

# Word Study



Gregory Crane, Anna Krohn, 2015



# English to Greek/Latin

Investigating English concepts and their Greek/Latin counterparts  
or

Does this really mean what I think it means?

Choose a word

“Pollution”

# Search



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GREGORY R. CRANE, EDITOR-IN-CHIEF  
TUFTS UNIVERSITY

pollution

Search

(Agamemnon, Hom. Od. 9.1, "denarius")  
All Search Options [\[view abbreviations\]](#)

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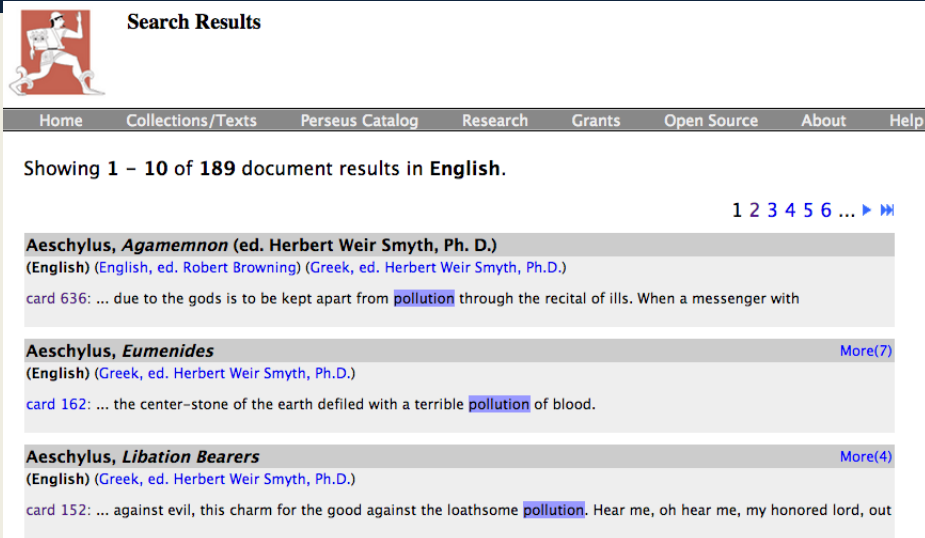
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Welcome to Perseus 4.0, also known as the Perseus Hopper.

# Browse and choose



The image shows a screenshot of the Perseus Project search results page for the word "pollution". The page has a dark blue header with the title "Browse and choose". Below the header, there is a white box containing the search results. The box has a navigation bar with links: Home, Collections/Texts, Perseus Catalog, Research, Grants, Open Source, About, and Help. The search results are displayed in a list format, showing the first 10 of 189 results. The results are sorted by author. The first result is "Aeschylus, Agamemnon" (ed. Herbert Weir Smyth, Ph. D.) in English, edited by Robert Browning. It shows a snippet from card 636: "... due to the gods is to be kept apart from pollution through the recital of ills. When a messenger with". The second result is "Aeschylus, Eumenides" (ed. Herbert Weir Smyth, Ph. D.) in English, edited by Robert Browning. It shows a snippet from card 162: "... the center-stone of the earth defiled with a terrible pollution of blood." The third result is "Aeschylus, Libation Bearers" (ed. Herbert Weir Smyth, Ph. D.) in English, edited by Robert Browning. It shows a snippet from card 152: "... against evil, this charm for the good against the loathsome pollution. Hear me, oh hear me, my honored lord, out". Each result has a "More" link to see other instances of the word within a work. The word "pollution" is highlighted in blue in the snippets.

**Search Results**

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Showing 1 – 10 of 189 document results in English.

1 2 3 4 5 6 ... ► ►

**Aeschylus, *Agamemnon*** (ed. Herbert Weir Smyth, Ph. D.)  
(English) (English, ed. Robert Browning) (Greek, ed. Herbert Weir Smyth, Ph.D.)  
card 636: ... due to the gods is to be kept apart from **pollution** through the recital of ills. When a messenger with

**Aeschylus, *Eumenides*** [More\(7\)](#)  
(English) (Greek, ed. Herbert Weir Smyth, Ph.D.)  
card 162: ... the center-stone of the earth defiled with a terrible **pollution** of blood.

**Aeschylus, *Libation Bearers*** [More\(4\)](#)  
(English) (Greek, ed. Herbert Weir Smyth, Ph.D.)  
card 152: ... against evil, this charm for the good against the loathsome **pollution**. Hear me, oh hear me, my honored lord, out

- Results will display in this manner, works sorted by author.
- Click on the "More" links to see other instances of the word within a work.
- Click on the "card" link to go to the page for the work.

# Get the original text



Euripides, *Andromache*  
David Kovacs, Ed.

("Agamemnon", "Hom. Od. 9.1", "denarius")

All Search Options [\[view abbreviations\]](#)

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Your current position in the text is marked in blue. Click anywhere in the line to jump to another position.

[Hide browse bar](#)

card:

This text is part of:

[Greek and Roman Materials](#)



Eur. Andr. 309

*Enter by Eisosdos A Menelaus in armor with his retinue, leading Molossus.*

Greek (David Kovacs)

[focus show](#)

-To see the Greek/Latin for the English text, click on “show.”

# Get the original text

<p>This text is part of:</p> <p>Greek and Roman Materials</p> <p>Search the Perseus Catalog for:</p> <p>Editions/Translations</p> <p>Author Group</p> <p>Table of Contents:</p> <p>lines 1-25</p> <p>lines 26-55</p> <p>lines 56-102</p> <p>lines 103-116</p> <p>lines 117-125</p> <p>lines 126-134</p> <p>lines 135-140</p> <p>lines 141-146</p> <p>lines 147-182</p> <p>lines 183-231</p> <p>lines 232-273</p> <p>lines 274-283</p> <p>lines 284-292</p> <p>lines 293-300</p> <p>lines 301-308</p> <p>lines 309-351</p> <p>lines 352-383</p> <p>lines 384-424</p> <p>lines 425-463</p> <p>lines 464-470</p> <p>lines 471-478</p>	<p>← →</p> <p>Eur. Andr. 309</p> <p>Enter by Eisdos A Menelaus in armor with his retinue, leading Molossus.</p> <p><b>Menelaus</b></p> <p>I have come bringing your son, whom you sent for safety [310] to another house without my daughter's knowledge. You expected that this statue would save your life and those who hid him would save his. But, woman, you are manifestly less clever than Menelaus who stands before you. And if you do not leave and vacate this precinct, [315] the boy here will be slaughtered in place of you. So consider this, whether you prefer to die or have this boy killed for the misdeeds you are committing against me and against my daughter.</p> <p><b>Andromache</b></p> <p>O high renown, you have swelled the lives [320] of countless mortals who are nullities! [Those who receive a good name at the hands of truth I count blessed, while those who derive it from falsehood I will not deem worthy of it, except that chance makes them seem intelligent.] Did you, who are such a petty creature, once serve as general [325] over Greece's troops and wrest Troy away from Priam? At the word of your daughter, a mere child, you come in great pride and enter into competition with a poor slave woman. I regard you no longer as worthy of Troy or Troy as worthy of you. [330] [It is from without that those with the reputation for wisdom are splendid, while from within they are no more than the rest of humanity except in wealth: yet wealth has great power. Melenaus, come now, let us converse. Suppose I have died at your daughter's hand and she has destroyed me. [335] From that point on she will not escape the pollution of murder. But in the eyes of the majority you also will be on trial for this murder, for the complicity of your hand will compell you. But if I escape death, will you kill my son? And then how will his father [340] cheerfully put up with his son being killed? Troy does not call him such a coward. But he will go</p>	<p>Greek (David Kovacs)</p> <p>focus hide</p> <p><b>Μενέλαος</b></p> <p>ἦκω λαβὼν σὸν παῖδ', ὃν εἰς ἄλλους δόμους λάθρα θυγατρὸς τῆς ἐμῆς ὑπέξεσθαι. σὲ μὲν γὰρ ἤκειες θεὰς βρότας σῴσσειν τότε, τοῦτον δὲ τοὺς κρύψαντας· ἄλλ' ἐφημερέθης ἦσσαν φρονοῦσα τοῦδε Μενέλεω, γύναι, κεῖ μὴ τὸδ' ἐκλιποῦσ' ἐρμῶσιν πεδόν, ὅδ' ἀντὶ τοῦ σοῦ σώματος σφαγήσεται. ταῦτ' οὖν λογιζοι, πότῃρα κατθανεῖν θέλεις ἢ τόνδ' ὀλέσθαι σῆς ἀμαρτίας ὑπερ, ἦν εἰς ἐμ' εἰς τε παῖδ' ἐμὴν ἀμαρτάνεις.</p> <p><b>Ἀνδρoμάχη</b></p> <p><b>Ἀνδρoμάχη</b> ὦ δόξα δόξα, μυρίοισι δὲ βροτῶν οὐδὲν γένοιτο βίωτον ὤγκωσας μέγα. [εὐκλεία δ' οἷς μὲν ἔστ' ἀληθείας ὕπο, εὐδαιμονίζωι τοὺς δ' ὑπὸ ψευδῶν, ἔχειν οὐκ ἀξιώσω, πλὴν τύχη φρονεῖν δοκεῖν.] σὺ δὲ στρατηγῶν λογάσιν Ἑλλήνων ποτὲ Τροίαν ἀφειλοῦ Πρίαμον, ὥδε φάυλος ἄν; ὅστις θυγατρὸς ἀντίπαιδος ἐκ λόγων τοσόνδ' ἐπνευσας, καὶ γυναῖκι δυστυχεῖ δοῦλη κατέστης εἰς ἄγαν· οἷκ θεῶ οὐτ' οὐδ' σὲ Τροίας οὐτὲ σοῦ Τροίαν ἔτι. [ἔξωθὲν εἰσιν οἱ δοκοῦντες εὖ φρονεῖν λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι, πλὴν εἰ τι πλοῦτωι· τοῦτο δ' ἰσχύει μέγα. Μενέλαε, φέρε δὴ διαπεράνωμεν λόγους· τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε· μυαιρόνον μὲν οὐκ' ἂν φάνοι μῦθος, ἐν τοῖς δὲ πολλοῖς καὶ σὺ τόνδ' ἀγνοεῖς]</p>
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-This is what the side-by-side display looks like. The search word should be highlighted.

# Find the word

lines 56-102  
lines 103-116  
lines 117-125  
lines 126-134  
lines 135-140  
lines 141-146  
lines 147-182  
lines 183-231  
lines 232-273  
lines 274-283  
lines 284-292  
lines 293-300  
lines 301-308  
lines 309-351  
lines 352-383  
lines 384-424  
lines 425-463  
lines 464-470  
lines 471-478

## Andromache

O high renown, you have swelled the lives [320] of countless mortals who are nullities! [Those who receive a good name at the hands of truth I count blessed, while those who derive it from falsehood I will not deem worthy of it, except that chance makes them seem intelligent.] Did you, who are such a petty creature, once serve as general [325] over Greece's troops and wrest Troy away from Priam? At the word of your daughter, a mere child, you come in great pride and enter into competition with a poor slave woman. I regard you no longer as worthy of Troy or Troy as worthy of you. [330] [It is from without that those with the reputation for wisdom are splendid, while from within they are no more than the rest of humanity except in wealth: yet wealth has great power. Meleneus come now, let us converse. Suppose I have died at your daughter's hand and she has destroyed me [335] from that point on she will not escape the pollution of murder. But in the eyes of the majority you also will be on trial for this murder, for the complicity of your hand will compell you. But if I escape death, will you kill my son? And then how will his father [340] cheerfully put up with his son being killed? Troy does not call him such a coward. But he will go

## Ανδρομάχη

Ἀνδρομάχη  
ὦ δόξα δόξα, μυρίαίσι δὲ βροτῶν  
οὐδὲν γενῶσι βίοντι ὠγκώσας μέγα.  
[εὐκλεία δ' οἷς μὲν ἔστ' ἀληθείας ὕπο,  
εὐδαιμονίῳ· τοῖς δ' ὑπὸ ψευδῶν, ἔχειν  
οὐκ ἀξιῶσω, πλὴν τύχη φρονεῖν δοκεῖν.]  
σύ δὲ στρατηγῶν λογᾶσιν Ἑλλήνων ποτὲ  
Τροίαν ἀφείλου Πρίαμον, ὥδε φαῦλος ἄν;  
320  
δοτὶς θυγατρὸς ἀντίπαιδος ἐκ λόγων  
τοσόνδ' ἐπνευσας, καὶ γυναικὶ δυστυχῇ  
δοῦλῃ κατέστης εἰς ἀγῶν'; οὐκ ἀξιώ  
οὐτ' οὐν σὲ Τροίης οὔτε σοῦ Τροίαν ἔτι.  
325  
[ἔξωθεν εἰσὶν οἱ δοκοῦντες εὖ φρονεῖν  
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι,  
καὶ γὰρ ἐπὶ πλοῦτῳ· τοῦτο δ' ἰσχύει μέγα.  
Μενέλαε, ῥέρε δὲ διαπεράνωμεν λόγους:  
τέσσηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε;  
330  
μικροφόνον μὲν οὐκέτ' ἂν φύγε· μῦθος,  
ἐν τοῖς δὲ πολλοῖς καὶ σὺ τόνδ' ἄνικα.

320

325

330

335

- Locating the Greek or Latin is the hardest part. Some tips to narrow down your search area:
- Use line numbers to orient [red boxes]
- Use names to orient (In Greek the names should be the only capitalized words) [orange boxes]
- Click on Greek/Latin words to see their definitions



# Definition



## Greek Word Study Tool

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μύσος

(Show lexicon entry in [LSJ](#) Middle Liddell) ([search](#))

uncleanness, defilement

μύσος noun sg neut nom

*no user votes*

23.9%

[\[vote\]](#)

μύσος noun sg neut voc

*no user votes*

23.9%

[\[vote\]](#)

μύσος noun sg neut acc

*no user votes*

24.3%

[\[vote\]](#)

Word Frequency Statistics ([more statistics](#))

Words in Corpus	Max	Max/10k	Min	Min/10k	Corpus Name
7,645	<a href="#">2</a>	2.616	0	0	Euripides, <a href="#">Andromache</a>

-Definitions frequently won't be the exact word, but in this case, pollution == defilement

-Sometimes definitions are gibberish, in which case the lexicon entry is needed

-To see any more info on the word, click on the "LSJ" link (or for Latin, "Lewis & Short")

# Definition

μύσος [υ^], εος, τό,

A. [select] *uncleanness, defilement*, *Emp.*128.9, [A.Ch.650](#) (lyr.), [Eu.839](#) (lyr.), [S.OT138](#), [E.HF1155](#), [Hp.Morb.Sacr.1](#): and in later Prose, as [D.S.1.21](#), [SIG985.38](#) (Philadelphia, i A.D.), *Porph. Abst.*2.11, *Dam.Isid.*108, Sch.[Luc.JTr.8](#).

-This is an entry in the LSJ, not too much more information here, see the Using Perseus presentation for a more complex example

# Context

Melaneus, come now, let us converse. Suppose I have died at your daughter's hand and she has destroyed me. [335] From that point on she will not escape the pollution of murder. But in the eyes of the majority you also will be on trial for this murder, for the complicity of your hand will compell you. But if I escape death, will you kill my son? And then how will his father [340] cheerfully put up with his son being killed? *Truv* does not call him such a coward. But he will go

ΟΥΤ ΟΥΝ ΣΕ Ι ΡΟΙΛΑΣ ΟΥΤΕ ΣΟΥ Ι ΡΟΙΛΑΝ ΕΤΙ.  
[ἔξωθέν εἰσιν οἱ δοκοῦντες εὖ φρονεῖν  
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι,  
πλὴν εἴ τι πλοῦτος· τοῦτο δ' ἰσχύει μέγα.  
Μενέλαε, φέρε δὴ διαπεράνωμεν λόγους:  
τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε:  
μυαιφόνον μὲν οὐκέτ' ἂν φύγοι μύσος.

330

335

**μυαίφον-ος, ον, (parox.)**

**A. [select] bloodthirsty, murderous, in *Il.* always epith. of Ares, 5.31, 455, 844, al.: coupled with θρασύχειρ, *B.Scol.Oxy.5.1*; μ. μύσος pollution of murder, *E.Andr.335*: c. gen., μ. τέκνων murderess of thy children, *Id.Med.1346*. Comp. -ώτερος *Hdt.5.92.4*, *E.Med.266*. Sup. -ώτατος *Id.Tr.881*. Adv. μυαίφον-ως *Memn. 1.4*: Sup. -ώτατα *D.C.79.3*.**

- μύσος here is linked to murder
- the phrase μυαιφόνον...μύσος is cited as meaning "pollution of murder" based on this text
- is this word always linked with murder? Does it appear with it?

# Other contexts



## Greek Word Study Tool

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μύσος

(Show lexicon entry in [LSJ Middle Liddell](#)) ([search](#))

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*no user votes*

24.3%


[\[vote\]](#)

[Word Frequency Statistics \(more statistics\)](#)

words in Corpus	max	Max/10k	Min	Min/10k	Corpus Name
7,645	2	2.616	0	0	Euripides, <a href="#">Andromache</a>

-To see other instances of the Greek/Latin word in other works, see the Word Frequency Statistics

# Other contexts

 Word frequency information for μύσος

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Click on a column heading to sort by that field

Words in Corpus	Max	Max/10k	Min	Min/10k	Corpus Name
305870	<a href="#">8</a>	0.262	0	0	Flavius Josephus, <i>Antiquitates Judaicae</i>
284417	<a href="#">2</a>	0.07	0	0	Dionysius of Halicarnassus, <i>Antiquitates Romanae</i> , Books I-XX
279736	<a href="#">4</a>	0.143	0	0	Athenaeus, <i>Deipnosophistae</i>
265446	<a href="#">4</a>	0.151	0	0	Athenaeus, <i>The Deipnosophists</i>
146389	<a href="#">6</a>	0.41	0	0	Basili, Saint, Bishop of Caesarea, <i>Epistulae</i>
125221	<a href="#">34</a>	2.715	0	0	Flavius Josephus, <i>De bello Judaico libri vii</i>
121554	<a href="#">20</a>	1.645	0	0	Diodorus Siculus, <i>Bibliotheca Historica</i> , Books I-V
116927	<a href="#">49</a>	4.191	0	0	Appian, <i>The Civil Wars</i>
105765	<a href="#">12</a>	1.135	0	0	Appian, <i>The Foreign Wars</i>
99674	<a href="#">4</a>	0.401	0	0	Eusebius of Caesarea, <i>Historia ecclesiastica</i>
83898	<a href="#">2</a>	0.238	0	0	Philostratus the Athenian, <i>Vita Apollonii</i>
78666	<a href="#">2</a>	0.254	0	0	Hippocrates, <i>Oeuvres Completes D'Hippocrate</i>
60598	<a href="#">3</a>	0.495	0	0	Aretaeus, <i>The Extant Works of Aretaeus, The Cappadocian</i>
24954	<a href="#">8</a>	3.206	0	0	Clement of Alexandria, <i>Protrepticus</i>
15787	<a href="#">4</a>	2.534	0	0	Flavius Josephus, <i>Josephi vita</i>
11854	<a href="#">4</a>	3.374	0	0	Plutarch, <i> Dion</i>
9736	<a href="#">2</a>	2.054	0	0	Sophocles, <i>Oedipus Tyrannus</i>
8841	<a href="#">2</a>	2.332	0	0	Plutarch, <i>De Herodoti Antiquitate</i>
8838	<a href="#">4</a>	4.526	0	0	Euripides, <i>Iphigenia in Tauris</i>
8243	<a href="#">4</a>	4.853	0	0	Euripides, <i>Heracles</i>
7645	<a href="#">2</a>	2.616	0	0	Euripides, <i>Andromache</i>
5694	<a href="#">4</a>	7.025	0	0	Aeschylus, <i>Libation Bearers</i>
5514	<a href="#">10</a>	18.136	0	0	Aeschylus, <i>Eumenides</i>
5410	<a href="#">5</a>	9.242	0	0	Plutarch, <i>Parallelia minora</i>
4737	<a href="#">5</a>	10.555	0	0	Plutarch, <i>Parallelia minora</i>

-The results give you a list of works and tell you how many times (in the Max column) the word appears in each work, click on that number to see the instances of the word.

# Other contexts



## Search Results

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Currently searching the following texts in Greek:

- Sophocles, *Oedipus Tyrannus* (ed. Francis Storr)

Showing 1 – 1 of 1 document results in **Greek**.

**Sophocles, *Oedipus Tyrannus* (ed. Francis Storr)**

(Greek) (English, ed. Sir Richard Jebb)

card 132: ... οὐχὶ τῶν ἀπωτέρω φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ **μῦσος**. ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν, τάχ' ἂν

-Further work reveals that Oedipus here is talking about “dispelling this taint,” which is of course the murder of his father.

-Looking at other texts shows that μῦσος is generally a pollution related to death.

# Repeat

Homer, *Iliad*  
(English) (Greek)

book 24, card 405: ... , and is washen clean of blood, neither hath anywhere **pollution**; and all the wounds are closed wherewith he was

washen clean of blood, [420] neither hath anywhere **pollution**; and all the wounds are closed wherewith he was stricken, for many there were that drave the bronze into his flesh. In such wise do the blessed gods care for thy son, a corpse though he be, seeing he was dear unto their hearts." So spake he, and the old man waxed glad, and answered, saying: [425] "My child, a good thing is it in sooth e'en to give to the immortals such gifts as be due; for never did my son—as sure as ever such a one there was—forget in our halls the gods that hold Olympus; wherefore they have remembered this for him, even though he be in

ἀλλ' ἐτι κείνος κείται Ἀχιλλῆος παρὰ νηὶ  
αὖτως ἐν κλισίῃσι· δωδεκάτῃ δέ οἱ ἥως  
κειμένῳ, οὐδέ τί οἱ χρώς σήπεται, οὐδέ μιν εὐλαὶ  
ἔσθουσ'· αἳ ῥά τε φώτας ἀρηϊφάτους κατέδουσιν.  
ἦ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοι φίλοιο  
ἔλκει ἀκηδέστως ἥως ὅτε διὰ φανήῃ,  
οὐδέ μιν αἰσχύνει· θεοῖό κεν αὐτὸς ἐπελθὼν  
οἶον ἔερασει· κείται, περὶ δ' αἶμα νένιπται,  
οὐδέ ποθι **μιαρός**· πῦν δ' ἔλκεα πάντα μέμυκεν

415

420

**μιαρός, ἄ, ὄν, (μιαίνω)**

A. **[select]** stained with blood, "περὶ δ' αἶμα νένιπται, οὐδέ ποθι **μιαρός**" **Il.24.420**.

2. **[select]** defiled with blood, "Καθαρίων" E.Ba.1384 (anap.); μ. **ἡμέραι** certain days in the month Anthesterion, on which expiatory libations (χοαί) were offered to the dead, Hsch.; at Rome, **ἡμέρα μ.**, = *dies nefastus*, D.C.51.19; **μιαρά, τά**, actions resulting in ritual impurity, Berl.Sitzb.1927.157 (Cyrene).

3. **[select]** generally, defiled, polluted, μ. καὶ ἄναγνος" Antipho 2.1.10, cf. Pl.Lg.716e; of animals, *unclean*, "ὄν δε Αἰγυπτιοὶ **μιαρόν** ἡγνεται θηρίον εἶναι" Hdt. 2.47; "θάλασσα ὕδωρ -ώτατον" Heraclit.61.

-Return to the list of instances of "pollution" to find another word and repeat the process.

# Analyze

μύσος => pollution via death/murder  
μιαρός => pollution via blood

-This is a small demonstration that multiple words in Greek/Latin can map to the same English word, but they have rather different connotations. Only through exploring and looking into things can non-language students even begin to know this.



# Greek/Latin through the corpus

Investigating the appearance and use of Greek/Latin words through time  
or  
How did this word come to mean that?

# Choose a word

ἀγάπη  
“love”

-ἀγάπη, or love, a common word in the Greek New Testament.

# Look it up



## Perseus Search Tools

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### General Search Tools

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English-to-[Language] lookup

[show](#)

Dictionary Entry Lookup

[hide](#)

(Search for *words starting with "am"* in Latin to find *amo*, *amarus*, *amplus*, etc.)

Search for  in  in

-<http://www.perseus.tufts.edu/hopper/search>, see the sidebar on the same page on how to enter in Greek

# Select a result



## Greek Dictionary Headword Search Results

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Your search returned 3 results.

Lemma	Dictionaries	Max. Freq.	Min. Freq.	Short Definition
ἀγάπη	<a href="#">LSJ, Middle Liddell</a>	2,027	0	love,
ἀγαπημα	<a href="#">LSJ, Middle Liddell</a>	5	5	darling,
ἀγάπησις	<a href="#">LSJ</a>	81	7	affection,

-Click on the word to go to the dictionary.

# Dictionary



## Greek Word Study Tool

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love,

ἀγάπη

noun sg fem voc attic epic ionic

ἀγάπη

noun sg fem nom attic epic ionic

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greet with affection

ἀγάπη

verb 2nd sg pres imperat act doric contr

ἀγάπη

verb 3rd sg imperf ind act doric aeolic contr

[Word frequency statistics](#)

-Click LSJ (Or Lewis & Short for Latin)

# Dictionary

ἀγάπ-η, ἡ,

**A.** *love*, **LXX** **Je.2.2**, **Ca.2.7**, al.; “**ἀ. καὶ μῖσος**” **Ec.9.1**; dub. l. in **PBerol.9859** (ii B. C.<\*>, **Phld.Lib.p.52** O; of the love of husband and wife, **Sch.Ptol.Tetr.52**.

**2.** esp. *love* of God for man and of man for God, **LXX** **Wi.3.9**, **Aristeas 229**; “**φόβος καὶ ἀ.**” **Ph.1.283**, cf. **Ep.Rom.5.8**, **2 Ep.Cor.5.14**, **Ev.Luc.11.42**, al.:—also *brotherly love*, *charity*, **1 Ep.Cor.13.1**, al.

**II.** in pl., *love-feast*, **2 Ep.Pet. 2.13**, **Ep.Jud.12**.

**III.** *alms*, *charity*, **PGen.14** (iv/v A. D.).

**IV.** **ἀγάπη θεῶν**, title of Isis, **POxy.1380.109** (ii A. D.).

-ἀγάπη => love, love of a husband and wife, love of God, brotherly love, alms...

Clearly most meanings are taken from Christian writings.

-But if all of these are Christian, what was the word before?

# Dig a little deeper



## Greek Word Study Tool

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love,

ἀγάπη	noun sg fem voc attic epic ionic
ἀγάπη	noun sg fem nom attic epic ionic

[Word frequency statistics](#)**ἀγαπάω**(Show lexicon entry in [LSJ Middle Liddell Slater Autenrieth](#)) ([search](#))

greet with affection

ἀγάπη	verb 2nd sg pres imperat act doric contr
ἀγάπη	verb 3rd sg imperf ind act doric aeolic contr

[Word frequency statistics](#)

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# Dig a little deeper



## Word frequency information for ἀγάπη

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Words in Corpus	Max	Max/10k	Min	Min/10k	Corpus Name
399409	<a href="#">54</a>	1.352	0	0	Cassius Dio Cocceianus, <a href="#">Historiae Romanae</a>
311666	<a href="#">6</a>	0.193	0	0	Polybius, <a href="#">Histories</a>
305870	<a href="#">39</a>	1.275	0	0	Flavius Josephus, <a href="#">Antiquitates Judaicae</a>
298102	<a href="#">27</a>	0.906	0	0	Aristides, Aelius, <a href="#">Orationes</a>
288825	<a href="#">3</a>	0.104	0	0	Strabo, <a href="#">Geography</a>
284417	<a href="#">18</a>	0.633	0	0	Dionysius of Halicarnassus, <a href="#">Antiquitates Romanae, Books I-XX</a>
279736	<a href="#">9</a>	0.322	0	0	Athenaeus, <a href="#">Deipnosophistae</a>
265446	<a href="#">9</a>	0.339	0	0	Athenaeus, <a href="#">The Deipnosophists</a>
224591	<a href="#">6</a>	0.267	0	0	Procopius, <a href="#">de Bellis</a>
177900	<a href="#">66</a>	3.71	0	0	Dio Chrysostom, <a href="#">Orationes</a>
150173	<a href="#">3</a>	0.2	0	0	Thucydides, <a href="#">The Peloponnesian War</a>
146389	<a href="#">479</a>	32.721	0	0	Basil, Saint, Bishop of Caesarea, <a href="#">Epistulae</a>
137783	<a href="#">372</a>	26.999	0	0	<a href="#">New Testament</a>
125221	<a href="#">27</a>	2.156	0	0	Flavius Josephus, <a href="#">De bello Judaico libri vii</a>
121554	<a href="#">6</a>	0.494	0	0	Diodorus Siculus, <a href="#">Bibliotheca Historica, Books I-V</a>

-Let's deliberately look at a pre-Christian author...



# Context



Aristotle, *Nicomachean Ethics*  
J. Bywater, Ed.

 Search

("Agamemnon", "Hom. Od. 9.1", "denarius")  
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[Aristotle, Nicomachean Ethics](#)



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Aristot. Nic. Eth. 11

κοινωτάτη δὴ τῶν αἰσθησέων καθ' ἣν ἡ ἀκολασία· καὶ δόξειεν ἂν  
δικαίως ἐπονείδιστος εἶναι, ὅτι οὐκ ἔστιν ἄνθρωποι ἔσμεν ὑπάρχειν, ἀλλ'  
ἢ ζῶα. τὸ δὲ τοιούτοις χαίρειν καὶ μάλιστα ἀγαπᾶν θηριώδεις, καὶ  
γὰρ αἱ ἐλευθεριώταται τῶν διὰ τῆς ἀφῆς ἡδονῶν ἀφήρηται, σὺν αἰ  
ἐν τοῖς γυμνασίοις διὰ τρίψεως καὶ τῆς θερμασίας γινόμεναι· οὐ γὰρ  
περὶ τῶν τὰ σώμα ἁ τοῦ ἀκολάστου ἀνά, ἀλλὰ περὶ τῶν μέγαν τῶν

English (H. Rackham)

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[11]

Hence the sense to which Profligacy is related is the most universal of the senses; and there appears to be good ground for the ascription in which it is held, because it belongs to us not as human beings but as animals. Therefore it is bestial to revel in such pleasures, and to like them better than any others. We do not refer to the most refined of the

- “Therefore it is bestial to revel in such pleasures”
- Aristotle here is talking about extravagance and how to over do things in animalistic. The word for “pleasures” here is ἀγαπᾶν, which is “to greet with affection.” This isn’t exactly ἀγάπη, but it is coming from an idea of love or desire
- This isn’t the best example of a word changing meaning, but it does show an evolution of related words, ἀγάπη is a Christian term that came out of ἀγαπάω

# Repeat

103320	15	1.452	0	0	Aelian, <i>De Natura Animalium</i>
99674	38	3.812	0	0	Eusebius of Caesarea, <i>Historia ecclesiastica</i>
80900	10	2.030	0	0	Plato, <i>Republic</i>
87185	3	0.344	0	0	Homer, <i>Odyssey</i>
83898	9	1.073	0	0	Philostratus the Athenian, <i>Vita Apollonii</i>
80346	3	0.373	0	0	Epictetus, <i>Works</i>

Showing 1 – 1 of 1 document results in **Greek**.

## Homer, *Odyssey*

(Greek) (English)

book 21, card 256: ... δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἥβαιαί: οὐκ ἀγαπᾷς ὁ ἔκηνος ὑπερφιάλοισι μεθ' ἡμῖν δαίνυσσαι, οὐδέ τι

ὦ δειλὲ ξείνων, ἔνι τοι φρένες οὐδ' ἥβαιαί:  
οὐκ ἀγαπᾷς ὁ ἔκηνος ὑπερφιάλοισι μεθ' ἡμῖν  
δαίνυσσαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις

290

spoke and addressed him: "Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content [290] that thou featest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a

# Analyze

ἀγαπάω => greet with affection, be fond of, desire, be content, etc....

(largely Christian) ἀγάπη => love, love of a husband and wife, love of God, brotherly love, alms, etc....

Can easily see where ἀγάπη comes from but takes on its specific meaning that even gets carried out of Christian texts.

e.g. ἀγάπη θεῶν, title of Isis, found in the [Oxyrhynchus Papyrus 1380.109](http://clp.classics.ox.ac.uk/v0011/1380.htm)  
(from 2nd c. C.E.)

-Papyrus link: <http://clp.classics.ox.ac.uk/v0011/1380.htm>