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A

ROMAIC GRAMMAR,

ACCOMPANIED BY A

CHRESTOMATHY,

WITH A

VOCABULARY.

original not to be del

By E. A. SOPHOES, A. M.



HARTFORD:

H. HUNTINGTON, JUN.

1842.

ROMAN GRAMMAR

PHOTOGENIC

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PREFACE.

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

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

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

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

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

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

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

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

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

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

than an exposition of some favorite philological whim.*

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

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

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

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

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

CAMBRIDGE,
May 15, 1842.

The first part of the report is devoted to a general
 description of the country and its resources. It
 is followed by a detailed account of the
 various branches of industry and commerce.
 The third part contains a list of the
 principal towns and villages, with a
 description of their situation and extent.
 The fourth part is a list of the
 principal rivers and streams, with a
 description of their course and extent.
 The fifth part is a list of the
 principal mountains and hills, with a
 description of their situation and extent.
 The sixth part is a list of the
 principal lakes and ponds, with a
 description of their situation and extent.
 The seventh part is a list of the
 principal forests, with a description
 of their situation and extent.
 The eighth part is a list of the
 principal fisheries, with a description
 of their situation and extent.
 The ninth part is a list of the
 principal mines, with a description
 of their situation and extent.
 The tenth part is a list of the
 principal manufactures, with a
 description of their situation and extent.
 The eleventh part is a list of the
 principal public buildings, with a
 description of their situation and extent.
 The twelfth part is a list of the
 principal educational institutions, with
 a description of their situation and extent.
 The thirteenth part is a list of the
 principal religious institutions, with
 a description of their situation and extent.
 The fourteenth part is a list of the
 principal public works, with a
 description of their situation and extent.
 The fifteenth part is a list of the
 principal public charities, with a
 description of their situation and extent.
 The sixteenth part is a list of the
 principal public offices, with a
 description of their situation and extent.
 The seventeenth part is a list of the
 principal public institutions, with a
 description of their situation and extent.
 The eighteenth part is a list of the
 principal public buildings, with a
 description of their situation and extent.
 The nineteenth part is a list of the
 principal public works, with a
 description of their situation and extent.
 The twentieth part is a list of the
 principal public charities, with a
 description of their situation and extent.

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CHRESTOMATHY.

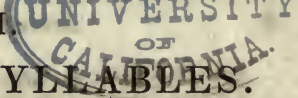
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ROMAIC GRAMMAR.

ROMAN GRAMMAR

PART I.  UNIVERSITY OF CALIFORNIA.

LETTERS AND SYLLABLES.

THE ALPHABET.

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

Figure.	Representative.	Name.
<i>A</i> <i>a</i>	<i>A</i> <i>a</i>	¹ <i>Αλφα</i>
<i>B</i> <i>β β</i>	<i>BH</i> <i>bh</i>	<i>Βῆτα</i>
<i>Γ</i> <i>γ</i>	<i>GH</i> <i>gh</i>	<i>Γάμμα</i>
<i>Δ</i> <i>δ</i>	<i>DH</i> <i>dh</i>	<i>Δέλτα</i>
<i>E</i> <i>ε</i>	<i>E</i> <i>ě</i>	² <i>Ε ψιλόν</i>
<i>Z</i> <i>ζ</i>	<i>Z</i> <i>z</i>	<i>Ζῆτα</i>
<i>H</i> <i>η</i>	<i>E</i> <i>ē</i>	³ <i>Ητα</i>
<i>Θ</i> <i>θ θ</i>	<i>TH</i> <i>th</i>	<i>Θῆτα</i>
<i>I</i> <i>ι</i>	<i>I</i> <i>i</i>	¹ <i>Ιῶτα</i>
<i>K</i> <i>κ</i>	<i>K</i> <i>k</i>	<i>Κάππα</i>
<i>Λ</i> <i>λ</i>	<i>L</i> <i>l</i>	<i>Λάμβδα</i>
<i>M</i> <i>μ</i>	<i>M</i> <i>m</i>	<i>Μῦ</i>
<i>N</i> <i>ν</i>	<i>N</i> <i>n</i>	<i>Νῦ</i>
<i>Ξ</i> <i>ξ</i>	<i>X</i> <i>x</i>	<i>Ξῖ</i>
<i>O</i> <i>ο</i>	<i>O</i> <i>o</i>	² <i>Ο μικρόν</i>
<i>Π</i> <i>π π</i>	<i>P</i> <i>p</i>	<i>Πῖ</i>
<i>P</i> <i>ρ</i>	<i>R</i> <i>r</i>	¹ <i>Ρῶ</i>
<i>Σ</i> <i>σ s final</i>	<i>S</i> <i>s</i>	<i>Σίγμα</i>
<i>T</i> <i>τ</i>	<i>T</i> <i>t</i>	<i>Ταῦ</i>
<i>Υ</i> <i>υ</i>	<i>Y</i> <i>y</i>	³ <i>Υ ψιλόν</i>
<i>Φ</i> <i>φ</i>	<i>PH</i> <i>ph</i>	<i>Φῖ</i>
<i>X</i> <i>χ</i>	<i>CH</i> <i>ch</i>	<i>Χῖ</i>
<i>Ψ</i> <i>ψ</i>	<i>PS</i> <i>ps</i>	<i>Ψῖ</i>
<i>Ω</i> <i>ω</i>	<i>O</i> <i>o</i>	³ <i>Ω μέγα</i>

2. The letters are divided into vowels and consonants. The vowels are seven; α , ϵ , η , ι , $ο$, υ , ω . The consonants are seventeen; β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , φ , χ , ψ .

3. The consonants ξ and ψ respectively represent $\kappa\sigma$ and $\pi\sigma$. Thus $\xiένος$, $κόραξ$, $\ψαχνός$, $γύψ$, are pronounced $\κσένος$, $\κόρακς$, $\πσαχνός$, $\γύπς$.

4. The consonants ν , ρ , ς , ξ , and ψ are the only ones that can stand at the end of a genuine Romaic word.

DIPHTHONGS.

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

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

PRONUNCIATION.

§ 3. The Romaic has *five* vowel-sounds, represented by α , ϵ , ι , $ο$, and $ο\upsilon$, and twenty-one consonant-sounds, represented by β , γ , δ , ζ , θ , κ , λ , μ , ν , π , ρ , σ , τ , φ , χ .

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

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

α , like α .

$\alpha\iota$, like ϵ .

$\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, before a vowel, or before β , γ , δ , λ , μ , ν , ρ , are pronounced like $\alpha\beta$, $\epsilon\beta$, $\eta\beta$, respectively; in all other cases, like $\alpha\varphi$, $\epsilon\varphi$, $\eta\varphi$. In other words, υ in these three diphthongs has

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

ϵ , a little longer than the first e in *veneration*. Further, a in *mate*, without the vanishing sound, expresses it almost exactly. $\epsilon\iota$, like ι .

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

η and η , like ι .

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

ι , like i in *machine*, or ee in *feel*.

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

$o\iota$, like ι .

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

υ and $\upsilon\iota$, like ι .

ω and ω , like o .

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

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

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

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

2. Of the twenty-one consonant-sounds only three, namely β , γ , and χ , cannot be expressed in English letters.

β is weaker than v , but stronger than w . In this book, β , γ , δ , are respectively represented by *bh*, *gh*, *dh*.

γ , before the sounds *E* and *I*, is stronger than y in *yes*, *yoke*; that is, it is a strong *palatal*. In all other cases it is *guttural*. Compare κ , χ .

Before κ , χ , or another γ , it is sounded like *ng* in *hang*; in which case, κ and the second γ have the sound of *g* in

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

γκ, see γ, κ.

δ, like *th* in *this, them, rather*.

ζ, like *z*.

θ, like *th* in *thin, theme, mouth*.

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

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

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

μ, like *m*.

μπ, see π.

μψ, see ψ.

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

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

ντ, see τ.

ξ, like *x* in *ax*.

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

ρ, like *r*.

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

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

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

φ, like *f* or *ph*.

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

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

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

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

Examples for Practice.

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

ACCENTS AND BREATHINGS.

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

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

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

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

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

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

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

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

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

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

καλὸς ἄνθρωπος, not *καλός ἄνθρωπος*.

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

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

ὄριζω, ἰέραξ, oh-ríh-zo, ih-éh-rax,
ἀκούω, ἔχω, ah-koó-o, éh-cho.

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

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

ῥήτωρ, ῥεῦμα, ré-tor, rébh-mah.

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

ἐπιρῶρημα, *eh-ríh-re-ma*.

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

γυνᾶϊκες, οἴκοι, τούτου, κακαῖς.

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

ἄδω, ἦ, ἐνώ.

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

ENCLITICS AND PROCLITICS.

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

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

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

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

δέσεται μας pron. δέσεταιμας, *dhéh-seh-téh-mas*
 δοῦλός σας " δούλοσσας, *dhóu-lossas*. ✓

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

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

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

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

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

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

ὁ ἄνθρωπος pron. ὄάνθρωπος
ἀπό 'μένα “ ἀπομένα
θά γράψωμεν “ θαγράψωμεν
καὶ τοῦτος “ καιτούτος
μας εἶπετε “ μασειπετε
σᾶς τὸ ἔδωκα “ σαστοἔδωκα.

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

The Greeks, imagining that the *ν* of the article belonged to the following word, have made *γχερμένος*, *Ναίνω*, *Νιῶ*, *Ντήνω*, *Νύδρα*, *νῶμος*, from *τὸν κρεμνόν*, *τὴν Αἶνον*, *τὴν Ἴον*, *τὴν Τήνον*, *τὴν Ἰθραν*, *τὸν ὤμον*. On the other hand, supposing that the *ν* belonged to the article, they have formed *Ἄξιᾶ*, *Ἐπαχτος*, from *τὴν Νάξον*, *τὸν Ναύπακτον*.

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

PUNCTUATION.

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

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

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

SYLLABICATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ἔρ-χον-ται, σάλ-πιγ-γος, ἔ-ψαλ-λες.

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

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

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

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

SYNIZESIS.

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

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

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

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

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

μι, is pronounced *μχι* : *μιά μχιά, Ῥωμιός Ῥωμχιός*.

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

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

NOTE 2. The uneducated often drop the *I* in case of synizesis. Thus, they pronounce *κρασᾶ, ἄζου, σῶπα*, for *κρασιᾶ, ἄξιου, σιάπα*.

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

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

METATHESIS.

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

γωνίζω for *γωνιζω*
κουρταλῶ “ *κρουταταλῶ*.

ADDITIONS AND OMISSIONS OF LETTERS.

PROSTHESIS AND APHÆRESIS.

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

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

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

τὸν ἐγλίπω	for τὸν γλίπω	
μᾶς ἐφωτίζε	“	μᾶς φωτίζε
πολλὴν ἐγνωρίμιαν	“	πολλὴν γνωρίμιαν.

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

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

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

EPENTHESIS AND SYNCOPE.

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

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

NOTE. In ἔγνωια, τύραγιος, for ἔγνωια, τύραννος, it must not be supposed that the first *ν* is changed into *γ*, since only one *ν* is pronounced (§ 4.3); and moreover, this insertion takes place in ἀγνάντια from ἱαντίαι.

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

ἐγίνκα, λέω, ξέρω, for ἐγίνηκα, λέγω, ξεύρω.

NOTE. The uneducated generally make the following omissions:

1. They drop *ν* before *θ*, as ἀδόγαλο, μαράθηκα, for ἀνδόγαλον, μαράνθηκα.
2. They drop *γ* before *μ* or *χ*, as ἀχίλι, πρᾶμα, χειρή, μελαχρινός, συχωρῶ, from ἔγχιλος, πρᾶγμα, κέγχρος, μελαγχρινός, συγχωρῶ.
3. They drop the sound *B* before *μ*, as, γέμα, θᾶμα, for γεῦμα, θαῦμα.

PARAGOGE AND APOCOPE.

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

τίποτες, λέτενε, for τίποτε, λέτε.

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

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

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

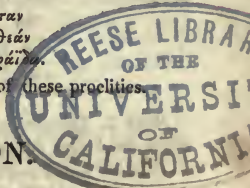
κρᾶσι, χωράφι for κρᾶσιον, χωράφιον
ξύλο, ἔχομε, πάλι “ ξύλον, ἔχομεν, πάλιν.

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

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

τὸ βαρύν, τὴ γάτα for τὸν βαρύν, τὴν γάταν
τὸ διάβολο, τὴ Διά “ τὸν διάβολον, τὴν Διάν
τὸ λόγο, τὴ Νιράϊδα “ τὸν λόγον, τὴν Νιράϊδα.

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



CRASIS AND ELISION.

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

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

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

τὰ ῥόματα for τὰ ὀνόματα
τά ῥαμεν “ τὰ εἶχαμεν
μουῦ πετε “ μουῦ εἴπετε
τό ῥρισκα “ τὸ εὔρισκα
τό ῥδαμεν “ τὸ ἴδαμεν
θά ῥλεγες “ θὰ ἔλεγες

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

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

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

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

Others, most absurdly, write the accent and the breathing of the omitted syllable over the place which it once occupied; as, *νὰ ᾿χα* for *νὰ εἶχα, τὸ ᾿υρα* for *τὸ ηῦρα.*

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

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

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

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

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

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

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

COMMUTATION OF LETTERS.

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

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

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

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

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

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

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

6. *E* is often used for the sound *I*, and sometimes for *O*: as, γέρονω, κερνώ, κερὶ, μάγερας, for γύρονω, κιονῶ, κηρὶ, μάγειρας: Ἐλυμπος, ἐψές, from Ὀλυμπος, ὄψέ.

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

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

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

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

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

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

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

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

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

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

14. After μ , and in some other instances, π is used for β : as, *ἀνασκουμπόνω, ἐμπαίνω*, from *ἀνά κόμβος, ἐμβαίνω*.

15. The uneducated generally change ϑ after σ , Φ , or χ , and also δ after ν , into τ : as, *ἐσκίστηκα, ἐγράφηκα, ἐλεύτερος, ἐτινάχτηκα, ἄντρας*, for *ἐσχίσθηκα, ἐγράφηθηκα, ἐλεύθερος* (pronounced *ἐλέφθερος*), *ἐτινάχθηκα, ἄνδρας*.

NOTE 1. In the aorist of *καθίζω*, ϑ is changed into σ after i has been dropped: thus, *ικάθισα, ἔκαθσα, ἔκατσα* or *ικάτσα*.

16. *ΤΣ* is often used for κ , *κτ*, ξ , σ , *σκ*, or τ : as, *τσιχλα*, for *κίχλα, ἀτσιδα* from *ικτίς, τσώφλοιο* from *ἔξω φλοιός, τσουβάλι* from *ἔσω βάλλω, πετσι* from *πέσκος, τσαγγός* from *ταγγός*.

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

17. Φ is sometimes used for ϑ : as, *ἀρίφνητος, σιάφνη, φηκάρι* or *φουκάρι*, from *ἀναρίθμητος, σιάθμη, θήκη*.

Further, the uneducated generally use ϕ for π before τ : as, *πέφτω, ράφτω*, for *πίπιω, ράπιω*.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

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

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

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

NOUN.

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

Substantives are divided into proper and common.

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

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

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

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

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

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

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

FIRST DECLENSION.

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

S.	<i>Feminine.</i>		<i>Masculine.</i>	
N.	<i>α</i>	<i>η</i>	<i>ας</i>	<i>ης</i>
G.	<i>ας, ης</i>	<i>ης</i>	<i>α, ου</i>	<i>η, ου</i>
A.	<i>αν, α</i>	<i>ην, η</i>	<i>αν, α</i>	<i>ην, η</i>
V.	<i>α</i>	<i>η</i>	<i>α</i>	<i>η, α</i>
 <i>P.</i>				
N.	<i>αι, αις</i>		<i>αι, αις, ἀδεις</i>	<i>αι, αις, ἀδεις, ηδεις</i>
G.	<i>ων</i>		<i>ων, ᾶδων</i>	<i>ων, ᾶδων, ηδων</i>
A.	<i>ας, αις</i>		<i>ας, αις, ἀδεις</i>	<i>ας, αις, ἀδεις, ηδεις</i>
V.	<i>αι, αις</i>		<i>αι, αις, ἀδεις</i>	<i>αι, αις, ἀδεις, ηδεις</i>

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

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

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

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

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

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

S. η (*muse*)

N. *μουσα*

G. *μούσ-ης, -ας*

A. *μούσ-αν, -α*

V. *μουσα*

P. (*muses*)

N. *μουσ-αι, μούσαις*

G. *μουσῶν*

A. *μούσ-ας, μούσαις*

V. *μούσ-αι, μούσαις*

S. η (*sea*)

N. *θάλασσα*

G. *θαλάσσης, θάλασσας*

A. *θάλασσ-αν, -α*

V. *θάλασσα*

P. (*seas*)

N. *θάλασσ-αι, -αις*

G. *θαλασσῶν*

A. *θαλάσσας, θάλασσαις*

V. *θάλασσ-αι, -αις*

S. η (*house*)

N. *οικία*

G. *οικίας*

A. *οικί-αν, -α*

V. *οικία*

P. (*houses*)

N. *οικί-αι, -αις*

G. *οικιωῶν*

A. *οικί-ας, -αις*

V. *οικί-αι, -αις*

S. η (*joy*)

N. *χαρά*

G. *χαρᾶς*

A. *χαρ-άν, -ά*

V. *χαρά*

P. (*joys*)

N. *χαρ-αι, -αίς*

G. *χαρῶν*

A. *χαρ-άς, -αίς*

V. *χαρ-αι, -αίς*

S. η (*honor*)

N. *τιμή*

G. *τιμῆς*

A. *τιμ-ήν, -ή*

V. *τιμή*

P. (*honors*)

N. *τιμ-αι, -αίς*

G. *τιμῶν*

A. *τιμ-άς, -αίς*

V. *τιμ-αι, -αίς*

NOTE. The following feminines may have *αδεις, αδων*, in the plural:

αδερφ-ή, sister, αδερφάδεις or αδερφαις.

κυρ-ά, lady, almost always κυράδεις.

μάννα, mother, μαννάδεις or μάνναις.

οκά, oká, always οκάδεις.

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

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

S. *ὁ* (*steward*)

N. *ταμίας*

G. *ταμί-ου, -α*

A. *ταμί-αν, -α*

V. *ταμία*

S. *ὁ* (*priest*)

N. *παπᾶς*

G. *παπᾶ*

A. *παπ-ᾶν, -ᾶ*

V. *παπᾶ*

S. *ὁ* (*elder*)

N. *γέροντας*

G. *γέροντα*

A. *γέροντα*

V. *γέροντα*

S. *ὁ* (*disciple*)

N. *μαθητής*

G. *μαθητ-οῦ, ῆ*

A. *μαθητ-ήν, -ή*

V. *μαθητ-ά, -ή*

S. *ὁ* (*peasant*)

N. *χωριάτης*

G. *χωριάτ-ου, -η*

A. *χωριάτ-ην, -η*

V. *χωριάτη*

S. *ὁ* (*imam*)

N. *ιμάμης*

G. *ιμάμη*

A. *ιμάμ-ην, -η*

V. *ιμάμη*

P. (*stewards*)

N. *ταμί-αι, -αις*

G. *ταμιῶν, ταμίων*

A. *ταμί-ας, -αις*

V. *ταμί-αι, -αις*

P. (*priests*)

N. *παπάδες*

G. *παπάδων*

A. *παπάδες*

V. *παπάδες*

P. (*elders*)

N. *γεροντιάδες*

G. *γεροντιάδων*

A. *γεροντιάδες*

V. *γεροντιάδες*

P. (*disciples*)

N. *μαθητ-αί, -άδες*

G. *μαθητ-ῶν, -άδων*

A. *μαθητ-άς, -άδες*

V. *μαθητ-αί, -άδες*

P. (*peasants*)

N. *χωριάτ-αι, -αις*

G. *χωριατῶν, χωριάτων*

A. *χωριάτ-ας, -αις*

V. *χωριάτ-αι, -αις*

P. (*imams*)

N. *ιμάμηδες*

G. *ιμάμηδων*

A. *ιμάμηδες*

V. *ιμάμηδες*

S. ὁ (<i>hajee'</i>)	P. (<i>hajees'</i>)
N. χαισης	N. χαισηδες
G. χαιση	G. χαισηδων
A. χαιση-ην, -η	A. χαισηδες
V. χαιση	V. χαισηδες

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

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

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

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

Τσαβέλας, Pl. *Τσαβελαῖοι, αἰών, αἰους, Tsabhelas*
Κολοκοτρόνης, “ *Κολοκοτροναῖοι, αἰών, αἰους, Kolocotrones.*

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

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

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

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

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

Nouns in *ες* unaccented, as ὁ *πάγης, father*, ὁ *Δαπόντης, Daponte*, have no plural.

SECOND DECLENSION.

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

S.	Masculine.	Fem.	Neuter.
N.	ος ους	ος	ον, ο ι
G.	ου ου	ου	ου ιου̃
A.	ον, ο ουν, ου	ον	ον, ο ι
V.	ι, ο ου	ι	ον, ο ι
P.			
N.	οι	οι	α ια
G.	ων, ωνι, ω	ων	ων, ωνι, ω ιων̃, ιων̃ι
A.	ους	ους	α ια
V.	οι	οι	α ια

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

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

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

Πίτρος, Πίτρο for Πίτρι, *Peter*
 Τούρκος, Τούρκο “ Τούρκι, *Turk*.

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

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

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

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

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

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

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

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

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

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

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

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

There are those who write o for ω , as, η "Εγρειο, $\tau\eta\varsigma$ "Εγρειο ς , *Negropontic*,
 η Πάρο, $\tau\eta\varsigma$ Πάρο ς , *Paros*; which looks odd enough.

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

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

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

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

$K\omega\varsigma$, G. $K\omega$, A. $K\omega\nu$, *Cos*
 $K\acute{\epsilon}\omega\varsigma$, G. $K\acute{\epsilon}\omega$, A. $K\acute{\epsilon}\omega\nu$, *Ceos* or *Cea*.

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

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

$\lambda\acute{o}\gamma\omega\varsigma$, $\lambda\acute{o}\gamma\iota\alpha$, *word*
 $\mu\upsilon\alpha\lambda\acute{o}\varsigma$, $\mu\upsilon\alpha\lambda\acute{\alpha}$, *brain*
 $\pi\lambda\omega\tilde{\upsilon}\tau\omega\varsigma$, $\pi\lambda\omega\tilde{\upsilon}\tau\eta$, *wealth, riches*
 $\chi\rho\acute{o}\nu\omega\varsigma$, $\chi\rho\acute{o}\nu\iota\alpha$, *year*.

THIRD DECLENSION.

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

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

Examples.

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

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

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

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

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

ας — ατος neuter, αδος masculine or feminine.

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

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

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

ες — ους, neuter. No substantives.

εὐς — έως, masculine.

ην — ηνος, ενος, masculine, seldom feminine.

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

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

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

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

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

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

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

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

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

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

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

Πάρις — Πάρης Gen. Πάριη, *Paris*
 Ἄρης — “ Ἄρηη, *Mars*.

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

γέρον — γέρος Gen. γέρου, *old man*
 Χάριων — Χάρος “ Χάρου, *Death*.

Προιστάς, G. ᾠτος, becomes προιστάς, οῦ, the chief magistrate of a village, or the prior of a monastery.

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

γράμμα, G. γραμμαάτου, for γράμματος, *letter*.

NOTE 6. Κίρας, τὸ, *horn*, becomes κέρατον, ον, a noun of the second declension.

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

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

2. Proper names in *κλῆς* have *κλέους* in the genitive; as ὁ Ἡρακλῆς, G. Ἡρακλέους, *Hercules*.

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

S. ἡ (*echo*)

P. (*echoes*)

N. ἡχώ

N. ἡχοί

G. ἡχοῦς

G. ἡχῶν

A. ἡχώ

A. ἡχοῦς

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

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

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

ἡ *μήτηρ*, *mother*, G. *μητήρ*, A. *μητέρα*, V. *μητερ*, Pl. *μητέρες*, *μητέρων*, *μητέρας*, *μητέρες*.

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

INDECLINABLE NOUNS.

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

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

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

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

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

ADJECTIVES.

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

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

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

ADJECTIVES IN *ος* AND *ους*.

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

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

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

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

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

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

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

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

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

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

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

NOTE. The mass of the people invariably change *οῦς*, *ῆ*, *οῦν*, into *ός*, *ή*, *όν* or *ό*: as χρυσός, χρυσή, χρυσό: ἀπλός, ἀπλή, ἀπλό.

ADJECTIVES IN ης.

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

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

ADJECTIVES IN υς.

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

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

The endings *ουῷ, εἰά, εἰᾶς, εἰαῖς, ιά*, are always contracted by synizesis.

ADJECTIVES IN *ων*, AND PARTICIPLES

IN *ας, εις, ων*.

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

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

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

N.	γράφας	γράψασα	γράψαν
G.	γράψαντος	γραψάσης	γράψαντος
A.	γράψαντα	γράψασαν	γράψαν
V.	γράφας	γράψασα	γράψαν

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

2. Participles in *είς* have three endings, *είς*, *είσα*, *έν*: as *γραφθείς*, *γραφθεισα*, *γραφθέν*, *having been written*.

N.	<i>γραφθείς</i>	<i>γραφθεισα</i>	<i>γραφθέν</i>
G.	<i>γραφθέντος</i>	<i>γραφθεισης</i>	<i>γραφθέντος</i>
A.	<i>γραφθέντα</i>	<i>γραφθεισαν</i>	<i>γραφθέν</i>
V.	<i>γραφθείς</i>	<i>γραφθεισα</i>	<i>γραφθέν</i>
N.	<i>γραφθέντες</i>	<i>γραφθεισαι</i>	<i>γραφθέντα</i>
G.	<i>γραφθέντων</i>	<i>γραφθεισών</i>	<i>γραφθέντων</i>
A.	<i>γραφθέντας</i>	<i>γραφθεισας</i>	<i>γραφθέντα</i>
V.	<i>γραφθέντες</i>	<i>γραφθεισαι</i>	<i>γραφθέντα</i>

3. Participles in *ων* have three endings, *ων*, *ουσα*, *ον*: as *γράφων*, *γράφουσα*, *γράφον*, *writing*.

But participles in *ῶν* (circumflexed) have *ῶν*, *οῦσα* or *ῶσα*, *οῦν* or *ῶν*: as *πατῶν*, *πατουσα*, *πατουῦν*, *treading*; *τιμῶν*, *τιμῶσα*, *τιμῶν*, *honoring*.

N.	<i>γράφων</i>	<i>γράφουσα</i>	<i>γράφον</i>
G.	<i>γράφοντος</i>	<i>γραφούσης</i>	<i>γράφοντος</i>
A.	<i>γράφοντα</i>	<i>γράφουσαν</i>	<i>γράφον</i>
V.	<i>γράφων</i>	<i>γράφουσα</i>	<i>γράφον</i>
N.	<i>γράφοντες</i>	<i>γράφουσαι</i>	<i>γράφοντα</i>
G.	<i>γράφόντων</i>	<i>γραφουσῶν</i>	<i>γράφόντων</i>
A.	<i>γράφοντας</i>	<i>γραφούσας</i>	<i>γράφοντα</i>
V.	<i>γράφοντες</i>	<i>γράφουσαι</i>	<i>γράφοντα</i>
N.	<i>πατῶν</i>	<i>πατουσα</i>	<i>πατουῦν</i>
G.	<i>πατουῦντος</i>	<i>πατούσης</i>	<i>πατουῦντος</i>
A.	<i>πατουῦντα</i>	<i>πατουσαν</i>	<i>πατουῦν</i>
V.	<i>πατῶν</i>	<i>πατουσα</i>	<i>πατουῦν</i>
N.	<i>πατουῦντες</i>	<i>πατουσαι</i>	<i>πατουῦντα</i>
G.	<i>πατουῦντων</i>	<i>πατουσῶν</i>	<i>πατουῦντων</i>
A.	<i>πατουῦντας</i>	<i>πατούσας</i>	<i>πατουῦντα</i>
V.	<i>πατουῦντες</i>	<i>πατουσαι</i>	<i>πατουῦντα</i>
N.	<i>τιμῶν</i>	<i>τιμῶσα</i>	<i>τιμῶν</i>
G.	<i>τιμῶντος</i>	<i>τιμῶσης</i>	<i>τιμῶντος</i>
A.	<i>τιμῶντα</i>	<i>τιμῶσαν</i>	<i>τιμῶν</i>
V.	<i>τιμῶν</i>	<i>τιμῶσα</i>	<i>τιμῶν</i>

N.	τιμῶντες	τιμῶσαι	τιμῶντα
G.	τιμώντων	τιμωσῶν	τιμώντων
A.	τιμώντας	τιμώσας	τιμῶντα
V!	τιμῶντες	τιμῶσαι	τιμῶντα

Μεγάλος and Πολύς.

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

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

COMPARISON OF ADJECTIVES.

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

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

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

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

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

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

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

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

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

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

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

ANOMALOUS COMPARISON.

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

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

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

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

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

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

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

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

τρανός, *big*, *τρανήτερος*.

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

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

NUMERALS.

CARDINAL NUMBERS.

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

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
N.	ένας, εἷς	μία, μιά	ένα, έν
G.	ένα, ενός	μιάς	ένός
A.	ένα, έναν, ένανς	μί-αν, -α, μιά	ένα, έν

Masc. & Fem.

N.	τρεις
G.	τριών
A.	τρεις

Neut.

τρια
τριών
τρια

Masc. & Fem.

N.	τέσσ-αρες, -ερες, -εροι
G.	τεσσάρων, τέσσερων
A.	τέσσ-αρας, -ερες, -ερους

Neuter.

τέσσ-αρα, -ερα
τεσσάρων, τέσσερων
τέσσ-αρα, -ερα

The accusative *τέσσερους* is masculine only.

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

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

2. δύο	16. δεκαέξ, δεκάξη
5. πέντε	17. δεκαεπτά, δεκαφτά
6. έξ, έξη	18. δεκαοκτώ, δεκοχτώ
7. επτά, έφτά	19. δεκαεννέα, δεκαεννιά
8. οκτώ, οχτώ,	20. είκοσι
9. έννέα, έννιά	21. είκοσι ένας
10. δέκα	30. τριάκοντα, τριάντα
11. ένδεκα	40. τεσσαράκοντα, σαράντα
12. δώδεκα	50. πενήκοντα, πενήντα
13. δεκατρ-εις, -ία	60. εξήκοντα, εξήντα
14. δεκατέσσαρ-ες, -α	70. εβδομήκοντα, εβδομήντα
15. δεκαπέντε	80. ογδοήκοντα, ογδοήντα

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

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

§ 60. ORDINAL NUMBERS.

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

MULTIPLICATIVES.

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

μονός, ἡ, ὄν, *single*

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

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

ARTICLE.

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

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

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

NOTE 1. The uneducated change τῆς, τούς, ταίς, into τσῆ: as, τσῆ μάνας, τσῆ ἀνδρώτους, τσῆ πίτραις.

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

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

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

PRONOUN.

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

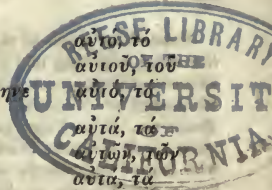
Of these, the first three are called *substantive*, and the rest, *adjective* pronouns.

PERSONAL PRONOUN.

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

N.	ἐγώ	N.	ἡμεῖς, ἐμεῖς
G.	μοῦ	G.	ἡμῶν, μᾶς
A.	ἐμένα, ἐμέ, μέ, ἐμένανε	A.	ἡμᾶς, μᾶς
N.	ἐσύ, σύ	N.	ἐσεῖς, σεῖς
G.	σοῦ	G.	ὑμῶν, σαῖς
A.	ἐσένα, ἐσέ, σέ, ἐσένανε	A.	ἐσᾶς, σαῖς

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



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

NOTE 1. Formerly the Greeks said also *ἰμῖν, ἐσίν*, (for *ἐμί, ἐσί*), which forms are at present confined to some proverbial expressions.

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

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

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

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

Further, these nominatives are used only in conversation.

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

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

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

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

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

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

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

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

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

REFLEXIVE PRONOUN.

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

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

Singular.

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

Plural.

G.	τοῦ ἑαυτοῦ μας,	<i>of ourselves</i>
A.	τὸν ἑαυτὸν μας,	<i>ourselves</i>
G.	τοῦ ἑαυτοῦ σας,	<i>of yourselves</i>
A.	τὸν ἑαυτὸν σας,	<i>yourselves</i>
G.	τοῦ ἑαυτοῦ των,	<i>of themselves</i>
A.	τὸν ἑαυτὸν των,	<i>themselves</i>

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

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

RECIPROCAL PRONOUN.

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

For examples, see Syntax.

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

POSSESSIVE PRONOUN.

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

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

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

INTERROGATIVE PRONOUN.

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

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

Τίς is inflected as follows:

S.	M. & F.	N.	P.	M. & F.	N.
N.	<i>τίς</i>	<i>τί</i>	N.	<i>τίνες</i>	<i>τίνα</i>
G.	<i>τίνος</i>	<i>τίνος</i>	G.	<i>τίνων</i>	<i>τίνων</i>
A.	<i>τίνα</i>	<i>τί</i>	A.	<i>τίνας</i>	<i>τίνα</i>

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

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

INDEFINITE PRONOUN.

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

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

S.	M. & F.	N.	P.	M. & F.	N.
N.	<i>τίς</i> , <i>τινάς</i>	<i>τί</i>	N.	<i>τινές</i>	<i>τινά</i>
G.	<i>τινός</i>	<i>τινός</i>	G.	<i>τινῶν</i>	<i>τινῶν</i>
A.	<i>τινά</i>	<i>τί</i>	A.	<i>τινάς</i>	<i>τινά</i>

Κάνενας or *Κανείς*, *any, anybody, any one*, is inflected like the numeral *ἕνας* or *εἷς*: thus, *κάνενας*, *κάμμια*, *κάνέν*, G. *κάνενός*, *κάμμιας*, A. *κάνένα*, *καμμίαν*, *κάνέν*.

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

Κάτι, *some, something*, is indeclinable.

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

Τίποτε, *any, anything*, indeclinable.

NOTE 1. In the time of Ptochoprodromus, *ἐκείποιος, ἐκείτι*, were used for *ἐκείποιος, ἐκείτι*: that is, the article *ἐ* was prefixed to *ἐκείποιος, ἐκείτι*.

NOTE 2. The uneducated form some of the cases of *ἐκείποιος*, as if the nominative were *ἐκείποιανός*: as, G. *ἐκείποιανού, ἐκείποιανῆς*.

DEMONSTRATIVE PRONOUN.

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

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

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

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

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

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

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

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

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

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

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

RELATIVE PRONOUN.

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

Ὁ ὁποῖος, *who, which, the which*, is formed by prefixing the article ὁ to the adjective ὁποῖος, both of which are declined. Thus, ὁ ὁποῖος, ἡ ὁποῖα, τὸ ὁποῖον, G. τοῦ ὁποῖου, τῆς ὁποῖας, &c.

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

Ὅποιος, ὅποια, ὅποιον, *whoever, whosoever, whatsoever, he who*, does not shift the accent.

Ὅποιοςδήποτε, ὅποιαδήποτε, ὅποιονδήποτε, is formed by annexing δήποτε to ὅποιος. In signification it is a little stronger than the simple ὅποιος.

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

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

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

NOTE 2. The uneducated form some of the cases of ὅποιος as if the nominative were ὁποιανός: as, G. ὁποιανού, ὁποιανῆς.

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

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

§ 75. PRONOMINAL ADJECTIVES.

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

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

Κάθε, *every, each*, indeclinable.

Καθένας or Καθείς, *every one*, is inflected like the numeral ἕνας or εἷς: thus, καθένας, καθεμίνα, καθέν, G. καθενός, καθεμιᾶς, A. καθένα, καθεμιᾶν, καθέν.

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

Ὅποῖος, α, ον, as, such as, corresponds to τοιοῦτος.

Ὅσος or Ὀπόσος, η, ον, *as, as much as*, in the plural, *as many as*, corresponds to τόσος or τοιοῦτος.

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

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

Τοι-οῦτος, -αῦτη, -οῦτον, *such*, G. -οῦτου, -αῦτης, -οῦτου, A. -οῦτον, -αῦτην, -οῦτον, Pl. -οῦτοι, -αῦται, -αῦτα, G. -οῦτων, A. -οῦτους, -αῦτας, -αῦτα.

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

Τοσ-οῦτος, -αῦτη, -οῦτον, equivalent to τόσος. It is inflected like τοιοῦτος.

VERB.

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

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

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

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

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

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

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

§ 78. SYNOPTICAL TABLE OF γράφω.

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	γράφω	γράφω	γράφε	γράφων
Imperf.	ἔγραφα			
Aorist.	ἔγραψα	γράψω	γράψε	γράψας
Future.	θὰ γράψω, or θίλει γράψω, or θίλω γράψει			
Future Continued.	θὰ γράφω, or θίλει γράφω, or θίλω γράφει			
Perfect.	ἔχω γράψι, or ἔχω γραμμίνον			
Pluperf.	εἶχα γράψι, or εἶχα γραμμίνον			
Imperf. Conditional.	θὰ ἔγραφα, or ἤθιλι γράφω, or ἤθιλα γράφει			
Aorist Conditional.	ἤθιλι γράψω, or ἤθιλα γράψι			

PASSIVE VOICE.

Present.	γράφομαι	γράφωμαι	γράφου	γραφόμενος
Imperf.	ἔγράφουμουν			
Aorist.	ἔγραψθην	γραψθῶ	γράψου	γραψθείς
Future.	θὰ γραψθῶ, or θίλει γραψθῶ, or θίλω γραψθῆ			
Future Continued.	θὰ γράφωμαι, or θίλει γράφωμαι, or θίλω γράφισθαι			
Perfect.	εἶμαι γραμμίνος			γραμμίνος
Pluperf.	εἶχα γραψθῆ, or ἤμουν γραμμίνος			
Imperf. Conditional.	θὰ ἔγράφουμουν, or ἤθιλι γράφωμαι, or ἤθιλα γράφισθαι			
Aorist Conditional.	ἤθιλι γραψθῶ, or ἤθιλα γραψθῆ			

§ 79. ACTIVE VOICE.

INDICATIVE MOOD.

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

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

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

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

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

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

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

Imperfect Conditional. *I should, would, could, or
might be writing.* § 100.θὰ ἔγραφα, or ~~ἤθελε γράφω~~, or ~~ἤθελα γράφει~~.Aorist Conditional. *I should, would, could, or might write.*ἤθελε γράψω, or ~~ἤθελα γράψει~~. § 101.

SUBJUNCTIVE MOOD.

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

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

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

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

Present. *Write, or Be writing.*

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

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

PARTICIPLE.

Present. γράφων, ούσα, ον, *writing*; also γράφοντας *indeclinable.* (§ 51. 3.)

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

§ 80. PASSIVE VOICE.

INDICATIVE MOOD.

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

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

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

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

<i>S.</i> ἐγράφ-ουμουν, -ομον, -ουμον, -ομουν, -ού- μουννα, -ουμνα, (Greek -όμην)	<i>P.</i> ἐγραφ-όμεθα, -όμεσθε, -όμεστε, -ούμαστε, -οίμα- σθάν, -ούμασταν, -όμεσθάν
ἐγράφ-ουσουν, -ού- σουνε, -ουσταν, -ού- στανε	ἐγράφ-εσθε, -ούσεστε, -ού- σαστε, -ούσασθάν, -ούσασταν, -ούσασθε
ἐγράφ-ετο, -ονταν, -ουνταν, -ούνταν, -ούν- τανε, (obsolete -ετον)	ἐγράφ-οντο, -ονταν, -ουν- ταν, -ούνταν, -ούντανε

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

Aorist. *I was written.*

<i>S.</i> ἐγράφθ-ην, -ηκα	<i>P.</i> ἐγράφθ-ήμεν, -ήκαμεν
ἐγράφθ-ης, -ηκεις	ἐγράφθ-ητε, -ήκετε
ἐγράφθ-η, -ηκε	ἐγράφθ-ησαν, -ηκαν

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

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

θὰ γραφθῶ, or θέλει γραφθῶ, or θέλω γραφθῆ.

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

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

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

εἶμαι γραμμένος (η, ον). § 97.

Pluperfect. *I had been written.*

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

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

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

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

ἤθελε γραφθῶ, or ἤθελα γραφθῆ. § 101.

SUBJUNCTIVE MOOD.

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

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

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

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

Present. *Be written (continued action).*

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

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

The *second person singular* of the *aorist* is formed from the corresponding active by changing ε into ου: as, γράψε, γράψου· τινάζε, τινάζου· τίμησε, τίμησου. But in verbs in λλω, λνω, νω, ρω, or ρνω, it is formed by changing θην of the indicative into σου: as, στίλλω, ἐστάλλθην, στάλλσου· πλύνω, ἐπλύθην, πλύσου· δαίρω, ἰδάρθην, δάρσου.

PARTICIPLE.

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

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

Perfect. γραμμένος, η, ον, *written.*

AUGMENT.

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

τιμῶ, *to honor*, imperf. ε̄τιμοῦσα, ε̄τιμούμουν, aor. ε̄τίμησα, ε̄τιμήθην
γράφω, ἔγραφα, ε̄γράφουμουν · ἔγραφα, ἐγράφθην.

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

ῥάπτω, *to sew*, imperf. ἔῤῥαπτα, ἔῤῥάπτουμουν, aor. ἔῤῥάψα, ἔῤῥάφθην.
ῥήχνω, *to throw*, ἔῤῥηχνα, ἔῤῥήχνουμουν · ἔῤῥηξα, ἐῤῥήχθην.

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

κυττάζω, *to look*, κύτταζα, κυττάζουμουν, κύτταξα, κυτάχθηκα
κόπτω, *to cut*, ἔκοψα, ἔκοψες, ἔκοψε, pl. κόψαμι, κόψετε, κόψανι.

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

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

λούγω, *to wash*, ἦλουγα, ἦλουγες, ἦλουγε.

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

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

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

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

εὔχομαι, *to pray*, εὔχομουν, εὔχῆθηκα.

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

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

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

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

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

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

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

διαβάζω, *to read*, ἐδιάβαζα · ἐδιάβασα.

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

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

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

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

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

συλλαβίζω, *to spell*, ἐσυλλάβιζα · ἐσυλλάβισα.

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

ὑπομένω, *to endure*, ὑπόμενα · ὑπόμεινα.

ὑποφέρω, *to bear*, ὑπόφερνα · ὑπόφερα.

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

FORMATION OF THE TENSES.

PRESENT.

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

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

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

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

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

στέλλω, χαλῶ	from	στέλλω, χαλῶ
σπείρω, φέρω, σέρω	“	σπείρω, φέρω, σέρω

Βάλλω becomes either βάνω, or βάζω.

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

δείχνω or δείκτω	from the root	δεικ-	(whence ἴδειξα)
ρήχνω or ρήκτω	“	“	ρηγ- (whence ἐρήξα)
διδάχνω, βρίχνω	from	διδάσκω, βρίσκω.	

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

σειῶ, σβυῶ, from σεῖω, σβύω.

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

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

βαθαίνω, μακραίνω, from βαθύνω, μακρύνω.

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

φανερῶνω from φανερόω.

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

τηράζω from τηρῶ.

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

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

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

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

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

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

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

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

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

γράφω, pres. pass. *γράφομαι*.

IMPERFECT.

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

γράφω, ἔγραφα
εὐρίσκω, εὐρίσκα
ῥήγνω, ἔρῃγηνα

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

γράφω, γράφομαι imperf. pass. *ἔγράφουμουν*
ῥάπτω, ῥάπτομαι “ “ *ἔῤῥάπτουμουν*
ακούω, ἀκούομαι “ “ *ἀκούουμουν*

AORIST AND PERFECT PASSIVE PARTICIPLE.

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

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

Examples.

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

2. When ω is preceded by a vowel, these tenses are formed by dropping ω , and annexing $\sigma\alpha$ for the active, $\theta\eta\eta$ for the passive, and $\mu\acute{\epsilon}\nu\omicron\varsigma$ for the participle. E. g.

πιστεύω, to believe, ἐπίστευσα, ἐπιστεύθην, πιστευμένος

3. Verbs in $\tilde{\omega}$ change this ending into $\eta\sigma\alpha$ for the active, $\acute{\eta}\theta\eta\eta$ for the passive, and $\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ for the participle. E. g.

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

NOTE 1. Sometimes the endings $\eta\sigma\alpha$, $\acute{\eta}\theta\eta\eta$, $\eta\mu\acute{\epsilon}\nu\omicron\varsigma$, are respectively changed into $\eta\zeta\alpha$, $\acute{\eta}\chi\theta\eta\eta$, $\eta\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$: as, φουσῶ, ἐφύσηξα, ἐφυσήχθην, φυσηγμένος.

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

καύω, βασιλεύω, aor. ἔκαψα, ἔβασίλεψα.

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

νοικιάζω, βλαστημῶ, aor. ἐνοίκιακα, ἔβλαστήμηκα.

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

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

4. Some verbs in $\tilde{\omega}$ have ισμένος instead of ημένος in the perfect passive participle. E. g.

$\acute{\epsilon}\nu\tau\upsilon\chi\tilde{\omega}$, $\acute{\epsilon}\nu\tau\upsilon\chi\text{ισμένος}$.

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

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

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

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

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

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

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

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

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

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

μαϊνάρω, ἐμαϊνάρισα, ἐμαϊναρίσθην, μαϊναρισμένος.

FUTURE.

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

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

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

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

2. It may be formed also by subjoining the third person singular of the aorist subjunctive to $\theta\acute{\epsilon}\lambda\omega$.

The endings η and $\tilde{\eta}$ of the subjoined part are commonly written $\epsilon\iota$ and $\tilde{\eta}$ respectively, in all the compound tenses. E. g. $\gamma\rho\acute{\alpha}\phi\omega$,

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\iota \gamma\rho\acute{\alpha}\psi\epsilon\iota$,
 $\theta\acute{\epsilon}\lambda\omicron\mu\epsilon\nu \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\epsilon\tau\epsilon \gamma\rho\acute{\alpha}\psi\epsilon\iota$, $\theta\acute{\epsilon}\lambda\omicron\nu \gamma\rho\acute{\alpha}\psi\epsilon\iota$.
 $\theta\acute{\epsilon}\lambda\omega \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\iota \gamma\rho\alpha\phi\theta\tilde{\eta}$,
 $\theta\acute{\epsilon}\lambda\omicron\mu\epsilon\nu \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\epsilon\tau\epsilon \gamma\rho\alpha\phi\theta\tilde{\eta}$, $\theta\acute{\epsilon}\lambda\omicron\nu \gamma\rho\alpha\phi\theta\tilde{\eta}$.

NOTE 1. Some form the singular of the future by subjoining the aorist subjunctive to $\theta\acute{\iota}\lambda\omega$. E. g.

$\theta\acute{\iota}\lambda\omega \gamma\rho\acute{\alpha}\psi\omega$, $\theta\acute{\iota}\lambda\epsilon\iota\varsigma \gamma\rho\acute{\alpha}\psi\epsilon\iota\varsigma$, $\theta\acute{\iota}\lambda\epsilon\iota \gamma\rho\acute{\alpha}\psi\eta$.

NOTE 2. In the time of Ptochoprodromus the future was formed by prefixing $\nu\acute{\alpha}$ to the aorist subjunctive. E. g. $\tau\rho\acute{\epsilon}\phi\omega$, $\tau\iota\mu\tilde{\omega}$,

$\nu\acute{\alpha} \theta\rho\acute{\epsilon}\psi\eta\varsigma$, $\nu\acute{\alpha} \tau\iota\mu\eta\delta\tilde{\eta}\varsigma$.

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

NOTE 3. A few centuries ago, the future active was formed by subjoining to $\theta\acute{\epsilon}\lambda\omega$ the third person singular of the aorist subjunctive, with its ending changed into $\epsilon\iota\nu$. E. g. $\gamma\rho\acute{\alpha}\phi\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, $\beta\acute{\alpha}\lambda\lambda\omega$,

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\acute{\alpha}\psi\epsilon\iota\nu$, $\theta\acute{\epsilon}\lambda\omega \lambda\acute{\alpha}\beta\epsilon\iota\nu$, $\theta\acute{\epsilon}\lambda\omega \beta\acute{\alpha}\lambda\epsilon\iota\nu$.

The ~~future passive~~ was formed in the same manner, with the ending of the subjoined part changed into $\tilde{\eta}\nu$. E. g.

$\theta\acute{\epsilon}\lambda\omega \gamma\rho\alpha\phi\theta\tilde{\eta}\nu$, $\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma \tau\iota\mu\eta\delta\tilde{\eta}\nu$.

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

With respect to such infinitives as $\gamma\rho\alpha\phi\theta\tilde{\eta}\nu$, $\tau\iota\mu\eta\delta\tilde{\eta}\nu$, Coray says they are \AA Eolic, and refers us to $\mu\epsilon\delta\upsilon\sigma\theta\tilde{\eta}\nu$, in a fragment of Alcæus. But the word thus accented seems to be an editorial invention, for the manuscripts have it $\mu\epsilon\delta\acute{\upsilon}\sigma\theta\eta\nu$: and this is required by the analogy of the \AA Eolic dialect.

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

§ 95. 1. The continued future is formed by prefixing $\theta\acute{\alpha}$, or $\theta\acute{\epsilon} \nu\acute{\alpha}$, or $\theta\acute{\alpha} \nu\acute{\alpha}$, or $\theta\acute{\epsilon}\lambda\epsilon\iota$, to the present subjunctive. E. g. $\gamma\rho\acute{\alpha}\phi\omega$,

$\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\omega$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\eta\varsigma$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\eta$, &c. (§ 74. 1.)

$\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\omega\mu\alpha\iota$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\epsilon\sigma\alpha\iota$, $\theta\acute{\alpha} \gamma\rho\acute{\alpha}\phi\epsilon\tau\alpha\iota$, &c.

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

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

θέλω γράφεσθαι, θέλεις γράφεσθαι, &c.

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

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

θὰ τοὺς ἔχουν ἀποκεφαλισμένους, they will have beheaded them.

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

θὲ νὰ εἶναι ἀποκεφαλισμένοι, they will have been beheaded.

PERFECT AND PLUPERFECT.

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

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

For the ending *ει*, see Future.

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

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

*εἶμαι γραμμένος (η, ον), εἶσαι γραμμένος (η, ον), εἶναι γραμμένος (η, ον),
εἴμεθα γραμμένοι (αι, α), εἴσθε γραμμένοι (αι, α), εἶναι γραμμένοι (αι, α).*

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

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

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

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

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

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

CONDITIONAL TENSES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

νὰ ἔγραφα, νὰ ἔγραφες.

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

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

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

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

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

ἦθ'ελα γράψει, ἦθ'ελες γράψει, ἦθ'ελε γράψει.

ἦθ'ελα γραφθῆ, ἦθ'ελες γραφθῆ, ἦθ'ελε γραφθῆ,
ἦθ'έλαμεν γραφθῆ, ἦθ'έλιτε γραφθῆ, ἦθ'εσαν γραφθῆ.

VERBS IN ᾠ.

§ 102. There are two classes of verbs in ᾠ, the first of which comprises those which have ᾠς, and the second, those which have εῖς, in the second person singular of the present active indicative.

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

NOTE 1. Some may have either ᾠς or εῖς in the second person singular; as, μωρολογ-ᾠ, -ᾠς or -εῖς · φοβ-οῦμαι, -ᾠσαι or -εῖσαι.

NOTE 2. These verbs are *contracted* from the Greek verbs in ᾠω and ἔω.

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

Further, verbs in ᾠω, in respect to ι, follow the analogy of those in ἔω: as, τιμῶμαι, ἐτιμῶμιθα, for τιμάομαι, ἐτιμάομιθα (the Ionic of which would have been τιμέομαι, ἐτιμέομιθα).

§ 103. SYNOPTICAL TABLE OF τιμῶ AND πατῶ.

ACTIVE.

	INDICATIVE.	SUBJUNCTIVE.	IMPERATIVE.	PARTICIPLE.
Present.	τιμῶ	τιμῶ	τίμα	τιμῶν
Imperf.	ἐτίμων			
Present.	πατῶ	πατῶ	πάτι	πατῶν
Imperf.	ἐπάτου			

PASSIVE.

Present.	τιμῶμαι	τιμῶμαι	τιμῶ	τιμώμενος
Imperf.	ἐτιμώμην			
Present.	πατοῦμαι	πατῶμαι	πατοῦ	πατούμενος
Imperf.	ἐπατούμην			

§ 104. ACTIVE VOICE.

INDICATIVE MOOD.

Present.	<i>S.</i>	<i>τιμ-ῶ, -άω</i>	<i>πατῶ</i>
		<i>τιμ-ῶς, -άεις</i>	<i>πατεῖς</i>
		<i>τιμ-ῶ, -άει</i>	<i>πατεῖ</i>
<i>P.</i>	<i>τιμ-ῶμεν, -οὔμε</i>	<i>πατοῦμεν</i>	
	<i>τιμᾶτε</i>	<i>πατεῖτε</i>	
	<i>τιμ-ῶσι, -οὔν, -οὔνε, -άουν, -ᾶν, -ᾶνε</i>	<i>πατ-οὔσι, -οὔν, -οὔνε</i>	
Imperf.	<i>S.</i>	<i>ἐτίμ-ων, -οὔσα</i>	<i>ἐπάτ-ουν, -οὔσα</i>
		<i>ἐτίμ-ας, -οὔσεσ, -αεσ</i>	<i>ἐπάτ-εις, -οὔσεσ, -ιεσ</i>
		<i>ἐτίμ-α, -οὔσε, -αε</i>	<i>ἐπάτ-ει, -οὔσε, -ιε</i>
	<i>P.</i>	<i>ἐτιμ-ῶμεν, -οὔσα-μεν</i>	<i>ἐπατ-οὔμεν, -οὔσα-μεν</i>
		<i>ἐτιμ-ᾶτε, -οὔσετε</i>	<i>ἐπατ-εῖτε, -οὔσετε</i>
		<i>ἐτίμ-ων, -οὔσαν, -οὔσανε</i>	<i>ἐπάτ-ουν, -οὔσαν, -οὔσανε</i>

SUBJUNCTIVE MOOD.

Present.	<i>S.</i>	<i>τιμ-ῶ, -άω</i>	<i>πατῶ</i>
		<i>τιμ-ῶς, -άης</i>	<i>πατῆς</i>
		<i>τιμᾶ, -άη</i>	<i>πατῆ</i>
<i>P.</i>	<i>τιμ-ῶμεν, -οὔμε</i>	<i>πατ-ῶμεν, -οὔμε</i>	
	<i>τιμᾶτε</i>	<i>πατῆτε</i>	
	<i>τιμ-ῶσι, -οὔν, -οὔνε, -άουν, -ᾶν, -ᾶνε</i>	<i>πατ-ῶσι, -οὔν, -οὔνε</i>	

IMPERATIVE MOOD.

Present.	<i>S.</i>	<i>τίμα</i>	<i>πάτ-ει, -ιε</i>
		<i>ἄς τιμᾶ</i>	<i>ἄς πατῆ</i>
<i>P.</i>	<i>τιμᾶτε</i>	<i>πατεῖτε</i>	
	<i>ἄς τιμῶσι</i>	<i>ἄς πατῶσι</i>	

PARTICIPLE.

Present.	<i>τιμ-ῶν, ῶσα, ῶν,</i>	<i>πατ-ῶν, οὔσα, οὔν,</i>
	<i>G. ῶντιος (§ 51. 3).</i>	<i>G. οὔντιος (ibid.).</i>
	<i>Also τιμῶντας</i>	<i>Also πατῶντας</i>
	<i>indeclinable.</i>	<i>indeclinable.</i>

§ 105. PASSIVE VOICE.

INDICATIVE MOOD.

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

With respect to the changes after μ , σ , τ , and ν , in the passive endings, verbs in $\tilde{\omega}$ do not differ from verbs in ω : thus, *τιμιούμεσθε* may be used for *τιμώμεθα* or rather *τιμιούμεθα*.

When ω is preceded by an I sound, the i of the ending is dropped: as *λυῶ*, — *λυοῦμαι*, *λύσαι*, not *λυιῶμαι*, *λυίσαι*: *σειῶ*, — *σειοῦμαι*, *σειοῦνται*, not *σειοῦμαι*, *σειοῦνται*.

SUBJUNCTIVE MOOD.

Present.	<i>S.</i>	<i>τιμ</i> ῶμαι πατιῶμαι
		<i>τιμ</i> ᾶσαι πατιῆσαι
		<i>τιμ</i> ᾶται πατιῆται

<i>P.</i> τιμώμεθα	πατώμεθα
τιμᾶσθε	πατῆσθε
τιμῶνται	πατῶνται

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

IMPERATIVE MOOD.

Present. <i>S.</i> τιμοῦ	πατοῦ
ἄς τιμᾶται	ἄς πατῆται
<i>P.</i> τιμᾶσθε	πατεῖσθε
ἄς τιμῶνται	ἄς πατῶνται

PARTICIPLE.

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

§ 106. IRREGULAR VERBS.

A.

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

ἁμαρταίνω, and

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

ἄμε, ἄμετε or ἀμίετε, a defective imperative, = πήγαινε, πηγαίνετε, *go*.

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

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

ἀναγνώθω, and

ἀναγνώω, = ἀναγινώσκω.

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

ἀνασταίνομαι, *to rise as from the dead*.

ἀναστήνω, = the preceding.

ἀνεβαίνω, = ἀναβαίνω.

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

ἀπεθαίνω, = ἀποθαίνω.

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

ἀποθαίνω, and

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

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

ἀποστáινω (σταίνω), *to tire, to be tired*, A. ἀπόστασα.

ἀρέζω, and

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

ἀρέσω, = the preceding.

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

αὐξáινω, and

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

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

B.

βάζω, and

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

βάνω, = the preceding.

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

βαρύνομαι, A. ἐβαρύνθην, = the preceding.

βλαστáινω, and

βλαστάνω, *to bud*, A. ἐβλάστησα.

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

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

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

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

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

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

βυζáινω, and

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

Γ.

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

γδύνω (ἐκδύνω), to undress, strip naked, A. ἔγδυσα, ἔγδύθη, Pr. γδυμένος.

γένομαι, = γίνομαι.

γέρον, = γυρον.

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

γίνω or γείνω, imperat. γίνε, A. Pass. ἐγίνην, subj. γινῶ or γενῶ, imperat. γένου, pl. γενῆτε, part. γενόμενος (little used), Pr. γενημένος.

The A. Pass. has the same signification with the A. Act. γλυτόνω, to rescue, save, A. ἐγλύτωσα and ἔγλυσα, Pr. γλυτωμένος.

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

Δ.

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

δέρον, to whip, flog, beat, A. ἔδειρα, ἐδάροθη, Pr. δαρμένος.

διαβαίνω (βαίνω), to pass, A. ἐδιέβην or διέβην or ἐδιάβηκα (like ἐγράφη, ἐγράφηκα), subj. διάβω, or διαβῶ (like γραφθῶ), imperat. διάβα, pl. διαβῆτε, part. διαβάς.

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

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

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

δίω, = the preceding.

E.

ἐβγάζω (ἐκβάλλω), to put out, A. ἔβγαλα, ἐβγάλθη, Pr. βγαλμένος.

ἐβγαίνω (ἐκβαίνω), to go out, A. ἐβγήκα or ἤβγα (sometimes ἐξέβγα), subj. ἔβγω, or ἐβγῶ (like γραφθῶ), imperat. ἔβγα, pl. ἐβγάτε.

ἐβγάνω, = ἐβγάζω.

εἶδα, see βλέπω.

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

Present.

IND. S. εἶμαι

εἶσαι

εἶναι

P. εἶμ-εθα, -εσθε, -εσθεν, -εστε,

-αστε

εἶ-σθε, -στε, (Chian εἴστε)

εἶναι

SUBJ. S. ἤμαι

ἤσαι

ἤναι

P. ἤμεθα, ἤσθε, ἤναι, with all the peculiarities of the Indicative.

IMP. S. ἔσο, ἔστω or ἄς ἦναι. P. 3 pers. ἄς ἦναι.

PART. ὦν, οὖσα, ὄν, G. ὄντιος, οὖσης, ὄντιος.

Imperfect.

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

P. ἦμ-εθα, -εστε, -αστε, -ασιαν, -εσθαν
ἦσθε, ἦσεσθε, ἦσαστε, ἦσασθε, ἦσασθαν, ἦσασιαν
ἦσαν, ἦτον, ἦτιαν, ἦτιανε

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

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

εἶπα, see *λέγω*.

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

ἐμβαίνω, (*έν*, *βυίνω*), *to enter, to go or come in*, A. *ἐμβῆκα*, subj.

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

ἐμπορῶ, = *ἠμπορῶ*.

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

ἐξεύρω, = *ἠξεύρω*.

ἔρχομαι, *ἦρθα*, *ἔρθω* or *ἐρθῶ*, = *ἔρχομαι*, *ἦλθα*, *ἔλθω* or *ἐλθῶ*.

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

εὐρίσκω, *to find*, A. *εὕρηκα* or *ἠύρηκα* or *εὐρήκα*, or *ἠύρα* or *εὔρα*, subj. *εὕρω*, or *εὐρῶ* (like *γραφθῶ*), *imperat.* *εὐρέ* or *εὔρε*, pl.

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

εὔχομαι, *to pray*, A. *εὐχήθην*.

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

Z.

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

H.

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

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

Θ.

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

Compare πά.

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

θέ, = θά.

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

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

τρέφω, = τρέπω.

Ι.

ἴδα, see βλέπω.

Κ.

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

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

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

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

κάμω, and κάνω, = κάμνω.

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

κατεβαίνω, = the preceding.

καύω, = καίω.

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

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

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

A. ἐκέρασα, ἐκεράσθην, Pp. κερασμένος.

κιρνῶ, ᾶς, = the preceding.

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

κρεμάζω, and

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

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

κρεμῶ, ᾶς, = κρεμνῶ.

κρύβω, and

κρύπτω, to hide, to conceal, A. ἔκρυψα, A. Pass. ἐκρύφθην or

ἐκρύβην, imperat. κρύψου or κρυβήσου, Pp. κρυμμένος.

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

κυλῶ, ᾶς, = the preceding.

Λ.

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

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

λαχαίνω, *to happen*, A. ἔλοχα.

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

Its compounds have A. ἔλεξα, ἐλέχθην: as, διαλέγω, ἐδιά-
λεξα, ἐδιαλέχθην.

Μ.

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

μαθαίνω, and

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

μεθύω, *to get d u k*, A. ἐμέθυσσα *to be drunk*, Pp. μεθυσμένος
drunk.

μεθῶ, ᾶς, = the preceding.

μέλει, *it concerns*, Imperf. ἔμελε, impersonal.

μένω, *to remain*, A. ἔμεινα.

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

μηνῶ, ᾶς, = the preceding.

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

μνέσκω, and

μνήσκω, = μένω.

Ν.

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

Ξ.

ξερνῶ, ᾶς, *to vomit*, A. ἐξέρασα.

ξέρω, and

ξεύρω, = ἡξεύρω.

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

ξεχνῶ, ᾶς, = the preceding.

ξύνω, and

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

ξῶ, ξεῖς, = the preceding.

O.

ὀμνῶ, to swear, A. ὄμοσα or ὤμοσα.

ὀμῶν, = the preceding.

Π.

πά, see πηγαίνω.

παγαίνω, and

πάγω, = πηγαίνω.

παθαίνω, = πάσχω.

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

A. Pass. ἐπάρθην, Pr. παρμένος.

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

παχαίνω, and

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

πεθαίνω, = ἀπεθαίνω, ἀποθνήσκω.

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

πέτομαι, = πετώ, to fly.

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

πέφτω, = πίπτω.

πηγαίνω (ὕπαγω), to go, part. also πηγαινάμενος, A. ἐπήγα or ὑπήγα, subj. πάγω or ὑπάγω, Pr. παγαμένος gone.

The form πά may stand for all the numbers and persons of the subjunctive after νά. Compare θά for θέλω, θέλεις, &c. πίνω, to drink, A. ἔπια, subj. πῖω, or πῖῶ (like γραφθῶ), imperat. πῖς or πῖέ, pl. πῖετε or πῖέτε, part. πῖών, A. Pass. ἐπόθην or ἐπιόθην, Pr. πιόμενος, drunk.

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

πλέω, to float, to sail, A. ἔπλευσα.

πνέω, to breathe, A. ἔπνευσα.

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

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

Ρ.

ρέω, to flow, A. ἔρρευσα.

Σ.

σαπίζω, to rot, A. ἐσάπισα, Pr. σαπισμένος or σαπημένος.

σέρνω, = σύρω.

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

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

σπάζω, to break, A. ἔσπασα, ἐσπάσθην, Pr. σπασμένος.

σπάνω, = the preceding.

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

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

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

στήνω, = σταίνω.

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

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

σύρω, = the preceding.

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

T.

τραβῶ, ᾶς, *to draw, to pull*, A. ἐτράβιξα, ἐτραβιχθην, Pp. τραβιγμένος.

τρέμω, *to tremble*, Imperf. ἔτρεμα, defective.

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

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

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

τυχαίνω, *to happen*, A. ἔτυχα.

T.

ὑπαγαίνω, obsolete, = ὑπάγω, πηγαίνω.

ὑπάγω, = πηγαίνω.

ὑπόσχομαι, *to promise*, A. ὑποσχέθην or ὑπεσχέθην.

Φ.

φαγωμένος, see τρώγω.

φέρνω, and

φέρω, *to bring*, Imperf. ἔφερα, A. ἔφερα, ἐφέρθην, Pp. φερμένος.

φεύγω, *to flee*, imperat. also φεύγα, pl. φευγᾶτε, A. ἔφυγα.

X.

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

χαλνῶ, ᾶς, and

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

χαλασμένος.

χάνω, *to lose*, A. ἔχασα, ἐχάθην, Pp. χαμένος.
 χάσκω, *to gape, imperat.* also χάσκα, defective.
 χορταίνω, *to satiate, to be satiated*, A. ἐχόρτασα, Pp. χορτασμέ-
 νος.

ψ.

ψένω, and ψήνω, *to roast, to cook*, A. ἔψησα, ἐψήθην, Pp. ψημέ-
 νος.

ADVERBS.

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

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

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

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

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

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

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

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

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

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

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

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

πόσας φορές, how many times?

μίαν φοράν, once, one time

δύο φορές, twice, two times

πολλὰς φορές, many times

ελάχιστες φορές, a few times.

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

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

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

DERIVATION OF WORDS.

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

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

Ἰηλιάδης, son of *Elias*, from *Ἰηλίας*.

2. Patronymics from nouns in *ος* of the *second declension*, and *ης* of the *first*, are formed by changing these endings into *ίδης*. E. g.

Οἰκονομίδης, son of *Œkonomos*, from *Οἰκονόμος*

Νικολαΐδης, son of *Nicholas*, from *Νικόλαος*

Ἰωαννίδης, son of *John*, from *Ἰωάννης*.

But when *ος* is preceded by the sound *I*, it is changed into *άδης* : as, *Δημητριάδης*, son of *Demetrius*, from *Δημήτριος*.

3. Patronymics from nouns of the *third declension* are formed by changing *ος* or *ως* of the *genitive singular* into *ίδης*. E. g.

Πλατωνίδης, son of *Plato*, from *Πλάτων*, *ωνος*

Νεστορίδης, son of *Nestor*, from *Νέστωρ*, *ορος*

Θησεΐδης, son of *Theseus*, from *Θησεύς*, *έως*.

§ 111. From the Greek *πῶλος*, *foal*, or rather from the Latin *pullus*, come the following endings, which are always preceded by *ο*:

- πουλος G. *ου*, *son of*, occurring only in proper names; as, Ἀλεξόπουλος, *Alexopoulos*, from Ἀλέξης.
- πούλα G. *ας*, *daughter of*; as, ἀρχοντοπούλα, *a nobleman's daughter*, from ἀρχοντας: βοσκοπούλα, *shepherdess*, from βοσκός: Τουρκοπούλα, *a Turkish girl*.
- ουλον G. *ου*, *offspring of, son of*; as, ἀρχοντιόπουλον, *a nobleman's son*: Τουρκόπουλον, *a Turkish boy*. In words denoting *irrational* or *inanimate* objects, it has a diminutive signification; as, ψαλιδόπουλον, *small scissors*, from ψαλίδι.

§ 112. A DIMINUTIVE is a derivate word, signifying a *small* or *dear* thing of the kind denoted by the primitive. Diminutives end in

- άκης G. *η*, implying *dear*, used chiefly in proper names; Γεωργάκης, *dear George*, from Γεώργης: Νικολάκης, *dear Nicholas*, from Νικολός: Γιαννάκης, from Γιάννης, *John*.
- άκι, *little, small, dear, precious*, used only in the nominative and accusative of both numbers; as, μαχαιράκι, *a little knife*, from μαχαίρι: κρασάκι, *dear wine*, from κρασί. Diminutives in *άκι* are formed from nouns in *ι* of the second declension.
- ιό G. *ιοῦ*, used only in *names* of women, particularly of young women; as, τὸ Κατερινιό or Κανιό, *Kate*, from Αἰκατερίνη, *Catherine*; τὸ Λεινό, *Nell*, from Ἑλένη, *Helen*; τὸ Μαριό, *Molly*, from Μαρία, *Mary*.
- ίτσα (Greek *-ισκη*), G. *ας*, *little, small, dear*; as, βαρκίτσα, *little boat*, from βάρκα: γυναικίτσα, *dear woman or wife*. Κυράτσα, or Κεράτσα, from κυρά or κερά, *mistress*, takes *ά* in the penult instead of *ι*.
- ίτης G. *η*, occurs only in κυρίτης (also κυρίτος), from κύρης or κύριος, *master*. Κυρίτης, however, is now chiefly used as a man's name.
- ίτιν G. *ιτιοῦ*, was very common in the time of Ptochoprodromos, and was used also in adjectives of the comparative degree; as, κρασίτιν, μικροτερίτιν, from κρασί, μικρότερον. At present it occurs only in κορίτσι (without the *ν*), *girl*, from κόρη, but without its diminutive force.
- κω, G. *κως*, occurs in the Constantinopolitan proper names, ἡ Ἑλέγκω, ἡ Κατίνκω, from Ἑλένη, Αἰκατερίνη.

- όκας G. α, found only in *γυιόκας* or *νίγιόκας*, *dear son*, from *γυιός* or *νιός*.
- ούδα G. ας, equivalent to -ίτσα, as, *κοπελούδα*, *dear lass*, from *κοπέλα*.
- ουδερός, ή, όν, modifies the meaning of some adjectives of *color*; as, *μαυρουδερός*, *blackish*, from *μαῦρος*.
- ούδι, equivalent to -άκι, as, *τò γυιούδι*, from *γυιός*, *son*.
- ούλα (Latin *-ula*), G. ας, equivalent to -ίτσα, as, *πορτούλα*, *little door*, from *πόρτα*: *καπούλα*, *poor woman*, (in an endearing acceptance,) from *κάψα*, *heat*.
- ούλης G. η, equivalent to -άκης, as, *καπούλης*, *poor fellow*, from *κάψα*.
- ούλι, equivalent to -άκι, as, *παιδούλι*, *little boy*, from *παιδί*.
Χερούλι, *ιοῦ*, *τò*, *handle*, as of a vase, from *χέρι*, has lost its diminutive signification.
- ουλός, ή, όν, (Greek *-ύλος*, Latin *-ulus*) equivalent to -ούτσικος: as, *βαθουλός*, *rather deep*, from *βαθύς*.
- ούτσικος, η, ον, (Italian *-uzzo*), modifies the quality denoted by the primitive; as, *ασπρούτσικος*, *whitish*, from *ἄσπρος*: *γλυκούτσικος*, *sweetish*, from *γλυκός*: *καλούτσικος*, *rather good*, from *καλός*.

§ 113. AN AUGMENTATIVE is a derivative noun, signifying a *great*, *large*, *big*, or *huge* thing of the kind denoted by the primitive.

There are two methods of forming Romaic augmentatives:

1. By changing neuters into feminines, and feminines into masculines. E. g.

ή σπάθα, <i>big sword</i>	←	from	τò σπαθί
ή κεφάλια, <i>big head</i>		“	τò κεφάλι
ή ποδάρα, <i>big foot</i>		“	τò ποδάρι
ò μύτος, <i>monstrous nose</i>	←	“	ή μύτη.

2. By annexing *άρα* G. ας, or *αρος* G. ου, to the root of the primitive. E. g.

ή χεράρα, <i>clumsy hand</i>	from	τò χέρι
ò μύταρος, <i>huge nose</i>	“	ή μύτη.

§ 114. The following endings denote *employment*, *occupation*, or *character*.

-άρης (Latin *-arius*), G. η, or -άριος G. ου: *αποθηκάρης*,

apothecary, from ἀποθήκη : περιβολάρης, *gardener*, from περιβόλι.

-ᾶς G. ᾶ, denoting a *seller* or *keeper of*, *dealer in* : βουτυράς, *butter-seller*, from βούτυρον : μυλωνᾶς, *miller*, from μύλος : σφουγγαράς, *sponge-merchant*, or *sponge-fisher*.

Some nouns of this class have acquired an *augmentative* signification ; as, κεφαῶς, *big-headed man*, from κεφάλι : φαγᾶς, *glutton*, from φαγι.

-ισσα G. ας : βασιλισσα, *queen*, from βασιλεύς, *king* ; καπιτάνισσα, *captain's wife*, from καπιτάνος : ἔχθρισσα, *female enemy*, from ἔχθρος : γιάτρισσα, *female physician*, from ἱατρός.

Most commonly the feminine of *national* appellatives end in *ισσα* : as, Τούρκισσα, Ἀράπισσα, Γύψισσα, from Τοῦρκος, *Turk*, Ἀράπης, *Arab*, Γύψιος, *Gypsy*.

-οῦ G. οῦς, is the feminine of -ᾶς : κοσκινοῦ, a *female sieve-maker*, or *the wife of a sieve-maker*, from κοσκινᾶς.

-ούσα (Greek -οίεις, -όεσσα), G. ας : μαυρομαλούσα, *black-haired woman*.

-τρα or -τρια G. ας, comes from the masculine -της : ψάλτρα or ψάλτρια, *songstress*, from ψάλτης.

-τοῦς (Turkish), G. ἡ : καϊκτοῦς, *boatman*, from καϊκι, *boat*, *vessel*.

§ 115. The ending *ινα* or *αινα* G. ας, is in many parts of Greece appended to a married man's name to denote that of his wife. E. g.

Ἀποστόλινα	from	Ἀποστόλης, Apostoles
Κώσταινα	"	Κώστας, Constans
Δημήτρινα	"	Δημήτρης, Demetrius
Θοδωρίνα,	"	Θοδωρῆς, Theodore.

§ 116. Some proper names are formed from adjectives in *ος* simply by changing the place of the accent. E. g.

Λάμπρος, Χρηστος, from λαμπρός, χρηστός.

§ 117. 1. Neuters in *-ιδι* come from nouns in *ις* G. εως, and from nouns in *ος* G. ους. E. g.

φίδι, *snake* from ὁ ὄφις, εως

ταξίδι, *voyage* " ἡ τάξις, εως

ξίδι, *vinegar* " τὸ ὄξος, ους.

Some write *-ἔιδι* for *-ίδι*: both are correct, but *-ίδι* is the simplest.

2. Neuters in *-άφι* come from nouns in *ος* G. *ου*. E. g.
ξουράφι, *razor*, from *ὁ ξυρός*.

§ 118. *Abstract nouns, peculiar to the Romaic, end in -άδα, -αριά, -ιά, -ιμον, -ιτα, and -ύλα.*

-άδα G. *ας*, corresponds to the English *-ness*, and the Greek *-της*: as, *γλυκάδα*, *sweetness*, from *γλυκός*.

-αριά G. *ᾶς*, occurs in numbers that are multiples of *ten* or of *five*; as, *δεκαριά*, *ten*, *δεκαπενταριά*, *fifteen*, *εἰκοσαριά*, *twenty*, *εἰκοσιπενταριά*, *twenty-five*. Also *δωδεκαριά*, *twelve*. But *ἑκατόν*, *hundred*, has *ἑκατοστή*.

Nouns of this class are always accompanied by *κάμμιά*, *some, about*, from *κάνεις* (§ 71); as, *φέρε μας κάμμιά πενηνταριά κεφάλια*, *bring us fifty heads or so*. This circumstance has led some to suppose that the indefiniteness lies in the noun and not in the pronoun *κάμμιά*.

-ιά G. *ιάς*, denotes the *effect* produced by any instrument or organ; as, *ματιά*, *glance of the eye*, from *μάτι*, *eye*; *κανονιά*, *the report of a gun*, from *κανόνι*, *cannon*; *μαχαιριά*, *a stab*, from *μαχαίρι*, *knife*; *κονδυλιά*, *a mark with a pen*, from *κονδύλι*, *pen*.

-ιμον (Greek *-ιμος*), G. *ιμάτος*, denotes the *action* of a verb; as, *γράφιμον*, *writing*, from *γράφω*: *τρέξιμον*, *running*, from *τρέχω*: *ψήσιμον*, *roasting*, from *ψήνω*.

-ιτα (Latin *-itas*, Italian *-ità*), G. *ας*, corresponds to the Greek *-της*: as, *ἄργιτα*, *delay*, from *ἄργῶ*: *ἔχθριτα*, *enmity*, from *ἐχθρός*: *μάνιτα*, *rage*, from *μανία*.

-ύλα (Greek *-ύλος*), G. *ας*, occurs in some nouns of *color*; as, *ἄσπρύλα*, *intense whiteness*, from *ἄσπρος*: *κόκκινύλα*, *intense redness*, from *κόκκινος*.

Καύλα, *a burning sensation*, from *καίω*, is perhaps the only noun of this class that does not denote color.

§ 119. *Adjectives, more or less peculiar to the Romaic, end in -άτος, -έριος, -ήσιος, -ίκιος, -ικος with the accent on the antepenult, and -ούριος.*

-άτος, η, ου, (Latin *-atus*), formerly very common, but at present confined to a limited number of adjectives, the most common of which is *γεμάτος*, *full*, from *γέμω*.

-ένιος (Greek -ινος), α, ον, denotes the *material* of which any thing is made; as, ξυλένιος, *wooden*, from ξύλον: μαλαματένιος, *golden*, from μάλαμα, *gold*.

-ήσιος, α, ον, denotes *pertaining to*; as, γιδήσιος, *goat's*, from γίδα, *goat*; γυναικήσιος, *woman's*, from γυναίκα: παιδικήσιος, *boy's*, *boyish*, from παιδί.

-ικιος, α, ον, (Greek -ικός,) occurs perhaps only in αντίκιος, *man's*, from άνθρωπος, *man*.

-ικος, η, ον, for -ικός, ή, όν: as, άφύσικος, *unnatural*, Τουρκικός, *Turkish*; Έγγλέζικος, *English*; Βενέτικος, *Venetian*.

-ούριος, α, ον, as, καινούριος, *new*, from καινός: σπανούριος, *deficient in beard*, from σπανός.

COMPOSITION OF WORDS.

§ 120. 1. When the first component part is a noun of the first or second declension, its ending is dropped, and ο is substituted. E. g.

θαλασσόνερον, <i>sea-water</i>	from	θάλασσα, νερόν
γεροντοκόριτσο, <i>old maid</i>	“	γέροντας, κορίτσι
καλοψήγω, <i>to roast well</i>	“	καλός, ψήγω
κρασοπότηρον, <i>wine-cup</i>	“	κρασί, ποτήρι.

2. When the first component part is a noun of the third declension, the termination of the genitive is dropped, and ο is substituted. E. g.

λεοντόκαρδος, *lion-hearted*, from λέων, οντος, ψυχή.

3. When the last component part begins with a vowel, the ο is omitted. It is omitted also when the first part is πολύς. E. g.

παλιάνθρωπος, <i>old fellow</i>	from	παλιός, άνθρωπος
ξυλάνθρωπος, <i>blockhead</i>	“	ξύλον, άνθρωπος
καλακούω, <i>to hear well</i>	“	καλός, ακούω
πολυκαιρινός, <i>stale</i>	“	πολύς, καιρός.

NOTE 1. When the last component part is a neuter in ι, this ending generally becomes ον in the compound; as, μολιβοκόνδυλον, *lead pencil*, from μολίβι and κονδύλι.

NOTE 2. The nouns παπᾶς, *priest*, χατσῆς, *hajee'*, μάστορης, *artist*, γέρος, *old*, διάκος, *deacon*, δάσκαλος, *teacher*, when used as titles of respect, drop their final σ, and are prefixed to the proper name. E. g.

Παπαθύμιος	from	παπαῖς, Θύμιος, Euthymius
Παπαντῶνης	“	“ Ἀντώνης, Anthony
Χατσηχεῖστος	“	χατσηῖς, Χεῖστος, Chrestos
Μαστορογιάννης	“	μάστορης, Γιάννης, John
Γερονίκος	“	γέρος, Νίκος, Nick
Διακορηγόριος	“	διάκος, Γεργόριος, Gregory
Δασκαλοπαναγιώτης	“	δάσκαλος, Παναγιώτης, Panaghotes.

Some write such words with a hyphen between the component parts; as, *παπα-Θύμιος, δασκαλο-Παναγιώτης*. Others accent the last syllable of *παπα*, thus, *παπᾱ Γεργόριος*.

Coray compares the nominative *παπαῖς*, in such expressions as *παπαῖ Δανιήλ*, to the Epic nominatives in *a* (as *ἰππότα*): but the cases are not parallel; for the syllables *παπα* remain unchanged in both the numbers and in its derivatives; as *οἱ Παπαγιανναῖοι*, the *priest-John-family*. Add to this the analogy of the feminine *παπαδιά*, *priest's wife*; as, *ἡ Παπαδιαγιάννα*, *τῆς Παπαδιαγιάννας*, the *wife of priest John*.

§ 121. 1. The negative prefix *ἀ-*, before a vowel *ἀν-*, corresponds to the English prefix *un-*, or to the suffix *-less*. E. g.

ἄκακος, harmless	from	κακός, bad
ἀνάξιος, unworthy	“	ἄξιος, worthy.

2. The negative word corresponding to the perfect passive participle is the verbal adjective in *τός* (sometimes an adjective in *ος*), with the negative prefix. E. g.

γραμμένος, written	ἄγραπτος, unwritten, from γράφω
ψημένος, roasted	ἄψητος, not roasted, from ψήνω
ἄλατισμένος, salted	ἀνάλατος, not salted, from ἄλας.

§ 122. A mixed number, the fractional part of which is *one half*, may be formed by annexing the suffix *-ήμισυ* or *-μισυ* (from *ἡμισυς*) to the cardinal number. E. g.

μιάμισυ, ἐνάμισυ, one and a half
δύομισυ, δύο and a half
τριεσήμισυ, three and a half
ἑβδομηῆντα ἑφτάμισυ, seventy-seven and a half.

Some separate *-μισυ* from the first component part; as, *δεκά 'μισυ, ἐννιά 'μισυ, δῶδεκά 'μισυ*.

PART III.

SYNTAX.

SUBJECT AND PREDICATE.

§ 123. The subject of a proposition is that of which any thing is affirmed.

The predicate is that which is affirmed of the subject.

SUBJECT.

§ 124. The subject is either a nominative, or a word standing for a nominative.

The nominative, or its representative, may have other words closely connected with it.

§ 125. The verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ τρέχω, *I run.* Ἡμεῖς πηγαίνομεν, *We go.*

Ἐσὺ γράφεις, *Thou writest.* Ἐσεῖς λέγετε, *You say.*

Αὐτὸς ἐπεριπατοῦσε, *He was walking.*

Οἱ στρατιῶται ἐσκοιτώθησαν, *The soldiers were killed.*

NOTE 1. In certain *fashionable* expressions, the number and person of the verb are determined by the genitive of the personal pronoun limiting the nominative. E. g.

Τί εἶπες ἡ εὐγένεια σου, *What did your Nobility say?*

Καταλαμβάνετε καὶ ἀσὸς σας, *You yourself also perceive.*

Ἡ τιμιότης σας τί λέγετε εἰς τοῦτο; *What does your Respectability say to this?*

Those who affect the height of politeness, or rather servility, use *της* for *σου* or *σας*: as, Ἡ ἐξοχότης της δὲν τὸ νοστιμίεσαι, *Your (literally Her) Excellency does not relish it.*

NOTE 2. It is fashionable (but not servile) to use the second person plural for the second person singular. E. g.

Τί κάμνετε; for Τί κάμνεις; *How do you do?*

Εἶθε καλά; for Εἶσαι καλά; *Are you well?*

§ 126. The nominatives ἐγώ, ἡμεῖς, ἐσύ, ἐσεῖς, and all the nominatives of αὐτός, are expressed only when emphasis is required, or in case of antithesis. E. g.

Ἐγὼ λέγω, *It is I that say.*

Ἐσεῖς τὸ ἐκάμετε καὶ ὄχι ἡμεῖς, *You did it, not we.*

§ 127. 1. Two or more nominatives in the singular, connected by καί (expressed or understood), take the verb in the plural, and in the chief person, which is the first with respect to the second and third, and the second with respect to the third. E. g.

Ἐγὼ κ' ἐσύ κ' ἐκείνη ἐπηγαίναμεν, *I and thou and she were going.*

Ἐσύ καὶ αὐτὸς καὶ ἐκείνη θὰ ἐλπίζετε, *Thou and he and she will hope.*

Ὁ κροκόδειλος κ' ἡ ἀλώπου ἐφιλονεικοῦσαν, *The crocodile and the fox were disputing.*

2. The verb may agree with the noun which stands nearest to it. E. g.

Θὰ χαθῆς ἐσύ, ἐγὼ, ἡ πόλις, *Thou and I and the city shall perish.*

Ἄγνωστος εἶναι ὁ τόπος καὶ ὁ χρόνος, *Both the place and the time are unknown.*

NOTE. A nominative in the singular followed by the preposition μί, *with*, may take the verb in the plural; as, Σταῖκος μὲ τὰ θαλληκάρια ἐμπήκανε, *Staikos entered with the brave men.*

§ 128. When two or more nominatives of different persons are separated by ἢ, οὐτε, or μήτε, the verb agrees with one of the nominatives, and is understood after the rest. E. g.

Ἡ ἡμεῖς θὰ χαθῶμεν, ἢ ἐκείνη, *Either we shall perish or she will.*

Οὐτε ἐσεῖς ἤσασθε ἐκεῖ, οὐτ' ἐκείνη, *Neither you were there, nor was she.*

Μήτε αὐτὸς, μήτε ἐσεῖς νὰ πηγαίνετε, *Neither must he nor you go.*

NOTE. When the nominatives are separated by *οὔτε* or *μήτε*, the verb may be in the plural, but it must precede or follow all the nominatives; as, *Μήτε τοῦτος μήτ' ἐκείνος δὲν τὸ ἐστοχάσθησαν*, *Neither this nor that man thought of it.*

§ 129. A *collective* noun in the singular may take the verb in the plural. E. g.

Πολεμοῦν ἡ Κλεφτουριά, *The Klephts fight.*

Θὰ μὲ κατηγορήσουν ὁ κόσμος, *The world will censure me.*

§ 130. The person of a verb agreeing with the *relative* pronoun is determined by the person of the antecedent. E. g.

Ἐγὼ ὅπου εἶμαι ἐδῶ, *I who am here.*

Ἐκείνοι οἱ ὅποιοι ἐπιάσθησαν, *Those who were caught.*

§ 131. The subject of verbs denoting the state of the weather, or the operations of nature, is not expressed. Thus,

<i>ἀστράπτει</i> , <i>it lightens</i>	from	<i>ἀστράπτω</i>
<i>βρέχει</i> , <i>it rains</i>	“	<i>βρέχω</i>
<i>βροντᾷ</i> , <i>it thunders</i>	“	<i>βροντῶ</i>
<i>ἐβράδειασε</i> , <i>it is late</i>	“	<i>βραδειαίω</i>
<i>ἐκαλωσύννευσε</i> , <i>it has cleared off</i>	“	<i>καλωσυννεύω</i>
<i>ἐσκοτείνιασε</i> , <i>it is dark</i>	“	<i>σκοτεινιάζω</i>
<i>ἔφεξε</i> , <i>it is day</i>	“	<i>φέγγω</i>
<i>ἐχάραξε</i> , <i>it dawns</i>	“	<i>χαράζω</i>
<i>ξημέρωσε</i> , <i>it is day</i>	“	<i>ξημερόνω</i>
<i>χιονίζει</i> , <i>it snows</i>	“	<i>χιονίζω.</i>

§ 132. 1. In general, any word or clause may be the subject of a proposition.

2. Particularly, the subject may be a verb in the subjunctive mood preceded by *νά* or *τὸ νά*. Such may be the subject of

ἀπαγορεύεται, *it is forbidden*; from *ἀπαγορεύω*.

ἄρκει, *it is enough*; *ἄρκω*.

εἶναι, *it is*, followed by a neuter adjective, or by a preposition; *εἶμαι*.

ἔλειπε, *it wanted, it was wanting*; *λείπω*.

ἐνδέχεται, *it is possible.*

πρέπει, *it is proper, it becomes ;* πρέπειω.

συγχωρεῖται, *it is permitted ;* συγχωρῶ.

συμβαίνει, *it happens ;* συμβαίνω.

συμφέρει, *it benefits, it is of advantage ;* συμφέρω.

τυχαίνει, ἔτυχε, *it happens, it happened ;* τυχαίνω.

ὠφελεῖ, *it benefits ;* ὠφελῶ.

Εἶναι ἀδύνατον νὰ ἦσαι καλὸς καὶ κακὸς εἰς τὸν αὐτὸν καιρὸν, *It is impossible that you should be good and bad at the same time.*

Πρέπει νὰ φύγωμεν, *We must go away.*

3. The subject may be a verb in the indicative preceded by ὅτι, *that*. Such may be the subject of

λέγεται, *it is said ;* from λέγω.

συμπεραίνεται, *it is conjectured or inferred ;* συμπεραίνω.

φαίνεται, *it appears, it seems ;* φαίνομαι.

φθάνει, *it is enough ;* φθάνω.

Συμπεραίνεται ὅτι ἀναχώρησε, *It is conjectured that he has departed.*

Φαίνεται ὅτι ἀπατηθήκαμεν, *It seems that we have been deceived.*

§ 133. Sometimes a verb, most commonly εἶμαι, *to be*, is to be supplied after the nominative. E. g.

Τὸ πρᾶγμα καλὸν, δὲν ἔχει ὁμως πέρασιν, *The article is good, but there is no demand for it.*

Μάρτυρες οἱ ἀδελφοί μου, *My brothers are witnesses.*

Καλὸ καὶ αὐτό! *Pretty thing this!*

Μήτε ὁ πτωχὸς μήτε ὁ λόγος του, *Neither the poor nor his word (is good for any thing).*

§ 134. In certain cases, the subject becomes the object of the preceding proposition. E. g.

Τὸν στοχάζομαι ὅτι ἀποκεφαλίσθηκε ἕς τὴν Πόλιν, *I think he was decapitated at Constantinople.*

Πρόσεχε τὴν θύραν νὰ ἦναι πάντα κλεισμένη, *See that the door is always shut.*

Δὲν γνωρίζει τὸν ἄνεμον ἀπὸ ποῦ φυσᾷ, *He don't know from what direction the wind blows.*

§ **135.** The nominative with or without an interjection is used in certain *exclamations*. E. g.

Ἰδοὺ καὶ ὁ τίμιος ἄνθρωπος! *Behold also the honest man!*
 Νά τος! *There he is!*
 Νά ἐκεῖνος ὁ ἀνόητος! *There, see that fool!*

§ **136.** The nominative is used in designating an object without asserting any thing respecting it. E. g.

Χρυσοστόμου τὰ ἅπαντα, *Chrysostom's works.*
 Τὸ δράμα ὁ Τυχοδιώκτης, *The play "The Adventurer."*
 Τῆς γολέτας ἡ Ἐννώ, *Of the schooner Ennyo.*

§ **137.** When a transformation is spoken of, the nominative is used with the preposition ἀπό. E. g.

Ἐσὺ ἀπὸ στρατιώτης ἔγινες φιλόσοφος, *From a soldier you have become a philosopher.*
 Ὁ Τηρεὺς ἀπὸ ἀνθρώπου ἔγινε πουλί, *Tereus from a man became a bird.*

§ **138.** The nominative regularly precedes its verb, as in English. It is, however, commonly put after the verb,

1. In *interrogative* clauses not beginning with the interrogative pronoun. E. g. Ποῦ εἶναι αὐτός; *Where is he?* Εἶσαι ἐσὺ ὁ πλοίαρχος; *Are you the captain?*

2. In *animated discourse*. E. g. Ἐμεινε ὁ Διάκος ἔς τὴν φωτιά με δεκοχτῶ λεβένταις, *Diakos, with eighteen heroes, remained in the heat of battle.*

3. After *relative adverbs*. E. g. Προσμένε ἕως νὰ φθάσῃ ὁ φίλος, *Wait till the friend arrives.* Ὡσὰν νὰ μὴν ἦσαν οἱ Πέρσαι τέκνα γυναικῶν, *As if the Persians were not children of women.*

PREDICATE.

§ **139.** The predicate is either a verb alone, or a verb and a substantive, adjective, pronoun, or participle, with the words (if there be any) connected with it.

§ 140. 1. A *substantive* in the predicate is put in the nominative, if it refers to the subject. E. g.

Ἡ Ἀφροδίτη εἶναι θεά, *Venus is a goddess.*

Σεῖς θὰ γενῆτε στρατηγοί, *You will become generals.*

Εἶσαι τοῦ λόγου σου ὁ καραβοκύρης; *Are you the captain, sir?*

Ἐκεῖνος ὀνομάσθη Εὐθύμιος, *He was called Euthymius.*

Δὲν εἶναι ἐντροπή τὸ νὰ ὁμολογῇ κανεὶς τὴν ἀμάθειάν του, *To acknowledge one's ignorance is no disgrace.*

Ἐμεῖς περὶ καὶ κόκαλο, *He is nothing but skin and bone.*

2. The gender, number, and case of an *adjective* standing in the predicate and referring to the subject, are determined by the rule for the agreement of adjectives (§ 144). E. g.

Ὁ Ἀράβης εἶναι μαῦρος, *The Arab is black.*

Ἐγενε κίτρινος, *He became yellow.*

Τί εἶναι τοῦτο; *What is this?*

Εἶναι εὐθηνόν, *It is cheap.*

NOTE. The number and gender of an adjective in the predicate may be determined by the number and gender implied in the subject. E. g.

Εἶσθε πρόθυμος, *You are eager.*

Ἄξιός εἶσαι ἡ ἀφεντιά σου, *Worthy is your Lordship.* (§ 125. N. 1.)

3. When the subject is any word but a nominative (§ 132), the adjective or pronoun in the predicate is *neuter singular*. E. g.

Δὲν εἶναι δίκαιον νὰ καταφρονῶνται οἱ ἀδύνατοι, *It is not just that the weak should be despised.*

Πιθανὸν εἶναι νὰ τοὺς ἀρέσῃ, *It is probable that he will please them.*

Δὲν εἶναι παράξενον ἂν τὰ ἀνδράποδα ζῶσιν ὡς ἀνδράποδα, *It is not strange that slaves should live like slaves.*

SUBSTANTIVE.

§ 141. 1. A substantive annexed to another substantive or personal pronoun, denoting the same person or thing, is put in the same case.

A substantive, thus annexed to another substantive or pronoun, is said to be in *apposition* with it. E. g.

Δημοσθένης ὁ ῥήτωρ, Demosthenes the orator.

Ὁ ἀπόστολος Φίλιππος, Philip the apostle.

Τῆς πόλεως Σμύρνης, Of the city Smyrna.

Ὁ Χρῆστος ὁ Μιλίωνης, Chrestos Miliones.

Νόμοι, θεῖον εὑρημα, Laws, a divine invention.

Ὁ Θανάσης Βαΐας, Athanasios Bhaïas.

2. A substantive, in *apposition* with two or more substantives or personal pronouns, is put in the plural and in the same case. E. g.

Ἡρόδοτος καὶ Θουκυδίδης οἱ ἱστορικοί, Herodotus and Thucydides, the historians.

Ὁ Μουσταφᾶς, ὁ Χασάνης, καὶ ὁ Μεχμέτης, οἱ πασάδες, Mustafá, Hasán, and Mehmét, the pashas.

§ 142. *National* appellatives may be used adjectively. E. g.

Οἱ Γραικοὶ Κλέπται, The Greek Klephts.

Τοῦρκοι φιλόσοφοι, Turkish philosophers.

Ὁ Γάλλος συνταγματάρχης, The French colonel.

§ 143. The *limiting* noun, which regularly is put in the genitive, is put in apposition with the limited noun, when the latter denotes *quantity* in general. E. g.

Μιά ὀκὴ ψάρια, An oka of fish.

Ἐνα ποτήρι νερόν, A cup of water.

Τρία ζευγάρια ὑποδήματα, Three pairs of boots.

Πέντε χιλιάδες Τοῦρκοι, Five thousand Turks.

Κάμμιά εἰκοσαριὰ κεφάλια, About twenty heads.

Πλῆθος αἷμα Ἑλληνικό, Abundance of Grecian blood.

Ἐνα κομμάτι ψωμί, A morsel of bread.

NOTE. This idiom is not uncommon in Greek (Greek Gram. § 136. N. 5). Some have imagined that the modern Greeks borrowed it of the Turks; and some, that the preposition *ἀπό*, *of*, is understood before the latter noun; both of which suppositions are wrong. (See also Stuart's Hebr. Gram. § 435.)

ADJECTIVE.

§ 144. 1. An adjective agrees with its substantive in gender, number, and case.

This rule applies also to the article, the adjective pronouns, and the participle. E. g.

Καλὸς ἄνθρωπος, A good man.
Τὸν κακὸν βασιλέα, The bad king.
Οἱ ἔδικοί μου φίλοι, My friends.
Ποίαν γυναῖκα ; What woman ?
Ἡμῶν περιπατούντων, Of us walking.

2. If an adjective refers to two or more substantives, it is put in the plural, and in the leading gender, which is the masculine with respect to the other genders, and the feminine with respect to the neuter. E. g.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά περιμένοντες, The men and the women and the children waiting.
Αἱ γυναῖκες καὶ τὰ παιδιά ἀναχωρήσασαι, The women and the children having departed.

NOTE. The adjective may agree in gender with the nearest substantive ; as, *Ὁ ἰδρῶς καὶ τὸ αἷμα ὃν προσκολλημένον, The sweat and the blood adhering.*

§ 145. 1. Any adjective may be used substantively, the substantive with which it agrees being understood. E. g.

Οἱ κακοί, The wicked.
Ἡ νέα, The young woman.
Τὰ μικρά, The little ones, or The small things.

2. The neuter singular of an adjective, preceded by the article, may be used for the corresponding abstract noun. E. g.

Τὸ γλυκόν, Suavity.
Τοῦ κακοῦ, Of the principle of evil.

§ 146. Masculine and feminine adjectives are often, especially in poetry, used for their corresponding adverbs. E. g.

²Ἐπήγα πεζός, *I went on foot.*

¹Ὁ ἄνεμος σκληρὸς ἄς μὴ φουρήσῃ, *Let not the wind blow violently.*

Ταπεινότατη σοῦ γέροντι ἢ τρισάθλια κεφαλῇ, *Most humbly bends thy thrice wretched head.*

§ 147. When an adjective (or adverb) is repeated without any intervening word, it has the force of the superlative. E. g.

Μία ψηλὴ ψηλὴ κρεμάθρα, *A very high gallows.*

Περιπατεῖ ἀγάλια ἀγάλια, *He walks very slowly.*

See also Stuart's Hebrew Grammar, § 338; Fourth Edition, 1831.

COMPARATIVES.

§ 148. 1. The comparative with the article before it has the force of the superlative. E. g.

¹Ὁ χειρότερος ἄνθρωπος τοῦ κόσμου, *The worst man in the world.*

2. The comparative may be preceded by the adverb πλέον, more. E. g.

¹Εἶναι πλέον ἀσπρότερη, *She is whiter.*

¹Ὁ πλέον τιμιώτερος ἄνθρωπος, *The most honest man.*

NOTE. There are those who form the comparative by prefixing πλέον, more, to the positive; as, Πλέον μεγάλης, greater; Πλέον εὐαίσθητος, more sensitive.

NUMERALS.

§ 149. 1. The numeral adjective ἕνας or εἷς, one, corresponds also to the English a or an. E. g.

¹Ἐνας εὐγενής, *A nobleman.*

¹Μία ὡραία νέα, *A beautiful young woman.*

¹Ἐνα ἀξιόλογον βιβλίον, *An excellent book.*

2. When prefixed to a word denoting a drinkable fluid, ἕνας denotes a cup (or a draught) of that fluid. E. g.

Ἐνα κρασί, A cup (or glass) of wine.

Ἐνα νερό, A glass of water, A drink of water.

3. The numeral δύο, when preceded by καί with the article, means *both*. E. g.

Καὶ οἱ δύο ἔφυγαν, Both fled.

Ταῖς ἔπιασαν καὶ ταῖς δύο, They caught them both.

4. The expression καὶ οἱ, when it precedes the cardinal numbers, except ἕνας and δύο, means *all, every one of*. E. g.

Καὶ τοὺς πέντε τοὺς ἐκρέμασαν, They have hanged every one of the five.

§ 150. 1. In *dates*, the word *ἡμέρα*, or *ἔτος*, is to be supplied after the *ordinal* number. E. g.

Τὴν πρώτην τοῦ Ἰουνίου, sc. ἡμέραν, On the first of June.

Κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν τεσσαρακοστὸν δευτερον, sc. ἔτος, In the year eighteen hundred forty-two.

2. When the hour of the day is spoken of, ὥρα is to be supplied after the *cardinal* number. E. g.

Εἰπέ του νὰ ἔλθῃ 'ς τὴν μίαν, Tell him to come at one.

NOTE. In *dates*, many use the *cardinal* numerals; as, Ὡς ταῖς τριάντα τοῦ γινναριῶ, *On the thirtieth of January.* Ὡς τὰ χίλια ὀχτακίσια σαράντα δύο, sc. *χρόνια, In the year 1842.*

ARTICLE.

§ 151. 1. In its leading signification, the article corresponds to *the* in English.

2. A noun in the singular without the article is often equivalent to the corresponding English noun with *a* or *an* before it. E. g.

Κακὴ κεφαλή, A bad head.

Ψυχρὸς ποιητής, A frigid poet.

§ 152. 1. *Proper names* generally take the article. The article, however, may be omitted

when the proper name is accompanied by a substantive with the article. E. g.

Ὁ Θεόδωρος, *Theodore.*

Καραϊσκάκης ὁ στρατηγός, *Karaïskakes, the general.*

2. Abstract nouns, and names of sciences and of the elements of nature may take the article. E. g.

Ἡ ἀρετὴ εἶναι πράγμα ἐπαινετόν, *Virtue is a praiseworthy thing.*

Ἡ γεωμετρία εἶναι ἐπιστήμη, *Geometry is a science.*

Ὁ ἀήρ εἶναι σῶμα ἐλαστικώτατον, *Air is a very elastic body.*

Ὁ χρυσὸς εἶναι μέταλλον, *Gold is a metal.*

§ 153. When the masculine of the article is followed by the genitive denoting a *city, province, or country*, one of the following words is to be supplied; ἐπίσκοπος, ἀρχιεπίσκοπος, μητροπολίτης, πατριάρχης, βασιλεύς (rarely). E. g.

Ὁ Ἐρυθρῶν, sc. ἐπίσκοπος, *The bishop of Erythræ.*

Ὁ Δημητριάδος, sc. ἀρχιεπίσκοπος, *The Archbishop of Demetrias.*

Τοῦ ἁγίου Σμύρνης, sc. μητροπολίτου, *Of his Holiness, the metropolitan of Smyrna.*

Τὸν Ἀλεξανδρείας, sc. πατριάρχην, *The patriarch of Alexandria.*

§ 154. 1. An adjective, possessive pronoun, or participle, is placed between the article and the substantive.

But when emphasis is required, the article is placed before both the substantive and its adjective; or the substantive without the article may precede the adjective with its article. E. g.

Ὁ τίμιος ἔμπορος, *The honest merchant.*

Ἡ ἐδική σου θυγαῖτηρ, *Thy daughter.*

Ὁ ἄνθρωπος ὁ σοφός, *The wise man, or rather, The man who is wise.*

Τὰ ἀμπέλια τὰ ἐδικά σας, *Your vineyards.*

Ἦ καλὸς ὁ μύλος, *The good mill.*
 Ἦ κρύαις ἢ φαντασίαις, *The cold fancies.*
 Βασιλεὺς ὁ δίκαιος, *The just king.*

NOTE 1. When the article is not used, the adjective may be placed before or after its substantive. E. g.

Φιλόσοφος βαδύς, or Βαδύς φιλόσοφος, *A deep philosopher.*

NOTE 2. When the adjective stands before or after the substantive and its article, εἶμαι or its participle ὄν is to be supplied. E. g.

Τὸ πρᾶγμα καλόν, *The thing is good, not The good thing.*

Μεγαλόψυχο τὸ μάτι, *The eye being magnanimous, not The magnanimous eye.*

2. The article, in elevated style, may be separated from its substantive by an adnominal genitive, a preposition, or an adverb, with the words connected with it. E. g.

Ἦ τοῦ ἀνθρώπου νοῦς, *The mind of man.*

Ἦ φυσικὴ τοῦ ἀνθρώπου κλίσις, *The natural disposition of man.*

Τῆς ἐκ τούτου προσδοκωμένης ὠφελείας, *Of the benefit expected from this.*

Τὸν ἔμπροσθέν μου κείμενον νεκρόν, *The dead man that lies before me.*

3. The *participle* with the article before it is equivalent to ἐκεῖνος followed by the relative pronoun and the corresponding verb. E. g.

Ἦ φυγῶν στρατιώτης, equivalent to Ἦ στρατιώτης ὅστις ἔφυγε, *The soldier that fled.*

§ 155. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Ἦ ἵππος μου καὶ ὁ τοῦ ἀδελφοῦ μου, *My horse and that of my brother.*

Many, however, following the idiom of the languages of Western Europe, use ἐκεῖνος for the article; as, Τὸ πλοῖόν μου καὶ ἐκεῖνο τοῦ φίλου μου, *My vessel and that of my friend.*

§ **156.** 1. The *demonstrative* pronoun and ὁλος, *all*, are placed either before the substantive and its article, or after the substantive. E. g.

Τοῦτος ὁ ἄνθρωπος, *This man.*

Ἡ γυναίκα ἐκείνη, *That woman.*

2. The article may be placed before τίς, τοιοῦτος or τέτοιος, τόσος, ποῖος, πόσος (in indirect interrogations), καθένας, and κάθε.

Τὸ τί νὰ ἔγινε ἡ μάνα του ; *What has become of his mother ?*

Τί τοὺς ἔκαμνε τοὺς τοιοῦτους ; *What was he in the habit of doing to such persons ?*

Ἡ τόση ταραχή, *This great tumult.*

Τὸ ποίό, *Which of the two.*

Συλλογίσου τὸ πόσον πάσχουν, *Consider how much they suffer.*

Συμβουλεύω τὸν καθένα, *I advise every one.*

3. The indefinite demonstratives δεῖνα and τάδε always take the article. E. g.

Τὸν ἴδες τὸν δεῖνα ; *Have you seen such-a-one ?*

Ποῦ εἶν' ὁ τάδε ; *Where is so-and-so ?*

§ **157.** 1. The *neuter singular* of the article may be placed before prepositions commencing with νά or ὅτι. E. g.

Τὸ νὰ ὁμιλῇ κάνεις, *That one should talk.*

Τὸ ὅτι ἦτον Τοῦρκος, *The fact that he was a Turk.*

2. It is placed before single words, regarded as substantives, which are explained or quoted. E. g.

Μεταχειρίζεται τὸ ἐγώ, *He uses the word ἐγώ, I.*

Τὸ " αὐτός τὸ ἔκαμε," *The expression, " He did it."*

Τὸ μέσα καὶ τὸ ἔξω, *The " in " and the " out."*

3. In grammar and lexicography, every word regarded as an independent object, takes the article of the word denoting the part of speech to which it belongs. E. g.

Τὸ μούσα, sc. ὄνομα, *The noun μούσα, muse.*

Ἡ ἐκεῖνος, sc. ἀντωνυμία, *The pronoun ἐκεῖνος, that.*

Ὁ καί, sc. σύνδεσμος, *The conjunction καί, and.*

NOTE. In a few instances, the article τό before an adverb does not essentially affect the meaning of that adverb; as, τὸ λοιπόν, *then, therefore, consequently;* τὸ κατόπι, *at one's heels.*

§ 158. The article is equivalent to the *demonstrative pronoun* when it immediately precedes ὅσος or ὅστις. E. g.

Ἀπὸ τοὺς ὅσοι ἐπεθύμησαν, *From as many as wished.*

Εἰς τὸν ὅστις θελήσῃ, *To him who shall be willing.*

Τὰ ὅσα ἐσυνέβηκαν, *The events which happened.*

NOTE. The neuter τό is equivalent to τοῦτο in the expression Τὸ καὶ τό, *This and that, So and so;* as, Εἶπε τὸ καὶ τό, *He said so and so.*

§ 159. In certain antiquated expressions, the article has the force of the *relative pronoun*. E. g.

Θωρεῖς τὸν ἀγαπῶ, *Thou seest him whom I love.*

Τὰ φέρνει ἢ ὥρα, ὃ χρόνος δὲν τὰ φέρνει, *What an hour brings, a year may not.*

Τὰ χρουστῆς πληρόνεις, *What you owe you must pay.*

Πόσο τὸν πρέπει νὰ πάθῃ τὰ φοβᾶται, *How much he deserves to suffer what he fears.*

PRONOUN.

PERSONAL PRONOUN.

§ 160. 1. The dissyllabic and polysyllabic forms of the oblique cases of the personal pronoun are more *emphatic* than the corresponding monosyllabic ones.

For the nominatives ἐγώ, εὐ, &c. see above (§ 126).

2. The *enclitic* forms (as such) are not used after a *preposition*. E. g.

Εἰς ἐμένα, *To me, never Εἰς με.*

Ἀπὸ ἡμᾶς or μᾶς, *From us, never Ἀπό μας.*

Πρὸς αὐτόν, *To him.*

§ **161.** The *genitive* of the personal pronoun, when it limits a substantive, may refer either to the subject of the proposition in which it stands, or to a person or thing different from it. E. g.

Ἴδε (or Ἴδα) τὸν πατέρα μου, *He (or I) saw my father.*

Καλλιεργεῖς (or Καλλιεργῶ) τὸν κήπόν σου, *You (or I) cultivate your garden.*

Ἐνίκησαν (or Ἐνίκησες) τοὺς ἐχθρούς των, *They (or You) conquered their enemies.*

NOTE 1. The uneducated sometimes use the personal pronoun instead of the reflexive after certain prepositions; as, Ἴδεις μὲ χαρὰν σου ἀντὶς ἐσίνα νυμφίον τὸν υἱόν σου, *You saw with delight your son made bridegroom in your stead.*

NOTE 2. Instead of αὐτοῦ from αὐτός, some use the Greek αὐτοῦ for ἑαυτοῦ, when it refers to the subject of the proposition; as, Ἐτίμησεν τὸν πατέρα αὐτοῦ, *He honored his father.* But as there is no difference in pronunciation between αὐτοῦ and αὐτοῦ, this distinction may be considered as savoring of pedantry.

§ **162.** The oblique cases of the personal pronoun may be repeated; in which case the longer forms of the accusative are put in apposition with the monosyllabic accusatives. E. g.

Ἐμένα μὲ ἄρσσει, *He pleases me, or I am pleased with him.*

Τί σὲ μέλει ἐσίνα; *What is that to thee?*

Ποῖος τὸ ἔκαμεν αὐτό; *Who has done this?*

Αὐτὸν δὲν τὸν λείπει τίποτε, *Nothing is wanting to him.*

Σοῦ ἔκλεψαν τὸ πουγγί σου, *They have stolen thy purse.*

Τοῦ ἐπέταξαν τὸ κεφάλι του, *They struck off his head.*

NOTE. The *genitives* μου, σοῦ, τοῦ, may be accompanied by the accusatives ἐμένα, ἐσίνα, αὐτόν or ἐκείνον, respectively. E. g.

Ἐμένα ἴαι μακριά μου, *He is far away from me.*

Αὐτὸν δὲν τοῦ ἔδωκα τίποτα, *I did not give any thing to him.*

Ἐκείνο πονεῖ ἢ ῥάχη του, *Its back aches.*

§ **163.** 1. Αὐτός, ή, ό, ηε, *she, it*, may be used for the demonstrative pronoun. E. g.

Αὐτὸν τὸν καλὸν ἄνθρωπον, *That good man.*

2. Αὐτός, joined to a substantive or to a personal pronoun of the first and second persons, signifies *self, very*. With respect to position, it follows the analogy of the demonstrative pronoun (§ 156. 1). E. g.

Ἀπὸ τοὺς Τούρκους αὐτοῦς, *From the Turks themselves.*

Ἐγὼ αὐτός, *I myself.* The article is not used when αὐτός is appended to pronouns.

3. With the article immediately before it, *αὐτός* signifies *the same*. E. g.

Περὶ τῆς αὐτῆς ὑποθέσεως, Concerning the same subject.

§ 164. 1. The oblique cases of the monosyllabic forms of *αὐτός* (and sometimes of the other personal pronouns) may be subjoined to the relative pronoun in the same proposition. E. g.

Πράγμα ὅπου δὲν τὸ νοστιμεύομαι, A thing which I do not relish.

Τῶν ὁποίων ὁ ἐρχομός των μᾶς ἐχαροποίησε, Whose arrival has gladdened us.

2. They may be subjoined also to a noun or to *τοῦτος* and *ἐκεῖνος*, in the same proposition. E. g.

Τὸν καπιτάνον δὲν τὸν ἔπιασαν, The captain they did not catch.

Ἔλα εἰπέ τού τ᾿α, Tell him all.

Ἐκεῖνον δὲν θὰ τὸν κόψουν, They will not behead him.

§ 165. 1. When the monosyllabic *genitives* depend on a *substantive* or *adverb*, they are always enclitic. E. g.

Ὁ θεός μου, My God.

Τὸν ἄνθρωπόν σας, Your man.

Σιμά των οἱ τους, Near them.

Ὁ πρῶτός μου ἀνθέντης, My former master.

Ταύτην μου τὴν γνώμην, This my opinion.

2. When they depend on a verb in the *indicative* or *subjunctive*, they are generally proclitic; but when on the *imperative* or *participle*, they are always enclitic. E. g.

Μὲ εἶπε, He told me.

Ὅταν τὸν ἰδῆς, When you have seen him.

Ἰδέ τους, See them.

Ἀκούονιάς την, Hearing her.

3. When both the immediate and remote object of a verb are monosyllabic pronouns, the remote object always precedes the immediate.

Further, in the *indicative* and *subjunctive*, these pronouns are proclitic; in the *imperative* and *participle*, they are enclitic, as in the examples in the preceding paragraph. E. g.

Μοῦ τὸ ἔδειξε, *He has shown it to me.*
 Τοὺς τὰ φέρνει, *He brings them to them.*
 Δεῖξέ τού το, *Show it to him.*
 Δίνοντάς τού τα, *Giving them to him.*

4. The proclitic pronouns are always placed after the *auxiliary* θέλω (with its various modifications), and also after δέν, μήν or μή, and νά. E. g.

Θά τὸν ἰδῶ, *I will see him.*
 Δέν θά σέ τιμήσουν, *They will not honor thee.*
 Μὴν τὸν πειράζῃς, *Do not trouble him.*
 Νά τὴν πιάσω; *May I catch her?*

REFLEXIVE PRONOUN.

§ 166. The reflexive pronoun refers to the subject of the proposition in which it stands. E. g.

Τρέφε τὸν ἑαυτὸν σου, *Support thyself.*
 Εἶπε μὲ τὸν ἑαυτὸν του, *He said to himself.*

RECIPROCAL PRONOUN.

§ 167. The verb agreeing with the first component part of the reciprocal pronoun, is not expressed. E. g.

Κατηγοροῦν ὁ ἕκαστος τὸν ἄλλον, *They accuse one another.*
 Ὁρμησαν ὁ εἰς κατὰ τοῦ ἄλλου, *They rushed against each other.*
 Στεκόμεθα μακρὰν ὁ εἰς τοῦ ἄλλου εἴκοσι βήματα, *We stand twenty paces from each other.*

POSSESSIVE PRONOUN.

§ 168. 1. The possessive pronoun is equivalent to the genitive of the corresponding personal pronoun. With the article before it, it is definite; without the article, it is indefinite. E. g.

Τὸ ἐδικόν μου βιβλίον, the same as Τὸ βιβλίον μου, *My book;*
 but Ἐδικόν μου βιβλίον, *A book of mine, One of my books.*
 Οἱ ἐδικοί μας φίλοι, *Our friends;* Ἐδικοί μας φίλοι, *Friends of ours, Some of our friends.*
 Τὰ παιδιὰ τὰ ἐδικά σου, *Thy children;* Παιδιὰ ἐδικά σου, *Children of thine, Some of thy children.*

2. The possessive pronoun in an *answer* refers to the genitive of the interrogative pronoun in the question. E. g.

Τίτος εἶν' αὐτός (ἡ, ὄν) ; — Ἐδικός (ἡ, ὄν) μου. *Whose is that? — Mine.*

INTERROGATIVE PRONOUN.

§ 169. The interrogative pronoun is used both in direct and in indirect questions, and in exclamations. E. g.

Τίς τὸ λέγει ; *Who says it?*

Δὲν ἤξεύρω ποῖος τὸ ἔρριψε, *I do not know who threw it.*

Τί σιωπή ! *What silence!*

Τί δὲν εἶναι ἱκανοὶ νὰ κάμουν ! *What are they not able to do!*
that is, *They can do every thing!*

Δώσέ μου τὸ βιβλίον. — Ποῖον ; *Give me the book. — Which?*

INDEFINITE PRONOUN.

§ 170. When the indefinite pronoun agrees with a substantive expressed, it means, *a certain, some, any, a or an.*

Without a substantive expressed, it means, *a certain one, some one, somebody, some person.* E. g.

Ἄνθρωπός τις, ἢ Κᾶποιος ἄνθρωπος, *A certain man.*

Μερικοὶ φίλοι μου, *Some friends of mine.*

Ἰδες τίποτε Τούρκους ; *Have you seen any Turks?*

Κᾶποιος τὸ ἔκαμε, *Some one did it.*

Τινὲς ἐστοχάσθησαν, *Some persons have imagined.*

Μερικοὶ λέγουν, *Some say.*

NOTE 1. In certain interrogative clauses, *κάνεις* refers to the person who speaks, and *κάποιος* to the person addressed. E. g. Τί νὰ κάμη *κάνεις* ; *What can one (that is, I) do?* Κᾶποιος θὰ φάγη ξύλο, *Some one (that is, you) will get a whipping.*

NOTE 2. *Κᾶτι* may mean *something* in the sense of *a remarkable thing, something great* ; as, *Κᾶτι τὸ θαρροῦσι, He thought it was something great.*

NOTE 3. *Κᾶτι*, used substantively, may be accompanied by *τι* : as, Ἐχω *κᾶτι τι*, *I have something.*

§ 171. In answer to a question, *κάνεις*, *τίποτε*, and the adverbs *ἀκόμη*, *καθόλου*, *ποτέ*, and *πουνθενά* or *πούποτε*, are *negative*. E. g.

Δὲν ἴδες κανέναν; — Κανέναν, *Have you not seen anybody?*
— *Nobody.*

Ἔχεις τίποτε; — Τίποτε, *Have you anything?* — *Nothing.*

Τί κάμνεις αὐτοῦ; — Τίποτε, *What are you doing there?* —
Nothing.

Τὸν ἴδες ποτέ; — Ποτέ, *Did you ever see him?* — *Never.*

DEMONSTRATIVE PRONOUN.

§ 172. 1. Τοῦτος denotes that which is near the person who speaks; ἐκεῖνος refers to a person or thing remote from both the speaker and the person addressed.

It may be observed here, that when the object is near the person addressed, αὐτός is used (§ 163). E. g.

Τοῦτοι οἱ φίλοι, *These friends.*

Τὸ μαχαίρι τοῦτο, *This knife, which is near me.*

Ἐκείνου τοῦ καιροῦ, *Of that time.*

Τί θὰ τὸ κάμῃς αὐτό; *What will you do with that, which is near you?*

NOTE. The same remark applies also to the corresponding adverbs ἔδῶ, *here*, αὐτοῦ, *there*, where you are, and ἐκῆ, *there*.

2. Ἐκεῖνος, η, ο, means also *he, she, it*. E. g. Τί σ' εἶπ' ἐκεῖνος; *What did he say to you?*

§ 173. The neuters τοῦτο and ἐκεῖνο, (also αὐτό when used demonstratively,) may be put in apposition with a clause. E. g.

Ἄλλ' ἂν ἀπέθανεν ὁ πάσχων, τοῦτο δὲν εἶναι ἐντροπή; *But if the patient has died, — this is no disgrace.*

RELATIVE PRONOUN.

§ 174. 1. The relative pronoun agrees with the noun to which it refers in gender and number; its case is determined by the clause in which it stands.

E. g.

Ὁ ἄνθρωπος, ὃ ὁποῖος ἦλθε χθές, ἀναχώρησε σήμερον, *The man who came yesterday, has departed to-day.*

Ἡ θυγάτηρ του, τὴν ὁποῖαν ἀγαποῦσε πολὺ, ἀπέθανε, *His daughter, whom he loved much, is dead.*

Ὁ συγγραφεὺς, τοῦ ὁποῖου τὸ σύγγραμμα ἐθαυμάσθη, ἐκαταδικάσθη εἰς θάνατον, *The author, whose work has been admired, is condemned to death.*

The word to which the relative refers is called the *antecedent*.

2. If the relative refers to two or more antecedents, it is put in the plural, and in the leading gender (§ 144. 2). E. g.

Οἱ ἄνδρες καὶ αἱ γυναῖκες καὶ τὰ παιδιά οἱ ὅποιοι ἀναχώρησαν, *The men and women and children who have departed.*

Αἱ γυναῖκες καὶ τὰ παιδιά αἱ ὅποια προσμένουν, *The women and children who are waiting.*

§ 175. The indeclinable ὅπου is almost always used as nominative or accusative. E. g.

Ἐκεῖνος ὅπου ἦτον ἐδῶ, *He who was here.*

Αὐτὸν ὅπου βλέπεις, *Him whom you see.*

Further, it is never used after a preposition.

NOTE. In phrases like the following, ὅπου, although untranslatable, is absolutely necessary to the sense :

Τί ἀνόητος ὅπου εἶσαι! *What a fool you are!*

Τί κεφάλι ὅπου ἔχει! *What a head he has got!*

§ 176. The antecedent of the accusatives ὅποιος, ὅπου, ὅποιοςδήποτε, and of ὅτι, may be omitted, when it is a general word (τοῦτος, ἐκεῖνος, &c.). E. g.

Ἐκρεμοῦσε ὅποιον ἤθελε, *He hanged whomever he pleased.*

Ἀνάθεμα τὰ γράμματα καὶ ὅπου τὰ θελεῖ! *Cursed be literature and he who likes it!*

Μικρὸν εἶναι ὅτι ἠθέλησα νὰ κάμω, *Little is what I wished to do.*

Ἐλέγε ὅτι τοῦ ἤρχετο εἰς τὸ κεφάλι, *He said whatever came into his head.*

§ 177. The proposition containing the relative may, by *inversion*, be placed before that containing the antecedent, when emphasis is required.

This applies to ὅστις, ὃ τι, ὅπου, ὅποιος, ὅποιοςδήποτε, and ὅσος. It applies also to the relative adverbs. E. g.

Ὁ τι φθάσης λέγεις, *You talk at random.*

Ὁπου πεινάει, κομμάτια ὄνειρεύεται, *He who is hungry dreams of loaves.*

Ὁποιον ἴδῃς, πιάσε τον, *Catch whomever you shall see.*

Ὅσους ἐσκότωσα, εἶναι πολλοί, *They are many whom I have slain.*

Ὅταν τὸν ἴδῃς, εἰπέ του, *When you see him, tell him.*

NOTE. The pedants and their disciples make some very ludicrous inversions. E. g. Ἡ περὶ τῆς ὁποίας ἀμιλήσαμεν υπόθεσις, *The business about which we have talked.* Ὁ ἰπῶς προχθὲς ἀπὸ ταύτην τὴν πόλιν ἰφυγαδύθη ἀνήρ, *The man who yesterday was banished this city.*

§ 178. 1. Sometimes the relative takes, by *attraction*, the case of its antecedent. E. g.

Κατάλογος τῶν ὅσων εὕρισκονται ἐδῶ, *A list of what is found here.*

Ἐκ τῶν ὅσων σὲ ἐδιηγῆθην, *From what I have related to thee.*

Τὸ ἔλεγε εἰς ὅποιον καὶ ἂν ἔρχονταν, *He would say it to whatever man would come.*

Ἀστυχία του ὁποιοαυτοῦ θέλει βρεθῆ ᾽ς τὸ μαχαίρι σου ἀποκάτον, *Woe unto him who shall be found under thy knife.*

2. On the other hand, the antecedent sometimes takes the case of its relative. E. g.

Πίταν ὁποῦ δὲν τρώγεις τί σ' ἐννοιάζει ἂν καίται; *A pie which you are not to eat — what do you care if it is burnt?*

OBJECT.

§ 179. 1. That on which an action is exerted, or to which it refers, is called the *object*.

2. The object is commonly put in the accusative or genitive.

Any word or clause may stand in the place of the accusative or genitive.

3. *Participles* are followed by the same case as the verbs from which they are derived.

4. When the active voice is followed by two cases, the passive retains the latter.

GENITIVE.

§ 180. A substantive which limits another substantive, denoting a different person or thing, is put in the genitive.

This rule applies also to the personal pronoun and to *δεῖνα* and *τάδε*.

The genitive thus used is called *adnominal*. E. g.

Ὁ κήπος τοῦ φίλου, *The friend's garden.*

Φίλος τοῦ βασιλέως, *A friend of the king.*

Τί λογῆς ἄνθρωπος εἶναι; *What sort of a man is he?*

Ἄνθρωπος τοῦ σχοινοῦ καὶ τοῦ παλουκιοῦ, *A man of the rope and the pole, A scape-gallows.*

Ἐπὶ ἑπτὰ χρόνων παιδίον, *A boy seven years old.*

Σωρὸς λίθων, *A heap of stones.*

Κλάδος πελέας, *A branch of an elm.*

Δουλὸς σας, *Your servant.*

Οἱ ἐχθροὶ των, *Their enemies.*

Τοῦ τὰδε τὸ καράβι, *Such-a-one's ship.*

NOTE 1. The uneducated express the relation of *material* by the accusative with *ἀπὸ*, of. E. g. Στιφάνι ἀπὸ λουλούδια, *A crown of flowers.* Σωρὸς ἀπὸ λίθων, *A heap of stones.* Σπαθὶ ἀπὸ ξύλου, *A wooden sword.* (Compare § 143. N.)

NOTE 2. When the limited noun is accompanied by an adjective, the genitive may be placed immediately after the adjective. E. g. Ὁ καλὸς σου φίλος, *Thy good friend.* Ἡ ἀρχαία τῶν ἰθῶν βαρβαρότης, *The ancient barbarism of nations.*

§ 181. When a proper name in the genitive is subjoined to another proper name, *υἱός*, *son*, or *θυγάτηρ*, *daughter*, is to be supplied. E. g.

Πέτρος Νικολάου, *Peter the son of Nicholas.*

Ἑλένη Ἰωάννου, *Helen the daughter of John.*

This idiom is prevalent in those parts of Greece where the spirit of innovation has not yet introduced family names.

§ 182. The genitive may be used where one would naturally expect apposition. E. g.

Ἡ πόλις τῶν Παρισίων, *The city of Paris.*

§ 183. The genitive is put after εἶμαι, *to be, to belong to*, to denote most of the relations expressed by the adnominal genitive. E. g.

Τίνος εἶναι τὸ χωράφι; *Whose is the field?*

Ὁ κήπος εἶναι τοῦ φίλου μου, *The garden belongs to my friend.*

Πόσων χρόνων εἶσαι; *How old are you?*

Τίνος εἶσαι; *Whose child are you?*

§ 184. The enclitic genitives μᾶς, σᾶς, and τούς or τῶν, may be put after ὅλοι, *all*, ὁ καθείς, καὶ οἱ δύο, and καὶ οἱ τρεῖς, (§ 149. 3, 4.) E. g.

Ὅλοι μας, *All of us.*

Ὁ καθείς μας, *Each one of us.*

Καὶ οἱ δύο τους, *Both of them.*

§ 185. The genitive is put after some *adjectives*, the most common of which are ὅμοιος, παρόμοιος, ἄξιος, αἴτιος, and ἴδιος. E. g.

Ὅμοιος ψωμοζήτου, *Like a beggar.*

Ἄξιος τιμῆς, *Worthy of honor.*

Αἴτιος τοῦ κακοῦ, *The causer of the evil.*

Ἐπιδεκτικὸς καλλιέργειας, *Susceptible of cultivation.*

Ἰδιον τοῦ ἀμαθοῦς, *Peculiar to the ignorant.*

Ὅμοιος and Παρόμοιος may be followed by the accusative with μέ: as, Ὅμοιος μέ ἐσένα, *like unto thee.*

§ 186. The genitive, especially the enclitic genitive of the personal pronoun, may be put after *adjectives of the comparative degree*, to denote that with which the comparison is made. E. g.

Εἶναι καλῆτερός σου, *He is better than thou, or superior to thee.*

In general, however, the person or thing with which the comparison is made, is put in the accusative with ἀπό. E. g.

Καλῆτερος ἀπὸ ἐσένα, *Better than thou.*

Χειρότερος ἀπὸ ὅλους, *Worse than all.*

Μακρύτερα ἀπ' ἐμένα, *Farther than I (or me).*

§ 187. In certain phrases, the principal of which appear in the examples, the genitive denotes the *cause, manner, means, place, or time.*

Ἀπέθανε τῆς πείνας, *He died of starvation.*

Τοῦ κάκου κοπιᾷζεις, *You toil in vain.*

Στεριᾷς καὶ τοῦ πελάγου, *By land and sea.*

Ποῦ ἦσουν τοῦ ἁγίου Βασιλείου; *Where wast thou on Saint Basil's day?* In such instances, τὴν ἡμέραν or τὴν ἑορτήν, may be supplied.

§ 188. A substantive with a participle is put in the genitive (called *absolute*), to denote the *time, or cause of, or any circumstance* connected with, an action. E. g.

Ἀποθανόντος τοῦ Σωκράτους, ὁ Πλάτων ἐπῆγεν εἰς τὴν Αἴγυπτον, *Socrates dying, Plato went to Egypt.*

NOTE. Only the educated make use of the genitive absolute. The uneducated use the nominative; as, Τελειόντας αὐτὸς ἐτοῦτα τὰ λόγια, ἡμῶς ἰφύγαμι ἀπ' ἐκῆ, *He finishing these words, we went away from thence.*

§ 189. 1. Adverbs of place are followed either by the genitive, or by the accusative with εἰς, μέ, or ἀπό.

The following list contains most of the adverbs to which this rule applies.

ἀνάμεσα τοῦ or εἰς τόν, *between.*

ἀναμεταξὺ τοῦ or εἰς τόν, *between, among.*

ἄπεμπρός or ἀπομπροστιά τοῦ or ἀπὸ τόν, *from before.*

ἄπέξω ἀπὸ τόν, *without, from without.*

ἄποκάτω ἀπὸ or εἰς τόν, *under, below, from below.*

ἄπομέσα ἀπὸ τόν, *from within.*

ἄποπάνω ἀπὸ τόν, *above, from above.*

ἄποπέρα ἀπὸ τόν, *beyond, from beyond.*

ἄποπίσω ἀπὸ τόν, *behind, from behind.*

ἐκτὸς τοῦ, *without, except, besides.*

ἐμπρός or ἐμπροστιά τοῦ or εἰς τόν, *before.*

ἐναντίον τοῦ or εἰς τόν, *against.*

ἐντὸς τοῦ, *within.*

ἔξω τοῦ or ἀπὸ τόν, *out of.*

ἐπάνω τοῦ or εἰς τόν, *upon.*

ἕως οἷ ὡς εἰς τόν, *as far as*.

καταπάνω οἷ κατεπάνω τοῦ, *against*.

κατόπι τοῦ οἷ ἀπό τόν, *behind, after, at one's heels*.

κοντὰ τοῦ οἷ εἰς τόν, *near*.

μαζί, *together with*, with the enclitic genitive of the personal pronoun, or with με τόν.

μακρὰν τοῦ οἷ ἀπό τόν, *far from*.

μακριὰ τοῦ οἷ ἀπό τόν, *far from*.

μέσα εἰς τόν, *in*.

μεταξὺ τοῦ οἷ εἰς τόν, *between*.

παρακάτω ἀπό τόν, *a little below*.

παραπάνω ἀπό τόν, *a little above*.

πλησίον τοῦ οἷ εἰς τόν, *near*.

ποτέ, *ever, never*, with the enclitic genitive of the personal pronoun.

σιμὰ τοῦ οἷ εἰς τόν, *near*.

τριγύρω οἷ τριγύρου τοῦ οἷ εἰς τόν, *around, about*.

ὑστερόν οἷ ὑστερα ἀπό τόν, *after*.

χωριστὰ ἀπό τόν, *apart from, beside*.

ὡς, see ἕως.

2. The *numeral* adverbs also are followed by the genitive. E. g.

Ἄπαξ τῆς ἡμέρας, *Once a day*.

Δίς τῆς ἑβδομάδος, *Twice a week*.

§ 190. After verbs signifying *to give, to say, to send, to find, to do*, and some others, the genitive is used for the accusative (§ 196). E. g.

Δώσέ μου κομμάτι ψωμί, *Give me some bread*.

Ὁ Ὀλυμπος λέγει τοῦ Κισάβου, *Olympus says to Kisabhos*.

Λέγε το τοῦ ποιητοῦ σου, *Say it to thy poet*.

Ἐγραψε τοῦ φίλου του νὰ ἔλθῃ, *He wrote to his friend to come*.

NOTE 1. As the genitives *μᾶς, σᾶς, τούς*, of the personal pronoun, do not differ in form from the corresponding accusatives, it is impossible to determine whether, in such phrases as *Δώσε μας ψωμί, Give us bread*, (corresponding to *Δώσε μου ψωμί*, in the singular,) *μᾶς* is genitive or accusative. Either supposition is correct.

It is observed further, that *αὐτῶν* and *τῶν* are never used after these verbs.

NOTE 2. The genitive after these verbs is evidently equivalent to the Greek dative. Those who consider the use of it, in such connexions, a barbarism,

will do well to compare it with the genitive of the Greek dual, and with the genitive singular of the Latin first and fifth declensions.

§ 191. The enclitic genitive of the personal pronoun of the first and second persons is sometimes apparently *superfluous*. E. g.

Τί μοῦ τὸν κυτιάζεις; *Why are you looking at him?* (the contrary would give me pleasure.)

Σοῦ τὸν εἰνάξει ἕνα καλὸ ῥαβδί, *He has given him a sound beating,* (it makes you glad to hear it, I know.)

§ 192. The genitive is put after the following prepositions.

Ἄντι, *instead of, in the place of.* Πίνει αἷμα ἀντὶ ὕδατος, *He drinks blood instead of water.*

Διὰ, *through, through the instrumentality of, by.* Ἐπέρασε διὰ τῆς Βιέννης, *He passed through Vienna.* Τὸ ἔστειλα διὰ τοῦ φίλου μας, *I sent it through our friend.* Διὰ μέσου, *by means of.*

Ἐκ or Ἐξ, *from, out of, (a thing.)* Ἐκ Σμύρνης, *From Smyrna.*

Κατὰ, *against.* Ἐγραψε κατὰ φιλοσοφίας, *He has written against philosophy.*

Μετὰ, *with.* Ὁ βασιλεὺς μετὰ τῆς βασίλισσας, *The king with the queen.*

Παρά, *from, by, (a person.)* Ἦλθε παρὰ τοῦ σουλτάνου, *He came from the sultan.* Ἐγράφη παρὰ τοῦ δεῖνα, *It was written by such-a-one.*

Περί, *about, concerning, of.* Γράφει περὶ καμπύλων γραμμῶν, *He writes about curve lines.*

Πρὸ, *before, ago.* Πρὸ τῆς ἐβδόμης τοῦ μηνός, *Before the seventh of the month.* Ἀναχώρησε πρὸ τριῶν ἡμερῶν, *He departed three days ago.*

Ἐπὲρ, *for, in behalf of.* Ἀπέθανεν ὑπὲρ πατρίδος, *He died for his country.*

Ἐπό, *by, after passive forms.* Ἐκδίδεται ὑπὸ τοῦ δεῖνος, *It is edited by such-a-man.*

ACCUSATIVE.

§ 193. The immediate object of a transitive verb is put in the accusative. E. g.

Κόπτει ξύλα, He cuts wood.
Τί κάμνεις; What are you doing?

§ 194. 1. The accusative is put after some intransitive verbs. Also after *ἀναγκαῖος* and *ἀρκετός*, when they are in the predicate. E. g.

Κλαίει τὸν υἱὸν τῆς, She weeps for her son.
Πόσα μᾶς μένουν; How many remain to us?
Μ' ἦλθε, He came to me.
Μὲ πονεῖ τὸ κεφάλι, My head aches.
Τοὺς εἶναι ἀναγκαῖα, They are necessary for them.
Ἄρκετὸν σὲ εἶναι, It is enough for you.

Verbs of this class are *ἔρχομαι* come to, *κλαίω* to weep for, *λείπω* to be wanting to, *μέλει* it concerns, *μένω* remain to, *πρέπω* become, *πονῶ* ache, *τρέμω* tremble at, *τυχαίνω* happen to, *χρειάζομαι* to be wanting to, and a few others.

2. Sometimes the accusative is of the same signification with the verb to which it is subjoined. E. g.

Τρία πατήματα πατᾶς, Thou steppest three steps.
Δὲν ἔφταιζαν κανένα φταιξιμο, They have not committed any fault.

§ 195. 1. Verbs signifying to demand, to question, to teach, to remind, to take away, to clothe, and a few others, are followed by two accusatives equally remote. E. g.

Σᾶς ἐξήτησα τίποτε; Have I asked any thing of you?
Αἱ Ἐριννύες σὲ ἐδίδαξαν ποιητικὴν, The Furies taught thee poetry.
Ἐδιδάχθη φιλοσοφίαν, He was taught philosophy.
Τὸν ἐνδυσαν κόκκινα, They clothed him with red garments.
Ἐνδύθη τὸ φόρεμά του, He put on his garment. (§ 179. 4.)
Θὰ τὸν ποτίσουν φαρμάκι, Thy will give him poison to drink.

Verbs of this class are *ἄφαιρῶ*, *γυρεύω*, *διδάσκω*, *ἐνδύω*, *ἐνθυμίζω*, *ἐρωτῶ*, *ζητῶ*, *παίρω*, *ποτίζω*.

2. Some verbs of this class occur only in the passive voice. Such are *εὐλογοῦμαι*, and *νυμφεύομαι*.

μαι, and στεφανόνομαι, *to marry*; πασαλείβομαι, *to come in contact with, to touch*.

§ 196. 1. Verbs signifying *to give, to say, to send, to find, to do*, and some others, are followed by two accusatives, one of the immediate and the other of the remote object. E. g.

Τί σὲ ἔδωκε ; *What did he give thee ?*

Μᾶς τὸ εἶπε, *He said it to us*.

Στείλέ μας κάμποσαις σταφίδαις, *Send us some raisins*.

Μέ ἤῤυρες ταῖς τούπιας ; *Have you got me the doubloons ?*

Δὲν τοὺς ἔκαμα τίποτε, *I have not done anything to them*.

Verbs of this class are γράφω, δίδω, εἰδοποιῶ, ετοιμάζω, εὐρίσκω, κάμνω, λέγω, ὁμιλῶ, στέλνω, χαρίζω, χρεωστῶ, and a few others.

The immediate object may be omitted after δίδω, εἰδοποιῶ, λέγω, and ὁμιλῶ : as, Τοὺς ὁμίλησα, *I spoke to them*.

NOTE 1. Most frequently, the proclitic and enclitic accusatives of the personal pronoun denote the remote object of these verbs.

NOTE 2. The preposition εἰς may be used with the remote object. E. g.

Τὸ δίδω εἰς σίνα, *He gives it to you*.

* Ἐστειλε εἰς τὸν πασᾶν κάμποσα κεφάλια, *He sent a few heads to the pasha*.

2. Two accusatives may be put after γεμίζω, *to fill*, and φορτόνω, *to load or lade*. E. g.

Μᾶς ἐγέμισε χιόνι (οἱ ἀπὸ χιόνι), *He filled us with snow*.

Τὸ καράβι τὸ ἐφόρτωσαν σιτάρι, *They laded the ship with wheat*. Ἐφορτώθη κριθάρι, *It was loaded with barley*. (§ 179. 4.)

Ἐφορτόνω is thus construed only in the passive ; as, Τοὺς ἔφορτώθηκα, *I have got rid of them*. (§ 179. 4.)

3. Στρωμένος from στρόνω, *to strew, spread*, and γεμάτος, *full, filled with*, take the accusative. E. g.

Στρωμένος κίλιμα, *Strewed with carpets*.

Γεμάτη ψάρια (οἱ ἀπὸ ψάρια), *Full of fish*.

§ 197. Verbs signifying *to name, to constitute, to deem*, and a few others, are followed by two accusatives denoting the same person or thing.

In the *passive*, the accusatives become nominatives. E. g.

Τὸν λέγουν Μιχάλην, *They call him Michael.* Λέγεται Γεώργιος, *He is called George.*

Αὐτὴν τὴν ἔκαμαν βασίλισσαν, *They made her a queen.* Αὐτὴ ἔγινε βασίλισσα, *She was made a queen.*

Ἐπήρε σκλάβο τὸν κατῆ, *He has made the cadi a prisoner.*

Verbs of this class are διορίζω, κάμνω, λέγω *to name*, νομίζω, ὀνομάζω, παίρνω, στοχάζομαι, χειροτονῶ, χωρίζω *to divide*.

§ 198. 1. The accusative is put after certain nouns and verbs for the sake of limiting their meaning. E. g.

Γερμανὸς τὴν πατρίδα, *A German by birth.*

Τοὺς ἔδεσε χέρια καὶ πόδια, *He bound them hand and foot.*

Τί τρέχεις; *What do you run for?*

Κάτι τὸν δέσνεις; *Why do you whip him?*

Ὀλίγοι τὸν ἀριθμὸν, *Few in number.*

Πηγαίνω καβάλλα, *I go on horseback.*

Κίνα γιαλό, *Speed along the shore.*

Ἐπήγαινε γωνιὰ γωνιά, *He was going from corner to corner, or along the corners.*

Τοῖχο τοῖχο σέρνονταν, *He dragged himself along the walls.*

2. The accusative τὰ ἑκατόν, *per centum*, is put after the cardinal numbers, to denote the *rate of interest*. E. g.

Πληρώνω δώδεκα τὰ ἑκατόν, *I pay twelve per cent.*

§ 199. The accusative is used to denote *extent of space, the time when or how long or how often, the price of a thing*, and, in certain phrases, the place *whither*. E. g.

Ἐξήντα ὀργυιαὶς μακρότερος ἀπὸ ἐσένα, *Sixty fathoms longer than you.*

Ἦλθε τὴν περασμένην τρίτην, *He came last Tuesday.*

Πόσον καιρὸν ἐστάθης εἰς τὴν Αἶνον; *How long did you stay in Ainos?*

Ἐρχεται τρεῖς φορές τὸν χρόνον, *He comes three times a year.*
Τὸ ἀγόρασα τέσσαρα τάλαρα, *I bought it for four dollars.*

Ἐπωλήθη δυὸ παραδες, *It was sold for two paras.*

Πήγαινε (οὐ Σύρε) σπίτι σου, *Go to your house.*

NOTE. The accusative of price may be preceded by *διὰ*, *for*; *as*, *Τὸ ἀγόρασα διὰ τέσσαρα τάλαρα.*

§ 200. The accusative is used in *exclamations*.
E. g.

Ἀνάθεμά τους! *Cursed be they!*

Τὴν κακὴ σου τὴν ἡμέρα! *An evil day be to thee!*

Βρέ (οὐ Μπρέ) τὸν κατεργάρη! *The rascal!*

Ἦ τὸν ἄθλιον! *Poor wretch!*

§ 201. The accusative is put after the following *prepositions*.

Ἀνά, *a-piece*; *at a time*. Only with numerals.

A-piece. Ἐλαβαν ἀνά τρία λεπτά, *They received three lepta a-piece.*

At a time. Ἐρχονται ἀνὰ δύο, *They come two at a time.*

Ἄντις, οὐ Ἄντις γιὰ, *instead of.* Ἄντις αὐτὸν ἔπιασαν ἐμένα, *Instead of him they caught me.* Πίνει αἷμα ἀντις γιὰ τὴν δροσιά, *It drinks blood instead of dew.*

Ἀπό, *from*; *of*; *with*; *by*; *on account of*, *by reason of*, *because of*; *a-piece*, *for one's share*; *at a time*; *than*.

From. Ἐρχομαι ἀπὸ τὴν πόλιν, *I am coming from the city.* Πήγαινε ἀπὸ ἐμένα, *Go from me.* Μανθάνομεν ἀπ' αὐτόν, *We learn from him.*

Of. Ἐνας ἀπ' αὐτούς, *One of them.* Τὸ ἔμαθα ἀπὸ τὸν διδάσκαλον, *I have learned it of the teacher.* Φάγε ἀπὸ τοῦτο, *Eat of this.* Σπαθὶ ἀπὸ ξύλο, *A sword made of wood.* Ἀπέθανε ἀπὸ τὴν πείναν, *He died of famine.* Γεμάτον ἀπὸ τάλαρα, *Full of dollars.*

With, after *γεμίζω*, Τὸ ἐγέμισαν ἀπὸ χῶμα, *They filled it with earth.*

By, after *passive forms*, and also after verbs signifying *to take*, *to seize*, *to know*. Ἐτίσθηκε ἀπὸ τὸν πατέρα του, *It was built by his father.* Τὸν ἄρπαξε ἀπὸ τὰ μαλλιά, *He seized him by the hair.* Σὲ γνωρίζω ἀπὸ τὴν κόψη τοῦ σπαθιοῦ, *I know thee by the edge of thy sword.*

On account of, by reason of, because of. Ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός, On account of his great genius he is considered crazy.

A-piece, for one's share, with numerals. Ἐπῆραν ἀπὸ δύο γρόσια, They took two piasters a-piece. Καθένας ἐπῆρε ἀπὸ ἑκατὸν τάλαρα, Each one took one hundred dollars for his share. Καθένας μας ἔχει ἀπὸ δυὸ πιστόλια, Every one of us has two pistols.

At a time, with the cardinal number repeated. Ἐρχονται ἀπὸ δύο δύο, They come two at a time, or two and two.

Than, after comparatives and ἄλλος. Ὁ λαγὸς εἶναι γληγορότερος ἀπὸ τὴν ἀχελώνα, The hare is swifter than the tortoise. Ἐσὺ τὸ κάμνεις τεχνικώτερα ἀπ' ἐκεῖνον, You do it more skilfully than he.

Γιὰ, for Διὰ.

Διὰ, for, for the sake of, on account of, in behalf of; about, concerning (not very elegant).

For, &c. Ἔγινε διὰ σέ, It was done for you.

About, concerning. Τί λέγουν διὰ τὸν Δράμαλην; What do they say about Dramales?

Δίχως, equivalent to Χωρίς.

Εἰς, to; into; in, within, at; on; during; for.

To. Θὰ πηγαίνω ἔς τὴν Κίναν, I will go to China.

Into. Ἐπεσε εἰς τὴν θάλασσαν, He fell into the sea.

In, within, at. Εὕρισκεται εἰς τὴν Θεσσαλονίκην, He is in Salonica. Σὲ ἐκτύπησε ἔς τὸ κεφάλι, He struck you in the head. Εἰς μίαν ἡμέραν, Within a day. Ἐτυπώθη εἰς Βενετίαν, It was printed at Venice.

On. Εἰς τὴν κορυφήν, On the top. Ἐπαινῆται εἰς τὸ κάλλος της, She prides herself on her beauty.

During. Εἰς τὸν πόλεμον, During the war.

For, with a noun denoting a coin, real or nominal. Τὰ πωλοῦν δέκα εἰς τὸ τάλαραν, They sell them ten for a dollar.

Ἐως or Ὡς, about, with numerals. Ἐκρέμασαν ἕως τριακοσίων, They hanged about three hundred.

Κατὰ, according to; during; in, in respect to, as to.

According to. Ὁ ἥλιος κατὰ τοὺς ἀστρονόμους εἶναι μεγαλύτερος ἀπὸ τὴν γῆν, The sun, according to astronomers, is larger than the earth.

During. Ἐπῆρχε κατὰ τούτους τοὺς χρόνους, There was about these times.

In, in respect to, as to. Ἀληθεύει κατὰ τοῦτο, He tells the truth in this. Ὡραία κατὰ τὴν ψυχὴν, Beautiful in soul.

Μέ, with, by, by means of; to.

With, by, by means of. *Μέ ποῖον θὰ ταξιδεύσης; With whom shall you travel? Τὸν ἔκοψαν μὲ τὸ σπαθί, They beheaded him with the sword. Μὲ δυνατὰ ἐπιχειρήματα, By strong arguments. Τὸ πωλοῦν μὲ τὴν πύχην, They sell it by the ell.*

To, with words denoting resemblance or equality. *Ὁμοῖος μ' ἐκείνον, Similar to him. Ἴσος μὲ τοὺς ἄλλους, Equal to the others.*

Μετά, after. *Ἐλα μετὰ τὸ γεῦμα, Come after dinner.*

Παρά, save, except, minus, less, wanting; than.

Save, &c. with numerals. *Εἶναι τρεῖς παρὰ τέταρτον, It wants a quarter to three (o'clock), literally, It is three less one quarter.*

Than, with comparatives and ἄλλος. *Μεγαλητέρα παρὰ τὴν Ἀφρικὴν, Larger than Africa. Ἄλλο παρὰ τοῦτο, Other than this.*

It may be used as a conjunction when it signifies than. *Πλειότεραις εἰν' ἢ μέραις παρὰ τὰ λουκάνικα, There are more days than sausages. Περισσότεροι εἰν' οἱ εἰδωλόλατραι παρὰ οἱ Χριστιανοί, There are more idolaters than Christians.*

Περί, around, about. *Στέκονται περὶ τὸν βασιλέα, They stand about the king. Εἶχε περὶ τοὺς χιλίους στρατιώτας, He had about one thousand soldiers.*

Πρὶν, before. *Θὰ γυρῆσῃ πρὶν ταῖς δέκα τοῦ θεριστοῦ, He will return before the tenth of June.*

Πρὸς, to; towards. *Τὰ ἔστειλε πρὸς τὸν φίλον του, He sent them to his friend. Ἐπλεε πρὸς τὴν Σκύρον, He was sailing towards Skyros.*

Χωρὶς, without. *Ἄνθρωπος χωρὶς γνῶσιν καὶ χρήματα, A man without sense and money.*

VOCATIVE.

§ 202. The vocative, with or without the interjection *ὦ*, forms no part of a proposition; it is simply used in addressing. E. g.

Ποῦ εἶσθε, παιδιά; Where are you, boys?

Χαῖρε, ὦ Ἐλευθερία, Hail, Liberty.

VOICES.

ACTIVE VOICE.

§ 203. The active voice comprises nearly all *transitive* or *active*, and *intransitive* or *neuter*, verbs.

PASSIVE VOICE.

§ 204. The immediate object of the active becomes nominative in the passive; and the subject-nominative of the active becomes accusative with *ἀπό*, *by*, in the passive. E. g.

Τὸ χωράφι σκάπτεται ἀπὸ τὸν γεωργόν, *The field is dug by the husbandman*; from the active Ὁ γεωργὸς σκάπτει τὸ χωράφι.

Instead of *ἀπό* with the accusative, many authors use *ὑπό* or *παρά* with the genitive.

§ 205. 1. Many verbs in the passive are also *reflexive*, that is, they are equivalent to the active with the accusative of the reflexive pronoun. E. g.

νίπτομαι, equivalent to *νίπω τὸν ἑαυτὸν μου*, *I wash myself*.

Such verbs are the following: *ἀνακατόνομαι* *to meddle with*, *ἀπατώμαι*, *βιάζομαι* *to be in haste*, *γυαλίζομαι*, *δέρομαι* *to toil*, *ἐνδύνομαι*, *ἐνόνομαι*, *ἐτοιμάζομαι*, *εὐρίσκομαι* *to be, to live*, *κλείομαι*, *κρημνίζομαι*, *κτενίζομαι*, *κρύπτομαι*, *κυλλίομαι*, *λούομαι*, *μαλακόνομαι*, *νίπτομαι*, *ξουραφίζομαι*, *ξύομαι*, *ξυρίζομαι*, *πειράζομαι*, *πλύνομαι*, *προσκολλῶμαι*, *σηκόνομαι* *to rise*, *σκληρύνομαι*, *σύρομαι* *to crawl*, *σγχιζομαι*, *σχίζομαι*, *τσακίζομαι* *to break, burst*, *φέρνομαι* *to conduct one's self*. Most of these are always reflexive.

2. Any passive verb may become reflexive by the addition of the pronoun *μόνος μου*, or *μοναχός μου*. (§ 66. 1.) E. g.

² *Ετυφλώθη ὁ ἑαυτὸς μου*, *He blinded himself*.

Τιμωρεῖσαι ἑαυτὸν σου, *You torment yourself*.

§ 206. Sometimes the plural of the passive is *reciprocal*, that is, it is equivalent to the active with the accusative of the reciprocal pronoun. E. g.

φιλούμεθα, equivalent to φιλοῦμεν ἀλλήλους, *we kiss one another.*

So ἀγκαλιαζόμεθα, ἀνταμονόμεθα, δερνόμεθα, κτυπώμεθα, ὑβριζόμεθα.

DEPONENT VERBS.

§ 207. Deponent verbs are those which are used only in the passive form with a transitive or intransitive signification.

Such are γίνομαι *become*, δέχομαι *receive*, ἐνθυμούμαι *remember*, ἐντρέπομαι *to be ashamed*, ἐπιμελοῦμαι *to be diligent*, ἔρχομαι *come*, καταρῶμαι *curse*, μέμφομαι *blame*, μεταχειρίζομαι *use*.

NOTE 1. The *perfect* participle of deponent verbs is passive in signification; as, μεταχειρισμένος, *used*.

NOTE 2. Some deponents, as δέχομαι, are used also passively, which is apt to create confusion. There are those who always use a circumlocution in this case; for example, for Ἡ βασίλισσα ἰδέχθη, *The queen was received*, they say, Ἐδέχθησαν τὴν βασίλισσαν, *They received the queen*.

TENSES.

§ 208. The PRESENT in the *indicative* expresses an action or being which is going on *now*.

In the other moods and in the participle it expresses a continued action or being, without reference to the three grand divisions of time (present, past, and future). E. g.

Γράφω, *I am writing now*; ὅταν γράφῃς, *when you are writing*; γράφε, *be writing, or continue to write*; γράφων, *writing*.

Τὸ σπίτι κτίζεται, *The house is building, that is, They are building it*.

§ 209. 1. The present in the indicative may be used for the *aorist* indicative, in animated narration. E. g.

"Ορμησε κατ' αὐτοῦ, τὸν κυπᾶ εἰς τὸ στήθος καὶ τὸν σκοτόνει,
He rushed against him, struck him in the breast, and killed him.

2. It has also the force of an emphatic *future*. E. g.

Μετ' ὀλίγον τὸν ξεπαστρέουν, *They will shortly despatch him.*
Εὐθύς τὸν βλέπω, *I will see him presently.*

§ 210. The IMPERFECT expresses a continued action going on in *past* time. E. g.

Ποῦ ἦσουν ὅταν σ' ἐφώναζα; *Where were you when I was calling you?*

"Ὅταν ἦλθες, ἐγὼ ἔγραφα, *When you came, I was writing.*

§ 211. The imperfect may be used when a *customary past* action is spoken of. E. g.

"Ὅταν δὲν εἶχαν δουλειὰ ἐπῆγαιναν καὶ ἔκλεπταν, *When they had no business on hand, they would go and steal.*

Ἐπῆγαιναν νὰ μάθουν ὅ τι ἤμποροῦσαν, *They would go to learn whatever they could.*

§ 212. The AORIST in the *indicative* and *participle* expresses a *finished past* action, without reference to the time required for its completion.

In the other moods, the aorist expresses a finished action without reference to the time required for its completion, or to the three grand divisions of time (present, past, and future). E. g.

Τούρκους πολλοὺς ἐσκότωσε, κ' εἶχε μεγάλην φήμην, *He killed many Turks, and enjoyed a great reputation.*

"Ἐκαύσαν τὸ χωρίον ὅταν ἐπῆγαιναν εἰς τὴν Πελοπόννησον, *They burned the village when they were going (or on their way) to Peloponnesus.*

NOTE. Verbs, of which the signification includes the idea of continuation, have necessarily, in the aorist, reference to the time required for the completion of the action or being. Such are διατρέβω to spend one's time, ζῶ live, μένω remain, προσμένω wait.

§ 213. 1. The aorist in the indicative and participle may be used for the perfect. E. g.

Τὸ ἐτελείωσα, *I have finished it.*

Ἦτις ἔφυγε, *He has just gone.*

Ἄκόμη δὲν ἦλθε, *He has not come yet.*

2. In the indicative it may be used also for the pluperfect. E. g.

Εἶπεν ὅτι ὑπῆγεν εἰς τὰ πέρατα τοῦ κόσμου, *He said he had gone to the ends of the world.*

§ 214. The aorist indicative may be used for the future to denote the rapidity or certainty of an action. E. g.

Τὸν Διάκο ἂν σουβλίσετε, ἕνας Γραικὸς ἐχάθη, *If you impale Diakos, one Greek is indeed lost.*

§ 215. The PERFECT expresses an action which is already completed, or whose effects are (or are supposed to be) still felt. E. g.

Δὲν τὸν ἔχω ἰδεῖ, *I have not seen him.*

Τὸ ἔχεις ἐτοιμασμένον; *Have you made it ready?*

Εἶναι ἀποκεφαλισμένος, *He is (or has been) beheaded.*

§ 216. The PLUPERFECT expresses an action which was completed at some past time. E. g.

Ἦτις ἦλθες, εἶχα γράψει τρία γράμματα, *When you came, I had written three letters.*

Ἄκομα δὲν εἶχα διώξει τοὺς λύκους, καὶ ἔφθασαν ἢ ἀρκούδαις, *No sooner had I driven away the wolves, than the bears arrived.*

§ 217. 1. The FUTURE expresses an action or event which will take place, without reference to the time required for its completion. E. g.

Θὰ τὸν κόψουν αὔριον, *They will behead him to-morrow.*

2. The CONTINUED FUTURE expresses a continued future action. E. g.

Οἱ ἄνθρωποι ἐνόσω ζῶσι, θὰ πνέουν τὸν ἀέρα, *Men will (continue to) breathe air, as long as they live.*

MOODS.

INDICATIVE MOOD.

§ 218. The indicative mood affirms or denies a thing. E. g.

Ὅλα τὰ ἔθνη πολεμοῦν, *All nations are fighting.*
Τίποτε δὲν θὰ κατορθώσωμεν, *We shall effect nothing.*

§ 219. 1. In indirectly quoting the words or thoughts of a person, the tense employed by him is used. E. g.

Λέγει ὅτι ἤξεύρει, *He says he knows.*

Μᾶς εἶπαν ὅτι τρώγουν, *They told us they were eating.*

Ἔλεγες ὅτι ἔγραψες, *You were saying that you had written.*

Ἔστοχάζουμουν ὅτι θὰ φύγη, *I thought he would go.*

Εἶπαν ὅτι θὰ φύγουν, *They said they should go.*

Τὸν ἐρώτησα τί κάμνει, *I asked him how he did.*

Μ' ἐπαρακάλεσε νὰ τὸν εἰπῶ ποῦ θὰ ὑπάγω, *He prayed me to tell him whither I should go.*

Τὸν ἐρώτησα ἂν θὰ μείνῃς ἐδῶ, *I asked him whether you would remain here.*

Μᾶς ἐρώτησαν ἂν ἔχωμεν, *They asked us whether we had.* In such cases ἂν takes the subjunctive.

NOTE. Ὅτι may be omitted after the imperative; as Εἰπὶ τὸν δὲν εἶμαι ἕτοιμος, *Tell him I am not ready.*

2. The past tenses of the indicative are used after φοβοῦμαι μήπως, *to fear, to be afraid.* E. g.

Φοβεῖσαι μήπως τὸν ἐχάλασαν, *You are afraid they have destroyed him.*

§ 220. The auxiliary *θά* (or *θὲ νά*, *θα νά*) before the present, imperfect, and aorist, indicative, denotes *conjecture*. E. g.

Κανονιαῖς ἀκούονται, κάπου θὰ γίνεται πόλεμος, Guns are heard, (I think) there is fighting somewhere.

Σήμερα ἔχει κάμποσο κρύο, θὰ ἐχιόνισαν τὰ βουνά, It is rather cold to-day, it seems it has snowed on the mountains.

§ 221. After certain verbs, the indicative preceded by *καί* is equivalent to the subjunctive with *νά*. E. g.

Πῶς ἤμπορεῖ καὶ περιπατεῖ τὸ μεσημέρι; How can he walk at noonday?

Ἀποφάσισα καὶ τὸν ἐπλήρονα καθ' ἡμέραν, I resolved to pay him every day.

Verbs of this class are *ἀποφασίζω*, *ἀρχίζω*, *ἤμπορῶ*, *ἤξεύρω*, *συνηθίζω*, and a few others.

§ 222. The *imperfect* or *aorist*, preceded by *ᾶς*, forms a kind of *past imperative*; in which case *ᾶς* usually means *suppose, take it for granted*. E. g.

ᾶς ἦτιον καὶ Τοῦρκος, τί μὲ τοῦτο; Suppose he was a Turk, what of that?

ᾶς τὸν ἐκρέμασαν, Suppose they hanged him.

ᾶς ἐκεῖνο ὅπου ἀπέρασεν, ᾶς ἀπέρασεν, Let that which has happened be considered as having happened, that is, Let us forget what has happened.

§ 223. 1. The *past* tenses of the indicative may be preceded by *νά* or *τὸ νά*, in which case they have the force of neuter substantives. E. g.

Ἐνδέχεται νὰ τὸ ἔκαμε, It is possible he did it.

Μὲ τὸ νὰ τοὺς ἔδειραν, Because they whipped them.

Διὰ τὸ νὰ ἤρχετο συχνά, Because he was in the habit of coming often.

2. The *imperfect* preceded by *ᾶν*, *if*, may be put after *παρά*, *than*. E. g.

Μῦς φοβοῦνται περισσότερον διὰ τὸ μικρὸν μας ναυτικόν, παρὰ ἂν εἶχαμεν ἓνα μεγάλον στόλον, *They fear us more on account of our small fleet, than they would if we had a large one.*

SUBJUNCTIVE MOOD.

§ 224. The subjunctive expresses the action of the verb in its simplest state; it neither affirms nor denies.

Accordingly it implies *uncertainty, doubt, possibility, probability, or inclination.*

§ 225. 1. The subjunctive with *νά*, or τὸ *νά*, is equivalent to a *neuter* substantive. E. g.

Nominative.

Τὸ *νά* φοβώμεθα τὸν θεὸν εἶναι ἡ ἀρχὴ τῆς σοφίας, *To fear God is the beginning of wisdom.*

Δὲν πρέπει *νά* καταφρονῶνται οἱ ἀδύνατοι, *The weak should not be despised.*

Εἶναι ἀδύνατον *νά* ἦναι τὸ αὐτὸ πρᾶγμα καὶ ζεστὸν καὶ κρύον εἰς τὸν αὐτὸν καιρὸν, *It is impossible that the same thing should be both warm and cold at the same time.*

Ὄταν οἱ διδάσκαλοι διαφωνοῦν, οἱ μαθηταὶ πρέπει *νά* σιωποῦν, *When the teachers disagree the pupils must keep silence.*

Genitive.

Ἡ προθυμία τοῦ *νά* φωτισθῆτε, *Your desire to be enlightened.* (§ 180.)

Δὲν εἶναι τρόπος *νά* ὑπάρχουν δύο τοιοῦτοι, *It is impossible that there should be two such persons.* (Ibid.)

Εἶναι καιρὸς *νά* πηγαίνωμεν, *It is time to go.* (Ibid.)

Ἄντὶ *νά* τοὺς πληρώσῃ τὸ διάφορον, τοὺς ἔφαγε καὶ τὴν μάνναν, *Instead of paying the interest, he has cheated them even out of the capital.* (§ 192.)

Accusative.

Εἶναι μακρὰν ἀπὸ τὸ *νά* φοβῆται, *He is far from fearing.* (§ 201.)

Τρώγει ὃ τι εὔρη, μὲ τὸ *νά* μὴν ἔχη ψιλὸν στομάχι, *He eats*

whatever he finds, since he has not a delicate stomach.
(Ibid.)

Ὅλοι τὸν μισοῦν διὰ τὸ νὰ ἦναι φιλάργυρος, *All hate him because he is a miser.*

Ἄλλο δὲν ἐπιθυμεῖ παρὰ νὰ ἦναι ἐλεύθερος, *He desires nothing else than to be free.*

Κάλλιον ψωμοζήτητος παρὰ φιλάργυρος, sc. νὰ ἦναι κἀνείς, *It is better to be a beggar than a miser.*

Παρὰ μὲ Τούρκους, μὲ θηριὰ καλήτερα νὰ ζοῦμε, sc. νὰ ζοῦμε, *It is better to live with wild beasts than with Turks.*

Ἐῖναι ὀλιγώτεροι παρὰ νὰ γένωσι νομοθέται, *They are fewer than (or too few) to become legislators.*

Ἐγινε πρὶν ἔλθης, *It took place before you came.*

Ἀδύνατον νὰ ἔχη κανεὶς μεγάλους φίλους χωρὶς νὰ ἔχη μεγάλους ἐχθρούς, *It is impossible that one should have great friends without having great enemies.*

2. Particularly, the subjunctive with *νὰ* after certain verbs, participles, and adjectives, has the force of the accusative; that is, it is equivalent to the English *infinitive* after the corresponding verbs.

E. g.

Ἄρχισαν νὰ πολεμοῦν, *They began to fight.*

Ἦξεύρεις νὰ γράφης; *Do you know how to write?*

Εἰπέ τον νὰ φύγη, *Tell him to go.*

Συνηθίζου νὰ λούωνται, *They are accustomed to bathe.*

Ἐῖναι ἄξιος νὰ τιμᾶται ἀπ' ὅλους, *He is worthy of being honored by all.*

Ἰκανὸς νὰ κυβερνᾷ, *Able to govern.*

Verbs on which the subjunctive with *νὰ* may depend, are ἀναγκάζω, ἀπαιτῶ, ἀργῶ, ἀρχίζω, ἀφίρω, διδάσκω, διορίζω, ἐλπίζω, ἐπιθυμῶ, ἐπιχειρίζομαι, ἐτοιμάζω, εὐχομαι, ἤμπορῶ, ἠξεύρω κποιω hoiw to, θέλω, κἀμνω, καταλαμβάνω, καταπαίθω, καθορθόνω, λέγω tell, μανθάνω, μέλλω, παραγγέλλω, παρακαλῶ, πασχίζω, προορίνω, προσμένω, συγχωρῶ, συμβουλεύω, συνηθίζω, τολμῶ, ὑπόσχομαι, ὑποχρεώνω, χρεωστῶ, and a few others.

Adjectives, ἀδύνατος, ἄξιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἰκανός, καλός *capable of*, and a few others.

3. The present subjunctive is put after *ὡσὰν νὰ*, *as if*. E. g.

Περιπατεῖς ὡσὰν νὰ ἦσαι βασίλισσα, *You walk as if you were a queen.*

4. The subjunctive preceded by μήπως or μήπως καί, *lest*, is put after κυττάζω *see*, προσέχω *beware*, φοβοῦμαι *fear, be afraid of*. E. g.

Κύτταξε μήπως καὶ σὲ πιάσων, *See that they do not catch you.*
 Πρόσεχε μήπως καὶ σὲ ἀπατήσῃ, *Beware lest he deceive thee.*
 Φοβεῖται μήπως πέσῃ, *He fears lest he fall.*

§ 226. The subjunctive with νά or διὰ νά may be put after any verb or participle to denote a *cause* or *motive*. E. g.

Σοῦ τὸ ἔδωκα νὰ τὸ φορῆς, *I gave it to you to wear.*
 Μᾶς ἔδωκε καπνὸν νὰ πιοῦμε, *He gave us tobacco to smoke.*
 Τὸν ἔγραψε νὰ ἔλθῃ διὰ νὰ τὸν γδάρῃ, *He wrote to him to come, in order to slay him.*

NOTE. The subjunctive after the indeclinable πά (see the Irregular πηγαίνω) may stand without νά: as, Τοῦ εἶπαν νὰ τὰ τὸν ἀνταμῶσῃ, *They told him to go to meet him.* As πά is preceded by νά, it may be said that νά after it is omitted to avoid repetition.

§ 227. After certain verbs (as βλέπω, λέγω, πιστεύω), the subjunctive with νά is equivalent to the indicative with ὅτι. E. g.

Ὅταν σὲ ἴδουν νὰ περιπατῆς, *When they see that you are walking; for ὅτι περιπατεῖς.*
 Εἶπαν νὰ μὲ κάμουν στρατηγόν, *They said they would make me general; for ὅτι θὰ μὲ κάμουν στρατηγόν.*
 Δὲν πιστεύω νὰ μᾶς ἀφήσουν, *I do not believe they will let us; for ὅτι θὰ μᾶς ἀφήσουν.*

§ 228. 1. The *first person* of the subjunctive, preceded by ἄς or νά, is used in *exhortations*. E. g.

Ἄς τρέχω, *Let me run.*
 Νὰ τὸ φάγωμεν, *Let us eat it.*

Here νά is somewhat less strong than ἄς.

NOTE. The subjunctive πηγαίνουμε or πάμε, from πηγαίνω, *to go*, is commonly used without ἄς or νά in exhortations and interrogations; as, Πάμε ἰς τὸ γιαιλό, *Let us go to the seashore; Πηγαίνουμε; Shall we (or Do you wish to) go?*

2. The *first* and *third* persons of the subjunctive with *νά* are used when a person asks himself or another what he is to do. E. g.

Νὰ τὸ κάμω, ἢ ὄχι; Shall (or May, or Must) I do it or not?
Νὰ πηγαίνουν; May they go?

§ 229. The subjunctive with *νά* is used in questions expressing *indignation*. E. g.

Σὲ συμβουλεύω νὰ σιωπᾷς. — Ἐγὼ νὰ σιωπῶ; I advise you to keep silence. — Am I to keep silence?
Ἔμένα νὰ ὑβρίσῃ; To insult me?

§ 230. The subjunctive with *νά* forms a less strong *imperative*. E. g.

Νὰ τὸν εἰπῆς νὰ φύγῃ, Please to tell him to go.
Ἀύριον νὰ ῥηχθοῦν δέκα κανοναῖς, Let ten guns be fired tomorrow.

INTERROGATIVE AND RELATIVE CLAUSES.

§ 231. 1. The indicative is used in *interrogative* clauses when a definite answer is expected. E. g.

Τίς τὸ εἶπε; Who said it?
Πόθεν ἔρχεσαι; Whence do you come?

2. But when no definite answer is expected, the subjunctive, and also the imperfect and aorist indicative, with *νά*, are used after interrogative words. E. g.

Ποῖον νὰ πρωτοπιστεύσω; Whom shall I believe first?
Τί νὰ 'πῆ κανεῖς; What can one say?
Τί νὰ ἔκαμνε; What do you suppose he was doing?
Ἄρα γε τί νὰ ἔγινε; Does anybody know what became of him?

§ 232. 1. The indicative is put after *relative* words when they refer to definite antecedents. E. g.

Τοῦτος εἶναι ὁ ἄνθρωπος τὸν ὁποῖον τιμᾷ τὸ ἔθνος, *This is the man whom the nation honors.*

Θὰ σοῦ δώσουν ὅσα θέλεις, *They will give you as many as you want.*

Ὅταν τοὺς ἴδες, τί τοὺς εἶπες; *When you saw them, what did you say to them?*

Ἐπολέμησε ἕως οὗ ἐβαρέθη, *He fought till he was tired.*

2. The aorist of the subjunctive, and the past tenses of the indicative are used after relative words when they refer to indefinite antecedents. E. g.

Ἄμα τὸν ἴδαν τὸν ἔπιασαν, *As soon as they saw him they caught him.*

Θὰ τὸν ὁμιλήσῃ ὅταν τὸν ἴδῃ, *He will speak to him as soon as he sees him.*

Ἐκτύπα ὁποῖον ἀπαντοῦσε, *He struck whomever he met.*

Ἐλεγε ὅ τι ἤκουε, *He said whatever he heard.*

Χρειαζόμεθα τοιοῦτον ἀρχηγὸν ὁ ὁποῖος νὰ τιμᾷ τοὺς νόμους, *We need such a leader as shall respect the laws.*

The following list contains the relative words to which these two rules apply.

ἄμα, *as soon as*, with the aorist subjunctive, or with the past tenses of the indicative.

ἄφοῦ, *after, after that, when*, with the aorist subjunctive, or with the past tenses of the indicative.

εὐθὺς ὁποῦ, *as soon as*, follows the analogy of ἄμα.

ἕως νά, or ἕως οὗ νά, *till, until*. With the past tenses of the indicative only ἕως οὗ is used, in which case the antecedent may be definite.

καθώς, *as*, follows the analogy of ὁποῖος or ὅπως.

ὁ ὁποῖος, *who, which*, with the indicative. When νά is subjoined to it, it takes the subjunctive.

ὅποιος, *whoever, whosoever*, with the present and past tenses of the indicative, and with the aorist of the subjunctive.

When it is followed by καὶ ἄν, it may precede all the tenses of the subjunctive, and the past tenses of the indicative. It always refers to an indefinite antecedent.

ὅποισδήποτε, *whoever, whosoever*, has all the peculiarities of its equivalent ὁποῖος.

ὁποῦ, *who, which, that, where*, has all the peculiarities of ὁ ὁποῖος.

ὅπου, *wherever, where*, follows the analogy of ὁποῖος.

ὅπως, *as, in whatever manner*, follows the analogy of ὅποιος.
 ὅσος, or ὅπόσος, *as much as*, follows the analogy of ὅποιος.
 ὅστις, *who, whoever*, follows the analogy of ὁ ὁποῖος, and ὅποιος.
 ὅταν, or ὀπίταν, *when, whenever*, with all the tenses of the subjunctive, and with the future of the indicative; also with the past tenses of the indicative, in which case it may refer to a definite or indefinite antecedent.
 ὥστε νά, *so that, so as*, with the subjunctive.

NOTE 1. Instead of καὶ ἄν after ὅποιος, ὁποιοσδήποτε, ὅπου, ὅπως, ὅσος, ὅπόσος, and ὅστις, the purists use only ἄν, simply because they cannot parse καί.

NOTE 2. It will be observed, that ὅποιος, ὁποιοσδήποτε, ὅπου, and their synonyms always refer to indefinite antecedents, and ought never to take the present indicative. The mass of writers, however, seem to prefer the present indicative, except when καὶ ἄν follows these relatives.

CONDITIONAL PROPOSITIONS.

§ 233. In a sentence containing a condition and consequence or conclusion, the former is called the *protasis*, and the latter, the *apodosis*.

The protasis usually begins with εἰάν, ἄν, ἀνίσως, or ἀνίσως καί, *if*.

§ 234. When the condition is a *present* or *future* action, the protasis contains the subjunctive; and the apodosis contains the present, perfect, or future, of the indicative; or it may contain the imperative. E. g.

Ἐὰν ὑπάρχουν βωμοὶ, ὑπάρχουν καὶ θεοί, *If there are altars, there are also gods.*

Θὰ τὸν ψήσουν, ἂν τὸν πιάσουν, *They will roast him, if they catch him.*

Ἐὰν κόψῃς τὸ δένδρον, πίπτει, *If you cut the tree, it will fall.*

Ἄν μ' ἀγαπᾷς, νὰ ὑπάγῃς εἰς τὴν Μίλητον, *If you love me, you must go to Miletus.* (§ 230.)

Ἐὰν ἔχω, θὰ σοῦ δώσω, *I will give you, if I have.*

Ἄν τὸν βλέπῃς, εἰπέ τον νὰ φύγῃ, *If you see him, tell him to go.*

Ἴι ὁ ἓνας σὲ ἰδῆ, ἢ ἡ ἄλλη, θὰ χαθῆς, *Whether the one sees you, or the other, you will perish.*

²Ἐπίνασες, φάγε, *If you are hungry, eat.* Here, and in the following example, εἰάν is omitted for emphasis.

Τὸν ἔπιασες, φυλάκωσέ τον, *If you have caught him, imprison him.*

§ 235. 1. When both the condition and the consequence refer to *past* time, the indicative is used both in the protasis and in the apodosis.

In this case, the protasis usually contains the imperfect, and the apodosis contains one of the conditional tenses. E. g.

²Ἄν τὸν ἔβλεπα, θὰ τὸν ὁμιλοῦσα, *If I had seen him, I should have spoken to him.*

²Ἐὰν δὲν ἤμεθα πτωχοὶ, δὲν ἠθέλαμεν δουλεύει, *Were we not poor, we should not be working.*

We observe here, that the conditional imperfect beginning with θὰ (or θὲ νά, θὰ νά), may be used also for the conditional aorist.

2. When the consequence admits of no doubt whatever, the imperfect is used in the apodosis. E. g.

²Ἄν μόνον εἶχαμεν δύο τοιούτους, ἐνικούσαμεν ὅλα τὰ ἔθνη, *Had we had but two such men, we should certainly have conquered all nations.*

²Ἐὰν σὲ ἔπιαναν, σὲ ἔκοφταν, *Had they caught you, they would assuredly have beheaded you.*

²Ἄν οἱ θεοὶ μᾶς ἐπλατταν θνητῶν, ἰδέαν ἀθανασίας δὲν μᾶς ἔδιδαν, *Had the gods created us mortal, they would not have given us the notion of immortality.*

NOTE. The protasis may contain the present, and the apodosis the imperfect or aorist; and *vice versa*; as, ²Ἄν ἦσαι καλὸς ἄνθρωπος, δὲν ἠθελεις ἀδικήσει κάνα, *If you were a good man, you would not injure anybody.*

§ 236. The imperfect and the conditional tenses may be used without any protasis expressed; in which case they form a kind of present or future indicative. E. g.

²Ἦθελα νὰ τὸν ἄκουες, *I wish you could have heard him.*
(§ 223.)

Ἄγαπούσα νὰ μ' εἰποῦν τί ἔκαμναν, *I wish they would tell me what they were doing.*

Κάμνουν ἐκεῖνο τὸ ὁποῖον ἤθελαν κάμει οἱ μωροί, *They do what fools would do.*

Εἰς ὀλίγους χρόνους ἤμπορούσατε νὰ κερδήσετε πολλά, *In a few years you might gain much.*

EXPRESSION OF A WISH.

§ 237. 1. If the wish refers to *future* time, the subjunctive with νά (or, when emphasis is required, ἄμποτε νά, or εἴθε νά) is used. E. g.

Νὰ ζῆς, *May you continue to live.*

Ἄμποτε νὰ τὸν εὕρωμεν γερόν, *O that we may find him in good health.*

Ἄμποτε νὰ μὴ δυστυχήσῃς, *May you never be unfortunate.*

2. When the wish refers to *present* time, the imperfect indicative with the same particles, or with ἄς or μακάρι νά, is used. E. g.

Νὰ εἶχα δέκα φίλους, *O that I had ten friends, (but I have not.)*

Ἄμποτε νὰ μὴν σ' ἔβλεπα, *I wish I had not seen you, (but I have.)*

Εἴθε νὰ γένομουν πουλί, *O that I might become a bird.*

Ἄς γένομουν καθρέπτης, *O that I were a mirror.*

Μακάρι νὰ ταῖς εὕρισκα, *I wish I had found them.*

3. If the wish refers to *past* time, the pluperfect indicative with νά, ἄμποτε νά, or εἴθε νά, is used.

The imperfect may be used in this case, if no ambiguity ensues. E. g.

Ἄμποτε νὰ τοὺς εἶχες ἰδεῖ, *O that you had seen them, (but you did not.)*

Εἴθε νὰ τοὺς εἶχες σταλμένους, *O that you might have sent them.*

Ἄμποτε νὰ ἀπέθαινε πρὶν τὸν πιάσουν, *Would that he had died before they had caught him, (but he had not died; so that they caught him alive.)*

NOTE 1. Sometimes the verbs depending on the imperfect expressing a wish are put in the same tense; as, *Εἴθε νὰ γίνουμουν πουλί, ψηλὰ νὰ ἱκετοῦσα, νὰ εὐρισκα τὸν αἰτόν, O that I were a bird, that I might soar and meet the eagle.*

NOTE 2. The imperfect preceded by *καὶ ἄς* expresses the desired consequence of a wish referring to present time; as, "*Ἄμποτε νὰ τὸν ἴβλιπα, καὶ ἄς ἀπιδαινα, I wish I could see him, then death would be pleasant to me.*"

PROHIBITIONS.

§ 238. In prohibitions, the first and second persons of the *subjunctive*, and the third of the *imperative*, are used after *μή* or *μήν*, *not*.

The first person of the subjunctive is preceded by *ἄς μήν*, or *νὰ μή*. In the third person of the imperative *ἄς* always precedes *μή* or *μήν*. E. g.

Ἄς μήν τρέχω, Let me not run.

Μὴ γράφης, Μὴ γράψης, Be not writing, Write not.

Μὴ φοβῆσαι, Μὴ φοβηθῆς, Fear not.

Μὴ φύγετε, Flee not.

Μὴν ἔρχεσθε, Come not.

Ἄς μὴ βροῆξῃ ποτὲ τὸ σύννεφον, Let the cloud never rain.

Νὰ μὴν τὸν ἴδῃς, You must not see him.

NOTE 1. Sometimes *ἄς* is omitted in the *first* and *third* persons. E. g.

Τούρκους μὴν προσκυνοῦμε, Let us not submit to the Turks.

Μὴ σὲ μίλη, Μὴ σ' ἐννοιάζῃ, Μὴ σὲ κόβῃ, Let it not concern you, Care not.

Μὴ σὲ κακοφανῇ, Do not let it hurt your feelings, Be not displeased.

NOTE 2. Let it not be supposed that it is the second person *plural* of the imperative which is used after *μή*, simply because it does not generally differ in form from the corresponding person of the subjunctive. For, in the first place, there is no reason why one mood should be used in the singular, and another in the plural. Secondly, the second person of the imperative, when it differs in form from the second person of the subjunctive, is never used after *μή* or *μήν*: thus the Greeks never say *μὴν ἄμειτε, μὴν εἰπέτε, μὴν εὐρίτε, μὴν ἰδίτε, μὴν ἐλάτε, μὴν τρεχᾶτε*, but *μὴν πηγαίνετε, μὴν εἰπήτε, μὴν εὐρεῖτε, μὴν ἰδῆτε, μὴν ἐλθῆτε, μὴν τρέχετε*.

IMPERATIVE MOOD.

§ 239. The imperative is used in *commanding*, *exhorting*, or *entreating*. E. g.

^αἘλα ἐδῶ, *Come here.*

^βἈς ὑπάγη, *Let him go.*

^γΚρυφθῆτε, *Hide yourselves.*

§ 240. The *second person singular* of the imperative may be used instead of the verbal noun in -ιμον or -μα with μέ, *by, by means of*. E. g.

Τρίβει τρίβει, τὸ ἔσπασε, *By rubbing he broke it, literally, Rub it, rub it, he broke it; that is, μετὰ τὸ τρίψιμον.*

Μετὰ τὸ ἀναψε σβύσε, τίποτε δὲν κατορθόνεις, *By kindling and extinguishing, (that is, by opposite acts,) you accomplish nothing; that is, μετὰ τὸ ἀνάμμα καὶ τὸ σβύσιμον.*

Τέλος πάντων, πέσε σήκου, ἔμαθα νὰ καβαλλικεύω, *At length, by falling and rising, I have learned to ride; that is, μετὰ τὸ πέσιμον καὶ τὸ σήκωμα.*

ADVERB.

§ 241. Adverbs limit verbs, participles, and adjectives. Some adverbs of quantity limit also other adverbs. E. g.

^αΚάμνεις καλά, *You do right.*

^βἈργὰ περιπατῶντας, *Walking slowly.*

^γΠολὺ ἐπιτήδειος, *Very skilful.*

^δΠολλὰ καλά, *Very well.*

§ 242. Some adverbs of place and time are used as nouns, and depend upon ἀπό, διά, ἕως, or ὡς. E. g.

^αἈπὸ ποῦ; *From what place? whence?*

^βἈπ' ἐδῶ, *From here.*

^γΔι' ἄλλοτε, *For another time.*

^δἜως πότε; *How long?*

^εἜως ἐχθές, *Until yesterday, or As late as yesterday.*

^ςὩς πέρα, *To the opposite side.*

NOTE. Ἀπό and the adverb following may be written as one word, especially when the adverb is ἔξω, ἔμπρός, μίσα, κάτω, ἰπάνω, πέρα, ὀπίσω: as, ἀπὶξω, ἀπομπρός, ἀπομίσα.

§ 243. There are three negative adverbs, *δέν*, *not*, *μήν* or *μή*, *not*, and *ὄχι*, *no*, *not*.

§ 244. 1. *Δέν* expresses a *direct* and *independent* negation, in which case it precedes the indicative. E. g.

Δέν ἀκούω, *I do not hear.*

Δέν τὸ ἤθελε, *He did not want it.*

2. It expresses also a *dependent* negation, in which case it takes the subjunctive with *εἰάν*, *ἄν*, *ἕως*, *μήπως*, *ὅποιος*, *ὅπου*, *ὅπως*, *ὅσος*, *ὅστις*, *ὅταν*: also it takes the past tenses of the indicative. E. g.

Ἐάν δέν τὸν εὔρω, *If I do not find him.*

Ὅταν δέν ἔχῃς δουλειά, *When you have no business:*

Ἄν δέν ἦτιον κλέπτης, *If he were not a thief.*

§ 245. 1. *Μήν* or *Μή* expresses a *dependent* negation, and takes the subjunctive with *νά* or *διὰ νά*. E. g.

Θέλεις νά μήν ἦσαι κακός, *You wish not to be bad.*

Ἐφυγε διὰ νά μήν πιάσουν, *He fled, that they might not catch him.*

Ὡσάν νά μήν ἦναι ἄνθρωποι εἰς τὸν κόσμον, *As if there were no men in the world.*

2. It is used also in *prohibitions*, and in the expression of a *wish*.

For examples, see above (§§ 237 : 238).

3. *Μήν* or *Μή* is always used before the *participle*; as, *Μή βλέπων*, *Not seeing*; never *Δέν βλέπων*.

§ 246. 1. *Ὁχι*, *no*, without any word joined with it, answers a question. E. g.

Ἐστὶ τὸ ἔκαμες ; — Ὁχι, *Did you do it? — No.*

2. *Ὁχι*, *not*, is placed before nouns, pronouns, and adverbs. E. g.

Ὁχι ψάρια, ἀλλὰ πεταλίδαις, *Not fish, but limpets.*

Ἔβρισεν ὄχι ἐμένα, ἀλλὰ τὸν βασιλέα, *He insulted not me, but the king.*

Ὁμως (or *Ἄλλ'*) *ὄχι τοὺς φίλους του*, *But not his friends.*

§ 247. 1. The compound negatives are οὔτε, οὐδέ, and μήτε, μηδέ, the first two of which have all the properties of δέν, and the last two, all the properties of μή. E. g.

Οὔτε ἐγὼ τὸν ἴδα, οὔτε σὺ, *Neither I nor you saw him.*

Μήτε σὺ νὰ τὸ κάμῃς, μήτ' αὐτός, *Neither you nor he must do it.*

2. The interrogative μήπως expects the answer Ὁχι, *No.* E. g.

Μήπως αὐτὸς μόνος εἶναι σοφός; *Is he alone wise; (Certainly not.)* But Δέν εἶναι αὐτὸς μόνος σοφός; *Is he not alone wise?* expects the answer *Ναί, Yes.*

§ 248. Two or more negatives, belonging to the same proposition, strengthen the negation. E. g.

Οὐδ' αὐτὰ δέν εἶναι ἀναγκαῖα, *Even these are not necessary.*

NOTE. Ἐμποδίζω, *forbid, hinder*, and ἀπαγορεύω, *forbid*, may be followed by μή, although they imply negation; as, Μ' ἐμπόδισι νὰ μὴν τὸ εἶπῶ, *He forbade me to say it.*

§ 249. PREPOSITION.

Ἀντί, with the Genitive. Also with the Subjunctive with νά.

In composition, it may mean *back, in return.*

Ἀντίς, or Ἀντὶς γιά, with the Accusative, = Ἀντί.

Ἀπό, with the Accusative.

Γιά, for Διά.

Διά, with the Genitive or Accusative. Also with the Indicative and Subjunctive.

Δίχως, = Χωρίς.

Εἰς, with the Accusative. It may stand before the adnominal genitive, οἶκον or σπῖτι being understood; as, Πηγαῖνω εἰς τοῦ δέινα, *I go to such-a-one's.*

Ἐκ, before a vowel Ἐξ, with the Genitive. Formerly it was followed also by the Accusative.

Κατά, with the Genitive or Accusative.

In composition it may denote *excess*, as κατατρῶγω, *to devour.*

Μέ, with the Accusative.

Μετά, with the Genitive or Accusative.

In composition, *again, a second time*; as, μετακάμνω,

to do again. Sometimes it is separated from the verb by the proclitic personal pronoun; as, *Δὲν μετὰ τὸ κάμνω, I will not do it again.*

Ξανα-, again, a second time, re-, only in composition; as, *Ξαναγράφω, to write again, re-write.*

Ξε-, before a vowel *Ξ-*, equivalent to *Ἐξ*, and used only in composition.

It frequently corresponds to the English prefix *un-*; as, *Ξεκάμνω, undo, Ξεκλειδώνω, unlock.*

Παρά, with the Genitive or Accusative. Also with the Subjunctive with *νά*.

In composition it often means *much, too much*; as, *παρατρώγω, to eat too much.* It may be separated from its verb by the proclitic personal pronouns; as, *Δὲν παρὰ μὲ πειράζει, It does not trouble me much.*

Περί, with the Genitive or Accusative.

Πρὶν, with the Accusative. Also with the Subjunctive.

Πρό, with the Genitive.

Πρός, with the Accusative.

Ἐπί, with the Genitive.

ὑπό, with the Genitive.

Χωρὶς, with the Accusative. Also with the Subjunctive with *νά*.

CONJUNCTION.

§ 250. 1. *Καὶ* has six meanings, *and, even, yet, that, for, but.*

And, its primary signification. When it is repeated in the same or in two consecutive propositions, the first means *both*, and the second *and*; *Ἐκρέμασαν καὶ αὐτὸν καὶ τὰ παιδιά του, They have hanged both him and his children.*

Even. *Καὶ ἀπὸ τοὺς Τούρκους ἂν ἔρχονταν, ἔπρεπε νὰ τὸ δεχθῶμεν, Even if it should have come from the Turks, we ought to have received it. Καὶ ὁ Ἀχιλλεύς αὐτὸς τὸν φοβεῖται, Even Achilles himself is afraid of him.*

Yet. *Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε, The devil had no goats, yet he sold cheese. Ἀκόμα δὲν τὸ ἴδαμε, καὶ Γιάννη τὸ εἶπαμε, The child is not yet born, yet we have named it John.*

That. *Λέγουν κ' ἔχουν φίλους, They say that they have friends. Δὲς καὶ εἶναι ἄρχή, You might say that they*

are just beginning. *Τὶ κακὸν ἔκαμε καὶ τοῦ ἐπῆραν τὸ κεφάλι;* *What evil had he done, that they took his head off?* *Τὶ ἔπαθες καὶ δὲν ὁμιλεῖς;* *What has happened to you that you do not talk?* *Τὸν ἶδα κ' ἐπήγαυε,* *I saw that he was going.*

For. *Ψῆσ' ἀυγὸ, κ' ἐννιά εἴμεστε,* *Roast an egg, for we are nine,* a proverbial expression said of miserly hosts.

But, only at the beginning of a sentence. *Κ' ἐκεῖνος ὅτι ἔφυγε,* *But he has just gone away.*

2. In certain instances, the indicative preceded by *καὶ* is equivalent to the subjunctive with *νά* (§ 221).

3. This conjunction means *than*, when it corresponds to *μόλις*, *no sooner*. E. g.

Μόλις ἦλθε καὶ τὸν ἐχάσαμεν, *No sooner had he come than we lost him.*

4. *Καὶ* followed by *ἄν* may be put after *relative* words for the sake of emphasis. See above (§ 232. 2).

5. It is commonly *omitted* between words of opposite meaning. E. g.

Τρέχουν ἀπάνω κάτω, *They run up and down.*

Κλαίει μέρα νύχτα, *She weeps night and day.*

Κτύπα ζεσθὰ δεξιά, *Strike right and left.*

Εἶπε τούτα κεῖνα, *He said this and that.*

Πέσε σήκου ἔμαθα νὰ καβαλλικεύω, *By falling and rising I have learned to ride.*

§ 251. 1. When *ἢ* is repeated in the same or in two consecutive propositions, the first means *either*, and the second *or*. E. g.

ἢ ἔγὼ θὰ πηγαίνω, ἢ εὐ, ἢ εὐ, *Either I or you will go.*

ἢ αὐτὸς τὸ ἔφαγε, ἢ ἢ γάτα, *Either he or the cat has eaten it.*

2. This conjunction is commonly *omitted* between two cardinal numbers. E. g.

φέρε μου πέντ' ἔξη ρόϊδα, *Bring me five or six pomegranates.*

Δώσέ τον δυὸ τρεῖς παράδες, *Give him two or three parás.*

3. When *ἢ* stands at the beginning of an interrogative clause, it may be rendered *Is it?* *Can it be?* E. g.

Τί ἤλθεις ἐδῶ; ἢ τὰ ὄψις τῆ δυστυχία μου; *What have you come here for? Is it that you may see my misery?*

§ 252. Of the remaining conjunctions the most common are the following:

ἀγκαλά, or ἀγκαλά καί, *although.*

ἀλλά, *but.*

ἄρα, *therefore.*

δέ, *and, but,* usually preceded by μέν.

εἴαν, or εἴν, *if, whether.*

λοιπόν, *therefore.*

μέν, *indeed, on the one hand.* See δέ.

μήπως, *lest.*

μολονοποῦ, or μολονότι, *although.*

μολοντοῦτο, *nevertheless, notwithstanding.*

νά, *that, in order that.*

ὅμως, *but.*

ὅτι, *that, because.*

πλήν, *but,* weaker than ὅμως or ἀλλά.

ὥστε, *so that.*

§ 253. Of these two particles, ἄρα and δά, the first is *interrogative*, and the second denotes *endearment*. E. g.

Ἄρα τί τὰ ἔγινε; *What has become of him?*

Ἐλα δά, *Do come, Prithce come.*

INTERJECTION.

§ 254. Interjections are particles used in *exclamations*, and express some emotion. E. g.

ἀλίμονον, *woe, alas.*

ἄχ, *ah, alas.*

εὖγε, *well done, bravo.*

ὄϊμέ, *woe, alas.*

ὦ, *oh.*

ὦ, *O,* with the vocative.

PART IV.

VERSIFICATION.

FEET.

§ 255. Every verse is divided into portions called *feet*. The following are the feet used in Romaic Verse :

<i>Pyrrhic</i> , two unaccented syllables;	— —
<i>Spondee</i> , two accented;	/ /
<i>Trochee</i> , an accented and an unaccented;	/ —
<i>Dactyle</i> , an accented and two unaccented; ...	/ — —
<i>Iambus</i> , an unaccented and an accented;	— /
<i>Anapæst</i> , two unaccented and an accented; ...	— — /
<i>Tribrach</i> , three unaccented;	— — —

It is hardly necessary to remark, in this place, that the rhythm of the Romaic verse is regulated by *accent* and not by quantity.

§ 256. The metrical accent (or *ictus*) of the *pyrrhic* and *tribrach* is determined by the nature of the verse in which they occur.

Thus, in trochaic verse, the ictus is on the first syllable; in iambic verse, the pyrrhic takes it on the last, and the tribrach, on the middle.

§ 257. The *cæsuræ* of a verse is a pause, so introduced as to aid the recital, and to render the verse more melodious. It divides the verse into two parts; and, in most kinds of verse, its place is fixed.

§ 258. With respect to *rhyme*, the vowel-sound of the last syllables with the consonant or consonants following (if there be any) should correspond exactly. E. g.

ἄγιος, ἄτιμος: ξύλον, κίτρον: μικρός, πικρός: καλός, κακός:
καλά, μυαλά.

§ 259. The most common kinds of verse are the *trochaic* and the *iambic*.

TROCHAIC VERSE.

§ 260. The fundamental foot of the trochaic verse is the *trochee* (/ —).

The pyrrhic, tribrach, or dactyle, may be used for the trochee. The first foot may be an iambus. The last foot is always a trochee.

A supernumerary syllable (technically called an *anacrusis*) may stand at the beginning of the verse.

§ **261.** There are two kinds of trochaic *dimeters*, of which the first consists of *four* feet, and the second, of three feet and the first syllable of the fourth.

²Ε- | κειὸ τὸ | ἔγγι- | σμα ἐμ- | βαίνει
 Βαθιά | μέσ' ἴς τὰ | σωθι- | κά·
²Οθεν ὄλη ἢ λύπη βγαίνει,
 Καὶ ἄκρα αἰσθάνονται ἀσπλαγχνιά.
²Εσὺ, φίλε μουσικέ,
 Φωνακλᾶ μου βαθυρακέ.

§ **262.** There are two kinds of trochaic *tetrameters*, of which the first consists of *eight* feet, and the second, of seven feet and the first syllable of the eighth.

The cæsura regularly comes after the fourth foot.

Προκομμένους κὶ ἀπροκόπτους χέρια πόδια θὰ σῆς δέσω.
 Εἰς τὸν τρέχοντα αἰῶνα εὐκόλα τινὰς μπορεῖ
 Καὶ τὸν ἱατρὸν νὰ κάμη, καὶ παντοῦ νὰ προχωρή.

IAMBIC VERSE.

§ **263.** The fundamental foot of the iambic verse is the iambus (— —).

The pyrrhic, tribrach, or the anapæst, may be used for the iambus.

The trochee or the spondee may stand in the odd places (1, 3, 5, 7).

The last foot is an iambus, and sometimes a pyrrhic.

§ **264.** The iambic *monometer* consists of *two* feet, and is commonly used in connexion with other short iambic verses.

Καὶ τὸν | κεστόν.

§ **265.** There are two kinds of iambic verses of *three* feet; that which consists of three whole feet, and that which has two feet and the first syllable of the third.

²Επά- | νω εἰς | τὴν γῆ·
 Τῶν ἄ- | στρων ἢ | ἀγγή.
 Καὶ τὸν | υἰόν | της.

Frequently two verses of the latter kind are united into one; and then the compound verse is of the dullest sort, and well adapted to Turkish indolence. E. g.

Ἐκεῖ μιὰ μέρα || ποῦ τραγουδοῦσα.

§ 266. There are two kinds of iambic *dimeters*, of which the first consists of *four* feet, and the second of three feet and the first syllable of the fourth.

Κίν' ἄ- | ηδονά- | κι μου | γιαλό,
 Κίνα | καὶ πά- | νε 'ς τὸ | καλό,
 Τὴν ἄ- | κριβὴ | ποῦ ξιύ- | ρεις
 Νὰ πὰς | νὰ με | τὴν εὔ- | ρης.
 Ὡ' Ἐρωτ' ἀνθηρότατε,
 Ἰλυκὲ καὶ ἰλαρώτατε.

§ 267. The iambic *trimeter* consists of *five* feet and the first syllable of the sixth.

Its cæsure is to be determined by the sense.

Ἄκτι- | να τ' οὐ- | ρανοῦ | χαρι- | τωμέ- | νη,
 Ἄποῦ, | με τῆ | φωτιά | σου τῆ | μεγά- | λη,
 Ὅλους χαρίζεις φῶς 'ς τὴν οἰκουμένην,
 Τὸν οὐρανὸ στολίζεις 'ς μιὰ κ' εἰς ἄλλη.

“O ye, who teach the ingenuous youth of nations,
 I pray ye, flog them upon all occasions.”

This is undoubtedly the most dignified and least appreciated measure in the language.

§ 268. The iambic verse of *seven* feet consists of two parts, of which the first has three feet and an unaccented syllable, and the second three feet.

Καλήτερά μιᾶς ὥρας || ἐλεύθερη ζωή,
 Παρὰ σαράντα χρόνων || σκλαβιά καὶ φυλακή.

§ 269. There are two kinds of iambic *tetrameters*, the first of which consists of eight feet, and the second of seven feet and the first syllable of the eighth.

The cæsure regularly comes at the end of the fourth foot. —

Ἄχ, φίλιτατέ μου Ἀχιλεῦ, || με ποῖον στόμα θλιβερόν.
 Τούρκους πολλοὺς ἐσκότωσε, || κ' εἶχε μεγάλη φήμη,
 Θά 'χη καὶ 'ς τὸν παράδεισο || αἰῶνια τῆ μνήμη.

“I will tear the rainbow from the sky, and tie both ends together.”

CHRESTOMATHY.

CHRISTOPHER

MISCELLANEOUS EXTRACTS.

1. Ἐὰν ὁ ἡγεμὼν θέλῃ νὰ λέγῃ πάντοτε πρῶτος τὴν γνώμην του, μένει χωρὶς συμβούλους.

2. Ἡ σοφία κάθεται εἰς ὑψηλὸν τόπον· ὁ δρόμος τῆς ὁμῶς δὲν εἶναι τόσον δύσκολος ὅσον κοινῶς τὸν φανιάζονται· ὅσον προχωρεῖς, τόσον εὐκολότερον τὸν εὐρίσκεις.

3. Ἐὰν ἐπαινῇ κανεὶς τὸν ἑαυτὸν του, δὲν θὰ τὸν πιστεύσουν· ἐὰν κατηγορῆται μόνος του θὰ πιστεύσουν περισσότερα.

4. Διὰ νὰ κρίνῃ τις ἄλλον ἢ ἦναι σοφός, ἀνάγκη αὐτὸς νὰ ἦναι σοφώτατος.

5. Οἱ πλείότεροι ἄνθρωποι προκρίνουν νὰ ἀπατῶνται καὶ πεισματικῶς νὰ μάχωνται διὰ μίαν τινὰ ἀρεστὴν ἰδέαν των, παρὰ νὰ ζητῶσιν ἀπαθῶς τὴν ἀλήθειαν.

6. Ὅσον τις εἶναι τίμιος, τόσον πλέον δυσκολεύεται νὰ ὑποπτευθῇ τοὺς ἄλλους ἀτίμους.

7. Εἰς τοὺς παλαιούς Αἰγυπτίους ἦσαν ἐπιστάται διορισμένοι νὰ παρατηρῶσιν εἰς ὅλας τὰς οἰκίας ἂν οἱ πολῖται ἐργάζωνται, καὶ τί ἐργάζονται· ὅταν δὲ εὐρίσκαν τινὰ ὀκνηρὸν, ἢ καταγινόμενον εἰς ἔργα ἀνωφελῆ, τὸν ἐπαίδευαν αὐστηρά, ὡς ἄνθρωπον ὅστις ἔχει σκοπὸν νὰ βλάβῃ τὴν καλὴν εὐταξίαν τῆς πολιτείας.

8. Ὅταν κατὰ πρώτην φορὰν ἦ ἀλώπηξ ἶδε τὸν λέοντα, ὀλίγον ἔλειψε ν' ἀποθάνῃ ἀπὸ τὸν φόβον τῆς. Τὴν δευτέραν φορὰν ἐφοβήθη μὲν, ἀλλ' ὄχι καθὼς τὴν πρώτην. Ὅταν τὸν ἶδε τὴν τρίτην, ἐπῆγε νὰ συνομιλήσῃ μ' αὐτόν.

9. Ἀφοῦ ἡ ἀλωποῦ ἔχασε τὴν οὐράν της, ἐσυμβούλευε ταῖς ἄλλαις ἀλωποῦδες νὰ κόψουν καὶ αὐταὶ ταῖς ἐδικαῖς των.

10. Ἡ ἀλώπηξ καὶ ὁ κροκόδειλος ἐφιλονεικοῦσαν περὶ εὐγενείας. Ὁ κροκόδειλος ἔλεγε ὅτι οἱ λαμπροὶ πρόγονοὶ του ἐστάθησαν γυμνασιάρχαι, καὶ ἡ ἀλώπηξ τὸν ἀποκρίθη· “Ἀπὸ τὸ δέρμα σου φαίνεσαι ὅτι γυμνάζεσαι ἀπὸ τὸν παλαιὸν καιρόν.”

11. Κάποιος εἶχε πετεινοὺς εἰς τὸ σπίτι του, εἰς τοὺς ὁποίους ἐπρόσθεσε ἓνα πέρδικα. Ἐκεῖνοι τὸν ἐτσιμποῦσαν, καὶ αὐτὸς ἐλυπέιτο καὶ ἐθαῤῥοῦσε ὅτι τὸν κατατρέχουν ὡς ἀλλόφυλον. Ὅταν ὁμως μετ' ὀλίγον τοὺς ἴδε καὶ αὐτοὺς νὰ τσιμποῦν ὁ ἓνας τὸν ἄλλον, ἐπαρηγορήθη.

12. Ἐνας ἱατρὸς ἰάτρειεν ἓνα ἄρρώστον. Ὁ ἄρρώστος ἀπέθανε, καὶ ὁ ἱατρὸς ἔλεγε· “Τοῦτος ὁ ἄνθρωπος δὲν ἀπέθαινε, ἐὰν ἀπείχε ἀπὸ κρασὶ, καὶ ἐμεταχειρίζετο τὸ γλυστήρι.”

13. Ἐνας σκύλος ἐκοιμάτο εἰς τὴν αὐλήν, καὶ ὁ λύκος ἔτρεξε νὰ τὸν φάγη. Ὁ σκύλος τὸν ἐπαρακάλεσε νὰ τὸν ἀφήσῃ νὰ παχύνῃ κομματί· ὁ λύκος ἐπέισθη καὶ ἀναχώρησε. Μετὰ καιρὸν ἐξαναῆλθε καὶ εὗρηκε τὸν σκύλον κοιμώμενον εἰς τὸ δῶμα, καὶ τὸν ἐνθύμισε τὴν συνθήκην των. Ὁ σκύλος ὁμως τὸν εἶπε νὰ μὴν τὸν προσμεῖνῃ πλέον νὰ παχύνῃ ὅταν τὸν μεταῖδῃ κάτω εἰς τὴν αὐλήν.

14. Ὁ γάδαρος ἐδούλευε τὸν κηπουρόν· καὶ ἐπειδὴ ἔτρωγε ὀλίγον κ' ἐκοπίαζε πολὺ, ἐπαρακάλεσε τὸν Δία νὰ τὸν πωλήσῃ εἰς κανένα ἄλλον αὐθέντην. Ὁ Ζεὺς ἐπάκουσε τὴν προσευχήν του, καὶ ὁ γάδαρος ἐπωλήθη εἰς τὸν κεραμεία. Καὶ ἐπειδὴ ὁ δεύτερος αὐθέντης του ἦτον χειρότερος τοῦ πρώτου, ἐπαρακαλοῦσε πάλιν τὸν Δία νὰ τοῦ εὔρῃ κανένα ἄλλον καλῆτερον· καὶ ἐπωλήθη εἰς τὸν βυρσοδέψην. Καὶ βλέπων εἰς τί ἐκαταγίνετο ὁ νέος αὐθέντης του, ἀναστεινάξας εἶπε. “Ἀλίμονον εἰς ἐμένα! Κάλιον νὰ ἦμουν μὲ τοὺς πρώτους μου αὐθέντας· καθὼς βλέπω, τοῦτος θ' ἀργάσῃ καὶ τὸ δέγμα μου.”

15. Ὁ τυφλοπόντικος εἶπε μίαν ἡμέραν· “Μάννα, συκαμινεάν βλέπω.” Ἐπειτα πάλιν· “Λιβάνι μοῦ ἐμύρισε.” Ἐπειτα· “Βελονιοῦ κτύπον ἀκούω.” Τότε ἡ μήτηρ του, “Καθὼς βλέπω, παιδάκι μου,” λέγει, “δὲν εἶσαι μόνον τυφλὸς, ἀλλὰ καὶ κωφὸς καὶ χωρὶς ὄσφρησιν.”

16. Εἶπε μίαν φορὰν τὸ ἀλαφομόοχι εἰς τὸν πατέρα του. “Πάτερ, ἐσυ καὶ μεγαλήτερος καὶ γληγορώτερος εἶσαι ἀπὸ τοὺς σκύλους, καὶ ἔχεις καὶ κέρατα θαυμαστὰ πρὸς ὑπεράσπισιν· διατί τοὺς φοβεῖσαι τόσον”; Κ' ἐκεῖνος γελῶν εἶπεν· “Ὅλα αὐτὰ, υἱέ μου, εἶναι ἀληθινά· ἐγὼ ὁμως ὅταν ἀκούσω σκύλου γάβγισμα, πάραυτα χωρὶς νὰ τὸ ἤξεύρω ἀρχίζω νὰ τρέχω.”

17. Ἡ χελώνα ἐπαρακαλοῦσε τὸν αἰτὸν νὰ τὴν μάθῃ νὰ πετᾷ, κ' ἐκεῖνος τῆς ἔλεγε ὅτι δὲν εἶναι τῆς φύσεώς της. Ἐκείνη ὁμως δὲν ἔπαυε νὰ τὸν ἐνοχλῇ, ἰωσοῦ βαρεθεὶς τὴν ἐπῆρε μὲ τὰ νύχια του καὶ

τὴν ἐσήκωσεν ὑψηλὰ, καὶ ἔπειτα τὴν ἄφησε καὶ ἔπεσε εἰς τὰς πέτρας καὶ ἔγινε κομμάτια.

18. Ὁ κολοιοὺς ἰδὼν περιστεράς καλῶς τρεφομένας εἰς ἓνα περιστερῶνα, ἀσπρίσθη καὶ ἀνακατάθηκε μ' αὐτάς. Ἐκείναι νομίζουσαι ὅτι εἶναι περιστερὰ δὲν τὸν ἐπείραζαν. Ἐπειδὴ ὅμως μίαν ἡμέραν κατὰ λάθος ἔκρωξε, τότε τὸν ἐδίωξαν. Ἐπιστρέφει λοιπὸν εἰς τοὺς κολοιοὺς· ἀλλ' ἐκεῖνοι, μὴ γνωρίζοντές τον ἐξ αἰτίας τοῦ χρώματός του, δὲν τὸν ἐδέχθησαν.

19. Οἱ λαγοὶ πολεμοῦντες μὲ τοὺς ἀετοὺς ἐπαρακάλουν τὰς ἀλώπεκας νὰ γένουν σύμμαχοί των. Ἐκείναι δὲ ἀποκρίθησαν· “Σᾶς ἐβοηθούσαμεν, ἂν δὲν ἤξέυραμεν τί εἶσθε, καὶ μὲ ποίους πολεμεῖτε.”

20. Τὰ προϊόντα τῆς Ἀφρικῆς, τῶν Ἰνδιῶν καὶ τῆς Ἀμερικῆς ζητοῦνται πανταχοῦ, καὶ εἶναι πολύτιμα, διότι εἰς αὐτὰ εὐρίσκονται καλαὶ ὕλικαὶ ποιότητες. Οἱ Ἀφρικανοὶ ὅμως, οἱ Ἰνδοὶ, καὶ οἱ ἄγριοι τῆς Ἀμερικῆς καταφρονοῦνται, διότι εἰς τὸν ἄνθρωπον ζητεῖται παιδεία, ἐπιστήμη, ἠθος καὶ εὐγένεια.

21. Ἐστάθη καιρὸς ὅταν ὁ πολίτης τῶν Ἀθηνῶν, προφέρων ὅτι εἶναι Ἀθηναῖος, ἐτιμᾶτο, ἐβοηθεῖτο εἰς τὰς χρείας του· ἀλλὰ τώρα δὲν τιμᾶται ἄλλο παρὰ τὸ μέλι τῶν Ἀθηνῶν.

22. Ὁ Ἀριστείδης καὶ ὁ Θεμιστοκλῆς ἦσαν ἐχθροὶ, καὶ ἀντεφέροντο πάντοτε. Ὅταν ὅμως ἶδαν τὴν πατρίδα εἰς κίνδυνον, “Ὅς ἀφήσωμεν,” εἶπεν ὁ Θεμιστοκλῆς, “τὴν ἔχθραν μας ἐδῶ εἰς τὰς πύλας τῆς πατρίδος, καὶ ὅταν ἐπιστρέψωμεν ἀπὸ τὴν δούλευσιν τοῦ κοινοῦ, ἂν θέλης, τὴν ἀναλαμβάνομεν πάλιν.”

23. Βοσκός τις ἔχασε ἓνα μοσχάρι, καὶ ἔτρεχε ἐδῶ κ' ἐκεῖ νὰ τὸ εὔρη. Καὶ ἐπειδὴ δὲν τὸ εὔρισκε, ἔταξε ἐρίφιον εἰς τὸν Δία, ἂν τοῦ δείξῃ τὸν κλέπτην. Ἐπῆγεν ἔπειτα εἰς ἓνα δάσος, καὶ ἤρρε ἓνα λεοντάρι ὁποῦ ἔτρωγε τὸ μοσχάρι. Τότε ἐτρόμαξε, καὶ ἔταξε ταῦρον εἰς τὸν Δία, ἂν μόνον τὸν γλυτώσῃ ἀπὸ τὰ νύχια τοῦ κλέπτου.

24. Εἶχέ τις μίαν ὄρνιθα ἣ ὁποία τοῦ ἐγεννοῦσε χρυσᾶ αὐγά. Ἐνόμισε λοιπὸν ὅτι αὐτὴ εἶναι γεμάτη χρυσάφι· τὴν ἔσφαξε, καὶ τὴν εὔρηκεν ὁμοίαν μὲ τὰς ἄλλας ὄρνιθας.

25. Εἰς τοῦ λύκου τὸν λαιμὸν ἐστάθη κόκαλον, κ' ἐκεῖνος ὑποσχέθη μισθὸν εἰς τὸν γέρανον, ἂν τὸ ἐβγάλῃ μὲ τὴν μύτην του. Ἐκεῖνος τὸ ἔβγαλε καὶ ἐζήτηε τὴν πληρωμὴν του. Ἄλλ' ὁ λύκος γελάσας, “Σὲ φθάνει,” εἶπεν, “ὅτι ἀπὸ λύκου στόμα ἔβγαλες γερὸν κεφάλι.”

26. Οἱ βάρτραχοι ἐπαρακαλοῦσαν τὸν Δία νὰ τοὺς δώσῃ βασιλεῖα· κ' ἐκεῖνος βλέπων τὴν ἀνοησίαν των τοὺς ἐρῶξε ἓνα κούτσουρον. Οἱ βάρτραχοι ἀκούσαντες τὴν ταραχὴν ἔφυγαν εἰς τὰ βάρθη τῆς λίμνης· ἀλλ' ἐπειδὴ ὁ βασιλεὺς ἔμεινεν ἀκίνητος, τὸν ἐκαταφρόνεσαν, καὶ ἐπαρακαλοῦσαν πάλιν τὸν Δία νὰ τοὺς στείλῃ κανένα ἄλλον καλῆτερον. Ὁ Ζεὺς θυμωθεὶς κατ' αὐτῶν τοὺς ἔστειλε ἓνα νερόφιδον, τὸ ὁποῖον τοὺς ἐκατάπινε ζωντανούς.

27. Τὸ λεοντάρι καὶ ὁ γάδαρος ἔγιναν σύντροφοι, κ' ἐβγήκαν εἰς τὸ κυνήγι. Ὅταν ἐπῆγαν εἰς ἓνα σπήλαιον ὅπου εὐρίσκοντο ἀγριογίδια, ὁ γάδαρος ἐμβῆκε μέσα, καὶ μὲ ταῖς κλωτσιαῖς του καὶ γκαρίσματα τὰ ἐδίωχνε, καὶ ὁ λέων στεκόμενος εἰς τὸ ἔμβασμα τὰ ἐπιανε. Ἀφοῦ ἐπίασαν ὅσα ἠθέλαν, ὁ γάδαρος ἐρώτησε τὸ λεοντάρι ἂν τοῦ ἄρесе ἡ ἀνδρία του· κ' ἐκεῖνο ἀποκρίθη· “Κ' ἐγὼ ὁ ἴδιος θεὸς νὰ ἔχανα τὰ κατάστιχά μου ἂν δὲν σ' ἤξευρα ὅτι εἶσαι γάδαρος.”

28. Οἱ νεώτεροι Ἕλληνες καὶ ἄλλα ἔθνη ὑπήκοα τῶν Τούρκων, ὅπου εἶναι ἐπιτήδεια νὰ κάμνουν τὴν πραγματεία, δοκιμάζουν μύριαις ἐνόχλησαις ἀπὸ τοὺς Τούρκους ὅπου ἔχουν τὰ κουμέρκια· καὶ δὲν εἶναι σπάνιον νὰ ἰδῆ τινὰς ἓναν ψωρότουρκο νὰ κακομεταχειρίζεται ἓναν χρήσιμο πραγματευτή.

29. Ὁ κόραξ ἄρπαξεν ἓνα κομμάτι κρέας καὶ ἐπέταξεν εἰς ἓνα δένδρον. Τὸν ἶδεν ἡ κυρὰ Μάρω καὶ ἐπιθύμησε τὸ κρέας. Ἐστάθη λοιπὸν ὑποκάτω τοῦ δένδρου καὶ τὸν ἐπαινοῦσε. “Τί μέγαλον καὶ ὠραῖον καὶ κυνηγετικὸν πουλί! Εἶσαι ἄξιος νὰ γένῃς βασιλεὺς τῶν πτηνῶν, ἂν εἶχες καὶ φωνήν. Πλὴν κρίμα ἓνα τέτοιο πουλί νὰ ἦναι ἄφωνον.” Ἀμα ἄκουσε τούτους τοὺς ἐπαίρους ὁ κόραξ καὶ εὐθὺς ἀνοιξε τὸ στόμα του καὶ ἔκρωζε μὲ ὄλην του τὴν δύναμιν. Τότε ἡ ἄλωποι ἔτρεξε καὶ ἄρπαξε τὸ κρέας ὅπου ἔπεσε ἀπὸ τὸ στόματον, καὶ τοῦ εἶπε· “Ὅλα τὰ ἔχεις, κόρακά μου, νοῦς μόνον σοῦ λείπει.”

30. Θελήσας ὁ Ἑρμῆς νὰ μάθῃ εἰς ποίαν ὑπόληψιν τὸν ἔχουν οἱ ἄνθρωποι, ἐμεταμορφώθη καὶ ἐπῆγεν εἰς ἐνὸς ἀγαματοποιοῦ ἐργαστήριον. Ἐρώτησε πόσον πωλεῖται τὸ ἄγαλμα τοῦ Διός· “Μίαν δραχμὴν,” εἶπεν ὁ τεχνίτης· Ἐπειτα ἐρώτησε περὶ τοῦ ἀγάλματος τῆς Ἥρας, καὶ ἐκεῖνος τοῦ εἶπεν ὅτι ἀξίζει περισσότερον. Ἰδεν ἔπειτα καὶ τὸ ἐδικὸν του ἄγαλμα, καὶ νομίσας ὅτι, ἐπειδὴ εἶναι κήρυξ τῶν θεῶν καὶ ἔφορος τοῦ κέρδους, οἱ ἄνθρωποι τὸν ἔχουν εἰς μεγα-

λωτάτην ὑπόληψιν, ἐρώτησε καὶ περὶ τούτου, καὶ ἔμαθεν ὅτι δίδεται χάρισμα εἰς τὸν ὅστις ἀγοράσῃ τοὺς ἄλλους δύο.

31. Λέγουν ὅτι ὁ Ἀκταίων ἐφαγώθη ἀπὸ τοὺς σκύλους του. Τοῦτο ὅμως εἶναι ψεῦδος, διότι ὁ σκύλος ἀγαπᾷ τὸν ἀνθρώπινον του περισσότερον ἀπὸ κάθε ἄλλο ἡμερον ζῶον· καὶ τὸ ἄλλο, οἱ κυνηγετικοὶ σκύλοι εἶναι ἡμεροὶ πρὸς ὅλους τοὺς ἀνθρώπους. Τινὲς πάλιν λέγουν ὅτι ἡ Ἄρτεμις πρῶτον τὸν ἐματαμόρφωσεν εἰς ἔλαφον, καὶ ἔπειτα τὸν ἐσκότισαν οἱ σκύλοι. Ἐμένα ὅμως μὲ φαίνεται ὅτι ἡ Ἄρτεμις δὲν ἤμπορεῖ νὰ κάμῃ ὅ τι θέλει· ἔπειτα δὲν ἀληθεύει ὅτι ἀνθρώπος ἤμπορεῖ νὰ μεταβαλθῇ εἰς ἔλαφον, ἢ ἔλαφος εἰς ἀνθρώπον. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Ἀκταίων ἦτον Ἀρκάδιος τὸ γένος, καὶ ὢν φιλοκύνηγος ἔτρεφε πολλοὺς σκύλους, καὶ ἐκυνηγούσεν εἰς τὰ βουνά, ἀμελῶν τὰς ὑποθέσεις του· καὶ τοιουτοτρόπως ἐκατασκόρπισε τὰ ἔχειν του. Καὶ ἀφοῦ δὲν τοῦ ἔμεινε πλέον τίποτε, ἔλεγαν οἱ ἀνθρώποι· “Τὸν κακόμοιρον τὸν Ἀκταίωνα οἱ σκύλοι του τὸν ἔφαγαν.” καὶ ἀπὸ τοῦτο ἐπλάσθη ὁ μῦθος.

32. Περὶ τῶν ἵππων τοῦ Θρακῆος Διομήδους λέγουν ὅτι ἔτρωγαν ἀνθρώπους· πρᾶγμα γελοῖον, ἐπεὶδὴ τὸ ζῶον τοῦτο ἀγαπᾷ κριθᾶρι καὶ χορτᾶρι καὶ ὄχι ἀνθρώπινα κρέατα. Τὸ ἀληθὲς εἶναι ὅτι τοῦτος ὁ ἀνθρώπος ἐξόδενσεν ὅλην του τὴν περιουσίαν εἰς ἀγορὰν καὶ τροφήν ἵππων, καὶ οἱ φίλοι του ὀνόμασαν τοὺς ἵππους ἀνθρωποφάγους.

33. Θέλουν οἱ ποιηταὶ ὅτι ἡ Νιόβη ἐμεταβάλλθη ζῶσα εἰς λίθον. Ὅποιος ὅμως πιστεύει ὅτι ἀνθρώποι μεταβάλλονται εἰς λίθους, ἢ λίθοι εἰς ἀνθρώπους, εἶναι μωρός. Ἡ ἀληθὴς ἱστορία εἶναι αὕτη. Ἀφοῦ ἀπέθαναν ὅλα τὰ παιδιά της, ἔστησε λίθινον ἄγαλμά της ἐπάνω εἰς τὸν τάφον των.

34. Ὁ Καινεὺς, καθὼς λέγουν, ἦτον ἄτρωτος. Ὅστις ὅμως νομίζει ὅτι ὑπάρχει ἄτρωτος ἀνθρώπος, εἶναι ἀνόητος. Τὸ ἀληθὲς εἶναι τοῦτο. Ὁ Καινεὺς ἦτον Θεσσαλὸς, ἀνδρεῖος καὶ τοῦ πολέμου ἔμπειρος. Ποτέ του εἰς καμμίαν μάχην δὲν ἐπληγώθη. Ὅταν ὅμως ἐπολεμοῦσε μὲ τοὺς Κενταύρους διὰ τοὺς Λαπίθας, οἱ Κένταυροι τὸν ἔπιασαν καὶ τὸν ἔθαψαν ζωντανόν.

35. Λέγεται ὅτι οἱ Κένταυροι ἦσαν θηρία ἔχοντα σῶμα ἵππου καὶ κεφαλὴν ἀνθρώπου. Ὅποιος πιστεύει ὅτι ὑπῆρξε ποτέ τοιοῦτον τέρας, πιστεύει πρᾶγμα ἀδύνατον· διότι ἡ φύσις καὶ ἡ τροφή τῶν ζῶων τούτων δὲν εἶναι ἡ αὐτὴ, καὶ διότι δὲν εἶναι δυνατὸν νὰ περάσῃ τροφή ἵππου ἀπὸ στόμα καὶ λαιμὸν ἀνθρώπου.

36. Ὁ Λυγκεὺς, λέγουν οἱ μυθολόγοι, ἔβλεπεν εἰς τὰ σπλάγχνα τῆς γῆς. Τοιαῦτα παραμύθια ὁμως δὲν πρέπει νὰ πιστεύωνται. Ἡ ἀλήθεια εἶναι τούτη. Ὁ Λυγκεὺς πρῶτος ἄρχισε νὰ μεταλλεύη χρυσὸν καὶ ἄργυρον καὶ ἄλλα μέταλλα. Ὅταν ἐκατέβαινεν εἰς τὸ μεταλλεῖον ἔπαιρνε λύχνους μαζί του τοὺς ὁποίους ἄφινε ἐκεῖ κάτω, καὶ αὐτὸς ἔβγαζε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἐλεγαν λοιπὸν ὅσοι τὸν ἤξευραν ὅτι ὁ Λυγκεὺς βλέπει καὶ τὰ κατώτατα τῆς γῆς.

37. Λέγουν τινὲς ὅτι ὅταν ὁ Ξέρξης ἐπερνοῦσεν ἀπὸ τὴν Εὐρώπην εἰς τὴν Ἀσίαν μὲ ἓνα Φοινικικὸν πλοῖον, ἔγινε σφοδρὰ ἀνεμοζάλη ὥστε τὸ πλοῖον ἐκινδύνευε νὰ πνιγῇ. Ὁ βασιλεὺς ἐρώτησε τὸν πλοίαρχον ἂν ἔμεινεν ἐλπὶς σωτηρίας, κ' ἐκεῖνος τὸν ἀποκρίθη ὅτι ἂν θέλῃ νὰ γλυτώσῃ ἀπὸ τὸν παρόντα κίνδυνον, πρέπει νὰ ῥιφθοῦν οἱ ἄνθρωποι του εἰς τὴν θάλασσαν. Ἐρώτησε λοιπὸν ὁ Ξέρξης τοὺς Πέρσας ἂν ἐπιθυμοῦν τὴν σωτηρίαν τοῦ βασιλέως των, κ' ἐκεῖνοι πάραυτα ἔκλιναν τὰς κεφαλὰς εἰς σημεῖον ὑπακοῆς καὶ ἐπήδησαν εἰς τὴν θάλασσαν· καὶ τοιουτοτρόπως δὲν ἐπνίγη τὸ πλοῖον. Ἀφοῦ δὲ ἐβγήκαν εἰς τὴν ξηρὰν, ὁ Ξέρξης ἐστεφάνωσε τὸν Φοινικὰ πλοίαρχον μὲ χρυσοῦν στέφανον, διότι ἐγλύτωσε τὸν βασιλέα, καὶ ἔπειτα τὸν ἀποκεφάλισε, διότι ἔγινεν αἷτιος νὰ χαθοῦν τόσοι Πέρσαι.

FROM CORAY.

1. Ὅταν τὰ φωτισμένα ἔθνη βάλωσιν ἀρχὴν νὰ ἠδύνωνται εἰς τὰ αἰσχροῦ, ἄλλη ἴσως θεραπεία δὲν μένει πλέον δι' αὐτὰ παρὰ νὰ ἐπιστρέψωσι καὶ πάλιν εἰς τὴν ἀρχαίαν αὐτῶν βαρβαρότητα.

2. Ἡ ἔλλειψις τῶν μεγαλῶν ἐλαττωμάτων εἰς τοὺς συγγραφεῖς προέρχεται πολλὰκις ἀπὸ ἀσθένειαν τοῦ νοῦς, μῆτ' εἶναι πάντοτ' ἀποτέλεσμα τῆς κοινῆς ἀρετῆς τοῦ καιροῦ εἰς τὸν ὁποῖον γράφουσιν· ὀλίγον φοβεῖται νὰ πέσῃ ὅστις δὲν ἔμαθε νὰ πέτεται ὑψηλά.

3. Οἱ λόγιοι ἄνδρες τοῦ ἔθνους εἶναι φυσικὰ οἱ νομοθέται τῆς γλώσσης, τὴν ὁποίαν λαλεῖ τὸ ἔθνος· ἀλλ' εἶναι νομοθέται δημοκρατικοῦ πράγματος. Εἰς αὐτοὺς ἀνήκει ἡ διόρθωσις τῆς γλώσσης, ἀλλ' ἡ γλῶσσα εἶναι κτῆμα ὅλου τοῦ ἔθνους, καὶ κτῆμα ἱερόν.

4. Ὄταν ἡ φιλοσοφία ἀφήσῃ τὴν γλῶσσαν εἰς τὴν φαντασίαν τῆς ἀπαιδευσίας, ἐκδύνηται, χωρὶς νὰ τὸ ἐξεύρῃ τὸ μέγα της ὄπλον, καὶ παραδίδεται ἐκουσίως εἰς χεῖρας ἐχθροῦ, ὅστις δὲν θέλει βραδύνει νὰ τὴν σφάζῃ. Ποτὲ ἡ Ἑλλὰς δὲν εἶχεν ἰδεῖ τόσον πλῆθος ὀνομαζομένων φιλοσόφων, ὅσον εἰς τὴν ἀρχομένην παρακμὴν τῆς γλώσσης της· ἀλλὰ ποτὲ ἔθνος δὲν διαστρέφει τὴν γλῶσσαν του χωρὶς νὰ διαστρέψῃ ἐνταυτῷ καὶ τὴν παιδείαν του. Ἡ ἀσυνταξία τῆς γλώσσης συνοδεύει πάντοτε τὴν ἀσυνταξίαν τῶν ἐννοιῶν.

5. Αἱ παροιμίαι εἶναι ἡ φιλοσοφία τοῦ κοινοῦ λαοῦ, ἢ τοῦλάχιστον αἱ ἀπὸ τὰς ὁποίας κατευθύνεται καὶ κυβερνᾶται εἰς πολλὰς του πράξεις γνῶμαι. Ὁ κοινὸς λαὸς, καὶ διὰ τὴν ἀπαιδευσίαν, καὶ διὰ τὰς βαναύσους τέχνας, εἰς τὰς ὁποίας ἡ πενία τὸν ἀναγκάζει ν' ἀσχολῆται, μῆτε δύναμιν μῆτε καιρὸν ἔχει νὰ πλέκῃ μακροὺς συλλογισμοὺς διὰ νὰ ἀνακαλύψῃ τὴν ὀρθότητα τῆς πράξεως. Ὅτι διακρίνει τὰ φωτισμένα ἀπὸ τὰ βάρβαρα ἔθνη, δὲν εἶναι τόσον τῶν πεπαιδευμένων τὸ πλῆθος εἰς τὰ πρῶτα, ἢ ὀλιγότης εἰς τὰ δεύτερα, ὅσον εἶναι αἱ ὀρθαὶ ἢ αἱ κακαὶ δόξαι τοῦ ἀπαιδευτοῦ λαοῦ. Ὅσον καὶ ἂν σοφισθῇ τὸ ἔθνος, μῆτε δυνατὸν εἶναι, μῆτ' εἰς τὴν πολιτικὴν κοινωνίαν συμφέροι, νὰ ἦναι ὅλα του τὰ μέλη σοφά. Ἀρκεῖ εἰς τὸν λαὸν νὰ δοξάζῃ ὀρθὰ, ἂν καὶ δὲν ἦναι εἰς κατάστασιν νὰ δώσῃ λόγον διατί ἡ δόξα του εἶναι ὀρθή.

6. Οἱ νόμοι τότε μόνον ἰσχύουσι, τότε μόνον γίνονται τῶν διὰ τοὺς ὁποίους ἐνομοθετήθησαν ἀληθινὰ σκέπη καὶ σωτηρία, ὅταν αἱ ψυχὰι προετοιμασθῶσι διὰ τῆς παιδικῆς ἀνατροφῆς εἰς τὸ σέβας καὶ τὴν φυλακὴν τῶν νόμων.

7. Ἐχουσιν αἱ φιλοσοφικαὶ ἀλήθειαι τὸν κίνδυνον τοῦτον, ὅπότεν σπείρονται χωρὶς φρόνιμον σκέψιν καὶ προφυλακὴν εἰς ἀκοὰς ἀσθενεῖς· γεννῶσι δηλαδὴ τὸ αὐτὸ ἀποτέλεσμα, τὸ ὁποῖον ἤθελαν κάμει εἰς τὸν ἀσθενῆ στόμαχον τὰ ἰσχυρὰ βρώματα. Ὄταν ἐξ ἀτυχίας διαλυθῶσι τῆς πολιτικῆς κοινωνίας οἱ δεσμοὶ, τὸ ἀδικούμενον μέρος τῶν πολιτῶν, δι' αὐτὸ τοῦτο, διότι ἀδικοῦνται, νομίζουσι ὅτι ἔχουσιν ὅλα τὰ δίκαια. Δὲν προσέχουσι πλέον εἰς ὅσας κακίας ἔπραξαν ἢ πράττουσι αὐτοὶ, ἀλλ' ἀσχολοῦνται εἰς ὅσα πάσχουσι παρὰ τῶν ἄλλων.

8. Κακὸς ἄνθρωπος δὲν γίνεται κανένας εἰς μίαν στιγμὴν χρόνου· καὶ τὰ πάθη δὲν εἶναι κατ' ἀρχὰς πλὴν μικροὶ σπινθῆρες.

FROM KOUMAS.

OF KLEPHTS.

1. Οἱ Κλέπται ἦσαν διττοῦ γένους, Ἄλβανοὶ Μωαμεθανοὶ, καὶ Χριστιανοὶ, οἵτινες ἢ ἐμίσγοντο μ' ἐκείνους, ἢ ἐλεηλάτουν χωριστά.

2. Ὅταν ἦσαν ὀλιγάριθμα τὰ στίφη των, ἐφώρων εἰς μικρὰ χωρία καὶ τὰ διήρπαζαν, ἐνήδρευαν εἰς δρόμους, καὶ πιάνοντας διαβάτας Τούρκους ἢ Χριστιανούς τοὺς ἔσυρναν εἰς ἀπόμερα χωρία, ἔκοπταν τὰ αὐτία των, τὰ ἔστελναν εἰς τοὺς συγγενεῖς των, καὶ ἀφοῦ ἐλάμβαναν ἔξαγορὰν, ὅσην ἤθελαν, τοὺς ἀπέλυαν.

3. Ὅταν ἐπληθύνοντο τὰ στίφη, τὰ κακουργήματά των ἦσαν δημοσιώτερα. Ἐκαίαν μικροὺς ἀγροὺς, διήρπαζαν κώμας καὶ κατετρόμαζαν πόλεις.

4. Ὅταν παρήρχετο τὸ καλοκαίριον καὶ οἱ Κλέπται ὑπέστρεφαν εἰς τὴν Ἀλβανίαν, ἢ ἐκρύπτοντο εἰς τὰ ὄρη, τότε ἐφαίνετο δύναμις Τουρκικὴ διὰ τὰ τοὺς τιμωρήσῃ. Ἄλλ' ἀντ' αὐτῶν ἐτιμῶρει τοὺς προαδικημένους. Μὲ φορτία πασσάλων περιήρχετο ὁ ταξιάρχης Τοῦρκος, ἐρευρῶν τίνες ἦσαν οἱ κλεπτοδόχοι. Ὅλους τοὺς εὐκαταστάτους εὗρισκε τροφεῖς τῶν Κλεπτῶν· μετὸν φόβον τοῦ πασσάλου τοὺς ἐγύμνονε, καὶ οὕτως εἰς τοὺς πτωχοὺς χωριάτας τὸ κατὰ τῆς ἀρρώστιας φάρμακον ἐγίνετο ὀλεθριώτερον παρὰ τὴν ἀρρώστιαν αὐτήν.

5. Πολλοὶ ὄρειοὶ Γραικοὶ, κάτοικοι τοῦ Ὀλύμπου, τῆς Ὀσσης, τοῦ Πηλίου, τῆς Οἴτης καὶ ἄλλων βουνῶν, φυλάτιοντες ἀπὸ τοὺς Κλέπτας μὲ τὰ ὄπλα τὰς πατρίδας των, ἤρχισαν πρὸ πολλοῦ νὰ ζητῶσιν ἀπὸ τοὺς ἡσυχωτέρους ὁμογενεῖς των μισθὸν τῆς φυλακῆς των. Ἐὰν δὲν τὸν ἐλάμβαναν, ἐμιμοῦντο καὶ αὐτοὶ τὸ παράδειγμα τῶν Ἀλβανῶν καὶ ἐλήστευαν. Οὗτοι εἶναι οἱ περιαιδόμενοι Κλέπται τῆς Ἑλλάδος, τῶν ὁποίων ἡ γένεσις εἶναι πολλὰ παλαιά. Παῖς παρὰ πατρός διαδεχόμενοι τὸ κλεπτικὸν ὄφικιον, καυχῶνται πολλοὶ ὅτι τὸ γένος των δὲν ἐπλήρωσε χαράτισιον εἰς τοὺς Τούρκους.

6. Διὰ τὰ ἐλευθερωθῶσιν οἱ κρατοῦντες ἀπὸ τὴν φροντίδα τοῦ νὰ κατατρέχωσι τοὺς Ἀλβανούς καὶ τοὺς Ἕλληνας τούτους Κλέπτας, ἀπεφάσισαν καὶ τοὺς ἔδιδαν μισθὸν εἰρήσιον, διὰ τὰ φυλάττωσι τὰς

χώρας ἀπὸ τὴν λεηλασίαν Κλεπτῶν ἄλλων. Ἐδιορίσθησαν λοιπὸν μερίδες τινὲς τῆς χώρας εἰς τοὺς πρωτοστάτας τῶν σιφῶν τούτων. Καθεὶς ταξίαρχος περιήρχετο μὲ τὸ τάγμα του τὴν ἰδικήν του μερίδα, καὶ ἐπρόσεχε μὴ φανῆ Κλέπτῃς, μὴ δώσῃ τις ψωμίον εἰς Κλέπτῃν.

7. Οἱ Γραικοὶ Κλέπται, ἀφοῦ ἐμβῆκαν εἰς ταύτην τὴν ὑπουργίαν, μετέβαλαν εἰς τὸ εὐφημότερον τὰ ὀνόματά των. "Ολοὶ ὁμοῦ ὠνομάσθησαν Ἀρματωλοὶ· ὁ ἀρχικλέπτῃς, καπιτάνιος· οἱ ὑποτακτικοὶ του, παλληκάρια· καὶ ὁ ὑπασπιστῃς του, πρωτοπαλληκάρων, ὁ ὁποῖος μετὰ τὸν θάνατον τοῦ καπιτανίου ἐκλέγετο ὑπὸ τῶν παλληκαρίων διάδοχός του, ἂν ἀπέθνησκεν ἄτεκνος, ἢ ἂν ὁ υἱός του δὲν εἶχεν ἀκόμη ἡλικίαν νὰ καπιτανεύῃ. Αἱ μερίδες τῆς ἐπικρατείας των ὠνομάζοντο καπιτανάτα καὶ πρωτάτα. Καθεὶς καπιτάνιος δὲν ἐκαταδέχετο ν' ἀλλάξῃ τὸ πατροπαράδοτόν του καπιτατάτον· καὶ ὅλοι οἱ προεστῶτες τῶν σιφῶν τούτων ἐσέβοντο ἀμοιβαίως τὰ δίκαια τῶν συναδελφῶν των καπιτανίων.

8. Πολλάκις ἢ Ὀθωμανικὴ κυβέρνησις ἠθέλησε νὰ ἐλευθερωθῆ ἀπὸ τοὺς Ἀρματωλοὺς τούτους, τῶν ὁποίων ἡ ὑπαρξις φαίνεται παλαιότητα, καὶ κατὰ καιροὺς καθαιρέσασα τοὺς ἀξιωτέρους ἐξ αὐτῶν ἀντέστησε δύναμιν νὰ τοὺς ἀφανίσῃ. Ἄλλ' εἰς τοιαύτας περιπτώσεις εὐθύς οἱ Ἀρματωλοὶ ἐγίνοντο πάλιν Κλέπται, καὶ ἔκαμναν φρικτὴν ἐκδίκησιν, ὄχι μόνον κατὰ τῶν Τούρκων, ἀλλὰ καὶ κατὰ τῶν Χριστιανῶν. Εἰς τὰς πρὸς τοὺς Τούρκους συμπλοκάς των ἔδειξαν πολλάκις ἥρωισμὸν παρόμοιον τοῦ τῶν παλαιῶν ὑμνουμένων ἡρώων. Εἰς τὰς πεδιάδας δὲν ἠδύνατο νὰ ἀνθῆξωσι κατὰ τοῦ ἵππικοῦ τῶν Τούρκων, ἀλλ' εἰς τόπους ὀρεινοτέρους δὲν ἴσχυε τίποτε κατ' αὐτῶν ἢ ὑπεροπλία τῶν ἐχθρῶν των. Μετὰ μακροὺς ἀγῶνας καὶ ἀσθένειους ζημίας τῶν ὑπηκόων ἐξαναφιλίονοντο πάλιν μὲ τὴν κυβέρνησιν, καὶ τὰ πράγματα ἀποκαθίσταντο πάλιν ὡς πρότερον.

9. Παλαιὰ πρωτάτα τούτων τῶν καπιτανίων ἐφημίσθησαν τὸ τοῦ Μπουκοβάλα, ὃστις ὑμνεῖται ὅτι μὲ τριακόσια παλληκάρια κατεπολέμησε δώδεκα χιλιάδας Ἀλβανῶν εἰς τὰ Ἄγραφα· τὸ τοῦ Βλαχάβα, τοῦ ὁποίου ὁ ἀπόγονος Παπᾶ Εὐθύμιος, μελετήσας καὶ συσκευάσας ἐπανάστασιν κατὰ τοῦ Ἀλῆ Πασᾶ, ἐπροδόθη καὶ ὑπέφερεν ὀδυνηρότατον θάνατον· ὁ Τσάρας, τοῦ ὁποίου ὁ υἱὸς Νίκος Τσάρας πέντε ἔτη ἐπολεμήθη εἰς μάτην ἀπὸ τὸν αὐτὸν Ἀλῆ πασᾶν· ὁ εἰς τὸ Πήλιον καπιτανεύσας Μπασδέκης, Τάσος, καὶ ἄλλοι.

10. Οἱ ἄνδρες οὗτοι, τῶν ὁποίων ἐπηνέθη παρὰ πολλῶν δικαίως ἢ ἀνδρία, παρὰ ταύτην δὲν ἐγνώριζαν ἄλλον ἥρωισμόν. Βάρβαροι, ἀπάνθρωποι, ὠμοὶ, ὅταν μετεβάλλοντο εἰς Κλέπτας, δὲν ἐφείδοντο οὔτε γυναῖκας οὔτε παιδιά, ἐγύμοναν καὶ ἱερεῖς, καὶ ἀρχιερεῖς τινὰς ἐσχάτως ὁ Νίκος Τσάρας, μολονότι, ἀφοῦ τοὺς ἐγύμοναν, τοὺς ἐφίλον τὴν χεῖρα καὶ ἐζήτουν τὴν εὐχὴν των.

11. Ὁ Κούμας ἐγνώρισε προσωπικῶς τὸν Νίκον καὶ τὸν Παπᾶ Εὐθύμιον. Θελήσας νὰ ἐνθυμίση τὸν πρῶτον ὅτι ὁμοιάζει τὸν Ἀχιλλέα, ἤκουσε μὲ ἄγριον τόνον· “Τὶ Ἀχιλλέα λέγεις καὶ τοιαῦτα παραμύθια; ἐσκότισε πολλοὺς τὸ τουφέκι τοῦ Ἀχιλλέα”;

FROM KOKKINAKES.

Πέτρος Ἀρκούδας, καὶ Ἰωσήφ.

Πετ. Ἀρκ. Πλθὰ νὰ σᾶς κάμω ἓνα πρόβλημα.

Ἰωσ. Εἰς ἐμένα;

Πετ. Ἀρκ. Ἡ εὐγενία σας δὲν εἶσθε ἄνθρωπος τῆς θαλάσσης;

Ἰωσ. Ἦμουν ποτέ.

5

Πετ. Ἀρκ. Σᾶς ἀρέσει αὐτὸς ὁ τρόπος τοῦ ζῆν;

Ἰωσ. Μάλιστα, ἐπειδὴ ἐκ νεαρᾶς μου ἡλικίας εἰς αὐτὸν εἶμαι συνηθισμένος.

Πετ. Ἀρκ. Ἐρχεσθε νὰ ἐπιχειρισθοῦμεν μίαν πραγμάτειαν συντροφικά;

10

Ἰωσ. Ἐγώ; ἐγὼ δὲν ἔχω τίποτε δια νὰ ῥιψοκινδυνεύσω.

Πετ. Ἀρκ. Ἐ δά, τοῦλάχιστον τὴν ζωὴν σας δὲν ῥιψοκινδυνεύετε;

Ἰωσ. Μὰ αὐτὴ μόνη μὲ ἔμεινε πλέον.

Πετ. Ἀρκ. Αὐτὴ μὲ φθάνει ἐμένα. Ἐγὼ ἀρματόνω ἓνα καράβι μὲ τὰ ἔξοδά μου, ἢ εὐγενία σας γίνεσθε καραβοκύρης, καὶ κάμνετε μὲ αὐτὸ ἓνα ταξίδι εἰς τὴν Ἀφρικὴν.

Ἰωσ. Εἰς τὴν Ἀφρικὴν; Καὶ ἐκεῖ —————

Πετ. Αρκ. Είναι μία επικερδής κερδοσκοπία, ἡ πραγματεία τῶν σκλάβων —

Ιωσ. (Ανατριχιάζοντας.) Μὲ τὰ σωστά σας τὸ λέγετε;

Πετ. Αρκ. Ἀμμὲ πῶς; δὲν ἔχω σκοπὸν νὰ σᾶς πουλήσω ἐδῶ
 5 πέρα λόγια. Ἐγὼ φροντίζω διὰ ὅλα. Ἀπ' ἐδῶ φορτόνομεν τὸ
 καράβι σίδερον, ῥακί, τουφέκια, μπαρούτι, μαχαιράκια, καλαένιαις
 λεκάνιαις, παγιὰ Ἰνδικὰ, καὶ τὰ ἐξῆς. Ἐκεῖ θέλετε πληρόνει διὰ
 ἓνα ὑγιῆ γερὸν σκλάβον περὶ τὰ τριακόσια πενήντα γρόσια τὸ
 κόστος, διὰ μίαν γυναῖκα ὄχι περισσότερον ἀπὸ διακόσια ὀγδῶντα
 10 ὀκτώ, ἐπειδὴ μόνον εἰς τὴν Εὐρώπην φέρομεν ἡμεῖς σέβας εἰς τὰς
 γυναῖκας. Ἄν ὅμως ὁ σκλάβος ἢ ἡ σκλαβα ἔχη τίποτες ἐλάτιωμα,
 πρέπει νὰ κατεβασθοῦν ἀπὸ τὴν τιμὴν. Λόγου χάριν, διὰ ἓνα
 κοντισσodόντην δέκα γρόσια παρακάτω, διὰ ἓνα βλαμμένον εἰς τὰ
 ποδάρια, πενήντα. Πρὸς τούτοις πρέπει ὁ ἄνδρας νὰ ἔχη μᾶκρος
 15 τέσσερα ποδάρια καὶ τέσσερα δάκτυλα, ἢ γυναῖκα ὅμως μόνον τέσ-
 σερα ποδάρια. Βλέπετε πόσον πρακτικὸς εἶμαι ἐγὼ ἔς αὐταῖς
 ταῖς πραγματεῖαις;

Ιωσ. Θαῦμα.

Πετ. Αρκ. Πιστεύσετέ με, μὲ αὐτὴν τὴν πραγματεῖαν ἡμπο-
 20 ροῦμεν νὰ κερδησῶμεν πολλὰ. Οἱ Μαῦροι πανταχοῦ δὲν ἠξεύρουν
 μήτε νὰ λογαριάζουσι, μήτε νὰ γράφουσι, καὶ ἡμπορεῖ νὰ τοὺς
 γελάσῃ τινὰς ὅπως θέλη.

FROM CHOURMOUZES.

Τυχοδιώκτης, Δανίλης, καὶ Καπρέλης.

Τυχοδιωκτης. Εἶπέ νὰ μὲ ἐτοιμάσουν τὸ ἄσπρο ἄλογον,
 διότι θὰ ἔβγω ἔξω.

25 *Δανίλης.* Κ' ἐκεῖνο πονεῖ ἢ ῥάχη του.

Τυχ. Ἄς ἐτοιμάσουν λοιπὸν τὸ ψαρό.

Δαν. Σήμερον ἐπῆγαν νὰ τὸ ποιήσουν, κ' ἔπεσε τὸ πέταλό
 του· μόνον ἂν θέλετε ἓνα γαῖδουρί ἀφεντικὸ, εἶναι κάτω ὁποῦ

ἀγόρασα ξύλα· αὐτὸ δὲν τοῦ λείπει τίποτε· πάγει κανείς μ' αὐτὸ καβάλλα ἀθάνατα.

Τυχ. Τὸν κακὸ σου τὸν καιρὸ θὰ καβαλλικεύσω ἐγὼ γαϊδούρι.

Δαν. Ὅρισμός σας. (Φεύγει.)

Τυχ. (Μόνος.) Τί δυστυχία! μισὴ ὥρα δὲν ἔχει κανείς ἀ- 5
νάπαυσιν· τὴν νύκτα χορὸν, τὴν ἡμέρα δουλειά· νὰ ἰδοῦμε ὡς
πότε θὰ βαστάξῃ κανείς. Ἀκόμα δὲν ἐκαλοξύννησα, καὶ θὰ τρέ-
χω 'ς τοὺς δρόμους. (Κτυπᾷ τὸ κουδούνι.)

Δαν. Τί προσιάζετε;

Τυχ. Ἐτοίμασε νὰ ξουρισθῶ.

10

Δαν. Εἶναι ἔτοιμα.

Τυχ. Αὐτὸ τὸ σαπούνι δὲν μυρίζει καλά. Ν' ἀγοράσῃς ὕστε-
ρον ἀπὸ ἐκεῖνα ὁποῦ πουλοῦν 'ς τὸ Φρανσιέζικο μαγαζὶ, τυλι-
γμένα 'ς τὰ χαρτιάκια.

Δαν. Κ' ἐκεῖνα ἔχουν ἀκριβὰ. Θαρῶν πῶς τὰ δίνουν τρεῖς 15
δραχμᾶς τὸ ἓνα.

Τυχ. Ἄς ἔχουν καὶ δέκα· τέτοιας οἰκονομίας δὲν θέλω. Φέρε
μου τὰ ποδήματα μὲ τ' ἀσημένια σπιρούνια.

Δαν. Εἶναι ἔτοιμα.

Τυχ. Φέρε με καὶ νὰ κολατσίσω.

20

Δαν. Εὐθύς. (Ἀναχωρεῖ.)

Τυχ. (Μόνος.) Ἐνῶ μετὰ τὸ φαγὸ ἔχει ὁ ἄνθρωπος ἀ-
νάγκην ἀπὸ ὀλίγην ἀνάπαυσιν, διὰ νὰ γίνῃ ἡ χώνευσις μὲ ἡσυχίαν,
ἐγὼ θὰ τρέχω μέσα εἰς τοὺς ἥλιους, καὶ δι' ἀμοιβὴν ἔχω τὴν ἀχα-
ριστίαν· πλὴν ὑπομονή· ἡ φιλανθρωπία μου ἀπαιτεῖ νὰ κάμω 25
τὸν κουφό.

Δαν. (Ἐμβαίνει μὲ τὸ πρόγευμα.) Ὅριστε.

Τυχ. Ἄς φάγω ὀλίγον. Φέρε με ἓνα μποκάλι σαμπάνια.

Δαν. Ἐδῶ εἶναι, ὄριστε· πλὴν αὔριοι σαμπάνια δὲν ἔχουμε.

Τυχ. Αὐτὸ τὸ ἔχεις σύστημα, ἀφοῦ τελειώσῃ τὸ πρᾶγμα τότε 30
νὰ μὲ λὲς ὅτι δὲν εἶναι. Πήγαινε λοιπὸν ἔπειτα εἰς τὸ Φρανσιέ-
ζικο μαγαζὶ καὶ πάρε δώδεκα μποτίλιας σαμπάνια.

Δαν. Ἐνας Ἕλληνας ἔχει ἀπὸ τὸ ἴδιον καὶ τὸ δίνει φθηνότερα·
ἂν θελετε ἀπὸ ἐκεῖ νὰ πάρω.

Τυχ. Μάλιστα, ἀπὸ τὸ ἴδιον· τί ἀνόητος ὁποῦ εἶσαι, καυμένε! 35
ἀπὸ τὸ ἴδιον καὶ φθηνότερον γίνεται; Τόσο πρᾶγμα δὲν ἤμπο-

ρεῖς νὰ στοχασθῆς; Ἐπειτα ἀπὸ τὸ Φρανσεζικο μαγαζὶ παίρνουν καὶ ἀπὸ τὸ παλάτι καὶ ἀπὸ ὄλους τοὺς μινίστρους. Ἀπὸ ἐκεῖ λοιπὸν νὰ πάρῃς, καὶ τέτοιαις οἰκονομίαις δὲν μὲ χρειάζονται. Δὲν φθάνει οἱ κόποι ὁποῦ τραβῶ μέρα νύχτα, μόνον θὰ πίνω καὶ
 5 κρασί ἀχαμνόν. — Ποῦ εἶναι τὸ σκυλί; Λεῶν Λεῶν. (Ἐρχεται ὁ σκύλος.) Ποῦ ἦσαν, παραλυμένε; δὲν ἤξεύρεις ὅτι εἶναι ἡ ὥρα τοῦ φαγητοῦ; Νά φάγε καλά, διότι αὔριον θὰ πάμε ἔς τὸ κυνήγι. (Σηκόνεται.) Δῶσέ με τὰ ποδήματά μου, τὸ ροῦχόν μου, καὶ τὸ σπαθί μου.

10 Δαν. Ὅριστε.

Τυχ. Καὶ τὴν ὀμπρέλλα μου· κάθε μέρα θὰ σ' τὰ λέγω;

Δαν. (Τοῦ δίδει τὴν ὀμπρέλλα.) Ὅριστε.

Τυχ. Ἄν μὲ ζητήσῃ κανεὶς, εἰπὲς του νὰ ἔλθῃ εἰς τὴν μία.

Δαν. Καὶ δὲν ἀνοίγετε ἀπ' ἐδῶ τὴν ὀμπρέλλα σας;

15 Τυχ. Πολὺ ἀνόητος εἶσαι, καϋμένε! Καὶ ἡμποροῦ νὰ ἔβγω ἀπὸ τὴν πόρτα μὲ ἀνοικτὴν ὀμπρέλλα;

Δαν. Ἀλήθεια, δὲν τὸ στοχάσθηκα. Ἀφεντικό, γιατί δὲν παίρνετε καὶ τὴν νύχτα τὴν ὀμπρέλλα σας; Ξεύρετε πῶς καὶ τὸ φεγγάρι πειράζει· ἐγὼ ἐνθυμοῦμαι μία φορὰ ἀρρώστησε ἓνας ἔς
 20 τὸ χωριόν μου, διότι ἔχασε τὸν γάδαρό του καὶ τὸν ἐγύρευε τὴν νύχτα μὲ τὸ φεγγάρι.

Τυχ. Αὐτὸ καλὰ τὸ λές· ἡ λάμπις τοῦ φεγγαριοῦ βλάπτει· καὶ τώρα μάλιστα ὁποῦ εἶναι καὶ ὁ κομήτης πειράζει περισσότερον. Δίδε με λοιπὸν τὴν ὀμπρέλλα μου ὅταν ἐβγαίνω τὴν νύχτα.

25 Δαν. Ἀλήθεια, ἀφεντικό, δὲν μὲ λές τί πρᾶγμα εἶναι αὐτὸ ὁποῦ λένε κομήτη, καὶ κυτιάζουν κάθε βράδυ ὅλοι ἔς τὸν οὐρανόν;

Τυχ. Εἶναι ἓνα ἄστρο μὲ τὴν οὐρά.

Δαν. Καὶ διατί νὰ μὴν ἔχουν καὶ τ' ἄλλα οὐρά;

Τυχ. Διότι εἶναι κολοβά.

30 Δαν. Ὅσα λοιπὸν ἔχουν οὐρά τὰ λέγουν κομήτη;

Τυχ. Μάλιστα, καὶ εἶναι καλῆτερα νὰ τὰ ὀνόμαζαν οὐράτα.

Δαν. Τὸν γάδαρον, ἀφεντικό, τοῦ πατέρα μου δὲν θὰ τὸν λέγω πιά Χελιόν, μόνον κομήταρον, γιατί καὶ αὐτὸς ἔχει οὐρά μεγάλη.

35 Τυχ. Ἐ καλὰ, μὴ μωρολογᾶς. (Φεύγει.)

Καπερ ελης. Δανίλη, ποῦ εἶναι ὁ κύριος Τυχοδιώκτης;

Δαν. Τώρα ὅτι ἐβγήκε.

Καπ. Καὶ θ' ἀργήσῃ νὰ ἐπιστρέψῃ;

Δαν. Εἰς τὴν μίαν μὲ εἶπε νὰ ἔλθῃ ὁποῖος θὰ τὸν ζητήσῃ.

Καπ. Δοιπὸν εἶπες τὸν ὅτι ἦλθα, καὶ ἐπειδὴ δὲν τὸν ἤῤῥα, ἔρχομαι ἔπειτα. 5

Δαν. Καὶ προσμένετε ὀλίγον, ἐκείνος τώρα τώρα θὰ ἔλθῃ. Πάντα ὅταν φεύγῃ λέγει ὅτι θὰ ἔλθῃ μετὰ δύο ὥρας, πλὴν ποτὲ δὲν λείπει περισσότερον ἀπὸ μισή. Νὰ τὸ σκυλί, ἔρχεται καὶ ὁ ἴδιος.

Τυχ. Καλῶς τὸν κύριον Καπρέλη · εἶσαι πολλή ὥρα ἐδῶ; 10

Καπ. Τώρα ὅτι ἦλθα.

Τυχ. (Κάθεται.) Ἀφανίσθηκα πάλιν σήμερον 'ς τὸν ἥλιον · κάθῃσε.

Καπ. (Κάθεται.) τῶντι σήμερον εἶναι πολλή κάψις. Ἐγὼ δὲν σᾶς ἴδα ἀπὸ χθές, καὶ ἦλθα νὰ σᾶς παρακαλέσω νὰ ὀμιλήσετε 15 τοῦ φίλου σας κυρίου Μπαρονίδη νὰ μὲ βάλῃ εἰς κάμμιαν ὑπηρεσίαν. Εἶναι τρεῖς μῆνες ἀφοῦ ἦλθα ἀπὸ τὸ Τριέστι καὶ ἀκόμη δὲν ἤμπορῶ νὰ ἔμβω εἰς κάμμιαν θείσιν. Μὲ εἶπαν νὰ μὲ κάμουν ἀστυνόμον εἰς τὸ Ναύπλιον, πλὴν δὲν μὲ ἔκαμαν. Ἦλθαμεν ἔπειτα ἐδῶ, καὶ εἶπαν νὰ μὲ κάμουν πάλιν ἀστυνόμον, πλὴν ἀκόμη 20 τίποτε δὲν ἔγινε. Δὲν ἤξεύρω διατὶ αὐτοὶ οἱ ἄνθρωποι μὲ κατατρέχουν. Μανθάνω ὅτι ἔβαλαν ἄλλον· ἐνῶ ἂν ἔμβαινα ἐγὼ νὰ ἐβλέπετε τὶ δουλειαῖς ὅπου ἤθελε νὰ κάμω. Ἴδου εἶχα καὶ τὸν ὄργανισμὸν ἔτοιμον τῆς ἀστυνομίας· παρατηρήσετέ τον. (Τὸν δίδει ἕνα χαρτί.) 25

Τυχ. (Τὸ θεωρεῖ καὶ τὸ ἐπιστρέφει.) Διάβασέ το ἐσὺ, διότι ἐμένα βοοῦν τ' ἀντιὰ μου ἀπὸ τὸν ἥλιον.

Καπ. (Τὸ παίρνει καὶ διαβάζει.)

ΟΡΓΑΝΙΣΜΟΣ ΤΗΣ ΑΣΤΥΝΟΜΙΑΣ.

Ι. Ἄμα νυκτώσῃ, κανεὶς νὰ μὴν ἤμπορῇ νὰ ἔβγῃ ἀπὸ τὸ σπίτι του. 30

Τυχ. Ἦ καλά, ἔχεις σκοπὸν νὰ μᾶς κλείσῃς ἀπὸ νωρὸς εἰς τὰ σπίτια μας;

Κα π. "Οχι δά! δὲν εἶναι ὁ λόγος διὰ τὴν εὐγενίαν σας.
(Διαβάξει.)

II. Σαράντα ὀκτώ ἄνθρωποι νὰ διορισθοῦν νὰ περιφέρονται εἰς τὰ καφενεῖα καὶ ξενοδοχεῖα, διὰ νὰ ἀκούουν τί λέγουν οἱ ἄν-
5 θρωποι, καὶ κάθε βράδυ νὰ εἰδοποιοῦν τὸν ἀστυνόμον καὶ τὸ παραμικρὸν ὁποῦ ἤκουσαν. Συγχωρεῖται εἰς τοὺς εἰρημένους μυστικούς ἀστυνόμους νὰ ἔχουν ἐπάνω τους βιβλία, καὶ νὰ σημει-
όνουν ὅ τι ἀκούουν, διὰ νὰ μὴ ξεχνοῦν τίποτε.

III. Ὅταν βλέπουν δύο ἢ τρεῖς νὰ συνομιλοῦν, ἢ καὶ ἓνα μόνον,
10 νὰ πλησιάζουν καὶ νὰ μανθάνουσι τί λέγουν.

IV. Συγχωρεῖται πρὸς τούτοις εἰς τοὺς μυστικούς ἀστυνόμους νὰ φυλακόνουν καὶ νὰ ἐξορίζουν ὅποιον ὑποπτευθοῦν ὅτι ἔχει σκο-
ποὺς κεκρυμμένους.

V. Οἱ μυστικοὶ ἀστυνόμοι πρέπει νὰ πλησιάζουν τὴν νύκτα εἰς
15 τὰς οἰκίας τῶν πολιτῶν διὰ νὰ ἀκούουν τί λέγουν αἱ οἰκογένειαί, καὶ πολλὰ πρωὶ νὰ εἰδοποιοῦν τὸν ἀστυνόμον ὅ τι ἤκουσαν καὶ ὅ τι ἶδαν.

VI. Νὰ ἐμποδισθοῦν τὰ συμπόσια καὶ αἱ συναναστροφαί.

VII. Νὰ διαταχθῶσιν οἱ πνευματικοὶ, ἅμα ἐξομολογήσουν κα-
20 νένα, νὰ παρῶσι πλησιάζουν ἐγγράφως εἰς τὴν ἀστυνομίαν τὴν ἐξομολό-
γησιν. Νὰ διαταχθῶσι καὶ οἱ γονεῖς νὰ στέλλουν εἰς τοὺς πνευ-
ματικούς τὰ παιδιὰ των, ἅμα γεννηθῶσι, διὰ νὰ ἐξομολογηθοῦν καὶ αὐτά.

VIII. Δύο ἀπὸ τοὺς μυστικούς ἀστυνόμους νὰ παρευρίσκων-
25 ται εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν, διὰ νὰ ἀκούουν καὶ νὰ παρατηροῦν τί λέγουν καὶ τί κάμνουν οἱ γονεῖς καὶ οἱ νεόνυμ-
φοι, καὶ τί σχήματα κάμνει τὸ βρέφος ὅταν θὰ τὸ βαπτίσουν.

IX. Ἀπαγορεύεται καὶ εἰς τοὺς γάμους καὶ εἰς τὴν βάπτισιν νὰ
μὴν εὐρίσκεται ἄλλος κἀνεὶς, εἰμὴ μόνον οἱ γονεῖς, ὁ ἀνάδοχος, ὁ
30 ἱερεὺς καὶ δύο μυστικοὶ ἀστυνόμοι.

X. Δις τῆς ἐβδομάδος, κατὰ πέμπτην καὶ κυριακὴν, νὰ ὑπο-
χρεώνωνται ἄνδρες καὶ γυναῖκες, νέοι καὶ γέροντες, πτωχοὶ καὶ
πλούσιοι νὰ μεθοῦν ἐπὶ παρουσίᾳ τῶν μυστικῶν ἀστυνόμων, διότι
μ' αὐτὸν τὸν τρόπον μανθάνει εὐκόλως ἡ ἀστυνομία τὰ μυστικά
35 τῶν πολιτῶν.

XI. Ἄν κἀνεὶς περιπατῇ σκεπτικός, ἀμέσως νὰ φυλακόνεται,

καὶ ἐπομένως νὰ ἐξορίζεται, καθὼς καὶ ὅστις κλαίει, γελᾷ, τραγου-
δεῖ ἢ σφυρίζει.

XII. Νὰ διορισθῇ δωρεὰ ἑκατὸν δραχμαὶ εἰς τὸν ὅστις προδώ-
σῃ τὸν φίλον του, διακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν συγγενῆ
του, καὶ τριακόσιαι εἰς τὸν ὅστις προδώσῃ τὸν πατέρα του. 5

XIII. Νὰ χαλασθοῦν ὅλα τὰ σχολεῖα, καὶ νὰ φουρκισθοῦν ὅλοι
οἱ διδάσκαλοι.

XIV. Ὅστις ξεύρει καὶ ἀναγινώσκη νὰ δίδῃ φόρον δύο τάλαρα
τὸν μῆνα, καὶ ὅστις ξεύρει νὰ γράφῃ νὰ δίδῃ τέσσαρα.

XV. Ὅλα τὰ γράμματα τῶν πολιτῶν νὰ ἀνοίγωνται ἀπὸ τὸν 10
ἀστυνόμον.

Τυχ. Αὐτὸς ὁ ὀργανισμὸς εἶναι θαῦμα· καὶ ἂν ἦσαν φερμέ-
νος εἰς τὴν πατρίδα μου, ἤθελα πιστεύσει ὅτι ἀντέγραψες τὸν
ἐδικόν μας.

Κα π. Ἦθελα νὰ διατάξω κὶ ἄλλα, ὅμως σὰν δὲν μ' ἐδιόρισαν 15
ἀστυνόμον τὰ παραίτησα κ' ἐγώ. Ἄς τὰ κάμουν οἱ προκομμένοι
ἀστυνόμοι ὅπου ἔβαλαν.

FROM ŒKONOMOS.

Ἐπίτροποι τοῦ νοσοκομείου, καὶ Ἐξηνταβελόνης.

Ἐξηνταβελόνης. (Σιγά.) Τί θέλουν τοῦτοι πάλιν οἱ
ἁγιογδύταις;

Ἐπιτροποι. Καλὴ ἡμέρα σας, ἄρχοντα. 20

Ἐξην. (Σιγά.) Κακὴ σας μέρα καὶ ψυχρὴ. (Ἀψά.) Δου-
λὸς σας ταπεινός· τί εἶναι ὄρισμός σας;

Ἐπιτρ. Τὸ ἀδελφάτον συναζόμεν διὰ τὸ σπιτάλι, καὶ ἂν ὀρίζε-
τε καὶ ἡ εὐγενία σας ———

Ἐξηντ. Τὸ ἀδελφάτον; καὶ τόσοι ἀδελφοὶ δὲν εἴσθε ἱκανοὶ νὰ 25
κυβερνήσῃτε ἓνα σπιτάλι; Ἦ μοῦ συναζέτ' ἐκεῖ ὅλους τοὺς παραλυ-
μένους τοῦ κόσμου, καὶ τῶρα παραβαρύνετε τοὺς ἀνθρώπους εἰς
τέτοιον δυστυχισμένον καιρὸν;

Ἐπιτρ. Ἡμεῖς δὲν βιάζομεν κανένα· ἡ ἐλεημοσύνη ———

Εξηνητ. Νὰ μὲ συμπαθήσετε ἡ ἐλεημοσύνη ἔχει καὶ αὐτὴ τὰ μέτρα της. Ἐσεῖς ἐπήρετε κατὰ θύρῃ πλουσίους, πτωχοὺς, μεγάλους, μικροὺς, νὰ συνάξετε ὅσα μπορέσετε γιὰ νὰ μεθῶσιν οἱ σπιταλιῶται. Ὁμορφο πρᾶμα! Ἐλάτε στραβοὶ νὰ φάτε τῶν γερῶν
5 τὸ βιός! Κ' ὕστερα τί θέλετε ἔς ἐμένα; Δὲν παγαίνετε ἔς τοὺς ἄρχοντας; Κουτσοὶ, στραβοὶ ἔς τὸν Ἀγιαντώνη.

Επιτρ. Ἐνας ἀπ' αὐτοὺς εἰσθε καὶ ἡ εὐγενία σας.

Εξηνητ. Ἐγὼ ἄρχοντας; Ἀνάθεμά τους κὶ ὅσοι τὸ λέγουνε κὶ ὅσοι τὸ πιστεύουν. Ἐγὼ τὸ ξεύρω, φαμελίτης ἄνθρωπος, πῶς
10 θρέφω τὰ σπίτι μου. Δυὸ παιδιὰ, καὶ τρεῖς δοῦλοι, κ' ἐγὼ, ἔξ ψυχαῖς τί θέλουνε νὰ φάνε; Εἴκοσι γρόσσα δὲν μὲ φθάνουν τὴν ἐβδομάδα! Κὶ ἀμμὲ φορέματα; Κὶ ἀμμὲ δόσιμο ἔς τὴν χώραν; Κ' ὕστερα πὰς καὶ δὲν κάμνομε καὶ κανένα ψυχικό;

Επιτρ. Ἄξιος ὁ μισθός σας.

15 *Εξηνητ.* Ἐ! δὲν μᾶς σώνουν αὐτὰ, τώρα θέλουν ἄσπρα καὶ οἱ ἐπίτροποι τοῦ σπιταλιοῦ. Τί διάβολο! Τοῦτοι οἱ Σμυρنيοὶ ὅλοι πάνε νὰ γένουν ἐπιτρόποι γιὰ νὰ γυμνῶνουνε τὸν κόσμο. Προχθὲς, ὅτ' εἶχα διώξει τοὺς ἐπιτρόπους τῶν ἐκκλησιῶν, νὰ σου καὶ οἱ ἐπιτρόποι τοῦ σχολειοῦ. Καλέ διαβόλου γυιοί, δὲν μᾶς
20 φθάνουνε τ' ἄλλα βαριά ἔξοδα τῆς πολιτείας μας, μόνο θέλομε καὶ σχολειά; Καὶ τί ἄνεμο τὰ θέλομε τὰ σχολειά; Ἡ νὰ μάθουνε τὰ παιδιὰ μας νὰ γένουνε πολυλογάδες καὶ ἀκαμάταις; Δόξα σοι ὁ θεός! Ἐνα παιδί ἔχω, κάλλιο τὸ 'θελα στραβὸ παρά γραμματισμένο. Τὸ μεγαλύτερο βιβλίο ποῦ θὲ νὰ διαβάσῃ κανεὶς σὲ
25 τοῦτον τὸν κόσμο εἶναι τὰ πατερμά του καὶ τὸ καταστιχάκι του, νὰ γράφῃ τὰ ἔξοδά του. Μὰ χρειάσθηκες κανένα γράμμα νὰ στείλῃς εἰςὲ κανένανε μεγάλον, δῶσε πέντε παραδες ἕνα γαδαρολογιώτατον, καὶ κάμε τὴν δουλειάν σου. Αὐτὴ ἡ Σμύρνη ἀπὸ τὰ κοινὰ καλά της πάγει νὰ βουλήσῃ.

30 *Επιτρ.* Καὶ χωρὶς κοινὰ καλά, καὶ μάλιστα νοσοκομεῖον καὶ σχολεῖον, ποία χώρα, ἄρχοντα, δύναται νὰ συσταθῇ;

Εξηνητ. Τούφλαις ῥούφλαις! Τὰ σχολειὰ μάλιστα χαλοῦνε ταῖς χώραις. Βλέπετε τοὺς Χίους ὅσο μεγαλόνουνε τὰ σχολειά των, τόσο μικραίνουνε τὰ καλουπάκια των. Ἐχουνε καλοὺς δα-
35 σκάλους, κὶ αὐτοὶ γηράζουνε ἔς ταῖς ξενιτειαῖς ὡς καὶ ἔς τὴν Ἰγλιτέραν πῆγανε, καθὼς ἀκούγω. Οἱ Κυθωνιάταις, κύττα κύττα

τὸ σχολειὸν, θὲ ν' ἀφήσουν ταῖς ἐλῖαις των νὰ ξηραθοῦν, καὶ πά-
γουν νὰ γενοῦν ὅλοι πραγματευτάδες. Τώρα κ' οἱ Σμυρنيοὶ μας
δὲν κυτιάζουνε τὴν ψάραν των, μόνον ἀνοιξαν μεγάλο σχολειὸν γιὰ
νὰ λολαίνωνται τὰ παιδιὰ των, νὰ παγαίνουνε ἔς τὴν Φραγκιαν,
καὶ νὰ γυρίζουν μὲ καπέλα. Ξεμυαλισθήκανε! Καλὰ μοῦ τὸ 5
'λεγε προχθὲς ὁ καπούλης ὁ πνευματικός μου· "Ἀφοῦ φανή-
καν οἱ δασκάλοι, χάλασεν ὁ κόσμος."

Επιτρ. Καὶ διὰ τὸ σπιτάλι, ἄρχοντα;

Εξηγητ. Ὁ Θεὸς νὰ ἐλεῇ.

PROVERBS.

1. Καλὴ εἶναι ἡ νύφη μας, μόνον εἶναι στραβή.
2. Κάλιον ἓνας φρόνιμος ἐχθρὸς, παρὰ ἓνας ζουρλὸς φίλος.
3. Οἱ πολλοὶ καταβοκραῖοι πνίγουν τὸ καράβι.
4. Ὁ διάβολος γίδια δὲν εἶχε, καὶ τυρὶ ἐπούλιε.
5. Εἰς κρεμασμένον σπιτι σχοιτὶ μὴν ἀναφέρης.
6. Ἄλογον ὁποῦ σοῦ χαρίζουν, εἰς τὰ δόντια μὴν τὸ βλέπης.
7. Κάθε ψεύτης ἔχει καὶ τὸν μάρτυρά του.
8. Ὅποιος καῖ μὲ τὸ ζεστὸν, φυσάει καὶ τὸ κρύον.
9. Πίταν ὁποῦ δὲν τρώγεις, τί σ' ἐννοιάζει ἂν καίεται;
10. Ἐνας τρελὸς ῥήχνει τὴν τέτραν ἔς τὸ πηγάδι, κ' ἑκατὸν φρό-
νιμοὶ δὲν τὴν ἐβγάζουν.
11. Ὅπου ἀκούς πολλὰ κεράσια, βάστα καὶ μικρὸ καλάθι.
12. Δυὸ γάδαροι ἐμάλοναν εἰς ξένην ἀχυρώνα.
13. Μέτρα δέκα, καὶ κόφτε μίαν.
14. Θρέψε λύκον τὸν χειμῶνα νὰ σὲ φάγη τὸ καλοκαίρι.
15. Ὅτιαν λαλοῦν οἱ κοράκοι, φεύγουν τὰ ἀηδόνια.
16. Οὔτε ὁ φτωχὸς, οὔτε ὁ λόγος του.
17. Ὅ τι εἶχε ἡ γριά ἔς τὸν νοῦν της, τὸ βλεπε ἔς τὸ ὄνειρόν της.
18. Ὅσος εἶσαι πάντα φαίνου, καὶ κομματί παρακάτω.
19. Τὸ ἄλογον τὸ πληγωμένον ὅταν ἰδῇ τὴν σέλαν τρέμει.
20. Ὁ λύκος ἔς τὴν ἀνεμοζάλην χαίρεται.

21. Ἐμαθα γυμνός, κ' ἐντρέπομαι ἐνδυμένος.
 22. Μὴ λυπᾶσαι τὸν καβαλλάρον πῶς κρέμονται τὰ ποδάρια του.
 23. Τὸν χωριάτην τὸν ἐιμοῦσαν, κ' ἐκεῖνος θαρρόυσε πῶς τὸν φοβοῦνταν.
 24. Ὅπου πεινάει, κομμάτια ὄνειρεύεται.
 25. Ποῦ πᾶς κακὴ Τύχη; — Σ τοῦ πολυτεχνίτη τὸ σπίτι.
 26. Πῶς πᾶν, Κόρακα, τὰ παιδιὰ σου; — Ὅσον πᾶν τόσον μαυρίζουν.
 27. Φταιγεί ὁ ῥάφτης, καὶ δέρνουν τὸν μάγειραν.
 28. Ἐπιασε τὸ χέλι ἀπὸ τὴν οὐράν.
 29. Θέλει νὰ βγάλη τὴ φίδι ἀπὸ τὴν τρύπαν μὲ τοῦ τρελοῦ τὸ χέρι.

FROM CHRISTOPOULOS.

I.

Ἦ Ἐρωτ' ἀνθηρότατε,
 Γλυκὴ καὶ ἰλαρότατε
 Τοῦ κόσμου κυβερνήτη!
 Ἐσέν' ὁ νοῦς, τὸ σῶμά μου,
 Τὸ στήθος καὶ τὸ στόμα μου
 Λατρεύει καὶ κηρύττει.
 Ἐσὺ Θεοῦς, αἰθέρια,
 Οὐράνια καὶ ἀέρια,
 Κρατεῖς καὶ βασιλεύεις.
 Καὶ ἕως ἑς τὰ αἰώνια
 Τῆς γῆς μας καταχθόνια
 Τὰ βέλη σου τοξεύεις.
 Τὸ βλέμμα σου τὸ ἡμέρον
 Ἀπὸ τὸν κόσμον σήμερον
 Στιγμὴ σχεδὸν ἂν λείψη,
 Ὁ κόσμος ὅλος σβύνεται
 Καὶ καταντᾷ καὶ γίνεται
 Κατήφεια καὶ θλίψη.

Ἀμίμητα τὰ κάλλη σου,
 Ἡ δύναμη μεγάλη σου, 20
 Μεγάλη σου ἡ δόξα!
 Λατρεύω τὴν αἰώνιον
 Καὶ θαυμαστή σου πρόνοιαν
 Καὶ τ' ἄφθαρτά σου τόξα.

II.

Δὲν θέλω νὰ ἐλπίσω,
 Δὲν θέλω νὰ φροντίσω
 Τὸ μέλλον 'ς τὴν ζωὴν·
 Τὸ σήμερον προκρίνω,
 Τὸ αὔριον τ' ἀφίνω 5
 'Σ τῆς τύχης τὴν εὐοίην.
 Τὸ τ' ὕστερον θὰ γένη,
 Καὶ τί μὲ ἀναμένει,
 Ποτὲ δὲν τὸ φρονῶ,
 Ποτὲ δὲν τ' ἀναβάνω, 10
 Γιατὶ τὸν νοῦν μου χάνω,
 Καὶ ματαιοπονῶ.
 Ἄς γένη ὃ τι θέλει,
 Τελείως δὲν μὲ μελεῖ,
 Ἄς πῆσ' ὁ οὐρανός, 15
 Ἡ γῆ μας ἅς βουλήσῃ,
 Κὶ ὁ ἥλιος ἅς σβύσῃ
 Κὶ ἅς μείνῃ σκοτεινός.
 Ἐγὼ ζητῶ τὸ τώρα,
 Καὶ τούτῃ μόν' τὴν ὄρα, 20
 Ὅποσο ἤμπορῶ,
 Τὸν ἔρωτα φιλῶντας,
 Καὶ παιζόντας, γελῶντας,
 Πασχίζω νὰ χαρῶ.

III.

Μιὰ μέρ' ἀπ' τὸ σχολεῖο
 Κρατῶντας τὸ βιβλίον,

Τὸ δειλινὸ γυροῦσα,
 Κὶ ἀργὰ ἀργὰ πατοῦσα.
 5 Ἐκεῖ πρὸς ἓνα μέρος
 Μὲ ἀπαντάει ὁ Ἔρως.
 Μὲ λέγει· “Τί σπουδάζεις;
 Τί μάθημα διαβάζεις”;
 “Ποιητικά,” φωνάζω,
 10 “Ποιητικά διαβάζω
 Ὀλάκερους τρεῖς χρόνους
 Μὲ κόπους καὶ μὲ πόνους,
 Καὶ μολατοῦτ’ ἀκόμα
 Οὐτ’ ἓνα στίχου κόμμα
 15 Δὲν ξεύρω ἂν θελήσω
 Κ’ ἐγὼ νὰ στιχουργήσω.”
 “Ἄ! φίλε μου,” μὲ λέγει,
 “Ὁ δάσκαλός σου φταίγει,
 20 Ὅπου δὲν ἔχει τρόπον
 Καὶ χάνεις τόσον κόπον.
 Πλὴν ἂν τὸν παραιτήσης,
 Κ’ ἐμέν’ ἀκολουθήσης,
 Ἐγὼ σὲ τὰ μανθάνω
 25 Εἰς μιὰ στιγμή ἀπάνω.
 Ζητ’ ὅμως, πρὶν ἀρχίσω,
 Μισθὸν, νὰ σὲ φιλήσω
 Γλυκὰ γλυκὰ ἔς τὰ χεῖλη,
 Γιὰ νὰ γενοῦμε φίλοι.”
 “Ἄν,” λέγω, “ἀρκετός σου
 30 Ἦν’ τοῦτος ὁ μισθός σου,
 Νά, δάσκαλε, τὰ χεῖλη,
 Καὶ ὅσο θέλεις φίλει.”
 Λοιπὸν μὲ πλησιάζει,
 Μὲ πιάνει, μ’ ἀγκαλιάζει,
 35 Κρατεῖ τὴν πληρωμὴν του,
 Μὲ κάμνει ποιητὴν του.

IV.

Ἐσὺ, φίλε μουσικέ,
 Φωνακλᾶ μου βαθρακέ,
 Νερὸ πίνοντας, γλυκά
 Κελαῖδεῖς τὸ μπακακά ·
 Κ' ἐγὼ πίνοντας κρασί 5
 Μὲ τὴν κούπα τῆ χρυσή
 Μέσ' ἔς τὰ δένδρα τ' ἀνθηρά
 Τραγουδῶ τὸ ταραρά ·
 Ἐλ' ἄς πίνουμε μαζί
 Ὁ καθένας ὅσο ζῆ, 10
 Καὶ τὸν κόσμον τὸν καλό
 Ἄς γελοῦμε σὰν τριλό.
 Τύφλαις νὰ ἔχουν τὰ πολλά
 Καὶ μεγάλα του καλά
 Καὶ τὰ πλέον θαυμαστά 15
 Ἐς τὸ πιτό μας ἐμπροστιά.

V.

Ἄς γένουμον καθρέφτης
 Νὰ βλέπεσαι ἔς ἐμένα,
 Κ' ἐγὼ νὰ βλέπω πάντα
 Τὸ κάλλος σου κ' ἐσένα.
 Ἄς γένουμον χιενάκι 5
 Σιγὰ σιγὰ ν' ἀρχίζω
 Νὰ σχίζω τὰ μαλλιά σου
 Νὰ σ' τὰ συχοχτενίζω.
 Ἄς ἤμουν ἀεράκης
 Καὶ ὄλος νὰ κινήσω 10
 Ἐς τὰ σιτήθη σου νὰ πέσω
 Γλυκὰ νὰ τὰ φουσήσω.
 Ἄς ἤμουν, τέλος, ὕπνος
 Νὰ ἔρχωμαι τὸ βράδυ
 Νὰ δένω τὰ γλυκά σου 15
 Ματάκια ἔς τὸ σκοτάδι.

VI.

Ὁ Ἔρωτας μὲ λέγει,
 Ὅτι τὰ πάθη μου δὲν φταίγει.
 Καὶ δείχνει, καὶ προβάλλει
 Πῶς τίποτε δὲν σφάλλει.
 5 Ταῖς φλόγαις του ἀμόνει,
 Πιστὰ μὲ βεβαιώνει
 Ἄλλοῦ πῶς σημαδεύει
 Κ' ἐμένα σαῖτεύει.
 Μονάχα τους τὰ βέλη,
 10 Χωρὶς αὐτὸς νὰ θέλη,
 Ἀπ' τὸν σκοπὸν τους βγαίνουν,
 Κ' ἐμένα μὲ λαχαίνουν.
 Φωνάζει πῶς τ' ἀλλάζει,
 Κ' εἰς ἄλλους τὰ ἰσιάζει,
 15 Καὶ πάλε τ' ἀλλαγμένα
 Ὅρμουν εὐθύς ἔς ἐμένα.
 Κ' ἐγὼ τὸν κανακεύω,
 Καὶ λέγω πῶς πιστεύω.
 Πλὴν ὅσα κὶ ἂν μὲ λέγει,
 20 Ἐκείνος πάντα φταίγει.

VII.

Εἰς μιὰ ἄνθηρὴ μυρσίνη
 Ἡ Χάρη Εὐφροσύνη,
 Εἰς δάση ὄροσερὰ,
 5 Τὸν Ἔρωτα δεμένον
 Τὸν εἶχε τὸν καυμένον
 Μὲ σίδερα σκληρὰ.
 Περνῶ ἀπομπροστά του,
 Θωρῶ τὰ βάσανά του,
 10 Καὶ τρέχω βιαστικός,
 Τὸ χέρι μου τὸν δίνω,
 Κὶ ἀρχίζω καὶ τὸν λύνω
 Ὅταν φίλος καρδιακός.

Ἐκεῖ ἔπου τὸν ἔλνοῦσα
 Καὶ τὸν καταφιλοῦσα
 Μὲ πόνον καὶ καῦμόν, 15
 Ἀνέλπιστα ἐβγαίνει
 Κ' εὐθὺς ἐκεῖ προφθαίνει
 Ἡ Χάρη μὲ θυμόν·
 Ἀπ' τὰ μαλλιά μ' ἀρπάζει,
 "Αὐθάδη," μὲ φωνάζει, 20
 " Πῶς τάχ' ἀποκοτᾶς,
 Κι αὐτὸν τὸν καρδιοκλέφτην
 Καὶ πάγκακον καὶ ψεύτην
 Νὰ λύσης μελετᾶς ";
 Καὶ τότε εὐθὺς ἀρχίζει, 25
 Τὰ χέρια μου γυρίζει,
 Ἐπὶ τὸ δένδρον μὲ κουντᾶ·
 Καὶ τέλος θυμωμένη
 Τὸν ἄθλιον μὲ δένει
 Ἐπὶ τὸν ἔρωτα κοντά. 30
 Καὶ τώρα οἱ καῦμένοι
 Σφιχτὰ κ' οἱ δυὸ δεμένοι
 Μὲ ἄλυσον σκληρόν,
 Ἀπελπισμένοι ζοῦμε,
 Ἐπὶ τὰ βάσανα περνοῦμε 35
 Ἀντάμα τὸν καιρόν.

VIII.

Εἰς βουνὸ ἐγὼ κι ὁ ἔρωτος
 Κ' ἡ Ἀγάπη μου μαζί,
 Κι ὁ θεὸς Καιρὸς ὁ γέρος
 Ἀνεβαίναμε πεζοί.
 Ἡ Ἀγάπη μ' ἀποστοῦσε 5
 Εἰς τὸν δρόμον τὸν σκληρόν,
 Καὶ ὁ ἔρωτας περνοῦσε
 Βιαστικὰ μὲ τὸν Καιρόν.
 " Στάσου," λέγω, " ἔρωτά μου,
 Καὶ μὴν τρέχει' ὀμπροστιά,
 Ἡ καλὴ συντροφισσά μου 10

Ἡ Ἀγάπη δὲν βασιᾶ."
 Τότε βλέπω καὶ τανύζουν
 Καὶ οἱ δύο τους τὰ φτερά,
 15 Καὶ τ' ἀπλόνουν, καὶ ἀρχίζουν
 Καὶ πετοῦν πετοῦν γερά.
 "Φίλοι," λέγω, "ποῦ πετᾶτε ;
 Τόση βία διατί ;
 20 Ἡ Ἀγάπη μας, κυτιάζω,
 "Ὡραν ὦρ' ἀδυνατεῖ."
 Τότ' ὁ Ἔρωτας γυρίζει
 Καὶ μὲ λέγει τὸ παρόν·
 "Φίλ', ὁ Ἔρωας συνηθίζει
 Καὶ πετᾶ μὲ τὸν Καιρόν."

 FROM ALEXANDER SOUTSOS.

Ὁ Ἰωάννης Καποδίστριας ἀπολογούμενος ἐπ'
 ἑθνικῆς συνελεύσεως.

1.

Πληρεξούσιοι τοῦ ἔθνους, σεβαστὸν κριτήριόν μου,
 Νὰ σᾶς δώσω ἤλθα λόγον τῶν νομίμων πράξεών μου.
 Ἡ Ἑλλὰς, χάριτι θείᾳ, βλέπετε, δὲν ἐδουλώθη.
 Ἄν ἡ Σάμος, ἂν ἡ Κρήτη 'ς τοὺς ἐχθρούς μας παρεδόθη,
 Ἄν τὰ φρούρια δὲν πῆρα τῆς Εὐρύπου, τῆς Ἀθήνας,
 Καὶ ἂν ἔπαιξα τὸ πρᾶγμα δεκαπέντε ὠσοτούς μῆνας,
 Εἶχα λόγους ἀνωτέρους·
 Αἱ ἀνταὶ — ἐγὼ — τὸ ἔθνος — ἐξ ἑνός, ἐξ ἄλλου μέρους
 Θεωροῦντες — Εἶχα κὶ ἄλλα νὰ σᾶς 'πῶ — πλὴν τί τὸ κάμεις ;
 Σ' ἐμποδίζουν νὰ λαλήσης αἱ συμμαχικαὶ δυνάμεις.

2.

Ἄν κατώρθωσα νὰ καύσω τὸν πολῦτιμόν σας στόλον,
 Μὲ τὴν βίαν, μὲ τὸν δόλον,
 Καὶ ἂν ἔχουσα τὸ αἶμα τῶν Ἑλλήνων εἰς τὸν Πόρον

Μὲ τὸ μισθωτὸ μαχαῖρι τῶν πιστῶν μου δορυφόρων,
 Ἄν μὲ σκῆπτρον ξένου κράτους θέλησα νὰ σῶς παιδεύσω,
 Εἶχα λόγους κτλ.

3.

Θερμὸς εἶμαι δημοκράτης· γιὰ τὸ Σύνταγμα πεθαίνω·
 Ἄν μὲ ἴδετε τρεῖς χρόνους τ' ἄρθρα του νὰ παραβαίνω,
 Κὶ ἀπ' τοὺς ὄρκους μου νὰ λείπω,
 Γράμματα νὰ κρυφανοίγω καὶ νὰ κυνηγῶ τὸν τύπο,
 Σπίτια νὰ πατῶ τὴν νύκτα, καὶ πολίτας, πρὶν τοὺς κρίνω,
 Νὰ ἔξορίζω, νὰ ξυλίζω καὶ τὰ νύχια τους νὰ χύνω,
 Εἶχα λόγους κτλ.

4.

Ἐπερπλούτισα τὸ γένος· μάρτυρες οἱ ἀδελφοί μου,
 Καὶ τρεῖς τέσσερες πιστοί μου,
 Ὅπου τρέχουν πουρνὸ βράδυ μὲ τὰ τάλαρα ἔς τὴν τσέπη.
 Πλὴν τοὺς πρώτους τῆς Ἑλλάδος ὁ καθέννας πτωχοὺς βλέπει·
 Πλὴν τοῦ Μπότσαρη ταῖς κόφαις, τὰ παιδιὰ τοῦ Καράϊσκου
 Ἄφησα νὰ ζοῦν μ' ἑλέη, μὲ μαζώματα τοῦ δίσκου·
 Εἶχα λόγους κτλ.

5.

Ἢμπορεῖ νὰ διῆ ὁ Πλάστης εἰς τῶν σπλάγχων μου τὸ βάθος·
 Ἢ ἀγάπη τῆς πατρίδος, νὰ τὸ μοναχό μου πάθος.
 Πλὴν κατέτρεξα τὰ φῶτα, πλὴν διεφθίρα τὰ ἦθη,
 Πλὴν εἰς πλῆθος κατασκοπῶν χρυσοῦς ἄφθονος ἐχύθη,
 Πλὴν ἠθέλησα νὰ σβύσω καὶ μεγάλους καὶ μικρούς,
 Εἶχα λόγους κτλ.

6.

Σᾶς ἀπέδειξα πῶς εἶμαι ἄμεμπτος, δὲν ἀμφιβάλλω.
 Σύνταγμά σας ἐγὼ εἶμαι, μὴν ζητῆτε Σύνταγμ' ἄλλο.
 Δειξέτέ με, σὰν ἔς τὸ Ἄργος, ἀφοσίωσιν τελείαν,
 Δώσετέ με, ὡς τὸ Ἄργος, ἐντελῆ δικτατωρίαν,
 Καὶ ὀμνύω ἔς τοῦ Βιάρου τὴν ζωὴν πῶς, ἂν μπορέσω,
 Προκομμένους κὶ ἀπροκόπτους χέρια πόδια θὰ σᾶς δέσω.

FROM MICHAEL PERDICARES.

- Τὴν δὲ αὐγὴν ἐκείνην ἢ τύχην βοηθεῖ,
 Καὶ μ' ἦλθαν ὄλ' οἱ φίλοι ἐκεῖν' οἱ ἀγαθοί.
 Ὁ Τλέμων μ' ἦλθε πρῶτος πολὺ πολὺ πρῶτ',
 Πολύμορφος, πολύτλας, πολύτροπος αἰεί.
 5 Αὐτὸς εἰς ὅλα εἶχεν ἐν πνεῦμα φυσικόν,
 Καὶ θαῦμα εὐγλωττίαν καὶ παραστατικόν.
 Ἐσπούδας' ἐπιστήμας, καὶ γλώσσας ἕξ ἑπτά,
 Καὶ μὲ τὰ γράμματά των σχεδὸν κ' εἰς τὰ λεπτά.
 Πλὴν τί κὶ ἂν εἶχε τόσην μεγάλην προκοπήν,
 10 Ἐφοῦ δὲν εἶχεν ἦθος, δὲν εἶχεν ἐντροπήν ;
 Ἦν κὶ ἄθρησκος τελείως, δὲν δόξαζε θεόν,
 Ὁ κόσμος ὡς δοξάζει, ἀλλ' οὔτε κἂν ἐν ὄν.
 Διὸ κὶ ὡς ἠμποροῦσε δὲν ἄφινε κακόν.
 Τὸν ἄλλον ν' ἀπατήσῃ τὸ νόμιζ' ἠθικόν.
 15 Ἐδῶ κ' ἐκεῖ ποῦ στάθη εἶχ' ἔφεσιν πολλήν
 Κατὰ καιροὺς ν' ἀλλάξῃ τὸ γένος, τὴν φυλήν.
 Ποῦ ἐπαγγέλλεται Ἄγγλος, ποῦ λέγει Ἰταλός,
 Ποῦ Γάλλος μέγας ἄρχων, καὶ ποῦ σοφὸς τρελός.
 Ὡς κεκρυμμένος πρίγκιψ καὶ περιγηγητής
 20 Ἐπῆγε κ' εἰς Βλαχίαν κ' ἐστάθ' ὑποκριτής.
 Καὶ τόσον ὑπεκρίθη, ἐμάγευσε ψυχάς,
 Τὸν ἔκαμαν οἱ πάντες τρανὰς ὑποδοχάς.
 Ὁ πρίγκιψ ὅμως τότε δὲν εἶχε μετρητά,
 Κὶ ὡς πρίγκιψ ἀπὸ φίλους δανείσθη ἀρκετά.
 25 Καιρὸν τότε εὖρ' ὁ Πάμπερ, ὁ Διακοδανιήλ,
 Δασκαλοπαναγιώτης, Δασκαλογαβριήλ,
 Ἀργύρια νὰ δώσουν μὲ κέρδος των πολὺ.
 Φιλοκερδεῖς εἰς ἄκρον, εἰς ἄκρον φειδωλοί.
 Κὶ ὡς πρίγκιπα τὰ δίδουν τὸν Τλέμονα καλὰ
 30 Μὲ ἀσφαλεῖς ἐλπίδας νὰ λάβωσι πολλὰ.
 Ἄλλ' ὅμως αἰφνιδίως ὁ πρίγκιψ ἀπετά,
 Κὶ ἀντὶ νὰ τοὺς βραβεύσῃ τοὺς ἔφαγε κὶ αὐτά.
 Εἰς τοῦτο εὖγε, Τλέμων, τοὺς τό' παιξες καλόν,

Ἔτι εἰς πτωχοὺς λυποῦντο νὰ δώσουν ὀβολόν·
 Τοιοῦτος ἦν ὁ Τλέμων, καὶ ἦν ἰθαγενής 35
 Βυζάντιος, μὲ οἶκον, κὶ ἀπὸ καλοὺς γονεῖς.

Πλὴν μετ' αὐτὸν ἀμέσως Πολύκαρπος εὐθύς
 Ὁ Νέων Πατρῶν μ' ἦλθε· κὶ αὐτὸς πολλὰ βαθύς.
 Κὶ αὐτὸς ἐστολισμένος μὲ προκοπὴν πολλήν,
 Δεινὸς καὶ εἰς τὸ γράφειν, δεινὸς κ' εἰς τὸ λαλεῖν. 40

Διὸ καὶ τῶν Πατέρων δὲν θέλει νὰ ἰδῆ
 Συγγράμματα, ν' ἀκούσῃ τὸν φαίνοντ' ἀηδῆ·
 Κ' ἓνα τιμᾶ, σπουδάζει μὲ ὄρεξιν πολλήν,
 Τὸν μέγαν Πλούταρχόν του, καὶ καθ' ὑπερβολήν.
 Κ' εἰς ὅλα εἰν' ἀγχίνους, εἰς ὅλα του καλός, 45
 Κὶ ἀπὸ τὸ μέγα πνεῦμα νομίζεται τρελός.

Αὐτὸς μὲ ὄλον τοῦτο δοξάζει ἓνα ὄον,
 Καθὸ ἀρχὴν τῶν ὄλων, ἢ φύσιν ἢ θεόν,
 Ἄλλ' ὄχι πῶς νὰ στέκη ὡς ἔφορος κριτῆς
 Ἄν τρώγῃς, ἢ ἂν πίνῃς, ἢ ἂν κτηνοβατῆς· 50
 Διὸ καὶ τὴν ὀκάν του σβανίζει πᾶσ' ἀγῆ,
 Κὶ ἂν τύχη λειτουργία, κ' ἐκείνην λειτουργεῖ.
 Καὶ τ' ἄλλα κατὰ τάξιν καλῶς τὰ θεωρεῖ,
 Καὶ τί, καὶ πῶς, καὶ πότε, οὐδὲ παρατηρεῖ.

Ἄλλ' ἔως ν' ἀσπασθῶμεν καὶ νὰ εἰπῆ καθείς 55
 "Τί κάμνεις;" καὶ "Πῶς εἶσαι;" Ματθαῖος φθάν'
 εὐθύς·

Ματθαῖος ὁ Μυραίων· ἦν Πάτιμος κὶ αὐτός,
 Φαρδὺς πλατὺς μεγάλος σφριγῶν καὶ δυνατός,
 Ἀπὸ τὸ Βουκορέσι τῆ τύχῃ ἢ κακῇ
 Νὰ πάγ' εἰς τὴν πατρίδα τὸν ἔφερεν ἐκεῖ. 60

Καὶ μ' ἤρχετο συχνάκις διὰ πολιτικόν
 Ὡς φίλος, συμπολίτης καὶ παλαιὸν κακόν.
 Αὐτὸς, τὴν γέννησίν του ὡς εἶχε ποταπήν,
 Δὲν ἔλαβε τελείως κάμμίαν προκοπὴν·

Ἄλλ' εἶχε μέγα πνεῦμα, πολὺ γεννητικόν,
 Καὶ στόμα πολυλόγον, ἀπύλωτον κακόν.
 Ἐσύνθετε καὶ κάπως εἰς ὕψος τὸ κοινόν,
 Καὶ κάτι τὸ θαρρόυσε, τὸ νόμιζε τραγόν. 65

- Πλὴν ἂν φιλοσοφίαν, ἢ καὶ ῥητορικὴν
 70 Ἐσπούδαζεν ὁ φίλος, ἢ καὶ γραμματικὴν,
 Ἐφαίνεται ὄντως τέρας, εἰς ὅλους τρομερός,
 Κι ὁ διάβολος νὰ φρέξη ὁ πλέον φοβερός,
 Τοιοῦτος, καθὼς ἦτον ἀπὸ σπουδὴν ἀργός,
 Συνέγραφεν ἀστείως κ' ἦν θαῦμα στιχοργός.
 75 Καὶ δίχως νὰ ἤξεύρη διάλεκτον τινὰ,
 Ἡ Γαλλικὴν ἢ ἄλλην, τὸ πνεῦμα ν' ἀκονᾷ,
 Ἀπ' ἑνὰ καὶ ἀπ' ἄλλον, ὡς φύσει εὐφυής,
 Ὁ διάβολος φωτίσθη εὐθύς ἐξ ἀκοῆς,
 Κ' ἐπῆρε τῶν ἀθέων τὰς δόξας ἐντελῶς,
 80 Κ' ἦν Βόλνεος, ἦν Βόλταιρ, ἦν Μιραβὸς καλός
 Κι ὡς κήρυγμα μέγαν αὐτὸς ἀναφανδόν
 Τὰς κήρυττεν εἰς ὅλους, πολλάκις καθ' ὁδόν,
 Πῶς ὅσα εἶπ' ὁ κόσμος καλὰ ἦτε κακά
 Κατὰ τὰς περιστάσεις, εἶν' ὅλα φυσικά.
 85 Ἐλεύθερος εἰς ὅλα, φιλόσοφος βαθύς,
 Ἐλβέτιος, Βολταιῖρος, ἂν ἦτον κὶ ἀμαθής.
 Δὲν εἶν' ἐπ' ἀληθείας κὶ αὐτὸ διαβολικόν,
 Καθένας ν' ἀπορήσῃ εἰς τοῦτο τὸ κακόν,
 Πῶς ἔφθασεν ὁ κόσμος νὰ ἦν' ἐπιρῶεπις
 90 Εἰς τὰς μάταιας δόξας, αὐτὰς τὰς χαμερπεῖς;
 Καὶ βλέπετε ὄχι μόνον σοφοὺς πολυμαθεῖς,
 Ἀλλὰ καὶ ἀγραμμάτους καθόλου ἀμαθεῖς,
 Νὰ θέλωσι νὰ δείξουν πῶς ξεύρουν ἕνα τι,
 Καὶ τάχα βολταιρίζουν, ξυλοσοφοῦν κὶ αὐτοί.

KLEPHTIC AND OTHER SONGS.

I. THE LAY OF MILIONES.

Τρία πούλακια κάθουντιαν ἔς τὴν ῥάχη ἔς τὸ λιμέρι,
 Τὸ ἕνα τηράει τὸν Ἀρμυρὸν, τ' ἄλλο κατὰ τὸ Βάλτιο,
 Τὸ τρίτο τὸ καλῆτερο μυριολογᾷ καὶ λέγει

“ Κύριε μου, τί νὰ γίνηκε ὁ Χρῆστος ὁ Μιλιόνης ;
Οὐδὲ ᾿ς τὸ Βάλτο φάνηκε, οὐδὲ ᾿ς τὴν Κρούα Βρύση.” 5

“ Μᾶς εἶπαν, πέρα πέρασε κ’ ἐπῆγε πρὸς τὴν Ἄρτα,
Κ’ ἐπῆρε σκλάβο τὸν κατῆ μαζί με δυὸ Ἀγάδες.

Κὶ ὁ μουσελίμης τ’ ἄκουσε, βαριά τοῦ κακοφάνη ·
Τὸν Μαυρομάτη ἔκραξε καὶ τὸν Μουχτάρ Κλεισοῦρα.

‘ Ἐσεῖς, ἂν θέλετε ψωμί, ἂν θέλετε πρωτῆτα,
Τὸ Χρῆστο νὰ σκοτώσειε τὸν καπιτὰν Μιλιόνη. 10

Τοῦτο προστάξ’ ὁ βασιλιᾶς καὶ ἔστειλε φερμάνι.’

Παρασκευὴ ξημέρоне, (ποτὲ νὰ μ’ εἶχε φεξει !)

Κὶ ὁ Σουλεϊμάνης στάλθηκε νὰ πάγῃ νὰ τὸν εὔρη ·

᾿Σ τὸν Ἀρμυρὸ τὸν ἔφθασε, κὶ ὡς φίλοι φιληθήκαν,
‘ Ολονυχτὶς ἐπίνανε ὅσο νὰ ξημερώσῃ 15

Καὶ ὅταν ἔφεξ’ ἡ αὐγὴ, πέρασαν ᾿ς τὰ λιμέρια,

Κὶ ὁ Σουλεϊμάνης φώναξε τοῦ καπιτὰν Μιλιόνη.

‘ Χρῆστο, σὲ θέλ’ ὁ βασιλιᾶς, σὲ θέλουν κ’ οἱ ἀγάδες.’

‘ Ὅσο ν’ ὁ Χρῆστος ζωντανὸς, Τούρκους δὲν προσκυνάει ; ’ 20

Μὲ τὰ τουφέκια ἔτριξαν ὁ ἓνας πρὸς τὸν ἄλλον,

Φωτιά ἐδώκαν ᾿ς τὴ φωτιά, καὶ πέσαν εἰς τὸν τόπο.”

II. THE LAY OF GYPHTAKES.

Διψοῦν οἱ κάμποι γιὰ νερὰ, καὶ τὰ βουνὰ γιὰ χιόνια,
Καὶ τὰ γεράκια γιὰ πουλιὰ, κ’ οἱ Τούρκοι γιὰ κεφάλια.

Ἄρα τὸ τί νὰ γίνηκε ἡ μάσσα τοῦ Γυφτιάκη,

Ποῦ ἔχασε τὰ δυὸ παιδιὰ, τὸν ἀδερφὸ τῆς, τρία ;

Καὶ τὴν ἄρτα παλαβώθηκε καὶ περπατεῖ καὶ κλαίει. 5

Μῆτε ᾿ς τοὺς κάμπους φαίνεται μῆτε ᾿ς τὰ κορφοβούνια.

Μᾶς εἶπαν πέρα πέρασε, πέρα ᾿ς τὰ Βλαχοχώρια ·

Κ’ ἐκεῖ τουφέκια ἔπεφταν καὶ θλιβερὰ βροντοῦσαν ·

Μῆτε ᾿ς τοὺς γάμους ἔπεφταν μῆτε ᾿ς τὰ πανηγύρια,

Μόνον τὸν Γύφτη λάβωσαν ᾿ς τὸ γόνα καὶ ᾿ς τὸ χέρι · 10

Σὰ δένδρο ἐρῶγαγιάστηκε, σὰν κυπαρίσσι πέφτει ·

Ψηλὴ φωνοῦλα ἔβαλε σὰν παλληκάρ’ ὁποῦ ᾿ταν.

“ Ποῦ ᾿σαι, καλέ μου ἀδερφε καὶ πολλαγαπημένε ;

Γύρισε πίσω, πάρε με, πάρε μου τὸ κεφάλι,

Νὰ μὴν τὸ πάρ’ ἡ παγανιὰ καὶ ὁ Γιουσοῦφ Ἀράπης, 15

Καὶ μοῦ τὸ πάῃ ᾿ς τὰ Γιάννινα τ’ Ἀλῆ Πασᾶ τοῦ σκύλου.”

III. THE LAY OF PLIASKAS.

Κεῖται ὁ Πλιάσκας, κείται ἔς τὴν ἔρημην τὴ βρῦση·

Μὲ τὰ ποδάρια ἔς τὸ νερὸ πάλε νερὸ γυρεύει·

Μὲ τὰ πουλιά συντύχαινε καὶ μὲ τὰ χελιδόνια.

Τάχα, πουλιά, θὰ γιαιρευθῶ; τάχα, πουλιά, θὰ γιάνω;

5 Πλιάσκα μ', ἂν θέλης γιάτρεμα νὰ γιάνουν ἢ πληγαῖς σου,

Ἐβγα ψηλά ἔς τὸν Ἑλυμπο, ἔς τὸν ἔμορφον τὸν τόπο.

Ἄνδρῆοι ἔκει δὲν ἀρρώστουν, κὶ ἀρρώστοι ἀνδρειόουν·

Ἐκεῖ ἔν' οἱ κλέφταις οἱ πολλοὶ, τὰ τέσσερα πρωτάτα,

Ἐκεῖ μοιράζουν τὰ φλουριά καὶ τὰ καπιτανάτα.

10 Τοῦ Νίκου πέφτ' ἡ Ποταμιὰ, τοῦ Χρήσι' ἡ Ἀλασόνα,

Ὁ Τόλιος καπιτάνεψε φέτο ἔς τὴν Κατερίνην,

Καὶ τὸ μικρὸ Λαζόπουλο πῆρε τὴν Πλαταμώννα·

Κὶ ὁ Πλιάσκας ὁ κακόμοιρος, ὁ κακομοιριασμένος,

Ἐς τὸν Τούρναβο κατέβαινε ἔκει νὰ σεργιανίσῃ,

15 Καὶ οἱ ἐχθροὶ κατόπι του τοῦ πῆραν τὸ κεφάλι.

IV. DEATH AND SOULS.

Τί εἶναι μαῦρα τὰ βουτὰ καὶ στέκουν βουρκομένα;

Μὴν' ἄνεμος τὰ πολεμάει; μὴνα βροχὴ τὰ δέρνει;

Κὶ οὐδ' ἄνεμος τὰ πολεμάει, κὶ οὐδὲ βροχὴ τὰ δέρνει,

Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμένους·

5 Σέρνει τοὺς νιούς ἀπομπροστὰ, τοὺς γέροντας κατόπι,

Τὰ τρυφερὰ παιδόπουλα ἔς τὴ σελ' ἀραδιασμένα·

Παρακαλοῦν οἱ γέροντες, κ' οἱ νέοι γονατίζουν.

Χάρε μου, κόνεψ' εἰς χωριὸ κόνεψ' εἰς κρύα βρῦση,

Νὰ πιοῦν οἱ γέροντες νερὸ, κ' οἱ νιοὶ νὰ λιθαρίσουν,

10 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.

Κὶ οὐδ' εἰς χωριὸ κόνεῦω γὰ, κὶ οὐδὲ εἰς κρύα βρῦση·

Ἐρχονται ἢ μάνναις γιὰ νερὸ, γνωρίζουν τὰ παιδιὰ τους,

Γνωρίζονται τ' ἀνδρόγυνα καὶ χωρισμὸ δὲν ἔχουν.

V. OLYMPUS AND KISABHOS.

Ὁ Ἐλυμπος κὶ ὁ Κίσαβος τὰ δυὸ βοννά μαλόνοιν,
Τὸ ποιὸ νὰ ῥήξῃ τὴ βροχὴν, τὸ ποιὸ νὰ ῥήξ' τὸ χιόνι.

Ὁ Κίσαβος ῥήχνει βροχὴν, κὶ ὁ Ἐλυμπος τὸ χιόνι.

Γυρίζει τότε ὁ Κίσαβος καὶ λέγει τοῦ Ἐλύμπου.

Μὴ μὲ μαλόνης, Ἐλυμπε, βρὲ κλεφτοπατημένε, 5

Ἐγὼ 'μαι ἕνας Κίσαβος 'ς τὴ Λάρσσα ξακουσμένος,

Μὲ χαίρεται ἡ Κονιαριὰ, κ' οἱ Λαρσσηνοὶ ἀγάδες.

Γυρίζει τότε ὁ Ἐλυμπος καὶ λέγει τοῦ Κισάβου,

Βρὲ Κίσαβε, βρὲ ἄσχημε, κονιαροπατημένε,

Ποῦ σὲ πατεῖ ἡ Κονιαριὰ κ' οἱ Λαρσσηνοὶ ἀγάδες, 10

Κ' ἐγὼ 'μαι ὁ Γερόλυμπος 'ς τὸν κόσμον ξακουσμένος.

Ἐχω σαράντα δυὸ κορφαὶς, ἐξῆντα δυὸ βρυσούλαις,

Πᾶσα βρύση καὶ φλάμπουρο, παντοῦ κλαδὶ καὶ κλέφτης

Καὶ 'ς τὴν ψηλὴ μου τὴν κορφὴ ἀετὸς εἶν' καθισμένος,

Καὶ εἰς τὰ νύχια του κρατεῖ κεφάλι ἀνδρωμένου. 15

Κεφάλι μου, τί ἔκαμες κ' εἶσαι κριματισμένο ;

Φάγε, πουλί, τὰ νιάτα μου, φάγε καὶ τὴν ἀνδριά μου,

Νὰ κάμῃς πῆχῃ τὸ φτερὸ καὶ πιθαμὴ τὸ νύχι.

'Σ τὸ Λοῦρο, 'ς τὸ Ξερόμερο, ἀρματωλὸς ἐστάθην,

'Σ τὰ Χάσια καὶ 'ς τὸν Ἐλυμπο δώδεκα χρόνους κλέφτης · 20

Ἐξῆντ' ἀγάδες σκότωσα κ' ἔκαψα τὰ χωριά τους.

Κὶ ὄσους 'ς τὸν τόπον ἄφησα καὶ Τούρκους κὶ Ἀρβανίταις,

Εἶναι πολλοὶ, πουλάκι μου, καὶ μετρημὸ δὲν ἔχουν.

Πλὴν ἤρθε κ' ἡ ἀράδα μου 'ς τὸ πόλεμον νὰ πέσω.

VI. CONSTANTINE AND ARETE.

Ποιητῆς.

Μιάννα μὲ τοὺς ἐννιά σου γυιοὺς καὶ μὲ τὴ μιά σου κόρη,

'Σ τὰ σκοτεινὰ τὴν ἡλουγες, 'ς τὸ φέγγος τὴν ἐπλέκες,

Τὴν ἐσφικτοκορδέλιαζες ἔξω 'ς τὸ φεγγαράκι ·

Ὅπου σοῦ στείλα προξενιὰ ἀπαὶ τὴ Βαβυλώνη.

Κωσταντιῆς.

5 Δῶσ' τηνε, μάννα, δῶσ' τηνε τὴν Ἀρετὴ 'ς τὰ ξένα,
Νά 'χω κ' ἐγὼ παρηγοριὰ 'ς τὴ στράτα 'ποῦ διαβαίνω.

Μάννα.

Φρένιμος εἶσαι, Κωσταντῆ, μ' ἄσχημ' ἀπιλογήθης ·
Ἄν τύχη πρίκα γὴ χαρὰ, ποιὸς θὰ μοῦ τὴν ἐφέρῃ;

Ποιητῆς.

10 Τὸ θεὸ τῆς βάζει ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,
Ἄν τύχη πρίκα γὴ χαρὰ, νὰ πὰ τῆς τὴν ἐφέρῃ.

Κ' ἔρχεται χρόνος δίσεφτος καὶ οἱ ἐννιὰ πεθάνα ·
'Σ τοῦ Κωσταντίνου τὸ θαφτιὸ ἀνέσπα τὰ μαλλιὰ της.

Μάννα.

15 Σήκου, Κωσταντινάκημου, τὴν Ἀρετὴ μου θέλω ·
Τὸ θεὸ μοῦ βάλεις ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,
Ἄν τύχη πρίκα γὴ χαρὰ, νὰ πὰς νὰ μοῦ τὴν φέρῃς.

Ποιητῆς.

Καὶ μέσα 'ς τὰ μεσάνυκτα πάγει νὰ τῆς τὴν φέρει ·
Βρίσκει την καὶ κτενίζονται ἐξω 'ς τὸ φεγγαράκι.

Κωσταντιῆς.

Γιὰ ἔλα, Ἀρετούλα μας, κυράνα μας σὲ θέλει.

Ἀρετῆ.

20 Ἄλλιμον', ἀδερφάκι μου, καὶ τί 'ναι τούτ' ἡ ὠρα;
Ἄν ἦν' χαρὰ 'ς τὸ σπίτι μας, νὰ βάλω τὰ χρυσά μου,
Κὶ ἂν πρίκα, ἀδερφάκι μου, νὰ ἔρθ' ὡς καθὼς εἶμαι.

Κωσταντιῆς.

Μηδὲ πρίκα μηδὲ χαρὰ, ἔλα ὡς καθὼς εἶσαι.

Ποιητῆς.

'Σ τὴ στράτα ὁποῦ διάβαιναν, 'ς τὴ στράτα 'ποῦ πηγαίνα,
'Ἀκούν πουλιὰ καὶ κιλαδοῦν, ἀκούν πουλιὰ καὶ λένε.

Πουλιὰ.

25 Γιὰ 'δὲς κοπέλα ὄμορφη νὰ σέρν' ἀπεθαμένον!

Ἀρετῆ.

'Ἄκουε, Κωσταντάκη μου, καὶ τὰ πουλιὰ τί λένε.

Κωσταντιῆς.

Πουλάκια 'ναι κὶ ἄς κιλαδοῦν, πουλάκια 'ναι κὶ ἄς λένε.

Ἀρετῆ.

Φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιαὶς μυρίζεις.

Κωσταντιῆς.

Ἐχτὲ βραδὺς ἐπήγαμε κάτω ᾿ς τὸν Ἀηγιάννη,
Κ' ἐθύμισέ μας ὁ παπᾶς μὲ τὸ πολὺ λιβάνι.

30

Ἄνοιξε, μάννα μ', ἄνοιξε, καὶ νὰ τὴν Ἀρετὴ σου.

Μάννα.

Ἄν ἦσ' αἴρας διάβαινε, κὶ ἂν ἦσ' αἴρας διάβα·
Καῦμένη Ἀρετούλα μου λείπει μακριὰ ᾿ς τὰ ξένα.

Κωσταντιῆς.

Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ μ' ὁ Κωσταντιῆς σου·
Τὸ θεὸ σοῦ βάλα ἐγγυτὴ καὶ τοὺς ἅγιους μαρτύρους,

35

Ἄν τύχη πρίκα γῆ χαρὰ νὰ πὰ σοῦ τὴν ἐφέρω.

Ποιητῆς.

Κὶ ὅσο ν' ἀνοιξ' τὴν πόρτα της, ἐξέβγε ἡ ψυχὴ της.

FROM SALOMOS.

TO LIBERTY.

1. Σὲ γνωρίζω ἀπὸ τὴν κόψη
Τοῦ σπαθιοῦ τὴν τρομερὴν,
Σὲ γνωρίζω ἀπὸ τὴν ὄψη
Ἐποῦ μὲ βία μετράει τὴν γῆ.
2. Ἄπ' τὰ κόκαλα βγαλμένη
Τῶν Ἑλλήνων τὰ ἱερά,
Καὶ σὰν πρῶτα ἀνδρειωμένη,
Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
3. Ἐκεῖ μέσα ἐκατοικοῦσες,
Πικραμένη, ἐντροπαλή,
Κ' ἕνα στόμα ἀκαριεροῦσες,
“ Ἐλα πάλι,” νὰ σοῦ πῆ.
4. Ἄργιε νὰ ᾿λθῃ ἐκεῖνη ἡ μέρα,
Καὶ ἦταν ὅλα σιωπηλά,
Γιατὶ τὰ ᾿σκιαζε ἡ φοβέρα,
Καὶ τὰ πλάκωνε ἡ σκλαβιά.

5. Δυστυχής! παρηγορία
Μόνη σοῦ ἔμενε νὰ λές
Περασμένα μεγαλεῖα,
Καὶ διηγῶντιάς τα νὰ κλαίς.
6. Καὶ ἀκαρτέρει, καὶ ἀκαρτέρει
Φιλελεύθερον λαλιά,
"Ἐνα ἐκτύπαι τ' ἄλλο χέρι
Ἐκ τὴν ἀπελπισιά,
7. Κ' ἔλεες, "Α! πότε βγάνω
Τὸ κεφάλι ἀπὸ τς' ἐρμιαίς;"
Καὶ ἀποκρίνοντο ἀποπάνω
Κλάψαις, ἄλυσαις, φωναίς.
8. Τότε εἰσήκονες τὸ βλέμμα
Μέσ' ἔς τὰ κλαῦματα θολό,
Καὶ εἰς τὸ ροῦχό σου ἔσταξ' αἷμα,
Πληθὸς αἷμα Ἑλληνικό.
9. Μὲ τὰ ροῦχα αἱματωμένα
Ξέρω ὅτι ἔβγαινες κρυφά
Νὰ γυρεύης εἰς τὰ ξένα
"Ἄλλα χέρια δυνατά.
10. Μοναχὴ τὸν δρόμο ἐπῆρες,
Ἐξανάλθες μοναχὴ
Δὲν εἶν' εὐκολαῖς ἢ θύραις,
Ἐὰν ἡ χρεῖα ταῖς κουρταλῆ.
11. "Ἄλλος σοῦ ἔκλαψε εἰς τὰ στήθια,
Ἄλλ' ἀνάσασην κάμμιά·
Ἄλλος σοῦ ἔταξε βοήθεια,
Καὶ σὲ γέλασε φρικτά.
12. "Ἄλλοι, — ὄϊμὲ ἔς τὴν συμφορὰ σου! —
Ὅπου ἐχαιρόντο πολὺ,
"Σύρε νὰ βρῆς τὰ παιδιὰ σου,
Σύρε," ἐλέγαν οἱ σκληροί.
13. Φεύγει ὀπίσω τὸ ποδάρι,
Καὶ ὀλογλήγορο πατεῖ
Ἢ τὴν πέτρα, ἢ τὸ χοριάρι,
Ποῦ τὴν δόξα σοῦ ἐνθυμεῖ.

14. Ταπεινότητα σου γέρονι
 Ἡ τρισάθλια κεφαλή,
 Σὰν πτωχοῦ 'ποῦ θυροδέρονει,
 Κ' εἶναι βάρος του ἢ ζωή.
15. Ναί· ἀλλὰ τώρα ἀντιπαλιύβει
 Κάθε τέκνο σου μὲ ὄρμή,
 'Ποῦ ἀκαίαπανστα γυρεύει
 Ἡ τὴν νίκη ἢ τὴν θανά.
16. 'Απ' τὰ κόκαλα βγαλμένη
 Τῶν Ἑλλήνων τὰ ἱερά,
 Καὶ σὰν πρῶτα ἀνδρειωμένη,
 Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!
17. Μόλις ἴδε τὴν ὄρμή σου
 Ὁ οὐρανός, 'ποῦ γιὰ τς' ἐχθρούς,
 Εἰς τὴν γῆ τὴν μητρικὴν σου,
 'Ετρεφ' ἄνθια καὶ καρπούς,
18. 'Εγαλήνευσε· καὶ ἐχίθη
 Καταχθόνια μία βοή,
 Καὶ τοῦ Ῥήγα σου ἀποκρίθη
 Πολεμόκραχη ἢ φωνή.
19. Ὅλοι οἱ τόποι σου σ' ἐκράξαν,
 Χαιρετῶντάς σε θερμά,
 Καὶ τὰ στόματα ἐφωνάξαν
 Ὅσα αἰσθάνεται ἡ καρδιά.
20. 'Εφωνάξανε ὡς 'ς τ' ἀστέρια
 Τοῦ Ἰονίου καὶ τὰ νησιά,
 Καὶ ἐσηκώσανε τὰ χέρια
 Γιὰ νὰ δείξουνε χαρά,
21. Μολονποῦ 'ραι ἄλυσωμένο
 Τὸ καθένα τεχνικά,
 Κ' εἰς τὸ μέτωπο γραμμένο
 Ἔχει φεύτρα ἔλευθεριά.

NOTES.

MISCELLANEOUS EXTRACTS.

139 1, 2. Θίλη νὰ λέγη, *wishes to say*. — πρῶτος, *first*, as an adverb. § 146. — ἡ σοφία, *wisdom, not the wisdom*. § 152. 2. — ἡ δρόμος της, *the way to her, not her way*. — τόσον δύσκολος ὅσον, *so difficult as*. — τὸν refers to δρόμος. — φαντάζονται, *supply they or people*. — ὅσον προχωρεῖς τόσον ὑποχώτερον, *the farther you advance, the easier*.

3. τὸν ἑαυτὸν του, *himself*. — δὲν θὰ τὸν πιστεύουσιν, *they will not believe him*. § 165. 4. — κατηγορεῖται μόνος του, *equivalent to κατηγορεῖ τὸν ἑαυτὸν του, censures himself*. § 205. 2. — περισσότερα, *more than he says*.

4, 5. διὰ νὰ κερῆη τις ἄλλον, *in order that one may ascertain whether a person*. §§ 134 : 226. — ἀνάγκη . . . νὰ ἦναι, *it is necessary that he himself should be*. §§ 133 : 225. 1. — οἱ πλείότεροι ἄνθρωποι, *the greater part of mankind*. — νὰ ἀπατῶνται, *depends on προκρίνουσιν*. § 225. 2. — διὰ μίαν . . . ἰδίαν των, *for some favorite notion of theirs*. — παρὰ νὰ ζητῶσι, *than to seek*. § 225. 1.

6, 7. ὅσον τις εἶναι, *the more one is*. — τόσον, *the more*. — τοὺς ἄλλους ἀτίμους, *others of dishonesty, or that others are dishonest*. § 197. — διορισμένοι, *from διορίζω*. — ἂν οἱ πολῖται ἐργάζωνται, *whether the citizens worked*. — ἕρισκαν, *imperf. from εὔρισκω*. § 232. 2. — ἀκηρὸν, *being idle*. — ἄνθρωπον, *in apposition with τὸν*. — ὅστις ἔχει σκοπὸν νὰ βλάβῃ, *who intended to injure*. § 225. 1.

8, 9. κατὰ πρώτην φοράν, *for the first time*. — ἶδεν, *saw, from βλέπω*. — ὀλίγον ἔλιψεν ἢ ἀποθάνη, *she came near dying*. § 132. 2. — ἀπὸ τὸν φόβον της, *of fear*. — ἐφοβήθη, *from φοβοῦμαι*. — ἐπῆγει, *from πηγαίνω*. — νὰ συνομιλήσῃ, *to talk*. § 226. — μ' αὐτόν, *with him*; μ' for με. — ἔχασεν, *lost, from χάνω*. — ἰσυμβούλευεν, *repeatedly advised*. — νὰ κόψουν . . . ταῖς ἰδικαῖς των, *that they too should cut off theirs*; ἰδικαῖς refers to οὐραῖς, and των to ἀλεπουδῖς.

10, 11. ἐφιλονικῶσαν, *were disputing, not simply disputed*; *from φιλονικῶ*. — ἐστάθησαν, *had been, from ἵμαι*. § 219. I. — γυμνάζεσθαι . . . καιρόν, *you began to exercise in the ancient times, or you have been exercising this long time*. — ἐπρόσθεσι, *from προσθέτω*. — ἰκίνοιο, *that is, οἱ πιτινοῖ*. — ἰτσιμποῦσαν, *imperf. from τσιμπῶ, to peck*. — ὅτι τὸν

κατατρέχουν, *that they persecuted him.* § 219. 1. — τοὺς ἴδῃ καὶ αὐ- 140
τοὺς νὰ τσιμποῦν, equivalent to ἴδῃν ὅτι καὶ αὐτοὶ ἐτσιμποῦσαν. §§ 163 :
134 : 227. — ὁ ἕνας τὸν ἄλλον, equivalent to the Greek ἀλλήλους, *one*
another. — ἱπαρηγορήθη, from παρηγοροῦμαι.

12, 13. ἕνας ἰατρός, *a physician.* — ἰάτριει, *was attending in his*
medical capacity. — δὲν ἀπέθαινε, *would not have died.* § 235. 2.
— ἰὰν ἀπιῖχι, *if he had abstained ;* from ἀπίχω. — ὁ λύκος, *a wolf.*
— ἔτριξι, from τρέχω. — νὰ τὸν φάγη, *to eat him.* § 226. —
ἱπαρακάλασι, from παρακαλῶ. — ἀφήση, from ἀφίνω. — παχύνη, *aor.*
subj. from παχύνω. — κομμάτι, *a little.* — ἐπίσθη, from πείθω. —
μετὰ καιρὸν, *some time after.* — ἐξαναῆλθῃ, from ἐξαναίρχομαι. — εὐρῆ-
κι, *aor.* from εὐρίσκω. — ἐνθύμισι, *aor.* from ἐνθυμίζω. — νὰ μὴν τὸν
προσμείνη . . . νὰ παχύνη *not to wait till he became fat.* — μεταῖδη,
aor. subj. from μεταβλίπω.

14, 15. ὁ δεύτερος αὐθίντης του, *his second master.* — τοῦ πρώτου,
than the first. — νὰ τοῦ εὕρη, *to find for him.* § 190. — κάλλιον νὰ
ἤμουν . . . αὐθίντας, *it were better for me to be with my former masters.*
§§ 223. 1 : 180. N. 2. — θ' ἀργάση, *will tan ;* θ' for θὰ. — καὶ,
even. — μίαν ἡμέραν, *one day ;* accusative of time. — λιβάνι μου
ἐμύρισι, *I have perceived the smell of frankincense.* §§ 190 : 194. 1.

16, 17. μίαν φορὰν, *once upon a time.* — ἀπὸ, *than.* — καὶ κέρατα,
also horns. — πρὸς, *for.* — χωρὶς νὰ τὸ ἤξυρω, *without knowing it.*
— νὰ τὴν μάθῃ νὰ πιτᾶ, *to teach her to fly.* — ἴτι δὲν εἶναι τῆς φύ-
σιώς της, *that it was not natural for her to fly.* — βαρεθεῖς, *being tired*
of her ; from βαριοῦμαι or βαρύνομαι. — ἐπῆρε, from παίρω. — τὴν 141
ἄφῃσι καὶ ἔπῃσι, *he let her fall, literally, he let her, and she fell ;* ἄφῃσι
from ἀφίνω, ἔπῃσι from πίπτω. — ἔγινε κομμάτια, *was broken to pieces.*

18, 19. ἀσπρίσθη, *whitened himself ;* from ἀσπρίζω. — ἀνακατώθηκε
μ' αὐτάς, *mingled with them.* — ἐπιστρέψῃ, *for ἐπιστρέψῃ, he returned.*
— νὰ γίνουν, *to become, from γίνομαι.* — σᾶς ἐβοηθούσαμεν, *we would*
help you.

20-23. οἱ ἄγριοι τῆς Ἀμερικῆς, *the American Indians.* — Ζητιῦται
agrees with παιδεία, and is understood after the other nominatives. § 127.
2. — ἐστὰθῃ καιρὸς, *there was a time, or the time was.* — ὅτι εἶναι,
that he was, not that he is. — ἀντιφίροντο, *opposed each other ;* from
ἀντιφίρομαι, with the Greek augment. — ἄς ἀφήσωμεν, *let us leave.*
§ 228. 1. — ἀναλαμβάνομεν has the force of the future. § 209. 2.
— πάλιν adds nothing to the sense. — νὰ τὸ εὕρη, *to find it.* — δὲν
τὸ εὕρισκε, *he could not find it.* — ἔταξι, from τάζω. — ἂν τοῦ δεῖξῃ,
if he would show him. — ἤνρη, *aor.* from εὐρίσκω. — ὁποῦ, *which.*

24-26. τοῦ, *for him.* § 190. — ἐγινούσι, from γινῶ, *to lay.*
§ 211. — εὐρῆκεν, from εὐρίσκω. — ἐστὰθῃ, *was stuck.* — ἐβγάλη,
that is, ὁ γέρας. — σὶ φθάνει, *it is enough for you.* — νὰ τοὺς δώσῃ 142

142 βασιλία, to give them a king; δώση, from δίδω. — ἔβρηξε, aor. from βρήχνω. — ἔφυγαν, from φύγω. — κάνα αἶλλον καλῆτερον, some better one. — κατ' αὐτῶν, at them.

27. ἰβγῆκαν, aor. from ἰβγαίνω. — ἐμβῆκε, from ἰμβαίνω. — ἔπιασαν, divided ἔ-πια-σαν, ἐh-p-heah-san; the regular form would be ἰπίασαν. § 5. N. 1, second paragraph. — ἂν τοῦ ἄρσε ἢ ἀνδρία του, whether his (the ass's) valor pleased him (the lion); the first τοῦ refers to λιοντάρι. — κ' ἐγὼ δ' ἴδιος, even I myself. § 66. 2. — Θὶ νά 'χανα τὰ κατὰστικὰ μου, should have been frightened to death; Θὶ νά 'χανα, imperfect conditional from χάνω. §§ 25. 1: 235. I.

28. οἱ νεώτεροι Ἕλληνες, the modern Greeks. — ὑπήκοα τῶν Τούρκων, subject to the Turks; that is, Wallachians, Armenians, and Jews. — ὁποῦ refers to Ἰθνη. — ἐπιτηδία . . . τὴν πραγματία, skilled in trading, which cannot be said of the Turks in general. — νὰ κακομεχειρίζεται, abuse. This is nothing uncommon. When this extract was written (say 40 years ago), a Turk had a right to abuse any Greek whatever in Turkey.

29. ἕνα κομμάτι κρέας, a piece of meat. § 143. — ἰπίταξιν, from πιτῶ. — ἡ κυρὰ Μάρω, Master Renard. — πλὴν κρέμα . . . ἄφωνον, but what a pity that such a bird should be dumb. — ἄμα ἄκουσε, no sooner had he heard. — καὶ εὐθύς, than. — μὲ ὄλα του τὰ δυνατά, with all his might. — ὄλα τὰ ἔχεις, κόρακά μου, you have every thing, my dear Master Crow.

30, 31. ἐρώτησε πόσον . . . Διός, he asked for how much Jupiter's statue could be sold. § 199. — χάρισμα, as a present. — εἰς τὸν ὅστις, to him who should. § 158. — τοὺς ἄλλους δύο, that is, Jupiter and Juno. — ἰφαγῶθη, from τρώγω. — καὶ τὸ ἄλλο, moreover, further, in Greek ἄλλως τι. — ἰμένα in apposition with μὲ. § 162. — τὸ γίνες, by birth. — τὸ ἔχειν του, his property. § 76. N. — τὸν κακόμοιρον τὸν Ἀκταίωνα, unhappy Actæon. § 154. 1. — τὸν ἴφαγαν, devoured him. § 164. 2. — ἰπλάσθη, from πλάττω.

32-35. Θρακὸς, Thracian, adjectively. — ἔτρωγαν, usually ate, § 211. — προῖγμα refers to the preceding sentence. — θίλου, say, assert. — ἴσσησι, from στήνω. — ἰπάνω εἰς, upon. — ὅστις, whoever. — εἶναι, supply he. — τοῦ πολέμου ἔμπειρος, skilled in war. § 185. — ποτὶ του, never in his life. — διὰ, in behalf of. — λέγεται, it is said. § 132. 3. — ὑπῆρξε, existed, aor. from ὑπάρχω, which always takes the Greek augment. — δὲν εἶναι ἢ αὐτὴ, is not the same. — πειράση, aor. sub. from πειρῶ. — τροφὴ ἵππου, food for a horse.

144 36, 37. δὲν πρέπει νὰ πιστεύονται, must not be believed. — μαζί του, with him. § 189. — ἔλιγαν, would say. — ὅσοι τὸν ἤξευραν, as many as knew him. — κατώτατα, sc. μέρη. — μὲ ἕνα Φοινικικὸν πλοῖον, in a Phœnician vessel. — ἐκινδύνει νὰ πνιγῆ, was in danger of foundering. — ῥιφθῶν, for the more regular ῥιφθῶσι, from ῥίπτω. — ἔκλιναν, aor.

from κλίω. — ἔγινε αἴτιος . . . Πέρσαι, he was the cause of the loss of 144 so many Persians. §§ 180 : 225.

CORAY.

1 - 6. βάλῳσιν ἀρχὴν, the same as ἀρχίσωσι, begin. — δι' αὐτὰ, for them, that is, ἔθνη. — παρὰ, than. — καὶ πάλιν, again. — φοβῖται νὰ πίση, for φοβῖται μήπως πίση, fears lest he fall. — δὲν ἔμαθε, has not learned. — ἐκδύνεται, puts off, followed by ὄπλον. — θίλι βραδύνι, 145 fut. act. from βραδύνω. It may be observed here that Coray began to use publicly the barbarous infinitives in ειν and ἦν, in the year 1810. — εἶχεν ἰδεῖ, pluperf. from βλέπω. — αἱ ἀπὸ . . . γινῶμαι. Here we have a specimen of pedantic twisting; the article is separated from its substantive by ten intervening words. Pretended Coraists are particularly fond of the figure of ginglymus. — παιταιδυμίων, for παιδιυμίων, from παιδίω. § 81. N. 3. — ὅσον καὶ ἂν φωτισθῇ τὸ ἔθνος, how much soever a nation may be enlightened. — τῶν διὰ τοὺς ὁποίους, a Coraistic arrangement for ἐκείνων διὰ τοὺς ὁποίους.

7, 8. τὸ αὐτὸ, the same, from ὁ αὐτός. — ἤθειαν κάμι, aor. conditional from κάμνω. § 236. — δι' αὐτὸ τοῦτο, for this very reason. — ἀδικοῦνται, sc. αὐτοί, referring to μέρος. — εἰς ὅσα, for εἰς ἐκείνα ὅσα. — δὲν εἶναι κατ' ἀρχὰς πλὴν, at first are nothing but.

KOUMAS.

1 - 4. οἱ Κλίπται . . . γίνους, there were two kinds of Klephts. § 183. 146 — Ἀλβανοὶ Μωαμηθανοὶ, καὶ Χριστιανοὶ, Mohammedan Albanians, and Christian Albanians. The Christian Albanians often pass for Greeks; but they are no more Greeks than the Hindoos are. — οἵτινις, that is, οἱ Χριστιανοὶ Ἀλβανοί. — ἐμίσηγοντο, a villanous word for ἐσμίγηγοντο or ἐμιγύοντο. This author writes the Romaic tongue like a foreigner who is not well acquainted with it. — ἐκείνους, that is, τοὺς Μωαμηθανοὺς Ἀλβανούς. — ἐφώρμων, imperf. from ἐφορμῶ. Koumas, in compound words, generally uses the Greek augment. — πασσάλων. In Turkey, especially in some parts of European Turkey, impalement was a favorite mode of punishing Greek robbers.

5 - 9. τὰς πατριδας των, their respective native places; πατριδα, in Romaic, most commonly means one's native place. — πρὸ πολλοῦ, early. — οὗτοι εἶναι . . . τῆς Ἑλλάδος, these are the celebrated Klephts of Greece. — παῖς, supply διαδιχόμενος. — διαδιχόμενοι, supply οἱ Κλίπται. — οἱ κρατοῦντες, the government, that is, the Turks. — τὴν 147 ἰδικὴν του μεριδα, his district; governed by περιήρχετο. — ἀντίσσησι,

- 147 from ἀντισταίνω. — ἀνδίζωσι, aor. subj. from ἀντίχω. — τὸ τοῦ Μπουκοβάλα, the πρωτάτον of Boukobhalus. — Παπαῦ Εὐθύμιος, commonly called Παπαθύμιος (pronounced Παπαθύμιος). — Ἄλλῃ πασαῖ, *Ali pasha*. The Turks put the noun denoting an office after the proper name; except σουλτάν when prefixed to a man's name, as σουλτάν Σελίμ.
- 148 10, 11. τοὺς ἐφίλου τὴν χεῖρα, *kissed their hand*. Respect is shown to a clergyman, or to any person, by kissing his (or her) hand, and then touching it with the forehead. — τὴν ἐυχὴν των, *their blessing*; which consists most commonly in the expression ἔχει τὴν ἐυχὴν followed by τοῦ Θεοῦ, τοῦ Χριστοῦ, or τῆς Παναγίας. — ὁ Κούμας, undoubtedly the author of this piece. — τί Ἀχιλλεῖα, &c. Tsaras, not being deeply versed in Homer, no doubt thought that Koumas meant to insult him.

KOKKINAKES.

(Translated from the German.)

- 1 - 13. ἦλθα νὰ . . . πρόβλημα, *I have come to make a proposal to you*. — εἶσθι takes the number of σας. § 125. N. 1. — τοῦ ζῆν, of *life*; the infinitive ζῆν, from ζῶ, has the force of a substantive and depends on πρόπος. — ἔρχισθι has the force of the future. — ἐπιχειρισθῶμιν, for the more regular ἐπιχειρισθῶμεν, from ἐπιχειρίζομαι. — δὴν ἔχω . . . ἔπιφοκιδνυέσω, *I have nothing to risk*. — ἔδᾶ, *but pray*. — ἔπιφοκιδνυέσῃτε, *will you not risk*.
- 149 1 - 13. εἶναι, *there is*. — ἡ πραγματῖα τῶν σκλάβων, *the slave-trade*; in apposition with κερδοσκοπῖα. — μὴ τὰ σωστά σας τὸ λέγῃτε; *do you say it in earnest?* The plural here is used for the singular. § 125. N. 2. — ἰδῶ πέρα, *here*; πέρα is not necessary to the sense. — ἀπ' ἰδῶ, *here*, literally *from here*; ἀπὸ is used, because the *departure* of the vessel is a prominent idea in the mind of the speaker. — ὑγιῆ γερὸν, *healthy, sound*. — τὸ κόστος, in apposition with γρόσια. — ἐπιδῆ, *since, because*, has reference to ἔχει περισσότερον . . . ἰκτά. — δέκα γρόσια, supply πλήρον or δίδε.

CHOURMOUZES.

- 23 - 28. εἰπὲ νὰ μὴ ἐτοιμάσουν, *tell them to prepare for me*. — κ' ἐκείνο . . . ῥάχη του, *but its back aches*. § 162. N. — ἵνα γαιδούρι ἀφηνικὸ, *a first-rate jackass*. — ὁποῦ ἀγόρασα ξύλα, *belonging to the man of whom I have bought a load of wood*.
- 150 1 - 10. αὐτὸ . . . τίποτε, *it wants nothing, literally, nothing is wanting to it*. § 162. N. — πάγι κανεῖς . . . ἀδάνατα, *one might make a*

superb appearance on its back, literally, one goes riding on it immortally. 150
 τὸν κακὸν σου . . . γαιθούρι, you will go to thunder before I ride on a
 jackass. — ἔρισμός σας, as you please. — ἰτοίμασι τὰ ξουρισθῶ, prepare
 the shaving apparatus.

15 - 26. καὶ ἰκίνα ἔχουν ἀκριβά, but they are dear. — τρεῖς δραχμαὶ
 τὸ ἴνα, three drachmas a-piece. § 199. — φέρε με . . . κολατσίσω,
 bring me the breakfast also. — ἀπὸ ὀλίγην ἀνάπαυσιν, for ὀλίγη ἀναπαύ-
 σις, of a little rest. — εἰς τοὺς ἥλιους, in the hot sun. — νὰ κάμω τὸν
 κουφί, to play the deaf, that is, to pay no attention to what they say.

27 - 36. ἔρίστι, please, sir, here is the breakfast. — ἴνα μποκάλι
 σαμπάνια, a bottle of champagne. § 143. — αὐτὸ τὸ ἔχεις σύστημα, it is
 your system; αὐτὸ refers to the expression ἀφοῦ τελειώσῃ . . . δὲν εἶναι
 — λῖς, for λίγης, from λίγω. § 84. 1. — δὲν εἶναι, there is no more
 of it, or it is out or finished. — ἀπὸ τὸ ἴδιον, of the same quality of cham-
 pagne. — ἂν θήλιτι . . . νὰ πάρω, if you wish me to buy at that store;
 ἀπὸ here is used before ἰκίω because πάρω denotes bringing from. —
 μάλιστα, ἀπὸ τὸ ἴδιον, ironically. — τί ἀνόητος ὅπου εἶσαι, what a fool
 you are. § 175. N. — ἀπὸ τὸ ἴδιον . . . γίνιται; can it be of the
 same kind and cheaper?

2 - 13. ἀπὸ τὸ παλάτι, the king's household. — ἀπὸ ὅλους τοὺς μινί- 151
 στρους, the stewards of all the ambassadors. — φθάνει, a barbarism for
 φθάνουν, are enough. — μίρα νύχτα, day and night. § 250. 5. —
 μόνον θὰ πίνω, I must needs drink. — Λιών, Λιών, a dog's name. —
 νά, φάγι καλά, take this, eat well. — θὰ πάμι, from σηγαίνω. § 84. 1.
 — ἔρίστι, here they are, sir. — κάθι μίρα θὰ σ' τὰ λίγω; must I tell
 you these things every day? σ' for σοῦ. Tychodioktes is rather angry. —
 ἰπίς, for ἰπί, from λίγω. — εἰς τὴν μία, at one o'clock. § 150. 2.

14 - 33. καὶ δὲν ἀνοίγιτι, why don't you open. — ἀλήθεια . . . στο-
 χάσθηκα, sure enough; I did not think of it. — μὲ τὸ φηγγέρι, by
 moonlight. — αὐτὸ καλὰ τὸ λῖς, you are right there. — ἀλήθεια, by
 the way. — λῖνι, for λίγουνι, λίγουν, from λίγω. — διατὶ νὰ μὴν
 ἔχουν . . . οὐρά; why do not the other stars also have tails? Here, if the
 indicative (διατὶ δὲν ἔχουν) were used, a definite answer would be expected.
 § 245. — διότι εἶναι κολοβά, because they are tailless; a truly philo-
 sophical answer. — μόνον, but. — γιατί for διότι, because. — καὶ
 αὐτὸς, he too; pronounced κιαυτὸς; by synizesis.

1 - 9. τώρα ὅτι ἰβγῆκι, he has just gone out. — θ' ἀργήσῃ νὰ ἰπι- 152
 στρέψῃ; will it be long before he returns? or will he return soon? —
 νὰ ἔλθῃ, sc. ἰκίνοσ implied in ὅποιος. — ὅποιος θὰ τὸν ζητήσῃ, whoever
 should want to see him. — καὶ προσμίνιτι, do wait, or will you please to
 wait. — τώρα τώρα, very soon. — νά τὸ σκυλι, here is his dog. —
 καὶ ὁ ἴδιος, he himself also.

10 - 27. καλῶς, welcome, I am glad to see you; supply ἀπολαύσκω.

152 οὐ ἴδαμεν. — εἶσαι πολλή . . . ἰδώ; have you been here long? — τώρα ὅτι ἦλθα, I have just come; compare τώρα ὅτι ἰβγῆκε, above. — σφόντι . . . κάψις, really it is very hot to-day. — ἀπὸ χθὲς, since yesterday. — νὰ μὲ κάμουν, for ὅτι θὰ μὲ κάμουν, that they would make me. § 227. — νὰ ἰβλίπιστι, for θὰ ἰβλίπιστι, you would see. § 100. N. 4. — ἦθεις νὰ κάμω, for the more common ἦθεις κάμω. § 100. N. 2. — ἀπὸ τὸν ἥλιον, in consequence of the heat of the sun. — ὀργανισμὸς τῆς ἀστυνομίας, the police-regulations of Bavarian Athens burlesqued. It should be recollected that the play ὁ Τυχодиόκτης, from which this is an extract, appeared in the year 1835.

29 - 31. ἄμα νυκτώσῃ, as soon as it is dark. — κἀνίς . . . νὰ ἴβγη, no one shall go out. — ἀπὸ νωρὶς, early in the evening. § 242.

153 1 - 31. ὄχι δά! Oh no. — ὅταν βλέπουν, that is, οἱ σεράντα ὀκτὼ police men. — δις τῆς ἰβδομάδος . . . κυριακὴν, twice a week, Thursdays and Sundays.

154 8 - 16. ὅστις ξιύρει καὶ ἀναγινώσκει, whoever is able to read, or knows how to read. § 221. — θαῦμα, admirable. — καὶ ἂν ἦσουν . . . πατριδα μου, and if you had been in my native country, that is, Bavaria, as Tychodioktes represents the new masters of Greece. — οἱ προκομμένοι, used ironically.

ΟΙΚΟΝΟΜΟΣ.

20 - 28. καλὴ ἡμέρα σας, ἄρχοντα, good morning to you, sir. — κακὴ σας . . . ψυχρῆ, go to thunder; other irritable persons use the expression τὴν κακὴ σας καὶ τὴν ψυχρῆ σας. — τί εἶναι ὀρισμός σας, what is your command, or what do you wish. — τὸ ἀδιεφάτον, that is, ἡμεῖς οἱ ἐπίτροποι τοῦ νοσοκομείου. — μοῦ, untranslatable. § 191. — εἰς τί- τοιον . . . καιρόν, in these hard times, as merchants say.

155 1 - 7. νὰ μὲ συμπαθήσιτι, I beg your pardon, or begging your pardon. — τὰ μέτρα της, its proper limits. — ὄμορφο πρᾶμα, pretty thing this! § 193. — ἔλατι στραβοὶ . . . τὸ βιδς, a proverbial expression. — κ' ὕστερα . . . ἔμινά, and then what do you want of me, or what did you come here for. — κουτσοὶ στραβοὶ . . . Ἀγιαντῶν, the lame and the blind go to Saint Anthony's church to be cured, a proverbial expression. Instead of ἔς τὸν Ἀγιαντῶν, others use ἔς τὸν Ἀηπαντελιήμονα, to Saint Panteleemon's. — ἕνας ἀπ' αὐτοὺς, one of them, that is, τοὺς ἄρχοντας, the rich.

8 - 14. ἀνάθεμά τους, cursed be they. § 200. — θείλουν νὰ φάνε, for θείλουν νὰ φάγουν. — κ' ὕστερα . . . ψυχικό; and then do you suppose that we do not spend something for charitable purposes? Charity or alms is called ψυχικόν (from ψυχῆ), because it benefits the soul of the

giver. — ἄξιός ἐστι μισθός σου, sc. εἶναι, you will be rewarded in Para-155
dise.

17-28. πάνι, for παγαίνουσι, παγαίνουσι. — ἰπιτρόποι, for ἰπίτροποι.
— ὅτ' εἶχα διώξει, I had just driven away, or no sooner had I driven
away. — νά σου, behold; σου is untranslatable. — καλί in such expres-
sions loses its primitive signification. — βαριά, for βαρία, from βαρύς.
— δόξα σοι ὁ Θεός, glory be to thee, O God, an ejaculation of frequent
occurrence in the service of the Greek church. In the mouths of the
ignorant it is equivalent to δόξα τῷ Θεῷ, thank God. — κάλλιο τό 'θιλα
. . . . γραμματισμίνι, I would rather see him blind than learned; τό 'θιλα,
by crasis, for τὸ ἥθιλα. — τὸ μεγαλύτερο βιβλίον, the biggest book. The
Greeks, like all other half-civilized nations, believe that the wisdom con-
tained in a book is determined by its size. — 'ποῦ θὶ νὰ κἀνίς,
which one ought to read, literally, which one shall read. — σὶ, for εἰς, in.
— κἀνίανι μιγάλον, some great man, or grandee. — πέντε παρασίς,
five paras. When this piece was written, five paras were equivalent to
something less than two cents.

35, 36. ὡς καὶ 'ε, even as far as. — πήγανι, for ἰπῆγαν, from πη-
γαίνω. — κύττα κύττα, by paying constant attention to. § 240.

6, 7. ὁ καψούλης ὁ πνευματικός μου, my good confessor. — ἀφοῦ 156
φανήκαν ὁ κόσμος. Learning was considered a sort of impiety by
many good people a few years before the Greek revolution, because the
learned, especially the half-learned, were, with very few exceptions, infidels,
atheists, libertines, &c.

PROVERBS.

2-4. κάλλιον φίλος, a prudent enemy is better than a foolish
friend; supply πρᾶγμα before the neuter κάλλιον. — οἱ πολλοὶ
καράβι, too many cooks spoil the broth. — ὁ διάβολος ἰπούλις, the
devil had no goats, yet he sold cheese. Cheese made of goats' milk is
very common in most parts of Greece.

5-10. εἰς κρεμασμένου ἀναφίρης, speak not of ropes in the house
of a man who has been hanged. — ἄλογον βλίπης, you must not
look a gift-horse in the mouth. — κἀδε ψεύτης μάρτυρά σου, the
witness of a liar is another liar. — ὅποιος κρύον, a burnt child shuns
the fire. — πίταν καίεται, § 178. 2. — κ' ἱκατὸν φρένυμοι δὲν
τὴν ἰβγάζου, but one hundred wise men cannot take it out.

11-18. ὅπου ἀκούς καλάθι, when you hear that such a place
abounds with cherries, take a small basket with you (for you will not find
many); ἀκούς for ἀκούεις. — μέτρα δέκα κόψτε, measure (the
cloth) ten times before you cut once. — οὔτε ὁ λόγος σου, § 133,
last example. — ὅσος παρακάτω, appear always what you are, or
even less than what you are.

- 157 21 - 26. ἤμαθα . . . ἔνδομινος, *I have learned to live naked, and now I am ashamed to appear dressed.* — μὴ λυπαῖσαι . . . ποδάρια του, *pity not the rider because his feet are hanging.* — ὅπου πεινάει . . . ἰνιριεύεται, § 177. — ποῦ πᾶς . . . τὸ σπῖτι, *whither art thou going, bad Fortune? To the house of the universal genius (to be his companion); πᾶς for πάγυις, from πάγω.* — πῶς πᾶν . . . μαυρίζουν, *How are your children, Master Crow? The older they grow the blacker they become; πᾶν for πάγουν, from πάγω.*

CHRISTOPOULOS.

- I. For the measure of this song, see § 266. — *καταντᾶ καὶ γίνεται, inevitably becomes.* — τὰ κάλλη σου, sc. εἶναι. — *μεγάλη σου ἡ δόξα, great is thy glory.*
- II. For the measure, see §§ 266 : 265. — τὸ μίλλον 'ς τὴν ζωὴν, *what will happen in this life.* — τὸ σήμερα, *to-day*, used substantively. § 157. — τὸ τ' ὕστερα θὰ γίνῃ, *the question, "what will come to pass?"* τ', for τί, drops the *i* because it is followed by another accented *I*.
- 159 III. For the measure, see § 266. — ἀργὰ ἀργὰ, *very slowly.* § 147. — εἰς μιὰ . . . ἀπάνω, for ἀπάνω εἰς μιὰ στιγμή, *in an instant.* — ζητ', for ζητῶ. — ἀρκιτός σου, *satisfactory to you.*
- 160 IV. For the measure, see § 261. — τύφλαις νά 'χουν . . . καλά, *its many and great comforts are nothing; literally, may its many and great good things go to ruin.*
- V. For the measure, see § 266. — ἄς γίνουμουν, *Oh that I were!* — νὰ σ' τὰ, for νὰ σοῦ τὰ, by a most violent elision.
- 161 VI. For the measure, see § 266. — μονάχα τους, *of their own accord.* § 66.
- 162 VIII. For the measure, see § 261. — ἡ Ἀγάπη μου, *my beloved.* — στάσου, aor. imperat. pass. from στίχομαι. — γιερά, *in earnest.* — συνηθίζεις καὶ πιτᾶ, *is accustomed to fly.* § 221.

SOUTSOS.

- 163 For the measure of this extract, see §§ 262 : 261. Observe that Soutsos is fond of long verses and short ideas. ἰπ' Ἱθγικῆς συνελιύσεως, *before the national assembly.*
1. πῆρα, for ἰπῆρα, from παίρω. — ἵταιξα . . . μῆνας, *I have been negotiating fifteen whole months, like a true diplomatist, without accomplishing any thing.* — αἱ αὐλαί, *the courts of Europe.* — σὶ τὸ κάμεις; *what can you do? that is, you can do nothing.* — αἱ συμμαχικαὶ δυνάμεις, *the Holy Alliance.*

2. *στόλον*. The American reader will be reminded of the blowing up of 163 the frigate *Hellas*. — *ξίνου κράτους*, *foreign power*; Russia is meant.

3. ἀπ' τοὺς ἔρκους μου νὰ λείπω, *perjuring myself*, literally, *being want-* 164 *ing to my oaths*. — νὰ κυνηγῶ τὸν τύπο, *to persecute the press*. Capodistrias, like a true Russian nobleman, considered the liberty of the press a political nightmare. — τὰ νύχια τους νὰ χύνω, *to bastinado them to death* (almost), to beat after the Turkish fashion.

4. μάρτυρες, supply *ἴναι*. — πουργὸ βράδυ, *morning and evening*. § 250. 5. — τοὺς πρώτους, *the first men*. — μαζώματα τοῦ δίσκου, *contributions collected at church*.

5. κατίτριξα τὰ φῶτα. This implies that Capodistrias was not in favor of enlightening the nation; no true Russian is.

6. Βιάρου, *Bhiaros*, one of the brothers of John Capodistrias.

PERDICARES.

2-4. For the measure of this extract, see § 268. The reader will 165 not fail to observe that the measure is not suited to the subject. μ' ἦλθαν, *came to my house*, literally, *came to me*. — πολὺ πολὺ πρῶί, *very early in the morning*. — πολύτλας, *that has endured much*; a Homeric word, suggested by Τλίμων. — πολύτροπος, suggested by πολύτλας: here, Τλίμων suggests πολύτλας δῖος Ὀδυσσεύς, which would naturally bring along ἄνδρα πολύτροπον, ὃς μάλα πολλὰ πλάγχθη. — αἰί, *always*. It may be observed here, that this author most unnecessarily uses Greek words. His style, however, could not be called strictly macaronic.

6-9. Θαῦμα ἐγγλωττίαν, *wonderful eloquence*. — ἕξ ἑπτά, *six or seven*. § 251. 2. — μὲ τὰ γράμματά των, *with their letters or literature*. To know a γλῶσσαν μὲ τὰ γράμματά της, means, not only to be able to speak it, but also to read and write it. — πλὴν τί κὶ ἄν, *but what if; κὶ ἄν* to be pronounced *κιὰν*, *can*.

13-15. δὲν ἄφινι κακόν, *he would leave no evil undone*. — τὸν ἄλλον . . . ἠθικόν, *to cheat his neighbour he considered meritorious or moral*. — ἰδῶ κ' ἐκεῖ τοῦ σταθῆ, *wherever he had been*.

19. κικρυμμένος πρίγκιψ, *a prince in disguise*.

25. Πάμπιρ, whose first name was Ἀμβρόσιος, was a distinguished maker of στίχοι καρκινικοί, *crab-verses*, that is, verses which read equally well (?) both ways, (as ῥυπαρά ἄρα πῦρ,) and are, of course, destitute of sense.

27. νὰ δώσουν, *to lend*.

30. πολλά, *much interest*.

32, 33. τοὺς ἴφαγι κὶ αὐτά, *he cheated them even out of the capital*. — τοὺς τό' παιζεις καλόν, *you served them right*.

166 37. ὁ Νίων Πατρῶν, *the bishop of New Patrae*. § 153. — κὶ αὐτὸς πολλὰ βαθύς, *he too a very deep philosopher*.

41. διὸ, *therefore*, refers to βαθύς, ἰστολισμένος, δεινός: that is, he despises the writings of the Fathers because he is too much of a philosopher.

45, 46. εἰς ὅλα του καλός, *first-rate in every thing*. — κὶ ἀπὸ τὸ μέγα . . . τρελός, *on account of his great genius he is considered crazy*. The ignorant of Greece have an impression, that a man of great genius or learning must of necessity be in some degree insane.

51 — 53. τὴν ὀκάν του, *his oka of wine; say, his pint*. — Κὶ ἂν τύχη λειτουργία, *and if he is required to read mass*. A Greek Bishop, priest, or deacon, is forbidden to taste any kind of food or drink in the morning if he is to read mass. But Polycarpus, being a philosopher, was of course above the canons of the church. — καλῶς, *coolly, philosophically*.

55 — 58. ἀλλ' ἴως ἂν ἄσπασθῶμεν, *but before we had time to salute one another*. — ὁ Μυρταίων, *the archbishop of the Myrians, that is, of Myra, a city in Lycia*. — ἦν Πάτμιος κὶ αὐτός, *he too was a Patmian; the speaker is supposed to be a native of Patmos*. — φαρδὺς πλατὺς, *an ostentatious fellow*.

60 — 62. πατριδα, *our native place, that is, Patmos*. — ἐκίῃ, *there, where the speaker was*. — παλαιὸν κακὸν, *an old nuisance or bore*.

67, 68. εἰς ὕφος τὸ κοινόν, *in the common style, that is, in Romaic, which is called ἡ κοινὴ γλῶσσα, in contradistinction to ἡ Ἑλληνική, the Greek, that is, the ancient Greek*. — κατὶ τὸ θαρροῦσι, *he thought it (his composition) was something great*.

167 71. ἐφαίνετ', *he would have been*. § 235. 2.

73, 74. τοιοῦτος, *such being his character*. — καθὼς . . . ἀργός, *as he had no studies to occupy his mind with*. — θαῦμα στιχοεργός, *a capital poet*.

82, 83. καθ' ἰδόν, *for κατὰ, in the streets*. — πῶς, *that, ὅτι*.

86. ἂν ἦτον κὶ, *for ἂν καὶ ἦτον, although he was*.

93. πῶς ξύβρουν ἕνα τὲ, *that they know a thing or two*.

KLEPHTIC AND OTHER SONGS.

Leake, in speaking of the iambic tetrameter catalectic (§ 269), in which most of the popular songs are composed, makes the following remark; "The measure of the old English ballads originated in all probability among the Greeks, and their adherence to it, while it has been confined among us [English] to the lower class of poetical composition, marks the stationary and unimproving condition of their literature in comparison with our own"; which seems to imply, that short verses are a sign of civilization. This measure, it should be remembered, is as old at least as the Old Comedy.

I. τὸ 'να, for τὸ ἴνα. — τηράει, from τηρῶ. — κατὰ τὸ Βάλτο, 167 towards *Bhalto*. — τί νὰ γίνηκε, *what has become of*. § 231. 2. — 168 *μᾶς ἴσαν*, &c. forms the answer to the preceding question. — σκλάβο, as a *prisoner*. — Μουχτὰρ Κλισούρα, *Muhtar Clisuras*; the first is the proper name, and the second denotes the native place of *Muhtar*. — Ψομί, *office*. — νὰ μ' εἶχε φέξει! *O that it had never dawned!* § 237. 3; μ' stands for *μή*. — ὅσο νὰ ξημερώση, *until morning*. — ὅσο 'ν', for ἰνόςα εἶναι. This line forms the answer of *Miliones*. — φωτιά ἰδώκαν . . . ἰς τὸν τόπο, *they fired at the same time, and both fell on the spot*.

II. τὸ τί νὰ γίνηκε, *what has become of*. — τὰ δύο παιδιὰ, *her two sons*. — τρία, making *three, or three in all*; takes the gender of *παιδιὰ*. — φαίνονται, that is, ὁ *Γυφτάκης*. — Γύφτη, from the nominative *Γύφτης*, the diminutive of which is *Γυφτάκης*. — σὰν παλληκάρ' ἰπῶν 'ταν, *like a hero that he was*; 'ταν for ἦταν, from εἶμαι. — ποῦ 'σαι, for ποῦ εἶσαι. — πᾶν for πάγη, *carry*. § 84. 1. — τ' Ἀλῆ . . . σκύλου, *to Ali Pasha, the dog*. § 190.

III. Θὰ γιάνω, *shall I recover my health*. — Πλιάσκα μ' . . . καπι- 16 *τανάτα*, the answer of the birds; μ' for μου. — τοῦ Νίκου πίφτ' *falls to the lot of Nikos*; this *Νίκος* was surnamed *Τσάρας*; he is called also *Νικοτσάρας*. § 190: 194. — οἱ ἰχθῆροι, *the Turks*. — τοῦ πῆραν τὸ κεφάλι, as was to be expected.

IV. τί εἶναι μαῦρα τὰ βουνά, *why are the mountains black*. — κόνιψ', for κόνιυσι, from κονίω. § 27. 2. One might ask here, "If *αυ* and *ευ* were pronounced *αβ* or *αφ*, and *ιβ* or *ιφ*, by the ancient Greeks, why did they not write *κάψις*, *ἀπτός*, *βασιλίψω*, *ἴπτει*, for *καῦσις*, *αὐτός*, *βασιλίωσω*, *εἴπτει*?" Further he might ask, "If *βασιλίωω* was pronounced *βασιλίβω*, what makes its penult long?" The only satisfactory answer to these questions is, that these diphthongs were *not* pronounced *αβ*, *αφ*, *ιβ*, *ιφ*, by the ancient Greeks. — πιῶν, for πίωσι, from πίνω. — μάσου, aor. subj. from μαζώνω. — τὰ παιδιὰ τους, *their children*; τους is feminine. § 64. N. 4. — γνωρίζονται, equivalent to *γνωρίζουσι ἀλλήλους*. — χωρισμὸν δὲν ἔχουν, *cannot be separated*.

V. In this song, *Olympus* talks like a Greek mountaineer, and *Kisabhos* 170 like a servile payer of *χαράτσι*. — τὸ ποιὰ, *which of the two*. § 156. 2. — ὁ Κίσαβος ῥήχνη . . . τὸ χιόνι. It should be remembered that *Olympus* is much higher than *Kisabhos*. — πᾶσα βρύση . . . Κλίφτης, *every spring has its standard, and every bough its Klepht*; that is, I am full of *Klephts*. — κεφάλι μου . . . κρηματισμένο; said by the eagle to the head. — φάγε, *πουλί*, &c., the answer of the head. — Τούρκους κ' Ἀρβανίταις, attracted by the relative ὅσους. § 178. 2.

VI. μὲ τοὺς ἰνιά σου γυιούς, *who hadst nine sons*; literally, *with thy nine sons*. — 'ς τὰ σκοτεινὰ . . . φηγγαράκι, show the mother's assiduity; φίγγος, *the light of the sun*; φηγγαράκι, *the dear moonlight*. —

- 170 — ὁποῦ, equivalent to εἰς τὴν ὁποίαν, to whom, referring to μάνα. —
- 171 σοῦ, superfluous. § 164. 1. — δῶσ' τῆνι, for δῶσε τῆν. — 'ς τὴν στρατά σου διαβαίνω, in my travels. — μ' ἄσχημ', for μὰ ἄσχημα. — τὴν ἐφίρη, for τὴν φίρη. § 19. N. — τῆς βάζει, makes for her (his mother); βάζει, from βάζω, βάλλω. — τοὺς ἁγίους μαρτύρους, the holy martyrs; ἁγίους, by synizesis for ἁγίους; μαρτύρους, for μάρτυρας, from the nominative μάρτυρας. § 34. 1. — νὰ πὰ τῆς τὴν ἐφίρη, to go (to Babylon) and bring her back to her (mother). § 226. N. — πεθάνα, for ἀπίθαναν, from ἀπιθαίνω. — καὶ οἱ ἐννιά, every one of the nine. § 149. 4. — ἀνίσπα, imperf. from ἀνασπῶ. — τὸ θιδ μού βάλεις, for τὸν θιδόν μου ἔβαλεις. § 81. N. 1. — μίσα 'ς τὰ μισάνυκτα, in the heart of the night. — βρίζκι τῆν καὶ κτινίζουνταν, he found her combing herself. § 250. 2. — γιά ἔλα, come now, just come. — τί 'ναι τούτ' ἢ ἄρα, it is too late now to start. — νὰ βάλω τὰ χρυσά μου, let me (or I must) put on my dress embroidered with gold. § 228. — ὡς καθὼς εἶμαι, as I am; ὡς is pleonastic. — ὁποῦ διάβαιναν, which they were travelling. — ἀκόν, for ἀκούουν, from ἀκούω, or rather ἀκούγω. § 84. — γιά 'δὲς, just see. — κοπέλα ὄμορφη, acc. after 'δὲς. — νὰ σίεν' ἀπιθαμίνον, dragging a corpse. The superstitious believe that birds and some kinds of dogs have the power of seeing ghosts, demons, and diseases. — φοβοῦμαι σ' . . . μυρίζεις, I fear, my dear brother, something has befallen thee, for thou smellst of frankincense. Arete begins to believe she is walking with her brother's ghost. — ἰχτὶ βραδὺς, last evening; the evening of his death. — κάτω 'ς τὸν Ἀγγιάνη, to Saint John's church, where the funeral rites were performed. — νὰ τὴν Ἀρετὴ σου, here is your Arete. — ἂν ἦσ' ἀέρας, διάβαινε, if thou art a spirit of the air, go thy way. — καῦμένη Ἀρετούλα μου . . . 'ς τὰ ξίνα, my poor dear Arete lives far away in a strange land. — κ' ἐγώ 'μ', for καὶ ἐγὼ εἶμαι, for I am. — κὶ ὅσο ν' ἀνοίξ', for καὶ ὅσον νὰ ἀνοίξη, and before she could open. — ἐξέβγεν ἡ ψυχὴ της, she expired.

SALOMOS.

Salomos makes little use of *elision*, *crasis*, and *synizesis*; which necessarily introduces the tribrach, dactyle, and anacrusis into his verse, and consequently prevents that tiresome monotony, which seems to captivate the majority of Romaic versifiers. His poetry, therefore, can be appreciated by those only who are good Greek (that is, ancient Greek) or Italian scholars.

1. ἀπὸ τὴν κόψη, by the edge. — μὲ βία, rapidly.

2. βγαλμίνη, sprung out of. — σὰν πρῶτα, as of yore; that is, in the times of the ancient Greeks. — ἀνδρειωμίνη, vigorous.

3. *ἔκτ' ἡμέρα*, that is, *εἰς τὰ κάκαλα τῶν Ἑλλήνων*. — 'πῆ, for *εἰπῆ*, 172 from *λίγω*.

4. *ἄργε νά ἔλθῃ*, was long in coming. — *ἑκίνη ἡ μέρα*, the day of thy deliverance. — *τά ἴσκιαζι*, by crasis for *τὰ ἴσκιαζι*.

5. *λίς*, for *λίγης*. — *κλαίς*, for *κλαίγης*, from *κλαίγω*, *κλαίω*.

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6, 7. *ἀκαρτεῖρι*, that is, *ἡ Ἐλευθερία*: the person changes in the 6th strophe. — *ἴλις*, for *ἴλιγες*, from *λίγω*. § 84. — *τσ'*, for *τσῆ*, *ταίς*.

8. *μίσ' ἔς τὰ κλαύματα Δολό*, turbid with tears. — *εἰς τὸ ρούχό σου*, upon thy garment.

9, 10. *εἰς τὰ ξένα*, in foreign countries. — *ἄλλα*, other than thine. — *μοναχῆ . . . ἕξανάλθεις μοναχῆ*, thou departedst alone, and returnedst alone. — *δὲν εἶν' εὐκολαίς . . . κουρταλῆ*, because nobody would help thee; doors do not open easily when Need knocks at them.

11. *ἀνάσασθι κάμμιά*, no respite; supply *ἴδωκε*. — *ἄλλος σοῦ ἴταξι . . . φρικτά*. This refers to the promises of Catharine the Second, empress of Russia.

12, 13. *νά βρῆς*, for *νά εὕρῃς*. § 27. 3. — *ὀπίσω*, back, to Greece. *πίτρα*, *χορτάρι*, some spot famous in Grecian history.

15. *καί*, all this is so. — *τώρα*, now. This piece was written about the 174 year 1824, when the Greek revolution was at its height.

18. *Ῥήγα*, Regas, a native of Bhelestínos, in Thessaly. He was one of the earliest planners of the Greek revolution. — *πολιόμυραχτη ἡ φωνή*, martial voice. This no doubt refers to the war-songs of Regas, which, like all other war-songs, are now highly insipid.

20. *ὡς ἔς τ' ἀστέρια*, their voices reached the stars. — *τοῦ Ἰονίου καὶ τὰ νησιά*, the seven Ionian islands, subject to (technically, under the protection of) Great Britain.

21. *γραμμίνο*, engraved; *γραμμίνην*, agreeing with *ἑλευθεριά*, would be more natural. — *ψύτρα ἑλευθεριά*, false liberty. Salomos, it should be remembered, is a native of Zante, one of the Ionian islands, and, of course, no very great admirer of British liberty.

VOCABULARY.

UNIVERSITY OF CHICAGO

VOCABULARY.

ABBREVIATIONS AND EXPLANATIONS.

<i>Arab.</i>	.	.	.	.	<i>Arabic.</i>
<i>Ital.</i>	.	.	.	.	<i>Italian.</i>
<i>Lat.</i>	.	.	.	.	<i>Latin.</i>
<i>Turk.</i>	.	.	.	.	<i>Turkish.</i>
<i>Unc.</i>	.	.	.	.	<i>Of uncertain etymology.</i>
*	<i>Provincial or Local.</i>

The articles τοῦ, τόν, in the expressions *With τοῦ*, *With τόν*, respectively represent the Genitive and Accusative.

A.

ἄ, or ᾶ, *interj.* ah, denoting pity, sorrow, or complaint.

ἀ-, *privative.* § 121.

α for E and O, 27. 1.

ἄβαθός (βάθος), η, ον, shallow.

ἄβαπτος (βάπτω), η, ον, not dyed: not tempered, as metallic instruments.

ἄβαρής (βάρος), ἴς, imponderable, weightless.

ἄβάστακτος (βαστάζω), η, ον, unsupported: insupportable.

ἄβατος (βαίνω), ον, impassable: inaccessible.

ἄββᾶς, ᾶ, ὶ, abbot: father, a title given to monks, in which case the s is dropped; as, Ὁ Ἄββᾶ Παμβώ, Father Pambó.

ἄβδέλλα (βδέλλα), ας, ἦ, leech.

ἄβίβαιος (βίβαιος), α, ον, uncertain: not sure.

ἄβιβαιότης, ητος, ἦ, uncertainty.

ἄβεβαιώτος (βεβαιώνω), η, ον, not assured: not confirmed.

ἄβίαστος (βιάζω), η, ον, unforced, unrestrained.

ἄβλαβής (βλάβη), ἴς, and

ἄβλαβος, η, ον, harmless: uninjured, unhurt.

ἄβλαπτος, η, ον, uninjured, unhurt, ἄβλαβής.

ἄβοήθητος (βοηθῶ), η, ον, unassisted: helpless.

ἄβραστος (βράζω), η, ον, not boiled.

ἄβρεκτος (βρέχω), η, ον, not wet, dry.

ἄβραχία (βροχή), ἄς, ἦ, = ἀνυδρία.

ἄβροχος, η, ον, = ἄβρεκτος.

ἄβύζακτος (βυζάνω), η, ον, not sucked: not suckled.

ἀγαθοποιία, ας, ἦ, beneficence.

ἀγαθοποιός, ὶ, ὄν, beneficent.

ἀγαθός, ἦ, ὄν, good, καλός.

ἀγαθότης, ητος, ἦ, goodness.

ἀγάλι, ον

ἀγάλια (ἀκαλός?), *adv.* = σιγά.

ἄγαλμα, ατος, τὸ, statue.

ἀγαλματοποιός, οῦ, ὶ, statuary, maker of statues.

ἀγαμία, ας, ἦ, celibacy.

ἄγαμος (γάμος), *ον*, unmarried.
 ἀγανάκτησις, *ειως, ή*, indignation.
 ἀγανακτῶ, *εις, ησα*, to be indignant :
 to complain, rarely.
 ἄγανον, *ου, τὸ*, = ἄδηρ.
 ἀγάπη, *ης, ή*, love : charity : peace,
ποτ πόλεμος.
 ἀγαπητός, *ή, όν*, beloved.
 ἀγαπῶ, *ισα, ησ*, to reconcile.
 ἀγαπῶ, *ᾶς, ησ*, ἡδην, *ημίος*, to love :
 to be in love with : to like.
 ἀγαῖς (Turk.), *ᾶ, ό*, aga, the governor
 of a Greek village ; he is always a
 Mohammedan.
 ἀγγαρεία, *ας, ή*, impressment.
 ἀγγαρεύω, *ευσα*, to impress, to compel
 to enter into public service.
 ἀγγεῖον, *ου, τὸ*, vessel, vase.
 ἀγγελικός, *ή, όν*, angelical.
 ἄγγελος, *ου, ό*, angel.
 ἀγγίζω, = ἰγγίζω.
 ἄγγισμα, = ἰγγισμα.
 Ἄγγλία, *ας, ή*, England.
 Ἄγγλικός, *ή, όν*, English.
 Ἄγγλος, *ου, ό*, Englishman.
 ἀγιάδα, *ας, ή*, cow.
 ἀγλαδάρης, *η, ό*, = βουκόλος.
 ἀγιάδι (ἀγίλη), *ιοῦ, τὸ*, = βόδι.
 ἀγίλη, *ης, ή*, flock, herd.
 ἀγέμιστος (γεμίζω), *η, ον*, not filled.
 ἀγενής, *είς*, ignoble, mean, low, vulgar.
 ἀγέννητος (γενῶ), *η, ον*, unborn : un-
 begotten, uncreated.
 * ἀγίρας, = ἀίρας.
 ἀγυμάτιστος (γευματίζω), *η, ον*, that
 has not dined.
 ἄγυστος, *η, ον*, and
 ἄγευτος, *η, ον*, that has not eaten.
 ἀγιώρευτος (γεωργῶ), *η, ον*, not tilled.
 ἀγία, *ας, ή*, a female saint.
 ἀγιάζω (ἄγιος), *ασα, άσθην, ασμίος*,
 to sanctify : to consecrate.
 ἀγιάζω, *ασα*, to become a saint.
 ἀγιασμός, *ου, ό*, sanctification : holy
 water.
 ἀγιογδύτης (ἄγιος, γδύνω), *η, ό*, sacri-
 legist, nearly obsolete in this sense :
 religious hypocrite.
 ἄγιος, *α, ον*, holy : sacred : Holiness,
 as a title of respect given to bishops,
ας, ό ἄγιος Ἐφίσου, his Holiness
 the metropolitan of Ephesus.

ἄγιος, *ου, ό*, saint.
 ἀγιότης, *ητος, ή*, sanctity.
 ἀγκάδι, *ιοῦ, τὸ*, = ἄκανθα.
 ἀγκαλά (ἄν, καλά), *ορ ἀγκαλὰ καί,*
conj. though, although.
 ἀγκαλιάζω (ἀγκαλίζομαι), *ασα, άσθην,*
ασμίος, to embrace.
 ἀγκίδα (ἄκίς), *ας, ή*, splinter, sliver,
 shiver.
 ἀγκίστρι (ἄγκιστρον), *ιοῦ, τὸ*, fish-hook.
 ἄγκυρα, *ας, ή*, anchor.
 ἀγκωνάρι, *ιοῦ, τὸ*, corner, ἄγκωνας.
 ἄγκωνας (ἀγκών), *α, ό*, elbow : corner.
 ἀγλιστρῶ (ἔλισθής), *ᾶς, ησα*, to slip,
 slide, glide.
 ἄγλωστος (γλῶσσα), *η, ον*, tongueless :
 speechless.
 ἀγάντια (ἰαντίον), *adv. opposite, over,*
against.
 ἀγνώριστος (γνωρίζω), *η, ον*, unknown :
 not recognised : not acquainted with.
 ἄγνωστος, *η, ον*, unknown.
 ἀγορά, *ᾶς, ή*, purchase, buying, em-
 ption : market.
 ἀγοράζω, *ασα, άσθην, ασμίος*, to buy,
 purchase.
 ἀγοραστός, *η, όν*, bought : purchasable.
 ἀγόρι (ἄγουρος), *ιοῦ, τὸ*, male child :
 lad.
 ἄγουρος, *η, ον*, = ἄωρος.
 ἄγουρος (κοῦρος?), *ου, ό*, young man :
 brave man.
 ἀγράμματος (γράμμα), *η, ον*, illiterate.
 ἄγραπτος (γράφω), *η, ον*, and
 ἄγραφος, *η, ον*, not written : blank, as
paper.
 ἀγρευῶ (ἄγριος), *ευσα, εῦθην, ευμίος*,
 to render wild, enrage, irritate.
 ἀγρευῶ, *ευσα*, to be wild : to be en-
 raged, irritated.
 ἀγρίων, *ωσα, ωμίος*, = ἀγρευῶ.
 ἀγριοπεινός (πεινός), *ου, ό*, whoop
 or hoopoo, a bird.
 ἄγριος, *α, ον*, wild, savage, ferocious.
 ἀγριότης, *ητος, ή*, wildness : savage-
 ness : ferocity.
 ἀγροικῶ (ἄγροικος), *ᾶς, ησα, ήθην, ημί-*
ος, to understand, καταλαμβάνω :
 to hear.
 ἀγρός, *ου, ό*, field.
 ἀγρυπνία, *ας, ή*, wakefulness, watch-
 fulness, vigilance : vigil, in a church.

ἄγρυπνος, η, ον, sleepless, wakeful : watchful, vigilant.

ἀγύμναστος (γυμνάζω), η, ον, not exercised, not drilled : not practised, unskilled.

ἀγύρτης, ου, ὁ, mountebank, charlatan, quack.

ἀγχινοια, ας, ἡ, ingenuity.

ἀγχινοιος, ουν, ingenious.

ἀγών, ὄνος, ὁ, contest, struggle.

ἀγωνίζομαι, ἰσθην, to contend, struggle.

ἀδάμας, αντος, ὁ, diamond.

ἀδάμαστος (δαμάζω), η, ον, unconquered, unsubdued : unconquerable, indomitable.

ἄδεια, ας, ἡ, permission, leave : leisure. μὲ τὴν ἄδειάν σου, with your permission.

ἀδειάζω (ἄδεια), ασα, = εὐκαιρῶ.

ἀδειάζω, ασα, ἰσθην, ασμίνος, = εὐκαιρῶν.

ἄδειος, α, ον, = εὐκαιρος.

ἄδειπνος, η, ον, supperless.

ἀδελφάκι, τὸ, dear brother.

ἀδελφάτον, ου, τὸ, = ἀδελφότης.

ἀδελφή, ἡς, ἡ, sister.

ἀδελφι, τὸ, = ἀδελφός.

ἀδελφικός, ἡ, ὄν, brotherly, fraternal.

ἀδελφός, οὔ, ὁ, brother.

ἀδελφότης, ητος, ἡ, brotherhood, fraternity.

ἀδερφάκι, = ἀδελφάκι.

ἀδερφή, = ἀδελφή. § 32. N.

ἀδερφι, = ἀδελφι.

ἀδερφός, = ἀδελφός.

ἄδειτος (δένω), η, ον, untied, unbound.

ἄδηλος, η, ον, uncertain.

Ἄιδης, ου, ὁ, Hades.

ἀδιάκοπος (διακόπτω), ον, incessant.

ἀδιάκριτος (διακρίνω), η, ον, impolite, boorish.

ἀδιάλλακτος (διαλλάσσω), η, ον, ir-reconcilable, implacable.

ἀδιαντροπία, ας, ἡ, = ἀναισχυντία.

ἀδιαντροπος (ἐντρέπομαι), η, ον, = ἀναισχυντος.

ἀδιαφορία, ας, ἡ, indifference.

ἀδιάφορος, ον, indifferent.

ἀδιαφόρως, adv. indifferently.

ἄδικα, adv. = ἀδίκως.

ἀδικία, ας, ἡ, injustice, wrong.

ἄδικος, η, ον, unjust.

ἀδικῶ, εἶς, ησα, ἡσθην, ημίνος, to act unjustly, to wrong, injure.

ἀδίκως, adv. unjustly.

ἀδιόρθωτος (διορθώνω), η, ον, not mended, not corrected : incorrigible.

ἀδράζω (δράσσομαι), αζα, and

ἀδράζω, αζα, to seize, snatch.

ἀδυναμία, ας, ἡ, feebleness, weakness : inability.

ἀδύναμος, η, ον, = ἀδύνατος.

ἀδυνατίζω (ἀδύνατος), ἰσα, ἰσμίνος, to debilitate, weaken, enfeeble.

ἀδυνατίζω, ἰσα, to be feeble.

ἀδύνατον, ου, τὸ, impossibility.

ἀδύνατος, η, ον, weak, feeble : lean, as flesh : unable, impotent : impossible.

εἶναι τῶν ἀδυνάτων νά, it is absolutely impossible.

ἀδυνατῶ, εἶς, ησα, to be unable, incapable : to be or grow weak.

ἀδυσάπητος, ον, inexorable.

ἄδω, to sing, used chiefly in the phrase ἄδεται λόγος, it is said, there is a report.

ἀεὶ, adv. not Romainic, = πάντοτε.

ἀεράκης, η, ὁ, and

ἀεράκι, τὸ, light breeze.

ἀέρας, α, ὁ, = ἀήρ.

ἀέρι (ἀήρ), ἰοῦ, τὸ, breeze.

ἀερίζω, ἰσα, ἰσθην, ἰσμίνος, to air, fan : to ventilate.

ἀέριος, α, ον, aerial.

ἄετός, οὔ, ὁ, eagle.

ἀηδής, ἐς, insipid, disagreeable.

ἀηδία, ας, ἡ, insipidity, disagreeableness.

ἀηδανάκι, τὸ, dear nightingale.

ἀηδόνι, ἰοῦ, τὸ, = ἀηδών.

ἀηδών, ὄνος, ἡ, nightingale.

ἀήρ, ἐρος, ὁ, air : wind.

εἰς τὸν ἀέρα, in vain, foolishly.

οὐ καταλαμβάνω εἰς τὸν ἀέρα, I don't understand half of what you say.

ἄγιος (ἄγιος), η, ὁ, saint, chiefly in composition, as Ἀησιγιάννης, Saint John.

*ἀθάλη (αἰθάλη), ης, ἡ, = στάκη.

ἄθανασία, ας, ἡ, immortality.

ἄθάνατα, adv. immortally.

ἀθανατίζω, ἰσα, ἰσθην, ἰσμίνος, to im-

mortalize.
 ἀθάνατος, η, ον, immortal.
 ἄθαπτος, (θάπτω), η, ον, unburied.
 ἀθεΐα, ας, ἡ, atheism.
 ἄθεος, ου, ὁ, atheist.
 ἀθίρας (ἀθήρ), α, ὁ, awn, beard of an ear of corn : edge, as of a cutting instrument.
 Ἀθήνα, ας, ἡ, and
 Ἀθῆναι, ᾶν, αἰ, Athens.
 Ἀθηναῖος, ου, ὁ, an Athenian.
 ἄθλιος, α, ον, miserable, wretched.
 ἀθλιότης, ητος, ἡ, misery, wretchedness.
 ἀδόγαλον, ου, τὸ, = ἀνδόγαλον.
 ἄδρησκος (δρησκία), η, ον, irreligious.
 ἀδῶνω (ἀδῶω), ωσα, ὄθην, ωμίνοσ, to declare innocent : to acquit.
 ἀδῶος, α, ον, innocent.
 ἀδῶότης, ητος, ἡ, innocence.
 αἰβοῖ, interj. oh ! of wonder ; chiefly used by women.
 αἰθίρας, α, ὁ, = αἰθήρ.
 αἰθέρειος, α, ον, ethereal.
 αἰθήρ, ἴρος, ὁ, etheral.
 αἷμα, ατος, τὸ, blood.
 αἱματόνω (αἱματώω), ωσα, ὄθην, ωμίνοσ, to stain with blood.
 αἱματοχυσία (χύνω), ας, η, bloodshed.
 αἱμοβόρος, ον, feeding on blood, blood-thirsty.
 αἰνγμα, ατος, τὸ, riddle.
 Αἶνος, ου, ἡ, Ænos, a city.
 -αἰοι, from nouns in ας or ης, 34. 2.
 αἵρεσις, ως, ἡ, heresy : sect.
 αἱρετικός, ἡ, ὄν, heretical.
 αἱρετικός, οὔ, ὁ, heretic.
 αἰσθάνομαι, ἀνθην, to feel, perceive.
 αἰσθημα, ατος, τὸ, feeling, sensation.
 αἰσθησις, ως, ἡ, sense : perception.
 αἰσθητός, ἡ, ὄν, felt : perceptible.
 αἰσχυρός, ἄ, ὄν, obscene.
 αἰτία, ας, ἡ, cause.
 ἰξ αἰτίας τοῦ, on account of, because of.
 αἰτιον, ου, τὸ, = the preceding.
 αἰτιος, α, ον, that causes : the cause, used only in the predicate, in this acceptation. With τοῦ.
 αἰφνίδιος, α, ον, sudden, unexpected.
 αἰφνιδίως, adv. suddenly, unexpectedly.
 αἰχμαλωσία, ας, ἡ, captivity.

αἰχμαλωτίζω, ἰσα, ἴσθην, ἰσμίνοσ, to capture, make prisoner of war.
 αἰχμάλωτος, ου, ὁ, captive, prisoner of war.
 αἰών, ᾶνοσ, ὁ, age : eternity : century.
 αἰώνιοσ, α, ον, eternal.
 αἰωνιότης, ητοσ, ἡ, eternity.
 αἰωνίωσ, adv. eternally.
 ἀκαθαρσία, ας, ἡ, impurity.
 ἀκάθαρτοσ, η, ον, impure.
 ἄκαποσ, α, ον, good, innocent.
 ἀκανθα, ας, ἡ, thorn.
 ἀκανόνιστοσ (κανονίζω), η, ον, not regulated, irregular.
 ἄκαρποσ, η, ον, fruitless.
 ἀκαρτιῶ, = καρτιῶ.
 ἀκαταλληλία, ας, ἡ, inconsistency, incongruity, irregularity.
 ἀκατάπαυστα, adv. incessantly : continually.
 ἀκατάστατοσ, η, ον, incessant : continual.
 ἀκαταστασία, ας, ἡ, unsteadiness, commotion.
 ἀκατάστατοσ, η, ον, unsteady.
 ἀκέραιοσ, α, ον, entire, whole.
 ἀκίνησία, ας, ἡ, immobility.
 ἀκίνητοσ, η, ον, immovable.
 ἀκοή, ἡσ, ἡ, hearing.
 ἰξ ἀκοῆσ, from hearsay.
 ἀκόλουθοσ, η, ον, following.
 ἀκολουθῶ, εἰσ, ησα, to follow.
 ἀκολούθωσ, adv. consequently.
 ἀκόμα, and
 ἀκόμη (ἀκμήν), adv. yet, as yet : still : not yet. § 171.
 ἀκόνι (ἀκόνη), ἰοῦ, τὸ, whetstone.
 ἀκονίζω, ἰσα, ἴσθην, ἰσμίνοσ, and
 ἀκονῶ, ᾶσ, ησα, ἡθην, ημίνοσ, to whet, sharpen.
 ἀκούγω, = ἀκούω.
 ἀκουμβίζω, ἰσα, ἴσθην, ἰσμίνοσ, and
 ἀκουμβῶ (Lat. accumbo), ᾶσ, ησα, ἰσμίνοσ, to lean upon or against, place upon.
 ἀκούω, ουσα, οὔσθην, ουσμίνοσ, to hear.
 ἄκρα, ας, ἡ, extremity.
 ἀκρασία, ας, ἡ, intemperance.
 ἀκράτεια, ας, ἡ, incontinence.
 ἄκρα, ας, ἡ, = ἄκρα.
 ἀκριβά, adv. dearly.
 ἀκρίβεια, ας, ἡ, exactness, accuracy,

precision : dearth, dearness.

ἀκριβής, ἴς, exact, accurate, precise.

ἀκριβός, ἦ, ὄν, dear : close, penurious, parsimonious.

ἀκριβῶς, *adv.* exactly, accurately : dearly.

ἄκριτος, η, ον, indiscreet.

ἀκρόασις, ἰως, ἦ, hearing : lecture.

ἀκρογιαλιά (ἄκρος, αἰγιαλός), ᾤς, ἦ, seashore, sea-coast.

ἄκρον, ου, τὸ, *commonly in the plural*, τὰ ἄκρα, extremities, border.

ἄκρος, *adv.* extremely.

ἀκρωτήριο, ου, τὸ, promontory, cape.

ἄκτινα, ας, ἦ, *and*

ἄκτις, ἴνος, ἦ, ray : radius.

ἄκυρος, ον, null, void, invalid.

ἄλας, ατος, τὸ, salt.

Ἄλασώνα, ας, ἦ, Alasona, a town.

ἄλάτι, ἰοῦ, τὸ = ἄλας.

ἄλατίζω, ἰσα, ἰσθην, ἰσμίνος, to salt, sprinkle with salt.

ἄλαφι, = ἰλάφι.

ἄλαφομόσχι (μόσχος), ἰοῦ, τὸ, fawn.

Ἄλβανία, ας, ἦ, Albania.

Ἄλβανός, οὔ, ὁ, an Albanian.

ἄλίθω, ἰσα, ἰσθην ἰσμίνος, to grind.

ἄλείβω, *and*

ἄλείβω, *and*

ἄλείφω, ἰψα ἰψθην, ἰμμίνος, to anoint : to soil.

ἄλειπῶν, = ἄλωπῶν.

ἄλιτρι (ἄροτρον), ἰοῦ, τὸ, plough.

ἄλιυρι, ἰοῦ, τὸ, = ἄλευρον.

ἄλευρον, ου, τὸ, flour, meal.

ἀλήθεια, ας, ἦ, truth.

ἐπ' ἀληθείας, *or* τῇ ἀληθείᾳ, in truth, truly.

ἀλήθεια, by the way, à propos.

ἀληθεύω, ἰσα, to be true, to tell the truth.

ἀληθής, ἴς, *and*

ἀληθινός, ἦ, ὄν, true.

ἀληθῶς, *adv.* truly.

ἀλητμονῶν, = λητμονῶν.

Ἄλῆς, ἦ, ὁ, Ali.

ἀλί (Ital. guai a lui), *interj.* alas !

ἀλίμονον (ἀλί, δῖμί), *interj.* alas ! woe !

With εἰς τόν.

ἀλλά, *conj.* but.

ἀλλαγῆ, ἦς, ἦ, change.

ἀλλάζω, αζα, ἀχθην, ἀγμίνας, to

change : to change dress.

ἀλλαξιά, ᾤς, ἦ, barter, exchange : suit of clothes.

κάμνω ἀλλαξιά, to barter.

ἀλλάσσω, = ἀλάζω.

ἄλλίως (ἄλλος), *adv.* otherwise.

ἄλλήλων, ους, ας, α, one another.

§ 68.

ἄλλογενής, οὔς, ὁ, foreigner.

ἄλλόγλωσσοσ, η, ον, speaking a different language.

ἄλλοεθνής (ἔθνος), ἴς, belonging to a different nation.

ἄλλοιῶς (ἄλλοῖος), *adv.* = ἄλλίως.

ἄλλος, η, ο, other, another.

καὶ τὸ ἄλλο, moreover.

λέγει ἄλλα ἀντ' ἄλλων, he talks incoherently.

ἄλλος ... καὶ ἄλλος, one ...

another, *or* some ... others ; as

ἄλλος θίλει κρασί, καὶ ἄλλος

νερόν, one wants wine, another wants

water ; ἄλλοι ἐκρεμάσθησαν, καὶ

ἄλλοι ἐπαλουκάθησαν, some were

hanged, others were impaled ; ἄλλα

λέγει, καὶ ἄλλα κάμνει, he says one

thing, and does another.

ἄλλοῦ (ἄλλος), *adv.* elsewhere, in *or* at another place : to another place.

ἀπ' ἄλλοῦ, from another place.

ἄλλοῦ ... καὶ ἄλλοῦ, in one

place ... in another, *or* to one place

... to another ; as, ἄλλοῦ εἶμ' ἐγὼ,

καὶ ἄλλοῦ αὐτός, I am in one place,

and he in another ; ἄλλοῦ τὸν ἴστυ-

λαν, καὶ ἄλλοῦ ἐπῆγει, they sent him

to one place, and he went to another.

ἄλλόφυλος (φυλή), η, ον, belonging to a different nation.

ἄλμυρός, ἄ, ὄν, salt.

ἄλογον, ου, τὸ, = ἴσπος. § 38. N.

ἄλογος, η, ον, irrational : unreasonable.

ἀλογότριχα (τριχα), ας, ἦ, horsehair.

ἄλυσαις, αἶ, chains, ἄλυσιδαίς.

ἄλυσιδα (ἄλυσις), ας, ἦ, chain.

ἄλυσόνα (ἄλυσος), ἰσα, ἰσθην, ἰμμίνος, to chain.

ἄλυσος (ἄλυσις), ου, ὁ, = ἄλυσιδα.

Ἄλφειός, οὔ, ὁ, Alpheus, a river.

ἄλώνι (ἄλων), ἰοῦ, τὸ, threshingfloor.

ἄλωνίζω, ἰσα, ἰσθην, ἰσμίνος, to thresh.

ἀλώπηξ, εκος, ἦ, *and*

ἄλωποῦ, οὔς, ἡ, fox.
 ἄμα, adv. as soon as. § 230. 2.
 ἀμάθεια, ας, ἡ, ignorance.
 ἀμαθής, ἐς, and
 ἄμαθες, η, ον, ignorant.
 ἀμάλακτος (μαλάσσω), η, ον, inexorable, inflexible.
 ἄμαξα, ης, ἡ, and
 ἀμάξι, ἰοῦ, τὸ, vehicle, carriage, cart, car, wagon.
 ἀμαρτάνω, to sin. § 106.
 ἀμαρτήμα, ατος, τὸ, sin : crime.
 ἀμαρτία, ας, ἡ, sin.
 ἀμαρτωλός, ἡ, ὄν, sinful.
 ἀμαρτωλός, οὔ, ὁ, sinner.
 ἀμασχάλη = μασχάλη.
 ἀμβλύς, εἶα, ὅ, blunt : obtuse.
 ἄμβων, ωνος, ὁ, pulpit.
 ἄμι, ἄμιτι, go. § 106.
 ἀμίθυστος (μιθύω), η, ον, not intoxicated, sober.
 ἀμίλεια, ας, ἡ, negligence.
 ἀμιλής, ἐς, negligent : careless.
 ἀμιλῶ, εἶς, ἡσα, ἡθην, ημίνος, to neglect.
 ἄμιμπος, η, ον, blameless, faultless.
 Ἀμερικανός, οὔ, ὁ, an American.
 Ἀμερική, ἡς, ἡ, America.
 ἄμισος, ον, immediate.
 ἀμίσως, adv. immediately.
 ἀμίτρητος, η, ον, immeasurable : countless.
 ἀμίμητος, η, ον, inimitable.
 ἀμμί, and
 ἀμμή (ἄν, μή), conj. but : if not, obsolete in this sense.
 ἄμμος, ου, ἡ, and
 ἄμμω, ως, ἡ, sand.
 ἀμμώδης, ἐς, sandy.
 ἀμοιβαίος, α, ον, mutual, reciprocal.
 ἀμοιβαίως, adv. mutually, reciprocally.
 ἀμοιβή, ἡς, ἡ, recompense, compensation, remuneration.
 ἀμόνι (ἄκμων), ἰοῦ, τὸ, anvil.
 ἀμόνω, = ὀμόνω.
 ἀμπίλι (ἄμπελος), ἰοῦ, τὸ, vineyard.
 ἄμποτι (ἄν, ποτί), interj. = ἰῖθι.
 ἀμπώδω (ἀπωθίω), ωσα, and
 ἀμπώχων, ὤξα, to push.
 ἀμφιβάλλω (βάλλω), to doubt.
 ἀμφιβολία, ας, ἡ, doubt.
 ἀμφίβολος, η, ον, doubtful.
 ἀμφιβόλως, adv. doubtfully.

ἄν, conj. = ἰάν.
 ἀν-, privative. § 121.
 ἀνά, prep. § 201.
 ἀναβαίνω, to ascend, to go or come up. § 106.
 ἀναβάλλω (βάλλω), to defer.
 ἀναβολή, ἡς, ἡ, delay, deferring.
 ἀναγινώσκω, to read. § 106.
 ἀναγκάζω, ασα, ἄσθην, ασμίνος, to compel, force.
 ἀναγκαῖος, α, ον, necessary.
 ἀναγκαίως, adv. necessarily.
 ἀνάγκη, ης, ἡ, necessity : need.
 ἀνάγνωσις, εἰως, ἡ, reading, perusal.
 ἀναδιύω, εἰσα, εὔσθην, = ἀνακατένω, ὀσμίγω.
 ἀνάδοχος, ου, ὁ, godfather.
 ἀνάθεμα, ατος, τὸ, curse. With τόν, § 200.
 ἀναθεματίζω, ισα, ἰσθην, ἰσμίνος, to curse : to anathematize.
 ἀναισθησία, ας, ἡ, insensibility : stupidity.
 ἀναισθητός, η, ον, insensible : stupid.
 ἀναισχυντία, ας, ἡ, impudence.
 ἀναισχύντος, η, ον, impudent.
 ἀναισχύντως, adv. impudently.
 ἀνακαλῶ (καλῶ), to recall.
 ἀνακαλύπτω (καλύπτω), to discover.
 ἀνακατένω (ἄνω, κάτω), ωσα, ὤσθην, ωμίνος, to mix up, mingle : stir up. Pass. ἀνακατένομαι, also to meddle with, followed by εἰς τόν, or μὲ τόν.
 ἀναλαμβάνω (λαμβάνω), to recover, to take back : to recover, as from sickness.
 ἀνάλατος (ἄλας), η, ον, unsalted : insipid.
 ἀναλογία, ας, ἡ, analogy : proportion.
 ἀνάλογος, ον, analogous : proportionate.
 ἀναλυτικός, ἡ, ὄν, analytical.
 ἀναμένω (μένω), to await.
 ἀνάμεσα (ἀνάμεσος), adv. = μεταξύ.
 ἀναμεταξύ (μεταξύ), adv. between : among. With τοῦ, or εἰς τόν.
 ἀνανδρία, ας, ἡ, cowardice.
 ἀνανδρός, ον, cowardly.
 ἀναγοιούμαι (ἀνά, νοῦ), εἶσαι, to perceive, see.
 ἀναντιρρήτος, ον, incontrovertible, indisputable.
 ἀνάξιος, α, ον, unworthy.

ἀνάπαυσις, *εως*, ἡ, rest, repose.
 ἀναπαύω (παύω), to cause to rest.
 Pass. ἀναπαύομαι, to rest : to die.
 ἀνάπνευσις, *εως*, ἡ, respite.
 ἀναπνέω (πνέω), to breathe, respire.
 ἀναπνοή, ἡ, ἡ, breath, respiration.
 ἀναπόφυκτος, *ον*, = ἀφικτος.
 ἀνάπτω, *αψα*, ἀφθην, ἀμμίνοσ, to kin-
 dle.
 ἀναρίθμητος, *η, ον*, innumerable, count-
 less, numberless.
 ἀνάρμοςτος, *η, ον*, unsuitable, unfit.
With εις τόν.
 ἀναρχία, *αε*, ἡ, anarchy.
 ἀνασαινω (ἀνασθμαίνω), *ανα*, = ἀνα-
 πνέω.
 ἀνάσασσις, *ηε*, ἡ, = ἀνάπνευσις,
 ἀνασασμός, *ου*, ὁ, = ἀναπνοή.
 ἀνασκουμπώνω (ἀνά, κόμβος), *ωσα*, ὠ-
 θην, ὠμίνοσ, to roll up, as the sleeves.
 ἀνασπῶ (σπάω), ἄε, *ασα*, to pull up or
 out.
 ἀνασταίνω (σταίνω), to raise, as from
 the dead : to resuscitate. Pass.
 ἀνασταίνομαι, to rise, as from the
 dead. § 106.
 ἀναστυνάζω (στυνάζω), to sigh.
 ἀνατίλλω, *ελα*, to rise, as a celestial
 body.
 ἀνατολή, ἡ, ἡ, rising, as of a celestial
 body : east.
 ἀνατολικός, ἡ, ὄν, eastern, oriental.
 ἀνατρέφω (τρέφω), to bring up as a
 child : to educate.
 ἀνατριχιάζω (ἀνά, τρίχα), *ασα*, my
 hair stands on end.
 ἀνατροφή, ἡ, ἡ, breeding, education.
 ἀναφανδόν, *adv*. openly.
 ἀναφίρω (φίρω), to mention.
 ἀναχώρησις, *εως*, ἡ, departure.
 ἀναχωρῶ (χωρῶ), to depart.
 ἀνδραγαθία, *αε*, ἡ, valor, bravery.
 ἀνδράποδον, *ου*, τὸ, slave,
 ἄνδραε, *α*, ὁ, = ἀνῆρ.
 ἀνδρείονω (ἀνδρείοσ), *ωσα*, ὠθην, ὠμίνοσ,
 to become brave ; chiefly in γη.
 ἀνδρειωμίνοσ, strong, brave, valorous.
 ἀνδρεία, *αε*, ἡ, valor, bravery, courage.
 ἀνδριάε, ἀνταε, ὁ, statue.
 ἀνδρόγυνον (ἀνῆρ, γυνή), *ου*, τὸ, hus-
 band and wife.
 ἀνδραμίνοσ, = ἀνδρειωμίνοσ.

ἀνιβάζω (ἀναβιβάζω), *ασα*, ἀσμίνοσ,
 to raise or place upon.
 ἀνιβαίνω, = ἀναβαίνω.
 ἀνέκδοτον, *ου*, τὸ, anecdote.
 ἀνέκδοτοσ, *η, ον*, unpublished, as a book.
 ἀνελεύθεροσ, *α, ον*, illiberal.
 ἀνίλπιστα, *adv*. unexpectedly.
 ἀνίλπιστοσ, *η, ον*, unhoped for : unex-
 pected.
 ἀνιμοζάλη (ἄνεμοσ, ζάλη), *ηε*, ἡ, gale,
 tempest, hurricane, storm.
 ἄνεμοσ, *ου*, ὁ, wind.
 τί ἄνεμο ; what the deuse ?
 ἀνεμοστρόβιλοσ (στρόβιλοσ), *ου*, ὁ, whirl-
 wind.
 ἀνεξάντλητοσ, *η, ον*, inexhaustible.
 ἀνεξαρτησία, *αε*, ἡ, independence.
 ἀνεξάρτητοσ, *η, ον*, independent.
 ἀνεξαρτήτωε, *adv*. independently,
 ἀνήκω, to belong to. *With εις τόν.*
 τὸ ἀνήκον, due, that which is owed.
 ἀνήλικοσ, *η, ον*, not of age.
 ἀνήλιοσ, *ον*, sunless.
 ἀνήμιροσ, *η, ον*, ferocious.
 ἀνῆρ, ἀνδρόε, ὁ, man : husband.
 ἀνήφοροσ (φίρω), *ου*, ὁ, ascent, up hill.
 ἀνθηρόε, ἄ, ὄν, blooming, flowery.
 ἄνθι, *ιου*, τὸ, = ἄνθοε.
 ἀνδιζώ, *ισα*, ἰσμίνοσ, = ἀνθῶ.
 ἀνδόγαλον (ἄνθοε, γάλα), *ου*, τὸ, cream.
 ἄνθοε, *ουε*, τὸ, flower, blossom.
 ἄνθραξ, ἀκοε, ὁ, coal.
 ἀνθρώπινοε, *η, ον*, human.
 ἀνθρωποε, *ου*, ὁ, human being, man.
 ἀνθρωπότηε, *ητοε*, ἡ, humanity.
 ἀνθρωποφάγοε, *ου*, ὁ, cannibal.
 ἀνθῶ, *ειε*, *ησα*, to bloom : to flourish.
 ἀνίκητοε, *η, ον*, invincible.
 ἀνίσωε (ἄν, ἴσωε), *οτ* ἀνίσωε κί, *con*.
 if by chance, or simply if.
 ἀνοησία, *αε*, ἡ, folly, foolishness.
 ἀνόητοε, *η, ον*, foolish : fool.
 ἀνοιγμα, ἀτοε, τὸ, opening.
 ἀνοίγω, οίξα, οίχθην, οίγμίνοσ, to open.
 ἀνοικοδομή, ἡ, ἡ, rebuilding.
 ἀνοικτοε, ἡ, ὄν, open.
 ἀνοιξη, *ηε*, ἡ, and
 ἀνοιξειε, *εωε*, ἡ, the spring of the year.
 ἀνομία, *αε*, ἡ, iniquity.
 ἀνομοε, *η, ον*, lawless.

ἀνοστία, ας, ἡ, insipidity.

ἀνοστες, η, ον, insipid.

ἀνούσιος (ούσια), α, ον, tasteless, insipid, trashy.

ἀντάμα (ἐν τῷ ἄμα), adv. = μαζί.

ἀνταμόνω (ἀντάμα), ωσα, ὄδην, ωμίνοσ, to meet. Pass. ἀνταμόνομαι, to meet each other, in the plural.

ἀντάμωσις, εως, ἡ, meeting, interview.

ἀνταπόκρισις, εως, ἡ, correspondence.

ἀντάρα (unc.), ας, ἡ, a rainy black cloud moving rapidly, nimbus : storm, tempest : confusion, agitation, disorder, tumult.

ἀντίνα (Ital. antenna), ας, ἡ, sail-yard.

ἄντερον, = ἔντερον.

ἀντίχω (ἔχω), ἀντεῖχα, = ἀντιστίκομαι.

ἀντηχῶ (ἠχῶ), εἰς, ησα, to resound, re-echo.

ἀντί, prep. §§ 192 : 225. 1.

ἀντί, ἰοῦ, τὸ, beam in a loom.

ἀντιβασιλεία, ας, ἡ, regency, vicarious government.

ἀντίγραφον, ου, τὸ, transcript, copy.

ἀντιγράφω, (γράφω), to copy.

ἀντικείμενον, ου, τὸ, object.

ἀντικλειδί (ἀντίκλεις), ἰοῦ, τὸ, false key.

ἀντικόπτω (κόπτω), to interrupt.

ἀντικρύ, οἱ ἀντίκρυ, adv. opposite, over against. With τοῦ, οἱ εἰς τόν.

§ 189.

ἀντικτυπῶ (κτυπῶ), to strike back, to reflect.

ἀντιλίγω (λίγω), to contradict.

ἀντίμαχος, ου, ὁ, opponent, adversary.

ἀντιπαλαίβω (παλαίβω), and

ἀντιπαλαίω (παλαίω), to struggle against.

ἀντίπερα, adv. on the opposite side.

With τοῦ, οἱ εἰς τόν.

ἀντιπρόσωπος, ου, ὁ, representative, in legislative affairs.

ἀντίπροχθεῖς (προχθεῖς), adv. four days ago.

ἀντίς, οἱ ἀντίς γιά, prep. §§ 201 : 225. 1.

ἀντισκόπτω, = ἀντικόπτω.

ἀντισταίνω (σταίνω), to place against, oppose.

ἀντίστασις, εως, ἡ, resistance.

ἀντιστίκομαι (στίκομαι), to stand

against, oppose, resist. With τόν, οἱ εἰς τόν.

ἀντιφίρομαι (φίρω), in the plural, to oppose one another.

ἀντίχριστος, ον, antichristian.

Ἄντιχριστος, ου, ὁ, Antichrist, who, according to popular notion, is Satan incarnate.

ἀντρακλα (ἀνδράχη), ας, ἡ, purslain, a plant.

ἀντρίαις (Ἄνδρίας), ἄ, ὁ, = δεικίμβριος.

ἄντσα (unc.), ας, ἡ, the calf of the leg.

ἄντρας, = ἄνδρας.

ἀντρίκιος (ἄτρας), α, ον, man's.

ἀνυδρία, ας, ἡ, drought.

ἀνύπανδρος (ὑπανδρεύω), η, ον, unmarried.

ἀνυπέβλητος, ον, insurmountable, insuperable.

ἀνυπόμονος (ὑπομένω), η, ον, impatient.

ἀνυπόφορος (ὑποφέρω), η, ον, insupportable, intolerable.

ἄνω, adv. = ἰπάνω, up.

ἄνω κάτω, topsy turvy : up and down.

ἀνώτατος, η, ον, uppermost, highest, supreme. § 57.

ἀνώτερος, α, ον, superior, higher. Ibid.

ἀνωφιλής, εἰς, unprofitable.

Ἄξιά, ἄς, ἡ, = Νάξος.

ἄξιόπαινος, ον, praiseworthy, laudable, commendable.

ἄξιζω (ἄξιος), ἰσα, to be worth, to be valued at. With τόν of the price.

ἄξινη, ης, ἡ, axe.

ἄξιόλογος, η, ον, fine, excellent : important.

ἄξιόπιστος, η, ον, credible.

ἄξιος, α, ον, worthy. With τοῦ.

ἄξιότης, ητος, ἡ, worthiness, worth.

ἄξιωμα, ατος, τὸ, axiom.

ἄξων, ονος, ὁ, axle-tree, axis.

ἄοκνος, η, ον, indefatigable.

ἀόρατος, ον, invisible.

ἀόριστος, ου, ὁ, aorist.

ἀπαγορεύω, ευσα, εὔδην, ευμίνοσ, to prohibit, forbid. With κα μή. § 248. N.

ἀπαγορεύεται, it is prohibited, impersonally.

ἀπαθανατίζω, ἰσα, ἰσδην, ἰσμίνοσ, to immortalize.

ἀπαθής, *εις*, passionless.

ἀπαθῶς, *adv.* dispassionately, calmly, coolly.

* ἀπαί, *prep.* = ἀπό.

ἀπαιδυσία, *ας, ή*, ignorance.

ἀπαιδευτος, *η, ον*, uneducated : unpunished.

ἀπαιτῶ (αἰτίω), *εις, ησα*, to require.

ἀπαλαίνω, = ἀπαλύνω.

ἀπαλός, *ή, όν*, = μαλακός.

ἀπαλύω, *υνα, ύνην*, = μαλακύνω.

ἀπάνθρωπος, *η, ον*, inhuman, cruel.

ἀπάνου, = ἀπάνω.

ἀπαντήχω (ἀπό, αντίχω), = προσμένω, *οι περιμένω*.

ἀπάντησις, *εως, ή*, reply, answer.

ἀπαντῶ, *ἄς, ησα, ήθην*, to meet.

ἀπάνω, *adv.* = ἐπάνω, *up*.

ἀπαραιτῶ, *ἄς*, = παραιτῶ.

ἀπαρτισμός, *οὔ, ό*, completion.

ἀπαστρία, *ας, ή*, dirtiness.

ἀπαστρος (πάστρος), *η, ον*, dirty, filthy.

ἀπάτη, *ης, ή*, deception : fraud.

ἀπατή (ἀπό, αἰτός), *pron.* = αἰτός.

ἀπατῶ, *εις, ησα, ήθην*, ημίνος, to deceive, cheat.

ἀπαυστος, *η, ον*, incessant.

ἀπειθαίνω, = ἀποθαίνω.

ἀπειρος, *ον*, inexperienced.

ἀπειρος, *ον*, infinite : boundless.

ἀπελπίζομαι (ἀπελπίζω), *ισθην, ισμίνος*, to despair.

ἀπελπισία, *ας, ή*, despair.

ἀπεμπρός (ἐμπρός), *adv.* from before.

With του, or από τόν.

ἀπίξω (ἔξω), *adv.* from without. *With από τόν.*

ἀπερνῶ, = περνῶ.

ἀπειτῶ, = σιτῶ.

ἀπίχω (ἔχω), ἀπειχα, to abstain from : to be distant or far from. *With από τόν.*

ἀπήγανος, *ου, ό*, = πήγανον.

ἀπίδι (ἄπιον), *ιού, τόν*, pear.

ἀπιδιά, *ἄς, ή*, pear-tree.

ἀπίθανος, *η, ον*, improbable.

ἀπίθωνω, *ωσα, ώθην, ωμίνος*, = ἀποθέτω.

ἀπιλογοῦμαι (ἀπολογοῦμαι), *ήθην*, = ἀποκρίνομαι, to answer.

ἀπίστειτος (πιστεύω), *η, ον*, incredible.

ἀπιστία, *ας, ή*, unbelief : incredulity :

infidelity.

ἀπιστος, *η, ον*, unbelieving : infidel.

ἀπλώνω (ἀπλός), *ωσα, ώθην, ωμίνος*, to extend, stretch : to unfold, expand, spread.

ἀπλός, *ή, όν*, = ἀπλοῦς.

ἀπλότης, *ητος, ή*, simplicity.

ἀπλοῦς, *ῆ, οὔν*, simple, plain.

ἀπό, *prep.* § 201.

ἀποβάλλω (βάλλω), to reject.

ἀποβλέπω (βλέπω), *εψα*, to look towards : to have reference to, relate to. *With εις τόν.*

ἀπόγονος, *ου, ό*, descendant.

ἀποδεικτικός, *ή, όν*, proving, convincing.

ἀποδείξις, *εως, ή*, proof, demonstration : show.

ἀποδείχνω (δείχνω), to demonstrate, prove, show.

ἀποδίδω (δίδω), to attribute, ascribe.

ἀποθαίνω, = ἀποθνήσκω.

ἀποθεῖνω (θεῖός), *ωσα, ώθην, ωμίνος*, to deify.

ἀποθέτω (θέτω), to lay, put.

ἀποθώσις, *εως, ή*, deification.

ἀποθηκάρης, *η, ό*, and

ἀποθηκάριος, *ου, ό*, apothecary.

ἀποθήκη, *ης, ή*, store.

ἀποθνήσκω (θνήσκω), to die. § 106.

ἀπακαθίσταμαι, *Greek*, = ἀποκατασταίνω.

ἀποκάμνω (κάμνω), to be tired of, to be exhausted.

ἀποκατασταίνω (σταίνω), to re-establish, restore.

ἀποκάτω (κάτω), *adv.* from below : under, below. *With από τόν.*

ἀποκεφαλίζω, *ισα, ισθην, ισμίνος*, to behead, decapitate.

ἀποκεφάλισις, *εως, ή*, decapitation.

ἀποκεφαλίστης, *οὔ, ό*, headsman.

ἀποκλείω (κλείω), to exclude : to shut up : to blockade.

ἀποκοιμίζω (κοιμίζω), to put one to sleep.

ἀποκοιμῶμαι (κοιμῶμαι), *ἄσαι*, to fall asleep.

ἀποκοτῶ (κοτῶ), = ἀποτολμῶ.

ἀποκρέια (κρέιας), *ας, ή*, carnival.

ἀποκρέονω, and

ἀποκρεύω (ἀποκρέια), *εσσα*, to eat the last supper before Lent.

ἀποκρίνομαι, ἴθην, to answer, reply.
 ἀπὶκρίσις, εως, ἡ, answer, reply.
 ἀπόκτησις (ἀποκτῶ), εως, ἡ, acquisition.
 ἀποκτῶ (κτάομαι), ᾗς, ησα, to acquire : to obtain.
 ἀπολαμβάνω (λαμβάνω), to enjoy : derive advantage.
 ἀπόλαυσις, εως, ἡ, enjoyment.
 ἀπολαύω, = ἀπολαμβάνω.
 ἀπολογούμαι, εἶσαι, ἡθην, to defend one's self in a speech or book : to apologize.
 ἀπόλυτος, η, ον, absolute.
 ἀπολύτως, adv. absolutely.
 ἀπολύω (λύω), to set free, to acquit.
 ἀπομεινάρια (ἀπομίνω), τὰ, remnant, remains.
 ἀπομίνω (μίνω), to remain : to be left.
 ἀπόμυρος (μύρος), ον, out of the way, sequestered.
 ἀπομύσα (μύσα), adv. from within.
 With ἀπὸ τόν.
 ἀπομύσκω, and
 ἀπομύσκω, = ἀπομίνω.
 ἀπομπροστά (ἐμπροστά), adv. = ἀπὸμ-
 πρὸς.
 ἀποπάνω (ἐπάνω), adv. from above : above. With ἀπὸ τόν.
 ἀποπέρα (πέρα), adv. from the other side : beyond. With ἀπὸ τόν.
 ἀποπίσω (ὀπίσω), adv. from behind : behind. With ἀπὸ τόν.
 ἀπορρίπτω (ρίπτω), to cast out, reject.
 ἀπορῶ, εἰς ησα, to wonder at, to be surprised, to be at a loss.
 ἀποσπίρτησις, εως, ἡ, abandoning : discouragement.
 ἀποσταίνω (σταίνω), ἀπόστασα, ἀποσταμίνας, and
 ἀποστῶ, ᾗς, to grow tired, κουράζομαι : to be tired, in the aorist.
 ἀποτέλεσμα, ατος, τὸ, result : effect.
 ἀποτολμῶ, = τολμῶ.
 *ἀποῦ, ἵστον. = ὀποῦ.
 ἀποφασίζω, ισα, ἴσθην, ἰσμίνας, to decide, determine.
 ἀπόφασις, εως, ἡ, decision, determination.
 ἀποχτῶ, = ἀποκτῶ.
 ἀπόψι (ἑψί), adv. this evening.
 ἀπρικῆς, ἰς, and

ἀπριπος, η, ον, improper, indecent.
 ἀπρίλης, η, ὁ, and
 ἀπρίλιος (Lat. aprilis), ου, ὁ, April.
 ἀπρόκοστος (προκόπτω), η, ον, uneducated.
 ἀπροσδόκητος, η, ον, unexpected.
 ἐξ ἀπροσδοκῆτου, unexpectedly.
 ἀπροσεξία, ας, ἡ, heedlessness, carelessness, inadvertency.
 ἀπρόσωπος, ον, impersonal.
 ἀπύλωτος, ον, gateless : unruly.
 ἄρα, an untranslatable interrogative particle.
 ἀράδα (unc.), ας, ἡ, row, a series of things : file, line.
 ἀραδιάζω, ασα, ἀσθην, ασμίνας, to put in a row.
 ἀράζω (unc.), ἀζα, αγμίνας, to anchor, cast anchor, moor.
 ἀραιός, ἄ, ὄν, thin, thinly scattered, rare, not dense.
 ἄραις μπάραις κουκουάραις, fiddlesticks ! nonsense !
 Ἄρασης, η, ὁ, = Ἄραψ.
 ἀράχνη, ης, ἡ, spider : cobweb.
 Ἄραψ, αβος, ὁ, Arab.
 Ἄρβανίτης, η, ὁ, = Ἄλβινός.
 Ἄρβανιτιά, ᾗς, ἡ, = Ἄλβανία.
 Ἄρβανίτισσα, ας, ἡ, an Albanian woman.
 ἀργά, adv. slowly : late.
 ἀργάζω (ἐργάζομαι), ασα, ἀσθην, ασμίνας, to tan.
 ἀργαλιόν, οὔ, τὸ, and
 ἀργαλιός (ἐργαλιῶν), οὔ, ὁ, loom.
 ἀργία, ας, ἡ, indolence, inactivity : holiday.
 ἀργίτα (ἀργός), ας, ἡ, and
 ἀργοτορία (ἀργός, τόρος), ας, ἡ, delay.
 ἀργοτορῶ, εἰς, ησα, to delay, ἀργῶ.
 ἀργός, ἡ, ὄν, inactive : unoccupied : indolent, lazy. With ἀπὸ τόν.
 Ἄργος, ους, τὸ, Argos, a town.
 ἀργύριον, ου, τὸ, usually τὰ ἀργύρια, = χρέματα.
 ἀργυρος, ου, ὁ, silver.
 ἀργυρῆς, ἡ, ὄν, and
 ἀργυρούς, ᾗ, οὔν, made of silver, silvery.
 ἀργῶ, εἰς, ησα, to delay, stay too long, loiter.
 ἀρίζω, and
 ἀρίσκω, to please. § 106.

ἀριστός, ἡ, ὄν, pleasing, pleasant : favorite.

ἀρίσω, = ἀρίσκω.

ἀριτή, ἡς, ἡ, virtue.

Ἀριτή, ἡς, ἡ, Areté.

Ἀριτούλα, ας, ἡ, dear Ἀριτή.

ἄρθρον, ου, τὸ, joint : article.

ἀρίδα (ἀρίς), ας, ἡ, gimblet, borer.

ἀριθμός, οῦ, ὁ, number.

ἀριθμῶ, εἰς, ἡσα, ἤθην, ημίνοσ, to number.

Ἀριστιδῆσ, ου, ὁ, Aristides.

ἀριστερός, ἄ, ὄν, left, not right.

ἀριστοκρατία, ας, ἡ, aristocracy.

ἀρίφνητος, η, ον, = ἀναρίθμητος.

Ἀρκαδία, ας, ἡ, Arcadia.

Ἀρκαδιος, ου, ὁ, an Arcadian.

ἀρκεῖ, it is enough, sufficient, impersonal.

ἀρκετᾶ, adv. sufficiently, enough.

ἀρκετός, ἡ, ὄν, sufficient, ἱκανός, enough.

ἀρκούδα (ἄρκτος), ας, ἡ, bear.

Ἀρκουδασ, α, ὁ, Arkoudas.

ἄρμα (Ital. arma), ατος, τὸ, = ὄπλον.

ἀρματόν (ἄρμα), ωσα, ὄθην, ωμίνοσ, to arm, ὀπλίζω : to fit out, as a ship.

Ἀρματωλός (ἄρμα), οῦ, ὁ, one of the Armatoli, who were a body of armed Greeks, employed by the Turks to defend the mountainous portions of most parts of Greece. Their chieftain was called καπιτάνισ, and the district which they defended, καπιτανάτον or πρωτάτον. When they quarrelled with the Turks, they turned robbers, technically called Κλέφταισ, Klephts. See extract from Koumas.

ἀρμέγω (ἀμέλγω), ἐξα, ἔχθην, ἐγμίνοσ, to milk.

ἀρμίδι (ὄρμια), ιοῦ, τὸ, fishing-line.

ἄρμυρός, = ἄλμυρός.

Ἀρμυρός, οῦ, ὁ, Armyros, a town.

ἀρνί, ιοῦ, τὸ, lamb.

ἀρνούμαι, εἰσαί, ἤθην, to deny.

ἄροτρον, ου, τὸ, plough.

ἄρπαγή, ἡς, ἡ, seizure : rapine.

ἄρπάζω, ἀξα, ἄχθην, ἀγμίνοσ, to seize, snatch : to plunder, to take away by force.

ἄρπακτικός, ἡ, ὄν, rapacious.

ἄρπῶ, ᾶσ, = ἀρπάζω.

ἄρρητος, ον, incalculable, innumerable, improperly used.

ἄρρωστία, ας, ἡ, = ἀσθένεια.

ἄρρωστος, η, ον, = ἀσθενής.

ἄρρωστῶ, εἰς, ἡσα, to be sick : to fall sick.

ἄρσινικός, ἡ, ὄν, male : masculine.

Ἄρτα, ας, ἡ, Arta, a town.

Ἄρτεμισ, ιδοσ, ἡ, Artemis, Diana.

ἄρχαιοσ, α, ον, ancient : original : primeval.

ἄρχάριοσ, ου, ὁ, novice.

ἄρχή, ἡς, ἡ, beginning.

κατ' ἀρχάσ, at first.

ἄρχηγός, οῦ, ὁ, leader, chief.

ἄρχιερέυσ, ἐωσ, ὁ, high priest : bishop.

ἄρχίζω, ἰσα, ἰσμίνοσ, to begin.

ἄρχικλίπτησ, ου, ὁ, chief robber.

ἄρχιμηχανικός, οῦ, ὁ, chief engineer.

ἄρχινίζω, ἰσα, ἰσμίνοσ, and

ἄρχινῶ, ᾶσ, = ἀρχίζω.

ἄρχιτεκτονική, ἡς, ἡ, architecture.

ἄρχομαι, little used, = ἀρχίζω.

ἄρχοντασ, α, ὁ, = ἄρχων.

ἄρχόντισσα, ας, ἡ, lady : rich woman.

ἄρχοντοπούλα, ας, ἡ, a nobleman's daughter.

ἄρχοντόπουλον, ου, τὸ, a nobleman's son.

ἄρχων, οντοσ, ὁ, nobleman, lord : rich man.

ἄσ (ἄφεισ, ἀφίημι), let. §§ 106 : 222.

ἄσβέτιησ (ἄσβεστοσ), η, ὁ, lime : plaster.

ἄσβεστόπιτρα, ας, ἡ, limestone.

ἄσέβεια, ας, ἡ, impiety.

ἄσειβήσ, ἐσ, impious.

ἄσημίνοσ, α, ον, = ἀργυροῦσ.

ἄσήμι (ἄσημοσ), ιοῦ, τὸ, = ἀργυροσ.

ἄσθένεια, ωσ, ἡ, sickness, disease : weakness.

ἄσθενήσ, ἐσ, sick.

Ἀσία, ας, ἡ, Asia.

ἄσκήρι (Turk.), ιοῦ, τὸ, = στρατίεμα.

ἄσκησισ, ἐωσ, ἡ, practice.

ἄσπάζομαι, ἀσθην, to salute.

ἄσπλαγχνία, ας, ἡ, pitilessness, unmercifulness.

ἄσπλαγχνοσ, η, ον, pitiless, unmerciful, merciless.

ἄσπλάγχνωσ, adv. unmercifully.

ἀσπράδα, ας, ἡ, whiteness.
 ἀπρίζω (ἄσπρος), ισα, ἰσθην, ἰσμίνοσ, to whiten.
 ἄσπρος (unc.), η, ον, white.
 ἀσπρούτσικος, η, ον, whitish.
 ἀστακός, οὔ, ὁ, lobster.
 ἀστάρι (ἰσωτίριον), ἰοῦ, τὸ, lining of a garment.
 ἀστάχι, ἰοῦ, τὸ, = στάχι.
 ἀστείος, α, ον, witty.
 ἀστείως, adv. wittily.
 ἀστέρι, ἰοῦ, τὸ, and
 ἀστήρ, ἕρος, ὁ, star.
 ἀστόχαστος (στοχάζεμαι), η, ον, indiscreet.
 ἀστραπή, ἦσ, ἡ, lightning.
 ἀστραπέβολον (ἀστραπή, βάλλω), ον, τὸ, = ἀστροπελίκι, κεραινός.
 ἀστράπτω, αψα, to lighten : to shine.
 ἄστρον, ον, τὸ, = ἀστήρ.
 ἀστροπελίκι (τίλικυς), ἰοῦ, τὸ, = κεραινός.
 ἄστροσ, ουσ, τὸ, = ἀστήρ.
 ἀστυνομία, ας, ἡ, police.
 ἀστυνομος, ον, ὁ, head of the police : police officer.
 ἀσύμφωνος, η, ον, dissonant, at variance.
 ἀσυνταξία, ησ, ἡ, disorder, derangement.
 ἀσφαλής, ἕσ, safe, secure.
 ἄσχημα, adv. improperly.
 ἄσχημος (ἀσχήμων), η, ον, ugly : unseemly, improper.
 ἀσχολοῦμαι, ἰσαι, ἡσθην, ημίνοσ, to be occupied, engaged in. *With ἰσ τόν.*
 ἄτικνοσ, η, ον, childless.
 ἀτιλής, ἕσ, imperfect.
 ἄτιμοσ, η, ον, dishonest : dishonorable.
 ἀτμός, οὔ, ὁ, steam.
 ἄτοποσ, η, ον, absurd : unbecoming, improper.
 ἀτός (αὐτός), ἡ, ὄν, self. § 66.
 -άτου, from nouns in α. 42. N. 5.
 ἄτρομοσ, η, ον, intrepid.
 ἄτρωτοσ, η, ον, invulnerable.
 ἀτσάλι (Ital. acciaio), ἰοῦ, τὸ, = τσιλίκι.
 ἀτσιδα (ἰκτίσ), ας, ἡ, weasel.
 ἀτυχής, ἕσ, unlucky.
 ἀτυχία, ας, ἡ, ill luck, misfortune.
 ἕξ ἀτυχίας, unluckily, unfortunately.

ἀγαγίζω, and ἀγαγῶ, ισα, ἰσθην, ἰσμίνοσ, = ἀζζάνω.
 ἀγερειός (ἀγρή), οὔ, ὁ, the morning star, lucifer.
 ἀγρή, ἦσ, ἡ, morning : brightness.
 ἀγρόν (ῶόν), οὔ, τὸ, egg.
 ἀγροστος (Lat. augustus), ον, ὁ, August.
 ἀδάδης, η, ὁ, a forward, bold, or impudent person.
 ἀδέντης, ον, ὁ, master, lord : father, local : sir.
 ἀδεντία, ας, ἡ, authority.
 ἀδεντικός, ἡ, ον, pertaining to a master : suitable for a master : masterly : capital, first-rate.
 ἀυλή, ἦσ, ἡ, court-yard : court, as of a king.
 ἀυλόσ, οὔ, ὁ, fife, flute.
 ἀζζαίνω, and
 ἀζζάνω, to increase, grow. § 106.
 ἀζζησισ, ἕωσ, ἡ, increase : augment.
 ἄβριο, and
 ἄβριον, adv. to-morrow.
 ἀβστηρά, adv. severely.
 ἀβτηνοσ. § 64. N. 2.
 ἀυτί (οὔσ, ῶτόσ), ἰοῦ, τὸ, ear.
 ἀυτοκρατορικός, ἡ, ὄν, imperial.
 ἀυτοκράτωρ, οροσ, ὁ, emperor, autocrat.
 ἀυτόνομοσ, ον, independent, politically.
 ἀυτός, ἡ, ὁ, he, she, it : self, very : this : same. §§ 64 : 163.
 ἀυτοῦ, adv. there, near the person addressed : then.
 ἀυτουνοῦ. § 64. N. 2.
 *ἀφ', followed by the oblique cases of the article, = ἀπ', ἀπό.
 ἀφαλέσ, = ὀμφαλόσ.
 ἀφανίζω, ισα, ἰσθην, ἰσμίνοσ, to destroy.
 Pass. ἀφανίζομαι, to perish.
 ἀφίντης, = ἀυδέντης.
 ἀφιντικόν, οὔ, τὸ, master, used by servants.
 ἀφιντικός, = ἀυδεντικός.
 ἀφεύγατοσ, η, ον, and
 ἀφευκτοσ, η, ον, inevitable : unavoidable.
 ἀφευκτωσ, adv. inevitably : unavoidably : undoubtedly, peremptorily.
 ἀφής, ἦσ, ἡ, touch, the sense of touch.
 ἀφηρημίνοσ, η, ον, abstract.
 ἀφθαρτοσ, η, ον, incorruptible.
 ἀφθονοσ, ον, abundant.

ἀφίνω (ἀφίμη), to leave, let : to permit. § 106.

ἀφίονι, *ιοῦ*, τὸ, = ὄτιον.

ἄφοβος, *η*, *ον*, fearless.

ἀφοσίονω (ἀφοσίω), *ωσα*, ὡδην, *ωμένος*, to devote.

ἀφοσίωσις, *ιωσ*, *ῆ*, devotion, as to a person.

ἀφού (ἀφ' οὔ), *adv.* when, after. § 232. 2.

ἀφουγκράζομαι (ἀφροῦμαι), ἄσθην, to hearken, listen.

ἀφρίζω (ἀφρός), *ισα*, to foam.

Ἀφρικανός, *ῆ*, ὄν, African.

Ἀφρική, *ῆσ*, *ῆ*, Africa.

ἄφρός, *οὔ*, ὄ, foam, froth.

ἄφωνος, *η*, *ον*, voiceless, dumb : mute.

ἄχ, *interj.* ah ! oh !

ἄχαμνάδα, *ασ*, *ῆ*, flaccidness : weakness, feebleness : badness.

ἄχαμνός (χαῦνος), *ῆ*, ὄν, flaccid : weak, feeble : bad.

ἄχαριστία, *ασ*, *ῆ*, ingratitude.

ἄχάριστος, *η*, *ον*, ungrateful.

ἄχιλι (ἔγχελυς), *ιοῦ*, τὸ, eel.

ἄχνηβάδα (χῆμη), *ασ*, *ῆ*, a kind of shell-fish.

ἄχλάδα (ἄχράς), *ασ*, *ῆ*, = ἀπίδι.

Ἀχιλλείας, *α*, ὄ, and

Ἀχιλλεύς, *ίωσ*, ὄ, Achilles.

ἄχναδα (ἄχνός), *αῖσ*, *ῆ*, mist, fog.

ἄχνη, *ησ*, *ῆ*, = ἀτμός.

ἄχνίζω, *ισα*, to steam, *intransitive*.

ἄχνός (ἀτμός), *οὔ*, ὄ, = ἀτμός.

ἄχος, *οὔ*, ὄ, = ἦχος.

ἄχούρι (Turk.), *ιοῦ*, τὸ, stable.

ἄχρηστος, *η*, *ον*, useless : obsolete.

ἄχυράνα, *ασ*, *ῆ*, barn.

αψ for αυσ. § 27. 2.

ἀψά, and

ἀψιά (ἀψύς), *adv.* with energy, force : loud.

ἀψύς (ἄπτω, to kindle), *εἰά*, ὄ, acrid, sharp, pungent : quick-tempered, irritable, irascible : loud, as voice.

ἄψυχος, *η*, *ον*, inanimate.

ἄωρος, *ον*, immature, unripe, as fruit.

B.

β dropped before μ, 22. N. 3. — for υ, 27. 3. — for μ, 27. 4.

Βαβυλῶν, ὄνος, ῆ, Babylon.

Βαβυλώνη, *ησ*, ῆ, = the preceding.

βαγγίλιο, τὸ, = εὐαγγέλιον.

βάζω, = βάλλω.

βαθαίνω, = βαθύνω.

βαθείως, *adv.* and

βαθιά, *adv.* deeply.

βαθμηδόν, *adv.* by degrees.

βαθμός, *οὔ*, ὄ, degree.

βάθος, *ουσ*, τὸ, depth : profundity.

βαθουλός, ῆ, ὄν, rather deep.

βάτρακας, *α*, ὄ, and

βατρακός, *οὔ*, ὄ, = βάτραχος.

βαθύνω, *υνα*, ὕδην, to deepen.

βαθύνω, *υνα*, to go deep, penetrate into.

βαθύς, *εἰα*, ὄ, deep : profound.

βαδύτης, *ητος*, ῆ, = βάθος.

βαίνα, *used only in composition.* For its inflection, see Greek Grammars.

βάλλω, to put, place : to put on : to make, appoint. § 106.

βάλσιμον, *ατος*, τὸ, putting : position, posture.

Βάλτος, *ου*, ὄ, Bhaltos, a place.

βαμβάκι, *ιοῦ*, τὸ, cotton.

βάναννος, *ον*, mechanical, not liberal, as arts.

βάνω, = βάλλω.

βαπτίζω, *ισα*, ἰσθην, *ισμίνος*, to baptize.

βάπτισις, *ιωσ*, ῆ, baptizing : baptism.

βάπτισμα, *ατος*, τὸ, baptism.

βάπτω, *αψα*, ἄφην, *αμμένος*, to dye : to temper, as metallic instruments.

βαραίνω, = βαρύνω.

βαρβαρόμορφος (μορφῆ), *ον*, of barbarous formation.

βάρβαρος, *η*, *ον*, barbarous.

βαρβαρος, *ου*, ὄ, a barbarian.

βαρβαρότης, *ητος*, ῆ, barbarity.

βαρειά (βαρύς), *ᾶσ*, ῆ, large hammer.

βαριλάκι, τὸ, little cask.

βαρίλι (Ital. barile), *ιοῦ*, τὸ, cask, barrel.

βαριτός (βαρῶ), ῆ, ὄν, tiresome.

βαρισῶμαι (βαρίω), *ίσασι*, ἰσθην, *εμίνος*, to be tired : to be weary or lazy : to feel reluctant. § 106.

βάρκα (Ital. barca), *ασ*, ῆ, boat.

βαρκίτσα, *ασ*, ῆ, little βάρκα.

βάρος, *ουσ*, τὸ, weight : load, burden : trouble.

μη προς βάρος, I hope you won't be offended.

βαρύνω, υνα, ύνην, υμίνος, to make heavy, to burden : to oppress, distress : to vex, trouble. *Pass.* βαρύνομαι, equivalent to βαριούμαι.

βαρύνω, υνα, to gravitate.

βαρύς, εἶα, ύ, heavy : weighty.

κάμνω τὸν βαρύν, to try to appear dignified.

βαρύτης, ητος, ή, heaviness : weight : gravity.

βαρῶ, εἶς, ισα, ἴθην, εμίμος, = πτυπῶ.

βασανίζω, ισα, ἴθην, ισμίνος, to torment, torture.

βάσανον (βάσανος), ου, τὸ, torment, torture.

βασιλείας, α, ὀ, = βασιλεύς.

βασιλεία, ας, ή, kingdom, reign.

βασιλειον, ου, τὸ, realm, empire, kingdom.

Βασιλεις, ου, ὀ, Basil.

βασιλεύς, ἴως, ὀ, king.

βασιλεύω, ισα, to reign : to rule over.

With τόν.

βασιλεύω, ισα, ευμίνος, = δύω, to set.

Βασιλης, η, ὀ, = Βασιλεις.

βασιλιᾶς, ᾶ, ὀ, = βασιλείας, βασιλιεύς.

βασιλικός, ή, ὄν, royal.

βασιλικός, οὔ, ὀ, basil, a plant.

βασιλισσα, ης, ή, queen.

βάσις, ιως, ή, basis, foundation.

βασκαίνω, ανα, άνθην, αμίνος, to fascinate, bewitch, charm, by the eye.

βάσκαμα, ατος, τὸ, fascination, bewitchment, charming.

βαστάζος, ου, ὀ, porter, carrier of loads.

βαστάζω, αζα, άχθην, αγμίνος, to hold, hold up : to hold on : to uphold.

βαστῶ, ᾶς, = βαστάζω. *Pass.* βαστῶμαι, to refrain, hold one's self : to get hold of, hang on, with ἀπὸ τόν.

βαστῶ, ᾶς, αζα, to endure, hold out, last, keep.

βάτος, ου, ή, bramble : the raspberry bush.

βάτραχος, ου, ὀ, frog.

βάτινον (βάτινον), ου, τὸ, brambleberry : raspberry.

βαφεύς, ἴως, ὀ, dyer.

βαφή, ης, ή, dye : dye-stuff.

βαφιᾶς, ᾶ, ὀ, = βαφεύς.

βάφω, = βάπτω.

βάψιμον (βάπτω), ατος, τὸ, dying.

βγάζω, = ἱβγάζω.

βγαίνω, = ἱβγαίνω.

βγάτω, = ἱβγάτω.

βγενικός, = ἕγγενικός.

βδίλλα, ας, ή, leech.

βίβαια, adv. certainly, surely.

βεβαιώνω (βεβαιώω), ωσα, ώθην, ωμίνος, to assure : to confirm.

βίβαιος, α, ον, sure, certain.

βεζίρης, = βιζίρης.

βιλάζω, αζα, to bleat. *An onomatopoey.*

βίλασμα, ατος, τὸ, bleating.

βελόνι (βελόνη), ιού, τὸ, needle.

βιλονιά, ᾶς, ή, prick with a needle : needleful.

βιλονιάζω, ασα, to thread a needle.

βίλος, ους, τὸ, arrow, dart.

βήμα, ατος, τὸ, pace, step.

βήχας (βήξ), α, ὀ, cough.

βήχω, ηζα, to cough.

βία, ας, ή, force, violence : haste, hurry, rapidly.

μη βίαν, forcibly : in hurry, in haste, rapidity.

μόλις και μιτὰ βίας, οτ μιτὰ βίας, with great difficulty, with difficulty.

βιάζω, ασα, άσθην, ασμίνος, to force, compel : to hasten, hurry : to commit a rape, ravish. *Pass.* βιάζομαι, to be in haste or hurry.

βίαιος, α, ον, violent, impetuous.

Βιάρος, ου, ὀ, Bhiaros.

βιαστικά, adv. hastily, rapidly.

βιαστικός, ή, ὄν, hasty : being in haste.

βιβλιοθήκη, ης, ή, library.

βιβλιον, ου, τὸ, book.

βίγλα (Lat. vigilia), ας, ή, watch, a place where a guard is kept.

βίδα (Ital. vite), ας, ή, screw.

βιζίρης (Turk.), η, ὀ, vizer.

βιό, οὔ, τὸ, = βίος, τὸ.

βιολί (Ital. violino), ιού, τὸ, violin.

βίος, ους, τὸ, property.

βίος, ου, ὀ, life, biographically : property, wealth.

βίσεικτος (Lat. bissextilis), ου, ὀ, bissextile : unlucky, as a year.

βίτσα (*Lat. vitis*), ας, ή, switch, rod, twig, βίεγα.

βλαβερός, ά, όν, hurtful, injurious, pernicious.

βλάβη, ης, ή, hurt, harm, injury.

βλάβω, = βλάπτω.

βλαπτικός, ή, όν, = βλαβερός.

βλάπτω, αψα, άφθην, αμμένος, to hurt, harm, injure.

βλασταίνω, and

βλαστάνω, to bud, sprout, shoot forth.

§ 106.

βλαστός, οὔ, ό, young shoot.

βλάσφημος, ης, ον, blasphemous.

Βλαχάβας, α, ό, Bhlachabhas.

Βλαχία, ας, ή, Wallachia, a country.

Βλαχοχώρια, τά, Bhlachochoria.

βλίμμα, ατος, τό, look : countenance.

βλέπω, to see, behold : to take care of,

guard. § 106.

βλίφαρον, ου, τό, eyelid.

βλογιά, = εύλογία.

βλογῶ, = εύλογῶ.

βόδι (βοΐδιον), ιού, τό, one of the bovine species : ox.

βοδινός, ή, όν, pertaining to an ox.

κρέας βοδινόν, beef.

βοή, ης, ή, loud noise, shout.

βοήθεια, ας, ή, help, assistance, succor.

βοηθός, οὔ, ό, helper.

βοηθῶ, εις, ησα, ήθην, ημίνος, to help, assist, succor.

βολά (βολή, or perhaps *Ital. volta*), ή, = φορά.

βόλι (βόλος, βολίς), ιού, τό, bullet, shot.

Βόλνεις, ου, ό, Volney.

βολταιρίζω, ισα, to adopt the opinions of Voltaire : to be an infidel.

Βόλταιρ, and

Βολταίρος, ου, ό, Voltaire.

βορίας, α, ό, the north wind : Boreas.

βόρειος, α, ον, northern.

βοριᾶς, ᾶ, ό, = βορέας.

βοσκή, ης, ή, pasture : pasture-ground.

βοσκοπούλα, ας, ή, shepherdess.

βοσκός, οὔ, ό, shepherd, goatherd, herdsman.

βόσκω, or βοσκῶ, ᾶς, to pasture, graze.

§ 106.

βουκόλος, ου, ό, cowherd.

Βουκορέστι, ίου, τό, Bucharest, a city in Wallachia.

βουλιζω (βολίζω), ισα, ίσθην, ισμίνος, and

βουλῶ, ᾶς or εις, ησα, ημίνος, to sink.

βουόν (βουός), οὔ, τό, mountain.

βούρκα (ιπς.), ας, ή, = λάσπη.

βουρκόνα (Βούρκα), ωσα, άθην, to be foul, make foul : γη. βουρκωμένος, foul, dismal, gloomy.

βουτυρᾶς, ᾶ, ό, butter-seller.

βούτυρον, ου, τό, butter.

βοῶ, ᾶς, ησα, to tinkle, as the ears.

βραβύνα, ευσα, εύθην, ευμίνος, to reward, remunerate.

βραδυά (βραδύς), ᾶς, ή, = ισπέρη.

βραδιδιάζω, ασα, to be late.

βραδιδιάζει, it grows late ; ιβραδιδιασει, it is late.

βραδύ, or βραδύ (βραδύς), τό, in the evening : this evening, after a verb.

§ 199.

βραδύνω, υνα, = άργῶ.

βραδύς, = βραδύ, or βραδύ.

βράζω, ασα, άσθην, ασμίνος, to boil, to cook.

βράζω, ασα, to boil, be boiling.

βρακί (βράκκι), ιού, τό, breeches : trousers.

βραχνός (βραγχός), ή, όν, hoarse.

βράχος, ου, ό, rock.

βρέ, = μπρέ.

βρέφος, ους, τό, infant, babe.

βρέχω, έξα, άχην, ιγμίνος, to wet, moisten. Pass. βρέχομαι, to get wet.

βρέχω, έξα, to rain.

βρίζα, ας, ή, rye.

βρίζω, = ύβρίζω.

βρισία, = ύβρισία.

βρίσκω, and

βρίχνω, = εύρίσκω.

βροντή, ης, ή, thunder.

βροντῶ, ᾶς, ησα, to thunder : to sound.

βροχερός (βροχή), ά, όν, rainy.

βροχή, ης, ή, rain.

βρύση (βρύσις), ης, ή, spring of water.

βρυσούλα, ας, ή, a little or delightful βρύση.

βρύχημα, ατος, τό, and

βρύχημα, ατος, τό, bellowing, roaring, howling.

βράμμα, ατος, τό, little used, = φαγητόν.

Βυζάντιος, α, ον, Byzantine.

βυζάνω (μυζάνω), to suck. § 106.

βυθίζω, ισα, ίσθην, ισμίνος, to sink.

Pass. βυθίζομαι, to sink, intransitive.

βυρσοδίψης, ου, ό, tanner.

Γ.

γ inserted before ν, 21. N. — dropped before μ and χ, 22. N. 2. — for β, 27. 5.

γάβ (αῦ), bow vow, of a dog.

γαβγίζω, ισα, to bark like a dog.

γάβγισμα, ατος, τδ, barking.

γαδάρα, ας, ή, she-ass.

γαδαρολογιώτατος (λογιώτατος), ου, ό, learned jackass, a title of disrespect given to the literati.

γάδαρος (γάδος, a kind of fish called also όνος), ου, ό, jackass.

γαδούρα, ας, ή, = γαδάρα.

γαδούρι, ιού, τδ, ass, the species.

γαϊδούρα, = γαδούρα, γαδάρα.

γαϊδούρι, = γαδούρι.

γαϊδαρος, or γαϊδαρος, = γάδαρος.

*γαϊμα, = αϊμα.

γάλα, ακτος, τδ, milk.

γαλάζιος (γαλανίς), α, ον, blue.

γαλανός (γαληνός), ή, όν, blue, as eyes or cherries.

γαληνεύω (γαλήνη), ευσα, to become serene, calm, still.

Γαλλικός, ή, όν, French.

Γάλλος, ου, ό, Frenchman.

γαμβρός, ου, ό, bridegroom : son-in-law : brother-in-law, a sister's husband.

γάμος, ου, ό, marriage : wedding, nuptials.

γαργαλίζω, ισα, ίσθην, ισμίνος, to tickle.

γάτα (Ital. gatta), ας, ή, she-cat.

γδίρω (επδίσω), to flay, skin. § 106.

γδύνω (εχδύνω), to undress : strip naked. Pass. γδύνομαι, to put off one's clothes, to undress one's self.

γεία, = ύγεία.

γείτονας, α, ό, = γείτων.

γειτόνισσα, ας, ή, female neighbour.

γείτων, ονος, ό, neighbour.

γελίκι (Turk. ?), ιού, τδ, vest, waist-coat.

γίλια, τδ, = γίλιως.

γελοῖος, α, ον, laughable, ridiculous : ludicrous.

γελῶ, ᾄς, ασα, άσθην, ασμίνος, to laugh : to laugh at, ridicule, with τόν : to cheat, with τόν.

γίλιως, ωτος, ό, laughter.

γίμα, = γιῦμα.

γεμάτος (γίμω), η, ον, full. With τόν, or άπό τόν.

γεμίζω, ισα, ίσθην, ίσθην, to fill, with τόν, or άπό τόν, sometimes with με τόν : to load, charge, as a gun.

γενάρης, η, ό, = Ιανουάριος.

γίνισιον, ου, τδ, commonly τὰ γίνια, beard.

γίνισις, εως, ή, origin.

γενικός, ή, όν, general.

γενικῶς, adv. generally.

γενναῖος, α, ον, generous : brave.

γενναίως, adv. generously : bravely.

γίννημα, ατος, τδ, offspring : grain.

γίννησις, εως, ή, birth.

γεννητικόν, ου, τδ, originality, original genius.

γενῶ, ᾄς, ησα, ήσθην, ημίνος, to beget : to bring forth : to lay, as an egg.

γίνομαι, = γίνομαι.

γίνος, ους, τδ, kind : race, ἔθνος, nation : family : gender.

γερά (γερός), adv. soundly : in earnest.

γεράκι, ιού, τδ, = ίραξ.

γίρανος, ου, ό, crane.

γίρω, = γύρω.

Γερόλυμπος, ου, ό, old Olympus. § 120. N. 2.

γίροντας, α, ό, = γίρων.

γίρος, ου, ό, = γίρων.

γείρος (ύγιηρός), ή, όν, = ύγιής.

γίρων, οντος, ό, old man : an elder.

γεῦμα, ατος, τδ, dinner.

γευματίζω, ισα, to dine.

γεύομαι, εύθην, to taste.

γιφύρι (γίφυρα), ιού, τδ, bridge.

γεωμέτρης, ου, ό, geometer, geometri-
cian.

γη, ης, ή, earth : land : ground.

*γή, conj. = ἡ, or.

γηράζω (γηράσκω), ασα, to grow old : to be old, in the aorist.

για, prep. = διά. § 17. N. 3.

για (Ital. gia), adv. just.

γιαίνω (ὕγιαίνω), ἴγιανα, to get well, recover, *ιατρεύομαι*.
 γιαλός, = αἰγιαλός.
 Γιαύννινα, τὰ, = Ἰαύννινα.
 γιατί, adv. = διατί.
 γιάτρεμα, = ἰάτρευμα.
 γιατρεύω, = ἰατρεύω.
 γίδα (αἴξ, αἰγός), ας, ἡ, she-goat.
 γίδι, ἰοῦ, τὸ, goat.
 γιεράκι, = γιεράκι, ἰέραξ.
 γίνομαι, to become : to be : to be made.
 § 106.
 γίωμα, = γίωμα, γεῦμα.
 Γιουσούφ, Yusūf, that is, Joseph.
 γιοφύρι, = γιφύρι.
 γκαρδιακά, adv. = ἰγκαρδιακά.
 γκαρδιακός, = ἰγκαρδιακός.
 γκαρίζω, ἰσα οτ ἴσα, to bray like an ass.
 γκάρισμα, ατος, τὸ, braying.
 γκεριμίζω, and
 γκεριμιζώ, = κρημιζώ.
 γκεριμένος, = κρημένος.
 γλάρος (λάρος), ου, ὁ, gull.
 γλίπω, = βλίπω.
 γλίφαρον, = βλίφαρον.
 γλήγορα (γρηγορίω), adv. quickly : soon.
 γλήγορος, η, ον, quick, swift, fast.
 γλιστριδά (γλιστρῶ), ας, ἡ, = ἀντράκλα, τρέβλον.
 γλιστρῶ, = ἀγλιστρῶ.
 γλυκά, adv. sweetly.
 γλυκάδα, ας, ἡ, = γλυκύτης.
 γλυκός (γλυκύς), ἡ, ὄν, sweet : fresh, not salt, as water.
 γλυκούτσικος, η, ον, sweetish.
 γλυκύτης, ητος, ἡ, sweetness.
 γλυστήρι (κλυστήρ), ἰοῦ, τὸ, clyster.
 γλυτώνω (λυτρόω), ὡσα, ὠμένος, to deliver from, save from. *With ἀπὸ τόν.*
 γλώσσα, ης, ἡ, tongue : language.
 γλωσσικός, ἡ, ὄν, of language, pertaining to language.
 γνέθω (νήθω), ἰσα, ἰσθην, ἰσμένος, to spin.
 γνήσιος, α, ον, genuine.
 γνώμη, ης, ἡ, opinion : mind, understanding, intelligence, sense : maxim.
 γνωρίζω, ἰσα, ἰσθην, ἰσμένος, to know : to understand, have a knowledge of, to be skilled in, *with ἀπὸ τόν* : to

recognise.
 γνωριμία (γνώριμος), ας, ἡ, acquaintance.
 γόης, ητος, ἑ, impostor.
 γολίτα (*Ital.* galleotta?), ας, ἡ, schooner.
 γόνα (γόνυ), ατος, τὸ, knee.
 γονατίζω, ἰσα, ἰσμένος, to kneel : to make one kneel.
 γονεῖς, ἰων, οἱ, parents.
 γονιός, οῦ, ὁ, parent.
 γοργός, ἡ, ὄν, = γλήγορος.
 γουδί (ἴγδη), ἰοῦ, τὸ, mortar.
 γουρούνι (*Lat.* grunnio), ἰοῦ, τὸ, = χεῖρος.
 γραῖα, ας, ἡ, old woman.
 Γραικία, ας, ἡ, = Ἑλλάς.
 Γραικικός, ἡ, ὄν, = Ἑλληνικός.
 Γραικός, ου, ὁ, = Ἕλλην.
 γράμμα, ατος, τὸ, letter : epistle : learning, literature, *in the plural*.
 γραμματάκι, τὸ, billet, note.
 γραμματῆς, ἰως, ὁ, secretary.
 γραμματική, ἡς, ἡ, grammar.
 γραμματισμένος, η, ον, learned.
 γραφή, ἡς, ἡ, letter, epistle, γράμμα : Scripture.
 γράφω, αψα, ἀφθην οτ ἀφην, αμμένος, to write.
 γράψιμον, ατος, τὸ, writing : handwriting.
 γριά, ἄς, ἡ, = γραῖα.
 γρόσι (*Turk.*), ἰοῦ, τὸ, piaster, a Turkish coin.
 γυαλί (ὑαλος), ἰοῦ, τὸ, glass.
 γυιόκας, α, ὁ, dear γυιός.
 γυιός, = υἱός.
 γυιούδι (γυιός), τὸ, dear son.
 γυμνάζω, ασα, ἀσθην, ασμένος, to exercise, drill. *Pass.* γυμνάζομαι, to exercise one's self, or simply to exercise.
 γυμνασιάρχης, ου, ὁ, gymnasiarch.
 γυμνάσιον, ου, τὸ, exercise, drilling : gymnasium.
 γυμνώνω (γυμνῶ), ὡσα, ὠσθην, ὠμένος, to strip naked.
 γυμνός, ἡ, ὄν, naked.
 γύμνασις, ἰως, ἡ, nakedness.
 γυναίκα, ας, ἡ, = γυνή.
 γυναικίτσα, ας, ἡ, little or dear γυναίκα.

γυριύγω, *and*
 γυριύω, *εὔσα, εὔθην, ευμένος, = ζητῶ.*
 γυρίζω (γῦρος), *ισα, ἴσθην, ισμένος, to*
 turn, turn about, carry about : to
 return, *πιστρέφω.*
 γυρίζω, *ισα, to return, πιστρέφω : to*
 go or turn around, *with τόν.*
 γύρνω, to lean on one side, bend :
 stoop. § 106.
 γυρνῶ, *ᾄς, = γυρίζω.*
 γῦρος, *ου, ὄ, = κύκλος.*
 Γυφτάκης, *η, ὄ, Ghyptakes, the dimin-*
utive of
 Γύφτης, *η, ὄ, Ghyptes.*
 γύψ, *υτός, ὄ, vulture.*
 γύψος, *ου, ὄ, gypsum.*
 γωνία, *ας, ἡ, angle, corner.*

Δ.

δά (δή?), *prithce, come now, a partic-*
le of endearment.
 δάίμονας, *α, ὄ, = following. § 34. 1.*
 δαίμων, *ονος, ὄ, devil.*
 δάκρυον, *ου, τὸ, tear.*
 δακρύω, *ουσα, to weep, shed tears.*
 δακτυλίδι, *ιου, τὸ, ring for the finger.*
 δάκτυλον, *ου, τὸ, finger : inch.*
 δάκτυλος, *ου, ὄ, finger : inch : dactyle.*
 δαμάλα, *ας, ἡ, heifer.*
 δαμάλι, *ιου, τὸ, steer.*
 δαμάσκηνον, *ου, τὸ, plum.*
 δανίζω, *μισα, ἴσθην, ισμένος, to land.*
Puss. δανίζομαι, to borrow.
 δανικός, *ἡ, ὄν, borrowed, on trust.*
 δάνειον, *ου, τὸ, loan.*
 Δανιήλ, *ὄ, and*
 Δανίλης, *η, ὄ, Daniel.*
 δαρμός, *ου, ὄ, beating.*
 Δασκαλογαβρηήλ, *ὄ, Teacher Gabriel.*
 § 120 N. 2.
 Δασκαλοπαναγιώτης, *η, ὄ, Teacher*
 Panaghotes. § 120. N. 2.
 δάσκαλος, *= διδάσκαλος.*
 δάσος, *ους, τὸ, thicket, forest, wood.*
 δασύς, *εἶα, ὄ, thick, dense, close, πυ-*
κνός.
 δαυλί (δαυλός), *ιου, τὸ, brand, firebrand.*
 δάφνη, *ης, ἡ, bay, a tree.*
 δέ, *conj. and : but. § 252.*
 δείκτω, *= δείχνω.*

δειλία, *ας, ἡ, cowardice.*
 δειλιόν, *ου, τὸ, afternoon : the after-*
 noon luncheon.
 δειλός, *ἡ, ὄν, timid, cowardly.*
 δειλός, *ου, ὄ, coward.*
 δῖνα, *προη. §§ 73 : 155. 3.*
 δεινός, *ἡ, ὄν, deeply versed in. With*
εἰς τόν.
 διῆξις, *ιως, ἡ, demonstration.*
 δεῖπνον, *ου, τὸ, supper.*
 διπνῶ, *εἰς, ησα, to sup.*
 δεισιδαιμονία, *ας, ἡ, superstition.*
 δεισιδαίμων, *ον, superstitious.*
 δείχων (δείκνυω), *εἶσα, εἶχθην, εἰγμένος,*
to show.
 δέκα, *ten.*
 δεκαινία, *nineteen.*
 δεκαίξ, *sixteen.*
 δεκαπτά, *seventeen.*
 δεκαοκτώ, *eighteen.*
 δεκαπενταριά, *ἡ, fifteen.*
 δεκαέντι, *fifteen.*
 δεκατίσσαρες, *α, fourteen.*
 δέκατος, *η, ὄν, tenth.*
 δεκατρεῖς, *ία, thirteen.*
 δεκίμβριος (Lat. december), *ου, ὄ, De-*
cember.
 δίν (οὐδίν), *adv. not. (§§ 243 - 248.)*
 δίνδρον, *ου, τὸ, tree : oak.*
 δίνδρος, *ους, τὸ, = the preceding.*
 δίνω (δία), *ισα, εἶθην, μίσιος, to bind,*
fasten, tie.
 δεξιός, *ά, ὄν, right, not left.*
 δεξίωσις, *ιως, ἡ, kind reception, recep-*
tion.
 δερβίνι (Turk), *ιου, τὸ, pass, road : the*
 guard defending a pass.
 δέρμα, *ατος, τὸ, skin, hide.*
 δέρω (δέρα, δαίρω), *to whip, flog, beat :*
to bastinado. § 106.
 δεσμός, *ου, ὄ, bond.*
 δευτέρα, *ας, ἡ, Monday.*
 δευτερόνω (δευτερώω), *ουσα, ὄθην, υμί-*
νος, to repeat.
 δεύτερος, *α, ὄν, second.*
 δέχεται, *εἶχθην, εἰγμένος, to receive.*
 δηλαδή, *adv. that is.*
 δημοποιῶ, *εἰς, ησα, εἶθην, to make*
 known, notify.
 δημογορία, *ας, ἡ, harangue, speech.*
 δημοκράτης, *ου, ὄ, democrat.*
 δημοκρατία, *ας, ἡ, democracy.*

δημοκρατικός, ή, όν, democratic.
 δημοσιύω, ιωσα, ύθην, ευμένος, to publish.
 δημόσιος, α, ον, public.
 διά, ιτερ. § § 192 : 201.
 διαβάζω (διαβιβάζω), ασα, άσθην, ασμένος, = αναγινώσκω.
 διαβαίνω (βαίνω), to pass : pass through. § 106.
 διαβάτης, ου, ό, traveller, passenger.
 διαβολικός, ή, όν, diabolical, devilish.
 διαβόλισσα, ας, ή, she-devil.
 διαβολόπουλον, ου, τό, young devil.
 διάβολος, ου, ό, devil.
 τί διάβολο ; what the devil ?
 διαδέχομαι (δίχομαι), to succeed.
 διαδίδω (δίδω), to spread, as a report.
 διάδοσις, ιως, ή, diffusion.
 διάδοχος, ου, ό, successor.
 διαθήκη, ης, ή, will, testament.
 διαίρεσις, ιως, ή, division.
 διαιρέτιος, ου, ό, dividend.
 διαιρέτης, ου, ό, divisor.
 διαιρώ (αίρώ), εις, πσα, έθην, ημένος, to divide : to partition.
 διαίτα, ης, ή, diet.
 Διακονηήλ, ό, Deacon Daniel. § 120.
 Ν. 2.
 διάκονος, ου, ό, deacon.
 διακόπτω (κόπτω), interrupt.
 διάκος, ου, ό, = διάκονος.
 Διάκος, ου, ό, Diakos, a captain.
 διακόσιοι, αι, α, two hundred.
 διακοσιοστός, ή, όν, two hundredth.
 διακρίνω (κρίνω), to distinguish from, determine : discern. With από τόν.
 Διακωμής, η, ό, = 'Ιάκωβος.
 διαλέγω (λίγω), to select, pick, choose.
 διαλεκτός, ή, όν, select, choice, picked.
 διάλεκτος, ου, ή, dialect : language, γλώσσα.
 διαλεχτός, = διαλεκτός, ή, όν.
 διαρπάζω (άρπάζω), to sack, plunder.
 διασπιδάζω (σπιδάζω), ασα, άσθην, ασμένος, to scatter about.
 διάστημα, ατος, τό, distance : space.
 διαστρέφω (στρέφω), to pervert.
 διατάττω (τάττω), αξα, άχθην, αγμί-
 νος, to order : to instruct.
 διατηρώ (τηρώ), to preserve.
 διατί (διά τί), adv. why : because, for, διότι.

διαφέρω (φέρω), to differ. With του, or από τόν.
 διαφθείρω (φθείρω), to corrupt.
 διαφορα, ας, ή, difference.
 διαφορετικός, ή, όν, and
 διάφορος, ον, different : various. With του, or από τόν.
 διβάνι (Turk.), ιού, τό, divan.
 διδασκτής, ου, ό, preacher.
 διδαστικός, ή, όν, didactic.
 διδασκαλικός, ή, όν, pertaining to a διδάσκαλος.
 διδάσκαλος, ου, ό, teacher, instructor.
 διδάσκω, to teach, instruct. With τόν τόν, or τόν να.
 δίδυμος, ον, twin.
 δίδω (δίδωμι), to give : to sell. With τόν τόν, or εις τόν.
 διερμηνευτής, ου, ό, interpreter.
 διευθύνω (εθύνω), to direct.
 διήγησις, ιως, ή, narration, relation.
 διηγούμαι, είσαι, ήθην, to narrate, relate.
 διηγώντας, participle = διηγούμενος, η ον, from the preceding.
 δίκαιον, ου, τό, right.
 δίκαιος, α, ον, just.
 δικαιοσύνη, ης, ή, justice.
 δικαστήριον, ου, τό, tribunal.
 δικός, = ιδικός.
 δικτατωρία (Lat. dictator), ας, ή, dictature, dictatorship.
 δίκτηνον, ου, τό, net.
 δίνω, = δίδω.
 διό, conj. = εθην, therefore.
 διοικώ (οικίω), εις, πσα, ήθην, to govern, manage.
 Διομήδης, ους, ό, Diomede.
 διοργανισμός (όργανον), ου, ό, organization.
 διορθώνω (διορθώω), ωσα, ώθην, ωμένος, to correct.
 διορθωσις, ιως, ή, correction.
 διορθωτής, ου, ό, corrector.
 διορίζω (ορίζω), ισα, ίσθην, ισμένος, to appoint, commission.
 Διός, from Ζεύς.
 διπλόνω (διπλόω), ωσα, ώθην, ωμένος, to double, fold.
 διπλός, ή, όν, and
 διπλοῦς, η, ουν, double.
 δισ, adv. twice. With του.

δισάκκι (σακκι), ιοῡ, τὸ, saddle-bags.
 δίσκετος, and
 δίσκοτος, = βίσκοτος.
 δίσκος, ου, ὁ, disk : a flat circular metallic plate used in churches, say a contribution box.
 διπτός, ἡ, ὄν, double, two.
 διχόνοια, ας, ἡ, dissension.
 δίχτι, ιοῡ, τὸ, = δικτυον.
 δίχως, ητηρ. = χωρίς.
 δίψα, ας, ἡ, thirst.
 διψῶ, ᾤς, ασα, ασμένος, to thirst, be thirsty : to thirst for. *With τόν, or διὰ τόν.*
 διῶ, a very fashionable form, = ἰδῶ, from βλίτω.
 διακῶ, ωξα, ὄχθην, ωγμένος, to drive away or out : to beat off.
 διάχω, = διακῶ.
 δόγμα, ατος, τὸ, tenet, dogma.
 δοκιμάζω, ασα, ἄσθην, ασμένος, to try, examine, prove : to endure, suffer, undergo.
 δοκιμή, ης, ἡ, trial, examination, proof.
 δόκιμος, η, ον, distinguished, of merit, approved.
 δολερός, ἄ, ὄν, crafty, deceitful.
 δολόνω, ωσα, ὄσθην, ωμένος, to bait.
 δόλος, ου, ὁ, craft, cunning, wile, deceit.
 δόλωμα, ατος, τὸ, bait.
 δόντι (δούς), ιοῡ, τὸ, tooth.
 δόξα, ης, ἡ, glory : opinion.
 δόξα σοι ὁ Θεός, glory be to God, thank God.
 δοξάζω, ασα, ἄσθην, ασμένος, to glorify : to believe, to believe in, to think. *With τόν.*
 δοξάρι (ταξάριον), ιοῡ, τὸ, = τόξον.
 δορυφόρος, ου, ὁ, one of the body-guard : satellite.
 δόσιμον (δόσις), ατος, τὸ, = φόρος, tax.
 δούλα, ας, ἡ, = δούλη.
 δουλεία, ας, ἡ, servitude : work, business : affair.
 δούλευσις, ιως, ἡ, service, serving.
 δουλεύω, ιυσα, εύσθην, ευμένος, to work, labor : to serve : to belabor.
 δούλη, ης, ἡ, maid-servant.
 δουλόνω (δουλόω), ωσα, ὄσθην, ωμένος, to subjugate.
 δοῦλος, ου, ὁ, servant.

δραγομάνος, οτ δραγουμάνος (Turk.), ου, ὁ, = διερμηνευτής.
 δράκος, ου, ὁ, and
 δράκων, οντος, ὁ, dragon.
 δράμα, ατος, τὸ, play, drama.
 δραχμή, ης, ἡ, drachma, a coin.
 δρεπάνι, ιοῡ, τὸ, and
 δρέπανον, ου, τὸ, sickle.
 δρόμος, ου, ὁ, way, road.
 *δρομῶ, ᾤς, ησα, = τρίχω.
 δρασάτος, η, ον, and
 δρασίδος, ἄ, ὄν, dewy : cool, refreshing.
 δροσιά, ᾤς, ἡ, = δρόσος.
 δροσίζω, ισα, ἰσθην, ισμένος, to cool, refresh.
 δρόσος, ου, ἡ, dew.
 δύναμαι, ἰδυνάμην, ἰδυνήσθην, Greek, = ἡμπερῶ.
 δύναμη, ης, ἡ, and
 δύναμις, ιως, ἡ, strength, power, force.
 δυναμόνω, ωσα, ὄσθην, ωμένος, to strengthen.
 δυνατός, ἡ, ὄν, possible : strong.
 δύο, two. § 149. 3.
 δυσαριστῶ, ιῆς, ησα, ἡσθην, ημένος, to displease.
 δύση, ης, ἡ, and
 δύσις, ιως, ἡ, setting, as of a celestial body : the west.
 δυσκολεύομαι, εύσθην, to find it difficult : to be reluctant.
 δυσκολία, ας, ἡ, difficulty.
 δύσκολος, η, ον, difficult.
 δυστυχής, ἰς, unfortunate, wretched.
 δυστυχία, ας, ἡ, misfortune, calamity.
 δυστυχῶ, ιῆς, ησα, ισμένος, to be unfortunate, to meet with adversity.
 δυσωδία, ας, ἡ, stench.
 δυτικός, ἡ, ὄν, western.
 δύο, υσα, to set, as a celestial body.
 δώδεκα, twelve.
 δωδεκαριά, ἡ, and
 δωδεκάς, ἄδος, ἡ, the number twelve.
 δωδέκατος, η, ον, twelfth.
 δῶμα, ατος, τὸ, terrace, flat roof.
 δωρεά, ᾤς, ἡ, and
 δῶρον, ου, τὸ, present, gift.

E.

is prefixed to words, 19. N. — annexed to words, 23. N. 1, 2. — for I and

Ο, 27. 6.
-ί, *feminines in*, 35.
ἦ, *interj.* eh !
ἴαν, *conj.* if : although, suppose, grant.
ἴαν καί, although.
ἑαυτοῦ, ἑν, self. § 67.
ἰβγάζω (ἰκβάλλω), to put out or off,
take out. § 106.
ἰβγαίνω (ἰκβαίνω), to go or come out.
§ 106.
ἰβγάνω, = ἰβγάζω.
ἰβδομάτι, ἄδος, ἡ, week.
ἰβδομηῆντα, seventy.
ἰβδομος, η, ον, seventh.
Ἰβραϊός, ου, ὁ, Jew.
ἰγγίζω, ἰξα, ἰχθην, ἰγμίος, to touch.
ἰγγικτιάζω, ἡ, ὄν, touching : biting, as
words.
ἰγγισμα, ατος, τὸ, touch.
ἰγγόνη, ης, ἡ, granddaughter.
ἰγγονος, ου, ὁ, grandson.
ἰγγυπτής, οὔ, ὁ, and
ἰγγυτής, ἡ, ὁ, one who gives bail or se-
curity : guarantee.
ἰγκαρδιακά, *adv.* cordially, heartily.
ἰγκαρδιακός (ἰγκάρδιος), ἡ, ὄν, cordial,
hearty.
ἰγκίφαλος, ου, ὁ, brain.
ἰγκράτεια, ας, ἡ, temperance.
ἰγκωμιάζω, ασα, ἄσθην, ασμίος, to
praise, laud.
ἰγκώμιον, ου, τὸ, praise, encomium.
ἰγνωια, = ἰννοια.
Ἰγνωπω, ως, ἡ, = Ἐἴρωπος.
ἰγχιερίζω, ἰσα, ἰσθην, ἰσμίος, to hand
over, to hand.
ἰγώ, I. § 64.
ἰδικός (ἴδιος), ἡ, ὄν, own. § 69.
ἰδικός, οὔ, ὁ, = συγγενής.
ἰδώ (ᾶδει), *adv.* here.
ἰθνικός, ἡ, ὄν, national : heathen.
ἰθνιμός, οὔ, ὁ, nationality.
ἰθνος, ους, τὸ, nation.
ἰθος, ους, τὸ, custom, habit.
ἰθησις, ἰως, ἡ, news, intelligence :
knowledge.
ἰδοποιῶ, ἰς, ησα, ἡσθην, ημίος, to in-
form. *With τὸν τόν.*
ἰδος, ους, τὰ, species.
ἰῆτι, *interj.* O that !
ἰκίνα, ας, ἡ, = ἰκίαν.
ἰκονοστάσιον (στάσις), ου, τὸ, niche.

ἰκονοστάσιον, ἡ, twenty.
ἰκονοσι, twenty.
ἰκίαν, ὄνος, ἡ, image : picture, likeness,
portrait.
ἰλικρινεία, ας, ἡ, sincerity.
ἰλικρινής, ἰς, sincere.
ἰμαι, to be : to belong to, *with τοῦ.*
§ 106.
ἰρημίος, η, ον, said : aforesaid, above-
mentioned.
ἰρήνη, ης, ἡ, peace.
ἰρηνοποιῶ, ἰς, ησα, to pacify.
ἰς, *prep.* § 201.
ἰς, μία, ἑν, = ἑνας.
ἰσάγω (ἄγω), ἄξα, ἄχθην, ἀγμίος, to
introduce.
ἰσί, *prep.* = ἰς.
ἰσόδος, ου, ἡ, entrance.
ἰῆτι, *conj.* whether, or.
ἰπ, *prep.* § 192.
ἰκαστος, η, ον, = καθι, every.
καθ' ἰκάστην, daily, every day.
ἰκατόν, hundred.
ἰκατονταίτηρις, ἰδος, ἡ, century.
ἰκατοντάκις, *adv.* hundred times.
ἰκατοστή, ἡς, ἡ, one hundred.
ἰκατοστός, ἡ, ὄν, hundredth.
ἰκδίω (ἰδῶ), to edit.
ἰκδικησις, ἰως, ἡ, vengeance : revenge.
ἰκδοσις, ἰως, ἡ, edition.
ἰκδύνω, υσα, ὑσθην, υμίος, = γδύνω.
ἰκεῖ, *adv.* there.
ἰκεῖ ἰποῦ, as, while, when, ἰνῶ.
ἰκεῖθεν, *adv.* thence, from that place.
ἰκίος, η, ο, that : he, she, it. §§ 72 :
172.
*ἰκίός, ἄ, ὁ, = *the preceding.*
ἰκκλησία, ας, ἡ, church.
ἰκκλησιαστικός, ἡ, ὄν, ecclesiastical.
ἰκλίγω (λίγω), to select, choose : to
elect.
ἰκλιψις, ἰως, ἡ, eclipse.
ἰκουσίως *adv.* willingly, voluntarily.
ἰκρηγνύω (ῤηγνύω), ηξα, ἄγην, to break
out.
ἰκτελῶ (τελῶ), ἰς, ησα, ἰσθην, ἰσμίος,
to perform, do : to fulfil,
ἰκτός, *adv.* without : except : besides.
With τοῦ.
ἰλα, ἰλάτι, come. § 106.
ἰλάδι, ἰοῦ, τὸ, = λάδι.
ἰλαία, ας, ἡ, olive : mole, *on the skin.*

ἐλαιόλαδον (λάδι), ου, τὸ, olive oil.
 ἐλάτη, ης, ἡ, and
 ἔλατος, ου, ὁ, pine.
 ἐλάττωμα, ατος, τὸ, defect, fault.
 ἐλάφι, ἰοῦ, τὸ, deer.
 ἐλαφος, ου, ὁ, stag : ἡ ἔλαφος, hind.
 ἐλαφρόπετρα (πίτρα), ας, ἡ, pumice.
 ἐλαφρός, ἀ, ὄν, light, not heavy.
 Ἐλβίτιος, ου, ὁ, Helvetius.
 ἐλίγχω, ἐγξα, ἔχθη, ἐγκίμεος, to accuse : to convict.
 ἐλεημοσύνη, ης, ἡ, alms : charity.
 ἔλεος, ους, τὸ, mercy, pity : alms, ἐλεημοσύνη, charity.
 ἐλευθερία, ας, ἡ, liberty.
 ἐλευθερώω, ωσα, ᾠδην, ωμίμεος, to free, liberate, deliver.
 ἐλεύθερος, α, ον, free : unmarried.
 ἐλευθέρωτής, οῦ, ὁ, liberator.
 ἔλευσις, εως, ἡ, coming, arrival.
 ἐλεύτερος, α, ον, = ἐλεύθερος.
 ἐλίφας, ατος, ὁ, elephant.
 ἐλεῶ, εἷς, ησα, ἡδην, ημίμεος, to pity, have mercy on.
 ἐλιά, ᾶς, ἡ, = ἐλαία.
 Ἐλλάς, ἀδος, ἡ, Greece.
 Ἐλλην, ηνος, ἡ, a Greek, Grecian.
 Ἐλληνικός, ἡ, ὄν, Greek, Grecian.
 ἔλλειψις, εως, ἡ, deficiency, want.
 ἐλπίζω, ἰσα, to hope.
 ἐλπίς, ἴδος, ἡ, hope.
 Ἐλυπος, ου, ὁ, = Ὀλυμπος.
 ἐμαυτοῦ, § 67. N. 2.
 ἐμβαίω (βαίνω), to enter, to go or come in.
 ἐμβασμα, ατος, τὸ, entrance, εἴσοδος.
 ἐμμεσος, ον, mediate.
 Ἐμνοστος, η, ον, = νόστιμος.
 ἔμορφος, η, ον, = εὔμορφος.
 ἐμβαίνω, = ἐμβαίω.
 ἐμπαρόδω (ἐν παρόδῳ), adv. in passing, incidentally.
 ἐμπειρος, ον, skilled in. *With* τοῦ.
 ἐμπήγω (πήγνυμι), ηξα, ἤχθη, ηγμίνοσ, to thrust in, fix in or on : to set in the ground.
 ἐμποδίζω, ἰσα, ἰσθη, ἰσμίμεος, to hinder, impede, prevent : to forbid.
 ἐμπόριον, ου, τὸ, commerce.
 ἔμπορος, ου, ὁ, merchant.
 ἐμπορῶ, = ἡμπορῶ.
 ἐμπρός, and

ἔμπροσθά, adv. before, in the presence of : in comparison with. *With* τοῦ, or εἰς τόν.
 ἔμπροσθεν, adv. before.
 ἔμπροστά, = ἔμπροσθά, ἔμπρός.
 ἔμψυχος, η, ον, animated.
 ἐναντίον, adv. against, opposite, contrary to. *With* τοῦ, or εἰς τόν.
 ἐναντιόνομαι, ᾠδην, to oppose.
 ἐναντίος, α, ον, opposite, opposed to, contrary. *With* τοῦ, or εἰς τόν.
 ἐξ ἐναντίας, on the contrary.
 ἄλον τὸ ἐναντίον, on the contrary, *parenthetically*.
 ἕνας, μία, ἕνα, one : a, an. §§ 58 : 149.
 διὰ μιᾶς, at once.
 ἕνδεκα, eleven.
 ἐνδέκατος, η, ον, eleventh.
 ἐνδιαδίτως, adv. inwardly, internally, mentally.
 ἕνδοξος, η, ον, glorious, illustrious.
 ἔνδυμα, ατος, τὸ, garment, φόρεμα.
 ἐνδύω (δύνω), υσα, ὕδην, υμίμεος, to clothe, dress. *Pass.* ἐνδύνομαι, to put on, clothe one's self with ; *with* τόν.
 ἐνδοσιῶ (ἰδρσιῶ), to lie in wait.
 ἐνθαρρύνω (θαρρύνω), υσα, ὕδην, to encourage.
 ἐνθουσιάζω, ασα, ᾶσθη, ασμίμεος, to render enthusiastic.
 ἐνθυμίζω, ἰσα, to remind.
 ἐνθυμούμαι, ἰσαι or ᾶσαι, ἡδην, to remember, recollect.
 ἐνθυμῶ, εἷς, = ἐνθυμίζω.
 ἐνίστε, adv. = πᾶσσι.
 ἔννατος, η, ον, ninth.
 ἐννία, nine.
 ἐννεηκοστός, ἡ, ὄν, ninetyeth.
 ἐννεήντα, ninety.
 ἐννιά, = ἐννία.
 ἔννοια, ας, ἡ, idea, thought : meaning, sense, signification : care.
 ἔννοια σου, care not.
 ἐννοιάζει (ἐννοια), it concerns, μίλει, *impersonal*. *With* τόν.
 ἐνοίκιον, ου, τὸ, house-rent.
 ἐνόός, = νουός.
 ἐνόω, ωσα, ᾠδην, ωμίμεος, to unite.
 ἐνόσθω (ἐν ὄσθῳ), adv. as long as : while, at the time when.

ἐνόχληση, ης, ἡ, and
 ἐνόχλησις, εως, ἡ, vexation.
 ἐνοχλῶ, εἰς, ἡθην, ημίνοσ, to trouble,
 πιεράζω, vex, plague.
 ἐνταυτῶ (ἐν ταυτῶ), adv. at the same
 time.
 ἐντάφιοσ, α, ον, sepulchral, funeral.
 ἐντελής, ἐς, complete, perfect.
 ἐντελῶσ, adv. completely, perfectly.
 ἐντερον, ου, τὸ, gut.
 ἐντός, adv. within. *With τοῦ.*
 ἐντόσθια, ων, τὰ, intestines, bowels,
 entrails.
 ἐντρέπομαι, to be ashamed of: to be
 bashful. *With τόν.*
 ἐντροπαλόσ, ἡ, ὄν, bashful, modest,
 diffident.
 ἐντροπή, ἡσ, ἡ, bashfulness: shame.
 ἐντροπιάζω, ασα, ἀσθην, ασμίνοσ, to
 shame, disgrace: to dishonor.
 ἐνῶ (ἐν ᾧ), adv. while.
 ἐνωρίς (ἐν, ὠρα), adv. early in the even-
 ing.
 ἕξ, γρηγ. = ἕκ.
 ἕξ, six.
 ἕξαγορά (ἀγορά), ᾤσ, ἡ, ransom.
 ἕξαίρεσις, εως, ἡ, exception.
 ἕξαιριτα, adv. excellently, finely.
 ἕξαιριτοσ, η, ον, excellent, fine, choice.
 ἕξαιρῶ (αἰρίω), εἰς, εσα, ἔθην, ημίνοσ, to
 except.
 ἕξακόσιοι, αι, α, six hundred.
 ἕξακοσιοστόσ, ἡ, ὄν, six hundredth.
 ἕξαπλόνω (ἄπλόνω), unfold: stretch:
 spread, propagate.
 ἕξαρετῶμαι (ἀρετῶ), ᾤσαι, ἡθην, ημίνοσ,
 to depend upon. *With ἀπὸ τόν.*
 ἕξαφνα (ἕξαιφνης), adv. suddenly.
 ἕξιβγην, = ἕξιβγῆκε, from ἕξιβγαίνω.
 ἕξετάζω, ασα or αξα, ἀσθην, ασμίνοσ,
 to examine.
 ἕξετασις, εως, ἡ, examination.
 ἕξέρω (ἕξ, εὔρισκω), = ἕξέρω.
 ἕξη, = ἕξ, six.
 ἕξηγησις, εως, ἡ, explanation, exposition.
 ἕξηγητήσ, αῦ, ὁ, commentator.
 ἕξηγῶ (ἡγίομαι), εἰς, ησα, ἡθην, ημίνοσ,
 to explain, expound. *Pass. ἕξηγῶ-*
μαι, also to express one's self.
 ἕξηκοστόσ, ἡ, ὄν, sixtieth.
 ἕξῆντα, sixty.
 ἕξῆσ, adv. used only in the expressions,

εἰς τὸ ἕξῆσ, henceforth, for the fu-
 ture: καὶ τὰ ἕξῆσ, and so forth.
 ἕξῆσις, εως, ἡ, habit.
 ἕξίσου, adv. equally.
 ἕξοδεύω (ὀδός), εσσα, εὔθην, εμίννοσ, to
 spend.
 ἕξοδον, τὸ, generally τὰ ἕξοδα, expenses.
 ἕξολοθρεύω (ὀλοθρεύω), εσσα, εὔθην, εμ-
 μίννοσ, to destroy utterly.
 ἕξομολόγησις, εως, ἡ, confession.
 ἕξομολογῶ (ὀμολογῶ), εἰς, ησα, ἡθην,
 ημίνοσ, to confess, to hear the confes-
 sion of a sinner, as a priest. *Pass.*
 ἕξομολογοῦμαι, to confess, acknowl-
 edge one's sins to a confessor.
 ἕξορία, ας, ἡ, exile, banishment.
 ἕξορίζω (ὀρίζω), ισα, ἰσθην, ισμίνοσ, to
 exile, banish.
 ἕξουσία, ας, ἡ, power, authority.
 ἕξοχή, ἡσ, ἡ, country, not town or city.
 κατ' ἕξοχῆν, by way of excellence,
 par excellence.
 ἕξοχότησ, ητοσ, ἡ, Excellency, a title
 most commonly given to physicians.
 ἕξυπίζω, ισα, ἰσθην, ισμίνοσ, = ἕξυπνῶ.
 ἕξυπνοσ, η, ον, awake.
 ἕξυπνῶ (ὑπνοσ), ᾤσ, ησα, ημίνοσ, to
 awake, wake.
 ἕξω, adv. out: outside, without. *With*
τοῦ, or ἀπὸ τόν.
 ἀπ' ἕξω, by heart.
 ἕορτάζω, ασα, ἀσθην, ασμίνοσ, to cele-
 brate a church-feast.
 ἕορτή, ἡσ, ἡ, church-feast.
 ἕπαγγέλλομαι (ἀγγέλλω), ἰλθην, to
 profess.
 ἕπάγγελμα, ατοσ, τὸ, profession.
 ἕπαινοσ, ου, ὁ, praise.
 ἕπαινῶ (αἰνίω), εἰς, ισα, ἰθην, εμίνοσ,
 to praise. *Pass. ἕπαινοῦμαι, also to*
pride one's self upon, with εἰς τόν.
 ἕπακούω (ἀκούω), to hear, as a prayer.
 ἕπαναλαμβάνω (λαμβάνω), to repeat.
 ἕπανάληψις, εως, ἡ, repetition.
 ἕπανάστασις, εως, ἡ, insurrection.
 ἕπάνω, adv. up: above. *With τοῦ, or*
εἰς τόν.
 ἕπαχτοσ, ου, ὁ = Ναύπακτοσ.
 ἕπειδή, conj. since, because, inasmuch
 as.
 ἕπειτα, adv. then, thereupon, directly
 after, afterwards: moreover.

ἐπί, *prep.* upon, *little used.* With τοῦ, or τόν.

ἐπὶ παρουσία τοῦ, in the presence of.

ἐπιβουλεύομαι (βουλεύω), εὐθην, to plot against, to have a plan against.

ἐπιδεκτικός, ἡ, ὄν, susceptible of. With τοῦ.

ἐπιθυμία, ας, ἡ, desire, wish.

ἐπιθυμῶ (θυμός), εἶς, ησα, to desire, wish.

ἐπιχειρής, εἰς, lucrative.

ἐπικράτεια, ας, ἡ, government, jurisdiction.

ἐπικρατῶ (κρατῶ), εἶς, ησα, to prevail.

ἐπικυρόνω (κυρόω), ωσα, ἄθην, ωμίνας, to sanction, ratify.

ἐπιμέλεια, ας, ἡ, diligence, industry.

ἐπιμελοῦμαι (μίλω), εἶσαι, ἡθην, ημίνας, to take care of : to be diligent.

With τόν.

ἐπιμονή, ἡς, ἡ, perseverance.

ἐπιρρήσις, εἰς, prone to. With εἰς τόν.

ἐπίρρημα, ατος, τὸ, adverb.

ἐπίσκοπος, ου, ὁ, bishop.

ἐπιστάτης, ου, ὁ, superintendent.

ἐπιστήθιος, α ου, intimate.

φίλος ἐπιστήθιος, bosom friend.

ἐπιστήμη, ης, ἡ, science : knowledge.

ἐπιστημονικός, ἡ, ὄν, scientific.

ἐπιστηρίζω (στηρίζω), to base.

ἐπιστολή, ἡς, ἡ, epistle, letter.

ἐπιστρέφω (στρέφω), to return.

ἐπιστροφή, ἡ, return.

ἐπιταυτοῦ (ἐπὶ τοῦ αὐτοῦ), *adv.* on purpose, expressly.

ἐπιτηδῆσιος, α, ου, skilful, expert, adroit, dexterous : suitable, proper.

ἐπιτοπλιῆστον (ἐπὶ τὸ πλιῆστον), *adv.* only in the expression ὡς ἐπιτοπλιῆστον, for the most part.

ἐπίτροπος, ου, ὁ, trustee.

ἐπιχειρίζομαι (χείρ), ἰσθην, and

ἐπιχειρῶ, εἶς, ησα, to undertake, to attempt.

ἔπομαι, = ἀκολουθῶ.

ἐπομένως, *adv.* next, after that.

ἑπτά, seven.

ἑπτακίσσιοι, αι, α, seven hundred.

ἑπτάμισυ (ἡμισυ), seven and a half.

ἐργάζομαι, ἐργάζοθην, to work, labor.

ἐργαλεῖον, ου, τὸ, instrument, tool.

ἐργαστήριον, ιοῦ, τὸ, and

ἐργαστήριον, ου, τὸ, shop.

ἐργάτης, ου, ὁ, workman, laborer.

ἔργον, ου, τὸ, work, deed.

ἐρείπιον, ου, τὸ, ruins.

ἐριυνῶ, ᾄς, ησα, to examine, inquire.

ἐρημία, ας, ἡ, wilderness, desert : desolation : loneliness, solitude.

ἔρημος, η, ου, desert, wild, uninhabited : unhappy, ill-fated, in poetry.

ἔρημος, ου, ἡ, desert.

ἐρίφιον, ου, τὸ, kid.

ἐρμηνεύω, εἰσα, εὐθην, εμίνος, to explain, interpret : to instruct, teach, direct. With τόν τόν.

Ἐρμῆς, οὔ, ὁ, Hermes, Mercury.

ἐρμιά, ᾄς, ἡ, = ἐρημία.

ἔρχομαι, to come. § 106.

ἔρχομός (ἔρχομαι), οὔ, ὁ, arrival.

ἔρως, ωτος, ὁ, and

ἔρωτας, α, ὁ, love, the passion of love : Cupid.

ἔρωτῶ, ᾄς, ησα, ἡθην, ημίνας, to question, ask.

-ίς, masculine in, § 35.

ἑσῆς, § 64.

ἑσπέρα, ας, ἡ, evening.

ἑσπέρας, *adv.* in the evening, as χθὲς τὸ ἑσπέρας, last evening.

ἑσπέριος, α, ου, western.

ἐσύ, thou. § 64.

ἑσχάτως, *adv.* recently, lately.

ἑσωτερικός, ἡ, ὄν, interior : internal.

ἐτήσιος, α, ου, annual, yearly.

ἑτοιμάζω, ασα, ἄσθην, ασμίνας, to prepare, make ready.

ἑτοιμασία, ας, ἡ, preparation.

ἑτοιμας, η, ου, ready : prompt.

ἔτος, ους, τὸ, year.

ἑτούτος, = τοῦτος.

ἔτσι (Ital. eziand), *adv.* = οὕτως.

εὐαγγέλιον, ου, τὸ, gospel : evangelistary.

εὐαίσθητος, η, ου, sensitive.

εὐγί, *interj.* well done ! bravo !

εὐγένεια, ας, ἡ, nobleness : gentlemanly conduct.

εὐγενής, εἰς, noble.

εὐγενής, οὗς, ὁ, gentleman : nobleman.

εὐγένια, ας, ἡ, nobility, French noble, as a title of respect.

εὐγενικός, ἡ, ὄν, gentlemanly : noble.

εὐγλωττία, *ας, ἡ*, eloquence.
 εὐγλωττος, *η, ον*, eloquent.
 εὐεργέτης, *ου, ὁ*, benefactor.
 εὐθηνά, *adv.* cheaply.
 εὐθηνία, *ας, ἡ*, plenty : cheapness.
 εὐθηνός (εὐθηνής), *ἡ, ὄν*, cheap.
 Εὐθύμιος, *ου, ὁ*, Euthymios.
 εὐθύς, *adv.* immediately, directly.
 εὐθύς ὀποῦ, *or* εὐθύς καθώς, *as*
 soon as. § 232. 2.
 εὐκαιρία, *ας, ἡ*, opportunity : occasion.
 εὐκαιρόν (εὐκαιρος), *ωσα, ὄθην, ωμί-*
νος, to empty, evacuate.
 εὐκαιρος, *η, ον*, empty.
 εὐκαιρῶ, *εἰς, ησα*, to be at leisure.
 εὐκατάστατος, *η, ον*, being in good cir-
 cumstances, having a considerable
 amount of property.
 εὐκόλα, *adv.* easily : readily.
 εὐκολία, *ας, ἡ*, ease, facility.
 εὐκόλος, *η, ον*, easy.
 εὐκολύνω, *υνα, ἔθην, ημίος*, to facilitate.
 εὐκόλως, *adv.* easily, with facility.
 εὐλάβεια, *ας, ἡ*, veneration, reverence.
 εὐλαβής, *ἴς*, religiously reverent.
 εὐλογία, *ας, ἡ*, blessing : bliss : small
 ποx.
 εὐλογῶ, *εἰς, ησα, ἔθην, ημίος*, to bless.
 εὐμορφία, *ας, ἡ*, beauty.
 εὐμορφος, *η, ον*, beautiful, ὡραῖος.
 εὐνουχίζω, *ισα, ἴσθην, ισμίος*, to cas-
 trate.
 εὐνοῦχος, *ου, ὁ*, eunuch.
 εὐοῖ, *interj.* denoting surprise, used by
 women.
 εὐρεσις, *ιως, ἡ*, invention.
 Εὐριπος, *ου, ἡ*, Euripos, or Negro-
 ponte.
 εὐρίσκω, to find : to hit. *Pass.* εὐρί-
 σκομαι, also, to be, to be present :
 to live, reside. § 106.
 Εὐρώπη, *ης, ἡ*, Europe.
 εὐσέβεια, *ας, ἡ*, piety.
 εὐσεβής, *ἴς*, pious.
 εὐσπλαγχνία, *ας, ἡ*, mercy, merciful-
 ness.
 εὐσπλαγχνος, *η, ον*, merciful.
 εὐταξία, *ας, ἡ*, good order.
 εὐτελής, *ἴς*, worthless, vile.
 εὐτυχής, *ἴς*, fortunate.
 εὐτυχία, *ας, ἡ*, good fortune.
 εὐτυχῶ, *εἰς, ησα, ισμίος*, to be fortu-

nate, to succeed.
 εὐφημος, *ον*, well sounding : auspicious.
 Εὐφροσύνη, *ης, ἡ*, Euphrosyne, one of
 the Graces.
 εὐφρής, *ἴς*, intelligent, ingenious.
 εὐχαριστώ, *εἰς, ησα, ἔθην, ημίος*, to
 thank. *Pass.* εὐχαριστοῦμαι, to be
 contented or satisfied with, followed
 by *εἰς τόν*.
 εὐχή, *ῆς, ἡ*, written prayer : blessing.
 εὐχομαι, to pray : to bless. § 106.
 εὐωδία, *ας, ἡ*, fragrance.
 εὐφροσύνη, *ως, ἡ*, = *εὐφροσύνη*.
 ἐφίτος (ἐπί, ἔτος?) *adv.* this year.
 ἐφιππος, *ον*, on horseback, riding.
 ἐφορμῶ (ἐφορῶ), to rush upon, attack.
 ἐφορος, *ου, ὁ*, overseer, inspector, super-
 visor, superintendent.
 ἐχθίς, *adv.* yesterday.
 ἐχθρα, *ας, ἡ*, enmity.
 ἐχθρῖσσα, *ας, ἡ*, female enemy.
 ἐχθρῖτα, *ας, ἡ*, = *ἐχθρα*.
 ἐχθρός, *ου, ὁ*, enemy.
 ἐχίς, *ιος, ἡ*, viper.
 ἐχτί, *and*
 ἐχτίς, *adv.* = *ἐχθίς*.
 ἐχω, to have : to consider, deem : to
 cost. § 106.
 εὐν τὰ ἐχω τόσον καλὰ μὲ αὐτόν,
 I am not on very good terms with
 him.
 τὸ ἐχέω, property.
 εψ, for *εσο*, 27. 2.
 ἐψί, *and*
 ἐψίς (ὀψί), *adv.* last evening.
 ἕως, *adv.* till, until : as far as : how
 far, how long.
 ἕως, *prep.* § 201.
 ἕως νά, *and*
 ἕωσού (ἕως οὔ), *or* ἕωσού νά, till, until.
 § 232. 2.

Z.

ζ for δ or σ, 27. 7.

ζάλη, *ης, ἡ*, violent agitation : tem-
 pest : giddiness.ζαρκάδι (δορκάς), *ινῦ, τὸ*, deer.ζαρόνω (σαρόω, σαίρω?), *ωσα, ὄθην,*
ωμίος, to shrivel : to wrinkle.ζερβός (unc.), *ἡ, ὄν*, = *ἀριστιρός*.ζίστα, *ας, ἡ*, = *ζίστη*.

ζισταινω (ζιστός), ανα, άθην, αμίνος, to warm.

ζίστη, ης, ή, warmth : heat.

ζιστός, ή, όν, warm.

ζευγάρι, ιού, τόν, pair.

ζιύγω, ευξα, εύχθην, ευμίνας, to yoke.

Ζιύς, Διός, Δία, Jupiter.

ζηλιύω, ευσα, εύθην, ευμίνας, to be envious of. *Wílh τόν.*

ζήλος, ου, ό, zeal.

ζηλοτυπία, ας, ή, jealousy.

ζηλότυπος, η, ον, jealous.

ζημία, ας, ή, injury : damage : mischief.

ζημιόνω, ωσα, άθην, αμίνος, to injure : to damage.

ζήτημα, ατος, τόν, question.

ζήτησις, ιως, ή, question : search after.

ζητῶ, εις, ησα, ήθην, ημίνας, to seek, to be in search of : to ask, demand.

Ζουλιύω, = ζηλιύω.

Ζουλιζω (unc.), ιξα, ίχθην, ιγμίνας, to squeeze, press.

Ζουρλός (unc.), ή, όν, = φρελός.

Ζοχάρι (σόγχος), ιού, τόν, a plant.

ζύγι (ζυγός), ιού, τόν, weight.

Ζυγιάζω, ασα, άσθην, ασμίνας, to weigh.

Ζυγός, ου, ό, yoke.

ζύθος, ου, ό, beer.

Ζυμόνω, ωσα, άθην, αμίνος, to knead.

ζῶ, ησα, to live. § 106.

να ζῆς, να ζῆτι, pray, prithee.

ζωγράφος, ου, ό, painter.

ζωή, ης, ή, life.

ζωηρός, ά, όν, lively, vivacious.

ζωνάρι, ιού, τόν, girdle, belt.

ζώνη, ης, ή, girdle, belt : zone.

ζωντανεύω, ευσα, to bring to life, revive : to come to life.

ζωντανός (ζῶ), ή, όν, living, alive.

ζωντόβολον (ζῶν), ου, τόν, = γαδούρι, ass.

ζῶον, ου, τόν, animal : beast.

ζωτικός, ή, όν, vital.

ζωώδης, ις, brutal.

H.

-η for -ης or -ις, 42. N. 2.

ή, see ó.

ή, = αι, from ó.

ή, conj. or, either. § 251.

ήγεμών, όνος, ό, prince.

ήγουμίνας, ου, ό, prior of a convent.

ήγουν, adv. that is, namely.

ήδονή, ης, ή, pleasure : lust.

ήδύω, υνα, ύνθην, to please, delight.

Pass. ήδύομαι, to delight in, take pleasure in, *with εις τόν.*

ήδύσμον, ου, τόν, spearmint.

ήθικός, ή, όν, moral.

ήθος, ους, τόν, commonly τὰ ήθην, morals, moral character.

ήλικία, ας, ή, age, as of a person.

ήλιος, ου, ό, sun.

οι ήλιοι, the heat of the sun.

ήμεις. § 64.

ήμέρα, ας, ή, day.

ήμερόνω, ωσα, άθην, αμίνος, to tame : to render sociable : to appease.

ήμερος, η, ον, tame, not wild : mild, gentle : domestic, as an animal.

ήμισυς, ια, υ, = μισός.

ήμπορῶ, to be able, can. § 106.

ήν, = ήτον, was, from ειμαι.

ήξιέρω, (ιξιυρίσκω), to know. § 106.

ήρα, ας, ή, Hera, Juno.

ήρα (αίρα), ας, ή, darnel, lolium temerulentum.

ήρωικός, ή, όν, heroic.

ήρωισμός, ου, ό, heroism.

ήρως, ωος, ό, hero.

-ης for -ις, 37. N. 2. — for ις, 42.

N. 3.

ήσυχία, ας, ή, quiet : rest.

ήσυχος, η, ον, quiet.

ήτι, conj. = ή, or, either.

ήχος, ου, ό, sound : noise, clamor.

Θ.

θά, § 106.

θάλασσα, ης, ή, sea.

θαλασσιός, ή, όν, of the sea, marine.

θαμα, = θαυμα,

θαμπόνω (θαμπός), ωσα, άθην, αμίνος, to dim, obscure, sully, darken.

θαμπός (θάμβος), ή, όν, dim, obscure, dark.

θαμποφίγγω (θαμπός, φίγγω), to shine dimly, to shed a dim light.

θανατικόν, ου, τόν, = πανώλη, πανούκλα.

θανατόνω, ωσα, άθην, αμίνος, to put to

death.
 Θάνατος, ου, ὁ, death.
 Θανή, ἥς, ἡ, = the preceding.
 Θάπτω, to bury.
 Θάρρος, ους, τὸ, confidence.
 Θάρρῶ, εἰς, ἡσα, = νομίζω.
 Θαῦμα, ατος, τὸ, wonder : miracle.
 Θαυμάζω, ασα, ἄσθην, ασμίνος, to wonder : to admire.
 Θαυμασμός, οὔ, ὁ, wondering : admiration.
 Θαυμαστός, ἡ, ὄν, wonderful : admirable.
 *Θαφτιό (θάφτω), ἰοῦ, τὸ, = τάφος.
 Θάφτω, = θάπτω.
 Θί (Θίλω), the same as θά : it is always followed by νά, thus, θί νά.
 Θεά, ἄς, ἡ, goddess.
 Θέατρον, ου, τὸ, theatre.
 Θεία, ας, ἡ, aunt.
 Θειάφι (θειῶν), ἰοῦ, τὸ, sulphur, brimstone.
 Θεῖος, α, ον, divine.
 Θεῖος, ου, ὁ, uncle.
 Θίλημα, ατος, τὸ, will : desire, wish.
 Θίλω, to will : to wish, desire, want : to maintain, affirm. § 106.
 Θίλω καὶ δὲν θίλω, whether I will or not.
 Θεμέλιον, ου, τὸ, foundation : basis.
 Θεμιστοκλῆς, κλείους, ὁ, Themistocles.
 Θεός, οὔ, ὁ, god.
 Θεοσίβεια, ας, ἡ, piety.
 Θεοσεβής, ἰς, pious.
 Θεότης, ητος, ἡ, deity : divinity.
 Θεραπεία, ας, ἡ, cure, remedy.
 Θεριζω, ἰσα, ἰσθην, ἰσμίνος, to mow, reap.
 Θεριό, οὔ, τὸ, = θηρίον.
 Θεριστής, οὔ, ὁ, reaper : June, ἰούνιος.
 Θερμά, adv. = θερμῶς.
 Θερμασιά, ἄς, ἡ, and
 Θέρμη, ης, ἡ, fever.
 Θερμός, ἡ, ὄν, warm, ζεστός.
 Θερμός, οὔ, ὁ, hot water.
 Θερμότης, ητος, ἡ, heat.
 Θερμῶς, adv. warmly.
 Θέρως, ους, τὸ, the mowing season.
 Θέσις, εως, ἡ, position, situation.
 Θεσσαλία, ας, ἡ, Thessaly.
 Θεσσαλός, οὔ, ὁ, a Thessalian.
 Θετικός, ἡ, ὄν, positive.

θίτω (τίθημι), to put, place, βάζω.
 Θεωρία, ας, ἡ, theory.
 Θεωρῶ, εἰς, ἡσα, ἴσθην, ημίνος, to see, behold, βλέπω : to consider, view.
 Θεωρεῖ, ἰοῦ, ἡ, = the following.
 Θήκη, ης, ἡ, case : sheath, scabbard.
 Θηλιά (θηλυς), ἄς, ἡ, noose.
 Θηλύκι (θηλυκός), ἰοῦ, τὸ, buckle, clasp.
 Θηλυκῶνα, ασα, ὠσθην, ωμίνος, to buckle, clasp : to button.
 Θηλυκός, ἡ, ὄν, female : feminine.
 Θηρίον, ου, τὸ, wild beast.
 Θηριώδης, ες, ferocious.
 Θησαυρός, οὔ, ὁ, treasure.
 Θλιβερά, adv. gloomily, dismally.
 Θλιβερός, ἡ, ὄν, gloomy, dismal, melancholy.
 Θλίβω, ἰψα, ἴφθην, ἰμμίνος, to oppress.
 Θλίψη, ης, ἡ, = the following.
 Θλίψις, εως, ἡ, affliction, distress.
 Θολός, ἡ, ὄν, turbid.
 Θόρυβος, ου, ὁ, tumult, uproar.
 Θραῖξ, ἀκός, ὁ, a Thracian.
 Θρίφω, = τρέφω.
 Θρήνος, ου, ὁ, lamentation.
 Θρησκεία, ας, ἡ, religion.
 Θρησκευτικός, ἡ, ὄν, religious.
 Θρησκευτικῶς, adv. religiously : with reference to religion.
 Θρονί, ἰοῦ, τὸ, chair : throne.
 Θρόνος, ου, ὁ, throne.
 Θροφή, = τροφή.
 Θυγατέρα, ας, ἡ, = the following.
 Θυγάτηρ, θυγατρός, ἡ, daughter. § 43. 4.
 Θυμιάζω, ασα, ἄσθην, ασμίνος, to fumigate with incense.
 Θυμίαμα, ατος, τὸ, incense.
 Θυματιόν, οὔ, τὸ, and
 Θυματήρι, ἰοῦ, τὸ, censor.
 Θυμῶνα, ασα, ὠσθην, ωμίνος, to enrage, to make angry.
 Θυμῶνα, ασα, to become or be angry.
 Θυμός, οὔ, ὁ, anger.
 Θυμοῦμαι, = ἰθυμοῦμαι.
 Θύρα, ας, ἡ, door.
 Θύρι, ἰοῦ, τὸ, door, used in certain expressions ; as, κατὰ Θύρι, indiscriminately.
 Θυροδέρων (θύρα, δέρων), to knock at a door.
 Θυρωρός, οὔ, ὁ, door keeper, porter.

Θυσία, ας, ἡ, sacrifice.

Θυσιάζω, ασα, ἀσθην, ασμίνοσ, to sacrifice.

Θωρεῶ, = Θωρεῶν, to see.

I.

ι for E, 27. 8.

Ἰάκωβος, ου, ὁ, James.

Ἰαννουάριος (Lat. januarius), ου, ὁ, January.

ἰατρία, ας, ἡ, cure.

ἰάτριμμα, ατος, τὸ, = the preceding.

ἰατριῶν, ιυσα, εὔθην, ευμίνοσ, to treat medically, attend as a physician : to cure.

ἰατρική, ἡσ, ἡ, the art of medicine.

ἰατρικόν, οὔ, τὸ, medicine.

ἰατρός, οὔ, ὁ, physician.

Ἰγγλιτίρα, ας, ἡ, = Ἀγγλία.

Ἰδέα, ας, ἡ, idea, notion.

ἰδικός, ἡ, ὄν, = ἰδικός.

Ἰδιος, α, ον, peculiar, with τοῦ : self : same, with μὲ τόν. §§ 66. 2 : 75.

Ἰδίωμα, ατος, τὸ, idiom.

Ἰδού, interj. lo! behold! With the nominative.

ἰδρῶν, υσα, ωμίνοσ, to sweat.

ἰδρώσ, ὠτος, ὁ, and

ἰδρωτας, α, ὁ, sweat.

ἰεράκι, ιοῦ, τὸ, and

ἰεραξ, ατος, ὁ, hawk.

ἰερεύσ, ἰωσ, ὁ, priest.

ἰερός, ἄ, ὄν, sacred.

ἰεροσυλία, ας, ἡ, sacrilege.

ἰερόσυλος, ου, ὁ, sacrilegist.

ἰθαγενής, ἰς, indigenous, native.

ἰκανοποίησις (ἰκανός, ποιῶ), ιωσ, ἡ, atonement : satisfaction.

ἰκανός, ἡ, ὄν, able, capable : enough, sufficient.

ἰλαρός, ἄ, ὄν, benignant : cheerful.

ἰμάμης (Turk.), η, ὁ, imam.

-ιν, nouns in, § 36. N. 1.

Ἰνδία, ας, ἡ, and

Ἰνδία, ὦν, αἰ, India, Hindoostan.

Ἰνδός, οὔ, ὁ, Hindoo.

ι, for ε, § 27. 12.

Ἰόνιον, ου, τὸ, sc. πῖλαγος, the Ionian sea.

ἰούλιος (Lat. julius), ου, ὁ, July.

ἰούνιος (Lat. junius), ου, ὁ, June.

ἰπαιῖον, ιυσα, to ride.

ἰπαικόν, οὔ, τὸ, cavalry.

ἴππος, ου, ὁ, horse.

ἴρις, ἰδος, ἡ, rainbow.

ἰσιάζω, (ἴσιος), αζα, ασμίνοσ, to straighten : to direct, as an arrow.

ἴσιος (ἴσος), α, ον, straight, not crooked : even : equal.

ἴσκα (Ital. esca), ας, ἡ, tinder.

ἰσοδύναμος, η, ον, equivalent.

ἴσον, ου, τὸ, bass, in music.

ἴσος, η, ον, equal. With μὲ τόν.

ἰσότης, ητος, ἡ, equality.

Ἰσραήλ, ὁ, Israel.

ἱστορία, ας, ἡ, history.

ἱστορικός, ἡ, ὄν, historical.

ἱστορικόν, οὔ, ὁ, historian.

ἰσχυρός, ἄ, ὄν, strong.

ἰσχύω, υσα, to be strong, valid.

ἴσως, adv. perhaps. With the indicative, or with the aorist subjunctive : when followed by νά, it may take the present subjunctive also.

Ἰταλός, οὔ, ὁ, an Italian.

Ἰωάννης, ου, ὁ, John.

Ἰωάννινα, ων, τὰ, Yánnina, a city.

Ἰωσήφ, ὁ, Joseph.

K.

κ for χ, after σ, 27. 9.

καβάδι (Pers.), ιοῦ, τὸ, caftan.

καβάλλα (Ital. cavallo, καβάλλης), ας, ἡ, riding, ἴππιυσις, ἴππιυμα, ἰπτασία : horsemanship, ἰπτική.

καβάλλα, on horseback, adverbially, after verbs of motion ; ας, ἦλθε καβάλλα, he came on horseback.

καβαλλάρης, η, ὁ, rider, ἔφιππος.

καβαλλικῶν, ιυσα, ευμίνοσ, = ἰπαιῖον.

κάβουρας (κάρβος), α, ὁ, and

καβύρι, ιοῦ, τὸ, crab.

καδής (Turk.), ἡ, ὁ, cadi.

καζάνι (Turk.), ιοῦ, τὸ, = κακκάβι.

καθαρά, adv. purely : with purity.

καθαιρῶ (αἰρέω), εἰς, ιυσα, ἰθην, ημίνοσ, to depose : to put down.

καθαρίζω, ιυσα, ἰσθην, ἰσμίνοσ, to clean, clear, cleanse, purify : to pick, as beans.

καθαρός, ἄ, ὄν, pure, clean, clear.

καθαρότης, ητος, ή, purity, cleanliness, clearness.

κάθαρσις, ιως, ή, purification.

καθαυτό (καθ' αυτό), adv. real, true, with the article before it.

κάθε (καθείς), every, each, indeclinable. § 75.

κάθε τι, every thing.

καθείς (κατά, εις), καθεμία, καθέν, every one, each, ἕκαστος. § 75.

καθίκλα (κάθομαι), ας, ή, chair.

καθίνας, καθιμία, καθίνα, = καθείς.

κάθημαι, = κάθομαι. For its inflection, see Greek Gram. § 118.

καθημερινή, ης, ή, weekday, not ἑορτή.

καθίζω, ισα, ἴσθην, ἰσμίνοσ, to seat.

καθίζω, ισα, = κάθομαι.

καθό, adv. = ὡσ, as.

κάθοδος, ου, ή, descent.

καθόλου, adv. in general, universally : entirely, παντελῶσ : at all : not at all, but only in answer to a question.

κάθομαι (κάθημαι), to sit : to reside, dwell, stay. § 106.

καθότι, conj. as, inasmuch as.

καθρέπτης (κάτοπτρον), ου, ό, and

καθρέφτης, η, ό, mirror, looking-glass.

καθώς, adv. as, just as. § 232. 2.

καί, conj. § 250.

καί, in the expression καί οι, § 149. 3, 4.

καί with the indicative, § 221.

καί ἄν, after relatives, § 232. 2.

καίγω, = καίω.

καίκι (Turk.), ιού, τό, = πλοῖον.

Καινύσ, έως, ό, Cæneus.

καινοτομία, ας, ή, innovation.

καινοτομῶ, εις, ησα, ήθην, ημίνοσ, to innovate.

καινουργής, a defective genitive, used only in the phrase ἀπό καινουργής, anew.

καινούργιοσ (καινουργόσ), α, ου, = νέοσ, new.

καιρός, ου, ό, time : season : opportunity : weather.

καίω, to burn : to pinch with cold. § 106.

κακία, ας, ή, malice, malignity, wickedness, vice.

κακκάβι (κακκάβη), ιού, τό, caldron.

κακομεταχειρίζομαι (μεταχειρίζομαι),

to abuse, treat ill.

κακομοιριά, ἄσ, ή, = δυστυχία, or ἀδελιότησ.

κακομοιριάζω, ασα, ασμίνοσ, to render miserable. The participle κακομοιριασμίνοσ = ἀδλιος.

κακόμοιροσ (κακόσ, μοῖρα), η, ου, = δυστυχής.

κακόσ, ή, όν, bad : wicked. § 57.

τοῦ κάκου, in vain, uselessly.

κακούργημα, ατοσ, τό, crime.

κακοφάινεται (φαίνομαι), ἑκακοφάνη, to displease, impersonal. With the accusative of the personal pronoun ; ασ, μι κακοφάινεται, I am sorry ; τόν ἑκακοφάνη, he was displeased.

καλά, adv. well.

καλαίνοσ (καλαί), α, ου, = κασσιτίρινοσ.

καλάδι, ιού, τό, basket.

καλαί (Turk.) ιου, τό, = κασσιτίροσ.

καλαμάρι, ιού, τό, inkstand.

καλάμι, ιού, τό, reed.

καλημέρα, for καλή ήμέρα, good morning. With the genitive of the personal pronoun.

καλησπέρα, for καλή ἑσπέρα, good evening. With the genitive of the personal pronoun.

καλήτερα, adv. better.

καλήτεροσ, α, ου, better, comparative of καλόσ.

καλητεριύω (καλήτεροσ), ιυσα, ιύθην, ιυμίνοσ, to better, meliorate.

καλητεριύω, ιυσα, to grow or get better.

κάλλια, adv. = κάλλιον, better.

κάλλιον, neuter comparative of καλόσ, used only in the nominative singular, and always in the predicate of a proposition of which the subject is any other word than a nominative ; ασ, κάλλιον ἦτον νὰ εἶχης, it were better if you had.

κάλλιστοσ, η, ου, best, superlative of καλόσ.

καλόγιοσ (καλόσ, γίροσ), ου, ό, = μοναχόσ, monk.

καλοκαίρι, ιού, and

καλοκαίριον (καιρός), ου, τό, summer.

καλοζυγνῶ (ζυγνῶ), to be thoroughly awake.

καλός, ἢ, ὄν, good : handsome : thorough, complete. § 57.

The vocative καλί, in exclamations, is indeclinable, and has the force of ὦ.

καλουτάκι (Turk.), ἰοῦ, τὸ, a kind of cap.

καλούτσικος, η, ον, rather καλός.

κάλτσα (Ital. calza), ας, ἡ, stocking, especially cotton stocking.

καλῶ, εἶς, ἴσα, ἴσθην, ἰσμίως, to invite. καλῶς, adv. well.

καλωσυνεῖν, it begins to clear off; ἰκαλωσύνευσεν, it has cleared off, it is good weather.

καλωσύνη, ης, ἡ, goodness.

κάμαρα, and

κάμερα, (Ital. camera) ας, ἡ, chamber.

καμήλα, ας, ἡ, camel.

καμήλι, ἰοῦ, τὸ, = the preceding.

κάμμια, see κανίς.

κάμνω, to make, φτιάνω : to do : to pretend to be, to play; ας, κάμνω τὸν φιλόσοφον, to play the philosopher. § 106.

τί κάμνεις ; how do you do ?

καμόνομαι (κάμνω), ὄσθην, to feign, pretend.

καμπάνα (Ital. campana), ας, ἡ, = κώδων.

κάμπος (Ital. campo), ου, ὁ, plain, πιδιάς.

καμπόσος, and κάμποσος (κᾶν, πόσος), η, ον, some. § 75.

κάμω, = κάμνω.

κάμωμα (κάμνω), ατος, τὸ, doing, deed.

κᾶν, adv. at least, τοῦλάχιστον : even. κανακίω (unc.), ἴσα, ἰσμίως, to coax.

κάνις (κᾶν, εἶς), κάμμια, κάνιν, and κάνινιας, κάμμια, κάνινα, any, one, any one, τὶς : no one, none, but only in answer to a question. § 71.

καννάβι (κάνναβις), ἰοῦ, τὸ, hemp.

κανόνι, ἰοῦ, τὸ, cannon.

κανονιά, ᾶς, ἡ, the report of a cannon.

κανονίζω, ἴσα, ἴσθην, ἰσμίως, to regulate.

κανονισμός, οῦ, ὁ, regulating.

κάνω, = κάμνω.

κανών, ὄνος, ὁ, rule : law : canon.

καπίλον (Ital. cappello), ου, τὸ, hat.

καπίστρι (Ital. capestro), ἰοῦ, τὸ, halter, as for a horse : bridle, χαλινάρι.

καπιτάν, ὁ, captain, indeclinable, and always followed by a proper name; ας, ὁ καπιτάν Διαμαντῆς, Captain Diamantes, τοῦ καπιτάν Καραϊσκάκη, of Captain Karaïskakes. It has no plural.

καπιτανάτον (καπιτάνος), ου, τὸ, the district defended by a leader of Ἄρματωλοί, which see.

καπιτανίω, ἴσα, to be a leader of Ἄρματωλοί. See καπιτάνος.

καπιτάνιος, and

καπιτάνος (Ital. capitano), ου, ὁ, plural also καπιταναῖοι, captain : the leader of a body of Ἄρματωλοί, chieftain.

καπνίζω, ἴσα, ἴσθην, ἰσμίως, to smoke, fumigate.

τὰ κάπνισα, to decamp, scamper off, to vanish like a chimney ghost.

καπνός, οὔ, ὁ, smoke : tobacco.

πίνω καπνόν, to smoke one's pipe.

Καποδίστριας, α, ὁ, Capodistria.

καποιανοῦ, § 71. Ν. 2.

κᾶποιος (κᾶν, ποῖος), α, ον, certain, a certain, a certain one, some one, somebody. § 71.

κᾶποτε (κᾶν, ποτί), adv. sometimes.

κᾶπου (κᾶν, ποῦ), adv. somewhere, at some place.

Καπρέλης, η, ὁ, Kapreles.

κᾶπως (κᾶν, πώς), adv. somehow.

καράβι (κάραβος), ἰοῦ, τὸ, ship.

καρβίδα (καρβίς), ας, ἡ, crawfish.

καρaboκύρης (καράβι, κύρης), η, ὁ, plur. καρaboκυραῖοι, = πλοίαρχος.

Καραϊσκάκης, η, ὁ, Karaïskakes, the diminutive of

Καραϊσκος, ου, ὁ, Karaïskos.

κάρβουον (Ital. carbone), ου, τὸ, coal, ἄνθραξ.

κάρδαμον, ου, τὸ, watercress.

καρδία, ας, ἡ, heart.

καρδιακός, ἢ, ὄν, hearty, cordial.

καρδιοκλίπτης (κλίπτης), η, ὁ, stealer of hearts.

καρίνα (Ital. carena), ας, ἡ, keel, τρέπις.

καρναμπίτι (*Turk. ?*), ιου, τὸ, = κου-
νουπίδι.
καρούλι (*Ital. carrucola, girella*), ιου,
τὸ, pulley, τροχίλια.
καρπός, ου, ὁ, fruit: produce.
καρπούζι (*Turk.*) ιου, τὸ, watermelon.
καρτιρῶ, εἷς, ἡσα, = προσμίνω.
καρύδι, ιου, τὸ, the *English* walnut.
καρφί, ιου, τὸ, nail, peg, ἦλος.
καρφίτσα, ας, ἡ, pin.
καρφόνω, ωσα, ὡθην, ωμίνας, to nail.
κασσιτέρως, ου, ὁ, tin.
κασσιτέρως, ου, ὁ, tin.
κάστρον (*Lat. castrum*), ου, τὸ, =
φρούριον.
κατά, ἡπερ. § § 192: 201.
καταβαίνω (*βαίνω*), to descend, to go
or come down. *With* ἀπὸ τόν.
§ 106.
καταβάλλω (*βάλλω*), to overcome,
put down.
καταβολάδα (*καταβάλλω*), ας, ἡ,
layer, in husbandry.
καταβάνω (*βάνω*), = καταβάλλω.
κατάγῃς (*γῆ*), adv. on the ground:
on the floor.
καταγινομαι (*γίνομαι*), to be occupied
with, to be engaged in. *With* εἰς τόν.
κατάγομαι (*ἄγω*), to be descended
from, to be descendant of: to pro-
ceed from. *With* ἀπὸ τόν.
καταγυρμένοις (*γύρνω*), η, ου, bent,
intent on. *With* εἰς τόν.
καταδιχομαι (*δίχομαι*), to condescend,
deign: to submit to.
καταδικάζω (*δικάζω*), ασα, ἄσθην,
ασμίνας, to condemn. *With* τὸν εἰς
τόν.
καταδίκη, ης, ἡ, condemnation: pun-
ishment.
κατάδικος, ου, ὁ, criminal, culprit.
κατακαθίζω (*καθίζω*), ισα, ισμίνας, to
settle, as liquids.
κατακλυσμός, ου, ὁ, deluge.
καταλαμβάνω (*λαμβάνω*), to under-
stand.
κατάληψις, εως, ἡ, comprehension.
καταλληλία, ας, ἡ, propriety, con-
sistence.
καταντῶ, ᾄς, ἡσα, to come to, arrive
at. *With* νά and the subjunctive.
καταπάνω (*ἀπάνω*), adv. upon, against,

right against. *With* τοῦ, or εἰς τόν.
καταπίνω (*πίνω*), to swallow.
καταπίπτω (*πίπτω*), to fall com-
pletely.
καταπόδι (*πόδι*), adv. = κατόπι.
καταπολεμῶ (*πολεμῶ*), to defeat.
καταπονῶ (*πονῶ*), = καταβάλλω.
καταριθμῶ (*ἀριθμῶ*), to enumerate.
κατάσκοπος, ου, ὁ, spy, scout.
κατασκορπίζω (*σκορπίζω*), to scatter in
all directions, to disperse complete-
ly: to squander.
κατασκηρτῶ, ᾄς, = the preceding.
κατάστασις, εως, ἡ, condition, situation,
state.
καταστιχάκι, τὸ, a little κατάστιχον.
κατάστιχον (*στίχος*), ου, τὸ, book of
accounts, ledger.
χάνω τὰ κατάστιχά μου, to be
frightened out of one's wits.
καταστροφή, ἡς, ἡ, subversion.
κατατρέχω (*τρέχω*), to persecute.
κατατρέβω (*τρέβω*), to pass, spend,
consume, as time.
κατατρομάζω (*τρομάζω*), to terrify.
καταφιλιῶ (*φιλιῶ*), to kiss greedily or
excessively.
καταφρόνησις, ης, ἡ, and
καταφρόνησις, εως, ἡ, contempt.
καταφρονῶ (*φρονῶ*), εἷς, ἡσα or ισα,
ἡθην or ἰθην, ημίνας or ἰμίνας, to
despise.
καταχειρίζω (*χείρ*), ισα, ἰσθην, ισμί-
νας, to attempt.
καταχθόνιος, α, ου, subterraneous: in-
fernal.
καταχινιά (*ἀχνός*), ᾄς, ἡ, fog, mist.
κατάχρησις, εως, ἡ, abuse.
κατιβαίνω, = καταβαίνω.
κατιβάζω (*κατά, βιβάζω*), ασα, ἄσθην,
ασμίνας, to bring down: to lower.
κατιβατόν (*κατιβαίνω*), ου, τὸ, = σι-
λῆς.
κατιπάνω, = καταπάνω.
κάτιργον (*ἔργον*), ου, τὸ, galley.
Κατερίνη, ης, ἡ, Katerine, a town.
κατευθύνα (*εὐθύνα*), υνα, ἕνθην, to
direct.
κατηγορία, ας, ἡ, accusation.
κατηγορῶ, εἷς, ἡσα, ἡθην, ημίνας, to
accuse, blame, censure.
κατῆς, = κατῆς.

κατήφεια, ας, ἡ, sadness, dejection.
 κατήφορος (κάτω, φέρω), ου, ὁ, descent,
 declivity, downhill.
 κάτι (κάν, τι), indeclinable, some,
 something. § 71.
 κάτοικος, ου, ὁ, inhabitant.
 κατοικῶ (οἰκίω), εἰς, ἡσα, ἤθην, ημίνοσ,
 to inhabit, dwell.
 κατόπι (κατόπι), adv. behind : close
 at one's heels. *With τοῦ, or ἀπὸ*
τόν.
 κατορθώνω (ὀρθόω), ὡσα, ὠθην, ωμίνοσ,
 to accomplish, effect : to succeed,
 not to fail.
 κάτου, = κάτω.
 κατράμι (Ital. catrame), ιοῦ, τὸ, =
 πίσσα.
 κατσίκι (Turk.), ιοῦ, τὸ, = ἱρίφιον.
 κατσιούλα (Lat. cucullis, cucullus),
 ας, ἡ, hood of a cloak.
 κάτω, adv. down : below.
 κατώτατες, η, ον, lowest, deepest.
 § 57.
 κατώτερος, α, ον, lower. *Ibid.*
 καῦλα (καύω), ας, ἡ, intense heat :
 burning sensation.
 καῦμα, ατος, τὸ, heat.
 καῦμίνοσ (καύω), η, ον, poor, unhappy,
 used in certain expressions denoting
 compassion ; as, ὁ καῦμίνοσ ! poor
 fellow ! or poor me !
 καῦσισ, εωσ, ἡ, heat.
 καυχῶμαι, ᾄσαι, ἤθην, to boast, brag.
 καύω, = καίω.
 καφενῆον, ου, τὸ, coffee-house.
 καφινίσ, ἱ, ὁ, = the preceding.
 καφίσ (Turk.), ἱ, ὁ, coffee : a cup of
 coffee.
 κάψα, ας, ἡ, and
 κάψισ, = καῦσισ.
 καψούλα, ας, ἡ, = καῦμίνη.
 καψούλησ (κάψα), η, ὁ, = καῦμίνοσ.
 κίτομα (κιῖμαι), to lie, to be in an
 inclined posture.
 κιλαδῶ, εἰσ, ἡσα, and
 κιλαῖδῶ, εἰσ, ἡσα, to sing, as a bird.
 κινόδοξία, ας, ἡ, vanity, vainglory.
 κινόδοξοσ, η, ον, vain, vainglorious.
 κινόσ, ἡ, ὄν, empty, ὑψαιροσ, ἄδιοσ :
 devoid.
 Κένταυροσ, ου, ὁ, Centaur.
 κιντρέι, ιοῦ, τὸ, goad : sting : spur.

κέντρον, ου, τὸ, centre.
 κιντᾶ, ᾄσ, ἡσα, ἤθην, ημίνοσ, to prick :
 to embroider.
 κινά, = κινά.
 κирами́ус, ἱωσ, ὁ, potter.
 κирами́ди, ιοῦ, τὸ, brick : tile.
 κира́σι, ιοῦ, τὸ, cherry.
 κίρατον, ου, τὸ, horn.
 κира́τσα, = κυράτσα.
 κирауно́с, οῦ, ὁ, thunderbolt.
 κирада́νω, and
 κиради́ω, to gain : to get the better of,
 in the phrase ὁ ἀγουροφᾶσ ἐκиради́ε
 τὸν ὠριμοφᾶ, the unripe-fruit-eater
 got the better of the ripe-fruit-eater.
 § 106.
 κирадо́с, ουс, τὸ, gain, lucre, profit.
 κирадоσκοπία (σκοπῶ), ας, ἡ, speculation,
 in commerce.
 κερι (κηρός), ιοῦ, τὸ, wax : small wax-
 candle.
 κираῶ, to pour out liquor for anybody,
 to treat with liquor. § 106.
 κира́λαισн, ου, τὸ, chapter : capital.
 κираλή, ἡσ, ἡ, head.
 κира́λι, ιοῦ, τὸ, = the preceding.
 κираλόποнос (πόνος), ου, τὸ, headache.
 κира́илηс (Turk.) η, ὁ, = ἱγγυητίс.
 κира́и (κίγγροσ), ιοῦ, τὸ, millet.
 κиради (κηκίс), ιοῦ, τὸ, gall-nut.
 κηποс, ου, ὁ, garden.
 κηпу́ро́с, οῦ, ὁ, gardener.
 κηρί, = κери.
 κηру́γμα, αтос, τὸ, proclamation : doc-
 trine.
 κηру́ж, υкос, ὁ, herald.
 κηру́тτω, ύжа, ὕχθην, υγμίнос, to pro-
 claim.
 κί, conj. used only before the sounds
 α, ο, ου, = καί. § 26. N. 2.
 κибору́и (Hebr. κισβίε), ιοῦ, τὸ, = τά-
 φοс.
 κиладῶ, = киладῶ.
 κили́ми (Turk.), ιοῦ, τὸ, carpet.
 κиндуну́ω, υса, to be in danger.
 κиндунос, ου, ὁ, danger.
 κинема, αтос, τὸ, movement.
 κини́сис, εωс, ἡ, motion.
 κинῶ, εἰс, ἡσα, ἤθην, ημίнос, to move.
 кирῶ, = кираῶ.
 Кисабос, ου, ὁ, Kisabhos, or Ossa, a
 mountain.

κίσηρι (κίσηρις), *ιοῦ τὸ*, pumice, *ἐλα-
φρόπιτρα*.
 κίτρον, *ου, τὸ*, citron.
 κλαδί, *ιοῦ, τὸ*, and
 κλάδος, *ου, ὁ*, branch : bough.
 κλαίω, to weep. § 106.
 κλαῦμα, = κλαῦμα.
 κλαυθμός, *οὔ, ὁ*, and
 κλαῦμα, *ατος, τὸ*, and
 κλαῦμα, *ατος, τὸ*, weeping, wailing,
 lamentation.
 κλάψα, *α, ἡ*, = κλαῦμα.
 κλειδαριά, *α, ἡ*, = κλειδιόνα.
 κλειδί, *ιοῦ, τὸ*, key.
 κλειδιόνα, *α, ἡ*, lock.
 κλειδῶνα, *ωσα, ἴσθην, ὠμίνοσ*, to lock.
 Κλισούρα, *α, ἡ*, Klisoura, a town.
 Κλισούρας, *α, ὁ*, Klisouras.
 κλείω, *ισα, ἴσθην, ἰσμίνοσ*, to shut,
 close.
 κλίπτης, *ου, ὁ*, thief : robber : pirate.
 κλεπτικός, *ἡ, ὄν*, pertaining to a κλί-
 πτης.
 κλεπτοδόχος (δέχομαι), *ου, ὁ*, receiver
 or harbinger of κλείπται.
 κλείπτω, *ιψα, ἴφθην, ἰμμίνοσ*, to steal.
 κλίφτης, *η, ὁ*, = κλείπτης.
 Κλείφτης, *η, ὁ*, Klepht. See Ἄρμα-
 τωλόσ.
 κλειφτοπατημένος (πατῶ), *η, ὄν*, occu-
 pied by the Klephts; being in the
 hands of the Klephts.
 Κλειφτόπουλον, *ου, τὸ*, a young Κλί-
 φτης.
 κλείφτω, = κλείπτω.
 κλήμα, *ατος, τὸ*, vine.
 κληματσίδα (κληματίσ), *α, ἡ*, vine-
 branch.
 κληρονόμοσ, *ου, ὁ*, heir.
 κληρονομῶ, *εἶσ, ἴσα*, to inherit : to be
 the heir of, *with τόν*.
 κλίνω, *ινα, ἴθην, ἰμίνοσ*, to incline, bend :
 to decline.
 κλίνω τὴν κεφαλὴν, to make a
 bow.
 κλίνω, *ινα*, intransitive, to incline to-
 wards. *With πρὸσ, or εἰσ τόν*.
 κλίσις, *ιωσ, ἡ*, inclination : declension.
 κλονῶ, *εἶσ, ἡσα, ἡθην, ἡμίνοσ*, to shake,
 as a tree.
 κλοτσιά (Ital. calcio), *ᾶσ, ἡ*, kick,
 λάκτισμα.

κλοτσῶ, *ᾶσ, ἡσα, ἡθην, ἡμίνοσ*, to kick.
 κλουβί (κλωβός), *ιοῦ, τὸ*, cage.
 κλώθω, *ωσα, ὠσθην, ὠσμίνοσ*, to twist.
 κλώνωσ (κλών), *ου, ὁ*, small branch.
 κλώσσα, *α, ἡ*, sitting hen, hen with a
 brood, the old hen. *It is an apo-
 matopey*.
 κόβγω, and
 κόβω, = κόπτω.
 κοιλία, *α, ἡ*, belly.
 κοῖλοσ, *η, ὄν*, concave.
 κοιμίζω, *ισα, ἰσμίνοσ*, to set to sleep.
 κοιμῶμαι, *ᾶσαι, ἡθην*, to sleep.
 κοινός, *ἡ, ὄν*, common.
 κοινωνία, *α, ἡ*, communion : society.
 κοινωνικός, *ἡ, ὄν*, social.
 κοινῶσ, *adv*, commonly.
 κόκαλον (unc.), *ου, τὸ*, bare.
 κοκκινάδα, *α, ἡ*, redness.
 κοκκινίζω, *ισα, ἴσθην, ἰσμίνοσ*, to red-
 den.
 κοκκινίζω, *ισα*, to look red.
 κοκκινύλα, *α, ἡ*, intense redness.
 κόκκινωσ, *η, ὄν*, red.
 κόλα (unc.), *α, ἡ*, sheet of paper.
 κολάζω, *ασα, ᾶσθην, ασμίνοσ*, to damn
 in Hades.
 κολακία, *α, ἡ*, flattery.
 κολαξ, *ακοσ, ὁ*, flatterer.
 κόλασις, *ιωσ, ἡ*, hell.
 κολατσιῶ (Ital. colazione), *ισα, =
 προγυμνατίζω*.
 κόλλα, *α, ἡ*, glue.
 κολλῶ, *ᾶσ, ἡσα, ἡθην, ἡμίνοσ*, to glue
 together : to attach, stick.
 κολλῶ, *ᾶσ, ἡσα*, to stick, intransitive.
 κολῶ, *ᾶσ*, = the preceding.
 κολοβός, *ἡ, ὄν*, tailless, having no tail.
 κολοιός, *οὔ, ὁ*, jackdaw.
 κολοκύθι (κολοκύνθην), *ιοῦ, τὸ*, pump-
 kin.
 κόλπος, *ου, ὁ*, bosom : gulf.
 κολυβῶ, *ᾶσ, ἡσα*, to swim.
 κολῶνα (Ital. colonna, κολωνός), *α, ἡ*,
 pillar, column.
 κομήταροσ, *ου, ὁ*, big comet.
 κομήτης, *ου, ὁ*, comet.
 κόμμα, *ατος, τὸ*, piece, part.
 κομματί, *ιοῦ, τὸ*, piece ; piece of bread.
 κομματί, a little, some, adver-
 bially.
 κομμίδι (κόμμι), *ιοῦ, τὸ*, gum.

κομπολόγι (κόμπος, λέγω), *ιοῦ*, τὸ, string of beads : rosary, used by devotees.
 κόμπος (κόμβος); *ου*, ὁ, knot.
 κομποσχοῖνι (σχοινί), *ιοῦ*, τὸ, rosary, consisting of a row of knots, and used chiefly by monks.
 κομψός, ἡ, ὄν, elegant.
 κομψότης, ητος, ἡ, elegance.
 κονάκι (Turk.), *ιοῦ*, τὸ, lodging, κατάλυμα.
 κονδύλι (κόνδυλος), *ιοῦ*, τὸ, pen, quill : graft, ἀμπέλι.
 κονδυλομάχαιρον (μαχαίρι), *ου*, τὸ, penknife.
 κονιύω (Turk.), *εῦσα*, *εὐμένος*, to lodge.
 Κονιαρής, η, ὁ, *γλυτ.* Κονιάροι, = Τούρκος.
 Κοιμαριά, ᾶς, ἡ, the Turkish nation, the Turks, οἱ Τούρκοι.
 κοιναροπατημένος (πατῶ), η, *ον*, occupied by the Turks.
 κόνιδα (κόνις), *ας*, ἡ, nit.
 κονιορτός, *ου*, ὁ, dust, κορνιαχτός.
 κοντά (κοντός), *adv.* = σιμά.
 κοντάκι (κοντός), *ιοῦ*, τὸ, the butt end of a musket or pistol.
 κοντάρι (κοντός), *ιοῦ*, τὸ, spear, pike.
 κοντιύω (κοντός), *εῦσα*, to shorten : to approach.
 κοντολογής (κοντός, λόγος), *adv.* in short, briefly.
 κοντός, ἡ, ὄν, short. § 57.
 κοντύλι, = κονδύλι.
 κοπάδι (*unc.*), *ιοῦ*, τὸ, flock, herd.
 κοπανίζω, *ισα*, ἴσθην, *ισμένος*, to pound : to beat.
 κοπίλα (*unc.*), *ας*, ἡ, lass.
 κοπιλουῖδα, *ας*, ἡ, dear κοπέλα.
 κοπιάζω, *ασα*, to labor.
 κόπιασι, κοπιάστω, please come.
 κόπος, *ου*, ὁ, labor : trouble.
 κοπτιρός, ἄ, ὄν, sharp, as a knife.
 κόπτω, *οψα*, ἴσθην *ορ* ὀπην, *ομμένος*, to cut.
 κόρακας, *α* *ορ* *ου*, ὁ, and
 κόραξ, *ακος*, ὁ, crow.
 κοράσιον, *ου*, τὸ, girl.
 κορδέλλα (*Ital.* cordella), *ας*, ἡ, lace : shoe, local.
 κόρη, ης, ἡ, girl.
 * κοριά (*Lat.* corium), ᾶς, ἡ, crust, as

of bread.
 κορίτσι, *ιοῦ*, τὸ, = κοράσιον.
 κορμί (κορμός), *ιοῦ*, τὸ, = σῶμα, the human body.
 κορνιαχτός (κονιορτός), *ου*, ὁ, = σκόνη, dust.
 κορυφή, ἦς, ἡ summit, top.
 κορφή, = the preceding.
 κορφοβούνη (κορφή, βουνόν), *ιοῦ*, τὸ, top of a mountain.
 κόρφος, = κόλπος.
 κοσκινᾶς, ᾶ, ὁ, sieve-maker.
 κόσκινον, *ου*, τὸ, sieve for coarse substances.
 κοσκινοῦ, *ου*ς, ἡ, the wife of a κοσκινᾶς.
 κορώνα (*Ital.* corona), *ας*, ἡ, = στέφανος.
 κορμικός, *ου*, ὁ, = λαϊκός.
 κόσμος, *ου*, ὁ, world.
 κοσμοφθόρος (φθίρω), *ον*, world-destroying.
 κοστίζω, *ισα*, to cost.
 κόστος (*Ital.* costo), τὸ, cost.
 κοτῶ (κοτίω), ᾶς, *ησα*, = τολμῶ.
 κουβαλῶ (κόβαλος), *εῖς*, *ησα*, ἡθην, ἡμένος, to carry or transport burdens, as a porter.
 κουδούνι (κῶδων), *ιοῦ*, τὸ, small bell.
 κουκκί (κόκκος), *ιοῦ*, τὸ, kernel, grain : bean, vicia faba, in French, haricot.
 κούκκος (κόκκυξ), *ου*, ὁ, cuckoo.
 κουκλόνη (*Lat.* cuculis), *ασα*, ὄσθην, ὠμένος, to cover up.
 κουκούλι (*Lat.* cucullus), *ιοῦ*, τὸ, cocoon.
 κουκουάρα (κῶνος), *ας*, ἡ, the cone of the stone-pine.
 κουλλός (κυλλός), ἡ, ὄν, lame, crippled.
 κουλλούρα (κολλύρα), *ας* ἡ, cake.
 Κούμας, *α*, ὁ, Koumas.
 κουμέρι (*Ital.* commercio), *ιοῦ*, τὸ, = τιλωνῆσιν.
 κούνια (*Lat.* cunæ), *ας*, ἡ, cradle : swing.
 κουνούπι *ιοῦ*, τὸ, = κώνωψ.
 κουνουπίδι (*unc.*), *ιοῦ*, τὸ, cauliflower, καρναμπίτι.
 κουντῶ (κοντός), ᾶς, *ησα*, to push.
 κουνῶ (κινῶ), *εῖς*, *ησα*, ἡθην, ἡμένος, to rock : to swing : to move, κινῶ.
 κούπα (*Lat.* cupā), *ας*, ἡ, cup.
 κουπί (κώπη), *ιοῦ*, τὸ, oar.

κουράζω (κόρος), ασα, άσθην, ασμίνοσ, to fatigue, tire.
 κουρεύω (κουρεύς), ευσα, εύθην, ευμίνοσ, to shear.
 κουρταλῶ, = κρουταλῶ.
 κουτάλι (κύτοσ?), ιου, τῶ, spoon.
 κουταλιά, ᾶσ, ή, spoonful.
 κούτιλον (κύτοσ?) ου, τῶ, = μίτωπον.
 κουτί (κυτίσ), ιου, τῶ, a small box.
 κούτικασ, and
 κούτισασ (κύτοσ), α, ὀ, the back part of the head.
 κουτσοδόντησ (κουττόσ, δόντι), η, ὀ, one with broken teeth.
 κουττόσ (κόπτω), ή, ὀν, = χωλόσ.
 κούτσορον (κουττόσ), ου, τῶ, stump.
 * κούφα (κοφίни), ιου, τῶ, small basket.
 κούφιουσ (κουφουσ), α, ου, empty, as a nut.
 κουφοξυλιά (κουφουσ, ξύλον), ᾶσ, ή, elder, sambucus, a tree.
 κουφόσ, = κωφόσ.
 κοφίни (κόφινουσ), ιου, τῶ, basket.
 κόπτω, = κόπτω.
 κοχλίασ, αс, ὀ, screw, βίδα.
 κόφα (unc.), αс, ή, hook or eye : hooks and eyes, in the plural.
 κόψη, ηс, ή, and
 κόψηс (κόπτω), εωс, ή, edge of a cutting instrument.
 κράζω, ᾶζα, to call.
 κραμπί (κράμβη), ιου, τῶ, cabbage.
 κρανιον, ου, τῶ, skull.
 κρασάκι, τῶ, dear κρασί.
 κρασάс (κρασί), ᾶ, ὀ, vintner, wine merchant.
 κρασί (κράσηс), ιου, τῶ, wine.
 κрᾶсηс, εωс, ή, constitution of the human body : crasis.
 κρατουσ, ουс, τῶ, power, government.
 κρατῶ, εηс, ηса, ήθην, ημίνοс, to hold.
 οί κρατουניתηс, the government.
 κραυγή, ηс, ή, vociferation.
 κρέασ, ατοс, τῶ, flesh : meat.
 κρεβάτι (κρεβάτοс), ιου, τῶ, bed, couch.
 κρεμμύδι, = κρομμύδι.
 κρεμνώ, = κρεμῶ.
 κρέμωμαι (κρέμωμαι), to be hanging, to hang, intransitive. With ἀπὸ τόν.
 κρεμῶ (κρεμάω), ᾶс, αса, άσθην, ασμίνοс, to hang, suspend. With τὸν ἀπὸ τόν.

κρημνίζω, ισα, ίσθην, ισμίνοс, to precipitate : demolish, as a house.
 κρημνόс, ου, ὀ, precipice.
 Κρήτη, ηс, ή, Crete, an island.
 κριάρι (κρίοс), ιου, τῶ, ram.
 κριθάρι (κριθή), ιου, τῶ, barley.
 κρικέλα (κρίκοс), αс, ή, ring.
 κρίμα, αтос, τῶ, sin, crime, άμαρτία : pity, thing to be regretted.
 κριματίζομαι (κρίμα), to sin, άμαρτάνω : perf. part. κριματισμίνοс, condemned, καταδικασμίνοс.
 κρίνω, ινα, ίθην, ιμίνοс, to judge.
 κρίσηс, εωс, ή, judgment.
 κριτήριο, ου, τῶ, tribunal.
 κριτήс, ου, ὀ, judge.
 κριτικόс, ή, ὀν, critical.
 κριτικόс, ου, ὀ, critic.
 κροκόδειλοс, ου, ὀ, crocodile.
 κρόκοс, ου, ὀ, saffron : yolk.
 κρομμύδι (κρόμμυον), ιου, τῶ, onion.
 κρότοс, ου, ὀ, loud noise, report.
 κρουταλῶ (κρουταλίζω), εηс, ηса, to knock at a door. With τόν.
 κρουφόс, = κρυφόс.
 Κρύα Βρύση, Cold Spring, a place.
 κρύβω, = κρύπτω.
 κρύον, ου, τῶ, and
 κρύос, αс, τῶ, cold.
 κρύос, α, ου, = ψυχρόс.
 κρύπτα, υψα, ύφθην or ύβην, υμμίνοс, to hide, conceal.
 κρυφά, adv. secretly, privately : clandestinely.
 κρυφανοίγω (άνοίγω), to open secretly.
 κρυφίωс, adv. secretly.
 κρώζω, ωζα, to caw : to croak.
 κτενάκι, τῶ, little κτείνι.
 κτείνι, ιου, τῶ, comb.
 κτενίζω, ισα, ίсθην, ιсμίнос, to comb.
 κτηῆμα, αтос, τῶ, property, possessions.
 κτηνοβατῶ (κτηῆнос, βαίνω), εηс, ηса, to commit bestiality.
 κτιζω, ισα, ίсθην, ιсμίнос, to build.
 κτίσηс, εωс, ή, creation.
 κτύπημα, αтос, τῶ, blow : knock : beat, pulsation, beating.
 κτυπιά, ᾶс, ή, = the preceding.
 κτύποс, ου, ὀ, noise, sound.
 κτυπῶ, ᾶс, ηса, ήθην, ημίнос, to strike : to knock at : to attack.
 κυβερνησηс, εωс, ή, government.

κυβερνήτης, ου, ὁ, guide : governor.
 κυβερνήτης, ᾶς, ἡ, κυβερνήτης, ημίονος, to govern, manage : to steer : to support, as a poor person.

κυδώνι, ιου, τὸ, quince.

κυδωνιά, ᾶς, ἡ, quince-tree.

Κυδωνία, ὦν, αἰ, Kydonia, a city.

Κυδωνιάτης, η, ὁ, a native of Kydonia.

κύκλος, ου, ὁ, circle.

κυλίω, ἰσα, ἰσθην, ἰσμίονος, to roll.

κυλῶ, ᾶς, = the preceding.

κῦμα, ατος, τὸ, wave.

κυνηγιτικός, ἡ, ὄν, qualified for hunting.

κυνήγι, ιου, τὸ, chase, hunting.

κυνηγός, ου, ὁ, hunter.

κυνηγῶ, εἰς or ᾶς, ἡ, ἰσα, ἰσθην, ημίονος, to hunt, chase : to pursue : to persecute.

κυπαρίσσι (κυπαρίσσοι), ιου, τὸ, cy-press.

κύριος (κύριος), Master, Mister, indeclinable.

κυρία, ᾶς, ἡ, = κυρία. § 32. N.

* κυράνα (κυρία), ας, ἡ, mother.

κυράτσα, ας, ἡ, mistress. § 112.

κύρης (κύριος), η, ὁ, = πατήρ.

κυρία, ας, ἡ, mistress : miss : lady : madam.

κυριακή, ἡς, ἡ, Sunday.

κυριαρχία, ας, ἡ, domination.

κύριος, α, ὄν, chief : proper, in grammar.

κύριος, ου, ὁ, master : Mr. : lord : sir.

κυρίτης, η, ὁ, and

* κυρίτος, ου, ὁ, Mr., κύριος.

κυρίως, adv. properly.

κυρτός, ἡ, ὄν, convex.

κυττάζω (κυττάζω?), αζα, άχθην, αημίονος, to look, see, βλέπω : to mind : to take care, beware.

κυττῶ, ᾶς, used chiefly in the imperative, κύττα, see.

Κῶ, ὦς, ἡ, = Κῶς.

κῶδων, ὠνος, ὁ, large bell.

κάμη, ης, ἡ, town, village.

κωμῆδία, ας, ἡ, comedy.

κωμῆδός, ου, ὁ, comedian.

κῶνος, ου, ὁ, cone.

Κωνσταντίνος, ου, ὁ, Constantine.

κάνωσας, α, ὁ, and

κάνωψ, ὠπος, ὁ, musqueto.

Κῶς, ᾶ, ἡ, Cos, an island.

Κωσταντάκης, η, dear Κωσταντῆς.

Κωσταντῆς, ἡ, ὁ, = Κωνσταντῆς.

Κωσταντινάκης, η, dear Κωσταντῆς.

Κωσταντῆς, ου, ὁ, = Κωνσταντῆς.

κωφός, ἡ, ὄν, deaf.

Λ.

λ for ν or ρ, 27. 10.

λαβαίνω, = λαμβάνω.

λαβίς, ἰδος, ἡ, a little silver spoon, used in administering the sacrament.

λαβῶνα (λαβή), ὠσα, ὠθην, ὠμίονος, = πληγῶνα.

λάβωμα, ατος, τὸ, wounding, πλήγωμα.

λαβωματιά, ᾶς, ἡ, = πληγή.

λαγαρίζω, ἰσα, ἰσθην, ἰσμίονος, to clarify.

λαγκάδι (υπς.), ιου, τὸ, valley.

λαγός, ου, ὁ, hare.

λαγαθικόν (λαγός), ου, τὸ, hound.

λάδι, (ἐλάδιον), ιου, τὸ, oil.

λαδικόν, ου, τὸ, oil-jug, cruet.

λαδῶνα, ὠσα, ὠθην, ὠμίονος, to oil.

Λαζόπουλος, ου, τὸ, son of Lazos.

λάθος (λανθάνω), ους, τὸ, mistake, error.

ἔχλω λάθος, to be mistaken.

κατὰ λάθος, by mistake.

λαθούρι, and

λαθύρι (λάθυρος), ιου, τὸ, vetch.

λαϊκός, ου, ὁ, layman.

λαιμός, ου, ὁ, throat.

λάκκος, ου, ὁ, pit : ditch.

λακτάρα (λακτίζω?), ας, ἡ, vehement desire.

λακταρίζω (λακτάρα), ἰσα, to palpitate, quiver : to desire eagerly.

λακταριστός, ἡ, ὄν, palpitating, quivering.

λακτίζω, ἰσα, ἰσθην, ἰσμίονος, to kick.

λάκτισμα, ατος, τὸ, kick.

λάλημα, ατος, τὸ, singing, musical note.

λαλιά, ᾶς, ἡ, = φωνή.

λαλούμιον, ου, τὸ, musical instrument.

λαλῶ, εἰς, ἡ, ἰσα, ἰσθην, ημίονος, to speak, ὁμιλῶ : to play as on a string instrument, with τόν, as λαλεῖ τὸ βιολί, he plays on the violin : to sing, as a bird, κελαδῶ.

λαμβάνω, to take. § 106.

λάμνια (*Lat.* lamina), ας, ἡ, barrel of a gun.

λάμνω (ἐλαύνω), to row.

λαμπάδα, ας, ἡ, and

λαμπάς, ἀδος, ἡ, beeswax-candle.

λαμπικάρω, ισα, ἴσθην, ἰσμίνοσ, to distil.

λαμπίκωσ (*Ital.* lambicco), ου, ὀ, alem-bic.

λαμπρά, ᾶσ, ἡ, = πάσχα.

λαμπρός, ᾶ, ὄν, bright, brilliant, splendid : illustrious.

λαμπρότησ, ητοσ, ἡ, brightness, brilliancy, splendor.

λαμπρύνω, υνα, ὕσθην, υσμίνοσ, to brighten, polish.

λάμψισ, ιωσ, ἡ, brightness, brilliancy, splendor : light, as of a celestial body.

λαόσ, οὔ, ὀ, people.

Λαπίθησ, ου, ὀ, Lapith.

Λάρισσα, ησ, ἡ, Larissa, a city.

Λαρισσηνόσ, ἡ, ὄν, Larissian.

λάρυγξ, υγγωσ, ὀ, windpipe.

λάσπη (*unc.*), ησ, ἡ, mud.

λατρεύω, εσσα, ευμίνοσ, to adore.

λάφι, = ἐλάφι.

λαφιάζομαι (λάφι), ᾶσθην, ασμίνοσ, to act like a thirsty deer : to snort.

λαφρόσ, ἡ, ὄν, = ἱλαφρόσ.

λαχαίνω (λαγχανώ), to happen, befall : to hit, with τόν. § 106.

λάχανον, ου, τὸ, potherb : cabbage, κρεάμβη.

λαχνόσ (λαγχανώ), οὔ, ὀ, lot, κληροσ.

λειβίντησ (*Turk.*), η, ὀ, bravo, daring rascal : dandy : brave man, παλληκάρη, its usual signification.

λειβίδα (ἔλμινσ), ας, ἡ, tape-worm.

λείγω, to say, speak, tell : to relate : to call, name. § 106.

λειλασία, ας, ἡ, devastation.

λειλατώ, εισ ησα, ἡσθην, ημίνοσ, to devastate, plunder.

λείπω, ιψα, to be wanting to, with τόν : to be off, to be absent, to go away from, with ἀπὸ τόν.

λειτουργία, ας, ἡ, mass, eucharist.

λειτουργῶ, εισ, ησα, ἡσθην, ημίνοσ, to read mass.

λειχνίζω (λεικνίζω), ισα, ἴσθην, ἰσμίνοσ, to winnow.

λείψανον, ου, τὸ, corpse.

λειψόσ (λείπω), ἡ, ὄν, unleavened, not raised, as bread.

λεικάνη, ησ, ἡ, basin.

λειλίκη (*Turk.*), ιοὔ, τὸ, stork, πικραγός.

λειμονάδα, ας, ἡ, lemonade.

λειμόνη (*Ital.* limone), ιοὔ, τὸ, lemon.

λειξικόν, οὔ, τὸ, dictionary, vocabulary, lexicon.

λίξισ, ιωσ, ἡ, word, lexicographically.

λιοντάρι, ιοὔ, τὸ, = λίων.

λιονταρόψυχα, adv. like a lion, as to courage.

λιονταρόψυχοσ (λιοντάρι, ψυχή), η, ὄν, lion-souled.

λίπι (*λσιπίσ*), ιοὔ, τὸ, scale, as of a fish.

λειπίδα (λσιπίσ), ας, ἡ, blade, as of a cutting instrument.

λειπρόσ, οὔ, ὀ, leper.

λειπτόσ, ἡ, ὄν, thin, as applied to flat things : minute.

λίερα (*unc.*), ας, ἡ, dirt.

λερόνω, ωσα, ᾶσθην, ωμίνοσ, to dirty.

λεύθεροσ, η, ὄν, = ἐλεύθεροσ.

λεύκα (λύκη), ας, ἡ, white-poplar : a kind of sail.

λίω, = λίγω.

λίων, οντοσ, ὀ, lion.

Λήμνοσ, ου, ἡ, Lemnos, an island.

Λήμνω, ωσ, ἡ, = the preceding.

λησμονῶ (λήσμων), εισ, ησα, to forget.

ληστεύω, εσσα, to rob.

ληστήσ, οὔ, ὀ, robber.

* λιακά (*Lat.* ilia), τὰ, = ἰντόσδια.

λιβάδι, ιοὔ, τὸ, meadow.

λιβάνη (λίβανωσ), ιοὔ, τὸ, frankincense.

λιβανία, ᾶσ, ἡ, the frankincense-tree : the odor of frankincense, in the plural.

λίγοσ, = ὀλίγοσ.

λιθάρι, ιοὔ, τὸ, = πέτρα.

λιθαρίζω, ισα, to pitch quoits.

λίθινωσ, η, ὄν, made of stone.

λίθοσ, ου, ὀ, = πέτρα.

λιλάκη, ιοὔ, τὸ, lilac.

λίμα (λιμόσ), ας, ἡ, canine appetite.

λιμίνας, α, ὀ, = λιμήν.

λιμέρια (*unc.*), ᾶν, τὰ, the head-quarters of Klephts.

λιμερίζω, ασα, to dwell in the λιμέρια.

λιμήν, ἑνος, ὁ, harbor, haven.

λιμίνας, = λιμίνας, λιμήν.

λίμνη, ης, ἡ, lake, pool : pond.

λιμπίζομαι (Lat. libido), ἰσθην, = ἱπιθυμῶ, ὀρέγομαι.

λινάρι, ἰοῦ, τὸ, flax.

λινός (λίσιος), ἡ, ὄν, linen : flaxen.

λιρί (υπκ.), ἰοῦ, τὸ, carbuncle, cockscomb.

λιργάρι, ἰοῦ, τὸ, spade.

λινῶ, ᾄς, = λύνω, λύω.

λογαριάζω, ασα, ἄσθην, ασμίνας, to calculate, compute.

λογαριασμός, οὔ, ὁ, calculation, computation : account.

λογῆς (λόγος), πλυρ. λογιῶν, sort, kind, a defective genitive ; as τί λογῆς ἀνδρωτος εἶναι ; what sort of a man is he ? πολλῶν λογιῶν φαγητά, many kinds of dishes (food).

The expression τί λογῆς means also how? in what manner? πῶς.

λόγια, τὰ, = λόγοι, words. § 40.

λογική, ῆς, ἡ, logic.

λογικόν, οὔ, τὸ, intellect, understanding, reason.

λογικός, ἡ, ὄν, rational.

λόγιος, ου, ὁ, learned man.

λογισμός, οὔ, ὁ, thought, imagination.

λογιῶν, see λογῆς.

λογογράφος, ου, ὁ, prose-writer.

λόγος, ου, ὁ, word : speech ; oration, sermon, discourse : account : report : reason : ratio.

τοῦ λόγου, § 65.

λόγου χάριν, for example, for instance.

λογοτριβή (λόγος, τρίβω), ῆς, ἡ, debate, discussion.

λόγχη, ης, ἡ, lance, spear.

λοιπόν, adv. then, therefore : well, now.

λοιπός, ἡ, ὄν, rest, remaining.

καὶ τὰ λοιπά, and so forth.

λολαίνω (λολός), ανα, ἄσθην, αμίνας, = σρελαίνω.

λολός (υπκ.), ἡ, ὄν, = σρελός.

λοξός, ἡ, ὄν, oblique.

λόξυγγας (λύγξ), α, ὁ, hiccup.

λούγω, and

λούζω, = λούω.

λουκάνικον (υπκ.), ου, τὸ, sausage.

λουλάς (Turk.), ᾄ, ὁ, bowl of a to-

bacco-pipe.

λουλουδάκι, τὸ, little or dear λουλουδί.

λουλουδί (Lat. lilium?) ἰοῦ, τὸ, = ἀνθός.

λουλουδίζω, ἰσα, to blossom, to be full of blossoms.

λούξιγγας, = λόξυγγας.

λουρί (Lat. lorum), ἰοῦ, τὸ, thong, ἱμάς : strap.

Λοῦρος, ου, ὁ, Louros, a place.

λουτρόν, οὔ, τὸ, bath.

* λουφάζω (λωφάω), αζα, = σιωπῶ.

λούω, ουσα, ούσθην, ουσμίνας, to wash the head.

λοχαγός, οὔ, ὁ, captain of a λόχος.

λόχος, ου, ὁ, company of soldiers.

λυγίζω, ἰσα, ἰσθην, ἰσμίνας, to bend, as a stick.

Λυγκιεύς, ἰως, ὁ, Lynceus.

λυγνός (λύγνιος), ἡ, ὄν, slender, flexible : lean, meagre.

λυγῶ, ᾄς, = λυγίζω.

λύκος, ου, ὁ, wolf.

λύνω, = λύω.

λύνω (λύω), ωσα, ωμίνας, to dissolve : to melt : to thaw.

λύπη, ης, ἡ, grief, affliction : compassion, pity, mercy.

λυπῶ, εἰς, ησα, ἡσθην, ημίνας, to grieve.

Pass. λυποῦμαι, εἶσαι or ᾄσαι, to pity, with τόν : to regret, to be sorry : to be unwilling, with νά and the subjunctive.

λύσσα, ας, ἡ, rabidness, rage : hydrophobia.

λυχνάρι, ἰοῦ, τὸ, and

λύχνος, ου, ὁ, lamp.

λυχνοστάτης (λύχνος, ἵστημι), ης, ὁ, a stand for a lamp.

λύω, υσα, ὕσθην, υμίνας, to loose, untie, unbind : to solve.

M.

μ for B, 27. 11.

μά, by. With τόν.

μά (Ital. ma), conj. = ἀλλά, τλήν, ὄμως.

μαγαζί (Ital. magazzino), ἰοῦ, τὸ, = ἀποθήκη.

μάγειρας, α, ὁ, = μάγειρος.

μαγειρεύω, υσα, ὕσθην, υμίνας, to cook.

μάγειρος, ου, ὁ, cook.
 μάγειρας, = μάγειρας, μάγειρος.
 μαγιά, εσσα, εὔθην, ευμένος, to en-
 chant, charm : to captivate.
 μάγισσα, ας, ἡ, witch, female magi-
 cian.
 μαγκάλι (Turk.), ιοῦ, τὸ, chafing-
 dish.
 μάγος, ου, ὁ, magician, wizzard.
 μάγουλον (Lat. mala? Ital. mascel-
 la?), ου, τὸ, cleek, παρειά.
 μαδῶ, ἄς, ησα, ἦθην, ημένος, to pluck,
 as a fowl.
 μαζεύω (μαζί), εσσα, εὔθην, ευμένος, to
 gather, collect : to pick up.
 μαζί (δμάδι), adv. together : together
 with. With τοῦ, or μὲ τόν.
 μαζόνω, = μαζεύω. § 106.
 μάζωμα, ατος, τὸ, collection, gather-
 ing : contribution.
 μάης, η, ὁ, = μάϊος.
 μαδαίω, = μανδάνω.
 μάθημα, ατος, τὸ, lesson.
 μάθησις, εως, ἡ, learning.
 μαθητής, οῦ, ὁ, learner, scholar : dis-
 ciple.
 μαθήτρια, ας, ἡ, feminine of μαθητής.
 μαϊμού (μιμώ), οῦς, ἡ, = πίθηκος.
 μαϊνάριω (Ital. ammainare), ισα, ἴσθην,
 ἰσμένος, to strike sail.
 μάϊος (Lat. maius), ου, ὁ, May.
 μαϊστρος (Ital. maestrale), ου, ὁ, north-
 west wind.
 μακάρι (μακάριος), interj. = ἄμποτε,
 εἴθε.
 μακάριος, α, ον, happy, blessed.
 μακαριότης, ητος, ἡ, happiness, blessed-
 ness.
 μακαρόνι (Ital. maccheroni), ιοῦ, τὸ,
 macaroni.
 μακραίνω, = μακρύνω.
 μακράν, adv. far : far from. With τοῦ,
 or ἀπὸ τόν.
 μακρίᾳ (μακρύς), adv. = the preced-
 ing.
 μακρόθην, adv. from afar, from a dis-
 tance.
 μακρός, ἄ, ὄν, long.
 μάκρος (μακρύς), ους, τὸ, length or
 height.
 μακρύνω, υνα, ὑνθην, υσμένος, to length-
 en.

μακρύς, εἰά, ὑ, = μακρός.
 μάλαθρον, ου, τὸ, = μάραθρον.
 μαλακόνω, ωσα, ὠθην, ωμένος, = μα-
 λακύνω.
 μαλακός, ἡ, ὄν, soft.
 μαλακύνω, υνα, ὑνθην, υσμένος, to soft-
 en, mollify.
 μάλαμα (Arab. amalgam), ατος, τὸ,
 = χρυσός, gold.
 μαλαματίος, α, ον, = χρυσῶς.
 μάλιστα, adv. certainly : moreover :
 especially, little used in this accep-
 tation.
 μαλλί (μαλλός), ιοῦ, τὸ, wool : hair :
 the hair of the human head, but only
 in the plural.
 μάλλινος, η, ον, woollen.
 μάλων (Lat. malus?) ωσα, ὠθην,
 ωμένος, to scold, scold at : to quarrel
 with, στασιάζω, with μὲ τόν.
 μαμμή (μάμμη, μαῖα), ας, ἡ, mid-
 wife.
 μάνδαλος, ου, ὁ, bar, bolt, as for a
 door.
 μάνδρα, ας, ἡ, pen, fold, for animals.
 μανδάνω, to learn : to teach. § 106.
 μανία, ας, ἡ, madness : rage, fury.
 μανίζω, ισα, ἰσμένος, to become en-
 raged.
 μανίκι (Ital. manica, manico), ιοῦ, τὸ,
 sleeve : handle of a knife.
 μάντις, ας, ἡ, = μανία.
 μανιτάρι (ἀμανίτης), ιοῦ, τὸ, mush-
 room.
 μάννα (μαννάριον), ας, ἡ, = μήτηρ.
 § 32. N.
 * μανιά, ἄς, ἡ, and
 * μαννοῦ, οῦς, ἡ, grandmother.
 μαντίλι (Ital. mantle), ιοῦ, τὸ, hand-
 kerchief.
 μαξιλάρι (Lat. maxilla), ιοῦ, τὸ, =
 προσέφαλον.
 μαραγγός (Ital. marangone), οῦ, ὁ,
 carpenter : shipwright, ναυπηγός.
 μάραθρον, ου, τὸ, fennel.
 μαραίνω, ανα, ἀνθην, αμμένος, to wither,
 parch.
 μαργαριτάρι (μαργαρίτης), ιοῦ, τὸ,
 pearl.
 μαρμαρίνιος, α, ον, and
 μαρμάρινος, η, ον, made of marble.
 μάρμαρον, ου, τὸ, marble.

μαρούλι (μαϊούλιον), *ιοῦ*, τὸ, lettuce.

μάρτης, *η, ὁ*, and

μάρτιος, *ου, ὁ*, March.

μάρτυρας, *α ορ ου, ὁ*, = *μάροτος*.

μαρτυρία, *ας, η*, testimony.

μαρτυρῶ, *εις ορ ᾶς, ησα, ἤθην, ημίνοσ*,
to bear witness : to testify : to suffer martyrdom.

μάροτος, *υροσ, ὁ*, witness : martyr : second in a duel.

Μαρία, *αι, ἡ*, Mary.

Μαριγῶ, *ᾶς, ἡ*, = *the preceding*.

Μάρω (Μαρία), *ωσ, ἡ*, Mary, nearly obsolete in this acceptation : Renard, fox, only in fables.

μασκάλη, = *μασχάλη*.

μασκαρῶσ (Ital. maschera), *ᾶ, ὁ*, buf-foon : coxcomb.

μάστιγα, *ας, ἡ*, and

μάστιξ, *ιγοσ, ἡ*, scourge.

μάστορας, *α, ὁ*, and

μάστορης (Lat. magister), *η, ὁ*, = *τεχνίτης*. § 34. 1.

μασχάλη, *ησ, ἡ*, armpit.

μασῶ, *ᾶς, ησα, ἤθην, ημίνοσ*, to chew, masticate.

ματαιοπονῶ, *εις, ησα*, to labor in vain.

μάταιοσ, *α, ον*, vain.

ματάκι, τὸ, little or dear μάτι.

μάτην, used in the phrase *εις μάτην*, in vain.

Ματθαῖοσ, *ου, ὁ*, Matthew.

μάτι, = *ὄμματι*.

ματιά, *ας, ἡ*, glance of the eye.

ματιάζω (μάτι), *ασα, ἄσθην, ασμίνοσ*,
to take aim : to fascinate, *βασκαίνω*.

ματόνω, = *αἱματόνω*.

ματσούχα (Ital. mazza), *ας, ἡ*, = *ρόπαλον*.

μαυράδα (μαῦροσ), *ας, ἡ*, blackness.

μαυράδι, *ιοῦ, τὸ*, black spot.

μαυρίζω, *ισα, ἴσθην, ισμίνοσ*, to blacken : to grow black : to become black, turn black, in the aorist.

Μαυρομάτησ, *ἡ, ὁ*, Mavromates.

μαῦροσ, *η, ον*, black.

Μαῦροσ, *ου, ὁ*, Negro.

μαυροδέρκοσ, *ἡ, ὄν*, blackish, brown.

μαυρόλα, *ας, ἡ*, intense blackness.

μαχαιράκι, τὸ, little μαχίρι.

μαχίρι, *οῦ, τὸ*, knife.

μαχαιριά, *ᾶς, ἡ*, stab.

μαχαιροβγάλτης (μαχίρι, ἐβγάλλω),
η, ὁ, cut-throat.

μαχαιρόνω, *ωσα, ἄσθην, ωμίνοσ*, to stab.
μαχαλαῶσ (Turk.), *ᾶ, ὁ*, quarter of a town, ward.

μάχη, *ησ, ἡ*, battle.

μάχομαι, = *πολιμῶ*, to fight.

μί, from *ἐγώ*.

μί (μετά), *πρερ.* § 201.

μεγαλιῶν, *ου, τὸ*, grandeur : greatness.
μεγαλῶνω, *ωσα*, to enlarge : to increase : to grow large.

μεγαλοπρεπῆσ, *ἴσ*, magnificent.

μεγάλοσ, *η, ον*, great, large. § § 52 : 57.

μεγαλόψυχοσ, *η, ον*, magnanimous.

μίγασ, *μίγα*, Greek, = *μεγάλοσ*.

μεθαύριον (μετά, αὔριον), *adv.* the day after to-morrow : next year.

μείθη, *ησ, ἡ*, drunkenness.

μείθοδοσ, *οῦ, ἡ*, method.

μείθυσοσ, *ου, ὁ*, drunkard.

μεθύω, *υσα, υσμίνοσ*, to be or get drunk.

μεθῶ, *ᾶς*, = *the preceding*.

μελαγχρινόσ (μελάγχρουσ), *ἡ, ὄν*, brown, as the human skin.

μελάνη (μίλαν), *ιοῦ, τὸ*, ink.

μελαχρινόσ, = *μελαγχρινόσ*.

μίλει, it concerns, it is a care to. *With the accusative of the person ; as, δὲν μὲ μίλει*, I don't care.

μελίτη, *ησ, ἡ*, close application, study : meditation.

μελιτῶ, *ᾶς, ησα, ἤθην, ημίνοσ*, to meditate : to devise, plan : to intend, mean.

μέλι, *ιοῦ, τὸ*, and

μέλι, *ιτοσ, τὸ*, honey.

μέλισσα, *ησ, ἡ*, bee.

μίλλον, *οντοσ, τὸ*, future, futurity.

μίλλον, *υσοσ, ον*, future.

μίλλον, *οντοσ, ὁ*, the future tense.

μέλοσ, *ουσ, τὸ*, member : melody.

μίμφομαι, *ἴμφθην*, to blame.

μίν, *conj.* indeed : now : on the one hand.

μίνα = *ἐμίνα*, from *ἐγώ*.

μίνω, to remain. § 106.

μὲ ὄλον τοῦτο, = *μολοντοῦτο*.

μίρα, = *ἡμίρα*.

μῆρι, = *μηρί*.

μεριά, ἄς, ἡ, = μέρος.
 μερίζω, ἰσα, ἰσθην, ἰσμίνοσ, to divide.
 μερικοί, αἱ, ἄ, some. § 71.
 μερίς, ἴδοσ, ἡ, portion.
 μερμήγκι, = μὲρμήγκι.
 μερτικόν (μέροσ), οὔ, τὸ, share.
 μίσα (μίσοσ), adv. within, in : into :
 inside. *With* εἰσ τόν.
 μισάνυκτα, and
 μισάνυχτα, τὰ, = μισονύκτιον.
 μίση (μίσοσ), ησ, ἡ, middle, midst.
 μισημβρινόσ, ἡ, ὄν, southern.
 μισημέρι, ἰοῦ, τὸ, mid-day, noon.
 μίσον, ου, τὸ, means.
 μισονύκτιον, ου, τὸ, midnight.
 μίσοσ, η, ον, middle.
 μετά, prep. §§ 192 : 201.
 μεταβάλλω (βάλλω), to transform,
 change.
 μεταβλίπω (βλίπω), to see again.
 μεταβολή, ἡσ, ἡ, change.
 μεταδανίζω (δανίζω), to lend again.
Pass. μεταδανίζομαι, to borrow
 again.
 μεταλλεῖον, ου, τὸ, a mine.
 μεταλλεύω, εσσα, to dig for metals.
With τόν.
 μέταλλον, ου, τὸ, metal.
 μεταμορφώνω (μορφώνω), ὠσα, ὠσθην,
 ωμίνοσ, to transform.
 μεταμόρφωσισ, ἰωσ, ἡ, transformation,
 metamorphosis : the Transfiguration
 of Christ.
 μετάνοια, ασ, ἡ, repentance : genuflex-
 ion, γονυκλισία.
 μετανοῶνω, ὠσα, and
 μετανοῶ (νοῶ), εἷσ, ἡσα, ημίνοσ, to
 change one's mind : to repent.
 μετάξι, ἰοῦ, τὸ, silk.
 μεταξύ, adv. between : among. *With*
 τοῦ or εἰσ τόν.
 μεταξωτόσ (μετάξι), ἡ, ὄν, silken.
 μετασχηματισμόσ, οὔ, ὁ, change of
 form.
 μεταφράζω (φράζω), ἰσα, ἰσθην, ἀσμί-
 νοσ, to translate.
 μετάφρασισ, ἰωσ, ἡ, translation.
 μεταχειρίζομαι (χείρ), ἰσθην, ἰσμίνοσ,
 to use.
 μεταρίζι (Turk.), ἰοῦ, τὸ, breastwork,
 parapet.
 μιτοχή, ἡσ, ἡ, participle.

μετρημόσ (μετρῶ), οὔ, ὁ, counting,
 numbering.
 μετρητόσ, ἡ, ὄν, measured, counted.
 τὰ μετρητά, money, cash.
 μέτροσ, α, ον, moderate : middling,
 mediocre.
 μέτρον, ου, τὸ, measure.
 μετρῶ, εἷσ or ἄσ, ἡσα, ἡσθην, ημίνοσ, to
 measure : to count.
 μέτωπον, ου, τὸ, forehead : front.
 μέχρι, prep. until. *With* τοῦ.
 μή, adv. not : lest. §§ 243 : 245.
 μηδέ, adv. neither, nor.
 μήκοσ, ουσ, τὸ, length, μάκροσ : lati-
 tude.
 μηλιά (μηλία), ἄσ, ἡ, apple-tree.
 μηλίγγι (μηνιγγί), ἰοῦ, τὸ, temple of
 the head.
 μήλον, ου, τὸ, apple.
 μήν, adv. = μή.
 μήν, νόσ, ὁ, month.
 μήνα, interrogative, = μήπωσ.
 μήνασ, α, ὁ, = μήν, month.
 μηνύω, ὠσα, ὠσθην, υμίνοσ, to announce,
 notify.
 μνηῶ, ἄσ, = the preceding.
 μήπωσ, adv. lest : an interrogative par-
 ticle. *With* the indicative, § 219.
With the subjunctive, § 225. 4.
 μηρί, ἰοῦ, τὸ, thigh.
 μήτι, adv. neither, nor.
 μητέρα, ασ, ἡ, and
 μήτηρ, μητέροσ, ἡ, mother. § 43. 4.
 μητρικόσ, ἡ, ὄν, maternal.
 μητριά, ἄσ, ἡ, stepmother.
 μηχανικόσ, ἡ, ὄν, mechanic, mechani-
 cal.
 μηχανικόσ, οὔ, ὁ, engineer.
 μία, from ἕνασ, εἷσ.
 μιáνω, ἀνα, ἀνσθην, ἀσμίνοσ, to defile,
 contaminate.
 μιáροσ, ἄ, ὄν, polluted, defiled, nasty.
 μιγνύω, to mix, mingle. § 106.
 μικρίνω, = μικρύνω.
 μικρόσ, ἄ, ὄν, small, little.
 μικροῦστικοσ, η, ον, dear little.
 μικρύνω, ὠσα, ὠσθην, to lessen, dimin-
 ish.
 μίλι, ἰοῦ, τὸ, mile.
 Μιλίονησ, η, ὁ, Miliones, a famous
 Klepht.
 μιλω, = ὁμιλω.

μίμησις, *εως*, ἡ, imitation.
 μιμητικός, ἡ, ὄν, imitative. *Ἔτι* τοῦ.
 μιμοῦμαι, εἶσαι, ἦθην, ημίνοσ, to imitate.
 μίνιστροσ (*Ital.* ministro), ου, ὄ, = πρίσβουσ.
 Μιραβέσ, οὔ, ὄ, Mirabeau.
 μισθός, οὔ, ὄ, hire, wages, pay: reward.
 μισθωτός, ἡ, ὄν, hired.
 μῖσος, ουσ, τὸ, hatred.
 μισός (ἡμισυσ), ἡ, ὄν, half.
 μισοφίγγαρον (μισός, φεγγάρι), ου, τὸ, half moon: crescent.
 μισόχριστοσ, (μισῶ, Χριστός), η, ον, Christ-hating.
 μισῶ, εἶσ, ησx, ἦθην, ημίνοσ, to hate.
 μίσκω, = μίνω.
 μνημόσυνον, ου, τὸ, commemoration.
 μνήσκω, = μίνω.
 μοιάζω, = ὁμοιάζω.
 μοῖρα, ασ, ἡ, destiny, fate.
 μοιράζω (μοιράω), ασα, ἀσθην, ασμίνοσ, to distribute.
 μολαταῦτα (μὲ ὄλα ταῦτα), and
 μολατοῦτα, = μολοντοῦτο.
 μολίβι (μόλιβοσ), ιοῦ, τὸ, lead: bullet, βόλι.
 μολιβοκόνδυλον (μολίβι, κονδύλι), ου, τὸ, lead-pencil.
 μόλισ, *adv.* scarcely, hardly, no sooner.
 μολονοποῦ (μὲ ὄλον ὀποῦ), and
 μολονότι (μὲ ὄλον ὀτι), *conj.* although, notwithstanding.
 μολονποῦ, = μολονοποῦ.
 μολοντοῦτο (μὲ ὄλον τοῦτο), *conj.* however: yet, notwithstanding all this.
 μολύνω, υνα, ὕσθην, υσμίνοσ, to contaminate, defile, stain.
 μόν', = μένο, μόνον.
 μονάκριβοσ (μόνοσ, ἀκριβέσ), η, ον, most or very dear.
 μοναζιά (μοναχός), ας, ἡ, solitude.
 μοναρχία, ασ, ἡ, monarchy.
 μοναστηράκι, τὸ, little or dear little
 μοναστήρι.
 μοναστήρι, ου, τὸ, monastery, convent.
 μοναχά, *adv.* = μόνον.
 μοναχός, ἡ, ὄν, απὶ
 μονάχοσ, η, ον, = μόννοσ.
 μόνι, *adv.* = μόνον.
 μονέτα (*Ital.* moneta), ασ, ἡ, = νό-

μισμα.
 μόνον, *adv.* only: but.
 μονοπάτι (μόνοσ, πάτοσ), ιοῦ, τὸ, foot-path.
 μόννοσ, η, ον, alone: self. § 66.
 μονός, ἡ, ὄν, single.
 μορφή, ἡσ, ἡ, form.
 μοσχοκάρι (μοσχοκάρυον), ιοῦ, τὸ, nutmeg.
 μόσκοσ, = μόσχοσ.
 μοσχάρι, ιοῦ, τὸ, calf.
 μόσχοσ, ου, ὄ, musk.
 μουγκοφυσῶ (*Ital.* muggio, φυσῶ), to bellow, roar, as the wind.
 μουγκρίζω (*Ital.* mugghiare), ισα, to bellow, roar.
 μούγκρισμα, ατοσ, τὸ, bellowing, roar, roaring.
 μουδιάζω (αἰμωδία), ασα, ασμίνοσ, to be benumbed: to set on edge, as the tee:h.
 μουλάρι (*Ital.* mulo), ιοῦ, τὸ, mule, ἡμίνοσ.
 μούμια (*Ital.* mummia), ας, ἡ, mummy.
 μουντσουρόνω (*unc.*), ωσα, ἀσθην, ωμίνοσ, to soil.
 μουνοῦχοσ = ἐνοῦχοσ.
 μουρμουρίζω (*Ital.* mormorare), ισα, to murmur, ψιθυρίζω.
 μουσα, ησ, ἡ, muse.
 μουσελίμησ (*Turk.*) η, ὄ, a Turkish officer.
 μουσική, ἡσ, ἡ, music.
 μουσικός, ἡ, ὄν, musical.
 μουσικός, οὔ, ὄ, musician.
 μουστάκι (μύσταξ), ιοῦ, τὸ, mustaches.
 μουστοσ (*Ital.* mosto), ου, ὄ, must, new wine.
 μούτσουνον (*Ital.* musino), ου, τὸ, = πρόσωπον.
 μουφτης (*Turk.*), ἡ, ὄ, mufti.
 μούχλα (*Lat.* mucidus), ασ, ἡ, mould, mustiness.
 μουχουράρησ (*Turk.*), η, ὄ, a Turkish officer.
 Μουχτάρ, ὄ, Muhtar.
 μουχτιρόν (μοχθηρόσ), ου, τὸ, = χοίροσ.
 μπακακά, croak, the sound made by a frog.
 μπακαάλησ (*Turk.*), η, ὄ, retail-grocer.

μπάλα (*Ital.* palle), ας, ἡ, ball, σφαῖρα.
 μπαλόνω (ἐν, βάλλω), ωσα, ᾠδην, ἀμί-
 νος, to patch, mend, as clothes, shoes,
 &c.
 μπαλλωμα, ατος, τὸ, patch : patching,
 mending.
 Μπαρονίδης, η, ὁ, Baronides.
 μπαρβιέρης (*Ital.* barbiere), η, ὁ, =
 ξυριστής.
 μπαρουτί (*Turk.*), ἰοῦ, τὸ, gunpowder.
 Μπασδικής, η, ὁ, Basdhekes.
 μπίης (*Turk.*), η, ὁ, bey.
 μπήγω, and
 μπήχγω, = ἐμπήγω.
 μποκάλι (*Ital.* boccale), ἰοῦ, τὸ, bottle.
 μπορῶ, = ἡμπορῶ.
 Μπούτσαρης, η, ὁ, B tsares.
 Μπουκοβάλας, α, ὁ, Boukobhalas.
 μπρέ (*Turk.*), *interj.* halloo-boy! harky
 fellow! sirrah! boy!
 μποτίλια (*Ital.* bottiglia), ας, ἡ, bottle.
 μπροστά, = ἡμπροστά.
 μυαλόν, οῦ, τὸ, and
 μυαλός (μυελός), οῦ, ὁ, marrow : brain,
 ἐγκέφαλος. § 40.
 μῦδι (μῦς), ἰοῦ, τὸ, muscle, a shellfish.
 μυθολόγος, ου, ὁ, mythographer, fabler.
 μῦθος, ου, ὁ, fable.
 μυῖα, ας, ἡ, and
 μυῖγα, ας, ἡ, fly.
 μύλος, ου, ὁ, mill.
 μυλωνᾶς (μύλος), ᾶ, ὁ, miller.
 μύξα, ας, ἡ, snot.
 Μυραῖος, ου, ὁ, a Myrian, a native of
 Myra.
 μυριάκις, *adv.* ten thousand times : an
 infinite number of times.
 μυριάς, ἄδος, ἡ, myriad.
 μυρίζω, ἰσα, ἰσθην, ἰσμένος, to smell,
 smell of, to inhale an odor, ὀσφραί-
 νομαι. *Pass.* μυρίζομαι, to scent,
 to perceive by the organs of smell ;
 with τόν.
 μυρίζω, ἰσα, *intransitive*, to smell, emit
 an odor : to have the smell of. *With*
 τόν or ἀπὸ τόν of the odor. *It may*
be followed by the genitive of the
person perceiving the smell ; as,
κρασὶ τοῦ ἐμύρισι, he has perceived
 the smell of wine.
 μύριοι, αι, α, innumerable, numerous.

μυριολόγια, = μυρολόγια.
 μυριολογῶ, = μυρολογῶ.
 μυρμήγκι (μύρμηξ) ἰοῦ, τὸ, ant.
 μυρμηγκιά (μυρμηκιά), ᾶς, ἡ, = μυρ-
 μηγκοφωλιά.
 μυρμηγκιάζω (μυρμήγκι), ασα, to
 swarm, throng.
 μυρμηγκοφωλιά (φωλιά), ᾶς, ἡ, ant-
 hill.
 μυρολόγια (μύρομαι, λίγω), ων, τὰ,
 funeral dirge.
 μυρολογῶ, ᾶς, ησα, to sing μυρολόγια.
 μυρσινίος (μυρσίνος), α, ον, of myr-
 tle.
 μυρσίνη, ης, ἡ, myrtle.
 μυραδιά (μύρον), ᾶς, ἡ, smell, odor,
 ὀσμή.
 μυστήριον, ου, τὸ, mystery.
 μυστικός, ἡ, ὄν, secret.
 μυτιρός (μύτη), ᾶ, ὄν, pointed, as an
 instrument.
 μύτη (μύτις), ης, ἡ, nose : bill, beak :
 point : nib of a pen.
 Μωάμιθ, ὁ, Mohammed.
 Μωαμιθανός, οῦ, ὁ, a Mohammedan.
 μωρολογῶ, εἶς or ᾶς, ησα, to talk non-
 sense, to babble, to talk foolishly.
 μωρός, ᾶ, ὄν, foolish.
 μωρός, οῦ, ὁ, fool.

N.

ν dropped before θ, 22. N. 1. —
 dropped at the end of words, 24.
 N. 1, 2.
 ν', = εἶναι.
 νά (ἴνα), *conj.* that, in order that : so
 that : O that : if.
 νά, *interj.* lo! behold! there! ἰδοῦ.
With the nominative or accusative.
 νά, νάτε, take. § 106.
 ναί, *adv.* yes.
 Ναῖνω, ως, ἡ, = Αἴνω.
 ναῖσκι (ναίχι), *fashionable*, = ναί.
 νανά, a word used in lullabies.
 Νάξος, ου, ἡ, Naxos, an island.
 νάρκισσος, ου, ὁ, narcissus.
 ναύαρχος, ου, ὁ, admiral.
 Ναύπακτος, ου, ὁ, Naupactos, or Le-
 panto, a city.
 ναυπηγός, οῦ, ὁ, shipwright, shipbuilder.
 Ναύπλιον, ου, τὸ, Nauplion, or Napoli,

a city.

ναυτικός, ἡ, ὄν, naval.

ναυτικός, ου, ὅ, young man.

νεαρός, ἄ, ὄν, early, tender, as youth.

νεκρός, ἄ, ὄν, dead.

νεκρώσιμος, η, ον, deathlike.

νέος, α, ον, new, young.

τὰ νέα, news.

νέος, ου, ὅ, young man, youth.

νότης, ητος, ἡ, youth.

Νηραΐδα, ας, ἡ, = Νηρηΐς.

νηράντσι (Lat. aurantium), ἰού, τὸ, sour orange, a kind of orange.

νηράν (νηρός), οὔ, τὸ, water.

νηρόφιδον (φίδι), ου, τὸ, water-snake.

νηρόν, ου, τὸ, sinew, tendon : nerve.

νηύω, ιυσα, to nod.

νηφίλη, ης, ἡ, and

νέφος, ους, τὸ, cloud.

νηφρόν, οὔ, τὸ, kidney.

νηωσί, adv. recently, lately, newly.

νήμα, ατος; τὸ, yarn.

νήπιον, ου, τὸ, infant.

Νηρηΐς, ἰδος, ἡ, Nereid.

νησί, ἰού, τὸ, = νῆσος.

νησιώτης, ου, ὅ, islander.

νῆσος, ου, ἡ, island.

νησπιύω, ιυσα, to fast.

νάτα, τὰ, = νότης.

νίβγω, and

νίβω, = νίπτω.

νίκη, ης, ἡ, victory.

Νίκος, ου, ὅ, Nikos, Nick.

νικῶ, ᾄς, ησα, ἕθην, ημίνοσ, to conquer.

Νιόβη, ης, ἡ, Niobe.

νίος, ἄ, ὅ, = νέος.

νίπτω, ἰψα, ἰψθην, ἰμμένος, to wash, as the hands and face.

νίψιμον (νίπτω), ατος, τὸ, washing.

Νιῶ, ᾄς, ἡ, = Ἴος.

νοέμβριος (Lat. november), ου, ὅ, November.

νόημα, ατος, τὸ, meaning, signification, sense.

νόθος, ου, ὅ, bastard.

νοίκι, = ἐνοίκιον.

νοικοκυρά (οἶκος, κυρία), ᾄς, ἡ, housewife, materfamilias.

νοικοκύρης, η, ὅ, master of a family, paterfamilias.

νομάτοι, or νοματοί (ὄνομα), οί, persons, individuals.

νομίζω, ἰσα, to think : to consider.

νόμισμος, η, ον, lawful.

νόμισμα, ατος, τὸ, coin.

νομοδότης, ου, ὅ, legislator.

νομοδιτῶ, ἰς, ησα, ἕθην, ημίνοσ, to make laws, legislate.

νόμος, ου, ὅ, law.

νοπός (νίος), ἡ, ὄν, fresh, as eggs, cheese, ξῆς.

νοσοκομῖον, ου, τὸ, hospital.

νοστιμιόμμαι, ἰθην, to relish.

νόστιμος, η, ον, pleasant, agreeable to the taste.

νοτιά, ᾄς, ἡ, the south wind, νότος : humidity.

νότος, ου, ὅ, the south wind.

νουός (Ital. nonno), οὔ, τὸ, = ἀνάδοχος.

νοῦς, νόος or νοῦ, ὅ, mind, understanding. § 43. 4.

νοῶ, ἰς, ησα, ἕθην, ημίνοσ, to mean : to understand.

ντσαμί (Turk.), ἰού, τὸ, mosque.

Ντήνω, ως, ἡ, = Τῆνος.

ντουλάπι (Turk.), ἰού, τὸ, a movable cupboard.

Νύδρα, ας, ἡ, = Ὑδρα.

νύκτα, ας, ἡ, = νύξ.

νυκτερίδα, ας, ἡ, and

νυκτερίς, ἰδος, ἡ, bat.

νυκτόνι (νύκτα), ωσι, it is dark, night is coming on.

νύμφη, ης, ἡ, bride : daughter-in-law : sister-in-law, a brother's wife : nymph.

νυμφίος, ου, ὅ, bridegroom.

νυστάζω, αξα, to feel sleepy.

νύφη, = νύμφη.

νυφίτσα (νύφη), ας, ἡ, weasel.

νύχι (ὄνυξ), ἰού, τὸ, nail : claw, talon : hoof.

χύνω τὰ νύχια τινός, to bastinado or beat one shockingly, till the nails fall off his toes.

νύχτα, = νύκτα.

νῶμος, = ᾄμος.

νωρίς, = ἰνωρίς.

Ξ.

ξαθός, = ξανθός.

ξαινῶ, ανα, ἀνθην, ασμίνοσ, to card, as

wool.

ἕακουσμένος (ἕι-, ἀκούω), η, ον, famous, renowned, well known.

ἕανα- (ἕι-, ἀνά), prep. used only in composition. § 249.

ἕαναβλίπτω (βλίπτω), to see again.

ἕαναίρχομαι (ἕανα-, ἔρχομαι), to come again.

ἕαναπίπτω (πίπτω), to fall again.

ἕανάρχομαι, = ἕαναίρχομαι.

ἕανατραβῶ (τραβῶ), to pull again.

ἕαναφιλιώνω (φιλιώνω), to reconcile.

ἕανδός, ἡ, ὄν, auburn: having auburn hair.

ἕανοίγω (ἀνοίγω), to descry, discover.

ἕαπλώνω (ἕαπλώω), ὡσα, ᾠθην, ὠμί- nos, to unfold: to stretch, extend, spread.

ἕάργου οἱ ἕαργού, (ἕξ ἔργου), adv. = ἕπιταυτοῦ.

ἕι- prep. § 249.

ἕικριμῶ (κριμῶ), to unhang.

ἕιμουαλιζομαι (μουαλόν), ἰσθην, ἰσμίνοσ, = τριλαίνομαι.

ἕίνα (ἕίνοσ), τὰ, and

ἕινιτία (ἕίνοσ), ασ, ἡ, strange land, foreign country.

ἕινοδοχεῖον, ου, τὸ, hotel, inn, tavern.

ἕίνοσ, η, ον, foreign, strange.

ἕίνοσ, ου, ὁ, foreigner.

ἕιπεριζύω (περιζύω), to dismount.

ἕιπορτιζώ (πόρτα), ἰσα, to start, depart.

ἕιπροβοδῶ (πρό, εὐοδία), ᾤσ, ησα, to escort.

ἕιρξης, ου, ὁ, Xerxes.

ἕιρόμερον, ου, τὸ, Xeromeron, a place.

ἕίρω, = ἕιύρω, ἡἕιύρω.

ἕισχίζω (σχίζω), to tear.

ἕιφορτόνα (φορτόνα), to unload.

ἕιφτίρι (Lat. accipiter), ἰοῦ, τὸ, = γιράκι.

ἕιχάνω (χάνω), and

ἕιχῶ, ᾤσ, = λημονῶ.

ἕιχωριστά, adv. apart, besides. With ἀπὸ τόν.

ἕιχωριστός (χωρίζω), ἡ, ὄν, separate.

ἕιψυχιμός, οῦ, ὁ, expiring, dying.

ἕιψυχῶ (ψυχή), ᾤσ, ησα, to expire, die.

ἕηλόνω (ήλώω), ὡσα, ᾠθην, ὠμίνοσ, to rip.

ἕημερίνει (ἡμέρα), ὡσι, it is dawning, it is day, impersonal.

ἕηρά, ᾤσ, ἡ, dry land, land.

ἕηραίνω, ἡσα, ᾠθην, ἀμμίνοσ, to dry.

ἕηρός, ᾤ, ὄν, dry.

ἕιδερόν (ἕιδι), οῦ, τὸ, cruet for vinegar.

ἕιδι (ᾠξοσ), ἰοῦ, τὸ, vinegar.

ἕινήθρα, ασ, ἡ, and

ἕινύλα (ἕίνοσ), ασ, ἡ, sorrel.

ἕινόγαλον (ἕίνοσ, γάλα), ου, τὸ, butter-milk.

ἕινόσ (ᾠξοσ), ἡ, ὄν, sour.

ἕίφοσ, ουσ, τὸ, = σπαδί.

ἕορίζω, = ἕορίζω.

ἕουραφᾤσ, ᾤ, ὁ, a kind of jack-knife.

ἕουράφι (ἕορόσ), ἰοῦ, τὸ, razor.

ἕουραφίζω, ἰσα, ἰσθην, ἰσμίνοσ, and

ἕουρίζω, ἰσα, ἰσθην, ἰσμίνοσ, = ἕορίζω.

ἕυλιά, ᾤσ, ἡ, stripe, stroke with the whip.

ἕυλίζω, ἰσα, ἰσθην, ἰσμίνοσ, to whip, flog, δίρω, βαβδίζω.

ἕυλόκοττα (ἕύλον, κόττα), ασ, ἡ, woodcock. It may possibly be a corruption of σκολόπακα from σκολόπαξ.

ἕύλον, ου, τὸ, wood: stick of wood: whipping, flogging.

τρώγω ἕύλον, to get a whipping.

ἕυλόσοφοσ, ου, ὁ, in burlesque, = φιλόσοφοσ.

ἕυλοσοφῶ, in burlesque, = φιλοσοφῶ.

ἕυπῶ, = ἕεπῶ.

ἕυρίζω (ἕορόσ), ἰσα, ἰσθην, ἰσμίνοσ, to shave.

ἕυριστήσ, οῦ, ὁ, shaver, barber.

ἕυστεί (ἕυστερίσ), ἰοῦ, τὸ, currycomb.

ἕύω, ὡσα, ᾠσθην, ὡμίνοσ, to scrape: scratch.

O.

-ο, voc. in, 36. N. 2.

ο for ε, 27. 12.

ὁ, ἡ, τό, the. § 62.

ὀβελός, οῦ, ὁ, spit.

ὀβολός, οῦ, ὁ, obolus.

ὀβριός, οῦ, ὁ, = Ἐβραϊόσ.

ὀγδοήκοντα, eighty.

ὀγδοηκοστόσ, ἡ, ὄν, eightieth.

ὀγδοῆντα, = ὀγδοήκοντα.

ὀγδοοσ, η, ον, eighth.

ὀγδῶντα, = ὀγδοῆντα.

ὄγισκι, *adv.* fashionable, = ὄχι.
 ὄγλήγορα, = γλήγορα.
 ὄγλήγορος, = γλήγορος.
 *ὄγιοις, α, ο, = ὄποιος.
 ὄδηγῶ, εἰς, ησα, ἤθην, ημίνοσ, to con-
 duct, lead, guide.
 ὄδοσ, οὔ, ἦ, way, road.
 ὄδυνηρόσ, ἄ, ὄν, painful.
 ὄθεν, *adv.* whence.
 ὄθεν, *conj.* whence : then, therefore.
 Ὀθωμανικόσ, ἦ, ὄν, Ottoman, Τουρκι-
 κόσ.
 Ὀθωμανόσ, οὔ, ὄ, Osmanlee, Τοῦρκοσ.
 οἰκείονω, ωσα, ἄθην, αμίνοσ, to render
 familiar. *Pass.* οἰκειόνομαι, to as-
 sociate with.
 οἰκία, ας, ἦ, = οἶκοσ.
 οἰκογένεια (οἰκογενήσ), ας, ἦ, family.
 οἰκοδομῶ, εἰς, ησα, ἤθην, ημίνοσ, to
 build.
 οἰκονομία, ας, ἦ, economy.
 οἰκονομῶ, εἰς, ησα, ἤθην, ημίνοσ, to
 manage. *Pass.* οἰκονομοῦμαι, to get
 along.
 οἶκοσ, ου, ὄ, house.
 οἰκτρόσ, ἄ, ὄν, pitiable.
 οἶμι (οἶμοι, *Ital.* oime), *interj.* alas,
 woe.
 Οἶτη, ησ, ἦ, Ceta, a mountain.
 ὀκά (Turk.), ᾶσ, ἦ, oka or oke, a
 measure and weight. § 32. N.
 ὀκα (unc.) ας, ἦ, bung of a cask.
 ὀκηρόσ, ἄ, ὄν, idle, indolent, lazy.
 ὀκτακόσιοι, αι, α, eight hundred.
 ὀκτακοσιοστόσ, ἦ, ὄν, eight hundredth.
 ὀκταπόδι (ὀκτάπους), ιοῦ, τὸ, polypus.
 ὀκτώ, eight.
 ὀκτώβριοσ (Lat. october), ου, ὄ, Octo-
 ber.
 ὀλάκεροσ, η, ον, = ὀλόκληροσ.
 ὀλίθριοσ, α, ον, destructive, ruinous.
 ὀλίθροσ, ου, ὄ, destruction, ruin, per-
 dition
 ὀλημέρα (ὄλη ἱμέρα), *adv.* all day.
 ὀλιγαριθμοσ, η, ον, few in number.
 ὀλίγον, *adv.* a little.
 ὀλίγοσ, η, ον, little, few.
 μιτ' ὀλίγον, soon : shortly after.
 ὀλιγοστίωω (ὀλιγοστόσ), ευσα, to di-
 minish, decrease : to abate.
 ὀλιγοστόσ, ἦ, ὄν, = ὀλίγοσ.
 ὀλιγότησ, ητοσ, ἦ, fewness, paucity.

ὀλογλήγοροσ (ὄλοσ, γλήγοροσ), η, ον,
 very rapid.
 ὀλοίνα (ὄλοσ, ἕνασ), *adv.* incessantly,
 continually.
 ὀλόκληροσ, η, ον, entire, whole.
 ὀλονυχτίσ (ὄλοσ, νύχτα), *adv.* all night.
 ὄλοσ, η, ον, whole : all.
 ὀλοτίλα (ὄλοτιλήσ), *adv.* = παντιλῶσ.
 Ὀλυμποσ, ου, ὄ, Olympus.
 *ὀμάδι (ὄμαδοσ), *adv.* = μαζί.
 ὀμαλόσ, ἦ, ὄν, smooth, even, level :
 regular.
 ὀμίλημα, ατοσ, τὸ, talk, talking.
 ὀμιλίχ, ας, ἦ, talk, conversation.
 ὀμιλῶ, εἰς, ησα, ἤθην, ημίνοσ, to talk :
 to converse with, *with* μὲ τόν.
 ὀμάτι, ιοῦ, τὸ, eye.
 ὀμνύω, to swear, swear by. *With* τόν,
 or εἰς τόν. § 106.
 ὀμογενήσ, οὔσ, ὄ, fellow-countryman.
 ὀμοιάζω, ασα, to resemble, look like.
With τόν, or μὲ τόν.
 ὀμοιοσ, α, ον, similar, like. *With* τοῦ,
 or μὲ τόν.
 ὀμοίωσ, *adv.* likewise.
 ὀμόνω, ωσα, = ὀμνύω.
 ὀμορφοσ, = εὔμορφοσ.
 ὀμου, αἰν. = μαζί.
 ὀμπρέλα (*Ital.* ombrella), ας, ἦ, um-
 brella.
 ὀμπρόσ, = ἔμπρόσ.
 ὀμπροστά, = ἔμπροστά.
 ὀμφαλόσ, οὔ, ὄ, navel.
 ὀμως, *conj.* but, however.
 ὄν, ὄντοσ, τὸ, being.
 ὄνειρεύομαι, εὔθην, to dream. *With* τόν.
 ὄνειροκρίτησ, ου, ὄ, interpreter of dreams.
 ὄνειρον, ου, τὸ, dream.
 ὄνομα, ατοσ, τὸ, name : noun.
 ὄνομάζω, ασα, ἄσθην, ασμίνοσ, to name,
 call.
 ὄνᾶσ (Turk.), ᾶ, ὄ, = κάμρισα.
 -όνω, *verbs in*, 83. N. 6.
 ὄξειᾶ, ας, ἦ, the acute accent.
 ὄξύα, ας, ἦ, beech.
 ὄξύσ, εἶα, ὄ, acute, sharp.
 ὄξω, = ἔξω.
 ὄπιον, ου, τὸ, opium.
 ὄπισθεν, *and*
 ὄπίσω, *adv.* back, backwards : behind.
 ὄποιοιοῦ, § 74. N. 2.
 ὄποιοσ, α, ον, § § 74 : 75 : 232, 2.

ὅποιος, α, ον, whoever, whosoever.

§ § 74 : 232. 2.

ὅποιοςδήποτε, whoever, whosoever, whatsoever : he who. § § 74 : 232. 2.

ὅπου, adv. = ὅσον.

ὅπου, = ὅπου.

ὅπου, adv. and

ὅπου, or ὅπου, adv. whenever.

ὅπου, adv. where : wherever, wheresoever. § 232. 2.

ὅπου, adv. where : whither : when, ὅπου : that, ὅπου : so that, that, ὅπου : since.

Where ; *εις τὸν τόπον ὅπου ἐγενήθηκε*, in the place where he was born.

Whither ; *πήγαive ἐκεῖ ὅπου σὲ στείλω*, go whither I send you.

When ; *τὸν καιρὸν ὅπου ἐπῆραν οἱ Τούρκοι τὸ Μεσολόγγι*, in the time when the Turks took Mesolonggi ; *ἔχω τώρα εἴκοσι χρόνους ὅπου δὲν τὸν ἴδα*, it is now twenty years since I have seen him, *literally*, I have now twenty years during which I have not seen him.

That ; *ἀπ' αὐτὸ προέρχεται ὅπου καθίνας θίλει νὰ κάμνη τὸν αὐθίντην*, from this it proceeds that every one wishes to play the master.

So that, so as ; *τὸν ἔδισαν τόσον ὅπου δὲν ἠμποροῦ νὰ σαλιύσῃ ἀπὸ τὸν τόπον του*, they beat him so much, that he could not stir from his place.

ὅπου, pron. = ὁ ὅποιος, ὅστις. § § 74 : 232. 2.

ὄπωρικόν, οὔ, τὸ, tree-fruit.

ὄπως, adv. as, in whatever manner.

§ 232. 2.

ὄρασις, *εως*, ἡ, sight, vision.

ὄρατός, ἡ, ὄν, visible.

ὄργανισμός, οὔ, ὁ, regulation.

ὄργανον, ου, τὸ, instrument.

ὄργη, ἡς, ἡ, wrath.

ὄργυιά, *ἄς*, ἡ, fathom.

ὄρῃγομαι, *ἐχθην*, to long for, desire earnestly. *With τόν.*

ὄρειός, ἡ, ὄν, mountainous : living on the mountains.

ὄρεξις, *εως*, ἡ, appetite.

ὄρθά, adv. in an erect posture : cor-

rectly, rightly.

ὄρθός, ἡ, ὄν, erect, upright : correct, right.

ὄρθότης, *ητος*, ἡ, correctness.

ὄρθῶς, adv. correctly, rightly.

ὄρίζω, *ισα*, to command : to be the master of, *with τόν.*

ὄρίσθε (*aor. imperat. for ὀρίσθε*), please take (*or do any thing*) : sir, what do you wish? *as*, *Γιάννη!* — *'Ορίσθε*, John ! — *Sir.*

ὄρίζων, *οντος*, ὁ, horizon.

ὄριον, ου, τὸ, limit.

ὀρισμός, οὔ, ὁ, definition : command.

ὀρκίζω, *ισα*, *ἰσθην*, *ισμίνος*, to swear, cause to take an oath : to conjure.

Pass. ὀρκίζομαι, to take an oath, swear.

ὀρκος, ου, ὁ, oath.

ὀρμή, ἡς, ἡ, rush, impetuosity : rapid motion.

ὀρμηνεύω, = ἰρμηνεύω.

ὀρμῶ, *ἄς*, *ησα*, to rush. *With κατά του*, or *εις τόν.*

ὀρνειον, ου, τὸ, vulture.

ὀρνιθα (*ὄρνις*), *ας*, ἡ, hen.

ὄρος, ους, τὸ, mountain.

ὀρτύκι, *ισῶ*, τὸ, and

ὀρτυξ, *υγος*, ὁ, quail.

ὀρφανός, ἡ, ὄν, orphan.

-ος for -ων, 42. N. 4.

ὄσο, and

ὄσον, adv. as, as much as.

ὄσον νὰ *is often used for ἕως νὰ, or ἕως σου νὰ*, until ; and for *ἕως ὅσῳ*, as long as, while.

ὄσος, *η*, *ον*, as, as much as. § § 75 : 232. 2.

ὄσον τὸ κατ' ἐμέ, for my part.

ὄσπῆτιον (*Lat. hospitium*), ου, τὸ, = οἶκος, οἰκία.

ὄσπριον, ου, τὸ, pulse, as beans, lentil.

ὄσσα, *ης*, ἡ, Ossa, a mountain.

ὄστις, ἡτις, ὅτι, who : whoever, whosoever, whatever, whatsoever. § § 74 : 232. 2.

ὄσφρησις, *εως*, ἡ, smelling.

ὄταν, adv. when : whenever. § 232. 2.

ὄτι, conj. that.

ὄτι, adv. just, just now. *With the aorist indicative.*

ὄτι, from ὄστις.

ἄτινος, § 74. N. 1.

* ἄτοιμος, = ἴτοιμος.

ου for ο, I, υ, 27. 13.

οὐδέ, conj. = οὔτε.

οὐδίτερος, α, ον, neutral: neuter.

οὐδιτερότης, ητος, ή, neutrality.

οὐία ὤα, ὠα), ας, ή, selvedge.

οὐλος, = ὄλος.

οὐρά, ᾤς, ή, tail.

οὐράνιος, α, ον, heavenly, celestial.

οὐρανός, οὔ, ό, heaven.

οὐράτος (οὐρά), κ, ον, tailed, having a tail.

οὐσία, ας, ή, essence: substance.

οὐσιαστικός, ή, όν, substantive.

οὐσιώδης, ες, essential: substantial.

οὔτε, adv. neither, nor.

οὐτιδαός, ή, όν, worthless, good for nothing.

οὔτος, αὔτη, τῦτο, = τούτος.

οὔτως, adv. thus, so.

ὄφελος, τὸ, benefit, profit, advantage, service.

ὄφιδι, ιοὔ, τὸ, = ὄφης.

ὄφικιάλος (Ital. ufficiale), ου, ό, officer.

ὄφικιον, ου, τὸ, office: profession, ἰπάγγελμα.

ὄφης, εως, ό, snake: serpent.

ὄφρυδι (ὄφρύς), ιοὔ, τὸ, eyebrow.

ὄχεντρα, ας, ή, = ἔχης.

ὄχι (οὐχί), adv. no, not.

ὄχιά, ᾤς, ή, = ἔχης.

ὄχληρός, ά, όν, troublesome: vexatious.

ὄχλος, ου, ό, multitude of men: mob.

ὄψάρι, ιοὔ, τὸ, fish.

ὄψη, ης, ή, = ὄψης.

ὄψιμος, η, ον, late, as fruit.

ὄψις, εως, ή, aspect, appearance: countenance: the right side of a garment.

II.

π for β, after μ, 27. 14.

πά, see § 106.

παγαίνω, = πηγαίνω.

παγανιά (Lat. paganus), ᾤς, ή, troop, multitude.

παγγύρι, = πανηγύρι.

* πάγης, ε, ό, = πατίρας.

παγίς, ίδος, ή, trap: snare.

πάγκακος, η, ον, very wicked.

παγόνη (Ital. pavone), ιοὔ, τὸ, peacock, ταώς.

παγόνω (πάγος), ωσα, ωμίνας, to freeze. πάγος, ου, ό, ice.

παγούρι (πάγουρος), ιοὔ, τὸ, a kind of crab: a kind of flagon, usually made of lead.

πάγω, = πηγαίνω.

παδαίνω, = πάσχω.

παθητικός, ή, όν, passive.

πάθος, ους, τὸ, passion: suffering: disease, ἀρρώστια.

παιγνίδι (παιγνιον), ιοὔ, τὸ, play, sport: musical instrument.

παιδάκι, τὸ, little or dear παιδί.

παιδεία, ας, ή, education, learning: punishment, τιμωρία.

παιδεύω, ιυσα, εὔδην, ευμίνας, = τιμωρῶ.

παιδί, ιοὔ, τὸ, boy.

παιδιακήσιος, α, ον, boyish, childish, puerile.

παιδικός, ή, όν, juvenile.

παιδοπουλον (παιδί), ου, τὸ, little παιδί.

παιδούλι, ιοὔ, τὸ, = the preceding.

παίζω, αἶξα, αἶχθην, αιγμίνας, to play: to play on a musical instrument, with τόν.

παίζιμον (παίζω), ατος, τὸ, playing.

παίρω (ἰπαίρω), to take: to take off: to buy.

παιχνίδι, = παιγνίδι.

πακτόνω, ωσα, ὠδην, ωμίνας, to lease.

πάκτος, ου, ό, lease.

παλαβόνω (παλαβός), ωσα, ὠδην, ωμίνας, = τριλαίνω.

παλαβός (παλαίος?), ή, όν, = τριλός.

παλαίβω, αιψα, = παλαίω.

παλαιώνω, ωμίνας, to render old: to grow old, to be old.

παλαιός, ά, όν, old: ancient.

παλαίω, αισα, to wrestle.

παλαίωσις, εως, ή, the state of being old.

παλσμάρι (unc.) ιοὔ, τὸ, cable.

παλάμη, ης, ή, palm of the hand.

παλάτι (Lat. palatium), ιοὔ, τὸ, palace.

πάλι, and

πάλι, and

πάλιν, adv. again: still: on the other hand.

παλιός, ἄ, ὄν, = παλαιός.
 παλληκαρῆς, ἄ, ὄ, a great παλληκᾶρι.
 παλληκᾶρι (πάλλαξ, πάλληξ), ἰοῦ, τὸ, lad : young man : brave man.
 παλληκαριά, ἄς, ἡ, = ἀνδρία.
 παλληκαροῦδι, ἰοῦ, τὸ, dear παλληκᾶρι.
 παλούκι (πάσσαλος, Ital. palo), ἰοῦ, τὸ, pole, stake.
 παλουκῶν (παλούκι), ὤσα, ὄθην, ὠμίνοσ, to impale, after the Turkish fashion.
 παλούκωμα, ατοσ, τὸ, impaling.
 Πάμπιρ, ὄ, Pamper.
 πᾶν, αντός, τὸ, the universe.
 Πανάθλιος, α, ον, perfectly wretched.
 Παναγία, ας, ἡ, the All-Holy Virgin.
 πανηγύρι (πανήγυρις) ἰοῦ, τὸ, religious anniversary, celebrated at the church of the saint of the day.
 πανί (Ital. panno), ἰοῦ, τὸ, cloth, of all kinds, except woollen : sail of a vessel.
 πανούκλα, ας, ἡ, = πανόλη.
 πάντα, adv. = πάντοσι.
 παντάθλιος, = πανάθλιος.
 παντάπασι, adv. entirely, in all respects.
 πανταχοῦ, adv. = παντοῦ.
 παντελῶσ, adv. at all.
 παντίεξ (Lat. bandiera), ας, ἡ, = σημαία.
 παντίχω, = ἀπαντίχω.
 πάντοσι, adv. always : continually.
 παντοῦ (πᾶς), adv. everywhere.
 παντρεύω, = ὑπανδρεύω.
 πάνου, and
 πάνω = ἐπάνω.
 πανώλη (πανώλης), ης, ἡ, plague.
 παξημάδι (Egypt. ?), ἰοῦ, τὸ, hard biscuit, rusk.
 παπαγάλος (Ital. papagallo), ου, ὄ, = ψιττακός.
 παπαδιά (παπᾶς), ἄς, ἡ, priest's wife.
 παπαρούνα (Ital. papavero), ας, ἡ, poppy, μήκων.
 παπᾶς (πάπας), ἄ, ὄ, = ἱερεύς. § 120. N. 2.
 πάπας, α, ὄ, the pope. § 34. N.
 πάπια (ονοματοπεί), ας, ἡ, duck.
 παπούτσι (Turk.), ἰοῦ, τὸ, shoe.
 πάπτος, ου, ὄ, and

παποῦσ, οῦ, ὄ, grandfather.
 παρά, prep. §§ 192 : 201.
 πάρα, adv. too, very. With adjectives or adverbs.
 παραβάλλω (βάλλω), to compare. With τὸν μὲ τόν.
 παραβαίνω (βαίνω), to transgress, violate.
 παραβαρύνω (βαρύνω), to overburden.
 παραγγιλία, ας, ἡ, commission, order, charge.
 παραγγίλλω (ἀγγίλλω), ἰλα, ἰλθην, ἰλμένος, to commission, order, charge.
 παράγω (ἄγω), to derive.
 παραγωγῆ, ἡς, ἡ, derivation.
 παραδειγμα, ατοσ, τὸ, example.
 παραδείγματα χάρι, for example, for instance.
 παράδισοσ, ου, ὄ, paradise.
 παράδοξοσ, η, ον, strange, astonishing, marvellous.
 παραίχω (ἴχω), to have too much.
 παραθαλάσσιον, ου, τὸ, = αἰγιαλός, sea-shore, sea-coast.
 παραθαλάσσιος, α, ον, inaritime.
 παραθύρι, ἰοῦ, τὸ, and
 παράθυρον, ου, τὸ, window.
 παραιτῶ (αἰτῶ), ἰῖς, ἡσα, ἡθην, ημίνοσ, to leave off, to give up.
 παράκαιροσ, η, ον, untimely, unseasonable.
 παρακαλῶ (καλῶ), to pray, beseech, beg.
 παρακάτω (κάτω), adv. a little below or lower : less, as applied to price. With ἀπὸ τίν.
 παρακμή, ἡς, ἡ, decline.
 παρακοή, ἡς, ἡ, disobedience.
 παραλύω (λύω), to paralyze.
 παραμελῶ (ἀλειῶ), to neglect.
 παραμικρόν, οῦ, τὸ, the smallest thing.
 παραμῦδι (μῦθοσ), ἰοῦ, τὸ, tale, story, fictitious narrative.
 παράνομοσ, η, ον, that breaks the law.
 παραξινία, ἄς, ἡ, strangeness, oddity, queerness, whim.
 παράξινιοσ, η, ον, strange, odd, queer, whimsical.
 παραπάνω (ἀπάνω), adv. a little above or higher : more. With ἀπὸ τόν.
 παρᾶσ (Turk.), ἄς, ὄ, παρά, a Turkish

coin : money, cash, χρῆματα.

παρασκευή, ἡς, ἡ, Friday.

παρασταίνω (σταίνω), to represent.

παραστάσις, ἰως, ἡ, representation.

παραστατικόν, οὔ, τὸ, the quality of appearing well in company, the being an accomplished gentleman.

παρασύρω (σύρω), to lead astray.

παράταξις, ἰως, ἡ, procession, a train of persons, &c.

παρατήρησις, ἰως, ἡ, observation.

παρατηρῶ (τηρῶ), to observe.

πάραινα, adv. instantly, immediately.

παρδαλός (πάρδαλις), ἡ, ὄν, speckled, spotted.

παρίκβασις, ἰως, ἡ, digression : deviation.

παρίκι, or παρικῆ (ικῆ), adv. a little farther.

πάρειξ, conj. than, except, παρά.

παρίερχομαι (ἔρχομαι), to pass away.

παριεύσκομαι (ιεύσκομαι), to be present.

παρηγορία, ας, ἡ, consolation, solace : relief.

παρηγοῶ, εἶς, ἡσα, ἡδην, ημίνοσ, to console, comfort.

παρλαμίντον (Ital. parlamento), ου, τὸ, parliament.

παροιμία, ας, ἡ, proverb.

παρόμοιος, α, ου, similar, very similar.

παρουσία, αἰ, ἡ, presence.

ἐπὶ παρουσίᾳ τοῦ, in the presence of.

παρουσιάζω, ασα, ἄσθην, ασμίνοσ, to present : to exhibit.

παρρησιάζω, improperly used for παρρουσιάζω.

πάριμιον (ταίριον), ατος, τὸ, taking.

παρών, οὔσα, ὄν, present.

κατὰ τὸ παρόν, at present, for the present.

πᾶς, πᾶσα, πᾶν, all, every, κάθε.

The ignorant use πᾶσα for all the numbers and genders.

πάς, conj. = μήπως.

πασᾶς, and

πασιᾶς (Turk.), ᾶ, ὁ, pasha.

πάσσαλος, ου, ὁ, pole, stake, παλούκι.

πᾶστρα (σπάρτον), ας, ἡ, cleanliness.

παστρέϊω, εσσα, εὔσθην, ευμίνοσ, to clean : to despatch, to put to death.

παστρειός, ἡ, ὄν, clean : cleanly.

πάσχα (Hebr.), τὸ, passover : the feast of Easter.

πασχιζω (πάσχω), ἰσα, to endeavour, try, strive.

πάσχω, to suffer.

πατίρας, α, ὁ, = πατήρ.

πατριμά (πάτριε ἡμῶν), τὰ, = κομποσχοῖνι, κομπολόγι.

πάτημα, ατος, τὸ, treading : step.

πατήρ, πατέρις, ὁ, father. The vocative πάτριε, when a title of respect, may stand for the nominative ; as, ὁ πάτριε Παφνούτιος, father Paphnutios. § 43. 4.

Πάτμιος, ου, ὁ, a Patmian.

Πάτμος, ου, ἡ, Patmos, an island.

πατόνω (πάτος), ωσα, ὡδην, ωμίνοσ, to make the story of a house.

πάτος, ου, ὁ, bottom.

Πάτραι, ἄν, αἰ, Patræ, a city.

πατριάρχης, ου, ὁ, patriarch.

πατριῶδα, ας, ἡ, = πατέρις.

πατρειός, ἡ, ὄν, paternal.

πατέρις, ἴδος, ἡ, country, native country : native town or place.

πατριπαράδοτος, ου, transmitted from one's ancestors.

πατομούρα (Engl. ?), ας, ἡ, pitcher.

πατώ, εἶς, ἡσα, ἡδην, ημίνοσ, to tread, trample : to attack, as a town or house.

πάτωμα, ατος, τὸ, story of a house.

παύω, αυσα, αυμίνοσ, to cause to cease : to cease.

παχαίνω, = παχύνω.

πάχη, ης, ἡ, frost.

παχνί (φάτη), ἰοῦ, τὸ, manger, crib.

πάχος, ους, τὸ, fat, fatness.

παχύνω, υνα, εὔσθην, to fatten : to grow or become fat.

παχύς, εἶα, ὁ, fat.

παχύτης, ητος, ἡ, fatness.

πιδιᾶς, ἀδος, ἡ, plain, level ground.

πιδικλώνω (Lat. pedica, πῖδη), and

πιδουκλώνω, ωσα, ὡδην, ωμίνοσ, to fetter, shackle : to trip up.

πιζόν, οὔ, τὸ, infantry.

πιζός, ἡ, ὄν, on foot.

πιζούρα, ας, ἡ, infantry, τὸ πιζόν.

πιδαινῶ, = ἀπιδαινῶ, ἀποδησκα.

πιδῶ, εσσα, εἶσθην, εἰσμίνοσ, to per-

suade.
 πείνα, ας, ἡ, hunger : famine.
 πεινῶ, ᾧς, ασα, to hunger, be hungry.
 πεινασμένος, η, ον, hungry.
 πείρα, ας, ἡ, experience : trial.
 πειράζω, ᾶσα, ἄχθην, ἀγμίνος, to trouble, vex : to hurt, to be injurious, βλάπτω.
 πειρατής, οὔ, ὁ, pirate.
 πείσμα, ατος, τὸ, obstinacy, wilfulness.
 πεισματικῶς, adv. obstinately.
 πέλαγον, ου, τὸ, and
 πέλαγος, ους, τὸ, and
 πέλαο, ου, τὸ, the open sea.
 πελικᾶνος (πελικάν), ου, ὁ, carpenter : pelican.
 πελικουῖα (πελικῶ), ας, ἡ, and
 πελικουῖδι, ιοῦ, τὸ, chip.
 πελικῶ, ᾧς, ησα, ἡθην, ημίος, to hew.
 πέμπτη, ης, ἡ, Thursday.
 πέμπτος, η, ον, fifth.
 πενήντα, = πιντήκοντα.
 πενθερά, ᾶς, ἡ, mother-in-law.
 πενθερός, οὔ, ὁ, father-in-law.
 πενία, ας, ἡ, poverty.
 πεντακόσιοι, αι, α, five hundred.
 πεντακοσιοστός, ἡ, ὄν, five hundredth.
 πεντάνευρον (πέντε, νεῦρον), ου, τὸ, plantain, a plant.
 πενήκοντα, fifty.
 πεπόνι (πίπων), ιοῦ, τὸ, muskmelon.
 πέρα, αυ. on the other side : over.
 With εἰς τόν.
 ἐκεῖ πέρα, there on the other side.
 ἐδῶ πέρα, here on this side.
 πρεβάζι (περί, βάζω), ιοῦ, τὸ, frame, as of a picture : sash.
 πέρδικα, ας, ἡ, and
 πέρδικας, α, ὁ, and
 πέρδιξ, ικος, ὁ, partridge.
 περί, prep. §§ 192 : 201.
 περιᾶδω (ᾶδω), to celebrate in song.
 περιβολάρης, η, ὁ, gardener.
 περιβόλι (περίβολος), ιοῦ, τὸ, garden.
 περιδιαβάζω (διαβαίνω), ασα, to promenade, walk about.
 περιέργεια, ας, ἡ, curiosity : notice.
 περιέργος, η, ον, curious, inquisitive.
 περιέρχομαι (ἔρχομαι), to go around.
 περιηγητής, οὔ, ὁ, traveller.
 περιθῶρι (θιωρῶ), ιοῦ, τὸ, margin of a page.

περίοδος, ου, ἡ, period.
 περιορισμός, οὔ, ὁ, confinement.
 περιουσία, ας, ἡ, property.
 περίπατος, ου, ὁ, walk.
 περιπατῶ (πατῶ), to walk.
 περιπτώσις, ιως, ἡ, event, case.
 περισσεύω, ιωσα, to remain over. With τόν of the person.
 περισσός, ἡ, ὄν, much, abundant.
 περισσότερον, adv. more.
 περισσότερος, α, ον, more.
 περίστασις, ιως, ἡ, circumstance : case.
 περιστέρα, ᾶς, ἡ, and
 περιστήρι, ιοῦ, τὸ, dove, pigeon.
 περιστεράν, ᾶνος, ὁ, dove-cot.
 περιττολογῶ, εἶς, ησα, to talk nonsense.
 περιφέρειω, and
 περιφέρω (φέρω), to carry about. Pass.
 περιφέρωμι, to go about.
 περιφρόνησις, ιως, ἡ, contempt, disregard.
 περιφρονῶ (φρονῶ), to despise, treat with contempt.
 περῶ, ᾧς, to pass : to pass away.
 § 106.
 ταῖς περασμέναις, the other day.
 περῶ τινὰ ἀπὸ τὸ σκαδί, to put one to the sword.
 περόνι, ιοῦ, τὸ, fork.
 περπατῶ, = περιπατῶ.
 Πέρσης, ου, ὁ, a Persian.
 Περσικός, ἡ, ὄν, Persian.
 πέρυσι, adv. last year.
 πέσιμον (πίπτω), ατος, τὸ, fall, πτῶσις.
 πιταλίδα (πίταλον), ας, ἡ, limpet.
 πίταλον, ου, τὸ, horseshoe.
 ἱτίναξε τὰ τίταλα, he is dead, a comical expression.
 πιταλοῦδα (πιτῶ) ας, ἡ, butterfly.
 πεινός, οὔ, ὁ, cock : cock of a gun.
 πίτομαι, = πιτῶ.
 πῆτρα, ας, ἡ, stone.
 πῆτριος, η, ον, of stone.
 πετρώδης, ες, stony.
 πεσί (πίσκος), ιοῦ, τὸ = δέρμα.
 πετῶ, ᾧς, to throw away : to fly. Pass. πειτιοῦμαι, to fly. § 106.
 τοῦ πίταξαν τὸ κεφάλι, they struck off his head.
 πύκος (πύκη), ου, ὁ, pine.

πέφτη, = τίμπτη.

πέφτω, = τίπω.

πηγάδι (πηγή), ιού, τὸ, a well.

πηγαίνω (ὑπάγω), to go : to carry to any place. § 106.

πήγανον, ου τὸ, rue, a plant.

πηγή, ἡς, ἡ, source, spring of water, fountain, βρύση.

πηδάλιον, ου, τὸ, rudder.

πηδῶ, ᾧς, ησα, ἦθην, ημίνοσ, to jump, leap.

πήζω (πήγνυμι), ηζα, ηγμίνοσ, to curdle, coagulate.

πηκτός, ἡ, ὄν, curdled, coagulated.

Πήλιον, ου, τὸ, Pelion, a mountain.

πήχη (πήχυς), ης, ἡ, ell.

πηχτός, = πηκτός.

πιά, adv. = πλιά, πλίον.

πιάνω (πιάζω), ἔτιασα, ἄσθην, ασμίνοσ, to catch, take.

πιάτον (Ital. piatto), ου, τὸ, plate, dish.

πιθαμή (σπιθαμή), ἡς, ἡ, span.

πιθανός, ἡ, ὄν, probable.

πί (πίνω), τὸ, = ποτόν.

πίκρα (πικρός), ας, ἡ, bitterness, πικρότης : affliction, grief, λύπη.

πικραίνω, ανα, ἀνθην, αμμίνοσ, to embitter.

πικραμμίνοσ, η, ον, means also afflicted.

πικρός, ἄ, ὄν, bitter.

πικρότης, ητος, ἡ, bitterness.

πίνω, to drink. § 106.

πιότόν, οὔ, τὸ, drink : drinking.

πιπίρι (πέπιρι), ιού, τὸ, pepper.

πίπτω, to fall : to fall off, with ἀπὸ τόν : to fall to one's share, with τοῦ : to be heard, as a gun.

πίσσα, ης, ἡ, pitch : tar.

πιστιύγω, and

πιστιύω, ευσα, εὔθην, ευμίνοσ, to believe.

πίστις, εως, ἡ, faith.

πιστόλα (Ital. pistola), ας, ἡ, and

πιστόλι, ιού, τὸ, pistol.

πιστολιά, ᾧς, ἡ, the report of a pistol.

πιστός, ἡ, ὄν, faithful.

πιστός, οὔ, ὄ, confident.

πίσω, = ὀπίσω.

πίσα (μnc.), ας, ἡ, pie.

πίτυριδα (τίτυρον), ας, ἡ, dandriff.

πίτυρον, ου, τὸ, bran.

πλάγι (πλάγιος), τὸ, side, πλευρόν, as of a person.

πλαγιάζω, ασα, to lie down.

πλάγιος, α, ον, oblique.

πλάθω, = πλάττω.

πλάκα (πλάξ), ας, ἡ, slab.

πλακόνω, ωσα, ὄθην, ωμίνοσ, to overtake : to overtake.

πλανῶ, ᾧς, ησα οτ ισα, ἦθην οτ ἰθην, ημίνοσ οτ ἰμίνοσ, to deceive.

πλάσσω, = πλάττω.

πλαστάρι, ιού, τὸ, = πλαστόν.

πλάστης, ου, ὄ, creator.

πλαστόν (πλαστός), οὔ, τὸ, loaf of bread.

Πλαταμόνα, ας, ἡ, Platamona, a town.

πλατάνι, ιού, τὸ, and

πλάτανος, ου, ὄ, plane-tree.

πλάτη, ης, ἡ, shoulder : shoulder-blade.

πλάτος, ουσ, τὸ, breadth, width : latitude.

πλάττω, ασα, ἄσθην, ασμίνοσ, to form : to forge, fabricate.

πλατύς, ἰα, ὑ, broad, wide.

πλειότερος, α, ον, more, from πολύς.

πλέκω, ἔξα, ἔχθην, εγμίνοσ, to knit : to braid, as the hair, with τόν of the person, as, ἔλα νὰ σὲ πλέξω, let me braid your hair.

πλεμόνι (πνύμων), ιού, τὸ, lungs.

πλίον, adv. more : any longer : yet.

πλευρόν, οὔ, τὸ, side, rib.

πλέω, to sail : to float. § 106.

πληγή, ἡς, ἡ, wound.

πληγόνω, ωσα, ὄθην, ωμίνοσ, to wound.

πληθος, ουσ, τὸ, abundance, plenty : multitude.

πληθύνω, υνα, ὑνθην, to multiply, increase.

πλήν, conj. but.

πληρεξούσιος (πλήρης, ἔξουσία), ου, ὄ, plenipotentiary : representative.

πληρόνω, ωσα, ὄθην, ωμίνοσ, to pay.

πληροφορία, ας, ἡ, information.

πληροφορῶ, εἰς, ησα, ἦθην, ημίνοσ, to inform.

πληρωμή (πληρόνω), ἡς, ἡ, pay.

πλησιάζω, ασα, to draw near, approach. With εἰς τόν.

πλησίον, adv. near. With τοῦ, οτ εἰς τόν.

πλησιόχωρος, *ον*, neighbouring.
 πλιά = πλίον.
 Πλιάσκας, *α, ο*, Pliaskas.
 πλιά, = πλίον.
 πλοίαρχος (πλοῖον, ἄρχω), *ου, ο*, captain of a vessel.
 πλοῖον, *ου, τὸ*, vessel, sail.
 πλόσκα (*Ital.* fiasca), *α, ἡ*, flagon, flask.
 πλούσια, *adv.* richly.
 πλούσιος, *α, ον*, rich, wealthy.
 Πλούταρχος, *ου, ο*, Plutarch.
 πλουτίζω, *ισα, ἴσθην, ἰσμένος*, to enrich.
 πλοῦτος, *ου, ο*, riches, wealth. § 40.
 πλύνω, *υνα, ὕθην, υμίνος*, to wash, as clothes, dishes, the feet, &c. See also νίπτω.
 πλώρη, *η, ἡ*, = πῶρα.
 πνεῦμα, *ατος, τὸ*, spirit : ghost : genius.
 πνευματικός, *ἡ, ὄν*, spiritual.
 πνευματικός, *οὔ, ο*, confessor, a priest.
 πνέω, to blow, as wind : to breathe.
 πνίγω, *ἴξα, ἴγην, ἰγμένος*, to choke : to drown. *Pass.* πνίγομαι, also to founder, sink, go to the bottom, as a ship.
 πνοή, *ἡ, ἡ*, breath.
 πό, = ἀπό.
 ποδάρι, *ιοῦ, τὸ*, foot.
 πόδημα, = ὑπόδημα.
 πόδι, *ιοῦ, τὸ*, = ποδάρι.
 ποδιά (πόδι), *ἄ, ἡ*, apron : foot of a mountain.
 πόθεν, *adv.* whence.
 ποίησις, *εως, ἡ*, poetry.
 ποιητής, *οὔ, ο*, poet.
 ποιητικός, *ἡ, ὄν*, poetic, poetical.
 ποικίλος, *η, ον*, various.
 ποινή, *ἡ, ἡ*, penalty, punishment.
 ποῖος, *α, ον*, who, which. § 70.
 ποιότης, *ητος, ἡ*, quality.
 πολεμάρχης, *ου, ο*, polemarch.
 πολεμάρχης, *ου, ο*, war : battle, μάχη.
 πολεμῶ, *εἶς, ἡσα, ἴσθην, ημίνος*, to fight : to endeavour, try, strive, πασχίζω.
 πόλη, *η, ἡ*, = πόλις.
 πολιορκία, *α, ἡ*, siege : blockade.

πολιορκῶ, *εἶς, ἡσα, ἴσθην, ημίνος*, to besiege.
 πόλις, *εως, ἡ*, city : Constantinople.
 πολιτεία, *α, ἡ*, constitution : state : city, πόλις.
 πολιτεύομαι, *εὔσθην*, to treat politely or with kindness.
 πολίτης, *ου, ο*, citizen.
 πολιτικόν, *οὔ, τὸ*, civility, politeness.
 πολιτικός, *ἡ, ὄν*, political.
 πολιτικῶς, *adv.* politically.
 πολλά, *adv.* much, very.
 πολλαγαπημένος (ἀγαπᾶ), *η, ον*, much beloved.
 πολλάκις, *adv.* often, many times.
 πολλαπλασιάζω, *ασα, ἀσθην, ασμένος*, to multiply.
 πόλος, *ου, ο*, pole, as of a sphere.
 πολύ, *adv.* much.
 πολυκαιρινός (καιρός), *ἡ, ὄν*, old, stale.
 Πολύκαρπος, *ου, ο*, Polycarp.
 πολυλογᾶς, *ᾶ, ο*, = πολυλόγος.
 πολυλογία, *α, ἡ*, loquacity.
 πολυλόγος, *ου, ο*, great talker.
 πολυλογῶ, *εἶς, ἡσα*, to talk too much.
 πολυμαθία, *α, ἡ*, learning, erudition.
 πολυμαθής, *ἴς, ἴς*, learned.
 πολύμορφος, *η, ον*, multiform.
 πολυπληθής, *ἴς, ἴς*, numberless, numerous.
 πολύς, πολλή, πολύ, much, many.
 §§ 52 : 57.
 πολυσύνθετος, *η, ον*, very complex.
 πολυτεχνίτης (πολύς, τέχνη), *ου, ο*, a man of many trades.
 πολύτιμος, *η, ον*, valuable, costly.
 πολύτλας, that has suffered much ; not *Romaic*.
 πολύτροπος, *η, ον*, versatile : crafty.
 πολυχρόνιος, *α, ον*, of long duration, long.
 πονέτης (*Ital.* ponente), *η, ο*, the west wind.
 πονηρός, *ά, ὄν*, wicked, κακός : cunning, roguish, artful.
 πόνος, *ου, ο*, pain.
 ποντικός, *οὔ, ο*, mouse.
 πονῶ, *εἶς, ἡσα, εμίνος*, to ache : to feel pain.
 πορθημιον, *ου, τὸ*, ferryboat.
 Πόρος, *ου, ο*, Poros, an island.
 πορπατῶ, = περιπατῶ, περιπατῶ.

πόρτα (*Ital.* porta), ας, ἡ, = θύρα.
 πορτοκάλι (*Portugal*), ἰοῦ, τὸ, orange.
 πορτούλα, ας, ἡ, little πόρτα.
 πόσος, η, ον, how much, how many.
 ποσότης, ης, ἡ, quantity.
 ποτάμι, ἰοῦ, τὸ, = ποταμός.
 Ποταμιά, ᾶς, ἡ, Potamia, a place.
 ποταμός, οῦ, τὸ, river.
 ποταπός, ἡ, ὄν, low, vulgar.
 πότι, adv. when.
 ποτί, adv. ever: once, formerly:
 never, after a question. With μού,
 σοῦ, §c. §§ 171: 189.
 ποτήρι, ἰοῦ, τὸ, cup, tumbler, glass.
 ποτίζω, ἰσα, ἴσθην, ἰσμίνας, to give to
 drink, to water.
 ποῦ, adv. where.
 'ποῦ, = ὀποῦ.
 πουργί (*unc.*) ἰοῦ, τὸ, purse: purse,
 five hundred piasters.
 ποῦδι, = πόδι.
 πουδινά (πόδι), adv. = πούποτε.
 πουλάκι, τὸ, little or dear πουλί.
 πουλάρι (πῶλος), ἰοῦ, τὸ, colt, foal.
 πουλί (*Lat.*) pullus), ἰοῦ, τὸ, bird:
 chicken.
 πουλῶ, = πωλῶ.
 πούποτε (πού, ποτί), adv. anywhere:
 nowhere. § 171.
 πουρνάρι, = πριναρι.
 πουρνόν (πρωί), τὸ, morning: in the
 morning.
 πράγμα, ατος, τὸ, thing, article of
 trade: affairs, in the plural.
 πραγμάτια, and
 πραγματία, ας, ἡ, business: merchan-
 dise: trade, traffic: treatise.
 πραγματευτής, οῦ, ὁ, = ἔμπορος.
 πρακτικός, ἡ, ὄν, practical.
 πράμα, = πράγμα.
 πράξις, ἰως, ἡ, deed, act: practice.
 πρασινάδα, ας, ἡ, greenness.
 πρασινίζω, ἰσα, to look green.
 πράσινος, η, ον, green.
 πρασινύλα, ας, ἡ, intense greenness.
 πράσον, ου, τὸ, leek.
 *πράτα (πράγματα), τὰ, domestic
 animals, ζῶα.
 πράττω, ἀξα, ἀχθην, ἀγμίνας, to do,
 act.
 πρέπει, it is proper, one must: it be-
 comes, with τόν.

πρέσβυς, ἰως, ὁ, ambassador, minister.
 πριεβυτέρα, ας, ἡ, priest's wife, παπα-
 διά.
 πρήσκομαι (πρήθω), to swell. § 106.
 πρήσμα, ατος, τὸ, swelling.
 πρίγκιψ (*Lat.* princeps), ἰτος, ὁ,
 prince.
 *πρίκα, = πίκρα.
 πρίν, πρηρ. before. §§ 201: 225. 1.
 πριναρι (πρίνος), ἰοῦ, τὸ, scarlet-oak.
 πριόνι, ἰοῦ, τὸ, saw.
 πριονίζω, ἰσα, ἴσθην, ἰσμίνας, to saw.
 πριχοῦ, generally followed by νά, =
 πρίν.
 πρό, πρηρ. § 192.
 προδικῶ (ἀδικῶ), to injure before.
 προάλλαις (ἄλλος), used only in the
 expression ταῖς προάλλαις, the other
 day, some time ago.
 προβάλλω (βάλλω), to show forth:
 to propose.
 προβατίνα, ας, ἡ, ewe.
 πρόβατον, ου, τὸ, sheep.
 πρόβλημα, ατος, τὸ, proposal: problem.
 πρόγευμα, ατος, τὸ, breakfast.
 προγευματίζω (γευματίζω), ἰσα, to
 breakfast.
 πρόγονοι, ων, οἱ, ancestors.
 προδίδω (δίδω), to betray.
 προδότης, ου, ὁ, traitor.
 προίερχομαι (ἔρχομαι), to proceed,
 come from.
 προιστός, οῦ, ὁ, and
 προιστώς, ὤτος, ὁ, the chief magistrate
 of a town: the prior of a convent.
 προιτοιμάζω (ἰτοιμάζω), to prepare
 beforehand: to predispose.
 προιτοιμασία, ας, ἡ, preparation.
 προίτισις, ἰως, ἡ, preposition.
 προθυμία, ας, ἡ, eagerness, readiness:
 ardor.
 πρόθυμος, η, ον, eager, ready: ardent.
 προίκα (πραίξ), ας, ἡ, dowry.
 προικίζω, ἰσα, ἴσθην, ἰσμίνας, to give a
 dowry: to endow.
 προικίον, οῦ, τὸ, = προίκα.
 προϊόντα, ων, τὰ, produce, productions.
 προκείμενον, ου, τὸ, subject of a dis-
 course.
 προκομμένος, see προκόπτω.
 προκοπή, ἡς, education, παιδεία, learn-
 ing: improvement.

προκόπτω (κόπτω), to make progress, proficiency: to improve.

προκομμένοι, η, ον, educated, learned. § 57.

προκρίνω (κρίνω), to prefer. *With τὸν ἀπὸ τόν.*

πρόληψις, εως, ἡ, prejudice.

προμηθεύω, εσσα, εύθην, ευμένος, to provide.

πρόνοια, ας, ἡ, providence.

προξενιά (πρόξενος), ᾶς, ἡ, solicitation of a woman in marriage, suit.

προξενῶ, εἰς, ησα, to cause, occasion.

πρόοδος, ου, ἡ, progress.

προπορεύομαι (πορεύομαι), to go before.

πρός, prep. § 201.

πρὸς τούτοις, in addition to this, moreover.

προσδιορίζω (διορίζω), to appoint previously.

προσευχή, ἡς, ἡ, prayer.

προσέχω (ἴχω), to pay attention: to take care, see.

προσηκόνομαι (σηκόνομαι), to rise in compliment to a person.

προσδίτω (δίτω), to add.

προσκαλῶ (καλῶ), to invite.

προσκολῶ (κολῶ), to attach, stick, adhere.

προσκυνῶ, εἰς οὐ ᾶς, ησα, ημίνος, to worship: to surrender, intransitive.

προσλαμβάνω (λαμβάνω), to take in addition.

προσμένω (μένω), to wait for. *With τόν.*

προσοχή, ἡς, ἡ, attention.

προσποιῶμαι (ποιῶ), εἶσαι, ἡθην, to pretend, feign.

προσταγή, ἡς, ἡ, command, order.

προστάζω (τάσσω), αζα, άχθην, αγμίνος, to command, order.

προσφάγι (φάγι), ιού, τὸ, meat, any thing eaten with bread.

πρόσχαρξ, adv. pleasantly, agreeably, charmingly.

πρόσχαρος (χαρά), η, ον, joyful, pleasant, agreeable, smiling.

προσωπικός, ἡ, όν, personal.

προσωπικῶς, adv. personally.

πρόσωπον, ου, τὸ, face. § 38. N.

προτίσημα, ατος, τὸ, excellency, merit.

πρότιρον, adv. formerly.

προτοῦ νά, = πρὶν νά.

πρόμυτα (πρό, μύτη), adv. on the face, on the belly, prone, not ἀνάσκεια.

προφίρω (φίρω), to express, utter: to pronounce.

προφθαίνω, and

προφθάνω (φθάνω), to come or arrive quickly.

προφορά, ᾶς, ἡ, pronunciation.

προφυλακή, ἡς, ἡ, precaution.

προχθίς, adv. the day before yesterday.

προχωρῶ (χωρῶ), to advance, proceed.

προψίς (ἱψίς), adv. the evening before last.

πρύμνη, ης, ἡ, stern, poop.

πρωί, adv. in the morning.

πρώιμος, η, ον, early, as fruits.

πρωτάτον (πρῶτος), ου, τὸ, = κατιτανάτον.

πρωτίων, ου, τὸ, first prize, palm, superiority.

πρωτομαΐά (πρῶτος, μαΐος), ᾶς, ἡ, May-day.

πρῶτον, adv. first, at first.

πρωτοπαλλήκαρον (παλληκάρι), ου, τὸ, a chieftain's first man, say lieutenant.

πρωτοπηγαίω (πηγαίω), to go first.

πρῶτος, η, ον, first. § 57.

πρωτοστάτης, ου, ό, = ἀρχηγός.

πταιίστης (πταιίω), ου, ό, one who is at fault: criminal.

πταιίω, αισα, to be at fault.

πταρμιζομαι (πταρμός), ισθην, to sneeze.

πτελία, ας, ἡ, elm.

πτέρνα, ας, ἡ, heel.

πτεριστήρι (πτέρνα), ιου, τὸ, spur.

πτέρον, ου, τὸ, feather: quill: wing, πτέρυξ.

πτέρυξ, υγος, ἡ, wing.

πτύω, υσα, to spit.

πτῶσις, εως, ἡ, fall: case.

πτωχεία, ας, ἡ, poverty.

πτωχός, ἡ, όν, poor.

πυκνός, ἡ, όν, dense, thick, δαυός.

πύλη, ης, ἡ, gate.

πύξάρι, ιού, τὸ, and

πύξος, ου, ἡ, box-wood.

πῦρ, υρός, τὸ, fire.

πυράγρα, ας, ἡ, tongs.

πύργος, ου, ό, tower.

πυροκαϊά, *ᾶς, ἡ*, conflagration.
 πυροβολῶ, *εἰς, ἡσα, ἦθην, ημίνοσ*, to fire, as a gun.
 πυρόνω, *ωσα, ᾶθην, ωμίνοσ*, to warm, heat.
 πωλῶ, *εἰς, ἡσα, ἦθην, ημίνοσ*, to sell.
 πωρικόν, = ὀπωρικόν.
 πῶσ, *adv.* how, in what manner: that, ὅτι.

P.

p for λ, 27. 10.
 ραβδί, *ιοῦ, τὸ*, rod, stick: whipping, flogging.
 ρᾶβδος, *ου, ἡ*, staff, rod.
 ραβδούχος, *ου, ὁ*, lictor.
 ράβγων, *and*
 ράβω, = ράπτω.
 ράγα (ράζ), *ας, ἡ*, grape-berry.
 ραγίζω (ραγάς), *ισα, ἰσθην, ισμίνοσ*, to crack, break.
 ρακή, *ἦς, ἡ, and*
 ρακί (*Arab.*), *ιοῦ, τὸ*, brandy.
 ράμμα, *ατοσ, τὸ*, thread.
 ραντίζω, *ισα, ἰσθην, ισμίνοσ*, to besprinkle.
 ράπισμα, *ατοσ, τὸ*, cuff, box on the ear, slap.
 ράπτης, *ου, ὁ*, sewer, tailor.
 ραφή, *ἦς, ἡ*, seam: suture.
 ράφτης, = ράπτης.
 ράχη (ράχης), *ης, ἡ*, the back, πλάτη: ridge of a mountain.
 δεῖξί μου τὴ ράχη σου, *begone*, clear out.
 ραχοκόκαλον (ράχη, κόκαλον), *ου, τὸ*, backbone.
 ραχοῦλα, *ας, ἡ*, little or dear ράχη.
 ράψιμον (ράπτω), *ατοσ, τὸ*, sawing.
 ρεβίδι (εἰρέβινθος), *ιοῦ, τὸ*, chick-pea.
 Ῥήγας, *α, ὁ*, Regas.
 ρέμα, = ρεῦμα.
 ρεπάνι (ραφανίς), *ιοῦ, τὸ*, radish.
 ρετσίνη ρητίνη), *ης, ἡ*, resin.
 ρεῦμα, *ατοσ, τὸ*, stream: current.
 ρέω, to flow. § 106.
 ρήπτω, = ρήχνω.
 ρήξιμον (ρήχνω), *ατοσ, τὸ*, = ρίψιμον.
 ρητορική, *ἦς, ἡ*, rhetoric.
 ρήτωρ, *ερεσ, ὁ*, orator.

ρήχνω (ρήγνυμι), *ηζα, ἦχθην, ηγμίνοσ*, to throw, cast: fire, as a gun.
 ρηχός (ραχία), *ἡ, ὄν*, shallow, as water.
 ρίζα, *ης, ἡ*, root.
 ριζικόν (*Ital.* rischio), *οῦ, τὸ*, = τύχη, μοῖρα.
 ριζόνω, *ωσα, ᾶθην, ωμίνοσ*, to take firm root.
 ρίνι, *ιοῦ, τὸ*, file, an instrument.
 ρίπτω, *ιψα, ἰφθην, ιμμίνοσ*, to throw, cast.
 ριψοκινδυνεύω, *ισσα, εὔθην, ευμίνοσ*, to risk: to endanger.
 ράβι (ἄροβος), *ιοῦ, τὸ*, tare, ervum ervilium.
 ροδάκινον (*unc.*), *ου, τὸ*, peach.
 ρόδι (ρόα, ροιά), *ιοῦ, τὸ*, pomegranate.
 ρόδον, *ου, τὸ*, rose.
 ρόζος (ᾄζος), *ου, ὁ*, knag.
 ροή, *ἦς, ἡ*, stream, current.
 ροῖδον, *ου, τὸ*, = ρέδι.
 ρόπαλον, *ου, τὸ*, club.
 ροῦδι (ροῦς), *ιοῦ, τὸ*, sumach, rhus.
 ρουθούνη (ρώθων), *ιοῦ, τὸ*, nostril.
 Ῥουφιᾶς, *ᾶ, ὁ*, = Ἀλφειός.
 ρουφῶ, = ροφῶ.
 ρουχαλίζω, = ροχαλίζω.
 ροῦχον (*unc.*), *ου, τὸ*, cloth: garment, clothes: fine woollen cloth.
 ροφῶ, *ᾶς, ἡσα, ἦθην, ημίνοσ*, to suck in, sip, suck up: to absorb.
 ροχαλίζω (ρόγκω), *ισα, τὸ*, to snore.
 ρύζι (ἄρρυζα), *ιοῦ, τὸ*, rice.
 Ῥωμαῖος, *α,* a Roman: a Modern Greek, Γραικός.
 Ῥωμῖος, *α,* = Ῥωμαῖος, a Modern Greek.

Σ.

ς, = εἰς.
 σ', = σί from σύ.
 σά, = σάν, ᾶσάν.
 σάββατον, *ου, τὸ*, Saturday.
 σαβούρα (*Ital.* saborra), *ας, ἡ*, ballast.
 σαγίτα (*Lat.* sagitta), *ας, ἡ*, arrow, βέλος: shuttle, κερκίς.
 σαγόνι, *ιοῦ, τὸ*, = σιαγών.
 σαῖτα, = σαγίτα.
 σαῖτιού, *ισσα, εὔθην, ευμίνοσ*, = τοξιού.
 σακκί, *ιοῦ, τὸ*, sack, bag.

σακκούλα, *ας, ή*, small bag : purse.
 σαλάτα (*Ital. insalata*), *ας, ή*, salad.
 σαλεύω, *εσσα, εύθην, ευμένος*, to shake,
 move, *σίω*.
 σάλι (*σίαλον*), *ιού, τὸ*, spittle, saliva,
 generally in the plural.
 σάλπιγξ, *ιγος, ή*, trumpet.
 σαμάρι (*σάγμα*), *ιού, τὸ*, packsaddle.
 σάμι (*σήσαμον*), *ιού, τὸ*, sesame.
 Σάμος, *ου, ή*, Samos, an island.
 σαμπάνια (*French*), *ας, ή*, champagne.
 σάν, = *ώσαν*.
 σανίδι, *ιού, τὸ*, board, plank.
 σαπιζω (*σήπω*), *ισα, ισμένος*, to rot.
 σάπιος, *α, ον*, rotten.
 σαπουνί (*σάπων*), *ιού, τὸ*, soap : a cake
 of soap.
 σαπουνίζω, *ισα, ίσθην, ισμένος*, to soap.
 παρακοστή (*τεσσαρακοστή*), *ης, ή*,
 church-fast.
 σαράντα, = *τεσσαράκοντα*.
 * σαρίγαλλος (*σάλι*), *ου, ὁ*, snail, *σά-*
λιαγκας, helix.
 σάρξ, *αρκός, ή*, flesh.
 σαρόω, *ωσα, ώθην, ωμένος*, to sweep.
 σάρωμα, *ατος, τὸ*, broom.
 σαφήνεια, *ας, ή*, clearness.
 σαφηνίζω, *ισα, ίσθην, ισμένος*, to eluci-
 date.
 σαφής, *ίς*, clear, plain.
 σβανίζω (*Ital. svanire*), *ισα, ίσθην,*
ισμένος, to quaff.
 σβύνα (*σβίννυμι*), *ωσα, ύσθην, υμένος,*
 to extinguish : to be extinguished,
 in the aorist active.
 * σγαρδί (*unc.*) *ιού, τὸ*, skein of raw
 silk.
 σέ, from *σύ*.
 σέ, = *εις*.
 σέβας, *τὸ*, respect.
 σεβαστός, *ή, ὄν*, august.
 σέβομαι, to respect, to venerate : to
 revere.
 σείω, *εσσα, είσθην, εισμένος*, to shake,
 move.
 σέλα (*Ital. sella*), *ας, ή*, saddle.
 σελήνη, *ης, ή*, moon.
 σέλιον, *ου, τὸ*, celery.
 σελίς, *ίδος, ή*, page, as of a book.
 σεμόνος, *ή, ὄν*, modest.
 σептiμβριος (*Lat. September*), *ου, ὁ*,
 september.

σεργιανίζω (*Turk.*), *ισα, = περιδια-*
βάζω.
 σερικός, = *ἀρσενικός*.
 σέρνω, = *ύρνω*.
 σηκώνω, to raise : to wake : to cock, as
 a musket. *Pass. σηκόνομαι*, to rise :
 to awake. § 106.
 σημαδεύω, *εσσα, τὸ*, to take aim at. *With*
τόν.
 σημάδι (*σήμα*), *ιού, τὸ*, mark : butt,
 target, to shoot at.
 ῥήχων *εις τὸ σημάδι*, to shoot at
 a mark.
 σημαία, *ας, ή*, flag, colors, standard.
 σημαίνω, *ανα*, to signify, mean.
 σημασία, *ας, ή*, signification, meaning.
 σημείον, *ου, τὸ*, sign : point.
 σημειόω, *ωσα, ώθην, ωμένος*, to mark,
 note : to write down.
 σημειώσεις, *ίως, ή*, note, annotation.
 σήμερα, = *σήμερον*.
 σημερινός, *ή, ὄν*, to-day's, present.
 σήμερα, *adv.* to-day.
 σηπία, *ας, ή*, cuttle-fish.
 σήσαμον, *ου, τὸ*, sesame.
 σιαγών, *όνος, ή*, jaw-bone, jaw.
 σιγά, *adv.* slowly, gently, softly :
 silently : in an undertone.
 σιγανός (*σιγηλός*), *ή, ὄν*, still, quiet.
εις τὰ σιγανά, at a slow pace.
 σιγῶ, *ᾄς, ησα*, to be still, keep silence.
 σίδηρον, *and*
 σίδηρον, *ου, τὸ*, iron : chains, in the
 plural.
 σιμά (*σιμός*), *adv.* near, *πλησίον, κον-*
τά. *With τοῦ οἱ εἰς τόν*.
 σιμόνω (*σιμά*), *ωσα, = πλησιάζω*.
 σινάπι, *ιού, τὸ*, mustard.
 σιτάρι, *ιού, τὸ*, wheat.
 σιχαίνομαι (*σικχαίνω*), *άθην, αμένος,*
 to loathe, abhor.
 σιωπαίνω, = *σιωπῶ*.
 σιωπή, *ης, ή*, silence.
 σιωπηλός, *ή, ὄν*, silent, taciturn.
 σιωπῶ, *ᾄς, ησα*, to keep silence.
 σκάζω (*σχάζω*), *ασα, ασμένος*, to
 burst, intransitive.
 σκάλα (*Ital. scala*), *ας, ή*, stairs, stair-
 case : ladder : wharf : stirrup.
 σκαμί (*Lat. scamnum*), *ιού, τὸ*, seat.
 σκάφη, *ης, ή, and*
 σκαφίδι, *ιού, τὸ*, trough, kneading-

trough.
 σκέλεθρον, and
 σκέλετον (σκελιτός), ου, τὸ, skeleton.
 σκέλι, ιοῦ, τὸ, and
 σκέλος, ους, τὸ, leg.
 σκειάζω, ασα, ἄσθην, ασμίνοσ, to
 cover : to protect.
 σκέπη, ης, ἡ, roof : protection.
 σκεπτικός, ἡ, ὄν, thoughtful.
 σκεῦοσ, ους, τὸ, vessel.
 σκέψις, εωσ, ἡ, reflection, examination.
 σκηνή, ἡσ, ἡ, tent : scene.
 σκῆπτρον, ου, τὸ, sceptre.
 σκιά, ᾄς, ἡ, shadow : shade.
 σκιάδι, ιοῦ, τὸ, straw hat.
 σκιάζω, ἀξα, ἀχθην, αγμίνοσ, to scare,
 frighten.
 σκίζω, = σχίζω.
 σκλάβα, ας, ἡ, female slave.
 σκλαβιά, ᾄς, ἡ, slavery, servitude.
 σκλαβόνω, ωσα, ἄσθην, ωμίνοσ, to en-
 slave : to capture, make prisoner.
 σκλάβοσ, (Ital. schiavo), ου, ὁ, slave.
 σκληρός, ἄ, ὄν, hard : hard-hearted,
 cruel.
 σκληρότης, ητοσ, ἡ, and
 σκληρότητα, ας, ἡ, hardness : hard-
 heartedness.
 σκληρόψυχοσ, η, ον, hard-hearted, cruel.
 σκληρώνω, υνα, ὄσθην, to harden.
 σκολιό, οῦ, τὸ, = σχολιόν.
 σκόνη (κόνη), ης, ἡ, dust.
 σκοπός, οῦ, ὁ, intention, design.
 ἔχω σκοπόν, to intend.
 σκόρδοσ, ου, τὸ, garlic.
 σκορπίζω, ισα, ἰσθην, ισμίνοσ, to scatter,
 dissipate : to squander.
 σκόρπιοσ, α, ον, scattered, σκορπισμίνοσ.
 σκορπίοσ, ου, ὁ, scorpion.
 σκόρπισμα (σκορπίζω), ατοσ, τὸ, scat-
 tering, dispersion : spreading.
 σκοτάδι, ιοῦ, τὸ, = σκότοσ.
 σκοτεινιά, ᾄς, ἡ, = σκότοσ.
 σκοτεινόσ, ἡ, ὄν, dark.
 εἰσ τὰ σκοτεινά, in the dark.
 σκοτώνω, ωσα, ἄσθην, ωμίνοσ, to kill.
 σκότοσ, ους, τὸ, dark, darkness.
 σκοτωμόσ, οῦ, ὁ, slaughter, killing.
 σκούζω (unc.), οῦξα, = φωνάζω.
 σκουλήκι (σκάληξ), ιοῦ, τὸ, worm.
 σκουμπρί (σκόμβροσ), ιοῦ, τὸ, a kind of
 fish.

