

Lesson 38

The Aorist Passive Participle Syncopated Stems of the Third Declension

πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἐρχεται πρὸς ἐμέ.

Every one who hears and learns from the father comes to me. John 6:45

292. The Aorist Passive Participle. The aorist is the only tense which developed as passive participle different from the middle. The aorist passive participle is made from the aorist passive stem (6th Principal Part) with the tense sign $\theta\epsilon$ plus the participle stem $-\nu\tau$ ($\theta\epsilon\nu\tau$ -). The declension is similar to other participles except in the nominative.

293. First Aorist Passive Participle of λύω.

	<u>Singular</u>			<u>Plural</u>		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	λυθείς	λυθεῖα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα
Gen.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
Abl.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Ins.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Loc.	λυθέντι	λυθείσῃ	λυθίντι	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
Acc.	λυθέντα	λυθεῖσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα
Voc.	λυθείς	λυθεῖσα	λυθέν	λυθέντες	λυθεῖσαι	λυθέντα

294. The Aorist Second Passive Participle. (See Section 203) The second aorist passive participle differs from the first passive only in the absence of the θ in the tense sign. Hence the aorist passive participle of γράφω is γρανείς, γραφεῖσα, γραφέν.

295. The Meaning of the Aorist Passive Participle. The aorist passive participles are used in all the constructions of the participles which have already been learned, such as articular, circumstantial, and supplementary participles.

296. Passive of Deponents. Deponents naturally are active in meaning.

ἀποκρίνομαι, I answer ὁ ἀποκριθεὶς The one answering

ἀποκριθεὶς ὁ Ἰησοῦς εἶπε Jesus answering said.

297. The Participle in Indirect Discourse. Verbs of saying or perception (hearing, seeing, knowing) may be followed by indirect discourse by a participle construction. The verb of the direct statement is put in the accusative case of the participle, and the subject is also put in the accusative (accusative of General Reference). The tense of the direct statement is preserved.

Direct Discourse: σιτία ἐστὶν εἰς Αἴγυπτον. There is grain in Egypt

Indirect Discourse: Ἰακώβ ἤκουσε ὅταν σιτία εἰς Αἴγυπτον.

Jacob heard that there was grain in Egypt

ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περπατοῦντα.

I hear that my children are walking in the truth.

(The direct statement would be “My children are walking in the truth.”)

Such verbs can also be followed by ὅτι + a finite verb (Section 152) or an infinitive (Section 171).

298. Syncopated Stems of the Third Declension. Syncopated nouns are so called because the stem varies between an ε in the nominative and accusative cases and a lack of it in the other cases. The three most common are ἀνὴρ, ἀνδρῶς, ὁ man; πατήρ, πατρός, οπ, father; and μάτηρ, ματρός, ή, mother.

	<u>Singular</u>		
Nom.	πατήρ	μήτηρ	ἀνὴρ
Gen.	πατρός	μητρός	ἀνδρός
Abl.	πατρός	μητρός	ανδρῶς
Dat.	πατρί	μητρί	ἀνδρί
Ins.	πατρί	μητρί	ἀνδρί
Loc.	πατρί	μητρί	ἀνδρί
Acc.	πατέρα	μητέρα	ἀνδρά
Voc.	πάτερ	μητερ	ἄνερ
	<u>Plural</u>		
Nom.	πατέρες	πητέρες	ἄνδρες
Gen.	πατέρων	μητέρων	ἀνδρῶν
Abl.	πατέρων	μητέρων	ἀνδρῶν
Dat.	πατράσι	μητράσι	ἀνδράσι
Ins.	πατράσι	μητράσι	ἀνδράσι
Loc.	πατράσι	μητράσι	ἀνδράσι
Acc.	πατέρας	μητέρας	ἀνδρας
Voc.	πατέρες	μητέρες	ἄνδρες

299. Vocabulary.

ἀνὴρ, ἀνδρός, ὁ, man, husband (Cf. philandry)

ἄξιος, ια, ιον, worthy

γόνυ, γόνατος, knee

after τίθημι, κάμπτω, I kneel

ἐχθρός, ἄ, ὄν, hate, odious

ὁ ἐχθρός, enemy

θεῖς, aor. part. of τίθημι

θυγάτηρ, θυγατρός, ή, daughter

voc., θυγάτερ

κατοικέω, I dwell, inhabit

μητήρ, ματρός, ή, mother

(Latin, mater, Alma Mater)

πατήρ, πατρός, ὁ father (Latin pater)

πορνεία, ας, ή, fornication.

τελευτάω, I end, finish; die

300. Text A.

οὐκ ἤλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν ἀλλὰ μάχαιραν. ἤλθον γὰρ διχάσαι¹ ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην² κατὰ τῆς πενθεράς³ αὐτῆς. καὶ οἱ ἐχθροὶ τοῦ ἀνθρώπου⁵ οἱ οἰκιακοὶ⁴ αὐτοῦ. ὁ φιλῶν πατέρα ἢ ματέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἕξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μοῦ ἄξιος.

¹ διχάζω, I separate

² νύμφη, ἡς, ἡ, daughter-in-law

³ πενθερά, ἄς, ἡ, mother-in-law

⁴ οἰκιακός, οὔ, ὁ, one of a family

⁵ Supply “shall be.”

II. Text B.

1. ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
2. ἀπεκρίθη ἡ γυνὴ καὶ εἶπε, οὐκ ἔχω ἄνδρα.
3. τοῦ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο· καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ.
4. κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες.
5. τῆς θυγάτρος τελευτούσης ἢ μήτηρ νήστευσε.
6. ἀκούεται ἐν ὑμῖν πορνεία ὥστε γυναῖκα τινα (a certain one) τοῦ πατρὸς ἔχειν.
7. θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο.
8. ἄνδρες ἀδελφοὶ καὶ πατέρες ὁ θεὸς τῆς δόξας ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικήσαι αὐτὸν ἐν Χαρράν (“Haran” indeclinable.)

III. Translate.

1. We hear that all men are walking in sin. (Use participle).
2. But he answered and said to the father, your daughter did not die.
3. When the kingdom comes, the mother shall be against the daughter and the son against the father.
4. When they came into the villages of the Samaritans, the woman prepared for him.
5. Who does not know that Jerusalem is the city of the Jews? (Use participle).