Chapter 39

The Aorist Participle (part 1)
The Weirdos and the Second Aorist
The Aorist Participles of γινωσκω and διδωµι

39.1 In chapters 31 and 32 we met the Second Aorist Indicative Active - the form of the simple past tense used when the verb has different stems for the Present and the Aorist aspects. We also met the "Weirdos" - verbs which have completely different stems for some of their tenses. In the case of the Second Aorist Indicative, because the stems are different, the personal endings can be the same as those of the Imperfect. A similar situation holds when we meet the participles.
We don't have any new endings to learn for this chapter.

The Aorist Stem implies a "simple action", a completed action, or an act that took place at one point in time. The Present Stem implies a continuous or repeated action.

When these stems are used to form participles, the Present Stem, which we used in chapters 19, 23, and 36, indicates an action that is going on at the same time as that of the main verb.

  e.g.  The cat goes out howling.

  The cat is howling as she goes out.

The Aorist Stem indicates as action that was completed before that of the main verb.

  e.g.  The cat, having gone out, wants to come in again.

  The cat went out, and now she wants to come in.

English tends to use consecutive sentences or clauses to show a sequence of events. In such a case, all the verbs look to be equally important, so English can not show which is the most important action in a sequence. Greek uses participles for the subsidiary actions - the Indicative verb shows the main action, and the participles show other actions which are contemporaneous or previous to the main verb.

In Matthew 28:19-20 the Imperative is µαθητευσατε - "make disciples". All the other verb forms are participles, describing how one is to make disciples.

39.2 The Second Aorist Active Participle is formed by adding -ων to the Aorist Stem of the verb. This gives the Masculine Nominative Singular form. The Masculine and Neuter forms follow a Third Declension pattern, while the Feminine follows a First Declension pattern, exactly like the Present Active participle. The only differences are the Stem, and the way in which the participle is translated. :

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
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<tbody>
<tr>
<td>Singular</td>
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<tr>
<td>Nom.</td>
<td>STEM-ον</td>
<td>STEM-ουσα</td>
<td>STEM-ον</td>
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<tr>
<td>Acc.</td>
<td>STEM-οντα</td>
<td>STEM-ουσαν</td>
<td>STEM-ον</td>
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<tr>
<td>Gen.</td>
<td>STEM-οντος</td>
<td>STEM-ουσης</td>
<td>STEM-οντος</td>
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<td>Dat.</td>
<td>STEM-οντι</td>
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<td>Nom.</td>
<td>STEM-οντες</td>
<td>STEM-ουσαι</td>
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<tr>
<td>Acc.</td>
<td>STEM-οντας</td>
<td>STEM-ουσαις</td>
<td>STEM-οντα</td>
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<tr>
<td>Gen.</td>
<td>STEM-οντοιυ</td>
<td>STEM-ουσων</td>
<td>STEM-οντον</td>
</tr>
<tr>
<td>Dat.</td>
<td>STEM-ουσηι(v)</td>
<td>STEM-ουσαιζ</td>
<td>STEM-ουσηι(v)</td>
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</table>

Contract verbs, in -αω, -εω, -οω, follow the usual rules of contraction.

NOTE - there is NO AUGMENT on the participle
(nor with the Aorist Subjunctive, Infinitive, or Imperative, which we shall meet later).
39.3 Translating Aorist Participles

The translation for an Aorist participle should show that the action of the Aorist participle was completed before the action of the main verb. Colloquial English tends to write a series of sentences or clauses, each with a verb in the Indicative, e.g., "The cat went out, and now she wants to come back in." This shows the sequence of events, but does not show which is the main action. I prefer to use the slightly stilted style which translates Greek participles as English participles: Present participles as "doing something", Aorist participles as "having done something". One can always re-work the translation into a colloquial style, but a fairly literal first version helps one to understand how the text flows and fits together.

39.4 The Weirdos and their compounds

The verb tables which give the Principal Parts of verbs list the Aorist Indicative Active in the third column. This has an augment added to the Aorist Stem. So we need to remove the augment before making the Aorist Participle, or the Subjunctive, Infinitive, or Imperative.

<table>
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<tr>
<th>Present Active or Middle</th>
<th>Aorist Active</th>
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<tbody>
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<td>take</td>
<td>αἱρεω</td>
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<tr>
<td>come/go</td>
<td>ἐρχοµαι</td>
</tr>
<tr>
<td>eat</td>
<td>ἐσθιω</td>
</tr>
<tr>
<td>say</td>
<td>λεγω</td>
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<tr>
<td>see</td>
<td>ὁραω</td>
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<tr>
<td>suffer</td>
<td>πασχω</td>
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<tr>
<td>drink</td>
<td>πινω</td>
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<tr>
<td>run</td>
<td>τρεχω</td>
</tr>
<tr>
<td>carry, bring</td>
<td>φερω</td>
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<tr>
<td>or</td>
<td>ἠνεγκα</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

1. και προσελθων ὁ πειραζων εἰσεν αὐτῷ. Ei vioi ei to the θεου... Having approached, the tempter said to him, "If you are the Son of God... (Matt. 4:3)
2. ἵδον δε τους ὁλίους ἄνεβη εις τὸ ὄρος. Having seen the crowds, he went up onto the mountain. (Matt. 5:1)
3. οἱ δε ἐξελθοντες ἀπῆλθον εἰς τους χοιρους. Having gone out, they went away into the pigs. (Matt. 8:32) "They went out (of the men), and entered the pigs."
4. ἐλθοντι δε εἰς την οἰκιαν προσηλθον αὐτῳ οἱ τυφλοι. After he came into the house, the blind men approached him. (Matt. 9:28) (Literally: "To 'the having come into the house' him came the blind men.")
5. εἰδεν αὐτὸν ὁ πατηρ αὐτου και... And his father saw him and... δραµων ἐπεπεσεν ἐπὶ τὸν τραχηλὸν αὐτοῦ. having run he fell on his neck (hugged him). (Luke 15:29)
6. ὅτε δε ὁ υἱος σου ὁ πειρατας ὁ καταφαγων σου τὸν βιον μετὰ πορνων ἠλθεν, But when this son of yours - the one having eaten up your property with prostitutes - came, ἐθυσας αὐτὸν τὸν σιτευτὸν µοσχον. you killed the fatted calf for him. (Luke 16:30)
7. και προδραµων εἰς τὸ ἐμπροσθεν δραµων ἀνελθεν ἐπὶ συκοµορεαν. And having run ahead to the front, he climbed up a sycamore-fig tree. (Luke 19:4)
8. ἢ δε ἤνειξεν των ὀρθαλμῶν αὐτῆς, But she opened her eyes και ἰδος τὸν Πετρον ἀνεκαθισεν. and having seen Peter, she sat up. (Acts 9:40)
9. εἰδεν ἐν ὀραµατι φανερος... He saw in a vision, clearly, ἄγγελον τοῦ θεου εἰσελθοντα... an angel of the Lord having come προς αὐτὸν και εἰποντα αὐτῳ, to him and having said to him, Κορνηλιε. "Cornelius!" (Acts 10:3) (He saw a clear vision in which an angel of the Lord came and said to him, "Cornelius!")
10. διελθοντες δε πρωτην φυλακην και Having gone through the first dungeon
dευτεραν ήλθαν επι την πυλην and the second they came to the
tην σιδηραν την πυλην, ἢτις αὐτοματη ἠνοιγη την πολιν, ἢτις αὐτοτις αὐτον ἠνοιγη 
avtous, και εξελθοντες προηλθον... having gone out they proceeded...
(Acts 12:10)

(Prisons in Jerusalem at that time were often caves which were connected by tunnels. φυλακη may mean a holding-cell, or a guard-post. ήλθαν is a First Aorist version of ήλθον, φερουσαν is a Feminine Accusative Singular Participle. ἢτις is used in place of the Relative Pronoun ἣν, ἠνοιγη is an irregular Second Aorist of ἁνοιγω. This is how the author actually wrote - the grammar books came later.)

39.5 Other verbs with Second Aorists - Review Section 32.3 before proceeding to this section.
The following pairs of Present and Aorist Participles should be learned as soon as possible.

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Aorist Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>leading</td>
<td>ἀγαγων</td>
</tr>
<tr>
<td>sinning</td>
<td>ἁµαρτων</td>
</tr>
<tr>
<td>killing</td>
<td>ἀνελων</td>
</tr>
<tr>
<td>dying</td>
<td>ἀποθανεσκων</td>
</tr>
<tr>
<td>throwing</td>
<td>βαλων</td>
</tr>
<tr>
<td>finding</td>
<td>εὑρων</td>
</tr>
<tr>
<td>having</td>
<td>ἐσχων</td>
</tr>
<tr>
<td>being chosen</td>
<td>λαχων</td>
</tr>
<tr>
<td>taking, getting</td>
<td>λαβων</td>
</tr>
<tr>
<td>escaping notice</td>
<td>λαχων</td>
</tr>
<tr>
<td>lacking, needing</td>
<td>λειπων</td>
</tr>
<tr>
<td>learning</td>
<td>µαθων</td>
</tr>
<tr>
<td>suffering</td>
<td>παθων</td>
</tr>
<tr>
<td>drinking</td>
<td>πιων</td>
</tr>
<tr>
<td>falling</td>
<td>πιθον</td>
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<tr>
<td>giving birth to</td>
<td>τικτουσα</td>
</tr>
<tr>
<td>obtaining</td>
<td>τυχουσα</td>
</tr>
<tr>
<td>fleeing</td>
<td>φυγουσα</td>
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</tbody>
</table>

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

NOTE - αἱρω - (I pick up), and the -βαινω (come/go) family, use the set of endings for the First Aorist participle. ἁµαρτανω - (I sin), occasionally takes First Aorist endings on its Second Aorist stem. We will meet them in Chapter 41.

Practice - until you can read and translate easily

1. βαλουσα γαρ αὑτη το µυρον τουτο She, having put this perfumed oil
ἐπι του σωµατος µου on my body,
προς το ἐνταφιασαι µε ἠνοιγη. (Matt. 26:12)
(She put this perfumed oil on my body to prepare me for burial.)

2. παραλαβων δε τους δωδεκα εἰπεν Having taken the twelve along (aside), he said
προς αυτους. Ἰδου ἀναβαινον εις Ιερουσαληµ... to them "Look, we are going up

3. Συλλαβοντες δε αυτον ἠγαγον και Having arrested him the led (him) and brought (him)
eἰσηγαγον εις την οἰκιαν του άρχιερεως. to the house of the High Priest. (Luke 22:54)

4. ἐξηλθεν δε εις Ταρσον He went out to Tarsus
ζητειν Σαυλον, και εὑρων to look for Saul, and having found him
ἡγαγεν εις Αντιοχειαν. he took (him) to Antioch. (see Acts 11:25)
5. ἰδοντες δὲ οἱ βοσκοντες το γεγονος ἐφυγον. Having seen what had happened, the herdsman fled. (Luke 8:34)

6. καὶ ὁ δευτερος (ἀδελφος) ἠλαβεν αὐτὴν. And the second (brother) took her and died 

7. οἱ πιων οἶνον παλαιον οὐ θέλει νεον. The one having drunk old wine does not want new. (He who has drunk old wine does not wish for new.) (see Luke 5:39)

8. Σωμεων Πετρου δουλος και ἀποστολος Ιησου Χριστου Simon Peter, a slave and apostle of Jesus Christ, to those 

9. Χριστος ὁ ἀποθανον τοις ιδοντες και ἰσοτιµον Και και Χριστον, . . . Christ who died (the one having died) . . . 

10. ὁ δὲ θεος . . . ὁ καλεσας υµιν ὁλιγον παθοντας αὐτος καταρτισει, σπερµα, Συµεων οἰνον ὁ τῳ και τοις ῥιστους οὑτως αναγινωσκων πιστινxes 

39.6 γινωσκω and διδωμι 

γινωσκω (I know) and διδωμι (I give) and their compounds use a very similar set of endings for their participles. The only different ending is the Aorist Masculine Nominative singular, ending in -ους rather than -ον, So, for γινωσκω and διδωμι we have

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Present Participle</th>
<th>Aorist Stem</th>
<th>Aorist Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>know</td>
<td>γινωσκω</td>
<td>γνο-</td>
<td>γνους, -ουσα, -ον</td>
</tr>
<tr>
<td>give</td>
<td>διδωμι</td>
<td>δο-</td>
<td>δους, δουσα, δον</td>
</tr>
<tr>
<td>read</td>
<td>ἀναγινωσκω</td>
<td>ἀναγνο-</td>
<td>ἀναγνους, -ουσα, -ον</td>
</tr>
<tr>
<td>betray</td>
<td>παραδιδωμι</td>
<td>παραδο-</td>
<td>παραδους, -ουσα, -ον</td>
</tr>
</tbody>
</table>

Practice - until you can read and translate easily

1. ἰδοντες δὲ οἱ οἵλῳ . . . ἐδοξασαν τὸν θεον τὸν δοντα ἐξουσιαν . . . οἱ άνθρωπος The crowds, having seen, glorified God, who gave (the one having given) authority . . . to men. (Matt. 9:8)

2. ὁ ἀναγινωσκον νοειτω. Let the one reading understand. (Matt. 24:15) (Let him who reads, understand)

3. Ἡμαρτον παραδος αίμα άθωον. I sinned, having betrayed innocent blood. (Matt. 27:4)

4. καὶ εὐθὺς ἐπιγνους οἱ θεος τῷ πνευματι αὐτον ὥστε διαλογιζονται ἐν έαντοις λεγει αὐτος, Τὶ ταυτα διαλογιζεσθε ἐν ταῖς καρδιασ ὥμοιν; Immediately Jesus, having discerned in his spirit that they were debating this way amongst themselves, said (says) to them, “Why are you debating these things in your hearts?” (Mark 2:8)

5. καὶ εἶπαν λεγοντες προς αὐτὸν, . . . τὶς ἐστὶν ὁ δος σοι τὴν ἐξουσιαν ταυτην; And they spoke, saying to him . . . “Who is the one having given to you this authority?” (Luke 20:2) (And they said to him, “Who gave you this authority?”)
6. ó γαρ ἀρτος του θεου ἐστιν  For the Bread of God is
      ὁ καταβαίνον ἕκ του θυράνου  the one coming down (out of) heaven
      καὶ ζωὴν δίδους τῳ κοσμῷ.  and giving life to the world.  (John 6:33)
7. καὶ ὃ . . . θεοὶ ἐμαρτυρήσαν αὐτοῖς  And God bore witness to them,
δόσας τῳ πνεύμα τῳ ἄγιον  having given (to them) the Holy Spirit
καθὼς καὶ ἤμιν.  just as (he did) to us also.  (Acts 15:8)
8. καὶ ὁ χλαμάρχος δε ἐφοβήθη ἐπίγνυσιν  And the tribunal was afraid, having found out
ὅτι Ρωμαίους ἐστίν.  (after he found out) that he is a Roman.  (Acts 22:29)

( ἐφοβήθη is an Aorist passive of φοβεομαι )
9. γνοὺς δε ὁ Παυλὸς ὅτι ἑν μερος  Paul, knowing that one part
ἐστίν Σαδδουκαιιαν τῷ ἔτερῳ  was (made) of Sadducees, and the other
Φαρισαιιον ἐκράζεις τῷ συνεδρίῳ,  of Pharisees, cried out in the Sanhedrin,

( ἐν is the Neuter Nominative Singular of εἰς μια ἑν - one )
10. μη ἀποδιδοντες κακον ἄντι κακου  Not repaying evil with evil
      ἡ λοιδοριαν ἄντι λοιδοριας.  or insult with insult.  (1 Peter 3:9)

39.7 Eye-training for Present and Second Aorist Participles, and the Aorist Indicative
For several verbs, there are only one or two letters different between the Present Participles and the Second
Aorist Participles.
Also, the Aorist Indicative looks similar to the Aorist Participle, except for the presence of the augment.
So the eye needs to be trained to spot whether there is an augment.
Remember that for compound verbs the augment will be found between the stem and the prefix.
If the word is a Participle, the eye must also distinguish between the long form (continuing or repeated action
- Present) or the short form (single action - Aorist).

Practice - until you can read and translate easily
1. ταῦτα λαβὼν ἀπῆλθεν.  Having taken these (things) he goes away.
2. τῶτο λαβούσα ἐξῆλθεν.  Having taken this (thing), she goes away.
3. ἐλαβὼν δὲ ταῦτα καὶ ἀπῆλθεν.  He/she took these (things) and went away.
4. λαμβάνων τοὺς ἄρτους ἐσθῆς αὐτοῖς.  Taking the loaves, he eats them.
5. λαμβάνω τοὺς ἄρτους καὶ ἐσθῶ αὐτοῖς.  I take the loaves and I eat them.
6. λαμβάνοντος τοὺς ἄρτους ἐσθήσει αὐτοῖς.  Taking the loaves, she eats them.
7. βλέπω το παιδίου λαμβάνων τούς ἄρτους.  I see the child taking the loaves.
8. λαβὼν τὸν ἄρτον τὸ τέκνον ἐφαγον αὐτο.  Having taken the bread, the child ate it.
9. αὐτοῖ ἐλαβόν τὸν ἄρτον καὶ ἐφαγον αὐτό.  They took the bread and ate it.
10. Παρελαβὼν οὖν τὸν Ἰησοῦν.  Then they took Jesus along (with them).

(John 19:16)

39.8 Sentences for reading and translation
1. καὶ ἱδὼν τὸν Ἰησοῦν τὸ πνεῦμα εὐθὺς συνεσπαραξεν τῷ παιδίῳ,  (see Mark 9:20)
καὶ παρέσκευον ἑπὶ τῆς γης ἕκειλεν ἀφρίζων.  They anointed him (with) oil.
2. οἱ μὲν οὖν . . . κατῆλθον εἰς Ἀντιοχειαν, καὶ συναγονοῦσιν τὸ πλῆθος  (see Acts 15:30)
ἐπεδόκουσιν τὴν ἑπιστολὴν, ἀναγνοᾶσιν δὲ ἐχαρησαν ἑπὶ τῇ παρακλήσει.  the apostles
( ἐπεδόκουσιν = Aorist of ἐπιδιδοµι - I give over, deliver)
3. μακαριος ὁ ἀναγνωσκόντων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας  (see Rev. 1:3)
καὶ τηροῦντες αὐτοὺς.  and giving life to the world.
4. ἔλθον οὖν ὁ Ἰησοῦς εὐφραν αὐτὸν τεσσαράς ἡμέρας ἔχοντα ἑν τῷ μνηµείῳ.  (John 11:17)
5. οἱ δὲ ἐξελθόντες διεφηµίσαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἑκείνῃ.  (Matt. 9:31)
6. οἱ δὲ Φαρισαιοὶ ἠνοίξαν εἰπαν αὑτο.  (Matt. 12:2)
7. ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβουλιον ἔλαβον κατ' αὐτοῦ.  (Matt. 12:14)
8. οὐ δὲ Ἰησοῦς γνως ἀνεχώρησεν ἐκείθεν.  (Matt. 12:15)
9. τοτέ πορευεται και παραλαμβανει μεθ' εαυτοῦ ἑπτα θεων πνευματα... και εἰσελθοντα κατοικει ἐκεί.  (Matt. 12:45)
10. ὑμοί ἂστιν ἢ βασιλεια των οὐρανων κοκκῳ σινατως, ὃν λαβον ἀνθρωπος ἐστειρεν ἐν τω ἄγρῳ αὐτοῦ.  (Matt. 13:31)

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

µακαριοι οἱ ἔλεηµονες, Happy are the ones showing mercy
 valida εις αὐτοι, for they shall be shown mercy
µακαριοι οἱ καθαροὶ τῇ καρδιᾷ, Happy are the clean in heart
.viewmodel αὐτοὶ τον θεον ὄψονται, for they shall see God
µακαριοι οἱ εἰρηνοποιοι, Happy are the ones making peace

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

39.11 Vocabulary to learn

ἀνακαθίζω I sit up  (from ἀνα - up + καθιζω - I sit)
ἀποδίδωµι I pay back, repay, give away  (from ἀπο - away from + διδωµι - I give)
ἀποθλιβοµαι I touch, take hold of  (Deponent - Middle of ἀπτω - I touch / I ignite)
ἅπτω I ignite, light
βόσκω I tend, feed (a herd)  (Participle ὁ βοσκον - herdsman)
ἐνταφιάζω  I prepare for burial  
(from ἐν + ὁ τάφος - grave, tomb)  
(Aorist Infinitive - ἐνταφιασαι - to bury)  

ἐντυγχάνω  I intercede, plead  
(from ἐν + τυγχανω - I get, experience)  

θεµελιόω  I establish, lay a foundation  

θύω  I sacrifice, kill  

καταρτίζω  I mend, restore, put right  

ῥέω  I flow  

στηρίζω  I strengthen, make firm, establish  

τρέµω  I tremble  

ἡ αἰτία, -ας  reason, cause, charge  

ὁ βίος, -ου  livelihood, life, property, living  

ἡ βουλή, -ης  plan, purpose, decision  

ὁ θεµέλιος, -ου  foundation  

ὁ κόκκος, -ου  grain, seed  

( hence staphylococci - small round bacteria)  

ὁ µόσκος, -ου  calf  

to µύρον, -ου  perfume, oil, ointment  

to ὅραµα, -τος  vision  

(to ὅραω - I see)  

to πλήθος, -ους  crowd  

ἡ πόρνη, -ης  prostitute  

( hence "porn")  

ὁ σίδηρος, -ου  iron  

to σίναπι, -εως  mustard (plant)  

( hence the Botanical name for mustard - sinapis)  

ἡ σικῆ, -ης  fig tree  

to συµβούλιον, -ου  council, consultation, resolution  

(from συν + βούλη - plan)  

ὁ τάφος, -ου  grave, tomb  

ὁ χοῖρος, -ου  pig, hog  

δώδεκα  twelve  

( Indeclinable)  

σιδηροῦς, -ᾶο  made of iron  

φανερός, -α, -ον  visible, evident  

(from φαινω - I shine, give light, reveal and φανεροω - I reveal, make known, show)  

ὁπισθεν  from behind, behind  

(from ὅπισω - after, behind)  

παραχρῆµα  immediately  

φανερῶς  clearly, publicly, openly  

( Adverb, from φανερος)  

39.12 Vocabulary for reference  

ἀφρίζω  I foam at the mouth  

διαφηµιζω  I spread a rumor around, spread around  

κυλίοµαι  I roll around  

σθενοω  I strengthen  

( compare ἁσθενης - weak; ἁσθενεω - I am ill)  

σπαράσσω  I throw into convulsions  

συ (ν) σπαράσσω  I convulse  

ἡ Αντιόχεια, -ας  Antioch  

(from several towns named Antioch)  

ὁ ἐπιστάτης, -ου  master, teacher  

(from ἐπι - above + ἰστηµι - I stand)  

ἡ λοιδορία, -ης  insult  

ἡ συκοµορέα, -ας  fig-mulberry tree  

(from η συκη - fig tree + η µορεα - mulberry tree)  

( not the cultivated fig tree grown in America, but a large tree which bears clusters of small figs)  

ὁ τράχηλος, -ου  neck, throat  

ἀθῷος, -ος, -ον  guiltless, innocent  

( see Section 10.6)  

αὐτόµατος, -ης, -ον  of itself, automatically  

( an adjective, but used like an adverb)  

ἰσότιµος, -ος, -ον  equally valuable, of equal privilege  

( ἴσος - equal + ἱ τιµη - honor, price)  

σιτευτός, -ης, -ον  fattened, fattened