* *ἤνεγκα*) is to be attributed to such models.

While in general the ancient aorist has maintained its place, the present stem has been quite frequently remodelled, and that on the basis of the aorist. Thus the type *μένω* *ἔμεινα*, *στέλλω* *ἔστειλα* set the model for *κρένω* (*κρίνω*) *ἔκρινα*, *πλένω* (*πλύνω*) *ἔπλυνα*, *σπέρνω* *ἔσπειρα*, *σέρνω* *ἔσυρα*, etc. The most numerous examples are found in verbs with a sigmatic aorist: the phonetic identity among *ἔτριψα*: *ἐπίστυψα*: *ἔκοψα*: *ἄλειψα*: *ἔκαιψα*: *ἔγραψα*: *ἔκλειψα* gave rise to such analogous series as *τρίβω*: *πιστεύω*: *κόβω* (a. Gk. *κόπτω*): *ἀλείβω* (a. Gk. *ἀλείφω*): *κάβω* (a. Gk. *καίω*) or *κόφτω*: *γράφω*: *κάφτω* or *ἀλείφω*: *γράφω*: *κλέφω* (a. Gk. *κλέπτω*). *ἔκραξα*: *ἄρπαξα*: *ἔταξα*: *ἐτάραξα*, etc., produced the series *κράζω*: *ἀρπάζω*: *τάζω*: *ταράζω* (for a. Gk. *τάσσω*, *ταράσσω*). As *-isa* may be aorist to verbs in *-ίζω* or verbs in *-ῶ*, so *βογγίζω* and *βογγῶ* or even *ξεσκῶ* for *ξεσκίζω*. *ἐγέλασα* from *γελῶ*, etc., set the analogy for *ἔσκασα*: *σκῶ* (beside *σκάζω*, a. Gk.).

Sometimes the present system was still further affected by the form of the aorist stem; thus, *παθαίνω* for *πάσχω* from *ἔπαθα* on analogy of *μαθαίνω*: *ἔμαθα*. The a. Gk. *ἐξέυρον* came to be regarded as an imperf. and a new present (*ἐ*)*ξέυρω* was formed (which then received *ἔμαθα* as complementary aorist). In several dialects (Aegean Sea and Pontus) from *ἔστειλα*, *ἔμεινα* there arose a *στέιλω*, *μείνω* for *στέλλω* (*στέλλω*) *μένω* like *σπείρω* (*σπέρνω*) from *ἔσπειρα*.

The imperfects *ὑπῆγα*, *ἐπῆγα* (*ὑπάγω*) and *ἔφερα* were conceived as aorists (thus exactly the contrary of what took place with *ἐξέυρον*) and took presents *πηγαίνω* and *φέρνω* according to existing models. Certain present suffixes (e.g. *-νω*, *-αίνω*, *-ίζω*, *-[ε]άζω*) are especially productive, as may be seen in the crop of new verbs.

The confusion reigning in the present sometimes affected also the

aorist: τάζω (a. Gk. τάσσω): ἔταξα, παράζω (παράσσω): ἐτάραξα, etc., caused ἐξετάζω: ἐξέταξα, σπονδάζω: ἐσπούδαξα. Πήζω (πήγγνυμι): ἔπηξα, etc., carried ἐγγίζω: ἔγγιξα, etc., along. And, finally, -ῶ and -ίζω, -άζω and -άνω being frequently interchangeable, there arose types like ρουφῶ ἐρούφηξα, ἀπαντῶ ἀπάντηξα, βυζάνω ἐβύζαξα, which here and there spread apace.

Thus the m. Gk. present and aorist systems are manifestly the evolution of older forms aided by the action of widely ramified analogies with the aorist as a fixed centre. Still greater variety obtains if all the different dialect forms were taken into account. It is enough to have discussed the principle in some examples, as with this principle there is no difficulty in the majority of cases in explaining the deviations of the modern forms from those of ancient Greek.

(b) *The Aorist Passive and kindred Formations.*

§ 205. The aorist passive (indicative) is regularly formed by attaching -θη-κα (1st pers. sing.) or less commonly -ηκα to the original verbal stem, that is, that stem which forms the basis of the σ-aorist. If a spirant (σ, φ, χ) precedes the -θηκα, then -θηκα converts into -τηκα (according to § 18), although the spelling with θ is often retained (§ 18, n. 1). The following examples show how from the several present systems the corresponding aorist passive in -θηκα is formed (for verbs with aorist in -ηκα, v. § 207):

I. 1. The final radical φ, and so -φτηκα:

ἐβάφτηκα, (ἐ)στρίφτηκα, ἐκαύτηκα, ἐκόφτηκα, ἐπαύτηκα, ἐκρύφτηκα (less commonly irreg. κρ[ο]υβήθηκα), ἐγεύτηκα, ἐπαντρεύτηκα (παντρεύω "marry"); ἐσκέφτηκα. On βλέπω, v. § 206; on γράφω, θάβω, θρέφω, κάβω, ντρέπομαι, στρέφω, τρίβω, v. § 207.

παντρεύκιν, in Velv., etc., is a phonetic transformation of παντρεύ-τ(η)κε according to § 7, n. 1, or § 37 n.

2. Final radical χ, and so -χτηκα:

ἐπλέχτηκα, ἐσφίχτηκα, ἀνοίχτηκα, ἐφυλάχτηκα, ἐδέχτηκα, ἐβρέχτηκα; ἐδείχτηκα, ἐδιώχτηκα, ἐρρίχτηκα (ἐρρίφτηκα).—ὑπόσχομαι (ὑπόσκομαι): ὑποσχέθηκα "promise" is irregular. On λέγω, cf. § 206; on βρέχω, πνίγω, § 207.

3. Final radical σ, and so -στηκα:

ἐκλώστηκα, ἐπλάστηκα, ἐλούστηκα, ἐβράστηκα, ἀγοράστηκα, ἐξετάστηκα, σκεπάστηκα, (ἐ)τοιμάστηκα, στοχάστηκα, ἀγκαλιάστηκα, χρειάστηκα.

Verbs with aorist in -ξα form the aorist passive in -χτηκα:

ἐπαίχτηκα (παίζω), κράχτηκα, ἐτάχτηκα, ἐφράχτηκα, ἀρπάχτηκα, ἐβαστάχτηκα, ἐπειράχτηκα, ἐτρομάχτηκα; ἐσκιάχτηκα beside ἐσκιάστηκα (σκιάζομαι "fear"). On σφάζω, v. § 207.

κατανύσσομαι: κατανύχτηκα.

ἐχτίστηκα, ἐσκίστηκα, ἐγνωρίστηκα, ἐσκοπίστηκα, ἐστολίστηκα, ἐζαλίστηκα (ζαλίζομαι "become dizzy"), ὀρκίστηκα (ὀρκίζομαι "swear"), ἐφταρμίστηκα (φταρμίζομαι "sneeze").

1. -ίχτηκα is rare; as, ἐσφαλίχτηκα (σφαλίζω "loek").

2. Without -σ- only in σαπίζω "putrefy": ἐσαπήθηκα (beside the more usual ἐσάπισα with the same value).

3. θέτω takes aorist passive ἐτέθηκα (rare); δίδω: ἐδόθηκα.

4. βρίσκω (βρίστω): εὐρέθηκα; the form (ἐ)βαρέθηκα belongs formally to βαρίσκω, βαρέσκω, but according to its meaning to the middle βαρειέμαι "am weary of"; πρήσκομαι: ἐπρήστηκα, βόσκω: ἐβοσκήθηκα.

5. When an aorist in -θηκα is found the forms are:

(α) (ἀ)ποκρίθηκα (ἀποκρίνομαι "answer"), ἐβάληκα (ἐβάρθηκα), ἐψάλθηκα (ἐψάρθηκα, ἐψάρτηκα), ἐσύρθηκα, ἐφέρθηκα.

1. ξεμπαρκαρίστηκα from ξεμπαρκάρω.

The vowel of the present (e) is changed to a in:

(ἐ)δάρθηκα, (ἐ)γδάρθηκα, ἐπάρθηκα (serves also to λαβαίνω), ἐσπάρθηκα, ἐστάληκα.

2. κάμνω "make" appropriates the aorist passive from φτειάνω (ἐφτειάστηκα). On North. Gk. πάρκα = πάρθηκα, cf. § 37 n.

(b) (α) αἰστάνομαι: αἰστάνθηκα (used as scarcely different from λαχήθηκα, or like μαθεύτηκα from μαθαίνω from a different present stem).

(β) ἐξεστάθηκα, ἐμαράθηκα, ἐξεράθηκα, ἐσιχάθηκα, ἐτρελλάθηκα.

6. Partly in -θηκα, partly -στηκα:

-θηκα (with vowel modification in some cases): χάνω: ἐχάθηκα, δένω: ἐδέθηκα, πλένω (πλύνω): ἐπλύθηκα, κερδαίνω: ἐκερδέθηκα, ἀξαίνω: ἀξήθηκα; ἀφήνω: ἀφέθηκα and ἀφήθηκα, γδύνω (γτύνω): ἐγδύθηκα (ἐντύθηκα), δίνω (δώνω): ἐδόθηκα, λύνω: ἐλύθηκα, χύνω: ἐχύθηκα, ψήνω (ψένω): ἐψήθηκα, στήνω "place": ἐστήθηκα (ἐστάθηκα, which belongs to the same verb, serves as aorist to στέκω "stand"),

στρώνω: ἐστρώθηκα, σώνω "attain, finish": ἐσώθηκα, χώνω: ἐχώθηκα; also ἀπλώθηκα, μαζώθηκα, ἐπλερώθηκα, σκοτώθηκα, ἐφορτώθηκα, etc.

-στηκα: δαγκάνω: δαγκάστηκα, πιάνω: ἐπιάστηκα, φτειάνω: ἐφτειάστηκα, further ἐσωπάστηκα, χορτάστηκα; κλείνω: ἐκλείστηκα, ξύνω: ἐξύστηκα, σβήνω: ἐσβήστηκα, ζώνω: ἐζώστηκα.

-χτηκα rare: βυζάχτηκα from βυζάνω.

II. -θηκα (-στηκα) is attached to the radical vowel (there are here no -ηκα forms).

(a) -ή-θηκα: ἀγαπήθηκα, γεννήθηκα ("I was born"), ἐκοιμήθηκα (κοιμούμαι "sleep"), ἐζητήθηκα, ἐφιλήθηκα, εὐκήθηκα (εὐκοῦμαι "bless"), ἐφοβήθηκα (φοβοῦμαι "fear").

-έ-θηκα: καταφρονέθηκα (καταφρονῶ "despise"), παινέθηκα, ἐπλανέθηκα, παραπονέθηκα, συμπονέθηκα, συχωρέθηκα, ἐφορέθηκα.

-στηκα is rare: ἐγελάστηκα, ἀρνήστηκα beside ἀρνήθηκα (ἀρνούμαι "I deny"), καυκήστηκα (καυκοῦμαι "I boast"), καταρήστηκα (καταρειέμαι "curse"), ἐκαλέστηκα (fr. καλῶ and καλῶ), παρακαλέστηκα. πετῶ takes πετάχτηκα.

(b) Mostly -στηκα: ἐκεράστηκα, ἐκρεμάστηκα, ἐξεχάστηκα, ἐχαλάστηκα, ἐσφαλίστηκα, (ἐ)καλέστηκα (παρ-).

So also Pontic ἐπελύστα = ἀπολύθηκα.

(c) ἀκούστηκα, ἐκλείστηκα, ἐκρούστηκα, ἐκλαύτηκα.

The two forms -ήθηκα and -ήστηκα correspond to the double forms in -ῶ and -ζω. The aorist pass. -χτηκα from the -ξα form is less common; apart from the usual ἐπετάχτηκα notice also ἐμαζώχτηκα (beside ἐμαζώθηκα already cited, or also ἐμαζεύτηκα from μαζεύω) and τραβῶ "draw," ἐτραβήχτηκα.

§ 206. A separate stem increased by ω is employed as the basis of the aor. pass. in the following verbs:

βλέπω "see": ἰδώθηκα (διώθηκα).

λέγω "say": beside ἐλέχτηκα also εἰπώθηκα.

πίνω "drink": (ἐ)πιώθηκα.

τρώγω "eat" (aor.) ἔφαγα: (ἐ)φαγώθηκε.

§ 207. The aorist formed with -ηκα (without θ) is found in the following verbs:

(I. 1) γράφω "write": ἐγράφηκα, but usually ἐγράφητηκα.

θάβω "bury": ἐτάφηκα, but usually ἐθάφητηκα.

θρέφω "nourish": ἐτρέφηκα, ἐθράφηκα.

καίβω (καύτω) "burn": ἐκάηκα (beside ἐκαύτηκα).

κλέφτω "steal": ἐκλάπηκα (and ἐκλέφτηκα).

κόβω (κόφτω) "cut": ἐκόπηκα.

ντρέπομαι "am ashamed": (ἐ)ντρέπηκα.

στρέφω "turn": ἐστράφηκα (καταστρέφω "destroy": καταστράφηκα).

τρίβω "rub": ἐτρίβηκα (and ἐτρίφτηκα).

(II. 2) βρέχω "wet": ἐβράχηκα (and ἐβρέχτηκα).

πνίγω "drown" (trans.): ἐπνίγηκα (and ἐπνίχτηκα).

(II. 3) σφάζω "slay": ἐσφάγηκα (and ἐσφάχτηκα).

(II. 5) φαίνομαι "appear": ἐφάνηκα.

χαίρομαι (χαίρω) "rejoice": ἐχάρηκα.

γίνομαι "become": ἐγένηκα (North. Gk. ἐγίν'κα) and ἐγένηκα (beside ἔγνυα, see above).

The verb -βαίνω (only in compounds, see p. 133) forms its aorist active with violent modification of the stem—like-wise in -ηκα:

ἀνε-, κατε-, δια-βαίνω "I go up, down, past": ἀνέβηκα, κατέβηκα, διάβηκα (North. Gk. κατήβηκα, διάβηκα, v.

TEXTS III. 12).

βγαίνω "go out": (ἐ)βγήκα.

μπαίνω "go in": (ἐ)μπήκα.

σεβαίνω (in dialect) "go in": (εἰ)σέβηκα.

On some other forms of -βαίνω, cf. § 208.

συνέβηκε "it happened" belongs to συμβαίνει (borrowed from the literary language, instead of which the ordinary people use γίνεται). The model of ἀνεβαίνω: ἀνέβηκα, etc., gave rise to a πάγηκα from παγαίνω; cf. πάγ'κανε, i.e. ἐπάγηκαν, TEXTS III. 10.

The word in general use εὔρηκα or (ἐ)βρήκα beside ἤνυρα from εὔρισκω formally belongs under this category (cf. § 208).

§ 208. *Historical note.* The m. Gk. aorist passive (together with ἀνέβηκα, etc.) corresponds to the a. Gk. aorist in -θη-ν or -η-ν, the stem formation being based entirely on a. Gk. (cf. especially the vowel system of ἐστάλθηκα, ἐγδάρθηκα). Innovations on analogy took place only in a few cases: e.g. in the formation of ἐβάλθηκε for a. Gk. ἐβλήθη after the model of the rest of the stem βαλ-. Moreover, the relation between the formation in -θη-ν and in -η-ν has altered only slightly in favour of the former, cf. ἐστάλθηκα, ἐγδάρθηκα = a. Gk. ἐστάλην, ἐδάρην; to which are to be added some new formations which lack any corresponding a. Gk. form: e.g. ἐγένηκα and the aorists in -ώθηκα cited in § 206.

The enlargement of the -θη- by the addition of -κα (which is

inflected exactly like a *-σα*-aorist) is practically but not absolutely universal. The unenlarged form is also found particularly in the 3rd sing.: e.g. *εἰρέθη, ἀποκρίθη, ἠχάρη* (Ios), *τοῦ (κακο)φάνη, κατέβη, ἐδιάη* beside *ἐξιδιάητσέ* (Maina) = *ἐδιάβηκε*; the unenlarged form is usual in Pontus and Cappadocia; cf. in TEXTS III. 13, 14, *ἐπελύστα* "I was left behind, remained behind," *ἐσκώθει* "he rose," *φοβήθαμ* "we feared," *ἐσκώθαν* "they rose," *ἐκλειδώθαν* "they were locked in," *ἐχάραν* "they rejoiced," *ἐξέβεν* "he went out," *ἐδέβεν* "he went away" (similarly in Syra, TEXTS I. d. 5, *ἤμπε*; Chios, TEXTS III. 9, *ἤμπεν* = *ἐμπῆκε*), *ἐβγαμ(εν)*, *ἐβγαν* "we, they went out." Besides the formation in *-θη-κα* there is another *-θη-να*; thus in Aegina *ἐλυπήθηνα, ἐδέθηνα, ἐνκήθηνα* beside *-θηκα*; cf. also the inflection of the aorist passive in § 221. Finally, an enlargement in *-σα* is found, v. TEXTS III. 2, n. 22.

The form *εῦρηκα* comes formally under the type of aorist in *-ηκα*; it is identical with the a. Gk. perfect active of the same form, and is therefore the *only certain remnant of the ancient perfect*.

(c) *The Perfect Participle Passive and kindred Forms.*

§ 209. Immediately connected with the aorist passive is the passive participle of the past tense, a form considerably more in use than the aorist passive. Besides the usual form in *-μένος* there is also a less used form in *-τός* (§ 212).

§ 210. The ending *-μένος* is regularly attached to the same root as *-θηκα*. The connection of this ending with the verb stem results in the following forms:

I. 1. *-(μ)μένος*:

*βαμμένος, γραμμένος, στριμμένος, στρέμμενος; θαμμένος* (*θάβω* "bury"), *θλιμμένος* "afflicted" (*θλίβω*), *κομμένος, τριμμένος, κρυμμένος; μαζε(μ)μένος, ἐμπιστε(μ)μένος* ("trusted"), *ἐρωτε(μ)μένος* "beloved," *φυτε(μ)μένος, ἀναμμένος, κλεμμένος, ραμμένος*, etc.

*κάβω* has besides the normal participle *κα(μ)μένος* also another *καημένος* (from *ἐκάηκα*), used in the figurative sense "poor, unhappy"; but even *κα(μ)μένος* may take this sense.

*πέφτω: πεσμένος.* On *βλέπω*, v. § 211.

2. *-(γ)μένος*:

*πλε(γ)μένος, ἀνοι(γ)μένος, πνι(γ)μένος, τυλι(γ)μένος, βρε(γ)μένος; δευγμένος, διωγμένος; ρίχτω (ρίφτω): ριμμένος* (like 1) or even *ριχμένος*, so also *σπρώχνω: σπρωχμένος*. On *ἔρχομαι, λέγω, τρώγω*, v. § 211.

The phonetic combination *-γμ-* is retained only in North. Gk., elsewhere *γ* before *μ* disappears (cf. § 24).



## 3. Usually -σμένος :

θεσμένος, ἀλεσμένος, κλωσμένος (ἀρεσμένος).

λουζώ : λουσμένος, παίζω : παιγμένος or παισμένος.

βρασμένος, ἀγορασμένος, (ἐ)ξετασμένος, θαμασμένος, σκεπασμένος, σπουδασμένος, τρομασμένος, ἀγκαλιασμένος, ἀραχνιασμένος "filled with cobwebs," βουλιασμένος (in spite of ἐβούλιαξα).

Corresponding to the aorist forms in -ξα and -χτηκα some participles end in -(γ)μένος : πη(γ)μένος (from πήζω), τα(γ)μένος, φρα(γ)μένος, ἀραγμένος (ἀράζω "land," from a ship), ἀρπαγμένος, κατασπαραγμένος ("torn, rent," metaph.), πειραγμένος, ρημαγμένος "isolated" (beside ρημασμένος), also τρομαγμένος, βουλιαγμένος.

χτισμένος, σκισμένος, καθισμένος, γυρισμένος, δακρυσμένος, εὐ-, δυστυχισμένος "happy, unhappy," ζαλισμένος, ὀρισμένος, σκορπισμένος, τσακισμένος, ἀκουμπισμένος, etc.

σφαλιγμένος beside σφαλισμέν σ.

4. (ἐ)βρίσκω : βρεμένος and βρημένος, πρήσκω : πρησμένος. βόσκω : βοσκισμένος, βαρίσκω : βαρισμένος.

## 5. -μένος.

(α) κρίνω : κριμένος, γιαίνω : γιαμένος, ξαίνω : ξαμένος, πεθαίνω : (ἀ)πεθαμμένος, βάλλω : βαλμένος, ψάλλω : ψαλμένος.

ἀνε-, κατε-βάζω, ξμπάζω : ἀνε-, κατε-βασμένος, (ἐ)μπασμένος.

στέλνω : σταλμένος.

ξεμπαρκάρω : ξεμπαρκαρισμένος, σερβίρω : σερβιρισμένος (πικαριῦμένος, TEXTS I. d. 5 = πικαρισμένος "embittered").

(γ)δέρνω : (γ)δάρμενος, παίρνω : παρμένος, γέρνω : γειρμένος (also γερμένος), σπέρνω : σπαρμένος, σέρνω : συρμένος, φέρνω : φερμένος. Οἱ γίνομαι, κάμνω, v. § 211.

(b) (α) λαθαίνω : λαθαιμένος, λαχαίνω : λαχαιμένος ; μαθαίνω : μαθημένος, πηγαίνω : πηγαίμενος. Οἱ παθαίνω as also on πηγαίνω, v. § 211.

(β) ζεσταίνω : ζεσταμένος, similarly μαραμένος, ξεραμένος, πικραμένος, σιχαμένος.

## 6. -μένος and -σμένος.

-μένος : χαμένος ; ἀμαρτημένος ; δεμένος, πλυμένος, κερδεμένος (and κερδημένος, κερδισμένος), ἀξημένος, ἀφημένος, ντυμένος, δομένος, λυμένος, στημένος (and στεμένος), χυμένος, ψημένος ; στρωμένος, χωμένος, ἀπλωμένος, κρυωμένος, μαζωμένος, πλερωμένος σκοτωμένος, etc.

*σμένος*: *πιασμένος*, *φτασμένος*, *φτειασμένος*; *βυζασμένος* (less commonly *βυζαγμένος*), *δαγκασμένος* (also *δαγκαμένος*); *χορτασμένος*; *κλεισμένος*, *ξυσμένος* (and *ξυμένος*), *σβησμένος* (and *σβημένος*), *ζωσμένος*; also *δοσμένος* beside *δομένος* (from *δίνω*, *δώνω*).

II. (a) Usually *-μένος*:

*-η-μένος*: *ἀγαπημένος*, *εὐκαριστημένος* ("satisfied," from *εὐκαριστῶ*), *ἀρρωστημένος* "sick," etc.

*-ε-μένος*: *πονεμένος* "troubled" (*παρα-*), *συχωρεμένος*, *φορεμένος*.

*-σμένος*: *καλεσμένος*; *γελασμένος*, *διψασμένος*, *πεινασμένος*.

*μεθῶ*: *μεθυσμένος*, *ψοφῶ* "die": *ψοφισμένος*.

*πετῶ*: *πετα(γ)μένος*.

Cf. also *ἀκουπισμένος* fr. *ἀκουμπῶ* and *ἀκουπίζω* and *κοιμισμένος* "sleeping," from *κοιμοῦμαι*, together with other verbs in *-ῶ* = *-άζω*, and *-ίζω* (cited p. 137 f.).

(b) Usually *-σμένος*:

*κερασμένος*, *κρεμασμένος*, *ξερασμένος*, *ξεχα(σ)μένος* ("forgetful"), *περασμένος*, *χαλασμένος*; *γυρισμένος* (cf. also *γυρίζω*), *σφαλισμένος* (cf. also *σφαλίζω*); *καλεσμένος*.

But *ἀπολυμένος* (from *λύνω*).

(c) *-σμένος* and *-μένος*:

*ἀκουσμένος*, *κρουσμένος*, *κλεισμένος* (cf. *κλείνω*); *κλαίω*: *κλαμένος* "bathed in tears" (cf. *καίω*, *κάβω*: *καμένος*).

§ 211. The following are the participles corresponding to the aorist formation given in § 206:

*βλέπω*: *ἰδωμένος* (*δωμένος*).

*ἔρχομαι*: *ἔρχωμένος*.

*λέγω*: *εἰπωμένος* (and *λε[γ]μένος*).

*τρώγω*: *φαγωμένος*.

*πίνω*: *πιωμένος* "drunken."

*γίνομαι*: *γινωμένος*.

*κάμνω*: *καμωμένος*.

*παθαίνω*: *παθωμένος*.

*πηγαίνω*: *παγωμένος* (usually *πηγαιμένος*).

1. *καμώνομαι*, *καμώθηκα* means "act as if, pretend." Similarly, *γεννημένος* (fr. *γεννῶ*) represents the aor. pass. participle of *γίνομαι*.

2. *ὑπόσχομαι*: *ὑποσχεμένος*.

3. What has been said about the aorist passive [§ 208] applies practically to the relation between the m. Gk. and the a. Gk. parti-

ciple formation. The passive participle is (with the same limitations that apply to the aorist passive) the continuation of the same a. Gk. form, *i.e.* the ancient perfect participle passive.

§ 212. The verbal adjectives in *-τός* belong by their formation to the aorist passive and participle (*-τος* instead of *-θηκα* or *-μένος* respectively). They are found, however, to only a few verbs, and have become for the most part pure adjectives. *Cf. e.g.* *ἀνοιχτός* "open," *βολετός* "possible," *ζηλευτός* "enviable," *κλειστός* "shut," *πλουμιστός* "adorned," *σβηστός* "extinguished," *σκυφτός* "bent," *σφαλιχτός* "enclosed," *σφιχτός* "fixed," *ἀγέλαστος* "without laughter," *ἀπάτητος* "untrodden," *ἀπρόσεχτος* "inattentive," *ἀτίμητος* "inestimable," *ἀχώριστος* "inseparable"; *πρωτόβγαλτος* "brought out for the first time, *débutant*."

From these forms inherited from the a. Gk. must be distinguished those (few) formations in *-άτος* (Lat. *-atus*) which are used as adjectives or sometimes even in the function of a participle: *γεμάτος* "filled, full," *πεμπάτος* "sent" (fr. *πέμπω*), *τρεχάτος* "running, precipitate," *φευγάτος* "flown" (*φεύγω*); the last three verbs are defective in the participle in *-μένος*. (*Cf.* § 227, n. 2). The suffix *-άτος* is appropriated also for derivatives from substantives: *e.g.* *ἀφράτος* "fresh" (from *ἀφρός* "foam"), *μυρουδάτος* "perfumed, fragrant" (from *μυρουδιά* "perfume"), *χιονάτος* "white as snow" (from *χιόνι* "snow"). It has even produced another suffix in *-άτικός*, the usage of which may be seen in examples like *πρωτοχρονιάτικος* "relating to, of the New Year," *χειμωνιάτικος* "wintry."

## CONJUGATION OF VERBS.

### I. BARYTONES.

Paradigm: *δένω* "I bind."

#### SIMPLE TENSES.

##### ACTIVE.

§ 213.

*Present.*

Indicative.	Subjunctive.
<i>δένω</i> "I bind"	<i>νὰ δένω</i> "that I may bind"
<i>δένεις</i> "thou bindest"	<i>νὰ δένῃς</i> etc.
<i>δένει</i> etc.	<i>νὰ δεινῇ</i>
<i>δένομε, δένουμε</i>	<i>νὰ δένωμε, δένουμε</i>
<i>δένετε</i>	<i>νὰ δένετε</i>
<i>δένουν, δένουνε</i>	<i>νὰ δένουν(ε).</i>

1. Indicative and subjunctive differ merely in historic orthography: both forms may be spelled quite alike.

2. In the North. Gk. territory the paradigm runs: δένου, δέν'ς, δέν' or δέν', δένουμι, δένιτι, δέν'ν(ε); cf. e.g. the Pontic forms στρώνν = στρώνουν, θέλνε = θέλουν, etc., or also Velv. τσακών = τσακώνουν.

3. Sometimes also outside the North. Gk. territory (e.g. in the Peloponnesus) the 1st sing. ends in -ου instead of -ω.

4. The -s has dropped off in *pézzi* and so forth in Bova = παίζεις (v. § 29 n.).

5. In Cyprus, Crete, the Maina, Aegean and Lower Italy, the 3rd pl. takes also the forms δένουμι (Crete), δένουνα (cf. τρέχνα, πέφνα, TEXTS III. 12 = τρέχουνα, πέφτουνα), or according to the ancient way δένουσι, δένουσιν(ε).

## § 214.

*Imperfect.*

ἔδενα "I bound, was binding"

ἔδενες etc.

ἔδενε

ἔδέναμε

ἔδένατε or ἔδένετε

ἔδεναν, ἔδέναν(ε).

*Aorist.**Indicative.*

ἔδεσα "I bound"

ἔδεσες

ἔδεσε

ἔδέσαμε

ἔδέσετε (also ἔδέσατε)

ἔδεσαν, ἔδέσανε

*Subjunctive.*

νὰ δέσω "that I might bind"

νὰ δέσης

νὰ δέση

νὰ δέσωμε, δέσωμε

νὰ δέσετε

νὰ δέσουν(ε).

Similarly also the non-sigmatic aorist:

κατάλαβα "I understood"

κατάλαβες

κατάλαβε

καταλάβαμε

καταλάβετε (also -ατε)

κατάλαβαν, καταλάβαν(ε)

νὰ καταλάβω

νὰ καταλάβης

νὰ καταλάβη

νὰ καταλάβωμε (-ουμε)

νὰ καταλάβετε

νὰ καταλάβουν(ε).

So also ἔστειλα "I sent" νὰ στείλω, ἔφαγα "I ate" νὰ φάγω, etc.

1. On the augment, v. § 182 f. The position of the accent is sometimes the same throughout; that is, ἐκάμα, ἐφάγα, etc., may also be employed (but seldom) after analogy of ἐκάμαμε, ἐφάγαμε or (North. Gk.) ἔφαγάμε, etc., after ἔφαγα (cf. § 38 n.), which explains forms like ζάλσαμ (§ 201, II. a, n. 2).

2. The imperfect and both aorists have therefore taken identical inflection. The aor. subj. is inflected like the pres. indic.

3. The North. Gk. forms result from the phenomena given § 7, n. 1. Cf. e.g. from Velvendos: *ἐπιρνις* = *ἐπαιρνες*, *δούλιβιν* = *ἐδούλευεν*, *γύρσιν* = *ἐγύρσει(ν)*, *παίνιν* = *ἐπάγαιεν*, *δούλιψάμι* = *ἐδουλέψαμε*, *τὸ 'φαγάμι* = *τὸ ἐφάγαμε*; *νὰ φκιάσου* = *νὰ φκιάσω*, *νὰ πάρς* = *νὰ πάρης*, *νὰ δείξ* = *νὰ δείξης*, *νὰ πιθάν'* = *νὰ πεθάνη*, *νὰ πχιάσουμι* = *νὰ πιάσωμε*, *νὰ κριμάσιν* = *νὰ κρεμάσουν*. On *νὰ σ'χουρέης* = *συχωρέσης* *νὰ πλερώης* = *πλερώσης*, etc., with expulsion of the σ, cf. § 29 n.

4. In many dialects (e.g. Pontus, Macedonia, Naxos, Epirus) the 3rd sing. ends in *-εν* (thus *ἔδενεν*, *ἔδεσεν*) or in *-ενε* (e.g. in Naxos, Cythnos): *ἤκουενε* = *ἄκουε*, *ἤπαιζενε* = *ἐπαιζε*, *ἤβούλωσενε* = *ἐβούλωσε*. This *-νε* has occasionally (particularly in Naxos) been carried over also to other personal endings, e.g. to the 2nd pl.; cf. *ἀκούτενε* = *ἀκούτε*, *θέτενε* = *θέτε* (to *θέλω*). The 1st and 2nd pl. end also in *-αμιν*, *-εταν* (*-αταν*), the 3rd pl. in *-ασι* and *-ασι(νε)* (*ἔδένανι*, *ἔδέασσι*), the last in the same dialects that give *-ουσι*. Note further *ἐπεφτὰνα*, TEXTS III. 12. In Cappadocia (TEXTS III. 14. b) the 1st pl. ends in *-αμ* or *-αμτι*: e.g. *ἤλεγαμ*, *ζάλσαμ*, *πόρκαμ* (n. 6), *εἴπαμτι*, and the 2nd pl. in *-εστι*: e.g. *ἤλεγέστι*.

5. The *-κα-* aorist is inflected exactly like the *-σα-* aorist: *ἄφηκα* *ἄφηκες*, etc. *ἐκάθισε*, etc. (TEXTS III. 14) = *ἐκάθικε*; cf. § 17. The subjunctive of *ἄφηκα*, *ἔδωκα* is usually *ν' ἀφήσω*, *νὰ δώσω*, i.e. after the manner of the sigmatic aorist; likewise *ἄκουκα* — *ν' ἀκούσω*, *ἐγάλακα* — *νὰ γελάσω*, *ἔφκειακα* — *νὰ φκιάσω*, etc., though side by side with these are found also *νὰ δώκω* (Naxos, Epirus, Aegina, Cappadocia), *ν' ἀφήκου* (Velv.), *ν' ἀφήκη* (Naxos), *νὰ φκειάκω*, etc. (Epirus). Likewise (in Asia Minor) *νὰ πκῶ*, *νὰ πκῆς* (= *ποικῶ* for *ποικῶ*) from (ἐ)ποικα (§ 202, n. 2) and *νὰ εὐρήκω* (3rd sing. *νὰ εὐρήκ*, TEXTS III. 13. c) from *εὐρήκα* (or *ἤρα* or *εἶρα*).

6. There are some peculiar imperfect forms in Cappadocia, thus in Pharasa imperfects in *-(ι)γκά*, or *-κα*: e.g. *φέριγκα* = *ἔφερα*, *πνώγκα* "I slept" from *πνώνω*, *πόρκα* "I was able" from *μπορῶ*, *κατζέφα* "I conversed" from *κατζεύω*; in Sili in *-ισκα*, *-ινόςκα*, and *-ινόνδζισκα*: e.g. *ἤσιλίσκα* or *σελινόςκα* = *ἤθελα*, *παγαινινόνδζισκα* = *ἐπάγαινα*.

§ 215. In some verbs the subjunctive of the non-sigmatic aorist differs from the indicative in the radical vowel (cf. § 203):

*ἐπῆρα* "I took": *νὰ πάρω*

*ἐπῆγα* "I went": *νὰ πάγω*

*ἤρθα* "I came": *νὰ ἔρθω*

(*ἔγινα* "I became": *νὰ γένω*, usually *νὰ γίνω*).

1. The reason for this—except in the case of *ἔγινα*—is the retention of the ancient augment (*ὑπ-ἦγον*, *ἐπ-ῆρα*) in the indicative.

A few dissyllabic aorists take final accent in the subjunctive:

είπα "I said":

να εἶπῶ	να εἶπούμε
να εἶπῆς	να εἶπῆτε
να εἶπῃ	να εἶπούνε

or να 'πῶ, etc. (beside να εἶπω).

Likewise εἶδα "I saw": να ἰδῶ, να 'δῶ and να διῶ (διῆς, and so on), ξαναεἶδα (ξανάειδα) "I saw again": να ξαναἰδῶ.

ἦρθα (ἦρχα) "I came": να 'ρθῶ, να 'ρτῶ (να ἔλθῶ) beside να 'ρθω, να ἔρθω (να ἔλθω, να ἔρχω, να 'ρχω).

ἦύρα "I found": να βρῶ beside να εὔρω.

ἤπια "I drank": να πιῶ.

ἔγινα "I became": να γενῶ beside να γένω (and να γίνω).

2. On να ἐρθοῦ, να 'ποῦ (TEXTS III. 3), cf. § 213, n. 3.

### § 216. Imperative.

#### Present.

(ἄς, να δένω "let me bind")	
δένε "bind thou"	
ἄς (or να) δένη	etc.
ἄς (να) δένουμε (δένουμε)	"
δένετε	"
ἄς (να) δένουν(ε)	"

#### Aorist.

(ἄς, να δέσω)	(ἄς, να μείνω)	(ἄς, να φάγω)
δέσε	μείνε	φάγε
ἄς δέση	ἄς μείνη	ἄς φάγη
ἄς δέσωμε (δέσουμε)	ἄς μείνωμε	ἄς φάγωμε
δέσετε	μείνετε	φάγετε
ἄς δέσουν	ἄς μείνουν	ἄς φάγουν.

In polysyllabic words the accent of the 2nd sing. withdraws unto the third last syllable; as, πήγαῖνε "go thou," κάθισε (or κάτσε) "sit down."

Only the 2nd sing. and pl. correspond to the ancient forms, with this difference, however, that the terminations of the present (-ε, -ετέ) have been carried over also to the aorist. The Pontic forms like γράψον, ποῖσον (ποίησον), and such forms from the Terra d' Otranto as κράτισο (κράτησον), ρίστεψο (πίστευσον), correspond exactly to an a. Gk. γράψον, etc. The other forms of the imperative are constructed with the aid of the particle ἄς (negative ἄς μὴ) or νά (να μὴ) and the subjunctive, cf. § 193 f.

§ 217. The initial  $\epsilon$  of the 2nd pl. termination is quite frequently dropped: ἀκούστε “hear,” ἀφήστε (sometimes ἀφήτε or ἄστε) “let, allow,” γράψτε, κόψτε (and κόφτε), λύστε “loose,” ὀρίστε “command,” ρίξτε, βάλτε “put,” “lay,” ρωτήστε “ask,” πάρτε “take” (παίρνω), σύρτε “draw,” φέρτε “bring.” Even the termination  $\epsilon$  of the 2nd sing. is occasionally dropped, particularly if a conjunctive pronoun of the 3rd pers. follows: ἄφησ' το (also ἄφ το from ἄφς το, cf. ἄφσε = ἄφησε, or ἄς το from ἄσε, TEXTS I. a. 9), κόψ' το (κόφ' το), φκειάσ' του (Velv.) “do it,” βάλ' το, φέρ' τα. δός “give thou” (as in a. Gk.) is quite common (beside δῶσε) pl. δώστε, θές “put, place” pl. θέστε.

1. Occasionally δό μου for δός μου; δός and θές are, of course, the a. Gk. forms, but, as δῶσε, δώστε, and θέστε show, may be treated exactly like the above cited forms.

2. The employment of ἀκούστε and so forth for the subjunctive, i.e. νὰ (fut. θὰ) ἀκούστε for νὰ (θὰ) ἀκούσετε (cf. TEXTS II. b. 6), etc., is rare.

§ 218. The following imperative forms of the 2nd sing. and pl. belong with the aorists cited in § 215 :

ἐπήρα: πᾶρε, πάρτε.

ἐπήγα: either νὰ πᾶς, νὰ πᾶτε (i.e. subj.) or ἄμε, ἄμετε.

ἦρθα: ἔλα (in dialect νέλα, TEXTS III. 15, Ladá), ἐλάτε (in dialect also ἐλάστε).

ἔγνυα: γίνε, usually νὰ γίνης, νὰ γίνετε.

εἶπα: εἶπέ, 'πέ, πές, pl. εἶπέτε, πέτε, πέστε (and πῆτε).

εἶδα: ἰδέ, δέ, (ἰ)δές, pl. ἰδέτε, δέτε, (ἰ)δέστε. ὄντε

ἦυρα: εὔρέ, βρέ, βρές, pl. βρέτε, βρήτε.

ἦπια: πιέ(ς), pl. πιέτε.

1. The imperat. to ἔμαθα (μαθαίνω) is μάθε; μαθέ or μαθές is, however, used in a parenthetic way, “that is to say,” “then” (cf. § 259).

2. On analogy of ἔλα ἐλάτε a few other imperatives in -α, -άτε have been formed: στέκα στεκάτε (beside στέκου) from στέκομαι “stand” (aor. στάσου σταθήτε, v. below), τρέχα τρεχάτε from τρέχω “run” (aor. τρέξε τρέξετε), φεύγα φευγάτε from φεύγω “flee, go away” (aor. φύγε φύγετε): the forms of the compounds of βαίνω (§ 207), which belong to another class of aorist, also come under this category: ἀνέβα ἀνεβάτε (less commonly ἀνεβάστε), ἔβγα ἐβγάτε, διάβα διαβάτε, ἔμπα ἐμπάτε (beside plurals ἀνεβήτε, βγήτε, διαβήτε, etc.). Even the particle νὰ “there is (are), behold” takes, according to such models, a plural νάτε. A -ς has attached to the final of the sing. in the forms ἔμπας, φεύγας, TEXTS I. d. 5 (Syr), pl. φιβγαῖσι, i.e. φευγάστε, TEXTS III. 11 (Velvendos).

3. The imperative *ἄμε ἄμετε* is properly a stereotyped form of *ἄ(γω)με*. So likewise *πάμε* "let us go, now then" takes a pl. *πάμετε*.

PASSIVE.<sup>1</sup>§ 219. *Present.*

Indicative.	Subjunctive.
<i>δένομαι (δένουμαι)</i> "I am bound"	<i>νὰ δένωμαι</i>
<i>δένεσαι</i>	etc.
<i>δένεται</i>	like the indic.
<i>δενόμαστε (δενούμαστε, -μεστε)</i>	
<i>δένεστε</i>	
<i>δένουνται.</i>	

The North. Gk. forms *δένουμι, δένισι*, etc., arise from § 7, n. 1. In Southern Gk. *δένουμαι* is less in use than *δένομαι*. In Saranda Klisiós *γίν'ται*, etc., occurs for *γίνεται*, TEXTS III. 12.

§ 220. *Imperfect.*

*ἐδένομου(ν), ἐδενόμου(ν)*  
*ἐδένουσου(ν), ἐδενόσου(ν)*  
*ἐδένου(ν)τα(ν), ἐδενότου(ν)(ε), ἐδενόταν(ε)*  
*ἐδενούμαστε (-μεστε, -μεστα), ἐδενόμαστε*  
*ἐδενούσα(ν)στε, ἐδενόσα(ν)στε, ἐδενού(ν)στε*  
*ἐδένου(ν)τα(ν), ἐδενού(ν)ταν(ε), ἐδενόν(ν)τουσαν.*

1. In addition to these forms there are also numerous further variations, e.g. :

1st sing. *ἐδένομη* (Karpathos), *ἐδένομονν*, *ἐδενούμου(ν)(ε)*, *ἐδένουμ(ν)νε*, *ἐδενόμαν(ε)*.

2nd sing. *ἐδένεσου* (Cyprus), *ἐδενούσου(ν)(ε)*, *ἐδένουσ(ν)νε*.

3rd sing. *ἐδένετο(ν)* (e.g. in Calymnos), *ἐδένετονν*, *ἐδένο(ν)τα(ν)*, *ἐδένο(ν)τον*, *ἐδενού(ν)τα(ν)ε*, *ἐδενού(ν)ταν(ε)* (also *ἐδένο(ν)ταν(ε)*, Naxos).

Instead of the final *ε* sometimes also *α* is found (*ἐδενόμοννα* and so on).

1st pl. *ἐδενού(ν)μα(ν)σταν*, *ἐδεν(ν)ο(ν)μ(ν)ε(ν)στα(ν)ε*, *ἐδεν(ν)ο(ν)μ(ν)α(ν)σταν*, (*ἐ*)*δεν(ν)ο(ν)μ(ν)α(ν)σταν*.

2nd pl. *ἐδένε(ν)στε* (e.g. in Calymnos), *ἐδένο(ν)σταν*, *ἐδενού(ν)σα(ν)σταν*, *ἐδένο(ν)σα(ν)σταν*, *ἐδεν(ν)ο(ν)σα(ν)σταν*. (Spellings with *σθ* for *στ*, as in *ἐδεν(ν)ο(ν)σθαν*, are due to the literary language.)

3rd pl. *ἐδένο(ν)ντο* (e.g. Calymnos) *ἐδένο(ν)ταν*, *ἐδεν(ν)ο(ν)τα(ν)σιν*. Notice also *ἔνταν* = *ἐγίν(ν)ονταν* (TEXTS III. 13. c) and *θαμάζ(ν)δανα* (from *-ζον(ν)τα(ν)*), TEXTS III. 12.

2. The various forms have arisen from the a. Gk. (the forms of which are still well maintained in dialect, v. n. 1) through the mutual action of the different persons on one another and by the action of the active upon the passive.

<sup>1</sup> So also the deponents like *ἐρχομαι*, etc., § 177, 1.



§ 221. *Aorist.*

Indicative.	Subjunctive.
ἐδέθηκα "I was bound"	νὰ δεθῶ
ἐδέθηκες	νὰ δεθῆς
ἐδέθηκε	νὰ δεθῆ
ἐδεθήκαμε	νὰ δεθοῦμε
ἐδεθήκετε	νὰ δεθῆτε
ἐδέθηκαν, ἐδεθήκαν(ε)	νὰ δεθοῦν, δεθοῦνε.

Similarly: ἐφάνηκα νὰ φανῶ, ἀνέ-κατέ-βηκα ν' ἀνεβῶ νὰ κατεβῶ, ἐμπήκα νὰ ἔμπῶ (less commonly νὰ ἔμπω, νὰ ἔμπω), ἐβγήκα νὰ ἔβγῶ. The subjunctive endings take the place of -ηκα.

1. North. Gk. ἐδέθκα, ἐλευτερώθκα, παντρεύκα (= παντρεύτηκα), (ἀ)κούσκα (= ἀκούστηκα), φκήσκα (= εὐκή[σ]τηκα), etc.: in the plural the accent remains on the same syllable as in the singular; thus, e.g. χάθκαμι = χάθηκάμε for χαθήκαμε, χάθκιτι = χάθηκète for χαθήκετε.

2. The 3rd sing. also in -εν: e.g. σκίστηκεν, παντρεύκειν (Velv.).—ἐδέθητσε for ἐδέθηκε, etc., according to § 17.—The 2nd plural occasionally runs also ἐδεθήκατε instead of -ετε (cf. the active), the 3rd pl. also -ασι (ἐδεθήκασι) instead of -αν, likewise as the active; cf. § 214, n. 4.

3. The subjunctive corresponds exactly to the a. Gk. form. On the addition of -κα in the indic., v. § 208: it appears in dialect also in the subj. in νὰ βήκα (TEXTS III. 12) = νὰ μπῶ (fr. ἐμπήκα, § 207); cf. on this point § 214, n. 5. The form ἐδέθηνα (Aegina) inflects like ἐδέθηκα. On unenlarged formations, cf. § 208.

§ 222. *Imperative.**Present.*

δένου "be thou bound"	
ἄς δένεται	etc.
ἄς δενώμαστε	"
δένεστε	"
ἄς δένονται	"

*Aorist.*

δέσου	ντράψου "be ashamed"
ἄς δεθῆ	ἄς ντραπῆ
ἄς δεθοῦμε	ἄς ντραποῦμε
δεθῆτε	ντραπῆτε
ἄς δεθοῦν(ε)	ἄς ντραποῦνε.

Before -σου of the 2nd sing. aorist imperat. the same stem form is used as before -σ- of the aorist act. (γέψου from

γέυομαι, στοχάσου from στοχάζομαι). Final accent in the 2nd sing. with -ου instead of -σου occurs in: φαίνομαι ἐφάνηκα "appear," φανοῦ (beside φάνου), χαίρομαι ἐχάρηκα "rejoice," χαροῦ (beside χάρου). γίνομαι "become" takes γένου and γίνου (and even γίνε).

1. As in the imperat. active, *νά* may be used instead of *ᾶς*. The imperat. passive is not common, apart from that of middle verbs like γέυομαι, συλλογίζομαι, χαίρομαι. The most commonly used imperative is *στάσου* (North. Gk. *στάσ'*), pl. *σταθήτε* "stop" (fr. *στέκομαι* *ιστάθηκα*).

2. On the 2nd sing. and pl. aor. imperat. of *ἀνεβαίνω*, etc., *v. § 218, n. 2*. The other persons (*ᾶς ἀνεβῆ*, etc.), and *ἀνεβήτε*, etc., beside *ἀνεβᾶτε*, formally come under this head.

3. *σήκω* or *σήκου* "rise (up)" beside *σηκώσου σηκωθήτε* fr. *σηκώνω* is used almost like a particle.

4. In Cyprus (and kindred dialects) the 2nd sing. imperat. (while maintaining the tense characteristics) ends in *-θου* (*-του*); as, *λυπήθου* = *λυπήσου* "regret," *στάθου* = *στάσου*, *στοχάστου* = *στοχάσου*. Cf., further, Pontic *χάτ* (TEXTS III. 14. a), *i.e.* *χάτου* (subj. *νά χατῶ*) for *χάσου* (fr. *ἐχάθηκα*). In Saranda Klisiés (*v. TEXTS III. 12*) the imperat. ends in *-τσε*; as, *λούθτσε, κοιμήτσε* (from *\*λούθησε*, etc., in active sense).

#### COMPOUND TENSES.

§ 223. The auxiliary verbs *ἔχω* "I have," *εἶμαι* "I am," *θέλω* "I will," and the particle *θά* (*θενά, θανά, θελά*) are employed to form the compound verbal forms (futures, perfect, pluperfect, future perfect, and conditional).

#### § 224. Conjugation of the Auxiliary Verbs.

1. *ἔχω* is found only in the present, imperfect (*εἶχα*), future (*θά 'χω* = *θά ἔχω*), and first conditional (*θά εἶχα*). The conjugation is quite regular. Usually the circumlocution with *νά* is employed for the 2nd person imperative. The aorist is sometimes supplied by that of *λαβαίνω* (*ἔλαβα*).

2. *εἶμαι* "I am."

#### Present.

Indicative.	Subjunctive.
<i>εἶμαι</i>	<i>νά εἶμαι (νά 'μαι)</i>
<i>εἶσαι</i>	<i>νά εἶσαι (νά 'σαι)</i>
<i>εἶναι (εἶνε)</i>	<i>νά εἶναι (νά 'ναι)</i>
<i>εἶμαστε, εἶμέστα</i>	<i>νά εἶμαστε, εἶμέστα (νά 'μαστε).</i>
<i>εἴστε</i>	<i>νά εἴστε (νά 'στε)</i>
<i>εἶν(αι)</i>	<i>νά εἶν(αι) (νά 'ναι).</i>

1. The subjunctive is also written *νὰ ἦμαι*, etc. (3rd sing. *νὰ ἦναι*).
2. The older forms of the 3rd pers. still survive in some dialects (e.g. Maina, Pontus, Cyprus). The intermediate step between *εἶναι* and *εἶναι*, namely *εἶναι*, is met with TEXTS III. 14. a. Moreover, *εἶν* and even *εἶ* (Chios) are found.

*Imperfect.*

ἤμουν(α)  
 ἤσουν(α)  
 ἤτου(ε), ἤταν(ε)  
 ἤμαστε, ἤμεστα  
 ἤσαστε, ἤστε  
 ἤταν(ε), ἤσανε.

3. The following additional forms occur: 1st sing. ἤμουνε, ἤμουνι, ἤμαν(ε). 2nd sing. ἤσουνε, ἤσουνι, ἤσανε. 3rd sing. ἤτο, ἤτουν, ἤτονι, (Lesbos, Saranda Klisiés) ἤδαν. 1st pl. ἤμεθα, ἤμασταν, ἤμαστον. 2nd pl. ἤσταν, ἤσασταν, ἤσαστον. 3rd pl. ἤντουσαν, ἤνούσανε. Forms like 1st sing. ἤμ or ἤμνα, 2nd sing. ἤς or ἤσνα, arise in North. Gk. dialects. The forms ἤμην, ἤσο belong to the literary language.

*Imperative.*

νὰ εἶσαι (or νὰ 'σαι), also εἶσου  
 ἄς εἶναι  
 ἄς εἶμαστε  
 (νὰ) εἶστε  
 ἄς εἶναι.

4. ἔστωσαν (TEXTS I. a. 21) "let them be" is a word from the ecclesiastical language.

The future present and conditional are regularly *θὰ εἶμαι*, *θά 'μαι* (*θανά 'μαι*) and *θὰ ἤμουν(ε)*, *ἤθελ' εἶμαι* respectively: on their formation, v. §§ 225 f., 230. The defective forms may be supplied by the corresponding forms of *στέκω* "stand" (aor. *ἐστάθηκα*, etc.).

3. *θέλω* "I will."

*Present.*

θέλω  
 θέλεις, θές  
 θέλει, θέ  
 θέλο(υ)με, θέμε  
 θέλετε, θέτε  
 θέλουν(ε), θένε.

1. The abbreviated forms are less in use than the full forms. Notice, further, *θί* = *θέλει(ς)* TEXTS III. 9 (Chios).

*Imperfect.*

ἤθελα  
 ἤθελες  
 ἤθελε  
 ἠθέλαμε  
 ἠθέλετε (ἠθέλατε)  
 ἤθελαν, (ἠ)θέλανε.

*Aorist.*

ἠθέλησα, etc.

*Imperative.*

The 2nd pers. is little in use, otherwise regularly (ἀς θέλη, ἀς θελήσῃ). Also the other parts of this verb are regularly formed so far as they are at all in use.

2. The particle *θά* and the forms closely akin with it (§ 225) were phonetically evolved only partly out of *θέλω* and *νά* "that": *θέ(λει) νά* to *θενά* (*θελά*), *θανά*, *θά*. On the forms *δά*, *χά*, *ᾶ*, *έννά*, v. § 20, n. 2.

3. Sometimes other verbal forms (partly stereotyped and of the nature of particles) are employed to express a definite modality; thus, e.g. *σόζι* (*σόπι*) pl. *σόζυνη* in Otranto to denote "can" (*σόζι fonási* "he could cry," *σόζυνη γελási* "they could laugh") or *πά* (a stereotyped *πάει*) *νά* "am about to, going to" (*νά πά νά σου τῆ φέρω* "I am going to fetch her to thee"), or *λάχ* in Pontus to denote a wish (*λάχ ἔχω* = a. Gk. *ἔχοιμι*).

## ACTIVE.

§ 225. The *Future* is a combination of *θά* (or in dialect *δά*, *χά*, *ᾶ*), or dialectically or archaically *θενά* (less commonly *θανά*, *θελά*, Cyprian *έννά*), with I. the present subjunctive or II. aorist subjunctive. The first (I.) is the present future, the second (II.) the aoristic future. On the usage of both forms, v. § 191.

I.	II.
θά <sup>1</sup> δένω	θά <sup>1</sup> δέσω
θά δένης	θά δέσης
θά δένη	θά δέση
θά δένωμε	θά δέσωμε
θά δένετε	θά δέσετε
θά δένουν(ε)	θά δέσουνε.

If the verb begins with a vowel the final -a of the particle blends

<sup>1</sup> Or one of the equivalent forms *θενά*, etc.

with the following initial, *v.* § 11. Analogous to *νάν* and *νά* (§ 34, n. 2), sometimes also *θάν* is used beside *θά*.

§ 226. In addition to the forms given the following circumlocutions for the future also are found :

(1) *θέλω γράφω (γράψω), θέλεις γράφης (γράψης), etc.*

(2) *θέλω γράφει (γράψει), θέλεις γράφει (γράψει), etc.*

(3) *θέλει γράφω (γράψω), θέλει γράφης (γράψης), etc.,* before a vowel *θέλ' ἔχω*, and so on.

(4) *νὰ (also θὰ) γράφω (γράψω) θέλω, νὰ γράφης (γράψης) θέλεις or θές, etc.*

These forms, however, are not extensively in use.

Notice TEXTS III. 1 (Bova) the future formed with *ἔχω*: *ἐλθῆναι ἐρτί* "he will come."

§ 227. The *Perfect* and *Pluperfect* are formed with the help of *ἔχω* and the passive participle, or with *ἔχω* and an (invariable) root form similar to the 3rd sing. aorist subjunctive :

*Perfect.*

*ἔχω δεμένο* "I have bound"

*ἔχεις δεμένο*

*ἔχει δεμένο*

*ἔχομε δεμένο*

*ἔχετε δεμένο*

*ἔχουν δεμένο*

Or: *ἔχω δέσει (δέση)*

*ἔχεις δέσει*

*ἔχει δέσει*

*ἔχομε δέσει*

*ἔχετε δέσει*

*ἔχουν δέσει.*

*Pluperfect.*

*εἶχα δεμένο* "I had bound"

*εἶχες δεμένο*

*εἶχε δεμένο*

*εἶχαμε δεμένο*

*εἶχετε δεμένο*

*εἶχαν(ε) δεμένο.*

Or: *εἶχα δέσει*

*εἶχες δέσει, etc.*

The second method is limited in popular usage to localities, though a favourite with the authors and poets. The differ-

ence which exists in German between, *e.g.*, "ich *bin* gegangen" and "ich *habe* gebunden," or in French, "je *suis* arrivé" and "j'*ai* trouvé," applies in modern Greek only to the first but not to the second method; thus, εἶμαι φτασμένος "I am (have) arrived" (usually aorist ἔφτασα), μεσάνυχτα εἶναι περασμένα "midnight is past," etc.; but for other forms only ἔχω (εἶχα) πάγει "I have (had) gone," ἔχω φτάσει "I have arrived," etc.<sup>1</sup>

δεμένα is also used in place of the form δεμένο. If the accusative of a conjunctive pronoun precedes, the participle agrees with it in gender and number; thus, τὴν ἔχω ἰδωμένη "I have seen her," τοὺς ἔχω ἰδωμένους "I have seen them." Sometimes, however, the participle remains invariable; *cf.* τὴν ἔχω ἰδωμένα, TEXTS III. 4.

1. δέσει resembles only on the surface the 3rd sing. subj. This form conceals the remnant or the transformation of the ancient infinitive in -ειν (δέσειν for δέσαι after the present). The preterite sense of ἔχω with the infin. is of quite recent date, and was evolved out of the scheme εἶχα + infin. after the latter had taken on pluperfect meaning.

2. Occasionally (particularly in Zaconian) instead of the participle in -μένο the verbal adjective in -τός is employed: ἔχω ἀκουστά "I have heard," ἔχει σφαιλιχτὴ τὴ γυναιῖκαν του "he has closed in his wife" ("keeps his wife closed in") (TEXTS I. d. 5). Sometimes even a real adjective serves in this function: ἔχω πεμπάτο "I have sent," εἶναι φευγάτος "he is fled" (*cf.* § 212).

§ 228. The *Future Perfect* is a combination of the future of ἔχω and the same form which serves also in the perfect and pluperfect:

θὰ ἔχω δεμένο or θὰ ἔχω δέσει "I shall have bound": θὰ ἔχω is conjugated quite regularly.

In place of θὰ ἔχω the other future combinations are also possible.

§ 229. The tense forms given in § 227 f. are not frequently used, since the aorist can represent also perfect and pluperfect (and even future perfect), *v.* §§ 189, 192. The simple vernacular has little need for these forms, which define more accurately the temporal course of an action. The use of the perfect ἔχω δέσει is least common, the aor.

<sup>1</sup> [In English the auxiliary *have* is universally employed to form the perfect and pluperf., but the auxiliary *be* may be employed with some intransitive verbs (of motion), "I *am* come" or "I *have* come."]

indic. quite frequently having the force of our perfect (§ 189, 2); cf. e.g. δὲν ἔχουμε πολυσυνηθίσει (TEXTS II. 7) "we have (not yet) accustomed ourselves." The pluperfect εἶχα δέσει is employed to throw into relief the completion of one action in contrast to another past event, or when the expression of the past idea is required to understand clearly the connection: τὸν εἶχανε φέρει μὴ μέρα, τὴν ὥρα ποῦ ἔβγαίνει ἡ βασιλοπούλα (II. b. 4) "they had brought him one day at the hour when the princess used to go out," θυμήθηκε κείνο ποῦ εἶχε τάξει (I. d. 1) "he remembered what he had promised," οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὅλες τις ὁμορφίες (II. b. 4) "the fairies had endowed her with every beauty." The pluperfect is, further, the correct usage when an action of the previous *past* is to be depicted in its course (a function for which the aorist is manifestly unsuitable); e.g. ὅλα τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦταν τιποτένια μπρὸς . . . (II. b. 4) "all the trials which he had *until then* endured were as nothing compared with . . ."

The form ἔχω (εἶχα) δεμένο denotes only by way of exception a simple action of the past, but emphasises rather the circumstantial result of an action. Thus, while ἔχω γράφει τὸ γράμμα is akin to ἔγραψα, the sense of τὸ ἔχω γραμμένο τὸ γράμμα is something like "I have the letter written; here it is." Cf., further, τό 'χα μερωμένο (τὸ πουλάκι) (III. 15) "I have (the bird) tamed," i.e. "I have in it a tamed creature," τοῦ πλί σ ζῆ, τό 'χου κρυμμένου (III. 11) "thy bird lives, I have it concealed (in a hiding-place)," στὸν ὤμο εἶχε κρεμασμένο ἓνα σακκούλι (II. b. 3) "on his shoulder he had a bag hung." In most cases the participle is little more than an adjectival determination (complement) of the object.

The same applies to the perfect passive εἶμαι δεμένος and the pluperfect ἦμουν δεμένος (§ 232): e.g. ἦταν γραμμένα στὸ σπαθί "it was (could be read) written on the sword."

§ 230. The various forms of the *Conditional* are formed either (1) with θά and the imperfect (or pluperfect), or (2) with the imperfect of θέλω and an (invariable) basal form in -ει, like the 3rd sing. pres. or aor. subjunctive (the *time* in question deciding whether present or aorist stem).

*Present Conditional.*

θα ἔδεναι "I should bind"	θα ἐδέναμε
θα ἔδενες	θα ἐδένετε
θα ἔδενε	θα ἔδεναν.

Or: ἤθελα δέσει (αι. δένει) "I should bind."  
 ἤθελες δέσει (δένει)  
 ἤθελε δέσει (δένει)  
 (ἦ)θέλαμε δέσει (δένει)  
 (ἦ)θέλετε δέσει (δένει)  
 (ἦ)θέλανε δέσει (δένει).

1. The following combinations are also possible:

- (1) ἤθελα δένω (δέσω), ἤθελες δένης (δέσης), and so on.
  - (2) ἤθελε δένω (δέσω), ἤθελε δένης (δέσης), and so on.
  - (3) θα ἤθελα (νὰ) δένω (δέσω), θα ἤθελες (νὰ) δένης (δέσης), and so on.
  - (4) θα ἤθελα δένει (δέσει), θα ἤθελες δένει (δέσει), and so on.
  - (5) θα ἤθελε (νὰ) δένω (δέσω), θα ἤθελε (νὰ) δένης (δέσης), and so on.
- The schemes (3), (4), and (5) emphasise the idea of contingency.
- (6) ἤθελα ἔδεναι, ἤθελες ἔδενες or θελὰ (ἔ)δεναι, θελὰ (ἔ)δενες, and so on.
  - (7) ἤθελ' ἔδεναι, ἤθελ' ἔδεναι, and so on.

2. On the sense of θα ἔδεσα, θα ἔδεσες, *cf.* § 195.

*Past Conditional.*

θα ἔδεναι, etc.

Or: θα<sup>1</sup> εἶχα δεμένο or δέσει "I should have bound"  
 θα εἶχες δεμένο or δέσει  
 θα εἶχε δεμένο or δέσει  
 θα εἶχαμε δεμένο or δέσει  
 θα εἶχετε δεμένο or δέσει  
 θα εἶχανε δεμένο or δέσει.

3. Instead of θα εἶχα the various combinations of the present conditional may be used, δεμένο or δέσει remaining: ἤθελα ἔχει δεμένο (δέσει), ἤθελα ἔχω δεμένο (δέσει), etc.

On the usage of the Conditional, *cf.* § 277, 4.

## PASSIVE.

§ 231. *Future.*

I.	II.
θα <sup>1</sup> δένωμαι	θα δεθῶ
θα δένεσαι	θα δεθῆς

<sup>1</sup> Or one of the equivalent forms *θενά*, etc., § 225.



θὰ δένεται	θὰ δεθῆ
θὰ δενώμαστε	θὰ δεθοῦμε
θὰ δένεστε	θὰ δεθῆτε
θὰ δένονται	θὰ δεθοῦνε.

Corresponding to the future active schemes given in § 226 the following are possible for the passive :

- (1) θέλω δένωμαι (δεθῶ), θέλεις δένεσαι (δεθῆς), etc.
- (2) θέλω δεθεῖ, θέλεις δεθεῖ.
- (3) θέλει δένωμαι (δεθῶ), θέλει δένεσαι (δεθῆς)
- (4) νὰ δένωμαι (δεθῶ) θέλω.

§ 232. The *Perfect*, *Pluperfect*, and *Future Perfect* are formed (1) with εἶμαι and the passive participle (declined like an adjective), or (2) with ἔχω and a form like the 3rd sing. aor. passive subjunctive.

*Perfect*

εἶμαι δεμένος (δεμένη, δεμένο) " I am (have been) bound "

εἶσαι δεμένος

εἶναι δεμένος

εἶμαστε δεμένοι (δεμένες, δεμένα)

εἶστε δεμένοι

εἶναι δεμένοι.

Or : ἔχω δεθεῖ (δεθῆ)

ἔχεις δεθεῖ

ἔχει δεθεῖ

ἔχομε δεθεῖ

ἔχετε δεθεῖ

ἔχουν(ε) δεθεῖ.

*Pluperfect.*

ἦμουν(α) δεμένος " I was (had been) bound "

ἦσουν(α) δεμένος

ἦτανε δεμένος

ἦμαστε δεμένοι

ἦσαστε δεμένοι

ἦτανε δεμένοι.

Or : εἶχα δεθεῖ

εἶχες δεθεῖ, etc.

*Future Perfect.*

θα (or θενά, etc.) εἶμαι δεμένος "I shall have been bound."

θα εἶσαι δεμένος, etc.

Or: θα ἔχω δεθεῖ, θα ἔχῃς δεθεῖ, etc.

δεθεῖ is the transformation of the ancient infinitive δεθῆναι. This scheme is, like that of the active, limited to certain localities.

§ 233. *Conditional Present.*

θα<sup>1</sup> ἐδέουμουν<sup>2</sup> "I should be bound"

θα ἐδέουσουν

θα ἐδέουνταν

θα ἐδενούμαστε

θα ἐδενούσαστε

θα ἐδέουνταν.

Or: ἤθελα δεθεῖ

ἤθελες δεθεῖ

ἤθελε δεθεῖ

(ἦ)θέλαμε δεθεῖ

(ἦ)θέλετε δεθεῖ

(ἦ)θέλανε δεθεῖ.

1. As in the active, the following additional combinations are possible:

(1) ἤθελα δένωμαι (δεθῶ), ἤθελες δένεσαι (δεθῆς), etc.

(2) ἤθελε δένωμαι (δεθῶ), ἤθελες δένεσαι (δεθῆς), etc.

(3) θα ἤθελα (νὰ) δένωμαι (δεθῶ), θα ἤθελες (νὰ) δένεσαι (δεθῶ), etc.

(4) θα ἤθελα δεθεῖ, θα ἤθελες δεθεῖ, etc.

(5) θα ἤθελε (νὰ) δένωμαι (δεθῶ), θα ἤθελε (νὰ) δένεσαι (δεθῆς), etc.

(6) ἤθελ' ἐδέουμουν, ἤθελ' ἐδέουσουν, etc., or θελὰ δένουμουν, θελὰ δένουσουν, etc.

2. On the meaning of θα ἐδέθηκα, cf. § 195.

*Conditional Past.*

θα ἐδέουμουν

Or: θα ἤμουν(α) δεμένος "I should be (have been) bound"

θα ἤσουν(α) δεμένος

θα ἤτανε δεμένος

θα ἤμαστε δεμένοι

θα ἤσαστε δεμένοι

θα ἤτανε δεμένοι.

Or: θα εἶχα δεθεῖ

θα εἶχες δεθεῖ, etc.

<sup>1</sup> Or one of the equivalent forms θενά, and so on, § 225.

<sup>2</sup> Or one of the other imperfect forms, § 220.

3. Once more the various other combinations may be inserted for *θὰ ἡμῶνα* and *θὰ εἴχα*.

#### THE PARTICIPLES.

§ 234. Modern Greek has the following participle system :

(1) Active present participle in *-οντας*: *δένοντας* "binding" (indeclinable).

(2) Past participle passive in *-μένος*: *δεμένος* "bound," on the formation of which *v. § 209 ff.* Sometimes also in the same sense a participle in *-τός*, *v. § 212.*

This participle in the case of intransitive verbs has an *active* value; as, *φτασμένος* "arrived," *άνθισμένος* "flowering," and even *φαγωμένος* "having eaten, satisfied" (*είμαστε φαγωμένοι* "we have eaten, are satisfied").

(3) A number of middle (or passive) present participles in *-ούμενος* or *-άμενος*, of which those more commonly used are :

- A. *καθούμενος* "sitting" (*κάθομαι*)  
*κειτούμενος* "lying, bed-ridden" (*κείτομαι*)  
*τὸ μελλούμενο* "the future" (*μέλλει*)  
*πετούμενος* "flying" (*πετῶ*), *neut.* "bird"  
*τὸ πρεπούμενο* "what is proper" (*πρέπει*)  
*τρεχούμενος* "running, current" (*τρέχω*); *τὰ τρεχούμενα* "what has taken place, event" (a. Gk. *τὰ γεγονότα*)  
*χαρούμενος* "joyful" (*χαίρω*)  
*χρειαζούμενος* "necessary," "needful" (*χρειαίζομαι*).
- B. *γενάμενος* "becoming" (*γένομαι*)  
*έρχάμενος* "coming" (*έρχομαι*)  
*κειτάμενος* beside *κειτούμενος*  
*λεγάμενος* "what is (being) referred to," "aforesaid" (*λέγω*)  
*πετάμενος* beside *πετούμενος* "flying"  
*πηγαινάμενος* "going" (*πηγαίνω*)  
*στεκάμενος* "standing, stagnant" (of water); *τὰ στεκάμενα* "chattels" (*στέκω*)  
*τρεμάμενος* "trembling" (*τρέμω*)  
*τρεχάμενος* "running, flowing," particularly *n.* "running water" beside *τρεχούμενος*  
*χαιράμενος* "enjoying (a husband)," *i.e.* not a widow.

1. The participles in *-ούμενος* were taken from the contracted verbs, those in *-άμενος* from ancient models like (*ι*)*στάμενος*, *δεξάμενος*. Some a. Gk. participles in *-ούμενος* have completely lost their original meaning; as, *ὁ ἡγούμενος* "the abbot," *τὰ λαλούμενα* "the musical instruments."

2. There are only solitary occurrences of other participial formations; thus the Greek of Lower Italy still retains a participle from the aor. active, the pres. *λύνοντα (-ας)* giving an aor. *λύσοντα*, *γέροντα* giving *γείροντα*. Others again are retained only as adjectives or as substantives: e.g. *ἡ ἐλεούσα* "the compassionate" (*sc.* *Παναγία* "mother of God"); *ὁ παρών* "present" (indeclinable) is taken from the literary language.

§ 235. The participle constructions are very limited compared with ancient Greek. The most common is the participle in *-μένος* (2), which is employed as an adjective, and sometimes even takes the place of a (relative) dependent clause; cf. e.g. III. 8. 1.

1. An absolute construction occurs in TEXTS I. a. 8: *τὸν περικαλῶ τὰ χέρια στανρωμένα* "I beseech him with folded hands (the hands folded)."

The participle in *-ούμενος* or *-άμενος* (3) stands either attributive, as *τὰ πετάμενα πουλιά* "the flying birds," *ὁ λεγόμενος Ψυχαρισμός* "the so-called P.," or converts to a substantive (see above), or is confined to fixed expressions, like *στὰ καλὰ καθούμενα* "at random."

2. In the employment of the vernacular for literary purposes an effort is made to extend this principle or to introduce the literary form (in *-όμενος*) into the vernacular usage (e.g. *τὰ γραφόμενά του* "his writings," TEXTS II. b. 7, or *λεγόμενος* = *λεγόμενος*).

§ 236. The participle in *-οντας* (§ 234, 1) is never employed attributively, but serves (like the French *en* with pres. participle) as an absolute form, and mostly to complement, illustrate, or explain the verbal action: e.g. *βλέποντας δὲν βλέπουν* "seeing (with their eyes) they do not see," *τοὺς εἶπε λέγοντας* "he spoke to them saying," *κλαίοντας λέει* "weeping he says," *ὁ Χάρος πετειμέται τὸ δρεπάνι κρατῶντας στὸ χέρι* "Death hastes, holding the sickle in his hand"; notice *θέλοντας μὴ θέλοντας* "whether (he) will or not." Further, it may express the contemporaneous occurrence of two actions; as, *αὐτὸ ἀκούοντας ἔγινε ἄφαντος* "hearing (as he heard) this he became invisible." Constructions like *ὄντας*

δίχως ρίζα ξεράθησαν (Pallis) "being without root they withered," are rare.

1. The participle does not of necessity relate to the subject; *cf.* κλαδεύοντας . . . τὸν κέντρωσε . . . ἐν ἀκαθάκι "stripping (as he stripped) (the bushes) a thorn pricked him," καρτεροῦν τὴν ἀνοιξί . . . ν' ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὲς φλογέρες (TEXTS I. a. 5) "they waited for the spring in order to hear the shepherd children playing (when they played) the flute."

2. A nominative absolute construction is rare. The writer Ἐφταλιώτης, who throughout his historic prose (Ἱστορία τῆς Ρωμοσύνης, 1901) manifests a certain propensity for participial constructions, and introduces into the vernacular after the model of the pres. participle in -οντας aorist forms like θαρέψαντας, μαθόντας (*cf.* § 234, n. 2), φοβηθέντας, writes also, *e.g.*, γίνεται μεγάλο συνέδριο στὸ παλάτι, παρόντας κι ὁ πατριάρχης κι ὅλοι οἱ προύχοντες "a great assembly is held in the palace, at which the patriarch and all the dignitaries were present."

## II. CONTRACTED VERBS.

§ 237. To the contracted verbs belong all verbs in -ῶ, that is, all those which bear the accent on the final in the 1st. sing. pres. Also the "semi-contracted" verbs given under present system II. c follow the contracted verbs in some forms. The contracted verbs are divided into two classes, the characteristic of which is found in the 2nd sing. pres. (1) in -ῶ, -ᾶς, and (2) in -ῶ, -εῖς.

Both classes correspond to the a. Gk verbs in -άω and -έω. Some are new-comers: *e.g.* εὐκοῦμαι for εὐχομαι (εὐκήθηκα), together with such as σκῶ, ἀρπῶ for σκάζω, ἀρπάζω, etc., *v.* p. 136 f. The two classes of a. Gk. verbs in -άω and -έω merge in many points in their conjugation, the verbs in -άω having appropriated forms of the -έω conjugation (*cf.* ρωτοῦμε, ρωτοῦνε, ἐρωτοῦσα, ἐρώτουνα, etc.). The ancient -όω verbs have converted into barytones in -ώνω, *v.* § 199, I. 6, n. 3.

The first class in -ῶ, -ᾶς is considerably more common than the second, *v.* § 250.

Contracted verbs differ from the conjugation of barytones only in the present (including imperative and pres. participle) and the imperfect, all the other forms being identical with those of the barytones (taking into account the stem formation of the aorists act. and pass. and the passive participle given under § 201, II. and § 210, II.).

## FIRST CLASS.

Paradigm : ρωτῶ "I ask."

ACTIVE.

§ 238.

*Present.*

Indicative.

ρωτῶ  
 ρωτᾶς  
 ρωτᾶ  
 ρωτοῦμε  
 ρωτᾶτε  
 ρωτοῦν(ε)

Subjunctive.

νὰ ρωτῶ  
 νὰ ρωτᾶς  
 νὰ ρωτᾶ  
 νὰ ρωτοῦμε *ἴπτε*  
 νὰ ρωτᾶτε  
 νὰ ρωτοῦν(ε). *ἴπτε*

ρωτοῦσι like δένουσι, § 213, n. 5.

*Imperfect.*

(ἐ)ρωτοῦσα  
 (ἐ)ρωτοῦσες  
 (ἐ)ρωτοῦσε  
 (ἐ)ρωτούσαμε  
 (ἐ)ρωτούσατε (ἐρωτούσατε)  
 (ἐ)ρωτούσαν(ε).

(ἐ)ρωτούσασι like ἐδένασι, § 214, n. 4.

§ 239. On the Greek mainland (e.g. in Epirus, Central Greece), in the Greek of Lower Italy and that of the Ionic Islands and in the Peloponnesus, the following scheme of conjugation is found :

*Present.*

ρωτάω	ρωτᾶμε
ρωτάεις	ρωτᾶτε
ρωτάει	ρωτᾶν(ε) ρωτᾶσι.

*Imperfect.*

ἐρώτα(γ)α	ἐρωτά(γ)αμε (ἐρωτᾶμε)
ἐρώτα(γ)ες	ἐρωτά(γ)ατε (ἐρωτᾶτε)
ἐρώτα(γ)ε	ἐρωτά(γ)αν (ἐρωτᾶνε).

The so-called "analysed" (called also incorrectly "uncontracted") forms are most in vogue in the Peloponnesus. They are new formations on the basis of the a. Gk. contracted forms which survive in the regular inflection of the present (apart from the

infection by the *-έω*-conjugation). The analytic forms arose through the addition of *-ει* and *-ε* to the 3rd sing. pres. *έρωτᾶ*, and imperf. *έρῶτα* on analogy of the barytones (*ρωτᾶ-ει*, *έρῶτα-ε*), and these forms consequently reacted by analogy on the 1st and 2nd sing. The characteristic vowel *-α-* was finally carried over also to the 1st and 3rd pl. The *-γ-* in *έρῶταγα* is secondary (to avoid hiatus). Such *-γ-* forms were then placed on a par with *φυλάγω* *έφύλαγα*, etc. The regular imperf. *έρωτοῦσα* is also a new formation, suggested by the 3rd pl. of the *έω* verbs. A more faithful continuation of the a. Gk. imperfect is found, *e.g.*, in the Aegean, in the inflection of the sing. :

έρῶτουν(α)	(έρωτούσαμε
έρῶτας	έρωτούσετε
έρῶτα(νε)	έρωτούσαν).

## § 240.

*Imperative.*

ρώτα (ρώτα[γ]ε)  
 ἄς ρωτᾶ (ἄς ρωτάει)  
 ρωτᾶτε  
 ἄς ρωτοῦνε (ἄς ρωτᾶν).

## PASSIVE.

## § 241.

*Present.*

## Indicative.

ρωτοῦμαι (also ρωτᾶμαι)  
 ρωτᾶσαι  
 ρωτᾶται  
 ρωτούμεστα (ρωτάμεστα)  
 ρωτᾶστε  
 ρωτοῦνται (ρωτᾶνται).

## Subjunctive.

νὰ ρωτοῦμαι, etc.

*Imperfect.*

(έ)ρωτούμουν(α)  
 (έ)ρωτούσουν(α)  
 (έ)ρωτούνταν(ε)  
 (έ)ρωτούμαστε, (έ)ρωτούμεστα(ν)  
 (έ)ρωτούσαστε, (έ)ρωτούστε  
 (έ)ρωτούνταν(ε).

Besides forms like the following :

έρωτώμανε	έρωτώμαστε, έρωτώμασταν(ε)
έρωτώσανε	έρωτᾶστε, έρωτώσαστε, έρωτούσταν
έρωτάτον(ε), έρωτώταν(ε), έρωτώνταν.	έρωτώντουσαν, έρωτώντησαν.

§ 242. Beside the conjugation given above, many verbs take also the following :

*Present.*

ἀγαπειούμαι (rarely ἀγαπειέμαι)  
 ἀγαπειέσαι  
 ἀγαπειέται  
 ἀγαπειούμεστα  
 ἀγαπειέστε  
 ἀγαπειούνται.

*Imperfect.*

ἀγαπειούμουν(α) (ἀγαπειώμουν[α])  
 ἀγαπειούσουν(α)  
 ἀγαπειέτον, ἀγαπειούντανε (ἀγαπειώ[ν]ταν[ε])  
 ἀγαπειούμεστα, ἀγαπειούμεσαστε (ἀγαπειώμαστε)  
 ἀγαπειέστε, ἀγαπειούσαστε, ἀγαπειούστε (ἀγαπειώστε)  
 ἀγαπειούνταν(ε) (ἀγαπειώντουσαν).

These forms are found (commonly along with the first scheme of conjugation) mostly in those verbs which have both active and passive forms; as, ἀγαπῶ "love," βουτῶ "dive," βαστῶ "hold," γελῶ "laugh," πουλῶ "sell," τιμῶ "honour," τραβῶ "draw," χαλῶ "destroy," etc. The deponent verbs show a preference for the first form (in -οῦμαι or -ᾶμαι); thus, θυμοῦμαι "remember," κοιμοῦμαι "sleep," λυποῦμαι "regret," φοβοῦμαι "fear"; though also γκρεμιέται "he collapses," καταρειέται "he curses," καυκειοῦμαι "I boast" beside καυκοῦμαι.

Both the first and also particularly the second scheme of conjugation have arisen from an intermixture of the ancient verbs in -ᾶω with those in -έω, on which see below.

§ 243. *Imperative.*

ρωτοῦ (ἀγαπειοῦ) ρωτᾶστε (ἀγαπειέστε)  
 ᾶς ρωτᾶται ᾶς ρωτούνται.

The passive or middle imperative forms are rare (e.g. κοιμοῦ "sleep"), being replaced by νά with the 2nd pers. of subjunctive.

§ 244. The other forms of contracted verbs not belonging to the present system have no peculiarities :



*Aorist.*

Act. ἐρώτησα, subj. νὰ ρωτήσω, imperat. ρώτησε.

Pass. ἐρωτήθηκα, νὰ ρωτηθῶ, ρωτήσου.

## COMPOUND TENSES.

## ACTIVE.

Future: (I) θὰ ρωτῶ, (II) θὰ ρωτήσω (or one of the other variations).

Perfect: ἔχω ρωτημένο, ἔχω ρωτήσει.

Pluperfect: εἶχα ρωτημένο or εἶχα ρωτήσει.

Future perfect: θὰ ἔχω ρωτημένο or θὰ ἔχω ρωτήσει.

Conditional: θὰ ῥωτοῦσα, ἤθελα ρωτᾶ or ἤθελα ρωτήσει (or one of the other variations); θὰ εἶχα ρωτημένο or ρωτήσει.

## PASSIVE.

Future: (I) θὰ ρωτοῦμαι, (II) θὰ ρωτηθῶ.

Perfect: εἶμαι ρωτημένος, ἔχω ρωτηθεῖ.

Pluperfect: ἤμουνα ρωτημένος, εἶχα ρωτηθεῖ.

Future perfect: θὰ εἶμαι ρωτημένος or θὰ ἔχω ρωτησεῖ.

Conditional: θὰ ῥωτούμουν, ἤθελα ρωτηθεῖ (or one of the other variations); θὰ ἤμουν(a) ρωτημένος, θὰ εἶχα ρωτηθεῖ.

## PARTICIPLES.

ρωτῶντας, ρωτημένος: cf. also § 234, 3.

## SECOND CLASS.

Paradigm: πατῶ "I walk."

## ACTIVE.

§ 245.

*Present.*

Indicative.	Subjunctive.
πατῶ "I walk"	νὰ πατῶ
πατεῖς	νὰ πατῆς
πατεῖ	νὰ πατῆ
πατούμε	νὰ πατούμε
πατεῖτε	νὰ πατῆτε
πατοῦν(ε) (πατοῦσι)	νὰ πατοῦν(ε).

*Imperfect.*

έπατοῦσα  
 έπατοῦσες  
 έπατοῦσε  
 έπατούσαμε  
 έπατούσετε  
 έπατούσαν(ε) (έπατούσασι).

Besides this the following scheme of the imperf. is found (particularly on the islands of the Aegean, Crete, and Cyprus):

έπάτεια (έπάτειουν)	έπατούσαμε(ν)
έπάτειες	έπατούσετε
έπάτειε	έπατούσαν (έπάτειαν).

1. Notice also (after ρ) ήμπόριγα or (ή)μπόρεγα, έφόριγα, έθώριγα (έθώριγες έθώριγε) beside έθώρεια, έφόρεια, ήμπόρεια, etc.

2. On forms like έπάθεια έπάθειες, cf. § 16, n. 3.

3. These forms originated in a manner similar to the "analysed" in -άω: the ending -ε attached to the 3rd sing. έπάτει following the model of the other verbs, and then created analogous forms for the 1st and 2nd persons. πουλειόσα (TEXTS III. 12) is a cross between the type έπατοῦσα and έπάτεια. The present reflects correctly the a. Gk. scheme. The corresponding a. Gk. inflection of the imperfect still survives in different places (e.g. in Cyprus and the Aegean), έπάτουν(α) έπάτεις έπάτει (έπάτεν or έπάτενε) έπατούμε έπατείτε έπατούσαν. The form έπάτουνα was transferred also to the first class (cf. § 239 n.).

## § 246.

*Imperative.*

πάτει and πάτειε  
 άς πατηή  
 πατείτε  
 άς πατούν(ε).

## PASSIVE.

## § 247.

*Present.*

## Indicative.

πατούμαι	πατειούμαι (πατειέμαι)
πατείσαι	πατειέσαι
πατείται	πατειέται
πατούμεστα	πατειούμεστα
πατείστε	πατειέστε
πατούνται	πατειούνται.

## Subjunctive.

να πατούμαι  
 etc.  
 and so on like indic.

*Imperfect.*

ἐπατούμουν(α)	ἐπατειούμουν(α)
ἐπατούσουν(α)	ἐπατειούσουν(α)
ἐπατούνταν(ε)	ἐπατειέτον, ἐπατειούνταν(ε)
ἐπατούμαστε	ἐπατειούμεστα
ἐπατούσαστε	ἐπατειέστε
ἐπατούνταν(ε)	ἐπατειούνταν(ε).

1. Also other variant endings as in the paradigm, § 220.

The second scheme of conjugation is more in use than the first, although the first is more nearly akin to a. Gk. Deponents have become mostly exactly identical in their inflection with that of the first class (§ 241); *θυμούμαι*, *λυπούμαι*, *φοβούμαι* belong under the first class according to their origin, but follow the second in their inflection. On the other hand always *βαθειούμαι* or *βαρειέμαι* "I am weary."

2. Cf. also *συλλογειέμαι*, *συλλογειέσαι* (TEXTS I. a. 14, Velv. *συλλουέσι*) beside the 1st person *συλλο(γ)οῦμαι* "I think."

## § 248.

*Imperative.*

πατειοῦ (νὰ πατειέσαι)
ἄς πατήται, ἄς πατειέται
πατειέστε (νὰ πατειέστε)
ἄς πατοῦνται, ἄς πατειοῦνται.

§ 249. All the other parts are formed according to the same rules as in Class I. (§ 244). Notice particularly the participle *πατώντας* like *ρωτώντας*.

§ 250. The list of verbs which follow Class I. or II. respectively cannot be definitely fixed, as the same verb frequently gives double forms for the same part. In general the second class of contracted verbs is much less prominent than the first; only *ἄργῶ* "am late," *ἐμπορῶ* "am able," *θαρρῶ* "believe" (but *θαρρεύω* "I am brave"), *ζῶ* (also *ζιῶ*) "live," *φιλῶ* "kiss" (but *φιλεύω* "greet kindly, regale"), are universally (or practically universally) conjugated like *πατῶ*.

1. From *ζῶ* note the spellings *ζῆς*, *ζῆ*, *ζῆτε* (further, regularly *ζοῦμε*, *ζοῦν[ε]*, *έζοῦσα*). This verb has become identical with *πατῶ* in the pronunciation of its endings, only orthography still maintaining the a. Gk. peculiarity of the verb.

All the rest of the contracted verbs may be conjugated after Class I. This is quite usual in the Peloponnesus and

in Northern Gk. (*cf.* § 7, n. 1), while in the Aegean region (except the Northern part) Class II. is more plentifully represented, though still less prominent than Class I. Thus in m. Gk., *e.g.*, the following a. Gk. verbs in -έω are regularly conjugated like Class I. (-ῶ, -ᾶς): ἀκολουθῶ "follow," ζητῶ "request," βοηθῶ "help," κεντῶ "prick," κυνηγῶ "hunt," μετρῶ "measure, number," πολεμῶ "make an effort, struggle," προσκυνῶ "greet respectfully," χαιρετῶ "greet," χτυπῶ "strike."

The following verbs usually (especially in the region of the Aegean) inflect after Class II. (-ῶ, -εῖς): βαρῶ "strike," θωρῶ "see, consider," καρτερῶ "await," κελαιδῶ "warble," κρατῶ "hold," λαλῶ "speak," λησμονῶ "forget," μιλῶ "speak," παρηγορῶ "console," παρακαλῶ (περικαλῶ) "request," περπατῶ "go walking," πονεῖ "it pains," συχωρῶ "pardon," φορῶ "wear" (a garment), χρωστῶ "owe"; but also μιλῶ μιλαῖς, καρτερῶ καρτερᾶς, κρατῶ κρατᾶς, χρωστῶ χρωστᾶς, ἀλησμονίω, καταφρονῶ, συχωράω, etc. Notice βαστεῖ, TEXTS III. 6 (Calymnos), for the regular βαστᾶ.

2. Also mostly all the verbs in original -έω, which are borrowed from the literary language, follow Class II.; as, κατοικῶ "dwell" (vernacular μένω, κάθομαι), προξενῶ "cause," προσκαλῶ "invite," ὑπηρετῶ "serve" (δουλεύω), and others.

3. The secondary contracted verbs ξῶ "I scrape" (beside the usual ξύνω), φτῶ (usually φτύνω) "expectorate," σβῶ (σβήνω) "extinguish," and similar verbs, p. 136, inflect like Class II.; but also ἀπολῶ (a. Gk. λύω): ἀπολύει, μεθῶ: μεθεῖς and μεθᾶς, μνηῶ: μνηᾶς.

#### *Semi-contracted Verbs.*

§ 251. A few verbs with a vocalic final in the stem blend this final in some cases with the ending:

- (1) ἀκούω "I hear" ἀκούμε (ἀκούμε)  
 ἀκούς (ἀκούς) ἀκούτε  
 (ἀκούει) ἀκούνε.

Imperative ἄκου ἀκούτε.

(Imperfect ἄκου[γ]α, etc.)

Similarly κρούω "beat."

- (2) κλαίω "I weep" κλαιíme (κλαιίμε)  
 κλαίς (κλαίς) κλαιίτε  
 κλαίει (less commonly κλαί) κλαίν(ε) (κλαίσι).

(Imperfect ἔκλαι [γ]α, etc.)

Similarly φταίω "I am guilty."

These forms appear also uncontracted with a  $\gamma$  inserted (*cf.* § 23),  $\acute{\alpha}\kappa\acute{o}\upsilon\gamma\omega$ ,  $\kappa\rho\acute{o}\upsilon\gamma\omega$ ,  $\kappa\lambda\alpha\acute{\iota}\gamma\omega$ ,  $\phi\tau\alpha\acute{\iota}\gamma\omega$ .

§ 252. Through the dropping of a  $\gamma$  (§ 22) in some verbs, vowel sounds come together and are contracted:

(1)  $\pi\acute{\alpha}\omega$  usually instead of  $\pi\acute{\alpha}\gamma\omega$   $\pi\acute{\alpha}\gamma\epsilon\upsilon\varsigma$ , etc., "I go" (alongside  $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$ , to which it serves as aorist stem; *cf.* §§ 186, 204) with the following forms:

$\pi\acute{\alpha}(\gamma)\omega$	—
$\pi\acute{\alpha}\epsilon\upsilon\varsigma$	$\pi\acute{\alpha}\varsigma$ ( $\pi\acute{\alpha}\varsigma$ )
$\pi\acute{\alpha}\epsilon\upsilon$	$\pi\acute{\alpha}$ ( $\pi\acute{\alpha}$ )
	$\pi\acute{\alpha}\mu\epsilon$ ( $\pi\acute{\alpha}\mu\epsilon$ )
	$\pi\acute{\alpha}\tau\epsilon$
	$\pi\acute{\alpha}\nu(\epsilon)$ .

Subj.  $\nu\grave{\alpha}$   $\pi\acute{\alpha}\omega$   $\nu\grave{\alpha}$   $\pi\acute{\alpha}\varsigma$ , and so forth, future  $\theta\grave{\alpha}$   $\pi\acute{\alpha}\omega$   $\theta\grave{\alpha}$   $\pi\acute{\alpha}\varsigma$ , etc. On  $\acute{\alpha}\mu\epsilon$ , *v.* § 218, n. 3.

Likewise  $\nu\grave{\alpha}$  ( $\theta\grave{\alpha}$ )  $\phi\acute{\alpha}\omega$  beside  $\phi\acute{\alpha}\gamma\omega$ , etc. (aor. subj. of  $\tau\rho\acute{\omega}\gamma\omega$  "I eat"):

$\nu\grave{\alpha}$ $\phi\acute{\alpha}\varsigma$ ( $\phi\acute{\alpha}\varsigma$ )
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\eta$
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\mu\epsilon$ ( $\phi\acute{\alpha}\mu\epsilon$ )
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\tau\epsilon$
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\nu(\epsilon)$ .

The aor. indic. runs regularly  $\acute{\epsilon}\phi\sigma(\gamma)\alpha$   $\acute{\epsilon}\phi\alpha(\gamma)\epsilon\varsigma$   $\acute{\epsilon}\phi\alpha(\gamma)\epsilon$   $\acute{\epsilon}\phi\acute{\alpha}(\gamma)\alpha\mu\epsilon$   $\acute{\epsilon}\phi\acute{\alpha}\gamma\epsilon\tau\epsilon$   $\acute{\epsilon}\phi\alpha(\gamma)\alpha\nu$ .

Also the Pontic verb  $\phi\tau\acute{\alpha}\omega$  "I make,"  $\phi\tau\acute{\alpha}\varsigma$ , etc.

- (2)  $\tau\rho\acute{\omega}(\gamma)\omega$  "I eat"  
 $\tau\rho\acute{\omega}\epsilon\upsilon\varsigma$   $\tau\rho\acute{\omega}\varsigma$  ( $\tau\rho\acute{\omega}\varsigma$ )  
 $\tau\rho\acute{\omega}\epsilon\upsilon$  (less commonly  $\tau\rho\acute{\omega}$ )  
 $\tau\rho\acute{\omega}(\gamma)\omicron\mu\epsilon$   $\tau\rho\acute{\omega}\mu\epsilon$  ( $\tau\rho\acute{\omega}\mu\epsilon$ )  
 $\tau\rho\acute{\omega}(\gamma)\epsilon\tau\epsilon$   $\tau\rho\acute{\omega}\tau\epsilon$   
 $\tau\rho\acute{\omega}(\gamma)\omicron\nu\nu(\epsilon)$   $\tau\rho\acute{\omega}\nu\epsilon$   
 (Imperfect  $\acute{\epsilon}\tau\rho\omega[\gamma]\alpha$   $\acute{\epsilon}\tau\rho\omega[\gamma]\epsilon\varsigma$ , and so forth).

- (3)  $\lambda\acute{\epsilon}(\gamma)\omega$  "I say"  
 $\lambda\acute{\epsilon}\epsilon\upsilon\varsigma$   $\lambda\acute{\epsilon}\varsigma$   
 $\lambda\acute{\epsilon}\epsilon\upsilon$  (less commonly  $\lambda\acute{\epsilon}$ )  
 $\lambda\acute{\epsilon}(\gamma)\omicron\mu\epsilon$   $\lambda\acute{\epsilon}\mu\epsilon$

λέ(γ)ετε λέτε

λέ(γ)ουνε λέν(ε) (λέουσι λέσι)

(Imperfect ἔλε[γ]α or ἤλε[γ]α, ἔλε[γ]ες, etc.).

1. Also θέλω θές follows this model, § 224, 3, and even ξέρω ξές. Likewise ρέω "flow" sometimes gives a 3rd pl. ρένε.

2. Cf., further, from Chios (TEXTS III. 9) the 3rd sing. *lē* and *lī* (in unaccented position) and 3rd pl. *l'ín*.

## PART THIRD.

### SYNTAX.

#### PRINCIPAL SENTENCES.

##### (a) FORM AND CONTENT.

§ 253. Sentences *without verbal predicate* are not uncommon; they either express a maxim with epigrammatic brevity or serve to portray an event or circumstance vividly and picturesquely. Cf. *μῆς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι* "one moment's patience (means) ten years' rest," *αὐτὴ κατσούφα* (TEXTS III. 12) "she (continued) peevish," *αὐτὸς οὐ λόγους ἀπὸ χεῖλ' σὶ χεῖλ' καὶ ζῆ βασιλῆα τοῦ ἴφτι* (III. 11) "this word (passed) from lip to lip and (reached) the king's ear," *παντοῦ τρομάρα καὶ σφαγὴ, ἐδῶ φυγὴ, ἐκεῖ πληγὴ* "everywhere (raged) consternation and carnage, here flight and there wounds"; cf. also TEXTS I. a. 19. With imperative force *κάτω φέσια καὶ καπέλα* "down (with) fez and hat."

Even a single member of a sentence may form a sentence by itself: the greatest animation of expression is secured by a series of such simple sentences in asyndeton: *ἄργανα, τούμπανα, χαρὲς μεγάλες* "organs (played), timbals (sounded), great joy (prevailed)"; *τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴν πάντα* "too many commands (make) the boat ride on one side"; *μεροδούλι μεροφάγι* "day's work, day's food," *i.e.* "living from hand to mouth." Notice also *πρῶτο φιλί—ναστέναξε*, etc., TEXTS I. a. 14. Abbreviated sentences are, of course, specially liked in exclamations; v. § 256.

§ 254. Sentences *without a subject* or *impersonal* sentences like *βρέχει* "it rains," *χιονίζει* "it snows," *κάνει ἄσκημο καιρὸ*

“il fait mauvais temps,” call for no special remark. The indefinite subject “one,” “they,” “people” [Ger. *man*, French *on*] is expressed (1) by *κανείς* (*κανένας*) “one, some one,” as *τὸν εἶδε κανένας* “somebody has (they have) seen him”; (2) by the 2nd pers. sing., as *λές* “you might say,” etc. (*cf.* § 195); (3) by the 1st or 3rd pl., as *γλήγορα λησμονοῦμε τοὺς πεθαμμένους* “people soon forget the dead,” *λένε* “they say,” *ὄν διτ, μού εἶπαν* “it has been (they have) told me,” *ἐσκότωσαν τὸν κλέφτη* “they slew the Kleft”; (4) by the passive voice (rare), as *οἱ πεθαμμένοι γλήγορα λησμονεῖονται* “the dead are soon forgotten.”

§ 255. *Interrogative sentences.* A question to which the answer may be either *yes* or *no* (Lat. *ne*) is marked by the tone of the voice, and requires no special interrogative word, not even a special arrangement of the words, though that member of the sentence to which the question relates (and so mostly the predicate) *may* be thrown to either extremity of the sentence: *ἦρθε ὁ φίλος σου*; or *ὁ φίλος σου ἦρθε*; “has your friend arrived?” *τὸ βλέπεις κεῖνο τὸ βουνό*; “do you see yon mountain?” *εἶν’ ἡ θυγατέρα σου τέτοια ὄμορφη*; or *εἶναι τέτοια ὄμορφη ἡ τσιούπρα σου*; (TEXTS I. d. 1) “is thy daughter so fair?” *μεθυσμένος εἶσαι ἢ* (also *για*) *τρελλός*; “are you drunk or crazy?” *ἕνα* (*sc. φιλι*) *σοῦ ὄδωκε ἢ μὴ σοῦ ὄδωκε πολλὰ*; (I. a. 21) “did he give you one (kiss) or several?”

1. On the other hand, through contact with Turkish in Cappadocia (Sili) and elsewhere (as in Adrianople), the Turkish interrogative particle *mi* is employed: *e.g.* *χαστάζ μι ἦσον*; “were you sick?”

A question expecting an affirmative answer (*cf.* Lat. *nonne*) is introduced by *δέν*; as, *δέν εἶν’ ὄμορφο τὸ ρόδο*; “is the rose not beautiful? the rose is beautiful, is it not?” Such questions have sometimes the force of a mild (polite) request, particularly in the idiom *δὲ μού λές*; “you tell me, do you not?” *i.e.* “tell me, please.”

2. The idea of doubt (and also of refusal) may be expressed by *τάχα* (*τάχατις*), *ἴσως* (*ἀνίσως*), *μὴν*(*a*), *μήπως*, *μήγαρι*(*s*), etc., *ἀρά* (*ἄραγε*[*s*]), *μὴν πὰ*(*s*) (*i.e.* *πάγει*[*s*]) *καί, μὴν πὰ*(*s*) *νά, μπανά*; as, *τάχα δὲν καταλαβαίνεις*; “perhaps you don’t understand?” *μὴν ἔταξες τίποτε*; “did you perhaps promise something?” *μὴ δὲν τό ἔξερεις*; “and did you not know it then?” *μήνα τὰ φαγιά μας δὲ σὰς ἄρεσαν*;



“can it be that our fare has not pleased you?” *μήπως* or *μηγάρι(s)* σου *είπα*; “have I perhaps told you?” *i.e.* “I have not, of course, told you,” *ἀρὰ δὲν τοὺν ἀλπίᾱσι*; (III. 11) “can it be that thou deplorest him not?” *μπανὰ φίλησες τὴν κόρη*; (III. 5) “then did you kiss the girl?”

On the *modus potentialis* in questions, *v.* §§ 191, 1 and 195.

Questions *why? what?* (supplementary questions) are introduced by interrogative pronouns (§ 151 f.) or interrogative adverbs (*γιατί*; “why?” *ποῦ, πότε*, etc., § 126, *ποῦ τάχα*; “where then?”); the particle *σάν* before the interrogative word has the force of “well, exactly”; as, *σάν τί μὲ θέλεις*; “well, what do you wish of me?” *σάν πῶς τοῦ λέ’ ἡ λόγους*; (TEXTS III. 11) “how then runs the proverb?”

§ 256. *Exclamatory sentences* have a partiality for the form of *abbreviated* sentences of predication, command, or interrogation: *γιατρός καλός! γιατρικὰ καλά!* “good physician! good physic!” and other ordinary exclamations: *τί καλά!* “how fine!” *τί ζωὴ χαρούμενη!* “what an enjoyable life!” The exclamatory nature of the sentence may be emphasised by *ποῦ*; as, *τώρα δὰ ποῦ ἔφυγε!* “just this moment gone!” *ἦσυχα ποῦ εἶναι τὰ βουνά, ἦσυχοι ποῦ εἶν’ οἱ κάμποι!* “how still are the mountains, how still the plains!” *τί βίασανο ποῦ εἶναι!* “what a sorrow it is!”

*Cf.* also salutations and benedictions: *καλὴ μέρα* “good-day,” *καλὴ νύχτα* “good-night,” *καλὴ σπέρα* “good evening,” *ὦρα καλὴ (σου)* “welcome!” *καλὴ ἀντάμωσι* “au revoir,” *στὸ καλό* “adieu,” *καλὸ ταξίδι, καλὸ κατευόδιο* “bon voyage,” *γεια σου* “(to your) health,” *καλὴ ὄρεξι* “good appetite,” *περαστικά* “speedy recovery,” *σκάσε* “go to the deuce.”

§ 257. *Abbreviated exclamations, commands, and vocatives* have occasionally converted to *interjections*; *cf.* *ποῦ!* “how!” (*ἐμπρός!* “forward!” *πίσω!* “back!” *στάσου!* “stop!” *διάβολε!*<sup>1</sup> *τί διάβολο!* “the devil!” *Θέ μου!* “my God!” *Παναγιά μου!* “holy Mother of God!” *προσοχή!* “attention!” *καρδιά!* “courage!” *ψέματα!* “cheat!” *ἀλήθεια!* “truly!” *σώπα!* “quiet!”

Genuine (old) interjections are: (calling) *ἔ!* *οὐ!* *ντέ!* “forward!” (surprise) *ἄ!* *οὐ!* *πώ, πώ!* *ὦ, ὦ!* (doubt) *μπά!* (lament and pain) *ἄχ!* *ὠχ!* *ἄϊ!* *ἴϊ!* (*ὠϊμένα* “alas for me!”) *βαῖ, βαῖ!* *βάχ!* (anger, refusal, horror) *οὐ!* *φτοῦ!* *οὐφ!* *σοῦτ!*

<sup>1</sup> Also in several mutilated forms like, *e.g.*, *διάντρε, διάτανε.*

(joy) ὦχ! (laughter) χά, χά, χά! Notice also the onomatopoeic forms κράκ! πούφ! πάφ! μπούμ! μπάμ!

From the standpoint of the m. Gk. vernacular also words like ζήτω! εὐγε! ἐβίβα! "up!" μπράβο! (frequently employed as a sign of consent, generally with a pronoun μπράβο σου, μπράβο σας) or βάρδα! "attention!" are treated as pure interjections, because such words—borrowed from the literary language or from the Italian—have for the m. Gk. vernacular lost all sense of connection. The same may be said of such interjections as owe their origin to the violent mutilation of words which had an independent meaning; as, ἀλλοί! ἀλλοί-μονο! "alas!" μπρέ! "hallo!" beside μωρέ! (μωρή! sometimes used to address a woman). Here also we may reckon the ironical expression σπολλάτη "much obliged" = εἰς πολλὰ ἔτη. The serious expression of good wishes (congratulation on special occasions) is εἰς ἔτη πολλά! "(may you live) many years."

#### (b) CONNECTION OF SENTENCES.

§ 258. Sentences may be connected without any kind of connective word; in this way sometimes a special effect (vividness, grandeur) is obtained; *cf. e.g.* TEXTS I. a. 11. 22–23 or νὰ μὴ δεῖξ πουμενά χάθκαμι (III. 11) "show it to nobody, (if you do) we are lost." The repetition of a verb in asyndeton heightens the pictorialness of the course of an action; as, πίνει, πίνει "he drinks (and) drinks" (*cf.* also § 188, 2 n.). The repetition of another member of the sentence produces the same effect; as, μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του (I. a. 8), "black was he, all black, black too (was) his steed."

Occasionally in the progress of a vivid narrative a question or an exclamation does duty for a connective: *e.g.* οὐ παραγιός, τί εἶπεν μὶ τοῦ νοῦ τ; (III. 11) = "the adopted son said . . .," similarly ἔ, τί εἶπιν κὶ αὐτός (*ib.*), or ποῦ αὐτός! τοῦ πλὶ . . . κρύβῃ (*ib.*), "and he, he conceals the hen." Hence γιατί and τί "why?" often have the force of "for, then"; γιατί in this sense may precede even an interrogative sentence; *cf.* γιατί εἶμαι ἄξα ἴγώ; (III. 4) "for am I worthy?"

§ 259. If sentences thrown together in asyndeton stand in close logical dependence on each other, one part of the entire series may be reduced to an accessory sentence or even to an adverbial qualification or take the force of a particle: *e.g.* ἔχουνε δὲν ἔχουνε παράδες, τὸ ἴδιο τοὺς κάνει "whether they have money or not is all the same to them,"

θές δὲ θές, θὰ μὲ πλερώσης “whether you will or not you shall pay me,” ἄς εἶναι, τὸ πλερώνω “let it be (as far as I am concerned), I pay for it,” ἦτανε ἕνας βασιλέας Ἰπνος τ’ ὄνομά του “there was a king named Sleep,” λοιπόν, εἶχε δὲν εἶχε, εὐτὸς ἀνεβαίνει (TEXTS I. d. 5) “well, at all events, he goes up,” τρέχα ρώτα, τό ’μαθέ=“by running and asking he learned it.” Likewise ἄψε σβῆσε “light, extinguish” = “without much ado, in a trice” (οἱ γαμπροὶ δὲ γίνονται ἄ. σβ. “sons-in-law do not come without much ado”), μαθέ(ς) (§ 218, n. 1) “that is (to say), then” (μαθέ[ς], δὲ μὲ πιστεύεις “that is to say, you don’t believe me,” δὲν ἦταν κὶ μικρὸς μαθέ “he was, then, not young”), θέλεις — θέλεις (θέλτς — θέλτς, Velv.) “whether . . . or.”

On the expression ἄρουν ἄρουν=“with all haste,” cf. TEXTS III. 11 footnote. The following examples show how completely an independent sentence may be obscured (e.g. made into a substantive): τὸ πρᾶμα δὲν εἶναι παῖξε γέλασε “the matter is not for amusement and laughter,” τό ’λαβε μὲ τὸ γράψε γράψε “he obtained it after much writing,” imperat. τὸ ἔμπα=“the entrance.”

§ 260. Co-ordination of sentences is effected by the following conjunctions:

(a) Copulative: καί (before vowels κί) “and, also,” καί . . . καί “both . . . and,” “as well as”; cf. § 261.

καί is also the ordinary conjunction with which single words are connected. Sometimes it simply throws into prominence a single member of the sentence; cf. ξέρω κ’ ἐγώ; “am I to know it?” τί ἤλιγιν κὶ αὐτός; (TEXTS III. 11) “and what did he say?” πὰν κεῖ καὶ βῆκα (III. 12) “there above (and) I entered,” σὲ τί ἀράδα εἴμεστ’ ἐμεῖς, καὶ νὰ μᾶς δώσ’ ὁ βασιλιὰς τὴ θυγατέρα του; (I. d. 2) “in what position are we that the king should give us his daughter?” Cf. also the expressions τώρα καὶ μισὴ ὄρα “half an hour ago” and καὶ καλὰ “right now, exactly,” “just” (also ironically); as, θέλει καὶ καλὰ καὶ σώνει=“he will, come what may (just now), finish it” (lit. “and finishes”), δὰ τοῦ βροῦν κὶ καλὰ! δὲν τό φαγάμ κὶ καλὰ ἱμεῖς ἰψές; (III. 11) “they will find it indeed! did we not eat it only just yesterday?”

οὔτε (μήτε, οὐδέ, μηδέ, or μουνδέ),<sup>1</sup> οὔτε (and so forth) κἂν “neither, nor, not even”; as, οὔτε (κὰν) ἐμίλησε “he did not even speak,” μηδὲ τὸν εἶδα “neither did I see him,” μηδὲ τίποτε “nor anything, nothing at all”; οὔτε—οὔτε (μήτε—μήτε, οὐδέ — οὐδέ, μηδέ — μηδέ)<sup>1</sup> “neither . . . nor,” cf. § 285; πότε—πότε “now . . . then” “at one time . . . anon.”

<sup>1</sup> Without any difference even in affirmative sentences.

(b) Disjunctive: *ἢ* (*γῆ*), also *γιά* "or," *ἢ—ἢ* (*γιά—γιά*) "either . . . or"; *θέλεις—θέλεις*, v. § 259.

The particle is dropped with numerals; as, *πέντ' ἕξι* "five (or) six."

(c) Adversative: *μά* (in dialect *ἀμά* or *ἀμμά*, *ἀμή*, *ἀμέ*, Chios *μμέ*, Lesbos *ἄμ*), or *ἀλλά* "but, yet, but yet," *μόνε* (*μόν*, in dialect also *μό*) "only, however," after neg. sentence (or neg. member of a sentence) "but"; *παρά* "but" after a negative, also "not . . . but": e.g. *παρὰ ὁ Γιάννης*, *ἄς ἔρθῃ αὐτός* "(not) J., but let him come himself" (*cf.*, further, § 158 n.); *ὅμως*, *ὡς τόσο* "nevertheless, however," not first in a sentence: e.g. *ἐδ' ὅμως ἄρματα λαλοῦν* "here, however, arms talk," or *κὶ ὅμως* "and yet," *κὶ ὡς τόσο* "and yet, still."

(d) Causal: *γιαυτό*, *γιαὶ τοῦτο* "therefore": on *γιατί* (*τί*), v. § 258.

(e) Inferential: *λοιπόν* (*τὸ λοιπόν*) "now, well, then," either at the beginning of or later in the sentence; *ἀμέ* "but, so, indeed," stands first; as, *ἀμέ τί θέλεις*; "what, then, do you want?"

Of course, in addition to the above, adverbs are employed as connectives between sentences; as, *τώρα* "now," *τότε(ς)* "then," *ἔπειτα*, *ὑστερα* "thereupon," *ἔτσι* "so," "thus." In Pontic (TEXTS III. 13. c) note the enclitic particle *πὰ* which stands second, *ἄτς πα ποῖκα* "so then I did it."

§ 261. The modern Greek vernacular shows a decided preference for paratactic construction, so that principal sentences with *ἄς* (§ 278, 3) and *ἔτσι* (§ 273) serve practically the function of dependent sentences. *Καί*, by far the most common conjunction, serves to connect any kind of sentences into a series (even in combinations like *καὶ τότε*, *καὶ πάλι*, etc.); and it may, according to the logical sequence of the thought, carry the meaning of "but," "for," "or," "and so"; *cf.* *ὄχτ' ἀδερφοὶ δὲ θέλουνε κὶ ὁ Κωσταντῖνος θέλει* "eight brothers do not wish it, but K. wishes it," *φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιὲς μυρίζεις* "I fear thee, my brother, for (because) thou smellest of incense," *ἄνοιξε, κ' ἐγώ 'μ' ὁ Κωσταντῆς* "open, for I am K."

The additional thought given by *καί* is frequently, according to the sense, subordinated like an accessory sentence to the preceding. Very frequently an object clause with *νά*

or ποῦ, e.g., after verbs of *perceiving, hearing, seeing*, etc., is displaced by this favourite parataxis; as, ἀκοῦν πουλιὰ καὶ λένε “they hear birds saying (and they say),” ἤκουσα καὶ σὲ μάλωνε ἡ κερά σου “I heard how thy mother scolded thee,” με γεῖπε καὶ τὸ βσείρισα (III. 12) “he said to me to take the lice off him [and I did so],” βλέπει τὸ φτωχὸ κ’ ἔρχεται “he sees the poor man coming,” τὸν εἶδα κ’ ἐπήγαινε “I saw him going,” θωρῶ τὸ πρόσωπό σου κ’ ἔγινε σὰν τῆ φωτιά “I see how thy face became like fire”: cf., further, βρίσκει την κ’ ἐχτενίζουσαν “he finds her as she was combing herself,” νά τον καὶ κατέβαινε “behold how he descended,” δὲ ξέρουν οἱ γιανοὶ κὶ ἀπὲ τὸ βασιλόπουλο γιαντρέεται (TEXTS I. d. 1) “the physicians do not know by what means the royal child is cured,” τοὺς βάνει κάθε νύχτα καὶ ὀργώνουν τὰ χωράφια του (TEXTS I. c. 6) “he makes them every night till (and they till) his acres,” τοὺς ἀφήνει καὶ τοὺς πιάνουν τὰ λαγωνικά (*ib.*) “he allows the hounds to catch them,” γιαντὸ ἐμπόρεσε κ’ ἔφκειασε τόσα κίστρα “therefore he was able to build (and he built) so many castles.”

1. The following show other kinds of subordination: ἔχω γυναῖκα παρὰνιὰ καὶ χήρα δὲν τῆς πρέπει “I have a very young wife (and widowhood becomes her not),” εἶναι τόσο κουτὸς καὶ δὲν τὸ καταλαβαίνει “he is so stupid that (and) he does not grasp it,” ἠντάμωνε τὸ φίλον του καὶ δὲν τοῦ ἔλεγε παρὰ μυιὰ “καλὴ μέρα” (TEXTS I. d. 5) “(when) he met his friend he said nothing but a ‘good-day.’”

2. The preference for parataxis has occasionally caused an originally subordinate conjunction to be treated as paratactic and consequently to be pressed into co-ordinating service: e.g. ἐπειδὴ almost = “for,” ὡς (TEXTS I. a. 21) “and thus,” ὅτι (I. d. 6) “just now.”

3. M. Gk. has lost the classical Gk. wealth of connective and other particles which lend nicety and precision of thought. Only καί (οὔτε, οὐδέ), ἦ, and the less commonly used conjunctions ἀλλά, πλὴν, ὁμως have been retained. The loss of γάρ, ἄρα has been compensated by new formations; but the a. Gk. τέ, δέ, μέν—δέ, μέντοι, μὴν, οὖν (γοῦν), ἔτι, δὴ, γέ, πέρ have left no successors.

## SUBORDINATE SENTENCES.

### *Preliminary Remarks.*

§ 262. The propensity for parataxis has considerably reduced the a. Gk. wealth of dependent constructions. Long and complicated periods are, of course, still possible from the resources of the language, but are, as we should expect, of rare occurrence in the texts of the vernacular. Examples of rather long periods are found in TEXTS I.

d. 1 (κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε, etc., including also an indirect discourse of some length), II. b. 1 (\*Αν ἤξεραν . . . , etc., in paragraph before the last), II. b. 2 (\*Ο δάσκαλος ἀφῆκε . . . etc., in fourth paragraph from the end). The a. Gk. conjunctions ἐπεὶ, ὁπότε (ὁπόταν), ἄχρις and μέχρις, εἰ, ἐφ' ᾧ have entirely disappeared; ὡς survives still only in σάν (§§ 263, n. 1. 272, 281) and in καθώς (§§ 273, 281). On ὅπως, cf. § 281; on ὅτι, §§ 267, n. 2. 270, 273; on διότι, § 276, n. 1; μολονότι, § 278, 2: ὥστε serves an entirely different purpose from a. Gk. (§ 275). The a. Gk. ἵνα (m. Gk. νά) alone has extended far beyond its original proper territory, a fact to be attributed chiefly to the loss of the infinitive (cf. §§ 263, n. 3. 266 f., 277, 4, n. 1. 278, 1 n., 279 n.—282, 1). Moreover, the following have been maintained (partly with phonetic transformation): ὅτε and ὅταν (§ 272), ἄμα, ἐνῶ ἐνόσω (§ 273), ἀφοῦ (§§ 273, 276), πρίν (§ 274), ἕως in ὡς ποῦ (§ 275), ἐπειδή (§ 276), εἰάν (§§ 277–278, 1), εἴτε—εἴτε (§ 277, 4, n. 2). The old distinction between ὅτε, ὅταν, etc., is abolished, or only transferred to the verb, or effected by νά. Excluding dialect forms the new formations are the employment of the relative particle (ὁ)ποῦ (§§ 267 f., 271, 278, 2. 279, 281, 1. 282, 2), and the conjunctions ὅσο (with ποῦ or νά, §§ 275, 281, 1, n. 2), etc., μ' ὄλο ποῦ (§ 278, 2), πριχοῦ, προτοῦ (§ 273), ἀγκαλὰ καί (§ 278, 1), γὰ νά (§ 280). Finally, paratactic constructions are pressed into service to form dependent clauses; cf. §§ 261, 273, 2. 277, 4, n. 3. 278, 3.

#### ATTRIBUTIVE AND SUBSTANTIVAL CLAUSES.

§ 263. Attributive relative sentences are regularly introduced by the indeclinable relative particle ποῦ (ὅπου, ὁποῦ) (v. § 149). The relative sentence may be closely dovetailed into the antecedent by an arrangement of the words like ὁ Γιώργις ποῦ ἀρρώστησε ὁ καημένος . . . “poor George who was sick . . .” The syntactic order *antecedent plus relative sentence* represents an object clause (or, a. Gk. acc. with participle) in instances like εἶδε τὴν ἀλωποῦ ὅπου ἔρχονταν μαζί μὲ τὸ δράκο (TEXTS I. d. 3) “he saw the fox (which was) coming along with the monster” (cf. also §§ 261 and 266, 3).

The tense of the relative sentence is conditioned only by the nature of the action or occurrence in question; as, ἦνρε κάτι παιδιά, ποῦ σκότωναν ἓνα σκυλί (I. d. 2) “he found some children who were about to kill a dog.” Relative sentences of a consecutive or final character are formed with ποῦ νά; as, ἄνθρωποι ποῦ νὰ προσέχωνται (II. b. 6) “men such as are to be watched,” γλώσσα ποῦ νὰ μοιάξῃ μὲ τὴν ἀρχαία (II. b. 1) “a language to resemble the ancient,” κανένα θανατικὸ δὲν ἦλθε στὸν κόσμον, ποῦ νὰ μὴν ἀφῆκε καὶ μερικὸς νὰ διηγηθοῦν (II. b. 2) “no such disaster ever came

to the world which did not leave some (survivors) to relate what happened" (on the aor. indic. cf. § 195). For the use of the subjunctive in cases like *πρῶτο πουλάκι ποῦ διαβῆ πιάνεται τὸ καημένο* (I. a. 24. 2), v. § 264.

1. A relative sentence of causal nature appears in the construction *τὰ ἔρριξε ὄλα, σὰν ἀδιόρθωτα ὁποῦ ἦταν, κάτω* (II. b. 2) "he hurled all down, incorrect it was."

2. The relative sentence *ποῦ θὰ 'πῆ* = "that is (to say)," is used as apposition to a whole sentence.

3. An attributive complement may also be expressed by *νά*; as, e.g., *ἄλλον τρόπον νὰ ζήσῃ δὲν εἶχε* "he had no other means of living," *ἦρθεν ἡ ὥρα νὰ πεθάνῃ* "the hour came to die," *ὦ τοῦ θάματος νὰ γίνον ὄλα* "oh, the miracle, that all happened!"

§ 264. Relative substantival sentences are introduced either (1) simply by (*ὁ*)*ποῦ*, or *αὐτὸς* (*ἐκείνος*) *ποῦ* "he who"; or (2) by *ὅσος*, *ὅποιος*, *ὅτι*; as, *πῶχουν παιδιά, ἄς τὰ κρύψουνε* (TEXTS I. a. 8) "they who have children, let them conceal them," *ὁποῦ 'ναι καλορίζικος γεννᾷ καὶ ὁ κότος του* "whoever is lucky, even his hen lays him eggs," *τοῦ εἶπε ὅσα τσ' εἶπε ὁ βασιλιάς* "she told him all that the king had told her" (notice tense!), *ὅποιος πνίγεται καὶ τὰ μαλλιάν του πιάνει* "he who is drowning clutches even his own hair." *ὅσος* and *ὅποιος* may also be assimilated to the *case* of the principal sentence (*Relative attraction*): e.g. *πῶς ἀγαπῶ ὅποιον φορεῖ ἐνδύματα θλιμμένα* (TEXTS II. a. 15) "how I love him who wears the garments of sorrow," *σ' ὅποιον ἔχει θὰ δοθῆ* "he who has, to him shall be given," *ἀπ' ὅσων κόσμουν ἦταν ἰκεῖ, κανέναν δὲν τὸν ἀφιν ἡ καρδγά . . .* (III. 11) "of all the people who were there, no one's heart allowed him. . . ."

What has been said in § 263 on *tense* holds good. Thus, e.g., the present or imperf. is employed for a cursive or iterative action. On the other hand the aor. subj. is employed (1) in a clause of an iterative nature in itself timeless (a general statement) when the action of the secondary sentence is completed compared with the principal sentence; or (2) when the action refers to a single definite event of the future: exx. for (1) are *ὅποιος καῆ στὰ λάχανα, φυσάει καὶ τὸ γιαιούρτι* "he who is once burned on vegetables, blows even on whey cheese," *ὅποιος σ' ἀγάπη μπερδευτῆ, κάλλιο του νὰ πεθάνῃ* "he who is overtaken in love, it is better for him to die"; for (2) *ὅτι βρῆς, εἶναι δικό σου* "what you will find is your own," *ὅποιος μαρτυρήσῃ τὸν κλέφτη, θὰ πάρῃ*

μεγάλο δῶρο "he who points out the thief will receive a great reward." The same holds good for ὅποιος κί ἄν "who(so)-ever," ὅσος κί ἄν "however great," ὅτι κί ἄν "whatever," ὅπου κί ἄν "wherever"—for which there are also alternative forms ὅποιος καί νά, etc.

Even ποιός occasionally takes the force of "he who"; as, ἀλλοί του ποιός νά ντέση (TEXTS I. a. 24. 43) "alas for him who is entangled!"

§ 265. Complicated relative constructions are avoided by dismemberment into co-ordinated parts; as, πυρωμένο γυαλί, ποῦ τ' ἀγγίζεις καί σκάνει "a heated glass which goes to pieces when touched." Of rare occurrence are constructions like εἶνα λούλουδο, ὅπου ὅποιος τό βρισκε . . . ἐμποροῦσε νά τὸ κάμη μάλαμα (TEXTS I. d. 7) "flos quem qui invenisset . . ., aurum facere posset," or τὰ δ ὄ σου μάτια, ποῦ ποιόν κυττάξουν τὴν καρδιά τοῦ κάνονν δυὸ κομμάτια (I. a. 24. 28) "thy two eyes, which rend the heart of him on whom they gaze."

§ 266. A substantival sentence with νά and the pres. or aor. subj. is the principal representative of the various usages of the a. Gk. infinitive or acc. and infin. constructions, viz.:

(1) As subject: e.g. after γίνεται "it happens, is possible," καταντᾶ "it happens that . . .," πρέπει "it is becoming, necessary" (πρέπει νά δουλεύης "you must work"), and in similar usages; cf. e.g. τί κακὸ νά ζῆ κανεὶς μὲ ἀνθρώπους ἀγενεῖς (II. a. 8) "how evil for one to live with ignoble men."

The clause with νά may be formally converted into a substantive by placing the article before it; as, τὸ νά ἀγαπᾶς εἶναι πρᾶγμα φυσικό (TEXTS I. a. 21) "that you love (to love) is a natural thing." Such a νά clause may be dependent even on a preposition (μὲ τὸ νά . . . "in order thereby, because," ἀπὸ τὸ νά . . . "because of, owing to").

(2) Complement of an adjective; as, εἶμαι ἄξι νά δέχωμαι τὸ βασιλέα σπὸ σπίτι μου; (III. 4) "am I worthy to receive the king into my house?"

(3) As object after all kinds of verbs: e.g. verbs of *willing, desiring, asking, demanding, inviting, being able, attempting, striving, agreeing, allowing, letting, promising, swearing, remembering, forgetting*, and so on; thus, θέλω νά γράψω "I wish to write," πιθυμῶ νά γράψης "I desire you to write," σὲ παρακαλῶ νά τὸ κάνης "I request you to do it," etc.; further, after verbs of *seeing, hearing, finding, making, causing*, and so forth; thus, κανεὶς δὲν τοὺς εἶδε ποτὲ νά κάνουν τὸ σταυρό "no one saw them ever making the cross," ποιός εἶδε κόρην



ὄμορφη νὰ σέρν' ὁ πεθαμμένος (I. a. 11) "who ever saw a fair maid conducted by a dead person?"<sup>1</sup> ἄκουσα νὰ λένε "I heard them say," ἄκουσε νὰ λέη ἡ κόρη "she heard the maiden say," or ἤκουσαν τ' ἀηδόνι νὰ λαλή "they heard the nightingale sing," ἤκουσα ἄλλη ν' ἀγαπᾶς (I. a. 18) "I heard that you love another," τὰ βραν κυνηοὶ νὰ πίνουν (III. 18) "huntsmen found them drinking," ποτὲς δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψῃ "you will never make the world believe you," σὲ κάμω νὰ πιαστῆς "I cause you to be arrested." For other possible constructions, cf. §§ 263, 267.

Notice *me kánni pefáni* beside *na pefáni me kánni*, in Bova (III. 1), "you make me die."

§ 267. *νά* is commonly employed after *verbs of saying*, if the dependent clause conveys a demand or the expression of a wish; thus, ὁ βασιλεὺς τσ' εἶπε νὰ τοιμαστῆ γιὰ τὸ γάμο "the king told her to prepare for the wedding," νὰ τοῦ πῆς νὰ μοῦ δώσῃ τῇ θυγατέρα του γυναῖκα "tell him to give me his daughter as wife," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα "the monsters said to him that they should go in succession," τὴν ἄλλη μέρα τοῦ εἶπαν, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριὰ καὶ νὰ πηγαίνῃ στὸ σπίτι του "another day they said to him that they wished to give him a bag of florins, and that he *must* go home."

Only after expressions like *λές, ἔλεγες, νόμιζες* (§ 195) a predicate is introduced by *νά*: e.g. *λές νὰ μὴ εἶναι τίποτε* "you might say that it was nothing," i.e. "it appears to be nothing." Otherwise after *verbs of saying, thinking*, and so forth predicate clauses are generally formed with *πῶς* or *ποῦ*: e.g. *λέγει (εἶπε), πῶς (ποῦ) θέλει* "he says (said) that he wishes (wished)," or *λέγει (εἶπε), πῶς (ποῦ) ὁ φίλος του δὲν ἦρθε* "he says (said) that his friend did not come," ὁ Λάζαρος τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ (I. d. 3) "L. told them that it pleased him, and that he would take. . ."

1. A clause with *πῶς* (or *ποῦ*) may also form the complement to other verbs than those of saying either as subject or object, or even represent an attribute: e.g. *τί μὲ μέλει ποῦ θυμώνετε*; "what do I care that you are angry?" θαμάζω πῶς δὲν τὸ ξέρεις "I am astonished that you don't know,"<sup>2</sup> χαίρομαι πῶς (ποῦ) ἦρθες "I am glad that

<sup>1</sup> Note at the same time how passive constructions are avoided.

<sup>2</sup> Or—anticipating the subject—θαμάζομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο (I. a. 24. 18) "I wonder that heaven stands without a pillar."

you came," *ἐθύμωνα πῶς δὲν ἦρθε* "he was angry because he had not come," *ἡ ἰδέα, πῶς θὰ γυρίσουμε δὲν τρεῖς χιλιάδες χρόνια πίσω, ἐρίζο-βόλησε βαθειά* (TEXTS II. b. 2) "the idea that we are to return two or three thousand years backwards has become deeply rooted."

2. The employment of *ὅτι* instead of *πῶς* is due to the literary language.

§ 268. The subjunctive is, of course, the rule with *νά*, though an historic tense of the indicative is also employed when the relative time of the past is otherwise unexpressed: *e.g.* *πρέπει νὰ πήραμε στραβὸ δρόμο* "we must have taken a wrong way," *μπορεῖ νὰ μ' ἀγάπησες* "it is possible that you loved me," *φαίνεται νὰ μὴν ἄκουσε* "it seems he did not hear," *δὲ θυμοῦμαι ν' ἀπάντησα* "I do not remember meeting (to have met)." Further, the imperfect is permitted (but not the rule) in an "unreal" clause: *e.g.* *ἂς εἶχα (γιά) νὰ 'δυνα* "had I only to give."

1. Rather unusual is *κ' ἐπόρεσεν νὰ γλύτωνεν* (TEXTS III. 13. c) "he could not escape."

In clauses with *πῶς* (*ποῦ, ὅτι*) that tense of the indic. is employed which is required independently by the predicate: *λέγει (εἶπε) πῶς εἶδε* "he says (said) that he saw" [direct "I saw"], *εἶπε πῶς δὲν ἔχει (εἶχε) καιρό* "he said that he has (had) no time" [direct "I have (had)"], *πάντεχαν πῶς τὸν ἐσκότωσαν* "they believed that they had killed him," *μιὰ πέρδικα καυκήστηκε πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ* (I. a. 16) "a partridge boasted that no hunter was found to hunt it," *ἦτανε πικαριῦμένος, πῶς δὲν τοῦ μιλεῖς* (I. d. 5) "he was enraged that you do not speak to him," *τὴν εἶχε 'δεῖ στὸν ὕπνο του πῶς θὰ τὴν ἀρῆ γυναικα* "he had seen (her) in the dream, that he should receive her as wife," *ἔμαθαν πῶς θὰ ἔρθῃ* "they discovered that he would come."

On indirect discourse, *v.* § 270.

2. Only in exceptional cases the tense is selected from the standpoint of the narrator: *e.g.* *εἶχε βρεῖ πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο* (I. d. 7) "he had found that that plant grew (grows) in this region," or (III. 3) *τῆς ἔλεαν ὅτι ὁ βασιλέας ἐπῆγαινε στὸ σπίτι της* "they told her that the king was going to her house" beside *τῆς εἶπε ὅτι ὁ βασιλέας πηγαίνει* "that . . . is going."

3. After verbs of *fearing* both *πῶς* and *μή(πως)* or *νὰ μή* are used; as, *φοβοῦμαι πῶς τὸ παρακάνει (παρακάανε)* "I fear that he exaggerates (exaggerated)," *φοβοῦμαι πῶς δὲ θὰ ῥθῃ* or *μὴ (δὲν) ἔρθῃ* "I fear he will come (will not come)."

§ 269. Indirect questions are introduced by an interrogative pronoun or adverb, or by the interrogative particle *ἄν* "whether, if." Mood and tense remain the same as in the direct question: τὸν ρώτησε γιατί είναι ἔτσι συλλογισμένος "he asked him why he was (is) so pensive," τὸν ἐρώτησε ἄν τό 'καμε "he asked him if he did it," δὲ θυμούμαι, ἂ(ν) σοῦ εἶπα "I don't remember whether I told you,"<sup>1</sup> δὲν ἤξερε τί νὰ κάνῃ "he did not know what to do," ἡ δωδεκάδα ἐπήγγε ν' ἀκούσῃ τί θὰ εἶπῃ ἡ κόρη "the attendants went to hear what the maiden should say." Here, too, the standpoint of the *narrator* may be selected (as in § 268, n. 2): e.g. τὸν ἐρώτησε, τί εἶχεν, τί ἤθελε "he asked him what he had, what he wanted."

Indirect questions may, of course, represent subject or attribute equally well as object: e.g. τί καταλάβαμε μὲ τὴν ἀλλαγὴ τούτῃ, εἶναι γιὰ μένα μυστήριο (TEXTS II. b. 2) "what we have gained by all this change is a mystery to me," τὸ ζήτημα, ποιά γλῶσσα θὰ νικήσῃ, ἡ καθαρῆουσα ἢ ἡ δημοτικὴ, δὲν εἶναι ἀδιάφορο γιὰ τὴ νεοελληνικὴ φιλολογία "the question which language will gain the upper hand, the learned or the vernacular, is not a matter of indifference for the modern Greek literature."

Occasionally an indirect interrogative clause (similarly to the *νά* clause, § 266, 1 n.) is converted into a substantive by prefixing the article: e.g. ἐρώταγα τὸ ποῦ νὰ εἶν' ἡ μάνα σου (I. a. 19) "I asked where thy mother might be."

Even an exclamation in the form of a question remains unaltered in a dependent clause; as, ξέρεις, τί καλὴ καρδιὰ ποῦ ἔχει "you know what a good heart he has."

§ 270. It is apparent from the preceding paragraphs that the *indirect discourse* is distinguished from the direct only in the necessary change of person and in the insertion of *πῶς* "that" or *ἄν* "if, whether"; that the imperatives are replaced by the construction with *νά* (or also *πῶς νά*)—that is, so far as this construction is not already present in the direct discourse—; also that all kinds of dependent clauses in indirect discourse undergo no alteration either in tense or mood. But, on the whole, lengthy indirect discourses are avoided by the vernacular; an example of greater length—in addition to those already given in § 262—is found in TEXTS I. d. 1: *κουβέντιασαν, πῶς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πῶς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστοῦν, νὰ πάρ' ἡ μεγάλη ἔνα σακκούλι μαργαριτάρι, etc.*, "they discussed how they might do her harm, and

<sup>1</sup> Notice also *θυμούμαι ἀκόμα, σὰν ἦλθε ὁ πρῶτος δημοτικὸς διδάσκαλος στὸ χωριό μας* (II. b. 2) "I still remember how the first popular school-teacher came to our village."

they said among themselves that, as they would go to bathe, the elder (sister) should bring a bag of pearls. . . ."

Pallis (TEXTS II. 6) employs πώς like a. Gk. ὅτι to introduce also a direct discourse. In a similar manner ὅτι—a. Gk. ὅτι—is in use in the dialect of Sili (in Cappadocia).

#### ADVERBIAL CLAUSES.

§ 271. Adverbial clauses of place are formed with the relative adverbs of place: πῆγε κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια "he went (there) where the ships had landed," τὸ καράβι ἄφησε νὰ πηγαίνη ὅπου τὸ ρίξῃ ἢ τύχῃ "he let the boat go wherever chance would drive it." Clauses like ἐκεῖ ποῦ πάγαιναν "there where they went" *i.e.* "while they went," etc., approach the nature of temporal clauses.

§ 272. Temporal clauses. A simple designation of time is usually expressed by the conjunction σάν (fr. a. Gk. ὡς ἄν) or ὄντας (also ὅταν[ε], ὄντα, ὄντε, ὄντες).

(1) Past time (a) σάν or ὄντας with the aor. indic. specifies a *point* of time; as, ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε "the king rejoiced when he heard it," σὰν τὰ πηρην ὁ φτωχός, ἠσυλλοοῦνταν ἴντα νὰ κάμῃ τόσα γρόσα (I. d. 4) "when the poor man received them, he began to ponder what he should do with so many coins," ὄντας κίνησε, τὸν περικάλεσαν οἱ θυγατέρες του "when he departed his daughters requested him."

(b) With the imperf. to specify a *period* or *length* of time, *i.e.* when the time in question implies a durative (not completed) occurrence, or again to designate repeated action: exx. (of the former) ὄντας γύριζε, ἤρε κάτι παιδιά "while he was returning he found some children," σὰν ἤκουενε κάθε βράδυ τὰ γέλοια, ἠπαραξενευγούντανε "when he heard the laughter every evening, he wondered" (or repeated action); (of the latter) ὄντας ἔμπαινε, ἔλεγε "as often as she entered she would say."

(2) Present or future, (a) σάν or ὄντας, and so forth,<sup>1</sup> with the aor. subj. to specify a *point* of time; as, σὰν ἡ ἀνοιξὶ γυρίσῃ, τῇ φωλιά του ποῦ θὰ στήσῃ; "when the spring returns, where will he build his nest?" ὄντας ἰδῆτε τὸ δράκο, νὰ φωνάζετε "when you see the monster, keep shouting," ὄντας χρειαστῆς τίποτε, νὰ ζίφῃς τῇ βούλα (TEXTS I. d. 2) "as soon as you need anything, turn (every time) the signet-ring."

<sup>1</sup> In this case ὄντας, etc., seems to be preferred to σάν.

When the idea of the future is to be prominently brought out, *ὄντας* is used with the future tense; *cf.* TEXTS I. a. 5. 7.

(b) With the present to specify *duration* of time (*cf.* 1, b) or *repetition*; as, *ὅταν σὲ συλλογίζωμαι, τρέμω κὲ ἀναστενάζω* "when (as often as) I think of thee I tremble and sigh"; *cf.* also TEXTS I. a. 24. 4, 28, I. c. 8.

The future is also possible, as in *a*; *cf.* *ὄντε θὰ ξεχωρίζωμε, ἵτα θὰ μοῦ χάρισης*; (I. a. 24. 26) "when we shall bid farewell, what will you give us?"

§ 273. 1. Like *σὺν* or *ὄντας* the following are employed: *καθὼς* (*Ἰος ὡς καθὼς*) "when" (with aor. indic.), "while" (with imperf.), and, in dialect, *e.g.*, *σίντα, φόντες* (fr. *ἀφ' ὅτε*), in Pontus *ἄμον ντὸ* and *σιτά* and even *τά*, in Capp. *σάμο*. The following express particular phases of time: *ἀφού* (also *ἀφού καί*) "after" with aor. indic. (*cf.* also § 276), *ἄμα* or *ὅτι* (also *ὅτι ποῦ*) "as soon as" with aor. indic. or (futuristic) aor. subj.; *ἀπ' ὅτα* "since" with aor. indic.; *ἐνῶ* or *ἐνώσω* "while" with pres. or impf. indic.; *σιμὰ νὰ* "about to, going to . . .," *e.g.* *σιμὰ νὰ βγοῦν* "in the act of departing . . ." or "as they were about to depart . . ." Though not *formally* temporal clauses, yet as such may be reckoned also (relative) clauses with *κάθε φορά ποῦ* (with imperf.) "everytime that," "as often as," *ἐκεῖ ποῦ* (with imperf.) "there where," *i.e.* "while, during."

2. Occasionally paratactic clauses carry temporal force; *cf. e.g.* *μόλις τύχη . . . συφορά* "as soon as a misfortune occurs," *θὰ θυμώση, μιὰ καὶ νοιώση* "he will be angry as soon as he remarks it," *ἐκείνη σκιάχτηκε, ἔτσι τὸν εἶδε ἄξαφνα* "she was terrified when she suddenly saw him."

§ 274. The adverb of time "before" ("until") is rendered by *πρίν* or by *πρὶ νὰ* (*πριτά, προτοῦ, πριχοῦ* with or without *νὰ*) and the aor. or pres. subj.:

(1) Past time: *δὲν τὸν ἄφησε, προτοῦ νὰ τῆς ὀρκιστῆ* "she did not let him off before he swore to her," *πρίν μπῆ στὴ Χαλκῆ, τοῦ ἔστελνε παρηγοριά* (TEXTS II. b. 4) "before she came to Ch. she used to send him consolation."

(2) Present (or future): *φεύγα, πριτὰ σοῦ σύρουν θυμιάτό* (I. a. 10) "flee before they scatter incense on thee," *παίρνει λουτρό, πρίν καθίζη στὸ φαγὶ του* "he always takes a bath before he sits down to eat."

§ 275. The pronominal form *ὅσο* serves to introduce temporal clauses with the meaning "as long as" or "until." In the former case (strengthened to *ὅσο ποῦ*) the pres. or imperf. indic. is used; as, *δὲ θὰ δακρῦσω, ὅσο ἐσὺ κοντά μου μένεις* "I shall not weep so long as thou art with me" (but *cf.* also TEXTS II. a. 3. 28), *ὅσο (ποῦ) ζοῦσε, ἐδούλευε* "as long

as he lived, he worked." For the latter meaning "until," *ὄσο ποῦ* (or also *ἴσα μὲ ποῦ*) is used with the aor. indic. when the event in question is related as an actual occurrence determining the course of the action; as, *πέρασε λόγγους καὶ κάμπους, ὄσο ποῦ ἔφτασε στὰ ριζιὰ τοῦ βουνοῦ* "he wandered over forest and field until he *came* to the foot of the mountain." On the other hand, if it is only an event to be expected, or if the dependent clause has merely the function of a definition of time, *ὄσο νά* (or *ὡς ποῦ νά, ὥστε νά*) is used with the aor. subj.: e.g. *μόνο ἑφτά μερῶν ζωὴ θέλω νά μοῦ χαρίστε, ὄσο νά φτάσ' ὁ Ὀδυσσεύς* "I wish you to grant me only seven days life until O. arrive," *ὄσο νά πάη ἡ μάνα στὴν ἄρκλα, τὴν ἡῦρε γιομάτη ψωμί* "until (such time as) the mother came (could come) to the chest she found it full of bread," *ὥστε νά βγῆ στὴν πόρτα της, ἐβγήκεν ἡ ψυχὴ της* "before she came to the door her soul departed."

Note also *ὄσο γλύτωσε, θὰ τὸν ἔρωγαν* (TEXTS I. d. 3) "until he had freed himself they would have eaten him."

§ 276. A causal clause is introduced either by *ἀφοῦ*, *ἐπειδὴ(ς)* with or without *καί* "since, as, because," or by *γιατί* "because" (in Pontus *τσίγκι, τσούγκι*), accompanied by that tense of the indicative required by the occurrence.

1. *διότι* "because" from the literary language.

2. *γιατί* occasionally competes with *νά, ποῦ*, or *πῶς* for a place after verbs of emotion (cf. § 267, n. 1): e.g. *ζούλειψε γιατί ἡ προγονιῆ δῆς νά πᾶρ' τὶ βασιλὲ τὸ γιό* (TEXTS III. 12) "she was envious that (because) her step-daughter should win the king's son."

§ 277. Conditional clauses are regularly introduced by *ἂν* (*ἂν καί*) "if," sometimes by *ἀνίσως* (*καί*), *ἂν τυχόν*, *ἂν τύχη καί*, *ἂν εἶναι καί* "if perhaps, in case that."

(1) When the condition pertains to the *Past*, and the consequence to the past or present, then aor. (imperf.) indic. in the protasis and the aor. (imperf.) or pres. indic. in the apodosis; as, *ἂν τό 'κανες, καλὰ 'κανες* "if you did so you did right," *ἂν ἀποφάσισες, δὲ μπορεῖς ν' ἀλλάξης τὴ γνώμη σου* "if you have made up your mind you cannot change your opinion."

(2) When both condition and consequence pertain to the *Present*:

(a) When the condition holds good generally (may

happen any number of times) or is a durative occurrence (cursive action): present in both protasis and apodosis; as, *μπορεῖς ἂ θέλῃς* "you are able if you wish," *ἂ δὲν πιστεύῃς, ἔλα κοντά μου νὰ ἰδῇς* "if you don't believe, come to me and see."

(b) When the condition is a punctiliar occurrence or an occurrence completed as regards the consequence: aor. subj. in protasis, pres. indic. in apodosis; as, *δὲ φεύγω, ἂ δὲ μοῦ δώκῃς τὰ ἑκατὸ γρόσα* (I. d. 5) "I go not away if you give me not the hundred piastres," *ἂ δὲ βρεθῇ, δὲν πειράζει* "if it is not found it does not matter."

(3) When both condition and consequence pertain to the *Future*:

(a) The condition is a repeated or durative action then pres. in protasis and future (or imperative expression) in apodosis, *ἂν πεινᾶς, δὲ θὰ σ' ἀφήσω νηστική* (II. a. 20) "if thou art (becomest) hungry I will not leave thee in want."

(b) The condition is a punctiliar occurrence, or one completed as regards the consequence: aor. subj. in the protasis, future (or an imperative expression) in the apodosis: *ἂν τυχὸν . . . διψάσῃς, θὰ σοῦ φέρω . . . νερό* (II. a. 20) "if thou chance to thirst I will fetch thee water," *ἂν παραβῶ τὸν ὄρκον, ν' ἀστράψῃ ὁ οὐρανὸς καὶ νὰ μὲ κατακάψῃ* (II. a. 1) "if I shall break my oath, let heaven strike me with lightning, and burn me up," *θὰ τὸ κάνω αὔριο, ἂν μπορέσω* "I shall do it to-morrow if I am able" (more correctly, "if I am placed in a position to do it").

(4) Where the terms of the condition are *impossible* (*unreal*): in the protasis the imperfect, in the apodosis the conditional (§§ 230, 233), regardless whether it pertains to present or past; as, *ἂν τὸ ἤξευρα, δὲ θὰ ρωτοῦσα* "if I knew (had known) I should not ask (have asked)," *ἂ δὲν πῆγαινα ἐχτὲς στὸ θέατρο, θὰ εἶχα τῇ δουλειά μου τελειωμένη* "if I had not gone yesterday to the theatre, I should have had my work finished."

1. Conditional clauses may be formed also with *νὰ*: e.g. *μιλιὰ νὰ κάνανε τὰ παιδιά του, τὰ μάλωνε* (TEXTS I. d. 4) "if his children talked he always scolded them," or *νὰ τότε κάμῃ νὰ γελάσῃ, τὴν ἐμάλωνε* (*ib.*) "if she made him laugh he would scold her," *νὰ τὸν ἰδῇς, θὰ τότε λυπηθῇς* "if you see him you will pity him," *μῆλου νὰ ῥιχνῆς, καταῆς δὲν ἐπιφτιν* (III. 11, without *θά*) "if you had thrown an apple it would not have fallen to the ground." The origin of

this usage of *νά* is apparent from cases like *ἡ καρδιά μου πονεῖ, νά σᾶς ἀκούω* (II. b. 1) "my heart is grieved that (if) I listen to you."

2. Notice also *ἐξὸν ἂν* "unless," *εἴτε(s)—εἴτε(s)* "whether . . . or"; as, *εἴτεσ ἔρθῃ, εἴτεσ δὲν ἔρθῃ, ἐγὼ θὰ πάω* "whether he comes or not I will go."

3. Even a direct question sometimes approaches the nature of a conditional clause: e.g. *θέλετε ξένη γλῶσσα; πάρτε τὴν καθαρῆουσα* (II. b. 1) "do you want a foreign tongue? then take the *pure language*"; *τὸν θύμωσες; φεύγα ἀπὸ κοντά του* "did you provoke him, then get out of his way."

### § 278. Concessive clauses are formed:

(1) By *κι ἂν, ἂν καί* or *ἀγκαλὰ* (i.e. *ἂν καλὰ*) *καί* "although, even if"; the construction is similar to that of the conditional sentences; as, *ἂν καὶ τὸ γύρεψε μὲ οὔλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ* "although he had sought it by all means, still he could not find it," *κι ἂν τὰ ντερβένια τούρκεψαν, ὁ Στέργιος εἶναι ζωντανός* "even if the passes have become Turkish, Stergios is still alive," *τί σ' ὠφελεῖ, κι ἂν ζήσης, καὶ εἶσαι στὴ σκλαβιά;* (TEXTS III. a. 1) "what advantage is it to thee, though thou livest, if thou art in slavery?"

(καὶ) *νά* may also take the place of *ἂν* (cf. § 277, 4, n. 1); as, *καὶ γερὸς νὰ ἦταν, θ' ἀρρωστοῦσεν* "although he (were) had been strong he would still have become sick," *νὰ σκάση, θὰ τὸ κάμω* "although he (it) burst, I will do it." *ἔστωντας (καὶ νά)* "notwithstanding" is not common.

(2) By *μ' ὄλο ποῦ* (*μ' ὄλον ὀποῦ, μολονότι*) with the indic.; as, *μ' ὄλο ποῦ ἦταν καλὸς καιρός, δὲν ἐκινούσε τὸ καράβι* "though it was fine weather the ship did not move."

(3) By the co-ordination of a clause with (*κι*) *ἄς*, after which a preterite indic. is also possible (cf. § 195); as, *τὰ ἄστρα . . . λάμπουν ὀλομόναχα, κι ἄς μὴν τὰ βλέπη κανένας* (TEXTS II. b. 1) "the stars shine all alone though no one look upon them," [*τὸ παιδί*] *μοσχοβολοῦσε ἀρχοντιά, κι ἄς ἦτον γυμνωμένο* (II. a. 15) "(the child) betrayed noble ancestry even though it was naked."

1. Somewhat different constructions are: *ἄς ἦδαν καὶ τυφλό, ἦδαν ἀμμὰ ὁμορφο* (III. 12) "even if it was blind, it was beautiful," *ἄς μὴν ἔλεγε ποῖὸς τό 'κανε, μὰ ἄς ἔλεγε πῶς δὲ φταίει* "though he refused to say who had committed it, yet he should have said that he was not guilty."

2. Notice further *ὄσο κι ἂν* or *ὄσο καὶ νά* with subj. "however much," and *καί* or *ἔτσι* with an adjective and *ποῦ*: e.g. *φοβούντανε, ἔτσι (καὶ) μεγάλος ποῦ ἦτανε* "he was afraid, great though he was."



§ 279. Consecutive clauses are formed with *ποῦ* (*όποῦ*, *ὄπου*) and the indic. when the meaning is that the consequence actually occurred: e.g. *ἦτανε πολλὰ φίλοι, ποῦ ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε* "they were so great friends that the one did not separate from the other," *ἀρρώστια μ' ἔρριξε τοῦ θανάτου, ποῦ 'πέσαν τὰ ξανθὰ μαλλιά* "sickness brought me so far down to death so that my fair hair fell out," *μᾶς ἐκοίμισε τόσο βαθειά, ποῦ τίποτε πλιὰ δὲ μπορεῖ νὰ μᾶς ξυπνήση* "he put us into such a deep sleep that nothing more can wake us." *ποῦ νά* is employed if the consequence is only imaginary or expected; as, *δὲν εἶναι καὶ τόσο πρᾶμα ποῦ νὰ 'πῆς* "it is not such an important matter that you need speak of it," *μ' ἔρχεται νὰ φωνάξω δυνατά, ποῦ ὅλος ὁ κόσμος νὰ μ' ἀκούση* "it occurs to me to call so loud that the whole world could hear me." Notice further *τόσο μικρὸς εἶναι, ποῦ λὲς πῶς εἶναι παιδί* "he is so small that one might say (*cf.* § 195) he is a child," *ἡ Εὐρώπη ἀπὸ τότες ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιο βαθμό, ποῦ καὶ ὁ Βύρωνας ἀκόμη νὰ ζοῦσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὲς θεωρίες τοῦ Δαρβίνου* (II. b. 2) "Europe has altered from that time to the present to such a degree that even Byron, if he were alive, would write brochures on the theories of Darwin."

Even *νά* alone may carry consecutive force: e.g. *εἶναι νὰ χάσης κανεὶς τὸ μυαλό του* "that is for one to lose his reason." On consecutive *καί*, *v.* § 261.

§ 280. Final clauses with *νά* denote the goal or purpose of an action after verbs like *go, come, send, give, begin*, and so forth: *ἦρτα νὰ ξεγορευτῶ* "I came to confess," *νὰ μοῦ δώσης κάτιτι νὰ φάω* "give me something to eat." *πηγαίνω νά* in a figurative sense means "I am about to, am going to . . ." <sup>1</sup> The intention or the actuating motive is brought out more distinctly by *για νά*: e.g. *ἔφυγε γιὰ νὰ μὴν ξαναγυρῆση πιά* "he went away (with the intention) never to return again," *τί λόγια νὰ βρῶ γιὰ νὰ μὲ πιστέψετε*; "what words can I find in order that you may believe me?" Negatively (*γιὰ*) *νὰ μὴ* or simply *μὴ*; as, *μὲ πονηριὰ περπάτει μὴ σὲ νοιώσουν οἱ γειτόνοι* "go carefully in order that the neighbours may not notice you."

<sup>1</sup> Hence the stereotyped form of the 3rd sing. *πά* or 2nd sing. *πᾶς* is practically identical with the simple *νά*, etc., in formulae like *πὰ νά, νὰ πὰ νά*, etc. (*cf.* n. 2, and §§ 193, 2 n., 224, 3, n. 3. 255 n.).

1. The distinction between *νά* and *για νά* is faint; cf. *ἔνα καλὸ δὲν κάνεις . . . σκάλα στὸν κάτω κόσμον, νὰ κατεβαίνουν οἱ ἀδερφές*, etc. (TEXTS I. a. 8) "thou doest not one good deed, . . . a bridge to the underworld, that brethren may descend . . ." and *νὰ μοῦ δώκης κ' ἔνα καράβι καλὸ, για νὰ πάνω στὰ ξένα* "give me a good ship in order that I may go abroad," and further, *εἶναι παραπολὺ κουτὸς για νὰ τὸ καταλάβῃ* "he is so stupid that he cannot grasp it."

2. "That perhaps, forsooth" is rendered *τάχατις (για) νά*, "lest perhaps," by *μήπως* or *μὴν πὰ(ς) καί*, (*για*) *νὰ μὴν τύχη (λάχη) καί* . . ., or more concisely *μὴ τύχη (λάχη) καί* . . . or *μὴ τυχό(ν)*.

3. The *νά* clause is sometimes so loosely connected with the principal sentence that it approaches the nature of a principal sentence itself; cf. *ὅλη νύχτα δὲν ἠβούλωσε μεῖς στὴ συλλογῇ τὴν ἄλλη μέρα μὴδὲ σὲ μεροκάματο νὰ πάῃ*, etc. (TEXTS I. d. 4) "the whole night long he did not close an eye, occupied in thought to go next day neither to his day's work . . .," i.e. "and on the next day he went neither . . ."

### § 281. Adverbial clauses of manner are formed :

(1) With *καθώς, ὅπως*, also *σὰν ποῦ, κατὰ πῶς, κατὰ ποῦ* "as, just as, according to": e.g. *ἔκαμε (κάνει) καθὼς (ὅπως, σὰν ποῦ) εἶπε (θέλει)* "he did (does) as he said (wishes)," *καθὼς βλέπετε, ἔχω δίκαιο* "I am right, as you see," *κατὰ ποῦ (καθὼς) λέει ὁ λόγος* "as the saying runs," *ἔλα κατὰ πῶς εἶσαι* "come just as you are."

1. Pontic *ἄμον ντό*; as, *ἄμον ντό θέλνε, ἐφτειάγνε* (TEXTS III. 13. a) "do exactly as you like."

2. Notice further expressions like *ὅσο μπορείς γληγορότερα* "as quickly as possible, with all speed," and *ὅσο νὰ πῆς*, to emphasise an adjective: e.g. *μιὰ βοσκοπούλα ὁμορφὴ ὅσο νὰ πῆς* "a shepherdess as fair as you could tell," i.e. "incomparably fair."

(2) With *σὰ(ν) νά* "as if, as though"; *ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε, γυρνᾷ* "the old man turns round as if he did not hear," *τοῦ φάνηκε σὰν νὰ κατακυλοῦσε τὸ σπίτι* "it appeared to him as if the house would collapse."

1. "Do (act) as if, pretend," is rendered by *κάννω πῶς, καμώνομαι πῶς* with indic.: e.g. *ἔκαμε πῶς γλίστρησε* "she acted as if she had slidden," *ἔκαμε πῶς κυνηγáει τὸ παιδί* "he made as though he were chasing the child," *καμώνεστε πῶς μὴδὲ ξέρετε* "you act as if you did not at all know."

2. In an independent clause *σὰν νά* has the meaning "to a certain extent, so to speak"; as, *σὰν νὰ μετανοιῶνω ποῦ τὸ εἶπα* (TEXTS II. b. 2) "I regret to a certain extent that which I said."

3. On comparative clauses with *παρά*, v. § 120, n. 1.

§ 282. Finally, in addition to the various kinds of clauses given, the following are to be noted :

1. *χωρίς νά* or *δίχως νά* "without": *ἐπέρασε χωρίς νὰ τόνε χαιρετίση* "he passed by without greeting him."

*χώρια νά* "except, unless": *ἄλλον τρόπον νὰ ζήση δὲν εἶχε χώρια ξύλα νὰ κόφτη* (TEXTS II. a. 2) "he had no other means of livelihood except felling wood."

*μακρειαὶ νά, μόνο νά* or *φτάνει μόνο νά* "except when, provided that, up to the point": *ἦταν ἀγαθὸς ἄθρωπος, μακρειαὶ νὰ μὴ τόνε θυμώσης* "he was a good natured fellow until you enraged him."

2. *ποῦ* "while, since, in that," to determine more precisely the circumstances or the concurrence (identity) of different actions; as, *καλὰ 'καμες ποῦ ἦρθες* "you did well in coming (since you came)," *ἦρθε ποῦ δὲν τοῦ εἶπα νὰ 'ρθῆ* "he came without my having told him to come (though I did not tell him)."

*μόνο ποῦ (πῶς)* "apart from, only, excepting that": *εἶναι ἔξυπνο παιδί, μόνο ποῦ δὲ δουλεύει καθὼς πρέπει* "he is a clever lad, only he does not work as he ought."

#### AFFIRMATION AND NEGATION.

§ 283. *ναί*, stronger *ναίσκε* "yes," *μάλιστα* (also together *ναί, μάλιστα*) "yes, indeed."

*ἴσως, τάχα, τάχατες, τάχατις* "perhaps."

*ἀλήθεια* "truly," *σωστά* "right, quite so," *σίγουρα (βέβαια)* "certainly, of course."

*ὄχι*, stronger *ὄχι δά, ὄχισκε, ὄσκει* "no"; also to negative a noun; as, *θέλεις κρασί ἢ μπίρα*;—*ὄχι κρασί, προτιμῶ μπίρα* "will you take wine or beer? Not wine, I prefer beer." For *μὴ* "no," v. § 284.

*καθόλου, διόλου* (also *ντίπ*, in Pontus and elsewhere [Turk.] *λίτς*) "by no means," used in a reply; another strong negation is also *ψέματα!* "by no means, not at all" (lit. "lies!").

The exclamations *μιλιά!* *λέξι!* or *τσιμουδιά!* signify a prohibition "not a word," *i.e.* "quiet!"

Negation is often emphasised, or even expressed, by gesture, not, however, by shaking the head, but by throwing it slightly backwards (accompanied sometimes with a sound like a gentle click of the tongue).

§ 284. The particles *δέ(ν)* and prohibitive *μὴ(ν)* "not" serve to negative a clause (verb); they immediately precede

the verb, from which they may be divorced only by a conjunctive pronoun or by the particle *θά* (*δὲν τὸ θέλω, δὲ θὰ ῥθῶ, δὲ σοῦ τὸ εἶπα, δὲ θὰ σοῦ τὸ εἰπῶ*).

Instead of *δὲν* the negative in Pontus appears as *κί* (Old Ionic *οὐκί*) and in Cappadocia (Pharasa) *τζό*.

The negative *μή* is employed :

(1) Independently as a prohibition: *e.g.* *μή, κύρ Λάζαρε* (TEXTS I. d. 3) “(do it) not, Sir L.”

(2) In principal sentences in the cases given in §§ 193 and 194.

(3) In secondary clauses always after *νά*, even when *νά* is accompanied by the indic.: *e.g.* *ἀπὸ τὸ νὰ μὴν εἶχε παράδες* “because he had no money.” For *μή* with verbs of *fearing*, *v.* § 268, n. 2; and in final clauses, § 280.

(4) With the present participle (*cf.* § 236); as, *μὴν ξέροντας* “not knowing,” *θέλοντας καὶ μή* “whether willing or not.”

§ 285. Negation may be emphasised by *καθόλου, διόλου*: *e.g.* *δὲν εἶπα καθόλου* “by no means did I say it,” “absolutely did not say.” The negative particles *οὔτε, οὐδέ, μήτε, μηδέ* “not even,” or, when repeated, “neither . . . nor,” are used indiscriminately. If the verb comes at the beginning only the simple form of negation can precede it; as, *δὲν ἔχω οὔτε (μήτε) μιὰ πεντάρα* “I have not even a sou,” *νὰ μὴ πάρης μήτε γρόσια μήτε φλουριά* “take neither pennies nor florins,” —but *οὔτε μιὰ πεντάρα ἔχω* or *μηδὲ λυράκι πιά ἤκουε νε μηδὲ ἔλοια* (TEXTS I. d. 4) “neither lyre nor laughter heard he any more.”

1. Notice, further, the use of *κιάλας*: *δὲν ἔφαγα κιάλας* “I have not eaten at all.”

2. The negative may be inserted pleonastically (but is not necessarily present) in *νά* clauses after verbs of *hindering*: *e.g.* *δὲ σ' ἐμποδίζω νὰ μὴ μιλάς* “I do not hinder you from speaking.”

## ORDER OF WORDS.

§ 286. The m. Gk. vernacular has, on the whole, maintained the a. Gk. freedom in the order of words, *i.e.* all kinds of combinations are possible in the sequence of the composite parts of the clauses. It is only in dependent

clauses that the place of the verb is restricted (*v.* § 289). But, generally speaking, there is a recognised normal sequence of words, so that any deviation from the same lends a special emphasis to the irregular member.

The normal order of words in *m. Gk.* appears in its main features to be ancient, that is, it goes back at least to the period of the ancient *Κοινή*.

§ 287. In a statement consisting of two members the normal sequence of words is Subject and Predicate. Of themselves introductory particles (*τώρα, τότες*, etc.) cause no alteration. Inversion of predicate and subject is, however, facilitated by a preceding dependent clause: *e.g.* *ὄντας ἐπλησίασ' ὁ δράκος, ἐφώναξαν τὰ παιδιὰ* “when the monster approached, exclaimed the children.”

But in other cases also by inversion the verb takes frequently the first position or immediately follows an introductory particle, if (1) either the verb is to be indicated as the result of a preceding action (and so particularly after *καί*), *e.g.* *ἔξιψε τὴ βούλα, κ' ἦρθ' ὁ Ἀράπης* “he rubbed the signet-ring and there came the Arab,” or (2) if the idea of the subject constitutes the essential element of the narrative: *e.g.* *ἦταν μιὰ φτωχὴ γυναῖκα κ' εἶχε ἓνα παιδί* “there was a poor woman who (and she) had a (one) child,” *ἐκεῖ ἐκάθονταν οἱ δράκοι* “there dwelt the monsters,” *τότεσ τσ' εἶπ' ὁ βασιλιάς* “then said to her the king,” *ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου* “there came also the *turn* of Lazarus.”

Further, an adverb which is emphatic—and consequently occupying an extreme position—entices its verb to the beginning; as, *καὶ πάλι τὸν ἐμάλωσ' ἡ μάννα του καθὼς καὶ πρῶτα* (TEXTS I. d. 2) “and *once again* his mother scolded him as at first.”

A pronominal subject betrays an inclination to follow the verb: *e.g.* *ἦρθεν ἓνας* “there came one,” *ἔφυγε κείνος* “he fled,” *πηγαίνουμε μῆς* “we go (go we),” *δὲν τό σφαξα ἐγώ, μόν' ἡ ἀδερφή μου* (I. d. 1).

§ 288. In a sentence of several members—enlarged by objects and adverbial qualifications—the predominant order is the middle position for the verb, while the object or (and) adverbial qualification follow: *e.g.* *κι ὁ βασιλιάς ἐφώναξε τὴ θυγατέρα του* or *τὸ παιδί πῆγε στὴ μάννα του*. Final position is uncommon, and is due to special reasons; *cf. e.g.*

κ' εὐτὸς τὸ καράβι ἐκίνησε "and immediately the boat moved off" (where the emphatic adverb has taken the initial place without attracting the verb after it, because the verb too has to be given emphasis), τὸ πολὺ κυριελέησο κὲ ὁ παπᾶς βαρεῖται το "even the priest becomes weary of much Kurielleison" (where the two main contrasted ideas are placed in proximity to the front), or ὁ λόος εἰς τὴν ὥρα του χίλια φλουριὰ ἀξίζει (where the position renders the object prominent).

Initial position for the verb (with inversion of subject and predicate) is found under the same conditions as in § 287: e.g. πῆγε πάλι ἡ μάννα του στοὺ βασιλιά "again went his mother to the king," ἔχει ὁ τοῖχος αὐτιά "even the wall has ears." Moreover, inversion is common when an adverbial qualification or an object introduces the sentence and when no special emphasis is put on the verb; thus the normal middle position for the verb is secured: e.g. μιὰ φορά ἦτανε ἓνας βασιλιάς "once upon a time there was a king" (cf. also § 287), τὸ πρῶτ' σκώθηκε τὸ παιδί "early as the boy rose," τέχνη θέλει τὸ πριόνι (I. b. 17) "art requires the saw."

§ 289. In dependent clauses without exception the verb follows immediately upon the introductory particle (νά, σάν, etc.), or is separated from it only by the negative or the conjunctive pronoun, and practically without exception the verb follows upon an interrogative word and a relative: στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα "stay that I also may examine the signet-ring a little," σὰν ἔφυγ' ἡ βασιλοπούλα μὲ τὸν Ἀράπη "when the king's daughter had escaped with the Moor," τὸν ἐρώτησε πόσο κοστίζει τὸ βιβλίον "he asked him how much the book cost," τοῦ εἶπε ὅσα τσ' εἶπ' ὁ βασιλιάς "she told him all that the king had said to her."

Exceptions occur only after ποῦ (to throw emphasis upon the verb), as, ἦρχε καιρός, ποῦ ὁ ἓνας ἠπαντρεύτηκε (TEXTS I. d. 5) "there came a time when one of them married," and in predicate clauses with πῶς, which prefer the order of the principal sentence, as, ἤξερε πῶς ἐκεινῆς ὁ ἀντρας ἦτανε στὴ δουλειά (I. d. 5) "he knew that her husband was at work."

§ 290. The direct and indirect object regularly follow immediately upon the verb—the direct preceding the indirect, provided there is not more emphasis on the latter (ἔδωκε καὶ τῆς μικρῆς τὸ γράμμα, TEXTS I. d. 1). If the

subject and the predicate are inverted (*v.* § 288) the object in that case regularly takes the end: *e.g.* καὶ πῆρε ὁ δράκος τὸ δέντρο, λέει τὸ σκυλὶ τῆς γάτας. Rhetorical reasons may cause the object to be pushed forward; *cf.* μου πῆρε τὴ βούλα ὁ Ἀράβης καὶ τὴ γυναικὰ (I. d. 2) "the Arab took from me the *signet-ring* as well as the woman." The most effective means, however, of securing prominence for the object is a position immediately *in front of* the verb—an arrangement which readily admits the former to the beginning of the clause: *e.g.* ὁ λόος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει or τὰ γρόσια σου δὲν τὰ θέλω "thy money I seek not."

§ 291. Adverbs and adverbial qualifications regularly follow upon the predicate—the adverb immediately, the adverbial qualification after the object or after the adverb: τότες ἔστειλε πάλι τὴ μάννα του στὸ βασιλιά "then sent he again his mother to the king," τρέχει λοιπὸν εὐτὺς κάτω στῆς μάννας του "he runs now immediately down to his mother." The inversion of subject and predicate attracts the adverb likewise toward the beginning, but *not* the adverbial qualification: *e.g.* πῆγε πάλι ἡ μάννα στὸ βασιλιά "again went the mother to the king," but πῆγαν οἱ δράκοι γιὰ ξύλα "the monsters went for wood." An adverb or adverbial qualification may be given a mild emphasis by placing the former at the end of the sentence (after the other enlargements of the verb) or also before the verb, and the latter immediately before the verb; as, ἔζησαν ὅλη τὴ ζωὴ τους καλά "they lived their whole life well," ὁ Γιώργις πάλι ἔκανε τὸ λάθος "again G. made the mistake," ὁ δράκος μὲ μεγάλη τρόμαρα ἄφ'κε τὰ φλουριά "with great consternation the monster abandoned the money," αὐτὴ ἔκανε κὶ ἄλλη φορὰ τὸ ἴδιο "once more she did the same thing."

Of course even the adverbial qualification comes before the object when the latter is enlarged by a relative clause; as, τότες ὁ διάβολος ἀπολαίει ἀπὸ τὴν καπὸτα τοῦ τὸ λαγὸ, ὁ ὁποῖος . . . (I. d. 6).

The strongest emphasis is secured by an initial position, which occurs particularly when an adverb or an adverbial definition forms the transition from one clause to the other, or introduces a situation (and so especially in definitions of time and place): *e.g.* γλήγορα νὰ φύγης "quickly flee," ἀπ' τὰ παιδιὰ τοῦ κὺρ Δάζαρου ἐσκιάχτηκες; (TEXTS I. d. 3) "was

it the children of Sir L. that you were afraid of?" *σ' ὄχτῳ μέρες διορία τὸ γιαιτρεύω* "within the space of eight days I cure it," *πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα* "again she laid the ring in the cup," *τὴν ἄλλη μέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου* "another day said Christ to the devil," *μιὰ φορὰ ἦτανε δυὸ παλληκάρια* "once upon a time there were two youths." Cf. also the beginning of I. d. 7 and I. b. 5.

§ 292. In secondary clauses the object and adverb (adverbial qualifications) are frequently separated from the verb, which, according to § 289, gravitates toward the beginning; as, *νὰ μᾶς δώσ' ὁ βασιλιάς τὴ θυγατέρα του* "let the king give us his daughter," *καθὼς πῆρε τὸ σκυλὶ τὴ βούλα* "as soon as the dog got the signet-ring," *νὰ ἴδῳ κ' ἐγὼ ψίχα τὴ βούλα* "that I may also look at the signet-ring a moment," *ὅσο νὰ πάη ἡ μάννα του στὴν ἄρκλα* "until his mother went to the chest." Only clauses with *ποῦ* (ὅπου), *πῶς* (ὅτι) (as in principal sentences, v. § 290 f.) admit of object and adverbial determination being placed in front of the verb and thereby emphasised; as, *ποῦ ὁ ἕνας τὸν ἄλλο δὲν ἤξεχώριζε* "so that the one did not part from the other," *πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο* "that that plant grew in this place." In clauses with *νά* and other conjunctions that member of the clause which is to be strongly emphasised must be placed *before* the introductory conjunction: e.g. *ἄλλο δὲ χαλεύω . . ., μοναχὰ ἕνα ζιαφέτι νὰ μοῦ κάμης* "I request nothing else, *only* that you prepare me a banquet," *δὲ μπορῶ, κάθε μέρα νὰ ἔρχωμαι* "I cannot *every day* come." This precedence of object or adverbial determination is, however, less common than is the case in principal sentences.

§ 293. Adjectives and participles as a rule precede the word which they qualify. They follow:

(1) When there is an emphasis on the adjective: e.g. *γαιτρὸς καλὸς* "a *good* doctor," *μιὰ φορεσιὰ σωστή* "a *proper* garment."

Notice also the expressions of goodwill *ὦρα καλή* and *εἰς ἔτη πολλά* (cf. §§ 256, 257 n.).

(2) If the attribute is the essential element, the essential expansion of the content of the context; as, *ἔκαμαν ἕνα γάμο λαμπρό* "they celebrated a wedding splendidly," *μιὰ φορεσιὰ*



φράγκικη "a garment of European style," μέσ' τὰ χρόνια τὰ παλιά "in the days of old, antiquity."

(3) When the attribute itself is expanded; as, ἕνα σαράγι μεγαλύτερο ἀπ' τοῦ βασιλιά "a castle more beautiful than that of the king," ἕνα ζιαφέτι πολὺ μεγάλο "a banquet very magnificent."

(4) When the adjective stands in the relation of a predicate to the substantive; as, ὁ Λάζαρος μὲ μεγάλη δυσκολία πῆγε τὸ ἄσκι ἄδειο στὸ πηγάδι "L. with much difficulty brought the bag empty to the well" ("the empty sack" must be rendered τὸ ἄσκι τὸ ἄδειο, according to § 57).

§ 294. The attribute genitive is placed, as a rule, after its noun; but, to secure a slight emphasis, before the noun and even *before* the article, but after any preposition: μιᾶς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι "a moment's patience means ten years' quiet," τῆς μικρότερης τὸ χρυσὸ βεργί "the golden rod of the younger (daughter)," σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι "into this poor maiden's house."

1. Note the free position of the gen. in TEXTS I. d. 5, τὸ σκέδιο θὰ πάρω τοῦ σπιτιοῦ, where the emphatic object is pushed to the beginning while the attributive gen. which belongs to it is left.

2. In Pontus and Cappadocia the gen. regularly is accorded the first place.

§ 295. Dependent clauses with νά (γιά νά), indirect interrogative clauses, predicate clauses with πῶς (ποῦ), consequential, and comparative clauses, as a rule, follow upon the principal sentence, only clauses like νὰ τὰ κοντολοῦμε "to sum up briefly" constituting fixed exceptions. Temporal clauses as regularly precede, in which case a single (emphatic) member of the principal sentence, or a member common to both, may be placed at the beginning; as, οἱ δράκοι σὰν ἄργησε ὁ Λάζαρος, ἐφοβήθ' καν "as L. delayed the *Draki* feared (the monsters, as L. delayed, feared)," ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε "when the king heard it he rejoiced." A position after the principal sentence is less common (apart from clauses with "until, as long as, before"); as, αὐτὸς φοβήθηκε σὰν τοῦ εἶπαν πῶς εἶναι τὸ βασ(ι)λόπουλο (TEXTS I. d. 1) "he was afraid when they told him that he was the king's son." Causal sentences may either precede or follow (those

with *γιατί* follow) the principal sentence, so likewise conditional sentences. Relative sentences connect closely with their antecedent, and thus sometimes secure a place within the principal sentence: *τὸ παιδί τὸ σαράγι, ποῦ τὸ παράγγελες, τό 'φκειασε* (I. d. 2) "the child has made the castle which you ordered"; but by means of the *καί* construction in place of the relative clause (§ 261) and by the rules for the position of the principal sentence the language can escape the necessity for such insertions: *e.g. καί πέφτει ἡ βούλα ποῦ τὴν εἶχε κρυμμένη* "and the ring fell, which he had kept concealed."

1. But even a relative clause may be separated from its antecedent: *e.g. μονάχα τὴ βούλα θέλω ὅπ' ἔχεις στὸ χέρι σου* (TEXTS I. d. 2) "only the signet-ring I wish which you hold in your hand."

2. Relational subject (also object) clauses with *ὁποῖος, ὅτι, (ὁ)ποῦ, ὅσοι* incline to come before the principal sentence, *exx. v.* § 264.

§ 296. Modern Greek, having only in a limited number of instances strictly prescribed the position of words, admits of all kinds of variations for artistic purposes. Poetry is in this respect more absolute for the sake of the rhythm: poetic deviations from the normal order of words occur rather frequently where they are not essentially required by the thought. In the following examples note the dislocation of elements that properly belong together: *ἀπ' τὴ μύτη του ιδέτε, ἡ εὐγένεια πῶς τρέχει* (TEXTS II. a. 8) "from his nose, see how nobility trickles," *ποιῶς μάγισσας θὰ τὰ λυτρώση χέρι;* (II. a. 23) "which witch's hand will free them?" *τῆς πατρίδος ἕνας νὰ γένη ἀρχηγός* (II. a. 1) "let there be one leader of his country," *μέσ' τ' οὐρανοῦ ἀρμενίζει τὴν ἡσυχὴν ἐρημιά* (II. a. 13) "floats in the vault of heaven's tranquil solitude," *μὲ μάτι βλέπω φλογερό* (II. a. 9) "I behold with flaming eye"—in which the essential elements of the sentence surround the less important. A favourite artistic device is chiasm: *e.g. τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια* (I. a. 2) "my army collect, assemble my warriors," *παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν* (I. a. 7) "the old beseech him, at his knees fall the young," *me kánni peráni, na peráni me kánni esú* (III. 1) "me thou permittest to die, to die thou permittest me," *ποῦ δὲν βλέπει μάτι ξένο, δὲν ἀκούει ξένο αὐτί* (II. a. 20)

“where gazes no eye of stranger, and no ear of stranger hears.”

The treatment of these things, however, does not properly belong to the sphere of grammar, but to that of style: grammar is concerned only with establishing the given facts and means of expression in the natural language.



**TEXTS.**



## I. FOLK LITERATURE.

### a. Folk Songs.

#### 1. Ἡ ἄλωσι τῆς Κωνσταντινούπολις.

a.

Καλόγρια ἔμαγέρευε ψαράκια στὸ τηγάνι,  
Καὶ μιὰ φωνή, ψηλὴ φωνὴ ἀπάνωθεν τῆς λέγει·  
„Πάψε, γριά, τὸ μαγερεῖο κ' ἢ Πόλι θὰ τουρκέψη.“  
„Ὅταν τὰ ψάρια πεταχτοῦν καὶ βγοῦν καὶ ζωντανέψουν,  
Τότες κι ὁ Τούρκος θενὰ μπῆ κ' ἢ Πόλι θὰ τουρκέψη.“ —  
Τὰ ψάρια πεταχτήκανε, τὰ ψάρια ζωντανέψαν,  
Κι ὁ ἀμιράς εἰσέβηκεν ἀτός του καβαλλάρις.

b.

Πῆραν τὴν πόλι, πῆραν τὴν, πῆραν τὴ Σαλονίκη,  
Πῆραν καὶ τὴν Ἁγιά Σοφιά, τὸ μέγα μοναστήρι,  
Ποῦ ἔχε τριακόσια σήμαντρα κ' ἐξήντα δυὸ καμπάνες·  
Κάθε καμπάνα καὶ παπᾶς, κάθε παπᾶς καὶ διάκος.  
Σιμὰ νὰ βγοῦν τὰ ἅγια κι ὁ βασιλιάς τοῦ κόσμου,  
Φωνὴ τοὺς ἦρτ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα·  
„Ἀφῆτ' αὐτὴ τὴν ψαλμωδιά, νὰ χαμηλώσουν τ' ἅγια·  
Καὶ στείλτε λόγο στὴ Φραγκιά, νὰ ἔρτουνε νὰ τὰ πιάσουν,  
Νὰ πάρουν τὸ χρυσὸ σταυρὸ καὶ τ' ἅγιο τὸ βαγγέλιο  
Καὶ τὴν ἁγία τράπεζα, νὰ μὴ τὴν ἀμολύνουν.“  
Σὰν τ' ἄκουσεν ἡ δέσποινα, δακρῦζουν οἱ εἰκόνες·  
„Σῶπασε, κυρὰ δέσποινα, μὴν κλαίγῃς, μὴ δακρῦζῃς·  
Πάλε μὲ χρόνους, μὲ καιρούς, πάλε δικά σας εἶναι.“

#### 2. Ὁ Διάκος.

Τρία πουλάκια κάθουνταν στοῦ Διάκου τὸ ταμπούρι.  
Τό 'να τηράει τὴ Λιβαδιά καὶ τ' ἄλλο τὸ Ζητούνι,

Τὸ τρίτο τὸ καλύτερο μοιριολογᾷ καὶ λέγει·  
 Πολλὴ μαυρίλα πλάκωσε, μαύρη σὰν καλιακούδα·  
 Μὴν ὁ Καλύβας ἔρχεται, μὴν ὁ Λεβεντογιάννης;  
 Οὐδ' ὁ Καλύβας ἔρχεται, οὐδ' ὁ Λεβεντογιάννης·  
 Ὅμῆρ Βρυώνης πλάκωσε μὲ δεκοχτῶ χιλιάδες.  
 Ὁ Διάκος σὰν τ' ἀγροίκησε, πολὺ τοῦ κακοφάνη·  
 Ψηλὴ φωνὴν ἐσήκωσε, τὸν πρῶτο του φωνάζει·  
 „Τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια,  
 Δὸς τους μπαρούτη περισσὴ καὶ βόλια μὲ τὲς φούχτες.  
 Γλήγορα· καὶ νὰ πιάσωμε κάτω στὴν Ἀλαμάνα,  
 Ποῦ ἔναι ταμπούρια δυνατὰ κι ὁμορφα μετερίζια.“  
 Παίρνουνε τὰ λαφρὰ σπαθιά καὶ τὰ βαρεῖα τουφέκια,  
 Στὴν Ἀλαμάνα φτάνουνε καὶ πιάνουν τὰ ταμπούρια·  
 „Καρδιά, παιδιὰ μου,“ φώναξε, „παιδιὰ, μὴ φοβηθῆτε.  
 Σταθῆτ' ἀντρεῖα σὰν Ἕλληνες καὶ σὰ Γραικοὶ σταθῆτε.“  
 Ἐκεῖνοι φοβηθήκανε κ' ἐσκόρπισαν στοὺς λόγγους.  
 Ἐμειν' ὁ Διάκος στὴ φωτιά μὲ δεκοχτῶ λεβέντες,  
 Τρεῖς ὥρες ἐπολέμαε μὲ δεκοχτῶ χιλιάδες.  
 Σκίστηκε τὸ τουφέκι του κ' ἐγίνηκε κομμάτια,  
 Σέρνει καὶ τὸ λαφρὸ σπαθὶ καὶ στὴ φωτιά χουμάει,  
 Ἐκοψε Τούρκους ἄπειρους κ' ἑπτὰ μπουλουκμπασιδες.  
 Καὶ τὸ σπαθὶ του σκίστηκεν ἀπάν' ἀπὸ τὴ φούχτα,  
 Κ' ἔπεσ' ὁ Διάκος ζωντανὸς εἰς τῶν ἐχτρῶν τὰ χέρια.  
 Χίλιοι τὸν πῆραν ἀπὸ ἔμπρὸς καὶ δυὸ χιλιάδες πίσω.  
 Κι Ὅμῆρ Βρυώνης μυστικὰ στὸ δρόμο τὸν ἐρώτα·  
 „Γένεσαι Τούρκος, Διάκο μου, τὴν πίστι σου ν' ἀλλάξης,  
 Νὰ προσκυνᾷς εἰς τὸ τζαμί, τὴν ἐκκλησιὰ ν' ἀφήσης;“  
 Κ' ἐκεῖνος τ' ἀπεκρίθηκε καὶ μὲ θυμὸ τοῦ λέγει·  
 „Πάτε κ' ἐσεῖς κ' ἡ πίστι σας, μουρτάτες, νὰ χαθῆτε.  
 Ἐγὼ Γραικὸς γεννήθηκα, Γραικὸς θανά πεθάνω.  
 Ἄν θέλετε χίλια φλωριά καὶ χίλιους μαχμουτιέδες,  
 Μόνον ἑπτὰ μερῶν ζωὴ θέλω νὰ μοῦ χαρίστε,  
 Ὅσο νὰ φτάσ' ὁ Ὀδυσσεὺς κι ὁ Βάγιας ὁ Θανάσις.“  
 Σὰν τ' ἄκουσ' ὁ Χαλίλ μπέης, ἀφρίζει καὶ φωνάζει·  
 „Χίλια πουγγιὰ σὰς δίνω ἔγὼ κι ἀκόμα πεντακόσια,  
 Τὸν Διάκο νὰ χαλάσετε, τὸν φοβερὸ τὸν κλέφτη·  
 Γιατί θὰ σβῆση τὴν Τουρκιὰ κι ὄλο μας τὸ ντεβλέτι.“  
 Τὸν Διάκο τότε παίρνουνε καὶ στὸ σουβλι τὸν βάζουν,  
 Ὅλορτο τὸν ἐστήσανε κι αὐτὸς χαμογελοῦσε.  
 Τοὺς ἔβριζε τὴν πίστι τους, τοὺς ἔλεγε μουρτάτες·



„Σκυλιά, κι ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη·  
 Ἄς εἶν' ὁ Ὀδυσσεὺς καλὰ κι ὁ καπετὰν Νικήτας·  
 Αὐτοὶ θὰ φάνε τὴν Τουρκιάν, θὰ κάψουν τὸ ντεβλέτι.“

### 3. Ὁ Στέργιος.

(Thessaly)

Κι ἂν τὰ ντερβένια τούρκεψαν, τὰ πήραν Ἀρβανίτες,  
 Ὁ Στέργιος εἶναι ζωντανός, πασάδες δὲν ψηφαί.  
 Ὅσο χιονίζουτε βουνὰ καὶ λουλουδίζουτε κάμποι  
 Κ' ἔχουν οἱ ράχες κρυὰ νερά, Τούρκους δὲν προσκυνούμε.  
 Πάμε νὰ λιμεριάσωμεν ὅπου φωλιάζουν λύκοι,  
 Σὲ κορφοβούνια, σὲ σπηλιές, σὲ ράχες καὶ ραχούλες.  
 Σκλάβοι στὲς χώρες κατοικοῦν καὶ Τούρκους προσκυνοῦνε,  
 Κ' ἐμεῖς γιὰ χώραν ἔχομε ρημιές κι ἄγρια λαγκάδια.  
 Παρὰ μὲ Τούρκους, μὲ θεριὰ καλύτερα νὰ ζοῦμε.

The same runs in phonetic transcription (to illustrate the pronunciation, cf. § 2) thus:

*Κ an da dervehá túrkepsan, ta píran Arvanítes,  
 o Stérgios íne zondanós, pasádes dembzifázi.  
 óso χ'ονίζουτε βουνά κε λουλουδίζουτε κάμποι,  
 κ' ἔχουν ι ράχ'ες κ'ρά νερά, Τούρκους dembroskínúme.  
 páme na limerióswomen opú fol'ázou líki,  
 se korfovúna, se spil'és, se ráχ'es ke raxúles.  
 sklávni stes chóres katikún ke Túrkous proskínúne,  
 kemís ja chóran éxome rimíés k' ázra laggádzja.  
 pará me Túrkous, me þeríá kalíttera na zúme.*

### 4. Ὁ ἀποχαιρετισμὸς τοῦ κλέφτη.

„Μάννα, σοῦ λέω, δὲν ἤμπορῶ τοὺς Τούρκους νὰ δουλεύω,  
 Δὲν ἤμπορῶ, δὲ δύναμαι, ἐμάλλιασ' ἡ καρδιά μου.  
 Θὰ πάρω τὸ τουφέκι μου, νὰ πάω νὰ γένω κλέφτης,  
 Νὰ κατοικήσω στὰ βουνὰ καὶ στὲς ψηλὲς ραχούλες,  
 Νὰ ἔχω τοὺς λόγγους συντροφιά, μὲ τὰ θεριὰ κουβέντα,  
 Νὰ ἔχω τὰ χιόνια γιὰ σκεπή, τοὺς βράχους γιὰ κρεβάτια,  
 Νὰ ἔχω μὲ τὰ κλεφτόπουλα καθημερινὸ λιμέρι.  
 Θὰ φύγω, μάννα, καὶ μὴν κλαίς, μόν' δό μου τὴν εὐχή σου,  
 Κ' εὐχήσου μέ, μαννούλα μου, Τούρκους πολλοὺς νὰ σφάξω.  
 Καὶ φύτεψε τρανταφυλλιά καὶ μαῦρο καρυοφύλλι  
 Καὶ πότιζέ τα Ζάχαρι καὶ πότιζέ τα μόσκο·  
 Κι ὅσο π' ἀνθίζουτε, μάννα μου, καὶ βγάνουτε λουλούδια,  
 Ὁ γιὸς σου δὲν ἀπέθανε καὶ πολεμάει τοὺς Τούρκους·

Κι ἂν ἔρθῃ μέρα θλιβερή, μέρα φαρμακωμένη,  
 Καὶ μαραθοῦν τὰ δυὸ μαζὶ καὶ πέσουν τὰ λουλούδια,  
 Τότε κ' ἐγὼ θὰ λαβωθῶ, τὰ μαῦρα νὰ φορέσης.“ —  
 Δώδεκα χρόνοι πέρασαν καὶ δεκαπέντε μῆνες,  
 Π' ἀνθίζαν τὰ τραντάφυλλα κι ἀνθίζαν τὰ μπουμπούκια.  
 Καὶ μιὰν αὐγὴ 'νοιζάτικη, μιὰ πρώτη τοῦ Μαΐου,  
 Ποῦ κελαϊδοῦσαν τὰ πουλιὰ κι ὁ οὐρανὸς γελοῦσε,  
 Μὲ μιᾶς ἀστράφτει καὶ βροντᾶ καὶ γίνεται σκοτάδι·  
 Τὸ καρυοφύλλι στέναξε, τρανταφυλλιὰ δακρῦζει,  
 Μὲ μιᾶς ξεράθηκαν τὰ δυὸ κ' ἐπέσαν τὰ λουλούδια·  
 Μαζὶ μ' αὐτὰ σωριάστηκε κ' ἡ δόλια του μαννούλα.

### 5. Οἱ Κλέφτες καὶ ἡ ἄνοιξι.

(Epirus)

“Ἦσυχά ποῦ εἶναι τὰ βουνά, ἦσυχοι ποῦ εἶν' οἱ κάμποι!  
 Δὲν καρτεροῦνε θάνατο, γεράματα δὲν ἔχουν,  
 Μόν' καρτεροῦν τὴν ἄνοιξι, τὸ Μάϊ, τὸ καλοκαίρι,  
 Νὰ ἰδοῦν τοὺς Βλάχους στὰ βουνά, νὰ ἰδοῦν τὲς Βλαχοπούλες,  
 Ν' ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὲς φλογέρες,  
 Βόσκοντας τὰ κοπάδια τους μὲ τὰ χοντρά κουδούνια.  
 “Οντας θὰ στήσουν τὰ μαντριά, τὴν ἀρτυσιὰ νὰ φτειάσουν,  
 Θὰ βγοῦν καὶ τὰ κλεφτόπουλα νὰ παίζουν, νὰ χορεύουν.  
 Συχνὰ συχνὰ θὰ ροβολᾶν στοὺς κάμπους τῶν Φερσάλων,  
 Νὰ πιάνουν Τούρκους ζωντανούς, νὰ γδύνουν σκοτωμένους,  
 Νὰ φέρνουν γρόσια καὶ φλωριὰ κ' ἐκεῖ νὰ τὰ μοιράζουν,  
 Καὶ νὰ χαρίζουν κάνα δυὸ στὲς ἄσπρες Βλαχοπούλες,  
 Κλέφτοντας καὶ κάνα φιλιὶ καὶ γλυκοπαιγνιδάκι.

### 6. Χελιδόνισμα.

Χελιδόνη ἔρχεται,  
 Θάλασσαν ἀπέρασε,  
 Τὴ φωλιὰ θεμέλιωσε,  
 Κάθισε κ' ἐλάλησε·  
 Μάρτι, Μάρτι χιονερὲ  
 Καὶ Φλεβάρη βροχερέ.  
 Ὁ Ἀπρίλις ὁ γλυκὺς  
 Ἔφτασε, δὲν εἶν' μακρὺς·  
 Τὰ πουλάκια κελαϊδοῦν,  
 Τὰ δεντράκια φυλλανθοῦν,

Τὰ ὀρνίθια νὰ γεννοῦν  
 Ἄρχινοῦν καὶ νὰ κλωσσοῦν.  
 Τὰ κοπάδια Ξαρχινοῦν  
 Ν' ἀναβαίνουν στὰ βουινιά,  
 Τὰ κατσίκια νὰ πηδοῦν  
 Καὶ νὰ τρώγουν τὰ κλαδιά·  
 Ζῶα, ἄνθρωποι, πουλιὰ  
 Χαίρονται ἀπὸ καρδιάς·  
 Ἐπαψαν τὰ παγωτιὰ  
 Καὶ τὰ χιόνια κί ὁ βοριάς.  
 Μάρτι, μάρτι χιονερὲ  
 Καὶ Φλεβάρι λασπερέ.  
 Ἦρτ' Ἀπρίλις ὁ καλός,  
 Μάρτι πρίτς, Φλεβάρι πρίτς.

#### 7. Ὁ Χάρος καὶ οἱ Ψυχές.

Γιατ' εἶναι μαῦρα τὰ βουνὰ καὶ στέκουν βουρκωμένα;  
 Μὴν' ἄνεμος τὰ πολεμᾷ; μήνα βροχὴ τὰ δέρνει;  
 Κι οὐδ' ἄνεμος τὰ πολεμᾷ κί οὐδὲ βροχὴ τὰ δέρνει·  
 Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμμένους·  
 Σέρνει τοὺς νιοὺς ἀπὸ μπροστά, τοὺς γέροντες κατόπι,  
 Τὰ τρυφερὰ παιδόπουλα στή σέλλ' ἀραδιασμένα.  
 Παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν·  
 „Χάρε μου, κόνεψ' εἰς χωριό, κόνεψ' εἰς κρύα βρύσι,  
 Νὰ πιοῦν οἱ γέροντες νερὸ κ' οἱ νιοὶ νὰ λιθαρίσουν,  
 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.“  
 „Κι οὐδ' εἰς χωριὸ κονεύω ἴγῳ κί οὐδὲ εἰς κρύα βρύσι,  
 Ἐρχοντ' οἱ μάννες γιὰ νερό, γνωρίζουν τὰ παιδιά των·  
 Γνωρίζονται τ' ἀντρόγυνα καὶ χωρισμὸ δὲν ἔχουν.“

#### 8. Χάρος.

(Cephalonia)

Ἀκούστε τί διαλάλησε τοῦ πρικοῦ Χάρου ἡ μάννα·  
 „Πόχουν παιδιά, ἄς τὰ κρύψουνε, κί ἀδέρφια, ἄς τὰ φυλάξουν,  
 Γυναῖκες τῶν καλῶν ἀντρῶν νὰ κρύψουνε τοὺς ἀντρες!  
 Κί ὁ Χάρος συτυρίζεται γιὰ νὰ ἴβγη νὰ κρουσέψη.“  
 Μὰ νὰ τον καὶ κατέβαινε τσοῦ κάμπους καβελλάρις.  
 Μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του,  
 Σέρνει στελέττα δικοπα, σπαθιά ξεγυμνωμένα·

Στελέττα τὰ ἴχει γιὰ καρδιές, σπαθιά γιὰ τὰ κεφάλια.  
 Στέκω καὶ τὸν περικαλῶ, τὰ χέρια σταυρωμένα·  
 „Χάρο, γιὰ δὲ πληρώνεσαι, γιατί δὲν παίρνεις ἄσπρα;  
 Πᾶρε τοῦν πλούσιων τὰ φλωριά καὶ τοῦ φτωχῶν τὰ τρόσια,  
 Καὶ πᾶρε καὶ τοῦν πένητων τ' ἀμπελοχώραφά τους!“  
 Κ' ἐκεῖνος μ' ἀποκρίθηκε σὰ σκύλος μανιαμένος·  
 „Νὰ χαροῦν οἱ πλούσιοι τὰ φλωριά καὶ οἱ φτωχοὶ τὰ τρόσια,  
 Νὰ χαίρουνται κ' οἱ πένητες τ' ἀμπελοχώραφά τους!  
 Κ' ἐγὼ παίρνω ὁμορφα κορμιά, τ' ἀγγελοκαμωμένα,  
 Νὰ τσηγαρίζω τσ' ἀδερφές, νὰ λαχταρίζω μάννες  
 Καὶ νὰ χωρίζω ἀντρόγυνα, τὰ πολυαγαπημένα.“  
 Ὡ θὲ μεγαλοδύναμε, πολλὰ καλὰ ποῦ κάνεις,  
 Πολλὰ καλὰ μᾶς ἔκαμες, μὰ ἓνα καλὸ δὲν κάνεις·  
 Γιοφύρι μέσ' στὸ πέλαγο, σκάλα στὸν κάτω κόσμο,  
 Νὰ κατεβαίνουν οἱ ἀδερφές, νὰ κατεβαίνουν οἱ μάννες,  
 Ν' ἀνεβοκατεβαίνουνε καλῶν ἀντρῶν γυναῖκες.

### 9. Ὁ Χάρος καὶ ὁ τσοπάνης.

(Arachova)

Τὸ βλέπεις κείνο τὸ βουνὸ ποῦ ἴναι ψηλὸ καὶ μέγα,  
 Πῶχ' ἀνταρούλα στὴν κορφή καὶ καταχνιά στὴ ρίζα;  
 Ἄπέκεινα κατέβαινε ἓνας ντελὴ λεβέντης,  
 Φέρνει τὸ φέσι του στραβὰ καὶ τὸν γαμπὰ στριμμένο.  
 Κι ὁ Χάρος τὸν ἐβίγλισεν ἀπὸ ψηλὴ ραχοῦλα,  
 Βγῆκε καὶ τὸν ἀπάντησε σ' ἓνα στενὸ σοκάκι.  
 „Καλὴ μέρα σου, Χάρο μου.“ — „Καλῶς τον τὸν λεβέντη.  
 Λεβέντη, ποῦθεν ἔρχεσαι, λεβέντη, ποῦ παταίνεις;“  
 „Γώ; ἴπὸ τὰ πρόβατ' ἔρχομαι, στὸ σπίτι μου παταίνω,  
 Πάγω νὰ πάρω τὸ ψωμί καὶ πίσω νὰ γυρίσω.“  
 „Λεβέντη, μῶστειλε ὁ Θεὸς νὰ πάρω τὴν ψυχὴ σου.“  
 „Δίχως ἀρρώστια κι ἀφορμὴ ψυχὴ δὲν παραδίδω.  
 Γιά· ἔβγα νὰ παλέψωμε σὲ μαρμαρένι' ἄλωνι,  
 Κι ἂν μὲ νικήσης, Χάρο μου, νὰ πάρης τὴν ψυχὴ μου,  
 Κι ἂν σὲ νικήσω, Χάρο μου, νὰ πάρω τὴν ψυχὴ σου.“  
 Πιαστήκαν καὶ παλέψανε δυὸ νύχτες καὶ τρεῖς μέρες,  
 Κι αὐτοῦ τὴν τρίτη τὴν αὐγὴ κοντὰ στὸ γιόμα γιόμα  
 Φέρν' ὁ λεβέντης μιὰ βολά, τοῦ Χάρου κακοφάνη,  
 Ἄπ' τὰ μαλλιά τὸν ἄδραξε, στὴ γῆν τὸν ἀβροντάει,  
 Ἄκουν τὸ νιὸν καὶ βόγγιζε καὶ βαρυναστενάζει·  
 „Ἄσε με, Χάρο μ', ἄσε με τρεῖς μέρες καὶ τρεῖς νύχτες·

Τές δυὸ νὰ φάγω καὶ νὰ πιῶ, τὴ μιὰ νὰ σεργιανίσω,  
 Νὰ πάω, νὰ διῶ τοὺς φίλους μου, νὰ διῶ καὶ τοὺς δικούς μου,  
 Πῶχω γυναῖκα παρανιά, καὶ χήρα δὲν τῆς πρέπει,  
 Πῶχω καὶ δυὸ μικρούτσικα, κι ὀρφάνια δὲν τοὺς πρέπει,  
 Πῶχω τὰ πρόβατ' ἄκουρα καὶ τὸ τυρὶ στὸ κάδι.“  
 Κι αὐτοῦ κοντὰ στὸ δειλινὸ τὸν καταβάν' ὁ Χάρος.

### 10. Μοιρολόγι.

(Cephalonia)

„Εὐτοῦ ποῦ ἐκίνησες νὰ πᾶς στ' ἀγύρικο ταξίδι,  
 Στὸν θεὸν σ' ὀρκίζω νὰ μοῦ 'πῆς, πότε νὰ σὲ προσμένω,  
 Νὰ ρίξω ρόδα στὴν αὐλή, τραντάφυλλα στὴν πόρτα,  
 Νὰ φτειάσω γιόμα νὰ γευτῆς καὶ δείπνο νὰ δειπνήσης,  
 Νὰ στρώσω καὶ τὴν κλίνη σου, νὰ πέσης νὰ πλαγιάσης.“  
 „Ἄ φτειάσης γιόμα, γέψου το, καὶ δείπνο, δείπνησέ το,  
 Κι ἂ στρώσης καὶ τὴν κλίνη μου, πέσε, κοιμήσου ἀπάνω!  
 Κ' ἐγὼ πάγω στὴ μαύρη γῆς, στ' ἀραχνιασμένο χῶμα,  
 Κ' ἔχω τὴ γῆς γιὰ πάπλωμα, τὸ χῶμα γιὰ σεντόνι,  
 Καὶ γεύομαι τὸν κουρνιαχτό, δειπνάω ἀπὸ τὸ χῶμα  
 Καὶ πίνω τ' ὠριοστάλαχτο τσῆ πλάκας τὸ φαρμάκι.“  
 „Ἄν ἀπεφάσισες νὰ πᾶς, νὰ μὴ ματαγυρίσης,  
 Ἄνοιξε τὰ ματάκια σου κ' ἰδὲς μιὰ μπάντα κι ἄλλη  
 Κι ἄφσε ὑγεία στὸ σπίτι σου κ' ὑγεία στοὺς ἐδικούς σου  
 Καὶ σῆκω πάρε μίσεψε, σηκώσου πάρε φεύγα,  
 Πριτὰ σοῦ σύρουν θυμιατό, σὲ ψάλλουν οἱ παπάδες,  
 Πριτὰ σὲ περιλάβουνε τσῆ γῆς οἱ κληρονόμοι.“

### 11. Ὁ Βουρκόλακας.

Μάννα, μὲ τοὺς ἐννιά σου γιούς καὶ μὲ τὴ μιὰ σου κόρη,  
 Τὴ κόρη τὴ μονάκριβη τὴ πολυαγαπημένη,  
 Τὴν εἶχες δώδεκα χρονῶν κ' ἥλιος δὲ σοῦ τὴν εἶδε,  
 Στὰ σκοτεινὰ τὴν ἔλουζες, στ' ἄφεγγα τὴν ἐπλέκες,  
 Στ' ἄστρη καὶ στὸν αὐγερινὸ τσ' ἔφκειανες τὰ σγουρά της·  
 Ὅπου σοῦ φέρναν προξενιὰν ἀπὸ τὴ Βαβυλώνη,  
 Νὰ τὴν παντρέψης μακρειά, πολὺ μακρειά στὰ ξένα·  
 Ὅχτ' ἀδερφοὶ δὲ θέλουνε κι ὁ Κωσταντῖνος θέλει·  
 „Δός τηνε, μάννα, δός τηνε τὴν Ἀρετὴ στὰ ξένα,  
 Στὰ ξένα 'κεῖ ποῦ περβατῶ, στὰ ξένα ποῦ παραίνω,  
 Νὰ 'χω κ' ἐγὼ παρηγοριά, νὰ 'χω κ' ἐγὼ κονάκι.“

„Φρόνιμος είσαι, Κωσταντή, κι άσχημ' άπηλογήθης·  
 Κι άν μῶρθη, γιέ μου, θάνατος, κι άν μῶρθη, γιέ μ', άρρώστια,  
 Κι άν τύχη πίκρα γή χαρά, ποιός θα μου τήνε φέρη;“  
 Τό Θιο τής έβαλ' έγγυτή και τους άγιους μαρτύρους,  
 „Αν τύχη κ' έρθη θάνατος, άν τύχη κ' έρθ' άρρώστια,  
 Κι άν τύχη πίκρα γή χαρά, νά πάη νά τήνε φέρη.  
 Και σάν τήν έπαντρέψανε τήν Άρετή στα Ξένα,  
 Κ' έμπήκε χρόνος δίσεφτος και μήνας όργισμένος  
 Κ' έπεσε τό θανατικό κ' οί έννια 'δερφοί πεθάναν,  
 Βρέθηκ' ή μάνα μοναχή σάν καλαμιά στόν κάμπο·  
 Στ' όχτώ μνήματα δέρνεται, στ' όχτώ μοιριολογáει,  
 Στου Κωσταντίνου τό θαφτό τές πλάκες άνασκώνει·  
 „Σήκου, Κωσταντινάκι μου, τήν Άρετή μου θέλω·  
 Τό Θιο μου 'βάλες έγγυτή και τους άγιους μαρτύρους,  
 „Αν τύχη πίκρα γή χαρά, νά πάς νά μου τή φέρης.“  
 Τ' άνάθεμα τόν έβγαλε μέσ' άπό τό κιβούρι·  
 Κάνει τό σύγνεφ' άλογο και τ' άστρο σαλιβάρη  
 Και τό φεγγάρι συντροφιά και πάει νά τήνε φέρη.  
 Παίρνει τά όρη πίσω του και τά βουνά μπροστά του,  
 Βρίσκει την κ' έχτενίζουνταν όζου στο φεγγαράκι·  
 Άπό μακρειά τή χαιρετá κι άπό μακρειά τής λέγει·  
 „Περβάτησ', Άρετούλα μου, κυράνα μας σε θέλει.“  
 „Άλλοίμον' άδερφάκι μου, και τ' είναι τουτ' ή ώρα;  
 Άνίσως κ' είναι για χαρά, νά βάλω τά χρυσά μου,  
 Κι άν είναι πίκρα, πές μου τα, νά 'ρτω κατά πώς είμαι.“  
 „Περβάτησ', Άρετούλα μου, κ' έλα κατά πώς είσαι.“  
 Στη στράτα που διαβαίνανε, στη στράτα που παγαίναν,  
 Άκούν πουλιά και κιλαδούν, άκούν πουλιά και λένε·  
 „Ποιός είδε κόρην όμορφη νά σέρν' ό πεθαμμένος;“  
 „Άκουσες, Κωσταντάκι μου, τί λένε τά πουλάκια;  
 Ποιός είδε κόρην όμορφη νά σέρν' ό πεθαμμένος;“  
 „Λωλά πουλιά κι άς κιλαδούν, λωλά πουλιά κι άς λένε.“  
 Και παρακεί που πάγαιναν, κι άλλα πουλιά τους λένε·  
 „Τί βλέπομε τά θλιβερά, τά παραπονεμένα,  
 Νά περβατούν οί ζωντανοί με τους άπεθαμμένους!“  
 „Άκουσες, Κωσταντάκι μου, τί λένε τά πουλάκια;  
 Πώς περβατούν οί ζωντανοί με τους άπεθαμμένους.“  
 „Πουλάκια 'ναι κι άς κιλαδούν, πουλάκια 'ναι κι άς λένε.“  
 „Φοβούμαι σ', άδερφάκι μου, και λιβανιές μυρίζεις.“  
 „Έχτές βραδύς επήγαμε πέρα στόν 'Αϊ-Γιάννη,

Κ' ἐθύμιασέ μας ὁ παπᾶς μὲ περισσὸ λιβάνι.  
 Καὶ παρεμπρὸς ποῦ πήγανε, κι ἄλλα πουλιὰ τοὺς λένε·  
 „ὦ Θεὲ μεγαλοδύναμε, μεγάλο θᾶμα κάνεις,  
 Τέτοιαν πανώρια λυγερὴ νὰ σέρνη πεθαμμένους.“  
 Τ' ἄκουσε πάλ' ἡ Ἄρετὴ κ' ἐράγισ' ἡ καρδιά της.  
 „Ἄκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;  
 Πές μου, ποῦ 'ν' τὰ μαλλάκια σου, τὸ πιγworò μουστάκι;“  
 „Μεγάλῃ ἀρρώστια μ' εὔρηκε, μ' ἔρριξε τοῦ θανάτου,  
 Ποῦ 'πέσαν τὰ ξανθὰ μαλλιά, τὸ πιγworò μουστάκι.“  
 Βρίσκουν τὸ σπῖτι κλειδωτὸ κλειδομανταλωμένο,  
 Καὶ τὰ σπιτοπαράθυρα ποῦ 'ταν ἀραχνιασμένα.  
 „Ἄνοιξε, μάννα μ', ἄνοιξε καὶ νὰ τὴν Ἄρετὴ σου.“  
 „Ἄν εἶσαι Χάρος, διάβαινε, κι ἄλλα παιδιὰ δὲν ἔχω·  
 Ἡ δόλια ἡ Ἄρετούλα μου λείπει μακριὰ στὰ ξένα.“  
 „Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ μ' ὁ Κωσταντῆς σου·  
 Ἐγγυτὴ σῶβαλα τὸ Θεὸ καὶ τοὺς ἅγιους μαρτύρους,  
 Ἄν τύχη πίκρα γῆ χαρά, νὰ πᾶ νὰ σοῦ τὴ φέρω.“  
 Κι ὥστε νὰ 'βγῆ στὴν πόρτα της, ἐβγῆκεν ἡ ψυχὴ της.

## 12. Τὸ γιοφύρι τῆς Ἄρτας.

(Corfu)

Σαράντα πέντε μάστοροι κ' ἐξήντα μαθητάδες  
 Τρεῖς χρόνους ἐδουλεύανε τῆς Ἄρτας τὸ γιοφύρι·  
 Ὀλημερὶς ἐχτίζανε κι ἀπὸ βραδὺ γκρεμιέται.  
 Μοιριολογοῦν οἱ μάστορες καὶ κλαίν οἱ μαθητάδες·  
 „Ἄλλοίμονο στοὺς κόπους μας, κρίμα στὲς δούλεψές μας,  
 Ὀλημερὶς νὰ χτίζωμε, τὸ βράδυ νὰ γκρεμιέται.“  
 Καὶ τὸ στοιχειὸ ποκρίθηκεν ἀπ' τὴ δεξιὰ καμᾶρα·  
 „Ἄν δὲ στοιχειώσεται ἄνθρωπο, τείχος δὲ θεμελιώνει·  
 Καὶ μὴ στοιχειώσεται ὄρφανό, μὴ ξένο, μὴ διαβάτη,  
 Παρὰ τοῦ πρωτομάστορα τὴν ὥρια τὴ γυναῖκα,  
 Πῶρχετ' ἀργὰ τ' ἀποταχειά, πῶρχετ' ἀργὰ στὸ γιόμα.“  
 Τ' ἄκουσ' ὁ πρωτομάστορας καὶ τοῦ θανάτου πέφτει,  
 Κάνει γραφὴ καὶ στέλνει τὴν μὲ τὸ πουλὶ τ' ἀηδόνη·  
 „Ἄργὰ ντυθῆ, ἀργ' ἀλλαχτῆ, ἀργὰ νὰ πάη στὸ γιόμα,  
 Ἄργὰ νὰ πάη καὶ νὰ διαβῆ τῆς Ἄρτας τὸ γιοφύρι.“ —  
 Καὶ τὸ πουλὶ παράκουσε κι ἄλλιως ἐπήγε κ' εἶπε·  
 „Γοργὰ ντύσου, γοργ' ἄλλαξε, γοργὰ νὰ πᾶς τὸ γιόμα,  
 Γοργὰ νὰ πᾶς καὶ νὰ διαβῆς τῆς Ἄρτας τὸ γιοφύρι.“

Νά τηνε καὶ Ξανάφανεν ἀπὸ τὴν ἄσπρη στράτα·  
 Τὴν εἶδ' ὁ πρωτομάστορας, ραγίζει' ἡ καρδιά του.  
 Ἄπο μακρειὰ τοὺς χαιρετᾶ κι ἀπο μακρειὰ τοὺς λέγει·  
 „Γειά σας, χαρά σας, μάστορες, καὶ σεῖς οἱ μαθητάδες,  
 Μὰ τί ἔχει ὁ πρωτομάστορας κ' εἶν' ἔτσι χολιασμένος;“  
 „Τὸ δαχτυλίδι τῶπεσε στὴν πρώτη τῆ καμάρα,  
 Καὶ ποιὸς νὰ μπῆ καὶ ποιὸς νὰ βγῆ, τὸ δαχτυλίδι νὰ ἔβρη;“  
 „Μάστορα, μὴν πικραίνεσαι κ' ἐγὼ νὰ πὰ σ' τὸ φέρω·  
 Ἐγὼ νὰ μπῶ κ' ἐγὼ νὰ βγῶ, τὸ δαχτυλίδι νὰ ἔβρω.“  
 Μηδὲ καλὰ κατέβηκε, μηδὲ στὴ μέσ' ἐπήγε·  
 „Τράβα, καλέ μ', τὴν ἄλυσο, τράβα τὴν ἀλυσίδα,  
 Τί ὄλον τὸν κόσμ' ἀνάγειρα καὶ τίποτες δὲν ἠῦρα.“ —  
 “Ενας πηχάει μὲ τὸ μυστρί κι ἄλλος μὲ τὸν ἀσβέστη,  
 Παίρνει κι ὁ πρωτομάστορας καὶ ρίχνει μέγα λίθο·  
 „Ἀλλοίμονο στὴ μοῖρα μας, κρίμα στὸ ριζικὸ μας,  
 Τρεῖς ἀδερφάδες ἤμασταν κ' οἱ τρεῖς κακογραμμένες,  
 Ἡ μιά ἔχτισε τὸ Δούναβι κ' ἡ ἄλλη τὸν Αὐλῶνα,  
 Κ' ἐγὼ ἢ πλιὸ στερνότερη τῆς Ἄρτας τὸ γιοφύρι.  
 Καθὼς τρέμ' ἡ καρδούλα μου, νὰ τρέμη τὸ γιοφύρι,  
 Κι ὡς πέφτουν τὰ μαλλάκια μου, νὰ πέφτουν οἱ διαβάτες.“  
 „Κόρη, τὸν λόγον ἄλλαξε κι ἄλλη κατάρρα δῶσε,  
 Πῶχεις μονάκριβ' ἀδερφό, μὴ λάχη καὶ περάση.“  
 Κι αὐτὴ τὸν λόγον ἄλλαξε κι ἄλλη κατάρρα δίνει·  
 „Σίδερον ἢ καρδούλα μου, σίδερο τὸ γιοφύρι,  
 Σίδερο τὰ μαλλάκια μου, σίδερο κ' οἱ διαβάτες.  
 Τί ἔχω ἔδερφὸ στὴν ξενιτειά, μὴ λάχη καὶ περάση.“

## 13. Ναννάρισμα.

(Cyprus)

Νανὰ νανὰ τὸ γιούδι μου  
 Καὶ τὸ παλληκαρούδι μου,  
 Κοιμήσου γιούδι μ' ἀκριβό,  
 Κ' ἔχω νὰ σοῦ χαρίσω·  
 Τὴν Ἀλεξάντρια Ζάχαρι  
 Καὶ τὸ Μισίρι ρύζι  
 Καὶ τὴν Κωσταντινούπολι  
 Τρεῖς χρόνους νὰ ὀρίζης·  
 Κι ἀκόμη ἄλλα τριὰ χωριά,  
 Τριὰ μοναστηράκια·



Στὲς χώρες σου καὶ στὰ χωριά  
 Νὰ πὰς νὰ σεργιανίσῃς,  
 Στὰ τρία μοναστήρια σου  
 Νὰ πὰς νὰ προσκυνήσῃς.

#### 14. Ἡ Ξενιτειά.

„Σ’ ἀφήνω γειά, μαννούλα μου, σ’ ἀφήνω γειά, πατέρα,  
 Ἔχετε γειά, ἄερφάκια μου, καὶ σεῖς Ξαδερφοπούλες.  
 Θὰ φύγω, θὰ Ξενιτευτῶ, θὰ πάω μακριὰ στὰ Ξένα·  
 Θὰ φύγω, μάννα, καὶ θὰ ῥτῶ καὶ μὴν πολυλυπειέσαι.  
 Ἄπο τὰ Ξένα ποῦ βρεθῶ, μηνύματα σοῦ στέλνω  
 Μὲ τὴ δροσιὰ τῆς ἀνοιξίς, τὴν πάχνη τοῦ χειμῶνα  
 Καὶ μὲ τ’ ἀστέρια τ’ οὐρανοῦ, τὰ ρόδα τοῦ Μαΐου.  
 Θανά σοῦ στέλνω μάλαμα, θανά σοῦ στέλν’ ἀσήμι,  
 Θανά σοῦ στέλνω πράματα π’ οὐδὲ τὰ συλλογιέσαι.“  
 „Παιδί μου, πάαινε στὸ καλὸ κι ὄλ’ οἱ ἄγιοι κοντά σου,  
 Καὶ τῆς μαννούλας σου ἡ εὐχὴ νὰ ἴναι γιὰ φυλαχτὸ σου,  
 Νὰ μὴ σὲ πιάνη βάσκαμα καὶ τὸ κακὸ τὸ μάτι.  
 Θυμήσου με, παιδάκι μου, κ’ ἐμὲ καὶ τὰ παιδιά μου,  
 Μὴ σὲ πλανέσ’ ἡ Ξενιτειά καὶ μᾶς ἀλησμονήσῃς.“  
 „Κάλλιο, μαννούλα μου γλυκειά, κάλλιο νὰ σκάσω πρῶτα,  
 Παρὰ νὰ μὴ σᾶς θυμηθῶ στὰ ἔρημα τὰ Ξένα.“ —  
 Δώδεκα χρόν’ ἀπέρασαν καὶ δεκαπέντε μῆνες,  
 Καράβια δὲν τὸν εἶδανε, ναύτες δὲν τότε Ξέρουν.  
 Πρῶτο φιλί — ἴναστέναξε, δεύτερο — τὸν πλανάει,  
 Τρίτο φιλί φαρμακερό — τὴ μάνν’ ἀλησμονάει.

#### 15. Ὁ μπιστικὸς φίλος.

(Crete)

Οὔλον τὸν κόσμον γύρευσα, πονέντε καὶ λεβάντε,  
 Νὰ βρῶ ἴνα φίλον μπιστικὸν σὰν καὶ τὸν ἀπατό μου.  
 Δὲν ἦρα φίλον μπιστικὸν μηδ’ ἀδερφὸ καλλιάν του  
 Σὰν τὸ σπαθάκι μ’ ἀδερφό, σὰν τὸ πουγγί μου φίλο.  
 Κι ὅπου καυγὰς καὶ πόλεμος, πολέμα σὺ σπαθί μου,  
 Κι ὅπου ἴναι γάμος καὶ χαρά, ἔόδιαζε σὺ πουγγί μου.

#### 16. Ἡ πέρδικα.

Μιά πέρδικα καυκήστηκε σ’ ἀνατολὴ σὲ δύσι,  
 Πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ.  
 Ὁ κυνηγὸς σὰν τ’ ἄκουσε, πολὺ τοῦ κακοφάνῃ,

Ρίχνει τὰ βρόχια στὸ γιολό, τὰ ξόβεργα στοὺς κάμπους,  
 Τὰ δίχτυα τὰ μεταξωτὰ στὴ βρύσι στὴ χιονάτη·  
 Πάγει ἢ πέρδικα νὰ πιῆ καὶ πιάνει' ἀπ' τὴ μύτη.  
 „Ἀχαμνοπιάσ' με, κυνηγέ· τὴρ' ἢ ψυχὴ μου βγαίνει.“  
 Καὶ μὲ τ' ἀχαμνοπιάσματα κάνει φτερὰ καὶ φεύγει·  
 „Ὡρα νὰ σ' εὔρη, κυνηγέ, ἀχαμνοκυνηγάρι·  
 Ἀφήκες τέτοια πέρδικα, νὰ σοῦ τὴν πάρουν ἄλλοι.“

17. Ἡ χορεύτρια.  
 (Dancing Song, Epirus)

Σήμερα μέρα Πασχαλιά,  
 Σήμερα πανηγύρι,  
 Κι ὅλες οἱ κόρες σιάζονται  
 Εἰς τὸ χορὸ νὰ βγοῦνε.  
 Γιὰ φέρτε τὰ στολίδια μου,  
 Γιὰ φέρτε τὸ γυαλί μου,  
 Νὰ στολιστῶ, νὰ γυαλιστῶ,  
 Νὰ βγῶ σὰν περδικούλα,  
 Νὰ πάω νὰ στρώσω τὸ χορὸ  
 Κάτω στὸ μεσοχώρι,  
 Νὰ σκύνω τὰ ματάκια μου,  
 Νὰ ρίχν' ἀστροπελέκια,  
 Νὰ κάμω Τούρκους νὰ σφαγοῦν,  
 Ρωμιοὺς ν' ἀλλοπιστήσουν,  
 Νὰ κάμω τὸ Μεχμέταγα  
 Νὰ χάση τὰ δεφτέρια,  
 Νὰ κάμω τὸν πρωτόπαπα  
 Νὰ χάση τὰ πασχάλια.

18. Ἐρωτικὸν παράπονο.  
 (Thera)

Ἐχτὲς βραδὺ ἀπέρασα ἀπὸ τὴ γειτονιά σου,  
 Ἦκουσα καὶ σὲ ἴμαλωνα ἢ σκύλα ἢ κερά σου.  
 Καὶ πάλι ξαναπέρασα, θέλω νὰ σ' ἀρωτήσω,  
 Γιὰ νὰ μοῦ πῆς τὴν πίκρα σου νὰ σὲ παρηγορήσω.  
 „Κρῖνε μου σὺ τὴν πίκρα μου, τὴν παραπόνεσί μου,  
 Ἦκουσα ἄλλη ν' ἀγαπᾶς καὶ χάνω τὴ Ζωή μου.“  
 „Ψόματα, κρυσταλλένια μου, ψόματα, χλιά μου βρύσι,  
 Ψόματα μοῦ τὰ βγάλανε, λιγνὸ μου κυπαρίσσι.“

„Αφ' ἄλλη νιά δὲν ἀγαπᾶς, μόν' ἀγαπᾶς ἐμένα,  
 Ἐχτὲς βραδὺ ἀπέρασες, γιατί δὲ μὲ 'χαιρέτας;“  
 „Ἡ μάννα σου κι ἀφέντης σου, ὁ θεῖός σου κι ἀδερφός σου  
 Ἦτανε εἰς τ' ἀπλάϊ σου, τ' ἀπλάϊ τὸ δικό σου.“  
 „Ἐσὺ νὰ κλίνης κεφαλὴ καὶ μάθια πρὸς ἐμένα,  
 Κ' ἐγὼ τὸ καταλάβαινα πῶς χαιρετᾶς ἐμένα.“  
 „Νὰ κάμω θέλω δυὸ δουλειές, τὴ μιὰ θὰ ξετελέψω,  
 Νὰ πάρω καὶ τσοὶ φίλοι μου γιὰ νὰ ῥθω νὰ σὲ κλέψω.“  
 „Δὲ σ' ἔχω πλιὸ μῆτ' ἄνθρωπο μῆτε καὶ παλληκάρι,  
 Ἄ δὲ μὲ κλέψης μιὰ βραδεῖα νύχτα μὲ τὸ φεγγάρι.“

## 19. Ἡ χαμένη εὐκαιρία.

(Epirus)

Δικό μ' ἦταν τὸ φταίξιμο,  
 Νὰ χάσω τόσο τρέξιμο.  
 Ἦρθα καὶ σ' ἠῦρα μοναχὴ  
 Καὶ δὲ σ' ἐχόρτασα φιλί·  
 Σ' ἐκύτταζα ἄναχόρταγα  
 Κ' ἐκάθομουν κ' ἐρώταγα,  
 Τὸ ποῦ νὰ εἶν' ἡ μάννα σου  
 Κι ὁ ἄγριος ὁ πατέρας σου·  
 Ἡ μάννα σου στὴν ἐκκλησιά,  
 Κι ἀφέντης σου στὰ Γιάννενα,  
 Κ' ἐσὺ κοντὰ στὸν μπουταλά,  
 Μὲ τὰ ματάκια χαμηλά.

## 20. Τὸ σταμνὶ τσακισμένο.

(Aegean)

Οὔλες οἱ βέργες εἶν' ἐδώ,  
 Καὶ μιὰ βεργούλα π' ἀγαπῶ,  
 Πάγει στὴ βρύσι γιὰ νερό,  
 Πάγω κ' ἐγὼ κάτω νὰ πιῶ,  
 Νὰ τῆς θολώσω τὸ νερό,  
 Νὰ τῆς τσακίσω τὸ σταμνί,  
 Νὰ πάη στὴ μάννα τσ' ἀδειανή·  
 „Μωρὴ ποῦ ἴν' εἶναι τὸ σταμνί;“  
 „Μάννα μου, στραβοπάτησα  
 Κ' ἔπεσα καὶ τὸ τσάκισα.“  
 „Δὲν εἶν' στραβοπατήματα,  
 Μόν' εἶν' ἀντρός φιλήματα.“

## 21. Ὁ παπαῦς ἀγαπητικός.

(Constantinople)

Μιά ἔμορφη κοπέλα εἰς τὸ σπίτι' ἐνὸς παπαῦ,  
 Γιὰ νὰ τὴν ἔομολογήσῃ, εἶχε πάγει μιὰ φορά·  
 Σὰν τὴν εἶδε τόσ' ὠραία, κατανύχτη ὁ παπαῦς  
 Καὶ τῆς λέει· „Καλῶς ὄριστε, τ' εἶν' αὐτὸ ποῦ μὲ ζητᾶς;“  
 „Δέσποτά μου, νὰ σ' ὀρίσω, ἦρτα νὰ ξεγορευτῶ·  
 Γιὰ νὰ μοῦ τὰ συγχωρήσῃς τσ' ἁμαρτίες ποῦ θὰ σοῦ 'πῶ.“  
 „Μὴ φοβάσαι, κορασιά μου, δὲν ἄσπλαγχος εἶν' ὁ θεός,  
 Ὡς καὶ μένα συγχωρᾷ ποῦ 'μαι πιὸ ἁμαρτωλός.“  
 „Δέσποτά μου, νὰ σ' ὀρίσω τὴν ἀλήθεια τὴ σωστή,  
 Ἀγαποῦσα ἓνα νέον καὶ τὸν ἀγαπῶ πολὺ.“  
 „Τὸ νὰ ἀγαπᾶς, παιδί μου, εἶναι πράγμα φυσικό,  
 Μὲ εὐλάβειαν μονάχα καὶ σ' τὸ συγχωρῶ κ' ἐγώ.“  
 „Δέσποτά μου, μιὰν ἡμέρα, ποῦ καθόμαν μοναχὴ,  
 Πέρασε κι αὐτὸς ὁ νέος καὶ μοῦ δίδ' ἓνα φιλί.“  
 „Ἐνα σοῦ ἔδωκε, κυρά μου, ἢ μὴ σοῦ ἔδωκε πολλὰ;  
 Ἄν ἀπὸ τό 'να καὶ πάνω, ἔστωσαν συγχωρητὰ.“  
 „Ἐνα ἓνα, δέσποτά μου, ἓνα ἓνα μοναχά·  
 Πλὴν θωρῶ τὸ πρόσωπό σου κ' ἔγινε σὰν τὴ φωτιά.“  
 „Ἐ, παιδί μου, εἶναι πράγμα ποῦ τό 'χω ἀπο παιδί,  
 Ὡς κ' ἐγὼ θὰ σὲ φιλήσω, κι ὁ θεὸς μὲ συγχωρεῖ.“

## 22. Ἐξομολόγησι.

(Chios)

Σαράντα μέρας μελετῶ  
 Νὰ πάγω στὸν πνευματικό·  
 Πάγω μιὰ κυριακὴ πρωτὶ  
 Καὶ τὸν εὐρίσκω στὸ κελλί.  
 „Παπαῦ μου, ξεμολόγα με,  
 Τὰ κρίματά μου ρῶτα με.“  
 „Τὰ κρίματά σου 'ναι πολλὰ,  
 Ἀγάπη νὰ μὴν κάμῃς πιά.“  
 „Ἄν ἀρνηστῆς ἐσύ, παπαῦ,  
 Τὴν κόρην καὶ τὴν παπαδιά,  
 Τότε κ' ἐγὼ θεν' ἀρνηστῶ  
 Τὴν κόρη σ' ὀποῦ ἀγαπῶ.“

## 23. Ἡ ἄσχημη νύφη.

(Epirus)

Φίλοι, γιατί δὲν τρώτε καὶ δὲν πίνετε;  
 Μήνα καὶ τὸ ψωμί μας δὲ σᾶς ἄρεσε;  
 Στέλνουμε στοὺς γειτόνους καὶ τ' ἀλλάζουμε·  
 Μήνα καὶ τὸ κρασί μας δὲ σᾶς ἄρεσε;  
 Βαγένια ἔχουμε κι ἄλλα καὶ τ' ἀλλάζουμε·  
 Μήνα καὶ τὰ φαγιά μας δὲ σᾶς ἄρεσαν;  
 Μαγείρισσες εἶν' κι ἄλλες καὶ τσ' ἀλλάζουμε·  
 Μήνα ἢ καψονύφη δὲ σᾶς ἄρεσεν;  
 Ἡ νύφη δπως κι ἂν εἶναι δὲν ἀλλάζεται.

24. *Distiches.*

1.

Ἀγάπη θέλει φρόνησι, θέλει ταπεινοσύνη,  
 Θέλει λαγοῦ περπατησιά, αἰτοῦ γληγοροσύνη.

2.

Ἀνάμεσα στὸ στήθι σου δίχτυ χρυσοπλεγμένο·  
 Πρῶτο πουλάκι ποῦ διαβῆ, πιάνεται τὸ καημένο.  
 Πρῶτο πουλὶ πόδιάβηκε, ἐγὼ 'μouνα, κυρά μου·  
 Παρακαλῶ σ', ἀφέντρα μου, δός μου τὴ λευτεριά μου.

3.

Ἀπὸ τὴν πόρτα σου περνῶ, τ' ἀχνάρι σου γνωρίζω,  
 Σκύβω καὶ τὸ γλυκοφιλῶ καὶ δάκρυα τὸ γεμίζω.

4.

Αὐτὰ τὰ μαῦρα μάτια ὅταν τ' ἀνοιγοκλείς  
 Κι ὅταν τὰ χαμηλώνῃς, σαγίτες μὲ βαρεῖς.

5.

Αὐτὴν τὴ φλόγα ποῦ θωρεῖς, πρῶτ' ἦτανε τσιμπίδα,  
 Τῶρ' εἶν' φωτιά καὶ καίομαι, δὲν ἔχω πλὴν ἐλπίδα.

6.

Βάσανα, πίκρες καὶ καημοί, ἀφήστε τὴν καρδιά μου,  
 Γιατί τὴ φλόγα δὲ βαστῶ, ποῦ καίει τὰ σωθικά μου.

7.

Γιὰ μαῦρα μάτια χάνομαι, γιὰ γαλανὰ πεθαίνω,  
 Γιὰ 'κειὰ τὰ καταγάλανα στὸν Ἄδη κατεβαίνω.

8.

Δὲν ἤξευρα πῶς ὁ σεβντάς χορτάρ' εἶν' καὶ φυτρώνει,  
Κ' ἐφύτρωσέ μου στήν καρδιά καὶ πλιά δὲν ξεριζώνει.

9.

Δὲν εἶναι μιά, δὲν εἶναι δύο, τρεῖς εἶν', ἀνάθεμά τες·  
Πέτε μου ποιά ν' ἀπαρνηθῶ, ποῦ 'ν' ὄλες μαυρομάτες.

10.

Δὲ νοστιμίζουν τὰ βουνά μὲ δίχως πρασινάδα,  
Κι ἀγάπη δίχως κάκιωμα δὲν ἔχει νοστιμάδα.

11.

Δυὸ ἀστέρια σ' λαμπιρὰ εἶναι τὰ δυὸ σου μάτια,  
Ποῦ ποιὸν κυττάζουν, τὴν καρδιά τοῦ κάνουν δυὸ κομμάτια.

12.

Ἐγροίκουνα τὰ κάλλη σου κ' ἦλθα νὰ τὰ ξανοίξω,  
Καὶ δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω νὰ τ' ἀφήσω.

13.

Ἐρωτα πονηρὸ πουλί, γιατί νὰ μὲ γελάσης,  
Νὰ πάρης τὴν καρδούλα μου ἐσὺ νὰ τὴν χτικιάσης;

14.

Ἐρωτα ποῦ μ' ἐλάβωσες, δός μου καὶ τὸ βοτάνι,  
Γιατί δὲ βρίσκω γιατρικὸ στὸν κόσμον νὰ μὲ γιάνη.

15.

Ἐσὺ 'σαι, κόρη μ', ὁ γιατρὸς κ' ἐγὼ 'μ' ὁ λαβωμένος,  
Δός μου το, κόρη, τὸ φιλί, νὰ γιατρευτῆ ὁ καημένος.

16.

Ἡ ἀγάπ', ἀνάθεμά την, στήν ἀρχὴ εἶναι γλυκειά,  
Καὶ στὴ μέση πιπερίζει καὶ στὸ τέλος εἶν' πρικειά.

17.

Ἡ Μοίρα ποῦ μ' ἐμοίρανε, ἦτανε μεθυσμένη,  
Μ' ἐμοίρανε γιὰ νὰ περνῶ ζωὴ δυστυχισμένη.

18.

Θαμάζομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο,  
Θαμάζομαι, πουλάκι μου, πῶς δὲ μὲ κάνεις φίλο.

## 19.

Θαμάζομαι σὰν περπατεῖς, πῶς δὲν ἀνθοῦν οἱ ρούγες  
Καὶ πῶς δὲ γένεσ' αἰετὸς μὲ τὲς χρυσὲς φτερούγες.

## 20.

Κόρη, στὸ παραθύρι σου γαρουφαλιὰ δὲν πρέπει,  
Τί ἐσὺ εἶσαι τὸ γαρούφαλο, κι ὀπῶχει μάτια, ἄς βλέπη.

## 21.

Μ' ἐφίλησες κι ἀρρώστησα, φίλει με γιὰ νὰ γιάνω,  
Καὶ πάλι μεταφίλει με, μὴν πέσω κι ἀπεθάνω.

## 22.

Μὴ μὲ μαλώνης, μάννα μου, κ' ἐγὼ νὰ σοῦ τὸ 'πῶ,  
Πόσες βολὲς μ' ἐφίλησε ὁ νιὸς ὀπ' ἀγαπῶ.

## 23.

Μιά σπίθα λαμπιρότατη στὴ στάχτ' εἶναι κρυμμένη·  
Ἔτσι κ' ἐμᾶς ἡ ἀγάπη μας κρυφὴ κ' ἐμπιστεμένη.

## 24.

Νὰ 'τον τὸ στήθος μου γυαλί, νὰ βλέπης τὴν καρδιά μου,  
Νὰ διῆς πῶς τσιροφλίστηκαν μέσα τὰ σωτικά μου.  
Μικρὴ φωτιά, τρανὸς φανὸς καίγεται στὴν καρδιά μου,  
Κ' ἐγέλα στὸ κεφάλι μου καὶ μέσ' στὰ σωτικά μου.

## 25.

Νόστιμα ποῦ 'ν' τὰ χεῖλη σου, σὰν τ' ἀνοιγοσφαλιξῆς,  
Μέλι τρέχουν τὰ μάθια σου, ὄντας θὰ μοῦ μιλήσης.

## 26.

Ὅντε θὰ ξεχωρίζωμε, ἴντα θὰ μοῦ χαρίσης;  
— Ἐνα φιλιὸ στὸ μάγουλο νὰ μὴ μ' ἀλησμονήσης.

## 27.

Ὁ ξένος εἰς τὴν ξενιτεῖα πρέπει νὰ βάφη μαῦρα,  
Νὰ κουμπανιάρ' ἢ φορεσιὰ μὲ τῆς καρδιάς τῆ λαῦρα.

## 28.

Ὅποιος σ' ἀγάπη μπερδευτῆ, κάλλιο του νὰ πεθάνη,  
Τὸν ὕπνο του στερεύεται καὶ τὴ ζωὴ του χάνει.

29.

“Οποιος τὰ λόγια σου γροικᾶ καὶ τσ’ ὄρκους σου πιστεύει,  
Στὴ θάλασσα πιάνει λαγούς καὶ στὰ βουνὰ ψαρεύει.

30.

“Οσ’ ἄστρα ἔχει ὁ οὐρανὸς τὴν νύχτα ἀπλωμένα,  
Τόσες βολές σ’ ἀνεζητῶ, πουλί μου, τὴν ἡμέρα.

31.

“Οταν γελᾶς, γελοῦν βουνὰ καὶ κάμποι λουλουδιίζουν,  
Τὰ ζωτικά μαζώνονται καὶ σὲ καλοτυχίζουν.

32.

Οὔλος ὁ κόσμος εἶν’ δεντρί κ’ ἐμεῖς τὸ πωρικό του,  
“Ο Χάρος εἶν’ ὁ τρυγητής· σέρνει τὸ μερτικό του.

33.

Περδικούλα πλουμισμένη ποῦ στὰ δάση περπατεῖς,  
Βρόχια καὶ βεργιά θὰ στήσω, νὰ σὲ κάμω νὰ πιαστής.  
Κι ἂν εἰς τὰ βεργιά μου πέσης, περδικούλα πλουμιστή,  
Κάμαρα θενὰ σοῦ κάμω ὄλ’ ἀπὸ χρυσὸ φλωρί.

34.

Ποῦ πάρη χίλια πήρπυρα καὶ κακουδιὰ γυναῖκα,  
Τὰ χίλια πὰν στ’ ἀνάθεμα κ’ ἡ κακουδιὰ ἔπομένει.

35.

Σαγίτ’ ἀπ’ ἀρχοντόσπιτο μ’ ἔχει σαγιτεμένο,  
“Ολ’ οἱ γιατροὶ μ’ ἐκύτταξαν καὶ μοῦ εἶπαν πῶς πεθαίνω.

36.

Σαράντα βρύσες μὲ νερὸ κ’ ἐξήντα δυὸ πηγάδια  
Δὲ μοῦ τὴ σβήνουν τὴ φωτιά πῶχω στὰ φυλλοκάρδια.

37.

Στέλλω σου χαιρετίσματα χιλιάδες τὴν ἡμέρα  
Μὲ τὰ πετάμενα πουλιὰ, ποῦ στέκουν στὸν ἀγέρα.

38.

Στοὺς κρίνους, στὰ τριαντάφυλλα ζητῶ τὴν ἔμορφιά σου,  
Μὰ χάνονται κοντὰ σ’ ἐσέ, στὰ κάλλη τὰ δικά σου.



39.

Τὰ μάτια μου τὰ μάλωσα νὰ μὴ σὲ ξαναἰδοῦνε,  
Κι αὐτεῖνα τὰ μαριόλικά ὅταν σὲ ἰδοῦν γελοῦνε.

40.

Τὰ μάτια σου μοῦ ρίξανε σαῖτες ἀσημένιες,  
Καὶ στὴν καρδιά μ' ἐμπήκανε κ' ἐβγήκαν ματωμένες.

41.

Τῆς θάλασσας τὰ κύματα τρέχω καὶ δὲν τρομάζω,  
Κι ὅταν σὲ συλλογίζωμαι, τρέμω κι ἀναστενάζω.

42.

Τῆς κορασίδας τὰ μυαλὰ γυρίζουν σὰν τὸ μύλο·  
Ἐναν ποῦ διώχνει σήμερα, αὔριο τὸν πιάνει φίλο.

43.

Τοῦ ἔρωτα τὸ δίχτυ εἶναι μεταξωτό,  
Ἄλλοι του ποιὸς νὰ ντέση· δὲ ματαβγαίνει πλιό.

44.

Τὸ κάστανο θέλει κρασί καὶ τὸ καρύδι μέλι,  
Καὶ τὸ κορίτσι φίλημα πουρνὸ καὶ μεσημέρι.

45.

Τρέμει τὸ ψάρι, στὸν ψαρᾶ σίντα ἐβγάν' ἡ τράτα,  
Τρέμει κ' ἐμ' ἡ καρδούλα μου, σίντα σὲ διῶ στὴ στράτα.

46.

Τρία καλὰ στὸν ἄνθρωπο, ἡ ὀμορφιά, ἡ γυνῶσι,  
Κ' ἐκεῖν' ὀπῶχει στὴν καρδιά νὰ μὴ τὸ φανερώση.

47.

Φωτιά τρώει τὸ σίδερο καὶ σάρακας τὸ ξύλο,  
Καὶ σὺ μοῦ τρώς τὰ νιάτα μου σὰν ἄρρωστος τὸ μῆλο.

48.

Χαρήτε τούτην τὴ Ζωή, γιὰτ' ὁ καιρὸς διαβαίνει,  
Κι ὅποιος νὰ ἔμπη στὴ μαύρη γῆς, αὐτὸς δὲ ματαβγαίνει.

49.

Χελιδονάκι θὰ γενῶ, στὰ χεῖλη σου νὰ κάτσω,  
Νὰ σὲ φιλήσω μιὰ καὶ δυό, καὶ πάλε νὰ πετάξω.

50.

Ἦρα καλή σου, μάτια μου, καὶ νὰ καλοστρατίσης,  
Στὴ στράτα νὰ μὲ θυμηθῆς καὶ πίσω νὰ γυρίσης.

**b. Proverbs.**

1.

Ἄκριβὸς θαρρεῖ κερδίζει, μὰ φυρᾶ καὶ δὲν τὸ νοιώθει.

2.

Ἀλήθεια χωρὶς ψέματα  
φαγὶ χωρὶς ἀλάτι.

3.

Ἔχει ὁ τοῖχος αὐτιά κι ὁ λόγγος μάτια.

4.

Λέγε τὴν ἀλήθεια,  
νά ᾿χης τὸ θεὸ βοήθεια.

5.

Μὲ τὸ δικό σου φάγε καὶ πιὲ καὶ πραγματιὰ μὴ κάμνης.

6.

Μιάς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι.

7.

Νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης.

8.

Ἄλος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει.

9.

Οἱ πολλοὶ караβοκύριδες πνίγουν τὸ καράβι.

10.

Ἄποιος καὶ στὰ λάχανα, φυσάει καὶ τὸ γιαούρτι.

11.

Ἄποιος πνίγεται καὶ τὰ μαλλιὰν του πιάνει.

12.

Ἄπου ἀκοὺς πολλὰ κεράσια,  
Βάστα καὶ μικρὰ καλάθια.

13.

Ἄπου ᾿ναι καλορίζικος, γεννᾶ καὶ ὁ κόττος του.

14.

Ἄτι θὰ κάμης κι ὅτι θὰ ᾿πῆς,  
Τί θὰ συνέβη πρῶτα νὰ στοχαστῆς.

15.

Παπούτζι ἀπὸ τὸν τόπο σου κι ἄς εἶναι μπαλωμένο.

16.

Τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴ μπάντα.

17.

Τέχνη θέλει τὸ πριόνι  
Κι ὅποιος τὸ κρατεῖ νὰ ἰδρῶνῃ.

18.

Τὸ πολὺ κυριελέησο κι ὁ παπᾶς βαρεῖται το.

19.

Τοῦ γιωργοῦ ἡ δουλειὰ στ' ἄλῳνι φαίνεται.

20.

Ὑστερνοὶ συλλογισμοὶ  
Ἐξε πάνε στὸ σολδί.

### c. Riddles.

1.

Δώδεκα καλογεράκια  
Κυνηγειοῦνται κυνηγειοῦνται  
Καὶ ποτὲ δὲν πιάνονται. (Ἀνεμόμυλος)

2.

Ψαλίδι χρυσοψάλιδο  
Κόβει καὶ καλά  
Κόβει καὶ κακά. (Γλώσσα)

3.

Ἔχω ἴγῳ, ἔχεις καὶ ἴσύ,  
Ἄλλος ἓνα κι ἄλλος δυό,  
Κι ἄλλος μὴδὲ τίποτε. (Γονιοί)

4.

Μέσα σ' ἓνα τετράγωνον φαντάσματα καθίζουν.  
(Καθρέφτης)

5.

Μέσ' στὴ μέση τοῦ χωριοῦ μας  
Κρέμετ' ἡ Μαργαριτοῦ μας  
Καὶ τινάζει τὰ φτερά της  
Καὶ συνάζει τὰ παιδιὰ της. (Καμπάνα)

6.

Βασιλέας δὲν εἶμαι,  
 Κορώνα φορῶ,  
 Ρολοῖ δὲν ἔχω,  
 Τὲς ὥρες μετρῶ. (Κόκορος)

7.

Μιά καλή νοικοκυρίτσα  
 Χώρ(ι)ς ἀλεύρι φκειάνει πητίτσα. (Μέλισσα)

8.

Ὅταν ἔχω νερό, πίνω κρασί· κι ὅταν δὲν ἔχω νερό, πίνω  
 νερό. (Μυλωνᾶς)

9.

Ἐνα πράγμα πραγματάκι  
 Πάει κι ὀπίσω δὲν κυττάει. (Ρέμα)

10.

Χιλιοτρύπητό ἔναι τὸ λαγύνη  
 Καὶ σταλαματιὰ δὲν χύνει. (Σφουγγάρι)

#### d. Popular Tales and Legends.

##### 1. Τὸ χρυσὸ βεργί.

(Epirus)

Ἦταν ἕνας πρᾶματευτής, ὁποῦ πρᾶματεύονταν στὶς Ἰνδίες, κ' εἶχε τρεῖς θυγατέρες. Κι ὄντας κίνησε μιὰ φορὰ νὰ πάη στὶς Ἰνδίες, τὸν περικάλεσαν οἱ θυγατέρες του, ἢ μιὰ νὰ τσ' φέρη ἕνα φόρεμα ἰνδικό, ἢ ἄλλη ἕνα φακιόλι ἰνδικό κ' ἢ μικρότερη τὸ χρυσὸ βεργί. Καὶ τὸν ἐκαταρειώνταν, ἂν δὲν τὰ φέρη, νὰ μὴ κινήσῃ τὸ καράβι του. Κι ὄντας πῆγε στὶς Ἰνδίες, πῆρε πρᾶμάτειες ὅσες ἤθελε καὶ πῆρε καὶ τῶν δυὸ θυγατέρων του ἐκεῖνα ποῦ τοῦ ἐζήτησαν· μόνε τῆς μικρότερης τὸ χρυσὸ βεργί λησμόνησε νὰ τὸ πάρῃ. Κι ὄντας κίνησε νὰ φύγῃ ἀπ' τὶς Ἰνδίες, μ' ὄλο ποῦ ἦταν καλὸς καιρὸς, δὲν ἐκινούσε τὸ καράβι. Τότες κάθονταν καὶ συλλογειώνταν, κ' ἕνας χωριάτης πέρασε ἀπὸ κοντά του καὶ τὸν ρώτησε, γιατί εἶναι ἔτσι συλλογισμένος. Ὁ πρᾶματευτής δὲν ἠθέλησε νὰ τὸ μαρτυρήσῃ. Τότες τὸν περικάλεσε ὁ χωριάτης, νὰ τοῦ τὸ μαρτυρήσῃ. Ὁ χωριάτης λοιπὸν τοῦ εἶπε· „στοχάσου, μὴν ἔταξες τίποτε;“ Ὁ πρᾶματευτής στοχάστηκε καὶ θυμήθηκε κείνο, ποῦ

είχε τάξει τῆς θυγατέρας του, καὶ ῥώτησε τὸ χωριάτη, ποῦ βρίσκεται αὐτὸ τὸ χρυσὸ βεργί. Κι ὁ χωριάτης τοῦ ἔδειξε ἓνα δρόμο καὶ τοῦ εἶπε, νὰ περβατήσῃ τρεῖς ὥρες κ' ἐκεῖ εἶναι τὸ χρυσὸ βεργί. Κι ὁπραματευτῆς ἔκαμε σὰν ποῦ τοῦ εἶπ' ὁ χωριάτης, κ' ἐπερβάτησε τρεῖς ὥρες καὶ πῆγε σ' ἓναν τόπο κ' ἐκεῖ ῥώτησε· „ποῦ εἶναι τὸ χρυσὸ βεργί;“ Καὶ τοῦ ἔδειξαν ἓνα παλάτι καὶ τοῦ εἶπαν, πῶς αὐτοῦ μέσα εἶναι τὸ βεργί κι αὐτὸ εἶναι τὸ βασ'λόπουλο. Αὐτὸς φοβήθηκε, σὰν τοῦ εἶπαν, πῶς εἶναι τὸ βασ'λόπουλο. Ὑστερὶς ἐθάρρεψε καὶ πῆγε στὸ παλάτι καὶ ῥήτησε τὴν ἄδεια ἀπὸ τὸ βασιλιά νὰ μπῆ μέσα, κι ὁ βασιλιάς τὴν ἔδωκε. Καὶ σὰν τὸν ἐρώτησ' ὁ βασιλιάς, τί θέλει, τοῦ εἶπε, πῶς θέλει νὰ μιλήσῃ μὲ τὸ βασ'λόπουλο. Ὁ βασιλιάς τὸν πῆγε στὸν ὄντᾶ, ποῦ κάθονταν τὸ βασ'λόπουλο, καὶ τὸν ρωτᾷ τὸ βασ'λόπουλο· „τί μὲ θέλεις;“ Καὶ κείνος τοῦ ἠμολόγησε ὅλα ὅσα τοῦ εἶπ' ἡ θυγατέρα του. Τότες τὸ βασ'λόπουλο τὸν πῆρε καὶ τὸν ἔμπασε μέσα σ' ἓναν ὄντᾶ, ὅπου εἶχε πολλὰς κοκόνες ζωγραφισμένες, καὶ τὸν ἠρώτησε· „εἶν' ἡ θυγατέρα σου τέτοια ὁμορφὴ σὰν τούτες;“ Καὶ κείνος τοῦ εἶπε· „ποῦ! εἶναι χίλια μεράδια ὁμορφύτερη.“ Τότες τὸν ἔμπασε σ' ἓναν ἄλλον ὄντᾶ, ὅπου εἶχε μιὰ ζωγραφισμένη, καὶ τὴν εἶχε ῥδεῖ στὸν ὕπνο του, πῶς θὰ τὴν πάρῃ γυναῖκα, καὶ τὸν ρωτᾷ· „εἶναι τέτοια ὁμορφὴ ἡ τσιούπρα σου;“ Κι αὐτὸς τοῦ εἶπε· „αὐτὴ ἡ ἴδια εἶναι!“ Τότες τὸ βασ'λόπουλο τοῦ ἔδωκ' ἓνα γράμμα κ' ἓνα τάσι κ' ἓνα δαχτυλίδι νὰ τὰ δώσῃ τῆς θυγατέρας του. Τότες τὰ πῆρ' ὁπραματευτῆς καὶ πῆγε στὸ καράβι του. Κ' εὐτὺς τὸ καράβι ἐκίνησε, κ' ἔφυγε στὴν πατρίδα του. Σὰν ἔφτασε στὸ σπίτι του, τὸν ρώταγαν οἱ τσιούπρες του· „ἔ, πατέρα, μᾶς ἔφερες ἐκεῖνα ποῦ μᾶς ἔταξες;“ „Τὰ ἔφερα,“ τὸς εἶπε κ' ἔβγαλε κ' ἔδωκε κάθε μιανῆς τὸ τάξιμο. Ἐδωκε καὶ τῆς μικρῆς τὸ γράμμα, τὸ τάσι καὶ τὸ δαχτυλίδι, τὰ ὅποια τοῦ εἶχε δώσ' τὸ βασ'λόπουλο. Κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε μέσα στὸν ὄντᾶ τῆς, κι ἄνοιξε τὸ γράμμα καὶ τὸ ἀνάγνωσε κ' εἶδε, ποῦ τῆς ἔγραφε, ὄντας τὸν χρειάζεται νὰ βάνῃ μέσα στὸ τάσι νερό, καὶ νὰ βάνῃ καὶ τὸ δαχτυλίδι μέσα στὸ νερό, καὶ νὰ λήῃ τρεῖς φορές· ἔλα, ἔλα, ἔλα, χρυσὸ μου βεργί! καὶ τότες αὐτὸς θὰ ἔρχεται περ'στέρι, καὶ νὰ νίβεται στὸ νερὸ καὶ θὰ γένεται ἄθρωπος, καὶ ν' ἀφήσῃ μιὰν τρύπα στὸ νταβάνι νὰ μπαῖνῃ μέσα. Τότες κι αὐτὴ ἔκαμε καθὼς τῆς ἔγραφε, κ' ἦρθε τὸ περ'στέρι, κι ἀφοῦ ἐκολύπησε στὸ νερό, ἔριν' ἄθρωπος· κι ἀφοῦ ἐκουβέντιασαν πολλὴν ὥρα, κολύπησε πάλι στὸ νερὸ κ' ἔγινε περ'στέρι κ' ἔφυγε. Καὶ φεύγοντας τσ' ἄφησε μιὰ κάχτα καὶ τσ' εἶπε νὰ τὴν τσακίσῃ, κι ὅτι

εύρη μέσα να τὸ ντυθῆ. Καὶ σὰν ἔφυγ' αὐτός, τὴν τσάκισε κ' ἠῦρε μέσα-μιὰ φορεσιά σωστή, ὅπου εἶχε ζωγραφισμένο τὸν οὐρανὸ μὲ τ' ἄστρια. Τὰ ντύθηκ' αὐτὴ καὶ βγήκ' ἔξω. Ἄφου τὴν εἶδαν οἱ ἀδερφές της, θιάμασαν κι ἀρχίνισαν νὰ τὴν ρωτοῦν, καὶ τὴν ἐφτόνησαν. Αὐτὴ ἔκανε κι ἄλλη φορὰ τὸ ἴδιο, καὶ πάλι ἦρθε ὁ χρυσοβεργῆς, κι ὄντας ἔφυγε, τσ' ἄφησ' ἓνα λεπτόκαρο καὶ τσ' εἶπε, νὰ τὸ τσακίση, κι ὅτι 'βρῆ μέσα νὰ τὸ ντυθῆ. Κι ἀφου ἔφυγε τὸ περ' στέρι, τότες τσάκισε τὸ λεπτόκαρο κ' ἠῦρε μιὰ φορεσιά, ποῦ εἶχε ζωγραφισμένη τὴ θάλασσα μὲ τὰ κύματα, καὶ ντύθηκε καὶ βγήκ' ἔξω. Πάλι θιάμασαν οἱ ἀδερφές της, σὰν τὴν εἶδαν, καὶ τὴν φτονούσαν ἀκόμα περσότερο. Πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα μὲ νερὸ κ' εἶπε τρεῖς φορές· „ἔλα, ἔλα, ἔλα, χρυσὸ μου βεργί!“ Κ' ἦρθε, κολύπησε στὸ νερὸ κ' ἔγιν' ἄθρωπος. Σὰν ἔφυγε, πάλι τῆς ἄφησ' ἓνα σύκο καὶ τσ' εἶπε νὰ τὸ κόψη, κι ὅτι 'βρῆ μέσα νὰ τὸ ντυθῆ. Ἄφου ἔφυγε, τὸ 'κοψε κ' ἠῦρ' ἄλλη φορεσιά, ποῦ ἦταν ζωγραφισμένος ὁ Μάϊς μὲ τὰ λουλούδια. Τὴ ντύθηκε καὶ βγήκ' ἔξω. Τότες θιάμασαν ἀκόμα περσότερο οἱ ἀδερφές της καὶ κουβέντιασαν, πῶς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πῶς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστοῦν, νὰ πάρ' ἡ μεγάλη ἓνα σακκούλι μαργαριτάρι καὶ νὰ κάμη τάχα πῶς θὰ τὸ χύση καὶ νὰ κάτση πίσω ἀπὸ τσ' ἄλλες νὰ τὸ μαζώξη· κ' ἐκεῖ ποῦ θὰ πάγουν οἱ ἄλλες νὰ λουστοῦν, αὐτὴ τάχα νὰ μαζώνη τὸ μαργαριτάρι, νὰ πάγη στὸ σπίτι καὶ νὰ κάμη κείνο ποῦ ἔκαν' ἡ μικρότερη — γιατί τὴν εἶχαν παραμονέψει κ' εἶδαν, πῶς ἔκαμε —, νὰ καμωθῆ πῶς εἶν' ἡ ἄλλη ἡ μικρή, γιὰ νὰ τῆς δώση κι αὐτῆς τίποτες. Καὶ τὸ πρωῖ, ὄντας πῆγαν νὰ λουστοῦν, πῆρε ἡ μεγάλη τὸ σακκούλι τὸ μαργαριτάρι, κ' ἐκεῖ ποῦ πήγαιναν στὸ δρόμο, ἔκαμε πῶς ἐγλίστρησε κ' ἔχυσε τὸ μαργαριτάρι κ' εἶπε στὶς ἄλλες· „σύρτε σεῖς μπροστά, κ' ἐγὼ θὰ μάσω τὸ μαργαριτάρι“, καὶ καθὼς ξεμάκρυναν οἱ ἄλλες, αὐτὴ τὸ ἔμασε ὅλο μὲ τὰ σκουπρά καὶ τὸ 'βαλε μέσα στὸ σακκούλι καὶ πῆγε στὸ σπίτι καὶ πῆρε τὸ κλειδὶ ἀπ' τὸν ὄντᾶ τῆς μικρῆς καὶ μπήκε μέσα (ἐπειδὴς τὴν εἶχε παραμονέψει, ποῦ τὸ 'βαλε τὸ κλειδὶ) κι ἄνοιξε καὶ τὸ ντουλάπι καὶ πῆρε τὸ τάσι καὶ τὸ γιόμισε νερὸ κ' ἔβαλε καὶ τὸ δαχτυλίδι μέσα. Μόν' ἡ ἄλλη ἡ μικρότερη εἶχ' ἓνα μαχαίρι καὶ λησμόνησε καὶ τὸ ἄφησε πάνω στὸ τάσι· κι ὄντας εἶπε „ἔλα, χρυσὸ μου βεργί“, ἦρθε τὸ βασ'λόπουλο καὶ κολύπησε, καὶ καθὼς ἔκαμε νὰ σκωθῆ, ἐκόπηκ' ἀπ' τὸ μαχαίρι καὶ σκώθηκε κ' ἔφυγε. Αὐτὴ ἀφου εἶδε τὸ αἶμα μέσα στὸ νερὸ, ἐχόλιασε πολλὰ· ἄφησε τὸ τάσι μὲ τὸ αἶμα μέσα στὸ ντουλάπι κ' ἔφυγε

καὶ πήγε κι ἀντάμωσε καὶ τσ' ἄλλες τὶς τσιούπρες. Κι ὄντας γύρσαν πίσω, πήγ' ἡ μικρὴ μέσα στὸν ὄντᾶ της, κι ὄντας ἔμπαινε, ἔλεγε· „ἔλα, χρυσό μου βεργί, νὰ με' δῆς τώρα, ποῦ πήγα καὶ λούστηκα!“ Καὶ καθὼς πήγε νὰ πάρῃ τὸ τάσι, τὸ γλέπει γιομάτο αἷμα. Κλαίει, σκούζει, φωνάζει· „λέλε μ', τί ἔπαθα!“ Σὰν ἔκλαιε πολὺ, ἐβγήκ' ὄξω. Μοῦν' ἐκάταλαβε, πῶς τὸ ἔκαμαν οἱ ἀδερφές της, καὶ πηγαίνει στὸν πατέρα της καὶ τοῦ λέει· „ἀφέντη, νὰ μοῦ κόψης μιὰ φορεσιὰ φράγκικη καλὴ καλή, καὶ νὰ μοῦ δώκῃς κ' ἓνα καράβι καλό, γιὰ νὰ πάνω στὰ ξένα.“ Τότες ὁ πατέρας της τσ' ἔκοψε τὰ φράγκικα, καὶ τὰ ντύθηκε καὶ μπήκε στὸ καράβι, νὰ πάῃ στὶς Ἰνδίες, γιὰ νὰ τὸν εὔρῃ. Κ' ἐκεῖ ποῦ πήγαινε στὸ δρόμο, εἶδ' ἓνα πουλί, ποῦ πήγε νὰ πιάσῃ ἓν' ἄλλο, καὶ κείνο τὸ πουλί, ποῦ ἦταν καὶ περ' στέρι, τοῦ εἶπε· „δὲ χολιάζεις, ποῦ 'ναι τὸ βασ'λόπουλο ἄρρωστο, κ' οἱ γιατροὶ τὸ ἀπεφάσισαν;“ Καὶ τὸ ἄλλο τὸ πουλί τοῦ εἶπε· „δὲ ξέρουν οἱ γιατροί, κι ἀπὲ τὸ βασ'λόπουλο γιαιτρεύεται.“ Τὸ ἄλλο τὸ πουλί τὸ 'ρώτησε· „μὲ τί γιαιτρικὸ γιαιτρεύεται;“ Καὶ κείνο τοῦ εἶπε· „νὰ μᾶς σκοτώσουν ἐμᾶς καὶ νὰ μᾶς πάρουν καὶ νὰ πάρουν κι ὀλίγο νερὸ ἀπὸ κείνην τὴ βρύσι, ποῦ εἶν' ἀγνάντια, καὶ νὰ τὸ φκειάσουν ἀλοιφή καὶ ν' ἀλείψουν τὸ λαιμό του, ποῦ εἶναι κομμένος, καὶ γιαιτρεύεται.“ Ἡ τσιούπρα κείνη σὰν ἄκουσ' αὐτά, ἐπειδὴς ἤξερε τὴ γλῶσσα τῶν περ' στερῶν ἀπ' τὸ χρυσὸ βεργί, ἐκάταλαβε τί εἶπαν τὰ πουλιά. Τότες ἔριξε ἓναν τουφέκι καὶ τὰ σκότωσε καὶ τὰ δυὸ καὶ τὰ πήρε καὶ πήρε καὶ νερὸ ἀπὸ κείνην τὴ βρύσι κ' ἔφκειασε τὴν ἀλοιφή καὶ πήγε στὸ σαράγι τοῦ βασ'λόπουλου 'ποκάτω καὶ φώναζε· „γιατρὸς καλός, γιατρὸς καλός, γιαιτρικὰ καλά!“ Τὴν ἤκουσ' ὁ βασιλιάς τότες καὶ τὴ φώναξ' ἀπάνω καὶ τσ' εἶπε· „μπορεῖς νὰ γιαιτρέψῃς τὸ παιδί μου;“ Καὶ κείνη τοῦ εἶπε· „νὰ τὸ ἰδῶ!“ Καὶ σὰν τὸ εἶδε, εἶπε τοῦ βασιλιά· „σ' ὄχτῶ μέρες διορία τὸ γιαιτρεύω, καὶ νὰ τὸ βγάλω στὸ κυνήγι.“ Ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε. Οἱ ἄλλοι γιαιτροί, ὁποῦ τὸν ἄκουσαν, ποῦ εἶπε πῶς τὸ γιαιτρεύει, εἶπαν στὸ βασιλιά· „ἂν τὸ γιαιτρέψῃ αὐτὸ καθὼς λέει, ἐμᾶς νὰ μᾶς κόψῃς τὸ κεφάλι.“ Τότες ὁ γιαιτρὸς πήγε στὸ βασ'λόπουλο καὶ τὸ ἄλειψε μὲ τὴν ἀλοιφή, καὶ γίνηκε καλύτερα, κ' ὕστερα ἀπὸ δυὸ μέρες ἄρχισε νὰ κρένη, καὶ σὰν τοῦ ἔβαλε πολλὰς φορὲς τὴν ἀλοιφή, σ' ὄχτῶ μέρες τὸ γιαιτρεύε καὶ τὸν ἔβγαλε καὶ στὸ κυνήγι. Σὰν τὸν εἶδ' ὁ πατέρας του, χάρηκε πολὺ κ' εἶπε τοῦ γιαιτροῦ· „τί καλὸ θέλεις νὰ σοῦ κάμω γιὰ τὸ καλό, ποῦ μοῦ ἔκαμες;“ Κι ὁ γιαιτρὸς τοῦ εἶπε· „ἄλλο δὲ χαλεύω ἀπὸ τὴ βασιλεία σου, μοναχὰ ἓνα ζιαφέτι νὰ μοῦ κάμῃς καὶ νὰ φωνάξῃς

ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας.“ Τότες ὁ βασιλιάς τοῦ εἶπε· „αὐτὸ ποῦ χαλεύεις δὲν εἶναι τίποτε σ' ἐμένα.“ Καὶ τότες ἀρχίρησε κ' ἔκαμ' ἐτοιμασίες γιὰ τὸ Ζιαφέτι καὶ φώναξ' ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας κ' ἔκαμ' ἓνα Ζιαφέτι πολὺ μεγάλο, κι ἀφοῦ ἔφαγαν κ' ἔπιαν, εἶπ' ὁ γιατρὸς τοῦ βασιλιά· „πρόσταξε νὰ τσωπάσουν, γιὰτί θὰ εἰπῶ ἓνα παραμῦθι.“ Τότες ὁ βασιλιάς ἐπρόσταξε, καὶ τσώπασαν ὄλοι, κι ἀρχίρησε ὁ γιατρὸς κ' ἔλεγε τὸ παραμῦθι, τοῦτο καὶ τοῦτο καὶ τοῦτο· εἶπ' ὄλα ὄσα ἔπαθε, χωρὶς νὰ μαρτυρήσῃ ποῦ ἦταν αὐτός. Καὶ τότες σὰν εἶπε, πῶς ἡ τσιούπρα αὐτὴ γίνηκε γιατρὸς, φανερώθηκε κ' εἶπε· „ἐγὼ εἶμαι αὐτὴ ἡ τσιούπρα κ' ἡ γυναῖκα τοῦ βασ'λόπουλου, καὶ τὸ βασ'λόπουλο δὲν τό 'σφαξα 'γῶ, μόν' ἡ ἀδερφή μου.“ Τότες τὸ βασ'λόπουλο σὰν ἄκουσ' αὐτά, τὴν ἀγκάλιασε καὶ τσ' εἶπε· „ἐσὺ 'σαι ἡ νύφη μου·“ κ' ἔκαμαν ἓνα γάμο λαμπρὸ καὶ τοὺς ἐστεφάνωσαν.

## 2. Τὸ φίδι, τὸ σκυλί καὶ ἡ γάτα.

(Epirus)

Ἦταν μιὰ φτωχὴ γυναῖκα κ' εἶχ' ἓνα παιδί, καὶ δὲν εἶχαν ψωμὶ νὰ φάν. Τότες τὸ παιδί παίρνει καὶ φορτώνει ἀσφάκες· καὶ πῆγε καὶ τσ' πούλησε καὶ πῆρε δυὸ παράδες. Καὶ καθὼς γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα φίδι, καὶ τοὺς λέει· „νάτε ἓναν παρᾶ καὶ μὴ τὸ σκοτώνετε!“ Τοὺς ἔδωκε τὸν παρᾶ, καὶ δὲν τὸ σκότωσαν τὰ παιδιὰ, καὶ τὸ φίδι τὸν ἐκυνήγησε. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του, ὄσα ἔκαμε. Κ' ἡ μάννα του τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρης παράδες νὰ φάμε, καὶ σὺ μοῦ φέρνεις φίδια!“ Κι αὐτὸς τσ' εἶπε· „ἄς εἶναι, μάννα, κάτι θὰ μᾶς φελέσῃ κι αὐτό.“ Τὸ παιδί πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, καὶ καθὼς γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα σκυλί, καὶ τοὺς εἶπε· „νάτε ἓναν παρᾶ καὶ μὴ τὸ σκοτώνετε!“ Πῆραν τὰ παιδιὰ τὸν παρᾶ κι ἀφήκαν τὸ σκυλί. Τότες αὐτὸ τὸν ἐκυνήγησε πάλι. Τὸ παιδί πῆγε στὴ μάννα του καὶ τσ' εἶπ' ὄσα ἔκαμε. Καὶ πάλι τὸν ἐμάλωσ' ἡ μάννα του καθὼς καὶ πρῶτα. Πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, κι ὄντας γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν μιὰ γάτα, καὶ τοὺς εἶπε· „μὴ τὴν σκοτώνετε, νὰ σᾶς δώκω ἓναν παρᾶ!“ Καὶ τοὺς ἔδωκε τὸν παρᾶ, κι ἀφήκαν τὴ γάτα. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του πάλι ὄσα ἔκαμε, κι αὐτὴ τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρης παράδες νὰ φάμε ψωμί, κ' ἐσὺ φέρνεις σκυλιὰ καὶ γάτες καὶ φίδια!“ Τότες αὐτὸς τσ' εἶπε· „ἄς εἶναι, μάννα, κάτι θὰ μᾶς φελέσουν κι αὐτά!“



Ἔστερα τὸ φίδι τοῦ εἶπε· „νά μὲ πὰς στή μάννα μου καὶ στὸν πατέρα μου καὶ νὰ μὴ πάρης μήτε γρόσια μήτε φλουριά, μονάχα μιὰ βούλα νὰ χαλέψης ὅπ' ἔχει ὁ πατέρας μου στὸ χέρι του, κι ἀπ' αὐτὴ θὰ ἰδῆς μεγάλο καλό.“ Τότες αὐτὸς πῆγε τὸ φίδι στὸν πατέρα του, καὶ τὸ φίδι εἶπε τοῦ πατέρα του· „τοῦτος μ' ἐγλύτωσ' ἀπὸ τὸ θάνατο.“ Κι ὁ πατέρας τοῦ φιδίου εἶπε σ' αὐτὸν τὸν ἄθρωπο· „τί θέλεις νὰ σοῦ δώκω γιὰ αὐτὸ τὸ καλό, ποῦ ἤκαμες τοῦ παιδιοῦ μου; „Τότες τὸ παιδί εἶπε στὸν πατέρα τοῦ φιδίου· „οὔτε γρόσια θέλω οὔτε φλουριά, μονάχα τὴ βούλα θέλω ὅπ' ἔχεις στὸ χέρι σου;“ Τότες εἶπ' ὁ πατέρας τοῦ φιδίου στὸ παιδί· „αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο, καὶ δὲ μπορῶ νὰ σοῦ τὸ δώκω.“ Τώρα τὸ φίδι ἔκαμε πῶς κυνηγᾷ τὸ παιδί, κ' εἶπε στὸν πατέρα του· „ἐπειδὴς δὲ θέλεις νὰ δώκῃς τὴ βούλα σ' αὐτόν, ποῦ μ' ἐγλύτωσ' ἀπὸ τὸ θάνατο, ἐγὼ πάνω πίσω σ' αὐτόν, γιατί σ' αὐτόν χρωστῶ τὴ ζωὴ μου.“ Τότες ὁ πατέρας του ἔδωκε τὴ βούλα στὸ παιδί καὶ τοῦ εἶπε· „ὄντας χρειαστῆς τίποτα, νὰ ζίφῃς τὴ βούλα, καὶ θὰ ἔρχετ' ἕνας Ἀράπης, καὶ νὰ τὸν προστάξῃς ὅτι θέλεις νὰ σου κάνῃ, καὶ θὰ σοῦ τὸ κάνῃ.“

Τότες ἔφυγε τὸ παιδί καὶ πῆγε στὸ σπίτι του. Καὶ τοῦ εἶπ' ἡ μάννα του· „τί θὰ φάμε, μάτια μου;“ Κι αὐτὸ τσ' εἶπε· „σύρε μέσα στὴν ἄρκλα καὶ βρῖσκεις ψωμί.“ Τότες ἡ μάννα του τοῦ εἶπε· „παιδί μου, ἐγὼ ξέρω, πῶς ἡ ἄρκλα δὲν ἔχει ψωμί, κ' ἐσὺ μοῦ λές, νὰ πάνω νὰ βρῶ ψωμί.“ Αὐτὸ τσ' εἶπε· „σύρε ποῦ σοῦ λέγω ἐγὼ, καὶ βρῖσκεις.“ Κι ὅσο νὰ πάῃ αὐτὴ στὴν ἄρκλα, ἔξιψε τὴ βούλα, κ' ἦρθ' ὁ Ἀράπης καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Τὸ παιδί τοῦ εἶπε· „θέλω νὰ γιομίσης τὴν ἄρκλα ψωμί.“ Κι ὅσο νὰ πάῃ ἡ μάννα του στὴν ἄρκλα, τὴν ἤυρε γιομάτῃ ψωμί καὶ πῆρε κ' ἔφαγε. Κ' ἔτσι λοιπὸν ἀπερνούσαν μ' αὐτὴν τὴ βούλα καλά. Μιὰ φορὰ εἶπε τὸ παιδί τῆς μάννας του· „μάννα, νὰ πὰς στὸ βασιλιά καὶ νὰ τοῦ πῆς, νὰ μοῦ δώσῃ τὴ θυγατέρα του γυναῖκα.“ Ἡ μάννα του τοῦ εἶπε· „σὲ τί ἀράδα εἴμεστ' ἐμεῖς, μάτια μου, καὶ νὰ μὰς δώσ' ὁ βασιλιάς τὴ θυγατέρα του;“ Κ' ἐκεῖνος τῆς εἶπε· „νὰ πὰς χωρὶς ἄλλο!“ Κίνησε κι αὐτὴ ἡ καμμένη νὰ πάῃ στὸ βασιλιά. Καθὼς μπῆκε μέσα, εἶπε τοῦ βασιλιά· „τὸ παιδί μου θέλει νὰ πάρῃ τὴ θυγατέρα σου γυναῖκα.“ Τότες τσ' εἶπ' ὁ βασιλιάς· „τοῦ τὴ δίνω, ἂν εἶν' ἄξιο νὰ φκειάκ' ἕνα παλάτι μεγαλύτερ' ἀπ' τὸ δικό μου.“ Ἡ γριὰ σκώθηκε καὶ πῆγε στὸ παιδί τῆς καὶ τοῦ εἶπε, ὅσα τσ' εἶπ' ὁ βασιλιάς. Καὶ κείνην τὴ νύχτα ἔξιψε τὴ βούλα, κ' ἴσια φανερώθηκ' ὁ Ἀράπης

καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Κ' ἐκεῖνος τοῦ εἶπε· „νὰ φκειάκης ἓνα σαράγι μεγαλύτερο ἀπ' τοῦ βασιλιά.“ Κ' εὐτὺς εὐρέθηκε σ' ἓνα μεγάλο παλάτι. Τότες ἔστειλε πάλι τὴ μάννα του στὸ βασιλιά, καὶ τοῦ εἶπε· „τὸ παιδί τὸ σαράγι, ποῦ τὸ παράγγελες, τό 'φκειασε.“ Ὁ βασιλιάς τσ' εἶπε· „ἂν εἶναι ἄξιο νὰ φκειάση τὴ στράτα ἀπ' τὸ παλάτι του ὡς τὸ δικό μου μὲ φλουρί, ἔτσι παίρνει τὴ θυγατέρα μου γυναῖκα.“ Τότες ἡ γριὰ πῆγε στὸ παιδί της καὶ τοῦ εἶπ' ὅλα αὐτά, καὶ τὸ παιδί φώναξε τὸν Ἀράπη καὶ τοῦ εἶπε, νὰ φκειάση τὸ δρόμο ὅλο μὲ φλουρί. Τὸ πρῶτ' σκώθηκε τὸ παιδί καὶ τὸν ἤρε φλουρένιο καθὼς ἐπρόσταξ' ὁ βασιλιάς. Πῆγε πάλι ἡ μάννα του στὸ βασιλιά καὶ τοῦ εἶπε· „τὸ παιδί μου ἔκαμε ὅλα ὅσα τὸ πρόσταξες.“ Τότες ὁ βασιλιάς τσ' εἶπε νὰ 'τοιμαστῆ γιὰ τὸ γάμο. Κ' ἡ γριὰ ἔφυγε καὶ πῆγε κ' εἶπε τοῦ παιδιοῦ ὅσα τσ' εἶπ' ὁ βασιλιάς. Τὸ παιδί τότες 'τοιμάστηκε γιὰ τὸ γάμο. Κι ὁ βασιλιάς φώναξε τὴ θυγατέρα του καὶ τσ' εἶπε ὅλα ὅσα ἔγιναν καὶ νὰ 'τοιμαστῆ γιὰ τὸ γάμο. Ἡ θυγατέρα του χάρηκε καὶ περικάλεσε τὸν πατέρα της, νὰ τσ' δώση κ' ἓναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει. Κι ὁ πατέρας της τσ' ἔδωκε. Ὅντας ἔκαμαν τὸ γάμο, πῆρ' ὁ γαμπρὸς τὴ νύφη κ' ἔζησαν πολὺν καιρὸ καλά.

Ὅστερα ἡ βασ'λοπούλα ἀγάπησε τὸν Ἀράπη, καὶ τὴ νύχτα καθὼς κοιμῶνταν μὲ τὸν ἄντρα της, τοῦ πῆρε τὴ βούλα κ' ἔφυγε μὲ τὸν Ἀράπη· καὶ πῆγαν στὴ θάλασσα κ' ἔφκειακαν ἓνα παλάτι μὲ τὴ βούλα καὶ 'ζούσαν μαζὶ 'κεῖ κοντὰ στὴ θάλασσα. Σὰν ἔφυγ' ἡ βασ'λοπούλα μὲ τὸν Ἀράπη, πῆγ' ἡ γάτα καὶ σγουροτριβονταν καὶ μαιούριζε καὶ τοῦ ἔλεγε· „τί ἔχεις, ἀφέντη;“ „Τί νὰ 'χω, γάτα μου;“ τῆς λέει, „τοῦτο καὶ τοῦτο ἔπαθα· τὴ νύχτα ποῦ κοιμῶμουν, μοῦ πῆρε τὴ βούλα ὁ Ἀράπης καὶ τὴ γυναῖκα κ' ἔφυγε.“ „Τσῶπα, ἀφέντη,“ τοῦ λέει ἡ γάτα, „ἐγὼ θὰ σοῦ τὴ φέρω· δὸς μου τὸ σκυλί, νὰ τὸ καβαλλικέψω καὶ νὰ πάνω νὰ πάρω τὴ βούλα.“ Τότες τῆς δίνει τὸ σκυλί, τὸ καβαλλικεύει ἡ γάτα καὶ περνάει τὴ θάλασσα. Κ' ἐκεῖ ποῦ πῆγαινε στὸ δρόμο, βρισκ' ἓνα ποντίκι καὶ τοῦ λέει· „ἂν θέλῃς νὰ σοῦ γλυτώσω τὴ ζωὴ, νὰ χύσης τὴν οὐρά σου μέσα στὴ μύτη τοῦ Ἀράπη, ὄντας κοιμάται.“ Τὸ ποντίκι τὴν ἔχωσε, καὶ τότες ὁ Ἀράπης φταρμίστηκε, καὶ πέφτει ἡ βούλα, ποῦ τὴν εἶχε κρυμμένη στὴ γλῶσσα του. Τὴν ἀρπάξ' ἡ γάτα καὶ καβαλλικεύει τὸ σκυλί· κ' ἐκεῖ ποῦ ἔπλεαν στὴ θάλασσα, λέει τὸ σκυλί τῆς γάτας· „ἔτσι νὰ ζήσης, γάτα, στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα!“ „Τί νὰ τὴν ἰδῆς, μωρέ!“ Καὶ καθὼς πῆρε τὸ σκυλί τὴ βούλα, τοῦ πέφτει στὴ

θάλασσα, καὶ τὴν ἀρπάζει ἓνα ψάρι κ' ἔγινε χιλιοπλούμπιστο. Τότες ἡ γάτα λέει τοῦ σκυλιοῦ· „τί μῶκαμες, λέλε μου! πῶς νὰ πάνω στὸν ἀφέντη μου δίχως βούλα; ἔλα τώρα νὰ σὲ καβαλλικέψω!“ Καὶ τὸ καβαλλίκεψε πάλι καὶ πῆγε 'κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια. Καὶ σ' ἐκεῖνο τὸ καράβι ποῦ κόνεψαν, ὁ καραβοκύρις εἶχε πιάσει τὸ ἴδιο ψάρι. Ἡ γάτα ἐσγουροτρίβονταν καὶ μιουούριζε πάλι, κὶ ὁ καραβοκύρις εἶπε· „μωρέ, τί καλὴ γάτα ποῦ μᾶς ἤρθε· βράδου θὰ πάνω στὸ σπίτι νὰ φκειάσω τοῦτο τὸ ψάρι, καὶ θὰ τῆς ρίξω τ' ἄντερα νὰ τὰ φάη.“ Ἐκεῖ ποῦ καθάριζε τὸ ψάρι καὶ τσ' ἔρριχνε τ' ἄντερα, πέφτ' ἡ βούλα καὶ τὴν ἀρπάζ' ἡ γάτα· καβαλλικεύει τὸ σκυλί καὶ πάει στὸν ἀφεντικό της. Σὰν πῆγ' ἡ γάτα κ' εἶδε τὸν ἀφεντικό της χολιασμένο, μιουούριζε· μάου, μάου. Κὶ ὁ ἀφέντης σὰν τὴν εἶδε, „τὴν ἔφερες, μωρ' γάτα,“ τῆς λέει, „τὴ βούλα;“ „Τὴν ἔφερα, ἀφέντη,“ τοῦ λέει, „μόνε νὰ σκοτώσης τὸ σκυλί, γιατί τὴν ἔρριξε μέσα στὴ θάλασσα, κ' ἔπαθα τόσα κακά, ὅσο νὰ τὴν εὔρω πάλι,“ καὶ τοῦ διηγῆθηκε ὅλα ὅσα ἔπαθε. Τότες αὐτὸς πῆρε τὸ τουφέκι νὰ τὸ σκοτώσῃ, μόν' ἡ γάτα πάλι τὸν ἐμπόδισε καὶ τοῦ εἶπε· „ἄφσε το τώρα, γιατί ἔφαγαμε τόσον καιρὸ μαζὶ ψωμί.“ Καὶ τότες αὐτὸς τὸ ἄφησε. Ὑστερα πῆρε τὴ βούλα καὶ τὴν ἔζιψε, κ' ἔρχεται ὁ Ἀράπης καὶ τοῦ λέει· „τί προστάζεις, ἀφέντη;“ „Τώρα νὰ φέρῃς τὸ σαράγι ποῦ 'ναι στὴ θάλασσα ἐδῶ,“ τοῦ λέει. Ἀμέσως ὁ Ἀράπης τὸ ἔφερε. Τὸ παιδί μπῆκε μέσα, βρίσκει τὸν Ἀράπη, ποῦ κοιμῶνταν μὲ τὴ βασ'λοπούλα, καὶ τὸν σκότωσε. Ὑστερα πῆρε τὴ γυναίκα του, κ' ἔζησαν ὅλη τὴ ζωὴ τους καλά.

### 3. Ὁ κύρ Λάζαρος κ' οἱ δράκοι.

(Epirus)

Ἦταν ἓνας μπαλωματῆς καὶ τὸν ἔλεγαν Λάζαρο. Καὶ μιὰ μέρα ὁποῦ μπάλωνε, μαζώθηκαν πολλὲς μυῖγες, καὶ τράβησε ἓνα μπάτο καὶ σκότωσε σαράντα μυῖγες. Τότες πῆγε κ' ἔφκειακ' ἓνα σπαθὶ κ' ἔγραψε· „μὲ μιὰ τραβησιὰ σκότωσα σαράντα ψυχές.“ Κὶ ἀφοῦ τὸ ἔφκειακε τὸ σπαθί, κίνησε καὶ πῆγε στὴ ξενιτιά· καὶ σὰν πῆγε δυὸ μέρες μακρεια ἀπὸ τὸν τόπον του, ηῦρ' ἓνα πηγάδι κ' ἔπεσε κ' ἐκοιμήθηκε. Ἐκεῖ ἐκάθονταν οἱ δράκοι. Τότες ἤρθεν ἓνας νὰ πάρῃ νερὸ κ' εἶδε τὸ Λάζαρο, ποῦ ἐκοιμῶνταν· εἶδε καὶ κείνα ποῦ ἦταν γραμμένα στὸ σπαθὶ του, καὶ πῆγε καὶ εἶπε καὶ τῶν ἄλλων. Οἱ ἄλλοι τοῦ εἶπαν, νὰ τοῦ 'πῆ νὰ γένουν βλάμηδες. Πῆγεν ὁ δράκος καὶ τὸν ἐφώναξε καὶ τοῦ εἶπε, ἂν ἔχει εὐκαρίστησι νὰ γένουν βλάμηδες. Ὁ Λάζαρος τοῦ εἶπε,

πῶς θέλει, καὶ γίν'καν καὶ κάθονταν ἀντάμα. Καὶ τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μετὰ τὴν ἀράδα γιὰ νερὸ καθὼς καὶ γιὰ ξύλα. Πῆγαν οἱ δράκοι γιὰ ξύλα καὶ γιὰ νερὸ. Ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου νὰ πάνη νὰ φέρῃ νερὸ. Οἱ δράκοι εἶχαν ἓνα ἀσκή, ὅπου ἔπαιρναν νερὸ, κ' ἔπαιρνε διακόσιες ὀκάδες νερὸ. Ὁ Λάζαρος μετὰ μεγάλη δυσκολία πῆγε τὸ ἀσκή ἄδειο στὸ πηγάδι, κ' ἐπειδὴ δὲ μπορούσε νὰ τὸ φέρῃ τὸ νερὸ, δὲν τὸ ἐγέμ'σε τὸ ἀσκή, μόν' ἔσκαφτε ἴλογυρα τὸ πηγάδι. Οἱ δράκοι, σὰν ἄργησε ὁ Λάζαρος, ἐφοβήθη'καν κ' ἔστειλαν ἓναν νὰ πάη νὰ ἰδῆ, τί γίν'κε. Ὁ δράκος πῆγε καὶ τοῦ εἶπε· „τί κάνεις αὐτοῦ, κύρ Λάζαρε;“ „Δὲ μπορῶ,“ τοῦ λέει, „κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερὸ· νὰ φέρω μινὰ φορὰ ὅλο τὸ πηγάδι, γιὰ νὰ ξεγλυτώσω!“ „Γιὰ ὄνομα τοῦ θεοῦ, κύρ Λάζαρε,“ τοῦ λέει, „μὴ! γιατί ψοφοῦμε ἀπὸ τὴ δίψα, πηγαίνουμε ἡμεῖς στὴν ἀράδα σου.“

Τοῦ ἦρθε ἡ ἀράδα τοῦ Λάζαρου νὰ φέρῃ καὶ ξύλα, κ' ἐπειδὴ δὲ μπορούσε νὰ φορτωθῆ ἓνα δέντρο καθὼς οἱ ἄλλοι δράκοι, ἔδενε ὅλα τὰ δέντρα μετὰ πέτσες. Καὶ σὰν ἄργησε ὡς τὸ βράδυ, ἔστειλαν πάλι οἱ δράκοι ἓνα δράκο νὰ ἰδῆ, τί κάνει. „Τί κάνεις αὐτοῦ, κύρ Λάζαρε;“ τοῦ εἶπε. „Θέλω νὰ φέρω ὅλο τὸ ρουμάνι μινὰ φορὰ γιὰ νὰ ξεγλυτώσω,“ τοῦ λέει. „Μὴ! κύρ Λάζαρε,“ τοῦ λέει, „γιατί θὰ ψοφήσουμε ἀπὸ τὸ κρῦο· πηγαίνουμε ἡμεῖς στὴν ἀράδα σου.“ Καὶ πῆρε ὁ δράκος τὸ δέντρο καὶ τὸ πῆγε. Ὑστερ' ἀπὸ κάμποσον καιρὸ εἶπαν οἱ δράκοι νὰ τὸν σκοτώσουν, κὶ ἀπεφάσισαν τὸ βράδυ νὰ τὸν χτυπήσουν ὅλοι ἀπὸ μινὰ τσεκουριά. Ὁ Λάζαρος τὰ ἤκουσ' αὐτὰ καὶ τὸ βράδυ ἔβαλ' ἓνα κούτσουρο καὶ τὸ ἐσκέπασε μετὰ τὴν κάπα του. Τὸ βράδυ ἐχτύπησαν τὸ κούτσουρο ὅλοι ἀπὸ μινὰ καὶ τὸ ἔκαναν κομμάτια καὶ πάντεχαν, πῶς τὸν ἐσκότωσαν. Ἀφοῦ ἀποκοιμήθη'καν οἱ δράκοι, ὁ Λάζαρος πῆρε τὸ κούτσουρο καὶ τὸ ῥιξε ὄξω καὶ πλάγιασε, καὶ πρὸς τὰ ξημερώματα ἐβούγγιξε, καὶ τὸν ἤκουσαν οἱ δράκοι καὶ τὸν ρώτησαν καὶ τοῦ εἶπαν· „τί ἔχεις;“ Κὶ αὐτὸς τοὺς εἶπε, ὅτι κάμποσοι ψύλλοι τὸν ἐτίμησαν. Οἱ δράκοι πάντεχαν, ὅτι ψύλλους ἐνόμιζε τίς τσεκουριές, καὶ τὴν ἄλλη μέρα τοῦ εἶπαν, ἂν ἔχη παιδιά, γυναῖκα, κὶ ἂν θέλῃ, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριά, καὶ νὰ πηγαίη στὸ σπίτι του. Ὁ Λάζαρος τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ κ' ἓνα δράκο ἀπὸ αὐτοὺς, νὰ τοῦ τὰ φέρῃ τὰ φλουριά στὸ σπίτι του. Πῆρε τὸ δράκο φορτωμένον τὸ φλουρι καὶ πῆγε στὸ σπίτι του. Στὸ δρόμο ὅπου πήγαινε, τοῦ εἶπε τοῦ δράκου· „στάσου, νὰ πηγαίνω νὰ δέσω τὰ παιδιά μου, νὰ μὴ σὲ φάν!“ Πῆγε κ' ἔδεσε τὰ παι-

διά του με κάτι σκοινιά παλιά και τούς εἶπε· „ὄντας ἰδῆτε τὸ δράκο, νὰ φωνάζετε· κρέας ἀπὸ δράκο.“ Κι ὄντας ἐπλησίασ' ὁ δράκος, ἐφώνησαν τὰ παιδιὰ· „κρειάτο ἀπὸ δράκο!“ Ὁ δράκος με μεγάλη τρομάρα ἄφ'κε τὰ φλουριά κ' ἔφυγε. Στὸ δρόμο ὅπου πήγαινε ὁ δράκος, ἤυρε μνιὰ ἀλωποῦ, καὶ τὸν ρώτησε, γιατί εἶναι τρομαρισμένος τόσο. Κι αὐτὸς τσ' εἶπε, πῶς ὅσο γλύτωσε, θὰ τὸν ἔτρωγαν τὰ παιδιὰ τοῦ κύρ Λάζαρου. „Ἄπ' τὰ παιδιὰ τοῦ κύρ Λάζαρου ἐσκιάχτηκες;“ τοῦ εἶπε· „αὐτὸς εἶχε δυὸ κότες καὶ τὴ μνιὰ τοῦ τὴν ἔφαγα ἐμέξ, καὶ τὴν ἄλλη θὰ πάνω νὰ τοῦ τὴν φάω τώρα· κι ἂν δὲν πιστεύης, ἔλα κοντά μου νὰ ἰδῆς· δέσου ἀπ' τὴν οὐρά μου.“ Ἐδέθ'κ' ὁ δράκος ἀπ' τὴν οὐρὰ τῆς ἀλωποῦς καὶ πήγε νὰ ἰδῆ. Ὀντας ἐπλησίασαν στὸ σπίτι τοῦ Λάζαρου, ὁ Λάζαρος ἐφύλαε με τὸ ντουφέκι, γιατί ἐσκιάζονταν ἀπ' τοὺς δράκους. Σὰν εἶδε τὴν ἀλωποῦ, ὅπου ἔρχονταν μαζί με τὸ δράκο, τσ' εἶπε· „δὲ σοῦ εἶπα νὰ φέρῃς μόνον αὐτὸν τὸ δράκο, μούν' νὰ τοὺς φέρῃς ὅλους.“ Αὐτὸ ἀκούοντας ὁ δράκος ἔγινε ἄφαντος· κι ἀπὸ τὴ μεγάλη τὴ βία, ὅπου ἔπαιρνε τὴν ἀλωποῦ, ἐψόφησε. Κι ἀφοῦ ἐλευτερώθ'κε ἀπὸ τοὺς δράκους ὁ κύρ Λάζαρος, ἔφκειασε τὸ σπίτι του λαμπρὸ κ' ἔζησε καλά.

#### 4. Ὁ φτωχὸς καὶ ὁ πλούσιος.

(Naxos)

Ἦταν ἓνας φτωχὸς με πολλὰ παιδιὰ κ' ἠδούλευγαν ὅλοι με τὴ γυναῖκαν του ὅλη μέρα· πᾶσα βράδυ ποῦ ἔτανε κουρασμένοι, ἤθελα νὰ φάνε τὸ ψωμάκι τῶνε ἤσυχα κι ἀνεπαμένα· ἀπέκειο νὰ πιάσ' ὁ πατέρας νὰ παίξῃ τὸ λυράκι του νὰ χορεύουνε τὰ παιδιὰν του καὶ νὰ περνοῦνε μιὰ ζωὴ ἀγγελικὴ. Δίπλα ἠκάθουνταν ἓνας πλούσιος, καὶ σὰν ἤκουενε κάθε βράδυ τὰ γέλοια καὶ τσι χαρὲς τοῦ φτωχοῦ, ἐπαραξενεύοντανε· „πῶς ἐγὼ μαθὲς νὰ μὴν εἶμαι τόσο φκαριστημένος κι ἀνεπαμένος σὰν εὐτός; ὅλη μέρ' ἀξίνη καὶ τὸ βράδυ ζεύκι,“ λέει, „νὰ τῶνε δώκω θέλω γρόσα νὰ ἴδω, ἴντα θὰ τὰ κάμουμε.“ Πάει, βρίσκει τὸ φτωχό, λέει· „ἐπειδὴ σὲ ξέρω τίμιο ἄθρωπο, νὰ σοῦ δίνω χίλια γρόσα, ν' ἀνοίξῃς πρᾶμάτια ὅτι θέξ, κι ἂν καζαντίσης, μοῦ τὰ δίνεις, εἰδεμῆς σοῦ τὰ χαρίζω.“ Ὁλη μέρα πιά σὰν τὰ ἔπηνεν ὁ φτωχός, ἠσυλλοοῦνταν, ἴντα νὰ κάμη τόσα γρόσα· τὰ ἔφερνε ἀπὸ ἴδω, τὰ ἔφερνε ἀπὸ ἴκει· „ν' ἀνοίξω πρᾶματευτάδικο, νὰ τὰ βάλλω στὸν τόκο, νὰ πάρω ἀμπελοχώραφα.“ Ἔρχεται τὸ βράδυ μηδὲ λυράκι πιά νὰ πιάσῃ· μιλιὰ τσιχ νὰ κάνανε τὰ παιδιὰν του, νὰ γελᾶσουνε, τὰ μάλωνε· ὅλη νύχτα δὲν ἠβούλωσενε μάτι στὴ συλλοή· τὴν ἄλλη μέρα μηδὲ

σὲ μεροκάματο νὰ πάη μὴδὲ πούβητις ἔξω μοῦ στὴ συλλογῆ· τὸν ἀρώταν ἢ ὑναῖκαν τοῦ ἰντὰ ἄχει; νὰ τόνε κάμη νὰ γελάση, εὐτὸς τὴν ἐμάλωνε νὰ τὸν ἀφήκη ἤσυχο· ἀφηκράται ὁ πλούσιος, περνᾷ μιὰν ἀγραδυιὰ, περνᾷ ἄλλη, περνοῦνε τρεῖς μὴδὲ λυράκι πιά ἤκουε νε μὴδὲ ἔλοια μὴδὲ χορὸ τῶν παιδιῶ· μιὰν ταχυτερνὴ βλέπει τὸ φτωχὸ κ' ἔρχεται — „νά, χριστιανέ, τὰ γρόσα σου καὶ μὴδ' αὐτὰ θέλω μὴδὲ τὴ σκοτούραν τωνε.“ Ἀποστότε πάλι πάει χαρούμενος στὸ σπίτιν τοῦ ὁ φτωχός, ἤπαιζε νε τὸ λυράκι, ἤχορευε νε τὰ παιδιὰν τοῦ σὰν καὶ πρῶτα καὶ ταχυτέρου στὴ δουλειὰν τοῦ.

### 5. Οἱ φίλοι.

(Ancient Syra)

Μιὰ φορὰ ἦτανε δυὸ παλληκάρια, μὰ ἦτανε πολλὰ φίλοι, ποῦ ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε, μόνου τὸ καιρὸ ποῦ ἤθελε νὰ κοιμηθοῦ. Μὰ ἦρχε καιρὸς, ποῦ ὁ ἓνας ἠπαντρεύτηκε, κὶ ἀπὸ τότες ἄρχε νε τὴ ζούλια κ' ἠντάμωνε τὸ φίλον τοῦ καὶ δὲν τοῦ ἔλεγε παρὰ μιὰ „καλὴ μέρα,“ γιὰ νὰ μὴν τύχη καὶ τόνε πάρη στὸ σπίτιν τοῦ καὶ τοῦ ἔλεγοι ἄση τὴ γυναῖκαν τοῦ. Ἰντὰ ἔκαμε λοιπὸν εὐτός; Πιάνει καὶ χιτίζ' ἓνα σπίτι μὲ τρεῖς πατωσιές καὶ βάζει τὴ νενέν τοῦ στὴν κάτω πατωσιά, τὴν πεθεριὰν τοῦ στὴ δεῦτερη καὶ τὴ γυναῖκαν τοῦ στὴν ἀπάνω, κ' ἠπρόσταξε τὴ νενέν τοῦ, μὴν τύχη καὶ πάη ἀσερνικὸς κάτω κὶ ἀνοιξὴ κ' ἔμπε μέσα. Τί τοῦ καταφέρνει λοιπὸν ὁ φίλος τοῦ; Πάει κὶ ἀλλάζει τὴ φορεσιὰν τοῦ καὶ ντύνεται σὰ λόρδος, καὶ σὰν ἤξερε, πῶς ἐκείνης ὁ ἄντρας ἦτανε στὴ δουλειὰ, πάει καὶ χτυπᾷ στὸ σπίτι εὐτό· καὶ βγαίνει ἢ νενὲ τοῦ φίλου τοῦ. „Ἐ, ὦρα καλὴ, κερά.“ „Καλῶς τὸ παλληκάρι.“ Τὸν ἀρωτᾷ λοιπὸν· „τί θέλεις ἐδῶ;“ „Ἐγώ,“ λέει, „κερά, εἴμ' ἓνας λόρδος· τὸ σπίτι αὐτὸ μ' ἀρέσκει πολλὰ, καὶ θὰ μοῦ κάμης τὴ χάρι ν' ἀφήκης νὰ ἔμπε μέσα νὰ πάρω τὸ σκεδίο.“ „Ὁ Θεὸς φυλάξη, παιδάκι μου, δὲν ἔχω τὴν ἄδεια ἀπὸ τὸ γιό μου ν' ἀφήσω μέσα καένα.“ „Σοῦ δίνω ἑκατὸ γρόσια, κὶ ἄφησέ με νὰ ἔμπε.“ Σὰν ἤκουσεν εὐτὴ ἢ κακομοῖρα τὰ ἑκατὸ γρόσια, τὰ πῆρε καὶ τοῦ ἔπεν· „ἔμπε, μὰ γλήγορα νὰ φύης, νὰ μὴ ῥιβάρη ὁ γιός μου.“ Λοιπὸν, εἶχε δὲν εἶχε, εὐτός ἀνεβαίνει καὶ στὴ δεῦτερη πατωσιά, τόνε γλέπει ἢ πεθεριὰ· λέει τοῦ· „τί θὲς ἐδῶ;“ Λέει· „ἦρχα νὰ σκεδιάσω τὸ σπίτι.“ Εὐτὴ ἐγύρεψε νὰ τοῦ κουντραστάρη, καὶ δὲν τὸν ἄφηνε νὰ μπε μέσα. Βγαίνει καὶ τῆς δίνει ἄλλα ἑκατὸ γρόσια· ἠστοχάστηκε εὐτὴ νὰ τὰ πάρη, κὶ ἀφοῦ τὸν ἄφηκε ἢ μάννα τοῦ, ἰντὰ ἔφταιε κείνη; Νὰ τὰ

κοντολοοῦμε, ἀνεβαίνει καὶ στήν ἀπάνω πατωσιά. Σὰν τὸν ἔδιε ἡ κοπέλα, ἠτρώμαζε καὶ τὸν ἀρώτηξε, τί ἤθελε· „τὸ σκέδιος θὰ πάρω τοῦ σπιτιοῦ.“ Τί ἤθελε νὰ κάμη; Τὸν ἀφῆκε κ' ἠπῆρε τὸ σκέδιος· σὰν τὸ πῆρε, κατεβαίνει στὴ δεύτερην πατωσιά καὶ κάθεται. Τοῦ λέει ἡ πεθεριά· „φεύγας γλήγορα, μὴν ἔρχη ὁ γαμπρός μου.“ Λέει· „δὲ φεύγω, ἃ δὲ μοῦ δώκης τὰ 'κατὸ γρόσια!“ Ἰντὰ 'θελε νὰ κάμη; ἤφοβούντανε μὴν ἔρχη ὁ γαμπρός της, τοῦ δίνει τὰ 'κατὸ γρόσια, καὶ σὰν τὰ πῆρε, κατεβαίνει στήν κάτω πατωσιά, καὶ μὲ τὸν ὁμοιο μόδος παίρνει κὶ ἀπὸ 'κεῖ τ' ἄλλα ἑκατὸ γρόσια καὶ φεύγει καὶ πάει καὶ σταματᾷ σ' ἓνα μέρος, ἀπ' ὅπου ἤξερε πῶς ἤθελε νὰ περάσῃ ὁ φίλος του, κὶ ἀκαρτέρει. Ὁ φίλος του ἠέρασε ἀπὸ 'μπρός του, τὸν ἔδιε καὶ τοῦ λέει· „καλὴ μέρα!“ „Τί εἶπες; Καλὴ μέρα; Καὶ δὲν ἤκουσες τὸν ὀρισμό, ποῦ 'βγαλεν ὁ βασιλῆς, νὰ μὴ λένε 'καλὴ μέρα,' μόνου 'καλὴ μέρα, κ' ἤμαθά το';“ „Καλὴ σου μέρα κ' ἤμαθά το!“ Καὶ φεύγει καὶ πάει στὸ σπίτιν του· λέει τῆς νενῆς του· „καλὴ μέρα κ' ἤμαθά το.“ Εὐτὴ δὲν ἠμίλησε, ἀνεβαίνει στὴ δεύτερην πατωσιά, βρίσκει τὴν πεθεριάν του, λέει· „καλὴ μέρα, πεθεριά, κ' ἤμαθά το.“ „Καὶ σὰν τό 'μαθες;“ λέει, „ἡ μάννα σου τὰ φταίει, γιατί τοῦ 'νοιξε κ' ἤμπε μέσα!“ Τρέχει λοιπὸν εὐτὺς κάτω στῆς μάννας του, λέει· „ποιοῦ ἤνοιξες, κ' ἤμπε μέσα;“ „Ἦτανε, παιδάκι μου, ἓνας λόρδος, κ' ἤθελε νὰ πάρῃ σκέδιος ἀπὸ τὸ σπίτι σου.“ Τρέχει ἀπάνω, βρίσκει τὴ γυναῖκαν του, τὴν ἀρωτᾷ. Λέει· „τί νὰ σοῦ 'πῶ; ὁ φίλος σου ἦτανε πικαριῖμένος, πῶς δὲν τοῦ μιλεῖς, καὶ δὲν ἤξερε, μὲ τί τρόπο νὰ σὲ διαοντρέψῃ.“ Τότες πιά ἤκαμε τὴν ἀπόφασιν, πῶς, ὅσο κὶ ἂν ἔχη κανεὶς σφαλιχτὴ τὴ γυναῖκαν του, εἶναι μπόσικα· καὶ τσ' ἔδωκε τὴν ἐλευτεριά, καὶ σὰν ἠντάμωνε τὸ φίλον του, ἦτανε πιὸ καλὰ παρὰ πρῶτα.

## 6. Πῶς ἐφτειάστη ὁ λαγὸς καὶ τὸ λαγωνικό.

(Legend from Φελλόη)

Ὁ Χριστὸς καὶ ὁ διάβολος ἦσαν μαζί. Μιὰ ἡμέρα λέγει ὁ διάβολος εἰς τὸ Χριστό· „ὅτι ἐφτειασα ἓνα πράμα ὅπου δὲν τὸ πάνει τίποτε.“ — „Γιὰ νὰ ἰδῶ“, τοῦ λέγει ὁ Χριστὸς, „τί ἐφτειασες.“ Τότες ὁ διάβολος ἀπολάει ἀποκάτω ἀπὸ τὴν καπότα του τὸ λαγόν, ὁ ὁποῖος ἔτρεχε πολὺ. Τὴν ἄλλην ἡμέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου· „γιὰ ἀπόλυσε ἐκεῖνο τὸ πράμα ὅπου ἐφτειασες.“<sup>49</sup> Καὶ ὁ διάβολος ἅμα τὸ ἀπόλυσε, ἀπολάει καὶ ὁ Χριστὸς τὸ λαγωνικό καὶ τὸν ἔπιασε.

Ὁ διάβολος ἐλυπήθη, διότι ὁ Χριστὸς ἔφτιασε καλύτερο πρᾶμα ἀπὸ ἐκείνον καὶ ἐμάζωξε ὅλους τοὺς λαγούς καὶ τοὺς βάνει κάθε νύχτα καὶ ὀργώνουν τὰ χωράφια του, καὶ ὅσοι δὲν πᾶγουν, ἐκείνους τοὺς ἀφήνει καὶ τοὺς πιάνουν τὰ λαγωνικά.

### 7. Ἡ Λαμπηδόνα.

(Legend from Patras)

Στὴν Πελοπόννησον ἀπάνου στὸν Ὠλενον ἐφύτρωνε κάθε χρόνο κατὰ ὠρισμένην ὥρα καὶ μέρα στὲς δώδεκα τῆς νύχτας ἓνα λούλουδο, ὅπου ὅποιος τὸ βρισκε καὶ τὴ ρίζα του τὴν ἔλυσε καὶ ἔρυνε ἀπ' αὐτὸ τὸ νερὸ μέσα σὲ χάλκωμα λυωμένο, ἐμποροῦσε νὰ τὸ κάμη μάλαμα. Λοιπὸν ἓνας Βενετζάνος καπετάνιος, ὅπου εἶχε βρεῖ στὰ κατάστιχα τοῦ πατέρα του, πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο, ἔφυγε ἀπὸ τὴν πατρίδα του μὲ καμπόσους δικούς του γιὰ νὰ ῥθῃ νὰν τὸ βρῇ. Ἄμα λοιπὸν ἔφτασε, ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ ἔδειχνε τὸ βιβλίον, καὶ ὕστερα ἀπὸ πολλὰ γυρέματα τὸ βρῆκε τὸ μέρος. Ἐσταμάτησε ἐκεῖ κοντὰ κ' ἐπερίμενε μὲ προσοχὴ· ἄμα ἦρθε ἡ ὥρα ἡ ὠρισμένη, ἔλαμψε ἡ λαμπηδόνα καὶ ἀμέσως ἔσβησε. Ἄλλ' ἐκεῖνος ἂν καὶ τὸ γύρευε μὲ οὐλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ τίς ρίζες του. Τὸν ἄλλο χρόνο ἦρθε πάλι καὶ ἐπλησίασε τόσο κοντὰ του, ὅπου ἄμα ἔλαμψε ἦτανε μακριὰ ἓνα πάσσο. Ἄμέσως λοιπὸν ἐσημάδεψε τὸν τόπο, τὸ γύρευε, ἔσκαψε καὶ τὸ βρε. Σύμφωνα μὲ τὸ βιβλίον ἔφκειασε τίς ρίζες καὶ τίς ἔλυσε καὶ ἀπὸ κείνο ἔρυνε στὰ χαλκώματα καὶ τὰ ἔκανε μάλαμα καὶ χρήματα. Γι' αὐτὸ ἐμπόρεσε κ' ἔφκειασε τόσα κάστρα τοῦ Μοριά.

### 8. Ὁ σωρὸς τοῦ Μαραθῶνα.

(Attica)

Στὸν κάμπο τοῦ Μαραθῶνα κατοικοῦσε τὸν παλαιὸ καιρὸ πολὺς λαὸς, καὶ τὸν ἐκυβερνοῦσαν τρία πριγκηπόπουλα, καὶ τὰ τρία ἀδέρφια γκαρδιακά. Ἦρθε ὥρα κακὴ καὶ τὸ ἓνα πριγκηπόπουλο ἀρρώστησε βαρεῖα. Οἱ γιατροὶ τίποτε δὲν ἐμπόρεσαν νὰ τοῦ κάμουν, ἐπέθανε καὶ τὸ ἔθαψαν ἐκεῖ ἀνάμεσα στὸν κάμπο, καὶ οἱ κάτοικοι ὅλοι τοῦ κάμπου ἀπ' ἄκρῃ σ' ἄκρῃ ἐσηκώθησαν θλιμμένοι, ἐπῆραν ἀπὸ μιὰ ποδιὰ χῶμα κ' ἐπῆγαν καὶ τὴν ἔρριξαν ἀπάνω στὸν τάφο του. Καὶ ἀπὸ τότε ὁ τάφος τοῦ πριγκηπόπουλου ἔγινε σωρὸς ψηλός.



## 9. Οἱ Μυλόρδοι.

(Delphi)

Οἱ Μυλόρδοι δὲν εἶναι χριστιανοί, γιατί κανεῖς δὲν τοὺς εἶδε ποτὲς νὰ κάνουν τὸ σταυρό τους. Ἡ γενιά τους εἶναι ἀπὸ τοὺς παλαιοὺς εἰδωλολάτρεις Ἀδελφιῶτες, ποὺ φύλαγαν τὸ βίό τους εἰς ἓνα κάστρο καὶ τὸ ἔλεγαν Ἀδελφούς, ἀπὸ τοὺς δύο ἀδελφούς τὰ βασιλόπουλα ποὺ τὸ ἔχτισαν. Ὅταν ἡ Παναγία καὶ ὁ Χριστὸς ἦρθαν σ' αὐτοὺς τοὺς τόπους καὶ ὅλοι οἱ ἄνθρωποι ὀλόγυρα γινήκαν χριστιανοί, οἱ Ἀδελφιῶτες ἐσκέφτηκαν, πῶς ἦταν καλύτερα γι' αὐτοὺς νὰ φύγουν· κ' ἔφυγα στὴ Φραγκιά καὶ πῆραν καὶ ὅλα τὰ πλούτη τους μαζί. Ἀπ' αὐτοὺς εἶναι οἱ Μυλόρδοι, καὶ ἔρχονται τώρα ἐδῶ καὶ προσκυνοῦν αὐτὰ τὰ λιθάρια.

10. Οἱ κόρες τοῦ κάστρου<sup>1</sup>).

(Athens)

Ὅταν ὁ Μυλόρδος ἐπῆρε τὴ μιὰ ἀπὸ τῆς ἑξι κόρες τοῦ Κάστρου, ἄφησε παραγγελία στοὺς Τούρκους νὰ τοῦ κουβαλήσουν καὶ τῆς ἄλλης τὴ νύχτα. Ἄλλὰ ἔκει ποῦ πήγαιναν νὰ τῆς βγάλουν, τῆς ἀκοῦν νὰ σκούζουν λυπητερά καὶ νὰ φωνάζουν τὴν ἀδερφή τους. Οἱ Τούρκοι τρομασμένοι ἔφυγαν, καὶ μὲ κανένα λόγο δὲν ἤθελαν νὰ δοκιμάσουν νὰ τῆς βγάλουν. Καὶ ἄλλοι πολλοὶ κάτω ἀπὸ τὸ Κάστρο τῆς ἄκουγαν τῆς μαρμαρένιες κόρες νὰ κλαῖν τὴ νύχτα γιὰ τὴν ἀδερφή τους ποῦ τοὺς τὴν πῆραν.

<sup>1</sup>) The reference is to the Caryatides, one of which Lord Elgin took to England.

## II. ARTISTIC LITERATURE.

### a. Poetry.

#### 1. Πολεμιστήριον.

(Ρήγας Φεραίος, of Βελεστίνος in Thessaly, 1754-1798)

Ὡς πότε παλληκάρια νὰ ζῶμεν στὰ στενά,  
Μονάχοι, σὰν λιοντάρια στὲς ράχες, στὰ βουνά;  
Σπηλιὲς νὰ κατοικοῦμεν, νὰ βλέπωμεν κλαδιά,  
Νὰ φεύγωμ' ἀπ' τὸν κόσμον γιὰ τὴν πικρὴ σκλαβιά;  
Νὰ χάνωμεν ἀδέλφια, πατρίδα καὶ γονεῖς,  
Τοὺς φίλους, τὰ παιδιὰ μας κι ὄλους τοὺς συγγενεῖς;  
Καλύτερα μιᾶς ὥρας ἐλεύθερη ζωὴ,  
Παρὰ σαράντα χρόνων σκλαβιά καὶ φυλακὴ.  
Τί σ' ὠφελεῖ κι ἂν ζήσης καὶ εἶσαι στὴ σκλαβιά;  
Στοχάσου πῶς σὲ ψένουν κάθ' ὥρα στὴ φωτιά.  
Αὐθέντης, δραγουμάνος, βεζίρης ἂν σταθῆς,  
Ὁ τύραννος σὲ κάμνει ἀδίκως νὰ χαθῆς.  
Δουλεύεις ὄλ' ἡμέρα εἰς ὄτι κι ἂν σοῦ 'πῆ,  
Κι αὐτὸς πασχίζει πάλιν, τὸ αἷμα νὰ σοῦ πιῆ.  
Ἄνδρεῖοι καπετάνοι, παπάδες, λαϊκοὶ  
Σκοτώθηκαν κι ἀγάδες ἀπ' ἄδικο σπαθί.  
Κι ἀμέτρητ' ἄλλοι τόσοι καὶ Τούρκοι καὶ Γραικοὶ  
Ζωὴν καὶ πλούτη χάνουν χωρὶς καμιὰ ἀφορμὴ.  
Ὁ Σούτσος, ὁ Μουρούζης, Πετράκης, Σκαναβῆς,  
Γκίκας καὶ Μαυρογένης καθρέπτης εἶν' νὰ ἰδῆς.  
Σὰς κράζει ἡ πατρίς σας, σὰς θέλει, σὰς πονεῖ,  
Ζητεῖ τὴν συνδρομὴν σας μὲ μητρικὴν φωνή.  
Ἡ Ρούμελη σὰς κράζει μ' ἀγκάλας ἀνοικτάς,  
Σὰς δίδει πλούτον, τόπον, ἀξίας καὶ τιμάς.  
Ἐλάτε μ' ἓνα ζῆλον σ' ἐτοῦτον τὸν καιρόν,  
Νὰ κάμωμεν τὸν ὄρκον ἐπάνω στὸν Σταυρόν,

Συμβούλους προκομμένους με πατριωτισμὸν  
 Νὰ βάλωμεν, εἰς ὅλα νὰ δίδουν ὄρισμὸν.  
 Ὁ νόμος νὰ ᾿ναι πρῶτος καὶ μόνος ὀδηγός,  
 Καὶ τῆς πατρίδος ἕνας νὰ γένη ἀρχηγός.  
 Ὅτι κ' ἡ ἀναρχία ὁμοιάζει τὴν σκλαβιά,  
 Νὰ ζῶμεν ὡς θηρία εἶν' πλιὸ σκληρὴ φωτιά·  
 Καὶ τότε με τὰ χέρια ψηλὰ στὸν οὐρανὸν  
 Ἄς ᾿πούμ' ἀπ' τὴν καρδιά μας ἔτοῦτα στὸν Θεόν·  
 „ὦ βασιλεῦ τοῦ κόσμου! ὀρκίζομαι εἰς Σέ,  
 „Στὴν γνῶμην τῶν τυράννων νὰ μὴν ἔλθῳ ποτέ,  
 „Μῆτε νὰ τὸν δουλεύσω, μῆτε νὰ πλανηθῶ,  
 „Εἰς τὰ ταξίματά του νὰ μὴ παραδοθῶ.  
 „Ἐνόσω ζῶ στὸν κόσμον, ὁ μόνος μου σκοπός,  
 „Γιὰ νὰ τὸν ἀφανίσω νὰ εἶναι σταθερός.  
 „Πιστὸς εἰς τὴν πατρίδα συντρίβω τὸ ζυγὸν  
 „Κι ἀχώριστος θὰ εἶμαι ἀπὸ τὸν ἀρχηγόν.  
 „Κι ἂν παραβῶ τὸν ὄρκον, ν' ἀστράψ' ὁ οὐρανός  
 „Καὶ νὰ με κατακάψῃ, νὰ γένῃ ὡσὰν καπνός.“

## 2. Γέρος καὶ Θάνατος.

(Ἰωάννης Βηλαρᾶς, of Joannina in Epirus, 1771-1823)

Ἐνας γέρος σὲ φτώχειας ἀνάγκη  
 Ἄλλον τρόπο νὰ Ζήσῃ δὲν εἶχε,  
 Χώρια ξύλα νὰ κόψῃ στὸν λόγγο,  
 Μετὰ βιάς τὸ ψωμί του νὰ βγάζῃ.

Μιὰν ἡμέρα βαρεῖα φορτωμένος,  
 Περπατῶντας σ' ὀρθὸ μονοπάτι,  
 Ὅχ τὸν κόπο καὶ κάμα τοῦ ἡλίου  
 Τὴν ἀνάσα νὰ πάρῃ δὲ φτάνει.

Σ' ἕναν ὄχτο τ' ἀνάσκελα πέφτει·  
 Καὶ στὸ μέγα πολὺ κούρασμά του  
 Τῇ ζωῇ του μισῶντας βαρεῖεται  
 Καὶ τὸ Χάρο με πόθο του κράζει.

Νὰ ὁ Χάρος ὀμπρός του πετειέται  
 Τὸ δρεπάνι κρατῶντας στὸ χέρι,  
 Μ' ἄγριαν ὄψι καὶ σχῆμα τρομάρας,  
 „Γιὰ με, γέρο,“ τοῦ λέγει, „τί θέλεις;“

„Αχ!“ ὁ γέρος εὐτὺς ἀποκρίθη,  
 „Τὸ ζαλίκι μου αὐτὸ δὲν μποροῦσα  
 Νὰ σηκώσω· σὲ φώναξα ὁ δόλιος,  
 Νὰ μοῦ δώκης ὀλίγη βοήθεια.“

### 3. Φιλάργυρος.

(By the same)

Ὁ καημένος Χρυσολάτρης  
 Ξάπλα κείτεται, βογγάει,  
 Μὲ τὸ Χάρο πολεμάει·

Ἐλαιμάργησεν ὁ δόλιος,  
 Τί γιομάτισε σὲ σπίτι  
 Κάποιου πλούσιου συμπολίτη.

Τοῦ ἐπρόβαλαν καμπόσοι  
 Μὲ καρδιάς κι ἀγάπης ζέσι  
 Τὸ γιατρὸ νὰ προσκαλέση.

Τώρα αὐτὸς καὶ τὴν ἀρρώστια  
 Καὶ τὸν κίνδυνο λογιάζει,  
 Μόν' τὰ ἔξοδα τρομάζει!

Ἐνας φίλος του ἀστεῖος,  
 Μὲ σκοπὸ νὰ χωρατέψη,  
 Τοῦ εἶπε, μήπως ἐξοδέψη

Πλιὸ παράνω στὴ θανή του,  
 Ἄν ἀπόμνησκειν ἀκόμα  
 Ἔτσι ἀνήμπορος στὸ στρῶμα.

Τότε πλιὸ ἐκαταζαλίστη·  
 Παντοχὴ καὶ θάρρος χάνει  
 Καὶ φωνάζει· θὰ πεθάνη!

Καὶ οἱ πόνοι του ἀβγαταίνουν,  
 Καὶ γιατροῦ ζητάει τὴ χάρι,  
 Μὴ ὁ θάνατος τὸν πάρη·

Ἐξανάλαβε ὡς τόσο  
 Μὲ ὀλίγα τὴν ὑγεία του.  
 Μόν' γι' αὐτὴ τὴ συμφορὰ του

Ἔκαμε ὄρκον, ὅσο Ζῆση,  
 Νὰ δειπνᾷ μόν' τὸ βράδου  
 Μὲ νερὸ καὶ παξιμάδι.

#### 4. Οἱ Χάρες καὶ ὁ Ἔρωτας.

Ἄθανάσιος Χριστόπουλος, of Castoria in Macedonia, 1772-1847)

Οἱ Χάρες μὲ τὸν Ἔρωτα  
 Ἐπῆγαν νὰ διαλέξουν  
 Στοὺς κήπους τριαντάφυλλα,  
 Κορώνες νὰ τὰ πλέξουν.  
 Κι ὁ Ἔρωτας χαρούμενος  
 Ἐδῶ κ' ἐκεῖ πετοῦσε  
 Καὶ μόνος του τὰ κλάδευε  
 Καὶ τὲς ὑπηρετοῦσε.  
 Κλαδεύοντας ἀπρόσεχτα,  
 Ὡσὰν λωλὸ παιδάκι,  
 Τὸν κέντρωσε τὸ δάχτυλο  
 Πικρὰ ἔν' ἀγκαθάκι.  
 Γετᾶει τὰ τριαντάφυλλα,  
 Τὸ κλαδευτήρι ρίχνει,  
 Καὶ κλαίοντας στὲς Χάρες του  
 Τὸ δάχτυλό του δείχνει·  
 „Ὡχ! ὦχ!“ τὲς λέγει, „γίνεται  
 Ἐν' ἀγκαθάκι μόνον  
 Νὰ προξενήσῃ, Χάρες μου,  
 Μεγάλον τόσον πόνον;“  
 „Δὲν εἶν’“, τοῦ λέν, „παράξενο,  
 Δὲν εἶν’· γιατί κ' ἐκείνη  
 Ἡ τόση σαϊτίτσα σου  
 Μεγάλον πόνον δίνει.“

#### 5. Ὁ λόγιος.

(By the same)

Τί τοῦ κάκου κοπιάζεις  
 Καὶ ἀνόητα σπουδάζεις,  
 Γὰ νὰ μάθῃς τεχνικά,  
 Τ' εἶναι τ' ἄλφα καὶ τὸ βῆτα  
 Καὶ τὰ γάμμα, δέλτα, ζῆτα,  
 Καὶ τὰ ἄλλα τὰ κακά;

Ἐρωτῶ σε, τί κερδαίνεις,  
 Ἄν γραμματισμένος γένης,  
 Ἄν φιλόσοφος βαθύς;  
 Τάχα δὲν καταλαμβάνεις,  
 Ὅτι πάλε θὰ πεθάνης  
 Σὰν ὁ πρῶτος ἀμαθής;  
 Ἄφσε τούτη σου τὴ τρέλλα  
 Καὶ κολλήσου στὴν βαρέλλα,  
 Ποῦ σὲ κράζει μὲ χαρά·  
 Νὰ σὲ μάθῃ, γιὰ νὰ γίνῃς  
 Σπουδαιότερος νὰ πίνῃς  
 Ἐνα μέτρον στὴν φορὰ.  
 Τοῦτο βλέπε νὰ σπουδάξῃς,  
 Τοῦτο πάσχιζε νὰ πράξῃς,  
 Κι ὄχι τ' ἄλλα τὰ τρελλά,  
 Θέματ' ἄρρητα γραμμένα,  
 Καὶ νερὰ κοπανισμένα,  
 Καὶ δασκάλου λά, λά, λά.

## 6. Ἡ Ψυχούλα.

(Διονύσιος Σολωμός, of Zante, 1798-1857)

Ὡσὰν γλυκόπνοο  
 Δροσάτ' ἀεράκι  
 Μέσα σὲ ἀνθότοπο  
 Ἴκειὸ τὸ παιδάκι  
 Τὴν ὕστερη ἔβγαλε  
 Ἄναπνοή.

Καὶ ἡ ψυχούλα του  
 Εἰς τὸν ἀέρα  
 Γλήγορα ἀνέβαινε  
 Πρὸς τὸν αἰθέρα,  
 Σὰν λιανοτρέμουλη  
 Σπίθα μικρή.

Ὅλα τὴν ἔκραζαν,  
 Ὅλα τ' ἀστέρια,  
 Κ' ἐκείνη ἐξάπλωνε  
 Δειλὴ τὰ χέρια,  
 Γιατί δὲν ἤξευρε,  
 Σὲ ποῖο νὰ μπῆ.

Ἀλλὰ νά, τοῦ ἴδωσε  
 Ἐνα ἀγγελάκι  
 Τὸ φιλι ἀθάνατο  
 Στὸ μαγουλάκι,  
 Ποῦ ἔξαφνα ἔλαμψε  
 Σὰν τὴν αὐγή.

7. Ἡ φαρμακωμένη.  
 (By the same)

Τὰ τραγούδια μοῦ τά ἔλεγεσ ὄλα.  
 Τοῦτο μόνον δὲν θέλει τὸ ἴπης,  
 Τοῦτο μόνον δὲν θέλει τ' ἀκούσης,  
 Ἄχ! τὴν πλάκα τοῦ τάφου κρατεῖς!

ὦ παρθένα, ἂν ἠμπόρειαν οἱ κλάψες  
 Πεθαμμένου νὰ δώσουν ζωή,  
 Τόσες ἔκαμα κλάψες γιὰ σένα,  
 Ποῦ θέλ' ἔχης τὴν πρώτη πνοή.

Συφορά! σὲ θυμοῦμ' ἔκαθόσουν  
 Στὸ πλευρό μου μὲ πρόσωπο ἀχνό·  
 „Τί ἔχεις;“ σοῦ ἴπα, καὶ σὺ μ' ἀποκρίθης·  
 „Θὰ πεθάνω, φαρμάκι θὰ πιῶ.“

Μὲ σκληρότατο χέρι τὸ πῆρες,  
 ὦραία κόρη, κι αὐτὸ τὸ κορμί,  
 Ποῦ τοῦ ἔπρεπε φόρεμα γάμου,  
 Πικρὸ σάβανο τώρα φορεῖ.

Τὸ κορμί σου ἐκεῖ μέσα στὸν τάφο  
 Τὸ στολίζει σεμνὴ παρθενιά·  
 Τοῦ κακοῦ σ' ἀδικούσεν ὁ κόσμος,  
 Καὶ σοῦ φώναζε λόγια κακά.

Τέτοια λόγια ἂν ἠμπόρειες ν' ἀκούσης,  
 Ὅχ τὸ στόμα σου τ' ἤθελε βγῆ;  
 „Τὸ φαρμάκι, ποῦ πῆρα, καὶ οἱ πόνοι  
 Δὲν ἐστάθηκαν τόσο σκληροί.“

Κόσμε ψεύτη! τὲς κόρες τὲς μαύρες  
 Κατατρέχεις ὅσο εἶν' ζωντανές,  
 Σκληρὲ κόσμε, καὶ δὲν τοὺς λυπάσαι  
 Τὴν τιμὴν, ὅταν εἶναι νεκρές.

Σώπα, σώπα! θυμήσου πώς ἔχεις  
 Θυγατέρα, γυναῖκα, ἀδελφή·  
 Σώπα, ἡ μαύρη κοιμάται στὸ μνήμα,  
 Καὶ κοιμάται παρθένα σεμνή.

Θὰ ξυπνήση τὴν ὕστερη ἡμέρα,  
 Εἰς τὸν κόσμον ὀμπρὸς νὰ κριθῆ,  
 Καὶ στὸν Πλάστη κινώντας με σέβας  
 Τὰ λευκά της τὰ χέρια θὰ 'πῆ·

„Κύττα μέσα στὰ σπλάχνα μου, Πλάστη!  
 Τὰ φαρμάκωσα, ἀλήθεια, ἡ πικρή,  
 Καὶ μοῦ βγήκε ὄχ τὸ νοῦ μου, πατέρα,  
 Ποῦ πλασμένα μοῦ τὰ 'χες ἐσύ·

“Ὁμως κύττα στὰ σπλάχνα μου μέσα,  
 Ποῦ τὸ κρῖμα τους κλαίνε, καὶ πές,  
 Πές τοῦ κόσμου ποῦ φώναξε τόσα,  
 'Ἐδῶ μέσα ἂν εἶν' ἄλλες πληγές.“

Τέτοια, ὀμπρὸς εἰς τὸν Πλάστη κινώντας  
 Τὰ λευκά της τὰ χέρια, θὰ πῆ.  
 Σώπα, κόσμε, κοιμάται στὸ μνήμα,  
 Καὶ κοιμάται παρθένα σεμνή.

### 8. Ὁ εὐγενής.

(Ἀλέξανδρος Σούτσος, of Constantinople, 1803–1863)

Ξόρισε τοὺς τίτλους ὅλους ὁ Τροιζὴν ἀπ' τὴν Ἑλλάδα.

Ποῖος ὅμως τοὺς ἀφήνει;

Καὶ ἀπλοῦς πολίτης ποῖος καταδέχεται νὰ μείνη;

Τὸ „πανέκλαμπρέ μου Πρίγκηψ“ ἔχει τόσην νοστιμάδα!

'Ἐκλαμπρότητες ἐδῶ, ἐκλαμπρότητες ἐκεῖ·

“Ὁπου πάς, μιὰ ἐκλαμπρότης με τὸ τρύπιο τὸ βρακί.

“Ὁπου κι ἂν σταθῆ κανεὶς,

Νά σου κ' ἕνας εὐγενής!

Κάτω φέσια καὶ καπέλα! ἕνας Πρίγκηπας περνᾷ·

Τ' ἡγεμονικὸ ποῦ ἔχει!

Βλέπει ὅλους σὰν μυρμήγκια καὶ τὰ μάτια του σφαλνᾷ·

Ἄπ' τὴ μύτη του ἰδέτε ἡ εὐγένεια πὼς τρέχει·

Στὸ μανδῆλι του φυσᾷ,



Ταμπακίζει, ξεροβήχει καὶ τὰ λόγια του μασσᾷ,  
 Ἥμπορεῖ νὰ ᾽πῆ κανεῖς,  
 Πῶς δὲν εἶναι εὐγενής;

Ἄκουσε τὸν ἥρωά μας, ἄκουσέ τον πῶς λαλεῖ·  
 „Πῶς μισῶ τοὺς δημοκράτας! ἔξεπάρθηκαν πολὺ·  
 Κύρ ἐπάνω καὶ κύρ κάτω ξεφωνίζουν εἰς τ' αὐτί σου  
 Κι ἀπ' ἐμπρός σου κι ἀπ' ὀπίσου·  
 Σὲ φιλεύουν μ' ἓνα κρῦο δημοκρατικό ἐσύ·  
 Αὔριο θὰ σὲ κεράσουν καὶ στὸ καπηλειὸ κρασί.  
 Τί κακὸ νὰ ζῆ κανεῖς  
 Μὲ ἀνθρώπους ἀγενεῖς!“

Εἶχε δίκιο νὰ φωνάζῃ ὁ Μπαρόνος ὁ γαμβρὸς μου,  
 Καὶ ὁ Πρίγκηψ ὁ υἱὸς μου,  
 Κι ὁ πατέρας μου ὁ Κόντες, καὶ ἡ μάνα μ' ἡ Κοντέσσα,  
 Κ' ἡ γιαγιά μ' ἡ Πριγκηπέσσα·  
 „Μὲ χωριάτηδες ἀνθρώπους πρόσεχε καλὰ μὴν μπλέξῃς·  
 Ἄγενής καὶ ζωὸ εἶναι, πρᾶγμα ἓνα σὲ δυὸ λέξεις.  
 Νὰ φυλάγεται κανεῖς  
 Ἄπ' ἀνθρώπους ἀγενεῖς!“

Ἔγινε, χάριτι θείᾳ, ἡ Ἑλλάς μας βασιλεία·  
 Μὲ τοὺς κύρ αὐτόχθονάς μας θὰ τὰ εἶχαμεν ἀχρεῖα.  
 Τώρα θὰ ᾽χωμεν, ἐλπίζω, τὰ καλὰ τοῦ παραδείσου  
 Καὶ τοὺς θησαυροὺς τοῦ Κροῖσου·  
 Πρίγκηπας ἐγὼ θὰ εἶμαι, πρίγκηπας μὲ τρεῖς οὐρές,  
 Καὶ σύ, Πρίγκηπά μου φίλε, πρέσβυς ἑκατὸν φορές.  
 Δὲν μπορεῖ νὰ ᾽πῆ κανεῖς,  
 Πῶς δὲν εἴμασθ' εὐγενεῖς.

### 9. Βάσανος.

(Παναγιώτης Σοῦτσος, of Constantinople, 1803–1868)

Σὰν δὲν σὲ βλέπω, τί καημός!  
 Τί σκότος καταχθόνιο!  
 Καὶ σὰν σὲ βλέπω, τί παλμός!  
 Τί βάσανο αἰώνιο!

Σὲ βλέπω, κ' εὐθὺς λαχταρῶ  
 Νὰ τρέξω στὴν ἀγκάλην σου,  
 Μὲ μάτι βλέπω φλογερὸ  
 Τὰ στήθη σου, τὰ κάλλη σου.

Σὲ βλέπω, καίω καὶ ψυχρὸς  
 Ἰδρῶς μὲ περιχύνεται,  
 Σὰν φύλλο τρέμω, μνήσκ' ὠχρὸς,  
 Κ' ἡ δρασὶς μου σβήνεται.

Μοῦ πιάνεται ἡ ἀναπνοή,  
 Τὸ στόμα μοῦ ξηραίνεται,  
 Μοῦ χάνεται ἡ ἀκοή  
 Κ' ἡ γλῶσσα μου μὲ δένεται.

## 10. Θάλασσα.

(Ἡλίας Τανταλίδης, of Constantinople, 1818–1876)

Ἄν ἦσουν, θάλασσα, κρασί,  
 ὦ! τότε τί δουλειὰ χρυσῆ!  
 Κοντὰ σου θὰ πασχίσω  
 Τὸ σπίτι μου νὰ κτίσω,  
 Καὶ νὰ μεθῶ καὶ νὰ μεθῶ,  
 Χωρὶς ποτὲ νὰ βαρεθῶ,  
 Νὰ πίνω καὶ νὰ πίνω  
 Τὸν ἀφρισμένον οἶνο.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Τυφόντι τί δουλειὰ χρυσῆ!  
 Σὰν ἀλκυῶν δική σου  
 Νὰ ψάλλω στὴν ἀκτή σου,  
 Νὰ μὲ κτυπᾷ κάθε βραδειὰ  
 Κομανταρίας μυρωδιά,  
 Καὶ μέθη νὰ ἀρχίζη  
 Νὰ μὲ ἀποκοιμίζη.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Τί τύχη, τί δουλειὰ χρυσῆ!  
 Ν' ἀκούω νὰ σφυρίζης  
 Κι ἀφροὺς κρασιοῦ ν' ἀφρίζεις,  
 Κ' ἐκεῖ νὰ τρώγω τὰ φατιά  
 Μὲ τὴν κρασένια σου μαγιά,  
 Καὶ τὸ νερὸ ποῦ πίνω  
 Κρασί νὰ εἶν' κ' ἐκεῖνο.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Θεέ μου, τί δουλειὰ χρυσῆ!

Εἰς τὸ κρασί ἐπάνω  
 Ταξίδια νὰ κάνω.  
 Νὰ κολυμβῶ καὶ νὰ βουτῶ  
 Καὶ νὰ σὲ πίνω ἐνταυτῶ,  
 Κ' ἦ νὰ σὲ πῶ νὰ σκάσω,  
 Ἦ πῆ με νὰ χορτάσω.

### 11. Ρόδον καὶ χορτάρι.

(Γεώργιος Ζαλακώστας, of Syracos in Epirus, 1805–1858)

Ἔνα λουλούδι, ὅπου κυρτὸ τὸν ἥλιο ἀκολουθοῦσε,  
 (Ἡλιος ἐλέγουνταν κι αὐτό)  
 Εἰς ἕναν κήπον φουντωτὸ  
 Τριανταφυλλιά ἀγαποῦσε.

„Ἐλα νὰ γίνωμε τὰ δυὸ ζευγάρι ταιριασμένο,  
 Ἐλα, τριανταφυλλιά χρυσῆ,  
 Γιατί εἶσαι μυρωδάτη ἐσὺ  
 Κ' ἐγὼ καμαρωμένο.“

„Σῶπα, λουλούδι ἀμύριστο, λουλούδι χωρὶς χάρι,  
 Ἔνα ἀηδονάκι τοῦ μιῶ·  
 „Τὸ ρόδο ποῦ μοσχοβολᾷ,  
 Δὲν μοιάζει στὸ χορτάρι.“

### 12. Νεκρικὴ ψῆδή.

(Ἀριστοτέλης Βαλαωρίτης, of Leucas, 1824–1879)

Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐξεφύτρωσ' ἕνα ρόδο,  
 Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐμαράθηκε τὸ ρόδο!  
 Γιὰ μιὰν ἀνοιξὶ μονάχα στὰ περήφανα κλαριά του  
 Ἐτραγοῦδησε τ' ἀηδόνι, ἔκαμε καὶ τὴ φωλιά του . . .  
 Σὰν ἡ ἀνοιξὶ γυρίση καὶ τ' ἀηδόνι σὰ γυρίση,  
 Τὴ φωλιά του ποῦ θὰ στήση; . .

Ἢταν ἔβγαινε ἡ σελήνη, ὅταν ἔβγαιναν τ' ἀστέρια,  
 Μὲ ἀγάπη τὸ ἔθωρούσαν, τοῦ ἀπλώνανε τὰ χέρια.  
 Σὰν νὰ ἠθέλαν ἐκεῖ ἐπάνω νὰ τὸ πάρουν τὸ καημένο,  
 Ἐλεγον πῶς εἶν' ἀδέρφι, ἔλεγον πῶς πλανημένο  
 Τ' οὐρανοῦ τὸ μονοπάτι τ' ὄρφανὸ θὰ εἶχε χάσει.  
 Ὡχ! ἀστέρια! ὦχ ἀστέρια! γρήγορα ποῦ θὰ σὰς φθάση!

Κάποιοι ποῦ ἤκουσαν τ' ἀηδόνι στὸ κλαρί του νὰ λαλή,  
 Εἶπαν δὲν εἶναι τραγούδι, μοιρολόγι εἶν' ἐκεῖ . . .  
 Κι ὅσοι εἶδαν τὰς ἀκτίνας τῶν ἀστέρων τ' οὐρανοῦ  
 Νὰ γελοῦν νὰ παιγνιδίζουν μὲ τὰ φύλλα τοῦ ὄρφανοῦ,  
 Εἶπανε τὰ φῶτα ἐκεῖνα ἄχ! δὲν εἶναι τῆς χαράς,  
 Εἶπαν ὅτι εἶναι τὰ φῶτα νεκρικής κεροδοσᾶς.

Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐξεφύτρωσ' ἓνα ρόδο,  
 Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐμαράθηκε τὸ ρόδο!

Μὴν ἐπέρασεν ἐκείθεν ὁ Βοριάς ὁ παγωμένος  
 Καὶ σὰν εἶδε τέτοιο ρόδο ὁ σκληρὸς ἐρωτεμένος,  
 Ἄρπαξε τὴ μυρωδιά του  
 Καὶ τὴν πῆρε στὰ φτερά του; . . .

Τόσον εἶναι μαραμένο καὶ τὰ φύλλα του ἔχει ἀχνά,  
 Ὅπου λὲς ὅτι γιὰ χρόνους τῆς αὐγούλας ἡ δροσὰ  
 Δὲν τὸ ἐδρόσισε τὸ μαῦρο. Τόσον εἶναι πικραμένο,  
 Ὅπου λὲς ὅτι ἐπάνω σὲ κορμὶ σαβανωμένο  
 Κάποιο χέρι τὸ εἶχε στήσει  
 Νεκρικὰ νὰ τὸ στολίσῃ.

Τὴν αὐγὴ μὲ τὴ δροσοῦλα ἐξεφύτρωσ' ἓνα ρόδο  
 Τὴν αὐγὴ μὲ τὴ δροσοῦλα πῶς ἐχάθηκε τὸ ρόδο;

Δὲν τὸ ξεύρω! . . . Κάποιος εἶπε, ὅτι ἐπὲς τὸ βράδυ βράδυ  
 Εἶδε κάποιονε νὰ φεύγῃ σὰν καπνὸς μὲ τὸν ἀγέρα.  
 Τ' ἄλογό του ἦτο μαῦρο σὰν τῆς νύχτας τὸ σκοτάδι  
 Κ' ἐλαφρὸ σὰν τὸν αἰθέρα,  
 Εἰς τὸ χέρι του ἐβαστοῦσε ἀχαμνὸ ξετυμνωμένο  
 Ἐνα ρόδο μαραμένο.  
 Ὅταν ἐφευγε ἀκλουθώντας τοῦ πελάου τὴν ἄκρη ἄκρη,  
 Ἄχ! δὲν ἔχυν' ἓνα δάκρυ,  
 Μόνον ἔλεγε στὸ κῦμα, ποῦ τὸν βλέπει καὶ τραβιέται,  
 „Κύματά μου, εἰπέτε, εἰπέτε,  
 Δὲν εἶν' ὁμορφο τὸ ρόδο;“ Μόνον λέγει στὸ χορτάρι,  
 Ποῦ ὑποκάτω ἀπ' τὸ ποδάρι  
 Τοῦ ἀλόγου του πεθαίνει· „Δὲν εἴμ' ἄξιος κ' ἐγὼ  
 Τέτοιο ρόδο νὰ φορῶ;“  
 Τέτοια ρόδα καὶ τοῦ Χάρου κάνουν ὁμορφα τὰ στήθια.  
 Εἶναι ἀλήθεια, εἶν' ἀλήθεια!

## 13. Ἡ βαρκούλα.

(Ἰούλιος Τυπάλδος, of Cephalenia, 1814–1883)

Ξύπνα γλυκειά μ' ἀγάπη,  
 Κ' ἡ νύχτα εἶναι βαθειά.  
 Κοιμάται ὄλ' ἡ φύσις,  
 Κ' εἶν' ὄλα σιωπηλά.

Μόνον τ' ἀχνὸ φεγγάρι,  
 Ποῦ σὰν ἐμὲ ἀγρυπνᾷ,  
 Μέσ' στ' οὐρανοῦ ἀρμενίζει  
 Τὴν ἤσυχη ἐρημιά.

Ἄν μᾶς χωρίζῃ τώρα  
 Μιά θέλησι σκληρή,  
 Μιὰν ἄκραν γῆς θὰ ἔβροῦμε  
 Νὰ ζήσωμε μαζί.

Ξύπνα γλυκειά μου ἀγάπη,  
 Κ' ἡ νύχτα εἶναι βαθειά.  
 Μᾶς καρτερᾷ ἡ βαρκούλα  
 Στὴν ἀκροθαλασσιά.

Κ' ἐνῶ τὸ φεγγαράκι  
 Τοὺς φέγγει εὐσπλαχνικό,  
 Μὲ μάτια δακρυσμένα  
 Τὸ χαιρετοῦν κ' οἱ δύο.

## 14. Ὁ Κλέφτης.

(Ἀλέξανδρος Ρ. Ραγκαβῆς, of Constantinople, 1810–1892)

Μαύρ' εἶν' ἡ νύκτα στὰ βουνά,  
 Στοὺς βράχους πέφτει χιόνι·  
 Στὰ ἄγρια, στὰ σκοτεινά,  
 Στῆς τραχῆς πέτρες, στὰ στενά  
 Ὁ κλέφτης ξεσπαθώνει.

Στὸ δεξι χέρι τὸ γυμνὸ  
 Βαστᾷ ἀστροπελέκι·  
 Παλάτι ἔχει τὸ βουνό,  
 Καὶ σκέπασμα τὸν οὐρανό,  
 Κ' ἐλπίδα τὸ τουφέκι.

Φεύγουν οί τύραννοι χλωμοί  
 Τὸ μαῦρο του μαχαίρι·  
 Μ' ἰδρωτὰ βρέχει τὸ ψωμί,  
 Ξέρει νὰ Ζήση μὲ τιμή,  
 Καὶ νὰ πεθάνη Ξέρει.

Τὸν κόσμ' ὁ δόλος διοικεῖ,  
 Κ' ἢ ἄδικ' εἰμαρμένη·  
 Τὰ πλούτη ἔχουν οἱ κακοί,  
 Κ' ἐδὼ στοὺς βράχους κατοικεῖ  
 Ἡ ἀρετὴ κρυμμένη.

Μεγάλοι ἔμποροι πωλοῦν  
 Τὰ ἔθνη σὰν κοπάδια·  
 Τὴν γῆν προδίδουν καὶ γελοῦν,  
 Ἐδ' ὅμως ἄρματα λαλοῦν  
 Στ' ἀπάτητα λαγκάδια.

Πήγαινε, φίλα τὴν ποδιὰ  
 Τοῦ δούλου προσκυνοῦνε·  
 Ἐδὼ στὰ πράσινα κλαδιὰ  
 Μόν' τὸ σπαθὶ τους τὰ παιδιὰ  
 Καὶ τὸν σταυρὸν φιλοῦνε.

Μητέρα, κλαίς! Ἀναχωρῶ·  
 Νὰ μ' εὐχηθῆς τυρεύω·  
 Ἐνα παιδὶ σὲ ὕστερῶ,  
 Ὅμως νὰ Ζήσω δὲν μπορῶ,  
 Ἄν ζῶ γιὰ νὰ δουλεύω.

Μὴ κλαίτε, μάτια γαλανά,  
 Φωστήρες ποῦ ἀρέσω·  
 Τὸ δάκρυόν σας μὲ πλανᾶ.  
 Ἐλεύθερος ζῶ στὰ βουνὰ  
 Κ' ἐλεύθερος θὰ πέσω.

Βαρεῖα βαρεῖα βοῖζ' ἡ γῆ . . . . .  
 Ἐνα τουφέκι πέφτει.  
 Παντοῦ τρομάρα καὶ σφαγὴ,  
 Ἐδὼ φυγὴ, ἐκεῖ πληγὴ! . .  
 Ἐσκότῳσαν τὸν κλέφτη.

Σύντροφοι ἄσκεποι, πεζοὶ  
 Τὸν φέρνουν λυπημένοι  
 Καὶ τραγουδοῦν ὄλοι μαζί·  
 „Ἐλεύθερος ὁ κλέφτης Ζῆ,  
 Κ' ἐλεύθερος πεθαίνει.“

15. Τὸ ὄρφανὸ τῆς Κρήτης<sup>1)</sup>.

(Ἀχιλλεὺς Παράσχος, of Nauplia, 1833–1895)

Ἔνα παιδάκι ἐπροχθὲς σὰν κρίνο μαραμένο,  
 Εἰς ἓνα δρόμο σκοτεινὸ,  
 Ἐκύτταζε τὸν οὐρανὸ  
 Μὲ μάτι δακρυσμένο.

Μαῦρα φοροῦσε τὸ πτωχὸ κ' ἐκείνο σὰν ἑμένα  
 Κ' εἶχε τὴν ὄψι θλιβερή.  
 Πῶς ἀγαπῶ ὅποιον φορεῖ  
 Ἐνδύματα θλιμμένα!

Μοσχοβολοῦσε ἀρχοντιά, κι ἄς ἦτον γυμνωμένο.  
 Ἀκόμα χθὲς μέσ' στῆ φωλιά,  
 Στῆς μάννας του τὴν ἀγκαλιά  
 Πετοῦσε τὸ καημένο.

Ὅμως τουφέκια βρόντησαν στὴν Κρήτην μιὰν ἡμέρα·  
 Τοῦ πῆρ' ἀγέρι τῆ φωλιά,  
 Τῆ μάννα Τούρκου πιστολιά,  
 Κ' ἡ μάχη τὸν πατέρα.

Ἀμίλητο καὶ σκυθρωπὸ τὸ δάκρυ του κρατοῦσε·  
 Κι ἄπλωνε χέρι μ' ἐντροπή·  
 Ὅμως δὲν ἤθελε νὰ πῆ,  
 Τὸ μαῦρο, πῶς πεινοῦσε.

Ἄχ! ὅποιος δὲν ἐπέινασε, „πεινώ“ ποτὲ δὲν λέγει·  
 Δὲν τὸν ἀφήνουν οἱ λυγμοί·  
 Κυττάζει μόνον τὸ ψωμί  
 Ἀπὸ μακρειά καὶ κλαίγει . . .

Στὴν ἀγκαλιά μου τό ἴβαλα μὲ πόνο τὸ καημένο  
 Καὶ τοῦ ἴδωκα πικρὸ φιλί·  
 Ὅμως αὐτὸ τί ὠφελεῖ  
 Στὸ ἔρημο τὸ ξένο;

<sup>1)</sup> Composed on the occasion of the insurrection in Crete, 1867.

Γιὰ τοῦτο σήμερα κ' ἐγὼ τὰ χέρια μου σταυρώνω,  
 Κι ὅτι γιὰ μένα δὲν ζητῶ,  
 Γι' αὐτὸ γυρεύω καὶ γι' αὐτὸ  
 Πόνου φωνὴν ὑψώνω.

Μητέρες! ὁποῦ ἔχετε παιδιὰ εὐτυχισμένα  
 Καὶ καλοσύνη στὴν καρδιά·  
 Πεινοῦν τῆς Κρήτης τὰ παιδιὰ  
 Καὶ κρυώνουν τὰ καημένα!

## 16. Ὁ μανάβης.

(Δ. Κόκκος, of Andritsena, 1856–1891)

„Πάρτε σταφύλια ραζακιά, πάρτε γλυκὰ σταφύλια . . .“  
 — Ἔχω ροδίτες τραγανούς τὰ ρόδινά της χεῖλια!  
 „Πάρτε γλυκὰ ροδάκινα, μὲ βελουδένιο χνουδο . . .“  
 — Ἔχω τὰ δυό της μάγουλα ἀτίμητο βελουδο!  
 „Πάρτε περιβολάρικα καὶ μελωμένα σῦκα . . .“  
 — Μανάβη, ἡ ἀγάπη μου εἶναι γεμάτη γλύκα!

## 17. Ὁ χαροκαημένος.

(Γεράσιμος Μαρκοράς, of Cephallenia, b. 1826)

Ἐνας θλιμμένος ποιητῆς ἐκύτταζε μία μέρα  
 Μὲ βλέμμα κρύο τῆ θάλασσα, τῆ γῆ καὶ τὸν αἰθέρα·  
 Τ' ἄνθια, τὸ φῶς, τὰ κύματα χαμογελοῦσαν, δίχως  
 Ν' ἀνοίξη μέσα του ἡ ψυχὴ καὶ νὰ πετάξῃ ὁ στίχος·  
 Γιατί μία τόση ἀναισθησιὰ καὶ ξένη λαῦρα τόση;  
 Στὰ φυλλοκάρδια ὁ θάνατος τὸν εἶχε φαρμακώσει.  
 Λόγο δὲν ἔβγανε· μὲ μιᾶς περίσσια κατεβαίνουν  
 Πουλάκια ὑραῖα τριγύρω του καὶ ἀδελφικὰ του κρένουν·  
 „Στὴ συφορὰ ποῦ σ' εὗρηκε, στὸν πόνο τῆς ψυχῆς σου,  
 Πετούμενο τοῦ Παρνασσοῦ, τ' ἄλλα πουλιὰ μιμήσου·  
 Ἄγκαλὰ πέφτει καὶ σ' ἐμᾶς πικρὸ θανάτου βόλι,  
 Κιλαϊδισμὸς ἀτέλειωτος εἶναι ἡ ζωὴ μας ὅλη.“

## 18. Ξενιτειά.

(Γιάννης Καμπύσης, of Corona in Messenia, 1872–1901)

Ὁ κόσμος ποῦ δὲν πλάστηκε συντρίβεται,  
 Κ' εἶν' ἔρμο τὸ μυαλό μου·  
 Γυρίζω ὁλοῦθε κι ἀνωφέλευτα γυρίζω,  
 Γιατί εἶμαι ἀπόξενο πουλὶ φερμένο ἀπὸ ἄλλον κόσμο.



Ψέλνω τραγούδι αγνώριστο,  
 Κάποια όλομόναχη ψυχή νά συγκινήσω,  
 Κι αντιλαλάει με μένα ό πόθος τής αγάπης  
 Άπό τή γής ανάκουστος άπάνου στα φεγγάρια.

Είμαι τό άπόξενο πουλί κάποιου άλλου κόσμου,  
 Ποιός ξέρει πώς έδώ άποπλανημένο.  
 Με σφίγγει όλοϋθε ή ξενιτειά,  
 Κι όπου διαβώ κι όπου σταθώ, δέ βρίσκω μιá πατρίδα.

### 19. Τραγουδάκι.

(*Ιωάννης Παπαδιαμαντόπουλος, known as a French poet under the pseudonym Jean Moréas, of Athens, 1856-1910*)

“Όπου σταθώ, όπου γυρίσω,  
 Στόν κόσμο ή στην έρημιά,  
 Παντού και πάντα θ’ αντικρύσω  
 Τήν έδική σου ζωγραφιά.

Βλέπω τά μαύρα τά μαλλιά σου  
 Μέσ’ στό σκοτάδι τό βαθύ,  
 Βλέπω τή φλογερή ματιά σου  
 Στοϋ ήλιου τή φεγγοβολή.

Τά στήθια σου τά χιονισμένα  
 Στην άνθισμένη μυγδαλιά,  
 Στα ρόδα τά μισανοιγμένα  
 Τά χείλη σου τά δροσερά.

Βρίσκω τήν άδολη πνοή σου  
 Είς τό θυμάρι του βουνου,  
 Άκούω τή γλυκειά φωνή σου  
 Είς τό τραγούδι του άηδονιου.

Άχ, και στοϋ τάφου της τó χώμα  
 ‘Η πονεμένη μου ψυχή  
 Θα όνειρεύεται άκόμα  
 Τήν όψι σου τήν τρυφερή.

### 20. Στη ρεματιά.

(*Γεώργιος Δροσίνη, of Missolonghi, b. in Athens, 1859*)

“Ελα, πάρ’ τó μονοπάτι  
 Θαρρετά, γοργά και μόνη  
 Και με πονηριά περπάτει,

Μὴ σὲ νοιώσουν οἱ γειτόνοι.  
 Μέσ' στη ρεματιά, ποῦ τρέχει  
 Χρυσὸ φίδι τὸ νερὸ  
 Καὶ χνουδάτους βράχους βρέχει,  
 Ἔλα καὶ σὲ καρτερῶ.

Κάτω ἐκεῖ ποῦ τὰ πλατάνια  
 Μὲ θεώρατα κλαριά  
 Συννεφιάζουν τὰ οὐράνια  
 Καὶ τοῦ ἡλίου τὴ θωριά,  
 Ποῦ καὶ μέσ' στὸ καλοκαίρι  
 Χόρτο ὀλόδροσο ἔχει βγεῖ  
 Καὶ φυσᾶ γλυκὰ τ' ἀγέρι,  
 Σὲ προσμένω ἀπ' τὴν αὐγή.

Ἔλ' ἀγάπη μου, ἐκεῖ πέρα  
 Μακρεῖ' ἀπὸ τὸ χωριό μας,  
 Νὰ περάσωμε μιὰ μέρα  
 Ἀλησμόνητην οἱ δυό μας·  
 Ἔλα ἐκεῖ καὶ σὲ προσμένω  
 Σὲ μιὰν ἄκρη ζηλευτή,  
 Ποῦ δὲν βλέπει μάτι ξένο,  
 Δὲν ἀκούει ξένο αὐτί.

Ὅχι, δὲ θὰ ξεστομίσω  
 Λόγι' ἀγάπης πονεμένης,  
 Ἔλα καὶ δὲ θὰ δακρύσω,  
 Ὅσο ἐσὺ κοντά μου μένεις.  
 Καθὼς θέλεις, ἐκεῖ πέρα  
 Θὰ ἔμαι πάντα χαρωπός,  
 Ὅπου θὰ βραδυάση ἡ μέρα,  
 Καὶ δὲ θὰ τὸ νοιώσης πῶς.

Ἄν πεινάς, δὲ θὰ σ' ἀφήσω  
 Νηστική, καστανομάτα.  
 Σὰν πουλὶ θὰ σὲ ταῖσω  
 Μαῦρα μοῦρ' ἀπὸ τὰ βάτα.  
 Κι ἂν τυχὸν πάλι διψάσης  
 Κ' ἔχεις στόμα φλογερό,  
 Θὰ σοῦ φέρω νὰ χορτάσης  
 Στὲς παλάμες μου νερό.

Κι ἂν νυστάξης, θὰ σοῦ στρώσω  
 Στρώμα μαλακὸ στὴ φτέρη,  
 Κι ἅμα κοιμηθῆς, θ' ἀπλώσω  
 Στὸ κεφάλι σου τὸ χέρι,  
 Τῆς ἀγάπης τὸ στεφάνι  
 Νὰ σοῦ βάλω, ὑπναροῦ,  
 Ποῦ Νεραΐδες τό 'χουν κάνει  
 Ἄπο τ' ἄνθη τοῦ νεροῦ.

21. Ἡ ὑστερνὴ ματιά της.

(Κωστής Παλαμάς, of Missolonghi, b. 1859)

Ὅταν ἡ δόλια ἢ μάννα μου τὸν κόσμον παραιτοῦσε,  
 Μ' ἐπῆγαν κ' ἐγονάτισα, μικρὸ πουλί, μπροστά της,  
 Τὴν τελευταία της πνοὴ ὁ Χάρος ἐροφοῦσε,  
 Κ' ἔμενε μόνο θλιβερή, σὰν κάτι νὰ ζητοῦσε,  
 Ἡ ὑστερνὴ ματιά της.

Νὰ σβήσῃ δὲν τὴν ἄφηνε σὰ φῶς ἀπὸ καντήλι,  
 Προτοῦ τῆς εὖρη μιὰ φωλιά νὰ μοιάζῃ τὴ φωλιά της.  
 Σ' ἄλλη καντήλα ἤθελε τὸ φῶς της νὰ τὸ στείλῃ,  
 Καὶ ἦρθε μέσ' στὰ μάτια μου καὶ πάλι ν' ἀνατείλῃ  
 Ἡ ὑστερνὴ ματιά της.

Καὶ ἀπὸ τότε ὅτι θωρῶ καὶ σ' ὅτι σταματήσω  
 Τὸ κουρασμένο βῆμα μου, πικρῆς ζωῆς διαβάτης,  
 Σὰ μάννα θὰ τ' ἀγκαλιασθῶ καὶ θὰ τὸ ἀγαπήσω,  
 Γιατ' εἶναι μέσ' στὰ μάτια μου, ὅσο νὰ ξεψυχήσω,  
 Ἡ ὑστερνὴ ματιά της.

22. Ἀθήναι.<sup>1)</sup>

(Ἰωάννης Πολέμης, of Andros, b. 1862)

Τὴν ὥρα ὅπου χρυσόφωτος ὁ ἥλιος βασιλεύει  
 Καὶ χύνεται περήφανος στὴ δύσι,  
 Ἡ δόξα ἀπ' τὸν παράδεισον ἄνθη χλωρὰ μαζεύει,  
 Τὸ μέτωπό σου, Ἀθήνα, νὰ στολίσῃ.

Καὶ τὰ σκορπίζει ὀλόγυρα στὸ οὐράνιο σου κεφάλι  
 Καὶ πρὸς τὸν Παρθενῶνα κατεβαίνει  
 Καὶ βλέπει τὰ συντρίμματα σου κι ἀναγαλλιᾶται πάλι,  
 Πατρίδα μου, Ἀθήνα δοξασμένη!

<sup>1)</sup> The literary form.

Κι ὁ κόσμος βλέπει τ' ἄνθη σου, μὰ ὁ νοῦς του δὲν τὰ φθάνει  
 Καὶ σύννεφα πῶς εἶναι τὰ νομίζει,  
 Καὶ δὲν πιστεύει πῶς θωρεῖ τ' ἀνθόπλεκτο στεφάνι,  
 Ποῦ ἢ Δόξα κάθε βράδου σου χαρίζει.

23. Στιγμαὶ<sup>1)</sup> ποιητικῆς ἀδυναμίας.

(Ἀριστομένης Προβελέγγιος, b. 1850 in Siphnos)

Ξεύρω ποτάμια ποῦ κυλοῦν περήφανα κι ἀφρίζουν  
 Καὶ μέσ' στὰ διάφανα νερά των,  
 Τὰ γαλανὰ οὐράνια, τὴν πλάσι καθρεφτίζουν,  
 Κι ὅθε περνοῦν, μαγεύουνε μὲ τὸ μOURMOYRISMA των.

Μὰ ἔξαφνα τὸ ρεῦμα των γκρεμίζεται καὶ πάει  
 Κάτω σὲ χάλαρα βαθειὰ καὶ πιά στὸ φῶς δὲν βγαίνει.  
 Στὰ τάρταρα ἠχολογᾷ, βογγᾷ καὶ τραγουδαίει,  
 Σὰν ἄλλου κόσμου μουσική. Ποῦ τάχα νὰ πηγαίνει;

Ἔτσι καὶ τὸ τραγούδι μου, ποῦ εἶχεν ἀναβρῦσει  
 Ἄπ' τὴν καρδιά μου ὡσὰν βρῦσι,  
 Ξάφνω καταχωνιάστηκε, ἀνέλπιστα ἐχάθη  
 Στοῦ στήθους μου τὰ τρίσβαθα, σκοτεινιασμένα βάθη.

Ἐκεῖ ἀκούω μουσική, ἐκεῖ τραγούδια νοιώθω  
 Γλυκά, οὐράνια, μαγεμένα,  
 Καὶ μ' ὄλο τὸν ἐγκάρδιο, τὸν φλογερό μου πόθο,  
 Ἄχ, νὰ ξεθάψω δὲν μπορῶ τραγούδι μου κανένα.

Ποιὰ δύναμις, ποιὰς μάγισσας θὰ τὰ λυτρώσῃ χέρι  
 Ἄπ' τῆς καρδιάς μου τὰ σκοτάδια,  
 Νὰ γλυκομουρμουρίσουνε μὲ τ' οὐρανοῦ τ' ἀγέρι  
 Καὶ στῆς ζωῆς τὰ φωτερὰ νὰ τρέξουνε λαγκάδια;

Ἀγάπη, ποῦ σὰν Μωϋσῆς ἀνοίγεις βρῦσι κρύα  
 Καὶ στ' ἄκαρπο λιθάρι ἀκόμα,  
 Ποῦ καὶ τὸ πιὸ κακόφωνο ἐσὺ μανθάνεις στόμα  
 Ἦχους νὰ βρίσκῃ τρυφερούς, νὰ πνήθῃ ἀρμονία!

Ἀγάπη παντοδύναμι, σὺ τὴν καρδιά μου σεῖσε,  
 Τὰ πέτρινα πλευρά της σχίσε,  
 Ν' ἀνοίξουν ἀμετρες πηγές κ' ἐκεῖθε νὰ πηδήσῃ  
 Τοῦ τραγουδιοῦ μου ὁ ποταμὸς τὴν πλάσι νὰ φιλήσῃ.

<sup>1)</sup> Form of the literary language for *στιγμῆς*.

## 24. Ὀνειρο.

(Στυλιανὸς Χρυσομάλλης, of Argostoli in Cephallenia)

Εἶδα πουρνὸ σ' ἐν' ὄνειρο, σταλμένο  
 Ἄπο κάποια ψυχὴ ποῦ μ' ἀγαπάει,  
 Ἐναν ἄγγελ' ὠραῖο, χαριτωμένο,  
 Στὸ κρεββάτι μου ἀντίκρυ ν' ἀκουμπάη·

„Εἶμαι ὁ θάνατος“, μοῦ εἶπε, „καὶ προσμένω,  
 Ἄφου τόσο ἡ καρδιά σου τὸ ζητάει,  
 Νὰ σὲ πάρω ἀπ' τὸν κόσμον τὸ θλιμμένο  
 Στ' ἀστέρια ὅπου ἡ χαρὰ ἠχολογáει.

Ναί, θὰ σοῦ δώσω ἓνα φιλὶ στὸ στόμα,  
 Τόσο γλυκό, ποῦ τέλεια μαγεμένη  
 Ἡ ψυχὴ σου θὰ φύγῃ ἀπὸ τὸ σῶμα.“

Ἔσκυψε, ἅμα εἶπε αὐτά, νὰ μὲ φιλήσῃ·  
 Ἐύπνησα, ὠϊμέ! . . . Τώρα ὁ καημὸς μοῦ μένει,  
 Ποῦ ἀφίλητο τὸ στόμα μῶχει ἀφήσει.

## 25. Ματαιοδοξία.

(Ἐρμονας, pseudonym for Πέτρος Βλαστός, b. 1879 in India)

Μέσ' στὴν καρδιά μου κύτταξα καὶ Μέδουσα πανώρια  
 Ξαντίκρυσσα, ποῦ μάγισσας ἀγέλαστα καὶ κρύα  
 Μάτια ἀργοσάλευε. Ἄλικα τὰ χεῖλια τῆς γυαλίζαν  
 Κ' ὑγρά, σὰ δάγκαμα ἔρωτα νὰ τὰ 'χε ματωμένα.

Κι ὅτι καλὸ εἶχα μέσα μου, πρᾶξεις ἀγνές κ' ἰδέες  
 Καὶ θύμησες παιδιάτικες κι ἀγάπες καὶ λατρεία  
 Τῆς ὁμορφιάς, τῆς τὰ 'δίνα μ' ἀγγαρεμένα χέρια,  
 Τῆς τὰ 'δίνα, καὶ τὸ θεριὸ τὰ ξέσκισε ρουφώντας

Σὰν αἷμα θείας ἡδονῆς ἀπ' τ' ἀνοιχτά τους σπλάχνα.  
 Κι ἀπάγανη ὅσο σπάραζε, τόσο κ' ἡ ὁμορφιά τῆς  
 Ἄβγάτιζε κι ἀκράνοιγε τὸ στόμα γαυριασμένη.

Καὶ σκλάβου μοῦ ῥθε πιθυμιά, νὰ μπόρεγα νὰ πνίξω  
 Μέσ' στὴν καρδιά μου κεί βαθεῖα τὴν ἄπονη τὴ Στρίγλα,  
 Ποῦ τῆς ζωῆς μου τὸ χυμὸ τυραννικὰ στερεῦει.

## b. Prose.

1. Χαμένα λόγια<sup>1)</sup>.

(Jean Psichari [Ψυχάρης], 1888.)

Κάποτες μ' ἔρχεται<sup>2)</sup> νὰ φωνάζω δυνατά, ποῦ<sup>3)</sup> ὄλος ὁ κόσμος νὰ μ' ἀκούσῃ· „Μή! μή! μή! μὴ χαλνᾶτε τὴ γλῶσσα<sup>4)</sup>! καταστρέφετε τὴν ἀρχαία καὶ τὴ νέα μαζί. Θέλετε γλῶσσα ποῦ νὰ μοιάζῃ τόντις μὲ τὴν ἀρχαία, ποῦ νὰ εἶναι ἡ ἴδια γλῶσσα; Πάρτε τὴ γλῶσσα τοῦ λαοῦ. Θέλετε ξένη γλῶσσα; Πάρτε τὴν καθαρέβουσα· θὰ δείξῃ σ' ὄλο τὸν κόσμο, ποῦ<sup>5)</sup> τόντις χάθηκε ἡ ἀρχαία. Θέλετε νὰ παίξετε; θέλετε νοστιμάδες, χωρατάδες καὶ κωμωδίες; Τότες νὰ γράφετε τὴν καθαρέβουσα! Θέλετε ἐπιστήμη, κόπο καὶ μάθησι; θέλετε νὰ πιάσετε σοβαρὴ δουλειά; Νὰ γράφετε τὴν ἐθνικὴ σας γλῶσσα. Ἄπο τὴν ἀπόφασή σας, θὰ φανῇ ἂν εἴστε ἡ ἄντρες ἡ παιδιά.

Ἀφήστε τὴν ψεφτομάθησι, τὴν ψεφτοσοφία, τοὺς συμβιβασμοὺς καὶ τοὺς δασκάλους. Μὴν πιστέβετε ὅσα λέν<sup>6)</sup>, ποῦ<sup>5)</sup> βαθμηδὸν<sup>7)</sup> ἡ γλῶσσα θὰ καλητερέψῃ καὶ ποῦ θὰ γράφουμε μιὰ μέρα σὰν τὸν Ξενοφῶντα. Μόνο ποῦ σὰς λείει κανεὶς τέτοιο λόγο, σὰς δείχτει ποῦ<sup>5)</sup> δὲν κατάλαβε ἀκόμη μήτε τί εἶναι Ξενοφῶντας<sup>8)</sup> μήτε τί θὰ πῆ γλῶσσα. Βαθμηδὸν<sup>7)</sup> ξέρετε τί θὰ γίνῃ; Θὰ χαθῇ ἡ ἐθνικὴ μας γλῶσσα καὶ θὰφανίσετε τὴν ἀρχαία. Τί μὲ μέλει ποῦ θυμῶντε τῶρα μ' ὄσους σὰς μιλοῦν ἔτσι; Μιὰ μέρα θὰ καταλάβετε οἱ ἴδιοι τὸ κακὸ ποῦ μᾶς κάμετε<sup>9)</sup> ὄλους· θὰ κλαίτε καὶ θὰ λυπάστε καὶ δὲ θὰ μπορῆτε πιά νὰ διορθώσετε τὸ λάθος σας<sup>10)</sup>. Ἄχ! τί βάσανο ποῦ εἶναι νὰ βλέπῃ κανεὶς τὴν ἀλήθεια καὶ νὰ μὴν μπορῇ νὰ τὴ δείξῃ στοὺς ἄλλους!

Μὴν τὰ θέλετε ὅλα μισά. Ἀμάθεια καὶ περηφάνεια σὰς ἔφεραν<sup>11)</sup> τέτοιο κακὸ· περηφάνεια, γιατί<sup>12)</sup> θέλει ὁ καθένας νὰ φαντάξῃ καὶ νὰ μὴν εἶναι σὰν τὸ λαό· ἀμάθεια, γιατί καταντήσαμε νὰ μὴν ξέρουμε τὴ γλῶσσα τοῦ λαοῦ, γιατί τόλμησαν<sup>13)</sup> οἱ δασκάλοι νὰ βρίσουν<sup>14)</sup> ὄλο τὸ ἔθνος καὶ νὰ πούνε βάρβαρη μιὰ γλῶσσα,

<sup>1)</sup> In regard to the author's orthography (which has been retained, see the Foreword) it should be particularly noticed that he writes the diphthongs *av*, *ev* according to the sound which follows, *aph* *eph* or *av* *ev*. The alterations in the second edition (1905) are given in the following footnotes, the orthographical changes only in the first instance in which they are found. <sup>2)</sup> *μου ἔρχεται*. <sup>3)</sup> *ποῦ*. <sup>4)</sup> *γλῶσσα*. <sup>5)</sup> *πῶς*. <sup>6)</sup> *λένε*. <sup>7)</sup> *βαθμηδὸν*. <sup>8)</sup> *Ξενοφῶντας*. <sup>9)</sup> *κάματε*. <sup>10)</sup> *τὸ κακὸ* instead of *τὸ λ. σ.* <sup>11)</sup> *φέρανε*. <sup>12)</sup> *γιατί*. <sup>13)</sup> *τολμήσανε*. <sup>14)</sup> *βρίσουνε*.

ποῦ δὲν τὴ σπούδαξαν<sup>15)</sup> ἀκόμη. Ἄφτῆ ἡ γλῶσσα ὅμως ὑπάρχει·  
μπορεῖτε νὰ τὴν κάμετε κομμάτια· κανεῖς δὲ θὰ μᾶς τὴ σηκώση.  
Μὲ κανέναν τρόπο δὲ θὰ γυρίση πίσω ἢ ἀρχαία. Οἱ ἱστορικοὶ  
νόμοι γιὰ σᾶς δὲ θὰλλάξουν<sup>16)</sup>. Τοῦ κάκου βρίζετε τὴν ἐθνικὴ  
μας γλῶσσα καὶ τὴ λέτε πρόστυχη, καὶ καμώνεστε πῶς μῆτε ξέρετε  
τί εἶναι, καὶ πολεμάτε νὰ μᾶς δείξετε, ποῦ<sup>5)</sup> μιλεῖτε τὴν ἀρχαία,  
ποῦ<sup>5)</sup> ἢ ἀρχαία ἀκόμη ζῆ.

Ποτές, ὄχι! ποτές δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψη.  
Τοῦ κάκου γράφετε γραμματικὴς τῆς καθωμίλημένης καὶ βάζετε  
μέσα ὅλη τὴν ἀρχαία γραμματικὴ, περιπτοσύλλαβα, ὑπερσυντελικούς  
καὶ μετοχές, ὕστερα μάλιστα χαρίζετε τὰ βιβλία σας στοὺς ξένους,  
τάχατις γιὰ νὰ σᾶς καμαρώσουν<sup>17)</sup>. Πάντα θὰ σᾶς καταδικάσῃ ἢ  
ἐπιστήμη κ' ἢ ὀρθὴ κρίση. Πάντα κάπου θὰ βρεθῆ ἕνας νὰ σᾶς  
τὸ πῆ — κι<sup>18)</sup> ἂν πάλε δὲ βρεθῆ, δὲν πειράζει! Ἡ ἀλήθεια θὰ  
μείνῃ ἀλήθεια. Ἡ ἀλήθεια, γιὰ νὰ ὑπάρχῃ, δὲν ἔχει ἀνάγκη μῆτε  
νὰ τὴ διοῦμε<sup>19)</sup>, μῆτε μάλιστα νὰ ξέρουμε τὴν ὑπαρξὴ της. Ἡ ἀλή-  
θεια<sup>20)</sup> μοιάζει μὲ τὰ μακρινὰ τᾶστρα<sup>21)</sup> ποῦ δὲ φαίνονται μέσα  
στὸν οὐρανό, κι<sup>22)</sup> ὡς τόσο λάμπουν<sup>23)</sup> ὀλομόναχα, κι ἄς μὴν τὰ  
βλέπῃ κανένας!

Ἡ καρδιά μου πονεῖ νὰ σᾶς ἀκούω! Τὸ χαμό σας θέλετε·  
τὸ κακό σας γυρέβετε μόνο. Ἄν ἤξεραν<sup>24)</sup> οἱ δασκάλοι τὴν ἀρχαία  
μὲ τὰ σωστά τους, δὲ θὰ πολεμοῦσαν<sup>25)</sup> κάθε ὥρα νὰ μᾶς δείξουν<sup>26)</sup>  
πῶς τὴν ξέρουν<sup>27)</sup> καὶ θᾶγραφαν<sup>28)</sup> τὴ δημοτικὴ, ἀφοῦ κ' οἱ ἀρ-  
χαῖοι οἱ ἴδιοι ἔγραφαν<sup>29)</sup> τὴ δημοτικὴ τους γλῶσσα. Μὲ τὴν ψεφτο-  
γραμματικὴ δὲ φτειάνεται γλῶσσα, δὲ φτειάνεται φιλολογία. Τί  
λόγια νὰ βρῶ γιὰ νὰ μὲ πιστέψετε; Χαλνᾶτε μιὰ γλῶσσα ποῦ  
εἶναι θησαβρός γιὰ τὴν ἐπιστήμη, ποῦ θὰ σᾶς δοξάσῃ στὸν κόσμον.  
Χαλνᾶτε μιὰ γλῶσσα ποῦ μόνη της μπορεῖ νὰ σᾶς δώσῃ μιὰ μέρα  
ἐθνικὴ φιλολογία, ποίηση καὶ φήμη, μιὰ γλῶσσα ποῦ θὰ σᾶς κάμῃ  
νὰ μοιάξετε ἴσως καὶ σεῖς τοὺς ἀρχαίους. Μῆ! Μῆ! Μῆ!<sup>14)</sup>

Ἄχ! Νὰ εἶμουν<sup>30)</sup> κάτι καὶ γώ! Νὰ μπορούσε κανεῖς νὰ  
μ' ἀκούσῃ! Ἄφτὸ τὸ κεφάλαιο νὰ μπορούσαν<sup>31)</sup> ὅλοι νὰ τὸ δια-  
βάσουν<sup>32)</sup> — καὶ νὰ μὲ πιστέψουν<sup>33)</sup>! Τί ζητοῦμε; τὸ καλό. Τί  
πολεμοῦμε; νὰ προκόψῃ, νὰ μεγαλώσῃ τὸ ἔθνος. Ἔπρεπε κ' οἱ  
δασκάλοι νὰ εἶναι μαζί μας. Ἄφτὸ θέλουν<sup>34)</sup> καὶ κείνοι· ἄς διοῦν<sup>35)</sup>

15) σπουδάσανε.

16) θὰλλάξουνε.

17) καμαρώσουνε.

18) κι.

19) βλέπουμε.

20) κάποτε added.

21) μὲ τὰστέρια τὰ μακρινὰ.

22) κι.

23) λάμπουνε.

24) ξέρανε.

25) πολεμοῦσανε.

26) δείξουνε.

27) ξέρουνε.

28) θὰ γράφανε.

29) γράφανε.

30) εἶμουνε.

31) μπορούσανε.

32) δια-

βάσουνε.

33) πιστέψουνε.

34) θέλουνε.

35) διοῦνε.

τὸ λοιπὸν, μὲ τί τρόπο θὰ τὸ κατορθώσουν<sup>36)</sup>. Ἄς πάρουν<sup>37)</sup> καλήτερο δρόμο. Ἄχ! νὰ μᾶς ἔκαμαν<sup>38)</sup> τουλάχιστο μιὰ παραχώρησι· νὰ μὴ λέν<sup>39)</sup> πρόστυχη τὴ γλῶσσα τοῦ λαοῦ, νὰ μάθουν<sup>40)</sup> τέλος πάντα ποῦ<sup>41)</sup> ὁ λαὸς καὶ μόνος ὁ λαὸς ἔκαμε καὶ κάμνει<sup>42)</sup> ὅλες τὶς γλῶσσες τοῦ κόσμου. Τόσο μ' ἔφτανε<sup>43)</sup> κι ἄλλο δὲ θὰ ζητοῦσα. Τότες δὲ θὰ μ' ἔμελε γιὰ τίποτις πιά<sup>44)</sup> καὶ θὰ πρόσμενα τὸ θάνατο μὲ χαρά.

## 2. Τὰ ὀνόματά μας.

(Ἀργύρης Ἑφταλιώτης, 1890.)

Οἱ σφαγὲς τῶν Ψαρῶν καὶ τῆς Χίος εἶναι μικροδουλιεῖς ἐμπρὸς στὴν καταστροφὴν ποῦ ἔπесе στὰ ὀνόματά μας, σὰν ἄρχισε τὸ ἔθνος νὰ τὸ αἰσθάνεται, πῶς ξαναγεννήθηκε. Ἡ ἰδέα, πῶς θὰ γυρίσουμε δυὸ τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε μέσα στὴν ἀγορὰ νὰ ρωτοῦμε „λέγεται τι καινόν;“ ἐριζοβόλησε τόσο βαθειὰ στὴν καρδιά μας, ποῦ κατάντησε σήμερα νὰ χρειάζεται γιαιτρικὸ συμβούλιο γιὰ νὰ μᾶς γιαιτρέψῃ!

Ἦτανε μεγάλη καὶ ὁμορφὴ ἰδέα στὸν καιρὸ τῆς, τότες ποῦ ἀγωνιζοῦμαστε καὶ σέρναμε ὅλον τὸν πολιτισμένον κόσμον κατόπι μας, γιὰ αὐτὸς δὲν ἤξερε παρὰ τὰ παλιά μας, κ' ἐνθουσιαζοῦτανε νὰ βλέπῃ μιὰ τέτοια μεγάλη καὶ λαμπρὰ νεκρανάστασι. Οἱ ἰδέες ὅμως εἶναι σύννεφα καὶ περνοῦν, ἡ Εὐρώπη ἀπὸ τότες ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιο βαθμὸν, ποῦ καὶ ὁ Βύρωνας, ἀκόμη νὰ ζοῦσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὲς θεωρίες τοῦ Δαρβίνου, — κ' ἐμεῖς ἐπάθαμε τὸ νόστιμο τοῦ Νασρεδδὶν Χότζα μὲ τὸ νέφτι· ἔχουμε ἀκόμη πολὺ δρόμον νὰ πάρουμε!

Ἀρχίσαμε φυσικὰ ἀπὸ τὰ εὐκολώτερα· ἀπ' τὰ ὀνόματα, κι ἀπ' τὴ γλῶσσα. Στὰ ὀνόματα τὸ καταφέραμε, γιὰ τὴ γλῶσσα δὲν εἶναι δική μου δουλειὰ νὰ τὸ ἐξετάσω. Μὰ ἐκεῖνο ποῦ μὲ κάνει καμιά φορὰ νὰ χαμογελῶ, ὅσο χολιασμένος κι ἂν εἶμαι γιὰ τὴν καταστροφὴν ποῦ γένηκε, εἶναι ποῦ κανενός μας δὲν ἦλθε στὸ νοῦ του νὰ φορέσῃ κ' ἓνα τρίβωνα! Ἦ καὶ νὰ παίρῃ κ' ἓνα λουτρὸ πρὶν καθίξῃ στὸ φαγί του! Τέλος πάντων νὰ γίνῃ μιὰν ἀρχὴ καὶ νὰ γυρίσουν ὅλα τὰ παλιά, εἰδεμὴ πῶς θὰ βασταχθῇ μιὰ ἀττικὴ γλῶσσα δίχως ἀττικὴ ζωὴ!

Σὰν νὰ μισομετανοιώνω ποῦ τὸ εἶπα, γιὰτί μπορεῖ νὰ τὸ καταπιασθῇ κανένας καὶ τοῦτο!

36) κατορθώσουνε. 37) πάρουνε. 38) κάνανε. 39) λένε.  
40) μάθουνε. 41) πῶς. 42) κάνει. 43) μοῦ ἔφτανε. 44) μοῦ ἔμελε  
πια γιὰ τίποτα.



Ἄς ἔλθουμε στὰ ὀνόματα.

Θυμοῦμαι ἀκόμα σὰν ἦλθε ὁ πρῶτος Δημοτικὸς Δάσκαλος στὸ χωριό μας. Ἦτανε καλὸς ὁ καημένος, καὶ μᾶς ἔφερε πολ-  
λὲς καλὲς ιδέες. Μᾶς ἔκαμε Βιβλιοθήκη, μᾶς ἔβγαζε περίπατο,  
μᾶς ἐμάθαινε νὰ συλλογιζόμαστε μὲ τὲς ἐρωτήσεις του (θυμοῦ-  
μαι ἀκόμα σὰν μ' ἐρώτησε, ἂν ἤθελα νὰ εἶμαι Λεωνίδα ἢ Ἐφιάλ-  
της, καὶ ἐπειδὴ τὸ δεύτερο μοῦ φάνηκε πλιὸ καινούργιο, τοῦ εἶπα  
„Ἐφιάλης“ — κι ἀκόμα κοκκινίζω σὰν τὸ συλλογοῦμαι!), μὰ εἶχε  
κι αὐτὸς μαζί μὲ ὄλην τὴν ἀναστημένη Ρωμιούσση τὴν πετριά  
τῶν ἑλληνικῶν ὀνομάτων. Καὶ τί τὰ θέτε, τὴν πρώτη μέρα ποῦ  
μᾶς μάζεψε στὴν παράδοσι, μᾶς κατέσφαξε ὄλους! Ὅσα φαμικὰ  
ὀνόματα μπορούσαν νὰ „ἔξελληνισθοῦν“, ἐξελληνισθήκανε. Ὁ  
Κυριαζῆς ἔγινε Κυριακοῦ, ὁ Κωσταντάρης Κωνσταντίνου, κι ἂν  
ἦτανε καὶ κανένας Καπλάνογλου, θὰ γινούντανε κι αὐτὸς Λεον-  
τίδης. Ὅσα πάλι δὲν μεταφραζούντανε, τὰ ἔρριξε ὅλα, σὰν ἀδιόρ-  
θωτα ὅπου ἦταν, κάτω στὸ Σπαρτιατικὸ βάραθρο, πῆρε τὰ βα-  
φτιστικὰ τῶν πατέρων μας, ἔβγαλε ἀπὸ τὸ σακκί του μερικὲς  
φουχιτῆς -ίδης καὶ -άδης, μᾶς τὰ κόλλησε μιὰ ἴμορφιά, καὶ  
μπολιασθήκαμε ὅλοι Ἕλληνες χωρὶς νὰ τὸ καταλάβουμε!

Αὐτὰ γενήκανε στὸν καιρό μου καὶ στὸ χωριό μου. Στὲς  
πολιτείες μέσα ἦτανε παλιὰ δουλειά! Ἀπὸ τὴν Ἐπανάστασι καὶ  
πρὶν ἀκόμα εἶχε ἀρχίσει τὸ φονικό. Χιλιάδες φαμικὰ ὀνόματα  
πῆγαν στὸ καλό, καὶ πολλοὶ ποῦ γυρεύανε νὰ δείξουν στὸν κόσμο,  
τί παλιὸ σκαρὶ εἶναι τὸ δικό μας, δὲν ἠθέλανε νὰ ξέρουνε τὸν  
παπποῦ τους!

Ἄμὲ τὰ καθαυτό, τὰ βαφτιστικὰ ὀνόματα; ἐκεῖ δὰ γένηκε  
τὸ μεγάλο κακό! Ὁ Γιάννης, ὁ Γιώργος, ὁ Κώστας, ὁ Δημήτρης  
καὶ τόσα ἄλλα ἀγαπημένα ὀνόματα ἐπῆραν τὰ βουνὰ κ' ἐφεύγανε  
σιγὰ σιγὰ τὰ καημένα, καὶ στὸν τόπο τους ἐρχούντανε σὰν μελί-  
σια οἱ Ἀλκιβιάδηδες, οἱ Περικλῆδες καὶ οἱ Μιστοκλῆδες. Καθὼς  
βλέπετε, γυρέψανε οἱ γέροι καὶ οἱ γριές μας νὰ τὰ ἀνθρωπίσουν  
λιγάκι, μὰ τοῦ κάκου! Ὁ δάσκαλος ἀφῆκε τοὺς γέρους νὰ προ-  
φέρουνε μὲ τὰ γλωσσικὰ ὄργανα ποῦ τοὺς ἔδωσε ὁ θεός, καὶ σὰν  
καλὸς δαμαστής, πῆρε στὰ χέρια του τὰ παιδιὰ καὶ γύμναζε γύ-  
μναζε, τοὺς μαλάκωσε τὴ γλῶσσα, ποῦ σὰν φωνάζουμε τώρα ἀπ'  
τὸ ἀπάνω πάτωμα τὴν Μελπομένη καὶ τὴν Τερψιχόρη, τρέχει τὸ  
μέλι τοῦ Ὑμητοῦ ἀπ' τὸ στόμα μας.

Τί καταλάβαμε μὲ τὴν ἀλλαγὴ τούτη, εἶναι γιὰ μένα μυστή-  
ριο. Τί ἐχάσαμε, δὲν εἶναι καθόλου μυστήριο. Ἐχάσαμε ἄλλη μιὰ  
χάρι τῆς γλῶσσας μας, ἐκόψαμε καὶ καταπατήσαμε ἄλλο ἓνα λου-

λούδι της. "Ἦθελα νὰ ξέρω, τί λογιῆς τραγούδι θὰ τραγουδούσαμε σὲ κανέναν Ἑπαμεινώνδα, ἂν ἔκλεπτε καμὶαν Ἀρσινόη! "Ἦ σὲ κανέναν Εὐθυβουλίδη, ἂν μὰς ἔπαιρνε τὴν Πόλι!

"Ἄς μὴν ἀπελιπζούμαστε ὅμως. Κανένα θανατικὸ δὲν ἦλθε στὸν κόσμο, ποῦ νὰ μὴν ἀφήκε καὶ μερικοὺς νὰ διηγηθοῦν τί συνέβηκε. Ὡς καὶ ἀπ' τὸν κατακλυσμὸ ἐσώθηκε ἓνας Νῶε. "Ἐτσι κι ἀπ' τὴν καταστροφή τούτη ἐγλυτώσανε καὶ ἀνθοῦν ἀκόμα πολλές οἰκογένειες μὲ τὰ γλυκὰ ὀνόματα τῶν παππούδων τους. Ἀπ' αὐτοὺς πρέπει νὰ ἐλπίζουμε σωτηρία, αὐτοὶ θὰ μὰς φέρουν πίσω τοὺς Γιάννηδες μας καὶ τὲς Μαρῖες μας.

Δυὸ λόγια γιὰ τοὺς Χιώτες· τοὺς πρέπει ἓνας ἔπαινος ἐδῶ πέρα. Αὐτοὶ σὰν ἐφύγαν' ἀπ' τὸ δύστυχο νησί τους κ' ἐσκορπισθήκανε στὴν ξενιτειά, ἐπήραν δυὸ πράματα μαζί τους· τὰ εἰκονοστάσια τους καὶ τὰ ὀνόματά τους. Ἀπὸ τὴ σφαγὴ τοῦ 1822 δὲν ἐγλυτώσανε, τὴ σφαγὴ ὅμως τῶν δασκάλων μας τὴ ξεφύγανε καὶ μέσ' στὰ σπιτικά τους μοσχομυρίζουν ἀκόμα τὰ νησιώτικὰ τους ὀνόματα μαζί μὲ τὸ λιβάνι τους. Δὲν λέγω πῶς δὲν εἴμαστε κ' ἐμεῖς χριστιανοί· μὰ αὐτοὶ ἔχουν καὶ χριστιανικὰ ὀνόματα.

### 3. Ἡ Φωτιὰ τῆς Χαράς.

Παραμῦθι τῆς Πρωτοχρονιάς.

(Γεώργιος Δροσίνης, 1891)

Στὴν κρύα καὶ σκοτεινὴ καλύβα τῆς γυρνᾷ πίσω ἡ ἄμοιρη χήρα μὲ θλιβερὸ περπάτημα.

Αὐτὴ ἡ παραμονὴ τῆς πρωτοχρονιάς, τόσο χαρούμενη γιὰ ὅλον τὸν κόσμον, γι' αὐτὴν μόνον εἶναι γεμάτη λύπη καὶ στενοχώρια.

Πουθενὰ δὲν βρῆκε δουλειά, οὔτε παρηγοριά καν, οὔτε ἐλπίδα. "Ὅλοι τῆς λέγαν μ' ἓνα στόμα:

„Σὰν περάσῃ ὁ χειμῶνας.“

Σὰν περάσῃ ὁ χειμῶνας — ποῦ θὰ πῆ σὲ τρεῖς μῆνες. Καὶ τοὺς τρεῖς αὐτοὺς μαύρους μῆνας πῶς θὰ Ζήσῃ ἡ δύστυχη χήρα, πῶς θὰ Ζήσουν τὰ δυὸ τῆς ὄρφανά!

Κι ὅταν ἐγύρισε καὶ κύτταξε πάλι τὰ δυὸ παιδιὰ τῆς ἐμπρὸς στὴ σβησμένη γωνιά, κρυωμένα, νηστικά, χωρὶς κανένα πρωτοχρονιάτικο χάρισμα, δὲν ἐβάσταξε πλιὰ κι ἄρχισαν νὰ τρέχουν βροχὴ τὰ δάκρυα ἀπ' τὰ μάτια τῆς.

Τάκ! τάκ!

Δὲν εἶναι ἡ θύρα ποῦ κτυπᾷ; "Ὅχι! Ποιὸς θὰ κτυπᾷ; Στὴν ἄκρη αὐτῆ τῆς ἐρημιάς, ποιὸς θὰ εἶναι τάχα, μπροστὰ στὴν θύρα

τῆς κακομοιριάς, τὴν ὥρ' αὐτὴ ποῦ χαίρεται ὄλος ὁ κόσμος καὶ ἔχουν πανηγύρι κ' οἱ φτωχότεροι; Ποιὸς θὰ κτυπᾷ; Θὰ εἶναι, καλέ, ὁ ἀέρας ἢ κανένα κακοσήμαδο νυχτοπούλι. Αὐτὸ θὰ εἶναι. Τάκ! τάκ! τάκ!

Ξανακτυποῦν πάλι καὶ κτυποῦν τώρα δυνατά, τόσο δυνατά, ποῦ μισοξυπνοῦν τὰ δυὸ ὄρφανὰ καὶ μισανοίρουν τὰ μάτια μουρμουρίζοντας·

„Μάννα, μάννα!“

Καὶ μὲ μιᾶς ἀνοίγεται ἡ θύρα καὶ στὸ κατώφλι προβάλλει ἕνας γέρος μεγαλόσωμος μὲ κάτασπρα γένεια κατεβασμένα στὰ στήθη του.

Καὶ μὲ μιὰ φωνὴ χονδρὴ καὶ ἄγρια, ποῦ ἦτο περισσότερο φοβέρα παρὰ Ζητιανειά, λέει·

„Λημοσύνη, χριστιανοί!“

Στὸ χέρι κρατᾷ ἕνα χονδρὸ ραβδί, στὸν ὦμο ἔχει κρεμασμένο ἕνα σακκούλι, τὰ ρούχα του εἶναι κουρελιασμένα καὶ περιπατεῖ Ξυπόλυτος.

„Κόπιασε, κακόμοιρε,“ τοῦ λέει ἡ χήρα. „Δὲν ἔχω τὴ δύναμι νὰ σ' ἐλεήσω· μὰ ἐδῶ θὰ βρῆς τουλάχιστον λιγώτερο κρῦο παρὰ ἔξω, καὶ μπορεῖς νὰ καθίσῃς νὰ ξαποστάσῃς μιὰ στιγμὴ. Κόπιασε!“

Ὁ γέρος ἐσφάλισε τὴ θύρα καὶ πῆγε καὶ κάθισε κοντὰ στὴ σβηστή γωνιά.

„Δὲν εἶναι οὔτ' ἐδῶ ζέστη, οὔτε φέγγει καλά. Δὲν μπορεῖς ν' ἀνάψῃς ἕνα δαυλί;“

„Δὲν ἔχω!“ ἀποκρίνεται ἡ χήρα.

Ὁ γέρος κτυπᾷ τὸ χιῶμα μὲ τὸ χονδρὸ ραβδί καὶ καταρεῖται· τὰ δυὸ παιδιὰ Ξυπνοῦν κι ἀνατινάζονται μ' ὀρθάνοιχτα μάτια.

„Νά!“ φωνάζει τὸ ἀγρωράκι, „εἶναι ὁ Ἅγιος Βασίλις.“

Καὶ τὸ κοριτσάκι ἀπλώνει τὰ χέρια του κατὰ τὸν γέρο καὶ τοῦ χαμογελᾷ φωνάζοντας·

„Καλησπέρα, Ἅγιε Βασίλι!“

Καὶ τὰ δυὸ μ' ἕνα στόμα Ξαναλένε·

„Τί χαρίσματα μᾶς φέρνεις, Ἅγιε Βασίλι;“

Ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε γυρνᾷ καὶ λέει τῆς χήρας·

„Δὲν θὰ μοῦ δώσῃς τίποτε νὰ φάω καὶ νὰ πιῶ;“

„Τὰ παιδιὰ μου ἔφαγαν σήμερα τὴν τελευταία γωνιὰ τοῦ ψωμιοῦ, κ' ἐγὼ εἶμαι νηστική ἀπὸ χθές.“

„Ποῦ θὰ πῆ δὲν ἔχεις ἐδῶ οὔτε ψωμί, οὔτε φωτιά, οὔτε τίποτε;“

„Τίποτε,“ ἀποκρίνεται ἡ ἄμοιρη γυναῖκα.

Ὁ γέρος σηκώνεται, ρίχνει τὸ σακκούλι στὸν ὦμο καὶ τραβᾷ κατὰ τὴ θύρα κτυπῶντας κάτω μὲ θυμὸ τὸ ραβδί του.

„Μάννα,“ φωνάζει τὸ κοριτσάκι, „γιατί εἶναι θυμωμένος ὁ Ἅγιος Βασίλις;“

„Μάννα,“ φωνάζει τὸ ἀγρωράκι, „μὴν ἀφήνης τὸν Ἅγιο Βασίλι νὰ φύγη ἔτσι.“

Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε·

„Γιὰ ἰδέες, δὲν μᾶς χάρισε τίποτε!“

Καὶ τὰ δυὸ παιδιὰ κλαίνε κ' ἡ δύστυχη μάννα τὰ φιλεῖ καὶ κλαίει μαζί.

„Γεῖά σου!“ βροντοφωνᾷ ὁ γέρος στὸ κατώφλι τῆς θύρας.

„Μὴ φεύγης, Ἅγιο Βασίλι, μὴ φεύγης,“ φωνάζουν τὰ δυὸ παιδιὰ. „Ἐμεῖς εἴμαστε τόσο φρόνιμα.“

„Ἀλήθεια,“ λέει καὶ ἡ χήρα, „εἶναι τόσο φρόνιμα!“

Ἐπειτα γυρνῶντας κατὰ τὸ γέρο παρακλητικά·

„Μεῖνε,“ τοῦ λέει σιγαλά, „μείνε λιγάκι, μόνον ὡς ποῦ νὰ ξανακοιμηθοῦν εὐχαριστημένα, καὶ νὰ ἰδοῦν στ' ὄνειρό τους τὸν Ἅγιο Βασίλι. Σὰν δὲν τοὺς χαρίζεις τίποτε ἄλλο, χάρισέ τους τὸ γλυκὸ αὐτὸ ὄνειρο.

Ἐκεῖνος ἐκοντοστάθηκε·

„Μεῖνε,“ τοῦ λέει πάλι ἡ χήρα, „μείνε, κι ἅμα κοιμηθοῦν, θὰ σ' ἀνάψω λίγη φωτιά νὰ ζεσταθῆς.“

„Καλὰ λοιπόν!“ ἀποκρίνεται ὁ γέρος. „Τώρα ποῦ ἀρχίζεις νὰ γίνεσαι σπλαχνική, μένω.“

Λέγοντας τὰ λόγια αὐτὰ ἀνασέρνει ἀπ' τὸν κόρφο του ἓνα μικρὸ σταμνάκι καὶ κοντοζυγώνει στὰ παιδιὰ·

„Πίετε το αὐτὸ μὲ μᾶς. Εἶναι ἄγριο καὶ θὰ σᾶς τρυπήσῃ τὸ στομάχι. Μὰ ὕστερα θὰ κοιμηθῆτε γλυκὰ καὶ θὰ ἰδῆτε καλὰ ὄνειρα.“

Τὰ παιδιὰ ἦπιαν, ἦπιαν ἀχόρταστα κ' ἔπεσαν κάτω σὰν ἄψυχα μὲ γλυκὸ χαμόγελο στὰ χεῖλη·

„Τ' εἶν' αὐτό;“ ἐρωτᾷ ἡ χήρα.

„Πιὲ καὶ σύ,“ ἀποκρίνεται ὁ γέρος· „εἶναι ρακί.“

Πίνει, πίνει καὶ ἡ ἄμοιρη γυναῖκα καὶ πέφτει κ' ἐκείνη κάτω σὰν ἄψυχη, μὲ γλυκὸ χαμόγελο στὰ χεῖλη.

Κ' ἔξαφνα θαρρεῖ, πῶς ὁ γέρος ζητιάνος εἶναι στ' ἀληθινὰ ὁ Ἅγιος Βασίλις καὶ πῶς τῆς λέει·

„Ἀφοῦ καὶ σύ, ποῦ δὲν ἔχεις τίποτε, ἤθελες νὰ μ' ἐλεήσης, θὰ σ' ἐλεήσω κ' ἐγὼ τώρα. Κύτταξε πῶς θὰ ζούσαν τὰ παιδιὰ σου, ἂν δὲν ἐρχόμουν ἐδῶ, κύτταξε καὶ τὴ ζωὴ, ποῦ θὰ περάσουν τώρα.“

Καὶ ἡ Ζωή, ποῦ θὰ περνούσαν τὰ παιδιά της, ἦτον φτωχικὴ κι ἀπελπισμένη. Τὸ ἀγῶρι ἐγινότανε ταπεινὸς δουλευτής· ἐκέρδιζε τὸ ψωμί του μὲ τὸν ἰδρῶτα του, καὶ κατασπαραγμένος ἀπὸ τὴν ἀρρώστια, ποῦ τὸν ἐσαράκωσεν ἀπὸ τὰ παιδιάτικα χρόνια του, ἐξεψυχοῦσε στὸ νοσοκομεῖο. Καὶ τὸ κοριτσάκι, χειρότερα ἀκόμα, καταντοῦσε πλάσμα χαμένο, καὶ μάννα καὶ χήρα κι αὐτὴ μὲ ὄρφανὰ παιδιά, ποῦ θὰ προσμέναν' κ' ἐκεῖνα νηστικά καὶ ξεπαγιασμένα τὸν Ἅγιο Βασίλι. Καὶ αὐτὰ πάλι θὰ γεννούσαν ἄλλα παιδιά δυστυχισμένα, κι ἄλλα κι ἄλλα· κι ὁ κόσμος ὅλος θὰ γέμιζεν ἀπὸ καλύβες φτωχικὲς καὶ χήρες μάννες, ποῦ θὰ περνούσαν τὴ νύχτα τῆς Παραμονῆς καθὼς αὕτη.

Μὰ ἡ Ζωὴ ποῦ θὰ περάσουν τὰ δυὸ ὄρφανὰ τώρα μὲ τὴ χάρι τοῦ Ἁγίου Βασίλι, τί Ζωὴ χαρούμενη! Παντοῦ Ξαστεριά, παντοῦ χρυσάφι, παντοῦ παιγνίδια καὶ πανηγύρια, παντοῦ τραγούδια καὶ γέλοια! Κι ὅλ' αὐτὰ μέσα σὲ μι' ἀτέλειωτη τοῦ ἡλίου λαμπράδα.

ᾠ! τί γλυκός, τί ζεστός, τί χαρούμενος, τί ἔμορφος ἥλιος! Πῶς ἀνοιγεν ὀλόφωτος μὲ μιᾶς ψηλὰ στὸν οὐρανὸ σὰν κανένα θεώρατο λουλούδι.

Γιὰ μιὰ στιγμή ἡ ἄμοιρη χήρα μισάνοιξε τὰ μάτια της καὶ εἶδε τὸν γέρο Ζητιάνο ποῦ ἔρριχνε κάτι κι ἀναφτε τὴ σβησμένη γωνιά.

Καὶ τώρα αὐτὴ ἡ φωτιὰ ἦτον ποῦ λαμπάδιαζεν ὀλόφωτη μὲ μιᾶς σὰν κανένα θεώρατο λουλούδι.

Ὅλοένα μεγαλύτερος, χαρωπότερος, ζεστότερος φεγγεβολοῦσεν ὁ ἥλιος.

Καὶ μέσ' στὸν γαλανὸν οὐρανό, χρυσοφωτισμένον ἀπὸ τὸν ἥλιο, ἀνάμεσα στὰ παιγνίδια, στὰ πανηγύρια, στὰ γέλοια καὶ στὰ τραγούδια, τὰ δυὸ ὄρφανὰ ἐξεφτερούγιαζαν μὲ ὀρθάνοιχτα φτερά, φτερά χρυσᾶ, φτερά κόκκινα, φτερά ποῦ καθὼς ἐξεσπάθωναν στὸν ἀέρα, γλυκολαλοῦσαν οὐράνια ψαλμωδία, ψαλμωδία τοῦ Ὁσαννά!

Δοξασμένος ὁ Ἅγιος Βασίλις! κελαδοῦσεν ἡ μουσικὴ ἐκείνη. Δοξασμένος αὐτὸς ποῦ μᾶς ἔκαμε τὴν καλύτερη ἐλεημοσύνη, αὐτὸς ποῦ μᾶς ἔσωσεν ἀπὸ ὅλες τὲς δυστυχίες, αὐτὸς ποῦ μᾶς ἀνοιξε τὸν παράδεισο, αὐτὸς ποῦ μᾶς ἐκοίμισε γιὰ πάντα μέσ' στ' ὄλομορφο ὄνειρό μας, καὶ μᾶς ἐκοίμισε τόσο βαθειά, ποῦ τίποτε πλιά δὲν μπορεῖ νὰ μᾶς ξυπνήση.

Καὶ ἡ ἄμοιρη χήρα ἀνοιξε πάλι τὰ μάτια της γιὰ ὕστερη φορά, κ' ἐκεῖ ποῦ ἔννοιωθε, πῶς ξεψυχᾷ καὶ πεθαίνει κι αὐτή,

εἶδε τὰ δυὸ παιδιά της πεθαμμένα ἐμπρὸς της καὶ λαμπροφωτισμένα ἀπὸ τὸν ὀλόφλογον ἥλιο, ποῦ ἄναψεν ὁ σπλαχνικὸς Ζητιάνος ἐκεῖ στὴ γωνιά, φωτιά τῆς χαρᾶς γεννημένη ἀπὸ τὴν τόση δυστυχία.

#### 4. Ἡ Βασιλοπούλα κι ὁ παράλυτος.

(Κωνσταντῖνος Μάνος, 1893)

Πορφυρογέννητη βασιλοπούλα, κοπέλα δεκάξι χρόνων, ἡ Ζωή, ἡ κόρη τοῦ Καλογιάννη, ἦτανε τὸ ρόδο τοῦ Παλατιοῦ. Οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὄλες τὶς ὁμορφιές καὶ μ' ὄλες τὶς καλοσύνες. Γαλανομάτα καὶ χρυσομαλλοῦσα, δαχτυλιδόμηση καὶ βεργολυτερή, ἀγνή καὶ σοβαρή καὶ καταδεχτική, μάγευε τὴν κάθε καρδιά.

Τριγυρισμένη ἀπὸ τὶς δούλες της καὶ τὶς βάγιες της καὶ τὶς ἀναδεξιμιές της καὶ τοὺς ἀνθηφόρους της, ἄφηνε συχνὰ τὰ περήφανα δώματα τῆς Πορφύρας, ἔμπαινε στὴ σέδια της καὶ κατέβαινε στὴν Πόλι νὰ μοιράσῃ ἐλεημοσύνες. Κ' οἱ φτωχοὶ τὴν προσκυνούσανε σὰν ἄγγελο, σὰν οὐράνια παρθένα.

Καὶ μπρὸς στὴ Χαλκῆ, στὴν Πόρτα τοῦ παλατιοῦ κάθουσαν ἓνας παράλυτος, ὡς εἴκοσι χρόνων. Τὸν εἶχανε φέρεи μιὰ μέρα, τὴν ὥρα ποῦ ἔβγαινε ἡ βασιλοπούλα. Οἱ δομέστικοι τὸν διώχνανε μὲ θυμὸ καὶ μὲ φωνές. Μὰ ἡ βασιλοπούλα τὸν εἶδε καὶ τότε σπλαχνίστηκε.

„Χαρίστε τοῦ φτωχοῦ μιὰ γωνιά στὸν ἥλιο καὶ μιὰ σκέπη ἀπ' τὴ βροχὴ κι ἀπ' τὰ χιόνια.“

Κι ἀπὸ τότε τὸν ἄφηναν ἐκεῖ. Κάθε φορὰ ποῦ ἔβγαινε ἡ βασιλοπούλα αὐτὸν πρῶτον ἐλεοῦσε. Κι ὅτανε γύριζε στὸ παλάτι, πρὶν μπῆ στὴ Χαλκῆ, τοῦ ἔστελνε μὲ τὸ βασιλικὸ χαμόγελό της παρηγοριὰ κ' ἐλπίδα.

Ἐλπίδα; Καὶ τί μπορεῖ νὰ ἐλπίσῃ τὸ σκουλήκι τῆς γῆς;

Κι ὅμως! Αὐτὸς, ὁ φτωχὸς παράλυτος, ὁ κουρελιασμένος, ὁ ρυπαρὸς, αὐτὸς, τὸ σκουλήκι τῆς γῆς, ἀγάπησε μ' ὄλο τὸν ἔρωτα τῆς ψυχῆς του τὴν αἰθέρια πεταλούδα, τὴν πορφυρογέννητη βασιλοπούλα. Κι ὅλα τὰ βάσανα, ποῦ εἶχε τραβήξει ὡς τότε, ἡ φτώχεια κ' ἡ κακομοιριά κ' ἡ ἀρρώστια κ' ἡ βρώμα κ' ἡ κατηφρόνια, ἦτανε τιποτένια μπρὸς στὰ σημερινά του. Τέτοια λαύρα καὶ πίκρα καὶ καημός!

Καὶ κάθε φορὰ ποῦ τὴν ἔβλεπε, ἔχανε κ' ἓνα κομμάτι τῆς ζωῆς του. Καὶ ξεψυχοῦσε ἀπὸ ἀγάπη.

Μιὰ μέρα ἔβγαινε πάλι ἡ βασιλοπούλα. Κ' ἦρθε κοντά του γιὰ νὰ τὸν ἐλεήσῃ. Κι ὁ παράλυτος τῆς εἶπε·

„Ἐλέησέ με, βασιλοπούλα μου, καὶ δός μου τὸ φιλί σου, ποῦ μόνο μπορεῖ νὰ με γιατρέψη.“

Κ' ἡ πορφυρογέννητη βασιλοπούλα ἔσκυψε καὶ φίλησε στὸ μέτωπο τὸν παράλυτο. Καὶ τὴν ἴδια στιγμή ὁ φτωχὸς ξεψύχησε.

Καὶ γιατρεμένη κ' ἐλεύθερη ἡ ψυχὴ του ἀνέβηκε στὸ γαλανὸν αἰθέρα.

### 5. Ἡ Βρύσι τῆς Κόρης.

(Μήτσος Χατζόπουλος, 1893)

Μέσ' στὰ χρόνια τὰ παλιά, τὰ χρόνια τὰ εὐτυχισμένα τὸ βασιλόπουλο τῆς χώρας βγήκε στὸ κυνήγι μὲ τ' ἀσκέρι του. Γύρισε βουνὰ καὶ λαγκάδια, πέρασε λόγγους καὶ κάμπους, ὅσο ποῦ ἔφτασ' ἓνα φλογερὸ μεσημέρι στὰ ριζιά τ' ἀψηλοῦ βράχου μὲ τὴν ὀρθὴ καὶ κατάψηλη λεύκα στὴν κορφή. Ἐκεῖ λιμέριασε μὲ τ' ἀσκέρι του. Σὰν δρόσισε λιγάκι, τὸ βασιλόπουλο ἀνέβηκε ἀψηλὰ στὴν κορφή, στὸ ξάγναντο, καταμόναχο. Κανένας δὲν ἀνέβαινε ποτὲ στὴν κορφὴ τοῦ βράχου. Ἐκεῖ πάνω ἦταν μιὰ καλύβα πλεγμένη μ' ἀμαλαγιῆς καὶ φτέρες τοῦ βουνοῦ. Μέσα στὴν καλύβα κάθουνταν μιὰ βοσκοπούλα ὁμορφῆ, ὅσο νὰ πῆς. Σὰν τὴν εἶδε τὸ βασιλόπουλο, πῆγε νὰ χάσῃ τὰ λογικά του, σὰν τὸ εἶδε ἡ βοσκοπούλα τὸ βασιλόπουλο, ἔχασε τὸ νοῦ της. Ἐκεῖ στὴ φτωχικὴ καλυβούλα ἔστησε τὴ φωλιά του τ' ἀγαπημένο ζευγάρι, ἐκεῖ στὸ ἔρημικὸ καλύβι ἔπλεξε μὲ χρυσοῦ κλωστή τίς καρδιές τους ὁ ἔρωτας. Πέρασαν μέρες, - μῆνες, χρόνος, καὶ τ' ἀσκέρι τοῦ κάκου γύρευε νὰ μάθῃ, τί λογῆς ἀφορμὴ εἶχε τὸ βασιλόπουλο νὰ κάθεται τόσον καιρὸ σ' ἐκείνη τὴν ἔρημιά.

Ἔτσι μιὰ μέρα ἔρχεται μίλημα στὸ βασιλόπουλο νὰ πάῃ στὸ σεφέρι. Κακὸ κι ἀπελπισμὸς στ' ἀγαπημένο ταίρι! . . . Ἡ καημένη ἡ βοσκοπούλα ἔπεσε μέσα στὴν ἀγκαλιὰ τοῦ καλοῦ της, τὸν ἔσφιξε σφιχτὰ σφιχτὰ μὲ τὰ χεράκια της, καὶ τὸν κράτησε ὅλη τὴ νύχτα ἀπάνω στὰ στηθάκια της καὶ δὲν τὸν ἄφησε νὰ φύγῃ, προτοῦ νὰ τῆς ὀρκιστῇ στὰ μάτια της τὰ γλυκά, πῶς γρήγορα θὰ ξαναγύριζε στὸ καλυβάκι τὸ ἔρημικόν. Καὶ τὸ πρῶτ' ὅταν τὸ βασιλόπουλο ἔφυγε μὲ καμένη τὴν καρδιά. Ἐφυγε γιὰ νὰ μὴν ξαναγυρίσῃ πιά. Πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Κ' ἡ βοσκοπούλα ἡ καημένη κάθουνταν μερόνυχτα στὴν κορφὴ τοῦ βράχου, μὲ τυρισμένα τὰ μάτια πέρα κατὰ τὸν κάμπο, κ' ἔκλαιε, ἔκλαιε ὀλοένα. Τὰ πολλὰ τὰ δάκρυα σὰν ἔπεφταν καφετερά, βαθούλαιναν τὸν ξερόβραχο καὶ πήγαιναν βαθεῖα στὰ σπλάχνα του. Πέρασε καιρὸς κ' ἡ βοσκοπούλα ἔκλαιε, ἔκλαιε, ὅσο ποῦ ἀπόμεινεν

ένας ἴσκιος μονάχα. Ἄπ' τὴν πολλή της θλίψι τὴν συμπόνεσε τότες κι ὁ Ξερόβραχος· ἄνοιξε μιὰ νύχτα τὴν πέτρινη ἀγκαλιά του καὶ τὴν ἔκλεισε μέσα στὰ σπλάχνα του. Μὰ καὶ μέσα στὸ βυθὸ τοῦ βράχου κλαίει, κλαίει ἀκόμα ἢ βοσκοπούλα, καὶ τὰ δάκρυα της κατασταλάζουν ἀπὸ τὸν Ξερόβραχο μὲ θλιβερὸ παράπονο, γυρεύοντας τὸ δυστυχισμένο βασιλόπουλο, ποῦ πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Μὰ δὲν τὸ βρίσκουν πουθενά, καὶ γίνονται φαρμάκι καὶ πικρὴ χολὴ ὀλοένα τὰ πολλὰ της δάκρυα, κι ἄλλοιὰ κι ἄλλοί-μονο στὴ λυγερὴ τοῦ χωριοῦ, ποῦ θὰ θελήσῃ νὰ γεμίσῃ τὴ στάμνα της ἀπὸ τὴ Βρύσι τῆς Κόρης.

#### 6. Ἡ Νέα Διαθήκη, κατὰ τὸ Μαθηταῖο κ. 13.

(Ἀλέξανδρος Πάλλης, 1902)

Ἐκείνη τὴν ἡμέρα βγήκε ἀπὸ τὸ σπίτι ὁ Ἰησοῦς καὶ κάθονταν κοντὰ στὴ λίμνη, καὶ μαζεύτηκαν κοντὰ του πλήθη πολλὰ, τόσο ποῦ μπῆκε σὲ καράβι καὶ καθότανε, καὶ τὸ πλήθος ἔστεκε ὅλο στὴν ἀκρογιαλιά. Καὶ τοὺς μίλησε πολλὰ μὲ παραβολὲς κ' εἶπε· „Νά, βγήκε ὁ σπάρτης νὰ σπείρῃ. Καὶ καθὼς ἔσπερνε, ἄλλα πέσανε σιμὰ στὸ δρόμο, κ' ἦρθαν τὰ πουλιὰ καὶ τὰ ἔφαγαν. Κι ἄλλα ἔπεσαν ἀπάνου σὲ πετρότοπους ὅπου δὲν εἶχε χῶμα πολὺ, κι ἀμέσως βγήκανε μὲ τὸ νὰ μὴν εἶχε βάθος γῆς, καὶ σὰ βγήκε ὁ ἥλιος, κάηκαν, κι ὄντας δίχως ρίζα ξεράθηκαν. Κι ἄλλα πέσανε στ' ἀγκάθια ἀπάνου, καὶ μεγάλωσαν τ' ἀγκάθια καὶ τὰ συνεπνίζανε. Κι ἄλλα πέσανε στὸ χῶμα τὸ καλὸ κ' ἔδιναν καρπὸ, ἄλλο ἑκατὸ κι ἄλλο ἐξήντα κι ἄλλο τριάντα. Ὅποιος ἔχει αὐτιά, ἄς ἀκούῃ.“

Καὶ πῆγαν οἱ μαθητάδες του καὶ τοῦ ἔπανε· „Γιατί τοὺς μιλάς μὲ παραβολές;“ Κ' ἐκείνος ἀποκρίθη καὶ τοὺς εἶπε πῶς· „Ἐσὰς σὰς δόθηκε νὰ μάθετε τὰ μυστικὰ τῆς βασιλείας τῶν οὐρανῶν, μὰ σ' ἐκείνους δὲ δόθηκε. Γιατί σ' ὅποιον ἔχει θὰ δοθῇ καὶ περισσέψῃ· κι ὅποιος δὲν ἔχει θὰν τοῦ πάρουν κι ὅτι ἔχει. Γιὰ τοῦτο τοὺς μιῶ μὲ παραβολές, γιατί βλέποντας δὲ βλέπουν κι ἀκύντας δὲν ἀκούνε μήτε νοιώθουν. Καὶ τοὺς γίνεται ἡ προφητεία τοῦ Ἡσαΐα, ποῦ λέει· Ἐμὲ τὴν ἀκουῇ θ' ἀκούστε καὶ δὲ θὰ νοιώστε, καὶ βλέποντας θὰ βλέψτε καὶ δὲ θὰ δῆτε· γιατί χόντρηνε τοῦτου τοῦ λαοῦ ἡ καρδιά, καὶ μὲ τ' αὐτιά βαρειάκουσαν καὶ τὰ μάτια τους σφάλισαν, μὴν τυχόνε δοῦνε μὲ τὰ μάτια κι ἀγροικῆσουν μὲ τ' αὐτιά καὶ μὲ τὴν καρδιά τους νοιώσουν, καὶ γυρίσουνε καὶ τοὺς γιαιτρώσω.“ Ὅμως ἐσὰς καλότυχα τὰ μάτια γιατί βλέπουν, καὶ τ' αὐτιά σας γιατί ἀκούν· τί ἀληθινὰ σὰς λέω, πῶς πολλοὶ προφῆτες κι ἄγιοι ἀποθύμησαν νὰ δοῦν τὰ ὅσα



βλέπετε καὶ δὲν εἶδαν, καὶ ν' ἀκούσουν ὅσα ἀκούτε καὶ δὲν ἄκουσαν. Ἐσεῖς λοιπὸν ἀκούστε τὴν παραβολὴ τοῦ σπάρτη. Καθενὸς π' ἀκούει τῆς βασιλείας τὸ λόγο καὶ δὲ νοιώθει, ἔρχεται ὁ Κακὸς κι ἀρπάζει τὸ σπαρμένον μέσα στὴν καρδιά του· αὐτὸς εἶναι ποῦ σπάρθηκε σιμὰ στὸ δρόμο. Κι ὁ σπαρμένος στοὺς πετρότοπους, αὐτὸς εἶναι π' ἀκούει τὸ λόγο καὶ ποῦ εὐτὺς μετὰ χαρᾶς τόνε δέχεται, μὰ δὲν ἔχει ρίζα μέσα του, μόνε εἶναι πρόσκαιρος, καὶ μόλις τύχη ἀπὸ τὸ λόγο συφορὰ ἢ καταδρομὴ, εὐτὺς σκουντάφτει. Κι ὁ σπαρμένος μέσα στ' ἀγκάθια, αὐτὸς εἶναι π' ἀκούει τὸ λόγο, κ' ἡ συλλογὴ τοῦ κόσμου κ' ἡ ἀπάτη τοῦ πλοῦτου συνεπνίγει τὸ λόγο καὶ γίνεται ἄκαρπος. Κι ὁ σπαρμένος στὸ καλὸ τὸ χῶμα ἀπάνου, αὐτὸς εἶναι π' ἀκούει τὸ λόγο καὶ ποῦ νοιώθει, ποῦ δὰ καρποφορᾷ καὶ κάνει ἄλλος ἑκατὸ κι ἄλλος ἑξήντα κι ἄλλος τριάντα.“

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Ἐμοιασε ἡ βασιλεία τῶν οὐρανῶν σὰν ἄνθρωπος ποῦ ἔσπειρε καλὸ σπόρο στὸ χωράφι του. Κ' ἐνῶ ἐκοιμούνταν οἱ ἄνθρωποι, ἦρθε ὁ ἔχτρος του κ' ἔσπειρε κατόπι ἀνάμεσα στὸ στάρι ἦρες κ' ἔφυγε. Κι ὅτα βλάστησε τὸ χόρτο κ' ἔκανε καρπὸ, τότες φάνηκαν κ' οἱ ἦρες. Καὶ πὰν τοῦ νοικοκύρι οἱ σκλάβοι καὶ τοῦ λέν· Ἐφάνηκε, δὲν ἔσπειρες καλὸ σπόρο στὸ χωράφι σου; πῶς λοιπὸν ἔχει ἦρες; Κ' ἐκεῖνος τοὺς εἶπε· Ἐχτρός ἄνθρωπος τὸ ἔκανε αὐτός. Κ' ἐκεῖνοι τοῦ λένε· Θέλεις λοιπὸν νὰ πάμε καὶ νὰν τις μαζέψουμε; Κ' ἐκεῖνος λέει· Ὁχι, μήπως μαζεύοντας τις ἦρες ξεριζώστε μαζί τους τὸ στάρι. Ἀφήστε τα μαζί νὰ μεγαλώσουν καὶ τὰ δυὸ ὡς στὸ θέρος· καὶ τὸν καιρὸ τοῦ θέρου θὰ πῶ στοὺς θεριστάδες· μαζέψτε πρῶτα τις ἦρες καὶ δέστε τες δεμάτια νὰν τις κάψουμε, καὶ τὸ στάρι συνάξτε το στὴν ἀποθήκη μου.“

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Μοιάζει ἡ βασιλεία τῶν οὐρανῶν σπυρὶ σινάπι ποῦ τὸ πῆρε κ' ἔσπειρε ἓνας ἄνθρωπος στὸ χωράφι του· ποῦ ἔναι πιὸ μικρὸς ἀπ' ὅλους τοὺς σπόρους, μὰ σὰ μεγαλώση, ξεπερνᾷ τὰ χόρτα καὶ γίνεται δέντρο, τόσο ποῦ πὰν τὰ πετούμενα τ' οὐρανοῦ καὶ φωλιάζουνε στὰ κλαδιά του.“ Ἄλλη παραβολὴ τοὺς εἶπε· „Μοιάζει ἡ βασιλεία τ' οὐρανοῦ προζύμι, ποῦ τὸ πῆρε μιὰ γυναῖκα κ' ἔχωσε μέσα σὲ τρία σάτα στάρι, ὅσο ποῦ ἀνέβηκε ὄλο.“

Ὅλα αὐτὰ τὰ μίλησε ὁ Ἰησοῦς με παραβολὰς στὰ πλήθη, καὶ χωρὶς παραβολὴ δὲν τοὺς μίλησε τίποτα, γιὰ ν' ἀληθεύη τὸ εἰπωμένο μέσο τοῦ Προφήτη ποῦ λέει· Ἐάνοιξω με παραβολὰς τὸ στόμα μου, θὰ βγάλω τὰ κρυμμένα ἀπ' ὅσα θεμελιώθη ὁ κόσμος.“

## 7. Ἡ φιλολογία μας.

(Κωστής Παλαμάς, 1902)

Φίλε κύριε, ρωτᾶτε· ὑπάρχει σήμερα φιλολογία στήν Ἑλλάδα; Ἄνθρωποι δηλονότι ποῦ νὰ παράγουν ἔργα λογοτεχνικά, τὰ ὠραῖα παιδιὰ τῆς Φαντασίας, καὶ ποῦ νὰ προσέχωνται καὶ ποῦ νὰ θαυμάζονται. Αὐτὸ τὸ ὄνομα φιλολογία κοινὸ σ' ἐμᾶς ἐδῶ, ὅπως δὲ συμβαίνει ἄλλου, καὶ γιὰ κείνους ποῦ σπουδάζουν κ' ἐρμηνεύουν τοὺς κλασσικούς, καὶ γιὰ κείνους ποῦ σπουδάζουν ἢ ἐρμηνεύουν τὸν κόσμον γύρω τους καὶ τὰ βάθη τῆς ψυχῆς, δείχνει, πῶς ἡ φαντασία δὲν ἔχει σ' ἐμᾶς ἐδῶ τὸν τόπον τῆς ξεχωριστοῦ καὶ ἀναγνωρισμένου καὶ πυργοφύλαχτο καθὼς ἄλλου. Ὅμως παντοῦ ἡ φαντασία ὑπάρχει — „Τὸ Πνεῦμα ὅπου θέλει πνεῖ“ — καὶ καμιά φορά θαματοῦργεῖ. Εἶναι φυτὰ ποῦ ἀνθίζουσι σὲ ὅλα τὰ κλίματα· ὅμως ἐδῶ ἀρρωστημένα καὶ κακόμοιρα, κ' ἐκεῖ μεστὰ καὶ ἀκόλαστα. Τὸ εὐγενικώτατον φυτὸ ποῦ ποιητῆς ὀνομάζεται (καὶ ποιητῆ ἄς τὸν εἰπούμε κάθε λαμπροφάνταστο πλάστη κάποιος καλλονῆς μὲ τὸ λόγο, μὲ τὸν ἦχο, μὲ τὸ χρῶμα, μὲ τὸ σχῆμα, μὲ τὸ ἔργο), τὸ φυτὸ αὐτὸ δὲν ἔχει στὴ χώρα μας μήτε τὴν ἀχάμνια, ποῦ θὰ εἶχε ἄλλοτε ἢ ποῦ θὰ εἶχε ἄλλου, μήτε τὸ μέστωμα, ποῦ δείχνει σὲ ἄλλους τόπους καὶ ποῦ ταίριαζε κ' ἐδῶ νὰ δείχνῃ. Τοῦ ὠραίου μας αὐτοῦ φυτοῦ δὲν τοῦ φταίει τὸ χῶμα· τοῦ λείπει τὸ πλούσιον πότισμα καὶ τὸ χέρι τὸ φροντιστικόν, γιὰ νὰ τοῦ κρατῇ πάντα γυαλιστερὴν τὴν πρασινάδα καὶ τ' ἄνθια δροσόπνοα.

Κ' ἔτσι καλά, φίλε κύριε. Ἔχουμε ἀνθρώπους διαλεχτοὺς τῆς Φαντασίας καὶ τῆς Τέχνης ἄξιους. Ποιὸς μὲ κάποια σκέψι φωτεινὴ καὶ μὲ κάποια γνώμη ἀνεπηρέαστη θὰ μπορούσε νὰ εἰπῇ, πῶς φιλολογία δὲν ὑπάρχει στὸν τόπον μας; Αὐτὸς ὁ τόπος εἶναι βέβαια καλότυχος, γιατί μὲ τὸ σωρὸν τοὺς βγάζει τοὺς ἐμετικούς ἀεροκοπανιστάδες τῶν πεζῶν καὶ τῶν ἔμμετρων φλυαριῶν καὶ τοὺς ἄλλους ἐκείνους τοὺς ἀνήθικους, ποῦ ἐπειδὴ δὲν ἔχουν ὄπλα ἰσόβαρα γιὰ νὰ χτυπήσουν τὰ ἔργα ποῦ τοὺς κάθονται στὸ στομάχι, παίρνουν ἄγιες καὶ ἱερὰς ἰδέας καὶ πίσω ἀπ' αὐτὰς ταμπουρίζονται καὶ κλεφτοπόλεμον στένουν κατὰ τῶν δυνατῶν καὶ λυσσαλέα μετατοπίζουν τὰ ζητήματα καὶ μοιάζουν ἐκείνους, ποῦ σκεπάζουσι μὲ τὴν ἐθνικὴ σημαίαν τὰ πιὸ χυδαῖα τους γλεντοκοπήματα, τὰ πάθη τους τὰ πλέον ἀνίερα. Ὅμως αὐτὸς ὁ ἴδιος τόπος ἔχει τὸ ἀτύχημα μέσα του νὰ κρατῇ καὶ κάποια ὀνόματα, ποῦ κάπως δείχνουν, πῶς ἀγάλια ἀγάλια σαλεύουσι κ' ἐδῶ καὶ περπατοῦν καὶ ὑψώνονται τὰ φιλολογικὰ μας, καὶ ἴσως γενναϊότερα καὶ ὠραϊό-

τερα ἀπὸ ἄλλοτε. Περιορίζομαι σὲ μερικὰ ἀπὸ τὰ ὀνόματα, ποῦ ἀναφέρατε τὶς προάλλες μέσα στὴν „Ἀκρόπολιν“<sup>1)</sup> σας, φίλε κύριε. Ὁ Βερναδάκης, ὁ Δροσίνης, ὁ Καρκαβίτσας, ὁ Παπαδιαμάντης, ὁ Μητσάκης, ὁ Μαλακάσης, ὁ Μποέμ. Γνωρίζω, πῶς τὰ περισσότερα ἀπὸ τὰ ὀνόματα αὐτὰ θὰ νοιώσουν κάποια ἀνατριχίλα ἀποστροφῆς, ποῦ ἔτσι ἀσυλλόγιστα κοντὰ τὸ ἓνα μὲ τὸ ἄλλο τὰ ἴπθωσα. Τί νὰ γίνῃ! Ἐσεῖς φταίτε, κύριε, ποῦ δώσατε τὴν ἀφορμὴ.

Ἄν κάποια περιφρόνησι πρὸς τοὺς ἄλλους καὶ πολὺ περισσότερο πρὸς τοὺς γείτονες ταιριάζει στὸν ποιητὴ καὶ τοῦ δυναμώνει τὸ ἔργο, καθὼς τονώνουν τὸ κορμὶ κάποια πολὺ πικρὰ φάρμακα, φοβοῦμαι, πῶς τοῦ εἶδους αὐτοῦ ἢ περηφάνεια τὸ παρακάνει ἐδῶ πέρα. Ἄς εἶναι. Ἄν μὲ ρωτᾶτε, ἐγὼ πολλὰ ὀνόματα τιμῶ μὲ τὴν τιμὴ, ποῦ καθενὸς τοῦ πρέπει. Στὴν πατρίδα τῆς πολυθεΐας τέτοια λατρεία δὲν εἶναι ἄπρεπη. Ἄπρεπη εἶναι ἡ σταυροφορία τοῦ εὐνούχου σχολαστικοῦ κατὰ τοῦ τολμηροῦ τεχνίτη, ποῦ νέους δρόμους ψάχνει ν' ἀνοίξῃ, τοῦ πεζοῦ ἀερολόγου, ποῦ φαντάζεται νὰ δασκαλέψῃ τὸν ποιητὴ, ποῖα ἰδέα πρέπει νὰ τὸν συγκινήσῃ καὶ ποῖα γλῶσσα πρέπει νὰ μεταχειρίζεται!

Ἄλλο τὸ ζήτημα, ἂν προσέχει ὁ κόσμος στὸν ποιητὴ. Ἡ προσοχὴ ἢ ἀπροσεξία τοῦ κόσμου δὲν ἔχει τίποτε νὰ κάμῃ μὲ τὴν ἀξία τοῦ ποιητῆ, καὶ δὲν εἶναι ἱκανὴ νὰ τοῦ σταματήσῃ τὸ ἔργο. Ἴσως ἀνάγκη νὰ ξεχαστῇ λιγάκι καὶ νὰ καταφρονεθῇ γιὰ καιρὸ ὁ ποιητὴς, γιὰ νὰ μείνῃ πῶς ἐλεύτερος νὰ δημιουργήσῃ μέσα στὴν εὐεργετικὴ ἀγκαλιὰ τῆς μητέρας Μοναξιάς. Εἶναι βαθὺς ὁ στίχος, ποῦ τελειώνει ἓνα του ποίημα ὁ Σίλλερ<sup>2)</sup> καὶ μπορεῖ κ' ἐδῶ νὰ ταιριαστῇ: „Ὅτι γραμμένο εἶναι νὰ ζήσῃ στὸ τραγοῦδι, πρέπει νὰ λείψῃ στὴ ζωὴ.“ Ὅταν ὅμως ἡ ἀδιαφορία γύρω παρατεντώνεται, κίντυνος εἶναι νὰ δυσκολέψῃ τὰ βήματα τοῦ ποιητῆ. Ὁ Βερναδάκης δὲν ἐμποδίζεται νὰ γράψῃ τὸ „Νικηφόρο Φωκᾶ“· μόνο πῶς ἀκόμα δὲν ἐστάθη δυνατό νὰ τὸν ἀνεβάσῃ στὸ θέατρο ποῦ θ' ἄξιζε. Ὁ Δροσίνης, μέσα στὶς ἄλλες του φροντίδες, νομίζω πῶς Ζηλότυπα φυλάει στὸ συρτάρι του τὰ πλέον ἄψογα καλλιτεχνήματα. Ὁ Καρκαβίτσας, ἐξόριστος στὰ χιόνια τῶν συνόρων τῶν θεσσαλικῶν, εἶμαι βέβαιος, πῶς δὲν ἐμποδίζεται ἀπὸ τοῦτο, νὰ πλάθῃ ἀγάλια ἀγάλια μεγαλόπνοο τὸν „Ἄρματωλό“ του. Μὰ ὁ ἄνθρωπος δὲ θὰ μπορῇ πλέον ἀπὸ δικά του κομποδέματα νὰ τυπώνῃ τὰ βιβλία του, καὶ ὡς στὴν ὥρα ἢ τὸλμη τῶν φιλολογικῶν ἐκδότων δὲν ἀπλώθηκ' ἐδῶ παραπέρα ἀπὸ τὸν „Περιπλανώμενο

1) An Athenian newspaper, to which the essay is addressed as a letter.

2) Schiller.

Ἰουδαῖο“ καὶ ἀπὸ τὰ λογιῆς λογιῆς Ἀναγνωσματάρια. Ὁ Παπαδιαμάντης ὅταν ἡ Ζήτησις τῶν περιοδικῶν καὶ τῶν ἐφημερίδων θυμᾶται κι αὐτόν, προσφέρει κανένα του διηγηματάκι· μὰ εἶναι μοναδικὸ φαινόμενο πνευματικῆς κακομοιριάς, ὅτι βιβλίον δὲν ἀπόχτησε ἀκόμα ἕνας ἀπὸ τοὺς πρὸ ποιητικοὺς ἀντιπρόσωπους τῆς νεοβυζαντινῆς τέχνης. Καὶ τοῦ Μητσάκη τὰ πεζογραφήματα, ποῦ φέρνουν ζωηρότατη τὴ βούλα μιᾶς ἐποχῆς ὄργανο φυσιοκρατικοῦ σημαντικῆς κ' ἐνὸς ἀναρχικοῦ ἀτομισμοῦ στὴ γλῶσσα μας ἀξιοσπούδατου, εἶν' ἐλπίδα νὰ τὰ ξεθάψῃ ποτὲ κανεὶς ἀπὸ κεῖ ποῦ βρίσκονται, σχεδὸν ἀγνώριστα; Δόξα νὰ ἔχουν τὰ „Παναθήναια“<sup>1)</sup>, βλέπουμε κάποτε καὶ πότ' ἐκεῖ κομματιαστοὺς κάποιους ὠραίους στίχους τοῦ Μαλακάση. Ὅσο γιὰ τὸ Μποέμ, ἀπὸ τότε ποῦ καβαλλίκεψε ἀλὰ Νίτσε<sup>2)</sup> τὴ Μοῖρα του, καταφρονεῖ, ὡς ταπεινὰ βέβαια καὶ ὡς πρόστυχα, κάθετι ποῦ θὰ τοῦ θυμίζει καὶ τὴ λέξι ἀκόμα ἠθογραφία, πολὺ δὲ περισσότερο τὴ χοντροκοπιὰ τῆς Ροῦμέλης.

Κατάρες καὶ περιγέλασματὰ γιὰ τὸ „Ρωμαῖκο θέατρο“ τοῦ Ψυχάρη δὲν ἔλειψαν, καθὼς πάντα. Καὶ τί μ' αὐτό; Μέσα στίς τρακόσες του σελίδες ἡ ἐθνικὴ ψυχὴ μιλεῖ παλληκαρίσια καὶ μεγαλόστομα, καὶ δὲν ἔχουμε πολυσυνηθίσει σὲ τέτοιο μίλημα (τ' ὠμολόγησε κ' ἕνας ἀπὸ τοὺς πλέον τυφλοὺς, ἀλλὰ καὶ ἀπὸ τοὺς πλέον καλοπροαίρετους πολέμιους τοῦ λεγομένου Ψυχαρισμοῦ, ὁ φίλος μου συντάχτης τοῦ „Ἀγῶνος“)<sup>3)</sup>· δὲν εἶναι λίγα τὰ μέρη, ποῦ ἀντιφέγγει μέσα στὸ βιβλίον αὐτὸ δραματικὰ κ' ἐλληνικώτατα ἡ γυναικολάτρισσα φιλοσοφία τοῦ Βινύ, ποῦ ξεσπάει κάτι ἀπὸ τὸ σκληρὸ περιγέλασμα τοῦ Ἀριστοφάνη, ποῦ γλυκοκελαϊδάει κάτιτι, ποῦ δὲν ξέρω γιατί μου θυμίζει „τ' Ὀνειρο τῆς καλοκαιρινῆς νυχτιάς“ τοῦ Σαίξπηρ. Μέσα σὲ ὅλη τὴν παραζάλη τῆς δημοσιογραφικῆς καὶ τῆς κοινωνικῆς ἐργασίας τῆς μία γυναίκα, ἡ Καλλιρρόη Παρρέν, μπορεῖ καὶ καταγίνεται στὸ γράψιμο τῆς γενναίας μυθιστορικῆς τριλογίας τῆς· τὸ δεῦτερο νεοτυπωμένο μέρος τῆς, „ἡ Μάρισα“, φανερώνει τὴν κ. Παρρέν συγγραφέα μὲ δύναμι δική τῆς, ποῦ φιλοδοξεῖ νὰ ξανανιώσῃ τὴν ἐλληνίδα μέσα στὸ εὐλογημένο βάφτισμα κάποιου ἀγγλοσαξονικοῦ ἰδανικοῦ μὲ τόλμη καὶ μὲ τέχνη, γιὰ νὰ τὴ ζηλέψουν πολλοὶ ἀπὸ τοὺς ὁμοφύλους μας, κ' ἐδῶ καὶ ἄλλου.

Ὁ „Ἐσταυρωμένος Ἔρωσ“ τοῦ κ. Ξενοπούλου μὲ συγκίνησε ἄλλοτε σὰν κάτι τόσο ὠραῖο, ὥστε νὰ τοῦ ψάλλω ἕνα τραγούδι.

<sup>1)</sup> A learned periodical.

<sup>2)</sup> Nietzsche.

<sup>3)</sup> Name of a newspaper.

Σὲ καιρὸ ποῦ ἡ βδέλλα ρουτίνα βυζαίνει τὸ θέατρο πῖο ἀνήμερ' ἀπὸ κάθε ἄλλο εἶδος φιλολογικῆς παραγωγῆς, καὶ ποῦ καὶ μέσα σ' αὐτὸ τὸ πλούσια καταρτισμένον Βασιλικὸν Θέατρο τῶρα μόλις μέλλεται νὰ δοθῆ ἓνα πρωτόβγαλτο ἔργον, „Οἱ ἔρασιτέχνη τῆς ζωῆς“ τοῦ κ. Πῶπ, ὁ ποιητῆς Χρηστομάνος μὲ τὴ „Νέα Σκηνή“ του ἀξίζει νὰ συγκινήσῃ ὅλους ἐκείνους, ποῦ φροντίζουνε γιὰ τὸ ξανάνθισμα τῆς τόσο ξεπεσμένης δραματικῆς τέχνης. Εἶδα τὴν „Ἀλκηστι“ τριγύρω σὲ ἀδειανὰ σκαμνιά νὰ παίζεται ξαναζωντανέμενη σὲ μιὰ γλῶσσα, ποῦ στάζει τὸ χυμὸ τῆς ζωῆς. Μὲ τὶς ὑψηλότερες σκηνῆς τοῦ „Κράτους τοῦ Ζόφου“ χαμογελοῦσανε μερικοί. Καὶ τί μ' αὐτό; Τὸ „Κράτος τοῦ Ζόφου“ αἰσχύλειο εἶναι ἀριστούργημα, καὶ πόση χάρι πρέπει νὰ χρωστᾷ ἡ φιλολογία μας ἐκείνων, ποῦ τὰ μεγάλα τῶν ἀρχαίων καὶ τῶν ξένων ποιήματα, ὄχι δασκαλικά, ἀλλὰ ποιητικὰ μᾶς τὰ παρουσιάζουνε στὴ γλῶσσα μας, καθὼς ὁ μεταφραστῆς τῆς „Ἰλιάδας“<sup>1)</sup>, καθὼς ὁ κ. Καλοσγούρος μὲ τὸν „Προμηθεῖα“ στὸ „Διόνυσος“, καθὼς ὁ τρισχαριτωμένος ποιητῆς τῆς „Χρυσόφρυδης“ μὲ τὸν „Ἀγαμέμνονα“ τοῦ Αἰσχύλου, ποῦ μᾶς ἐτοιμάζει.

Ἐκεῖ ποῦ τέτοια ἔργα φαίνονται, ὅσα δειλὰ καὶ ἀραιὰ καὶ ἀπομονωμένα καὶ ἀπαρατήρητα, ὑπάρχει φιλολογία. Ὑπάρχει ἐκεῖ ποῦ ὁ Βλαχογιάννης στὰ „Προπύλαια“ μᾶς δίνει δείγματα ἐξαίσια ποιητικῆς καὶ πραγματικῆς διηγηματογραφίας σκαλισμένα στὸ πῖο καθάριον μάρμαρον τῆς δημοτικῆς, μᾶς δίνει δείγματα πεζοῦ ἱστορικοῦ λόγου φτερωτοῦ. Ὑπάρχει ἐκεῖ ποῦ ὁ Ἐφταλιώτης, λογογράφος μὲ φλέβα Μεριμέ, βγαλμένος ἀπὸ τὴν ψυχὴ τῶν παραμυθιῶν μας, μᾶς φέρνει τὶς „Νησιώτικες ἱστορίες“ καὶ τὴν „Ἱστορίαν τῆς Ρωμιοσύνης“. Ὑπάρχει ἐκεῖ ποῦ ὁ Βασιλικὸς καὶ ὁ Πορφύρας — ὁ πρῶτος μεφιστοφελικός, ὁ δεύτερος κάτι σὰν ἀντίπαλος τοῦ Ἄριελ — δὲν ἐσύντριψαν ἀκόμη τὶς μουσικόλαλες αἰθερόπλαστες φλογέρες τους. Ὑπάρχει ἐκεῖ ποῦ ὀλοένα ὁ ποιητῆς τῶν „Πολεμικῶν τραγουδιῶν“ καὶ πῖο γλυκοὺς ἤχους γεννάει σκυφτὸς ἀπάνω στὸ μαντολίνον του· ἐκεῖ ποῦ νέοι, στὸ „Περιοδικόν“ τοῦ νευρικοῦ καὶ νευρώδους Βώκου πρωτοφανέρωτοι, ὅμως ἀγνίστιστοι ἀκόμα καὶ ἀτύπωτοι, νέοι πεζογράφοι σὰν τὸ Βουτυρᾶ καὶ σὰν τὸ Μακρῆ, στιχοπλέχτες σὰν τὸ Δελμούζο, καὶ σὰν τὸν Καμπάνη καὶ σὰν τὸ Δημητριάδη — γιὰ νὰ σημειώσω τοὺς πῖο γνωστοὺς μου — μὲ ξαφνίζουν πολλὰς φορὰς μὲ τὸ ὀρμητικὸν περπάτημα τοῦ στίχου τους, μὲ τὴν προσπάθειαν νὰ μείνουν μακριὰ ἀπὸ τὰ χιλιοπατημένα.

<sup>1)</sup> Ἀλέξανδρος Πάλλης (see p. 276).

Υπάρχει φιλολογία ἐκεῖ ποῦ ὁ Προβελέγγιος, σὰ νὰ στενοχωρεῖται καὶ σὰ νὰ πονῆ ποῦ βρέθηκε βουλευτής, κι ἄλλο δὲν κάνει παρὰ νὰ ὄνειρεύεται τὰ μισοτελειωμένα του δράματα καὶ περηφανεύεται, ποῦ ἀπομένει ποιητῆς Λαμαρτινικός, καὶ en attendant μᾶς προσφέρει τὸ „Λαοκόοντα“ τοῦ Λέσσιγγ ἀκαδημαϊκώτατα. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν „Παραμύθια“ ὀλόχυτα ἀπὸ τὴν ἀκέρια καλλιτεχνικὴ ψυχὴ τοῦ πολύτροπου Νιρβάνα, ἐκεῖ ποῦ ἀπὸ καιρὸ σὲ καιρὸ πλουμίζουν τὸ φιλολογικὸ μας οὐρανὸ πλάσματα μιᾶς ἀριστοκρατικῆς χάρις ἐξωτικῆς, σὰν τὸ „Ἄσμα τῶν Ἀσμάτων“ καὶ σὰν τὸ „Βασιλέα Κομφετοά“. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν τόσοι ἀκόμα τεχνίτες τοῦ πεζοῦ καὶ τοῦ στιχηροῦ λόγου, ποῦ ἂν δὲν ἔχω τόπο νὰ τοὺς ἀναφέρω ἐδῶ μαζί, δὲν τοὺς προσέχω γιὰ τοῦτο λιγώτερο.

Ποιὸς ξέρει! ὕστερ' ἀπὸ λίγο ἢ πολὺν καιρὸ, ὕστερ' ἀπὸ καμιὰ δεκαριά χρόνια σεῖς ὁ ἴδιος, φίλε κύριε, ἢ κανένας ἄλλος νεώτερος ὁμότεχνός σας, θὰ γράφῃ· „Μπᾶ, ἐδῶ καὶ δέκα χρόνια εἶχαμε ποιήσι, δράμα, διήγημα, μὲ τεχνίτες καὶ μὲ τραγουδιστάδες ποῦ δούλευαν καὶ ἀκούγονταν κ' ἐντύπωσι ἄφηναν, μὲ κόσμον ποῦ τοὺς γύρευε καὶ ποῦ τοὺς μελετοῦσε! Τώρα, ἀδιαφορία καὶ νέκρα!“ Καὶ πιθανώτατα, ὕστερ' ἀπὸ δέκα χρόνια ὅσοι θὰ λειτουργοῦνε γύρω στὸ βωμὸ τῆς τέχνης, θὰ εἶναι γερώτεροι ἀπὸ μᾶς καὶ καλύτεροι. Ἐνα μονάχα ὄνομα ξεχωρίζετε μέσα στὴ γενικὴ ἀφροντισιὰ καὶ στὴν ἐρήμωσι, καθὼς θέλετε. Τὸ ὄνομα τοῦ Σολωμοῦ.

Ἄλλ' ἴσα ἴσα ὁ Σολωμὸς δείχνει φῶς φανερά, ὅτι χρειάζεται καιρὸς καὶ κόπος — δικὰ του εἶναι τὰ λόγια — γιὰ νὰ χτυπήσ' ἢ δόξα τοῦ ποιητῆ στὰ μάτια τοῦ ἔθνους του. Ἐκατὸ χρόνια ἔπρεπε νὰ διαβοῦνε, γιὰ νὰ προβάλλῃ ἀναγνωρισμένο, καθὼς τοῦ πρέπει, ἀπὸ τὴν ἐθνικὴ συνείδησι τὸ ἔργο του, γιὰ νὰ γίνῃ κάποια θερμὴ ἐνέργεια πρὸς ἀγαλμάτων του ὑψωμοὺς καὶ βιβλίων του τυπώματα, γιὰ νὰ σωμαίνῃ γύρω στ' ὄνομά του κάθε φιλονεικία φιλολογικὴ καὶ κάθε ἀμφιβολία, γιὰ νὰ τὸν τιμήσουν καὶ αὐτοῦ τοῦ Κράτους οἱ πλεον ἐπίσημοι ἀντιπρόσωποι σὰν ἓνα μέγαν ἄνθρωπον. Μὰ σκύψε πιδὸ σιμὰ καὶ ψάξε τα ὅλ' αὐτὰ στοχαστικώτερα· βλέπεις πῶς ὁ κόσμος ἓναν ἴσκιον ἀσύστατον τοῦ μεγάλου ποιητῆ, ἔτσι στὰ τυφλά, προσκυνάει, καὶ πῶς μὲ τὸν ἀληθινὸν καὶ μὲ τὸν ἀκέριον Σολωμό, καθὼς τοῦ ἀξίζει νὰ γνωριστῆ, ἀκόμα δὲν καλογνωρίστηκε. Ἀπὸ τὰ 97 πολεμάμε νὰ τοῦ πανηγυρίσουμε τὰ ἑκατὸ χρόνια του, κι ὅλο γιὰ κεῖνον ἐπιτροπὲς κ' ἐπιτροπὲς ζητιανεύουν, κι ἀκόμα δὲν τὸ κατορθώσαμε, ἓνα ἔθνος ὀλόκληρον, γιὰ τὸν ἀσύγκριτον ποιητῆ του. Υπάρχουν ἄνθρωποι — καὶ δὲν εἶναι οἱ

πὸ λίγοι — ποῦ τὸν ξέρουν μονάχ' ἀπὸ τὴν „Ξανθούλα“ καὶ ἀπὸ τὰ δύο πρῶτα τετράστιχα τοῦ Ὑμνου καὶ δὲ γυρεύουν τίποτε παραπάνω· ἀκούνε, πῶς μέγας εἶναι ποιητής, δὲν ἀκούνε νὰ τὸν περιγελοῦν καὶ νὰ τὸν ἀναθεματίζουν ὅπως ἄλλους — πιστεύουν ἀγαθώτατα, πῶς κάτι βέβαια ξεχωριστὸ θὰ εἶναι, πείθουν τὸν ἑαυτὸ τους, πῶς ἔτσι θὰ εἶναι, χασμουρειοῦνται, ἀνακλαδίζονται, καὶ πέφτουν εὐχαριστημένοι νὰ κοιμηθοῦν. Ὑπάρχουν ἄλλοι σοφολογιώτατοι, ὄχι τόσον συμβιβαστικοί, καὶ λογικώτεροι, ποῦ, φυσικώτατα, εἶναι ἀνήμποροι νὰ χωνέψουν τὴν τέχνη καὶ τὴ φήμη τοῦ ψάλτη τῶν „Ἐλευθέρων Πολιορκημένων“· μόνο ποῦ δὲν ἔχουν ἀκόμη τὸ θάρρος καὶ τὴ δύναμι, νὰ εἰποῦνε καὶ γιὰ κείνον ἄφοβα καὶ μεγαλόφωνα καὶ ξέγνοιαστα ὅσα κοπανίζουν γιὰ ἄλλους, ποῦ μέσα τους κάποιο αἷμα βράζει Σολωμικό, μὰ ποῦ δὲν τοὺς λαμπρύνει καὶ τοῦ Σολωμοῦ ἡ δόξα. Κάποια ἀναποδιὰ ἰλαροτραγική ἐδῶ πέρα φανερὴ γίνεται στὸ νοῦ στὸ στοχαστικό. Ὁ Σολωμὸς βέβαια δὲ δοξάζεται ἔτσι ξεχωριστά, γιὰ τὴν ἀγάπη του πρὸς τὴν πατρίδα· ὁ πατριωτισμὸς, χρέος ἱερὸ τοῦ ἀνθρώπου, δὲ φτάνει μόνος νὰ φορέσῃ τοῦ ποιητῆ τὸ στέφανο τῆς ἀθανασίας· στὰ ἔργα τῆς Τέχνης τ' ἀγαθὰ αἰσθήματα δὲν ἐξετάζονται. Ὑμνους πρὸς τὴν ἐλευθερίαν καὶ πρὸς τὸν ἀγῶνα μας ἔγραψαν μὲ ἀνάλογη ὄρμη φιλοπατρίας, σύγχρονοι τοῦ Σολωμοῦ, στὴν ἴδια ἐποχὴν ἀπάνω κάτω, ὁ Ρίζος Νερουλός, ὁ Παναγιώτης Σοῦτσος καὶ ἄλλοι. Καὶ πῶς ἐκείνοι δὲ λογαριάζονται γιὰ τοῦτο, καὶ πῶς τοὺς στίχους ἐκείνων τοὺς θάψαμε βαθειὰ στὰ χῶματα τῆς λήθης, πῶς δὲν ἀγωνιζόμεστε κ' ἐκείνων τ' ἀγάλματα νὰ στήσουμε; Γιατί ἐκείνοι, ὅσο κι ἂν δείχνουν πλοῦσια τὴν ἀγάπην τῆς πατρίδας, ἔχουνε στενὴ τὴ φαντασίαν καὶ μικρὴ τὴν τέχνην, ἀγνάντια στὸ μεγαλοφάνταστο καὶ στὸ μεγαλότεχνον τραγουδιστῆ τοῦ Ὑμνου. Γιατί δὲ δοξάζομε τὸν ἄνθρωπον μὲ τὴν καρδίαν, ἀλλὰ τὸν ποιητὴ μὲ τὸ νοῦ, τὴ φαντασίαν καὶ τὴ θεῖαν πνοήν, τὴν ἰδέαν καὶ τὴ μορφήν, τὸ στίχον καὶ τὸ ρυθμὸν, τὴ γλῶσσαν καὶ τὸ λόγον τοῦ Σολωμοῦ ἀχώριστα. Κ' ἐδῶ εἶναι ἡ ἀναποδιὰ. Ὁ Σολωμὸς ψηλὰ ν' ἀναστυλῶνεται καὶ νὰ καμαρώνεται ἀπὸ λαὸν ὀλόκληρον, καὶ ὅσοι βλέπουν πρὸς ἐκείνον, καὶ ὁμόφυλοί του εἶναι καὶ ὁμόθρησκοι καὶ μ' ἓνα τρόπο ξεχωριστὸν ὁ καθένας, ὅμως ἐκείνου σὰ νὰ φιλοδοξοῦνε νὰ συμπληρώσουν τὸ ἔργον, μόνο πῶς δὲν κομματιάζονται ἀπὸ κάποιους πολυθόρυβους καὶ ξαφνισμένους, ποῦ πέφτουν καταπάνου τους κρᾶζοντας καὶ θυμίζοντας τοὺς κοράκες τῆς Πινδαρικῆς ψῆδης.

Ὑπάρχει μάλιστα φιλολογία. Δὲ θὰ εἰπῆ μ' αὐτὸ, πῶς ὅλα ρόδινα τὰ βλέπω, καὶ πῶς κάθε στίχον καὶ πῶς κάθε γραμμὴ τὸ

ρουφῶ σὰ γάλα. Ὑπάρχει, ὅμως μπορούσε καλύτερα καὶ πλουσιώτερα νὰ ὑπάρχη· μὰ ἡ ἀφορμὴ, ποῦ κρατεῖ κάπως ἀσθενικὴ καὶ κάπως δεμένη τῇ φιλολογία μας, εἶναι πιὸ πολὺ ἐξωτερικὴ, δὲν εἶναι τόσο ἐσωτερικὴ· δὲ φταίει τόσο ὁ νοῦς, ὅσον ὁ ἀέρας γύρω του. Ἐκαμα στὴν ἀρχὴ τὴν παρατήρησι, πῶς τὰ ἔργα τῆς φαντασίας δὲν ἔχουν ὄνομα ξεχωριστὸ στὸν τόπο μας. Εἶναι καὶ κάτι ἄλλο, ποῦ δὲ συμβαίνει μοναχὰ σ' ἐμᾶς ἐδώ. Ἡ πέννα εἶναι τὸ κοινὸν ὄργανο, ποῦ σημειώνει τὴ γνώμη του καὶ ὁ ποιητὴς καὶ κάθε μελανωτὴς τοῦ χαρτιοῦ. Καὶ λοιπὸν ὁ μελανωτὴς φαντάστηκε, πῶς συγγενεῦει μὲ τὸν ποιητὴ, καὶ πῶς ἔχει δικαίωμα ν' ἀκουστῇ καὶ νὰ τιμηθῇ σὰν ἐκείνον καὶ νὰ τὸν ἐπικρίνη καὶ νὰ τὸν σφυρίξη! Καὶ λοιπὸν σταυροφορία κατὰ τοῦ ποιητῆ, σὰν τὸν πόλεμο, ποῦ θὰ κήρυτταν στεῖρες γυναῖκες καὶ γεροντοκόριτσα κατὰ μητέρων, ποῦ καὶ πρότυπα ὁμορφιάς ἂν δὲν εἶναι τὰ παιδιά τους, πάλι βαραίνουν πιὸ πολὺ ἀπὸ τοὺς ἄγονους σταυροφόρους.

Κ' ἐπειδὴ στὴν Ἑλλάδα ὁ μελανωτὴς, ἐνενηνταεννέα τοῖς ἑκατό, πιστεύει, πῶς μὲ ὅσο ἀρχαικώτερα λόγια καὶ τύπους μπαλώση τὰ γραφόμενά του, τόσο ἑλληνικώτερα στοχάζεται καὶ τόσο μοιάζει τοῦ Θουκυδίδη καὶ τοῦ Σοφοκλῆ, καταφρονεῖ τὸν ποιητὴ· γιατί ὁ ποιητὴς πάλι, κατὰ ἐνενηνταεννέα τοῖς ἑκατό, πιστεύει, πῶς ὅσο συμφωνότερα τὰ λόγια του ὄλα τὰ ρυθμίση μὲ τὰ δημοτικὰ τραγούδια μας καὶ μὲ τὴν ἐγκάρδια γλῶσσα τῆς ζωντανῆς τριγύρω του ὀλάνοιχτης ζωῆς, ἄλλο τόσο ἀξίζει νὰ εὐλογηθῇ ἀπὸ τοὺς Ὀμήρους καὶ ἀπὸ τοὺς Πλάτωνες. Κ' ἔτσι ὁ ποιητὴς ἔγινε μαλλιάρος. Μὲ τ' ὄνομα τοῦτο βάφτισε — θὰ εἶπῃ μιὰ μέρα ἡ Ἱστορία — πρόστυχος καιρὸς ἀντιποιητικώτατος κάθεται ποῦ εἶχε ἢ ποῦ ἤθελε νὰ κάμη φτερά.



### III. SPECIMENS OF DIALECT.

#### 1. From Bova.

(Lower Italy, near Reggio)

In this and the following selection the transcription (*cf.* § 1 n.) employed by the editors *Morosi* and *Comparetti* has been retained. A few signs have been borrowed from the Italian orthography; thus, *cchi*=κ *k'*, *z*=(ν)τζ *dz* (but *zz*=ζ *z*), *gn*=νι *n'*; *é* stands for τῆ *ē* (§ 17), *h*=German *h* (*spiritus asper*), *ñ*=ν. On *dd*, *v.* § 31, n. 2.

*Mágni*<sup>1)</sup> *kazzéd̄da*<sup>2)</sup>, *me kanni*<sup>3)</sup> *peḃáni*<sup>4)</sup>,  
*Na peḃáni me kánni esú, kazzéd̄da.*  
*Sa mme túnda*<sup>5)</sup> *lucchiácia*<sup>6)</sup> *kanundí,*  
*Mu sérri tin gardía me tin gordéd̄da.*  
*Sa mmu platégui*<sup>7)</sup>, *peḃzi ée jelái,*  
*To jóco*<sup>8)</sup> *mu kánni ti alupudéd̄da.*  
*Ma éini iméra kalí éh'ji na érti,*  
*Na su síro to éma sa mmía avdéd̄da.*

Translation into the ordinary language :

Ὅμορφο κορίτσι, μὲ κάνεις νὰ πεθάνω,  
Νὰ πεθάνω μὲ κάνεις ἐσύ, κορίτσι·  
Σὰ(ν) μὲ 'τοῦνα<sup>5)</sup> ματάκια (μὲ) θωρεῖς,  
Μοῦ σέρνεις τὴν καρδιά μὲ τὴν κορδέλλα.  
Σὰ(ν) μὲ μιλάεις, παίξεις καὶ γελάεις,  
Τὸ παιγνίδι μου κάνεις τῆς ἀλωποῦς.  
Μὰ κείνη μέρα καλὴ ἔχει νὰ ἔρθῃ,  
Νὰ σου σύρω τὸ αἷμα σὰ(ν) μιὰ ἀβδέλλα.

<sup>1)</sup> *magno*, "beautiful."    <sup>2)</sup> "maiden."    <sup>3)</sup> *v.* § 29 n.    <sup>4)</sup> Fragment of the infinitive, *cf.* § 277, n. 1. In the next line the same form is treated as a stereotyped subjunctive (3rd pers. sing. instead of 1st).  
<sup>5)</sup> *cf.* § 144.    <sup>6)</sup> Ital. word with a Gk. suffix (-άκι).    <sup>7)</sup> § 23 n.    <sup>8)</sup> Ital. word.

## 2. From Calimera in the Terra d' Otranto.

(Lower Italy, near Lecce)

On the transcription, see the note to No. 1.  $c=\kappa$  before  $\alpha, o, u$ ;  $ch=\kappa$  before  $e, i$ ;  $c=\tau\sigma$ ;  $gh$  before  $e, i=\gamma(\iota)$ ;  $z=\zeta$ ;  $dd=d\dot{d}$  in No. 1;  $\psi$  has the value of  $fs$ , v. § 35, n. 2.

Calédda<sup>1)</sup> ψιχίμμου.

*Epóa*<sup>2)</sup> *a máddia dicúma ecanonistisasi*<sup>3)</sup>, *i cardia mu en m'écame pléo*<sup>4)</sup> *na plóso*<sup>5)</sup>, *ce pánda penséi*<sup>6)</sup> *se séna ce téli*<sup>7)</sup> *na cúsi na milisune ghi'eséna, ce mu váddi pu éssu*<sup>8)</sup>, *ce sénza*<sup>9)</sup> *na ψéro*<sup>10)</sup>, *evotó*<sup>11)</sup> *túrtea sto spítissu; ce póa cúo i foní ndichéddasu*<sup>12)</sup>, *χάνno o milimma, a máddia mu scuriázune, o músomu*<sup>13)</sup> *o sózi fonási*<sup>14)</sup> *pesamméno*<sup>15)</sup>, *a pódia ettélune pléo na pradisune ambró, ce épetta*<sup>16)</sup> *eci mésa, an evó en pensone*<sup>17)</sup> *ca*<sup>18)</sup> *mu sózune jelási*<sup>14)</sup> *ecíni pu en evérune ti éxo sti cardiamu ce possi límera*<sup>19)</sup> *esí móvale cítin*<sup>20)</sup> *eméra pu ca*<sup>21)</sup> *ecanonistísomma*<sup>22)</sup>.

*Pistéo ca ettéli ádda lója — súpa posso se gapó — ghizi árte se séna na mu píi póso me gapá. Elimonízi*<sup>23)</sup> *na mu mbiépsi*<sup>24)</sup> *in agápissu? Cámeto présta*<sup>25)</sup>, *ca evó stéo*<sup>26)</sup> *me éna póda cimésa ce me táddo séna nimma.*

*Stásu calí ce pénsa*<sup>27)</sup> *pánda se ména.*

Translation into the ordinary vernacular :

Καλή ψυχή μου.

“Όταν τὰ μάτια τὰ δικά μας ἀνταμωθήκανε, ἡ καρδιά μου δὲ μ' ἔκαμε πὶὸ νὰ κοιμηθῶ καὶ πάντα συλλογίζεται σ' ἐσένα, καὶ θέλει ν' ἀκούση νὰ μιλήσουνε γιὰ σένα καὶ μὲ βάλλει ἀπὸ μέσα, καὶ χωρὶς νὰ ξέρω, ἔρχομαι ἐδῶ πέρα στὸ σπίτι σου· καὶ ὅταν ἀκούω τὴ φωνὴ τὴ δική σου, χάνω τὸ μίλημα, τὰ μάτια μου θαμπώνονται, τὸ πρόσωπό μου μπορεῖς νὰ τὸ

1) *-edda*, i.e. *-ella*, an Ital. diminutive suffix. 2) *epóa* = *όπόταν*, on the loss of the  $\tau$ , v. § 22 n.; initial  $\tau$  has also dropped off in the article ( $o=\tau\delta$ ,  $i=\tau\eta\nu$ ). 3) Cf. n. 22; for the termination, v. § 214, n. 4. 4) *pléo*, v. § 10, n. 1. 5) *plónno* “sleep.” 6) § 199, I. 1. a. n. The stem of the word is Ital. (*pensare*). 7) v. § 20, n. 1. 8) “it drives me out” (*pu éssu* = *ἀπὸ ἔσω*). 9) Ital. 10) § 35, n. 2. 11) “I approach.” 12) § 143, n. 2. 13) *muso*, Ital. 14) § 224, 3. n. 3. 15) § 20, n. 1. 16) § 14, n. 2. 17) Ital. form. 18) Ital. *ca* = *che* “that.” 19) Ital. 20) = *κειήν τήν* (cf. *ettélune* from *en télune*); *κειός*, § 146, n. 1. 21) Cf. n. 18; *ca* is pleonastic here. 22) The aorist pass. is here enlarged by *-sa-* instead of *-ka-* or *-va-* (cf. § 208). 23) v. p. 136. 24) *mbiévo*, Ital. verb with a Greek present formation (*-εύω*). 25) Ital. 26) § 22 n. 27) Ital. form—imperative to *pensare*.

φωνάσης πεθαμμένο, τὰ πόδια δέ(ν) θέλουνε πιά νά περπατήσουνε ἐμπρός, καί (θα) ἔπεφτα ἐκεῖ μέσα, ἂν ἐγὼ δέ συλλογίζομουνα, πῶς ἤθελα μὲ γελάσει ἐκεῖνοι ποῦ δὲν ἤξέρουνε, τί ἔχω στὴν καρδιά μου καὶ πόση φωτιά ἐστὶ μῶβαλες ἐκείνη τὴν ἡμέρα ποῦ ἀνταμωθήκαμε.

Πιστεύω πῶς δὲ θέλεις ἄλλα λόγια — σοῦ 'πα πόσο σ' ἀγαπῶ — πρέπει τώρα σ' ἐσένα νά μοῦ πῆς πόσο μ' ἀγαπᾷς. Λησμονᾷς νά μοῦ δώσης τὴν ἀγάπη σου; Κάμε το γλήγορα, γιατί στέκω μὲ ἓνα πόδι ἐκεῖ μέσα καὶ μὲ τ' ἄλλο σ' ἓνα μνῆμα.

Στάσου καλῆ καὶ συλλογίζου πάντα σ' ἐμένα.

### 3. Maina.

For the pronunciation of  $\sigma$  and  $\zeta$ , *cf.* § 28: I have, however, sometimes heard distinctly a pure  $\sigma$  on listening attentively. As for the occasional dropping off of the  $-s$ , it was sometimes faintly audible. On  $\tau\sigma = \kappa$ , *cf.* § 17.

For the better understanding of the contents of both the elegies, which I wrote down in the year 1894 at the dictation of my Maniac *Agoyat*, I here add (in somewhat abbreviated form) the information for which I have to thank the distinguished connoisseur of the m. Gk. popular art, Professor N. G. Politis of Athens: "Both elegies belong among the most popular in Maina. Both have reference to events of the fourth decade of the past (nineteenth) century. The first (a) is an elegy upon the death of *Παρασκευή* (*Παραστσή*), the daughter of a certain *Γρηγόρις* or *Ληγόρις* (*Ληγορίτσα*). The mourner charges her to convey to her departed kin in the underworld tidings of a severe calamity which has overtaken the family, namely, that the fortified dwelling ('citadel') of the family is besieged by the enemy. The besieged leader of the family is *Γιώργος Σκυλακογιάννης*, who participated in the year 1834 in the insurrection of the Maniates against the regency of King Otto. The beleaguering party are Maniates allied with the Bavarian troops under General Feder. *Διακονοδιτσαίικας* is a Maniate of the name *Δικαίος* (see n. 4). The 'bastard' (*μουλος*) of *Κατσίεβαρδοῦ*, or, more correctly, the bastards of K. were cowardly and stupid sons of a wealthy widow; the 'conies' of *Διοῦ* are the cowardly sons of the wife of a certain *Ἠλίας*, named contemptuously after their mother. The besieged (*Σκυλακογιάννης*) was taken captive, and died in prison at Tripolitza.

"The elegy (b) is also well known on account of the subject, a Maniac vendetta which developed in a peculiar fashion. The husband of *Ληγοροῦ*, namely, *Ληγόρις Βέτουλας*, had been slain by *Πέτρος Διόπουλος*, who belonged to the same family, but after the murder came into conflict with his own relatives, on whom rested the obligation of avenging the murdered man. But because of the tie of kinship with the murderer they neglected to perform this obligation. The murdered man's wife (*Ληγοροῦ*) once went to *Άλίκα*, a village in the department of Messa, on a visit to her relatives; on the way thither she came through the village *Σπηλιωτάνικα* (near the village of *Μπολαρισί*). In the former she saw the

near relatives of the murderer, and even the murderer himself. She greeted, and her kin returned the greeting, except the murderer, who not only refused to greet, but even derided her by punning upon the name of her late husband Βέτουλας (Βετούλι a 'kid'). The murderer Διόπουλος ironically proposes to pay blood-money for her husband, calculating the amount at highest at 9 piastres, *i.e.* about the price of a good kid. The widow, indignant over the insult, reveals her great perturbation when she came to her kin by not greeting them. Her brother-in-law Yannis, observing that it is something serious, approaches her and hears the words of the murderer. In other versions Ληγοροῦ reproaches him for leaving his brother unavenged. Yannis in wrath seizes his gun, and, with the devil's assistance, kills Διόπουλος at his house from an ambush. He then flees and escapes to the house of the Σκυλακογιάννης, to whom elegy (a) refers."

a. Μοιρολόγι from Kittā.

\*Ε, Ληγορίτσα Παρατόση,  
 \*Αν ἔν τσαι πάξ ὅτην κάτου ζή<sup>1)</sup>,  
 Νὰ πῆξ τοῦν ἀθρωπῶνε<sup>2)</sup> μα<sup>3)</sup>,  
 \*Ὅτι τὸ κάστρο κρούεται·  
 Τὸ κρούει ὁ Βαβουλόλιας  
 Τσαι ὁ Διακονοδιτσαίκαξ<sup>4)</sup>  
 Τσαι ὁ μούλος τῆς Κατσεβαρδοῦξ  
 Τσαι τὰ κουνέλια τῆς Λιοῦξ.  
 \*Ελα νὰ συφωνήσωμε  
 \*Αντρε<sup>5)</sup> ζυναίτσε<sup>6)</sup> συντετά  
 Ζέροντες<sup>1)</sup> τσαι μικρά παιδά<sup>6)</sup>,  
 Νὰ τὴν ἐβγάλωμ' ἀπὸ \*πά  
 Τῆ ζειτονία τὴν καϊτσα<sup>7)</sup>,  
 Γιατί ζῶη δὲν ἔχομε.

b. Μοιρολόγι from Μπολαριοί.

Μιὰ ὀκόλη τσαι μιὰ τσυρατόση  
 Τσαι μιὰ δευτέρα τῆ<sup>5)</sup> Λαμπρήξ  
 \*Ὀντ' ἀρδινιάστ' ἡ Ληγοροῦ  
 Νὰ πὰ ὅτουν ἀθρωπῶνε τηξ,  
 Βάξει<sup>6)</sup> κουλλούρα<sup>6)</sup> ὅτῆμ ποιιδά,  
 Κότσιν' αὐγά ὅτῆ ζουναριά,

1) § 27. 2) § 62. 3) = μάς. 4) The name Δικαῖος is turned into contempt with διακονο- (διακονιάρις) "beggar" and the pejorative suffix -ακας (Politis). 5) § 29 n. 6) § 8, n. 2. 7) § 111.

Πέρασ' ἀπὸ τοὺς Μπουλαῖρουξ  
 Τσί ἀπὸ τὰ Σπηλιωτάϊνικα.  
 Χάμου ὅτῃ ρούγα κάθουντα<sup>8)</sup>,  
 Τσί ὄλουξ τοὺξ ἑσ'αιρέτισε<sup>9)</sup>,  
 Κανένα<sup>10)</sup> δὲν ἐμίλησε,  
 Μ' ὁ<sup>11)</sup> Πέτρος ὁ Λιόπουλος  
 Εἶπε· „Καλῶξ τῇ Ληγοροῦ,  
 Καλῶξ τη, καλῶξ ὠριδες,  
 Μωῖρή<sup>6)</sup>, ἄμ πὰς στοὺν ἀθρῶπωνε σου,  
 Πέξ τουξ νὰ κάμουμε καλά,  
 Τό' ἐμεῖξ τοὺξ τὸ πλερώνομε  
 Τσείνο τὸ παλιοβέτουλο<sup>12)</sup>  
 Νῆ ἔξι γρόσα νῆ τὸ' ἐφτά,  
 Ἔ, ὅτῃν ἀκρίβεια ἄξ πάει τὸ' εἰννιά“.  
 Ἐτσείνη ρεῖτενιστησε  
 Τό' ἐδιᾶη<sup>13)</sup> στοὺν ἀθρῶπωνε της,  
 Χάμου ὅτῃ ρούγα πέρασε  
 Τσαὶ δὲν τοὺξ ἑσ'αιρέτισε.  
 Ζάννης<sup>1)</sup> ὄφορς τσαὶ γνωστικὸς  
 Σηκώθητσε τσαὶ τὴν ἔφτασε·  
 „Μωῖρή, καλῶξ τῇ Ληγοροῦ,  
 Καλῶξ τη, καλῶξ ὠριδες,  
 Μωῖρή, τί ἔναι ἡ πίκρα Ζου,  
 Τί ἔναι τὸ μαράζι Ζου;“ —  
 „Τί νὰ ζε<sup>14)</sup> ἔπου, ἀφεντάτσί μου,  
 Πέρασ' ἀπὸ τοῦ Μπουλαῖρουξ  
 Τσί ἀπὸ τὰ Σπηλιωτάϊνικα.  
 Χάμου ὅτῃ ρούγα κάθουντα,  
 Τσί ὄλουξ τοὺξ ἑσ'αιρέτισα,  
 Κανένα<sup>10)</sup> δὲ μοῦ μίλησε,  
 Μ' ὁ Πέτροξ ὁ Λιόπουλοξ  
 Εἶπε· Ἐκαλῶξ τῇ Ληγοροῦ,  
 Ἄν πὰξ στοὺν ἀθρῶπωνε ζου,  
 Πέξ τους νὰ κάμουμε καλά,  
 Τό' ἐμεῖξ τοὺξ τὸ πλερώνομε  
 Τσείνο τὸ παλιοβέτουλο<sup>12)</sup>

<sup>8)</sup> 3rd plur.    <sup>9)</sup> § 21.    <sup>10)</sup> = κανέναν.    <sup>11)</sup> = μόνο ὁ.    <sup>12)</sup> See  
 the introductory note and § 41a, l. b.    <sup>13)</sup> § 208.    <sup>14)</sup> § 135, n. 1.

Νὴ ἔξι γρόσσα νὴ τὸ' ἐφτά,  
 „Ε, ὅτῃν ἀκρίβεια ἄξ πάει τὸ' εἰννιά.“  
 Ζάννηξ ἐρεϊτενίστησσε,  
 Στὸ ὄπιτι του ἐιδάητσε<sup>15)</sup>.  
 „Γιὰ δό<sup>16)</sup> μου, νύφη, τὸ ἄλαμά,  
 Νὰ πάω Ζά<sup>1)</sup> τὸ βόδι μα<sup>3)</sup>,  
 Τσί ἄ δὲν ἐρθοῦ<sup>17)</sup> ὡς τὸ πρωῖ,  
 Ρίξετε τὸ χαλίσι μου<sup>18)</sup>  
 Τὸ' ἐμένα μὲ τοῦ Βέτουλα.“  
 Στὸ δρόμο ποῦ<sup>19)</sup> ἐπάξζαινε<sup>20)</sup>,  
 Ἐνα βετούλι βέλαξε.  
 „Ἐλα κοντά μου, ἄϊτανά,  
 Νὰ<sup>6)</sup> διορδώσου τὴ δουλειά.“

## 4. Aegina.

## Ὁ βασιλέας Ὑπνος.

Μία<sup>1)</sup> φορά τσ'<sup>2)</sup> ἓνα τσαϊρὸ<sup>2)</sup> ἦτανε ἓνας βασιλέας<sup>1)</sup>, Ὑπνος τ' ὄνομά του. Δίπλα εἰς τὸ παλάτι ἐκαθότανε μία φτωχὴ κόρη τσαῖ ξενοδούλευε τσαῖ Ζουῦσε. Ἐνυχτόρευε τσαῖ ὄντες τῆς ἐρχότανε ὁ ὕπνος νὰ τσομηθῆ<sup>3)</sup>, ἔπαιρνε κουτσία τσ' ἔτρωε τσ' ἔλεε· „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαῖ φύγε.“ Ἀπ' ὄξω ἦτανε ἡ δωδεκάδα τοῦ βασιλέα τσ' ἄκουτσε<sup>4)</sup> νὰ λέη ἡ κόρη· „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαῖ φύγε.“ Εἶπανε· „σ' αὐτὴ τῇ φτωχῇ κόρῃ εἶναι ὁ βασιλέας μας μέσα.“ Τὴν ἄλλη νύχτα πῆγε ἡ δωδεκάδα τοῦ βασιλέα ν' ἀκούση τί θὰ εἰπῆ. Ἐτσίνη νυχτόρευε, τσ' ὄντες τῆς ἐρχότανε ὁ ὕπνος, ἔλεε· „ἦρθες, ὕπνε, καλῶς ἦρθες, πάρε τὸ σκαμνὶ τσαῖ κάτσε.“ Αὐτοὶ ἔλεανε· „ὁ βασιλέας μας εἶναι μέσα.“ Τὴν ἄλλη νύχτα πάλι ἡ δωδεκάδα ἐπῆγε ν' ἀκούση, τί θὰ εἰπῆ ἡ κόρη, τσ' ἄκουτσε τὰ ἴδια λόγια. Τότες ἐπῆγε ἡ δωδεκάδα στὴ μάννα τοῦ βασιλέα τσαῖ τῆς εἶπε, ὅτι ὁ βασιλέας παγαίνει κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπιτί. Ὀντες τ' ἄκουτσε ἡ μάννα του, τὸν ἐφώνηξε τσαῖ τοῦ

<sup>15)</sup> § 208.    <sup>16)</sup> = δῶσε (δός).    <sup>17)</sup> § 213, n. 3.    <sup>18)</sup> The sense is: “consider me also like Βέτουλας as dead.” In Greece the custom of piling up stones on the spot where a murder took place is wide-spread.

<sup>19)</sup> = ποῦ.    <sup>20)</sup> = ἐπάγαινε.

<sup>1)</sup> v. § 10, n. 1.

<sup>2)</sup> § 17.

<sup>3)</sup> § 6, n. 4, and § 17 n.

<sup>4)</sup> § 202, n. 1.

εἶπε· „πῶς καταφρονάεις τὸν ἑαυτό σου, βασιλέας ἐσὺ καταδέχεσαι νὰ παγαίνης κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι;“ — „Ἐγὼ οὔτε κὰν τὴν ἔχω ἰδωμένα στὰ μάτια μου.“ — „Νὰ πάψης στὸ ἐξῆς, παιδί μου, νὰ πηγαίνης. Γιατί; διότι δὲ σοὺ κάμει τιμή.“

Ἐφώναξε τσ' αὐτὴ τὴ φτωχὴ κόρη τσαὶ τῆς εἶπε· „στὸ ἐξῆς νὰ μὴν ἔχης τὴ σχέσι τοῦ βασιλέα, νὰ μὴν τὸν δέχου στὸ σπίτι σου, γιατί τί ἔχεις νὰ περάσης!“ — Τῆς εἶπε· „ποτὲ δὲν ἔγινε τοῦτο· γιατί εἶμαι ἄξα<sup>5)</sup> ἴγὼ μία φτωχὴ κόρη νὰ δέχου τὸ βασιλέα στὸ σπίτι μου;“ Ἀλλὰ τὸ ἤπηρε πολὺ ἐπιπόνου ἢ κόρη, δὲν ἤξερε τί νὰ κάνη. Τῆς ἔλεαν ὅλοι, ὅτι ὁ βασιλέας ἐπήγαινε στὸ σπίτι τῆς. Πιάνει λοιπὸν τσαὶ βάνει πανιὰ στὴ τῶουλια<sup>3)</sup> τῆς τσαὶ κάνει τὸ ψευτογγαστρωμένο, βγαίνει ὄξω στὴν αὐλή, κάθεται πάνω σὲ μία ψάθα τσαὶ δένει στὴν ἄκρη τῆς ἓνα ἀλόχτερα τσαὶ τραβοῦσε τὴ ψάθα σὰ καρότσα. Ἐπεράκανε<sup>4)</sup> τρεῖς μοῖρες, τὴν εἶδανε τσ' ἐγελάκανε μ' ὄλη τους τὴν καρδιά τσαὶ εἶπανε· „τρεῖς χρόνους εἶχαμε νὰ γελάσωμε τσ' αὐτὴ μᾶς ἔκανε νὰ γελάσωμε μ' ὄλη μας τὴν καρδιά· τί νὰ τῆς εὐκηθοῦμε; νὰ τῆς εὐκηθοῦμε τὸ ψευτογγάστρωμά τῆς νὰ γίνη ἀληθινό, νὰ βρεθῆ στὰ χέρια τῆς ἓνα παιδί ἴδιος ὁ βασιλέας Ὑπνος· ἢ ψάθα νὰ γίνη μία ἄμαξα χρυσῆ, ὁ ἀλόχτερας νὰ γίνη ἓνα ἄτι χρυσό, τσ' αὐτὴ νὰ κάθεται στὴ μέση τῆς καρότσας τσαὶ νὰ βρεθῆ στοῦ παλατιοῦ τὴν πόρτα, τσαὶ νὰ ζητήσουνε ὅλοι γιὰ βασιλίτσα τσαὶ νὰ πάρη τὸ βασιλέα τὸν Ὑπνο νὰ γίνη βασιλίτσα.“

Ἦ τοῦ θάματος νὰ γίνουν ὅλα ὅπως τῆς εὐκηθήναν<sup>6)</sup> οἱ μοῖρες, νὰ τὴ δεχτοῦνε ὅλοι μὲ μεγάλη εὐκαρίστησι, τὸ παιδί νὰ εἶναι ἴδιος ὁ βασιλέας ὁ Ὑπνος, νὰ εἰποῦνε ὅλοι· „τὸ παιδί εἶναι τοῦ βασιλέα Ὑπνου, τσαὶ πρέπει νὰ τὴ στεφανωθῆ.“ Τοῦ λείει ἢ μάννα του· „τί κάθου; Τὸ παιδί εἶναι δικό σου τσαὶ πρέπει νὰ τὴ στεφανωθῆς.“ Τότες τσ' ὁ βασιλέας τὸ πίστεψε τσ' αὐτὸς τσ' ἀποφάσισε νὰ τὴ στεφανωθῆ. Ἀργα, τούμπανα, χαρὲς μεγάλες· τὴ στεφανώθησε ὁ βασιλέας τσ' ἔγινε βασιλίτσα, ἐκάθισε στὸ θρόνο τσ' ἐζούσανε ἐτσεῖνοι καλὰ ἐτσεῖ, τσ' ἐμεῖς ἐδῶ πιὸ καλύτερα.

## 5. Ios.

This story was told me by a very aged woman from the ranks of the common folk. The intermixture with forms not genuinely dialectical is striking. Palatalised κ (§ 17) was pronounced mostly as τσ, but often approached a τσ̣ (τσ̣).

<sup>5)</sup> § 10, n. 4.

<sup>6)</sup> § 208 and § 221, n. 3.

## Ὁ Φιορεῶνιος.

Ἦτον ἕνας βασιλέας τσαὶ εἶχε κακουσὰ στὸ τσεφάλι· βασιλέας τσαὶ μὲ τὴ κακουσὰ μπορούσε νὰ παρισιαστῆ. Τὸ μεταχειρίζουδα πολλοὶ γιανοί, νὰ γιάνη ἡ λέπρα, ποὺ εἶχε στὸ τσεφάλι του. Μέσα στσοὶ πολλοὶ γιανοί<sup>1)</sup> εὐρέθη ἕνας ἄλλος γιανός. Τοῦ λέει ὁ γιανός· „βασιλέα μου, δὲ γιάνεις μὲ γιαντρικά, ἃ δὲν εὐρης ἕνα βασιλόπαιδο νὰ τὸ σφάξης, νὰ τριφτῆ τὸ γαῖμα του νὰ γένη καλά“. Ἐφοῦ τοῦ τό ἔπε ὁ γιανός, ἐρχίνισε ν' ἀναστενάξῃ· „ποῦ θὰ ἔβρω τέτοιο παιδὶ νὰ τὸ σφάξω;“ Ἡ κόρη του ἢ πρώτη τοῦ λέει. „Γιάδα<sup>2)</sup> ἀναστενάξεις;“ — „Γιατὶ δὲν ἔχω ἀγῶρι νὰ μοῦ φέρῃ αὐτὸ τὸ παιδί“. Τοῦ λέει ἡ κόρη του· „μὴ πικραίνεσαι τσαὶ κάμε ἐν' ἀρμαμέδο<sup>3)</sup> βασιλικό, νὰ γίνω καπετάνιος, ἢ μιά σου κόρη νὰ ἔμπη καμαριέρα, ἢ ἄλλη λουστρόμος· νὰ βάλῃς ὅλη τὴ κουβάνια μέσα τσαὶ τοὺς μαρινέρους“.

Ἐπειτα ἤφνε τὸ πλοῖο τσαὶ πάει στὴν Εὐρώπη, ὅπου ἤξεραν, ὅτι εἶναι ἕνας βασιλέας τσ' εἶχε μόνον ἕνα παιδὶ σερνικό. Ὡς καθὼς τὸ βλέπει ὁ βασιλέας τὸ πλοῖο, λέει τῆ βασιλίσσας· „σήκω, βασίλισσα, νὰ συγυριστῆς· τσαὶ αὐτὸ τὸ πλοῖο ποῦ ἔρχεται εἶναι βασιλικό, τσαὶ κανένας βασιλέας μᾶς τὸ κάνει πεστσεσί“. Τότε φεύγει ὁ βασιλέας τσ' ἢ βασίλισσα τσαὶ τὸ παιδί τωνε ὁ Φιορεῶνιος<sup>2)</sup> τσ' ἐπῆσαν στὸ πλοῖο τὸ βασιλικό. Ὡς καθὼς τὸ εἶδαν τὸ παιδί, τοῦ ἔκαμαν τόσες τσιριμόνιες τσαὶ κοβλιμέντα· τότε ἤβγαλαν τὰ φαητὰ τσαὶ κάθισα νὰ φάνε. Μετὰ τὸ δεῖπνο σερβίρανε τσοὶ καφέδες, στοῦ παιδιοῦ τὸ γαφέ<sup>3)</sup> εἶχαν ὕπνο· ἐτσοιμήθη τὸ παιδί. Λέει ἡ βασίλισσα στὸ βασιλέα· „βασιλέα μου πολυχρονεμένε μου, νὰ φύωμε, γιατί ἐπέρασε ἡ ὥρα“. Ἐτσεῖνες οἱ κόρες στσέπασαν τὸ παιδὶ τσαὶ τοῦ ἔδωσαν τσαὶ ἄλλο ὕπνο, τσαὶ πῆε τὸ παιδὶ στὸν ἄλλο κόσμ<sup>3)</sup>. Ἡ βασίλισσα ἐπῆε τσαὶ τοῦ λέει· „σήκω, παιδί μου, νὰ πηαίνουμε“. Τότε παρισιαστήκανε ἐμπρός της ἐτσεῖνες οἱ κόρες τοῦ ἄλλουνοῦ βασιλέα τσ' εἶπαν· „γιατὶ θὰ πάρῃς τὸ παιδί σου νὰ κρυώσῃ, ποῦ εἶναι νύχτα; Μήπως τσ' εἴμαστε κουρσάριδες τσαὶ φοβεῖσαι; Ἐμεῖς εἴμαστε βασιλικὸ ἀρμαμέδο. Τὸ πρῶι θὰ τὸ σηκώσωμε, νὰ τὸ φέρωμε ἀπάνω στὸ βασιλεῖο σου“. Τσ' ἔπειτα τῆ λέει ὁ βασιλέας· „δὲ βειράζει<sup>3)</sup>, ἃς ἀφήσωμε τὸ παιδὶ νὰ μὴ κρυώσῃ“. Ἐφνε ὁ βασιλέας μὲ τὴ βασίλισσα τσαὶ πῆαν στὸ παλάτι τωνε. Ὡς καθὼς φεύγει ὁ βασιλέας, ἐσηκωθήκανε, ἐσαρπάρανε τὴν ἄγκουρα πολὺ σιγὰ τσαὶ

<sup>1)</sup> § 62, n. 1.      <sup>2)</sup> § 15, n. 2.      <sup>3)</sup> An exaggerated expression for “sank into deep slumber.”



φύανε. Ἐφτάζανε στὸ βατέρα τῶνε. Τὸ παιδί ἴντα ἤκαμε; ἤκλαιε τὸ παιδί. Σὰν ἐφτάζανε, ἡχάρη ὁ βασιλέας, ὅπου τοῦ φέρανε παιδί, τσαὶ ἠπαιξε κανονιῆς ἀπὸ τῆ χαρά του. Τὸ πήραν τὸ παιδί τσαὶ τὸ πήανε ἀπάνω στὸ βατέρα τῶνε. Αὐτὸς ἀπὸ τῆ χαρά του ἐμήνυσε τοῦ γιατροῦ νὰ πάη στὸ παλάτι, γιατί ἤυρε παιδί νὰ τὸ σφάζουνε. Τότε τοῦ λέει ὁ γιατρός· „βασιλέα μου, ἠθέλαμε βασιλικὸ παιδί, γιὰ νὰ ᾿ναι τὸ γαῖμα του καθαρὸ. Τώρα ἂ τὸ σφάξης, περισσότερο κακὸ θὰ κάνης παρὰ καλὸ· ἐπειδὴ ἀπὸ τὰ κλάματα τὰ πολλά, ὅπου ἤκαμε τὸ παιδί, εἶναι τὸ γαῖμα του ἀνακατωμένο μὲ τὴ χολή. Μόνον νὰ τὸ πὰς στὸ περιβόλι σου μὲ μιὰ σου κόρη, νὰ κάνουνε σαράντα μέρες, νὰ τρῶνε, νὰ γλεδίζουμε, νὰ καθαρίση τὸ γαῖμα<sup>4)</sup> του“.

Ἐφτάζανε οἱ σαράντα μέρες νὰ τὸ σφάζουνε τὸ πρωῖ. Τότε τοῦ λέει ἡ κόρη· „Φιορεδῖνε μου, πές' ἀπάνω μου στὰ γόνατά μου νὰ σὲ ψειρίσω“. Τὸ Φιορεδῖνο τὸν ἐπήρε ὁ ὕπνος. Ἦρχισε νὰ κλαίῃ ἡ κόρη. Τὰ δάκρυά τῆς ἠπέφτανε ἀπάνω του. Τότε ζύπνησε μὲ τὰ δάκρυά τῆς, τσαὶ τοῦ ᾿λέε ἡ κόρη· „πῶς θὰ τὸ ᾿δῶ νὰ σὲ σφάζουνε;“ — „Τσαὶ νὰ μὲ σφάζουνε;“ — Τότε λέει ἡ κόρη· „θὰ σὲ σφάζουνε, γιατί ἔχει ὁ πατέρας μου κακουσὰ τσαὶ θέλει τὸ γαῖμα σου, νὰ τοῦ περάσῃ“. Τότε τῆ ἀποκρίνεται· „τ' ἀφοῦ μὲ λυπάσαι, δὲ φεύγομε;“ — „Φεύγομε, λικοδήσου κομμάτι“. Ἐπῆε στὸ παλάτι τοῦ πατέρα τῆς τσ' ἐπήρε πολλὰ χρήματα, τσαὶ σηκωθήκανε τσαὶ φύανε. Τὸ πωρνὸ ἐπήανε νὰ ᾿βροῦνε τὸ Φιορεδῖνο νὰ τότε σφάζουνε. Ἦτανε ὁ Φιορεδῖνος φευγάτος τσ' ἡ κόρη τοῦ βασιλέα. Τότες λέει ἡ βασίλισσα τοῦ βασιλέα· „πήαινε νὰ τσοὶ προφτάξης“. Ἐπήαινε· λέει τότε ἡ κόρη τοῦ βασιλέα τοῦ Φιορεδῖνου· „γύρισε νὰ ᾿δῆς πίσω σου, τί ἀνέφαλο ἔρχεται“. Τῆ λέει· „ἔρχεται κότσινο ἀνέφαλο“. — „Νὰ σοῦ δώσω μιὰ πατσά, νὰ σὲ κάμω ἐκκλησὰ<sup>5)</sup> τσ' ἕνα καλοεράτσι<sup>6)</sup> νὰ σημαίνης τὴ *γαβάνα*. Τσ' ἐγὼ θὰ γενῶ μιὰ γάστρα βασιλικό“.

Ἐπειτα ἤφταξε ὁ πατέρας τῆς· „καλοεράτσι, δὲν εἶδες κανέν' ἄδρα τσαὶ μιὰ γυναῖκα νὰ περάσουν ἀπὸ ᾿δῶ;“ — „Τὴ *γαβάνα* μου σημαίνω, τὴ *γαβάνα* μου γυρεύγω“. Ὁ βασιλέας ἤστράφητε πίσω στὸ παλάτι. Τοῦ λέει ἡ βασίλισσα· „δὲ τσ' εὐρήητες;“ Λέει· „ὄχι, μιὰ γάστρα εἶδαμε μὲ βασιλικὸ τσ' ἕνα καλοεράτσι“. Λέει· „αὐτοὶ ᾿τανε· γιὰ νὰ πάω ᾿γῶ“, τσαὶ πηαίνει. Ρωτᾷ ἡ κόρη· „τί ἀνέφαλο ἔρχεται;“ — „Ἐρχεται μαῦρο ἀνέφαλο“.

4) § 23.

5) § 10, n. 4.

6) § 22.

Λέει· „μάννα μου εἶναι. Τώρα νὰ σοῦ δώσω μιὰ πατσά, νὰ σὲ κάμω λίμνη, τσ' ἐγὼ μιὰ πάπια νὰ σοῦ σεργιανίσω μέσα. Τσ' ἐτσεῖνη θὰ μοῦ λείει ὦ τυατέρα<sup>7)</sup>), πᾶρε τονε τσ' ἔλα, δὲν ἠξέρεις τὴ δυστυχία μας“. Ἀφοῦ δὲν ἐπήαινε, τσῆ λείει ἡ βασίλισσα· „ἔλα σὺ μόνη τσ' ἄφησε αὐτόνε“. Ἐτσεῖνη ἡ κόρη τσῆς, γιὰ νὰ τὴν εὐκαριστήση, ἐπήαινε ἐμπρὸς ἐμπρὸς στὴ λίμνη, ἀλλὰ τὸ τσῦμα τὴν ἔπαιρνε πάλι μέσα. Ἐβαρίστισε ἡ μάννα τσαὶ τσῆ καταρήστη τσαὶ τσ' εἶπε· „Ἄμε, κόρη μου, τσαὶ μάννα γιὸ φιλήση τσαὶ σένα λησμονήση“<sup>8)</sup>).

Ἡφύανε τσαὶ πῆανε στὴν πατρίδα τοῦ παιδιοῦ. Τσαὶ τσῆ λείει τὸ παιδί· „κάθισε παδά, νὰ πᾶω νὰ φέρω μουσιτσές, συδζενεῖς μου, νὰ σὲ κατεβάσομε μὲ μουσιτσή“. Τσ' ἔπειτα πῆε αὐτὸς στὸ σπίτι τωνέ τσ' ἡ μητέρα του ἤθελε νὰ τόνε φιλήση. „Ὁχι, νὰ μὴ μὲ φιλήσης, μακρειά! Μόνον θέλω νὰ 'τοίμασθῆ ἡ μουσιτσή τσ' οἱ συδζενεῖς, νὰ πάμε νὰ κατεβάσομε τὴ γυναῖκα μου“. Βασιλικὸς ὀρισμὸς, ἐτοιμαστήκανε ἀμέσως ὅλα. Τὸ Φιορεδῖνο τὸν πῆρε ὁ ὕπνος. Πηαίνει<sup>9)</sup> ἡ μητέρα του τσαὶ τσοιμισμένο τὸ φιλεῖ. Τσ' ἔπειτα τοῦ λῆει ἡ μητέρα· „σήκω, παιδί μου, οἱ συδζενεῖς ἤρχανε<sup>10)</sup>), οἱ μουσιτσές ἔτοιμες, νὰ πᾶς νὰ φέρῃς τὴ γυναῖκα σου“. — „Ἐγὼ δὲν ἔχω γυναῖκα“. Ἡ βασίλισσα εἶπε· „νὰ φύουνε τὰ παιχνίδια τσ' οἱ συδζενεῖς, τσαὶ τὸ παιδί μου δὲν ἔχει γυναῖκα· μόνον ἦτον ἀπὸ τὸ δρόμο Ζαλισμένος τσαὶ τό 'πε“. Ἐτσεῖνη τί νὰ κάνῃ; τὸ κατάλαβε. Ἐπῆρε τὸ δρόμο τσαὶ κατέβη στὴ χώρα. Τότε λείει· „ἕνα σπίτι δὲν εἶν' ἐδῶ νὰ τὸ νοιτσάσω; Τσαὶ νὰ μοῦ βρουνε μιὰ δούλα“.

Ὁ Φιορεδῖνος εἶχε ἕν' ἀξάδερφο, τσ' οἱ δυὸ φίλοι ἠβγαῖνανε περίπατο. Ἦτανε μέρος ὅπου περνοῦσε τὸ σπίτι ποῦ ἠπιασε ἡ γυναῖκα του. Ἦτονε τὸ σοκάτσι ὅπου 'πέρνα αὐτός. Ὁ ἀξάδερφός του ὁ σιὸρ Στέφανος τσ' οἱ δυὸ του φίλοι τὴν εἶδανε τσ' εἶπανε· „τί ώραία νέα!“ Ὁ Φιορεδῖνος εἶπε· „αὐτὴ σὰς ἀρέσει ἡ παλιογυναῖκα;“ Τότε ὁ σιὸρ Στέφανος τσῆ δούλα τσῆς<sup>11)</sup> τσ' εἶπε· „γιὰ πὲ τσῆ κοκόνα σου<sup>12)</sup> νὰ τσῆ δώσω χίλια πεδακόσα γρόσα, νὰ 'ρχω τὸ βράδυ“. Πάει τσαὶ τσῆ τὸ λείει· „ἄμε νὰ σοῦ τὰ δώση τσαὶ νὰ 'ρχῃ“. Ὑστερώτερα πάει ἡ δούλα τσαὶ τὰ παίρνει, τσ' ἐτσεῖνος ρωτᾷ, τί ὦρα νὰ 'ρχῃ. „Πέδε ὦρα“. Ἐπῆε αὐτὸς τὴν ὦρα τσαὶ χτυπᾷ· τοῦ λείει· „ποιὸς εἶσαι;“ — „Ἐγὼ ποῦ ἤδωσα τὰ χίλια πεδακόσα γρόσα“. — „Τί ὦρα ἔχεις;“ — „Πέδε“. — „Νὰ

7) = θυγατέρα.

8) The subjunctive without *νά* is rare.

9) § 9 n.

10) § 203, 5.

11) § 29 n.

12) = τῆς κοκόνας σου.

χαθῆς ἀπὸ 'δύ, τσ' ἐγὼ ἔχω ἔξε". Τσ' ἔπειτα ὁ φίλος ἤθελε νὰ πάη τσ' ἔτσεινος τσαι λέει στὴ δούλα· „γιά πὲ τσῆ κοκόνα σου, νὰ ῥχω τὸ βράδυ, νὰ τσῆ δώσω διακόσα γρόσα". Πάει τσαι τσῆ τὸ λέει. „Ἄμε νὰ σοῦ δώση τσαι νὰ ῥχη. — „Τσαι τί ὤρα νὰ ῥχω;" — „Στὶς ἔξε". — Πάει, χτυπᾷ κτλ. . . Ὁ τρίτος πάλι λέει νὰ δώση ἑκατὸ γρόσα.

Ἐβγήκανε στὸ σιργιάνι μὲ τὸ Φιορεᾶνινο οἱ φίλοι τσαι περάσανε ἀπὸ κάτω τσαι στενάσανε. Τότε λέει ὁ Φιορεᾶνινο στὸ σιὸρ Στέφανο·

„Τ' ἔχεις, σιὸρι Στέφανε, τσαι χαμηλολογιάζεις;  
Σὰν νὰ ῥασες τὸ βίο σου, στέτσεις τσαι λοαριάζεις“.

Ἀποκρίνεται ὁ σιὸρ Στέφανος·

„Ὅτι τσὰν εἶχα, τὰ ῥασα, σιὸρι Φιορεᾶνινο,  
Ποῦ τὰ ῥα, εἰς τὸ γάμο σου ὅλα νὰ τὰ σερβίρω“.

Ὁ Φιορεᾶνινο τοῦ λέει· „τί ἔχεις;" — „Δὲν ἤδωσα χίλια πεδακόσα γρόσα σ' αὐτὴ τῆ τσυρία ἀπάνω τσαι μοῦ ῥπε, στὶς πέδε νὰ πάω, τσαι μοῦ ῥπε πῶς εἶναι ἔξε τσαι μ' ἔδιδωξε". Λέει ὁ Φιορεᾶνινο· „δὲ τήνε φέρνετε στὸ βατέρα, νὰ ξεβερδέψετε; Νὰ τήνε πάμε στὸ βατέρα μου". Σὰν ἐπῆαν αὐτοὶ οἱ νέοι στὸ βασιλέα, εἶχε ἓνα δούλο ὁ βασιλέας τσαι τοῦ εἶπανε· „πήναινε νὰ ῥῆς τσῆ τσυρίας νὰ ῥχη στὸ παλάτι". Ἐφταξε ὁ δούλος τσαι τσ' εἶπε·

„Κοπιάστε, ποῦ σ' ὀρίζουνε τσῆ χώρας οἱ βαρόνοι.  
Τσερά μου, σὲ παρακαλῶ νὰ ῥῆς πολλοὶ τσοὶ χρόνοι“.

Τσαι δαίνει<sup>3)</sup> στὴ μέσα κάμαρα, τσερνᾶ τὸν καστελάνο·  
„Γιὰ, σύρε, Κώστα μου, νὰ πῆς, πῶς τώρα θενὰ πάω“.  
Βάζει τὸν ἥλιο πρόσωπο τσαι τὸ φεγάρι στηθος  
Τσαι τοῦ κοράκου τὸ φτεροῦ βάζει καμαροφρύδι.  
„Ἐλα, Χριστέ, στὴ πάδα μου, τσαι Παναγιᾶ, κοδά μου,  
Σήμερα νὰ φανερωθῆ τσ' ἐμὲ τὸ δίτσεμά μου“.

Ἐπῆναινε. Ὡς καθὼς τὴν ἔδανε<sup>13)</sup> οἱ δαβατζήδες, εἶπανε·

„Νὰ τήνε ὅπου ἔρχεται τσαι τὸ θεὸ φοβοῦμαι,  
Μὴ τὴν ἰδῆ ὁ βασιλιάς, τίποτα νὰ μὴ ῥδοῦμε.“

Τότε τσῆ λέει ὁ Φιορεᾶνινο· „δὲν ἠδρέπουσοῦνε νὰ φὰς τοῦ ῥνοῦς τὰ ἑκατὸ τσαι τ' ἄλλουνοῦ διακόσα τσαι τοῦ σιὸρι Στέφανου τὰ χίλια πεδακόσα;" —

(Κόρη) „Σώπα ἐσύ, μὴν ἠπετάχτης σὰ τσαινούριος ἀβοκάτος;  
Τσαι στὴ ράτσα μου θὰ πέσης τσ' ὕστερα θὰ μετανοιώσης.“

<sup>13)</sup> § 183, n. 2.

(Φ.) „Σύπασε, μὴ βολλομιλῆς, ἔχει τὰ λόγια λία,  
Τσαὶ τοῦτο ποῦ θωρεῖς ἐδώ, εἶναι παιδί τοῦ ρήγα.“

(Κ.) „Θ' ἀρχίσω θέλω πειότερα ὅσο νὰ μὲ γνωρίσης,  
Γιατ' ἀφορμὴ ἐγύρευα νὰ ῥθω τσ' ἐγὼ στὴ κρίσι.“

(The Queen to the King.)

„Θυμάσαι, βασιλέα μου, ἴδα μᾶς ἔπ'<sup>13)</sup> ὁ γιός μας;  
Θαρρῶ, πῶς εἶν' ἡ νύφη μας, θαρρῶ πῶς εἶμ'<sup>14)</sup> παιδί μας.“

(Φ.) „Ἄλλοῦ σὲ πέπα τσ' ἡσφαλες, νὰ ῥβῆς τὸ ριζικό σου  
Τσαὶ σὺ θαρρεῖς, βαρειόμοιρη, πῶς εἶμ' ἐγὼ δικός σου;“

(Κ.) „Θυμάσαι, Φιορεᾶινο μου, τσαὶ γιάδα δὲ θυμάσαι,  
Ποῦ ἠπαιρνα τὰ ποκάμισα τσ' ἠρχουμου τσ' ἠλλαξά σε;  
Θυμάσαι, δὲ σ' ἐπιάσανε δεμένο οἱ γρουσάροι,  
Στοῦ βασιλιὰ σὲ πῆανε μὲ μιὰ τιμὴ μεγάλη;“

(Φ.) „Θυμοῦμαι ποῦ μὲ πιάσανε δεμένο οἱ γρουσάροι,  
Στὸ βασιλιὰ μὲ πῆανε μὲ μιὰ τιμὴ μεγάλη.“

(Κ.) „Θυμάσαι, Φιορεᾶινο μου, ἂν εἶχε τυατέρα;“

(Φ.) „Θυμοῦμαι, πῶς τὴν εἶχανε, μὰ ῥου<sup>15)</sup> δὲν τὴν εἶδα.“

(Κ.) „Ὡ δίνωμε τοῦ δίνωμου<sup>16)</sup>, ἐπίσω μου γυρίζεις,  
Ποῦ μὲ τὰ δάκρυα σ' ἔλουα, τώρα δὲ μὲ γνωρίζεις;

(To the Queen.) Τσερά μου, βάνα φίλησες τοῦ λόου σου τὸ γιό σου;“

(Queen.) „Ἐγὼ τσαὶ τὸν ἐφίλησα τσαὶ σὺ ἐκάτεχες το;“

(Κ.) „Γιὰ ξαναφίλησέ τονε νὰ ῥχη στὰ λοϊκά του.“

Στσύβγει ἡ μάννα τσαὶ τόνε ξαναφιλεῖ, τσ' ἔρχεται αὐτὸς στὰ  
λοϊκά του τσαὶ λέει στὴ γόρη·

„Καλῶς τὴν τὴ ρουζέτα μου, καλῶς τὴν τὴ ψυχὴ μου,  
Καλῶς τὴν, ποῦ μοῦ χάρισε ἐμένα τὴ Ζωὴ μου.“

## 6. Calymnos.

Μοιρολόγι.

Στῆς νιότης σου τὴν ἄτθησι<sup>1)</sup> τσαὶ πάνω στὴν οὐσία<sup>1)</sup>  
Πῆρε σ' ὁ Χάρος, πῆρε σε τσαὶ σὲ (δ)ίχως ὀρπί(δ)α<sup>2)</sup>·  
Κόρη μου χα(δ)εμένη μου, τῆς μάννας σου καμάρι,  
Πῶς ἠφητσες<sup>3)</sup> τσ' ἐπρόσταξεν ὁ Χάρος νὰ σὲ πάρη;  
Οἱ τετρακόσσοι<sup>4)</sup> ἀννᾶζελιοι<sup>5)</sup> τσ' οἱ (δ)ῶ(δ)εκ' Ἀποστόλο  
Σοῦ πῆραν τὴ ψυχούλα σου στὸ Ἄζιο περι(β)όλι.

<sup>14)</sup> = εἶν(αι). <sup>15)</sup> = μὰ ἐγὼ. <sup>16)</sup> This turn strengthens the expression δίνωμος, cf. § 44, n. 1.

<sup>1)</sup> § 35, n. 3. <sup>2)</sup> § 22 n. <sup>3)</sup> §§ 17 and 202. <sup>4)</sup> = τετρακόσιοι.  
<sup>5)</sup> = ἄγγελιοι, cf. § 17.

Παντέρα ἤσουλ<sup>6)</sup> ἴληνισὰ μὲ τὸ σταυρὸ στήμ μέση,  
 Τσαι ἤχασά σ' ἠ μάννα σου, κόρην της πλιὸ ἐς<sup>6)</sup> σ' ἔσει<sup>7)</sup>.  
 Τοῦ οὐρανοῦ τὰ νέφαλα τσαι πρὸς<sup>8)</sup> τὰ μποζιατίζει<sup>9)</sup>!  
 Τ' ἀγαπημένα ἀντρό(τ)υνα, ἄχ! πρὸς τὰ ἴποχωρίζει!  
 Ὅ θάνατός<sup>10)</sup> σου μοῦ ἴκαψε τὰ σωθικά<sup>11)</sup> μου, κόρη,  
 Τσ' ὁ νοῦς μου μὲ (δ)ερνοχτυπᾶ νὰ κουτουλλῶ τὰ ὄρη.  
 Χριστὸς βαστεῖ τὰ στέφανα, τσ' ἀννδζέλοι τὰ τσερζά<sup>8)</sup> σου,  
 Ξεσταύρωσε τὰ σέρζα<sup>12)</sup> σου, τίναξε τὰ λουλλούτζα<sup>8)</sup>,  
 Νὰ φέρουσι τ' ἀέρφσα<sup>8)</sup> σου τοῦ γάμου τὰ παιχνιάτζα.  
 Γιὰ λύσε τὰ παάρζα<sup>13)</sup> σου, τὰ χαροτεντωμένα,  
 Τσαι ἴνοῖξε τὰ σειλάτσα<sup>14)</sup> σου τ' ἀποθθανατωμένα.

7. Karpathos<sup>1)</sup>.

(Southern Sporades)

„Πῆτε μου, πῆτε μου, ἄρκοντες<sup>2)</sup>, πῆτε μου τί νὰ γένω;  
 Ὅπ' ἀαπῶ μιὰλ<sup>3)</sup> λυερή, ππῶς<sup>4)</sup> νὰ τήλ λησμονήσω;“  
 „Νὰ σ' ἀρμηνέψω, νιῶπτερε<sup>5)</sup>, κι ἄθ θέλης, ἄκουσέ μου·  
 Ἄμμε, Γιαννῆ, πὰ<sup>6)</sup> στὸ οὐνό<sup>7)</sup>, νὰ κουαλῆς<sup>8)</sup> λιθάρια,  
 Νὰ κουαλῆς τὰ μάρμαρα ἴπὸ τὸ μαρμαροοῦνι·  
 Νὰ κουαλῆς νὰ κουραστής, τήκ<sup>3)</sup> κόρη νὰ ξεχάσης.“  
 „Κ' ἰῶ<sup>9)</sup> κι ἄν ἔβγῳ στὸ οὐνό, κι ἄκ κουαλῶ λιθάρια,  
 Κι ἄκ κουαλῶ τὰ μάρμαρα ἴπὸ τὸ μαρμαροοῦνι,  
 Κι ἄκ κουαλῶ κι ἄκ κουραστῶ, τῆς κόρης δὲ ξεχάννω.  
 Εἰμῆ κι ἄβ<sup>3)</sup> βάλω σίερα<sup>10)</sup> καὶ δέσσουμε μὲ στὸβ βάτο,  
 Νὰ μὲ ἀροῦτ<sup>11)</sup> τὰ σίερα, νὰ μὲ κεντᾶ τὸ βάτος,  
 Τότε κ' ἰῶ τῆς λυερῆς θὰ τῆς ἴπολησμονήσω.“

## 8. Cyprus.

Δύο περιστέρκα<sup>1)</sup> κάτασπρα στὰ αὐκά<sup>2)</sup> τους καθισμένα  
 Κάθουνταν καὶ μοιρολοοῦν, κλαίσιν, παραπονοῦνται,  
 Τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει καὶ λαλεῖ του·

<sup>6)</sup> § 34, n. 4.      <sup>7)</sup> § 21.      <sup>8)</sup> § 10, n. 5.      <sup>9)</sup> =μπογιατίζει, on  
 which cf. § 10, n. 5.      <sup>10)</sup> =θάνατος, cf. § 35, n. 3.      <sup>11)</sup> =σωθικά,  
 see preceding n.      <sup>12)</sup> =χέρια, v. notes 7 and 8.      <sup>13)</sup> =ποδάρια.  
<sup>14)</sup> =χειλάκια.

<sup>1)</sup> The dialect of Karpathos is, like that of Cyprus (No. 8), closely  
 akin to that of Calymnos.      <sup>2)</sup> v. § 18, n. 3.      <sup>3)</sup> From μὲν λ., cf.  
 § 34, n. 4.      <sup>4)</sup> =πῶς.      <sup>5)</sup> =νιῶπτερε, cf. § 36 n.      <sup>6)</sup> § ἀπάν(ω).  
<sup>7)</sup> =βουνό, cf. § 22 n.      <sup>8)</sup> § 22 n.      <sup>9)</sup> =ἐγώ.      <sup>10)</sup> =σίδερα.      <sup>11)</sup> βαροῦν  
 (see notes 7 and 3).

<sup>1)</sup> § 10, n. 5.      <sup>2)</sup> § 26.

„Ἴντα κλωσσῶς, γενναῖκα μου, κάτασπρη περιστέρα;  
 Νὰ κάμης θέλεις ὄμορφα κάτασπρα περιστέρκα;  
 Κρίμα χάννεις<sup>3)</sup> τοὺς κόπους σου καὶ λύπες ἐννά<sup>4)</sup> φέρης·  
 Ἐν<sup>5)</sup> ἀθθυμᾶσαι τί ἴπαθες στὴν ἄλλην τὴν κλωσσιάν σου;  
 Τρικὰ καὶ μόνα ἔκαμες, τὰ ἴχασες καὶ τὰ τρία·  
 Ἄρκον γεράκιν πήρεν το τὸ ἕνα πεινασμένον,  
 Καὶ τ' ἄλλα τὰ ἴβραν κυνηοῖ<sup>5)</sup> στὸν πόταμὸν νὰ πίνουον<sup>3)</sup>  
 Καὶ μὲ τὰ δίχτυα τὰ ἴπιασαν, τί ξέρεις ἂν τὰ φάαν;  
 Σήκου, σήκου καὶ μὲν<sup>6)</sup> κλωσσῶς, νὰ μὲ μοῦ φέρης πόνους,  
 Γιατί ποῖος ξέρει ὕστερις καὶ τοῦτ' ἴντα θὰ γίνουον.“

## 9. Chios.

*O lolós, o frénimos ts o drakos*<sup>1)</sup>.

*Nal*<sup>2)</sup> *lolló*<sup>2)</sup> *ts*<sup>3)</sup> *éna*<sup>2)</sup> *frénimos íxam polla*<sup>4)</sup> *ἡιδῶγα*<sup>5)</sup>, *tse mia méra inniksen*<sup>6)</sup> *o frénimos tas pórtēs, námbum mésa ta ἡιδῶγα, ts inniksen dz o lollos tim bórtan du, námbi ts etsinú kaénan*<sup>7)</sup> *vídim*<sup>7)</sup> *mésa. ímben*<sup>8)</sup> *dz etsinú énav vídim mésa, efonazzén du: „énav vídim ímbem*<sup>8)</sup> *mestin avlím mu.“ léi: „éχ'e to“, túpen o frénimos. ípiasen dzínos*<sup>7)</sup>: *„índa to káo*<sup>9)</sup> *to údi*<sup>10)</sup>?“ *ípiasen dz ísfaksén do, ts epten ókso ts íden enad*<sup>7)</sup> *déndron dz ekúnene*<sup>11)</sup>, *ts íleén du: „íi*<sup>12)</sup> *ts esi kriás?“, túlee. ekúnem bga*<sup>13)</sup> *tsino ts ídótsén*<sup>14)</sup> *du kriás. íleén du: „en éχ'is tóra na me pleróis*<sup>15)</sup>, *é?“, ikammem bga tsino*<sup>16)</sup>, *ekúnene, paénni paratsí, pánda*<sup>17)</sup> *tu na skodrallúi*<sup>18)</sup>. *„íi ts esi kriás?“, ekúnen dz etsino ts ídótsén du. paénni paratsí, pánda tu enal lalás*<sup>19)</sup>. *„íi ts esi kriás?“, ekúnem bga ts etsinos, pu to kúnen o aiéras, ídótsén du ts etsinú.*

*Ts apéi píen ts ípen taðerfú tu: „p<sup>α</sup>ó*<sup>20)</sup>, *lli*<sup>21)</sup>, *na mazzókso ta parádga*<sup>22)</sup> *mu.“ paénni tse léi tis el'ás: „plerosé me áa.“*

<sup>3)</sup> Double consonants, cf. § 36 n.      <sup>4)</sup> § 20, n. 2.      <sup>5)</sup> § 22 n. <sup>6)</sup> v. § 6, n. 3.

<sup>1)</sup> The phonetic transcription of the editor, Pernot, is partly altered to correspond with the system of transcription adopted in this book.      <sup>2)</sup> = *évas*, § 29 n.      <sup>3)</sup> § 17.      <sup>4)</sup> The double consonants are pronounced, v. § 36 n.      <sup>5)</sup> § 10, n. 5.      <sup>6)</sup> = *ἄνοιξεν*.      <sup>7)</sup> § 34, n. 4.      <sup>8)</sup> § 208.      <sup>9)</sup> v. § 33, n. 4.      <sup>10)</sup> § 22 n.      <sup>11)</sup> § 245, n. 3. <sup>12)</sup> = *θές* (*θελεις*), cf. also n. 2.      <sup>13)</sup> = *πιά*, v. notes 5 and 7.      <sup>14)</sup> = *ἔδωκεν*. <sup>15)</sup> § 29 n.      <sup>16)</sup> “Ici, la conteuse remue la tête de bas en haut, pour marquer la réponse négative” (Pernot's note).      <sup>17)</sup> = *ἀπαντᾷ*. <sup>18)</sup> Really = *κορυδαλάκι* “lark” (Pernot).      <sup>19)</sup> A bird, but which bird is not known.      <sup>20)</sup> *πά(γ)ω*.      <sup>21)</sup> = *λέει* (unaccented). <sup>22)</sup> § 70, n. 2.

ekúnen etsini, ifien dzinos. epíen is tol lald, lí<sup>21</sup>): „plerosé me da.“ ekúnem bga ts etsínos, févgr<sup>23</sup>), <sup>a</sup>pánta tu ena skodrallú tse léi tu: „éla me pleróis<sup>24</sup>.“ tripónni tsíno meston díxo, vgállí<sup>23</sup>) tsínos tis pètres na tóvri tse vríssi<sup>25</sup>) enax<sup>7</sup>) xárkoma, ts itoi<sup>7</sup>) zémato rrosa. tse paénni, léi ta<sup>a</sup>erfú tu: „ónde, léi, na pa<sup>26</sup>) páromen da rrosa.“ píra dgo ra<sup>a</sup>arus ts epian dz efortósan dus. ts ípen du lollú o frénimos: „sam baéníl<sup>27</sup>), léi, a<sup>28</sup>) su leún<sup>29</sup>) i aβhrópi <sup>inda</sup> n<sup>30</sup>) dúa<sup>31</sup>)”, tse na tol léis <sup>ka</sup>vallínes i<sup>30</sup>)”.“ opu id <sup>di</sup> <sup>32</sup>) áβhropon, o lollós túleen: „mba, paríte pos in<sup>30</sup>) gavallínes, rrosa i.“

Ípp<sup>k</sup><sub>2</sub>asen<sup>5</sup>) o frénimos ts ívalén dom mésa s éna sendúí<sup>33</sup>) ts ilcéen du: „émba mésa, tse a vréksi, a kái<sup>9</sup>), léi, xalázzi.“ ípp<sup>k</sup><sub>2</sub>asen o frénimos ts íriksen ao páno<sup>33</sup>) sto sendúí kliβári ts ívalen tas órniβes ao páno ts ettróane<sup>34</sup>). kámam b<sup>g</sup><sub>2</sub>a i órniβes tráka tráka tráka ao páno, eβárem<sup>11</sup>) bos ípefte xalázzi. ípp<sup>k</sup><sub>2</sub>asen o frénimos ts irixtén du lukánika mesto sendúíne<sup>35</sup>) ts avká<sup>23</sup>). san epíen o vasilén<sup>2</sup>) na ton erotisi: „póte távrete ta rrosa<sup>24</sup>“ ípen o lollós: „san ívrexén o βeós avká tse lukánika.“ ts ípem b<sup>g</sup><sub>2</sub>a o vasilés<sup>36</sup>): „etiól<sup>37</sup>), léi, el<sup>38</sup>) lollóse<sup>39</sup>)“. ífiem b<sup>g</sup><sub>2</sub>a tsínose<sup>39</sup>).

Ístílen o frénimos tol lolló. „áme, léi, naps tu vasilé<sup>36</sup>), na tu pí<sup>40</sup>), léi, a páro tin górin du“. leén du p<sup>k</sup><sub>2</sub>a o lollós tu frénimu, léi: „mme<sup>4</sup>) pí se, léi, na se pári?“ — lé: „βéli me.“ ípen du o vasilés tu lollú: „an éx'i, léi, p<sup>k</sup><sub>2</sub>óterra sto vasiló mu, tom péro<sup>41</sup>)“. íx'em b<sup>g</sup><sub>2</sub>óterra sto vasilón du, epírem din din górin du. ípen i kóri tu: „an in éxo<sup>42</sup>), léi, tu d<sup>r</sup>áku taloái<sup>33</sup>)“. — léi: „tína βa stílome<sup>2</sup>)? to<sup>g</sup> gostandím mas.“ stéllun don to<sup>g</sup> gostandí, tse paénni na to pp<sup>k</sup><sub>2</sub>ási taloái, ts efónaksen taloái: „ē d<sup>r</sup>áko, pérum me!“ tréx'i káto o d<sup>r</sup>ákos, en eβóren<sup>11</sup>) gani<sup>43</sup>). ikámen o lollós mian dripam mestin goprián ts exónnutom mesa ts en don eβóren. paénni páli na kodrisi taloái, ts efónaksem báli taloái: „ē d<sup>r</sup>áko, pérum me.“ píew gáto o d<sup>r</sup>ákos oxonús, en iew gani, exónnuton o kostandís mestin dripa, ts en don eβóren o d<sup>r</sup>ákos. paénni páli

23) = § 26. 24) = ελα, να με πλερώσης. 25) § 17 n. 26) = πὰ (và), cf. p. 197, footnote. 27) παγαίνεις. 28) = θά. 29) § 9 n. 30) = εἶνα. 31) § 145 n. 32) = ὅπου εἶν(αι) ὄδη “wherever he sees.” 33) § 16, n. 1. 34) § 36 n. 35) § 34, n. 4. 36) § 71, n. 3. 37) = ἐτοῦτος (cf. note 31). 38) = ἐν (εἶνα). 39) § 146, n. 1. 40) và τοῦ πῆς. 41) = παίρνω. 42) = ἂν εἶν(αι) ἔχω, as well as ἂν εἶχα. 43) § 153, n. 4.

na to kođrtsi, óti pu pien o đrákos apáno, ts efónaksem báli taloáin: „ē đráko, pérum me!“ o đrákos en irkutom b<sup>g</sup> a káto makári, en do pistergen<sup>44</sup>) pos to kođrúsa. epiren do o kostandis ts ífie. ísteri, san epien etsi, páli tu léune: „áme, léi, na tu pári<sup>2</sup>) tse to paplomán du.“ — „ma índa loi<sup>45</sup>), léi, a tu to páro to paplomán du, pu éx'i kuđunái<sup>35</sup>)?“ paénni tsinos. ípp<sup>k</sup>ásen ts emázoksen o kostandis enas<sup>2</sup>) sakulláin<sup>35</sup>) gorgús<sup>46</sup>) ts enas sakullái psillus (margóllos<sup>23</sup>), more: lolló<sup>2</sup>) tse margóllos) ts enas sakullái psires, tria mázokse. ts apéi rixti ta ólla apáno sto đráko, tse káuton<sup>47</sup>) na vgáli<sup>23</sup>) ta<sup>2</sup>) psires ao páno tu, ts epiren du to páploma tse fév<sup>k</sup>i<sup>23</sup>).

Tse san epien etsi, tu léum bali: „as íxamen tse to đrákon ton íđio“ (vre kako xron náxu<sup>48</sup>), tođ gamméno tođ gostandinóm mas pu ton etimorúsa!). — „m índa lloi<sup>45</sup>), léi, a tof féro?“ léi: „kalá kalá“. paénni o kostandis páli ts ipen du đráku: „éla, léi, na péksomen na íelásome.“ ívallen don dol lolló mesto sendúin o đrákos, ívallen dz o lollós to đrákom mésa. tse p<sup>k</sup>ánni tse karfónni to o lollós to đráko tse sikónni to sendúin tse péri tse to đráko. lollós more o átimos, ma ítom margóllos.

ífia ts eo<sup>49</sup>) apetsi

m enaθ góssino<sup>50</sup>) fatsi.

## 10. From Northern Lesbos.

The dialect of Lesbos, like that of Velvendos (No. 11), shows in a characteristic fashion the peculiarities of the Northern Greek dialects, on which cf. § 7, n. 1, also § 37 n. Because of these peculiarities along with the palatalising of the κ (§ 17) the dialect presents a rather strange complexion<sup>1</sup>).

¶<sup>2</sup>) βασιλές<sup>3</sup>) ἔχ' τσιρατέλ'.

Μν'ά φουρά ἦδαν ἕνας βασιλές τσ' εἶχι στοῦ τσιφάλ' ἕνα τσιρατέλ'<sup>4</sup>) τσι τοῦ εἶχι πουλὺ ἀκρυφά. “Οποιοῦν birbér ἔπιρνι

<sup>44</sup>) §§ 23 n. and 26. <sup>45</sup>) = ἵντα λογηs “how?” <sup>46</sup>) = κοριούς, cf. note 5. <sup>47</sup>) = (ἐ)κάθουνταν. <sup>48</sup>) = κακό χρόνο νά 'χουν, a curse, “to the devil with.” <sup>49</sup>) = ἐγώ. <sup>50</sup>) = κόσκιο, cf. note 25.

<sup>1</sup>) The beginning in phonetic transcription runs: *i vaslés ex' tsiratél'*. *Mná furá ídan énaz vaslés ts íx'i stu tsifál' éna tsiratél', tsi tu íx'i puli akrifá. Ópjun birbér épirní na tu guréps, tun ékani tibíx' na mi tu lej óxu. Tora ul' i birbérdis den íburúsan na tu vastázin akrifá; jafió ts ésfazi.* <sup>2</sup>) § 55, n. 3. <sup>3</sup>) § 71, n. 3. <sup>4</sup>) § 95, A.



νά του γουρέψ<sup>5)</sup>, τούν ἔκανι τιδίχ, νά μῆ του λέζ ὄξου. Τώρα οὐλ' οἱ βιρβέρδισ δέν ἰβουρούσαν<sup>5)</sup> νά του βαστάξιν<sup>6)</sup> ἀκρυφά· *j*' ἀφτὸ τσ ἔσφαξι.

Πίσου πίσου πῆρι ἓνα βιρβέρ, τσί σά δου ἀποκούριψι, τ εἶπι, νά μῆ του πῆ σὶ κανέναν, ποὺς ἔχ' τσέρατου, *γιατί* θά πάρ του τσιφάλ' τ. Ἴ βιρβέρς δέν ἰβόρσι νά βαστάξ, πῆγι, ἔστουσι μέσ' ἓνα πγάδ τσί φώναξι μ' οὐλ' τ *γαρδιά*<sup>5)</sup> τ: „ἰ βασλές ἔχ' τσιρατέλ.“ Τώρα του πγάδ ξιράθτσι, φύτρουσι μέσα μν'α καλαμν'ά. Μιγάλ'νι ἢ καλαμνιά. Πέρνα μν'α μέρα ἓνας *δζουβάν'ς*<sup>7)</sup>, ἔκουσι *d* *γαλαμν'ά* τσ' ἔκανι μν'α τσαβούνα τσί τν ἔπιζι. Ἡ τσαβούνα ἤλιγι: „βί! ἰ βασλές ἔχ' τσιρατέλ.“ Του ἤκσαν, του εἶπαν τ βασλέ. Ἴ βασλές φουνάζ του *δζουβάν'*, λέζ: „ποὺ τν ηῦρις;“ — „Μέσ' στοὺ πγάδ.“ λέζ ἰ *δζουβάν'ς*. Ἔστλι ἰ βασλές, φώναξι τσί του βιρβέρ, λέζ: „ποὺ τούν εἶπις αὐτὸ του λόγου;“ — „Ἄμ δέν ἰβάσταξα,“ λέζ ἰ βιρβέρς, „τσί πῆγα τσί του εἶπα μέσ' του πγάδ.“ — Τότις ἰ βασλές τς ἀφήτσι τσί πάγκαν.

## 11. From Velvendos in Macedonia.

Cf. the preliminary note to No. 10.—*ι* sometimes stands for *γι* (*ι*ά = *γ*ιά), *j* for *ι*<sup>1)</sup>.

### Οἱ τρεῖς οὐρμήνις.

Μνιά φουρά κ' ἓναν κιρὸ ἦταν ἓνας πατέρας σάν καλή ὠρα . . . Αὐτὸς οὐ πατέρας εἶχιν μούγκι ἓνα πιδί. Τί ἤλιγιν κἰ αὐτός; „Αὐτὸ του πιδί, οὐ Θιὸς νά μὶ του χαρίσι<sup>1)</sup>, δά<sup>2)</sup> του κάμου νά Ζήσι ἄρχουντας, νά του γλέπ' ἢ<sup>3)</sup> κόσμους κἰ νά του χαίριτι, κανένας νά μὴν του λέη ἑπαρέκ' στάς.“ Ἀχίρσιν ἀποὺ τότι κἰ δώθι νά δλέβ' μὶ του παραπάν. Δλιὰ τ' μέρα, δλιὰ του βράδ', ὄλου δλιὰ. Πιρνάει μνιά χρουνιά, δζὸ χρουνές, τρεῖς κἰ ἀκόμα παραπάν, κἰ ἀκόμα δέν εἶχιν ἀπουλάψ' *δίπ-τίπουτας*. Μιρουδούλ' μιρουφάει, ὄλου ἔτσ' πᾶινιν ἢ δλιὰ τ. Τί νά κάμ', τί νά σώσ' τώρ' αὐτός! Του νῆμα<sup>4)</sup> τ, ὄσουμ πᾶινιν, κόντιβιν, κἰ παράδις ἀκόμα δέν εἶχιν. „Θέ μ, Παναέ μ!“ γουνάτσιν κ' εἶπιν „μακρὸ

<sup>5)</sup> § 15, n. 2.    <sup>6)</sup> § 7, n. 2.    <sup>7)</sup> = *τσοπάνης*.

<sup>1)</sup> The beginning in phonetic transcription runs: *Mn'a furá k' énas giró itan énas patéras san galí ora. Aftós u patéras íx'in múngi éna pidí. Tí ilígin k' aftós? aftó tu pidí, u hjos na mi tu charis', da tu kámu na zisz árxundas, na tu zlep i kósmus kἰ na tu x'ériti, kanénas na min du leí "parek' stás."*

<sup>2)</sup> § 20, n. 2.

<sup>3)</sup> § 56, n. 3.

<sup>4)</sup> = *μνῆμα*.

ἔν' τοῦ χέρ σ, κάμι τοῦ θάμα σ<sup>5</sup>, κὶ πάλι δούλιβιν, δούλιβιν, σὰ λτσ'τής<sup>5</sup>). Ἔ! νὰ μὴν τὰ μακραίνουμι, σήμιρα μνιά πιντάρα, ἕνα δεκάρ' ταχειά, ἕνα 'κουσάρ' ν ἄλλ', ἔφκειασιν καμπόσις παράδισ. Ἀμὰ ὄσου νὰ τς φκειάσ', εἶδιν κ' ἔπαθιν. Τώρα θέλτς ἀπ' τὰ βάσανα, θέλτς ἀπ' ν τυράννια, θέλτς ἀπ' τὰ τηράματα (δὲν ἦταν κὶ μικρὸς μαθέ, ἦταν ἰξηντάρς) ἀρρώστισιμ βαρεία. Κ' ἦρθιν ἡ ὥρα νὰ πιθάν'. Γιόμουσιν τοῦ σ'πίτι ἀποῦ γναίκισ, ἀντρ'<sup>6</sup>), μκρά πιδιά . . . ἄλλ' ἔκλιγαν, ἄλλ' παρηγουρούσαν! Ποῦ αὐτός; ἄλλου κὶ σὶ ἄλλουν κόσμου. Ἀλά· ἰκεὶ ποῦ κόντιβιν ἡ ὥρα, Ξαναδζανώθκιν κα-ψίχα<sup>7</sup>), ἄξιν<sup>8</sup>) μνιά φουρά τὰ μάτ'χ'α κὶ ζήτσιν τοῦ πιδί. Τουν τό 'δουκαν· τοῦ παίρν' κουντὰ κὶ τοῦ λέει στοῦ 'φτί<sup>9</sup>): „πιδί μ, γρόσ'κια<sup>10</sup>) πουλλά δὲ θὰ σὶ ἀφήκου, ἔστ' θέλ'τσιν οὐ Θιός· κ' ἰγὼ κ' ἡ σ'χουριμέν' ἡ μάννα σ δούλιψάμι, δούλιψάμι, τόσου ἦταν ἡ μοῖρα μας. Αὐτὰ ποῦ δὰ σὶ πῶ τώρα νὰ τὰ φλάξ, κὶ ὄλου κερδιμένους δὰ βγῆς· μὶ τουν τρανύτιρό σ κουκκιά νὰ μὴ σ'πέρς<sup>11</sup>), τῆ γναίκα σ κρυφὸ νὰ μὴ 'μ' 'πῆς, πουτές, καμνιά φουρά, ψυχουπαίδ' νὰ μὴμ πάρς.“ Τὰ 'πιν αὐτὰ, βάσταξιν ἀκόμα κα-ψίχα κὶ σ'χουρέθκιν. Τοῦ πιδί παντρεῦκιν, ἡ δλιά τ παῖνιν καλὰ κὶ φύλαγιν τὰ λόγια δ' *babā* τ. Νὰ ἰδοῦμι τώρα τί λέει κὶ οὐ κατῆς τς νύχτας (Πχιός<sup>12</sup>); — Ἡ γναίκα. Ψι ψι ψι τοῦ βράδ' στοῦ στρῶμα *brē* ὄτ' νὰ σὶ 'πῆ, πχιάσ'<sup>12</sup>) τουν αὐτόν, βάλ' τουν νὰ πλύσ' σαπούνι<sup>13</sup>), κόψ' τουν, κρέμασ' τουν· σὰ δὲν τοῦ φκειάϊς<sup>14</sup>), ἰγὼ τί νὰ εἶμι). Ἡ γναίκα τ ἦταν ἀποῦ τρανὸ σ'πίτ'. Μέσ' 'ς πατρικό τς σέβινιν κ' ἔβγινιν οὐ βασ'λιὰς πᾶσα ὥρα, στοῦ θκό τς, *dīp*. Ἔ! οἱ γναίκισ τ' ἀσ'ταίνουντι<sup>11</sup>) κὰτ' τέθκια<sup>12</sup>). Βάσταξιν μνιά, βάσταξιν δζό, δὲν τουν ἔκαμιν τουν ἀντρα τς παράπουνου, ἀμὰ σὰν πέρασιν καμπόσους κιρός, „ἔ, καμῆνι ἀντρα,“ τουν λέει, „τώρα κάθισι κὶ συλλουίεσι κὶ σὺ τί σ' εἶπιν οὐ *babās* σ. Ἄϊδι νὰ πχιάσουμι κ' ἰμεῖς φιλίς μὶ τοῦ βασ'λιά.“ Ἔ, τί εἶπιν κὶ αὐτός; „δὲ γλέπου τί ζμὶ βγῆκιν ὡς τώρα ἀπ' τὰ λόγια τ πατέρα μ!“

Μνιὰν κὶ δζό, μωρὲ γιέ μου, πχιάσ'καν<sup>15</sup>) φίλ' κὶ τοῦ 'χαν κολουκούθ' μὶ τοῦ βασ'λιά· φκειάν' κὶ τοῦ δούλου τ ψυχουπαίδ'. „Ἄϊδι νὰ ἰδοῦμι,“ εἶπιν τώρα, „ἀκόμα ἕνα δὰ φκιάσου, νὰ ἰδοῦμι ποῦ δὰ βγῆ.“ Ἰκεὶ ποῦ ἦταν στοῦ παλάτ' μνιά μέρα, εἶδιν τοῦ

<sup>5</sup>) = *ληστής*; cf. also § 7, n. 2.

<sup>6</sup>) = *ἄντροι* (for *ἄντρες*), cf. § 66.

<sup>7</sup>) = *κάτι ψίχα* “a little.”

<sup>8</sup>) *ἄνοιξεν*.

<sup>9</sup>) = *αὐτί*.

<sup>10</sup>) = *γρόσια*,

v. § 10, n. 5.

<sup>11</sup>) § 7, n. 2.

<sup>12</sup>) § 10, n. 5.

<sup>13</sup>) = *βάλ'*

*τον φυλακή* “lock him up!”

<sup>14</sup>) = *φκειάσις*, v. § 29 n.

<sup>15</sup>) *πιάστηκαν*.

πλί, ποῦ οὐ βασ'λιάς χάνουνταν ἰάτι αὐτό. Καλύτερα νὰ τοὺν ἔπιρνις τοῦ κιφάλ', πέρι τοῦ πλί. Τ' ἀρπάχν', τοῦ κρύβ' στοὺν κόρφου τ κι „φιβγάσ'τι<sup>16)</sup>, πουδαράκια μ.“ Πιρνάει ἀπ' τοῦ παζάρ', ἀγουράζ' ἓνα ἄλλου πλί σφαγμένου, τοῦ μαδάει σὶ μνιά κρυψάνα κι τοῦ πααίν' τὴ γναίκα τ. „Νά, μουρὴ γναίκα, αὐτὸ εἶνι τοῦ πλί δ βασ'λιά, φκειάσ' ἄτου ὅπους ξέρς νὰ τοῦ φάμι τοῦ βράδ'. Ἀμὰ . . . νὰ μὴ δεῖξ πουθινά, χάθκαμ.“ Ποῦ αὐτός! τοῦ πλί δ βασ'λιά, ποῦ τοῦ ἔχιν στοὺν κόρφου, πααίν' κι τοῦ κρύβ' σὶ μνιά μιρὰ κρυφὰ 'π' τὴ γναίκα τ. „Ἄ! νὰ ἰδοῦμι,“ λέ, „τώρα, δὰ τοῦ βαστάξ' ἡ γναίκα μ τοῦ κρυφὸ;“

N<sup>17)</sup> ἴδῃα τ' μέρα φουνές, κακό, τιλιάλ'δισ παρατιλιάλ'δισ· τί; „ἔκλιψαν δ βασ'λιά τοῦ πλί· ὅπχιους μαρτυρήσ' τοὺν κλέφτ', δὰ πάρ' μιγάλου ἔπινους.“ . . . N ἄλλ' τ' μέρα κάθουνταν ἡ γναίκα τ μι τοῦ κέν'μα<sup>18)</sup> στοῦ κατέφλιου ἀπ' ν οὐξόπουρα<sup>19)</sup> μι ἄλλις γειτόντσισ κι κιντοῦσιν . . . Nὰ κ' ἓνας τιλιάλ'τς κι τιλιαλοῦσιν πάλι ἰὰ δ βασ'λιά τοῦ πλί. „Ἐ!“ λέει αὐτὴ, „δὰ τοῦ βροῦν κι καλά! δὲν τό 'φαγάμι κι καλά ἱμεῖς ἱψές;!“ Αὐτὸς οὐ λόγους ἀπὸ χεῖλ σὶ χεῖλ' κι Zδ βασ'λιά τοῦ 'φτί<sup>20)</sup>. Τοὺν τσακῶν τοὺν καλὸ τοῦ νοικοκύρ' κι „ἄρουν ἄρουν“<sup>21)</sup> τοὺν πὰν ἰὰ κρέμασμα. Πῆγιν αὐτὸς. Ποῦ νὰ ἔγλιπς ἱκεῖ πούπουλου! μῆλου νὰ ἔρχις, καταῆς δὲν ἔπιφτιν! Σὰν τοὺν ἀνέβασαν ψ'λὰ νὰ τοὺν κριμάσν, γύρσιν μνιά φουρὰ κι λέει τοῦ βασ'λιά (ἦταν κι αὐτὸς ἱκεῖ). „βασ'λιά μ, νὰ μι σ'χουρείς<sup>22)</sup>, τό 'καμα, δὲν ξιγένιτι. Ἄς εἶνι.“ Ὑσ'τιρα ἔκαμιν κι δ' διαθήκ'. „Ἀφήνου τρεῖς χλιάδισ γρόσ'κια, χίλια δὰ πάρ' ἡ γναίκα μ, χίλια οὐ παραγιόζουμ κι χίλια ἱκεῖνους ποῦ δὰ τραβῆξ' τοῦ σ'κνὶ νὰ μι κριμάσ'.“ Ἀπ' ὅσουν κόσμου ἦταν ἱκεῖ, κανέναν δὲν τοὺν ἄφνιν ἡ καρδῆ νὰ τραβῆξ' τοῦ σ'κνὶ. Ἦταν καλὸς κι τοὺν ἀλ'πούνταν. Οὐ παραγιός, τί εἶπιν μι τοῦ νοῦ τ; „Χίλια μι ἀφήνει αὐτὸς,“ λέ, „κι χίλια 'π' τοῦ σ'κνὶ γένουντι δῆδ χλιάδισ· ἰγὼ δὰ τοῦ τραβῆξου.“ — „Ἀρὰ δὲν τοὺν ἀλ'πάσι;“ τοὺν λέει οὐ βασ'λιάς. „Τίπουτας!“ Ἄς εἶνι, τσάκουσιν τοῦ σ'κνὶ. Τότις οὐ παραπατέρας τ ξαναγύρσιν ἀκόμα μνιά φουρὰ κὰ τοῦ βασ'λιά κι τοὺν λέει· „βασ'λιά μ, τοῦ πλί σ ζῆ, τό 'χου κρυμμένου.“ Κι τοὺν εἶπιν ὅλα τὰ τριχούμινα. Nὰ μὴν τὰ μακραινουμι, κρέμασαν ἀντίς αὐτὸν τοὺν παραγιό τ, αὐτὸν τοὺν ἔδουκαν ἄλλ' μνιά γναίκα κι οὐ βασ'λιάς τοὺν ἀγάπσιν ἄκομα πλέτι-

<sup>16)</sup> = φευγάστε, v. § 218, n. 2. <sup>17)</sup> = τῆν. <sup>18)</sup> = κέντημα. <sup>19)</sup> ἀπό in place of gen., cf. § 161, 6, n. 1. <sup>20)</sup> = στοῦ βασιλιὰ τὸ αὐτί. <sup>21)</sup> = ἄρον ἄρον from the ecclesiastical language, lit. “crucify him,” and then by an erroneous conception “as quickly as possible, without delay.” <sup>22)</sup> v. n. 14.

ρου<sup>23</sup>). Μὰ σὰν πῶς τοῦ λέ' ἢ<sup>23</sup>) λόγους; „σὰν τοῦ πάθ' ἢ γριά, μανταλώνιτι,“ ἔτσ<sup>1</sup> κι αὐτὸς ἀποὺ τότες κι δῶθι μι τοῦ βασιλιά δὲν παρακουνοῦσ' τζιν, τὴ γναίκα τ πουτὲς καμνιὰ φουρὰ κρυφὸ δὲ ν<sup>24</sup>) ἤλιγιν κι παραγιὸν ξανὰ δὲν πῆριν. Ἔτσι τοῦ βρῆκιν καλύτιρα ὅπουσ τοὺν εἶπιν οὐ πατέρας τ. Κι Ζοῦσιν κι αὐτὸς καλὰ κ' ἰμεῖς καλύτερα.

## 12. From Saránda Klisiés in Thrace.

This dialect only faintly reflects the Northern Greek characteristics (see Nos. 10 and 11).

### Παραμῦθι τῆς προγονῆς.

Ἦσαν ἕνας ἄδρας<sup>1)</sup> καὶ μνιὰ γυναῖκα χηρῆγοὶ καὶ οἱ δγυὸ καὶ πάρκαν<sup>2)</sup>. Καὶ ὁ ἄδρας εἶχε ἕνα κορίτσ καὶ ἡ γυναῖκα εἶχε τὸ δικό της<sup>3)</sup> τὸ κορίτσ. Εἶχαν κι ἀγελάδα κι ὅλο τι ἀδρουὶ της τὸ κορίτσ ἔστειλε νὰ πάγ' τὴν ἀγελάδα στὴν ἀγέλ. Μνιὰ μέρα τὸ βρίσκει κεῖ ἕνας παππούς καὶ τὸ γεῖπε<sup>4)</sup>. „ἔλα, κορίτσ μου, νὰ μὲ φειρίσ'ς“. Αὐτὸ κάται<sup>5)</sup> καὶ τὸ βσειρίζ<sup>1)</sup>. Καὶ τὸ ρωτᾶ ὁ παππούς· „τί μὲ γηῦρες<sup>4)</sup>, κορίτσ μου;“ — „Μαργαριταρένια κόνιδα, τὸν λέγ', σὲ γηῦρα<sup>4)</sup> καὶ μαλαματένια ψεῖρα.“ Εἶχε κεῖ πέρα κοδᾶ<sup>1)</sup> δύο γιόλες, καὶ τὸ λέγ' τὸ κορτσόπλο ὁ παππούς· „πὰν κεῖ καὶ βῆκα<sup>1)</sup> σὲ κεῖν τὴ γιόλα.“ Κ' ἔγ'νε τὸ κορίτσ ὀλόχρυσο, γιῶς βῆκε. Καὶ τὸ φκήσκε<sup>6)</sup> κιόλα, ὅδε γελᾶ, νὰ πέφνα<sup>7)</sup> τριαδάφλλα ἀμάραντα πὲ τὸ στόμα τ, κι ὅδε κλαίγ', νὰ τρέχνα<sup>7)</sup> πὲ τὰ μάτια τ δάκρυα μαργαριτάρια. Πῆγε αὐτὸ στὸ σπῖτ, τὸ χάσκει ἢ μητρυγιὰ αὐτὸ ὀλόχρυσο, τὸ λέγ'· „μωρῆ, πῶς γίν'κες, λέγ', ἔτσ;“ — „Μὲ γηῦρε, λέγ', ἕνας παππούς στὴν ἀγέλ καὶ μὲ γεῖπε καὶ τὸ βσειρσα κ' ὕστερα μὲ γεῖπε νὰ βῆκω<sup>8)</sup> μὲσ στὴ γιόλα μέσα κ' ἔγ'να χουσό<sup>9)</sup>.“ — Τὴν ἄλλ τὴ μέρα στέλνει καὶ τὸ δικό της στὴν ἀγέλ ἢ μητρυγιὰ. Τὸ βρίσκει πάλ ὁ παππούς κ' ἐκεῖνο καὶ τὸ λέγ'· „ἔλα, κορίτσ μου, καὶ φειρσέ μ.“ Τὸ βσειρσε κ' ἐκεῖνο. Τὸ ρωτᾶ· „τούλγη ψεῖρα μὲ γηῦρες;“ — „Γαδουρίσια κόνδα, βουβαλίσια ψεῖρα.“ Τὸ λέγ' καὶ κεῖνο· „πὰν λούθτσε<sup>10)</sup> σὲ κεῖννα<sup>11)</sup> τὴ γιόλα.“ Πηγαίν, λούτεται αὐτό, γίν'ται<sup>12)</sup> σὰ βουτέκ μαῦρο. Πλὼν καὶ στὴν ἄλλ τὴ γιόλα τὸ χέρ δου καὶ γίν'ται μόν τὸ δαχτυλόπλο τ χρυσό. Πηγαίν στὸ σπῖτ δου καὶ ξυπάζ'ται<sup>12)</sup> ἢ μάννα τ

<sup>23</sup>) § 118, n. 1.

<sup>24</sup>) = τῆν.

<sup>1</sup>) § 15, n. 2.

<sup>2</sup>) = πάρθηκαν.

<sup>3</sup>) § 142 n.

<sup>4</sup>) § 23.

<sup>5</sup>) = κάθεται.

<sup>6</sup>) = εὐκήσθηκε.

<sup>7</sup>) § 213, n. 5.

<sup>8</sup>) § 221, n. 3.

<sup>9</sup>) § 31, n. 1.

<sup>10</sup>) § 222, n. 4.

<sup>11</sup>) § 144, n. 1.

<sup>12</sup>) § 219 n.

πέ τῆ μαυρίλα τ καὶ τὸ ρωτᾶ· „γιατί, μωρή, ἔγνες μαύρη σὰ βουτέκ;“ Κ' ἐκεῖνο τὰ γείπε ὅπως ἔγναν. Κούσκε<sup>13)</sup> ποῦ ἔγνε ἡ προγονὴ χουσή<sup>9)</sup>, τὸ ἔμαθαν ὁ κόσμος. Πέρασε π' ἔξω καὶ τί<sup>14)</sup> βασιλὲ<sup>15)</sup> ὁ γιός, τὸ γεῖδε καὶ κείνος, ποῦ γέλασε κ' ἔπεσε ἓνα τριαδάφλλο πέ τὸ στόμα τ. Τὸ ἀγάπσε καὶ τὸ γύρευε νὰ τὸ πάρ. Ἄρραβωνιάζδαι<sup>16)</sup> καὶ φκειάν τις ἐτοιμασίες γιὰ τὴ χαρά. Τότες ἡ μητριγιὰ Ζούλεψε, γιατί ἡ προγονὴ δῆς νὰ πάρ τί βασιλὲ τὸ γιὸ καὶ ὄχ' τὸ δικό δῆς τὸ κορίτσ. Πιάν καὶ βγάζ τὰ μάτια τῆς προγονῆς καὶ τὴ στέλνει σ' ἓνα ἄθρωπο στὸ βουνὸ νὰ τὴ χάσ. Κεῖ τὸ βρίσκει τὸ χρυσὸ τὸ κορίτσ πὰ σ' ἓνα δέδρο ἓνας παππούς καὶ τὸ παίρνει σπίτ δου στὴ βάβω τ. Ἡ βάβω πέ τὴ χαρά δῆς δὲ βρομάζωνε τὰ χεῖλια δῆς. Ἄς ἦδαν καὶ τυφλό, ἦδαν ἀμμὰ χρυσὸ καὶ ὄμορφο. Ἡ μητριγιὰ πέ τ' ἄλλ<sup>17)</sup> τὸ μέρος νεβάζ τὴ θεγατέρα δῆς μέσ τ' ἀμάξ καὶ γούλ πέ τὸ ψικ διὰβ'καν στὶ βασιλὲ τὴ βολιτεία. Σὰ βῆγαν κεῖ, ρωτᾶ τί βασιλὲ ὁ γιός· „γιατί ἔν μαύρη ἡ νύφ;“ Λέγ' ἡ μάννα δῆς· „κεῖνο<sup>18)</sup>, τὴν ἔβαλαμ μέσα στ' ἀμάξ τὸ κλεισμένο καὶ μαύρισε πέ τὸ κλείσιμο, καὶ μὸν τὸ δαχτυλόπλο δῆς, ποῦ ἦδαν π' ἔξω, πόμνε<sup>19)</sup> χρυσό.“ Γίν'ται ἡ χαρά. Φυλάγ' τί βασιλὲ ὁ γιός νὰ γελάσ ἡ γυναίκα τ καὶ νὰ πάρ τὸ ἀμάραντο τὸ τριαδάφλλο· αὐτὴ κατσούφα<sup>20)</sup>, μὴ δύχ καὶ<sup>21)</sup> πιαστή ἡ ψευτιά δῆς, καμνιὰ φορὰ δὲ γελοῦσε βροστά τ. — Ὁ παππούς πάλ καὶ ἡ βάβω θαμάζδανα<sup>22)</sup> πέ τὴ θεϊκὴ τὴ χάρ, ποῦ τὶς κατήβ'κε. Ἐκλαιγε, ἔκλαιγε τὸ κορίτσ τὴ δύχ δου καὶ ὁ παππούς μάζωνε τὰ μαργαριτάρια καὶ τὰ πουλιούσε<sup>23)</sup> καὶ πλούταινε. Πὲ τὰ πολλὰ τὰ καλά, ποῦ τὸ εἶχαν τὸ κορίτσ, γύρσε μνιὰ μέρα ἡ καρδιά τ καὶ γέλασε. Τόμπι γέλασε τὸ κορίτσ, πέφ<sup>24)</sup> τὸ τριαδάφλλο πέ τὸ στόμα τ. Τὸν δὶν τὸ παπποῦ τὸ τριαδάφλλο καὶ τὸν λέγ'· „νὰ πὰς ὄξω πέ τὸ παλάτ καὶ νὰ πουλῆς ἓνα τριαδάφλλο ἓνα μάτ.“ Τ' ἀκούγ' ἡ μητριγιὰ πέ μέσ πέ τὸ παλάτ, τὸ ρωτᾶ· „πόσο τὸ πουλεῖς αὐτὸ τὸ τριαδάφλλο;“ Αὐτὸς λέγ'· „γιὰ ἓνα μάτ.“ — „Στέκα, λέγ', ἐγὼ ἔχω ἓνα μάτ.“

Πηγαίν καὶ τὸ φέρνει τὸ ἔν<sup>25)</sup> τὸ μάτ τῆς προγονῆς. Ὁ παππούς πέ μνιὰ χαρὰ τὸ πηγαίν στὸ σπίτ τὸ μάτ, καὶ γούλ μαζί, ἡ βάβω, ὁ παππούς, τὸ κορίτσ πέ τὰ κλάματα πέφνα καὶ παρακαλοῦνα<sup>7)</sup> τὸ Θερό, νὰ κολλήσ τὸ μάτ. Καὶ ποῦ κυττάζ, κόλλσε τὸ μάτ στὸ δόπο τ. Πὲ κείθε πάλ ἡ μητριγιὰ, ἄμα ὁ

13) = ἀκούστηκε. 14) § 55, n. 3. 15) § 71, n. 3. 16) = ἀρραβωνιάζονται. 17) § 156, n. 3. 18) § 146, n. 3. 19) = ἀπόμεινε. 20) = “she remained grave.” 21) § 280, n. 2. 22) § 220, n. 1. 23) § 245, n. 3. 24) πέφτει. 25) § 128, n. 1.

γαβρός *δης*, τὶ βασιλέ ὁ γιός, πῆγε στὸ παλάτ, τὸ βροσπατέι καὶ τὸν λέγ'. „εἶδες σήμερα, πῶς γίν'κε καὶ γέλασε τὸ κορίτσ μου καὶ ἔπεσε αὐτόνα τὸ τριαδάφλλο πὲ τὸ στόμα τ;“ καὶ τῆς τὸ ἔδωκε. Παρτορήθηκε πγιά κι αὐτός· „σὰ βάγ', λέγ', τὸ χούσωμά<sup>9)</sup> *δης*, πόμναν βάρεμ τὰ τριαδάφλλα“.

Πὲ κείθε τὶ παπποῦ τὸ κορίτσ πὲ τῆ χαρά τ, ποῦ ἀρχίνεψε πάλ νὰ κυττάζ, γέλασε κ' ἔπεσε καὶ ἄλλο τριαδάφλλο. Λήγορα ὁ παπποῦς τὸ πηγαίν π' ὄξω πὲ τὸ παλάτ καὶ τὸ πουλεῖ πάλ γιὰ ἓνα μάτ ὁ παπποῦς. Πάλ παρεκάλεσαν τὸ Θεγὸ καὶ κόλλσε καὶ τ' ἄλλ τὸ μάτ τὶ κοριτσιου. Χαρούμενο τῶρα πγιά τὸ κορίτσ τὶ παπποῦ γούλ μέρα γελοῦσε καὶ ἄλλα τόσα τριαδάφλλα ἔπεφτάνα. Ὁ παπποῦς δὲ βήγαινε πγιά νὰ τὰ πουλῆ στὸ παλάτ, μόν τὰ μοίραζε στοὺς φίλ *δου*. Περνᾶ στ' αὐτὶ τὶ βασιλέ, ποῦ ἔχ' ἓνας τέτοιο κορίτσ, λόγυρίζ λογκαιλόγερα τὸ σπὶτ πὲ στράτεμα καὶ *βαιν* καὶ τὸ παίρνει πὲ μέσα τὸ κορίτσ. Ἴσα τὸ πηγαίν στὸ παλάτ, καὶ κεῖ γούλα πγιά τὰ εἶπε τὸ κορίτσ, ὅτι ἔπαθε πὲ τῆ μητρυγιά. Τότε τὶ βασιλέ ὁ γιός παίρνει τέσσαρα ἄλογα, στὰ *δγυὸ δὴν*<sup>26)</sup> τῆ μάννα τ καὶ στὰ *δγυὸ* τῆ θεγατέρα, τὸ *ν*<sup>25)</sup> τὸ ποδάρ στοῦ *ν* τ' ἄλογο καὶ τ' ἄλλ τὸ ποδάρ στ' ἄλλ τ' ἄλογο καὶ τὰ ἔδωκε πὲ μνιά καμπτσικιά τ' ἄλογα, κ' ἔφευγαν σὰ *γαπνὸς* τ' ἄλογα στὰ *χωράφια* καὶ τῆ *γσέσκισαν* τῆ *στρίγλα*. Καὶ γύστερα φκειάν βασιλίσσα τὸ χρυσὸ τὸ κορίτσ κ' ἔζησαν καλόκαρδοι πολλὰ χρόνια.

### 13. From Pontus (on the Black Sea).

#### a) Τὸ λεοντάριν καὶ ἄρθωπον<sup>1)</sup>.

“Ἐνας πάρδος ἐξέβεν<sup>2)</sup> σὸ<sup>3)</sup> κυνήγιν. Ἀπέσ' σ' ὄρος ἐπέν-  
τεσεν<sup>4)</sup> ἓναλ λεοντάρ. “Ἄμον ντ' εἶδεν ἀτεν<sup>5)</sup> τὸ λεοντάρ, λέγ' ἀτός  
ἀτον<sup>5)</sup>. „ἀβούτος<sup>6)</sup> ἐμάς ὁμοιάζ καὶ ἀς ἐμέτερον<sup>7)</sup> τὴμ φυλὴν  
ἔν, καὶ ντὸ μικρὸς ἔν!“ Ἄλλομίαν ἐκοῦξεν καὶ ὀρωτᾶ τον· „ἔσὺ  
γιατί εἶσαι ἀτόσον μικρός;“ Εἶπεν ἀτον καὶ ὁ πάρδον<sup>8)</sup>. „ἔγὼ  
σ' ἄρθωπίων τὰ χέρια ἐτράνηνα, καὶ τὰ μωρά τουν εἶς ἀπ' ἀδὰ  
ἐντουνημ με, ἄλλος ἐσκῶνημ με ἀς ὦτίν, γιὰδ τ' ἐκεῖνο ἐπελύστα<sup>9)</sup>  
μικρός.“ Εἶπεν καὶ τὸ λεοντάρ· „μῶρε, ἀτεῖν' τόσοιοι<sup>10)</sup> ἄρθωπ'  
εἶν' κ' ἐγὼ κ' ἐργωνίζ' ἄτς; Εἶα αἶτε, ἀς ἐντρανοῦμ' ἄτς.“ Ἐσ-  
κῶθαν, πάγνε, ὁ πάρδον ἀπ' ἔμπρ καὶ τὸ λεοντάρ ἀπ' ὀπίσ'. Σ'

<sup>26)</sup> = *δένει* (?).

<sup>1)</sup> Here also § 7, n. 1 is to be compared.    <sup>2)</sup> *v.* § 208.    <sup>3)</sup> § 55,  
n. 2.    <sup>4)</sup> § 6, n. 2.    <sup>5)</sup> § 136, n. 3.    <sup>6)</sup> § 145 n.    <sup>7)</sup> § 143, n. 3.  
<sup>8)</sup> § 62, n. 1.    <sup>9)</sup> From *ἀπολύω* = *ἀφήνω*; *cf.*, further, § 208.    <sup>10)</sup> § 151,  
n. 2.

ἕναν ὀρμάν ἀπέσ' καμπόσοι Λαζοὶ ἐσκίζναν ξύλα. Ἀτεῖν' ὄταν τὸ πιρὸν ἄλλο 'κι δουλέβ', σὸ σκίσμαν χτυποῦν πασσάλ καὶ ἀνοίγνε τὴν ἀραγμαῖαν. Ἄμον ντὸ ἔκσαν<sup>11)</sup> τὶ λεονταρὶ<sup>12)</sup> τὴν κιορτιτὴν, ἐκεῖν' ἔφυγαν μὲ τὰ κόντσια σὸν κῶλον. Ὁ πάρδον λέγ' σὸ λεοντάρ ἄς τ' ἐσίμωσαν. „ἐλέψ; ἀτεῖν' οἱ ἀρθῶπ' μετ' ἕναν<sup>13)</sup> ἀξιναρῆαν πόσον κατηβάζνε τὸ ξύλον;“ Εἶπεν καὶ τὸ λεοντάρ. „ἀτὸ πάλ ντὸ<sup>14)</sup> ἔν; ἐγὼ μὲ τὰ χέρια μ σὺρω κὶ ἀποτσιχαλίζ' ἀτο.“ Ἀτότες ἐξέβεν ἀπάν' σὸ τιζκιάχ, ἐσέγκεν<sup>15)</sup> τὰ χέρια τ σὸ σκίσμαν καὶ εἴστια ἔσυρνε ν' ἀποτσιχαλίζη ἀτο· τὸ πασσάλ ἐλάγκεψεν, καὶ τὰ χέρια τ ἐκλειδώθαν ἀπέσ'. Ἐκλώσταν οἱ Λαζοί, ἐπέραν<sup>16)</sup> κάθα εἰς ἀπ' ἕνα Ζωγρίν, ἔρθαν ἀπάν' ἀτ' καὶ στρώνν ἀτον τὸ ξύλον. „Ἀδεφλε,“ εἶπεν τὸ λεοντάρ τὸν πάρδον, „ἀβουτεῖν', ἄμον ντ' ὁμοιάζ', ἄς ἐσὲν μικρὸν θὰ ἰφτειάγνε με.“ Εἶπεν καὶ ὁ πάρδον. „Σὸ χέρν ἀτουν ἔν, ἄμον ντὸ θέλνε, ἐφτειάγνε.“ Ἀτὸς ἐπέλεκεν<sup>17)</sup> κ' ἐδέβεν πλάν, καὶ τὸ λεοντάρ οἱ ἀρθῶπ' ἐντώκαν, ἐντώκαν κ' ἐσκότωσαν.

b) From the vicinity of Samsun (Ἀμισός).

Ἡ κάτα καὶ ὁ πεντικόν.

Ἐναν ἡμέραν εἰς<sup>1)</sup> γοτσαμάνενα κάτα πιάν εἶναν<sup>1)</sup> πεντικόν καὶ λέ ἀτον. „ὄγῳ ἄρτουκ ἐγέρασα, σὰ σουμὰ χά<sup>2)</sup> πύγω<sup>3)</sup> σὸν ἄν<sup>4)</sup> τάφον, ἀθερρῶ, ὄλᾶ<sup>5)</sup> τὰ πεντικάρᾶ<sup>5)</sup> πα ἀπ' ἕναν δύο φορὰς ἐφοόρτζ'<sup>6)</sup> ἀτα. Ὅγῳ ἄρτουκ μετ' ὄλᾶ τὰ χαϊβάνᾶ<sup>5)</sup> χαλασεύω· δᾶβα<sup>5)</sup>, πὲ ὄλᾶ τὰ πεντικάρᾶ, ἄς ἔρχουνταν καὶ μετ' εἶνα πα χαλασεύω.“ Ὁ πεντικόν πάει καὶ λέ ἀτα σ' ἄλλα τὰ πεντικάρᾶ. Τ' ἄλλα τὰ πεντικάρᾶ ἄμον τ' ἔκσαν ἀτα, ἐχάραν καὶ ἐχαζουρλαέφταν νὰ πάνε. Ἀτότε ἕναν τρανὸν πεντικάρ ἔρται<sup>7)</sup> καὶ λέ ἀτα. „ἐλάτε, μὴ πάτε, τσίγκι ἀδὰ ἕναν τουζάη ἔν.“ Κανεῖς κ' ἔκσεν ἄ<sup>8)</sup> καὶ ὄλᾶ ᾗηγαν. Ἡ γοτσαμάνενα ἡ κάτα μάχσας<sup>9)</sup> ἔνοιξεν ἕναν τρυπὶν κ' ἐκάτζειν σὴν ὄταν ἀπέσ. Ἐρθαν ὄλᾶ τὰ πεντικάρᾶ κ' ἐσειραλαέφταν σ' ἕναν σειράν. Ἀτότε ἐσκῶθεν ἡ κάτα, ὀροκλιῶσταν ὀλίγον καὶ μετ' ἕναν δύο λόγια ἄμον βασιετᾶ ἔρθεν σὸ τρυπὶν κεικὰ καὶ λείει. „γιά, ἐλάτε, ἄς τερούμε, ποῖος

11) = ἤκουσαν. 12) v. § 95, n. 3. 13) § 128, 1 n. 14) § 152, n. 2. 15) § 203, 5. 16) = ἐπήραν. 17) Aorist of ἀπολύω, cf. § 202.

1) § 128 n. 2) § 20, n. 2. 3) = πάγω. 4) § 11, n. 3. 5) § 6, n. 6; ὄλᾶ, § 156 n. 6) = ἐφοβέρισα. 7) ἔρχεται. 8) § 136, n. 3. 9) ε is a sort of e-vowel representing an indeterminate sound (cf. Germ. unstressed *ē* in *lebē*, etc.).

ἀποπέσ' ἔσουν<sup>10)</sup>, σιτᾶ ἔστεκεν τὶ σακκί<sup>11)</sup> τὸ στόμαν, ἐτρώπεσεν τὸν κῶλον ἀχτε<sup>12)</sup> καὶ ἔκσεν<sup>13)</sup> τὸ πρίντς; “Καὶ ἓνα δύο ἄλλα ἀεῖκα ἄμον τὸ εἶπεν, κ' ὕστερα ἐσκάλωσεν νὰ φουρκίζ' καὶ τρώει ἄτα.

The above in Phonetic Transcription :

*Énan iméran iz zočamánena káta pián inan bendikón ke lé aton:* „ozó ártuk ejérasa, sa sumá xa rózo son an dáfon, aβeró, olä ta pendikárä pa ap énan dío forás efoórdz ata. Ozó ártuk met olä ta xaiwánä xalashéno; dáva, pe olä ta pendikárä, as érxundan ke met eína pa xalashéno.“ *O pendikóm bai ke lé ata sála ta pendikárä. Tála ta pendikárä ámon d éksan atà, exáran kè exazurlaéftan na páne. Atóte énan dranóm bendikár érte ke lé ata:* „eláte, mi páte, cíwki<sup>14)</sup> adá énan duzáh<sup>15)</sup> en.“ *Kanis k éksen a kè olä pízan. I zočamánena i káta máxšas éniksen énan dripin k ekádzen sin otán apès. Érβan olä ta pendikárä k' esiralaéftan sénan sirán. Atóte eskóβen i káta, orokloísten olízion kè met énan dío lója ámon vasjétá érβen so tripin kikà ke lei:* „ja eláte, as terúme, pios apopés esun, sitá ésteken ti saki to stóman, etrípesen toβ gólon axtè kè ékšen to prints?“ *Ke éna dío ála aíka ámon do ipen, k' ístera eskálosen na furkiz kè tróji ata.*

c) From the vicinity of Tiréboli.

The fable was related to me by an aged priest from the village of Ezreíl (in the neighbourhood of Tiréboli). The narrator spoke very indistinctly, hence the phonetic reproduction is imperfect.

Ἄλεπὸν καὶ ἄρκον.

Ἄλεπὸν<sup>1)</sup> καὶ ἄρκον<sup>1)</sup> ἔνταν<sup>2)</sup> συντρόφ καὶ πήγανε ν' ἀράβου καὶ νὰ τρώνε. Ἐβρεν ἄρκον σὸ<sup>3)</sup> τουσάκ ἀπάν ἓναν κομμάτ κρέας, ἐπῆεν τὸ κρέας νὰ τρώῃ ἀτο· ἔχωσεν τὸ στόμα τ νὰ τρώῃ τὸ κρέας· τὸ κρέας τὰ<sup>4)</sup> ἔτρωιεν ἀτὸ, ἐπιάστεν ἀσὸ<sup>5)</sup> σείλος<sup>6)</sup>· ἐλάγκεπεν ἀδά, ἐλάγκεπεν ἀκεί, κ' ἐπόρεσεν νὰ γλύτωνεν ἀσὸ τουσάκ. Ὑστερις ἀλεπὸν ἔκαμεν ἀλεπέσα<sup>7)</sup>· ἔθεκεν τὸ κιφάλν ἀτ σὴν γῆν ἀπάν· ἐξέβεν<sup>8)</sup> ἢ ψή<sup>9)</sup> ἀτου ψεματικά.

<sup>10)</sup> § 135, n. 1.

<sup>11)</sup> § 95, n. 3.

<sup>12)</sup> § 142 n.

<sup>13)</sup> § 37 n.

<sup>14)</sup> Not *çinçgi*!

<sup>15)</sup> *h* is strongly aspirated.

<sup>1)</sup> § 62, n. 1.

<sup>2)</sup> = *εγίνονταν*; for the vocalism of the piece,

v. § 7, n. 1.

<sup>3)</sup> § 55, n. 2.

<sup>4)</sup> = *ποῦ* (conjunction), cf. § 150, n. 1.

<sup>5)</sup> = *ἀς* (i.e. *ἀπό*) with art.

<sup>6)</sup> § 21.

<sup>7)</sup> i.e. “he laid him dead.”

<sup>8)</sup> § 208.

<sup>9)</sup> § 37 n.



Ἵστερις ἔρθεν ὁ σάπις τουσαλί, ἐντράνησεν, ἀλεπὸν ἐμόφησεν. Ἐξέγκεν<sup>10)</sup> ἀσὸ τουσάκ τὸν ἀλεπὸν καὶ ἔθεκεν ἀπλωμένον ἐκεκά· ἔφυγε ἀλεπὸν. Ὁ ἄνθρωπος ἐκείνος ἐγούλεψεν τὸ τουσάκ ἀτου κ' ἐδέβεν<sup>8)</sup> πλὰν σὸ σπίτιν ἀτ. Ὁ ἀλεπὸν ἔβρεν τὸν ἄρκον καὶ εἶπεν τὸν ἄρκον· „ντὸ λάσκεισαι;“ — Ὁ ἄρκον λέει· „ντὸ νὰ φτάω; τιδὲν κ' ἔβρα.“ — „Ἐκεῖ κάτ σὸ μέρος εἶναι ἕναν τουσάκ κ' ἔσει<sup>6)</sup> ἕνα κουμμάτ κρέας.“ — Ἐπήγειν καὶ ἄρκον νὰ εὐρήκ<sup>11)</sup> τὸ κρέας καὶ νὰ τρώει ἀτο. Ἐπιάστεν ἄρκον σὸ τουσάκ. Ὁ ἀλεπὸν ἔρθεν, ἐκρύφτεν νὰ τερῆ τ' ἄρκονος<sup>12)</sup> τὸ σείρ· ἄρκον κ' ἐβλέπ ἀτον. Λαγκεύ ἄρκον ἐκεῖ, λαγκεύ ἀδά νὰ γλυτών, κ' ἐπόρεσεν. Ἀλεπὸν κρυφὰ λέει· „Ἄετς πα ποίκα<sup>13)</sup> κ' ἐγλύτωση, ξανεποίκα κ' ἐγλύτωση.“ Ἐρθεν τουσαλιού ὁ σάαπις, νὰ τερῆ κανέναν τσαναβάρ, ἄν ἐντῶκεν<sup>13)</sup> σὸ τουσάκ, νὰ παίρ ἀτο. Εἶδεν τὸν ἄρκον, κείται<sup>14)</sup> ἀπλωμένους ἐκεάν. Λέει ὁ σαάπις σὸν ἄρκον· „ἔσὺ πάλ ἄμαν<sup>15)</sup> τὸν ἀλεπὸν θὰ φτάς νὰ φοφᾶς.“ Δέκεν<sup>16)</sup> τὸ ξινάρ σὸ κιφάλν ἀτ καὶ σκότωση ἀτονε.

#### 14. Cappadocia.

##### a) From Fertek.

I copied down the piece in Samsun from the lips of a petty officer of Fertek origin. The *tenues* were mostly pronounced with aspiration (κ' for κ, etc.).

Ἐνα κ'αλό<sup>1)</sup> κύριο<sup>2)</sup> ἄτρωπος<sup>3)</sup> ἔννε<sup>4)</sup> βαρὺ ἀστενάρ, τῶι-ρούρτισε<sup>5)</sup> τὸ ναῖκα τ — καὶ ναῖκα<sup>6)</sup> τ' ἀκόμ ἦτ'ον τελίγαγε<sup>7)</sup> — καὶ εἶπεν το· „σεβγίλι μου, τρανᾶς το, ἦλτε τὸ σαχάτ'ι μ, ἔσεται<sup>8)</sup> χωρὶς καὶ χωρὶς νὰ σ' ἀφήσω καὶ νὰ π'άγω· ἀκόμ τελίγαγ<sup>7)</sup> εἶσαι, καὶ ἄν κρέβης νὰ χατῶ<sup>3)</sup> ραχάτ, νὰ μὲ πκῆς<sup>9)</sup> ἕνα κ'αλό· χωρὶς ἄλλο νὰ παντρευτῆς, ξεύρω το· πολὺ σὲ γιαλβαρτῶ, τὸ κομού μ μὴ τὸ π'άρης. Ὅγῶ μετ' ἐκείνο γαυγάλ εἶμαι<sup>10)</sup>· ἄντον μὲ καντῆς, τότε νὰ τ'ὸ π'άρης δ' ἔναι<sup>11)</sup>, νὰ μὴ χατῶ μεραγλᾶς.

Καὶ τὸ ναῖκα ἔδεκε<sup>12)</sup> καῶθλόκ καὶ εἶπε· „ἠιτῶ τ' ἀσὸν<sup>13)</sup> τὸ χάτῶμο σ ὀγῶ μανὶ μ' ἴνω<sup>14)</sup>· ραχάτ ραχάτ χάτ<sup>15)</sup>, ἄς σὲ πῶ τὸ

<sup>10)</sup> § 203, 5.

<sup>11)</sup> § 214, n. 5.

<sup>12)</sup> § 62, n. 1.

<sup>13)</sup> § 202, n. 2.

<sup>14)</sup> P. 130, footnote 1.

<sup>15)</sup> = ἄμον (σάν).

<sup>16)</sup> § 182, n. 2.

<sup>1)</sup> καλός.

<sup>2)</sup> κύριος.

<sup>3)</sup> § 20, n. 1.

<sup>4)</sup> Pronounced with

double ν, = ἔγινε.

<sup>5)</sup> “Addressed” (?).

<sup>6)</sup> = καὶ ἡ ναῖκα.

<sup>7)</sup> “young.”

<sup>8)</sup> = ἔρχεται.

<sup>9)</sup> § 214, n. 5.

<sup>10)</sup> Pronounced with one stress γαυγαλείμαι

“I contend,” from an adj. γαυγάλ (Turk.) and εἶμαι.

<sup>11)</sup> = δὲν εἶναι.

<sup>12)</sup> = ἔδωκε.

<sup>13)</sup> § 143, n. 3.

<sup>14)</sup> = νὰ μὴ γίνω.

<sup>15)</sup> “dies,” cf.

§ 222, n. 4.

ὀρτάτα<sup>16)</sup>, Ζάτα ἐκ'εἶνο ὀγὼ νὰ τὸ π'άρω δ' ἔναι, τσοῦγκι ὀγὼ ἀπὸ τρία μῆνες ὄμπρο σ' ἓνα π'αῶκὰ ἄτρωπο ἔδωκα<sup>11)</sup> τσοάπ<sup>17)</sup> τον.

## b) From Pharasa.

## Account of travelling Adventures.

Φοντὲς παγαίεγκαμεν<sup>1)</sup>, Ζάλασαμ<sup>2)</sup> τὴν στράτα, Ξίλασαμ στὰ ρουσία τζαί<sup>3)</sup> τζοί<sup>4)</sup> κάτσοι τζαί στὰ παγάνια πέσω, βράδυνε· στὴ σκοτεινία τζὸ πόρκαμ<sup>1)</sup> νὰ ἴβρωμ τοῦ χωρίον τὴν στράτα. Φοντὲς νεγκώγκαμ<sup>1)</sup> ἔδω τζ' ἀτζεῖ, ἔβγαν<sup>5)</sup> γνέντα μας πέντε κλέφτοι<sup>6)</sup> τζ' εἶπαν μας· „μὴ σαλεύητε, νὰ<sup>7)</sup> σὰς δώκωμεν<sup>8)</sup> τζαί νὰ σὰς κρούσωμεν.“ Τζ ἐμεῖς εἶπαμι<sup>9)</sup> τζαί στεκόμαστε, στέρο μαργαώσαμε, δώκαμε<sup>10)</sup> πενεντάο<sup>11)</sup> τζαί χάσαμε τζοί κλέφτοι. Σάμο ἔφυγαν, κούλθσαμ<sup>12)</sup> τὴν στράτα, Ξίλασαμ σ' ἄν<sup>13)</sup> παλὸ ὀρένι, πνώσαμ ἀτζεῖ. Φοντὲς πνώγκαμεν<sup>1)</sup> σκοτεινὰ σὼς τὴν ἐβίτζα τζὸ πόρκαμ νὰ πνώσωμεν τζοί<sup>4)</sup> κρότοι τζαί στὰ στριγγέματα, ἤλεγέστι<sup>14)</sup> τζαί κιάζει<sup>15)</sup>, νὰ ἴρχονται τζοί<sup>4)</sup> τίέσοι τζαί στὰ πηγάδια ποπέσ<sup>16)</sup>, στ' ἄλλα τοῖ μέρη<sup>17)</sup> στοῦ φιδιοῦ<sup>18)</sup> τζαί στοῦ ἀποῦ<sup>19)</sup> τζαί στοῦ λύτσοι<sup>20)</sup> τὰ τζυρίγματα φοβήθαμ<sup>21)</sup> πολὺ κακά. Φοντὲς ἤμαστε στὰ τζέσδ ἀπέσ<sup>22)</sup>, ἄλσεν<sup>23)</sup> τὸ λαχτόρι πὸ μακρά, σὰμ' ἄλσεν τὸ λαχτόρι, ἔβγ<sup>24)</sup> τζ' ὁ φεγγούσκος· τζίπ μὰς<sup>25)</sup> σκώθαμ ἀφορὰ<sup>26)</sup> τάρνα<sup>26)</sup>, ἔβγαμ στ' ἐτζεῖνο στὸ κάγιν τὸ χάνιν πιπέσ<sup>27)</sup>, εὐξώθαμ<sup>28)</sup> τὸ Θεγό, τοῦ<sup>29)</sup> μὰς ἔβγαλ ἀροί<sup>30)</sup>· σὰμ' ἔβγαμεν στὴ στράτα, κατζέφακαμ<sup>31)</sup> πενεντάο τζ' ἤλεγαμ „τάρνα τάρνα, χιῦτάτε ἀγκούτι<sup>32)</sup>“, τζαί τὴν ἐβίτζα ἐφτάσαμε στὸ χωρίον.

<sup>16)</sup> = ὀρθότητα “truth.”

<sup>17)</sup> *i.e.* “I gave answer” = “I consented.”

<sup>1)</sup> Imperf. of παγαίνω, *cf.* § 214, n. 6. <sup>2)</sup> = ζαλίσαμε, *cf.* § 38, n. 1. <sup>3)</sup> § 17. <sup>4)</sup> = στοῖ (i.e. στοῖς). <sup>5)</sup> = ἐβγήκαν. <sup>6)</sup> § 69. <sup>7)</sup> As a sign of the future.

<sup>8)</sup> More correctly ντόκωμεν, from the aorist cited in § 202, n. 2. <sup>9)</sup> = εἶπαμε. <sup>10)</sup> = ντόκαμε, *v.* note 8. <sup>11)</sup> § 141 n.

<sup>12)</sup> § 38, n. 1. <sup>13)</sup> § 56 n. <sup>14)</sup> = ἐλέγατε. <sup>15)</sup> = φαίνεται (?).

<sup>14-16)</sup> (ὁ θόρυβος) “ἐφαίνετο ὡς νὰ προήρχετο ἐκ τῶν τοίχων τοῦ εἰρηπίου καὶ τῶν φρεάτων” (translation of the editor). <sup>17)</sup> “On the other side.”

<sup>18)</sup> = φιδιῶ(ν). <sup>19)</sup> Gen. pl. of ἀπός “fox” (in Pontic ἀλεπός, more commonly ἀλωποῦ, etc., *cf.* § 32 n.). <sup>20)</sup> § 62, n. 1. <sup>21)</sup> § 208.

<sup>22)</sup> “ἐν τοιαύτῃ ἀγωνίᾳ.” <sup>23)</sup> Aor. of ἀλῶ. <sup>24)</sup> = ἔβγε, *i.e.* ἐβγήκε.

<sup>25)</sup> “παρευθὺς δέ” (editor). <sup>26)</sup> “ὅσον τὸ δυνατόν ταχύτερον.”

<sup>27)</sup> “ἐξήλθομεν τοῦ ἀπαισίου ἐκείνου κτιρίου.” <sup>28)</sup> “we praised” (aor.).

<sup>29)</sup> § 150, n. 1. <sup>30)</sup> § 108, n. 4. <sup>31)</sup> § 214, n. 6. <sup>32)</sup> I am

not acquaint with this word; something like “however, nevertheless.”

## 15. Zaconian.

The Zaconians live on the east slope of Parnon, between St. Andreas and Lenídi. Lenídi, Prasto, Sítena, and Castanitza are the chief places of the country inhabited by them. The Zaconian dialect is noteworthy as the descendant of the *ancient Laconian* patois.

*Puládzj éma<sup>1)</sup> éχα<sup>2)</sup> tho<sup>3)</sup> kuidí<sup>4)</sup>*  
*Dze meruté<sup>5)</sup> nj<sup>6)</sup> éma éχα<sup>7)</sup>,*  
*Tajíχα<sup>8)</sup> nj éma záχαρί,*  
*Poíkíχα<sup>9)</sup> nj éma mósko.*  
*Dze apó to mósko tom bersú<sup>10)</sup>*  
*Dze apó ta<sup>11)</sup> niroidía<sup>12)</sup>*  
*Eskandalíste<sup>13)</sup> to kuidí*  
*Dz' efindze<sup>14)</sup> mi<sup>15)</sup> t' aιδóni.*  
*Dz' aféngi<sup>16)</sup> nj éki<sup>17)</sup> dziníγú<sup>18)</sup>*  
*Me to kuidi thu χére<sup>19)</sup>:*  
*„Éa<sup>4)</sup>, puli, thon<sup>3)</sup> dópo ndi<sup>20)</sup>,*  
*Éa tho kaíkídzie<sup>21)</sup>,*  
*Na átsu<sup>22)</sup> ta kudúnja ndi,*  
*Na válu áva<sup>23)</sup> dzinúrdza<sup>24)</sup>.”*

Cf. with this another version from Ladá in Taygetos<sup>1)</sup>:

Πουλάκι εἶχα στὸ κλουδί,  
 Μὰ τὴν ἀγιά Παρασκευή,  
 Καὶ τὸ 'χα μερωμένο,  
 Πουλὶ ζωγραφιζμένο.  
 Ἄπο τὸ μόσκο τὸν πολὺ  
 Μοῦ ἔκανταλίστη τὸ κλουδί  
 Καὶ μοῦ 'φυγε τ' ἀηδόνη.

<sup>1)</sup> = ἦμων. <sup>2)</sup> = a. Gk. (participle), and so *éma éχα*, a circumlocution for *εἶχα*. <sup>3)</sup> *v.* § 35, n. 3. <sup>4)</sup> § 32. <sup>5)</sup> = *μερωτό(v)*, particip. from *ἠμερώνω* “tame.” <sup>6)</sup> *ni* = *αὐτό(v)* “him, it.” <sup>7)</sup> Cf. n. 2, and on the construction, § 227, n. 2. <sup>8)</sup> From *ταγίχου* = *ταγίζω*. <sup>9)</sup> From *ποίκίχου* = *ποσίζω*, cf. § 16, n. 2; on the constr. *v.* n. 2. <sup>10)</sup> *περισσό(v)*. <sup>11)</sup> = *τη(v)*. <sup>12)</sup> = *μυρωδία* (*μυρουδιά*). <sup>13)</sup> *ἔσκανταλίστηκε* (cf. § 208). <sup>14)</sup> = *ἔφυγε*. <sup>15)</sup> *μοῦ*. <sup>16)</sup> § 16, n. 2. <sup>17)</sup> ἦταν. <sup>18)</sup> = a. Gk. *κυνηγών*, cf. n. 2. The *η* is to be pronounced cerebral, i.e. with the tongue tip bent upwards. <sup>19)</sup> = *στὸ χέρι*. <sup>20)</sup> *σοῦ*. <sup>21)</sup> *v.* § 16, n. 2. <sup>22)</sup> = *νὰ ἀλλάξω*, cf. § 32; *ξ* from *ts*, similarly as in Bova from *dz*, cf. § 35, n. 2. <sup>23)</sup> = *ἄλλα*. <sup>24)</sup> = *καινούργια*.

<sup>1)</sup> For the pronunciation of *σ* and *ζ*, cf. § 28.

Ποιὸς τὸ εἶδε, ποιὸς τὸ ὄυνει;  
 Κι ὁ κυνηγός, ποῦ τ' ἄκουσε,  
 Πολὺ κακὸ τοῦ φάνη·  
 Νέλα, πουλί, ὅτῃν κλίνη ὄου,  
 Νέλα ὅτῃν κάμαρή ὄου·  
 Ποῦ νὰ κοπῆ ἡ ζωὴ ὄου;

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# GLOSSARY.

## SUBSTANTIVES AND VERBS.

**SUBSTANTIVES.**—Where the gender is easily deducible from the termination according to the rules of grammar it is not given; only in the less common usages in which the ending (-*os*, -*ι* [-*v*], *a*) cannot in itself decide it, the gender is given, *i.e.* in the case of feminines (f.) in -*ι* (-*v*), neuters (neut.) in -*os*, -*a*, -*as*.—**VERBS** with irregularities of stem-formation or conjugation are marked by spaced type and an asterisk \*. To these verbs the irregular forms that occur are cited, usually the active and passive aorist or the perfect participle passive. Contracted verbs which follow the second class are clearly distinguished by the addition of (-*έω*). Compare also what is said about the Glossary in Foreword, p. xix.

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### LIST OF ABBREVIATIONS.

<p><i>acc.</i> = accusative.  <i>adj.</i> = adjective.  <i>adv.</i> = adverb.  <i>a. Gk.</i> = ancient Greek.  <i>aor.</i> = aorist.  <i>Cap.</i> = Cappadocia.  <i>cf.</i> = confer, compare.  <i>compar.</i> = comparative.  <i>conj.</i> = conjunction.  <i>Cyp.</i> = Cyprus.  <i>dim.</i> = diminutive.  <i>eccl.</i> = ecclesiastical (language).  <i>f.</i> = feminine.  <i>gen.</i> = genitive.  <i>id.</i> = same as preceding word.  <i>imper.</i> = imperative.  <i>indecl.</i> = indeclinable.  <i>indic.</i> = indicative.  <i>interj.</i> = interjection.  <i>intr.</i> = intransitive.  <i>lit.</i> = literary language.</p>	<p><i>m.</i> = masculine.  <i>metaph.</i> = metaphorical.  <i>mid.</i> = middle.  <i>n.</i> = note.  <i>neg.</i> = negative, negation.  <i>neut.</i> = neuter.  <i>nom.</i> = nominative.  <i>part.</i> = participle.  <i>pass.</i> = passive.  <i>pf.</i> = perfect.  <i>pl.</i> = plural.  <i>prep.</i> = preposition.  <i>pres.</i> = present.  <i>Sar. K.</i> = Saranda Klisiés.  <i>subst.</i> = substantive.  <i>Ter. d' O.</i> = Terra d' Otranto.  <i>tr.</i> = transitive.  <i>v.</i> = vide, see.  <i>Velv.</i> = Velvendos.  <i>voc.</i> = vocative.  <i>w.</i> = with.</p>
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## GLOSSARY.

- "Α (1) = ἄν. (2) = θά, § 20, n. 2. (3) = αὐτό, § 136, n. 2.  
 αἰά (*Velv.*), *interj.* now then! come on!  
 ἀβγαταῖνω, ἀβγατίζω, ἀβγατῶ increase, multiply.  
 ἀβδέλλα (βδέλλα) leech.  
 ἀβοκάτος advocate.  
 ἀβούτος this, *v.* § 145 n.  
 ἀβροντάω thunder, hurl down with great noise.  
 ἄβυσσο abyss, *f.* (§ 87).  
 ἀγαθός good, kind.  
 ἀγάλια ἀγάλια, *adv.* little by little, slowly.  
 ἄγαλμα, *neut.* monument.  
 ἀγάπη love, beloved, sweetheart.  
 ἀγαπητικός beloved, lover; in love; *f. v.* § 111.  
 ἀγαπῶ (ἀαπῶ, § 22) love.  
 ἀγᾶς aga.  
 ἀγαραμένος put to compulsory labour.  
 ἀγγελικός angelic.  
 ἀγγελοκαμωμένος like an angel (of angelic form).  
 ἄγγελος (*ἄντζελος*, § 17) angel; ἀγγελάκι, *dim.*  
 ἀγγίζω (ἄγγιξα) touch.  
 ἀγγλοσαξονικός Anglo-Saxon.  
 ἀγελάδα cow.  
 ἀγέλαστος without laughter.  
 ἀγέλη herd.  
 ἀγενής, *adj.* lowly born.  
 ἀγέρας, ἀγέρι = ἀέρας.  
 ἅγιος holy (ἅγι, *indecl.* § 63); τὰ ἅγια the holy vessels in the church.  
 ἀγκάθι thorn; ἀγκαθάκι, *dim.*  
 ἀγκαλά although.  
 ἀγκάλη arm.  
 ἀγκαλιά arm.  
 ἀγκαλιάζω, ἀγκαλιάζομαι embrace.  
 ἀγκίστρι (*ἄντζίστρι*, § 17) hook.  
 ἀγνάντια, *adv.* against, face to face;  
 ἀ. 's, *prep.* opposite to, compared with.  
 ἀγνός venerable, chaste, pure.  
 ἀγνώριστος unknown.  
 ἄγονος unfruitful.  
 ἀγορά market.  
 ἀγοράζω buy.  
 ἀγραδυνιά (*Naxos*) evening.  
 ἄγριος fierce, strong.  
 ἀγροικῶ (γροικῶ) hear.  
 ἀγρυπνῶ (-έω) be awake.  
 ἀγύρικος, *adj.* unreturning.  
 ἀγῶνας the war of freedom (of the Greeks).  
 ἀγωνίζομαι struggle, fight.  
 ἀγῶρι, *neut.* boy, son; ἀγωράκι, *dim.*  
 ἀδά (*Pontos*) = ἔδω.  
 ἄδεια permission.  
 ἀδειανός empty, empty-handed.  
 ἄδειος empty.  
 ἀδέλφι = ἀδέρφι.  
 ἀδελφικός brotherly.  
 ἀδερφή sister; *pl.* § 90.  
 ἀδέρφι (ἀδρέφι, § 37, n. 1) brother;  
 ἀδερφάκι, *dim.*  
 ἀδερφός (ἀερφός, § 22 n.) = *id.* (*voc.* ἀδεφλε, *v.* § 62).  
 ἄδης Hades, underworld.  
 ἀδιάντροπος insolent.  
 ἀδιαφορία indifference.  
 ἄδικος unjust.  
 ἀδικῶ injure, vex.  
 ἀδικῶς, *adv.* to ἄδικος (*lit.*).  
 ἀδιόρθωτος incorrigible, uncorrected.  
 ἄδολος pure.  
 ἀδράχηνω seize, grasp.

- ἄδρὺς raw, rude.  
 ἀδυναμία weakness, impotence.  
 αἶκος (§ 148, n. 1) = τέτοιος.  
 αἶρας (ἀγέρας) air, wind; αἶράκι,  
*dim.* breath of air.  
 αἱεροκοπανιστής swaggerer.  
 αἱερολόγος tattler, idle talker.  
 αἵετος eagle.  
 ἄετς (*Pontus*), *adv.* thus, so.  
 ἀηδόνι nightingale; ἀηδονάκι, *dim.*  
 ἀθανασία immortality.  
 ἀθάνατος immortal.  
 ἀθερρῶ (*Pontus*) = θαρρῶ.  
 ἀθθυμούμαι (*Cyp.*) remember.  
 ἀθός = ἄνθος.  
 ἄθρωπος = ἄνθρωπος.  
 αἶ, *v.* ἕ.  
 αἰθέρας ether.  
 αἰθέριος ethereal.  
 αἰθερόπλαστος made of ether.  
 αἶμα (γαῖμα), *neut.* blood.  
 αἰ(ν)τε, *interj.* come now! away!  
 αἴσθημα, *neut.* feeling, sense.  
 αἰστάνομαι (αἰστάνθηκα) perceive,  
*feel.*  
 αἰσχύλειος of Aeschylus, Aeschylean.  
 αἰτός = αἰετός.  
 αἰώνιος eternal.  
 ἀκαμάτης (§ 114) lazy.  
 ἀκαρπος unfruitful.  
 ἀκαρτερῶ = καρτερῶ.  
 ἀκέι (*Pontus*) there.  
 ἀκέριος unhurt, intact, pure.  
 ἀκλουθῶ follow.  
 ἀκοή hearing.  
 ἀκόλαστος luxurious, wanton.  
 ἀκολουθῶ, *v.* ἀκλουθῶ.  
 ἀκόμα, ἀκόμη (*in dialect* ἀκόμαν, ἀκόμ,  
 κόμ) still, more; *in formation of*  
*compar. v.* § 119, n. 3.  
 ἀκούη = ἀκοή.  
 ἀκουμπῶ (ἀκουμπίζω, ἀκουμπισμένος)  
 rely upon, lean against.  
 ἄκουρος unshorn (of sheep).  
 ἀκούω (*v.* § 251, 1; ἀκούγω, § 23;  
 ἀκούστηκα) hear.  
 ἄκρα extremity, end, highest point.  
 ἀκρανοίγω open a little.  
 ἄκρη = ἄκρα; ἡ ἄκρη τῆς ἐρημιᾶς

- extreme solitariness; ἀπ' ἄκρη σ'  
 ἄκρη from one end to the other.  
 ἀκρίβεια dearness; στήν ἄ. at the  
 highest price.  
 ἀκριβής exact, accurate.  
 ἀκριβός dear (expensive), dear  
 (favourite), niggardly.  
 ἀκρογαλιᾶ beach, shore.  
 ἀκροθαλασσιά seashore.  
 ἀκρυφά, *adv.* secretly; ἔχω ἄ. I keep  
 secret.  
 ἀκτῆ (*lit.*) bank, shore.  
 ἀκτίνα = ἀχτίνα.  
 ἀλά = *French* à la . . .  
 ἄλας, *neut.* (§ 105) salt.  
 ἀλάτι = ἰδ.  
 ἀλαφρός = ἐλαφρος.  
 ἀλέθω grind.  
 ἀλείφω, ἀλείβω anoint.  
 ἀλεπέθα (*Pontus*) female fox.  
 ἀλεπός (*Pontus*) fox.  
 ἀλεποῦ = ἀλωποῦ.  
 ἀλεῖρι flour, meal.  
 ἀλήθεια (ἀλήθεια, § 10, n. 5) truth;  
 also *adv.* truly, really.  
 ἀληθεύω to become true.  
 ἀληθινός true; στ' ἀληθινά in truth,  
 really.  
 ἀλησμόνητος never to be forgotten.  
 ἀλησμονῶ (*elimonízo Ter. d' O.*)  
 forget.  
 ἄλικος scarlet red.  
 ἀλκῶν (*lit.*) kingfisher.  
 ἀλλά but.  
 ἀλλαγὴ change.  
 ἀλλάζω (ἄλλαξα, § 31, n. 2) alter, change; *mid.*  
 change one's clothes (put on a  
 better suit).  
 ἀλλιῶς, ἀλλιῶτικα, *adv.* otherwise,  
 else.  
 ἀλλοί, ἀλλοιά, *interj.* alas!  
 ἀλλοίμονο = ἰδ.  
 ἀλλομίαν once more, then, again  
 (*Pontus*).  
 ἀλλοπιστῶ change one's faith.  
 ἄλλος (ἄλλο, ἄρος, § 31, n. 2) another;  
*v.* § 156, further *sub. τόσος*.  
 ἄλλοτε, *adv.* once, formerly.  
 ἀλλοῦ, *adv.* elsewhere.



- ἄλογο (ἄλογο, § 32) horse; *dim.* ἀλοαῖ (Chios).  
 ἀλοιφή ointment.  
 ἄλουποῦ, *v.* ἀλωποῦ.  
 ἀλόχτερας cock.  
 ἀλυσίδα chain.  
 ἄλυσο, *f.* (§ 87) chain.  
 ἄλω (Car.) to cry (of animals), crow.  
 ἀλώνι threshing-floor.  
 ἄλωποῦ (ἀλεποῦ, ἀλουποῦ) fox (*cf.* § 88).  
 ἄλωσι, *f.* capture, conquest.  
 ἄμ, ἀμά = ἀμέ.  
 ἄμα, *v. aor. indic.* or *subj.* as soon as (§ 273).  
 ἀμάθεια ignorance.  
 ἀμαθής, ἄμαθος (§ 115) ignorant.  
 ἀμαλαγιά fresh grass.  
 ἄμαν (Pontus), *v. acc.* as, like.  
 ἄμαξα, ἀμάξι waggon.  
 ἀμάραντος imperishable.  
 ἀμαρτάνω (ἀμάρτησα, ἀμαρτημένος) to sin.  
 ἀμαρτία sin.  
 ἀμαρτωλός sinful.  
 ἀμέ (ἀμά, also ἀμέ, ἀμά) but, still, yet.  
 ἄμε (ἄμμε, Karpathos), *v.* πηγαίνω.  
 ἀμέργω (§ 31, *n.* 1) to milk.  
 ἀμέσως, *adv.* immediately.  
 ἀμέτρητος innumerable, immeasurable.  
 ἀμίλητος speechless, silent.  
 ἀμράς general, Amir.  
 ἀμμάτι = μάτι.  
 ἄμμο(s), *f.* (§ 87) sand.  
 ἄμοιρος unfortunate, unhappy.  
 ἀμολύνω defile, profane.  
 ἄμον (Pontus) = σάν (1) as, like; (2) since, than (ἄμον [ν]τὸ, τ').  
 ἀμπέλι vineyard.  
 ἀμπελοχώραφα, *pl.* vineyards and fields (§ 41, *a.*)  
 ἀμπώθω push.  
 ἀμύριστος without smell, odourless.  
 ἀμφιβολία doubt.  
 ἄν, *conj.* if, whether; ἄν καί although, *v.* § 277 *f.*  
 \* ἀναβαίνω (ἀνέβηκα, θ' ἀνεβῶ, *aor.* imper. ἀνέβα ἀνεβᾶτε ἀνεβῆτε) ascend, go up; (*of dough*) to rise.  
 ἀναβρύζω bubble up.  
 ἀναγαλλιάζω shout.  
 ἀναγέρνω (ἀνάγειρα) search for.  
 ἀνάγκη necessity; ἔχω ἄ. I need, must.  
 ἀναγνώθω read.  
 ἀναγνωρισμένος acknowledged.  
 ἀναγνωσματᾶριον (*lit.*) reader, reading-book.  
 ἀναδεξιμιά godchild.  
 ἀνάδιος = ἀνάτιος.  
 ἀνάθεμα, *neut.* curse; πάγει στ' ἄ. he is going to the devil.  
 ἀναθεματίζω to curse.  
 ἀναισθησία insensibility.  
 ἀνακατώνω mingle.  
 ἀνακλαδίζομαι shrug the shoulders.  
 ἀνάκουστος unheard (of).  
 ἀνάλογος similar, corresponding.  
 ἀναμένω expect.  
 ἀνάμεσα, *adv.* in the midst; ἀνάμεσα 's in the midst (middle) of; *cf.* also § 141.  
 ἀνάμεσο, *cf. id.*; ἀνάμεσό τους among one another.  
 ἀναμεταξύ, *adv.* between, among; *cf.* also § 141.  
 ἀνάντια = ἀγνάντια.  
 ἀνάντιος (ἀνάδιος, § 16, *n.* 3) opposite, opposed to.  
 ἀναπνοή breath.  
 ἀναποδιά perverseness, contradiction, caprice.  
 ἀναρχία anarchy.  
 ἀναρχικός anarchical.  
 ἀνάσα the breath.  
 ἀνασαίνω (ἀνάσανα) breathe.  
 ἀνασέρνω drag up, draw upwards.  
 ἀνάσκελα (τ' ἄ.), *adv.* on one's back, supine.  
 ἀνασκών lift up, raise.  
 ἀναστενάζω sigh, groan.  
 ἀναστήνω set up again, revive.  
 ἀναστυλώνω place upon a column, raise high.  
 ἀνατέλλω rise (of the sun).  
 ἀνατινάζω shake up, toss.

ἀνατολή rising (of the sun).  
 ἀνατριχίλα horror, shuddering.  
 ἀναφέρ(ν)ω quote, cite.  
 ἀνάφτω light, kindle.  
 (ἀ)ναχόρταγος insatiable.  
 ἀναχωρῶ depart.  
 ἀνδρείος (§ 10) brave.  
 ἀνεβάζω cause to ascend, lead up.  
 \* ἀνεβαίνω = ἀναβαίνω.  
 ἀνεβοκατεβαίνω go up and down (*cf.*  
 § 175, n. 2).  
 ἀνεζητῶ seek, long earnestly for.  
 ἀνέλπιστος hopeless.  
 ἀνεμόμυλος windmill.  
 ἄνεμος wind.  
 ἀνεπαμένος tranquil.  
 ἀνεπηρέαστος (*lit.*) uninfluenced.  
 ἀνέφαλο cloud.  
 ἀνήθικος immoral.  
 ἀνήμερος wild.  
 ἀνήμπορος unable, weak, sick.  
 ἀνθηφόρος flowering, bearing  
 flowers.  
 ἀνθίζω bloom.  
 ἀνθισμένος blooming.  
 ἀνθόπλεκτος woven of flowers.  
 ἄνθος (*ἀθός*), *neut.* flower; *pl.* § 84.  
 ἀνθότοπος flower-garden.  
 ἀνθρωπίζω make like men, civilise.  
 ἄ(ν)θρωπος (*ἄρθωπος*, § 31, n. 1;  
 ἄθθρωπος, § 36 n.; *gen. pl.* § 62)  
 man (*homo*).  
 ἀνθρωπότη humanity.  
 ἀνθῶ = ἀνθίζω.  
 ἀνίδεος without an idea of, ignorant.  
 ἀνίσως perhaps.  
 ἀνόητος unreasonable.  
 ἀνοιγοκλείω open and shut, wink.  
 ἀνοιγοσφαλίζω open and close.  
 ἀνοιγώ (*ἀννοιγώ*) open, *tr.* and *intr.*  
 ἀνοιξάτικός of the spring-time,  
 spring-like.  
 ἄνοιξι, *f.* spring.  
 ἀνοιχτός (*ἀνοικτός*) open.  
 ἀντάμα, *adv.* together; *ἀ. μέ* together  
 with.  
 ἀνταμώνω come upon, meet, *mid.*  
 happen.  
 ἀνταρούλα, *dim.* of ἀντάρα storm.

ἄντερα, *neut. (pl.)* intestines.  
 ἀντίκρυ(s), ἀντικρύς, *adv.* opposite,  
 over against.  
 ἀντικρύζω meet, face.  
 ἀντιλαλιά echo.  
 ἀντιλαλος echo, counterpart.  
 ἀντιλαλῶ (*μέ*) τό echo, resound.  
 ἀντίο adieu.  
 ἀντιποιητικός unpoetic, prosaic.  
 ἀντιπρόσωπος deputy, repre-  
 sentative.  
 ἀντίς, *v. acc. (v. § 165)* instead of, in  
 place of.  
 ἀντιφέγγω reflect rays of light.  
 ἄντων if, when.  
 ἄντρας man (*vir*), *cf.* § 67.  
 ἀντρείος manly, brave.  
 ἀντρόγυνο man and wife, married  
 couple.  
 ἀνωκάτω, *adv.* up and down, topsy-  
 turvy.  
 ἀνωφέλευτος useless.  
 ἀξάδερφος cousin.  
 \* ἀξαίνω, *v.* αὐξάινω.  
 ἄξαφνα (*ἔξαφνα*), *adv.* suddenly.  
 ἀξία worth, honour, fame.  
 ἀξίζω to cost, be worth.  
 ἀξίναρέα (*Pontus*) stroke of an  
 axe.  
 ἀξίνη axe.  
 ἄξιος worthy; εἶμαι ἄ. am capable.  
 ἀξιοσπούδατος worthy of effort.  
 ἄλογο = ἄλογο.  
 ἀούτος, *v.* ἀβούτος.  
 ἀπ' = ἀπό.  
 ἀπάν = ἀπάνω.  
 ἀπάνου = ἀπάνω.  
 ἀπαντῶ answer; also meet with,  
 face.  
 ἀπάνω (*ἀπάνου*) over, above; ἀ ᾽ς  
 (also ᾽ς—ἀ.), ἀπάν' ἀπό upon, on  
 (*cf.* § 171); ἀπάνω = ἀπό ᾽πάνω  
 above, from above, away from;  
 ἀ. κάτω, about, almost.  
 ἀπάνωθεν above, from above.  
 ἀπαρηγήτος unobserved.  
 ἀπαρνούμαι deny.  
 ἀπάτη deceit.  
 ἀπάτητος untrudden.

- ἀπατός self (§ 157); employed also to form the reflexive, § 140, *n.* 1.  
 ἀπέ=ἀπό; also used independently, hereof.  
 \*ἀπεθαίνω, *v.* πεθαίνω.  
 ἀπεῖ (Chios) hereupon.  
 ἀπειρος innumerable.  
 ἀπέκει (ἀπεκεῖ) beyond, *v.* § 172.  
 ἀπέκεινα, *adv.* from there, from that point.  
 ἀπέκειο, thereupon, then.  
 ἀπελπίζομαι to despair of.  
 ἀελπισμός despair.  
 ἀπερνῶ pass, pass by.  
 ἀπέσ' (Pontus) within; *á.* 's in.  
 ἀπετσιῖ=ἀπεκεῖ.  
 ἀπηλογοῦμαι speak.  
 ἀπιθῶνω put down, place.  
 ἀπλά(γ)ῖ side.  
 ἀπλός (*lit.* ἀπλοῦς) simple, single.  
 ἀπλώνω spread, extend.  
 ἀπό (ἀπ', ἀφ', ἀπέ, ἀπού, also πέ), *prep.* from, of; *cf.* § 161.  
 \*ἀποθαίνω (ἀποθνήσκω), *v.* πεθαίνω.  
 ἀποθανατωμένος dead.  
 ἀποθήκη barn, store, magazine.  
 ἀποθυμῶ desire.  
 ἀποκάτω ἀπό underneath, under.  
 ἀποκοιμίζω lull to sleep.  
 ἀποκοιμοῦμαι fall asleep.  
 ἀποκουρεύω shear, clip.  
 ἀποκρίνομαι (ἀποκρίθηκα) to answer.  
 ἀπόλλυμαι (*lit.*) perish.  
 ἀπολύ(ν)ω, ἀπολύω (-άω), ἀπολυῶ (ἀπόλυσα; ἐπελύστα, *p.* 139) release.  
 ἀπομένω, ἀπομνήσκω to remain, be left, *v.* μένω.  
 ἀπομονή patience.  
 ἀπομονωμένος left alone, isolated.  
 ἀπόξενος strange, gone astray.  
 ἀποπάνω=ἀπάνω.  
 ἀποπέσ' (Pontus) in, among.  
 ἀποπλανήμενος misled, seduced.  
 ἀπόστολος apostle.  
 ἀποστώτε (Naxos), *adv.* then, thereupon.  
 ἀποστροφή abhorrence.
- ἀποταχειά (τ' *á.*), *adv.* in the afternoon.  
 ἀποτσιχαλίζω (Pontus) split.  
 ἀποτυχαίνω (*v.* τυχαίνω) to be unfortunate.  
 ἀπού=ἀπό, *Velv.*  
 [ἀπο(ν)λαύω, *defective*], *aor.* ἀπόλαψα (*Velv.*) enjoy.  
 ἀπόφασι, *f.* resolution.  
 ἀποφασίζω conclude, decide; give up (a patient).  
 ἀποχαιρετισμός farewell, bidding adieu.  
 ἀποχτῶ acquire, attain.  
 ἀποχωρίζω separate.  
 ἀπόψε, *adv.* this evening.  
 ἄπρεπος unfitting, unbecoming.  
 Ἄπριλις April.  
 ἀπροσεξία inattention, inadvertence.  
 ἀπρόσεχτος (ἀπρόσεκτος) careless, unmindful.  
 ἀρὰ δέν (*Velv.*), *interrog. particle*=*Lat.* nonne.  
 ἀραγάδα (Pontus) opening, fissure.  
 ἀραγμένος, *v.* ἀράζω.  
 ἀράδα row, position; μέ τήν *á.* in turns, in succession.  
 ἀραδιάζω arrange (in succession).  
 ἀράζω (ἄραξα) to land.  
 ἀραιά, *adv.* scantily, thinly.  
 Ἄραπης negro, Moor.  
 ἀραχνιασμένος full of cobwebs.  
 Ἄρβανίτης Albanian.  
 ἀργά, *adv.* late.  
 ἄργανο musical instrument.  
 ἀργοσαλεύω move slowly.  
 ἀργῶ (-έω) delay, tarry long.  
 ἀρδιναίζομαι set about a thing, prepare to.  
 ἀρέζω, ἀρέσω (ἀρέσκω, ἀρέγω, ἄρεσα, ἄρεξα, ἄρεσμένος) please.  
 ἀρετή virtue.  
 ἄρθωπος (Pontus)=ἄνθρωπος.  
 ἀρίς (ἀρύς, *v.* § 110 *n.*) thin.  
 ἀριστοκρατικός aristocratic.  
 ἀριστούργημα masterpiece.  
 ἀρίφνητος innumerable.  
 ἀρκή=ἀρχή.  
 ἄρκλα trunk, chest.

ἄρκος (*Cyp.*)=ἄγριος.  
 ἄρκος (*Pontus*) bear.  
 ἀρκούδα female bear.  
 ἀρμαμέδο fleet.  
 ἄρματα, *pl.* weapons.  
 Ἄρματωλός Armatolian.  
 ἀρμέγω, ἀμέργω (§ 31, *n.* 1) to milk.  
 ἀρμενίζω fluctuate, hover; sail.  
 ἀρμηνεύω to counsel.  
 ἀρμονία harmony.  
 ἀρνοῦμαι deny.  
 ἀρός (*Cap.*) sound, alive.  
 ἀρπάζω, ἀρπάχνω (ἀρπῶ, ἄρπαξα)  
 seize, rob.  
 ἀρραβωνιάζομαι to betroth, be be-  
 trothed.  
 ἀρραβωνιαστικός betrothed, fiancé;  
*f.* § 111.  
 ἀρρητος unspeakable.  
 ἀρριβάρω (ἀρριβάρισα) arrive.  
 ἀρρωστημένος sick.  
 ἀρρώστια sickness.  
 ἀρρωστῶ to be sick.  
 ἀρσενικός male.  
 ἀρτουκ (*Pontus*), *adv.* now, already.  
 ἀρτυσιά food, repast.  
 ἀρφανός orphan.  
 ἀρχαϊκός archaic, ancient.  
 ἀρχαῖος old, ancient.  
 ἀρχεῖω begin.  
 ἀρχή (ἀρκή, § 18, *n.* 3), beginning.  
 ἀρχηγός leader, chief.  
 ἀρχίζω, ἀρχινεῖω, ἀρχινίζω, ἀρχινῶ,  
 ἀρχιρῶ (ἀχιρῶ, *Velv.*) to begin.  
 ἀρχοδιά=ἀρχοντιά.  
 ἀρχοντας (ἄρχος, § 65, *n.* 1) governor;  
*pl.* princes, gentry, aristocracy.  
 ἀρχοντιά (ἀρχοδιά, § 16, *n.* 3) nobility,  
 the noblemen.  
 ἀρχοντόσπιτο house of a nobleman.  
 ἄρχος=ἄρχοντας.  
 ἀρωτῶ, (ἐ)ρωτῶ ask.  
 ἄς, (1) *v.* § 194; (2) ἄς=ἀπό (*Pontus*,  
*v.* § 168, 3), ἄς τό after, afterwards.  
 ἀσβέστης chalk.  
 ἄσε, *v.* ἀφήνω.  
 ἀσημένιος of silver.  
 ἄσημος=ἄσημος.  
 ἄσκεπος unprotected, uncovered.

ἀσκέρι army, retinue.  
 ἄσημος (ἄσημος, ἄσημος, § 28 *n.*)  
 ugly.  
 ἀσκή (*akhó Zac.*, § 35, *n.* 3) bag.  
 ἄσόν thine, *v.* § 143, *n.* 3.  
 ἀσπαλίζω=σφαλνῶ.  
 ἄσπλα(γ)χνος unmerciful.  
 ἄσπρο small coin.  
 ἄσπρος white.  
 ἀσπροῦλις (§ 113, *n.* 2) a little  
 white, whitish.  
 ἀσ'ταίνουμι (*Velv.*)=αἰσάνομαι.  
 ἀστάχυ=στάχυ.  
 ἀστεῖος witty.  
 ἀστενάρ (*Pontus*) sick.  
 ἀστενικός weakly, feeble.  
 ἀστέρας, star.  
 ἀστέρι=*id.*  
 ἀστήθι breast, *v.* § 100.  
 ἄστος (*Bova*)=αἰτός.  
 ἀστράφτει it lightens.  
 ἄστρο star; *pl.* § 100, *n.* 1.  
 ἀστροπελέκι (flash of) lightning.  
 ἀσύγκριτος incomparable.  
 ἀσυλλόγητος thoughtless.  
 ἀσύστατος unsubstantial, groundless.  
 ἀσφάκα oleander.  
 ἄσημος, *v.* ἄσημος.  
 ἀτέλειωτος endless, unceasing; un-  
 finished.  
 ἀτζεῖ (*Cap.*), *adv.* there.  
 ἄθησι (§ 35, *n.* 3), *f.* flowering, bloom.  
 ἄτι, *neut.* stallion, horse.  
 ἀτίμητος invaluable.  
 ἄτιμος infamous fellow, scoundrel.  
 ἀτόμπλοιο steamer.  
 ἀτομισμός individualism.  
 ἄτος=αἰτός; *cf.* § 136, *n.* 3.  
 ἀτόσον (*Pontus*)=τόσον.  
 ἀτότε(s) (*Pontus*)=τότες.  
 ἄτρωπος=ἄνθρωπος.  
 ἀττικός Attic.  
 ἀτύπωτος unprinted.  
 ἀτύχημα misfortune.  
 ἀυγαταίνω, ἀυγατῶ, *v.* ἀβγαταίνω.  
 ἀυγερινός morning star.  
 ἀυγή dawn.  
 ἀυγό (αὐκόν, § 26) egg.  
 ἀυγούλα, *dim.* of ἀυγή.

- αὐθέντης (*lit.*) master, lord.  
 αὐκό=αὐγό.  
 αὐλή court.  
 \*αὐξάινω, ἀξάινω (ἄξησα, ἀξήθηκα)  
 increase.  
 αὔριο, *adv.* in the morning.  
 αὐτί ear.  
 αὐτός he, this; self; for the differ-  
 ent forms, *v.* §§ 136, 144.  
 αὐτοῦ (αὐτουνοῦ), *adv.* there, in that  
 place; *v.* also § 139, *n.* 1.  
 αὐτόχθων (*lit.*) autochthon, native.  
 ἀφ' = ἀπό.  
 ἀφάγανος insatiable.  
 ἀφανίζω cause to disappear, anni-  
 hilate.  
 ἄφαντος invisible; γίνομαι ἄ. dis-  
 appear.  
 ἄφεγγος without light, dark.  
 ἀφέντης (*pl.* § 76) Mr., lord, *Monsieur*,  
*father*; *dim.* ἀφεντάκισ.  
 ἀφεντικός master, lordship.  
 ἀφέντρα mistress, lady.  
 ἀφηκροῦμαι hear.  
 \*ἀφήνω (ἀφίνω, ἀφῆκα ἄφηκα [ἐφέκα,  
*Pontus*] ἄφησα, *imper.* ἄφ[η]σε ἄσε,  
 ἀφέθηκα ἀφήθηκα, ἀφημένος) let,  
 allow.  
 ἀφίλητος unknissed.  
 ἄφοβος fearless.  
 ἀφορμή occasion, cause.  
 ἀφοῦ since, then, after, *v.* § 273.  
 ἀφράτος fresh.  
 ἀφρίζω to foam, ἀφρισμένος foaming.  
 ἀφροντισιά carelessness, indifference.  
 ἀφρός foam.  
 ἄφσε, *v.* ἀφήνω.  
 ἀχάμνια weakness.  
 ἀχαμνοκνηγάρις effeminate hunts-  
 man.  
 ἀχαμνοπιάνω seize lightly.  
 ἀχαμνόπιασμα gentle seizure.  
 ἀχαμνός weak.  
 ἀχειλί (§ 100) lip.  
 ἀχιουρα, *pl.* straw.  
 ἀχιρῶ, *v.* ἀρχίζω.  
 ἀχνάρι footprint.  
 ἀχνός pale, wan.  
 ἀχόρταστος insatiable, greedy.
- ἀχρεῖος common, bad; τὰ ἔχω ἀχρεῖα  
 μέ κανένα I fare ill with one.  
 ἀχταπόδι polypus.  
 ἀχτέ (*Pontus*), *v.* §§ 136, *n.* 3, 142 *n.*  
 ἀχτίνα beam, ray.  
 ἀχῦρᾶ, *pl.* (*Pontus*) *v.* § 6, *n.* 6.  
 ἀχώριστος inseparable.  
 ἀψηλός (*Ter. d' O.*) high, lofty.  
 ἄψυγος blameless.  
 ἄψυχος lifeless.
- Βαγγέλιο gospel.  
 βαγένι cask.  
 βάγια wet-nurse.  
 \*βάζω=βάλλω.  
 βαθειά, *adv.* deeply.  
 βαθειά, τὰ the depths.  
 βαθμηδόν, *adv.* (*lit.*) gradually, by  
 steps.  
 βαθμός degree, step.  
 βάθος, *neut.* depth.  
 βαθουλαῖνω (ἐβαθούλανα) hollow,  
 scoop out.  
 βαθύς deep.  
 βαινω (*Aegina*)=βάλλω.  
 βαλιδέ mother of Sultan.  
 \*βάλλω (βάζω, βάνω, βέλνω, ἔβαλα,  
 ἐβάλθηκα) put, place, lay.  
 βαραίνω be heavy, weigh.  
 βάρβαρος barbarian.  
 βαρειακούω to be hard of hearing.  
 βαρειόμοιρος ill-fated, unfortunate.  
 βαρειοῦμαι, βαρειέμαι (ἐβαρέθηκα) to  
 be weary of.  
 βαρέλα cask.  
 βαριστίζω grow tired of.  
 βαρκάρις boatman.  
 βαρκούλα small bark.  
 βαρμένος=βαλμένος (from βάλλω).  
 βαρόνος baron.  
 βαρνααστενάζω sigh heavily.  
 βαρύς (*vario, varéo*, § 110 *n.*) heavy,  
 oppressive; βαρύ, *adv.*  
 βαρῶ (-έω), βαρίσκω, βαρέσκω, βα-  
 ρένω (ἐβάρεσα ἐβάρισα, βαρισμένος)  
 strike, hit; β. κανένα σαγίτες to  
 hit one with arrows; *v.* also  
 βαρειοῦμαι.  
 βάσανο(s) agony, grief (*cf.* § 100, *n.* 1).

Βασιέτ(ι), *neut.* (Pontus) last counsel, deliberation.

Βασιλεία kingdom.

Βασιλειο, Βασιλειό kingdom; palace (?).

Βασιλεύω sink (of the sun).

Βασιλιάς, Βασιλέας (Βασιλές) king; cf. § 55 (*voc.* Βασιλεῦ in *Rigas is a. Gl.*).

Βασιλικό basilicum (favourite ornamental plant).

Βασιλικός kingly, royal.

Βασιλισσα queen.

Βασιλόπαιδο king's, royal, child.

Βασιλοπούλα king's daughter, princess.

Βασιλόπουλο king's son, prince.

Βάσκαμα, *neut.* the evil eye.

Βασλές = Βασιλέ(α)s.

Βαστάζω, Βαστώ (ἐβάσταξα) endure, bear, wait.

Βάτο(ς), *neut.* prickly bush, bramble.

Βαφτίζω baptize.

Βάφτισμα baptism.

Βαφτιστικός baptismal, of baptism; β. ὄνομα Christian name.

Βάφω to dye; β. μαύρα wear black.

Βγαγγέλιο (§ 23 n.) = Βαγγέλιο.

\*Βγάζω = Βγάλλω.

\*Βγαίνω (*αορ.* ἐβγήκα [ἐξέβα, § 208], ἔβγα, *imper.* ἔβγα) go out.

\*Βγάλλω (*v.* βάλλω) take out, bring out, send forth; βγ. περίπατο take for a walk; (of flowers) *intr.* shoot forth; βγ. τὸ ψωμί μου to earn my bread; βγ. τὴν ὕστερη ἀναπνοή draw the last breath.

Βγάλσιμο (§ 104) dislocation.

Βγάνω = Βγάλλω.

Βδέλλα = ἀβδέλλα.

Βέβαιος sure, certain; βέβαια, *adv.* surely.

Βεζίρης vizier.

Βελάζω bleat, low.

Βελανιδιά oak.

Βέλνω = Βάλλω.

Βελόνη needle.

Βελονιά stitch.

Βελουδένιος of velvet, velvety.

Βελουῶδο velvet.

Βενεζάνος Venetian.

Βέργα twig, applied also to a slender girl.

Βεργί twig, rod; bird's perch.

Βεργολυγερός slender as a twig.

Βεργούλα, *dim.* of Βέργα.

Βετούλι kid.

Βήμα, *neut.* step, pace.

Βήχ(ν)ω cough.

Βί, *interj.* (Lesbos).

Βιά: μετὰ βιάς with difficulty; cf. § 162, 4, n. 2.

Βιβλίο book.

Βιβλιοθήκη library.

Βιγλίζω keep watch, wait for.

Βιός (βίος), *neut.* fortune, property, means.

Βλάμης, *Vlamis*, brother in a feud.

Βλαστáινω (ἐβλάστησα) sprout, shoot.

Βλαχοπούλα shepherdess.

Βλαχόπουλο young shepherd.

Βλάχος shepherd.

\*Βλέπω (εἶδα [ἔδρα *Syra*, ἔδα *Ios*], θὰ [ἴ]δῶ διῶ, *imper.* [ἴ]δές δέ[σ]τε, ἰδώθηκα or διώθηκα) see, look.

Βλογιά small-pox.

Βογγίζω sigh, groan, roar.

Βογγῶ = ἰδ.

Βόδι = βοῦδι.

Βοήθεια help.

Βοηθῶ to help.

Βοῦδι = βοῦδι.

Βοῖζω howl, growl.

Βολά blow, stroke; time (enumeration, etc., *Fr. fois*).

Βολεῖ (ἐβόλεσε) it is possible.

Βολετός possible.

Βόλι bullet, a throw, stroke.

Βόλιτα, *Fr. fois*, time.

Βοριάς north wind.

Βόρτα = βόλιτα, *v.* § 31.

Βοσκοπούλα shepherdess.

\*Βόσκω, Βοσκίζω, Βοσκάω (ἐβόσκισα, ἐβοσκήθηκα, βοσκισμένος) feed, graze.

Βοτάνη medicinal herb, remedy.

Βουβαλίσιος of a buffalo.

Βουγγίζω (ἐβούγγιξα) = βογγίζω.

Βοῦδι (βόδι, βοῦδι) ox.

- βουκέντρι (φκέντρ, § 37 n.) ox-goad.  
 βούλα signet-ring, signet.  
 βουλευτής deputy; *pl.* § 76.  
 βουλιάζω (έβούλιαξα, βουλιασμένος)  
 dip in, sink, collapse.  
 βουλώνω to seal; δέ βουλώνω μάτι I  
 don't close an eye.  
 βουνί mountain, hill.  
 βουνίσσιος mountainous.  
 βουνό = βουνί.  
 βουρκόλακας vampire, werewolf (a  
 ghost).  
 βουρκώνω to soil, spatter; βουρκω-  
 μένος also clouded.  
 βούτυρο butter.  
 βουτώ to dive, dip.  
 βραδεία evening.  
 βραδυ, *neut.* evening; τὸ β. (*Thera*  
 βραδύ) in the evening.  
 βραδυάζει, βραδύνει evening is coming  
 on.  
 βραδύς, *adv.* in the evening.  
 βράζω to boil.  
 βρακί trousers, breeches.  
 βράχος rock.  
 βρέ, βρέ = μωρέ.  
 βρεμένος, *v.* εύρίσκω.  
 βρέσκω = εύρίσκω.  
 \* βρέχω (έβράχηκα έβρέχητηκα) wet,  
 dip; (cause to) rain.  
 βρίζω (έβρισα έβριξα) scold.  
 \* βρίσκω (βρίστω, βρίχνω) =  
 εύρίσκω.  
 βροντώ to thunder.  
 βροχερός rainy.  
 βροχή rain.  
 βρόχι (*usually pl.*) snare.  
 βρύσι, *f.* fountain.  
 βρώμα, *neut.* rubbish, stench, dirt.  
 \* βυζαίνω, βυζάνω (έβύζαξα or -σα,  
 έβυζάχητηκα, βυζασμένος and βυζαγ-  
 μένος) suckle, suck.  
 βυθός depth, abyss.  
 βωμός altar.  
  
 b, see μπ and also π, when not found  
 under b.  
 βάρεμ, *adv.* at least.  
 βουτέκ(ι) small buffalo.
- Γαδουρίσιος belonging to an ass,  
 asinine.  
 γά(ι)δαρος ass.  
 γαίμα, *neut.* = αίμα.  
 γαϊτάνι ribbon, tape.  
 γάλα, *neut.* (§ 103, n. 2) milk.  
 γαλανομάτης (*f.* -α) blue-eyed.  
 γαλανός blue.  
 γάμος wedding.  
 γαμπᾶς kind of cloak.  
 γαμπρός son-in-law, bridegroom.  
 γαπῶ = αγαπῶ.  
 γαρουφαλιά carnation stalk.  
 γαρούφαλο carnation pink.  
 γάστρα stem of a flower, flower-pot.  
 γάτα cat.  
 γαυριασμένος haughty, proud.  
 γγόνι = έγγόνι.  
 \* γδέρνῶ (γτέρνω, § 26, έγδαιρα or  
 έγδαρα, έγδάρθηκα, γδαρμένος)  
 flay.  
 γδί = γουδί.  
 γδύνω put off; pillage, denude.  
 γδύσιμο (§ 104) undressing, putting  
 off (clothes).  
 γειά health; γειά σου good-day  
 (morning) to you, or good-bye;  
 σ' άφήνω γ. I take my leave of  
 you.  
 γείτονας neighbour.  
 γειτονιά (γειονιά) neighbourhood.  
 γειτόνισσα female neighbour.  
 γέλοια (έλοια, § 22), *pl.* laughter.  
 \* γελῶ (έγέλασα, έγελάστηκα) to  
 laugh.  
 γέμα, *neut.* eating, meal.  
 γεματίζω, γιοματίζω to dine.  
 γεμάτος, γιομάτος (*w. acc.*) filled, full.  
 γεμίζω, γιομίζω (*w. double acc.*) to  
 fill; also to be filled, be full.  
 γενάικα = γυναικα.  
 γένεια, *pl.* beard.  
 γενιά race, lineage.  
 γενικός common, general.  
 γενναίος noble.  
 Γεννάρις January.  
 γεννῶ beget, give birth to; (*of*  
*birds*) lay (eggs).  
 γένομαι = γίνομαι.

γεράκι(*v*) hawk.  
 γεράματα, *pl.* old age, age.  
 γέρημος = ἔρημος.  
 \* γέρνω (ἔγειρα, γε[ι]ρμένος) to bend.  
 \* γερωῶ (ἐγέρασα) grow old.  
 γέροντας old man, old age.  
 γεροντοκόριτσο old maid.  
 γέρος (*cf.* § 63) = γέροντας.  
 γερός sound, strong.  
 γεύομαι taste, eat.  
 γεφύρι, γιοφύρι bridge.  
 γή = ἦ.  
 γῆ(*s*), *f.* earth, *v.* § 85 *n.*  
 γιά(γιατά, γιαό): (1) *w. acc.* on account of, for, *v.* § 163; γιά νά in order that; (2) = γιατί; why? (3) *w. imper.* now! come!  
 γιαγιά grandmother.  
 γαίνω (ἔγαινα, γαμένος) heal, cure.  
 γιαλβαρωῶ (*Car.*) request.  
 γιάλος (sea) shore.  
 γιάντα (γιαάδα), *v. ἴντα.*  
 γιοούρτι whey-cheese.  
 γιαρᾶς = wound.  
 γιατά = γιά.  
 γιατί (*always w. acute*): (1) why? (2) for, because; (3) *ιάτι* (*Velv.*) on account of.  
 γιατρεύω to heal.  
 γιατρικός medical; *neut.* medicine.  
 γιατρός physician.  
 γίδιος = ἴδιος.  
 \* γίνομαι, γένομαι (*pres. part.* γενάμενος, ἔγινα ἔγενα ἐγένηκα ἐγένηκα, θὰ γένω γίνω γενῶ, γινωμένος or γεννημένος) become, take place, be; γίνετα νὰ it is possible that; τί νὰ γίνη; what can be done?  
 γιόμα (γέμα), *neut.* meal, dinner; dinner-time, afternoon.  
 γιοματίζω = γεματίζω.  
 γιομάτος = γεμάτος.  
 γιομίζω = γεμίζω.  
 γιομώνω be full.  
 γιορπή feast.  
 γιός (*νιός, lit.*) son.  
 γιούδι little son.  
 γιοφύρι = γεφύρι.

γιοργός peasant.  
 γιός (*Sar. K.*) when (*temporal conj.*).  
 γκαλερία gallery.  
 γκαρδιακός cordial, hearty.  
 γκιαούρις unbeliever, giaour.  
 γκρεμείμαι collapse.  
 γκρεμίζω cast down, destroy; *mid.* to sink (*intr.*), collapse.  
 γλεδίζω to have a drinking-bout, celebrate, amuse oneself.  
 γλεντοκόπημα, *neut.* gluttony, debauch.  
 γλέπω = βλέπω.  
 γλήγορα (γρήγορα), *adv.* quickly.  
 γληγοροσύνη speed, swiftness.  
 γλιστρῶ slide.  
 γλύκα sweetness.  
 γλυκοκελαϊδῶ warble sweetly.  
 γλυκολαλῶ speak sweetly.  
 γλυκομουρμουρίζω murmur lovingly, sweetly.  
 γλυκοπαιγνιδάκι sweet sport, caressing.  
 γλυκόπνοος sweetly blowing.  
 γλυκός (γλυκός) sweet, *v.* § 110 *n.*; τὰ γλυκά sweets.  
 γλυκοφιλῶ kiss sweetly, lovingly.  
 γλυκός = γλυκός.  
 γλυτώνω rescue, release; escape, become free.  
 γλώσσα tongue, language.  
 γλωσσικός relating to the tongue, linguistic.  
 γλωσσού gossip (*f.*).  
 γνέθω spin.  
 γνέντα (*Car.*), *prep.* against, opposite.  
 γνώμη meaning, opinion.  
 γνωρίζω recognise, know; *mid.* be acquainted, know each other.  
 γνωσι, *f.* understanding.  
 γνωστικός clever, sly.  
 γνωστός known.  
 γομάρι ass.  
 γόνα (γόνατο, *v.* § 103, *n.* 2), *neut.* knee.  
 γονατίζω kneel down, fall at one's feet.  
 γονιοί, *pl.* parents, *v.* § 72 (*γονείς lit.*).  
 γοργά, *adv.* quickly.



γοτθάμνος (*Pontus*) old.  
 γουδί (γδί) a mortar.  
 γουλεύω set (a trap).  
 γούμενος (ἡγούμενος) abbot.  
 γουρούνι pig.  
 γράμμα, *neut.* letter.  
 γραμματική grammar.  
 γραμματισμένος learned.  
 γραμμή line, row.  
 γραφή writing, a letter.  
 γραφόμενον written work.  
 γράφω (γράφω, ἐγράφηκα ἐγράφηκα) write.  
 γράψιμο (*verbal noun*) (hand)writing.  
 γρήγορα = γλήγορα.  
 γριά old woman.  
 γροικῶ = ἀγροικῶ.  
 γρόσι piastre.  
 γρουσάρος corsair, pirate.  
 γυαλί glass, mirror.  
 γυαλίζω to shine; *mid.* be reflected.  
 γυαλιστερός shining, fresh.  
 γυμνάζω to practise.  
 γυμνός naked.  
 γυμνών strip, uncover.  
 γυναικα (γενάικα *Cyp.*) wife, woman.  
 γυναικολάτρης honouring women, gallant.  
 γυρέματα, *pl.* searching (*verbal noun*).  
 γυρεύω search; seek; request, demand.  
 γυρίζω turn about, turn round; *tr.* and *intr.* twist, turn.  
 γυρνῶ (ἐγύρισα) turn round; γ. πίσω turn back.  
 γῦρος circuit, a walk round.  
 γύρω, *adv.* round about; γ. 's, *prep.* around (§ 171).  
 ᾽γῶ = ἐγῶ.

γωνιά corner, angle.

g, see γκ or κ.

γίολα pond, lake.

Δά (strengthening particle with demonstrative pronouns and verbs, *cf.* § 147 n.) exactly, forsooth.

δαΐβαινω (*Pontus*) = διαβαίνω.

δάγμα, *neut.* a bite.

\*δαγκάνω (ἐδάγκασα, δαγκάστηκα, δαγκασμένος, also δαγκαμένος) to bite.

δάκνω = *id.*

δάκρυ(ον) tear

δακρῦζω weep.

δακρυσμένος red with weeping.

δαμαστής tamer, subduer.

δανείζω lend.

δασκαλεύω censure, teach one his lesson.

δασκαλικός of a schoolmaster.

δάσκαλος teacher, schoolmaster.

δάσος (δάσο), *neut.* forest.

δαυλί torch.

δαῦτος = αὐτός.

δαχτυλίδι finger-ring.

δαχτυλιδόμεσος of a slender figure.

δάχτυλο finger.

δαχτυλόπουλο small finger.

δέ = δέν.

δεβαίνω, *v.* διαβαίνω.

δείγμα proof.

δειλινό afternoon, evening.

δειλός timid, shy.

δείνας, ὁ such and such a one, Mr. So-and-so, *v.* § 157; ὁ δ. καὶ ὁ τάδες this one and that one.

δείπνο repast, dinner.

δειπνῶ to lunch, dine.

δείχνω, δείχτω show.

δεκάξι sixteen.

δεκαπέντε fifteen.

δεκάρα, δεκάρι a 10 lepta piece.

δεκαριά ten in number, half a score.

δεκάρικο containing ten (*e.g.* lepta), *v.* § 133.

δεκοχτώ eighteen.

δελτάριο(ν) postcard.

δεμάτι bundle.

δέν (δέ) not.

δεντρί tree, *dim.* δεντράκι.

δέντρο = *id.*

δένω bind.

δεξίς (*cf.* § 110 n.) on the right (hand); δεξι right hand.

δερνοχτυπῶ to whip.

- \*δέρνω (ἔδειρα ἔδαρα, ἐδάρθηκα) to whip, beat.
- δές, *v.* βλέπω.
- δέσποινα blessed Virgin (*eccl.*).
- δεσπότης bishop, *pl.* § 76; δέσποτα, *voc.* in addressing a priest (*eccl.*) Reverend.
- δευτέρα Monday.
- δεύτερος the second.
- δεφτέρι account-book.
- δέχομαι receive, accept.
- δηλονότι, *adv.* that is to say, *viz.*
- δημιουργῶ create.
- δημοκράτης democrat.
- δημοκρατικός democratic.
- δημοσιογραφικός journalistic.
- δημοτικός relating to the populace, popular; δ. δάσκαλος national school-teacher; ἡ δημοτική the vernacular.
- διά=γιά.
- διαβάζω read.
- \*διαβαίνω (δᾶβαίνω, § 6, *n.* 6; διάβ[η]κα, ἐδέβεν ἐδιά[κ]α, etc., § 208) pass through, traverse, *cf.* αναβαίνω.
- διαβάτης traveller.
- διάβολος (διάβολος, § 22) devil.
- διαθήκη testament, will.
- διάκος deacon.
- διακοσαρία a company of two hundred.
- διακόσιοι two hundred.
- διαλαλῶ announce.
- διαλέγω select, choose; pluck (flowers).
- διαλεχτός selected, distinguished.
- διάλογος=διάβολος.
- διαοντρεύ(γ)ω (*Syra*) tease, poke fun at.
- διασκεδάζω entertain, converse.
- διατριβή dissertation.
- διάφανος transparent.
- διάφορο(s), *neut.* (*v.* § 100, *n.* 1) interest, gain.
- δίγλωμος fickle.
- \*δίδω, δίνω, δώνω (ἔδωκα ἔδωσα, θὰ δώσω οἱ δώκω, *imper.* δός[ε] δώσε δώστε, ἐδόθηκα, δο[σ]μένος) give.
- διήγημα, *neut.* narrative; *δίημ.* διηγηματάκι.
- διηγηματογραφία story-writing.
- δι(η)γοῦμαι relate, narrate.
- δικαίωμα, *neut.* justice.
- δικαστής judge; *pl.* § 76.
- δίκιος (δίκιος) right, just; ἔχω δίκιο I am right.
- δίκοπος double-edged.
- δικός (ἐδικός): (1) own, one's own, *v.* § 143; (2) a relative, friend.
- δίνω=δίδω.
- διορθώνω (διορδώνω, *Maina*) correct, improve.
- διορία boundary.
- διότι because, *v.* § 276, *n.* 1.
- δίπλα (ἀπὸ δίπλα), *adv.* close by, next; δ. 's, *prep.* beside (§ 171).
- διπλός double.
- δισεκατομμύριον billion.
- δίσεφτος unsanitary.
- δίσημα (*Ios*), *neut.* right, justice.
- δίψα thirst.
- διψῶ, διψάζω (ἐδίψασα, διψασμένος) to thirst.
- δίχτυ, *neut.* net.
- δίχως (μὲ δίχως), *v. acc.* without (§ 167); δίχως νά without (*with verbs*).
- διῶ, διῆς (=ἴδω), *v.* βλέπω.
- διώχνω, διώχτω hunt.
- δοκιμάζω put to the test, try.
- δόλιος unfortunate, perfidious.
- δόλος guile, craft.
- δομέστικος courtier, servant at court.
- δόντι tooth.
- δόξα glory.
- δοξάζω make celebrated, praise.
- δοξασμένος celebrated, praised.
- δόσιμο giving (*verbal noun*).
- δοῦλα maid, servant-girl.
- δουλειά work, task.
- δουλεντής workman, day-labourer; *pl.* § 76.
- δουλεύω to work, serve.
- δοῦλος servant, slave.
- δραγο(υ)μάνος dragoman, interpreter.
- δράκος a figure very common in fable; a violent, powerful monster.
- δρᾶμα, *neut.* drama.
- δραματικός dramatic.

- δράμι a unit of weight, *v. p. 84 footnote.*
- δραχμή drachme (*coin = cir. 1 franc.*)
- δρεπάνι sickle.
- δρόμος way, street; παίρνω δρόμο to take a road.
- δροσάτος fresh.
- δροσερός fresh.
- δρoσ(ι)ά (δρόσος, *neut.*) dew.
- δρoσιζω refresh.
- δρoσoπνoος fresh smelling.
- δρόσος, *neut.* = δρoσιά.
- δρoσούλα, *dim.* of δρόσος.
- δρῦς, *m.* (§ 86, *n.* 2) oak.
- δνάρα, δνάρι a 2 lepta piece.
- δύναμαι (*lit.*) = δύνoμαι.
- δύναμι, *f.* might, strength.
- δυναμώνω to strengthen.
- δυνατός able, possible, strong, loud.
- δύνομαι can, am able.
- δύο two; κ' οἱ δύο both; οἱ δύο μας both of us.
- δυόσμος jasmine.
- δύσι, *f.* sunset, west.
- δυσκολεύω render difficult.
- δυσκολία difficulty.
- δυστυχία misfortune.
- δυστυχισμένος unfortunate.
- δύστυχος = *id.*
- δώ = ἐδώ.
- δώδεκα twelve.
- δωδεκάδα a company of twelve, *retinue.*
- δωδεκαριά dozen.
- δώθε (*Velv.* δώθη) hence, from there; ἀπὸ τότες κὶ δ. (*Velv.*), since then, from then.
- δῶμα, *neut.* room.
- δῶνω = δίδω.
- d*, see also *vr* or *r*.
- δαβατζής friend.
- \*E (αῑ) *interj.* good! well!
- ἐαντό(ν) sign of reflexive, *v. § 140.*
- ἔβγα, *v.* βγαίνω.
- ἔβδομάδα (ἔβτομάδα, § 26) week.
- ἔβιτζα (*Cap.*) morning.
- ἔβλέπω = βλέπω.
- ἔβρα, *v.* εἰρίσκω.
- ἐγγίζω (ἀγγίζω) touch.
- ἔγγονος (ἔγγονας, § 66 *n.*) ἐγγόνι (γγόνι) grandchild.
- ἔγγυτης surety, bail.
- ἐγῶ(νη) = ἐγῶ.
- ἐγκάρδιος hearty.
- ἔγνοια = ἔννοια.
- ἐγῶ (ὄγω) I, *v. § 134.*
- ἔδια (*Sygra*), *v.* βλέπω.
- ἐδικός = δικός.
- ἐδώ, δῶ (ἀδά, *Pontus*) here, ἐδῶ πέρα here; ἀπ' ἐδῶ ἀπὸ on this side (§ 172); ἐδῶ καὶ δέκα χρόνια ten years ago.
- ἐέινος (*Pontus*) = ἐκέινος.
- ἐθνικός national.
- ἔθνος nation, people.
- εἶδα, *v.* βλέπω.
- εἰδεμή(s) else, otherwise.
- εἶδος, *neut.* species, sort.
- εἰδωλολάτρης idolater.
- εἰκόνα image.
- εἰκονοστάσιο(ν) place where the saints' images stand in a church or house, sanctuary.
- εἰκοσάρα, εἰκοσάρι a 20 lepta piece.
- εἰκοσαριά a number of twenty, score.
- εἰκοσι twenty.
- εἰκοσιπενταριά a company of twenty-five.
- εἰκοσιπεντάρικο consisting of twenty-five pieces.
- εἶμαι I am, *v. § 224, 2.*
- εἰμαρμένη (*lit.*) fate, destiny, *fatum.*
- εἰμή unless, except.
- εἶπα, *v.* λέγω.
- εἶς (*Pontus*) = ἔνας.
- εἰς, 's, εἰσέ, σέ, *prep.* in, into, to; *v. § 160.*
- εἰσέβηκεν, *v.* σεβαίνω.
- εἴστια (*Pontus*), *adv.* hereupon, then, next.
- εἶχα, *v.* ἔχω.
- ἐκάνω (§ 182, *n.* 2) = κάνω.
- ἐκατό(ν) hundred.
- ἐκατοστάρι that which consists of a hundred.
- ἐκατοστόι, *f.* (about) a hundred.

ἐκδότης editor, publisher.  
 ἐκεῖν (Pontus) above there.  
 ἐκεῖ (ἐτσεί, § 17), *adv.* there; ἐκεῖ κάτ (Pontus), *id.*; ἐκεῖ πέρα beyond, on that side.  
 ἐκεῖθε(ν), *adv.* whence, yonder, beyond.  
 ἐκείνος (ἐκειός) that, *v.* § 146.  
 ἐκεκά (Pontus), *adv.* there.  
 ἐκκλησ(ι)ά church.  
 ἐκλαμπρότης, *pl.* -τητες (*lit.*) Excellence (*title*).  
 ἐλα (ἐλά[σ]τε) come (*sing.* and *pl. imper.*)  
 ἐλαία = ἐλιά.  
 ἐλαφρός (ἐλαφρός) light.  
 ἐλεημοσύνη alms.  
 ἐλεούσα, *v.* § 234, *n.* 2.  
 ἐλέπω = βλέπω.  
 ἐλευθερία liberty.  
 ἐλεύτερος (ἐλεύθερος) free.  
 ἐλευτερώνω liberate.  
 ἐλεῶ (*w. acc.*) give alms to.  
 ἐλιά (ἐλαία, § 10, *n.* 1) olive-tree.  
 Ἐλληνας a Greek; also a giant of former days.  
 ἐλληνίδα Greek woman.  
 ἐλληνικός Greek (*adj.*).  
 ἐλπίδα (ἐρπίδα) hope.  
 ἐλπίζω (ἐρπίζω) to hope.  
 ἐμᾶς, *v.* ἐγώ.  
 ἐμασα, *asr.* of μαζώνω.  
 ἐμαντό used to form reflexive pron., § 140.  
 ἐμεῖς, ἐμέ(να), *v.* ἐγώ.  
 ἐμέτερος (Pontus), *v.* § 143, *n.* 3.  
 ἐμετικός emetic (*adj.*).  
 ἐμμετρος metrical.  
 ἐμορφιά beauty.  
 ἐμορφος beautiful.  
 ἐμός (τ' ἐμόν) my, mine, *v.* § 143, *n.* 3.  
 ἐμπα(ς), *v.* μπαίνω.  
 ἐμπάζω (μπάζω) put, place, bring in.  
 ἐμπήκα, *v.* μπαίνω.  
 ἐμπιστεμένος entrusted, trusted.  
 ἐμποδίζω hinder.  
 ἐμπορος (ἐμπορας, § 66 *n.*) merchant.  
 ἐμπορώ, *v.* μπορώ.

ἐμπρός forward; ἐμπρός 's, *prep.* (§ 171) before, against; ἐμπρός ἐμπρός 's quite forward, in front; Pontus ἐμπρ'.  
 ἔν = (1) εἶναι, *v.* § 224, *n.* 2; (2) δέν (*Cyp.*).  
 ἔναι = εἶναι.  
 ἔνας, μία, ἔνα a, one (*numeral and indef. art.* *v.* § 128); ὁ ἕνας τὸν ἄλλο one another, each other, *v.* § 141.  
 ἔνδυμα (*lit.*) garment.  
 ἐνεννηταεννέα ninety-nine.  
 ἐνέργεια energy, activity.  
 ἐνθουσιάζομαι (*lit.*) to be enthusiastic.  
 ἔνι = εἶναι.  
 ἐννά (*Cyp.*) = θενά, θά.  
 ἐννιά nine.  
 ἐννοια (ἐγνοια) care, worry.  
 ἐνόσω in so far as, so long as.  
 ἐνταντῶ at the same time, likewise.  
 ἔντεκα eleven.  
 ἐντρανώ (Pontus) regard, see.  
 ἐντρέπομαι (ἐντράπηκα) be ashamed of.  
 ἐντροπή shame.  
 ἐντύπωσι, *f.* impression.  
 ἐνώκα, *v.* ντούνω.  
 ἐνώ during, while.  
 ἐξάισιος distinguished.  
 ἐξαφνα = ἄξαφνα.  
 ἔξε (ἔξι) six.  
 ἐξέβα, *v.* βγαίνω.  
 ἐξέγκα (Pontus), *v.* φέρνω.  
 ἐξελληνίζω Hellenise; render into ancient Greek style.  
 ἐξετάζω (ξετάζω, ξητῶ) prove, try.  
 ἐξηγῶ explain.  
 ἐξήντα sixty; ἐξήντα δυό to denote an indefinitely larger number.  
 ἐξηντάρης man sixty years of age.  
 ἐξῆς: στοῦ ἐξῆς for the future (*Aegina*).  
 ἔξοδα, *pl.* expenses, cost.  
 ἐξοδεύω spend (money).  
 ἐξομολόγησι, *f.* confession.  
 ἐξόριστος exiled.

- ἔξω, *adv.* out, outside; also except, with exception of.  
 ἔξωτερικός externally.  
 ἔξωτικός exotic.  
 ἔπαινος praise.  
 ἐπανάστασι insurrection, revolution.  
 ἐπάνω, *adv.* above; ἐπάνω 's upon.  
 ἐπειδή(s) because, since.  
 ἔπειτα, *adv.* then, afterwards.  
 ἐπικρίνω judge, criticise.  
 ἐπιπόνου in the phrase παίρνω ἐπιπόνου to take (lay) to heart (*Aegina*).  
 ἐπίσημος official.  
 ἐπιστήμη knowledge, science.  
 ἐπίσω = ὀπίσω.  
 ἐπιτροπή committee.  
 ἐπιτυχαίνω (*v.* τυχαίνω) succeed, attain.  
 ἐποχή epoch, age.  
 ἐπροχτές, *adv.* day before yesterday.  
 ἐρασιτέχνης dilettante, amateur.  
 ἐργασία activity.  
 ἐργάτης workman.  
 ἔργο work.  
 ἐργονίζω (*Pontus*) = γνωρίζω.  
 ἐρημιά loneliness, solitude.  
 ἐρημικός lonely.  
 ἔρημος lonely, forsaken.  
 ἐρήμωσι, *f.* isolation.  
 ἐρμηνέω explain, comment upon.  
 ἔρμος = ἔρημος.  
 ἐρπίδα = ἐλπίδα.  
 ἐρπίζω = ἐλπίζω.  
 \* ἔρχομαι (*Pontus* ἔρται = ἔρχεται, ἔρκομαι, § 18, n. 3; ἦλθα ἦρθα ἦρτα ἦρχα, *Pontus* ἔρθα ἦλτα, θὰ ἔρθω, θὰ ῥθῶ, θὰ ῥχω, *imper.* ἔλα ἐλά- [σ]τε, ἐρχομένος, *pres. part.* ἐρχά- μενος) come; μ' ἔρχεται νά it occurs to me (to do something).  
 ἔρωτας (ἔρως, *lit.*) love; god of love, Amor.  
 ἐρωτεμένος in love.  
 ἐρωτεύομαι fall in love with.  
 ἐρώτησι, *f.* question.  
 ἐρωτικός pertaining to love.  
 ἐρωτῶ (-άω, -άγω) ask, question.  
 ἐσέγκα, *v.* φέρνω.
- ἐσεῖς, ἐσένα, *v.* ἐσύ.  
 ἔσεται (*Pontus*) = ἔρχεται.  
 ἐσήμερα = σήμερα.  
 ἐσούν (*Pontus*), *v.* ἐσύ.  
 ἐσούνη = ἐσύ.  
 ἐσταυρωμένος (*lit.*) crucified.  
 ἔστωσαν, *v.* § 224, 2, n. 4.  
 ἐσύ thou, *v.* § 135.  
 ἐσωτερικός esoteric.  
 ἐτοιμάζω prepare.  
 ἐτοιμασία preparation, equipment.  
 ἔτοιμος ready.  
 ἔτος, *neut.* year.  
 ἐτότες = τότες.  
 ἐτούτος = τουτός.  
 ἐτσίενος = ἐκείνος.  
 ἔτσι, *adv.* thus, so.  
 ἐτάνω, *v.* αὐτός.  
 εὐγένεια nobility; ἡ εὐγενεία σου, *v.* § 139.  
 εὐγενής (*lit.*, *cf.* § 115) noble, nobleman.  
 εὐγενικός noble, gallant.  
 εὐεργετικός benevolent.  
 εὐθύς = εὐτύς.  
 εὐκαιρέζω to have time, leisure.  
 εὐκαιρία opportunity.  
 εὐκαρίστησι, *f.* contentment, pleasure;  
 ἔχω εὐκ, I am pleased to, like to.  
 εὐκαριστῶ thank, satisfy.  
 εὐκολος easy.  
 εὐκοῦμαι (εὐχοῦμαι) bless, wish well.  
 εὐλάβεια piety.  
 εὐλαβής pious.  
 εὐλογῶ praise, bless.  
 εὐνοῦχος eunuch.  
 \* εὐρίσκω (βρίσκω, βρίστω, εὐρίκω, ἦρα, *Pontus* εὐρα, εὐρηκα [ἔ]βρηκα, θὰ εὐρω θὰ βρῶ, *imper.* [ἔ]βρέ[σ], εὐρέθηκα) find.  
 εὐσπλαχνικός merciful.  
 εὐτός = αὐτός.  
 εὐτοῦ, *cf.* § 139, n. 1.  
 εὐτύς, *adv.* immediately.  
 εὐτυχισμένος happy, fortunate.  
 εὐχαριστημένος satisfied, contented.  
 εὐχαριστῶ, *v.* εὐκαριστῶ.  
 εὐχή blessing, prayer.  
 εὐχομαι = εὐκοῦμαι.

ἐφέτο(s), *adv.* of this year.  
 ἐφημερίδα newspaper.  
 ἐφτά seven.  
 ἐχτές, *adv.* yesterday.  
 ἐχτρός enemy.  
 ἔχω (§ 224, 1) have; τρεῖς χρόνους εἴχαμε  
 νὰ γελάσωμε we have not laughed  
 for three years, *v. p.* 101 *footnote*;  
 ἔχει, *v. acc.* there is (are), *il y a*;  
 εἶχε δὲν εἶχε whether or not, at  
 any rate.  
 ἐψές (ψές) yesterday (evening).  
 ἐώ = ἐγώ.  
 Ζαλίζω perplex, confuse; ζ. τὴν  
 σπράτα miss the way.  
 ζαλίκι burden (especially of wood).  
 ζαλισμένος gone astray, perplexed.  
 ζάτῳ, *adv.* of course, really.  
 ζάχαρι, *f.* sugar.  
 ζέσι, *f.* heat.  
 ζεσταίνω (ἐξέστανα, ἐξεστάθηκα) to  
 make warm, heat.  
 ζέστη heat, warmth; εἶναι ζ. it is  
 warm.  
 ζεστός warm, hot.  
 ζευγάρι pair, couple.  
 ζεύ(γ)λα yoke.  
 ζεύ(γ)ω (ἔξεψα) to yoke.  
 ζεύκι, *neut.* (Ναξὸς) pleasure banquet.  
 ζηλευτός envious.  
 ζηλεύω (ζουλεύω) to envy, be jealous  
 of.  
 ζηλιάρης (ζουλιάρης) envious, jealous.  
 ζήλος, *neut.* envy, jealousy.  
 ζηλότυπος jealous.  
 ζήτημα controversy.  
 ζήτησις, *f.* (*lit.*) search, seeking.  
 ζητιανεύω to beg.  
 ζητιάνος beggar; begging (*f.* § 111).  
 ζητῶ (-έω, -άω) request, ask.  
 ζιαφέτι feast, banquet.  
 ζίφω press, squeeze.  
 ζουλεύω = ζηλεύω.  
 ζούλια jealousy.  
 ζούλιάρης = ζηλιάρης.  
 ζουμί broth, sauce, soup.  
 ζονναριά girdle.  
 ζόφος (*lit.*) darkness.

ζυγός yoke.  
 ζῶ (ζιῶ) live, *v.* § 250; (ἔτσι) νὰ  
 ζήσης have the goodness to, I beg  
 of you.  
 ζωγραφία image, painting.  
 ζωγραφίζω paint, draw.  
 ζωγρίν (Pontus), *neut.* stick, cudgel.  
 ζωή life.  
 ζωηρός living, alive.  
 ζωντανεύω become alive.  
 ζωντανός living, alive.  
 ζώνω (ἐζώστηκα) gird.  
 ζῶο animal, beast.  
 ζ, see ζ (*cf.* § 28) or γ (§ 27).  
 \*Η (γῆ) or; ἦ—ἦ either—or.  
 ἡγεμονικός princely.  
 ἡγούμενος abbot.  
 ἡδονή pleasure.  
 ἡθσογραφία history of morals.  
 ἥλιος (νήλιος, § 34, *n.* 3) sun.  
 ἦμαρτο excuse! pardon! *v.* § 204.  
 ἡμέρα day.  
 ἦμισυ (§ 131) half.  
 ἦμουν(a), etc. *v.* εἶμαι.  
 ἦμπα, *v.* § 161.  
 ἦμπορῶ, *v.* μπορῶ.  
 ἦρες, *pl.* weeds.  
 ἦρθα (ἦρτα), *v.* ἔρχομαι.  
 ἦρωας hero.  
 ἦσυχος calm.  
 ἦδρα, *v.* εὐρίσκω.  
 ἦχολογῶ (-άω) echo, resound.  
 ἦχος sound, echo.  
 Θά, *v.* § 224, 3, *n.* 2.  
 θάβω, θάπτω (*aor. pass.* ἐθάφτηκα  
 ἐτάφηκα) bury.  
 θάλασσα sea.  
 θάμα, *neut.* wonder, miracle.  
 θαμάζω (θαυμάζω), θαμάζομαι wonder,  
 admire.  
 θαματουργῶ (-έω) to perform wonders.  
 θαμπώνω to blind, dazzle.  
 θάν, θανά = θά.  
 θανατικό disease, plague.  
 θάνατος death.  
 θανή death; burial.

- θαρρατά**, *adv.* courageously, boldly.  
**θαρραύω** to be courageous, confident.  
**θάρος**, *neut.* courage; *pl.* § 85.  
**θαρῶ** (-έω) believe, think.  
**θαφτό** grave.  
**θάπτω**, *v.* θάβω.  
**θάψιμο**, *neut.* (§ 104) burying, burial.  
**θέατρο(ν)** theatre; **ἀνεβάζω σπὸ θ.**  
 put upon the stage, give a performance of.  
**θεγατέρα**, *v.* θυγατέρα.  
**θεγός**, *v.* θεός.  
**θεϊκός** godly.  
**θεῖος** godly, divine (**χάριτι θεία**, *a.*  
*Gk.* by the grace of God).  
**θειός** (*Thera*) uncle.  
**θέλῃσι**, *f.* the will.  
**θέλω** (**τέλω**, § 20, *n.* 1) to will, wish,  
*v.* § 224, 3; **θέλῃς**—**θέλῃς** (*Velv.*)  
 whether—or; for its use in  
 forming the future, *v.* § 226.  
**θέμα**, *neut.* task.  
**θεμελιώνω** lay foundation, found,  
 build; to have a firm foundation.  
**θεν(ν)ά**=**θανά**, **θά**.  
**θεός**, **θεός** (**θεγός**, **τέω**, § 29 *n.*) God;  
**θεῶ** **δόξα** God be praised, thank  
 God (*eccl.*).  
**θεριστής** reaper.  
**θερμός** warm (*metaph.*).  
**θέρος**, *neut.* summer.  
**θερί** (**θεριώ**) animal.  
**θεσσαλικός** Thessalian.  
**θέτω** (**θέχτω**, **θήκω**, **τέκνω**; **ἔθεσα**  
**ἔθηκα**, *Pontus* **ἔθεκα**, *imper.* **θέσ**  
**θέσσε**, **ἐτέθηκα**, **θεσμένος**) to place,  
 put.  
**θεώρατος** gigantic.  
**θεωρία** theory.  
**θήκω**=**θέτω**.  
**θηλυκός** (**σιλίκό**, § 20, *n.* 1) female,  
 feminine.  
**θηρίο(ν)**=**θερί**.  
**θησαυρός** treasure.  
**θιαμάζω**=**θαμάζω**.  
**θιός**=**θεός**.  
**θκός**=**δικός**.  
**θλιβερός** (**χλιβερός**, § 20) sad, per-  
 plexed.
- θλιμμένος** (**χλιμμένος**), afflicted.  
**θλίψι** (**χλίψι**), *f.* affliction.  
**θολώνω** afflict, torment.  
**θρέφω** (**ἐθράφηκα** **ἐτράφηκα**) nourish.  
**θρήνος**, *neut.* (§ 99, *n.* 1) dirge.  
**θυγατέρα**, **θεγατέρα** (**Ιος** **τυατέρα**)  
 daughter.  
**θυμάρι** thyme.  
**θύμησι**, *f.* remembrance.  
**θυμιάζω** perfume with incense.  
**θυμιατό** incense.  
**θυμίζω** remember.  
**θυμός** wrath; **μέ θυμό** wrath-  
 fully.  
**θυμούμαι** remember (*w. acc.*).  
**θυμώνω** enrage; to be enraged (**μέ**  
 with a person).  
**θύρα** door.  
**θωριά** look, glance.  
**θωρῶ** (-έω) see, look.
- ἴγώ**, *Velv.*=**ἐγώ**.  
**ιδανικό** ideal.  
**ιδέα** thought, idea.  
**ιδικός**, *v.* **δικός**.  
**ἴδιος**, **ὁ** same, self, *cf.* § 157; **ἴδιος ὁ**  
 exactly like.  
**ιδιότητα** identity.  
**ἴδρος** perspiration.  
**ιδρώνω** to sweat.  
**ιδρώτας** (**ιδρώς**, *lit.*) sweat.  
**ἴδω**, **ἰδῶ**, *v.* **βλέπω**.  
**ἱερός** holy.  
**ικανός** ready, able.  
**ιλαροτραγικός** tragi-comic.  
**ἵντα** (**ἰντά**) what? *v.* § 152, *n.* 2.  
**ἴνω**, *v.* **γίνομαι**.  
**ἴσια** (**ἴσια ἴσια**, **ἴσα ἴσα**), *adv.* just,  
 precisely; immediately, at the  
 same moment; **ἴσι(α) μέ**, *prep.* to,  
 as far as (§ 173).  
**ἴσιος** equal, live, straight.  
**ἴσκιος** shade, shadow.  
**ἰσόβαρος** of equal weight.  
**ἱστορία** history, narrative.  
**ἱστορικός** historical.  
**ἴσως**, *adv.* perhaps.  
**ἰφτειάγων** (*Pontus*)=**φκειάνω**.  
**ἰψές** (*Velv.*)=**ἐψές**.

Κ' = *καί*, *Pontus* and *Cap.* also = *κί*.  
*κά* (*Velv.*) = *v. κατά*.  
*καβαλλάρης* (*καβελλάρης*) rider, horse-  
 man; *pl.* § 75, *n.* 2.  
*καβαλλικεύω* ride (upon: *v. acc.*).  
*καβαλλίνα* horse-dung.  
*καβάνα* = *καμπάνα*.  
*κάβουρας* (*κάουρας*, § 22 *n.*) crab,  
 crayfish; *pl.* § 66 *n.*  
*κάβω* = *καίω*.  
*καγκανέννας* = *κανέννας*.  
*κάδι*, *neut.* tub, cask.  
*καέννας* = *κανέννας*.  
*καζαντίζω* gain, earn money.  
*καημένος*, *v.* *καίω*.  
*καημός* longing, desire, pain.  
*κάθα εἰς* (*Pontus*) = *καθείς*.  
*καθαρεύουσα* literary (pure) language.  
*καθαρίζω* purify; become pure.  
*καθάριος*, *καθαρός* pure.  
*καθαντό*, *adv.* properly, in particular.  
*κάθε* (*κάθα*) each (*adj.*); *καθείς*,  
*καθénνας*, *κάθετις* (*κάθα εἰς*) every  
 one (*subst.*), *v.* § 155.  
*καθημερινός* daily.  
*καθίζω* (*ἐκάτσα ἐκάτσα* beside *ἐκά-  
 θισα*) sit, sit down; *καθίζω πίσω*  
 remain behind.  
*καθόλου*, *adv.* generally, by all means  
 (*v. neg.* by no means, not at all).  
*κάθομαι* (*pres. partic. καθούμενος*) sit,  
 dwell.  
*καθρέφτης* (*καθρέπτης*) looking-glass.  
*καθρεφτίζω* to reflect, mirror.  
*καθώς* (also *ὡς καθώς*) like, just as,  
 as; as soon as, when, *v.* § 273.  
*καί* (*κ'*, *κι*, *τσαί*, *τσί*) and, *v.* § 261.  
*καινός* (*lit.*) new.  
*καινούργιος* new, newly made.  
*καιρός* (*τσαίρός*, § 17) time, weather;  
*ἀπὸ κ. σὲ κ.* from time to time;  
*μέ καιρούς* with time, in course of  
 time.  
 \* *καίω* (*καίγω*, § 23, *ἐκαψα*, *ἐκάηκα*  
*ἐκαύτηκα*, *καμένος*, *καημένος* poor,  
 unfortunate, *v.* § 210, I. 1) burn,  
 burn down (*καίομαι*, *intrans.*).  
*κάκιωμα*, *neut.* sickness, pain,  
 suffering.

*κακογραμμένος* ill-fated, destined to  
 disaster.  
*κακομοίρης* unfortunate.  
*κακομοιριά* misfortune.  
*κακόμοιρος* unfortunate.  
*κακός* bad, ill, *compar.* § 117 *f.*; *τὸ*  
*κακὸ* (*τὸ*) *μάτι* the evil eye; *τοῦ*  
*κάκου* in vain; *τὸ κακό* evil,  
 harm.  
*κακοσήμαδος* foreboding evil.  
*κακούδης* ugly, *f.* § 114 *n.*  
*κακουσά* scald-head, scurf.  
*κακοφαίνεται* (*κακοφάνηκε*) to be  
 sorry, vexed.  
*κακόφωνος* discordant, out of tune.  
*καλάθι* basket.  
*καλαμιά* (*καλαμν'ά*) reed.  
*καλησπέρα* good evening.  
*καλιακούδα* petrel (water-bird).  
*κάλλια*, *καλλιás*, *κάλλω* better, *v.*  
 § 118, *n.* 2.  
*καλλιτέχνημα*, *neut.* work of art.  
*καλλιτεχνικός* artistic, of art.  
*καλλονή* beauty.  
*κάλλος*, *neut.* (*ὀρ τὰ κάλλη*, *pl.*)  
 beauty.  
 \* *καλνὼ* (*ἐκάλεσα*, *ἐκαλέστηκα*) call.  
*καλόγερος* monk; *καλογεράκι* (*καλο-  
 εράτσι*) *dim.*  
*καλογνωρίζω* to be well acquainted  
 with, know well.  
*καλόγρια* nun.  
*καλοκαίρι* summer.  
*καλοκαιρινός* of summer.  
*καλόκαρδος* happy, fortunate.  
*καλοπερνῶ* live well, lead a comfort-  
 able life.  
*καλοπροαίρετος* favourably disposed.  
*καλορίζικος* fortunate.  
*καλός* good, *compar.* *v.* § 117 *f.*; *καλέ μ'*  
*my dear*; *πηγαίνω στὸ καλό* I am  
 going to peace, depart this life;  
*πάαινε στὸ καλό* or simply *στὸ κ.*  
*farewell*; *καλῶς τον* he is welcome,  
*καλῶς ὠρίσατε* you are welcome.  
*καλοστρατῶ* have a good voyage.  
*καλοσύνη* goodness, kindness.  
*καλοτυχίζω* congratulate.  
*καλότυχος* happy, fortunate.



- καλύβα, καλύβι cottage; καλυβάκι, καλυβούλα, *dīm.*  
καλυτερεύω become better.  
καλῶ = καλῶ.  
καλῶς, *v.* καλός; καλώτατος, *v.* § 116, *n.* 3.  
κᾶμα, *neut.* heat, glow.  
καμάρα arch, arcade.  
κάμαρα (κάμαρη) room, chamber, dwelling.  
καμάρι joy, pride; darling.  
καμαριέρα stewardess (on ship).  
καμαροφρύδι eyebrow.  
καμαρώνω take pride in, praise; *mid.* put on airs, be haughty.  
κα(μ)μένος, *v.* καίω.  
\* κάμνω, κάμω, κάνω (ἔκαμα [*subj.* κάω, *Chios*], ἐφτειάστηκα, καμμένος) do, make; κάμ(ν)ω καλά I am (doing) well.  
καμπάνα bell.  
κάμπος field.  
κάμποσος (καμπόσος) a good many, *pl.* several, some, *v.* § 156.  
καμπτσικιά stroke with a whip.  
κάμω = κάμνω.  
καμώνομαι pretend as if (πῶς).  
κάν (κᾶν) even, at least; ὅτε κάν not even.  
κανακάρης darling.  
κάνας = κανένας.  
κανείς, κανένας any body; nobody; *v.* § 153.  
κανίστρι basket.  
κανονιά shot of a cannon.  
καντήλα, καντήλι candlestick.  
καντίζω (*Cap.*) put to rest.  
κάνω = κάμνω.  
κάουρας = κάβουρας.  
κάπα cloak.  
καπέλλο hat.  
καπετάν(ι)ος captain, chief, leader of Klefts; *indecl.* § 63.  
καπηλειό retail shop.  
καπνός smoke; φεύγω σὺν καπνός disappear like the wind.  
κάποιος any one, *pl.* some; *v.* § 154.  
καπότα cloak, overcoat.
- κάποτε(s), *adv.* sometimes, occasionally.  
κάπου, *adv.* anywhere, somewhere.  
κάππαρι, *f.* (§ 86) caper-bush.  
κάπως, *adv.* somehow.  
καράβι ship, boat.  
καρaboκίρης owner of a ship, captain.  
καρδιά heart, ἀπὸ καρδιᾶς from the heart; καρδούλα, *dīm.*  
καρότσα equipage, carriage.  
καρπός fruit.  
καρποφορῶ (-ᾶω) bear fruit.  
καρτερῶ, ἀκαρτερῶ expect, wait for.  
κάρτο a quarter, *v.* § 131.  
καρύδι nut, walnut.  
καρνοφύλλι clove.  
καρφώνω to nail.\*  
κάστανο chestnut.  
καστανομάτης chestnut-eyed, brown-eyed.  
καστελάνος court officer, attendant.  
κίστρο fortress; *pl.* § 100, *n.* 1.  
καῶθλόκ (*Cap.*) answer.  
κάτ = κάτου, κάτω.  
κάτα, *f.* cat.  
κατά (κά, *Velv.*), *prep. w. acc.* (§ 164) to, toward (of direction); about, at (of time); κατὰ πῶς according as; κατὰ ἐνενηταεπνέα τοῖς ἑκατὸ = 99 per cent. (*lit.*).  
καταβαίνω = κατεβαίνω.  
καταβάνω throw down, subdue.  
καταγάλανος deep blue.  
καταγῆς (καταῆς), *adv.* on the ground.  
καταγίνομαι to be busy, occupied (with something σέ).  
καταδέχομαι receive, deign, condescend.  
καταδεχτικός condescending.  
καταδικάζω condemn.  
καταδρομή persecution, pursuit.  
καταζαλίζομαι to be agitated.  
καταῆς = καταγῆς.  
κατακαίω burn down.  
κατακλυσμός inundation, flood.  
καταλαβαίνω (*v.* λαβαίνω, καταλαμβάνω, *lit.*) comprehend, understand.  
κατάμαυρος deep black.

- καταμόναχος all alone.  
καταντῶ become, reduce to a state,  
be reduced to.  
κατανύσσομαι (κατανύχτηκα) to be  
seized with compunction, become  
contrite.  
καταπατῶ tread down.  
καταπιάνομαι begin afresh, under-  
take.  
κατάρα curse, imprecation.  
καταρειοῦμαι (καταρήσηκα) to curse.  
καταρτίζω arrange, equip.  
κατασπαραγμένος torn, rent.  
κάτασπρος quite white.  
κατασταλάζω drop down, filter.  
κατάστιχο index, account-book.  
καταστρέφω (καταστράφηκα) destroy.  
καταστροφή catastrophe.  
κατασφάζω to slaughter.  
κατασχένω (κατέσχεσα, κατεσχέθηκα)  
seize, detain.  
κατατρέχω pursue.  
καταφέρνω attain, accomplish,  
settle; deal a blow.  
καταφρονῶ despise.  
καταχθόνιος subterranean, infernal.  
καταχνιά mist, fog.  
καταχωνιάζω devour, engulf.  
κατάψηλος very high.  
κατεβάζω (κατηβάζω) let down, sink;  
reduce.  
κατεβαίνω (spelling καταβαίνω, § 3,  
n. 2; [ε̄]κατέβηκα, etc. v. ἀνεβαίνω)  
come down, descend.  
κατεβασιά catarrh.  
κατεβασμένος reduced, lowered.  
κατέφλοιο threshold.  
κατέχω (Crete, Ios) know.  
κατζεύω (Cap.) speak, converse  
upon.  
κάτζος (Cap.) gorge, cleft.  
κατηβάζω = κατεβάζω.  
κάτης tom-cat.  
κατής Cadi, judge; in TEXTS III.  
11 *metaph.* one who wearies with  
questioning, tormentor.  
κατηφρόνια contempt.  
κάτι (κάτιτι, κατιντί) anything, some-  
thing, a little, v. § 153.
- κατιφές velvet.  
κατοικία dwelling.  
κάτοικος inhabitant.  
κατοικῶ dwell.  
κατόπι, *adv.* behind, afterwards.  
κατορθώνω attain, accomplish.  
κάτου = κάτω.  
κατσίκι kid, goat.  
κατσούφα sullen, peevish person.  
κάτσω, v. καθίζω.  
κάτω under, below; *adv.* κάτω 's  
underneath, down; κάτω ἀπό  
below (§ 172); ἡ κάτω γῆ the  
lower world (of dead).  
κατώφλι threshold.  
καυγᾶς quarrel.  
καυκοῦμαι = καυχοῦμαι.  
καύτω (κάφτω) = καίω.  
καυχησιάρης boastful.  
καυχοῦμαι (καυκοῦμαι, καυκειοῦμαι)  
to boast.  
καφενές coffee-house.  
καφές coffee.  
καφετζής keeper of a coffee-house.  
καφτερός burning, hot.  
κάφτω, v. καύω.  
κάχτα nut.  
κάψι, *f.* heat.  
καψο- prefixed to substantives to  
give the idea of *poor, unhappy*;  
thus καψονύφη in TEXTS I. a. 23  
= ἡ καμμένη ἡ νύφη.  
κεῖ = ἐκεῖ.  
κεῖθε: πὲ κεῖθε thence, from there.  
κεικά (Pontus) there.  
κεινέτερος (Pontus) theirs (*possess. v.*  
§ 143, n. 3).  
κεῖνος = ἐκεῖνος.  
κειός that, you.  
κείτομαι (τσειτομαι, § 17, *pres. par.*  
κειτούμενος κειτάμενος, ἔπessa) to  
lie.  
κελαδῶ, κελαιδῶ, κιλαδῶ sing, warble  
(of birds).  
κέντημα, *neut.* prick, sting.  
κεντρῶνω to prick, goad.  
κεντῶ to prick, incite.  
κερά (τσερά) woman, wife; mother  
(Thera); *pl.* § 90.

- κεράσι cherry.  
 κέρατο (§ 105, n. 1, τσέρατου *Lesbos*)  
 horn; τσιρατέλ', *dim.* (*Lesbos*).  
 \*κερδαίνω (έκέρδεια έκέρδισα, έκερ-  
 δέθηκα, κερδεμένος κερδημένος κερ-  
 δισμένος) gain, win.  
 κερδεύω, κερδίζω=*ιδ.*  
 κέρδος, *neut.* gain; *pl.* § 101.  
 κερι (τσερι, § 17) candle.  
 \*κερνῶ (έκέρασα, έκεράστηκα) pour  
 in; treat, regale.  
 κεροδοσά wax-gift.  
 κεφάλια large head.  
 κεφάλαιο chapter (*in book*).  
 κεφαλᾶς block head.  
 κεφαλή, κεφάλι (κιφάλι, τσεφάλι,  
 τσιφάλ') head.  
 κήπος garden.  
 κηρύττω proclaim, publish.  
 κι=καί.  
 κί, 'κί (*Pontus*)=δέν.  
 κιβούρι grave.  
 κιλαδῶ=κελαδῶ.  
 κιλαΐδισμός singing of birds.  
 κίντυνος (κιδυνος, § 32, n. 3) danger.  
 κινῶ move; set out, depart.  
 κιόλα(s), *adv.* on the whole, abso-  
 lutely; now, already.  
 κιουρτιτή (*Pontus*) roaring.  
 κλαδευτήρι pruning-knife.  
 κλαδεύω prune, cut off flowers.  
 κλαδί (κλαρί) twig, branch.  
 \*κλαί(γ)ω (*v.* § 251, 2, έκλαψα,  
 έκλαύτηκα, κλαμένος) weep.  
 κλάματα, *pl.* (§ 103) weeping.  
 κλαρί=κλαδί.  
 κλασσικός classical, a classic.  
 κλάψα weeping, lamentation.  
 κλέβω=κλέφτω.  
 κλειδί key.  
 κλειδομανταλωμένος locked and  
 bolted.  
 κλειδώνω lock in, confine.  
 κλειδωτός locked, closed.  
 κλεί(ν)ω (έκλείστηκα) shut in.  
 κλείσιμο (§ 104) locking in.  
 κλειστός locked.  
 κληρονόμος heir.  
 κλέφτης bandit, Kleft; *pl.* § 76.
- κλεφτοπόλεμος bandit (Kleft)-war,  
 war with bandits.  
 κλεφτόπουλο child of a Kleft, young  
 Kleft.  
 κλέφτω (κλέβω, κλέφω, έκλέφτηκα  
 έκλάπηκα) steal, carry off.  
 κλημασιδα clematis.  
 κλητήρας policeman.  
 κλιθάρι=κριθάρι.  
 κλίμα, *neut.* climate.  
 κλίνη bed, couch.  
 κλίνω to bend.  
 κλουβί (κλουδί) cage.  
 κλώθω to spin.  
 κλώσκειμαι, *aor.* έκλώστα (*Pontus*)  
 approach.  
 κλωσσιά hatching (eggs).  
 κλωσσῶ to lay eggs.  
 κλωστή thread.  
 κόβ(γ)ω=κόφτω.  
 κοδρίζω depart.  
 κοιλία (τσουλία, § 17) belly.  
 κοιμίζω put to sleep.  
 κοιμούμαι (τσοιμούμαι, τσουμούμαι,  
 § 17) to sleep.  
 κοινός common, general.  
 κοινωνικός sociable.  
 κόκκαλο bone.  
 κοκκινίζω to blush.  
 κοκκινομούτης (§ 114) red-nosed.  
 κόκκινος (κόστινος) red.  
 κοκόνα woman, lady.  
 κόκορος cock.  
 κολλῶ glue; fasten to, adhere (also  
*mid.*).  
 κολοκύθη gourd; τὸ ἔχω κολοκύθη με  
 κανένα to be on very friendly  
 terms with a person.  
 κολυμπῶ (κολυμβῶ) swim, dive.  
 κομανταρία, *v.* κουμανταρία.  
 κομμάτι (κομμάτ, κουμμάτ) a piece;  
 a little, *un peu*; κάνω κομμάτια  
 to smash to pieces.  
 κομματιάζω smash to pieces, tear  
 up.  
 κομματιαστός dismembered, in  
 pieces.  
 κομπλιμέντο (κοβλιμέντο) compli-  
 ment.

- κομπόδεμα, *neut.* small parcel ;  
 money saved, savings.
- κομψού (*Cap.*) neighbour.
- κονάκι dwelling.
- κονεύω stop, lodge.
- κόνιδα nit, small louse.
- κοντά (*κοδά*) near ; κ 's, *prep.* (§ 171)  
 near, close by ; κοντά μου near  
 me ; κ. τὸ ἕνα μὲ τὸ ἄλλο beside  
 each other.
- κόντες a count.
- κοντέσσα countess.
- κοντεύω to approach ; *used by circum-*  
*locution for almost, nearly, v.*  
 § 125.
- κοντοζυγώνω = *id.*
- κοντολογῶ sum up, state briefly.
- κοντόμυθος plain, simple.
- κοντός near, short ; *compar.* § 117.
- κοντοστέκομαι come, stand close to.
- κόντσια, *pl.* ankles, knuckles ; φεύγω  
 μὲ τὰ κ. στὸν κῶλον comic expres-  
 sion for "take to one's heels."
- κοπάδι flock.
- κοπανίζω bruise, pound ; κ. νερά  
 (*metaph.*) lose one's labour ; also  
 without νερά to twaddle, gossip.
- κοπέλα maid, girl.
- κοπιάζω try, take pains ; κόπιασε  
 (*aor. imper.*) may I request ?  
 please.
- κόπος trouble, effort.
- κοπριά manure.
- κόρακας raven.
- κορασιά, κορασίδα maid.
- κορδέλα rope, cord.
- κόρη girl.
- κοριός bug.
- κορίτσι girl, maid ; κοριτσάκι, κορι-  
 τσόπουλο, *dim.*
- κορμί body.
- κορφή top, summit (of a mountain) ;  
*pl.* § 90.
- κορφοβούνι top of a mountain.
- κόρφος bosom.
- κορώνα garland.
- κοσκινᾶς sieve-maker.
- κόσκινο (*Chios κόσσινο, cf.* § 17 *n.*)  
 sieve.
- κοσκινού female sieve-maker.
- κόσμος world.
- κοστίζω to cost.
- κοστούφι blackbird.
- κότ(τ)α hen.
- κοτ(τ)ός cock.
- κουβαλῶ carry a burden ; procure,  
 produce.
- κουβέντα conversation, talk, gossip.
- κουβεντιάζω to gossip.
- κουδούνι bell ; *dim.* κουδουνά(κ)ι.
- κούζω (*Pontus*) to cry, shout, call.
- κουκί (κουσί) (kidney)-bean.
- κουλθῶ (*Cap.*) follow.
- κουλλούρι biscuit, roll.
- κουμαντάντες commandant.
- κουμανταρία commandaria—a brand  
 of Cyprian wine.
- κουμάντο commando.
- κουμπάνια (κουβάνια) company,  
 society.
- κουμπανιάρω accompany ; associate  
 with, suit.
- κουνέλι rabbit, *metaph.* (hare's foot),  
 coward.
- κουντραστάρω (*Syra*) oppose.
- κουνώ move.
- κουπί oar.
- κουράζω tire (*tr.*).
- κούρασμα, *neut.* weariness.
- κουρέλι rag.
- κουρελιασμένος ragged, tattered.
- κουρεύω clip, shear.
- κουρνιαχτός dust.
- κουρσάρις corsair, pirate.
- κουρσεύω (κρουσεύω) practise piracy,  
 be a corsair.
- κούρσος, *neut.* (§ 100, *n.* 1) piracy.
- κουτουλλῶ strike, butt against.
- κουτσι = κουκί.
- κούτσουρο log of wood.
- \*κόφτω (κόβ[γ]ω, ἐκόπηκα, κομμέ-  
 νος) cut, cut off.
- κράζω (ἐκραξα, ἐκράχηκα) to call,  
 shout.
- κρασένιος consisting of wine.
- κρασί wine.
- κράτο(s), *neut.* power, might ; king-  
 dom, kingdom of Greece.

- κρατῶ (-έω, -άω) hold, seize.  
 κρέας (κριάτο), *neut.* (§ 105) flesh.  
 κρεβάτι bed.  
 κρέβω (*Car.*) desire, wish.  
 κρεμάζω = κρεμνῶ.  
 κρέμασμα, *neut.* hanging; gallows.  
 \*κρεμ(ν)ῶ, κρεμάζω (ἐκρέμασα, ἐκρεμάστηκα) to hang (*tr.*).  
 κρέμομαι (*intr.*) hang, be suspended.  
 κρένω, *v.* κρίνω.  
 κριάς, κριάτο = κρέας.  
 κριθάρι (κλιθάρι, § 30, n. 1; κθάρι, § 7, n. 1) barley.  
 κῆμα, *neut.* mistake, sin; "pity that, (what) a pity," κ. 's pity about.  
 κρίνο, κρίνος lily.  
 \*κρίνω, κρίνω (ἐκρίνα, κριμένος) to judge; also say, speak.  
 κρίσι, *f.* judgment; ἔρχομαι στή κρίσι appear before court of judgment.  
 κριτής judge, *pl.* § 76.  
 κρότος noise.  
 κρουσεύω = κουρσεύω.  
 κρούω (*v.* § 251, 1, κρουσμένος) strike against, knock; besiege.  
 κρύβ(γ)ω (ἐκρύφθηκα, [*Pontus* ἐκρύφτα], ἐκρουβήθηκα) to hide.  
 κρύος cold; τὸ κρύο the cold.  
 κρυσταλλένιος of crystal; also an endearing address to a girl.  
 κρυφά, *adv.* secretly; κ. ἀπό without the knowledge of, *Lat. clam.*, *v.* § 172.  
 κρυφός secret (*adj.*); τὸ κρυφό a secret.  
 κρυψάνα hiding-place.  
 κρυώνω to freeze; catch cold.  
 κτίζω, *v.* χτίζω.  
 κτυπῶ, *v.* χτυπῶ.  
 κυβερνῶ guide, lead, rule.  
 κυλῶ (ἐκύλισα, ἐκυλίστηκα) to roll.  
 κύμα (τσύμα), *neut.* wave, billow.  
 κυνηγάρης huntsman.  
 κυνήγι the chase.  
 κυνηγός huntsman.  
 κύννηγῶ chase, follow, pursue.  
 κυπαρίσσι cypress.  
 κυρά woman, lady, Mrs.  
 κυράνα (*TEXTS I. a. 11*) lady, mistress, mother.  
 κυρία wife, Mrs.  
 κυριακή (τσυρατσή, *Maina*) Sunday.  
 κυριελέησο the Kyrieleison (*eccl.*).  
 κύριος, κύρις (κύρ, § 63) lord, Mr.  
 κυρτός bent, curved, crooked.  
 κυττάζω, κυττῶ (ἐκίτταξα and ἐκίττασα) see, consider.  
 κῶλος backside (*podex*); (*Pontus*) bottom (of a bag).  
 κωμωδία comedy.  
 \*Λαβαίνω (ἐλαβα) receive, acquire.  
 λάβρα, *v.* λάυρα.  
 λαβώνω to wound.  
 λαγκάδι ravine, valley.  
 λαγκεύω (*Pontus*) to jump, jump out.  
 λαγός hare.  
 λαγύνη bottle, pitcher.  
 λαγωνικό greyhound.  
 λαθαίνω (ἐλαθα) escape notice, be concealed.  
 λάθος, *neut.* (§ 99) mistake.  
 λαϊκός layman.  
 λαιμαργῶ be a glutton.  
 λαιμός neck.  
 λάκκος pit.  
 λαλῶ (-έω) speak.  
 λαμπάδα lamp, candlestick.  
 λαμπαδιάζω to shine, light.  
 λαμπηδόνα beauty - of - the - night (flower).  
 λαμπρός = λαμπρός.  
 λαμπρά (λαμπρή) Easter.  
 λαμπράδα brightness.  
 λαμπρός brilliant, shining.  
 λαμπροφάνταστος imaginative, visionary.  
 λαμπροφωτισμένος brilliantly lighted.  
 λαμπρύνω radiate, shed light.  
 λάμπω to light, shine.  
 λαός people, folk.  
 λάσσομαι (*Pontus*) seek aimlessly.  
 λασπερός dirty.  
 λατρεία adoration, worship.  
 λαύρα heat, fervour; longing.

- λαφρός (ἐλαφρός, ἀλαφρός) light, easy.
- λάχ (*Pontus*), *v.* § 224, 3, *n.* 3.
- \*λαχάινω (ἐλαχα, λαχεμένος) obtain by lot; μη λάχη και περάση (*Folk-song*) let him not by chance pass by (*cf.* § 280, *n.* 2).
- λάχανα, *pl.* vegetables.
- λαχταρίζω languish, feel longing; *in Zante* (TEXTS I. a. 20) to cause longing.
- λαχταρώ = *id.*
- λαχτόρι cock.
- λεβάντες Levant, Orient; east wind.
- λεβέντης active young man, young fellow.
- \*λέ(γ)ω (*v.* § 252, 3, *pres. particip. russ.* λεγάμενος, είπα [*Ios* έπα], θά [εί]πώ [είπω], *imper.* [εί]πέ[ς] [εί]πέ[σ]τε πήτε, ελέχτηκα and είπώθηκα) to say, tell; δέ θά είπη μ' αυτό that does not mean; λ. έξω to blab; λεγόμενος (*lit.*) so-called, aforesaid.
- λημοσύνη alms.
- λεϊμόνι lemon.
- λείπω fail, be wanting, absent.
- λειτουργώ to hold divine service; serve.
- λέλε μου, in addressing a person—my good fellow, my dear.
- λέξι(ς), *f.* word.
- λεοντάρι = λιοντάρι.
- λέπρα leprosy.
- λεύκα white poplar.
- λευκός white.
- λευτεριά liberty.
- λεπτόκαρο hazel-nut.
- λεχούσα woman in confinement.
- λήγορα = γλήγορα.
- λήθη oblivion.
- λησμονώ (ἀλησμονώ) forget.
- λία, *from* (δ)λίγος.
- λιανοτρέμουλος gently trembling.
- λιβάνι incense.
- λιβανιά consecration through incense.
- λιγάκι a little.
- λιγνός slim.
- λίγος = όλίγος.
- λιθάρι (*lithári*, § 20, *n.* 1) stone.
- λιθαρίζω play with stones.
- λίθος stone.
- λικοντώ detain, prevent; *mid.* (*Ios*) stay for, wait.
- λιμέρι (λημέρι) camp (of an army, or of bandits).
- λιμεριάζω encamp.
- λίμνη lake.
- λιοντάρι (λεοντάρι) lion.
- λο(γ)αρίζω reckon, value.
- λόγος forest.
- λο(γ)ή manner (*Chios*); λογής in the expressions τί λογής of what sort? κάθε λογής of every kind; λ. λ. of different kinds, of every description.
- λογιάζω consider, think upon.
- λογικό understanding, reason; έρχομαι στα λο(γ)ικά μου I become conscious of, learn of.
- λογικός logical.
- λόγιος learned.
- λογκαιλόγερα (*Sar. K.*), *adv.* from all around.
- λογογράφος novelist, literateur.
- λόγος (λόος) word, speech, literary account; *pl.* § 96; τοῦ λόγου σου, etc., as circumlocution for the personal pron., *v.* § 139.
- λογοτεχνικός literary.
- λόγυρα = όλόγυρα.
- λογυρίζω surround.
- λοϊκά, *v.* λογικό.
- λοιπό(ν), τὸ λοιπό(ν) therefore, so.
- λόος = λόγος.
- λόρδος lord.
- λοστρόμος chief steward (on a ship).
- λούζω (λούγω), λούνω, λούω bathe, wash (*mid. intr.* bathe oneself).
- λουκάνικο sausage.
- λουλλούδι = λουλούδι.
- λουλούδι flower; λουλουδάκι, *dim.*
- λουλουδίζω to bloom.
- λούλουδο = λουλούδι.
- λούνω, λούω = λούζω.
- λουτρό bath.

- λυγρή pliable, slender—designation of a young girl.  
 λυγμός sobbing.  
 λύκος (*pl.* λύτσοι, *Cap.*) wolf.  
 λύνω loosen, set free.  
 λύπη grief, distress.  
 λυπημένος grieved.  
 λυπητερός lamentable.  
 λυπούμαι to sorrow, be troubled.  
 λυράκι (*Naxos*) small lyre (a musical instrument with three strings).  
 λυσσαλέος furious, rabid.  
 λυτρώνω loose, liberate.  
 λύωνω (λύων, § 6, *n.* 6) dissolve, melt.  
 λωλός foolish, stupid.
- Μά (ἀμά, ἀμή, ἀμέ) but.  
 μαγείρισσα female cook.  
 μαγειρείο cooking, kitchen.  
 μαγερεύω to cook.  
 μάγερος (μάγεραι, § 66) cook.  
 μαγεύω bewitch.  
 μαγιά spell, magic.  
 μάγισσα sorceress.  
 μάγουλο cheek; *dim.* μαγουλάκι.  
 μαδῶ pluck (*e.g.* poultry).  
 μαζεύω collect.  
 μαζί, *adv.* at the same time, together;  
 μ. μέ (§ 173) (together) with; μαζί μου with me.  
 μαζώνω (ἐμάζωξα, ἔμασα [*properly* from ἐμάζω] ἐμαζώχτηκα) collect, *mid.* assemble.  
 \* μαθαίνω (ἔμαθα, μαθημένος) learn, teach.  
 μαθέ(ς), parenthetical word—that is to say, forsooth, indeed, *v.* § 259.  
 μάθησι, *f.* education, culture.  
 μαθητής pupil; *pl.* § 76.  
 μαϊμού monkey.  
 Μάϊς May.  
 μακάρι, *particle*, if only, would that, *v.* §§ 193, 195, nevertheless, in spite of.  
 μακαρίτης blessed, late (dead).  
 μακελάρις butcher.  
 μακρά = μακρεια.  
 μακραίνω (ἐμάκρηνα) be prolix.
- μακρεια, *adv.* wide, far; away! be-gone! μ. ἀπό far from.  
 μακρολαίμης (§ 114) long-necked.  
 μακρυνός distant, far, wide.  
 μακρύς (μακρός, *v.* § 110) far, distant.  
 μαλακός soft.  
 μαλακώνω make soft, mollify.  
 μάλαμα, *neut.* gold.  
 μαλαματένιος golden.  
 μάλιστα by all means, of course; quite, very.  
 μαλλί hair; *dim.* μαλλάκι.  
 μαλλιάζω be troubled.  
 μαλλιαρός hairy, with long hair,—to denote the younger writers who take a decided stand for a popular reform of the literary language.  
 μαλώνω to quarrel, scold.  
 μαμμή midwife; *pl.* § 90.  
 μανάβης fruit and vegetable dealer, greengrocer.  
 μανθάνω (*a. Glc.*) = μαθαίνω.  
 μανια(σ)μένος raving, rabid.  
 μάνα mother, *pl.* § 90.  
 μαννούλα little mother.  
 μανταλώνω to bolt, bar.  
 μαντήλι handkerchief, cravat.  
 μαντολίνο mandoline.  
 μαντρί fold, pen.  
 μαράζι care, anxiety.  
 \*μαραίνω (ἐμάρανα, ἐμαράθηκα) cause to wither; *mid.* wither.  
 μαργαριταρένιος consisting of pearl.  
 μαργαριτάρι pearl.  
 μαργαώνω (*Cap.*) to fight.  
 μαρινέρος sailor.  
 μαριόλικος, μαριόλος knavish, artful.  
 μαρμαρένιος of marble.  
 μάρμαρο marble.  
 μαρμαροβούνι bill of marble, marble quarry.  
 Μάρτις March.  
 μάρτυρας witness.  
 μαρτυρώ acknowledge, confess; inform.  
 μᾶς, *v.* ἐγώ.  
 μασσῶ chew.  
 μάστορας, μάστορης (§ 69) master, master-workman.

(θά) μάσω, *v.* μαζώνω.  
 ματαβγαίνω come out again.  
 ματαγυρίζω return again.  
 ματαιοδοξία passion for fame, ambition.  
 μάτι (ὄμματι, *pl.* μάθια, *v.* § 16, *n.* 3)  
 eye; μάτια μου endearing term of  
 address—my eye, my treasure;  
 ματάκι, *dim.*  
 ματιά glance, look.  
 ματώνω make bloody; ματωμένος  
 bloody.  
 μαυρίζω turn black.  
 μαυρίλα blackness, black colour, dark  
 clouds.  
 μαυρομάτης (§ 113) black-eyed.  
 μαῦρος black; unlucky.  
 μαυροφρύδης with black eyebrows.  
 μαχαίρι knife, sword.  
 μάχη battle.  
 μαχμουτίες a Turkish coin (*mahmūdī*  
 = *cir.* 9d.).  
 μάχσας (*Pontus*), *adv.* intentionally,  
 with a fixed purpose.  
 μέ: (1) *prep. w. acc.* (§ 162) with; μέ  
 μῆς at once, with one stroke,  
 suddenly; (2) = μή (*Cyp.*); (3)  
 μμέ (*Chios*) = μά.  
 μεγαλαίνω make great, magnify;  
 become great.  
 μεγαλόδυναμος of great power,  
 mighty.  
 μεγαλόπνοος long-breathed, elevated,  
 lofty.  
 μέγας great; *neut.* also μέγα, *v.*  
 § 180, *n.* 2.  
 μεγαλόστομος with a loud voice,  
 stentorian.  
 μεγαλόσωμος with a large body, huge.  
 μεγαλότεχνος highly artistic.  
 μεγαλοφάνταστος very imaginative.  
 μεγαλόφωνος with a loud voice.  
 μεγαλώνω (ἐμεγάλωξα, *p.* 139) become  
 great.  
 μεθαύριο, *adv.* day after to-morrow.  
 μέθη drunkenness.  
 μέθοδος, *f.* (§ 87) method.  
 μεθῶ (μεθύζω, *p.* 138, μεθυσμένος) to  
 be inebriated.

μείνω, *v.* μένω.  
 μελανωτής (τοῦ χαρτιοῦ) ink-boy,  
 printer's devil.  
 μέλει: τί μέ μέλει what does it matter  
 to me?  
 μελετῶ intend; study.  
 μέλι honey.  
 μέλισσα bee.  
 μελίσσι = *id.*  
 μέλλεται νά . . . be about to, on the  
 point of.  
 μελλούμενο the future.  
 μελωμένος honey-sweet.  
 μέν (*Cyp.*) = μή(*v.*).  
 μενεξές violet.  
 μένω (μείνω, § 204; μνέσκω, μνήσκω,  
 ζμείνα) remain, dwell.  
 μέρα (ἡμέρα) day.  
 μεραγλός (*Cyp.*) vexed, peevish.  
 μεράδι (small) part; χίλια μεράδια  
 ὀμορφύτερη a thousand times more  
 fair.  
 μεριά side, region, place.  
 μερικοί some, several.  
 μεροδοῦλι—μεροφάγι, proverbial ex-  
 pression—daily work, daily fare,  
*i.e.* living from hand to mouth.  
 μεροκάματο a day's work.  
 μερόνυχτα, *adv.* day and night.  
 μέρος, *neut.* part; side; region,  
 locality.  
 μεροφά(γ)ι, *v.* μεροδοῦλι.  
 μερτικό portion.  
 μερώνω to tame.  
 μέσ', μέσα, *adv.* inside, within, in;  
 μέσ(α)(ς), *prep.* (§ 171) in the  
 midst of, into; ἡ μέσα κάμαρα the  
 middle room.  
 μεσάνυχτα, *pl.* midnight.  
 μέση middle; μέσ' στή μ. τοῦ χωριοῦ  
 in the midst of the village.  
 μεσημέρι midday, noon.  
 μέσο means, measure; also at, in, by  
 (*w. gen.*), *v.* § 171, *n.* 4.  
 μεσοχώρι village in the middle, *e.g.*  
 of a plain or of a district.  
 μεστός full, exuberant.  
 μέστωμα development, maturity.  
 μετά = μέ with.



- μετανοιώνω repent.  
 μεταξύ between, among, *v. ἀναμεταξύ.*  
 μεταξωτός of silk.  
 μετατοπίζω transpose, disfigure, pervert.  
 μεταφιλάω (-έω) kiss a second time, kiss repeatedly.  
 μεταφράζω translate.  
 μεταφραστής translator.  
 μεταχειρίζομαι to use.  
 μετερίζι ambush.  
 μετοχή participle, participation.  
 μέτρο (μέτρος, § 100, *n.* 1) measure.  
 μετῶ to measure, count.  
 μέτωπο forehead.  
 μεφιστοφελικός Mephistophelian.  
 μή (μήν, § 34, *n.* 2, μέ[ν] *Uyp.*) no, not (*prohibitive*); in order not; *v.* § 284.  
 μηδέ not even, neither (also in affirmative sentences); μηδὲ τίποτα nothing at all, absolutely nothing; μηδέ—μηδέ neither—nor (*cf.* § 285).  
 μηλιά (μηλέ, § 81, *n.* 2; μηλέα, § 10, *n.* 1; μπλιά, § 37 *n.*) apple-tree.  
 μήλο apple.  
 μήν=μή; also as an interrogative particle (*v.* § 255).  
 μήνα interrogative particle, *v.* § 255.  
 μῆνας mouth.  
 μήνυμα, *neut.* information, message.  
 μηνῶ (ἐμήνυσα) announce, proclaim.  
 μήπως lest perhaps; possible if—to introduce a question, *v.* § 255.  
 μήτε not even, neither; μ.—μ. neither—nor (even in affirmative sentence), *v.* § 285.  
 μητέρα mother.  
 μητρικός motherly.  
 μητριγιά stepmother.  
 μιά (μνιά, *v.* § 30; μία, § 10, *n.* 1), *f.* of ἕνας.  
 μασουρίζω to mew.  
 μικροδουλειά trifle, bagatelle.  
 μικρός small.  
 μικρούτσικος quite small.  
 μίλημα, *neut.* speaking, conversation; proclamation, order.  
 μιλιά conversation, speech, gossip.  
 μιλλιούνι million.  
 μιλω (όμιλω) speak.  
 μιμοῦμαι imitate.  
 μιναρές minaret.  
 μισανοίγω to open half-way.  
 μισεύω start off, depart, journey.  
 μισομετανοιώνω to half regret.  
 μισοξυπνῶ to half awake.  
 μισός half; μισύ, *v.* § 131; τὸ μισό the half.  
 μισοτελειωμένος half-completed.  
 μισῶ to hate.  
 μνέσκω=μένω.  
 μνήμα, *neut.* tomb.  
 μνήσκω=μένω.  
 μνιά (μν'ά)=μά.  
 μόδος, *neut.* manner, mode.  
 μοιάζω, όμ(ν)οιάζω (έμοιασα έμοιαξα) be like, resemble (μέ).  
 μοίρα fate; goddess of fate, fairy.  
 μοιράζω divide.  
 μοιραίνω (έμοίρανα) determine the destiny. The goddesses of fate (Μοίρες), according to the popular superstition of modern Greece, come to newborn children in order to determine their destinies.  
 μοιρολογῶ sing dirges, lament.  
 μοιρολόγι dirge.  
 μοιρολο(γ)ῶ=μοιρολογῶ.  
 μόλις, *adv.* just now, hardly; as soon as (§ 273, 2).  
 μολογῶ confess.  
 μολονότι (μ' ὄλο[ν ὄ]ποῦ) although (§ 278, 2).  
 μοναδικός peculiar, unique.  
 μονάκριβος dear, only.  
 μοναξιά loneliness.  
 μοναστήρι cloister; -άκι, *dim.*  
 μονάχα (μοναχά), *adv.* alone, only.  
 μοναχός, μονάχος alone.  
 μόν(ε), μόνο(ν), μόνου, μόνυ, *adv.* alone, only, but; μόνο ποῦ (πῶς), *v.* § 282, 2.  
 μονοπάτι path.  
 μόνος alone; μόνος του, etc. self, § 157; μόνος simple, single.

μόνου = μόνο.  
 μορφή form.  
 μορφιά beauty; *μιὰ μ.* adverbial, very gracefully.  
 μόσκος (μόσχος) musk.  
 μοσχοβολῶ, μοσχομυρίζω smell sweet.  
 μούγκι, μούνε = μόνε.  
 μούλος mule, *metaph.* bastard.  
 μούρη = μωρέ.  
 μουρμουρίζω to murmur.  
 μουρμούρισμα, *neut.* murmuring.  
 μούρο mulberry.  
 μουρτάτης unbeliever, renegade.  
 μουσική (μουσική) music.  
 μουσικόλαλος speaking like music.  
 μουστάκι moustache.  
 μουστρί ladle.  
 μπά, particle used in warding off or refusing.  
 μπάζω bring in.  
 \*μπάινω (έμπήκα [βήκα, ήμπα], θά μπῶ θά ξμπω [θά βήκω, *Sar. K.*], *imper.* ξμπα[s] έμπά[σ]τε) enter, go in.  
 μπαλωματής cobbler.  
 μπαλώνω cobble, mend.  
 μπαμπάς (*babās, Velv.*) father, papa.  
 μπάμπω (*bábō*) grandmother, aged woman.  
 μπάντα (*Isos páda*) side; *μιὰ μπ.* once more; τὸ καράβι μετὴ μπάντα the boat rides on the side, capsizes.  
 μπάρκα bark, small boat.  
 μπαρόνος baron.  
 μπαρούτη powder.  
 μπάτος sole.  
 μπέης Bey.  
 μπέμπω (§ 15, n. 3) = πέμπω.  
 μπερδεύομαι become entangled in.  
 μπιραρία (§ 10) beer-house.  
 μπιρμπέρις (*birbéris*) barber.  
 μπιστικός, μπιστός (§ 15, n. 3) true, faithful.  
 μπλέκω implicate, meddle in (μέ).  
 μποζιαρίζω (*Cal.*) = μπογιατίζω to paint, colour.  
 μπολιάζω to graft, inoculate (also *metaph.*).

\*μπορῶ (*borō, bourō, porō*), έμ-πορῶ, ήμπορῶ (*έμπόρεσα*) can, be able.  
 μπόσικος empty, of no use, in vain.  
 μποτίλια bottle.  
 μπουλουκμπασής leader of a company, general.  
 μπουμπούκι bud.  
 μπουταλάς blockhead.  
 μπρός, *adv.* in front, forward; μπρός's (*μπροστά's*) *prep.* (§ 171) before, in front of, over against (§ 171).  
 μπροστά = *id.*  
 μναλό (*usually pl.*) brains, understanding.  
 μυγαλιά almond-tree.  
 μυθιστορικός romantic, romance.  
 μύγα gnat.  
 μυλόρδος, *i.e.* My lord, in addressing an Englishman.  
 μύλος mill.  
 μυλωνάς miller.  
 μυρίζω to smell.  
 μυρμήγκι ant.  
 μυρωδάτος fragrant, sweet-smelling.  
 μυρωδιά fragrance.  
 μυστήριο secret.  
 μυστικός secret (*adj.*); *neut.* a secret.  
 μυστρί ladle, trowel.  
 μύτη nose.  
 μωρ', μωρέ (*μῶρε, Pontus*), μωρή (*μωρή*), μωρή, βρέ, *interj.* halloa! look!  
 μωρό small child, suckling, baby.  
 Νά (1) behold! there! also in *pl.* form νάτε, *v.* § 170, n. 2.; (2) (also νάν, § 34, n. 2) *particle*, in order that, to, *v.* § 262.  
 ναί, ναίσκε yes.  
 ναίκα (*Pontus*) woman.  
 νανά, *interj.* word used in lullaby.  
 ναννάρισμα, *neut.* lullaby  
 ναστενάζω = άναστενάζω.  
 νάτε, *v.* νά (1).  
 ναύτης marine, sailor.  
 ναχόρταγος = άναχόρταγος.  
 νεβάζω = άνεβάζω.  
 νεγκώσκω (*Cap.*) go, go around.

- νέκρα* stiffness of death, stillness of death.  
*νεκρανάστασι*, *f.* resurrection of the dead.  
*νεκρικός* pertaining to the dead.  
*νεκρός* dead.  
*νέλα* = *ἔλα*.  
*νερέ* mother.  
*νέος* (§ 10) new ; also young, a youth, young man ; *νέα* young maiden.  
*νεοτυπωμένος* newly printed.  
*Νεραίδες* female creatures in the folk-mythology, elves, nereids.  
*νερό* water.  
*νευρικός* nervous.  
*νευρώδης* nervous ; energetic, emphatic.  
*νέφαλο* cloud.  
*νέφτι* naphtha, turpentine, injected behind into draught or riding animals to make them go faster.  
*νή—νή* (§ 34, *n.* 3) either—or.  
*νήλιος* = *ἥλιος*.  
*νησί* island.  
*νησιώτικος* belonging to the islands, insular.  
*νηστικός* sober, hungry.  
*νιάτα*, *pl.* youth  
*νίβω* (*νίβω*, § 23 *n.*) wash, bathe ; *mid.* bathe oneself.  
*νικῶ* conquer, gain victory.  
*νιός* (*νέος*) young ; young man.  
*νιότη* youth.  
*νοικιάζω* (*νοισιάζω*) to hire, rent.  
*νοικοκύρις* owner or master of a house.  
*νοικοκυρίσσα* lady of a house, mistress.  
*νοιξάτικός*, *v.* *ἀνοιξάτικός*.  
*νοισιάζω*, *v.* *νοικιάζω*.  
*νωόθω* perceive, notice, feel.  
*νομίζω* think, believe.  
*νόμος* law.  
*νοσοκομείο* hospital.  
*νοστιμάδα* pleasant taste ; grace, jest.  
*νοστιμίζω* be amiable, graceful.  
*νόστιμος* tasteful ; expensive, pleasant ; charming, amiable.
- νουρά* = *οὐρά*.  
*νοῦς* (§ 63, *n.* 2) mind, understanding ; *ἔρχεται σὸ νοῦ μου* it occurs to me ; *χάνω τὸ νοῦ μου* lose one's reason.  
*ντά* = *ἴντα*.  
*νταβάνι* cover, ceiling.  
*ντάμα* lady (in cards).  
*ντεβλέτι* government.  
*ντελή* (*v.* § 74, *n.* 2) brave.  
*ντένω* get entangled in.  
*ντερβένι* narrow pass, defile.  
*ντζαμί* = *τζαμί*.  
*ντό* (*Pontus*) = *τί*, *v.* § 152, *n.* 2.  
*ντουζίνα* dozen.  
*ντουλάπι* closet, cupboard.  
*ντούννω*, *aor.* *ἐντώκα*, § 202, *n.* 2 (*Pontus*) beat ; fall into (a snare).  
*ντουφέκι* = *τουφέκι*.  
*ντρανῶ* (*Pontus*) see.  
*ντρέπομαι* (*ἐντρέπηκα*) be ashamed.  
*ντροπή* shame, disgrace.  
*ντύνω* put on ; *mid.* dress.  
*ντύσιμο* (§ 104) dressing.  
*νύπνος* = *ὑπνος*.  
*νυστάζω* (*ἐνύσταξα*) be sleepy, nod.  
*νύφη* (*νύφη*, § 36 *n.*) bride, daughter-in-law, young wife (*pl.* § 90).  
*νύχτα* (*νύχτα*, § 14, *n.* 2) night ; *gen.* § 84.  
*νυχτιά* night (season).  
*νυχτοπούλι* night-owl.  
*νυχτορεύω* spend the night ; work through the night.  
*νῶμος* = *ῶμος*.  
*νωρίς*, *adv.* early.  
*νωρίτερα*, *adv.* earlier.
- Ξάγναντος* against, opposite.  
*Ξαδερφοπούλα* cousin (*f.*).  
*Ξαθός* (*Ξαθός*, § 36 *n.*) blond, fair.  
*Ξαίνω* (*Ξαίνα*) card wool.  
*Ξανά* again, once more, *v.* § 159, 2.  
*Ξαναβλασταίνω* (*v.* *βλασταίνω*) shoot up (again).  
*Ξαναβλέπω* see again.  
*Ξαναγεννούμαι* be born again.  
*Ξαναγυρίζω* turn back again, turn around again.

- ξαναδιανώνομαι come to consciousness again, come to oneself again.  
 ξαναζωντανεμένος resuscitated.  
 ξανακοιμῶμαι fall asleep again.  
 ξανακτυπῶ = ξαναχτυπῶ.  
 ξαναλαβαίνω (v. λαβαίνω) receive again.  
 ξαναλέγω say once more, repeat.  
 ξανάθισμα, neut. blossoming.  
 ξαναγιάνω renew (again).  
 ξαναπερνῶ go past once more.  
 ξαναφαίνομαι appear once more.  
 ξαναφιλῶ kiss a second time.  
 ξαναχτυπῶ strike another time.  
 ξανεπίκα (Pontus), v. φτάω.  
 ξανθούλα, dim. from ξανθός, term applied to a young girl.  
 ξανοίγω look at, discern.  
 ξαντικρίζω meet.  
 ξάπλα, adv. outstretched, lengthwise.  
 ξαπλώνω stretch out, spread.  
 ξαποστάζω to take rest.  
 ξαρχινῶ begin.  
 ξαστεριά starry heaven, unclouded heaven.  
 ξαφνίζω frighten, surprise.  
 ξάφνω, adv. suddenly.  
 ξαίνεται it changes; δὲν ξ. it cannot be changed, helped.  
 ξεγλυτώνω to finish a work, be freed from work.  
 ξέγνοιαστος heedless.  
 ξεγορεύομαι confess.  
 ξεγυμνωμένος uncovered, stripped.  
 ξεθάφτω excavate.  
 ξεθυμαίνω (έξεθύματα) give vent to wrath; subside.  
 ξελογιάζω seduce, dishonour.  
 ξεμολογῶ = ξεμολογῶ.  
 ξεμπαρκάρω (έξεμπαρκάρισα) disembark.  
 ξεμπερδεύω find a way out of a difficult position, extricate oneself.  
 ξενιτειά abroad, foreign land.  
 ξενιτεύομαι go abroad, emigrate.  
 ξενοδουλεύω to work for strangers.
- ξένος strange, peculiar, the stranger, foreigner; τὰ ξένα foreign land.  
 ξένω = ξύνω.  
 ξεπαγιασμένος numbed with cold.  
 ξεπαίρνομαι (v. παίρνω) fly into a passion, be puffed up.  
 ξεπερνῶ excel, surpass.  
 ξεπεσμένος decayed, dilapidated.  
 \*ξεραίνω (έξέρανα, έξεράθηκα) to dry  
 ξεριζώνω pluck out by the roots; δὲν ξεριζώνει it cannot be exterminated.  
 \*ξερνῶ (έξέρασα, ξερασμένος) to vomit.  
 ξεροβήχω to have a dry cough.  
 ξερόβραχος barren rock.  
 ξερός (ξηρός) dry.  
 ξέρω, v. ξέρω.  
 ξεσκίζω (ξεσκῶ) split, tear asunder.  
 ξεσπαθώνω draw the sword.  
 ξεσπάω break forth, give vent.  
 ξεσταυρώνω take down from the cross.  
 ξεστομίζω speak out, divulge.  
 ξετάζω = έξετάζω.  
 ξετελεύω completely finish.  
 \*ξεύρω, ξέρω, ήξεύρω, ήξέρω (ξές, § 252, 3, n. 1; έμαθα) know.  
 ξεφεύγω (έξεφυγα) escape.  
 ξεφτερουγιάζω flee away from.  
 ξεφυτρώνω shoot up, flourish.  
 ξεφωνίζω cry aloud.  
 \*ξεχάνω (ξεχάννω, p. 135, n. 2), ξεχνῶ (έξέχασα, ξεχα[σ]μένος) forget.  
 ξεχωρίζω separate; differentiate, pick out; separate from a person.  
 ξεχωριστός separated, peculiar, distinguished.  
 ξεψυχῶ breathe one's last.  
 ξημέρωμα (or pl. τὰ ξημερώματα) day-break.  
 ξημερώνει day breaks.  
 ξηραίνω, v. ξεραινω.  
 ξηρός = ξερός.  
 ξητῶ = έξετάζω.  
 ξιλῶ (Cαρ., aor. ξίλισα) fall, degenerate to.

ξινάρ(ι) axe.  
 ξόβεργο lime-twig (to catch birds).  
 ξοδεύω, ξοδιάζω spend (money).  
 ξομολογῶ (ξεμολογῶ) hear one's  
 confession, shrive (*v. acc.*).  
 ξορίζω to exile.  
 ξουρίζω = ξυρίζω.  
 ξύλινος of wood.  
 ξύλο wood.  
 ξύνος sharp, acid.  
 ξύνω, ξένω, ξύζω, ξῶ (ἐξύστηκα)  
 scrape, scratch.  
 ξυπάζομαι be astonished.  
 ξυπνῶ wake up.  
 ξυπόλυτος barefooted.  
 ξυρίζω (ξουρίζω) to shave.  
 ξύσιμο (§ 104) scraping.  
 ξῶ = ξύνω.  
 ξώρας, *adv.* late.  
 ξωτικός ghost.  
 ὄ, ἡ, τὸ the, *v.* § 55.  
 ὄβριός Jew.  
 ὄγιος, *rel.*, for composition of which,  
*v.* § 150, *n.* 2.  
 ὄγῶ = ἐγῶ.  
 ὄθε whence.  
 οἶνος (*lit.*) wine.  
 ὀκά a liquid measure (about a  
 quart); *pl.* § 90.  
 ὀλάνοιχτος standing wide open.  
 ὀλημερίς, *adv.* the whole day long.  
 ὀλίγος (λίγος) few; με ὀλίγα, σε λίγο  
 soon, in a short time.  
 ὀλόγυρα (λόγυρα), *adv.* all around; ὀ.  
 ἀπό, *prep.* round about (§ 171).  
 ὀλόδροσος quite fresh.  
 ὀλοένα, *adv.* without interruption,  
 continuously.  
 ὀλόκληρος (ὀλόκερος, § 31, *n.* 1) quite,  
 whole.  
 ὀλομόναχος quite alone.  
 ὀλόμορφος very fair.  
 ὀλόρτος quite erect.  
 ὀλος (ὄλος, *Sar. K.* γούλος) whole,  
 all; *v.* § 156.  
 ὀλούθε, *adv.* from, on all sides, every-  
 where.  
 ὀλόφλογος flaming brightly.

ὀλόφωτος shining bright.  
 ὀλόχρυσος all of gold.  
 ὀλόχυτος at one cast, of one mould.  
 ὀμιλῶ = μιλῶ.  
 ὀμάτι = μάτι.  
 ὀμ(ν)οιάζω, *v.* μοιάζω.  
 ὀμόθρησκος one of same religion.  
 ὀμοιος (ὄμοιος) similar.  
 ὀμορφιά (μορφιά) beauty.  
 ὀμορφος (ἐμορφος) beautiful;  
*compar.* § 117.  
 ὀμότεχνος colleague in art.  
 ὀμόφυλος of the same race.  
 ὀμπρο (*Pontus*), *v.* ἀπό before of time  
 (§ 174).  
 ὀμπρός = ἐμπρός.  
 ὀμῶνω swear.  
 ὀμως nevertheless.  
 ὀνειρεύομαι to dream.  
 ὄνειρο dream; *pl.* § 94.  
 ὄνομα (ὄνομαν, § 34, *n.* 4), *neut.* name;  
 γὰ ὄνομα τοῦ θεοῦ! for God's sake!  
 ὀνομάζω to name.  
 ὄντα = ὄντας.  
 ὄντᾶς (ὄτᾶς, *Pontus*) room, chamber.  
 ὄντας, ὄντε(s), ὄντεν, ὄταν(ε) if, when,  
 as often as, § 272.  
 ὄντε (*Chios*) halloa, indeed!  
 ὄξου, ὄξω (ἔξω), ἀπ' ὄξω outside,  
 without; ὄξω ἀπό outside, on the  
 outside, *v.* § 172.  
 ὄξώπορτα outside-door, street-door.  
 ὀπίσω (ὀπίσ', *Pontus*) backwards,  
 behind; *cf.* also πίσω.  
 ὄπλο weapon.  
 ὄποιος (ὄποιος κὶ ἄν) who, whoever,  
*v.* § 150.  
 ὀποῖος, ὄ who, which, *v.* § 149 *n.*  
 ὄπου, ὀποῦ where; *rel.* who, that, *v.*  
 § 149; so that (*consec.*), *v.* § 279;  
 ὄπου κὶ ἄν wherever.  
 ὄπως how, as; ὄπως κὶ ἄν how-  
 ever.  
 ὄρασι(s), *f.* vision, sight.  
 ὄργανο organ, instrument.  
 ὄργασμός desire, passion.  
 ὄργισμένος angry, furious.  
 ὄργῶνω put under cultivation.  
 ὀρδινιάζω to order.

ὄρεινι (*Car.*) a ruin, dilapidated house.

ὄρθάνοιχτος wide open.

ὄρθός (*ὀρθός*, § 18, n. 3) straight, correct; steep.

ὀρίζω to command, prescribe (*v. acc.*); νὰ σ' ὀρίσω is it agreeable? if it please you; καλῶς ὀρίστε welcome.

ὀρισμός order, disposition.

ὀρκίζω to swear (*tr.*); ὀρκίζομαι swear.

ὄρκος oath, swearing.

ὀρμάν (*Pontus*) = ρουμάνι.

ὀρμήνεια (*Velv.*) counsel, advice.

ὀρμητικός rushing, impetuous.

ὄρνια, ὀρνίθι hen.

ὀροκλωϊσκουμαι, *asor.* ὀροκλωϊστα (*Pontus*) go slowly to and fro.

ὄρος, *neut.* mountain.

ὀρπί(δ)α hope.

ὀρτάταρ (*Car.*) truth.

ὄρθός = ὀρθός.

ὀρφάνια state of being orphan, orphanhood.

ὀρφανός orphaned, *neut.* orphan.

ὀρωτῶ (*Pontus*) = ἐρωτῶ.

ὄσκε, *v.* ὄχι.

ὄσο as long as; ὄσο νά or ὄσο ποῦ until (§ 275); ὄσο γιά as for, as far as concerns; ὄσο, ὄσα (ὄσο κι ἄν) however much; ὄσο—(ἄλλο) τόσο the more—the more.

ὄσο as great as (§ 150); ὄσοι (all) who.

ὄσπίτι = σπίτι.

ὄτα, ὄταν(ε) = ὄντας; ἀπ' ὄτα since.

ὄτᾱς = ὄντᾱς.

ὄτι (1) that (§ 267, n. 2); (2) as soon as, when, *also* ὄτιπον, ὄτι νά (*v.* § 273); (3) ὄτι, ὄτι κι ἄν whatever; that which, all that.

ὄν (*Velv.*) = ὄ.

οὐδέ—οὐδέ neither—nor.

οὐλος = ὄλος.

οὐρά (νουρά, § 34, n. 3) tail.

οὐράνιος heavenly.

οὐρανός heaven.

οὐσία being, essence; taste, good

taste; πάνω στὴν οὐ. in the prime of life.

οὔτε—οὔτε neither—nor; οὔτε καν not even, nor.

ὄχ, *prep.* out of, from, of (*v.* § 168, 2).

ὄχι, ὄχισκε, ὄσκε no.

ὄχονοῦς, *adv.* immediately.

ὄχτος slope, base of a mountain.

ὄχτρος = ἐχτρος.

ὄχτώ eight.

ὄψι, *f.* countenance.

Πά: (1) (*Pontus*) *enclitic* = πάλι; (2) ἀπὸ πά (*Maina*) from there; (3) πά 's upon (§ 171); (4) from πάγω, *v.* § 252, 1.

πα(γ)αίνω, πααίννω = πηγαίνω.

παγάνι (*Car.*) ravine.

πά(γ)ω, *v.* πηγαίνω.

παγωμένος icy, frozen.

παγωτιά, *pl.* freezing, ice.

παδά, *adv.* hither, here.

πάδα = μπάντα.

παζάρι (μπαζάρι) market, bazaar.

\* παθαίνω (ἐπαθα, παθωμένος) endure, suffer.

πάθος, *neut.* suffering, passion; *pl.* § 100.

παιγνίδι (παιχνίδι) sport, game with music.

παιγνιδίζω to play.

παιδί child; *dim.* παιδάκι; ἀπὸ παιδί from a child (childhood).

παιδιάτικος pertaining to children, childlike.

παιδόπουλο small child.

παίζω (ἐπαίξα, ἐπαίχτηκα) to play; παίζω κανονιές to shoot off cannon.

παινῶ (ἐπαίνεσα) to praise.

\* παίρνω *also* παίρω (ἐπήρα ἔπηρα, θὰ πάρω, *Pontus* θὰ παίρω, ἐπάρθηκα) take, fetch; π. τὰ βουνά go over the mountains, go away, get lost; π. ἐπιπόνου take to heart (*Aegina*)

παιχνίδι = παιγνίδι.

πάλ = πάλε.

- παλαιοβέτουλο the old, *i.e.* mean, kid  
(*cf.* § 41, a).  
παλαιός = παλιός.  
παλάμη (palm of) hand.  
παλάτι palace.  
πάλε, πάλι (πάλ), *adv.* again, yet.  
παλεθύρι = παραθύρι.  
παλεύω wrestle.  
παλιουγναίκα ugly (old) woman.  
παλιόπαιδο street-boy, dirty fellow.  
παλιός (παλαιός) old, ancient.  
παλληκάρι young fellow, youthful  
warrior, hero, *pallicar*; παλλη-  
καρούδι, *dim.*  
παλληκαρίσιος like, pertaining to a  
*pallicar*.  
παλμός palpitation of heart.  
παλός (*Car.*) = παλιός.  
παναγύρι = πανηγύρι.  
παναί, *voc.* (παναί μ', *Velv.*) exclamation,  
great heavens!  
πανεκλαμπρος most illustrious.  
πανηγύρι (παναγύρι) festival (holy  
day).  
πανηγυρίζω celebrate, solemnise.  
πανί, cloth.  
πάντα, *adv.* always; γὰ π. for  
ever.  
παντέρα banner.  
παντέχω expect, suppose, believe.  
παντοδύναμις almighty (*Provelengios*).  
παντοῦ, *adv.* everywhere.  
παντοχή expectation, patience.  
παντρεύω marry; *mid.* get married.  
παντῶ, *v.* ἀπαντῶ.  
πάντων, *v.* τέλος π.  
πάνω = πάγω, πηγαίνω.  
πάνω, *adv.* above, over; π. 's upon,  
on (§ 171); τό 'να καὶ πάνω and  
one more into the bargain.  
πανόριος very fair.  
παξιμάδι biscuit, *zwieback*.  
παπαδιά clergyman's wife.  
παπᾶς priest, clergyman; *indecl.*, *v.*  
§ 64.  
παπατρέχας (§ 73) superficial person.  
πάπια duck.  
πάπλωμα, *neut.* covering, counter-  
pane.  
παπλωματᾶς manufacturer, retailer  
of quilts.  
παπουτζής cobbler.  
παπούτσι shoe, boot.  
παππούς grandfather; old man.  
παρά than *after the compar.*, except,  
but, *cf.* § 158 n.  
παραβαίνω transgress (a command-  
ment).  
παραβολή parable.  
παραγγελία commission, order.  
παραγγέλνω (πaráγγελια παράγγελα)  
to order.  
παραγιός adopted son.  
παραίγω produce.  
παραγωγή production.  
παράδεισο(s) *f.* (§ 87) or *m.* paradise.  
παράδιδω to surrender.  
παράδοσι, *f.* transmission, tradition;  
education.  
παραζάλη confusion, bother.  
παραθύρι (παλεθύρι) window.  
παραιτῶ abandon, resign.  
παρακαλῶ (*v.* καλνῶ) request.  
παρακάνω exaggerate, overdo.  
παρακάτω, *adv.* lower down.  
παρακεί (παρασεί), *adv.* farther on,  
forward, more.  
παρακλητικός entreating.  
παρακουνουστίζω (*Velv.*) inform (a  
person μέ).  
παρακούω hear wrongly, hear, dis-  
obey.  
παράλυτος paralytic.  
παραμονεύω wait for, waylay.  
παραμονή evening before a festival  
(of the church).  
παραμύθι fable, tale.  
παρανιός very young.  
παράνω, *adv.* farther above, up; be-  
yond, over.  
παραξευέν(γ)ομαι to wonder, be  
astonished.  
παράξενος striking, odd.  
παραπάνω higher up, over, more;  
μέ τὸ π. in excess.  
παραπατέρας adoptive father.  
παραπέρα, *adv.* farther away, beyond  
(ἀπό than).

- παραπονεμένος lamentable, sad.  
 παραπόνεσι, *f.* trouble, lamentation.  
 παράπονο lamentation.  
 παραπονοῦμαι lament, bewail.  
 παρᾶ (*Velv. f., pl. also παράδια*) a coin, Para; money.  
 παρασκευή Friday.  
 παρατεντώνω extend, spread (*tr.*), *mid. intr.*  
 παρατήρησι, *f.* observation, watchfulness.  
 παρατιλιάλις, *v. τιλιάλις*.  
 παραχώρησι, *f.* concession.  
 παργγοῶ, *v. παρηγορῶ*.  
 πάρδος (*Pontus*) tom-cat.  
 παρέκει, *adv.* farther over, a little farther on; on the side, out of the way; π. ἀπό beyond (§ 172).  
 παρεμπρός, *adv.* in front, forward, farther.  
 παρηγοριά consolation.  
 παρηγορῶ (*παρηγόρεσα*) console; *mid.* to become contented.  
 παρθένα virgin.  
 παρθενιά virginity.  
 παρσιιάζω, παρσιιάζω present, show, put forward; *mid.* appear, be present.  
 παρῶ, *indecl.* (*v. p. 47 footnote, § 234, 3, n. 2*) present.  
 πᾶσα, πασαίνας each, every one, *v. § 155, n. 1*.  
 πασᾶς pasha.  
 παῦκά (*Cap.*) another.  
 πασκίζω try, attempt.  
 πασσάλι pole, peg, wedge.  
 πάσσο pace, step.  
 παστρικός clean, neat; *f. § 111*.  
 πασχαλιά Easter.  
 πασχάλια, *pl.* Easter-money for the priest.  
 πασχίζω = πασκίζω.  
 πατέρας father; *pl. § 73*.  
 πατρίδα fatherland.  
 πατρικός fatherly, paternal; *neut.* father's house or family.  
 πατρίς (*lit.*) = πατρίδα.  
 πατριωτισμός patriotism.  
 πατσά a blow.
- πατῶ to step, tread.  
 πάτωμα, *neut.* storey, floor.  
 πατωσιά (*Syra*) = *id.*  
 παύω cause to cease, stop, cease.  
 πάχνη hoar-frost, frost.  
 παχύς (*παχειός, cf. § 54 n.*) thick, fat.  
 πγάδ = πηγάδι.  
 πέ = ἀπό.  
 πεγάδ(ι) = πηγάδι.  
 πεξογράφημα, *neut.* prose.  
 πεξογράφος prose writer.  
 πεζός (*lit.*) on foot; in prose, prosaic.  
 πεθαίνω, *v. ποθαίνω*.  
 πεθαμμένος dead.  
 πεθερ(ι)ά mother-in-law.  
 πεθερός father-in-law.  
 πείθω persuade, convince.  
 \*πεινώ (*πεινάζω, ἐπεινάσα, πείνασμένος*) to hunger.  
 πειότερος, *v. πολύς*.  
 πειράζω (*ἐπειράξα, ἐπειράχτηκα*) torment, tease; δὲν πειράζει it does not matter.  
 πέλα(γ)ο sea.  
 πελιστέρι = περιστερί.  
 πέμπω (*ἔπεψα, πεμπάτος, v. § 212 n.*) send.  
 πενεντάο (*Cap., v. § 141 n.*), *adv.* mutually, promiscuously, against each other.  
 πενήντα fifty.  
 πενηντάρα a company of fifty.  
 πενηντάρικος containing fifty pieces, *cf. § 133*.  
 πένητας roof.  
 πέννα pen.  
 πεντακόσιοι five hundred.  
 πεντάρα (*πεντάρι*) a 5 lepta piece.  
 πέντε five.  
 πεντικάρι, πεντικός mouse.  
 πέρα, *adv.* beyond, above, over on the other side; ἐδῶ πέρα here, in this case; ἀπό—καὶ πέρα beyond (§ 172).  
 περβατῶ = περπατῶ.  
 περβόλι = περιβόλι.  
 πέρδικα (*περτίκιν, § 26*) partridge.  
 περδικούλα, *dim.* to *id.*



περηφάνεια pride, arrogance.  
 περηφανεύομαι be proud.  
 περήφανος proud.  
 πέρι (*Velv.*)=παρά *after compar.*  
 περιβολάρικος cultivated in a  
 garden.  
 περι(ι)βολάρης gardener.  
 περιβόλι (περβόλι) garden.  
 περιγέλασμα, *neut.* laughter.  
 περιγελῶ laugh at, deride.  
 περικαλῶ (περκαλῶ) request, ask.  
 περιλαβαίνω (*v.* λαβαίνω) embrace.  
 περιμένω expect, wait.  
 περιοδικό periodical, journal.  
 περιορίζομαι limit, restrict oneself  
 (to σέ).  
 περίπατος a walk ; βγαίνω περίπατο  
 go walking.  
 περιπατῶ go, walk, step.  
 περιπλανώμενος wandering around.  
 περισσεύω to have abundance.  
 περίσσιος, περισσός (περίσσιος, περ-  
 σός) (very) much, enough.  
 περιστέρα, περιστέρι (πελιστέρι)  
 dove.  
 πέριττοσύλλαβος (*gram. term*) non-  
 parasyllabic.  
 περιφρόνησι, *f.* contempt.  
 περιχύνω pour around ; ιδρῶς μὲ  
 περιχύνεται the perspiration runs  
 off me.  
 \*περνῶ (ἐπέρασα, περασμένος) go  
 past, go over ; advance, outstrip ;  
 περνᾷ στ' αὐτὴ κανονός it reaches  
 somebody's ear.  
 περπάτημα, *neut.* step, walk.  
 περπατησιά walking, gait.  
 περπατῶ, περβατῶ (-έω) go for a  
 walk, to step, advance.  
 περσός=περισσός.  
 πέρνυσι, *adv.* of last year.  
 πεσκέσι (πεστσέσι) gift.  
 πέσω (*Cap.*) within, inside ; *with*  
 σ(έ) within (of motion).  
 πεταλούδα butterfly.  
 πετειοῦμαι, *pres. particip.* πετούμενος  
 πετάμενος) fly, hasten.  
 πέτρα stone, rock.  
 πετριά stone's throw, cast.

πέτρινος of stone.  
 πετρότοπος stony ground.  
 πέτσα rope, halter.  
 πετσι leather.  
 πετούμενο (*v. foll. word*) bird.  
 \*πετῶ (*v.* also πετειοῦμαι, ἐπέταξα  
 -σα, ἐπετάχτηκα) fly, fly up, throw  
 away.  
 \*πέφτω (ἔπεσα, πεσμένος) fall ;  
 πέφτω τοῦ θανάτου fall dead.  
 πηγᾶδι (πεγάδι, § 6, n. 2) fountain,  
 spring.  
 \*πηγαίνω (πηαίνω, πηαίνω, πηαίννω  
 p. 135, n. 2), παγαίνω (*Μαίνα*,  
 παϊζαίνω) πάγω (*v.* § 252, 1), also  
 πάνω (ἐπῆ[γ]α [ἐπάγησα, πά(γ)ηκα,  
 § 202, I. 6, n. 2], θὰ πάγω, *imper.*  
 νὰ πᾶς or ἄμε, § 218, n. 3, πηγαί-  
 μένος παγωμένος, *pres. part.*  
 πηγαινάμενος) go.  
 πηγῆ source, fountain.  
 πηδῶ to leap.  
 πήζω (ἔπηξα, πη[γ]μένος) curdle.  
 πήρπυρο *perpyr* (a coin).  
 πηττίτσα cake, pastry.  
 πῆχυ, *f.* (§ 86, n. 2) cubit.  
 πηχῶ (-άω) heap up, wall up.  
 πιά=πιό.  
 \*πιάνω (ἔπιασα, ἐπιάστηκα) catch,  
 seize ; overtake ; πιάνομαι be  
 caught, get involved ; πιάνετ' ἢ  
 ἀναπνοή breathing ceases.  
 πηγρός strongly developed, power-  
 ful.  
 πιθανός probable.  
 πιθυμιά desire, appetite.  
 πιθῶνω to place, put down.  
 πικαριμένος (*Syra*) embittered,  
 irritated, annoyed.  
 πίκρα bitterness, sorrow.  
 \*πικραίνω (ἐπίκρανα, πικραμένος)  
 embitter, cause sorrow ; *mid.* to  
 be sorrowful, vexed.  
 πικρός bitter.  
 \*πίνω (πίννω, *Cyp.* ; ἤπια, θὰ πῶ,  
*imper.* πιέ[σ] πιέτε, ἐπιώθηκα) to  
 drink.  
 πιά, πιά (πλιό πλιά, *v.* § 32 ; πλέο, § 10,  
 n. 1) more, in the formation of

- the *compar. v.* § 119; also already, now.
- πιότ(τ)ερα, *adv.* more, rather.
- πιπερίζω taste of pepper.
- πιπέσ' (*Car.*) within, inside.
- πιρόν(ι) (*Pontus*)=πιρόνι.
- πιστεύ(γ)ω (*pistéó*, § 23 *n.*) believe.
- πίστι(ς), *f.* faith.
- πιστολιά pistol-shot.
- πιστός true, faithful.
- πίσω (πίσου), *adv.* behind; πίσου (Lesbos) in the course of time; πίσω 's, *prep.* behind, π. από behind; *v.* also όπίσω.
- πιωμένος drunken, from πίνω.
- πλάγι side.
- πλαγιάζω go to sleep.
- πλάθω to fashion, form.
- πκῶ, *v.* φτάνω.
- πλάκα slab (*e.g.* of a tomb).
- πλακώνω strike down, hurl to the ground, strike.
- πλάν (*Pontus*), *adv.* away, far behind.
- πλανῶ (-άω -έω, έπλάνεσα, έπλάνεθηκα) lead astray, cause to wander; *mid.* lose one's way.
- πλάσι, *f.* creation.
- πλάσμα, *neut.* creature.
- πλάστης creator, inventor.
- πλατάνι (πλατανιά, πλάτανος) plane-tree.
- πλατέγμο, *v.* § 23 *n.*
- πλατύς (πλατειός, § 110 *n.*) broad, wide.
- πλειότερος, *v.* πολύς.
- πλέκω (πλέκνω) weave.
- πλένω=πλύνω.
- πλέο(ν)=πλιό.
- πλερώνω (πληρώνω) pay; *mid.* receive pay.
- πλέτιρου, *v.* πολύς.
- πλευρό side.
- πλέω (πλέγω, έπλεξα) swim, travel.
- πληγή wound.
- πλήθος, *neut.* multitude, company; *pl.* the people.
- πλήν but.
- πληρώνω=πλερώνω.
- πλησιάζω approach.
- πλιό(ν), πλιά=πιό.
- πλοίο boat.
- πλουμίζω adorn.
- πλουμιστός adorned.
- πλούσιος (πλούσος, § 10, *n.* 4) rich.
- πλουταίνω (πλουτυνίσκω, § 199, I. 4, έπλούτηνα) grow wealthy.
- πλούτος, *m.* and *neut.* (*v.* § 100, *n.* 1) wealth, riches.
- πλύνω, πλένω, πλυνίσκω, § 199, I. 4 (έπλυνα έπλυσα, έπλύθηκα) wash.
- πλώνω=άπλώνω.
- πνεύμα, *neut.* spirit.
- πνευματικός spiritual; *m.* father-confessor.
- πνέω to blow.
- πνίγω (έπνίχτηκα έπνίγηκα) suffocate, strangle, drown, cause to drown; *mid.* drown (*intr.*).
- πνοή breath, breathing.
- πνώνω (*Car.*) to sleep.
- πό=άπό.
- ποδάρι, πόδι (πόδα, *Ter. d' O.*) foot; *dim.* ποδαράκι.
- ποδιά seam of a garment, apron.
- \*ποθαίνω, πεθαίνω, άποθαίνω, άπεθαίνω, άποθνήσκω (άπόθανα [ά]πέθανα έπέθανα, πεθαμμένος) die.
- πόθος longing, desire.
- ποϊδά=ποδιά.
- ποίημα, *neut.* poem.
- ποίησι, *f.* poetry.
- ποιητής poet; *pl.* § 76.
- ποιητικός poetic.
- ποίκα (έποίκα), *v.* φτάνω.
- ποιός (ποίος, πσός, etc. § 10, *n.* 5) who? which? *v.* § 151.
- ποιότητα quality.
- ποκάμισο shirt.
- ποκάτω, *adv.*=άποκάτω.
- ποκρίνομαι to answer.
- πολεμικός warlike.
- πολέμιος enemy.
- πολεμστήριον war-song.
- πόλεμος war, struggle.
- πολεμῶ to fight, struggle; endeavour.
- πολησμονῶ=άπολησμονῶ.

- πόλι, *f.* city, especially Constanti-  
nople.  
πολιτεία state, city.  
πολίτης citizen.  
πολιτισμένος civilised.  
πολυθεΐα polytheism.  
πολυθόρυβος rioter.  
πολύς much, many, *v.* § 112; *adv.*  
πολύ, πολλά; *compar.* § 118.  
πολυσυννηθίζω to be well accustomed  
to.  
πολύτροπος adroit.  
πολυχρομενένος a person to whom  
one wishes many years.  
πομένω = ἀπομένω.  
πονεμένος feeling pain, vexed.  
πονέντες (*Crete*) west.  
πονηριά wickedness, baseness.  
πονηρός wicked, cunning.  
πόνος pain, grief.  
ποντίκι mouse.  
πονῶ (-έω, ἐπόνεσα, πονεμένος)  
suffer, feel pain; have a longing,  
πονεί it pains.  
ποπές (*Cap.*), *adv.* within, from  
within (§ 174).  
πόρτα gate.  
πορφύρα purple.  
πορφυρογέννητος born in purple.  
πορῶ, *v.* μισορῶ.  
πόσος so great, so much.  
ποτάμι river.  
ποταμός = *id.*  
πότε when? ὡς π. until when? how  
long? πότε—πότε now—then;  
κάποτε καὶ πότε sometimes.  
ποτέ(s) at any time, ever; never  
(with *neg. v.* § 126).  
ποτίζω (*v. double acc.*) make to drink,  
water.  
πότισμα, *neut.* watering.  
ποῦ, *adv.* (1) where? (2) (also ὀποῦ)  
who, which, *usual relat. particle, v.*  
§ 149; (3) (also ὀποῦ or ποῦ νά)  
that, so that (§§ 267, 279); ὡς ποῦ  
νά until (§ 275), σὰν ποῦ = σὰν as,  
just as (§ 281); ποῦ 'ν' of TEXTS I.  
a. 20 = ποῦ εἶναι (+ a redundant  
εἶναι).
- πούβεις, *adv.* anywhere.  
πουγγί purse.  
πούθει(ν), *adv.* whence.  
πουθενά, *adv.* anywhere, with *neg.*  
nowhere.  
πουλητής vendor; *pl.* § 76.  
πουλί (πουλλί) bird; *dim.* πουλάκι.  
πουλύ = πολύ.  
πουλώ sell.  
πούπετα, πούπετις = πούβεις.  
πούπουλου, *neut.* (*Velv.*) populace.  
πουρνάρι (πρινάρι) evergreen (holly)  
oak.  
πουρνό in the morning.  
πούς = πῶς.  
πῶ(γ)μα, *neut.* thing; *dim.* πῶ(γ)-  
ματάκι.  
πραγματεία, *v.* πῶματεια.  
πραγματικός actual, real.  
πράζω (πράσσω, ἔπραξα) do, act.  
πραμάτεια, πραγματεία wares; busi-  
ness; ἀνοίγω πρ. (*Naxos*) open a  
business.  
πραματεύομαι carry on business with,  
deal.  
πραματεντάδικο business.  
πραματεντής business-man, mer-  
chant; *pl.* § 76.  
πράξι, *f.* action.  
πρασινάδα the green (of meadows,  
etc.).  
πράσινος green.  
πρέπει (ἐπρέπισε) it is fitting,  
necessary, one must.  
πρεπός (§ 115) proper, becoming.  
πρεπούμενο propriety, decorum  
(from πρέπει).  
πρέσβυς (*lit.*) ambassador.  
\* πρήσκω, πρήζω (ἔπραξα, πρησμέ-  
νος) swell, rise.  
πρίγκηπας (*lit.* πρίγκηψ) prince.  
πριγκηπόπουλο son of a prince.  
πρικός (πρικός, § 111) bitter.  
πρί(ν) before, previously; πρὶ (νά)  
before (§ 274).  
πρινάρι = πουρνάρι.  
πρίντς, *neut.* (*Pontus*) rice.  
πριόνι (*Pontus* πιρόν) saw.  
πριτά before (§ 274).

*πίρτς* away, begone!  
*πριχού νά* before (§ 274).  
*πρόαλλος*: *τίς πρόαλλες* during the past days, recently.  
*πρόβάλλω* propose, come forward.  
*πρόβατο* sheep.  
*προγονή* step-daughter.  
*προδίδω* betray.  
*προεστός* (§ 65, n. 1) president.  
*προζύμι* leaven, yeast.  
*προικίζω* furnish with dowry, fit out.  
*προκομμένος* capable, diligent.  
*προκόφτω* come forward, progress.  
*προμαζώνω*: *δέν προμαζώνει τὰ χείλια της* (*Sar. K.*) she does not close her lips.  
*προξενιά* wooing, betrothal (of a fiancée).  
*προξενῶ* (-έω) cause, procure.  
*προπέρυσι*, *adv.* two years ago.  
*πρός*, *prep.* at, toward, on, *v.* § 168, 1.  
*προσέχω* (*ἐπρόσεξα*) attend; be on one's guard; observe, guard against a person (*acc.*).  
*πρόσκαιρος* lasting for a season, temporary.  
*προσκαλῶ* call, invite.  
*προσκυνῶ* honour; greet respectfully; also as a greeting, Your humble servant, I take my leave, offer my respects.  
*προσμένω* await.  
*προσοχή* attention.  
*προσπάθεια* effort.  
*προσπατῶ* go to, meet.  
*προστάζω* (*v. τάζω*) to order.  
*πρόστυχος* ordinary, common.  
*προσφέρω* offer, present.  
*πρόσωπο* face; person, *pl.* § 94.  
*προτοῦ* (*νά*) before (§ 274) previously.  
*πρότυπο*(ν) model, pattern.  
*προφέρω* utter, give an opinion.  
*προφητεία* prophecy.  
*προφήτης* prophet.  
*προφτάνω* overtake.  
*προχτές*, *adv.* day before yesterday.  
*πρωί*, *τὸ* early in the morning.

*πρώτα*, *adv.* at the first, early.  
*πρωτόβγαλτος* presented for the first time, *débutant*.  
*πρωτομάστορας* first or chief architect, contractor.  
*πρωτόπαπας* chief priest; arch-priest (an eccles. dignity).  
*πρώτος* first, *compar.* § 117; *πρώτο*(ν) at first, in first place.  
*πρωτοφανέρωτος* appearing for the first time.  
*πρωτοχρονιά* New Year.  
*πρωτοχρονιάτικος* relating to the New Year.  
*πρός*=*ποιός*.  
*πτερούγα*=*φτερούγα*.  
*πτωχός*=*φτωχός*.  
*πυργοφύλαχος* protected by a tower, secure.  
*ῥῶ*, *ῥῆς*, etc. from *λέγω*.  
*ῥάγω* (*Pontus*)=*πάγω*, *πηγαίνω*.  
*πωλῶ*=*πουλῶ*.  
*πωρικό* fruit.  
*πωρνό*, *v. πουρνό*.  
*πῶς*, *adv.* (1) how? (2) that (§ 267); *εἰδεμὴ πῶς* else.  
*ῤάβ(γ)ω*=*ράφτω*.  
*ραβδί* stick, staff.  
*ραγίζω*, *ραγίζομαι* break (*intr.*).  
*ραζακί* species of white grape.  
*ρακί*, brandy, gin.  
*ράπν*, *f.* (§ 86, n. 2) rape, turnip.  
*ράτσα* race, splendid family; *metaph.* personal prowess, strength.  
*ράφτης* tailor; *pl.* § 76.  
*ράφτρ(ι)α* tailoress.  
*ράφτω* (*ράβ[γ]ω*) sew.  
*ραχάρ*=*ρεχάτι*.  
*ράχι*, *f.* ridge (of a mountain).  
*ραχούλα* (small) ridge of a mountain, hillock.  
*ράψιμο* (§ 104) sewing.  
*ρεϊτενίζομαι* (*Maina*) get into difficulty.  
*ρέμα* (*ρεύμα*), *neut.* river, stream.  
*ρεματιά* brook.  
*ρετσίνη* resin.  
*ρεύμα*, *v. ρέμα*.

ρεχάτι (ραχάτ) rest, stillness; ραχάτ  
 ραχάτ very tranquil.  
 ρέω flow, cf. also § 252, 3, n. 1.  
 ρήγας king.  
 ρημάζω render lonely (ρημαγμένος  
 isolated).  
 ρημιά (ἐρημιά) desert.  
 ριβάρω (ἀρριβάρω) arrive (*Syra*).  
 ρίζα root, foot of a mountain.  
 ρίζι = *id.*  
 ριζικό destiny.  
 ριζοβολῶ take root.  
 ρίπτω, ρίχνω, ρίχτω (ριμμένος ρι-  
 μένος) throw, cast away; ρ.  
 τουφέκι discharge, fire a gun.  
 ροβολῶ descend.  
 ροδάκινο peach.  
 ρόδινος rosy.  
 ροδίτης species of grape (rose-  
 coloured).  
 ρόδο rose.  
 ρολό(γ)ι watch, clock.  
 ρούγα street.  
 ρουζέτα rosette, ornament; *metaph.*  
 jewel, treasure.  
 ρομάνι (ὄρμάνι) forest.  
 ρουσι or ρουχι (*Cap.*) mountain.  
 ρουτίνα routine.  
 ρουῖχο, usually *pl.* clothes.  
 ρο(υ)φῶ (ἐρούφηξα, § 201, II. c. n.)  
 sip, suck up.  
 ρύζι rice.  
 ρυθμίζω throw into rhythm, arrange,  
 harmonise.  
 ρυθμός rhythm.  
 ρύνω pour in.  
 ρυπαρός dirty.  
 ρωμαίικος mod. Greek, "Romaic."  
 ρωμοσύνη peculiarity of the Ρωμός  
 (the popular designation of the  
 Greeks); (modern) Greekdom.  
 ρωτῶ = ἐρωτῶ, ἀρωτῶ.  
 Σ' (σέ) = εἶς.  
 σά = σάν.  
 σάαπισ, *v.* σάαπισ.  
 σάβανο pall, shroud.  
 σαβανωμένος wrapped in a winding  
 sheet.

σαγίτα, σαῖτα (σαῖθα, § 35, n. 3)  
 arrow; σαῖτίτσα, *dim.*  
 σαγιτεύω shoot, hit with an arrow.  
 σαῖτανᾶς Satan.  
 σακκί bag, sack; σακκούλι, σακ-  
 ουλά(κ)ι, *dim.*  
 σαλεύω move, stir.  
 σαλιβάρι bridle.  
 σάλι(ο) saliva.  
 σαλμᾶς kind of musket with a short  
 barrel.  
 σαμάρι pack saddle.  
 σάμο (*Cap.*) *conj.* then, when, after.  
 σάν (ὡσάν), σά as, just like; if,  
 whereas, as soon as (§ 272); σάν  
 νά like, as, just as, σάν ποῦ ac-  
 cording as (§ 281).  
 σαπίζω (ἐσάπισα ἐσαπήθηκα) rot,  
 decay.  
 σάπης (σάαπισ) lord, owner.  
 σαπούνη soap.  
 σαράγι castle, palace.  
 σάρακας (wood-)worm.  
 σαρακώνω corrode, gnaw.  
 σαράντα forty.  
 σαρπάρω τὴν ἄγκουρα weigh anchor.  
 σάτο a corn measure.  
 σαχάτι hour.  
 \*σβήνω, σβῶ (ἔσβησα, ἐσβήστηκα,  
 σβη[σ]μένος) extinguish, exter-  
 minate; also *intr.* be extinguished,  
 die away.  
 σβηστός extinguished.  
 σγουρά, *pl.* ringlets.  
 σγουρομάλλης (§ 113) with ringlets  
 of hair.  
 σγουροτριβόμενι grate, rub on (a per-  
 son).  
 σέ (σί) = εἶς.  
 σεβαίνω (εἰσέβηκα) go in, enter; cf.  
 ἀνεβαίνω.  
 σέβας (§ 105 n.), *neut.* reverence.  
 σεβγίλι (*Pontus*) darling.  
 σεβντᾶς love.  
 σέδια sedan-chair.  
 σεῖρ (*Pontus*), *neut.* condition.  
 σειρά row, order.  
 σειραλεύομαι to be arranged in a  
 row.

- σειώ (σειζώ) shake.  
σελήνη (*lit.*) moon.  
σέλλα saddle.  
σεμνός venerable.  
σεντόνι linen (towel).  
σεντού(κ)ι(ν) chest, box.  
σερβίρω (έσερβίρισα, σερβιρισμένος) serve, wait upon (*w. acc.*).  
σεργιανίζω go for a walk.  
σερνικός male.  
\*σέρνω (*serno in Bona, εσυρα, έσύρθηκα*) drag, draw out, tow; also *intr.* go, depart; σύρε on! ahead! σέτερος your, *v.* § 143, *n.* 3.  
σεφέρι war.  
σήκω (σήκου) arise, get up; *v.* § 222, *n.* 3.  
σηκώνω (σκών[ν]ω) lift, elevate; *mid.* rise, stand up.  
σημαδέω denote.  
σημαία banner.  
σημαίνω denote; σ. την καμπάνα ring the bell.  
σημαντικός designating, significant.  
σήμαντρο a kind of bell.  
σημειώνω observe, note, denote, announce.  
σήμερα, *adv.* to-day.  
σημερ(ι)νός, of to-day.  
σιάζω (σιάνω) arrange; *mid.* prepare, direct.  
σιγά, *adv.* gently; σιγά σιγά slowly, gradually.  
σιγαλά, *adv.* gently.  
σίδηρο iron.  
σιμά 's, *prep.* near to, at (§ 171); σιμά νά about to, on the point of (§ 273).  
σιμώνω (συμώνω) approach.  
σινάπι, *f.* mustard.  
σίντα (TEXTS I. a. 24. 45) if, when.  
σιόρ(ι) (*indecl.*, § 74, *n.* 2) Mr., sir.  
σιργιάνι a walk.  
σιτά (Pontus) while, during, when.  
σιτάρι (στάρι) wheat.  
σιχαίνομαι (έσιχάθηκα) feel an aversion for.  
σιχασιάρις fastidious, having an aversion for.
- σιωπηλός taciturn.  
σκάβω = σκάφτω.  
σκάζω (σκώ, έσκασα) burst asunder.  
σκάλα stairs, ladder.  
σκαλίζω chisel, carve (in stone).  
σκαλώνω (Pontus) set about, begin to.  
σκαμνί stool, bench.  
σκαμπαβία a kind of boat.  
σκανταλίζομαι to be alarmed.  
σκαρί keel, boat.  
σκάφτω (σκάβ[ν]ω, σκάφω) excavate, dig out.  
σκεδιάζω take the measure of, survey.  
σκέδιο, *neut.* (σκέδιος, *neut. v.* § 100, *n.* 1), measure, measuring.  
σκέλος, *neut.* thigh, limb; *pl.* § 100.  
σκεπάζω (στσεπάζω) to cover.  
σκέπασμα, *neut.* cover(ing).  
σκέπη (σκεπή) cover, lid.  
σκέφτομαι (έσκέφηκα) consider, reflect upon.  
σκέψι, *f.* reflection.  
σκηνή stage, scene.  
σκιάζομαι (έσκιαστήκα έσκιαχτήκα) be afraid of.  
σκιζώ (σκιζνω Pontus, σσιζώ) split.  
σκίσμα (σκίσμαν), *neut.* fissure, crevice.  
σκληβιά slavery.  
σκλάβος slave.  
σκληρός hard.  
σκοδραλλούι (Chios) a kind of bird, lark (?).  
σκοινί (σχοινί) rope, cable.  
σκολειό school.  
σκόλη holiday.  
σκολνω (σκολώ, έσκόλασα) cease, rest.  
σκοντάφτω (σκοντάφνω) stumble.  
σκοπός aim, goal.  
σκορπίζω strew, scatter; also *intr.* spread.  
σκόρφα (σκρόφα) sow.  
σκοτάδι darkness, obscurity.  
σκοτεινία darkness.  
σκοτεινιασμένος darkened, obscured.  
σκοτεινός dark.

σκότος, *neut.* darkness.  
 σκοτούρα torment.  
 σκοτώνω slay.  
 σκούζω (έσκουξα) cry, lament.  
 σκουλήκι worm.  
 σκουντάφτω stumble.  
 σκουντῶ (έσκούντηξα) knock against.  
 σκούπρα, *pl.* sweepings, dust.  
 σκουριάζω rust; be stupefied.  
 σκύβω = σκύφτω.  
 σκυθρωπός gloomy, peevish, angry.  
 σκύλα bitch.  
 σκυλί dog.  
 σκύλος (έτσούλος, § 6, *n.* 4; § 17; *θύλος*, § 28 *n.*) = *id.*  
 σκυφτός bent, stooping.  
 σκύφτω, σκύβω (στυύβγω έτσούβω, § 6, *n.* 4, and § 17) bend, bow.  
 σκῶ = σκάζω.  
 σκωλήκι = σκουλήκι.  
 σκῶν(ν)ω = σηκώνω.  
 σμίγω associate, unite with.  
 σοβαρός serious.  
 σοκάκι (σοκάτσι) lane.  
 σολδί soldo, sou.  
 σουβλί roasting-spit; stake; βάζω *στο* σ. impale, crucify (as capital punishment).  
 σουβλιζώ impale.  
 σούκο = σύκο.  
 σουμά : σά σουμά (*Pontus*) these days, recently.  
 σουπιά sepia, cuttle-fish.  
 σουσάμι (§ 6) sesame.  
 σοφολογιώτατος the man of great wisdom (*ironical*).  
 σοφός wise.  
 σπάζω = σφάζω.  
 σπαθί sword; πήγε από κακό σπ. στο σεφέρι he went in an evil hour to the war; σπαθακι, *dím.*  
 σπάραζω jerk, wriggle.  
 σπάρτης sower.  
 σπέρα evening.  
 \*σπέρνω (σπείρω, έσπειρα [σ'πέρις, § 7, *n.* 2], έσπάρθηκα) sow.  
 σπετσαρία apothecary shop.  
 σπηλιά, σπήλιο (σπέλιον, *Pontus*, § 6, *n.* 6) cavern.

σπίθα spark.  
 σπίτι(ν) (σ'πίτι, § 7, *n.* 2; έσπίτι) house.  
 σπιτικό family, household.  
 σπιτοπαράθυρο window of a house.  
 σπλάχνα, *pl.* bowels.  
 σπλαχνίζομαι to pity (*acc.*).  
 σπλαχνικός merciful.  
 σπόρος seed.  
 σπουδάζω (έσπούδαξα -σα) study.  
 σπουδαίος (*lit.*) eager, serious.  
 σπρώχνω push, jostle.  
 σπυρί small grain (pimple).  
 στάζω (εσταξα) to drop.  
 σταθερός fixed, firm, unalterable.  
 σταίνω = στήνω.  
 σταλαματιά drop.  
 σταματῶ remain standing, stop, hinder.  
 στάμνα pitcher; σταμνάκι, *dím.*  
 σταμνί pitcher.  
 στανικῶς, *adv.* by violence, unwillingly.  
 στάρι = σιτάρι.  
 στάσου (*North. Gk.* στάσ) stop! (from στέκω).  
 σταυροπόδης (§ 114) with legs crossed.  
 σταυρός cross; κάνω τὸ σταυρό μου cross myself.  
 σταυροφορία crusade.  
 σταυροφόρος crusader.  
 σταυρώνω cross (the hands in prayer).  
 σταφίδα raisin.  
 στάφνη rule, guide.  
 σταφύλι grape, cluster.  
 στάχτη ashes.  
 στάχυν (αστάχυν), *neut.* ear (of plant).  
 στείρα barren (of females).  
 \*στέκω, στέκομαι (*imper.* στέκα στεκάτε, έστάθηκα, *pres. part.* τὰ στεκόμενα the things that stay, goods) stand. This verb also serves for the defective forms of είμαι, *v.* § 224, 2.  
 στελέττο dagger, stiletto.  
 \*στέλνω, σέλλω (στέρνω, § 31; στείλω, § 204; έστειλα, έστάθηκα) send.  
 στενάζω (έστεναξα έστενασα) to sigh.

στενός narrow; τὰ στενά narrow pass, defile.  
 στενοχώρια perplexity, difficulty.  
 στενοχωρείμαι be in perplexity.  
 στένω = στήνω.  
 στερεύω rob, deprive.  
 στερνός later, latter.  
 στέρο (Cap.), adv. after, thereupon.  
 στέφανι, στέφανο(s) garland.  
 στεφανώνω crown with garlands; to garland a pair of lovers, i.e. betroth; pass. (w. acc.) also wed (Aegina).  
 στήθι, στήθος, neut. (v. § 100) breast (also pl.), dim. στηθάκι.  
 \* στήνω, στένω (Zac. θένω, § 35, n. 3, ἔστησα ἔστεσα, ἐστήθηκα, στημένος στεμένος) set up, erect; στένω πόλεμο carry on war.  
 στι(γ)μή moment.  
 στιχηρός in verses.  
 στιχοπλέκτης versifier.  
 στίχος verse.  
 στοιχειό spirit, ghost.  
 στοιχειώνω make a ghost of, become a spirit.  
 στολίδι ornament.  
 στολίζω adorn.  
 στόμα, neut. mouth.  
 στομάχι stomach.  
 στουπί oakum.  
 στοχάζομαι think of, meditate.  
 στοχαστικός meditative.  
 στραβοπάτημα, neut. false step.  
 στραβοπατώ make a false step.  
 στραβός steep; crooked, false.  
 στράτα street, way, journey.  
 στρατέμα, neut. army.  
 στρατιώτης (στραβιώτης, § 16, n. 2) soldier.  
 \* στρέφω (ἐστράφηκα) turn; turn back.  
 στήγγεμα (Cap.), neut. noise.  
 στήγγελα (στήγγελα) witch.  
 στρίφω twist.  
 στρώμα, neut. couch, bed, covering.  
 στρώνω spread; make a bed.  
 στύλος pillar.  
 σύ = ἐσύ.

σύβασι (§ 33, n. 3) agreement, compact.  
 συγγενεύω be related.  
 συγγενής (§ 115) related.  
 συγγραφέας writer, author.  
 συγκινῶ move (metaph.).  
 σύγνεφο, v. σύννεφο.  
 συγυρίζω arrange; mid. prepare, begin.  
 σύγχρονος contemporary.  
 συγχωρητός pardonable, to be forgiven (eccl.).  
 συ(γ)χωρῶ (συχώρεσα, συχωρέθηκα) forgive, pardon; ὁ συχωρεμένος "one whom may God forgive," i.e., dead, late, συχωρέθηκε also = ἀπέθανε (Velv.).  
 συνδέω (§ 33, n. 3) bind together.  
 συνδευής = συγγενής.  
 σῦκο (σοῦκο, § 6, n. 4) fig.  
 συκώτι liver.  
 συλλο(γ)ή consideration, reflection.  
 συλλογίζομαι, συλλογοῦμαι think, meditate, consider.  
 συλλογισμός reasoning, consideration.  
 συλλογοῦμαι (-εἶμαι) = συλλογίζομαι  
 συμβαίνει, συνέβη(κε) it is fitting, proper (v. § 207 n.).  
 συμβιβασμός (lit.) agreement, compromise.  
 συμβιβαστικός conciliatory, mediating.  
 συμβούλιο (lit.) counsel.  
 σύμβουλος (lit.) counsellor.  
 συμπληρώνω complete, fulfil.  
 συμπολίτης fellow-citizen.  
 συμπονῶ (-έω, συμπόνεσα, συμπόνεθηκα) to pity.  
 σύμφωνος (lit.) according with, harmonising; σύμφωνο μέ in agreement with, according to.  
 σιμώνω, v. σιμώνω.  
 συνάγω, συνάζω (ἐσύναξα) collect.  
 συνδρομή (lit.) co-operation.  
 συνείδησι, f. conscience.  
 συννεπνίγω suffocate, choke.  
 συννεφιάζω to cloud.  
 σύννεφο (σύγνεφο) cloud.



σύνορα, *pl.* boundaries.  
 συντάκτης redactor, editor.  
 συντετά, *adv.* together, in common.  
 συντριβω break to pieces, lay in ruins.  
 συντρίμμια, *pl.* ruins.  
 συντροφιά escort, company.  
 σύντροφος companion.  
 συρτάρι drawer.  
 συμφορά (*lit.* συμφορά) misfortune, accident.  
 συμφωνῶ agree, unite.  
 συχνά, *adv.* frequently.  
 συχωρῶ, *v.* συγχωρῶ.  
 σφαγή slaughter, massacre.  
 σφάζω (σπάζω, § 18, *n.* 4 ; ἔσφαξα, ἐσφάγηκα ἐσφάχθηκα) to slaughter.  
 σφαλίξω, σφαλνῶ (ἀσπαλίξω, § 18, *n.* 4 ; ἐσφάλιξα or -σα, ἐσφαλίστηκα ἐσφαλίχθηκα) close, lock.  
 σφαλιχτός shut, locked.  
 σφάλλω (ἤσφαλα) be deceived, err.  
 \* σφαλνῶ, *v.* σφαλίξω.  
 σφήκα (§ 84) wasp.  
 σφίγω (σπίγω, ἔσφιξα) press, tie together, squeeze.  
 σφιχτός fixed.  
 σφουγγάρι sponge.  
 σφουγγίζω (ἐσφουγγίξα -σα) dry off, sponge.  
 σφυρίζω (ἐσφύριξα) whistle, hiss.  
 σχεδόν, *adv.* almost  
 σχέσι, *f.* relation, respect.  
 σχῆμα, *neut.* shape.  
 σκίζω, *v.* σκίζω.  
 σχοινί, *v.* σκοινί.  
 σχολαστικός pedant, pedantic.  
 σῶμα, *neut.* body.  
 σώνω (σώζω, *cf.* § 224, 3, *n.* 3) save ; complete, finish, attain ; suffice.  
 σῶπα (§ 10, *n.* 4) hush ! be still !  
 σωπάζω, σωπαίνω (ἐσώπασα) to be silent.  
 σωριάζω heap up ; bury.  
 σωρός mound (tomb) ; heap, με τὸ σ. in heaps.  
 σὺς (*Car.*), *prep.* until.  
 σωστός correct, right ; με τὰ σωστά (*μου*) rightly (*adv.*).

σωτηρία deliverance.  
 σωτικά (σω[τ]θικά, *according to* § 36 *n.*), *pl.* intestines.

Ταγάρι travelling-bag.  
 τα(γ)ίζω nourish.  
 τάδες, *v.* δείνα.  
 τάζω (τάσσω, ἔταξα) promise, vow.  
 ταίρι pair, mate.  
 ταιριάζω unite, pair ; apply ; *mid.* fit, match.  
 ταμπακίζω smoke tobacco, or snuff.  
 ταμπούρι dike, embankment.  
 ταμπουρώνομαι fortify one's position, entrench.  
 ταξειίδι journey.  
 τάξιμο (§ 104) a vow, promise ; command.  
 ταπεινός humble.  
 ταπεινοσύνη humility.  
 ταραάζω (ταράσσω) perplex.  
 τάρνα (*Car.*), *adv.* quickly.  
 τάρταρα, *pl.* Tartarus, lower world.  
 τάσι cup, dish.  
 τάφος tomb.  
 τάχα, *adv.* perhaps, perchance ; τάχανά seemingly as if, forsooth to.  
 τάχατις, *adv.* perhaps.  
 ταχειά (*Velv.*) to-morrow.  
 ταχτικός regular.  
 ταχυτερή (*Naxos*) morning.  
 ταχυτέρου, *adv.* (*Naxos*) later ; *v.* § 123, *n.* 2.  
 τείχος, *neut.* wall.  
 τέκνω = θέτω.  
 τέλεια, *adv.* completely.  
 τελειώνω finish.  
 τελευταίος (*lit.*) last.  
 τέλος, *neut.* end ; τέλος πάντων (*πάντα*) finally, lastly.  
 τεμπέλης lazy.  
 τενεκές tin.  
 τενεκετζής tinsmith.  
 τέρατο, *neut.* (§ 105, *n.* 1) miracle.  
 τερῶ (*Pontus*) = τηρῶ.  
 τεσόν thine, *v.* § 143, *n.* 3.  
 τέσσερις (§ 128) four.  
 τέταρτος fourth ; *neut.* a fourth, quarter.

τέτοιος such, *v.* § 148.  
 τετράγωνο square.  
 τετράδη Wednesday.  
 τετρακόσιοι four hundred.  
 τετράστιχο strophe (verse of four lines).  
 τέχνη art.  
 τεχνικός artistic, ingenious, technical.  
 τεχνίτης artist.  
 τζαί = καί.  
 τζαμί (ντζαμί) mosque.  
 τζύριγμα, *neut.* whistling, hissing.  
 τηγάκι frying-pan.  
 τηρῶ (τερῶ, *Pontus*) watch.  
 τί (1) what? which? (2) why? wherefore? (3) for (§ 258). τί always retains its acute accent. (4) also a form of the article, *v.* § 55, *n.* 3.  
 τιβίχ, *neut.* order, κάνω τ. (*Lesbos*) to order.  
 τιδέν (*Pontus*) = τίποτα.  
 τικιάχ' (*Pontus*) frame on which are laid large logs of wood to split.  
 τιλιάλις (τιλιάλις, *Velv.*) herald, auctioneer; τιλιάλιδης παρατιλιάλιδης auctioneer above auctioneer.  
 τιλιαλώ (*Velv.*) cry out, proclaim.  
 τιμή (1) honour; (2) price, value.  
 τίμιος honest, honourable.  
 τιμῶ to honour.  
 τιμωρῶ punish, chastise.  
 τινάζω (τινάγω) shake.  
 τινάς anybody, *v.* § 153, *n.* 3.  
 τίποτα(s), τίποτε(s), τίποτις, τίβοτσι anything; *w. neg.* nothing, *v.* § 153.  
 τιποτένιος null, of no value.  
 τίποτες, τίποτις = τίποτε.  
 τίς who? *v.* § 152 and τί.  
 τίτλος title.  
 τοιάζομαι get ready, prepare.  
 τοίχος wall.  
 τόκος interest; βάλλω στὸν τόκον put out to interest.  
 τόλμη daring, enterprise.  
 τολημρός daring bold.

τολμῶ venture, dare.  
 τόμτι, *temporal particle* (*Sar. K.*) when.  
 τόντις, *adv.* really, truly.  
 τονώνω strengthen (of medicine).  
 τόπος locality, home, region, land; position; place.  
 τός (§ 136 f.) he.  
 τόσοιος (*Pontus*) = ποίος.  
 τόσος so great, so small, so much; ἄλλος τόσος as much again; τόσο so very; ὡς τόσο yet, nevertheless, meanwhile; *v.* also ὅσος.  
 τότε(s) (τόα *v.* § 22 *n.*), *adv.* then, at that time; ἀπὸ τότε since then.  
 τοῦ (*Cap.*) = ποῦ (*Rel.*).  
 τουζάη, *neut.* (*Pontus*) craft, cunning.  
 τουλάχιστο, *adv.* at least.  
 τούλογος (§ 152, *n.* 3) what kind of.  
 τουλούπα clew, coil.  
 τούμπανο timbal.  
 τάνδο, *v.* τοῦτος.  
 τοῦνος, *v.* αὐτός.  
 τοῦος (*Chios*) = τοῦτος.  
 τουρκεύω turn Turk.  
 τάρτεα (*Otr.*) here, hither.  
 τουςάκ, τουςάη (*Pontus*), *neut.* snare.  
 τοῦτος (§ 145) this.  
 τουφέκι musket, gun.  
 τραβησιά blow, stroke.  
 \*τραβῶ (also written τρανώ, ἐτράβηξα, ἐτραβήχτηκα) draw, drag; lift to strike; *intr.* (also *mid.*) retire, depart, go.  
 τραγανός gristly.  
 τραγούδι song; *dim.* τραγουδάκι.  
 τραγουδιστής singer, poet.  
 τραγουδῶ sing.  
 τράκα τράκα tramp, tramp (onomatopœic word).  
 τρακόσιοι = τριακόσιοι.  
 τραναίνω (ἐτράνηνα) become great, grow up.  
 τρανός clear; great; *compar.* § 117.  
 τρανταφύλλι rose.  
 τρανταφυλλία rose-tree.  
 τραντάφυλλο rose.  
 τρανώ (*Pontus*) see.  
 τράπεζα altar-table.

- τραπέζι table.  
 τράτα net.  
 τρανώ, *v.* τραβῶ.  
 τράφος (§ 68, *n.* 2) tomb.  
 τραχύς rough.  
 τρεῖς, τρία (τριά τρικά, § 10, *n.* 5) three.  
 τρέλλα madness.  
 τρελλαίνω (ἐτρέλλανα, ἐτρελλάθηκα) be crazy.  
 τρελλός crazed; τρελλούτσικος somewhat crazy (a little off).  
 τρέμω (*without aor.*) tremble.  
 τρέξιμο (§ 104) running, race.  
 \*τρέχω (τρέχνω, *pres. part.* τρεχόμενος τρεχάμενος, *imper.* τρέχα τρεχάτε, *perf. part.* τρεχάτος) run, flow (*v. acc.*); τὰ τρεχούμενα course, current events.  
 τριάδα trinity, *v.* § 133, *n.* 2.  
 τριακόσιοι (τρακόσιοι) three hundred.  
 τριάντα thirty.  
 τριανταριά company (number) of thirty.  
 τριαντάρις thirty years of age.  
 τριανταφύλλι }  
 τριανταφυλλιά } *v.* τριαντα-  
 τριαντάφυλλο }  
 τρίβ(γ)ω (ἐτρίβηκα, ἐτρίβηκα) rub, grind.  
 τρίβων(as)=*a. Gk.* τρίβων shabby mantle, philosopher's garb.  
 τριγυρίζω surround.  
 τριγύρω, τριγύρου, *adv.* all around; τ. 's, *prep.* (§ 171) around, round about.  
 τριλογία trilogy.  
 τρίςβαθος thrice deep, very deep.  
 τρισχαριτωμένος exceedingly graceful.  
 τρίτος third, *neut.* a third; τρίτη Tuesday.  
 τρομάζω (ἐτρόμαξα) fear, be afraid.  
 τρομάρα fear, consternation.  
 τρομαρισμένος, τρομασμένος astounded, frightened  
 τρόπος manner; με κανέναν τρόπο in every way, by all means.  
 τρομητής reaper; name applied by the ordinary folk to the month of September.  
 τρύπα, τρυπί hole.  
 τρύπιος bored, punctured.  
 τρυπῶ perforate, pierce.  
 τρυπών(ν)ω penetrate into, insert.  
 τρυφερός tender.  
 \*τρώ(γ)ω (*v.* § 252, 2, ἔφαγα, ἐφαγώθηκα, φαγόμενος) eat; gnaw.  
 τσ, *v.* also under κ.  
 τσ (τσῆ, etc.) from the article or conj. pron. (§§ 55, 136, 142).  
 τσαβούνα flute.  
 τσαί=καί.  
 τσαΐ tea.  
 τσακίζω break (in pieces).  
 τσακώνω (*Velv.*) seize, grasp.  
 τσαμί=τσαμί.  
 τσαν=κιάν.  
 τσαναβάρ, *neut.* (*Pontus*) animal.  
 τσεκουριά blow with an axe.  
 τσερνῶ, *v.* κερνῶ.  
 τσηγαρίζω roast; torment.  
 τσίγκι, τσούγκι (*Pontus*) for, because.  
 τσιμπίδα spark.  
 τσιμπιάρης deep-eyed.  
 τσιμπῶ prick, bite, pinch.  
 τσιούπρα (*Epirus*) maiden.  
 τσίπ (*Pontus*), *adv.* very.  
 τσιρμόνιες, *pl.* ceremonies; κάνω τσ. be very formal, make much ado.  
 τσιροφλίζω burn up.  
 τσίχ, *interj.* (*Naxos*) not at all, not the slightest.  
 τσόαπ (*Car.*), *neut.* answer.  
 τσοπάνης (δζουβάν's) shepherd.  
 τσούγκι, *v.* τσίγκι.  
 τσωπάζω be silent.  
 τυατέρα=θυγατέρα.  
 τυλίγω envelope.  
 τύπος type, form of language.  
 τύπωμα, *neut.* printing.  
 τυπώνω print.  
 τυράννια torment, sorrow.  
 τυραννικός tyrannical.  
 τύραννος tyrant.  
 τυρί cheese.

τυφλός blind; ἔτσι στὰ τυφλά  
blindly, at random.

\*τυχαῖνω (ἔτυχα) happen, be acci-  
dental; μὴν τύχη καί, v. § 280, n. 2.

τύχη luck.

τυχόν(ε), *adv.* perhaps.

τῶντι (*lit.*) in reality, really.

τώρα, *adv.* now.

Ἰβρίζω = βρίζω.

ὑγεία health; also as a greeting like  
γεία.

ὑγρός damp, moist.

υῖος = γυῖος.

ἕμνος hymn.

ὑναῖκα = γυναικα.

ὑπαρξί, *f.* existence.

ὑπάρχω be present, exist.

ὑπερσυντελικός (*gram. term*) plu-  
perfect.

ὑπηρετῶ (-έω) serve, wait on.

ὑπναροῦ, *f.* the sleeper, sleepy-head.

ὑπνος (νύπνος, § 34, n. 3) sleep;  
soporific.

ὑποκάτω ἀπό, *v.* ἀποκάτω.

ὑπομονή patience.

ὑπόσχομαι (ὑπόσχομαι, ὑποσχέθηκα)  
to promise.

ὑρίζω = γυρίζω.

ἕστερα, *adv.* afterward, then; ἕ. ἀπό,  
*prep.* after (§ 172).

ἕστερι(s) = ἰδ.

ἕστερνος last, additional.

ἕστερος last.

ἕστερῶ deprive.

ἕστερώτερα, *adv.* afterwards, later.

ἕψηλός high.

ἕψωμός exaltation, elevation.

ἕψώνω elevate, erect.

Φαγᾶς eater, gourmand.

φαγί eating, repast.

φαγοῦ, *f.* from φαγᾶς.

(θὰ) φά(γ)ω (§ 252, 1), *v.* τρώω.

φαητό food, repast.

φαίνομαι (ἐφάνηκα, *imper.* φανοῦ  
φάνου) appear, manifest oneself,  
make appearance.

φαινόμενο appearance, phenomenon.

φακῆ (φατοῆ) lentil.

φακιόλι turban.

φамиλικός pertaining to a family;  
φамиλικὸν ὄνομα family name.

φανερός manifest, apparent; φῶς  
φανερά, *adv.* clear as the sun.

φανερώνω (φανερώννω, § 199, i. 6,  
n. 2) reveal; *mid.* appear; give  
to know.

φανός lighthouse, lamp, light.

φαντάζομαι (φαντάζω) imagine,  
fancy.

φантаσία imagination, fancy.

φάντασμα, *neut.* ghost.

φαρδύς wide, broad.

φαρμακερός poisonous.

φαρμάκι poison.

φάρμακο medicine, drug.

φαρμακωμένος poisoned, unwhole-  
some.

φαρμακῶνω to poison.

φεγγάρι (φεσάρι, *Ios*) moon; *dim.*  
φεγγαράκι.

φεγγοβολή giving light (*gerund*).

φεγγοβολῶ give light.

φεγγοῦσκος moon.

φέγγω (ἔφεξα) shine, be bright.

φελῶ (-έω, φέλεσα) assist, be useful.

\*φέρνω, φέρω (ἔφερα [ἔσέγκα ἐξέγκα,  
§ 203, 5, n.] ἐφέρθηκα) bring,  
carry; *mid.* conduct oneself.

φέρσιμο (§ 104), *neut.* conduct.

φέσι fez.

φέτο(s) = ἐφέτος.

\*φεύγω (φεύω, φύγγω, *imper.* φεύ-  
γα[s] φευγά[σ]τε, ἔφυ[γ]α, *perf.*  
*part.* φευγάτος) flee; depart.

φήμη glory.

φθάνω, *v.* φτάνω.

φιδές (§ 77) kind of vermicelli.

φίδι snake.

φιλάργυρος avaricious.

φιλέω receive friendly, entertain,  
wait on.

φίλημα, *neut.* kiss.

φιδί kiss.

φιλία friendship.

φιλοδοξῶ love glory, be ambitious.

φιλολογία literature.

- φιλολογικός literary ; τὰ φιλολογικά literature.
- φιλονεικία quarrelsomeness, ambition.
- φιλοπατρία love of native land.
- φίλος dear ; *m.* friend.
- φιλοσοφία philosophy.
- φιλόσοφος philosopher.
- φιλω (-έω) to kiss.
- φκαριστημένος = εὐχαριστημένος.
- φκαριστῶ = εὐκαριστῶ.
- \* φκειάνω, φτειάνω (ἔφκειασα, ἐφκειάστηκα) make. *φ φ κ ε ι α ν ω*
- φκγάρι shovel.
- φλέβα vein.
- φλεβάρης February.
- φλόγα flame.
- φλογέρα shepherd's flute.
- φλογερός flaming, glowing.
- φλουρένιος consisting of (gold) ducats.
- φλουρί, φλωρί florin.
- φλυαρία gossip.
- φοβέρα threat.
- φοβερίζω frighten.
- φοβερός terrible, fearful.
- φοβοῦμαι (φοοῦμαι, § 22 *n.*) fear, be afraid.
- φονιάς (φονές, § 71, *n.* 3) murderer.
- φονικό murder.
- φοντές (*Car.*) then, when (*temporal*).
- φοορίζω (*Pontus*) = φοβερίζω terrify.
- φορά (φουρά) time, *Fr.* fois ; καμιά φ. sometimes ; πολλές φορές frequently ; στή(ν) φορά at once.
- φορέζω put on, wear (a garment).
- φόρεμα, *neut.* clothing, garment.
- φορεσιά = *id.*
- φορτώνω to burden, load ; *mid.* take on a burden, carry a load (*v. acc.*).
- \* φορῶ (-έω, ἐφόρεσα, ἐφορέθηκα) carry, yield ; wear a garment, (*acc.*) put on.
- φουκαριστῶ = εὐκαριστῶ.
- φουμίζω make celebrated.
- φουντωτός luxuriant, bushy.
- φουρκίζω hang, kill.
- φούχτα fist ; also what would fill the hand, a handful ; με τὲς φούχτες with full hands.
- φουχτιά handful.
- φράγκικος Frank, European.
- φράζω (ἔφραξα) enclose.
- φρένιμος = φρόνιμος.
- φρόνησι, *f.* reason, cleverness.
- φρόνιμος reasonable, sensible.
- φροντίδα care.
- φροντίζω care (for one γιά).
- φροντιστικός full of care.
- φρύδι eyebrow.
- φταιξίμο (§ 104) guilt, fault.
- φταί(γ)ω (*cf.* § 251, 2, φταιχώ ἔφταιξα) to be at fault.
- \* φτάνω (ἔφτασα and ἔφταξα, φτασμένος) arrive, reach ; comprehend (*TEXTS II. a.* 22) ; φτάνει it is enough.
- φταρμίζομαι sneeze.
- φτάω, ἐπόικα, θὰ πκῶ (*Pontus*) make, do (§ 202, *n.* 2, and § 214, *n.* 5).
- φτειάνω, *v.* φκειάνω.
- φτέρα, φτέρη fern.
- φτερό wing ; κάνω φτερά flee away from, make off.
- φτερούγα wing.
- φτερωτός winged.
- φτί = αὐτί.
- φτωνῶ to envy.
- φτώνω (φτῶ) expectorate.
- φτωχαίνω (ἐφτώχηνα) be poor.
- φτώχεια poverty.
- φτωχικός poor, miserable.
- φτωχός poor.
- φτωχούλις (§ 113, *n.* 2) miserable, poor.
- φυγή flight.
- φυλά(γ)ω watch, guard against, observe, lie in wait for ; *mid.* be on guard against.
- φύλακας (§ 65) watchman.
- φυλακή prison, imprisonment.
- φυλαχτό amulet, protection.
- φυλή race, tribe.
- φυλλανθῶ put forth foliage, bloom.
- φύλλο leaf.
- φυλλοκάρδι valve of the heart.
- φυρνῶ, φυρῶ (ἐφύρασα) decrease (*tr.* and *intr.*) ; lose.
- φυσικός natural.

φυσιοκρατικός physiocratic.  
 φύσι(ς), *f.* nature.  
 φυσῶ (ἐφύσηξα) to blow.  
 φυτεύω to plant.  
 φυτό plant.  
 φυτρώνω grow.  
 φωλιά nest.  
 φωλιάζω have a nest, dwell.  
 φωνάζω (ἐφώνασαι) call, call to, shout.  
 φωνή voice, cry; *pl.* screaming.  
 φῶς, *neut.* light.  
 φωστήρας light, light of eyes, eye.  
 φωτεινός clear, bright.  
 φωτερός shining.  
 φωτιά light, fire.

Χά (*Pontus*) = θά.  
 χα(δ)εμένος, *v.* χαϊδέω.  
 χαζουρλαεύκουμαι (*Pontus*) prepare, begin.  
 χαϊβάν(ι) (*Pontus*), *neut.* animal.  
 χαϊδέω, χαδεύω caress.  
 χαιρέισμα, *neut.* greeting, salutation.  
 χαιρετῶ, χαιρετίζω to salute, greet.  
 χairoμαι, χairo (ἐχάρηκα, *imper.* χαροῦ χάρου) rejoice.  
 χαλάζι hail; κάνει, πέφτει χ. it hails.  
 χαλαρός loose; unrestricted.  
 χαλασέω (*Pontus*) beg pardon.  
 χαλεύω demand; desire.  
 χαλίτσι (*Maina*) pebble, stone.  
 χαλκῆ brass gate.  
 χαλκιάς smith.  
 χάλκωμα, *neut.* brass, metal; bronze vessel.  
 \* χαλνῶ, χαλῶ (ἐχάλασα, ἐχάλαστηκα) destroy, exterminate, perish.  
 χάμαι (χαμαί) = χάμω.  
 χαμάλης (§ 74) porter.  
 χαμηλογιγιάζω meditate, reflect with bowed head.  
 χαμηλός humble, downcast (of eyes).  
 χαμηλώνω cause to sink, cast down (the eyes); (*intr.*) sink.  
 χαμόγελο laughter.  
 χαμογελῶ laugh.  
 χαμός destruction, loss.  
 χάμω (χάμον, χάμαι) *adv.* upon the ground, *Lat.* *humī.*

χάνι(ν) inn, khan.  
 χάνω (χάννω, § 199, I. 6, n. 2, ἔχασα, ἐχάθηκα, *Pontus* ἐχάτα) lose; destroy, annihilate, defeat (enemy); *mid.* perish, be undone; also to be bent upon, very eager for (*Velv.*); νὰ χαθῆς ἀπ' ἐδῶ go and be hanged!  
 χαρά joy; festival, wedding; χαράσας joy be with you.  
 χαραυγή dawn.  
 χάρι, *f.* grace (also personified—the ancient Graces); kindness, gratitude; χάριτι θείῃ (*lit.*) thank God! by God's grace.  
 χαρίζω present, make a gift.  
 χάρισμα, *neut.* gift.  
 χαριτωμένος graceful, charming.  
 χάρκωμα, *v.* χάλκωμα.  
 χαροκαημένος overtaken by Death (*Charon*).  
 Χάρωντας, Χάρος Charon, god of death.  
 χαροτενωμένος stiff in death.  
 χαρούμενος (from χairoμαι) happy, joyful.  
 χαρτί (χαρκί, § 16, n. 2) paper.  
 χαρωπός joyful, happy.  
 χάσкас (§ 73) gaper.  
 χάσκω (ἐχάσκισα) open the mouth wide, gape; (*Sar. K.*) see.  
 χασμουρείμαι yawn.  
 χατζής pilgrim; *indecl.* § 64.  
 χάτσημο (*Pontus*) death.  
 χάφτω gulp down, swallow.  
 χάχας (§ 73) laugher.  
 χαιλῆς thick-lipped.  
 χείλι, *neut.* (*pl.* τὰ χείλια and τὰ χείλη, *v.* § 100) lip; *dim.* χειλάκι (σειλάτσι, *Cal.*).  
 χειμῶνας winter.  
 χειρότερος (χερότερος) worse (§ 118).  
 χελιδόνι swallow; *dim.* χελιδονάκι.  
 χελιδόνισμα, *neut.* swallow-song.  
 χελώνα turtle.  
 χέρι hand (χείρας, *acc. pl., lit. form*); *dim.* χεράκι.  
 χερότερος = χειρότερος.  
 χήνα goose.

- χήρα widow, *pl.* § 90; widowhood  
(TEXTS I. a. 9).  
χηργιός widowed.  
χθές = χτές.  
χιῖτῶ (*Cap.*) run, go.  
χιλιάδα thousand.  
χιλιάρικος containing a thousand  
units.  
χιλιεκατομμύριον(ν) milliard.  
χιλιοι thousand; χίλια δύο, *v.* § 133,  
*n.* 3.  
χιλιοπατημένος trodden of thousands,  
oft-trodden.  
χιλιοπλούμπιστος decked with a  
thousand ornaments, very beauti-  
ful.  
χιλιοτρύπητος pierced a thousand  
times.  
χιονάτος ice-cold.  
χιονερός with much snow.  
χιόνι (also *pl.*) snow.  
χιονίζει it snows, is snowing.  
χιονισμένος snow-white.  
χλιβερός = θλιβερός.  
χλιμμένος = θλιμμένος.  
χλιός tepid, lukewarm.  
χλίψι = θλίψι.  
χλωμός pale.  
χλωρός green.  
χνάρι = ἀχνάρι.  
χνοδάτος with downy hair, soft;  
(of a rock) covered with a soft  
mantle of plants.  
χνοῦδο down, fluff.  
χοῖρος pig.  
χολή gall, bile.  
χολιάζω be angry, enraged; to be  
troubled.  
χοντραίνω (ἐχόντρηνα) thicken, grow  
hard.  
χοντροκοπία roughness, vulgarity.  
χοντρός (χονδρός) coarse, rough;  
*compar.* § 117.  
χορεύτ(ι)α dancer (*f.*).  
χορεύ(γ)ω to dance.  
χορός dance; στρώνω τὸ χορό lead  
the dance, dance.  
\* χορτάζω, χορταίνω (ἐχόρτασα)  
satiare.
- χορτάρι grass, weed.  
χόρτο grass.  
χορμῶ rush upon.  
χούσωμα (*Sar. K.*) = χρύσωμα.  
χρειάζομαι (*pres. part.* χρειάζομενος)  
to need, use (*w. acc.*); χρειάζεται  
it is necessary.  
χρέος, *neut.* debt, duty.  
χρήματα, *pl.* money, riches.  
χριστιανικός Christian.  
χριστιανός a Christian.  
χρόνος year, *pl.* § 96; τοῦ χρόνου  
next year, in a year; μετ' χρόνων  
with the years, in the course of  
years; κακὸν χρόνον(ο) νά 'χη to the  
devil with him.  
χρουστῶ = χρωστῶ.  
χρυσοβεργής (figure in fable) prince  
with the golden rod.  
χρυσολάτρης slave of Mammon.  
χρυσομάλλης golden-haired; *f. v.*  
§ 114 *n.*  
χρυσοπλεγμένος woven with gold.  
χρυσός golden.  
χρυσοφωτισμένος illuminated with  
gold.  
χρυσόφωτος shining like gold.  
χρυσοψάλιδο golden shears.  
χρύσωμα, *neut.* gilding (with gold).  
χρῶμα, *neut.* colour.  
χρωστῶ (χροστῶ) owe.  
χταπόδι = ἀχταπόδι.  
χτενίζω to comb.  
χτές (ἐχτές), *adv.* yesterday.  
χτίζω build, found.  
χτικιάζω to be or to make con-  
sumptive.  
χτικιάρης consumptive.  
χτίστης mason; *pl.* § 76.  
χτυπῶ beat, knock; χτ. στὰ μάτια  
strike, come to notice of.  
χυδαῖός dirty.  
χυμός sap.  
χύνω pour (out); let fall; χύνεται  
(of the sun) sets (TEXTS II. a.  
22).  
χῶμα, *neut.* ground, earth.  
χωνεύω digest.  
χώνω pierce, insert.

χώρα land, larger village, centre of χωρατᾶς joke. [a district, city.  
 χωρατεύω to joke.  
 χωράφι acre, field.  
 χώρα νά without (§ 282, 1).  
 χωριάτης peasant, boor; *pl.* § 76.  
 χωρίζω separate.  
 χωριό (χωρίον, χωρκόν, § 10, n. 5) village.  
 χωρίς (also χώρ[ι]s) without (§ 167); χ. ἄλλο, χωρίς και χωρίς at all events, at any rate; χ. νά without (with verbs, § 282, 1).  
 χωρισμός division, separation.  
 χωρῶ (ἐχώρεσα) hold, contain (of space).  
 λήϊς (Pontus) by no means, absolutely not.  
 θάβα heap of straw.  
 ψαλίδι shears.  
 \* ψάλλω, ψέλνω (ἔψαλα, ἐψάθηκα ἐψάρθηκα) sing.  
 ψαλμωδία singing of psalms.  
 ψάλτης singer, poet; *pl.* § 76.  
 ψαρᾶς fisherman.  
 ψαρεύ(γ)ω to fish.  
 ψάρι fish; *dim.* ψαράκι.  
 ψαροῦ fisherwoman.  
 ψάχνω (ψάχω) try, ferret out, ψείρα louse. [rummage].  
 ψειρίζω to louse, pick off lice.  
 ψέλνω = ψάλλω.  
 ψέμα (ψόμα), *neut.* lie, falsehood.  
 ψεματικός apparent, seeming.  
 \* ψένω, ψήνω (ἔψησα) boil, roast.  
 ψέρο (*Otr.*) = ξέρω.  
 ψές = ἐψές.  
 ψευδός lying, false.  
 ψεύτης liar.  
 ψευτιά lie.  
 ψεύτικος false, counterfeited.  
 ψευτογγαστρωμα, *neut.* apparent pregnancy.  
 ψευτογγαστρωμένο: κάνω τὸ ψ. become pregnant, get in the family way.  
 ψευτογραμματική pseudo-grammar, debased grammar.

ψευτομάθησι, *f.* false culture.  
 ψευτοσοφία conceited wisdom.  
 ψεύτρα liar (*f.*).  
 ψή = ψυχή.  
 ψηλός high.  
 ψηλός, *neut.* (§ 100, n. 1), height.  
 ψήνω = ψένω.  
 ψηφίζω, ψηφῶ observe, esteem.  
 ψίκι nuptial procession.  
 ψιλός thin, fine.  
 ψίχα crumb, bit; little piece.  
 ψόμα, *neut.* = ψέμα.  
 ψοφῶ (ψοφισμένος) perish, die.  
 ψύλλος flea.  
 ψυχή (Ψή, Pontus, *v.* § 37 n.) soul.  
 ψυχοπαίδι adopted son.  
 ψυχούλα, *dim.* to ψυχή.  
 ψυχρός cold.  
 ψωμάς baker.  
 ψωμί bread; βγάζω τὸ ψ. μου earn my bread; *dim.* ψωμάκι.  
 ψωμοῦ female baker.  
 Ὡδὴ ode.  
 ὠϊμέ, *interj.* ah!  
 ὤμος (νῶμος) shoulder.  
 ὦρα hour, time, o'clock; τί ὦρα what o'clock is it? ὡς στὴν ὦρα up to the present time; ὦρα καλή formula of salutation or blessing, like ἡ ὦρα νὰ σ' εἶρη wish thee every happiness, good luck.  
 ὠραῖος, ὠριος beautiful.  
 ὠριστάλαχτος dropping beautifully, trickling.  
 ὡς (1) *prep.* until, till (§ 166); ὡς πότε until when? how long? ὡς τόσο in the meanwhile, nevertheless; (2) ὡς ποῦ νά, *conj.* until, as long as (§ 275); (3) as, as for example, thus also; (4) ὡς καθὼς when, while (*temporal*, § 273).  
 ὡσάν = σάν.  
 ὡστε νά until (§ 275).  
 ὡτίν (Pontus), *neut.* ear.  
 ὠφελεῖ (*cf.* φελῶ) it is useful, advantageous.  
 ὠχ, *interj.* ah!  
 ὠχρός pale.



# APPENDIX.

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NOTICE should be taken of the works cited in the Foreword to the first German edition, which are not again given in this list. For a sketch of the progress made in modern Greek philology, compare the helps also cited in the same Foreword. My notices in the *Anz. der Indogerm. Forsch.* (vols. i. vi. ix. xiv. xv.) reach to the year 1902. Cf. also the reviews and items of information in the *Byzant. Zeitschr.*, edited by Krumbacher, i. and ff. (Leipzig, 1892 ff.) and E. Schwyzer, "Über die neugriech. Studien," in *Jahrb. d. Vereins schweizer. Gymnasiallehrer*, 1908.

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*Ὁὐ δὰ νάμῃς υἱ ὄλε δὰ σῆς,  
 Τί δὰ σὐρέβη σπῶλα νὰ σὀχαστῆς.*

*Ὁ γῶος εἰς τὴν ἄρα τὸν χίμα  
 εἰσπορεύει ἀξίσει.*

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