

LESSON XX

20.1 Introduction

In this lesson we pay attention to the so-called thematic aorist. Normally the root is found by dropping the -ω of the first person singular of the present tense. Example: λύω: root λυ-. A number of verbs have a different root. These verbs do not have a sigmatic but a thematic aorist. The thematic aorist has an anomalous root for its basis.

An example is the verb ἁμαρτάνω- I sin. The root of the thematic aorist is ἁμαρτ-. Behind this root the endings of the thematic aorist are formed. These endings are the same as the ones of the simple past tense: -ον, -εσ, -εν, -ομεν, -ετε, -ον. In front of the root the augment is prefixed.

Therefore the simple past tense and the aorist of such verbs look very similar.

Example: βάλλω: 1st p. sing. simple past tense ἔβαλλον

1st p. sing. aor. ἔβαλον

In the examples below we give forms of various verbs of this aorist. Pay attention to the root that serves as the basis of the thematic aorist of the verbs concerned.

20.2 Examples from the New Testament with forms of the thematic aorist

πάτερ, ἦμαρτον εἰς τὸν οὐρανὸν καὶ ἔνωπιόν σου	Father, I have sinned against heaven and before you. (Luke 15. 21)	πάτερ- 5th c. sing. < πατήρ, vocative, ἦμαρτον- 1st p. sing. aor. < ἁμαρτάνω, ἔνωπιόν- (+ 2nd c.) before, in front of
... καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν καὶ εὗρες αὐτοὺς ψευδεῖς and you have tried them that call themselves apostles, but they are not and you have found them liars... (Rev. 2. 2)	εὗρες- 2nd p. sing. aor. < εὕρισκω- I find, ψευδεῖς- 4th c. pl. m. < ψευδῆς- liar, lying
ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ...	And fear took hold of all and they glorified God, saying ... (Luke 7. 16)	ἔλαβεν- 3rd p. sing. aor. < λαμβάνω
ἐφάγομεν ἔνωπιόν σου καὶ ἐπίομεν ...	We have eaten in front of you and we have drunk ... (Luke 13. 26)	ἐφάγομεν- 1st p. pl. aor. < ἐσθίω- I eat, ἐπίομεν- 1st p. pl. aor. < πίνω
... καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν as you have learned from Epaphras our beloved fellow slave... (Col. 1. 7)	ἐμάθετε- 2nd p. pl. aor. < μαθάνω- I learn, Ἐπαφρᾶ- 2nd c. sing. < Ἐπαφρᾶς- Epaphras, σύνδουλος (m.)- fellow slave/ servant

< (συν- with, δοῦλος
(m.)- slave)

τότε οἱ μαθηταὶ πάντες	Then all the disciples	ἔφυγον- 3rd p. pl. aor. <
... ἔφυγον	fled. (Matt. 26. 56)	φεύγω- I flee

20.3 The thematic aorist

You have seen that the thematic aorist has as main characteristic that it possesses a different root, other than the one of the simple present tense. Therefore we give you no endings. Instead we give the infinitive with its root and the aorist with its root.

From now on in the case of verbs with a thematic aorist, we will give between parentheses the first person singular of that aorist in the list of words. You should be able to determine the other endings yourself.

verb	root s. pr. t.	root aor.
ἁμαρτάνω	ἁμαρταν-	ἁμαρτ-
βάλλω	βαλλ-	βαλ-
ἐσθίω	ἐσθι-	φαγ-
εὐρίσκω	εὐρίσκ-	εὐρ-
λαμβάνω	λαμβάν-	λαβ-
μανθάνω	μανθαν-	μαθ-
πίνω	πιν-	πι-
φεύγω	φευγ-	φυγ-

The participle of the thematic aorist is formed by attaching to its root the endings of the simple present tense participle (see lesson 17).

Therefore the participles of the present tense and this aorist are very similar.

Example: 1st c. sing. m. part. s. pr. t. < βάλλω: βαλλών

1st c. sing. m. part. aor. < βάλλω: βαλών

3rd c. pl. f. part. s. pr. t. < φεύγω: φευγούσαις

3rd c. pl. f. part. aor. < φεύγω: φυγούσαις

N.B. As noted before, the participle does not have the augment: ἔβαλον > βαλών

The aorist of verbs beginning with a vowel strengthen that same vowel by lengthening it: sigmatic aorist ἀγαπάω > ἠγάπησα

thematic aorist ἔρχομαι > ἦλθον

The participle, however, loses this strengthened vowel again: ἠγάπησα > ἀγάπησας and ἦλθον > ἐλθών

The infinitive of the thematic aorist is formed by attaching to its root the ending of the infinitive of the simple present tense (see lesson 17).

Therefore the infinitive of the present tense and the this aorist are very much alike

Example: infinitive s. pr. tense < βάλλω: βαλλεῖν

infinitive aor. < βάλλω: βαλεῖν

20.4 The demonstrative pronouns ὅδε and ἐκεῖνος

We gave you already the inflexion and usages of the demonstrative οὗτος (see lesson 18). The Greek language possesses however two more demonstratives: ὅδε- this (here) and ἐκεῖνος- that (there).

