Chapter 39

The Aorist Participle (part 1)
The Weirdos and the Second Aorist
The Aorist Participles of γινώσκω and δίδωµι

39.1 In chapters 31 and 32 we met the Second Aorist Indicative Active - the form of the simple past tense used when the verb has different stems for the Present and the Aorist aspects. We also met the "Weirdos" - verbs which have completely different stems for some of their tenses. In the case of the Second Aorist Indicative, because the stems are different, the personal endings can be the same as those of the Imperfect. A similar situation holds when we meet the participles.

We don't have any new endings to learn for this chapter.

The Aorist Stem implies a "simple action", a completed action, or an act that took place at one point in time. The Present Stem implies a continuous or repeated action.

When these stems are used to form participles, the Present Stem, which we used in chapters 19, 23, and 36, indicates an action that is going on at the same time as that of the main verb.

e.g. The cat goes out howling.

The cat is howling as she goes out.

The Aorist Stem indicates an action that was completed before that of the main verb.

e.g. The cat, having gone out, wants to come in again.

The cat went out, and now she wants to come in.

English tends to use consecutive sentences or clauses to show a sequence of events. In such a case, all the verbs look to be equally important, so English can not show which is the most important action in a sequence. Greek uses participles for the subsidiary actions - the Indicative verb shows the main action, and the participles show other actions which are contemporaneous or previous to the main verb.

In Matthew 28:19-20 the Imperative is μαθητεύσατε - "make disciples". All the other verb forms are participles, describing how one is to make disciples.

39.2 The Second Aorist Active Participle is formed by adding -ων to the Aorist Stem of the verb. This gives the Masculine Nominative Singular form. The Masculine and Neuter forms follow a Third Declension pattern, while the Feminine follows a First Declension pattern, exactly like the Present Active participle. The only differences are the Stem, and the way in which the participle is translated. :

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
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<td></td>
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</tr>
<tr>
<td>Nom.</td>
<td>STEM-ον</td>
<td>STEM-ουσα</td>
<td>STEM-ον</td>
</tr>
<tr>
<td>Acc.</td>
<td>STEM-οντα</td>
<td>STEM-ουσαν</td>
<td>STEM-ον</td>
</tr>
<tr>
<td>Gen.</td>
<td>STEM-οντος</td>
<td>STEM-ουσης</td>
<td>STEM-οντος</td>
</tr>
<tr>
<td>Dat.</td>
<td>STEM-οντι</td>
<td>STEM-ουση</td>
<td>STEM-οντι</td>
</tr>
<tr>
<td>Plural</td>
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</tr>
<tr>
<td>Nom.</td>
<td>STEM-οντες</td>
<td>STEM-ουσαι</td>
<td>STEM-οντα</td>
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<tr>
<td>Acc.</td>
<td>STEM-οντας</td>
<td>STEM-ουσαις</td>
<td>STEM-οντας</td>
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<tr>
<td>Gen.</td>
<td>STEM-οντων</td>
<td>STEM-ουσαιν</td>
<td>STEM-οντων</td>
</tr>
<tr>
<td>Dat.</td>
<td>STEM-ουσι(ν)</td>
<td>STEM-ουσαις</td>
<td>STEM-ουσι(ν)</td>
</tr>
</tbody>
</table>

Contract verbs, in -αω, -εω, -οω, follow the usual rules of contraction.

NOTE - there is NO AUGMENT on the participle
     (nor with the Aorist Subjunctive, Infinitive, or Imperative, which we shall meet later).
39.3 Translating Aorist Participles

The translation for an Aorist participle should show that the action of the Aorist participle was completed before the action of the main verb. Colloquial English tends to write a series of sentences or clauses, each with a verb in the Indicative, e.g. "The cat went out, and now she wants to come back in." This shows the sequence of events, but does not show which is the main action. I prefer to use the slightly stilted style which translates Greek participles as English participles: Present participles as "doing something", Aorist participles as "having done something". One can always re-work the translation into a colloquial style, but a fairly literal first version helps one to understand how the text flows and fits together.

39.4 The Weirdos and their compounds

The verb tables which give the Principal Parts of verbs list the Aorist Indicative Active in the third column. This has an augment added to the Aorist Stem. So we need to remove the augment before making the Aorist Participle, or the Subjunctive, Infinitive, or Imperative.

<table>
<thead>
<tr>
<th>Present Active or Middle</th>
<th>Aorist Active</th>
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</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>Participle</td>
</tr>
<tr>
<td>take</td>
<td>αἵρεω</td>
</tr>
<tr>
<td>come/go</td>
<td>ἐρχομαι</td>
</tr>
<tr>
<td>eat</td>
<td>ἐσθίω</td>
</tr>
<tr>
<td>say</td>
<td>λέγω</td>
</tr>
<tr>
<td>see</td>
<td>ὁράω</td>
</tr>
<tr>
<td>suffer</td>
<td>πάσχω</td>
</tr>
<tr>
<td>drink</td>
<td>πίνω</td>
</tr>
<tr>
<td>run</td>
<td>τρέχω</td>
</tr>
<tr>
<td>carry, bring</td>
<td>φέρω</td>
</tr>
</tbody>
</table>

or ἤνεγκα or ἐνέγκας

Practice - until you can read and translate easily

1. καὶ προσελθὼν ὁ πειράζων ἐίπεν αὐτῷ. Εἰ υἱὸς εἶ τοῦ θεοῦ . . . Having approached, the tempter said to him, "If you are the Son of God . . . (Matt. 4:3)

2. ἰδὼν δὲ τοὺς ὄχλους Having seen the crowds, he went up onto the mountain. (Matt. 5:1)

3. οἱ δὲ ἐξελθόντες Having gone out, they went away into the pigs. (Matt. 8:32)

4. ἐρχόµενος δὲ εἰς τὴν οἰκίαν After he came into the house, "They went out (of the men), and entered the pigs." (Matt. 9:28)

5. προσῆλθον αὐτῷ τυφλοί. (Literally: "To 'the having come into the house' him came the blind men.") (Matt. 9:28)

6. ἐλθοντι δὲ εἰς τὴν οἰκίαν Having run ahead to the front, he climbed up a sycamore-fig tree. (Luke 19:4)

7. ἦ δὲ ἤνοιξεν τοὺς ὀφθαλµοὺς αὐτῆς, and having seen Peter, she sat up. (Acts 9:40)

8. ἦ δὲ ἤνοιξεν τοὺς όρθολοµοὺς αὐτῆς, And his father saw him and, . . . (Luke 15:29)

9. ἐὰν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ . . . Οὐκ εἶδεν αὐτὸν ὁ Πέτρος καὶ ἤνεγκα οὐδὲ ἤνεγκας, "Cornelius!" (Acts 10:3)

( He saw a clear vision in which an angel of the Lord came and said to him, "Cornelius!" )
10. διελθόντες δὲ πρῶτην φυλακῆν καὶ Having gone through the first dungeon
dευτέραν ἤλθαν εἰς τὴν πύλην and the second they came to the
tὴν σιδηρᾶν τὴν φέρουσαν εἰς iron gate leading to the city, which
tὴν πόλιν, ἦτες αὐτόματη ήνοιγη Having gone out they proceeded . . . (Acts 12:10)
καὶ εξελθόντες προῆλθον . . . having gone out they proceeded . . . (Acts 12:10)

(Prisons in Jerusalem at that time were often caves which were connected by tunnels. φυλακή may mean a holding-cell, or a guard-post. ἤλθαν is a First Aorist version of ἤλθον, φέρουσαν is a Feminine Accusative Singular Participle. ἦτες, is used in place of the Relative Pronoun ἣτης, ἤνοιγη is an irregular Second Aorist of ἀνοίγω. This is how the author actually wrote - the grammar books came later.)

39.5 Other verbs with Second Aorists - Review Section 32.3 before proceeding to this section.
The following pairs of Present and Aorist Participles should be learned as soon as possible.

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Aorist Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>leading</td>
<td>ἀγαγών</td>
</tr>
<tr>
<td>sinning</td>
<td>ἀμαρτών</td>
</tr>
<tr>
<td>killing</td>
<td>ἀνειλών</td>
</tr>
<tr>
<td>dying</td>
<td>ἀποθανώσαν</td>
</tr>
<tr>
<td>throwing</td>
<td>βάλλων</td>
</tr>
<tr>
<td>finding</td>
<td>εὑρίσκων</td>
</tr>
<tr>
<td>having</td>
<td>ἔχων</td>
</tr>
<tr>
<td>being chosen</td>
<td>λαγχάνων</td>
</tr>
<tr>
<td>taking, getting</td>
<td>λαµβάνων</td>
</tr>
<tr>
<td>escaping notice</td>
<td>λανθάνων</td>
</tr>
<tr>
<td>lacking, needing</td>
<td>λείπων</td>
</tr>
<tr>
<td>learning</td>
<td>μαθάνων</td>
</tr>
<tr>
<td>suffering</td>
<td>πάσχων</td>
</tr>
<tr>
<td>drinking</td>
<td>πίπτων</td>
</tr>
<tr>
<td>falling</td>
<td>πίπτων</td>
</tr>
<tr>
<td>giving birth to</td>
<td>τίκτων *</td>
</tr>
<tr>
<td>obtaining</td>
<td>τυγχάνων</td>
</tr>
<tr>
<td>fleeing</td>
<td>φεύγων</td>
</tr>
</tbody>
</table>

* The Masculine forms τίκτων and τεκών are given in the table, but because it is women who "give birth to", these participles are met with only in the Feminine forms τίκτουσα, τεκοῦσα etc.

NOTE - αἴρω - (I pick up), and the -βαίνω (come/go) family, use the set of endings for the First Aorist participle. ἀμαρτάνω - (I sin), occasionally takes First Aorist endings on its Second Aorist stem. We will meet them in Chapter 41.

Practice - until you can read and translate easily

1. βαλοῦσα γὰρ αὕτη τὸ µύρον τοῦτο She, having put this perfumed oil
   ἐπὶ τοῦ σώµατός µου on my body,
   πρὸς τὸ ἐνταφιάσαι µε ἐποίησεν. did (it) to prepare me for burial. (Matt. 26:12)
   (She put this perfumed oil on my body to prepare me for burial.)

2. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν Having taken the twelve along (aside), he said
   πρὸς αὐτούς Ἰδοὺ ἀναβαίνων to them "Look, we are going up
   εἰς Ἰερουσαλήµ. . . to Jerusalem . . . " (Luke 18:31)

3. Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ Having arrested him the led (him) and brought (him)
eἰσῆγαγον εἰς τὴν οἰκίαν τοῦ ἁρχιερέως. to the house of the High Priest. (Luke 22:54)

4. ἐξῆλθεν δὲ εἰς Ταρσόν He went out to Tarsus
   ἔξητεν Σαῦλον, καὶ εὑρὼν he took (him) to Antioch. (see Acts 11:26)
   ἤγαγεν εἰς Ἀντιόχειαν. to look for Saul, and having found (him)
5. ιδόντες δὲ οἱ βοσκόντες τὸ γεγονός ἐργυγον. (Luke 8:34)
   (τὸ γεγονὸς = "the thing having happened" = "what had happened")

6. καὶ ὁ δεύτερος (ἀδελφός) ἔλαβεν αὐτήν, And the second (brother) took her and died
   καὶ ἀπέθανεν μὴ καταλυμένον. not having been killed (children). (see Mark 12:21)

7. ὁ πῖον οἶνον παλαιὸν οὐ θέλει νέον. The one having drunk old wine does not want new.
   (He who has drunk old wine does not wish for new.) (see Luke 5:39)

8. Συμεών Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ Simon Peter, a slave
   τοῖς ἑμῖν ἁγιοι Ιησους Χριστου... having been chosen to an equally-precious
   ἐν δικαιοσύνη τοῦ θεοῦ ἡμῶν faith with us in the righteousness of our God
   καὶ σωτῆρος Ἰησοῦ Χριστοῦ... and savior Jesus Christ . . . (2 Peter 1:1)

9. Χριστὸς ὁ ἀποθανὼν, . . . Christ who died (the one having died) . . .
   δός καὶ έστιν ἐν διεξαγωγή τοῦ θεοῦ, who is on the right (hand) of God,
   δός καὶ ἐνυπάρχει ὑπὲρ ἡμῶν. who also intercedes for us. (Romans 8:34)

10. ὁ δὲ θεὸς . . . ὁ καλέσας τοὺς... But God himself, . . . who called you
    ὁλίγον παθόντας having suffered for a short time,
    αὐτὸς καταρτίσει, he will restore (you), make (you) resolute,
    στηρίξει, strengthen, establish (you). (1 Peter 5:10)
    (After you have suffered for a short time, God himself will . . .)

39.6 γινώσκω and δίδωμι
γινώσκω (I know) and δίδωμι (I give) and their compounds use a very similar set of endings for their participles.

