

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 **μαθητευσατε** - "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. :

		Masculine	Feminine	Neuter
Singular	Nom.	STEM-ων	STEM-ουσα	STEM-ον
	Acc.	STEM-οντα	STEM-ουσαν	STEM-ον
	Gen.	STEM-οντος	STEM-ουσης	STEM-οντος
	Dat.	STEM-οντι	STEM-ουση	STEM-οντι
Plural	Nom.	STEM-οντες	STEM-ουσαι	STEM-οντα
	Acc.	STEM-οντας	STEM-ουσας	STEM-οντα
	Gen.	STEM-οντων	STEM-ουσων	STEM-οντων
	Dat.	STEM-ουσι(ν)	STEM-ουσαις	STEM-ουσι(ν)

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.

	Present Active or Middle		Aorist Active	
	Indicative	Participle	Indicative	Participle
take	αίρω	αίρων	είλον	είλων
come/go	έρχομαι	έρχομενος	ήλθον	έλθων
eat	έσθιω	έσθίων	έφαγον	φαγων
say	λεγω	λεγων	είπον	είπων
see	όρω	όρων	είδον	ίδων
suffer	πάσχω	πάσχων	έπαθον	παθων
drink	πινω	πινων	έπιον	πιων
run	τρεχω	τρεχων	έδραμον	δραμων
carry, bring	φέρω	φερων	ήνεγκον	ένεγκων
			or ήνεγκα	or ένεγκας

Practice - until you can read and translate easily

- και προσελθων ό πειραζων ειπεν
αὐτῷ, Εἰ υἱός εἰ τοῦ θεοῦ . . .
Having approached, the tempter said to him,
"If you are the Son of God . . . (Matt. 4:3)
- ιδων δε τους όγλους
άνεβη εις το όρος.
Having seen the crowds,
he went up onto the mountain. (Matt. 5:1)
- οί δε έξελθοντες
άπηλθον εις τους χοιρους.
Having gone out,
they went away into the pigs. (Matt. 8:32)
"They went out (of the men), and entered the pigs."
- έλθοντι δε εις την οικίαν
προσηλθον αὐτῷ οί τυφλοι.
After he came into the house,
the blind men approached him. (Matt. 9:28)
(Literally : "To 'the having come into the house' him came the blind men.")
(έλθοντι is Dative singular, agreeing with αὐτῷ, so it is "he" (Jesus) who had come into the house.)
- ειδεν αὐτον ό πατηρ αὐτου και . . .
δραμων έπεπεσεν
έπι τον τραχηλον αὐτου.
And his father saw him and, . . .
having run he fell
on his neck (hugged him). (Luke 15:29)
- ότε δε ό υίος σου ούτος ό καταφαγων
σου τον βιον μετα πορνων ήλθεν,
έθυσας αὐτῷ τον σιτευτον μοσχον.
But when this son of yours - the one having eaten up
your property with prostitutes - came,
you killed the fatted calf for him. (Luke 16:30)
- και προδραμων εις το έμπροσθεν
άνεβη έπι συκομορεαν.
And having run ahead to the front
he climbed up a sycamore-fig tree. (Luke 19:4)
- ή δε ήνοιξεν τους όφθαλμους αὐτης,
και ιδουσα τον Πετρον άνεκαθισεν.
But she opened her eyes
and having seen Peter, she sat up. (Acts 9:40)
- ειδεν έν όραματι φανερωσ . .
άγγελον του θεου εισελθοντα
προς αὐτον και ειποντα αὐτῷ,
Κορνηλιε.
He saw in a vision, clearly,
an angel of the Lord having come
to him and having said to him,
"Cornelius!" (Acts 10:3)
(He saw a clear vision in which an angel of the Lord came and said to him, "Cornelius!")

10. διελθοντες δε πρωτην φυλακην και δευτερην ηλθαν επι την πυλην την σιδηραν την φερουσαν εις την πολιν, ητις αυτοματη ηνοιγη αυτοις, και εξελθοντες προηλθον . . . Having gone through the first dungeon and the second they came to the iron gate leading to the city, which opened automatically for them, and having gone out they proceeded . . . (Acts 12:10)
- (Prisons in Jerusalem at that time were often caves which were connected by tunnels. φυλακη may mean a holding-cell, or a guard-post. ηλθαν is a First Aorist version of ηλθον, φερουσαν is a Feminine Accusative Singular Participle. ητις is used in place of the Relative Pronoun η, ηνοιγη is an irregular Second Aorist of ανοιγω. 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.

Present Participle		Aorist Participle	
leading	αγων	αγαγων	having led
sinning	αμαρτανων	αμαρτων	having sinned
killing	αναιρων	ανελων	having killed
dying	αποθνησκων	αποθανων	having died
throwing	βαλλων	βαλων	having thrown
finding	ευρισκων	ευρων	having found
having	εχων	εσχων	having had
being chosen	λαγγανων	λαχων	having been chosen (by lot)
taking, getting	λαμβανων	λαβων	having taken, got
escaping notice	λανθανων	λαθων	having escaped notice
lacking, needing	λειπων	λιπων	having lacked, needed
learning	μανθανων	μαθων	having learned
suffering	πασχων	παθων	having suffered
drinking	πινων	πιων	having drunk
falling	πιπτων	πεσων	having fallen
giving birth to	τικτων *	τεκων *	having given birth to
obtaining	τυγγανων	τυχων	having obtained
fleeing	φευγων	φυγων	having fled

* The Masculine forms **ΤΙΚΤΩΝ** and **ΤΕΚΩΝ** are given in the table, but because it is women who "give birth to", these participles are met with only in the Feminine forms **ΤΙΚΤΟΥΣΑ**, **ΤΕΚΟΥΣΑ** etc.

NOTE - **αίρω** - (I pick up), and the **-βαινω** (come/go) family, use the set of endings for the First Aorist participle. **άμαρτανω** - (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

- βαλουσα γαρ αυτη το μυρον τουτο επι του σωματος μου προς το ενταφιασαι με εποιησεν. She, having put this perfumed oil on my body, did (it) to prepare me for burial. (Matt. 26:12) (She put this perfumed oil on my body to prepare me for burial.)
- παραλαβων δε τους δωδεκα ειπεν προς αυτους, Ιδου αναβαινομεν εις Ιερουσαλημ. . . Having taken the twelve along (aside), he said to them "Look, we are going up to Jerusalem . . ." (Luke 18:31)
- Συλλαβοντες δε αυτον ηγαγον και εισηγαγον εις την οικιαν του αρχιερεως. Having arrested him he led (him) and brought (him) to the house of the High Priest. (Luke 22:54)
- εξηλθεν δε εις Ταρσον ζητειν Σαυλον, και ευρων ηγαγεν εις Αντιοχειαν. He went out to Tarsus to look for Saul, and having found him he took (him) to Antioch. (see Acts 11:25)

5. ἰδόντες δε οἱ βοσκόντες Having seen what had happened, the herdsmen
το γεγονός ἐφυγον. fled. (Luke 8:34)
(το γεγονός = "the thing having happened" = "what had happened")
6. και ὁ δευτερος (ἀδελφος) ἔλαβεν αὐτην, And the second (brother) took her and died
και ἀπεθανεν μη καταλιπων σπερμα. not having left seed (children). (see Mark 12:21)
7. ὁ πῖων οἶνον παλαιον οὐ θελει νεον. 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. Συμεων Πητρος δουλος Simon Peter, a slave
και ἀποστολος Ἰησου Χριστου and apostle of Jesus Christ, to those
τοις ἰσοτιμον ἡμιν λαχουσιν πιστιν having been chosen to an equally-precious
ἐν δικαιοσυνῃ του θεου ἡμων faith with us in the righteousness of our God
και σωτηρος Ἰησου Χριστου, . . . and savior Jesus Christ . . . (2 Peter 1:1)
(τοις is Dative plural, agreeing with λαχουσιν = "to the ones having been chosen"
ἰσοτιμον is Masculine/Feminine Accusative singular, so can only go with πιστιν = "an equally-precious
faith" - presumably indicating that the faith of the readers is as precious as that of the writer.)
9. Χριστος ὁ ἀποθανων, . . . Christ who died (the one having died) . . .
ὃς και ἐστιν ἐν δεξια του θεου, and who is on the right (hand) of God,
ὃς και ἐντυγχανει ὑπερ ἡμων. who also intercedes for us. (Romans 8:34)
10. ὁ δε θεος . . . ὁ καλεσας ὑμας . . . But God himself, . . . who called you
ὀλιγον παθοντας having suffered for a short time,
αὐτος καταρτισει, στηριξει, (he) will restore (you), make (you) resolute,
σθενωσει, θεμελιωσει. strengthen, establish (you). (1 Peter 5:10)
(After you have suffered for a short time, God himself will . . .)

39.6 γινωσκω and διδωμι

γινωσκω (I know) and διδωμι (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 -ΟΥΣ rather than -ΩΝ, So, for γινωσκω and διδωμι we have

	Present Indicative	Present Participle	Aorist Stem	Aorist Participle
know	γινωσκω	γινωσκων, -ουσα, -ον	γνο-	γνοῦς, -ουσα, -ον
give	διδωμι	διδους, -ουσα, -ον	δο-	δοῦς, δουσα, δον
read	ἀναγινωσκω	ἀναγινωσκων, -ουσα, -ον	ἀναγνο-	ἀναγνοῦς, -ουσα, -ον
betray	παραδιδωμι	παραδιδους, -ουσα, -ον	παραδο-	παραδοῦς, -ουσα, -ον

Practice - until you can read and translate easily

1. ἰδόντες δε οἱ ὄχλοι . . . ἔδοξασαν The crowds, having seen, glorified God,
τον θεον τον δοντα ἐξουσιαν . . . who gave (the one having given) authority . . .
τοις ἀνθρωποις. to men. (Matt. 9:8)
2. ὁ ἀναγινωσκων νοειτω. Let the one reading understand. (Matt. 24:15)
(Let him who reads, understand)
3. Ἥμαρτον παραδους αἷμα ἀθων. I sinned, having betrayed innocent blood. (Matt. 27:4)
4. και εὐθὺς ἐπιγνους ὁ Ἰησους Immediately Jesus, having discerned
τω πνευματι αὐτου ὅτι in his spirit that
οὕτως διαλογιζονται ἐν ἑαυτοις they were debating this way amongst themselves,
λεγει αὐτοις, Τί ταυτα διαλογιζεσθε said (says) to them, "Why are you debating
ἐν ταις καρδιαῖς ὑμων ; these things in your hearts?" (Mark 2:8)
5. και εἶπαν λεγοντες προς αὐτον, . . . And they spoke, saying to him, . . .
τίς ἐστιν ὁ δους σοι "Who is the one having given to you
την ἐξουσιαν ταυτην ; this authority ?" (Luke 20:2)
(And they said to him, "Who gave you this authority?")

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| 6. ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν
ὁ καταβαινὼν ἐκ τοῦ οὐρανοῦ
καὶ ζωὴν δίδους τῷ κόσμῳ. | For the Bread of God is
the one coming down from (out of) heaven
and giving life to the world. (John 6:33) |
| 7. καὶ ὁ . . . θεὸς ἐμαρτυρήσεν αὐτοῖς
δοῦς τὸ πνεῦμα τὸ ἅγιον
καθὼς καὶ ἡμῖν. | And God bore witness to them,
having given (to them) the Holy Spirit
just as (he did) to us also. (Acts 15:8) |
| 8. καὶ ὁ χιλιάρχος δε ἐφοβήθη ἐπιγνοῦς
ὅτι Ῥωμαῖος ἐστίν.
(ἐφοβήθη is an Aorist passive of φοβεομαι) | And the tribune was afraid, having found out
(after he found out) that he is a Roman. (Acts 22:29) |
| 9. γνοῦς δε ὁ Παῦλος ὅτι ἐν μέρος
ἐστὶν Σαδδουκαίων το δε ἕτερον
Φαρισαίων ἐκράζεν ἐν τῷ συνεδρίῳ,
Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖος εἰμι, . . . "Guys, brothers, "I am a Pharisee . . ."
(ἐν is the Neuter Nominative Singular of εἷς μία ἐν - one) | Paul, knowing that one part
was (made) of Sadducees, and the other
of Pharisees, cried out in the Sanhedrin,
"I am a Pharisee . . ." (Acts 23:6) |
| 10. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ
ἢ λοιδοριᾶν ἀντὶ λοιδορίας. | 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

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| 1. ταῦτα λαβὼν ἀπῆλθεν. | Having taken these (things) he goes away. |
| 2. τοῦτο λαβούσα ἐξῆλθεν. | Having taken this (thing), she goes away. |
| 3. ἔλαβεν δε ταῦτα καὶ ἀπῆλθεν. | He/she took these (things) and went away. |
| 4. λαμβανὼν τοὺς ἄρτους ἐσθίει αὐτοὺς. | Taking the loaves, he eats them. |
| 5. λαμβανῶ τοὺς ἄρτους καὶ ἐσθίω αὐτοὺς. | I take the loaves and I eat them. |
| 6. λαμβανούσα τοὺς ἄρτους ἐσθίει αὐτοὺς. | Taking the loaves, she eats them. |
| 7. βλέπω τὸ παιδίον λαμβανὼν τοὺς ἄρτους. | I see the child taking the loaves. |
| 8. λαβὼν τὸν ἄρτον τὸ τέκνον ἐφάγε αὐτό. | Having taken the bread, the child ate it. |
| 9. αὐτοὶ ἔλαβον τὸν ἄρτον καὶ ἐφάγον αὐτό. | They took the bread and ate it. |
| 10. Παρελάβον οὖν τὸν Ἰησοῦν. | Then they took Jesus along (with them).
(John 19:16) |

39.8 Sentences for reading and translation

- καὶ ἰδὼν τὸν Ἰησοῦν τὸ πνεῦμα εὐθύς συνεσπαραξεν τὸ παιδίον,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλιετο ἀφρίζων. (see Mark 9:20)
- οἱ μὲν οὖν . . . κατήλθον εἰς Ἄντιοχείαν, καὶ συναγαγοντες τὸ πλῆθος
ἐπέδωκαν τὴν ἐπιστολὴν, ἀναγνοντες δε ἔχαρησαν ἐπὶ τῇ παρακλήσει.
(ἐπέδωκαν = Aorist of ἐπιδίδωμι - I give over, deliver) (see Acts 15:30)
- μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας
καὶ τηροῦντες αὐτοὺς. (see Rev. 1:3)
- ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τεσσαρὰς ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
(John 11:17)
- οἱ δε ἐξελθόντες διεφημίσαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. (Matt. 9:31)
- οἱ δε Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ,
Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν σαββάτῳ. (Matt. 12:2)

7. ἐξελθοντες δε οἱ Φαρισαιοι συμβουλιον ἔλαβον κατ' αὐτου. (Matt. 12:14)
 8. ὁ δε Ἰησους γνους ἀνεχωρησεν ἐκειθεν. (Matt. 12:15)
 9. τοτε πορευεται και παραλαμβανει μεθ' ἑαυτου ἑπτα ἑτερα πνευματα . . .
 και εἰσελθοντα κατοικει ἐκει. (Matt. 12:45)
 10. ὁμοια ἐστιν ἡ βασιλεια των οὐρανων κοκκῳ σιναπεως,
 ὃν λαβων ἄνθρωπος ἐσπειρεν ἐν τῷ ἄγρῳ αὐτου. (Matt. 13:31)

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

μακαριοι οἱ ἐλεημονες,	Happy are the ones showing mercy
ὅτι αὐτοι ἐλεηθησονται.	for they shall be shown mercy
μακαριοι οἱ καθαροι τη καρδια,	Happy are the clean in heart
ὅτι αὐτοι τον θεον ὁψονται.	for they shall see God
μακαριοι οἱ εἰρηνοποιοι,	Happy are the ones making peace