We give you the complete inflexion of both and also we explain the way they are used.

The forms of ὅδε consist of the definite article with δε.

		m.	f.	neut.
sing.	1st c.	ὅδε	ἥδε	τόδε
	2nd c.	τοῦδε	τῆσδε	τοῦδε
	3rd c.	τῷδε	τῆδε	τῷδε
	4th c.	τόνδε	τήνδε	τόδε
pl.	1st c.	οἷδε	αἶδε	τάδε
	2nd c.	τῶνδε	τῶνδε	τῶνδε
	3rd c.	τοῖσδε	ταῖσδε	τοῖσδε
	4th c.	τούσδε	τάσδε	τάδε

The masculine forms do not occur in the New Testament. Of the feminine forms only the 3rd and 4th cases singular are used (both only once). Of the neuter forms only the plural τάδε occurs.

ἐκεῖνος is inflected as follows:

		m.	f.	neut.
sing.	1st c.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
	2nd c.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
	3rd c.	ἐκεῖνῳ	ἐκεῖνη	ἐκεῖνω
	4th c.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
pl.	1st c.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	2nd c.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
	3rd c.	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις
	4th c.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

All forms of ἐκεῖνος are used in the New Testament. However the form ἐκεῖνω is never used as a neuter and ἐκεῖνα occurs only once and that as a fourth case

Usages:

ὅδε is mainly used as a noun:

τῆδε ἦν ἀδελφή ... - She had a sister ... (lit. to this one was a sister) (Luke 10. 39)

τάδε λέγει τὸ πνεῦμα τὸ ἅγιον ... - These things says the Holy Spirit... (Acts 21. 11)

The only time it is used as an adjective is in James 4. 13:

... εἰς τῆνδε τὴν πόλιν ... - ... (in)to this town...

ἐκεῖνος is used mainly as an adjective. It takes the gender, number and case of the word it belongs to.

... ἐν ἐκεῖναις ταῖς ἡμέραις ... - ... in those days ... (Matt. 24. 19)

Less often a form of ἐκεῖνος occurs as a substantive. Translation: use a personal pronoun (masculine/ feminine) or a demonstrative pronoun (neuter).

... ἐκεῖνη λέγει αὐτῷ ... - ... she said to Him... (John 20. 16)

... ποιήσομεν τοῦτο ἢ ἐκεῖνο- ... we will do this or that. (James 4. 15)

What then, you may ask, is the difference between the three demonstrative pronouns ὅδε, οὗτος and ἐκεῖνος in relation to each other?

ὅδε denotes what is close to the speakers: 'this (here by me)'

what follows immediately: 'this (next)'

οὗτος denotes what is close to the person addressed: 'that (there by you)'

what precedes immediately: 'that (subject of a moment ago)'

ἐκεῖνος denotes something neither by the speaker nor by the person addressed: 'that (there)'

With two examples we elaborate on the use of ὅδε/ οὗτος to show how it points to what follows or precedes.

τάδε λέγει τὸ πνεῦμα	This says the Holy Spirit·	ἄνδρα- 4th c. sing. <
τὸ ἅγιον· τὸν ἄνδρα	The man whose belt this	ἀνήρ (m.)- man, ζώνη
οὗ ἐστιν ἡ ζώνη αὐτή,	is, the Jews will bind	(f.)- belt, girdle, δέω-
οὕτως δήσουσιν ἐν	in this way in Jerusalem	I bind, I fasten, Ἰουδαῖος
Ἱερουσαλήμ οἱ Ἰουδαῖοι (Acts 21. 11)	(m.)- Jew

τάδε denotes what must be told yet, what follows.

ἄλλην παραβολὴν	He told them another	ζύμη (f.)- yeast,
ἐλάλησεν αὐτοῖς· ὁμοία	parable: The Kingdom of	ἐνκρύπτω- I hide in,
ἐστιν ἡ βασιλεία τῶν	the heavens is like yeast	γυνή (f.)- woman,
οὐρανῶν ζύμη, ἣν λαβοῦσα	taken by a woman that she	ἄλεύρον (neut.)- flour,
γυνὴ ἐνέκρυψε εἰς ἀλεύρου	hid in three measures of	σάτον (neut.)- measure,
σάτα τρία ἕως οὗ ἐζυμώθη	flour until it became	ἕως οὗ- (un)til(l),
ὅλον. ταῦτα πάντα ἐλάλησεν	altogether soured. All these	ἐζυμώθη-3rd p. s. aor.
ὁ Ἰησοῦς ἐν παραβολαῖς	things spoke Jesus to the	passive voice < ζυμώω- I
τοῖς ὄχλοις	crowds in parables.	sour
	(Matt. 13. 33, 34)	

ταῦτα denotes what preceded: the parable of yeast and the other parables.

20.5 Homework:

a) Translate the following sentences.

1. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες
2. οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἤμαρτον
3. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν;
4. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν
5. εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ
6. ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτε με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων
7. καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν
8. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ
9. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό
10. εἰσηλθες πρὸς ἄνδρα ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς

ἄρτος (m.)- (pieces/ loaves of) bread, ἄνδρες- 1st c. pl. < ἀνὴρ, Καίσαρα- 4th c. sing. < Καίσαρ (m.)- caesar, ὅτε- (copulative) when, νίπτω- I wash (N.B. The sigmatic aorist is formed here from the root νιπ-), πόδας- 4th c. pl. < ποῦς, ἱμάτιον (neut.)- garment, cloth, ἀναπίπτω (ἀνέπεσον)- I lie down to; (in that time people did not sit at table, but lied down on benches), εἶπεν: from λέγω, ἰδοῦσα: ὁράω (εἶδον), λανθανω (ἔλαθον)- I am hidden, τρέμω- I tremble, ἀστέρα- 4th c. sing. < ἀστήρ (m.)- star, ἀνατολή (f.)- East, προσκυνέω- (+ 3rd c.) I worship, οὐχ = οὐκ (οὐχ is used before a word with a spiritus asper, the 'h' sound), ἐκβάλλω (ἐκέβαλον)- I throw out, ἔξω- (+ 2nd c.) outside, πόλεως- 2nd c. sing. < πόλις, λιθοβολέω- I stone, ἀπὸ μακρόθεν- (adverbial phrase) from a distance, τρέχω (ἔδραμον)- I run, βιβλαρίδιον (neut.)- booklet, χειρός- 2nd c. sing. < χεῖρ, κατεσθίω (κατέφαγον)- I eat up, I devour, ἄνδρας- 4th c. pl. < ἀνὴρ, συνεσθίω (συνέφαγον)- (+ 3rd c.) I eat together with

b) Make an overview of all verbs with a thematic aorist in the above 10 sentences by writing the infinitive and the roots of the simple present tense and the aorist.

Example:

infinitive	root s. pr. t.	root aor.
ἀναπίπτω	ἀναπιπτ-	ἀναπεσ-

20.6 New words

ἁμαρτάνω (ἥμαρτον)	- I sin
ἐνωπιόν	- (+ 2nd c.) in front of, over against
εὐρίσκω (εὐρον/ ηῦρον)	- I find
ψευδῆς, ες	- liar, lying
ἐσθίω (ἔφαγον)	- I eat
μανθάνω (ἔμαθον)	- I teach
Ἐπαφρᾶς	- Epaphras (2nd c. Ἐπαφρᾶ)
σύνδουλος (m.)	- fellow slave/servant
σύν	- (+ 3rd c.) with
δοῦλος (m.)	- slave, servant
φεύγω (ἔφυγον)	- I flee
ὅδε, ἧδε, τόδε	- this
ἀδελφή (f.)	- sister
ἀνὴρ (m.)	- man
ζωνή (f.)	- belt, girdle
δέω	- I bind
Ἰουδαῖος (m.)	- Jew
ζυμή (f.)	- yeast
ἐνκρύπτω	- I hide in
γυνή (f.)	- woman
ἄλεύρον (neut.)	- flour
σάτον (neut.)	- measure
ἕως οὗ	- (un)til(l)
ζυμώω	- I sour
ἄρτος (m.)	- piece/loaf of bread
Καίσαρ (m.)	- caesar
ὅτε	- (copulative) when

νίπτω	- I wash
ἱμάτιον (neut.)	- garment
ἀναπίπτω (ἀνέπεσον)	- I lie down to
λανθανω (ἔλαθον)	- I am hidden
τρέμω	- I tremble
ἀστήρ (m.)	- star
ἀνατολή (f.)	- East
προσκυνέω	- (+ 3rd c.) I worship
οὐχ	- before spiritus asper instead of οὐκ
ἐκβάλλω (ἐκέβαλον)	- I throw out
ἔξω	- (+ 2nd c.) outside
λιθοβολέω	- I stone
ἀπὸ μακρόθεν	- (adverbial phrase) from a distance
τρέχω (ἔδραμον)	- I run
βιβλαρίδιον (neut.)	- booklet
κατεσθίω (κατέφαγον)	- I eat up, I devour
συνεσθίω (συνέφαγον)	- (+ 3rd c.) I eat together with

20.7 The background of the New Testament: Greek II

The church fathers that wrote in the first centuries after Christ, on the average used a more classical Greek again. As they usually came from prominent families they had been formally educated in the classics. They used classical styles (among others paraphrase) to explain the bible. Moreover they patterned their literature on certain classical procedures, such as the use of long drawn comparisons and descriptions. The Christian vocabulary that had come into existence, with words given a specific christian meaning, continued however in those writings.

In the course of the sixth century a new kind of Greek, the Byzantine Greek, comes into existence. The variations from classical Greek now become greater. In the ensuing centuries the Greek language undergoes great changes. The pronunciation of certain letters differ dramatically. So the β is pronounced as a v/w-sound. Also certain vowels (such as η) tend to the ee-sound (so-called iotacism). At the end of this development we have the Greek now spoken in Greece, called *demotike* ('language of the people'). Apart from *demotike* you have the written language (*katareousa*: 'purified language'). This written language preserves a more classical like Greek. *Katareousa* is used in official documents, in newspapers and literature and for education. Of late there is a trend however to publish in *demotike*.

NOTES:

