

**A Workbook for the  
Exercises of  
Aelius Theon**

**Προγυμνάσματα**

**prepared by  
Rev. Dr. R. D. Anderson**  
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## Introduction

This workbook ought to be used in conjunction with the English translation of Theon by G. A. Kennedy in *Progymnasmata Greek Textbooks of Prose Composition and Rhetoric* (Society of Biblical Literature, Atlanta, 2003).

After you have completed your own exercise you may consult the version of the workbook with sample answers to the exercises.

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## The Χρεία

### Matt. 8:19-20

καὶ προσελθὼν εἷς<sup>1</sup> γραμματεὺς εἶπεν αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν<sup>2</sup> ἀπέρχῃ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ<sup>3</sup> τὴν κεφαλὴν κλίνει<sup>4</sup>.

### Luke 9:57-58

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

### Vocabulary

ἀλώπηξ, εκος, ἦ, fox

φωλεός, οῦ, ὁ, den, lair

κατασκήνωσις, εως, ἦ, 1. encamping, taking up one's quarters, 2. encampment

cf. ἡ σκηνή, tent; σκηνόω, to pitch a tent, encamp

κλίνω, to cause to lean, incline

### Exercises

- ἀπαγγελία ('report') – expressing it with similar words in a clear way
- κλίσις ('inflection')
  - changing the number of the person, expressing it with the various cases
  - genitive: Add: “τὸ ρηθὲν<sup>5</sup> μνήμης ἔτυχεν ...” ('The statement obtained a recollection ...') or “λόγος ἀπομνημονεύεται εἰπόντος ...” ('A word / statement of someone who said ... is remembered')
  - dative: Add: “ἔδοξεν ... / ἐφάνη ... / ἐπῆλθεν<sup>6</sup> ... / παρέστη<sup>7</sup> ...” with a relevant infinitive such as εἰπεῖν.
  - accusative: Add: “φασί ... ('They claim ...') / λέγεται ...” ('It is said ...') with a relevant infinitive such as εἰπεῖν.
- ἐπιφώνησις ('adding a comment') – e.g. approving what is said to the effect that it is ἀληθές ('true') or καλόν ('beautiful / noble') or συμφέρον ('beneficial'), or that ἄλλοις τὸ αὐτὸ τοῦτο ἔδοξεν ἀνδράσι δεδοκιμασμένοις ('this same thing seemed good to other approved men').
- ἀντιλογία ('contradiction')

1 Semitism, cf. 1 Sam. 1:1; Ezra 4:8.

2 'Wherever' is normally denoted by ὅπου ἂν. Hellenistic Greek often uses ἂν instead of ἄν after a conjunction. For an extended discussion of this phenomenon see L. Rydbeck, *Fachprosa, vermeintliche Volkssprache und Neues Testament* (Uppsala, 1967) pp.119-44.

3 We might have expected something like: τόπον ὅπου

4 See the note on the use of the subjunctive in *Animal Story* 10. This example is derived from the use of the subjunctive in questions of appeal ('What should I do') and ought to be restricted to the first person.

5 or as the *chreia* may dictate: τὸ συμβάν / τὸ πραχθέν.

6 lit. 'it came (into my mind)' + infin. (= 'it occurred to me to ...')

7 παρίστημι *intrans.* in the sense of 'to happen'. For events Theon suggests adding συνέβη.

5. ἐπεκτείνειν καὶ συστέλλειν ('lengthening and shortening')
  
6. ἀνασκευάζειν ('dismantle' the argument, i.e. demolish it) – e.g. ἐκ τοῦ ἀσαφοῦς, ἐκ τοῦ πλεονάζοντος, ἐκ τοῦ ἐλλείποντος, ἐκ τοῦ ἀδυνάτου, ἐκ τοῦ ἀπιθάνου, ἐκ τοῦ ψευδοῦς, ἐκ τοῦ ἀσυμφόρου, ἐκ τοῦ ἀχρήστου, ἐκ τοῦ αἰσχροῦ (on the ground of it being unclear, pleonastic, deficient, impossible, incredible, false, inexpedient, useless, or shameful).

## The Μῦθος

### LXX (A) Judges 9:8-15

Abimelech, a grandson of Gideon, has just murdered 69 brothers and let himself be proclaimed king. The youngest brother Jotham escapes and tells this μῦθος, referring to Abimelech as the ράμνος.

πορευόμενα ἐπορεύθησαν<sup>8</sup> τὰ ξύλα τοῦ χρίσαι ἑαυτοῖς βασιλέα καὶ εἶπον τῇ ἐλαίᾳ Βασιλευσον ἐφ' ἡμῶν. καὶ εἶπεν αὐτοῖς ἡ ἐλαία Ἀφείσα τὴν πιότητά μου, ἦν ἐν ἐμοὶ ἐδόξασεν ὁ θεὸς καὶ ἄνθρωποι, πορευθῶ ἄρχειν τῶν ξύλων; καὶ εἶπαν τὰ ξύλα τῇ συκῇ Δεῦρο βασιλευσον ἐφ' ἡμῶν. καὶ εἶπεν αὐτοῖς ἡ συκὴ Ἀφείσα τὴν γλυκύτητά μου καὶ τὸ γένημά μου τὸ ἀγαθὸν πορευθῶ ἄρχειν ἐπὶ ξύλων; καὶ εἶπαν τὰ ξύλα τῇ ἀμπέλῳ Δεῦρο βασιλευσον ἐφ' ἡμῶν. καὶ εἶπεν αὐτοῖς ἡ ἄμπελος Ἀφείσα τὸν οἶνόν μου, τὴν εὐφροσύνην τὴν παρὰ τοῦ θεοῦ<sup>9</sup> τῶν ἀνθρώπων, πορευθῶ ἄρχειν ξύλων; καὶ εἶπαν τὰ ξύλα πρὸς τὴν ράμνον Δεῦρο σὺ βασιλευσον ἐφ' ἡμῶν. καὶ εἶπεν ἡ ράμνος πρὸς τὰ ξύλα Εἰ ἐν ἀληθείᾳ ὑμεῖς χρίετε με εἰς βασιλέα ἐφ' ὑμῶν, δεῦτε πεποιθατε ἐν τῇ σκέπῃ μου· καὶ εἰ μή, ἐξέλθοι πῦρ ἐκ τῆς ράμνου καὶ καταφάγοι τὰς κέδρους τοῦ Λιβάνου.

χρίω, rub, anoint with scented unguents or oil  
πιότης, ητος, ή, fattiness  
συκῆ, ή, fig-tree  
γλυκύτης, ητος, ή, sweetness

γένημα, ατος, τό, produce (of the fruits of the earth)  
εὐφροσύνη, ή, mirth, merriment  
ράμνος, ή, prickly shrub  
κέδρος, ή, cedar-tree

#### A note on πείθω

The verb πείθω means “to persuade” and in the passive comes to mean “to obey” (+ dat.), that is, having been persuaded a person then commits himself. There are, however, also two distinct forms of the perfect. The regular Perfect active is πέπεικα (“I have persuaded”) and in the passive πέπεισμαι (“I have obeyed”). However, there is also the form (used also in the NT) πέποιθα which means “I trust” / “I rely on” (+ dat.).

### Aesop, fable 63

Aesop, was a slave and storyteller believed to have lived in ancient Greece between 620 and 560 BC. Many fables have been attributed to him and the collection grew and grew in ancient times. The earliest mentioned collection of such (not extant) was by Demetrius of Phalerum in the 4<sup>th</sup> century BC and was published in 10 volumes for use by orators.

#### Ἄρκτος καὶ ἀλώπηξ.

Ἄρκτος δὲ ποτε μεγάλως ἐκαυχᾶτο ὡς φιλανθρωπώτατόν ἐστι τῶν ζῴων· φασὶ γὰρ τὴν ἄρκτον νεκρὸν μὴ θοινεῖσθαι<sup>10</sup>. Ἡ δὲ ἀλώπηξ ἀκηκουῖα ταῦτα ἐμειδίασε<sup>11</sup> καὶ πρὸς αὐτὴν ἐλάλει· »εἶθε τοὺς νεκροὺς ἦσθιες<sup>12</sup> καὶ μὴ ζῶντας.»

Ὁ μῦθος οὗτος ἐλέγχει τοὺς πλεονέκτας καὶ ἐν ὑποκρίσει βιοῦντας.

ἄρκτος, ή = ἄρκος, ή  
ἀλώπηξ, ή, fox  
θοινάω, to feast on  
καυχάομαι, to boast  
μειδιάω, to smile

μῦθος, ὁ, fictitious story / myth (opp. = λόγος)

πλεονέκτης, ου, ὁ, = ὁ πλέον ἔχων, one who has or claims more than his due, greedy, grasping  
ὑπόκρισις, εως, ή, playing a part on the stage; *metaph.*, playing a part, hypocrisy, outward show  
βίωω, live, pass one's life

8 The combination of a cognate participle and finite verb is a Semitism serving to emphasize the action.

9 The Hebrew text has “and” between “God” and “men”.

10 The spelling should be θοινᾶσθαι. I cannot explain why Aesop seems to have derived his spelling from the non-existent θοινέω.

11 -αω verbs where the preceding letter is ι or ρ have a long ā instead of lengthening to η.

12 Strictly speaking εἶθε introduces a wish and therefore should take the optative. The use of a past indicative with εἶθε is common in late Hellenistic Greek.

## Exercises

1. ἀπαγγελία ('report') – expressing it with similar words in a clear way, more simple and natural than with a χρεία.
2. κλίσις ('inflection')
  - changing the number of the person, expressing it with the various cases
  - genitive: Add: “τὸ ῥηθὲν<sup>13</sup> μνήμης ἔτυχεν ...” or “λόγος ἀπομνημονεύεται εἰπόντος ...”
  - dative: Add: “ἔδοξεν ... / ἐφάνη ... / ἐπῆλθεν<sup>14</sup> ... / παρέστη<sup>15</sup> ...” with a relevant infinitive such as εἰπεῖν.
  - accusative: Add: “φασί ... / λέγεται ...” with a relevant infinitive such as εἰπεῖν.
3. συνπλέκομεν διήγημα ('we weave in a narrative') – i.e. a story is weaved in which the fable illustrates.
4. ἐπεκτείνειν καὶ συστέλλειν ('lengthening and shortening')
5. ἐπιλέγομεν ('we provide a conclusion') – i.e. a moral to the fable. And given a moral, we provide a fable. Let's work with the moral quoted in 1 Cor. 15:33.

### **φθειρουσιν ἦθη χρηστὰ ὁμιλίας κακαί**

The words: 'bad company corrupts good morals' probably have their origin with Euripides (*frag.*) and were made popular by a comic play of Menander (*Thais*, fr. 218). The thought was also proverbial (cf. Diodorus Siculus, *Bibl.* 16,54,4; Philo, *Det.* 38). It is also possible to translate 'bad company' as 'evil conversations'.

6. ἀνασκευάζειν ('dismantle' the argument, i.e. demolish it) – e.g. ἐκ τοῦ ἀσαφοῦς, ἐκ τοῦ ἀπιθάνου, ἐκ τοῦ ἀπρεποῦς, ἐκ τοῦ ἐλλιποῦς, ἐκ τοῦ πλεονάζοντος, ἐκ τοῦ ἀσυνήθους, ἐκ τοῦ μαχομένου, ἐκ τῆς τάξεως, ἐκ τοῦ ἀσυμφόρου, ἐκ τοῦ ἀνομοίου, ἐκ τοῦ ψευδοῦς (arguments from the unclear, the implausible, the inappropriate, the deficient, the redundant, the unfamiliar, the inconsistent, the disordered, the inexpedient, the unlike, the false).

13 or as the *myth* may dictate: τὸ συμβάν / τὸ πραχθέν.

14 lit. 'it came (*into my mind*)' + infin. (= 'it occurred to me to ...')

15 *παρίστημι intrans.* in the sense of 'to happen'. For events Theon suggests adding συνέβη.

## The Διήγημα

### Bed-through-the-roof-man

It is nearing the Passover at the end of Jesus' first year of ministry. He has just returned to Capernaum from his preaching tour around the Galilean towns for some rest and relaxation before heading off to Jerusalem for the Passover. However his house becomes inundated with people and Jesus chooses this moment to reveal something of His divine nature for the first time.

### Mark 2:1-12

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν<sup>16</sup> μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν<sup>17</sup> τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου<sup>18</sup> ὁ παραλυτικὸς κατέκειτο. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφιένταί σου αἱ ἁμαρτίαι. 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· 7 τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; 8 καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφιένταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε<sup>19</sup> καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς - λέγει τῷ παραλυτικῷ· 11 σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 καὶ ἠγέρθη<sup>20</sup> καὶ εὐθύς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως<sup>21</sup> οὐδέποτε εἶδομεν.

Καφαρναοὺμ, ܩܩܢܢ ܩܦܪܢܐ. Aramaic: "village of Nahum". χωρεῖω, I. to yield, withdraw, II. to go forward, advance, III. (trans.) have room for <i>a thing</i> , hold, contain τὰ πρὸς τὴν θύραν = "the region around the door", a phrase also used in Hermog. <i>Inv.</i> 4.11 and <i>Test.Abr.</i> 6. ἀποστεγάω, to remove a roof στέγη, ἡ, roof ἐξορύσσω, to dig out	χαλάω, to slacken / loosen, to let down κράβαττος, ὁ, mattress, pallet ἀφίημι (send away) as a legal term 1. + acc. pers. et gen. rei, acquit someone of a charge 2. + dat. pers. et acc. rei, remit someone of a charge εὐκοπος, ον, easy ἐξίστημι (Causal) to displace <i>and therefore</i> , to change, alter utterly; <i>metaph.</i> to drive someone out of his senses ἐξιστάναι τινὰ (φρενῶν)
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### Matt. 9:2-8

2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφιένταί σου αἱ ἁμαρτίαι. 3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφιένταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

16 The verb must be taken in its transitive sense "to have room for / to hold or contain". It makes no sense to have τὰ πρὸς τὴν θύραν as the object, for the object must be the people (unexpressed). The subject may be double, initially οἶκον (taken from the previous sentence) and then τὰ πρὸς τὴν θύραν. We get "so that the house no longer had room for the people, not even did the space by the door have room for them."

17 Luke 5:19 makes it clear that they removed clay tiles.

18 Expect ἐφ' ᾧ?

19 Wouldn't we expect ἔγειρον (aor. imperat.) ἑαυτόν? The verb is transitive. The passive means 'to wake up', cf. v.12.

20 This verb was taking the place of ἀνίστημι as Amonius 50 testifies when he offers the "correct" usage: <ἀναστήναι> καὶ <ἐγερθῆναι> διαφέρει. ἀναστήναι μὲν ἐπὶ ἔργον, ἐγερθῆναι δὲ ἐξ ὕπνου.

21 Apparently a Hebraism for τοιοῦτον.

**Luke 5:17-26**

17 Καὶ ἐγένετο<sup>22</sup> ἐν μιᾷ<sup>23</sup> τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων<sup>24</sup>, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὐρόντες ποία<sup>25</sup> εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί<sup>26</sup> σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

δῶμα, -ατος, τό, *in poetry*; house, main room, *in late Hell. prose, part. Jewish*, flat house-top  
κέραμος, ὁ, potter's clay; anything made of earthenware (= *here* clay roof tiles)

**Exercises**

1. ἀπαγγελία ('report') – expressing it with similar words in a clear way, more simple and natural than with a χρεία.
2. κλίσις ('inflection')
  - changing the number of the person
  - genitive: Add: “τὸ ῥηθὲν<sup>27</sup> μνήμης ἔτυχεν ...” or “λόγος ἀπομνημονεύεται εἰπόντος ...”
  - dative: Add: “ἔδοξεν ... / ἐφάνη ... / ἐπῆλθεν<sup>28</sup> ... / παρέστη<sup>29</sup> ...” with a relevant infinitive such as εἰπεῖν.
  - accusative: Add: “φασὶ ... / λέγεται ...” with a relevant infinitive such as εἰπεῖν.
3. συνπλέκομεν διήγημα ('we weave in a narrative') – i.e. a story is weaved in which the narrative illustrates.

22 The words καὶ ἐγένετο followed by a time clause and then a noun clause mimic a typical Hebrew *waw*-consecutive sentence beginning וַיְהִי. Note that this Hebrew construction is atypical Greek in its word-order and the construction is not found in Aramaic. In other words, Luke is deliberately imitating old fashioned biblical Hebrew, not the Semitic language of his day.

23 Semitism for πρώτη.

24 Throughout this pericope we see periphrastic constructions. The periphrastic construction usually only occurs for the perfect or pluperfect middle/pass. indicative 3rd person plural of stems ending in a consonant. The greater frequency of these periphrastic forms in the New Testament than elsewhere in Hellenistic Greek is the result of indirect Semitic interference since the usage corresponds to the Aramaic use of הִיהַ with a participle.

25 Sc. ὁδοῦ.

26 Should be ἀφεῖνται.

27 or as the *myth* may dictate: τὸ συμβάν / τὸ πραχθέν.

28 lit. 'it came (*into my mind*)' + infin. (= 'it occurred to me to ...')

29 παρίστημι *intrans.* in the sense of 'to happen'. For events Theon suggests adding συνέβη.

4. ἐπεκτείνειν καὶ συστέλλειν ('lengthening and shortening')
5. ἡ ἀναστροφή τῆς τάξεως ('rearranging the order')
- a) middle → beginning → end
  - b) end → middle → beginning
  - c) middle → end → beginning
  - d) end → beginning → middle
  - e) beginning → end → middle
6. ἐκφέρομεν τὴν διήγησιν
- a.i) ὡς ἀποφαινόμενοι ('as setting forth')
  - a.ii) ὡς πλέον τι τοῦ ἀποφαίνεσθαι ποιοῦντες ('as making something more than setting forth')
  - b.i) ὡς ἐρωτῶντες ('as asking questions' - i.e. requiring 'yes' or 'no' answers)
  - b.ii) ὡς πυνθανόμενοι ('as learning')
  - c) ὡς ἐπαποροῦντες ('as casting doubt')
  - d.i) ὡς προστάττοντες ('as prescribing')
  - d.ii) ὡς εὐχόμενοι ('as praying')
  - e.i) ὡς ὀμνύοντες ('as swearing to something')
  - e.ii) ὡς προσαγορεύοντες ('as addressing')
  - f) ὑποτιθέμενοι ('proposing')
  - g) προσδιαλεγόμενοι ('holding a conversation')
  - h) ἀποφάσκοντας ('denying')
  - i) ἀσύνδετος ('without conjunctions')
7. ἐπιφωνεῖν (adding a maxim)
8. ἀνασκευή καὶ κατασκευή ('refutation and proof') e.g. ἐκ τοῦ ἀσαφοῦς, ἐκ τοῦ ἀπιθάνου, ἐκ τοῦ ἀπρεποῦς, ἐκ τοῦ ἐλλειποῦς, ἐκ τοῦ πλεονάζοντος, ἐκ τοῦ ἀσυνήθους, ἐκ τοῦ μαχομένου, ἐκ τῆς τάξεως, ἐκ τοῦ ἀσυμφόρου, ἐκ τοῦ ἀνομοίου, ἐκ τοῦ ψευδοῦς, ἀπὸ τοῦ ἀδυνάτου (arguments from the unclear, the implausible, the inappropriate, the deficient, the redundant, the unfamiliar, the inconsistent, the disordered, the inexpedient, the unlike, *and particularly fitting to narrative*: the false, the impossible).