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A GUIDE
TO
MODERN GREEK.

BY
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INTRODUCTION.

THE Modern Greek language is the direct descendant of the language of the Byzantine or Eastern Roman Empire (whence its name Romaic), as this was immediately developed from the Alexandrine Greek, or "common dialect," resulting from a blending and merging of all the various Greek dialects when the ascendancy of the Macedonian king and conqueror, Alexander the Great, united the various tribes of Greece, and spread their language as the medium of intercommunication among the subjugated populations of his enormous empire. Although the political supremacy of Greece, even in its comparatively bastard Macedonian and Byzantine forms, in which, however, alone it can ever be said to have existed as a united and powerful nationality, has long been a thing of the past, the inherent vitality, and vigour, and self-recreating power of the Greek language have never waned, and in the present day Greek performs much the same office, as the language of the most thriving commercial race in the East, that it did in the days of Alexander's successors. The subjects of free Greece—two millions and a half of souls—are but a fraction of the Greek-speaking population of the East. In the days of Mezzofanti, at the beginning of this century, Greek was still

commonly spoken among the remnants of the ancient Greek colonies on the coast of Calabria, part of the old *Magna Græcia* in Italy; and even in Sardinia, it is said, there are still Greek-speaking colonies. But however this may be, *Magna Græcia*, "Great Greece," is still outside the limits of "Little" or "Free Greece." In Bulgaria, in Albania (the ancient Macedonia and Epirus), in Thessaly (which was part of Ancient Greece), in all the islands east of Greece in the Mediterranean Sea, on the coasts as well as far inland in Asia Minor and in Egypt, in many parts of Palestine and Syria, indeed throughout the dominions of Turkey, Greek is the one language which is almost everywhere spoken and understood. A person with a competent knowledge of Modern Greek may travel nearly anywhere in the East without invoking the aid of that most terrible institution of modern tourism, the dragoman, who, by the way, is generally a Greek. This alone is a fact which has only to become duly known and appreciated in order to secure for Greek a foremost place among the modern languages which the ubiquitous English traveller is, or ought to be, anxious to acquire.

But it has another, and, if possible, a still stronger recommendation to our notice. Ten years ago I stated in my book "The Modern Greek Language in its relation to Ancient Greek" (published by the Clarendon Press, Oxford, in 1870), that "Modern Greek is nothing but Ancient Greek made easy." Constant study and converse with Greeks since that period have but served to confirm me in the opinion that that statement is literally correct. But if so, what follows? Why, that the study of Modern Greek is the true key to the mastery of the

classical idiom. This view has been directly or indirectly advocated by some of the foremost educationalists in England. The late John Stuart Mill, in his Rectorial address to the students of the University of St. Andrew's, referring to the growing discontent that so much valuable time was wasted at our schools and universities in learning, or too often not learning, Latin and Greek—time which might otherwise be saved for the study of natural science and other essential branches of a liberal education—rightly vindicated the claims of the classics to a prominent place in higher education, not as against, but alongside of, the so-called modern subjects. Why, he pertinently asked, should not time be found for both? And he lays the fault of the dilemma, in which those are placed who in regard to these conflicting claims feel inclined to say in the words of the popular song—

“How happy could I be with either,
Were t'other dear charmer away!”

on the execrably bad system of teaching the classics which prevails amongst us, and which, after consuming four-fifths of the entire time at the disposal of a schoolboy in Latin and Greek, afterwards sends him out into the world not only unable for the most part to take up an easy classic, and read him for pleasure and for profit, but often imbued with a thorough disgust for classical literature. “Why,” says Mill, “should not Latin and Greek be taught like any other language? Why should not a man learn the classics as he would learn his mother tongue?” Why, indeed, except perhaps for the obvious reason that it is only within the last few years that even modern languages have been taught on a

rational system, or like our "mother tongue." Still, since the days of Pestalozzi and Fröbel, among all intelligent educationalists the belief has been gaining ground, that the only true method of teaching, both morally and intellectually, is to proceed from the known to the unknown, and not from the unknown to the known; that the learner should be dealt with not as a parrot, but as a human being; that, e. g. we should begin the study of history with the reign of Queen Victoria, and not with the creation of the world; and so on with other subjects.

In accordance with these principles it is well worth consideration whether the student of Latin ought not in England to begin with French, and thence proceed to the cognate and more archaic Romance dialects, as Portuguese, Spanish, Italian, Roumanian, and so on; thence to the older Norman and Provençal, and from them through the later Latin of the period of the decline to the Latin of the Augustan era. Else, to be consistent, why begin with Sallust rather than with Oscan and Umbrian, or the Salian hymns?

But as regards Greek the problem is immensely simplified. Ancient Greek has but one modern representative, which is spoken with comparatively insignificant variations throughout Turkey, Greece, and the Levant. Whoever is thoroughly conversant with Modern Greek will find no more difficulty in reading the Greek Fathers and the New Testament, than an Englishman of the nineteenth century finds in understanding Spenser. The passage from the New Testament or Septuagint to Xenophon is incomparably easier than that from Spenser to Chaucer; and from Xenophon to Thucydides, from Thucydides to the Tragedians, from them to Herodotus,

and from Herodotus to Homer, is far more simple than would be the somewhat analogous transition in English from Chaucer to Piers Plowman, from Piers Plowman to Layamon and Ormin, from them to the Anglo-Saxon of King Alfred, and from the Saxon of King Alfred to the Gothic of Ulfilas.

Indeed, the change which has passed upon the Greek language since Homer's age is so very much slighter than that which English has undergone in the far shorter period intervening between the times of the Saxon kings and the present reign, that there are whole lines of Homer which would scarcely require the alteration of a word to convert them into idiomatic Modern Greek; for example, Il. A. 334 :—

Χαίρετε, κήρυκες Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν

where only the word ἡδὲ is not good Modern Greek, although *χαίρετε* means now rather “good-bye” than “hail,” and *ἄγγελοι* rather “angels” than simply “messengers.” In line 362 of the same book the question *τέκνον τί κλαίεις*; is good Modern Greek. Far less is the difference when we come to Plato, the first words of whose Republic: *κατέβην χθὲς εἰς [τὸν] Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος*, with the single addition of the definite article, which need not have been omitted, might be heard any day in the streets of Athens in the year 1883.

Greek, then, is essentially a living language—the language, unchanged in its main features, of Aristotle, Xenophon, and Demosthenes—and there is no reason why it should not be taught as such. It is impossible to draw any such rigid line of demarcation between Modern and Ancient Greek, as between the language of ancient

Rome and the modern Latin or Romance languages, inasmuch as Greece never suffered that complete break-up of its grammar which befell the Latin language on the dissolution of the Roman Empire. When the scholar has become thoroughly familiar with the Modern Greek declension and conjugation, which for the most part are identical with the classical forms, so far as they go, it will be an easy step to add the dual number, the archaic conjugation in *-μι*, the perfect tense, and the extended use of case-endings and infinitive moods, almost all of which survive, or have been revived, in isolated phrases even in Modern Greek.

Perhaps in no department of classical learning will the benefit of Modern Greek be more apparent than with regard to accentuation. The rules of prosody are learnt at Eton, Rugby, Harrow, and all our great public schools ; rules which are numerous and intricate enough in all conscience, but few and simple by comparison with their exceptions. And what is the result ? After seven or eight years' hard study, scarcely the most eminent of living Greek scholars unacquainted with Modern Greek is able to write from memory a single sentence in Greek without the accents being at fault. Let a man be accustomed from the first never to pronounce a single Greek word without its appropriate accent, and he will never be in doubt how to write it, or "hardly ever ;" the cases where he might hesitate between a circumflex and an acute being very soon mastered when not only the ear, but the eye and ear together are exercised by writing and reading aloud with due regard to the accent.

PLAN OF THE FOLLOWING WORK.

THE First Part, after discussing the alphabet and pronunciation, contains a story from common life, "Mr. Susamákis' Evening Party,"¹ which has been chosen as embodying in its narrative a fair illustration of the literary form of Modern Greek, while its dialogue represents the more colloquial vernacular. Each word and sentence as it comes is grammatically analyzed, repetition being for the most part avoided. When the student has worked diligently through this portion, he will find himself in possession of the main features of Modern Greek accidence and syntax, not learned by rote, as is usually the case, but gathered by actual experience. In the earlier lessons a transliteration is interlined, to facilitate pronunciation; this is dispensed with later on. The idiomatic translation also given with the earlier lessons is dropped when the student may be presumed to have gained an insight into the general structure of the language. At the end of each lesson an exercise, based on the principle of "ringing the changes" on the words and phrases occurring in previous lessons, is added.

In addition to the grammatical analysis, considerable space is allotted to the indication of the philological affinities of each word as it occurs, wherever these are so apparent as to be placed beyond the field of mere conjecture. The comparisons are confined as far as possible to English and those languages with which the average student may be expected to have some

¹ The Greek text of the above is taken from Dr. Daniel Sanders' "Neugriechische Grammatik," founded on Messrs. Vincent and Dickson's "Handbook to Modern Greek." The author is Angelos Vláchos.

acquaintance. Apart from the interest attaching to such investigations, it is believed they will form a most valuable "memoria technica." It is always easier to remember two things than one, provided there is any rational link of association between them. In this part of the work I have followed (when in doubt) that sound and cautious philologist, Georg Curtius, in his "*Grundzüge der griechischen Etymologie*," 3rd ed., Leipzig, 1869. In order that the reader may see on what principle such comparisons are founded, and may know beforehand what sounds to expect as the representatives of the Greek in the various cognate languages, I have appended a table showing the regular changes which the sounds of words undergo in passing from one language to another of the Aryan family of speech.

Part II. consists of dialogues, to which I have attempted to supply a continuous chain of interest by supposing them to take place on a journey to Greece. In order to relieve the strain which a lengthened perusal of dialogues sometimes occasions, I have shifted the Greek and English respectively from right to left and from left to right, without notice.

Part III. consists of a classified vocabulary, borrowed in the main from the excellent Modern Greek Grammar of Antonios Jeannarakis ("*Neugriechische Grammatik nebst Lehrbuch der neugriechischen Volkssprache und einem methodischen Wörteranhang*, von Antonios Jeannarakis," Hannover, Hahn'sche Buchhandlung, 1877).

Part IV. is an attempt to summarize in a simple form what the student will by the time he has worked through Parts I. to III. actually have learned by practice. This part will be published in a separate form among the series of "Simplified Grammars" commenced by the late lamented Professor E. H. Palmer, and published by Messrs. Trübner. His own Simplified Grammars of Hindoostanee, Persian, and Arabic have been of invaluable use to me as models in the preparation of this portion of the work.

A GUIDE TO MODERN GREEK.

PART I.

The Alphabet.

§ 1. The Greek alphabet of to-day consists of the following letters, the names of which, to be pronounced as far as possible in English fashion, we have given under each character :—

Α α <i>Ah'lfah.</i>	Β β Ϸ <i>Vee'tah.</i>	Γ γ <i>Ghak'mah.</i>	Δ δ <i>Dheh'ltah.</i>	Ε ε <i>Eh'pseelon.</i>
Ζ ζ <i>Zee'tah.</i>	Η η <i>Ee'tah.</i>	Θ θ Ϡ <i>Thee'tah.</i>	Ι ι <i>Eeaw'tah.</i>	Κ κ <i>Kah'pah.</i>
Λ λ <i>Lah'mvdhah.</i>	Μ μ <i>Mee.</i>	Ν ν <i>Nee.</i>	Ξ ξ <i>Ksee.</i>	Ο ο <i>Aw'meeekron.</i>
Π π <i>Pee.</i>	Ρ ρ <i>Raw.</i>	Σ σ ς <i>See'ghmah.</i>	Τ τ <i>Tahv.</i>	Υ υ <i>Ee'pseelon.</i>
Φ φ <i>Fee.</i>	Χ χ <i>Khee.</i>	Ψ ψ <i>Psee.</i>	Ω ω <i>Awme'h'ghah.</i>	

The letter *F* (βαυ, *vahv*), pronounced as β, is only used in ancient (pre-classical) Greek words.

§ 2. Of these letters, α, ε, η, ι, ο, υ, ω, are vowels (φωνήεντα, *fawnee'ehnda*), while the rest are consonants (σύμφωνα, *see'm-fawnah*); and two of the vowels, ι and υ, have, in certain positions, a consonantal or quasi-consonantal value.

VOWELS.

§ 3. Α sounds always as the English interjection *ah*! by which syllable we shall always represent it.

Ε is like the sound of the English interjection *eh*! but rather broader, with a slight inclination to the sound of *a* in *that*. We shall represent it by *eh*. The nearest approximation in English to the exact sound is that of *a* in *care*. Our sound *ai* or *ay* in *day*, *chaise*, &c., has an *ee* sound at the end, which must be specially avoided in pronouncing ε.

Η, Ι, and Υ are phonetically equivalent, though etymologically distinct; they all sound like *ee* in *see*, and we shall represent them accordingly.

Ο and Ω are also indistinguishable in sound. Originally ω was a long or double ο. At present, when either stands last in a syllable, it has a tendency to be sounded somewhat longer than when followed in the same syllable by a consonant; and this applies more or less to all the vowels. Ο and ω both sound like *oa* in *broad*, *o* in *lord*, or *aw* in *saw*. We shall represent them uniformly by *aw*.

DIPHTHONGS.

§ 4. Although etymologically diphthong means "double-sound" (Greek, δίφθογγος, *dhee'fthawngawss*), most of the diphthongs at present, as already in the age of Greek grammarians of the Roman period, stand for a single vowel sound, while a few represent a vowel sound followed by that of a consonant. They are as follows:—

Αι sounded as ε in Greek, represented like that letter by *eh* in English.

Ει }
Οι } all sounded as ι or η; represented by *ee*.
Υι }

Ου sounds like *oo* in *mood*, and will be represented accordingly.

Αυ sounds as *ahv*, except before θ, κ, ξ, π, σ, τ, φ, χ, ψ, when it sounds as *ahf*.

Ευ sounds, under the same conditions as the foregoing, *ehv* and *ehf* respectively.

Ηυ as *eev* or *eef*, according to circumstances.

Besides the diphthongs proper, there are three so-called improper diphthongs (δίφθογγοι καταχρηστικάι, *dheefthawngee kahtahkkreesteekeh'*), viz. α, η, ω, in which the letter ι (*eeaw'tah*) is simply written under the vowel in question, but not pronounced.

CONSONANTS.

§ 5. These are divided into simple and compound.

The simple consonants are classified in two ways; first, according to the organs by which they are pronounced, as—

- (a) Lip-letters: β, π, φ, μ.
- (b) Tongue-letters: δ, ζ, τ, θ, ν, λ, ρ, σ.
- (c) Gutturals: γ, κ, χ.

Secondly, according to their qualities, as—

- (a) Liquids: λ, μ, ν, ρ.
- (b) Sibilants: ζ, σ.
- (c) Spirants: either (α) sharp, as φ, χ, θ, or (β) soft, as β, γ, δ.
- (d) Hard Explodents (*tenués*): as π, κ, τ.

The true *medials* or soft explodents are only heard when π, κ, and τ are found in combination with μ and ν.

The compound or double consonants are:—

- ψ, which stands for βσ, πσ, or φσ; and
- ξ, which stands for γσ, κσ, or χσ.

With regard to the pronunciation of the consonants the reader should observe—

B sounds as *v* in English.

Γ sounds as a rule like German *g* in *Tag, lag*, i. e. it is the guttural spirant, just as *β* is the labial. We shall represent it by *gh*.

Before the vowels *ε, η, ι*, or their equivalents among the diphthongs, however, *γ* has the sound of *y* in *year*; while *γγ* sounds as *ng* in the words *anger, longer, stronger, linger*, &c., never as the mere guttural *n* in *singer, ringer*, &c. This direction will be of little use to North Country people, as they constantly confound these perfectly distinct sounds. A further modification of the sound of *γ* occurs when *γγ* is followed by *ι, η, ε*, or their equivalents; in this case the sound of the last *γ* is slightly palatalized, and may be best described as halfway between *g* and *j*. We shall represent it by an upright letter, to distinguish it from the surrounding italics, or *vice versâ*; thus *ἄγγιστρον*, *ah'nggeestrawn*, 'a hook'; *ἄγγεῖον*, *ahnggee'awn*, 'a vessel.'

Δ sounds as the English *th* in *then, thither, this, that*, and all the pronouns and pronominal adverbs in which it occurs. We shall represent it by *dh*.

Z is the English *z*, and will be so represented.

Θ is the English *th* in *thin, thorough, thousand*, &c. We shall represent it by *th*.

K is the English *k*, save before the vowels *ε, η, ι*, and their equivalents, where it has a slightly palatal sound inclining to *ch* in *church*, but stopping a good way short of it, except in the Cretan and some other dialects, where it is completely transformed into the English *ch*, like the Italian *c* in similar circumstances. We shall represent this modification, as in the case of *γ*, by an upright letter in the midst of italics, as *καῖρός*, *kehraw'ss*, 'time'; *Κύριος*, *kee'reeawss*, 'Mr.,' 'Lord.' Besides this it is

to be noted that $\gamma\kappa$ is phonetically equivalent in all respects to $\gamma\gamma$.

Λ is the English l , but before ι , η , υ , &c., it sounds almost as *ly*, i. e. *ll* in Spanish, *lh* in Portuguese. We shall represent it by an upright letter in the midst of italics, and *vice versâ*; e. g. $\lambdaύσω$, *lee'ssau*, 'I may loose.'

M is equivalent to English *m*. It cannot stand as the last letter in a word.

N is like *n* in English, but subject to the same modification as λ under like conditions. This will be indicated in our transliteration in the same manner, e. g. $\nu\acute{\upsilon}\nu$, *neen*, 'now.'

Ξ is pronounced as English *x* in *six*, except when preceded by ν , written γ , in which case it is sounded *gz*, or like *x* in *example*; e. g. $\xiένος$, *xeh'nawss*, 'a stranger,' 'guest;' but $\sigmaφιγξίν$, *sfeengzee'n*, 'to sphinxes.'

Π is sounded as *p* in English, except when preceded by μ , when it sounds as *b*; e. g. $\piαρά$, *pahrah'*, 'by,' 'than;' but $\epsilonμπορος$, *eh'mbawrawss*, 'a merchant.'

P is equivalent to English *r* in *embarrass*, but is never pronounced smooth as in *hard*, *bar*.

Σ is always sounded sharp, as the English *s* at the beginning of a word, except when followed by μ , in which case it has the sound of *z*; e. g. $\sigma\acute{\omega}\sigma$, *saw'awss*, 'safe;' but $\Sigmaμύρνα$, *Zmee'rnah*, 'Smyrna.'

T sounds as the English *t*, except when preceded by ν , in which case it is pronounced as *d*; e. g. $\tauόνος$, *taw'nawss*, 'tone;' but $\epsilonντονος$, *eh'ndawnawss*, *intense*.

Φ is the English *f*.

X is sounded as the German *ch* in *Bach*, or the Scotch *ch* in *loch*, except before ϵ , ι , or their equivalents, when it is pronounced as German *ch* in *ich*, &c. We shall represent the first sound by *kh*, and the second by *kh*, or *vice versâ*; e. g. $\tauάχα$, *tah'khah*, 'perhaps;' but $\tauαχός$, *tahkhee'ss*, 'swift.'

Ψ is sounded *ps*, except when preceded by *μ*, in which case it is pronounced as *bz*; e.g. *ψυχή*, *pseekhee'*, 'soul;' but *ἐμψυχος*, *eh'mbzeekhawss*, 'animate.'

OTHER SIGNS.

BREATHING.

§ 6. Every vowel or diphthong at the beginning of a word is marked by a sign called a breathing (*πνεῦμα*, *pneh'vmah*). This breathing is either smooth (*ψιλή*, *pseelee'*) or rough (*δασειά*, *dhahssee'ah*)—sub. *προσωδία*, *prawssawdhee'ah*, accentual sign. The smooth breathing is written as a comma over the vowel, the rough as an inverted comma; thus *ὦδή*, *awdhee'*, 'a song;' *ὁδός*, *awdhaw'ss*, 'a way.' As in most of the modern languages of Southern Europe, the rough breathing is no longer heard, but only written. Its presence, however, in cultivated usage is recognized in case a consonant liable to aspiration immediately precedes; such consonants are *π*, *τ*, and *κ*. Thus *ἀπὸ ὧλων*, *ahpaw-aw'lawh*, becomes, by elision of the *ο*, *ἀφ' ὧλων*, *ahfaw'lawh*; *κατὰ ὅλου*, *kahtah-aw'loo*—*καθόλου*, *kahthaw'loo*; *οὐχ οὕτως*, *ookh oo'tawss*, stands for *οὐκ οὕτως*.

The rough breathing is frequently, though not always, written over the *ρ* at the beginning of a word, as *ῥόδον* or *ρόδον*, *raw'dhawh*, 'a rose.' In the case of two *ρ*'s coming together in one word, either the aspirate is omitted altogether, or the first *ρ* has the smooth, the second the rough breathing, as *θάρρος* or *θάῤῥος*, *thah'rawss*, 'courage.'

In the case of initial diphthongs the breathing is written over the second vowel; if it stands over the first, the two vowels are heard separately; e.g. *αὔλος*, *ahvlaw'ss*, 'a flute;' but *ἄνλος*, *ah'-eclawss*, 'immaterial.'

THE ACCENTS.

§ 7. With the exception of the following words:—*ὁ, ἡ* (*aw, ee*), 'the,' masculine and feminine nominative singular; *οἱ, αἱ* (*ee, eh*),

'the,' masculine and feminine nominative plural; *εἰ* (*ee*), 'if;' *ὡς* (*awss*), 'as;' *οὐ*, *οὐκ*, and *οὐχ* (*oo, ook, ookh*), 'not;' *ἐκ* and *ἐξ*, 'out of'—all words in Greek are accented.

The accents are three in kind:—

(a) The acute, *ὀξεῖα* (*awksee'ah*), which indicates that the syllable so marked has the principal stress—a stress which is given much as in English, but usually with a more distinct elevation of tone.

(b) The grave, *βαρεῖα* (*vahree'ah*), which indicates that the syllable has a more decided stress than any unaccented syllable, yet less than one which has the acute accent.

(c) The circumflex, *περισπωμένη* (*pehreespawmeh'nee*), in practice no longer distinguishable from the acute, though in theory and origin it is compounded of the acute and the grave. It was held by the ancient Greek grammarians that every unaccented syllable had in reality the grave accent; consequently a word like *ἀγαπάει* (*ahghahpah'ee*), 'he loves,' might be regarded as if written *ἀγάπαεῖ*. When *ἀγαπάει* was contracted to *ἀγαπᾷ*, the accents `` were supposed to coalesce, and form a kind of musical wave or transition from a higher to a lower key. Hence arose the circumflex, first written $\hat{}$, and afterwards in cursive manuscript rounded into $\sim$ or $\frown$. It may be assumed that so long as the *ι subscriptum* was heard in *ἀγαπᾷ*, so long would the grave accent be heard; and then, when this was no longer audible, only the acute would be so.

The acute accent may stand over either of the two last syllables but one in a word, or on the last syllable when it comes at the end of a sentence or clause; or over a monosyllable interrogative, as *τίς*, *τί*.

The grave accent can only stand over the last syllable of a word, or over monosyllables, as *τὸ μικρὸν πτηνὸν ᾄδει*, 'the little bird sings.' At the end of a clause or sentence the grave becomes acute, as *ᾄδει τὸ μικρὸν πτηνόν*, or *ᾄδει τὸ πτηνὸν τὸ μικρόν*. In writing, the acute is frequently used throughout in place of the grave.

The circumflex accent from the nature of the case cannot stand farther back than the last syllable but one; otherwise we should have to assume before contraction the existence of an acute accent on the last syllable but three, which is inadmissible: thus such a form as ἤμεθα would presuppose ἔεμεθα, which is impossible. In the case of an accented diphthong, the accent like the breathing goes with the last vowel, and in case of an initial diphthong is written, if a grave or acute, *after*, if a circumflex, *over* the breathing; as αὐτή, αἶμα, αἶ, οἶνος, ποῦ, παῖ, αὐταί. The relative position of the accent and breathing is the same in the case of the simple vowel, as ἄν, ἦν, ἦν, ἦς. In the case of initial capital vowels the accent and the breathing are written before the vowel, as Ἀθήναι, Ἀδης, Ὡ; but when a whole word or sentence is printed, both accents and breathings are usually omitted.

STOPS.

§ 8. These are the comma, κόμμα (*kaw'mah*) or ὑποστιγμή (*eeprawsteeghmee'*), as in English.

Full stop, τελεία (*tehlee'ah*), as in English.

Semicolon, ἡμίκωλον (*eemeekawlaion*), which serves the purposes both of the colon and semicolon in English; it is also called ἄνω στιγμή (*ah'naw steeghmee'*) or μέση στιγμή (*meh'ssee steeghmee'*), and consists of a dot placed at the top of the line, as ἡ ἐκδίκησις εἶναι γλυκεῖα· ἐν τούτοις ἡ συγχώρησις εἶναι γλυκύτερα (*ee ehkdhee'keesseess ee'neh ghleekee'ah; ehndoo'teess ee seengkhaw'reesseess ee'neh ghleekeeteh'rah*), 'Revenge is sweet; notwithstanding, forgiveness is sweeter.'

The sign of interrogation is the English semicolon, e. g. τίς; 'who?'

OTHER SIGNS.

The apostrophe, ἡ ἀπόστροφος (*ee ahpraw'straufawss*), does not differ in form or use from our own, as ἐπ' ἐμοῦ (*eepr' ehmoou'*) for ἐπὶ ἐμοῦ (*eepraw-ehmoou'*) 'by me.'

§ 9. The coronis, ἡ κορωνίς (*ee kawrawnee'ss*), is really the smooth breathing written over a vowel which is no longer initial, simply because two words have coalesced into one, e. g. τοῦλάχιστον (*toolah'kheestawn*) for τὸ ἐλάχιστον (*taw-ehlah'kheestawn*), 'at least.'

The diæresis, or as it is more usually called, τὸ διαλυτικὸν (*taw-dheeahleeteekaw'n*), is sometimes used to distinguish two vowels separately pronounced from a diphthong, as καϋμένος (*kah-eemeh'nawss*), 'poor,' from καυμένος (*kahvmeh'nawss*), 'burnt.'

This sign is indispensable where the syllable has neither accent nor breathing, otherwise these are sufficient to prevent confusion, as we have seen above. It is, however, generally written even where superfluous.

The diastole or hypodiastole, διαστολή (*dheeahstawlee'*) or ὑποδιαστολή (*ee pawdheeahstawlee'*), is simply a comma used not to indicate an appreciable pause, but to distinguish the relative pronoun ὅτι (*aw'-tee*) from the conjunction ὅτι (*aw'tee*).

N.B. The marking of every accent, and the fact that every syllable of which the sound has once been learnt, is always pronounced with uniform identity and distinctness wherever it may occur, renders the acquirement of a correct pronunciation of the language by the foreigner easier than that of any other European tongue.

We conclude this introductory chapter by a sample of the Greek alphabet as written, with a sentence in cursive characters, which will be found on the following page.

MODERN GREEK AS WRITTEN.

A a	I i	P p
B b	K k	E e O o
T t	R r	T t v
D d	M m	V v
C c	N n	P p
Z z	Z z	X x
H h	O o	Y y
L l	T t	U u

Ο Νέος κόσμος είναι ο νέος
 κόσμος ος είναι ο νέος ος
 ος είναι ο νέος ος. Αγγ
 ος είναι ο νέος ος. ος είναι ο νέος ος.
 ος είναι ο νέος ος ος είναι ο νέος ος.
 ος είναι ο νέος ος ος είναι ο νέος ος.
 ος είναι ο νέος ος ος είναι ο νέος ος.
 ος είναι ο νέος ος ος είναι ο νέος ος.

Table of the Regular Changes which the Sounds of Words undergo in passing from one Language to another of the Aryan Family of Speech.

PRIMITIVE INDO-GERMANIC IDEALLY RESTORED.	SANSKRIT.	ZEND.	GREEK.	ITALIAN.	TEUTONIC.		SLAVONIAN.	LITHUANIAN.	ALBANIAN.
					GOETHIC.	OLD HIGH GERMAN.			
a	a	a eo	ā eo	a eo	a i u a i a u	a i u e o	a eo ŭ	a e i o u	a e o g s
ā	ā	ā	ā η ω	ā ā ō	ā ō	ā ō u o	ā o	ā ō ē	ā ō
i	i	i	i	i	i a i	i e	i i	i	i
f	f	f	f	u	e i	f	f	y	f
u	u	u	ū	u	u a u	u o	u o y ŭ	u	u ŭ s
ā	ā	ā	ā	ai ā oi ae oe	u p	ū	u y	ē ei	ū
āi	āi	āi	ā η φ	f ā	a i	e i	e s o j	ai	ai
au	au	au ē u	au ev ou	au o u	on ō in io	on ō in io	u o v	ā i	ā i
āu	āu	āu	ā η η u	an	an in	an ō in io	av	au	an
k	k	k kh k' c' q	κ	o g (Umbr. q)	h (g)	h (g)	k c c s	k s z	k (h) k' g (b)
g	g	g gh j s zh z	γ	g in mid.	k	k (ch)	g z z	g z z	g g' k
gh	gh	g gh j zh z	χ	h initial, g in mid.	g	g (k)	g z z	g z z	h z δ
t	t	t th	τ	t	th (d)	d	t	t	t
d	d	d dh	δ	d	t	z s z	d	d	δ d
dh	dh	d dh	θ	{ f in. d, b mid. Lat. Osc. & Umbr. f. }	d	t	d	d	d
p	p	p f	π	p	f	f v (h)	p	p	p
bh	bh	b (w)	φ	{ f in. b mid. Lat. Osc. & Umbr. f. }	b	b (p)	b	b	b (g) z f
n	n	n n	ν	n	n	n	n	n	n n' 10
m	m	m	μ	n	n	n	n	m	m
r	r	r r	ρ	r	r	r	r	r	r 11
l	l	l	λ	l	l	l	l	l	l 1' 10, y final
j	j	y	'initial	j	j	j	j	j	y
s	s	s q sh h	σ, 'initial	s (r)	s (z)	s (r)	s ch s	s	s s g'
v	v	v	F	v	v	w	v	v	v

1 k' = *ch* in *church*: q = s palatal sometimes heard in the mouths of children who cannot pronounce our *sh*.
 2 c (Zend) = k' Sanscrit, and ō Slavonic, while Slav. c = German z pron. *ts*.
 3 g' = j in English and in Zend. The Albanian k' and g' respectively are similar.
 4 zh, z = sound of *s* in *pleasure*; or French j: ō in Slav. and Albanian, and *ss* in Lithuanian = sh in English and Zend.
 These various transliterations might easily be made more consistent, but only at the expense of disturbing existing usage.

5 ē = yea in year, and is similar to Lithuanian ē.
 6 ē long, narrow, ay sound inclining to ee.
 7 ū like oa in Soar.
 8 q as French e in *le, de, &c.*
 9 ū, French u, German u.
 10 i' and n' like Spanish i and ñ respectively: i. e. liquid.
 11 r rough r.

ΠΡΩΤΟΝ ΜΑΘΗΜΑ.—FIRST LESSON.

Praw'tawn mah'theemah.

πρῶτον: neuter nominative of πρῶτο-, superlative degree of πρὸ, akin to English *fore*, of which *first* is also superlative. Hence πρῶτον = 'first.'

μάθημα: from root μαθ-, 'learn;' link-vowel η and noun ending -ματ-, the τ necessarily lost at the end. Hence μάθημα, 'a thing learnt,' 'a lesson.' μαθ- for μανθ-, is kin to English *mind*.

N.B.—τ cannot stand at end of a word.

Ἡ ἑσπερὶς τοῦ Κυρίου Σουσαμάκη.

Eē ehspehree'ss too Keeree'oo Soossahmah'kee.

The evening-party of-the Mr. Susamákis, or

Mr. Susamákis' evening-party.

Ἡ: feminine nominative article, kin to English *she*, and standing for σή; cf. ἕξ for σέξ, 'six.'

ἑσπερὶς = ἑσπερίδ + ς (nominative ending), from root ἑσπερ- for *Ἑσπερ-*, compare *vesper*, Latin, and stem-ending -ιδ. Hence ἑσπερίδ- = 'an even-ing,' i. e. an open evening.

τοῦ: shortened from τοῖο for τόσσο,¹ possessive or genitive of το- (masculine and neuter stem) = *the*, with which it is cognate.

Κυρίου: for Κυρίοιο, Κυρίοσσο, possessive or genitive of Κύριο-, 'lord,' 'master,' 'gentleman,' 'Mr.,' 'sir.'

Σουσαμάκη: possessive or genitive of Σουσουμάκη, proper name.

Οἰκογενειακαὶ σκηναί.

Eekawyeheeeahkeh' skeeneh'.

Domestic scenes.

οἰκογενειακαί: ι = plural nominative ending; α sign of feminine gender; κ makes adjective of οἰκογένεια, 'family,' formed of noun ending -εια, and roots οἰκο- for *Φοῖκο-*, Latin *vicus*

¹ The Greeks represent the consonantal value of ι by writing that letter inverted and circumflexed, thus, γ.

(*vico-s*), 'a dwelling,' and γεν-, English *kin*. Hence οἰκογενειακαί = 'belonging-to-house-kindred,' 'domestic.'

σκηναί: plural of σκηνη-, whence our *scene*, cognate with *sheen*, *shine*.

Ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ εἶνε
 Aw Kee'reeawss Pardahlaw'ss keh ee Keeree'ah Pardahloo' eeneh
 The Mr. Pardalós and the Mrs. Pardalós are

προσκεκλημένοι τὸ ἑσπέρας εἰς συναναστροφήν.

prawskehkleemeh'nee taw ehspeh'rahss eess seenahnahstrawfee'n:

invited the evening to a party.

ὁ: for ἰδ, kin to German *je* in "je länger je lieber," nominative masculine definite article = 'the.'

Κύριος: nominative of Κύριο-.

Παρδαλὸς: nominative of Παρδαλὸ-, proper name.

καὶ, 'and,' kin to Latin *que*.

Κυρία, feminine of Κύριο-, accent drawn forward to ι because α is long, 'Mrs.,' 'lady.'

Παρδαλοῦ: for Παρδαλόη, feminine by ending η of Παρδαλό-.

εἶνε: for ἐντὶ, and that for ἐσντὶ, from root ἐσ-, 'be,' cf. English *is*, and -ντι, personal ending = 'they.' It means both [he, she, or it] 'is' and [they] 'are.' Hence εἶνε = [they] 'are.'

προσκεκλημένοι: from πρὸς, 'to,' and κεκλημένοι, nominative masculine plural (by ending ι) of κεκλημένο-, perfect participle passive by reduplication and lengthening of vowel from root κλε-, also καλ-, κελ-, 'call;' not related to *call*, for κ must = *h*² English, but probably to *hal-* in *halloa!* *hol-* in *hollow*, *hullo*, &c.

τὸ: neuter, also crude form of article το- = *the*, with which it is cognate.

ἑσπέρας: indeclinable neuter, from root ἔσπερ- for φέσπερ-, kin to *vesper*, 'evening.' The case of τὸ ἑσπέρας is called in

² See table on page 11.

grammars the accusative of time; it means here 'for the evening.'

εἰς, 'to,' preposition always with accusative case.

συναναστροφήν, accusative case of συναναστροφή, from root στρεφ-, 'turn,' whence, with changed vowel usual in forming nouns, στροφ-ή-, 'a turning' + σὺν = 'together,' ἀνὰ, 'up,' 'about.' Hence συναναστροφή, 'a turning about together,' the literal equivalent of 'conversation,' from Latin *con-*, 'together,' *versa-*, 'turn about' = 'conversazione' (Italian), i. e. company, party.

EXERCISE I.

Ο Κύριος Παρδαλὸς καὶ ἡ Κυρία εἶνε προσκεκλημένοι εἰς οἰκογενειακὴν συναναστροφήν. Ἡ ἐσπερὶς τοῦ Κυρίου Παρδαλοῦ. Τὸ ἐσπέρας εἶνε προσκεκλημένοι ὁ Κύριος καὶ ἡ Κυρία. Ἡ σκηνὴ εἶνε οἰκογενειακή.

In the evening [there] is a party. The domestic scene. The gentleman and the lady are invited. Mr. and Mrs. Pardalós are at the party for the evening.

ΔΕΥΤΕΡΟΝ ΜΑΘΗΜΑ.—SECOND LESSON.

Dēh/'fēhrawn mah/'theemah.

δύτερον: from δευ-, strengthened from δυ- in δύο, our *two* + τερον, neuter nominative of τερο-, comparative ending of adjectives. Hence δεύτερον = *two-er*, *twoth*, or *second*.

Ὁ Κύριος Σουσαμάκης υπάλληλος τοῦ γραφείου ὅπερ
Aw Kee'reeawss Soossahmah/'keess eepah/'leelawss too ghrahfee'oo aw'pehr
[The] Mr. Susamákis clerk of-the office which

διευθύνει ὁ Κύριος Παρδαλὸς, ἐννυμφεῦθη πρό τινων
dheehchfthee'neo aw Kee'reeawss Pardhahlaw'ss ehneemfeh/'fthee praw'teenawn
manages [the] Mr. Pardalos, had married before some

μηνῶν τῇ ἀγαθῇ συμπράξει τοῦ προϊσταμένου του,
meenaw'n tee ahghahthee' seembrah/'ksee too praweestahmeh'noo-too,
months with the kind help of-the principal of him,

πλουσίαν νύμφην ἐκ Πατρῶν ἔχουσιν μὲν ἓνα
 ploossee'awn neem'feen ehk Pahtraw'n eh'khoossahn mehn eh'nah
a rich bride from Patras having indeed one

ὀφθαλμὸν ὀλιγώτερον αὐτοῦ, ἀλλ' εἰς ἀποζημίωσιν
 awfthahlmaw'n awleeghaw'tehrawn ahftoo' ahl'eess ahpawzeemee'awsseen
eye less than-he, but for compensation

τοῦ ἐλλείποντος ὀφθαλμοῦ, δεκαπέντε ἔτη ἡλικίας
 too ehlee'pawndawss awfthahlmoo', dhehkahpeh'ndeh eh'tee eeleekee'ahss
of the lacking eye, fifteen years of age

περισσότερα, καὶ εἰς ἀποζημίωσιν τῶν περισσευόντων
 pehreessaw'tehrah keh eess ahpawzeemee'awsseen tawn-behreessohvaw'ndawn
more, and for compensation of the excessive

δεκαπέντε ἐτῶν, τριάκοντα πέντε χιλιάδας
 dhehkahpeh'ndeh ehtaw'n, treeah'kawndah peh'ndeh kheeleeah'dahss
fifteen years, thirty - five thousands

δραχμῶν προίκα.
 dhrahkhmaw'n pree'kah.
of-drachms dowry.

ὑπάλληλος: nominative masculine of ὑπάλληλο-, compounded of ὑπὸ, 'under,' for συνὸ, kin to Latin *sub*, and ἄλληλο-, a reduplicated form of ἄλλο- standing for ἄλλο, and kin to Latin *alio*-, our *el* in *else*, &c. = 'other.' Hence ἄλληλο- = 'one another,' ὑπάλληλο- = 'under one another,' 'subordinate,' 'clerk.' Similarly formed are κατ-άλληλο- (from κατὰ, 'according to,' and foregoing) = 'fit,' 'suitable,' and παράλληλο- (from παρὰ, 'beside,' &c.) = 'side by side with each other,' 'parallel.' Observe prepositions ending in *a* and *o*, except πρό, lose these syllables in composition. Not so the *i* of περί.

τοῦ: originally τόσσο, from root το- = *the* + σο, genitive (masculine and neuter) ending = 'of the.'

γραφείου: genitive of γραφεῖο-, as τοῦ of το-. Observe change of accent. The theory of this is as follows:—Every syllable in Greek not having the acute accent', or high tone, is supposed to

have the grave ` , or low tone. γραφέϊο-, four syllables, contracts to γραφέϊο-, the ´ and the ` combining to form ^ or ˘, the circumflex. But γραφείου is contracted from γραφείουσιν, and as the acute cannot stand further back than the third syllable in Greek, it follows that in the old form of γραφείου it could not have fallen on the ε; hence the combination εῖ = εῖ could not arise. From this we get the general rule—first, that the circumflex can never stand further back than the second syllable; and, further, that in no case can it be followed by a contracted syllable. It may be followed by a long syllable not arising from contraction, e.g. πόλεως, ῥινόκερως.

γραφεῖο- is from root γραφ-, cognate with which, + an s lost in Greek, we have scrib-, Latin, schreib, German, and shrive, English (the priest writing down the confessions of the penitent) + εῖο-, noun ending with local meaning. Hence γραφεῖο = ‘writing-place,’ ‘office.’

ὅπερ: from ὅ, neuter (also root form) of relative pronoun (see above) + περ, intensive or emphatic particle, kin to per, Latin, far, English, in sense of ‘very.’ Hence ὅπερ = literally ‘the very one which.’

διευθύνει: from διὰ for διὰ, kin to δύο, also to two, twice, be-tween, a preposition here meaning ‘in two [or more] directions’ + εὐθύν-, verbal stem from root εὐθύ-, ‘straight’ = ‘straighten.’ Hence διευθύν- = ‘straighten in all directions,’ ‘control,’ ‘direct,’ like Latin di-rig-, in dirigere. -ει = 3rd person singular, ‘he,’ ‘she,’ or ‘it,’ corresponding to English s. Hence διευθύνει = ‘directs.’

ἐνυμφεύθη: ἐ-, sign of past time placed before every past tense; νυμφεν-, verbal stem from νύμφη, ‘bride,’ the suffix -εν meaning ‘be,’ ‘become’—hence νυμφεν- = ‘become a bride;’ -θη = ‘he was’ or ‘was.’ Hence ἐνυμφεύθη = ‘[he] was become a bride to,’ i.e. a bride was given to him, or he married (transitive). With νύμφη are connected Latin nubo, and the English derivative, nuptials.

πρό, kin to English *-fore, fore-*, &c. = 'before ;' a preposition construed with genitive case.

τινων : stem *τιν-* for *κφιν-*, kin to Latin *qui-s*, English *which*, &c. = 'some' + genitive plural ending *-ων* ; accent thrown back upon *πρό*.

μηνων : stem *μην-*, kin to *month, moon*, &c. + same ending *-ων*.

τῇ : stem *τη-* (feminine form of definite article) + *ι*, sign of dative, now written underneath called *ῶτα subscriptum*, meaning 'by the' or 'with the.'

ἀγαθῇ, ending as in *τῇ* : stem *ἀγαθ-* means 'good' or 'kind,' by suffix *-θ-*, from root *ἄγα-*, which appears in *ἄγαμαι*, 'I admire,' *ἄγαν*, 'very.'

συνπραξει : *ι* as above, added to *σύνπραξε*, modified from *σύνπραξι-*, from root *πρακ-*, 'do' + *συν-* (as single word *σύν*) = 'with,' old form *ξὺν* for *κύν*, kin to Latin *cum, con-*, Italian and Spanish *con*, Portuguese *com* + noun ending *-σι* = *-ing*. Hence *σύνπρακ-σι*, written *σύνπραξι-* = 'a doing-with' or 'doing together,' 'co-operation,' 'aid,' 'help ;' thus, *τῇ ἀγαθῇ συνπραξει*, 'with the kind aid.' The dative is here used in an instrumental sense. This phrase is a resuscitation of classical usage. The popular modern Greek would be *μὲ τὴν ἀγαθὴν σύνπραξιν*.

τοῦ, explained above, only here masculine, not neuter.

προϊσταμένον : *πρὸ* as above, only here in composition = 'fore,' 'before ;' *-ον* ending as that of *τοῦ*, &c. ; *μεν-*, participial suffix corresponding to English *-ing*, only that it is not primarily active and transitive, but, as here, passive, middle, or intransitive in meaning ; *ιστα-* for *σιστα-*, imperfect (reduplicated) stem from root *στα-*, kin to *sta-* in *stand*. Hence *τοῦ προϊσταμένου* = 'of the before-standing-one,' i. e. principal.

του : the grammatical form the same as *τοῦ* explained above, but in sense a modern relic of the old Homeric meaning of *το-*, which was not 'the' but 'he.' Hence *του* without the accent as enclitic, or with it as proclitic, means 'of him,' 'his.' *τοῦ προϊσταμένου του*, 'of his principal.'

πλουσίαν νύμφην : in both these words the *ν* is the sign of the objective or accusative case. Subtract it, and we get the stems πλουσία-, νύμφη-, respectively. νύμφη- as above ; πλουσία-, feminine adjective formed by suffix *σια-*, from root *πλου-* for *πλεο-*, kin to *full*. Hence πλουσία = 'rich.'

ἐκ : before vowels ἐξ, kin to Latin *ex*, *e*, *ec* (in compounds), 'out of,' 'from.'

Πατρῶν : genitive plural, contracted from Πατράων (hence circumflex), from Πάτραι, of which the accusative plural Πάτρας, 'Patras,' from its frequent occurrence has become the name by which foreigners know the town.

ἔχουσαν : *ν* as above ; ἔχουσα-, feminine participle imperfect active for ἔχοντσα, which cannot stand in Greek, from ἔχοντ-, participial stem + *σα-*, feminine suffix ; *-οντ-* answers to our 'ing,' and is cognate with the German ending *-end* in *habend*, *liebend*, &c. ; ἔχ- means 'have,' probably for σέχ-, and cognate with German *Sieg*, 'victory,' i. e. the holding out against, or successfully withstanding an enemy. Hence ἔχουσαν = 'having,' or more idiomatically, 'with.'

μὲν : a little word or particle hard to render, and seldom rendered in English. 'Indeed' is its nearest equivalent, but is too strong. The German *zwar* almost exactly answers in sense and use.

ἓνα : for ἕναν, which is likewise the popular form ; ἓν- means 'one,' to which it may be related ; *-αν* is accusative ending.

ὀφθαλμὸν : *ν* accusative ending ; stem ὀφθαλμῶ-, 'eye,' from root ὀπ-, originally ὀκτ-, 'see,' with which Latin *oculus* and German *Auge*, English *eye*, from Anglo-Saxon *eage*, are akin, + *θαλμός*-, a suffix of obscure derivation. The word is masculine.

ὀλιγώτερον : ending *-ον* as in ὀφθαλμὸν ; ὀλιγώτερ-ο-, comparative of ὀλίγο-, which is made up of adjectival suffix *-ο* + root *λίγ-*, with prefix (merely phonetic, and in some dialects, notably in modern Romaic, wanting) ὀ- ; *λίγ-* seems to stand for an

original *λικ-*, with which are probably cognate, Low Dutch *leeg* or *laag*, and English *low*, perhaps also *least*.

αὐτοῦ: ending as in *τοῦ*, &c. ; *αὐτὸ*-, masculine personal pronoun, = 'he,' 'him,' &c.

ὀλιγώτερον αὐτοῦ, literally 'less of him,' i. e. less than he. Various prepositions or cases are used in different languages to express this relation. In Hebrew and the Semitic languages generally *min*, 'from,' is employed. In the north of England they say "better till him," i. e. better to him. We ourselves say "my elders," "my betters," where 'my' is possessive or genitive.

ἄλλ' = *ἄλλὰ*, the *-a* being cut off before the following vowel ; *ἄλλὰ* for *ἀλλά*, cognate with *alius*, *alias*, &c., in Latin, and with *ἄλλος* for *ἄλιος* in Greek, means literally 'otherwise,' hence 'moreover,' 'but.'

εἰς, see above ; here equivalent to 'for' or 'as.'

ἀποζημίωσιν: *ν* as above ; *σι* as above in *-πρακ-σι-* ; *ἀποζημῖω*-, with *ο* lengthened in derivation from *ἀποζημιο-*, verbal stem meaning 'to compensate,' 'indemnify,' from *ἀπὸ*, 'from,' and *ζημία*, old form *δαμία*, cognate with *damnum*, and *dem* in *indemnify*. Hence *ἀποζημίωσι-* = 'indemnification.'

ἐλλείποντος: *-os*, genitive masculine ending ; *-οντ-* explained above, cf. *ἔχουσα* ; *ἐλλείπ-* for *ἐνλείπ-*, from *ἐν*, 'in,' and *λείπ-*, strengthened imperfect stem from root *λιπ-* for *λικϕ-*, kin to Latin *licv-*, root of *linquo*, &c. ; *λικϕ-* meaning 'leave' or 'fail.' Hence *ἐλλιπ-*, 'lack,' 'be wanting.' *τοῦ ἐλλείποντος ὀφθαλμοῦ*, 'of the lacking eye.'

δεκαπέντε: *δέκα*, kin to *decem*, Gothic *taihun*, German *zehn*, our *ten* ; *πέντε* for *πέμπε*, German *fünf* for *fünf*, our *five* for *fife*, and that for *finf*. Hence *δεκαπέντε* = ten + five = 'fifteen.'

ἔτη: for *ἔτεα*, old form *φέτεσα*, from stem *φέτεσ-*, kin to Albanian *Ḟίτς*, 'year,' Latin *vetus*, 'old ;' *a* being neuter plural ending, here accusative after *ἔχουσα*.

ἡλικίας: *s*, sign of genitive singular; -ία-, substantive suffix, making noun of ἡλικ-, adjectival stem, meaning literally “how great;” hence “how old;” thus ἡλικία = ‘[a certain] age.’

περισσότερα: *a* as in ἔτα; -ότερ- as in ὀλιγώτερον;³ περισσ- (for περι-κ-,), formed from root περ-, kin to *fur-* in *further*, meaning ‘abounding,’ ‘excessive.’ Hence περισσότερα = ‘more,’ or ‘more excessive.’ Of the adjective περισσὸν- ἢ- ὀ-, there is another form, the later Attic περιττὸν-, κ.τ.λ. But περιττὸν- when used in Modern Greek means ‘superfluous,’ the old classical sense, whereas περισσότερον- is the only comparative form in use, and signifies simply ‘more,’ as already in the New Testament.

τῶν: genitive plural of τὸν.

περισσεύοντων: -ων as in τῶν, τινῶν, κ.τ.λ.; -οντ- as explained above; περισσεύ-, verb from περισσ-, meaning ‘to be in excess.’ Hence τῶν περισσεύοντων, ‘the being-in-excess,’ ‘the excessive.’

ἐτῶν: for ἐτέων; hence circumflex; cf. Πατρῶν.

τριάκοντα: from τρια- = ‘three’ (in composition), and -κοντα, an ending answering in sense to *-ty* in English. Hence τριάκοντα = ‘thirty.’

χιλιάδας: ending -ας for ανς, accusative plural feminine; -αδ-, substantive suffix used to form a collective noun from numeral χίλι- (ο- α- ο-) = ‘thousand.’ Hence ‘a thousand.’ χίλι- is probably connected with χιλό- ‘straw,’ Latin *hilo-* *hilum*, from the difficulty of counting straws in a stack.

δραχμῶν: ending as above; for δραχμάων: stem δραχμά-, literally ‘a handful,’ kin to δράσσομαι for δράζομαι, ‘I lay hold of;’ μα being verbal substantive suffix. The nominative singular is δραχμή. The Greek δραχμή, in modern as in ancient times, is about $8\frac{1}{2}d.$ of our money.

προίκα: for προίκαν, accusative singular of προίκ- for πρόκ-, ‘dowry;’ probably kin to Latin *procus*, ‘suitor,’ *precor*, ‘I pray,’ German *fragen*, ‘ask.’

³ Observe, however, that in forming degrees of comparison, *o* follows a long, *ω* a short vowel, in the preceding syllable.

IDIOMATIC ENGLISH TRANSLATION OF THE ABOVE.

Mr. and Mrs. Pardalós are invited out for the evening. Mr. Susamákis, clerk at the office managed by Mr. Pardalós, had married, a few months before, a rich bride from Patras, with one eye less than himself, 'tis true, but as a set off to the eye that was wanting, with fifteen years' seniority, and as a set off to the fifteen extra years, with thirty-five thousand drachms of dowry.

EXERCISE II.

Mr. and Mrs. Susamákis are invited out for the evening. Mr. Pardalós had married a wife a few months before. He had married a wife with a dowry. He had married one eye less, but a dowry of thirty-five thousand drachms. Fifteen years' seniority are as an indemnity for one eye less.

Ὁ Κύριος Σουσαμάκης εἶνε ὑπάλληλος τοῦ Κυρίου Παρδαλοῦ. Ὁ Κύριος διευθύνει τὸ γραφεῖον. Τὸ γραφεῖον ὅπερ διευθύνει ὁ Κύριος Σουσαμάκης εἶνε τὸ γραφεῖον τοῦ Κυρίου Παρδαλοῦ. Ἡ Κυρία Παρδαλοῦ εἶνε προσκεκλημένη τὸ ἑσπέρας εἰς συναναστροφὴν. Ἡ Κυρία ἔχει προῖκα τὴν ἡλικίαν. Ὁ Κύριος ἐνυμφεύθη πρό τινων μνηῶν νύμφην πλουσίαν μὲν, ἀλλὰ ἔχουσιν ἓνα ὀφθαλμὸν ὀλιγώτερον, καὶ δεκαπέντε ἔτη περισσότερα αὐτοῦ.

TPITON MAΘHMA.—THIRD LESSON.

Tree'tawn mah'theemah.

τρι-, kin to English *three*.

Ὁ ὀλβιος Σουσαμάκης ἐσυλλογίσθη τὸ κατ' ἀρχὰς εἰς

Aw aw'lveeawss Soossahmah'keess ehseelawye'e/sthee taw kaht'arkhah'ss eess

The fortunate Susamakís thought at first in

πανηγυρισμὸν τοῦ σπουδαίου τούτου καὶ εὐτυχοῦς

pah'neeyeereezmaw'n too spoodheh'-oo tootoo keh ehfteekhoo'ss

celebration of the important this and happy

συμβεβηκότος τοῦ βίου του, νὰ δώσῃ χορὸν εἰς

seemvehveekaw'tawss too vee'oo too, nah dhaw'ssee khawraw'neess

event of the life of-him, that he-should-give a-ball to

τοὺς παρὰ νυμφούς τὴν αὐτὴν τῶν γάμων τοῦ ἑσπέραν'
 tooas pahrah'nee'mfooss teen ahttee'n' tawn ghah'mawn-too ehspeh'rah'n
the wedding-guests the very of-the marriage of-him evening ;

εἶχε δὲ μάλιστα παρακαλέσει καὶ ὑπαξιωματικόν τινα
 eek'eh dheh mah'leestah pahrahkahleh'ssee keh eepahk'eeawmah'teekaw'n-deenah
he-had too actually begged also a non-commissioned officer

φίλον τοῦ νὰ τῷ προμηθεύσῃ ἐκ τῆς στρατιωτικῆς
 fee'lawn-doo nah taw prawmeetheh'ssee ehk teess strah'teeawtee'kee'ss
friend-of-him that him he-should-procure from the military

μουσικῆς ἐν φλάουτον, ἐν κλαρινέττον, καὶ ἐν τρομπόνι,
 moossee'kee'ss ehn flah'ootawn, ehn klah'reeneh'tawn, keh ehn trawmbaw'nee
band a flute, a clarionette, and a trombone,

ἢτοι ἓνα πλαγίαυλον, ἓνα ὀξύαυλον, καὶ μίαν
 ee'tee eh'nah plahyee'ahvlawn, eh'nah awksee'ahvlawn, keh mee'ahn
or-in-other-words a sideways-pipe, a shrill-pipe, and a

βαρυσάλπιγγα ὡς γράφουσι σήμερον οἱ νεοφώτιστοι
 vah'reeasah'p'eengghah awss ghrah'foossee see'mehrawn ee neh-awfaw'teestee
heavy-trumpet as write to-day the newly-enlightened

τῆς γλώσσης καθαρισταί, ὅπως τὸ ἐναρμόνιον αὐτῶν
 teess ghlaw'sseess kah'thahreesteh', aw'pawss taw eh'narmaw'neeawn ahtlaw'n
of the language purifiers, in-order-that the harmonious of-them,

μέλος πτερώσῃ τοὺς πόδας τῶν προσκεκλημένων.
 meh'lawss ptehraw'ssee tooos paw'dhahss tawn praws'kehkleemeh'nawn.
strain might-wing the feet of-the invited-ones.

ὄλβιος : ὄλβιο- + ς, sign of nominative. Probably for σόλβιος, cf. Latin *salvus*, whence "salvation," German *selig*, English *silly*, the old meaning of which was 'happy.'

ἐσυλλογίσθη : form as ἐνυμφεῖθ (see above), from stem συλλογιδ-, δ becoming σ before θ ; συλλογιδ- is a verbal stem λογιδ- compounded with preposition συν (see above), formed of λόγος, 'word,' 'ground,' or 'reason ;' hence λογίζομαι for λογίδομαι (the ι being added for imperfect tenses), 'I reason.' συλ-

λογίζομαι, 'I reason with myself,' 'I think.' In older Greek, when the *συν* was still felt as a separate word, the augment *ε* was inserted between it and the verb, thus *συνελογίσθη* instead of *ἐσυλλογίσθη*.

κατ': for *κατὰ* before vowel, preposition construed with accusative in sense of 'at'; elsewhere with genitive it means 'against,' or 'down on to,' as *κατ' ἀρχῶν*, 'against principles,' *κατὰ γῆς*, 'down on to the earth.'

ἀρχὰς: stem *ἀρχά-* + *ς* for *νς*, accusative plural ending = 'beginnings.' Hence *κατ' ἀρχὰς*, 'at beginnings,' 'at first.' With this is cognate *ἄρχω*, 'I am first,' 'I rule'; Sanscrit *arhāmi*, Zend *arey*, 'deserve,' 'be noble,' whence the word *Aryan*, i. e. the noble or ruling race.

Observe the Greeks say *τὸ κατ' ἀρχὰς*, 'the at first,' instead of 'at the first.'

πανηγυρισμὸν: *ν* sign of accusative after *εἰς* (see above); *πανηγυρισμὸν*, *μὸν* = verbal substantive ending, making noun of verbal stem *πανηγυρίδ-* (*δ* becoming *σ* before *μ*); *πανηγυρίδ-* is also a substantive stem, and means 'fair,' 'merry-making,' from *πᾶν* (for *πάντ*) = 'all,' and *ἡγυρ-* or *ἄγυρ-*, bye-form of *ἀγειρ-*, root *ἀγερ-*, 'to gather.' Hence 'a gathering of all,' 'a general gathering.' From root *ἀγερ-* is formed also the noun *ἀγορά*, 'a market-place,' whence *ἀγοράζω* (*ἀγοράδζω*), 'I market,' 'I buy.'

σπουδαίου, genitive neuter of *σπουδαῖο* (observe accent), from substantive stem *σπουδά-* + adjective suffix *ιο-ια-*. *Σπουδά-* means 'haste,' 'zeal,' 'earnest.' It stands for *στουδά-*, *τ* having become *π* through the influence of the vowel sound *ου*, which is a lip-vowel; and answers to the Latin *studium*, *studeo*, &c., whence our *study*.

εὐτυχούς: contracted from *εὐτυχέος* = adjective stem *εὐτυχέ(σ)* + *ος*, genitive ending, from *εὖ*, 'well,' and root *τυχ-*, 'to hit,' 'strike,' 'hap'; *εὖ* stands for *ἐσὺν*, Sanscrit *su* for *asu*, and is perhaps cognate to root *as*, Greek *εσ* = 'be,' preserved in English *is*: according to Pope's view, "whatever is, is right."

συμβεβηκότος: for **σὺν** + **βεβηκότ-**, reduplicated participle perfect active, from root **βα-** for **γα-**, English *come* + genitive ending **-ος**. The insertion of **κ** is common but not invariable in the formation of perfects. The active perfect is a classical, not a vernacular, form. **συμβα-** meaning 'come together,' or 'go together;' hence 'happen,' **τὸ συμβεβηκὸς** means 'the happening,' 'the event.'

βίου: from **βίω-**, 'life,' cognate with Latin *vivus, vita*, &c.

νὰ: relic of **ἴνα**, conjunction, 'that.'

δώσῃ: **δο-**, lengthened in formation to **δω-**, 'give' + **σ**, sign of aorist or momentary tense, and **ῃ**, subjunctive third person ending = 'he may:' here = 'he should' or 'might,' but on account purely of the context, the subjunctive having no power in itself to distinguish past from present. This can only be done in the indicative by the prefix **ἐ-**. **-ῃ** stands for **-ῃτι**, as in the present indicative **-ει** does for **-ετι**. The falling out of a consonant, especially **σ** or **τ** between two vowels, is a constant characteristic of Greek etymology. **νὰ δώσῃ** is the Modern Greek way of saying 'to give,' the use of the infinitive being extremely limited.

χορὸν: for **ν** see above; **χορὸ-**, probably originally the enclosed green where dances took place, kin to **χόρ-τος**, 'grass,' 'sward,' Latin *hortus*, English *garden* and *yard*.

τοὺς: for **τὸνς** = **τὸ-**, 'the' + **νς**, sign of accusative plural.

παράνυμφος: ending as above; **παράνυμφο-** (observe accent) from **παρὰ**, preposition meaning 'by,' 'along with,' and **νύμφα-**, 'bride.' Hence **παράνυμφο-**, 'bride-attendant,' 'wedding-guest.'

τὴν = **τῇ**, 'the' (feminine) + **ν**, sign of accusative; cf. **συναναστροφὴν**, **νύμφην**.

αὐτὴν: ending as above; **αὐτῇ**, feminine form of **αὐτὸ-**, explained above.

γάμων: ending as in **τῶν**, κ.τ.λ.; **γάμο-**, 'marriage;' cf. **γαμβρὸς** for **γαμ-ρός**, 'kinsman by marriage,' Latin *gener*, English *kin*, *kindred*.

ἐσπέραν = ἐσπέρα-, feminine form, from root ἔσπερ-, 'evening' (cf. neuter ἐσπέρας) + ν, sign of accusative, as above.

εἶχε: shortened from ἔεχε, in which ἔ = sign of past time, εχ = 'have,' and ε signifies 'he.' Hence εἶχε = 'did have-he,' i.e. he had.

δὲ: adverbial conjunction; the English *too*, German *zu*, Dutch *te*, the two latter, however, differing in use.

μάλιστα: superlative of μάλα, 'much;' hence = 'very much,' 'actually,' 'indeed.' It is the commonest word for 'yes' in Modern Greek.

παρακαλέσει: παρακαλε-, from παρὰ and καλε-, explained above = 'call to one's side,' 'beg,' 'ask' + -σει, classical -σαι, ending of first aorist infinitive active; used in Modern Greek to form the compound pluperfect εἶχε παρακαλέσει, 'had asked.'

ὑπαξιωματικόν: from ὑπὸ for συνὸ, kin to Latin *sub*, 'under,' and ἀξιωματικόν, from ἀξίωμα, which is formed from verbal stem ἀξιο- (Modern Greek, ἀξιον-), 'to count worthy,' 'to claim,' 'to demand,' from ἄξιο-, 'worthy,' and this from root ἄγ-, 'to bring' + adjective suffix -σιο-, whence ἄγσιο- = ἄξιο-, 'to be brought,' 'worth taking.' Hence ἄξιο + ματ- with vowel lengthened in composition gives us ἀξιώματ-, 'a claim,' 'demand,' 'dignity,' 'office;' hence with adjective suffix ἀξιωματικόν, 'an officer,' ὑπαξιωματικόν, 'an under-officer,' 'a non-commissioned officer.'

τινα (cf. τινῶν above): for τιναν = τιν + αν (accusative ending) = 'some,' 'a;' used here, as elsewhere the numeral, for the indefinite article. Observe loss of accent thrown back on preceding word, of which the grave becomes acute.

φίλον = φίλο + ν, 'a friend;' perhaps kin to φυλή (from root φυ-, English *be*) = 'race,' 'kindred.'

τῷ: τό- + ι, dative = 'him,' 'for him.'

προμηθεύση: ending, &c., as in δώση; προμηθευ-, from προμηθέ-, originally προμηθές-, 'thoughtful,' 'provident.' Hence προμηθεύω, 'I am thoughtful,' 'I provide,' 'procure.'

τῆς: τῇ + ς, genitive ending = 'of the,' feminine.

στρατιωτικῆς: ending as above; κη-, adjectival suffix; στρατιωτι- for στρατιώτη-, 'a soldier'—this from στρατιά-, 'an army.' Hence στρατιωτικὸν ἢ ὀ-, 'military.'

μουσικῆς: adjective used as substantive, formed similarly to above, from μουσα, 'a muse,' 'music'; μουσα stands for μόν-σα, σα = feminine ending, as elsewhere; μον- is kin to *mind*, *mental*, &c.

ἐν: neuter and crude form of numeral.

φλάουτον = φλάουτο (Italian *flauto*) + ν, neuter nominative, vocative or accusative ending; so κλαρινέττον. τρομπόνι for τρομπόνιον, later form of τρομπόνιν. Hence, dropping ν, τρομπόνι, from Italian *trombone*.

πλαγίαυλον: from πλάγιο = 'sideways,' and αἶλδ-, 'a pipe' or 'flute.' This, like the following, is a manufactured Greek word employed by modern purists to supplant the foreign importation given above. Observe change of accent in composition.

ὀξύαυλον: as above, with ὀξύ- = 'shrill,' 'sharp.'

βαρυσάλπιγγα: βαρὺ-, originally γαρὺ-, kin to *gravis*, Latin, 'grave' + σάλπιγγ- + α(ν), accusative singular ending = 'trumpet.' The suffix -ιγγ- individualizes. The root σαλπ- for σφαλπ- is probably kin to *swallow*, *schwalbe*.

γράφουσι: for γράφοντι, from γραφ-, 'write,' our *grave* in *en-grave*, Latin *scrib-ere*; also kin to 'scrub,' 'rub.' The *s* before the original Indo-Germanic *k* probably preserved it as *g* in the Teutonic languages, or as *c* in *scrub*, whereas in *rub* it has first become *h*, according to Grimm's law, and then disappeared. For the identity of *scrub* and *rub*, cf. German *schreiben* and *reiben*.

σήμερον (old form τήμερον): from ἡμερ-, root of ἡμέρα, 'day,' and τ-, root consonant of article, once demonstrative. Cf. τώρα for τῇ ᾧρα, 'now.'

οἱ: nominative plural masculine of δ-, 'the.'

νεοφώτιστοι: from νεο-, our *new*, and φωτιστοῖ, verbal adjective (observe accent) from φωτιζ-, formed (like λογιζ- above)

from $\phi\omega\tau$ for $\phi\acute{\alpha}\sigma\tau$, 'light,' formed in turn by substantival suffix $\sigma\tau$ - from $\phi\alpha$ -, 'show,' 'declare;' cf. Latin *fama*, 'fame,' *fa-ri*, 'to speak,' &c.

$\gamma\lambda\acute{\omega}\sigma\sigma\eta\varsigma$ = $\gamma\lambda\omega\sigma\sigma\eta$ -, Ionic form of $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$ - for $\gamma\lambda\acute{\omega}\kappa\iota\alpha$, 'tongue.'

N.B.—These Ionic forms are retained only in genitive and dative. The nominative and accusative are $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$, $\gamma\lambda\acute{\omega}\sigma\sigma\alpha\nu$.

$\kappa\alpha\theta\alpha\rho\iota\sigma\tau\alpha\iota$: from $\kappa\alpha\theta\alpha\rho\iota\zeta$ -, 'cleanse,' formed (as above) from $\kappa\alpha\theta\alpha\rho\acute{o}$ -, 'clean' + suffix $\tau\acute{\alpha}$ - sign of agent + ι , sign of nominative plural.

$\delta\acute{\omega}\varsigma$ (originally $\delta\acute{\omega}\tau$): old instrumental case used for adverb of stem $\delta\acute{\omega}$ - (for $\delta\acute{\omega}\kappa\omicron$ -), 'which' (cf. $\delta\acute{\omega}\nu$, genitive in locative sense 'where,' &c.) = 'by which means,' 'how,' 'in order that.'

$\acute{\epsilon}\nu\alpha\rho\mu\acute{\omicron}\nu\iota\omicron\nu$: compounded of $\acute{\epsilon}\nu$, 'in,' and $\acute{\alpha}\rho\mu\omicron\nu\acute{\iota}\alpha$ -, 'harmony;' $-\mu\omicron\nu\acute{\iota}\alpha$ - being derivative suffix added to root $\acute{\alpha}\rho$ -, 'to fit,' being kin to our *ar* in *arm*, and also to *li* in *lid*, the German *Glief*, &c.

$\mu\acute{\epsilon}\lambda\omicron\varsigma$: nominative neuter of stem $\mu\acute{\epsilon}\lambda\epsilon\sigma$ -, 'a strain;' means also 'a limb,' 'member,' and is perhaps a bye-form of $\mu\acute{\epsilon}\rho\omicron\varsigma$, 'part.' Cf. Milton's "*linked sweetness long drawn out.*" See p. 54.

$\pi\tau\epsilon\rho\acute{\omega}\sigma\eta$: ending as in $\pi\rho\omicron\mu\eta\theta\epsilon\acute{\upsilon}\sigma\eta$, $\kappa\tau.\lambda.$; $\pi\tau\epsilon\rho\sigma$ -, formed (like $\acute{\alpha}\xi\iota\omicron$ -) from $\pi\tau\epsilon\rho\acute{o}$ -, 'a wing.' Hence 'to wing,' 'to make fly.' $\pi\tau\epsilon\rho\acute{o}$ is kin to our *feather*, transposed for $\pi\epsilon\tau\text{-}\rho\acute{o}$; root $\pi\epsilon\tau$ - = 'fly.'

$\pi\acute{\omicron}\delta\alpha\varsigma$: for $\pi\acute{\omicron}\delta\alpha\nu\varsigma$, from $\pi\acute{\omicron}\delta$ -, our *foot*.

$\pi\rho\omicron\sigma\kappa\epsilon\kappa\lambda\eta\mu\acute{\epsilon}\nu\omega\nu$: classical passive participle genitive plural, from $\pi\rho\omicron\sigma\kappa\alpha\lambda\epsilon$ -, explained above.

IDIOMATIC ENGLISH TRANSLATION.

The lucky Susamákis thought at first of giving a ball, in celebration of this happy event in his life, to the wedding guests, the very evening of his marriage; and he had even asked a non-commissioned officer of his acquaintance to procure for him from the military band, a flute, a clarionette, and a trombone, or, as our modern purists of to-day would write it, a

side-pipe, a shrill-pipe, and a bass-trumpet; in order that their melodious strains might give wings to the feet of the guests.

EXERCISE III.

Mr. Susamákis thought how (ὅπως) he might give wings to the feet of the wedding guests, in celebration of this happy event in his life. The very evening of the wedding he invited a non-commissioned officer. The melodious strain is fortunate. The modern purists (of our language) write to-day.

Οἱ παρὰ νυμφοὶ εἶνε προσκεκλημένοι αὐτὴν τὴν ἑσπέραν τῶν γάμων. Ὁ ὀλβιος Κύριος εἰς πανηγυρισμὸν τῶν γάμων τοῦ ἐσυλλογίσθη νὰ προμηθεύσῃ ἐναρμόνιον μέλος ἐκ τῆς στρατιωτικῆς μουσικῆς ὅπως πτερῶσιν τοὺς πόδας τῶν προσκεκλημένων παρὰ νυμφῶν. Εἶχε φίλον τινα ὑπαξιωματικόν. Πλαγιάυλον, ὀξύαυλον καὶ βαρυσάλπιγγα γράφουσι σήμερον εἰς τὴν γλῶσσαν τῶν ἡ νεοφώτιστοι καθαρισταὶ αὐτῆς.

TETAPTON ΜΑΘΗΜΑ.—FOURTH LESSON.

τέταρτον: for κτέτταρτον; cf. Latin *quatuor*, 'four.'

Ἄλλ' εἶτα μετενόησε, σκεφθεὶς ὅτι δὲν ἦτο
 Ah'l ee'tah mehtehtaw'eesseh, skehfthee'ss aw'tee dhehn ee'taw
But then he-changed-his-mind, considering that (it) not was

καλὸν νὰ παρατείνῃ τὸ μεταξὺ τῆς στέψεως καὶ
 kahlaw'n nah pahrahtee'nee taw mehtahksee' teess steh'pseeawss keh
good that he-prolong the between the wedding and

τῆς ἀπομονώσεως αὐτοῦ χρονικὸν διάστημα καὶ
 teess ahpawmawnaw'sseeawss ahftoo' khrawnneekaw'n dheeah'steemah keh
the retirement of-him time's space and

ἀπεφάσισε νὰ ἀναβάλῃ εἰς προσφορώτερον καιρὸν τὸν
 ahpehfah'sseeessee nah ahnabhah'lee eess prawssfawraw'tehrawn kehraw'n tawn
resolved that he-defer to a more suitable season the

χορευτικὸν τῶν γάμων τοῦ πανηγυρισμὸν.
 khawrefteekaw'n tawn ghah'mawn-doo pahneeyeereezmaw'n.
dancing of-the marriage-of-him celebration.

ἔτα, 'afterwards,' 'then;' kin to Latin *ita*.

μετενόησε = μετ' for μετὰ (Gothic *mith*, our *with*; cf. *we*, *wir*, and South German *mir*; kin to *mit* are probably *wieder* and *wider*, a kind of comparative of the preposition. The meaning in all languages fluctuates between 'with' and 'again' or 'against;' cf. *withstand*, *widerstehen*. In Greek μετὰ in composition has the latter sense) + ε, sign of past time as above + νοε, verbal stem from root νοϝ- for γνοϝ-, our *know* (whence νοῦ- for νοϝ-, 'mind') + σ, sign of aorist or instantaneous action + ε = 'he.' Hence μετενόησε = 'he changed his mind,' 'he repented;' μετάνοια for μετάνογια, 'repentance,' the common New Testament words.

σκεφθεῖς: for σκεπθέντς = σκεπ-, transposed for σπεκ-, Latin *spec-*, as in *spectaculum*, *specula*, *spectrum*, *inspicio*, &c., German *spähen*, our *spy*, 'to look, see, regard, consider' + θεντ-, stem of passive aorist participle + σ, sign of masculine nominative agreeing with Σουσαμάκης understood. The passive is here used in a middle or deponent sense; cf. German *sich umsehen*, 'to look about one,' and *circumspect*, which means 'looked about.' Hence σκεφθεῖς = 'having reflected' or 'reflecting.'

ὅτι: made up of two relative pronouns, ὅ, cf. ὅπερ above, and τι for κτι[ν], cf. τινῶν above; τι[ν] being neuter of τιν-. Here used to link clauses, i. e. as conjunction; cf. similar use of English 'that,' French *que*, &c.

δὲν: for οὐδὲν, i. e. οὐδὲ ἓν, 'not even one,' hence 'nothing,' 'naught,' and so in Modern Greek 'not.'

ἦτο: for ἔστο = ἐ + root ἐσ-, English *is*, see above, + το, sign of 3rd person singular in past imperfect tense of middle or passive verbs. Hence ἦτο = 'he was.'

καλὸν: neuter nominative of καλὸ-, masculine or neuter stem of root καλ-, kin to *hale*, English, meaning 'good,' 'fair,' &c.

παρατείνη: for παρατένη (cf. προμηθείση, κ.τ.λ.), from παρὰ, 'along,' and τεν-, 'stretch,' kin to our *thin*. Hence νὰ παρατείνη, 'that he stretch,' or 'to extend.'

N.B.—σ after liquids is dropped, and the foregoing vowel lengthened by way of compensation.

μεταξὺ: for μεταξὺν = μετὰ + ξὺν (see above) = ‘together-with,’ ‘among,’ ‘between.’

στέψεως: for στεψεως, genitive after preposition of stem στέπ-σι, literally ‘crown-ing. All words thus formed are feminine. στέπ-σι is for στέφ-σι, the root στεφ- itself however seems to have been modified from στεπ-, kin to Latin *stipare*, ‘to crowd,’ German *Stift*, *Stufe*, and *Stapfen*, our *step*. The original notion was that of fixing firmly down; hence in Greek στεφ- means ‘crown,’ στέφος, neuter, and στέφανος, masculine, ‘a wreath’ or ‘crown,’ and from the bridal wreath στέφω and στεφανώω (Modern στεφανώνω) mean ‘to marry.’

ἀπομονώσεως: formed like στέψεως from ἀπομόνωσι-, from ἀπὸ + verbal stem μονο-, from stem μόνο-, ‘alone.’ Hence ἀπομόνωσις, ‘sequestration,’ ‘withdrawal,’ ‘retirement.’

χρονικόν: adjective neuter accusative, from stem χρόνο-, ‘time;’ probably kin to χορὸς in sense of limit (see above).

διάστημα: from διὰ for δφιὰ, kin to *two*, *tween*, in the words *in two*, *between*, ‘apart’ + στη-, lengthened in derivation from στα- and μα(τ), substantive ending. Hence, ‘what stands between,’ ‘the space.’ χρονικόν διάστημα, ‘time-space,’ or ‘space of time.’

ἀπεφάσισε: formed like μετενόησε from ἀπὸ, ‘off’ or ‘from,’ and φασιδ-, from φάσι-, formed like στεψι-, κ.τ.λ., from root φα-, ‘say.’ Hence ἀποφασίζω, ‘I say off,’ i. e. make up my mind, decide.

νὰ ἀναβάλῃ: from ἀνὰ, ‘up,’ ‘away,’ ‘off,’ and βαλ-, ‘put;’ ending as in παρατείνῃ, κ.τ.λ. Hence νὰ ἀναβάλῃ, ‘to put off,’ ‘defer.’

προσφορώτερον: formed like ὀλιγώτερον from πρόσφορο-, and that from πρὸς-, ‘to,’ and φορ- modified in nominal stems from φερ-, our *bear*, Latin *fer*-. Hence πρόσφορο-, ‘fit to be brought to,’ ‘applicable,’ ‘suitable.’

καιρὸν (nominative, καιρὸς) = καιρὸ- + ν, 'season,' 'weather,' 'time.'

χορευτικὸν: χορευτικὸ- + ν; χορευτικὸ- formed like χρονικό κ.τ.λ., from χορεύ-, 'dance' (verb), from χορὸ-, 'a dance' or 'ball.'

IDIOMATIC TRANSLATION.

But afterwards he thought better of it, reflecting that it would not be well to prolong the interval between his wedding and his retirement, and he decided to put off to a more convenient season the celebration of his wedding by a ball.

EXERCISE IV.

Ὁ χορευτικὸς πανηγυρισμὸς τῶν γάμων δὲν ἦτο καλός. Ὁ καιρὸς δὲν ἦτο πρόσφορος εἰς τὸν χορευτικὸν πανηγυρισμόν. Τὸ χρονικὸν διάστημα μεταξὺ τῶν γάμων καὶ τοῦ χοροῦ ἦτο προσφορώτερον. Δὲν εἶναι καλὸν νὰ ἀναβάλῃ ὁ Κύριος τὴν ἀπομόνωσίν του. Ἐσυλλογίσθη νὰ ἀναβάλῃ τὸν χορὸν, ἀλλ' εἶτα μετενόησε καὶ ἀπεφάσισε (decided on) τὸν χορευτικὸν πανηγυρισμὸν τῶν γάμων του, εἶχε δὲ μάλιστα προσκαλέσει τοὺς παρανύμφους.

It is not good to extend the interval of time. The season was suitable, but the celebration (nominative) was not. He decided to procure a military band, but afterwards he changed his mind, reflecting that it was not suitable to defer his retirement. He decided to give wings to the feet of the guests, and therefore he invited them (προσεκάλεσέ τους) to the celebration of his wedding by a dance. The time between his marriage and his retirement was less than (ἢ) he decided to be (Gr., that it was) suitable.

ΠΕΜΠΤΟΝ ΜΑΘΗΜΑ.—FIFTH LESSON.

πέμπτον is precisely our *fifth*, for *fimfth*.

Οὕτω λοιπὸν μετὰ τινὰς μῆνας, ἡμέραν τινα πέμπτην
 Oo'taw leepaw'n mehtah'-teenahss mee'nahss, eemeh'rahn-teenah peh'mbdeen
Thus then after some months, one-day fifth

τῆς ἐβδομάδος, ὥραῖα ἐπισκεπτήρια δίκην
 teess ehvdhawmah'dhawss, awreh'-ah ehpeeskehptee'reeah dhee'keen
of-the week, beautiful cards in-the-form

μετριοφρόνων προσκλητηρίων διενεμήθησαν εἰς τοὺς
 mehtreeawfraw'nawn prawskleeteeree'awn dheehnehmee'theessahn eess tooss
of-modest invitations were-distributed to the

γνωρίμους καὶ φίλους τοῦ Κυρίου Σουσαμάκη ὧν ἓν
 ghnawree'mooss keh fee'looss too Keeree'oo Soossahmah'kee awn ehn
acquaintances and friends of-the Mr. Susamáki's of-which one

ἔλαβε καὶ ὁ Κ. Παρδαλὸς ἔχον οὕτω—Ὁ Κύριος
 eh'lahveh keh aw K. Pardhahlaw'ss eh'khawn oo'taw — Aw Kee'reeawss
received also the Mr. Pardalós, running thus—The Mr.

καὶ ἡ Κυρία Σουσαμάκη παρακαλοῦσι τὸν Κύριον καὶ
 keh ee Keeree'ah Soosahmah'kee pahrahkahloo'ssee tawng-Geereawss keh
and the Mrs. Susamáki's beg the Mr. and

τὴν Κυρίαν Παρδαλοῦ νὰ λάβωσι τὴν καλοσύνην νὰ
 teeng-Geeree'ahn Pardhahloo' nah lah'vawsssee teeng-gahlawsssee'neen nah
the Mrs. Pardalós that they-have the goodness that

πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν των τὴν Κυριακὴν,
 pah'rawsssee taw tsa'h'ee eess teen eekee'ahn-dawn teeng-Geereeahkee'n,
they-take the tea at the house of-them the Sunday

δέκα Νοεμβρίου εἰς τὰς ὀκτὼ τὸ ἑσπέρας.
 dheh'kah Naw-ehmyree'oo eess tahss awktaw' taw ehspéh'rahss.
ten(th) of-November at the eight the evening.

οὕτω: before a vowel οὕτως, for οὕτωτ, old instrumental case, from demonstrative οὗτο-, 'this,' = 'thus.'

λοιπὸν: neuter accusative absolute of λοιπὸν, verbal adjective, from root λιπ-, 'leave,' with which it is cognate. Hence λοιπὸν as adverb = 'what is left,' i. e. accordingly, therefore; first used in this sense by Polybius, afterwards in New Testament. Formerly οὖν for οὐν, i. e. 'being,' was employed in this sense.

μετὰ: with accusative = 'after.' Observe accent.

τινὰς: for τινὰνς, accusative plural of stem τιν-. Loses accent when enclitic.

μῆνας: for μῆνανς; see above.

ἡμέραν = ἡμέρα, 'day' + ν; accusative of time.

τινὰ: for τινὰν, accusative, masculine, or feminine; here feminine.

πέμπτην: 'fifth,' here 'Thursday,' as explained by τῆς ἐβδομάδος = ἐβδομάδ-, + ος, genitive ending; from ἑβδομο-, 'seventh,' adjective of ἑπτὰ, 'seven,' for σεπτὰν, itself softened from ἑπτομο-; cf. Latin *septem*, *septimus*. ἑπτὰ(ν) is probably a by-form of ἑπτὸν, i. e. σεπτὸν, verbal adjective from ἑπ- (σεπ-), 'to follow,' and this for σεκϜ-; ἑπτὰ meaning perhaps, originally, 'the following,' 'the next,' like *secundus* for *sequendus* in Latin: counting being in early times on the fingers, in which seven would be the second of the second series, as two was of the first. This is Professor Sayce's suggestion.

ώραῖα: from ὥρα-, our *year*, Latin *hora* + ι, adjectival suffix + α, neuter plural ending. Hence ώραῖα = 'seasonable,' 'fair,' 'beautiful.'

ἐπισκεπτήρια: from ἐπὶ, 'upon,' σκεπτ-, verbal adjective stem of σκεπ- (see above) + substantive suffix -ήρια, neuter plural nominative of -ήριο-, meaning the instrument with which a thing is done. Hence ἐπισκέπτομαι meaning 'I visit;' ἐπισκεπτήρια are 'visiting-cards.'

δίκην = δίκη, 'form,' 'fashion' + ν; accusative and as adverb, meaning 'in the form of'—as we say, 'the shape of,' without 'in.' δίκη also means 'a form of law,' 'justice,' 'trial,' &c.

μετριοφρόνων: genitive plural of μετρίοφρον-, from μέτριο-, 'measured,' 'moderate,' and φρον-, 'thinking.' Hence μετριοφρόνων, 'modest.'

προσκλητηρίων: formed like ἐπισκεπτήρια from προσκλητ-, verbal adjective stem of root προσκλε- (κλα- καλ-); see above. Hence προσκλητήρια, 'cards of invitation.'

διεμεμήθησαν: δι (for διὰ) + ε, sign of past + νεμη-, lengthened

stem of root *νεμ-*, 'arrange,' 'assign' + *θη* = *d*, sign of passive + *σαν* = 'they.' Hence *διεμεμήθησαν* = '[they] were distributed.'

τοὺς : for *τόνς*.

γνωρίμους : for *γνωρίμους*, accusative plural of *γνώριμο* = stem *γνωρ-*, as in *gnarus, ignoro*, &c., from root *γνωφ-*, *know* + *-ιμο-*, adjectival ending. Hence *γνώριμο*-, 'a knowable' or 'known one,' 'an acquaintance.' *γνώριμοι*, nominative of *γνωρίμους* (observe accent), 'acquaintances.'

φίλους : for *φίλους*, from root *φιλ-*, 'dear,' whence also *φιλέω*, 'I love,' 'I kiss,' literally 'I am a friend of.'

ὧν : for *ὄων*, genitive plural of *ὦ*-, relative.

ἔλαβε = (*ἔ* + *λαβ* = 'take' + *ε* = 'he') = 'did-take-he' = '[he] took,' 'received.'

ἔχον : for *ἔχοντ*, literally 'having,' here 'running' or 'reading.'

παρακαλοῦσι : for *παρακαλέοντι* = stem *παρακαλε-* + *οντι* = 'they.'

λάβωσι : for *λάβωντι* = *λάβ-*, 'take' + *ωντι*, 'they may,' subjunctive. Observe *λαβ-* is aorist or instantaneous stem, viz. the simple root. The imperfect is *λαμβάνω*, putting in *μ* and adding *αν*; *λαμβάνω*, 'I take,' *ἔλαβον* or *ἔλαβα* (Modern), 'I took,' *ἐλάμβανον* (*a*), 'I was taking.'

καλοσύνην : from *καλο-* + *-σύνη* = *-ness*. Hence *καλοσύνην*, 'goodness.' The ending *ν* has been so often explained that we shall not mention it again, unless for some special reason.

πάρωσι = *παρ* + *ωσι*, explained above. *παρ-* is for *ἐπαρ-*, from *ἐπὶ*, 'up,' and *ἄρ-*, 'take.' Imperfect stem, *παίρν-*.

τζαῖ : the Chinese word, sometimes declined to the extent of a genitive, *τοῦ τζαῖου*. An alternative is the more Greek-looking form *τὸ τέιον*, *τοῦ τέιου*, from the French *thé*.

οἰκίαν : feminine formed from masculine stem *οἰκο-* for *φοῖκο-*, Latin *vico-* (nominative *vicus*), 'a house,' 'a dwelling.'

των : 'their,' 'of them ;' cf. *του* above.

Κυριακὴν: from Κυριακὸς ἡ, adjective by suffix -κ- from Κύριος, 'Lord.' Hence Κυριακὴ = (*dies*) *dominicus* or -a. Cf. Spanish *domingo*, French *dimanche*, &c.; 'the day of the Lord,' 'Sunday.'

δέκα: cardinal used for ordinal, explained above.

τὰς: i. e. ὥρας, 'hours.'

ὀκτὼ: Latin *octo*, our *eight*.

τὸ ἑσπέρας: accusative of time.

IDIOMATIC TRANSLATION.

Accordingly, in a few months, one Thursday, some beautiful cards in the form of modest invitations were distributed among the friends and acquaintance of Mr. Susamákis, one of which was received by Mr. Pardalós, and ran as follows:—"Mr. and Mrs. Susamákis request the favour of Mr. and Mrs. Pardalós' company to tea on Sunday, the 10th of November, at eight o'clock in the evening.

EXERCISE V.

Οὕτω λοιπὸν διενεμήθησαν τὰ ἐπισκέπτηρια τοῦ Κυρίου Παρδαλοῦ. Ὁ Κύριος Παρδαλὸς ἦτο γνῶριμος καὶ φίλος τοῦ Κυρίου Σουσαμάκη. Ἡ Κυρία ἔλαβε προσκλητήρια δίκην μετριοφρόνων ἀλλὰ ὠραίων ἐπισκεπτηρίων ἐχόντων οὕτω. Ὁ Κύριος καὶ ἡ Κυρία Παρδαλοῦ ἔχουσιν τὴν καλοσύνην νὰ πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν τῶν φίλων καὶ γνωρίμων των Κυρίου καὶ Κυρίας Σουσαμάκη. Τὴν πέμπτην, δέκα Νοεμβρίου εἰς τὰς ὀκτὼ τὸ ἑσπέρας οἱ γνῶριμοι τοῦ Κυρίου ἐσυλλογίσθησαν νὰ πάρωσι τὸ τζαῖ εἰς τὴν οἰκίαν του.

The lady and gentleman are invited to take tea at the house of their friends and acquaintances. Beautiful visiting cards in the form of modest invitations were distributed on a Thursday. Thursday is the fifth of November and the fifth day of the week. After a few months and a few days he altered his mind and decided thus. Mr. Pardalós received some modest invitations in the form of visiting cards. Sunday is the first day (ἡ πρώτη ἡμέρα) of the week.

EKTON MAΘHMA.—SIXTH LESSON.

ἕκτον: for σέκτον, adjective, from ἕξ (ἕκ-ς), 'six.' The σ, though an integral part of the word, is lost in the process of composition in Greek. Cf., however, *sextus* in Latin.

N.B.—The interlinear transliteration is henceforth dispensed with.

Σημειωτέον ὅτι τὴν ἡμέραν ταύτην ἐξέλεξεν ἡ ἀβρά
To-be-noted that the day this chose the fine
 πρόνοια τῆς Κυρίας Σουσαμάκη καθότι τὴν Κυριακὴν
foresight of-the Mrs. Susamáki forasmuch-as the Sunday
 ἐκείνην συνέπιπτεν ἡ ἐπέτειος τῆς ἐορτῆς τοῦ νεαροῦ
that coincided the yearly of-the festival of-the youthful
 τῆς συζύγου—ὁ Σουσαμάκης ἐκαλεῖτο Ὀρέστης—καὶ ἡ
of-her consort (the Susamáki was-called Orestes) and the
 νεόνυμφος Πασιφάη ἐσκέφθη ὅτι προσφύεστατον ἦτο νὰ
new-wed Pasiphae reflected that most-fitting was-it that
 πανηγυρισθῶσι διὰ τοῦ αὐτοῦ χοροῦ καὶ διὰ τοῦ αὐτοῦ
be-celebrated by the same ball and by the same
 κυπέλλου τεύου ὃ τε γάμος τῆς καὶ ἡ ἐορτὴ τοῦ
cup of-tea both-the marriage of-her and the festival of-the
 συμβίου τῆς.
spouse of-her.

Σημειωτέον = σημειο-, verbal stem from σημειό-, and that from σημα(τ)-, verbal substantive from root ση- (not found) + suffix τε, meaning 'to be' + neuter ending ον = '[It is] to be remarked.'

ταύτην: feminine stem ταύτα- (η-), answering to masculine τοῦτο- = 'this.'

ἐξέλεξεν: for ἐξέλεγσεν = ἐξ, 'out' + ε, sign of past time + λεγ-, root = 'choose' + σ, sign of first aorist, instantaneous

tense + $\epsilon(\nu)$ (for $\epsilon\tau$) = 'he,' 'she,' or 'it' (3rd person). Hence $\acute{\epsilon}\xi\acute{\epsilon}\lambda\epsilon\acute{\xi}\epsilon\nu$, ['she,' i. e. $\pi\rho\acute{o}\nu\omicron\iota\alpha$] 'chose.'

$\acute{\alpha}\beta\rho\acute{\alpha}$, nominative and stem (feminine), probably from root $\mu\alpha\rho$ -, Indo-Germanic *mar*-, 'to grind,' 'powder,' and often bye-form of $\mu\alpha\lambda$ -, $\acute{\alpha}\beta\rho\acute{o}$ - $\acute{\alpha}\beta\rho\acute{\alpha}$ being itself a bye-form of $\mu\omega\rho\acute{o}$ - $\mu\omega\rho\acute{\alpha}$; cf. vocative $\beta\rho\acute{\epsilon}$ for $\mu\omega\rho\acute{\epsilon}$, now a mere interjection. $\mu\omega\rho\acute{o}$ s, originally 'fool,' means 'a boy' in Modern Greek, as $\acute{\alpha}\beta\rho\alpha$ in the Septuagint means 'a maiden.' The root idea seems to be that of softness, tenderness in the noun, softening, bruising in the verb. Cognate are probably *mill*, $\mu\acute{\upsilon}\lambda\omicron\varsigma$; German *Mühle*, and *mahlen*, 'to grind,' our *meal*; Greek $\mu\acute{\alpha}\rho$ - $\nu\alpha\mu\alpha\iota$, 'I fight,' Modern Greek $\mu\alpha\lambda\acute{o}\nu\omega$, 'I fight,' cf. the slang use of *mill*. Cognate is English *mild*, with suffix *d*; also Greek $\mu\alpha\lambda$ - $\alpha\kappa\acute{o}\varsigma$ and $\mu\alpha\lambda$ - $\theta\alpha\kappa\acute{o}\varsigma$. The change $\mu\rho$ - $\mu\lambda$ - to $\beta\lambda$ - $\beta\rho$ - in Greek is a constant phenomenon, while $\acute{\alpha}$ or $\acute{o}$, either aspirated or not, is a common phonetic prefix.

$\pi\rho\acute{o}\nu\omicron\iota\alpha$: for $\pi\rho\acute{o}\gamma\nu\omicron\iota\alpha$ (cf. $\acute{\alpha}\gamma\nu\omicron\iota\alpha$, 'ignorance,' and Modern Greek $\acute{\epsilon}\gamma\gamma\nu\omicron\iota\alpha$ for $\acute{\epsilon}\nu\gamma\gamma\nu\omicron\iota\alpha$, i. e. $\acute{\epsilon}\nu$ - $\gamma\gamma\nu\omicron\iota\alpha$) = $\pi\rho\acute{o}$, kin to *for*, *fore*, and $\gamma\gamma\nu\omicron\iota\alpha$ = $\gamma\gamma\upsilon$ + $\iota\alpha$, $\iota\alpha$ being feminine nominative stem. Hence $\pi\rho\acute{o}\gamma\gamma\nu\omicron\iota\alpha$, $\pi\rho\acute{o}\nu\omicron\iota\alpha$, 'foreknowledge,' 'prudence' (*providentia*), 'foresight.'

$\kappa\alpha\theta\acute{o}\tau\iota$: for $\kappa\alpha\tau'$ $\acute{o}\tau\iota$, i. e. $\kappa\alpha\tau\grave{\alpha}$ $\acute{o}\tau\iota$. Though the rough breathing (') is not heard in Greek, classical tradition requires π , τ , κ to be changed to their corresponding aspirates when immediately followed by '. $\kappa\alpha\theta\acute{o}\tau\iota$ = literally 'according that' or 'according as.'

$\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\eta\nu$: demonstrative pronoun, formed from demonstrative adverb $\acute{\epsilon}\kappa\epsilon\acute{\iota}$, 'there,' by formative suffix ν - $\omicron$ -, ν - η -.

$\sigma\upsilon\nu\acute{\epsilon}\pi\iota\pi\tau\epsilon\nu$: $\sigma\upsilon\nu$, see above; ϵ as before; $\pi\iota\pi\tau$ -, reduplicated, imperfect, or frequentative stem (cf. *sist*-, $\acute{\iota}\sigma\tau\alpha$ -, $\kappa\tau.$ λ.) for $\pi\acute{\iota}\pi\epsilon\tau$ -, from root $\pi\epsilon\tau$ -, Sanscrit *pat*-, 'to fly,' 'leap,' 'fall' [upon]. From same root are probably Latin *petere*, 'to seek,' our *find* (by nasalization); also $\pi\tau\epsilon\rho\acute{o}\nu$, English *feather*, &c.; $-\epsilon\nu$ as above. Hence $\sigma\upsilon\nu\acute{\epsilon}\pi\iota\pi\tau\epsilon\nu$, imperfect, 'coincided,' i. e. would coincide.

ἐπέτειος = ἐπέτειο + *ς*: masculine and feminine nominative; ἐπέτειο- = preposition ἐπ- for ἐπὶ + ἔτες-, 'year' + *ιο*, adjectival stem, masculine, feminine, neuter. Hence ἐπέτειος = 'on-the-year,' 'yearly.' The lost *F* of ἔτος for *F*έτος appears as aspirate in the Modern Greek form ἐφέτος for ἐπέτος, 'this year,' i. e. in (the current) year; cf. "to-day" for "this day." ἡ ἐπέτειος [ἡμέρα] = 'the anniversary [day].'

νεαρὸν: from νεαρὸ-, from νέο-, 'young' + adjectival suffix ρο- = -ish. Hence νεαρὸν-, 'youngish,' 'youthful.'

συζύγον: from σὺν + ζυγόν-, 'yoke,' whence adjective and substantive σύζυγο- (observe accent), 'yoke-fellow,' the Latin *conjug-* (nominative *conjugux* for *conjugus*), 'consort,' 'husband,' 'wife,' masculine or feminine.

ἐκαλεῖτο + ἐ + καλέ- (see above) + ετο + 'he was,' contracted from ἐκαλέετο; hence '[he] was called.'

Ὀρέστης: from stem Ὀρέστα- (η-) + *ς*; literally, perhaps, 'a mountaineer:' ὄρεσ- = 'mountain' + τα- τη- = 'man who does, or has to do with,' like ending *eer*.

νεόνυμφο + *ς*: from νέο- and νυμφ-, see above; masculine or feminine; here feminine.

Πασιφάη, literally 'bright to all:' from πᾶσι for πάντ + *σι*, dative plural ending + φάη, kin to φάος for φάοτ-, φῶς for φῶτ, 'light.'

προσφύεστατον = πρὸς + φυ-, our *be* + *ες*, adjectival suffix + τατο + *ν* = superlative suffix with neuter accusative (also nominative) ending. Hence προσφύεσ- = 'grown-to,' 'fit,' 'natural,' 'proper,' προσφύεστατον, 'most fitting.'

ἐσκέφθη: formed like ἐσυλλογίσθη from root σκεπ-, see above.

πανηγυρισθῶσι: for πανηγυρισθῶντι = πανηγυριδ + *θ*, sign of aorist or instantaneous passive + *ωντι*, ending, 3rd person plural = 'they,' lengthened from indicative ending *οντι*; cf. -ῆ for -εῖ, above, &c.

διὰ: for διὰ, 'through,' 'by means of,' see above. In this sense construed with genitive.

αὐτοῦ: after article = 'same;' before article, 'very,' or 'itself;' or in Modern Greek also 'this,' 'that;' e. g. διὰ αὐτοῦ τοῦ χοροῦ (δι' αὐτοῦ τοῦ χοροῦ), 'by the dance itself;' διὰ τοῦ αὐτοῦ χοροῦ, 'by the same dance.'

κυνέλλον: neuter (nominative κύπελλον), a diminutive from obsolete root κύπο- or κύπα-; in Modern Greek κοῦπα, 'a cup.'

ὁ τε: τε, bye-form of καὶ pronounced κέ, but always enclitic like Latin *que* and Sanscrit *cha*. Hence ὁ τε, 'both the;' observe accent thrown back from τὲ to ὁ, which, else unaccented, has now the acute.

ἐορτή: for ἐ-φορ-τ-ή, containing, perhaps, root *var*, our *ware*, 'to keep,' 'observe,' kin to Latin *vereor*, *reverentia*, &c. + nominal suffix τα- (τη-). Hence ἐορτή, 'a ceremony,' 'festival;' the ἐ seems like the á in ἀβρά, merely phonetic; -τ- is noun suffix.

συμβίον = σὺν + βίου = genitive of σύμβιο-; βίο- for βίφο-, pronoun φίφο- or βίβο-, kin to Latin *vivo-*, *vivus*, *vivere*; cf. *vis* and βία, 'force.' Hence σύμβιο- = 'living with,' 'husband,' or 'wife;' masculine or feminine.

IDIOMATIC TRANSLATION.

We should observe that the fine foresight of Mrs. Susamákis had chosen this day, because on the Sunday in question the anniversary of her youthful husband's birthday also fell, and the newly-married Pasiphae reflected that it would be just the thing to celebrate, by means of the same ball and the same cup of tea, both her own marriage and the birthday of her spouse.

EXERCISE VI.

Ἡ Πασιφάη ἦτο νεόνυμφος σύζυγος τοῦ νεαροῦ Σουσαμάκη. Ἡ Κυριακὴ εἶνε προσφυστάτη ἡμέρα πρὸς πανηγυρισμὸν τῶν γάμων. Συνέπιπτεν ἐκείνην τὴν ἡμέραν καὶ χορὸς καὶ γάμος. Ὁ τε Ὀρέστης καὶ ἡ Πασιφάη εἶνε νεόνυμφοι σύζυγοι. Ὁ Ὀρέστης ἦτο σύζυγος τῆς Πασιφάης. Ἡ Πασιφάη εἶνε σύμβιος τοῦ νεαροῦ Κυρίου. Ἡ ἐπέτειος ἐορτὴ συμφυέστατον νὰ πανηγυρισθῇ, καὶ οἱ νεόνυμφοι

σύζυγοι εἶνε προσκεκλημένοι. Ὁ σύμβιος τῆς Πασιφάης ἐκαλεῖτο Ὀρέστης.

It is to be observed that Sunday is the anniversary of his birthday. His spouse and himself (αὐτὸς) were (ἦσαν) newly married. Is it suitable that the marriage and the anniversary of the birthday of that gentleman should be celebrated by the same dance and the same cup of tea? It is just the thing.

ΕΒΔΟΜΟΝ ΜΑΘΗΜΑ.—SEVENTH LESSON.

Οὕτω λοιπὸν τὴν ἐσπέραν τῆς Κυριακῆς διπλαῖ
Thus then the evening of-the Sunday twofold

συγχρόνως γίνονται ἐτοιμασίαι· ἐτοιμασίαι ὑποδοχῆς
simultaneously happen preparations; preparations of-reception

ἐν τῷ οἴκῳ τοῦ Σουσαμάκη, καὶ ἐτοιμασίαι ἐπισκέψεως
in the house of-the Susamákis, and preparations of-visit

ἐν τῷ οἴκῳ τοῦ Παρδαλοῦ. Ἄς μνημονεύσωμεν ἐν
in the house of-the Pardalós. Let us-observe in

παρόδῳ, καὶ πρὶν ἢ εἰσέλθωμεν εἰς τὰς οἰκίας τοῦ
passing, and before we-enter into the houses of-the

Ἀμφιτρύωνος καὶ τοῦ ξένου του, ὅτι τὴν προτεραίαν,
Amphitryon and of-the guest of-him, that the day-before,

τὸ ἐσπέρας, καθ' ἣν στιγμὴν ὁ Κύριος Παρδαλὸς
the evening, at what moment the Mr. Pardalós

ἤτοιμάζετο νὰ ἀναχωρήσῃ ἐκ τοῦ γραφείου, ἐπλησίασεν
was-preparing that he-depart out-of the office, approached

εἰς αὐτὸν δειλῶς ὁ Σουσαμάκης, καὶ περιελίσσων εἰς
to him timidly the Susamákis, and twisting-round in

τοὺς δακτύλους του τὴν ἄλυσιν τοῦ ὥρολογίου του, ἵνα
the fingers of-him the chain of-the watch of-him, that

διασκεδάσῃ πὼς τὴν δειλίαν αὐτοῦ, τῷ εἶπε, μειδιῶν
he-divert somewhat the timidity of-him, to-him said, smiling

γλυκερὸν μειδιάμα σεβασμοῦ καὶ ὑποταγῆς. — Λοιπὸν
a-dulcet smile of-respect and of-subjection:— Then

. . . θὰ σας ἔχωμεν αὔριον τὸ ἑσπέρας, Κύριε Διευθυντά;
shall you we-have to-morrow the evening, Mr. Director?

Χωρὶς ἄλλο, Κύριε Σουσαμάκη . . . χωρὶς ἄλλο!
Without ought-else, Mr. Susamákiis — without ought-else!

ἀπήντησεν ὁ Κύριος Παρδαλὸς ἀντιμειδιῶν καὶ ἐκεῖνος
replied the Mr. Pardalós back-smiling also he

μειδιάμα ὑπεροχῆς καὶ προστασίας.
a-smile of-superiority and patronage.

διπλαῖ: short for διπλόαι = δι-, 'two' (in composition) +
 πλο-, 'fold,' with first three letters of which it is identical + αι,
 ending of feminine plural.

έτοιμασίαι: ending as above; from έτοιμαδ- from έτοιμο-,
 'ready' + αδ-, verbal suffix + σία-, feminine substantive suffix.
 Hence = 'a making ready.'

συγχρόνως: for συγχρόνωτ (cf. οὕτως), old instrumental (ad-
 verbial) case of σύγχρονο-, from συν + χρόνο-, 'time;' i. e. 'at
 one time,' or 'simultaneously.'

γίνονται: for γίνονται, from γιγν-, imperfect stem doubled
 from γεν-, akin to *kin* + ονται = 'they,' middle or deponent
 and passive ending, 3rd person plural. We here exhibit all
 persons: γίγν-ομαι, I become; γίγν-εσαι (classical, γίγν-η or ει),
 thou, &c.; γίγν-εται, he, she, it, &c.; γιγν-όμεθα, we, &c.; γίγν-
 εσθε, you, &c.; γίγν-ονται, they, &c. (as above).

ὑποδοχῆς = ὑπὸ, 'under' + δοχῆ, 'a taking' + s, genitive
 ending, from root δεχ-, 'take,' whence δέχομαι, &c., 'I take.' Thus
 ὑποδοχῆ = 'an undertaking,' 'taking up,' 'reception.' Cases as
 follows: Singular, ὑποδοχῇ -ήν -ῆς -ῆ. Plural, ὑποδοχαὶ -ὰς -ῶν -αῖς.

The order of the cases here and elsewhere is as follows: Nominative, Vocative (only given separately when different from nominative), Accusative, Genitive, Dative.

οἶκο-: masculine form of οἰκία-, explained above. οἶκος, ε, ον, οἶκον, οἶκῳ* (observe accent), οἶκοι, οἶκους, οἶκων, οἶκοις.

ἐπισκέψεως: from stem ἐπισκεπ-, explained above + σεως, genitive ending of substantive suffix σι-. ἐπίσκεψις, ἐπίσκεψιν, ἐπισκέψεως, ἐπισκέψει. ἐπισκέψεις, ἐπισκέψεις, ἐπισκέψεων, ἐπισκέψει(ν).

*As: shortened from ἄφες, i. e. ἀπ' for ἀπό + ἔς = ἔ, root meaning 'send' + σ, sign of 2nd person. Hence ἄφες, 'send thou forth,' 'let go,' 'let be,' 'suffer,' 'let.' Thus ἄς μνημονεύσωμεν, 'let us observe;' cf. in New Testament, ἄφες ἐκβάλω, 'let me cast out,' ἄφες ἰδωμεν, 'let's see,' &c.

μνημονεύσωμεν: aorist stem of μνημονευ- from μνήμων-, 'remembering,' 'mindful,' from root μνα- μνε- lengthened to μνη-, 'remind,' 'remember' + μων-, ending signifying 'man-doing,' 'agent.' Hence μνημονευ-, 'make mindful,' 'remind,' 'observe,' 'relate,' 'record' + ωμεν = 'we may.' Persons as follows: μνημονεύσω, μνημονεύσης, μνημονεύσῃ μνημονεύσωμεν, μνημονεύσῃτε, μνημονεύσωσιν (vernacular, μνημονεύσουν).

παρόδω: from παρ' (παρά), 'by,' and ὁδὸ- for σοδὸ-, from root ἑδ- (σεδ-); perhaps kin to English *send*, Spanish *senda*, 'a path.' N.B.—The nasalization of a root, e. g. *send* for *sed*, is a very common phenomenon in all the Aryan languages. Hence πάροδος, 'a passing,' 'a going by;' observe accent, which in oxytone substantives compounded with prepositions goes back to last syllable but two. Cases with article: ἡ πάροδος, τὴν πάροδον, τῆς παρόδου, τῇ παρόδῳ· αἱ πάροδοι, τὰς παρόδους, τῶν παρόδων, ταῖς παρόδοις.

πρὶν: for πρὶμ, kin to *primus*, Latin, and to our *fore*, *first*, &c.

ἦ: connecting particle, link-word or conjunction, joining πρὶν with verb like our "that" in "before that." Generally, ἦ when alone means either 'or,'—ἦ . . . ἦ, 'either . . . or'—or 'than.'

εἰσέλθωμεν : second aorist, in construction like **μνημονεύσωμεν**. A second aorist means one formed from the simplest root of the verb, without the aid of **σ** or its substitutes ; it is like a *strong* as opposed to a *weak* formation in German or English, only that it does not necessarily modify the vowel. There is a superstition in the mind of the learner, difficult to eradicate, that there is some difference of force between a first and second aorist. There is no more than between *digged* and *dug*. **εἰσέλθωμεν** = **εἰς**, 'into' + **έλθ-**, short for **έλνθ-**, 'come' or 'go' + **ωμεν** = 'we [may] go in,' 'enter' (subjunctive).

οἰκίας : for **οἰκίανς**, accusative plural of **οἰκία-**, explained above. **οἰκία -αν -ας -α· -αι -ας -ῶν -αις**.

Ἀμφιτρύων + **ος**, proper name. **ἀμφὶ** is a preposition = Latin *ambi* in *ambidexter*, &c., apparently compounded of the syllables **ἀν-** or **ἀμ-** ; cf. **ἀμφορά**, 'a holder-round,' 'container,' 'vessel,' the German *um* in *umfassen*, &c. + **φί** = *by*, not found save as case-ending or in composition in Greek ; **τρύων** (for **τρύωνς**), nominative, means really 'the borer.' The root **τρν-**, with its variants **τερ- τρα- τρο-**, &c., is found in our *through*, *thorough*, *thrust*, *thread*, *thrums*, &c., always with suffixes, but the idea of piercing is present in all. Amphitryon was a character in Grecian mythology, and the allusion is here apparently to the wedding-feast which he gave at Thebes, when Zeus forestalled him in his marriage with Alkmene. It is about as inappropriate as forced classical allusions usually are. See Grote's "History of Greece," vol. i. p. 127. **Ἀμφιτρύων**, **Ἀμφιτρύωνα**, **Ἀμφιτρύωνος**, **Ἀμφιτρύωνι** plural (scarcely found) : **Ἀμφιτρύωνες -τρύωνας -τρυνῶνων -τρώσιν**.

ξένου : genitive of **ξένο-**, 'stranger,' 'guest,' probably from preposition **ἐξ**, by means of an aorist **ἐξένευσα** through **έκνευ-**, **έκνε-**, 'sail forth,' 'go,' being mistaken for that of a supposed **ξενευ-**, 'to be a **ξένος**.' **ξένος**, **ξένε**, **ξένον**, **ξένου**, **ξένῳ** **ξένοι**, **ξένους**, **ξένων**, **ξένοις**.

προτεραίαν, i. e. **ἡμέραν** : from **προτερο-**, comparative of **πρὸ**

(see above) + adjective suffix *αι-ο, -α* (masculine and feminine) = ‘belonging to.’ Strictly speaking, the adjective suffix is simply *-ι* added to the feminine *προτέρα* [ἡμέρα].

καθ' ἣν: for *κατὰ ἣν*, see above; *ἣν*, relative feminine accusative. *ὅς, ἣ, ὅ· ὄν, ἣν, ὅ· οὐ, ἣς, οὐ· ᾧ, ἥ, ᾧ· οἷ, αἶ, ᾧ· οὐς, ᾧς, ᾧ· ὦν, ὦν, ὦν· οἷς, αἷς, οἷς*. The use of this relative belongs to literary style. In the vernacular, either the indeclinable *ποῦ* or *ὅπου*, in classical Greek meaning ‘where’—cf. our *who*, and the German provincial *wo*—is employed, but never with prepositions; or else the compound *ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον*, which exactly answers in original sense to the French *lequel, laquelle*, Spanish *el cual, la cual*, from Latin *illum qualem, illam qualem*.

στιγμὴν: *στιγμὴ + ν = στιγ-, ‘prick’ + μη- (μα-), verbal substantive suffix*. Hence *στιγμὴ* = ‘point of time,’ ‘moment.’ Cases as *ὑποδοχή*.

ἡτοιμάζετο: formed, like *ἐκαλέετο* above (*ἐ + ἐ* coalescing into *ἦ*), from *έτοιμαδ-*, see above. *ἡτοιμαζόμεν, ἡτοιμάζετο* (classical *-ου*), *-ετο· -όμεθα -εσθε -οντο*.

ἀναχωρήση: cf. *προμηθεύση· = ἀναχωρε- + ση*, with *ε* lengthened to *η* in composition. *ἀναχωρήσω -ης -η· -ωμεν -ητε -ωσι (-ουν)*. From *ἀνὰ*, ‘up,’ ‘away;’ *χωρε-*, ‘move,’ cognate with *χώρα-*, ‘place.’

ἐπλησίασεν = *ἐ + πλησιάδ + σεν* for *σετ; πλησιαδ-* like *έτοιμαδ-*, from *πλησίο-*, ‘near.’ Hence *ἐπλησίασα*, ‘I approached.’ *ἐπλησίασας, ἐπλησίασεν· ἐπλησιάσαμεν -άσατε -ασαν*.

δειλῶς: for *δειλῶτ* from *δειλὸ-*, adjective of root *δι-*, ‘to fear,’ whence *δεες-* for *διες-* (nominative *δέος*), ‘fear,’ by addition of ending *λὸ*, *δειλῶς* standing for *δεελῶς*, kin to Latin *di* in *dirus*. The primary notion seems to be that of ‘haste,’ ‘flight:’ Sanscrit *dī-yā-mi*, ‘I haste,’ ‘flee.’ Hence also *δίνος*, ‘whirlpool,’ ‘eddy;’ *δίνω, δινέω, δινεύω*, ‘I whirl,’ ‘swing,’ ‘brandish;’ *δεινός*, ‘terrible,’ active corresponding to *δειλός*.

περιελίσσων: for *περιελίσσοντς* from *περὶ*, ‘round,’ ‘about’ + *έλίσσοντ + σ; έλίσσοντ-* is for *έλικοντ-*, imperfect participle

stem from root *ἐλικ-*, whence *ἐλιξ* (*ἔλικς*), ‘a snail;’ *ἐλικ-* is lengthened by suffix *-ικ* from root *ἐλ-* for *ῥελ-*, kin to *volvō*, ‘turn.’ Imperfect participles are declined thus:—

ἐλίσσων (-οντς)	-ουσα (-οντσα)	-ον (-οντ)
-οντα	-ουσαν	-ον
-οντος	-ούσης	-οντος
-οντι	-ούση	-οντι
-οντες	-ουσαι	-οντα
-οντας	-ούσας	-οντα
-όντων	-ουσῶν	-όντων
-ουσι(ν)	-ούσαις	-ουσι(ν).

τοὺς: for *τόνς*. We here give the article entire:—

ὁ ἡ τὸ,	τὸν τὴν τό,	τοῦ τῆς τοῦ,	τῷ τῇ τῷ.
οἱ αἱ τά,	τοὺς τὰς τά,	τῶν τῶν τῶν,	τοῖς ταῖς τοῖς.

δακτύλους: from *δακτύλονς* from *δάκτυλο* + *ν* + *ς*, from root *δακ-* (*δικ-*), kin to German *zeigen*, *zeihen*, ‘point,’ ‘show,’ ‘inform,’ ‘accuse;’ the word *δάκτυλο-* itself being kin to *digitus*, *zehe*, *toe*. *δάκτυλος* (vocative *-ε*), *δάκτυλον*, *δακτύλου*, *δακτύλῳ*. *δάκτυλοι*, *δακτύλους*, *δακτύλων*, *δακτύλοις*.

ἄλυσιν: from verbal stem *ἄλυ-*, enlarged from root *ἀλ-* *ἀλ-* *ἐλ-* from *ῥέλ-*, ‘to bind,’ ‘shut in;’ kin to Sanscrit *var*, German *wehren*, *Gewehr*; suffix *-σι*, as in *στέψι*, *ἐπίσκεψι*, *κ.τ.λ.* *ἄλυσιν*, *ἄλυσιν*, *ἀλύσεως*, *ἀλύσει*. *ἀλύσεις*, *ἀλύσεων*, *ἀλύσεσιν*.

ὥρολογίου: from *ὥρολόγιο* = *ῥα* (*ῥο-* in composition) + *λόγιο*, from root *λογ-*, ‘to reckon.’ Hence *ὥρολόγιον*, ‘time-piece,’ ‘watch,’ ‘clock.’ *ὥρολόγιον* -*ίου* -*ίῳ* -*ια* -*ίων* -*ίοις*.

N.B.—Neuter nominative and accusative are always the same.

ἵνα: full form of *να*, and with fuller sense, ‘in order to;’ in vernacular, *διὰ νὰ*.

διασκεδάση: for *διασκεδάδ-ση* = *διὰ*, ‘about,’ ‘in different directions’ + *σκεδαδ-*, ‘scatter’ + *ση* = ‘he may.’

δειλίαν: noun from *δειλό-*, ‘fearful.’ Hence *δειλία* = ‘coward-

ice,' 'timidity.' δειλία -αν -ας -α, plural (scarcely found) δειλίας -ας -ων -αις.

τῷ: proclitic pronoun personal = τὸ + ι dative.

μειδιῶν: for μειδιάοντες, imperfect participle of μειδια-, 'smile, with which (cf. μειλίχιος, 'mild,' 'kind') it is probably kin. Cf. also δάκρυ-, 'tear,' and Latin *lacruma*, old form *dacruma*, also *lingua* for *diŋgua*. Many words in Greek now beginning with μ have lost a σ; cf. μήρινθος, σμήρινθος; σμικρὸς, μικρός.

μειδιῶν	-ῶσα	-ῶν	-ῶντες	-ῶσαι	-ῶντα.
-ῶντα	-ῶσαν	-ῶν	-ῶντας	-ῶσας	-ῶντα.
-ῶντος	-ῶσης	-ῶντος	-ῶντων	-ῶσῶν	-ῶντων.
-ῶντι	-ῶσῃ	-ῶντι	-ῶσιν	-ῶσαις	-ῶσιν.

N.B.—Observe accents.

γλυκερὸν: from γλυκὺ-, 'sweet' + suffix ρο + ν = 'sweetish,' 'dulcet.'

μειδιάμα = μειδια- + μα(τ), verbal substantive suffix, 'a smile.' μειδιάμα, μειδιάματος, μειδιάματι; μειδιάματα, μειδιαμάτων, μειδιάμασιν.

N.B.—Suffix ματ- is always neuter.

σεβασμοῦ: for σεβαδ-μοῦ from σεβαδ-, verbal stem + suffix -μοῦ, genitive of μό-. σεβασμὸς -μόν -μῶ· -μοὶ -μοὺς -μῶν -μοῖς.

ὑποταγῆς: like ὑποδοχῆς, from ὑπὸ (συνπὸ), 'under' + ταγ-, 'range,' 'order.'

θὰ: a particle used with subjunctive to form future tense. Compare Homeric κε, κεν.

ἔχωμεν: lengthened from ἔχομεν, indicative, to form subjunctive imperfect. Personal endings as aorist.

αὔριον: αὔριο + ν, from stem αὐ + suffix ριο; αὐ- appears also in εῶς, αὔως for ἀφῶς, 'dawn,' Latin *aurora* for *ausosa*, &c. The aspirate in Attic εῶς seems a relic of the *f* in ἐφῶς, ἀφῶς, and though the common form αὔριον has the smooth breathing, the rough appears in the Modern Greek μεθαύριον for μετὰ αὔριον, 'the day after to-morrow;' cf. ἔτος, ἐφέτος, above.

Κύριε: vocative of Κύριο- by modification of final vowel.

Διευθυντὰ: from διευθυν- (see above) + τα = 'man who does,' 'agent.' Hence διευθυντὰ- (nominative -ῆς), 'director,' 'manager.'

N.B.—Διευθυντά is at once the stem and the vocative case.

χωρὶς: for χωρίδ-ς, 'without,' from stem χωρίδ-, 'to divide.'

ἄλλο: for ἄλλο, Latin *aliud*, &c., our *el* in *else*; χωρὶς ἄλλο, literally 'without an alternative,' i. e. of course, certainly.

ἀπήντησεν: from ἀπὸ + αντα- + σεν (σετ); αντα- = 'reply,' 'retort,' and is verbal stem from root ἀντ-, 'back,' found in preposition ἀντί, German *ant* in *Antwort*, our *ans* in *answer* for *answerword*.

ἀντιμειδίων = ἀντί, 'again' or 'back' + μειδιῶν, 'smiling.'

ὑπεροχῆς: for ὑπὲρ (συνὲρ), Latin *super*, Albanian *siper*, 'above,' and root ἔχ-, 'have.' Hence ὑπερέχω, 'I have the advantage,' 'am superior,' and substantive ὑπεροχή, 'a having the advantage,' 'superiority.' Cases as ὑποταγή.

προστασίας = πρὸ + στα + σία, substantive ending, + σ, sign of genitive. Hence προστασίας = 'of a standing before,' i. e. patronage.

IDIOMATIC TRANSLATION.

Accordingly, on the evening of Sunday, the tenth of November, a double set of preparations are going on at the same time: preparations for a reception in the house of Susamákis, and preparations for a visit in the house of Pardalós.

Let us mention, in passing, and before we enter the homes of our Amphitryon and his guest, that on the evening of the day before, at the moment that Mr. Pardalós was preparing to leave his office, Susamákis timidly approached him, and twirling the chain of his watch in his fingers, the better to divert his timidity, said to him, with a dulcet smile of veneration and subjection,—

"Then we shall see you to-morrow evening, sir?"

"Certainly, certainly, Mr. Susamákis," replied Mr. Pardalós, smiling in his turn a smile of superiority and patronage.

EXERCISE VII.

Ἡ προστασία τοῦ Κυρίου διευθυντοῦ ἦτο γλυκερὸν μειδίαμα. Τὸ μειδίαμα τοῦ ὑπαλλήλου ἦτο μειδίαμα σεβασμοῦ καὶ ὑποταγῆς. Θὰ ἀναχωρήσῃ αὔριον τὸ ἑσπέρας. Περιελίσσει τοὺς δακτύλους του εἰς τὴν ἄλυσιν τοῦ ὥρολογίου ἵνα διασκεδάσῃ πως τὴν δειλίαν του. Ὑποδοχὴ καὶ ἐπίσκεψις γίνονται συγχρόνως. Τὸ μειδίαμα τοῦ διευθυντοῦ διεσκεδάσε τὴν δειλίαν τοῦ ὑπαλλήλου. Ἄς μνημονεύσωμεν ἐν παρόδῳ τὰς διπλᾶς ἐτοιμασίας αἵτινες γίνονται συγχρόνως εἰς τὰς δύο οἰκίας τοῦ Ἀμφιτρύωνος καὶ τοῦ ξένου του.

Sunday is the tenth of November. Preparations for a reception and preparations for a visit take place simultaneously in the two houses. Let us mention that at the moment when Mr. Pardalos was preparing to leave the office, he smiled a dulcet smile of superiority and patronage, and his subordinate in his turn answered by a smile of veneration and subjection. We approached him smiling, in order to dispel his timidity. You will see us (have us) to-morrow evening. Will they leave the office at the same time? Certainly.

ΟΓΔΟΟΝ ΜΑΘΗΜΑ.—EIGHTH LESSON.

ὀγδοον: for ὀκτοφον, Latin *octavus*; cf. ἑβδομον for ἑπτομον.

Θοδωρῇ.—Ὅρίστε, ἀφέντη.—Πήγαινε νὰ πιάσῃς ἐν John!—Command, master. — Go that you-take a ἀμάξι μετὰ μισὴν ὥραν!—Πές του νὰ περάσῃ καὶ ἀπὸ carriage after a-half hour!—Tell him that he-pass also by τῆς Λιζιέ νὰ μοῦ πάρῃ ἓνα ζευγάρι γάντια the [Madame] Lisié's that me he-get a pair gloves

ἑπτάμισυ ἀριθμό, ἄσπρα! ἐφώνησεν ἐκ τοῦ δωματίου seven-and-a-half number, white! shouted from the room

τῆς ἡ Κυρία Εὐφροσύνη. — Καλά . . . καὶ τώρα of-her the Mrs. Euphrosyne. — Well . . . and now

ἐνθυμήθης νὰ πάρης γάντια, εὐλογημένη;—Τὸ
you-have-remembered that you-get gloves, blessed-one? — It
 ἐλησμόνησα! τί θέλεις νὰ κάμω τώρα;—Μὴ
forgot-I! What will-you that I-do now? — No
 χειρότερα! ἐψιθύρισεν ὁ σύζυγος καὶ διεβίβασε τὴν
worse! whispered the husband and passed-on the
 παραγγελίαν εἰς τὸν ὑπηρέτην ὅστις ἀπήντησε μὲν
order to the servant who answered indeed
 μεγαλοφώνως.—Πολὺ καλὰ, ἀφέντη, ἀμέσως. . . . Ἄλλ'
aloud: — Very well, sir, directly. . . . But
 ἐψιθύρισεν ὁμως σιγὰ καὶ ἥκιστα εὐσεβάστως. Μὰ
whispered however softly and least respectfully: Nay
 ἀφεντικά, ἀλήθεια, ποῦ ὅχι καλλίτερα. Μεσ'ς τῇ
my-master, truth, since not better. In-the-midst-of the
 λάσπη καὶ 'ς τῇ βροχῇ τρέχα ν' ἀγοράζῃς γάντια καὶ νὰ
mud and in the rain run that you-buy gloves and that
 πιάνῃς ἀμάξι! Ἄ! δὲν θὰ γέλνω κ' ἐγὼ ἀφέντης καρμυιὰ
you-get a-cab! Ah! not shall become I-too a-master some
 φορά;
time?

Θοδωρῇ: for Θεοδωρῇ, vocative and stem. Θεοδωρῆς, Θεοδωρῇ, Θεοδωρῇ[ν], Θεοδωρῇ: dative not used, since the form is vernacular. It is a further extension of the proper name Θεόδωρο-, from Θεο-, 'God,' and δῶρο-, 'gift.' Hence Θεόδωρος, 'the gift of God,' Greek translation of Hebrew *Johannan*, 'John,' a common name for a servant.

Ὅριστε: shortened from ὀρίσατε, imperative first aorist, 2nd person plural of ὀρίδ- from ὄρο-, 'a boundary;' cf. λογιδ-, from λόγο. Hence ὀρίζω (i. e. ὀρίδω) = 'I set bounds, 'ordain,' 'command.' Ὅριστε is a very common expression in colloquial

Greek; addressed by a servant to his master it means, 'Yes, sir,' 'Here, sir,' &c.; among equals it answers to the French *plait-il?* and the German *wie beliebt?* 'Ορίστε ἐδώ or ἀπ' ἐδώ means 'This way please,' or 'Come this way;,' 'Ορίστε by itself sometimes means simply 'Come!' 'Come in!' καλῶς ὠρίσατε, aorist indicative, is equivalent to καλῶς ἦλθατε, 'You are welcome' (well-come).

ἀφέντη: vocative and stem (observe how often these coincide). Cases: ἀφέντης, ἀφέντη(ν), ἀφέντη, ἀφέντη; no dative. This word is usually regarded as a corruption of αὐθέντης, shortened for αὐτοέντης, i. e. αὐτὸ-έντης = αὐτὸ-, 'self,' 'very' + έντης, 'doer' (only found in this combination), from root ἐ, Sanscrit *jā*, 'go;' in causative sense, as in ἱημι, 'I make to go,' 'send,' 'put in motion' + derivative or paragogic ν + -της = -er. αὐθέντης in classical Greek means 'the real doer.' Hence as euphemism, sometimes 'criminal,' sometimes 'suicide,' *felo de se*; once, perhaps, in Euripides, 'lord,' 'master,' a meaning confirmed by the Septuagint derivative αὐθεντία, 'authority,' and the adjective αὐθεντικός used by critics and grammarians, as opposed to ἀδέσποτος, 'masterless,' 'unowned.' Hence our *authentic*, and hence too the false spelling *author*, *authority*, which should have been *autor*, *authority*, being shortened from Latin *auctor*, *auctoritatem*, and having nothing whatever etymologically in common with αὐθέντης. It is, however, more than doubtful whether αὐθέντης would naturally contract to ἀφέντης in Modern Greek. αὐθέντης would be pronounced αὐτέντης (*ahfteh'ndeess*) in the vernacular, and as αὐτός becomes ἀτός, never ἀφός, so αὐθέντης (αὐτέντης) might become ἀτέντης, but scarcely ἀφέντης. It seems more rational to take ἀφέντης as coming straight from ἀπὸ + ἐ = ἀφέ-, as in ἀφίημι, 'I send,' and meaning simply 'the sender,' a frequent character of the master of a slave. Perhaps, too, ἐφέντης, 'the commander' (cf. ἐφίεμαι, 'I command' (middle), from ἐπὶ + ἐ-), may have played a part in producing the bye-form of ἀφέντης, viz. ἐφέντης, whence the

Turkish title *Effendi*, which is simply the Greek stem *ἐφέντῃ*. Possibly these popular forms (not found in the language of literature) may have been confounded by scholiasts and annotators with *αὐθέντης*, and thus influenced its meaning and interpretation.

πήγαινε: a curious word with a curious history. *ὑπάγω* = *ὑπὸ* + *ἄγω*, literally 'I lead up,' Latin *subigo* for *subago*, is the common word in later Greek for 'I go.' 'I went' is *ὑπήγον*, Hellenistic or more modern form *ὑπήγα*, shortened to *πήγα*. This is really an imperfect, but in verbs of going, from the nature of the case, the senses of aorist and imperfect are not so clearly marked off as in some other verbs. Moreover, the real aorist of *ὑπάγω* would be *ὑπήγαγον*, and reduplicated forms fell into general disfavour in later Greek. Especially would *ὑπήγαγον* be a long and awkward word for 'I went.' The shortened imperfect *πήγα* was therefore accepted as an aorist, often with augment *ἐπήγα*. The preposition *ὑπὸ* was consequently lost; *παγ-* was regarded as the root, lengthened in the aorist indicative to *πηγ-*. An imperfect stem, *πηγαίν-* or *παγαίν-*, was formed on the analogy of the modern forms *μαθαίνω* from *μαθ-*, *παθαίνω* from *παθ-*, κ.τ.λ. *πήγαινε* is therefore 2nd person imperfect imperative from modern root *παγ-*, 'to go,' of which the aorist subjunctive is *πάγω*, *πάγῃς*, *πάγῃ*, *πάγωμεν*, *πάγητε*, *πάγουν* (ωσι); colloquially, *πάω*, *πᾶς*, *πᾶ* (also *πάῃς*, *πάῃ*, *πᾶμε*, *πᾶτε*, *πᾶσι*, or *πάουν*).

πιάσῃς: 2nd person, 1st aorist, from stem *πιάζ-*, Doric form of *πιέζ-*, in classical Greek 'to squeeze, 'nip,' in New Testament 'to catch,' in Modern Greek also 'to get,' 'take.'

ἀμάξι: for *ἀμάξιν*, i. e. *ἀμάξιον*, diminutive of *ἄμαξα* = *ἄμα*, kin to *same*, Latin *similis*, &c. + *ἄξ-*, the root element in *ἄξων*, 'axle.' Hence *ἄμαξα* = 'with like axles,' 'a four-wheeled carriage' or 'cart,' as opposed to *ἄρμα*, 'a two-wheeled war-chariot.' *ἄξων*, kin to *axle*, is from root *ἄγ* + *ς*, and = 'that which should draw.'

μετὰ: with accusative = 'after;' elsewhere with genitive, 'with' (see above).

μισήν, 'half,' adjective, as in German; μισὸς ἄνθρωπος, 'half a man;' μισὸν τέταρτον, 'half a quarter;' μισὴ ὥρα, 'half an hour' = *Ein halber Mann, ein halbes Viertel, eine halbe Stunde*. The full classical form is ἡμίους (for σήμιους), ἡμίσεια, ἡμισυ· ἡμισυν, ἡμίσειαν, ἡμισυ· ἡμίσιους, ἡμισείας, ἡμίσιους· ἡμίσει, ἡμισεία, ἡμίσει. Plural: ἡμίσεις, ἡμίσειαι, ἡμίσεια (ἡ)· ἡμίσεις, ἡμισείας, ἡμίσεια (ἡ)· ἡμισέων, ἡμισειῶν, ἡμισέων· ἡμίσεισι(ν), ἡμισείαις, ἡμίσεισι(ν). In composition ἡμι-, Latin *semi*; in the vernacular, μισο-. Hence Modern Greek μισεύω, 'I divide,' 'I part,' 'depart.'

πές = stem πε-, 'say,' 'speak' + ς, sign of 2nd person singular. Hence πές = 'say,' 'tell;' cf. ἄφες, ἄς, 'let go,' 'let.' The stem π- is made pronounceable by the addition of paragogic ε to the letter π, which is a truncated form of ἐπ- for ἔεπ-, in which the last letter has, probably through influence of lip-letter ϕ, become labialized from κ. Hence ἔεπ- is Greek form of root *vak-*, Latin *voc-* in *vox* (*vóc-s*), *vōcare*, *equivōcus*, &c.

τον: for τῷ, genitive for dative; πές του, 'tell him.'

περάση = stem περα- = 'pass' + σῃ, ending of 3rd person aorist subjunctive. Hence νὰ περάση, 'that he pass,' i. e. call; πές του νὰ περάση, 'tell him to call.'

ἀπὸ, literally 'off,' 'from,' here = 'at;' compare nautical use of 'off.' Thus, too, ἀπ' ἐδῶ, literally 'from here' = this 'way.'

νὰ μοῦ πάρη, 'to get me;' μοῦ for μοῖ; cf. του for τῷ above. πάρη for ἐπάρη, from ἐπὶ + ἄρη, present imperfect 1st person singular ἐπαίρω; but a similar fate to that of ὑπάγω, κ.τ.λ., has befallen this word, it being regarded as aorist of an imperfect πέρνω or παίρνω. The root ἀρ-, 'take,' 'lift,' seems to be shortened from ἀφερ-, and that from ἀσφερ-, which again would appear to have been lengthened by euphonic ἀ from σφερ-, and point back to an Indo-Germanic root *sva*r, in Sanscrit *sar*, of which

the original meaning seems to have been that of 'swaying,' or 'hovering,' 'hanging.' Hence ἀείρω, αἶρω for ἀσφέρω, 'I lift,' 'I raise;' σείρά for σφείρά, 'a chain,' 'line,' 'row,' Latin *series*, &c.

ἐνα: for ἐν, formed from the metaplastic masculine nominative ἐνας by dropping the *ς*. A metaplastic form is a secondary grammatical formation. From the accusative nominative ἐνα(ν), root stem ἐν-, nominative masculine εἰς for ἐνς, genitive ἐνός, κ.τ.λ., a possible stem, ἐνα-, is unconsciously inferred, whence the nominative masculine ἐνας, neuter ἐνα. These formations are frequent in Modern Greek, but are not unknown to Ancient Greek and to Latin; in Sanscrit they are likewise common.

ζευγάρι: for ζευγάριον, i. e. ζευγάριον, diminutive of ζεύγος, 'a pair,' genitive ζευγαριου arising by rapidity of pronunciation from ζευγαρίου, plural ζευγάρια, ζευγαριῶν for ζευγαρίων. Ζεύγος is kin to ζυγόν- (*ς* or *ν*, masculine or neuter), *ευ* being the regular strengthening of *υ* in Greek; cf. ἔφυγον, ἔφυγα, 'I fled, φεύγω, 'I fly.' Ζυγό- is for γυγό-, Latin *jugo-jugum*, English *yoke*. Hence *jungo* in Latin, ζευγνύω, ζεύγνυμι in Greek, 'I join.'

γάντια: plural of γάντι, French *gant*, 'glove.' The fine Greek word is χειρόκτιον, χειρόκτια.

ἐπτάμισυ: for ἐπὶ τὰ ἥμισυ, 'seven [and] a half.'

ἀριθμὸν: for ἀριθμὸν, accusative after πᾶρη, in apposition with γάντια; ἀριθμὸν = root ἀρ-, 'to arrange' (whence Modern Greek ἀράδα, 'row,' 'turn,' ἄρμα(τ), 'a thing fitted,' 'a chariot,' *arma*, Latin, Modern Greek ἄρματα, 'arms,' *armus* and *arm*, &c.) + -θ-, formative suffix + μὸν, substantive suffix, as often above. From the same root, Gothic *lithus* for *rithus*, the German *Glied* for *Gelied*, with prefix *ge*, and probably our *lithe* as adjective; also, with different suffix, *limb*: probably also our *lid* is kin to German *Lied*, *Gelied*, *Glied*; cf. *Augenlieder*, 'eyelids,' and also the use of numbers, "melodious numbers," with *Lied* in sense of "song." *Link* is a further formation from the same root, and reminds us in this connexion of Milton's lines,—

"In notes, with many a winding bout
Of linked sweetness long drawn out."—*L'Allegro*, 139.

Cf. μέλος above.

ἄσπρα: neuter plural accusative of ἄσπρο-, 'white,' the classical word for which is λευκό-; probably for ἄσπλο-, i. e. ἄ-σπιλο-, 'unspotted.'

ἐφώνησεν, 'called,' 'shouted,' from φωνά-, verb-stem and noun (nominative φωνή), 'voice;' for form, cf. ἀπήντησεν above.

ἐκ: the Latin *ex*, also ἐξ before vowels, construed with genitive.

δωματίου: diminutive of δωματ-, nominative δῶμα, 'a room,' 'chamber,' from root δεμ-, 'build,' German *zimmern* (verb), *Zimmer* (noun), our *timber*.

καλὰ: neuter plural, used adverbially.

τώρα: for τῇ ὥρᾳ, 'the hour,' 'now,' as the Scotch say "the day" for "to-day;" cf. Welsh *rwan* and *nawr* for *yr awr hon* and *yn awr*, 'the hour this,' i. e. this hour, and 'in hour,' respectively.

ἐνθυμήτης: ending as in ἐσυλλογίστης (cf. ἐσυλλογίσθη above), from ἐνθυμε = ἐν + θυμέ- for θυμό-, 'to have in one's mind' (θυμός), 'to remember.' θυμός is kin to Latin *fumus*, 'smoke,' but in Greek has only the metaphoric sense of *mind*, *spirit*, *anger*; cf. our *fret* and *fume*; the old meaning peeps out, however, in θῦμα, 'sacrifice,' θυμιάματα, 'incense offerings,' θύμον and θύμος, 'thyme,' θύω, 'I sacrifice,' κ.τ.λ. Our *dust* and the German *dunst* are (with different endings) from the same root.

εὐλογημένη: feminine participle perfect passive of εὐλογέ- = εὖ, 'well' + λόγο-, word 'to bless.' Hence εὐλογημένη, 'blessed woman!' 'bless your heart!' Cf. Plato's use of δαιμόνιε.

ἐλησμόνησα: from λησμονέ- (λησμονέω, λησμονῶ, κ.τ.λ.), from λήσμον- (nominative λήσμων for λήσμονς) = ληθ-, lengthened from λαθ- + adjective suffix -μον-, = 'forgetful.' Hence λησμονῶ = 'I am forgetful,' 'I forget;' ἐλησμόνησα, 'I forgot;' root λαθ-, whence also Λήθη, 'the river of forgetfulness;' λαν-

θάνω, 'I hide from,' 'escape,' ἔλαθον, 'I shunned,' kin to Latin *lateo*, 'I lie hid,' whence our *latent*.

θέλεις = θελ-, 'will,' kin to Sanscrit root *dhar*, 'begin,' 'undertake' + ending εις = 'wilt thou.'

κάμω = root καμ-, 'labour,' 'make,' 'do' + ending ω = 'I.'
νὰ κάμω, 'that I do,' i. e. me to do. Imperfect stem, κάμν-.

μὴ: negative particle = 'not,' 'lest,' with subjunctive, imperative, and participles only—never with indicative, except in questions, e. g. μὴ or μήπως σᾶς ἐνοχλῶ; 'do I disturb you?'

χειρότερα: 'worse,' neuter plural for adverb, in classical Greek generally χείρονα from χείρον; kin to χεῖρ, 'hand,' Sanscrit *hárāmī*, 'I seize,' *haranam*, 'hand,' Old Latin *hir* for *manus*, also *herus*, *hera*, 'master' and 'mistress.' Thus χείρον- seems to mean originally 'in the hands of,' hence 'inferior,' 'sub-ordinate.' The expression μὴ χειρότερα seems to signify μὴ [κάμης] χειρότερα, 'do no worse than you have done,' i. e. you have done enough already.

ἐπιθύρυσεν: from ψιθυρίζ- (ψιθυρίζω), a word formed from the sound.

διεβίβασε: διαβιβάζ- (διαβιβάζω) = δια + βιβάζ-, reduplicated for βαζ- from root βα-, originally γα-, our *come*, Sanscrit *gā*, *gígāmi*, transitive form of βαίνω for βάνω, = 'make go.' Hence διαβιβάζω, 'I pass through,' 'pass on,' a watchword or message.

ὑπηρέτην: from ὑπὸ + ἔρετ-, 'row,' literally 'an under-rower,' hence 'a servant,' 'waiter.'

ὅστις: double relative = 'the which,' or 'he who.'

ἀπήντησε: explained above.

μεγαλοφώνως (-ως): from μέγαλο- and φωνά-, 'with a loud voice.'

πολὺ: stem and neuter singular, kin to *full*, *voll*, *viel* (German) = 'very.'

καλὰ: neuter plural used as adverb = 'well.'

ὁμως: for ὁμωτ, old instrumental case of stem ὁμο- for σόμο-,

kin to *same*. Hence = ‘all the same,’ ‘however,’ ‘but;’ with different accent, ὁμῶς, it means ‘at the same time.’ In Modern Greek, however, ὁμοῦ (genitive) is usually employed in this sense.

σιγὰ: adverb, for σφργὰ, probably softened from σφικὰ, kin to German *Schweigen*.

ἥκιστα: neuter plural (cf. καλὰ), from stem ἥκιστο-α-, of which -ιστ- is superlative suffix, kin to -est in English, and ἥκ- probably stands for σῆκ- σᾱκ-, kin to *sachte*, German, ‘slight,’ ‘light,’ ‘soft.’ ἥκιστα = ‘slightest,’ ‘lightest,’ ‘least.’

εὐσεβάστως (εὐσεβάστωτ): adverb of εὐσεβάστο-, from εὖ, ‘well’ + σεβαστὸ- (observe accent), verbal adjective of σεβαζ- for σεβαδ-, verbal stem from σέβας, ‘honour,’ ‘worship,’ ‘respect.’ Hence σεβαστὸ-, ‘worshipped,’ εὐσεβάστο-, ‘worshipful,’ ‘respectful,’ εὐσεβάστως, ‘respectfully,’ ἥκιστα εὐσεβάστως, ‘anything but respectfully.’

μὰ: perhaps the Italian *mà* for *mai*, from Latin *magis*, a relic of the Venetian and Genoese occupations of Greece, but not without echo of Ancient Greek μῆν, Doric μὰν, ‘nay,’ ‘but.’

ἀφεντικά: neuter plural vocative of adjective ἀφεντικὸ-, i. e. what belongs to a master, like the German *Herrschaft* for *Herr*, or the English “Your Lordship” for “Lord.” It means simply ‘Sir.’

ἀλήθεια: from ἀ = ‘not’ + ληθ-, lengthened from λαθ- (see above) + εσ = adjectival suffix + ια = noun suffix. Hence ἀλήθεια (for ἀλήθεια) = ‘what cannot be hid,’ i. e. the truth, or, perhaps better, ‘the unmistakable.’ Here the noun is used as an interjectional adverb, “troth!”

ποῦ: literally ‘where,’ locative genitive of root πο- (κφο-); cf. Latin *quâ*, *quô*, and our own *where*, which is genitive feminine of same root *who*-, Modern English *who*; cf. German *wo*. Here used in sense of ‘since,’ ‘so that.’ ἀλήθεια, ποῦ ὅχι καλλίτερα, ‘truth, so that nothing better,’ i. e. true as true can be.

ὅχι: the classical οὐχί, compounded of οὐκ + ι, an old de-

monstrative particle = 'here;' cf. οὗτοςί, 'this here man' (classical). ὅχι = 'not,' 'no.'

καλλίτερα, 'better,' from καλό-, 'good' + ending τερα, neuter plural of τερο-. The proper form would be καλώτερα, but the classical comparative was καλλίων, κ.τ.λ., where the λλ is probably due to the presence of suppressed ι; cf. ἄλλος for ἄλιος, and the Modern Greek καλλίτερος, κ.τ.λ., also written less correctly καλήτερος, may be due to a compromise between καλλίων and καλώτερος.

μεσ': for μέσα, neuter plural for adverb, from μέσο-, 'midst,' 'in the midst of.' Μέσο- for μέτιο-, kin to μετά.

's: for εἰς or ἐς, 'in;' μεσ' s = 'in the midst of,' literally 'midway in.'

λάσπη(ν) (cf. τῇ for τὴν): stem λάσπα-, 'mud.'

βροχή: stem βροχά-, 'rain,' verbal substantive from root βρεχ- βραχ-. Hence βρέχει, 'it rains,' ἔβρεξε, 'it rained,' θὰ βρέξει, 'it will rain.'

τρέχα, 'run,' imperative imperfect 2nd singular, as if from τρέχημι. The imperfect in regular and classical use is τρέχω, ἔτρεχον, imperative τρέχε, but in the vernacular we get τρέχα, 'run,' and the middle present participle τρεχάμενος, 'running,' kin to Gothic *thragja*, 'I run.'

ν' ἀγοράζης: for νὰ ἀγοράζης from ἀγορά, 'market.' Hence ἀγοράζω = 'I buy.' ἀγορά in turn means 'an assembly,' 'a gathering,' being verbal substantive of root ἀγερ-, 'gather,' whence ἀγείρω, 'I gather;' cf. πανήγυρις above.

γάντια, 'gloves,' the French *gants*. The Greek word is χειρόκτια or χειρίδες.

πιάνγς: a bye-form of πιάζγς, Doric and New Testament for πιέγς, of which the classical meaning is 'squeeze,' the later 'catch,' and the modern simply 'get' or 'take.'

'Α: the interjection 'Ah!'

δέν: shortened from οὐδέν, i. e. οὐδὲ ἓν, 'not even one,' 'nothing.' Hence simply 'not;' cf. *non*, from *ne unum*, in Latin.

καμμιά: for *κᾶν* (i. e. *καὶ ἄν*) *μία*(ν), ‘even if one,’ ‘so much as one,’ ‘any,’ ‘some;’ *καμμιά φορά*, ‘some time or other,’ ‘one of these days.’

φορά: verbal substantive from *φέρ-*, kin to *bear*, literally ‘a bearing,’ ‘taking,’ ‘turn;’ cf. *una vece*, Italian, *una vez*, Spanish, from Latin *unam vicem*, from root *vec-*, *veh-*, ‘to bear,’ ‘carry.’

IDIOMATIC TRANSLATION.

“John!”

“Yes, sir!”

“Go and fetch a cab, to be here in half an hour.”

“Tell him to call at Madame Lisié’s, to get me a pair of gloves, number 7½, white!” cried Mrs. Euphrosyne from her bedroom.

“All right! . . . and so now you have just remembered about getting gloves—bless you!”

“I forgot it! What would you have me do now?”

“I hope that’s the worst!” whispered her consort, and passed the message to the servant, who replied aloud,—

“Very good, sir; directly!” but muttered to himself in anything but a respectful tone, “Ay! master! and no mistake, to send me running through the mud and rain to buy gloves and fetch a cab. I wonder whether I shall ever be a master myself.”

EXERCISE VIII.

Ὁ Κύριος ἐφώνησε πρὸς τὸν ὑπερέτην· Πήγαινε νὰ πιάσῃς ἐν ἁμάξῃ καὶ ἓνα ζευγάρι γάντια.

“Ἀμέσως Κύριε,” ἀπήντησεν ὁ ὑπηρέτης μειδιῶν μὲν γλυκερὸν μειδιάμα σεβασμοῦ καὶ ὑποταγῆς, ἀλλὰ ψιθυρίζων σιγὰ καὶ ἥκιστα εὐσεβάστως! Καλὰ καὶ τώρα ἐνθυμήθῃς νὰ μὲ στείλῃς νὰ ἀγοράσω γάντια καὶ νὰ πιάσω ἁμάξιν! Τρέχα σὺ μεσ’ς τῇ λάσπῃ καὶ ’ς τῇ βροχῇ· καὶ ἂς γείνω ἐγὼ ἀφέντης καμμιά φορά.

“John!” cried the lady; “tell the carriage to call in half an

hour (say that the carriage call). Did you remember to get gloves?"

"I forgot it! What am I to do now?" the servant answered aloud; but whispered to himself, anything but respectfully, "Master, true enough!" and passing on the order (*διαβιβάζων*) to another servant, said, "Run in the mud and rain, bless you, to fetch a carriage, and buy gloves. You will be master, too, one of these fine days."

ENNA'TON MAΘHMA.—NINTH LESSON.

ἔννατο:- for *ἐννάτο* = *ἐννέα* + *το* = 'nine' + 'th' = 'ninth.' The *ἔ* is a kind of taking breath before pronouncing the word, *ε* and *ο* being common prefixes in Greek, of which we have numberless instances. Thus *ἐννέα* stands for *ἐνέφα*, and that for *νέφα*[ν]; Sanscrit *navan*, Latin *novem*, Gothic *nīun* for *nīvun*, English *nine*.

Ὁ Κύριος Παρδαλὸς εἰσέρχεται εἰς τὸν κοιτῶνά του,
The Mr. Pardalos enters into the sleeping-room of-him,
 καὶ προσπαθεῖ νὰ ἐνδυθῇ. Ἀλλὰ τοῦτο εἶναι ἀδύνατον,
and tries to get-dressed. But this is impossible,
 καθότι ἡ εὖσωμος σύζυγός του ἔχει πλήρες τὸ δωμάτιον
in that the well-bodied consort of-him has full the room
 ἐσθήτων, μεσοφορίων, μανδυλίων, στηθοδέσμων, καὶ πάσης
of-clothes, petticoats, handkerchiefs, stays, and all
 τῆς πολυμόρφου συσκευῆς τοῦ γυναικείου ἱματισμοῦ.
the multiform apparel of-the womanly attire.

Συνάγει λοιπὸν τὰ ἐνδύματά του, λαμβάνει ἐν μικρὸν
He-gathers therefore the clothes of-him, takes a little
 κάτροπτρον καὶ ἐν κηρίον, καὶ ἀπέρχεται εἰς τὸ γραφεῖον
looking-glass and a candle, and departs into the office

του ὅπως συντελέσῃ ἐν αὐτῷ τὴν ἐνδυμασίαν του.
of-him that he-may-finish in it the dressing of-him.

Ἀλλὰ μετ' ὀλίγον ἐνθυμεῖται ὅτι εἶνε ἀξύριστος, καὶ ὅτι
But after a-little he remembers that he-is unshaved, and that

πρέπει νὰ ξυρισθῇ πρὶν ν' ἀλλάξῃ. Μεταβαίνει καὶ πάλιν
it-behoves that he-shave, ere he-change. He-moves yet again

εἰς τὸν κοιτῶνα, ἀνοιγοκλείει τὴν θύραν, διαμαρτυρομένης
into the sleeping-room, opens-and-shuts the door, protesting

τῆς Κυρίας Παρδαλοῦ, ὅτι θὰ τὴν κρυώσῃ καὶ ἐπιστρέφει
the Mrs. Pardalos, that he will her give-cold, and returns

κρατῶν τὸ ξυράφιόν του, καὶ τὰ λοιπὰ ἀπαιτούμενα.
holding the razor of him, and the other requirements.

Ἐνθυμεῖται τότε, ὅτι θέλει θερμὸν ὕδωρ, ἀλλὰ
He-remembers then that he-wants warm water, but

παρατηρῶν ὅτι ἡ ὥρα εἶναι προκεχωρημένη, καὶ δὲν
observing that the hour is advanced, and not

ὑπολείπεται καιρὸς ἵνα τὸ ὕδωρ θερμανθῇ, ἀρκεῖται εἰς
is-left time that the water warm, he-contents-him with

τὸ ψυχρὸν, καὶ ἄρχεται περιλείφων μὲ σάπωνα τὴν
the cold, and begins smearing-over with soap the

σιαγόνα καὶ τὰς παρειάς του, λέγων καθ' ἑαυτόν—
chin and the cheeks of-him, saying to himself—

Θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταιβασία εἰς τὰ
There-will me come again some going-down into my

δόντια ποῦ νὰ μὲ τρελλάνῃ· ἀλλὰ τί νὰ γείνῃ! Καὶ
teeth such as me will-madden; but what may-be-done! And

ἤτοιμάζετο νὰ φέρῃ τὸ ξυράφιον ἐπὶ τὴν παρειὰν
he-was-preparing to bring the razor against the cheek

αὐτοῦ, ὅτε ἡχεῖ καὶ πάλιν ὁ κώδων τῆς ἀνοιγομένης
of-him, when sounds yet again the bell of-the opening

θύρας.

door.

εἰσέρχεται = 'comes in,' from εἰς, 'in' + ἔρχεται, 'comes.'
ἔρχομαι, ἔρχεσαι, ἔρχεται ἔρχόμεθα, ἔρχεσθε, ἔρχονται.

κοιτῶνα[ν]: stem κοιτῶν-, from κοῖτα-, 'bed' + suffix -ῶν-, which has the force of 'a place for' or 'of'; cf. δένδρεων, 'place for trees,' 'orchard,' γυναικεῶν, 'women's apartment,' and many others.

κοῖτα- is formed by a modification of stem κει- = 'lie.' κείμεναι, κείσαι, κείται κείμεθα, κείσθε, κείνται + noun ending -τα-. Cf. ἔρχομαι above. From stem κει- are also derived: κοι-μά-ω, 'put to sleep'; κῶμος, 'a banquet,' literally 'a lying down'; κῶμη, 'a village,' 'hamlet,' the proper name Κύμη. Cognate are Latin *qui-es*, *qui-esco*, *ci-vi-s* ('a dweller'), our *home*, -*ham*, German *heim*, &c.

προσπαθεῖ: for προσπαθείν, from πρὸς, 'toward' + πάθος, 'feeling,' 'passion.' Hence προσπαθέω, 'I direct my feelings (efforts) towards anything,' 'I endeavour,' 'attempt,' 'try.' προσπαθῶ -εἰς -εἶ- οὐμὲν -εἵτε -οὔσι (-οῦν -οῦνε).

ἐνδυθῇ = ἐν + δυ + θῇ, of which ἐν = 'on' or 'in'; δυ = 'clothe'; -θῇ is tense and personal ending, as frequently above = 'he may be.' Hence ἐνδυθῇ, 'he may be dressed' or 'dress himself.' ἐνδυθῶ -θῆς -θῇ -θῶμεν -θῆτε -θῶσι (θοῦν -θοῦνε).

ἀδύνατον: ἀ = 'un-,' 'in-'; δυνα = 'can'; τον = adjective ending neuter nominative. From stem δυνα- we get δύναμαι -σαι -ται -μεθα -σθε -νται, 'I can,' &c.

καθότι = κατὰ + ὅτι, 'forasmuch' + 'as.'

εὖσωμος = εὖ, 'well' + σωμο-, the essential part of σῶματ-, 'body' + σ, 'sign of nominative case. Compounds of this kind (cf. εὖμορφο-, 'beautiful,' from εὖ- and μορφή-, 'form') are the same for masculine and feminine. ὁ καὶ ἡ εὖσωμος, τὸ εὖσωμον τὸν καὶ τὴν καὶ τὸ εὖσωμον τοῦ καὶ τῆς εὐσώμου, τῷ

καὶ τῇ εὐσώμῳ· οἱ καὶ αἱ εὐσωμοι, τὰ εὐσωμα· τοὺς καὶ τὰς εὐσώμους, τὰ εὐσωμα, τῶν εὐσώμων· τοῖς καὶ ταῖς εὐσώμοις. σώματ- for σώοματ-, 'that which is saved;' in Homer always a corpse saved in battle, the only thing saved when the hero is killed, a euphemism for a dead body, like λείψανον (λείπ-σα-νον), 'that which is left,' 'remains.' The root σώο-, σώο- appears in σώζω, 'I save,' and is kin to *sa-* in *sanus*, *sou* in *sound*, *su* in German *gesund*, &c.

πληῆρες: stem and neuter accusative, from root πλε-, 'fill' (see above) + adjectival suffix -ρες = 'full.'

ἐσθήτων: stem ἐσθήτ + ων, genitive plural ending. ἐσθήτ- from ἐς = εἰς, 'on,' 'on to' + θη = *do*, to which it is akin. Hence ἐσθη = 'do on,' 'don' + τ, suffix forming substantive stem ἐσθήτ- = 'garment.' ἐσθῆς for ἐσθῆς, ἐσθήτα[ν], ἐσθήτος, ἐσθήτι· ἐσθήτες -ῆτας -ῆτων -ῆσιν (for ῆτσιν).

μεσοφορίων: from μεσο-, 'middle' or 'inside,' and φερ- (φορ-), 'wear,' kin to English *bear*, Latin *fero*, &c. + diminutive ending ιο-, in genitive plural ίων. Hence μεσοφορίων = 'of little things worn inside,' 'inside-wearing-lets,' i. e. petticoats.

μανδυλίων: diminutive of μάνδυς, a Persian word, our *mantle* = 'of handkerchiefs.'

στηθοδέσμων: from στηθο-, stem (in composition) of στῆθος, 'breast' + δέσμων (genitive plural of δέσμα, otherwise δέσματα), 'bindings,' 'tyings,' being substantive of δε-, as in δέω, δένω, 'I tie,' kin to English *tie*. Hence στηθοδέσμων = 'breast-bindings,' 'stays.'

πάσης: for πάντης = stem παντ + σ-η, feminine suffix + s, genitive ending. In παντ- the π is a labialized κ, the ground form being κφαντ-, kin to Latin *quanto*-. The whole declension is as follows:—πᾶς (for πᾶνς), πᾶσα, πᾶν· πάντα[ν], πᾶσαν, πᾶν· παντός (observe accent, and cf. ἐνός above), πάσης, παντός· παντί, πάση, παντί· πάντες, πᾶσαι, πάντα· πάντας, πάσας, πάντα· πάντων, πασῶν (shortened from πασάων), πᾶσι(ν), πάσαις, πᾶσι(ν). With reference to the straight and curved brackets here em-

ployed, be it remarked that *πάνταν* is a form etymologically postulated, but only found in vulgar Greek, whereas *πᾶσιν* is a recognized form always used before a vowel, as *πᾶσιν ἀνθρώποις*, 'to all men.'

πολυμόρφου: genitive singular feminine (cf. *εὔσωμος* above), compounded of *πολύν-* and *μορφᾶ-*, 'form,' 'shape.' Hence *πολυμόρφου* = 'multiform,' 'multifarious.'

συσκευῆς: compounded of *συν* and *σκευῆ*, 'equipment,' from root *σκν-*, whence *κύτος*, with its bye-form *σκῦτος*; kin to Latin *scu-tum*, ob-*scu-ru-s*, *cu-ti-s*, our *hide*. For the occasional disappearance of *σ*, cf. *μειδιῶν* above.

γυναικείου: from stem *γυναίκ-* + adjectival suffix *εῖο-*. *γυναίκ-* is lengthened by suffix *-κι-* from stem *γύνα*, standing for *γυνᾱκία*. *γύνα-* is kin to our *queen*, *quean*, &c., and to the word *kin* in English, root *γεν-* and *gen-* in Greek and Latin, and means 'the bearer,' 'mother.' *γυναικείο-* means 'womanly,' 'feminine,' 'female.'

συνάγει = *συν-άγει*, 'brings together,' *ἄγει* being kin to Latin *agit*.

ἐνδύματα: neuter plural accusative of *ἐνδυματ-* = *ἐνδυ-*, explained above + *ματ-*, substantival suffix; cf. *μάθηματ-*, κ.τ.λ. Hence *ἐνδύματα* = 'clothes.'

κάτροπτρον: from *κατά*, preposition = 'at' + root *ὀπ-* for *ὀκφ-* (see above) + substantival suffix *τρο-*. Hence *κάτροπτρον* = 'a thing to look at,' 'a looking-glass.' A masculine adjective form, *ὁ κατόπτριος* (i. e. *ῥαλος*), is probably responsible for the popular word *ὁ καθρέφτης* through the stages *κατόπτριος*, *κατόπτρις*, *κατρόπτis*, *κατρόφτης*, *καθρέφτης*, the aspiration of the *τ* into *θ* being probably due to the proximity of the *ρ*, that of the *π* into *φ* to a regular law of vernacular pronunciation, *πτ* (and also *φθ*) becoming uniformly *φτ* in the mouth of the common people, while the changed vowel is probably a case of *Umlaut*, the *ο* becoming *ε* as a compromise or approximation to the final palatal vowel *η* or *ι*.

κηρίον = κηρ-, kin to Latin *cera*, 'wax' + ίο-ν, diminutive ending. Hence κηρίον = literally 'a *waxling*,' 'a taper,' 'a candle.' The vernacular form is κερι[ν]. Declension as follows, in writing and familiar speech respectively:—κηρίον, κηρίου, κηρίω· κηρία, κηρίων, κηρίοις. κερί, κериού· κεριά, κεριών. Observe the shifting of the accent in genitive through rapid pronunciation.

ἀπέρχεται, 'goes away;' cf. εἰσέρχεται, 'goes in' (above).

ὅπως: for ὅπωτ, old instrumental form, relative stem ὅ-πο- for ὅ-κφο-, where the ὁ seems to be the article in a petrified and indeclinable form; cf. *le-quel*, *el cuale*, &c., in French and Spanish. ὅπως means 'in order that,' 'in-a-way that' such and such a result may follow.

συντελέσῃ: ending -σῃ, as above. συντελε-: from συν + τελε-, 'to finish up,' 'complete,' τελε- being for τέλες- (nominative, τέλος), and probably kin to root τελ-, τλε, 'to bear,' 'carry.' τλῆναι, infinitive aorist, Latin *tuli* (perfect), Scotch *thole*, German *dul-den*, *Ge-dul-d*, &c. As we say the *bearing*, in sense of tendency, ultimate issue. Hence ὅπως συντελέσῃ = 'that he may accomplish.'

ἐνδυμασίαν: further formation from stem ἔνδυματ-, as explained above, by addition of substantival suffix -ία-, standing therefore for ἐνδυματία, with sigmated τ = σ, as often in Greek; ἐνδυμασία = 'clothing.'

μετ' ὀλίγον, 'after a little,' according to regular sense of μετὰ with accusative.

ἀξύριστος: from ἀ- = 'un-,' and ξυριστός, 'shaved,' with regular change of accent. ξυριστός from ξυρίζ-, from ξυρò-, 'razor,' and that from root ξυ-, ξε-, 'to shave.' The Sanscrit *kshuras*, 'razor,' seems to be cognate.

πρέπει, 'it behoves,' 'is right.' This seems akin to Latin *prope*, 'near,' *proprius*, 'proper,' &c., but the link in meaning is open to some doubt.

ξυρισθῇ: cf. ἐνδυθῇ.

πρὶν: conjunction = 'before,' for προῖον, προῖν (also πρῶην), comparative degree of πρὸ, as Latin *prius* for *proios*.

ἀλλάξῃ = ἀλλάγ-σῃ: from ἄλλο- (ἄλλο) + verbal suffix αγ-, perhaps = root ἄγ- in ἄγω, *ago*, 'to bring.' Hence ἀλλάγ- = 'bring-others,' 'change.' ἀλλάξω for ἀλλάγῳ, ἡλλαξα, ἀλλάξω, κ.τ.λ.

μεταβαίνει: μετα- = 'across,' βαίνει, 'he goes;' kin to Latin *ven-it*, Albanian *vien*; root βα- for γφα-, our *co-me*. The Dutch *kwaam*, 'came,' retains the labial *w* = *f*.

πάλιν: adverb = 'again.'

ἀνοικοκλείει, 'opens and shuts:' made up of ἀνοίγ-, 'open,' and κλεί-, 'shut,' a curious sort of compound, commoner in colloquial Modern Greek than in classical. κλείω is kin to Latin *clau-do*, German *schlie-ssen*, the original root being *sklu-*.

θύραν, 'door,' kin to same, also to Latin *for-es*, German *Thüre*, Albanian *dere*, Sanscrit *dvār*, &c.

διαμαρτυρομένης, 'protesting' = διὰ, 'through,' 'thoroughly,' 'persistently' + μαρτυρομένης, 'witnessing,' from μάρτυρ-, 'witness' + ομένη-s, middle participial imperfect ending, feminine genitive. This genitive is called absolute because its government is not obvious, that is, it depends, not on any particular word in the sentence, but on the sentence taken as a whole. In Latin, the ablative is used in this way; in English, the nominative. μάρ-τυρ, of which -τυρ is ending, meaning 'agent' (genitive, μάρτυρος), comes from root μαρ-, *mar-*, 'to call to mind,' 'remind,' 'remember,' reduplicate in *memor*, *memoria*, 'memory,' found in μέρ-ι-μνα, 'care,' &c. οἱ διαμαρτυρόμενοι is the ecclesiastical term corresponding to our Protestants.

κρύωσῃ = verbal stem κρυο + σῃ; κρυο- is found in adjective κρύο-, 'cold,' noun κρύες-, 'cold[ness],' derivative κρύ-σταλλον, κρού-σταλλον, 'ice;' kin to Latin *cru* in *cru-or*, *cru-dus*, *cru-delis*, *cru-s-ta*, old Norse *hrí* in *hrí-m*, our *rime*, old High German *hráo*, our *raw*.

ἐπι-στρέφει, 'turns about,' 're-turns.'

ξύραφιον: from ξυρὸ- (see above) + diminutive ending -άφιον, elsewhere also ὑφιον, as χωράφιον, 'a little field;' ζωύφιον, 'a little animal,' 'an insect.'

ἀπαιτούμενα = 'things asked,' 'requirements:' participle imperfect passive, from ἀπαιτε-, 'to ask (of)' = ἀπὸ + αἰτε-, 'ask.' ἀπαιτούμενα stands for ἀπαιτε-όμενα.

θερμὸν: from root θερ-, as in θέρος, 'summer,' kin to Latin *fur-* *for-* in *furnus*, *formidus* (cf. θύρα, *fores*), Sanscrit *gharmas*, 'glow,' Gothic *varmjau*, our *warm*, Lithuanian *žer-ėl-ti*, 'to glow,' Albanian *žïarm*, 'fire.' There can be little doubt of the kinship of these words, but the form assumed in the various languages by the first consonant is irregular, and hitherto unexplained. In *θ* for *gh* we have simple dentalization, but in the Sanscrit a *v* after *gh*, and in Gothic a *g* before *v*, seems to have been lost, while none of the other tongues seem to retain a trace of the *v*.

ῥῶδω: for ῥῶδορ-, genitive ῥῶδατος for ῥῶδαρ-τος, kin to *water*. The vernacular for θερμὸν ῥῶδω is ζεστό νερό: ζεστό- being verbal adjective from ζε-, 'boil;' νερό-, akin to νηρό-, 'liquid,' adjective from root νε-, 'flow,' or else popularly imagined in the aorist ἐνέρ(ρ)ευσε, 'it flowed in,' as ξηρό-, 'dry,' in the aorist ἐξέρ(ρ)ευσε, 'it flowed out,' from ἐν-ρέψ- and ἐκ-ρέψ- respectively; for, as the suffix -εϋ- has elsewhere the force of 'to be' or 'become,' ἐξέρρευσε and ἐνέρρευσε (applied to water-courses) might seem to imply the presents ξερεύω = ξερός εἰμι, and νερεύω = νερός εἰμι respectively, the ε of ἐξ and ἐν being mistaken for the augment, and the true augment in the second syllable for part of the radical word.

παρατηρῶν (παρατηρέων), 'observing:' from παρὰ, 'by,' and τηρε-, 'keep' or 'watch.' παρατηρῶν -οὔσα -οῦν· -οῦντα -οὔσαν -οῦν· -οῦντος -οὔσης -οῦν· -οῦντι -οὔση -οῦντι· -οῦντες -οὔσαι -οῦντα· -οῦντας -οὔσας -οῦντα· -οῦντων -οουσῶν -οούντων· -οῦσι(ν) -οὔσαις -οῦσι(ν).

προκεχωρημένη: perfect participle passive, feminine nominative,

from *προχωρε* = *προ* + *χωρε*, 'go.' Hence *προχωρε* = 'go forward,' 'advance.' *χωρε* is itself a derivative from *χώρα*, 'a place,' and means originally 'to take a place,' 'to take up,' 'hold,' e.g. *τὸ ἀγγεῖον χωρεῖ δύο μετρα*, 'the vessel holds two measures.' *χώρα*, whence diminutive *χωρίον*, 'a farm,' is probably, as regards its first syllable *χω-*, kin to German *Gau*, as in Ammergau, &c., the English *gay* in Fotheringay, Gamlingay, Bungay, and other names of places.

ὑπολείπεται = *ὑπὸ*, 'under,' here 'behind,' as though 'at the bottom' + *λείπεται*, from *λειπ-* (root *λιπ-*), kin to *leave* + *-εται* = '[it] is.' Hence *ὑπολείπεται* = 'is left,' 'remains.'

θερμανθῇ = *θερμὸ* + *αν* (verbal suffix) + *θῇ*, ending as often above. Hence *θερμανθῇ* = 'may be warmed.' The verbal stem *θερμαν-* is in the imperfect, *θερμαίν-* for *θερμάνη-*. Hence *θερμαίνω*, *θερμαίνομαι*, *ἐθέρμαινον*, *ἐθερμαίνομην*, *ἐθέρμανα*, *ἐθερμάνθην*, *θερμανθῶ*, κ.τ.λ.

ἀρκείται (*ἀρκέ-εται*): from root *ἀρκ-* *ἀρκ-*, literally 'to ward off;' Latin *arc-* in *arceo*. Hence, 'to secure oneself.' *ἀρκοῦμαι*, 'I am secure,' 'content,' 'I content myself.' Hence *ἀρκετόν*, 'enough.'

ψυχρὸν, literally 'that which is blown upon' or 'spat upon:' from stem *ψυχ-*, 'to cool by blowing or spitting,' root *φν-* for *σπν-*, kin to *spi-* in *spit*. Hence *ψυχή*, 'the breath,' 'the soul.' Cf. *ἄνεμο-ς*, 'wind,' and *ἀνίμου-ς*, *ánima*, 'mind' and 'soul' in Latin.

ἄρχεται: middle form of *ἄρχει*, 'he is the first,' 'he rules,' this form meaning 'he begins.'

περιαλείφω: from *περὶ*, 'about' + *ἀλείφ-ων*, 'smearing.'

σάπωνα[ν] = the Latin *saponem*.

σιαγόνα[ν]: nominative *σιαγὼν* (for *-ὄνς*) *-όνα* *-όνος* *-όνι* *-όνες* *-όνας* *-όνων* *-όσι*(ν).

παρειάς: from *πάρος* (*πάρες*), 'before' + noun suffix *-ιά* = *παρεσιά*, the 'frontage' of the head = 'the sides of the face,' 'the cheeks.'

ἐαυτὸν = ἐ for ἐν, old accusative pronoun + αὐτὸν = 'self.'
Hence ἐαυτόν = 'himself.'

καταιβασιά = κατὰ, καταί, 'down' + βασιὰ (root βα + σιὰ), verbal substantive ending. Hence καταιβασιά = 'a going down,' i.e. a twinge of pain descending into the tooth; a thoroughly vernacular and most expressive word.

δόντια: for ὀ-δόντια, diminutive from ὀ-δόντ-, 'tooth,' Latin *dent*-, &c.

ποῦ νὰ μὲ τρελλάνῃ, 'such as to drive me mad,' literally 'such that it may,' &c. τρελλαν- from τρελλό-, 'mad' (cf. θερμαν- from θερμό-), supposed by some to be a corruption of the Ancient Greek τραυλό-, 'stammering,' as though for τρευλό-, τρεφλό-.

γείνῃ: first aorist subjunctive, from root γεν-, cognate to *kin*. γίγνομαι, ἔγεινα, γείνω, κ.τ.λ. τί νὰ γείνῃ = 'what (is) to happen?' 'what's to be done?'

ἡτοιμάζετο: from ἔτοιμο-, 'ready,' ἐτοιμάζομαι, 'I get (myself) ready,' ἡτοιμάζετο, 'he was getting (himself) ready.' ἔ-τοιμο-, verbal adjective from root ἐ(ς), 'he,' *is*.

φέρῃ: kin to English *bear*, Latin *fero*, &c.

ἡχεῖ (ἡχέει): from ἦχο-, 'sound.'

IDIOMATIC TRANSLATION.

Mr. Pardalós enters his bedroom, and attempts to dress. But this is impossible, inasmuch as his corpulent spouse has the apartment full of dresses, petticoats, handkerchiefs, stays, and all the multifarious apparatus of female attire. He therefore gathers up his clothes, takes a small looking-glass and a candle, and withdraws to his office, to complete his toilet therein. But he soon remembers that he is unshaven, and that he must shave before he changes. Accordingly, he migrates a second time to the bedroom, opens and shuts the door, amid the protestations of Mrs. Pardalós that he will give her cold, and returns with his razor and the other requisites in his hands. Then he remembers that he wants hot water, but observing that the hour

is advanced, he contents him with cold, and begins smearing over his chin and his cheeks with soap, saying to himself, "I shall have a fine twinge of toothache! but there's no help for it." And he prepared to bring the razor against his cheek, when once more the bell of the opening door resounds.

EXERCISE IX.

Δὲν εἶνε καιρὸς πρὸς θερμὸν ὕδωρ· ἡ ὥρα εἶνε προκεχωρημένη. Τί θὰ εἰπῇ (what means? *que veut dire?*) θερμὸν ὕδωρ; Ζεστό νερό. Εἰσέρχομαι εἰς τὸν κοιτῶνά μου κρατῶν τὸ κηρίον, τὸ ξυράφιον καὶ τὰ ἄλλα ἀπαιτούμενα πρὸς ἐνδυμασίαν. Προσπαθῶ νὰ ἐνδυθῶ ἀλλ' εἶνε ἀδύνατον, καθότι ἡ εὖσωμος σύζυγός μου ἔχει πλήρες τὸ δωμάτιον πάσης τῆς πολυμόρφου συσκευῆς γυναικείου ἱματισμοῦ. Ὁ ἱματισμὸς τῶν γυναικῶν εἶναι κατ' ἀλήθειαν πολύμορφος, ἂν καὶ ὄχι εὐμόρφος. Μετ' ὀλίγον ἐνθυμῶμαι ὅτι δὲν ἔχω θερμὸν ὕδωρ νὰ ξυρισθῶ. Παρατηρῶ ὅτι τὸ νερὸ εἶνε κρύο καὶ ὅτι ἡ ὥρα εἶνε προ(κε)χωρημένη. Ἀλλὰ τί νὰ γείνη; Ἀρκοῦμαι λοιπὸν εἰς τὸ ψυχρὸν, καθότι δὲν εἶνε καιρὸς ἵνα θερμανθῇ. Περιελείφω μὲ σάπωνα τὴν σιαγόνα καὶ τὰς παρειάς. Μοῦ ἔρχεται καταίβασις εἰς τὰ ὀδόντια, καὶ ψιθυρίζω ἡκιστα εὐσεβᾶστως "ἔχω γυναῖκα ποῦ νὰ μὲ τρελλάνη," καὶ τρελλαίνομαι κατ' ἀλήθειαν φέρων τὸ ξύραφιον ἐπὶ τὸ στῆθός μου.

It is impossible for me to enter my bedroom and to dress. Petticoats, stays, handkerchiefs, are requisites of multifarious female attire. The spouse of my friend is beautiful; but when he opens and shuts the door, she protests that he will give her cold. The hot water is not ready, but it is being got ready. No time is left me to complete my toilet. I must shave with cold water, and a twinge of toothache enough to drive me mad will attack me (come to me); but there's no help for it. The hour is advanced, and I am unshaved. I wish to shave before I change. I gather together the requisites for my toilet, and, holding the razor against my cheeks, migrate once more into my bedroom. The bell of the opening and shutting door rings enough to drive me mad.

ΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TENTH LESSON.

Σὺ εἶσαι, Θεοδωρῇ; φωνεῖ ὁ Παρδαλός, προβάλλων
You are (it), John? calls the Pardalos, putting-forth

ὀλίγον τὴν σαπυνόφυρτον αὐτοῦ μορφὴν διὰ τῆς θύρας.
a-little the soap-smear'd of-him face through the door.

—Ὅχι, ἀφέντη! ἀπαντᾷ κάτωθεν ἡ φωνὴ τῆς ὑπερετρίας,
— No, sir! replies from-below the voice of-the maid,

εἶνε ἓνας κύριος . . . θέλει κάτι νὰ σᾶς εἰπῇ.—Ἄς
it-is a gentleman . . . he-wants something that you he-tell.—Let

περάσῃ μίαν ἄλλην ὥραν, ἔχω ἐργασίαν.—Εἶνε ἀνάγκη
(him) pass an other hour, I-have business.—It-is need

νὰ σᾶς ἰδῇ τώρα, ἀπαντᾷ μετὰ τινα δευτερόλεπτα ἡ φωνὴ
that you he-see now, replies after some seconds the voice

τῆς ὑπηρετρίας.—Ἄλλο κακὸν! λέγει καθ' ἑαυτὸν ὁ ἀτυχὴς
of-the maid. — Another evil! says to himself the unlucky

Δημητράκης, καὶ μὴ δυνάμενος νὰ πράξῃ ἄλλως,
Little-Demetrius, and not being-able that he do else,

ἀπομάσσει ἐν τάχει τὸν σάπωνα ἀπὸ τῆς μορφῆς του,
wipes-off in speed the soap from the face of-him,

καὶ ἐξέρχεται τοῦ γραφείου τοῦ, ἐνῶ ὁ νυκτερινὸς
and comes-out of-the office of-him, while the nightly

ἐπισκέπτης ἀναβαίνει τὴν κλίμακα.—Ἡ Κυρία Τραχανᾶ,
visitor ascends the staircase.—The Mrs. Trachanás,

λέγει μειδιῶν ὁ νεωστὶ ἐλθὼν, σᾶς στέλλει τὸ κλειδί
says smiling the newly come, you sends the key

τοῦ θεωρείου δι' ἀπόψε, ἂν ἀγαπᾶτε.—Εὐχαριστοῦμεν
of-the stall for this-evening, if you-like. — We-thank

πολύ, παιδί μου, εὐχαριστοῦμεν, ἀπαντᾷ ὁ ταλαίπτορος
much, lad of-me, we-thank, answers the wretched

Παρδαλός, προσπαθὼν νὰ κολάσῃ τὸ ὀργίλον τῆς
Pardalós, endeavouring that he-restrain the wrathful(ness) of-the
μορφῆς του διὰ τυπικοῦ τινος μειδιάματος . . . ἀλλὰ
face of-him by a carved sort-of smile . . . but

εἴμεθα προσκεκλημένοι εἰς συναναστροφήν.—Ἄ, ἔτσι!
we-are invited to a-party. — Ah, so!

προσκυνῶ, καλὴν νύκτα σας.—Προσκυνήματα πολλά.
I-worship, good night to-you.—Worshippings many.

Καὶ εἰσέρχεται εἰς τὸ γραφεῖόν του γρυλλίζων ἐκ τοῦ
And he-enters into the office of-him grunting from the

θυμοῦ.—Διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ
passion.—She chose too this the day and the hour that

μᾶς στείλῃ τὸ θεωρεῖόν της.—Ποῖος ἦτον; φωνεῖ ἀπὸ
us she send the stall[key] of her.—Who was-it? cries from

τοῦ κοιτῶνός της ἡ Κυρία Παρδαλοῦ.—Ἡ Κυρία
the bedroom of-her the Mrs. Pardalós.—The Mrs.

Τραχανᾶ ἐνθυμήθη νὰ μᾶς στείλῃ τὸ θεωρεῖόν της.—
Trachanás remembered that us she-send the stall[key] of-her.—

Ἐπολλάτῃ της! ὅταν βρέχῃ μόνον καὶ χωνίζῃ μᾶς
To many years of-her! when it rains only and snows us

θυμᾶται! . . . μᾶς καθυποχρέωσε! — Μετ' ὀλίγας
she-remembers . . . us deeply-she-obliged!—After few

δὲ στιγμὰς ἀνακράζει καὶ πάλιν, Κοντεύεις,
however minutes exclaims-she too again, Are-you-getting-on,

Δημητράκη; — Ποῦ νὰ κοντεύω, ἀδελφή! ἀκόμη δὲν
Little-Demetrius?—Where that I get-on, sister! yet not

ξυρίσθηκα. Ἐπειτα, δὲν βλέπω κί' ὅλα, καὶ κατακόπηκα.
shaved-am-I. Besides, not see-I even-at-all, and cut-to-pieces-am-I.

—Οὔ, καὶ μένε! ἔλα 'δὼ, ποῦ ἔχει περισσότερον φῶς.
—Oh, poor-fellow! come here, where it-has more light.

—Αὐτοῦ; καὶ ποῦ νὰ σταθῶ; εἰς τὸν ἀέρα;—Ἐλα, ἔλα
—There? and where that I stand? in the air? — Come, come

τώρα, καὶ σοῦ κάμνω τόπον. Ἐγὼ ἐτελείωσα σχεδόν
now, and you make - I room. I have-finished almost.

μόνον τὴν τραχηλιά μου ἔχω νὰ βάλω.
Only the necklace of-me have-I that I-put-on.

προβάλλων = πρὸ, 'forth' + βάλλ-ων, 'putting:' βαλλ- for βαλ-, stem of imperfect, from root βαλ- for γφάλ-, German *quell-* in *Quelle, quellen*, our *well, well forth*, &c.

σαπωνόφυρτον (cf. εὔσωμος above) = σαπωνο-, stem in composition of σάπον- + φύρ-, 'to knead,' 'smear,' 'puddle,' kin to *bar* in *barm*, 'yeast,' German *Bärme* + το-ν = verbal adjectival suffix + ending ν.

ὑπηρετρία-s: feminine of ὑπηρετή-s, explained above.

κάτι: for κᾶν (καὶ ἂν) τι, literally 'even if aught,' 'something.'

περάσῃ = περά + σῃ: περα, 'pass,' kin to our *fare*, imperfect stem περνα-, whence περνᾶω, περνῶ, 'I pass,' &c.

ἐργασίαν: for ἐργαδ + σίαν, of which σί-a equals noun suffix, ἐργαδ- = verbal stem forming imperfect stem ἐργαδ- (ἐργάδομαι), ἐργάζομαι, κ.τ.λ.; root ἐργ- for φεργ-, kin to *work*. Hence ἐργασία = 'business.'

ἀνάγκη: ἀν-άγκ-η, literally 'up-string-ing,' from root αγκ-, 'curved,' whence ἀγκύλη, 'sling,' ὄγκινος, 'barb,' ὄγκος, 'bend,' 'bulk,' &c.

ιδῆ (also ἰδῆ): from root *Fiδ-*, Latin *vid-* in *video*, kin to English *wot, wit*, German *wissen, witz*.

δευτερόλεπτα: from δεύτερο-, 'second' + λεπτά, 'minutes,'

neuter plural of λεπτόν, 'fine,' 'minute.' Observe accent, as it is typical of all such compounds.

ἀτυχῆς: stem ἀτυχές-; degrees, ἀτυχέστερος, ἀτυχέστατος.

Δημητράκης: diminutive of Δημήτριον-, in which common Greek name that of the old goddess Δημήτηρ (Δημήτ(ε)ρ-) is preserved. The diminutive suffix -άκης is said by Sophocles to be of Slavonic origin, but it appears to be a modification of the same -ακ- which we had in γυναῖκα- for γυνάκια above. This does not hinder its being cognate to Slavonic -ak.

μή: negative particle, used instead of δὲν and ὅχι with subjunctives and participles, where, however, ὅχι (οὐχὶ or οὐ) is sometimes found, but in a different sense. μὴ δυνάμενος means 'since he was unable;' οὐ δυνάμενος would mean 'though he was unable.'

πράξι: for πράγ-ση or πράκ-ση, probably lengthened by κ from root πρα- (περα-), 'to further,' kin to fur- in same, fare, &c.; see above on περνῶ. Hence 'to do,' 'to accomplish.' In imperfect πράκω becomes πράσσω; tenses: ἔπραξα, πράξω, κ.τ.λ. From this root comes the common word πράγματ- (πράγμα), 'a thing.'

ἀπο-μάσσει, 'wipes off:' μάσσει for μάκει or μάχει. Hence μάγειρος, 'a cook;' χειρό-μακ-τρον, 'a hand-wiper,' 'a towel,' κ.τ.λ.

τάχει: for τάχες-ι, 'in haste,' from τάχες- (τάχος), 'speed;' cognate are ταχύ-, 'swift,' τάχα, 'swiftly,' 'easily,' 'lightly,' 'perhaps.'

νυκτερινός (νυκτ-ερινός): in ending, as in root, kin to Latin noct-urnus; νυκτ-, kin to English night, Latin noct-, &c.; nominative νύξ for νύκτς, as Latin nox for noctis.

ἐπισκέπ-της, 'visit-or;' see above on ἐπισκεπτήριον, κ.τ.λ.

κλίμακα [κλίμακαν]: stem κλίμακ- (nominative κλίμαξ for κλίμακς). Like as this word looks to our climb, it has nothing to do with it, for English c or k implies Greek γ. Moreover, the Greek derivation is plain: κλίμακ- is from κλίμα[τ] (+ κ),

whence *climate*; κλίμα(τ)- is verbal substantive from root κλι- in κλίνω, kin to Latin *clino*, *inclino*, our *lean* for *hlean*. The κλίμαξ is that which is leant against the wall. Hence 'ladder,' 'staircase.'

νεωστὶ: strengthened by suffix τὶ, from νέως (νέωτ), instrumental adverb of νέο-, 'new.'

ἐλθών: second aorist, root ἐλθ- used with imperfect tenses of ἐρχ-, ἐλθών for ἐλθόντς, and declension accordingly.

στέλλει: for στέλγει, root στελ- σταλ-; στέλλω, 'I send,' ἔστειλα for ἔστειλ-σα, 'I sent,' ἐστάλην, 'I was sent,' also ἐστάλθην.

κλειδί (for κλειδίν, κλειδίων): diminutive of κλειῖδ- (nominative κλειῖς), from root κλει-, 'shut,' as above. κλεί-δ-, κλει-δί, 'the thing to shut with,' 'the key;' cf. German *schliessen*, *Schlüssel*.

θεωρεῖον (for θεωρεῖοσζο): stem θεωρεῖο- = θεα- θαψ-, 'see' (θεά-ομαι, 'I see,' 'look,' 'behold') + -ρδ- noun suffix, whence θεωρός [θαψ-ρδς], 'a seer,' θεωρέ-ω, 'I am a seer,' θεωρεῖον, 'a place for a seer,' 'a box at an opera or theatre.' Hence also θεά-τρο-ν, 'a place to see in,' 'a theatre.'

δι' = διὰ: with accusative means 'for.'

ἀπόψε: from ἀπὸ, 'from,' and ὀψέ, 'late,' 'at evening.' Hence ἀπόψε, 'this evening,' 'to-night.' Observe how, in Greek and English, in words of this kind, the preposition sometimes supplies the place of a demonstrative pronoun. Cf. also ἐφ'έτος, 'this year.'

ἀγαπάτε: verbal stem ἀγαπα-, from noun ἀγάπα- (nominative ἀγάπη), 'love.' ἀγαπῶ, ἡγάπησα, ἀγαπήσω.

εὐχαριστοῦμεν (εὐχαριστέ-ομεν): verbal stem εὐχαριστέ-, from εὖ, 'well' + χαριστὸ-, verbal adjective, from χαριδ- (χαρίδω, χαρίζω), 'to do a favour.' Hence εὐχάριστος = 'well-flavoured,' 'pleasant,' 'pleased;' εὐχαριστέω, 'I am pleased,' 'gratified,' 'I thank.' Hence, too, εὐχαριστοῦμαι, 'I am contented;' εὐχαριστημένος, 'delighted,' 'contented' (also ηὐχαριστημένος).

παιδί = παιδίν, παιδίον.

κολάση = κολάδ + ση: κολαδ- = 'restrain,' 'prevent.' Hence

κολάζω, 'I restrain,' ἀκόλαστος (ἀκόλαδ-τος), 'incontinent,' ἀκολασία, 'incontinence.'

ὀργίλον: from ὀργά- + ῖλο-, adjectival suffix; ὀργά-, kin to Sanscrit *úrḡá* ('strength,' 'eagerness'), hence *wrath*; perhaps cognate also with Latin *urgeo*. Hence ὀργίλο-, 'wrathful,' τὸ ὀργίλον, 'the wrathful(ness).' This use of the neuter adjective should be noted, as it is common in Greek.

τυπικοῦ: τυπικὸ- from τύπο-, substantive of root τυπ-, 'to strike,' whence τύπ-τω, 'I strike'; Sanscrit *tup*, *tump*, our *thump*. From this root comes τύμπανο-, 'a drum' (τὸ τύμπανον), whence our *tympanum*. Nothing to do with *tin pan*, as schoolboys fondly imagine.

ἐτζι: said to be a corruption of οὔτωσί = οὔτωτ, old instrumental + ί, demonstrative particle; not without influence of Italian *anzi* on the accentuation.

προσκυνῶ (προσκυνέω): from πρὸς, 'towards' + κυ-νέ-ω (νε = suffix of extension), 'I kiss.' Hence προσκυνῶ, 'I kiss towards' (as in Spanish *beso las manos*), 'I worship,' 'make my respects.'

καλὴν νύκτα σὰς, 'good night to you:' σας, enclitic accusative used for dative.

προσκυνήματ-α: verbal substantive from προσκυνε-.

γρυλλίζων (for γρυλλίδων): formed from γρὺ, 'a grunt;' οὐδὲ γρὺ, 'not a syllable,' 'not as much as a grunt'—a word made from the sound (onomatopœetic), like 'cuckoo,' κόκκυξ, &c.

διάλεξε: for διάλεγ-σε; διὰ, 'apart' + λεγ-, 'pick,' German *lesen* for *leksen*, Latin *leg-* in *lego*. Hence διαλέγω, 'I chose,' διέλεξε(ν), vernacular (ἐ)διάλεξε(ν), 'he,' 'she,' or 'it chose.'

αὐτῇ: for αὐτὴν, agreeing with τὴν ἡμέραν.

ποιός: for κφοῖος (κφόσζος), adjective formed from genitive κφοῖο, κφόσζο of κφο-, Latin *quo-* (cf. *cujus*), our *who* for *hwo*, literally 'of what kind?' Hence 'what manner of man?' 'who?'

ἦτον: imperfect middle 3rd singular of ἔς-, standing for ἔεστο, ἔετο with euphonic ν added by false analogy of words, like

διέλεξε(ν), κ.τ.λ., where ν stands for τ, sign of 3rd person singular; cf. in classical Greek, λέγουσι(ν), κ.τ.λ. Persons: ἡμουν, ἦσο, ἦτο· ἡμεθα, ἦσθε, ἦσαν. Other forms: ἡμην, semi-classical, ἡμουνα, vernacular, ἦσουν and ἦσουνε, ἦτανε· ἡμαστε, ἦσαστε, ἦτανε. The 3rd plural is from the active voice, as are all persons in the older classical Greek: ἦν, ἦς, ἦ, or ἦν· ἦμεν, ἦτε, ἦσαν.

᾽σπολλάτη της: for εἰς πολλὰ ἔτη της, an elliptical expression = 'εἰς πολλὰ ἔτη νὰ ζήσῃ' της, 'may she long live—to her' (genitive for dative), i. e. long life to her.

βρέχ: for Φρέχ- (cf. βροχή above), kin to Latin *rigo* for *vrigo*, German *regen* for *wregen*, our *rain*.

χιονίζῃ: for χιονίδε-η from χιόν-, 'snow,' kin to *hiem-s*, Latin, which, with χεῖμα-τ- χειμόν-, 'winter,' is kin to Sanscrit *hi-ma-s*, 'snow,' Slavonic *zima*, Albanian *dime*, 'winter,' Zend *hima*, also 'year,' as probably in Latin *bimus*, *trimus*, for *bi-himus*, *tri-himus*, &c. The *Himalayas* are the 'snowy mountains.' In Slavonic and Albanian the original *gh* has become dentalized, probably through the influence of the dental vowel *i*. In Sanscrit and Zend it has become *h*, as often in these languages.

καθυποχρέωσε: from κατὰ, 'downright,' ὑπὸ, 'under,' and χρέο(ς), 'debt.' Hence καθυποχρεόνω, 'I put altogether under a debt,' καθυποχρέωσε, 'she has greatly obliged us,' as we say ironically, 'we are really very much obliged.'

θυμάται: vernacular for ἐνθυμεῖται. Colloquially, verbs in ε- are conjugated as if in α-; this is probably archaic, α- ε- ο- being originally mere variants of the same undefined vowel sound, and only specialized by custom in course of time.

στιγμὰ-s: for στιγμὰ-ν-s, from root στιγ- (στίζω (στίγω), 'I prick'), our 'stick,' literally 'a puncture' or 'point.' Hence 'a point of time,' 'moment.'

ἀνακράζει: literally 'cries up;' we say 'cries out.' κράζει = κράγχει; root κραγ-.

κοντεύεις: from κοντὸ-, 'near,' probably nasalized from κοτὸ- or κατὸ-, adjectival stem answering to preposition κατὰ, 'at' or

‘by;’ suffix *-ευ-* means ‘get’ or ‘be.’ Hence *κοντὸ-*, ‘near,’ *κοντεύ-*, ‘approach,’ ‘get on.’

Ξυρίσθη-κα: for *ἐξυρίσθην*; the endings *-κα -κας -κε -καμεν -κατε -κασιν* or *-καν(ε)* are used colloquially for the classical *-ν -ς — -μεν -τε -σαν* in this tense, on the analogy of *ἔδωκα* for *ἔδων*, *ἔθηκα* for *ἔθην*, &c. In the case of *ἔβηκα* for *ἔβην* the analogy is perfect. In classical Greek these endings are (regularly) added to *perfect* (reduplicated), not to aorist stems, e. g. *βέβηκα*, ‘I have gone,’ root *βα-*.

ἀδελφῇ: a familiar address to any woman (as *ἀδελφὲ* to any man), irrespective of real relationship. Cf. St. Paul: *μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν*; or, as it stands in the Modern Greek version: *Μὴ δὲν ἔχομεν ἐξουσίαν νὰ συμπεριφέρωμεν ἀδελφὴν γυναῖκα*; “Have we not power to lead about a sister as wife?” *ἀδελφὸς*, ἡ, ‘brother,’ ‘sister,’ kin to Sanscrit *sa-gharbh-jas*, i. e. of one womb; cf. *δελφ-ίν*, ‘the belly-fish,’ i. e. dolphin.

ἔπειτα = *ἐπὶ*, ‘besides’ + *εἶτα* (Latin *ita*), ‘then,’ the whole meaning ‘moreover.’

κ’οἷα = *καὶ* + *οἷα* (neuter plural of *οἶο-* for *σόλφο-*, kin to *sol-* in Latin *sol-ido-*), literally ‘even all (together),’ ‘already.’ *δὲν βλέπω κ’ οἷα*, ‘Already I can’t see,’ i. e. I see no longer.

κατακόπηκα: for *κατεκόπην*, see above on ending *-κα*. *κοπ-* (also *κοβ-*) probably kin to our *hew*.

καῦμένε: apparently = classical *κεκαυμένε*, vernacular *καυμένε*, *καμμένε*, ‘burnt,’ from root *καύ-*, imperfect *καίω*, *καύγω* for *κάψω*, but only in this sense when written with diæresis; kin to *ho-t*, German *hei-ss*.

ἔλα: aorist imperfect giving the stem which is found in classical Greek only in *ἐλά-ω*, *ἤλασα*, κ.τ.λ., of which the imperfect is *ἐλαύνω* for *ἐλάφ-νω*, ‘I march.’ The same root also appears in classical future *ἐλεύσομαι* for *ἐλάφσομαι*, ‘I shall come.’ *ἔλα* thus stands for *ἐλαφ* or *ἐλαν*.

δῶ: short for *ἔδω*, popularly supposed to be a transposition of *ᾤδε*, but much more likely a form of *ἰδοῦ*, *ἰδοῦ* (*ἱδοῦ*), ‘see!’

‘lo!’ ‘behold!’ ἰδὸν is actually found in the sense of ‘here,’ or just passing into that sense, in Acts ii. 7: Οὐκ ἰδὸν πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; “Are not here all these who speak Galilæans?”

φῶς: for φῶτ, φωτὸς, φωτὶ· φῶτα, φωτῶν, φωσί.

στα-θῶ: literally ‘be stood.’ Hence ‘stand.’

ἀέρα: stem ἀέρ-, probably ‘the breather,’ kin to ἄημι, ‘I breathe.’

κάμνω = καμ + ν + ω, ‘I do;’ in classical Greek, ‘I labour,’ ‘I am weary,’ at most, ‘I make.’ Yet as *make* is the oldest meaning (Homeric), the modern is probably also of high antiquity, though not coming to the surface in literature.

τόπον: masculine (nominative τόπος).

ἐτελείωσα = ἐ + τελει + ω + σα: τέλειο- from τέλες-, ‘end.’ Hence for τέλειο- = ‘that which has an end,’ ‘perfect,’ whence τελειό(ν)ω, ‘I finish.’ Observe use of aorist ἐτελείωσα in sense of lost perfect τετελείωκα. The Greeks can also say ἔχω τελειώσει (for τελειῶσαι), infinitive aorist, if they desire to be explicit, or ἔχω (τε)τελειωμένον, but the latter only with nouns, transitively. ἔχω τελειωμένον τὸ ἔργον.

σχε-δόν: adverb = root σχε- σέχ- (found in ἔσχον, aorist of ἔχω for σέχω, ἔσχη-κα, perfect, κ.τ.λ.) + adverbial ending -δόν; cf. βαθμῇ-δόν, ‘by degrees,’ &c. ‘Having’ or ‘holding close to’ anything is the notion which appears in σχεδόν, ‘in a close manner,’ ‘nearly,’ ‘almost.’

τραχηλιά = τράχηλο + ιά: feminine suffix, ‘a something for the neck;’ τράχηλο-, kin to τρέχω, ‘I run,’ τρόχο-ς, ‘a course, τροχό-ς, ‘a wheel,’ kin to German *dreh-en*, *drechseln*.

IDIOMATIC TRANSLATION.

“Is that you, John?” cries Pardalós, putting his lathered face a little way out of the door.

“No, sir,” answers the voice of the maid from below. “It is a gentleman; he wishes to speak to you.”

"More bother!" says our luckless Demetrius to himself, and having no alternative, hastily wipes the lather from his face, and issues from his office, while the nocturnal visitor ascends the staircase.

"Mrs. Trachanás," says the new-comer, smiling, "sends you the key of her box at the opera for to-night, if you like to go."

"Many thanks, my friend, many thanks; but we're invited out," replies the wretched Pardalós, trying to keep down the wrathful expression of his countenance under a forced smile.

"Oh, indeed! then I will take my leave. Good night to you."

"The same to you." And he enters his office, grunting with rage.

"Who was it?" cries Mrs. Pardalós from her bedroom.

"Mrs. Trachanás thought to send us the key of her box."

"Long life to her! It's only when it rains and snows she thinks of us! She is exceedingly obliging." But after a few moments she exclaims again,—

"Are you getting on, Demetrius dear?"

"Getting on! heart alive! I am not yet shaved. Besides, I can't see any longer, and have cut myself all to bits."

"Oh, dear! I'm so sorry! Come here, where there's more light."

"And where am I to stand—in the air?"

"Come, come, now, and I'll make room for you. I've nearly finished. I have only got my necklace to put on."

EXERCISE X.

Ποῖος ἦτον; σὺ εἶσαι Δημητράκη μου; Μάλιστα· ἐγὼ εἶμαι· καὶ ποῦ νὰ σταθῶ; Ἐδὼ νὰ σταθῇς! ἔλα καὶ σοῦ κάμνω τόπον· ἐδὼ ἔχει περισσότερον φῶς. Ὁ ἀτυχὴς Δημητράκης προβάλλει ὀλίγον ἐκ τοῦ γραφείου τὴν σαπωνόφυρτον αὐτοῦ μορφὴν γρυλλίζων ἐκ τοῦ θυμοῦ. Ἄλλο κακὸν! δὲν βλέπω κ' ὅλα καὶ κατακόπηκα, ἥ καὶ κατεκόπην ὡς γράφουσι σήμερον οἱ νεοφώτιστοι τῆς γλώσσης μας

καθαρισταί. Ποῖος ἐνθύμηθη νὰ μᾶς στείλῃ τὸ κλειδί τοῦ θεωρείου δι' ἀπόψε; Ἡ Κυρία Τραχανᾶ, διότι βρέχει καὶ χιονίζει, καὶ μὴ δυναμένη νὰ ὑπάγῃ εἰς τὸ θέατρον ἐνθυμείται ἡμᾶς.

Ἵσπολλάτῃ τῆς μᾶς καθυποχρέωσε· εἴμεθα καθυποχρεωμένοι εὐχαριστοῦμεν πολὺ καὶ τῆς στέλλομεν προσκυνήματα πολλὰ.

Παιδί μου μὴ προσπαθῆς νὰ κολάσῃς τὸ ὀργίλον τῆς μορφῆς σου διὰ τυπικοῦ μειδιήματος. Διατί διάλεξε καὶ αὕτῃ τὴν ἡμέραν καὶ τὴν ὥραν νὰ μᾶς τὸ στείλῃ; ἄς περάσῃ μίαν ἄλλην ὥραν· ἔχομεν ἐργασίαν τώρα καὶ ὄχι μόνον τοῦτο ἀλλὰ εἴμεθα προσκεκλημένοι εἰς συναναστροφὴν. Ποῦ εἶνε τὸ κλειδί τοῦ γραφείου μου; Εἶνε ἀνάγκη νὰ τὸ ἔχω τώρα, νὰ τὸ λάβω ἀμέσως. Τί ἀπαντᾷς; Δὲν ἀπαντῶ τίποτε. διότι δὲν ἔχω τίποτε ν' ἀπαντήσω.

Ἄ ἔτζι! προσκυνῶ, καλὴν νύκτα σας.

Ἐξέρχομαι τοῦ κοιτῶνος σαπωνόφυρτος καὶ γρυλλίζων ἐκ τοῦ θυμοῦ, καὶ ἔτοιμος νὰ σταθῶ εἰς τὸν ἀέρα διότι δὲν βλέπω ἄλλον τόπον, ἀλλὰ ἡ ὑπηρετρία ἀνακράζει κάτωθεν μετ' ὀλίγας στιγμᾶς· Κοντεύετε κύριε; ἓνας κύριος εἶναι ἐδῶ καὶ θέλει, λέγει, κατὶ νὰ σᾶς εἰπῇ. Πές του νὰ περάσῃ ἄλλην ὥραν, καὶ νὰ μὴν ἀναβῇ τὴν κλίμακα τώρα ποῦ ξυρίζομαι· ἄλλως θὰ ἦνε ἀνάγκη νὰ ἐξέλθω ἡμιξύριστος τοῦ κοιτῶνος καὶ θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταιβασιὰ εἰς τὰ δόντια, διότι θὰ κρυθῶ.

It is necessary that (we must) call (pass) another time. The gentleman is engaged now, and is invited out. The nocturnal guest descends the ladder, endeavouring to conceal the angry expression of his face by means of a forced smile of respect and subjection. The wretched Pardalós, half-shaved, and grunting with rage, unable any longer to see, has cut himself to pieces; and protruding his lathered visage through the opening door of the office, exclaims, "I must have more light. How am I to get on? Where am I to stand—in the air? I have no looking-glass and no candle, and the room is full of garments, petticoats, handkerchiefs, stays, and necklaces?"

"Oh!" says his corpulent wife. "Come, poor fellow! I

have nearly finished." I see that the hour is advanced. Don't try to bring the razor to bear upon your lathered cheek. It is not necessary. Let me wipe off quickly the soap from your face. Better to be half shaved than to (that you) cut yourself to pieces.

Long life to you ! Here is (ἰδὸν) the key of our box. We are invited to the theatre to-night, if we like. We have no business, so we will go. The new comer smiles a forced smile of patronage and superiority, but it is impossible for him (τοῦ εἶνε, κ.τ.λ.) to keep down the wrathful expression of his visage.

It rains and snows, and I shall have a twinge of toothache. Why should we choose this day and hour to go to the theatre? You have deeply obliged us, but we are only half shaved, and cannot come at present.

ΕΝΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—ELEVENTH LESSON.

NOTE.—As the learner is now presumably acquainted with the more constantly recurring peculiarities of Modern Greek idiom, the interlinear translation will be somewhat freer henceforth, and the free idiomatic translation will be as far as possible dispensed with.

Ὁ Παρδαλὸς πείθεται, συγκινούμενος ὑπὸ τῆς συζυγικῆς
Pardalós obeys, moved by the conjugal

μερίμνης τῆς Κυρίας Φρόσως, λαμβάνει πάλιν τὸ φῶς,
solicitude of Mrs. Euphrosyne, takes again the candle,

τὸ κάτοπτρον καὶ τὸ ξυράφιον, καὶ, ἡμιξύριστος, μεταβαίνει
the looking-glass and the razor, and, half-shaved, migrates

εἰς τὸν κοιτῶνα, ὅπου εὐρίσκει τὴν Εὐφροσύνην τοποθετημένην
into the bedroom, where he finds Euphrosyne located

πρὸ τοῦ κατόπτρου, μεταξὺ τεσσάρων κηρίων, καὶ
before the looking-glass, between four candles, and

καταγινομένην μετὰ πολλοῦ κόπου νὰ δέσῃ ὀπισθεν
exerting herself with much labour to tie from behind

τοῦ τραχήλου τῆς μικρὰν ἐκ μέλανος βελούδου ταινίαν,
her neck a small black velvet ribbon,

ἀφ' ἧς κρέματα ἐπὶ τοῦ ὑπερακμάζοντος στήθους
from which hangs upon her more than mature breast

τῆς χρυσοῦς λοβίσκος.—Καὶ ποῦ θέλεις νὰ σταθῶ τώρα;
a golden locket. — And where do you wish me to stand now?

ὑπολαμβάνει ὁ ταλαίπωρος Παρδαλός, μὴ βλέπων τόπον
interposes the wretched Pardalos, not seeing a space

κενὸν πρὸ τοῦ κατόπτρου.—Ἔλα, μὴ μουνμουρίζῃς,
vacant before the looking-glass.—Come, don't grumble,

ἀπαντᾷ μειλιχίως ἐλέγχουσα ἡ κυρία, περιπόρφυρος
answers gently reproaching the lady, all-red

ἐκ τοῦ ματαίου κόπου ὃν καταβάλλουσιν οἱ χονδροὶ
from the fruitless labour which expend her stout

αὐτῆς βραχίονες ἀνακαμπτόμενοι ὀπισθεν τῆς κεφαλῆς τῆς.
arms bent back behind her head.

Δέσε μου μία στιγμή ἐδῶ αὐτὸ τὸ βελουδάκι, καὶ
Tie me a moment here this little (piece of) velvet, and

σοῦ ἀφίνω ὅλον τὸν τόπον ἐλεύθερον.—Ὁ Παρδαλὸς γίνεται
I (will) leave you all the space clear. — Pardalos becomes

κατ' ἀνάγκην πρὸς στιγμήν καὶ θαλαμηπόλος τῆς συζύγου του,
perforce for a moment lady's-maid too of his wife,

ἥτις περατοῖ τέλος τὴν ἐνδυμασίαν αὐτῆς, καὶ καταπίπτει
who completes at length her toilette, and falls back

κάθιδρος καὶ ἀσθμαίνουσα ἐπὶ τοῦ ἀνακλίντρου, φυσῶσα
sweating and panting on the sofa, blowing

ὥς ἀτμομηχανή, καὶ ἀεριζομένη διὰ τοῦ μανδυλίου της,
like a steam-engine, and fanning herself with her handkerchief,
 ἐνῶ ὁ σύζυγός της ξυρίζεται.—'Α, Δημητράκη . . . λέγει,
while her husband shaves. — Ah, Demetrius, dear! says she,
 μόλις κατορθοῦσα νὰ ἀρθρώσῃ τὰς λέξεις, σὲ βεβαιώνω
scarce succeeding in articulating the words, I assure you
 μεγάλο ἦτο τὸ χατῆρί σου ἀπόψε . . . νὰ ὑποφέρω ὅλον
great was your longing this evening . . . that I should suffer
 αὐτὸν τὸν κόπον διὰ νὰ πάγω νὰ πιῶ τὸ τζαΐ τοῦ
all this trouble to go to drink the tea of
 Σουσαμάκη σου. — Ἔννοια σου! Φρόσω μου,
your pet Susamákis.—Your fear! (i. e. never fear) my Phrosy,
 ἀπαντᾷ ὁ Παρδαλός, πονηρῶς μειδιῶν, ἐννοια σου! καὶ
answers Pardalós, roguishly smiling, never fear! and
 δὲν θὰ πιῇς μόνον τὸ τζαΐ σου ἀπόψε εἰς τοῦ Σουσαμάκη.
you won't drink only your tea to-night at Susamákis'.
 Ὁ Ὀρέστης ξεύρει καὶ κάμνει τὰ πράγματα, καθὼς πρέπει.
Orestes knows how to do things (lit. knows and does) properly.

Θὰ μᾶς ἔχῃ καὶ σάντβιτζ καὶ κρασάκι καὶ φρούτα.—
He will have for us also sandwich and wine and fruit. —

Ποῦ τὸ ξεύρεις; ὑπολαμβάνει ἡπιώτερον ἡ Κυρία Φρόσω,
How do you know it? interposes more gently Mrs. Phrosy,
 ἥτις, λαίμαργος φύσει καὶ πολυφάγος, ἤρχιζε νὰ συγχωρῇ εἰς
who, greedy by nature and gluttonous, began to forgive to
 τὸν Σουσαμάκην τὴν συναναστροφὴν του χάριν τοῦ δείπνου του.
Susamákis his party for the sake of his supper.

—Τὸ ξεύρω, διότι τὸν εἶδα σήμερον τὸ πρωῒ εἰς τὴν
—I know it, because I saw him to-day in the morning at the

ἀγορὰν, καὶ ἐψώνιζε. — Αἶ, τότε κάπως
market, and he was making purchases.—Eh, then there's some
 ὑποφέρεται, διότι μὰ τὴν ἀλήθειαν . . . — Κρότος ἀμάξης,
enduring it, for in truth . . . — The sound of a carriage,
 σταθείσης πρὸ τῆς θύρας τῆς οἰκίας, διέκοψεν αἰφνης
coming to a stand before the door of the house, interrupted suddenly
 τὴν φράσιν τῆς Κυρίας Παρδαλοῦ.—Νὰ! ἀνεφώνησεν ὁ
the sentence of Mrs. Pardalos.—There! exclaimed the
 μόλις τὴν στιγμήν ἐκείνην τελειόνων τὸ ξύρισμά του
scarcely that moment finishing his shaving
 Δημητράκης. Τὸ ἀμάξι ἦλθε, κ' ἐγὼ εἶμαι ἀκόμη ἄνιπτος.
Demetrius. The carriage is come, and I am yet unwashed.
 Καὶ σπογγισθεὶς ἐν τάχει, ἤρξατο ἀποδύμενος.
And sponging himself quickly, he began undressing.

πιθ-εται = 'is persuaded,' hence 'obeys;' root πιθ- for φιθ-,
 kin to *fid-* in Latin *fid-o, fid-us, fœd-us*, &c., whence our *con-*
fide, fidelity, &c.

συγκινούμενος = συγκινε-όμενος: from συν + κινε-, verbal stem
 from root κι-, kin to English *hie*, 'to move.' Hence συγκινού-
 μένος = Latin *commotus*, 'moved,' 'touched.'

μερίμνη: stem μέριμνα-, of which -ιμνα is substantival suffix,
 cognate to participial ending -μενο- -μένα-; cf. δεξαμενὴ, 'a
 reservoir,' 'a receiver,' and participle aorist middle δεξαμένη
 from root δεχ-. μερ- is explained above.

ἡμιξύριστος = ἡμι-, 'half' (whence adjective ἡμισυ-ς, ἡμίσει-α,
 ἡμισυ) + ξυριστός, 'shaved.' Observe accent.

τοποθετημένην: from τοπο-, 'place' + θετò-, verbal adjective
 of θε-, 'set,' whence τοποθετε-, 'locate,' 'fix in place;' τοποθετη-
 μένην (perfect participle), 'located.'

μεταξύ: double preposition for μετα + ξύν, old form of σύν,
 see above. Hence μεταξύ = 'betwixt,' 'amongst.'

κατα-γυνομένην, literally 'getting down,' 'getting deep' into anything. Hence = 'immersed,' 'buried,' 'absorbed' (in a task).

κόπου: genitive of κόπο- (after μετὰ in sense of 'with'), from root κοπ-, 'to cut,' 'wear,' 'tire.' Hence κόπο = 'toil,' 'trouble,' 'labour.'

δέ-ση: δε-, kin to English *tie*.

ὀπισθεν: from root ὀπ-, probably for σοπφ-, σεπφ- for σεκφ-, Latin *sequ-* in *sequor*, &c. Hence ὀπ-ι-δ-, 'following,' 'visitation,' 'awe,' ὀπισθεν = ὀπιδ-θεν, 'from behind;' also κατ-όπιν, 'afterwards.'

μέλαν-ος, 'black:' kin to Latin *mal-us*, 'bad,' &c. μέλας [μέλανς], μέλαινα [μέλανη], μέλαν· μέλανα[ν], μέλαιναν [μέλανηαν], μέλαν· μέλανος, μελαίνης, μέλανος· μέλανι, μελαίνῃ, μέλανι· μέλανες, μέλαιναι, μέλανα· μέλاناς, μελαίνας, μέλανα· μέλασιν [-νσιν], μελαίναίς, μέλασιν. μελάν-τερο-ς, 'blacker,' μελάν-τατος, 'blackest;' but in the vernacular, μελανώτερος, μελανώτατος, as also μέλανος, μελάνη, μέλανο(ν), in positive degree. Hence, also, ἡ μελάνη, 'the ink.'

βελούδου: a foreign word, the Italian *velutto*, nominative βελούδο(ν).

ταινίαν: seemingly for τεν-ία, certainly from root τεν- ταν-, strengthened from τε-, 'stretch,' τείνω (τένω), 'I stretch,' ἐτά-νην or ἐτά-θην, 'I was stretched,' 'I stretched myself:' kin to our *thin*. Hence ταινία, 'a thin strip,' 'a thong,' 'a ribbon.'

ἀφ' ἧς: for ἀπὸ ἧς.

κρέμ-αται, 'hangs:' root κρεμ-, kin to Gothic *hram-jan*, 'to crucify,' German *Rahmen* (Old High German *Rama* for *Hrama*), 'a frame,' 'support.' Our *frame* may probably be explained like *fret*, from Gothic *fra-itan*, 'to for-eat,' 'to eat away,' as corruption of *for-rame*. Hence our noun *frame* would be derived from the verb 'to for-rame,' 'to frame.' From this root too, perhaps, are derived Latin *crem-or*, Italian *crema* (whence Greek κρέμα), German *Rahm*, 'cream,' i. e. what *hangs* or *floats* on the surface of the milk.

ὑπερακμάζοντος: from *ὑπέρ*-, for *συνπέρ*, Latin *super*, 'over' + *ἀκμάζ-οντ-ος*, from verbal stem *ἀκμαζ*-, 'be ripe,' 'be at its prime,' from *ἀκμά*-, root *ἀκ*-, kin to our *edge* for *egg* + *μά*-, substantival suffix, whence *ἀκμή* = 'tip,' 'point,' 'summit.' As adverb, *ἀκμήν*, 'at the point,' 'just now,' 'as yet;' in Modern Greek, *ἀκόμην*, *ἀκόμη*, *ἀκόμα*, in form probably influenced by the like-vowelled Italian *ancora*, i. e. *hanc-horam*, 'this hour.' Thus *ὑπερακμάζω* = 'I am past the prime.'

στῆθος: from root *στα*-, English *sta* in *stay*, *stand* + *θ-ες*-, substantival suffix. Hence *στῆθος* = 'chest,' as the most sturdy, steady, or stalwart part of the body.

χρυσούς: for *χρυσέ-ος*, adjective of *χρυσό-*, 'gold,' with which it is doubtless kin. *χρυσό-* standing for *χρυττό-* by a frequent sibilation of *τ*, *λ* in English for *r* as often, while *g* is the regular representative in Teutonic of *χ*. Metathesis has taken place in the English and German words, *gold* standing for *glod*, Sanscrit *hīr-aṇam* for *ghīr-aṇam*, Zend *zar-ana*, Slavonic *zla-to*. Cognate also are *χλουνός*, a Greek form mentioned by Hesychius, and the Phrygian *γλουρ-ός*, 'gold,' *γλουρέα*, 'golden.'

λοβίσκο-ς = *λοβό*, 'a lobe' + diminutive ending *-ίσκο-ς*. Hence 'a little lobe,' 'a locket.' *λοβ-ό-ς* is probably softened from *λοπ-ό-ς*, which is also found, and is kin to *λεπίς* (*λεπ-ίδ-ς*), 'a scale.'

ὑπο-λαμβάνει, 'takes up' the word. Hence 'continues,' or 'breaks in.'

ταλαίπωρο-ς: of this word, the first part means 'miserable,' and is kin to *τάλαν-* (nominative *τάλας* for *τάλαν-ς*), 'wretched;' while the second is kin to our *fare*. Hence *ταλαίπωρος* = 'a wretched-farer,' 'faring-wretchedly,' 'poor,' 'miserable. *ταλαι*- is cognate with the Old Greek root *ταλ*-, Latin *tul*- in *tuli*, German *dul*- in *dul-den*, Scotch *thole*, &c.

τόπο:- perhaps for *στόπο*-, and further formation of root *στα*-; cf. Sanscrit *sthāp-āj-āmi*, 'I set,' 'place.'

μουρμουρίζης: a word formed from the sound; cf. *murmurare*

in Latin. Notice the tense with $\mu\eta$: $\mu\eta$ *μουρμουρίζης*, 'don't murmur,' i. e. stop murmuring; $\mu\eta$ *μουρμουρίζης* would mean 'do not murmur hereafter,' 'ever,' 'at any future time.' This use of the two subjunctive-imperative tenses with $\mu\eta$ is very peculiar; it is quite invariable, and is common, like almost all tense usages, to classical and Modern Greek, only that in classical Greek the pure imperative form $\mu\eta$ *μουρμούριζε* is used in the imperfect, and the subjunctive $\mu\eta$ *μουρμουρίσης* (Doric *μουρμουρίζης*) only in the aorist; yet it seems to be ignored by every Western grammarian. The Rev. T. K. Arnold in his "Practical Introduction to Greek Composition," which, he informs us in the preface to the fourth edition (1841), was then used at nearly all our public schools, and has ever since maintained a considerable, and in many respects well-deserved reputation, gives on page 20 the following examples:—

" $\mu\eta$ *κλέπτε*, 'do not steal' (forbids stealing generally).

" $\mu\eta$ *κλέψης*, 'do not steal' (forbids stealing in a particular instance)."

Which is as precisely wrong as it could well be.

$\mu\eta$ *κλέπτε* means 'do not steal' (as you are now doing).

$\mu\eta$ *κλέψης* means 'steal not henceforth,' 'never steal at all.'

It is quite true that *κλέπτε* means 'steal' generally, 'be a thief by profession,' whereas *κλέψον* means 'steal a particular thing;' but in the case of prohibitions the point of view is changed, so that $\mu\eta$ *κλέπτε* (Modern $\mu\eta$ *κλέπτῃς*) means 'leave off stealing,' $\mu\eta$ *κλέψης*, 'never steal.' So in the Lord's Prayer, $\mu\eta$ *εἰσενέγκῃς* (aorist) *ἡμᾶς εἰς πειρασμὸν* (Modern $\mu\eta$ *φέρῃς*, not *φέρῃς* *ἡμᾶς εἰς πειρασμὸν*) = 'lead us not (at any time) into temptation;' but in Mark x. 14, "*Ἄφετε* (2nd aorist) *τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε* (imperfect) *αὐτά*;" in Modern Greek, "*Ἀφήσατε* (1st aorist) *τὰ παῖδια νὰ ἔρχωνται πρὸς ἐμὲ καὶ μὴ ἐμποδίζητε* (imperfect) *αὐτά*," "Suffer the little children to come unto me, and forbid them not (as you now are doing)."

Observe how instinctively and accurately the Modern Greek version adheres to the tenses of the ancient.

μειλιχίως (μειλιχίωτ) : adverb of μιλ-ίχ-ιο-, extension of μείλ-ιχ-ο, *mild*, with which it is cognate.

ἐλέγχουσα [ἐλέγχ-οντ-σα] : two etymologies of this word have been proposed, one connecting it as a nasalized form with ἐλαχ-ύ-, 'slight,' hence ἐλέγχ-ω = 'I slight ;' another with Zend *ereghant*, 'bad,' the German *arg*, *ärgern*, &c.

περιπόρφυρος = περὶ, 'all over' + πόρφυρο- for πύρ-φορο-, *fire-bearing*, with which it is kin. Hence περιπόρφυρος (ἢ καὶ ὅ), 'fiery-all-over,' 'all of a blaze.'

ματα-ί-ον : from root μάτα-, as seen in adverb μάτη-ν, Doric μάτα-ν, 'vainly' + adjectival suffix ι-ο. Hence μάταιο- = 'vain,' 'idle,' 'ineffectual.'

κατα-βάλλουσι(ν) [for κατα-βάλλοντι], literally 'put down,' 'lay down,' 'invest,' 'spend.'

χονδρο-ί, 'coarse : ' apparently a euphonic metathesis for χρονδό-, kin to Latin *granum*, *grandi-s*, and *granden-* ('hail'). N.B.—χόνδρο- or χονδρό- means, as a substantive, 'grain,' 'groats,' in classical Greek ; and 'granular' or 'groat-like' is the only meaning given to the adjective in Liddell and Scott ; but the analogy of the Latin *grandi-s* seems to imply that the common Modern Greek meaning belonged to the root before the separation of the Græco-Italic stock. Our own *groat* and *great* point back to a still earlier connexion. The connexion of meaning is probably to be sought in the contrast between *coarse* unground *grain* and fine (small) *flour*.

βραχίον-ες, 'arms : ' the Latin *brac-i-a*. ὁ βραχίων means apparently 'the shorter,' i. e. upper arm, comparative of βραχύ-, 'short,' kin to Latin *brev-i-s* for *bregv-i-s*.

ἀνα-καμπτόμενοι, 'up-bending' or 'back-bending : ' κάμπ-τ-ω, 'I bend,' κάμπ-τ-ομαι, 'I bend myself,' 'am bent,' root καμπ-, whence also κάμπη, 'a caterpillar,' from the ease with which it bends its body, especially in the case of the "Loopers" (*Geometrina*).

κεφαλῆ-s: from κεφ + suffix -αλή-, the same word which, with another suffix, appears in Latin *caput*, Gothic *Haubith*, German *Haupt*, Dutch *hoofd*, Anglo-Saxon *heofd*, Old English *heved*, and Modern English *head*.

δέ-σε: in Old Greek δέσον, though Homer has φεύξε for φεύξον (for φεύγ-σε -σον, root φυγ-).

βελουδάκι: diminutive of βελούδο-, explained above.

ἐλεύθερον: ἐλεύθ-ερο- from stem ἐλευθ-, lengthened imperfect of ἐλυθ-, which we have in ἤλυθον, ἦλθον, 'I came;' so that ἐλεύθερο- means 'free to go,' -ερο- being adjectival suffix.

ἀφίνω: the modern form of ἀφίημι = ἀπὸ + ἵημι, 'I send forth.' The elements are ἀφ' for ἀπὸ + ἵ = 'send' + ν = sign of imperfect + ω = 'I.' Tenses: ἀφίνω, ἄφινα or -ον, ἀφῆκα or ἄφησα; infinitive ἀφίειν (ἀφιέναι, classical); aorist ἀφήσει (ἀφήναι).

θαλαμηπόλος: compound with changed vowel, from θάλαμο- = 'chamber,' and -πόλος, bye-form of -κόλος, 'care-taker,' kin to Latin *col-* in *agri-cola*, &c. Hence θαλαμηπόλος = 'chamberlain;' generally feminine = 'ladies' maid.'

περατοῖ (vernacular περατόνει): from περατὸ-, verbal adjective of περα- = 'accomplish,' 'go through,' kin to *fare* + personal ending -ει- = 'he,' 'she,' 'it.' Hence περατοίει, περατοῖ, 'finishes,' 'completes.'

τέλος: accusative case used as adverb = '[at the] end,' 'at last.'

κατα-πίπτει, 'falls down:' πίπτει, imperfect stem by doubling from root πετ-, kin to *feath-* in *feather*; cf. πτερὸν above. Tenses: πίπτω, ἐπιπτον, ἔπεσα -ον, νὰ πέσω, κ.τ.λ.

κάθιδρος = κατ' + ἰδρο-s: adjectival form (only found in compounds) of ἰδρῶτ-, nominative ἰδρῶς for σφιδρῶ(τ)s, of which the root-syllable σφιδ- is our *sweat*.

ἀσθμαίνουσα (for ἀσθμάνι-οντ-σα): participle of verb formed from ἀσθ-ματ- for ἀστ-ματ-, from verbal adjective ἀστὸ-, from root α- for φα-, whence ἄ-ω, ἄ-η-μι for φά-ω, φά-η-μι, 'I breathe,'

Sanscrit *vá-mi*, 'I breathe,' Zend *vá*, 'to blow,' Latin *ve-nt-us*, 'a blowing,' the English *wind*, German *wehe*, 'blow,' *Wind*, 'wind.' The Greek *ἄσθμα* is adopted by us as the name of a well-known infirmity, asthma. Hence *ἄσθμαίνουσα*, 'panting.'

ἀνακλίντρον: substantive by suffix *-τρο-* of *ἀνακλιν-*, 'lean back,' *κλιν-* and *lean* being cognate; see above. Hence *ἀνάκλιντρον* (observe accent) = 'a place to lean back in,' 'an easy chair,' 'sofa.'

φυσῶσα: shortened from *φυσά-ουσα* (*φυσά-οντ-σα*), from *φύ-σα*, 'a blowing,' 'a bladder.' *φν-* stands for *σπν-*, the *σ* having first aspirated the *π-*, and then been lost; cf. Sanscrit *phu-t*, 'blowing,' Latin *spu-ma*, 'the froth blown off,' English *spue*, *spew*, also Latin *spi-r-are* for *spoi-s-are*.

ἀτμο-μηχανή, 'a steam-engine:' *ἀ-τ-μὸ-ς*, 'vapour,' 'breath,' from root *α-*, explained above + extension *-τ-* + verbal substantival suffix *-μὸ-*. Cf. Sanscrit *ā-t-man*, 'breath,' 'soul,' 'self,' like Hebrew *nephesh*, Arabic *nafs*, which have the same meaning. *μηχ-ανή*, of which *-ανή* = substantival suffix *-ανὰ-* in nominative case, from root *μηχ-*, kin to Gothic and German *mag*, English *may*. Hence our *machine*, through Latinized form *machina*.

ἀερίζομένη (*ἀερ-ίζ-ομένη*): from *ἀερ-*, nominative *ἀήρ* = *ἀ-ερς*, from root *α-*, 'breathe' + *ερ-*, our *er* in *lead-er*, *read-er*, &c., so that *ἀήρ* is literally 'the breather;' hence 'wind' or 'air,' distinguished from *αἶθ-ήρ*, 'the blazer,' i. e. the starlit sky, as the lower part of the atmosphere, the region of winds, from the upper or region of lights. Hence *ἀερίζομένη* = 'fanning' or 'airing herself.'

ἐνῷ = *ἐν ᾧ*, 'in that' = 'while.'

κατ-ορθοῦσα: from *ὀρθὸ-*, 'straight,' comes *ὀρθό-ω*, 'I make straight,' *κατορθόω* (*-όνω*), 'I make straight down,' 'I send right home,' 'I succeed.'

μόλ-ις, 'scarcely,' 'hardly:' kin to *μάλα* and *μάλισ-τα*, 'very,' 'verily.'

νὰ ἄρθρώσῃ, 'to articulate:' from ἄρθρο-, ἄρ-θρο-, 'a link,' 'limb,' 'article.' Hence, also in grammar, τὸ ἄρθρον, 'the article;' likewise, ἄρθρον ἐφημερίδος, 'a newspaper article.' Etymology above.

λέξεις [λέγ-σιν-ς], 'sayings,' 'words.'

βεβαι-ό-νω, 'make sure:' from βέβαιο-, 'sure,' 'what you can go by,' root βα- in βα-ί-νω, ἔ-βη-κα, ἔ-βη-ν, κ.τ.λ. Hence σὲ βεβαιόνω, 'I assure you.'

μεγάλο: the regular neuter, also stem of the word for great, Gothic *mikil-s*, English *mickle*. The classical forms are: μέγας [μέγαλ-ς], μεγάλ-η, μέγα[λ]· μέγα! μεγάλη! μέγα! μέγαν [μέγαλν], μεγάλ-ην, μέγα· μεγάλ-ου, μεγάλ-ης, μεγά-λου· μεγάλ-ω -ῃ -ω· μεγάλ-οι -αι -α· -ους -ας -α· -ων -ων -ων, -οις -αις -οις: whereas the vernacular are regular throughout: μεγάλος, μεγάλη, μεγάλο(ν)· μεγάλε! μεγάλη! μεγάλο! μεγάλο(ν), μεγάλη, μεγάλο(ν), κ.τ.λ.

χατῆρι(ν): for χα-τή-ρι-ον, substantive from χατε-, 'yawn,' 'long,' from verbal adjective χα-τό-, from root χα-, kin to our *ga-pe* and *yaw-n*, German *ga-ffen*, *gäh-nen*. Steps as follows: χα-, 'yawn,' χα-τό-, 'having yawned,' 'yawning,' χατέ-ω, 'I am yawning,' 'open-mouthed with eagerness,' χατ-ή-ρι-ον, 'eager open-mouthedness,' 'desire.'

ὑποφέρω: for συπο-φέρω, the Latin *suf-fero*, 'suffer.'

πιῶ: arising by rapid speech from πί-ω, root πι-, Latin *bi* in *bibo*; reduplicated form of πο, as in *potare*. πίνω, ἔπινα (-ον), ἔπια, or ἤπια, κ.τ.λ.

ἔννοια σου: properly ἔννοιά σου, literally 'your care!' i.e. what foolish anxiety! never fear! from ἐν + νοία, i.e. γνοία, 'knowing;' see above. N.B.—νοία is found in composition only; the simple word is νοῦς for γνό-ος.

Φρόσω: shortened for Εὐφροσύνη, a common Greek name, the goddess or muse of gaiety, from εὖ, 'well,' and φρόν-, 'thought,' 'mind' (as substantive φρεν-) + substantival suffix σύν-α (nominative -η). Hence εὐφροσύνη = 'glad-hearted-ness.' Forms like Φρόσω are declined: ἡ Φρόσω, τὴν Φρόσω(ν), τῆς Φρόσους or Φρόσως; dative not found.

πονηρῶς: adverb of πον-ηρῶ-, 'cunning,' 'wicked,' 'sharp,' originally 'laborious,' from πόνος-, 'labour,' root πεν-, whence πένομαι (classical), 'I labour,' πέν-η-(τ)ς, 'a poor man,' πεν-ι-χρός, 'poor,' πενία, 'poverty,' πείνα for πέν-ζα, 'hunger.' An initial σ has been lost, which we find in σπάνι-ς, 'need,' also in our English words *spin*, *span*. Cf. use of German participle *ge-spannt*.

ξεύρει (for ἡξεύρει): from aorist ἐξέυρον or ἡξέυρον, 'I found out,' whence the popular instinct argued back to a supposed ἐξεύρω or ἡξεύρω, 'I know.' The real present imperfect of ἐξέυρον is ἐξέυρ-ίσκω, the force of -ισκ- being frequentative, as -esc- in Latin.

καθῶς = κατὰ ὥς, 'like as.'

θὰ μὰς ἔχῃ, 'he will have for us:' accusative for dative, as in English 'he will give us.'

σάνδβιτζ: indeclinable, the English word *sandwich*. τζ is the nearest approximation to *ch*, and in some dialects is actually so pronounced. *Sandwiches* are so called from a Lord Sandwich, who originally introduced them at receptions. This fact should make us regard the word with something of awe and veneration, even in its Greek disguise.

κρασάκι: diminutive of κρασί(ον), 'wine,' from root κερα- (κερ-νά-ω, κερά-ν-νυμι), 'to mix.'

φρούτα: the Italian *frutta*, Low Latin *fructa*, Latin *fructus*. The proper Greek for this is ὁπωρικά, literally "autumnals," from ὁπώρα, 'the after-season,' 'the autumn,' or, perhaps, 'the ripening season,' i. e. either from ὁπ-, 'after,' as in κατόπιν, or ἐπ- as in ἔψω [ἐπσω], 'roast,' 'ripen;' ἐπ- a bye-form of πεπ-; see below.

ποῦ τὸ ξέυρεis, 'Where do you know it?' i. e. How or whence do you know it?

ἡπιώτερον, more mildly, from ἡπιω-, mild.

λαίμαργος: for λαίμαλγος, from λαιμῶ-, 'throat,' and ἄλγος, 'pain.' Hence λαίμαργος = 'having an itching throat,' 'greedy.'

φύσει, 'by nature:' dative of φύ-σι, 'be-ing,' 'growing,' 'nature.'

πολυφάγος: πολὺ = 'much,' -φάγος, 'eating.' φαγ- seems to be cognate to Sanscrit *bhag*, 'to distribute,' 'to receive one's share,' 'to share,' 'enjoy,' whence *bhaktsh*, Sanscrit and Old Persian, 'enjoy,' 'consume.' Hence, too, apparently the Arabic and Turkish *bakshish*, borrowed, it would seem, from the Persian.

ἤρχιζε (ἐ-άρχιζε), 'began:' imperfect past of ἀρχιζ- from ἀρχά- (ἀρχή), 'beginning.'

συγχωρῇ (συγχωρέη): from σὺν, 'with,' and χώρα-, 'place' = 'find room for,' 'allow,' 'forgive.'

δείπνον, 'supper:' δέιπνον = δέπ-ινον, from root δε-π- δα-π-. Cf. Sanscrit *dā-p-āj-āmi*, causative of *dā*, 'to distribute,' Latin *dap-s*, 'a meal;' hence, too, Anglo-Saxon *-tiber*, *-tifer*, 'an offering,' 'victim,' and German *Un-ge-ziefer*, 'vermin,' literally 'what cannot be offered.'

πρωί: from προ-, 'the fore-part of the day,' 'the morning.'

ἐ-ψώ-ν-ιζ-ε: ψωνιζ- for ὀψωνιζ-, from ὀψο- (for πόψω, to avoid double π, from πεπ- for κφεκF-, kin to Latin *coqu-o*, *quoquo*) = 'cookery,' 'food' + ὤνε- (ὠνέομαι), 'buy,' from ὄνο-s, 'price;' for Φόσνο-s, Sanscrit *vasnas*, 'price,' Latin *vēnum* for *ves-num*. Hence ὀψωνίζω, ψωνίζω, 'to buy eatables,' 'to get in provisions.'

κάπως: for καὶ ἂν πως, i. e. καὶ ἄν πως, 'even if somehow,' i. e. more or less, if not much; κάπως ὑποφέρεται, 'there is some enduring it,' literally, 'it is in a manner endured.'

μὰ: this particle in Ancient Greek was generally used in negations, as οὐ, μὰ Δία! 'No, by Jove!' its place being supplied in affirmations by νή (perhaps a bye-form of ναί, 'yes'), as νή τὸν Ἀπόλλωνα, 'Yea! by Apollo.' In Modern Greek νή is obsolete, and μὰ is used in either case. It is probably a form of με ('with'), from which με-τὰ is lengthened, just as κα-τὰ is from the particle κα, κε, or κεν.

κρότος, 'a noise,' especially of striking or rattling; probably

kin to κρούω for κρούσ-ω, Old High German *hruor-jan* for *hruos-jan*, Modern High German *rühren*, properly *rüren*.

σταθείσης for σταθέντ-σης: στα-θ-έντ- = root στα + θ, sign of passive aorist + -έντ- participial suffix. The whole declines: σταθείς (σταθέντς] σταθείσα σταθέν σταθέντα -είσαν -έν -έντος -είσης -έντος -έντι -είση -έντι -έντες -είσαι -έντα -έντων -εισῶν -έντων -είσιν -είσαις -εῖσιν.

διέκοψεν = δι-έ-κοπ-σεν = διὰ, 'through' + ἐ, sign of past + κοπ, 'cut' + σ, sign of 1st aorist + ε(ν) for ετ, sign of 3rd person singular. Hence διέκοψεν or ἐδιάκοψεν, '(he) cut through,' 'interrupted.'

αἴφνης: for ἀπίνης, also with preposition ἐξ, ἐξαπίνης, ἐξαίφνης (vernacular ἑξαφνα), 'suddenly;' from same root comes αἰφνίδιος, 'sudden.' But probably in its turn ἀπίνης is for ἄπνη-ς; cf. καπινὸς for καπνὸς, 'smoke,' as also ἄφνω for ἄπνω, ἄπνεω, and the original meaning will have been *breathless*, *breathlessly*, from ἀ + πνέ.

φρά-σι-ν, 'a saying,' 'sentence,' from root φραδ-, stands for φράδ-σι-ν. Hence φράζομαι for φράδζομαι, 'I say,' but in Homer always 'I show.' Probably kin to φαρδ-ύ-ς (for φραδύ-ς), our *broad*, German *breit*, the original meaning being 'to spread abroad,' German *ausbreiten*. φαρδὺς is not found in Ancient Greek, but is certainly a genuine Greek word, as shown by the fact of the noun τὸ φάρδος, 'breadth,' as well as by the termination of the adjective -ύ-.

νά! an interjection, 'there!' probably the same with the second syllable of ἱ-να, which in Ancient Greek (with indicative) means *where*.

ἄ-νιπ-το-ς, 'un-wash-ed:' from root νιβ- for νιγ-, Sanscrit *nig'*, 'to wash,' whence νίζω for νίβω or νίγω, in the vernacular νίβγω, 'I wash.' This is another case of labialism, or the procession of a consonant from the throat to the teeth, which we meet with in βα- for γα-, English *come*, ἵππος for ἱκφος, κ.τ.λ.

σπογγισθείς: for σπογγιδ-θείς, ending as in στα-θείς. σπογγιδ-

from σπόγγο-, *sponge*, Latin *fungu-s* for *sfung-o-s*, German *Schwamm*, English *swam-p* (cf. λογιδ- from λόγο-, above, &c.). σπογγίζομαι = 'I sponge myself' or 'am sponged,' σπογγίζω, 'I sponge.' Probably σφόγγος was an older form.

ἤρξατο: elegantly for ἤρχισε, the old aorist middle of ἄρχομαι, 'I begin;' see above.

ἀποδύομενος: also ἀπο-δυ-ν-όμενος, 'undressing,' from ἀπό, 'from' + δυ-, 'dress.' Hence ἀποδύομαι = 'I doff,' 'undress.'

EXERCISE XI.

Ὁ Παρδαλὸς πειθόμενος ὑπὸ τῆς συζυγικῆς μέριμνης τῆς Κυρίας Φρόσους λαμβάνει πάλιν τὸ φῶς. Ἡ μέριμνα τῆς συζύγου του συγκινεῖ τὸν Παρδαλόν, καὶ οὗτος συγκινεῖται δι' αὐτῆς. Ἡ Εὐφροσύνη τοποθετεῖται πρὸ τοῦ κατόπτρου, καὶ εὐρίσκεται μεταξὺ τεσσάρων κηρίων. Καταγίνεται μετὰ πολλοῦ κόπου νὰ δέσῃ τὴν ταινίαν τῆς ἐπὶ τοῦ ὑπερακμάζοντος στήθους τῆς. Τὸ στήθος τῆς ὑπερακμάζει διότι ἔχει δεκαπέντε ἔτη ἡλικίας περισσότερα τοῦ συζύγου τῆς. Ἡ ταινία τῆς εἶνε ἐκ μέλανος βελούδου, ἀφ' οὗ κρέματα λοβίσκος ὁ ὁποῖος εἶνε ἐκ χρυσοῦ. Δὲν βλέπω ποῦ νὰ σταθῶ, λέγει ὁ Παρδαλός. Ποῦ εἶνε τόπος κενός; Ἐλα καὶ σοῦ κάμνω τόπον μὴ μουρμουρίζῃς. Ταῦτα λέγουσα ἡ κυρία μελιχίως ἐλέγχει τὸν ἄνδρα τῆς. Ἡ χονδροὶ αὐτῆς βραχίονες εἶνε περιπόρφυροι ἐκ τοῦ ματαίου κόπου ὃν καταβάλλει. Τέλος τὸ βελουδάκι ἐδέθη, καὶ ὁ τόπος ἀφίνεται καῶπως ἐλεύθερος. Ἡ θαλαμηπόλος περατοῖ τὴν ἐνδυμασίαν τῆς κυρίας τῆς, ἐνῶ ὁ σύζυγός τῆς καταπίπτει καθίδρος καὶ ἀσθμαίνων ἐπὶ ἀνακλίντρον. Ἡ ἀτμομηχανὴ φνσᾷ καὶ κάμνει κρότον πρὸ τῆς θύρας. Ὁ κύριος ἀερίζεται καὶ μόλις κατορθώνει νὰ ἀρθρώσῃ τὰς λέξεις του. Προσπαθεῖ νὰ γράψῃ ἄρθρον διὰ τὴν ἐφημερίδα ἀλλὰ ὁ κόπος του εἶνε μάταιος.

Μεγάλο τοῦ Δημητράκη μας ἦτο τὸ χατῆρι νὰ πάγῃ νὰ πῇ τὸ τέιον τοῦ ὑπαλλήλου του. Ὁ Ὁρέστης ἦτο εἰς τὴν ἀγοράν τὸν εἶδα καὶ ἐψώνιζε κρασάκι καὶ ὀπωρικά. Συγκινεῖται ἡ Φρόσω διὰ τῶν λέξεων τούτων καὶ γίνεται καῶπως ἡπιωτέρα. Πολλοὶ ἄνθρωποι εἶνε λαιμαργοὶ φύσει καὶ πολυφάγοι, διὰ δεῖπνον μὰ τὴν ἀλήθειαν

ὑποφέρουν πολὺ. Κρότος ἀτμομηχανῆς καὶ πολλῶν ἀμαξῶν σταθεισῶν πρὸ τῆς θύρας διέκοψεν αἴφνης τὴν φράσιν τῆς μουρμουρίζουσης γυναικός. Νὰ! ἐτελείωσε τὸ πρᾶγμα, ἀνεφώνησεν ὁ κύριος· ἀνίπτος καὶ ἡμιξύριστος πρέπει νὰ σπογγισθῶ ἐν τάχει.

A golden locket hangs from a velvet ribbon on the over-ripe bosom of the lady. Her arms, bent back behind her neck, endeavour in vain to tie the ribbon. The sound of a carriage pulling up before the door affects her with conjugal solicitude. "Are you getting on?" she exclaims to her husband.

"How should I be getting on?" he answers anything but mildly. "I am yet unwashed."

"Come, don't murmur," says his spouse, gently reproving him, and fanning herself with her handkerchief like a steam-engine. "Never mind, you will get wine and fruit where we are going, so there is some enduring it. You must forgive your clerk his company for the sake of his supper, like other naturally gluttonous and greedy men."

Just at that moment Demetrius finishes his shaving, and is sponging himself in haste, when the bell rings.

ΔΩΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TWELFTH LESSON.

*Ἐχομεν ἀκόμῃ ὥραν, παρετήρησεν ἡ Κυρία, βλέπουσα
We have still time, observed the lady, looking

τὸ ὥρολόγιον. Εἶνε ὀκτὼ παρὰ τέταρτον. —
at the clock. It is eight short of a quarter (a quarter to eight).—

*Ὁ Παρδαλὸς φορεῖ ἐν τάχει τὸν καθαρὸν του χιτῶνα, καὶ
Pardalos puts on in haste his clean shirt, and

δένει ἤδη τὸν λαιμοδέτην του, ὅτε ἔξωθεν τῆς
is tying already his necktie, when from outside of the

θύρας ἀκούεται ἡ φωνὴ τῆς ὑπηρετρίας.—'Αφέντη! —
door is heard the voice of the maid. — Sir! —

Καλὸ, καλὸ, ἄς σταθῇ λιγάκι, φωνάζει ἀφ' ἐνὸς
Well, well, let him wait a bit, cries from one (side)

ὁ Δημητράκης, ἐνῶ ἡ σύζυγός του φωνάζει ἀφ' ἐτέρου,
Demetrius, while his wife cries from (the) other,

Ἐφερε τὰ γάντια μου;—Δὲν ξεύρω, κυρία, θέλει
Has he brought my gloves? — I don't know, ma'am, he wants

νὰ εἶπῃ κάτι τοῦ ἀφεντός.—Ὁ ἀμαξᾶς θέλει
to say something to master.—The cabman wants

νὰ μοῦ εἶπῃ κάτι; Αὐτὸ θὰ εἶνε πάλιν ἀπὸ
to say something to me? That will be again of the

τᾶγραφα. — Ὅχι, ἀφέντη, εἶνε ὁ Κύριος
unwritten (i. e. some new surprise)! — No, sir, it is Mr.

Ὁρέστης.—Ὁ Κύριος Ὁρέστης! ἀναφωνεῖ ἡ Φρόσω.
Orestes. — Mr. Orestes! exclaims Phrosy.

Περίεργον!—Λεγεῖς ν' ἀργήσαμεν; ἐρωτᾷ ὁ Παρδαλός.
Curious! — Should you say we were late? asks Pardalos.

Τὸ ὥρόλογι μας θὰ πηγαίνει τρομερὰ ᾗ πίσω! Ἄς ὀρίσῃ
Our clock must be going frightfully slow! Let him

ᾗ τῇ σάλα, καὶ τώρα ἔφθασα! προσθέτει,
take a seat in the parlour, and I'll be with him at once! he adds,

εἰς τὴν ὑπηρέτριαν ἀποτεινόμενος. Καὶ ταῦτα λέγων, φορεῖ

²addressing himself ¹to the servant. And thus saying, he puts

ἐν βίᾳ τὸν ἐπενδύτην του, καὶ εἰσέρχεται εἰς τὴν
on in haste his coat, and enters into the

αἵθουσαν, ὅπου ἀναμένει αὐτὸν δειλός, περίλυπος, καὶ
drawing-room, where awaits him timid, sad, and

καταβεβλημένον ἔχων τὸ ἦθος ὁ Κύριος Σουσαμάκης. Μᾶς
with downcast mien Mr. Susamákis. You

συγχωρεῖς ποῦ ἤργήσαμεν, φίλτατε Κύριε Σουσαμάκη,
excuse us for being late, dearest Mr. Susamákis,

λέγει ὁ Κύριος Παρδαλός, εἰσερχόμενος, καὶ τείνων
says Mr. Pardalós, entering, and stretching out

προστατευτικῶς τὴν χεῖρα πρὸς τὸν ὑπάλληλόν του, ἀλλὰ
patronizingly his hand to his clerk, but

τὸ ἀμάξι δὲν μᾶς ἦλθεν ἀκόμη, καὶ . . . — Καλησπέρα
the carriage has not come for us yet, and . . . — Good evening

σας, Κύριε Σουσαμάκη ὑπολαμβάνει, διακόπτουσα, ἡ Κυρία
to you, Mr. Susamákis breaks in, interrupting, Mrs.

Εὐφροσύνη εἰσερχομένη καὶ αὐτὴ θριαμβευτικῶς εἰς τὴν
Euphrosyne entering herself too triumphantly into the

αἴθουσαν, καὶ ἱσταμένη πλησίον τοῦ λαμπτήρος,
drawing-room, and standing near the chandelier,

ὅπως ²σπινθηρίζωσι ¹κάλλιον οἱ ἀδάμαντές της. Πῶς
in order that her diamonds might sparkle better. How

εἰσθε; Ἡ Κυρία εἶνε καλά; Εἴμεθα ἔτοιμοι, βλέπετε.—
are you? Is Mrs. — well? We are ready, you see.—

Εὐχαριστῶ, κυρία μου, ἀπαντᾷ μετὰ μεγάλης στενοχωρίας
Thank you, ma'am, answers with great embarrassment

ὁ πτωχὸς Ὀρέστης, προσποιούμενος ὅτι δὲν ἤκουσε τὸ
poor Orestes, pretending that he didn't hear the

τελευταῖον μέρος τῆς φράσεως. Ἐγὼ εἶμαι καλά, ἀλλὰ
last part of the sentence. I am well, but

ἡ Πασιφάη . . . — Πῶς! τί τρέχει; κακοδιάθετος, ἴσως;
Pasiphae . . . — Why! what's up? indisposed, perhaps?

— Δὲν εἶνε τίποτε! μὲ τὸν χορὸν περνᾷ, παρατηρεῖ
— It's nothing! with the dance it will pass away, observes

μετὰ πολλῆς στωμυλίας ἡ Κυρία Παρδαλοῦ. *Ἐννοια σας!
with much volubility Mrs. Pardalos. Never fear!

κ' ἐγὼ τὴν κάμνω καὶ χορεύει πολὺ!
I'll make her dance well!

παρετήρησεν: from παρὰ, 'by' + τηρε-, 'watch,' 'keep.'
 Hence παρατηρε-, 'watch by,' 'observe,' παρετήρησεν = 'observed.'

ὠρολόγιον: from ὥρα-, Latin *hora*, 'hour,' and root λεγ-, 'to tell.' Hence ὠρολόγιον = 'time-teller,' 'clock,' 'watch.'

ὀκτὼ παρὰ τέταρτον = 'eight all but a quarter,' i. e. a quarter to eight. Observe idiom, and use of παρὰ with accusative. As from τεταρ + τον we get τέταρτον, 'a fourth,' 'quarter,' so from τρι + τον we get τρίτον, 'a third,' from πεμπ- (πεντε = πεμπτε) we get πέμπτον, 'a fifth,' &c.

φορεῖ (φορέ-ει), 'puts on:' secondary formation from φερ-, 'bear,' 'wear;' also, as intransitive = 'wears.' καθαρόν, the German *heiter*, Latin *hilaris* for *hidaris*; cf. Old Latin *lingua*, *lacruma*, for *lingua*, *lacruma*. The original meaning is that of the Greek, 'pure,' 'clean.'

χιτῶν-α (nominative χιτῶν for χιτώνς).

δέ-ν-ει: modern form with inserted ν of δέ-ει, *tie-s*. Cf. δύο, δύνω, both classical.

λαιμο-δέ-τη-ν = 'neck-tier.'

ἐξῶθεν = ἐξω, 'out' + θεν, 'from' = 'from without;' cf. ἐκεῖ-θεν, 'there-from,' thence οὐρανό-θεν, 'from heaven.' δῆ-θεν, 'from now,' 'henceforth' (the probable primary sense) = 'forsooth,' 'to be sure, as pretended,' i. e. as no one would have suspected hitherto.

λιγάκι: diminutive of ἄλιος(ν), ὀλίγον, 'little,' i. e. a little bit.

φωνάζει (φωνάζει) = φωνά + άζει, 'he leads a voice,' 'prolongs a cry;' cf. Latin *vocem*, *carmen*, *ducere*, &c. N.B.—ζ stands sometimes for γ, sometimes for δ, the aorist shows which. Thus the aorist of γνωρίζω is γνωρίσω, ἐγνώρισα, κ.τ.λ.,

for γνωρίδ-σω, ἐγνώριδ-σα, whereas the aorist of φωνάζω is φωνάξω, ἐφώνασα. That this αγ- is really the same as in ἄγω, 'I bring,' seems likely when we consider that συνάγω, 'I gather,' is in the vernacular Modern Greek συνάζω, i. e. συνάγω.

ἀφ' ἐνός: for ἀπὸ ἐνός (understand μέρους, 'side'); ἀφ' ἐτέρου for ἀπὸ ἐτέρου. ἕτερο- perhaps akin to *other*, in which case the ' is accidental.

ἔφερε: observe the aorist sense, the imperfects in the vernacular being φέρνει, ἔφερνε. In classical Greek ἔφερε would be regarded as imperfect, and the aorist is from another root ἐνεγκ-, ἤνεγκον, κ.τ.λ. In the phrase φερ' εἰπέ, however, the aorist sense of φερ- appears.

ἀφεντός: as if from stem ἀφέντ-, of which nominative would be ἀφείς, instead of actual nominative ἀφέντ-ης. With exception of accent, ἀφεντός is identical in form with genitive of participle ἀφέντος (ἀφείς, ἀφείσα, ἀφέν), obsolete in vernacular Modern Greek.

ἀμαξ-ᾱ-ς: a common modern formation; cf. in classical Greek φαγ-ᾱ-ς, 'a glutton.' The elegant form is ἀμαξηλά-της, from ἀμαξα + ελα- ('drive') + της = *er*; cf. ἔλα above.

καῖτι: for καὶ + ἂν + τι = 'even if something.'

ἄγραφα, literally 'unwritten things,' 'secrets,' 'surprises.'

ἀφέντη: vocative of ἀφέντης by simply dropping *s*.

περίεργο-ν: from περί, 'about,' and ἔργο-, 'work.' Hence, as adjective, περίεργο- = 'what there is work about,' 'what is worthy of attention,' 'curious,' 'remarkable'; also in transitive sense, 'busy about anything,' 'curious,' 'inquisitive.'

λέγεις ν' ἀργήσαμεν: observe this use of νὰ with the indicative; it is equivalent, or at least analogous to the classical use of the optative in indirect (oblique) assertions. Its force is to imply that the statement (ἀργήσαμεν) is not that of the speaker, but that of the person addressed or referred to.

ἀργήσαμεν (classical, with augment, ἠργήσαμεν, see below) from ἀργε-, and that from adjective ἀργὸ- for ἀ-ἔργον, i. e. not-working, *un-working*, idle. Hence 'slow,' 'late.'

ἐρωτᾶ (for ἐρωτά-ει): apparently kin to ἔρωτ-, 'love,' 'desire,' 'appetite,' formed from verbal stem ἔρα- (ἐρά-ομαι), 'love,' as γέλωτ-, 'laughter,' from γέλα-, 'laugh,' by addition of substantival suffix -οτ-. From ἔρωτ- is then formed, by addition of -α-, the further verbal stem ἐρωτα-, 'to be in search for,' 'ask,' 'seek.'

θὰ πηγαίνει: observe use of θὰ with indicative. θὰ πηγαίνει would mean, 'will be going at some future time;' θὰ πηγαίνει means 'must now be going.' 'Will' is used in this sense in English, especially by Scotchmen and Northerners.

τρομερὰ: neuter plural of τρομερὸν, used as adverb. τρομερὸν = root τρομ- τρεμ- (τρέμ-ω, 'I tremble'), kin to Latin *trem*- in *trem-o* + adjectival suffix -ερό-.

πίσω: short for ὀπίσ-ω, 'behind,' old instrumental for ὀπίστω, from same root ὀπιδ- which we had in ὀπισθεν for ὀπιδ-θεν, ὀπίσω standing for ὀπίσσω.

ἄς ὀρίσῃ: for ἄφες = ἀπὸ + ἐ + ς, old imperative of ἀφί-ημι, Modern ἀφί-νω, 'I send forth,' 'I permit,' 'allow,' 'let,' and ὀρίσῃ for ὀρίδ-σῃ, from ὄρο-, 'boundary,' 'limit,' 'term,' 'order,' 'condition' + verbal suffix -ιδ; cf. λογίζ-, κ.τ.λ. Hence ὀρίζω, 'I define,' 'order,' 'command.' ἄς ὀρίσῃ εἰς τὴν σάλα, literally 'let him command into the drawing-room' or 'parlour;' ὀρίσατε, short ὀρίστε, *plait-il? wie beliebt?* 'What is your pleasure?' 'command,' i. e. What did you say; also 'Come!' 'This way, please,' &c.

σάλα(ν): the Italian word, French *salle*.

τώρα ἐφθασα, literally 'I am now arrived,' i. e. I will be with him directly: a graphic use of the aorist for the future. ἐφθα-σα (imperfect φθάν-ω), root φθα-. It would seem that φθα- is a corruption of ψα- (πσα-), and that a metathesis for σπα-, the same with *spee*- in *speed*, German *spu-ten*, Albanian *špeit*, 'quickly.' In classical Greek, φθάνω means 'overtake,' 'arrive first,' rather than simply 'arrive;' this sense is preserved in Modern Greek in the compound προφθάνω. φθάνει, in Modern

Greek, means also, 'it is enough,' 'it reaches;' *προσθέτει* (*προσ-θέτ-ει*), the modern form of *προσ-τί-θη-σι* for *προστίθητι*, 'he puts to,' 'he adds.'

ἀπο-τείν-όμενo-ς: for *ἀπο-τείν-όμενo-ς*, imperfect participle passive masculine nominative, from root *τεν-ταν-*, 'stretch,' 'direct' + preposition *ἀπὸ-* = 'away.' Hence *ἀποτείνομαι* = 'I direct myself,' 'address myself.'

βία (*βία-ι*): dative of *βία-*, 'force,' 'haste,' kin to *vi-* in Latin *vis*, *vivo*, *vita*, &c.; cf. the expression *vis vivida vitæ*. Hence also the masculine form *βίo-ς*, 'life.'

ἐπενδύτην: for *ἐπὶ-ἐν-δύ-την*, literally 'the over-dresser,' 'the coat.'

αἶθουσαν: the elegant classical for *σάλαν* = *αἶθ-οντ-σα-ν*, from root *αἶθ-*, 'burn;' cf. *αἰθήρ* above. Literally 'the burning-room,' 'the place where the fire burnt,' the central hall of the old Greek dwellings. *αἶθ-* kin to Latin *aed-* in *aed-é-s*, 'house,' 'dwelling-places,' plural; *aestus* for *aed-tus*, 'burning,' 'heat,' *aestas* [*aestats*], 'the burning season,' 'summer,' Anglo-Saxon *ād* for *aīd*, 'a log,' Middle High German *eiten*, Modern High German *heizen*, so mispronounced for *eizen*, from supposed kinship to *heiss*, 'hot,' which, however, as we have seen, has quite a different etymology, being akin to Greek *καίω*, *κ.τ.λ.*

ἀνα-μένει = 'a-waits,' 'waits for;' *μεν-* kin to *man-* in Latin *maneo*, &c.

δειλός: for *δε-ιλό-ς*, from root *δε-*, 'fear,' whence also *δέ-ος* [*δεε-ς*], 'fright,' 'fear' (substantive), and *δεινός*, *δε-ινό-ς*, 'terrible,' 'fearful.' Observe active and passive meanings of the two suffixes *-λό-* and *-νό-* respectively.

περίλυπος, 'full of grief,' 'with grief all about one:' from *περὶ* and *λύπα-*, perhaps for *λύπα-*, kin to *rupt-* in Latin *ruptura*, *ru(m)pro*, the root idea being that of breaking.

καταβεβλημένον (*κατα-βε-βλη-μένον*): from *κατα-βλα-* *καταβαλ-*, 'cast down.' Hence 'downcast,' 'sorrowful.'

ἦθος: whence our *ethics*, 'manner,' 'mien,' of which a bye-

form ἔθος has the sense of 'habit.' ἔθ- stands for σφεθ-, and is apparently from the two elements, σφε-, Latin *se* (cf. εἰ for σφεἰ in ἐ-αυτὸν, 'himself') + θε- = 'do,' 'put,' 'set.' Hence ἔθ[ε] = 'putting of one's self,' 'setting one's self.' Hence 'habituating;' cf. Latin *suus* and *suesco*; kin is German *Sitte*.

καταβεβλημένον ἔχων τὸ ἦθος = literally 'having the mien downcast;' in idiomatic English, 'with downcast mien.' This is a very common use of ἔχων, and should be noted.

ποῦ, literally 'where,' here, 'that.'

ποῦ ἡργήσαμεν, literally 'that we are late,' or 'seeing we are late,' i. e. for being late. The Greeks lack anything analogous to our convenient verbal substantive in *-ing*. The nearest approach is the old infinitive in -εῖν -αι -εσθαι -ῆναι (according to tense and mood), which, however, is not nearly so pliable, and is, moreover, confined to bookish style.

χεῖρα[ν]: for χέρῃα, nominative χεῖρ for χεῖρ-ς, 'hand.' Probably kin to *gr-* in *grasp*, *grip*, *grab*, where we see one root with various suffixes.

θριαμβευτικῶς (-κῶτ): adverb of adjective θριαμβευ-τ-ικὸ-, formed by suffix -ικὸ- from verbal adjective θριαμβευ-τό- of θριαμβευ-, verb of noun θρίαμβο-, the Latin *triumpo- triumpho-*, a word of dark derivation, but most likely aspirated from τρίαμβος, τρι-ίαμβος, 'a triple throw (in wrestling).' ἴαμβος is explained by *Curtius* as substantive from nasalized root ἴαμβ- for ἴαβ-, which we have in ἰάπτω, 'to cast,' 'throw,' ἴαβ- being softened for ἱαπ-, and that labialized for ἰάκ- (cf. ἵππος, κ.τ.λ.), kin to Latin *jac-* in *jacio*, *jaculum*, &c. ἴαμβος: the Iambic verse meant originally the coarse jest *flung* at the passer-by.

ἵσταμένη: present participle middle from root στα-, 'stand.' Hence ἵσταμαι, 'I stand,' ἵστασαι, 'thou standest;' other persons, ἵσταται, ἵσταμεθα, ἵστασθε, ἵστανται.

πλησίον: from root πελ- πλε- πλα-, lengthened also to πλαγ- πληγ- in πληγή, 'a blow,' πλήσσω for πλήγω, 'I strike,' ἐπλάγη,

‘I was struck.’ Hence *πλησίον*, literally ‘abutting on,’ ‘striking against;’ cf. German *anstossend*. Hence *παραπλήσιος*, ‘resembling,’ ‘closely touching.’

λαμπτήρ-ος, literally ‘the shiner,’ i. e. the lustre, chandelier; kin to Latin *limpidus*.

σπινθηρίζωσι: subjunctive after *ὅπως*, from *σπινθηρ-ιζ-*, verb of *σπινθῆρ-* for *σκιν-θῆρ*; cf. Latin *scin-t-illa*, kin to our *shine*. *σπινθῆρ* = ‘sparkle,’ ‘ray,’ *σπινθηρίζω*, ‘I shed rays,’ ‘I sparkle,’ ‘glitter.’

ἀδάμ-αντες: noun with semi-participial characteristics, from *ἀ* + *δαμ-* = *untamable*, *untamed*, because the hardest mineral; used of various rocks as granite, *adamant*, but properly of the *diamond*, which, with its various kindred in Modern European languages, is a mere corruption of the Greek word.

στενο-χωρία-ς, literally ‘narrowness of room:’ *στενὸν*, ‘narrow,’ whence *στένω*, *στενάζω*, ‘I groan;’ kin to German *stöhnen*.

πτω-χός: probably for *ψωχός* (*ψα-ο-χός*) (cf. on *φθάνω* above), from root *ψά-*, ‘to scrape;’ *ψωχός*, ‘a man who has to scrape his platter,’ ‘a scraper,’ ‘a poor man.’ It should, however, be borne in mind that *πτωχός*, the actual, is the older form, *ψάω* standing for *πτάω*.

προσποιούμενος, *προσποιε-όμενος*: from *πρὸς*, ‘to’ + *ποιε-*, ‘make.’ Hence *προσποιούμαι*, ‘I make to myself,’ ‘I claim’ or ‘pretend.’ Various etymologies have been suggested for the verbal stem *ποιε-*, but the simplest and most obvious is that it is from the pronominal root *ποιο-*, as in *ποῖος*, *ὅποιος*, &c., and means to ‘make of a certain kind,’ the derivative suffix *-ε-* having often in itself the force of ‘make,’ ‘do.’

τελευταῖον: for *τελευταί-ιον*, from substantival stem *τελευτά-*, ‘end’ + adjectival suffix *-ιο-*. Hence *τελευταῖον* = ‘last,’ ‘final.’ *τελευταία-*, from verbal adjective *τελευτῶ-* (*-ῶ-* feminine), from verbal stem *τελεψ-* or *τελευ-*, also *τελε-*, *τελεσ-*, ‘to end’ or ‘finish,’ substantive *τέλες*, ‘an end.’

μέρος (stem *μέρες-*), ‘a part:’ from root *μερ-*, ‘to divide,’

‘assign,’ kin to Latin *mereo*, *mereor*, *meritum*. Hence, too, *μοῖρα* (μόρῳ), ‘share,’ ‘fate,’ ‘appointed lot,’ *μόρος*, ‘doom,’ ‘destiny.’

τί τρέχει, literally ‘what runs?’ cf. German *was ist los?* i. e. what’s loose? what’s up? what’s the matter? for which also the Greeks say, *τί πράγμα*; ‘what thing?’

κακοδιάθετος, literally ‘ill-disposed,’ i. e. indisposed, from root *διαθε-* (διὰ + θε-) (*διατίθῃμι*, *διαθέτω*); see above.

ἴσως [*ἴσωτ*], literally ‘equally,’ i. e. by an even chance; as likely as not, perhaps, from *ἴσο-* for *ῥίσφο-*, Sanscrit *vishu*; root probably *Fi-* (*vi-*), ‘to separate,’ ‘divide,’ as in *di-vid-ere*, *vi-du-a*, *wi-dow*. Hence *τὸ ἴσον*, ‘the fair share,’ *ἴσος*, ‘fair,’ ‘equal.’

τί-ποτε, ‘anything-whatever,’ ‘anything at all:’ *ποτε*, relative and interrogative of *ὅτε*, ‘when.’

στωμυλίας: from *στωμύλο-*, literally ‘mouthy,’ from *στόμα(τ-)*, ‘mouth’ (properly *στόματ-*), Sanscrit *ṣtaman*, perhaps kin to Gothic *stib-na*, German *Stimme*, ‘voice.’ Hence *στωμυλ-ία*, ‘mouthiness,’ ‘volubility.’

τὴν κάμνω καὶ χορεύει, literally ‘I make her and she dances,’ i. e. I will make her to dance. Equally correct would be *τὴν κάμνω νὰ χορεύσῃ* (vernacular *χορέψῃ*). Observe familiar use of present for future.

EXERCISE XII.

Παρατηρῶ ὅτι δὲν εἶνε ἀργὰ, ἀλλὰ ὅτι ἔχομεν ἀκόμη ὥραν. Παρετήρησα ὅτι δὲν ἦτο ἀκόμη ἀργὰ ἀλλὰ ὅτι εἶχομεν ἀκόμη ὥραν. Βλέπω τὸ ὥρολόγι μου καὶ παρατηρῶ ὅτι πηγαίνει τρομερὰ ὀπίσω, ὥστε θὰ ἀργήσωμεν, ἂν μὴ περατώσωμεν ἐν τάχει τὴν ἐνδυμασίαν μας. Φορῶ ἐν βίᾳ τὸν ἐπενδύτην μου, καὶ δένω ἐν τάχει τὸν λαιμοδέτην ἀνακάμπτων τοὺς χονδρούς μου βραχίονας ὅπισθεν τοῦ τραχήλου. Ἠκούσθη αὐτὴν τὴν στιγμὴν ἡ φωνὴ τῆς ὑπηρετρίας λεγούσης, θέλω νὰ εἶπω καὶ τοῦ ἀφεντός. Τί θέλεις νὰ εἶπῃς; ὅτι σὰς ἔφερα τὰ γάντια, ἣ μᾶλλον καθὼς λέγουν οἱ νεοφώτιστοι τῆς γλώσσης μας καθαρισταί, τὰ χειρόκτιά σας. Εἶνε τρεῖς (ὥραι) καὶ

τέταρτον; Ὅχι· εἶνε τέσσαρες παρὰ τέταρτον. Ἄς σταθῶσιν λιγάκι οἱ νυκτερινοὶ ἐπισκέπται· ἔχω ἐργασίαν. Ἄς περάσουν ἄλλην ὥραν. Περίεργον! ἀναφωνεῖ ὁ ἀμαξᾶς. Ὅρίσατε εἰς τὴν αἴθουσαν, κύριοι, σᾶς παρακαλῶ. Λέγετε ν' ἀργήσαμεν; Διατί ἔχετε περίλυπον καὶ καταβεβλημένον τὸ ἦθος; τὰ ἦθη τῶν ἀνθρώπων εἶνε καθὼς τὰ ἔθη των. Μᾶς συγχωρεῖτε ποῦ ἔχομεν δειλὸν καὶ καταβεβλημένον τὸ ἦθος διότι ἡργήσαμεν τρομερά. Ὁ Κύριος εἰσέρχεται θριαμβευτικῶς εἰς τὴν αἴθουσαν καὶ ἀποτείνεται προστατευτικῶς εἰς τὸν ὑπάλληλόν του. Καλησπέρα σας, λέγει, βλέπετε ὅτι εἴμεθα ἔτοιμοι· ἀλλὰ τὸ ἀμάξι δὲν μᾶς ἔφθασεν ἀκόμη. Ἰσταμαι πλησίον τοῦ λαμπήρος, καὶ ὁ λαμπτήρ κάμνει νὰ σπινθηρίζωσι κάλλιον οἱ ἀδάμαντες καὶ ὁ χρυσοῦς λοβίσκος μου. Προσποιοῦμαι ὅτι δὲν ἤκουσα τὸ πρῶτον μέρος τῆς φράσεως. Εἴσθε καλά; Ὅχι· δυστυχῶς εἶμαι πολὺ κακοδιάθετος· νομίζω ὅμως ὅτι δὲν εἶνε τίποτε καὶ ὅτι μὲ τὸν χορὸν περνᾷ. Τί τρέχει λοιπόν; Δὲν ἤξεύρω, νομίζω ὅτι ἐκρύψα. Ἔννοια σας· μὲ τὸ δεῖπνον καὶ τὴν συναναστροφὴν περνᾷ.

Why do you sponge yourself in haste? Because we are late. Why does the servant call from below? She wants to tell master something. She has not brought his gloves, but the carriage has come. Very well, let it wait a bit. We have still time. What is the matter? Some secret again? Curious! my watch must be going frightfully fast (*ἐμπρός*). It is quarter to five. Show the gentlemen into the drawing-room, and I will be with them directly. Who is waiting for me? A timid clerk with downcast mien. Stand near the light, that your diamonds may sparkle better. There is no need for you to pretend that you did not hear the last part of the sentence. Your volubility is great, but you will not persuade me (*πείσητε*) of that (*περὶ τούτου*); never fear! I excuse you for being late, but why did you not put on (*ἐφορέσατε*) your coat? I had no time; for while I was awaiting, with great embarrassment, my nocturnal visitor in the parlour, the bell of the opening door

sounded, the maid shouted from one side, and my wife from the other, "Are you getting on, Demetrákes?" and I had (ἦτο ἀνάγκη) to sponge myself hastily, and begin dressing. It is very curious that my clock goes slow; and that the maid has not brought my gloves. Do you think she can have forgotten them? Perhaps; for I observed that she had a timid, sorrowful, and downcast mien, so that I fancied (ἐφαντάσθην) what was the matter (imperfect).

ΔΕΚΑΤΟΝ ΤΡΙΤΟΝ ΜΑΘΗΜΑ.—THIRTEENTH LESSON.

Οὐ! ἐννοεῖται ὁ χορὸς εἶνε διὰ τὰς
Oh! of course (lit. "it is understood") dancing is for

κυρίας πανάκεια, — προσθέτει ἐν τέλει ὁ Κύριος
ladies a sovereign cure — adds at the end Mr.

Παρδαλὸς, μετ' αὐταρέσκου μειδιάματος, προφέρων βραδέως
Pardalós, with a self-satisfied smile, pronouncing slowly

τὴν τελευταίαν λέξιν, οἷον ἐναβρυννόμενος δι' αὐτήν, καὶ
the last word, as if luxuriating in it, and

ἐπαναλαμβάνων εὐθύς, ἔτι βραδύτερον — πα-νά-κει-α.—
repeating at once, still more slowly — a so-ve-reign cure.—

Ναὶ, ναὶ . . . ἀπαντᾷ δειλῶς ὁ Σουσαμάκης, καὶ προσπαθεῖ
Yes, yes . . . answers timidly Susamákis, and tries

νὰ μειδιάσῃ ἐπίσης. Πλὴν . . . δυστυχῶς . . . καὶ σταματᾷ,
to smile also. But . . . unfortunately . . . and he stops,

ὥς ἂν κατέλειπεν αὐτὸν ἡ δύναμις νὰ τελειώσῃ.
as if there had deserted him the power to finish.

Τίποτε σπουδαιότερον;—ὦ! ἐπιφωνεῖ ὁ προϊστάμενος αὐτοῦ.
Anything (more) serious?—Oh! exclaims his principal.

Καὶ πῶς;—Δὲν ἤξεύρω, τῇ ἀληθείᾳ. Ἐκρύωσε φαίνεται,
How then?—I do not know, in truth. She has caught cold, it seems,

καὶ ἔχει τώρα ἀπὸ τὸ μεσημέρι ἓνα φοβερὸν πυρετόν.
and has now since mid-day a terrible fever.

Εἶνε εἰς τὸ κρεβάτι πρὸ τριῶν ὥρῶν, ὥστε—καὶ σταματᾷ
She's in bed these three hours, so that—and he stops

πάλιν, ἐλπίζων νὰ τὸν μαντεύσωσι τὸν δυστυχῇ.
again, hoping that they will guess him, poor fellow (i. e. his

Οὐδεὶς, ὅμως, θέλει νὰ τὸν μαντεύσῃ.
meaning). No one, however, will guess his meaning.

Ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ ἴστανται
Mr. Pardalos and Mrs. Pardalos stand

ἀπέναντί του ἄφωνοι, ὡς ἐρωτηματικὰ σημεῖα, ἐκείνος δὲ
opposite him dumb, like interrogatory signs, while

αἰσθάνεται ὅτι ἡ γλῶσσά του ἐκολλήθη ἐν τῷ λάρυγγί του.
he feels that his tongue has cloven in his throat.

Πλὴν, ὅπως δήποτε, διαλογίζεται, τὸ πρᾶγμα πρέπει
But, somehow or other, he thinks, the matter must

νὰ τελειώσῃ. Γίνεται λοιπὸν τολμηρότερος, καὶ κλείων
end. He grows therefore bolder, and shutting

τοὺς ὀφθαλμοὺς, ὡς οἱ δειλοὶ ἀσθενεῖς οἱ μέλλοντες νὰ
his eyes, like cowardly patients who are about to

καταπίωσι πικρὸν ἱατρικόν, ἐπαναλαμβάνει· "Ὡστε εἶνε
swallow bitter medicine, he resumes: So that it is

ἀδύνατον ἀπόψε . . . νὰ λάβω τὴν τιμὴν. . . . Δὲν
impossible this evening . . . for me to have the honour. . . . You

ἤξεύρετε πῶς λυποῦμαι, Κύριε Διευθυντά, σὰς βεβαιῶν
don't know how grieved I am, Mr. Manager, I assure you

. . . μ' ἔρχεται νὰ σκάσω!—Α, τίποτε! τίποτε!
. . . I am like to burst!—Ah, nothing! nothing!

ἀπαντᾷ ψυχρῶς ὁ Κύριος Παρδαλὸς· εὖχομαι νὰ ᾔηται
answers coldly Mr. Pardalos; I trust it may be

περαστικά. Ἡ Κυρία Παρδαλοῦ οὐδὲν
(only a) passing (ailment). Mrs. Pardalos says

λέγει· φυσᾷ μόνον καὶ ἀερίζεται μὲ τὸ μανδύλιόν της,
nothing; she only pants and fans herself with her handkerchief,

αἰσθάνεται δὲ ἀκατάμαχτον ὄρεξιν νὰ ἐξορύξῃ τοὺς
but she feels an invincible desire to gouge out the

ὀφθαλμοὺς τοῦ Κυρίου Σουσαμάκη, ὅστις, τέλος, ἀφ' οὗ
eyes of Mr. Susamákis, who, at last, after

μάτην προσεπάθησε νὰ προσθέσῃ μερικὰς λέξεις,
vainly attempting to add a few words,

οὐδὲν ἄλλο εὔρε νὰ εἴπῃ, ἢ μόνον—Καλὴν νύκτα
found nothing else to say, save only — Good night

σας. . . . Μᾶς συγχωρεῖτε, Κύριε Διευθυντὰ . . .
to you. . . You excuse us, Mr. Manager . . .

δὲν εἶνε ἔτση; Οἱ δύο σύζυγοι ἔνευσαν ἐκ συμφώνου, ὥς
don't you? The couple nodded in concert, like

αὐτόματα, τὴν κεφαλὴν, καὶ ὁ Σουσαμάκης ἀνεχώρησε. Μετὰ
automata, their head(s), and Susamákis departed. In

μικρὸν ἠκούσθησαν τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά του,
a while there were heard his groping steps, so to say,

ἐπὶ τῆς σκοτεινῆς κλίμακος, οὐδεὶς δὲ ἐσυλλογίσθη νὰ
on the dark staircase, but no one thought to

φωτίσῃ τὸν ἄθλιον, ὅπως μὴ κατακυλήσῃ τὸν κατήφορον.
light the wretch, lest he should roll down the precipice.

ἐν-νοεῖται: for ἐν-νοέ-εται, 'it is understood,' 'of course.' νοε-
 for γνοε-; see above. ἔννοια = 'meaning;' συνεννοούμεθα, 'we

understand one another;’ *συνεννοοῦμαι*, ‘I make myself understood’ (in conversation).

πανάκεια = ‘panacea,’ ‘sovereign cure:’ from *πάν(τ)-* and *ἄκε-*, ‘cure,’ ‘soothe’ (*ἄκέομαι*, *ἀκοῦμαι*), kin to *ἀκέων*, ‘still,’ ‘silent,’ ‘calm.’ *ἥπιος* for *ἥκιος*, ‘mild,’ ‘gentle.’

προσθέτει: it may be useful here to add the principal tenses: *προσθέτω* (*προστίθηναι*), *προσέθηκα* or *προσέθεσα*, *προσθέσω*.

αὐταρέσκου (*αὐτάρεσκο-*): from *αὐτὸ-*, ‘self,’ *ἄρεσκ-*, ‘please,’ frequentative of *ἄρ-*, ‘fit,’ ‘suit,’ explained above.

βραδέως: adverb of *βραδὺν-*, ‘late.’ Cases: *βραδ-ὺς -εἶα -ύ- ύν -εἶα -ύ- -έος -εἰας -έος- -εἶ -εἶα -εἶ- -εἷς -εἶαι -έα- -εἷς -εἰας -έα- -έων -ειῶν -έων- -έσι -εἰαις -έσι*; kin to Sanscrit *mṛdus* for *mardus*, and standing for *μράδους*. Hence *τὸ βράδυν*, ‘the evening.’ Observe accent, and cf. Italian *sera*, French *soir*, from Latin *sera*, *serum*.

οἷονεἰ = *οἷον* = ‘such,’ ‘so as’ + *εἰ* = ‘if.’ Hence *οἷονεἰ* = ‘as if.’

ἐν-αβρυν-ν-όμενος: from *ἄβρὸν* [*ἄβρὺν*], ‘delicate,’ explained above.

ἐπαναλαμβάνων (*ἐπ-ανα-λα(μ)β-άν-ων* (*λαβ-*), ‘taking up again,’ ‘resuming.’

εὐθύς (for *εὐθύτ*): adverb of *εὐθύ-*, ‘straight’ = ‘straightway.’ Perhaps from *εὖ*, ‘well’ + *θετ-* *θν-*, ‘run,’ i. e. with a good run.

ἐπίσης, i. e. *ἐπ’ ἴσης γραμμῆς* = ‘on a straight line,’ ‘equally,’ ‘evenly,’ ‘also;’ cf. our ‘even so.’

σταματᾷ (*στα-ματ-ά-ει*): from *στα-ματ-*, ‘a stand-ing,’ ‘a stop.’ Hence *σταματ-ά-ω*, ‘I come to a standstill.’

δύναμις: noun of *δύνα-μαι*, ‘I can,’ ‘I am able’ = ‘power,’ ‘ability.’

ἐπιφωνεῖ (*ἐπι-φωνέ-ει*), ‘cries-in-regard-to’ what has been said. The exact force of this word is hard to render in English.

τῇ ἀληθείᾳ: dative used here instead of the more colloquial *μὰ τὴν ἀλήθειαν*.

μεσημέρι(ν): for *μεσημέριον* = *μεσο* + *ἡμερ* + *ιο-* (substantival suffix) = ‘the midday space,’ ‘noon.’

φοβ-ε-ρὸ-: adjective by suffix -ε-ρὸ- of root φοβ-, 'fear,' verb φοβέ-ω, 'I frighten,' φοβέ-ομαι, φοβοῦμαι, 'I am afraid.' Hence φοβερὸν, 'fearful;' cf. τρομερά above.

πυρετὸν: apparently verbal adjective from πυρε- (not found), verbal stem of πῦρ-, *fire*, with which it is kin.

κρεββάτι (κρεββάτιον): diminutive of κράββατον, 'bed;' seemingly a foreign word, found in Latin as *grabbatum*.

πρὸ τριῶν ὥρων, literally 'before three hours,' i. e. since three hours, three hours ago (and still), or these three hours.

ἐλπίζων (ἐλπίδων): from ἐλπίδ- (nom. ἐλπίς), 'hope,' kin to Latin *volup-* in *voluptas*, and standing for *ἑλπίδ-*, root *ἑλ-π-*, lengthened from *ἑλ-*, kin to *volo* and *will*.

μαντεν-: verbal stem of μάντι-, 'a prophet,' kin to μα(ν)θάνω, *men(t)s*, *mind*, &c. Hence μαντεύω, 'I prophesy,' 'I divine,' 'I guess.'

δυστυχῇ (cf. δυστυχῶς above): from δυσ-, 'ill,' and τίχα-, 'fortune;' stands for δυστυχῇ[ν], and that for δυστυχέαν, and that for δυστυχέσαν. The stem is δυστυχές-. Cases: δυστυχ-ῆς -ες· ῇ -ές· οὗς (-έος)· ἐῖ (-έει)· ἐῖς (-έες) -ῇ· ὦν (-έων)· ἐσί (-έσι). The forms in brackets are obsolete for the most part.

ἀπ-έναντι = ἀπὸ + ἐν + ἀν-τι, 'from-in-front-of:' compare such compounds as French *devant* = *de ab ante*, Spanish *adelante* = *ab de illo ante*, Italian *innanzi* = *in ante*, &c.

ἄφωνοι: from ἀ- = *un-*, and φωνά-. Hence ἄφωνο-, 'voiceless,' 'unvoiced,' 'dumb.'

ἐρωτηματικά: from stem ἐρωτα-, explained above, whence comes ἐρώτημα(τ), 'a question,' ἐρωτημα-τικό-, 'belonging to a question,' 'interrogatory.'

σημεῖα: plural of σημεῖο-, explained under σημειωτέον above.

αἰσθ-άν-εται: by suffix -σθ-, from stem αἰ, root ἀF-, 'hear,' 'learn,' Sanscrit *av-* *áv-á-mi*, 'attend,' Latin *au-* in *au-di-o*. Hence verbal stem αἰσθ- lengthened to imperfect stem αἰσθαν-. N.B.—αἰσθάνω is not found, only the intransitive αἰσθάνομαι, ἡσθόμην, and the aorist subjunctive is formed from imperfect

stem in Modern Greek *αἰσθανθῶ* (contrary to rule). Also in common parlance, past, *ἤσθάνθην* for *ἤσθόμην*.

ἐκολλήθη: from *κόλλα*-, 'glue,' whence *κολλά-ομαι*, 'I am glued,' *ἐκολλήθην*, 'I was glued.'

λάρυγγ-, 'throat:' nominative *λάρυγξ*-, whence our *larynx*.

πλήν: a form of *πλέον*, 'more' = 'but,' like Italian *maì*, Spanish *mas*, from Latin *magis*, 'more.'

ὅπως δὴ-ποτε, literally 'how now ever,' i. e. however, somehow or other.

δια-λογίζ-εται: the force of *διὰ* is here distributive = 'backwards and forwards.' Hence *διάλογος*, 'a conversation,' *διαλογίζομαι*, 'I say to myself,' 'hold an inward dialogue.'

τολμηρὸν:- from *τόλμη* (+ *ρο*-), 'daring,' noun of root *τολ-τελ-* or *τλα-*, explained above, by suffix *-μη* (*-μα*-).

ἀσθενεῖς: plural nominative of *ἀσθενές*- (cf. *δυστυχές*-), from *ἀ*, 'without,' and *σθένες*-, 'strength.' Hence *ἀσθενής* = 'strengthless,' 'weak,' 'ill,' *ἀσθενεῖς* = 'sick persons,' 'patients.' *σθένος* probably for *στένος*, from *στε-στα-*, hence = 'standing power,' 'steadfastness.'

μέλλοντες (for *μέλροντες*), 'thinking to do,' 'about to do:' root *μελ-* or *μερ-*, kin to Latin *mora*.

κατα-πί-ωσι, 'drink down,' i. e. swallow.

πικρὸν: root *πικ-*, 'to sting,' 'prick.' Hence *πικρὸν* = 'stinging,' 'bitter.'

τιμὴν: accusative singular of *τιμὰ*-, 'honour,' literally 'price,' 'payment,' substantive of *τι-τιν-*, 'pay,' 'recompense,' 'fine.'

λυποῦμαι (*λυπέ-ομαι*): verb from *λύπα*-, 'grief;' see above.

σκάσω: present *σκάζω*, 'I burst.' In classical Greek, *σκάζω* means 'I limp,' but this is from a different root, *σκαγ*-, corrupted to *σκαδ*-; whereas *σκάζω*, 'I burst,' seems to come from an original root *σκαδ*- (*scad*-), and to be kin to English *shatter*, German *scheitern*. No doubt if we knew all the Greek that was spoken in classical times we should find this word; as it

is, we have a bye-form of the same word in σκεδα- (σκεδά-νν-νμι, ἐσκεδασε), kin to *scatter*, which itself is a bye-form of *shatter*.

περαστ-ικ-ά: adjective from verbal adjective περαστὸν of stem περα-, present περνάω, περνῶ, 'pass.' Hence περαστικό = 'transient.'

ἀκαταμάχητον, ἀ-κατα-μάχητον: from stem μαχε- of root μαχ-, 'to fight,' whence ἐμαχεσάμην, ἐμάχησα, 'I fought,' μαχητὸν, 'that may be fought,' καταμαχητὸν, 'that may be fought down,' 'conquered,' ἀκαταμάχητο-, 'un-down-fight-able,' 'invincible,' kin to Latin *mac-illum*, 'butcher's market,' *mac-tare*, 'to slaughter,' Gothic *meki*, 'a knife.'

ὀρεῖν: for ὀρεγ-σι-ν, substantive of ὀρεγ- (ὀρέγ-ομαι), 'desire,' kin to ὀργή, above.

ἐξ-ορύχ-ση: ὀρυχ- = 'dig' (present ὀρύσσω). Hence ἐξορύξῃ, 'dig out.'

μερ-ικ-άς: μερ-ικό-, adjective of μέρος-, 'a part.' Hence = 'partial,' 'some,' 'few.' First used by the philosophic school of the Cyrenaics to distinguish particular pleasures (μερικαὶ ἡδοναί) from pleasure in the abstract.

ἐνεσαν: from νεν-, root νν-, as in Latin *nuo*, our *no-d* = 'nodded.'

συμφώνον: συν + φωνά-, whence σύμφωνο-, 'with common voice,' 'in agreement,' ἐκ συμφώνου, 'by agreement,' 'in concert.'

αὐτό-ματα: αὐτὸν-, 'self' + μα-, 'desire' (Homer, μεμαώς, perfect participle, 'desiring'). Hence αὐτόματο-, 'self-prompted,' 'spontaneous,' αὐτόματα, 'automata,' 'marionettes.'

ψηλαφῶντα: from ψηλὸν, 'fine,' adjective of ψά-, literally 'rubbed' + ἀφά-, 'a touch,' root ἀπ- (ἄπ-τομαι). Hence ψηλαφάω, 'to touch lightly,' 'gingerly,' 'to grope.'

οὕτως εἰπεῖν, 'so to say': εἰπεῖν, the old aorist infinitive, modern εἰπεῖ, used in the old infinitive sense, for which, in the vernacular, νὰ with subjunctive is substituted. Colloquially, οὕτως εἰπεῖν would be ἔτση νὰ 'πῶμεν or ποῦμε.

βήματα (Doric βά-ματ-α), 'goings,' 'steps,' root βα-.

σκοτεινῆς: adjective from σκότες-, 'darkness.' Hence for σκοτεσ-ινῆς, σκοτεῖνῆς, kin to *shadow*, *shade*.

φωτίση: φωτιζ- from φωτ- (nominative φῶς, 'light').

ἄθλιο-: from ἄθλο-, 'a contest,' 'a struggle.' Hence literally 'a struggler,' 'a wretch.' ἄθλο- ἄεθλο- for ἄ-φεθ-λο, of which ἄ is euphonic and -λο- suffix; root φεθ-, kin to Latin *vad-s*, 'a pledge,' 'surety,' German *wet-te*, English *wed*.

κατα-κυλή-ση: from κυλα-, 'roll,' root κυλ- or κυρ-, whence by reduplication κύκλος for κύκυλος, 'a circle,' Latin *cir-c-us*, German and English *ring* for *hring*. On the nasalization, see above.

κατήφορον: for κατάφορον, a lengthened to η by force of accent, from κατα-φερ-, 'bear down.' Hence κατήφορο-s, 'a bearing down,' 'a descent,' 'a precipice,' 'a headlong rush' or 'fall.' νὰ κατακυλήση τὸν κατήφορον, 'to roll down headlong.'

EXERCISE XIII.

Πανάκεια διὰ τοὺς ἀσθενεῖς εἶνε ὁ χορός. Ὁ κύριος προφέρει βραδέως τὴν τελευταίαν λέξιν οἰονεῖ ἐναβρυνόμενος δι' αὐτήν, καὶ τὴν ἐπαναλαμβάνει ἔτι βραδύτερον. Αὐτάρεσκον μειδιάμα ἀπαντᾷ. Τί τρέχει; τίποτε σπουδαιότερον; Ναὶ μάλιστα· φοβερὸς πυρετός. Ἐσταμάτησε φαίνεται τὸ ὥρολόγι μου. Λέγεις νὰ κρύνωσε; Δὲν ἤξεύρω· κρυολογοῦν λοιπὸν καὶ τὰ ὥρολόγια; Ὅταν κρυολογήσῃ κανεὶς ματαίως προσπαθεῖ νὰ μειδιάσῃ. Διατί σταματᾷς; Διότι μὲ κατέλειψεν ἡ δύναμις νὰ τελειώσω. Ἐλπίζω ὅμως νὰ μὲ μαντεύσῃτε. Δὲν θέλει κανεὶς νὰ μὲ μαντεύσῃ τὸν ἄθλιον; Πῶς νὰ σὲ μαντεύσωμεν; Δὲν εἴμεθα μάντεις. Τὰ ἐρωτηματικὰ σημεῖα εἶνε ἄφωνα. Ἡ γλῶσσα μου κολλᾷται ἐν τῷ λάρυγγί μου. Τι διαλογίζεσθε; Διαλογίζομαι πῶς θὰ τελειώσῃ τὸ πρᾶγμα. Θὰ τελειώσῃ ὅπως δῆποτε. Πρέπει ὅμως νὰ τελειώσῃ. Οἱ δειλοὶ ἀσθενεῖς μέλλοντες νὰ καταπίωσι πικρὸν ἱατρικὸν κλείουν πολλάκις (often) τοὺς ὀφθαλμούς, καὶ δὲν ἤξεύρετε πῶς λυποῦνται, τοὺς ἔρχεται σὰς βεβαιῶν νὰ σκάσουν. *Ἀς σκάσουν λοιπὸν, εὐχομαι νὰ εἶνε περαστικά. Διατί φυσᾷς καὶ ἀερίζεσαι μὲ τὸ μανδύλιόν σου; Διότι αἰσθάνομαι ἀκαταμάχητον ὄρεξιν νὰ ἐξορύξω τοὺς ὀφθαλμούς

ὅλου τοῦ κόσμου. Διὰ τοῦτο προσπαθῶν μάτην νὰ προσθέσω μερικὰς λέξεις, νεύω ὡς αὐτόματον τὴν κεφαλὴν καὶ ἀναχωρῶ. Μετὰ μικρὸν θὰ ἀκούσῃτε τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά μου ἐπὶ τῆς σκοτεινῆς κλίμακος· οὐδεὶς δὲ θὰ συλλογισθῇ νὰ μὲ φωτίσῃ τὸν δυστυχῇ καὶ χωρὶς ἄλλο θὰ κατακυλήσω τὸν κατήφορον.

The couple nod in concert, and reply with a self-satisfied smile, Dancing is doubtless a sovereign cure. It is a bitter medicine, however, for timid patients, replied my friend. I always catch cold when I dance. I have been in bed these three days with (ἀπὸ) a fearful fever. My watch has stopped. It seems to have caught cold likewise. I hope it may pass off; but I feel that my tongue has cloven to the roof of my mouth. Well, it must end somehow! Perhaps I shall feel better if I close my eyes, like invalids when they are about to take medicine. It is impossible that I should have the honour of seeing you at my house this evening. You can't think how sorry I am. I'm like to burst. No one can guess my chagrin. I feel as if I had an invincible desire to scratch your eyes out. In vain I try to add a few words. I can only say "Good night!" and "Long life to you." If you hear my feet groping on the dark staircase, and do not think to light me, do not murmur if I fall headlong, nor stand (μηδὲ σταθῆς) like a sign of interrogation, as if you did not know what had happened. Why do you repeat the last word with a self-satisfied smile, as if you luxuriated in it? Because in truth it is so. Why do not you attempt to smile likewise?

ΔΕΚΑΤΟΝ ΤΕΤΑΡΤΟΝ ΜΑΘΗΜΑ.

FOURTEENTH LESSON.

Ὁ Δημητράκης καὶ ἡ Φρόσω ἔμειναν μόνοι. Σιωπῶσι
Demetrakes and Phrosy were left alone. They are

δὲ ἀμφότεροι, καίτοι διάφορα αἰσθήματα κυμαίνουσι τὰς
both silent, although various sentiments agitate their

καρδίας των, κατὰ τὴν φράσιν τῶν τραγικῶν ποιητῶν.
 hearts, to use the language of the tragic poets.

Τὰ εἶδές τα! λέγει ἐπὶ τέλους, μὴ δυναμένη πλέον νὰ
 You see! says at last, unable longer to
 κρατηθῇ, μήτε ξεθυμαιοῦσα ἀρκούντως διὰ μόνου
 restrain herself, nor finding vent sufficiently in mere
 τοῦ φύσηματος, ἡ Κυρία Παρδαλοῦ. Τὰ εἶδές τα!
 panting, Mrs. Pardalos. You see!

Ὅριστε τῶρα; Ὅταν σοῦ ἔλεγα ἐγὼ νὰ μὴν πᾶμε. . .
 What d'ye say now? When I told you not to go! . .

—Αἶ, ματάκια μου! τί θέλεις νὰ κάμῃ ὁ ἄνθρωπος,
 —Eh, my life! (lit. eyes) what would you have the man do,

ἀφ' οὗ ἀρρώστησε ἡ γυναῖκά του; — Αὐτὰ εἶνε διὰ
 when his wife has fallen ill? — That's for

νὰ τὰ πιστεύητε σεῖς οἱ ἄνδρες! Ἐμένα, ὅμως,
 you men to believe! As for me, however,

δὲν μὲ γελᾷ ἡ Κυρὰ Σουσαμάκενα,
 Mrs. Susamákis does not cheat me (lit. laugh at me),

κ' ἐννοιά της. Φαντάζομαι ἐγὼ τὶ θὰ ἔτρεξε
 and she needn't think it. I've a pretty shrewd fancy what's up

μεταξύ των. Θὰ τσακώθηκαν πάλι, καθὼς συμβαίνει
 between them. They will have quarrelled again, as happens

τακτικὰ μιὰν φορὰν τὴν ἑβδομάδα τοῦλάχιστον, καὶ
 regularly once a week at least, and

τὸ τσάκωμά τους ξέσπασε ἔς τὸ κεφάλιμας αὐτὴν τὴν φορὰν.
 their quarrel has burst on our head(s) this time.

— Σημειωτέον ἐνταῦθα χάριν τῆς περιεργείας
 —It is to be noted here for the sake of-the curiosity

τῶν ἡμετέρων ἀναγνωστῶν, ὅτι ἡ Κυρία Παρδαλοῦ ἐμάντευεν
of our readers, that Mrs. Pardalos guessed

ὀρθότατα διὰ τῆς γυναικείας ἐκείνης ὀξυνοίας, ἀφ' ἧς
most correctly with that womanly acumen, from which
 μάτην ἀγωνίζονται νὰ κρυβῶσι πολλάκις οἱ ἄνδρες.
in vain men strive to hide themselves often.

Ἡ Κυρία Σουσαμάκη ἐδίωξε τῆς οἰκίας τὰ κομισθέντα
Mrs. Susamákis had driven from the house the (brought

ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, δροσιστικά,
from the confectioner's plentifully) sweetmeats, refreshments,

κ.τ.λ. Ὁ Σουσαμάκης ἔμαθε τοῦτο κατὰ τὴν ἄφιξίν του, καὶ
&c. Susamákis learned this on his arrival, and

ὀργισθεὶς καὶ φρυάξας, ἐβρόντησε κατὰ τῆς Πασιφάης του, ὅσον
enraged and restive, thundered at his Pasiphae, as far

ἐπέτρεπον τοῦτο αἱ τριάκοντα τῆς προικὸς του χιλιάδες. Ἀλλ'
as permitted (this) his thirty thousands of dowry. But

ἡ Κυρία Σουσαμάκη ἔπαθε τὰ νεῦρά της,
Mrs. Susamákis had a nervous attack (lit. suffered in her nerves),

ἐκτύπησε τοὺς τοίχους διὰ τῶν χειρῶν της, τὸ πάτωμα διὰ
struck the walls with her hands, the floor with

τοῦ ποδὸς αὐτῆς, καὶ τὸν Ὀρέστην διὰ τῆς παντούφλας της,
her foot, and Orestes with her slipper,

καὶ, ἐξαπλωθεῖσα εἰς τὴν κλίνην της, προσεποιήθη τὴν
and, extended in her bed, pretended to have

λειπόθυμον, ἐφ' ὅσῃν ὥραν ἐνόμισεν ἰκανὴν ὅπως
fainted, till such time as she thought sufficient for

πεισθῇ ὁ συζυγὸς της, ὅτι πᾶσα ἐσπερινὴ συναναστροφὴ
persuading her husband, that any evening party

ἦν ἀδύνατος. Τῆς καταιγίδος ταύτης εἶδομεν πρὸ μικροῦ
was impossible. Of this tempest we saw lately

τὸ ἀποτέλεσμα παρὰ τῷ Κυρίῳ Παρδαλῷ. Μόλις
the result at the house of Mr. Pardalos. Scarcely

εἶχε τελειώσῃ τὴν φράσιν αὐτῆς ἡ Κυρία Φρόσω, καὶ
had finished her sentence Mrs. Phrosy, when

νέος κρότος ἀμάξης ἔπαυσε πρὸ τῆς θύρας τῆς
a fresh noise of a carriage stopped before the door of the

οἰκίας Παρδαλοῦ. Ἦτο ἡ ἄμαξα ἦν μετὰ πολλοῦ κόπου
dwelling of Pardalos. It was the carriage which with much trouble

κατὼρθωσε νὰ εὔρῃ ὁ ταλαίπωρος Θοδωρῆς. Δὲν
poor John had succeeded in finding. We

περιγράφομεν τὴν ἀπελπιστικὴν καὶ σπαραξικάρδιον
do not describe the desperate and heartrending

τριωδίαν μεταξὺ ἀμαξηλάτου ζητοῦντος ἀδρὰν ἀποζημίωσιν
triody between (the) cabman seeking abundant indemnity

ἐπὶ τῷ ματαίῳ κόπῳ, Παρδαλοῦ ἀξιοῦντος νὰ πληρώσῃ
for his vain trouble, Pardalos claiming to pay

μίαν μόνην δραχμὴν, καὶ τοῦ δυστυχοῦς Θοδωρῆ
one single drachm, and the unfortunate John

εὕρισκομένου εἰς δυσχερῇ καὶ δυσέκβολον θέσιν
finding himself in a difficult position from which it was hard to escape

μεταξὺ τοῦ ὀργισμένου κυρίου του καὶ τοῦ ἀμαξηλάτου,
between his enraged master and the cabman,

ὃν αὐτὸς ἐμισθωσεν. Ἡ σκηνὴ διελύθη ἐπὶ τέλους,
whom he himself had hired. The scene broke up at last,

ἀποζημιωθέντος τοῦ ἀμαξηλάτου. Δὲν κατωρθώσαμεν
with the indemnification of the cabman. We have not succeeded

ὅμως νὰ ἐξακριβώσωμεν τί ἐπλήρωσεν ὁ Κύριος Παρδαλός.
however in accurately determining what Mr. Pardalos paid.

Ἡ Κυρία Παρδαλοῦ ὠρκίσθη νὰ μὴν ὑπάγῃ πλέον ποτὲ
Mrs. Pardalos swore that she would never again
εἰς συναναστροφὴν οἴαν δῆποτε.
go to any party whatsoever.

ἔ-μειν-αν: μειν-, aorist stem lengthened from μεν-, 'remain.'

μόνο-ι: from the same root. This vowel change in forming adjectives is very common: e. g. root *τεν-ταν-*, 'stretch,' *τόνο-ς*, 'accent,' *τον-ή*, 'tension;' root *τεμ-ταμ-*, 'cut,' *τομ-ή*, 'a cutting;' root *γεν-*, 'beget,' *ἀπό-γονος*, 'offspring,' κ.τ.λ.

σιωπῶσι = *σιωπά-ουσι*: from *σιωπά-*, 'silence' (nominative *σιωπή*), which also forms verbal stem.

διάφορα: adjective neuter plural of verb *διαφέρ-*, 'differ.'

αἰσθ-ή-ματ-α: from root *αἰσθ-*, 'feel,' explained above + connecting vowel *η*, κ.τ.λ.

κυμαίνουσι (*κυμάν-ουσι*): from *κῦ-ματ-*, 'a wave,' from root *κυ-*, 'to swell,' the same as *ho-* in *hollow*, *hole*, variously modified in *κοῦ-λο-* for *κόφι-λο-*, 'hollow,' Latin *cae-lum* for *ca-vi-lum*, 'the vault of heaven,' *cav-us*, 'hollow,' &c.

καρδ-ί-α-ς: for *καρδ-ί-αν-ς*, formed by suffix *ία-* from root *καρδ-*, Latin *cord-*, English *heart*.

τραγικῶν: from *τράγο-*, 'a goat;' the primitive ballads whence the tragic poems sprang being, according to some, sung at the sacrifice of a goat, according to others, by persons dressed in goat-skins. Hence *τραγωδία*, 'a goat-song,' 'tragedy;' Modern Greek diminutive *τραγοῦδι*, any song, *τραγουδέω*, *τραγουδῶ*, 'I sing.' Goats as well as sheep are sacrificed at Easter to this day in Greece.

ποιητῶν, literally 'makers,' 'creators:' from *ποιε-*, 'make,' explained above.

τὰ εἰδές τα; 'Did you see them?' with popular and pleonastic

repetition of pronoun. Observe the accent, and absence of accent on the proclitic and enclitic respectively.

κρατ-η-θῆ, 'hold herself:' passive with middle sense.

ξέθυμαίνουσα: from ξέθυμαιν- for ἐκθυμαιν-, the ε being really an encrusted augment ε from the past tenses ἐξέθύμαινον, ἐξέθύματα. ἐκθυμαιν- = ἐκ + θυμαιν-, verbal stem from θυμὸν, 'wrath,' 'anger,' 'impetuosity,' explained above. Hence ἐκθυμαίνω = 'I anger out,' i. e. find vent, outlet, for anger.

ἀρκούντως: for ἀρκε-όντ-ως, adverb of participial adjective ἀρκουντ-, 'sufficient,' explained above under ἀρκείται.

φυσῆματος: substantive genitive singular of φυσα-.

ματάκια μου, literally 'my little eyes!' i. e. my life, my darling; cf. the expression 'guard as the apple of mine eye.' Diminutive of μάτι(ν), 'eye,' itself a diminutive = ὀμμάτ-ιον of ὀπ-ματ-, from root ὀπ-, kin to *eye*, German *Auge*, explained above.

ἀφ' οὗ = ἀπὸ οὗ, 'from which,' i. e. since.

ἀρρώστησε: aorist 3rd singular of ἀρρωστε-, verb of ἀρρωστο- from ἀ = 'un-' + ῥωστό-, verbal adjective of ῥο-, 'be strong,' ῥώμη, 'strength,' ῥωμα-λέ-ο-, 'strong,' κ.τ.λ. Hence the greeting ἔρρωσο, i. e. ἔν-ρωσο, 'be strong,' middle imperative aorist (classical ἔρρωσαι) of verb ἔρρο-. The doubling of ρ is due to lost σ, whence we are led to connect σρο-, as a bye-form, with root σρν- ρν-, whence ῥέω, ῥεύω, 'I flow,' ῥύμη, 'impetus,' ῥν-θ-μός-, 'the flow of a verse,' kin to *stream* for *sream*, &c.

σεῖς: for σφέ-ες, modern plural σφέ- for τφέ- (σέ-), stem of σὺ (τὺ), *thou*, Latin *tu*, &c. Introduced to avoid ambiguity of ὑμεῖς, 'you,' and ἡμεῖς, 'we,' when these words could no longer be distinguished in sound.

ἄνδρες: for ἄνρες (cf. *stream* for *sream*), plural of stem ἀνερ- (nominative ἀνὴρ for ἀνέρος); the ἀ- is euphonic, the root νερ- kin to Sanscrit *nara-s*, 'man,' Latin *Ner-o*, &c. Hence probably ἄνθρωπος for ἄνδρ-ωπος, i. e. man-like; cf. German *Mensch*, i. e. *männisch* ('mannish') from *Mann*. In meaning ἀνὴρ = *vir*, ἄνθρωπος = *homo*.

κυρά: shortened from κυρία through κυριά.

Σουσαμάκαινα: feminine of Σουσαμακη-; cf. λέαινα, feminine of λέοντ-, Λάκαινα, feminine of Λάκον-.

φαντάζομαι: verb of φαντò-, verbal adjective of φαν-, 'appear,' present φαίνω, aorist passive ἐφάνην, φανῶ. Hence φαντάζομαι = 'I have appearances,' φαντά, 'I fancy;' φάντασμα = 'ghost,' 'apparition,' from root φα-, 'say,' φημί, 'I say,' Latin *fa-* in *fa-bu-la*, *fa-ma*, &c.

τσακώθηκαν: for ἐτσακώθη-καν, literally 'they have been caught.' 'they have caught together,' 'become entangled (in a quarrel).' τσακον- perhaps for σακκον-, 'bag,' 'catch,' from σάκκο-, 'a bag.'

τακτικά: plural neuter = adverb of τακτικò-, adjective of verbal adjective τακτò-, from root ταγ- or τακ-, whence τάσσω = τάκω, 'I command,' 'order.' Hence τακτικά, 'orderly,' 'regularly.' Our *tactics* is the same word.

τοῦλάχιστον: contracted from τὸ ἐλάχιστον, i.e. the least, superlative degree of ἐλαχύ-, Sanscrit *laghu-*, Latin *levis* for *lě(g)-vis* (cf. βραχύ- and *brě(g)vis*), English *light*.

ξέσπασε: for ἐξέσπασε = ἐξ + ἔσπασε, 1st aorist of σπα-, 'break,' originally 'stretch (to bursting).' Hence *spasm*, σπάσμα, σπασμός, kin to *spra-n*.

κεφάλι: diminutive of κεφαλή, 'head.'

ἀναγνωστῶν: genitive plural of ἀναγνώστα- (nominative -ης), from ἀναγνο- (present ἀναγινώσκω = ἀνα-γι-γνώ-σκ-ω), 'I read;' cf. Latin *re-co-gno-sc-o* in same sense, literally 'recognize,' i.e. the meaning of the letters and words.

ὀξύ-νοϊας, 'sharp-wit:' nominative ὀξύνοια for ὀξύ-γνοια; ὀξύ- for ὀκ-σ-ύ, from root ὀκ- ὀκ-, kin to Latin *ac-* in *acu-s*, 'needle,' *acer*, 'sharp,' our *edge*, Old High German *egg-ju*, 'I sharpen;' cf. also English *egg on*.

ἀγωνίζονται: from ἀγῶν-, 'struggle,' from root ἀγ-, 'lead [to war].'

κομισθέντα: neuter plural of participle κομισθέντ- of κομιζ-,

verbal stem from κομιδά-, 'a bringing,' from κομ-, probably kin to our *home*; see above. Hence κομίζω = 'I convey home.'

ζαχαροπλαστείου: from ζάχαρα- (nominative ζάχαρης), a foreign word, and πλαστ-εῖο- from πλαστό-, verbal adjective of πλα-, 'make' + locative suffix -εῖο-. Hence πλαστεῖον = 'a place where things are made,' ζαχαροπλαστεῖον, 'a sugar manufactory,' 'a confectioner's shop.'

γλυκίσματα: from stem γλυκ-ι-δ- from γλυκ-ύ-, 'sweet,' probably kin to Latin *dulci-s* for *gulci-s*, to avoid two gutturals.

δροσιστικά: adjective of δροσιστό- from δροσιζ- (δροσιδ-) from δρόσο-, probably for *Fróσο-*, kin to ἔρση for *Φέρση*, 'dew,' Sanscrit *varsh-a-s*, 'rain,' perhaps Latin *ro-s*, 'dew,' Slavonian *rosa*, Lithuanian *rasà*. Hence δροσίζω = 'I bedew,' 'I cool,' 'I refresh,' δροσιστικά, 'refreshments,' δροσερό-, 'cool.'

ἀφθόνως: adverb of ἀ-φθονο- = 'without grudging' or 'envy.' Hence 'plenteously.' φθόνο-ς probably for φθάνος, kin to φθάνω, 'reach' or 'overtake,' literally 'the overtaker,' personified by the ancient Greeks as 'that which was sure to catch a man,' 'the jealousy,' φθόνος, 'of destiny.'

ἄφιξιν: for ἄφικ-σι-ν, from ἀπὸ + ἱκ-, 'to reach,' present (classical) ἀφικνέομαι, 'I arrive,' 'I reach,' for *Φικ-*, Sanscrit *vīç-â-mi*, 'I reach,' 'touch.'

ὀργισθεῖς = ὀργισ-θέντ-ς: from ὀργίζομαι, from ὀργά-.

φρνάξας: aorist participle nominative masculine singular of φρναγ- (φρνάζομαι), 'to be restive,' 'neigh' (of a horse). The root is φρν-, kin to *bray*, the αγ- is suffix.

ἐβρόντησε: from βροντα-, verbal stem from βροντᾶ-, 'thunder,' this again a verbal for βρομ-τά- from root βρεμ-, kin (in spite of irregularity as regards initial consonant) to Latin *frem-o*, German *brummen*, Sanscrit *bhram*; perhaps, too, connected, so far as βρε- is concerned, with the foregoing φρν-.

ἐπέτρεπον = ἐπ' for ἐπὶ + ἔτρεπον: ἐπι-τρέπ-ω = literally 'I turn over [to any one],' 'I allow,' 'permit.' τρεπ- [τρακ-] kin to German *dreh-en*, 'turn.'

ἐπαθε (present πάσχω for πάθ-σκω; cf. γιγνώ-σκω, κ.τ.λ.), 'suffered,' kin to Latin *pat-i-or*, *pat-i-enti-a*, whence our *patience*, &c.

νεῦρα: kin to Latin *nervo-*, where the *r* and *v* are transposed.

ἐκτύπησε: from κτυπα-, from κτύπο-, the Homeric γδοῦπο- in ἐρίγδονπο-, 'land-resounding,' 'the sound of a blow.' Hence κτυπάω, 'I strike,' ἐκτυπήθη μόνος του, 'he was struck or stabbed by himself,' 'committed suicide, or attempted it.'

τοιχο-: distinguished from τεῖχος, with which it is kin, as the partition from the outer wall of a house, *paries*, not *murus*, in Latin, still less *moenia*, 'the walls of a town;' *Wand* as opposed to *Mauer* in German.

πάτωμα[τ], literally 'that which is trodden:' from πατο-, 'path,' whence πατό-ν-ω (not found), 'I make a path of,' πατέω, 'I tread.' Hence πάτωμα = 'floor,' 'storey,' τὸ ἄνω πάτωμα, 'the upper storey,' τὸ κάτω πάτωμα, 'the lower storey.'

παντοῦφλα: from the French *pantoufle*, 'a slipper.'

ἐξαπλωθεῖσα: from ἐξαπλώνω, literally 'to simplify one's self out,' 'to stretch one's self out,' 'to lie down,' from ἁ-πλό-ο-, 'one-folded,' *sim-ple-c-s*, *simplex*; πλο- is kin to Latin *pli-* in *plica-*, and our *fol-* in *fold*. Hence, too, διπλό-ο-ς (διπλοῦς), 'double,' τριπλοῦς, 'threefold,' τετραπλοῦς, 'fourfold,' κ.τ.λ. ἁ- = σα-, also ὁμ- ἄμ- = σομ- σαμ-, kin to Latin *sim-* in *sim-plex*, *sim-ilis*, our *same*, &c.

λειπόθυμον: from λειπ-, imperfect stem of λιπ-, 'leave,' and θυμό-ς, 'soul,' 'spirit.' Hence λειπόθυμος, 'with failing spirit,' 'faint' (ὁ καὶ ἥ).

πεισθῆ: for πειθ-σ-θῆ, from πειθ- πιθ-, 'to persuade,' kin to *fid-* in *fides*, 'fidelity,' &c.

ικανήν: from root *ῥικ-*, 'reach.' Hence ικανὸ- ἄ- = 'what reaches,' 'is sufficient.'

ῆν: the classical form (active) for the Modern middle ῆτο(ν) in more general use.

καταιγίδος: stem καταιγίδ-, compound of κατὰ and αἰγ-ίδ-, 'a

storm' = 'a downright storm,' 'a tempest.' αἶγ- kin to εἶγ- in ἐπ-εἶγ-ω, 'I urge on,' Sanscrit *éḡ-â-mi* for *aig-â-mi*, 'I shake, 'tremble,' perhaps cognate with Latin *aeg-er*, 'sick,' 'trembling,' 'infirm,' also with αἰγυρος for αἶγ-εργ-ο-ς, 'the aspen,' 'the quivering tree.'

ἀποτέλεσμα: from ἀποτέλεσ-, 'finish off' = 'the finishing off,' 'the result,' 'the issue.'

ἐπαυσε: active used intransitively of παυ-, 'to stay,' kin to παυ- in *pau-sa* (Latin), 'pause,' also in *pau-l-us*, *pau-c-us*, and the English *few*. Cf. Eccles. xii. 3: "The grinders cease because they are few."

σπαραξικάρδ-ι-ο-ν: from σπαρακ- (σπαράκω, σπαράσσω, ἐσ-πάραξα), 'rend,' from root σπαρ- + suffix -ακ-, found also in σπαίρω [σπάριω], ἀσπαίρω, 'to quiver,' kin to our *spring*, German *springen* intransitive, and *sprengen* transitive + καρδ-, *heart* + adjectival suffix -ιο- + ν.

τριωδ-ί-αν: from τρι-, *three*, and ᾠδά- for αἰοιδά-, 'song,' from root αείδ-, 'sing,' for ἀφειδ-, kin to ὕδ-ω, ὕδ-έ-ω, 'I sing,' ἀηδὼν [ἀφῆδων], 'the nightingale,' Sanscrit *vád-â-mi*, 'I speak,' 'I say.'

ἀπελπιστικὴν: from ἀπελπιδ- (ἀπελπίζω), 'despair,' from ἀπὸ + ἐλπίδ-, 'hope.'

ζητοῦντος (ζητ-έ-οντ-ος): from ζητε-, from root ζη + suffix τε- for ἤ = ἱᾶ-, Sanscrit *ja-*, 'to go,' so that ζητέω meant originally, 'I go about.' Compare the more modern γυρεύω from γύρο-, 'a circle,' literally 'I go about in a circle.' Hence 'I seek;' cf. also *chercher*, *cercare*, i. e. Latin *circare*, Albanian *k'ërk'umun*, 'seek.'

ἀδρὰν: feminine accusative of ἀδρὸν, kin (-ρὸν = suffix) to ᾄδην, also ᾄδην for σάδ-η-ν. The root is σα-, found in Latin *sa-tur*, *sa-tis*, &c., in German *satt*, 'satisfied,' our *sad*.

ἀξιόωντος = ἀξιό-οντ-ος: from ἀξιο- (ἀξιό-ω, ἀξιόωνω), 'count worthy,' from adjective ἄξιο-, i. e. ἄγ-σι-ο-, literally 'takeable,' 'acceptable.' Hence ἀξιόωντος = literally 'counting worthy, and so claiming.' Hence, too, ἀξίωμα, 'dignity,' 'office,' ἀξία, 'worth.'

πληρώση: from πληρο-, verbal stem from πληῆρες-, 'full,' explained above. Hence πληρόνω, literally 'I fulfil,' i. e. demands, and thus = 'pay.'

δυσχερῆ: stem δυσχερῆς-, literally 'ill to handle,' 'ill for the hand,' from δυσ-, 'ill,' and χερ- (nominative χεῖρ, genitive χερός and χειρός), 'hand.'

δυσέκβολον = 'hard to get out of,' 'hard of exit' (ἐκβολή), from ἐκ and βαλ- (ἐκβάλλω), 'put out,' and intransitively 'get out.'

διελύθη: aorist passive of διαλυ-, from δια, δφιὰ, 'apart,' and λύ-, kin to our *loo-* in *loose*. Hence διαλύω, 'loose apart,' 'dissolve,' 'disperse.'

ἐξακριβώσωμεν: ἐξακριβο- from ἐξ, 'out,' ἀκριβο-, bye-form of ἀκριβῆς-, 'exact,' probably for ἀκρυβῆς-, from ἀ + κρυβ-, 'hide;' cf. ἀληθές. κρυβ- seems to be a shorter form of καλυβ- (καλύπτω, 'Apocalypse'), kin to *cel-are*, whence *conceal*, -υπ-τ- being extension; καλ-ιά, 'hut,' Old High German *hel-an*, Modern High German *hehl*, *verhehlen*. Hence ἀκριβής = 'unconcealed,' 'clearly discovered,' 'accurate,' in both active and passive sense. Usage has decided that the form ἀκριβέσ- shall be retained in the original sense, while ἀκριβό- means 'dear' in both senses, e. g. τὸ ψωμὶ εἶνε ἀκριβόν, 'bread is dear,' and ἀκριβή μου μῆτερ, 'my dear mother.'

ὀρκίσθη: from ὀρκίζ-, from ὄρκο-, 'oath.'

EXERCISE XIV.

Τίνες ἔμειναν μόνοι; Οἱ δύο σύζυγοι. Τί ἔκαμαν; Ἀμφότεροι ἐσιώπων, καίτοι διάφορα αἰσθήματα ἐκύμαινον τὰς καρδίας των, ἢ, ἂν θέλετε, αἱ καρδίαι των ἐκυμαίνοντο ὑπὸ διαφόρων αἰσθημάτων. Ἐπὶ τέλους ἡ Πασιφάη δὲν ἠδύνατο πλέον νὰ κρατηθῇ. Δὲν ἐκθυμάνθη (ἐκθυμάνθηκα), λέγει, ἀρκούντως ἀκόμη. Ὅριστε τῶρα τί λέγεις; Τί λέγω; ἀπήντησε μελιχίως ὁ σύζυγός της· ἐγὼ λέγω νὰ μὴν πᾶμε; καὶ πῶς νὰ πᾶμε ἀφ' οὗ ἀρρώστησε τοῦ ἀνθρώπου ἡ γυναῖκά του (γυνή του); Σεῖς οἱ ἄνδρες πιστεύετε πολλά. Ἐγὼ

ὁμως φαντάζομαι ἀρκούντως καλὰ τί θὰ ἔτρεξε μεταξύ των. Συμβαίνει τακτικὰ μίαν φοράν τοῦλάχιστον τῆς ἑβδομάδος νὰ τσακωθοῦν, καὶ αὐτὴν τὴν φοράν φαίνεται πῶς ἡ καταιγὶς ξέσπασε εἰς τὸ κεφάλι μας· τὰ εἶδές τα. Ἡ γυναικεία ὀξύνοια εἶνε βεβαίως γνωστὴ εἰς τοὺς ἀναγνώστας μας. Πολλάκις καὶ αὐτοὶ ἂν ἦνε ἄνδρες προσεπάθησαν ματαίως νὰ κρυβῶσι ἀπὸ τῆς περιεργείας τῶν γυναικῶν. Τί κρίμα νὰ διώξῃ ἡ Κυρία Σουσαμάκη ὅλα τὰ γλυκίσματα καὶ δροσιστικά τὰ τόσον ἀφθόνως ἀπὸ τὸ ζαχαροπλαστεῖον κομισθέντα. Δὲν ἔπρεπεν ὁμως νὰ φρυάξῃ καὶ βροντήσῃ ὁ κύριος συζυγός της ἀφ' οὗ ἔμαθε τοῦτο. Τοῦτο δὲν ἐπέτρεπον οὔτε αἱ τριάκοντα τῆς προικός του χιλιάδες οὔτε τὰ καλὰ ἦθη. Ἐπίσης ἡ Σουσαμάκαινα καίτοι ἔπασχε τὰ νεῦρά της δὲν ἔπρεπε νὰ κτυπήσῃ τὸν Ὀρέστην διὰ τῆς παντούφλας της, οὔτε νὰ προσποιηθῇ τὴν λειπόθυμον ἂν δὲν ἦτο τῇ ἀληθείᾳ λειπόθυμος, τὸ ὅποιον δὲν ἐφαίνετο πιθανὸν (probable) κατὰ τὴν δύναμιν μεθ' ἧς ἐκτύπησε τὸν ἄνδρα της. Ἴδου τὸ ἀποτέλεσμα παρὰ τῷ Κυρίῳ Παρδαλῷ. ὦ ταλαίπωρε Θεοδωρῇ! εὐρίσκεσαι εἰς δυσχερὴ καὶ δυσέκβολον θέσιν. Τὶ ἀπελπιστικὴ καὶ σπαραξικάρδιος σκηνή. Ὁ Παρδαλὸς ἀξιοῖ νὰ πληρώσῃ μίαν μόνον δραχμὴν. Ὁ ἀμαξηλάτης ὁμως ζητεῖ ἄδραν ἀποζημιώσιν ἐπὶ τῷ ματαίῳ κόπῳ. Ὁ κύριος ἦτο ὀργισμένος, ἀλλὰ τέλος πάντων ἡ σκηνὴ διελύθη, καὶ ἡ Εὐφροσύνη ὠρκίσθη νὰ μὴν ὑπάγῃ πλέον ποτὲ εἰς ἑσπερίδα οἶαν δῆποτε.

Why did Euphrosyne swear she would never go again to any evening party whatsoever? We will not describe the scene: it is too (πάρα πολὺ) heartrending and desperate to describe. How terrible was the result of the tempest! The wall was beaten with hands, the floor with feet, and Orestes with a slipper. Moreover, Pasiphae had a nervous attack, and pretended to faint away. But these things were but the beginning of evils. The cabman had to be (ἔπρεπε νὰ) indemnified for his vain trouble. Mr. Pardalos got angry, and Mrs. Pardalos swore a frightful oath. All this happened because Pasiphae had driven away the refreshments so abundantly brought from the

confectioner's. What wonder (τί θαῦμα) if Susamákis stormed and raged? The curiosity of our readers will have guessed most correctly that the pair (οἱ σύζυγοι) had quarrelled. This generally happened regularly once or twice a week, at least. Oh, my life! The man's wife is ill. What can he do? She does not cheat me, however, said the lady, so she needn't think it. We are both silent because we have nothing to say, though various sentiments agitate our breasts. No man can find sufficient vent for his anger by merely panting. He must say something, but he need not swear. If he must, it is better that he should remain alone. In vain does Mrs. Susamákis strive to escape the keen-wittedness of Mrs. Pardalós. She fancies accurately enough what must have happened betwixt her and her husband.

PART II.

INTRODUCTION.

THE student will by this time have attained so complete an insight into the general structure of the Greek language, that he will have no difficulty in seeing his way through the following conversational sentences.

HOW TO USE THE DIALOGUES.

(a) First learn a page by heart, committing each column to memory, so far as to be able, when the right-hand column is covered with a sheet of paper, to recall the words by looking at the left.

(b) Now write out in an exercise-book the left-hand column from sight; put the "Guide" out of view, and translate on the opposite page from memory.

(c) Open the "Guide," and correct carefully any mistakes, down to every accent and breathing.

(d) Re-write till there remains no jot or tittle to correct.

(e) Practise yourself in the composition of original dialogues (1) by ringing the changes on the column already written out, e. g. :—

Προετοιμάσθη ἡ ἀναχώρησις. Προετοιμάσθησαν τὰ πάντα.
 Εἶνε ἔτοιμα τὰ πάντα; Μὴ λησμονῆτε τὴν ἀναχώρησιν τῆς
 ἀμαξοστοιχίας. Ἡ ἀμαξοστοιχία ἀναχωρεῖ. Ἡ ἀμαξοστοιχία
 φθάνει ἀργά, κ.τ.λ.

(f) Afterwards these original exercises may be enlarged to any extent by consulting the classified vocabulary at the end of the book, Part III.

CONVERSATIONS.—ΔΙΑΛΟΓΟΙ.

Δια = 'between two' + λόγο- = 'word,' 'discourse.'

A JOURNEY TO GREECE.—Ταξίδιον εἰς τὴν Ἑλλάδα.

ταξίδιον, diminutive of τάξι-ς = τάγ-σι-ς, literally 'an order,' 'arrangement,' 'mission.' Hence ταξίδιον = 'little mission,' 'trip,' 'journey.'

Προετοιμάσθητε κατὰ πάντα διὰ τὴν ἀναχώρησιν;

Are you all ready to go? (lit. Did you prepare yourself in everything for the departure?).

Τὰ πράγματά σας εἶνε πάντα ἔτοιμα;
Τὰ πάντα εἶνε ἔτοιμα.

Are your things all ready?
Everything is ready.

Μὴ λησμονῆτε ὅτι τὸ γραφεῖον τῶν εἰσιτηρίων κλείεται πέντε λεπτὰ πρὸ τῆς ἀναχωρήσεως τῆς ἀμαξοστοιχίας.

Don't forget that the ticket office closes five minutes before the departure of the train.

*Ὅχι εἰς τὴν Ἀγγλίαν!

Not in England!

*Ἐκτὸς δὲ τούτου ἔλαβον τὸ εἰσιτηρίον μου προηγουμένως.

And besides, I have taken my ticket beforehand.

Πολὺ καλὰ· ἀλλὰ τὰ κιβώτιά σας;

Very well. But your boxes?

*Ἀνέγνωσα κάπου εἰδοποιήσιν, ὅτι πᾶσα ἀποσκευὴ φθάνουσα πολὺ ἄργα κρατεῖται ὀπίσω μέχρι τῆς ἀκολουθοῦσης ἀμαξοστοιχίας καὶ ὑποβάλλεται εἰς ἕξοδα μετακομίσεως.

I have read somewhere a notice that all luggage arriving too late is kept back till the next train, and is subject to charge for carriage.

Εἰς τὴν Ἀγγλίαν ἐναντίως δὲν μετακομίζεται διόλου ἀλλὰ κρατεῖται εἰς τὸ γραφεῖον τῶν χαμένων πραγμάτων.

In England, on the contrary, it is not forwarded at all, but is kept at the lost luggage office.

Τοῦτο ὅμως προεφυλάχθην καὶ ἐμίσθωσα βαστάζον νὰ κουβαλήσῃ τὰ πράγματά μου εἰς τὸν σταθμόν.

I have provided, however, against this, and have hired a porter to carry my things to the station.

"Ελαβα θέσιν εἰς τὸ παντοφορεῖον
τοῦ σιδηροδρόμου ὥστε δὲν θὰ
χρειασθῶ ἄμαξαν.

Ἴδου ἐφθάσαμεν εἰς τὸν σταθμόν.

Τί πράγματα ἔχετε, κύριε ;

"Εχω δύο κιβώτια, ἓνα σάκκον
ὁδοιπορικόν, καὶ μίαν πιλοθήκην
διὰ τὴν ἄμαξαν τῆς ἀποσκευῆς.

Ταῦτα θέλω νὰ ἐγγράψω.

Τὰ λοιπὰ μου πράγματα θὰ πάρω
μαζύ μου.

Δηλαδή ποδοτύλιγμα, βακτηρίαν,
τρεῖς τέσσαρας φακέλλους, ὄπλον,
κυνάριον, δύο τουρκικὰς καπνο-
σύριγγας καὶ ἓνα χελώνιον ζων-
τανόν.

*Ὡς πρὸς τὰ ἄλλα ἂς ᾔνε· ἀλλὰ
διὰ τὸ κυνάρι (τὸ σκυλάκι) πρέπει
νὰ ληφθῇ ἰδιαίτερον γραμματίον,
καὶ αὐτὸ πρέπει νὰ ὑπάγῃ μὲ τὴν
ἀποσκευήν.

Τὸ χελῶνι ὅμως πρέπει ν' ἀφήσῃτε
ὀπίσω· ζωῦφια δὲν μετακομί-
ζομεν.

Ζωῦφια ! λοιπὸν τὸ χελῶνι τὸ
καταριθμεῖς εἰς τὰ ζωῦφια ;

Μάλιστα, ἐφέντη, εἶνε ἔντομον.

"Εντομον ! βρὲ ἀδελφέ ! ποῦ ἐσ-
πούδασας ;

Σὲ παραπέμπω εἰς τὸν Ζωολογικὸν
Κήπον καὶ ἐκεῖ θὰ μάθῃς, ἂν
ἔχῃς μυαλό 'ς τὸ κεφάλι, ὅτι τὸ
χελῶνι εἶνε τετράποδον ἑρπετὸν
καὶ ὅτι τὰ ἔντομα εἶνε ὅλα
ἐξάποδα.

Ἴδου ἐν σελίνιον τιμὴ τῆς εἰσόδου
εἰς τὸν Ζωολογικὸν Κήπον, ἐκτὸς
τῆς Δευτέρας ὅταν εἶνε μόνον
ἐξάπενον.

I have taken a place in the railway
omnibus, so I shall not want a
cab.

Here we are (arrived) at the
station.

What luggage have you, sir ?

I have two trunks, a travelling-
bag, and a hat-box, for the
luggage van.

These I wish to register.

My other luggage I will take
with me.

That is to say—a foot-wrapper, a
stick, three or four parcels, a
gun, a lap-dog, two Turkish
pipes, and a live tortoise.

As for the rest, let them pass ;
but for the dog a separate
ticket must be taken, and he
must go in the van.

As for the tortoise, you must
leave that behind : we don't
convey vermin !

Vermin ! So you reckon a tortoise
among the vermin ?

Certainly, sir ; it's an insect.

An insect ! My good fellow, where
did you go to school (study) ?

I refer you to the Zoological
Garden(s), and there you will
learn, if you have any brains
in your head, that the tortoise
is a four-footed reptile, and that
insects are all six-footed.

There's a shilling for you, the price
of admission to the Zoological
Gardens, except 'on Mondays,
when it is only sixpence.

Αν εὐκαιρῆς τὰς Δευτέρας, πᾶγε
δύο φορές διὰ τὴν φωτισθῆς
καλλίτερα.

*Ὡ αὐτὸ εἶνε ἄλλο ζήτημα, κύριε!
Καὶ τῶρα ἐνθυμούμαι ὅτι ὁ ξενο-
δόχος ἐκεῖ πέρα ἔχει βιβλίον μὲ
τέτοια θεριὰ μέσα. *Ὡς ἦνε
λοιπὸν. Μόλον τοῦτο αἱ λέξεις
τετράποδον καὶ ἐξάποδον ἔχουν
ἄλλην σημασίαν εἰς τὴν ἰδικὴν
μου δουλείαν.

Τόσῳ τὸ καλλίτερον! κύτταξε λοιπὸν
τὴν ἰδικὴν σου δουλείαν, καὶ ἄφετε
εἰς ἐμένα τὰ τετράποδα ἐρπετά.

Τίνα θέσιν ἐλάβετε;

Τρίτης τάξεως.

Διατί ταξιδεύετε τρίτην;

Διότι δὲν ὑπάρχει τετάρτη.

Εἰς τὴν Ἰρλανδίαν ὅμως ὑπάρχει.

Μάλιστα· πολλὰ ἀλλόκοτα πράγ-
ματα ὑπάρχουν ἐκεῖ· τέσσαρες
τάξεις, καὶ τάξις οὐδεμία· τοῦ-
λάχιστον μεγάλη ἀταξία.

Μήπως καὶ ἐν Ἑλλάδι εὐρίσκεται
μεγαλητέρα εὐταξία;

Θὰ ἴδῃτε.

Take your places, please.

Come, let us get in quick.

Don't go so near the engine.

Let us try to get a seat near the
door.

I like to have my back towards
the engine, so as to escape the
wind and dust.

I hear the third bell. We are
going to start.

Ἴδου τὸ σύριγμα!

What a length the train is!

If you have time on Mondays, go
twice, that you may be more
thoroughly enlightened.

Oh, that alters the question, sir!
And, now I come to think of it,
the landlord over the way has a
book with those kind of creatures
in it. I daresay you're right
(lit. Let be then). All the same,
four-foot and six-foot have an-
other meaning in my business.

All the better! Mind your own
business then, and leave the
four-footed reptiles to me.

What place have you taken?

Third class.

Why do you travel third?

Because there's no fourth.

There is in Ireland, however.

Yes, indeed; there are many
strange things in Ireland.
Four classes (orders), and no
order—at least, great disorder.

Is there better order to be found
in Greece?

You will see.

Λάβετε τὰς θέσεις σας, παρακαλῶ.

Ἐλᾶτε, ὥς εἰσέλθωμεν γρήγορα.

Μὴ πηγαίνειτε τόσον πλησίον τῆς
μηχανῆς.

*Ὡς προπαθήσωμεν τὴν καταλάβωμεν
θέσιν παρὰ τὴν θύραν.

*Ἀγαπῶ τὴν ἔχω τὰ νῶτα ἐστραμ-
μένα πρὸς τὸ μέρος τῆς μηχανῆς,
ὥστε τὴν ἀποφεύγω τὸν ἀνεμὸν
καὶ τὸν κοινορτόν.

*Ἀκούω τὸν τρίτον κώδωνα, μέλ-
λομεν ν' ἀναχωρήσωμεν.

That's the whistle?

Τί μῆκος ὅπου ἔχει ἡ ἀμαξοστοιχία!

Do you know whether it stops at Redhill?

The time-table says it passes without stopping.

Wait! It does not pass at all.

What a pace!

We have already come thirty miles.

Have you had your luggage booked?

Yes; here is the ticket they gave me.

Keep it carefully. You must give it up when you arrive, in order to get your luggage.

Ταξιδεύομεν ὀγλήγορα.

Φοβοῦμαι μὴ ἐξέλθωμεν τῆς τροχιάς.

Κλονίζεται φρικτὰ ἡ ἅμαξα.

Ἡ αἰτία εἶνε ὅτι ἀπέχομεν μακρὰν τῆς μηχανῆς.

Ἰδὸν ἔρχεται μία ἄμαξοστοιχία.

Εἶνε τῆς ἐπιστροφῆς.

Φαίνεται ὅτι εἶνε ἐπὶ τῆς ἡμετέρας ὁδοῦ.

Μὴ ταραττησθε. Αἱ ἐπιστρέφουσαι ἄμαξοστοιχίαι πορεύονται πάντοτε ἐπὶ τῆς ἄλλης γραμμῆς.

Ἰδὸν ἐφθάσομεν εἰς τὸν πρῶτον σταθμόν.

Πόσον θὰ μείνωμεν ἐδῶ;

Ὅχι πλέον τῶν τριῶν λεπτῶν.

Σωστὰ φθάνει νὰ καύσωμεν τὰ χεῖλη μας καταπίνοντες ζεστὸν καφέν.

Ἰδὸν πάλιν ἐξεκινήσαμεν.

Εἴμεθα εἰς τὸ σκότος.

Εἶνε ὑπόγειον ὄρυγμα.

Where are we now?

Ὅμοιάζει ὅτι εἴμεθα εἰς τὸν ἀέρα ἀπηωρημένοι.

Ἡξεύρετε ἂν σταματᾷ εἰς Κοκκινόβουνον;

Τὸ δελτίον λέγει ὅτι διαβαίνει χωρὶς νὰ σταθῇ.

Στάσου! δὲν διαβαίνει διόλου.

Ὅποιον τάχος!

Διεδράμομεν (διετρέξομεν) ἤδη τριάκοντα μίλια.

Ἐνεγράψατε τὰ πράγματά σας;

Μάλιστα καὶ ἰδὸν ἡ ἀπόδειξις ἦν μὲν ἔδωκαν.

Φυλάξατέ το προσεκτικῶς· πρέπει νὰ τὸ παραδώσητε ὅταν φθάσητε, ἵνα παραλάβητε τὰ πράγματά σας.

We are travelling quickly.

I am afraid we shall run off the rails.

The carriage shakes frightfully.

The reason is that we are a long way from the engine.

Here is a train coming.

It is the up (return) train.

It looks as if it were on our line (way).

Do not be alarmed. The up trains always travel on the other line.

Here we are at the first station.

How long shall we stop here?

Not more than three minutes.

Just time enough to scald our lips with swallowing hot coffee.

We are off again.

We are in the dark.

It's a tunnel.

Ποῦ εἴμεθα τώρα;

It is as though we were hung in mid-air.

We are passing over a viaduct?

Ἐντὸς ὀλίγου θὰ ἦμεθα εἰς τὸ τέρμα.

Τέλος ἰδοὺ ἐπεβιβάσθημεν εἰς τὸ πλοῖον.

Βρωμῇ κατράνι τρομερά.

Ἵγιεινὴ ἡ ὁσμὴ.

Ἴσως· ἀλλὰ αἰσθάνομαι κεφαλαλγίαν καὶ κατέχομαι ὅλος ἀπὸ ρίγους.

Βρὲ ἀδελφέ! τοῦτο δὲν εἶνε κατράνι. εἶνε ναντία (θαλασσοζάλη).

* Ἀς ἀναβῶμεν ἐπὶ τοῦ καταστρώματος· ὁ δροσερὸς ἀήρ θὰ σέ ὠφελήσῃ.

Ἀν ζαλίξεσθε ἐδῶ μεταξὺ τοῦ Δοβρίου καὶ τοῦ Καλαισίου, τί θὰ κάμητε μεταξὺ τῆς Μασσαλίας καὶ τοῦ Πειραιῶς;

Μάλιστα· “εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;”

Μετάφρασον τοῦτο εἰς τὴν καθομιλουμένην.

* Ἀν εἰς τὸ ὑγρὸν ξύλον πράττωσι ταῦτα, τί θέλει γείνει εἰς τὸ ξηρόν;

Ἔτσι πῶς λέγομεν σήμερον.

Ἀλλὰ καὶ εἰς τὸ πρωτότυπον πᾶς τις τὸ καταλαμβάνει.

The wind is in our favour.

Who is that man on the paddle-box?

It is the captain. He goes up there to give orders.

The tide is strong.

I have heard there is no tide (no ebb and flow) in the Mediterranean.

Διαβαίνομεν ἐπὶ ὁδῶν γαίου ἢ γεφυρωτῆς ὁδοῦ.

We shall soon be at the end (terminus).

Here we are at last, on board ship.

It smells horribly of tar.

The smell is a wholesome one.

Perhaps; but I feel a headache, and am all of a chill.

Bless you! that is not tar. It's sea-sickness.

Let's go on deck. The fresh air will do you good.

If you are sea-sick here, between Dover and Calais, what will you do between Marseilles and the Piræus?

Yes, indeed: “If they do these things in the green (wet) tree, what shall be done in the dry?”

Translate that into Modern Greek (the spoken language).

That's about what we should say nowadays.

But even in the original, every one understands it.

Ὁ ἄνεμος εἶνε οὐριος.

Τίς εἶνε οὗτος ὁ ἐπὶ τοῦ ἐμβόλου;

Εἶνε ὁ πλοίαρχος· ἀναβαίνει ἐκεῖ διὰ τὰ δώση διαταγὰς.

Ἡ ἀποθαλασσιὰ εἶνε μεγάλη.

Ἦκουσα πῶς δὲν ἔχει ἄμπωτιν καὶ παλίρροϊαν εἰς τὴν Μεσόγειον θάλασσαν.

It is true.

How is it, then, that the Greeks have three words for it?

Their learned men have manufactured them, or at least have adapted them.

And besides this, you know, the Greeks are and always were splendid sailors, and are found in all parts of the world.

More than this, they are tremendous linguists, and manufacture words by the yard.

Σηκώνουν πανία.

Θὰ ἔχομεν ὀγλήγορον διάπλουν.

What a lovely voyage.

Πόσους κόμβους κάμνομεν τὴν ὥραν;

* Ἀς ἐρωτήσωμεν τὸν πηδialiούχον.

Παίρνομεν δέκα κόμβους τὴν ὥραν.

Βλέπω τὴν ἀκτὴν.

Θὰ φθάσωμεν εἰς ὀλίγον.

Ἴδου ἐφθάσαμεν.

Πότε φεύγει ἡ ἀμαξοστοιχία διὰ τοὺς Παρισίους;

Εἰς τὰς ἐννέα καὶ ἡμισυ (ἐννιάμισο).

Πότε θὰ φθάσωμεν ἐκεῖ;

Δὲν ἠξεύρω ἀκριβῶς.

Περὶ τὰς δύο, νομίζω.

Διεδράμομεν ἤδη τρία χιλιόμετρα.

Σταματῶμεν.

Ἔσταματήσαμεν.

Πόσην ὥραν μένουں ἐδῶ;

Ὀλόκληρον τέταρτον τῆς ὥρας.

Τόσφ τὸ καλλίτερον· διότι ἀρχίζω νὰ πεινῶ καὶ νὰ διψῶ.

* Ἀς προγευματίσωμεν λοιπόν· ἔχομεν καιρόν.

Εἶνε ἀλήθεια.

Πῶς λοιπὸν ἔχουν οἱ Ἕλληνες τρεῖς λέξεις δι' αὐτήν.

Τὰς κατασκεύασαν οἱ λογιώτατοί των, ἢ τοῦλάχιστον τὰς ἐφήρμοσαν.

Καὶ ἐκτὸς τούτου, ἠξεύρετε ὅτι οἱ Ἕλληνες εἶνε καὶ πάντοτε ἦσαν τρομεροὶ ναῦται καὶ εὐρίσκονται παντοῦ τοῦ κόσμου.

Πρὸς τοῦτοις εἶνε καὶ τρομεροὶ φιλόλογοι καὶ δημιουργοῦσι τὰς λέξεις κατὰ πᾶσιν.

They are hoisting sail.

We shall have a short passage.

Τί χρυσὸ ταξίδι.

How many knots are we making an hour?

Let's ask the steersman.

We are making ten knots an hour.

I see the shore.

We shall soon be there.

Here we are.

When does the train start for Paris?

At half-past nine.

When shall we get there?

I don't know exactly.

I think about two.

We have already come three kilometres.

We are stopping.

We have stopped.

How long do they stop here?

A full quarter of an hour.

All the better, for I am beginning to get hungry and thirsty.

Let us breakfast, then. We have time.

Plenty.

Ἰδοὺ τέλος πάντων ἐφθάσαμεν
ὑγιεῖς καὶ σώοι, δόξα τῷ Θεῷ, εἰς
τοὺς Παρισίους.

Τώρα διὰ τὴν Μασσαλίαν.

Ἄλλὰ ποῦ νὰ περάσωμεν τὴν
νύκτα;

Εἰς ξενοδοχεῖον, ὑποθέτω.

Εἰμπαρεῖτε νὰ μοὶ συστήσητε καλὸν
καὶ εὐθηνόν;

Μάλιστα, ἀλλὰ μυστικά! διότι,
ἀφοῦ ἐνδεχόμενον νὰ τυπωθοῦν
τὰ λόγια μου, ὁ κόσμος θὰ ἔλεγε
ὅτι ἐδωροδοκῆθην διὰ τὴν σύ-
στασιν.

Ἐδὼ τοῦλαχιστον εἶνε ξενοδοχεῖον
ἔχον ἄρκετὰ καλὴν ὄψιν καὶ
πλησίον τοῦ σταθμοῦ τοῦ σιδηρο-
δρόμου.

Ἄλλὰ τί σημαίνει τοῦτο, ἀφ' οὗ
φεύγομεν αἷριον ἀπὸ ἄλλου
σταθμοῦ εἰς τὸ μεσημβρινὸν
μέρος τῆς πόλεως;

*Οχι τώρα πλέον· εἰμποροῦμεν νὰ
ἐξακολουθήσωμεν τὸ ταξιδίον μας
χωρὶς ν' ἀλλάξωμεν σταθμόν.

Λοιπὸν ἂς κουδουνίσωμεν ἐδῶ.

Have you a double-bedded room
(to let)?

I don't know, sir; but I will ask
the landlord.

Gentlemen, I have one bedroom
with two beds.

On what floor?

On the second.

Bring us soap, water, and towels:
we want to wash.

But what a tiny basin!

It's the custom in France, sir.

*Αφθονον.

Here we are at last, safe and
sound, thank God, in Paris.

Now for Marseilles.

But where are we to pass the
night?

At a hotel, I suppose.

Can you recommend me a good,
cheap one?

Yes, but in confidence; for, since
it is possible my words may be
printed, the world would say I
had taken a bribe for my re-
commendation.

Here, at all events, is an inn which
looks well enough, and is near
the railway station.

What does that matter? We
shall have to start to-morrow
from another station in the
south part of the town.

This is no longer the case. We
can continue our journey with-
out change of station.

Let us ring here, then.

*Ἐχετε δωμάτιον μὲ δύο κρεβάτια
(δύο κλίνας) δι' ἐνοίκιον.

Δὲν ἤξεύρω κύριε, ἀλλὰ θὰ ἐρωτήσω
τὸν ξενοδόχον.

Κύριοι, ἔχω ἓν δωμάτιον μὲ δύο
κλίνας.

Εἰς ποῖον πάτωμα;

Εἰς τὸ δεύτερον.

Φέρετέ μας νερόν μὲ σαποῦνι καὶ
προσόψια· θέλομεν νὰ πλυνθῶμεν.

*Ἀλλὰ τί μικρὸν λεκανίδιον!

Οὕτως συνειθίζεται εἰς τὴν Γαλλίαν
κύριε.

And as for the soap, haven't you brought your own?

No; I forgot that this is also the custom in France.

Tell us how often do people wash a day in France?

According to taste, and to necessity.

To tell you a tale, however:—

Ἐἶχα ποτε φίλον Γάλλον ταξιδεύοντα εἰς τὴν Ἀγγλίαν· καὶ ἐπῆγε εἰς ξενοδοχεῖον ἐν Λονδίῳ. Ἐφαγε, ἐπλάγιασε καὶ τὸ ἐπαύριον ἐσηκώθη καὶ κυττάζας εἰς τὸ κάτωπτρον ἐφώνασε, “Φεῦ! ἔχω τὸν ‘μαῦρον θάνατον,’ πάγω πλὴν! τελειώνω! πάρε μου τὸν ἱατρὸν!”

Δὲν ἦτον ὁμως τίποτε παρὰ ὁ καπνὸς τοῦ Λονδίνου.

Ὡστε βλέπετε κύριοι ὅτι ἐνδεχόμενον νὰ πλύνηται ὁ Γάλλος εἰς τὴν ἰδικήν του πατρίδα μίαν φορὰν εἰς μικροσκοπικὸν λεκανίδιον, χωρὶς σαποῦνι, καὶ νὰ ᾔηθε καθαρώτερος ἀπὸ τὸν Ἀγγλὸν ὁ ὁποῖος λούεται καὶ πλύνεται τρίς ἢ τετράκις τὴν ἡμέραν.

Ἐν τούτοις ἡ ὑπηρέτρια θὰ σᾶς φέρῃ εὐθὺς σαποῦνι, νερὸν καὶ προσόψια.

Will you order supper, gentlemen?

At what o'clock is your ordinary? (lit. Do they eat together?).

At eight precisely.

Now while that joker is gone, it's an excellent opportunity to examine the beds.

Φεῦ! γίνομαι κατ' ἀνάγκην ἐντομολόγος!

Καὶ ὡς πρὸς σαποῦνι, δὲν ἐφέρετε τὸ ἰδικόν σας;

Ὁχι ἐλησμόνησα ὅτι καὶ τοῦτο συνειθίζεται εἰς τὴν Γαλλίαν.

Πέτε μας ποσάκις πλύνονται οἱ ἄνθρωποι εἰς τὴν Γαλλίαν.

Κατὰ τὴν ἀρέσκειαν, καὶ τὴν ἀνάγκην.

Νὰ σᾶς εἶπω παραμύθιον ὁμως:—

I had a French friend once on a journey in England, and he went to a hotel in London. He ate (had supper), went to bed, got up next morning, and, looking in the glass, cried out, “Oh! I've got the black death! It's all over with me! I'm dying! Fetch me the doctor!”

It was nothing but London smoke, however.

So you see, gentlemen, it may be that the Frenchman washes once (in his own country), with a minute basin, and no soap, and yet is cleaner than the Englishman who bathes and washes three or four times a day.

Meanwhile, the chambermaid will bring you soap, water, and towels directly.

Θέλετε νὰ παραγγεῖλητε τὸ δεῖπνόν σας κύριοι;

Ποίαν ὥραν συντρῶγουν;

Εἰς τὰς ὀκτῶ ἀκριβῶς.

Τώρα ποῦ ἔφυγε ἐκεῖνος ὁ μασκαρᾶς, ἐξαίρετος ἢ εὐκαιρία νὰ ἐξετάσωμεν τὰς κλίνας.

Oh! I'm turning entomologist, perforce.

Τί πιάνεις· λεπιδόπτερα; πετα-
λούδαις;

Τίποτε τόσον εὐχάριστον! ἀφανί-
πτερα καὶ ἡμίπτερα· ψύλλους καὶ
κοριοὺς.

Δὲν πειράζει· θὰ τὰ εὑρητε ταῦτα
τὰ ζωῦφια πολὺ καλλίτερα ἀνεπ-
τυγμένα εἰς τὴν Ἑλλάδα.

Μή μου τὰ ἀναφέρετε.

Λοιπὸν ἂς καταβῶμεν εἰς τὸ δεῖπνον
καὶ ἂς δειπνήσωμεν καλὰ, διότι
θὰ χάσωμεν αἷμα ἀπόψε.

Πῶς ἐπεράσατε τὴν νύκτα;

Ἄρκετὰ καλὰ ἀναλόγως τῆς συν-
τροφίας.

Τί συντροφία;

Ἴδου παραδείγματος χάριν, πῶς
σᾶς φαίνονται ταῦτα;

*Ὡ θεέ μου! θὰ τὰ ἐφέρετε μαζί
σας.

Πολὺ πιθανόν· τοῦλάχιστον σᾶς
ἀφήσαμεν ἱκανὰ πρὸς ἀνάμνησιν.

*Ὡ τοῦτο εἶνε περιττὸν, κύριοι. (Κατ'
ἰδίαν) ἀλλόκοτοι ἄνθρωποι οἱ
Ἀγγλοὶ, ἀλλὰ τρῶνε (τρώγουνε)
καλὰ καὶ πληρόνουν καλὰ.

Τί εἶπατε;

Εἶπα ὅτι γνωρίζομεν πάντοτε τοὺς
Ἀγγλοὺς διὰ τῆς εὐφυΐας τῶν
καὶ τῆς ἐξαιρέτου γαλλικῆς προ-
φορᾶς τῶν.

But my friend is a Greek.

We admire the Greeks, too. They
were the Frenchmen of an-
tiquity.

But the Greeks of to-day?

They are the friends of the
English.

*Ακούω τὸ κουνδοῦνι.

What are you catching? Lepi-
doptera? Butterflies?

Nothing so pleasant! Aphani-
ptera and hemiptera: fleas and
bugs.

Never mind. You will find these
insects much better developed
in Greece.

Don't mention it.

Well, let us go down to supper,
and get a good one, for we shall
lose blood to-night.

How did you pass the night?

Pretty well, considering the com-
pany.

What company?

Look there, for example, what do
you think of these?

Good heavens! You must have
brought them with you.

Very likely. At all events, we
have left you enough behind to
remember us by.

Oh, that is superfluous. (*Aside*)
Strange fellows, these English;
but they eat well, and they pay
well.

What did you say?

I said, We always know the English
by their ready wit and their
excellent French pronunciation.

*Ἀλλὰ ὁ φίλος μου εἶνε Ἕλληνα.

Θαυμάζομεν καὶ τοὺς Ἕλληνας·
ἦσαν οἱ Γάλλοι τῆς ἀρχαιότητος.

*Ἀλλὰ οἱ τωρινοί;

Αὐτοὶ εἶνε φίλοι τῶν Ἀγγλων.

I hear the bell.

*Ὡς περιπατήσωμεν ταχύτερον.

Εἴμεθα ὅλο πλησίον.

*Ἰδοὺ πάλιν ἐξεκινήσαμεν.

*Ἐκοιμήθην φαίνεται· ποῦ εἴμεθα
τώρα ;

Εἰς τὸ Λούγδουνον.

Πόσον καιρὸν ἔχομεν ἐδῶ ;

*Ὅσον θέλομεν, διότι ἔχομεν τὸ
δικαίωμα νὰ διακόψωμεν ἐδῶ
τὴν πορείαν μας.

Αὕτη ἡ ἀμαξοστοιχία ὅμως φεύγει
πάλιν μετὰ εἴκοσι πέντε λεπτά.

*Ὡς φάγωμεν λοιπὸν καὶ ὥς ἐξ-
ακολουθήσωμεν τὴν πορείαν.

Βαρύνομαι τὰς ἀναβολάς.

I want to get on.

So do I.

*Ἰδοὺ ὁ προτελευταῖος σταθμός.

*Ἐχομεν ἀκόμη μίαν γέφυραν νὰ
περάσωμεν.

*Ἐντὸς ὀλίγου θὰ ἦμεθα εἰς τὸ
τέρμα τῆς ὁδοιπορίας μας.

Not so fast! We have four or
five days' sail yet.

Oh, that's only rest after the
railway.

I trust you may find it so.

It depends on the weather.

But it's always fine in the Medi-
terranean.

Yes; except when it thunders,
lightens, rains, blows, snows,
or hails, it is very pleasant
weather there (lit. the weather
there is very pleasant).

Τί ὥραν ἀναχωρεῖ τὸ ἀτμόπλοιον
αὔριον ;

At seven in the morning.

Let's walk quicker.

We are quite near.

Here we are, off again.

I have been asleep, it seems.

Where are we now ?

At Lyons.

How much time have we here ?

As much as we like; for we
have the right of breaking our
journey here.

This train, however, starts again
in twenty-five minutes.

Let's dine, then, and continue our
journey.

I'm tired of delays.

Θέλω νὰ προχωρήσω.

Καὶ ἐγὼ ἐπίσης.

Here is the last station but
one.

We've one more bridge to pass.

We shall soon be at our journey's
end.

*Αγάλια, ἀγάλια! ἔχομεν τεσσάρων
πέντε ἡμερῶν πλοῦν ἀκόμη.

*Ὡ τοῦτο δὲν εἶνε παρὰ ἀνάπανσις
μετὰ τὸν σιδηρόδρομον.

*Ὡς δώσῃ ὁ Θεὸς νὰ τὸ εὕρητε
οὔτως.

*Ἐξαρτᾶται τοῦ καιροῦ.

*Ἀλλὰ εἶνε πάντοτε εὐδία εἰς τὴν
Μεσόγειον θάλασσαν.

Μάλιστα, ἐκτὸς ὅταν βροντᾷ, ἀ-
στράπτει, βρέχει, φυσᾷ, χιονίζει
ἢ χαλαζώνει εἶνε πολὺ εὐάρεστος
ὁ καιρὸς ἐκεῖ.

At what o'clock does the steamer
start to-morrow ?

Εἰς τὰς ἑπτὰ τὸ πρωῒ.

Πόσον καιρὸν θὺ ἤμεθα καθ' ὁδόν;

How long shall we be on the passage?

Τέσσαρας ἢ πέντε ἡμέρας.

Four or five days.

Συμπεριλαμβάνεται ἡ τροφή εἰς τὴν πληρωμὴν;

Is food included in the fare?

Μάλιστα κύριε, ὥστε, βλέπετε, ἔχομεν πάντα λόγον νὰ σπεύσωμεν.

Yes, sir; so you see we have every reason for despatch.

Ἐβαρύνθην τόσοι νὰ περιπατῶ ἀπὸ τὴν πρῶραν εἰς τὴν πρύμνην, δεξιόθεν πρὸς τὰριστερὰ ν' ἀκούω τὸν κρότον τῶν τροχῶν καὶ τῆς μηχανῆς, καὶ τὰς κραυγὰς τοῦ ναυκλήρου καὶ τῶν ναυτῶν, καὶ νὰ μὴ βλέπω οὐδὲν παρὰ οὐρανὸν καὶ θάλασσαν καὶ τὸν μέλανα καπνὸν τὸν ἐξεμούμενον ὑπὸ τῆς καπνοδόχης.

I am so tired of walking from stem to stern, from starboard to larboard (right to left), of hearing the noise of the wheels and the engines, and the cries of the pilot and the sailors, and of seeing nothing but sky and sea, and the black smoke vomited by the funnel.

Ἰδέτε πρόσω! Τί βλέπετε ἐκεῖ πέραν.

Look ahead! What do you see yonder (over there)?

I see, as it were, a whitish cloud.

Βλέπω ὡς ὑπόλευκόν τε νέφος.

That is the coast of Italy; and in two hours we shall reach the harbour of Naples.

Εἶνε ἡ ἀκτὴ τῆς Ἰταλίας καὶ εἰς δύο ὥρας θὰ φθάσωμεν εἰς τὸν λιμένα τῆς Νεαπόλεως.

Is that a volcano?

Εἶνε Ἡφαίστειον ὄρος ἐκεῖνο;

Yes; it is Vesuvius.

Μάλιστα εἶνε ὁ Βεσούβιος.

Shall we be able to visit the remains of Herculaneum and Pompeii?

Θὰ δυνηθῶμεν νὰ ἐπισκεφθῶμεν τὰ ἀπομεινάρια τοῦ Ἡρακλείου καὶ τῶν Πομπείων;

No; because we are in quarantine. Why is that?

Ὅχι· διότι ἔχομεν καραντίαν.

Because our ship has been at Constantinople, where the plague prevails.

Διὰ τοῦτο;

What a pity!

Διότι τὸ πλοῖον μας ἦτο εἰς τὴν Κωνσταντινούπολιν, ὅπου ἐπικρατεῖ ὁ λοιμός.

Pity, indeed! but there's no help for it (lit. what are we to do?).

Τί κρίμα!

Κρίμα τῶντι! ἀλλὰ τί νὰ κάμωμεν;

Θὰ ἴδωμεν καὶ ἄλλο Ἡφαίστειον ὄρος κατὰ τὸν πλοῦν;

Shall we see any other volcano on our voyage?

Θὰ ἴδωμεν καὶ τὴν Αἴτναν μακρόθεν
διαπλεύσαντες τὰ στενὰ τῆς
Μεσσήνης.

The glass is falling; we shall
have a storm.

The wind has suddenly risen.

The sky has become covered with
clouds.

It has clouded over.

The sea is rough.

It is growing rough.

I feel sea-sick.

I'm very bad (lit. I suffer dread-
fully).

Drink a drop of gin.

I would rather lie down in my
hammock; perhaps that will
relieve me.

My head turns round.

Καλημέρα σας· πῶς εὐρίσκεσθε
σήμερον;

Κάμποσον καλλίτερα.

Τί ἀκρωτήριον βλέπομεν ἐκεῖ πέρα.

Εἶνε ὁ Μαλέας.

Λοιπὸν περιπλέομεν τὴν ἀκτὴν τῆς
Πελοποννήσου.

Πότε θὰ φθάσωμεν εἰς τὸν Πειραιᾶ;

Αὔριον τὸ πρωῒ, ἐὰν ἔχομεν πρῦμον
τὸν ἄνεμον.

Ὁ ἄνεμος εἶνε οὐριος.

Τι θὰ εἰπῇ ἡ σημαία ἡ ὁποία φαί-
νεται νὰ τινάσσεται ἐπὶ τοῦ
ἐρήμου ἐκείνου βράχου;

Κρατεῖται ἐν χειρὶ ἐρημίτου (ἀνα-
χωρήτου), ὅστις τρέφεται ἐκ τῶν
ἐλεημοσυνῶν τῶν περιηγητῶν.

Ἴδου τοῦ ἔβαλον καλᾶθι εἰς τὴν
θάλασσαν τὸ ὁποῖον τὰ κύματα
θὰ φέρουν εἰς τὸν αἰγιαλόν.

We shall see Etna from a distance,
when we have passed the Straits
of Messina.

Τὸ βαρόμετρον καταβάζεται· θὰ
λάβωμεν τρικυμίαν.

Αἰφνης ἡγέρθη ὁ ἄνεμος.

Ὁ οὐρανὸς ἐκαλύφθη (ἐσκεπάσθη)
ὑπὸ νεφῶν.

Ἐσυννέφιασε.

Ἡ θάλασσα εἶνε τεταραγμένη.

Ταρασσεται.

Ναυτιῶ, ζαλίζομαι.

Ὑποφέρω τρομερά.

Πίε ὀλίγην ζινέβραν.

Προτιμῶ νὰ πλαγιάσω εἰς τὴν
ἀνεμοκούριάν μου· ἴσως τοῦτο μὲ
ἀνακουφίσῃ.

Ἡ κεφαλὴ μου περιστρέφεται.

Good morning. How do you find
yourself to-day?

Somewhat better.

What headland do we see out
there?

It is Malea.

Then we are sailing round the
coast of the Morea.

When shall we reach the Piræus?

To-morrow morning, if we have
the wind at our backs.

The wind is favourable.

What is the meaning of that flag
which seems to be brandished
about on that desolate rock?

It is held in the hand of a hermit,
who is supported by the alms
of voyagers.

Look, they have flung a basket
into the sea, which the waves
will carry to the shore.

Καλὴν ὄρεξιν, καλόγηρέ μου.

Now he is waving his flag, as a sign of gratitude.

He gives us his blessing.

Τώρα θὰ πλαγιάσω.

Θὰ κοιμηθῶ καὶ ἐγώ.

Wake up! We are getting close to the harbour.

Will they search our trunks at the custom-house?

Of course.

Will they ask to see our passports?

Not of Englishmen.

How do they distinguish Englishmen?

By their ignorance of foreign languages, and by the airs they give themselves.

Fine advantages!

They will tumble all our things about.

Here come the custom-house officers.

Please to hand me your passports.

There they are.

Where do you come from? Where are you going to?

You ought to have got your passport signed at the Greek embassy.

I went there, but they put me off till the next day, and so I was compelled to leave without the signature.

There are so many formalities to go through, that a man of business has not always time to conform to them.

A good appetite to you, Mr. Monk.

Τώρα τινάσσει τὴν σημαίαν του πρὸς ἐνδειξιν εὐγνωμοσύνης.

Μὰς δίδει τὴν εὐχὴν του.

Now I shall go to bed.

I will go to sleep, too.

Ξυπνᾶτε! κοντεύομεν εἰς τὸν λιμένα.

Θὰ ἐξετάσουν τὰ κιβώτιά μας εἰς τὸ τελωνεῖον;

Φυσικῶ τῷ λόγῳ.

Θὰ ζητήσουν νὰ ἴδωσι τὰ διαβατήριά μας;

Ὁχι τῶν Ἀγγλων.

Πῶς διακρίνουν τοὺς Ἀγγλους;

Διὰ τῆς ἀγνοίας τῶν ξένων γλωσσῶν, καὶ διὰ τῶν καμαρωμάτων των.

Καλὰ προτερήματα!

Θὰ ἀνατρέψουν ὅλα τὰ πράγματά μας.

Ἰδοὺ ἔρχονται οἱ ὑπάλληλοι τοῦ τελωνεῖου.

Εὐαρεστεθῆτε νὰ μοὶ ἐγχειρίσητε τὰ διαβατήριά σας.

Ἰδοὺ αὐτά.

Πόθεν ἔρχεσθε; ποῦ ὑπάγετε;

Ἔπρεπε νὰ ἐπιθεωρηθῇ τὸ διαβατήριόν σας ὑπὸ τῆς Ἑλληνικῆς πρεσβείας.

Ἐπὶ γὰρ ἐκεῖ ἀλλὰ μὲ ἀνέβαλον εἰς τὴν ἐπαύριον ὥστε ἠναγκάσθην νὰ ἀναχωρήσω ἀνευ τῆς ἐπιθεωρήσεως.

Εἶνε τόσοι τύποι πρὸς ἐκπλήρωσιν ὥστε ὁ ἔμπορος δὲν εὐκαιρεῖ πάντοτε νὰ συμμορφωθῇ μὲ αὐτοὺς.

Besides this, your passport is not in regular order; its date has expired a fortnight.

I will give you a provisional pass, and your proper passports will be returned to you at the police-office.

What red-tapeism!

Ἐχέτέ τι νὰ διαδηλώσητε;

Ἐχω δύο τρία πράγματα ὑποκείμενα εἰς τελώνιον· θὰ τὰ εὔρητε ἐπάνω εἰς τὸ κιβώτιον.

Ὑπάγετε εἰς τὸ γραφεῖον, πληρώσατε εἰς τὸν πράκτορα καὶ λάβετε ἀπόδειξιν.

Ὑμεῖς δὲ ἔχετε τίποτε νὰ διαδηλώσητε, κύριε;

Ἐχω σιγάρα.

Ταῦτα δὲν εἶνε λαθρεμπόριον ἐδῶ, διότι εἶναι εὐθηνότερα εἰς τὴν Ἑλλάδα ἢ παρὰ ὑμῖν.

Ἴδου ὅμως τρίχαπτα τῶν Βρυξελλῶν.

Δολικεύετε τὰ εἰσοδήματα τοῦ κράτους.

Τὸ καθήκον μου μὲ ἀναγκάζει νὰ κατάσχω τοῦτο τὸ κιβώτιον.

Ὁ νόμος εἶνε ρήτος καὶ πρέπει νὰ ἐπιβλέπωμεν εἰς τὴν ἐκτέλεσιν του.

Δύνασθε νὰ ἀναφερθῆτε εἰς τὸν διευθυντὴν τοῦ τελωνείου, ἂν θέλητε.

Καὶ τοῦτο τί θὰ κοστίσῃ;

Περίπου τὴν ἀξίαν τοῦ τριχάπτου.

Λοιπὸν προτιμῶ νὰ πληρώσω ἀμέσως.

Ποῦ εἶνε ὁ σταθμὸς τοῦ σιδηροδρόμου;

Πλὴν δὲ τοῦτου τὸ διαβατήριόν σας δὲν εἶνε ἐν καλῇ τάξει· παρῆλθεν ἡ προθεσμία του πρὸ δεκαπενθημερίας.

Θὰ σᾶς δώσω προσωρινὸν διαβατήριον, καὶ τὰ τακτικά σας διαβατήρια θὰ σᾶς ἐπιστραφῶσιν ἐν τῇ ἀστυνομίᾳ.

Τί γραφειοκρατία!

Have you anything to declare?

I have two or three things liable to duty. You will find them at the top of my trunk.

Go to the office, pay the receiver, and get a receipt.

Have you anything to declare, sir?

I have cigars.

These are not contraband here; for they are cheaper in Greece than with you.

But here is some Brussels lace.

You are defrauding the revenue of the State.

My duty compels me to seize this box.

The law is positive, and we must see to its execution.

You may appeal to the director of customs, if you please.

And what will this cost?

About the value of the lace.

Then I had sooner pay at once.

Where is the railway-station?

Close at hand.

When does a train leave for Athens?

In a quarter of an hour.

What is the fare, third class, to Athens?

Forty-five lepta (fourpence).

And first class?

One drachm (eightpence-half-penny).

I hear the bell.

Take your seat, please. We start directly.

Νὰ ἡ συρίκτρα.

Ἐξεκινήσαμεν.

Τί πλήθος καμίνων!

Ἐχει, φαίνεται, ὁ Πειραιεὺς πολλὰ ἐργοστάσια.

What is its chief manufacture?

Silk, cloth, and cotton, I believe.

What trees are those?

Olives.

They are very like willows.

And what are those low plants we see growing among them?

Don't you know them? They are vines.

Will there be many grapes this year?

About as usual.

An average crop.

Ἴδου ἐφθάσαμεν.

Ἐστάθημεν (ἐσταματήσαμεν).

Καὶ τὸ ὥρολόγι μου ἐπίσης.

Ἴσως δὲν τὸ ἐκουρδίσατε.

Δὲν δουλεύει.

Πηγαίνει καλὰ τὸ ἰδικόν σας;

Ἐδὼ πλησίον.

Πότε ἀναχωρεῖ ἀμαξοστοιχία διὰ τὴν πόλιν;

Εἰς ἓν τέταρτον τῆς ὥρας.

Τί εἶνε ἡ πληρωμὴ διὰ τὴν τρίτην τάξιν εἰς Ἀθήνας.

Σαράντα πέντε λεπτὰ (τετράπενον).

Καὶ διὰ τὴν πρώτην;

Μία δραχμὴ.

Ἀκούω τὸν κώδωνα (τὸ κουδοῦνι).

Ἀνάβητε, σὰς παρακαλῶ· φεύγομεν ἀμέσως.

There's the whistle.

We are off.

What a number of chimneys!

The Piræus has a lot of factories, it seems.

Τί εἶνε ἡ κυριώτερα του κατασκευή.

Μετάξι, ἐριοῦχον, καὶ βαμβάκι, πιστεύω.

Τί δένδρα (ποῖα δένδρα) εἶνε αὐτά;

Ἐλαῖαι.

Ὅμοιάζουν πολὺ τὰς ἱτέας.

Καὶ τί εἶνε ἐκεῖνα τὰ χαμηλὰ φυτὰ τὰ ὁποῖα βλέπομεν αὐξάνοντα ἀναμεταξὺ των;

Δὲν τὰ γνωρίζετε; εἶνε ἄμπελοι.

Θὰ γείνουν πολλὰ σταφύλια ἐφέτος;

Κατὰ τὸ σῦνηθες περίπου.

Μεσιανὸν θέρος.

Here we are.

We have stopped.

So has my watch.

Perhaps you haven't wound it up.

It does not go (serve).

Does yours go right?

Πηγαίνει ἔμπρός.

Εἶνε χαλασμένον.

Καθ' ἐκάστην ἡμέραν μένει ὀπίσω
ἐν τέταρτον τῆς ὥρας.

Ὅμοιάζει μὲ τὸ ὥρολόγι τοῦ Πλοιά-
ρχου Σουπιᾶ.

Τοῦ ἰδικοῦ μου ὅμως τὸ μέγα
ἐλατήριο ἐθραύσθη ὥστε δὲν
δουλεύει διόλου.

Νομίζω ὅτε ἡ αὐλυσις ἐκόπη.

Θὰ δώσωμεν καὶ τὰ δύο (ἀμφότερα)
νὰ διορθωθῶσιν ἅμα εὖρωμεν
ξενοδοχεῖον.

Κάμητέ μοι τὴν χάριν νὰ μοῦ
εἴπητε τὸ καλλίτερον ξενοδοχεῖον.

Δύνασθε νὰ ὑπάγητε ἐν πάσῃ ἀσ-
φαλείᾳ εἰς τὸ ξενοδοχεῖον τῆς
Αἰγύπτου.

Καλὰ θὰ εἴσθε ἐκεῖ.

Εἰς ποῖαν ὁδὸν εἶνε.

Εἶνε εἰς τὴν πλατείαν τοῦ Παν-
επιστημίου.

* Ἄς πάρωμεν τὸ παντοφορεῖον.

Κράξε τὸν ὁδηγόν.

Στάσου ὁδηγέ!

Ἡ ἄμαξα εἶνε γεμάτη.

Δὲν ἔχει τόπον.

* Ἐνας τόπος μόνον εἶνε ἄδειος.

Πρέπει νὰ περιμένωμεν.

* Ἴδου ἄλλο παντοφορεῖον.

* Ἀλλὰ ὑπάγει πρὸς ἄλλην διεύ-
θυνσιν.

* Ὁδηγέ ποῦ ὑπάγετε;

* Ὑπάγομεν πρὸς τὴν τράπεζαν.

* Ὑπάγετε πρὸς τὸ Πανεπιστήμιον;

* Ὅλο πλησίον.

* Ἄς ἀναβῶμεν.

Δὲν εἰμπορῶ νὰ καθίσω.

Λάβετε παρακαλῶ, κύριε, τὴν καλω-
σύνην νὰ τραβιχθῇτε παρέκει.

It is fast.

It is out of order (spoilt).

It loses a quarter of an hour
every day.

It is like Captain Cuttle's watch.

But of mine the mainspring is
broken, so that it does not go
at all.

I think the chain is snapped.

We will get both of them put to
rights as soon as we have found
an inn.

Do me the favour to tell me the
best hotel.

You may go with perfect safety
to the Egyptian Hotel.

You will be comfortable there.

In what street is it?

It is in University Square.

Let us take the omnibus.

Call to the conductor.

Stop, conductor!

The carriage (omnibus) is full.

There is no room.

There is only one place free.

We must wait.

There's another omnibus.

But it is going another way (in
another direction).

Where are you going, conductor?

We are going to the bank.

Are you going to the University?

Quite close.

Let us get up.

I can't sit down.

Have the goodness, sir, please, to
move a little further on.

Καθήσατε εἰς ταύτην τὴν γωνίαν.

Ὁχοῦμεθα πολὺ ἀργά.

Ἡ ὁδὸς εἶνε πλήρης ἀμαξῶν.

Ὅταν βιάζωμαι ποτὲ δὲν ὀχοῦμαι
ἐπὶ παντοφορείου.

Ποῦ εἴμεθα τώρα ;

Εἴμεθα εἰς τὴν ὁδὸν τοῦ Ἑρμοῦ.

Ὁδηγέ ἄφες με νὰ ἐβγῶ (νὰ ἐκβῶ)
εἰς ταύτην τὴν γωνίαν.

* Ἄφες με νὰ ἐξέλθω πρῶτος.

Προσέξате.

Βάρδα (guarda) ἐμπρός ! (Driver's
cry.)

Σταθῆτε παρακαλῶ.

Δότε μοι τὴν χεῖρά σας.

Μὴ βιάζεσθε.

Καταλύομεν ἐδῶ.

* Ἀς ἐμβῶμεν. Τί χάνομεν παρὰ νὰ
κακοπεράσωμεν μίαν νύκτα.

Εἰμπορεῖ τις ἐδῶ νὰ δειπνήσῃ ;

Μάλιστα, κύριε.

* Ἐχετε κενὰ δώματα ;

Εἰμποροῦμεν νὰ κοιμηθῶμεν ἐδῶ ;

Μὰς δέχεσθε νὰ κοιμηθῶμεν ἐδῶ
τὴν νύκτα ταύτην ;

Δυνάμεθα νὰ καταλύσωμεν ἐδῶ
αὐτὴν τὴν νύκτα ;

Λάβετε τὴν καλοσύνην νὰ εἰσέλθῃτε
εἰς τὸ καφενεῖον μίαν στιγμήν.

Τόσοι ἄνθρωποι ἔφθασαν σήμερον
ὥστε δὲν ἤξεύρω ἂν ἔχωμεν δύο
δωμάτια διὰ ἐνοίκιον.

* Ὑπαγε νὰ ἴδῃς, ἀλλὰ γρήγορα.

Κύριοι, ἔχω μόνον ἓν δωμάτιον μὲ
δύο κλῖνας νὰ σᾶς προσφέρω.

Δὲν μοὶ μέλει διὰ τὸ δωμάτιον
ἀρκεῖ μόνον ἡ κλίνη νὰ ᾔνε καλὴ,
τὰ σινδόνια στεγνὰ καὶ καθαρὰ
καὶ νὰ κοιμᾶται τις ἀνενόχλητος.

We will decide on this.

Sit in this corner.

We are driving very slowly.

The road is full of vehicles.

When I am in a hurry, I never
ride in an omnibus.

Where are we now ?

We are in Hermes Street.

Conductor, set me down (let me
get out) at this corner.

Let me get out first.

Take care.

Look out in front !

Stop, please.

Give me your hand.

Don't be in a hurry.

We put up here.

Let us go in. We only risk
passing a bad night.

Can we have supper here ?

Certainly, sir.

Have you any spare rooms ?

Can we sleep here ?

Will you take us in here (to sleep)
for the night ?

Can we put up here for the night ?

Have the goodness to step into
the coffee-room a moment.

So many people have arrived to-day,
that I do not know whether we
have two rooms to let.

Go and see ; but be quick.

Gentlemen, I have only one room
with two beds to offer you.

I don't care about the room,
provided the bed is good, the
sheets well-aired and clean, and
that one can sleep undisturbed.

Θὰ τὸ ἀποφασίσωμεν.

The counterpane is dirty.

We want bolsters.

I cannot sleep when my head is low.

Take off this feather bed, or put it under the mattress.

Tell them to make us a good fire.

It is quite ready. It only wants lighting.

What a smoke! I am smothered.

Let's go down to supper.

Bring the bill of fare.

Here it is. What soup will you take, gentlemen?

Lentil soup.

Pea soup.

Haricot soup.

Let us have three dozen oysters, and some red wine.

The tablecloth is not clean. Put on another.

Have you anything else to give us?

Διαβάσατε τὸν κατάλογον, κύριοι.

Μηρίον προβάτου, πίτταν μὲ πάππιας, δαμαλάκι μὲ λάχανα, πουλερικά κρύα, περιστέρια ἔς τὴν σούβλαν καὶ γλυκίσματα.

*Εἷς ὄψαρια πολὺ πρόσφατα;

Ἄστακόν, σολομόν, μπαρμπούνια, γλώσσας, ἤταπόδια (ὀκταπόδια), καὶ σουπιάς (σηπίας).

Τί; τρῶνε (τρώγουνε) καὶ σουπιάς καὶ ὀκταπόδια ἐδῶ;

Μάλιστα, κύριε· τὰ ἀγαποῦνε πολλοί.

Διὰ τί τὰ τρώγετε;

Τὸ ἐφάπλωμα εἶναι λερόν.

Θέλουμεν ὑποπροσκέφαλα.

Δὲν εἰμπορῶ νὰ κοιμηθῶ ὅταν ἡ κεφαλὴ μου κείται χαμηλά.

Βγάλε (ἐκβαλε) τοῦτο τὸ πτυλό-στροφμα ἢ βάλε το ὑπὸ τὸ ὑπό-στροφμα.

Εἰπέ νὰ μᾶς ἐτοιμάσουν καλὴν φωτιάν.

*Ὅλο ἐτοίμη εἶνε· θέλει μόνον νὰ τὴν ἀνάψουν.

Τί καπνός! πνίγομαι.

*Ὡς καταβῶμεν νὰ δειπνήσωμεν.

Φέρετε τὸν κατάλογον τῶν φαγητῶν.

Ἰδοῦ. Τί ῥοφήματα θέλετε κύριοι;

Σοῦπα φακιάς.

Σοῦπα πιζέλλια.

Σοῦπα κουκιά.

Δός μας τρεῖς δωδεκάδας ὀστρέων καὶ λίγο κόκκινον κρασί (ὀλίγον ἐρυθρὸν οἶνον).

Τὸ τραπεζομάνδυλον δὲν εἶνε καθαρόν· βάλε ἄλλο.

*Ἐχετε τίποτες ἄλλο νὰ μᾶς δώσητε.

Read the bill of fare, gentlemen.

Leg of mutton, duck pie, beef and cabbage, cold fowl, roast pigeon, and sweets.

Have you any fish quite fresh?

Lobster, salmon, barbels, soles, octopus, and cuttlefish.

What! do they eat cuttlefish and octopus here?

Yes, sir; many like them.

Why do you eat them?

Διατί τρώγουσιν οἱ Ἀγγλοι τὸ
βιφτέκιον, καὶ οἱ Γάλλοι βατρά-
χους, καὶ οἱ Χινέζοι φωλεάς;

Because they like them, I suppose.
That's the reason we eat cuttle-
fish.

But why do you like them?

There's no accounting for tastes.

But are they wholesome?

Yes; they are very nourishing.

And besides, they are allowed in
Lent.

Ἐγὼ δὲν καταλαμβάνω πῶς νὰ
δυνηθῇ κάνεις νὰ φάγη ποτέ
τέτοια πράγματα.

Τὰ ἐδοκιμάσετε ποτέ;

Ποτέ μου.

Λοιπὸν τί ἀξίζει ἡ γνώμη σας;

Nothing! You are right.

*As τὰ δοκιμάσωμεν.

Which?

Both together.

Καλὰ, ἀμέσως. Νά τα!

Ποῖον εἶνε τὸ ὀκταπόδιον καὶ ποῖον
ἡ σουπιά;

Τὸ πρὸς τὰριστερὰ εἶνε τὸ ἔχταπόδι
καὶ τὸ πρὸς τὰ δεξιὰ εἶνε ἡ
σουπιά.

Πῶς σὰς ἀρέσουν;

Νοστιμεύουν θάλασσαν.

Πολὺ πιθανόν· ἐκεῖ καὶ εὐρίσκονται.

Do you like spinach?

What vegetables will you have?

Potatoes and cauliflower.

Bring us some salmon.

Give us a little wine.

What sort of wine?

Why do Englishmen eat beef-
steak, and Frenchmen frogs, and
Chinese birds'-nests?

Διότι τοὺς ἀρέσουν, ὑποθέτω.

Ἰδοὺ ὁ λόγος δι' ὄντινα τρώγομεν
ταῖς σουπιαῖς (τὰς σηπίας).

Ἀλλὰ διατί σὰς ἀρέσουν;

Περὶ ὀρέξεως οὐδεὶς λόγος.

Ἀλλὰ εἶνε ἀρά γε ὑγιειναί;

Μάλιστα, εἶνε θρεπτικώταται.

Καὶ πρὸς τοῦτοις εἶνε συγχωρημέναι
τὴνσαρακοστήν (τεσσαρακοστήν).

I don't understand how any one
can ever eat such things.

Have you ever tried them?

Never in my life.

Then what is your opinion worth?

Τίποτε· ἔχετε δίκαιον.

Let's try them.

Τὸ ποῖον;

Ἀμφότερα μαζί.

Very well; directly. There they
are.

Which is the octopus, and which
the cuttlefish?

The one to the right is the octo-
pus, and the one to the left is
the cuttlefish.

How do you like them?

They taste of the sea.

Very likely; that's where they are
found.

Σὰς ἀρέσουν τὰ σπανάκια;

Τί λαχανικά ἀγαπᾶτε;

Πατάταις (γέωμηλα) καὶ λαχανο-
κράμβην.

Φέρε μας σολομόν.

Δός μας ὀλίγον κρασί (οἶνον).

Τί εἶδος (τί λογῆς) οἴνου;

Malmsey [still common in Greece].

Thera (Santorini).

Red [black].

White.

Πῶς τὸν προτιμᾶτε τὸν σολομόν ;

Τηγανητὸν με ξύδι καὶ λάδι (ὄξος καὶ ἔλαιον).

Ἀγαπᾶτε καρύκευμα (σάλτσαν) ;

Θελετε νὰ ἐτοιμάσητε τὴν σαλάταν μόνοι σας ;

Μάλιστα· δός μοι τὸ ἄλας, τὸ πιπέρι, τὸ σινάπι (τὴν μουστάρδαν), τὸ ἔλαιον καὶ τὸ ὄξος.

Δός μοι ὀλίγον νέον ἄρτον (ψωμί)· οὗτος (τοῦτο) εἶνε πολὺ παλαιός (-όν).

Πάρε αὐτὰ τὰ πινάκια καὶ δός μας μέσην βοῆς μεῖ μανιτάρια.

Have you any game?

Not yet, sir. The shooting season has not begun.

What dessert will you have?

We will have some cheese first, and afterwards some pears.

The bill, please.

Παιδίον ! δύο καφέδες καὶ δύο ποτήρια κονιάκ.

Φέρε μας καὶ σιγάρα ποῦρα.¹

Θέλετε κρέμα (ἀνθόγαλα).

Ὁχι· θὰ πάρω ἀπλῶς καφέν.

Waiter, give me the *Times*.

It is being read, sir.

Well, then, the *Daily News*, or the *Illustrated London News*.

Τῆς Μονεμβασίας.

Τῆς Θήρας (Σαντορίνης).

Κόκκινο, μαῦρο.

*Ἀσπρο [probably for ἄσπλο = ἄσπιλο = spotless], λευκόν.

How do you prefer the salmon?

Fried with vinegar and oil.

Do you like sauce.

Would you like to make the salad yourselves?

Certainly. Give me the salt, the pepper, the mustard, the oil, and the vinegar.

Give me some new bread : this is very stale.

Take away these plates, and bring us loin of beef with mushrooms.

*Ἐχετε κυνήγιον ;

*Ἀκόμη κύριε· ἡ κυνηγετικὴ ἐποχὴ δὲν ἤρχισεν ἀκόμη.

Τί ἐπιδόρπιον θέλετε ;

Τυρίον θέλομεν πρῶτον καὶ ἔπειτα ἀπίδια.

Τὴν σημείωσιν (τὸν λογαριασμόν), ἂν ἀγαπᾶτε.

Waiter, two cups of coffee, and two glasses of brandy.

Bring us some cigars, too.

Will you have cream?

No ; I will take coffee alone.

*Υπηρέτα δός μοι τοὺς καιροὺς.

*Ἀναγινώσκειται, κύριε.

Καλὰ λοιπὸν· τὰ Ἡμερήσια Νέα, ἢ τὰ Εἰκονοφόρα Νέα τοῦ Λονδίνου.

¹ σιγάρο, σιγαράκι, is "a cigarette;" σιγάρο ποῦρο, i.e. *puro* (Italian), "a pure cigar," viz. tobacco without paper.

They say an insurrection has broken out in Crete.

A false report, perhaps.

So the rumour runs.

I read something of the kind in the *Standard*, but the Greek papers make no mention of it.

Let us go to the club; there we shall find all the papers.

Τί εἶνε τὰ ἀξιολογώτερα ἀξιοθέατα τῶν Ἀθηνῶν;

Τὰ ἀρχαῖα δηλαδή;

Μάλιστα καὶ τὰ νεώτερα.

Αἱ κυριώτεραι ἀρχαιότητες εἶνε ὁ Παρθενὼν καὶ τὸ Θησεῖον (ἐκ τῆς ἐποχῆς τοῦ Περικλέους), τὸ Στάδιον, τὸ ρυάκιον Ἰλισσοῦς, αἱ στήλαι τοῦ Ὀλυμπίου Διὸς, ἡ Πύλη τοῦ Ἀδριανοῦ, τὰ μνημεῖα τοῦ Λυσικράτους καὶ τοῦ Φιλοπάππου, τὰ θεάτρα τοῦ Διονύσου καὶ τοῦ Ἡρώδου Ἀττικοῦ, τὸ Ἀσκληπιεῖον, ὁ ναὸς τῆς Ἀπτέρου Νίκης, τὰ Προπύλαια, ἡ Πινακοθήκη, τὸ Ἐρεχθεῖον καὶ αἱ Καρνάτιδες, ὁ Ἄρειος πάγος, ἡ Πνύξ, τὰ λείψανα τῆς Βουλῆς, καὶ τῆς Ποικίλης Στοᾶς, ὁ Ναὸς τοῦ Αἰόλου ἢ τῶν Ἀνέμων, καὶ ἡ Πύλη τῆς Ἀγορᾶς.

Τὰ ἐπισημότερα νεώτερα οἰκοδομήματα εἶνε τὰ ἐξῆς.

Τὰ Ἀνάκτορα, ἡ Μητρόπολις, τὸ Ἐθνικὸν Πανεπιστήμιον, δύο ὀρφανοτροφεῖα, τὸ Νοσοκομεῖον, τὸ Πτωχοκομεῖον, ἡ Ἐθνικὴ Βιβλιοθήκη, τὸ Βρεφοκομεῖον, τὸ

Λέγεται ὅτι ἐπανάστασις ἐξεῖράγη εἰς τὴν Κρήτην.

Ψευδὴς φήμη ἴσως.

Ἔτσι λόγος τρέχει.

Ἀνέγνωσα τέτοιόν τι εἰς τὴν Σημαίαν ἀλλὰ αἱ Ἑλληνικαὶ ἐφημερίδες τίποτε δὲν ἀναφέρουν περὶ αὐτοῦ.

Ἄς πᾶμε ἔς τὴν Λέσχην ἐκεῖ θὰ εὗρωμεν ὅλας τὰς ἐφημερίδας.

What are the principal sights of Athens?

Do you mean the ancient ones?

Yes; and the modern ones too.

The chief antiquities are the Parthenon and Theseum (of the age of Pericles), the Race-course, the brook Ilissus, the Pillars of Jove, the Gate of Hadrian, the tombs of Lysicrates and Philopappus, the theatres of Dionysus and Herodes Atticus, the Temple of Æsculapius, the Temple of the Wingless Victory, the Propylæa (or Gateway), the Picture Gallery, the Erechtheum with the Caryatides, Mars' Hill, the Pnyx, the remains of the Council Chamber and of the Chequered Porch, the Temple of Æolus or of the Winds, and the Gate of the Market.

The most noteworthy modern public buildings are as follows:

The Palace, the Cathedral, the National University, two Orphanages, the Infirmary, the Almshouse, the National Library, the Infants' Asylum,

Πρότυπον Νηπταγωγείον τῆς
 Φιλεκπαιδευτικῆς Ἑταιρίας, τὸ
 Ἀρσάκειον ἢ Παρθεναγωγείον
 τῆς αὐτῆς, τὸ Ὀφθαλμοῦιατρεῖον,
 τὸ Λύκειον, τὸ Ἀστεροσκοπεῖον,
 τὸ νομισματικὸν καὶ ἀρχαιολογι-
 κὸν Μουσεῖα, ἡ Ἀκαδημία, τὸ
 Πολυτεχνεῖον, καὶ τὸ Μέγαρον
 τῶν Ὀλυμπίων.

the Model Infant School of the
 Educational Society, the Arsa-
 ceum or High School for Girls
 of the same, the Eye Hospital,
 the Lyceum, the Observatory,
 the Numismatic and Archæo-
 logical Museums, the Academy,
 the Polytechnic, and the Ex-
 hibition Hall.

PART III.

INTRODUCTION.

THE Classified Vocabulary is intended both for easy reference on any topic, and also to be applied to the construction of original exercises founded thereon. Now that the student has worked through Parts I. and II., and has rung the changes on the dialogues so as to be thoroughly familiar with the ordinary usages of grammar, and with many phrases and idioms, he will find the greatest advantage in constructing sentences for himself under each heading of the classified vocabulary. The following is a sample :—

Τὰ προάστεια καὶ τὰ περίχωρα εἶνε μέρη τῆς πόλεως. Ὁ δρόμος διαβαίνει τὸ κέντρον τῆς πόλεως. Οἱ πεζοὶ ἴστανται εἰς τὴν διασταύρωσιν τῶν ὁδῶν. Ἡ δίοδος φέρει εἰς τὴν πλατείαν.

If the student is at a loss for a word, it is better to think of another expression than to cast about for the missing word. By the time he has worked through the vocabulary, and used his accumulated knowledge to illustrate each succeeding section, he will find himself in a position to express with certainty and ease almost anything he may desire to say.

CLASSIFIED VOCABULARY.

N.B.—vl. signifies “vernacular.”

I.

Πόλις.

TOWN.

μέρη τῆς πόλεως κοινότης

*Parts of the town ; community,
or municipality.*

ἡ πόλις

The town, the city.

ἡ συνοικία τὸ τμήμα

The district ; the ward.

τὸ κέντρον τῆς πόλεως

The centre of the town.

τὸ προάστειον

The suburb.

τὰ περίχωρα

The environs.

τὸ τείχος

The wall.

ἡ ὁδός, ὁ δρόμος

The way, the road.

ὁ δρομίσκος

The lane.

τὸ τέρμα (τὸ ἄκρον, τὸ τέλος) τῆς ὁδοῦ

The end of the road.

ἡ γωνία

The corner.

ἡ διασταύρωσις τῶν ὁδῶν (τὸ σταυροδρόμιον)

The crossing of the roads (cross-roads).

καθ' ὁδόν

On the way.

ὁδὸς διαβατική, ὁδὸς πολυνάνθρωπος

A passable, frequented road.

τὸ γαιόστρωτον, ἡ στρωτὴ ὁδός

The pavement, paved way.

τὸ λιθόστρωτον

The paving-stones.

τὸ πεζοδρόμιον

The footway.

οἱ πεζοὶ βαδίζουσιν ἐπὶ τοῦ πεζοδρομίου

Foot-passengers walk on the footway.

ἡ ἀγγελία, ἡ κοινοποίησις, ἡ γνωστοποίησις, ἡ εἰδοποίησις

The message, communication, declaration, advertisement.

τοιχοκολλῶ ἀγγελίαν

I post a notice.

ἡ διόδος

The passage.

ἡ πλατεία

The square.

ἡ ἀγορά

The market-place.

ἡ γέφυρα

The bridge.

κρεμαστὴ γέφυρα

A suspension bridge.

διαβαίνω τὴν γέφυραν

I cross the bridge.

ὁ φωτισμός

The lighting.

το φωταεριον (τὸ ἀεριόφως)	The gas.
ὁ φανός, τὸ φανάριον	The lamp, light.
τὸ οἰκοδόμημα, ἡ οἰκοδομή	The building, edifice.
δημοσία οἰκοδομή, δημόσιον οἰκο- δόμημα	A public building, public edifice.
τὰ ἀνάκτορα, νλ. τὸ παλάτι	The palace, royal residence.
τὸ μέγαρον	The hall.
ἡ δημαρχία, τὸ δημαρχεῖον	The mansion-house, mayor's resi- dence.
ἡ κοινότης	The community.
ὁ δήμαρχος	The mayor.
αἱ ἀρχαί, ἡ ἐξουσία	The authorities.
ἡ δημοσία διάταξις	Public order.
ἡ ἐθνοφυλακή	Constabulary.
τὸ ξενοδοχεῖον.	The inn, hotel (eating-house).
τὸ πανδοχεῖον	The hotel (on a large scale).
ὁ ξενοδόχος· ἡ ξενοδόχος	The host, landlord; hostess, land- lady.
ὁ ὑπηρέτης	The waiter.
οἰκία δι' ἐνοίκιον or πρὸς ἐνοι- κίᾳσιν	Houses to let, lodgings to let.
ἐνοικιάζονται δωμάτια μετ' ἐπί- πλων	Rooms are let furnished.
καταλύω εἰς ξενοδοχεῖον	I put up at an inn.
διαμένω, κατοικῶ εἰς ξενοδοχεῖον	I stay or live at an hotel.
ιδιωτικὴ οἰκία	Private house.
τὸ καφενεῖον	The coffee-house.
τὸ ζαχαροπλαστεῖον	The confectioner's.
τὸ καπηλεῖον	The shop (stall).
ὁ κάπηλος	Small ware dealer, pedlar.
τὸ οἶνοπωλεῖον	The wine-shop.
τὸ ξενοδοχεῖον	The inn.
γευματίζω εἰς ξενοδοχεῖον	I dine at a restaurant.
τὸ χρηματιστήριον	The exchange.
τὸ νομισματοκοπεῖον	The mint.
τὸ νοσοκομεῖον	The hospital.
τὸ θεραπευτήριον	The convalescent home.
τὸ φρενοκομεῖον	The asylum.
τὸ ὀρφανοτροφεῖον	The orphanage.
ἡ ἐκκλησία	The church.

τὸ κωδωνοστάσιον
 ὁ κώδων, v.l. ἡ καμπάνα
 ὁ κωδωνοκρούστης
 ὁ θύλος
 ἡ μητρόπολις
 ἡ βιβλιοθήκη
 ὁ στρατών
 τὸ ταχυδρομεῖον
 τὸ γραμματοκιβώτιον
 τὸ γραμματόσημον
 τὸ τηλεγραφεῖον
 τηλεγραφικὸν σύρμα
 ἡ στήλη
 ὁ ἀνδριάς
 ὁ περίπατος
 τὸ ἀναβρυτήριον
 τὸ φρέαρ, τὸ πηγάδιον
 τὸ ὑδραγωγεῖον
 οἱ σωλῆνες
 ἡ ὑδραντλία
 ὁ νυκτοφύλαξ
 ὁ περίπολος, οἱ περίπολοι

The belfry.
 The bell.
 The bell-ringer.
 The dome.
 The cathedral.
 The library.
 The barracks.
 The post, post-office.
 The letter-box.
 The stamp.
 The telegraph-office.
 Telegraph-wire.
 Column, pillar.
 The statue.
 The walk.
 The fountain.
 The well.
 The aqueduct.
 The pipes.
 The pump.
 The night watchman.
 The patrol.

II.

Οἰκία.

HOUSE.

μέρη τῆς οἰκίας καὶ κατοικίας.

Parts of the house and home.

ἡ οἰκία ὁ οἰκίσκος

The house, the cottage.

θέτω τὸν θεμέλιον λίθον

I lay the foundation stone.

οἰκοδομῶ, κτίζω οἰκίαν

I build, erect a house.

καταρρίπτω οἰκίαν

I pull down a house.

κατοικῶ ἐν τινι οἰκίᾳ

I live in a house.

κατοικῶ οἰκίαν τινά

I inhabit a house.

ποῦ κατοικεῖτε;

Where do you live?

ἡ καλύβη

The hut.

οἰκία λιθόκτιστος, πλινθόκτιστος,

A stone house, a brick house, a
house of marble.

μαρμαρόκτιστος

ξύλινη οἰκία

A wooden house.

τὰ ἐρείπια

The ruins.

τείχος παλαιόν

An old wall.

ἡ οἰκία αὕτη ἀπειλεῖ κατὰπτωσιν	This house threatens to fall down.
τὸ οἰκοδόμημα, ἡ οἰκοδομή	The building, the edifice.
ἡ στέγη	The roof.
τὸ ἔδαφος	The floor.
ὁ κέραμος, τὸ κεραμίδιον	The tiling, the tile.
στέγη ἐκ κεράμων, στέγη ἐκ ψευ- δαργύρου	A roof of tiles, a roof of zinc.
τὸ ἀνεμόμετρον	The weathercock.
τὸ ἀλεξικέραυνον	The lightning conductor.
ἡ ὀροφή	The ceiling.
ἡ ξυλική, ἡ ξυλεία	The woodwork, the laths.
αἱ δοκοί, τὰ δοκάρια	The beams, the planks.
ὁ τοίχος	The wall.
ὁ στῦλος	The post, pillar.
ἡ θύρα· ἡ πύλη, vl. ἡ ἐξώπορτα	The door; the gate (outer door).
τὸ παράθυρον	The window.
τὸ μέτωπον	The front.
τὸ αἶτωμα	The wing.
ὁ κώδων	The bell.
ὁ θυρωρός	The door-keeper, porter.
ἐξοχικὴ οἰκία	A country house.
ἡ ἔπαυλις	The villa.
ἡ κλίμαξ, vl. ἡ σκάλα	The staircase, stairs.
αἱ βαθμίδες, vl. τὰ σκαλιά	Steps, stairs.
τὸ πάτωμα	The storey.
τὸ ισόγειον	The ground floor.
πρῶτον, δεύτερον, τρίτον πάτωμα	First, second, third storey (floor).
ἡ ἀποθήκη, ἡ ὀψοθήκη, vl. τὸ κελάρι	The cellar, storehouse.
ὁ θόλος	The dome.
ἡ αὐλή	The courtyard; yard, court.
ὁ ἐξώστης, vl. τὸ μπαλκόνι	The balcony.
ἡ κατοικία	Lodgings; residence.
ἡ κατοικία αὕτη σύγκειται ἐκ πολλῶν δωματίων	These lodgings consist of many apartments.
ἐνοικιάζω	I hire.
τὸ ἐνοίκιον	(Hired) lodgings.
ἡ προθεσμία	The term; notice.
ὁ ἐνοικιαστής	Hirer; lodger.
τὸ ἐνοικιαστήριον	The lodging-house.

ἡ προκαταβολή	The deposit.
ἡ προπληρωμή	Payment in advance.
ὁ οἰκοδεσπότης· ἡ οἰκοδέσποινα	The landlord, landlady; master, mistress, of the house.
ὁ προθάλαμος	The anteroom, vestibule.
τὸ δωμάτιον, ὁ θάλαμος, v.l. ἡ κάμαρη	The chamber, room, apartment.
παρακείμενον, γειτονεῦον δωμάτιον	Adjacent, adjoining room.
ὁ γείτων· ἡ γειτόνισσα	The neighbour (male); ditto (female).
ἡ γειτονία	The neighbourhood.
δωμάτιον τοῦ ὕπνου	A bedroom.
τὸ ἐστιατήριον, v.l. ἡ τραπεζαρία	The dining-room.
ἡ αἴθουσα	The parlour; drawing-room.
τὸ μαγειρεῖον	The kitchen.
ἡ οὐδός, τὸ κατώφλιον	The threshold.
οὐδέποτε θὰ πατήσω πλέον τὸ κατώφλιόν του	I will never cross his threshold again.
τὸ δάπεδον	The floor.
ἡ στέγη, τὸ σανίδωμα	The roof; the wainscot.
σανιδόνω	I board up, wainscot.
οἱ τοῖχοι	The walls.
ἡ θύρα	The door.
ἡ θύρα τρίζει	The door creaks.
τὰ φύλλα τῆς θύρας, αἱ δικλίδες	The folding doors.
ἡ θύρα δὲν κλείει	The door doesn't shut.
ὁ στροφεύς, ἡ στρόφιγξ	The door-handle.
κλείσατε τὴν θύραν	Shut the door.
ἡμικλειστος θύρα	A door ajar.
ἡ κλειδονία, v.l. ἡ κλειδαριά	The lock.
ὁ μοχλός	The bar.
ὁ σύρτης, ὁ μάνδαλος	The bolt.
τὸ κλειδίον	The key.
ἀνοίγω τὴν θύραν	I open the door.
βάλλω τὸν μάνδαλον, μανδαλόνω	I bolt.
ὁ τάπης	The carpet.
τὸ παράθυρον	The window.
τὸ παράθυρον βλέπει πρὸς τὴν αὐλήν, πρὸς τὸν δρόμον	The window looks into the yard, into the street.
προβαίνω εἰς τὸ παράθυρον	I go up to the window.

ἡ ὕαλος τοῦ παραθύρου, vl. τὸ τζίμι	The window-pane.
διπλοῦν παράθυρον	A double window.
τὸ παραθυρόφυλλον, vl. τὸ κανάτι	The window-sill.
αἱ κιγκλίδες, vl. τὰ κάγκελα	The banisters, balustrade.
τὸ παραπέτασμα	The curtain.
ἡ θερμάστρα	The fireplace, stove.
ἡ θέρμανσις	Heating.
ἡ κάμινος	The chimney.
ἡ καπνοδόχη, vl. ἡ καμινάδα	The chimney-pot.
ἡ πυράγρα, vl. ἡ μασιά	The tongs.
τὰ ξύλα	The fuel.
ὁ λιθάνθρακες, οἱ γαιάνθρακες	The coal.
οἱ ἄνθρακες, vl. τὰ κάρβουνα	Charcoal.
τὸ σάρωθρον, ἡ παρασύρα, vl. ἡ σκοῦπα	The broom.

III.

Ἐπιπλα.

οἰκιακὰ σκευή· ἱματισμός·
φωτισμός.

FURNITURE.

*Household implements; clothing;
lighting.*

τὸ ἔπιπλον· τὰ ἔπιπλα, ἡ οἰκοσκευή	Furniture; articles of furniture.
ὁ ἐπιπλοπώλης	The upholsterer.
τὸ συρτάριον, τὸ ἐρμάριον	The drawer.
τὸ γραφεῖον	The office, study.
ἡ βιβλιοθήκη	The library.
ὁ κομμωτήρ	The chest of drawers.
τὸ χρηματοκιβώτιον	The safe.
τὸ τραπέζιον	The table.
τὸ κάθισμα, ἡ καθέκλα	The seat, the chair.
ὁ κλιτήρ, vl. ἡ πολυθρόνα	The armchair.
τὸ ὑποπόδιον, ὁ σκίμπος, τὸ σκαμνίον	The footstool, hassock.
τὸ θρανίον	The ottoman.
τὸ ἀνάκλιτρον, vl. ὁ καναπές	The sofa.
τὸ προσκέφαλον, vl. τὸ μαξιλάρι	The cushion.
τὸ κάτοπτρον, vl. ὁ καθρέπτης	The looking-glass.
κατοπτρίζομαι.	I look in the glass.
ἡ κλίνη, vl. τὸ κρεβάτι	The bed, the couch.
στρώνω τὸ κρεβάτι	I make the bed.

τὸ στρῶμα	The mattress.
στρῶμα ἐλαστικόν	Spring-mattress.
τὸ σινδόνιον	The sheet.
τὸ ἐφάπλωμα, v.l. τὸ πάπλωμα	The coverlet, coverlid.
τὸ προσκεφάλαιον, τὸ προσκέφαλον	The pillow.
τὰ σινδόνια	The sheets.
ὁ νιπτήρ	The washing-stand.
ἡ λεκάνη, ὁ λουτήρ	The basin.
ὑδωρ ψυχρόν, χλιαρόν, θερμόν, βραστόν	Cold, lukewarm, warm, boiling water.
τὸ χειρόμακτρον, τὸ προσόψιον	The towel.
τὸ σαπώνιον, v.l. τὸ σαποῦνι	The soap.
ἡ ὀδοντόκονις	The tooth-powder.
ὁ ψυκτήρ τῶν ὀδόντων, v.l. ἡ βροῦτσα	The tooth-brush.
τὸ κτένιον· κτενίζομαι	The comb; I comb my hair.
τραπέζιον τῆς νυκτός	Night-stool.
τὰ ἐναύσματα, v.l. τὰ σπέρτα	Matches, lights.
ὁ λαμπτήρ, ἡ λυχνία, ὁ λύχνος, v.l. ἡ λάμπα	The lamp.
ἡ θρυαλλίς, τὸ ἐλλύχνιον, v.l. τὸ φυτύλι	The wick.
τὸ πετρέλαιον	Petroleum.
τὸ ἔλαιον	Oil.
ὁ λυχνοστάτης, τὸ κηροπήγιον, v.l. τὸ καντιλιέρι or ὁ καντιλιέρης	The candlestick.
ὁ κηρός, v.l. τὸ κερὶ· τὸ σπερματσέ- τον	The candle; the spermaceti candle.
τὸ φῶς	The light.
τὸ κανδήλιον	The taper.
ἀνάπτω φῶς	I make a light.
σβύνω	I put out, quench, extinguish.

IV.

Ἰματισμὸς τοῦ ἀνδρός.

ἐνδύματα· κάλυμμα τῆς κεφαλῆς· ὑπόδεσις· ἀντικείμενα πρὸς χρῆσιν τοῦ ἀνδρός.

ὁ ἱματισμός, ἡ ἐνδυμασία
ἐνδύματα, φορέματα.

MAN'S CLOTHING.

Clothes; covering for the head, for the feet; articles for the use of men.

Dressing, attire.
Clothes, garments.

ἐνδύω, ἐκδύω
 εἶνε ὡραία ἐνδεδυμένη
 ὁ φράκος vl., ἡ βελάδα vl.
 τὸ ἐπανωφόριον, τὸ παλτόν
 παραγγέλλω ἐν ἐπανωφόριον
 τὸ κολάρον vl., τὸ φωκῶλον vl.
 τὸ στῆθος
 αἱ χειρίδες, vl. τὰ μανίκια
 τὸ ὑπόρραμμα, vl. ἡ φόδρα, ἡ
 βάτα
 τὸ θυλάκιον, vl. ἡ τσέπη
 ὁ μανδύας
 τὸ παλτόν
 ὁ σουλτουκον vl.
 ἡ διφθέρα, vl. ἡ γούνα
 τὸ περιστήθιον, ἡ περιστηθίς, vl.
 τὸ γελέκον
 τὸ ζιπὸν vl.
 τὸ κομβίον· ἡ κομβότρυπα
 δύο σειραὶ κομβίων, vl. δυὸ σει-
 ραὶς κομβία
 κομβώνω· ξεκομβώνω vl.
 αἱ περικνημίδες, vl. τὸ πανταλόνι
 τὸ ἐσώβρακον
 ὁ κοιτωνίτης, vl. ἡ ῥομπατεκάμερα
 ἡ ὑπόδεσις
 τὸ ὑπόδημα
 τὸ ὑπόδημα, vl. τὸ παπούτσι
 ἡ ἐμβάς, vl. ἡ παντόφλα
 παρήγγειλα ἐν ζεύγος ὑποδη-
 μάτων
 ὁ ὑποδηματοποιός, vl. ὁ παπουτσῆς
 βάλλω τὸ ὑπόδημα
 ἐκβάλλω τὰ ὑποδήματα
 αὐτὰ τὰ ὑποδήματα μὲ πληγό-
 νουν
 τὸ δέρμα
 τὸ πέδιλον, vl. ἡ σόλα
 τὸ ὑποπτέρνιον, ἡ πτέρνα, vl. τὸ
 τακοῦνι

I dress, undress.
 She is nicely dressed.
 The dress-coat.
 The overcoat, paletot.
 I order an overcoat.
 The collar.
 The chest, breast.
 Gloves, mittens.
 The skirt.

 The pocket.
 The cloak, mantle.
 The paletot.
 The surtout.
 Fur; leather garment.
 The waistcoat.

 Under-petticoat.
 The button; the button-hole.
 Two rows of buttons.

 I button; I unbutton.
 Trousers.
 Drawers.
 The dressing-room.
 Boots and shoes.
 The boot.
 The shoe.
 The slipper.
 I ordered a pair of boots.

 The shoemaker.
 I put on the boot.
 I take off my boots.
 These boots pinch me.

 The leather.
 The sole.
 The heel.

γυαλίζω or λουστράρω τὰ πα- πούτσια v.l.	I black or polish the shoes.
ἡ μελαντηρία, τὸ λογχωτόν, v.l. ἡ μπογιά	The blacking.
ἡ βούρτσα v.l.	The brush.
αἱ πηλοβατίδες, v.l. τὰ καλόσια	The galoshes.
ἡ κεφαλή	The head.
τὸ κάλυμμα τῆς κεφαλῆς	The covering of the head.
ὁ πῖλος, v.l. τὸ καπέλον	The hat.
τὸ κασκέτον v.l.	The cap.
κάτω τὸ καπέλον! v.l.	Off with your hat.
μανδύλιον τοῦ λαιμοῦ	Neckerchief.
τὸ σάλιον v.l.	The shawl.
τὸ χειρόκτιον	The glove.
τὸ ὥρολόγιον	The clock, watch.
ὁ κύλινδρος, ἡ ἄγκυρα	The cylinder; the escapement.
χρυσοῦν, ἀργυροῦν ὥρολόγιον	A gold, silver watch.
τὸ ὥρολόγιον μου ἐστάθη or ἐσταμάτησε	My watch has stopped.
πηγαίνει μίαν ὥραν ἐμπρός, ὀπίσω	It is an hour fast, slow.
χορδίζω (v.l. κουρδίζω) τὸ ὥρο- λόγιον	I wind up my watch.
τὸ κλειδίον τοῦ ὥρολογίου	The watch-key.
τὸ ἐλατήριο ἐσπασε	The spring is broken.
ὁ δείκτης· ὁ ὥροδείκτης· ὁ λεπτο- δείκτης	The hand; the hour-hand; the minute-hand.
ἡ αἰλυσίς τοῦ ὥρολογίου	The watch-chain.
τὰ δίοπτρα, v.l. τὰ ματογυάλια	The spectacles; glasses.
τὸ χαρτοφυλάκιον	The card-case.
τὸ σημειωματάριον	The note-book.
σημειώνω τι	I make a note of, note.
τὸ βαλάντιον, v.l. τὸ πουγγί	The purse.
τὸ ῥαβδίον, v.l. τὸ μπαστοῦνι	The cane, walking-stick.
ἡ καπνοσύριγξ, v.l. ἡ πίπα καπνίζω	The tobacco-pipe; pipe.
ὁ καπνός	I smoke.
τὸ σιγάρον	Tobacco (<i>lit.</i> smoke).
ὁ ταμβάκος	The cigar (cigarette).
ἡ ταμβακοθήκη, v.l. ἡ ταμβακιέρα	The snuff.
	The snuff-box.

V.

Ἰματισμὸς τῆς γυναικός.

καλλωπισμός· χρυσαφικά· ἀ-
σπρόρουχα (vl.)· ἐργόχειρα
γυναικεία.

τὸ φόρεμα, vl. τὸ φουστάνι
ἡ οὐρά
τὸ ἐσωφόριον, vl. μεσοφόρεμα
τὸ ἀτημέλητον
τὸ στηθόδεσμον, vl. ὁ κορσές
τὸ σάλιον
τὸ μανδύλιον
ἡ ζώνη
τὰ τρίχαπτα, vl. ἡ δαντέλλαις
τὸ περίζωμα, vl. ἡ ποδιά
ἡ σκούφια
ὁ πέπλος
ἡ κόμη, τὰ μαλλιά
αἱ πλεξίδες
ἡ χωρίστρα
τὸ κτένιον· κτενίζομαι
τὰ ἀρώματα, vl. ἡ μυρωδιαίς
ὁ μυρεψός
τὰ χρυσαφικά, τὰ στολίδια
τὸ ψιμύθιον, vl. τὸ φυκiasίδι
τὸ βέλος
τὰ ἐνώτια, vl. τὰ σκωλαρίκια
τὸ μανδύλιον τοῦ λαιμοῦ
τὸ ψέλλιον, τὸ βραχιόλιον
τὸ ἀνεμιστήριον, vl. ἡ βεντάλια
τὸ ἀλεξήλιον, vl. τὸ παρασόλι
τὸ ἀλεξιβρόχιον, vl. ἡ ὀμπρέλλα
ἀνοίγω τὸ ἀλεξήλιον
κλείω τὸ ἀλεξιβρόχιον or ἀλεξι-
βροχον
τὰ ἀσπρόρουχα vl.
πλύνω
ἡ πλύντρια, ἡ πλύστρα
τὸ ὑποχιτώνιον, τὸ ὑποκάμισον

WOMAN'S DRESS.

*Ornaments ; trinkets ; linen ;
female work.*

The dress.
The train.
Under garment.
The negligé, morning dress.
Stays, corset.
The shawl.
The cloak.
The sash, girdle.
Lace.
The apron.
The cap.
The gown.
The hair.
The plaits.
The parting.
The comb ; I comb my hair.
The perfumes ; scents.
The perfumer.
Trinkets, ornaments.
Rouge.
The hairpin.
The earrings, eardrops.
The neckerchief.
The bracelet.
The fan.
The parasol.
The umbrella.
I put up my umbrella.
I put down, shut my umbrella.

The linen ; washing.
I wash.
The washerwoman.
The chemise, shirt.

λινοῦν ὑποκάμισον	A linen shirt.
βαμβάκινον or βαμβακερὸν ὑποκάμισον	A cotton, calico shirt.
τὰ κομβία	The buttons.
ἡ περικνημῖς, vl. ἡ κάλτσα	The stockings.
τὰ τσουράπια vl.	The socks.
ὁ καλτσοδέτης vl.	The garter.
τὸ ρινόμακτρον, τὸ μανδύλιον, τὸ μιξομάνδυλον.	The pocket-handkerchief.
αἱ γυναικεῖαι ἐργασίαι	Female employments.
τὰ ἐργόχειρα	"Work," handiwork.
ῥάπτω· ἡ ῥάπτρια	I sew; the sempstress.
τὸ ὕφασμα, τὸ πανίον	The stuff, the cloth.
ἡ ῥαφή	The seam.
τὸ νύγμα, ἡ βελονιά	The stitch.
τὸ ῥάψιμον	Sewing.
τραπέζιον τοῦ ῥαψίματος	Work-table.
ἡ μηχανὴ ῥαπτικής, ἡ ῥαπτομηχανή	The sewing-machine.
ἡ δακτυλήθρα	The thimble.
τὸ ψαλίδιον	The scissors.
ἡ βελόνη· ἡ καρφοβελόνη	The needle; the bodkin.
τὸ νήμα, ἡ κλωστή	The thread.
τὸ πλεκτόν	Plaiting, knitting.
τὸ βελόνιον (τοῦ πλεξίματος)	Knitting-needle.
ἡ βελονοθήκη	The needle-case.
ἀναρράπτω, συρράπτω, vl. μπαλόνω	I mend, patch.
τὸ κέντημα, τὸ κεντητόν	Embroidery, embroidered work.
κεντῶ	I embroider.
τὸ δείγμα	The pattern.
κλώθω	I spin.

VI.

Ἀνθρώπινον σῶμα.

HUMAN BODY.

μέρη τοῦ σώματος· ιδιότητες· θέσεις.	<i>Parts of the body; qualities; attitudes.</i>
ἡ κεφαλὴ	The head.
ἡ κόμη· ἡ θρίξ	The hair; locks.
μέλαινα κόμη, vl. μαῦρα μαλλιά	Black hair, black tresses.
κόμη καστανόχρους, vl. καστανὰ μαλλιά	Auburn hair.

ξανθός· πολίος, πολιοθριξ
 κόμη λευκή, vl. ἄσπρα μαλλιά
 κουρεύομαι
 ἡ κουρά
 ἡ φενάκη, vl. ἡ περούκα
 ἡ κορυφή τῆς κεφαλῆς
 τὸ κρανίον
 ὁ ἐγκέφαλος, ὁ μυελός
 ἄνθρωπος χωρὶς μυαλά vl.
 τὸ πρόσωπον· ἡ ὄψις
 ἔχω ὄψιν
 τὸ μέτωπον
 μέτωπον ὑψηλόν
 ἔχει ῥυτίδας ἐπὶ τοῦ μετώπου
 ὁ ὀφθαλμός, vl. τὸ μάτι
 τὸ ὄμμα, τὸ βλέμμα
 προσηλώνω τὸ βλέμμα μου ἐπὶ
 τινος
 ἀποστρέφω τοὺς ὀφθαλμούς
 βλέμμα ὀξύ
 μάρτυς αὐτόπτης
 ὁ βολβός, ὁ ὀφθαλμός
 ἡ κόρη τοῦ ὀφθαλμοῦ
 αἱ ὀφρύες
 τὰ βλέφαρα
 αἱ βλεφαρίδες
 ἡ ῥίς
 ὁμιλεῖ or λαλεῖ διὰ τῆς ῥινός
 ἄγει καὶ φέρεי διὰ τῆς ῥινός
 ἡ παρειά, vl. τὸ μάγουλον
 τὸ οὖς, τὰ ὦτα, vl. τὰ αὐτία
 ὁ λοβός, τὸ ἐξωτερικὸν οὖς
 τὸ τύμπανον
 τὸ στόμα
 τὸ χεῖλος
 χονδρά, λεπτὰ χεῖλη
 ἡ γλῶσσα
 τὸ ἄκρον τῆς γλώσσης

Yellow-haired, blond; grey-haired.
 White hair.
 I have my hair cut.
 Hair-cutting.
 The wig.
 The top of the head.
 The skull.
 The brain.
 A brainless idiot.
 The face; the countenance.
 I have the appearance, look as if.
 The forehead.
 A high forehead.
 He has wrinkles in his forehead.
 The eye.
 The glance, the look.
 I fix my gaze on something.
 I turn away my eyes.
 A sharp, quick eye.
 An eye-witness.
 The apple of the eye.
 The pupil of the eye.
 The eyebrows.
 The eyelids.
 The eyelashes.
 The nose.
 He speaks through the nose.
 He leads by the nose.
 The cheek; the jowl.
 The ear, the ears.
 The lobe, outer ear.
 The drum of the ear.
 The mouth.
 The lip.
 Coarse, thin lips.
 The tongue.
 The tip of the tongue.

τρέχει εἰς τὴν γλῶσσαν μου δάκνω (vl. δαγκάνω) τὴν γλῶσσάν μου	It's on my tongue (of a word). I bite my tongue.
ὁ οὐρανίσκος	The roof of the mouth.
ἡ κιονίς, ὁ γαργαρεύων	The uvula.
ὁ φάρυγξ	The gullet.
ἡ σιαγών	The jaw.
μασῶ, μασᾷ	I chew, he chews.
ὁ ὀδούς· οἱ ὀδόντες, τὰ ὀδόντια	The tooth; the teeth.
τὸ οὐλόν, τὰ οὐλα	The gum, the gums.
δὲν ἀνοίγει τὸ στόμα του	He does not open his mouth.
ὁ πώγων	The chin.
τὸ γένειον· ἡ γενειάς	The beard; whiskers.
γενειάτης· ἀγένειος	Bearded; beardless.
ὁ μύσταξ, vl. τὸ μουστάκι	The moustache.
ξυρίζομαι	I shave (myself).
ὁ λαιμός	The throat.
ὁ τράχηλος, ὁ αὐχὴν	The neck.
ὁ σφόνδυλος	The backbone, vertebra.
ὁ λάρυγξ	The windpipe.
καγχάζω	I hiccup.
ὁ ὤμος, vl. ὁ νῶμος	The shoulder.
ἡ μασχάλη	The armpit.
ὁ βραχίον· ἡ ἀγκάλη	The arm; the embrace.
ἐναγκαλίζομαι, περιπτύσσομαι	I embrace, put my arms round.
ἀσπάζομαι, φιλῶ	I greet, I kiss.
προσφέρω τὸν βραχίονά μου	I offer my arm.
ὁ πῆχυς· ὁ ἀγκών	The forearm; the elbow.
ἡ χεὶρ (δεξιὰ, ἀριστερά)	The hand (right, left).
ἔρχομαι εἰς χεῖρας	I come within arms' length, engage, come to blows.
σφίγγω τὴν χεῖρα	I squeeze, press the hand.
τὸ δάκτυλον, ὁ δάκτυλος	The finger.
τὸ ἄκρον τοῦ δακτύλου	The tip of the finger.
δακτυλοδεικτῶ τινα	I point at some one with the finger.
ὁ ἀντίχειρ, ὁ δάκτυλος	The thumb.
ὁ λιχανός, ὁ δείκτης	The fore-finger.
ὁ μέσος	The middle finger.
ὁ παράμεσος	The fourth finger.

ὁ μικρός
 ὁ ὄνυξ, τὸ ὀνύχιον
 ἡ παρωνυχίς
 ἡ πυγμή, ὁ γρόνθος
 ἡ γρονθιά
 ἡ σπιθαμή
 τὰ νῶτα
 στρέφω τὰ νῶτα πρὸς τινα
 ἡ σφονδυλική στήλη, τὸ ραχοκύ-
 κalon
 ἡ ὀσφύς
 ἡ πλευρά
 τὸ πλευρόν
 τὸ στήθος
 ὁ μαστός, vl. τὸ βυζί
 ὁ κόλπος
 ἡ γαστήρ, ἡ κοιλία
 τὸ ὑπογάστριον
 ἡ κνήμη· τὰ σκέλος
 τὸ γόνυ, vl. τὸ γόνατον
 γονυκλινής
 γονατίζω
 πίπτω εἰς τοὺς πόδας τινός
 ἡ γαστροκνημία, ἡ κνήμη
 τὸ σφυρόν, ὁ ἀστράγαλος
 ὁ πούς, vl. τὸ ποδάρι
 τὸ πέλμα, τὸ πέδιλον
 οἱ δάκτυλοι, τὰ δάκτυλα
 βαδίζω ἀκροποδητί
 ἡ πτέρνα
 τὸ μέλος· τὸ δέσμα
 ἡ ἀρμογή· τὸ ἄρθρον, ὁ κόνδυλος
 τὸ ὀστοῦν, τὸ κόκκαλον· ὀστέινος
 ὁ μυελός
 τὸ κρέας
 τὸ νεῦρον· νευρικός· νευρώδης
 ἡ ἵς, αἱ ἵνες
 ὁ μῦς, οἱ μύωνες
 ἡ ἰσχὺς τῶν μυῶνων
 τὸ αἷμα· αἱματηρός, αἱμοσταγής

The little finger.
 The nail.
 The whitlow.
 The fist.
 The blow with the fist.
 The span.
 The back.
 I turn my back to any one.
 The vertebral column.
 The loin.
 The rib.
 The side.
 The chest.
 The breast.
 The bosom, lap.
 The belly.
 The abdomen.
 The shank; the leg.
 The knee.
 On bended knees.
 I fall on my knees, kneel.
 I fall at any one's feet.
 The thigh.
 The ankle.
 The foot.
 The sole.
 The toes.
 I go on tip-toe.
 The heel.
 The limb; the skin.
 The joint.
 The bone; bone, of bone.
 The marrow.
 The flesh.
 The nerve; nervous.
 The sinew, sinews.
 The muscle, the muscles.
 Strength of muscle.
 The blood; bloody, bleeding.

αἰμοβόρος, αἰμοχαρής	Bloodthirsty, sanguinary.
ἡ φλέψ· ἡ ἀρτηρία	The vein; the artery.
ὁ σφυγμός	The pulse.
ἡ καρδία· ἐγκάρδιος	The heart; hearty.
ἡ καρδία πάλλει	The heart beats.
οἱ παλμοὶ τῆς καρδίας	The throbbings of the heart.
ὁ πνεύμων· οἱ πνεύμονες	The lung; the lungs.
ἡ ἀναπνοή, τὸ ἕσθμα	Inspiration, breathing.
ἀσθμαίνων	Panting.
ἀναπνέω	I breathe.
ἡ χάσμη, τὸ χάσμημα	The gape, yawn.
χασμῶμαι	I gape, I yawn.
ὁ στόμαχος	The stomach.
χωνεύω· ἡ πέψις, ἡ χώνευσις	I digest; digestion.
τὰ ἔντερα, τὰ ἐντόσθια	The bowels, the entrails.
τὸ ἥπαρ· ἡ σπλήν	The liver; the spleen.
ἡ χολή	The gall, bile.
τὸ σίαλον· τὸ φλέγμα	The spittle; phlegm.
τὸ ἀπόχρεμμα, τὸ πτύσμα· πτύω	Expectoration; I spit.
ὁ ἰδρώς· ἰδρόνω	Sweat; I sweat.
ἡ ἐξάτμησις· ἡ διαπνοή, ἡ ἰδρωσις	Transpiration, sweating.
αἱ πόροι· πορώδης	The pores; porous.
ὁ πταρμός· πταρνίζομαι	Sneezing; I sneeze.
τὸ δάκρυον· δακρύων	The tear; weeping.
κλαίω· χύνω δάκρυα	I cry; I shed tears.
μετὰ δακρύων εἰς τοὺς ὀφθαλμούς	With tears in his eyes.
ἡ χροιά, τὸ χρῶμα	The colour, complexion.
ἡ ὄψις	The appearance, look.
ἔχει ὄψιν καλὴν	He looks well.
ἔχει ὄψιν ἡθοιοιοῦ	He has the look of an actor (a theatrical air).
ἡ ὠχρότης· ὠχρός	Pallor; pale.
ἡ εὐσωματία, ἡ πολυσαρκία	Stoutness, fatness.
ἡ ἰσχνότης· ἰσχνός	Leanness; lean.
εὐμήκης, ἰσχνός	Lank, thin.
εὐμεγέθης	Large of stature.
ἡ ὠραιότης, τὸ κάλλος· ὠραίος,	Beauty, loveliness; fair, beautiful,
εὐειδής, εὐμορφος· καθωραῖζω	lovely; I beautify.
ἡ κομψότης· κομψός· λεπτός	Prettiness; pretty; delicate.
ἡ ἀσχημία· δυσειδής, ἀσχημος	Ugliness; misshapen, ugly.

ἡ δυσμορφία· δύσμορφος	Deformity ; deformed.
ἡ ἐπιτηδειότης· ἐπιτήδειος	Cleverness ; clever.
ἡ δεξιότης· δεξιός	Dexterity ; dexterous.
ἡ εὐκνησία· εὐκίνητος	Nimbleness ; nimble.
ἡ βαρύτης· βαρὺς	Heaviness ; heavy, clumsy.
ἡ ἰσχύς, ἡ ῥώμη· ῥωμαλέος	Strength, vigour ; vigorous.
ἡ ἀδυναμία, ἀδύνατος· ἐξασθενῶ	Feebleness ; feeble ; I grow feeble.
ὁ κόπος, ὁ κάματος	Trouble ; toil.
κατάπονος, κατάκοπος, κουρασ- μένος	Fatigued, toilworn, weary.
καταπονῶ, κουράζω	I wear out, weary.
ὁ ὕπνος· ὑπναλέος	Sleep ; sleepy.
νυστάζω	I am sleepy.
κοιμῶμαι· ἀποκοιμῶμαι	I sleep ; fall asleep.
ῥογχαλίζω· ὁ ῥογχαλισμός	I snore ; snoring.
ἀγρυπνῶ· ἡ ἀγρυπνία	I watch, lie awake ; wakefulness.
ἐξυπνῶ, ἡ ἔγερσις	I awake ; awaking, rising.
ἀφυπνίζω, ἐξυπνίζω, ἐξυπνῶ	I waken, wake up.
ἡ μιμική, ἡ παντομιμία	Mimicry, pantomime.
ὁ παντόμιμος, ὁ μίμος	The mimic, pantomimist.
ὁ μορφασμός	The (making a) face.
μορφάζομαι	I make a face.
ἡ στάσις	The posture.
τὸ βάδισμα	Walking, gait.
ὑπάγω, πηγαίνω· τρέχω	I go ; I run.
τὸ βῆμα· βαδίζω, βηματίζω	The step ; I walk, step.
ἡ θέσις	The position.
ἵσταμαι, στέκω· ὄρθιος	I stand ; upright.
κάθημαι· καθήμενος	I sit ; sitting.
καθίζω	I sit down.
λάβετε θέσιν, καθήσατε	Take a seat, sit down.
κείμει, v.l. κοιτομαι· κείμενος	I lie ; lying.
κατακλίνομαι	I recline.

VII.

Ὑγίεια or ὑγεία.	HEALTH.
ἀσθένειαι· φάρμακα· σωμα- τικά ἐλαττώματα.	Diseases ; medicines ; bodily defects.
ἡ ὑγίεια, ὑγεία· ὑγιής	Health ; healthy.
ὕγιεινός· βλαβερός	Wholesome ; injurious.

πὼς ἔχετε; πὼς ἔχει ἡ υἱεία σας; πὼς εὐρίσκεσθε;	How are you? How is your health? How do you find yourself?
εὐχαριστῶ, πολὺ καλὰ ὅλη ἡ οἰκογένειά μου εἶνε υἱείας ἡ ἀδιαθεσία, ἡ κακοδιαθεσία εἶμαι ἀδιάθετος, κακοδιάθετος δὲν εἶμαι τόσῳ καλὰ ἡ ἀσθένεια· ἀσθενής, ἄρρωστος ὁ ἀσθενής φιλάσθενος· καχεκτικός ἀσθενῶ ἡ κεφαλαλγία, ὁ πονοκέφαλος, ὁ κεφαλόπονος ἡ ὀδονταλγία, ὁ ὀδοντόπονος, ὁ πονόδοτος ἡ δυσπεψία, ἡ ἀπεψία δύσπεπτος πάσχω δυσπεψίαν ἔχω στομαχόπονον τὸ κρυολόγημα ἐκρυολόγησα, ἐκρύωσα ὁ βήξ· βήχω ἡ συνάγχη· ὁ βράγχος ὁ ῥευματισμός τὸ πρήσιμα, τὸ πρήξιμον πρήσκομαι ὁ κατάρρους· αἱ αἰμορροΐδες ὁ ἔμετος, ὁ ἐμέτος ἔξεμῶ, ἔμετῶ οἱ σπασμοί· σπασμωδικός ἡ ἐπιληψία ἡ ἀποπληξία ὑπὸ ἀποπληξίας προσβάλλομαι ἡ παράλυσις, ἡ παραπληξία· παρά- λυτος ὁ πυρετός· πύρετώδης προσβολὴ πυρετοῦ ἡ ἐρυθρίτις, ἢ ἱληρη	Thank you, very well. All my family are well. Indisposition. I am out of sorts, poorly. I am not so very well. Illness; ill, unwell. The patient. Weakly, ailing, delicate. I am ill. Headache, pain in the head. Toothache. Indigestion, bad digestion. Indigestible, subject to indi- gestion. I suffer from indigestion. I have a stomach-ache. The cold. I have caught cold, taken cold. The cough; I cough. The cold; hoarseness. Rheumatism. A swelling, swelling. I swell. The cold in the head; piles. Sickness, vomiting. I am sick, vomit. Spasms; spasmodic. Epilepsy, falling sickness. Apoplexy. I am stricken with apoplexy. Paralysis, palsy; paralytic. Fever; feverish. An attack of fever. Scarlet fever, scarlatina.

τὸ ἐμβόλιον· ἐμβολιάζω
 ὁ ἐμβολιασμός
 ἡ ποδάγρα· ἡ ἀρθρίτις
 ἡ φθίσις· φθισικός
 τὸ ἄσθμα
 ἡ φλόγωσις
 ἡ περιπνεύμονια
 ἡ δυσεντερία
 τὸ μίασμα· ἀσθένεια κολλητική
 ἡ ἐπιδημία· ἐπιδημικός
 ὁ λοιμός
 ἡ χολέρα· χολερικός
 ἡ ζάλη· ζαλίζομαι
 ἡ ὕπνοβασία· ὁ ὕπνοβάτης
 ἡ ἀναισθησία, ἡ νάρκη· ἀναίσθητος
 ὁ πνιγαλίων, ὁ ἐφιάλτης
 ἡ ληθαργία
 ἡ αἱμοπτυσία· ἡ αἱμορραγία
 ἡ κυκλοφορία τοῦ αἵματος
 ἡ αἱμόρροια τῆς ῥίνος
 τὸ ἐρυσίπελας, τὸ ἀνεμοπύρωμα
 τὸ χείμετλον, ἡ χιονίστρα
 ἡ κνῆσις, τὸ ξύσιμον
 ἡ ἐξάρθρωσις
 ἡ τομή, τὸ κόψιμον

κόπτομαι
 ἡ γάγγραινα
 ἡ πληγή· ἡ οὐλή
 ἡ πτώσις· πίπτω
 ὁ χειρουργός
 ὁ ἱατρός
 ἔχει πελατεῖαν πολυάριθμον
 ὁ ὀδοντοῖατρός· ὀφθαλματρός
 ἡ ὀφθαλμία
 ὁ φαρμακοποιός
 τὸ φαρμακεῖον

Lymph; I inoculate.
 Vaccination, inoculation.
 Gout; inflammation of the joints.
 Consumption; consumptive.
 Asthma.
 Inflammation.
 Inflammation of the lungs.
 Dysentery.
 Miasma; contagious disease.
 The epidemic; epidemic.
 The plague, pestilence.
 Cholera; liable or leading to cholera.
 Dizziness; giddiness; I am dizzy, giddy.
 Somnambulism; the somnambulist.
 Insensibility, torpor; insensible.
 Oppression, nightmare.
 Lethargy.
 Blood-spitting; bleeding.
 The circulation of the blood.
 Bleeding at the nose.
 Erysipelas.
 Chilblains.
 Itching, the itch.
 Dislocation.
 Cutting, smarting, sharp pain in the bowels.
 I smart, have a pain in the bowels.
 Gangrene.
 The wound; the scar, scab.
 The fall; I fall.
 The surgeon.
 The doctor.
 He has a large practice.
 The dentist; eye-doctor.
 Bad eyes, ophthalmia.
 The druggist.
 The druggist's shop.

ἡ συνταγή	The prescription.
τὸ φάρμακον· ἡ δόσις	The medicine ; the dose.
τὸ προφυλακτικὸν μέσον	The measure of precaution.
τὸ ἐνδυναμωτικόν	The tonic.
τὸ καταπότιον· ἡ κόνις	The pill ; the powder.
ἡ φλεβοτομία· φλεβοτομῶ	Bleeding ; I bleed (transitive).
ἡ διαίτα· ἡ μεταχείρισις	The diet ; the treatment.
περιποιοῦμαι ἀσθενῇ	I treat a patient.
νοσηλεύω, νοσοκομῶ	I nurse, tend the sick.
ἐπισκέπτομαι ἀσθενῇ	I visit a patient.
αἰσθάνομαι τὸν σφυγμόν	I feel the pulse.
ἔχετε ὄρεξιν ;	Have you any appetite ?
θὰ τηρήσητε διαίταν	You will take care what you eat (observe diet).
ὁ πόνος· ἀλγέινός	The pain ; painful.
ἡ ἀνάρρωσις· ἀναλαμβάνω	Recovery ; I recover.
ἡ θεραπεία· θεραπεύω	Cure, curing ; I cure, heal.
ὁ βίος, ἡ ζωή· ζῶ· ζῶν	The life, ditto (vital principle) ; I live ; living.
ζωηρός· ἡ ζωηρότης	Lively ; liveliness, animation, vivacity.
ὁ θάνατος· ἀποθνήσκω· νεκρός	Death ; I die ; dead.
ἡ ἀγωνία, ἡ ψυχομαχία	Death struggle, last struggle.
θνητός· ἡ θνητότης	Mortal ; mortality.
ἀθάνατος· ἡ ἀθανασία	Immortal ; immortality.
ὁ μακαρίτης πατήρ τού	His late father (lit. blessed).
ἡ μακαρίτις βασίλισσα	The late queen.
τὰ σωματικὰ ἐλαττώματα.	Bodily defects.
τυφλός· ἡ τυφλότης, vl. τύφλα	Blind ; blindness.
τυφλὸς ἐκ γενετῆς	Blind from birth.
μονόφθαλμος· παραβλῶψ, vl. ἀλλήθωρος	One-eyed ; wall-eyed, with a cast in the eye.
ὁ στραβισμός· στραβίζω	Squinting ; I squint.
μύωψ· ἡ μυωπία	Short-sighted ; short-sightedness.
κωφός· ἡ κωφότης	Deaf ; deafness.
ἄλαλος, ἄφωνος, vl. μουγγός	Dumb.
κωφάλαος	Deaf and dumb.
ψελλός· ψελλίζω	Stammering ; I stammer.
φαλακρός· ἡ φαλάκρα	Bald ; baldness.
χωλός· χωλαίνω· ἡ χωλότης	Lame ; I am lame ; lameness.

ἀνάπηρος· κυφός, κυρτός, vl. καμ-
πούρης
ἀριστερός
ὁ νάννος· ὁ γίγας
τὸ τέρας· τερατώδης

Maimed ; bent, hump-backed.
Left-handed.
The dwarf ; the giant.
The monster ; monstrous.

VIII.

Ψυχή.

αἰσθήσεις· ἐνέργειαι τῆς
ψυχῆς· γλώσσα.

ἡ ψυχή
αἱ πέντε αἰσθήσεις
ἡ ὄρασις· βλέπω
παρατηρῶ, vl. κυττάζω
ὄρατός· ἀόρατος
εἶμαι μύωψ.
μύωψ, ἀμβλὺς τὴν ὄψιν
γνωρίζω αὐτὸν ἐξ ὄψεως
ἡ ἀκοή· ἀκούω· ἀνήκουστος
ἀκροάζομαι
ἀκούσατέ με
ἡ ὄσφρησις· ὀσφραίνομαι, μυρί-
ζομαι
ὀσφράνθητε or μυρίσθητε αὐτὸ
τὸ ἄνθος
ἔχει ἀποφοράν
εὐωδιάζει· βρωμεῖ
ἡ ἀφή· ἄπτομαι, αἰσθάνομαι
ἡ γεῦσις· γεύομαι, δοκιμάζω
γλυκός· ἡ γλυκύτης
ὀξύς, vl. ξινός· ἡ ὀξύτης, vl. ἡ
ξινάδα
πικρός· ἡ πικρότης, ἡ πικρία
τὸ πνεῦμα· ἡ εὐφυΐα
εὐφυής, πνωματώδης, vl. ἔξυπνος
ἡ καρδία· ἐγκάρδιος
τὸ λογικόν· λογικός
ἡ σύνεσις· συνετός, φρόνιμος
φληναφῶ, φλυαρῶ

SOUL.

*Senses ; activities of the mind ;
language.*

The soul.
The five senses.
Sight ; I see.
I observe, look at.
Visible ; invisible.
I am short-sighted.
Short-sighted, dim-sighted.
I know him by sight.
Hearing ; I hear ; unheard of.
I listen.
Hear me.
Smell ; I smell, I scent.
Smell this flower.
It has an odour.
It smells nice ; it stinks.
Touch ; I touch, feel.
Taste ; I taste, try.
Sweet ; sweetness.
Sour, sharp ; acidity.
Bitter ; bitterness.
Wit ; wittiness.
Witty, spirited, clever.
The heart ; cordial.
The reason ; reasoning.
The understanding ; sensible.
I talk rubbish, nonsense.

ἔχω δίκαιον, ἄδικον
 ἔχω λόγον, αἰτίαν
 ἀπαιτῶ ἱκανοποίησιν
 σωφροσύνη
 εἶνε ἀνοησία
 ὁ νοῦς· νουνεχής
 καταληπτός· ἀκατάληπτος
 σᾶς παρενόησα
 ἡ παρανόησις
 ἐννοεῖται!
 νοῶ, ἐννοῶ, καταλαμβάνω
 τὸ ἀντιληπτικόν
 τοῦτο εἶνε ἀκατανόητον
 ἡ ἱκανότης· ἱκανός· ἀνίκανος
 ἡ καλοκαρδία
 ἡ μεγαλοφυΐα· μεγαλοφυής
 εἶνε δύσνους· ἀντιλαμβάνεται
 δυσκόλως
 ἡ ἰδέα
 σκέπτομαι, συλλογίζομαι· ἀναλογί-
 ζομαι
 ὄνειρεύομαι· τὸ ὄνειρον (pl. -ατα)
 δὲν ἠξεύρω τί νὰ ὑποθέσω
 ἡ ἰδέα· ἰδανικός
 ἡ ἰδανικότης· τὸ ἰδανικόν
 οὐδεμίαν ἰδέαν ἔχει περὶ τούτου
 ἀναπτύσσω τὰς ἰδέας μου
 ἡ γνώμη, ἡ δοξασία
 εἶμαι τῆς γνώμης ὅτι —
 ἡ συμβουλή· συμβουλεύω
 συμβουλεύομαι τινα
 τὸ συμβούλιον
 ἡ ἀναπολησις, ὁ ἀναλογισμός· ἀνα-
 πολῶ, ἀναλογίζομαι
 ὁ συλλογισμός· συλλογίζομαι
 ἡ κρίσις· κρίνω
 ὁ δικαστής· δικάζω
 ἡ πρόληψις· ἡ δεισιδαιμονία
 ἡ ὑπόθεσις· ὑποθέτω

I am right, wrong.
 I have reason, cause.
 I demand satisfaction.
 Prudence, moderation.
 It is folly, nonsense.
 The mind; intelligent.
 Intelligible; unintelligible.
 I misunderstood you.
 The misunderstanding.
 Of course (It is understood) !
 I understand, I see, I comprehend.
 Power of apprehension.
 This is incomprehensible.
 The ability; able; incompetent.
 Humour, vivacity.
 Genius; possessed of genius.
 He is slow of apprehension;
 understands with difficulty.
 The idea.
 I consider, reflect; reason.
 I dream; the dream.
 I don't know what to suppose.
 Idea; ideal.
 Ideality; the ideal.
 He hasn't a notion of this.
 I develop (or unfold) my ideas.
 The opinion, view.
 I am of the opinion that —
 The advice; I advise.
 I consult some one.
 The council.
 The reconsideration, the reflection;
 I reconsider, reflect.
 The reflection; I reflect.
 The judgment; I judge.
 The juryman; I try.
 The prejudice; the superstition.
 The supposition (also business); I
 suppose.

εικάζω· ἡ εἰκασία
τὸ συμπέρασμα, τὸ πόρισμα
συμπεραίνω

ἐκ τούτου ἔπεται ὅτι —

ἡ παρατήρησις· θεωρῶ
ὁ παρατηρητής
παρατηρῶ
ἀξιοσημείωτος
ἡ διάκρισις
ἡ ἐξαιρετικότητα
διακρίνω· διακρίνομαι
ἡ πειθῶ· πείθω
πειστικός· καταπείθω
ἡ βεβαιότης· ἡ ἀσφάλεια
ἡ βεβαίωσις· βεβαιώνω
ἡ πεποίθησις
βέβαιος· πεπεισμένος
ἡ ἀμφιβολία· ἀμφιβάλλω
ἀμφίβολος· ἀβεβαίος
μαντεύω· τὸ μάντευμα
ἡ φαντασία· φαντάζομαι
φαντασιώδης
ἡ μνήμη, τὸ μνημονικόν

ἀξιομνημόνευτος

ἐξ ἀμνημονεύτων χρόνων
ἡ ἀνάμνησις
ἡ λήθη· λησμονῶ· ἐπιλήσμων
ἡ γνῶσις· ἡ γνωριμία
βαθεῖαι γνώσεις

εἰς γνώριμός μου
γνωστός· ἄγνωστος
σοφός· λόγιος, πεπαιδευμένος
ἀμαθής
ἡ ὀξύνοια· ἡ ἀγχίνωια
ἀγχίνους
ἡ δεξιότης· δεξιός· ἀδέξιος
ἡ μωρία, ἡ βλακία, vl. ἡ κουταμάρα
μωρός, βλάξ, vl. κουτός
ἡ σοφία· σοφός

I conjecture; the conjecture.
The inference; the conclusion.
I infer.

From this it follows that —

The remark; I regard.
The observer.
I observe, remark.
Worth noting, noteworthy.
The distinction.
The exceptionality.
I distinguish, am distinguished.
Persuasion; I persuade.
Persuasive; I dissuade.
The certainty; the safety.
The assurance; I assure.
The conviction.
Sure; persuaded.
The doubt; I doubt.
Doubtful; uncertain.
I guess; the guess.
The fancy; I fancy.
Fanciful, fantastic.
The memory; the reminder,
power of memory.

Memorable.

From immemorial times.
The remembrance.
Forgetfulness; I forget; forgetful.
Knowledge; acquaintance.
Profound knowledge[s].

An acquaintance of mine.

Known; unknown.
Wise; learned, cultured.
Illiterate, unlearned.
Quickness of wit; presence of mind.
Ready (of resource).
Dexterity; dexterous, awkward.
Folly, stupidity.
A fool, a dullard, a blockhead.
Wisdom; wise, clever.

τὸ αἰσθημα· ἡ αἰσθησις

αἰσθάνομαι· αἰσθητός, ἐπαισθητός
εὐαίσθητος· ἀναίσθητος

ἡ εὐαισθησία· ἡ ἀναισθησία
ἡ διάθεσις

καλῆς, κακῆς διαθέσεως

ἡ ἐντύπωσις

ἡ ἐπιθυμία· ὁ πόθος

ἐπιθυμῶ· ἐπιθυμητός

ἡ θέλησις· θέλω

ἐκούσιος· ἀκούσιος· ἐβελοντής

ἀσμένως· μετὰ χαρᾶς

ὁ σκοπός, ἡ πρόθεσις

πρόκειμαι, προτίθεμαι, ἔχω
σκοπὸν

ἔχει κακοὺς σκοπούς

ἡ ἀπόφασις· ἀποφασίζω

ἡ ἐπιρροή

τὸ πάθος, ἡ ὁρμή

ἐμπαθής· ἀπαθής

ἡ ἀδιαφορία· ἀδιάφορος

ὁ ἔρως, ἡ ἀγάπη· ἀγαπῶ

ἀγαπᾷ τὸν περίπατον

ἐραστής

τὸ μῖσος· μισῶ

μισητός· μοχθηρός

ἡ τρυφερότης· τρυφερός

ἡ συγκίνησις· συγκινητικός

συγκινῶ· συγκινημένος

ἡ ἀφοσίωσις· ἀφωσιωμένος

ἡ κλίσις, ἡ ῥοπή

εὐδιάθετος, πρόθυμος

ἡ ἀντιπάθεια, ἡ ἀποστρόφή

ἀντιπαθητικός

ἡ ἀηδία· ἀηδής

The feeling (thing felt); the
(power of) feeling.

I feel; sensible, appreciable.

Sensitive; insensible, senseless,
insensate.

Sensitiveness; insensibility.

The disposition.

Of a good, an evil disposition.

The impression.

The desire; the longing.

I wish; desirable.

The will; I will.

Willing; unwilling; a volunteer.

Gladly; with pleasure.

The object, the purpose.

I am going to, I propose, in-
tend.

He has evil intentions, means
ill.

The decision; I decide.

The influence.

The passion, impulse.

Passionate; passionless.

Indifference; indifferent.

Love, affection; I love, like.

He likes walking.

Lover.

Hatred; I hate.

Hateful; villainous.

Delicacy, luxuriousness; delicate.

The emotion; touching, emotional.

I move, touch; moved, touched,
affected.

Devotion; devoted.

Inclination, bent, propensity.

In good spirits, well-disposed,
eager, ready.

Dislike, disgust.

Full of dislikes.

Unpleasantness; unpleasant.

σικχαίνομαι, ἀηδιάζω τι
 βδελυκτός· ἀποτρόπαιος
 ἡ φρίκη· ἡ ἀγανάκτησις
 ἀποστρέφομαι
 εὐάρεστος· δυσάρεστος
 ἡ εὖνοια· εὐνοῶ
 ὁ εὐνοούμενος· ἡ εὐνοουμένη
 ἡ φιλία· φιλικός, φίλιος
 ὁ φίλος· ἡ φίλη
 ἡ ἐξοικείωσις· ἐξοικειοῦμαι

 ἡ ἔχθρα· ἐχθρικός
 ὁ ἐχθρός· πολέμιος
 διαλλαγή, ἡ διάλλαξις
 διαλλάσσομαι
 ἡ ὑπόληψις· ὑπολήπτομαι
 ἄξιος ὑπολήψεως· ἀνεκτίμητος
 ἡ καταφρόνησις· καταφρονῶ
 τὸ σέβας· σέβομαι
 σεβάσμιος, σεβαστός
 ἡ περιφρόνησις· περιφρονῶ
 ὁ θαυμασμός· θαυμάζω

 θαυμάσιος, θαυμαστός
 ἡ ἐκπληξις· καταπληκτικός
 καταπλήττω
 ἐκπλήττομαι· θαυμάζω
 ἔκθαμβος
 ἡ ὀργή· ὀργίλος
 ὀργίζομαι· ὀξύθυμος
 ἡ ἔξαψις, ἡ παραφορά
 ἐξάπτομαι, ἀφαρπάζομαι
 ἡ λύσσα· ἡ μανία
 λυσσώδης, μανιώδης
 ὁ κόρος, ὁ χορτασμός
 ἡ διαφορά, ἡ διένεξις, ἡ φιλονεικία
 ἡ ἔρις· ἡ λογομαχία
 φιλονεικῶ· ἐρίζω πρὸς τινα
 φιλονεικος
 ἡ λύπη

I am disgusted, I loathe a thing.
 Loathsome, abominable.
 Terror; indignation.
 I abhor.
 Pleasing; unpleasant.
 Favour; I favour.
 The favoured one (m. and f.).
 Friendship; friendly, kindly.
 The friend; dear one.
 Familiarization; I familiarize
 myself.
 Enmity; hostile, inimical.
 The enemy; foe.
 The reconciliation, reconciling.
 I am reconciled.
 Reputation; I am reputed.
 Worthy of repute; invaluable.
 Contempt; I despise.
 Respect; I respect, reverence.
 Venerable, august.
 The neglect; I neglect.
 Wonder, admiration; I wonder,
 admire.
 Wonderful, marvellous.
 Astonishment; astonishing.
 I astound.
 I am surprised; I marvel.
 Dumbfounded.
 Wrath; wrathful.
 I am angry; quick-tempered.
 The fit of passion, fury.
 I fire up, I am carried away.
 Frenzy; madness.
 Raving, mad.
 Satiety, surfeit.
 The difference, feud, quarrel.
 Strife; war of words.
 I quarrel; I dispute with a man.
 Quarrelsome.
 Grief.

προξενῶ λύπην
 τοῦτο μὲ ἐλύπησε πολὺ
 λυποῦμαι
 εἶνε ἀξιολύπητος
 εἶνε λυπηρόν ὅτι —
 ἡ θλίψις· τεθλιμμένος
 ἡ δυσθυμία, ἡ λύπη· περίλυπος

 ἡ μελαγχολία· μελαγχολικός
 ἡ ὑποχονδρία· ὑποχονδριακός
 ἡ φαιδρότης· φαιδρός
 ἡ εὐθυμία· εὐθυμος
 εὐθυμῶ, διασκεδάζω
 φαιδρύνω
 ἡ χαρά· εὐχαρις, περιχαρής
 τὸ θέλγητρον, τὰ θέλγητρα
 ἔνθους, ἐνθουσιασμένος
 ἡ ἡδονή· αἱ ἡδوناί
 ἡ διασκέδασις
 αἱ διασκεδάσεις
 θελκτικός, θελξικάρδιος
 καταθέλω
 ὁ γέλως· γελῶ
 μειδιῶ· τὸ μειδιάμα
 γελοῖος· ἡ γελοιότης
 καταγέλαστον ποίω τινα
 ὁ ἄνθρωπος οὗτος κατήντησε παί-
 γνιον τοῦ κόσμου
 ἐμπαίζω τινά

 σκώπτω, καταγελῶ
 ἡ ἀστειότης, ὁ ἀστεῖσμός, vl. ὁ
 χορατᾶς
 ἡ σοβαρότης· σοβαρός
 σπουδαίως
 ἡ στέρξις, ἡ εὐχαρίστησις
 εὐχαρίστημένος· στέργω

 ἡ δυσἀρέσκεια· δυσἀρεστῶ
 ἡ ἀπόλαυσις· ἀπολαύω

I cause grief.
 This (has) grieved me much.
 I am grieved, sorry.
 He is deserving of pity.
 It is sad that —
 Affliction ; afflicted.
 Heaviness of heart, grief ; sor-
 rowful.
 The melancholy ; melancholy.
 Hypochondriasis ; hypochondriac.
 Joyfulness ; joyful.
 Gladness ; glad.
 I am gay, I amuse myself.
 I gladden.
 Joy ; merry, jocund.
 The charm, the charms.
 Inspired, carried away.
 Pleasure ; pleasures.
 Amusement, diversion.
 Amusements.
 Charming, captivating.
 I charm, captivate.
 Laughter ; I laugh.
 I smile ; the smile.
 Laughable ; absurdity.
 I make a man ridiculous.
 This man has become a laugh-
 ing-stock to the world.
 I make fun of a man, mock
 him.
 I scoff, laugh at.
 The fun, the joke, the jest.

 Gravity ; grave.
 Seriously.
 Contentment, pleasure.
 Pleased, contented ; I am con-
 tent.
 Displeasure ; I displease.
 Enjoyment ; I enjoy.

ἡ προσοχή	Attention.
περιποιητικός· περιποιούμαι	Attentive ; I attend to.
νοσοκομῶ	I tend, nurse.
φροντίζω· μεριμνῶ	I provide ; I care for.
πολύφροντις· ἄφροντις· ἀμέριμνος	Full of care ; thoughtless, free from care.
ἡ προσδοκία· προσδοκῶ, περιμένω	Expectation ; I expect, await.
ἡ ἀδημονία	Bewilderment.
ἡ βάσανος· βασανίζω	Torture ; I torment.
ἡ ἀνησυχία· ἀνήσυχος	Uneasiness ; restless, uneasy.
ἡσυχάζω· καθησυχάζω	I am quiet ; I quiet.
ἀνησυχῶ	I am disturbed, restless.
ἡ ἡσυχία· ἡσυχος	Tranquillity ; tranquil.
ἡ ἔξαψις· ἐξημμένος	Excitement ; excited.
ἡ ἀνάπauσις· ἐπαναπαύω	Rest ; I soothe, lull to rest.
ὁ φόβος· φοβοῦμαι	Fear ; I fear.
φοβοῦμαι τινα	I am afraid of any one.
δειλός· περίφοβος· φοβερός	Fearful ; timid ; dreadful.
ὁ τρόμος· τρομερός	Terror ; tremendous.
ἐκφοβῶ, ἐκφοβίζω	I frighten, alarm.
ἡ φρίκη· φρικώδης, φρικαλέος	Fright ; frightful, dreadful.
ἡ ἐκπληξις, τὸ ἀπροσδόκητον	Astonishment, the unexpected- (ness).
ἡ ἀπελπιστία, ἡ ἀπελπισία· ἀπελπί- ζομαι	Despair, desperation ; I despair.
εἶνε ἀπελπισία	It is a desperate case.
ἄπελπις	Despairing.
ἡ ἐλπίς· ἐλπίζω	Hope ; I hope.
εὐελπις	Of good hope, hopeful.
ἡ παρηγορία· παρήγορος	Comfort ; comforter.
ἀπαραμύθητος, ἀπαρηγόρητος	Inconsolable, disconsolate.
ἡ γλῶσσα	Language.
ἡ διάλεκτος	The dialect.
ἡ λέξις	The word.
ὁ λόγος	The speech.
λαλῶ, ὁμιλῶ πρὸς τινα	I talk, speak to any one.
ἡ ἔκφρασις	The expression.
ἐν ἐνὶ λόγῳ	In a word, in one word.
ἡ συνομιλία· συνομιλῶ	The conversation ; I converse.
ἡ συνδιάλεξις· συνδιαλέγομαι	The conference ; I confer.

φλναρῶ· ἢ φλναρία· φλύαρος	I talk nonsense; nonsense; a babbler.
φωνάζω· καλῶ	I call; I summon.
ὀνομάζω· ὀνομάζομαι, καλοῦμαι	I name; I am named, called.
τὸ προωνύμιον· τὸ ὄνομα· τὸ ἐπώνυμον	The Christian name; the name; the surname.
τὸ ὄργανον· ἢ φωνή	The organ; the voice.
ὀμιλεῖτε δυνατώτερα	Speak louder.
σιγὰ ὀμιλεῖτε	Speak softly.
ἡ σιωπή, ἡ σιγή· σιωπηρός, σιωπηλός	Silence; silent, taciturn.
σιωπῶ	I hold my peace, am silent.
ἡ ἐρώτησις	The question.
ἐρωτῶ περί τινος	I ask about something.
παρακαλῶ περί τινος	I make a request.
προσαγόρευσις	The address.
ὀνομάζω· ἀναγορεύω	I name; I proclaim.
ἐκφωνῶ λόγον	I deliver a speech.
εὐηχος, βραγαλέα φωνή	A sonorous, a hoarse voice.
ἡ ἐρώτησις· ἡ παράκλησις	The question; the request.
ἱκετεύω· ἐξορκίζω	I beseech; conjure.
ὑμνῶ, ὀρκίζομαι	I swear, take an oath.
ἡ ἀναφορά	The reference, mention, appeal.
ἡ ἀπόκρισις, ἡ ἀπάντησις	The answer, reply.
ἀποκρίνομαι, ἀπαντῶ	I answer, reply.
ἐπανάλαβε	He repeated.
διαπραγματεύομαι· ἡ διαπραγματεύσις	I negotiate; the negotiation.
ἡ διήγησις, ἡ ἀφήγησις	The narrative, the recital.
διηγοῦμαι, ἀφηγοῦμαι	I recount, narrate.
ἡ εὐφράδεια, ἡ εὐγλωττία· εὐφραδής, εὐγλωττος	The eloquence; eloquent.

IX.

Ἄρεται καὶ κακίαι

προτερήματα καὶ ἐλαττώματα.

VIRTUES AND VICES.

Advantages and defects.

ἡ ἀρετή· ἐνάρετος

Virtue; virtuous.

ἡ κακία, τὸ ἐλάττωμα

The vice, the defect.

τὸ προτέρημα, τὸ προσόν

The advantage, the attribute, qualification.

τὸ ἐλάττωμα

The defect, drawback.

ἡ ἔλλειψις, τὸ σφάλμα

The want, the fault.

ἡ ἠθικὴ, ἡ ἠθικότης· ἡθικός

Moral (virtue), morality ; moral.

τὸ ἀνήθικον, ἡ ἀνηθικότης· ἀνήθικος

The immoral, immorality ; immoral.

τὰ ἥθη

Morals.

τὸ καθήκον, τὸ χρέος

The duty, the obligation.

ἐκτελῶ τὰ καθήκοντά μου

I perform my duties.

ἐκπληρῶ τὸ χρέος μου

I fulfil my obligation.

παραμελῶ τὰ χρεῖα μου

I neglect my obligations.

τὸ ὑπόδειγμα, ὁ ὑπογραμμός

The pattern, model.

ἡ ἀγαθότης, ἡ καλωσύνη

Goodness, kindness.

τὸ ἀγαθόν· καλός

The good ; good.

ἀγαθός

Good.

φιλόφρων· εὐμενής· εὐνοϊκός

Kind ; kindly ; favourable.

ἡ ἐπιείκεια· ἐπιεικής

Equity ; fair, equitable.

ἡ κακία, ἡ μοχθηρία· κακός

Wickedness, depravity ; bad.

μοχθηρός, κακεντρεχής

Depraved, villainous.

τὸ κακόν

The evil.

εὐτακτος· ἄτακτος

Orderly ; disorderly.

οὐδαμινός, οὐτιδανός

Worthless, good-for-nothing.

ἡ ὁμόνοια· ἡ διχόνοια

Agreement ; disagreement.

ἡ εὐεργεσία· ὁ εὐεργέτης

The benefit ; the benefactor.

ἡ εὐποιΐα· ἐλεήμων, εὐεργετικός

Beneficence ; compassionate, beneficent.

ὁ κακοῦργος· τὸ κακούργημα

The evil-doer ; the crime.

ὁ οἶκτος· οἰκτίρμων, συμπαθής,

Pity ; pitiful, compassionate, merciful.

εὐσπλαγχνος

τὸ ἔλεος· ἀνιλέης· οἰκτρός, ἐλεεινός

Mercy ; merciless ; piteous, wretched.

ἡ εὐσέβεια· εὐσεβής, θρησκός

Piety ; pious, religious.

ἡ ἀσέβεια· ἀσεβής

Impiety ; impious.

ἡ σκληρότης· σκληρός, σκληρό-
καρδός

Severity, harshness ; harsh, hard-hearted.

ἡ γενναιοψυχία· γενναιόψυχος

Generosity ; generous.

ἡ μεγαλοψυχία· μεγαλόψυχος

Magnanimity ; magnanimous.

ἡ φιλοξενία· φιλόξενος

Hospitality ; hospitable.

ἡ ἀφιλοξενία· ἀφιλόξενος

Want of hospitality ; inhospitable.

ἡ εὐγνωμοσύνη· ἡ χάρις
 ἀγνώμων, ἀχάριστος
 σᾶς εὐγνωμῶν
 ἡ ἀχαριστία· ἡ ἀγνωμοσύνη
 ἡ εἰλικρίνεια· εἰλικρινής
 ἡ προσποίησης· προσποίητος
 προσποιῶμαι
 ἡ ὑπόκρισις, ἡ ὑποκρισία· ὑποκριτής
 τὸ ψεῦδος· ψεύστης
 ἡ ἀλήθεια· ἀληθής
 ὁμιλεῖτε ἀληθῶς·
 ἡ δολιότης· δόλιος
 ὁ λάθος· λανθάνομαι, λανθάνω

ἡ συκοφαντία, ἡ διαβολή
 διαβάλλω, συκοφαντῶ· συκοφάντης
 ἡ κατηγορία, ἡ κακολογία· κακο-
 λογῶ
 ἡ ἔχεμυθία· ἐχέμυθος
 ἡ ἀδιακρισία· ἀδιάκριτος
 ἡ περιεργία, ἡ περιέργεια· περι-
 εργος

τοῦτο εἶνε περίεργον
 ἡ ἀβροφροσύνη· ἀβρόφρων
 ἡ ἐμπιστοσύνη· ἐμπιστεύομαι
 ὁ ἐμπιστευμένος· ἐμπιστευτικός
 ἡ δυσπιστία· δύσπιστος
 ἡ εὐπιστία· εὐπιστος
 ἡ ἀπιστία· ἄπιστος

ἡ πίστις· πιστός
 ἡ ὑπόψία, ἡ ὑπόνοια
 καχύποπτος· ὑπόπτος
 ὑποπτεύομαι τινα
 ἡ ζηλοτυπία· ζηλότυπος
 ὁ ἀντίπαλος
 ὁ φθόνος· φθονερός· φθονῶ
 δὲν φθονῶ τὴν εὐτυχίαν του
 ἡ δεισιδαιμονία· δεισιδαίμων
 ἡ σεμνότης, ἡ κοσμιότης

Gratitude ; the favour.
 Ungrateful ; thankless.

I am grateful to you.
 Thanklessness ; ingratitude.
 Sincerity ; sincere.
 Pretence ; pretended.
 I pretend.
 Hypocrisy ; hypocrite.
 Falsehood, lie ; liar.
 Truth ; true.

Are you speaking the truth ?
 Craftiness ; crafty.
 The mistake ; I am mistaken,
 wrong.

Slander, calumny.
 I accuse, slander ; a slanderer.
 Accusation, evil-speaking ; I de-
 fame.

Taciturnity ; taciturn.
 Indiscretion ; indiscreet.
 Curiosity ; curious.

This is curious.
 Delicacy ; delicate, tender.
 Confidence ; I confide.
 The confidant ; confidential.
 Distrust ; distrustful.
 Trustfulness, credulity ; credulous.
 Faithlessness, infidelity ; incre-
 dulous, infidel, faithless.

Faith, troth ; faithful.
 Suspicion, misgiving.
 Distrusted, suspected.
 I suspect some one.
 Jealousy ; jealous.
 The rival, antagonist.
 Envy ; envious ; I envy.
 I do not grudge him his luck.
 Superstition ; superstitious.
 Gravity, propriety.

σεμνός, κόσμιος	Grave, proper, decent.
ἡ ἀσχημοσύνη, ἡ ἀπρέπεια	Impropriety, indecency.
ἄσεμνος, ἀσχήμων	Improper, indecent.
ἡ ταπεινοφροσύνη· ταπεινόφρων	Humility; humble.
ἡ ταπείνωσις	Humiliation.
ἡ μικροπρέπεια· ἡ χαμέρπεια	Meanness; grovelling.
μικροπρεπής· χαμερπής	Mean; grovelling.
ἡ ἀξιοπρέπεια· ἀξιοπρεπής	Seemliness; seemly.
τὸ ἀναξιοπρεπές· ἀναξιοπρεπής	Unseemliness; unseemly.
ἡ ἀγανάκτησις	Indignation.
ἡ ἀναισχυντία, ἡ ἀναίδεια	Shamelessness, audacity.
ἀναιδής, ἀναίσχυντος	Audacious, shameless.
ἡ συστολή, ἡ δειλία· δειλός	Embarrassment, timidity; timid.
ἡ τόλμη	Daring.
τολμηρός, ῥψοκίνδυνος	Bold, rash, daring.
ἡ ἀφοβία	Fearlessness.
ἀτρόμητος, ἄφοβος	Intrepid, fearless.
ἡ θρασύτης· θρασύς	Rashness; rash.
τὸ θάρρος· θαρραλέος	Courage; courageous.
ἐνθαρρύνω· ἡ ἐνθάρρυνσις	I encourage; encouragement.
ἀποθαρρύνω· ἡ ἀποθάρρυνσις	I discourage; discouragement.
ἡ ἀνανδρία· ἄνανδρος	Cowardice; cowardly.
ἡ ἀνδρεία, ἡ γενναιότης	Bravery, valour.
ἀνδρείος, γενναῖος	Brave, valorous.
ἡ στερεότης· στερεός	Firmness; firm.
ἡ ἀδυναμία· ἀδύνατος	Powerlessness; powerless, weak.
ἐξασθενῶ, ἐξασθενίζω	I weaken.
ἡ ἰσχὺς· ἰσχυρός	Strength; strong.
ἐνισχύω, ἐνδυναμώνω	I strengthen, fortify.
ἡ ἐπιείκεια· ἐπιεικής	Fairness; fair.
ἡ αὐστηρότης· αὐστηρός	Austerity; austere.
ἡ ἀνεκτικότητα· ἀνεκτικός	Tolerance; tolerant.
ἀνέχομαι, ὑπομένω, ὑποφέρω	I endure, bear, suffer.
ἀνεκτός· ἀφόρητος, ἀνυπόφορος	Bearable; unendurable, insufferable.
ἡ φιланθρωπία· φιλάνθρωπος	Philanthropy; benevolent, humane.
ἡ ἀπανθρωπία· ἀπάνθρωπος	Inhumanity; inhuman.
ἡ βαρβαρότης· βάρβαρος	Barbarity; barbarous.
ἡ σκληρότης· σκληρός	Severity; severe.

ἡ ἀγριότης· ἄγριος	Savagery; savage.
ἡ σφοδρότης· σφοδρός	Vehemence; vehement.
ἡ παραβίασις· παραβιαστής	Violation; violator.
παραβιάζω	I violate.
ἡ ὤμότης· ὤμός	Cruelty; cruel,
ἡ πραότης· πρᾶος (πραεῖα, fem.)	Gentleness; gentle.
καταπραῖνω	I soothe, appease.
ἡ λεπτότης· λεπτός	Subtlety; fine, subtle.
ἡ εὐγένεια· εὐγενής	Nobility; noble.
ἡ ἀγένεια	Baseness; low birth.
ἀπολίτευτος, ἀγενής	Impolite, ungentle.
ἡ ἀγροικία· ἄγροικος	Boorishness; boorish.
ἡ βανασότης· βάνανσος	Vulgarity; vulgar.
ἐλλειψις ἀγωγῆς, ἀπαιδευσία	Want of breeding; want of education.
ἀπαίδευτος· ἀνάγωγος, κακοανα- θρεμμένος	Uneducated; ill-bred.
ἡ ἀγωγή, ἡ ἀνατροφή	Breeding; bringing-up.
ἡ εὐπροσηγορία· εὐπροσῆγορος	Affability; affable.
τὸ ἀξιέραπτον, τὸ ἀξιαγάπητον	Amiability, loveliness.
ἐράσμιος, ἀξιέραστος, ἀξιαγάπητος	Lovable, amiable.
ἡ κολακεία· κόλαξ	Flattery; a flatterer.
κολακευτικός	Flattering (adj.).
ἡ τιμιότης· τίμιος	Honesty; honest.
χρηστότης· χρηστός	Goodness; good.
ἡ ἀπάτη· ἀπατηλός	Deception; deceptive.
ὁ, ἡ ἀπατεών· ἀπατῶ	The deceiver; I deceive.
ἡ συνειδήσις, τὸ συνειδός· εὐσυνεί- δητος	Conscience, consciousness; con- scientious.
εὐσυνειδότης	Conscientiously.
ἡ τύψις τοῦ συνειδότης	The pricking of the conscience.
ἡ συνειδήσις μετ' ἐτύπτε	My conscience pricks or smites me.
ἡ μεταμέλεια, ἡ μετάνοια· μετανῶ- τι	Repentance, penitence; I repent of anything.
τὸ διαφέρον· τὸ ἐνδιαφέρον· δια- φέρων, ἐνδιαφέρων	The difference; the interest; dif- fering; interesting.
ἡ ἰδιοτέλεια· ἰδιοτελής	Self-interest; interested.
ἐνδιαφέρομαι περί τινος	I am interested in anything.
ἡ φιλαντία· φιλάντος	Selfishness; selfish.

ὁ ἐγωῖσμός· ἐγωῖστής

ὁ ζήλος

ἡ πλεονεξία· πλεονέκτης

ἡ φιλοκέρδεια· φιλοκερδής

ἡ φιλαργυρία· φιλάργυρος

ἡ γενναιοδωρία· γενναϊόδωρος

ἡ ἀσωτία· ἀσωτος

δαπανῶ, καταναλίσκω, ἐξοδεύω

ἡ δαπάνη, τὰ ἐξοδα

ἡ οἰκονομία· οἰκονόμος

οἰκονομῶ

θησαυρίζω

ἡ ἀκρίβεια· ἀκριβής· ἀκριβός

ἡ ἀθωότης· ἀθῶος

ἡ καθαρότης· καθαρός

ἡ ἐθιμοταξία, ἐθιμοπρεπής

ἡ εὐπρέπεια· εὐπρεπής

ἡ ἀτοπία· ἀτοπος

ἡ μετριότης· μέτριος

ἡ μετρίασις· μετριάζω

ἡ ἀδηφαγία, ἡ γαστριμαργία· ἡ λαί-
μαργία· ἡ λιχνεία

λαίμαργος, ἀδηφάγος· λίχνος

ὁ φαγᾶς· ὁ λίχνος

τὸ λίχνευμα

ἡ τρυφή· τρυφηλός

ἡ μέθη· μέθυσος

ἡ μέθυσις· μέθυσος, οἰνοβαρής

ἡ τάξις· ἡ ἀταξία

τακτικός· ἄνθρωπος

ἄτακτος, ἀκατάστατος

ἡ καθαριότης· καθαρός

ἡ ἀκαθαρσία· ἀκίθατος

ἡ ῥυπαρότης· ῥυπαρός

ἡ ἀμελεία· ἀμελής

Conceit; conceited.

Zeal.

Avarice; avaricious.

Greed; greedy of gain.

The love of money; money-
loving.

Generosity; generous, liberal.

Loose-living; loose-lived, "fast."

I spend, I expend, I lay out.

Expenditure, outlay, expenses.

Domestic management, saving; a
manager, saver.

I save.

I hoard.

Accuracy; accurate; dear (i.e.
"beloved" and expensive).

Innocence; innocent.

Cleanliness; clean.

Steadiness; steady, moral.

Seemliness; seemly.

Absurdity; absurd.

Moderation; moderate.

Moderation (as a process); I
moderate.

Greediness, gluttony; gour-
mandizing; daintiness.

Greedy, gluttonous; dainty.

The glutton; the gourmand.

The tit-bit, gourmet.

Luxury; luxurious.

Drunkenness; drunken.

Getting drunk; drunkard, tipsy
man.

Order; disorder.

An orderly, regular man.

A disorderly, unsteady man.

Cleanliness; cleanly.

Uncleanliness; unclean.

Dirty; dirty.

Negligence; negligent.

ἡ ἐπιμέλεια· ἐπιμελής	Diligence ; diligent.
ἡ φιλοπονία· φιλόπονος	Industry ; industrious.
ἡ ὀκνηρία· ὀκνηρός	Laziness ; lazy.
ἡ δραστηριότης	Activity.
δραστήριος, ἐνεργητικός	Active, energetic.
ἡ ἀργία· ἄργος· ἀργός	Idleness ; idle ; slow.
ἡ ἀπραξία· ἡ ἀργία	Inactivity ; idleness.
ὁ ζῆλος	Zeal, ardour.
ἡ ζωηρότης· ζωηρός	Liveliness ; lively.
ἡ ἀγρυπνία· ἀγρυπνος	Watchfulness ; watchful, wakeful.
ἡ προσοχή· προσεκτικός	Attention ; attentive.
καθιστῶ τινα προσεκτικόν	I call a man's attention (make him attentive).
ἡ ἀπροσεξία· ἀπρόσεκτος	Inattention ; inattentive.
προσέχω εἰς τι	I attend to a thing.
ἡ ἀπόνοια· ἀφηρημένος	Absent-mindedness ; absent- (minded), abstracted.
ἡ διασκέδασις· διασκεδάζω τινα	Diversion ; I divert, amuse any one.
ἡ ἀσυνεσία, ἡ ἀπερισκεψία	Want of intelligence, want of cau- tion.
ἀσύνετος, ἀπερίσκεπτος	Senseless, uncircumspect, hasty.
ἡ ἀπροβουλία, ἡ ἀπρονοησία	Want of forethought, improvi- dence.
ἀπροβούλευτος· προνοητικός	Improvident ; provident.
λαμβάνω προνοητικά μέσα	I take precautionary measures.
ἡ φρόνησις	Prudence.
φρόνιμος	Prudent.
ἡ σταθερότης, ἡ εὐστάθεια	Steadfastness, stability.
σταθερός, εὐσταθής	Steadfast, stable.
ἡ ἀστασία· ἀστατος	Inconstancy ; inconstant.
ἡ καρτερία· καρτερικός	Perseverance ; persistent.
ἡ ὑπομονή· ὑπομονητικός	Patience ; patient.
ἡ ἀνυπομονησία· ἀνυπόμονος	Impatience ; impatient.
ἡ εὐπείθεια· εὐπειθής	Obedience ; obedient.
ἡ ἀπειθεια· ἀπειθής	Disobedience ; disobedient.
ἡ δυστροπία· δύστροπος	Bad behaviour ; unmannerly.
ἡ ἰσχυρογνώμων· ἰσχυρογνώμων	Obstinacy ; obstinate.
ἡ πεισμονή· πεισματώδης	Spite ; spiteful.
ἡ ἀκολουθία, ἡ συνέπεια	Consequence, result.

πρὸς πείσμά τινος κάμνω τι

I do a thing to spite any one,
or in spite of him.

ἀκόλουθος, συνεπής

Consequent, consistent.

ἀνακόλουθος, ἀσυνεπής

Inconsequent, inconsistent.

ἡ ἀνακολουθία, ἡ ἀσυνέπεια

Inconsequence, inconsistency.

X.

Ἀφηρημένα.

*Εννοιαὶ γενικαί· χώρος·

χρώματα κ. τ. λ.

ἡ ὕπαρξις· ὑπάρχω

Existence; I exist.

τὸ ὄν· ἡ οὐσία· οὐσιώδης

Being; essence; essential.

οὐσιωδῶς

Essentially.

τὸ πρᾶγμα

The thing.

ἡ κατάστασις· ἡ θέσις

The condition; the situation.

εἶμαι εἰς κατάστασιν οὐ θέσις

I am in a position to do any-
thing.

νὰ πράξω τι

ἡ πραγματικότης· πραγματικός

Actuality; actual.

ἐπαληθεύω

I verify.

ἡ ὄψις, ἡ ἐμφάνεια· ἀναφαίνομαι

The look, the appearance; I
appear, arise.

κατὰ τὰ φαινόμενα

According to appearances.

ἡ ἐμφάνισις, ἡ παρουσία

The appearance, the presence.

χθές δὲν ἐφάνη

He was not seen yesterday.

τοῦτο τὸ βιβλίον ἐξεδόθη ἐν

This book was published (ap-
peared) in Athens.

Ἀθήναις

φαίνεται

It seems.

εἰν ἐγκρίνῃτε αὐτό

If you approve it.

ἡ πιθανότης· πιθανός

Probability; probable.

παραδεκτός

Acceptable.

ἡ ὁμοιότης· ὅμοιος

Similarity, likeness; like.

ὁμοιάζω

I resemble (seem like, seem
likely).

τὸ δυνατόν· δυνατός

The possible; possible (strong).

τὸ ἀδύνατον· ἀδύνατος

The impossible; impossible (weak).

εἶνε ἀδύνατον

It is impossible.

ἡ δύναμις· δύναμαι

Power; I can.

δυνατός, ισχυρός

Powerful, strong.

ἀντικείμενον

Object.

ἡ περίπτωσις· ἡ πτώσις	Case; case (in grammar).
ἡ περίστασις· ἡ εὐκαιρία	The circumstance; the occasion.
τὸ συμβάν, τὸ συμβεβηκός, τὸ σύμβαμα	The event, the occurrence.
συμβαίνει	It happens, occurs.
τί συνέβη;	What has happened?
τὸ δυστύχημα	The misfortune.
ἡ τύχη, ἡ συντυχία	The fortune, the coincidence.
διακυβεύω τι	I hazard, chance a thing.
ὁ κίνδυνος, τὸ κινδύνευμα	The danger, the risk.
διατρέχω κίνδυνον	I run a risk.
ἡ τύχη· τυχαῖος	Fortune, chance; chance (adj.).
κατὰ τύχην	By chance.
ἡ τύχη	Luck.
ἡ εὐτυχία· εὐτυχής	Good luck; happy.
ἡ δυστυχία· δυστυχής	Misfortune; unlucky.
ἡ ἐπιτυχία	Success.
ἡ εὐδαιμονία· εὐδαίμων	Happiness; happy.
ἡ συμφορά	Calamity.
ὁ κίνδυνος· ἐπικίνδυνος	Danger; dangerous.
ἡ ἀνάγκη· ἀναγκαῖος	Necessity; necessary.
ἡ χρεία· χρειάζομαι τι	Need; I need something.
ἡ ἔλλειψις· ἔλλειψίς τινος	Lack; lack of something.
ἔχομεν ἔλλειψιν χρημάτων	We are short of money.
ἡ ἀφθονία· ἄφθονος	Plenty; plentiful.
ἔχω ἀφθονίαν	I have plenty.
ἡ εὐπορία· εὐπορος	Easy circumstances; well off.
ἡ πενία, ἡ πτωχία· πένης, πτωχός	Penury, poverty; needy, poor.
ἡ ἔνδεια· ἐνδεής	Want; in want.
ὁ πλοῦτος· πλούσιος	Wealth; wealthy.
πλουτίζω· πλουτῶ	I enrich; I am rich.
ἡ ἀθλιότης· ἄθλιος	Misery; miserable.
κατήντησεν ἐλεεινός	He has become miserable.
ἡ βοήθεια	Succour.
ὁ ὅρος	The term, limit, condition.
ἡ ποιότης, τὸ ποιόν	Quality.
ἡ ποσότης, τὸ ποσόν	Quantity.
τὸ σύνολον, τὸ ὅλον	The whole, the sum total.
τὸ μέρος· ἡ μερίς	The part; the portion, share.
τὸ κόμμα, ἡ μερίς	The party, side.

τὸ μερίδιον	The particle.
τὸ τεμάχιον	The bit, piece.
τὸ περιεχόμενον· περιέχω	The content(s); I contain.
τὸ σχῆμα· σχηματίζω	The form; I form.
ἡ μορφή· μορφώνω	The shape; I shape.
ἡ ἐπιφάνεια· ἐπιπόλαιος	The surface; superficial.
ἡ ἀρχή, ἡ ἔναρξις	The beginning, commencement.
ἄρχομαι, ἀρχίζω	I begin; commence.
ἀρχάριος	A beginner.
τὸ τέλος· τελειώνω, περατώνω	The end; I end, finish.
τὸ ἄκρον· ἄκρος	The extreme, tip, point, corner; extreme.
τὸ μέσον· ἐν τῷ μέσῳ	The middle; in the midst.
μέτριος	Moderate.
εἶνε μετρίου ἀναστήματος	He is of middle stature.
κατὰ μέσον ὄρον	On an average, taking the mean.
τὸ κέντρον· κεντρικός	The centre; central.
ἡ περιφέρεια	The circumference.
ἡ συνέχεια, ἡ ἐξακολουθήσις	The continuity, connexion, the continuation.
ἐξακολουθῶ	I continue.
ἐξηκολούθησε	He continued.
ἡ ἀκολουθία· ἀκολουθῶ	The consequence; I follow.
ἡ ἐπανάληψις· ἐπαναλαμβάνω	The repetition; I repeat.
τὰ ἦθη· τὸ ἔθιμον	Morals; morality.
ἡ συνήθεια· συνήθης	Habit, custom; usual.
ἡ χρῆσις· μεταχειρίζομαι	The use; I use, employ.
ἡ κατάχρησις· καταχρῶμαι	The abuse; I abuse.
ἡ διαταγή	The order.
δίδω διαταγήν	I give order(s).
ἡ τάξις· τακτικός	Order; regular.
ἑκτακτος	Irregular, disorderly.
τὸ ἀλλόκοτον	Originality.
ἀλλόκοτος, παράξενος	Original, strange, peculiar.
ξένος· ἀλλοδαπός	Strange; foreign.
ἡ ἀλλαγὴ, ἡ μεταβολή	Change, alteration.
ἀλλάσσω, μεταβάλλω	I change, alter.
ἡ μεταλλαγή	The transformation.
εὐμετάβλητος· ἀμετάβλητος	Changeable; unchangeable.
ἡ διαφορά· διάφορος	Difference; different.

διαφέρω

τοῦτο διαφέρει

ἡ συμφωνία

συμφώνως πρὸς —

ὁ χωρισμός· χωρίζω

ἡ ἔνωσις· ἐνώνω, συνενώνω

τὸ ἀμοιβαῖον, ἡ ἀμοιβαιότης

ἀμοιβαῖος

ἡ κανονικότης· κανονικός

ὁ κανὼν· κανονίζω

ἡ ἀνωμαλία· ἀνώμαλος

ἡ ἐξαίρεσις· κατ' ἐξαίρεσιν

τὸ παράδειγμα· παραδειγματικός

παραδείγματος χάριν — π. χ.

ἵνα ἀναφέρω ἐν παράδειγμα

τὸ δείγμα, τὸ ὑπόδειγμα

ἡ ἀπομίμησις· μιμouμαι

ἀμίμητος

τὸ ἀντίγραφον· ἀντιγράφω

ἡ ἐφεύρεσις· ἐφευρίσκω

ἡ τελειότης· τέλειος

ἡ ἀτέλεια· ἀτελής

τελειοποιῶ

ἡ μετριότης· μέτριος

ὁ βαθμός

εἰς τὸν ὑψιστον οὐ ὑπέρτατον

βαθμόν

ἡ σύγκρισις· συγκρίνω, παραβάλλω

παραβλητός· ἀπαραβλητος

ἡ σχέσις· σχετικός

ἡ ἀναφορά

ὁ τρόπος

τίνι τρόπῳ ;

οἱ τρόποι

ἡ ἀρχή· ἀρχικός

τὸ πρωτότυπον· πρωτότυπος

ὁ σκοπός· τὸ σχέδιον

ἐπίτηδες, σκοπίμως

ἡ αἰτία, τὸ αἶτιον

I differ.

This differs.

The agreement.

Agreeably to.

Separation ; I separate (trans.).

Union ; I unite, I join together.

Reciprocity.

Reciprocal.

Normality ; normal.

The standard ; I regulate.

Anomaly ; abnormal.

The exception ; as an exception.

The example ; exemplary.

For example, for instance.

To quote an instance.

The sample, the pattern.

The imitation ; I imitate.

Inimitable.

The copy ; I copy.

The invention ; I invent.

The perfection ; perfect, complete.

Imperfection ; imperfect.

I perfect.

Moderation ; moderate.

The degree.

In the highest degree.

The comparison ; I compare, liken.

Comparable ; incomparable.

Relation ; relative.

The reference.

The manner.

In what manner ?

The manners.

The beginning ; initial.

The original ; original.

The aim ; the plan.

On purpose, intentionally.

The cause, the reason.

προξενῶ τι
 ὁ λόγος, ἡ αἰτία
 τὸ ἀποτέλεσμα
 τὸ σχέδιόν μου ἐνανάγησε
 ἡ πρότασις
 ἡ περίστασις, ἡ εὐκαιρία
 ἡ δοκιμή
 ἡ πείρα
 πεπειραμένος ἄνθρωπος
 ἔμπειρος· πολύπειρος
 ἡ ἀπόδειξις· ἀποδεικνύω
 τὸ μέσον· ὁ σκοπός
 κατορθώνω τὸν σκοπὸν μου
 ἡ ἀσχολία· ἐνασχολοῦμαι εἰς τι
 ἐνησχολημένος
 ἡ ἐργασία· ἐργάζομαι
 ἡ προσπάθεια· προσπαθῶ
 ἡ ὠφέλεια, τὸ ὄφελος· ὠφέλιμος
 ἀνωφελής· ὠφελῶ
 ἡ βλάβη· βλάπτω
 ἡ ζημία· ζημιόνω
 ἡ ἀποζημίωσις· ἀποζημιῶ
 δὲν ὠφελεῖ οὐδέν
 ἐπωφελής· ἐπιζήμιος
 ἐπιβλαβής
 τὸ ἐμπόδιον· ἐμποδίζω, κωλύω
 ἡ ἐνόχλησις· ἐνοχλῶ
 μήπως σὰς ἐνοχλῶ;
 μήπως σὰς ἀνησυχίζω;
 μὴ ἐνοχλείσθε, μὴ ταράττεσθε
 ἡ διακοπή· διακόπτω
 αἱ διακοπαί
 ἡ ταραχή· ὁ θόρυβος
 ὁ ἔπαινος· ἐπαινῶ· ἀξιέπαινος
 ἡ φήμη· φημίζομαι
 περίφημος· φημίζω

I cause anything.
 The ground, reason, cause.
 The result.
 My plan is shipwrecked.
 The proposal.
 The circumstance; opportunity.
 The trial.
 The attempt, experience.
 A tried, experienced man.
 Experienced; of great experience.
 The proof; I prove.
 The means; the end.
 I succeed in my object.
 Employment; I am busy in any-
 thing.
 Engaged, busy.
 Business; I work.
 The attempt, endeavour; I try.
 The benefit, the gain; beneficial.
 Useless; I benefit.
 The injury; I injure.
 The damage; I damage.
 Indemnity; I indemnify: com-
 pensation; I compensate.
 It's no good, avails naught.
 Advantageous; injurious.
 Harmful.
 The hindrance; I hinder, prevent.
 The annoyance; I annoy.
 I hope I don't annoy you.
 I trust I don't disturb you.
 Don't disturb yourself, don't be
 alarmed.
 The interruption; I interrupt.
 The holidays.
 The disturbance; the noise.
 The praise; I praise; praise-
 worthy.
 Fame; I am talked about.
 Famous; I blaze abroad.

περιώνυμος· ὀνομαστός
 περιβόητος· διαβόητος
 ἡ λαμπρότης· λάμπω· λαμπρός
 ἡ μεγαλοπρέπεια· μεγαλοπρεπής
 ἡ πομπή· πομπώδης
 ἐξάίρετος, ἐξάίσιος
 ἡ προτίμησις· προτιμῶ
 τοῦτο εἶνε προτιμότερον
 ἡ σπανιότης· σπάνιος
 ὁ ὀρισμός· ὀρίζω
 ἡ ἀπόφασις· ἀποφασίζω
 ἡ ἀνακοίνωσις· κοινοποιῶ
 ἡ προσφορά· προσφέρω
 ἡ παραδοχή· παραδέχομαι
 ἡ ἀποποίησης· ἀποποιούμαι
 τὰ συγχαρητήρια· συγχαίρω
 ἡ ὑποδοχή· ὑποδέχομαι
 ἡ ὑπόσχεσις· ὑπισχνούμαι, ὑπόσχο-
 μαι, ἐπαγγέλλομαι
 ἡ ἄδεια· ἐπιτρέπω
 ἡ ἀπαγόρευσις· ἀπαγορεύω
 ἡ πρότασις· προτείνω
 ἡ πίεσις· πιέζω
 ἡ καταπίεσις· καταπιέζω
 ἡ ἀπελευθέρωσις· ἀπελευθερόνω
 ἡ ἐλευθερία· ἐλεύθερος
 ἡ δουλεία· δουλεύω
 ὑπηρετῶ
 ἡ ἰσότης· ἴσος· ἐξισῶ
 ἡ ὑπηρεσία, ἡ ἐκδούλευσις
 τὸ κέρδος· κερδαίνω
 πορίζομαι τὸν ἄρτον μου
 ἡ ζημία· ζημιούμαι
 ὁ λογαριασμός
 δίδω λόγον· ὑπεύθυνος· εὐθύνη
 ὁ χώρος· εὐρύχωρος
 ἡ ἔκτασις· ἐκτενής, ἐκτεταμένος
 τὸ μῆκος· μακρός
 ἐπιμηκύνω

Illustrious; noteworthy.
 Celebrated; notorious.
 Splendour; I shine; brilliant.
 Magnificence; magnificent.
 The display; showy, pompous.
 Exceptional, extraordinary.
 The preference; I prefer.
 This is preferable.
 Rarity; rare.
 The definition; I define.
 The resolution; I resolve.
 The announcement; I announce.
 The offer; I offer.
 The acceptance; I accept.
 The refusal; I refuse.
 Congratulations; I congratulate.
 The undertaking; I undertake.
 The promise; I promise, profess.
 The leave; I allow.
 The prohibition; I forbid.
 The proposal; I propose.
 The pressure; I press.
 The oppression; I oppress.
 The deliverance; I free.
 Freedom; free.
 Slavery; I am a slave.
 I serve.
 Equality; equal; I equalize.
 The service; the obligation.
 The gain; I win, gain.
 I earn my bread.
 The loss; I suffer loss.
 The bill, reckoning, account.
 I give account; responsible
 responsibility.
 Space; spacious.
 Extension; extensive, extended.
 Length; long.
 I prolong, lengthen.

αὐτὴ ἡ γέφυρα ἔχει μῆκος ἑκατὸν
ποδῶν

ἡ βραχύτης· βραχύς, κοντός

ἡ συντομία· σύντομος

ἐπιβραχύνω, συντομεύω

ἐν συντόμῳ, ἐν ὀλίγοις

τὸ πλάτος· εὐρύνω, πλατύνω

πλατύς, εὐρύς

τὸ βάθος· βαθύς· ἐμβαθύνω

τὸ ὕψος· ὑψηλός

ὕψων· ἡ ὕψωσις

τὸ πάχος· παχύς· πυκνός

τὸ μέγεθος· μέγας, μέγας

αὐξάνω· ἡ αὐξησης

τὸ μεγαλεῖον· ἡ μεγαλειότης

ἡ σμικρότης· μικρός

κολοσσιαῖος

ἡ στενότης· στενός

ἐπαυξάνω· ἡ αὐξησης

ἐλαττώνω· ἡ ἐλάττωσις

ὁ ἀριθμός· πολυἀριθμός

ἀπειρος, ἀπειράριθμος

ἀριθμῶ· ἡ ἀρίθμησης

ὁ ἀριθμός· ἀριθμολογῶ

ἡ βαρύτης· βαρύς

τὸ βάρος· ἔχω βάρος

ἡ ἐλαφρότης· ἐλαφρός

ἐλαφρύνω, ἀνακουφίζω

ἡ δυσκολία· δύσκολος

ἡ εὐκολία· εὐκολος

εὐκολύνω

ἡ κίνησις· κινῶ

κινητός, εὐκίνητος

ἀκίνητος

This bridge is a hundred feet
long.

Shortness ; short.

Brevity ; short, brief.

I shorten, abridge.

In short, in a few words.

Breadth, width ; I broaden,
widen.

Broad, wide.

Depth ; deep ; I deepen.

Height ; high.

I raise, heighten ; the heightening,
exaltation, elevation.

The thickness ; thick ; close.

The size ; great, large.

I increase (trans. and intrans. ,
grow ; increase, growth.

Majesty, prowess ; the greatness.

Littleness ; small, little.

Colossal.

Narrowness ; narrow.

I increase, enhance ; increase, ad-
vancement.

I lessen ; decrease.

Number ; numerous.

Boundless, innumerable, cou-
less.

I count ; counting, calculation.

The number ; I calculate.

Gravity ; heavy.

Weight ; I have weight, I
weigh.

Lightness ; light.

I lighten, relieve.

Difficulty ; difficult.

Easiness ; easy.

I facilitate.

Movement ; I move.

Movable, nimble.

Immovable, motionless.

ἡ ταχύτης	Speed.
ταχύς	Swift.
ἡ βραδύτης· βραδύς	Slowness, sloth ; slow.
ἡ διεύθυνσις· ἀπευθύνω, κατευθύνω, διευθύνω	The direction ; I direct, level, point (also manage).
ἡ θέσις	The position.
ἡ πόλις κεῖται	The town lies, is situated.
ὁ τόπος· ἡ πλατεῖα	The place ; the square.
ἡ ἀπόστασις· ἀπομακρύνω	The distance ; I withdraw.
πόσον ἀπέχει — ;	How far is — off ?
τὸ χρῶμα· χρωματίζω	The colour ; I colour.
βάφω	I dye.
(χρῶμα) ἀνοικτόν· βαθύ	A light, dark (colour).
ὠχρός· κάτωχρος	Pale ; pallid.
τὸ χρῶμα τοῦτο κλίνει πρὸς τὸ κυανοῦν	This colour has a bluish tint.
τὸ λευκόν· λευκός· λευκαίνω	White (subst.) ; white (adj.) ; I whiten.
ἡ λευκότης· ὑπόλευκος	Whiteness ; whitish.
τὸ μέλαν, τὸ μαῦρον· μελας, μαῦρος	Black (subst.) ; black (adj.).
ὑπομελας· μαυρίζω	Blackish ; I blacken.
ἡ μελανότης· μελανωπός	Blackness ; dark.
τὸ πολιόν, τὸ ψαρόν· πολιός, ψαρός	Grey ; grey.
τὸ κυανοῦν· κυανοῦς, κυανόχρους	Blue ; blue, bluish.
κυανωπός, ὑπόγλαυκος	Bluish, greyish.
ιοειδής	Violet.
τὸ πράσινον· πράσινος	Green ; green.
πρασινίζω· χλοερός	I make green, grow green ; greenish.
τὸ κίτρινον· κίτρινος	Yellow ; yellow.
κιτρινίζω· κιτρινωπός	I turn yellow ; yellowish.
τὸ ἐρυθρόν, τὸ κόκκινον	Red, crimson.
ἐρυθρός, κόκκινος· πυρρός, κατα- κόκκινος	Red, crimson ; reddish, reddened.
ἡ ἐρυθρότης· ἡ ἐρυθρίασις	Redness ; reddening.
ἐρυθρωπός· πορφυρόχρους	Red-hued ; crimson-coloured.
ροδόχρους	Rose-coloured, rosy.
τὸ φαιόν, μελάγχρουν	Brown, brownish colour.
φαιός, μελάγχρους, μελαγχροινός	Brown, blackish, swarthy.

XI.

Σύμπαν.

φαινόμενα· καιρός· ωραι
του ἔτους.

τὸ σύμπαν· παγκόσμιος
ὁ κόσμος· κοσμικός
ἡ φύσις· φυσικός
ὁ οὐρανός· οὐράνιος
ὁ ἀστήρ· τὸ ἄστρον, ὁ ἀστερισμός
ἡ κίνησις τῶν ἀστέρων
ὁ ἀπλανὴς ἀστήρ
ὁ πολικὸς ἀστήρ
ὁ διαττων ἀστήρ
ὁ ἀστερόεις οὐρανός
ἐν ὑπαίθρῳ
ὁ πλανήτης· τὸ πλανητικὸν σύ-
στημα
ὁ κομήτης· ἡ οὐρά
ὁ γαλαξίας
ἡ ἕως· τὸ βόρειον σέλας

ὁ ἥλιος· τὸ ἡλιακὸν ἔτος
αἱ ἀκτῖνες τοῦ ἡλίου
ἡ ἔκλειψις τοῦ ἡλίου
ὁ ἥλιος ἀνατέλλει
ἡ ἀνατολὴ τοῦ ἡλίου
ὁ ἥλιος δύει, βασιλεύει (vl.)
ἡ δύσις τοῦ ἡλίου
ἡλιοκαὴς
τὸ φῶς· φωτεινός
ἡ αἴγλη, ἡ στίλβη· στίλβω
ἡ λάμψις· λαμπρός
τὸ σκότος· στοτεινός
τὸ λυκόφως
ἡ σκιά· σκιερός
ἡ σελήνη· τὸ σεληνιακὸν ἔτος
αἱ τέσσαρες φάσεις τῆς σελήνης
ἡ νουμηνία· ἡ πανσέληνος
τὸ πρῶτον, τὸ τελευταῖον τέταρτον

UNIVERSE.

*Phenomena ; time ; seasons of
the year.*

The universe ; universal.
The world ; secular, worldly.
Nature ; natural.
Heaven ; heavenly.
The star ; the constellation.
The motion of the stars.
The fixed star.
The polar star.
The shooting star.
The starry heavens.
In the open air.
The planet ; the planetary system.

The comet ; the tail.
The milky way.
The dawn ; the aurora borealis,
northern light.
The sun ; the solar year.
The rays of the sun.
The eclipse of the sun.
The sun rises.
Sunrise.
The sun sets.
The setting of the sun.
Sunburnt.
The light ; luminous.
The sparkle ; I sparkle.
The sheen ; bright.
The darkness ; dark.
The twilight.
The shade, shadow ; shady.
The moon ; the lunar year.
The four quarters of the moon.
The new moon ; the full moon.
The first, the last quarter.

τὸ κλίμα	The clime, climate.
αἱ ἀνατολαί, ἡ ἀνατολή· ἀνατολικός	The east; eastern.
αἱ δυσμαί, ἡ δύσις	The west.
δυτικός, ἐσπέριος	Western.
ὁ νότος, ἡ μεσημβρία	South, midday.
μεσημβρινός	Southern.
ὁ βορρᾶς, ἡ ἄρκτος· βόρειος, ἀρκτικός	The north; northern, arctic.
ὁ βόρειος ἄνεμος	The north wind.
ὁ νότιος ἄνεμος	The south wind.
ὁ ἀνατολικός, δυτικός ἄνεμος	The east, west wind.
τὸ φαινόμενον· τὸ μετέωρον	The appearance; the meteor.
ὁ ἀήρ· αἶριος, αἶρινος	The air; aerial, airy.
ἀναπνέω δροσερὸν αἶρα	I breathe cool air.
τὸ αερόστατον	The balloon.
ὁ αερόλιθος, τὸ ἀστροπελέκι	The aerolith, falling star.
ἡ ἀεραντλία	The air-pump.
τὸ ρεῦμα αἶρος	The draught, current of air.
ἡ ἀτμόσφαιρα· ἀτμοσφαιρικός	The atmosphere; atmospheric.
τὸ πῦρ· ἡ φλόξ	The fire; the flame.
ἡ καῦσις	The heat.
ὁ σπινθήρ· σπινθηρίζω	The beam, ray; I radiate.
ὁ καπνός· καπνίζω	Smoke (also tobacco); I smoke.
ὁ ἀτμός· αἱ ἀναθυμιάσεις	Steam; the exhalations.
ἀτμιώδης· ἡ ἐξάτμισις	Volatile, vaporous, gaseous; evaporation.
ἡ ἀτμομηχανή	The steam-engine.
τὸ ἀτμόπλοιο, ἀτμόπλοον	The steam-boat.
ἡ νεφέλη· τὸ νέφος	The mist; the cloud.
ἡ θύελλα· θυελλώδης	The storm; stormy.
ἡ ἀστραπή· ἀστράπτει	The lightning; it lightens.
ἡ βροντή· βροντᾷ	The thunder; it thunders.
ὁ κεραυνός	The thunderbolt.
ἡ ἴρις, τὸ οὐράνιον τόξον	The rainbow.
ἡ καταιγίς, ἡ τρικυμία	The tempest, the storm (at sea).
ὁ στρόβιλος, ὁ ἀνεμοστρόβιλος	The whirlwind.
ἡ βροχή· βροχερός, ὄμβριος	The rain; rainy, showery.
τὸ πηγαῖον ὕδωρ	Spring water.
τὸ ὕδωρ· ἡ σταγὼν	The water; the drop.

βρέχει· ὁ ὄμβρος, ἡ ῥαγδαία βροχή	It rains; the shower, the heavy rain.
ἡ χάλαξα· πίπτει χάλαξα	The hail; it hails.
ἡ χιών· χιονίζει	The snow; it snows.
ὁ πάγος· παγετώδης	The frost, ice; frosty, icy.
ἡ πλήμμυρα· πλημμυρῶ	The flood; I flood.
τὸ ψῦχος· ψυχρός	The cold; cold.
ὁ ἄνεμος	The wind.
ἡ δροσιά· δροσερός	The cool; cool.
ἡ θερμότης· ὁ καύσων	Warmth; heat.
ἡ δρόσος· ἡ πάχνη	The dew; the hoar-frost, rime.
ἡ ὑγρασία, ἡ ὑγρότης· ὑγρός	The damp, moisture; moist, damp.
ἡ ξηρασία	Drought.
ξηρός· ξηραίνω	Dry; I dry.
ἡ ὥρα τοῦ ἔτους	The time of the year, season.
τὸ ἔαρ, ἡ ἀνοιξίς	The spring.
τὸ θέρος, τὸ καλοκαίριον	The summer.
τὸ φθινόπωρον	The autumn.
ὁ χειμῶν	The winter.

XII.

Γῆ.

EARTH.

θάλασσα, ποταμός, ὄρος,
κ.τ.λ.

Sea, river, mountain, &c.

ἡ γῆ· γῆϊνος· ἡ γῆϊνος σφαῖρα	The earth; terrestrial; the terrestrial globe.
τὸ ἡμισφαίριον	The hemisphere.
ὁ βόρειος (οἱ ἀρκτικοὶ) πόλος	The north pole.
ὁ νότιος (οἱ ἀνταρκτικοὶ) πόλος	The south pole.
ὁ ἄξων	The axis.
ὁ ἰσημερινός	The equator.
ὁ παράλληλος κύκλος	The parallel, line of latitude.
ὁ μεσημβρινός· ὁ βαθμός	The meridian; the degree.
ὁ τροπικὸς τοῦ καρκίνου, τοῦ αἰγῶ- κερῶ	The tropic of Cancer, of Capricorn.
ὁ βόρειος πολικὸς κύκλος	The arctic circle.
ὁ νότιος πολικὸς κύκλος	The antarctic circle.
ἡ διακεκαυμένη ζώνη	The torrid zone.
αἱ εὐκρατοὶ ζῶναι	The temperate zones.

αἱ κατεψυγμέναι ζῶναι	The frigid zones.
ἡ γεωγραφικὴ θέσις τόπου	The geographical position of a place.
τὸ μῆκος· τὸ πλάτος	The length; the breadth.
ἡ περιστροφὴ τῆς γῆς περὶ τὸν ἄξονά της (περὶ τὸν ἥλιον)	The revolution of the earth on its axis (round the sun).
ἡ γῆ στρέφεται περὶ ἐαυτήν	The earth turns round.
ἡ ἡπειρος	The mainland, continent.
ἡ θάλασσα· ὁ ὠκεανός	The sea; the ocean.
ἡ παλίρροια· ἡ πλημμυρὶς καὶ ἄμπωτις	The tide; the ebb and flow.
ἡ πλημμυρὶς· ἡ ἄμπωτις	The flow, high tide; the ebb, low tide.
τὸ κύμα· ἡ κυματωγὴ	The wave; the undulation.
ὁ σκόπελος· ἡ ὑφάλος	The rock; the shoal.
ἡ ἀκτὴ, τὸ παράλιον· ἡ προκυμαία	The shore, the beach; the break-water.
ὁ κόλπος· ὁ ὄρμος	The gulf; the anchorage, haven.
ὁ πορθμός· ὁ ἰσθμός	The strait; the isthmus, neck of land.
ὁ λιμὴν	The harbour.
τὸ ἀκρωτήριον	The promontory, headland.
ἡ χερσόνησος· ἡ νῆσος· τὸ νησίδιον	The peninsula; the island; the islet.
ὁ νησιώτης	The islander.
ἡ λίμνη	The lake.
ὁ ποταμός· ὁ χεῖμαρρος	The river; the torrent.
ὁ ῥύαξ, τὸ ῥυάκιον· ἡ πηγὴ, ἡ βρύσις	The brook, the rivulet; the spring, the fountain.
τὸ παραποτάμιον	The tributary.
ὁ πλωτὸς ποταμός	The navigable river.
τὸ στόμιον	The river's mouth, estuary.
ὁ καταρράκτης	The waterfall.
ἡ πλήμμυρα· πλημμυρῶ	The flood; I flood.
ἡ διώρυξ	The canal, dyke.
τὸ ὄρος· ὄρεινός· βουνώδης	The mountain; mountain(ous), hilly.
ἡ πεδιάς· τὸ ὀροπέδιον	The plain; the table-land.
ἡ δειράς· ἡ ἀκρώρεια	The chain, neck; the peak.
ἡ ὑπώρεια· ἡ κλιτύς	The foot; the slope, side.

ἡ ράχis	The ridge.
ὁ λόφος· τὸ λοφίδιον· τὸ ὕψωμα	The hill; the hillock; the height.
ὁ βράχος· ὁ κρημνός	The rock; the precipice.
ἡ κοιλάs	The valley.
τὸ ἡφαίστειον (ὄρος)· ὁ κρατήρ	The volcano; the crater.
ἡ ἔκρηξις· ὁ ῥύαξ	The eruption; the stream (of lava).
τὸ ἄντρον· τὸ σπήλαιον	The cave; the cavern.
ἡ ἔρημος· ἡ ἐρημία	The wilderness; the desert.
ἡ χώρα· ὁ τόπος	The country, region; the place.
τὰ περιχώρα	The neighbourhood, environs.
τὸ ὄριον· ἡ μεθορία χώρα, τὰ σύνορα	The boundary; the borderland, frontier.
ἡ ἄμμος· ἀμμώδης	The sand; sandy.
ὁ κονιορτός, vl. ἡ σκόνη	The dust.
ὁ πηλός· ἡ ἄργιλλος	The mud; the loam, marl.

XIII.

Χρόνος.

TIME.

διαίρεσις τοῦ χρόνου· ὀνό- ματα τῶν μηνῶν καὶ ἡμέ- ρῶν ὥρα· ἡλικία.	<i>Division of time; names of months and days; hour; age.</i>
ὁ χρόνος· ἔχω καιρὸν	The time; I have time.
ἡ χρονολογία· χρονολογικός	Chronology; chronological.
ὁ ἀναχρονισμός	The anachronism; confusion of dates.
πρὸ Χριστοῦ (π. X.)	B.C.
μετὰ Χριστόν (μ. X.)	A.D.
τὸ παρόν, τὸ ἐνεστός	The present (instant).
τὸ παρελθόν· τὸ μέλλον	The past; the future (coming): or ult.; prox.
ἡ περίοδος· περιοδικός	The period; periodical.
ἡ ἐποχή· ὁ αἰὼν	The era; the age.
ἡ ἑκατονταετηρίς	The century.
τὸ ἔτος· ἐτήσιος· ἡ ἐπετηρίς	The year; yearly; the anniver- sary.
τρὶς τοῦ ἔτους	Thrice in the year.
ἡ ἑξαμηνία, τὸ ἑξάμηνον	The half-year, six months.
τὸ δίσεκτον (βίσεκτον) ἔτος	The leap-year.
ἡ τριμηνία, τὸ τρίμηνον	The quarter, three months.

τρίμηνος

ὁ μήν· μηνιαίος

ἡ πρώτη, δευτέρα μαΐου

ἡ ἑβδομάς· ἑβδομαδιαῖος

τὸ ἑβδομαδιαῖον φύλλον

ἡ ἡμέρα· ἡμερήσιος

τὰ ἡμερήσια νέα

πρὸ ὀκτῶ ἡμερῶν

πρὸ δεκαπέντε ἡμερῶν

ἡμέραν παρ' ἡμέραν

ὁ ἐπιούσιος ἄρτος

ἀπὸ καιροῦ εἰς καιρόν

ἡ νύξ· τὸ μεσονύκτιον

ἡ πρωΐα, τὸ πρωῒ

καλὴν ἡμέραν, v.l. καλημέρα

ἡ μεσημβρία, τὸ μεσημέριον

πρὸ μεσημβρίας (π. μ.)

μετὰ μεσημβρίαν (μ. μ.)

ἡ ἑσπέρα, τὸ ἑσπέρας

ἀπόψε

ἡ ἑσπερίς

σήμερον τὴν πρωΐαν (τὸ πρωῒ)

χθές· προχθές

αὔριον· μεθαύριον

ἡ προτεραία

ἡ ἐπιούσα, ἡ ὑστεραία, ἡ ἐπαύριον

ἡ ὥρα· ἑνωρίς

μία ὥρα καὶ ἡμίσεια

τὸ λεπτόν· τὸ δευτερόλεπτον

ἡ στιγμή

ποία (τί) ὥρα εἶνε ;

δευτέρα (δύο) καὶ τέταρτον

τρίτη (τρεις) καὶ ἡμίσεια

ἑπτὰ παρὰ τέταρτον

παρὰ δέκα (λεπτά)

ἀκριβῶς δέκα

περὶ τὴν δεκάτην ὥραν

Three months long.

The month ; monthly.

The first, second of May.

The week ; weekly.

The weekly journal.

The day ; daily.

The news of the day, "Daily News."

A week ago.

A fortnight ago.

Day by day.

The daily bread.

From time to time.

The night ; midnight.

The morning, the forenoon.

Good day.

Midday, noon.

Before noon (a.m.).

After noon (p.m.).

The evening.

This evening, to-night.

The evening party.

This morning.

Yesterday ; the day before yesterday.

To-morrow ; the day after to-morrow.

The day before.

The following day ; the morrow.

The hour ; early.

An hour and a half.

The minute ; the second.

The moment.

What o'clock is it ?

A quarter past two.

Half past three.

Quarter to seven.

Ten minutes to —.

Just ten, ten precisely.

About the tenth hour.

εἶνε δωδεκάτῃ ὥρᾳ, μεσημέριον
 ἢ ἡλικία
 ποίαν ἡλικίαν ἔχετε ;
 πόσων ἐτῶν εἰσθε ;
 εἶμαι εἴκοσιν ἐτῶν
 εἰσέρχεται εἰς τὸ δέκατον ἔνατον
 ἔτος
 συνεπλήρωσα τὸ τεσσαρακοστὸν
 ἔτος
 πλησιάζει εἰς τὸ τριακοστὸν ἔτος

φαίνεται νεώτερος ἢ ὅσον εἶνε
 ἢ νηπιότης
 ἢ νεότης· νέος
 ὁ νεανίας· ἢ νεᾶνις

ἢ νεολαία

ὁ πρεσβύτερος· ὁ νεώτερος
 ἢ ἡλικία, ἢ ἐνηλικιότης· ἐνήλικος
 ἢ ἀνηλικιότης· ἀνήλικος
 τὸ γῆρας
 γέρων, γραιᾶ
 οἱ ἀρχαῖοι (παλαιοὶ) Ἕλληνες
 ἢ ἀρχαιότης· ἀρχαῖος
 ἢ ἀρχαιότης· ἀρχαιολόγος, ἀρχαιο-
 δίφης

It is twelve o'clock, midday.
 The age.
 What age are you ?
 How old are you ?
 I am twenty (years old).
 He is entering on his nineteenth
 year.
 I have completed my fortieth
 year.
 He is approaching his thirtieth
 year.
 He looks younger than he is.
 Infancy, childhood.
 Youth ; young.
 The young man ; the young
 woman.
 The youth (collectively), young
 people.
 The elder ; the younger.
 Age ; full age, majority ; of age.
 Minority ; a minor, under age.
 Old age.
 An old man, an old woman.
 The ancient (old) Greeks.
 Antiquity ; ancient.
 The antiquity ; antiquarian,
 archæologist.

XIV.

Οἰκογένεια.

ὀνόματα τῆς συγγενείας· οἰκο-
 νομικὴ διάταξις· ὑπηρεταί.

ἢ οἰκογένεια
 οἰκογενειάρχης
 ὁ ἀρχηγὸς οἰκογενείας
 καλῆς οἰκογενείας
 ἢ συγγένεια· συγγενής

ὁ βαθμὸς τῆς συγγενείας

FAMILY.

*Names of relationship ; domestic
 economy ; servants.*

The family.
 The head of a family.
 The founder of a family.
 Of good family.
 Relationship, kindred ; kin, rela-
 tive.
 The degree of relationship.

οἱ προγόνοι, οἱ προπάτορες	The ancestors, forefathers.
οἱ ἀπόγονοι	The descendants.
ἡ μεταγενεστέρα γενεά	The later generation, posterity.
ὁ πάππος· ἡ μάμμη	The grandfather; the grandmother.
ὁ ἀνὴρ· ὁ σύζυγος	The man, the husband.
ἡ γυνή· ἡ σύζυγος	The woman, wife; the consort, the spouse.
νυμφεύω, ὑπανδρεύω	I marry, wed.
νυμφεύομαι, ὑπανδρεύομαι	I am wedded, married; also, I wed (the man—the woman).
ὁ γάμος, τὸ συνοικέσιον	The marriage, the alliance.
οἱ ἀρραβῶνες	The pledges, betrothal.
ἀρραβωνίζομαι, μνηστεύομαι	I am plighted, betrothed.
ὁ μνηστήρ· ἡ μνηστή	The suitor; the fiancée.
ὁ γαμβρός· ἡ νύμφη	The bridegroom; the bride.
οἱ μελλονύμφοι· οἱ νεόνυμφοι	The bridal pair; the newly married couple.
ἡ προίξ· προικίζω	The dowry; I endow.
οἱ γάμοι	The wedding.
τὸ γαμήλιον δῶρον	The wedding presents.
ὁ πατήρ· πατρικός	The father; paternal, fatherly.
ἡ μήτηρ· μητρικός	The mother; maternal, motherly.
ὁ πατριὸς, ὁ μητριὸς	The paternal uncle, maternal uncle.
ὁ πενθερός· ἡ πενθερά	The father-in-law; the mother-in-law.
ὁ γαμβρός	The brother-in-law.
ἡ μητρυνία	The step-mother.
τὸ τέκνον· τὸ παιδίον	The child; the boy.
ἡ παιδικὴ ὄψις	The childlike look.
οἱ δίδυμοι	The twins.
τὸ παιδίον, ὁ παῖς	The little boy, the boy.
ὁ υἱός· ἡ θυγάτηρ	The son; the daughter.
παιδικός· υἱικός	Boyish; filial.
παιδαριώδης	Childish.
τὸ κοράσιον	The girl.
ἡ παρθένος· παρθενικός	The maiden; maidenly.
ἡ παρθενία	Maidenhood, virginity.
ὁ γαμβρός· ἡ νύμφη	The bridegroom; the bride.

ὁ πρόγονος· ἡ προγόνη	The ancestor; the ancestress.
ὁ ἔγγονος· ἡ ἐγγόνη	The offspring (male); ditto (female).
ὁ ἀπέγγονος, ὁ δισέγγονος· ἡ ἀπέγγονος, ἡ δισέγγονος	The descendant of the second generation (male); ditto (female).
ὁ ἀδελφός· ἡ ἀδελφή	The brother; the sister.
ἡ ἀδελφότης	The brotherhood, fraternity.
ἡ ἀδελφικότης· ἀδελφικός	Brotherliness; brotherly.
ὁ θεῖος, ἡ θεία	The uncle; the aunt.
ὁ ἀνεψιός· ἡ ἀνεψία	The nephew; the niece.
ὁ ἐξαδελφος· ἡ ἐξαδελφή	The cousin; ditto (female).
ἡ γέννησις· γεννώμαι	The birth; I am born.
τὸ γένος, τὸ φῦλον	The race; the tribe.
ὁ ὀρφανός· ἡ ὀρφανή	The orphan (boy); the orphan (girl).
ὁ κηδεμών· ἡ κηδεμονία	The guardian; the guardianship.
ὁ χῆρος· ἡ χήρα	The widower; the widow.
ἡ χηρεία	Widowhood.
ἡ ἀγαμία· ὁ ἄγαμος	The unmarried state; the single man.
ὁ κληρονόμος· ἡ κληρονόμος	The heir; the heiress.
ἡ κληρονομία· ὁ κληροδότης	The inheritance; the bequeather.
ἡ διαθήκη	The will, testament.
ἡ διαδοχή, οἱ διάδοχοι	The succession; the successors.
οἱ οἰκονομικὴ διάταξις, τὰ οἰκονομικά	Household management; domestic matters.
ἡ οἰκονόμος, ἡ ταμία	The housekeeper; stewardess.
ἡ ὑπηρετεία, οἱ ὑπηρέται	The service, the servants.
ὑπηρετῶ· ἡ ὑπηρεσία	I serve; service.
ὁ μισθός	The wages.
ὁ ὑπηρέτης· ἡ ὑπηρετίς, ἡ ὑπηρετρια	The servant; the maid, the maid-servant.
ἡ θαλαμηπόλος, ὁ θεράπων	The chambermaid, the attendant.
ὁ ἀμαξηλάτης	The coachman.
ὁ μάγειρος· ἡ μαγείρισσα	The cook (male); ditto (female).
ἡ παιδοκόμος	The nurse.
ἡ θαλαμηπόλος, ἡ θεράπαινα	The housemaid.

XV.

Κοινωνία.

εἶδη κυβερνήσεων· τίτλοι καὶ
ἀξιώματα· διοικήσεις, κ.τ.λ.

ἡ κοινωνία.

τὸ ἔθνος· ἡ ἐθνικότης, ἡ ἐθνότης

ἐθνικός· ὁ ἰθαγενής, ὁ αὐτόχθων

ὁ ξένος· ξένος, ἀλλοδαπός· ἡ ἄλλο-
δαπή

ὁ λαός· ὁ ὄχλος

ὁ πληθυσμός· πολυάνθρωπος

ἡ δημοτικότητα· δημοτικός

ἡ πατρίς· ὁ πατριώτης, ὁ φιλόπα-
τρις

ἡ φιλοπατρία· πατριωτικός

ὁ συμπατριώτης, ὁ πατριώτης, ὁ
ὁμογενής

ὁ κυρίαρχος· ἡ κυριαρχία

ὁ ἐπικυρίαρχος· ἡ ἐπικυριαρχία

ὁ ὑπήκοος· ὁ πολίτης

ὁ δοῦλος· ἡ δουλεία

τὸ πολίτευμα

ἡ μοναρχία· ὁ μονάρχης

μοναρχικός

ἡ ἀπόλυτος μοναρχία

ἡ συνταγματική μοναρχία

ἡ ἐθνικὴ συνέλευσις, ἡ ἐθνοσυνέ-
λευσις

ἡ νομοθετικὴ βουλή

ἡ γερουσία

ἡ βουλή

ὁ πρόεδρος· ἡ προεδρεία

συγκαλῶ· διαλύω

ὁ βουλευτής

ἐκλέγω· ἡ ἐκλογή· ὁ ἐκλογεύς

ἡ δημοκρατία

ὁ δημοκρατικός· δημοκρατικός

ἡ ἀριστοκρατία· ὁ ἀριστοκράτης

ἡ συντηρητικὴ μερίς

SOCIETY.

*Forms of government ; titles and
offices ; administration, &c.*

Society.

The nation ; the nationality.

National ; the native, aboriginal.

The foreigner, stranger ; the fo-
reign country.

The people ; the populace, mob.

The population ; populous.

Popularity ; popular.

The (native) country, fatherland ;
the countryman, patriot.

Patriotism ; patriotic.

The fellow-countryman, the man
of the same race.

The sovereign ; sovereignty.

The feudal lord ; feudal lordship.

The subject ; the citizen.

The slave ; slavery.

The constitution.

The monarchy ; the monarch.

Monarchic.

The absolute monarchy.

The constitutional monarchy.

The national assembly.

The legislative council.

The senate.

The parliament.

The president ; presidency.

I summon ; dissolve.

The member of parliament.

I elect ; the election ; the elector.

The democracy, republic.

The democrat ; republican.

Aristocracy ; the aristocrat.

The conservative party.

φιλελεύθερος· ῥιζοσπαστικός	Liberal; radical.
ἡ αὐτοκρατορία· ὁ αὐτοκράτωρ	The empire; the emperor.
ἡ αὐτοκράτειρα· αὐτοκρατορικός	The empress; imperial.
τὸ βασίλειον· ὁ βασιλεύς	The kingdom; the king.
ἡ βασίλισσα· βασιλικός	The queen; kingly, regal.
βασιλεύω· ἡ βασιλεία	I reign; the reign, rule.
ὁ ἀντιβασιλεύς	The viceroy.
ὁ διάδοχος τοῦ θρόνου	The successor to the throne.
ἡ ἀνάβασις εἰς τὸν θρόνον	The ascent of the throne.
ὁ διάδοχος· ἡ διαδοχή	The successor; the succession.
ὁ προκάτοχος	The regent.
τὸ στέμμα· τὸ σκῆπτρον	The crown; the sceptre.
ἡ Μεγαλειότης· μεγαλεῖος	Majesty; majestic.
Μεγαλειότατε!	Your Majesty.
ὁ ἐκλέκτωρ· ὁ δούξ· ἡ δούκισσα	The elector; the duke; the duchess.
ὁ μέγας δούξ· ὁ ἀρχιδούξ	The grand-duke; the arch-duke.
ὁ ἡγεμών, ὁ πρίγκηψ	The prince.
ἡ ἡγεμονία· ἡ ἡγεμονίς, ἡ πριγκί- πισσα	The principedom, principality; the princess.
ὁ ἡγεμονικὸς οἶκος	The princely house.
ὁ κόμης· ἡ κόμησσα· ἡ κομητία	The count; the countess; the county.
ὁ βαρὼνος· ἡ βαρώνη, ἡ βαρωνίς	The baron; the baroness the barony.
ὁ ἱππότης· ἱπποτικός	The knight; knightly.
ἡ αὐλή· αὐλικός	The court; courtly.
κυρία τῆς αὐλῆς οἱ τῆς τιμῆς	Lady in waiting, maid of honour.
ὁ αὐλάρχης	The master of the court.
οἱ εὐπατρίδαι, οἱ εὐγενεῖς	The nobles, the lords.
εὐπατρίδης, εὐγενής	Noble, well-born.
ἡ διπλωματία· ὁ διπλωμάτης	Diplomacy; the diplomatist.
διπλωματικός	Diplomatic.
ἡ πρεσβεία· ὁ πρεσβευτής	The embassy; the ambassador.
οἱ πρέσβεις	The legates, delegates.
ὁ ἐπιτετραμμένος, ὁ ἀντιπρόσωπος	The <i>chargé d'affaires</i> , the representative.
ὁ γραμματεὺς πρεσβείας	The secretary to the embassy.
ὁ τίτλος· τὸ ἀξίωμα	The title; the office.
ὁ ὑπάλληλος	The clerk, subordinate.

ἡ διοίκησις· διοικῶ
αἱ διοικητικαὶ ἀρχαί
τὸ ὑπουργεῖον· ὁ ὑπουργός
τὸ συμβούλιον
ἡ ἐπαρχία· ἐπαρχιακός
ὁ ἐπαρχιώτης
ὁ νομός· ὁ δῆμος
ἡ πρωτεύουσα· ἡ καθέδρα

ἡ κωμόπολις· τὸ χωρίον, ἡ κώμη
ὁ χωρίτης, χωρικός
ἡ ἀστυνομία· ὁ ἀστυνόμος
ὁ ὑπαστυνόμος· ὁ κλητῆρ
ὁ χωροφύλαξ

Administration; I administer.
The administrative powers.
The ministry; the minister.
The cabinet (council).
The province; provincial.
The provincial.
The district; the township.
The capital; the seat of government.
The town; the village, the hamlet.
The countryman; country (adj.).
The police; the police inspector.
The policeman; constable.
The *gendarme*; country policeman.

XVI.

Στρατός.

ὁ στρατός
ὁ στρατιώτης
ὁ ἐθελοντής· ὁ μισθωτὸς στρα-
τιώτης
ἡ στρατολογία· ὁ νεοσύλλεκτος
ἡ φρουρά· ὁ φρουρός

ἡ ἐθνοφυλακή
ὁ ἀπόμαχος
τὸ ἵππικόν· ὁ ἵππεύς
τὸ πεζικόν· ὁ πεζός
ὁ εὖζωνος
τὸ πυροβολικόν· ὁ πυροβολητής
τὸ μηχανικόν (σῶμα)
ὁ ἀξιωματικὸς τοῦ πυροβολικοῦ
στρατιωτικὸν σῶμα
ἡ μεραρχία
τὸ σύνταγμα
τὸ τάγμα
ὁ λόχος
τὸ ἐπιτελεῖον

ARMY.

The army.
The soldier.
The volunteer; the mercenary.

The enlistment; the recruit.
The garrison; the man on garrison duty.
The militia.
The old soldier, retired soldier.
The cavalry; the horse-soldier.
The infantry; the foot-soldier.
Rifleman, sharpshooter.
The artillery; the artilleryman.
The engineers.
The artillery officer.
A body (corps), force of soldiers.
The division.
The regiment.
The batallion.
The company.
The regimental staff.

τὸ γενικὸν ἐπιτελεῖον
ὁ ὑπασπιστής
ἡ σημαία

The general staff.
The adjutant.
The standard.

στρατιωτικοὶ βαθμοί.
οἱ στρατηγοί.

MILITARY GRADES.

The generals.

ὁ στρατάρχης, ὁ ἀρχιστράτηγος

The commander, commander-in-chief.

ὁ στρατηγός

The general.

ὁ ἀντιστράτηγος

The lieutenant-general.

ὁ μοίραρχος

The general of division.

ὁ ὑπομοίραρχος

The lieutenant-major.

ἐπιτελεῖς, ἀνώτεροι ἀξιωματικοί.

Staff-officers, higher officers.

ὁ συνταγματάρχης

The colonel.

ὁ ἀντισυνταγματάρχης

The lieutenant-colonel.

ὁ ταγματάρχης

The major (of infantry).

ὁ ἵππαρχος

Ditto (of cavalry), the commander of cavalry.

κατώτεροι ἀξιωματικοί.

Lower rank officers.

ὁ λοχαγός

The captain.

ὁ ἵλαρχος

The captain of the horse.

ὁ ὑπολοχαγός

The lieutenant.

ὁ ἀνθυπολοχαγός

The vice-lieutenant, second lieutenant.

ὑπαξιωματικοί.

Non-commissioned officers.

ὁ ἀνθυπασπιστής

The ensign.

ὁ ἐπιλοχίας

The corporal.

ὁ λοχίας

The vice-corporal.

ὁ δεκανεύς

The sergeant.

ὁ ὑποδεκανεύς

The lance-corporal.

ὁ ἀπλοῦς στρατιώτης

The common soldier, private.

XVII.

Θέατρον.

THEATRE.

τὸ θέατρον· θεατρικός

The theatre; theatrical.

ἡ σκηνή· σκηνικός

The scene; scenic.

ἡ αὐλαία, τὸ κατὰβλημα

The curtain.

ἡ σκηνογραφία

The scenery.

ἡ ἱματοθήκη	The wardrobe, dress.
ἡ ὀρχήστρα	The orchestra.
ἡ πλατεία	The pit.
τὰ θεωρεῖα	The boxes.
θεωρεῖον τῆς πρώτης, δευτέρας σειρᾶς	Box in the first, second row.
τὸ ἀμφιθέατρον	The dress-circle (amphitheatre).
τὸ ὑπερφῶν	The gallery.
τὸ εἰσιτήριον	The ticket.
ἡ δραματικὴ τέχνη	The dramatic art.
ἡ παράστασις	The representation.
ἡ εὐεργετικὴ παράστασις	The benefit.
ἡ δοκιμή	The rehearsal.
ἡ τραγωδία· τραγικός	The tragedy ; tragic.
ὁ ἡθοποιός· ἡ ἡθοποιός	The actor ; the actress.
τὸ δράμα· δραματικός	The drama ; dramatic.
τὸ μελόδραμα	The melodrama.
ἡ πρᾶξις· τὸ διάλειμμα	The act ; the interlude.
ἡ σκηνή	The scene.
ὁ διευθυντής	The manager.
ὁ θίασος	The company.
τὸ πρόσωπον	The character (mask) ; <i>dramatis</i> <i>persona</i> .
αἱ χειροκροτήσεις· χειροκροτῶ, ἐπικροτῶ	The applause ; I applaud, I clap.
συρίζω	I hiss.
τὸ νευροσπαστικὸν θέατρον	The marionette theatre.
ὁ σχοινοβάτης	The rope-dancer.
ὁ θαυματοποιός	The conjuror.
ὁ ταχυδακτυλουργός	The prestidigitateur.
τὸ ἵπποδρόμιον	The circus.

XVIII.

Ταξείδιον.

ἄμαξα· ὁδός· ταχυδρομεῖον· σιδηρόδρομος
τὸ ταξείδιον, ἡ περιήγησις
ὁ περιηγητής
ἡ ἀναχώρησις· ἡ ἐπάνοδος

JOURNEY.

Carriage ; road ; post ; railway.
The journey, voyage.
The traveller.
The departure ; the return.

ἡ διαμονή· ἡ ἀφίξις	The stay ; the arrival.
ἡ περιοδεία· ἡ πεζοπορία	The tour ; the walking tour.
ὁ πεζοπόρος	The pedestrian.
ὁ πεζός	The walker.
τὸ διαβατήριον	The passport.
ὁ ὁδηγός· ὁδηγῶ	The guide ; I guide.
ὁ ξεναγός	The cicerone.
ἀναχωρῶ διὰ τοῦ ταχυδρομείου	I leave by post.
τὸ ταχυδρομεῖον	The post (office).
ὁ διευθυντής τοῦ ταχυδρομείου	The postmaster.
ὁ ἄγγαρος, ὁ ἡμεροδρόμος	The messenger, courier.
ὁ γραμματοκομιστής	The letter-carrier, postman.
ἡ ἄμαξα	The carriage.
ὁ ἄμαξηλάτης ἡνιοχῆ	The coachman drives.
ὁ ἄμαξηλάτης· ὁ ἡνίοχος	The driver ; the charioteer.
ἡ φορτηγὸς ἄμαξα, τὸ κάρρον	The waggon, the cart.
δίτροχον, τετράτροχον κάρρον	A two-wheeled, four-wheeled cart
ἡ χειράμαξα	The velocipede.
τὸ λεωφορεῖον· τὸ ἔλκηθρον	The omnibus ; the sledge.
τὰ σκεύη· τὸ κιβώτιον	The luggage ; the box.
ἡ ὁδός, ὁ δρόμος· ἡ λεωφόρος	The way, the road ; the high road
ὁ σιδηρόδρομος	The railroad.
ἀναχωρῶ διὰ τοῦ σιδηροδρόμου	I leave by rail.
ὁ σιδηροδρομικὸς σταθμός	The railway station.
ὁ ἵπποσιδηρόδρομος	The tramway.
ὁ σταθμός	The station.
ἡ ἀτμομηχανή	The steam-engine.
ἡ λέβης· ὁ θερμαντήρ	The boiler ; the stove.
ἡ ἀτμάμαξα	The locomotive.
τὸ εἰσιτήριον	The ticket.
ἡ ἀπόδειξις (τῶν σκευῶν, τῶν πραγμάτων)	The ticket (for luggage, baggage, &c.).
τὸ εἰσιτήριον πρώτης, δευτέρας θέσεως	First, second class ticket.
ἡ ἀμαξοστοιχία	The train.
ἡ ἀμαξοστοιχία ἀναχωρεῖ, φθάνει	The train starts, arrives.
ἡ φορτηγὸς ἀμαξοστοιχία	The luggage train.
ἡ ἑκτακτος ἀμαξοστοιχία	The special, extra train.
ἡ ἀμαξοστοιχία ἐπιβατῶν	The passenger train.
ἡ ταχεῖα ἀμαξοστοιχία	The fast train.

ἡ κατ' εὐθείαν ἀμαξοστοιχία
 ἡ σύγκρουσις δύο ἀμαξοστοιχιῶν
 τὸ προσωπικὸν τῶν ὑπαλλήλων
 σιδηροδρόμου
 ὁ διευθυντής
 ἡ διεύθυνσις
 ὁ σταθμάρχης
 ὁ ἀμαξοστοιχιάρχης
 ὁ μηχανικός
 ὁ ὑπάλληλος σιδηροδρόμου
 ὁ ὁδηγός
 ὁ σταθμοφύλαξ
 τὸ δρομολόγιον
 τὸ τηλεγραφικὸν σύρμα
 τὸ τηλεγραφεῖον
 ὁ ὑποβρύχιος τηλέγραφος
 τὸ τηλεγράφημα

The express train.
 The collision of two trains.
 The *personnel* of the railway
 officials.
 The manager.
 The management.
 The station-master.
 The guard.
 The engineer, driver.
 The railway clerk.
 The conductor.
 The inspector.
 The time-table.
 The telegraph wire.
 The telegraph office.
 The submarine telegraph.
 The telegram.

XIX.

Τροφή.

ἐδέσματα καὶ ποτά· ἐπιτρα-
 πέζια σκευὴ μαγειρικὰ
 σκεύη.

ἡ τροφή
 τρέφω· θρεπτικός
 τὸ πρόγευμα· προγευματίζω
 τὸ γεῦμα· γευματίζω
 τρέφομαι ἔκ τινος
 τὸ δειλινόν, τὸ πρόδειπνον· προ-
 δειπνῶ
 τὸ δείπνον· δειπνῶ
 τρώγω· ἐδώδιμος
 πίνω· πόσιμος
 ὁ τρώκτης· ὁ πότης
 λαίμαργος· ἡ λαιμαργία· ὁ φαγῶς

 ὁ λίχνος· ἡ λιχνεία
 τὸ λίχνευμα
 πεινῶ· πειναλέος

FOOD.

*Eatables and drinkables; table
 requisites; kitchen articles.*

Food.
 I nourish; nourishing.
 Breakfast; I breakfast.
 Dinner; I dine.
 I live on anything.
 The evening meal; I take an
 evening meal.
 Supper; I sup.
 I eat; eatable.
 I drink; drinkable.
 The eater; the drinker.
 The glutton; gluttony; the
 guzzler.
 The gourmand; daintiness.
 The dainty, tit-bit.
 I am hungry; hungry.

ἡ ὄρεξις· ὀρεκτικός
 διψῶ· ἡ δίψα
 τὸ συμπόσιον
 ὁ συμποσιάρχης
 οἱ συνδαιτυμόνες· οἱ ξένοι
 ὁ ξενοδόχος
 αἱ τροφαί, τὰ τρόφιμα
 τὸ φαγητόν· τὸ ἀγαπητὸν φαγητόν
 ὁ ζωμός, v.l. ἡ σούπα
 τὸ κρέας· τὸ βραστόν (κρέας)
 βραστόν βιδέλιον
 τὸ ψητόν· τὸ πάχος
 τὸ βωδινόν· τὸ βιδέλιον
 οἱ νεφροί, τὰ νεφρά
 τὸ πρόβειον· τὸ ψητὸν πρόβειον
 τὸ χοιρινόν· τὸ χοιρομήριον
 ἡ καπνιστὴ γλώσσα
 τὸ πλευρίον, v.l. ἡ κοτελέττα
 Ἰνδιάνος (ψητὸς)
 ὀρνίθιον ψητόν
 τὸ μέρος· ἡ μερίς
 τὸ ἄρτυμα, v.l. ἡ σάλτσα
 τὸ παραγεμιστόν
 τὸ ψάριον
 τὰ λάχανα
 τὰ γεώμηλα, v.l. ἡ πατάταις
 τὰ γαλάκτια, γαλακτερικά
 τὸ σφουγγάτον
 τὸ ὠόν, τὸ αἰγόν
 ὁ ἄρτος, τὸ ψωμίον· τὸ ψωμάκιον
 ἡ κόρα, v.l. ἡ ψίχα
 τὸ γλύκισμα
 τὸ ζαχαρωτόν
 ἡ μελιτοῦττα, ἡ μελόπητα
 τὸ γλυκέφθον, v.l. ἡ κομπόστα
 τὰ ἐπιδόρπια, τὰ τραγήματα
 τὸ βούτυρον
 τὸ βουτυρωμένον ψωμίον
 τὸ λίπος
 τὸ τυρίον

Appetite; appetizing.
 I am thirsty; thirst.
 The banquet.
 The chairman of a banquet.
 The guests.
 The host.
 The victuals, the provisions.
 The viands; the favourite dish.
 The soup, the broth.
 The meat; boiled meat.
 Boiled veal.
 Roast; the fat.
 Beef; veal.
 Kidneys.
 Mutton; roast mutton.
 Pork; ham.
 Smoked tongue.
 Chop, cutlet.
 Roast turkey.
 Roast fowl.
 The piece; the help.
 The sauce.
 The stuffing.
 The fish.
 The vegetables.
 The potatoes.
 Puddings.
 The omelette.
 The egg.
 The bread; the roll.
 The crust; the crumb.
 The sweetmeat, confectionery.
 The ice (sugar).
 The honey cake.
 Jam, preserve.
 Dessert, fruit.
 The butter.
 The bread and butter.
 The dripping.
 The cheese.

τὸ ἅλας· ἀλατίζω	The salt ; I salt.
τὸ πιπέριον	The pepper.
τὸ σινάπιον, vl. ἡ μουστάρδα	The mustard.
τὸ ὄξος, τὸ ξύδιον	The vinegar.
τὸ ἔλαιον, vl. τὸ λάδι	The oil.
τὸ κιννάμωμον, vl. ἡ καννέλλα	The cinnamon.
τὸ καρυόφυλλον, vl. τὸ γαρόφαλλον	The clove.
ἡ ζάχαρις, τὸ ζάχαρον	The sugar.
τὸ ὕδωρ, vl. τὸ νερόν	The water.
ὁ ζῦθος, vl. ἡ μπίρα	The beer.
ὁ βαυαρικὸς ζῦθος	Bavarian beer.
ὁ οἶνος, vl. τὸ κρασί	The wine.
ὁ οἶνος τοῦ Ῥήνου	Rhine wine.
ὁ γαλλικὸς οἶνος	French wine.
ὁ καμπανίτης	Champagne.
τὸ γάλα· τὸ ἀνθόγαλα, vl. τὸ καϊμάκι	The milk ; the cream.
τὸ ὀξύγαλα, vl. τὸ γιαιοῦρτι	Buttermilk.
τὰ πνευματώδη ποτά	Spirituous liquors.
τὸ οἶνοπνευμα	Spirits of wine.
τὸ ρακίον, ἡ ρακή	Brandy.
τὸ ρώμιον	Rum.
ἡ λεμονάς, ἡ λεμονάδα	Lemonade.
ἡ σοκολάτα	Chocolate.
ὁ καφές	Coffee.
καφές χωρὶς γάλα(κτος)	Coffee without milk.
τὸ τείιον, vl. τὸ τσαῖ	Tea.
τὰ ἐπιτραπέζια σκεύη	Table requisites.
ἐτοιμάζω· στρώνω· σγκόνω	I prepare ; lay, cover ; take away.
τὸ τραπέzion εἶνε ἔτοιμον	The table is laid
καθίζω εἰς τὸ τραπέzion	I sit down to table.
τὸ τραπεζομάνδυλον	The table-cloth.
τὸ χειρόμακτρον, vl. ἡ πετσέτα	The napkin.
ἡ πορσελλάνη	The china.
τὸ τρυβλίον, τὸ πιάτον	The dish.
τὸ κοχλιάριον, τὸ κουτάλιον	The spoon.
τὸ μαχαίριον	The knife.
τὸ πηροῦνιον	The fork.
τὸ φιάλιον, vl. τὸ φλυτζάνι	The cup.
τὸ ποτήριον	The glass.

ἡ φιάλη	The bottle.
τὸ κανάτιον	The pot.
τὸ μαγειρεῖον	The kitchen.
ὁ μάγειρος· ἡ μαγείρισσα	The cook.
ἡ ὀψοθήκη, ὁ ἐδεσματοθήκη	The cupboard.
τὸ ὀψοφυλάκιον, τὸ ταμεῖον	The store-room; larder.
τὰ μαγειρικὰ σκεύη	The kitchen utensils.
ἡ χύτρα, τὸ χαλκεῖον, v.l. τὸ τσου- κάλι, ὁ τέντζερης	The pitcher, the brazen vessel.
ὁ λέβης, v.l. τὸ καζάνιον	The cauldron, the boiler.
τὸ τηγάνιον	The frying-pan.
ἡ ἐσχάρα, v.l. ἡ σκάρα	The hearth.
ὁ ὀβελός	The spit.
τὸ στραγγιστήριον	The strainer.
τὸ κνήστρον, ὁ τρίπτης	The grater.
τὸ ἰγδίον, v.l. τὸ γουδί	The mortar.
ὁ δοῖδυξ, v.l. τὸ γουδοχέρι	The pestle.
ἡ χώνη, τὸ χωνίον	The funnel.
τὸ κόσκινον· κοσκινίζω	The sieve.
τὸ ζωμήρυστρον, τὸ ἐξαφριστήριον	The skimming-ladle.
τὸ κοχλιάριον, τὸ κουτάλιον	The spoon.
ἡ σπαθίς, τὸ τάρακτρον	The whisk.
τὸ κρεατοσάνιδον	The chopping-board.
ἡ μηχανὴ τοῦ καφέ	The coffee-pot.
ὁ μύλος τοῦ καφέ	The coffee-mill.
τὸ καρβουνιστήρι v.l.	The coal-box.
ὁ κάδος	The tub.
ἡ κάρδοπος, τὸ ξυλοπίνακον, v.l. ἡ γαβάθα	The wooden plate.
τὸ καλάθιον	The basket.
ἡ ἀποθήκη	The cellar.
ὁ πίθος, τὸ πιθάριον, v.l. τὸ κιούπι	The cask, the keg.
τὸ βυτίον, v.l. τὸ βουτσί, τὸ βαρέλλι	The barrel.
ἡ στρόφιγξ, v.l. ἡ κάνουλα	The tap.
τὸ πῶμα, v.l. τὸ στούμπωμα	The bung.
ὁ φελλός	The cork.
ὁ ἐκπωμαστήρ	The corkscrew.

PART IV.

The Accidence.

By *accidence* we mean the changes which words undergo in order to show their relation to other words in a sentence.

Such changes are called *inflections*, and affect both nouns and verbs.

The noun is the *name* of a thing (*nomen*) ; the verb is the word which says of a *thing* what it *does*. It is the *action-word*.

Besides these there are a number of words called *particles*, not subject to inflection, but useful to define, qualify, or restrict the meaning of other words.

The parts of speech may therefore be divided into—

1. Inflected, (α) Nouns and (β) Verbs ;
2. Uninflected, Particles.

NOUNS.

The inflections of nouns are called *case-endings*.

In the singular they are as follows :—

(1) If we want to say a thing does or is so and so (nominative case) the ending is either *s*, *v*, or nothing : the second in neuters, the last in some feminines and neuters.

(2) If the thing is the object of an action (objective or accusative case) the ending is *v*, $\alpha[v]$ (masculine, feminine, and neuter) or nothing (neuter).

(3) If we want to express the relation *of* or *from* (genitive or possessive case) the ending is *v* (shortened from $\sigma\iota\omicron$) or *os*, masculine (sometimes feminine) and neuter, or *s*, feminine ; in a few (chiefly modern) masculines nothing.

(4) If we want to express the relation *to*, *at*, *on*, or *by* (dative, locative, or instrumental case) by a mere ending, that ending is *-ι*, but the relation is more usually expressed in Modern Greek by a preposition with an objective or other case. See *Prepositions*.

(5) If the thing be addressed, the stem itself is used without inflection, except that *ο* is modified to *ε*. This is called the vocative case.

In the plural nouns are inflected as follows :—

Nom. and Voc., masc. and fem.	<i>ι</i> or <i>ες</i> .
Objective, masc. and fem.	<i>ς</i> becoming after <i>ο</i> , <i>α</i> , and a consonant <i>ς</i> , <i>ς</i> , and <i>ας</i> respectively.
Nom., Obj., and Voc., neuter.	<i>α</i> .
Genitive in all genders	<i>ων</i> .
Dative in all genders	<i>ις</i> or <i>σι</i> .

In this short scheme we have given a summary and rationale of the whole of Greek declension. There are no exceptions, and all seeming irregularities arise from the way in which these case-endings are combined with the stem of the word to which they are added.

The simplest division of all nouns is that into nouns with—

1. Consonantal stems, and stems in *ι* and *υ*;
2. Vowel stems in *α* (*η*) and *ο*.

NOUNS WITH CONSONANTAL OR QUASI-CONSONANTAL STEMS.

Here the endings *ς*, *α[ν]*, for *ν*, *ος*, *ι*, and *ες*, *ας*, *ων*, *σι* (masc. and fem.), or —, *ος*, *ι*, and *α*, *ων*, *σι* (neut.) are simply added on to the stem; but be it observed—

(1) That as *ρς* cannot end a word, *ηρς* and *ερς* become *ηρ*, the *ε* being lengthened for the sake of compensation; similarly *ορς* becomes *ωρ*, *κ.τ.λ.* For like reasons *ηνς* and *ενς* become *ην*, *ονς* and *ωνς* become *ων*, as do also *οντς* and *ωντς*, while *εντς* becomes *εις*.

(2) δ , θ , and τ fall away before ς , σ , and at the end of a word ; ν falls away *before* σ , as ς *after* ν ; e. g. $\pi\rho\acute{\alpha}\gamma\mu\alpha[\tau]$, $\pi\rho\acute{\alpha}\gamma\mu\alpha[\tau]\sigma\iota\nu$, $\nu\epsilon\grave{\alpha}\nu\iota[\delta]\varsigma$, $\nu\epsilon\acute{\alpha}\nu\iota[\delta]\sigma\iota\nu$, $\pi\omicron\iota\mu\acute{\eta}\nu$ for $\pi\omicron\iota\mu\acute{\epsilon}\nu\varsigma$, $\pi\omicron\iota\mu\acute{\epsilon}[\nu]\sigma\iota$, κ.τ.λ.

(3) γ , κ , χ all combine with ς , σ to form ξ , while β , π , ϕ combine with ς , σ to form ψ .

(4) σ falls out between two vowels, $\epsilon\omicron$, $\epsilon\grave{\iota}$, $\epsilon\alpha$, $\acute{\epsilon}\omega\nu$ contract to $\omicron\upsilon$, $\epsilon\iota$, η , and $\acute{\omega}\nu$ respectively, $\sigma\sigma$ is avoided, and the neuter stem $\epsilon\varsigma$ is written in substantive nouns as $\omicron\varsigma$ in the nominative only ; e. g. $\tau\acute{\epsilon}\lambda\omicron\varsigma$, $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ shortened to $\tau\acute{\epsilon}\lambda\omicron\upsilon\varsigma$ for $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma\omicron\varsigma$, $\tau\acute{\epsilon}\lambda\epsilon\iota$ for $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma\iota$, $\tau\acute{\epsilon}\lambda\eta$ for $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma\alpha$, $\tau\epsilon\lambda\acute{\omega}\nu$ for $\tau\epsilon\lambda\acute{\epsilon}\omicron\varsigma\omega\nu$, $\tau\acute{\epsilon}\lambda\epsilon\sigma\iota$ for $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma\sigma\iota$, $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$ for $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\omicron\varsigma$ (neut. $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$). A few do not contract in the genitive plural, as $\acute{\alpha}\nu\theta\acute{\epsilon}\omega\nu$, $\acute{\omicron}\rho\acute{\epsilon}\omega\nu$.

(5) υ between two vowels ($=F$) falls out, and if short is modified before a vowel to ϵ ; e. g. $\beta\alpha\theta\upsilon$, $\beta\alpha\theta\acute{\epsilon}\omicron\varsigma$, $\beta\alpha\theta\acute{\epsilon}\omega\nu$, contracting before ϵ , ι , and $\alpha\varsigma$, $\beta\alpha\theta\acute{\epsilon}\acute{\iota}$, $\beta\alpha\theta\acute{\epsilon}\acute{\iota}$; $\beta\alpha\theta\acute{\epsilon}\epsilon\varsigma$, $\beta\alpha\theta\acute{\epsilon}\acute{\iota}\varsigma$; $\beta\alpha\theta\acute{\epsilon}\alpha\varsigma$, $\beta\alpha\theta\acute{\epsilon}\acute{\iota}\varsigma$.

In a few words it is long, and suffers neither modification nor contraction, e. g. $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$, 'a fish,' $\acute{\iota}\chi\theta\acute{\upsilon}\omicron\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}\iota$, but swallows up α in accusative plural, $\acute{\iota}\chi\theta\acute{\upsilon}\alpha\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$.

Stems in ι , or υ unaccented, also in $\epsilon\upsilon$ (ϵF), lengthen the $\omicron$ of $\omicron\varsigma$, and form their cases as follows : $\iota\nu$ and $\epsilon\alpha$, $\epsilon\omega\varsigma$, $\epsilon\iota$; $\epsilon\iota\varsigma$, $\epsilon\iota\varsigma$ and $\epsilon\alpha\varsigma$, $\epsilon\omega\nu$, $\epsilon\sigma\iota$, and $\epsilon\upsilon\sigma\iota\nu$ for $\acute{\epsilon}\omicron\sigma\iota\nu$.

$\Pi\epsilon\iota\rho\alpha\iota\epsilon\acute{\nu}\varsigma$, the harbour of that name, for obvious phonetic reasons, contracts as follows : $\Pi\epsilon\iota\rho\alpha\iota\acute{\alpha}$ for $\acute{\epsilon}\alpha$, $\acute{\omega}\varsigma$ for $\acute{\epsilon}\omega\varsigma$, $\acute{\epsilon}\acute{\iota}$ for $\acute{\epsilon}\epsilon\iota$. In all these cases various ancient dialects present forms more strictly regular.

Stems in υ and ι , though they present the general features of consonantal stems, are in strictness vowel stems, and, save in the case of $\epsilon\upsilon = \epsilon F$, form their objective in ν , not in α ; e. g. $\beta\omicron\upsilon\nu$, $\nu\alpha\upsilon\nu$, $\pi\acute{\omicron}\lambda\iota\nu$. Unaccented stems in δ have an optional objective in ν for $\delta\nu$; e. g. $\pi\omicron\lambda\upsilon\pi\omicron\nu$ or $-\pi\omicron\delta\alpha$, $\epsilon\upsilon\acute{\epsilon}\lambda\pi\iota\nu$ or $\epsilon\upsilon\acute{\epsilon}\lambda\pi\iota\delta\alpha$.

(6) If the word be a monosyllable, the endings $\acute{\omicron}\varsigma$, $\acute{\iota}$, $\acute{\omega}\nu$, $\sigma\acute{\iota}$ are (thus) accented, except $\pi\acute{\alpha}\nu\tau\omega\nu$, $\pi\acute{\alpha}\sigma\iota$, 'all,' $\pi\alpha\acute{\iota}\delta\omega\nu$, 'boys,' $\phi\acute{\omega}\tau\omega\nu$, 'lights,' $\tau\acute{\iota}\nu\omicron\varsigma$, $\tau\acute{\iota}\nu\iota$, $\tau\acute{\iota}\nu\omega\nu$, $\tau\acute{\iota}\sigma\iota$, interrogative, $\acute{\omicron}\nu\tau\omicron\varsigma$, $\acute{\omicron}\nu\tau\iota$,

όντων, οὔσι. Here, however, the apparent monosyllabic stem has been contracted from a dissyllabic one, e. g. φωτ- for φαοτ-, οντ- for έοντ-, or, in the case of τίνος, κ.τ.λ., the accent is a mark of distinction: τινός = 'some one's,' τίνος, 'whose?'

(7) Stems in ήρ and ών are circumflexed in the oblique cases: κλητήρ, -ήρος; άγών, -ώνος.

Some stems in ερ (nominative ηρ = ερς) throw back their accent in the vocative, and drop the ε in the genitive and dative; e. g. πατήρ, πάτερ, πατρός, πατρί; άνήρ, άνδρός (for άνρός), κ.τ.λ. Objective πατέρα, not πάτρα; but άνδρα, not άνέρα. The reason being apparently that the originally euphonic and parasitic δ has so glued together the ν and the ρ, that they cannot again be parted. Of μήτηρ and θυγάτηρ, declined generally like πατήρ, the vocatives are respectively μήτηρ and θύγατερ, (observe accent). All these words, as well as άστερ- (άστηρ) 'a star,' form the dative plural in ράσι or ρασι, for έρσι or ερσι.

(8) The following apparent irregularities should be noted:—

*Αρης (Mars), stem and vocative *Αρες, accusative *Αρην or *Αρη
[*Αρεα, *Αρεσα], *Αρεος or -ως, *Αρει.

γάλα, stem γάλακτ-.

γόνυ (stem), γόνατος, γόνати for γόνφατος, γόνφατι; also δόρυ,
δόρατος, κ.τ.λ.

γυνή (stem γυναικ-), vocative γύναι [γύναικ], γυναικα -ός -ί.

Ζεὺς for Διεὺς, Ζεῦ, Δία, Διός, Διῖ.

θριξ, stem τριχ-, to avoid two aspirates.

κύων, 'dog' (stem κυον-), contracts to κύν-, κύνα, κυνός, κ.τ.λ.

μάρτυς for μάρτυρ-ς, also μάρτυρ, which is stem.

νύξ for νύκτ-ς (Gothic *Naht-s*), νύκτα, νυκτός, κ.τ.λ.

οὖς for αὔατ, αὖτ, ὠτ, ὠτός, ὠτί; ὠτα, ὠτων, ὠσίν, κ.τ.λ.

ὔδωρ for ὔδαρτ, ὔδατος for ὔδαρτος, κ.τ.λ.

NOUNS WITH VOWEL STEMS.

These may be divided roughly into α-stems and ο-stems (the ν and ι-stems being for purposes of declension semi-consonantal).

I. *A-stems.*

1. These are preponderatingly feminine. The feminine endings are —, —, *ν*, *ς*, *ι* (subscript), *ι*, *ι*, *ς*, *ων*, *ις*. Wherever the stem ends in *ία* or *ρα* these endings require to be simply added on, and the declension is complete.

In other cases the vowel *a* is modified (by a preference of the Ionic dialect) to *η* before *ς* and *ι*, e. g. *τράπεζα*, *τραπέζης*, *δόξα*, *δόξης*, *κ.τ.λ.*; not however in the popular speech. The genitive *άων* in all these words necessarily contracts to *ῶν*, though even this is sometimes ignored in the vernacular.

The genitive and dative singular of these words, if oxytone, are circumflexed, *σκιᾶς*, *σκιᾷ*.

A large majority of stems whose vowel is preceded by any consonant except *σ* and the double consonants *ξ* and *ζ*, adopt the vowel *η* for *a* throughout the singular. This makes no difference in the plural; e. g. *τιμή*, *στήλη*, *φιάλη*, *ψυχή*, plural *τιμαί*, *τιμᾶς*, *τιμῶν*, *τιμαῖς*, *κ.τ.λ.*

2. Masculines in *a* and *η* have the ending *ς*, —, *ν*, *ο* (= *ου* when combined with *a*), *ι*, and in the plural are identical with feminines. The vocative is always the stem vowel, viz. *a* (not *η*), e. g. *νεανίας*, genitive *νεανίου*, vocative *νεανία*; *στρατιώτης*, genitive *στρατιώτου*, vocative *στρατιῶτα*; but here be it observed that all masculines in *τη*-, likewise all compounds of *μετρη*-, *πώλη*-, *άρχη*-, have the *a* short, and consequently where admissible circumflex the foregoing vowel, e. g. *στρατιῶτα*, *βιβλιοπῶλα*, *κ.τ.λ.*

3. A number of masculines in *a*, signifying an agent, and a few others, with most proper names of this form, as well as many in *η* in the vernacular, simplify this declension by merely leaving the stem bare in the genitive and vocative, e. g. *τοῦ ψηθήρα*, *τοῦ βορῥᾶ*, *τοῦ φαγᾶ*, *τοῦ Θωμᾶ*, *τοῦ Μανόλη*, *ὦ Μανόλη*, *κ.τ.λ.*

4. If *ε* precedes *η* (*a*) in the stem, *εα* becomes *ῆ*, and *ε* is swallowed up in all other cases, causing circumflexion of last syllable, e. g. *χρυσέα*, *χρυσῆ*, *χρυσέη*, *χρυσῇ*, *κ.τ.λ.*

II. O-stems.

Chiefly masculine and neuter, with some feminines.

The case-endings are (practically) *s*, — (with *o* modified to *ε*), *ν*, *υ*, *ι*, *υς*, *ων* (absorbing *o* but without accent), *ις* for the masculine and feminine; *ν*, *υ*, *ι*, *α* absorbing *o*, *ων*, *ις* for the neuter.

If the *o* of the stem is preceded by *ε* or *ο*, contraction takes place, *οο* and *εο* becoming *ου*, while in the other cases *ε* and *ο* are simply swallowed up. With monosyllables the circumflex marks this process, but not otherwise except the *ε* or *ο* has the accent, e. g. *τοῦ πλούου*, *τοῦ πλοῦ*, *τὸ ὀστέον*, *τὸ ὀστοῦν*, but *ο* *περίπλους*, *τοῦ περίπλου*.

ὁ χρυσοῦς is really for *ὁ χρυσέος*, although *ὁ χρύσεος* is the uncontracted form actually found in ancient Greek.

A few stems in *ο* seem to have lost an *σ*, and to have been originally consonantal; such are the classical feminines *ἡ ἥχῳ*, *ἡ αἰδῶς*, which decline *οῖ*, *ῶ*, *οῦς*, *οῖ*, and the proper names *Κλειῶ*, *Σαπφῶ*, *Λητώ*. Like these are the modern proper names *ἡ Χίω*, genitive *τῆς Χίως*, accusative *τὴν Χίω(ν)*, *ἡ Μαριγῶ*, *κ.τ.λ.*

A few nouns are heteroclite or of mixed declension, e. g. *τὸ ὄνειρον*, 'the dream,' plural *τὰ ὀνείρατα*, *τὸ γράψιμον* and its analogues, plural *τὰ γραψίματα*. Also the accusatives of proper names in *γένες*, *κράτες*, *μῆδες*, *φάνες*, *τέλες*, which form their accusative in *ην* instead of in *εα*, *η*.

This doubtless arises from false analogy, the nominative *-ης* suggesting *η* instead of *ες* as the stem-ending.

METAPLASTIC NOUNS.

In the vernacular a number of accusatives like *πατέρα(ν)*, *λαμπάδα(ν)*, suggest a fresh stem *πατέρα-*, *λαμπάδα-*. Hence we get such nominatives as *ὁ πατέρας*, *ὁ ἄνδρας*, *ἡ λαμπάδα*, *ἡ νύκτα*, for *πατὴρ*, *ἀνὴρ*, *λαμπά(δ)ς*, *νύξ*. Such forms frequently preserve the old genitive, as *τῆς νυκτὸς*, *τοῦ ἀνδρός*.

A number of nouns in *a* and *η*, chiefly circumflexed on the stem-vowel, form their plurals from the stems *αδ* and *ηδ* in the vernacular; also a few paroxytones like *μάννα*, 'mother,' *χάχας*, 'laugher,' *χάσкас*, 'gaper,' *παπατρέχας*, 'rambler.' The masculine forms do not draw forward the accent in the genitive plural, e. g. *χάχαδων*, *παπατρέχων*.

Foreign vowel stems follow the analogy of those in *a*, e. g. *ὁ καφές*, *τοῦ καφέ*, plural *οἱ καφέδες*; *ἡ μαῖμου*, 'the monkey,' *τῆς μαῖμου*, *αἱ μαῖμοῦδες*; but if paroxytones, as *ὁ κόντες*, 'the count,' the plural is *-ηδες*, *κ.τ.λ.*

Other curious mixtures difficult to classify are: *ὁ κόρακας* for *κόραξ*, *ὦ κόρακε*, *τὸν κόρακα(ν)*, *τοῦ κοράκου*, *οἱ κοράκοι*, *τοὺς κοράκους*, *τῶν κοράκων*, *κ.τ.λ.*; but these belong wholly to the vernacular.

The vernacular also writes *αις* for *αι* and *ās*, accusative feminine plural, *ες* or *αις* for *ās*, masculine accusative plural, and *ῆ* for *αἱ*, feminine plural of the article.

Other instances of metaplasm and heteroclite declension in the vernacular are: *τοῦ πραγμάτου* for *πράγματος*, *πράξι*, *πράξις* for *πράξις*, *πράξεως*, *παχῆ* or *παχῆ* for *παχείς*, plural nominative masculine of *παχύ*, 'fat,' *κ.τ.λ.*

GENDERS OF NOUNS.

1. Masculines:—

(a) All stems in *ευ*.

(b) All substantives in *ντ* (except those in *ονντ*), and most in *ην*, *ηρ*, *ωρ*, *ωτ*, *π*; but *ἡ φρήν*, *ἡ χήν*, and, of course, *ἡ μήτηρ* and *ἡ θυγάτηρ*, *τὸ φῶς*, 'the light,' *τὸ οὖς*, 'the ear.'

2. Feminines:—

(a) The few whose nominatives are *ὡς* and *ῶ*.

(b) Most in *δ*; but *παιδ*, 'boy,' 'girl,' *λογάδ*, 'picked man or woman,' *φυγάδ*, 'fugitive,' *σποράδ*, 'scattered,' *ἐπηλυδ*, 'immigrant,' *νέηλυδ*, 'new comer,' are common.

(c) All in *ι* and *τητ*, and most in *ιτ*.

Of those in *ο*, nominative *ος*, the great majority are masculine.

Of those in *α* and *η*, all are feminine but a few whose nominatives take *ς*.

3. Neuters :—

(a) All in *ο* whose nominative is *ον*.

(b) All in *αρ*, *ατ*, and one in *ιτ*—*τὸ μέλι*, 'the honey,' genitive *μέλιτος*.

OF ADJECTIVES IN PARTICULAR.

1. Of three endings, masculine, feminine, and neuter (*τρι-κατάληκτα ἐπίθετα*) :—

(a) *ο-ς*, *η*, *ο-ν* or *ο-ς*, *α*, *ο-ν*, i. e. *α* in case of vowel or *ρ* preceding (but *ὀγδόη*, 'eighth'). These are the commonest kind ; a few in *εο* contract, e. g. *χρυσούς*, *χρυσή*, *χρυσούν*.

(b) *ὺ-ς*, *εῖα*, *ύ*, all oxytone, but *ἡμισυ-ς*, *ἡμίσεια*, *ἡμισυ*, next commonest.

(c) *ιέντ-ς*, *ιέντ-σα*, *ιέντ*, becoming *ίεις*, *ίεσσα*, *ίεν* according to phonetic law.

(d) *όεντ-ς*, *κ.τ.λ.*, similarly formed.

(e) Two, viz. *μέλαν-* and *τάλαν-*, thus declined : *μέλας*, *μέλαινα*, *μέλαν*, 'black,' *μέλανα*, *μέλαιναν*, *μέλαν*, where *μέλαινα* = *μέλαγη*.

(f) All participles, whether imperfect passive (*-μενο-*), perfect passive (*-μένο-*), imperfect active (*-οντ-*), aorist passive (*-έντ-*), 1st aorist active (*-αντ-*), perfect (*-ότ-*, *-ύια*, *-ότ-*), nominative *ώς*, *ύια*, *ός* (for *ότς*, *ύια*, *ότ*).

2. Of two terminations, *δικατάληκτα* (masculine or feminine, and neuter).

(a) All whose stem is *ες*, nominative *ης*, *ες*.

(b) All in *ον*, nominative *ων*, *ον*.

(c) All in *ις*, nominative *ις*, *ις*.

(d) Most compounds and derivatives from compound verbs, except those which are oxytone. Also *βάρβαρο-*, *ἥσυχο-*, *ἡμερο-*. The vernacular ignores this class, using the feminines *ή* *ἥσυχη*, *κ.τ.λ.*, in disregard of the accentual laws.

3. Adjectives of one ending (*μονοκατάληκτα*) are simply such as are masculine and feminine, and have no neuter, e. g. *ὁ, ἡ ἄπαις*, 'childless,' and a few which are practically substantives in apposition, as *ὁ γέρων*, 'the old man,' *ἡ ἐθελοντής*, 'the volunteer.'

ADJECTIVES OF MIXED DECLENSION.

These are *μέγας* for *μέγαλς*, 'great,' of which the singular nominative and accusative masculine and neuter are formed as though from *μέγαλ-*, dropping the *λ* according to phonetic laws, and the rest of the cases from the stem *μεγάλο-*, and *πολύς, κ.τ.λ.*, in which the same cases are formed from stem *πολύ-*, the rest from stem *πολλό- ἤ-*, for *πολύ- ἤ-*. The Ionic dialect declines *πολλό- πολλή-* throughout, and the vernacular *μεγάλο- η-* throughout.

COMPARISON OF ADJECTIVES.

1. The regular way of comparing adjectives is by adding—

τερο . τέρα τερο, comparative.

τατο τάτη τατο to the stem of the masculine and neuter.

e. g.	<i>λεπτό-</i>	<i>λεπτότερο-</i>		<i>σαφές</i>	<i>σαφέστερο-</i>
	—	<i>λεπτότατο-</i>		—	<i>σαφέστατο-</i>

If the preceding syllable is short the *ο*-stem is lengthened,
e. g. *σοφώτερο-, κ.τ.λ.*, not *σοφότερο-*.

2. Stems in *εντ* change to *ες*, and stems in *ον* take *ες* before adding the comparative endings, e. g. *χαρίεντ-, χαριέστερο-, εὐδαίμον-, εὐδαιμονέστερο-*.

3. As alternatives to *τερο-, τατο-*, the endings *ιον-, ιστο-* are added to a few adjectives, while in other cases the stem of the positive is changed. Hence arise the following seeming irregularities: *αἰσχρο-*, 'base,' *αἰσχιστο-*; *ἄσμενο-,* 'glad,' *ἄσμενέστερο-*; *κακό-,* 'bad,' *χειρότερο-, χείρον-, κάκιστο-* and *χείριστο-*; *καλό-, καλλίον-* (neuter *κάλλιον*) or *καλήτερο-, κάλλιστο-*; *μέγαλ-, μείζον-* for *μέγρον-*, also *μεγαλήτερο-, μέγιστο-*; *ὀλίγο-, ἐλάσσον-* for *ἐλάχιον-* from *ἐλαχύ-, ἐλάχιστος*, also *ὀλιγώτερο-, ὀλίγιστο-*;

πολὺ-, πλείον- or πλειότερο-, πλείστο-, also περισσότερο-; τάχιστο- as superlative of ταχύ-; ὑψιστο- of ὑψηλό-.

Note too ἀπλου-ς, ἀπλούστερο-ς, ἀγχίνου-ς, ἀγχινούστερος, as though the stem were ουσ.

4. The following comparatives of adverbs and prepositions are noticeable:—

πλησίον, 'near'	πλησιέστερος, -τατος.
ἀπὸ, 'from' ('far')	ἀπώτερος, 'further,' -ατος, 'furthest.'
πρὸ, 'before'	πρότερος, 'earlier,' πρῶτος, 'first,' πρώτιστος, 'first of all,' <i>quasi</i> "firstest."
ἐξ, ἐκ, 'out'	ἔσχατος for ἔκ-σ-ατος, 'uttermost,' 'last.'
ὑπὲρ, 'over'	ὑπέρτερος, 'superior,' ὑπέρτατος, 'supreme.'

In ordinary parlance the comparative with the article = superlative, the superlative itself = 'very,' e.g. ὁ καλῆτερος, 'the best man,' κάλλιστος ἄνθρωπος, 'a very good man.'

SUBSTANTIVE PRONOUNS.

1. Personal pronouns:

I	ἐγὼ, μὲ (ἐμὲ, ἐμένα), μοῦ (ἐμοῦ), μοί (ἐμοί).
Thou	σύ (ἐσύ), σε (ἐσέ, σένα, ἐσένα), σοῦ, σοί.
He	αὐτός, αὐτόν (τόν), αὐτοῦ (τοῦ), αὐτῷ (τῷ).
She	—ή —ήν —ήν —ής —ής —ῇ —ῇ
It	—ὃ —ὃ- —ὃ like masculine.
We	ἡμεῖς, ἡμᾶς (μᾶς), ἡμῶν (μᾶς), ἡμῖν (μᾶς).
You	ὑμεῖς (ἐσεῖς, σείς), ὑμῶν (σᾶς), ὑμῖν (σᾶς).
They	αὐτοί, αὐτοὺς (τοὺς), αὐτῶν (τῶν), αὐτοῖς (τοῖς).
Fem.	—αὶ —ὰς —ὰς — — —αῖς, κ.τ.λ.
Neut.	—ὰ —ὰ —ὰ and the rest as the masculine.

(a) The shorter forms are the less emphatic, and when written after the words governing them lose their accent, e. g. τοῦ ἔδωκά το, or τὸ ἔδωκά του, 'I gave it him.

(b) The nominatives are not expressed with verbs, save for emphasis.

2. Reflective pronouns :—

I myself, (ἐγὼ) αὐτὸς or -ῆ, κ.τ.λ.

Of myself, ἐμαυτοῦ, -ῆς, κ.τ.λ., and so on.

Ourselves, (ἡμεῖς) αὐτοὶ, ἡμῶν αὐτῶν, κ.τ.λ.

Thyself, σεαυτοῦ, κ.τ.λ. ; yourselves (ὕμεῖς) αὐτοὶ, κ.τ.λ.

Himself, αὐτὸς, of himself, ἐαυτοῦ, κ.τ.λ. ; herself, αὐτῇ, ἐαυτῆς, κ.τ.λ.

But the Greeks also say in the objective—τὸν ἐαυτόν μου, τὸν ἐαυτόν σου, κ.τ.λ., and sometimes τὸν ἴδιον ἐαυτόν μου, κ.τ.λ., lit. ‘the own self of me ;’ also in the nominative, ἐγὼ ὁ ἴδιος, ‘I myself.’

3. Reciprocal pronoun :—

ἀλλήλους, -ας, ᾶ, κ.τ.λ.

THE ARTICLE. ADJECTIVAL PRONOUNS.

1. The definite article ὁ, ἡ, τὸ, plural οἱ, αἱ, τὰ, is declined in other cases as from the stems τὸ-, τῇ-, τό-. As indefinite articles, τῖς, τι, or εἷς, μία, ἓν, the numeral ‘one,’ are used.

N.B.—Masculine and neuter stem = ἓν, feminine = μία.

2. ‘My,’ &c., is expressed by ὁ — μου, κ.τ.λ. ; ‘mine’ or ‘my own’ by ὁ ἰδικός μου, κ.τ.λ., and so on of the other pronouns.

DEMONSTRATIVE PRONOUNS.

3. ‘This,’ ‘that,’ when not over emphatic, is αὐτὸς -ῆ -ὸ, always combined with the article, thus, ὁ ἄνθρωπος αὐτὸς or αὐτὸς ὁ ἄνθρωπος, ‘this man,’ whereas ὁ αὐτὸς ἄνθρωπος means ‘the same man.’ But as ὁ ἄνθρωπος αὐτὸς may mean also ‘the man himself,’ the less ambiguous and more emphatic pronoun οὗτος αὕτη (observe accent) τοῦτο is used in preference. This being really a compound of several stems is given at length :—

SINGULAR.			PLURAL.		
οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
τούτου	ταύτης	τούτου		τούτων	
τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

Here, too, the article must accompany the substantive.

ἐκεῖνος ᾧ-ο, 'that, yonder,' is declined quite regularly, except that the neuter nominative and accusative drop ν. The use of the article is the same as with οὗτος.

τοσοῦτο, 'so great,' and τοιοῦτο, 'such,' follow the declension of οὗτος, κ.τ.λ., except that the initial τ of ταύτην, κ.τ.λ., is never inserted.

ἄλλος, ἄλλη, ἄλλο, 'other,' is as regular as αὐτό-. Observe that all these pronominal words drop ν in the neuter accusative and nominative.

An old demonstrative compounded of the article + δε is used in certain cases, e. g. μέχρι τοῦδε, 'hitherto.'

The article with μὲν and δὲ (not written in one word), ὁ μὲν — ὁ δὲ, κ.τ.λ., means 'the one' — 'the other.' Also ὁ δὲ alone means 'and he' or 'but he.'

INDEFINITE AND INTERROGATORY PRONOUNS.

These are : τιν-, nominative τὶς, τί, indefinite, losing accent when enclitic, e. g. ἀνθρωπὸς τις εἶχε δύο υἱούς, 'a certain man had two sons;' and τίς; τί; interrogatory. ποῖο-; ποία-; originally = 'of what kind?' but now = τίς; τί; ὁ δεῖνα or ὁ δεῖνας (heteroclit), τὸν δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, and ὁ τάδε or ὁ τάδες, τὸν τάδε, τοῦ τάδε (dative not found).

The following distich was for some time the motto of a Greek satirical journal in Athens called τὸ Φῶς, 'the Light,' appended to a caricature of the fallen and standing Prime Ministers, one of whom was represented head downwards, and the other in his natural position :—

Καὶ ὁ δεῖνας καὶ ὁ τάδες
Εἶνε ὅλοι μασκαράδες.

Mr. This and Mr. That
Each and all are Messrs. Flat.

To which in one of the comic papers the prompt rejoinder appeared :—

Καὶ ὁ Συντάκτης τοῦ Φωτός
Μασκάρῳς εἶνε καὶ αὐτός.

And the Editor of Light
Is as flat as any, quite.

RELATIVE PRONOUNS.

The commonest relative pronoun is ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον. Occasionally the more classical ὅς, ἥ, ὅ, or the compounds ὅσπερ, ἥπερ, ὅπερ are used : περ is a mere indeclinable particle, in force equivalent originally to 'very' or 'same.' For the rest ὅς, κ.τ.λ., is declined quite regularly, as is also τις in composition, e. g. ὄντινα, ἦντινα, ὅ,τι, οὗτινος, ἦστινος, κ.τ.λ., but οὐπερ, ἥσπερ, κ.τ.λ. Finally the indeclinable ὅπου or ποῦ is used in the vernacular as a relative for all cases and genders. Compare the German *wo* in the South.

CORRELATIVE PRONOUNS.

Such are πότερος, 'which of two?' 'whether of two?' neuter πότερον = 'whether;' ὁ ἕτερος, 'one of two;' ὁπότερος, 'which of two' (relative); πόσος, 'how great,' 'how many;' ὅσος, 'as great as;' τόσος or τοσοῦτος, 'so great,' 'so many;' ποῖος, ὁποῖος, 'of what kind;' τοιοῦτος or τέτοιος (accent invariably on *έ*), 'such;' οἷος, ὁποῖος, 'such as.'

THE NUMERALS.

As some of these are subject to inflection, they are given in this place.

CARDINALS.

1 εἷς (for <i>έν-s</i>), μία, ἓν (fem. gen. and dat. μιᾶς, μιᾷ).	4 τέσσαρες, τέσσαρα.
2 δύο or δύω.	5 πέντε.
3 τρεῖς, τρία (gen. τριῶν).	6 ἕξι, vl. ἑξι.
	7 ἑπτά.

- 8 ὀκτώ.
 9 ἐννέα.
 10 δέκα.
 11 ἑνδεκα.
 12 δώδεκα.
 13 δεκατρεῖς -ία.
 14 δεκατέσσαρες -α, κ.τ.λ.
 20 εἴκοσι.
 21 εἴκοσι καὶ εἰς or εἴκοσιν εἰς,
 κ.τ.λ.
 30 τριάκοντα (τριάντα).
 40 τεσσαράκοντα (σαράντα).
 50 πενήκοντα (πενήντα).
 60 ἑξήκοντα (ἑξηντα).
 70 ἑβδομήκοντα (ἑβδομηντα).
 80 ὀγδοήκοντα (ὀγδῶντα or ὀγδο-
 ήντα).
 100 ἑκατόν.
 101 ἑκατόν (καὶ) εἰς, κ.τ.λ.
 103 ἑκατόν τρεῖς, κ.τ.λ.
 200 διακόσιοι (declined).
 300 τριακόσιοι.
 400 τετρακόσιοι.
 500 πεντακόσιοι.

- 600 ἑξακόσιοι.
 700 ἑπτακόσιοι.
 800 ὀκτακόσιοι.
 900 ἐν(νε)ακόσιοι.
 1000 χίλιοι.
 2000 δισχίλιοι or δύο χιλιάδες (in
 apposition), and so on, add-
 ing χίλιοι to τρεῖς, τετράκεις,
 πεντάκεις, ἑξάκεις, ἑπτάκεις,
 κ.τ.λ., meaning 'thrice,' &c.,
 'to χίλιοι, or combining the
 first ten numerals with
 χιλιάδες.
 10,000 δεκακισχίλιοι or μύριοι
 (classical). N.B. — μυρίοι
 means 'countless' (note
 accent).
 20,000 εἴκοσι χιλιάδες or δισμύριοι.
 1,000,000 ἑν ἑκατομμύριον =
 100 × 10,000.
 A billion, δισεκατομμύριον.
 1883 χίλια ὀκτακόσια ὀγδοήκοντα
 τρία.

ORDINALS.

- 1st πρῶτος -ῆ -ον.
 2nd δεύτερος -α -ον.
 3rd τρίτος, κ.τ.λ.
 4th τέταρτος, κ.τ.λ.
 5th πέμπτος.
 7th ἑβδομος.
 9th ἕνατος.
 10th δέκατος.
 11th ἑνδέκατος.
 12th δωδέκατος.
 13th δέκατος τρίτος, κ.τ.λ.

- 20th εἰκοστός.
 21st εἰκοστός πρῶτος.
 30th τριακοστός.
 40th τεσσαρακοστός (σαρακοστός),
 κ.τ.λ.
 100th ἑκατοστός, κ.τ.λ., the ending
 -στός being added to the
 stem; e. g. 'in the 1883rd
 year,' ἐν ἔτει χιλιοστῷ
 ὀκτακοσιοστῷ ὀγδοηκοστῷ
 τρίτῳ.

Fractions are expressed by the neuter of the ordinals: δεύτερον (or ἡμισυ) = $\frac{1}{2}$, δύο τρίτα = $\frac{2}{3}$, κ.τ.λ.

THE VERB.

The verb consists of a root (or stem) combined with personal affixes or endings.

Verbs are divided into Active and Passive. Most have both an active and passive form. Those that have only a passive form are for the most part active in sense, having lost in the process of usage their originally passive meaning.

Verbs are further distinguished as to tense or time.

The two main tense divisions are—

1. Imperfect tenses, or those denoting a continued action.
2. Aorist tenses, or those denoting an instantaneous action.

The future tense in Modern Greek is expressed by combinations or adaptations of these other two.

Verbs are further subject to changes of mood according to whether the action is represented as actual, or conditional, or commanded. These moods are called respectively, indicative, subjunctive, and imperative.

For the imperfect there is sometimes, but not always, a separate stem, called the imperfect stem.

The aorist stem is in such cases the root of the verb.

Given the imperfect stem, the present imperfect tense in the indicative mood in all its persons may be formed at once by adding on the following affixes :—

ACTIVE.				PASSIVE.			
	1	2	3		1	2	3
Sing.	ω	εις	ει	Sing.	ομαι	εσαι	εται
Pl.	ομεν	ετε	ουσι (ουν)	Pl.	ομεθα	εσθε	ονται

A slight vowel change transforms these endings into the appropriate ones for the subjunctive mood of the imperfect tenses.

N.B.—There is no distinction of past and present in the subjunctive mood.

ACTIVE.			PASSIVE.		
Sing.	ω	ης η	Sing.	ωμαι	ησαι ηται
Pl.	ωμεν	ητε ωσι (ουν)	Pl.	ωμεθα	ησθε ωνται

The past tenses take a prefix *ἐ*, called the augment, which with *ε* combines to form *ει* or *ῆ*, with *ι*, *ει*, and with *α*, *ῆ*.

To form the past imperfect indicative the prefix *ε* is placed before the stem (or root), and the following are the endings:—

ACTIVE.			PASSIVE.		
Sing.	ον (vl. α)	ες ε	Sing.	όμην	εσο ετο
Pl.	ομεν	ετε ον (αν)	Pl.	όμεθα	εσθε οντο

The aorist is formed in two ways. In case the imperfect stem is lengthened from the root, the aorist reverts to the root, and with that exception forms its persons (in the active) precisely as the imperfect past, e.g. *φεύγω*, root *φυγ*, present imperfect *ἔφευγον*, aorist *ἔφυγον*. This is called the 2nd or *strong* aorist.

In case the imperfect stem is the simple root, the letter *σ* is interposed between stem and personal endings, or the syllable lengthened in cases where for the sake of euphony the *σ* is suppressed, and the endings are as follow in the active: while in the passive the 1st aorist interposes *θ*, the 2nd aorist nothing, and the endings are as follows:—

ACTIVE.			PASSIVE.		
Sing.	α	ας ε	Sing.	ην	ης η
Pl.	αμεν	ατε αν	Pl.	ημεν	ητε ησαν

Examples: *βάλλω*, 'I put' or 'throw,' *ἔβαλλον*, 'I was throwing,' *ἔβαλον*, 'I threw,' *ἐβάλην*, 'I was thrown;' *λύω*, 'I loose,' *ἔλυον*, *ἔλυσα*, *ἐλύθην*.

In the subjunctive mood, the same stems (without the *ἐ*) are used as in the indicative, while the personal endings are as follows:—

ACTIVE.		PASSIVE.	
Same as for the imperfect.		Ditto, circumflexed throughout.	
<i>λύσω, βάλω, κ.τ.λ.</i>		<i>λυθῶ, βαλῶ, κ.τ.λ.</i>	

N.B.—The vernacular is fond of forming the indicative passive aorist by adding to the aorist stem, whether 1st or 2nd, the endings of the 1st aorist active, preceded by the letters *ηκ*, e. g. *ἐβάληκα*, *ἐβλήθηκα*, for *ἐβάλην*, *ἐβλήθην*, κ.τ.λ.

The future tense is expressed either by the subjunctive mood preceded by the particle *θὰ*, or by the verb *θέλω*, 'I will,' &c., followed by the

INFINITIVE.

This is formed of the stem + the ending *ει(ν)*, passive *-εσθαι*, in the aorist *ῆ(ναι)*, e. g. *θὰ λύω*, 'I will loose' (as a habit); *θὰ λύσω*, 'I will loose' (on some special occasion); passive *θὰ λυθῶ*, κ.τ.λ. *θέλω βάλλει(ν)*, 'I shall put' (habitually); *θέλω βάλει(ν)*, 'I shall put' (once for all); *θέλω βάλλεσθαι*, *θέλω βαλῆ*. N.B.—'I will put' is *θέλω νὰβάλω*, κ.τ.λ.

The infinitive is properly the old locative case of a noun. It is still used as an indeclinable substantive with the article, but in this case the old classical form is employed, i. e. the *ν* is never dropped in imperfect and 2nd aorist, and for the 1st aorist *αι* is used instead of *ει*, while the *ειν* of the 2nd aorist active is always circumflexed, e. g. *τὸ βάλλειν*, *τὸ βαλεῖν*, *τὸ λύσαι*, *τὸ λυθῆναι*, κ.τ.λ.

The modern form of the infinitive aorist is also used with *ἔχω*, 'I have,' to form a compound perfect and pluperfect, e. g. *ἔχω λύσει*, 'I have loosed'; *ἔχω βάλει*, 'I have put'; *ἔχον* (for *ἔεχον*) *λύσει*, *βάλει*, κ.τ.λ., 'I had,' &c. Another way of forming the perfect and pluperfect is *ἔχω* + the perfect passive participle in *-μένο-η*, e. g. *ἔχω (λε)λυμένος τὰς σπονδὰς*, 'I have broken the treaty.' The doubling of the first syllable is optional.

IMPERATIVE MOOD, OR MOOD OF COMMANDING.

To the imperfect stem the following endings are added, in the active :—

ε[ς] ('thou') and occasionally *έτω* ('he').

ετε ('ye') very rarely *έτωσαν* or *όντων* ('they').

and in the passive :—

εσο (ου)	έσθω.
εσθε	έσθωσαν or έσθων.

As a rule a wish regarding all other persons but the second is expressed by *ας* followed by the subjunctive, e. g. *ας λύσω*, *ας λύση*, *ας λύσουν*.

ας is short for *αφες*, 2nd aorist imperative of *αφ-ε-*, imperfect *αφίημι*, 'let,' 'permit.'

To the 1st aorist stem the following endings are added :—

ACTIVE.

ε	OR	ον	άτω.
ετε	OR	ατε	άντων.

PASSIVE.

ον or ητι or ηθι (the latter if no aspirate precedes)	ήτω.
ητε	ήτωσαν or έντων.

N.B.—(1) To form the 2nd aorist imperative the endings of the imperfect are added to 2nd aorist stem: whereas in the passive the endings are alike for 1st and 2nd aorist. (2) *ου* requires the *active* stem, e. g. *γράψου*, not *γράφθου*.

The foregoing supplies the key to all the most ordinary forms of the verb except the participles; but before we speak of these it may be well to mention a few classical forms not in common use, but cropping up in occasional phrases, such are :—

THE CLASSICAL FUTURE.

This is simply the same as the present imperfect + the insertion of *σ* between stem and personal ending in the active, and *θησ* between stem and personal ending in the passive, e. g. *λύσω*, *λυθήσομαι*, *κ.τ.λ.*

THE MIDDLE AORIST.

Middle means halfway between passive and active. Those passive verbs which have an active meaning may form (not must) their aorists as follows: To the 1st aorist stems are added the following personal endings :—

άμην	αμεθα
ω for ασο	ασθε
ατο	αντο

and to the 2nd aorist stem the endings of the imperfect past passive.

A future middle is also sometimes formed, which is identical with the passive except that σ is substituted for $\theta\eta\sigma$.

THE PERFECT ACTIVE.

This is formed by doubling the first consonant and inserting ϵ , e. g. $\lambda\epsilon\lambda$ for λ , $\gamma\epsilon\gamma$ for γ , $\kappa\tau\lambda$, and if the root end in a vowel or a liquid inserting κ , aspirating a mute or medial, and leaving an aspirate intact, and then adding the endings of the 1st aorist, save that the 3rd person plural ends in $\alpha\upsilon\tau\iota$ instead of $\alpha\nu$, e. g. $\lambda\epsilon\lambda\upsilon\kappa\alpha\sigma\iota$ from $\lambda\nu$, $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\alpha\sigma\iota$ from $\gamma\rho\alpha\phi$ -, $\kappa\tau\lambda$.

A perfect passive formed by adding to the reduplicated stem the endings $\mu\alpha\iota$, $\sigma\alpha\iota$, $\tau\alpha\iota$; $\mu\epsilon\theta\alpha$, $\theta\epsilon$ (after vowels $\sigma\theta\epsilon$), and (where possible) $\nu\tau\alpha\iota$, is found in such isolated phrases as $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\alpha\iota$, 'it is finished,' from root $\tau\epsilon\lambda\epsilon\sigma$ -.

N.B.— σ and sometimes λ are dropped in reduplication, e. g. $\epsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$ for $\sigma\epsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha\iota$, $\epsilon\dot{\iota}\lambda\eta\mu\mu\alpha\iota$ for $\lambda\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$. Observe, too, β , π , ϕ are assimilated to μ , e. g. $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ for $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\mu\alpha\iota$, also, spirants¹ become tenues before τ , e. g. $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ for $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\tau\alpha\iota$.

THE PARTICIPLES.

The imperfect participle active is formed by adding to the imperfect stem the syllable $\omicron\nu\tau$, which becomes with the signs of case and gender, $\omicron\nu$ [$\omicron\nu\tau$ - ς], $\omicron\nu\sigma\alpha$ [$\omicron\nu\tau$ - $\sigma\alpha$], and $\omicron\nu[\tau]$, in masculine, feminine, and neuter respectively, and is declined according to the scheme for nouns given above. The 2nd aorist is made by adding the same endings on to the 2nd aorist stem.

The 1st aorist participle active is formed by adding to the corresponding stem the endings $\alpha\varsigma$, $\alpha\sigma\alpha$, $\alpha\nu$ [$\alpha\nu\tau$ - ς , $\alpha\nu\tau$ - $\sigma\alpha$, $\alpha\nu\tau$], $\kappa\tau\lambda$.

The perfect passive participle is formed by adding to the root (of which the reduplication is optional) the endings $\acute{\mu}\acute{\epsilon}\nu\omicron$ - ς , $\acute{\mu}\acute{\epsilon}\nu$ - η , $\acute{\mu}\acute{\epsilon}\nu$ - ν , $\kappa\tau\lambda$. Observe the accent, invariably on the ϵ .

¹ The term "spirant" includes all consonants but tenues and liquids, according to Modern Greek phonetics.

The imperfect participle passive is made by adding to the imperfect stem the endings *όμενος, ομένη, όμενον, κ.τ.λ.*

The passive participle aorist is made by adding the suffix *έντ* + generic endings = *εις* [*εντς*], *είσα* [*έντ-σα*], *έν[τ]*, to the 1st or 2nd aorist stems.

Besides these there are occasionally found a future active and passive participle formed by adding on the imperfect endings to the future stems given above in the account of the classical tense, e. g. *λύ-σ-ων, λυ-θησ-όμενος, κ.τ.λ.* ; and also an

ACTIVE PERFECT PARTICIPLE,

formed by adding to the reduplicated root the suffix *ότ-* for masculine and neuter, and *υῖα-* for the feminine, thus producing *ώς* [*οτ-ς*], *υῖα, ός* [*οτ*], respectively. Observe the accent, which is always on the suffix save in the feminine genitive plural, which is circumflexed according to rule.

CONTRACT VERBS.

Where the verbal root ends in *α, ε, or ο*, contraction arises with those personal endings which begin with a vowel. In forming these contractions it has only to be remembered that—

αο, άω, έω, όω, and άου contract to *ω, ώ.*

εο, οο, οε, έου, όου „ *ου, οῦ* respectively.

αε, αη, άει, αη „ *α, ᾱ.*

εε, έει „ *ει, εῖ.*

όει „ *οῖ.*

έη, έη „ *ῆ, ῆ.*

But for the most part verbs in *ο* insert *ν* in Modern Greek before a vowel, and thus contraction is avoided, e. g. *διορθόνοι* for *διορθόει, διορθοῖ*, ‘he corrects.’

Keeping the above contractions in view, the student will be able to write out correctly the paradigm of any contract verb.

Apparent exceptions in the mouths of the common people, e. g. *έτιμούμουν* or *έτιμούμην* for *έτιμώνην*, arise from the tendency

to assimilate all contract verbs to a common scheme, and as the vowels α and ϵ (and even $\omicron$) were probably in origin variants of one indeterminate vowel sound, there is some justification for the process.

As a rule verbs in α , ϵ , and $\omicron$ lengthen these vowels to η and ω respectively in forming the aorist, e.g. τιμάω, τιμῶ, 'I honour,' ἐτίμησα, θὰ τιμήσω; ζητέω -ῶ, 'I seek,' ἐζήτησα, θὰ ζητήσω; διορθώνω, 'I correct,' διώρθωσα or ἐδιόρθωσα, κ.τ.λ.

Apparent exceptions, such as γελάω, γελάσω, 'laugh,' ἀρκέω, ἀρκέσω, 'suffice,' διψάω, διψάσω, 'thirst,' πεινάω, πεινάσω, 'hunger,' σπάω, σπάσω, 'break,' καλέω, καλέσω, 'call,' ἐξεμέω, 'vomit,' τελέω, 'finish,' αἰνέω, 'praise,' κ.τ.λ., reveal in their passive forms, e.g. διαψασμένος, ἠρκέσθην, τετελεσμένος, κ.τ.λ., that they have lost an σ after the root-vowel α or ϵ , so that they do not properly come under the rule. Such other exceptions as occur (and they are very rare) are probably due to false analogy.

Such is the general scheme of conjugation, and to it there are no exceptions. Given the imperfect and aorist stem of a verb, the whole conjugation is known. Some verbs have both 2nd and 1st aorists, and some only 1st or 2nd. As a rule, when the imperfect stem and the root of the verb are identical, the 1st aorist is used, when the imperfect is a secondary formation, the 2nd.

In forming the 1st aorist it must be remembered that:—

(1) β , π , ϕ combine with σ to form ψ

γ , κ , χ	„	„	„	ξ
while δ , θ , τ are lost before			.	σ

(2) that λ , μ , ν , ρ absorb the following σ , the preceding vowel being lengthened by way of compensation; e.g. ἔμεινα for ἔμεινσα, ἔστειλα for ἔστελσα, ἐπῆρε for ἐπάρσε, κ.τ.λ.

To form the imperfect stem either the simple root is retained, as in γράφω, λύω, τιμάω, ζητέω, ἀγαπάω, τήκω, νήφω, νηστεύω, κ.τ.λ., or it is increased in various ways:—

1. By the frequentative affix *σκ*, accompanied sometimes with reduplication, or by reduplication alone, in which case the reduplicated vowel is not *ε* as in the perfect, but *ι*; e. g. *γινώσκω*, 'I know,' from *γνο-*, *γίγνομαι* for *γιγένομαι* from *γεν-*, 'become,' *χάσκω*, 'I gape,' from root *χα-*, *θνήσκω* or *θναίσκω* for *θάνσκω* from *θαν-*, 'die,' *μιμνήσκω*, 'I remind,' from root *μνα-*, and so forth.

2. By adding *τ* after a labial, as *θάπ-τω*, 'I bury,' *τύπ-τω*, 'I strike.'

3. By adding *ι* consonantal, which becomes absorbed, producing a change in the final consonant of the root, *δ* becoming *ζ*, while *γ*, *κ*, *χ* + *ι* = *σσ* (or *ττ*); *γνωρίζω*, 'I know,' for *γνωρίδω*, *πράσσω* for *πράκω*, *διατάσσω* for *διατάκω*, κ.τ.λ.

4. By the affix *αν* often accompanied by nasalization of the root, e. g. *λαμβάνω*, 'I take,' from *λαβ-*, *μανθάνω*, 'I learn,' from *μαθ-*, *λανθάνω*, 'I hide,' from *λαθ-*; or by suffix *αν* + *ι* consonantal = *αιν*, as *παθαίνω*, 'I suffer,' from *παθ-*; or by *ν* alone, as *φέρνω* from *φερ-*, accompanied sometimes with change of vowel, as *γέρνω* from *γυρ-*, (ἐ)παίρνω from *ἐπαρ-*. This *ν* is occasionally inserted between the last consonant and the final vowel, especially *α*, of a root, e. g. *περνάω*, 'I pass,' aorist *ἐπέρασα*.

5. The root-vowel is strengthened, e. g. *ν* becomes *ευ*, as *φυγ-*, 'flee,' *φεύγω*, 'I flee,' *ἔφυγον*, 'I fled.'

The following is a list of so-called Irregular Verbs. In some cases the irregularity is produced by a striving for regularity led by false analogy.

αἰσθάνομαι, aor. *ᾔσθάνθην*, 'feel.'

ἁμαρτάνω, *ἡμάρτησα* and *ἡμαρτον*, 'sin.'

ἀναλίσκω, *ἡνάλωσα*, 'spend.'

ανοίγω, *ἤνοιξα* and *ἀνέωξα*, 'open.'

ἀποθνήσκω, *ἀπέθανον*, *θὰ ἀποθάνω*, 'die.'

ἀπολλύω, *ἀπώλεσα*; pf. p. *ἀπολωλώς -υῖα -ός*, 'lose.'

ἄρέσκω, ἤρεσα, θὰ ἄρέσω, 'please.'

αὐξάνω, ἠύξησα, θὰ αὐξήσω, 'grow.'

ἀφικνεόμαι, θὰ ἀφίχθῶ, ἀφίχθην and ἀφικόμην; p. p. ἀφιγμένος, 'arrive.'

ἀφίνω, ἄφησα and ἀφήκα; imperat. ἄφες, ἀφήσατε and ἄφετε; p. p. ἀφειμένος, 'leave,' 'let go.'

βαίνω (chiefly found in compounds), ἔβην, ἔβης, ἔβη, κ.τ.λ.; imp.

βὰ, βήτε, 'go'; aor. pass. παρεβάθην, 'it was transgressed';

f. θὰ βῶ. For ἔβην the vernacular uses ἔβηκα, κ.τ.λ.

βάλλω, root βαλ and βλα, θὰ βάλω, ἔβαλον or ἔβαλα, ἐβλήθην, βεβλημένος, 'cast,' 'put,' 'put on.'

βαρύνω, θὰ βαρύνω, ἐβάρυνα, θὰ βαρυνθῶ, ἐβαρύνθην, 'weary,' 'burden.'

βλέπω, aor. from root ἰδ- [Fιδ], εἶδον or -α, ἶδε and ἰδέ, also ἰδές, ἰδών, θὰ ἶδω, 'see.' In compounds regular, as κατέβλεψεν, 'he looked down,' ἀνέβλεψα, 'I looked up.'

βόσκω, aor. from stem βοσκε-, 'feed,' θὰ βοσκήσω, κ.τ.λ.

βούλομαι, 'I will,' 'intend,' θὰ βουληθῶ, ἐ—, also ἡβουλήθην, as if from ἐβουλε-.

βρέχω, pass. aor. ἐβράχην, θὰ βραχῶ, κ.τ.λ., 'rain.'

γηράσκω, ἐγήρασα, κ.τ.λ., 'grow old.'

γίνομαι (γίγνομαι), θὰ γείνω, ἔγεινα or ἐγενόμην, γενόμενος; pf. γέγονα; pf. p. γεγονώς, 'become.'

γινώσκω (γιγνώσκω), θὰ γνώσω, ἔγνωσα and ἔγνω, ἔγνω, ἔγνωμεν, ἔγνωτε, ἔγνωσαν; imp. γνώθι, γνώσον or γνώσε; aor. p. γνώσας and γνούς (γνοντ-), 'know.' Chiefly in compounds, e. g. ἀνάγνωθι, 'read,' 'recognize.'

δεικνύω, the aor., &c., from δεικ-; p. p. p. δεδειγμένος, 'show.'

δέρνω, δέρω or δαίρω, θὰ δείρω, ἔδειρα; p. θὰ δαρῶ, θὰ δαρθῶ, ἔδάρην or ἔδάρθην, 'flog,' 'flay.' Hence δέρ-μα, 'skin.'

δέχομαι, ἐδέχθην, θὰ δεχθῶ; p. p. δεδεγμένος; aor. m. also found, ἐδεξάμην; p. δεχθεῖς and δεξάμενος, 'receive.'

διδάσκω, the aor. from διδαχ-, 'teach.'

διδράσκω (in comp.) (root δρα-), ἀπέδρασα, ἀπέδρασας, ἀπέδρασεν,

also ἀπέδρας, ἀπέδρα (cf. γνω-); part. ἀποδράς, ἀποδράσα, 'run away.'

δίδω, θὰ δώσω, ἔδωσα and ἔδωκα, θὰ δοθῶ, ἐδόθην; p. p. p. δεδομένος, 'give.'

δύναμαι -σαι -ται -μεθα -σθε -νται (a throughout); subj. δύνωμαι, δύνῃσαι, δύνῃται, δυνώμεθα, δύνῃσθε, δύνωνται, or like the indicative; inf. δύνασθαι; p. δυνάμενος; imp. ἐδυνάμην and ἡδυνάμην (cf. βούλομαι), κ.τ.λ. (with a throughout); θὰ δυνηθῶ, ἡδυνήθην, 'can,' 'am able.'

ἐγείρω; imp. ἡγειρον; aor. ἡγειρα, θὰ ἐγερθῶ, ἡγέρθην, 'raise,' 'wake,' 'rise,' 'awaken'; p. p. p. ἐγυγερμένος.

εἶμαι (εἰμί), εἶσαι, εἶνε (ἐστί), εἶμεθα (ἐσμέν), εἶσθε, εἶνε (εἰσι); subj. ἦμαι (ῶ), ἦσαι (ῆς), ἦνε (ῆ), ἦμεθα (ῶμεν), ἦσθε, ἦνε (ῶσι); imp. ἔσο, ἔστω, ἔστωσαν; inf. εἶσθαι (εἶναι); p. ὢν (ὄντ-), 'be.' No aorists, for which ἔγεινα, θὰ γείνω, κ.τ.λ., are used.

ἐκπλήττω; 1st aor. act. from πλῆγ-; 2nd aor. pass. from πлаг-, 'astonish.'

ἐμποδίζω, 'hinder,' takes no augment.

ἔρχομαι, 'come' (έλθ-); fut. p. ἐλευσόμενος for ἐλυσόμενος.

εὕρισκω (εὕρ-, augment optional), 'find.'

εὔχομαι (εὐχ-), 'wish.'

ἔχω (σχ- σχε-), ἔσχον, θὰ σχεθῶ, ἐσχέθην, 'have.'

ζάω, ζῶ, ζῆς, ζῇ, ζῶμεν, ζῆτε, ζῶσι, 'live,' ἔζησα.

ἡξεύρω, 'know,' μαθ-.

θάπτω, 'bury' (ταφ-, pass.); p. p. p. τεθαμμένος.

θέλω, ἐθέλω (θελε- ἐθελε-), 'will.'

θέτω (class. τίθημι) (θε-), ἔθηκα, θὰ θέσω (mid. comp. προτίθεμαι, 'I propose,' 'set before myself'); θὰ τεθῶ, ἐτέθην; part. imp. τιθεῖς; aor. θεῖς, 'place.'

ιστάω, ιστῶ (in comp. chiefly), also σταίνω, στήνω, στέκω; root στα- (class. ἵστημι), 'set,' 'stand,' ἵσταμαι, 'I stand,' ἕστησα, 'I set' (trans.); ἕστην, 'I stood,' also ἐστάθην, in passive sense ἐστήθην; p. ιστάμενος, στάς.

κάθηναι (= κατὰ + ἦναι), 'sit,' ἐκαθήμην, ἐκάθησα, κάθησε, θὰ καθήσω. The chief irregularity here is that the aorists are active in form with intransitive sense.

καίω (καῖ- καν-), θὰ καύσω, ἔκαυσα, θὰ καῶ, ἐκάην, 'burn.'

καλέω (κλα- κλε-), ἐκλήθην, κεκλημένος, 'call.'

κάμνω (καμ-), 'do.'

κεῖ-μαι, κ.τ.λ., subj., ditto. Endings added to stem without any intervening vowel. Past impf. ἐκείμην, ἐκείσο, κ.τ.λ.; no aor., 'lie.'

κερδαίνω (κερδίζω) (κερδε-), 'gain.'

κερνάω (κεράννυμι), θὰ κεράσω, κ.τ.λ., 'mix.'

κλαίω (κλαῖ-), cf. καίω, 'weep.'

κλέπτω (κλεπ- κλαπ-), 'steal,' ἐκλάπην, θὰ κλαπῶ.

κορέννυμι, not used, but θὰ κορέσω, ἐκόρεσα, 'satisfy.'

κόπτω (κοπ- or κοβ-), 'cut.'

κρεμάω, κρεμνάω, κρέμαμαι (cf. δύναμαι); θὰ κρεμάσω, θὰ κρεμασθῶ, κ.τ.λ., 'hang.'

λαγχάνω (λαχ-), 'fall in with,' 'obtain by lot.'

λανθάνω (λαθ-), θὰ λανθασθῶ, 'hide,' 'escape,' in passive 'am mistaken.'

λούω (λου- and λουσ-), θὰ λουσθῶ, λουσμένος or λελουμένος, 'wash.'

μανθάνω (μαθ-), 'learn.'

μάχομαι (only in imperfect), 'fight.' For other tenses, πολεμε-

μέλλω, 'intend,' 'be about to' (only in impf.); past ἤμελλον and ἔμελλον.

μιγνύω (μιγ-), 'mix,' ἔμιξα, ἐμίγην, ἐμίχθην.

οἶδα (Ῥιδ- Ῥοιδ-), 'I know.' Chiefly in phrases, τίς οἶδε; 'who knows?' Κύριος οἶδε, 'Lord knows;' οὐκ οἶδα for δὲν ἤξέρω, 'I don't know.' Cf. our own archaism, *I wot not*.

μιμνήσκω (in comp.) (μνα- μνησ-), ἔμνησα, ἐμνήσθην, 'remind,' 'remember.'

οἰκτείρω, ὄκτειρον, ὄκτειρα, 'pity.'

ὀμνύω (ὀμο-), ὤμοσα, θὰ ὀμόσω, 'swear.'

πάσχω (for πάθ-σκω) or παθαίνω (παθ-), 'suffer.'

πείθω, πείθομαι, 'persuade,' 'obey;' έπεισα, έπείσθην; πέπεισμαι,
'I am persuaded;' έπείποιθα, 'I trust.'

πηγαίνω and ύπάγω (παγ- ύπαγ-), 'go;' έπήγα, θά πάγω. The η
in έπήγα or ύπήγα is the result of the augment in the aorist
(or imperfect) of the simple verb ήγον, ήγα from άγ-.

πίνω (πι-), 'drink;' έπιον and ήπια.

πίπτω (πεσ- for πετ-), 'fall.'

πλέω or πλεύω (πλευ-, πλεψ-), 'sail.'

πνέω, πνεύω (πνευ- πνεψ-), έπνεύσθην, 'breathe.'

ρέω, ρεύω (σρευ- σρεψ-), έρρέυσα for έσρευσα, 'flow.'

ρήγνύω (ρήγνυμι), ρήγνυμαι (cf. δύναμαι), κ.τ.λ. (ρήγ- ραγ for
φραγ-), hence έρράγην, κ.τ.λ., 'break.'

ρόννυμι, obs. except in έρρωσο, έρρωσθε, 'be strong!' 'hail!'
'farewell!'

σβύνω (σβν- σβε-), 'quench;' έσβεσα and έσβυσα, έσβέσθην,
έσβεσμένος.

σέβομαι (σεβα[δ]-), έσεβάσθην, 'honour,' 'revere.'

σήπομαι (σαπε-), 'rot;' έσάπησα, έσαπήθην.

τήκω (τηκ- and τακ-), 'melt;' έτηξα, έτάκην.

τρέμω, έτρεμον, 'tremble.' No aor. Place supplied by έτρεσα
(classical), έτρόμαξα (modern).

τρέπω (τρεπ- and τραπ-), 'turn;' έτρεψα, έτράπην, τετραμμένος.

τρέφω (θρεπ- and τραφ-, cf. τριχ-, nom. θρίξ), 'feed;' έθρεψα,
έτράφην, τεθρεμμένος or τεθραμμένος. Cf. also θάπτω.

τρέχω (τρεχ- and δραμ-), 'run;' έτρεξα and έδραμον.

τρώγω (class. έσθίω) (φαγ-), 'eat.'

τυγχάνω (τυχ-), 'chance.'

ύπισχνέομαι or ύπόσχομαι, ύπεσχέθην (cf. έχω), 'promise.'

φαίνομαι, 'seem,' 'appear' (for φάνηομαι), έφάνην.

φέρω, φέρνω, 'bring;' imp. έφερον; aor. έφερα. In a few
compounds the stem ενεγκ- or ενεκ- is used for aor. ήνεγκα

or ον, ένεχθώ, ήνέχθην, κ.τ.λ.

φεύγω (φυγ-), 'fly,' 'flee,' 'depart.'

φθείρω (φθαρ-), ἔφθειρα, ἐφθάρην, ἐφθαρμένος, 'spoil,' 'corrupt.'

In comp.

χαίρω (χαρ-), θὰ χαρῶ, ἐχάρην, 'rejoice,' 'be glad.' Impf. active, aorists passive in form, but intransitive in sense.

χορταίνω (χορτά-), 'sate.'

χέω (χυ-, χευ-, χεF-), χύνω, except in comp., ἔχυσα, κεχυμένος, κ.τ.λ., 'pour.'

ON DERIVATION AND COMPOSITION.

Closely allied to the subject of Greek accidentence is that of the formation of words.

There are two principal ways by which words are built up in Greek, first, by addition of suffixes and prefixes by themselves unmeaning, and secondly, by the compounding of two or more words. The first may be called an inflexional, the second an agglutinative process, or they may be distinguished as the processes of derivation and composition.

DERIVATION BY AFFIX OR PREFIX.

The principal prefixes are :—

α(ν)- = English *un*, e. g. γραπτό-, 'written,' ἀγραπτο-, 'unwritten;' ὑποφερό-, 'bearable,' ἀνυπόφεροτο-, 'unbearable.'

Observe change of accent, which is typical.

εὖ-, 'well,' 'easily,' &c., e. g. καταληπτό-, 'comprehensible,' εὐκατάληπτο-, 'easy of comprehension.'

δυσ-, 'ill,' 'hard,' &c., e. g. ἀναβατό-, 'accessible,' 'that may be ascended,' δυσανάβατο-, 'hard to ascend.'

All these prefixes may be compounded with the *essential part* less the formative vowel of a substantive, and form, by the addition of a new formative vowel, an altogether fresh word, e. g. from μορφ-α-, 'shape,' take α and add ο; the stem μορφο- thus obtained, which has no independent existence, may then be combined, thus: ἀμορφο-, 'shapeless,' δύςμορφο-, 'misshapen,' εὖμορφο-, 'shapely,' 'fair.' Or again, from τυχ-α- (η-),

'fortune,' we derive *ἀτυχέσ-*, 'luckless,' *δυστυχέσ-*, 'unlucky,' *εὐτυχέσ-*, 'lucky.' Such forms should not mislead us to suppose there is any such word as *τυχέσ-*, *μορφό-*. This principle is of very wide application, e. g. *ἐκβαλ-* is a verb root meaning 'to put out,' 'to extricate oneself or others.' There is no such word as *ἐκβολο-*, 'extricable,' though there is a noun *ἐκβολή*, 'issue,' 'exit,' but there is the adjective *δυσέκβολο-*, 'inextricable,' and this form is typical of many others. In this place it is convenient to observe that the change from *a* or *ε* to *ο* is very common in forming noun stems from verbal roots, thus: *βαλ-* becomes *βολ-*, *φερ-* *φορ-*, and similarly many others. Besides *α-*, *εὐ-*, and *δυσ-*, the chief prefixes are prepositions, but as these are independent words, we shall consider them under the head of "Composition." Besides these, we have the merely euphonic *ὀ-*, *ἀ-*, as *ὀ-λίγος* for *λίγο-s*, 'small,' 'few;' *ἀστάχιον* for *στάχιον*, 'an ear of corn.'

Suffixes.

- μό-, masculine = 'ing,' e. g. *παλ-*, 'pal-pitate,' *παλμό-s*, 'palpitation,' 'throb;' also adjectival, e. g. *θερ-*, 'heat,' *θερμό-*, 'heated,' 'warm.'
- μόν-, masculine = 'er,' e. g. *ἡγε-*, 'lead,' *ἡγεμών* [*όν-s*], 'leader.'
- μον-, masculine, e. g. *τλα-* *τλη-*, 'bear,' *τλήμων*, 'enduring,' 'suffering.'
- μεν-, masculine, 'er;' *ποι-* (*ποιε- παε-*), 'feed,' *ποιμήν* [*-έν-s*], 'shepherd.'
- ματ-, neuter, effect of action, e. g. *πρακ-*, 'do,' *πράγμα[τ]*, 'deed,' 'thing done.'
- μή-, feminine, e. g. *γραμ-μή* for *γραφ-μή*, 'a line.'
- τερ-, chiefly in relations, e. g. *πα-τήρ*, 'father,' *μήτηρ*, 'mother.'
- τηρ- = 'er;' *κλη-τήρ*, 'caller,' 'summoner,' 'policeman,' *σω-τήρ*, 'saviour.'
- τορ- = 'er;' *ρή-τωρ*, 'speaker,' 'orator.' Of this, *τυρ* in *μάρ-τυρ* is a variant.

- τη- = ‘-er,’ πολί-της, ‘citizen,’ also -τή-, e. g. κρι-τής, ‘judge.’
- τρια- and -τειρα, feminine form of above, as ποιή-τρια, ‘poetess,’
 ὑπηρέ-τρια, ‘maid servant.’
- τρίδ- = ‘-ster,’ ‘-stress,’ αὐλη-τρίς, ‘flute-player’ (female).
- τρο-, -τρό-, neuter = instrument or object of action, e. g. ἄρ-τρο-ν, ‘plough,’ λου-τρόν, ‘bath.’
- θρο-, bye-form of above; ἄρ-θρον, ‘article,’ ‘joint,’ ‘fitting,’
 from ἄρ-, ‘fit.’
- θλη-, feminine form of above, e. g. γενέθλη from γενε (γεν-),
 ‘birth,’ ‘generation.’
- σύνη- = ‘-ness,’ feminine, e. g. εὐρφοσύνη = εὐφρον-σύνη, ‘glad-
 ness.’
- τητ- = ‘-th,’ feminine, e. g. νεό-της [τς], ‘youth.’
- ιά, -ιά, and -ία, -ιά = ‘-th,’ feminine, e. g. μαν-, ‘rave’ (μαίνομαι),
 μανία, ‘madness,’ ἀληθές-, ‘true,’ ἀλήθεια [ἀλήθε(σ)ια],
 ‘truth,’ ἀμαθές-, ‘unlearned,’ ἀμάθεια, ‘ignorance,’ στρατ-ὸ,
 ‘force,’ στρατιά, ‘army,’ σκότ-ες-, ‘dark’ (subst.) σκοτία,
 ‘darkness.’
- ιο-ν, neuter, ‘place of,’ e. g. Μοῦσα, ‘Muse,’ μουσεῖον, ‘place of
 Muses’ (μουσέ-ι-ον, μουσῆϊον); μνήμη, ‘memory,’ μνημεῖον,
 ‘place of remembrance,’ ‘tomb,’ ‘monument,’ Ionic, μνημήϊον.
- ὼν, masculine, ‘abode of,’ δένδρ-ε-ο-, δένδρ-ο-, ‘tree,’ δενδρῶν,
 δενδρεῶν, ‘plantation.’
- ίδ- = ‘-ess’ } Sign of female { Γερμαν-ός-, ‘German,’ Γερ-
 -άδ- = ‘-ess’ } agency or { μανιδ-, ‘German lady.’
 -άδ- = ‘-ess’ } quality. { λάμπ-, ‘shine,’ λαμπάδ-, ‘candle.’
- αινα-, ‘wife of,’ Κώστας, ‘Constant,’ Κώσταίνα, ‘Mrs. Constant.’
- ίνα-, ‘wife of,’ Νικολ-ή-ς, Νικολ-ίνα.
- άρη-ς, άριο-ς = ‘er,’ περίβολ-ο-, ‘garden,’ περιβολάρης, ‘gardener.’
- ᾱ-ς, ‘dealer in’ or ‘agent,’ φαγ-, ‘eat,’ φαγᾱ-ς, ‘a glutton,’
 μύλων, ‘mill’ (μύλο-ς), μυλωνᾱ-ς, ‘miller.’
- ήλα-, -ύλα- = ‘-ness,’ μαῦρ-ο-, ‘black,’ μαυρήλα, ‘blackness.’
- οῦ, feminine of ᾱ-ς; βούτυρ-ο-, ‘butter,’ βουτυρ-οῦ, ‘butter-
 woman.’

- ούρα-, the Latin *-ura*, our *-ure*; σκότ-ος, σκοτούρα, '(black) care'; κλει-, κλει-σ-ούρα, 'an enclosure' (the σ is that of the aorist).
- ουριά-, 'haunt of'; κλέφτ-η-ς (κλέπτης), 'robber,' κλεφτουριά, 'den of robbers.'
- σία- for τ-ία; ἀνόη-τ-ο-, 'senseless,' ἀνοη-σ-ία, 'senselessness.'
- λη- = 'iness'; ὁ-μίχ-λη, 'mist(iness),' νεφέ-λη (νέφεσ-), 'cloud(iness).'
- ρα-, 'place where,' 'thing by which'; ἔδ-ρα [σέδ-ρα], 'seat.'
- ρο-, neuter, 'thing done'; δῶ-ρον, 'a gift.'
- ον- (-εν-, -ην-); εἰκ-ών, 'like-ness,' 'picture.'
- ανο-, -όνη-, 'instrument'; (F) ὄργ-ανον, 'tool' (root *Φεργ-*, 'work'), ἀγχ-όνη, 'strangling,' δρέπανον and δρεπάνη, 'sickle' (δρεπ-, 'reap').
- νο- = '-ful,' '-ness'; ὕπ-νος [σύπ-νος], 'sleep,' σκοτεινόν for σκοτεσνόν, 'dark,' σεμνόν for σεβνόν, 'worshipful.'
- νι- = '-ness,' feminine; σπά-νις, 'scantness.'
- τι- = '-er' masculine, '-ing' feminine, also -σι-; μάν-τις, 'warner,' 'prophet,' φύσις, 'growing,' 'nature.'
- τυ- (rare); ἄσ-τυ, Φάσ-τυ, 'dwelling-place,' 'city.'
- ες- (nominative ος), neuter; γέν-ος, 'kin-dred.'
- πουλο-, -πούλα, 'son,' 'daughter'; Χρηστό-πουλος, 'son of Chrestos,' βοσκο-πούλα, 'shepherd girl.'
- ίδη-, feminine -ιδ-, 'son'; Λασκαρίδης, 'son of Lascar.'
- ιμο-ν, genitive ἱματος, action of a verb; γέλα-, 'laugh,' γελά-σιμον, 'laughter.'
- ω, -ὼ, ending of some female proper names, e.g. Ἀγγελικῶ, Χρύσω, Ἀργυρῶ.
- ιο- (ι), -ίο- (ί), -άρι(ο), -άκι-, -άφι-, -ύφι- (neuter), -άκη-ς, ούλη-ς (masculine), -ούλα, -ίτσα, -ούδα (feminine), are all diminutive endings. Sometimes several are combined, e.g. παιδί, παιδάρι-, παιδαράκι for παιδαρ(ι)άκι, 'a very little boy,' κομμάτι, κομματάκι, 'a little piece.' By substituting α for ι, the diminutive is changed to an augmentative, e.g. κομμάτα,

'a big piece,' Θεοφιλάς, 'big Theophilus.' So, above, φαγάς is 'a big eater.'

ADJECTIVE ENDINGS.

Such are :—

- σιο- (old genitive ending, τοῦ = τόσιο), e. g. δίπλα, adverb, 'doubly,' διπλάσιο-, 'two-fold.'
- κό-: πατρ-ικό-, 'father-ly,' καρδια-κό-, 'of the heart,' θηλυ-κό-, 'female,' φυσι-κό-, 'natural.'
- μο-: ὠφελ-, 'profit,' ὠφέλιμο-, 'profitable.'
- υ-λο- and -ύλο-: στώμ-υλο-, 'talkative' (στομα(τ) = 'mouth').
- ί-λο-: ὀργ-ί-λο-, 'wrathful.'
- η-λό-: σιωπ-η-λό-, 'silent,' χαμ-η-λό-, 'mean,' 'lowly' (χαμαί, 'on the ground,' old locative).
- ινο-: ξύλ-ινο-, 'wood-en.'
- ιο-: Ἀθηναῖο- (Αθηνάϊο-), 'Athenian.'
- ρό-: λυπη-ρό-, 'grievous.'
- εντ- (-φεντ-): πτερό-εντ-, 'winged,' μαυρομαλλοῦσσα for μαυρομαλλό-εντ-σα, 'black-haired.'
- τό-, verbal adjective: γραπ-τό- for γραφ-τό-, 'written,' or 'write-able.'
- τέο-, 'what should be : ' τί πρακ-τέο-ν; 'what('s) to be done?'

To these must be added the participial endings given above in connexion with the verb, and the simplest noun stems, affixes, substantive and adjective, -α-, -η-, -ο-, -υ-, -εσ-, κ.τ.λ., with which the student has already been made familiar.

COMPOUND WORDS.

In the composition of words there is no language more prolific than the Greek, whether Ancient or Modern.

The rules of compounding words are very simple.

The chief points requiring attention are—(1) the accent, (2) the part played by the vowel ο, (3) the creation by composition of new stems.

(1) As to the accent, the rule is, that in compound words it

goes as far back as possible, quite irrespective of its original place in the final word.

(2) The simplest case of composition is where the stem of the first word ends in *ο*, and the final word begins with a consonant and suffers no change, e. g. *παλαιὸν κάστρον*, 'an old fortress,' becomes *παλαιόκαστρον* ('Oldfort'), often the name of a place; *ξυνὸν*, 'sour,' *γάλα*, 'milk,' *ξυνόγαλα*, 'butter-milk.' If the last word begins with a vowel, the *ο* of the preceding stem is absorbed, e. g. *ξύλάνθρωπος* for *ξύλο-άνθρωπος*, 'wooden-man,' 'blockhead.' If the stem of the first word ends in a consonant, or an *α* or *η*, *ο* is either inserted or substituted, e. g. *θαλασσόνερον*, 'sea-water,' from *θάλασσα* and *νερόν*. The diminutive suffix *ιω* also becomes *ο* in compounds, e. g. *κρασοπότηρον*, 'wine-cup,' for *κρασιοπότηρον*, and that even as respects the latter half of the compound, as *μολυβοκόνδυλον*, 'lead-pencil,' from *μολυβι(ον)* and *κονδύλι(ον)*.

(3) A number of new stems, for the most part verbals in *ο*, arise by the process of composition; and here observe the stem which denotes the agent has (if possible) the accent, e. g. *άνθρωποκτόνος*, 'a man-slayer' (but *άνθρωπόκτονος*, 'slain by man'), *λογογράφος*, 'a writer of words,' *θεολόγος*, 'a talker about God,' *λειπόθυμος* (*λειπ-θυμό-*), literally, 'leaving life,' i. e. fainting. N.B.—There are no such independent words as *κτόνο-ς*, 'slayer,' *γράφο-ς*, 'writer,' *λείπο-ς*, 'leaver.'

Words ending in *-ι-* cannot stand as the last word of a compound, but are replaced by the more abstract *-ία*, e. g. *λειποταξία*, 'leaving the ranks,' not *λειπόταξις*; *παλιγ-γενεσία*, 'new-birth,' 'regeneration,' not *παλιγγένεσις* or *παλιγγένησις*. Words like "Parthenogenesis" for "Parthenogenesisia," used as terms of science, are barbarous in the last degree. This applies also to compounds with the particles *ἀ*, *ἐν*, *δυσ*, as *ἀταξία*, *εὐταξία*, *δυστυχία*, not *ἄταξις*, *εὐταξις*, *δυστύχη*.

PREPOSITIONS IN COMPOSITION.

ἀπὸ, *παρὰ*, *ἀντί*, *ἐπὶ*, *ἀνά*, *διὰ*, *μετὰ*, lose their final vowel in

composition before another vowel; not so *περὶ, ἀμφί*, e. g. *ἐπώνυμος* (*ὀνόματ*, dialectically *ὀνύματ*), 'named after,' but *περιώνυμος*, 'famous.'

In the case of verbals in *-τὸ-* compounded with a preposition, only usage can teach the student where to place the accent, but probably the explanation of the irregularity is that where the compound verbal is taken straight from the verb, e. g. *ἀναβατός* from *ἀναβα-*, the accent maintains its natural place; where, however, the verbal is first formed a simple word, and then compounded with the preposition, the accent is thrown back, e. g. *θετόν*, 'a thing placed,' *ἐπί-θετον*, 'an adjective.'

PARTICLES OR UNINFLECTED WORDS.

These may be subdivided into adverbs, conjunctions, and prepositions.

ADVERBS.

The greater number of these are themselves inflexions of adjectives, and are interesting as revealing to us old case-endings otherwise lost to the language.

Any adjective can be changed to an adverb, either by the ending *-ως* (for *-ωτ*), an old instrumental termination, or by using the neuter objective, singular or plural. The plural is used chiefly in the superlative degree of adjectives, the singular sometimes in the comparative, *ως* in the positive; e. g. from *καλὸν, κακὸν*, 'good,' 'bad,' *καλῶς*, 'well,' *κάλλιον*, 'better,' *κάλλιστα*, 'in the best way,' 'best,' *κακῶς*, 'ill,' *κακώτερον* or *χείρον*, 'in a worse way,' *χείριστα* or *κάκιστα*, 'in the worst way.' But in familiar phrases, such as *πολὺ καλά*, 'very well,' *εἶμαι καλά*, 'I am well,' the neuter plural is preferred.

A considerable number of adverbs are also formed by the following old case-endings:—

-θεν or *-θε*, ablative = 'from,' e. g. *αὐτό-θεν*, 'thence,' *πό-θεν*; 'whence?' *ὅθεν*, 'whence,' 'wherefore,' *ἐκεῖ-θεν*, 'thence,' *μακρό-θεν*, 'from afar,' κ.τ.λ.

-σε, 'to a place,' as ἐκεῖ-σε, 'thither.'

-δε, 'to' or 'at,' as ὧ-δε, 'hither,' ἐνθα-δε, 'hither,' 'here.'

ι dative or locative, e. g. οἶκοι (οἴκο-ι), 'at home,' χαμαί (χαμά-ι), 'on the ground.'

-υ, also locative, e. g. αὐτοῦ, 'there,' 'here,' χάμον, vernacular for χαμαί.

-θι, also locative, e. g. ἀλλαχ-όθι, 'elsewhere.'

The following is a list of the principal adverbs of time and place:—

ADVERBS OF PLACE.

ποῦ; where? whither?

που, somewhere.

ὅπου, where.

πόθεν; whence?

ὅθεν, ὁπόθεν, whence.

ἐνταῦθα, ἐδῶ, ὧδε, here, hither.

αὐτοῦ, there.

ἐκεῖ, there, yonder.

ἐκείσε, thither.

ἐκείθεν, thence.

ἐντεῦθεν, thence.

τῇδε καὶ ἐκεῖσε, hither and thither.

ἐδῶ καὶ ἐκεῖ, here and there.

ἄλλαχού, ἄλλου ἄλλαχόθι, elsewhere, elsewhither.

ἄλλοθεν, elsewhence.

πανταχοῦ, παντοῦ, everywhere.

ἐνιαχοῦ, κάπου, somewhere.

ἐκατέρωθεν, from or on either side.

ἀμφοτέρωθεν, from or on both sides.

δεξιόθεν, on the right.

ἀριστερόθεν, on the left.

κύκλῳ, τριγύρῳ, round about.

πéριξ, around.

ὑποκάτω, beneath.

κάτω, below.

κάτωθεν, from below.

ἄνωθεν, from above.

δεξιὰ, to the right.

ἀριστερά, to the left.

όμοῦ, together.

προσωτέρῳ, further on.

ἐπάνω, above.

ἄνω, above.

πλησίον, ἐγγύς, near.

ἐντός, within.

ἔσωθεν, ἐνδοθεν, from within.

ἐκτός, ἔξω, without. ἐκτός τοῦ

ὅτι, νὰ, κ.τ.λ., except that, &c.

ἔξωθεν, from without.

ὀπίσω, back, backwards.

κατόπιν, behind, afterwards.

ὀπισθεν, from behind.

ἐμπρός, before, forwards.

ἐμπροσθεν, from before.

οὐδαμοῦ, nowhere.

μακρὰν, far.

ἐνώπιον, in the presence of, before.

ἀπέναντι, opposite.

πέραν, πέρα, beyond. ἐκεῖ πέρα, over yonder.

περαιτέρῳ, further.

ADVERBS OF TIME.

πότε, when.
ποτέ, ever.
σήμερον, to-day.
αὔριον, to-morrow.
πρωῖ, early.
μεθαύριον, the day after to-morrow.
χθές, *ἐχθές*, yesterday.
προχθές, the day before yesterday.
ἄλλοτε, formerly, at another time.
πρὶν, *πρότερον*, sooner, before.
τότε, then.
ἔπειτα, *εἴτα*, then, afterwards.
τέλος, at last.
πάντοτε, *ἀείποτε*, *ἀεὶ*, always.
αἰωνίως, eternally.
εἰσαεὶ, *ἐσαεὶ*, for ever.
νεωστὶ, lately.
ἐσχάτως, lately.
ἤδη, already, now.
πλέον, henceforth, more.
ἔτι, *εἰσέτι*, *ἀκόμη*, still, yet, besides.
ἀμέσως, *εὐθύς*, straightway, directly.
ἄργά, late.
βραδύτερον, later.
ἔκτοτε, since then.
νῦν, *τώρα*, now.

ἐνίοτε, *κάποτε*, sometimes.
πολλάκις, often.
συνεχῶς, *συχνάκις*, continuously, frequently.
οὐδέποτε, never.
μόλις, scarcely, hardly.
σχεδὸν, almost.
αἴφνης, suddenly.
ἔξαφνα, *ἐξαίφνης*, *ἀφνιδίως*, suddenly.
ὄσον οὐπω, very soon (lit. just not yet).
ἐφέτος, this year.
τοῦ χρόνου, next year.
πέρυσι, last year.
ἀνέκαθεν, from earliest times.
ἀπόψε, this evening.
ἐψές, yesterday evening.
νυχθημερόν, day and night.
αὐθημερόν, on the same day.
ἐνωρίς, early.
συγχρόνως, at the same time.
ταυτοχρόνως, simultaneously.
ἐνταντῷ, *σύναμα*, *συνάμα*, at once.
βαθμηδὸν, by degrees.
ἅμα, along with, at the same time.
λοιπὸν, therefore.

Many of these adverbs serve also as conjunctions, and others as prepositions; indeed, no very definite line of demarcation can be drawn between these various particles, but as conjunctions proper the following should be noted:—

καὶ, and, also, even.
καὶ — καὶ, both — and.
τε — καὶ, both — and, e. g. *μικροὶ τε καὶ μεγάλοι*, both small and great

ὅχι μόνον — ἀλλὰ καὶ, not only — but also.
οὐ μόνον — ἀλλὰ καὶ, not only — but also.
καὶ — δέ, but — also.

οὔτε — οὔτε (with indic.), neither — nor.

μήτε — μήτε (with subj. and imper.), neither — nor.

οὐδὲ, μηδὲ, not even.

ἢ, or; ἢ — ἢ, either — or.

εἴτε — εἴτε, εἰάν τε — εἰάν τε, whether — or.

μὲν, indeed, 'tis true. } Never first in a sentence.

δὲ, but.

ὅτε μὲν — ὅτε δὲ, at one time — at another.

καίτοι, εἰ καὶ, εἰάν καὶ, μ' ὅλον ὅτι, although.

καίπερ, although.

ὅμως, however.

μ' ὅλον τοῦτο, μ' ὅλα ταῦτα, nevertheless.

εἰ δὲ μή, else. εἰ μή, unless.

ὁσάκις, as often as.

ἐνῶ, while.

ἐνύσφ, as long as.

πρὶν, πρὶν ἢ, πρὶν νὰ, before (followed by subjunctive).

ἕως οὔ, ἕως ὅτου, until.

μέχρις οὔ, ἄχρις οὔ, until. ἀφοῦ, since.

εἰάν, ἂν, εἰ, if.

ἂν, πότερον, whether.

ὅτι, that (with indic.).

νὰ, that (with subj.).

ἄρα, so, then.

ἐπομένως, accordingly.

ὥστε, so that.

ὥστε νὰ, so as to.

δηλαδή, that is to say.

τουτέστι, that is.

ἦτοι, ἦγουν, that is.

ἐπειδὴ, since.

διότι, because.

ὅσφ — τόσφ, ὅσον — τόσον, the — the, as in "the more the merrier."

μᾶλλον, rather, more.

ἵνα, διὰ νὰ, ὅπως, in order that.

ὥς, ὅπως, as, so as, just as.

ὅσφ καὶ ἂν, however much.

ὥς εἰάν, ὥσάν, σάν, ὥσεί, as if.

PREPOSITIONS.

In the vernacular all prepositions, in as far as they are used at all, may be construed with the accusative case; but educated people, following (partly) classical usage, employ them as follows:—

With the Objective (Accusative) alone.

εἰς, 'in,' 'into,' 'at.'

μὲ, 'with.'

ἀνά, 'over,' 'up,' 'in,' 'by; as

ἀνὰ σειράν, 'in a series.'

χωρὶς, 'without.'

With Genitive alone.

ἀντὶ, 'instead of,' 'for.'	πρὶν, πρὸ, 'before.'
ἄνευ, 'without.'	ἐκ, ἐξ (before vowels), 'out of,'
ἐκτὸς, ἔξω, 'beyond,' 'without.'	'from.'

With Dative alone.

ἐν, 'in' (never <i>into</i>).	σὺν (not common), 'with.'
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With Genitive and Accusative.

- κατὰ, Gen., 'against,' e.g. κατὰ τοῦ ἀνθρώπου, 'against the man.'
 Acc., 'according to,' 'by,' 'in,' e.g. κατὰ μέρος, 'in part.'
- μετὰ, Gen., 'with,' e.g. μετὰ πολλῶν ἀνθρώπων, 'with many men.'
 Acc., 'after,' e.g. μετὰ πολλὰς ἡμέρας, 'after many days.'
- ὑπὲρ, Gen., 'for the sake of,' e.g. ὑπὲρ ἐμοῦ, 'on my behalf.'
 Acc., 'over,' e.g. ὑπὲρ τὴν πόλιν, 'over the town.'
- ὑπὸ, Gen., 'by,' e.g. ὑπ' ἐμοῦ, 'by me.'
 Acc., 'under,' e.g. ὑπ' ἐμὲ, 'under me.'
- ἀπὸ, 'from,' Acc. or Gen. without distinction of meaning, but colloquially with former.
- διὰ, Gen., 'with,' 'by means of,' e.g. διὰ τούτου, 'by this means.'
 Acc., 'on account of,' 'for,' e.g. διὰ τοῦτο, 'on this account.'
- περὶ, Gen., 'about,' 'concerning,' e.g. περὶ ἐμοῦ ὁμιλοῦσιν, 'they are talking about me.'
 Acc., 'round,' 'near,' e.g. περὶ ἐμὲ ἴστανται, 'they are standing round me.'

With Genitive, Dative, and Accusative.

- ἐπὶ, Gen., 'in the time of,' 'upon,' 'on,' e.g. ἐπ' ἐμοῦ, 'in my time,' ἐπὶ τῆς τραπέζης, 'on the table.'
 Acc., 'on to,' 'up to,' e.g. ἐπὶ τὸ τεῖχος ἦλθε, 'he came up to the wall.'

ἐπὶ, Dat., 'on account of,' 'over,' e. g. ἐπὶ τῇ δυστυχίᾳ μου ὀδύρομαι, 'I wail over,' or 'bewail my misfortune.'

πρὸς, Gen., 'for the sake of,' e. g. πρὸς θεοῦ! 'for God's sake!'

Acc., 'to,' 'towards,' e. g. πρὸς αὐτὸν ἦλθον, 'I came to him.'

Dat., 'in addition to,' 'besides,' e. g. πρὸς τούτοις, 'more than this.'

παρὰ, Gen., 'from (the part of),' e. g. παρὰ τοῦ ὑπουργοῦ, 'from the minister.'

Dat., 'with,' 'among,' e. g. παρὰ τοῖς Ἀγγλοῖς, 'among Englishmen.'

Acc., 'along,' 'by the side of,' 'all but,' 'short of,' e. g. παρὰ τὸν ποταμόν, 'alongside the river;' τρεῖς παρὰ τέταρτον, 'three all but a quarter,' i. e. 2.45; παρ' ὀλίγον ἐφονεύθη, 'he was all but killed.'

Syntax.

The syntax of Modern Greek is on the whole so like the English that a few remarks will suffice.

ON CONCORD.

With regard to number the rules are the same as in English. With regard to person, the first person takes precedence of the second, and the second of the third, where there is more than one subject of the sentence: ἐγὼ καὶ σὺ ἦλθομεν μαζί, 'you and I came together;' σὺ καὶ αὐτὸς ἦλθετε μαζί, 'you and he came together.' With regard to gender the masculine takes precedence of other genders in the case of animate, and the neuter in case of inanimate subjects, e. g. ὁ πατὴρ καὶ ἡ μήτηρ του φαίνονται νέοι, 'his father and mother seem young;' οἱ κήποι, αἱ κοιλάδες καὶ τὰ δάση εἶνε τὸ ἔαρ χλοερά, 'the gardens, the valleys, and the woods are green in springtime.'

THE ARTICLE.

The definite article is commonly used with proper names, but frequently left out after prepositions before names of places and countries, as ἡ Ἑλλὰς εἶνε ἐλευθέρα, 'Greece is free,' but πηγαίνω εἰς Ἑλλάδα, 'I go to Greece.' It is also used where we should omit it, with all abstract nouns, as ἡ ἀλήθεια, 'Truth,' ἡ φύσις, 'Nature;' not, however, with prepositions or their equivalent case-endings, e. g. φύσει, κατὰ φύσιν. It is commonly omitted where we should use it, before a substantive which is a predicate, e. g. ἡ Ἑλλὰς εἶνε πατρίς τῶν Ἑλλήνων, 'Greece is the country of the Greeks.' In other similar cases, however, the usage of the two languages coincides, e. g. ἡ νύξ ἡμέρα ἔγεινε or ἐγένετο, 'the night became day.'

By means of the article, as in English, adverbs can be used as adjectives, as οἱ τότε ἄνθρωποι, 'the men of that time.' Cf. "the above words."

The article is often used alone, some substantive being understood, as τὸ κατ' ἐμέ, 'as regards me;' τὰ τοῦ κόσμου, 'the affairs of the world;' τὴν σήμερον (ἡμέραν), 'the present (day).'

Infinitives with the article (also the subjunctive with νὰ) are used as substantives not subject to inflexion, e. g. τὸ γράφειν or τὸ νὰ γράφωμεν, 'to write,' 'writing,' genitive τοῦ γράφειν, κ.τ.λ.

If it is desired to place the adjective after the substantive, the article must be repeated, e. g. ὁ ἄνθρωπος ὁ καλὸς or ὁ καλὸς ἄνθρωπος, 'the good man,' not ὁ ἄνθρωπος καλὸς or καλὸς ὁ ἄνθρωπος, either of which would mean 'the man *is* good.'

The article admits of almost any number of words being inserted between it and the substantive, e. g. τὰ κομισθέντα ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, 'the sweetmeats plentifully brought from the confectioner's.' In this respect the construction of Modern Greek closely resembles German.

The article is invariably used with the possessive pronouns, except the substantive is either a predicate, or so indefinite that in English it would require the indefinite article, e. g. ὁ ἰδικός

μου φίλος or ὁ φίλος μου, 'my friend,' but αὐτὸς εἶνε φίλος μου, 'he is my friend,' φίλος μου τὸ εἶπε, 'a friend of mine said it.'

THE CASES.

THE ACCUSATIVE.

The use of this case is somewhat more extensive than in English. Many verbs which in English would require a preposition (especially intransitives and passives) are in Greek construed with an accusative, e. g. ἐντρέπομαι ἑμαυτόν, 'I am ashamed of myself,' ἐπιτρέπομαι τὸ πρᾶγμα, 'I am entrusted (with) the matter.'

The accusative is also used to mark time both *at* which and *during* which, though for the former the genitive and dative are also employed, e. g. τὴν νύκτα and νυκτός, 'by night,' τὸ θέρος, 'in summer,' ἔζησεν ἑκατὸν ἔτη, 'he lived a hundred years,' τὴν (also τῇ) ἐπαύριον, 'on the following day (ἡμέραν -α).

The double accusative is as common as in English, as σὰς ζητῶ συγγνώμην, 'I ask you (your) pardon.'

The predicative accusative is idiomatic, as ἔλαβε τοῦτο δῶρον, 'he got this as a gift' (also δωρεάν). N.B.—'He got this gift' would be ἔλαβε τοῦτο τὸ δῶρον, as explained above.

Another use of the accusative is what is called in ancient Greek Grammars *par excellence* the Greek accusative, or accusative of respect. It is quite common in colloquial Modern Greek, e. g. ἔπαθε τὰ νεῦρά της, 'she suffered (in) her nerves.'

THE GENITIVE.

The general use of this case is so exactly like the English possessive or its equivalent, objective + 'of,' that we need only remark on its employment with comparatives, e. g. μεγαλύτερος ἐμοῦ (for ἢ or παρὰ ἐγώ), 'greater *than* I.' Cf. Latin ablative and Semitic *min*, 'from.'

In a few cases, "from," rather than "of," would be the natural preposition in English. Παρὰ, followed by the nomina-

tive, is also used for "than." One usage, however, is decidedly peculiar, e.g. *ποτέ μου*, 'never (or ever) in my life,' literally 'my ever;' *μόνος μου*, 'I by myself;' *ἐκτυπήθη μόνος του*, literally 'he was smitten alone of himself,' i.e. he committed suicide, or stabbed himself.

A few verbs which take the genitive where we might expect the objective, are generally easy to translate by words which even in English suggest the genitive relation, and in nearly all these cases the use of the objective is optional, e.g. *ἀπολαύω καλῆς ὑγείας*, 'I am in the enjoyment of good health;' *δράττομαι τῆς εὐκαιρίας*, 'I avail myself of the opportunity.'

THE DATIVE.

This case is rarely used in conversation. The objective either alone or with a preposition, *εἰς*, *πρὸς*, *διὰ*, κ.τ.λ., may be used instead, or in some cases the genitive; but the dative is admissible in verbs of giving, belonging, telling, pleasing, displeasing, fitting, meeting, &c., and after adjectives implying gratitude, ingratitude, plainness, obscurity, indifference, pleasure, pain, likeness, unlikeness, advantage, disadvantage, &c. The dative is also used to express time when (see above), and in a few phrases indicating manner or instrumentality, e.g. *τῷ ὄντι*, 'in very deed,' 'really,' *τίνι τρόπῳ*, 'in what way,' *λόγῳ καὶ ἔργῳ*, 'in word and deed,' *παρρησίᾳ*, 'with boldness,' 'openly,' *παντὶ σθένει*, 'with might and main,' *τοῖς ἑκατόν*, 'per cent.,' *πράγματι*, 'in fact,' *μεγάλῃ τῇ φωνῇ*, 'with a loud voice,' literally 'with the voice loud,' *χάριτι Θεοῦ*, 'by the grace of God,' κ.τ.λ.

THE VERB.

The only really common tenses of the verb are the present imperfect, past imperfect, aorist, and future (aorist and imperfect). Their meanings are best understood from illustration:—

γράφω, 'I write,' or 'am writing.'

ἔγραφον, 'I was writing,' 'began to write,' 'used to write.'

ἔγραψα, 'I wrote (on a certain occasion).'

θὰ γράφω, 'I will write,' 'practise writing,' 'be an author.'

θὰ γράψω, 'I will write (a letter or a book).'

γράφον (ε), 'write (e.g. this letter).'

γράφε, 'begin to write,' 'be writing,' 'be a writer,' 'choose writing for an occupation.'

μὴ γράψης, 'do not write (hereafter).'

μὴ γράφῃς, 'stop writing,' or 'refrain from writing now.'

N.B.—The aorist tense indicative stands also for perfect and pluperfect. In cases where misunderstanding might arise, the compound tenses, ἔχω γράψει, εἶχον γράψει, may be used.

THE SUBJUNCTIVE MOOD, AND USE OF PARTICLES.

The subjunctive mood is used after the conjunctions and particles, *θὰ, νὰ, ἵνα, διὰ νὰ, ὅπως, ὅστις, εἴθε νὰ, ἴσως, ἄμα, κ.τ.λ.*, whenever future time is in view, e.g.: ἴσως ἔλθω, 'perhaps I shall come,' ὅταν ἔλθω, 'when I come,' but ὅταν ἦλθον, 'when I came.'

θὰ with the imperfect indicative has a conditional meaning, like the Ancient Greek particle *ἄν*, e.g. *θὰ ἦμην*, 'I should be' = classical *ἦμην ἄν* or *ἦν ἄν*; but *θὰ* with the aorist indicative has quite another sense, e.g. *θὰ ἔφυγε*, 'he *must* have gone away,' 'he has probably gone away.'

πρὶν or *πρὶν νὰ* is followed by the subjunctive, even when past time is in view, e.g. *ἔγραψα πρὶν ἔλθῃ* (not *ἦλθε*), 'I wrote before he came.' This usage is contrary to what one might expect, and deserves to be noted.

νὰ is used with the indicative somewhat like *θὰ*, e.g. *εἴθε νὰ ἦμουν*, 'would that I were,' and, on the other hand, with the aorist, *λέγεις νὰ ἔβρεξε*, 'should you say that it had rained?'

THE PARTICIPLE.

The only usage of the participle which differs materially from the English is its frequent combination with the definite article,

where we should use the verb with the demonstrative followed by the relative pronoun, e. g. οἱ πράξαντες, 'those who did,' τὰ πραχθέντα, 'the (things) done,' ὁ ἐρχόμενος, 'the comer,' 'he that comes,' &c.

The participle alone is frequently used where we should employ a preposition with the participle or gerundive in *-ing*, or some equivalent construction, e. g. προγευματίζων διαβάξει, 'he reads (while) breakfasting,' or 'at breakfast;' ἰδὼν ἀνέκραξε, 'he exclaimed (on) seeing;' καταναλίσκει παίζων τὸν χρόνον, 'he wastes his time (in) playing;' φαίνεται λησμονήσας, 'he seems to have (having) forgotten.' When the subject of the participle is not that of the sentence, the former is put in the so-called absolute genitive, e. g. φθάσαντος αὐτοῦ ἔφυγον, 'on his arrival I left.'

THE NEGATIVE PARTICLES.

δὲν is used with indicatives, e. g. δὲν ἦλθε, 'he came not.'

οὐχί, ὅχι, with nouns, adjectives, and participles used adjectivally, e. g. ὅχι αὐτός! 'not he!' ὅχι ὡς ἡττηθεὶς ἀλλὰ ὡς νικῆσας, 'not as worsted, but as having conquered.'

μὴ with subjunctives and participles, as μὴ νομίσῃς, 'that you may not think;' μὴ δυνάμενος, 'not being able.'

ὅχι, οὐχί, also = 'No!' in answer to a question.

INTERROGATION.

A question may be indicated in speaking by the simple tone of the voice, and requires no change in the order of the words. In writing, the sign (; = ?) is always placed at the end. Besides this, the following interrogatory particles are in use:—

(a) ἄρα γε, where it is uncertain whether the answer "Yes" or "No" is expected, as ἄρα γέ με ἐνθυμείται ἔτι; 'Does he yet remember me?' (perhaps "Yes," perhaps "No").

(b) μήπως, where the answer "No" is half expected, as μήπως μὲ γνωρίζεις; 'Do you (really) know me?'

(c) When the answer "No" is confidently expected, the

particles *τοίγαρ* or *τοιγαροῦν*, also *μηγαρή* (*μη γὰρ ἦ*), are sometimes used, e. g. *τοίγαρ τᾶσπρο των πληγόνει*; ‘Surely their white hue does not wound?’

INDIRECT QUESTIONS.

In these the same interrogatory pronouns and particles are used as in the direct questions, the indicative mood is kept, except after *μήπως* (*μή*), which is followed where fear or doubt is expressed by the subjunctive. As a rule, if the first or principal clause of the sentence is in the past tense, the dependent clause is also in the past, but the present is sometimes retained, e. g. *μὲ ἐρωτᾷ πόθεν ἔρχομαι*, ‘He asked me whence I came;’ *μὲ ἠρώτησε πόθεν ἤρχόμην* (also *ἔρχομαι*), ‘He asked me whence I came;’ *πρόσεχε μήπως πέσης*, ‘Take heed, lest you fall;’ *ἐρωτῶ ἂν ἤκουσας περὶ τούτου*, ‘I ask whether you have heard of this.’

APPENDIX.

It has been thought well to add in the form of an Appendix the following specimens of letters received from Greek correspondents. As actual and authentic examples they will possess in the eyes of the student more value than the artificial products to be found in "Guides to Polite Letter-Writing." It is needless to add that all particulars which might lead to identification have been carefully suppressed.

Ἀθήναις, 7/19 Φεβρουαρίου, 1881.¹

Φίλτατε Κύριε,

Πολλάκις διενοήθην νὰ σὰς γράψω ὀλίγας γραμμὰς, διότι οὐδαμῶς ἐπεθύμουν οὕτω ἀποτόμως νὰ διακόψω πᾶσαν μετὰ τῶν ἐν Ἀγγλίᾳ φίλων μου σχέσιν, ἀλλὰ δυστυχῶς ἡ διεύθυνσις τῆς κατοικίας σας, ἣν ἀναχωροῦντες ἐντεῦθεν μοὶ ἀφήκατε, ἀπώλετο· ἐγὼ δὲ τότε ἀπετάθην πρὸς τὴν ἐν Λιβερπούλῃ Κυρίαν — ἥτις τῷ ὄντι μοὶ ἔπεμψε τὴν διεύθυνσίν σας, ἀλλὰ τόσῳ δυσανάγνωστον ὥστε ἤμην βεβαιότατος ὅτι καὶ μηχανικῶς ἂν ἀντέγραφα αὐτήν, ἡ ἐπιστολή μου δὲν θὰ σὰς εὑρίσκειν. Τούτου ἕνεκα ἐπὶ τῶν τὴν παρελθούσαν ἐβδομάδα ἀποσταλειςῶν ὑμῖν ἐφημερίδων προσέθεσα τὸ near London καὶ Κύριος πλέον οἶδεν ἂν μὴ αἶτε ἐφημερίδες καὶ ἡ παροῦσα μου ἀπολεσθῶσιν.

Ἐγκαίρως περιῆλθεν εἰς χεῖράς μου ἡ ὑμετέρα διατριβὴ “ἡ Ἀναγεννωμένη Ἑλλάς,” ἣν ἀπλήστως ἀνέγνωσα. Μόλον ὅτι δὲ τὸ περιεχόμενον προώριται μᾶλλον πρὸς φωτισμὸν τῶν μὴ τὴν Ἑλλάδα εἰδόντων Ἀγγλων καὶ τῶν διαστροφέων τῆς ἀληθείας, διὰ τῆς δημοσιεύσεως ἐν τινὶ ἐνταῦθα ἐφημερίδι μεταφράσεως ἂν οὐχὶ τοῦ ὅλου, μέρους τοῦλάχιστον τῆς διατριβῆς σας ἐπεθύμουν νὰ καταστήσω γνωστὸν τὸ ὄνομά σας εἰς τὸ πολὺ ἑλληνικὸν κοινόν, ἀλλὰ δυστυχῶς γνωρίζω ὅτι αἱ δυνάμεις μου πολὺ ὑστεροῦσι τοῦ ἔργου τούτου καὶ μετὰ λύπης μου ἐγκατέλειψα τὴν ἰδέαν ταύτην. Πλὴν δὲν ἔλειψα νὰ μεταδώσω εἰς πάντας τοὺς φίλους μου καὶ γνωρίσαντας ὑμᾶς ἐνταῦθα τὸ περιεχόμενον τῆς διατριβῆς σας, οὔτινες πάντες ἠὲ χαριστήθησαν καὶ μετ’ ἐμοῦ ὡς Ἕλληνες εὐγνωμονοῦσιν ὑμῖν διὰ τὸ ἐπίκαιρον τῆς δημοσιεύσεως.

Ὡς πρὸς τὰ πολιτικά μας τοῦτο μόνον λέγω ὅτι εὐρισκόμεθα μετὰ σφύρας καὶ ἄκμωνος, ὑπερεπιθυμοῦντες μὲν ἀφ’ ἑνὸς νὰ προσδράμωμεν πρὸς βοήθειαν τῶν δουλεπόντων ἀδελφῶν μας, φοβού-

¹ It is usual in Greece to date letters according to both old and new style.

ATHENS, 7/19 February, 1881.

DEAR SIR,

Many a time have I had it in my mind to write you a few lines, since I by no means wished so suddenly to drop all connexion with my friends in England, but unfortunately your address, which you left me when you went away from here, got lost; and I then applied to Miss —— in Liverpool, who actually sent me your address, but in so illegible a form that I was quite certain, if I were even to copy it mechanically, that my letter would not find you.

For this reason I added on the newspapers sent last week the words, “near London,” and heaven only knows whether both the newspapers and my present letter will be lost.

Your essay on “*Græcia Rediviva*” has duly come to hand, and I have eagerly read it. Although its contents are rather intended for the enlightenment of Englishmen who do not know Greece, and of perverters of the truth, yet, by the publication in some paper here of a translation—if not of the whole, at least of a portion of your treatise—I should like to make your name known to the general Greek public; but unfortunately I am aware that my powers fall far short of the requirements of the task, and, to my chagrin, I relinquished the idea. I have not failed, however, to communicate to all my friends who have known you here the contents of your treatise, and they were all delighted, and, with myself, are grateful as Greeks for the timeliness of the publication.

As to our politics, I can only say this: that we find ourselves betwixt the hammer and the anvil, longing above everything, on the one hand, to rush to the rescue of our brethren still in

μενοι δ' ἂφ' ἑτέρου μὴ προσκρούσωμεν εἰς τὰς ἰδέας φίλης τινὸς δυνάμεως. Αἱ προετοιμασίαι μας πρὸς πόλεμον εἶνε εἴπερ ποτὲ πλήρεις, δὲν ὑπάρχει δὲ οἰκογένεια ἣτις νὰ μὴν ἔχῃ ἐν ἡ πλειότερα ἄτομα κατατεταγμένα εἰς τὸν στρατόν.

Εἰς τῶν ἀδελφῶν μου ὑπηρετεῖ ὡς ἱππεὺς, ἐγὼ δὲ ὑπάγομαι εἰς τοὺς ἐθνοφρουροὺς. Γνωρίζοντες τοὺς Τούρκους κάλλιον τῶν εὐρωπαϊῶν δημοσιογράφων, οἵτινες ἀριθμοὺς μόνον λογαριάζουν, καὶ ἐρειδόμενοι εἰς τὴν ἰσχὺν τοῦ ἐλληνισμοῦ, ἂν θέλετε δὲ καὶ εἰς τὰ συμφέροντα τῶν λοιπῶν φυλῶν τῆς Ἀνατολῆς ἔχομεν ἀκράδαντον πεποίθησιν ὅτι μετὰ λυσσώδη πάλην ἡ νίκη ἐπὶ τέλους ἔσται ὑπὲρ ἡμῶν.

Πλὴν δυστυχῶς ὁ πόλεμος ἡ ἡ εἰρήνη δὲν ἐξαρτᾶται, φαίνεται, ἀπὸ ἡμᾶς, ἀλλὰ ἀπὸ τὰς Μεγάλας Δυνάμεις. Μεγάλας! Ὅταν εἰρωνεύαν ἐκφράζει ἡ λέξις ὑπὸ ἡθικὴν ἔποψιν.

Ἀκριβῶς ἀπὸ τῆς ἐντεῦθεν ἀναχωρήσεως σας ἐργάζομαι παρά τινι ἀγγλικῷ γραφείῳ ὡς παρατηρεῖτε ἐπὶ τῆς ἐπικεφαλίδος. Πρὸς δὲ ἔδωκα εἰς γάμον μίαν τῶν ἀδελφῶν μου, ἣτις ἤδη ἀπέκτησε καὶ θυγάτριον.

Εὐελπιστῶν ὅτι τόσῳ ὑμεῖς ὡς καὶ ἡ σεβαστή μοι σύζυγός σας μετὰ τῆς λοιπῆς οἰκογενείας ἀπολαύετε ἄκρας ὑγείας καὶ ὅτι συντόμως θὰ ἀξιωθῶ ἐπιστολῆς σας,

Διατελῶ,

ὁμέτερος φίλος,

Π. Σ.

Υ.Γ. [ὑστερα γραμμένον].—Ἐγραψα ἐλληνιστὶ πρὸς πλειοτέραν ὑμῶν εὐχαρίστησιν. Ἄν δὲν ἀπατῶμαι μοὶ εἶχετε ὑποσχεθῇ μίαν φωτογραφίαν σας. Θέλετε λοιπὸν νὰ τὰς ἀντάλλαξωμεν;

Ἀθήναις, τῇ 8/20 Μαρτίου, 1881.

Φίλτατε Κύριε,

Ἐγκαίρως περιῆλθεν εἰς χεῖράς μου ἡ ἀπὸ εἰκοστῆς ὀγδότης λήξαντος φιλική σας, ἐξ ἧς ἀσμένως εἶδον ὅτι ἦδη

slavery; yet fearing, on the other, lest we run counter to the views of some friendly power. Our preparations for war are complete, if ever preparations were. There is not a family which has not one or more individuals enrolled in the army. One of my brothers is serving in the cavalry, and I am enlisting in the national guards. Knowing the Turks better than European journalists, who only reckon numbers, and relying on the strength of Hellenism, and, if you will, also on the interests of the other races of the East, we have an unshaken conviction that after a furious struggle, victory will at length be on our side.

But unhappily the question of war or peace does not depend, it seems, on us, but on the Great Powers. Great! What an irony does the word express from a moral point of view.

From the very day of your departure hence I have been employed in an English office, as you observe from the heading [of my letter]. Besides this, I have given one of my sisters in marriage, who has now also got a little daughter.

Hoping that both you and your honoured wife, with the rest of your family, are enjoying the best of health, and that I shall soon be favoured with a letter from you,

I remain,

Your friend,

P. S.

P.S.—I have written in Greek for your greater satisfaction. If I am not mistaken, you promised me your photograph. What do you say to an exchange?

ATHENS, 8/20 March, 1881.

MY DEAR SIR,

Your kind letter of the 28th of last month has duly come to hand, and I was very glad to see from it that you

ἀπολαύετε ἄκρας ὑγείας τόσον ὑμεῖς ὅσον καὶ ἡ λοιπὴ οἰκογένειά σας.

Εὐχαριστῶ ὑμῖν εἰλικρινῶς διὰ τὰς φιλοφρονήσεις σας διὰ τὴν θέσιν μου, καὶ τὰς εὐχάς σας ἐπὶ τῷ γάμῳ τῆς ἀδελφῆς μου, κ.τ.λ. Τὴν ἀδελφήν μου δὲν νομίζω ὅτι τὴν εἶδατε κατὰ τὴν ἐνταῦθα διαμονήν σας, καθότι κατὰ τὸν καιρὸν ἐκείνον ἔμενεν ὡς διδάσκαλος ἐν τινι κλάδῳ τοῦ Ἀρσακείου Παρθεναγωγείου ἐν Κερκύρα. Ὁ σύζυγός της ἐμπορεύεται ἔλαια, τὸ προῖόν τῆς νήσου, τὸ δὲ θυγάτριόν των ὠνομάσθη ἐπ' ἐσχάτων Εἰρήνη.

Μετ' ἀγαλλιάσεως ἔλαβα τὴν φωτογραφίαν σας, ἣτις εἶνε τῇ ἀληθείᾳ μᾶλλον ἢ ἐπιτυχημένη. Κατὰ τὴν ὑπόσχεσίν μου καὶ ἀφ' οὗ τὸ θέλετε, ἤδη σᾶς εἰσωκλείω τὴν ἐμὴν.

Τὴν παρελθούσαν ἐβδομάδα τυχαίως παρετήρησα ἐν τῇ ἐφημερίδι “Νέαι Ἰδέαι” διάφορόν² τι ἀφορῶν τὴν ὑμετέραν διατριβήν, ἀλλὰ τόσῳ στεβλωμένον, ὥστε αὐθωρεὶ συνέταξα ἕτερον διάφορον πρὸς καταχώρισιν ἐν τῷ “Τηλεγράφῳ.” Ὁ δὲ Συντάκτης τούτου μετὰ τινος πληροφορίας μου περὶ τῆς διατριβῆς καὶ τοῦ συγγραφέως αὐτῆς εἶχε τὴν καλωσύνην νὰ μοὶ ζητήσῃ τὸ φυλλάδιον ἵνα καταχωρίξῃ κατ' ὀλίγον μετάφρασιν αὐτοῦ. Τοῦτο μὲ κατευχαρίστησεν ὡς πληροῦν τὸν πόθον ὑμῶν τε καὶ ἐμοῦ, καὶ ἀσμένως τῷ παρεχώρησα αὐτό.

Τὸ διάφορόν μου βλέπετε σημειωμένον ἐν τῷ φύλλῳ τῆς Πέμπτης δι' ἐρυθροῦ μολύβδου, πάντα δὲ τὰ λοιπὰ προέρχονται ἐκ τῆς Συντάξεως τοῦ “Τηλεγράφου.” Ἡ ἐξακολούθησις τῆς μεταφράσεως θὰ γένηται καὶ τὴν ἐβδομάδα ταύτην, ἐγκαίρως δὲ θέλω σᾶς πέμψει τὰ ἀντίτυπα.

Ἐπειδὴ πολὺ πιθανὸν νὰ μὴ μοὶ ἐπιστραφῇ τὸ φυλλάδιόν σας ἐκ τοῦ “Τηλεγράφου” κατὰ τὸ ἐνταῦθα ἔθιμον, σᾶς παρακαλῶ νὰ μοὶ πέμψητε ἐν ἑτερον πρὸς ἐνθύμησιν.

Παρακάλεσα καὶ τὸν Συντάκτην τῆς “Παλιγγενεσίας” νὰ καταχωρήσῃ σχετικόν τι διάφορον, ἀλλὰ μέχρι τοῦδε δὲν τὸ ἔκαμεν.

Τὰ πολιτικά μας λίαν ἀμφίβολα, ἐν τούτοις ἐπικρατεῖ πρὸς τὸ

² διάφορον, literally “a various,” i. e. one of the paragraphs usually

yourself are now enjoying the best of health, as well as the rest of your family.

I thank you sincerely for your good wishes in regard to my situation, and your congratulations on my sister's marriage, &c. I do not think that you saw my sister during your stay here, inasmuch as at that time she was staying as teacher in a branch of the Arsakeion (Girls' High School) in Coreyra. Her husband deals in oil, the produce of the island; and their little daughter finally has been named Irene.

I was delighted to get your photograph, which is indeed more than successful. According to my promise, and since you wish it, I herewith enclose you my own.

Last week I observed by chance in the newspaper, *New Ideas*, a paragraph referring to your treatise, but so perverted that I the very same hour drew up another paragraph for insertion in the *Telegraph*. The editor of the latter, after some information from me concerning the treatise and its author, had the goodness to ask me for the pamphlet, that he might insert, by instalments, a translation of it. This pleased me exceedingly, as it meets the wishes both of you and myself, and I gladly let him have it.

My paragraph you see marked in Thursday's paper with red lead, but all the rest proceeds from the editorial office of the *Telegraph*. The continuation of the translation will be made this week also, and I will duly send you the copies.

Since it is very likely that your pamphlet may not be returned to me from the *Telegraph*, according to the custom here, I beg you to send me another as a remembrancer.

I begged the editor of the *Renaissance* also to insert a similar paragraph, but hitherto he has not done so.

Our politics are very uncertain. Meanwhile, for the present,

found in newspapers under the heading "various" or "jottings."

παρὸν ἄκρα ἡσυχία. Ὁ πρωθυπουργός μας, ἐναντίον τοῦ κοινοῦ φρονήματος, εἶνε λίαν χλιαρὸς, μόνον ὅτι εἰς τὸ παρελθὸν δὲν ἐκολακεύετο ὀνομαζόμενος ἄνθρωπος τοῦ πυρὸς καὶ τοῦ σιδήρου.

Ἡ μήτηρ μου σᾶς προσφέρει τοὺς σεβασμούς της, λίαν δὲ εὐχαριστήθη μὲ τὴν φωτογραφίαν σας.

Προσφέρετε παρακαλῶ τὰς προσρήσεις μου πρὸς τὴν σεβαστὴν μοι κυρίαν σας, δέξασθε δὲ τοὺς ἀσπασμούς τοῦ ὅλως ὑμετέρου φίλου σας,

Π. Σ.

ἐν Λονδίῳ, τῇ 6/18 Ἰαν., 1881.

Αἰδεσιμώτατε Κύριε,

Μυρίας πέμπω ὑμῖν εὐχαριστίας διὰ τὸ ὑμέτερον φυλλάδιον ὅπερ εὐηρεστήθητε νὰ μοὶ πέμπητε. Ἀνέγνων αὐτὸ μετὰ προσοχῆς καὶ ἐχάρην ἰδὼν ὅτι ὑψοῦτε φωνὴν ὑπὲρ τοῦ δικαίου, ὑπερασπίζοντες τὸ ἔθνος τὸ ἐλληνικὸν ὅπερ πολλοὶ, φίλοι τοῦ σκότους καὶ τοῦ ψεύδους, προπηλακίζουσι καὶ ὑβρίζουσι. Καὶ τοὺς μὲν τοιοῦτους ἡμεῖς περιφρονοῦμεν, τοὺς δὲ μετὰ παρρησίας κηρύσσοντας τὰ ἡμέτερα δίκαια ἀγαπῶμεν καὶ οὐδέποτε πανόμεθα εὐγνωμονοῦντες αὐτοῖς.

Τὸ ὑμέτερον ὄνομα μοὶ ἦτο γνωστὸν πρὸ πολλοῦ ἐκ τοῦ καλοῦ ὑμῶν ἐγχειριδίου περὶ τῆς καθ' ἡμᾶς Ἑλληνικῆς καὶ ἤδη χαίρω πολὺ λαμβάνων ἀφορμὴν νὰ ἐπιστείλω ὑμῖν τὰ ὀλίγα ταῦτα.

Ἀσπάζομαι ὑμᾶς, καὶ εἰμι

ὅλως ὑμέτερος,

Κ. Α.

Υ.Γ.—Ἐὰν νομίζητε ὅτι δύναμαί ποτε νὰ φανῶ ὑμῖν χρήσιμος εἷς τι, θὰ μὲ εὔρητε πάντοτε πρόθυμον.

Λονδίῳ, Ἰανουαρίου 14η, 1881.

Ἀξιότιμε Κύριε,

Παρακαλῶ δέξασθε τὰς εἰλικρινεῖς εὐχαριστίας μου διὰ τὸ φυλλάδιον ὅπερ φιλοφρόνως ἐπέμψατέ μοι. Ἀνέγνων αὐτὸ

the utmost tranquillity prevails. Our Prime Minister, in opposition to the general sentiment, is very lukewarm, although in the past he might be called, without flattery, a man of fire and sword.

My mother presents her compliments to you. She was very much pleased with your photograph.

Please remember me most kindly to your good lady, and accept the salutations of yours very truly,

P. S.

LONDON, 6/18 *January*, 1881.

REV. SIR,

I send you very many thanks for your pamphlet, which you were pleased to send me. I read it with attention, and rejoiced to see that you raise your voice on behalf of justice, defending the Greek nation, which many, friends of darkness and falsehood, revile and insult. Such men, indeed, we despise; but those who boldly vindicate our rights we love, and never cease feeling grateful towards them.

Your name was already long known to me from your excellent handbook on Modern Greek; and now I am very glad to have occasion to write you these few words.

I salute you, and am,

Yours truly,

K. L.

P.S.—If you think I can ever show myself of use to you in anything, you will find me always willing.

LONDON, *January* 14, 1881.

DEAR SIR,

Please accept my sincere thanks for the pamphlet which you kindly sent me. I read it with great interest, and

μετὰ μεγάλου διαφέροντος καὶ ὡς Ἑλλήν ἐὺγνωμονῶ ὑμῖν δι' ὅσα τόσον ἀληθῶς καὶ τόσον ἐντόνως ἐγράψατε ὑπὲρ τοῦ ἡμετέρου ἔθνους πρὸς φωτισμὸν ἐκείνων τῶν ὑμετέρων συμπατριωτῶν οἵτινες χρεῖαν ἔχουσι φωτισμοῦ περὶ τῆς ἀληθοῦς καταστάσεως τῆς Ἑλλάδος.

Εἰπέτε μοι παρακαλῶ ποῦ δύναμαι ν' ἀγοράσω τρία ἢ τέσσαρα ἀντίτυπα τοῦ περὶ οὗ ὁ λόγος φυλλαδίου ὅπως διανείμω αὐτὰ μεταξὺ φίλων Ἀγγλων.

Ἐπευχόμενος ὑμῖν τὸ νέον ἔτος αἴσιον καὶ εὐτυχές, διατελῶ μετὰ πάσης ὑπολήψεως,

Ὅλως ὑμέτερος,

Π. Σ. Α.

Υ.Γ.—Θὰ ἦτο καλὸν νὰ σταλῇ ἐν ἀντίτυπον πρὸς τὸν ἐν Τεργέστη ἐκδότην τῆς “Κλειοῦς.”

9/21 Ἰαν., 1881.

Αἰδεσιμώτατε Κύριε,

Ἐλαβον τὴν ὑμετέραν ἐπιστολὴν καὶ χαίρω ὅτι θέλετε νὰ λάβητε τὴν γνωριμίαν μου.

Ἐπειδὴ δὲ καὶ ἐγὼ τοῦτ' αὐτὸ ἐπιθυμῶ, μεγίστην θὰ αἰσθανθῶ τέρψιν νὰ σᾶς ἴδω καὶ σφίγξω τὴν χεῖρά σας. Λυποῦμαι ὅμως πολὺ ὅτι τὰς καθημερινὰς εἶμαι ἀπησχολημένος εἰς τὰ μαθήματα μέχρι τῆς ἐβδόμης μ.μ. [μετὰ μεσημβρίας] καὶ ἐπειδὴ εἶμαι μόνος λαμβάνω τὸ δεῖπνόν μου ἔξω καὶ ἐπιστρέφω ἀργὰ εἰς τὴν οἰκίαν μου. Μόνον τὰς κυριακὰς δύναμαι νὰ μείνω κατ' οἶκον, ἀλλὰ φοβοῦμαι ἢ ἡμέρα αὕτη θὰ ᾔναι ἴσως ὅλως ἀκατάλληλος εἰς ὑμᾶς. Διὰ νὰ σᾶς ἀπαλλάξω τοῦ κόπου, ἂν θέλητε ἐγὼ νὰ ἔλθω νὰ σᾶς ἴδω ἐσπέραν τινὰ περὶ τὰς ὁκτῶ ἢ κυριακὴν τινὰ μετὰ μεσημβρίας ἢ τὴν ἐσπέραν· ἀλλ' ἐὰν ὑμεῖς προτιμᾶτε νὰ ἔλθητε παρ' ἐμέ, ἀρκεῖ μόνον νὰ μοι γράψητε καὶ θὰ με εὔρητε κατ' οἶκον ὅποιανδὴποτε κυριακὴν καὶ ἂν ἐγκρίνητε.

Τὸν Κύριον ὃν ὀνομάζετε δὲν τὸν γνωρίζω. Ἴσως ὁ σύναδελφός μου — τὸν εἰξεύρει. Ἐγὼ εἶμαι Μικρασιανὸς ἐκ τῆς Κυζίκου, ἔκαμα ὅμως τὰς σπουδὰς μου ἐν Ἀθήναις καὶ ἐν Κωνσταντινουπόλει.

as a Greek I am grateful to you for all that you have written, no less truly than earnestly, on behalf of our nation, for the enlightenment of those among your countrymen who need enlightenment in regard to the real condition of Greece.

Please tell me where I can buy three or four copies of the pamphlet in question, that I may distribute them among English friends.

Wishing you a happy and prosperous New Year, I remain, with all esteem,

Yours very truly,

P. S. A.

P.S.—It would be well that a copy should be sent to the editor of the *Clio*, in Trieste.

9/21 Jan., 1881.

REV. SIR,

I received your letter, and am glad that you wish to make my acquaintance.

Since I also wish the same, I shall feel the greatest pleasure in seeing you, and in clasping your hand. I regret, however, much that on the weekdays I am engaged with lessons until seven p.m., and, as I am single, I take my supper away from home, and return late to my lodgings. Only on Sundays can I remain at home, but I fear this day will be altogether unsuitable to you. To relieve you of trouble, if you choose, let me come to see you some evening about eight, or some Sunday afternoon or evening; or, if you prefer to come to me, it is enough if you simply write to me, and you will find me at home on any Sunday that you may fix.

The gentleman you name I do not know. Perhaps my colleague — is acquainted with him. I am from Asia Minor—from Cyzicus—but I have studied in Athens and Con-

τοῦτο δὲ εἶνε τὸ δέκατον ἔτος ἀφ' ὅτου ἦλθον εἰς Λονδίνον. Καὶ ταῦτα ἐπὶ τοῦ παρόντος, πλείονα δὲ ὅταν, σὺν θεῷ, συναντηθῶμεν.

Ἀσπάζομαι ὑμᾶς, καὶ διατελῶ,
ὅλως ὑμέτερος,

K. A.

Υ.Γ.—Ἀπὸ τῆς 26 τοῦ μηνὸς τούτου θὰ μεταβαίνω κατὰ πᾶσαν Τετάρτην εἰς ——— χάριν μαθημάτων καὶ νομίζω ὅτι τὸ μέρος τοῦτο δὲν ἀπέχει πολὺ τοῦ τόπου τῆς κατοικίας σας. Πρὸς τὸ παρὸν δὲν δύναμαι νὰ σᾶς εἶπω ποίαν ὥραν ἀκριβῶς θὰ τελειόνη τὸ μάθημα· ἴσως περὶ τὰς πέντε ἢ ἕξ μ.μ.

28 Μαρτίου, 1882.

Αἰδέσιμε φίλε,

Μόλις σήμερον περιῆλθεν εἰς χεῖράς μου τὸ ὑμέτερον ταχυδρομικὸν δελτάριον, διότι πρὸ πολλῶν μηνῶν μετεκομίσθη εἰς ἄλλην συνοικίαν. Εὐχαριστῶ ὑμῖν διὰ τὴν πρόσκλησιν καὶ μετὰ πολλῆς προθυμίας θὰ ἡρχόμην παρ' ὑμᾶς, ἂν μικρά τις ἀδιαθεσία δὲν μὲ ἐκώλυνεν. Ἐλπίζω ὅταν ἀναλάβω νὰ ἔλθω νὰ προσφέρω ὑμῖν τε καὶ τῇ ὑμετέρᾳ κυρίᾳ τὰ σεβάσματά μου.

Περὶ τοῦ Κυρίου Η. οὐδὲν δύναμαι νὰ εἶπω διότι δὲν εἰσέύρω ποῦ κατοικεῖ.

Ἀσπάζομαι ὑμᾶς, καὶ διατελῶ,
ὅλως ὑμέτερος,

A. Γ.

12 Φεβ., 1881.

Αἰδέσιμε Κύριε,

Πέμπω ὑμῖν διὰ τοῦ ταχυδρομείου δύο Ἑβραϊκὰς ἐφημερίδας, ἃς σήμερον ἐκ Κωνσταντινουπόλεως ἔλαβον καὶ ἀσπάζομαι ὑμᾶς.

Μετὰ σεβασμοῦ,
ὅλως ὑμέτερος,

M. N.

stantinople ; and this is the third year since I came to London.
So much for the present, and more when (D.V.) we meet.

I salute you, and remain,

Yours very truly,

K. L.

P.S.—Beginning with the 26th of this month, I shall be travelling every Wednesday to —— on account of lessons, and I believe this neighbourhood is not very far from the place of your residence. At present I cannot tell you precisely at what hour the lesson will finish—perhaps about five or six p.m.

28 March, 1882.

REV. AND DEAR SIR,

Your post-card has only just come to hand to-day, on account of my having moved into another neighbourhood many months ago. I thank you for the invitation, and would have come to your house with much pleasure, had not a slight indisposition prevented me. I hope, when I recover, to come and present my respects to you and your wife.

As to Mr. E. I can say nothing, as I do not know where he lives.

With kindest regards, I remain,

Yours truly,

L. G.

12 Feb., 1881.

REV. SIR,

I send you by post two Hebrew newspapers, which I received to-day from Constantinople.

With kind regards,

Yours truly,

M. N.

Τρίτη Ἑσπέρα.

Αἰδέσιμε Κύριε,

Ἔλαβον τὸ ταχυδρομικὸν ὑμῶν δελτίον καὶ μετὰ πολλῆς χαρᾶς θὰ ἔλθω νὰ σᾶς ἴδω. Ἀλλὰ φοβοῦμαι θὰ σᾶς ᾔναι πολὺς κόπος νὰ μὲ ἀνταμώσητε εἰς τὸν σταθμὸν, καθ' ὅσον μάλιστα δὲν ἠδυνήθην νὰ ἐξακριβώσω καλὰ τὰ τοῦ σιδηροδρόμου. Νομίζω ὅμως ὅτι εἰς τὰς ἑξ μ.μ. θὰ τελειώσω τὸ μάθημα καὶ θὰ ἔλθω μὲ τὴν πρώτην ἀμαξοστοιχίαν. Ἴσως θὰ ᾔναι τὸ καλλίτερον νὰ ἔλθω κατ' εὐθείαν εἰς τὴν οἰκίαν σας. Ἐρωτῶν θὰ εὕρω αὐτὴν εὐκόλως.

Ὅλως ὑμέτερος,

Α. Γ.

Αἰδεσιμώτατε Κύριε,

Παρακαλῶ ὑμᾶς πέμψατέ μου διὰ τοῦ ταχυδρομείου τὰς δύο Ἰσπανο-εβραϊκὰς ἐφημερίδας ἃς εἶχον στείλει ὑμῖν πρό τινος καιροῦ· διότι θέλω νὰ τὰς δώσω εἰς φίλον εἰς τὸν ὁποῖον τὰς ὑπεσχέθην.

Ἀσπάζομαι ὑμᾶς καὶ εἰμαι,

ὅλως ὑμέτερος,

Μ. Ν.

Δευτέρα.

Αἰδεσιμώτατε Κύριε,

Σήμερον ἐπιστρέψας ἐκ Παρισίων εὗρον τὸ ὑμέτερον ταχυδρομικὸν δελτίον καὶ εὐχαριστῶ ὑμῖν διὰ τὴν πρόσκλησιν· λυποῦμαι ὅμως σφόδρα ὅτι δὲν θὰ δυνηθῶ νὰ ἔλθω καὶ παρακαλῶ νὰ μοι παράσχητε συγγνώμην.

Ἀσπάζομαι ὑμᾶς ἐκ ψυχῆς καὶ διατελῶ,

ὅλως ὑμέτερος,

Ν. Α.

Tuesday Evening.

REV. SIR,

I have received your post-card, and with much pleasure shall come to see you. But I fear it will be a great deal of trouble to you to meet me at the station, especially as I have not been able to make out the trains clearly. I think, however, that at six p.m. I shall have finished my lesson, and I will come by the first train afterwards. Perhaps it will be best that I should come straight to your house. By asking, I shall easily find it.

Yours truly,
L. G.

REV. SIR,

Please send me by post the two Spanish-Hebrew newspapers which I sent to you some time ago; for I want to give them to a friend to whom I had promised them.

With kind regards, I am,
Yours truly,
M. N.

Monday.

REV. SIR,

To-day, on my return from Paris, I found your post-card, and thank you for the invitation. I regret, however, exceedingly that I shall not be able to come, and beg that you will excuse me.

With kindest and most cordial regards,
I remain,
Yours truly,
N. L.

Δωμάτια Ἀριθ. 95, 96.

Φίλτατε Κύριε ———,

Χθὲς ἐσπέρας ἔφθασα ἐνταῦθα μετὰ τῆς ἀδελφῆς μου καὶ τοῦ γαμβροῦ μου· θὰ μείνωμεν καὶ αὔριον καὶ ἀναχωροῦμεν τὴν ἐπομένην, ἴσως ἔλθωμεν σημερινὸν μ.μ. καὶ σᾶς ἴδωμεν ἀλλὰ αὔριον τὸ γεῦμά μας πέρνομεν εἰς τὸ Ξενοδοχεῖόν μας εἰς τὸ τραπέζι τὴν 5 μ.μ. Εἴμεθα ὅλοι καλὰ καὶ τὸ αὐτὸ εὐχομαι δι' ὑμᾶς καὶ τὴν οἰκογένειάν σας. Προσφέρετε τὰς προσρήσεις ὅλων μας εἰς τὴν Κυρίαν σας.

Σᾶς δὲ ἀσπαζόμεθα,

Π. Β., Δ. Β.

Κύριε Μ——,

Εὐρίσκομαι ἐνταῦθα πρὸ εἴκοσιν ἡμερῶν καὶ δὲν ἀπεφάσισα πότε θ' ἀναχωρήσω.

Κατὰ τὴν ἔλυσίν μου ἐσκόπευον νὰ ἔλθω καὶ σᾶς ἴδω πλὴν εἰδοποιήθην ἐγκαίρως ὅτι ἀπουσιάζατε.³ Ἄμα εὐκαιρήσω σκοπεύω νὰ ἔλθω νὰ περάσω ὀλίγας ἡμέρας εἰς Λονδῖνον πρὸ τῆς ἀναχωρήσεώς μου καὶ τότε θὰ ἔλθω νὰ σᾶς ἴδω· θέλω ὅμως σᾶς γράψῃ πρὸ μιᾶς ἡμέρας, μήπως καὶ λείψῃτε πάλιν. Ἐλπίζων ἢ παροῦσά μου νὰ σᾶς εὔρῃ τόσον ὑμᾶς καθὼς καὶ ὅλην σας τὴν οἰκογένειαν ἀπολαύοντας ὑγείας,

Σᾶς φιλικοασπάζομαι,

Π. Β.

³ In colloquial Modern Greek, the vowel α is used as an alternative of η. In this instance it has the advantage of marking the tense. ἀπουσιάζετε, present.

Rooms Nos. 95, 96.

DEAR MR. —,

Yesterday evening I arrived here with my sister and brother-in-law. We shall remain over to-morrow, and leave the following day. Perhaps we shall come this afternoon to see you, but to-morrow we take dinner at our hotel, at the *table d'hôte* at 5 p.m. We are all well, and I hope you and your family are the same. Give my kind remembrances to your wife.

Yours truly,

P. B. and D. B.

DEAR M—,

I have been here for three weeks (20 days), and have not made up my mind when I shall leave.

On my arrival I intended to come and see you, but learned in time that you were away from home. As soon as I have an opportunity I intend to come and pass a few days in London before my departure, and I will come and see you. I will write, however, a day beforehand, lest you should be away again. Hoping that this letter of mine may find you and all your family in good health,

I am, with kindest regards,

P. B.

€ in the 2nd person singular and plural of the imperfect past active. the more classically correct form, would not be distinguishable from the

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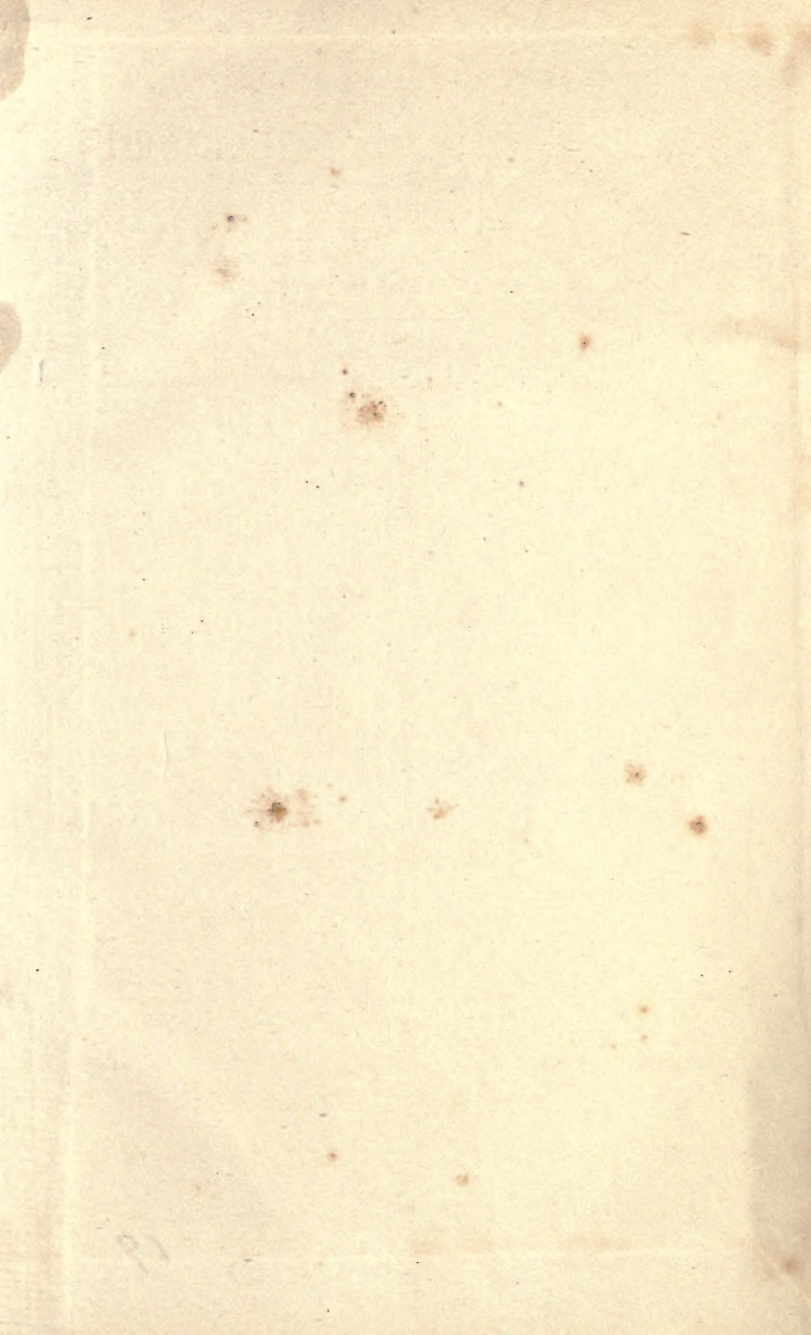
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