The only different ending is the Aorist Masculine Nominative singular, ending in -ος rather than -ον,
So, for γινώσκω and δίδωμι we have

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Present Participle</th>
<th>Aorist Stem</th>
<th>Aorist Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>know</td>
<td>γινώσκω</td>
<td>γνο-</td>
<td>γνούς, -ουσα, -ον</td>
</tr>
<tr>
<td>give</td>
<td>δίδωμι</td>
<td>δο-</td>
<td>δούς, δουσα, δον</td>
</tr>
<tr>
<td>read</td>
<td>ἀναγινώσκω</td>
<td>ἀναγνο-</td>
<td>ἀναγνούς, -ουσα, -ον</td>
</tr>
<tr>
<td>betray</td>
<td>παραδίδωμι</td>
<td>παραδο-</td>
<td>παραδούς, -ουσα, -ον</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

1. ιδόντες δὲ οἱ δύο . . . ἐδόξασαν . . . The crowds, having seen, glorified God,
   τὸν θεὸν τὸν δόντα ἐξουσιάν . . . who gave (the one having given) authority . . .
   τοῖς ἁνδρῶποις. to men. (Matt. 9:8)

2. ὁ ἀναγινώσκων νοείτω. Let the one reading understand. (Matt. 24:15)
   (Let him who reads, understand)

3. Ἡμαρτον παραδούς αἷμα ἁθῶν. I sinned, having betrayed innocent blood. (Matt. 27:4)

4. καὶ εὐθὺς ἐγίνετο ὁ Ἰησοῦς in his spirit that
   τὸν πνεύματι αὐτοῦ ὅτι . . . they were debating this way amongst themselves,
   οὕτως διαλογίζονται ἐν ἑαυτοῖς they said (says) to them, "Why are you debating
   λέγει αὐτοῖς. Τι ταῦτα διαλογίζεσθε these things in your hearts?" (Mark 2:8)
   ἐν ταῖς καρδίαις ὑμῶν; (And they said to him, "Who gave you this authority?"

5. καὶ εἶπαν λέγοντες πρὸς αὐτῶν, . . . And they spoke, saying to him, . . .
   τίς ἐστίν ὁ δόως σοι . . . "Who is the one having given to you
   τὴν ἐξουσίαν ταύτην; this authority?" (Luke 20:2)

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6. ὁ γὰρ ἀρτος τοῦ θεοῦ ἐστιν
   ὁ καταβάλλων ἐκ τοῦ οὐρανοῦ καὶ ἐστὶν ἡμῖν.
7. καὶ ὁ...θεὸς ἐκμαρτύρησεν αὐτοὺς
dοῦ τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἠμῖν.
8. καὶ ὁ χωρίζων δὲ ἐφοβήθη ἐπιγνοὺς ὁ Παῦλος ἐστίν.

For the Bread of God is the one coming down from (out of) heaven and giving life to the world. (John 6:33)
And God bore witness to them, having given (to them) the Holy Spirit just as (he did) to us also. (Acts 15:8)

Aorist Participles.

9. γνώς ὁ καὶ ἐστὶν ἐλαβεν τοῦτο ταῦτα ἐλαβοῦν.
10. µή ἀποδιδόντες κακὸν ἀντὶ κακοῦ Not repaying evil with evil or insult with insult. (1 Peter 3:9)

39.7 Eye-training for Present and Second Aorist Participles, and the Aorist Indicative

For several verbs, there are only one or two letters different between the Present Participles and the Second Aorist Participles.

Also, the Aorist Indicative looks similar to the Aorist Participle, except for the presence of the augment.

So the eye needs to be trained to spot whether there is an augment.

Remember that for compound verbs the augment will be found between the stem and the prefix.

If the word is a Participle, the eye must also distinguish between the long form (continuing or repeated action - Present) or the short form (single action - Aorist).

Practice - until you can read and translate easily

1. ταῦτα λαβὼν ἀπῆλθεν. Having taken these (things) he goes away.
2. τοῦτο λαμβοῦσα εξῆλθεν. Having taken this (thing), she goes away.
3. ἐλαβὲν δὲ ταῦτα καὶ ἀπῆλθὲν. He/she took these (things) and went away.
4. λαμβάνων τοὺς ἅρτους ἔσθιει αὐτοὺς. Taking the loaves, she eats them.
5. λαμβάνω τοὺς ἅρτους καὶ ἔσθη αὐτοὺς. I take the loaves and I eat them.
6. λαμβανοῦσα τοὺς ἅρτους ἔσθιε αὐτοὺς. Taking the loaves, she eats them.
7. βάπτω τὸ παιδίον λαμβάνων τοὺς ἅρτους. I see the child taking the loaves.
8. λαβὼν τὸν ἅρτον τὸ τέκνον ἔφαγεν αὐτό. Having taken the bread, the child ate it.
9. αὐτοὶ ἔλαβον τὸν ἅρτον καὶ ἔφαγον αὐτό. They took the bread and ate it.
10. Παρέλαβον οὖν τὸν Ἰησοῦν. Then they took Jesus along (with them). (John 19:16)

39.8 Sentences for reading and translation

1. καὶ ίδὼν τὸν Ἰησοῦν τὸ πνεῦμα εὐθὺς συνεσπάραξεν τὸ παιδίον, καὶ πέσαν ἐπὶ τῆς γῆς ἔκαλετο αὐρίζων. (see Mark 9:20)
2. οἱ μὲν οὖν...κατῆλθον εἰς Αντιόχειαν, καὶ συναγγόντες τὸ πλῆθος ἐπέδωκαν τῷ ἐν ἐκκλησίᾳ, ἀναγνώρισαν δὲ ἐξήραναν ἐπὶ τῇ παρακλήσει. (ἐπέδωκαν = Aorist of ἐπιδίδωμι - I give over, deliver) (Acts 15:30)
3. μακάριος ὁ ἀναγνώκος καὶ οἱ ἀκούόντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες αὐτούς. (see Rev. 1:3)
4. ἔλθων οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδικήματα ἡμέρας ἐχόντα ἐν τῷ μνημείῳ. (John 11:17)
5. οἱ δὲ ἐξελθόντες διεφήµισαν αὐτὸν ἐν ὕλῃ τῇ γῇ ἡκείνη. (Matt. 9:31)
6. οἱ δὲ Φαρισαῖοι ἰδόντες ἔπαν αὐτό. Ίδού οἱ μαθηταὶ σου ποιοῦσιν ὁ οὐκ ἐξέστιν ποιεῖν ἐν σαββάτῳ. (Matt. 12:2)
7. ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ. (Matt. 12:14)
8. ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖν. (Matt. 12:15)
9. τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἐαυτοῦ ἐπτά ἐτερα πνεύματα . . . καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. (Matt. 12:45)
10. ὡμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπειρεῖν ἐν τῷ ἄγρῳ αὐτοῦ. (Matt. 13:31)

39.9 Writing Practice: Write the Greek, while saying aloud (Matt. 5:7-9)

μακάριοι οἱ ἐλεήμονες, Happy are the ones showing mercy
ὅτι αὐτοὶ ἐλεηθήσονται. for they shall be shown mercy.

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, Happy are the clean in heart
ὅτι αὐτοὶ τὸν θεὸν ὀψονται. for they shall see God.

μακάριοι οἱ εἰρηνοποιοί, Happy are the ones making peace


In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the translation helps to translate it.

ἐν ῥύσει with a flow
ἡ ῥύσις - ἐως flow
προσαναλώσασα having spent (on someone) (Feminine Nominative First Aorist Participle)
προσαναλίσκω I spend
ἀναλίσκω I consume, I destroy
άπ’ οὐδὲνος by no-one
οὐκ . . . άπ’ οὐδένος not by anyone (Greek uses a double negative, English does not)
θεραπευθῆναι to be healed (Aorist Passive Infinitive of θεραπεύω - I heal)
ἡματο (she) touched (Aorist Middle of ἅπτοµαι / ἅπτω - I touch / I ignite)
τὸ κρασπέδον edge, fringe, tassel
ἔστη (it) stopped (Aorist of ἵστηµι - I stand, set, place, put)
τίς; who? (NOTE the accent - the tone of the voice goes up)
τις someone (NO accent - the tone of voice stays flat)
ὁ ἁψάµενος "the one having touched" (Aorist Middle/Passive of ἅπτοµαι - I touch)
ἀρνοῦµένων πάντων "when all denied" (a use of the Genitive of a Participle - see chapter 41)
ἐπιστάτα Master! (Vocative of ὁ ἐπιστάτης - master, teacher)
ἀποθλίβουσιν (they) press around (ἀποθλίβω, from ἀπο + θλίβω - I press)
ἔγνω I knew, was aware (Aorist of γινωσκω - see Section 32.4)
ἐξεληλυθυῖαν (it) had gone out (Feminine Perfect Participle of ἐξέρχοµαι - I go out)
ἐλαθεν (she) escaped notice (Aorist of λανθάνω - I escape notice)
προσπεσοῦσα having thrown (herself) down before (Fem. Aorist Participle of προσπίπτω)
δι’ ἣν ἀιτίαν for which reason
παντὸς of each, of every
ἰάθη she was healed (Aorist Passive of ἰάοµαι - I heal)
σέσωκεν (it) has healed (Perfect of σῴζω - I heal)
πορεύου Go! (an Imperative of πορεύοµαι - I come/go, travel)

