

LESSON XXVIII

28.1 Introduction

In this repetition lesson we give you all forms of the regular verb in orderly paradigms, as well as all forms of the verb 'to be.' Learn to recognize them as well as possible by reading them aloud to yourself and that consciously. Repeat also all the sentences and new words of the latter seven lessons. Success!

28.2 The Tenses of the Regular Verb**A. Present Tense**

(indicative mood)	(conjunctive mood)	(optative)	(imperative)	(infinitive)	(participle)
λουω	λουω	λουοιμι		λουειν	λουων,-οντος λουουσα
λουεις	λουης	λουοις	λουε		
λουει	λουη	λουοι	λουετω		λουον,-οντος
λουομεν	λουωμεν	λουοιμεν			
λουετε	λουητε	λουοιτε	λουετε		
λουουσι[ν]	λουωσι[ν]	λουοιεν	λουετωσαν		

B. Simple Past

έλουον
έλουες
έλουε[ν]
έλουομεν
έλουετε
έλουον

C. Future Tense

λουσω
λουσεις
λουσει
λουσομεν
λουσετε
λουσουσι[ν]

λουσειν

D. Aorist

έλουσα	λουσω	λουσαιμι	λουσαι	λουσας,-αντος
έλουσας	λουσης	λουσαις		λουσασα
έλουσε[ν]	λουση	λουσαι		λουσαν
έλουσαμεν	λουσωμεν	λουσαιμεν		
έλουσατε	λουσητε	λουσαιτε		
έλουσαν	λουωσι[ν]	λουσαιεν [λουσειαν]		

E. Perfect Tense

λελουκα	λελουκεναι	λελουκως
λελουκας		λελουκυια
λελουκε[ν]		λελουκος
λελουκαμεν		
λελουκατε		
λελουκασι[ν]		

F. Pluperfect

[έ]λελουκει
[έ]λελουκεις
[έ]λελουκει
[έ]λελουκειμεν
[έ]λελουκειτε
[έ]λελουκεισαν

28.3 The Tenses of the Verb 'to be'

A. Present

είμι	ώ		είναι	ών, όντος
εί	ής		ίσθι	ούσα, ούσης
έστιν	ή	είη	έστω [ήτω]	όν, όντος
έσμεν	ώμεν			
έστε	ήτε		έστε	
είσιν	ώσιν		έστωσαν	

B. Simple Past

ήμην
ής [ήσθα]
ήν
ήμεν [ήμεθα]
ήτε
ήσαν

C. Future

έσομαι	έσεσθαι	έσομενος
έση		έσομενα
έσται		έσομενον
έσομεθα		
έσεσθε		
έσονται		

28.4 The Greek Word for ‘everything’

In the usual way we repeat all forms of πᾶς.

πᾶς	πᾶσα	πᾶν
παντός	πάσης	παντός
παντί	πάσῃ	παντί
πάντα	πᾶσαν	πάν
παντες	πᾶσαι	πάντα
παντων	πάσων	παντων
πάσι[ν]	πάσαις	πάσι[ν]
παντας	πάσας	πάντα

28.5 An Example of the Inflection of a Noun of the 1st Declension

Here all forms of the 1st declension substantive ἐντολή.

ἐντολή	ἐντολαί
ἐντολῆς	ἐντολῶν
ἐντολή	ἐντολαίς
ἐντολήν	ἐντολάς

28.6 Examples of the 2nd Declension

Here follow the forms of two nouns of the 2nd declension.

ὁ λόγος	οἱ λόγοι	το ἔργον	τὰ ἔργα
του λόγου	των λογῶν	του ἔργου	των ἔργων
τῷ λογῷ	τοῖς λόγοις	τῷ ἔργῳ	τοῖς ἔργοις
τον λόγον	τούς λογούς	το ἔργον	τὰ ἔργα

28.7 An Example of the 3rd Declension

We end with a substantive of the 3rd declension: ἡ ἐλπίς (the hope).

ἡ ἐλπίς	αἱ ἐλπίδες
τῆς ἐλπίδος	τῶν ἐλπίδων
τῇ ἐλπίδι	ταῖς ἐλπίσι[ν]
τὴν ἐλπίδα	τάς ἐλπίδας

If you came this far, you should be able to make it!