39.10 New Testament Passage for reading and translation : Luke 8:43-48

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 ῥυσει	with a flow	
ἢ ῥυσις, -εως	flow	
προσαναλωσασα	having spent (on someone)	(Feminine Nominative First Aorist Participle)
προσαναλισκω	I spend	
ἀναλισκω	I consume, I destroy	
ἀπ' οὐδενος	by no-one	
οὐκ . . . ἀπ' οὐδενος	not by anyone	(Greek uses a double negative, English does not)
θεραπευθηνια	to be healed	(Aorist Passive Infinitive of θεραπευω - I heal)
ἦγατο	(she) touched	(Aorist Middle of ἄπτομαι / ἄπτω - I touch / I ignite)
το κρασπεδον	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 ἀψαμενος	"the one having touched"	(Aorist Middle/Passive of ἄπτομαι - I touch)
ἀρνούμενων παντων	"when all denied"	(a use of the Genitive of a Participle - see chapter 41)
ἐπιστατα	Master!	(Vocative of ὁ ἐπιστατης - master, teacher)
ἀποθλιβουσι	(they) press around	(ἀποθλιβω, from ἀπο + θλιβω - I press)
ἐγνων	I knew, was aware	(Aorist of γινωσκω - see Section 32.4)
ἐξεληλυθια	(it) had gone out	(Feminine Perfect Participle of ἐξερχομαι - I go out)
ἐλαθεν	(she) escaped notice	(Aorist of λανθανω - I escape notice)
προσπεσουσα	having thrown (herself) down before	(Fem. Aorist Participle of προσπιπτω)
δι' ἣν αἰτιαν	for which reason	
παντος	of each, of every	
ἰαθη	she was healed	(Aorist Passive of ἰαομαι - I heal)
σεσωκεν	(it) has healed	(Perfect of σωζω - I heal)
πορευου	Go!	(an Imperative of πορευομαι - 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)
ἄπτομαι	I touch, take hold of	(Deponent - Middle of ἄπτω)
ἄπτω	I ignite, light	
βόσκω	I tend, feed (a herd)	(Participle ὁ βοσκων - herdsman)

ἐνταφιάζω	I prepare for burial	(from ἐν + ὁ τάφος - grave, tomb) (Aorist Infinitive - ἐνταφιασάσαι - to bury)
ἐντυγχάνω	I intercede, plead	(from ἐν + τυγχάνω - I get, experience)
θεμελιόω	I establish, lay a foundation	
θύω	I sacrifice, kill	
καταρτίζω	I mend, restore, put right	
ῥέω	I flow	
στηρίζω	I strengthen, make firm, establish	
τρέμω	I tremble	
ἡ αἰτία, -ας	reason, cause, charge	
ὁ βίος, -ου	livelihood, life, property, living	
ἡ βουλή, -ης	plan, purpose, decision	
ὁ θεμέλιος, -ου	foundation	
ὁ κόκκος, -ου	grain, seed	(hence staphylococci - small round bacteria)
ὁ μόσκος, -ου	calf	
το μύρον, -ου	perfume, oil, ointment	
το ὄραμα, -τος	vision	(from ὄραω - I see)
το πλῆθος, -ους	crowd	
ἡ πόρνη, -ης	prostitute	(hence "porn")
ὁ σίδηρος, -ου	iron	
το σίναπι, -εως	mustard (plant)	(hence the Botanical name for mustard - sinapis)
ἡ συκῆ, -ης	fig tree	
το συμβούλιον, -ου	council, consultation, resolution	(from συν + βουλή - plan)
ὁ τάφος, -ου	grave, tomb	
ὁ χοῖρος, -ου	pig, hog	
δώδεκα	twelve	(Indeclinable)
σιδηροῦς -ᾶ, -οῦν	made of iron	
φανερὸς, -α, -ον	visible, evident	
	(from φαίνω - I shine, give light, reveal and φανεροῶ - I reveal, make known, show)	
ὄπισθεν	from behind, behind	(from ὀπίσω - after, behind)
παραχρῆμα	immediately	
φανερῶς	clearly, publicly, openly	(Adverb, from φανερός)

39.12 Vocabulary for reference

ἀφρίζω	I foam at the mouth	
διαφημιζω	I spread a rumor around, spread around	
κυλίομαι	I roll around	
σθενοω	I strengthen	(compare ἀσθενής - weak; ἀσθενεω - I am ill)
σπαράσσω	I throw into convulsions	
συ(ν)σπαράσσω	I convulse	
ἡ Ἀντιόχεια, -ας	Antioch	(there were several towns named Antioch)
ὁ ἐπιστάτης, -ου	master, teacher	(from ἐπί - above + ἵστημι - I stand)
ἡ λοιδορία, -ας	insult	
ἡ συκομορέα, -ας	fig-mulberry tree	(from ἡ συκῆ - fig tree + ἡ μορέα - mulberry tree) (not the cultivated fig tree grown in America, but a large tree which bears clusters of small figs)
ὁ τράχηλος, -ου	neck, throat	
ἄθῳος, -ος, -ον	guiltless, innocent	(see Section 10.6)
αὐτόματος, -η, -ον	of itself, automatically	(an adjective, but used like an adverb)
ἰσότημος, -ος, -ον	equally valuable, of equal privilege	(ἴσος - equal + ἡ τιμή - honor, price)
σιτευτός, -η, -ον	fattened, fatted	