σκούπα (Ital. scopa), ας, ἡ, broom,
 σάρωμα.
 σκουριά (σκωρία), ας, ἡ, rust : dross.
 σκούφια (Ital. scuffia), ας, ἡ, cap.
 σκύλα, ας, ἡ, bitch.
 σκύλι (σκύλαξ), ιοῦ, τὸ, dog.
 σκύλοσ, ου, ὁ, male dog.
 σκύπτω (κύπτω), υψα, υμίνοσ, to
 stoop, bend.
 σκύπτω, = the preceding.
 σμίγω (μίσγω), ἔξα, ἰχθην, ιγμίνοσ, =
 μίγνυω.
 Σμυρναίοσ, α, Smyrniot, native of
 Smyrna.
 Σμυρνίοσ, ἄ, = the preceding.
 Σμύρνη, ης, ἡ, Smyrna.
 σολοικισμόσ, οῦ, ὁ, solecism.
 σούβλα (Lat. publica, ὀβελόσ, σοβίω),
 ας, ἡ, spit.
 Σουλεϊμάνησ, η, ὁ, Suleyman.
 σουλτάνοσ (Turk.), ου, ὁ, sultan.
 σουπιά, ᾄς, ἡ, = σηπία,
 σουρίζω, = συρίζω.
 σούφρα (σύφαρ), ας, ἡ, wrinkle.
 σουφρώνω (σούφρα), ωσα, ἄσθην, ωμίνοσ,
 to wrinkle.
 σοφία, ας, ἡ, wisdom.
 σοφίζω, ισα, ἰσθην, ισμίνοσ, to render
 wise : to instruct.
 σοφολογιότης (σοφός), ητοσ, ἡ, a title of
 respect given to the learned.
 σοφός, ἡ, ὄν, wise.
 σοφῶσ, adv. wisely.
 σπάζω (σπάω), ασα, ασμίνοσ, to break.
 σπαδί (σπάθη), ιοῦ, τὸ, sword.
 μανθάνω τὸ σπαδί, to learn fenc-
 ing.
 παίζω τὸ σπαδί, to fence.
 σπαδιά, ας, ἡ, blow with the sword :
 sword-cut.
 σπάνιοσ, α, ον, rare.
 σπανίωσ, adv. rarely, seldom.
 σπάνω, = σπάζω.
 σπάρραχον (unc.), ου, τὸ, gill of a fish.
 σπαράζω (σπαράσσω), ἀξα, ἀχθην,
 αγμίνοσ, to tear, pull to pieces.
 σπείρω, ιρα, ἄρθην, αρμίνοσ, and
 σπείρω, to sow.
 σπήλαιον, ου, τὸ, and
 σπηλιά, ᾄς, ἡ, cave.
 σπίδα, ας, ἡ, = σπινθήρ.
 σπιδόβολοσ (σπίδα, βάλλω), η, ον,

rapid.
 σπινθήρ, ἦρος, ὁ, spark.
 σπιρούνη (*Ital.* sperone), ἰοῦ, τὸ, =
 πτεριστήρι.
 σπιτάλι (*Ital.* spedale), ἰοῦ, τὸ, =
 νοσοκομεῖον.
 σπιταλιώτης, η, ὁ, one of the inmates
 of a σπιτάλι.
 σπίτι, ἰοῦ, τὸ, = ὀσπίτιον, οἶκος, οἰκία.
 σπλάγγνα, ὦν, τὰ, bowels.
 σπλαγγνίζομαι, ἴσθην, to have compas-
 sion upon. *With τόν.*
 σπλήνα, ας, ἡ, spleen.
 σπολάτη (*εις* πολλὰ ἔτη), thank you,
literally, may you live to many
years.
 σπορά, ᾄς, ἡ, seed, offspring : race.
 σπόρος, ου, ὁ, seed.
 σπουδάζω, ασα or αζα, to study : to
 strive, to be trying, endeavour, πα-
 σχίζω.
 σπουδαστής, οῦ, ὁ, student.
 σπουδή, ῆς, ἡ, study.
 σπρώχνω (*υπο.*), ὤζα, ὄχθην, ωγμένους,
 to push.
 στάβλος (*Lat.* stabulum), ου, ὁ, stable.
 στάζω, αζα, to drop, as water.
 σταθερός, ἄ, ὄν, stable, firm.
 σταίνω, to erect, to place in an erect
 position. § 106.
 στάκτη (*υπο.*), ης, ἡ, ashes.
 σταλαγματιά (στάλαγμα), ᾄς, ἡ,
 drop.
 σταματῶ (ἴστημι), ᾄς, ησα, ημίους, to
 stop, arrest, stay : to halt.
 στασιάζω, ασα, to quarrel.
 στατίρι (*Ital.* stadera), ἰοῦ, τὸ, steel-
 yard.
 σταυρόνω, ωσα, ὄθην, ωμίους, to cross :
 to crucify.
 σταυρός, οῦ, ὁ, cross : starfish.
 κάμνω τὸν σταυρόν μου, to cross
 one's self, as a Christian.
 σταφίδα (σταφίς), ας, ἡ, raisin.
 στάφνη (στάθμη), ης, ἡ, line or cord,
 dipped in a coloring matter, and
 used by carpenters.
 σταφύλι, ἰοῦ, τὸ, bunch of grapes.
 στάχυι (στάχυς), ἰοῦ, τὸ, ear of corn.
 στεγνός, ἡ, ὄν, dry.
 στίκω, or στίχομαι, to stand : to stay :
 to consist in. § 106.

στίλλω, and
 στίλλω, εἰλα, ἄλην or ἄλθην, αλμίους,
 to send.
 στεναγμός, οὔ, ὁ, sighing, moaning,
 groaning.
 στενόν, οὔ, τὸ, narrow pass.
 στενός, ἡ, ὄν, narrow, straight.
 στέργω, ερζα, to approve of : to con-
 sent. *With τόν.*
 στεριά, ᾄς, ἡ, land, not sea.
 στερεός, ἄ, ὄν, firm : solid.
 στεριά, = στερεά.
 στίνα (*Ital.* cisterna), ας, ἡ, cistern,
 δεξαμενή.
 στερνός, = ὑστερινός.
 στερεῶ, εἰς, ησα, ἡθην, ημίους, to de-
 prive of. *With τόν τόν, or τὸν τοῦ.*
 στεφάνι, ἰοῦ, τὸ, and
 στίφανος, ου, ὁ, hoop : crown.
 στήδι, ἰοῦ, τὸ, and
 στήθος, ους, τὸ, breast.
 στιβάζω, αζα, ἄχθην, ασμίους, to pack
 closely.
 στιγμή, ῆς, ἡ, moment, instant : period,
in grammar.
 στίφος, ους, τὸ, troop, band, body of
 soldiers.
 στίχος, ου, ὁ, verse, line.
 στιχουργός, οῦ, ὁ, versifier, poet.
 στιχουργῶ, εἰς, ἡθην, ημίους, to versify,
 make verses.
 στοιχειῶν, ου, τὸ, element.
 στοιχειώδης, ες, elementary.
 στοιχήνω, ατος, τὸ, wager, bet.
 βάζω στοιχήμα, to lay a wager,
 to bet.
 στολή, ῆς, ἡ, dress, uniform.
 στολίζω, ἰσα, ἴσθην, ἰσμίους, to adorn,
 attire.
 στόλος, ου, ὁ, fleet.
 στόμα, ατος, τὸ, mouth.
 στομάχι, ἰοῦ, τὸ, and
 στόμαχος, ου, ὁ, stomach.
 στορνάρι (*υπο.*), ἰοῦ, τὸ, quartz.
 στουτί (στύπη), ἰοῦ, τὸ, tow.
 στουπόνω (στουπί), ωσα, ὄθην, ωμίους,
 to stop, as a bottle.
 στοχάζομαι, ἄσθην, to think, consider.
 στραβά, adv. crookedly, blindly : on
 one side, as the cap.
 στραβόνω, ωσα, ὄθην, ωμίους, to make
 crooked : to blind, τυφλώνω.

στραβός, ἡ, ὄν, crooked : blind, τυφλός.
 στράτα (*Ital.* strada), ας, ἡ, = δρόμος, ὁδός.
 στρατεύμα, ατος, τὸ, army.
 στρατηγός, οὔ, ὁ, general.
 στρατιώτης, ου, ὁ, soldier.
 στρατιωτικὴ, ἡς, ἡ, the military art.
 στρατιωτικός, ἡ, ὄν, military.
 στρέφω, ἔψα, to turn.
 στρίφω (στρίφω), ἔψα, ἴφθην, ἰμμένος, to twist.
 στρογγυλός, ἡ, ὄν, round, spherical.
 στρόνω (στρώννυμι), ὠσα, ᾠθην, ὠμένος, to strew, spread.
 στρῶμα, ατος, τὸ, bed.
 στῦλος, ου, ὁ, pillar, column.
 στυπτηρία, ας, ἡ, alum.
 στυφός, ἡ, ὄν, astringent.
 στύφω, ἔψα, ὑφθην, ὑμμένος, to squeeze in order to express a fluid : to cease from flowing, as a fountain ; but only in the aorist active.
 στύψη, ης, ἡ, and
 στύψις, εως, ἡ, = στυπτηρία.
 σύ, = ἔσύ.
 συγγιγής, οὔ, ὁ, kinsman, relative.
 σύγγραμμα, ατος, τὸ, work, writing, book, treatise.
 συγγραφεύς, ἑως, ὁ, writer, author.
 συγγράφω (γράφω), to compose, to write.
 συγκατανεύω (νεύω), to consent.
 συγκινῶ (κινῶ), to move.
 συγκροτῶ (κροτῶ), εἰς, ησα, ἤθην, ημί-νος, to compose.
 σύγνεφον, = σύννεφον.
 συγχίζω (συγχίω), ἰσα, ἰσθην, ἰσμένος, to disturb.
 συγχρότως, adv. at the same time.
 σύγχυσις, εως, ἡ, confusion, trouble, vexation.
 συγχωρῶ (χωρῶ), εἰς, ησα, ἤθην, ημί-νος, to permit : to pardon, forgive.
 συκαμινία, ας, ἡ, mulberry-tree.
 συκάμινον, ου, τὸ, mulberry.
 σῦκον, ου, τὸ, fig.
 συκοφάντης, ου, ὁ, calumniator.
 συκοφαντία, ας, ἡ, calumny.
 συκοφάντρια, ας, ἡ, female calumniator.
 συκῶτι (συκωτὸν ἤπαρ), ἰοῦ, τὸ, liver of an animal.
 συλλογίζομαι (λόγος), ἰσθην, ἰσμένος,

to think, reflect.
 συλλογισμός, οὔ, ὁ, syllogism : argu-ment.
 συλλογῶμαι, ᾤσαι, = συλλογίζομαι.
 συμβεβηκός, ὅτος, τὸ, incident, event : accident.
 συμβουλεύω (βουλεύω), εἰσα, εὔθην, ευ-μίνος, to advise.
 συμβουλή, ἡς, ἡ, advice.
 συμμαχία, ας, ἡ, alliance.
 συμμαχικός, ἡ, ὄν, pertaining to alli-ance.
 αἱ συμμαχικαὶ δυνάμεις, the allied powers.
 σύμμαχος, ου, ὁ, ally.
 συμπαθεῖν, εἰς, ησα, ἰσμένος, to excuse, to pardon.
 συμπεραίνω, ανα, ασμίνος, to infer, to conclude.
 συμπλοκή, ἡς, ἡ, close engagement, combat.
 συμπολίτης, ου, ὁ, fellow-citizen.
 συμπόσιον, ου, τὸ, banquet.
 σύμφωνος, η, ὄν, consonous, agreeing.
 ἐκ συμφώνου, with one accord, unanimately.
 συμφωνῶ, εἰς, ησα, ἤθην, ημίος, to agree.
 συναδιελφός, οὔ, ὁ, one closely united with another.
 συνάζω (ἄγω), ἀζα, ἀχθην, ἀγμίνος, to collect, to gather.
 συναθροίζω (ἀθροίζω), ἰσα, ἰσθην, ἰ-σμένος, = συνάζω.
 συναναστρέφομαι, to associate with, fol-
 lowed by μὲ τόν.
 συναναστροφή, ἡς, ἡ, social intercourse.
 συνάχι (συνάγχη), ἰοῦ, τὸ, quinsy.
 συνδρομητής (δρόμος), οὔ, ὁ, subscriber, as for the publication of a book.
 συνίλευσις, εως, ἡ, assembly.
 συνετός, ἡ, ὄν, = φρόνιμος.
 συνήθεια, ας, ἡ, custom : habit.
 συνηθίζω (ἤθος), ἰσα, ἰσθην, ἰσμένος, to accustom.
 συνηθίζω, ἰσα, to be accustomed, to be wont.
 συνήθως, adv. usually.
 σύννεφον, ου, τὸ, = νέφος.
 συνίσταμαι (ἵσταμαι), to consist of.
 With ἀπὸ τόν.
 συνοδεύω (ἔδεύω), εἰσα, to accompany.

σύνδοδος, ου, ἡ, synod.
 συνομιλῶ (ὁμιλῶ), to converse with.
 σύνορον, ου, τὸ, limit, boundary.
 σύνταγμα, ατος, τὸ, constitution, pro-
 litically.
 σύνταξις, εως, ἡ, construction, syntax.
 σύντομος, η, ον, short, concise, brief.
 συντροφία, ας, ἡ, company : partner-
 ship.
 συντροφικά, adv. in partnership.
 συντρόφισσα, ας, ἡ, female partner or
 companion.
 σύντροφος, ου, ὁ, companion : partner.
 σύντυχαίνω (τυχαίνω), = ὁμιλῶ, συ-
 νομιλῶ.
 συρίζω, ιξα, to whistle.
 σύρμα, ατος, τὸ, wire.
 σύρνω, to draw, drag : to pull. § 106.
 συρτάρι (σύρω), ιοῦ, τὸ, drawer, as of a
 bureau.
 συσκευιάζω (σκευιάζω), ασα, ἄσθην,
 ασμίνοσ, to plot, plan.
 συσταίνω (σταίνω), to recommend : to
 exist, in the aorist passive, but
 rarely.
 σύστασις, εως, ἡ, formation.
 συστατικόν, οῦ, τὸ, qualification.
 σύστημα, ατος, τὸ, system.
 συχνάκις, adv. frequently, often.
 συχνός, ἡ, ὄν, frequent.
 συχνοχτηνίζω (κτενίζω), to comb often.
 συχωρῶ, = συχωρῶ.
 σφαγή, ἡς, ἡ, slaughter.
 σφάζω, αξα, ἄσθην, αγμίνοσ, to slaugh-
 ter, butcher.
 σφαῖρα, ας, ἡ, sphere, globe, ball.
 σφαιρίδιον, ου, τὸ, little σφαῖρα.
 σφαλίζω (ἄσφαλίζω), ισα, ἰσθην, ισμί-
 νοσ, = κλείω.
 σφαλιστός, ἡ, ὄν, shut.
 σφάλλω, αλα, αλμίνοσ, to err, to be in
 fault.
 σφάλμα, ατος, τὸ, error, mistake :
 fault.
 σφαλιῶ, ἄς, and
 σφαλιῶ, εἶς, = σφαλίζω.
 σφήκα (σφήξ), ας, ἡ, wasp.
 σφήνα (σφήν), ας, ἡ, wedge.
 σφίγγω, ιξα, ἰσθην, ιγμίνοσ, to bind
 tightly, squeeze.
 σφικτά, adv. tightly.
 σφικτοκορδελιάζω, (κορδέλα), ασα, ἄ-

σθην, ασμίνοσ, to lace tightly.
 σφικτός, ἡ, ὄν, tight.
 σφικτά, = σφικτά.
 σφικτός, = σφικτός.
 σφοδρός, ἄ, ὄν, violent.
 σφουγγαράς, ἄ, ὁ, sponge-merchant,
 sponge-fisher.
 σφουγγάρι (σφόνγγος), ιοῦ, τὸ, sponge.
 σφραγίζω, ισα, ἰσθην, ισμίνοσ, to seal.
 σφραγίς, ἰδος, ἡ, seal.
 σφριγῶ, ἄς, to be full of vigor.
 σφυγμός, οῦ, ὁ, pulse.
 σφυρί, ι:ῦ, τὸ, hammer.
 σφυρίζω, = συρίζω.
 σχεδίων, ου, τὸ, sketch : design, plan.
 σχεδόν, adv. almost, nearly.
 σχέσις, εως, ἡ, relation.
 σχῆμα, ατος, τὸ, figure : gesticulation,
 gesture.
 σχίζω, ισα, ἰσθην, ισμίνοσ, to split.
 σχοινί, ιοῦ, ὁ, rope : string.
 σχολαστικός, οῦ, ὁ, pedant.
 σχολεῖον, ου, τὸ, school.
 σώζω, ωσα, ὄσθην, ωσμίνοσ, to save.
 σωδικά, = σωτικά, ἐντόσθια.
 σῶμα, ατος, τὸ, body.
 σώνω (σώζω), ωσα, ὄσθην, ωμίνοσ, to be
 enough, sufficient, ἀρκῶ, φθάνω,
 with τόν of the person. Pass. σώ-
 νομαι, to end, finish, intransitive.
 σῶος, α, ον, safe, untouched.
 σωπῶ, = σιωπῶ.
 σωρός, οῦ, ὁ, heap, pile.
 σωστός (σώζω), ἡ, ὄν, exact : whole.
 μετὰ τὰ σωστά, in earnest, with the
 genitive of the personal pronoun ;
 ας, τὸ εἶπε μετὰ τὰ σωστά του, he
 said it in earnest.
 σωτήρ, ἡρις, ὁ, saviour.
 σωτηρία, ας, ἡ, salvation : safety.
 σωτικά (ἔσω), τὰ, = ἐντόσθια.

T.

τ for θ after σ, φ, χ, 27. 15. — for δ
 after ν, 27. 15. — for θ before σ,
 27. N. 1.
 ταγγός, ἡ, ὄν, rancid.
 ταγγίζω (ταγγή), ισα, ἰσθην, ισμίνοσ, =
 τρίβω.
 τάγμα, ατος, τὸ, regiment.
 τάδε, = δῖνα.

τάζω (τάσσω), ἀζα, ἀχθην, ἀγμίνο;,
to vow : to promise.
ταίρι (ιταῖρος), ἰοῦ, τὸ, match, equal.
ταιριάζω (ταίρι), ασα, to match, fit,
correspond.
τακτικός, ἡ, ὄν, regular.
τάλαρον, ου, τὸ, dollar.
ταμιντσάνα (μινс.), ας, ἡ demijohn.
ταμπάκος (Ital. tabacco), ου, ὁ, snuff.
τανύζω, and
τανύω, υσα, ὑσθην, υσμίνο;,
to stretch :
to expand, spread, as a wing.
τάξη, ης, ἡ, = τᾶξις.
ταξιάρχης, ου, ὁ, and
ταξιάρχος, ου, ὁ, captain of a company.
ταξίδι (ταξιδίου), ἰοῦ, τὸ, voyage.
ταξιμον (τάζω), ατος, τὸ, vow : prom-
ise.
τάξις, ιως, ἡ, order, arrangement.
ταπεινώ, ωσα, ᾠσθην, ωμίνο;,
to hum-
ble, humiliate.
ταπεινός, ἡ, ὄν, humble.
ταράζω, = ταράτω.
ταραρά, tarara, a sound made, or sup-
posed to be made, by some wind-
instruments.
ταράτω, ἀζα, ἀχθην, ἀγμίνο;,
to dis-
turb.
ταραχή, ἡς, ἡ, commotion, tumult,
noise.
Τάσος, ου, ὁ, Tasos, a Klepht.
ταῦρος, ου, ὁ, bull.
τάφος, ου, ὁ, grave, tomb.
τάχα, adv. forsooth : an interrogative
particle, equivalent to ἄρα.
τάχατε, = the preceding.
ταχιά, and
ταχύ, τὸ, morning, in the morning,
πυρρόν.
τίϊ (Ital. té), ἰοῦ, τὸ, tea, τσαῖ.
τιῖχος, ους, τὸ, wall.
τίκνον, ου, τὸ, child.
τιλείνω, ωσα, ᾠσθην, ωμίνο;,
to end,
finish.
τιλειοποίησις, ιως, ἡ, the rendering per-
fect, perfecting.
τίλειος, α, ον, perfect, finished, com-
plete.
τιλειότης, ητος, ἡ, perfection.
τιλείως, adv. entirely : at all.
τιλείωσις, ιως, ἡ, finishing, perfec-
tion.

τιλυταῖον, adv. finally, lastly.
τιλυταῖος, α, ον, last, final : latest.
τιλυτή, ἡς, ἡ, death, decease.
τιλυτῶ, ᾤς, ησα, to die, decease.
τίλι (Turk.), ἰοῦ, τὸ, = σύρμα.
τίλος, ους, τὸ, end.
τίλος πάντων, ορ τίλος, finally, at
length, last of all.
τιλωνίον, ου, τὸ, custom-house.
τιντσερίς (Turk.), ἰ, ὁ, and
τίντσερι, ἰοῦ, τὸ, kettle.
τίρας, ατος, τὸ, prodigy, wonder : mon-
ster.
τισσαράκοντα, forty.
τισσαρακοστός, ἡ, ὄν, fortieth.
τίσσαρις, α, and
τίσσερις, α, four. § 58.
τίταρτον, ου, τὸ, quarter.
τίταρτος, η, ον, fourth.
τίτοιος (τοῖος), α, ον, = τοιοῦτος.
τιτράδη (τιτράς), ης, ἡ, Wednesday.
τιτράκις, adv. four times.
τιτρακόσιοι, αι α, four hundred.
τιτρακοσιστός, ἡ, ὄν, four-hundredth.
τιτραπλοῦς, ἡ, οῦν, quadruple, four-
fold.
τίχνη, ης, ἡ, art.
τιχνικά, adv. artfully, skilfully.
τιχνικός, ἡ, ὄν, artful, skilful : relating
to art.
τιχνίτης, ου, ὁ, artist.
τζ, = τσ.
τηγάκι, ἰοῦ, τὸ, frying-pan.
τηγαγίζω, ἰσα, ἰσθην, ἰσμίνο;,
to fry.
τηγαγίτα, ας, ἡ, fritter, pancake.
Τήνος, ου, ἡ, Tenos, an island.
τηράζω, ἀζα, and
τηρῶ, ᾤς ορ εἶς, ησα, = κυττάζω,
βλίπω.
τί, from τίς.
'τι, = ὅτι.
τίγρις, ἰδος, ἡ, tiger.
τιμή, ἡς, ἡ, honor : value, price.
τίμιος, α, ον, honorable : honest.
τιμιότης, ητος, ἡ, honor.
τιμόνι (Ital. timone), ἰοῦ, τὸ, = πηδά-
λιον.
τιμῶ, ᾤς, ησα, ἡσθην, ημίνο;,
to honor.
τιμωρία, ας, ἡ, punishment.
τινάζω, ἀζα, ἀχθην, ἀγμίνο;,
to shake :
to dust, as a garment.
τινάς, = τίς, indefinite.

τίποτα, *and*
 τίποτε, *and*
 τίποτε, any, anything : nothing, in
 answer to a question. § 71.
 τίς, τί, who, which, what.
 τίς, τί, any, some, certain : a or an.
 § 70.
 τίτλος (*Lat.* titulus), ου, ό, title.
 Τλέμων, ονος, ό, Tlemon.
 τό, *from* ό.
 τοιούτος, αύτη, ούτον, such. § 75.
 τοιουτοτρόπως, *adv.* in this manner.
 τοίχος, ου, ό, wall, as of a house.
 Τόλιος, ου, ό, Tolios, a Klepht.
 τόλμη, ης, ή, boldness, daring.
 τολμῶ, ᾶς, ησα, to dare.
 τόμος, ου, ί, volume.
 τονε, *pron.* always enclitic, = τόν, him.
 τόνος, ου, ό, tone, accent.
 τοξεύω, ιυσα, εύθη, ευμένος, to shoot,
 as an arrow : to shoot with an ar-
 row.
 τόξον, ου, τὸ, bow.
 τόπι (*Turk.*), ιου, τὸ, = κανόνι.
 τόπος, ου, ό, place : country, one's na-
 tive place, πατρίς.
 εις τὸν τόπον, on the spot.
 τός, he. § 64. N. 3.
 τόσον, *adv.* so much.
 τόσος, η, ον, *and*
 τοσοῦτος, αύτη, ούτον, so much, so
 many.
 τότε, *adv.* then.
 τοῦβλον (*Turk.*), ου, τὸ, = κεραμίδι.
 τοῦϊ (*Turk.*), ιου, τὸ, a pasha's tail.
 τοῦλάχιστον (τὸ ἰλάχιστον), *adv.* =
 καῖν, at least.
 τούπια (*Ital.* dobra), ας, ή, doubloon.
 τουρκεύω, ιυσα, to become a Turk,
 that is, a Mohammedan : to side
 with the Turks.
 Τουρκία, ας, ή, Turkey : the Turks.
 Τουρκικός, ή, όν, Turkish.
 Τούρκος, ου, ό, Turk : Mohammedan.
 Τούρναβος, ου, ό, Turnabhos, a town.
 τούτος, η, ο, this. § 72.
 τουφέκι (*Turk*), ιου, τὸ, musket.
 τούφλαις βούφλαις, nonsense, fiddle-
 sticks, fudge.
 τραβίζω, (*Lat.* traho?), ιξα, ίχθη, η-
 γμίνος, *and*
 τραβῶ, ᾶς, to draw, drag, σύρω : to

endure, ὑπομίνω.
 τραγί, ιου, τὸ, *and*
 τραγός, ου, ό, he-goat.
 τραγουδι (τραγαδία), ιου, τὸ, song :
 lay, as, τὸ τραγουδι τοῦ Μπουκοβά-
 λα, the lay of Boukobhalas.
 τραγουδῶ, ιῆς or ᾶς, ησα, to sing, as
 ballads, sonnets, &c. See also ψάλ-
 λω.
 τραγαδία, ας, ή, tragedy.
 τραγαδός, ου, ό, tragedian.
 τρακόσιοι, = τριακόσιοι.
 τραμοντανά (*Ital.* tramontana), ας, ή,
 = βοριάς.
 τρανός, ή, όν, big, large, μεγάλος.
 § 57.
 τριανταφυλιά, = τριανταφυλλιά.
 τριαντάφυλλον, = τριαντάφυλλον.
 τράπεζα, ης, ή, table.
 τρέβλον (*unc.*), ου, τὸ, purslain, ἄν-
 τράκλα, γλιστρίδα.
 τρεῖς, ία, three. § 58.
 τρελά, *adv.* foolishly : madly, distract-
 edly.
 τρελαίνω, ανα, άθη, αμίνος, to mad-
 den, make crazy. *Pass.* τρελαίνο-
 μαι, to become or be τρελός.
 τρελός (*unc.*), ή, όν, foolish, fool : mad,
 distracted.
 τρέμω, to tremble : to tremble or shud-
 der at, *with* τόν.
 τρέφω, to feed, nourish : to support.
 τρεχάματα (τρέχω), τὰ, running :
 trouble.
 τρέχω, ιξα, to run : to run about.
 τρία, *from* τρεῖς.
 τριάκοντα, thirty.
 τριακόσιοι, αι, α, three hundred.
 τριακοστός, ή, όν, thirtieth.
 τριάντα, = τριάκοντα.
 τριανταφυλλίνιος, α, ον, made of roses.
 τριανταφυλλιά, ᾶς, ή, rose-bush.
 τριαντάφυλλον (τριάντα, φύλλον), ου,
 τὸ, = ῥόδον, rose.
 τριβέλι (*Ital.* trivella), ιου, τὸ, = τρυ-
 πάνι.
 τρίβω, ιψα, ίφθη, ιμμίνος, to rub, tri-
 turate.
 τριγύρου, *and*
 τριγύρω (γῦρος), *adv.* round, around.
With τοῦ or εις τόν.
 Τριέστι, ίου, τὸ, Trieste, a city.

τρίζω, ἴξα, to creak.
 τρικώμυτι (τρῖς, κόμπος), ἰοῦ, τὰ, the
 nape of the neck.
 τρικώρυφος, η, ον, and
 τρίκωρυφος, η, ον, three-peaked.
 τριπλός, ἡ, ὄν, and
 τριπλοῦς, ἡ, οὔν, triple, threefold.
 τρισάθλιος, α, ον, thrice wretched.
 τρίτη, ης, ἡ, Tuesday.
 τρίτος, η, ον, third.
 τρίχα (Θριζ), ας, ἡ, hair.
 τρομάζω (τρόμος), ἀξα, γμίνομος or
 ασμίνομος, to frighten, terrify : to be
 frightened, terrified.
 τρομάρα, ας, ἡ, = τρόμος.
 τρομακτικῶς, adv. fearfully.
 τρομερός, ἄ, ὄν, terrible, fearful.
 τρόμος, ου, ὄ, terror.
 τρόπος, ου, ὄ, manner, mode, way :
 method, μέθοδος.
 εἶναι τρόπος, to be possible.
 εἰς τρόπον ἕποῦν γὰ, in such a
 manner as, or so that.
 τροφίτης, ἴως, ὄ, supporter.
 τροφή, ἡς, ἡ, food, nourishment : feed-
 ing, keeping.
 τροφός, οὔ, ὄ, nurse.
 τροχιλία, ας, ἡ, pulley, καρύλι.
 τροχός, οὔ, ὄ, wheel.
 τροχνητής, οὔ, ὄ, vintager : September.
 τρύπα, ας, ἡ, hole.
 τρυπάνι, ἰοῦ, τὰ, gimblet, auger, borer.
 τρυπῶ, ᾄς, ησα, ἡθην, ημίνομος, to bore,
 perforate, pierce.
 τρυφερός, ἄ, ὄν, tender, delicate.
 τρυφή, ἡς, ἡ, luxury.
 τρώγω, to eat. § 106.
 * τσάβαλα (unc.), τὰ, baggage, lug-
 gage.
 τσαγγός, = ταγγός.
 τσ for κ, κτ, ζ, σ, σκ, τ, 27. 16,
 N. 2.
 τσαΐ, ἰοῦ, τὰ, tea.
 τσακίζω (τήκω?), ἰσα, ἰσθην, ἰσμίνομος,
 to break.
 Τσάρας, α, ὄ, Tsaras.
 τσελιπῆς (Turk.), ἡ, ὄ, gentleman.
 τσελικίνιος, α, ον, made of steel.
 τσελίκι (Turk.), ἰοῦ, τὰ, steel.
 τσίπη (unc.), ης, ἡ, pocket.
 τση, = τῆς, τούς, ταις. § 62. N. 1.
 * τσιπγκλί (unc.), ἰοῦ, τὰ, fragment

of a broken vase.
 τσιμπῶ (unc.), ᾄς, ἡθην, ημίνομος, to
 pinch : to peck.
 τσιόνα (Ital. pincione), ας, ἡ, = σπι-
 νος.
 τσίχλα (κίχλη), ας, ἡ, thrush.
 τσουβάλι (ἴσω, βάλλω), ἰοῦ, ὄ, a large
 woollen sack.
 τσουκάλι (Ital. zucca?), ἰοῦ, τὰ, earth-
 en pot, χύτρα.
 τσουράπι (Turk.), ἰοῦ, τὰ, stocking.
 τσόχα (Turk.), ας, ἡ, fine woollen
 cloth, as broadcloth.
 τσοχαντάρης (Turk.), η, ὄ, μιλιτ. -αῖοι,
 a Turkish officer.
 τσάφλοιοι (ἴξω, φλοῖος), ου, τὰ, shell, as
 of an egg or nut.
 τυλίγω (τυλίσσω), ἴξα, ἰχθην, ἰγμίνομος,
 to roll up.
 τύλος, ου, ὄ, orifice in the face of a
 cask ; and the stopple of that ori-
 fice.
 τύμπανον, ον, τὰ, drum.
 τυπῶν, ὤσα, ᾄθην, ωμίνομος, to print, as
 a book.
 τύπος, ου, ὄ, type : press, the business
 of printing or publishing.
 τύρανος, = τύραννος.
 τυραννία, ας, ἡ, tyranny.
 τύραννος, ου, ὄ, tyrant.
 τυρανῶ, εἰς, ησα, ἡθην, ημίνομος, to tor-
 ment, torture.
 τυρί, ἰοῦ, τὰ, cheese.
 τύφλα, ας, ἡ, blindness.
 τυφλόνα, ὤσα, ᾄθην, ωμίνομος, to blind.
 τυφλοπόντικος (ποντικός), ου, ὄ, mole,
 a little animal.
 τυφλός, ἡ, ὄν, blind.
 τυχαῖω, to happen. § 106.
 μὴν τύχη καὶ, lest, followed by
 the subjunctive.
 τύχη, ης, ἡ, fortune.
 κατὰ τύχην, by chance, acci-
 dentally.
 τυχηρός, ἄ, ὄν, accidental : fortuitous.
 τυχοδιώκτης (τύχη, διώκω), ου, ὄ, ad-
 venturer.
 τῶντι (τῶ ὄντι), adv. indeed, really.
 τῶρα (τῆ ᾄρα), adv. now.
 τῶρα τῶρα, very soon.
 τωρινός (τῶρα), ἡ, ὄν, of the present
 time.

* τῶς, = τοῦς. § 64. N. 4.

Τ.

ὕαλί, ἰοῦ, τὸ, glass.
 ὑβρίζω, ἰα, ἰσθην, ἰσμίνοσ, to insult.
 ὕβρις, ἰωσ, ἦ, and
 ὑβρισία, ας, ἦ, insult.
 ὑγεία, ας, ἦ, health.
 ὑγιαίνω, ανα, to be in sound health.
 ὑγιής, ἔσ, healthy, sound.
 ὑγρός, ἀ, ὄν, wet, moist.
 Ὑδρα, ας, ἦ, Hydra, an island.
 υἱγιόκασ, = γυιόκασ.
 υἱός, οὔ, ὁ, son.
 ὕλη, ης, ἦ, matter : materials.
 ὕλικός, ἦ, ὄν, material.
 ὕμνοσ, ου, ὁ, hymn.
 ὑμῶ, εἶσ, ἠσα, to celebrate, as in song.
 ὕνι (ὑνις), ἰοῦ, τὸ, ploughshare.
 ὑπαγορεύω, εῤσα, εὔθην, εὐμίνοσ, to dic-
 tate. With τὸν τόν.
 ὑπάγω, = πηγαίνω.
 ὑπακοή, ἦσ, ἦ, obedience.
 ὑπακούω (ἀκούω), to obey.
 ὑπανδρεία, ας, ἦ, marriage.
 ὑπανδρεύω (ἀνδρασ), εῤσα, εὔθην, εὐμί-
 νοσ, to give in marriage. Pass.
 ὑπανδρεύομαι, to marry, with τόν.
 ὕπαρξις, ἰωσ, ἦ, existence.
 ὑπάρχω (ἄρχω), to exist.
 ὑπασπιστής, οὔ, ὁ, lieutenant.
 ὑπέρ, prep. § 192.
 ὑπερασπίζω (ἀσπίσ), ἰα, ἰσθην, ἰσμί-
 νοσ, to protect, defend.
 ὑπεράσπισις, ἰωσ, ἦ, protection, de-
 fence.
 ὑπερασπιστής, οὔ, ὁ, defender.
 ὑπερβαίνω (βαίνω), aorist ὑπερέβην, to
 surpass : excell.
 ὑπερβολή, ἦσ, ἦ, excess.
 ὑπερηφάνια, ας, ἦ, pride.
 ὑπερήφανοσ, η, ον, proud.
 ὑπερισχύω (ἰσχύω), υσα, to prevail.
 ὑπεροπλία, ας, ἦ, superiority of num-
 bers.
 ὑπερπλουτίζω (πλουτίζω), to enrich in
 a high degree.
 ὑπήκοοσ, η, ον, subject, as to a king.
 ὑπηρεσία, ας, ἦ, service.
 ὑπηρετής, ου, ὁ, waiter, servant.
 ὕπνοσ, ου, ὁ, sleep.

ὑπό, prep. § 192.

ὑπόδημα, ατοσ, τὸ, boot.

ὑπόδοχή, ἦσ, ἦ, reception.

ὑπόθεσις, ἰωσ, ἦ, business : affair : hy-
 pothesis, supposition.

ὑποκάμισον (Ital. camicia), ου, τὸ, shirt.

ὑποκάτω, adv. under. With τοῦ.

ὑπόκειμαι (κείμει), to be liable or sub-
 ject to. With εἰς τόν.

ὑποκρίνομαι (κρίνω), to act like a hypo-
 cite, to play the hypocrite.

ὑποκριτής, οὔ, ὁ, hypocrite.

ὑπόληψις, ἰωσ, ἦ, reputation : estima-
 tion, repute.

ὑπομονή, ἦσ, ἦ, patience.

ὑποπτεύω, ορ ὑποπτεύομαι, εὔθην, to
 suspect.

ὑποστρέφω, = ἐπιστρέφω, intransitive.

ὑπόσχισις, ἰωσ, ἦ, promise.

ὑπόσχομαι, to promise. § 106.

ὑποστακτικός, ἦ, ὄν, subordinate.

ὑποτάσσω (τάσσω), ἀξα, ἀχθην, ἀγμί-
 νοσ, to subjugate, subject. Pass.

ὑποτάσσομαι, to submit, yield.

ὑπουργία, ας, ἦ, = ὑπηρεσία.

ὑποφέρω (φέρω), to bear, endure.

ὑποχρέωνω, ωσα, ᾠθην, ἀμίνοσ, to ob-
 lige.

ὑποψία, ας, ἦ, suspicion.

ὕστερα, = ὕστερον.

ὕστερίνοσ, ἦ, ὄν, last.

ὕστερον, adv. afterwards : after, with
 ἅπὸ τόν.

ὕστέρῳ, = στέρῳ.

ὑφαίνω, ανα, ἀνθην, ἀμμίνοσ ορ ἀσμίνοσ,
 to weave.

ὑφαντής, οὔ, ὁ, weaver.

ὕφος, ουσ, τὸ, style of writing.

ὑψηλά, adv. high, on high.

ὑψηλόσ, ἦ, ὄν, high, tall.

ὑψόνα, ωσα, ᾠθην, ἀμίνοσ, to elevate,
 raise.

ὕψοσ, ουσ, τὸ, height.

ὕψοσ, = γύψοσ.

Φ.

Φ before σ, 27. 2. — for υ, 27. 3. —
 for ϑ, 27. 17. — for π, 27. 17.

φαγαῖσ (φαγί), ᾶ, ὁ, glutton, great,
 eater.

φαγητόν, οὔ, τὸ, and

φαγί, ιού, τὸ, dish, any kind of food : meal.

φαγοσότη (φαγί, σότης), ιού, τὸ, banquet, feast.

φάγω, from τρώγω.

φαίνομαι, ἀνην, to appear.

φακῆ, ἦς, ἡ, lentil.

φάλαγγας (φάλαγξ), α, ὁ, an instrument used by the Turks and their imitators in bastinadoing.

φάλαινα, ας, ἡ, whale.

φαμελία (Ital. famiglia), ας, ἡ, = οἰκογένεια.

φαμελίτης, η, ὁ, a man with a φαμελία.

φανατικός, οὔ, ὁ, fanatic.

φανερῶν, ωσα, ὄθην, ωμένος, to make known.

φανερός, ἄ, ὄν, apparent, evident.

φαντάζομαι, ἄσθην, ασμένος, to imagine.

φαντασία, ας, ἡ, imagination : whim, notion.

φάντασμα, ατος, τὸ, apparition.

φάρδος, ους, τὸ, = πλάτος.

φαρδύς (unc.), ειά, ὄ, = πλατύς.

φαρίτρα, ας, ἡ, quiver.

φαρμακίω, ευσα, εὔθην, ευμένος, and

φαρμακῶν, ωσα, ὄθην, ωμένος, to poison.

φαρμάκι, ιού, τὸ, poison.

φάρμακον, ου, τὸ, remedy : poison.

φασούλι (φάσηλος), ιού, τὸ, bean, faseolus vulgaris.

φεβρουάριος (Lat. february), ου ὁ, February.

φεγγαράκι, τὸ, dear φεγγάρι.

φεγγάρι, ιού, τὸ, moon, σελήνη : moonlight.

φέγγος, ους, τὸ, light, φῶς.

φέγγω, ἔξα, to shine.

ἴφεξι, it is day, impersonal.

φειδομαι, εἰσθην, to spare.

φειδωλός, ἡ, ὄν, parsimonious.

φελλός, οὔ, ὁ, cork.

φελῶ, ᾶς, = ὠφελῶ.

φερμάνι, = φιορμάνι.

φίρνω, = φέρω.

φίρσιμον (φίρω), ατος, τὸ, conduct.

φίτα, = ἴφετος.

φῆῦ, interj. alas.

φευγάτος, η, ὄν, gone.

φύγω, to flee : to flee from, with τόν :

to run away : to go away, depart.

φηκᾶρι, = θηκᾶρι, θήκη.

φήμη, ης, ἡ, fame.

φημίζω, ἰσα, ἰσθην, ἰσμένος, to repute.

φθάνω, ασα, ασμένος, to overtake : to reach : to arrive : to be sufficient : to be ripe, in the aorist and γη.

φθάσιμον (φθάνω), ατος, τὸ, arrival.

φθίρω, εἰρα, ἄρθην, αρμένος, to corrupt.

φθνήος, = εὔθνήος.

φθιάνω, = φτιάνω.

φθινόπωρον, ου, τὸ, autumn.

φθονερός, ἄ, ὄν, envious.

φθόνος, ου, ὁ, envy.

φθονῶ, εἰς, ησα, ἤθην, ημένος, to envy.

φθορά, ᾶς, ἡ, corruption : ruin, destruction.

φιδίς (φίδι?) ἑ, ὁ, vermicelli.

φίδι, = ὀφίδι.

φιλαλήθης, ες, truth-loving.

φιλαλήθως, adv. in a truth-loving manner.

φιλόανθρωπος, η, ὄν, humane.

φιλοανθρώπως, adv. humanely.

φιλάργυρος, η, ὄν, avaricious.

φιλελεύθερος, η, ὄν, freedom-loving.

φιλί, ιού, τὸ, and

φίλημα, ατος, τὸ, kiss.

φιλία, ας, ἡ, friendship.

φιλικός, ἡ, ὄν, friendly.

φιλινάδα, ας, ἡ, female friend.

φιλίων, ωσα, ὄθην, ωμένος, to reconcile, conciliate. Pass. φιλίονομαι, also to become a friend to, to make a new friend.

φιλοκερδής, ἑς, avaricious, fond of gain.

φιλοκύνητος, η, ὄν, fond of hunting.

φιλονεικῶ, εἰς, ησα, to dispute.

φίλος, ου, ὁ, friend.

φιλοσοφία, ας, ἡ, philosophy.

φιλόσοφος, ου, ὁ, philosopher.

φιλοσπουδαῖος, α, ὄν, fond of the learned, patronizing learning.

φιλῶ, εἰς, ησα, ἤθην, ημένος, to kiss.

φιορμάνι (Turk.), ιού, τὸ, firman.

φισίκι (French fusee?), ιού, τὸ, cartridge.

φικιάνω, = φτιάνω.

φικᾶρι (πύρον), ιού, τὸ, = φτυάρι.

φλάμπουρον (Lat. flammeolum), ου τὸ, standard.

φλάσκα (*Ital.* fiasca), *αs, ή,* flagon, flask.

φλίβα (φλίψ), *αs, ή,* vein.

φλόγα (φλόξ), *αs, ή,* flame.

φλούδα, *αs, ή,* and

φλούδι (φλόος), *ιού, τὸ,* bark, as of a tree: rind.

φλουρί (*Ital.* fiorino), *ιού, τὸ,* gold coin.

φλυαρία, *αs, ή,* prating, nonsense.

φοβίρα, *αs, ή,* threat, menace.

φοβιρός, *ά, όν,* terrible, fearful.

φοβίζω, *ισα, ισμίνος,* to frighten.

φόβος, *ου, ό,* fear.

φοβούμαι, *ίσαι or ᾱσαι, ήθην,* to fear.

Φοινικικός, *ή, όν,* Phœnician.

Φοίνιξ, *ικος, ό,* a Phœnician.

φονεύς, *ίως, ό,* murderer.

φονεύω, *ισα, εύθην, ευμίνος,* to murder: to kill.

φονιᾶς, *ᾶ, ό,* = φονεύς.

φονικόν, *ού, τὸ,* and

φόνος, *ου, ό,* murder.

φορά, *ή,* time, used only with numerals; as, *μίαν φοράν,* once; *δύο φορές,* two times. § 108. N.

φοράδα (φοράς?), *αs, ή,* mare.

φόριμα (φορώ), *ατος, τὸ,* garment.

φορσιᾶ, *ᾶs, ή,* suit of clothes.

φόρος, *ου, ό,* tax.

φορτίον, *ου, τὸ,* load.

φορτόνα, *ωσα, ώθην, ωμίνος,* to load, lade. *With τὸν τόν.*

φορῶ, *ίς, ισα, ίδην, ιμίνος,* to wear: to put on.

φουκάλι (φιλοκαλία), *ιού, τὸ,* = σκούπα, *σάρωμα.*

φουκάρι, = φηκάρι, θηκάρι.

φούκτα (φύξ), *αs, ή,* the hollow of the hand: handful.

φούντα (*unc.*), *αs, ή,* small branch with the leaves on: tuft: tassel.

φούσκα (*Ital.* forca), *αs, ή,* gibbet.

φουεκίζω, *ισα, ισθην, ισμίνος,* to hang by the neck, κρεμάω.

φούσρος, *ου, ό,* oven.

φουσάτον (*Lat.* fossa), *ου, τὸ,* = στρατιμα.

φούσκα (φύσκη), *αs, ή,* bladder: bubble.

φουσκώνω (φούσκα), *ωσα, ώθην, ωμίνος,* to inflate, swell.

Φραγκιά, *ᾶs, ή,* Western Europe.

Φράγκος, *ου, ό,* a native of Western

Europe, as a Frenchman.

φράζω (φράσσω), *αζα, άχθην, αγμίνος,* to fence, enclose.

φράκτη, *ης, ή,* fence, enclosure, hedge.

Φραντσίζικος, *η, ο,* = Γαλλικός.

Φραντσίζος, *ου, ό,* = Γάλλος.

φράσις, *ίως, ή,* phrase: diction.

*φρίνιμος, = φρόνιμος.

φρίκη, *ης, η,* terror.

φρικτά, *adv.* dreadfully, fearfully.

φρίττω, *ίξα, to be astonished, amazed at. With τόν.*

φρόνημα, *ατος, τὸ,* sentiment, notion, principles.

φρόνιμος, *η, ον,* prudent.

φροντίζω, *ισα, to take care of, provide for. With διά τόν.*

φροντίς, *ίδος, ή,* care.

φρονῶ, *ησα, to think, to be of opinion.*

φρούριον, *ου, τὸ,* fort.

φρύδι, = όφρύδι.

φταιίγω, = πταίω.

φτινός (πτηνός), *ή, όν,* thin, λεπτός.

φτίρη (πτίρις), *ης, ή,* fern.

φτιρόν, = πτιρόν.

φτιρούγα, *αs, ή,* = πτίρυξ.

φτήνεια, = εύθηνεια.

φτηνός, = εύθηνός.

φτιάνω (εύθειᾶ), *ασα, άσθην, ασμίνος,* to make, κάμνω.

φτυάρι, (πτύον), *ιού, τὸ,* large shovel, spade.

φτωχός, = πτωχός.

φυγή, *ῆs, ή,* flight.

φύλαγω, = φυλάττω.

φύλακας, *α, ό,* watchman, guard, φύλαξ: portfolio.

φυλακή, *ῆs, ή,* dungeon, prison, jail: preservation, φύλαξις: watching.

φυλακόνω, *ωσα, ώθην, ωμίνος,* to imprison.

φύλαξ, *ακος, ό,* watchman, guard.

φύλαξις, *ίως, ή,* preservation, keeping.

φυλάττω, *αζα, άχθην, αγμίνος,* to keep: to watch.

φυλή, *ῆs, ή,* tribe.

φυλλάδω (φυλλάς), *αs, ή,* pamphlet.

φύλλον, *ου, τὸ,* leaf.

φύση, *ης, ή,* = φύσις.

φυσικά, *adv.* naturally.

φυσικός, *ή, όν,* natural.

φυσιογνωμία, *αs, ῆ,* physiognomy.

φύσις, *ίως, ή, nature.*

φύσει, *by nature, naturally.*

φυσῶ, *ᾤς, ησα, ήθην, ημίνος, to blow.*

φυτεύω, *ευσα, εύθην, ευμίνος, to plant.*

φυτόν, *οὔ, τὸ, plant.*

φύτρον (φυτόν), *ου, τὸ, shoot, scion, sucker.*

φυστρῶν (φύτρον), *ωσα, to sprout, as a plant.*

φωλιά, *ᾤς, ή, nest : lair.*

φωλεύω, *ευσα, to nestle.*

φωλιά, *ᾤς, = φωλιά.*

φωλιάζω, *ασα, = φωλεύω.*

φωνάζω, *αζα, to bawl, cry, cry aloud : to call aloud.*

φωνακᾶς, *ᾤ, δ, noisy person.*

φωνή, *ἦς, ή, voice.*

φωνούλα, *ας, ή, dear or little φωνή.*

φῶς, *ωτός, τὸ, light.*

φωστήρ, *ἦρος, δ, luminary.*

φωταγωγῶ, *εἰς, ησα, ήθην, ημίνος = φωτιζῶ.*

φωτινός, *ή, όν, luminous.*

φωτιά, *ας, ή, fire.*

φωτίζω, *ισα, ίσθην, ισμίνος, to enlighten.*

X.

χ for κ, before τ, 27. 9.

χαβιά (*unc.*), *ᾤς, ή, bit for a horse.*

χαδιών (χαδι), *ευσα, εύθην, ευμίνος, to caress.*

χάδι (*unc.*), *ιοὔ, τὸ, and*

χάιδι, *ιοὔ, τὸ, caress.*

χειρῶν, *ᾤς, ησα, ήθην, to salute.*

χαίρω, *or χαίρομαι, to rejoice, to be glad : to enjoy, with τόν. § 106.*

χάλαζα, *ης, ή, and*

χαλάζι, *ιοὔ, τὸ, hail.*

*χαλεύω (*unc.*), *ευσα, = θείλω, ζητῶ.*

χαλίκι (χάλιξ), *ιοὔ, τὸ, small stone, pebble.*

χαλινάρι, *ιοὔ, τὸ, and*

χαλινός, *οὔ, δ, bridle.*

χαλκίς, *ίως, δ, and*

χαλκιάς, *ᾤ, δ, smith.*

χαλκός, *οὔ, δ, copper.*

χάλκωμα, *ατος, copper, χαλκός : copper utensil.*

χαλῶ, *ᾤς, and*

χαλνῶ, *ᾤς, ασα, άσθην, ασμίνος, to*

destroy : to change, as a coin.

χαμάλης (*Turk.*), *η, δ, = βαστάζος.*

χαμικτής, *ίς, mean, base.*

χαμηλών, *ωσα, άσθην, ωμίνος, to lower.*

χαμηλός, *ή, όν, low, not high.*

χάμο, *adv. = χέμου.*

χαμογιλῶ (γιλῶ), *to smile.*

χαμοκίρασον (κίρασι), *ου, τὸ, strawberry.*

χαμόραγγας, *and*

χαμόρουγας (χαμαί, θρύσσω), *α, δ, = τυφλοπόντικος.*

χάμος (χάνω), *οὔ, δ, ruin, destruction,*

φθορά.

χάμου (χαμαί), *adv. on the ground, καταγής.*

χαντάκι (*Turk.*), *ιοὔ, τὸ, ditch, trench, τάφρος.*

χάνω (χάω), *ασα, άσθην, αμίνος, to lose. Pass. χάνομαι, to perish.*

χάπτω (κάπτω), *αψα, to eat up hastily, devour.*

χαρά, *ᾤς, ή, joy : wedding, γάμος.*

μιτὰ χαρᾶς, with pleasure, a polite expression.

χαρακτήρ, *ἦρος, δ, character.*

χαράτσι (*Turk.*), *ιοὔ, τὸ, head-tax, paid to the Turkish government by the subject nations.*

χάρη, *ης, ή, = χάρις.*

χαρίζω, *ισα, ίσθην, ισμίνος, to present, bestow.*

χάρις, *ιτος, ή, grace : favor : one of the Graces.*

χάριτι θείῃ, by the grace of God.

κάμει μου τήν χάριννά, do me the favor to.

λόγου χάριν, for instance, for example.

χάρισμα, *ατος, τὸ, present, gift.*

χαριτωμίνος (χαριτών), *η, ον, gracious : graceful, lovely.*

Χάροντας, *α, ο, and*

Χάρος (Χάρων), *ου, δ, Death personified.*

χαροποιός, *ά, όν, joyful, agreeable, πρόσχαρος.*

χαροποιώ, *εἰς, ησα, ήθην, ημίνος, to gladden, delight. Pass. χαροποιούμαι, to rejoice.*

χαρτάκι, *τὸ, a small piece of χαρτί, scrap.*

χαρτί, ἰοῦ, τὸ, paper : book, βιβλίον.
 Χάσια, τὰ, Chasia, some of the towns
 of Magnesia, in Thessaly.
 χάσκω, to gape. § 106.
 χασμουριῶμαι (χασμάομαι), ἴσαι, to
 yawn ; inflected like πατιοῦμαι from
 πατῶ.
 χασομερῶ (χάνω, ἡμέρα), ᾤς, ἡσα, to
 loiter, lose time.
 χατσῆς (Turk.), ἡ, ὁ, hajé, a Moham-
 medan who has performed the pil-
 grimage to Mecca ; or a Christian
 (especially a member of the Greek
 church) who has performed the pil-
 grimage to Jerusalem. § 120. N. 2.
 χεῖλι, ἰοῦ, τὸ, and
 χεῖλος, ους, τὸ, lip.
 χεῖμαρος, ου, ὁ, torrent.
 χειμών, ᾠνος, ὁ, and
 χειμώνας, α, ὁ, winter.
 χεῖρ, εἰρός, ἡ, hand.
 χειραγωγῶ, εἶς, ἡσα, ἤθην, ἡμίνοσ, to
 direct, conduct, lead.
 χειρόγραφον, ου, τὸ, manuscript.
 χειρόμυλος, ου, ὁ, handmill.
 χειρότερος, α, ον, worse, from κακός.
 χέλι, = ἀχέλι.
 χελιδονάκι, τὸ, dear χελιδόνι.
 χελιδόνι, ἰοῦ, τὸ, and
 χελιδόνα, ας, ἡ, and
 χελιδών, ὄνος, ἡ, swallow.
 χελώνα, (χελώνη), ας, ἡ, tortoise.
 χεῖρι, ἰοῦ, τὸ, = χεῖρ.
 χερούλι, ἰοῦ, τὸ, handle, as of a vase.
 χήνα, ας, ἡ, goose.
 χῆνος, ου, ὁ, gander.
 χήρα, ας, ἡ, widow.
 χῆρος, ου, ὁ, widower.
 χθίς, = ἰχθίς.
 χιλιὰδα, ας, ἡ, and
 χιλιάς, ἄδος, ἡ, thousand.
 χίλιοι, αι, α, thousand.
 χιλιοστός, ἡ, ὄν, thousandth.
 χιόνι, ἰοῦ, τὸ, snow, χιών.
 ἀπὸ χιονιοῦ καὶ νότος, after a
 snowstorm expect the south wind,
 a weather maxim. Compare Herod.
 II. 22.
 χιονίζω, ἰσα, ἰσθην, ἰσμίνοσ, to snow :
 to be snowed upon.
 Χίος, ου, ἡ, Scio.
 Χῖος, ου, ὁ, and

Χιώτης, η, ὁ, Sciote, a native of Scio.
 χιών, ὄνος, ἡ, snow.
 χλιμίντρισμα, ατος, τὸ, neighing.
 χλιμιντρῶ (ονόματρον), ᾤς, ἡσα, to
 neigh, χρεμιτίζω.
 χλιός (χλιωρός), ἄ, ὄν, tepid, luke-
 warm.
 χλωμός (χλουτός, χλωρός), ἡ, ὄν, pale.
 χλωρός, ἄ, ὄν, green, as wood, not dry :
 fresh, new, as fruit.
 χνοῦδι (χνόος), ἰοῦ, τὸ, down.
 χόβολη (φώγων?), ης, ἡ, cinders.
 χοιρομέρι (χοῖρος, μερί), ἰοῦ, τὸ, ham.
 χοῖρος, ου, ὁ, hog, boar.
 χολή, ἡς, ἡ, bile.
 χολιάζω (χολή), ασα, to become an-
 gry, irritated.
 χονδραίνω (χονδρός), ἡσα, to grow
 fleshy, corpulent.
 χονδρός, ἡ, ὄν, thick, as to diameter :
 coarse, not minute : corpulent,
 fleshy. § 57.
 χόνδρος, ους, τὸ, the quality of χονδρός.
 χοντρός, = χονδρός.
 χόνω, ωσα, ᾤθην, ωμίνοσ, to thrust.
 χορεύω, εἰσα, to dance.
 χορός, οῦ, ὁ, dance.
 χορταίνω (χορτάζω), to satiate, as
 with food : to be satiated, satisfied.
 § 106.
 χορτάρι, ἰοῦ, τὸ, grass : hay.
 χόρτον, ου, τὸ, herb.
 χότσας (Turk.), α, ὁ, a Turkish doc-
 tor, learned man.
 χουλιάρι (κοχλιάριον), ἰοῦ, τὸ, = κου-
 τάλι.
 χρεῖα, ας, ἡ, need, want : necessity,
 ἀνάγκη.
 χρειάζομαι, ᾤσθην, to need, want, with
 τόν : to be necessary to, to be
 needed, with τόν of the person, as,
 δὲν μᾶς χρειάζονται, we do not want
 them.
 χρεῖος, ους, τὸ, duty : obligation : debt.
 χρεώστης, ου, ὁ, debtor.
 χρεωστῶ, εἶς or ᾤς, to owe : to be
 bound to do any thing, with νά and
 the subjunctive.
 χρήματα, ον, τὰ, money.
 χρηματικός, ἡ, ὄν, pecuniary.
 χρησιμεύω, εἰσα, to be useful, to be of
 use. With τόν.

χρήσιμος, η, ον, useful : respectable.

χρησις, ιως, ή, use.

Χρηστος, ου, ό, Chrestos.

χρίζω, = χρίω.

χριστιανός, ή, όν, Christian.

Χριστούγεννα (γίννα), ων, τὰ, Christ-mass.

χρονιά, ας, ή, = χρόνος, year.

χρόνια, τὰ, years. § 40.

χρόνος, ου, ό, time : year, έτος.

χρουσάφι, = χρυσάφι.

χρουστῶ, = χρωστῶ.

χρουσάφι, ιου, τῆ, = χρυσός.

χρουσῶν, ωσα, ὄθην, ωμίνοσ, to gild.

χρουσός, ου, ό, gold.

χρουσός, ή, όν, and

χρουσῶσ, η, ουν, golden.

χρωμα, ατος, τῶ, color.

χρωματίζω, ισα, ἰσθην, ισμίνοσ, to color.

χταπίδι, = ὀκταπίδι.

χτινάκι, = κτινάκι.

χτίνη, = κτίνη.

χτυπῶ, = κτυπῶ.

χυδαϊκός, ή, όν, and

χυδαίος, α, ον, vulgar, low, coarse.

χυμῶ (χυμα), ἄσ, ησα, = ὀρμῶ.

χύνω, υσα, ὕθην, υμίνοσ, to pour, to pour out : to cast, found.

χυτός, ή, όν, cast, as metallic utensils.

χύτρα, ας, ή, earthen pot.

χῶμα, ατος, τῶ, earth, soil, land.

χώνευσις, ιως, ή, digestion.

χωνιεύω, ιυσα, ἰύθην, ιυμίνοσ, to digest.

χωνί, ιου, τῶ, tunnel.

χώρα, ας, ή, town.

χωρατῆσ (χώρα), ἄ, ό, joke.

χωρατεύω, ιυσα, τῶ, joke, ἀστειεύομαι.

χωρατόν, ου, τῶ, = χωρατῆσ.

χωράφι, ιου, τῶ, field.

χώρια, adv. = χωριστά.

χωριάτης (χωρίον), ου, ό, peasant : clown, rustic.

χωρίζω, ισα, ἰσθην, ισμίνοσ, to separate : to divide into two : to cut, as a garment.

χωρίον, ου, τῶ, village.

χωρίς, prep. §§ 201 : 225. 1.

χωρισμός, ου, ό, separation.

χωριστά, adv. separately, apart : apart from. With ἀπό τόν.

χωριστός, ή, όν, separated, being apart.

χωρῶ, ις, ησα οτ ισα, to contain, hold : to be contained.

Ψ.

ψάδα (ψιάθος), ας, ή, mat.

ψαλίδα, ας, ή, large scissors : tendril, as of the vine.

ψαλίδι, ιου, τῶ, scissors.

ψαλιδίζω, ισα, ἰσθην, ισμίνοσ, to clip.

ψαλιδοκίρι (κίρι), ιου, τῶ, snuffers.

ψαλιδόπουλον, ου, τῶ, little ψαλίδι.

ψάλλω, αλα, ἄλθην, αλμίνοσ, to sing, chant, as church hymns.

ψάλσιμον, ατος, τῶ, singing.

ψαλτήρι, ιου, τῶ, the book of Psalms.

ψάλτης, ου, ό, singer, one that ψάλλει.

ψάλτρια, ας, ή, and

ψάλτρα, ας, ή, songstress.

ψαῤῥῶσ, ἄ, ό, fisherman : seller of fish.

ψαρεύω, ιυσα, to fish, angle.

ψάρι (ὀψάριον), ιου, τῶ, fish, ἰχθύς.

ψαρόνι (ψάρ), ιου, τῶ, starling, stare.

ψαρός, ή, όν, gray, as a horse.

ψαχνός (ψαχυρός), ή, όν, lean, as flesh.

ψίρα (φθίρι), ης, ή, louse.

ψίμα, = ψῦμα.

ψεύδομαι, ἰύσθην, to lie, to utter falsehoods.

ψευδοπιστος (πίστις), η, ον, whose religion is false.

ψῦδος, ους, τῶ, and

ψῦμα, ατος, τῶ, lie, falsehood.

ψύστης, ου, ό, and

ψύτης, η, ό, liar.

ψυτιά, ας, ή, = ψῦδος.

ψύτρα, ας, ή, female liar.

ψηλακῶ, ας, ησα, ἠθην, ημίνοσ, to feel, touch, handle.

ψηλός, = ὑψηλός.

ψηνώ (ἔψω), to roast : to cook.

ψητός, ή, όν, roasted.

ψηφίζω, ισα, ἰσθην, ισμίνοσ, to constitute, appoint.

ψηφῶ, ἄσ, ησα, to mind, care for.

ψηλή, ης, ή, the smooth breathing.

ψηλός, ή, όν, fine, not coarse : delicate.

ψιττακός, ου, ό, parrot.

ψίχα (ψίξ), ας, ή, crumb, not crust : a trifle, a little, in the accusative.

ψουρίζω (ὀψωνίω), ισα, ἰσθην, ισμίνοσ, to purchase.

Ψοφίμι (Ψόφος), ιοῦ, τὸ, carrion.
 Ψόφος, ου, ὁ, death, as applied to the lower animals and to Turks.
 Ψοφῶ, ᾧς, ἡσα, ισμίνος, to die, as applied to the lower animals. It is said also of a Turk, it being considered a sort of blasphemy to say Τούρκος ἀπίθανε.
 Ψύλλος, ου, ὁ, flea.
 Ψυχή, ῆς, ἡ, soul : person.
 Ψυχικόν, οῦ, τὸ, alms, ἐλεημοσύνη. κάμνω ψυχικόν, to give alms.
 Ψυχομαχῶ, εἰς, ἡσα, to be in the agonies of death.
 Ψύχρα, ας, ἡ, cold, κρύος.
 Ψυχρός, ἄ, ὄν, cold.
 Ψωμί, ιοῦ, τὸ, bread : office, employment under government.
 Ψωμοζήτησις (Ψωμί, ζητῶ), ου, ὁ, beggar, ζητιάνος, διακονιάρης.
 Ψώρα, ας, ἡ, itch : mange.
 Ψωρότουρκος (Τουρκος), ου, ὁ, scurvy Turk.

Ω.

-ω, for -ος, 37. Ν. 2.
 ὦ, interj. O! with the vocative.
 ὦ, interj. Oh!
 ὠδή, ῆς, ἡ, ode : canto.
 ὠκεανός, οῦ, ὁ, ocean.
 ὠμος, ου, ὁ, shoulder.
 ὠμός, ἡ, ὄν, raw : ferocious, cruel.

ὠμότης, ητος, ἡ, cruelty.
 ὠρα, ας, ἡ, hour : watch, ὠρολόγιον. μίαν ὠραν προτῆτερα, as soon as possible. ὠραν ὠραν, every hour.
 ὠραιῖος, α, ον, beautiful, εὐμορφος.
 ὠραιότης, ητος, ἡ, beauty.
 ὠριμάζω, ασα, ασμίνος, to ripen, to mature : to grow ripe.
 ὠριμος, η, ον, ripe, mature.
 ὠριμότης, ητος, ἡ, ripeness, maturity.
 ὠριμοφᾶς (φάγω), ᾧ, ὁ, ripe-fruit-eater.
 ὠροδείκτης (δείκνω), ου, ὁ, the hour hand.
 ὠρολόγιον, ου, τὸ, watch, clock : breviary.
 -ως, feminines in, 39.
 ὡς, adv. as, like, καθώς : when, ὅταν : as far as, ἕως, with 'ς τόν : how far, how long, ἕως : about, with numerals.
 ὡς πρὸς τὸν, as to, with regard to.
 ὡς καί, even, also.
 ὡσάν, adv. as, like, with τόν, or with the nominative : when : as if. § 225.
 3 : since, because.
 ὡσπερ, conj. so that, so as.
 ὡσπερ νᾶ, § 232.
 ὠφέλεια, ας, ἡ, benefit, utility.
 ὠφέλιμος, η, ον, useful, profitable.
 ὠφελῶ, εἰς, ἡσα, ἡθην, ημένος, to benefit, do good.

ADDITIONS TO THE VOCABULARY.

- ἄβαλτος (βάλλω), η, ον, not put on yet, new, *as a garment.*
- ἄγγρῦφι (γγρῦς), ἰοῦ, τὸ, hook, crook.
- ἄγιαστήρα (ἄγιαστήριον), ας, ἡ, a kind of little broom, usually made of basil branches, used in sprinkling holy-water (ἄγιασμός); Italian, aspersorio.
- ἄγκινάρα (κινάρα), ας, ἡ, artichoke, cynara scolymus.
- * ἄγκλιά (ἀντλία), ἄς, ἡ, dipper for dipping fluids.
- ἄγκομαχῶ (ἄγκω? μάχομαι), εἰς, ἦσα, to gasp for breath, pant, ἀσθμαίνω: to be in the agonies of death, ψυχομαχῶ.
- ἄγουροφᾶς (ἄγουρος, φάγω), ἄ, ὁ, unripe-fruit-eater.
- Ἄγραφα, ων, τὰ, Agrapha, a place.
- ἄγριά (ἄγριος), ἄς, ἡ, couch-grass, dog's grass, triticum repens, Greek ἄγρωστις.
- ἄγρίμι (ἄγριμαῖος), ἰοῦ, τὸ, wild animal.
- ἄγριόγιδα (γίδα), ας, ἡ, wild she-goat.
- ἄγριογίδι (γίδι), ἰοῦ, τὸ, and ἄγριογίδον, ου, τὸ, wild goat.
- ἄγῶγι (ἄγῶγος), ἰοῦ, τὸ, carriage, the act of carrying: carriage, the price for carrying.
- ἄγωγάτης (ἄγῶγι), η, ὁ, carrier: one who lets beasts of burden to travellers, and accompanies them, *say* muleteer.
- ἄδαρτος (δέρω), η, ον, unwhipt.
- ἄδοάκτι (ἀτράκτιον), ἰοῦ, τὸ, spindle.
- ἄδρός (ἄδρός), εἰά, ὄ, hard, *as fruit.*
- ἄδημητρίτης (ἄγιος, Δημήτριος), η, ὁ, = ὀκτώβριος.
- ἄθῆρ, ἴρος, ὁ, awn, beard of an ear of corn, ἄγανον.
- ἄθνη (ἄτμός), ης, ἡ, = ἄτμός.
- ἄκαμάτης (κάματος), η, ὁ, idler.
- ἄκρον, ου, τὸ, extreme.
εἰς ἄκρον, extremely, excessively.
- ἄλατερόν, (ἄλάτι), οῦ, τὸ, salt-box.
- ἄλειχῆνα (λειχῆν), ας, ἡ, lichen.
- ἄλική, ἦς, ἡ, salt-work.
- ἄλισφακιά (ἐλιλίσφακος), ἄς, ἡ, sage, a plant, φασκομηλιά.
- ἄλλοιώτικος (ἄλλοῖος), η, ον, = διάφορος, different.
- ἄλυφαντάκος, (ἄλυφαντής), ου, ὁ, spider, ἀράχνη.
- ἄλυφαντής, ἦ, ὁ, = ὕφαντής.
- ἄλυφαντοπάνη (ἄλυφαντής, πανί), ης, ἡ, = ἀράχνη, cobweb.
- ἄλωνάρης (ἄλώνι), η, ὁ, and ἄλωνιστής, ἦ, ὁ, = ἰούλιος.
- ἄμμοδερόν (ἄμμος), οῦ, τὸ, sand-box.
- ἄμπάρι (Τurk.), ἰοῦ, τὸ, granary: the hull of a vessel.
- ἄμπόλι (ἐμβολή), ἰοῦ, τὸ, graft: strand of wood.
- ἄναγνώστης, ου, ὁ, lay-reader.
- ἄνάποδα (ἄνω, ποῦς), adv. inside out, wrong side out.
- ἄνάποδη, ης, ἡ, the wrong side of a garment, not ὄψη.
- ἄναποδιγυρίζω (γυρίζω), ἰσα, ἰσθην, ἰσμίνας, to invert, turn upside down, upset.
- ἄνάποδος, η, ον, odd, queer, singular.
- ἄνάσκελα (ἄνω, σκέλος), adv. supinely, on the back, not προύμυτα.
- ἄνεβατός (ἀνεβαίνω), ἡ, ὄν, leavened, raised, *as bread*, not λειψός.
- ἀνέψι, ἰοῦ, τὸ, nephew or niece.

ἀνεψιά, *ᾱς, ἡ*, niece.
 ἀνεψίος, *οὔ, ὁ*, nephew.
 ἀνυφαντής, *ἦ, ὁ*, = ὑφαντής.
 ἀνώγειον, *ου, τὸ*, *and*
 ἀνώγι, *ιοῦ, τὸ*, upper story.
 ἀνώφλιον (φλιά), *ου, τὸ*, lintel.
 ἀξάδιρφος, = ἱξάδιρφος.
 ἄσκητής, *οὔ, ὁ*, hermit, ascetic.
 ἄχινός (ἰχίνος), *οὔ, ὁ*, sea-urchin.
 ἄχλαδιά, *ᾱς, ἡ*, = ἀπιδιά.
 ἄψιδιά, *ᾱς, ἡ*, *and*
 ἄψίνδιον, *ου, τὸ* wormwood.
 βαβά (*unc.*), *ᾱς, ἡ*, grandmother.
 βαβούλι (*unc.*), *ιοῦ, τὸ*, bud, *μπου-
μπούκι*.
 βάβω, *ως, ἡ*, = βαβά.
 βαγίνι (*unc.*) *ιοῦ, τὸ*, = βαρέλι.
 βάγια (*Ital. balia*), *ας, ἡ*, nurse, *τρο-
φός*.
 βαίνι, = βαγίνι.
 βάζω, *αἶα*, to resound: to make a loud
 report, as a gun. *It must not be
 confounded with βάζω, to put.*
 βαλάνι (βάλανος), *ιοῦ, τὸ*, acorn.
 βάλλτος (*unc.*) *ιοῦ, ὁ*, swamp, morass.
 βαριλοθήκη (βαρέλι, θήκη), *ης, ἡ*,
 wine-cellar.
 βαρεῖδι (βάρως), *ιοῦ, τὸ*, the poise of a
 steelyard.
 βαρύγνωμος (βαρύς, γνώμη), *ης, ον*,
 morose.
 βασίλιμα, *ατος, τὸ*, setting, *δύσις, as
 of a celestial body.*
 βασκαντήρα (βασκαίνω), *ας, ἡ*, amulet,
 usually worn about the neck, or on
 the head, to keep off the evil eye.
 βατόμουρον (βάτος, μούρον), *ου, τὸ*, =
 βάττινον.
 βέργα (*Ital. verga*), *ας, ἡ*, switch, rod,
 βίτσα, twig: ramrod, as of a musket.
 βερεσίς (*Turk.*), *ί, ὁ*, credit, trust, in
 commerce; used chiefly in the accu-
 sative; as, ὅλα βερεσί, all have been
 bought on trust.
 βιγλάτορας (βίγλα), *α, ὁ*, = φύλαξ.
 βιγλίζω (βίγλα), *ισα, =* φυλάσσω.
 βιτσιά (βίτσα), *ᾱς, ἡ*, blow with a
 βίτσα.
 βότεριδα (τριχό-βρω), *ας, ἡ*, moth.
 βουβαίνω (βουβός), *ανα, ἄδην, αμίνοσ,*
 to make dumb. *Pass. βουβαίνομαι,*

to become dumb.
 βουβός (*onomatopoej*), *ἡ, ὄν*, dumb.
 βούλα (*Lat. bulla*), *ας, ἡ*, seal, *σφρα-
γίς*: speckle.
 βουλιάζω, *αἶα, αμίνοσ, =* βουλίζω,
 βουλῶ.
 βουλόνα (βούλα), *ασα, ᾶδην, αμίνοσ,* to
 seal, *σφραγίζω*.
 βουτσι (*Ital. botte*), *ιοῦ, τὸ*, = βαρέλι.
 βουτῶ (βυθός), *ᾱς, ἡσα or ἡξα,* to dive.
 βρούτσα, *ας, ἡ*, brush.
 βύζαγμα (βυζάνω), *ατος, τὸ*, sucking,
 suckling.
 βυζαίνω, = βυζάνω.
 γαβάδα (γαβαθόν), *ας, ἡ*, bowl, basin.
 γαῖτένι (*Turk. ?*), *ιοῦ, τὸ*, silk-braid,
 with four sides.
 γαργαλιστήρι (γαργαλίζω), *ιοῦ, τὸ*,
 trigger of a gun.
 γαρμπής (*Ital. garbino*), *ἦ, ὁ*, the
 southwest wind.
 γαρούφαλον, *and*
 γαρίφαλον (*Ital. garofano*), *ου, τὸ*,
 pink, a flower: clove, a kind of
 spice, *μοσκοκάρφι*.
 γατί, *ιοῦ, τὸ*, *and*
 γατόπουλον, *ου, τὸ*, kitten.
 γάτος (*Ital. gatto*), *ου, ὁ*, male cat.
 γιακᾶς (*Turk.*) *ᾱ, ὁ*, collar of a gar-
 ment, *περιδέραιον*.
 γκουρτσιά (ἄχιρδος), *ᾱς, ἡ*, wild pear-
 tree.
 γλυφός (*unc.*) *ἡ, ὄν*, brackish.
 γόβα (*unc.*) *ας, ἡ*, a kind of shoe.
 γούμινα (*Ital. gomona*), *ας, ἡ*, cable.
 γούνα (*unc.*), *ας, ἡ*, pelisse, a furred
 robe.
 γουρουνότεριχα (γουρούνι, τρέιχα), *ας, ἡ*,
 bristle.
 γρόδος (γρόνδος), *ου, ὁ*, fist.
 γυναικαδέλφη (γυναίκα, ἀδελφή), *ης, ἡ*,
 wife's sister.
 γυναικαδέλφος (γυναίκα, ἀδελφός), *ου,*
ὁ, wife's brother.
 * γυρογιαλί (γῦρος, αἰγιαλός), *ιοῦ, τὸ*,
 = ἀκρογιαλιά.
 δακράκι (δάκρυον), *ιοῦ, τὸ*, = νάρκισ-
 σος.
 δεματι (δέμα), *ιοῦ, τὸ*, bundle: fagot:
 sheaf.

διακονιάρης (διακονία), η, ὁ, = ζητιάνος, ζήτουλας.

διδάχος, ου, ὁ, = διδασκτής.

δίπλα (διπλός), adv. horizontally, in an inclined position, transversely, obliquely, not ἄλλοθρα.

διπλάρικα (διπλός), τὰ, twins, δίδυμοι.

δοκάρι (δοκός), ιοῦ, τὸ, beam, a piece of timber.

δόξα (τέζον), ας, ἡ, = ἴρις, rainbow.

εἰσόδημα, ατος, τὸ, income.

εἰτανιώγραμμα (εἰπάνω, γράμμα), ατος, τὸ, superscription of a letter, direction.

εἰσωπάνι (ἔσω, πανί), ιοῦ, τὸ, and

εἰσώπανον, ου, τὸ, = ἄστᾶρι.

εὐκολόσβυστος (εὐκόλος, σβύνω), η, ον, easily extinguished : that bursts easily, as froth.

ζάβαλης (διάβολος?), η, ὁ, poor fellow, poor devil.

ζαβός (υπκ.), ἡ, ὄν, = τριλός.

* Ζακόνι (υπκ.), ιοῦ, τὸ, custom, συνήθεια, habit.

ζάχαρη (σάκχαρον), ης, ἡ, and

ζάχαρι, τὸ, sugar.

ζαχαροκάλαμον (ζάχαρι, καλάμι), ου, τὸ, sugarcane.

ζαχαρομύγδαλον (ζάχαρι, ἀμύγδαλον), ου, τὸ, sugar-plum.

ζεμωτίζω (ζέμα), ισα, ἴσθην, ἰσμίνοσ, to scald.

ζευγαριάζω (ζευγάρι), ασα, ἄσθην, ασμίνοσ, and

ζευγαρόνω, ωσα, ὠσθην, ωμίνοσ, to couple.

ζευγάς (ζεύγω), ᾶ, ὁ, and

ζευγίτης, ου, ὁ, ploughman.

ζητιάνος (ζητῶ), ου, ὁ, and

ζήτουλας, α, ὁ, beggar.

ζόνω (ζώννυμι), ωσα, ὠσθην, ωσμίνοσ, to gird.

ζυγαριά (ζυγός, ᾶς, ἡ, balance.

ζυμάρι (ζύμη), ιοῦ, τὸ, dough.

ζυμαρικόν, οὔ, τὸ, pastry.

κάγκιλον (Lat. cancelli), ου, τὸ, balus-

ter, banister.

καλαμπόκι, οτ καλαμπούκι (καλάμι?) ιοῦ, τὸ, maize, Indian corn.

καλαπῶδι (καλόπους), ιοῦ, τὸ, shoemaker's last.

καλαφατίζω (Ital. calafatare), ισα, ἴσθην, ἰσμίνοσ, to calk.

καμπούρης (κάμπτω, Lat. camurus), η, ὁ, hunchback.

κασίλα (Ital. cassa) ας, ἡ, chest, trunk.

κασίδα (Lat. cassis), ας, ἡ, scald-head.

κασιδιάρης, η, ὁ, scald-headed person.

κατιργάρης (κάτεργον), η, ὁ, galley-slave : rogue, rascal, villain.

κατιφές (Turk.), ἑ, ὁ, velvet.

κάτοικας (κατοικῶ), α, ὁ, roost.

κατοικιάζω, ασα, to roost.

κιτηρόνω, ωσα, ὠσθην, ωμίνοσ, to sting.

κιτρινάδα, ας, ἡ, yellowness : paleness.

κιτρινίζω, ισα, to make yellow : to become yellow.

κίτρινος, η, ον, yellow : pale.

κλαβανή (Lat. claudo? clavis?) ἡς, ἡ, trap-door.

κλότσος, ου, ὁ, severe kick.

κλούτσα (υπκ.), ας, ἡ, crook, used by shepherds. Compare Eng. clutch.

κλωσαριά, ᾶς, ἡ, and

κλωσοῦ, οὔς, ἡ, = κλώσα.

κλωσῶ (κλώσα), ᾶς, ησα, to hatch, brood.

κουκκουβάγια (κουκκος, βάγια), ας, ἡ, owl.

ντσάρα (Ital. giara), ας, ἡ, jar.

ὄτι, conj. that : for, because.

οὔγκια (Lat. uncia), ας, ἡ, ounce.

πανάρι, (πανί), ιοῦ, τὸ, cover of a book.

πανίρι (Ital. panier), ιοῦ τὸ, pannier.

πάπλωμα (πέπλωμα), ατος, τὸ, coverlet.

τόπος.

ἀφίνω τινὰ 'ς τὸν τόπον, to shoot one dead, literally, to leave him on the spot.

H. HUNTINGTON, JR.

24 ASYLUM-STREET, HARTFORD,

HAS RECENTLY PUBLISHED THE FOLLOWING
WORKS,

INTRODUCTORY TO THE STUDY OF

THE GREEK LANGUAGE.

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This little work is designed for beginners in the study of the Greek language, and seems precisely adapted to their wants. It contains only the *elements* of the language—things which learners need to have their attention first directed to, and which they must learn, in order to lay the foundation of any future progress. Containing only the elements, it does not distract and discourage the mind of the beginner, by presenting before it too great a variety and multiplicity of objects—an advantage which intelligent and experienced teachers cannot fail to appreciate.

The author, we understand, is a modern Greek, who has devoted a great portion of his life to studying the dialect of his forefathers, amid the very scenes in which they acted, and spoke, and wrote. He seems to have imbibed the very genius of the noble language which he now comes and offers to teach to the generous youth of our country. In the hands of Mr. Sophocles, the ancient Greek assumes a spirit and vivacity which leads us to think we have been mistaken in calling it a *dead* language. It is dead, we believe, only to those who know it not.—*Congregationalist*, July 27, 1839.

This little volume, the preface says, is essentially an abridgment of Sophocles' Greek Grammar, published in the year 1838, and is intended to precede that Grammar. It contains such parts of the Grammar as the student would learn in first going over the Grammar, should he not use this book, together with such examples of Greek to be rendered into English, and of English to be rendered into Greek as will illustrate the rules, and facilitate the student's progress. It is characterized by the same accuracy and logical arrangement which is to be found in the Grammar, and which place these two books fully on a level with the admirable Latin Lessons and Grammar of Messrs. Andrews and Stoddard. So similar, indeed, are Mr. Sophocles' books to those of the gentlemen mentioned, that those who have learned their Latin from the latter, should not fail to learn their Greek from the former. This is not the place to enter at large into the subject; *but from a careful examination of every part of the Grammar*, (and the lessons and Grammar are one, and must stand or fall together,) we venture the prediction that the publication of these books will be found to have marked *a new era in the progress of Greek literature in this country*. Authors of previous Grammars deserve all praise; but it may surely be believed that a native Greek, and a profound scholar, with the aid of modern and more extended views of philology, might give us a still better Grammar than any that we before possessed.—*New Haven Record*, July 20, 1839.

II. A GREEK GRAMMAR, FOR THE USE OF LEARNERS: By E. A. SOPHOCLES, A. M., author of "First Lessons in Greek." Third edition. pp. 284, 12mo.

* * * The parts seem well suited, in respect to length, to each other, and there is a decided spirit of unity pervading the work. In the first place I was struck with the happy manner in which the laws of copulion are laid down, by which so many seeming anomalies are explained. In the second part, the tables of anomalies are excellent: and those of second aorists and second perfects, appear in a Grammar, I believe, for the first time.

The Syntax, too, is equally happy, and the author's translations of the examples under the rules, are as good as any I have ever seen. On the whole, I know of no elementary Grammar which fulfils the demands which are made by the present state of this science, more completely than that of Mr. Sophocles.—T. D. WOOLSEY, *Professor of Greek in Yale College*.

The merits of Mr. Sophocles's Greek Grammar have come to be well understood; and it is gradually passing into general use in our schools and academies. The clearness and condensation, which are its marked characteristics, will strongly recommend it to instructors. Mr. Sophocles is well known as a gentleman of extraordinary attainments in Greek

literature, and of a clear and logical mind. The fact of his being a native Greek, added to his familiar acquaintance, from long and laborious study, with the ancient classics, gives him a great advantage over the authors of most of our grammars; an advantage that will be more highly appreciated, the more the modern Greek is studied in connection with its ancient mother. To such a man, the Greek is far from being a dead language. In his mind, its words excite the living images of country and of home, the sentiments belonging to his nationality, the feelings native to his heart. Many a delicacy of expression, many a refinement of construction, must be perceptible to him, that escapes the notice of the learned Hellenists of other nations. And when he composes a grammar of the ancient language of his country, he does it not from books alone; but he writes with the consciousness of "inward Hellenism," and with a confidence and clearness that no other can.

The first edition of this Grammar was noticed in a former number of this Journal. The second edition contains many improvements upon that; some important additions; some instances of filling out the forms more completely than before. The rules of the Syntax are worded with admirable precision; and the examples to illustrate them are taken from the best authors. We have no hesitation in saying, that, for thoroughness and completeness, for lucid order and terseness of expression, this Grammar is unsurpassed by any in the English language; and we hope, for the sake of classical learning in the country, that it will come into extensive use.—*Second Notice by North American Review, July, 1840.*

It is a work of great original research, eminently fraught with learning, and generally arranged with skill. I shall not fail to commend it to the use of my pupils: and I do not hesitate to recommend it for general use. I am particularly pleased with the copiousness and pertinence of its *examples*, and its very full enumeration of exceptions. Mr. Sophocles' manner of presenting the second aorist and the second future is far more satisfactory to me than the usual way. The *Syntax* is at once simple and philosophical; and the whole work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner.—W. S. TYLER, *Professor of Greek in Amherst College.*

I have examined, with some attention, the Grammar prepared by Mr. Sophocles. It appears to be a work of great care and research. The Author has spared no pains to make the work perfect, and, if he has not reached entirely the point at which he aimed, he *has* succeeded in supplying us with a work better adapted to the wants of the community than any of its predecessors. With the laws of euphony and the tables of anomalies, and of the second perfect and second aorist, I am well pleased. The *Syntax* is full, simple, and well arranged. I consider the chapter on versification, though brief, valuable. I have no hesitation in recommending it to general use.—ASA DRURY, *Professor of Greek in Waterville College.*

The editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied that it is the Grammar best adapted to the wants of American Classical Schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language, that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.—*Extract from Professor Felton's preface to the Greek Reader.*

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I have no hesitation in recommending Sophocles' Greek Grammar to the notice of classical teachers. Indeed, the fact of its having reached its third edition in so short a time from its first publication, is a proof that its merits are already appreciated.—S. TOTTEN, D. D., *President of Washington College.*

III. A GREEK READER FOR THE USE OF SCHOOLS: containing selections in Prose and Poetry, with English notes and a Lexicon; adapted particularly to the Greek Grammar of E. A. Sophocles, A. M., by C. C. Felton, A. M., Eliot Professor of Greek Literature in Harvard University. pp. 454, 12mo.

The excellence of any Greek book for beginners must depend, in a good degree, upon the character of the selections of which it is composed. They should be taken from easy authors, should be long enough to interest the pupil, and sufficiently various as to subjects to embrace all the more common words of the Greek language. In this respect I think Felton's Greek Reader is superior to any now in use, and may be read with advantage by students preparing for college.—S. TOTTEN, D. D., *President of Washington College.*

This work, from the hands of one of the most distinguished Greek scholars in the United States, has just issued from the press. The publisher had already, within a year or two, offered to the public two of the very best elementary books on the Greek language which have ever appeared, either in this or in any other country. We allude to the Greek Grammar, and First Lessons in Greek, by E. A. Sophocles. In publishing the present work, he has rendered the cause of Greek learning another very essential service. It is such a work as might have been expected from a gentleman of the taste and scholarship which distinguish Professor Felton; containing some of the choicest selections from the choicest portions of Greek literature. The fables of Æsop will interest the young learner by their pointed wit; the dialogues of Lucian, by their satire and humor; the selections from Xenophon will engage his attention by the simplicity and elegance of their style; Herodotus and Thucydides will afford him a refreshing draught at the very fountains of historical knowledge; the odes of Anacreon will amuse him by their light and playful fancy; while the extracts from Euripides and Aristophanes will serve to give him a taste of the Grecian drama, and awaken a desire for a more perfect acquaintance with its peculiar character.

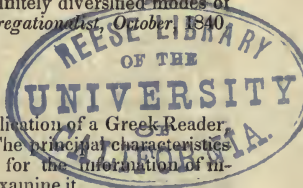
The extracts from the different authors are neither so long, on the one hand, as to weary the learner with too much of the same thing, nor, on the other, so short as to fail of interesting, by hurrying him from author to author, without giving him more than a glimpse of any one in particular. Professor Felton has not here *hashed up* Æsop, and Lucian, and Herodotus, and Xenophon, and Anacreon, and presented them to the student in the form of *mince meat*, but he has given enough of each author to initiate the learner into his peculiar manner and style. Not only so, but he presents him with something from each of the different departments of Greek literature—fable, history, dialogue, oratory, and poetry in its different forms of the ode, the epic, and the drama.

The notes to each author are prefaced with a brief account of his life, so much of it as becomes the student to be acquainted with before commencing the study of his works; and instead of being written in the Latin tongue, as such notes used to be, they are, together with the Lexicon, written in good plain English.

On the whole, the work cannot fail of being pronounced by good judges, an admirable introduction to the study of the Greek writers, adapted to an admirable Greek Grammar, and in the hands of apt teachers and learners, it cannot fail to contribute to the formation of admirable scholars in that most perfect of all the infinitely diversified modes of human speech—the Ancient Greek.—*Congregationalist*, October, 1840

We announced some weeks since, the publication of a Greek Reader by Prof. Felton, of Harvard University. The principal characteristics of the work we will now endeavor to state, for the information of instructors who have not had opportunity to examine it.

In making selections from the Greek classics, Prof. F. has confined himself to few authors, having taken his extracts from the writings of Æsop, Lucian, Xenophon, Thucydides, Herodotus and Lysias in prose, and from those of Homer, Anacreon, Sappho, Simonides, Callistratus, Euripides, Aristophanes and Moschus in poetry. His aim was to make



selections of such length and character that the pupil should become interested in each. They are certainly made in excellent taste. The grammatical references are to the admirable grammar of Sophocles. Prof. Felton's notes are full, and embrace a biographical account of each of the authors from whose works selections have been made. The lexicon is perhaps as complete as any appended to such a volume.

On the whole we should regard the book as exceedingly well fitted to cultivate in the pupil a taste for the elegancies of the ancient Greek literature. In this respect we think it superior to any other work of its class.—*Philadelphia North American, January 1, 1841.*

The work which lies before us, and which has called forth these remarks, is a new selection of extracts from the most celebrated Greek writers, by Professor Felton, entirely different, as regards the passages selected, from any heretofore known on this side the Atlantic, and varying somewhat, although slightly in its plan from those in general use.

We will premise that the Greek type is excellent, and although of rather a small face, singularly distinct, clear, and legible. The fables selected from Æsop are the best and most elegant of his beautiful collection; nor do we at all think the editor has inserted too many. With regard to his next author, Lucian, we cannot go quite so far; for although the reasoning is plausible as to the popularity with the young people of this writer, and the general accuracy of his style, he is not a favorite of ours, nor ever has been.

With Professor Felton's extracts from Xenophon, that purest and most entertaining of all ancient writers, we are delighted. He has done well in not limiting his selections to the *Cyropædia*, the least able and least interesting of all his works; and he has done well in giving place to the beautiful episode of Abradates and Panthea, instead of the usually extracted puerilities about the wondrously loquacious childhood of the Persian prince. From the *Anabasis*, also, the very best book of the whole, in our estimation, has been culled out,—the spirited and graphic *second*, which, with all the authenticity of the gravest history, blends all the interest of the wildest fiction, commencing with the desperate situation of the Greeks after the battle of Cynaxa, and the death of Cyrus, and ending with the characters of the five Greek commanders taken off by the base treachery of Tissaphernes, the portraits of Clearchus of Menon being the masterpieces of that age, the models of all later eras, as specimens of historical portrait painting. From the *Hellenics*, we have the stirring tale of Thrasybulus when he sat “sublime on Phyle's brow,” and how he conquered the oppressive thirty. These three selections give a very complete specimen of all the various powers and various beauties of this accomplished general, and statesman, and philosopher, and author. A portion of the Sicilian expedition has been chosen, and that we think with judgment, from Thucydides. A single long extract from Herodotus, and a part of the superb funeral oration of Lysias, complete the prose selections, which we have no hesitation in pronouncing, as vastly superior to the collection in Jacob's, or any other Greek reader we have seen. In the omission of Plutarch, we agree generally with Mr. Felton. In his preference of the *Anabasis* and *Hellenica* to the mere *Cyropædia* we are quite with him. We prefer his passages of

Thucydides to those in common use, the Plague and the Speech of Pericles, which are too difficult for any youthful readers; and we greatly applaud his admission of a specimen of Greek oratory to this goodly array of sages and historians.

It is, however, in his poetical selections that Professor Felton has differed the most widely from former selectors, and done himself most honor in the difference. He has here shown that he is not a mere book-worm, a decliner of nouns and conjugator of verbs, but a man of taste and fancy, of a spirit thoroughly imbued with the *spirit* of old classic poetry—who, if he has neither “steeped his lips in the fountain of the horse, not slumbered on the twain-topped Parnassus,” has at least bathed his soul in the rich streams that have flowed thence, and risen from his bath full of high tastes, and glorious sentiments, and keen appreciations of all beauty, caught from the godlike contact.

He commences with a selection from the *Odyssey*—Ulysses and Polyphemus—a beautiful one, it is true; but why from the *Odyssey*, Professor Felton? Why not from the great glowing *Iliad*, so singularly set aside by all compilers of Greek readers? Then we have some sweet odes of Anacreon and Sappho’s *Venus*; then that most lovely lyric of all ages, the *Danae* and *Perseus* of Simonides, the untranslated, untranslatable, though hundreds have tried their hands at it; and then the magnificent war-song of Callistratus, “In a myrtle branch my sword will I bear.” After these, we have a long extract from the *Hecuba* of Euripides, the noblest, in our estimation, of all his lyrics, with the one exception of that in the *Iphigenia at Aulis*, which we wish he could have found room to insert; another from the *Orestes* of the same author, highly characteristic of the poet, and of considerable intrinsic value. A portion of the *Plutus* of Aristophanes follows.

The notes which follow are chiefly distinguished by a brief preamble to each extract, giving a slight notice of the writer’s life, character, and style; and discussing shortly, but with a master’s hand, the characteristic beauties or peculiarities of his composition and manner. Several of these preambles possess a very high degree of excellence in a literary point of view; are themselves not only very instructive, but full of feeling and poetry, and evince clearly how much the mind of the editor was with his subject.—*New York Review*, January, 1841.

IV. GREEK EXERCISES AND KEY, with an English and Greek Vocabulary, adapted to Sophocles’ Greek Grammar. pp. 192, 12mo. By E. A. Sophocles, A. M.

This beautifully printed volume, from the press of Messrs. Folsom, Wells, and Thurston, Cambridge, has just appeared. It is designed, we understand, to form one of a series of elementary Greek School books, of which a Greek Grammar, and First Lessons in Greek by Mr. Sophocles, and a Greek Reader adapted to Mr. Sophocles’ Grammar, by Professor Felton of Harvard University, had already been published. These works, in our opinion reflect great credit both on the authors, the

printers, and the publisher. The public, we do not doubt, on examining them, will confirm our opinion. They do honor to the country which produced them, and would not suffer by comparison with similar works published in any other country.

The design of the present work is to furnish the learner with a series of exercises adapted to the Rules of the Author's Greek Grammar. Grammatical Rules can be perfectly understood and fixed in the memory only by means of such exercises. Mere *translation* will never form accomplished scholars in any language. In order to become well acquainted with the structure of a language, we must practice writing it. This work affords the learner important facilities in his first attempts to write the Greek. It presents him with a series of exercises grammatically arranged and a vocabulary—in which he can readily find the words to be employed. A Vocabulary like this, in English, and Greek, we do not recollect to have seen annexed to any similar work. A part of the edition, we observe, contains a Key for the use of instructors, which will doubtless serve greatly to facilitate and lighten their labor.—*Connecticut Courant, April, 1841.*

NEW SCHOOL BOOK.—In another column will be found an advertisement of the excellent school-books introductory to the study of the Greek language by Messrs. Sophocles and Felton. Of these works we have already spoken, excepting the "Greek Exercises" by Mr. Sophocles, which has just been issued from the press. This appears to us to form a very valuable addition to the list. It differs from other books of Latin and Greek Exercises, in at least one important respect, viz. that after a sufficient series of exercises in which the *words* are given, the pupil is left to *select the words*, as well as to inflect and arrange them properly. To furnish the means of doing this, an English-Greek vocabulary is subjoined to the exercises; and this part of the volume will be highly valued, as it supplies a want which has long been felt, and as it has been prepared by a scholar who, in fitness for such a task, has no superior in our country. We commend the "Greek Exercises" to the notice of instructors.—*Philadelphia North American, April, 1841.*

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