28.8 Etymology

ναρδος	–	‘nard(plant)’ (from East India); Sanskrit, Hebr. ‘nerd’, Eng. ‘nard’
νεκρός	–	‘dead’; cf. ‘necrophilia’
νυν	–	‘now’; cf. G. ‘nun’ Lat. ‘nunc’
ξενός	–	‘strange(r)’, ‘host’; cf. ‘xenophobia’
ὁδός	–	‘way’, ‘road’; cf. ‘cathode’
οἰκονομία	–	‘administration’ (lit. ‘tending of the house[hold]’); cf. ‘economy’

οἰκονομος	–	‘administrator’; cf. ‘economist’
ὀλιγος	–	‘little’, ‘small’; cf. ‘oligarch’
ὄλος	–	‘whole’ ‘complete’; cf. ‘hologram’
ὄνομα	–	‘name’; cf. L. ‘nomen’, G. ‘Name’
ὄρεγομαι	–	‘I stretch myself towards’, ‘I reach to’, ‘I desire’; cf. Lat. ‘rego’, Eng. ‘to reach’, G. ‘rechen’, ‘strecken’, ‘reichen’
ὄρφανος	–	‘orphan’, (particularly) ‘father(less)’
ὄφθαλμος	–	‘eye’; cf. ‘ophthalmology’
παθος	–	‘(sinful) desire’, ‘passion’; cf. ‘pathos’
παιδαγωγος	–	‘teacher’; cf. ‘pedagogue’
παλαιος	–	‘old’; cf. ‘palaeoclimatology’, etc.
πανοπλια	–	‘full armor’; cf. Eng. ‘panoply’
παραδεισος	–	‘paradise’ (that is, the third heaven; not the Garden of Eden)
παραδοξος	–	‘incredible’, ‘wonderful’; cf. ‘paradox’
πατηρ	–	‘father’; cf. Lat. ‘pater’, G. ‘Vater’, Fr. ‘père’, etc.
Πεντηκοστη	–	‘Pentecost’
πλαναω	–	‘I deceive’, ‘I mislead’; cf. ‘planet’ (roaming star)
πλασμα	–	‘lump of clay for the potter’; cf. ‘plasma’
ποιημα	–	‘work’, ‘what has been made’; cf. Eng. ‘poem’
πολεμος	–	‘war’, ‘dispute’; cf. ‘polemic’
πορνο -νη	–	‘(male)prostitute’, ‘prostituée’; cf. ‘porno’
πραγμα	–	‘thing’, ‘case’, ‘deed’, ‘what has been/is being done’; cf. ‘pragmatic’
προφητης	–	‘prophet’ [<i>< profèmi</i> ‘to announce’]
προφητικος	–	‘prophetic’
προφητις	–	‘prophetess’
πυρ	–	‘fire’[probably from Sanscrit <i>pu</i> ‘to purify’]; cf. Eng. ‘fire’, ‘pyromania’, G. ‘Feuer’, Dutch ‘puur’
πυργος	–	‘tour’, ‘bulwark’; cf. D. ‘burcht’, G. ‘Burg’

28.9 Homework

Translate the following chapter from the Bible. (Make your own translation and do not look it up!)

“Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς καὶ ἡ ζωὴ ἐφαικρώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφαικρώθη ἡμῖν. ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ἦ πεπληρωμένη. Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδοῦμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν

τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλαιῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

ἀκουω--ἀκηκοα

ὄραω- ἑώρακα

θεαομαι -I see, I behold

ψηλαφῶ -I grope

ἐφανερωθη -he/it/she has appeared (aor. passivum)

κοινωνία -communion, fellowship

πεπληρωμενη -fulfilled, fully believed (< πληρωω I fill)

ψευδομαι -I lie (deponens)

πλανῶ -I deceive, I mislead

ἀφῆ - (aor. < ἀφιημι 'I forgive', 'I send away')[aor. effectivus: that He may forgive (for good)]

28.10 The Background of the New Testament: Roman Architecture I

We now devote a few short articles to Roman architecture. The Romans fabricated two kinds of houses, the *domus* and the *insula*. The first was the privilege of the affluent, the latter was an apartment building for the working class. The *domus* consisted of a few rooms built around an atrium. Often more rooms were added at the back around a court with columns, the peristyle. The atrium was an oblong room with an open roof. The atrium with the surrounding chambers was purely built in Roman style. The peristyle was drawn up in Greek or Middle-Eastern fashion.

The common activities of the family took place in the atrium. The chambers around it were meant for relaxation and conversation. It could be reached from the street through the *prothyrum*, an entrance with corridor. Between the atrium and the peristyle there was the *tablinum*, an open living room that could be closed with a curtain. A broad walkway, the *fauces*, was situated at the side of the *tablinum* to provide easy access to the peristyle.

The peristyle, such as in the *domus* of Vettii at Pompeji, encompassed the family living room. Around the court of columns were situated the *oecus* (reception), the *cubiculai* (sleeping rooms), the *alae* (niches for private conversations), the *triclinai* (dining rooms). In the *domus* of Pansa at Pompeji the *triclinai* possess three couches for nine persons to lie on (as was customary for Romans); nine persons being the accepted number of guests for a Roman party. The latter *domus* also possessed an upper storey built both around the atrium and the peristyle.

NOTES:

