**VERBAL ASPECT IN NT GREEK**

**A Practical Approach through Neohellenic**

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By

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# VERBAL ASPECT IN NT GREEK
# A Practical Approach through Neohellenic

## INTRODUCTION

VERBAL ASPECT, or simply *aspect*, has been an intrinsic feature of the Hellenic language from primordial times to the present. Modern conceptions of aspect are in fact traceable to works of Aristotle.[1] Today, as in centuries past, speakers of Greek still learn aspect naturally from birth and apply it in their daily speech intuitively and without being particularly conscious of it. Aspect is thus as much a linguistic property of Neohellenic (Modern Greek) as of Κοινή "Koine" and Classical Greek.

This study purports to show that aspectual insights gained through Neohellenic can shed light on issues related to New Testament exegesis. To that end, it comes in two parts. Part One explains how Neohellenic is related to Κοινή and points out aspect and tense features the Κοινή and Neohellenic verb systems share. Part Two critiques verbal aspect views by various scholars and offers insights through Neohellenic.

It must be noted that my intention is not to dwell on any changes that developed in Greek between Κοινή and Neohellenic times. Rather, my intention is to render a concise description of the grammatical[2] relationship between Neohellenic and Κοινή, and on that basis elucidate aspectual issues.

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[1] Francis G. H. Pang, "Aspect and *Aktionsart* Once Again," in *Modeling Biblical Language*, Stanley Porter, et al., eds., https://www.academia.edu/28181029/Aspect_and_Aktionsart_Once_Again (p. 51) (accessed April 2022).

[2] A grammatical comparison, the true test in the scientific study of language, involves the phonology, morphology, and syntax of a language.

# Part One

## The Connection Between Koine and Neohellenic
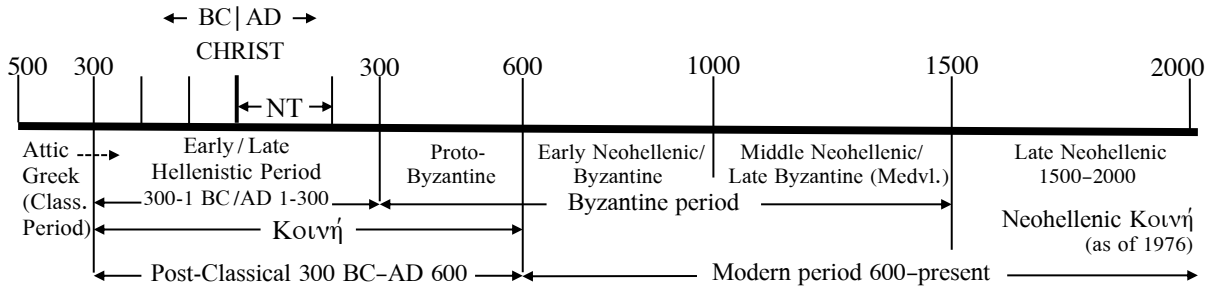
### 1.   HELLENIC PERIODS

The connection between Κοινή [kini] "Koine" and Neohellenic may be seen as a continuum of the historical periods of the Hellenic[1] language since classical times. These periods are demarcated, not by any marked changes in the language, but by historical events.

Classical Greek        refers to the Attic dialect of Athens during the Classical Greek period (500–300 BC). We begin with Classical Greek because it was in 403 BC that Athens officially replaced the old Attic alphabet with the 24-letter Ionic alphabet, a writing system the Ionians, the kinsmen of the Athenians, had perfected. Ratified under Archon (ruler) Eucleides, Athens' new alphabet became known as *the post-Eucleidean grammar*, a writing system Greek has used ever since.

Hellenistic Koine        is post-Classical Greek as it evolved between 300 BC–AD 600. This time span encompasses the Hellenistic period (300 BC–AD 300) and the proto-Byzantine period (300–600). Κοινή *Koine* "common (tongue)" refers to Hellenistic Greek, also known as Hellenistic Koine, Koine Greek, or simply Koine. For convenience, the more familiar term *Koine* is used here rather than Κοινή, though the pronunciation of Κοινή / Koine is *key-knee* [kini] (not *coy-neigh* or *kü-neigh* ).

NT Greek        refers specifically to the Koine of the New Testament. Biblical Greek refers to the Greek of the NT and of the Septuagint, as both were written in Koine. The Septuagint (LXX) is the translation of the OT Hebrew scriptures into Hellenistic (Koine) Greek. The translation commenced around 285 BC.

Byzantine Greek        refers to Greek during the Byzantine period (300–1500) as it evolved from Classical Greek through post-Classical / Hellenistic Greek.

Neohellenic        is the anglicized form of Νεοελληνική Κοινή [neoeliniki kini] *New Hellenic Koine*, the official name of mainstream Modern Greek, the late phase of which is 1500 to the present.

The essence of the foregoing is reflected in the chart below, which shows that Neohellenic is the result of a continuous linguistic evolution of Classical Greek through Hellenistic and Byzantine Greek.

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[1]   *Hellenic* is the anglicized form of Ἑλληνική (γλῶσσα) [eliniki (ɣlosa)] "Greek (tongue)." *Hellenic* can refer to any period of Greek from primordial times down to the present.

**From Classical Attic to Neohellenic**

```
                    ← BC | AD →
                      CHRIST
500    300                              300        600          1000              1500                    2000
                         ←NT→

Attic ---→    Early / Late            Proto-      Early Neohellenic/   Middle Neohellenic/     Late Neohellenic
Greek         Hellenistic Period      Byzantine   Byzantine            Late Byzantine (Medvl.)  1500–2000
(Class.       300-1 BC /AD 1-300                              Byzantine period
Period)       ←——— Κοινή ———→                                                                   Neohellenic Κοινή
                                                                                                 (as of 1976)
              ←—— Post-Classical 300 BC–AD 600 ——→        ←———  Modern period 600–present  ———→
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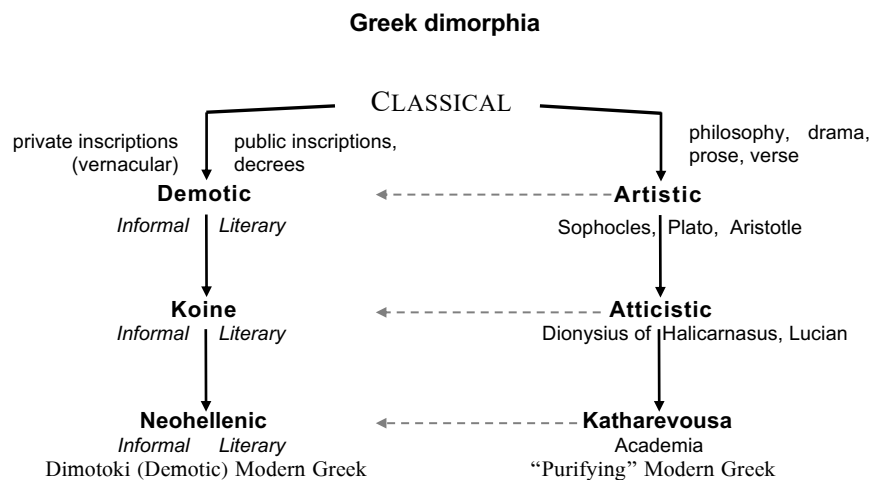
## 2. DIMORPHIA, AN INHERITED TRAIT

It would be impossible to effectively investigate the relation of Neohellenic to Koine to the exclusion of Classical Attic, their common anscestor. Before any comparisons that encompass Classical Attic can be made, however, it is important to understand the nature of *dimorphia* (see below), a significant characteristic Koine and Neohellenic inherited from Classical Greek. This takes us back to the "Golden Age" of Athens (479–404 BC).

The literary masterpieces of Classical Greek marked the crowning age of a glorious history, an age that raised literary excellence of Greek to the limit. As a result, a greater gap was created between the artistic form of the language (the form used in works by professionals and the well educated) and the Demotic or vernacular form, the spoken form used by ordinary citizens. This "two-form" nature of Classical Attic is a linguistic phenomenon called *dimorphia*.[1]

As the illustration below shows, Koine did not come directly from the artistic literary Attic. Rather, it came from the Demotic Attic, the vernacular spoken in Athens at that time and whose literary level was deeply influenced by the artistic literary Attic (indicated by the broken arrow).

**Greek dimorphia**

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                          CLASSICAL
private inscriptions   public inscriptions,              philosophy,  drama,
 (vernacular)            decrees                          prose, verse

    Demotic   ◄- - - - - - - - - - - -  Artistic
Informal │ Literary                      Sophocles, Plato, Aristotle

    Koine     ◄- - - - - - - - - - -  Atticistic
Informal │ Literary                      Dionysius of Halicarnasus, Lucian

  Neohellenic  ◄- - - - - - - - - -  Katharevousa
Informal   Literary                        Academia
Dimotoki (Demotic) Modern Greek        "Purifying" Modern Greek
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[1]  *Dimorphia* "two-form-ness," i.e., two levels of the same language (not to be confused with *diglossia* "two-tongue-ness," i.e., two languages).

The phenomenon of dimorphia was revived in Hellenistic times when artistic Attic, waning under Roman rule, was resuscitated by the Atticists—mainline Greek writers using Atticistic Greek, that is, Greek imitative of artistic Classical Attic. This means that NT Greek, too, is subject to dimorphia, its dimorphic nature being reflected in NT writings. For example, many parts of Paul's writings, Hebrews, Luke, parts of Acts, and much of 1 Peter, James and Jude are in literary Koine, with the gospels, along with parts of the other NT books, being more representative of the colloquial or popular Koine. The phenomenon of dimorphia continued through Byzantine and Neohellenic times.

Formal Neohellenic is known as *Katharevousa* "purifying," a conservative form that emerged in the late 18th century as a compromise between Ancient Greek and Dimotiki. Katharevousa was technically "ended" in 1976, when Greece adopted Νεοελληνική Κοινή [neoeliniki kini] as the official name of her language. Dimotiki, rooted in Demotic Attic, is a component of Neohellenic dimorphia, a variable mix of Dimotiki and Katharevousa that in actuality reflects a rich vernacular ever drawing upon the vast resources of Katharevousa. A Katharevousa-dominant mix is particularly noticeable today in academic, judicial, political, religious, and other professional circles.

With this snapshot of the historical background of Koine and Neohellenic as a backdrop, we will now proceed to areas of internal evidence that speak of the relation of Neohellenic to Koine.

## 3.  LEXICAL SIMILARITIES

The connection between Koine and Neohellenic can further be seen at the lexical level. It is estimated that of the total of about 4,900[1] Greek words in the New Testament (not including inflected forms, which would bring the total to a much higher figure), over 92 percent are either spoken or understood today.[2]

Below you will see lists of NT Greek words. These lists make up a relatively small part (about 20 percent) of the total number of NT Greek words, though their size as a visual aid suffices to drive a point home. And that point is that in delineating the similarities NT Koine and Neohellenic share at the lexical level, we are undoubtedly dealing with a significant number of words. But before we examine these lists, there are some things to be said about them.

First, the lists are intentionally in capital letters. One reason is to point out that Attic inscriptions as well as the NT scriptures were written in CAPITAL letters[3] (though with some Hellenistic-era variant spellings, e.g., uncials Ϲ(Σ), ⲱ(Ω)). This means at any rate that the very same lists in lowercase letters—with all diacritics (accent marks, breath marks),

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[1]  The figure 4,900 does not include proper names, geographical names, or "grecianized" words of non-Greek origin (Latin, Hebrew, Aramaic).

[2]  Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006), 86.

[3]  Lowercase Greek letters were developed by the Byzantines from the 9th century on. Just as the English lowercase and capital letters form not two alphabets but one and the same 26-letter alphabet, so do the lowercase Greek letters correspond to their 24 historical capital letters.

punctuation (commas, periods, exclamation marks, question marks, etc.),[1] and the subscript ( ͺ )[2]—would have most assuredly looked foreign to the Apostle Paul and to Aristotle!

Another reason for presenting these lists in capital letters is that each capitalized word technically becomes diachronically recognizable. Thus, an orthographical error (e.g., ΑΝΘΡΟΠΟΣ for ΑΝΘΡΩΠΟΣ *man*, ΔΙΑΓΓΕΛΩ for ΔΙΑΓΓΕΛΛΩ *I declare*, ΗΜΥΣΥ for ΗΜΙΣΥ *half,* ΛΕΓΙ for ΛΕΓΕΙ (*he*) *says*) would be simultaneously considered an error in Neohellenic, in Koine, and in Classical Greek (officially from 403 BC on, when Athens ratified the 24-letter Ionic alphabet). That is so because Classical Greek, Koine, and Neohellenic use the same form of writing and apply the same spelling system.[3] In plainer terms—and as you may have by now surmised—as you look at these sample Koine word lists, you are at the same time looking at Neohellenic and Classical Greek words whose ganeral form of writing, spelling, and basic meaning have been preserved for over 24 centuries!

At this juncture, a word about the way these word lists were compliled seems apropos. First, I examined NT Greek lexicon sources[4] and located entries that were spelled identically also in Neohellenic. The best candidates were words whose core meaning was the same as, or close to, their Neohellenic meaning. Examples: ΑΓΑΠΩ *I love*, ΛΑΟΣ (*group of* ) *people*, ΟΝΟΜΑ *name*, ΑΡΕΤΗ *virtue*, ΡΙΖΑ *root*. Next, I looked up those same words in Ancient Greek etymological lexicons and dictionaries. If an Ancient Greek word had the same core meaning or approximated the core meaning both in NT Greek and in Neohellenic, that word made it to the list.

It must be borne in mind that the lexical meaning of a word may vary depending on whether that word is used in isolation or within a certain context. For example, while the definition and lexical meaning of ΑΓΙΟΣ *holy, consecrated* in Classical Greek and in NT Greek is essentially the same, its meaning may be ethically different in a given NT context from its meaning in a ritualistic and cultic Classical Greek context. But whether in Classical Greek, NT Greek, or in Neohellenic, the essence of the term ΑΓΙΟΣ is otherwise quite similar, hence ΑΓΙΟΣ makes it to the list.

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[1] Diacritics are credited to Aristophanes of Byzantium (257–180 BC). Aristophanes devised breath marks, the comma, the period, the apostrophe, the hyphen, etc. to guide one's reading and interpretation of the old classical works. After scanty use for centuries, and following a reform of accentuation undertaken by grammarian Theodosios of Alexandria around AD 400, diacritics reappeared and further evolved. The systematic application of accent marks to manuscript texts dates from the 7th century, and from the 13th century onward *polytonic* accentuation became obligatory and used on every word. (*Polytonic* refers to the use of the rough ῾ and smooth ᾿ breath marks, and the grave ῾ , acute ´ , and circumflex ˆ accents.

[2] From the 12ᵗʰ century on, silent adscript "I" of archaic "spurious diphthongs" AI, EI, OI (later AI, HI, ΩI) appeared as a shortened adscript (Aɪ, Hɪ, Ωɪ) or as the subscript ( ͺ ), e.g., ᾳ ῃ ῳ.

[3] Neohellenic, particularly Katharevousa, still follows the Attic orthography. As of about 1976, Dimotiki uses -ει, -εις, -ομε/-ουμε in the present indicative and subjunctive alike, while literary Katharevousa still uses the traditional subjunctive endings -ῃ, -ῃς, -ωμεν.

[4] For example, *Thayer's Greek-English Lexicon of the New Testament* by Joseph H. Thayer (Peabody, MS: Hendrickson Publishers, Inc., 2007).

Certain Classical Greek terms in the New Testament have taken on some new sematic dimension or are strongly associated with Christianity for the first time and continue in Neohellenic usage with the same meaning. Such NT Greek terms have more affinity with Neohellenic than Classical Greek.[1] For example, in Classical Greek ΕΚΚΛΗΣΙΑ means *assembly,* but in NT times it begins to take on also the meaning *church.* NT Words of this type are placed in the word lists, since their Classical Greek meaning has an affinity with their NT Greek and Neohellenic counterpart.

## 3.1 A thousand words

Listed below are over 1,000 NT Greek words. That is more than 20 percent of the 4,900 words in the Greek NT. Today a Greek person with an average education can read, understand, and use each of these words, not because he or she knows NT Greek well, but because these words are also in Dimotiki. The lists could be extended significantly, though by sheer volume their present size adequately emits a clear message: that at the lexical level, NT Greek and Neohellenic, and by extension Classical Greek, share much ground.

A note particularly on third declension nouns. Classical Greek and Koine third declension noun entries coincide with their Katharevousa counterparts. Entries of their Dimotiki counterparts, on the other hand, coincide with some Katharevousa (also Classical Greek and Koine) singular or plural case forms.[2] Here are some examples:

| Classical Greek | Koine | Katharevousa | Dimotiki [3] |
|---|---|---|---|
| ΓΕΡΩΝ *old man* | ΓΕΡΩΝ *old man* | ΓΕΡΩΝ *old man* | ΓΕΡΟΝΤΑΣ *old man* |
| ΙΔΡΩΣ *sweat* | ΙΔΡΩΣ *sweat* | ΙΔΡΩΣ *sweat* | ΙΔΡΩΤΑΣ *sweat* |
| ΙΕΡΕΥΣ *priest* | ΙΕΡΕΥΣ *priest* | ΙΕΡΕΥΣ *priest* | ΙΕΡΕΑΣ *priest* |
| ΠΑΤΡΙΣ *fatherland* | ΠΑΤΡΙΣ *fatherland* | ΠΑΤΡΙΣ *fatherland* | ΠΑΤΡΙΔΑ *fatherland* |
| ΦΛΟΞ *flame* | ΦΛΟΞ *flame* | ΦΛΟΞ *flame* | ΦΛΟΓΑ *flame* |
| ΠΟΙΜΗΝ *shepherd* | ΠΟΙΜΗΝ *shepherd, (church) pastor* | ΠΟΙΜΗΝ *shepherd, (church) pastor* | ΠΟΙΜΕΝΑΣ *shepherd, (church) pastor* |

The average Greek person today would have no difficulty identifying third declension nouns by their Koine or Classical Greek dictionary entry form, as such forms are often used interchangeably with their Dimotiki forms. Additionally, bear in mind that many Neohellenic words have no alternative Katharevousa or Dimotiki forms. This means that many ancient forms from all parts of speech (verbs, nouns, pronouns, etc.) are shared by Katharevousa and Dimotiki alike, as the word lists below show.

Finally, the lists comprise well over 1,000 NT Greek words whose spelling and core meaning are recognized and understood by the average Neohellenic speaker today pretty much the way they were recognized and understood by Paul and Aristotle. Here they are:

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[1]   David S. Hasselbrook, *Studies in New Testament Lexicography: Advancing toward a Full Diachronic Approach with the Greek Language.* (Germany: Mohr Siebeck, 2011), 48–49.

[2]   Some dictionaries list two entries for the same noun: one in Katharevousa, and one in Dimotiki, e.g., φλόξ / φλόγα, πατρίς / πατρίδα (*The Pocket Oxford Greek Dictionary*, Oxford, UK: Oxford University Press, 1995).

[3]   Dimotiki ΓΕΡΟΝΤΑΣ, ΙΔΡΩΤΑΣ, ΙΕΡΕΑΣ, ΠΟΙΜΕΝΑΣ coincide with the accusative plural of their Classical Greek, Koine, or Katharevousa counterparts; and ΠΑΤΡΙΔΑ, ΦΛΟΓΑ coincide with the accusative singular of their Classical Greek, Koine, or Katharevousa counterparts.

**Nouns**

ΑΒΥΣΣΟΣ ΑΓΑΝΑΚΤΗΣΙΣ ΑΓΑΠΗ ΑΓΓΕΛΟΣ ΑΓΕΛΗ ΑΓΡΟΣ ΑΔΕΛΦΟΣ ΑΗΡ ΑΙΓΙΑΛΟΣ ΑΙΜΑ ΑΙΡΕΣΙΣ ΑΙΧΜΑΛΩΤΟΣ ΑΛΗΘΕΙΑ ΑΜΑΡΤΙΑ ΑΜΕΤΑΜΕΛΗΤΟΣ ΑΝΑΙΔΕΙΑ ΑΝΗΡ ΑΝΘΡΩΠΟΣ ΑΠΟΛΥΤΡΩΣΙΣ ΑΠΟΣΤΟΛΟΣ ΑΡΕΤΗ ΑΡΝΙΟΝ ΑΡΤΟΣ ΑΡΧΗΓΟΣ ΑΣΘΕΝΕΙΑ ΑΣΠΑΣΜΟΣ ΑΣΤΗΡ ΑΣΦΑΛΕΙΑ ΑΥΤΑΡΚΕΙΑ ΑΦΘΑΡΣΙΑ ΑΦΟΡΜΗ ΒΑΘΟΣ ΒΑΠΤΙΣΜΑ ΒΑΡΟΣ ΒΑΣΑΝΙΣΜΟΣ ΒΑΣΙΛΕΙΑ ΒΙΟΣ ΒΛΑΣΦΗΜΙΑ ΒΛΕΜΜΑ ΒΡΕΦΟΣ ΒΡΩΣΙΣ ΒΩΜΟΣ ΓΑΛΑ ΓΑΛΗΝΗ ΓΑΜΟΣ ΓΕΓΟΝΟΣ ΓΕΙΤΩΝ ΓΕΝΕΑΛΟΓΙΑ ΓΕΝΕΣΙΣ ΓΕΝΟΣ ΓΕΡΟΥΣΙΑ ΓΕΡΩΝ ΓΕΩΡΓΟΣ ΓΗ ΓΛΩΣΣΑ ΓΝΩΣΙΣ ΓΥΜΝΟΣ ΓΩΝΙΑ ΔΑΙΜΟΝΙΟΝ ΔΑΚΡΥ ΔΑΝΕΙΟΝ ΔΑΠΑΝΗ ΔΕΗΣΙΣ ΔΕΙΓΜΑ ΔΕΙΠΝΟΝ ΔΕΝΔΡΟΝ ΔΕΡΜΑ ΔΕΣΜΟΣ ΔΕΣΠΟΤΗΣ ΔΗΜΟΣ ΔΙΑΒΟΛΟΣ ΔΙΑΘΗΚΗ ΔΙΑΚΟΝΟΣ ΔΙΑΛΕΚΤΟΣ ΔΙΑΛΟΓΙΣΜΟΣ ΔΙΑΝΟΙΑ ΔΙΑΣΠΟΡΑ ΔΙΑΦΘΟΡΑ ΔΙΔΑΣΚΑΛΟΣ ΔΙΕΞΟΔΟΣ ΔΙΚΑΙΩΣΥΝΗ ΔΙΚΗ ΔΙΚΤΥΟΝ ΔΙΟΡΘΩΜΑ ΔΙΩΓΜΟΣ ΔΟΚΟΣ ΔΟΛΟΣ ΔΟΞΑ ΔΟΥΛΕΙΑ ΔΡΑΧΜΗ ΔΡΟΜΟΣ ΔΥΝΑΜΙΣ ΔΥΝΑΣΤΗΣ ΔΩΡΟΝ ΕΓΚΛΗΜΑ ΕΓΚΡΑΤΕΙΑ ΕΔΑΦΟΣ ΕΔΡΑ ΕΘΝΟΣ ΕΘΟΣ ΕΙΔΟΣ ΕΙΔΩΛΟΝ ΕΙΚΩΝ ΕΙΡΗΝΗ ΕΙΣΟΔΟΣ ΕΚΚΛΗΣΙΑ ΕΚΛΟΓΗ ΕΛΑΙΑ ΕΛΑΙΟΝ ΕΛΕΓΧΟΣ ΕΛΕΗΜΟΣΥΝΗ ΕΛΕΟΣ ΕΛΠΙΣ ΕΛΕΥΘΕΡΙΑ ΕΜΠΟΡΟΣ ΕΝΕΡΓΕΙΑ ΕΝΝΟΙΑ ΕΝΤΟΛΗ ΕΝΥΠΝΙΟΝ ΕΞΙΣ ΕΞΟΔΟΣ ΕΞΟΥΣΙΑ ΕΠΑΓΓΕΛΙΑ ΕΠΑΙΝΟΣ ΕΠΑΥΡΙΟΝ ΕΠΙΓΡΑΦΗ ΕΠΙΕΙΚΕΙΑ ΕΠΙΘΥΜΙΑ ΕΠΙΜΕΛΕΙΑ ΕΠΙΣΤΟΛΗ ΕΠΙΣΤΡΟΦΗ ΕΡΓΑΤΗΣ ΕΡΓΟΝ ΕΡΙΣ ΕΣΠΕΡΑ ΕΥΑΓΓΕΛΙΣΤΗΣ ΕΥΕΡΓΕΤΗΣ ΕΥΠΡΕΠΕΙΑ ΕΥΣΕΒΕΙΑ ΕΥΧΑΡΙΣΤΙΑ ΕΧΘΡΟΣ ΖΕΥΓΟΣ ΖΗΛΟΣ ΖΗΤΗΜΑ ΖΥΓΟΣ ΖΥΜΗ ΖΩΗ ΖΩΝΗ ΖΩΟΝ ΗΓΕΜΩΝ ΗΔΟΝΗ ΗΛΙΚΙΑ ΗΛΙΟΣ ΗΜΕΡΑ ΗΣΥΧΙΑ ΗΤΤΑ ΗΧΟΣ ΘΑΛΑΣΣΑ ΘΑΝΑΤΟΣ ΘΑΥΜΑ ΘΕΛΗΜΑ ΘΕΜΕΛΙΟΝ ΘΕΟΣΕΒΕΙΑ ΘΕΟΣ ΘΕΡΑΠΕΙΑ ΘΕΡΙΣΜΟΣ ΘΕΡΟΣ ΘΗΚΗ ΘΗΡΙΟΝ ΘΗΣΑΥΡΟΣ ΘΟΡΥΒΟΣ ΘΡΟΝΟΣ ΘΥΕΛΛΑ ΘΥΜΙΑΜΑ ΘΥΜΟΣ ΘΥΡΑ ΘΥΡΩΡΟΣ ΘΥΣΙΑ ΘΩΡΑΞ  ΙΑΤΡΟΣ ΙΔΕΑ ΙΔΙΩΤΗΣ ΙΔΡΩΣ ΙΕΡΑΤΕΙΑ ΙΕΡΕΥΣ ΙΕΡΟΝ ΙΜΑΤΙΟΝ ΙΟΣ ΙΠΠΟΣ ΙΣΟΤΗΣ ΙΣΧΥΣ ΙΧΘΥΣ ΙΧΝΟΣ ΚΑΘΗ-ΓΗΤΗΣ ΚΑΚΙΑ ΚΑΛΑΜΟΣ ΚΑΛΥΜΜΑ ΚΑΠΝΟΣ ΚΑΡΔΙΑ ΚΑΡΠΟΣ ΚΑΤΑΚΛΥΣΜΟΣ ΚΑΤΑΡΑ ΚΑΤΑΣΚΥΝΩΣΙΣ ΚΑΤΑΣΤΡΟΦΗ ΚΑΤΗΓΟΡΟΣ ΚΑΤΟΡΘΩΜΑ ΚΕΡΑΣ ΚΕΡΔΟΣ ΚΕΦΑΛΗ ΚΗΠΟΥΡΟΣ ΚΗΡΥΞ ΚΙΝΔΥΝΟΣ ΚΛΗΡΟΝΟΜΙΑ ΚΛΙΝΗ ΚΟΙΛΙΑ ΚΟΙΝΩΝΙΑ ΚΟΛΑΣΙΣ ΚΟΛΠΟΣ ΚΟΠΟΣ ΚΟΡΑΞ ΚΟΣΜΟΣ ΚΡΑΝΙΟΝ ΚΡΑΥΓΗ ΚΤΗΝΟΣ ΚΥΚΛΟΣ ΚΥΡΙΟΣ ΚΥΩΝ ΛΑΜΠΑΣ ΛΑΜΠΡΟΤΗΣ ΛΑΟΣ ΛΑΤΡΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΛΗΣΤΗΣ ΛΙΘΟΣ ΛΙΘΟΣΤΡΩΤΟΣ ΛΙΜΗΝ ΛΟΓΟΣ ΛΟΓΧΗ ΛΟΙΜΟΣ ΛΟΥΤΡΟΝ ΛΥΤΡΟΝ ΛΥΧΝΟΣ ΜΑΘΗΤΗΣ ΜΑΚΑΡΙΣΜΟΣ ΜΑΡΜΑΡΟΣ ΜΑΡΤΥΡΙΟΝ ΜΑΡΤΥΣ ΜΑΧΑΙΡΑ ΜΕΓΑΛΕΙΟΤΗΣ ΜΕΛΙ ΜΕΛΟΣ ΜΕΡΙΜΝΑ ΜΕΣΙΤΗΣ ΜΕΤΑΜΕΛΕΙΑ ΜΕΤΑΝΟΙΑ ΜΕΤΩΠΟΝ ΜΗΚΟΣ ΜΗΤΗΡ ΜΙΣΘΟΣ ΜΝΗΜΗ ΜΝΗΜΟΣΥΝΟΝ ΜΟΥΣΙΚΟΣ ΜΥΣΤΗΡΙΟΝ ΝΑΟΣ ΝΕΑΝΙΑΣ ΝΕΚΡΩΣΙΣ ΝΕΟΤΗΣ ΝΗΣΟΣ ΝΗΣΤΕΙΑ ΝΟΜΟΘΕΤΗΣ ΝΟΣΟΣ ΝΟΤΟΣ ΝΟΥΘΕΣΙΑ ΝΟΥΣ ΝΥΜΦΗ ΝΥΞ ΞΕΝΟΔΟΧΟΣ ΞΥΛΟΝ ΟΔΟΙΠΟΡΙΑ ΟΔΟΣ ΟΙΚΙΑ ΟΙΚΟΣ ΟΙΚΟΔΟΜΟΣ ΟΙΝΟΣ ΟΜΟΙΩΜΑ ΟΝΟΜΑ ΟΝΟΣ ΟΠΤΑΣΙΑ ΟΡΓΗ ΟΡΙΟΝ ΟΡΟΣ ΟΣΜΗ ΟΣΦΥΣ ΟΥΡΑΝΟΣ ΟΦΕΛΟΣ ΟΦΘΑΛ-ΜΟΣ ΟΦΙΣ ΟΧΛΟΣ ΟΨΙΣ ΠΑΘΟΣ ΠΑΙΔΕΙΑ ΠΑΛΗ ΠΑΛΙΓΓΕΝΕΣΙΑ ΠΑΝΟΠΛΙΑ ΠΑΡΑ-ΒΟΛΗ ΠΑΡΑΚΛΗΣΙΣ ΠΑΡΑΠΤΩΜΑ ΠΑΡΘΕΝΟΣ ΠΑΡΟΙΜΙΑ ΠΑΡΡΗΣΙΑ ΠΑΤΗΡ ΠΑΤΡΙΣ ΠΕΙΡΑΣΜΟΣ ΠΕΠΟΙΘΗΣΙΣ ΠΗΛΟΣ ΠΙΚΡΙΑ ΠΙΣΤΙΣ ΠΛΑΤΟΣ ΠΛΗΘΟΣ ΠΛΗΜΜΥΡΑ ΠΛΗΡΩΜΑ ΠΛΟΥΤΟΣ ΠΝΕΥΜΑ ΠΟΙΜΗΝ ΠΟΙΜΝΙΟΝ ΠΟΛΕΜΟΣ ΠΟΛΙΣ ΠΟΛΙΤΗΣ ΠΟΛΥΣ ΠΟΝΟΣ ΠΟΡΝΗ ΠΡΑΞΙΣ ΠΡΟΓΟΝΟΣ ΠΡΟΣΗΛΥΤΟΣ ΠΡΟΣΦΟΡΑ ΠΡΟΣΩΠΟ-ΛΗΠΤΗΣ ΠΡΟΣΩΠΟΝ ΠΡΟΦΗΤΗΣ ΠΡΩΡΑ ΠΥΓΜΗ ΠΥΡ ΠΥΡΕΤΟΣ ΡΑΒΔΟΣ ΡΑΠΙΣΜΑ ΡΗΜΑ ΡΗΤΩΡ ΡΙΖΑ ΡΙΠΗ ΣΑΛΠΙΓΞ ΣΑΡΚΙΚΟΣ ΣΑΡΞ ΣΕΒΑΣΜΑ ΣΗΜΕΙΟΝ ΣΗΜΕΡΟΝ ΣΙΤΟΣ ΣΚΑΝΔΑΛΟΝ ΣΚΗΝΟΠΟΙΟΣ ΣΚΟΤΟΣ ΣΟΦΙΑ ΣΠΕΡΜΑ ΣΠΟΓΓΟΣ ΣΤΕΜΜΑ ΣΤΕΡΕ-ΩΜΑ ΣΤΕΦΑΝΟΣ ΣΤΟΛΟΣ ΣΤΟΜΑ ΣΤΡΑΤΗΓΟΣ ΣΤΡΑΤΟΠΕΔΟΝ ΣΥΓΚΑΤΑΘΕΣΙΣ ΣΥΓΧΥ-ΣΙΣ ΣΥΚΕΑ ΣΥΚΟΝ ΣΥΝΑΓΩΓΗ ΣΥΝΝΕΦΟΝ ΣΦΡΑΓΙΣ ΣΧΗΜΑ ΣΩΜΑ ΣΩΤΗΡ ΣΩΤΗΡΙΑ ΤΑΛΑΙΠΩΡΙΑ ΤΑΦΟΣ ΤΕΚΜΗΡΙΟΝ ΤΕΚΝΟΓΟΝΙΑ ΤΕΚΝΟΝ ΤΕΚΤΩΝ ΤΕΛΟΣ ΤΕΛΩΝΗΣ ΤΙΜΩΡΙΑ ΤΟΙΧΟΣ ΤΡΑΓΟΣ ΤΡΑΠΕΖΑ ΤΡΟΦΗ ΥΔΩΡ ΥΙΟΣ ΥΙΟΘΕΣΙΑ ΥΜΝΟΣ ΥΠΑΚΟΗ ΥΠΕΡΒΟΛΗ ΥΠΕΡΗΦΑΝΙΑ ΥΠΝΟΣ ΥΠΟΔΗΜΑ ΥΠΟΜΟΝΗ ΥΨΟΣ ΦΑΡΜΑΚΟΝ ΦΕΓΓΟΣ

ΚΦΙΑΛΗ ΦΙΛΑΔΕΛΦΙΑ ΦΙΛΙΑ ΦΙΛΟΣ ΦΙΛΟΣΟΦΙΑ ΦΘΟΝΟΣ ΦΛΟΞ ΦΟΒΟΣ ΦΟΝΟΣ ΦΡΗΝ ΦΡΟΝΗΜΑ ΦΡΟΥΡΟΣ ΦΥΓΗ ΦΥΛΑΚΗ ΦΥΛΑΞ ΦΥΛΗ ΦΥΣΙΣ ΦΩΝΗ ΦΩΣ ΧΑΡΑ ΧΑΡΙΣ ΧΑ-ΡΙΣΜΑ ΧΑΣΜΑ ΧΕΙΛΟΣ ΧΕΙΜΩΝ ΧΗΡΑ ΧΘΕΣ ΧΙΛΙΑΡΧΟΣ ΧΙΤΩΝ ΧΟΛΗ ΧΟΡΟΣ ΧΡΕΙΑ ΧΡΟΝΟΣ ΧΡΥΣΙΟΝ ΧΩΜΑ ΧΩΡΑ ΧΩΡΟΣ ΨΕΥΔΟΣ ΨΗΦΟΣ ΨΥΧΗ ΩΔΗ ΩΜΟΣ ΩΡΑ ΩΦΕΛΕΙΑ

**Verbs** (mixed, contracted)

ΑΓΑΠΩ ΑΓΓΕΛΛΩ ΑΓΟΡΑΖΩ ΑΓΡΥΠΝΩ ΑΓΩΝΙΖΟΜΑΙ ΑΔΙΚΩ ΑΙΣΘΑΝΟΜΑΙ ΑΙΤΩ ΑΚΟΥΩ ΑΛΑΛΑΖΩ ΑΛΕΙΦΩ ΑΛΛΑΣΣΩ ΑΜΑΡΤΑΝΩ ΑΜΕΛΩ ΑΜΥΝΟΜΑΙ ΑΝΑΒΑΙΝΩ ΑΝΑΓΕΝΝΩ ΑΝΟΙΓΩ ΑΝΤΛΩ ΑΠΕΙΛΩ ΑΠΟΔΕΧΟΜΑΙ ΑΠΟΘΝΗΣΚΩ ΑΠΟΚΑΛΥΠΤΩ ΑΠΟΚΡΙΝΟΜΑΙ ΑΠΟΡΩ ΑΠΟΣΤΕΛΛΩ ΑΠΟΦΕΥΓΩ ΑΡΚΩ ΑΡΝΟΥΜΑΙ ΑΡΠΑΖΩ ΑΡΧΩ ΒΑΘΥΝΩ ΒΑΠΤΙΖΩ ΒΑΣΑΝΙΖΩ ΒΑΣΙΛΕΥΩ ΒΑΣΤΑΖΩ ΒΕΒΑΙΩ ΒΙΑΖΩ ΒΛΑΣΦΗΜΩ ΒΛΕΠΩ ΒΟΗΘΩ ΒΟΣΚΩ ΒΡΑΔΥΝΩ ΒΡΕΧΩ ΒΥΘΙΖΩ ΓΕΛΩ ΓΕΜΙΖΩ ΓΕΝΝΩ ΓΕΥΟΜΑΙ ΓΙ(Γ)ΝΟΜΑΙ ΓΝΩΡΙΖΩ ΓΡΑΦΩ ΓΥΜΝΑΖΩ ΔΑΝΕΙΖΩ ΔΑΠΑΝΩ ΔΕΙΠΝΩ ΔΕΛΕΑΖΩ ΔΕΟΜΑΙ ΔΕΣΜΕΥΩ ΔΕΧΟΜΑΙ ΔΙΑΓΓΕΛΛΩ ΔΙΑΙΡΕΩ ΔΙΑΚΟΝΩ ΔΙΑΚΡΙΝΩ ΔΙΑΛΟΓΙΖΟΜΑΙ ΔΙΑΛΥΩ ΔΙΑΜΑΡΤΥΡΟΜΑΙ ΔΙΑΠΡΑΓΜΑΤΕΥΟΜΑΙ ΔΙΑΣΚΟΡΠΙΖΩ ΔΙΑΣΩΖΩ ΔΙΑΦΕΡΩ ΔΙΔΑΣΚΩ ΔΙΕΡΧΟΜΑΙ ΔΙΗ-ΓΟΥΜΑΙ ΔΙΚΑΖΩ ΔΙΟΡΘΩ ΔΙΨΩ ΔΙΩΚΩ ΔΟΞΑΖΩ ΔΥΝΑΜΑΙ ΕΓΕΙΡΩ ΕΓΚΑΤΑΛΕΙΠΩ ΕΙΣΕΡΧΟΜΑΙ ΕΚΒΑΛΛΩ ΕΚΛΕΓΩ ΕΚΠΛΕΙΤΤΩ ΕΛΕΩ ΕΛΠΙΖΩ ΕΜΠΑΙΖΩ ΕΞΑΛΕΙΦΩ ΕΞΕΡΧΟΜΑΙ ΕΠΑΓΓΕΛΛΩ ΕΠΑΙΝΩ ΕΠΑΝΕΡΧΟΜΑΙ ΕΠΙΓΡΑΦΩ ΕΠΙΘΥΜΩ ΕΠΙΜΕΝΩ ΕΠΙ-ΣΚΕΠΤΟΜΑΙ ΕΠΙΤΡΕΠΩ ΕΡΓΑΖΟΜΑΙ ΕΡΕΥΝΩ ΕΡΜΗΝΕΥΩ ΕΡΧΟΜΑΙ ΕΡΩΤΩ ΕΤΟΙΜΑΖΩ ΕΥΑΓΓΕΛΙΖΩ ΕΥΡΙΣΚΩ ΕΥΦΡΑΙΝΩ ΕΥΧΑΡΙΣΤΩ ΕΥΧΟΜΑΙ ΕΧΩ ΗΣΥΧΑΖΩ ΖΩ ΘΑΠΤΩ ΘΑΥΜΑΖΩ ΘΕΩΡΩ ΘΛΙΒΩ ΘΡΑΒΩ ΘΡΗΝΩ ΚΑΘΑΡΙΖΩ ΚΑΘΙΖΩ ΚΑΙΩ ΚΑΛΩ ΚΑΤΑΒΑΙΝΩ ΚΑΤΑΡΓΩ ΚΑΤΟΙΚΩ ΚΕΙΜΑΙ ΚΗΡΥΤΤΩ ΚΙΝΔΥΝΕΥΩ ΚΛΑΙΩ ΚΛΕΠΤΩ ΚΟΙΜΩΜΑΙ ΚΟΛΛΩ ΚΟΠΙΩ ΚΡΑΖΩ ΚΡΟΥΩ ΚΩΛΥΩ ΛΑΛΩ ΛΑΜΒΑΝΩ ΛΑΜΠΩ ΛΕΓΩ ΛΕΙΠΩ ΛΟΓΙΖΟΜΑΙ ΛΟΙΔΟΡΩ ΛΥΩ ΜΑΙΝΟΜΑΙ ΜΑΚΑΡΙΖΩ ΜΑΡΤΥΡΩ ΜΑΧΟΜΑΙ ΜΕΘΥΩ ΜΕΛΕΤΩ ΜΕΛΛΩ ΜΕΝΩ ΜΕΡΙΜΝΩ ΜΕΤΑΜΕΛΟΜΑΙ ΜΕΤΑΝΟΩ ΜΙΜΟΥΜΑΙ ΜΝΗΣΤΕΥΩ ΜΟΛΥΝΩ ΝΑΥΑΓΩ ΝΕΥΩ ΝΗΣΤΕΥΩ ΝΙΚΩ ΝΟΜΙΖΩ ΝΟΥΘΕΤΩ ΟΔΟΙΠΟΡΩ ΟΙΚΩ ΟΜΙΛΩ ΟΦΕΙΛΩ ΠΑΙΔΕΥΩ ΠΑΡΑΚΑΛΩ ΠΑΡΑΚΟΛΟΥΘΩ ΠΑΡΑΣΚΕΥΑΖΩ ΠΑΣΧΩ ΠΑΥΩ ΠΕΙΘΑΡΧΩ ΠΕΙΘΩ ΠΕΙΝΩ ΠΕΙΡΑΖΩ ΠΕΡΙΒΑΛΛΩ ΠΕΡΙΠΑΤΩ ΠΙΚΡΑΙΝΩ ΠΙΝΩ ΠΙΣΤΕΥΩ ΠΛΑΝΩ ΠΛΑΣΣΩ ΠΛΕΩ ΠΛΥΝΩ ΠΝΕΩ ΠΝΙΓΩ ΠΟΙΜΑΙΝΩ ΠΟΙΩ ΠΟΛΕΜΩ ΠΟΡΕΥΟΜΑΙ ΠΡΑΤΤΩ ΠΡΟΒΑΙΝΩ ΠΡΟΣΔΕΧΟΜΑΙ ΠΡΟΣΔΟΚΩ ΠΡΟΣΕΥΧΟΜΑΙ ΠΡΟΣΚΑΛΩ ΠΡΟΣΚΟΠΤΩ ΠΡΟΣ-ΦΕΡΩ ΠΡΟΦΗΤΕΥΩ ΡΑΠΙΖΩ ΡΕΩ ΣΑΛΠΙΖΩ ΣΕΒΟΜΑΙ ΣΕΙΩ ΣΗΜΑΙΝΩ ΣΙΩΠΩ ΣΚΑΠΤΩ ΣΠΕΙΡΩ ΣΠΕΥΔΩ ΣΡΕΛΛΩ ΣΤΕΝΑΖΩ ΣΤΗΡΙΖΩ ΣΤΡΕΦΩ ΣΥΓΚΡΙΝΩ ΣΥΛΛΑΜΒΑΝΩ ΣΥΛΛΕΓΩ ΣΥΜΒΟΥΛΕΥΩ ΣΥΝΤΡΙΒΩ ΣΩΖΩ ΤΑΡΑΣΣΩ ΤΕΛΩ ΤΗΡΩ ΤΟΛΜΩ ΤΡΕΜΩ ΤΡΕΦΩ ΤΡΕΧΩ ΥΠΑΚΟΥΩ ΥΠΑΡΧΩ ΥΠΟΚΡΙΝΟΜΑΙ ΦΕΡΩ ΦΕΥΓΩ ΦΘΑΝΩ ΦΟΒΟΥΜΑΙ ΦΥΛΑΤΤΩ ΦΥΤΕΥΩ ΧΑΙΡΩ ΧΛΕΥΑΖΩ ΧΡΙΩ ΧΩΡΙΖΩ ΨΑΛΛΩ ΨΕΥΔΩ ΨΗΦΙΖΩ ΩΡΥΟΜΑΙ ΩΦΕΛΩ ΩΦΕΛΟΥΜΑΙ

**Adjectives** (fem./neut. endings not indicated)

ΑΓΑΘΟΣ ΑΓΑΠΗΤΟΣ ΑΓΙΟΣ ΑΓΝΟΣ ΑΔΥΝΑΤΟΣ ΑΘΑΝΑΤΟΣ ΑΘΩΟΣ ΑΙΡΕΤΙΚΟΣ ΑΙΣΧΡΟΣ ΑΙΩΝΙΟΣ ΑΚΡΙΒΗΣ ΑΛΗΘΗΣ ΑΛΗΘΙΝΟΣ ΑΛΛΟΣ ΑΜΕΜΠΤΟΣ ΑΜΩΜΟΣ ΑΝΑΓΚΑΙΟΣ ΑΞΙΟΣ ΑΟΡΑΤΟΣ ΑΡΡΩΣΤΟΣ ΑΣΕΒΗΣ ΑΣΕΛΓΗΣ ΑΣΗΜΟΣ ΑΣΘΕΝΗΣ ΑΣΤΟΡΓΟΣ ΑΤΑΚΤΟΣ ΑΥΘΑΔΗΣ ΑΦΑΝΗΣ ΑΦΘΑΡΤΟΣ ΑΦΡΩΝ ΒΑΡΒΑΡΟΣ ΒΑΡΥΣ ΒΕΒΑΙΟΣ ΒΛΑΣ-ΦΗΜΟΣ ΒΡΑΔΥΣ ΓΛΥΚΥΣ ΓΝΗΣΙΟΣ ΓΝΩΣΤΟΣ ΓΥΜΝΟΣ ΔΕΚΑΤΟΣ ΔΕΞΙΟΣ ΔΙΑΦΑΝΗΣ ΔΙΑΦΟΡΟΣ ΔΙΚΑΙΟΣ ΔΥΝΑΤΟΣ ΔΥΣΕΡΜΗΝΕΥΤΟΣ ΔΥΣΝΟΗΤΟΣ ΕΓΚΡΑΤΗΣ ΕΘΝΙΚΟΣ ΕΙΛΙΚΡΙΝΗΣ ΕΚΑΣΤΟΣ ΕΚΛΕΚΤΟΣ ΕΚΟΥΣΙΟΣ ΕΛΑΦΡΟΣ ΕΛΑΧΙΣΤΟΣ ΕΛΕΕΙΝΟΣ ΕΛΕ-ΗΜΩΝ ΕΛΕΥΘΕΡΟΣ ΕΝΔΕΗΣ ΕΝΟΧΟΣ ΕΠΙΕΙΚΗΣ ΕΠΙΜΕΛΗΣ ΕΠΙΤΗΔΕΙΟΣ ΕΥΘΥΜΟΣ ΕΥΘΥΣ ΕΥΣΕΒΗΣ ΗΜΙΣΥΣ ΗΠΙΟΣ ΗΡΕΜΟΣ ΗΣΥΧΟΣ ΘΑΝΑΣΙΜΟΣ ΘΕΟΠΝΕΥΣΤΟΣ ΘΕΟΣΕΒΗΣ ΘΝΗΤΟΣ ΙΕΡΟΣ ΙΚΑΝΟΣ ΙΛΑΡΟΣ ΙΣΟΣ ΙΣΧΥΡΟΣ ΚΑΘΑΡΟΣ ΚΑΘΗΜΕΡΙΝΟΣ ΚΑΚΟΠΟΙΟΣ ΚΑΚΟΣ ΚΑΚΟΥΡΓΟΣ ΚΑΛΟΣ ΚΑΡΠΟΦΟΡΟΣ ΚΕΝΟΣ ΚΡΑΤΑΙΟΣ ΚΡΕΙΤΤΩΝ ΚΩΦΟΣ ΛΑΜΠΡΟΣ ΛΕΠΡΟΣ ΛΕΥΚΟΣ ΛΟΙΔΟΡΟΣ ΜΑΚΑΡΙΟΣ ΜΕΓΑΛΟΠΡΕΠΗΣ ΜΕΓΑΣ

ΜΕΘΥΣΟΣ ΜΕΣΟΣ ΜΙΚΡΟΣ ΜΟΝΟΓΕΝΗΣ ΜΟΝΟΣ ΜΩΡΟΣ ΝΕΚΡΟΣ ΝΕΟΣ ΝΗΦΑΛΙΟΣ ΞΕΝΟΣ ΟΙΚΤΙΡΜΩΝ ΟΚΝΗΡΟΣ ΟΛΙΓΟΣ ΟΛΟΣ ΟΡΑΤΟΣ ΟΡΘΟΣ ΟΥΔΕΙΣ ΠΑΛΑΙΟΣ ΠΑΣ ΠΕΝΙΧΡΟΣ ΠΕΡΙΤΤΟΣ ΠΙΚΡΟΣ ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΙΚΟΣ ΠΟΛΥΣ ΠΟΝΗΡΟΣ ΠΡΑΥΣ ΠΡΕΣ-ΒΥΤΕΡΟΣ ΠΡΟΘΥΜΟΣ ΠΡΟΣΦΙΛΗΣ ΠΤΩΧΟΣ ΠΥΚΝΟΣ ΡΥΠΑΡΟΣ ΣΑΠΡΟΣ ΣΑΡΚΙΚΟΣ ΣΕΜΝΟΣ ΣΚΥΘΡΩΠΟΣ ΣΟΦΟΣ ΣΤΕΡΕΟΣ ΣΥΓΓΕΝΗΣ ΣΥΝΕΤΟΣ ΤΑΛΑΙΠΩΡΟΣ ΤΑΠΕΙΝΟΣ ΤΕΛΕΙΟΣ ΤΕΤΡΑΓΩΝΟΣ ΤΥΦΛΟΣ ΥΓΙΗΣ ΥΓΡΟΣ ΥΠΕΡΗΦΑΝΟΣ ΥΨΗΛΟΣ ΥΨΙΣΤΟΣ ΦΑΝΕΡΟΣ ΦΑΥΛΟΣ ΦΙΛΟΞΕΝΟΣ ΦΙΛΟΦΡΩΝ ΦΛΥΑΡΟΣ ΦΟΒΕΡΟΣ ΦΡΟΝΙΜΟΣ ΦΩΤΕΙΝΟΣ ΧΛΙΑΡΟΣ ΧΡΗΣΙΜΟΣ ΧΡΥΣΟΥΣ ΧΩΛΟΣ ΨΕΥΔΗΣ ΨΕΥΣΤΗΣ ΨΥΧΡΟΣ ΩΡΑΙΟΣ ΩΦΕΛΙΜΟΣ

**Adverbs** (mixed)

ΑΔΙΑΛΕΙΠΤΩΣ ΑΔΙΚΩΣ ΑΚΡΙΒΩΣ ΑΛΗΘΩΣ ΑΛΛΩΣ ΑΜΑ ΑΝΩ ΑΠΑΞ (ΔΙΣ ΤΡΙΣ ΤΕΤΡΑΚΙΣ ΕΒΔΟΜΗΚΟΝΤΑΚΙΣ... ΕΚΑΤΟΝΤΑΚΙΣ...) ΑΠΛΩΣ ΑΡΑ ΑΡΑΓΕ ΑΣΦΑΛΩΣ ΑΥΡΙΟΝ ΑΦΟΒΩΣ ΔΙΚΑΙΩΣ ΔΩΡΕΑΝ ΕΓΓΥΣ ΕΚΑΣΤΟΤΕ ΕΚΕΙ ΕΚΤΟΣ ΕΛΛΗΝΙΣΤΙ ΕΜΠΡΟΣΘΕΝ ΕΝΑΝΤΙ ΕΝΑΝΤΙΟΝ ΕΝΕΚΑ ΕΝΘΑΔΕ ΕΝΤΑΥΘΑ ΕΝΤΟΣ ΕΝΩΠΙΟΝ ΕΞΗΣ ΕΞΩ ΕΠΑΝΩ ΕΠΕΙΤΑ ΕΣΩ ΕΥΓΕ ΕΥΘΕΩΣ ΕΦΑΠΑΞ ΗΔΗ ΙΣΩΣ ΚΑΘΕΞΗΣ ΚΑΘΩΣ ΚΑΚΩΣ ΚΑΛΩΣ ΛΙΑΝ ΜΑΛΙΣΤΑ ΜΑΛΛΟΝ ΜΕΝ ΜΕΤΑ ΜΕΤΑΞΥ ΜΕΤΕΠΕΙΤΑ ΜΕΧΡΙ ΜΗ ΜΗΠΟΤΕ ΜΟΛΙΣ ΜΟΝΟΝ ΝΑΙ ΝΟΜΙΜΩΣ ΟΛΩΣ ΟΜΟΙΩΣ ΟΜΩΣ ΟΝΤΩΣ ΟΠΙΣΘΕΝ ΟΠΙΣΩ ΟΠΟΤΕ ΟΠΟΥ ΟΠΩΣ ΟΥΔΕ ΟΥΤΩΣ ΠΑΛΙΝ ΠΑΝΤΟΤΕ ΠΑΝΤΩΣ ΠΕΡΑΙΤΕΡΩ ΠΕΡΑΝ ΠΕΡΥΣΙ ΠΙΚΡΩΣ ΠΛΕΟΝ ΠΛΗΝ ΠΛΗΣΙΟΝ ΠΟΛΛΑΚΙΣ ΠΟΤΕ ΠΟΥ ΠΡΙΝ ΠΡΟΘΥΜΩΣ ΠΡΟΤΕΡΟΝ ΠΡΩΤΟΝ ΠΩΣ ΣΑΦΩΣ ΣΗΜΕΡΟΝ ΣΧΕΔΟΝ ΣΩΜΑΤΙΚΩΣ ΣΩΦΡΟΝΩΣ ΤΑΧΑ ΤΑΧΕΩΣ ΤΕΛΕΙΩΣ ΤΟΤΕ ΤΟΥΝΑΝΤΙΟΝ ΤΡΙΣ ΥΣΤΕΡΟΝ ΧΑΡΙΝ ΧΘΕΣ ΧΩΡΙΣ ΩΣ ΩΣΤΕ

**Cardinal numbers**

ΕΙΣ ΔΥΟ ΤΡΕΙΣ ΤΕΣΣΑΡΕΣ ΠΕΝΤΕ ΕΞ ΕΠΤΑ ΟΚΤΩ ΕΝΝΕΑ ΔΕΚΑ ΕΝΔΕΚΑ ΔΩΔΕΚΑ ΕΙΚΟΣΙ ΤΡΙΑΚΟΝΤΑ ΤΕΣΣΑΡΑΚΟΝΤΑ ΠΕΝΤΗΚΟΝΤΑ... ΕΚΑΤΟΝ ΔΙΑΚΟΣΙΟΙ ΤΡΙΑΚΟ-ΣΙΟΙ ΤΕΤΡΑΚΟΣΙΟΙ ΠΕΝΤΑΚΟΣΙΟΙ ΧΙΛΙΟΙ

**Ordinal numbers** (fem./neut. endings not indicated)

ΠΡΩΤΟΣ ΔΕΥΤΕΡΟΣ ΤΡΙΤΟΣ ΤΕΤΑΡΤΟΣ ΠΕΜΠΤΟΣ ΕΧΤΟΣ ΕΒΔΟΜΟΣ ΟΓΔΟΟΣ ΕΝΑΤΟΣ ΔΕΚΑΤΟΣ ΕΝΔΕΚΑΤΟΣ ΔΩΔΕΚΑΤΟΣ ΕΙΚΟΣΤΟΣ ΤΡΙΑΚΟΣΤΟΣ ΤΕΣΣΑΡΑΚΟΣΤΟΣ ΠΕΝΤΗ-ΚΟΣΤΟΣ... ΕΚΑΤΟΣΤΟΣ ΧΙΛΙΟΣΤΟΣ

**Conjunctions**

ΑΛΛΑ ΑΝ ΑΡΑ ΑΦΟΤΟΥ[1] ΑΦΟΥ ΔΕ ΔΙΟΤΙ ΕΑΝ ΕΙΤΕ ΕΝΕΚΑ ΕΝΟΣΩ ΕΝΩ ΕΠΕΙΔΗ ΕΣΤΩ ΕΩΣ Η ΚΑΘΟΣΟΝ ΚΑΘΟΤΙ ΚΑΘΩΣ ΚΑΙ ΚΑΝ ΜΕΝ ΜΕΧΡΙ ΜΗΔΕ ΜΗΠΩΣ ΜΗΤΕ ΜΟΛΙΣ ΟΜΩΣ ΟΠΟΤΕ ΟΠΟΥ ΟΠΩΣ ΟΤΑΝ ΟΤΙ ΟΥΔΕ ΟΥΤΕ ΟΥΤΩΣ ΠΛΗΝ ΠΡΙΝ ΩΣ ΩΣΤΕ

**Pronouns** (fem./neut. endings not indicated)

ΑΛΛΗΛΟΥΣ(pl.) ΑΛΛΟΣ ΑΜΦΟΤΕΡΟΙ(pl.) ΑΥΤΟΣ ΕΑΥΤΟΥ ΕΓΩ ΕΚΑΣΤΟΣ ΕΚΕΙΝΟΣ ΜΗΔΕΙΣ ΟΠΟΙΟΣ ΟΣΟΣ ΟΣΤΙΣ ΟΥΔΕΙΣ ΟΥΤΟΣ ΠΑΣ ΠΟΙΟΣ ΠΟΣΟΣ ΣΥ ΤΙΣ ΤΟΙΟΥΤΟΣ ΤΟΣΟΣ

**Prepositions**

ΑΝΑ ΑΜΦΙ ΑΝΤΙ ΑΠΟ ΔΙΑ ΕΙΣ ΕΚ/ΕΞ ΕΝ ΕΠΙ ΚΑΤΑ ΜΕΤΑ ΠΑΡΑ ΠΕΡΙ ΠΡΟ ΠΡΟΣ ΣΥΝ ΥΠΕΡ ΥΠΟ

**Articles**

Ο Η ΤΟ

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[1] Some two-word conjunctions are presented as one (e.g., ἀφ᾽ ὅτου > ΑΦΟΤΟΥ, ἀφ᾽ οὗ > ΑΦΟΥ, εἰ τε > ΕΙΤΕ, ἐν ᾧ > ΕΝΩ).

The above lists, made up of millennia-old living words from various parts of grammar of one and the same language, bespeak indisputable evidence of the unbroken connection at the lexical level between Neohellenic, Koine, Classical Greek, and beyond.[1] Scholars acquainted with this lexical component of a panoramic view of the Greek language would agree with Browning, who says:

> "Ancient Greek is not a foreign language to the Greek of today as Anglo-Saxon is to the modern Englishman.... Perhaps connected with this continuous identity over some three and a half millennia is the slowness of change in Greek.... Earlier stages of the language are thus accessible to speakers of later stages,... [a] peculiar situation created by a long and continuous literary tradition which makes all elements of Greek from antiquity to the present day in a sense accessible and 'present' to any literate Greek."[2]

Brown concurs, saying:

> "[I]n the preservation of the inflectional endings of noun, pronoun, adjective, and verb, in its approximation to the Ancient Greek order of words in phrases, clauses, and sentences,... Modern Greek is closer to Ancient Greek than is any other Modern Language to an ancient predecessor of even a few centuries."[3]

Specifically with regard to the relationship between Neohellenic and NT Greek at the lexical level, it must be said that a NT Greek scholar who is not familiar with Neohellenic may not be aware of that connection. As Robertson says:

> "Few even among professional scholars are aware how small the difference is between the Greek of the N.T. and a contemporary Athenian newspaper."[4]

Not only professional scholars, but also students, ministers, and lay people who invest time, effort, and resources in the study of Classical Greek or NT Greek would do well to heed—even in light of the significance of the word lists—the above experiential comments.

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[1]    Greek has been continuously spoken in the Greek peninsula and the Mediterranean islands for more than 4,000 years, with its oldest written record of Mycenaean Greek being in the form of a pictographic syllabary known as *Linear B* and dating back to 1,500 BC. As a day-to-day primary language spoken today, Greek is likely the oldest recorded spoken language in the world. A number of words listed above can in fact be traced to *Linear B*. Here are some examples taken from the work by Chadwick, John, and Lydia Baumbach, "The Mycenaean Greek Vocabulary," *Glotta* 41, no. 3/4 (1963), 157–271. http://www.jstor.org/stable/40265918: ΑΓΓΕΛΟΣ *angel*, ΑΓΡΟΣ *field*, ΑΓΡΙΟΣ *wild*, ΑΛΕΙΦΩ *smear*, ΑΝΕΜΟΣ *wind*, ΑΝΗΡ *man*, ΑΝΘΡΩΠΟΣ *(hu)man*, ΑΡΓΥΡΟΣ *silver*, ΑΡΕΤΗ *virtue*, ΑΡΤΟΣ *bread*, ΒΑΣΙΛΕΥΣ *king*, ΒΟΥΣ *ox*, ΓΕΡΩΝ *old man*, ΓΥΝΗ *woman*, ΔΕΣΠΟΤΗΣ *master*, ΔΗΜΟΣ *people*, ΔΙΔΑΣΚΩ *teach*, ΔΟΥΛΟΣ *slave*, ΔΩΡΟΝ *gift*, ΕΛΑΙΑ *olive tree*, ΕΛΕΥΘΕΡΟΣ *free*, ΕΝΕΚΑ *on account of*, ΕΡΓΟΝ *work*, ΕΡΗΜΟΣ *desert*, ΕΧΩ *have*, ΘΕΟΣ *God*, ΘΡΟΝΟΣ *throne*, ΘΥΓΑΤΗΡ *daughter*, ΙΕΡΟΣ *sacred*, ΙΠΠΟΣ *horse*, ΚΑΠΝΟΣ *smoke*, ΚΑΡΠΟΣ *fruit*, ΛΑΟΣ *people*, ΛΙΜΗΝ *port*, ΛΟΥΩ *bathe*, ΜΑΡΜΑΡΟΣ *marble*, ΜΑΧΟΜΑΙ *fight*, ΜΕΛΙ *honey*, ΝΕΚΡΟΣ *dead*, ΟΙΝΟΣ *wine*, ΟΦΕΙΛΩ *owe*, ΠΕΡΥΣΙ *last year*, ΠΟΙΜΗΝ *shepherd*, ΠΟΛΙΣ *city*, ΠΥΡ *fire*, ΡΙΖΑ *root*, ΣΙΤΟΣ *wheat*, ΣΠΕΙΡΩ *sow*, ΤΕΛΟΣ *end*, ΤΕΣΣΑΡΕΣ *four*, ΤΡΑΠΕΖΑ *table*, ΤΡΕΦΩ *nourish*, ΥΔΩΡ *water*, ΦΕΡΩ *bring*, ΦΙΛΟΣ *friend*, ΦΟΒΟΣ *fear*, ΦΟΝΟΣ *murder*, ΧΑΡΙΣ *grace*, ΧΙΤΩΝ *tunic*, ΧΡΥΣΟΣ *gold*, ΩΜΟΣ *shoulder*, ΩΡΑ *hour*.

[2]    Robert Browning, *Medieval and Modern Greek* (Cambridge: Cambridge University Press, 1995), vii, 2–3, 13.

[3]    Carroll N. Brown, "Modern Greek as an Aid to the Teacher of Ancient Greek," *The Classical Weekly* 15, no. 11 (1922), 84.

[4]    A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 24.

Regrettably, though, and in direct contrast to the above comments, some NT Greek scholars today blindly advocate the opposite stance: that Neohellenic differs from Koine as does Modern English from 10<sup>th</sup> century Old English. Rico, for one, speaking from the standpoint of translating the New Testament into English, says:

> "Koine Greek ceased being a living language a very long time ago. Linguistic evolution has constantly and profoundly modified that language to the present time. The difference between modern Greek and New Testament Koine Greek could be compared to the difference between modern English and the language of a tenth century poem like *Beowulf.* Therefore the competence of a modern Greek speaker will not necessarily shed any light on the linguistic difficulties of the New Testament. Strange as it may seem, the competence of a modern speaker might even prove deceptive, leading a translator to fill his/her version of a New Testament passage with nuances that have very little to do with New Testament Greek. From the point of view of linguistics, the original language of the New Testament, much more than biblical Hebrew, is definitely a dead language."[1]

One cannot be familiar with Neohellenic and the overall tenacious nature of the Greek language and still come up with such inane claims regarding Neohellenic and Koine, claims that are diametrically opposite of the empirical observations made by the three other scholars quoted above. Greek is a living language. And as the word lists in this work show, much of Classical Greek and Koine is alive in Neohellenic today. Saying therefore that Koine is dead is like saying that much of Neohellenic is dead also.[2]

## 4. MORPHOLOGICAL SIMILARITIES

Neohellenic, the latest phase of Classical Attic, preserves "all the basic grammatical categories intact."[3] A quick comparison of Neohellenic and Koine nouns at the morphological level in general can reveal the close structural similarities between the two. The examples below are given in their *monotonic* Dimotiki form which, as a rule, is more representative of the Neohellenic vernacular. The same examples in *polytonic* Katharevousa would look typically much like their counterparts in a NT Greek grammar book.

### 4.1 Cases

Like Koine and Classical Greek, Neohellenic nouns, pronouns, adjectives, participles, inflected numerals, and articles may be singular or plural and have cases: nominative, genitive, dative (Katharevousa), accusative, and vocative. The third declension nouns below are inflected in Dimotiki with their alternative Katharevousa forms shown in bold print. In conversation, a speaker may use a case in Dimotiki, and moments later he may use the same case or a different case in Katharevousa. Inflectional endings of neuter ἔθνος remain the same. Vocative ω (ὦ) *O!* in Dimotiki may be used poetically.

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1.   Christophe Rico, https://www.researchgate.net/publication/227998256_New_Testament_Greek, pp. 4-5 (accessed April, 2022).
2.   This situation sounds as absurd as that in which a 50-year-old man who, looking at his own photo of the teenager he was at age 14, considers himself in the photo dead—more dead, in fact, than the bridegroom he became at age 25!
3.   Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006), 59.

|  | father (m.) | power (f.) | nation (n.) |
|---|---|---|---|
| n sg | ο πατέρας, **πατήρ** | η δύναμη, **δύναμις** | το έθνος |
| g | του πατέρα, **πατρός** | της δύναμης, **δυνάμεως** | του έθνους |
| d | **τῷ πατρί** | **τῇ δυνάμει** | **τῷ ἔθνει** |
| a | τον πατέρα | την δύναμη, **δύναμιν** | το έθνος |
| v | ὦ πατέρα, **πάτερ** | ὦ δύναμη, **δύναμις** | ὦ έθνος |
| n pl | οι πατέρες | οι, **αἱ** δυνάμεις | τα έθνη |
| g | των πατέρων | των δυνάμεων | των εθνών |
| d | **τοῖς πατράσι/ν** | **ταῖς δυνάμεσι/ν** | **τοῖς ἔθν-εσι/ν** |
| a | τους πατέρες, **πατέρας** | τις, **τὰς** δυνάμεις | τα έθνη |
| v | ὦ πατέρες | ὦ δυνάμεις | ὦ έθνη |

Though Dimotiki grammar does not include the dative case, various crystallized phrases in the dative are commonly used in Greece today. Here are but a few examples:

βάσει, *on the basis of*  ἐπ' αυτοφώρω *in the act*
δόξα τω Θεώ *praise God*  επ' ευκαιρία *on the occasion*
εν γένει *generally*  επ' ουδενί *no way*
εν γνώσει *knowingly*  επί παραδείγματι *for example*
εν ζωή *living*  επί τη ευκαιρία *by the way*
εν μέρει *in part*  λόγω τιμής *word of honor, honestly*
εν ολίγοις *in summary*  λόγω του ότι *because*
εν ολίγω *shortly*  ονόματι *by the name of*
εν όψει *in view of*  πάση θυσία *at all costs*
εν πάση περιπτώσει *in any case*  πολλώ δε μάλλον *but much more so*
εν πλώ *while sailing*  πόσω μάλλον *much more so, let alone*
εν πνεύματι *in the spirit*  πράγματι *indeed*
εν τάξει *all right; in order*  συν γυναιξί και τέκνοις *with women and children*
εν τούτοις *however*  τοις εκατό *percent*
εν τω μεταξύ *in the meantime*  τοις μετριτοίς *in cash*

## 4.2   Gender

In Neohellenic, the ancient categories of substantives by grammatical gender remain intact: masculine **o** (ὁ), feminine **η** (ἡ), neuter **το** (τό).

ο χειμώνας *winter*  η θάλασσα *the sea*  το βιβλίο *the book*
ο διδάσκαλος *the teacher*  η διεύθυνση *the address*  το παιδί *the child*
ο ναύτης *the sailor*  η οδός *the street*  το πνεύμα *the spirit*

## 4.3   Agreement

As in Classical Greek and in Koine, so in Neohellenic an adjectival and its article agree in gender, number, and case with the substantive(s) it modifies:

n sg  ο  καλός φίλος *the good friend*  n pl  οι  καλοί φίλοι *the good friends*
g  του  καλού φίλου  g  των  καλών φίλων
a  τον  καλό φίλο  a  τους  καλούς φίλους
v  καλέ φίλε  v  καλοί φίλοι

## 5. Syntactic flexibility

Syntax σύνταξις (σύν *with* + τάξις *order*) is the study of rules that govern the way words in a phrase or sentence are arranged. Neohellenic preserves the essentials of the syntax of Koine and, by extension, of Classical Greek.

English syntax is fixed. The main characteristic of English syntax is its subject-verb-object (SVO) pattern, which defines the function of each word in a sentence by its prescribed *position*. Neohellenic often follows the SVO pattern but is not limited by it. As is the case with Classical Greek and Koine, in a Neohellenic sentence the function of a word is identified not by its position, but by its morphological properties or *form*. This allows great syntactic flexibility.

For example, ὁ ἄνθρωπος τὸν γείτονα ἀγαπᾷ (SOV) *The man loves the neighbor* can be arranged six different ways—so also in Neohellenic—without a change in the essential meaning of the sentence. The use of each of these patterns may be subject to stylistic preference or special emphasis.

| Koine | Neohellenic |
|---|---|
| ὁ ἄνθρωπος τὸν γείτονα ἀγαπᾷ (SOV) | ο άνθρωπος τον γείτονα αγαπά (SOV) |
| ὁ ἄνθρωπος ἀγαπᾷ τὸν γείτονα (SVO) | ο άνθρωπος αγαπά τον γείτονα (SVO) |
| τὸν γείτονα ὁ ἄνθρωπος ἀγαπᾷ (OSV) | τον γείτονα ο άνθρωπος αγαπά (OSV) |
| τὸν γείτονα ἀγαπᾷ ὁ ἄνθρωπος (OVS) | τον γείτονα αγαπά ο άνθρωπος (OVS) |
| ἀγαπᾷ τὸν γείτονα ὁ ἄνθρωπος (VOS) | αγαπά τον γείτονα ο άνθρωπος (VOS) |
| ἀγαπᾷ ὁ ἄνθρωπος τὸν γείτονα (VSO) | αγαπά ο άνθρωπος τον γείτονα (VSO) |

Though simplistic, the above example does show that Neohellenic, like Koine, possesses the syntactical flexibility that is characteristic of the Hellenic language.

## 6. Verbal similarities

The similarities Koine and Neohellenic share are particulalry heightened when their tense forms are compared side by side (as shown below). It would be advantageous, however, to first see those similarities in the light of their historical background.

### 6.1 Historical background

The Greek term χρόνος means both *tense* and *time*. The application of χρόνος to the Greek verbal system is traced to Τέχνη Γραμματική *Art of Grammar,* a work by Alexandrian grammarian Dionysios Thrax (170-90 BC), who labeled the Greek tenses according to the *time* and the *aspect* they express. Some centuries after Thrax, Theodosios of Alexandria, a 4th–5th century grammarian, wrote Κανόνες *Rules* (abbreviated title) in which he incorporated much of Thrax's paradigms. Theodosios' works, along with works by later Byzantine grammarians such as Georgios Choiroboskos (9[th] century), became the primary source for

transmitting ancient Greek concepts about grammar to the Byzantine world until the fall of Constantinople in 1453.

The unbroken diachronic use of the Greek tense names from Thrax down to the present strongly suggests, first, that those names encapsulate Thrax's and Theodosios' views of a verb's action in relation to time (present, past, and future); and second, that Koine and Neohellenic have many grammatical features and aspectual concepts in common.

## 6.2　Koine and Neohellenic tense names

Like Thrax, Theodosios applies time to tenses in a clearly pragmatic manner. It is perhaps worth quoting what Theodosios says regarding time, as his views can help one understand that Greek grammarians viewed time as an integral element of tense.

Χρόνος κυρίως μέν ἐστι μέτρον τῆς ἡλίου κινήσεως· ὁ γὰρ ἥλιος τῇ ἑαυτοῦ περιφορᾷ τὸν χρόνον καὶ γεννᾷ καὶ μετρεῖ· διαιρεῖται δὲ οὗτος ὁ χρόνος εἰς τὸ παρελθόν, οἷον τὸ χθές καὶ τὸ πέρυσι, καὶ εἰς τὸ ἐνεστώς, οἷον τὸ σήμερον καὶ τὸ νῦν, καὶ εἰς τὸ μέλλον, οἷον τὸ αὔριον καὶ εἰς νέωτα.[1]

"Time is chiefly the measure of the sun's motion; for the sun by its circuit generates and measures time; such time is divided into past, as yesterday and last year, and into the present, as today and the now, and into the future, as tomorrow and next year." (my transl.)

Today Koine (K) and Neohellenic (N) still share Thrax's tense names. This fact suggests that Greek tense names today are as descriptive of *time* and *aspect* as they were in Thrax's day. For example, each name is an adjectival in the masculine gender that describes the implied masculine noun χρόνος "time," and that in relation to the *aspect* of action or state denoted by the verb. In the table below, the essence of each tense name may be understood by the explanatory remarks next to the arrow.

| Present | | Remarks |
|---|---|---|
| K | Ἐνεστώς | ἐν *in* + ἵστημι *I stand* |
| N | Ενεστώτας | → *standing in the present time* |
| Imperfect | | |
| K | Παρατατικός | παρατείνω: παρά *parallel with, near something* + τείνω *I stretch, extend, lengthen* |
| N | Παρατατικός | → *prolonging, lengthening time* |
| Aorist | | |
| K | Ἀόριστος | α *without* + ὁρίζω *I define, bound, limit* |
| N | Αόριστος | → *undefined time* |

| Future Instantaneous | | |
|---|---|---|
| K | Μέλλων Στιγμιαῖος | μέλλω *I intend to* + στιγμή *moment* |
| N | Μέλλοντας Στιγμιαίος/Συνοπτικός | → *momentary, synoptic future time* |
| **Future Perfect** | | |
| K | Μέλλων Τετελεσμένος | μέλλω *I intend to* + τελειόω *I finish, complete* |
| N | Μέλλοντας Συντετελεσμένος | → *perfected, completed future time* |
| **Future Continuous** | | |
| K | *Koine has no Future Continuous* | μέλλω *I intend to* + ἐξακολουθῶ *continue* |
| N | Μέλλοντας Εξακολουθητικός | → *continuing future time* |
| **Perfect** | | |
| K | Παρακείμενος | παρά *near* + κεῖμαι *I lie* |
| N | Παρακείμενος | → *lying-beside time* |
| **Pluperfect** | | |
| K | ῾Υπερσυντέλικος | ὑπέρ *above* + συντελέω *I end altogether* |
| N | Υπερσυντέλικος | → *past time altogether ended*<br> *beyond another past time* |

From the above table, it becomes quite clear that Thrax's tense names are preserved in Neohellenic. Compared below are **λύω** (a verb used in every NT Greek grammar textbook!) and its Neohellenic equivalent **λύνω**. The comparison involves the conjugation of these verbs side by side in all the tenses, voices, and moods they share. This helps bring out the similarities—and differences—in the Koine and Neohellenic verbal systems, not only in terms of tense names and verb forms, but also of aspectual features.

Verbs compared:

| | | |
|---|---|---|
| Koine | **λύω** | *loose, loosen, untie, destroy* |
| Neohellenic: | **λύνω** | *loose, loosen, untie, solve* |

**λύνω** becomes **-λύω** in compound Neohellenic verbs, all of which preserve their Koine meaning:

αναλύω *analyze, resolve;* διαλύω *dissolve, break, disband, disperse, dispell, liquidate;* επιλύω *solve;* καταλύω *overthrow, abolish, break;* παραλύω *paralyze, unnerve*

Verbal aspect is discussed in Part B. The remainder of this section (Part A) outlines conjugational and verbal features Koine and Neohellenic share. Suffice it to say for now that an author's aspect denoted by the verb may be **perfective** or **imperfective**. While *perfective* portrays action as completed, *imperfective* portrays it as being incomplete or in progress.

## 6.3    Conjugation of Koine λύω and Neohellenic λύνω

**ACTIVE VOICE**

| INDICATIVE tense/aspect | Koine (K)    Neohellenic (N) | | Remarks |
|---|---|---|---|
| **Present** *Imperfective* | λύω | λύνω* | *λύνω becomes -λύω in N compound verbs (see above). |
| | λύεις | λύνεις | |
| | λύει | λύνει | |
| | λύομεν | λύνο(υ)με | |
| | λύετε | λύνετε | |
| | λύουσι/ν | λύνουν | |
| **Imperfect** *Imperfective* | ἔλυον | ἔλυνα | |
| | ἔλυες | ἔλυνες | |
| | ἔλυε/ν | ἔλυνε | |
| | ἐλύομεν | λύναμε* | *Unaccented augment ε is normally dropped. |
| | ἐλύετε | λύνατε | |
| | ἔλυον | ἔλυναν | |
| **Future** *Perfective* | λύσω    θα* λύσω | | *θα is from θέλω ἵνα > θέλω να > θε να > θα. When used with future tenses, θα means *shall/will*, and with past tenses it means *should/would/must*. |
| | λύσεις    λύσεις | | |
| | λύσει    λύσει | | |
| | λύσομεν    λύσο(υ)με | | |
| | λύσετε    λύσετε | | |
| | λύουσι/ν    λύσουν | | |
| **Future Perfect** *Perfective* | λελυκὼς    θα* ἔχω λύσει    *or*   θα* ἔχω λυμένο | | *N active future perfect is formed with: θα + forms of ἔχω + act. aor. infin. λύσει *or* acc. m/p perf. part. λυμένος, -η, -ο |
| | ἔσομαι    ἔχεις λύσει    ἔχεις λυμένο | | |
| | ἔσει, ἔσται    ἔχει λύσει    ἔχει λυμένο | | |
| | λελυκότες | | |
| | ἐσόμεθα    ἔχο(υ)με λύσει    ἔχο(υ)με λυμένο | | |
| | ἔσεσθε    ἔχετε λύσει    ἔχετε λυμένο | | |
| | ἔσονται    ἔχουν λύσει    ἔχουν λυμένο | | |
| **Future Cont.** *Imperfective* | θα λύνω* | | *N has added the future continuous (μέλλοντας εξακολουθητικός) tense to differentiate aspect from the future instantaneous tense (μέλλοντας στιγμιαίος). |
| | λύνεις | | |
| | *K has no Future* λύνει | | |
| | *Continuous* λύνο(υ)με | | |
| | λύνετε | | |
| | λύνουν | | |
| **Aorist** *Perfective* | ἔλυσα | ἔλυσα | |
| | ἔλυσας | ἔλυσες | |
| | ἔλυσε/ν | ἔλυσε | |
| | ἐλύσαμεν | λύσαμε* | *Unaccented augment ε is normally dropped. |
| | ἐλύσατε | λύσατε | |
| | ἔλυσαν | ἔλυσαν/λύσανε | |
| **Perfect** *Perfective* | λέλυκα | ἔχω λύσει    *or*    ἔχω λυμένο | N active perfect is formed with forms of ἔχω + act. aor. infin. λύσει *or* acc. m/p perf. part. λυμένος, -η, -ο |
| | λέλυκας | ἔχεις λύσει    ἔχεις λυμένο | |
| | λέλυκε/ν | ἔχει λύσει    ἔχει λυμένο | |
| | λελύκαμεν | ἔχο(υ)με λύσει    ἔχο(υ)με λυμένο | |
| | λελύκατε | ἔχετε λύσει    ἔχετε λυμένο | |
| | λελύκασι/ν | ἔχουν λύσει    ἔχουν λυμένο | |
| **Pluperfect** *Perfective* | ἐλελύκειν | εἴχα λύσει    *or*    εἴχα λυμένο | N active pluperfect is formed with forms of εἴχα + act. aor. infin. λύσει *or* acc. m/p perf. part. λυμένος, -η, -ο |
| | ἐλελύκεις | εἴχες λύσει    εἴχες λυμένο | |
| | ἐλελύκει | εἴχε λύσει    εἴχε λυμένο | |
| | ἐλελύκειμεν | εἴχαμε λύσει    εἴχαμε λυμένο | |
| | ἐλελύκειτε | εἴχατε λύσει    εἴχατε λυμένο | |
| | ἐλελύκεισαν | εἴχαν λύσει    εἴχαν λυμένο | |

| SUBJUNCTIVE tense/aspect | Koine | Neohellenic | Remarks |
|---|---|---|---|
| **Present** *Imperfective* | λύω λύῃς λύῃ λύωμεν λύητε λύωσι/ν | να λύνω λύνεις λύνει λύνο(υ)με λύνετε λύνουν | K subjunctive uses several markers to express action: **ἵνα** *to*, **ὅπως** *so that*, **ἐάν** *if*, **μή** *do not*, etc. N, too, uses markers, e.g., **να** *to* (ἵνα > να), **ἐάν** *if*, **μη(ν)** *do not*, **για να** = *so that* |
| **Aorist** *Perfective* | λύσω λύσῃς λύσῃ λύσωμεν λύσητε λύσωσι/ν | να λύσω λύσεις λύσει λύσο(υ)με λύσετε λύσουν | N uses the personal endings εις, ει, ο(υ)με in place of ῃς, ῃ, ωμεν respectively. Katharevousa, however, retains K ῃς, ῃ, ωμεν. |
| **Perfect** *Perfective* | λελύκω λελύκῃς λελύκῃ λελύκωμεν λελύκητε λελύκωσι/ν | να ἔχω λύσει *or* να ἔχω λυμένο* ἔχεις λύσει ἔχεις λυμένο ἔχει λύσει ἔχει λυμένο ἔχο(υ)με λύσει ἔχο(υ)με λυμένο ἔχετε λύσει ἔχετε λυμένο ἔχουν λύσει ἔχουν λυμένο | The N subjunctive, as is also the case with K, can have the force of the imperative. *acc. m/p perf. part. λυμένος, -η, -ο |
| **IMPERATIVE** | | | |
| **Present** *Imperfective* | λῦε λυέτω λύετε λυόντων *or* λυέτωσαν | λύνε ας / να* λύνει λύνετε ας/να λύνουν | *For 3rd person imperative (sg/pl), N uses subjunctive particles ας / να + verb = *let (him, her, it, them)* |
| **Aorist** *Perfective* | λῦσον λυσάτω λύσατε λυσάντων *or* λυσάτωσαν | λύσε ας / να λύσει λύσετε/λύστε ας / να λύσουν | |
| **Perfect** *Perfective* | λέλυκε λελυκέτω λελυκέτε λελυκέτωσαν | ἔχε λυμένο* ας / να ἔχει λυμένο ἔχετε λυμένο ας / να ἔχουν λυμένο | *N uses imper. of ἔχω (ἔχε) + acc. m/p perf. part. λυμένος, -η, -ο |
| **INFINITIVE** | | | |
| **Aorist** *Perfective* | λῦσαι | λύσει | |
| **PARTICIPLE** | | | |
| **Present** *Imperfective* | λύων λύουσα λῦον | λύνοντας | |

**Optative Mood.** By NT times, the optative mood (Εὐκτική) was thinning out, with the subjunctive enchroaching on its uses. Used quite extensively in Neohellenic today, the optative mood, both in the active and mediopassive (see below), is formed with the Ancient Greek particle **εἴθε** + **να** (< ἵνα) *would that, if only, wish that*, with phrases such as **μακάρι** (< Ancient Greek **μάκαρ** *happy, blissful*) + **να**, **ας ἤταν να**, **ἄχ (και) να**, **ας**, or with **εὔχομαι** *I wish* + **να**, followed by a verb in the indicative or in the subjunctive.

| MEDIOPASSIVE* VOICE | | | |
|---|---|---|---|
| **INDICATIVE** tense/aspect | **Koine** | **Neohellenic** | **Remarks** |
| **Present** *Imperfective* | λύομαι<br>λύῃ<br>λύεται<br>λυόμεθα<br>λύεσθε<br>λύονται | λύνομαι<br>λύνεσαι (reversion to original form)<br>λύνεται<br>λυνόμαστε<br>λύνεστε/λυνόσαστε<br>λύνονται | *N mediopassive combines middle and passive forms, with the distinction determined by the verb's lexical and contextual meaning. |
| **Imperfect** *Imperfective* | ἐλυόμην<br>ἐλύου<br>ἐλύετο<br>ἐλυόμεθα<br>ἐλύεσθε<br>ἐλύοντο | *(ε)λυνόμουν(α)<br>λυνόσουν(α)<br>λυνόταν(ε)<br>λυνόμασταν<br>λυνόσασταν/λύνεστε<br>λύνονταν/λυνόντουσαν | *In N unaccented augment ε is normally dropped. |
| **Future** *Perfective* | λυθήσομαι<br>λυθήσῃ<br>λυθήσεται<br>λυθησόμεθα<br>λυθήσεσθε<br>λυθήσονται | θα λυθώ<br>λυθείς<br>λυθεί<br>λυθούμε<br>λυθείτε<br>λυθούν | |
| **Future Perfect** *Perfective* | λελύσομαι<br>λελύσῃ<br>λελύσεται<br>λελυσόμεθα<br>λελύσεσθε<br>λελύσονται | θα έχω λυθεί   *or* θα είμαι λυμένος, η, ο<br>έχεις λυθεί      είσαι λυμένος<br>έχει λυθεί       είναι λυμένος<br>έχο(υ)με λυθεί  είμαστε λυμένοι, ες, α<br>έχετε λυθεί      είστε λυμένοι<br>έχουν λυθεί     είναι λυμένοι | N m/p future perfect is formed with: θα + έχω + pass. aor. infin. λυθεί *or* είμαι + nom. m/p perf. part. λυμένος, -η, -ο |
| **Future Cont.** *Imperfective* | *K has no Future Continuous* | θα λύνομαι<br>λύνεσαι<br>λύνεται<br>λυνόμαστε<br>λύνεστε<br>λύνονται | N has added m/p future continuous (μέλλοντας εξακολουθητικός) to differentiate aspect from future instantaneous (μέλλοντας στιγμιαίος) |
| **Aorist** *Perfective* | ἐλύθην<br>ελύθης<br>ελύθη<br>ἐλύθημεν<br>ἐλύθητε<br>ἐλύθησαν | *(ε)λύθηκα<br>λύθηκες<br>λύθηκε<br>λυθήκαμε<br>λυθήκατε<br>λύθηκαν | *In N unaccented augment ε is normally dropped. |
| **Perfect** *Perfective* | λέλυμαι<br>λέλυσαι<br>λέλυται<br>λελύμεθα<br>λέλυσθε<br>λέλυνται | έχω λυθεί        *or* είμαι λυμένος, η, ο<br>έχεις λυθεί      είσαι λυμένος<br>έχει λυθεί       είναι λυμένος<br>έχο(υ)με λυθεί  είμαστε λυμένοι, ες, α<br>έχετε λυθεί      είστε λυμένοι<br>έχουν λυθεί     είναι λυμένοι | N m/p perfect is formed with: έχω + pass. aor. infin. λυθεί *or* είμαι + nom. m/p perf. part. λυμένος, -η, -ο |
| **Pluperfect** *Perfective* | ἐλελύμην<br>ἐλέλυσο<br>ἐλέλυτο<br>ἐλελύμεθα<br>ἐλέλυσθε<br>ἐλέλυντο | είχα λυθεί      *or* ήμουν λυμένος, η, ο<br>είχες λυθεί     ήσουν λυμένος<br>είχε λυθεί      ήταν λυμένος<br>είχαμε λυθεί    ήμαστε λυμένοι, ες, α<br>είχατε λυθεί    ήσαστε λυμένοι<br>είχαν λυθεί     ήταν λυμένοι | N m/p pluperfect is formed with: είχα + pass. aor. infin. λυθεί *or* ήμουν + nom. m/p perf. part. λυμένος, -η, -ο |

| SUBJUNCTIVE tense/aspect | Koine | Neohellenic | Remarks |
|---|---|---|---|
| **Present** *Imperfective* | λύωμαι<br>λύῃ<br>λύηται<br>λυώμεθα<br>λύησθε<br>λύωνται | να λύνομαι<br>λύνεσαι (reversion to original form)<br>λύνεται<br>λυνόμαστε<br>λυνόσαστε/λύνεστε<br>λύνονται | K subj. uses several markers to express action: ἵνα *to*, ὅπως *so that*, ἐάν *if*, μή *do not*, etc.<br>N, too, uses markers: να *to* (ἵνα > να), ἐάν *if*, μη/ν *do not*, για να = *so that* |
| **Aorist** *Perfective* | λυθῶ<br>λυθῇς<br>λυθῇ<br>λυθῶμεν<br>λυθῆτε<br>λυθῶσι | να λυθώ<br>λυθείς<br>λυθεί<br>λυθούμε<br>λυθείτε<br>λυθούν | |
| **Perfect** *Perfective* | λελυμένος, η, ον ὦ, ῇς, ῇ<br><br>λελυμένοι, αι, α ὦμεν, ῆτε, ὦσι/ν | να ἔχω λυθεί   *or*  να είμαι λυμένος, η, ο<br>ἔχεις λυθεί    είσαι λυμένος<br>ἔχει λυθεί    είναι λυμένος<br>ἔχο(υ)με λυθεί    είμαστε λυμένοι, ες, α<br>ἔχετε λυθεί    είστε λυμένοι<br>ἔχουν λυθεί    είναι λυμένοι | N m/p perfect is formed with: να + ἔχω + m/p aor. infin. λυθεί<br>*or*<br>είμαι + nom. m/p perf. part. λυμένος, -η, -ο |
| **IMPERATIVE** | | | |
| **Present** *Imperfective* | λύου<br>λυέσθω<br><br>λύεσθε<br>λυέσθωσαν | λύνου<br>ας / να* λύνεται<br><br>λύνεστε<br>ας/να λύνονται | *For 3rd person imperative (sg/pl), N imperative uses subj. particles ας, να = *let (him, her, it, them)* |
| **Aorist** *Perfective* | λύθητι<br>λυθήτω<br><br>λύθετε<br>λυθήτωσαν | λύσου<br>ας / να λυθεί<br><br>λυθείτε<br>ας / να λυθούν | |
| **INFINITIVE** | | | |
| **Aorist** *Perfective* | λυθῆναι | λυθεί | |
| **PARTICIPLE** | | | |
| **Perfect** *Perfective* | λελυμένος, η, ον* | λυμένος, η, ο | *N uses numerous reduplicated participles (some examples below) |

αποδεδειγμένος *proven*
βεβιασμένος *forced*
γεγραμμένος *written*
δεδιωγμένος *persecuted*
δεδομένος *given*
διακεκριμένος *distinguished*
διαγεγραμμένος *deleted*
διατεταγμένος *mandated*
εγγεγραμμένος *registered*
εγκαταλελειμμένος *abandoned*
επιβεβλημένος *imposed*
καταγεγραμμένος *documented*
κεκαλυμμένος *covered*
κεκορεσμένος *satiated*
κεχαριτομένος *graceful*
κεχρισμένος *anointed*

κεχωρισμένος *separated*
μεμακρυσμένος *remote*
μεμονωμένος *isolated*
παραδεδομένος
πεπαιδευμένος *educated*
πεπαλαιωμένος *worn out*
πεπειραμένος *experienced*
πεπεισμένος *convinced*
πεπερασμένος *finished*
πεπιεσμένος *compressed*
πεπικραμένος *embittered*
πεπληρωμένος *filled*
πεποιθώς *convinced*
πεπρωμένος *destined*
περικεκομμένος *trimmed*
πεφυσιωμένος *conceited*

πεφωτισμένος *enlightened*
προκεχωρημένος *advanced*
προσκεκλημένος *invited*
σεσωσμένος *saved*
συγγεκριμένος *specific*
συντετμημένος *abbreviated*
συντετριμμένος *crushed*
τεθεμελιωμένος *founded*
τεθλιμμένος *bereaved*
τεθωρακισμένος *armored*
ταταμένος *tense*
τεταραγμένος *shaken*
τετελειωμένος *finished*
τετελεσμένος *completed*
τετριμμένος *worn*
τετυφωμένος *self-conceited*

## 7.  OBSERVATIONS

The above conjugation tables of Koine λύω and Neohellenic λύνω give an overall picture of the common ground the Koine and Neohellenic verbal systems share. Based on these tables, some observations can be made specifically with respect to key features the two verbal systems share:

1.  Neohellenic preserves—

    a.  the seven tenses of Koine (and of Classical Greek):
        present, imprerfect, future, aorist, perfect, pluperfect, future perfect;
        and has added the durative future to differentiate the aspect of continuous
        or durative future action from that of instantaneous future action;

    b.  the same moods proper: indicative, subjunctive, imperative, and optative;

    c.  the function of the participle and of the infinitive; and

    d.  the use of the active and middle/passive (mediopassive) voices.

2.  Of the verb form similarities Koine and Neohellenic share, most notable are—

    a.  the present (λύω, λύνω), future (λύσω, λύσω), and aorist (ἔλυσα, έλυσα) active
        indicative tenses;

    b.  the present (λύω, λύνω) and aorist (λύσω, λύσω) active subjunctive tenses;

    c.  the present (λύομαι, λύνομαι) mediopassive indicative tenses;

    d.  and the present (λύωμαι, λύνομαι) and aorist (λυθῶ, λυθώ) mediopassive
        subjunctive tenses.

3.  Compared tense by tense, Koine and Neohellenic invariably indicate the same aspect
    of action, perfective or imperfective, as follows:

    a.  the present tense shares the same tense/aspect formative with the imperfect;

    b.  the future shares the same tense/aspect formative with the aorist; and

    c.  the perfect shares the same tense/aspect formative with the pluperfect.

4.  Perfect tenses in Neohellenic are formed periphrastically. Periphrastic constructions are
    seen in Koine,[1] a practice traced to Classical Greek. Neohellenic lost not the perfect tense,
    but rather the use of monolectic (single-word) perfect forms.

*Conclusion.* The Koine and Neohellenic verbal systems share all key structural features (conjugations, voices, moods, tenses), exhibit many simililaties in inflectional patterns, and are temporally and aspectually identical.

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[1]  Some examples of periphrastic construction: ἦν ἐνδεδυμένος … ἦν ἐσθίων ἀκρίδας (Mat 1:6), ἦν πειραζόμενος (Mt 1:13), ἔσται δεδεμένον … λελυμένον (Mt 16:19), ἦν προσευχόμενον (Lk 1:10), ἦν γεραμμένον (Lk 4:17), ἔστιν γεγραμμένον (Jn 2:17), ἦσαν καθήμενοι (Ac 2:2), ἐπιποθῶν ἦν (Phil 2:26), γεγόνατε χρείαν ἔχοντες γάλακτος (Hb 5:12), γίνου γρηγορῶν (Rv 3:2), ἐγένετο ἐσκοτωμένη (Rv 16:10).

## 8. PHONOLOGICAL SIMILARITIES

The mosaic image of the similarities Koine and Neohellenic share would be incomplete without a comparison of their phonological systems. Because a detailed phonological comparison of Koine and Neohellenic would be too drawn-out and therefore beyond the main thrust of this work, I have conveniently listed below the summary of findings as it appears at the end of a detailed discussion in my work on the phonological similarities Koine and Neohellenic share.[1]

The findings are defined by the numbered items. Explanatory remarks have been added. The many phonological features Koine (K) and Neohellenic (N) share are as follows:

1. an identical 24-letter Classical Attic alphabet

   K and N share an identical writing system, the *post-Eucleidean grammar*

2. a virtually identical orthographical system

   The spelling of K and N words share the same orthographical system.

3. the iotacization of ει = οι = υι = η = ῃ = υ = ι

   These single or pairs of letters are pronounced as the iota ι [i] sound.

4. the equalization of αι = ε and ῳ, ω = ο

   No distinction is made between the pronunciation of αι and ε or that of ῳ, ω, and ο in terms of articulation, quantity, or quality of sound.

5. the monophthongal pronunciation of ει, οι, υι, αι, ου, ᾳ, η, ῳ

   Each of these vowel digraphs and subscripted vowels is pronounced as a single sound.

6. an orthophonically isochronous vocalic system /i, e, a, o, u/

   Pronounced in isolation, that is, without the effects of conversational speed or individual speech habits, these phonemic sounds, or the syllables in which they may be found, are equally timed.

7. the pronunciation of fricativized υ in αυ, ευ, ηυ as β/φ

   The post-positive υ of the vowel digraphs αυ, ευ, ηυ is a continuous fricative sound—not a plosive or stop. Thus Y/υ, from archaic Ϝ = β [v], becomes voiced [v] as in *very* when followed by a vowel or a voiced consonant (β, γ, δ, ζ, λ, μ, ν, ρ), and voiceless [f] elsewhere .

8. the identification of β, δ, γ, φ, θ, χ as fricatives

   β, δ, γ stand for the continuous fricative sounds [v ð ɣ], not the stops [b d g]; and φ, θ, χ stand for the continuous fricative sounds [f θ x], not the aspirated stops [ph th, kh].

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[1] Philemon Zachariou, *Reading and Pronouncing Biblical Greek: Historical Pronunciation versus Erasmian* (Eugene, OR: Wipf & Stock, August 10, 2021), 58.

9. the dimorphic use of π/φ,  τ/θ, κ/χ, νδ/ντ, η/ε

   K and N share a dimorphic "two-form" nature rooted in Classical Attic: a formal or literary expression, and an informal or vernacular expression. Dimorphia can be seen, e.g., in the way a word is pronounced. The N word for *seven*, for instance, may be pronounced ἑπτά [epta] (formal), or εφτά [efta] (informal); and in K (also in N) the word for *thanked* may be pronounced ηὐχαρίστησαν [ifharistisan] *they thanked* (Rom. 1:21) (formal), or εὐχαρίστησεν [efharistisen] *he thanked* (Acts 27:35) (informal).

10. the use of combinatory variants for euphonic, nonphonemic [b, d, g]

    Though the sounds [b d g] occur in Greek speech (relevant to one's conversational speed, speech habits, etc.), they are not phonemic, and there are no alphabet letters that represent them. Instead, Greek uses combinatory variants (combinations of letters) to represent these sounds: μπ = mb/b, ντ = nd/d, γγ/γκ = ng/g.

11. euphonic medial or final ν [n] as [m]/[ŋ] or "nasal γ"

    Greek ν [n] is subject to anticipatory assimilation, such as seen in English, e.g., *immortal* (< *in* "not" + *mortal*), or *impossible* (< *in* + *possible*) in which n + m = imm, n + p = mp. Many Greek words reflect euphonic "good-sounding" assimilation of this type involving ν and γ, e.g., ἐν + μένω = ἐμμένω, ἐν + κρίνω = ἐγκρίνω, where ν + μ = μμ, ν + κ = γκ, etc.

12. the sound of ζ as [z], and assimilation of σ/ς into [z] before voiced consonants

    Unlike ψ [ps] and ξ [ks], which prior to 403 BC were represented by two letters each, [z] is always seen as the single symbol Ι. Plato's testimony that Athenians tended to pronounce δ as ζ (*Kratylos*, 418c) shows that Plato viewed ζ as a single sound. Voiceless σ/ς [s] becomes euphonic [z] before voiced consonants (cf. z-like *s* in *chari*s*ma*). This is observed in some inscriptions (Ζμύρνα for Σμύρνα, πρεζβευτοῦ for πρεσβευτοῦ, 4ᵗʰ c. BC), in some NT MSS, and in daily speech in Neohellenic.

13. the nonuse of aspiration

    In 1982, Neohellenic dropped the cumbersome breath marks seen in modern print as ᾽ and ῾ . This does not mean that prior to 1982 Greeks pronounced the aspiration sumbols anymore than some Greeks pronounce it today just because some printed material in Katharevousa use the "old" polytonic writing system. NT writers used no aspiration symbols.

14. phonetically interchangeable allographs that cause diachronically identical misspellings among the less literate

    As seen above, certain Greek letters are phonetically interchangeable (#3, 4, 5). This causes misspellings among the less literate, since orthography is subject to learned grammatical rules.

15. pitch-accent patterns tied to trisyllabotony

    As is the case with spelling rules, Greek phonological rules restrict the stress-accent (tone) of a word to its last three syllables (trisyllabotony). For example, if a suffix is added to a word that is stressed on its antepenult (third syllable from the end), the accent will shift to the new antepenult, e.g., ἔ-δω-κα → ἐ-**δώ**-κα-μεν (*I gave* → *we gave*).

16. application of intonational patterns for the formation of questions

> As a rule, Neohellenic depends on qualitative rising-falling intonational patterns to form questions, rather than depend, as English does, on helping verbs or the reordering of words for the formation of interrogative statements.

*Conclusion.* The likelihood is high that Koine and Neohellenic share the same orthophonic pronunciation and in fact overall phonological system.

## 9.   RECAP AND CONCLUSION

Changes in the Hellenic tongue from Classical Greek to Koine down to Neohellenic have there certainly been. But whereas many works concentrate on differences between Classical or Koine and Neohellenic, there is a great deal to be said as well about their similarities at every level of linguistic analysis, this brief study bearing witness.

As the beginning sections of this study have shown, the Attic vernacular evolved into Koine, and Koine into mainstream Neohellenic through Byzantine Greek. Dimorphia, for one thing, an ever-present inherited trait, betrays Neohellenic's and Koine's Classical Attic lineage. Similarities at the lexical, orthographical, morphosemantic, syntactic, and phonological levels, including tense- and aspect-forming morphemic elements, have likewise shown that—and with metaphors set aside—much of Koine and Classical Attic today is kept alive in Neohellenic. And that includes verbal aspect (discussed next).

<div style="text-align:center">▣▣</div>

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### In Perspective

Many works on NT Greek typically point out in rather broad terms the centuries-old differences between Old English and Modern English by way of rationalizing the millennia-old differences between NT Greek and Modern Greek—as though language change were measured by the yardstick of time.

In light of the foregoing, particularly the word lists,…

…let us imagine for a moment that *Beowulf* (10th c.), or Chaucer's *Canterbury Tales* (late 14th c.), and Modern English (a) shared well over 1,000 *sample* words from various parts of speech (nouns, verbs, pronouns, etc.), all written in the same alphabet and according to the same spelling system, and with each word's core meaning being the same or quite close; and (b) had a similar syntactic and verbal system, along with evidence of a similar phonological system. Based on this imaginary idea, I ask: To what extent, do you suppose, would *Beowulf*'s or Chaucer's language be considered similar to (or different from) Modern English?

# Part Two

## Practical Aspectual Solutions through Neohellenic

> Note: Part Two presupposes an understanding of the discussion on verbal aspect as presented in Chapter 7, particularly sections 7.1–7.5 and 7.8.

### INTRODUCTION

It **WOULD BE** a futile attempt to summarize here today's leading theorists' works on verbal aspect in connection with NT exegesis, as there is no consensus among theorists regarding this topic. According to some, aspect is the primary value of the Greek verb; time, the secondary. Others opine that the Greek verb expresses time in the indicative mood only, while a few claim that Greek verbs express no time whatsoever, only aspect. Still others advocate the replacement of the traditional tense nomenclature of the Greek verbal system with aspectual terminology. These issues are compounded by the influx of related treatises, most of which are but repeated comparisons, summaries, or commentaries on various theorists' views. In short, as highly educated (and no less sophisticated)[1] as today's theorists may sound, they continue to struggle with the application of verbal aspect notions to NT exegesis.

In view of the web of such conceptions, one may wonder: If today's verbal aspect intricacies loom over NT exegesis, how did Greek-speaking people in early Christianity and thereafter exegize the scriptures? Was Greek verbal aspect under a veil of dormancy—hence not interfering with exegetical matters—until sophisticated modern scholarship discovered it?

In the vein of such thoughts, I feel it is incumbent upon me as a native speaker of Greek to comment on aspectual views applied to NT exegesis by non-Greek scholars. As it will

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[1]  Wallace might as well have engraved on a boomerang his assessment of the ancient Greeks' level of sophistication regarding their understanding of their own grammar when he says, "[W]e cannot base too much on the ancient Greeks' perception of their own tenses (they demonstrate their lack of sophistication in many areas)." Daniel B. Wallace, *Greek Grammar Beyond Basics*, 510.

become obvious from the very start, a major issue with explicating the text of numerous parts of the Greek NT is the degree of one's familiarity with the idiomatic nuances of the language. For there is a natural gap between how a native perceives Greek as opposed to one who views Greek strictly through the English lens. By this I do not intimate that Greeks today converse in NT Greek, but that the average educated native speaker can more readily perceive idiomatic nuances and shades of lexical and grammatical meanings in NT Greek. Let us then look at some examples of this.

## 10.  PROLEPTIC AORIST

Once I texted a Greek friend and asked him if we could meet for coffee. My friend's response was a single word: Συναντηθήκαμε! "We met!" Now, why should my friend be so laconic? Did he mean to say that he had no time for explanations but that his one-word reply was enough to jog my memory that we had already met? After all, in our previous communication I, too, had responded to him in like manner: Ἔγινε! was my monolectic text. "It happened!" Was my friend now getting even with me by telling me that he had likewise been taken aback by my snappy reminder that we had already met?

Seriously, now. Perish those thoughts. Never would such thoughts cross a native Greek's mind. An aorist in the indicative referring to a future event is entirely normal in Greek. Συναντηθήκαμε and Ἔγινε are not fake aorists or tense aliases. And they are not just aorist verb forms fast-forwarded into the future and therefore stripped of their temporal attributes. Rather, they are genuine aorists and used as though the speaker were referring to an actual past event; for both aorists denote a past event from the standpoint of the author's present time. Here the speaker visualizes a future episode as having come to pass from the standpoint of a projected present moment, much like a moviegoer's anticipated moment following an approaching scene in the movie, at which point that scene becomes a thing of the past. Thus, within the context of our discourse, and without a trace of hesitation, my friend and I perceived *idiomatically*, hence *intuitively*, that by our one-word exchange we each meant, "Consider it done!"

The above incidents show that the Neohellenic aorist indicative, besides its many uses as a past tense, is also used idiomatically in place of the future indicative. This usage of the aorist not only enhances vividness in discourse, but it also expresses centainty and imminence as though the action has already taken place. As Jannaris notes,

> "Sometimes it [the aorist] is used, particularly in colloquial speech, for the present or future, to denote a speedy or certain realization of an action. In this way the future is suddenly tansferred to the present […], and thence to the past."[1]

Jannaris' examples include John 15:6: ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω "if one should remain not in me, he <u>was thrown</u> out" = "If one does not remain in me, he is thrown out." He gives also a Neohellenic example: ἄνε σε πιάσῃ ἐχάθηκες "If he should nab you, you <u>were</u> lost" = "If he nabs you, you're lost."

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[1]     Antonios N. Jannaris, *An Historical Greek Grammar Chiefly of the Attic Dialect* (New York: The McMillan Co., 1897), §1855.

This Greek idiom occurs diachronically through all Greek epochs, hence also in NT Greek. Known as *proleptic* (anticipatory or futuristic) aorist, it is exegetically significant. Porter says that the proleptic aorist is used very infrequently in the NT,[1] with Wallace concurring that its usage is not at all common in the NT.[2] One might say, however, that the usage of the proleptic aorist in the NT, combined with the proleptic perfect, forms a relatively notable number of proleptic occurrences in NT Greek, depending on how one counts. Let us now look at some examples of each.

Mat. 18:15    ἐὰν δὲ ἁμαρτήσῃ ὁ ἐδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτόν … ἐὰν σοῦ ἀκούσῃ, **ἐκέρδησας** τὸν ἀδελφόν σου
"If your brother should sin, go and reprove him … if he should hear you, **you gained** your brother."

The two conditional clauses, being hypothetical actions, are in the present subjunctive (ἁμαρτήσῃ, ἀκούσῃ) and placed in the future, i.e., they express future time. One would therefore expect the apodosis to be in the future indicative (κερδήσεις "you will gain"). Matthew, however, emphasizes the positive outcome by using not the future indicative, but the aorist indicative (ἐκέρδησας), as though the desired outcome had already been realized!

Caragounis notes that Porter translates Mat. 18:15 ἐὰν σοῦ ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου with "if he *hears* you, you *gain* your brother," saying that this translation misses the force of the aorist.[3] Indeed, Porter's translation treats both the present subjunctive ἀκούσῃ and proleptic aorist ἐκέρδησας as present indicatives, hence imperfective in aspect, missing in other words the intended dynamism of Matthew's "done-deal" effect of his perfective aspect.

John 15:6    ἐὰν μή τις μένῃ ἐν ἐμοί, **ἐβλήθη** ἔξω ὡς τὸ κλῆμα καὶ **ἐξηράνθη**
"If one should remain not in me, he **was thrown** out as a vine [4] and **was withered**."

Again, the reference in this verse is future as indicated by the conditional clause ἐὰν μή τις μένῃ, while the two passive proleptic aorists ἐβλήθη and ἐξηράνθη underscore certainty and inevitabilty. The literal translation **was thrown** and **was whithered** sounds unnatural. The translation **is thrown** and **is whithered** is acceptable, though in either case the author's emphatic proleptic effect is lost in translation. The idiom may be used in participial form as in the following example, where Jesus says:

John 5:25    ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ **οἱ ἀκούσαντες** ζήσουσιν
"The hour is coming and now is when he dead shall hear the voice of the Son of God, and **those who heard** will live."

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[1]    Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (London: The Cromwell Press, 1999), 37.
[2]    Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 563.
[3]    Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Grand Rapids, MI: Baker Academic, 2006), 247–61.
[4]    For the use of *vine* in place of the traditional translation *branches*, see p. 253. Also, you may visit: https://biblemesh.com/?s=Vine+and+Vineyard%3A+a+new+perspective.

The certainty and imminence of the event is placed on ἔρχεται by the use of **νῦν ἐστιν**, while the future timing of the event is conveyed by the future tenses **ἀκούσουσιν** and **ζήσουσιν**. The momentary aspect of action, expressed by the aorist participle **ἀκούσαντες**, is viewed by the author (Jesus) from the standpoint of that future moment when the dead hear his voice.

John 13:31 λέγει Ἰησοῦς· νῦν **ἐδοξάσθη** ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ Θεὸς **ἐδοξάσθη** ἐν αὐτῷ
"Jesus says, 'Now the Son of Man **was glorified** and God **was glorified** in him.' "

Judas, upon taking the morsel of bread that Jesus gave him at the last supper, leaves the scene; whereupon, Jesus says that he now **was glorified** and God **was glorified** in him. The verb, twice in the aorist passive indicative, indicates that Jesus saw his imminent glorification—his resurrection—and God's glorification in him, within a time frame from a future standpoint as though it were a past event.[1] Here **is glorified** sounds more "natural" in English, though not without the loss of the aorist proleptic effects.

Porter lists four passages containing proleptic aorists, saying that "There is no English equivalent for translational purposes, sinse the English future tense with 'will' is too strong."[2] Recognizing that the proleptic aorist is used idiomatically, but probably unsure that it is in reference to past action, Porter uses the "weaker" phrase *going to*:

John 17:18 κἀγὼ **ἀπέστειλα** αὐτοὺς εἰς τὸν κόσμον
"and I **sent** them into the world"
Porter: "and I am ***going to send*** them into the world"

Rom 8:30 οὓς δὲ **ἐδικαίωσεν**, τούτους καὶ **ἐδόξασεν**
"whom he **justified**, those he also **glorified**"
Porter: "whom he ***justified***, those he is also ***going to glorify***"

Jude 14 ἰδοὺ **ἦλθεν** κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ
"behold the Lord **came** with myriads of his saints"
Porter: "behold the Lord is ***going to come*** with his countless saints"

Rev 14:8 **ἔπεσεν, ἔπεσεν** ἡ Βαβυλὼν ἡ μεγάλη
"Babylon the great **fell, fell**"
Porter: "great Babylon is ***going to fall***, is ***going to fall!***"

Curiously, Porter uses *going to* to translate four of the proleptic aorists (above). For ἐδικαίωσεν (Rm. 8:30), however, he uses the simple past tense *justified*. What is not justified here is Porter's nonuse of the past tense for all proleptic aorists in these verses.

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[1] Smith, however, claims that time is not intrinsic to the aorist tense even in the indicative. Charles R. Smith, "Errant Aorist Interpreters," Grace Theological Journal 2.2 (Fall 1981), 208.
Note: Smith claims that ἐδοξάσθη in John 13:31 indicates no time in that it is "essentially timeless." Smith apparently fails to take note of the emphatic temporal νῦν "now," the beginning moment toward Christ's glorification. Past time in the twice-repeated aorist indicative ἐδοξάσθη not only is intrinsic, but it also signifies a definitive temporal beginning typical of an ingressive (inceptive) stative aorist (cf. p. 293, fn. 1). Judas was about to betray his Master, so Christ's imminent crucifixion and resurrection—hence glorification—had now scored a locality *in time* as the point of no return.
[2] Stanley E. Porter, *Idioms of the Greek New Testament*, second ed. (London: The Cromwell Press, 1999), 37.

The idiom obtains as well in the perfect indicative, both in NT Greek and in colloquial Neohellenic, with the verb denoting the result of an antecedent action. This means that a proleptic perfect is found in the apodosis of a conditional sentence, whether the condition is expressed or implied.

John 20:23    ἄν τινων ἀφῆτε τὰς ἁμαρτίας ***ἀφέωνται*** αὐτοῖς,

           ἄν τινων κρατῆτε, ***κεκράτηνται***

           "If you would forgive the sins of any persons, they **have been forgiven** them, if you would hold on to [the sins] of any persons, they **have been held**."

           The translation **are** in place of the more literal translation **have been** is acceptable in that it not only sounds more "natural" in English, but it also does convey the proleptic perfect's effect of something already accomplished or done.

James 2:10    ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἑνί, ***γέγονεν*** πάντων ἔνοχος

           "For whoever should keep the whole law but fall in one, he **has become** guilty of all [the law]."

           In this verse the English present perfect and the Greek proleptic perfect make a perfect match.

*Conclusion.* (a) Exegesis, beyond the application of all technical approaches, may at times necessitate possible idiomatic and intuitive considerations. (b) When used proleptically, an aorist or a perfect indicative verb form remains, from the perspective of the author's present moment, morphosemantically intact.

References: Mt 12:28, 18:15; Mk 11:24; Lk 17:6; Jn 3:18, 5:25, 13:31, 13:8, 14:23, 15:6, 17:14, 18, 20:23; Rm 8:30; 1 Cr 7:28, 1 Th 2:16, Eph 1:22, Hb 4:10, Jm 2:10; 5:2-3; Jd 14; 1 Jn 2:5, Rv 10:7, 14:8; 20:4.

## 11.   AORIST PASTNESS

Translators and exegetes of the Greek scriptures face numerous issues, all the more so when it comes to dealing with idiomatic usage. Theories of verbal aspect compound these issues. Admittedly, verbal aspect can help enrich NT exegesis in various ways. But with proponents of aspectual ideas among theoreticians nowadays being on the increase, and with the Greek text often seen primarily—if not strictly—through the English lens, verbal aspect concepts and ideas can take exegesis down the wrong path.

One of the challenges verbal aspect faces relates to the use of the aorist indicative in reference to action (1) within the realm of time and space, and (2) outside. Below are two samples of scripture that share the verb ἀγαπῶ *I love* in the aorist indicative.

  (1) **ἠγάπησαν** γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ

        "they loved the approval of men rather than the approval of God" (John 12:43)

Here the type of action (aktionsart) of aorist **ἠγάπησαν** is *stative.*[1] Looking into the past from his present moment, John uses past-referring perfective ἠγάπησαν to indicate that there were Jewish rulers who believed in Christ but who, for fear of being put out of the synagogue by the Pharisees, did not confess Christ, choosing the approval of men rather than the approval of God. The intrinsic stativity of ἠγάπησαν conveys a past-and-present idiomatic nuance that indicates the stance of rulers who had "**grown to love**" their position and status more than God. John's perspective, expressed through past-referring ἠγάπησαν, encompasses the Jewish rulers' action (their entry into a state of loving their prestigious status) and simultaneously their then-current (continued) stance with respect to not confessing Christ.

The same idiomatic nuance is observed in Neohellenic. The expression **πολύ τον αγάπησα**, literally *I loved him much*, in actuality means **I have grown to love him much**. Past-referring αγάπησα, like ἠγάπησεν (above), implies the inception of a state in past time and simultaneously its continued and current state as a whole.

(2) **ἠγάπησάς** με πρὸ καταβολῆς κόσμου
"you **loved** me before the foundation of the world" (John 17:24)

Aorist **ἠγάπησας**, on the other hand, is in reference to the Father's love of Jesus. Here the action took place outside the realm of temporal venue, before the creation of time as we perceive it. The Father's love of Jesus on earth thus precedes the creation of the world in that Jesus, as ὁ Λόγος "the Word," was eternally with God (John 1:1-2). Should we then say that the Father at some point in eternity entered into a state of loving the Word? The context of scripture does not allow such a concept. This aorist then cannot be considered stative but *constative.*[2]

Native Greek speakers do not consciously or subconsciously differentiate between stative or constative action within the realm of time or without. To Greek ears these aorists are idiomatically past-referring but *with emphasis on the existing state from the perspective of the author's present.* The likelihood is therefore high that Greek-speaking Jews and Gentiles of NT times heard the aorist in these particular passages of scripture the same way as they are heard by native Greeks today.

Let us now look at some types of concern that arise in NT exegesis when Greek is seen strictly through the English lens, especially in conjunction with theoretical views.

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[1] Certain *stative* verbs relate to emotional and mental activity (πιστεύω "believe," γινώσκω "know," μισῶ "hate," ὑπομένω "endure," εὐδοκῶ "delight," δοξάζω "glorify"). In the aorist indicative, such a verb indicates that one entered a state and remained in that state for a time or indefinitely, depending on the lexeme itself and the context. A *stative aorist* is an aorist that expresses a stative type of action (aktionsart). (For a definition of *stative*, see p. 233.)

[2] By definition, a *constative aorist* views the action as a whole, describing the action in summary fashion and without focusing on the beginning or the end of the action, regardless of whether the action is momentary or durative. *This is the most foundational meaning of the aorist tense.* (Many aorist indicatives can be seen by the exegete as stative or constative, depending on context and one's approach and focus.)

## 12. REMOTENESS

In his discussion on *remoteness,* Campbell claims that only about eighty-five percent (85%) of aorist indicatives refer to the past in New Testament usage, while fifteen percent (15%) of aorists do not refer to the past, but that some may refer to the present or even to the future.[1] (The latter point refers to the proleptic aorist discussed above.) In fact, Campbell argues that the temporal reference of certain aorist verb forms is not past-referring. As a case in point, he brings into the discussion Mark 1:11:

καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός. ἐν σοὶ **εὐδόκησα.**[2]

"And a voice came from heaven, 'You are my beloved Son; in you **I *am* well pleased.**'"

Campbell's focus is the aorist active indicative **εὐδόκησα.** First, he says that no one translates ἐν σοὶ εὐδόκησα "in you **I *was* well pleased**" on the grounds that "it doesn't fit the theological or literary context to read the aorist that way," but he does not elaborate. I do agree however that no one translates εὐδόκησα as "I was well pleased" because it sounds as though it were in reference to some time-specific past event.

The popular translation **I am well pleased** seems more fitting, for it expresses in the present more vividly the Father's pleasure in his Son.[3] But this translation, too, is wanting in that it (a) is passive, and (b) fails to express the verb's full past-and-present idiomatic nuance (cf. §11). Campbell ends this part of his thought with the foregone conclusion that εὐδόκησα is "obviously not past-referring" (36). But if not past-referring, what else would εὐδόκησα be except present-referring? And if present-referring, wouldn't the text be ἐν σοὶ **εὐδοκῶ** "in you I **am** well pleased" rather than ἐν σοὶ **εὐδόκησα** "in you I **was** well pleased"?

Campbell next discusses the concept of *remoteness.* "Remoteness," he says, "refers to the metaphorical value of distance […and…] offers explanation for those fifteen percent of aorists that do not refer to the past" (37). He then adds, "The semantic value of remoteness that is encoded in the aorist indicative does not in this instance function to provide past temporal reference" (37). "Instead," Campbell continues, "remoteness functions together with the perfective aspect to provide a bird's-eye view of the scene" (38). The reader now wonders how metaphorical remoteness strips εὐδόκησα of its intrinsic pastness and transforms it into a "present aorist" (89), while the verb form's semantically sensitive and unaltered morphological composition unequivocally signals pastness.

The "verdict," Campbell says, "refers to Jesus—his person and works—as a whole," thus the perfective verb form fits perfectly because it "offers a summary view, … and because Jesus' life is viewed from afar" by the Father through an opening in the heavens above. Campbell brings closure to the discussion of this passage after adding that this does not imply that the Father is relationally distant from the Son, but that the scene provides a similar view to that of one viewing things from a helicopter, though God may not be in a helicopter, and so on (38). True to the scriptural account Campbell's lucid description though it may be, one may wonder if the same verb form would not have been as appropriate if the Father,

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[1]  Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids, MI: Zondervan, 2008), 36-38.

[2]  Alternatively, **ηὐδόκησα.** Some manuscripts (MSS) read ἐν ᾧ "in whom" in place of ἐν σοί "in you."

[3]  Most translations use "I am well pleased" while some use "delight" or "delighted."

who is omnipresent, had been in closer proximity! One wonders also where Mark, the author of the account, is in all this. Isn't the account supposed to reflect the author's subjective aspect? But Mark is not even mentioned here.

But let us now see **εὐδόκησα** in the light of some comparable example. In John 3:16 we read, Οὕτως γὰρ **ἠγάπησεν** ὁ Θεὸς τὸν κόσμον "for God so **loved** the word." Like εὐδόκησα, ἠγάπησεν denotes emotive action, hence a stative verb (cf. §11). To the Greek ear, the verb form ἠγάπησεν, being past-referring, implies a continued past-and-present state as a whole. The dynamism of ἠγάπησεν is equally operative in εὐδόκησεν. Both verbs must be considered equal in force in terms of their emphasis on the past-and-present continued state of God's view of his Son (in Mark 1:11), on the one hand, and of the world (in John 3:16), on the other.

Compare now (parenthetically) these two aorist indicatives with an aorist indicative that introduces not a state, but the inception of motion. When you say, **ἐβοήθησα** "I helped," e.g., my neighbor move a piece of furniture, the action of helping your neighbor began at a given moment and terminated when you finished helping your neighbor move that piece of furniture—and without the concern of entering an ongoing state of furniture moving!

Now back to **εὐδόκησα**. At Jesus' incarnation, when ὁ Λόγος σάρξ **ἐγένετο** "the Word became flesh" (John 1:14), there was a beginning for Jesus' being in human flesh as the Son of God (Heb. 5:5, Psa. 2:7). In his ordinary human nature, Jesus was now subject to the constraints and dictates of time as we all are. If we are to view God's pronouncement at Jesus' baptism in reference to a state which was entered during his Son's earthly life—and which is most likely the case—then εὐδόκησα is seen as a *stative aorist*. But if we are to view that pronouncement in reference to God's eternal and timeless pleasure in his Son, then the same verb is seen as a *constative aorist*. In either case, past-referring εὐδόκησα focuses not on the beginning but on that state's actuality.

Insisting that the aorist indicative εὐδόκησα is "obviously not past referring"—rather than accepting it as an idiomatic difficulty in translation—is like haling the past verb form εὐδόκησα into the mold of the present verb form εὐδοκῶ "I am pleased, I delight." This essentially divests εὐδόκησα of its morphosemantic past-and-present aspectual nuance. Campbell's view of imaginary remoteness in place of tense (time) carries no conviction.

Gentry says,

> "Campbell[s'] . . . analysis is flawed. Just because a small percentage of Aorist Forms are not used for past time does not prove it is not a past tense. In English we can say, 'I just wanted to borrow ten dollars from you.' This is an example of a past tense which has nothing to do with past time and does not prove that these forms do not mark past tense in English as a general rule."[1]

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[1]    Peter J. Gentry, https://www.academia.edu/32912220/A_Brief_Guide_to_Verbal_Aspect_in_Hellenistic_Greek, p. 9 (accessed April 2022).

At the risk of briefly diverting the course of our main thought to another, though related, thought, I will say that Gentry's comments bring to mind a bit of Chomskyan linguistics in connection with Deep Structure (DS) and Surface Structure (SS) sentences. Simply put, DS represents the underlying mental activity that forms what one intends to say, while SS represents how one actually expresses that thought. For example, you are about to call a friend to ask for a ride to the airport. You are thinking,

> "I will ask James if he can drive me to the airport next week. This way I won't have to park my car at the airport for three weeks while I am overseas."

Your thoughts have now been processed, and you have decided to make your idea known to James in the form of a spoken request. So now you call James and you say to him,

> "I **was** just wondering if you **could** possibly drive me to the airport next week so I **wouldn't** have to park my car there for three weeks."

By saying this to James, you have actually used three past tense forms in reference to a future action: **was, could, wouldn't.** The question now is whether these are actually past-referring verb forms since the request is in reference to future time. Obviously, not only are these past tense forms, but also past-referring from the standpoint of the present time—the time you called James—in reference to the thoughts you had processed in your mind before calling him. For at the time you called James and made your request known to him, the thoughts that formed your request had already become a thing of the past. Thus, past-tense forms in reference to future time do not lose their pastness, for they actually refer to mental activity that took place in past time.

Today the use of past-tense forms such as *would, should, might, was, were, did*, etc. is considered formal or polite English. But even though we may not be conscious that their habitual application as clichés expressed in rapidity is preceded by some instantaneous mental process, in the final analysis their SS technically betrays a connection to an underlying DS involving past time.

Some parallels may be drawn between the foregoing DS/SS examples and Greek aorist verb forms in reference to present or future time. But it would take a stretch of the imagination to equate actual past-referring Greek stative aorists with present-referring metaphorical remoteness.

*Conclusion.* (1) Greek aorist indicative verb forms are past-referring. (2) Forcing the Greek text to make sense within the receptor language may culminate in views that are aligned neither with Greek usage nor context.

## 13. THE ANGEL'S VERBAL ASPECT

According to an article on Greek verbal aspect by Ellis, et al. (henceforth, authors),[1] a question arises from the Greek text of Matthew 2:20, where the angel, upon appearing to Joseph in a dream, says to him regarding the infant Jesus:

ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ· <u>τεθνήκασιν γὰρ οἱ ζητοῦντες</u> τὴν ψυχὴν τοῦ παιδίου.

"Arise, and take the child and his mother, and go into the land of Israel, for <u>those who were seeking the child's life have died</u>." (authors' translation and emphasis)

The question has to do with the present participle **ζητοῦντες** "(those) **seeking**." Specifically, the authors contend that "[L]ogically, those who 'have died' (τεθνήκασιν) cannot now be 'searching' (ζητοῦντες) for the child at the time of the speech act. … Moreover, neither can there be 'contemporaneous time,' as would typically be taught, given the fact that the searching necessarily occurred prior to dying" (34).

In other words, what the authors of said article are advocating is that the use of a "present participle," which connotes "present time," applied to a past action, i.e., to people already dead, cannot be semantically justified. The authors essentially conclude that the traditional nomenclature of the Greek tense system is "fundamentally flawed" (34).

At the end of their article, and following a discussion on tense prominence versus aspect prominence ideas in connection with the Greek verbal system, the authors return to Mat. 2:20, saying, "We asked previously whether the participle ζητοῦντες is better described by a tense-prominent system, with tense-prominent labels, or by an aspect-prominent system, with aspect-prominent labels"; whereupon, the authors basically suggest that the label "imperfective participle," rather than the traditional label "present participle," is the preferred nomenclature, since "imperfective" can also "stand in place of either a past or non-past imperfective event" (61).

Let us then focus on the authors' idea of doing away with the traditional name "present participle" and adopting the aspectual label "imperfective participle." The authors' reasoning behind the suggested change is that an imperfective participle "could stand in place of either a past or non-past event" (61). That is fine. In fact, the same is true of the English present participle as well. Taking a closer look at the text of Mat. 2:20 as an example, however, it can be shown that "present participle" is not an inappropriate name.

One way to show this is to form a plausible Chomskyan-based Deep Structure (DS) scenario (p. 296) that reflects what the angel related to Joseph in a dream, and its Surface Structure (SS), that is, what the angel actually said, and which eventually reached Matthew's quill.

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[1]    Nicholas J. Ellis, Michael G. Aubrey, and Mark Dubis, "The Greek Verbal System and Aspectual Prominence: Revising Our Taxonomy and Nomenclature," JETS 59/1 (2016): 33–62. http://bm-cdn.biblemesh.com/mediacontent/images/INTRO/The_Greek_Verbal_System_and_Aspect_Promi.pdf (accessed April 2022).

To that end, we will form a DS "dialogue" between the angel and Joseph and see if the use of the "present participle" in reference to those already dead is semantically viable.

## Scenario

Joseph:  (Sleeping, in a state of anxiety, unaware that those seeking to kill the infant Jesus are dead.)

Angel:  (Appearing in Joseph's dream.) "Joseph, do not be afraid, for I am bringing good news to you."

Joseph:  (Thinking.) "Oh? What must I do to protect the child from those who are seeking to destroy him?"

**Deep Structure**

Angel:  "Arise, take the child and his mother, and go into the land of Israel; for those (who you think are still) seeking the child's life have died."

**Surface Structure**

Angel:  "Arise, take the child and his mother, and go into the land of Israel; for those seeking the child's life have died." (Lit., "for dead are those seeking…"

This imaginary scenario is meant to portray the fact that at the moment the angel appeared to Joseph in a dream, the threat of ζητοῦντες the child was, in Joseph's mind, strongly present. The angel assured Joseph that those whom Joseph still viewed as a present threat were those who were now dead. As long as Joseph remained uninformed about the death of those seeking to find the child, to him the imminent threat was ever so real, ever so *present*. This shows that the "present participle" ζητοῦντες is in harmony with the aspect of the speaker's (and hearer's) present, an aspect which Matthew effectively portrays.

Incidentally, as far as names go, there is no reason a present participle in Greek cannot be labeled aspectually imperfective, i.e., "imperfective present participle." And if this sounds somewhat redundant, "imperfective" could be used in an aspectually explanatory sense. For it seems to me that when rightly applied, aspectual terminology regarding perfective or imperfective action, in conjunction with traditional terminology, should in actuality enhance exegesis.

## 14. A PERFECT ISSUE

One of the most complex issues verbal aspect theorists face is the interpretation of the Greek perfect. One may wonder if in some cases the difficulties that emerge in interpreting the Greek perfect are not related to a theorist's attempts to make his interpretation fit his own perspective. This applies no less to the traditional grammarian who seems to automatically reconcile every perfect tense example to one and the same traditional formula: past action with enduring results (see below). A likely case of such possibilities revolves around John 3:13. During Nicodemus' secret encounter with Jesus, the Master said to Nicodemus,

> καὶ οὐδεὶς **ἀναβέβηκεν** εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου
>
> "and no one **has ascended** into heaven except he who came down from heaven, the Son of Man"

In a related article, Lamb says,

> "At issue is the translation of the perfect indicative ἀναβέβηκεν. Most traditional *Aktionsart* interpretations see ἀναβέβηκεν as indicating past action with enduring results. The problem with this traditional view is that it tends to place the action of Jesus's [*sic*] ascension prior to his descent. In other words, the traditional *Aktionsart* view of ἀναβέβηκεν presents Jesus as speaking to Nicodemus from heaven."[1]

Lamb makes a comparison of the translation of this verse by two NT Greek scholars, Porter and Campbell, each giving his opinion as to how the Greek word **ἀναβέβηκεν** ought to be understood and translated. Below is the essence of Lamb's comparison.

Lamb says that according to Porter's schema, ἀναβέβηκεν has a stative aspect in that it expresses a resultative state. What this means, Lamb explains, is that John 3:13 can be translated as "and no one ascends into heaven, except he who [previously] [*sic*] descended from heaven, the Son of Man." Porter's translation, however, does away with the perfect tense "has ascended" and replaces it with the translation "ascends."

In Campbell's schema, Lamb says, καὶ οὐδεὶς ἀναβέβηκεν could still be translated in the present as "and no one ascends," which is also Porter's translation. He adds, however, that unlike Porter's schema, this would cause ἀναβέβηκεν to be viewed as having not stative aspect, but imperfective aspect, "as though it were unfolding without reference to the beginning or end of the action." Lamb concludes the comparison of the two scholars' views saying, "Whether one prefers Porter's or Campbell's approach to the perfect-tense verb, both solutions offer a significant step forward in attempting to reconcile the issue of Jesus's [*sic*] ascension in John 3:13." But if reconciling the issue means treating the Greek perfect in John 3:13 as a present, then why didn't Jesus use **ἀναβαίνει** "ascends" in place of **ἀναβέβηκεν** "has ascended"? This would have greatly simplified things for today's translators!

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[1] Gregory E. Lamb, "Verbal Aspect, Aktionsart, and the Greek New Testament: The Approaches of Constantine R. Campbell and Stanley E. Porter" in *Presbyterion* 43 (Fall 2017, No. 2), 121-22.

## 15. TIME IN OTHER MOODS ?

Probably the majority of aspect theorists would say that the Greek verb encodes temporal reference (past, present, future) alongside aspect (perfective or imperfective) only in the indicative mood; and that in the other moods the verb encodes no time, only aspect. If that holds true, then the subjunctive mood, for example, should express no time, only aspect. Let us then view an action in which the indicative and the subjunctive are compared and see whether the temporalness of the action expressed in the indicative is indeed suppressed or absent in the subjunctive. Our actor is Joseph, an imaginary first-century farmer in Jerusalem.

So, Joseph goes to his stable every day, save Sabbath, and λύει *loosens* his ox (present indicative). For Joseph, the act of loosening his ox on a given day in actuality becomes *potential* action for the next day. Of course, Joseph himself has no doubt that he λύσει *will loosen* (future indicative) his ox the next day, as he always has in the past. In this regard, λύει *loosens* or λύσει *will loosen* denotes the same potential action as that in which Joseph goes to the stable as usual ἵνα λύῃ *that he may (be) loosen(ing)* (present subjunctive) or ἵνα λύσῃ *that he might loosen* his ox (aorist subjunctive).

The subjunctive may at times be aided by temporal deictic markers such as αὔριον *tomorrow*, but so does the future indicative (cf. Jm 4:13).[1] This all the more suggests that action in the subjunctive can have the force of, or be perceived as, action in *future* time. This perception is averred also by *shall/shalt not* in translating the subjunctive: τί φάγωμεν; *What shall we eat?* (Mt 6:31); μὴ φονεύσῃς *thou shalt not murder* (Lk 18:20).

The two pairs of verb forms (a) λύ-ει / λύσ-ει (present / future indicative) and (b) λύ-ῃ / λύσ-ῃ (present / aorist subjunctive) share the same encoded morphosemantic values: λύ- / λύσ-. Additionally, these pairs share the same *aspect* of action, imperfective / perfective, respectively; and the same *type* of action, aktionsart, iterative / momentary, respectively.

But more germane to our point, whether Joseph goes and λύει/λύσει his ox or ἵνα λύῃ / λύσῃ his ox, is that the action expressed is nonpast as well as not present, hence future— a temporal reference the indicative and the subjunctive obviously share. Just as our imaginary actor Joseph in NT times, so in daily speech today Greek speakers treat the subjunctive very much like the future tense. For to the Greek ear the subjunctive signals future or potential future action, with aspect enjoying no greater value than time.[2]

As the above examples show, the future indicative verb form λύσει and the subjunctive aorist verb form λύσῃ encode the same tense-/aspect-forming morpheme -σ-. Since the two indicative forms' basic structure (verb-stem) is identical, and with the future verb form *grammaticalizing* (morphologically signaling)[3] future time, we can say that the aorist subjunctive also grammaticalizes future time. Let us then see these two verb forms in Koine and in Neohellenic.

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[1] Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε πόλιν. *Today or tomorrow we will go to such a town.*
[2] Here *time* and *tense* are used in the sense of χρόνος, which does not differentiate between the two (cf. 6.2).
[3] A lexical or part of a lexical element that has some grammatical function is said to be *grammaticalized*.

## Koine

*Future* Ἀπελθὼν αὔριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ **λύσει.**
*Ind.*  "Tomorrow Joseph will go to town and **will loosen** his ox."

*Aorist* Ἰωσὴφ μέλλει πορεύεσθαι αὔριον εἰς πόλιν (ἵνα) τὸν βοῦν αὐτοῦ **λύσῃ.**
*Subj.*  "Joseph is going to go to town tomorrow (in order) **to loosen** his ox."

The equivalent examples in Neohellenic convey future action the same way:

## Neohellenic

**Katharevousa** (formal, polytonic)

*Future* Αὔριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν καὶ **θὰ λύσῃ**[1] τὸν βοῦν του.
*Ind.*  "Tomorrow Joseph will go to town and **will loosen** his ox."

*Aorist* Αὔριον ὁ Ἰωσήφ θὰ ὑπάγῃ εἰς τὴν πόλιν (διὰ) **νὰ λύσῃ** τὸν βοῦν του.
*Subj.*  "Tomorrow Joseph will go to town (in order) **to loosen** his ox."

**Dimotiki** (informal, monotonic)

*Future* Αύριο ο Ιωσήφ θα πάει στην πόλη και **θα λύσει**[2] το βόδι του.
*Ind.*  "Tomorrow Joseph will go to town and **will loosen** his ox."

*Aorist* Αύριο ο Ιωσήφ θα πάει στην πόλη (για) **να λύσει** το βόδι του.
*Subj.*  "Tomorrow Joseph will go to town (in order) **to loosen** his ox."

Porter's theoretical stance is that "tense-forms do not grammaticalize time, [but that] [t]emporal properties are realized through temporal markers (i.e. deixis)."[3] We will now re-examine the first sentence (above) as a case in point and put Porter's idea to test. The sentence reads: Ἀπελθὼν αὔριον εἰς πόλιν Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει. Based on Porter's theory, this sentence should indicate future action, not because of the verb λύσει, but because of the adverb of time **αὔριον** "tomorrow."

Let us then remove αὔριον and additionally reduce the sentence to subject, verb, and object. Now the sentence reads: Ἰωσήφ τὸν βοῦν αὐτοῦ λύσει. This sentence has no temporal markers. To say that λύσει has only lexical meaning (e.g., loosening something), but that grammatically there is nothing in it that signals future time, would mean to interpret **-σ-** /s/ strictly as an aspect-forming, but not also as a tense-/time-forming morpheme. That would be analogous to saying that the number of miles displayed on a freeway sign can be interpreted by a driver only in terms of distance but not time! Greek speakers, regardless of how intuitively they perceive verbal aspect, time, and type of action, exercise absolute dependence on such *intrinsic* and *bifunctional* tense-and-aspect-forming signals as **-σ-.**

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[1] Future and subjunctive Katharevousa forms are identical. (**θα** is from θέλω ἵνα > θέλω να > θε να > θα.)
[2] Future and subjunctive Dimotiki forms are identical.
[3] Stanley E. Porter and Andrew W. Pitts, "New Testament Language and Linguistics in Recent Research," 221 https://journals.sagepub.com/doi/10.1177/1476993X07083628 (accessed April 2022).

Let us now briefly look at a couple of examples in the imperative mood. In Mark 5:36, Jesus says to Jairus, who had just received news of his daughter's death, Μὴ **φοβοῦ**, μόνον **πίστευε** "Do not fear, only believe." Present imperatives φοβοῦ and πίστευε indicate both aspect and time relative to the speaker's present. Jairus did not wait for Jesus to give him some temporal clue as to when he should stop being afraid and start believing. Rather, he intuitively understood that Jesus' comforting words were distinctly in reference to an immediate and enduring state of mind.

1 Pet. 2:17 is packed with imperatives: πάντας **τιμήσατε**, τὴν ἀδελφότητα **ἀγαπᾶτε**, τὸν Θεὸν **φοβεῖσθε**, τὸν βασιλέα **τιμᾶτε** "**honor** everyone, **love** the brotherhood, **fear** God, **honor** the king." Without temporal markers, Peter exhorts the diaspora believers to live as God's servants. The first imperative is aorist active, the remaining three present active. One should not invariably infer that in Greek there must be some significance in the difference between perfective τιμήσατε (e.g., "one-time" action) and imperfective τιμᾶτε (e.g., "durative" action). An honoring attitude is a sustained state of mind, with its expression manifested as the opportunity arises.

By way of closing, it must be pointed out once again that intertwined with *aspect*, *time*, and *context* is the element of language *intuition*, the catalyst of semantic perception. Intuition is intimate familiarity with one's mother tongue, the silent discerner of aspectual and temporal differences, the decoder of surface structures and idiomatic subtleties. Today Greek-speaking persons perceive consciously or subconsciously whether a verbal construct indicates perfective or imperfective aspect, or whether the time of action is past, present, or future. And there is no reason to suppose that Koine-speaking persons in NT times did not perceive verbal aspect and time the way speakers of Neohellenic do.

## EPILOGUE

Part One of this study showed that Neohellenic (Modern Greek) and Koine share much ground in all areas of linguistic comparison, including verbal aspect. That set the stage for Part Two, where several models of NT exegesis were examined in which the authors collectively applied a variety of verbal aspect schemata. It was shown that when examined in the light of Neohellenic, each of those models rendered a slightly to greatly different exegesis. This finding revealed two things: (a) verbal aspect theories applied to text that is viewed strictly through the English lens is subject to interpretational limitations; and (b) exegesis by a native Greek scholar is aided by similarities Koine and Neohellenic share, and by language intuition with respect to idiomatic subtleties and nuances.

Verbal aspect is theoretical in nature. As such, "[it] does not solve all the problems with reference to exegetically challenging verbs. It has many limitations."[1] Thus theories that reach soring heights require greater familiarity with Greek. It must therefore be clearly stated that when non-native Greek scholars—who know English better than Greek—apply complex theoretical concepts to exegesis, they must bear in mind that they might not be cognizant of nuances and idiomatic refinements that mold the substance of the text.

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[1]    Andrew D. Naselli, "A Brief Introduction to Verbal Aspect in New Testament Greek," *DBSJ* 12 (2007): 26. https://andynaselli.com/wp-content/uploads/2007_verbal_aspect.pdf (accessed April 2022).

Traditional grammatical nomenclature in English is unlikely to change any time soon, if at all, regardless of how happy or unhappy some grammarians may be with certain names. As Robertson remarks, "the [tense] names cannot now be changed...."[1] Thus, attempts by theorists to replace grammatical names with more "accurate" aspectual prominence terminology, especially in light of dragging disagreements among them, are likely to fizzle out. Meanwhile, scholars and students of NT Greek ought not to be discouraged or intimidated by theorists who pose as having the last word in NT exegesis.

Verbal aspect is an integral part of Greek grammar. Scholars can appreciate the fruits of seeing how students recognize aspect and analyze the portrayal of action in context. My advice would be to adhere to grammatical studies along with the practical application of verbal aspect. And for those who aspire to immerse themselves in the language of the New Testament, they would do well, to the extent possible, to also immerse themselves in Neohellenic.

> "*Ancient Greek is in many ways*
> *supplemented and better understood*
> *by Modern Greek, and Modern Greek*
> *is clarified and understood*
> *by means of Ancient Greek.*"[2]

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[1]   A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 286.

[2]   Dictum by Georgios Hatzidakis, *Linguistic Investigations*, Vol. I, p. 488, referenced by Chrys C. Caragounis in *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission* (Baker Academic, Grand Rapids, MI, 2006), 336.