

Chapter 61

Indirect Discourse

61.1 Direct Discourse refers to direct statements, questions, commands or prohibitions,

e.g. "He did this." "Did he do that?" "Don't do that !"

Indirect Discourse means that the statements are reported indirectly,

e.g. "She said that he had done this.", "She asked if he did that.", "She ordered him not to do that."

Indirect discourse includes

Indirect Statements e.g. "She said that he had spoken to her." (What she said was "He spoke to me.")

Indirect Questions e.g. "He asked where I was going." (What he really said was "Where are you going?")

Indirect Commands e.g. "She told me not to do it." (What she really said was "Don't do it.")

NOTE that the tense of the verb, and the form of a pronoun may change.

61.2 Indirect Statements - Some grammar books refer to **Indirect Statements** as "**Dependent Statements**" (because they "depend" upon a previous statement, such as "He says . . . ")

An indirect statement follows a verb which implies that the voice, mind, or the senses are involved.

e.g. I say . . . , you thought . . . , she felt that . . . , we believe . . . , they heard that . . .

Greek has three main ways of expressing indirect statements

1. using ὅτι or ὡς with verbs of "saying" (except φημί)
English equivalent "She says that he went."
2. using the Infinitive with verbs of saying, thinking, believing, hoping, promising, swearing (oath).
English equivalent "We thought him to be honest."
3. using the Participle with verbs of knowing and perceiving.
English equivalent "I regard him as being a good man."

61.3 Indirect statements using ὅτι, or (rarely) ὡς, or ὅπως, used after verbs of saying, knowing, showing, etc. or after verbs of emotion such as rejoicing, grieving, wondering, or when the indirect statement explains a word in the main clause.

ὅτι used in this manner is sometimes referred to as ὅτι recitative.

Negation is with οὐ.

In English, the tense of the indirect statement may change from the tense that was used in the original statement. e.g. "We **are** hungry" "We say that we are hungry" but "We said that we **were** hungry"
Greek keeps the tense of the original statement.

In a historic sequence (the main verb is in a past tense), an Optative may be used.

English equivalent "He hoped that she would go."

Practice - until you can read and translate easily

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| 1. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει . . . | Having heard that Archelaus ruled . . .
(<i>Matt. 2:22</i>) |
| 2. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ. | Then when Martha heard that Jesus was coming, she went to meet him. (<i>John 11:20</i>) |
| 3. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν. | From that time (then) Jesus began to show his disciples that it was necessary for him to go to Jerusalem. (<i>Matt. 16:21</i>) |
| 4. καὶ ἐλθόντες οἱ πρῶτοι (ἐργάται) ἐνόμισαν ὅτι πλεῖον λήμψονται. | And when the first laborers had come they supposed that they would receive more.
(<i>see Matt. 20:10</i>) |
| 5. οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησεν ἐπὶ τὸ αὐτό. | But the Pharisees, having heard that he had silenced the Sadducees, assembled together (<i>Matt. 22:34</i>) |
| 6. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἔστιν. | But they, having seen him walking on the sea, thought that he was a ghost. (<i>Mark 6:49</i>) |

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| 7. καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
δι' ἡμερῶν ἠκούσθη
ὅτι ἐν οἴκῳ ἐστίν. | And having come again into Capernaum
after some days, it was heard
that he was in the house. (<i>Mark 2:1</i>) |
| 8. καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
πολλὰ παθεῖν. | And he began to teach them that
it was necessary for the Son of Man
to suffer many things. (<i>Mark 8:31</i>) |
| 9. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός
ἐστὶν ἤρξατο κρᾶζειν. | And having heard that it was Jesus the
Nazarene, he began to shout out.
(<i>Mark 10:47</i>) |
| 10. ἐδηλώθη γάρ μοι περὶ ὑμῶν, . . .
ὅτι ἔριδες ἐν ὑμῖν εἰσιν. | For it has been reported to me about you
that there are quarrels amongst you.
(<i>1 Cor. 1:11</i>) |

61.4 Indirect Statements using the Infinitive may be used after verbs of saying etc.

The tenses indicate the same time, relative to that of the leading verb, as would be indicated in direct discourse.

In Indirect Discourse, the Present Infinitive implies continuing or repeated action, the Aorist Infinitive implies simple action, the Future Infinitive implies future action.

Direct Discourse	Indirect Discourse
Present Infinitive He wants to be fishing . He wanted to be fishing	She says that he wants to be fishing . She said that he wanted to be fishing .
Aorist Infinitive I want to do it. I wanted to do it.	She knows that I want to do it. She knows that I wanted to do it. She knew that I wanted to do it.
Future Infinitive There is about to be a famine.	He said that there was about to be a famine.

Practice - until you can read and translate easily

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| 1. ἐν εἰκεῖνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
Σαδδουκαῖοι, λέγοντες
μὴ εἶναι ἀνάστασις . . . | In that day Sadducees approached him,
saying that there
is not a resurrection. (<i>Matt. 22:23</i>) |
| 2. καὶ ἦν αὐτῷ κεχηρηματισμένον ὑπὸ τοῦ
πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον
πρὶν ἢ ἂν ἴδῃ
τὸν Χριστὸν κυρίου. | And it had been revealed to him by the
Holy Spirit that he would not see death
before he saw (he might see)
the Lord's Christ. (<i>Luke 2:26</i>) |
| 3. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν
ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ
ἐστὶν ἕως ἄρτι. | The one saying (that) he is in the light, and
hating his brother is in the darkness
up until now (still). (<i>1 John 2:9</i>) |
| 4. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
ἐπηγγείλαντο αὐτῷ
ἀργύριον δοῦναι. | Those who heard (the ones having heard)
rejoiced and promised
to give him money. (<i>Mark 14:11</i>) |
| 5. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ
ἦλθον ἡμέρας ὁδόν.
(ἡ συνοδία = group of travelers συνοδεύω = I travel with, from σύν + ὁδός way) | Supposing him to be in the group of travelers
they went a day's journey. (<i>Luke 2:44</i>) |
| 6. ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν
πάντοτε προσεύχεσθαι αὐτοὺς καὶ
μὴ ἐγκακεῖν. | And he told another parable to them to
(show that) they must pray always and
not be discouraged. (<i>Luke 18:1</i>) |
| 7. καὶ γυναῖκες τινες . . . μὴ εὐροῦσαι τὸ
σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ
ὄπτασίαν ἀγγέλων ἑωρακέναι,
οἱ λέγουσιν αὐτὸν ζῆν. | And some women . . . not finding his body
came saying that they had (also)
seen a vision of angels
who said that he lived. (<i>Luke 24:22-23</i>) |

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| 8. οἱ Σαμαριῖται ἠρώτων αὐτόν
μεῖναι παρ' αὐτοῖς. | The Samaritans were asking him
to stay with them. (<i>John 4:40</i>) |
| 9. τῇ δὲ ἡμέρᾳ τῶν σαββάτων
ἔξήλθομεν ἔξω τῆς πόλεως
παρὰ ποταμὸν
οὗ ἐνομίζομεν προσευχὴν εἶναι. | On the day of the Sabbath we went out
outside the (city) gate
beside a river where we thought there
would be a place of prayer. (<i>Acts 16:13</i>) |
| 10. ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος
ἔσήμανεν διὰ τοῦ πνεύματος
λιμὸν μεγάλῃν μέλλειν ἔσεσθαι. | One of them, by name Agabus, having stood
up, foretold through the Spirit (that) there
was about to be a great famine. (<i>Acts 11:28</i>) |

61.5 Indirect Statements using the Participle

The tense of the participle in indirect discourse denotes the same time relative to that of the main verb that would have been the case for the statement reported as direct discourse.

A present participle denotes an action going on at the same time as that of the main verb.

A future participle denotes an action that will take place after that of the main verb.

An aorist participle denotes an action completed before that of the main verb.

A perfect participle denotes an action that took place before that of the main verb, but with consequences still in operation at the time of the main verb.

Practice - until you can read and translate easily

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| 1. καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι . .
ὅσα ἠκούσαμεν γενόμενα
εἰς τὴν Καφαρναοὺμ ποιήσον καὶ ὧδε
ἐν τῇ πατρίδι σου.
(ἡ πατρίς -ἰδος = homeland, home town) | And he said to them, "Doubtless you will say
to me, 'Such great things as we heard
happened in Capernaum, do also
here in your home-town.
(<i>Luke 4:23</i>) |
| 2. ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς
Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας
ἡμῶν πρῶτον. | Jacob, having heard that there was grain in
Egypt, sent our (fore)fathers first.
(<i>Acts 7:12</i>) |
| 3. Πέτρος δὲ εἶπεν πρὸς αὐτόν, . . . εἰς γὰρ
χολὴν πικρίας καὶ σύνδεσμον ἀδικίας
ὄρῳ σε ὄντα.
(ἡ χολή = gall, something bitter) | Peter said to him, . . . for I see (that) you are
in a gall of bitterness and bondage of sin.
(<i>Acts 8:20 -23</i>) |
| 4. εἶδεν ἐν ὀράματι . . . ἄγγελον τοῦ θεοῦ
εἰσελθόντα πρὸς αὐτόν καὶ
εἰπόντα αὐτῷ, Κορνήλιε. | He saw in a vision . . . an angel of God
coming to him and saying to him,
"Cornelius!" (<i>Acts 10:3</i>) |
| 5. ὁ Παῦλος . . . ἔφη, Ἄνδρες Ἀθηναῖοι,
κατὰ πάντα ὡς δεισιδαιμονεστέρους
ὑμᾶς θεωρῶ.
(δεισιδαιμονέστερος = comparative of δεισιδαίμων = "god-fearing", "religious") | Paul . . . said, "Guys, Athenians, I observe
that in all things you are (like)
very religious. (<i>Acts 17:22</i>) |
| 6. Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ
τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ
ἐν αὐτῷ θεωροῦντος κατείδωλον
οὕσαν τὴν πόλιν.
(remember - Ἀθῆναι is grammatically plural.
παροξύνομαι = I am provoked, irritable, upset κατείδωλος = filled with idols) | While Paul was waiting in Athens for them
his spirit was provoked within him
observing (when he saw) (that) the city was
filled with idols. (<i>Acts 17:16</i>) |
| 7. καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον
φησὶν, Ἄνδρες Ἐφεσῖοι, τίς γὰρ ἐστὶν
ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων
πόλιν νεωκόρον οὕσαν τῆς μεγάλης
Ἄρτέμιδος ;
(ὁ νεωκόρος = temple-keeper) | Having quietened the crowd, the town clerk
said, "Guys, Ephesians, who is there among
men who does not know the city of the
Ephesians to be the temple-keeper of
the great Artemis? (<i>Acts 19:35</i>) |

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| 8. ἀκούομεν γάρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους.
(ἀτάκτως, = <i>in idleness or laziness</i> ἄτακτος = <i>lazy, idle</i> ἀτακτέω = <i>I am idle, lazy</i>) | For we hear (that) some amongst you are behaving idly, not working, but being busybodies. (2 Thess.3:11) |
| 9. Γινώσεται τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον. | You know (that) our brother Timothy has been released. (Heb. 13:23) |
| 10. μείζοτεράν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα. | I have no greater joy than this - that I should hear (that) my children are walking in the truth. (3 John v.4) |

61.6 Indirect Questions are introduced by an interrogative pronoun, adjective, or adverb, an indefinite relative pronoun or adverb, or by an interrogative particle.

Indirect alternate questions (whether . . . or . . .) may use εἴτε . . . εἴτε . . . , εἰ . . . εἴτε . . . or εἰ . . . ἢ . . . εἴτε . . . εἴτε . . . , and εἰ . . . εἴτε . . . give equal weight to each alternative. εἰ . . . ἢ . . . implies that the second alternative is preferable or more likely.

Practice - until you can read and translate easily

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| 1. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. | And gathering all the chief priests and scribes of the people, he interrogated them about where the Christ was to be born. (Matt. 2:4) |
| 2. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.
(ἡ φιλονεικία = <i>dispute, argument</i>) | There was also a dispute among them (about) which of them seemed to be greater. (Luke 22:24) |
| 3. διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτός εἶη ὁ Χριστός . . . | While all were questioning in their hearts about John, whether he might be the Christ . . . (Luke 3:15) |
| 4. εἰσηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἶη μείζων αὐτῶν. | A discussion came up amongst them, (about) who was (might be) the greatest of them. (Luke 9:46) |
| 5. ἡ δὲ (Μαριάμ) ἐπὶ τῷ λόγῳ διαταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. | But Mary was deeply troubled at the word (message) and was considering what sort of greeting this might be. (see Luke 1:29) |
| 6. καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε. | And do not seek what you might eat and what you might drink. (Luke 12:29) |
| 7. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων ποτε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς . . . | Having been questioned by the Pharisees when the Kingdom of God was coming he answered them . . . (Luke 17:20) |
| 8. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο. | Having heard a crowd going by he enquired what this might be. (Luke 18:36) |
| 9. Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. | Having heard (this) Pilate asked if the man was a Galilean. (Luke 23:6) |
| 10. τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ . . . καὶ ἐπυνθάνετο τίς εἶη καὶ τί ἐστιν πεποιηκώς. | Then the tribune, having approached, arrested him and enquired who he was and and what he had done. (Acts 21:33) |

61.7 Indirect Commands, Prohibitions, or Requests are expressed by the Infinitive.

Prohibitions (commands "not to do something") use μή.

Some verbs which express will or wish may use either the Infinitive, or a construction with ὅπως, ὡς, or ἵνα with the Subjunctive, the Future Indicative, or the Optative.

Practice - until you can read and translate easily

1. τινὲς δὲ τῶν Ἀσιαρχῶν, . . . παρεκάλουν
μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.
(ὁ Ἀσιάρχης = an official of the Roman province of Asia; τὸ θέατρον = theater)
Some of the Asiarchs . . . beseeched (him)
not to give himself (not to go) to the theater.
(Acts 19:31)
 2. καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολή λευκή,
καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται
ἔτι χρόνον μικρόν.
And a white robe was given to each (of) them
and it was said to them (they were told)
that they should rest a short time still.
(Rev. 6:11)
 3. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν
ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
Jesus, having seen the crowd around him
ordered (them) to go to the other side.
(Matt. 8:18)
 4. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι
ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι.
When he did not have (Him not having)
(enough) to repay, the master ordered
him to be sold. (Matt. 18:25)
 5. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
πλοιάριον προσκαρτερῇ αὐτῷ
διὰ τὸν ὄχλον.
And he said to his disciples that a boat
should be kept near for him
because of the crowd. (Mark 3:9)
 6. καὶ παρεκάλουν αὐτὸν ἵνα μόνον
ἄψωνται τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ.
And they were beseeching him that they
might only touch the fringe
of his robe. (Matt. 14:36)
 7. καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν
αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ
ἐπιδειξάμενοι αὐτοῖς.
The Pharisees and Sadducees, having come
testing (him) asked him to show them
a sign out of heaven. (Matt. 16:1)
 8. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς
ἵνα σιωπήσωσιν.
But the crowd commanded them that they
should be silent (to be silent) (Matt. 20:31)
 9. καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν
αὐτὸν ποιήσωσιν.
He warned them (sternly) not to make him
known (that they should not) (Matt. 12:16)
 10. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς
ὕπαντησιν τῷ Ἰησοῦ καὶ . . . παρεκάλεσαν
ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν.
And behold, all the town went out to
meet Jesus, and . . . they begged that he
would move from their regions.
(Matt. 8:34)
- (ἡ ὑπάντησις -εως = meeting; εἰς ὑπάντησιν = to meet; ὑπαντάω = I meet)

61.8 Sentences for reading and translation

1. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος. (Mark 13:18)
2. καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
(αὐτὰ - Neuter Accusative Plural - "them" - referring to some evil spirits) (Mark 5:10)
3. καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπέλθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. (Mark 5:17)
4. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον.
(Mark 6:8)
5. καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν. (Mark 6:12)
6. καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (Mark 7:26)
7. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. (Mark 8:6)
8. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. (Mark 8:22)
9. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.
(1 John 3:11)
10. καὶ καλέσαντες αὐτοῦ παρήγγειλαν τὸ . . . μὴ . . . διδάσκειν
ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. (Acts 4:18)

61.9 Writing Practice : Write the Greek text several times, while saying aloud Philippians 4:4-6

Χαίρετε ἐν κύριῳ πάντοτε ·	Rejoice in the Lord at all times;
πάλιν ἐρῶ, χαίρετε.	Again I will say, "Rejoice!"
τὸ ἐπιεικὲς ὑμῶν γνωσθήτω	Let your gentleness be known
πᾶσιν ἀνθρώποις.	to all men.
ὁ κύριος ἐγγύς.	The Lord (is) near.
μηδὲν μεριμνᾶτε,	Worry about nothing
ἀλλ' ἐν παντὶ τῇ προσευχῇ	but in everything with prayer

61.10 New Testament Passage for reading and translation : 1 Timothy 6:17-19

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

ὕψηλοφρονέω	I am arrogant, proud, think highly of myself
ἠλπικέναι	"to have hoped" = Perfect Infinitive of ἐλπίζω
ἀδηλότῃ	Dative of ἡ ἀδηλότης = uncertainty
ἢ ἀπόλαυσις, -εως	enjoyment, pleasure
ἀγαθοεργέω	I do good, help
εὐμετάδοτος	liberal, generous, "giving well"
κοινωνικός	liberal, general, sharing
ἀποθησαυρίζω	I acquire as a treasure

61.11 Vocabulary to learn

δηλόω	I show, make clear, inform
διαταράσσομαι	I am deeply troubled, greatly confused
ἐγκακέω	I am discouraged, tired of
ἐκδέχομαι	I wait for, expect, look forward to
ἐξαποστέλλω	I send out, send away
ἐπιδείκνυμι	I show, point out
καταστέλλω	I quieten down
νομίζω	I assume, suppose
περιεργάζομαι	I am a busybody
πιπράσκω	I sell (a slave) (<i>Aorist Passive ἐπράθην, Infinitive πρᾶθηναι</i>)
σημαίνω	I indicate, make known
ὑπαντάω	I go to meet, meet, oppose
φιμόω	I silence
χρηματίζω	I warn, reveal, instruct, direct
ὁ διαλογισμός	discussion, dispute, thought, question
ἡ ἔρις, -ιδος	strife, quarrel, rivalry
τὸ κράσπεδον	fringe, tassel, tzitzit
ἡ ὄπτασία	vision
ἡ πικρία	bitterness
τὸ πλοιάριον	small boat
ἡ στολή	robe, stola - the long draped outer garment (<i>Plural - clothes</i>)
ὁ σύνδεσμος	bondage, chain, that which binds together
ὁ χειμῶν, -ῶνος	winter
μήποτε	(1 - conjunction) lest, that . . . not, otherwise, (2 - interrogative) whether, perhaps (3) never
οὗ	where (adverb)
ὅσος, -η, -ον	as much as, as great as, as many as (<i>correlative pronoun -see chapter 63</i>)
πικρός, -ά, -όν	bitter
πικρῶς	bitterly