

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 -w of the first person singular of the present tense. Example: luw: root lu-. 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 *adartaww*- I sin. The root of the thematic aorist is *adart-*. Behind this root the endings of the thematic aorist are formed. These endings are the same as the ones of the simple past tense: - on, - e", - en, - omen, - ete, - on. In front of the root the augment is prefixed.

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

Example: *baVw*: 1st p. sing. simple past tense *ebal on*
1st p. sing. aor. *ebal on*

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

*patēr, hēarton eij' toV
oujanōV kaiVejpion sou*

Father, I have sinned
against heaven and
before you.
(Luke 15. 21)

patēr- 5th c. sing. < *pathw*,
vocative, *hēarton*-
1st p. sing. aor. < *adartaww*,
ejpion- (+ 2nd c.) before,
in front of

*... kaiVeipeirasa" touV
legonta" eautouV apo-
stou" kaiVouk eijsiV
kaiVeuph" autouV
yeudei" ...*

... and you have tried
them that call them-
selves apostles, but
they are not and you
have found them liars...
(Rev. 2. 2)

euph"- 2nd p. sing. aor. <
eudiskw- I find, *yeudei*"-
4th c. pl. m. < *yeudh*"-
liar, lying

*eI aben deVfobō" panta"
kai eIoxazon toV qeōV
legonte" ...*

And fear took hold of
all and they glorified
God, saying . . .
(Luke 7. 16)

eI aben- 3rd p. sing. aor. <
Iambaww

*eIagomen ejpion sou
kaiVeipomen ...*

We have eaten in front
of you and we have drunk
... (Luke 13. 26)

eIagomen- 1st p. pl. aor.
< *eIaqiw*- I eat, *eipomen*-
1st p. pl. aor. < *piww*

| | | |
|--|--|--|
| ... kaqwV ejnaxete apoV Epaфра' tou' ajaphtou' sundoulou holwh ... | ... as you have learned from Epaphras our beloved fellow slave... (Col. 1. 7) | ejnaxete- 2nd p. pl. aor. < manqaww- I learn, Epaфра'- 2nd c. sing. < Epaфра''- Epaphras, sundoul o''(m.)- fellow slave/ servant < (sun- with, doul o'' (m.)- slave) |
| tote oiJmaqhtaiVpaxte'' ... efugon | Then all the disciples fled. (Matt. 26. 56) | efugon- 3rd p. pl. aor. < feugw- 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. |
|----------|----------------|-----------|
| anartaww | anartan- | anart- |
| balw | bal- | bal- |
| esqiw | esqi- | fag- |
| eudiskw | eudisk- | eud- |
| lambaww | lamban- | lab- |
| manqaww | manqan- | maq- |
| piww | pin- | pi- |
| feugw | feug- | fug- |

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. < balw: bal l w

1st c. sing. m. part. aor. < balw: bal w

3rd c. pl. f. part. s. pr. t. < feugw: feugousai''

3rd c. pl. f. part. aor. < feugw: fugousai''

N.B. As noted before, the participle does not have the augment: ebalon > bal w

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

thematic aorist etcomai > h'qon

The participle, however, loses this strengthened vowel again: hjaphsa > ajaphsa'' and h'qon > eqw

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 of this aorist are very much alike

Example: infinitive s. pr. tense < balw: bal l eih

infinitive aor. < balw: baleih

20.4 The demonstrative pronouns $\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ and $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ "

We gave you already the inflexion and usages of the demonstrative $\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ " (see lesson 18). The Greek language possesses however two more demonstratives: $\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ - this (here) and $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ "- that (there).

We give you the complete inflexion of both and also we explain the way they are used. The forms of $\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ consist of the definite article with de .

| | | m. | f. | neut. |
|-------|--------|--|---|--|
| sing. | 1st c. | $\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ | $\text{h}\ddot{\text{e}}\text{t}\ddot{\text{o}}$ | $\text{t}\ddot{\text{o}}\text{u}\text{t}\ddot{\text{o}}$ |
| | 2nd c. | $\text{t}\ddot{\text{o}}\text{u}\text{t}\ddot{\text{e}}$ | $\text{t}\ddot{\text{h}}\text{s}\ddot{\text{e}}\text{t}\ddot{\text{o}}$ | $\text{t}\ddot{\text{o}}\text{u}\text{t}\ddot{\text{e}}$ |
| | 3rd c. | $\text{t}\ddot{\text{w}}\text{h}\ddot{\text{e}}$ | $\text{t}\ddot{\text{h}}\text{l}\ddot{\text{e}}$ | $\text{t}\ddot{\text{w}}\text{h}\ddot{\text{e}}$ |
| | 4th c. | $\text{t}\ddot{\text{o}}\text{u}\text{t}\ddot{\text{e}}$ | $\text{t}\ddot{\text{h}}\text{r}\ddot{\text{e}}$ | $\text{t}\ddot{\text{o}}\text{u}\text{t}\ddot{\text{e}}$ |
| pl. | 1st c. | $\text{o}\ddot{\text{i}}\text{t}\ddot{\text{e}}$ | $\text{a}\ddot{\text{i}}\text{t}\ddot{\text{e}}$ | $\text{t}\ddot{\text{a}}\text{t}\ddot{\text{e}}$ |
| | 2nd c. | $\text{t}\ddot{\text{w}}\text{h}\ddot{\text{e}}$ | $\text{t}\ddot{\text{w}}\text{h}\ddot{\text{e}}$ | $\text{t}\ddot{\text{w}}\text{h}\ddot{\text{e}}$ |
| | 3rd c. | $\text{t}\ddot{\text{o}}\text{i}\text{s}\ddot{\text{e}}$ | $\text{t}\ddot{\text{a}}\text{i}\text{s}\ddot{\text{e}}$ | $\text{t}\ddot{\text{o}}\text{i}\text{s}\ddot{\text{e}}$ |
| | 4th c. | $\text{t}\ddot{\text{o}}\text{u}\text{s}\ddot{\text{e}}$ | $\text{t}\ddot{\text{a}}\text{s}\ddot{\text{e}}$ | $\text{t}\ddot{\text{a}}\text{t}\ddot{\text{e}}$ |

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 $\text{t}\ddot{\text{a}}\text{t}\ddot{\text{e}}$ occurs.

$\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ " is inflected as follows:

| | | m. | f. | neut. |
|-------|--------|--|--|--|
| sing. | 1st c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{h}}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ |
| | 2nd c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{u}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{h}}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{u}$ |
| | 3rd c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{w}/$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{h}}/$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{w}/$ |
| | 4th c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{h}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{h}}\text{h}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ |
| pl. | 1st c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{i}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}\text{i}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}$ |
| | 2nd c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{w}\text{n}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{w}}\text{n}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{w}}\text{n}$ |
| | 3rd c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{i}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}\text{i}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{i}\text{"}$ |
| | 4th c. | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{u}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}\text{u}\text{"}$ | $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}$ |

All forms of $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}$ " are used in the New Testament. However the form $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{o}}\text{w}/\text{i}\text{s}$ never used as a neuter and $\text{e}\ddot{\text{k}}\text{e}\text{i}\text{h}\ddot{\text{a}}$ occurs only once and that as a fourth case

Usages:

$\text{o}\ddot{\text{u}}\text{t}\ddot{\text{o}}$ is mainly used as a noun:

$\text{t}\ddot{\text{h}}\text{l}\ddot{\text{e}}\ \text{h}\ddot{\text{r}}\ \text{a}\ddot{\text{j}}\text{e}\text{l}\ \text{f}\ddot{\text{h}}\text{v}..$ - She had a sister ... (lit. to this one was a sister) (Luke 10. 39)

$\text{t}\ddot{\text{a}}\text{t}\ddot{\text{e}}\ \text{l}\ddot{\text{e}}\text{g}\ddot{\text{e}}\text{i}\ \text{t}\ddot{\text{o}}\text{v}\text{p}\ddot{\text{n}}\text{e}\text{u}\text{m}\text{a}\ \text{t}\ddot{\text{o}}\text{v}\text{a}\ddot{\text{g}}\ddot{\text{o}}\text{n}$... - These things says the Holy Spirit... (Acts 21. 11)

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

... $\text{e}\ddot{\text{i}}\text{'}\ \text{t}\ddot{\text{h}}\text{l}\ddot{\text{e}}\ \text{t}\ddot{\text{h}}\text{v}\ \text{p}\ddot{\text{o}}\text{v}\text{i}\text{n}$... - ... (in)to this town...

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

... eji ekeivai" tai" hulevai" ... - ... in those days ... (Matt. 24. 19)

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

... ekeimh legei autw/... - ... she said to Him... (John 20. 16)

... poihsomen touto h! ekeiho- ... we will do this or that. (James 4. 15)

What then, you may ask, is the difference between the three demonstrative pronouns o@e, ou%o" and ekeiho" in relation to each other?

o@e denotes what is close to the speakers: 'this (here by me)'

what follows immediately: 'this (next)'

ou%o" denotes what is close to the person addressed: 'that (there by you)'

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

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

With two examples we elaborate on the use of o@e/ ou%o" to show how it points to what follows or precedes.

tade legei toV pneuma
toV agnon: toV andra
ou%e stin hJ zwnh au%o,
ou@w" dhsousin eji
Jerousalhm oiJ Joudaioi ...

This says the Holy Spirit:
The man whose belt this
is, the Jews will bind
in this way in Jerusalem
... (Acts 21. 11)

ahdra- 4th c. sing. <
ajhm (m.)- man, zwnh
(f.)- belt, girdle, dew-
I bind, I fasten, Joudaioi
(m.)- Jew

tade denotes what must be told yet, what follows.

alhn parabolhm
ejavhsen autoi": o@ioia
e stin hJ basiVeia twh
oujanwh zwnh/ h@ labou sa
gunhVejekruyen eij' aj eurou
sava tria e@' ou%e zumwqh
o@n. tauta panta ejavhsen
oJhsou" eji parabolai"
toi" o@ioi"

He told them another
parable: The Kingdom of
the heavens is like yeast
taken by a woman that she
hid in three measures of
flour until it became
altogether soured. All these
things spoke Jesus to the
crowds in parables.
(Matt. 13. 33, 34)

zwnh (f.)- yeast,
ejkruptw- I hide in,
gunhv(f.)- woman,
aj eurou (neut.)- flour,
savon (neut.)- measure,
ew" ou%(un)til(1),
e zumwqh-3rd p. s. aor.
passive voice < zumow- I
sour

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

20.5 Homework:

a) Translate the following sentences.

1. kaivhsan oiJ fagonte" touV artou" pentakisciVioi andre"
2. oute eij' toV nonon twh Joudaiwn oute eij' toV drom oute eij' Kaisaravti h@arton
3. o@e our' ehien touV poda" autwh kaiVelaben taV mavta autou' kaiVajepesen pavin, eipen autoi": ginwskete tivpepoika ulih;
4. ijou sa deVhJgunhVo@ ouk elaqen, tremousa h'qen
5. eidomen gal' autou' toV astera eji th/ajath/kaiVh/qomen proskunhsai autw/
6. ajnhv ajnhv legw ulih, zhteite me ouc o@e eidete shmeia ajl * o@e efagete ek twh

artwn

7. kaiVekbalonte" ekw th" polwv" ejliqoboloun

8. kaiVijlwV toV Jhsouh apoVmakroqen edramen kaiVprosekunhsen aujtw/

9. kaiVelabon toVbiblaridion ek th" ceiroV tou' aggelou kaiVkatevagon aujtoV

10. eijshlqe" proV andra" akrobustian etonta" kaiVsunevage" aujtoi"

arto" (m.)- (pieces/ loaves of) bread, andre"- 1st c. pl. < ajhv, Kaisara- 4th c. sing. < KaiSar (m.)- caesar, ofe- (copulative) when, niptw- I wash (N.B. The sigmatic aorist is formed here from the root nip-), poda"- 4th c. pl. < pou", idation (neut.)- garment, cloth, ajapiptw (ajepeson)- I lie down to; (in that time people did not sit at table, but lied down on benches), eipen: from legw, ijousa: odaw (eidon), lanqanw (elaqon)- I am hidden, tremw- I tremble, ajsteva- 4th c. sing. < ajsthv (m.)- star, ajatolhv(f.)- East, proskunew- (+ 3rd c.) I worship, ouj = ouj (ouj is used before a word with a spiritus asper, the 'h' sound), ekbaw (ekbalon)- I throw out, ekw- (+ 2nd c.) outside, polwv"- 2nd c. sing. < polvi", liqobolew- I stone, apoV makroqen- (adverbial phrase) from a distance, tremw (edramon)- I run, biblaridion (neut.)- booklet, ceiroV- 2nd c. sing. < ceif, katesqiw (katevagon)- I eat up, I devour, andra"- 4th c. pl. < ajhv, sunesqiw (sunevagon)- (+ 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. |
|------------|----------------|-----------|
| ajapiptw | ajapipt- | ajapes- |

20.6 New words

| | |
|------------------------|--|
| antartaww (hantarton) | - I sin |
| ejwpiow | - (+ 2nd c.) in front of, over against |
| eudiskw (euðon/ huðon) | - I find |
| yeudh", e" | - liar, lying |
| ejsqiw (evagon) | - I eat |
| manqaraww (ehaqon) | - I teach |
| Jepafra" | - Epaphras (2nd c. *Epaфра) |
| sundoulo" (m.) | - fellow slave/servant |
| sun | - (+ 3rd c.) with |
| doulo" (m.) | - slave, servant |
| feugw (efugon) | - I flee |
| ode, hde, tode | - this |
| ajdel fhv(f.) | - sister |
| ajhv (m.) | - man |
| zwnhv(f.) | - belt, girdle |
| dew | - I bind |
| Joudaib" (m.) | - Jew |
| zumhv(f.) | - yeast |
| ejkruptw | - I hide in |
| gunhv(f.) | - woman |
| ajeuron (neut.) | - flour |
| savon (neut.) | - measure |
| ew" ou% | - (un)til(l) |

| | |
|------------------------|--|
| zumow | - I sour |
| arto" (m.) | - piece/loaf of bread |
| Kaisar (m.) | - caesar |
| oʃe | - (copulative) when |
| nip̄tw | - I wash |
| id̄ation (neut.) | - garment |
| aj̄apītw (aj̄ep̄eson) | - I lie down to |
| lanqanw (el̄aqon) | - I am hidden |
| tr̄eww | - I tremble |
| aj̄sth̄ (m.) | - star |
| aj̄atol̄hv̄(f.) | - East |
| proskunew | - (+ 3rd c.) I worship |
| oūʃ | - before spiritus asper instead of oūʃk |
| ek̄bat̄lw (ek̄eb̄alon) | - I throw out |
| ekw | - (+ 2nd c.) outside |
| liqobolew | - I stone |
| apoVm̄akrōgen | - (adverbial phrase) from a distance |
| tr̄eww (el̄tramon) | - I run |
| bibl̄arīon (neut.) | - booklet |
| katesq̄iw (kateʃ̄agon) | - I eat up, I devour |
| sunesq̄iw (suneʃ̄agon) | - (+ 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 *b* is pronounced as a *v/w*-sound. Also certain vowels (such as *h*) 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:

