



Library of Classical Studies

西方古典学研究



希英词典



(中型本)

影印本

[美] 亨利·乔治·利德尔 罗伯特·斯科特 编
张 巍 导读

An Intermediate Greek-English Lexicon



北京大学出版社
PEKING UNIVERSITY PRESS



希英词典

(中型本)

影印本

An Intermediate Greek-English Lexicon

〔美〕亨利·乔治·利德尔 罗伯特·斯科特 编
张 巍 导读



北京大学出版社
PEKING UNIVERSITY PRESS

图书在版编目(CIP)数据

希英词典:中型本/(美)利德尔(Liddle,H. G.), (美)斯科特(Scott,R.)编;张巍导读. —影印本. —北京:北京大学出版社, 2015. 6

(西方古典学研究)

ISBN 978-7-301-25860-6

I. ①希… II. ①利…②斯…③张… III. ①希腊语—词典②词典—希、英 IV. ①H791.6

中国版本图书馆CIP数据核字(2015)第109369号

书 名	希英词典(中型本)
著作责任者	[美]亨利·乔治·利德尔 罗伯特·斯科特 编 张 巍 导读
责任编辑	王晨玉
标准书号	ISBN 978-7-301-25860-6
出版发行	北京大学出版社
地 址	北京市海淀区成府路205号 100871
网 址	http://www.pup.cn 新浪微博:@北京大学出版社
电子信箱	pkuwsz@126.com
电 话	邮购部 62752015 发行部 62750672 编辑部 62752025
印 刷 者	北京汇林印务有限公司
经 销 者	新华书店
	787毫米×1092毫米 16开本 57.5印张 1060千字
	2015年6月第1版 2015年6月第1次印刷
定 价	145.00元

未经许可,不得以任何方式复制或抄袭本书之部分或全部内容。

版权所有,侵权必究

举报电话:010-62752024 电子信箱:fd@pup.pku.edu.cn

图书如有印装质量问题,请与出版部联系,电话:010-62756370

编辑委员会

主 编：

黄 洋（复旦大学）

高峰枫（北京大学）

编 委：

陈 恒（上海师范大学）

李 猛（北京大学）

刘津瑜（美国德堡大学）

刘 玮（中国人民大学）

穆启乐（Fritz-Heiner Mutschler，德国德累斯顿大学；北京大学）

彭小瑜（北京大学）

吴 飞（北京大学）

吴天岳（北京大学）

徐向东（浙江大学）

薛 军（北京大学）

晏绍祥（首都师范大学）

岳秀坤（首都师范大学）

张 强（东北师范大学）

张 巍（复旦大学）

“西方古典学研究”总序

古典学是西方一门具有悠久传统的学问,初时是以学习和通晓古希腊文和拉丁文为基础,研读和整理古代希腊拉丁文献,阐发其大意。18世纪中后期以来,古典教育成为西方人文教育的核心,古典学逐渐发展成为以多学科的视野和方法全面而深入研究希腊罗马文明的一个现代学科,也是西方知识体系中必不可少的基础人文学科。

在我国,明末即有士人与来华传教士陆续译介希腊拉丁文献,传播西方古典知识。进入20世纪,梁启超、周作人等不遗余力地介绍希腊文明,希冀以希腊之精神改造我们的国民性。鲁迅亦曾撰《斯巴达之魂》,以此呼唤中国的武士精神。1940年代,陈康开创了我国的希腊哲学研究,发出欲使欧美学者不通汉语为憾的豪言壮语。晚年周作人专事希腊文学译介,罗念生一生献身希腊文学翻译。更晚近,张竹明和王焕生亦致力于希腊和拉丁文学译介。就国内学科分化来看,古典知识基本被分割在文学、历史、哲学这些传统学科之中。1980年代初,我国世界古代史学科的开创者日知(林志纯)先生始倡建立古典学学科。时至今日,古典学作为一门学问已渐为学界所识,其在西学和人文研究中的地位日益凸显。在此背景之下,我们编辑出版这套“西方古典学研究”丛书,希冀它成为古典学学习者和研究者的一个知识与精神的园地。“古典学”一词在西文中固无歧义,但在中文中可包含多重意思。丛书取“西方古典学”之名,是为避免中文语境中的歧义。

收入本丛书的著述大体包括以下几类:一是我国学者的研究成果。近年来国内开始出现一批严肃的西方古典学研究者,尤其是立志于从事西方古典学研究的青年学子。他们具有国际学术视野,其研究往往大胆而独具见解,代表了我国西方古典学研究的前沿水平和发展方向。二是国外学者的研究论著。我们选择翻译出版在一些重要领域或是重要问题上反映国外最新研究取向的论著,希望为国内研究者和学习者提供一定的指引。三是西方古典学研习者亟需的书籍,包括一些工具书和部分不常见的英译西方古典文献汇编。对这类书,我们采取影印原著的方式予以出版。四是关系到西方古典学学科基础建设的著述,尤其是西方古典文献的汉文译注。收入这类的著述要求直接从古希腊文和拉丁文原文译出,且译者要有研究基础,在翻译的同时做研究

2 希英词典(中型本)

性评注。这是一项长远的事业,非经几代人的努力不能见成效,但又是亟需的学术积累。我们希望能从细小处着手,为这一项事业添砖加瓦。无论哪一类著述,我们在收入时都将以学术品质为要,倡导严谨、踏实、审慎的学风。

我们希望,这套丛书能够引领读者走进古希腊罗马文明的世界,也盼望西方古典学研习者共同关心、浇灌这片精神的园地,使之呈现常绿的景色。

“西方古典学研究”编委会

2013年7月

导 读

读者诸君翻开的这本词典堪称学习古希腊语和阅读古希腊文学必备的一部宝典。扉页上的全名《根据利德尔与斯科特的〈希英大词典〉第七版编纂的中型希英大词典》，于冗长之中叙说其悠远的来历。本词典的前身可追溯至1930年代，当时牛津的两位学者，乔治·利德尔（George Liddell）与罗伯特·斯科特（Robert Scott），立志编纂一部古希腊语—英语大词典，他们最初参照的是德国学者弗朗兹·帕索（Franz Passow）于1819年出版的《希德词典》（*Handwörterbuch der griechischen Sprache*）。帕索的这部新镌词典口碑甚佳，虽则也是依据更早的词典编订而成，却率先贯彻了一条重要的词典编纂原则。帕索认为，为单词的各项释义所援引的例证必须按照年代顺序来排布，如此方可体现该单词及其不同义项的历史。这条原则为利德尔与斯科特所采纳，他们效仿帕索，对早期史诗词汇进行了专门的研究，尤其是荷马史诗里的词汇在大词典里得到了系统的处理。经过了十多年的精心准备，利德尔与斯科特的大词典于1843年付梓初版。

就在同一年，大词典的第一个缩编本《缩编自利德尔与斯科特的〈希英大词典〉的小词典》（简称《希英小词典》）面世。为利于初学者检索，小词典所收词条务求简明扼要，援引的例证亦删繁就简，故而便捷有余，却不免失之简略。此缩编本虽一再重印，但使用者多未称善。其后，利德尔与斯科特的大词典每隔几年修订再版，至1882年出了第七版。在这一版的基础上，利德尔推出了第二个缩编本，即本书《希英词典（中型本）》。与第一个缩编本相比，《希英词典（中型本）》更为翔实，既增添了单词的释义以及相关的短语和例句，还为不同的用法征引了作者出处，并且更全面地给出了不规则动词的变位形式。概而言之，《希英词典（中型本）》弥补了《希英小词典》的不足，成为古希腊语学习者的最佳启蒙词典。

《希英词典（中型本）》面世以后，《希英大词典》仍在进一步修订与完善。1897年的第八版是利德尔本人于有生之年完成的最后一个修订版。利氏殁后，词典的修订工作由亨利·斯图亚特·琼斯（Henry Stuart Jones）董理。琼斯着重对晚期希腊哲学的术语、技术类的词汇（如医学、植物学、数学、军事与工程等）以及新发现的纸草和铭文上的词汇进行增补。1940年出版了《希英大词典》的第九版，亦是迄今为止该词典正文的

2 希英词典(中型本)

最后一版,因此学界以三位历任主编者名字的首字母简称大词典为 LSJ。之后,随着新发现的手抄本、纸草本和铭文文献的增多,尤其是 1950 年代对迈锡尼泥板文书上的线形文字 B 的破译,学者们一直在对《希英大词典》进行罅漏补阙的工作,在词典正文之外另行出版了《补卷》(*Supplement*)。1996 年修订后的《补卷》附在正文之后合为一卷出版,此版一再重印至今。由此形成了当今英美古典学界《希英大词典》《希英词典(中型本)》和《希英小词典》并存、但定位各异的格局。

虽说《希英词典(中型本)》在 1889 年便已定型,一个世纪以来它深受一代又一代英美学子之喜爱。若推究个中原因,大略有二。

首先,本词典收词精当,囊括了荷马以降至古典末期古希腊文、史、哲等各类作品里出现的几乎所有单词,同时还在希腊化时期的文学中精选了阅读面较广的作品,例如历史学家波里比乌斯、地理学家斯特拉波、传记家普鲁塔克、讽刺家路吉阿诺斯以及《圣经·新约》里出现的语汇。对于绝大多数读者而言,上述从古风至希腊化时期的作品是研习希腊文学过程中最常诵读的文本,其中出现的词汇在此网罗无遗汇为一册,定然带给阅读者莫大的帮助。

其次,本词典所列词条繁简适中,每一词条包括词目、词性、屈折变化形式(尤其是不规则变化形式)、方言形式、释义、例证和词源等多种信息。词源信息或以括号里小写体印刷的词干示之,或以大写体印刷的词目表明该单词本身即为词干形式。释义为初学者考虑,径直以英语单词或短语逐译,偶或用(当时)习见的拉丁语单词或短语对译。例证则按年代顺序排列,给出所引用的作者,但为简便起见,未提供作品及章节的准确出处(可参考大词典)。因而读者一册在手,便可快速从中查找所需单词的义项及各种相关信息。

《希英词典(中型本)》虽介于简明词典和大词典之间,但囿于篇幅,提供的信息偶有不足。其中最突出者在两方面:一方面对于初学者而言,古希腊语法最难驾驭之处莫过于动词变位,盖因每个动词几乎都能演变出上百个不同的形式,读者需首先辨认所遇动词的基本形式方能查阅词典该动词的词条。有鉴于此,初学者可先借助辅助性的动词变位一览表(例如 Marinone, *All the Greek Verbs*)来查找动词的基本形式。另一方面,单词的词源或可为理解其含义提供重要的参考,但利德尔与斯科特在编纂大词典之初便对词源的考证颇存疑虑,认为其中猜测的因素过多,故并未用力于此,《中型词典》因袭了这一缺憾。有意于词源考证的读者需另行查阅 Chantraine, *Dictionnaire étymologique de la langue grecque* 或 Frisk, *Griechisches Etymologisches Wörterbuch*。

1998 年,剑桥大学启动了新修古希腊语英语词典的工作,英文名 *Ancient Greek-English Lexicon*,定位为中型本(参看剑桥大学古典学系网站 Greek Lexicon Project 介绍),意

在取代年逾期颐的《希英词典(中型本)》。新修词典将在术语的现代化和精确化、释义的描述性以及对 19 世纪末以来新发现的语言材料的甄别和遴选等方面有所提升,预计若干年后同时出版纸质版和电子版,令人拭目以待。不过在此之前,《希英词典(中型本)》仍旧是广大古希腊语言和文学爱好者的不二之选,况且对于我辈好古之士而言,《中型词典》所浸润其中的 19 世纪古典精神,恰是 21 世纪的新修词典难以取代的滋养我们心灵的源泉。

张 巍

2013 年 6 月

P R E F A C E.

THIS Abridgement of the Oxford Greek Lexicon has been undertaken in compliance with wishes expressed by several experienced School Masters. It is an entirely new work, and it is hoped that it will meet their requirements.

It differs from the old Abridgement, in that

1st. It is made from the last Edition (1883) of the large Lexicon.

2ndly. The matter contained in it is greatly increased. This increase has been caused by giving fuller explanations of the words, by inserting the irregular forms of Moods and Tenses more fully, by citing the leading Authorities for the different usages, and adding characteristic phrases.

With regard to the citation of Authors' names, it has been endeavoured to give the earliest authority for each usage. When the word or meaning continued in general use, an 'etc.' is added to the first authority or authorities. When the original usage seems to be continued only exceptionally, the names of the exceptional authorities have been added.

Generally speaking, words used only by late writers and scientific terms have been omitted. But from Homer downwards, to the close of Classical Attic Greek, care has been taken to insert all words. Besides these, will be found words used by Aristotle in his moral and political treatises, by Polybius and Strabo in the books generally read by students, by Plutarch in his Lives, by Lucian, by the Poets of the Anthology, and by the writers of the New Testament.

With regard to Etymology, when the word represents the Root or Primitive Form with a termination easily separable, it is printed in Capital letters, as ΓΕ'ΜΩ, ΚΡΑ'ΤΟΣ; when the Root and termination are not so distinctly separable, the assumed Root is added, as τύπτω (Root ΤΥΠ).

In Derived words, reference is made to the Verb or other word under which the Root is given, as νιφό-βολος (βάλλω); except that in cases where the Root can only be found in the aor. 2 or some other tense of a Defective Verb, this form and not the Verb is given, as δρόμος (δραμεῖν), ὄψις (ὄψομαι).

In Compound words, the parts of which they are made up has been marked by placing a hyphen between them, as ἀπο-βάλλω, ἀφ-ήμι, ἄ-βατος. When either part of the compound remains unaltered or only slightly altered, no reference to the simple forms has been thought necessary. And words derived from a compound already divided are left undivided, as φιλοσοφέω from φιλό-σοφος.

The Quantity of doubtful syllables is marked: when a doubtful vowel precedes another vowel, it is to be understood that the former is short, unless it is marked long.

H. G. LIDDELL.

LIST OF ABBREVIATIONS.

- = means *equal or equivalent to*
 absol. = absolute, absolutely
 acc. = accusative : acc. to = according to
 Act. = Active voice
 act. = active signification
 Adj. = Adjective
 Adv. = Adverb
 Aeol. = Aeolic, in the Aeolic dialect
 Aesch. = Aeschylus
 Aeschin. = Aeschines
 Anth. = Anthology
 aor. = aorist tense
 Ar. = Aristophanes
 Arist. = Aristotle
 Att. = Attic, in Attic Greek
 Babr. = Babrius
 c. = cum
 c. acc. cognato = with cognate accusative, i. e. when the Subst. has the same or a similar signification with the Verb
 c. gen. partit. = cum genitivo partitivo
 c. gen. pers. = cum genitivo personae
 cf. = confer, compare
 collat. = collateral
 Com. = Comic, in Comic Poets
 Compar. or Comp. = Comparative
 Conjunct. = Conjunction
 contr. = contracted, contraction
 dat. = dative
 Dem. = Demosthenes
 Dep. = Deponent Verb, i. e. a Verb of Middle or Passive form with Active sense
 deriv. = derived, derivation
 disyll. = disyllable
 Dor. = in Doric Greek
 Ep. = in Epic Greek
 esp. = especially
 etc. = et cetera
 Eur. = Euripides
 f. or fut. = future tense
 fem. = feminine
 fin. = finem or fine
 freq. = frequent, frequently
 gen. or genit. = genitive
 Hdt. = Herodotus
 Hes. = Hesiod
 Hom. = Homer
 imperat. or imper. = imperative mood
 imperf. or impf. = imperfect tense
 impers. = impersonal
 ind. or indic. = indicative mood
 inf. = infinitive mood
 intr. or intrans. = intransitive
 Ion. = Ionic, in the Ionic dialect
 irreg. = irregular
 Isocr. = Isocrates
 Lat. = Latin
 lengthd. = lengthened
 Luc. = Lucian
 Lys. = Lysias
 masc. = masculine
 Med., med. = medium, middle voice
 metaph. = metaphorically
 metri grat. = metri gratia
 Mosch. = Moschus
 n. pr. = nomen proprium
 N. T. = New Testament
 negat. = negativum
 neut. = neuter
 nom. = nominative
 oft. = often
 opp. to = opposed to
 opt. or optat. = optative mood
 orig. = originally
 part. = participle
 Pass. = Passive voice
 pass. = passive signification
 pecul. = peculiar
 perf. or pf. = perfect tense
 Pind. = Pindar
 pl. or plur. = plural
 Plat. = Plato
 plqpf. = plusquamperfectum
 Plut. = Plutarch
 poet. = poetically
 Polyb. = Polybius
 Prep. = Preposition
 pres. = present tense
 q. v. = quod vide
 qq. v. = quae vide
 radic. = radical
 regul. = regular, regularly
 shortd. = shortened
 signif. = signification
 sing. = singular
 Soph. = Sophocles
 sq. = sequens
 Strab. = Strabo
 sub. = subaudi, subaudito
 subj. = subjunctive mood
 Subst. = Substantive
 syll. = syllable
 Theogn. = Theognis
 Theophr. = Theophrastus
 Thuc. = Thucydides
 Trag. = Tragic, in Tragic Greek
 trans. = transitive
 trisyll. = trisyllable
 usu. = usually
 v. = vide
 verb. Adj. = verbal Adjective
 voc. = voce, vocem
 vocat. = vocative
 Xen. = Xenophon.

目 录

“西方古典学研究”总序·····	“西方古典学研究”编委会/1
导 读 ·····	张 巍/1
编者前言(PREFACE) ·····	亨利·乔治·利德尔/iii
缩写说明(LIST OF ABBREVIATIONS) ·····	iv

A. ·····	1
B. ·····	143
Γ. ·····	158
Δ. ·····	171
E. ·····	219
Z. ·····	342
H. ·····	346
Θ. ·····	357
I. ·····	373
K. ·····	387
Λ. ·····	461
M. ·····	482
N. ·····	524
Ξ. ·····	538
O. ·····	541
Π. ·····	583
P. ·····	714
Σ. ·····	721
T. ·····	789

2 希英词典(中型本)

Υ.		826
Φ.		853
Χ.		878
Ψ.		899
Ω.		904

A.

A — ἄβατος.

A α, ἄλφα, τό, indecl., first letter of the Gr. alphabet: as Numeral, α' = εἰς and πρῶτος, but α = 1000.

Changes of ἄ:

1. Aeol., ἄ for ε, ἄλλοτα for ἄλλοτε:—for ο, εἵκατι for εἵκοσι:—reversely ο for α, v. sub ο.

2. Dor., ἄ for ε, ἄλλοκα for -τε:—in the body of words, ἱαρός for ἱερός. 3. Ion., ἄ for ε, μέγα-θος for μέγεθος:—reversely ε for ἄ, v. sub ε.

b. ἄ becomes η in the num. forms, διπλήσιος, πολλαπλήσιος for διπλάσιος, πολλαπλάσιος.

c. in some words, ἄ represents η, as μεσαμβρίη for μεσημβρία, ἀμφισ-βάτέω for ἀμφισ-βητέω.

d. ἄ for ο, as ἀρωδέω for ὀρωδέω.

II. changes of ἄ: 1. η Ion. becomes ἄ Aeol. and Dor. in the 1st decl., as πύλα, Ἀτρείδας for πύλη, Ἀτρείδης: also when α is the vowel of the root, as θνάσκω for θνήσκω (ΘΑΝ); but η for ε or ει is often retained in Aeol. and Dor., as ἡρχόμην (ἐρχομαι), but ἀρχόμην (ἄρχομαι).

b. reversely, in Dor., αε and αει in inflexions of Verbs in ἄω are contr. into η, as ἐνίκη for -ᾱ, ὄρῃς for -ῆς:—so in crasis, τῆμά for τὰ ἐμά, κῆγών for καὶ ἐγών.

c. in Dor., αο and αω are contracted not into ω, but into ἄ, v. Ω ω.

2. in Ion., η for ἄ is characteristic, as in 1st decl., σοφίη, -ην, Ἀρισταγόρης, -ην: if the nom. ends in ἄ, the change only takes place in gen. and dat. ἀλῆθειᾱ, -ης, -ῃ, -αν.

α-, insep. Prefix in compos.: I. *alpha privativum*, expressing *want* or *absence*, like Lat. *in-*, Engl. *un-*, σοφός wise, ἄ-σοφος unwise: v. ἄν-.

This α rarely precedes a vowel, as in ἄ-ατος, ἄ-ηθής: more often before the spir. asper, as ἄ-ήσσητος, ἄ-όρατος, ἄ-όριστος: sometimes α coalesces with the foll. vowel, as ἔκων (ἀ-έκων), ἀργός (ἀεργός): before a vowel ἄν- is more common.

Regularly, it is only compounded with nouns; for exceptions, v. ἀβουλέω, ἀνῆδομαι, ἀτίζω.

II. *alpha copulativum*, expressing *union*, *likeness*, properly with spir. asper, as in ἄ-θροος, ἄ-πας, but with spir. lenis, ἄ-κοιτις, ἄ-λοχος, ἄ-δελφός, ἄ-τάλαντος, ἄ-κόλουθος. It is prob. akin to the Adv. ἔμα.

III. *alpha intensivum*, said to answer to the Adv. ἄγαν, *very*. The existence of this α is doubtful: some words referred to it belong to a *privativum*, as ἄ-δάκρυτος, ἄ-θέσφατος, ἄ-ξυλος (v. sub vocc.); in others, as ἄ-σκιος, ἄ-τενής, ἄ-σπερχές, ἄ-σκελές, the α may be a *copulativum*.

IV. *alpha euphonicum*, as ἄ-βληχρός, ἄ-σπαίρω, ἄ-σταφίς, ἄ-στεροπή for βληχρός, σπαίρω, σταφίς, στεροπή. [ἄ in all these cases, except by position. But Adj. which begin with three short syllables have ἄ in dactylic metres, as ἄ-δάματος, ἄ-θέμιτος, ἄ-κάματος, ἄ-πάλαμος: one Adj. ἄ-θάνατος, with its derivs., has ἄ in all metres.]

ἄ, exclamation, like Lat. and Engl. *ah!* ἄ δειλέ, ἄ δειλώ, ἄ δειλοί, Hom.; doubled, ἄ ἄ Aesch.

ἄ ἄ or ἄ ἄ, to express laughter, *ha, ha*, Eur., Ar.

ἄ, Dor. for Artic. ἦ. II. ἄ, Dor. for relat. Pron. ἥ.

III. ῥ, Dor. for ῥ, dat. of ῥς.

ἄ-ἄατος, ὄν, in Il. with penult. long, (α *privat.*, ἄαω) *not to be injured, inviolable*, νῦν μοι θεοσσον ἄατον Στυγὸς ὕδωρ, because the gods swore their most binding oaths thereby.

II. ἄάτος, ὄν, in Od. with penult. short, (α *copulat.*, ἄαω) *hurtful, perilous, awful*; ἄεθλος ἄάτος.

ἄ-ἄγής, ἐς, (ἄγνυμι) *unbroken, not to be broken, hard, strong*, Od., Theocr.

ἄ-ἄπτος, ὄν, (ἄπτομαι) *not to be touched, resistless, invincible*, χεῖρες ἄπτοι Hom., Hes.

ἄἄσα, contr. ἄσα, aor. I of ἄάω: med. ἄἄσάμην, ἀσάμην: pass. ἄἄσθην.

ἄἄσπετος, ἄἄσχετος, v. ἄσπετος, ἄσχετος.

ἄἄται, Ep. med. from ἄω (c). II. ἄἄται, from ἄάω.

ἄ-ἄτος, contr. ἄτος, ὄν, (ἄω c) *insatiate*, c. gen., ἄρης ἄτος πολέμοιο Il.

ἄάω (Root AF, cf. ἄτη, αὐ-άτα), used by Hom. in aor. I act. ἄἄσα contr. ἄσα, med. ἄἄσάμην contr. ἄσάμην, pass. ἄἄσθην: pres. only in 3 sing. of Med. ἄἄται:—properly *to hurt, damage*; then *to mislead, infatuate*, of the effects of wine, sleep, divine judgments, Od.:—so in Med., ἄτη ἡ πάντας ἄται Il.

II. aor. I med. and pass., *to act recklessly or foolishly*, ἄἄσάμην I was infatuated Il.; μέγ' ἄἄσθη Ib. [The quantities vary: ἄἄσεν, ἄἄσαν, part. ἄἄσας: ἄἄσάμην, ἄἄσάτο: ἄἄσθην, ἄἄσθη.]

ἄβα, ἦ, Dor. for ἦβη.

ἄβάκέω, f. ἦσω, *to be speechless*, Ep. Verb only used in aor. I, οἱ δ' ἄβάκησαν πάντες Od. From

ἄ-βάκῃς, ἐς, (βάζω) *speechless, infantine*, Sappho.

ἄ-βάκχευτος, ὄν, (Βακχεύω) *uninitiated in the Bacchic orgies, generally, joyless*, Eur.

ἄ-βάλε [ἄβ], properly ἄ βάλε, expressing a wish, *O that . . !* Lat. *utinam*, c. inf., Anth.

ἄ-βάρῃς, ἐς, (βάρος) *without weight: not burdensome*, of persons, N. T.

ἄ-βάσανιστος, ὄν, (Βασανίζω) *not examined by torture, untortured*; of things, *unexamined*, Plut.:—Adv. -τως, *without examination*, Thuc.

ἄ-βάσιλευτος, ὄν, (Βασιλεύω) *not ruled by a king*, Thuc., Xen.

ἄ-βάσκαντος, ὄν, (Βασκαίνω) *not subject to enchantment*:—Adv. -τως, Anth.

ἄ-βάστακτος, ὄν, (Βαστάζω) *not to be carried*, Plut.

ἄ-βάτος, ὄν, also η, ὄν, (βαίνω) *untrodden, impassable, inaccessible*, of mountains, Hdt., Soph., etc.; of a river, *not fordable*, Xen.

2. of holy places, *not to be trodden*, like ἄθικτος, Soph.: metaph. *pure, chaste*, ψυχῇ Plat.

3. of horses, *not ridden*, Luc. II.

act., ἄβ. πόνος a plague that hinders walking, i.e. gout, Luc.

Ἄββα, Hebr. word, father, N. T.

Ἀβδηρίτης [ἴ], οὐ, δ, a man of Abdera in Thrace, proverb. of simpletons, Dem.:—Adj. Ἀβδηρικός, ἡ, ὄν, like an Abderite, i.e. stupid, Luc.

ἀ-βέβαιος, οὐ, uncertain, unsteady; τὸ ἀβέβαιον = ἀβεβαίωτος, Luc. 2. of persons, unstable, Dem., etc.

ἀ-βέβηλος, οὐ, not profane, inviolable, Plut.

ἀβελτερία, ἡ, silliness, stupidity, fatuity, Plat. From ἀ-βέλτερος, α, οὐ, good for nothing, silly, stupid, fatuous, Ar., etc.:—Sup. -ώτατος, Id.

ἀ-βίαστος, οὐ, (βιάω) unforced, without violence, Plat.

ἀ-βιος, οὐ, = ἀβίωτος, Anth. II. without a living, starving, Luc. III. of the Ἰππημολγοί, simple in life, Il.

ἀ-βίωτος, οὐ, = ἀβίωτος, Eur.

ἀ-βίωτος, οὐ, not to be lived, insupportable, ἄβ. πεποίηκε τὸν βίον Ar.; ἀβίωτον χρόνον βιοτεῦσαι Eur.; ἀβιώτων [ἔστι] life is intolerable, Eur., Plat.:—Adv., ἀβιώτως ἔχειν to find life intolerable, Plut.

ἀβλαβεία, ἡ, freedom from harm, Plut. II. act. harmlessness, Lat. innocentia, Cic. From

ἀ-βλάβης, ἐς, (βλάβη) without harm, i.e., I. pass. unharmd, unhurt, secure, Aesch., etc. II. act. not harming, harmless, innocent, Aesch., Plat. 2.

averting or preventing harm, Theocr. 3. Adv. in Att. formularies, ἀβλαβῶς σπονδαῖς ἐμμένειν without doing harm, Thuc.; so the σπονδαῖ themselves are entitled ἄδολοι καὶ ἀβλαβεῖς, Id.

ἀβλαβία, ἡ, Ep. for ἀβλάβεια, h. Hom.

ἀ-βλέφῃρος, οὐ, (βλέφαρον) without eye-lids, Anth.

ἀ-βλής, ἦτος, ὁ, ἡ, (βάλλω) not thrown or shot, ἰδὼν ἀβλήτα an arrow not yet used, Il.

ἀ-βλητος, οὐ, not hit by darts, Il.

ἀ-βληχής, ἐς, (βληχή) without bleatings, Anth.

ἀβληχρός, ὁ, ὄν, (α εὐφον., βληχρός) weak, feeble, Il.; ἀβλ. θάνατος an easy death in ripe old age, opp. to a violent one, Od.

ἀβληχρώδης, ἐς, = ἀβληχρός, of sheep, Babr.

ἀβοᾶτί, -ατος, Dor. for ἀβοητί, -ητος.

ἀ-βοήθητος, οὐ, (βοηθέω) helpless, Plut.

ἀ-βόητος, Dor. -ατος, οὐ, (βοῶ) not loudly lamented, Anth.:—Adv. ἀβοᾶτί, without summons, Pind.

ἀβός, Dor. for ἡβός.

ἀ-βόσκητος, οὐ, (βόσκω) ungrazed, ὄρη Babr.

ἀ-βουκόλητος, οὐ, (βουκολέω) untended by herdsmen: metaph. unheeded, Aesch.

ἀβουλέω, (α privat., βούλομαι) to be unwilling, Plat. (ἀβουλέω is an exception to the rule that a privat. cannot be comp. directly with Verbs; v. α. 1.)

ἀβουλία, ἡ, want of counsel, thoughtlessness, Hdt., Soph., etc. From

ἀ-βουλος, οὐ, (βουλή) inconsiderate, ill-advised, Soph., etc.; τέκνοισι ἄβουλος taking no thought for them, Id.: Comp. -ότερος, Thuc.:—Adv. -ως, inconsiderately, Hdt.; Sup. ἀβουλότατα, Id.

ἀ-βούτης, οὐ, δ, (βοῦς) without oxen, i.e. poor, Hes.

ἀ-βρίθης, ἐς, (βρίθω) of no weight, Eur.

ἀβρο-βάτης [ᾶ], οὐ, δ, (βαίνω) softly or delicately stepping, Aesch.

ἀβρο-βιος, οὐ, living delicately, effeminate, Plut.

ἀβρό-γος, οὐ, wailing womanishly, Aesch.

ἀβρο-δίατος, οὐ, (δίατα) living delicately, Aesch.; τὸ ἀβροδίατον effeminacy, Thuc.

ἀβρο-κόμης, οὐ, δ, (κόμη) with delicate or luxuriant leaves, φοῖνιξ Eur.

ἀ-βρόμιος, οὐ, (βρόμιος) without Bacchus, Anth.

ἀ-βρομος, οὐ, either, 1. (α copul., βρέω) very noisy, boisterous, or, 2. (α privat.) noiseless:—epith. of the Trojans in Il., v. ἀδίαχος.

ἀβρο-πέδιλος, οὐ, (πέδιλον) with soft scandals, Anth.

ἀβρο-πηνος, οὐ, (πήνη) of delicate texture, Aesch.

ἀβρό-πλουτος, οὐ, richly luxuriant, Eur.

ἀβρός [ᾶ by nature], ὁ, ὄν, and ὁς, ὄν, (perh. from same root as ἥρη):—delicate, graceful, beautiful, pretty, Anacr., etc.: of things, splendid, Pind.—Very early the word took the notion of over-delicate, dainty, luxurious; hence neut. as Adv. ἀβρὰ παθεῖν to live delicately, Solon; ἀβρὰ παρηίδος = ἀβρὰν παρηίδα, Eur.; ἀβρῶς and ἀβρὸν βαίνειν to step delicately, Id.

ἀβροσύνη, ἡ, = ἀβρότης, Sappho, Eur.

ἀβροτάζω, to miss, c. gen., only in aor. 1 subj., μήπως ἀβροτάζομεν (Ep. for -ωμεν) ἀλλήλοισιν that we may not miss one another, Il. (From same Root with ἀμ-βροτ-εῖν, ἀμαρτ-εῖν, μ being rejected.)

ἀβρότης, ἦτος, ἡ, (ἀβρός) delicacy, luxury, Pind.; οὐκ ἐν ἀβρότητι κεῖσθαι thou art not in a position to be fastidious, Eur.

ἀβρό-τίμιος, οὐ, (τιμή) delicate and costly, Aesch.

ἀ-βροτος, οὐ and ἡ, οὐ, immortal, divine, holy, νῦν ἀβρότη, either holy Night, as a divinity, (like ἱερὸν κνέφας, ἱερὸν ἡμαρ), or never failing (like ἄφθιτος ἥως), Il.; ἔπη ἀβροτα holy hymns, Soph. II. without men, solitary, Aesch.

ἀβρο-χαίτης, οὐ, δ, = ἀβροκόμης, Anacreont.

ἀβρο-χίτων [ἴ], ὤως, ὁ, ἡ, in soft tunic, softly clad, Anth.:—εὐνὰς ἀβροχίτωνας beds with soft coverings, Aesch.

ἀ-βροχος, οὐ, (βρέχω) unwetted, unmoistened, Aeschin.: wanting rain, waterless, Eur.

ἀβρύνω, (ἀβρός) to make delicate, treat delicately, Aesch.: to deck or trick out, εἰς γάμον ἀβρύναι τινα Anth.:—Med. or Pass. to live delicately; then to wax wanton, give oneself airs, Aesch.; c. dat. rei, to pride or plume oneself on a thing, Eur.

*Ἀβύδος, ἡ, Abydos, the town on the Asiatic side of the Hellespont:—Ἀβυδόθεν, Adv. from Abydos, Ἀβυδόθι, at Abydos, Il.

ἀ-βυσσος, οὐ, with no bottom, bottomless, unfathomed, Hdt.; generally, unfathomable, enormous, Aesch. II. ἡ ἄβυσσος, the great deep, the abyss, bottomless pit, N. T. (For the Root, v. βαθύς.)

ἄγ, apocop. form of ἀνά before κ, γ, χ; v. ἀνά init.

ἄγᾶ, Dor. for ἄγη.

ἀγάσθαι, Ep. for ἀγασθαι, inf. of ἀγαμαι:—ἀγάσθε, for ἀγασθε, 2 pl.

ἀγάθεος, Dor. for ἡγάθεος.

ἀγαθο-ειδής, ἐς, (εἶδομαι) seeming good, Plat.

ἀγαθοεργέω, contr. -ουργέω, to do good, N. T.: and ἀγαθοεργία, Ion. -ιη, contr. -ουργία, ἡ, a good deed, service rendered, Lat. beneficium, Hdt. From

ἀγαθο-εργός, contr. -ουργός, ὄν, (*ἐργω) doing good:—οἱ Ἀγαθοεργοί, at Sparta, the five oldest and most

approved knights, who went on foreign missions for the state, Hdt.

ἀγαθοποιέω, f. ἤσω, to do good, N. T. :—ἀγ. τινα to do good to, Ib. II. to do well, act rightly, Ib. : and

ἀγαθοποιεῖν, ἡ, well doing, N. T. From ἀγαθο-ποιός, ὄν, (ποιέω) doing good, beneficent.

ἀγαθός [ἀγ], ἡ, ὄν : (deriv. uncertain) :—good, Lat. bonus : I. of persons, 1. in early times, good,

gentle, noble, in reference to birth, opp. to κακοί, πατρός δ' εἰμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ II. ; ἀγαθοί καὶ ἐξ ἀγαθῶν, Lat. boni bonis prognati, Plat. :—with this

early sense was associated that of wealth and power, like Lat. optimus quisque in Sallust and Cicero ; esp. in the phrase καλοὶ ἀγαθοί (v. καλοκάγαθος).

2. good, brave, since these qualities were attributed to the Chiefs, II. :—ἀγαθὸς ἐν δούλῳ, βοὴν ἀγαθός, πῦρ ἀγαθός, etc., Hom. ; ἀγ. τὰ πολέμια, τὰ πολιτικά Hdt., etc. ;—also c. dat., ἀγ. πολέμῳ Xen. ;—and, ἀγ. εἰς τι, περὶ τι, πρὸς τι Plat., etc. ; lastly, c. inf., ἀγ. μάχεσθαι, ἱππεύεσθαι, good at fighting, etc., Hdt.

3. good, in moral sense, Plat., etc. 4. ἀγαθοῦ δαίμονος, as a toast, 'to the good Genius,' Ar. II. of things, 1. good, serviceable, ἰθάκη ἀγαθὴ κουροτρόφος Od. ; ἀγ. τοῖς τοκεῦσι, τῇ πόλει Xen. ; c. gen., εἰ τι οἶδα πυρετοῦ ἀγ. good for fever, Id. :—ἀγαθόν [ἔστι], c. inf., it is good to do so and so, Hom., etc. 2. ἀγαθόν, τό, a good, of persons, φίλον, δ' μέγιστον ἀγ. εἶναι φασί Xen. ; ἐπ' ἀγαθῷ τοῖς πολίταις Ar. :—τὸ ἀγαθόν or τὰ ἀγαθὰ, the good, summum bonum, Plat., etc. :—in pl., ἀγαθά, τὰ, the goods of fortune, wealth, Hdt., etc. ; also good qualities, of a horse, Xen. III. instead of the regular degrees of comparison, many forms are used,—Comp. ἀμείνων, ἀρείων, βελτίων, κρείσσων, λωίων (λῶων), Ep. βέλτερος, λωίτερος, φέρτερος ;—Sup. ἀρίστος, βέλτιστος, κρτίστος, λωίστος (λῶστος), Ep. βέλτατος, κρτίστος, φέρτατος, φρίστος. IV. the Adv. is usually εὖ : ἀγαθῶς in late writers.

ἀγαθουργέω, -ουργία, -ουργός, contr. from ἀγαθοεργ-. ἀγαθωσύνη, ἡ, (ἀγαθός) goodness, kindness, N. T.

ἀγαλίστα, Ep. and Ion. for ἄγαμαι, only in pres. and in bad sense (cf. ἄγῃ II) : 1. c. acc. rei, to be indignant at, Od. 2. c. dat. pers. to be indignant with, Hdt.

ἀγα-κλέης, ἐς, voc. -κλέες : Ep. gen. ἀγακλῆος, nom. pl. ἀγακλῆεις :—shortened acc. sing. ἀγακλέα ; dat. ἀγακλέϊ, pl. ἀγακλέας : cf. εὐκλέης : (κλέος) :—very glorious, famous, Lat. inclytus, Il., Pind.

ἀγα-κλειτός, ἡ, ὄν, = foreg., Hom., etc. 2. of things, ἀγακλειτὴ ἐκατόμβη Od.

ἀγα-κλυτός, ὄν, = ἀγακλειτός, Lat. inclytus, of men, Hom., Hes. 2. of things, Od.

ἀγα-κτιμένη, (κτιζω) poet. fem. = εὐ-κτιμένη, well-built or placed, πόλις Pind.

ἀ-γάλακτος [γά], ὄν, (γάλα) without milk, getting no milk, i. e. taken from the mother's breast, Horace's jam lacte depulsus, Aesch.

ἀγαλλιάσις, εως, ἡ, great joy, exultation, N. T. From ἀγαλλιάω, late form of ἀγάλλομαι, to rejoice exceedingly, N. T. ; aor. I ἡγαλλίασα, Ib. : also as Dep. ἀγαλλιάμαι or -άσσομαι : fut. -άσσομαι : aor. I med. ἡγαλλιάσμεν and pass. ἡγαλλιάσθην, N. T.

ἀγαλλίς, ἰδος, ἡ, the iris or flag, h. Hom.

ἈΓΑΛΛΩ [ἄ], f. ἀγῶ, aor. I ἡγήλα, subj. ἀγῆλω, inf. ἀγῆλαι :—Pass., mostly in pres. and impf. :—to make glorious, glorify, exalt, c. acc. : esp. to pay honour to a god, ἀγ. τινα θεοῖσι Ar. :—to adorn, deck, γαμηλούς εὐνὸς Eur. :—Pass. to glory, take delight, exult in a thing, c. dat., Hom., Att. ; absol., Hdt., etc.

ἀγαλμα, atos, τό, (ἀγάλλω) a glory, delight, honour, Il., Att. ; ἀγάματ' ἀγορᾶς mere ornaments of the agora, Eur. 2. a pleasing gift, esp. for the gods, Od. 3. a statue in honour of a god, Hdt., Att. ; an image, as an object of worship, etc., Aesch. :—then generally, = ἀνδρίδς, any statue, Plat. : also a portrait, picture, ἐξαλειφθεῖς ὡς ἀγάλμα Eur.

ἀγαλματο-ποιός, ὄν, (ποιέω) a maker of statues, a sculptor, statuarius, Hdt., Plat., etc.

ἈΓΑΜΑΙ [ἄ], 2 pl. ἄγασθε Ep. ἀγάσθε, Ep. inf. ἀγάσθαι : impf. ἡγάμην :—fut. Ep. ἀγάσσομαι :—aor. I ἡγασάμην, Ep. 3 sing. ἡγάσσατο or ἀγάσσατο, also in pass. form ἡγάσθη :

I. absol. to wonder, be astonished, Hom. 2. c. acc. to admire a person or thing, Id., Hdt. ; so in Att., τὰ αὐτὰ ἀγασθεῖς Xen. ; c. acc. pers. et gen. rei, to admire one for a thing, Plat., Xen. 3. c. gen. rei only, often in Com., to wonder at, λόγων Ar. 4. c. acc. rei et gen. pers., οὐκ ἄγαμαι ταῦτ' ἄνδρος I admire not this in a man, Eur. 5. c. gen. pers., foll. by a part., to wonder at one's doing, ἀγ. αὐτοῦ εἰπόντος Plat. 6. c. dat. to be delighted with a person or thing, Hdt., Eur., etc. II. in bad sense, to feel envy, bear a grudge against a person, c. dat., Hom. 2. c. acc. to be jealous or angry at a thing, Od. Cf. ἀγάλομαι.

Ἀγα-μέμων, onos, ὄ, (ἔγω, μέμνων, from μένω) :—the very steadfast, name of the leader of the Greeks against Troy, Hom. :—Adj. Ἀγᾶμεμνονέος, έα, εον, Hom. ; also -όνειος, α, on, or -όνιος, α, on, Pind., Aesch. : Patron. -ονίδης, on, ὄ, Agamemnon's son, Orestes, Od.

ἀγᾶμένως, Adv. part. pres. of ἄγαμαι, with admiration, respect or deference, Plat.

ἀγαμία, ἡ, (ἄγαμος) celibacy, Plut. :—ἀγαμίῳ δίκη, ἡ, an action against one for not marrying, Plut.

ἄ-γάμος, on, unmarried, unwedded, single, Lat. caelebs, Il., Trag. II. γάμος ἄγαμος, a marriage that is no marriage, a fatal marriage, Soph., Eur.

ἈΓΑΝ, Adv. very, much, very much, Theogn., Att., the word λίην being its equiv. in Ep. and Ion. : in bad sense, too, too much, Lat. nimis, as in the famous μηδὲν ἄγαν, ne quid nimis, not too much of any thing, Theogn., etc. [ἄγαν properly, but ἄγαν in Anth.]

ἀγανακτέω, f. ἤσω, (ἄγαν) to feel irritation : metaph. to be vexed, annoyed, angry, discontented, Ar., Plat. :—c. dat. rei, to be vexed at a thing, Id. ; ἐπὶ τινι Isocr., ὑπὲρ τινος, διὰ τι Plat. 2. to be vexed at or with a person, τινί Xen. ; πρὸς τινα Plut. ; κατὰ τινος Luc. : c. acc. pers., ἀγ. τινὰς ἀποθνήσκοντας to be angry at their dying, Plat.

ἀγανάκτησις, εως, ἡ, (ἀγανακτέω) irritation, of the irritation caused by teething, Plat. : metaph., ἀγανάκτησιν ἔχει the thing gives ground for annoyance or displeasure, Thuc.

ἀγανακτητικός, ἡ, ὄν, (ἀγανακτέω) irritable, Plat.

ἀγανακτητός, ἡ, ὄν, verb. Adj. of ἀγανακτέω, irritating, Plat.

ἀγανακτικός, ἡ, ὄν, = ἀγανακτικὸς, Luc.
 ἀγάν-νῖφος, ὄν, (νίφω) much snowed on, snow-capt, II.
 ἀγάνο-βλέφαρος, ὄν, mild-eyed, Anth.
 ἀγανόρειος, ἀγανορία, Dor. for ἀγαν-.
 ἀγανός, ἡ, ὄν, mild, gentle, kindly, of words, Hom.,
 Pind. :—in Hom. of the shafts of Apollo and Artemis, as
 bringing an easy death :—Sup. ἀγανώτατος, Hes. :
 Adv. — ὡς, Eur. (Deriv. uncertain.)
 ἀγανοφροσύνη, ἡ, gentleness, kindliness, Hom. From
 ἀγανό-φρων, ὄν, gen. ονος, (φρήν) poet. Adj. gentle of
 mood, Hom.
 ἀγάνωρ [ᾶ], Dor. for ἀγάνωρ.
 ἀγάομαι, Ep. form of ἀγαμαι, only in part. ἀγόμενος,
 admiring, Hes.
 ἀγαπάω, Ep. form of ἀγαπᾶω, Dor. 3 pl. —οντι :—also
 in Med., Dor. impf. ἀγαπᾶζοντο :—only in pres. and
 impf. :—to treat with affection, shew affection to a
 person, caress, c. acc., Hom. :—so in Med., Od.
 ἀγαπαῖός, ὄν, Dor. for ἀγαπητός.
 ἀγάπαω, f. ἡσω : pf. ἡγάπηκα : Ep. aor. I ἀγάπησα :
 (ἀγάπη) : I. of persons, to treat with affection, to
 caress, love, be fond of, c. acc., Att. for ἀγαπᾶω, Plat.,
 etc. :—Pass. to be beloved, Id., Dem. 2. in N. T. to
 regard with brotherly love, v. ἀγαπή. II. of things,
 to be well pleased or contented at or with a thing, c.
 dat., Dem., etc. :—also c. acc. rei, Id. :—absol. to be
 content, Luc. :—ἀγ. ὅτι . . , εἰ . . , ἐάν . . , to be well
 pleased that . . Thuc., etc.
 ἀγάπη, ἡ, love : esp. brotherly love, charity ; the love
 of God for man and of man for God, N. T. II. in
 pl. a love-feast, Ib. (Deriv. uncertain.)
 ἀγάπημα, ατος, τό, (ἀγαπᾶω) a delight, darling, Anth.
 ἀγαπ-ήνωρ, ορος, ὅ, = ἡνωρέην ἀγαπῶν, loving manliness,
 manly, II.
 ἀγαπητός, α, ὄν, verb. Adj. of ἀγαπᾶω, to be loved,
 desired, Plat.
 ἀγαπητικός, ἡ, ὄν, (ἀγαπᾶω) affectionate, Plut.
 ἀγάπητός, ἡ, ὄν, Dor. —ατός, δ, ὄν, verb. Adj. of ἀγαπᾶω,
 beloved, of an only son, Hom., Dem. II. of things,
 worthy of love, loveable, dear, Plat., etc. 2. to be
 acquiesced in (as the least in a choice of evils), ἀγαπητόν
 [ἐστί] one must be content, εἰ . . , ἐάν . . , Id., Xen.,
 etc. III. Adv. —τῶς, cheerfully, contentedly, Plat.,
 Dem., etc. 2. just enough to content one, only just,
 barely, scarcely, Plat.
 ἀγάρ-ροος, ὄν, contr. —ρρους, ουν, (ἔγαν, βέω) strong-
 flowing, swift-flowing, II.
 ἀγάσσατο, Ep. for ἡγάσσατο, 3 sing. aor. I of ἀγαμαι.
 ἀγά-στονος, ὄν, (στένω) much groaning, howling, of
 waves, Od. : loud-wailing, Aesch.
 ἀγαστός, ἡ, ὄν, verb. Adj. of ἀγαμαι, deserving admira-
 tion, later form of the Hom. ἀγητός, admirable, Eur.,
 Xen. :—Adv. —τῶς, Id.
 ἀγᾶτός, ἡ, ὄν, poet. for ἀγαστός, as θαυματός for θαυ-
 μαστός, h. Hom.
 ἀ-γαυός, ἡ, ὄν, (a euphon., γαίω) illustrious, noble,
 Hom. :—Sup. —ότατος, Od.
 ἀ-γαυρός, δ, ὄν, (a euphon., γαῖρος) stately, proud,
 Hes. : superl. Adv. ἀγαυρότατα, Hdt.
 ἀγγᾶρεύω, f. σω, (ἀγγαρος) to press one to serve as a
 courier, to press into service, N. T.
 ἀγγᾶρήτιος, ὅ, Ion. form of ἀγγαρος, Hdt. II. neut.

ἀγαραῖον, post-riding, the Persian system of mounted
 couriers, Id.
 ἀγᾶρος, ὅ, Persian word, a mounted courier, such as
 were kept ready at regular stages throughout Persia for
 carrying the royal despatches ; cf. ἀγαρήσιος, and v.
 Xen. Cyr. 8. 6, 17. II. as Adj., ἀγαρον πῦρ the
 courier flame, said of beacon fires used for telegraph-
 ing, Aesch.
 ἀγγεῖον, Ion. —ῆιον, τό, = ἄγγος, Hdt., Att.
 ἀγγελία, Ion. —ῆ, ἡ, (ἄγγελος) a message, tidings,
 news, Hom., Hdt., etc. ; ἀγγελίῃ ἐμῇ a report of me,
 concerning me, II. ; ἀγγελίην πατρὸς φέρεי ἐρχομένοιο
 he brings news of or about thy father's coming, Od. :—
 ἀγγελίην ἐλθεῖν, to go a message, i. e. on a message,
 like Lat. legationem obire, II. ;—so also Ep. in gen.,
 ἀγγεῖλις οἰχέσκε went on account of a message, Ib. ;
 ἦλυθε σεῦ ἐνεκ' ἀγγεῖλις (i. e. ἀγγεῖλις σοῦ ἐνεκα) Ib.,
 Hes. 2. a proclamation, command, h. Hom., etc.
 ἀγγελί-αρχος, ὅ, = ἀρχάγγελος, Anth.
 ἀγγελιᾶ-φόρος, Ion. ἀγγελιῆφ-, ὅ, (φέρω) a messenger,
 Hdt. : title of the Persian minister who introduced
 people to the king, Id.
 ἀγγελιώτης, ον, ὅ, = ἄγγελος, h. Hom.
 ἀγγέλλω, (ἄγγελος) : Ep. and Ion. f. ἀγγελέω, Att.
 ἀγγεῖλῶ : aor. I ἡγγείλα : pf. ἡγγέλκα :—Med., aor. I
 ἡγγείλαμην :—Pass., f. ἀγγελέσθαι : aor. I ἡγγέλθην :
 pf. ἡγγέλμαι : aor. 2 pass. ἡγγέλην only in late Greek :
 —to bear a message, τῷ to a person, Hom. ; c. acc. et
 inf. to make proclamation that, II. 2. c. acc. rei, to
 announce, proclaim, report, Hom., Att. 3. c. acc.
 pers. to bring news of, Od. ; περὶ τινος Soph. II.
 Med. to announce oneself, Id. III. Pass. to be
 reported of, Id., etc. ; τὰ ἡγγεμένα the reports, Thuc.
 Hence
 ἀγγέμα, ατος, τό, a message, tidings, news, Eur.,
 Thuc., etc.
 ἈΓΓΕΛΟΣ, ὅ, ἡ, a messenger, envoy, Hom., Hdt.,
 Att. 2. generally, one that announces, of birds of
 augury, II. ; Μουσῶν ἄγγελος, of a poet, Theogn. ; Ἰδὼς
 ἄγγ., of the nightingale, Soph. ; c. gen. rei, ἄγγ. κακῶν
 ἐμῶν Id. 3. a divine messenger, an angel, N. T.
 ἀγγῆτιον, τό, Ion. for ἀγγεῖον.
 ἈΓΓΟΣ, εος, τό, a vessel of various kinds, a jar to hold
 milk, etc., Hom. : a vat for the vintage, Hes. ; a vase,
 pitcher, pail, Hdt., Att. II. a coffer or ark, in
 which children were laid, Hdt., Eur. : a chest for clothes,
 Soph. : a cinerary urn, Id. III. the cell of a honey-
 comb, Anth.
 ἀγ-γράφω, poet. for ἀνα-γράφω.
 ἄγε, ἄγετε, properly imperat. of ἄγω, used as Adv. come !
 come on ! well ! Lat. age ! Hom., Att.
 ἀγείρω (Root ΑΓΕΡ) : impf. ἡγείρον : aor. I ἡγείρα Ep.
 ἄγειρα :—Med., aor. I ἡγείραμην :—Pass., aor. I ἡγέρ-
 θην : pf. ἀγήγερμαι : Ep. 3 pl. plqpf. ἀγγέρεατο :—Hom.
 uses a shortd. aor. 2 of med. form, but pass. sense,
 ἀγέροντο, inf. ἀγέρεσθαι, part. ἀγρόμενος :—to bring
 together, gather together, c. acc., Hom., Att. :—Pass.
 to come together, gather, assemble, Hom. ; ἀγρόμενοι
 σὺς herded swine, Od. ; θυμὸς ἐνὶ στήθεσιν ἀγέρθη, ἐς
 φρένα θυμὸς ἀγέρθη II. II. of things, to get together,
 collect, gather, Od. ; so in Med., Ib. 2. to collect by
 begging, Ib. 3. ὀφρῦας εἰς ἐν ἀγείρειν to frown, Anth.