39.11 Vocabulary to learn

ἀνακαθίζω I sit up (from ἀνα - up + καθίζω - I sit)
ἀποδίδωµι I pay back, repay, give away (from ἀπο - away from + δίδωµι - I give)
ἀποτοµαι I touch, take hold of (Deponent - Middle of ἅπτω )
ἀπτω I ignite, light
βόσκω I tend, feed (a herd) (Participle ὁ βόσκον - herdsman)
ἐνταφιάζω | I prepare for burial | (from ἐν + ὁ τάφος - grave, tomb)

ἐντυγχάνω | I intercede, plead | (Aorist Infinitive - ἐνταφιάσαι - to bury)

θεμελιώω | I establish, lay a foundation | (from ἐν + τάφος - grave, tomb)

θύω | I sacrifice, kill |

καταρτίζω | I mend, restore, put right |

ρέω | I flow |

στηρίζω | I strengthen, make firm, establish |

ῥέω | I flow |

ἡ αἰτία, -ας | reason, cause, charge |

ὁ βίος, -ου | livelihood, life, property, living |

ἡ βουλή, -ῆς | plan, purpose, decision |

ὁ θεµέλιος, -ου | foundation |

ὁ κόκκος, -ου | grain, seed | (hence staphylococci - small round bacteria)

ὁ µόσκος, -ου | calf |

tο µύρον, -ου | perfume, oil, ointment |

tο ὅραµα, -τος | vision | (from ὁράω - I see)

tο πλῆθος, -ους | crowd |

ἡ πόρνη, -ης | prostitute | (hence "porn")

ὁ σίδηρος, -ου | iron |

tο σίναπι, -εως | mustard (plant) | (hence the Botanical name for mustard - sinapis)

ἡ συκῆ, -ῆς | fig tree |

tο συµβούλιον, -ου | council, consultation, resolution | (from σύν + βουλή - plan)

ὁ τάφος, -ου | grave, tomb |

ὁ χοῖρος, -ου | pig, hog |

δώδεκα | twelve | (Indeclinable)

σιδηροῦς, -ᾶον | made of iron |

φανερῶς | clearly, publicly, openly | (Adverb, from φανερός - clear, evident)

39.12 Vocabulary for reference

ἀφρίζω | I foam at the mouth |

διαφηµιζω | I spread a rumor around, spread around |

κυλίοµαι | I roll around |

σθενόω | I strengthen | (compare ἁσθενής - weak; ἀσθενέω - I am ill)

σπαράσσω | I throw into convulsions |

σπαράσσω | I convulse |

ἡ Ἀντιόχεια, -ας | Antioch | (there were several towns named Antioch)

ὁ ἐπιστάτης, -ου | master, teacher | (from ἐπί - above + ἰστήµι - I stand)

ἡ λοιδορία, -ης | insult |

ἡ συκοµορέα, -ας | fig-mulberry tree | (from ἡ συκη - fig tree + ἡ µορέα - mulberry tree)

( not the cultivated fig tree grown in the USA, but a large tree which bears clusters of small figs)

ὁ τράχηλος, -ου | neck, throat |

ἄθωος, -ος, -ον | guiltless, innocent | (see Section 10.6)

αὐτόµατος, -ης, -ον | of itself, automatically | (an adjective, but used like an adverb)

ἰσότιµος, -ος, -ον | equally valuable, of equal privilege | (ἴσος - equal + ἡ τιµή - honor, price)

σιτευτός, -ης, -όν | fattened, fatted | (grain-fed, from ὁ σίτος - grain)