

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 $-\omega$ 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: $-\text{ον}, -\text{ες}, -\text{εν}, -\text{ομεν}, -\text{ετε}, -\text{ον}$. 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, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνωπιόν σου	Father, I have sinned against heaven and before you. (Luke 15. 21)	πάτερ- 5 th c. sing. < πατήρ, vocative, ἥμαρ-τον- 1 st p. sing. aor. < ἁμαρτάνω, ἐνωπιόν- (+ 2 nd c.) before, in front of
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... καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀπο-στόλους 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- 2 nd p. sing. aor. < εὕρισκω- I find, ψευ-δεῖς- 4 th c. pl. m. < ψευδῆς- liar, lying
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ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ...	And fear took hold of all and they glorified God, saying . . . (Luke 7. 16)	ἔλαβεν- 3 rd p. sing. aor. < λαμβάνω
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<i>ἔφαγον</i> ἐνωπιόν σου καὶ <i>ἐπίομεν</i> ..	We have eaten in front of you and we have drunk ... (Luke 13. 26)	ἔφαγον- 1 st p. pl. aor. < ἔσθίω- I eat, ἐπίομεν- 1 st p. pl. aor. < πίνω
... καθὼς <i>ἐμάθετε</i> ἀπὸ Ἐπαφῶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν as you have learned from Eraphras our beloved fellow servant... (Col. 1. 7)	ἐμάθετε- 2 nd p. pl. aor. < μανθάνω- I learn, Ἐπα-φῶ- 2 nd c. sing. < Ἐπαφῶς- Eraphras, σύνδουλος(m.)- fellow slave/ servant < (sun- with, δούλος (m.)- slave)
τότε οἱ μαθηταὶ πάντες ... <i>ἔφυγον</i>	Then all the disciples fled. (Matt. 26. 56)	ἔφυγον- 3 rd p. pl. aor. < 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-
ἔσθίω	ἔσθι-	φαγ-
εὐρίσκω	εὐρισκ-	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 > βαλῶν

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 > ἐλθῶν

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 sim. 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.
sg. 1 st	c.	ὅδε	ἧδε	τόδε
2 nd	c.	τοῦδε	τῆσδε	τοῦδε
3 rd	c.	τῷδε	τῆδε	τῷδε
4 th	c.	τόνδε	τήνδε	τόδε
pl. 1 st	c.	οἶδε	αἶδε	τάδε
2 nd	c.	τῶνδε	τῶνδε	τῶνδε
3 rd	c.	τοῖσδε	ταῖσδε	τοῖσδε
4 th	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.
sg. 1 st	c.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
2 nd	c.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
3 rd	c.	ἐκεῖνῷ	ἐκεῖνῆ	ἐκεῖνῳ
4 th	c.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο

pl. 1 st c.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
2 nd c.	ἐκείνων	ἐκείνων	ἐκείνων
3 rd c.	ἐκείνοις	ἐκείναις	ἐκείνοις
4 th c.	ἐκείνους	ἐκείνας	ἐκεῖνα

All forms of ἐκεῖνος are used in the New Testament. However the form ἐκείνω 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 **ἐκείναις** 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).

... **ἐκείνη** 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 τὸ ἅγιον· τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι ...

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

ἄνδρα- 4th c. sing. < ἀνήρ (m.)- man, ζώνη (f.)- belt, girdle, δέω- I bind, I fasten, Ἰουδαῖος (m.)- Jew

τάδε denotes what must be told yet, what follows.

ἄλλην παραβολὴν
ἐλάλησεν αὐτοῖς· ὁμοία
ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν ζύμη, ἣν
λαβοῦσα γυνή
ἐνέ-κρυψεν εἰς ἀλεύρου
σάτα τρία ἕως οὗ
ἐζυμώθη ὅλον. ταῦτα
πάντα ἐλάλησεν ὁ
Ἰησοῦς ἐν παραβολαῖς
τοῖς ὄχλοις

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)

ζύμη (f.)- yeast,
ἐν-κρύπτω- I hide in,
γυνή (f.)- woman,
ἀλεύρον (neut.)- flour,
σάτον (neut.)- measure,
ἕως οὗ- (un)til(l),
ἐζυμώθη- 3rd p. sg. aor.
passive voice < zumovw- I
sour

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 ἥμαρτον
3. ὅτε οὖν ἐνιψεν 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. εἰσῆλθες πρὸς ἄνδρα ἀκροβυστίαν ἔχοντα καὶ συνέφαγες αὐτοῖς

ἄρτος (m.)- (pieces/ loaves of) bread, ἄνδρες- 1st c. pl. < ἀνήρ, Καίσαρα- 4th c. sing. < Καῖσαρ (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 (ἐλαθον)- 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. < ἀνήρ, 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
ἐνωπίον	- (+ 2 nd c.) in front of, over against
εὐρίσκω (εὕρον/ ἠύρον)	- I find
ψευδῆς, ες	- liar, lying
ἐσθίω (ἔφαγον)	- I eat
μανθάνω (ἔμαθον)	- I teach
Ἐπαφρᾶς	- Ephraim (2 nd c. Ἐπαφρᾶ)
σύνδουλος (m.)	- fellow slave/servant
σύν	- (+ 3 rd c.) with
δοῦλος (m.)	- slave, servant
φεύγω (ἔφυγον)	- I flee
ὅδε, ἦδε, τόδε	- this
ἀδελφή (f.)	- sister
άνήρ (m.)	- man
ζωνή (f.)	- belt, girdle
δέω	- I bind
Ἰουδαῖος (m.)	- Jew
ζυμή (f.)	- yeast
ἐνκρύπτω	- I hide in
γυνή (f.)	- woman
ἀλεύρον (neut.)	- flour
σάτον (neut.)	- measure
ἕως οὗ	- (un)til(l)
ζυμός	- I sour
ἄρτος (m.)	- piece/loaf of bread
Καῖσαρ (m.)	- caesar
ὅτε	- (copulative) when
νίπτω	- I wash
ἱμάτιον (neut.)	- garment
ἀναπίπτω (ἀνέπεσον)	- I lie down to
λανθάνω (ἔλαθον)	- I am hidden
τρέμω	- I tremble
ἀστήρ (m.)	- star
ἀνατολή (f.)	- East
προσκυνέω	- (+ 3 rd c.) I worship
οὐχ	- before spiritus asper instead of οὐκ
ἐκβάλλω (ἐκέβαλον)	- I throw out
ἔξω	- (+ 2 nd 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)	- (+ 3 rd 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:

